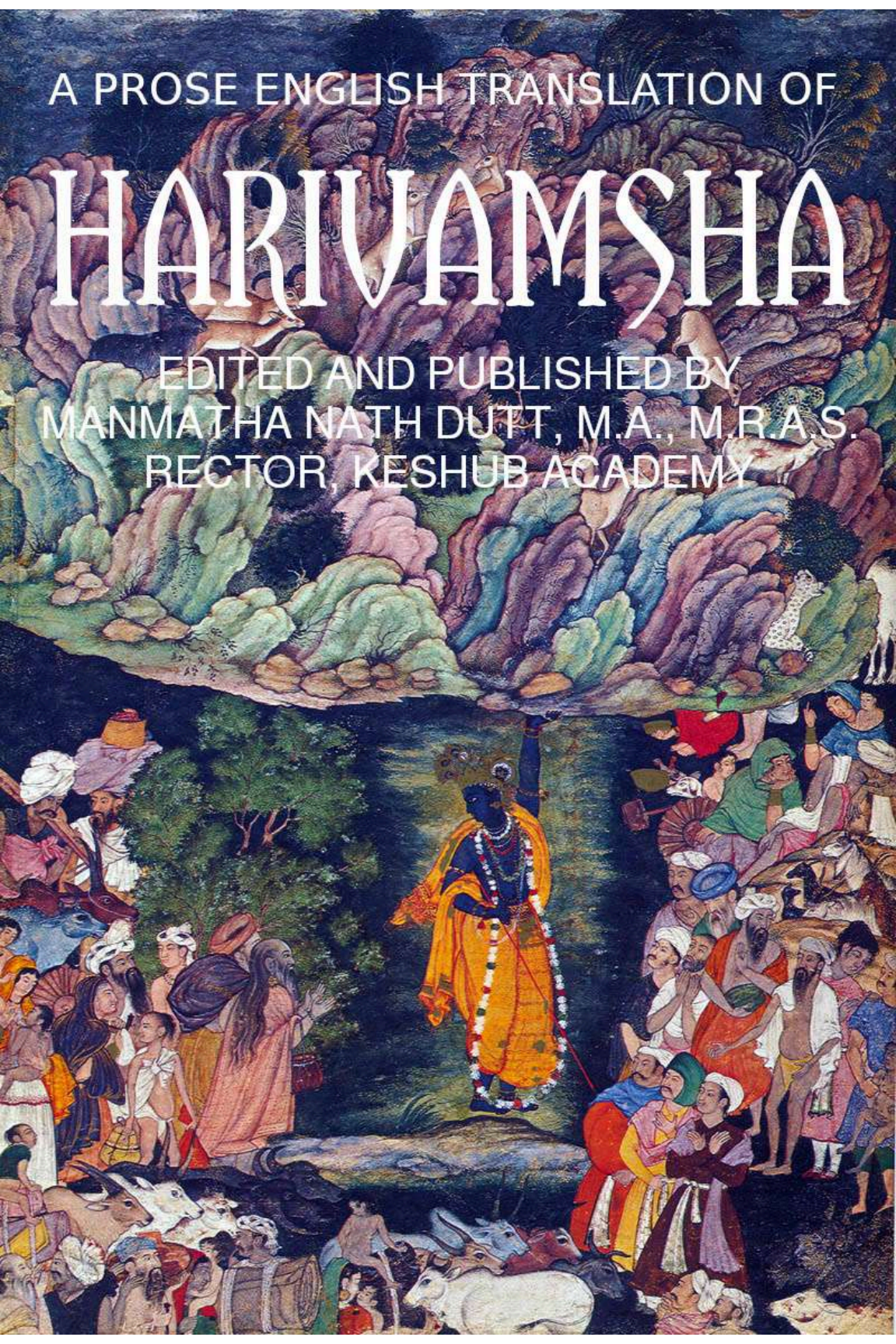
A PROSE ENGLISH TRANSLATION OF

HARIVAMSHA

EDITED AND PUBLISHED BY
MANMATHA NATH DUTT, M.A., M.R.A.S.
RECTOR, KESHUB ACADEMY



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A
PROSE ENGLISH TRANSLATION
OF
HARIVAMSHA.

(TRANSLATED LITERALLY INTO ENGLISH PROSE.)

EDITED AND PUBLISHED BY

MANMATHA NATH DUTT, M.A., M.R.A.S.,
RECTOR, KESHUB ACADEMY;
Author of the English Translations of
Ramayana, Mahabharata,
Srimadbhagavatam, Vishnupuran,
Markandeyapuran,
Bhagavat-Gita and many other works.

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A PROSE ENGLISH TRANSLATION OF HARIVAMSHA

HARIVAMSHA

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A PROSE ENGLISH TRANSLATION OF HARIVAMSHA

INTRODUCTION.

Harivamsha or the family of Hari (Srikrishna) is properly speaking a sequel of the great Epic Mahabharata. The work opens with a request made by Sounaka to Souti for an account of the two great clans namely, Vrishnis and Andhakas. He says:—"O son of Lomaharshana, while describing the birth and history of the Kurus you forgot to narrate the history of Vrishnis and Andhakas. It becomes you to relate their history." Chapter I, Sloka 9. The work in which an account of the Kurus is given is undoubtedly the Mahabharata though we meet with a little confusion in the text, when it is mentioned as a Purana. This passage clearly shows that the object of the author is evidently to give a detailed account of the family of Krishna which is not to be found in Mahabharata.

It is very difficult to ascertain the true nature of this work—whether it is to be called a Purana or an epic poem. It is not mentioned in the list of *Puranas* or *Upapuranas*, though in style, form and character it resembles the Puranas. As in the Puranas and more particularly in Vishnu Purana so in Harivamsha we find an account of creation, the dimension of the

earth, the division of the time and the history of the patriarchal and regal dynasties. They so much resemble each other that sometimes it appears, that one is the paraphrase of the other. The account of Krishna's early life and some of his miracles are merely the counterparts of the same in Vishnupuran. Thus it is evident that though this work is not included in the list of Puranas it is in reality one of them written with the same object and in the same style. It is called a sequel of the Mahabharata only because it gives a profuse account of what has been left off in that work. The greatest interest however lies in the fact that it gives an elaborate account of the life of Srikrishna and as such it is always regarded as an authority.

It is almost impossible to ascertain the date of the composition of this work as it is of other ancient Sanskrit works. We have no regular history of our literatures and there are so many contradictory statements in various works that we cannot safely rely on internal evidence for the solution of the question of date. The popular belief is that Mahabharata Ramayna and Puranas were written long after the Vedas. But we have references to these works even in the Vedic literature.

In the Atharva Veda we have the names of *Itihasa*, *Purana* and *Gatha*. We meet with another passage in *Satpata Brāhmana* wherein *Itihasas* and *Puranas* have been mentioned. The text is:

"The Rig Veda, Sama Veda, Atharva Veda, Itihasis, Purana, Upanishads, Sutras, Slokas, etc."

There are many other similar passages which clearly prove that the class of literature passing under the appelation of *Puranas* and *Itihasas* were in existence even in the Vedic period. From these statements it is very difficult to arrive at a conclusion when these works were really written. The various episodes of these works passed orally from one generation to another for many centuries before they were committed to writing. And even after this many interpelations had been added by various writers in the shape of references to contemporaneous events. The ancient Hindu writers were so very modest that they never liked the idea of making their names known as authors. Many works written by those unknown writers passed in the names of their Gurus or spiritual guides. Thus from internal evidence it is not safe to make any attempt for the determination of date or authorship. The only safe course is to give an approximate date based upon the development of thought that is to be seen in various works, making use of the internal evidence as a test for the accuracy of our conclusions. Taking a survey of the various departments of Hindu literature we find that the theory of incarnation and sectarial worship were absolutely unknown to the Vedic writers and took a very meagre proportion even when the Ramayana and the Mahabharata were written. In the Puranas

however we see that the entire theology is based on the doctrine of incarnation-the various sects have their rituals and ceremonies definitely laid down and the caste rules introduced with all their severity and force. Besides we also find the doctrines of Vedanta and Sankya explained popularly in the shape of episodes. This clearly proves that whatever may be the actual date of the composition of these works they are long posterior to the Mahabharata and the Ramayana. From the evidence of style, the treatment of subject matter, the account of Creation and Patriarchal families it is clear, that Harivamsha, although it is a sequel to the Mahabharata, was written long after that great work. If it was not written in the same period when the Puranas were composed it was not at least written earlier.

I have said before that Harivamsha consists of the life and miracles of Srikrishna together with an account of his family. I think, I should say a few words whether the central hero of this great work as well as of many other works is a historical person or a myth. Foreigners who have no access to the literature of the Hindus consider him as a creation of imagination, an ideal of lust. Several poetical works and Brahma Vaivarta Purana in the list of Puranas are responsible for this opinion. Any impartial student, of Mahabharata and other authentic writings regarding his life, will admit that he was a real historical personage—a man of wonderful power and

superhuman intellect. He was a great politician and a great prophet. Such a combination is rare in the history of men. If the battle of Kurukshetra is a historical incident which many inscriptions prove we fail to see why the central figure should not be a historical character. Srikrisna is a grand figure in the history of the Aryans—his life teems with lofty moral precepts which have been still shedding lustre upon the greatness of our forefathers; his teachings have been not only swaying over the vast millions of India but have arrested the admiration and veneration of the people of the West. Writers like Messrs Dupuis and Volney have even gone the length of arguing in their respective works that the history of life and miracles of Christ have been borrowed from those of Indian Krishna. If then for many miracles attributed to him he is to be considered a myth, what claim then can any other prophet have for being considered a historical character whose life also has been interwoven with many such miracles?

Harivamsha is an account of the life and family of this Greatest Prophet of the Hindus and therefore it is hoped an English Translation of such a work will be welcome to the public.

With His Highness' kind permission this English Translation of Harivamsha
Is most humbly and respectfully dedicated to

Col. H. H. Maharajah
Sir Pertab Sing, Inday Mahindar Bahadur G. G. S. T.
Maharajah of Cashmere
As a token of appreciation of His Highness' sympathy
for
Such works, his vast scholarship and liberality
By his most obedient and humble
Servant and admirer
The author.

HARIVAMSHA

THE PRELUDE.

Salutation unto Ganesha.[1] Salutation unto Veda Vyasa.[2] Having saluted Nārāyana and the best of male beings Nara as well as the goddess of learning Saraswati let us cry success (1). What is the use of bathing at the sacred shrine of Pushkara[3] for him who listens to the recitation of the Mahābhārata, dropped off the lips of Dwaipayana, wondrous, destructive of sins, auspicious and highly sacred (2). May Vyasa, the son of Parāçara and the delighter of Satyavati, be crowned with success, from whose lotus mouth the wordy ambrosia has come down which the world drinks (3). He, who listens to the sacred theme of Bhārata, acquires the same fruit with him who makes a gift of a hundred kine with golden horns unto a Brāhmana conversant with the Vedas and many Srutis (4). By making a gift of Harivamsha a man acquires far more everlasting piety than what is acquired by the celebration of a hundred horse sacrifices, or by the distribution of inexhaustive food, or by doing what secures the dignity of Indra. This has been recounted by the great Rishi Vyasa (5). This bestows the same fruit as is given by *Bajpeya*[4] or

Rājashuya[5] Yagnas or by making a gift of a car with elephants. Vyasa's word is the proof hereof and this has also been said by the great Rishi Vālmiki (6). The great ascetic, who duly commits to writing Harivamsha, speedily approaches the lotus-feet of Hari like a bee moving towards a lotus, drawn by the smell of honey (7). I consider Dwaipāyana as the supreme cause of all, who is the sixth in descent from Brahmā, who is a Rishi endued with eternal spiritual greatness, who has descended from a portion of Nārāyana and who has only Suka for his son (8).

[1] The deity Ganesha, according to the Hindus, confers the accomplishment of all objects. It is customary with them to offer him worship at the beginning of every ceremony,

[2] Vyasa is a generic term meaning compiler. Here it refers to the person who arranged the Vedas and compiled the Puranas.

[3] It is a lake situated in the District of Ajmir, Marwar, where thousands of pilgrims resort every year for bathing.

[4] A particular sacrifice at which the acetous fermentation of meat and water is drunk by the gods.

[5] A sacrifice at which all the tributary kings assemble to pay homage to their Emperor.

CHAPTER I. AN ACCOUNT OF THE PRIMEVAL CREATION

Having saluted Hari, the master of senses and the preceptor or the mobile and immobile, the Prime Purusha Icāna, who is eulogised and propitiated with oblations by many in sacrifices, who is real, who is Brahman, shorn of all attachments, is both manifest and not manifest, who does exist for ever, who is above the real and unreal and from whom has emanated this universe, visible and invisible, who is above all, the creator of all, ancient, great and undecaying; who is joy and the giver of joy, who is Vishnu, the worshipful of all, sinless and pure, the virtuous-souled great Muni Kulapati[6] Sounaka, well-read in all scriptures, said to Souti in the forest of Naimisha (1-4).

Sounakla said:—O Souti, you have recounted the great history of the descendants of Bharata as well as that of other kings; of the gods, demons, Gandharvas, serpents, Rākshasas, Daityas, Siddhas and of Guhyakas as well (5-6). You have described in sweet words the most excellent and sacred Purāna, dealing with their wondrous deeds, heroic feats and religious practices and their births. This nectarine theme, affording pleasure unto the mind and ears, O Souti, has given us satisfaction. O son of Lomaharshana, while describing the birth and history of the Kurus,

you forgot to narrate the history of Vrishnis and Andhakas.[7] It becomes you to relate their history (7–9).

Souti said:—I shall now relate to you the story of the birth of Vrishnis from the very beginning about which the pious disciples of Vyasa, Vaishampāyana was accosted by Janamejaya (10). Hearing the complete history of the descendants of Bharata, the highly wise Janamejaya, born in their race, said to Vaishampāyana (11).

Janemejaya said:—You described before in full and I heard the story of Mahābhārata full of many meanings and Historical accounts (12). Therein you mentioned the names and deeds of many mighty car-warriors and heroes of the Vrishni and Andhaka families (13). O foremost of the twice born, you have described briefly and fully their many excellent deeds (14). Though this ancient story has been recounted again and again, still I have not been satiated with it. The Pāndavas and Vrishnis are related to each other; you are competent enough to describe their families and you have with your own eyes seen everything. Therefore, O you having asceticism for your wealth, do you describe their family at length (15–16). I wish to know who were born in which families. Therefore, O great ascetic, beginning with the Patriarch and recollecting their previous creations, do you describe truly everything at length (17).

Souti said:—Having been welcomed and accosted by him, the high-souled ascetic of rigid austerities described in full the whole story from the very beginning (18).

Vaishampayana said:—Listen, O king, to the sacred theme, as narrated by me, heavenly, destructive of sins, wonderful and abounding in various meanings and sacred stories (19). He, who circulates this story or listens to it constantly, multiplies his own family and is spoken high of in the celestial region (20). This universe, permeated by Isvara (God), emanated from Pradhāna Purusha who is the unmanifest cause, eternal and identical with the existent and non-existent (21). Know him, O monarch, as Brahmā (Creator) of incomparable energy, the creator of all beings and ever devoted to Nārāyana (Vishnu) (22). From *Mahat* has emanated *Ahankara*; from the latter the five subtle elements have sprung and from them the grosser elements: thus the eternal work of creation is carried on.[8] Hear, I shall relate as I have heard and as I think, of the long extending genealogies of families increasing the glory of their fore-fathers (23–24). The account of these pious men of everlasting glory always gives fruit and leads to the multiplication of race and attainment of heaven (25). On account of this theme being fruitful and because you are competent to hear it and are pure I shall relate, to you, beginning with the family of Vrishnis the most excellent creation of

beings (26).

Thereupon desirous of creating various creatures the Divine Self-sprung (Brahmā) at first created waters and then created seeds therein (27). The waters are designated as Nārā for they are the offspring of Nara. The deity first rested thereon and is therefore called Nārāyana (28). The egg, lying in the waters, assumed golden hue—from that sprang Brahmā, of his own accord and he is (therefore) called Self-sprung (29). Having lived there for many years the divine Hiranyagarbha divided the egg into two and they were called the heaven and earth (30). The Lord created Akāsa or space between the two portions and in the waters he created the floating earth and the ten quarters (31). There-upon desirous of creating the Patriarchs or lords of creation he created time, mind, speech, passion, anger and desire (32). The highly effulgent deity then created his seven mind-born sons—Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu and Vashistha. (33). These seven have been ascertained as Brāhmanas in the Puranas. These seven created by Brahmā, are like Nārāyana himself (34). There-upon Brahmā created Rudra born of his anger and Sanat Kumar, the predecessor of those born before (35). O descendant of Bharata, these seven and Rudra engaged in the work of creation. Skanda and Sanat Kumar sustained the energy of creation (36). Their seven great families consisted of Yakshas, Pishachas, the

celestials and others who all performed heavenly deeds and created progeny and were adorned with Kaçyapa and other leading saints (37). He then created lightning, thunderbolt, the straight and bent rainbows, the rangers of the sky and clouds (38). He, then for the successful celebration of Paynas, created Riks, Yuyush and Sāman; he then created the gods from his mouth and the ancestral manes from his breast (39). He then engendered human beings from his organ of generation and from his hips the Asuras, Sādhyas and other classes of gods. This we have heard (40). From the body of the Patriarch Vashishtha when he was desirous of creating progeny, sprang the various kinds of elemental creations (41). When the progeny, created by his mind, did not multiply he divided his own body into two and with the half he created man (42). With the other half he created woman and through her he engendered various kinds of progeny. He resides enveloping the heaven and earth with his own glory (43). Vishnu created a universal form which again created a Purusha: You should know him as Manu and his regeme is known as Manwantara (44). The second creation of Washishtha is called Manwantara. The great Virat Purusha created the progeny. He is the creation of Nārāyana and his progeny are not born in any sex (45). Having known this primaeval creation a man gains longevity, fame, wealth, progeny and his wished-for region (46).

[6] The head of the family of Rishis of the same name.

[7] Two clans representing two royal families of ancient India.

[8] According to Sankhya *Mahat* is the intellect. It is the intellectual principle which appertains to individual beings. *Ahankara* is self consciousness or the consciousness of *ego*. The five subtle elements are *Akasa* or ether, air, fire, water and earth. By them are produced the four kinds of grosser elements such as *Viviparous* born from the womb as man and other animals; *oviparous*, or born of the egg as birds, fishes and serpents; those engendered by heat and damp as insects and worms; and those springing from the earth—as vegetables, trees &c.

CHAPTER II. THE ORIGIN OF MEN: THE BIRTH OF DAKSHA.

Vaishampayana said:—When the work of his creation of progeny was complete the Patriarch Vashishtha obtained Shatarupā, not born of a woman, as his spouse (1). While he resided covering the etherial region, he created Shatarupā, O monarch, by his greatness and Yoga power (2). Having carried on rigid austerities for a million of years she obtained her husband of burning asceticism (3). That Purusha, O my child, is called Swayambhuva Manu. His own Manwantara in this world consists of seventy-one Yugas (4). The Universal Purusha begat on Shatarupā a son by name Veera who begat on Kāmyā two sons by name Pryavrata and Uttānapāda (5). Kāmyā, the daughter of the Patriarch Kardama, gave birth to four sons, O you of large arms, namely Samrāt, Kukshi, Virāt, and Prabhu. Obtaining Pryavrata as her husband she gave birth to them (6) The Patriarch Atri adopted Uttānapāda as his son. Sunritā gave birth to four sons through Uttānapāda (7). The youthful daughter of Dharma was known as Sunritā. She originated from a horse sacrifice and that pure damsel was the mother of Dhruva (8). The Patriarch Uttanapāda begat on Sunritā, four sons by name, Dhruva, Kirtiman, Ayushmān, and Vasu (9). O descendant of Bharata, O monarch, with a view to

obtain the great Brahman, Vishnu, Dhruva carried on hard austerities for three thousand celestial years (10). Being propitiated the Patriarch Brahmā conferred on him a permanent region, peerless on earth, in the front of the region of the seven Rishis (11). Beholding his great prosperity and greatness the preceptor of the gods and demons, (Ushanā) sang the following hymn (12). "Oh, wonderful is his energy of asceticism, knowledge of scriptures and prowess, placing whom before them the seven Rishis are living (13)". From Dhruva were born Shlishthi, Bhavya and Shumbha. Shlishthi begat on Suchayā seven sinless sons (14). They were Ripu, Ripunjaya, Pushpa, Vrikala and Vrikatejā. Ripu begat on Vrihati, a son, gifted with all energies, by the name of Chākshusha (15). The noble Chākshusha begat Muni on Pushkarini, a mother of heroes and the daughter of the Patriarch Aranya (16). O foremost of Bharatas, Muni begat ten highly powerful sons on Nadvalā, the daughter of the Patriarch Vairaj (17), Uru, Puru, Shata dyumna, Tapaswi, Satyavān, Kavi, Agnistut and Atirātra; and Sudyumna was the ninth (18). The tenth was Abhimanyu; these were the sons of Nadvalā. Uru begat on Agneyi six highly powerful sons-Anga, Sumanas, Swati, Kratu, Angiras and Gaya (19). Anga begat only one son on Sunithā, by name Vena. By the irregularities of Vena (the Rishis) were highly irritated (20). For creating progeny the Rishis churned his right arm. When Vena's right arm was

churned by the ascetics, therefrom originated Prithu (21). Seeing him the Rishis said in delight, "This highly powerful one will delight his subjects and will attain to fame (22)". As if burning all with his energy he took his birth with a bow and a coat of mail. Born first in the race of Kshatriyas, Vena's son Prithu protected this earth (23). That lord of the earth was the first born of those who are sprinkled with water at the Rajshuya sacrifices. For him were born Suta and Magadha, experts in singing the glories of kings (24). O descendant of Bharata, to give livelihood to his subjects by him the earth was milched for corns in the company of the gods, Rishis, the ancestral manes, Dānavas, Gandharvas, Apsarās, serpents, Guyakas, creepers and mountains (25–26). When milched the earth gave wished-for milk in their respective vessels; by it they maintain their lives (27). Two sons, conversant with religion, were born to Prithu, Antardhi and Pālita. Antardhi begat Havirdhāna on Shikhandin (28). Havirdhana begat on Agneyidhishanā six sons—Prāchina varhis, Sukra, Gaya, Krishna, Vraja and Ajina (29). Thus O monarch, Prāchinavarhis, gifted with great spiritual power, was born of Havirdhāna. He was a great Patriarch and multiplied the progeny (30). O Janamejaya, the tips, of the Kuça grass in his sacrificial ground, were directed towards the east and they covered the entire earth. And therefore he was celebrated by the name of Prāchinavarhis (31).

Having carried on great austerities that king espoused Savarnā the daughter of the ocean, who gave birth to ten sons for Prāchinavarhis who were all called Prachetas and had mastered the science of archery (32–33). Observing the same religion and lying in the waters of the ocean they carried on great austerities for ten thousand years (34).

When the Prachetas were engaged in carrying on penances the trees covered the unprotected earth and so the creatures were being destroyed (35). The wind could not blow and the sky was covered with trees. The creatures could set forth no exertion for ten thousand years (36). Perceiving this and getting angry all those Prachetas, observant of rigid austerities, created air and fire from their mouths (37). Having uprooted those trees the wind dried them up and the fire then burnt them up—thus their was a dreadful destruction of trees (38). Informed of the destruction of trees and when a few plants still survived the king Soma, approaching the Patriarchs, said (39). "O Ye kings of the family of Prāchinavarhis, do ye control your anger. The earth is shorn of trees and so let fire and air be pacified (40). This beautiful daughter of the trees is like a jewel. Knowing the future I begat her (41). This girl is called Marishā and is created for the trees. Let this great one, multiplying the race of Soma, be your wife (42). By the half of your energy and that of mine, your son, the Patriarch Daksha will be born of her

(43). That one, effulgent like fire, will multiply the creation well-nigh destroyed by your fire-like energy (44)".

Thereupon in accordance with the words of Soma restraining their anger against the trees the Prachetas duly married Marisha (45). Then they all mentally thought of conception in Marisha. O Bhārata, the Patriarch Daksha was born of Marisha through the tenth Prachetas with a portion of Soma's energy (46). Then to multiply the race of Soma he created various offspring, mobile, immobile, two legged and four legged sons. Having created mentally first the sons Daksha created his daughters (47). Of them Dharma espoused ten and Kagyapa thirteen. The Lord Daksha then conferred on the king Soma the remaining ones called Nakshatras or planets (48), They gave birth to gods, sky-rangers, cows, Nagas, Danavas, Gandharvas, Apsaras and various other beings (49). Since then, O king, creatures are being engendered by sexual intercourse. Their predecessors were created by (mere) thinking, seeing and touching (50).

Janemejaya said:—You had described before the birth of the gods, demons, Gandharvas, serpents and Rakshasas as well as that of the high-souled Daksha (51). O sinless one, you have said that Daksha sprang from the right thumb of Brahmā and his wife from the left. How could they then enter into a matrimonial alliance? (52) How could the great

ascetic Daksha attain to the energy of Prachetas? Being a grand-son of Soma how could he become his father-in-law? I have grave doubts in this, O Vipra, it behoves you to remove them (53).

Vaishampayana said:—Origin and destruction are always present in the elemental creation. The Rishis and the wise are not bewildered at it (54). O king, the Dakshas are born in every yuga. There is one Daksha in one yuga and another in another. The learned make no mistakes in it (55). O king, there was formerly no priority of birth among them—they were considered elder by asceticism and their prowess was the cause thereof (56). He, who knows the mobile and immobile creation of Daksha, gets offspring and when the lease of his life runs out is worshipped in the celestial region (57).

CHAPTER III. AN ACCOUNT OF VARIOUS FAMILIES; DAKSHA'S OFFSPRING.

Janamejaya said:—O Vaishampāyana, do thou describe at length the origin of the gods, Dānavas, Gandharvas, serpents and Rakshasas (1).

Vaishampāyana said:—O king, hear how Daksha created progeny when he was commanded by Swayambhuva, saying "create progeny." (2) The capable Daksha first created his mental offspring—the Rishis, gods, Gandharvas, Asuras, Rākshasas, Yakshas, goblins, Pishāchas, beasts, birds, and reptiles (3). When this his mind-born creation did not multiply, for such was the thought of the intelligent Mahādeva, the Patriarch, thinking again of the multiplication of his creation and desirous of creating progeny by sexual intercourse, married Asniki, the daughter of the Patriarch Virana, engaged in a penance for a son and capable of giving birth to a great race (4–6). Thereupon the energetic Patriarch Daksha begat five thousand sons on Asniki, the daughter of Virana (7). Beholding those great men desirous of multiplying progeny, the celestial saint Nārada, ever fond of carrying news, for their destruction and for his own imprecation, said (8). Afraid of Daksha and his imprecation the ascetic Kaçyapa begat on his daughter the same celestial saint Nārada who had been begotten by Brahmā (9).

Nārada was formerly begotten by Brahmā; and then that foremost of celestial saints (Kaçyapa) again begat that best of ascetics on Asniki, daughter of Virana (10). Undoubtedly by him the sons of Daksha, celebrated under the name of Haryaswas were freed from attachment to body through scriptural knowledge and rendered invisible (11). When Daksha, of immeasurable prowess, was ready to destroy Nārada, Parameshti (Brahmā), with leading saints before him, begged him (not to do it) (12). Thereupon Daksha made this contract with Parameshti that his son Nārada would be born as the son of his (Daksha's) daughter (13). Thereupon Daksha gave away his daughter unto Parameshti: and the Rishi, in fear of the imprecation of Daksha, begat Nārada on her (14).

Janamejaya said:—O foremost of the twice-born, I wish to hear truly why Daksha's sons were killed by the great saint Nārada (15).

Vaishampāyana said:—When the highly energetic sons of Daksha called Haryaswas came there with a view to multiply the progeny Nārada said to them (19), "O ye sons of Daksha, how stupid you are all, since you do not know the cause of all and still desire to create progeny; with out knowing him who is in heaven, earth and nether region how do you wish to create progeny?" (17) Hearing his words those descendants of Daksha, without caring for each other, repaired to various directions to see

the cause of all (18). Having restrained vital airs, and attained to the pure Brahman they secured emancipation. Even now they have not returned like the rivers from the ocean (19). When the Haryaswas were thus lost sight of, Daksha, the son of Prachetas, capable of creating progeny, again begat one thousand sons on the daughter of Virana (20). When those Shavalashwas were again desirous of multiplying progeny they were addressed by Narada with the self-same words (21). They then spoke amongst themselves, "The great saint Nārada has spoken the just thing. We should follow the footsteps of our brothers; there is no doubt about that (22). Learning the dimension of the earth, we will, at ease and with whole minded attention, create progeny in due order (23)". They, by the same way, repaired to various directions. Even now they have not returned like the rivers from the ocean (24). When the Shavalāshwas too were lost sight of, Daksha, possessed by anger, said to Nārada:—"Do thou meet with destruction and experience the pain of living in the womb (25)". Since then, O king, if a brother issues out in quest of another he meets with destruction. So the learned should not do it (26). Knowing his sons thus exiled and destroyed the Patriarch Daksha again begat sixty daughters on the daughter of Virana. This we have heard (27). O descendant of Kuru, the Patriarch Kaçyapa, the Moon, Dharma and other Rishis took their wives

from among those daughters of Daksha (28). Of them Daksha conferred ten on Dharma, thirteen on Kaçyapa, twenty seven on the Moon, four on Arishtanemi, two on Vahuputra, two on Angiras and two on the learned Krisāshwa. Hear from me their names (29–30). Arundhuti, Vasu, Yami, Lamvā, Bhānu, Marutvati, Sankalpa Muhurta, Sādhyā and Vishwā, these ten, O descendant of Bharata, were the wives of Dharma. Hear from me of their offspring (31). Vishwadevas were the sons of Vishwā and Sādhyā gave birth to Sādhyas. Marutvati was the mother of Maruts and Vāsus were the sons of Vasu (32). Bhānus were the sons of Bhānu and the Muhurttas of Muhurtta (33). Gosha was born of Lamvā and Nāgavithi of Yami. Arundhuti gave birth to all the herbs of the earth (34). The Deity of determination, the soul of all, took his birth from Sankalpa and Vrihalamva took his birth from Nāgabitha (35). O king, all the daughters, whom Daksha conferred on the Moon, have been celebrated by the name of *Nakshatras* or *planets* in astrology (36). The celestials, who have profuse effulgence before them, were celebrated by the name of eight Vasus. I will mention their names at length (37). Apa, Dhruva, Soma, Dhara, Anila, Anala, Pratyusha, and Pravasha—these eight are known as eight Vasus (38), Apa's sons were Vaitandya, Srānta and Muni. Dhruva's son was the Divine Kāla, the destroyer of creatures (39). Soma's son was the Divine Varchas

who begat Varcaaswi. Dhara's son was Dravina the carrier of sacrificial oblations. He begat on his wife Manoharā, Sishira, Prāna and Ramana (40). Anila's wife was Shivā whose son was Manojava. Anila, whose course is not known, had two sons (41). Agni's son Kumara shone in the thickets of Sara grass. His names are Shakha, Vishakha, Naigameya and Prishthaja (42). And on account of his being an offspring of Kirtikās[9] he was called Kartikeya: With the fourth part of his energy Agni created Skanda and Sanat Kumar (43).

Pratyusha's son was the Rishi Devala whose two sons were forgiving and observant of hard austerities (44). Shorn of attachment Vrihaspati's sister, the beautiful Yogasiddhā, who led a life of celibacy, ranged all over the earth (45). She became the wife of the eighth Vasu Prabhasa. The noble Patriarch Vishwakarma was born of her (46). He made chariots for the celestials, was their architect, the maker of thousands of fine things and dresses and the foremost of artizans. Adopting his art as their profession mankind are now making their livelihoods (47-48). By the grace of Siva and having her heart purified by virtue of asceticism, Surabhi gave birth, through Kaçyapa, to the eleventh Rudra (49). O descendant of Bharata, Ajaikapāt, Ahir-Budhna, Rudrashwa, Tasta, Srimān and Vishwarupa, those were the highly illustrious sons of Tastu (50). Hara, Vahurupa, Tryamvaka, Aparājita, Vrishākapi, Sambhu, Kapardi,

Raivata, Mrigavyadha, Sarpa and Kapāli—these are known as the eleven Rudras who lord over the three worlds (51-52). O foremost of Bhāratas, in Purānas, hundreds, of such Rudras of incomparable energy, have been mentioned who have spread over the mobile and immobile creation (53). O foremost of Bhāratas, hear from me of the wives of Kaçyapa who have spread over all the worlds: They are Aditi, Diti, Dana, Aristha, Suravā, Surabhi, Vinatā, Tāmrā, Krodhavashā, Irā, Kadru, Muni and Swasā; hear now of their offspring (54-55). In the previous Manwantara they were twelve leading celestials. In the Manwantara of Vaivaswata they used to address one another by the name of Tushita (56). During the reign of the present highly illustrious Manu Chakshusha, they all assembled together for the benefit of all creatures and said (57). "Let us all enter into the womb of Aditi to be born in the Manwantara of Vaivaswata and we will attain well-being (58)".

Vaishampāyana said:—Having said this during the Manwantara of Manu Chakshusha, they were begotten on Aditi, daughter of Daksha by Kagyapa the son of Marichi (59). Sakra and Vishnu were also born of her. Besides, O descendant of Bharata, Aryamā, Dhātā, Twastā, Pushā, Vivashmān, Savitā, Mitra, Varuna, Ansha, and the highly effulgent Bhaga —these eight were also born of Aditi; so it is said (60-61). Those who passed by the name of *Tushita* during the Manwantara of Chakshusha were known

as twelve Adityas during the Manwantara of Vaivaswata (62). The twenty seven wives of Soma, observant of vows and of incomparable energy, gave birth to luminous bodies as their offspring (63). Arishthanemi's wives had sixteen sons. The learned Patriarch Vahuputra had four sons:—Vidyut (lightning), Açani (thunder-bolt), Megha (cloud) and Indradhanu (rain-bow) (64). The best of works *Riks* originated from Pratyangiras and the celestial saint Krishāswa begat deities presiding over various celestial weapons (65).

O child, these deities take their births again after a thousand Yugas. Of them thirty three[10] take birth of their own accord (66). As in this world the sun rises and sets, so O king, the origin and disappearance of all these gods are also mentioned. They appear and disappear at every Yuga (67-68).

Kaçyapa begat on Diti two sons, the powerful Hiranyakashipu and Hiranyaksha. This we have heard (69). He had a daughter (also) by name Sinhikā whom Viprachitti espoused. Her highly powerful sons were celebrated by the name of Saihinkeyas. It is said, O king, that their number was ten thousand (70). They had, O thou having mighty arms, hundreds and thousands of sons and grandsons. Hear now from me of the children of Hiranykashipu (71). He had four sons of well-known prowess—Anurhāda, Hrāda, and the energetic Pralhāda (72). And Sanghrāda was the fourth.

Hrāda's son was Hrada. Sangrada's sons were Sunda and Nisunda (73). Anurahada's sons were Ayu, Sivi and Kāla. Virochana was Pralhada's son; and his son was Vali (74). O king, Vali had a hundred sons, of whom Vāna was the eldest. Dhritarashtra, Surya, Chandramā, Indratapana, Kumbhanabha, Gardhabhaksha, Kukshi and others were their names. Of them Vāna was the eldest, powerful and a beloved votary of Paçupati (75–76). In the previous Kalpa, Vāna, having propitiated the Divine Lord of Uma, prayed to him for the boon "I shall remain by your side." (77). Vāna begat on his wife Lohita, a son, by name Indradamana. Hundreds and thousands of Asuras yielded to his power (78). The five sons of Hiranyaksha were learned and highly powerful—they were Jarjara, Sakuni, Bhutasantāpana, the powerful Mahānābha and Kālanabha. Hundred sons of dreadful prowess were born to Danu. They were all ascetic and endued with great energy. Hear their names in order of precedence (79–80). Dwimurdhā, Shakuni, Shankushira, Vibhu, Shankukarna, Virava, Gaveshtha, Dundubhi, Ayomukha, Shamvara, Kapila, Vāmana Marichi, Maghavāna, Ira, Vrika, Vikshovana, Ketu, Ketuvirya, Shatahrada, Indrajit, Satyajit, Vajranābha, the powerful Mahānābha, Kālanabha Ekachakra, the highly powerful and mighty-armed Taraka, Vaishvanara, Pulomā, Victravana, Mahāsura, Swarbhanu, Vrishaparva, the great Asura Tuhunda, Sukhshma, Nichandra, Urnanabha, Mahāgiri,

Asilomā, Sukeshi, Shatha, Valaka, Mada, Gaganamurdha, the great ascetic Kumbhanābha, Pramada, Daya, Kupatha, the energetic Hayagriva, Vaisripa, Virupaksha, Supatha, Hara, Ahara, Hiranyakashipu, Salya and the energetic Viprachitta —these sons of Danu were begotten by Kaçyapa. Amongst those highly powerful Dinavas Viprachitta was the head (81-89). O king, I cannot enumerate the offspring, sons and grandsons, of all these Dānavas (90). Sarvana's daughter was Prabhā, Puloma's daughter was Sachi, Hayasira's daughter was Upadānavi and Vrishaparva's daughter was Sharmishthā (91).

Vaishwānara had two daughters Pulomā and Kalikā-they were both highly powerful, gave birth to many children and were the wives of Kaçyapa, the son of Marichi (92). They gave birth to sixty thousand Dānavas; of them fourteen thousand lived in the city of Hiranya (93). Being observant of rigid austerities Kaçyapa begat highly powerful Dānavas called Poulamas and Kālakeyās (94). Those living in the city of Hiranya were placed by Brahmā above destruction even by the gods. They were afterwards killed by Savyasachi in battle (95). Nahusha was Prabhā's son, Jayanta was Sachi's son, Sarmisthā gave birth to Puru and Upadānavi gave birth to Dushmanta (96). Viprachitta begat on Singhikā another class of highly dreadful Dānavas (97). By the union of Daity and Danava energies they grew of

dreadful prowess. Those thirteen highly powerful Dānavas were celebrated by the name of Sainghikeyas (98). They were the powerful Aisha, Nabha, Vala, Vatāpi, Namuchi, Ilvala, Khasrima, Anjika, Naraka, Kālanābha, Shara, Potarana, and the energetic Vajranābha (99-100). Of them Rāhu, the represser of the sun and the moon, was the eldest. Hrāda had two sons, Suka and Tuhunda (101). Sunda begat on Tāraka a son by name Mārachi, another (by name) Sivamana, energetic like a celestial (102). All these Dānavas, multiplying the race of Danu, were great. Their sons and grandsons were hundreds and thousands in number (103). The noble Nivātakavachas endued with great asceticism were born in the race of the Daitya Sanghrāda(104). Those Danavas, living in the city of Manimati, begat three Koti offspring. The gods could not destroy them and they were slain by Arjuna (105). It is said that Tāmrā gave birth to six highly powerful daughters—Kake, Sweni, Bhāsi, Sugrivi, Suchi, and Gidhrika (106). Kāki gave birth to crows, Uluki to owls, Sweni to Swena birds, Bhāsi to Bhāsa birds, Gidhri to vultures, Suchi to waterfowls and Sugrivi to horses, camels and asses. Such is the description of Tāmrā's family (107-108). Vinata had two sons, Aruna and Garuda. Suparna, the foremost of birds, grew immensely powerful by his own action (109). Surasā gave birth to a thousand highly powerful serpents and high-souled sky-rangers of many heads (110). Powerful,

and many headed Nagas endued with immeasurable energy, the offspring of Kadru, were born as being subject to Suparna (111). Amongst them Sesha, Vāsuki, Takshaka, Airavata, Mahāpadma, Kamvala, Aswatara, Ekapatra, Shankha, Karko taka, Dhananjāya, Mohāneela, Mahākarna, Dhritarashtra, Valāhaka, Kuhara, Pushpapangstra, Durmukha, Sumukha, Shankhapala, Kapilā, Vāmana, Nahusha, Sangkaroma and Manu were the heads. Fourteen thousand sons and grand sons of these dreadful serpents were devoured by Garuda, living on serpents. Know this class to be full of anger. All animals having teeth, those born on land, birds and those produced by water are the offspring of Dhara. Surabhi gave birth to kine and buffaloes (112-117). Ira produced trees, creepers, groves and all kinds of grasses and Khasa gave birth to Yakshas, Rakshas, Munis and Apsarās (118). Aristha gave birth to the powerful Gandharvas of unmitigated prowess and the mobile and immobile creation is said to have originated from Kaçyapa (119). Hundreds and thousands of sons and grandsons have been born to them. Such was the creation, O my child, in Swarochisha Manwantara (120). I shall now describe to you the creation of the Patriarch Brahmā who offered oblation to fire at the long-extending sacrifice of Varuna in Vaivaswata Manwantara (121). Formerly when seven Rishis were procreated by his mind the grand-father considered them as his sons

(122).

O descendant of Bharata, when the conflict between the gods and demons raged on, Diti, who had her sons slain, began to propitiate Kaçyapa (123). Being duly adored by her and propitiated, Kaçyapa pleased her by giving a boon. She too prayed for a highly powerful son for killing Indra. That great ascetic, when thus begged, conferred on her the same boon (124-125). Having conferred on her the boon without the least anxiety the son of Marichi said:—"If being pure and observant of vows you can hold your conception for one hundred years you will give birth to such a son as will slay Indra (126–127)." O monarch, saying so be it and being pure Diti obtained her conception from her that great ascetic husband (128). Thinking of one of the leadings gods of immeasurable power and infusing energy which the immortals even can not destroy he knew Diti. Then that one of great vows repaired to a hilly region for carrying on penances (129-130). From that day the slayer of Pāka (Indra) began to seek her fault. One day before hundred years were complete Diti, without washing her feet, lay down on her bed. Beholding her impure state the king of gods entered into her abdomen and made her asleep (131-132).

Then the holder of thunderbolt sundered the embryo into seven pieces. Cut into pieces with the thunderbolt the embryo began to cry (133). Sakra

again and again prevented him saying "Do not cry! Do not cry!" The embryo was then divided into seven pieces. Indra too, the slayer of enemies, worked up with anger, again cut every piece into seven portions with his thunder-bolt. From them originated the gods called Maruts, O foremost of Bharatas (134-135). Because they were addressed by Maghavan (saying "Do not weep" *Ma ruda*) so the Maruts were born and they all became of help to the holder of thunder-bolt (136). When creatures thus multiplied, O Janamejaya, Hari consoled that foremost of gods of immeasurable energy, and then conferred kingdoms on various Patriarchs of whom Prithu was first installed as king (137-138). That Hari is the heroic person Vishnu, Jishnu, the Patriarch, the king of rains and is the air in his visible form. The whole universe is His (139). O foremost of Bharatas, he, who is informed of this creation of creatures, and he who reads or hears the auspicious birth of the Maruts, has no fear of being born again in this world —what of fear in the next world (140)?

[9] They are nymphs and the nurses of Kumara.

[10] The thirty three gods are:—8 Vasus, 11, Rudras, 12 Adityas, Brahma and Indra.

CHAPTER IV. A QUERY REGARDING THE ORIGIN OF THE ARTICLES OF FOOD.

Janamejaya said:—Having installed Prithu the son of Vena, in the office of the Lord Paramount the Patriarch began to confer kingdoms on Soma and others (1). He placed Soma in charge of the twice-born, herbs, planets, stars, sacrifices and hard austerities (2). He then installed Varuna as the king of waters, Vaishravana as the lord of kings, Vishnu the king of Adityas, Pāvaka the king of Vasus, Laksha the king of Patriarchs, Vāsava the king of Maruts, Pralhāda of incomperable energy the king of Daityas, and and Danavas, Yama, the offspring of the sun, as the king of the departed manes, Nārāyana as the king of Mātris, vows, Mantrās, kine, Yakshas, Rākshasas and kings and Siva, having the emblem of a bull, as the king of Sādhyas and Rudras (3–7). He then ordered Viprachitta to become the king of the Dānavas and made Girisha (Siva) the holder of mace, the king of all ghosts and goblins (8). He made Himavān, the king of mountains, and the ocean the king of rivers and appointed the greatly power Vāyu as the king of smell, bodiless creatures, sound, ether and earth (9). He made the lord Chitraratha the king of Gandarvas, Vāsuki, the king of Nāgas and Takshaka the king of serpents (10). He ordered Airavat to become the king of the elephants,

Ushaishrava, of the horses and Garuda the king of birds, tiger the king of beasts and the bull, the king kine, Plaksha the king of trees, and, installed Parjanya as the king of ocean, rivers, showers and Adityas (11—13). He installed Sesha as the king of wild animals and Takshaka, the king of reptiles and serpents (14). He made Kāmadeva the king of Gandharvas and Asuras and Samvatsara the king of seasons, months, days, fortnights, moments, conjunctions of planets, Parvas, Kālas, Kāshthās, Pramāsha, Ayanas, Mathematics and all conjunctions. Having divided the kingdom in such an order Brahmā placed all the guardians of the quarters. He installed Sudhanna, the son of the Patriarch Vairaja as the Protector of the eastern quarter. He placed in the South the high-souled Sankhapāda, the son of the Patriarch Kardama. He installed the high-souled Ketuman, the son of Raja, as the king of the West. And he made the irrepressible, Hirany roma, the son of the Patriarch Prajanya, the king of the North. Even now they have been piously ruling over their respective provinces of the earth consisting of seven insular continents and mountains. By all those kings Prithu was appointed as the Lord Pāramonnt in a Rajshuya sacrifice according to rites laid down in the Vedas, O king (15–23). After the expiration of the highly vigorous Manwantara of Chakshusha the Patriarch Brahmā conferred the kingdom on Manu Vaivaswata. If you

wish to listen, O sinless king, I shall give you at length an account (of his life) for your help. This has been described fully in Purana. It is sacred and confers fame, longevity, residence in heaven and auspicious ness (24–25).

Janamejaya said:—O Vaishampāyana, do thou describe in full, the birth of Prithu and how by that high-souled one this earth was milched (26); how was she milched by the ancestral manes, gods, Rishis, Daityas, Nagas, Yakshas, serpents, mountains, Pishachas, Gandharvas, the leading Brāhmanas, Rakshasas, and other great creatures, (27–28). Do thou also describe fully, O Vaishampāyana, their various vessels, the calves and the various articles in order, for which she was milched (29). Do thou also relate, why formerly Vena's arm was churned by the angry Rishis (30).

Vaishampāyana said:—O Janamejaya, listen, with attention and concentrated mind, I shall give you a detailed account of Prithu, the son of Vena (31). O monarch, I do not describe this unto him, who is impure, little-witted, who is not a worthy disciple, who does not observe vows, who is ungrateful and injures people (32). O king, do thou listen duly to this theme described by the god-like Rishis which secures heaven, longevity, fame and riches (for all) (33). He, who having saluted the Brāhmanas daily, listens to the birth story of Vena's son, Prithu, does not grieve for iniquities committed

by him (34).

CHAPTER V. AN ACCOUNT OF VENA AND PRITHU.

Vaishampāyana said:—Formerly the Patriarch Anga, born in the race of Atri, and equally all-powerful like him, became the protector of religion (1). A highly impious son by name Vena was born to him. That Patriarch was begotten on Sunithā the daughter of Death (2). Imbibing the defect of his maternal grand-father, that son of Kāla's daughter deviated from his own duties and preached freedom of conduct in the world (3). That king established an irreligious order and disregarding Vedic observances he engaged in impious actions (4). During his administration the study of the Vedas and the performance of the Vedic rites were suspended. And the celestials did not get Soma juice consecrated in Yajnas (5). Such was the dreadful promise of the Patriarch that no one would perform, even at the time of destruction, either Homa or Yajna (6). O foremost of Kurus, (he said) I am worthy of being adored, I am the agent of Yajna, I am identical with Yajna—you should dedicate all your Yajnas and Homas unto me (7). Beholding him thus transgress the order and partake unduly and unfairly of the sacrificial offerings the great Rishis, headed by Marichi, said (8):–"We shall enter upon the initiation ceremony for many long years—therefore do not act irreligiously, O Vena, for such is

the eternal religion (9). After the death of Atri you have forsooth been born as a Patriarch. And you made the contract that you would govern the subjects" (10). After they had said this the wicked and ill-disposed Vena, laughing, said to all those great Rishis, the following evil words (11). Vena said "Who else will be the founder of religion? Whom shall I hear? Who else is superior to me on this earth in learning, energy, prowess, asceticism and truth (12)? All creatures and especially all forms of religion have originated from me. You are all stupid and void of consciousness and therefore you do not know me (13). If I wish I can burn down the earth or overflow it with water. I can obstruct the heaven and earth: there is no need of discussing it (14)". When the noble Rishis could not make Vena humble on account of his pride and egotism, they, worked up with anger, belaboured that highly powerful king and began to churn his left thigh (15–16). When the thigh of that king was thus churned there arose from it a greatly short and dark person (17). O Janamejaya, he stood there, stricken with fear and folding his arms. Beholding him thus possessed by fear Atri said to him "Nishida" *Sit down* (18). O foremost of speakers, he became the originator of the race of Nishadas (hunters) and procreated the race of fishermen begotten of the sins of Vena (19). And Tukhāras, Tumuras and other races taking delight in impiety who live on the Vindhya mountain were also

born of Vena (20). Thereupon, those high-souled Rishis, worked up with anger, began to churn the right arm of Vena like a piece of wood used for kindling fire (21). From that arm originated Prithu resembling the very flame, and burning in effulgence like the fire itself (22). The highly illustrious Prithu was born with his most excellent prime bow *Ajagava*, heavenly arrows and a highly lustrous coat of mail to protect his body (23-24). At his birth all the creatures were filled with delight and Vena too, O monarch, repaired to the celestial region (25). O descendant of Kuru, the great Prithu, a good son, being born he saved Vena from the hell called *Put*[11] (26). Taking all the jewels the oceans came to him with water for his installation (27). The Divine Brahmā with the Devas, the offspring of Angiras, and all other creatures, mobile and immobile, came there and installed the effulgent king, the son of Vena, the lord of an extensive kingdom (28-29). The highly energetic and powerful son of Vena, Prithu, was installed as the first king by the leading Rishis conversant with the Vedas and other scriptures (30) By him were pleased the subjects who had been dissatisfied by his father. On account of his being the object of their love he was called Rājā (king) (31). When he used to make a voyage in the ocean the water used be grow hard as land and the mountains made way for him and the branches of the trees were not broken down (32). The earth grew easy of

production and yielded articles of food as soon as thought of. The kine gave milk whenever milched and honey grew in every leaf (33). In the meantime at the sacred Yajna of Brahmā, was born the highly intelligent Suta (34). At that great Yajna was also born the wise Māgadha. They were invited by the celestial saints for chanting the glories of Prithu (35). All the Rishis said to them "Do ye sing the glories of this king. This is a work that befits you and this king too is also an worthy subject for it (36)". Then Suta and Māgadha said to all those Rishis:—"We shall, with our own actions, delight the gods and Rishis (37). O ye twice born ones, we are not cognizant of the actions, characteristics and fame of this energetic king. How shall we then chant his glories (38)?" They were then engaged by the Rishis (to chant his glories) saying "Do ye chant his glories by the deeds which the highly powerful Prithu did in the previous Kalpa (39). This king speaks truth, has a good character, keeps his promise, is modest, does good unto all, is forgiving, powerful, represses the wicked, observes his duties, is grateful, merciful, always speaks sweet words and respects those who deserve it, performs Yajnas, is devoted to Brāhmanas, is of a quiet temperament, and observes the rules of society." Since then, O Janmejaya, at the time of chanting glories Sutas and Māgadhas (panegyrists) pour their benedictions in this world (40-42). Being highly pleased with their eulogy the king Prithu

conferred upon Suta the province of Arupa, and on Māgadha, that of Magadha (43). Thereat delighted the great Rishis and the subjects said "The king will forsooth grant us maintenances in abundance (44)". Thereupon at the words of the great saints, the subjects approached the son of Vena and begged of him their maintenances (45). Thus approached by his subjects and with a view to do them good the powerful king took up his bow and assailed the earth (46). Thereupon assuming the form of a cow the earth fled away in fear of Vena's son. Prithu too, taking up his bow, pursued her (47). Traversing the region of Brahmā and all other regions in fear of Vena's son she saw him everywhere before her with the bow in his hand (48). He looked effulgent like the burning eternal fire with his sharpened arrows and even the immortals could not repress that high-souled one (49). Even when repairing to the region of Brahmā she could not find safety; the earth, adored even by the three worlds with folded hands then said to the son of Vena:—"You should not perpetrate the iniquity of slaying a woman. Without me, how will you be able, O king, to protect your subjects (50-51). O king, all the worlds are situated on me, and this universe is sustained by me. Know this, O king, that with my destruction all the creatures will be destroyed (52). O king, if you wish to encompass the well being of your subjects it does not behove you to kill me. Listen to these words of

mine (53). If works are undertaken commensurate with their means they are crowned with success. Do you, O king, find out the means by which you will protect your subjects (54). By slaying me, O king, you will not be able to protect your subjects by any means. O you of great effulgence, I will find it out; do you restrain your anger (55). Even women of inferior births should not be slain. Therefore, O king, you should not forsake your morality (56)."

Hearing those various words of the earth the high-souled and pious king, restraining his anger, said to her (57).

[11] It is a hell where all those who have no son born to them go after death. It is for this that the Hindus look so eagerly to the birth of a son.

CHAPTER VI. THE ORIGIN OF THE EARTH.

Prithu said:—He, who for one individual destroys many lives either belonging to his own side or to his opposite party, commits a sin in this world (1). By slaying that harmful person at whose death many become happy one is not visited by sin, either great or small (2). If by the destruction of one wicked person the well-being of many is secured such an act leads to the acquisition of virtue (3). I shall therefore, for the behoof of my subjects, kill you, O earth. If you do not satisfy this command of mine conducive to the well-being of the world I shall kill you with this arrow who have neglected my command. And having buried my own self (under the earth) I shall uphold my subjects forever (4-5). O you ever observant of pious rites, do you, during my regeme, give life to my subjects for you are capable of protecting them (6). Do you give milk for me and then I will withdraw the dreadful arrow that I have taken up for your destruction (7).

The earth said:—O hero, forsooth shall I carry out all that you have said. If works are undertaken along with the means they always prove a success (8). So do you resort to the means by which all the subjects may be protected. Behold this my calf. Being attached to it I shall give milk (9), O you foremost of

the pious, do you level my surface all over, so that my milk may reach everywhere (10).

Vaishampāyana said:—Thereupon Vena's son, with the end of his bow, uprooted thousands of hills for which they multiplied greatly (in number) (11). Vena's son Prithu then levelled the surface of the earth. In the past Manwantara she was of uneven surface (12). The earth was by nature both even and uneven; such was her state in Chakshusha Manwantara (13). The earth having been uneven in the previous Manwantara there existed no regular division of the cities and villages (14). There was no corn, no rearing of kine, agriculture or trade. There was neither truth, untruth, avarice nor pride (15). O king, now with the advent of Vaivaswata Manwantara, agriculture, trade and the keeping of kine have originated from Vena's son Prithu (16). O sinless one, at that time people desired to makes their habitations at all those places of the earth which were levelled (17). Then with great difficulty people could live upon fruits and roots. This I have heard (18). Having converted the Manu Swayambhuva into a calf the powerful son of Vena, Prithu, the foremost of men, milched the earth for all sorts of corns with his own hands (19). On that food, O my child, the people are daily living even now. I have heard the earth was again milched by the Rishis. Soma became their calf; the son of Angiras, the highly energetic Vrihaspati, milched her. The

Vedas were the vessels, O descendant of Bharata, and the eternal devotion to Brahman was the incomparable milk (20-21). I have heard she was again milched by all the celestials headed by Purandara with golden vessels (in their hands) (22). Then Maghavān (Indra) became the calf and the lord Sun milched her. A continued flow of milk came out on which the Devas are living (23). I have heard the earth was again milched by the ancestral manes of unlimited prowess, with silver vessels (in their hands) (24). The powerful son of Vivaswat became the calf and Antaka, the destroyer of Lokas (worlds), milched her (26). O foremost of men, I have heard, that making Takshaka the calf, the Nāgas milched her with the cavity of their palms as vessels and got poison for the milk (26). O foremost of Bharatas, O king, the powerful Airavata Dhritarashtra became the milcher when the Nāgas and serpents milched her (27). By that poison the huge serpents of deadly venom are living their dreadful lives. They live on poison, they give out poison and poison constitutes their energy (23). I have heard that the earth was again milched by Asuras with iron vessels for the illusory power capable of over-powering the enemies (29). Pralhāda's son Virochana became their calf and the highly powerful, two-headed Madhu, the priest of the Daityas milched her (30). By that Māyā (illusory power) the Asuras have been rendered adepts in illusion. The Asuras, endued with

immeasurable wisdom, are therefore so very powerful (31). I have heard, O monarch, that the earth was again, in the days of yore, milched by Yakshas for eternal disappearance from view with uncouth vessels (32). The highly effulgent and pious Yakshas made Vaisravana their calf. The ascetic three-headed son of Yaksha, by name Rajatanābha, the father of Maninābha, milched (the earth). By that (power of disappearance into another's body) they are now still living. This the great saint Nārada has said (33-34). O foremost of men, with a view to afford gratification to their children the earth was again milched by the Rākshasas and Pishāchas with the skulls of dead bodies (35). O glory of the Kuru race, Rajatanābha milched (the earth) for them. Sumāli became the calf and blood came out for the milk (36). By that bloody milk the immortal Yakshas, Rakshasas, Pishāchas and other ghosts are keeping their lives (37). O foremost of men, having made Chitraratha their calf the Gandharvas and Apsarās again milched her with lotus vessels for sweet perfume (38). O foremost of Bharatas, the greatly powerful and the high-souled king of Gandharvas, Suruchi, resembling the Sun itself, milched (her) for them (39). O king, I have heard that the mountains again milched her for the herbs in forms and various jewels (40). Himavāna became the calf and the great mountain Sumeru milched (her). Other great mountains were the vessels and by that the

mountains are increasing in proportions (41). I have heard, O king, that the trees, in the days of yore, once milched her with Palāsa leaves as vessels for reviving the scorched and burnt trees and creepers (42). The blossoming Sāla tree milched her and the Plaksha tree became the calf. That purifying Earth, who sustains all, is the instrument of the birth and preservation of the entire mobile and immobile creations. When milched she gives all desired-for objects and produces all corns (43-44). Extending up to the ocean she was celebrated under the name of *Medini*. Her entire surface was filled with the fat (of the demons) Madhu and Katabha. Therefore was she called *Medini* by Brahmā and others (45). O descendant of Bharata, when she was brought under the subjection of the king Prithu, the son of Vena and became his daughter[12] she came by the name of Prithivi. Being divided and purified by Prithu the earth has become full of corns, mines, cities and provinces. O best of kings, such a powerful king was the son of Vena (46–47). Undoubtedly he is an object of reverence and adoration of all creatures. Prithu, born of eternal Brahmā, is worthy of the adoration even of the great Brāhmanas, well-read in the Vedas and all their divisions. The powerful prime king Prithu, the son of Vena, deserves also the adoration of the great kings who desire kingdoms. The first king of the heroes, Prithu, is also worthy of the adoration of the valiant warriors who wish for

victory in battle (48–50). The warrior, who issues out for battle after reciting the name of the king Prithu, is crowned with success and glory even in dreadful battles (51). The illustrious king Prithu, who conferred livelihood on all, is worthy of the adoration of the wealthy Vaisyas who carry on trade (52). The first king is also worthy of the adoration of the pure Sudras who serve the three other Varnas and who wish for supreme well-being (53). O monarch, I have thus described the various calves, those who milched, the various sorts of milk and vessels. What more shall I describe to you? (54)

[12] Literally it means 'when she was milched by him'. She was milched by the king Prithu and became his daughter and therefore she was called Prithivi.

CHAPTER VII. AN ACCOUNT OF MANWANTARAS.

Janamejaya said:—O Vaishampayana, O you having asceticism for your wealth, do you describe at length all the Manwantaras and the creations previous to them (1). O. Brahman, I wish to hear, in sooth, of all the Manus and the extent of their reigns (2).

Vaishampāyana said:—O descendant of Kuru, I cannot give a detailed account of Manwantaras even in hundreds of years. Do you hear from me in brief (3). O descendant of Kuru, Swayambhuva, Swārochisha, Auttami, Tāmasa, Raivata, Chakshusha, the present Manu Vaivaswata, the four Manus Savarne, Bhoutya, Rouchya and Manu Sāvarna—these all are Manus. I have described, as I have heard, of Manus, present, past and future. I will now describe the Rishis, the sons of Manus, and the celestials who were born in the various Manwantaras (4-7). Marichi, the reverend Atri, Angira, Puloha, Kratu, Pulastya and Vasishtha—these seven are the sons of Arahmā (8). O king, during Swāyambhava Manwantara there were seven Rishis and the celestials by the name of Yamas in the north. Agnidhra, Agnivāhu, Medha, Medhātithi, Vasu, Yotishman, Dyutiman, Havya, Savana and Putra: these were the ten highly powerful sons of Manu Swayambhuva. I have thus described to you, O king,

the first Manwantara (9–11). O child, during Swārochisha Manwantara narrated by Vayu, Aurva, the son of Vasistha, Stambha, the son of Kagyapa, Prāna, Vrihaspati, Datta, Atri and Chyavana—these were the great Rishis of great vows and Tushitas were the gods (12-13). Havirdhra, Sukriti, Jyoti, Apomurti, Ayaprathita, Nabhasya, Nabha and Urja—these were the sons of the high-souled Swarochisha Manu. They have been described, O king, as being gifted with high energy and prowess (14–15). I have thus described to you the second Manwantara. Hear, O king, I shall describe the third (16). The seven sons of Vasishtha, celebrated under the name of Vasishtha and the highly energetic sons of Hiranyagarbha by name Sutejas were the seven Rishis, as I have said. O monarch, Auttama had ten beautiful sons. Hear I shall describe them (17–18). They were Isha, Urja, Tanurjja, Madhu, Mādhava, Suchi, Sukra, Saha, Nabharya and Nabha (19). It is said that the Bhanus were the celestials in that Manwantara. Hear, I shall describe the fourth Manwantara (20). O descendant of Bharata, Kāvya, Prithu, Agni, Jahnu, Dhāta, Kapivan and Akapivān—these were the seven Rishis (21), O descendant of Bharata, in Puranas their sons and grandsons have been mentioned. Satyas were the celestials in Tāmasa Manwantara (22). O king, I shall now enumerate the sons of Tamasa Manu-Dyuti, Tapasya, Sutapa, Tapomula, Tapogana, Taporati, Akalmāsha, Tanvi, Dhanvi and Parantapa—these ten

were the sons of the highly powerful Manu Tāmasa. So Vayu has said (23-24). During the fifth Manwantara Vedavāhu, Yadudhra, Muni, Vedaçira, Hiranyaroma, Parijanya, Somasuta, Urdhavahu, Atreya and Satyanetra were the seven Rishis. The celestials of that period passed under the name of Abhutarajas—having their nature not permeated by the quality of darkness. There were also two other classes of celestials by the name of Pāriplava and Raivya (25–27). Hear, I shall enumerate the names of their sons—Dhritimān, Avya, Yukta, Tatwadarshi, Nirutsuka, Arany, Prakāsha, Nirmoha, Satyavāk and Kadi were the sons of Manu Raivata-and this is the fifth Manwantara (28-29). Hear, O king, I shall describe the sixth Manwantara. Bhrigu, Nabha, Vivaswān, Sudhāmā, Virajā, Atinamā and Sahishnu these were the seven Rishis in the sixth Manwantara. Hear the names of the celestials who flourished in Chākshusha Manwantara (30–31). O king, Adya, Prasuta, Rishabha Prithokbhava and Lekha—these have been recorded as the five classes of deities. The high-souled and the highly energetic sons of Angiras were the Rishis (32). O monarch, those ten sons, Uru and others, passed under the name of Nādvaleyās. This is known as the sixth Manwantara (33). Atri, the reverend Vasistha, the great saint Kaçyapa, Goutama Bharadwaja, Vishwāmitra, the reverend Jamadagni, the son of the high-souled Richika-these seven Rishis are now living in heaven (34–35). The Sādhyas,

Vishwas, Rudras, Vasus, Maruts, Adityas, Vaivaswān, the two Açwinis are now all living during the present Manwantara of Vaivaswat. He had ten high-souled sons headed by Ikshwāku (36–37). O descendant of Bharata, the sons and grandsons of those great Rishis of great energy are living in all the quarters (38). In all the Manwantaras, as in the previous Kalpa, exist the forty nine Maruts for protecting and governing the people (39). After the expiration of a Manwantara twenty Maruts, having performed heavenly deeds, attain to the region of Brahmā freed from all dangers (40). Thereupon others, observing rigid austerities, succeed them. O descendant of Bharata, I have thus described to you the past and present Manwantaras as well as the seven Manus, O descendant of Kuru. Hear, I shall describe the Manwantara that is to come (41–42). Hear from me an account of the five Sāvarni Manus; of them one is the son of the Sun and the four are the offspring of Prajapati Paramesthi. O king, they are the grandsons of Daksha and sons of Pryā. Because those mighty and energetic ones carried on hard austerities on the mount Meru they were called Meru Sāvarni (43–44). The son of the Patriarch Ruchi was celebrated by the name of Rouchya. The son whom Ruchi begat on Bhuti came by the name of Bhoutya (45). Hear now of the seven Rishis of Sāvarni Manwantara, who have not come as yet and who are said to be living in the celestial region (46). Rāma, Vyāsa, the effulgent and

celebrated Atreya, the highly energetic Aswathama, the son of Drona, the son of Bharadwāja, Kripa, the son of Goutama's son Saradvān, Gālava, the son of Kushika and Ruru, the son of Kaçyapa—these seven high souled ones are the future Munis. These seven Rishis are equal to Brahmā and fortunate (47-49). By asceticism practised from their very birth, by their knowledge of sacred formulae and grammar they will secure a position in the region of Brahmā and will be celebrated as pure Brāhmana saints (50). Being repeatedly born in every Yuga beginning with the golden, the noble and truthful seven Rishis institute the various orders and lay down their duties. They are endued with the knowledge of the present, past and future, have themselves become, by means of their asceticism, well known, just and considerate. By the knowledge of formulae, and grammar and by their spiritual insight they see everything like an emblic myrobalam in their hands. They are known as seven Rishis by their sevenfold qualities. They are long-lived, far-sighted and have seen the God. They are the first born, well-versed in various duties and the founders of various families (51-55). When virtue suffers any deterioration, the Rishis, the originators of *Mantras* (mystic formulae) and Brāhmanas are repeatedly born in their families (56). When all the Rishis are capable of conferring boons and are all respectively great there is no evidence of the time when they flourished and of

their age (57). O king, I have thus described to you the seven Rishis. O best of the Bhārata race, hear now of the future sons of Manu Sāvarni (58). Varian, Avarian, Sammala, Dhritimān, Vasu, Varishna, Arya, Dhrishnu, Rāja and Sumati, these are the ten future sons of Manu Sāvarni, O descendant of Bharata (59). Hear, I shall enumerate the names of the Munis of the reign of the first Manu Sāvarni. Medhatithi, the son of Palastya, Kavyapa's son Vasu, Bhrigu's son Yotismāna, Angira’s son Dyutimāna, Vasistha's son Savana, Atri's son Havyavāhana and Poulaha—these seven Rishis flourished in Rohita Manwantara. O king, these were the three classes of deities (60–62). They were the sons of the Patriarch Rohita,—the son of Dhksha, Manu's son Dhrishthaketu, Panchahotra, Nirakriti, Prithu, Shravā, Bhuridyumna, Richaka, Vrihata and Gaya, these were the sons of the highly energetic first Manu Savarni during the second Manwantara of the tenth order. Pulaha's son Havishmān, Bhrigu's son Sukriti, Atri's son Apomurti, Vasishtha's son Ashwathāma, Pulastya's son Pramati, Kagyapa's son Nabhāga and Angira's son Nabhasa Satya—these were the seven great saints (63–66). The two classes of the deities and the Rishis have (already) been enumerated. Manusuta, Uttamanjā, Kunishanja, Viryāvān, Satānika, Niramitra, Vrishasena, Jayadratha, Bhuridyumna and Suvarcha —these ten were Manu's sons (67–68). Hear, I shall enumerate the names of the seven Rishis who

flourished during the eleventh period of the third Manwantara. Kaçyapa's son Havishmān, Bhrigu's son Havishman, Atri's son Taruna, Vasishtha's son Taruna, Angira's son Urudhisna, Pulastya's son Nischara, Pulaha's son Agnitejā,—these are the future seven great Rishis (69–71). It is said that Brāhma's sons, the deities were divided into three classes. Sarvatraga, Susharmā, Devānika, Purudvaha, Kshemadanva, the long-lived Adarsha, Parudaka and Manu—these were the nine sons of the third Manu Sāvarni (72–73). Hear from me the names of the seven Rishis of the fourth Manwantara.

They were Vasishtha's son Dyuti, Atri's son Sutapa, Pulastya's son Taposhana, and Pulaha's son Taporavi. Know Bhrigu's son Tapovriti as their seventh. It is said, there were five classes of deities—the mind-born sons of Brahmā (74–76). Devavāyu, Adura, Devasreshtha, Viduratha, Mitravān, Mitradeva, Mitrasena, Mitrakrit, Mitravaha, and Suvarcha—these are the sons of the twelfth Manu (77). During the thirteenth Manwantara that is to come Angira's son Dhritiman, Pulastya's son Havyapa, Pulaha's son Tatwadarshi, Bhrigu's son Nirutsuka, Atri's son Nishprakampa, Kacyapa's son Nirmoha and Vasishtha's son Sutapa will be the seven Rishis and three classes of deities as mentioned by the self-sprung (Brahmā) (78–80). During the thirteenth Manwantara Manu's sons were the sons of Ruchi, Chitrasen, Vichitra, Naya, Dharmacrit, Dhrita,

Sunetra, Kshatra, Vriddhi, Sutapa, Nirbhaya, and Drida—these were the sons of Manu Rouchaya in the thirteenth Manwantara (81-82). During the fourteenth Manwantara of Manu Bhoutya, Kacyapa's son Agnidhra, Pulasta's son Bhargava, Bhrigu's son Ativahu, Angira's son Suchi, Atri's son-Yukta, Vasistha's son Asukra, and Pulaha's son Ajita were the last seven Rishis (83–84). Chanting the glory of their period a man attains happiness, great renown and long life (85.) He, who recites always the names of the great Rishis, past and present, becomes long-lived and gains renown. O foremost of the Bharatas, five classes of deities, it is said, flourished then (86). Tarangabhirā, Bushma, Tarashmān, Ugra, Abhimāni, Pravira, Jishuu, Sangkrandana, Tejashi, and Savala are the sons of Manu Bhoutya. With the completion of Bhoutya Manwantara one Kalpa will be complete (87-88) I have thus enumerated the names of the past and future Manus. O king, these Manus with with their children, rule over the earth extending to the ocean for thousands of Yugas and govern the subjects with asceticism. And they also in time perish away as usual (89–90).

CHAPTER VIII. DIVISION OF TIME.

Janamejaya said:—O you highly intelligent twice-born one, you should enumerate the Yugas and mention the extent of Brahmā's day (1).

Vaishampāyana said:—O subduer of enemies, hear, I shall enumerate the days of Brahmā by the same calculation by which men make divisions of day and night (2). Five *Nimeshas* make one *Kāstha*, thirty *Kāshthas* make one *Kalā* and thirty *Kalās* make one *Muhurtta*. And the intelligent consider thirty *Muhurttas* constituting one day and night comprising the motion of the sun and moon. Such days and nights daily take place in all the countries around the mount Meru (3–4). Fifteen days and nights make one *Paksha* (fortnight); two fortnights make one month—two months make one *Ritu* (season) (5). Three *Ritus* make one *Ayana* and two *Ayanas* make one year. Those, conversant with the science of enumeration, divide *Ayana* (course) into two—northern and southern (6). Those, who have mastered (the various divisions of) time, consider a month, consisting of two fort-nights, as the one day and night of the ancestral manes (7). The dark-half of the month is their day and the light half is their night. Therefore, O king, Srādhas, for the departed manes, are performed in the dark half of the month (8). That which is considered as a *Samvatsara* (year) for

human beings is a day and night for the celestials. Of them the northern course is considered by the learned as their day and the southern course as their night (9). When a celestial year is multiplied ten-fold it is considered as one day and night of Manu. A day and a night, when multiplied ten-fold, constitute one *Paksha* (fortnight) of Manu (10). A *Paksha*, when multiplied tenfold, forms one month; and twelve months are regarded by the wise, discriminating truth, as forming a season of Manu. Three *Ritus* (seasons) make one *Ayana* and two *Ayanas* make one *Samvatsara* (year) (11). Their four thousand years constitute the extent of Krita Yuga (golden age). O king, four hundred years form the *Sandhyā*[13] and four hundred such form the *Sandhyāngsha*[14] (12). The extent of the Treta Yuga is three thousand years. Its *Sandhyā* and *Sandhyāngsha* severally extend over three hundred years (13). It is said that the duration of Dwāpara Yuga is two thousand years. Its *Sandhyā* and *Sandhyāngsha* are said to extend each over two hundred years (14). The wise have enumerated the duration of Kali Yuga as extending over a thousand years. Its *Sandhyā* and *Sandhyāngsha* too extend over one hundred years each (15). I have thus described the extent of Yugas comprising twelve thousand years. Hear, from me, the enumeration of Yugas measured by celestial Ayanas (16). Krita, Treta, Dwāpara and Kali these are the four Yugas. O foremost of kings, with such seventy-one Yugas one

Manwantara is completed. So is said by those who are versed in the science of enumeration. The *Ayana*, that has been mentioned before, is two-fold, northern and southern (17–18). When one Manu disappears his *Ayana* is completed, and then another reigns. In this way when many a Manu rise and disappear one *Samvatsara* of Brahmā is completed. His one *Samvatsara* has been described by the truth-observing ascetics as consisting of one million of years (19–20). Brahmā's one day is said to be tantamount to one Kalpa. The earth, with her mountains, woods, and forests, sinks into water in the night which is enumerated by the wise as extending over a thousand Yugas. O foremost of Bharatas, at the completion of that one thousand Yugas, Brahmā's one day is completed and the termination of a Kalpa is said to be brought about. I have thus described to you the preceding seventy Yugas (21–23). Krita, Tretā and other Yugas are said to constitute one Manwantara. I have also described to you fourteen Manus, enhancing their (own) glory (24). O king, all these patriarchs were masters of the Vedas and Puranas. Even the chanting of their glories is crowned with success (25). At the termination of a Manwantara sets in the dissolution (of the universe) after which again begins the work of creation. Even with hundred years I cannot enumerate this period (26), O foremost of Bharatas, during these Man wantaras, the termination of the creation and

destruction of creatures is brought about. This I have heard (27). At that time there exist the gods with gross and subtle elements and the seven Rishis, who carry on penances, lead a life of celibacy and are endued with the knowledge of scriptures (28). One *Kalpa* terminates with the completion of a thousand Yugas. Then scorched by the rays of the sun, all the creatures, placing the lord Brahmā before them, and accompanied by the Adityas, approached the omnipotent lord Nārāyana, the foremost of gods, ever engaged in Yoga, the master of Yogins, unborn, eternal, the soul of all, who repeatedly engenders all creatures at various Kalpas. He is the unseen and eternal God to whom belongs the whole universe (29–31). Then there sets in night when all are converted into one ocean. They all sleep in the belly of Nārāyana for one thousand years of Brahmā (32). That extent of time goes by the name of night when the Grandfather (Brahmā) enters upon the Yoga of sleep (33). After the expiration of that night extending over a thousand Yugas awakes the Divine Brahmā, the Grand-father of all (34). Desirous of engendering progeny again he sets his mind on the work of creation. There comes into existence the same ancient recollection, the same character, the same energy for action, the same abode for the gods, but only a change in order of things takes place. O foremost of Bharatas, then are born again at the commencement of Yuga, the celestials saints,

Yakshas, Gandharvas, Pishāchas, serpents and Rakshas, that had (before) been consumed by the rays of the sun (35–37). As the signs of various seasons are changed with the change of cycles, so the various orders of creations are metamorphosed in Brahmā's night (38). Having come out (of the lotus navel of Nārāyana) Prajapati engages, for sooth, in the work of creation. O my child, O foremost of Bharatas, those gods, men and saints, who renouncing all attachment for the body, and being pure of mind, are united with Great Brahman, are never born in the next cycle (39–40). Having divided his own day into a thousand Yugas (cycles) and his night into an equal number of cycles in due order, the Divine Brahmā, the ordainer of all, well-versed in the enumeration of time, creates and destroys the creatures again and again (41–42). The Great God the Lord Nārāyana, Hari exists both in his subtle and gross form. I shall relate the history of Manu Vaivaswata born of a portion of his energy (43). O foremost of Bharatas, hear the ancient story of the highly effulgent Manu described incidentally along with the description of Vrishni race (44). Here the omnipotent, Great Lord, Hari was born for the destruction of all the demons and the behoof of all the worlds (45).

[13] The period that elapses between the expiration of one Yuga or age and the commencement of another.

[14] The period at the end of each Yuga.

CHAPTER IX. ACCOUNT OF THE SUN'S OFFSPRING.

Vaishampāyana said:—O subduer of foes, Kaçyapa begat Vivaswan on Aditi, the daughter of Daksha. He espoused the goddess Sajnā (1). That beautiful damsel was celebrated over the three worlds by the name of Surenu. The wife, of that high-souled, divine Mārtanda (sun) gifted with beauty and youth (as she was) was, not satisfied with the beauty of her husband. Amongst females on this earth Sajnā was gifted with great ascetic powers. Having her body scorched by the rays of the sun she did not look beautiful (2-4). Kaçyapa affectionately said (to Aditi) who was ignorant "your embryo[15] is not dead" and so he is called Mārtanda (5). The rays of the sun are always very powerful, O my child, and the son of Kaçyapa oppresses the three worlds therewith (6). Q foremost of Kouravas, that best of luminous bodies, Aditya begat on Sajna three children, one daughter and two sons who became patriarchs (7). First was born Manu Vaivaswata and then the patriarch Srāddhadeva, then Yama and Yamunā were born as twins (8). Thereupon beholding the pale countenance of Vivaswān and unable to bear her own form she created Savarnā out of her own shadow (9). Sajnā was an adept in illusion and so, O king, her shadow at once sprang up and bowing with folded hands said

to her (10).

She said:—"O thou of pure smiles, tell me what I am to do. Command me, O fair one, I am at your service (11)".

Sajna said:—"May good betide you, I shall now go to my father's house. Do you now live in this my house without any anxiety (12). You should look after these my boys and my youthful daughter. Never give out this secret to the Divine (Sun) (13)".

The shadow said:—"I shall not give out your secret so long the sun does not hold me by the hair or imprecate a curse on me. Go now at your pleasure, O goddess (14)".

Vaishampāyana said:—Having said carefully "so be it". to Sarvanā, the ascetic Sajnā went to Twasta as if in shame (15). When she met her father he remonstrated with her repeatedly and asked her to go to her husband again (16). Then hiding her beauty and assuming the form of a mare, that faultless (damsel) repaired to the (province of) Uttarakuru and began to graze there (17). Then taking the second Sajna for the (real) one, Aditya begat a son on her after his own self (18). This lord was like the first-born Manu and people designate him as Manu Sāvarni (19). He became Manu Sāvarni. Her second son was known by the name of Sani (20). O child, the immitation Sajnā did not show that affection towards the first-born children which she did towards her own son (21). Manu forgave her for

that but Yama could not do so. Out of childishness, anger and future glory, Vivaswata's son Yama threatened Sajnā with a stroke of his foot (22). O king, greatly stricken with sorrow Sāvarni's mother (accordingly) cursed him in anger, saying "your foot shall drop" (23). Then worked up with anxiety on account of the imprecation and assailed by Sajnā's words, Yama, with folded hands, communicated everything unto his sire (24). He said to his father:—"Do thou so arrange as to withdraw the curse. It is the duty of a mother to show affection equally towards all her sons (25). Disregarding us she always loves the youngest son. So I did lift up my foot but it did not fall on her body (26). You should forgive me for the offence that I have committed out of childishness or ignorance; since I have insulted her, being a son, who is worthy of my respect, forsooth shall my foot drop off. A son may prove a bad son, but never does the mother. O foremost of luminous bodies, O lord of the worked, I have been cursed by my mother. Let not my foot drop by your favour (27-29)".

Vivaswat said:—"Undoubtedly, my son, there must be a mighty cause for it, since anger has possessed you who are truthful and pious (30). I shall not be able to make otherwise your mother's words; taking flesh from your foot the worms shall fall on the surface at the earth, O highly wise one, and you will, accordingly attain to happiness. This

being done the words of your mother shall prove true (31–32). And you will also be saved from the effect of the imprecation". Aditya then said to Sajnā:—"Equal affection should be shown towards all children. Why are you then again and again showing partiality towards one?" In order to evade it she made no reply to the sun (33–34). Then having concentrated his own self by virtue of Yoga, he found out the truth. O descendant of Kuru, then to imprecate a curse of destruction on her the lord sun held her by the hair. The terms of contract being thus transgressed she communicated the truth unto Vivaswān (35-36). Hearing all Vivaswān got enraged and approached Twasta. He too, having eulogized him (the sun) properly who was bent upon consuming him, pacified his anger (37).

Twasta said:—"This your highly effulgent form does not look graceful. Unable to bear your lustre Sajnā is wandering in the yellow forest (38). To-day will you behold your wife of pure conduct, who is daily engaged in hard austerities under the guise of a mare (39). Living on leaves, and a life of a female anchorite, she has grown emaciated and poorly; her hairs have grown into matted locks and she has been agitated like a lotus crushed by the trunk of an elephant. O lord of rays, if you accept my view, I may, for that praiseworthy damsel endued with ascetic power, resorting to Yoga, O king of gods, convert this form of yours into a beautiful one, O

slayer of enemies (40–41)." The rays of the sun were crooked and extended above. Gifted with such a celestial form the sun was not of a gentle look (42). So the Patriarch (sun) attached great importance to Twasta's words and gave order to the celestial Architect for beautifying his own form (43). Thereupon Twasta approached the effulgent Mārtanda. And then placing him on a chisel, O descendant of Bharata, he cut lose his lustre (44). When his effulgence was thus reduced and he appeared in his new form he looked superbly beautiful and more than it (45). The beautiful form of that lord of rays was thus easily formed. Since then the countenance of the deity, sun, is red. The twelve Adityas, originated from his mouth, sprang from the portions of his effulgence dropped from the countenance of Mārtanda when the act of chiselling was performed; they were Dhāta, Aryamā, Mitra, Varuna, Angsha, Bhaga, Indra, Vivaswan, Pusha, the tenth Parjanya, the eleventh Twasta and the youngest Vishnu (46-47). Thereupon beholding the Adityas begotten of his own body he attained delight. Then Twasta worshipped him with scents, flowers, ornaments and a brilliant crown and said to him:—"O god, go to your own wife in Uttarakuru, who, assuming the form of a mare, is grazing in the forest of green grass." Thereupon assuming sportively a similar form, he, by virtue of his Yoga power, espied his own wife in the form of a mare. O king,

assuming the form of a mare she was fearlessly wandering there and no one could distress her on account of her energy and pious observances. Then the powerful sun, in his horse form, knew her by his mouth (48–53). Taking him for another man the mare did not yeild to his desire. Then from his nostril the two Aswinis, the foremost of the physicians, were born. They were the sons of the eighth Patriarch Mārtanda. Aditya begat the two Aswinis on Sajnā in the guise of a mare and he then appeared before his wife in his beautiful form (54–56).

O Janamejaya, beholding her husband she (Sajnā) was greatly delighted. Yama, greatly sorry at heart on account of his own mis-deed, began to please his subjects with his pious rule and he was accordingly called *Dharmarāj*. By his holy act of pleasing his subjects he was appointed the regent of the ancestral manes and elevated to the dignity of a patriarch. The ascetic Sāvarni Manu was a patriarch and in the future Savarni Manwantara he will be the Manu. The all-powerful Manu, even now, is carrying on penances on the summit of the mount Meru (57-60). His brother Shanischara has attained to the status of a planet. Those, who were known as Aswinis, became the physicians of the celestial region (61). O king, Sevata too became the physician of the horses. Twasta, with that effulgence, created the discus of Vishnu (62). With a view to destroy the Dānavas that discus is never baffled in a warfare.

Their illustrious twin sister Yamunā became the foremost of rivers of that name purifying the world. Manu was known as Sāvarni Manu in the world (63-64). His second son, Manu's brother Sanischara attained to the status of a planet, worshipped of all the worlds (65). He, who listens to this story of the birth of gods or meditates on it, is freed from all calamities and attains great renown (66).

[15] The allusion is:—When Aditi was *enciente* Budha went to her for alms. For her condition she was late in complying with his request and Budha imprecated a curse on her saying "the child will be dead." At this she grew pale, and Kaçyapa, knowing all this by his ascetic power, preserved the child.

CHAPTER X. VAIVASWATA MANU'S OFFSPRING.

Vaishampāyana said:—O foremost of Bharatas, Vivaswata Manu had nine sons after him—Ikshwāku, Nābhaga, Dhrishnu, Sharyāti, Narishyan, Prangsha, Nābhagarishtha, Korusha and Prishadhra (1–2). O king, desirous of progeny the patriarch Manu performed a sacrifice before Mitra and Varuna (3). O descendant of Bharata, before the birth of these nine sons of his, Muni offered oblation to the portions of Mitra and Varuna in the present sacrifice. When this oblation was offered, the gods, Gandharvas, men and ascetics attained to great delight and exclaimed. "Oh! wonderful is his ascetic energy! Oh! Wonderful is his knowledge of scriptures (4–6)." The tradition is, that in that sacrifice was born Ilā, clad in a celestial raiment, adorned with celestial ornaments and equipped with a celestial armour (7). Manu, with a rod of chastisement in his hand, said to her: "Follow me, O fair one." She gave the following moral reply to that Patriarch desirous of offspring (8).

Ilā said:—"O best of speakers, I am born of the energy of Mitra and Varuna and so I shall go to them. Do not destroy my morality (9)."

Having said this to Manu Ilā approached Mitra and Varuna and that fair one with folded hands said to them, "I am born of your energy; Manu has asked

me to follow him. Tell me what I shall do (10-11)". Hear from me what Mitra and Varuna did say to the pious and chaste Ilā who had addressed them thus (12). "O you fair one of beautiful hips, we have been pleased with your virtue, humility, self restraint and truthfulness (13). Therefore O great lady, you will be celebrated as our daughter, O fair one, you will be the son of Manu, perpetuating his race, celebrated in the three worlds by the name of Sudyumna. You will be pious, beloved of the world and multiply the race of Manu (14–15)." While she, on hearing this, was about to return to her father (Manu), she was invited, on the way, by Buddha, for conjugal purposes (16). Then Soma's son Buddha begat on her Pururava. Having given birth to that son Ilā became Pradyumna (17). O descendant of Bharata, the three kinsmen of Sudyumna-Uutkala, Gaya and the energetic Vinatashwa were greatly pious (18), O king, the northern quarter was under Utkala, the western under Vinatashwa and the city Gayā was under Gaya (19). O subduer of foes, Manu having entered the sun, his sons divided the earth into ten parts (20). The eldest of them Ikshwaku obtained the central portion by whose sacrificial stakes the earth, with her forests and mines, has been marked (21). On account of his partaking of the nature of a female Sudyumna did not obtain this (central region). According to the words of Vasishtha, the high-souled pious king Sudyumna was installed in the province of

Pratishtāna.[16] O foremost of Kurus. Having obtained that kingdom the highly illustrious Sudyumna conferred it on Pururava and he himself reigned in Partishtana. Utkala had three sons celebrated in the three worlds Dhristaka, Amvarisha and Danda (22-24). Amongst them the noble Danda founded the most excellent *Dandakāranya* (the forest of Danda) celebrated in the world as the abode of the ascetics (25). As soon as a man enters there he is freed from sins. O descendant of Bharata, having begotten Aila, Sudyumna repaired to heaven (26), O monarch, that son of Manu, who was endowed with the characteristics of both a man and woman, and who took the name of Ilā, was celebrated by the name of Sudyumna (27). O descendant of Bharata, Shakas were the sons of Narishwanta, and Amvarisha, the foremost of kings, was the son of Nābhāga (28). Dhrishnu's son Dharshtaka and Ranadhrishta became known as Kshatra. And Karusha's sons were the Kshatrya Kārushas, dreadful in battle (29). In this way a thousand mighty powerful Kshatryas were born, O descendant of Bharata. The sons of Nābhāgarishtha, although Kshatryas (by birth), came by the status of Vaishyas (30). Prāngshu had one son celebrated by the name of Sharyati. Narishwanta's son was the powerful Danda. Saryāti had a twin son and daughter. The son was named Anartta and the daughter Sukanya became the wife of Chyavana. Anartta's successor was the highly effulgent Reva

(31–32). His city Kusasthali was in the province of Anartta. Reva's son Raivata passed by the name of Kukudmi and was pious (32). Having obtained the kingdom of Kusasthali he became the father of a hundred sons. He, along with his daughter, received from Brahmā instructions in music. And O lord, many a Yuga passed away to him like a moment. He then, in his youthful state, returned to his own city filled with Yādavas (33–35). The city of Dwaravati, charming with many damsels, was protected by the descendants of Bhoja and Vrishni races headed by Vasudeva (36).

O slayer of foes, then informed of all these details Raivata conferred upon Baladeva that vow-observing maiden by name Revati (37). Having given away (his daughter) he repaired to the summit of the mount Sumeru for carrying on hard austerities. Rāma too lived happily in the company of Revati (38).

[16] Pratishtana or Prayāga is the modern Allahabad, the seat of the Government of N. W. P.

CHAPTER XI. ACCOUNT OF RAIVATA AND HIS SONS.

Janamejaya said:—O foremost of the twice-born, why were not Revati and Revata's son Kukudmi, visited by decrepitude although they lived for many years (1). Why does Saryāti's grandson, even after his retirement to Meru, still live in this world? I wish to hear all this in sooth (2).

Vaishampāyana said:—O sinless one, O foremost of Bharatas, there is neither decrepitude, hunger, thirst, death, nor the change of seasons in the region of Brahmā (3). After the departure of Revata's son Kukudmi, his city Kushasthali was destroyed by demons and goblins (4). That high-souled and pious king had a hundred brothers. When the Rākshasas began to carry on the work of destruction they fled away in various directions (5). O king of kings, when after their escape all the hundred brothers settled in various parts the Kshatriyas thereof were stricken with fear (6), O king, their families extended to all those countries and are known as Sharyātas (7). O foremost of Bharatas, in all the quarters those pious Kshatriyas reside; O descendant of Kurus, amongst them many entered into mountainous regions (8). The two sons of Nabhāgāristha, although born of a Vaishya mother, attained to the status of a Brāhmana. The sons of Karusha, Kshatriyas dreadful

in battle, passed by the name of Kārushas (9). Only one son of Prāngshu is mentioned by the name of Prajapati. O Janamejaya, having killed the cow of his preceptor, Prishata is said to have come by the birth of a Sudra. O fore most of Bhāratas, I have thus given an account of the nine sons of Manu Vaivaswata (10–11). When Manu sneezed there came out from his nostril a son by name Ikshāwku. He had a hundred sons who gave away profuse gifts (12). The eldest of them Vikukshi, on account of his huge abdomen, could not make a warrior and so that pious king reigned as the lord of Ayodhya (13). He had fifty excellent sons headed by Sakuni. They all reigned, O king, protecting the province of Uttarapatha (14). O king, thirty-eight sons headed by Shashāda protected the southern quarter (15). On an *Ashtaka*[17] day Ikshwāku commanded Vikukshi by saying "O you of great strength, do you bring meat for the Srāddha after killing deer (16)." Having taken the meat of a hare before the performance of the *Srāddha* for which it was collected he returned from hunting with the name of *Shashāda*[18] (17). He was forsaken by Ikshwāku at the words of Vashishtha. After the demise of Ikshwāku Shashāda began to live in the city (of Ayodhya) (18). Shashāda's son was the powerful Kakutstha. Seated on the hump of Indra in the guise of a bull he defeated the Asuras in the days of yore in battle and accordingly he was called Kakutstha. Kakustha's son was Anenā and his son

was Prithu (19–20). Prithu's son was Vishtarāshwa and from him was born Adra. Adra's son was Yuvanāshwa and his son was Shrāva (21). The king Shrāva made a city by the name of Shrāvasti. And his son was highly illustrious Vrihadāshwa (22). His son was the highly pious king Kuvalashwa, who, by killing (the demon) Dhundhu, came by the name of king Dhundhumāra (23).

Janamejaya said:—O Brahman, I wish to hear the true account of the destruction of Dhundhu for which Kuvalashwa came by the name of Dhundhumāra (24).

Vaishampāyana said:—Kuvalāshwa had a hundred sons all skillful archers; they were all well-educated, powerful irrepressible and pious and performed sacrifices and gave away profuse gifts. Kuvalāshwa installed his son Vrihadāshwa in the kingdom (25–26). Having made over the charge of his kingdom to his son he repaired to the forest. But the saint Uttanka prevented him (from doing that) (27). He said:—"O king, it behoves you to protect your subjects; you should not carry on penances, relieved of all anxiety (for the state) (28). O king, high-souled as you are, the earth should be protected by you. Setting aside all cares you should not enter into woods (29). It is seen that great virtue consists in protecting the subjects, but not so, in repairing to the forest (30) Such is upheld to be the duty of a king and even the former saintly kings used to

protect their subjects. Therefore, you should look after your subjects (31). On the even ground near my hermitage, all desert and with little water, there is a tract full of the sands of the ocean called *Ujjānaka*.[19] There entered into the ground full of sand a huge-bodied and highly powerful (demon) whom it was beyond (the power of the) gods even to destroy. That son of the Rakshasa, Madhu, also passed by the name of the huge Asura, Dhundhu. Resorting to dreadful penances, he is lying there for the destruction of men (32-33). When he breathes after the expiration of a year the earth trembles with her mountains, forest and wood (34). The heavy dust, raised by his breath, obstructs the path of the sun—the earth-quake continues for one week—and there comes out smoke with scintillations of fire and cinders. At that time, O my child, I cannot live at my hermitage (35-36). Therefore, for the behoof of mankind, do you slay that huge-bodied demon. On the destruction of that demon people will be at ease (37). O king, you alone are competent to kill him. O sinless one, in the previous Yuga Vishnu conferred a boon on me (38). 'You will welcome his energy with a boon who will kill that dreadful and highly powerful great Asura' (39). O king, even in a hundred celestial years trifling energy cannot consume that highly powerful Dhundhu. Great is his energy which even the gods cannot with difficulty overcome (40)". Thus accosted by the high-souled Uttanka the royal saint

despatched his son Kuvalāshwa for suppressing Dhundhu (41).

Vrihadashwa said:—"O Reverend Sir, I have given up the use of weapons. He is my son, and forsooth, O foremost of the twice-born, he will destroy Dhundhu (and acquire the name of Dhundhumāra) (42)".

Having ordered his son for the destruction of Dhundhu, the self-controlled royal saint went to the mountain for carrying on penances (43). O king, Kuvalāshwa, with his hundred sons and the ascetic, issued out to destroy Dhundhu (44). For the behoof of mankind and at the behest of Uttanka the Lord Divine Vishnu entered into him by his own energy (45). After his departure a terrible sound was heard in the sky. "This graceful prince will be *Dhundhamara* (46)".[20] Then the celestials engarlanded him with heavenly garlands. The celestial bugles were also sounded, O foremost of Bharatas (47).

Having gone there, that best of victors, the energetic (Kuvalāshwa) made his sons dig up the un-ending sandy ocean (48). O descendant of Kuru, being invigorated by Nārāyana's energy he became highly powerful and energetic (49). Digging up the sandy ocean his sons, O king, found out Dhundhu, lying in the west (50). He seemed, as if, to have burnt down the quarters in anger with fire coming out of his mouth. O foremost of Bharatas, as the ocean swells up with the rise of the moon, so (by the

movement of that demon) mighty torrents of water began to flow. Excepting three the hundred sons of that king were consumed by that Rākshasa (51–52). Thereupon, O descendant of Kuru, the highly energetic king Dhundhumāra confronted the highly powerful Rākshasa Dhundhu (53). Then having drunk up, by his Yoga power, his (Rakshasa's) watery energy the ascetic (king) quenched the fire with water (54). Then having slain with his strength that demon of the water the king proved himself successful to Uttanka (55). Uttanka too conferred a boon on the high souled king—via endless riches, victory over his enemies, inclination to virtue and eternal habitation in heaven, as well as the attainment to the eternal region of those of his sons who were killed by the Rākshasa (56–57).

[17] The eighth day of three months on which the progenitors are worshipped.

[18] Meaning one who eats the meat of a hare.

[19] Literally *Ut* and *Janaka* or collection of men, i.e., divested of men. It means that in that tract of land there was no human habitation.

[20] Lit: Destroyer of (the Demon) Dhundhu. This will be his surname after the destruction of the demon Dhundhu by him.

CHAPTER. XII. THE STORY OF SATYAVRATA.

Vaishampāyana said:—Of his three surviving sons Dridhāshwa is spoken of as the eldest; Chandrāshwa and Kapilāshwa were the two younger sons (1). Haryashwa was the son of Dhundhumāra's son Dridhāshwa. His son was Nikumbhu always observant of the duties of the Kshatryas (2). Nikumbhu's son was Sanghatāshwa, well-versed in the art of warfare. O king, Sanghatāshwa had two sons Krishāshwa and Akrishāshwa (3). Himalaya's daughter Drishadvati, respected by the good and celebrated in the three worlds, was his spouse. Her son was Prasenajit (4) Prasenajit got a wife by name Gouri ever devoted to her husband. Cursed by her husband she became a river by name Vāhudā (5). His son was the emperor Yuvanāshwa whose son was Māndhātā, the victor of the three worlds (6). His wife was Chaitrarathi the daughter of Shashavindhu —her another name was the chaste Vindumati unequalled in beauty in the world (7). She was chaste and the eldest of ten million brothers. O king, Māndhātā begat on her two sons—the pious Purukutsa and the virtuous Muchukunda. Purukutsa's son was the emperor Trāsadasyu (8–9). He begat a son on Narmadā by name Sambhuta whose son was the king Sudhanwā (10). Sudhanwā's son was

Tridhanwā, the represser of foes; the educated powerful king Trayyāruna was Tridhanwā's son (11). His highly powerful son, of vicious understanding, by name Satyavrata, put obstacles to the nuptial mantras (12). On account of his childishness, fickleness, lust, ignorance and joy he took as his wife the duly wedded spouse of another man (13). Out of lust he stole away the daughter of another citizen. Pierced by the dart of iniquity and worked up with anger (therefore) the king Trayyāruna renounced him saying. "Go to rack and ruin." Forsaken by his sire he again and again said to him "Where shall I go?" (14–15).

The father then said to him "Go and live with the *Chandalas*.[21] O you who have sullied your family, I do not like to be the father of a son like you (16)". Thus spoken to by his father he issued out of the city. The omniscient Rishi Vasishtha did not prevent him (however) (17) O child, thus forsaken by his father the heroic Satyavrata repaired to where the *Chandalas* were living. His father too left for the forest (18). On account of his iniquity the chastiser of Pakā[22] (Indra), did not pour rain in his kingdom for twelve long years (19). Having made over the kingdom to his wives the great ascetic Viswāmitra carried on hard penances near the sea (20). Having tied a rope round the neck of his own begotten second son his wife sold him for a hundred coins for the maintenance of the remaining sons (21). O

descendant of Bharata, when he saw the ascetic's son thus bound for sale the pious prince released him (22). For encompassing Viswāmitra's pleasure and for his favour the mighty-armed Satyavrata maintained his sons (23). On account of his being bound by the neck the great ascetic passed by the name of Gālava. And that great saint Kausika was released by that heroic (king) (24).

[21] A low caste people, by living with whom the people are outcasted.

[22] This refers to Indra the god of rain. He received this appellation by destroying a demon by name Paka.

CHAPTER XIII. THE SAME STORY CONTINUED.

Vaishampāyana said:—Thus on account of his Bhakti, mercy and promise[23] Satyavrata, ever stationed in humility, took charge of Vishwāmitra's offspring (1). Having killed wild deer, bear and buffaloes he used to keep meat tied to the trees near the hermitage of Vishwāmitra (2). After the king had left for the forest he, taking the vow of not taking another's wife, passed twelve years at the behest of his sire as a probationer (3). On account of his being the royal priest the ascetic Vashishtha protected the city of Ayodhyā and the kingdom (4). Satyavrata too, on account of his childishness and future greatness, foolishly got greatly enraged with Vashishtha (5). O king, when his father renounced his own son Satyavrata, Vashishtha, for some reason, did not prevent him.(6). By proceeding seven footsteps all the nuptial *mantras* are annulled. Satyavrata, however, could not hear those muttering prayers (7). O descendant of Bharata, thinking "although Vashishtha is pious still he is not saving me" Satyavrata got highly enraged with him (8). Thinking well however the great Vashishtha did not prevent him then; but Satyavrata could not understand his intention (9). His high-souled sire was not satisfied with him and therefore the slayer of Pāka did not

send showers for twelve years (10). By carrying on those hard austerities now on earth he is releasing his family (from that sin) (11). When he was forsaken by his father Vashishtha did not prevent him because the ascetic had in view of placing his (Satyavrata's) son on the throne (12). Carrying on hard austerities for twelve years, one day the powerful prince Satyavrata, stricken with anger, ignorance, labour and hunger, for not finding meat, saw the high-souled Vashishtha's milch-cow conferring the grant of all desires (13-14). O Janamejaya, possessed by drunkenness, madness, exhaustion, anger, hunger, hastiness, cowardice, avarice and lust he killed that cow (15). He himself took the meat and made Vishwāmitra's children partake of it. Hearing it Vashishtha was enraged. The revered Rishi, worked up with anger, then said to the prince (16). "O wicked man, I discharge at you this javelin (of sin); if you had not two other javelins of sin (stuck to you) forsooth I would not have discharged it[24] (17). You have committed threefold transgressions, namely the incurring of your father's displeasure, the killing of your preceptor's milch-cow and the eating of forbidden meat" (18).

Vaishampāyana said:—The incurring of his father's displeasure, the killing of his preceptor's cow and the eating of forbidden meat formed as it were three javelins to him and therefore he was called Trishankhu (19). After his return Vishwāmitra found

his wife and children looked after by him and pleased accordingly the ascetic conferred a boon on Trishankhu (20). When that ascetic was about to confer a boon on him the prince begged of him (the boon) of going bodily to heaven (21). Then the fear of draught, extending over twelve years, was gone and the ascetic, having installed him on the throne, began to act as his priest (22). The all-powerful son of Kushika took him bodily to heaven in the presence of all the gods and the great saint Vashishtha (23). He had a wife by name Satyarathā born in the race of Kekayas. He begat on her the sinless prince Harishchandra (24). The king Harishchandra was called Traishankava.[25] Having celebrated a a Rajasuya sacrifice he became the Lord Paramount (25). Harishchandra had a powerful son by name Rohita by whom, for the advancement of his kingdom, the city of Rohitapura was founded (26). Having governed his kingdom and the subjects and been convinced of the worthlessness of the world the royal saint (Rohita) gave away that city unto the Brāhmanas (27). Rohita’s son was Harita, whose son was Chanchu who had two sons, by name Vijaya and Sudeva (28). Vijaya defeated all the Kshatryas and therefore he got that name. His son was Ruruka who was virtuous-souled and studied the Vedas (29). Ruruka's son was Vrika and of him was born Vahu. Haihaya, Talajangha and other Kshatriya clans accompanied by Shaka, Javana, Kāmvoja, Pārada

Palhava and other clans discomfitted that king for he was not greatly virtuous even in golden age (30–31). Vāhu's son was born with poison and therefore he was called Sagara. Coming to the hermitage of Aurva he was protected by Bhārgava (32). O foremost of Kurus, having obtained a fiery weapon from Bhārgava the pious king Sagara, endued with great strength, slew all the Haihayas and Talajanghas, conquered all the world and put down the religious practices of Shaka, Palhava and Pārada Kshatryas (33–34).

[23] The promise refers to that of his no longer being a disciple of Vashishtha.

[24] This passage requires a little elucidation. He had already been visited by two transgressions, namely the incurring of his father's displeasure and the killing of his preceptor's cow. Now he commits another transgression, namely the eating of forbidden meat—these three transgressions are compared to three javelins.

[25] The son of Trishankhu.

CHAPTER XIV. AN ACCOUNT OF SAGARA.

Janamejaya said:—Why was the powerful king Sagara born with poison? And why did he, worked up with anger, put down the religious practices of Shakas and other highly powerful Kshatriya clans as laid down by their respective orders. And why was he not injured by poison? Describe all this at length, O great ascetic (1-2).

Vaishampāyana said:—O king, when Vāhu grew addicted to vice, Haihaya, with Tālajānghas and Shakas spoliated his territories (3). Yavanas, Pāradas, Kāmbhojas, Palhavas and Shakas—these five classes (of Mlechhas) displayed their prowess for Haihaya (4). Deprived of his kingdom, the king Vāhu retired into a forest life. Followed by his wife he gave up his life there in great misery (5). His wife of the Yadu race was (at that time) enciente and she followed her husband whose other wife had administered poison unto her before (her departure) (6). When she, making a funeral pyre for her husband in that forest, got upon it Aurva, born in the family of Bhrigu, out of compassion, prevented her (7). In his hermitage she gave birth to the highly powerful and mighty-armed king Sagara together with poison (8). Having performed all the rites consequent upon the birth of that high-souled (king) Aurva taught him the Vedas and then gave him at last the fiery weapon which

even the immortals cannot withstand. Gifted with great strength he, by dint of the prowess of that weapon, in no time destroyed the Haihayas like unto enraged Rudra slaying the beasts. That foremost of the illustrious (kings) spread his own fame in the world (9-11). Thereupon he made up his mind for extirpating the race of the Shakas, Kāmbhojas and Palhavas (12). When about to be slain by the high-souled hero, they, seeking refuge with the intelligent Vasishtha, bowed unto him (13). Seeing them arrived in proper time the highly effulgent Vasishtha promised them security and prevented Sagara (14). Considering his own promise and the words of his preceptor Sagara violated their religious practices and made them change their dress (15). Having made the Shakas shave half of their heads he dismissed them. He made the Yavanas and Kāmbhojas shave their entire head (16). Pāradas used to have their hairs dishevelled and Palhavas kept beards. They were prohibited from studying the Vedas, and offering oblation to fire by the high-souled (Sagara) (17). O my child, Shakas, Yavanas, Kāmbhojas, Paradas, Kolasapyas, Mahishas, Dārvas, Cholas and Keralas were all Kshatriyas. O king, at the words of Vasishtha their religious practices were put down by the high-souled Sagara (18-19). Having conquered the entire earth consisting of (the provinces of) Khasa, Tukhāra, China, Madra, Kishkindhaka, Kountala, Banga, Shālwa, Konkashaka

and others, that king, who had put down other religious forms, entered upon the performance of Bājapeya sacrifice and let loose a horse (20–21). The horse, while it was roaming near the bank of the south eastern ocean, was pilfered and made to enter into the earth (22). Then the king had that portion of the country dug by his sons. When that mighty ocean was thus dug up they arrived at a place where the prime deity, the Patriarch Hari, the best of male beings, in the shape of Kapila, was sleeping (23–24). O great king, when he awoke all the sons (of Sagara), with the exception of four, were all consumed by the fire coming out of his eyes (25). O king, they were Varhaketu, Suketu, Dharmarātha and the heroic Panchajana—they perpetuated the race of Sagara (36). The Omniscient Hari Nārāyana conferred on him many boons viz.—unending family, the eternal glory of the Ikshwāku family, the birth of the ocean as his son, eternal habitation in heaven, and the ascension into the eternal region of those of his sons who had been consumed by the fiery looks of Kapila (27–28). Thereupon the ocean worshipped that king with Arghya, and for this it obtained the appellation of Sāgara (29). He obtained from the ocean that horse destined for the Aswamedha sacrifice (30). The highly illustrious king performed a hundred horse sacrifices and we have heard that he had sixty thousand sons (31).

CHAPTER XV. THE SAME STORY CONTINUED.

Janamejaya said:—By what observance, O twice-born one, did the sixty thousand heroic and powerful sons of Sagara attain to greatness? (1)

Vaishampāyana said:—Sagara had two wives whose sons had been consumed by ascetic observances. The oldest of them, the daughter of the king of Vidarbha, was celebrated by the name Keshini (2). His youngest wife was the pious daughter of Arishthanemi, who was unequalled on earth in beauty (3). Hear, O king, what boons Aurva conferred upon them. He wanted one of them to take sixty thousand sons and the other to pray for one son (only) after her heart who will perpetuate the race. Of them she, who was avaricious, prayed for many mighty sons (4-5). The other prayed for only one son, who will keep up the prestige of the family. The ascetic conferred on her the same boon. Sagara begat on Keshini a son named Asmanjā (6). That highly powerful king also passed by the name of Panchajana. The other, as the rumour is, gave birth to a long gourd consisting of seeds (7). Therein lay like corns sixty thousand embryos. They grew up duly in proper time (8). The father threw those embryos into vessels full of clarified butter and appointed equal number of nurses to look after them

(9). When ten months were complete thence came out with ease and in proper time those sons of Sagara enhancing his delight (10). In this way, O king, there originated from bottle gourd the sixty thousand sons of Sagara (11). When they were consumed by Nārāyana’s energy one of them only survived namely, Panchajana who became the king (12). Panchajana’s son was the energetic Angsumān. His son Dilipa also passed by the name of Khattānga (13). Coming down to this earth from heaven and taking birth there he, within a moment, ransacked the three worlds by virtue of his intelligence and truthfulness, O sinless one (14). Dilipa's son was the great king Bhagiratha who, powerful as he was, brought down the best of rivers Gangā (15). That noble and illustrious king, equal to Sakra in prowess, brought her to the ocean and then considered her as his daughter. Therefore by the Rishis who keep account of families she has been styled Bhāgirathi (16). Bhagiratha's son was the celebrated king Shruta. The highly pious Nābhāga was Shruta's son (17) Nābhāga's son was Ambarisha who was the father of Sindhudwipa, whose son was the powerful Ayutajit (18). The illustrious Rituparna was Ayutajit's son. He was powerful, well-versed in the game of celestial dice and a friend of king Nala (19). The king Artaparni was Rituparna's son, whose son was the king Sudāsa who became the friend of Indra (20). The king Soudāsa was Sudāsa's son. He was

celebrated by the name of Kalmashapāda and was greatly attached to his friends (21). Kalmāshapāda's son was known by the name of Sarvakarmā whose son was the celebrated Anaranya (22). Anaranya's son was Nighna who had two sons, both leading kings, by name Anamitra and Raghu (23). Anamitra's son was the educated and pious Duliduho. His son was Dilipa, the grandfather of Rāma (24). Dilipa's son was the large-armed Raghu. The highly powerful king Raghu reigned in Ayodhya (24). Aja was born of Raghu and Aja's son was Dasharatha whose son was the virtuous-souled and illustrious Rāma (26). Rāma's son passed by the name of Kusha whose son was Atithi and whose son was Nishadha (27). Nishadhas son was Nala whose son was Nabha. Nabha's son was Pundarika whose son passed by the name of Kshemadhanwā (28). Kshemadhanwā's son was the powerful Devānika whose son was the great Ahinagu (29). Ahinagu's good son was the king Sudhanwā, as whose son was born the king Anala (30). Anala's son was the virtuous Uktha, the son of which high souled (king) was Vajranābha (31). His son Shankha was celebrated for his great learning and passed by the name of Dhyushitāshwa. His son was the learned Pushpa, whose son was Arthasiddhi (32). His son was Sudarshana, whose son was Shighra and whose son was Maru (33). Maru practised Yoga in the island of Kala. His son was the illustrious king Vrihadvala (34). O foremost of

Bharatas, in Purāna, there are two kings celebrated by the name of Nala. Of them one was the son of Veerasena and the other was a descendant of Ikshwāku (35). I have thus described (to you) in order of precedence the leading members of the Ikshwāku race. These kings, of immeasurable energy, belonged to the solar dynasty (36). By reading the account of creation by the illustrious Srādhadeva Adityā who confers nourishment upon creatures a man gets offspring, attains to the same status with the sun, is freed from sins and haughtiness and obtains longevity (37-38).

CHAPTER XVI. THE ORIGIN OF PITRIS AND FRUITS OF SRADDHAS.

Janamejaya said:—How did the illustrious Aditya become the (presiding) deity of Srāddhas? What is the most excellent mode of performing them? I wish to hear all this, O Vipra. (1). What is the origin of the Pitris and who are they? We have heard from the conversation of the Brāhmanas that the Pitris (ancestral manes), stationed in heaven, are even the gods of the gods. This is said by those well read in the Vedas. I therefore wish to know this (2-3). I wish to hear of the most excellent creation of Pitris, their various orders, their great strength, how are they propitiated by the Srāddhas performed by us, and how they, delighted, shower benedictions on us (4-5).

Vaishampāyana said:—I will now describe to you the most excellent creation of the Pitris; how they are propitiated by Srāddhas performed by us and how they, being pleased, pour blessings on us. Mārkandeya described this when he was accosted by Bhishma. The question, that you have asked me, was put to Bhishma by the pious king (Yudhisthira) when the former was lying on the bed of arrows (5-9).

Yudhisthira said:—O you conversant with virtue, how people, seeking nourishment, get it? By doing what do they not grieve I wish to hear this (9).

Bhishma said:—O Yudhishthira, he, who propitiates the departed manes by the performance of Srāddhas that secure all desired for objects, who always performs them with a concentrated mind, attains to delight both in this world and in the next. The Pitris confer virtue on him who seeks it, children on him who wants them and nourishment on him who desires for it (10–11).

Yudhisthira said:—The departed manes of some persons live in heaven, and those of others live in hell. The fruits of Karma, it is said, eternally exist with people. Persons, in expectation of fruits, perform Srāddhas for their father, grand-father, and great-grand-father. How those offerings reach the ancestral manes (12–14)? How can they, while living in hell, grant them the fruits (thereof)? Who are those ancestral manes Who else are others? To whom do we offer our offerings (15)? We have heard that even the gods, in the celestial region, dedicate offerings to the ancestral manes. I wish to hear all this at length O you of great effulgence (16). You are endued with immeasurable intelligence, do you describe to me, how by making gifts to the ancestral manes we are released (from worldly trammels) (17).

Bhishma said:—O slayer of foes, I shall describe to you what I have heard on this subject from my deceased father—who are those ancestral manes and who are others to whom we dedicate our offerings (18). When on the occasion of my father's Srāddha I

was about to offer him Pinda[26] my father, rending assunder the earth, begged it of me with his hand (19). His arm was adorned with bracelet and other ornaments—his fingers and palm were as red as I had seen them before (20). Thinking that no such practice is seen in Kalpa[27] I offered the Pinda at the Kusa grass, without any consideration (21). O sinless one, then my father delightedly said to me in sweet accents:—"O foremost of Bharatas, I have been blessed with a son like you, both in this world and the next-a good son, pious and learned as you are (22-23). You are also of firm vows, O sinless one; with a view to lay down the religious practices of people, I issued this command (24). As a man, observing the religious practices, is entitled to a fourth part of the virtue thereof, so a stupid person, transgressing them, is visited by one fourth of the sin (consequent thereon) (25). The subjects follow the example set by the king in religious practices (26). O foremost of Bharatas, you have observed the practices laid down in the eternal Vedas and incomparable is my satisfaction therefore (27). Greatly pleased with you I will confer upon you a most excellent boon—do you pray for it which it is hard to get in the three worlds (28). As long as you will wish to live Death will not be able to extend his influence on you. When you will permit him he will overpower you then only (29). O foremost of Bharatas, if there is any other boon which you wish

to pray for, tell me and I shall grant it (30)."

On (my father) saying this, I, saluting him with folded hands, said "O most exalted person, with your being propitiated I have achieved all my objects (31). O you of great effulgence, if I am again entitled to a favour, I wish to put a question which I desire you to answer yourself (32)." My virtuous-souled father then said to me "O Bhishma, tell me whatever you like. O Bhārata, I will remove your doubt about what you will ask me" (35). Filled with curiosity I asked my father who had repaired to the region of the performers of good deeds and who then disappeared from that place (34).

Bhishma said:—"I have heard that the ancestral manes are the gods of the gods. Are they the gods or they are others to whom we offer our adoration (35)? How the *Pindas* offered at Srāddhas propitiate the Pitris who have gone to the other world? What are the fruits of a Srāddha (36)? To whom the people, accompanied by the gods, Dānavas, Yākshas, Rākshasas, Gandharvas, Kinnaras and huge serpents, dedicate their offerings (37)? O you conversant with virtue, I consider you as omniscient—I have grave doubts in this and great is my curiosity—do you explain it to me." Hearing these words of Bhishma his father said (38).

Shantanu said:—Hear, O sinless descendant of Bharata, I will describe in brief the origin of the Pitris and the fruits of Srāddhas. Do you hear with a

concentrated mind the object of performing Srāddhas for the Pitris. The sons of the Prime Deity are known in heaven as Pitris (39–40). The gods, Asuras, men, Yakshas, Rakshasas, Gandharvas, Kinnaras and huge serpents, dedicate offerings to them (41). Propitiated by Srāddhas they please the world with the gods and the Gandharvas—such is the command of Brahmā (42). Therefore, "O great one, worship them with excellent Srāddhas. They grant all desired-for objects and they will encompass your well-being (43). When you will worship them by reciting their names and families, we also, O Bharata, will be welcomed by them in heaven (44). Markandeya will explain to you the remaining portion. O descendant of Bharata, this ascetic, devoted to his father and having a knowledge of atman, is present to-day at the Srāddha for extending his favour unto me. Ask him, O great one, about this." Saying this he disappeared (45–46).

[26] An oblation to deceased ancestors as a ball or lump of meat or rice mixed up with milk curds, flowers etc and offered to the manes at the several *Sraddhas* by the nearest surviving relations.

[27] One of the six *Vedangas* and comprehending the description of religious rites. It is called *Kalpa Sutra*.

CHAPTER XVII. THE SAME STORY CONTINUED.

Bhishma said:—Thereupon at the words (of my father) I put to Markandeya with attention the same question which I had put to my father before (1). The great and virtuous ascetic Markandeya too said to me:—"O sinless Bhishma, hear with attention, I will describe everything" (2).

Markandeya said:—I have attained longevity by my father's favour. For my devotion to my father, I attained great fame in the world in the days of yore (3). At the termination of the cycle extending over many thousand years, I carried on hard penances on the mount Sumeru (4). Thereupon one day I espied a huge car coming from the north of the mountain and lighting the heaven with its lustre (5). Therein, a vehicle in the midst of fire, I saw a person measuring a thumb effulgent like fire or the Sun. Saluting that lord with my head touching the ground I worshipped him, lying in the vehicle, with *arghya* and water for washing feet. I asked that unthought-of (person). "How can I know thee, O lord (6–8)? Methinks thou hast originated from ascetic energy endued with the qualities of Nārāyana. Thou art the god of gods" (9). O Sinless one, that virtuous-souled one as if surprisingly said to me: "You have not practised well hard penances, so you cannot recognize me (10)."

Within a moment he assumed another most excellent form, the like of which I had not seen before (11). Sanatkumar said:—"Know me as the first mind-begotten son of the all-powerful Brahmā. From ascetic energy I have been born with the essential characteristics of Nārāyana (12). I am that Sanatkumar who had been celebrated in the Vedas in the days of yore. O Bhārgava, may good betide you and what desire of yours shall I fulfill (13)? The other seven irrepressible sons of Brahmā are my younger brothers. Their families have been established (on this earth) (14). They are Kretu, Vasishtha, Pulaha, Pulastya, Atri, Angira, and the learned Marichi—the gods and Gandharvas worship them also. Those ascetics, worshipped of the gods and Dānavas, are upholding the three worlds (15). I am leading the life of a *Yatin*.[28] Having controlled my ownself and my passions I was born, O great Muni, and I am still living so. Know me as an unmarried person. And therefore I have obtained the appellation of Sanatkumar (16–17). Out of devotion to me, you have been carrying on hard penances to behold me. Therefore I have come to you, tell me what desire of yours I can fulfill" (18). On his saying this and commanded by that all-powerful deity who was pleased with me, I replied to that eternal god, O descendant of Bharata (19), O sinless one, I then accosted the ever-existent (deity) regarding the origin of the Pitris and the fruits of Srāddhas (20). O

Bhishma, that foremost of gods has removed all my doubts. After holding conversation for many years that virtuous-souled deity said to me:—"O Brāhmana saint, I have been pleased (with your question), hear from me all in due order (21). O descendant of Bhrigu, Brahmā created all the gods, thinking that they would dedicate offerings to him. But leading aside they began to perform sacrifices in expectation of fruits (22). Then imprecated by Brahmā, the inhabitants of heaven lost all sense and consciousness. They could not understand any thing and the entire world was bewildered (23). Then prostrating themselves before the Grand-Father (Brahmā) they again prayed to him for the behoof of the world. There upon he (Brahmā) said to them (14):—'You should undergo a penance for you have committed a transgression.[29] Do ye accost your sons and you will come by true knowledge (25)'. (Thereupon) for the purpose of going through a penance they, in great misery, asked their sons, who, self-controlled as they were, communicated to them (the truth) (26). 'Persons conversant with religious practices lay down penances for sins committed by words, deeds and thoughts and they daily perform them (27).' Then informed of the true import of *Prāyaschitta* (penance) the gods regained their consciousness and were accosted by the sons, saying 'Go ye sons' (28). Thus cursed and reviled the gods, at the words of sons, approached the grand-father

(Brahmā) to have their doubts[30] removed (29). The Deity (Brahmā) then said to them:—'Ye are all Brahmavādins.[31] So what they have said will come to pass and it will not be otherwise (30). O gods, ye have given them the body and they have given ye the knowledge and are undoubtedly your fathers (31). Ye are gods and they are the Pitris and undoubtedly you are their fathers and they are yours'" (32).

Thereupon the dwellers of heaven returned and said to the sons:—"Our doubts have been snapped by Brahmā and so we shall be loving towards each other (33). Since ye, being conversant with religious merit, have conferred upon us knowledge, you are our fathers. Tell us what do you seek and what boons may we confer upon you (34). What you have said will forsooth prove true and not be otherwise. Since you have addressed us as sons undoubtedly you will be our fathers (35). The Rakshasas, Dānavas and Nāgas will be entitled to the fruits of an action which a man will perform without propitiating the Pitris with the performance of Srāddhas[32] (36). Being propitiated by Srāddhas the Pitris will propitiate the eternal. Moon. And being propitiated by you, they will continue flourishing every day (37). Being propitiated by Srāddha the Moon will afford delight to all the worlds consisting of oceans, mountains, forests and all creatures both mobile and immobile (38). The Pitris will always confer nourishment and

progeny upon those men, who desirous of nourishment, will perform Srāddhas (39). Being propitiated with oblations afforded at Srāddhas, the Pitris with the Omnipresent Grand-Father will advance the prosperity of those who will offer three *Pindas* uttering their names and *Gotras* at the time of Srāddha (40). This order was formerly announced by Parameshthi Brahmā. Let his words prove true to-day, O gods, and we are now respectively fathers and sons".

Sanatkumar said:—Those Pitris are the gods and the gods are the gods, and they are respectively each other's fathers (42).

[28] A sage whose passions are completely under subjection.

[29] For the negligence of not worshipping the true object of adoration.

[30] The doubt, referred to, is why they were addressed by their sons, as sons.

[31] *Brahmavadins* means conversant with the knowledge of Brāhmana. The sentence is elliptical, the full import is: ye are all conversant with the knowledge of Brāhmana but not gifted with Yoga powers.

[32] It is for this reason the usual practice amongst the Hindus is that they perform the Srāddha of their ancestral manes before the commencement of any ceremony.

CHAPTER XVIII. AN ACCOUNT OF PITRIS.

Markandeya said:—Hear from me everything from the very beginning, O son of Ganga, of my doubts which I again referred to that reverend eternal deity Sanatkumar the foremost of immortals after having been addressed by that effulgent god of gods (1-2). What is the number of those ancestral manes and in what region are they stationed? And where do live the leading gods who derive nourishment from Soma (juice)? (3)

Sanatkumar said:—O foremost of those who perform sacrifices, it is laid down in Scriptures, that there are seven ancestral manes who all live in heaven. Of them four are with forms and three without them (4). O you having asceticism for your wealth, hear, I will describe at length their region, creation, prowess and greatness (5). Of them the most excellent three assumed the form of Dharma (virtue). Hear, I shall describe their names and regions (6). The regions, where the effulgent and formless ancestral manes, the sons of Prajāpati live, are (designated as) eternal (7). O foremost of the twice-born, the region of Virāja is known by the name of Vairāja. The celestials adore them with ceremonies laid down in Scriptures (8). These Brahmavādins, when they deviate from the paths of Yoga come down to *Sanatana* (eternal) regions and

after the expiration of a thousand yugas they take their birth (9). Then obtaining again the recollection of the most excellent Sānkhya Yoga and securing the consummate development of their powers they again attain to that Yoga state which it is so hard to acquire (10). O my child, they are the Pitris who enhance the ascetic powers of the Yogins and they, by their Yoga, propitiated Soma in the days of yore (11). Therefore Srāddhas should be performed particularly for the Yogins. This is the first creation of the high-souled drinkers of Soma (12). Their mind-begotten daughter Mena was the first wife of the mountain chief Himalaya. Her son was called Maināka (13). His son was the effulgent great mountain Krauncha. This best of mountains was white and abounded in various sorts of jewels (14). The mountain-king begat on Mena three daughters, namely, Aparna, Ekaparnā—and the third was Ekapatāla (15). Having carried on hard austerities, which even the Gods and Dānavas cannot practise with difficulty, those three daughters disturbed all the worlds consisting of mobile and immobile creatures (16). Ekaparnā used to live upon one leaf only and Ekapātala used to live upon one Patala flower only (17). And when Aparnā divorced from food began to carry on hard austerities, her mother, stricken with sorrow, consequent upon her motherly affection, prevented her, saying "*U. Ma.*" (18). Thus addressed by her mother, that fair goddess, carrying

on hard penances, became celebrated in the three worlds by the name of *Uma* (19). She also became celebrated by the name of *Yogadharmin*.[33] O Bhargava, this world consisting of three maidens shall (for ever) exist (20). All the three were endued with yoga energy and bodies[34] perfected by hard austerities. They were all conversant with the knowledge of Brahman and had controlled their carnal desires (21). The beautiful Umā was the eldest and foremost of them. Gifted with great yoga powers she approached the Great Deity Siva (22). Ekaparnā was given away as a wife unto the high-souled, intelligent and the great Yogin and preceptor, the black Devala (23). Know Ekapātala as the wife of Jaigishavya. Those two noble maidens approached those two preceptors of yoga (24). The celestials offer watery oblations for all those regions of *Somayagins*[35] that are called Somapadā and where dwell the sons and ancestral manes of the Patriarch Marichi (25). They all pass by the name of Agnisvatta and are gifted with immeasurable energy. They have a mind-born daughter by name Achhodā who travels underneath[36] (26). From that (river) has sprung a lake by the name of Achhoda. She had never seen her ancestral manes before (27). That one of beautiful smiles (thou) saw her bodiless ancestral manes. She was begotten of their mind and did not know her. For this misfortune that beautiful damsel was greatly ashamed. Beholding the ancestral mane

Vasu, the illustrious son of Ayu by the name of Amāvasu, who was passing through the etherial region in a car along with the Apsarā Adrikā, she thought of him[37] (first) (28–30). On account of her this frailty, that she thought of another and not her own father, that one capable of assuming forms of her will lost her Yoga power and fell down (31). When she fell down from the celestial region she behold three cars of the size of *Esarenu* and espied in them her ancestral manes (32). They looked exceedingly subtle, indistinct and like fire offered into clarified butter. While she was in distress and falling down with her head downwards she exclaimed "Save me" (33). The ancestral manes stationed on the cars said to their girl who was in the etherial region "do not fear." Then with purely words she began to propitiate the ancestral manes (34). The ancestral manes then said to that girl who was divested of all her merits on account of this transgression:—"O thou of pure smiles, for thy own folly, thou hast been divested of all thy merits (35). The celestials attain, in heaven, to the fruits of their actions which they perform with their bodies in this world (36). (Sometimes)[38] the celestials, by their (mere) determination attain to the fruits of their actions but mankind reap them only when they repair to the next world. Therefore, O daughter, by practising hard austerities in this world thou shalt reap the fruits thereof in the next (37)."

Thus accosted by her own Pitris the maiden began propitiating them. Then realising the truth in their own minds, they all, out of compassion, became pleased with her (38). Knowing that all this is inevitable they asked that maiden to act (in that way) and said to her:—"Thou shalt be born as the daughter of the high-souled king Vasu who is born on earth among men. Being born as his daughter thou shalt again attain to thy own regions which it is so hard to gain (39-40). Thou shalt give birth to the illustrious son of Parāshara.[39] That great Brāhmana saint shall divide the one Veda into four parts (41). Two sons, the illustrious and pious Vichitravirya and Chitrangada, will be born unto the king Shāntanu, who was (in another birth the king) Mahābhisha. Having given birth to these sons thou shalt again attain to thy own regions. On account of thy transgressions towards thy ancestral manes thou shalt come by these inferior births (42-43). Thou shalt be begotten as his daughter by this king on his wife Adrikā. In the eighteenth Dwāpara cycle thou shalt be born as a fish" (44). Thus spoken to by her ancestral manes that maiden was born in Dasha family as Satyavati. First born as a fish she became the daughter of the king Vasu (45).

The picturesque region Vaibhrāja, where dwell the Pitris celebrated in heaven as Varhishadas, is situate in Dyuloka (46). The highly effulgent celestials, Yakshas, Gandharvas, Rakshasas, Nāgas,

Sarpas (serpents), Suparnas (birds) offer oblations for (the attainment of those) regions (47). They are the offspring of the high-souled Patriarch Pulastya. They were all great, highly meritorious, energetic and used to carry on ascetic observances. Their mind-born daughter was known as Pivari. She was (herself) a great ascetic, the wife of an ascetic, and the mother of an ascetic (48–49).

O you foremost of the pious, at the commencement of Dwāpara Yuga, the great ascetic and Yogin Suka, the foremost of Brāhmanas born in the race of Parashara, will take birth in that Yuga. He will be begotten by Vyasa on *Arani* like fire divested of smoke (50–51). He will beget on that daughter of the ancestral manes four sons, *viz*, the highly powerful Yoga-teacher Krishna, Goura, Prabhu and Shambhu, and a daughter by name Kritwā, who will be the mother of Brahmadatta and the queen of king Anuha (52–53). Having begotten these vow-observing teachers of Yoga and listened to various forms of religion from his own sire Vyasa, the immeasurably intelligent, pious and ascetic Rishi Suka repaired to the region from where no one returns—the eternal, undecaying region of Brahman shorn of all troubles, where reside the shape-less Pitris in the form of virtue, and where has originated this theme of Vrishnis and Andhakas (54–55). The ancestral manes of the Patriarch Vasishtha, known as Sukātas, live eternally in heaven and the region

lighted by the effulgence that grants the consummation of all desires. The Brāhmanas always offer them oblations (57). Their mind born daughter is known as Go in the region of celestials, who will be given (in marriage) to your family and be the other beloved wife of Suka. The Sādhyas have a well-known daughter, ever enhancing their fame, by name Ekashringā. (58). She lives in the regions effulgent like the rays of the Sun. The Kshatriyas, who wish to reap the fruits of their actions, propitiate the sons of Angiras, who had formerly been rendered prosperous by Sāddhyas. Their mind-born daughter is known as Yashodā (59–60). She was the wife of Vishwamahata, daughter-in-law of Vriddhasharmā and the mother of the high-souled royal saint Dilipa (61). O my son, formerly in the cycle of gods, at the great horse-sacrifice of the king Dilipa the great saints chanted various themes with joy (62). Hearing of the birth of Agni (fire-god) from some descendant of Shandili, those men, who will behold the truthful and high-souled performer of sacrifices Dilipa, will conquer the celestial region (63). The ancestral manes of the Patriarch Karddama, Sudhanwās by name, came into being from the noble Brāhmana Pulaha (64). They, gifted with etherial movements, are living in the regions where the dwellers move about of their own will. The Vaishyas who wish to reap the fruits of their actions, offer oblations unto them (65). Their mind-

born daughter is celebrated by the name of Viraja. O Brahman, she will be the mother of Yayati and the wife of Nahusha (66). Thus I have described to you the three orders: hear from me of the fourth order. The drinkers of Soma juice, who were begotten on Swadhā the daughter of Kavi, were the offspring of Hiranyagarbha. The Sudras encompass their gratification (67). The etherial region where they dwell is called Mānasa. Their mind-born daughter is Narmadā the foremost of streams (68). Traversing the southern way she is purifying the creatures. She is the wife of Purukutsa and the mother of Trāsadasyu (59). The ancestral manes are to be adored—and when this is neglected at various cycles the Patriarch Manu introduces the performance of Srāddha in their honour (70).

O foremost of the twice-born, of all the ancestral manes Yama was first born and he protected all created beings by his own virtue. Therefore he is designated in the Vedas as Srāddhadeva (71). When after reciting the mystic formulae, oblation is offered in silver or silver-plated vessels to the ancestral manes it encompasses their gratification (72). Having first propitiated Yama the son of Vivaswān and then Soma, one should offer oblation unto fire; and in the absence of fire unto water (73). The ancestral manes are pleased with him who reverentially brings about their gratification, and confer upon him nourishment, innumerable offspring, wealth and all

other desired-for objects. O ascetic, the worship of the ancestral manes is preferred to that of the celestials (74–75). It is ordained by scriptures that before the celestials the ancestral manes should be gratified. The latter are easily pleased, freed from anger and they confer the most excellent gratification on men (76). O descendant of Bhrigu, the gratification of ancestral manes is ever constant. Therefore do thou bow unto them. Thou art ever devoted unto thy ancestral manes and specially unto me (77). I shall do what conduces to thy well-being. Do thou witness it thyself. O sinless one, I shall confer on thee celestial vision together with discriminative knowledge (78). Listen attentively, O Markandeya, to the means thereof. This is not the Yoga state of the celestials but the most excellent state of the celestials (79). Such persons of consummate ascetic powers behold me with their own eyes. Having thus spoken to me who was present before him and conferred upon me celestial vision together with discriminative knowledge, which even the celestials can with difficulty acquire, the Lord of celestials (Sanatkumar) repaired to his wished-for region like the second burning fire (80–81). O foremost of Kurus, hear now, what I had heard, by the favour of that God—(things) above the comprehension of men in this world (12).

[33] This is a name of the Goddess Uma. It literally means *who is naturally intent on carrying on Yoga practises*.

[34] The word in the text is *Tapamaya* body. It is very difficult to render the expression into English. *Tapas* means hard religious practises, such as, placing one's self in the midst of burning fire, exposing one's self day and night under the Sun and to cold. By such practises a yogin can acclimatise his body to the influences of climate and restrain his passions. Thus *Tapamaya* body means a body that is used to both heat and cold and all other climatic influences and that has mastered all the functions,

[35] Those who invoke the deities by offering them Soma juice—a delicious drink which is much liked by the gods according to Hindu ideas.

[36] This mind-born daughter refers to a river of the same name that has come down from that region to earth.

[37] The word in the text is *Vabre* which literally means to choose as a husband. It may also mean to offer benedictory offerings to a deity or person. As it is impossible for a daughter to choose one of her ancestors as her husband the word evidently means here "to accept him and give him offerings as her father". The context proves that the maiden was anxious to behold her ancestral manes and so when she first saw Vasu, she took him for her father and offered him adoration. Later she perceived that he was not her father and her real Pitris were in the three cars. This was evidently a transgression, for which, as is seen later on, she was doomed to take birth as the daughter of Vasu.

[38] We have put in *Sometimes* only for preserving consistency. In the previous sloka it is mentioned that even the celestials perform actions in this world and then attain to the fruits thereof in the next. Thus the gods also are under the influence of Karma. Whereas in this sloka it is said that by mere determination they attain to the fruits of their actions. Therefore the consistency is not preserved unless we put in the word '*Sometimes*'. The author evidently had in view that the celestials, though under the influence of Karma, are sometimes freed therefrom. But that is not the case with men. They cannot avoid the consequences of their actions under any circumstances whatever.

[39] This refers to Veda Vyasa who compiled and arranged the four Vedas. The word Vyasa means "an arranger" Veda Vyasa is the surname of a Rishi, the son of Parashara, who compiled the four Vedas. The Vedas originally existed in the shape of hymns that were sung by the ancient Aryans and passed from one family to another as sacred heir-looms. For some centuries they existed in this form. It was this great Rishi who first committed them to writing and arranged them in the order in which they are now found. The four divisions are his own creation. On account of this great work he received the appellation 'Veda-Vyasa'.

CHAPTER XIX. BHARADWAJA's FAMILY.

Markandeya said:—"O my child, in the previous Yuga, the Brāhmanas, the sons of Bharadwāja, although carrying on Yoga practices, were polluted by their transgressions (1). On account of their degradation consequent upon the violation of Yoga practices they will remain in an unconscious state on the other side of the huge lake called Mānasa (2). Stupified by the thought that the transgressions (they had committed) had been washed away and having failed to attain to the state of union (with Brahman) they became invested with the characteristics of time[40] (3). And although they had deviated from the path of Yoga, they lived for a long time in the land of celestials. They will be born in the land of Kurus as foremost of men, the sons of Kushika (4). They will carry on religious practices by slaying creatures for the ancestral manes. And again being (thus) degraded they will come by the most inferior birth (5). On account of the favour of ancestral manes and their pristine birth they will have recollection of those inferior births (6). They will be of controlled minds and always carry on religious practices. And again by their own Karma they will acquire the status of Brāhmanas (7). They will then acquire the knowledge of unification (of the human soul with the divine soul) on account of their pristine birth. And

then having attained perfection again they will acquire the eternal region (8). Thus you will repeatedly pay attention towards religion and acquire a most consummate mastery of Yoga (9). It is very difficult for men of limited understanding to acquire mastery of Yoga. If they happen to acquire it, that even is destroyed on account of their being contaminated by vices. Those who commit iniquities and torture their elders (also lose their Yoga) (10). Those, who do not beg by unfair means, who protect those seeking refuge with them, who do not disregard the poor, who are not elated with pride on account of their riches, who are of regular habits both as regards diet and other appetites, who energetically carry on their own work, who are bent upon carrying on meditation and studies, who do not seek to recover their stolen properties, who do not always seek enjoyments, who do not take meat or drink intoxicating liquors, who are not addicted to sexual pleasures, who serve the Brāhmanas, who do not take pleasure in impure conversation, who are not idle, who are not haughty and egoistic, such accomplished persons acquire Yoga, which it is so hard to acquire in this world. Persons of quiescent souls, who have mastered anger, who are shorn of egotism and pride and who are observant of vows, are crowned with blessings. Such were the Brāhmanas of that period (11-16). They used to remember their follies consequent upon their

mistakes, engage in study and meditation and walk in the path of peace (17) There is no other religious rite, O you conversant with religion, superior to Yoga. It reigns supreme over all other religious observances. Practise it therefore, O descendant of Bhrigu (18). With the advancement of years, one, who lives upon restricted diet, who has mastered his senses and who is respectful, acquires Yoga" (19). Having said this the reverend Sanatkumāra disappeared therefrom. Eighteen years appeared to me as one day (20). Having worshipped that lord of deities for eighteen years, by the grace of that divine person, I did not suffer any pain (21). O sinless one, I did not feel then hunger and thirst nor (the progress of) time. Afterwards I learnt about time from my disciple (22).

[40] *i. e.* They became mortal like other creatures who become subject to death in time.

CHAPTER XX. ACCOUNT OF BRAHMADATTA AND THE STRANGE BIRD.

Markandeya said:—After the disappearance of that deity and according to the words of that lord, I acquired discriminative knowledge along with celestial vision (1). Thereupon, O son of Gangā, I saw at Kurukshetra, all those Brāhmanas, the descendants of Koushika of whom that lord (Sanatkumār) spoke to me (2). Of them the seventh Brāhmana became the king Brahmadatta. By his name, character and action he also became celebrated by the name Pitridatta (3). In an excellent city by name Kāmpilya, the foremost of kings Anuha begat that monarch on Suka's daughter Kritvi (4).

Bhishma said:—O king, hear I shall describe the family of that king as recounted by the highly regenerate great Rishi Mārkandeya (5).

Yudhisthira said:—Whose son was Anuha, the foremost of the pious? In what age was he born? How powerful was he? Whose son was the highly illustrious king Brahmadatta? How did the seventh Brāhmana become a king (6-7)? (Certainly) the self-controlled, omnipotent sage Suka, respected by all the world, did not give away his illustrious daughter Kritvi to an effeminate person (8). O thou of great effulgence, I wish to hear at length the account of

Brahmadatta; it behoves thee to describe it (9). Do thou describe unto me how the Brāhmanas, mentioned by Mārkandeya, are living in the world (10).

Bhishma said:—I have heard that this king (Brahmadatta) was contemporary of my grand-father the royal saint Pratipa (II). The noble ascetic Brahmadatta, the foremost of royal saints, was grateful unto all creatures and engaged in their well-being (12). He made (that division of the Vedas) which is called *Sikshā*[41] by means of his Tapas and instituted an order of study. The highly illustrious teacher of Yoga, Gālava, was his friend and the ascetic Kandarik was his minister (13). In another birth they all help each other. As narrated by the noble and great ascetic Mārkandeya they, in the seventh birth, were all gifted with unlimited energy (14). Hear, O king, I shall describe to you the ancient family of the high-souled king Brahmadatta born in the race of Puru (16).

The pious son of Vrihatkshetra was celebrated by the name of Suhotra. Suhotra's son was known by the name of Hasti (16). By him in the days of yore the most excellent city of Hastināpur was founded. Hasti had three highly pious sons (17). Of them the eldest was Ajāmida, the second Dwimida and the youngest Paramida. Ajāmida begat on Dhumini the king Vrihadishu whose son was the highly illustrious Vrihaddhanu (18). His son Vrihadbharma was known

as a highly pious king. His son was Satyajit whose son was Viswajit (19). His son was the king Senajit who had four sons celebrated in the world (20). Ruchira, Swetaketu, Mahim nāra and Vatsa, the king of Avanti—these were his four sons (21). Ruchira's son was the highly illustrious Prithusena whose son was Pāra, from whom was born Neepa (22). Neepa had a hundred sons who all were of unlimited energy, mighty car-warriors, heroic and powerful. All these kings were known by the name of Neepa (23). The illustrious descendant of those Neepas was known as Samara in the Province of Kāmpilya. He was greatly fond of Dar (24). Samara had three sons —Para, Pāra and Sadashwa, who were all greatly pious. Para's son was Prithu (25). Prithu's son was Sukrita, who, by good actions, was endued with all accomplishments. His son was Vibhrāja (26). His son was the king Anuha. He was the illustrious son-in-law of Suka and the husband of Kritvi (27). Anuha's son was the royal saint Brahmadatta. His son was the ascetic Viswaksena, the subduer of foes (28). By his own actions Vibhrāja was again born (as the son of Brahmadatta). He had another son by the name of Sarvasena (29). His eyes, O king, were torn by a sparrow known by the name of Pujanyā (worshipful) that lived in the house of Brahmadatta for a long time (30). Brahmadatta had an other highly powerful son by the name of Viswaksena (31). His son was the king Dandasena. His son was Bhattata who was

formerly killed by Karna (32). This son of Dandasena was heroic and perpetuated his race. O Yudhishthira, Bhattata's son was evil-minded (33). O king, he brought about the fall of the house of Neepas. For him all the Neepas were destroyed by Ugrayudha (34). I have killed Ugrāyudha, in battle, on account of his being elated with pride. He was proud and took delight in haughtiness and sinful ways (35).

Yudhisthira said:—Whose son was Ugrayudha? And in whose family was he born? For what did you kill him? Tell me all this (36).

Bhishma said:—Ajamida's son was the learned king Yavinara. His son was Dhritimān whose son was Satyadhriti (37). His son was the powerful Dridanemi whose son was the king Sudharmā (38). His son was the king Sārvabhouma. He was the only Lord Paramount of the world and was (therefore) called Sārvabhouma (39). In his family was born Mahān, the descendant of Puru. Mahān's son was known as the king Rukmaratha (40). His son was the king Supārshwa, whose son was the pious Sumati (41). His son was the virtuous-souled and powerful Sannati. His son was the valiant king Krita (42). He was the disciple of the high-souled Hiranyanābha. By him the Sanhita of the Sāma Veda has been sung in twenty-four ways (43). For this reason the western Saman and the chanters thereof are known under the appellation of Kārti. Krita’s son was the heroic Ugrayudha, born in the race of Puru (44). By

displaying his prowess he slew the highly energetic king of Pānchala, Neepa by name, the grand-father of Prishata (45). Ugrāyudha's son was the highly illustrious king Kshemya, whose son was Suvira and whose son was Nripanjaya (46). From Nripanjaya was born Vahuratha—all these kings are called Pauravas. O my son, Ugrayudha grew highly vicious (47). Having burnt down all the Neepas he brought about their extinction. Slaying all the Neepas and other kings he was filled with pride (48). After the death of my father he told me (many) sinful words. O king, while I was lying down on earth encircled by my courtiers Ugrāyudha's messenger came to me and said:—"O foremost of Kurus, do thou give me thy illustrious mother Gandhakāli, the jewel of a female, as my wife (49–50). Forsooth shall I confer upon thee a prosperous kingdom and riches. I have acquired jewels, according to my desire, on earth (51). O descendant of Bharata, by merely hearing of this my effulgent and irrepressible discus or at the very sight of it the enemies fly away from the field of battle (52). If dost thou seek thy kingdom, life and the well-being of thy family, obey my command or else thou shalt have no peace" (53).

I heard these words resembling the flames of fire from the messenger despatched by him while I was lying down on earth on a Kuçā bed (54). O undeteriorating one, thus informed of the desire of that vicious-minded one, I ordered my commander-

in-chief to undertake a war (55). As Vichitravirja was a boy and under my protection, I was filled with rage and made up my mind for engaging in a war (56). But, O sinless one, all my ministers, well-versed in counsels, the god-like Ritwikas, well-meaning friends and companions well-read in scriptures, all requested me to desist and pointed out sound reasonings too (57–58).

The ministers said:—"O lord, this vicious-souled (Ugrāvudha) is carrying on the work of devastation and thou, too, art impure.[42] So thou shouldst not undertake a war as thy first work (59). We shall first resort to the expedients of conciliation, gifts and sowing dissension. And afterwards when thou shalt be pure,[43] thou shouldst bow unto the gods, make the Brāhmanas perform benedictorv rites and then having saluted them and obtained their permission, thou shouldst set out for victory (60–61). It has been laid down by the elderly sages that a man, when he is in mourning, should not take up a weapon or enter into a contract (62). First thou shouldst try the expedient of conciliation and gift and then try to sow dissension. And afterwards thou shouldst slay him, manifesting thy prowess, as Indra killed (the demon) Samvara (63). O king, the words of the elderly sages should be obeyed in proper time." Hearing this I desisted from fightlng (64).

Thereupon those ministers, well-versed in counsels, tried all the expedients. O foremost of

Kurus, at that time the most excellent work began (65). Although solicited by the expedients of conciliation and others settled upon by the sages that wicked-minded one was not won over (66). Though the discus of that sinful one was set in motion, it immediately stopped on account of his longing for others' wives (67). . I did not perceive then that his most excellent discus had stopped, which, spoken ill of by the pious, had been rendered abortive by its own action (68). Then being purified and having benedictorv rites performed by the Brāhmanas, I set out from the city in a car with my bow and arrows and engaged in a fight with my enemy (69). Thereupon encountering the army strengthened by weapons there took place a mad fight which lasted for three days like that between the gods and demons (70). When the battle raged to its highest pitch, that hero, consumed completely by the might of my weapons, gave up his ghost and fell down with his face downwards (71). In the meantime, O my son, Prishata started for the province of Kāmpilya. On the king Neepa and Ugrayudha being slain that highly effulgent one obtained his ancestral kingdom Ahichhatra. O king, he was the father of king Drupada and an ally of mine (72–73). Afterwards having defeated Drupada by force in battle, Arjuna conferred the province of Kāmpilya together with that of Ahichchatra on Drona (74). Having accepted both the kingdom, Drona, the foremost of victors,

gave away Kāmpilya to Drupada. This is known to you (75). I have thus described to you in detail the race of Brahmadatta, the ancestor of Drupada and that of the hero Ugrāyudha (76).

Yudhisthira said:—O son of Gangā, why did the bird Pujanya put out the eyes of the eldest son of the Brahmadatta (77)? She lived for a long time in his house. Why did she (then) commit such a mischief by that high-souled king (78)? Why did Pujanya contract friendship with him? Do thou duly satisfy all these my doubts (79).

Bhishma said:—O Emperor! O Yudhishthira! hear in due order what took place formerly in the house of Brahmadatta (80), O king, a certain female bird was the companion of Brahmadatta. Her two wings were white, head red and back and abdomen were black (81). Brahmadatta was greatly attached to that female companion. O best of men, she made a nest in his house and lived there (82). She every day used to go out of the palace and roam at large on the bank of ocean, in lakes and ponds (83). Having ranged over the rivers, mountains, woods, pleasure gardens, ponds perfumed with fragrant white water-lilies and places the air whereof is impregnated with the perfume of lilies and lotuses and abounding in swans, Sārasas and Kārandavas, she used to come back in the night to the city of Kāmpilya and live in the house of the intelligent king Brahmadatta (84–86). O king, whatever strange things she saw in her

peregenations in various parts of the country, she used to describe them to the king in her conversation in the night. O descendant of Kuru, once on a time a son, the foremost of kings, was born to Brahmadatta, celebrated by the name of Sarvasena. Pujanyā also gave birth to an egg there (87–89). In time that egg opened and thence came out a lump of flesh with legs, arms and face (90). O king, its face was tawny coloured and had no eyes. Gradually that young one got its eyes and its wings grew a little (91). Pujanyā used to love equally her young one and the Prince, and gradually became fond of them (92). And she every evening used to pick up with her beaks two ambrosial fruits for (the prince) Sarvasena and her young one (93). Brahmadatta's son and the young one delightedly lived upon those two fruits (94). By daily partaking of those fruits they began to grow up. When during the day Pujanyā used to go away the nurse gave play to Brahmadatta's son in the company of that young one of the bird (95–96). When Pujanyā went out of the nest the Prince used to take away that young sparrow for play (97). Once on a time the Prince held fast the young bird by the neck for which, O king, it immediately died (98). Beholding the young bird set free a little with its mouth wide open, that had been killed by the boy, the king was greatly sorry and remonstrated with the nurse. He was filled with great grief for that young sparrow (97-100). Pujanyā too, who used to range in the

forest, came at that time to the palace of Brahmadatta with two fruits (101). Coming there she saw the child, that came out of her body, dead (102). Beholding her dead young one she at first lost consciousness but afterwards gradually regained it. Regaining her consciousness the poor bird began to bewail (103).

Pujanyā said:—"O my child, when I used to come back to my nest emitting my cries you were wont to come to me with your thousand indistinct accents (104). Why do you not come to me to-day with your mouth open, yellow face and black throat (105)? I always cry embracing you with my wings. Why do I not hear to-day your inarticulate sound (106)? I had always this desire that some day or other I shall see my young one begging water with its mouth open and shaking its wings (107). That desire of mine is now frustrated with your death." Having thus bewailed in various ways she said to the king (108). "O king, you are a Kshatriya,[44] you know the eternal ways of religion. Then why have you got my young one slain by the nurse (109) O wretch of a Kshasriya, why did your son take away my young one and kill it? Methinks, you have not listened to Sruti of Angiras (110). One who seeks shelter, one who is hungry, one who is assailed by his enemies and one who lives for ever in his house should be protected by a man (111). He who neglects this duty goes without any doubt to the hell Kumbhipāka.

How can the deities and the manes accept Havi and food consecrated with Swadha mantras offered by him (112)?"

Having thus said to the great king, (the bird), stricken with grief and possessed by ten-fold[45] characteristics, tore off the eyes of the boy (113). Thereupon the eyes of the prince were put out. Having thus blinded him the bird Pujanyā flew away into the sky (114).

Thereupon beholding his own son the king said to the bird:—"Renounce your grief, O auspicious one. You have done well, O timid bird. (115). Give up your sorrow and come back; may your friendship become everlasting. Live in my city and enjoy. May good betide you (16). For the misfortune of my son I have not the least anger for you. Be my friend. May you fare well. You have done your duty (117)." Pujanyā said:—"I know how much love you have for your son like me. Making your son blind I do not wish to live here (118). Hear I shall recount the themes narrated by the preceptor Sukra. 'One should always leave at a distance a bad friend, a bad country, a bad son and a bad wife. There can be no friendship for an evil friend and attachment for a bad wife. One cannot expect Pinda from: a bad son and one cannot rely on a bad king (119-120). Who can trust a bad friend? One cannot live in a bad country. People are always afraid of a bad king and a bad son always brings on misery (121). That wretch of a

man, who being weak and having none to protect him, confides in a man who does him injury, does not live long (122). Do not trust a faithless man and do not place too much confidence even on a man who is faithful. Fear, begotten by confidence, destroys all the roots (123). That stupid man, who serves a man and confides in a low caste, does not survive long (124). As earthworms are devoured by birds as soon as they are born, so men, obtaining advancement from a king, undoubtedly meet with destruction soon (125). As a creeper destroys a huge tree so even a learned man, resorting to mildness of nature and destroying his body, daily brings about the destruction of his enemies (126). An enemy, first becoming mild, delicate and emaciated, gradually makes the body lean and then kills us as an earth-worm gradually eradicates a tree (127). Having made this promise in the presence of the ascetics 'I shall not destroy anybody' Hari, afterwards, O king, killed Namuchi with a foam (128). A man destroys his enemy either with poison, fire or water whether he be asleep, drunk or careless (129) In fear of future enmity men do not leave the remnant of enemies. Remembering this, example, O king, they bring about the entire extermination of their enemies (130)'".

O king, the remnant of enemies, debt and fire, becomes again united and assumes proportion. Therefore the remnant of these three should never be

kept (131). An enemy laughs, talks, takes food from the same plate, sits on the same seat, but he always keeps in mind that sin (132). Even contracting a relationship with an enemy one should not trust him. The king of gods, though himself a son-in-law, killed Puloma (133). As a deer does not approach a hunter so a wise man should not near him who speaks sweet words keeping enmity at heart (134). It is not proper to live near an enemy who has prospered. He brings about our destruction as a river destroys a tree (135). Even obtaining advancement from an enemy one should not trust him. Securing prosperity from him one meets with destruction like an earth-worm (136). Learned persons, who are to protect themselves, should always keep in mind these verses chanted by the preceptor Sukra, O king, (137). By making your son blind I have committed a great iniquity so I place no confidence in you (138).

Having said all this the bird at once flew up into the sky. I have thus O king, described to you, what took place formerly between Pujanyā and the king Brahmadatta. O highly intelligent one, O Yudhisthira, I shall describe to you the ancient history of Srādha as accosted by you which was recounted by Sanatkumar in response to a question from Mārkandeya (139-141). O king, hear what happened in the days of yore to Gālava, Kundarika and Brahmadatta the three Brahmacharins in their seventh birth who longed for the fruit of Srāddha

and good actions (142-143).

[41] This is one of the parts of Vedanga—a sacred science, considered as subordinate to and in some sense a part of the Vedas; six sciences come under this denomination; *Siksha* or the science of pronounciation and articulation; *Kalpa*, the detail of religious ceremonies; *Vyakarana* or grammar; *Chhandas*, prosody; *Jyotish*, astronomy; and *Nirukta*, or the explanation of the difficult and obscure words and phrases that occur in the Vedas.

[42] *i.e.* Thou art in mourning on account of the death of thy father.

[43] After the performance of thy father's Srāddha.

[44] The word in the text is *Murdhābhisikta*. Literally it means *on whose head water is sprinkled*. The Kshatriyas go through this ceremony at the time of installation.

[45] *i.e.* Those of a drunkard, a madman, of one exhausted with fatigue, hungry, angry, hasty, of one afraid, stupified and passionate.

CHAPTER XXI. AN ACCOUNT OF THE SEVEN BRAHMANAS.

Markandeya said:—The people perform Srādha and even the Yogins do the same. So I shall describe to you its most excellent fruit (1). O descendant of Bharata, religious knowledge gradually evolved from what Brahmadatta had obtained in his seventh birth (2). O you of great intellect shorn of sins, hear what in the days of yore the Brāhmanas obtained by performing Srādhas to the neglect of religion (3). O my son, I saw with my celestial vision at the field of Kurukshetra the seven impious Brāhmanas engaged in performing religious rites for ancestral manes as pointed out by Sanatkumār (4). Vāgdustha, Krodhana, Hingsra, Pishuna, Kavi, Khasrima and Pitrivarti—these seven Brāhmanas, by name and action, were the sons of Koushika and the disciples of Garga. When after imprecating a curse their father left the house, they, taking the vow of celibacy, began to live in the house of Garga (5–6). Once on a time at the command of their preceptor they all went to the forest to tend the milch-cow Kapilā with its calf that had been obtained fairly (7). O descendant of Bharata, being stricken with hunger on the way they cherished the sinful desire of killing the cow (8). Kavi and Khasrima, however, did not wish it then and they two could not prevent the other

Brāhmanas (9). Of these the Brāhmana Pitrivarti, who used to perform daily Srādha and other evening rites and abide by virtuous ways, said in anger to his brothers (10):—"If you are all bent upon slaying this cow then we all, with our minds controlled, dedicate it to the ancestral manes (11). By this, even this cow will acquire virtue no doubt. And if we perform a pious rite for our ancestral manes we shall not commit an iniquity (12)."

Thereupon, O descendant of Bharata, they all, having agreed to this, killed the cow and having dedicated it to the ancestral manes, took its meat (13). Having taken the meat of the cow they all said to their preceptor:—"The cow has been killed by a tiger and here is her calf" (14). Out of simplicity the Brāhmana took the calf. Having imposed on their preceptor by a false story all those Brāhmanas, on the expiration of their lease of life, met with death (15). On account of their that sinful conduct towards their preceptor and for the destruction of the cow, they, possessed by envy, ruthlessness and anger, were born as the sons of a hunter. They were all strong and liberal-minded. On account of their duly worshipping the ancestral manes and killing the cow they carried with them the knowledge of their pristine birth and actions. Those learned seven Brāhmanas were born as hunters in the province of Dashārna (16-18). They were all intent upon performing their own duties, were truthful and shorn

of avarice. They used to work only for the time that was necessary to keep their body and soul together (19). The rest of the time they used to spend in meditation. Their names, O king, were respectively Nirvaira, Nivirta, Kshanta, Nirmangu, Kriti, Vaighasa and Mātrivarti. They were all very highly pious hunters (20–22). Thus living and performing the duties of a hunter they worshipped and satisfied their old parents (22). When in time their parents died, they, leaving aside their bows and arrows, renounced their lives in the forest (23). By those pious actions they, in the next birth, became deer carrying with them the recollection of their pristine birth. Because they used to strike terror and slay (the deer) they, filled with fear, were born in the beautiful Kālanjara mountain as deer, named Unmakha, Nityavitrasta, Stabdhakarna, Vilochana, Pandit, Ghasmar and Nādi (24–25). Recollecting their former birth and species they used to roam in the forest. They were all of subdued minds, peaceful, unmarried and used to perform good works and observe the same religious rites. Adopting the life of a Yogin they used to live there (26–27). Leading the life of ascetics and taking a small quantity of food they gave up their lives in a desert. O king, O descendant of Bharata, even now in the desert attached to the Kālanjāra mountain their footsteps are seen (28). By those pious actions, O my son, they were divested of all evils—and they were born in a

more auspicious species, namely that of Chakravākas (29). Leading a life of celibacy those pious ascetics were born in the holy island of Shara as seven water-fowls (30). Their names were Nispriha, Nirmama, Kshānta, Nirdanda, Nisparigraha, Nivritti and Nivrita (31). Those pious Chakravakas were all Brahmachārins. Abstaining from food and carrying on hard austerities they died on the bank of a river (32). Those seven brothers have become these ganders ranging at will. These are the seven intelligent Brahmachārins carrying the recollection of their pristine birth (33). Because born as Brāhmanas they, by false words, imposed on their preceptor, they are now born as birds moving about in the world (34). And because though for their selfish ends they worshipped their ancestral manes they have obtained a knowledge of their previous birth (35). These ganders are respectively named Sumanā, Suchivāk, Sudha, Panchama, Chinnadarshana, Sunetra and Swatantra (36). Of them the fifth came by the name of Pānchika in his seventh birth, the sixth by that of Pandarika, and the seventh by that of Brahmadatta (37). On account of the hard austerities performed by them in seven births, of the Yoga practices carried on by them and of their good Karma they listened to the recitation of the Vedic hymns in their first birth in the house of their preceptor. In consequence thereof their inclination remained pure though they lived in the world, (38–

39). All these Brahmachārins had the knowledge of Brahman; and having been engaged in meditation they lived there (40). While all those birds were living together there, the highly prosperous, all-powerful and the effulgent king Vibhrāja, the head of Neepas, born in the race of Puru, along with the females of his house, came to that forest (41–42). Beholding that prosperous king the bird Swatantra was possessed by envy and wished to become so (43). (He thought):—"If I have done any good deed and practised *Tapas*, forsooth I shall become such a king. I have been greatly emaciated by hard-austerities yielding no fruits nor happiness (44)."

CHAPTER XXII. THE CURSE OF THE BIRDS.

Markandeya said:—Thereupon his comrades the other two Chakravākas said to him:—"We shall be your ministers ever doing you good" (1). Having said "So be it" his mind was engaged in Yoga. After they had entered into this contract Shuchivāk said to them (2). "While deviating from the path of a Yogin and possessed by desire you pray for such a boon, hear what I have got to say in this matter (3). Undoubtedly you will become the king of Kāmpilya and these two will be your ministers" (4). With these words the four ganders imprecated a curse on the other three. And on account of their falling off from Yoga consequent upon their praying for a kingdom they did not converse with those three (5). Losing their Yoga (acquirements) and having their senses bewildered the cursed ganders prayed to their comrades for relief (6). They were propitiated and Sumanā, as the spokesman of all, communicated to them the following words of grace (7). "Undoubtedly there will be an end of your curse. Freed from this birth you will be again born as men and practise Yoga (8). Swatantra will be able to understand the sound of all animals. By his counsels we have secured the favour of the ancestral manes (9). On account of our dedicating the cow to the ancestral

manes after killing we have all acquired knowledge and been practising Yoga (10)." Hearing this only sloka, containing the story of those (seven) men, recited one shall acquire most excellent Yoga (11).

CHAPTER XXIII. THE STORY OF THE BIRDS—CONTINUED.

Markandeya said:—Those seven ganders, ever practising Yoga and ranging in the Mānasa lake, namely Padmagarbha, Aravindaksha, Kshiragarbha, Sulochana, Uruvindu, Suvindu and Hemagarbha, used always to live upon air and water and nourish their body (1–2). At that time shining in the grace of his person and surrounded by his female companions the king was ranging in that forest like the king of celestials in the pleasure garden of Nandana (3). By their earnestness and other external marks the king perceived that those birds were Yogins. Then out of shame[46] and thinking upon it he returned to his own city (4). He had a highly pious son by name Anuha. He had his eye on the minutest details of morality and accordingly became the Defender of Faith (5). Sukha conferred upon him his accomplished and worshipful daughter Kritvi gifted with all auspicious marks and endued with the quality of goodness (6). O Bhishma, formerly Sanatkumār mentioned that beautiful damsel to me as Pivari, the daughter of the ancestral manes Vahirshadas (7). She was the foremost of the truthful, beyond the comprehension of persons of uncontrolled mind, was herself an ascetic, the wife of a Yogin and the mother of a Yogin (8). I had described this to you before while

giving an account of the ancestral manes. Having placed Anuha on the throne, welcomed the citizens with a delighted heart and made the Brāhmanas perform the benedictory rite the king Vibhrāja repaired to the Mānasa lake, where the ganders were ranging, for carrying on hard austerities (9–10). Having renounced all desires, abstained from food and living on air only he began to practise penances on one side of that lake (11). O descendant of Bharata, his resolution was that he might become the son of one of them and thus acquire Yoga (12). Having made this resolution he began to carry on hard austerities and shone there like the sun (13). O foremost of Kurus, on account of its being rendered brilliant by Vibhrāja that forest, where the four ascetic ganders and the other three who had deviated from the path of Yoga gave up their lives, became celebrated by the name Vaibhrāja (14–15). Being freed from sins those seven high-souled men (born as birds) were born in the city of Kāmpilya under the names of Brahmadatta and others (16). Amongst them four, by knowledge, meditation and asceticism, mastered the holy Vedas and Vedangas and had (a good) memory. The other three remained in ignorance (17). Swatantra was born as the highly illustrious son of Anuha by the name of Brahmadatta. According to his resolution in the previous birth as a bird he was endued with knowledge, meditation and Tapas and mastered the Vedas and Vedangas (18).

Chitradarshi and Sunetra were born as *Srotrya*[47] Brāhmanas, well read in the Vedas with all their auxiliaries, in the races Vābhravya and Vatsa (19). For having lived with him in the previous birth they became helpmates to Brahmadatta. The others were born as Pānchāla, Pinchika and Kandarika (20). Of them Pānchāla was well versed in the Rig Veda and (accordingly) performed the duties of a preceptor. Kandarika was well read in the other two Vedas and acted as *Chhandoga*[48] and *Adhvaryu*[49] (21). Anuha's son, the king (Brahmadatta), was conversant with the voice of all animals. He was a great friend of Pānchala and Kandarika (22). Although they were addicted to vulgar pleasures they, on account of their pristine good deeds, were conversant with morality, temporal profit and desires (23). Having installed the sinless Brahmadatta on the throne the foremost of ascetic kings, Anuha attained to the most excellent state (24). Brahmadatta's wife, who was the daughter of Devala, was a great female anchorite. Her name was Sunnati (25). Thus from Devala Brahmadatta obtained his daughter the high-minded ascetic Sunnati who was of the same temperament with him (26).

O descendant of Bharata, in his seventh birth Panchika was the fifth, Kandarika the sixth and Brahmadatta the seventh. The remaining ganders were born as brothers in a poor Srotrya family in the city of Kāmpilya (27–28). Their names were

Dhritimān, Sumanā, Vidvān and Tatwadarshi. They were well read in the Vedas and gifted with keen observation (29). They were all endowed with the recollection of their pristine birth. When after having attained to the consummation of Yoga practices and welcomed their father they were about to depart he said to them "Verily by your renouncing me you will commit a mighty iniquity. How can you (all) depart, without removing my poverty and satisfying the other duties of a son viz—the spreading of progeny, the performing of Srāddha at Gya, and attending upon me (in my old age) (30-32)."

The twice-born ones again said to their father:—"We will make arrangements by which you will live (33). Do you go to the sinless king Brahmadatta and recite before him and his minister the Sloka pregnant with great import (34). He will then, with great joy, confer upon you many villages and desired-for objects. Therefore O father, go there" (35). Having said this and worshipped their father they attained to beatitude as the result of the practices of Yoga (36).

[46] He thought–"These are birds and they are practising yoga while I, being a man, am only seeking pleasure." He was thus ashamed of his own conduct and came back to his city.

[47] There are two classes of Brahmins, one of them who are the superior is called *Kulsa* and another next to them is called *Srotrya*.

[48] A reciter or chanter of the *Sama Veda* from *Chhandas* the metre of the *Vedas* and *Ga* who sings.

[49] A Brahman versed in the Yayurveda.

CHAPTER XXIV. BRAHMADATTA RETIRES FROM THE WORLD.

Markandeya said:—One of (those ganders) Vaibhrāja, an ascetic and anchorite as he was, was born as the son of Brahmadatta by name Viswaksena (1). Once on a time Brahmadatta was sporting delightedly in a forest in the company of his wife like Indra in the company of Sachi (2). Thereupon the king heard the noise made by an ant who was soliciting a female-ant and displaying his displeasure (3). Hearing that the poor female ant was expressing her disgust at the request of her husband Brahmadatta laughed aloud (4). Thereat his wife Saunati was stricken with sorrow and shame. That beautiful damsel had been abstaining from food for a long time (5). When her husband attempted to please her, that one of pure smiles said "O king, while you laughed at me I do not like to live" (6). The king however communicated to her the cause of his laughter but she placed no confidence in his words but rather said in anger "This is not within the power of a man (7). What man can decipher the sound of an ant save by the favour of the Providence or by the good deeds of his pristine birth (8)? O king, if by virtue of *Tapas* or any other knowledge you have acquired the power of understanding the sound of animals, then by some means create confidence in

me by which I may know it. Otherwise, O king, I shall renounce my life. I do swear truly" (9-10).

Hearing those harsh words of the queen the highly illustrious king Brahmadatta was greatly distressed. He then reverentially sought the protection of the Omnipotent Nārāyana, the lord of all the worlds. Having controlled his senses and abstaining from food the highly illustrious king, within six nights, saw the Omnipotent Deity Nārāyana. The Lord, compassionate unto all creatures, said to him (11-13). "O Brahmadatta, after the night has passed away you will attain to well-being." Having said this the lord disappeared there from (#4). Having learnt a Sloka from his sons the father, of those four high-souled Brāhmanas, considered himself blessed (15). He then desired to go to the King and his Minister. Going there, he however found no opportunity of reciting the sloka to them (16).

Thereupon having bathed in the tank and obtained the boon from Nārāyana, he, delightedly ascending a golden chariot, entered the city (17). Kandarikā, the foremost of the twice-born, acted as his charioteer and Pānchala held the chowries (18). Considering that to be a favourable moment the Brāhmana recited the sloka before the King and the two ministers (19).

"Having been born as seven hunters in the Province of Dashārna they were, in their next birth,

born as deer on the Kalanjara mountain,—and then they were born as Chakravākas in the island of Shara. Then they were born as ganders in the Mānasa lake. And at last they were born in Kurukshetra as Brāhmanas well read in the Vedas. Amongst them the four, that where born of a good family, have gone to a distant region. You, deviating from the path of Yoga, are sinking" (20–21). O descendant of Bharata, hearing this the king Brahmadatta was stupified, and the reins of the horses and chowries slipped off respectively from the hands of Kandarika and Pānchāla. Seeing this the citizens and friends were all greatly agitated (22–23). Having waited for a moment with his two ministers on the car the king, after regaining his consciousness, returned to the palace (24).

Thereupon recollecting the tank mentioned and regaining the Yoga power practised in the previous birth he honored the Brāhmana with various enjoyable things and chariots (25). Then placing on the throne his son Viswaksena, the subduer of enemies, Brahmadatta retired to a forest with his wife (26). After the king had gone to the forest for practising Yoga Devala's daughter, the good-natured Sunnati said with great delight to the king (27):—"O monarch, you can understand the sound of the ants and still you are addicted to sexual desires; therefore in great anger I wanted to work you up (28). From this birth we must attain to the most excellent state.

You had deviated from the practice of Yoga and accordingly I reminded you of it" (29). Hearing the words of his wife the king was highly pleased. And having acquired Yoga power he attained to a state which it is very difficult to obtain (30). Having purified himself by his own actions and acquired the most excellent Sankhya Yoga he attained to a consummate state (31). Having instituted only Sikshā and laid down the order of the Vedas the great ascetic Pānchālya acquired renown and the status of a Yoga preceptor (32). O son of Gangā, all this happened in the days of yore before my very eyes. Meditate on this and you will meet with well-being (23). Others also, who will meditate on this most excellent account, will never be visited by inferior births (34). O descendant of Bharata, listening to this highly momentous history, one has his mind always bent on practising Yoga (35). He, who will meditate on this, shall always enjoy peace and gradually attain to the pure state of a Yogin which it is difficult to acquire in this world (36). Vaishampāyana said:— In order to propagate the practice of Yoga the intelligent Mārkandeya thus spoke in the days of yore by way of describing the fruits of a Srāddha (37). The Divine Soma confers nourishment on all creatures. Therefore hear from me an account of the lunar family while describing the family of Vrishnis (38).

CHAPTER XXV. AN ACCOUNT OF THE BIRTH OF THE MOON.

Vaisampayana said:—O king, Soma's father the Divine Rishi Atri was the mind-begotten son of Brahmā when, in the days of yore, he grew desirous of creating progeny (1). Atri, with all his sons, began to do good unto all creatures, by his words, mind and action (2). That innocent, highly effulgent and virtuous-souled Rishi, of firm vows, formerly pratised, with his arms raised, the most excellent penance of silence for three thousand celestial years. This we have heard (3–4).

O descendant of Bharata, when that Rishi, having controlled his senses, began to practise penances steadfastly his person assumed the mild lustre of the moon (5). This moon-like lustre, of the person of that one of controlled senses, soon spread over the sky. Then from his eyes tears began to trickle down and flood the ten quarters (6). Thereupon the ten goddesses delightedly conceived in ten different ways. Though they all did it unitedly they however could not keep it (7). Thereupon the effulgent, all-protecting moon in the embryo fell down lighting up all the quarters (8). When the quarters could not bear this conception any more the embryo, along with them, fell down on earth (9). Beholding the moon thus fallen Brahmā, the grand-

father of all, got on his chariot for doing good unto all people (10) That chariot was made of the Vedas; its form was virtue and it carried Brahmā; thousands of *Mantra* horses wore yoked to it; this we have heard (11). When that great soul, the son of Atri, came down on earth, all the deities and the seven mind-begotten sons of Brahmā began to chant his glories (12). In the same way, O my child, Angira's sons and Bhrigu with his sons began to hymn his glories with Rik and Yayush *Mantras* (13). Having his glories thus chanted by the Rishis the effulgent moon had his increasing lustre stationed in a circular form in the sky. It fully lighted up the three worlds (14). In his that most excellent chariot the highly illustrious moon circumambulated, for twenty-one times, the world bounded by the sea (15). His lustre, that melted down on earth on account of the motion of his car, became plants that shone in their effulgence (16). O king, those plants conduce to the nourishment of the gods, ancestral manes, men, beasts, birds, reptiles and other creatures; the moon is thus the nourisher of the universe (17). O great one, having acquired lustre through his own deeds and the chanting of his glories by the Rishis the divine moon carried on hard austerities for one thousand *Padma* years (18). The moon was the asylum of all those silvery goddesses in the shape of water who upheld the universe. He became celebrated by his own actions.

Thereupon, O Janamejaya, Brahmā, the foremost of those conversant with the Vedas, conferred upon him the sovereignty over seeds, plants, the Brāhmanas and water (20). After his installation on the throne, O monarch, the lord of rays lighted up the three worlds with his rays (21). Daksha had twenty-seven daughters of great vows. People knew them as stars. Pracheta's son Daksha conferred them all on him (22). Having obtained that great kingdom the moon, the lord of ancestral manes, made arrangements for a Rajsuya sacrifice in which ten million kine were given away as presents (23). The divine Atri was the *Hota*[50] thereof, Bhrigu *Adhvaryu*[51] Hiranyagarbha, *Udgata*[52] and Brahmā himself was Brahma[53] (24). And the Divine Nārāyana, surrounded by Sanatkumār and other Prime Rishis, became the member thereof (25). O descendant of Bharata, we have heard that the Divine Soma conferred presents on the leading Brāhmana saints and all other Rishis of the three worlds who had assembled there (26). Sinivāli, Kuhu, Dyuti, Pushti, Prabhā, Vasu, Dhriti, Kirti and Lakshmi, these nine goddesses attended upon him (27). Having bathed after the termination of the Yagna the foremost of kings, the moon, worshipped of all the gods and Rishis, began steadily to light up the ten quarters (28). O my child, having been honored by the sages and acquired prosperity which it is very difficult to obtain his mind began to deviate

from humility. And accordingly sullied by immorality he lost all control over himself (29). Having disregarded Vrihaspati, the son of Angiras, the moon by force carried away his illustrious wife Tārā (30). And albeit solicited by the gods and Rishis he did not return her. Vrihaspati, the the preceptor of the gods, was accordingly enraged with him (31). Ushanā (Suka) began to protect his sides. The illustrious deity Rudra was formerly a disciple of Vrihaspati's father. Out of reverence for him he (Rudra) protected his rear, taking his Ajagava bow in his hands (32–33). A terrible battle, destructive of the gods and demons on account of Tārā, was fought at the place where the high-souled Siva discharged his mighty weapon Brahmasiras—for the destruction of the demons and where their glory was (accordingly) destroyed (34–35).

O descendant of Bharata, in that battle the gods, well read in the precepts of religion who had sided Vrishaspati, and the deities Tushitas, who belonged to Soma's party who had stolen away his preceptor's wife, sought refuge with the Prime Deity the Eternal Brahmā (36). Thereupon the Grand-father himself came there, prevented Sukra and Sankara (to fight) and gave back Tārā to Vrihaspati (37). Beholding Tārā *enciente* Vrihaspati said to her:—"You must not give birth to this child at my house" (38). She then gave birth to a son, the destroyer of robbers, effulgent like a burning flame, on a bundle of fibrous

sticks (39). As soon as he was born that beautiful boy overclouded the beauty of the celestials. Filled with suspicion accordingly the deities enquired of Tārā saying "Who is he? Tell us truly if he is Vrihaspati's son or Soma's." When she was thus questioned by the gods she could give no reply out of shame (40—41). Thereupon her son, the slayer of robbers, was about to imprecate a curse on her. Preventing him Brahmā himself asked Tārā for the solution of the doubt (42). "Tell us, O Tātā, what the truth is. Whose son is he?" Thereupon with folded hands she said to the Lord Brahmā, the conferrer of boons:—"(He is) Soma's." Then his father the Patriarch Soma smelt the crown of his high-souled son, the destroyer of robbers (43–44). The intelligent (Soma) named his son Budha. He always rises in the sky in a hostile direction (45) Budha begat a son on Vairāja's daughter Ilā. His son was the great king Pururava (46). He begat on Urvashi seven high-souled sons. On account of his arrogance the Moon was attacked with consumption (47). On account of his thus being subject to this disease his orbit suffered decrease. He then sought refuge with his father Atri (48). The great ascetic Atri released him from his sins. And accordingly freed from consumption he again shone in his effulgence (49). O monarch, I have thus described to you, the account of the birth of the Moon enhancing glory. I shall now describe his family (50). On hearing of the story of the birth of the Moon ever

giving blessedness, freedom from diseases, long life and progeny one is freed from all his sins (51).

[50] A priest who at a sacrifice recites the prayers of the Rig-Veda.

[51] A Brāhmana versed in the rituals of the Yayur-Veda.

[52] A reciter of the prayers &c. of the Sama Veda.

[53] The Superintending or presiding priest of the sacrifice.

CHAPTER XXVI. AN ACCOUNT OF PURURAVA.

Vaishampayana said:—O great king, Budha's son Pururava was learned, energetic, and charitably disposed. He performed many sacrifices and gave away many presents (1). He was conversant with the knowledge of Brahman and powerful and the enemies could not defeat him in battle. That king kept up perpetual fire in his house and celebrated many sacrifices (2). He was truthful, pious and highly handsome. He had an entire control over his sexual appetites. At that time there was none in the three worlds equal to him in glory (3). Having cast off her pride the illustrious Urvashi selected, as her lord, that forgiving and pious king conversant with the knowledge of Brahman (4). O descendant of Bharata, the king Pururava lived with Urvashi at the charming Chaitraratha garden for ten years, on the banks of the river Mandākini for five years, in the city of Alakā for five years, in the forest of Vadari for six, in the best of gardens Nandana for seven, in the province of Uttara kuru where the trees bear fruits whenever desired for eight, at the foot of the mount Gāndhamādana for ten and on the summit of the North Sumeru for eight years (5–7). In these most beautiful gardens resorted to by the gods the king Pururava sported most delightedly with Urvashi (8).

That king ruled over the sacred province of Prāyaga, so highly spoken of by the great Rishis (9). His seven sons were all high-souled and like the sons of the gods born in the celestial region. They were named Ayu, Dhiman, Amavasu, the pious-souled Vishvāyu, Shrutayu, Dridayu, Valāyu and Shatāyu. They were all given birth to by Urvashi (10-11).

Janamejaya said:—O you well-read in various Srutis, why did Urvashi, who was an Apsara, leave aside the gods and come to a human king? Do you relate this to me (12).

Vaishampāyana said:—Having been imprecated with a curse by Brahmā and abiding by the time the most beautiful Urvashi came to a man, the son of Ilā (13). In order to free herself from the curse Urvashi made a contract with the king saying "O king, I shall not see you naked and you should associate with me whenever you will find me filled with desire (14). Two lambs should always be kept near my bed and you should always live on a small quantity of clarified butter during the day (15). O king, if you satisfy this contract and as long as you will remain true to it so long I shall live with you. This is our contract (16)." The king satisfied all her conditions. Thus under the influence of a curse, that damsel, out of reverence towards Pururavā, lived with him at the above-mentioned places for fifty-nine years. On account of Urvashi's living with a man all the Gandharvas were filled with anxiety (17). The

Gandharvas said:—"O you great ones, concert some measure, by which that best of damsels Urvashi, the ornament of the celestial region, may come back to the gods" (19). Amongst them a Gandharva by name Viswāvasu, the foremost of speakers said:—"I heard them when they entered into the contract (20). As soon as the king will violate that contract Urvashi will forsake him. I know full well how that king will be divorced from Urvashi (21). I shall therefore depart with a companion for accomplishing your work." Having said this the highly illustrious (Gandharva) repaired to the city of Pratisthāna (22). Having reached there during the night he pilfered away a lamb. That damsel, of beautiful smiles, was like a mother to that pair of lambs (23). Hearing of the arrival of the Gandharva and understanding that the hour of the termination of the curse had come, that illustrious (damsel) said to the king, "Who has stolen away one of my sons" (24)? Although thus accosted by her he did not get up for he was naked, thinking "If the goddess beholds me without any raiment on then the terms of our contract will be cancelled" (25).

Thereupon the Gandharvas again stole away the other lamb. When the second was carried away the damsel said to the son of Ilā (26). "O king, O lord, who is stealing away my sons as if I have none to look after me?" Thus addressed the king, although he had no cloth on, ran away in search of the lambs. In

the meantime the Gandharvas created lightnings. When the king was going out of the place lighted up by lightnings she, all on a sudden, saw him naked. Beholding him thus without any cloth on that Apsarā, coursing at her will, went away (27–29). Beholding the pair of lambs left there the king took them and came to his house. (On his return), he did not see Urvashi and greatly stricken with grief began to bewail (30). He travelled over the entire earth in search of her. Then the highly powerful king saw her bathing at a tank called Haimavati at the sacred shrine of Plaksha in the province of Kurukshetra. That beautiful damsel was sporting with five other Apsarās (31–32). Beholding her thus sport the king, filled with mighty sorrow, began to bewail. Seeing the king at a distance Urvashi too said to her companions. "This is the foremost of men with whom I lived for some time." Saying this she pointed out the king to them (33–34). O king, the Apsaras then grew anxious lest she might go back. The king then addressed her in sweet words saying:—"O cruel lady, you may show yourself cruel in words but remain my wife at heart." Urvashi then said to the son of Ilā, "O lord, through you I have become *enciente*. Forsooth within a year all your sons will be born. O king live with me for one night more" (35–37). Hearing this the highly illustrious king was pleased and returned to his own city. After the expiration of a year Urvashi again came to him (38). The highly illustrious king

lived with her for one night. Thereupon Urvashi said to the son of Ila:—"The Gandharvas will confer a boon on you (39). O king, beg of them a boon and tell them that you want equal beauty with the high-souled Gandharvas" (40). Then the king prayed for a boon from the Gandharvas and they too said "so be it." Thereupon filling a bag with fire the Gandharvas said to him (41):—"O king, having celebrated a Yajna with this fire you will attain to our region." Thereupon taking the princes with him the king left for his city (42). Having thrown away that fire into the forest the king, with his sons, went to his own city. He did not see there the *Treta* fire[54] but only saw a fig tree (43). Beholding that fig tree of Sami species he was stricken with surprise. He then communicated to the Gandharvas the destruction of fire (44). Hearing the whole story they ordered for a piece of wood to enkindle it. Then taking a piece of wood from the fig tree, churning the fire duly and worshipping the gods with various *Yajnas* there with, he attained the region of the Gandharvas (45–46). Having obtained the boon from the Gandharvas he placed *Treta* fire. The fire was at first one. The son of Ilā divided it into three (47). So powerful was that foremost of men the royal son of Ilā. The greatly illustrious king Pururavā reigned in the city of Pratishthāna situate on the northern bank of the Ganges in the Province of Prayāga, so highly spoken of by the Rishis (48-49).

[54] The three sacred fires collectively or the southern, household and sacrificial fires.

CHAPTER XXVII. AN ACCOUNT OF ILA'S FAMILY.

Vaishampayana said:—Ilā's son had seven high-souled sons resembling the sons of the celestials born in the celestial region (1). They were Ayu, Dhimān, Amavasu, the high-souled Vishwāyu, Srutāyu, Dridayu, Valāyu, and Shatayu. They were all Urvashi's sons. Amāvasu's sons were Bhima and Nagnajit (2). Bhima's son was the king Kānchanaprabha. Kānchana's son was the highly powerful and learned Suhotra who begat on Keshini a son by name Janhu who celebrated the great sacrifice Sarvamedha (3–4). Gangā solicited him to become her husband but on account of his refusal she flooded the Yajna ground (5). O foremost of the Bharata race, beholding the ground thus flooded by Gangā Suhotra's son Janhu became enraged and said to her (6), "I shall exhaust your water by drinking it up and you will thus meet with punishment for your arrogance (7)." The royal saint having drunk up Gangā the great Rishis designated her as his daughter by name Jānhavi (8). Janhu espoused Yuvanāshwa's daughter Kāveri. On account of Yuvanāshwa's curse Gangā made, with one half of her person, that foremost of rivers, Janhu’s wife the blameless Kāveri (9). Janhu begat on Kāveri a beloved and pious son by name Susaha whose son

was Ajāka (10). Ajaka's son the king Valākāshwa was greatly fond of hunting. His son was Kusha (11). He had four sons effulgent like the gods. They were Kushika, Kushanābha, Kushashwa and Murtimān (12). The king Kushika grew up with *Pazhavas*[55] ranging in the forest. He carried on hard penances for obtaining a son like Indra. Out of fear, accordingly the king of gods was born as a son to him (13). After he had carried on penances for one thousand years Sakra saw that royal saint of hard austerities. Seeing him the thousand-eyed Purandara thought him capable of creating progeny and accordingly entered into his energy. When the king of celestials was thus begotten by Kushika as his son he became the king Gādhi who was born of Purukutsa's daughter who was the wife of Kushika (14–16). Gādhi's daughter was the noble and amiable Satyavati. He gave her away to Bhrigu's son Richika (17). Bhrigu's son was pleased with her and therefore made *Charu* for his own and Gadhi's sons (18). Then calling his own wife Bhrigu's son Richika said to her "you and your mother should eat this *Charu* (19). (Your mother) will give birth to an effulgent son the foremost of Kshatryas. No other Kshatriya in this world will be able to vanquish him and he will destroy all the leading heroes of the military caste (20). O auspicious damsel, this *Charu* will make your son intelligent, a great ascetic of controlled senses and the foremost of the twice born (21)."

Having said this to his wife Bhrigu's son Richika entered into woods for carrying on hard austerities without any interruption (22). At that time starting on pilgrimage with his family the king Gādhi arrived at Richika's hermitage for seeing his own daughter (23). Taking the two cups of *Charu* from the Rishi, Satyavati with great care gave one to her mother (24). By a mere accident the mother unwittingly gave her own *Charu* to her daughter and ate herself the one intended for the latter (25). Thereupon Satyavati conceived the dreadful offspring whereof was destined to slay all the Kshatryas. She then shone in great effulgence (26). Seeing her and knowing every thing by meditation the foremost of the twice-born Richika said to his beautiful wife (27), "By the change of Charu you have been imposed on by your mother. You will give birth to a highly terrible and ruthless son (28). Your brother will be born as a great ascetic conversant with all the Vedas. By virtue of my *Tapas* I have handed over my entire knowledge of the Vedas to him (29)." Thus addressed by her husband the great Satyavati said to him "I do not wish to have such a wretch of a Brāhmana as my son from you" and began to propitiate him. Thus accosted the ascetic again said to her (30). "O you auspicious dame, I myself did not wish for such a son. On account of the father and mother the son becomes cruel." Satyavati again replied to him (31). "You can create the worlds if you

like, what to speak of a son. You should therefore give me a simple-minded son capable of controlling his senses (32). O lord, O foremost of the twice-born, if you cannot undo this, may a grandson be born after my heart (33)."

Thereupon by virtue of his *Tapas* he became propitiated with her and said "O fair one, I make no distinction between a son and a grandson. Therefore what you have said will come to pass" (34).

Satyavati then gave birth to a son by name Jamadagni always controlling his senses and intent upon carrying on hard austerities (35). On account of the change of Bhrigu's *Charu* and the union (of the energies) of Rudra and Vishnu Jamadagni was born from the energy of the latter. And the truthful and pious Satyavati now passes as the celebrated river Koushiki (36–37).

There was another powerful king of the Ikshwāku race by name Renuka. His daughter was the great Renukā. The great ascetic Jamadagni begat on that Renukā a dreadful and highly effulgent son by name Rāma, the destroyer of all the Kshatryas, a master of all sciences and specially that of archery (38–40). Thus by virtue of *Tapas* Richika begat on Satyavati the highly illustrious Jamadagni—the foremost of those conversant with the Vedas (41). His second son was Shunasepha and his youngest son was Shunapuchha. Kushika's son Gādhi begat as his son Viswāmitra endued with *Tapas* and the quality of

self-control. Having obtained the status of Brāhmana saints he became one of the seven Rishis (42–43). The virtuous souled Viswāmitra also passed by the name of Viswaratha. By Bhrigu's favour he took his birth from Koushika as the multiplier of his race (44). Viswāmitra's sons were Devarāt and others celebrated in the three worlds. Hear from me their names (45). He begat Kati on Devasravā from whom Kātyānas received their name. He begat Hiranyaksha on Shālāvati and Renumān on Renu. Sāngkriti Gālava and Mudgala are also well-known. Madhuchhanda and other Devalas, Ashtaka, Kachhapa and Purita are all the offspring of Viswāmitra. The families of the high-souled descendants of Kushika are all well-known (46–48). Pānis, Vabhrus, Karajapās and other kings are the descendants of Devarat. Shālankāyānas, Vāskalas, Lohityas, Yāmadutas, Karishis, Soushrutas and besides Saindavāyanas are all the descendants of Koushika. Devalas and Renus are the grandsons of Renukā. Yājnawalka, Aghamarshana, Udumvara, Abhiglāna, Tārakāyana and Chunchula are the grandsons of Sālavati and sons of Hiranyāksha. Sānskritya, Gālava, Bādrayana and others are the offspring of the intelligent Viswāmitra. Thus the family of Koushika is well-known to all. They are married according to grades. The connection, between the Brāhmanas and Kshatryas amongst the family of Puru and the Brāhmana saint Vasishtha and

of Koushikas, is well known for ever (49–53). Of the sons of Viswāmitra Sunasepha was the eldest. The foremost of saints Bhārgava became also a Koushika (54). Viswāmitra's son Sunasepha was destined to be killed at the sacrifice of Haridashwa (55). The gods again returned Sunasepha unto Viswamitra and for this he passed by the name of Devarāta. Devarāta and six others were the sons of Viswamitra, who begat on Drishadvati another son by name Ashtaka. Ashtaka’s son was Louhi. Thus I have described the family of Janhu and I shall now describe the progeny of Ayu (56-58).

[55] The name of one of the degraded Kshatrya races sentenced by Sagara to wear beards, perhaps a *Parthian*.

CHAPTER XXVIII. AN ACCOUNT OF RAJI AND HIS SONS.

Vaishampayana said:—O king, Ayu had five sons who were all heroic and mighty car-warriors. They were begotten on Swarbhānu's daughter (1). Of them Nahusha was born first and next to him Vriddhasharmā. Afterwards Rambha, Raji and Anena were born; they were all well-known in the three worlds (2). Raji begat five hundred sons who were known on earth by the name of Rājeyas. Those Kshatriyas made even Indra terrified (3). When the terrible battle, between the gods and demons, came to pass they went to the Grandfather and said "O lord of all the gods, say who amongst us will be crowned with victory. We wish to hear it from you (4-5)."

Brahma said:—"Forsooth they will conquer the three worlds on whose behalf the king Raji will take up arms in battle (6). Wherever Raji is, there is forbearance; and wherever forbearance reigns there is prosperity. And wherever forbearance and prosperity are there exist morality and victory (7)." O foremost of Bharatas, pleased with what they heard from the Grandfather, the gods and demons, with a view to gain victory, went to Raji for making him their commander (8). Raji was the grandson of Swarbhānu and was begotten on his daughter Prabhā. That highly powerful king multiplied the

race of Soma (9). The gods and demons, all with delighted minds, said to Raji:—"Do you, for accomplishing own victory, take up a most excellent bow and arrows (10)". Then identifying his own interest with that of theirs and displaying his own glory the king Raji said to the gods and demons (11). "O Indra and gods, I shall then only engage in fight if I can attain to the dignity of Indra after vanquishing the demons in battle (12)." The gods were at first delighted and said, "O king, whatever you wish it will be; your desire shall be fulfilled (13)." Hearing the words of the gods the king Raji said to the leading Asuras what he had spoken to the gods (14). Thinking it conducive to their own interest the haughty Dānavas, with great indignation, replied to that king (15). "Pralhāda is our lord for whom we seek victory. O foremost of kings, fulfill the contract that you have made with the gods for obtaining the kingdom (16)." Having said 'so be it' he was appointed by the gods (their commander). Then entering upon the contract that he would become Indra the king slew all the Dānavas whom the wielder of thunderbolt could not kill (17). Having brought about the destruction of all the Dānavas the highly beautiful, powerful and self-controlled king Raji regained the lost prosperity of the gods (18). Then Satakratu,[56] with all the gods, said to Raji "I am Raji's son." He again addressed him saying: —"Forsooth you have become the lord of all

creatures, O sire, I, Indra, have become your son and I shall gain renown by this action" (19–20). Hearing the words of Satakratu and having been imposed on by his Māyā the king Raji delightedly said to the king of gods "Let it be so" (21). After the ascension to heaven of that god-like king his sons took away from the lord of gods his celestial kingdom following the practice that ancestral properties should be equally distributed amongst all the sons (22). Raji's five hundred sons simultaneously attacked Trivisthapa and the celestial kingdom of Indra (23). After the lapse of many years the king of gods, being deprived of his kingdom and share in the sacrificial offerings, grew very feeble. He then said to Vrihaspati "O Brahmarshi, do thou arrange for me clarified butter of the weight of a Jujube fruit so that I may live on its strength (24–25). O lord, having snatched away my kingdom from me the sons of the king Raji have made me emaciated, absent-minded, shorn of seat and energy, weak and stupid" (26).

Vrihaspati said:—"O sinless one, if you had said this to me before I would not have been required to do an unfair work for your well-being (27). I shall however, O king of gods, surely strive to do you good and you will soon regain your kingdom and due share of the sacrificial offerings (28). O my child, I will make arrangements for this and let not your mind be possessed by stupefaction." He then did something for increasing the energy of the king of

gods (29). The foremost of the twice-born then brought about the derangement of their (Raji's sons') understanding. For this purpose he wrote a treatise on atheism, the best of all works on Tarka, dealing with attacks against religion and much liked by the impious. Those, who regard religion as the supreme (end of life), do not like this system (30–31). Listening to the contents of that treatise written by Vrihaspati the ignorant sons of Raji began expressing their disgust at the previous works on Dharma sāstra (32). They began respecting highly that atheistical system of their preceptor. By this irreligious act those sinners met with destruction (33). Having gained, by the favour of Vrishapati, the kingdom of the three worlds which it is so hard to acquire the king of gods was highly pleased (34). The sons (of the king Raji) grew foolish, maddened with anger and irreligious. They began to hate the Brāhmanas and were shorn of energy and prowess. Thereupon slaying those sons of Raji possessed by anger and lust the king of the celestials regained his prosperity and kingdom (35-36). He, who listens to or meditates on the account of the loss of kingdom by the king of gods and of the restitution of his prestige, is never visited by any oppression (37).

[56] Literally performer of hundred sacrifices, a name of Indra.

CHAPTER XXIX. AN ACCOUNT OF KASHI KINGS.

Vaishampayana said:—Rambhā had no issue. I shall describe the progeny of Anenā. His son was the highly illustrious king Pratikshatra (1). His son passed by the name of Srinjaya whose son was Jaya and his son was Vijaya (2). His son was Kriti whose son was Haryaswan. His son was the powerful king Sahadeva. Sahadeva's son was the virtuous-souled Nadina whose son was Jagatsena whose son was Satkriti. Satkriti's son was the pious-souled and highly illustrious Kshatravriddha ever satisfying the duties of a Kshatrya. I have thus described the progeny of Anenā. Hear now of the descendants of Kshatravriddha (3-5). Kshatravriddha's son was the highly illustrious Sunahotra. He had three highly pious sons whose names were Kāsha, Shāla and Gritsamada. Gritsamada's son was Shunaka, whose offspring, the Saunakas, were Brāhmanas, Kshatriyas, Vaisyas and Sudras. Shāla's son was Arshnisena whose son was Sutapa. O king, Kāsha's sons were Kāshya and Dirghatapā. The latter's son was the learned Dhanwantari. At the termination of the rigid penances of the intelligent old king Dirghatapā Dhanwantari arose from the ocean and took his birth for the second time in this world (6–10).

Janamejaya said:—O lord, why was

Dhanwantari born in the land of men? I wish to know this duly and truly from you. Describe it therefore (11).

Vaishampāyana said:—O foremost of Bharatas, hear of the birth of Dhanwantari. When ambrosia was being churned out in the days of yore Dhanwantari arose from the ocean. Enveloped completely with personal grace he came out of the vessel of ambrosia. Meditating on Vishnu who grants success in business he stood up as soon as he saw Him (11–13). Vishnu said to him "As you have come out of water you will be known by the name of *Avja*." And so he passed by the name of Avja (14). Avja then replied:—"O lord I am your son. Confer upon me therefore, O lord of celestials, a share in the sacrificial offerings and a place in this world." Thus addressed and seeing him the Divine Lord spoke to him the truth (15). "The gods, who present themselves at *Yajnas*, have already made apportionments of sacrificial offerings amongst themselves. The great saints too have dedicated various articles of oblation to various gods. Know therefore, I shall not be able to give you any thing however trifling it may be, that is not mentioned in the Vedas. O my son, you have been born after the gods and so you will not be able to partake of sacrificial offerings (16–17). In your second birth you will gain renown in the world. While in the womb you will acquire *Animā Siddhi*[57] (18). With that body

you will acquire the dignity of a god. The twice-born ones will worship you with *Charu*, *Mantra*, vows and *Japas* (19). You will propagate Ayurveda with its eight divisions. This work, which is sure to come off, is known to you in your watery birth (20). When the second Yuga Dwāpara will set in you will undoubtedly take your birth again." Having conferred this boon on Dhanwantari Vishnu disappeared again (21). Thereupon when the second Dwāpara Yuga set in Sunohotra's son Dirghatapā, the king of Kashi, desirous of having a son, began carrying on hard austerities affording delight to his worshipful deity saying (22)—"I shall lay myself under the protection of that god who will confer on me a son." That king worshipped the deity Avja for a son (23). Thereupon that Divine lord, being pleased with the king, said to him "O you of good vows, I shall grant you any boon that you may choose to have" (24). The king said "O lord, if thou art pleased be born unto me as my illustrious son." Then saying "Let it be so" he disappeared therefrom (25). The deity Dhanwantari was then born in his house. He became the king of Kāshi who could destroy all diseases (26). Having acquired the kowledge of Ayurveda from Bharadwāja he divided the work of the physicians into eight classes and then conferred it upon his disciples (27). Dhanwantari's son was known by the name of Ketumān whose son was the heroic Bhimaratha (28). His son was the king

Divodāsa. The pious-souled Divodāsa became the king of Bārānashi (29). O king, at this time the Rakshasa Kshemaka, an attendant of Rudra, made the city of Bārānashi divested of its inhabitants (30). The intelligent and high-souled Nikumbha uttered a curse against Bārānashi saying, "Thou shalt forsooth have none to live in thee for one thousand years" (31). As soon as this curse was pronounced against Bārānashi the king Divodāsa laid out his charming capital on the bank of Gomati (near Bārānashi) (32). Formerly Bārānashi belonged to Bhadrashenya, son of Mahishmān, of the Yadu race. Having slain the hundred sons of Bhadrasenya who were all most excellent bowmen Divodāsa acquired that city. Thus Bhadrasenya was deprived forcibly of his kingdom by the (king Divodāsa) (33–34).

Janamejaya said:—Why did the powerful Nikumbha imprecate a curse on Bārānasi? Who is the virtuous Nikumbha who pronounced a curse on that holy land (25)?

Vaishampāyana said:—Having acquired that prosperous city the highly powerful emperor, the royal saint Divodāsa began to live there (36). At this time, having accepted a gift the lord Siva was living at his father-in-law's residence for pleasing the goddess (his wife Durgā) (37). At the command of the god (Siva) the great saints Pārshadas, born in a respectable family, in this above mentioned form and dress, were propitiating Pārvati (38). The great

goddess Pārvati was highly pleased thereby but not so was Menakā. She began continually villifying that god and goddess (39). She said to Pārvati:—"Your husband Maheswara is always doing vile things in the company of Pārshadas. He is always poor and his character is not good" (40).

Thus spoken to by his mother the goddess became enraged as is usually the case with women. Smiling a little she came to Bhava (41). With her countenance pale the goddess said to Mahādeva:—"O lord, I shall not live here; take me to your own house" (42). In order to find out a house for himself Mahādeva eyed all the world. O descendant of Kuru, the highly powerful Maheswara selected Bārānashi where every body attains to the consummation of religious culture. Learning that Divodāsa had occupied the city, Bhava said to Nikumbha who was by him:—"O king of *Ganas*, go to the city of Beneres, and make it shorn of its inhabitants by mild means for the king there is very powerful."

Thereupon going to the city of Bārānasi Nikumbha appeared in a dream to a barber by name Kanduka and said to him. "O sinless one, I shall encompass your well-being. Place a faithful image of mine in the city." O king, what he commanded in a dream was all carried out (43–48). Having duly made an announcement to the king at the gate of the city he began daily to worship him (Nikumbha) with scents, garland, incense, lamps, food, and drink. This

appeared to be extremely wondrous (49–50). Thus the lord of *Ganas* was daily worshipped. Thereupon he began to confer thousands of boons on the citizens, such as sons, gold, long life and various desired-for objects (51). The eldest queen of the king Divodāsa was celebrated by the name of Suyasha. Despatched by her husband that chaste damsel appeared there for a son (52). Offering him a grand *Pujā* she prayed for a son. Thus did she daily come there for a son (53). But for some reason Nikumbha did not give her a son, thinking "If the king gets enraged I shall accomplish my object" (54). Thereupon after a long time the king was possessed by anger. He said "This ghost, stationed at the main gate, is delightedly conferring hundreds of boons on my citizens; why does he not confer one on me? My people in this city are always worshipping him. I requested of him for a son for my queen. Why does not that ungrateful wretch confer a son on me (55–57)? So this ghost does not deserve good treatment from any, especially from me. I shall therefore have the habitation of this vicious-souled one destroyed" (58). Having made this resolution that vicious-souled, wicked king sacked the house of that king of *Ganas* (59). Having seen his own house destroyed Nikumbha imprecated a curse on the king saying, "I have committed no offence; and still while my house has been ruined, this city, all on a sudden, shall be shorn of its people" (60).

Thereupon by his curse the city of Bārānasi was divested of its people. Having pronounced that curse against the city Nikumbha went to Mahadeva (61). The inhabitants of Bārānasi suddenly fled away to different directions. The God Siva then built his own house in that city (62). Mahādeva lived there sporting with the daughter of the Mountain-king. On account of the liberation being given even to those who did not deserve it the goddess did not like that place. She then said "I shall not live here" (63). Siva said:—"I do not live in my house. My house (body) remains always intact. I shall not go there. Go you, O goddess, to your house (64)." The three-eyed lord, the slayer of Tripura said these words with a smile. From that time that city has been spoken of as *Avimukta* by the god Siva himself (65). Thus Bārānasi has been described as Avimukta (66). The pious-souled Deity Maheswara, adored of all the gods, lived there in the company of the goddess for the three Yugas, Satwa, Tretā, and Dwapara (67). The city of that high-souled god disappeared in the Kali Yuga. When that city disappeared Maheswara lived there invisible. Thus Bārānasi was cursed and peopled again (68). Bhadrasenya had a son by name Durdama. Having slain the hundred sons of Bhadrasenya Divodāsa spared him out of mercy considering him a child (69). O great king, the emperor Durdama was adopted by Haihaya as his son. In order to put an end to hostilities,

Bhadrasenya's son the high souled Kshatriya king Durdama took back again his ancestral kingdom which had been forcibly occupied by Divodāsa (70-71). Divodāsa begat on Vrishadvati the heroic Pratardana. That boy son of his again defeated Durdama (72). Pratardana had two sons by name Vatsa and Bhāga. Vatsa's son was Alarka whose son was Sannati (73). Alarka, the king of Kāshi, was truthful and devoted to Brahman. The ancient sages composed the following hymn in praise of the royal saint Alarka (74). "This foremost of the rulers of Kashi will enjoy youth and beauty for sixty thousand and sixty hundred years (75)". By the favour of Lopamudrā he gained that longevity. That youthful and beautiful king had an extensive kingdom. After the termination of the curse that mighty-armed king slew the Rakshasa Kshemaka and laid out again the picturesque city of Bārānasi. Sannati's son was the pious Sunitha (76-77). Sunitha's son was the highly illustrious Kshemya whose son was Ketumān whose son was Suketu (78). His son passed by the name of Dharmaketu, whose son was the mighty car-warrior Satya ketu. His son was the king Bibhu whose son was Avarta, and whose son was Sukumāra. His son was the highly pious Dhristaketu, whose son was the king Venuhotra, and whose son was the king Bharga. The province of Vatsa belonged to Vatsa and the land of Bhrigu derived its name from Bhargava (79–82). These sons of Angiras were born in the race of

Bhrigu. He had thousands of sons amongst the Brāhmanas, Kshatriyas and Vaisyas. Thus I have described to you the family of Kashi kings. I shall now describe the progeny of Nahusha (83–86).

[57] Final emancipation from existence.

CHAPTER XXX. ACCOUNT OF THE KING YAYATI.

Vaishampayana said:—The highly energetic Nahusha begat on his father's daughter Virajā six sons gifted with the effulgence of Indra (1). They were Yati, Yayāti, Sang yāti, Ayati and Yāti. And the sixth was Suyāti; of them Yayāti became the king (2). Yati was the eldest of all. Next to him was Yayāti. On account of his being the foremost of the pious he obtained a daughter of Kakuthsthas by name Go. Yati was an ascetic. Having acquired final liberation he was united with Brahman (3). Of the other five Yayāti conquered this world. He espoused Sukrācharya's daughter Devayani as well as Sharmisthā the daughter of an Asura by name Vrishaparva (4). Devayāni gave birth to Yadu and Turvasu and Vrishaparva's daughter Sharmishthā to Drahyu, Anu, and Puru (5). Being pleased Sakra gave him a highly effulgent, celestial, golden chariot going every where without any interruption. White celestial and excellent horses, fleet like the mind, were yoked to it. By that chariot he used to accomplish every work. Ascending that car, Yayāti, irrepressible in battle, within six nights conquered the entire earth and even the gods with Vāsava (6-7). That car was in the possession of the Pauravas till Sunāmā was born, O Janamejaya (8). Kuru's son the king Parikshit lost

that car by the imprecation of the intelligent Gārgya (9). O Janamejaya, that king slew the harsh-speeched boy of Gārgya and accordingly he was guilty of the crime of Brahmanicide (10). With a stench all about his body that royal saint moved about hither and thither. Then cast off both by the citizens and villagers he could not enjoy happiness anywhere (11). Thereupon stricken with grief he could not find relief anywhere. He then sought refuge with the ascetic Indrota born in the race of Shounaka (12). Indrota then undertook the celebration of a horse-sacrifice for purifying that king (13). When he bathed after the termination of a Yajna, that stench disappeared from his body. Then O king, the lord of gods, with pleasure, gave away that celestial car to Vasu the king of Chedis; from him Vrihadratha acquired it (14). From him that car gradually passed into the hands of Jarāsandha. Thereupon slaying Jarāsandha Bhima, the descendant of Kuru, delightedly conferred that most excellent car on Vāsudeva.

Having conquered the earth consisting of seven insular continents with its oceans Yayāti divided it (amongst his sons). Nahusha's son installed Turvasa as the king of the south-eastern quarter, Anu and Druhya as the kings of the northern and eastern divisions respectively, the eldest Yadu as the king of the north-east, and Puru as the king of the Central division. Even now they are righteously ruling over

the earth consisting of seven insular continents and various cities in their respective provinces. O foremost of kings, I shall afterwards describe their progeny (15–20). Having been thus blessed with five sons and conferred upon them his bows, arrows and the charge of the kingdom, the foremost of men, that king Yayāti was possessed by decrepitude. Divested of weapons when that ever victorious king cast his eyes on the earth he felt joy. Having thus divided the earth he said to Yadu (21–22):—"Retiring from thy office, O my son, do thou take this decrepitude of mine upon thee. Making over my decrepitude to thee and being gifted with thy youth and beauty I shall range over the earth." Whereto Yadu replied (23):—"I have promised to give alms to a Brāhmana. It has not been decided as yet. Without ascertaining this I cannot accept your decrepitude (24). There are many inconveniences regarding food and drink in decrepitude. Therefore, O king, I do not like to take your decrepitude on me (25). O king, you have many other sons who are more beloved than I. Therefore, O pious king, command any other son of yours to take your decrepitude" (26).

Thus accosted by Yadu the king was filled with anger. Then blaming his son Yayāti, the foremost of speakers, said (27):—"O you of vicious intellect, disregarding me who am your preceptor and who have given you education, whom else can you seek and what religion can you follow?" (28) Having

addressed Yadu thus in anger he imprecated a curse on him, saying, "O foolish wight, your sons will be deprived of their kingdom" (29).

That king, the foremost of Bharatas, likewise requested Turvasu, Drahyu and Anu and was equally dishonoured by them all (30). Being enraged that ever victorious Yayāti cursed them all as I had described to you before, O foremost of the royal saints (31). Having thus cursed his four sons who preceded Puru the king said to him, O descendant of Bharata (32). "O Puru, if you agree, I shall transfer this my decrepitude to you and being invested with your beauty and youth I shall roam over this world" (33). His powerful son Puru accepted his decrepitude. Yayāti too, endued with Puru's beauty, ranged over the earth (34). Seeing the termination of pleasures, O foremost of Bharatas, that lord lived in the Chaitraratha forest with Vishrāvyā (35). When he was satiated with enjoyments the king came to Puru and took back from him his decrepitude (36). Hear, O great king, the songs sung there by Yayāti. Hearing them a man withdraws himself from pleasures as a tortoise draws in its limbs (37). "Desire is never satiated with the enjoy ment of its object. It rather assumes proportions like a fire when clarified butter is thrown into it (38). Rice, barley, gold, animals and women, that are on earth, are not sufficient to afford satisfaction to one man. Seeing this even men are not brought to their senses (39). When a man does not

commit injury to any creature even by his action, thought and words, he is unified with Brahman (40). When a man is not afraid of another, when no one is afraid of him, when he cherishes no desire or malice he is unified with Brahman (41). Verily does he attain to happiness when a man relinquishes thirst, which wicked people can never cast off, which does not wear out even when a man is possessed by decrepitude and which is like a fatal malady (42). When a man is worn out with age his hairs and teeth fall off but the desire for life and wealth never disappears (43). Whatever pleasure is there in this world derivable from the satisfaction of sensual appetites, whatever great heavenly pleasure is there none of them is equal to the one sixteenth of the pleasure derived from the extinction of desire" (44). Having said this the royal saint Yayāti retired into the forest with his wife and for many long years he carried on hard austerities (45). Having carried on his penances on the Bhrigu hill that great ascetic, renouncing his body, attained to heaven with his wife (46).

O great king, in his family five royal saints were born. By them the whole earth was occupied as by the rays of the sun (47). Hear now of the family of Yadu honored by all the royal saints. In his family Nārāyana Hari, the perpetuator of Vrishni race, took his birth (48), O king, he, who listens to the sacred biography of the king Yāyāti or reads it, acquires

health, offspring, long life and renown (49).

CHAPTER XXXI. AN ACCOUNT OF PURU'S FAMILY.

Janamejaya said:—O Brahman, I wish to hear truly and separately of the families of Puru, Drahyu, Anu, Yadu, and Turvasu. Do you describe them at length from the very beginning while describing the race of Vrishnis (1–2). Vaishampāyana said:—O king, hear first of your own family, the brave Puru race, from the very beginning in which you have been born (3). O king, I shall describe to you the most excellent family of Puru as well as those of Drahyu, Anu, Yadu and Turvasu (4). O Janamejaya, Puru's son was a highly powerful king; his son was Prachinvān who conquered the eastern quarter (5). Prachinvāna's son was Pravira whose son was Manasyu. His son was the king Abhayada whose son was the king Sudhanwā. His son was Vahugava whose son was Shamyāti (6-7). His son was Rahaswati whose son was Roudrāshwa. The latter had ten sons and daughters (8). The sons were respectively named Dashārneyu, Krikaneyu, Kaksheyu, Sthandileshu, Saunateshu, Richeyu, Sthaleyu, the highly illustrious Jalayeu, Dhaneyu and Vaneyu. The daughters were named Rudrā, Shudra, Bhadrā, Shaladā, Maladā, Khalā, Chalā, Valadā, Suratha and Gochapata. These ten daughters defeated, with their beauty, Urvashi and other jems of women (9-11). The Rishi

Prabhākara, born in the race of Atri, was their husband. He begat on Rudrā his illustrious son, Soma (12). When defeated by Rāhu the sun falls down on earth, and when the whole world is accordingly enveloped with darkness he spreads his rays all over (13). When that sage said "May good betide you" the sun, according to his words, did not fall from the sky (14). The great ascetic Atri was the founder of great families. At his sacrifice even the celestials carried the riches (15). This high-souled Rishi begat on the ten daughters of Roudrāshwa ten sons ever engaged in carrying on hard penances (16). O king, those Rishis, who had mastered the Vedas, were the founders of families. They passed by the name of Swastatreya. But Atri had no money (17). Kasheyu had three sons who were all mighty car-warriors—they were Subhānava, Chākshusa and Parmekshu (18). The learned king Kālānala was Subhanavā's son. His son was the pious Srinjaya (19). The heroic king Puranjaya was Srinjaya's son. O king, Janamejaya was Puranjaya's son (20). The royal saint Mahāshāla was Janamejaya's son. He was well-read in the Vedas and renowned on earth (21). The pious Mahāmanā was Mahāshāla's son. He was heroic, liberal-minded and honoured of all gods (22). O descendant of Bharata, Mahāmanā begat two sons, the pious Ushinara and Titikshu, endued with great strength (23). Ushinara had five wives born in the families of royal saints—Nrigā, Krimi, Navā, Darvi

and Drisadvati (24). He begat on those wives five sons who perpetuated his race. By carrying on hard austerities he got all those sons in his old age, O descendant of Bharata (25). Nrigā's son was Nriga, Krimi's son was Krima, Navā's son was Nava, Darvi's son was Suvrata and from Drisadvati was born the king Sivi. Sivi's sons passed by the name of Sivis, and Nrigā's sons by that of Youdheyas (26–27), Nava's capital was Navarāshtra and that of Krimi was Krimita; whereas the metropolis of Suvrata was celebrated by the name of Amvastha. Hear from me the names of Sivi's sons (28). He had four sons who were famous in the three worlds for their heroism. They were Drishadarbha, Saviria, Kaikaya and Madrapā (29). Their prosperous cities passed by the names of Kaikeya, Madrapa and others. Vrishadarbha and others were all very heroic. Hear now the names of the sons of Titikshu (30). O scion of the Bharata race, Titikshu's son Ushadratha was the king of the eastern division. His son was Phena whose son was Sutapa from whom Bali was born. That (demon) king was born as man. He had a golden quiver (31–32). The king Bali was a great ascetic in the days of yore. He begat five sons in the world who multiplied his progeny (33). Of them Anga was born first. Then were born Banga and Sumha. Next to them were born Pundra and Kalinga. These were the Kshatriya sons of Bali. Brāhmana descendants of Bali also flourished on this earth. O descendant of Bharata,

being pleased Brahmā confered on him several boons (34–35). (They were)—the dignity of a great ascetic, a long life extending over a *Kalpa*, invincibleness in a battle, leadership of a religious order, the vision of three worlds, supremacy in issuing commands, an insight into the subtleties of religion and matchlessness in strength (36–37). The king Bali was then addressed by Brahmā saying "You will always be a defender of the four castes in this world." Thereat he attained to a great equanimity of mind (38). (Bali led a life of celibacy) and accordingly the highly powerful and leading ascetic Dirghatamā begat on his wife Sudeshnā all those *Kshetraja* sons—the foremost of Munis (39). Having installed his five sinless sons on the throne Bali thought himself blessed. Thereupon practising Yoga that great ascetic, irrepressible unto all, began to wait for time. After a long time, O king, he returned to his own region (40–41). His sons had five provinces, namely Anga, Banga, Sumha, Kalinga and Pundraka. Hear now of the sons of Anga (42). The great emperor Dadhivāhana was Anga's son. His son was the king Diviratha (43). His son was the learned king Dharmaratha equal to Indra in prowess. His son was Chitraratha (44). Having celebrated a Yajna on the mount Vishnupada the high-souled Chitraratha drank Soma juice with the king of gods (45). Chitraratha's son was Dasharatha who passed by the name of Lomapada whose daughter was Shantā (46). By

Rishyasringa's favour he got a highly illustrious and heroic son by name Chaturanga who perpetuated his race (47). Chaturanga's son passed by the name of Prithulāksha whose son was the highly illustrious king Champa (48). Champa's capital was Champā which formerly passed by the name of Mālini. By the favour of the ascetic Purnabhadra Haryanga was born as his son (49). Thereupon Vibhāndaka's son, the ascetic Rishyasringa, brought down, by virtue of incantation, Indra's elephant Airāvata to carry him in this world (50). Haryanga's son was the king Bhadraratha whose son was the king Vrihadkarmā (51). His son was Vrihadarbha from whom was born Vrihan manā, who begat the heroic king Jayadratha whose son was Dridaratha. O Janamejaya, Dridaratha's son was Viswajita (52-53). His son was Karna whose son was Vikarna. He had a hundred sons who multiplied the race of Anga. Vrihadarbha's son Vrihanmanā had two wives in the two beautiful daughters of Chaidya. They were Yashodevi and Satvi who divided the family (54–55). O king, Jayadratha was born of Yashodevi. And from Satvi was born the celebrated king Vijaya, who (by his equanimity of mind and other qualities) was superior to the Brāhmanas and (by heroism and other accomplishments was superior to) the Kshatriyas (56). Vijaya's son was Dhriti whose son was Dhritavrata. His son was the highly illustrious Satyakarma (57). His son was the mighty car-warrior

Suta who adopted Karna as his son. It is therefore Karna was called the son of a charioteer (58). The family of the highly powerful Karna has thus been described. Karna’s son was Vrishasena whose son was Vrisha (59). I have thus described to you the truthful and noble kings of the Anga family who had all many sons and were mighty car-warriors (60). O king, hear now of the family of Roudrāswa's son Richeyu in which you have been born (61).

CHAPTER XXXII. AN ACCOUNT OF RICHEYU'S FAMILY.

Vaishampayana said:—The invincible king Richeyu had none to equal him. His wife was Ivalanā, the daughter of Takshaka (1). That saintly queen gave birth to the saintly emperor Matināra. He had three highly pious sons (2). Of them the first was Tangsu, the second Pratiratha and the youngest was Suvāhu. He had another well-known daughter by name Gouri who was the mother of Māndhāta (3). They were all well-read in the Vedas, conversant with the knowledge of Brahman, truthful, well-versed in the use of arms, powerful and skillful in war-fare (4). O king, Pratiratha's son was Kanwa whose son was Medhātithi. From him the twice-born ones derived the family of Kānyāyana (5). O Janamejaya, he had a daughter by name Ilini. Tangsu, far more powerful than even the Brahmavādins, espoused her (6). His son was the royal saint Surodha, who propagated religion, was Brahmavādhin, powerful and heroic. His wife was Upadānavi (7). She had four warrior sons. They were Dushmanta, Sushvanta, Pravira and Anagha (8). The heroic Bharata was Dushmanta's son. (In his boyhood) he passed by the name of Sarvadamana, was high-souled and gifted with the strength of ten million elephants (9). Noble Dushmanta begat on Sakuntalā a son by name

Bharata who became Lord Paramount. From him you have all derived the name of Bhāratas (10). A voice from heaven spoke to the king Dushmanta. "The mother is only a leathern case. The son belongs to the father. He takes after him by whom he is begotten (11). O Dushmanta, take care of your son and do not disregard Sakuntalā. O king, a son, born of a portion of the father, releases him from the abode of Death (12). Through you she has conceived. Sakuntalā has spoken the truth." As described by me before when the sons of the king Bharata were all destroyed by the anger of their mother, the great ascetic Bharadwaja, the son of Angira's son Vrihaspati, was chosen as a son of Bharata by Marutas, the presiding deities of Yajnas (13–14). This instance, of the Marutas assigning this duty to the intelligent Bharadwāja on behalf of Bharata, is often cited (15). Bharadwāja honored the Marutas with sacrifices. When the power of procreating sons was withdrawn from Bharata, Bharadwāja begat a son whose name was Vitatha. When his grandson Vitatha was born Bharata repaired to heaven (16-17).

Thereupon placing Vitatha on the throne Bharadwāja retired into woods. He again begat five sons-Suhotra, Suhota, Gaya, Garga and the high-souled Kapila. Suhotra had two sons (18–19), the highly powerful Kāshika and the king Gritsamati. The latter had sons amongst the Brāhmanas, Kshatriyas, and Vaisyas (20). Kāshika's sons were

Kāsheya and Dirghatapā; by the latter the learned Dhanwantari was begotten (21). Dhanwantari's son passed by the name of Ketumān. His son was the heroic king Bhimaratha. His son was the celebrated king of Bārānashi by name Divodāsa who slew all the Rākshasas (22–23). At this time, O king, a Rākshasa, by name Kshemaka, depopulated the city of Bārānashi for the high-souled and intelligent Nikumbha imprecated a curse against that city saying that it would be without any inhabitants for one thousand years. As soon as this curse was pronounced against the city of Barānāshi the king Divodāsa laid a most beautiful city on the bank of Gomati (24–25). Formerly the city of Bārānashi was in the possession of the ascetic king Bhadrasenya born in the race of Yadu. Having slain his hundred sons who were all excellent bowmen the king Divodāsa laid out his kingdom there (26-27). The heroic king Pratardanna was Divodāsa's son. He had two sons, Vatsa and Bharga (28). Vatsa's son was Alarka from whom Sannatimān was born. Bhadrasenya's son, the high-souled Durdama was adopted by Haihaya as his son. He regained his ancestral kingdom that was forcibly invaded by Divodāsa. He was out of mercy spared by Divodāsa, who thought him a mere child (28–30). The king Ashtaratha was the son of Bhimaratha. By putting an end to hostilities that Kshatriya killed all the little boys of (Durdama). Alarka, the king of Kāshi, was

truthful and looked after the well-being of the Brāhmanas (31–32). That youthful and beautiful king ruled over his kingdom for sixty thousand and sixty hundred years (35). The king of Kāshi was endued both with beauty and youth. By Lopamudrā's favour he acquired a long life (34). After the termination of the curse that mighty-armed king slew the Rākshasa Kshemaka and laid out again the charming city at Bārānashi (35). The king Sunitha was Alarka's son. The highly illustrious Kshemya was Sunitha's son (36). Kshemya's son was Ketumān whose son was Varshaketu; the latter's son was the king Bibhu (37). Bibhu's son was Anartha from whom was born Sukumāra. His son was the mighty car-warrior, the highly energetic and pious king Satyaketu. From Vatsa his province was called Vatsa and from Bhārgava his province was name Bhārga. These were all born as the sons of Angiras in the Bhārgava race. O foremost of Bhāratas, they were Brāhamanas, Kshatriyas and Vaishyas (38–40).

Suhotra's son was Vrihat who had three sons, Ajamida, Dwimida and the energetic Purumida. Ajamida had three beautiful wives namely Nilini, Keshinā and the beautiful damsel Bhumini (41–42). Ajamida begat the powerful Janhu on Keshni. He undertook the celebration of the great sacrifice Sarvamedha. Gangā solicited him to become her husband. But on his refusing to accept her proposals she flooded his sacrificial ground (43–44), O

foremost of Bharatas, beholding his sacrificial ground thus flooded by Gangā, Janhu, the slayer of enemies, grew enraged and said to her:—"O Gangā, I shall exhaust all your waters in the three worlds, by drinking them. You will pay then dearly for your arrogance" (45–46).

Beholding Gangā then drunk up by Janhu the high-souled Rishis made her his daughter by the name of Jānhavi (47). Janhu espoused Yuvanāshwa's daughter Kāveri. By imprecating a curse on her, Gangā afterwards converted one-half of her body into a river (48). Janhu's favourite son was the emperor Balākāshwa (49). He was very fond of hunting. His son was Kushika who grew up with the *Panhavas* in the forest (50). Kushika carried on hard austerities with the desire that he would obtain as powerful a son as Indra. Therefore Sakra, out of fear, took his birth as his son (51). Maghavān, born of his own accord in the race of Kushika, passed by the name of king Gādhi. His sons were Vishwāmitra, Vishwaratha, Viswajit and Viswakrit. O king, their youngest daughter was Satyavati. Richika begat Jamadagni on her (52–53). Vishwamitra's sons Devarāta and others are celebrated over the three worlds. Hear their names from me (54). Devashrava's son was Kati from whom the Kātyayanas received their name. Hiranyāksha was begotten on Shālāvatt and Renumān on Renu (55). Besides, O king, there were Sangskritya, Galava and Moudgalya. The

families of those high-souled Koushikas are still well-known (56). The Panis, Babhrus, Dhyanajāpyas, the king Devarāta and others, Satangkayana, Soushrava, Louhitya, Yāmadulā, Karishis and Sonshrutas were all descendants of Koushika. Besides there are Saindhavayanas and others. They contract matrimonial alliances amongst themselves according to the distinction of grades. O emperor, the alliance, between the Brāhmana saints Koushikas and the Pouravas is known as the intermarriage between the Brāhmanas and Kshatriyas. Amongst the sons of Viswāmitra Sunasepha was the eldest (57-60). Although born in the race of Bhrigu, that foremost of Munis attained to the station of a Koushika. Viswāmitra had other sons too Devarāta and others (61). Viswāmitra begat a son on Drishadvati by name Ashtaka whose son was Louha. I have thus described the progeny of Janhu (62).

O foremost of men, hear of the other sons of Ajāmida. He begat Sushanti on his wife Nilini (63). From Sushanti was born Purujāti from whom again was Vāhyāshwa. The latter had five sons resembling the immortals (64). They were Mudgala, the king Srinjaya, Vrihadishu, Yavanira and the powerful Krimitāshwa (65). We have heard that the five of them were capable of protecting their country—and they were the lords of the Panchāla Province consisting of prosperous villages (66). Because the five of them were capable of protecting their land

therefore it is called Panchala. Mudgala's sons were the highly illustrious Moudgalyas (67). They were all noble, twice-born and abided by the duties of Kshatriyas. The descendants of Kanwa and Mudgala took the side of Angiras (68). Mudgala's eldest son was the highly illustrious Brāhmana saint Indrasena from whom was born Badhyashwa (69). He begat twins on Menakā; such we have heard. One of them was the royal saint Livodāsa and the other was the illustrious Ahalyā (70). Sharadvāna begat on Ahalyā the foremost of Rishis Shatanada. His son the highly illustrious Satyadhriti was a master of the science of archery. Seeing a nymph before him he was possessed by desire, the out-come of which was a twin. Going out a-hunting the king Shāntanu, out of mercy, took them up. Accordingly the son was named Kripa and the daughter Kripi, they are called Shāradwatas and known as Goutamas (71–74).

I shall now describe the progeny of Divodāsa. The saintly king Mitreyu was Divodāsa's son (75). From him branched off the Matrayani line and after him were named the Matreyas. These descendants of Bhrigu took the side of Kshetropota (76). The high-souled Srinjaya had a son by name Panchajana, whose son was the king Somadatta. His son was the highly illustrious Sahadwa whose son was the king Somaka (77–78). When the family was verging on extinction Somaka was again born of the twins of Ajamida. His son was Jantu who had a hundred sons

(79). Of them the youngest was Prishata who was Drupada's father. Drupada's son was Dhaistadyumna whose son was Dhristaketu (80). These high-souled Somakās are known as Ajamidas. And the sons of the high-souled Ajamida became known by the name of Somakas (81).

O king, the mother of your fore-fathers, Dhumini, desirous of having sons, was the third queen of Ajamida (82). That lady, ever observant of vows, practised, for having a son, hard austerities which it is difficult for women to perform, extending over a million of years (83). O Janamejaya, living on pure and restricted fare, offering duly oblation to fire she used to lie down on Kusa grass intended for fire-worship. Ajamida knew the lady Dhumini and she gave birth to a smoky coloured beautiful son by name Riksha. From him was born Samvarana who again begat Kuru, who passing by Prayaga, laid out the city of Kurukshetra (84–85). After that high-minded king had carried on penances for many thousand years and cultivated that holy and charming province resorted to by the pious, Sakra conferred on him a boon. His family was highly great from whom the Kouravas received their appellation (86–87). Kuru had four sons, namely, Sudhanwa, Sudhana, the mighty armed Parikshit and Pravara at whose name the enemies used to tremble (88). Sudhanwa's son was the intelligent Suhotra. His son was Chyavana who was well read in the Vedas and

other scriptures (89). Chyavana's son was Krityajna. Celebrating many sacrifices that pious king begat a son equal to Indra in glory (90). He was Vasu the king of Chedis who could range in the sky and move about in the air. He begat on Girika seven sons (91). They were the mighty car-warrior Vrihadratha the king of Magadha, Pratyagraha, Kusha, who passed by the name of Manivahana, Maruta, Yadu the fish Kāli and Sattama. Vrihadratha's son was known by the name of Kushāgra (92–93). His son was the learned and powerful Brishabha whose son was the pious Puspavāri. His powerful son passed by the name of king Satyatulā (94-95). His son was the virtuous souled Urja whose son was Sambhava. A powerful son was born to Sambhava in two portions which were sewed up by Jarā. And this son was accordingly named Jarāsandha (96-97). That highly powerful Jarāsandha defeated all the Kshatriyas. His son was the powerful Sahadeva (98). His son was the beautiful and highly illustrious Udayu who begat a highly pious son (99). His name was Srutadharmā who lived in the country of Magadha. Parikshita's son was the pious Janamejaya (100). He had three sons who were all mighty car-warriors; they were Srutasena, Ugrasena and Bhimasena (101). They were all highly prosperous, powerful and brave. Besides these three sons Janamejaya begat on Manimati another two who were named Suratha and Matimān (102). Suratha's son was the powerful

Viduratha whose son was the mighty car-warrior Riksha (103). Though he was the second Riksha he was illustrious like the first. O king, in your family were born two Rikshas, two Parikshits, three Bhimasenas and two Janamejayas. Riksha the second had a son by name Bhimasena whose son was Pratipa. His sons were Shāntanu, Devapi and Vālhika who were all mighty car-warriors (104-106).

O king, the family, in which you have been born, is Shāntanu's family. O king, Valhika had seven kingdoms (107). Valhika's son was the highly illustrious Somadatta whose sons were Bhuri, Bhurishrava and Shala (108). The ascetic Devapi was the priest of the gods. He was the favourite son of the high-souled Chyavana (109). The king Shāntanu was the foremost of the Kuru kings. The family in which, O great king, you have been born as Shāntanu's race (110). He begat on Gangā a son by name Devavrata. He was celebrated by the name of Bhishma the grand-father of the Pāndavas (111). Kāli (Satyavati) gave birth to Vichitravirya who was the most favourite, virtuous-souled and sinless son of Shāntanu (112). Krishnadwaipāyana begat on Vichitravirya's wife Dhritarāstra, Pāndu and Vidura. Dhritarastra begat on Gāndhāri a hundred sons, of whom Duryodhana was the eldest and became king (113-114). Pandu's son was Dhananjaya whose son was Abhimanyu who was given birth to by Subhadrā. O king, your father Parikshit is Abhimanyu's son

(115). O king, such is the account of the Puru race in which you have been born. I shall presently describe the families of Turvasu, Drahyu, Puru and Yadu (116). Turvasu's son was Vanhi, whose son was Gobhānu, whose son was the irrepressible king Traisānu. His son was Karandhama whose son was Marutha. I have mentioned before the name of another Marutta who was the son of Avikshit. This king Marutta had no issue and accordingly he celebrated many Yajnas accompanied with profuse presents. O king, he had a daughter by name Sarmatā. He made a gift of her to the high-souled Samvarta. Afterwards he obtained the sinless Puru king Dushmanta as his son (117-120).

O foremost of kings, thus on account of Yayāti's curse and of his transferring of his decrepitude Turvasu's line became identified with that of Kurus. Dushmanta’s son was the king Karuthāma whose son was Akrida. He (again) had four sons whose names were Pāndya, Kerala, Kola and Chola. Their prosperous territories were respectively named Pāndya, Chola and Kerala. O king, Drahyu's sons were Babhru and Setu. Setu's son was Angāra who was also known as lord of Maruts. That powerful king was slain, with difficulty, by Youvānāshwa in battle. He fought with him a dreadful combat for fourteen months (121-125). The king Gāndhāra was Angāra's son, after whose name the celebrated Gāndhāra kingdom still passes. The horses of that

province are the best of their kind. Anu's son was Dharma whose son was Ghrita. Ghrita begat Duduha whose son was Prachetā. Suchetā was Prachetā's son. I have thus described the family of Anu. Hear, I shall now describe at length the most excellent and powerful family of the eldest Yadu (126-129).

CHAPTER XXXIII. AN ACCOUNT OF HAIHAYAS AND KARTAVIRYA.

Vaishampayana said:—Yadu had five sons equal unto the sons of the celestials. They were Sahasrada, Payoda, Kroshta, Neela and Anjika. O king, Sahasrada had three highly pious sons–Haihaya, Haya and Venuhaya. Haihaya's son was celebrated by the name of Dharmanetra. His son was Kārta whose son was Sāhanja (1–3). That king founded a city named Sāhanjani. The king Mahishmān was his son. By him the city of Mahishmati was founded. The powerful Bhadrasenya was Mahishmān's son. As recount ed by me before he was the ruler of Bārānashi. Bhadrasenya's son was Durdama (4–6). Durdama's son was Kanka who was very intelligent. Kanka had four sons well-known in the world, namely Kritavirya, Kritoujā, Kritavarmā and Kritāgni. From Kritavirya, Arjuna was born who had a thousand arms and became the emperor of the seven insular continents. He alone, in his car effulgent like the sun, conquered the world (7–9). Having carried on hard austerities for a million of years that royal son of Kritavirya succeeded in pleasing Atri's son Datta who conferred on him four very powerful boons. The first of these, was that he would get one thousand arms (10–11). The second was that the sages would prevent him from imbibing irreligious

thoughts. The third was that having conquered the world with fierce Kshatriya energies he would please his subjects duly. The fourth was that when he would gain many battles and destroy thousands of enemies he would be killed in battle by a highly powerful man (12–13). O king, when that ascetic king engaged in a battle, he, by virtue of asceticism and illusory energy, acquired thousand arms. By his dreadful prowess he conquered the earth consisting of seven insular continents, many mountains and oceans. O Janamejaya, we have heard that king duly celebrated seven hundred Yajnas in the seven insular continents (14–16). O large-armed one, in those *Yajnas* thousands of presents were given away. In those *Yajnas* golden sacrificial posts and altars were set up. They were all adorned with gods in celestial cars, with Gandharvas and Apsarās. In his Yajnas, the Gandharvas and Nārada sang hymns. Seeing his glory Baridasa was struck with wonder (17-19).

Narada said:—None, among the kings, will attain to the dignity of Kārtavirya by celebrating Yajnas, making presents, by his prowess and knowledge of scriptures (20). People saw him ranging in his car simultaneously, by virtue of his Yoga power, over the seven insular continents with his armour, sword and bow (21). On account of his righteously protecting his subjects that great king lost nothing, never felt any grief nor made a mistake (22). He was the owner of all sorts of jewels and

Lord Paramount. He ruled for eighty-five thousand years (23). He performed many *Yajnas* and owned extensive lands. He was like Indra on account of profuse showers and like Arjuna for his ascetic powers (24). Like the sun shining with all its thousand rays during the autumn he shone with his thousand arms with armours on and hardened by the strokes of his bow-string (25). Having defeated the sons of the Nāga[58] Karkotaka that highly effulgent king occupied his city, by name Mahishmati, for the habitation of mankind (26). While sporting in the water during the rains that lotus-eyed king changed the current of the ocean with his thousand arms (27). While he sported and bathed in the water of the river Narmadā engarlanded with her foam she used to approach him in fear with her thousand waves (28). When he used to agitate the mighty deep with his thousand arms the great Asuras, living in the nether region, became inert and silent (29). As the mount Mandāra, when thrown off by the gods and demons, (agitated) the ocean of milk so did the king Arjuna, the son of Kritavirya, crush down the waves of the ocean, shake the fish and other huge acquatic animals, whirl the foam with air and create whirlpools of water. Awakened by the motion of the mount Mandāra, terrified by the production of ambrosia and troubled all on a sudden, the huge Uragas became motionless and humble at the sight of that terrible man. They trembled before him like

plantain leaves shaken by the evening breeze (30–33). Having vanquished, with his might, the haughty king of Lanka, Rāvana with his army and made him senseless with five arrows he bound him with his bow-string, brought him to the city of Mahishmati and kept him in chains there (34).

Hearing that his son Rāvana had been kept in chains by Arjuna Pulastya went to him. Then solicited by him Kritavirya's son Arjuna set free Pulastya's son Rāvana (35). The twang of his bow, when drawn by his thousand arms, was like the clapping of thunder-bolts accompanied by clouds at the time of the universal dissolution (36). But how great was the power of Bhrigu's son (Parashurāma) who sundered in battle the thousands arms of that king resembling a forest of golden palm trees (37). Once on a time Chitrabhānu, stricken with thirst, begged of him (something). Arjuna conferred on Vibhāvasu the seven insular continents. The fire god (some time after) wished to consume his cities and villages. With the help of that foremost of men, the great Kārtavirya he succeeded in destroying the mountains and forests (38–40). The effulgent Vasishtha, whom Varuna obtained as his son in the days of yore, passed by another name Apava. The fire-god, together with Kārtavirya burnt down the charming hermitage of Varuna's son. He was therefore greatly terrified. The ascetic Apava, in anger, imprecated a curse on Arjuna, saying:—"Since

O Haihaya, you have not left out my hermitage, another man will destroy your work so acquired by you with difficulty. The ascetic, powerful and the mighty-armed Brāhmana, Rāma, the son of Jamadagni born in the Bhrigu race, will chop off your thousand arms and slay you (41-43.)"

Vaishampāyana said:—O king, O subduer of enemies, on account of the imprecation of the ascetic Apava Kritavirya's son the king Arjuna, under whose righteous rule even his subjects did not lose anything, met with his death. O descendant of Kuru, he himself prayed to Datātreya for this boon (46–47). Amongst the hundred sons of that high-souled one only five survived him. They were all powerful, heroic, virtuous and intelligent, and were proficient in the use of weapons. They were Shurasena, Shura, Dhristokta, Krishna and Jayadhwaja, king of Avanti (48–49). Kārtavirya's sons were all powerful, and mighty car-warriors. Jayadhwaja's son was the highly powerful Tālajangha. His sons passed by the name of Tālajanghas. O king, in the race of the high-souled Haihayas, Vitihotra, Sujāta, Bhoja, Avanti, the powerful Toundika, and several others were known by the name of Tālajanghas (50–52). It is needless to describe the descendants of Bharata and Sujāta. The pious Vrisha and others, O king, were born in the Yadu race (53). Vrisha was the head of the family and his son was Madhu. He had a hundred sons of whom Vrishana perpetuated the race. From Vrishana

were born the Vrishnis, from Madhu the Mādhavas and from Yadu the Yadavas. These were the various branches of the Haihaya family (51–55). Shura, Shurasena and Shuravira passed by the name of Haihayas. The country, of those high-souled ones, was celebrated by the name of Shurasena. He, who in this world, recounts daily the birth of Kritavirya's son, Arjuna, does not lose his property. And even if he loses it he acquires it again (56–57).

O king, thus I have described the families of the five heroic sons of Yayāti, celebrated in the world. They are like the five elements preserving the mobile and immobile creation (58). A king, well read in the Vedas and other religious scriptures, becomes the master of five senses and god-like and obtains the five boons which it is difficult to get in this world, if he listens to the various creations of those five kings. By listening to an account of the families of these five kings Ayu acquired renown, riches, sons, power and prosperity (59–60).

Hear, O king, now of the most excellent and powerful family of the pious Krousthu, the head of the Yadu family who performed Yajnas. In his family the lord of the Vrishni race, Vishu was born as Krishna. By hearing of an account of Krousthu's family a man is freed from all his sins (61–63.)

[58] The Nagas were evidently an aboriginal race amongst whom many powerful kings flourished.

CHAPTER XXXIV. KROUSTHU'S FAMILY.

Vaishampayana said:–Krousthu had two wives Gāndhri and Madri; of them Gāndhari gave birth to the highly powerful Anamitra and Mādri to Yudhājit and Devamidusha. There came into being three offshoots of the Vrishni race, (1-2). Mādri's son begat two sons Vrishni and Andhaka. Vrishni's sons were Shaphalka and Chitraka (3). Wherever, O king, the virtuous souled Shaphalka lived there existed no fear of disease or of draught (4). O foremost Bharatas, once on a time Indra, the god of rain, poured no showers in the territories of the king of Kāshi for three years (5). The king accordingly brought the reverend Shaphalka to his kingdom. In consequence of his living there Indra showered rain (6). Shaphalka obtained as his wife Gāndini the daughter of the king of Kāshi. She every day used to distribute kine amongst the Brāhmanas (7). She lived in her mother's womb for many years. For her living in her mother’s womb for many years, her father said to her:—"Be born very soon. May you farewell, why do you live there?" The daughter from the womb replied "I shall daily give away a cow. If you agree to this I shall take my birth." The father, saying "So be it," satisfied the wishes of his daughter (8-10). Shaphalka begat on Gāndini the heroic and liberal Akrura, who was well read in Shastras, celebrated many Yajnas,

gave away many presents and was fond of guests (11). Upāsanja, Shadgu, Mridara, Arimejaya, Arikshipta, Upeksha, Shatrughna, Arimarddana, Dharmadhrik, Yatidharmā, Gidhramoja, Andhaka, Avāhu, and Prativahu were Akrura's brothers. And the beautiful Sundari was his sister (12–13).

O descendant of Kuru, Akrura begat on Sugātri the daughter of Ugrasena, Prasena and Upadeva powerful like the celestials (14) Prithu, Viprithu, Ashwagriva, Ashwavāhu, Supārshwaka, Gaveshi, Aristhanemi, Ashwa, Sudharmā, Dharmavrit, Suvāhu and Vahuvāhu were the sons of Akrura's brother Chitraka. He had also two daughters by name Shravishtā and Sravanā. Kroushthu's third son Devamidusha begat on Ashmaki a son by name Shura. He begat ten sons on his Bhoja queen (15–17). Amongst them the mighty armed Vasudeva, surnamed Anākadunduvi was born first. At the time of his birth bugles were sounded in heaven and the great sound of kettle-drums arose on earth. A great shower of flowers took place at the house of Shura. Vasudeva's beauty was matchless in the world of men. That foremost of men was beautiful like the moon (18–20). Then were born in order Devabhāga, Devashravā, Anādrishti, Kanavaka, Vatsavān, Grinjima, Shyāma, Shamika and Gandusha. These were the ten sons of Shura. Besides he had five beautiful daughters, namely Prithukirti, Prithu, Shrātadevā, Shrutashravā and Rājādhidevi. Every

one of them gave birth to heroic sons. O descendant of Kuru, the king Kunti wanted Prithā (21–23). Therefore Shura conferred her on the aged and worshipful Kuntibhoja. On her thus being adopted by Kuntibhoja she passed by the name of Kunti (24). Anta begat Jagrehu on Shrutadeva. The king of Chedi begat on Shrutashrava the highly powerful Shishupala (25). He was in his previous birth the Daitya king Hiranyakashipu. Vriddhasharmā begat on Prithukirti the highly powerful hero Dantavakra the king of Karusha. Kuntibhoja adopted Prithā as his daughter. Pāndu married her (26–27). Dharma begat on her the pious Yudhishthira, Vāyu (Wind-god) begat Bhimasena and Indra the foremost of heroes Dhananjaya,[59] equally powerful like him and celebrated in the world. From Anamitra, the youngest of Vrishni's sons was born Shini (28–29). His son was Satyaka whose sons were Yuyudhāna and Sātyaki. Yuyudhāna's son was Asanga whose son was Bhumi. His son was Yugandhara with whom the family ended. The great Uddhava was Devabhāga's son. He was known as the foremost of the learned and was illustrious like a celestial (30–31). Anadhrishthi begat on his wife Ashmaki an illustrious son by name Nivartashatru. Devashravā begat a son by name Shatrughna (32). Devashravā's son Ekalavya was brought up by Nishādas[60] and was accordingly called Naishādi (33). Vatsavān had no issue and therefore Shura's son the powerful

Vasudeva gave him his own be gotten heroic son Koushika (34). Gandusha too had no issue and therefore Vishwaksena gave him his four sons namely Chārudeshna, Suchāru, Pānchāla and Kritalakshmana (35). The heroic (Chārudeshna) never used to come back from a battle without fighting. O foremost of men, the large-armed Roukshmineya was the youngest of all (36). Whenever he used to travel thousands of crows followed him with the hope "We shall feed upon the sweet meat of various animals slain by Chārudeshna" (37). Kanavaka had two sons Tantrija and Tantripāla. Avagrinjima had two sons Vira and Ashwahanu. Both of them were heroes. Shyāma's sons were Sumitra and Shamika. The latter obtained the kingdom. He considered himself unworthy for being the king of one province and accordingly undertook the celebration of a Rājashuya[61] sacrifice (38–39). Having secured the help of Yudhishthira who had no enemies he slew all his foes. Hear, I shall now describe the descendants of Vasudeva (40). He who meditates on this very powerful threefold Vrishni race consisting of many branches is never visited by any misfortune in this world (41).

[59] Another name of Arjuna. He was named so because he defeated the god of riches, Kuvera.

[60] A low caste people.

[61] It is a religious ceremony which only an Emperor can perform when he becomes Lord Paramount after subjugating all the Powers. The king Shamika was not satisfied with his being the king of one Province only.

CHAPTER XXXV. VASUDEVA'S FAMILY.

Vaishampayana said:—Of the fourteen beautiful wives of Vasudeva, Rohini, of Puru's race, was the first Madirā, the second, Vaishākhi the third, Bhadrā the fourth, Sunāmā the fifth, Sahadevā the sixth, Devaki the seventh, Shāntidevā the eighth, Shridevā the ninth, Devarakshita the tenth, Vrikadevi the eleventh, Upadevi the twelfth, Sutanu the thirteenth, and Badarvā the fourteenth. The last two were his female attendants (1–3). Rohini, of Puru's race, was the daughter of Vālhika. O king, she was the first and most beloved wife of Anākadundhuvi (4). Vasudeva begat on Rohini his eldest son Rāina, Shārana, Shatha, Durdhama, Damana, Swabhra, Pindāraka, Ushinara, and a daughter by name Chitrā. O descendant of Kuru, it was Chitrā who passed by the name of Subhadrā (5–6). Vasudeva begat on Devaki the highly illustrious Shouri.[62] Rāma begat on Revati his beloved son Nishatha. Arjuna begat on Subhadrā the mighty car-warrior Abhimanyu. Akrura begat Satyaketu on the daughter of the king of Kāshi (7-8). Hear, now, of the heroic sons whom Vasudeva begat on his seven noble wives (9). Bhoja and Viyaya were the sons of Shāntideva. Vrika deva and Gada were the sons of Sunāmā (10). Devarakshitā obtained Upāsangavara as his son. Vrikadevi, the daughter of the Trigarta king, gave birth to the high-souled

Agāvaha. His priest Shaishirāyana once grew desirous of testing the manhood (of his brother-in-law Gārgya, the priest of the Yādavas) (11–12). On account of a false charge being laid home to him[63] Gārgya was filled with anger and remained like black iron for twelve years (13). He then began to live with a cow-herd's daughter. A nymph, by name Gopāli, came to him in this guise (14). By the command of Shulapāni[64] Gārgya, made his human wife conceive, the embryo whereof was irrepresible and never to die (15). She gave birth to a highly powerful king by name Kālayavana. Horses, having their heads like those of bulls, used to carry him in battle (16). O king that child grew up in the city of the king of Yavanas[65] who had no issue. And accordingly he was named Kālayavana (17). Growing desirous of entering into a battle that king questioned the twice born ones. Thereat the omniscient Nārada asked him to fight with the members of Vrishni and Andhaka families (18). Thereupon starting for Mathurā with one Akshouhini[66] of soldiers Kālayavana sent his messenger to the house of Vrishnis and Andhakas (19). Thereupon being united the Vrishnis and Andhakas, making the highly intelligent Krishna their president, held a conference in fear of Kālayavana (20). Then honoring Pinaki[67] thev resolved upon flying away from the charming city of Mathurā and thought of settling down in Kushasthali Dwarkā.[68] He, who being pure and self-controlled,

listens to the story of Krishna's birth, becomes learned, happy and freed from debts (21–22).

[62] A name of Krishna.

[63] The sentences are very elliptical. The purport is, Saishirayana put his brother-in-law Gargya to test and found him self-controlled. He however put a wrong construction on this fact and thought that he had no manhood in him. This enraged Gargya very much whose anger was pacified after twelve years.

[64] A name of Siva. The word literally means one who has a mace in his hand.

[65] A class of non-Aryans. The nymph Gopali, after giving birth to that son, left the king.

[66] A complete army consisting of 1,09,350 foot, 65,610 horses, 21,870 chariots, and 21,870 elephants.

[67] A name of Siva. Literally it means the *holder of Pinaka*, a trident or three-pronged spear.

[68] Dwarka situated in the country of Kanyakuhia or Kanoui.

CHAPTER XXXVI. KROUSHTHU'S FAMILY.

Vaishampayana said:—The highly illustrious Vrijinivān was Kroushthu’s son. His son was Swāji the foremost of those celebrating Yajnas (1). Swāhu's son was the king Ushadgu the foremost of speakers. Desiring to have a most excellent son he propitiated the celestials with various grand sacrifices accompanied with profuse presents. By performing various religious ceremonies he obtained a son by name Chitraratha (2–3). His son was the royal saint Sashavindu who was a hero, performed Yajnas duly and gave away profuse presents (4) The highly illustrious king Prithushravā was Sashavindu's son. Sages, well-read in Purānas, designate Prithushravā's son as Antara. His son was Suyajna whose son was Ushata. He was the foremost of all men desirous of celebrating sacrifices according to the prescribed modes of their respective orders (5–6). Shineyu, the repressor of his enemies, was Ushata's son. The royal saint Marutta was Shineyu's son (7). Marutta obtained Kamvalavarhisha as his eldest son. He, in anger, performed various religious ceremonies securing excellent fruits in the next world (8). Kamvalavarhisha obtained Sutaprasuti as his son who again begat a son by name Rukshmakāvācha (9). Having slain in battle a very clever warrior wearing a hundred coats of mail with sharpened

arrows Sutaprasuti attained to most excellent prosperity (10). From Rukshmakavacha was born Parājit the slayer of hostile heroes. Parājit begat five highly powerful sons, namely Rukshmeshu, Prithurukshma, Jyāmogha, Pālita and Hari. Their father gave away Pālita and Hari to the king of Videha (11-12). Rukshameshu became the king assisted by Prithurukshma. Having been exiled by them both from the kingdom, Jyāmogha lived in a hermitage (13). Living in the forest and acquiring equanimity of mind he was instructed by the Brāhmanas.

Thereupon ascending his car that car-warrior conquered foreign countries and then lived alone in the city of Mirthikavati situate on the bank of Nerbuda. Then conquering the mount Rikshavatam he lived in the city of Shuktimati (14–15). Jyāmogha's wife Shaivyā was very strong and chaste. The king, although he had no issue, did not espouse any other wife (16). He became victorious in a certain battle and obtained a daughter there. Then the king, in a great hurry, said to his wife "She will be your daughter-in law." Hearing this the queen said "Whose daughter-in-law will she be?" Thereat Jyamogha, the foremost of kings, said "This Upadānavi will be the wife of a son that will be born to you." On account of the hard austerities of that girl that fortunate Shaivyā, in her advanced years, gave birth to a son by name Vidarbha (17-19).

Vidarbha begat on that girl two heroic and learned sons well-acquainted with the various modes of warfare by name Kratha and Kaishika (20). His third son Lomapāda was highly pious. His son was Vabhru whose son was Ahvriti. His son Kaishika was learned and highly pious. His son was Chedi after whose name pass the kings of the Chaidya race (21-22). Vidarbha's son was Bhima whose son was Kunti. He begat two sons, namely, Dhrishta and the powerful Anadhristha. Dhrishtha had three highly pious and heroic sons, namely, Avanta, Dhshārha and the powerful Vishahara. Dashārha's son was Vyomā from whom was born Jeemuta (23–24). His son was Vrehati whose son again was Bhimaratha. And his son was Navaratha (25). His son was Dasharatha whose son was Shakuni. From the latter was born Karambha. The king Devarāta was Karambha's son. His son was Devakshatra. The highly illustrious, god-like and sweet-speeched king Madhu, the glory of his race, was Devakshatra's son. Madhu begat on his wife Vaidarbhi a son by name Maruvasa (26–28). Purudvāna, the foremost of men, was Maruvasa’s son. O foremost of Kurus, he begat on his Bhadravati, born in the race of Vaidarbhas, a son by name Madhu (29). Madhu married a lady of the Ikshwāku family from whom was born Satvāna. He was endued with the quality of goodness and enhanced the glory of the Sātwatas (30). The man, who knows this account of the family of the high-souled Jyāmogha,

gets offspring and highest felicity (31).

CHAPTER XXXVII. AN ACCOUNT OF VABHRU'S FAMILY.

Vaishampayana said:—O king, Sātwata, endued with the quality of goodness, begat on Koushalyā several sons, namely Bhajina, Bhajamāna, Divya, Devavridha, the mighty armed Andhaka, and Yadu's son Vrishni. Listen to a detailed account of theirs progenitors (1-2). Bhajamāna had two wives, daughters of Srinjaya, by name Vāhyakā and Upavāhvakā. He had a number of sons by those two wives. Krami, Kramina, Drishta, Shura and Puranjava were begotten on Vāhyka. And Ayutajit, Sahasrājit, Shatajit, and Dāsaka were begotten on Srinjaya's daughter Upavāhvakā by Bhajamana (3-5). Resolving "I must have a son endued with all accomplishments" the king Devavridha, the performer of Yajnas, carried on hard austerities (6). Controlling his mind he used to bathe in the water of the river Parnāshā and rinse his mouth there with. On account of his constant touch, the river accomplished what he liked (7). Thinking alone, that foremost of rivers Parnāshā resolved upon doing some good by that king. Meditating thus she could not set his eye upon a woman capable of giving birth to such an accomplished son. She accordingly made up her mind to become herself the wife of that king (8–9). Thereupon becoming a maiden and assuming a most

handsome form she selected that king as her husband. He too liked her (10). She then conceived through that liberal-minded king. In the tenth month, she, from king Devāvridha, gave birth to a highly accomplished son by name Vabhru. In this family while describing the accomplishments of the noble Devāvridha the sages, well-read in the Puranas, used to say:—Before us, at a distance from us and near us we behold the king Devavridha range assuming various forms by virtue of his illusive energy (11-13). Vabhru was the foremost of men, and Devāvridha was equal unto the celestials. Being slain in battle by Devāvridha and Vabhru four hundred and sixty two thousand men attained to the region of Brahma. Vabhru celebrated many Yajnas, made away gifts, was learned and conversant with the knowledge of Brahman. His weapon was very strong. Besides he was of glorious deeds, highly effulgent and the foremost of Sātwatas. His family was extensive and his descendants were Mārtikavata Bhojas (14–16). From Andhaka Kāshya's daughter obtained four sons, namely Kukura, Bhajamāna, Shama and Kamvalavarhisha (17). Kukura's son was Dhrishnu and Drishnu's son was Kapotaroma. His son again was Tittiri (18). From him was born Punarvasu, whose son was Abhijit who had two children (19). Both Ahuka (a son) and Ahuki (a daughter) were well-known and the foremost of all celebrated persons. The following hymn was chanted

in Ahuka’s praise (20). "Encircled by his pure souled descendants he (was noble and energetic) like a young horse". When that king first went out on his excursion he was protected by the gods[69] (21). There was none amongst those who followed this Bhoja king who had no issue, who had not made away a hundred presents, who had not a life extending over a thousand years, who was not of pure deeds and who did not perform Yajnas (22). At the command of Ahuka ten thousand cars with ten thousand elephants, having yokes, pieces of wood at their bottom, flags attached to them, with sounds like the muttering of clouds and golden and silver chains, used to proceed to the eastern quarter (23–24). An equal number of cars and elephants was placed in the northern quarter. Having brought under subjection all his commanders Ashuka used to go about with his kinsmen in his car adorned with a gridle of small bells (25). The Andhakas conferred on Avanti king Ahuka's sister Ahuki. Ahuka begat two sons on the daughter of the king of Kāshi (26). They were Devaka and Ugrasena who were both like the sons of celestials. Devaka had four god-like sons (27). They were Devavān, Upadeva, Sudeva, and Devarakshit. He had seven daughters of all whom he conferred on Vasudeva (28). They were Devaki, Shāntideva, Sridevā, Devarakshita, Vrikadevi, Upadevi and Sunāmni was the seventh (29). Ugrasena had nine sons of whom Kangsa was the

eldest. Others were Nyagrodha, Sunāmā, Kanka, Shambhu, Subhamija, Rāshtrapāla, Sudhanu, Anadhrishti and Pushtiman. They had five sisters, namely, Kāngsā, Kangsavati, Sutanu, Rāshtrapāli, and the beautiful Kangkā. I have described the family of Ugrasena, born in the Kuru race (30–31). Meditating on this highly energetic Kuru race, a man, having offspring, gets a big family (32).

[69] There is another meaning of this text. He used to go out on a conveyance drawn by eighty men. *Ashiti* means eighty. *Charma* means a wooden conveyance and *Yukta* means seated. The meaning that we have adopted is thus made out. *Ashitayas* means gods, *Charma* leathern protector of arrows; *Yukta* protected *i.e.* he was protected by the gods as arrows are protected by leathern cases *i.e.* the gods were like leathern cases to him. Both the meanings are equally good. The former gives an idea of his splendour. The latter shows that he was in the good grace of the celestials.

CHAPTER XXXVIII. AN ACCOUNT OF SWYAMANTAKA JEWEL.

Vaishampayana said:—Bhajamāna's son was Viduratha, the foremost of car-warriors. The heroic Rajādhideva was Viduratha's son (1). Rājādhideva had a number of highly powerful sons, namely the powerful Datta, Atidatta, Shonaswa, Swetavāhana, Shami, Dandasharmā, Dattashatru and Shatrujit. They had two sisters by name Shravana and Shravishtha (2–3). Shami's son was Pratikshtra whose son was Swayamboja and whose son was Hridika (4). His sons were of dreadful prowess. Of them Kritavarmā was the eldest and Shatadhanwā was the second (5). The celestial saint Chyāvana begat for him four sons and two daughters. The sons were Vishak, Vaitarana, Suvāntā and Adhidānta. The daughters were Kamadā and Kāmadantika (6). Kamvalavarhisha had a learned son named Devavān who had three sons namely Asamouja, Veera and Nāsamoujā (7). Asamouja had no issue and therefore Andhaka conferred on him his three sons namely Sudangstra, Suvāhu and Krishna (8). These and various others members of the Andhaka family have been described to you. He, who daily meditates upon Andhaka family, forsooth gets his family multiplied. Krousthu had two wives, Gāndhāri and Mādri (9-10). Gandhāri gave birth to the highly powerful Anamitra

and Mādri gave birth to Yudhājit and Devamidusha (11). Anamitra was ever irrepressible and subduer of his enemies. His son was Nighna who had two sons Prasena and Satrājit both of whom were subduers of hostile armies. Living in the city of Dwarkā Prasena obtained from the ocean the peerless celestial jewel called *Swyamantaka*. The sun was his friend as valuable as his life (12–14). Once on a time after the expiration of the night that foremost of car-warriors, ascending his chariot, went to the bank of the ocean for bathing and worshipping the sun (15). When he worshipped the god of rays the invisible lord Vivaswan appeared in effulgence before him (16). Thereupon the king said to the Lord Vibhakara before him—"O lord of rays, I see thee although before me in thy same circular effulgent form as I always behold thee in the sky. Thou hast appeared before me as a friend but what special favour have I got (17-18)?" Hearing this, the lord took out from his neck the peerless jewel *Swyamantaka* and gave it to him (19). Thereupon the king saw him in his form. Seeing him he was pleased and conversed with him for a moment (20). While Vivaswān was about to go away the king again said to him:—"O lord, it behoveth thee to confer upon me this jewel with which thou dost always light the worlds" (21). Thereupon Bhāskara gave him the jewel *Swyamantaka*. Holding it the king entered his own city (22). All the people followed him thinking that

the sun was going. Filling all the citizens with wonder the king entered the inner appartment (23). The king Satrajit, with great delight, conferred that peerless celestial jewel *Swyamantaka* on his brother Prasena (24). That jewel used to produce gold in the palace of Vrishnis and Andhakas. (By its power) the god of rains used to pour shower in due season and there was no fear of disease (25). Govinda grew desirous of acquiring that peerless jewel *Swyamantaka* from Prasena. Although capable he did not take it by force or pilfer it (26). Once on a time adorned with that jewel Prasena went out a-hunting. He was, for that *Swyamantaka*, slain by a wild lion (27). Killing that flying lion a highly powerful bear took that jewel and entered into his den (28).

Hearing of the death of Prasena, all the members of Vrishni and Andhaka families entertained suspicions against Krishna, because they knew that he had a fancy for that jewel (29). Knowing their suspicion and thinking that he himself was innocent the virtuous-souled Krishna, resolving "I must bring the jewel" set out for the forest where Prasena went for hunting. Following his foot-seps along with his followers and ransacking the mountains Rikshavan and Vindhya the great Krishna was stricken with fatigue. He then saw Prasena and his horse killed there but did not find the jewel. He then saw near Prasena the lion killed by the bear. It was surmised by the footsteps. Following them he searched for the

den of the running bear (30–34). He heard the voice of a female in the huge den of that bear. A nurse was giving play with that jewel to Jamvavān's son and saying "Do not weep" (35).

The nurse said:—"The lion killed Prasena and he has been killed by Jamvavān. Therefore, O my good boy, do not weep. This Swyamantaka belongs to you (36)".

Thereupon keeping all the Yadavas with Baladeva at the mouth of the den and displaying a beautiful form and voice Krishna, with Sharnga bow, silently entered into it. And having entered there by force the Lord beheld the bear (37–38), Govinda wrestled with Jāmvavān in that den for twenty-one days (39). After Krishna had entered the den all the Yādavas, headed by Baladeva, returned to Dwarkā and announced that he had been slain (40).

Having vanquished the highly powerful Jāmvavan he married the most beloved daughter of the king of bears by name Jamvavati and took away the jewel for clearing himself (of the charge) (41). Then saluting the king of Rikshas he came out of the den. Enveloped with great beauty, he, afterwards, returned to the city of Dwarkā (42). Having thus brought the jewel and cleared himself of the charge he handed over Swyamantaka to Satrajit in an assembly of the Sātwatas (43). Having thus acquired the jewel Swyamantaka Krishna, the slayer of enemies, who had been accused of a false charge,

cleared himself of the guilt (44). Satrajit had ten wives who gave birth to a hundred sons. Of them three were well-known. Bhangakara was the eldest, the heroic Bātapati was the second, and Viyatsnāta was the third. O king, he had three daughters well-known in all the quarters (45–46). They were Satyabhāmā, the most excellent of women, Bratini, of firm vows and Praswāpini. Sātrajit married them all with Krishna (47). Bhangakara had two sons, the foremost of men, Sabhāksha and Nāreya. Both of them were accomplished, and well-known for their beauty (48). Madri's son Yudhajit had a son by name Vrishni. He had two sons, Shaphalkā and Chitraka (49). Shaphalka married the daughter of the King of Kashi. Her name was Gāndini and her father used to give away a cow every day(50). She gave birth to the great Akrura who was fond of guests and performed sacrifices accompanied with profuse gifts, Upasanja, Mangu, Mridura, Arimejaya, Girikshipa, Upiksha, Shatruhā, Arimardana, Dharmabhrit, Yatidharmā, Gridhra, Bhoja, Andhaka, Suvahu and Prativāhu and to a beautiful daughter by name Sundari. That beautiful girl was the queen of Virutashwa, was endued with beauty and youth and was charming unto all (51-54). O descendant of Kuru, Akrura begat on Ugraseni two sons, Sudeva and Upadeva, who were both powerful like the celestials (55). Chitraka had many sons, namely, Prithu, Viprithu, Aswagriva, Ashwavāhu, Supārshwa, Gaveshi, Aristhnemi, Aswa,

Sudharmā, Dharmabhrit, Suvāhu and Vahuvāhu and two daughters by name Shravishthā and Shravanā. He, who reads of this false accusation against Srikrishna, suffers from no such thing in his life (56–58).

CHAPTER XXXIX. AN ACCOUNT OF AKRURA.

Vaishampayana said:—Akrura had that peerless jewel which Krishna conferred on Satrājit, stolen by Shatadhanwā (1). Akrura always wished to have the beautiful Satyabhāmā.[70] As soon as he got an opportunity he desired to possess that valuable jewel (2). Thereupon, having slain Satrājit at the dead of night the highly powerful Shatadhanwā took away the jewel and made a present of it to Akrura (3). Taking that jewel he made Shatadhanwā promise that he would never give out that the jewel was in his (Akrura's) possession (4). (He said):—"If Krishna attacks you I shall follow you. Forsooth the whole of Dwarkā is now under my control (5)." On her father (Satrājit) being slain the illustrious Satyabhāmā, stricken with grief, got on a chariot and repaired to the city of Barawāvata (6). She then communicated to her husband what had been perpetrated by Shatadhanwa of the Bhoja race. Then stricken with grief and standing by his side she began shedding tears (7). Having performed the watering ceremony of the Pāndavas burnt in the house of lac[71] Krishna engaged Satwaki to perform their obsequial rites (8).

Thereupon hurrying on to the city of Dwarkā the graceful slayer of Madhu[72] said to his elder brother Haladhar[73] (9) "Prasena has been killed by a lion and

Satrājit has been slain by Shatadhanwā. Therefore I am the master of the jewel Sywamantaka (10). Therefore speedily get on your car, O mighty armed hero. After slaying the highly powerful Bhoja Swyamataka will be ours (11)". Thereupon there arose a terrible encounter between Krishna and Shatadhanwā The latter saw Akrura on all sides (12). Thereupon beholding both Krishna and Shatadhanwā enraged Akrura, though capable, out of wickedness did not help the son of Hridika (13). Thereat stricken with fear Shatadhanwā took to his heels. With one mare he travelled over a distance of more than a hundred *Yojanas*[74] (14). O king, Shatadanwa, of the Bhoja race, had a mare that could go over a distance of a hundred *Yojanas*, by name *Vijnātāhridayā*. With her he fought with Krishna (15). Having travelled over a distance of a hundred *Yojanas* Shatadhanwa found her motionless and seeing the increased motion of the car he left her off (16). Thereupon, O descendant of Bharata, on account of the exhaustion and misery of that mare all his vital breaths went up to the sky. Then Krishna said to Rāma. (17). "Wait here, O you of large arms. I have seen the wretched plight of the mare. Going on foot I shall carry away the jewel Swyamantaka (18)". Thereupon, O king, going on foot, Achyuta (Krishna), highly skilled in the use of arms, killed Shatadhanwa on the way to Mithila (19). Having slain the highly powerful Bhoja king he did not see Swyamantaka. And seeing

Krishna return Balarāma said to him "Give me the jewel" (20).

Krishna said:—"I have not got it." Thereat Rama was filled with anger. Repeatedly exclaiming "Fie on you, Fie on you," he replied to Janarddana (21). "I forgive you because you are my brother. May you farewell. I go away. I have nothing to do with you or other Vrishnis of Dwarkā (22)." Thereupon Rāma, the subduer of enemies, entered the city of Mithilā. He was then honored with all becoming presents after his heart by the king of Mithilā (23). In the interval the most intelligent Vabhru began to collect various articles for the performance of sacrifices (24). The highly illustrious son of Gāndini, on account of the jewel Swyamantaka, entered into the initiation-like coat of mail[75] for protecting himself (25). He devoted most excellent jewels and various other articles to the performance of sacrifices for sixty thousand years (25). That sacrifice, of the high-souled Akrura consisting of food and various presents, was called the Akrura Yajna (27). Thereupon repairing to the city of Mithilā the king Duryodhana received from Balabhadra the most excellent instructions in the use of clubs (28). Thereupon propitiating Balarāma all the mighty car warriors of the Vrishni race and the high-souled Krishna brought him back to the city of Dwarkā (29). Then the foremost of men Akrura, with Andhakas, left Dwarkā. Slaying the highly powerful Satrājit in

battle with all his friends Krishna, in feat of dissension amongst his kinsmen, neglected him (Akrura). After the departure of Akrura Pākashasana[76] did not pour rain (30–31). When the whole country was devastated by draught the Kukuras and Andhakas began to propitiate Akrura (32). When the liberal Akrura returned to Dwarkā the thousand-eyed Indra began to discharge showers on the bank of the ocean (33). O foremost of Kurus, in order to please Krishna the intelligent Akrura gave him in marriage his sister Sushilā (34). Guessing by his riches and liberality that Swyamantaka was with Akrura, Janarddana said to him in the midst of an assembly "O lord, the jewel is in thy possession. Do thou give it to me. O giver of honors; do not cheat me. O sinless one, the anger, that possessed me sixty years before, is now enkindled all on a sudden. A long time has elapsed. Give me the Jewel therefore (35–37)."

Thereupon at the words of Krishna the high-minded Akrura, without experiencing the least pain, gave him the jewel in the midst of the assembled Sātwatas (38). Receiving from Akrura the jewel who gave it away with all simplicity, Hari, the repressor of enemies, returned it to him with a delighted heart (39). Obtaining the jewel from Krishna's hands and placing it on his breast, Akrura shone there like the sun (40).

[70] The sentence is elliptical and requires a little elucidation. Akrura had in view of marrying Satyabhama. But when he found that she had been given away to Krishna he was mortified. He was then seeking for an opportunity of getting the jewel Swyamantaka.

[71] This refers to an incident in the Mahabharata. Duryodhana treacherously invited the Pandavas to a house of lac constructed for that purpose and set fire to it. They, however, being informed of it beforehand, escaped. Duryodhana, however, thought that they had been consumed and Krishna, to keep up an appearance, was performing the obsequial rites. [*See Jatugrihadaha Parva*.]

[72] The word in the text is Madhusudana, a name of Krishna. He was called so on account of his killing the demon king Madhu.

[73] A name of Balarama because he always used to carry a plough-share in battle.

[74] A measure of distance equal to four *Kroras* which at 8,000 cubits or 4,000 yards to the *Krora* or *Kos* will be exactly nine miles; other computations make the *Yojana* but about five miles, or even no more than four miles and a half.—Wilson.

[75] He initiated himself for the performance of sacrifices, for any one so doing is a proof against all misfortunes.

[76] A name of Indra, the god of rain. He obtained this appellation after slaying a demon by name Paka. The word literally means, "the chastiser of Paka."

CHAPTER XL. A DESCRIPTION OF VISHNU.

Janamejaya said:—O Brahman, the sages describe in the Puranas, the incarnations of Vishnu of unlimited energy We have heard from them that the Lord incarnated himself as a boar. But we do not know fully his history, his commands, his deeds, his accomplishments, his objects, his conduct and prowess when he assumed before (this form) (1–3). We have heard that Krishna Dwaipāyana[77] described this great boar-incarnation before the twice-born ones when they assembled at a sacrifice (4), O Brahman, I have heard how Madhusudana, incarnating himself as a boar, saved with his tusks, the earth sunk in the ocean (5). O Brahman, now I wish to hear at length the various deeds performed by the intelligent Hari the slayer of enemies in his boar and various other incarnations[78] (6). You alone are capable of describing in order the various deeds of the lord and his character, O Brahman (7). Why did the lord Vishnu, the king of the celestials and the slayer of his enemies, take his birth as Vāsudeva in Vasudeva's family (8)? Why did He, leaving the land of gods, abounding with immortals and pious men, come down on earth (9)? Why did He, who is the king of gods and men and from whom the earth has emanated, convert his celestial body into a human

form (10). Why did He, who is alone turning the healthy circle of mankind, and who is the foremost of the holders of discus, set his heart upon assuming a human form (11)? Why did the lord Vishnu, who protects all the great men of the world, come down on earth as a milkman (12)? Why was Shrigarbha[79] identical with elements, who is the cause of the great elements conceived by a woman ranging on earth (13)? He, desired by the celestials, occupied the three worlds with his three foot-steps[80] and thus laid down on earth the three roads of three Vargas[81] (14). He, at the time of the universal dissolution, drank up the earth and assumed the form of water. He then converted the whole earth into one sheet of water[82] (15). He assumed in the days of yore the form of a boar and saved the earth with his tusks (16). Having vanquished the Asuras on behalf of Puruhuta[83] that foremost of gods conferred upon the celestials the three worlds in the days of yore (17). Assuming the form of a man-lion he killed the prime Daitya the highly energetic Hiranyakasipu[84] (18). Assuming the form of the submarine fire Samvartaka the lord, in the days of yore, drank the watery oblations of the submarine region (19). O Brahman, in various thousands of Yugas that Lord appeared with a thousand heads, a thousand eyes and a thousand feet (20). When the whole world was converted into one sheet of water, when the entire mobile and immobile creations were destroyed there

sprang from his navel a lotus on which Brahmā (Grand-father) rested (21). In the encounter with Tāraka, he, assuming a form consisting of all gods and holding all weapons, slew the demons (22). Seated on Garuda and assuming a huge proportion he killed the great demon Kālanemi and vanquished the great Asura Taraka (23). Being engaged in eternal Yoga and resorting to his illusive energy he lay on the northern side of the ocean of milk from which came out ambrosia (24). On account of the consummation of her hard austerities Aditi conceived that celestial ancient Purusha who was like the churning rod of the celestials. Coming out of her womb as a dwarf he satisfied the desire of Indra who had been confined by the demons (25). Placing his feet in all the worlds he placed all the demons in the water. And making the gods playful in heaven he conferred upon Indra the kingdom of gods (26). He laid down the rules of Gārhapatya[85] and Anwāharya[86] works, created the various articles of sacrifice such as Dakshina,[87] Diksha,[88] Chamasa[89] and Ulukhula,[90] created the fire where oblations could be offered, made the sacrificial altar, Kusha,[91] Sruva,[92] Prokshaniya,[93] and Dhruva[94] created the three sorts of ambrosia beneficial to the bath after the celebration of a sacrifice, made the twice born ones offer Havya[95] and Kavya,[96] and the celestials to partake of the former and the ancestral manes of the latter. After the lines laid down by Parameshthi

(Brahmā) He, in the days of yore, by various sacrificial *Mantras*,[97] made divisions of *Yupas*,[98] *Samidhas*,[99] *Srukas*,[100] *Soma*,[101] the sacred *Paridhri*,[102] and of various other sacrificial articles, of the room for placing sacrificial fire of the members, of *Yajamānas*[103] and a classification of *Medha*[104] and other excellent sacrifices. Having made various classifications of Yugas and displaying his prowess before all men he created Kshana,[105] Lava,[106] Kāshtha,[107] Kalā,[108] the present, past and future, divisions of time, Muhutta,[109] Tithi,[110] months, fortnights, years and seasons, the three divisions of the length of life, the multiplication of the characteristics and the beauty of the mobile and immobile creations, the three Varnas,[111] the three Lokas[112] the three Vedas,[113] the three fires,[114] three Kālas,[115] the threefold actions,[116] the three Upāyās[117] (means), and the threefold Gunas[118] (30–35). By his endless actions these three worlds had been created by Him before. He is the creator of all the elements and Gunas and identical with them all (36). By introducing birth and death amongst mankind he makes them move about in the universe. He sports everywhere in the shape of an animal. He is the lord of the universe (37). He is the refuge of the pious and he (only) punishes the wicked. He is the origin of the four Varnas and the protector of the four Hotras[119] (38). He is the master of the four-fold knowledge and the preserver of the four Asramas.[120]

He is identical with the various directions, with the sky, with the air, fire and water (39). He is identical with the sun, the moon and the rays. He is the lord of Yogins and He only brings about the termination of the night. He is identical with the most excellent lustre and *tapas* of which we hear (40). The sages designate him as the thread that connects all the souls; and the whole universe is His form. The Vedas and all the works exist in Nārāyana (41). Nārāyana is the greatest virtue and is the most most excellent condition. Truth exists in Nārayanā and *Tapas* exists in Him (42) Salvation exists in Nārāyana and Nārāyana is the most excellent refuge. He is the Aditya and other gods and he is the slayer of demons (43). At the time of the universal dissolution he destroys all. He is the death unto the regent of the dead who destroys all. He is the lord of (Manu and others) who have instituted various orders of honour amongst mankind and he is more sacred than (Ganga and others), who purify the mankind (44). He is the object of learning unto those who are conversant with the Vedas; he is the lord of the self-controlled (Rishis); he is more handsome than all handsome objects, he is like fire unto those who are endued with fire-like effulgence (45). He is the mind of men, the ascetic energy of the ascetics, the morality of those who are strict moralists, the energy of the energetic, the creator of all creations and the most excellent origin of all the worlds (46). He is the idol

ef those who seek the idols and he is the motion of those who are endued with it. Ether is the origin of air and air is the life of fire (47). The vital power of the gods is fire and the life of fire is Madhusudana. Blood is engendered by juice and by blood is created flesh (48). From flesh originates fat and from fat originate the bones and from the bones originate the veins and from veins originates the seminal fluid (49). And the seminal fluid is the instrument of conception. By the process of action at the root of which is the juice all this is created. Of them the water is the first portion therefore it is called *Soumya*.[121] The second ingredient is the fire in the womb (50). Thus the seminal fluid, indential with fire, is also made of blood. Thus the essence of all juice, the seminal fluid, is created by an excess of cough and blood is created by an excess of billious matter. The seat of cough is the heart and the seat of bile is the navel. The heart, which is in the body, is known as the seat of the mind. The fire exists as hunger behind the cavity of the navel. Mind is known as Prajāpati (Brahmā), the cough as Soma and the bile as Agni (fire-god). Thus the whole world is identical with fire (51–54). When a conception, as is the formation of a cloud, takes place, the air, accompanied by Paramātman, enters there[122] (55). It then creates the various limbs and nourishes them. The vital air, inside the body, divides itself into five and gradually assumes proportions (56). The five

vital airs are Prāna, Apāna, Samāna, Udāna, and Vyāna. Prāna nourishes the most important portion of the body namely, the heart (57). Apāna nourishes the lower portion of the body up to the feet. Udāna nourishes the breast and the upper portion of the body. The vital air, by which works, requiring great strength, are performed, is called Vyāna. And the vital air, Samāna which exists all over the body, remains at the navel and distributes to their proper places whatever is drunk or eaten. (After the distribution of the vital airs) the creatures acquire the knowledge of the earth through their senses (58). Earth, air, ether, water and light, are converted into senses. And then they occupy their respective portions in the body and perform their respective functions. The tongue, which has the water in it, draws the juice; the eye, which has the light in it, sees the forms; the skin, which has the air in it, hears sound. The hardest portion of the body is the transformation of the earth. The vital air is the metamorphosis of the air; all the holes originate from ether; the liquid portion is but water; the eye is the form of light and the mind, which is the energy of the five elements, is the lord of the senses. It is the mind, that, by its energy, makes the senses perceive their respective objects (59–61). Having thus created the ever-existing worlds why did the Great Purusha take his birth as a man in this mortal world (62)? This is my doubt, this is what surprises me. O

Brahman, why did He, who is the energy of mankind, take his birth as a man (63)? I have heard an account of my own family as well as of those of my ancestors. I wish now to hear in due order of the families of Vishnu and Vrishnis (64). That Vishnu is a great wonder is said by the gods and demons. Do you, O great Muni, describe to me the wondrous origin of Vishnu (65). Do you describe to me truly the wonderful and delightful account of the highly energetic Vishnu of well-known deeds and prowess who surprised the whole world by his actions (66).

[77] Dwaipayana is the surname of Krishna. The word literally means *island-born*, the place of his nativity being a small island in the Ganges.

[78] The ten principal forms which Vishnu assumed at various periods are called his *Avataras*; they are the fish, tortoise, the bear, the man-lion, the dwarf, the two Ramas, Krishna, Buddha and Kalki.

[79] Another name of Vishnu from Shree fortune and garbha womb.

[80] The allusion is. Bali, a demon king, performed many sacrifices for which he was about to attain to the dignity of Indra. The gods accordingly grew very anxious and prayed to Vishnu for succour. He, at their request, assumed the form of a dwarfish Brāhmana and went to Bali for alms. After Bali had promised him that he would give him whatever he would like to have Vishnu assumed a large proportion with three legs and asked Bali to give him room for placing his three feet. He placed one in heaven and the other on the earth. There was no room for the third which he placed on Bali's head.

[81] Three-fold objects of life, namely, Dharma (Virtue), Artha, worldly profit, Kama, Desire. These three roads were laid down by him for mankind. With virtue they can attain to heaven, worldly profit secures, for them, the earth and desire the region underneath it.

[82] *i e.*, He assumed one form of universal intelligence.

[83] A name of Indra from *Puru* much *Huta* worshipped or invoked.

[84] This refers to the celebrated episode of Pralhada. He was the son of the Demon king Hiranyakasipu. He began worshipping Vishnu who was an enemy of Hiranykasipu. He prosecuted his son in various ways and afterwards was killed by Vishnu in his man-lion form.

[85] A sacred fire perpetually maintained by a householder, received from his father and transmitted to his descendants, and from which fires for sacrificial purposes are lighted.

[86] The monthly Srāddha or funeral repast in honour of the manes held on the day of new moon.

[87] Gifts.

[88] Initiation.

[89] A vessel used at sacrifices for drinking the juice of the acid asclepias; a kind of ladle or spoon.

[90] A wooden mortar used for cleaning rice.

[91] A species of grass used in many solemn and religious observances; hence called sacrificial grass.

[92] A ladle with a double extremity or two oval collateral excavations made of wood and used to pour ghee upon the sacrificial fire.

[93] An object of immolation.

[94] A Sacrificial vase made in the shape of the Indian fig-leave, and of the wood of the Flacourtia sapida.

[95] Fit or proper to be offered in oblation. An offering to the gods.

[96] An oblation or offering of food to deceased ancestors.

[97] Hymns recited at the time of the celebration of a religious ceremony.

[98] A sacrificial post or pillar usually made of bamboos or the wood of the Khadira to which the victim at a sacrifice is bound.

[99] Fuel, wood, grass, &c., so employed for enkindling fire.

[100] A ladle or spoon.

[101] The juice of a plant of the same name used for drinking purposes.

[102] A wooden frame round the hole in which a sacrificial fire is lighted.

[103] Those who perform sacrifices.

[104] A kind of sacrifice.

[105] A measure of time equal to thirty Kalas or four minutes.

[106] A minute division of time, the sixtieth part of the twinkling of an eye.

[107] A measure of time the thirtieth part of a *Kala* or eighteen twinklings of the eye.

[108] A division of time.

[109] A division of time, the thirtieth part of the day and night or an hour of forty-eight minutes.

[110] A lunar day, one-thirtieth of a whole lunation.

[111] Three castes, Brāhmanas, or the priestly caste, Kshatriyas, the military caste and Vaishyas the mercantile caste.

[112] Three regions, heaven, earth and the region underneath the earth.

[113] The three Vedas are Rik, Yajush and Saman.

[114] Three fires are (1) *Dakshināgni* or a kind of sacred fire that which is taken from the domestic or consecrated fire and is placed to the south (2) *Garhapatya* or a perpetual domestic fire (3) *Ahavaniya i.e.*, a fire into which oblation is offered.

[115] The three Kalas are the present, past and future.

[116] The three-fold actions are those partaking of the quality of goodness, darkness, and ignorance respectively.

[117] The three-fold means of attaining salvation are, the destruction of self, the acquisition of wealth and hard study.

[118] The three-fold qualities are namely, those of goodness, darkness and ignorance.

[119] Four classes of priests.

[120] Four stages of life namely that of a religious student, that of a householder, that of the anchorite, and that of the beggar.

[121] (In anatomy) the blood before it receives the red particles, the Serum.

[122] The meaning is; as the cloud increases by the help of smoke, light, water and air so the embryo is nourished by food, fire and water. The air mentioned here refers to the vital power. The soul enters in the shape of the vital power.

CHAPTER XLI. THE INCARNATIONS OF VISHNU.

Vaishampayana said:—O my child, the question that you have put regarding Hari, the holder of Sranga bow, is indeed very great. Listen, I shall still describe the glory of Vishnu as much as lies in my power(1). Fortunately for you that our mind is bent upon listening to Vishnu's prowess. Hear, I shall describe the celestial origin of the lord (2). The Brāhmanas, well read in the Vedas, describe him as having a thousand eyes, thousand faces, thousand feet, thousand heads, thousand hands, as eternal, as having thousand tongues, as effulgent, as wearing thousand crowns, as giving away thousands presents, as having thousand origins and thousand arms (3–4); as sacrifice, oblation, Havya,[123] Hotā,[124] the sacred vessels, the sacrificial altar, the initiation, charu,[125] Sruva (5); as Sruk, Soma, Shurpa,[126] Musala,[127] Prakshanam, Dakshināyanam,[128] Adveryu, Sāmaga Brāhmana, as Sadasya,[129] Sadanam Sadas[130] (6); as Yupa, Samid, Kusha, Darvi,[131] Chamasa, Ulukhala, Prāgvangsham,[132] sacrifice, sacrificial ground, priest and Chayana[133] (7); as the small and big chariots, as the mobile creation, as the penance, as the good fruit thereof, as Sthandila[134] and Kushā (8); as *Mantra*, as fire that carries sacrificial offering, as Bhāga,[135] Bhagavaha,[136] Agrebhuj,[137] Somabhuj,[138]

Ghritarchi,[139] Udaniya[140] (9); and in the sacrifice as the eternal Lord. That intelligent Lord of gods, Vishnu, having the mystic mark of Srivātsa on his breast, incarnated himself in thousands of forms. And thousands of his incarnations shall take place in future, Brahmā has said this (10-11). O great king, I shall describe at length, as accosted by you, the sacred and celestial theme, why the Divine lord Vishnu, the king of gods and the slayer of his enemies, took his birth leaving the celestial region, in the race of Vasudeva. For encompassing the well-being of the gods and men and the prosperity of all the worlds, the Soul of all, for a great work of his own, went through various incarnations (12–14). I shall describe the sacred and celestial incarnations of the Lord fraught with many virtues that have been recorded in metres and great Srutis (15). Purifying yourself and controlling your speech, listen to them, O Janamejaya. This highly sacred Purāna is equal to the Vedas (16). Hear, I shall describe this celestial story of Vishnu. O Bharata, whenever virtue suffers deterioration the Lord, for establishing it, incarnates Himself (17). O great king, he had one form partaking of the quality of goodness. In this form He is constantly practising hard austerities in Heaven (18). His second form[141] is possessed by yoga sleep for bringing about the destruction of creatures; and from this sleep originate persons of misconceived spiritual culture (19). Having slept for a thousand

yugas He again appears for work. And after the completion of a thousand *yugas*, the god of gods, the lord of the universe, Vishnu, the Grandfather Brahmā, the Regents of all the worlds, the moon, the sun, the fire, Brahma, Kapila, Paramesthi, the gods, the seven Rishis, the highly illustrious, three-eyed god Siva, the air, the oceans and the mountains exist in His form (20–22). The great Sanatkumar and the high-souled Manu, the father of creation (also exist in His form). That ancient Lord, effulgent like the fire, has created all the forms (23). After the destruction of all creatures mobile and immobile, after the destruction of the gods and demons, serpents and Rakshasas that highly powerful Purusha killed the two irrepressible Dānavas, Madhu and Kaitava in the midst of the ocean and conferred upon them the boon of final liberation (24-25).

While in the days of yore the lotus-navelled Lord lay in the water of the ocean there sprang from His navel the gods and the Rishis (26). This is the Lotus incarnation of the Lord as recorded in the Vedas and Srutis (27). Next the Boar incarnation of the Lord is recorded in Srutis, where Vishnu, the foremost of the celestials, assumed the form of a boar and raised up the earth with her forests and mountains, with His tusks sunk in the all-spreading ocean. The (four) Vedas were his feet, the sacrificial altar was his tusk, the sacrifices were his teeth, the funeral pile was his mouth, the fire was his tongue, and the Darbhas

were the hairs of his body. The great ascetic Brahmā was his head, the days and nights were the eyes of that eldest Purusha, the various divisions of the Vedas were the ornaments of his ears, the progenitors were his nose, the chanting of the Sama Veda was his great voice. He was identical with virtue and truth. Penance was his nostril; dreadful beasts were his nails and he had long arms. The air was his soul, the *mantra* was his hip, the sanctified Soma juice was his blood, the sacrificial altars were his shoulders. Havi was his smell, Havy and Kavya were his energies, Nagvangsha was his body. He was effulgent and sanctified by various forms of initiation. Dakshinā or gift was his heart. He was ascetic and great and the recitation of the Vedic hymns was the ornament of his lips. The great heroes, who stand in the way of virtue, were his ornaments. The various metres were his motion. The sacred Upanishad was his seat. The image of his wife was his help and he was tall like the summit of the mount Meru. This thousand-headed Prime Deity re-established the earth (28–37). Thus in the days of yore for encompassing the well-being of creatures the Lord, assuming the shape of a sacrificial boar, raised up the earth from the water of the ocean (38). This is an account of the boar incarnation. Listen now to an account of His man-lion incarnation where assuming the form of a lion he killed Hiranyakashipu.

O king, in the days of yore in the golden age, the first of the Daityas born, Hiranyakesipu, an enemy of the gods, practised most excellent penances (40). Observing the vow of silence and steadfastly carrying it on he alone, placed in the midst of water, spent eleven thousand and five hundred years (41). O sinless one, thereupon Brahmā was pleased with his self-control, equanimity of mind, asceticism and observance of rules and the vow of celibacy (42). O great king then the lord of all, the divine self-sprung Brahmā, the foremost of all, having the knowledge of Brahman, himself, in his effulgent and sun like car drawn by swans, came to him encircled by all the Adityas, Vasus, Sādhyas, Maruds, gods, Rudras, Viswas, Yakshas, Rakshas, Kinnaras, rivers, oceans, stars, Muhurthas, creatures ranging in the sky, planets, celestial saints, old ascetic Siddhas, the seven Rishis, the great royal saints and Apsaras. He then said to the Daitya:—"O you of firm vows, you are a disciple of mine. I have been pleased with your asceticism. Pray for a boon; may you fare well and acquire your wished-for objects (43–48)."

Hiranyakasipu said;—O grand-father, I pray for this boon, that the gods, Asuras, Gandharvas, Yakshas, Nāgas, Rakshasas, men and goblins may not by any means kill me and that the Rishis, when enraged, may not imprecate a curse on me, and that the weapons, mountains, trees, dry or wet articles or any other things may not bring about my

destruction. Let him alone be my destroyer who will be able, with his servants and army, to kill me only with the strokes of his arms. I, myself, shall be the moon, the sun, the air, the fire, air, ether, the stars, the ten quarters, desire, anger, Varuna, Vāsava, Yama, the lord of riches and Yaksha, the king of Kimpurushas (49-54).

Thus addressed by the king of Daityas, O emperor, the self-sprung Deity smilingly said;—"O my child, I confer upon you these most wonderful and celestial boons. Undoubtedly you will attain to all your desired-for objects (55–56)." Having said this the divine grand-father repaired, by the etherial region, to his habitation Vairaja resorted to by the Brāhmana saints. Hearing that the water-sprung deity, the foremost of the celestials, had conferred this celestial boon on Daitya-king Hiranyakasipu, the gods, headed by Indra, communicated it to the Creator. Hearing of this conferring of the boons the Devas, the Nāgas, the Gandharvas and the Munis appeared before the grand-father (57–56).

The Gods said—"O lord, by this boon the Asura will oppress us. Be thou propitiated and concert a measure for his destruction" (60). Hearing those words beneficial unto all the lord Prajapati, the omniscient, self-sprung Deity, the invisible and immortal creator of Havy, Kavya and all other creatures said to the gods (61–62). "Forsooth he must attain to the fruits of his asceticism. After he enjoys

them the lord Vishnu will kill him." Hearing these words from the lotus-sprung Deity all the gods, filled with delight, repaired to their respective celestial habitations (63–64). As soon as he obtained the boon the Daitya Hiranyakasipu, elated with the pride thereof, began oppressing all the creatures (65). He first of all carried his work of oppression on the great, truthful and self-controlled Munis of firm vows living in the hermitages (66). Having vanquished all the gods of the three worlds and having brought them all under subjection the Daitya Hiranyakasipu lived in the celestial region (67). As long as he, elated with pride, lived in the celestial region the gods could not partake of the sacrificial offerings and the Daityas were entitled thereto (68).

Thereupon the Adityas, Viswas and Vasus sought refuge with the highly powerful Nārāyana Vishnu, the lord of protection, who is Brahman identical with the gods and sacrifices, who is the presiding god of the Brāhmanas, who is eternal, the present and past and future and who is omniscient and adored of all the worlds (69–70).

The Gods said:—O. king of gods, O foremost of the celestials, do thou save us from the fear of Hiranyakasipu. Thou art the Supreme Lord of us all and of Brahmā and others. Thou art our Great God and Great Preceptor. O thou having eyes like the full-blown lotuses, O thou the destroyer of enemies, do thou become our help for bringing about the

destruction of the demons (71–72).

Vishnu said:—O ye immortals, do ye renounce your fear. I promise you safety. O gods, you will, in no time, acquire as before the celestial region. I will slay this king of Dānavas, elated with pride, who is unslayable even by the immortals (73–74).

Vaishampāyana said:—Having said this and left the company of the king of gods and others the Lord Hari assumed the form of a half-lion and a half-man. Having pressed his one palm against another Hari, in his man-lion form, repaired to the court of Hiranyakasipu (75–76). His colour was like that of clouds and his voice was like the muttering thereof. He also became effulgent and fleet like a cloud (77). He, with his own hand, killed the highly powerful and proud Daitya, gifted with the prowess of a tiger and protected by the mighty Daityas (78). This is the man-lion incarnation. Next is that of a dwarf. Assuming this form destructive of the Daityas in the days of yore the powerful Vishnu, with his three foot steps, assailed the Asuras in the sacrifice of Bali (79–80).

Viprachitti, Shivi, Sangkaraya, Shangku, Ayashirās, the powerful Hayagriva, the fierce Ketumān, Ugra, Sogra, Vyagra, Mahāsura, Pushkara, Pushkala, Sayoshya, Aswapati, Pralhāda, Aswasirā, Kumbha, Sanghrāda, Gaganapriya, Amihrāda, Hari, Hara, Varāha, Sankara, Ruja, Sharabha, Salabha, Kupana, Kopana, Kratha, Vrihatkirti, Mahāgihva,

Sankukarna, Mahāswana, Dirghajlbha, Arkanayana, Mriduchāpa, Mriduprya, Vāyu, Garishtha, Namuchi, Saruvara, Vijvara Mahān, Chakrahanta, Krodhahantā, Krodhavardhana, Kālaka, Kālakeya, Vritta, Krodha, Virochana, Garishtha, Varistha, Pralamva, Naraka, Indratāpana, Vātāpi, Valadarpita, Ketumān, Asiloma, Pulomā, Vāshkala, Pramada, Mada, Vaishika, Kālavadana, Kārala, Koushika, Shara, Ekāksha, Chadrahā, Rahu, Sanhārāshwa, Mahiswan, Shataghni, Chakrahasta, Parighapāni, demons with Ashma and Vindipāla weapons in their hands, with those maces and mortars in their hands, those with Parashwa weapon, maces, clubs spikes and various other weapons in their hands, those assuming various dreadful forms, those assuming the forms of tortoise and fowl, the faces of hares, asses, camels, boars, dreadful Makaras, jackals, mice, frogs leopards, cats, elephants, crocodiles, lambs, hogs, kine, buffaloes, Godhas, deer, Garuda, those having faces like swords and peacocks, those having armours made of the skin of elephants, some wearing antelope skin, some covering their bodies with barks, some wearing head-dresses, some wearing crowns, some wearing Asura ear-rings, some wearing Kiritins, some with long tufts of hair, some with conch-like necks—thus a numberless Daityas, wearing various dresses, adorned with diverse garlands and taking up their burning weapons, surrounded on all sides the powerful Hrishikesha (81-98). Assuming a highly

dreadful form and grinding them all with his hands and feet the Lord immediately freed the earth of the demons (99). When he placed his foot-step on the earth, the sun, and the moon remained on his breast, and when he placed his foot-step in the sky they lay in his navel (100). And when he placed his foot-step on a better place (than all these) they lay on the knees of the highly powerful Vishnu. This has been related by the twice-born ones (101). Having thus slain all the leading Asuras the Lord Vishnu, the foremost of all the gods, saved the earth and conferred the celestial kingdom on the king of gods (102). Thus have I described the dwarf incarnation of the Great Vishnu. The Brāhmanas, well-read in the Vedas, describe it as the glorious conduct of Vishnu (103).

The Great Vishnu, the soul of all, next incarnated himself as the highly forgiving Dattātreya. When the gods disappeared, the religious works, sacrifices and the four castes suffered deterioration, when truth was lost and untruth flourished, when all the creatures were about to perish, when virtue was on the verge of extinction the Lord re-established the four Vedas with sacrifices as well as the four castes (104-107). The boon-giving, intelligent Dattātreya conferred a boon on the Haihaya king Kārtavirya, saying:–"O king, these your two arms, by the power of my boon, shall be thousand-fold. O lord of the earth, you will rule over the entire earth and be

conversant with virtue. Your enemies shall not be able to look at you" (108-110). O slayer of enemies, O emperor, as heard by me, I have described to you the most wonderful and auspicious incarnation of Vishnu. The Great Lord next incarnated himself as Jāmadagni (111). In this incarnation Rāma killed in battle Arjuna in the midst of his irrepressible army who were filled with wonder at his thousand arms (112). Having brought the king Arjuna on earth from his car and assailed that king roaring like clouds with all his kinsmen, Bhrigu's son Rāma chopped off his thousand arms with his sword (113-114). The earth, adorned with the mountains Meru and Mandara, contained *Kotis* of Kshatryas. He divested the earth of the Kshatryas for twenty one times (115). Having divested the earth of the Kshatriyas the great ascetic son of Bhrigu undertook the celebration of a horse-sacrifice for the expiation of all his sins (116). In that sacrifice consisting of profuse gifts Bhrigu's son, with great delight, made a gift of the earth to Marichi's son Kashyapa (117). In that horse sacrifice the highly liberal and illustrious Rāma, the foremost of car-warriors, made presents of quick-coursing horses, cars, endless gold, kine and elephants (118). Even now practising hard austerities, Bhrigu's son, effulgent like a celestial, is living on the most excellent mountain Mahendra (119). This is the account of the Jāmadagni incarnation of the great and intelligent Vishnu, the foremost of gods, bearing

the mystic mark of Srivatsa on his breast (120).

In the twenty fourth Yuga, sending Viswāmitra before him and dividing himself into four parts the mighty-armed Lord Isvara became celebrated in the world as the king Dasaratha's son Rāma. He had eyes like lotuses and was effulgent like the sun (121-122). For extending his favour to the world, for destroying the Rākshasas and increasing virtue the highly illustrious Lord was thus born (123). The sages designate that king of men as the body of the masters of Bhutas. Viswamitra instructed that intelligent one in the use of various weapons for the destruction of the enemies of the gods who were irrepressible even unto them and who put obstacles in the sacrifices of the self-controlled ascetics. On their behalf that high-souled (prince) the foremost of the strong killed the two Rakshasas (Mārichi and Suvāhu) (124–126). Formerly in the sacrifice of the high-souled Janaka, he, easily out of sport, snapped the bow of Hara (127). Living in the forest for fourteen years in the company of Lakshmana Rāghava, ever engaged in the well-being of all creatures and conversant with all the forms of religion, carried on austerities for fourteen years (128). The beautiful Sitā, well-known in the world used to remain by his side always. She was the Lakshmi known before and followed her husband (129). Living in Janasthāna he accomplished the work of the gods. Rāghava practised these hard penances for fourteen years.

Lakshmana followed the foot-steps of Sita and remained there as his servant (130). There were two Rākshasas, Virādha and Kavandha of dreadful prowess. They became so by the imprecation of a Gandharva. Discharging at them burning arrows effulgent like the fire, the rays of the sun or lightning, strong as the thunder-bolt of Indra, and the feathers whereof were made of gold Rāma killed them both (131-132). On behalf of Sugriva the highly-powerful Rāma killed Bali in battle and installed Sugriva on the throne (133). The gods, the Asuras, the Rakshasas and the Pisacas were not capable of slaying Rāvana. He was difficult of being vanquished by any in the battle-field. Rāvana, having the hue of a collection of red collyrium, had millions of Rākshasas as his guards. The three worlds were terrorized by him. He was invincible, irrepressible, proud and powerful like a tiger. Even the celestials could not look at him and he was elated with pride on account of the boon. He, assisted by his ministers, killed in battle this highly powerful and huge bodied Rāvana, the king of Rakshasas, resembling a massive cloud, along with his army (134-137). In the days of yore, Rāma killed Rāvana the son of Pulastya, with his brothers, sons, ministers and army, who was a confirmed villain, committed a great iniquity and was invincible in battle. Madhu's son the great Asura Lavana, a heroic Dānava, who was elated with pride on account of the boon (conferred on him), was

killed in battle in the forest of Madhu, by Rāma, who was an expert in battle. Other Rākshasas were also slain by him (138-140). Having performed these feats Rāma, the foremost of the pious, collected continually materials for the celebration of ten horse sacrifices (141). During Rāma's regeme, not a single inauspicious sound was heard, hostile winds did not blow and no body lost his property (142). No widows bewailed, nobody met with misfortune and the whole world[142] enjoyed peace during Rāma's rule (143). Creatures had no fear from the obstruction of water and air and the aged people had not to perform the obsequial rites of the boys (144). The Kshatriyas used to serve the Brāhmanas, the Vaisyas used to follow the Kshatriyas, and the Sudras, divested of pride, used to serve the three superior castes. The women never disregarded their husbands, and the husbands never ill-treated their wives. The whole world was in peace, and freed from robbers. Rāma alone was the lord and protector of all (145–146). During Rāma's rule people lived for a thousand years and had a thousand sons and no creature suffered from any disease (147). During Rama's rule, the gods, the Rishis and men assembled together in the world (148). Persons, well-read in the Puranas who consider Rāma as the source of all truths, have sung this hymn in honor of that intelligent one (149). "Ratha, the king of Ayodhyā, had a green hue, black eyes, nectarine speech, a shining face, arms

extending up to the knees, a beautiful countenance and leonine shoulders". He ruled for eleven thousand years. In the kingdom of that high-souled king were continually heard the chanting of the Rig, Yajush and Sama Vedas, the twang of bows and the utterances "make gifts and eat" (150–152). The energetic and accomplished son of Dasaratha, Rāma, shining in his own effulgence, surpassed even the sun in his lustre (153). Having celebrated hundreds of holy sacrifices with perfect and most excellent gifts the highly powerful Raghava left Ayodhya and repaired to the celestial region (154). Having thus brought about the destruction of Rāvana with all his kinsmen, the omniscient and mighty-armed Rāma, the descendant of Ikshāku, returned to the region of the celestials (155).

Vaishampāyana said;—In the Māthura Kalpa the high-souled Keshava, for the behoof of mankind, went through this incarnation which I have been, at present, describing (156). In this incarnation the powerful lord slew Salwa, Mainda, Dwivida, Kansa, Aristha, Vrishabha, Keshi, the demoness Putanā, the elephant Kuvalayapida, Chānura, Musthi and other demons in human forms (157-158). By Him of wonderful deeds the thousand arms of Vāna were chopped off. The Asura, Naraka and highly powerful Yavana were slain by him, in battle (159). He carried away by force all the jewels of the kings. And all the wicked kings of the earth were slain, by him (160).

After the expiration of the ninth incarnation of the Dwapara Yuga included within the eighteenth Mahāyuga, the lord Vishnu, having sent beforehand Jātukarna, took his birth as Veda-Vyasa[143] (161). The one Veda was divided into four by that high-souled one. This Vyasa, the son of Satyavati,[144] procreated the race of Bharatas (162).

O king these incarnations, of the Lord, undertaken for the behoof of mankind, have been described. I shall now present an account of the future incarnations (163). The Lord again, for the well-being of mankind, will appear as Kalki in the house of a Brāhmana by name Vishnuyashas in the village of Sambhala (164). After the expiration of the tenth incarnation He will send Yajnavalka before Him and then engage in a discussion with the followers of Buddhism, who believe in the transcient science, who always praise the present and speak ill of the sacrifices. After defeating them he will disappear at the confluence of the Ganges and Yamuna with his followers. When all the families will be ruined, when all the kings, with their ministers and soldiers will be destroyed there will be none to look after the people. When they will all be killed by internal dessensions and when their riches will be pilfered by one another, they will begin to weep, being stricken with grief. Thus assailed by misfortune at the end of the Kaliyuga all the creatures will meet with destruction along with the

Yuga itself (165–168).

After the termination of the Kali Yuga the Satya Yuga will again appear in due order. This is the outcome of the natural sequence and there can no perversion of it (169). These and various other celestial incarnations, consisting of gods, have been recorded in the Puranas by the Rishis conversant with the knowledge of Brahman (170). I have only given an outline of the incarnations of the Lord the preceptor of all the worlds, by the chanting of which even the gods are charmed and in which exist all the Srutis and Puranas (171-172). The ancestral manes of the person are delighted who, with folded palms, listens to or recites the incarnations of Vishnu of unlimited power. If a man listens to the illusive sports of this Lord of Yoga he is freed from all his sins and acquires, by the favour of the Lord, virtue, prosperity, ascetic wealth and various objects of enjoyment (173-174).

[123] A food for gods.

[124] A priest.

[125] A kind of food.

[126] A winnowing basket.

[127] A wooden pestle used for cleaning rice.

[128] Offering of oblation.

[129] Members of a sacrifice.

[130] A house for the assembly of priests.

[131] A ladle or spoon.

[132] The room opposite to that which contains the materials for an oblation and in which the family and friends of the sacrificer assemble.

[133] A level square piece of ground made of bricks prepared for a sacrifice.

[134] The same as the previous footnote

[135] A portion of fire.

[136] Gayatri and other metrical verses.

[137] Fire

[138] A name of fire.

[139] A name of fire.

[140] A name of fire. Other words have been explained in previous notes.

[141] This refers to His *Rajasik* form or the form partaking of the quality of darkness.

[142] By the word *world* the author evidently means the whole of Rama's dominion which extended over the entire northern and southern India and even the far-off Ceylon. It is frequently seen in Sanskrit works that the word *world* is generally put for *whole of India*.

[143] The Vedas are the earliest work on our theology. According to the tradition they were coeval with creation which had itself taken place according to the laws of a pre-existing Veda. They were however scattered; some legends state they were lost; and it was not till after many years that a Rishi or sage arranged them and gave them the form in which they are known. These are Rik, Yajush, Saman and Atharvan. The Rig-Veda, from the radical rich to laud, is intended to be read on occasions when encomiastic prayers and hymns to the elemental deities are prescribed, by the law; the Yajush relates chiefly to oblations and sacrifices and contains prayers adapted for certain rites to be performed at the full and change of the moon and hymns and directions character to be recited with melody; and the Atharva Veda, which is considered to be of a late date, consists of various hymns and incantations, the greater part of which are intended for the destruction and perdition of enemies. This arrangement procured to the editor the name of Vyasa or arranger.

[144] Satyavati was the daughter of a Apsara in the form of a fish. She passed into the hands of a fisherman. A Rishi, Parasara by name, grew amorous on seeing her. He knew her and in time she gave birth to a son on an island in the Yamuna. This son is Vyasa. See Mahabharata, Adi Parva chapter LXIII.

CHAPTER XLII. VISHNU'S APPEARANCE.

Vaishampayana said;—Listen, O king, duly to the dignity of Vishnu as Viswa (the lord of protection) to that of Hari in the Satya Yuga, to that of Vaikunta amongst the gods, to that of Krishna amongst men, to that of Iswara, and to the motive of his various actions past and future (1–2). Although invisible the lord assumed forms (at various periods). Narāyana is the cause of all creations and is eternal (3). This Nārāyana assumed the form of Hari in the Krita Yuga. Brahmā, Indra, the moon, Dharma, Sukra and Vrihaspati are all the forms of Nārāyana (4). Yadu's son Vishnu became the son of Aditi and passed by the name of king Indrāvaraja (5). For encompassing the destruction of the Daityas, Dānavas and Rākshasas, the enemies of the celestials, Nārāyana, out of favour, became the son of Aditi (6). This Supreme Soul created Brahmā in the days of yore. And that Prime Purusha, in the first Kalpa, created all the Prajāpatis (7). They, assuming various forms, became the founders of many most excellent Brāhmana families. From these high-souled ones emanated, the eternal Veda[145] consisting of various branches (8). I have thus recounted the names of the wonderful Vishnu. Now hear from me the subject that is worthy of being recounted (9). After the Asura Vitra had been slain and even when Satya Yuga was

not over there took, place the world-renowned war with Tāraka (10). Being elated with success in war and assisted by the Gandharvas, Yakshas, Uragas, and Rākshasas the dreadful Dānavas engaged in an onslaught of the gods, (11). When all the weapons were destroyed in battle, they were about to be killed by the Dānavas. Accordingly being baffled they sought refuge with the omniscient, Lord Nārāyana, the God of protection (12). In the meantime were heard the dreadful mutterings of clouds pouring, showers of embers that covered the sky with, the-sun, moon and planets and that were accompanied by lightnings. And seven kinds of wind were driven against one another (13–14). Assailed by boiling water currents, the fall of lightnings and the winds, endued with the velocity of lightnings, and as if being consumed by them the earth began to emit terrible sounds. Thousands of fire-brands fell down from the sky. Cars began to fall down and go up. Beholding those portends the people were stricken with fear as they become at the termination of the four Yugas (15–17). The whole world was enveloped with darkness and nothing was visible. The ten cardinal points, being covered with darkness, did not became visible (18). It appeared as if the incarnate form of the night of the dark half of the month was veiled by the cloud of dissolution. The sun being overclouded the whole sky was enveloped with darkness (19). Dispersing these clouds together with

darkness the Divine black-hued Hari displayed his celestial form (20). His body was dark-hued like a cloud and his hairs were black like collyrium. In his dark form Krishna appeared like a dark mountain (21). He put on a burning yellow raiment and was bedecked with gold. It appeared as if a body, enveloped with the darkness of smoke, arose like the fire of dissolution (22). His shoulders had grown eightfold, his heads were covered with head-gears and his fists were adorned with golden weapons (23). His hand was delighted with a sword by name Nandaka which was immoveable like a mountain stricken with the rays of the sun and the moon and which was tied to a waist-cloth of the hue of Menas stone. The arrows were like the serpents (24). He held mace, thunderbolt, a ploughshare, a conch, a discus and a club in his hands. Vishnu was like a mountain of which the base was forgiveness and the tree was Sree. He held the Sranga bow in his hand. He was seated on a car to which were yoked yellow-hued horses, on which were hoisted flags having the emblem of Garuda painted on them, which had the effulgence of the moon, had beautiful wheels, of which Mandara mountain was the axle, and the serpent Ananta was the rein. It had Meru and Kuvera on it, was filled with stars and planets and adorned with variegated flowers. That lord of gods, who always gives protection, was seen seated in the sky on an effulgent celestial car by the gods defeated by

the Daityas at a time when they were stricken with fear (25–28). All the gods, headed by Indra, at first sent up a shout of exclamation and then sought refuge with the lord to whom all resort for shelter (29). Hearing this loud exclamation the kind Deity Vishnu made up his mind for destroying the gods in that great encounter (30). Stationed in the pure sky, Vishnu, that foremost of gods, promised to the celestials, saying, "O ye Maruts, may you fare well, do not fear. Be at ease. I have defeated the Dānavas. Do ye take back the three worlds." Thus welcomed by the words of the truthful Hari the gods attained to that supreme delight which they enjoyed when they obtained ambrosia out of the ocean (31–33).

Thereupon the darkness was removed and the cranes emitted cries. Auspicious winds blew and the ten directions were cleared up. Shinning stars began to circumambulate the moon, and other luminous bodies began to move round the sun. The planets did not oppose one another and all the rivers grew delightful. Etherial and celestial roads appeared beautiful (34–36). The rivers began to flow quietly and the oceans did not suffer any agitation. The internal organs of men worked well (37). The great saints were shorn of grief and began to chant the Vedic hymns. Hearing the promise of the Lord that he would slay all the enemies in battle the fire began to eat sweet and nourishing oblations. Sacrifices were duly undertaken and the minds of men were

delighted (38–36).

[145] The Hindus have received their religion through revelation, the Vedas. They hold that the Vedas are without beginning and end. It may sound ludicrous how a book can be, without beginning or end. But by the Vedas no books are meant. They mean the accumulated treasury of spiritual laws discovered by different persons in different times. Just as the law of gravitation existed before its discovery land would exist if all humanity forgot it, so with the laws that govern the spiritual world. The moral, ethical and spiritual relation between souls and souls and between individual spirits and the Father all spirits were there before their discovery and would remain even if we forget them. The discoverers of these laws are called Rishis and they are honored by the Hindus.

CHAPTER XLIII. THE PREPARATION OF THE DANAVAS FOR THE BATTLE.

Vaishampayana said:—O sinless one, thereupon, hearing of the fear from Vishnu, the Daityas and Dānavas, irrepressible in battle, began to make preparations for war on a great scale (1). Being desirous of a battle the Dānava Maya ascended a golden car as the sun rises over the mount Meru. It had four strong wheels twelve hundred cubits in circumference, could go anywhere, contained many huge weapons, was filled with the tinkling of small bells, was matted with leopard skins, adorned with jewels and gold, artificial figures of animals and various collections of birds, contained many celestial weapons and quivers, had the sound like the muttering of clouds, had beautiful axles, was the best of the most excellent cars, was filled with beautiful nests, and mountain-like clubs. It was huge like the very ocean itself, and its joints were adorned with golden Keyuras and bracelets. Its poles were made of gold and it was adorned with huge pennons and flags. It looked like the mount Mandāra when the sun rises over it, like the prince of elephants and the ocean. It contained thousands of bears and the sound of its wheels was like the roaring of the ocean. It was effulgent, could course in the sky and strike the cars of the enemies. The Dānava Tāra got upon a most

excellent iron car. It was two miles in dimension, was huge like a collection of mountains, was black like red collyrium and was made of strong and well seasoned iron. It had eight wheels, axles and poles and was dark like an ember. Its sound was like the roaring of an ocean and its windows were covered with iron nets. It contained iron Parighas, Kshepanyas, clubs, Prāsas, maces, various other wooden weapons, Tomaras and Parashwadas. It was a dread to the enemies and was drawn by a thousand of mules huge like the mount Mandara. On its flag there was an emblem of a crow (2-12). Being highly enraged and taking up a club Virochana stood before the army like a mountain with shining summits (13). The Dānava Hayagriva, the repressor of the hostile armies, began to drive a car drawn by a thousand steeds (14). Stretching his huge bow, many thousand cubits in dimension, the Dānava Vāraha stood before the army like a fig tree covered with its branches (15), Shedding tears of anger out of haughtiness and with his lips and teeth trembling the Dānava Khara stood for the battle (16). Ascending a car drawn by twelve horses and surrounded by Dānava Vyuhas the energetic Aristha began to move about in the battle-field (17). Adorned with golden ear-rings, Viprachitti's son Swetā stood before the battle-field like a white mountain (18). Armed with most excellent weapons made of stone and being tired thereby Bati's son Aristha stood there for battle like a

mountain (19). A Dānava, by name Kishora, resembling a young charger in pride, appeared like the sun in the midst of the Daitya army (20). Being dressed with a long raiment resembling a cloud the Dānava Lamva appeared in the midst of the Daitya Vyuhas[146] like the sun possessed by Rāhu[147] (21). Taking up weapons in the shape of teeth, lips and eyes the huge-bodied and terrible warrior Sharbhānu smilingly stood before the Daityas (22). Some shone on the horses and others on the elephants. Some sat on the lions and tigers and others on boars and bears (23). Some rode the asses and camels and others rode the clouds. And others rode on various birds and some the winds[148] (24). Other Daitya proceeded on foot. Some Daityas, with dreadful faces, some with one foot and some with two feet began to dance for battle (25). Some began to strike their arms. Thus the leading Dānavas began to roar there like proud tigers (26). The Daityas, expert in the use of bows, began to assail the gods with fierce clubs, Parighas and their Parigha-like arms (27). And sporting with maces, Prāshas, clubs hooks, swords, Sataghnies, sharpened daggers, excellent iron Parighas and discuses they delighted the soldiers (28–29). The Dānavas, irrepressible in battle, desired for victory. Thus the Dānavas, proud of their various weapons, confronted the gods like rising clouds (30). That Daitya army, consisting of thousands of Dānavas, resembling the air, the fire, the cloud and the

mountain and filled with war-like speed and advancement, was maddened with desire for battle (31).

[146] The arrangement of troops in various positions, as the array in line, that in column, that in circle, and that in mixed order.

[147] This is the mythological account of the solar eclipse.

[148] *i.e.* were fleet like the wind.

CHAPTER XLIV. ARRANGEMENT OF THE CELESTIAL ARMY.

Vaishampayana said:—O my child, you have thus heard of the arrangement of the Daitya army in the war between the gods and demons. Hear, now of an account of the arrangement of the army of the gods as well as that of Vishnu's army (1). The Adityas, the Vasus, the Rudras and the two highly powerful Aswinis took charge of their respective soldiers and attendants. The commander of the whole celestial army, the thousand-eyed Patriarch Pākashāna sat on his elephant Airavata in front (of the army). On his left was kept in readiness a car, quick coursing like Garuda, with beautiful wheels and adorned with gold and diamonds (2-4). Thousands of gods and Gandharvas and Yakshas followed him. And the effulgent Brāhmana saints, members of his court, began to chant his glories (5). Protected by Valāhakas, carrying weapons, accompanied by lightnings produced by the hurling of Indra's thunder-bolt and resembling mountains moving about at will, the Divine Maghavān began to proceed on his elephant. The Vipras, who live at a place where Havi is kept in Soma's sacrifice, sing his glories (6-7). When the king of gods repaired to the celestial region bugles were sounded. Thousands of Apsaras began to dance before him (8). As the sun

shines, protected by Ketu, born in his own family so that chariot, protected by Mātali,[149] appeared beautiful. That car, drawn by a thousand horses, was fleet like the mind or the air. It appeared as if the mount Meru was enveloped with the rays of the sun (9-10). Raising up his rod and mace and terrifying the Daityas Yama stood in the midst of the celestial army (11). Varuna, with the mace in his hand, also stood there in the midst of the army of gods. He was surrounded by four oceans and Pannagas. His person was full of water and he was adorned with conch, jems and Angadas.[150] He always used to roam with the noose of Kāla in his hand. He made thousands of sports with the horses resembling the rays of the moon and waves agitated by the wind. His raiment was black and he put on beautiful Angadas made of corals. His person had the hue of sapphire and a necklace hung round his neck. He stood there in expectation of the battle as the ocean becomes agitated when it is separated from its bank (12–15). Kuvera, having a body dark-blue like sapphire, and men to carry him, was seen there along with the Yakshas, Rākshasas and Guhyakas (16). That lord of riches, that king of kings, was armed with conch, Padma[151] and a club (17). That graceful king of riches[152] was stationed in his car Pushpaka. That king of kings, that friend of Siva, that lord having men to carry him, appeared there for battle like the very Siva himself (18). The thousand-eyed Indra

protected the eastern wing of the celestial army, Yama, the king of the ancestral manes, protected the southern wing, Varuna, the western wing and Kuvera, the northern wing (19). The four Regents of the quarters, dreadful in battle, protected the four sides of the celestial army and kept a vigilant watch over their respective quarters. (20). The sun shone there burning in his own effulgent rays, on his car, drawn by seven horses that course in the welkin (21), Shining in his own effulgence of thousand rays, and ascending the car in which he, conferring heat on all the eternal regions, goes to the rising and setting mountains, the *Dwādashātma*[153] lord of rays began to move about in the midst of the celestials (23–24). Delighting the universe with his cool and watery rays the moon, of cool rays, shone on his car drawn by white horses (24). The Danavas saw, in the battle-field, Soma, of cool rays who is the presiding deity of the Brāhmanas, is encircled by the stars, whose body is marked by the shadow of the earth, who dispells the nocturnal darkness, who is the lord of all luminous bodies in the sky, who is the source of all the juices, who is the lord and protector of all the plants, who is the source of nectar, who is the first source of food to the world, who is identical with gentle and cool juice and who distributes dews (25–27). Being excited by his own energy and joined by the cloud Vayu, the life of all creatures, began to blow there in contrary directions and assail the

Daityas. He is the life of all creatures and lives in man as five vital airs; and being divided into seven it is sustaining the three worlds consisting of mobile and immobile creations. People call him the charioteer of fire and he is the cause and, lord of all. The source of his origin is the seven musical notes which are used in singing. He is called the most excellent element and is bodiless. He courses in the sky, goes very quickly and has sound for his origin (28–39). The Maruts, accompanied by the Devas, Gandharvas and Vidyadharas, began to sport there with unsheathed swords white as the serpents (32). Pouring, in anger, deadly venom the leading serpents became as it were the arrows of the gods, and began, with their mouths open, to range in the sky (33). All the mountains appeared before the gods to grind the Dānavas with their rocky summits and with trees consisting of hundreds of branches (34). The highly illustrious and intelligent lord Hari, the holder of discus and mace, who is the lotus-navelled Hrishikesha of three foot-steps, who is highly effulgent like the fire of dissolution, who is the master of the universe, who is Madhusudana, born from the ocean, who feeds on Havya and is honored by sacrifies, who is identical with earth, water and ether, who is at one with the elements, who gives peace and equanimity of mind, who destroys his enemies, who is the source and seed of the universe, who is the preceptor of the world and who has the

emblem of Garuda on his flag, took up, in the midst of the celestial army, his enemy-killing discus, effulgent like the rising fire in the rising solar disc, the maces Vrihati and Mahati, that kill all the Asuras, in his left hand, the bow Sranga and other burning weapons in his remaining hands. The Lord Hari rode that huge-bodied younger brother of Aruna, the foremost of birds, Suparna, who was the best of the twice born living on serpents, who was the son of Kashyapa, who was superior even to the wind in fleetness, who used to agitate the sky, who had big serpents hanging from his mouth, who was huge like the mount Mandara that was set free after the churning of the ocean for ambrosia, who displayed his prowess hundreds of times in the encounter between the gods and demons, whose body was marked with thunder-bolt by the king of gods for ambrosia, who had tufts of down, who was adorned with shining ear-rings, who had a raiment of variegated feathers, who was huge like a mountain consisting of metals and who had on his spacious breast serpents of moon-like lustre shining with brilliant jems. He remained easily in the sky with his two beautifully painted wings like two clouds with rain-bow at the time of the universal dissolution. He was dreadful in the enemy's camp adorned with red, dark and yellow flags. The gods followed him in battle. The great ascetics sang the glories of Gadādhara with excellent hymns (35–48). Assisted

by Kuvera, headed by Vivaswan's son Yama, encircled by Varuna the king of water, presided over by the king of gods, beautified by the rays of the moon, strengthened by the war-like gods, accompanied by the sounds of the wind, rendered brilliant by fire, and enveloped with Jishnu, Prahishnu, Bhrājishnu, and Vishnu energies the celestial army stood wonderfully for the battle. Angiras prayed for the well-being of the gods and Sukra, the preceptor of the Daityas, prayed for their well-being (49–52).

[149] The charioteer of Indra.

[150] A kind of ornament for the Arms.

[151] One of Kuvera's treasures or jems.

[152] The word in the text is *Nidhipati* a name of Kuvera. *Nidhi* means divine treasures nine of which are enumerated, *viz.*, the Padma, Mahapadma, Sankha, Makara, Kachchpa, Mukunda, Nanda, Nila and Kharba: their nature is not exactly defined though some of them appear to be precious jems; according to the Tankrik system, they are personified and worshipped as demigods attendant either upon Kuvera or upon Lakshmi, the goddess of prosperity.

[153] An appellation of the sun. *Dwadasha*, twelve and *Atman* means identity; being represented in and identified with the twelve *Adityas* or the sun in each month of the year.

CHAPTER XLV. THE FIGHT BETWEEN THE GODS AND DEMONS.

Thereupon there took place a terrible encounter between the armies of the gods and demons desirous of vanquishing each other (1). Armed with various weapons the Dānavas fought with the gods as if the mountains were fighting with the mountains (2). Thus there took place a wonderful encounter between the gods and demons, with fairness and unfairness, humility and pride (3). Then there fell on all sides from the sky cars drawn by quick-coursing horses, and soldiers with swords in their hands. Maces were scattered all over. With these and arrows, full drawn bows and clubs that war, of the gods and demons, grew exceedingly terrible. It created terror all over the world and assumed a dreadful form like the whirling clouds at the hour of the universal dissolution (4–6). Throwing with their hands Parighas and stones the Dānavas began to assail Indra and the other gods in battle (7). In that great encounter the gods were greatly assailed by the highly powerful Dānavas with whom appeared all the signs of success and their (faces) grew pale. They were grinded by the network of weapons of Diti's sons; their heads were cut off by their Parighas, their bodies were mutilated and the wounds made copious discharges of blood (8). Being fettered by the nooses

of the Danavas, wounded by their arrows and possessed by the illusions of their women the gods stood motionless (10). They were stupified and showed no signs of life. The Asuras made the celestial army inert so that they could not use their weapons (11).

Throwing away the nooses of illusion of the Dānavas, withstanding and cutting off their arrows with his thunder-bolt the thousand-eyed king of gods entered into the dreadful army of the Dānavas (12). Having slain all the Daityas who were stationed in front with his dark weapons he covered the entire demon-army with darkness. Being thus enshrouded with darkness through the energy of the king of gods they could not make any distinction between the gods and demons. Thereupon being freed from the nooses of illusion and being very careful the gods began to slay the Dānavas who were overpowered with darkness. Thereat being assailed, bereft of consciousness and dark-hued on account of the darkness, the Dānavas began to fall down like mountains having their wings cut off (13–16). Then the palace, of the king of Dānavas, consisting of cloud-like demons and resembling an ocean stricken with darkness, appeared as the very form of darkness itself (17). Thereupon consuming that illusion of darkness the Dānava Maya created a highly dreadful illusion of forest-fire resembling the fire of dissolution. When that illusion, created by Maya,

destroyed all darkness, the Daityas, assuming forms, effulgent like the sun, again appeared in that battle-field (18-19).

Being consumed by the illusory forest-fire the gods appeared before Soma lying on the dews. Having their lustre destroyed by the forest-fire and been consumed thereby the gods, stricken with grief and seeking refuge, communicated it to their king the holder of thunder-bolt. When the celestial soldiers were assailed by the illusion of Maya and consumed by the Dānavas, Varuna, commanded by the king of gods, thus said (20–22).

Varuna said:—O king of gods, in the days of yore, the energetic Urva, the son of the Brāhmana saint Bhrigu, adorned with accomplishments like those of Brahmā, practised hard austerities. Like the eternal sun he assailed the whole world with his penances. The Brāhmana saints, with the gods and ascetics, appeared before him (23–24). The Dānava-king Hiranyakasipu communicated it to that highly energetic Rishi (25). The Brāhmana saints then addressed to him the following sacred words; "This family, of the Rishis, is about to be extinct now, since, you, being alone and having no issue, are not thinking of perpetuating your race. Adopting a life of celibacy you are practising these hard penances (26–27). Many familes of self-controlled Rishis, are on the verge of extinction on account of the absence of of any offspring. Only one body exists (28). If all

these families disappear for want of descendants there is no chance of their being multiplied. You are the foremost of ascetics and are effulgent like Brahmā (29). Therefore think of multiplying your race and you yourself multiply yourself. Devote your great energy and produce your second body (30)."

Thus addressed by the Rishis and having his mind agitated that self-controlled ascetic blamed them and said (31).

"This had been laid down in the days of yore as the eternal duty of the Munis living in the forest on roots and following the religion of the Aryans (32). The well-practised vow of celibacy of the Brāhmanas, born from Brahmā, agitated even Brahmā himself. To officiate as priests, to teach and to accept fees are the three-fold duties of the Brāhmanas living as house-holders. To live in the forest is our duty who, (observing the vow of celibacy) live in hermitage (33-34). Practising hard penances and giving preference to chastity in thought, words and deeds, the Munis, living on water, those living on air, the Dantolukhalikas,[154] Ashmakuttas,[155] Dashanapās,[156] and Panchatapās,[157] attain to the most excellent state (35-96). Through this chastity in thought, words and deeds the Brāhmanas attain to their Brāhmanahood. The Brahmavādins, living in the most excellent region, have recorded this (37).

"Patience resides in Brahmacharyya,[158] asceticism exists in Brahmacharyya and those

Brāhmanas, who practise it, attain to the celestial region (38). Without Siddhi,[159] there is no yoga, and without yoga there is no fame. There is no other glorious asceticism in this world than Brahmacharyya (39). Having subdued the five elements and five organs of sense one should practise Brahmacharyya. What other greater Tapas is there than Brahmacharyya (40)? The shaving of the hairs in the absence of yoga which the Sanyasins are bound to practise, the observance of the difficult (Chandrāyana) vow (for pleasing the people) in the absence of determination (to go to the next world), the practice of religion in the absence of Brahmacharyya—these three are designated as Dambha[160] (41). When Brahmā created his mind-begotten progeny where had he his wife and where was his co-habitation and where was the agitation of his mind (42)? You, self-controlled Rishis, have a great ascetic energy. Therefore create your mind-born progeny by your patriarchal works (43). The ascetics should procreate progeny through their mind-born source. They should not marry and beget children on their wives (44). What you have said, being yourselves all pious men, about the different religious practices, appears to me as thoroughly immoral (45). By this my effulgent body consisting of soul and identical with mind, I shall pro-create a son, begotten of my body, without espousing a wife (46). By the forest, regulations[161] I shall create, out of this

body of mine, a second body capable of consuming the creatures (47)."

Thereupon being engaged in Tapas and placing his thigh into the fire Urva began to churn an *Arani*,[162] capable of giving a son, with a *Darbha*.[163] Thereupon all on a sudden enveloped with flames there came out the fire in the shape of a son desirous of consuming the universe (48-49). Riving the thigh of Urva there came into being the all-ending and the wrathful fire Aurva as if desirous of consuming the three worlds (50).

As soon as he was born, he said to his father in burning words:—"O father, I am stricken with hunger. Leave me, I shall eat up the whole world (51)". At that time yawning with flames that had gone up to the celestial region the all-ending fire completely consumed the ten quarters and all the elements and thus increased itself (52). In the meantime the Lord Brahmā, the master of all creatures, went where that Muni begat that most excellent son (53). He saw there the worlds along with the Rishis blazing up with the thigh-begotten fiery son of Urva and assailed by Aurva's fire of anger (54).

Thereupon honouring the Rishi Urva Brahmā said to him:—"Bear this energy of your son out of compassion for the world (55). O Vipra, I shall confer upon this son of yours the most excellent virtue of patience. And I shall bestow on him the best

of habitations and nectarine food. Hear these my truthful words, O foremost of speakers" (56).

Urva said:—"Blessed I am. I have received a great favour since the Lord has conferred a great grace on my child and given him this inclination (57). How will this my son, when he will attain to the desirable youth, acquire happiness on being honoured with Havyas? Where will be his house and what will be his food? What sort of food will you arrange for this highly powerful one commensurate with his strength (58–59)."

Brahma said:—This boy will live in the mouth of the ocean resembling that of a mare. O Vipra, I am born of water, so his body will be made of water (60). Always living on watery food I live in the water. I shall give your son this food. Let him bring it (61). O you of firm vows, at the time of the termination of a yuga this fire will consume all the worlds. United with him I shall repeatedly eat up the worlds (62). This fire has been made by me to live upon the water of dissolution. He will consume all the creatures with the gods, Asuras and Rākshasas (63). Saying "So be it," and casting off his effulgence before his father Aurva, enveloped with consecrated flames of fire, entered into the mouth of the ocean (64).

Thereupon Brahmā and other great Rishis returned to their respective habitations. And being informed of the power of Aurva fire they resorted to

their respective courses (65). Beholding the wondrous affair Hiranyakasipu, placing all his limbs on the ground, worshipped Urva and said the following words (66) "O Reverend Sir, wonderful is this affair that has been witnessed by all the worlds. O foremost of Munis, the grand-father has been pleased with your penances (67). O you of great vows, if I am worthy of being praised for my actions know me as your and your son's servant (68). Behold me as engaged in worshipping you. If I meet with discomfiture, O foremost of Munis, it will be your defeat (69)."

Urva said:—"I have been also blessed and honored since you have accepted me as your preceptor. O you of firm vows, you have no longer any fear of ascetic observances (70). Do you take this fiery illusion which even the fires, without fuels that have been created my son, cannot easily touch (71). This illusion will help you in killing the enemies of your family; it will protect your own army and consume the enemies" (72).

Saying 'may it be so' and saluting that foremost of Munis Hiranyakasipu, the king of Dānavas, was pleased and returned to the celestial region (73).

Varuna said:—This is that illusion, which the deities cannot bear, and that had been created in the days of yore by Urva's son Aurva (74). With the death of that Daitya it has undoubtedly been shorn of its power. It had been imprecated with a curse in

the days of yore by him who had created it (75) If we can strike against this illusion the king of gods will be happy. Give me, O Sakra, my friend Nishakara (the moon) who is born of water (76). Being united with him and Yados[164] and controlling my senses, I shall by your favour, undoubtedly destroy this illusion (77).

[154] One who eats grain without its having been threshed, anchorite.

[155] Breaking or bruising anything with a stone.

[156] Those who practise penances on the peak of a mountain.

[157] Those who practise penances in the midst of fire.

[158] Chastity in thought, words and deeds.

[159] The consummation of the Yoga practices and the attainment of the object thereof.

[160] It means here hypocrisy.

[161] Regulations observed by Rishis living in the forest.

[162] Wood for kindling a fire exciting it by attrition.

[163] Kusa or sacrificial grass.

[164] Aquatic animals.

CHAPTER XLVI. THE BATTLE OF THE GODS.

Vaishampayana said:—Saying so be it the king of gods, the multiplier of the deities, delightedly, first of all, sent for Soma in battle, who had the dews for his weapons (1).

Sakra said;—O Sudhākara,[165] proceed for the destruction of the demons and for accomplishing the victory of the gods and help the holder of noose[166] (2). You are gifted with incomparable energy, the lord of all the luminous bodies, the lord of even the sun. The persons, who have a knowledge of the juices, consider you as identical with all the juices (3). Increase and decrease are manifest in the ocean and your orbit. Attaching time to the universe you are creating days and nights (4). The shadow of the earth, resembling a hair, exists in your body. The Somadevas even, who are born of the stars, do not know this (5). You exist above the road of the sun and other luminous bodies. Dispelling darkness with your own body and rays you light up the world (6). You are of white rays and cool body, the master of the luminous bodies, have a hare on your lap, the ivisible soul of the time, are worshipped in sacrifices, the juice of the sacrifices, eternal, the king of plants, the source of action, water-born, of cool rays, the mine of ambrosia, fickle and have white horses. You

are the grace of the beautiful beings, the Soma of the Somadevas and the most beautiful in all the worlds. You dispell darkness and are the king of rays Do you accompany Varuna and his army and destroy the demonaic illusion by which we have been burnt down in battle (7-10).

Soma said:—O lord of the universe, O king of gods, I shall do what you have asked me for the battle. I pour the dews which can dispell the demonaic illusion (11). Behold in this great encounter the Dānavas consumed with my cold, covered with dues, divested of their illusive powers and haughtiness (12).

Vaishampāyana said:—Like unto masses of clouds the smoky showers of dues, discharged by the moon, enveloped all the dreadful Dānavas (13). With the pouring of dews and strokes of nooses, Varuna, the holder of noose and the moon of white rays began to slay the demons in that great battle (14). Pouring water in the battle-field and fighting with the noose and cold those two lords of water began to range like two swelling oceans (15). As the world is enveloped with Pravartaka cloud discharging copious showers of rain at the time of the universal dissolution so that Danava army was covered with water by Varuna and Soma (16). Taking up the rays and the noose the moon and Varuna destroyed the illusion of the Daitya (17). Being exhausted with cold water and fettered by the noose the Daityas, like

mountains bereft of their peaks, became (extremely) inactive (18). Being slain by the moon, crushed down by cold and having their bodies covered with dews those Daityas began to fall down like extinguished fire (19). The various cars of the demons, shorn of lustre, began to fall down and go up in the sky (20). The Dānava Maya again displayed another huge illusion before the Dānavas who had been covered with dews and bound down with the noose (21). He then spread in the sky an extensive mountainous illusion coursing every where at will created by his son Krouncha. It was covered with stones, and rocks. Its peaks were covered with huge trees, its caves were filled with trees and it was infested with lions, tigers and elephants. It abounded in deer emitting cries and trees shaken by the wind (22–24). With a downpour of rocks and trees that mountainous illusion slew the gods and revived the Dānavas (25). Thereupon the illusion, created by the moon and Varuna, was dispelled and Maya's illusion covered the gods in the battle-field with iron clouds and rocks (26). The earth, already uneven with the collection of mountains and filled with trees, was so thickly covered with mountains that any one could hardly traverse it (27). Some gods were wounded with rocks, some were assailed with stones and some were hemmed in with trees in that battle (28). Excepting the holder of club (Vishnu) all the celestial soldiers lost their bows and had their weapons

broken. And they all became inactive (29). But that beautiful lord of the universe, Gadhādhara, although stationed in the battle, was not the least agitated or worked up with anger on account of his patience (30). In order to witness the assailing of the gods and demons, Jānārddana, conversant with the knowledge of proper time, resembling the cloud that appears at the time of the universal dissolution, waited for the proper hour in the battle-field (31).

Thereupon in the battle-field he ordered the fire and air to destroy the illusion created by Maya (32). Being united with each other and increased the increasing fire of flames and air, at the command of Vishnu, destroyed that illusion (33). By that increasing fire of wild course and the air that mountainous illusion was consumed and destroyed in that great battle (34). The air, assisted by fire, increased like that at the time of the universal dissolution. And the fire assisted by air consumed the army of demons (35). As soon as the wind blew the fire followed it; it appeared as if the fire and air were sporting in the midst of the army of demons (36). When all the Dānavas were consumed and their cars began to fall down, when the fire was successful in accomplishing its work, when the cars desisted from slaying the demons falling down an all sides quickly like the air, when the Daityas grew inactive and the three worlds were freed from bonds, the gods delightedly sent up from all sides shouts of victory

(37–39). When the thousand-eyed god achieved victory and the demon Maya met with discomfiture all the quarters became clear and the religious performances began to extend (40). The path of the moon was cleared up, the sun was placed in its course, all the elements were restored to their natural orders and men, fond of good conduct, were at ease (41). The Regent of the dead began to carry on his work without any distinction, oblations were offered to fire, the gods were entitled to partake of their portions in the sacrificial offerings and find out the utility of the celestial region (42). The regents, of the quarters, began to range in their respective provinces, pure persons, intent on carrying on Tapas, began to flourish and there was absence of impious men (43). The partizans of the gods were delighted and those of the Daityas were depressed. Virtue assumed the form of three legs and vice that of one leg (44). The great gate was kept open and ways to morality came into being and all the Ashramas and Varnas of the world began to observe their own duties (45). The wandering kings began to protect their own subjects, and hymns, in praise of the gods, were sung (46). All the sins were removed, dreadful pride was pacified and that battle of the fire and air was brought to a close. People accorded superiority to them because they accomplished the victory (47).

Hearing of the fear of the air and fire entertained by the Asuras, the well-known Dānava,

by name Kālanemi, appeared in the battle-field (48). His crown was adorned with crests effulgent like the sun; he was adorned with Angada and his hundred arms were bedecked with hundred silvery weapons huge as the mount Mandāra. He had a hundred faces and a hundred heads. That beautiful demon appeared there like a mountain with a hundred peaks (49–56). He shone there like an increasing fire on a heap of grass in the summer season. His hairs were smoky, his beards were green; he had huge teeth and his face was adorned with lips. He was living in the intervening space of the three worlds with a huge body of very great dimension. With his hands he was raising up the sky, with his feet he was throwing away the mountains, and with his breath he was dissipating the clouds surcharged with watery contents (51–53). That Dānava, of expansive and red eyes looking awry, and powerful like Indra, was as if consuming and roaring at the gods and covering the ten quarters. They saw that Dānava approach like the proud and hungry Death at the time of the universal dissolution (54-55). Raising up the fingers of his right band having a beautiful palm, elevated, adorned with well-polished finger-protectors, covered with garlands and high like moving mountains that Dānava was, as if, saying "raise up the slain demons" (56-57).

The celestials, stricken with fear, saw in the battle Kālanemi, like Death himself unto his enemies

(58). Creatures saw that Kālanemi proceed like the second Nārāyana of three foot-steps (59). Raising up his front foot and having his raiment shaken by the wind that demon, striking terror to the gods, came to the battle-field (60). United with the Asura king Maya Kālanemi began to proceed in battle. They appeared like Indra and Vishnu (61). Thereupon beholding the dreadful Kālanemi approach like death himself all the gods were filled with anxiety (62).

[165] This is a name of the moon. According to the Hindu mythology the moon is the mine of nectar.

[166] This is a name of Varuna whose weapon is a noose.

CHAPTER XLVII. THE ENCOURAGEMENT OF DANAVAS.

Vaishampayana said:—In order to welcome the Dānavas the highly powerful great Asura Kālanemi assumed proportions like clouds in the end of summer (1). As by acquiring most excellent ambrosia, people are relieved of their exhaustion so the leading Danavas, on beholding Kālanemi living in the intervening space of the three worlds, rose up as if they had never been tired (2). Then the terrified Dānavas, headed by Maya and Tāra, irrepressible in battle, who always wished victory in Tāraka's battle, shone there in the battle-field (3). Beholding Kālanemi all those Dānavas, throwing weapons and entering into Vyuhas, were greatly delighted (4). Of them, the principal soldiers of Maya, who were well-skilled in fighting, cast off fear and delightedly appeared there for battle (5). Maya, Tāra, Varaha, the powerful Hayagriva, Viprachitti's sons Sweta, Khera and Lamva, Bali's son Arishtha, Kishora, Ushtra, the immortal-like Sharbhānu and the great Asura Vakrayodhi, who were all experts in the use of weapons, were devoted to the practice of Tapas, and skilled in fighting, appeared before Kalanemi the foremost of them all. Taking up huge clubs, axes, death-like maces, Kshepanyas, huge rocks, stones, Pattishas, Vindipālas, Parighas made of best steel,

dreadful Ghātanis, Sataghnis, Yugas, Yantras, Argalas, Prāsas, nooses, serpents, swords, thunder-bolts, blazing Tomaras, unsheathed daggers and sharpened weapons and having their minds worked up with zeal, they, taking Kālanemi before them, stood in front of the battle-field (6–14). That Daitya army, adorned with many excellent shining weapons, shone there like the cloudy sky bespangled with stars (15). Emblazoned with the cool and hot rays of the moon and the sun, the celestial army, reared by the king of gods, also shone there (16). There appeared that beautiful and great army of gods consisting of dreadful Yakshas and Rākshasas, fleet as the wind, having the stars for the steamers, the clouds for their raiments, abounding in smiling stars and planets, protected by Indra, Varuna and the intelligent Kuvera, the king of riches, accompanied by the fire and air, devoted to Nārāyana, gifted with the velocity of the ocean, and adorned with celestial weapons (17–19). As at the revolution of cycles heaven and earth are united so the celestial and demon armies met with each other (20). That encounter, between the gods and demons displaying humility and pride, forgiveness and prowess, grew exceedingly dreadful (21). As the swollen rivers generally issue out of the oceans so the dreadful gods and Asuras came out of both the armies (22). As the elephants come out of two mountainous forests covered with flowers so issuing out of both the

armies the hosts of the gods and demons began delightedly to range there (23). They confronted each other and repeatedly blew their conches and bugles. That sound filled the heaven, earth and all the quarters (24). The sound, of the bow-strings against the palms, the twang of the bows and the sound of the bugles rose above the noise of the Daityas (25). The gods and demons felled and confronted one another. Some grew desirous of fighting duels. Some broke the arms of others with their own (26). The gods began to throw, in battle, dreadful thunder-bolts and excellent Ayasas and Parighas and the Dānavas began to discharge Gurvis, clubs and Nistringshas (27). Some fell down with their limbs mutilated by the strokes of clubs and with their bodies bent down (28).

Thereupon worked up with anger, some on cars, some on horse back and some on quick-coursing chariots, ran towards one another in the battle (29). Some stood in the battle-field and some fled away. The car-warriors were obstructed by cars and the infantry were obstructed by the foot-soldiers (30). The sound, of the wheels of those cars, grew terrible like the muttering of clouds in the sky (31). Some broke down the cars, some hurled chariots against chariots and some could not proceed unitedly in the midst of that collection of cars (32). Striking one another with their arms and sending up shouts, warriors, armed with swords and leathern coats of

mail and elated with pride, began to proceed in battle (33). Some, mutilated and wounded by weapons in battle, began to vomit blood like clouds discharging water in the rains (34). Filled with those weapons and clubs thrown up and down that encounter of the gods and demons looked exceedingly terrible there (35). That unfair day of the encounter set in there with celestial weapons for the lightnings, the downpour of arrows for showers and the Dānavas for the massive clouds (36). In the mean time the great Asura Kālanemi, being worked up with anger, began to increase his body like clouds filled with water by the waves of the ocean (37). The Valāhakas, consisting of flickering flames like the lightnings, discharging thunder-bolts and huge like the mountains, were crushed down as soon as they fell on his body (38). When he breathed in anger and sweated on account of the frowning of his eyebrows there came out of his mouth scintillations of fire, accompanied by lightning and air (39). His arms began to grow up straight and awry to the sky. It appeared as if the five-hooded black serpents were repeatedly licking their bodies (40). That Dānava enshrouded the sky with various weapons, bows and Parighas high as the mountains (41). Wearing a raiment shaken by the wind Kālanemi stood in front of the battle-field like the second Sumeru filled with flames and covered by the rays of the setting sun (42). As the king of gods fells down the huge

mountains with his thunder-bolt so did he knock down the gods with the mountain peaks and huge trees uprooted by the strokes of his thighs (43). Having been wounded by Kālanemi in battle and having their heads and breasts mutilated by diverse weapons and swords the gods could not move about (44). Some, killed by the stroke of his foot and others grinded by him, fell down with the leading Yakshas, Gandharvas and the great Uragas arranged in Vyuhas (45). Thus terrorized by Kālanemi in battle the gods, bereft of consciousness, could not set forth their exertions although they were capable of doing it (46). Being fettered by him with arrows, the thousand-eyed Sakra, seated on his elephant Airāvata, could not move about in the battle-field (47). In that battle the demon Kālanemi constrained Varuna, resembling a watering cloud and effulgent like the waterless ocean, desist from displaying any feats and deprived him of his noose (48). Bewailing in the battle-field the Patriarch Vaishravana, the king of riches, was rendered, by him through illusory weapons, inactive in the battle-field (49). Yama, who spreads death and destroys everything, was deprived of his consciousness by Kālanemi and fled to his own quarter (50). Having thus assailed the Patriarchs and protecting their respective quarters Kālanemi divided, then his body, into four parts (51). Thereupon repairing to the celestial road of stars pointed out by Sharbhānu that demon took, by force,

the grace of the moon and his great object (52). Proceeding to the celestial region he began to direct the sun of burning rays and then occupied for himself his object Sayana[167] and his daily duties (53). Beholding fire in the mouth of the gods Kālanemi placed it in his own and having vanquished the air by his own strength kept it under his subjection (54). Having brought the rivers from the ocean by his own strength and power that demon kept them under his own control and all the seas remained there like his body (55). Having brought under his subjection all the rivers born in heaven and earth Kālanemi established the world well protected by the mountains (56). That Daitya, identical with all the worlds and a terror unto all creatures, shone there like the self-born Deity the master of all the elemental deities (57). That Dānava, the one body of all the Lokpākas,[168] indentical with the sun, moon and the planets and resembling the fire and air, began to move about in the battle-field (58). When that Daitya occupied the position of Paramesthi, the source of the origin and destruction of all the worlds the demons began to chant his glories as the gods hymn the glories of the grand-father (Brahmā).

[167] The longitude of a planet reckoned from the vernal equinoctial point from *Sa* with and *Ayana*, the equinoctial point.

[168] He defeated the Lokapālas and became himself the one regent of all the quarters.

CHAPTER XLVIII. KALANEMI GOES TO VISHNU.

Vaishampayana said:—On account of his irreligious actions the Vedas, virtue, forgiveness, truth and the prosperity of Narayana, these five did not follow him (Kālanemi) (1). Owing to the absence of the Veda and others that king of Dānavas approached Nārāyana in order to attain to his dignity (2). He saw him there seated on Suparna with conch, discus and club in his hands. He was whirling a beautiful mace for the destruction of the Dānavas (3). That god, having the hue of a cloud surcharged with water and wearing a raiment resembling lighting, was seated at ease on the bird the son of Kashyapa, gifted with golden wings and a tuft of down on the forepart of head (4).

Beholding the irrepressible Vishnu stationed in battle for the destruction of the demons, Kālanemi, with a heavy heart, said:—(5). "This is our most dreadful enemy. They say he cannot be vanquished by any means. He is the enemy of our Dānava forefathers and that of Madhu and Kaitava living in the ocean. He has slain many of our forest-born Daityas. This man, armed with weapons, is highly ruthless in battle and extremely shameless like a boy. He had the hairs of the Dānava women shaved (6–8). He is the Vishnu of the gods, the Vaikuntha of the

celestials, the Ananta of the serpents living in the water and the Creator of the creators himself (9). He is the worshipful of the gods and is ever engaged in doing us wrong. Incurring his displeasure Hiranyakasipu was slain (10). Following him the gods are entitled to the best portion of the sacrificial offerings and three-fold oblations are offered to fire by the great saints (11). He is the instrument of the death of all those who are inimical towards the gods. By his discus all the Dānavas, born in our race, have been slain in battle (12). Risking his life even for the gods it is he who hurls his discus, effulgent like the sun, at the enemies in battle (13). This wicked-minded one is like the death unto the Daityas. Myself, resembling the very Kala himself, living, he will soon meet with inevitable death (14). By a mere accident Vishnu has appeared before me to-day. Being grinded by me in battle he will be humiliated before me (15). Having slain in battle this Nārāyana, the source of fear unto the Dānavas I shall worship to-day my predecessors (16). I shall soon kill also the followers of Nārāyana. Even when born again he oppresses the Dāvanas (17).

"In the days of yore this Ananta again became celebrated by the name of Padmanābha (lotus-navelled). When the whole universe was converted into one sheet of water, he, placing the two Dānavas, Madhu and Kaitava within his knee-joints, killed them (18). Dividing his own body into two and

assuming the form of a man-lion he, in the days of yore, killed my father Hiranyakasipu (19). Auspiciously did Aditi, the mother of gods, conceive him who, assuming the form of a dwarf at the sacrifice of the king Bali, occupied the three worlds with his foot-steps and then killed him (20). Now encountering me again in this war of Tāraka, he along with the gods, will meet with death (21)".

Thus villifying Nārāyana in the field of battle in various unbecoming words Kālanemi expressed his desire for fighting (22). Although censured by the king of Asuras Gadādhara (Vishnu) was not angry on account of his extraordinary forgiveness. Rather smilingly he said (23). "O Daitya, limited is thy strength, still out of anger thou art villifying me. Since thou hast transgressed forgiveness, thou shalt be slain by thy own fault (24). Wretched thou art indeed and fie on thy vaunting words. Men do not live where the females roar (25). O Daitya, I see thou shalt follow the footsteps of thy predecessors. Disregarding the orders instituted by Prajapati who can be at ease? (26). I shall slay thee to-day who hast disturbed the gods. And I shall again place the celestials in their respective positions" (27). After Nārāyana, bearing the mystic mark of Srivatsa on his breast, had said this in the battle-field, the Dānava took up the weapons in anger and began to smile (28). Uplifting his hundred arms capable of handling all the weapons, he, with eyes reddened with anger,

struck at the breast of Vishnu (29). The other Dānavas, headed by Maya and Tāra, ran towards Vishnu (30). Although assailed by the highly powerful Daityas armed with various weapons the lord Nārāyana remained unshaken in the battle like a mountain (31). Being engaged in a conflict with Suparna and taking up, with all his strength, a huge and dreadful club burning with the concussion of arms, the highly enraged great Asura Kālanemi hurled it at Garuda. Even Vishnu was filled with wonder seeing that feat of the Daitya (32). When that club fell on the head of Suparna, that king of birds, with a wounded body, fell down on earth (33). Thereupon in that great encounter the Dānavas began to strike Vishnu and Garuda with clods of earth, stones and thunder bolts. When Nārāyana moved about in the battle field the gods chanted his glories. "Glory unto thee, O thou of great arms, O destroyer of Madhu and Kaitava. With thy nails thou didst tear off Hiranyakasipu." Thus eulogised by the deities Nārāyana rose up from the battle-field. Considering Vishnu slain the king of Dānavas blew his conch. The great Asuras began to play on the three sorts of Mridangas and dance in accompaniment with the music. It appeared that a great festivity was taking place at that time. Beholding Suparna wounded and his own body unscathed, Vaikuntha, with eyes reddened in anger, took up his discus (34–35). The lord then grew

highly impetuous along with Suparna. His arms multiplied covering the ten quarters (36). Filling up all the quarters, the etherial region and the earth he increased his energy as if being desirous of attacking again all the worlds (37). The Rishis, along with the Gandharvas, began to chant the glories of Madhusudana who had then assumed a huge proportion in the sky for the victory of the gods (33).

The Lord covered the celestial region with his Kiritin, the sky and the clouds, with his raiment, the earth with his feet and all the quarters with his arms. Thereupon worked up with anger Gadādhara, taking up his discus capable of performing unparalleled feats and effulgent like the sun, destroyed with it, by virtue of his own energy, the effulgence of the Dānavas in battle and chopped off the arms of Kālanemi. It was dreadful like the burning fire of a thousand flames resembling the rays of the sun and at the same time beautiful and covered with golden wheels. It was strong like a thunder-bolt, dreadful and besmeared with the blood, fat and bones of the Dānavas. It had none to equal it in the matter of striking, was sharpened like a razor, could go any where and could assume any form at will. It was made by the Self-born himself, was a terror to the enemies, possessed by the anger of the great Rishis and was haughty in the battle field. When it is thrown, all the creatures, mobile and immobile, are stupified and creatures, living on flesh, derive

greatest satisfaction (36–46). Then with his strength Hari began to grind the hundred dreadful faces of that demon with wild laughs like the grinding of fire (47). Although his arms were chopped off and his heads were cut off the Dānava did not tremble the least in the battle and stood there like a tree shorn of all its branches (48).

Thereupon spreading his two huge wings and assuming the velocity of the wind Garuda, with the stroke of his breast, felled down Kālanemi. Thereupon rolling and leaving the celestial region his body, shorn of heads and arms, fell down on earth from the sky (49–50). When that Daitya was killed the Rishis, together with the gods, began to praise Vaikuntha saying "Well done! Well done!" (51). The other Daityas, who were witnessing his prowess in battle, were hemmed in by the arms of Vishnu and could not move in the field (52). The Lord held some Daityas by the hair, held some by the throat, wounded some on the face and took up some by the waist (53). Entirely destroyed by the club and discus and deprived of their energy and life they fell down on earth from the sky (54). After all the Daityas had been slain, that foremost of Purushas Gadadhara, scoring success, stood there doing good to the king of gods (55). After the termination of that dreadful war with Tāraka where many had been grinded the grand-father of all, Brahmā speedily came there along with all the Brāhmana saints, Gandharvas and

Apsarās. Worshipping Hari the god of gods said (56–57).

Brahma said:—"O lord, thou hast accomplished a great work; the dart of the celestials has been uprooted. By the destruction of the Daityas we have been pleased (58). Thou alone art the only destroyer of this Kālanemi whom thou hast just slain in battle. Save thee there is none else who could kill him (59). Vanquishing the gods and all the creatures mobile and immobile this Dānava used to assail the Rishis; even he used to roar at me (60). Therefore by this thy powerful feat I have been greatly pleased, since thou hast destroyed this death-like Kālanemi (61). Mayst thou fare well; let us now repair to the most excellent celestial region, where the Brāhmana saints, the members of thy court, are waiting for thee (62). O Achyuta, O foremost of speakers, I shall worship thee there along with the Maharshis with heavenly hymns (63). O thou the foremost of boon givers, although thou dost confer boons on the celestials and Daityas I shall bestow one on thee (64). O Nārāyana, in this war thou hast freed the three worlds of the thorns and therefore do thou now confer upon the high-souled Sakra the prosperous kingdom over the three worlds" (65).

Thus addressed by the Divine Brahmā, the Lord Hari said to Indra and other gods in auspicious words (66). "Listen attentively, all ye gods headed by Purandara, who have assembled here (67). We have

slain, in this battle, many powerful Danavas, Kalnemi and others, who are superior even to the king of gods himself (68). In this terrible encounter came out both Virochana's son Bali and the huge-bodied Rāhu (69). Let now the king of gods and Varuna repair to their wished-for regions. Let Yama occupy the south and the king of riches protect the north (70). As before let the noon be united with the stars in proper season. Let the sun, being united with equinoctial points, distribute the seasons all through the year (71). Let sacrifices be duly undertaken honoured by the ascetic courtiers and let the Vipras, according to the rituals laid down in the Vedas, offer oblations to fire (72). Let the gods attain gratification from Vali oblations, the Maharshis from the chanting of the Vedas and the ancestral manes from the performance of Srādhas as before (73). Let the wind blow in its own course, let the fire be enkindled in its three-fold forms, and let the three Varnas, by their natural qualities, bring about the gratification of the world (74). Let sacrifices be undertaken by the Brāhmanas who are worthy of performing initiatory rites and let all the proper sacrificial gifts be distributed (75). Let the sun afford gratification to all the eyes and let the moon afford delight to all the juices and let the air delight the vital breaths of all creatures, and let them all undertake good and auspicious works (76). Let the rivers, carrying water from the huge mountains and, the mother of the three worlds, gradually in

proper order, proceed to the ocean (77). Let the gods cast off all fear of the Dānavas and let them enjoy peace. May you fare well, O ye gods, I repair to the eternal region of Brahmā (78). Do not live always confidently in your celestial region and specially in the battle-field for the demons are highly deceitful (79). They strike people as soon as they find a weak point. This order of the world is not permanent. You are all gentle and simple and your mind always moves in innocent matters. O gods, I bring about the stupefaction of all these wicked demons who cherish a desire of injuring you (81). Whenever you will cherish a dreadful fear of the Dānavas I will immediately come and promise you safety (32)."

Having thus addressed the gods the highly illustrious Nārāyana, having truth for his prowess, repaired with Brahmā to his own region (83). This was the wonderful encounter, of which you asked, of Nārayana and the Dānavas in the war of which Tāraka was the root (84).

CHAPTER XLIX. ATTRIBUTES OF NARAYANA

Jane = amejaya said:—O Brahman, after repairing with the water-born Brahmā to his own region what did the god of gods Vaikuntha do (1)? After the completion of the massacre of the Daityas why did the water-born deity take away Vishnu, who had been honored by the gods, to his own region (2)? What sort of Yoga does the Lord Brahmā, the Creator of creatures, practise and what sort of regulations does he observe And what sort of regions is that of Brahmā (3) How does this great universe attain to the prosperity adored by the gods and Asuras when he does not remain there (4) How does he lie down for rest at the end of the summer and awake with the approach of the rains? How does he, living in the Brahmā region, carry on the work of the world (5)? O foremost of Brāhmanas, I wish to hear truly of the celestial conduct of this Lord in the land of gods (6).

Vaishampāyana said:—Hear now at length of the deeds of Nārāyana before you listen to how he sported with Brahmā after repairing to his region (7). His course is very subtle according to his desire which even the gods cannot know. Hear, O king, what I shall relate (8). This Lord Nārāyana is identical with the three worlds and the three worlds too are also permeated by him. He is identical with

the gods in heaven and they too are identical with him (9). Many persons, desirous of going to the other end of the world, cannot see his end. This Mādhava is the end of all (10). Hear of an account of his deeds in the Brahmaloka in the days of yore whose true form is hidden by the senses as if with darkness and whom the gods seek (11),

Repairing to the region of Brahmā and beholding the dignity of the Grand-Father Vishnu honored all the Rishis with works sanctioned by the Vedas (12). Having performed the rites of the first part of the day the highly energetic Vishnu came to the fire where oblations were being offered in the morning by the great Rishis (13). He saw his own body most excellently placed in the midst of the sacrifice, worshipped with oblations by the great Rishis and eating his own share of the sacrificial offerings (14). Having saluted the worshipful Rishis of Brahma energy Nārāyana, who is beyond the comprehension of thought, began to range in the eternal Brahma region (15). Walking there in the sacrifice he saw hundreds of sacrificial posts adorned with the tops of Chashālas[169] and marked by the Brāhmana saints (16). Smelling the smoke of oblations, hearing the sound of the chanting of the Vedas by the twice-born ones, and beholding his own self worshipped in the shape of a sacrifice he began to range there (17). Taking the sacred grass and Arghya[170] in their hands the courtier deities and the

Rishis said to him (18):—"Whatever power exists in the gods it emanates from Nārāyana and whatever is undertaken by the deities that also proceeds from Madhusudana (19). That eternal Vishnu is the region of Soma and fire about which the people hear from learned men (20). As curd is produced from milk and clarified butter from curd so when the body and senses are agitated by virtue of meditation the world originates from Janārddana (21). As the great soul is comprehended by the senses and the five great elements so Hari is comprehended by the gods, the Vedas and all the worlds (22). As in this world of men the relation between the five elements and senses is perceived so the strength and prosperity of the gods in the celestial region originate from Vishnu (23). This independent and highly sacred Nārāyana, who is the thread of the worlds and who confers fruits of sacrifices on those who perform them, is worshipped with Mantras like Mantra itself (24)."

The Rishis said:—O foremost of the celestials, O thou of great effulgence, O lotus-navelled deity, hast thou come with ease? Do thou accept this sacrificial offering offered according to the *Mantras* (25). Thou art the sacred vessel of this water sanctified in the sacrifice. Thou wert always known as the guest mentioned in the *Mantras* and hast now become visible (26). O Nārāyana, after thy departure to the battle-field, our works were not undertaken, for a sacrifice, without Vishnu, is never sanctioned (27).

To-day we will acquire the fruit of the sacrifice celebrated with presents. Thou art beholding thyself worshipped by us all (28). Saying "So be it" the Lord, in return, worshipped the Brāhmanas. The Grand-father Brahmā who was in his region, was delighted thereat (29).

[169] A wooden ring on the top of a sacrificial post.

[170] Water to wash feet.

CHAPTER L. AN ACCOUNT OF NARAYANASHRAMA.

Vaishampayana said:—Having been thus worshipped by the Rishis the Lord entered into the celestial habitation of Brahmā, the hermitage of Nārāyana as described in the Puranas (1). Having honored delightedly all those Rishis and bowed unto the Prime Deity the Lotus-sprung Brahmā he entered into the region mentioned before (2). Having entered the Narayana hermitage which was so named after Him the Lord left off all his weapons (3). He saw there his own abode resembling an ocean, filled with the gods and the immortal Rishis (4). That abode was covered with Samvartaka and other clouds, enshrouded with the darkness of the starry region and was beyond the reach of the gods and demons (5). There the winds do not blow and the sun and the moon do not shine. It was enveloped with the effulgence of the body of the Lotus-navelled Deity (6). Entering there, carrying matted locks and being thousand-headed the Lord began to make arrangements for lying down (7). The death-like sleep, having dark eyes and being informed of the last days of men, appeared before that high-sould deity (8). On account of his acquiring a mastery over his senses, Hari, the foremost of those observant of vows, laid himself on a celestial bed cool like the water of the Ocean (9).[171] The Rishis

and the Gods began to worship the great Omnipotent Vishnu, thus gone to sleep for the creation of the universe (10).[172] When he was asleep there sprang from his navel a lotus, highly effulgent like the sun (intended for the) seat of the Patriarch Brahmā, who is both the beginning and the end (11). That lotus had a thousand petals, a beautiful hue, was tender and well-adorned. Raising up his hand which is the thread of the pristine desire the great Muni Brahmā whirls the wheel of the changes of all the worlds brought about by time (12).[173] From his mouth the Patriarchs come out shaken by the wind of his breath. Sometimes they fall down and sometimes they go up (13). Human beings, thus created by him, are again divided by Brahmā into four orders. And then by performing works laid down in the Vedas they reach their respective goals (14). Even Brahmā himself and the immortal Rishis cannot understand Vishnu, thus engaged in the Yoga of sleep and covered with *Tamas*[174] (15). Those Brāhmana saints, headed by the Grand-father, cannot find out when Nārāyana is asleep and when he does sit up on his bed (16). Who is awake in this body? Who is asleep? Who, being capable, does not perform a work? Who enjoys the various objects of pleasure? Who is effulgent? And who is subtler than the subtle itself (17)?

By the various arguments laid down in Srutis the Rishis seek to find out His existence. By birth or

action none can find Him out (18). The ancient Rishis have sung his glories in the Purānas and his history can be known by the songs composed by him (19). His ancient history is also heard amongst the gods. After the great Purānas there exists no other record of his doings (20). All the Srutis, relating to the Vedas and the customs and practices of mankind, are filled with an account of the prowess of that god of gods (21). The Lord, the origin of all creatures, appears at the time of the creation of all the worlds. And Madhusudana remains awake for the destruction of the Dānavas (22). When this immortal Purusha goes to sleep even the gods cannot look at him. He goes to sleep at the end of the summer and awakes after the termination of the rains (13). He is identical with the Vedas, the sacrifices and various other supplementary rites. This foremost of Purushas is the course of the sacrifices that has been described (24). When he falls asleep all the sacrifices, sanctified by *Mantras*, are brought to a close. And Madhusudana rises up when the autumnal sacrifices are undertaken (25). When Vishnu goes to sleep, Purandara, the lord of waters, performs all his duties and pours water (26). The illusion of darkness, sleep, that exists in the world and that is like a night of death to the kings, brings ruination upon them who kill one another by fighting (27). By its body of darkness it destroys the nights and days. And this dreadful illusion pilfers half of the life of all creatures in the world (28).

Being possessed by this sleep and yawning repeatedly some people cannot bear its power as if they are almost drowned in a vast ocean (29). This sleep, engendered by the food or toil of the mortals in this world, does not conduce to the well-being of all (30). It grows enfeebled after the termination of the dream of creatures in this world; and this, at the time of their death, destroys all their vital airs (31). Amongst the gods, none, but Nārāyana, can withstand the power of this sleep. This Māyā or illusion is the female companion, begotten by his own body, of Vishnu who destroys all (32). That one, of lotus eyes, was seen on the face of Nārāyanā. This one, who stupifies all the creatures, eats up all the worlds in no time (33). For the behoof of mankind she is kept by Vishnu. She is adored of all as a chaste lady serves her husband (34). Being possessed by this sleep and having stupified the eternal world the Lord Vishnu slept in the Nārāyana hermitage (35). When that high-souled deity was thus asleep thousands of years passed away with the most excellent of cycles *Satya* and *Tretā* (36). That highly effulgent deity awoke at the close of the *Dwāpara Yuga*, when the great saints, on witnessing the distress of mankind, began to chant his glories (37).

The Rishis said:—O lord, do thou cast off this sleep begotten of thy own self as a garland, already enjoyed, is left off. All the gods, along with Brahmā, are waiting to see thee (38). O Hrishikesha, all these

self-controlled Rishis, well-versed in the knowledge of Brahman, and in singing His glories, are welcoming thee (39). O Vishnu, hear the auspicious words of these Rishis who are identical with the five elements, namely, the earth, ether, fire, air and water (40). O gods, the seven Rishis, along with all these saints, are chanting with celestial and becoming hymns thy glories (41). Rise up, O thou of great effulgence, O thou having a navel of a lotus of a hundred petals, some important work of the gods requires thee (42).

Vaishampāyana said:—Having lessened the quantity of water and dispelled darkness Hrishikesha rose up shining in his great beauty (43). He saw there all the gods assembled along with the Grand-Father, greatly aggrieved for the world and desirous of speaking something to him (44). The Lord Nārāyana, with eyes relieved of exhaustion by sleep, addressed to them words fraught with sound reasoning and far-sightedness (45).

Vishnu said:—"Where have you got your quarrel, O gods? From whom does your fear proceed? Who feels a necessity and for what? And haw can I help you (46)? Has any calamity befallen the world through the Dānavas? Have men met with any misfortune on account of their weakness? I wish to know all this without any delay (47). Having renounced my most excellent bed I stand amongst the Brahmavādins for encompassing your well-being.

What can I do for you (48)?"

[171] This is an allegorical account of Vishnu's Samadhi or devout meditation.

[172] Thus engaged in Samadhi.

[173] The meaning is that the creation of the universe is carried on by Brahmā. All the changes, that are manifest in the world, are his works. And this creation is the outcome of his desire. He first cherishes the desire and then engages in the work of creation.

[174] The quality of darkness. The meaning of the passage is that when Vishnu, possessed by the desire of creation, is engaged in meditating upon his own true form. When *Satwa*, or the quality of goodness, reigns supreme in him, he absolutely retires from the work of creation and when he is possessed by the desire of creation the quality of *Tamas* or darkness predominates in him. The origin of this *desire* in him is the root of creation, for the whole universe before us is the outcome of his will. According to the Hindu mythology the work of creation and dissolution is perpetually going on, And each of these work is dependant on the pure and absolute will of the Lord. When Vishnu, the Supreme Lord, happens to cherish a desire for creation he engages in meditating upon his true form. Thus meditation is allegorically represented as his sleep. From this meditation proceeds Brahmā who is to make arrangements for this great work. But he is dependant on the will of the Lord. Brahmā next creates the Patriarchs who are to be the originators of the various families.

CHAPTER LI. THE PROPOSAL OF RELIEVING THE EARTH OF HER BURDEN.

Vaishampayana said:—Hearing these words of Vishnu, Brahmā, the Grand-Father of all, gave vent to words fraught with the well-being of gods (1). "There is no fear, from the Asuras, of the gods whom you give protection by becoming their leader in various battles (2). When you yourself, the slayer of your enemies, and the king of gods, are crowned with victory, what fear do men, engaged in religious observances, cherish (3)? Truthful and pious men are always freed from ills. Death cannot prematurely visit the pious (4). Enjoying their sixth portion, the kings, the foremost of men, do not fear one another (5). Doing good to their subjects and realizing duly tributes from their tributary kings without being blamed by them, they fill up their treasuries with wealth (6). Meting out mild punishment and being forbearing they govern their respective prosperous provinces and protect the four Varnas (7). Without creating disturbance amongst their subjects and being adored well by their ministers and protected by the four divisions of army they are enjoying the six means[175] (8). They are all well-versed in the science of archery, observant of the Vedic rites and they all worship the gods with sacrifices accompanied by profuse gifts (9). Having performed

the ceremony of initiation and studied the Vedas they propitiate the great saints with chastity in thought, words and deeds and the ancestral manes, hundreds of times, with holy Srāddhas (10). There is no such object in the world, Vedic, customary, and scriptural that is not known to them (11). Believing in the great Brahman, all those kings, effulgent like the great Rishis, are endeavouring to bring back the golden age (12). By their power Vāsava is pouring good showers, and the winds, with dust removed, are duly blowing in the ten quarters (13). The earth is freed of all the evil portends and the planets are ranging at ease in the sky. United with the stars the moon is beautifully moving about in the sky (14). The sun, that produces regular successions, is moving in its two paths. Being propitiated by various oblations the fire has become sweet scented (15). The sacrifices being thus duly undertaken and multiplied the entire world is propitiated and men cherish no fear of death (16). The earth has been oppressed by the power of those powerful kings of brilliant fame following one another (17). The earth, exhausted with this weight and assailed by the kings, has come before us like a boat on the verge of being drowned (18). Oppressed by the kings resembling the fire of dissolution and having the mountains shaken and the oceans agitated the earth is repeatedly perspiring (19). With the body, energy, strength and the extensive territories of the Kshatriyas the earth is

ever enjoying peace (20). In every city the king is surrounded by ten millions of soldiers; in every kingdom, hundreds and thousands of villages are growing prosperous and the earth has been completely covered with thousands of kings, their powerful army and millions of villages (21-22). Placing before her the Time, freed of all diseases and being shorn of energy the Earth has come to my house. O Vishnu, thou art her most excellent refuge (23). This Earth, the land of human actions, has been greatly assailed. It behoves thee to do that by which the eternal Earth, the stay of the universe, may not suffer deterioration (24). O Madhusudana, great is the iniquity in oppressing her, since on her being assailed all the works of the humanity will come to a close and the universe will fare ill (25). Being oppressed by the kings the earth has become evidently exhausted. Renouncing her firmness and natural forbearance she has grown impatient (26). We have heard her history. Thou hast listened to it also. We shall therefore consult with thee for relieving her of her load (27).

"Wending righteous ways all these kings are multiplying their territories. Amongst men the three other Varna are following the Brāhmanas (28). All the words are truthful, all the Varnas are observing their respective duties, all the Brāhmanas are studying the Vedas and all other men are devoted to Brāhmanas (29). Thus exist men in the world who

are the instruments of righteousness. Let such practices be observed by which virtue may not suffer deterioration (30). This earth is the goal of the pious and none else. Virtue is the most excellent object they should endeavour to secure. Therefore to relieve the earth of her burden it is meet to destroy the kings. Therefore, O great one, come with us to hold a consultation. With the earth before us let us go to the summit of the mount Meru (31–32)." Having said this, O foremost of kings, the self-controlled Grand Father of all, Brahmā, of great effulgence, began to take rest with the earth (33).

[175] The six acts of a king, in his military character, are peace, war, marching, halting, sowing dissension and seeking protection.

CHAPTER LII. THE ASSEMBLY OF THE GODS.

Vaishampayana said:—Saying 'so be it' the Lord, having the hue of a cloud and voice like its muttering in an unfair day, went away with the gods like a mountain covered with clouds (1). At that time Hari, having a dark-blue person, put on shining matted locks crested with jems and pearls like a cloud with the moon (2). On his spacious breast, the hairs whereof stood erect, there was the mystic mark of Srivatsa (3). Wearing two pieces of yellow raiment that eternal Hari, the preceptor of the world, looked like a mountain covered with evening clouds (4). When he began to proceed on the back of Garuda the Lotus-born Deity (Brahmā) and the gods, having their eyes fixed on him, began to follow him (5). Having reached the jewelled mountain in no time they saw the assembly hall built after their own hearts (6). It was built on the summit of the mount Sumeru, and was effulgent like the sun. Its pillars were made of gold and its gateways were crested with diamonds. It contained diverse paintings on account of its being constructed by the mind and hundreds of cars. Its windows were covered with the jewelled nets. It could go any where at will and was embellished with jems. It was filled with many sorts of jewels and flowers made of various metals. That

celestial assembly hall, filled with celestial illusion, was constructed by Viswakarmān[176] (7–9). All the gods, with delighted minds, sat duly on the seats properly assigned to each of them, in that auspicious assembly hall (10). They sat on cars, seats, Bhadrāsanas,[177] Pithas,[178] and seats of Kutha[179] (11). Thereupon at the command of Brahmā, the wind Prabhanjana began to patrol on all sides of the assembly hall so that there might not arise any sound (12). When everything was silent and calm in that assembly of the gods the Earth plaintively began to address them in piteous accounts (13).

The Earth said:—O god, do thou uphold me. By thee the whole universe has been sustained. Thou art protecting the creatures and three worlds (14). Whatever thou dost sustain by thy energy and strength, I do afterwards hold it by thy favour (15). Whatever thou dost hold I do hold it and whatever thou dost not sustain I too do not keep it. There is no element in the universe which thou canst not sustain (16). O lord Nārāyana, at various cycles thou dost relieve me of my burthen for the behoof of the world (17). Being possessed by thy energy I have gone to the region underneath. O foremost of gods, I am at thy mercy. Do thou save me (18). I have been assailed by the wicked Dānavas and Rākshasas. Thou art my eternal saviour and I am always at thy mercy (19). I know it for hundred times that as long as I shall not seek refuge with Nārāyana who relieves me

of all loads so long I shall be under the influence of a mighty fear (20). Before agriculture, merchandise and other means of livelihood were instituted by the lotus-sprung Brahmā, in the days of yore, I was reduced in dimension. Binding me two great Asuras, made of earth, were born before (21). While this high-souled Vishnu was sleeping in the mighty deep they originated from the dirt of his ears and remained like two logs of wood (22). Despatched by the Grand-Father, air, in the shape of vital breath, entered into the body of those two Dānavas. Thereupon covering the sky those two great Asuras began to grow up (23). Brahma gradually touched them both who were gifted with vital breaths. One of them appeared to be soft and the other hard (24). The water-born Lord Brahmā then gave them names. The one, who was soft, was named Madhu and the other, who was hard, was called Kaitava (25). When those two Daityas were thus named they, elated with the pride of their strength and being fearless, began to range in the world converted into one sheet of water, seeking battle (26). Beholding them thus approach Brahmā, the grand-father of all, disappeared in the water of the universal ocean (27). The four-mouthed grand-father desired to live secretly in the lotus sprung from the navel of the lotus-navelled Vishnu (28). When Nārāyana's grand-sons, Madhu and Kaitava thus lived in the water, they, living there for many long years, were not the

least agitated (29). Thereupon after many years, those two demons, Madhu and Kaitava, came where Brahmā was stationed (30). Beholding those two dreadful, huge-bodied and irrepressible Dānavas, Brahmā, with the stalk of the lotus, disturbed Nārāyana. Thereat the highly-effulgent lotus-navelled Deity rose up from his bed (31). At that time the three worlds were covered with water and so in that one sheet of water there took place a terrible encounter between Nārāyana and Madhu and Kaitava (32). That dreadful battle continued for thousand years and those two Dānavas did not experience least exhaustion in the encounter (33). After a long time those two Dānavas, dreadful in battle, with a delighted heart, said to the Lord Nārāyana. "We have been greatly pleased with fighting with thee. Thou art our most desirable death. Do thou bring about our destruction at a place on earth which is not filled with water (34-35). O foremost of gods, slain by thee we shall become thy sons who vanquishes us in battle" (35).

Catching these two demons with his arms in battle Nārāyana assailed them. Thereat Madhu and Kaitava met with death (37). Thus killed those two Dāityas were saturated with water. Their two bodies were then fused into one. And then churned by the waves of the water they began to discharge fat. The water was covered with fat.

O sinless one, thereupon they disappeared and

the Lord Nārāyana again engaged in the work of creation (38-39). On account of my being covered with the fat of the demons Madhu and Kaitava I have passed by the name of *Medini*. I have become the eternal universe by the power of the lotus-navelled deity (40).

Again assuming the form of a boar in the presence of the Muni Mārkandeya the Lord raised me up from the water with one tusk (41). Again at another time before your fiery presence the powerful Vishnu released me from the Daitya chief Bali (42). Now being oppressed and having none to protect me I have sought refuge with the Lord of the universe Gadādhara who is ever fond of his votaries (43). Fire is the cause of gold, the sun is the cause of stars and so Nārāyana is my support (44). I am alone holding this universe consisting of mobile and immobile creations. And Gādadhara is supporting all these held by me (45). Desirous of relieving me of my burden Jamadagni's son Rāma, out of anger, divested me, for twenty-one times, of the Kshatriyas (46). Raising up a pillar of victory, Bhrigu's son Rāma propitiated me with royal blood at the obsequial rites of his father and then communicated it to Kashyapa (47). Filled with a bad stench coming out of fat, flesh and bones and saturated with the blood of the Kshatriyas I appeared before Kashyapa like a youthful damsel in her course (48). The Brāhmana saint Kashyapa then said to me:—"O earth, why art thou so depressed?

Why dost thou, being the wife of a hero, observe the vow of humiliation" (49). Thereat I said to Kashyapa, the Patriarch of the world:—"O Brāhman, the great Bhārgava has killed all my husbands (50). I have been divested of all the powerful Kshatriyas who live on arms, and have lost my husband. I do not wish to carry on me empty cities (51). Therefore, O Reverend Sir, confer upon me such a king as will be able to protect me abounding in villages and cities and engarlanded by oceans" (52).

Hearing my words the Omnipotent Lord said "Let it be so." Thereupon he gave me away to Manu, the king of men (53). Thereupon obtaining the god-like kings of the Ikshāku race, originating from Manu, I, under the influence of powerful time, passed from the hands of one king to those of another (54). When the Lord bestowed me upon the intelligent Manu, the king of men, many kings, born in the families of great saints, ruled over me (55). Having conquered me many heroic Kshatriyas have gone to the celestial region. Under the influence of time they have disappeared in me (56). The powerful Kshatriyas, ever victorious in battle, fought for me in this world with one another and they have been still fighting even now (57). This is the end of destiny despatched by thee. If thou hast commisseration for me, if thou dost wish to relieve me of my burden do thou organise a war for the destruction of the kings for the behoof of the world. May the beautiful holder

of discus alone grant me protection (58–59). May Nārāyana command me to whom I have come for help oppressed with a load, if he thinks proper to relieve me of it (60).

[176] He was the architect of the gods.

[177] Most excellent seat.

[178] The seat of the religious student made properly of Kusa grass.

[179] A kind of tree.

CHAPTER LIII. AN ACCOUNT OF SANTANU'S FAMILY.

Vaishampayana said:—Thereupon hearing the words of the earth and thinking minutely on her object the gods said to the grand-father (1). "O Lord, thou hast created the bodies of all creatures. Thou art the lord of all the worlds. Do thou therefore relieve the earth of her load. O lord, if thou dost wish to accomplish the object of the earth in this her calamity do thou, without delay, ascertain the duties of Mahendra, Yama, Varuna, the king of riches, Nārāyana, the moon, the sun, the air, the Adityās, the Vasus, the Rudras, the Patriarchs of the world, the celestial physicians, the Aswinis, of the Sāddhyas, of Vrihaspati, preceptor Sukra, of Kāla, of Kali, of Maheswara, of Kārtikeya, of Yakshas, Rākshasas, Gandharvas, Chāranas, great serpents, of birds, huge mountains and oceans consisting of great waves of rivers headed by Gangā (2–8). O grand-father, how shall we send down our portions? Let us create bodies, not born of any woman, in the family of those kings who range in the sky, in that of the kings who tread the earth and in that of courtier Brāhmanas and other princes (9-10)". Hearing this great resolution of the gods assembled together for one common cause the grand-father of all, eulogised by the celestials, said to them (11). "O ye leading

celestials, I like very much your resolution. Do you create portions of your body on earth with your energy (12). Ye are all leading celestials, do ye, with your energy, descend on earth. And acquiring the prosperity of the three worlds do you relieve the earth of her burden (13). Listen to what I did in the days of yore for removing the load of her burden when I was informed of it (14).

"In the days of yore I was seated on the western bank of the eastern ocean along with my grand-son the great Kashyapa (15). I was describing various themes relating to the Vedas described before, as well as many other episodes of the Purānas (16). While I was thus discoursing, you all, accompanied by Maruts and the ocean and Gangā in their forms, came to me (17). With rushing waves, clad in a variegated raiment of acquatic animals, with a body shining with shells and pearls, adorned with corals and jewels, accompanied by the moon and roaring like a cloud surcharged with water, the ocean, as if vanquishing me, came to its bank. And throwing up its salt waters he greatly distressed that place (18–20). When the ocean was about to assail that place with his water I said to him in angry words 'be quiet' (21). No sooner I said 'be quiet' than he assumed a form. And with all his waves stilled he shone there in right regal grace (22). Desirous of encompassing your well-being and relieving the earth of her burden I imprecated a curse on the ocean and Gangā, saying

'O ocean, since you have come in a regal form, go, you will be a king. Performing many feats with your own power on earth, you will be born in the race of the great Bharata and be a protector of men. Although impatient you assumed a form as soon as I asked you to be quiet. Therefore gifted with a beautiful person you will be celebrated on earth by the name of Shāntanu. And this foremost of rivers, Gangā, of unblemished limbs and expansive eyes, will go to you in a beautiful form (23-27)'. When I said this, the ocean, being depressed at heart, looked at me. He said 'O Lord, O god of gods, why dost thou imprecate a curse on me? I always obey thy commands. I have been made by thee and am always under thy protection. I am therefore thy son. Why hast thou then cursed me in unbecoming words? (28–29). O lord, by thy favour, my waves increased with the tides and so I was agitated. O Brāhman, how am I to blame for this? (30). If during that time thou hast been touched by water thrown up by the wind, what reason is there for thy imprecating a curse on me (31)? I was agitated by three-fold instruments namely the blowing wind, the increasing cloud and *Parva* accompanied by the moon (32). O Brahman, if I have committed any offence for these three instruments set to work by thee it behoves thee to forgive me and let there be an end of this curse (33). If dost thou find any evidence, O lord of gods, do thou show me mercy who have been depressed by

a curse for no offence of mine (34). O lord, by thy command, this Gangā will descend on earth. I am guilty but thou shouldst show mercy on this innocent one (35).'

"Thereupon I said in sweet accents to the great ocean who had been terrified and moved by the curse of the gods who were innocent of the cause thereof. 'O you of great mind, O lord of rivers, be thou at ease, do not fear, I have been propitiated with thee, Listen now to the future object of this imprecation (36–37). O lord, renouncing this thy ocean body, go to the race of Bharata. Then, O great ocean, O great king, you will be enveloped with regal grace. There, O lord of waters, you will govern the four Varnas and be pleased (38–39). And assuming, a beautiful form of a woman, this Gangā, the foremost of rivers, will serve you (40). Sporting with Jānhavi, by my command you will not experience human miseries (41). O ocean, be you soon united with Gangā in wed-lock and carry out my command (42). Exiled from the celestial region the Vasus have entered the *Rasātala*. I appoint you for procreating them (43). Let Jānhavi, for having offspring, conceive those eight Vasus who are effulgent like fire and increase the joy of the celestials (44). Having procreated the Vasus, multiplied the Kuru race and cast off your human body, you will, in no time, assume your ocean body' (45).

"O foremost of gods, thus in the days yore beholding the future burden of the earth, I sowed the seeds of Shāntanu's race for your well-being in which have been born the Vasus who live in the celestial region (46–47). Even now in the celestial region exists Gangā's son Bhishma as the eighth Vasu. The seven other Vasus have repaired to their respective regions and only Vishnu is now living (48). The king Shāntanu begat on his second wife the highly effulgent and powerful king Vichitravirya (49). The two sons of Vichitravirya were the two famous kings of the world Dhritarāstra and Pāndu, the two foremost of men (50). Of them Pāndu had two beautiful and youthful wives. The first was named Kunti and the second was named Mādri. And both of them were like the wives of the celestials (51). Dhritarāshtra had one wife, by name Gāndhāri, who, by stead-fastly serving her husband, became celebrated in the world (52). Herein that house will be divided into two hostile parties and a terrible dissension will take place amongst the sons of those two kings (53). On account of the internal dissensions of these kings all the royal families will be destroyed. A terrible fear, like the hour of universal dissolution will then prevail (54). When all the kings, with their armies, will be slain by one another the cities and kingdoms will be shorn of their inhabitants and Earth will enjoy relief (55). I have read in the Puranas that in the end of the

Dwāpara Yuga, all the kings, with their armies, will be destroyed by weapons. Then Ashwathama, a portion incarnate of Sankara, with the fire of weapon, will consume the remnant of humanity in battle lying unconscious, at night, in sleep (56–57). When that one of cruel deeds, the like of death himself, will desist, this story relating to the the Dwāpara Yuga, will come to a close (58). When Ashwathāmā, a portion of Siva, will disappear, the dreadful Kali Yuga of Maheswara will set in (59). In this Yuga people will perpetrate many iniquities and there will flourish only a portion of virtue. Truth will disappear and falsehood will be stored up (60). In this Yuga, people will worship only Maheswara and Skanda; old and long-lived men will not exist on the earth (61). I have thus described the most excellent annihilation of the kings of this world. Therefore, O ye celestials, descend on earth, without delay in your respective portions (62). Let Kunti and Madri conceive portions of Dharma and let Gandhāri conceive Kali the instrument of all dissensions (63). These kings, urged on by destiny, will form two parties and being desirous of securing the earth, will seek a war (64). Let Earth, who upholds all the worlds, enter into her own native source. This sacred and well-known means of the kings is thus created (65)." Hearing the words of the Grand-father Earth with Kāla went away happily for encompassing the destruction of the kings (66).

Thereupon Brahmā despatched the gods for slaying their enemies. The ancient Rishi Nara the (Serpent) Sesha, that upholds the earth, Sanatkumār, the Sadhyas, Agni, and other gods, Varuna, the Vasus, the sun, the moon, the Gandharvas, the Apsaras, the Rudras, the Viswas, the two Aswinis all descended on earth in their respective portions (67–69). As described by me before the incarnations of the portions of gods, those foremost of Purushas were born, through women or otherwise, on earth as the destroyers of the Daityas and Dānavas. Some of them multiplied their families like fig-trees. And some of them were hard-bodied like thunder-bolts (70–71). Some of them were endued with the strength of a million of elephants. Some of them were powerful like mighty currents and some were capable of handling clubs, Parighas and other weapons (72). All of them were capable of striking with the summits of the mountains. Hundreds and thousands of men, having arms like Parighas, were born in the race of Vrishnis. And the gods were born in the races of Kuru and Panchala as kings. There were born in the prosperous family of Yadus and those of Brāhmanas many sacrificers of pious deeds, well read in the scriptures, mighty bow-men, observant of Vedic rituals and endued with prosperity and accomplishments (73–75). Whenever angry they could shake the mountains, the rivers, the surface of the earth, rise up in the sky and agitate the

mighty deep (76).

Having thus commanded the gods the Grandfather Brahmā, the master of present, past, and future, consigned all the worlds to Nārāyana and attained peace (77). Listen again to what the Omnipotent Nārāyana, Vishnu, of sacred fame, the lord of wealth and life, did for the behoof of creatures after incarnating himself on earth and taking birth in the family of the intelligent Vasudeva, the descendant of Yayāti (78–79).

CHAPTER LIV. THE BIRTH OF THE DAITYAS.

Vaishampayana said:—After Nārāyana, on his being successful, had repaired to a house on the earth becoming his position, after the gods had incarnated their portions in the race of Bharata, after the portions of Dharma, Indra, Pavana, the celestial physicians the two Aswinis, and the sun had descended on earth, after the priest, of the gods, had come down on earth, in a portion of his, after the eighth portion of Vasus had come down on earth, after the portion of Death, Kali had been on earth, after the portion of Sukra, Varuna, Sankara, Mitra, Kuvera, Gandharvas, Uragas and Yakshas had come down earth Nārada came out of a portion of Nārāyana's energy[180] (1-6). He was effulgent like fire, had eyes like the rising sun and had huge and all-spreading matted locks. He wore a raiment white like the rays of the moon and was adorned with golden ornaments (7). He carried a big *Vina*[181] like a female companion always confined in room, had an antelope skin thrown on his body and a sacred thread made of gold. With a staff and *Kamandalu*[182] in his hands he appeared like second Sakra (8). That great sage always used to pick up quarrels, was learned, well-read in *Gandharva-Veda*[183] and was capable of deciphering the secret cause of dissensions

in this world. That Brāhmana used to create enemies of his own accord and was like the second Kali himself. That great Muni was the first speaker in the land of gods and Gandharvas, was the chanter of the four Vedas and was the reciter of the first Rik. That immortal sage Nārada, ever ranging in the region of Brahmā, with a depressed heart said to Vishnu in the midst of the assembled gods. "O Nārāyana, useless have been the incarnations of the gods for the destruction of the kings (9-13). O lord of the celestial region, thyself existing here, this dissension of the kings will be productive of no fruit. Methinks their work cannot be accomplished without Nārāyana's Yoga (14). O god of gods, thou art wise and observant of the true essence of things. It has not been proper for thee to institute such a work for the earth (15). Thou art the vision of the eyes and the lord of the powerful. Thou art the foremost of the Yogins and the refuge of all (16). Beholding the incarnation of the gods on earth why didst not thou send, first of all, a portion of thy energy to relieve the earth of her burden? (17). Making thee their help, and being identical with and guided by thee all the gods will swim on this earth from one action to another (18). I have therefore hastened to the presence of these assembled gods to send thee, O Vishnu; hear the reason thereof (19). O Nārāyana, hear of the movements of those Daityas who, amongst many that had been slain by thee in the war

of which Tārakā was the root, have gone to the face of the earth (20). There is a delightful city on the face of the earth by name Mathurā. It is situate on the bank of Yamunā and abounds in many prosperous, villages. There was a great Dānava, irrepressible in battle, by name Madhu. He was highly powerful and a terror to all creatures (21–22). There was a vast and dreadful forest by name Madhu abounding in huge trees where he used to live formerly (23). The great Dānava Lavana was Madhu's son. He was gifted with profuse strength and was a terror to all creatures (24). Sporting there for many years, that Dānava, elated with pride, terrorized all the gods and others (26). When the pious son of Dasharatha, Rāma, a terror to the Rākshasas, was ruling in Ayodhya, that Dānava, eulogised by all the Daityas, repaired to a dreadful forest. Lavana despatched to Rāma, a harsh-speeched emissary. He said 'O Rāma, I am living near your territory. The Dānava Lavana is your enemy. The kings do not wish to have a powerful enemy (26–28). A king, who seeks the well-being of his subjects, observes his royal duties and wishes to multiply his territories and riches, should always defeat his enemies (29). That king, desirous of pleasing his subjects, who has his hairs wet with the water of installation,[184] should first of all conquer his senses, for mastery over senses is the sure victory (30), The king, who wishes to keep his position always intact and strong,

should instruct his men in moral laws for there is no other preceptor like him to the people (31). If when placed in the midst of dangers and vices, an intelligent king strengthens himself by his army he is not to entertain any fear of his enemies (32). All men are killed by their senses, the powerful enemies born with them. An impatient king is slain by the false notion of good done to them by their enemies (33). On account of your wife, you have, out of foolish attachment, killed Rāvana with his army. I do not consider that sinful action of yours as great and becoming (34). Living in a forest and observing a vow you have killed a mean Rakshasa. Such a conduct is not seen in the pious (35). Virtue, begotten of forbearance, takes the pious to an auspicious and righteous station. Out of ignorance you have killed Rāvana and honoured the forest ranging Vanaras[185] (36). Indeed Rāvana is blessed, since you, while observing a vow, killed him in battle for your wife, in pursance of the conduct of ordinary men (37). That wicked-minded Rāvana, who has not controlled his senses, has been killed by you in battle. You are therefore capable of fighting. Come and fight with me to-day' (38).

"Hearing those words of that harsh-speeched emissary, Rāma, out of forbearance, smilingly said to him:—'O Emissary, what you have said, out of honor to that night-ranger, is unfair, since you have been blaming me and considering yourself at ease (39–

40). What is there to blame, if, wending the ways of righteousness, I have been stupified, if Rāvana has been slain and my wife has been carried away (41), The virtuous, always following the ways of morality, do not blame others even with their words. As the God is always awake for the pious, He is equally so for the wicked (42), You have done what is the duty of a messenger. Go now and make no delay. Persons like me do not hurt the mean: who are fond of making too much of themselves (43). Here is my younger brother Satrughna, the repressor of enemies in battle. He will wait for that wicked-minded demon (44).' Thus addressed by Rāma and commanded by that king that messenger set out with Satrughna. Ascending upon a quick-coursing car, Sumitra's son Satrughna repaired to the huge forest of Madhu and desirous of entering into a battle pitched a tent there (45–46).

"Thereupon hearing the words of that messenger the demon Lavana was beside himself with anger. Leaving behind the Madhu forest he started for battle. Then there took place a terrible encounter between Satrughna and Lavana. They were both heroic and mighty bowmen. Both of them struck each other with sharpened arrows. None of them fled back from the battle-field and none of them felt himself tired (47-49).

"Thereupon greatly assailed in battle by Satrughna's shafts the Dānava Lavana met with

discomfiture for he had not his mace with him (50). Afterwards taking up a celestial Sankhusha, that was given to him as a boon and was capable of grinding all creatures, Lavana began to shout in the battle (51). He caught of hold Satrughna's turban with it and began to draw in Rāghava's younger brother (52). Thereat taking up a most excellent dagger having a golden handle Satrughna cut off with it Lavana's head in that great battle (52). Having slain that demon Lavana in battle, that heroic son of Sumitra, who gives delight to his friends, cleared off his forest with his weapons (54). Having cleared that forest that pious son of Sumitrā, Satrughna, built a city there for the well-being of that province and desired to live there. Having killed, in the days of yore, the demon Lavana in Mudhu forest Setrughna built a city there by name Mathurā (55–56). That great city was adorned with walls, gate ways and doors. It contained many villages, high buildings and gardens. Its boundaries were well laid and it was beautifully built. The walls were very high. The ditches were like the ornament that a woman uses round her waist. The buildings, made of stone and bricks, were like Keyuras. Beautiful palaces were like the ear-rings. The well-protected gates were like the veils and the prominades were like smiles. It contained many healthy heroes, elephants, horses and cars. It resembled a crescent and was situate on the bank of Yamuna. It contained beautiful markets

and was proud of her collection of jems. The fields there were full of corns. The king of gods (Indra) used to pour showers in proper season. Men and women there were always delightful. The highly powerful king Surasena, born in the race of Bhojas, reigned there. He was powerful like Mahāsena and was celebrated by the name of Ugrasena (57–63).

"He whom thou hast killed, O Vishnu, is his son. The Daitya, by name Kālanemi, whom thou didst slay in the battle of which Tāraka was the root, is born as Kansa, and is the scion of the Bhoja race. That king, who treads like a lion, is celebrated in the world (64–65). He is a terror to all the kings of the world and a dread to all creatures. He is always beyond the path of righteousness (66). He is highly persevering and ruthless. He is so very haughty to his subjects that seeing him their hairs stand erect (67). He never observes his royal duties and is never a source of pleasure to his own men. He never does any good to his kingdom and behaves always like a tyrant (68). He, who was vanquished by thee in Tāraka battle, is now born as Kansa in the Bhoja race. That one, living on meat, is oppressing all the worlds, with his demonaic heart (69). He, who was like a horse and known by the name, Hayagriva, is born as Keshi the youngest brother of Kansa (70). That wicked bodiless demon with manes, neighing like a horse, is now living alone in Vrindāvana. He lives on human flesh (71). Bali's son Aristha is born

as the great Asura Kakudmi, capable of assuming forms of his own accord. Adopting the form of a bull he has become an enemy of the kine (72). Diti's son Ristha, the foremost of Danavas, is born as Kansa's elephant (73). That dreadful demon Lamva is born as Pralamva. He is living under a fig-tree by name Bhandara (74). That demon, who was known by the name of Khara, is born as the dreadful Asura Dhanuka. Living in the forest of palm-trees he is making a havoc of creatures (75). Those two foremost of Danavas, by name Varaha and Kishora, have been born as wrestlers Chanuka and Musthika who are always at the arena (76). Those two Danavas Maya and Tara, who were like death even to the demons, are now living in the city of Bhumi's son Naraka, by name Prāgyotish (77).

"O Nārāyana, thou didst slay all these Danavas and divest them of their forms. Assuming human bodies they are now oppressing the people of the world (78). They oppose the chanting of thy name and destroy thy votaries. By thy favour only they will meet with destruction (79). In heaven they are afraid of thee, in ocean they are afraid of thee and even on earth they afraid of thee. There is no other source of fear to them (80). O Sridhar, thou dost slay the wicked Dānavas; none else can accomplish their destruction. The Daityas, who are sent away from heaven, find refuge on earth (81).

"O Keshava, thou being awake, it is difficult for

that demon to go again to heaven, who, on his being slain in the celestial region, again rises up assuming a human body (82). Therefore, O Nārāyana, do thou come to the world. We are also descending on earth. Do thou create your own self for the destruction of Dānavas (83). The forms of thine, which are not manifest, are both visible and invisible to the celestials. In those forms, the gods, created by thee, shall descend on earth (84).

"O Vishnu, when thou shalt come down on earth, Kansa will not be able to reign and the object, for which the earth has come, will also be accomplished (85). Thou art the preceptor of all works in the land of Bharata, thou art the eye of all and the supreme refuge. Therefore, O Hrishikesha do thou come on earth and slay those wicked Dānavas (86)".

[180] Dharma's incarnation was Yudhishthira, Sakra's was Arjuna and Pavana's was Bhimasena. The two Aswinis incarnated themselves as Nakula and Sahadeva. The sun incarnated himself as Karna, the priest of the gods Vrihaspati as Drona, the eighth Vasu as Bhishma, death as Vidura, Kali as Duryodhana, Soma as Abhimanyu, Sukra as Bhurisrava, Varuna as Srutayudha, Sankara as Ashwathama, Mitra as Kanika, Kuvera as Dhritarashtra. The Gandharva and others incarnated themselves as Ugrasena, Dushasana and others.

[181] A stringed musical instrument.

[182] A vessel to carry water.

[183] The art of music. This was the special gift of the Gandharvas.

[184] The usual practice is that at the time of installation sacred water is sprinkled on the head of a king. The meaning is that who has gone through the ceremony of installation.

[185] Properly speaking they were not monkeys but a barbarous race living in a province of the Southern India.

CHAPTER L.V. VISHNU'S REPLY.

Vaishampayana said:—Hearing the words of Nārada the Lord Madhusudana, the master of gods, smilingly said in auspicious words (1):—"O Nārada, listen to a proper reply to all these words which you have addressed to me for the well-being of the three worlds (2). It is known to me that all these Dānavas, assuming human forms, have been born on earth (3). I know too that Kansa is born as the son of Ugrasena on earth. I know also that Keshi is born as a horse (4). I know also the elephant Kuvalayapida, the wrestlers Chānura and Mushthika and the demon Arishtha in the shape of a bull (5). Khara and the great Asura Pralamva are also known to me. Bali's daughter Putanā is also well known to me (6). I know also Kāliya who is living in the lake of Yamunā and who has entered there in fear of Vinatā's son[186] (7). I know also Jarāsandha who is the head of all kings; and the demon Naraka, who is living in the city of Prāgyotish, is also very well-known to me (8). In the city of Shonitpura on earth Bāna is born as a man. That energetic and haughty demon, of thousand arms, is invincible even unto the gods. I know also that the great charge of Bhāratvarsa lies with me (9-10). I know also how all these kings will disappear. The destruction of those danavas, in human forms, who never come back from battle-field

and the rejoicing of the region of Sakra has also been seen by me (11). For myself and for others I shall enter into Yoga. Going to the region of men and assuming a human form I shall bring about the destruction of all those mighty demons headed by Kansa. I shall slay him by that means by which he will enjoy peace (12–13). By my Yoga I shall resort to all these means. It is my incumbent duty to destroy all those enemies of the gods in battle (14). I shall kill the foes of all those great ones who have sacrificed themselves on behalf of the earth, of all those gods, Rishis and Gandharvas who have come down on earth at my behest (15). O Nārada, I have already formed this resolution. Let the grand-father Brahmā make a house there for me (16). O grand-father, do thou relate to me, how, born in what country and living in what house I shall kill them (17)".

Brahma said:—O lord, O Nārāyana, hear from me of that key to success and who your parents will be on earth (18). In order to glorify their family you will be born in the race of Yādavas (19). Eradicating these Asuras for good and multiplying your great family you will establish the orders of mankind. Hear from me about this (20).

O Nārāyana, in the days of yore, in the great sacrifice of the high-souled Varuna, Kashyapa stole away all the cows giving milk for the sacrifice (21). Kashyapa had two wives, Aditi and Surabhi who did

not wish to accept the kine from Varuna (24). Thereupon coming to me and bowing with his head down Varuna said "O revered one, the preceptor has stolen away all my kine (23). Having accomplished his object, even, O father, he has not ordered the return of those kine. He is under the control of his two wives Aditi and Surabhi (24). O lord, all those my kine give heavenly and eternal milk whenever wished. Protected by their own power they range in the seas (25). They perpetually yeild milk like unto the ambrosia of gods. Save Kashyapa there is none else who can charm them (26). O Brahmā, a master, a preceptor or whoever he may be if one goes astray thou dost control him. Thou art our supreme refuge (27). O preceptor of the world, if punishment is not meted out to powerful persons who do not know their own work, then the order of the world will not exist (28). Thou art omnipotent and lord of all. Do thou give me my kine, I will go then to the ocean (29). These kine are my soul—they are my endless strength. Of all thy creation the kine and the Brāhmanas are the eternal sources of energy (30). First of all the kine should be saved. When they are saved they protect the Brāhmanas. The world is upheld by the protection of the kine and Brāhmanas" (31).

O Achyuta, thus addressed by Varuna, the king of water, and being truly informed of the pilfering of the kine I imprecated a curse on Kashyapa (32). With

that portion, in which the high-souled Kashyapa stole the kine, he will be born as a milkman on earth (33). His two wives Surabhi and Aditi, who are like pieces of wood for the birth of gods, will also go with him (34). Being born as a milkman with them he will live there happily. That portion of Kashyapa, equally powerful like himself, will pass by the name of Vasudeva and will live amongst the kine on earth. Near Mathurā there is a mountain by name Govardhana (35-36). Paying tribute to Kansa he lives there being attached to kine. His two wives Aditi and Surabhi are born as the two wives of Vasudeva by name Devaki and Rohini. Being born there as a boy having all the characteristics of a milkman he there grew up as thou didst do before in thy form with three footsteps. Then covering thyself with the form (of Yoga), O Madhusudana, do thou go there for the well-being of the world. With exclamations of thy victory and benediction all these gods are welcoming thee. Descending on earth and taking thy birth from Rohini and Devaki do thou please them. Thousands of milk maids will also cover the earth (37-42). O Vishnu, when thou shalt range in the forest tending kine they will see thy beautiful form adorned with garlands of wild flowers (43). O thou having eyes like lotus petals, O large-armed Nārāyana, when thou wilt go as a boy to the villages of milkmen all people will become boys (44). O thou having lotus eyes, being milkmen with their minds devoted to thee all

thy votaries will help thee; tending kine in the forest, running in pastures and bathing in the water of Yamunā they will acquire a great attachment for thee. And Vasudeva's life will be a blessed one (45–46). Thou wilt address him as thy father and he will address thee as his son. Save Kashyapa whom else canst thou accept as thy father (47)? O Vishnu, save Aditi who else can conceive thee? Therefore by thy self-begotten Yoga do thou proceed for victory, O Madhusudana. We too repair to our respective habitations (48).

Vaishampāyana said:—Having ordered the gods to repair to the celestial region the Lord Vishnu went to his own abode on the northern side of the ocean of milk (49). In this quarter there is a cave of the mount Sumeru difficult of being trodden, which is worshipped with his three foot-steps during the solistice (60). Having left there, in the cave, his old body the omnipotent and intelligent Hari despatched his soul to the house of Vasudeva (61).

[186] Garuda who used to eat up serpents.

CHAPTER LVI. KANSA IS INFORMED OF HIS DEATH BY NARADA.

Vaishampayana said:—Being informed of the descension of Vishnu and of the portions of other gods, the celestial saint Nārada repaired to the city of Mathurā to communicate the future death of Kansa (1). Coming down from the celestial region and arriving at the garden of Mathurā, that foremost of Munis sent a messenger to Kansa, the son of Ugrasena (2). He communicated the arrival of the Muni at the garden. Hearing of the arrival of Nārada, that Asura, having lotus-like eyes, speedily went out of his city. He saw there his guest, the praiseworthy Brāhmana saint Nārada, shorn of all sins, powerful like the sun and effulgent like fire. Having bowed unto him and worshipped him duly he brought for him a golden seat shining like fire. That Muni, the friend of Sakra, sat on that seat (3–6).

He then said to the highly wrathful son of Ugrasena:—O hero, you have duly worshipped me with works laid down in the scriptures. Hear now and accept what I say. O my son, ranging in Nandana and Chaitraratha gardens, in Brahmā and other celestial regions I arrived at the great mount Sumeru, the friend of the sun (7–9). The gods also followed me. Having bathed in the holy water of all the sacred rivers I saw the celestial Gangā of three courses and

streams, who dissipates all sins as soon as she is recollected. Thereupon having bathed, in order, at all those sacred shrines I saw Brahmā's palace, resorted to by the Brāhmana saints and filled with the music of the gods, Gandharvas and Apsaras (10-12).

Once on a time the Grand-Father held a meeting of the gods on the summit of the mount Sumeru. I, too, taking up my Vinā, set to tune, came to that meeting of Brahmā and saw that the Grand-Father and the gods, adorned with white turbans and diverse jewels, and seated on celestial seats, were holding counsels (13–14). O great king, I heard there that they, with their followers, were concerting dreadful measures for your destruction (15). The child, of the eighth conception of your youngest sister Devaki who lives in Mathurā, will be your death (16). O hero, it has been ascertained that your death will proceed from that self-born (Vishnu) who is the stay of heaven, is the great mystery of the gods and is identical with all (17), O Kansa, to meet with death at the hands of that god of Gods, as has been settled upon, is a matter of glory to you. Therefore remember him now. Try to destroy the conception of Devaki and enjoy all your wealth and articles of pleasure. I love you very much and therefore I have come here and described to you what took place on the summit of the mount Sumeru. I; now leave you. May you fare well (17–20).

Vaishampāyana said:—After Nārada had said

this and gone away Kansa, meditating on his words, began to laugh aloud with his lips open, and smilingly said to his servants who were before him. "Truly the gods make fun with Narada and he has no knowledge of things (21–22). Even when I am seated on my throne, asleep, mad or intoxicated, the gods headed by Vāsava cannot terrify me the least (23). Who is there in the land of men who can dare make me angry? I can even agitate the earth with these two my huge arms (24). From to-day I shall greatly oppress men, beasts, birds and all other creatures who follow the gods (25). Do ye issue this command to Keshi, in the shape of a horse, Pralamva, Dhenuka, Aristha, in the form of a bull, Putanā, Kaliya and other demons (26). Assuming diverse forms do ye range all over the world and destroy them whom you will find against me (27). Nārada has said that our fear proceeds from conception and therefore you should always be informed of the movements of all those who have been conceived by women (28). When I am your master you need not be afraid of any accidental calamity. Therefore freed of all anxiety do ye enjoy objects of pleasure of your own accord (29). Narada is greatly fond of quarrels and is intent on creating dissensions. In order to set one against another that Brāhmana, with a restive mind, travels in all the worlds, creates dissensions even amongst men of highly quiet temparament and works out enmity amongst kings by various means"

(30–31).

Having vauntingly said this Kansa entered his own palace but his heart was burning with the fire of anger (32).

CHAPTER LVII. AN ACCOUNT OF THE BIRTH OF DEMONS

Vaishampayana said:—Thereupon worked up with anger Kansa said to all his well-meaning ministers:—"Do ye always be on your guard for destroying the (eight born) children of Devaki (1). The calamity, which we suspect, should be eradicated. Therefore from the very beginning destroy all the embryos of Devaki (2). Let Devaki, well guarded in the inner appartment by the warders, range there confidently. And when she conceives keep her with care (3). As soon as she will conceive, the women of my harem will count the months from the very first, and being informed of the time of delivery we will do what we think proper (4). Let Vasudeva too be kept unconsciously day and night in the inner appartment by eunuchs and women engaged in my well being. Let no body disclose to him the secret (5). With these human efforts people should accomplish their objects. Hear how persons like me avert the course of destiny (6). Even an adverse destiny is made propitious by well employed *mantras*, properly administered medicines, care and devotion (7)."

Vaishampāyana continued:—Hearing from Nārada, the account of his death, Kansa, out of fear, began to hold counsels as to how he should destroy Devaki's embryo (8). On the other hand, being

informed of the portendous and dreadful efforts of Kansa while out of sight, the powerful Vishnu began to think (9) "Bhoja's descendant Kansa will destroy the first seven children of Devaki. In her eighth conception I shall have to live in her womb" (10). While thus meditating his mind flew where the Saragarbha Danavas, by name, Hansa, Suvikrātha, Damana, Ripunardana, and Krodhahartā were living in the water (11). These immortal-like Saragarbhas, the sons of Kālanemi, were powerful like the celestials, were of effulgent persons and experts in battle (12). Leaving their own grand-father Hiranyakasipu and wearing mantted locks those Saragarbha Daityas worshipped the Grand-father of all, Brahmā, with hard penances who, being pleased, conferred on them the following boon (13-14).

Brahma said:—"O ye foremost of Dānavas, I have been greatly pleased with your ascetic austerities. Express to me clearly your wishes, I shall grant them to you all." (15). Encouraged by Brahmā's words the Daityas said "O lord, if thou art pleased with us do thou confer upon us this best of boons. O Brahman, if thou art ready to confer upon us a boon, do thou grant us such a one as may render us unslayable by the gods, the huge Uragas, Yakshas, Gandharvas, Siddhas, Chāranas, men and by the great Rishis ever engaged in penances, whose weapons are their curses" (16–18).

The Grand-father was greatly delighted at heart

with their ascetic observances and therefore affectionately said to them:—"What you have prayed for will all be accomplished." Having conferred this boon on Saragarbhas the self-born repaired to the celestial region.

Thereupon Hiranyakasipu addressed them in angry words saying (19–20). "By your disregarding me and praying for a boon to the lotus-sprung Brahmā, you have become my enemies. I therefore have no affection for you and forsake you all. That father, who has given you the high sounding name of *Saragarbha*, will kill you all while in embryo (21–22.) O ye great Asuras Saragarbhas, you all six will be born in order from Devaki and Kansa will kill you (23)."

Vaishampayana said:—Thereupon repairing to the nether region Vishnu arrived where Saragarbha Asuras, on account of the imprecation of Hiranyakasipu, were living in the womb of water. He saw them lying there possessed by death-like sleep (24–25). Thereupon entering into the body of the Saragarbhas in a state of dream, Vishnu, having truth for his prowess, caught hold of their vital breaths and consigned them to the care of sleep. He said "O sleep, by my command take the vital airs of all these leading Dānavas Saragarbhas and place them in order in the womb of Devaki (26-28). They will be born of her womb and proceed to the abode of Death. Kansa's efforts will be baffled and Devaki's

labour will be crowned with success (29). I will show you such a favour that like me you will be powerful on earth and adored of all creatures (30). Thereupon when my gentle portion will be conceived by Devaki in her seventh conception, take that eldest brother of mine in the seventh month and place him within Rohini's womb (31). On account of his thus being taken away from the womb, that moon-like elder brother of mine will pass, in his youth, by the name of Sangkarsana (32). Thereupon thinking that 'Devaki has untimely given birth to a child out of fear in the seventh time' Kansa will be very careful for the eighth time when I will be in her womb (33). O goddess, may you fare-well; as being the ninth of our race, you will be conceived by Yashodā, the best of milk-women, the most beloved wife of Nanda the master of Kansa's kine. You will be born on the ninth day of the dark half of the month (34–35). I too, in the middle of the night under the influence of Abhijit,[187] will come out happily of the womb (36). O sleep, highly dreadful is Kansa's rule. Therefore in the eighth month, we will be simultaneously born (and exchanged by Vasudeva) (37). I will be taken to Yashodā and you will be taken to Devaki. By this our interchange Kansa will be stupified (38). Then taking you by the leg he will dash you against a stone; you will then at once go up to the sky and attain to your eternal region (39). O goddess, there the effulgence of your face will be like that of Sangkarshana and

your body will be dark-blue like mine and your arms will be as huge as those of mine (40). O sleep, when armed with an uplifted mace of three heads, and with a dagger of golden handles, when with a cup full of wine and a clean lotus, when adorned with a blue raiment and a yellow cloth thrown round your breast, you will occupy the road of the celestials, your breast will adorned with a necklace shining like the rays of the moon, your two ears will be adorned with two celestial *Kundalas* and your countenance will shine like the moon (41-43). O goddess, adorned, at my command, with a wonderful crown and hair nets, with flags of peacock feather and *Angadas*, embellishing the ten quarters, with your dreadful arms resembling the serpents, encircled by terrible goblins and observing the vow of celibacy you will enter into the celestial region (44–46). When you will reach the land of gods, the thousand-eyed Indra will confer upon you the dignity of a god by sprinkling you with water according to the rules laid down by me and accept you as his sister. Having been adopted in the family of Kushika you will pass by the name of Koushika (47–48). Afterwards when Vāsava will assign to you the mount Vindhyā for your habitation you will adorn the world with thousand provinces (49). On whomever on earth you will bestow a boon while ranging of your own accord in the three worlds, he will at once attain to the fruit thereof (50). O goddess, there thinking of me in your

mind, and starting with the goblins you will kill the two demons Shumbha and Nishumbha living in mountain, with all their attendants (51). O sleep, you are greatly fond of an offering of meat. You will therefore, on a *Navami*,[188] receive, on earth, worship accompanied by the sacrifice of beasts (52). Children or wealth, it will not be difficult to acquire any of these for him, who, amongst men cognizant of my prowess, will bow unto you (53). You will save them all from danger, those who will be tired in a huge forest, those who will be drowned in a mighty deep, those who will be attacked by robbers (54). O auspicious lady, I will not kill him who will propitiate you with devotion nor will he meet with ruin at my hands (55)".

[187] One of the *Nakshatras* or lunar asterisms.

[188] The ninth day of the dark half of the month.

CHAPTER LVIII. ATTRIBUTES OF THE GODDESS.

Vaishampayana said:—Having saluted the goddess Nārāyani, the mistress of the three worlds I shall recite the sacred hymn as sung by the ancient Rishis (1).

"O goddess, thou art the salvation, intelligence, glory, bashfulness, learning, advancement and inclination of all the worlds. Thou art identical with twilight, night, ray, sleep and the night of death (2). Thou art designated as the worshipful goddess Kātyāyani, Koushiki, observant of the vow of celibacy and the mother of Kārtikeya. Thou art highly powerful and dost practise hard austerities (3). O goddess, thou art Jayā, Vijayā, satisfaction, nourishment, forgiveness and mercy. Thou art clad in a blue silken raiment and the eldest sister of Yama (4). Thou art of various forms, art without any, hast dreadful and large eyes and art the protector of thy votaries (5). O great goddess, living on the summits of fearful mountains, in rivers, caves, and forest and being adored by Savaras,[189] Varvaras[190] and Pulindas[191] thou dost traverse the worlds in a car consisting of peacock-feathered flags (6-7). Surrounded by cocks, goats, lambs, lions and tigers and worshipped by the ringing of bells thou dost always live in the mount Vindhyā (8). Thou dost

hold trident, Pattisha and other weapons. The sun and the moon are thy flags. Thou art the ninth day of the dark half of the month and the eleventh day of the light half (9). Thou art the quarrelsome Rajani, the sister of Baladeva, the abode of all creatures, the death and the supreme end of all animals and the daughter of the milk-man Nanda who carries the victory of the gods. Thou dost wear bark, excellent cloth and art the dreadful twilight (10-11). Thou art of dishevelled hairs and the death. Thou art fond of wine and meat. Although thou art Lakshmi (of beautiful form) thou dost assume a dreadful form for the destruction of the Dānavas (12). Thou art Sāvitri[192] of the Vedas, the mother of *mantras*, the celibacy of the maidens, the good luck of women, the external altar of the sacrifices, the gift of the priest, the plough of the cultivators, the earth of all creatures, the success of sea-faring merchants, the bank of the ocean, the first woman of the Yakshns,[193] Surasa[194] of Nāgas, art conversant with the knowledge of Brahman, initiation and great beauty. Thou art the effulgence of luminous bodies, Rohini of stars, the consummate prosperity in courts, forts, confluences of rivers and the full-moon (13–17). Thou art the goddess of learning in Valmiki,[195] the memory of Dwaipayana[196] the intellect of the Rishis in religious matters, the determination of the gods and dost live in all creatures as the goddess of wine adored by thy own deeds (18). O goddess, thou

art the charming look of the thousand eyes of the king of gods, the Arani of the Agnihotra ascetics, the hunger of all creatures, the gratification, oblation, intellect and brain of the celestials, the receptable of all the Vasus, the hope of men and the pleasure of all those who are crowned with success. Thou art the direction, the contrary direction, the flame of fire, ray, Shakuni, Putanā, the terrible Revati, the over-powering sleep of all creatures and Kshatrya (19-22). Thou art Brahmavidya[197] in learning, Om[198] and Vasha[199]. The Rishis know thee as the ancient Parvati amongst women (23). As said by Brahmā thou art Arundhati[200] amongst chaste women. Truly thou hast been designated by the gods as Indrani[201] (24). This universe, mobile and immobile, is permeated by thee. Undoubtedly thou art the saviour in battle, burning fire, rivers, fear of thieves, caves, foreign countries, courts, in assailing the enemies and in all other matters where life is at stake (25–26). My heart, mind and reasoning faculty are all devoted to thee. Do thou save me from all sins; show me this favour (27).

"O goddess, thou art always propitiated with him, who, rising up early in the morning, purifying himself and controlling his mind, will read this heavenly hymn (28). Thou dost give their desired-for objects to those who recite it for three months, and a most excellent boon to those who do it for six months, and celestial vision to those who continue it

for nine months and *Siddhi* as they desire to those who sing it for one full year (29–30). O goddess, as recorded by the great saint Krishna Dwaipayana thou art the supreme Brahman identical with truth. Thou dost drive away the fear of men, proceeding from chains, death, the destruction of children and wealth and disease. Assuming various forms at thy will, thou dost confer boons (31–32). Stupifying Kansa thou shalt alone enjoy the world. And I shall adopt the life of a milk-man amongst kine. For accomplishing my own work I shall become Kansa's milk-man" (33).

Having thus addressed (the goddess of sleep) the lord disappeared and she too, saluting him, expressed her consent by saying, "So be it" (34).

[189] A barbarian race inhabiting the mountainous districts of India and wearing the feathers of the peacock as decorations.

[190] One of a degraded tribe or occupation.

[191] A barbarian using an uncultivated and unintelligible dialect.

[192] The holy verse of the repetition of which forms an essential part of the ceremonies, enjoined to the Brāhmanas for daily observances.

[193] The mother of Kuvera.

[194] The mother of the Nagas.

[195] According to tradition Valmiki obtained a boon from the goddess of learning and composed his great work Ramayana.

[196] Dwaipayana Vyasa was celebrated for his memory for he had by heart all the Vedas and Puranas.

[197] Knowledge of spirit which is regarded as the best of all forms of learning.

[198] The mystic name of the deity, prefacing all the prayers and most of the writings of the Hindus, from A a name of Vishnu, U Siva and Ma Brahma. It therefore implies the Indian triad and expresses the three in one.

[199] oblation with fire.

[200] The wife of the sage Vasistha.

[201] The queen of gods, the wife of Indra.

CHAPTER LIX. BIRTH OF KRISHNA AND BALADEVA.

Vaishampayana said:—Under these arrangements the celestial-like Devaki conceived for seven times as described before (1). Kansa killed the *Sargarbhas* by dashing them against a stone, as soon as they came out. The embryo of the seventh conception was transferred to Rohini (2). Once on a time at the dead of night while Rohini was sleeping a sound sleep there took place a discharge of blood followed by an abortion (3). Rohini, in a dream, saw the falling of her embryo and when she awoke, a little after, she was greatly pained on not seeing it (4). In that dark night Vasudeva's wife Rohini, resembling the moon, was worked up with great anxiety; thereat the goddess of sleep said to her (5). "O fair one, I have extracted the embryo out of Devaki's womb and placed it in yours. Therefore this your son will be celebrated by the name of Sangkarshana" (6). Obtaining that son she was pleased and with her head down she entered her own house like the beautiful wife of the moon (7).

When people grew anxious of instituting enquiries about the seventh conception of Devaki she conceived him for the eighth time for whom Kansa had killed her seven children (8). Kansa's servants began to watch it with great care wherein the Lord

Hari was living of his own accord (9). Yashodā too conceived the goddess of sleep, begotten of a portion of Vishnu's energy and intent on carrying out his command (10). Before the period of conception was complete, in the eighth month both Devaki and Yashodā simultaneously gave birth to their children (11). In the same night in which Krishna was born in the race of Vrishnis, Yashodā gave birth to her daughter (12). Vasudeva's wife Devaki and Nanda's wife Yashoda, both of them, conceived at the same time (13). In the auspicious midnight and in *Abkijit Muhurtta*, Devaki gave birth to Vishnu and Yashodā to that daughter (14). When Janārddana was born, the oceans were agitated, the pillars of the earth were shaken, the fires, that had been extinguished, began to burn, auspicious winds began to blow, the dust was removed and the luminous bodies manifested themselves (15–16). When the invisible, eternal and powerful Lord Hari of subtle soul, who encompasses the well-being of the world, was born, the night was Jayanti, the *Nakshatra* was Abhijit and Muhurtta was Vijaya. As soon as he was born he overpowered all the worlds with his looks. The celestial bugles began to produce sound without being struck and the king of gods showered flowers from the etherial region. The great saints, accompanied by the Gandharvas and Apsaras, chanted the glories of the slayer of Madhu in auspicious hymns. When Hrishikesha was born the

whole universe was in an ecstacy of joy (17–20). Indra too, along with the gods, eulogised the glories of Madhusudhana. Seeing, in that night, Vishnu[202] born as his son, bearing the mystic mark of Srivasta and other signs of divinity Vasudeva said to him, "O lord, do thou withdraw this form of thine. O thou having lotus-eyes, I have been greatly terrified, on account of my sons, your elder brothers, being slain by Kansa and therefore I speak thus" (21–23).

Vaishampayana said:—Hearing the words of Vasudeva the lord withdrew his form of four arms and addressing him as his father asked him to take him to the house of the milkman Nanda (24). Taking that boy, Vasudeva too, fond of his sons, speedily repaired to the house of Yashodā (25). Placing his son in her house against her knowledge he brought her daughter and placed her on Devaki's bedstead (26).

After the children had been exchanged Anakadundhubi Vasudeva, having accomplished his work and his mind filled with fear, issued out of his house and communicated to Ugrasena's son Kansa the birth of a beautiful daughter (27-28). Hearing it the powerful Kansa quickly arrived at Vasudeva's door and enquired of him about what was born. He then ordered him to hand over the new born babe, and remonstrated with him severely (26-30).

Hearing this all the women of Devaki's family cried aloud and she, herself shedding tears, prayed

humbly to him; "O lord, you have already killed my seven beautiful sons. I have taken this new-born daughter for already slain. Do what you think proper." Seeing that girl and drawing her out the wicked-minded Kansa said:—"While a daughter is born she is already killed." That girl, equal to the earth herself, who was wearied on account of her living in the womb and whose hairs were wet with the water thereof, was placed before him on the ground. Taking her with contempt by the legs and whirling her Kansa dashed her against a stone. Although thrown on a rock in derision, that girl, who is daily worshipped by the gods, was not crushed. On the other hand, casting off her human from and being adorned with celestial garlands, pastes, and a shining crown she, with dishevelled hairs and remonstrating with Kansa, rose up in the sky (31–38). She was clad in a dark blue raiment, her breasts were rising, her hip was spacious like a car and she had four arms. Her colour was shining like lightning, her eyes were like the rising sun, and she was like a clouded evening. That dreadful girl, having a moon-like countenance, and roaring like a cloud, was surrounded by ghosts and goblins. Dancing and laughing in that dark night she rose up in the sky. Drinking most excellent wine and laughing aloud she, in anger, said to Kansa (39–42).

"O Kansa, for thy own destruction thou hast whirled and dashed me against a rock. Therefore at

the time of thy death when thy enemy will attack thee I will tear off thy body with my hands and drink thy hot blood" (43-44).

Giving vent to these dreadful words, the goddess, by her own wished-for way, rose up in the sky; and encircled by her own followers and in that form she began to range in the celestial region (45). That girl, worshipped by Vrishnis, grew up there. By the command of their kings the gods brought her up like a child (46). That daughter, who was formerly created by Brahmā through his yoga, was born with the Lord for protecting Keshava (47). The Yādāvas daily worship her, who in her celestial form, protected Krishna (48). After her departure Kansa took her for the instrument of his death. And being ashamed he secretly said to Devaki (49).

Kansa said:—"O Sister, I have made endless attempts to escape the hand of death, and for this, I have destroyed many of your children. O Madam, my death has now come from another quarter (50). Alas! being ruthless, I have, with care, slain my own kinsmen, but have not been able to supersede destiny by my manliness (51). Under the influence of bad time, I have been the instrument of their death. Therefore cast off your anxiety for the destruction of your embryos and your sorrow for the death of your sons (52). It is Time that is the enemy of all and brings about their destruction. It is Time that moves every thing. People, like me, are merely the

instruments (53). O lady, calamities, the inevitable out-come of one's own deeds, arrive of them selves in proper time. But pity it is that (they think) 'I am the doer' (54). Do not lament for your sons and renounce your grief. Such is the course of men and no body can undo the work of Time (55). The mischiefs, that I have done to you, are all present in my mind. I throw myself at your feet like a son. Be not offended with me" (56).

After Kansa had said this, the poor Devaki, with her face bathed in tears, and casting her looks upon her husband said—"Rise up, my brother, rise up." And then she addressed to him the following (57).

Devaki said:—"Being like the veritable Death, you have killed, before my very eyes, all my children. You are not to blame for this. Death himself is the instrument hereof (58). I forgive you for the sin that you have committed by destroying my children, since, touching my feet with your head you are repenting for your mis-deeds (59). Death, in old age and while in the womb, is however inevitable. And it is equally difficult to escape its hand even in boyhood and youth (60). This is all the work of Time; you are merely an instrument. One, who is not born, is not to be seen like air. One, who being born attains to the condition of one not born is to be considered as such.[203] All this is the work of Providence. Death first carries away all and next the instrument is pointed out. Therefore, go, my child,

you are not the cause of my children's death. On account of various rites,[204] pristine actions, the time of creation, the works of parents, people meet with death."

Hearing the words of Devaki, Kansa, worked up with anger and his heart consuming, entered his own house. His object being baffled he went there depressed and absent-minded (61–65).

[202] The word in the text is *Adhokshaja*, a name of Vishnu. It literally means, being produced by or produced to such as have subdued or cast down their passions.

[203] As no love is cherished for a son who is not born so no attachment should be felt for him, who is dead as soon as he is born.

[204] The various rites that are performed beginning with the birth of a child.

CHAPTER LX. A DESCRIPTION OF VILLAGE VRAJA

Vaishampayana said:—Vasudeva had already heard of the son, more beautiful than the moon, given birth to by Rohini in the village of Vraja (1). He, without delay, said to the milkman Nanda, in sweet words "Quickly go to Vraja with Yashodā. Having performed the various rites consequent upon their birth do you happily bring up in Vraja those two boys (2-3). Do you carefully protect in Vraja that son of mine whom Rohini has given birth to. My name will then be mentioned as having a son in the list of the ancestral manes (4). Alas, I have not been able to see the face of my only son. Although I am wise this is stealing away my wisdom (5). I specially fear this woked Kansa for he does not feel the least mercy when he kills the children. Besides various other dangers threaten the children in this world. Therefore, O Nanda, take care of Rohini's son as you do of your own (6-7). My son is the eldest and your son is the youngest. The import of their names is also the same. Therefore bring them up with equal care (8). They are both of equal age. Please see, O milkman, that they may grow up under your fostering care and grace Vraja (9). In their childhood, everybody takes his own way, becomes naughty and commits mistakes. Therefore train them with great

care (10). Never make your cow-sheds in Vrindavana for there is every fear of the wicked Keshi, of various reptiles, insects and vultures. Protect those two boys against the cows and calves in the cow-shed (11-12). O Nanda, night is almost over. Go soon to Vraja. See, the birds in the south are also asking you to do so" (13).

Hearing of this secret intelligence from the large-minded Vasudeva, Nanda was greatly pleased and ascended his conveyance along with Yashoda (14). He placed the baby prince on a vehicle carried by men on their shoulders (15). He then proceeded by a road situate on the bank of Yamunā, sprinkled with profuse water and filled with cool air (16).

Thus proceeding to some distance he saw Vraja, the charming village of cows, situated on the bank of Yamunā near the mount Govarddhana and filled with cool air (17). It was adorned with animals emitting sweet cries, huge trees covered with creepers, and kine, giving milk and grazing (18). That place was so beautifully level that the kine could range there at ease and the tanks there had all well-levelled stairs. The trees were scratched by the humps and horns of the bulls (19). Vultures, wild cats, falcons and other birds, who are fond of flesh and always follow them, and other beasts more powerful than they, such as jackals, leopards and lions always live there. And for this that place was filled with fat, marrow and bones (20). That place,

covered with profuse grass, was filled with birds of various species and the roaring of tigers, was well adorned with trees crested with sweet fruits and was resonant with the auspicious sound of kine, and calves. That charming village was filled with milk-maids (21–22). The roads, for carriage, were spacious there. It was covered with thorns and its outside was filled with fallen huge trees (23).

All through the circumference there were stakes fixed on the ground an ropes for the calves; and it was filled with cow-dungs. The temples and cottages there were covered with grass (24). It was filled with the sound of churning. State officials, possessing all the signs of prosperity and well-developed and delighted persons always live there (25). The ground there was saturated with the leavings of curd and the drains were covered with moss and it was filled with the sound of the churning bangles of milk-women (26). The cow-sheds were all properly protected by well-shut doors; inside them were the houses for cows. It was filled with the play-grounds of milk-men and abounded in boys wearing feathers of crows (27). The youthful damsels of milk-men, clad in blue raiments, prepare clarified butter and accordingly there blows sweet-scented air (28). Having their heads adorned with garlands of wild flowers and their breasts covered with jackets, the milk-maids, with jars of milk on their heads, always walk about there (29). The road, on the bank of Yamunā, was

also filled with milk-maids, carrying water. When the milk-man Nanda, with a delighted heart, entered by this way to his village there arose a great shout of joy amongst the men of his clan. The elderly milk men and women came out and received him in the city. He also went to that delightful place of his own accord. Thereupon going to the beloved wife of Vasudeva Rohiai, he placed there the mystic Purusha Krishna, resembling the rising sun (30–32).

CHAPTER LXI. SUPERHUMAN DEEDS OF KRISHNA. HE UPSETS A CARRIAGE AND KILLS PUTANA.

Vaishampayana said:—Without showing himself properly the Lord spent a considerable time as a milk-man in the village of Nanda (1). Of those two boys the eldest was named Sangkarshana and the youngest Krishna. They grew up there most happily (2). Incarnating himself as Krishna the Lord Hari, assuming the dark-blue hue of the cloud, grew up there in the midst of milk-men like a cloud in the ocean (3).

One day while Krishna fell asleep under a carriage, Yashoda, fond of her sons, went to the river Yamunā leaving him there (4). Thereupon to sport there like a child Krishna began to cry and throw up his arms. Then raising up his legs he overturned the carriage with one of them. And then crawling on his legs he began to cry for milk (5–6). In the meantime, Yashodā, having finished her bath and her person wetted with the milk of her breast like a milch cow, when its calf is tied, came there with her mind stricken with fear (7). She saw there the carriage over turned without any wind. And then crying aloud she speedily took up her child (8). She could not truly make out how the carriage was overturned; and then filled with fear she said to her boy (9) "O

my child, your father is highly wrathful. I do not know what he will say when he will come to know of your sleeping under the carriage and of its being overturned (10). What is the use of my bathing? What business had I to go to go the river. On account of this foolish act of mine I saw you under the overturned carriage (11)."

Clad in a silken raiment Nanda had gone to the forest to tend his kine. When he returned to his own house in Vraja he saw the carriage upset. Its two wheels were raised up. The axles, the pitcher and the rod were all broken (12-13) Seeing this he was greatly terrified and coming quickly with eyes full of tears he repeatedly asked "Is my son all right?" (14). When he saw his son sucking the breast of Yashodā he was relieved of his anxiety and asked how the carriage was upset without the fighting of the bulls (15). Terrified and with a suppressed voice Yashoda replied: "O gentle one, I do not know who has upset this carriage. I had been to the river to wash my cloth. When I came back I saw it overturned (16–17)".

While they were thus talking, the boys, who were present there, said:—"When we came here of our own accord we saw this boy upsetting the carriage with his feet". Hearing this the milkman Nanda was filled with great surprise (18–19). Pleased and terrified he began to think how could this be. The other milkmen, having the ordinary intelligence

of men, placed no confidence in the words of the boys (20). Filled with wonder and having their eyes expanded accordingly they replaced the carriage and tied its wheels (21).

Vaishampayana said:—Once on a time in the mid-night, Kansa's nurse, the dreadful Putanā, creating the fear of life, went in the shape of a bird, capable of assuming forms at will, to village of milkmen, shaking her wings (22–23). Entering, in the mid-night, into Vraja, roaring like a tiger, Putanā assumed the form of a woman. And having her breast pressed by milk she lay down under the wheel of the carriage. When all the inhabitants of Vraja fell asleep she began to give milk to Krishna (24–25). Thereupon drink ing up all her vital breaths together with her milk Krishna set up a terrible sound. She too, having her breast sundered, fell down earth (26). At that sound, Nanda, other milk-men and Yashodā awoke. And they were all beside themselves with fear (27). They saw there Putanā lying down on the ground, bereft of her consciousness and breast, as if she had been crushed down by a thunder-bolt (23). Exclaiming "What is this? Who has done it?" all the milkmen headed by Nanda stood around her (29). They however could not, by any means, find out the cause. Exclaiming repeatedly "Wonder! Wonder!" they went to their own houses (30). After the milkmen had gone away to their respective homes filled with wonder, Nanda respectfully said to

Yashodā:—"O timid lady, I have been struck with great wonder and have not been able to trace out its cause. What ever it may be, I am really afraid. Is there any danger for my son (31–42)?"

Yashoda, too, stricken with fear, replied:—"O reverend Sir, I was asleep with my son and was roused up by this terrible sound. So I do not know what took place before" (33). Hearing the reply of Yashodā, Nanda, together with his friends, was filled with surprise and anticipated fear from Kansa (34).

CHAPTER LXII. THE CHILDISH FREAKS OF KRISHNA.

Vaishampayana said:—As time went on those two boys, named Krishna and Sangkarshana, began to crawl on their legs. Those two beautiful boys, resembling the rising sun, the same person in two bodies, as if turned out by one mould, began to assume the same form, to lie down on the same bed, to live on the same food, and to put on the same dress. They thus sported there like boys (1–3). Those two great energies, identical with the witness of the worlds, although of one body, assumed two human forms for the destruction of the demons and for accomplishing the only great work of the resuscitation of sacrifices. Although they were the protectors of the entire universe they were born, for this, as cow-herds (4-5). While they sported there they appeared like the sun and moon in the sky possessed by each other's rays (6). Going every where, they, having arms like serpents, appeared like two proud young elephants covered with dust (7). And sometimes with their persons pasted with ashes and powdered cow-dung they shone like two princes of fire (8). Sometimes they used to walk on knees and enter cow-sheds and used to sport there with their persons and hairs covered with cow-dung (9). Sometimes committing mischiefs to the inhabitants

of Vraja those two boys used to create the delight of their sire with their laughing (10). Those two beautiful boys, of moon-like countenances, used to appear more charming when filled with curiosity and their locks disturbing their eyes (11). They grew exceedingly playful and naughty and used to walk all over Vraja. And Nanda could not (by any means) check them (12). One day Yasoda, worked up with anger, brought the lotus-eyed Krishna near the carriage. And fastening a rope round his waist and tying it to a mortar she repeatedly remonstrating with him, said "Go, if you are capable of doing it." Saying this she engaged in her work (13–14). When Yashodā was engaged in her household works, Krishna, with a view to surprise the inhabitants of Vraja and play, issued out of the courtyard (15).

Going out of the courtyard with that mortar Krishna went to the forest where the huge trees Yamala and Arjuna were (16). Placing that mortar between the two trees he began to drag it. For his thus dragging it the mortar was firmly fixed at the root of the trees. He then began to drag the trees Arjuna and Yamala. Being thus drawn by him with great force those two Arjuna trees were uprooted with their roots and branches. In order to show this to the milk-men the Lord, resorting to his heavenly strength, began to laugh there. That rope, by his power, became stronger (17-19). The milk-women, who were then going to the bank of the river

Yamunā, saw the child in that condition and were filled with wonder. And weepingly they approached Yashodā (20). The women, with sorry faces, said to her:—"Tarry not a moment, O Yashodā and come with us quickly (21). The two huge trees, that are being worshipped as gods on account of their granting objects of desire, have fallen on your son (22). Being bound by a rope like a calf under the belly (of the cow) your boy is laughing between the two trees (23). Get up and go, O foolish woman. You think you are wise but you are stupid. Your son is alive as if he has been released from the mouth of Death" (14).

(Hearing this) she was stricken with fear and began to bewail. She then went where the two trees were uprooted (25). She saw there her child placed between the two trees with the rope round his waist and dragging the mortar (26). All the milk-men and women, aged or youthful, of Vraja went there quickly to witness this wonderful scene (27). Those milk-men, who range in the forest, began to speak amongst themselves "Who has uprooted these two huge trees as if forming the extent of our village (28)? There is no storm, no rain, no fall of thunderbolt and no mischief created by elephants. Then why have these two trees, all on a sudden, fallen down (29)? Alas! being felled down on the ground these two trees are shorn of beauty like clouds divested of water. O Nanda, these two Arjuna

trees are very favourably disposed towards you and bent upon doing you good. Although they are huge they have fallen in such a way saving your child that his body has not been wounded in the least (30–31). Before this Putanā had been slain and the carriage broken. And this uprooting of the trees is the third portend in Vraja (32). It is not meet for the milkmen to live any longer in this village, for these portends do not auger well" (33).

Thereupon releasing the lotus-eyed Krishna from the mortar, taking him up on his lap and looking at him again and again as if he had returned from the land of the dead Nanda could not attain to the consummation of happiness. Remonstrating then with Yashoda, he, followed by all milk-men, returned to Vraja (34–35). From that day in which he was bound with the rope Krishna was called *Dāmodara* by all the milk-men of that village (36). O foremost of Bharatas, while living amongst milk-men, although a mere boy, he performed all these wonderful feats[205] (37).

[205] These miracles of Krishna's early life have been also described in *Srimadbhagavatam*, the greatest of all Vaishnava works. They have been recorded with the purpose of showing Krishna's superhuman power. The Hindus regard him as the incarnation of Vishnu and these miracles are meant to show that unless he had divinity in him he could not have performed these wonderful feats. The early writers took a special fancy for recording wonderful deeds performed by their hero for proving his superhuman power and origin. It was not only a practice with the early Hindu authors but was so with the western writers too. The miracles, of the Old Testament, will attest this argument. The early life, of Krishna, when he worked these miracles, is described in three most important works, Vishnupurana, Bhagvatpurana and Harivamsha.

CHAPTER LVIII. KRISHNA WISHES TO GO TO VRINDAVANA AND PRODUCES WOLVES.

Vaishampayana said:—In this way, Krishna and Sangkarshana passed their childhood in Vraja and became seven years old (1). They used to put on dark-blue and yellow raiments, paste their persons with yellow and white paints and used to wear feathers of crows while tending kine (2). While gone to the forest those two beautiful boys used to play on Panāvas, the music of which is sweet to the ears, and shone there like three-hooded serpents (3). Sometimes putting peacock feathers on their ears, crowns of leaves on their heads and garlands of wild flowers on their breast they shone there like two growing trees (4). Sometimes placing a crown of lotuses on their heads, converting a rope into a sacred thread and gourds with a string suspended, in their hands, they used to play on flutes (5). Sometimes sporting with one another, laughing and lying down on a bed of leaves they used to enjoy sleep (6). Thus leading the life of a cow-herd boy and moving about delightedly hither and thither like two young horses they beautified that forest (7).

One day the beautiful Dāmodara said to Sangkarshana: "O Sir, by sporting everywhere in the forest we have well nigh spoilt it. We cannot play

here any more with the cow-herd boys (8). It has been divested of grass and twigs and the milk-men have up-rooted the trees. This beautiful forest has been destroyed by us (9). All the forests and woods, that were thick (with trees), are now all looking blank like the sky. All these eternally beautiful trees, that were in the cow-sheds well-protected by walls and wooden bolts, have been destroyed by the fire of cow-sheds (10-11). The trees and grass, that were near us, have been all thrown away on the ground at a great distance (12). Water, trees, groves and other resorts have now become scarce in this forest. Even by searching we cannot get at a place for rest. It has become very dreary and trees are not to be seen (13). The trees have been destroyed by the people of this extensive village. The birds have fled away from the useless trees (14). This forest, divested of birds, has become disgusting like rice without curry and other vegetable dishes. Even the delightful winds do not blow here (15). Woods and vegetables, grown in the forest, are now being sold. The grass is all destroyed and this village has taken the appearance of a city (16). The ornament of the mountain is the village of herdsmen, the forest is its ornament and the cows are the ornaments of the forest. And they are our most excellent refuge (17). Let the wealthy inhabitants of Vraja repair to another forest filled with new trees and grass; when the extensive villages, of milkmen, are shut out by doors and when the fields are

covered with houses they do not look beautiful like the Chakrachari[206] birds (19). When excrement and urine fall on grass its juice becomes poisonous. The cows do not like to graze on it and it is unwholesome for milk (20). We wish to range, with our kine, in the charming new woods which are almost like dry ground. Let this station of milk-men be also transferred there (21). I have heard that there is a charming forest on the bank of Yamunā abounding in profuse grass, endued with all the virtues and freed of thorns and insects. It is named Vrindāvana. It is filled with fruits, water and Kadamba trees (22-23). Cool winds always blow there in the forest as if it is an asylum of all the seasons. All the woods there are so very charming that the milk-men will be able to range there happily (24). Near it is the huge mountain Govardhana with a high summit like the mount Mandāra near the celestial garden Nandana (25). In the centre of that mountain there is a huge fig-tree, by name Bhāndira, consisting of high branches and extending over a *yojana*. It shone there like a dark-blue cloud in the sky (26). Like unto the river Nalini flowing in the garden of Nandana, Kālindi, the foremost of streams, passes through its middle as if forming a line for separating hairs on each side of the head (27). With great joy we will always behold there the mount Govardhana, the tree Bhāndira and the charming river Kālindi (28). O Sir, mayst thou fare well. Leaving this forest which has

no attractions do thou lay out there the station of milk-men. Let us now, creating some calamity, terrify the milk-men" (29).

While thus talking the intelligent Vasudeva engaged himself in a thought. From the hairs of his body there arose hundreds of wolves living on fat, blood and flesh. As soon as they came out they ran in all directions as if it to devasstate the village Vraja. Beholding them fall upon calves, kine and their women the milk-men were stricken with great fear. Forming themselves into groups of five, ten, thirty, twenty and a hundred those dark-faced wolves, bearing the mystic mark of Srivatsa, that had come out of the body of Krishna, began to range there and increase the fear of milkmen. Thus striking terror to the entire land of milkmen, those wolves, eating up calves, stealing away the boys in the night, well nigh devastated it. None, then, dared enter into woods, tend his kine, fetch any thing from the forest and go to the river. In fact, stricken with fear and motionless, they, with an anxious mind, began to live there. Those wolves, powerful like tigers, created such a fear in the inhabitants of Vraja, that they were afraid of even moving their limbs or shaking their body. And they used all to live together (30–38).

[206] A kind of wild fowls. As when they are shut up in a cage—they do not feel themselves at ease, so when the villages are well protected by gates like cities they lose their native beauty.

CHAPTER LXIV. THEIR DEPARTURE FOR VRINDAVANA.

Vaishampayana said:—Seeing the number of those irrepressible wolves, daily increased, all the men and women living in that village held a consultation amongst themselves (1):—"It is not proper for us to live any more in this forest. Let us go to another great forest where we may live happily and the kine may range of their own accord (2). Even today without any delay we will depart with our precious kine, before these dreadful wolves destroy the entire Vraja (3). These black-faced wolves, with tawny-coloured limbs, teeth and nails, set up a terrible roar in the night (4). 'My son, my brother, my calf, my cow have been eaten by the wolves.' Such cries are heard in every house" (5). Hearing the cries of the milk-women and the doleful noise of the kine, the assembled cow-herds wished to transfer, without any delay, their station. Being informed of their desire to go to Vrindavana for fixing their station elsewhere for the well-being of the kine and finding them resolute in this matter, Nanda, like the preceptor of the gods, gave vent to the following weighty accents (6-8):—"If you are resolved upon going away even this very day, then ask the inhabitants of Vraja to get themselves ready without any delay" (9).

Thereupon the menials announced in the village,

saying: "This station will be transfared to Vrindāvana. Therefore collect your own cows and calves, get ready your carts and place your own vessels thereon" (10–11). Hearing those well-meaning words of Nanda they all rose up for going away speedily (12). Then there was set up a tumult of "Come; let us go: what is the delay? Make your carts ready. Rise up. Go" (13). With busy cowherds and milk-women, with their innumerable carts ready that village assumed the appearance of a roaring ocean (14). The milk-women, with jars on their heads, and being arranged in rows, like stars coming out of the sky, issued out of Vraja (15). Having their breasts covered with blue, yellow, and shining jackets, those milk-women, while going on the road, appeared like a rain-bow (16). Carrying the load of ropes hanging on their body some milk-men imitated the beauty of trees covered with branches and leaves (17). The shining carts moving all around, that village of cowherds appeared like an ocean abounding in boats upset by the wind (18). Thus divested of all articles in no time and filled with crows it appeared like a desert (19).

Thereupon having gradually arrived at the forest of Vrindāvana, they, for the well-being of the kine, set up many extensive stations there (20). With roads laid out for carts and situate like a crescent that forest was one Yoyana in breadth and two in circumference (21). It was protected on all sides with

thorny creepers and trees, ditches and flying branches (22). It was beautified with charming posts and rods, with jars full of water for washing, stakes tied round with ropes and nooses, with upraised pillars, overturned carts, chords thrown upon the pillars of vessels, grass for covering the huts, sheds made of grass, with branches of trees, playing hither and thither and trees abounding in nests, cleansed cow-sheds, well-placed mortars, the burning fire placed in the west, and well stretched beds consisting of clothes and leather coatings (23–27). Bringing water and removing the branches of the trees the milk-women began to cleanse the forest (28). Youthful and old milk-men with axes, began lightly to fell down the trees (29). This station of the milk-men, abounding in woods, charming habitations, sweet roots, fruits and water, appeared more beautiful (30). While ranging in the forest before, Krishna, with a delighted heart, looked at that forest for the well-being of the kine. And so obtaining that forest of Vrindāvana, filled with the nests of various birds and resembling the garden of Nandana, all the cows, giving milk whenever milched, were highly pleased (31–32). In the last month of the dreadful summer season, the king of gods used to pour there nectarine showers. And accordingly the people there did not suffer from any disease and all the vegetables grew in profusion. The calves and ignorant people do not suffer any disease or meet with destruction

where the Lord Madhusudana lives himself for the behoof of mankind (33–34).

In this way the youthful Sangkarshana, the milkmen and the cows began to live there where Krishna thought of fixing the station (34).

CHAPTER LXV. AN ACCOUNT OF THE RAINY SEASON.

Vaishampayana said:—Thus living in Vrindāvana the two highly beautiful sons of Vasudeva began to range there tending kine (2). Sporting with the milk-men and bathing in the river Yamunā they spent the summer there happily (2). Thereupon with the advent of the rainy season that creates desire in the mind of men, clouds, containing rainbow, began to discharge their watery contents (3). The sun was enshrouded by the scattering clouds drawing in new water. The ground was rendered invisible by the new grown grass (4). With her surface brushed by the new clouds the earth appeared like a youthful damsel (5). Watered by the new showers, the forests and the forest-roads were divested of dust and filled with *Sakragopas*[207] (6). This was the dancing season of the peacocks emitting sweet notes. And elated with passion they began to pour their *Kekā* notes (7). The clouds began to embellish the persons of the beautiful Kadamva flowers, that had attained their youth in the wonderful rainy season and which is the only food of the bees (8). The forest was scented with the fragrance of Kadamva[208] flowers and rendered smiling by the Kutaja[209] flowers. Its heat was destroyed by the clouds and the earth was satisfied by the showers of rain. Being sprinkled with

water by the clouds the mountains, that had been scorched by the rays of the sun and the forest were, as it were, emitting smokes. With terrible winds and huge clouds rising in the sky the earth assumed the appearance of the city of a great king (9-10). Adorned hither and thither with Kadamba and plantain flowers, that forest, abounding in delightful Nipa trees, shone there like the burning fire (11). Smelling the fragrance of the earth wet with the showers of Indra, and scattered by the wind the people were stricken with desire (12). The earth was filled with the notes of the maddened bees, the sound of the frogs and the wonderful *Kekā* notes of the peacocks (13). With their currents increased by the downpour of rain the rivers, expanding themselves, began to carry away the trees grown on their banks. And there were seen all over them quickly moving whirlpools (14). Stupified by the continuous showers and having their wings distressed, the birds, as if on account of their quiet nature, did not leave the branches of the trees (15). The sun, as if, began to drown himself in the womb of the new clouds surcharged with water and filled with the noise of the falling torrents (16). The earth put on, as if, a garland of fresh grass. The huge trees, forming the land marks, were uprooted and every where was enveloped with water. And it was difficult, accordingly, to find out the paths (17). The mountains, abounding in huge trees, were as it were,

assailed by thunderbolts and their summits were being carried down by the torrents (18). The forest-land was filled with the torrents of rain flowing down and overflowing the banks of the lakes (19). Following the muttering of clouds, raising up their trunks and running to and fro during the rainy season the elephants looked like clouds coming down on earth (20).

In this way when the rains set in Ronini's son, in order to see the clouds surcharged with water, said to Krishna in private (21). "O Krishna, look at the dark clouds in the sky adorned with the shining ornaments of lightning. They have, as if, stolen away the hue of your person (22). This is the time for your sleep. The sky is like your body. As you every year live secretly in this season so the moon is doing (23). With the advent of the rains, the sky, covered with clouds, growing dark-blue on account of blue clouds and shining like the red-blue lotuses, is appearing more beautiful (24). Behold, O Krishna, the charming mountain Govardhana, covered with dark clouds surcharged with water, is giving a lie to its own name of *bringing up kine*[210] (25). Greatly worked up with passion on account of the falling of the showers the black-bees are ranging happily all over the forest (26). O you having lotus-like eyes, the highly tender green grass, vegetating profusely by the new water, are, as if, trying to cover the earth (27). This rainy season has not been able to increase the beauty of

the mountain, abounding in fountains, that of the forest filled with water, and that of cultivated fields enveloped with corns (28). O Dāmodara, driven by the quick-coursing winds, these clouds, with their dreadful mutterings, are increasing the desire of those living in foreign countries for returning home and are thus displaying shamelessness (29). O Hari, O you of three foot-steps, behold, your second foot-step[211] is embellished with rain-bow of three colors without arrows and string (30). In this month of Srāvana the sun is shorn of his beauty. His scorching rays being cooled down by the clouds, he, although of thousand rays, appears to have none (31). The all-spreading clouds, agitated like the water of the ocean and accompanied by continuous showers, have, as it were, united the earth and sky (32). The torrents of rain flowing on earth, and the air, perfumed with the fragrance of Nipa, Arjuna and Kadamva flowers and capable of exciting passion, blowing with sound on high, the sky, covered with extensive and heavily showering clouds, is appearing like a deep and vast ocean (33–34). Armed with effulgent Nārāchas in the shape of showers, having the cloud for his coat of mail, and the rain-bow for his bow, the sky is, as if, ready for battle (35). O you of a beautiful countenance, covered with clouds, the mountains, forest and the tops of the trees are looking highly beautiful (56). Enveloped with clouds pouring down their watery contents and resembling an army of

elephants the sky is imitating the color of the ocean (37). Blowing there with drops of water the dread ful blasts of winds, that shake the tender plants and destroy the gravity of the oceans, are oppressing all with cold (38). The moon disappearing from view in night after the sun-set, and the clouds continually discharging showers, no quarter of the sky, appears beautiful (39). Filled with passing clouds resembling leathern bags full of air, the sky appears moving like an animate object (40). People can make out very little difference between day and night. What shall I speak more, O Krishna, see, Vrindavana, relieved of heat and adorned with showers, is looking beautiful like Chaitraratha garden" (41).

Thus describing the advantages of the rainy season, Krishna's elder brother, the beautiful Balarāma entered Vraja. Pleasing each other Krishna and Sangkarshana began to range there in that vast forest in the company of their then kinsmen the cowherds (42-43).

[207] An insect (coccinella of various kinds).

[208] A plant commonly Kadamba (Nancha Kadamba)

[209] A medicinal plant.

[210] The word *Govardhana* literally means one who nourishes kine from *Go* kine and *Vardhana* to nourish. The mountain is so beautifully situated that the kine grow up there without any hitch. But in the rains the mountain has been so covered with clouds that they cannot graze there at ease. It has thus given a lie to the true import of its name.

[211] This refers to the sky, because at the sacrifice of the demon Bali, he placed his first foot on earth and the second in the sky.

CHAPTER LXVI. AN ACCOUNT OF KALYA.

Vaishampayana said:—One day the lotus-eyed Krishna, having a dark-blue hue and a beautiful countenance, capable of assuming forms at will and wearing a feather of crow, without being united with Sangkarshana, began to range alone in that charming forest. Bearing the mystic mark of Srivatsa on his breast he shone there like the moon with the mark of a hare (1–2). His arms, bedecked with Angadas and his tawny colored two little moving feet shone there like brilliant lotuses (3). His two pieces of yellow raiments, creating delight of the world and resembling the filaments of a lotus, shone there like the evening clouds (4). Ropes and rods were shining in his two plump and moving hands engaged in the work of tending kine and worshipped by the celestials (5). Charming fragrance, resembling that of a dark-blue lotus, was coming out from his beautiful and lotus-like mouth adorned with picturesque lips (6) His countenance, embellished with dishevelled locks, was shining like a lotus encircled by black-bees (7). Garlands of new grown buds of Arjuna, Kadamba and Nipa flowers were shining on his head like a garland of stars in the sky (8). That hero, of dark-blue hue of the clouds of the rainy season, with a garland of the same colour around his neck, shone there like the month of Bhādra incarnate (9). The

clean leaves, tied to the thread round his neck, shone there beautiful when shaken by the gentle breeze raised by peacock feathers (10).

Thus ranging every day in the forest that youth used some where to sing, some where to sport and walk and some where to make, of his own accord, the charming music of of Parna and bugle for pleasing his kine. Ranging in that wonderful forest and fanned by the charming wind proceeding from the trees that powerful and effulgent Krishna, dark blue like cloud, attained to most excellent delight. It was resonant with the notes of peacocks, its caves were echoed with the muttering of clouds that excite lust in men, it was adorned with plantain trees and covered with new grown grass, twigs and lotuses. It abounded in many fountains and was fragrant with the filaments of lotuses like the treath of females expressing their desire (11–17). While, ranging in that forest one day, along with his kine, he saw there a foremost of trees with high branches (18). Enveloped with thick leaves it was stationed on earth like a cloud. With its height it traversed half of the sky and if contained as it were the enjoyment of the wind (19). Covered with fruits of blue and diverse other colors and resorted to by various birds it appeared like a cloud accompanied by rain-bow (20). The wind and cloud were as if simultaneously living in the trees resembling houses, adorned with creepers and flowers and bent down on account of

their huge roots (21). As if by his pristine good deeds, that great tree, who could give protection against rain and the rays of the sun, was ruling over others there (22). Beholding this Bhāndiraka fig-tree resembling the summit of a mountain the sinless Lord Krishna desired to live there (23). Thereupon engaged in sport there along with other cow-herd boys of his own age, as in the city of the celestials, he spent the day there (24).

While Krishna began to sport there under Bhāndiraka tree the other cow-herds amused him with various wild plays (25). The milkmen began to sing there and the boys, fond of amusing, sang there many songs relating to Krishna (26). When they thus began to sing in accompaniment with the music of Panava, the powerful Krishna, too at times, played on his flute and Tumvi (27).

One day while tending his kine, Krishna, having the eyes of a bull, repaired to the bank of Yamunā abounding in trees adorned with creepers (28). He saw the delightful wind blowing on the water; and the foremost of rivers Yamunā, embellished with lilies and lotuses, was as if with her waves, casting her glances (29). All her landing stairs were well-levelled and her water was sweet; she had many lakes and her current was strong. And all the trees (on her bank) were shaken by the watery air (30). It was resonant with the notes of swans, Karandavas and Sārasas and resorted to by Chakravākas and

other fowls that range in pairs (31) Her water was filled with acquatic animals, was endued with all the good qualities, was variegated with various water-born flowers and was rendered yellow by water-born corals (32). The passing currents were her feet, the bank was her hip, the whirlpool was her navel, the lotuses were her hairs, the cavity of the bank was her belly, the three curves of the wave were her three marks on the fore-head, the sides of the bank were her expansive face, the foams were her teeth, the swans were her smiles, the dark-blue lotuses were her lips, the water-born flowers were her eyes having bent down eye-brows, the lakes were her forehead, the corals were her beautiful hairs, the long extending currents were her high arms, the serpents were her ears, the geese were her ear-rings, the lotuses were her beautiful eyes, the trees grown on her banks were her ornaments, the fishes were her ornaments for the waist, the other sorts of corals were her silken raiment, the notes of Sārasas were the sound of her Nupuras, the Kāsa flowers were her cloth, the Swans and tortoises were the auspicious marks, fishes and crocodiles were her pastes; the animals were playing in the ditch and men formed her rising breasts. The animals were agitating her water and her banks were filled with hermitages. Seeing this beautiful river Yamunā, the queen of the ocean, Krishna, as if to beautify her the more, was ranging there (33—41). Ranging thus he saw there a

vast lake filled with deep water and resembling the sky crested with clouds. It extended over a *Yojana* and even the celestials could not cross it. Its water was deep and motionless like that of the ocean. It was cast off by beasts, acquatic animals and water-fowls. There being many ponds with serpents on its bank, people, with very great difficulty, could traverse it. It was enveloped with smoke proceeding from poisonous trees. The sages, desirous of performing three oblations in a day, could not enjoy its water. What to speak of its being used by men requiring water it was unworthy even of the beasts. Even the birds could not range in the sky overhanging it and the grass burnt up in no time as soon as it fell into it. Even the gods could not approach that lake extending over a *Yojana* on all sides. And the trees there were being consumed by the dreadful poisonous fire (42–47). Beholding in that province freed from all calamities, such a huge lake at a distance of a Krosa north of Vraja Krishna began to think (48). "To whom does this huge and deep lake belong? Methinks that dreadful king of serpents Kalya, resembling a heap of collyrium of whom I had heard before and who has left the ocean in fear of the king of birds Garuda, who feeds on serpents, is living here. By him this Yamunā, flowing to the ocean, has been polluted (49–51). And in fear of that king of serpents no one lives here. Protected by the ministers of that serpent king, doing him

good, this dreadful forest, filled with grass and various trees and creepers, has become unworthy of being resorted to like the sky and being touched like a poisonous food (52–54). The banks, filled with corals, trees and creepers, are being protected by his attendants, doing him good. And two artificial roads are seen running over its two banks (55). I should, however, vanquish this king of serpents. I should defeat the serpent in such a way as may render the water of lake useful to the inhabitants of Vraja, and so that delightful winds may blow here and the landing stairs may become worthy of use (56–57). In order to vanquish these wicked ones always following the wrong ways I have taken my birth as a milkman and am living amongst the cow-herds (58). Therefore sporting like a child I shall climb this Kadamba tree, jump into the lake and vanquish Kalya (59). Doing this my superior power of arms will be known to all" (60).

CHAPTER LXVII. KRISHNA SUBDUES KALYA.

Vaishampayana said:—Thinking thus Krishna repaired to the bank of the river. Tying his cloth firmly he, with delight, got upon the Kadamba tree (1). Climbing up to the top of the tree and emitting a leonine roar the cloud-hued and lotus-eyed Krishna jumped headlong down into the lake (2). That lake, of the river Yamunā, was agitated by his fall. And the water thereof overflowed (on all sides) like scattering clouds (3). The huge abode of the serpent (Kālya) was shaken by that sound. And the serpents, with their eyes reddened with anger, rose up from the water (4). Thereupon was seen the king of serpents Kālya endued with the hue of clouds, having eyes reddened with ire, five hoods, a fiery countenance and tongue and effulgent like the flames of fire (5–6). The entire lake was covered with his hood burning like fire and five huge and dreadful faces were seen above (the water) (7). When that king of serpents was burning in his energy and anger the water there appeared as if boiling and the river Yamunā, stricken with fear, flew in her opposite course (8). Beholding Krishna coming to the lake and sporting like a boy he had powerful winds issue out of his mouth filled with the fire of anger (9). Scintiliations of fire, accompanied by smoke, came

out from the mouth of that king of serpents. All the huge trees, which were grown on the bank near him, were in no time consumed by the fire of anger discharged by that king of serpents, resembling the very incarnation of the end of a Yuga.[212] Thereupon his son Dāra and his servants, the other leading serpents of incomparable energy, came there vomitting the dreadful fire of venom accompanied by smokes (10-12). Thereupon they made Krishna enter into a circle of their hoods. Having his hands and feet made incapable of putting forth any exertion he stood there motionless like a mountain (13). The leading serpents began to sprinkle Krishna with water vitiated by their teeth. The powerful Krishna however did not die (14). In the meantime the cow-herd boys, filled with fear, returned weeping to Vraja and with suppressed voice said (15):

"Out of foolishness Krishna is drowned in the lake Kālya. The king of serpents is devouring him. Do ye all come without delay (16). Do ye speedily go and communicate to Nanda and his followers that Krishna is being dragged into the lake by the serpent" (17).

Hearing those words like unto the fall of a thunderbolt the milk-man Nanda was greatly distressed with sorrow and speedily went to that most excellent lake (18). All the inhabitants of Vraja, accompanied by the youthful Sangkarshana, boys, old men and young ladies, arrived at the watery

abode of that king of serpents (19). Having reached the the bank of that lake all the milkmen, headed by Nanda, stricken with shame, surprise and sorrow, began to bewail with their eyes full of tears. Some cried, exclaiming "Oh, son!" while others said "Alas! woe to us!" (20–21). Whereas others, assailed greatly by fear, cried "Alas! We are all slain!" The women, crying aloud, said to Yashodā "Alas! We are all killed. Behold your son brought under the control of the king of serpents. He is trembling there as if churned, like ambrosia, by the hood of the serpent (22–23). Forsooth, your heart is made of stone, since it is not breaking assunder even beholding your son in this plight (24). See, the milkman Nanda, filled with grief, is standing on the bank of the lake like one unconscious, fixing his look on the face of his son (25). Following Yashodā we shall rather enter into this lake, the abode of the serpents. And still we will not return to Vraja without Dāmodara (26). Without Krishna Vraja shall never appear beautiful like the day shorn of the sun, or the night shorn of the moon or the cow divorced from the bull. Separated from Krishna we shall not go there like a cow without her calf" (27).

Hearing the lamentations of the male and female inhabitants of Vraja, and of Nanda and the cries of Yashodā, Sangkarshana, who though of one mind, one body and one intelligence, was still a separate person, said in anger to Krishna (28–29):—"O

Krishna, O thou of large-arms, O thou who dost enhance the delight of the milkmen, do thou soon destroy this venomous serpent-king (30). O my brother, O my lord, all these our relations have human understandings and so they are bewailing for thee considering thee a human being" (31).

Hearing those wise words of Rohini's son, Krishna sportively raised up his arms and rose up snapping the fetters of the serpents (32). And placing his feet on the hoods of the serpent-king that were above the water he got hold of his bead with his hands (33). Then rising up, by force, on his middle head, Krishna, who was adorned with a beautiful Angada, began to dance there (34). Thus grinded by Krishna the hoods of that serpent-king became pale and blood came out therefrom. (Kālya) then with dreadful accents said to him (35). "O Krishna of a beautiful countenance, unwittingly did I display anger against thee. But now I have been vanquished and subdued by thee and my venom has been destroyed. Do thou give me my life and command me whom I am to serve along with my wife, children and friends (36–37)."

Beholding that five-hooded serpent-king and hearing his distressful words, the Lord Krishna, having the enemy of serpents[213] as his carrier, replied like one having no anger (38):—"O serpent, I do not wish to allow you to live in this water of Yamunā. Therefore repair to the ocean with your

wife and kinsmen (39). After this whoever amongst your sons and servants shall be seen either in the water or on the land of this province he will be killed by me (40). O king of serpents, let this water prove wholesome unto all and yourself proceed to the mighty deep. If you remain here after this you will be visited by a great calamity that will bring about the termination of your life (41). If Garuda, the enemy of serpents, behold in the ocean, my foot-marks on your head he will not kill you" (42).

(Thus accosted by the Lord) that foremost of serpents Kalya, carrying on his head Krishna's foot-marks, fled away stealthily from the lake in the very presence of the milk-men (43). After the king of serpents had thus fled away vanquished the Lord came out from the water and stood on the bank. Filled with surprise the milk-men chanted his glories and circumambulated him (44). Thereupon those milk-men, living in the forest, delightedly said to Nanda: "Indeed thou art fortunate and a favourite of the gods since your son is (so very powerful) (45). From to-day, O sinless one, the powerful Krishna, having large eyes, will be a refuge of the milk-men in their perils and a protector of the kine in the cow-shed (46). The water of the Yamunā has become everywhere delightful and wholesome. From now all our kine will happily range in every landing stair (47). Really we are milk-men for we have not been able to know Krishna truly in Vraja like fire covered

with ashes" (48). Thereupon eulogising the immortal Krishna the milk-men, filled with surprise, entered their hamlet like unto the celestials entering the Chitraratha garden (49).

[212] When a cycle terminates every thing in the world is destroyed. The serpent is compared to this termination for every thing there was destroyed by his dreadful venom.

[213] This refers to Garuda whom Vishnu used to ride. Garuda used to devour serpents and was thus their enemy.

CHAPTER LXIII. THE DESTRUCTION OF KHARA AND DHENUKA.

Vaishampayana said:—After the king of serpents had been vanquished by Krishna in the lake of Yamunā Rāma and Keshava began to range there (1). Thereupon going to the mountain Govarddhana[214] along with their precious kine, those two heroic sens of Vasudeva beheld a huge forest of palm trees, situate, on its north, on the bank of Yamunā (2-3). They were greatly delighted at its sight and began to range in that charming forest of palm trees covered with palm leaves like two new grown plants (4). It was well levelled, cool, coated with black earth and profuse grass and was freed from stones and clods of earth. Dark-blue and tall palm trees, with fruits and branches hanging, shone there like the trunks of elephants (5–6).

While thus ranging Dāmodara, the foremost of speakers, said to Sangkarshana:—"O reverend sir, this forest-land is perfumed with the fragrance of ripe palm fruits. Let us both quickly pluck the sweet, ripe and dark-blue fruits. While its smell is so very sweet and pleasing to the odiferous organ it must undoubtedly be delicious like ambrosia. This is (in short) my conviction (7–9)."

Hearing the words of Dāmodara, Rohini’s son smilingly shook the trees with a view of felling down

the fruits (10). Appearing like a desert, although very useful, that forest of palm trees was unworthy of being resorted to and traversed by men like a habitation of the Rākshasas (11). For encircled by a herd of mules that huge and dreadful demon Dhenuka used always to live there, in the shape of an ass (12). Terrifying men, beasts and birds there that wicked minded ass used to protect the forest of palm trees (13). Hearing the sound of the fall of palm fruits he grew exceedingly enraged and could not bear it like unto an elephant (14). Shaking his manes in anger, lifting up his tail in delight and scratching the earth with his hoof that Daitya, of motionless eyes and wide lips, followed the sound of palm fruits and arrived where the son of Rohini was (15–16). Beholding under the palm tree that immortal son of Rohini resembling a flag in form, that Daitya-chief Khara, having the teeth for his weapon, all on a sudden bit him; and then turning back his face he struck his breast with his long legs (17–18) Then holding that demon in the shape of an ass by the legs and whirling his head and shoulders (Sangkarshana) threw him up on the top of the palm tree (16). He too, with his thighs, waist, neck and back mutilated and a disfigured form, fell down on earth along with palm fruits (20). Beholding that ass thus dead and shorn of beauty Baladeva threw up his other relations too on the top of the tree (21). At that time the ground there was covered with palm fruits and

bodies of the asses and it shone there like the autumnal sky covered with clouds (22).

Thus when that Daitya, in the form of an ass, was slain with all his followers that forest of palm trees assumed again a picturesque view (23). When that most excellent white forest of palm trees was shorn of fear the kine began to range there with great glee (24). And entering that forest the milkmen, rangers of woods, began to move about on all sides divested of sorrow and fear (25). Observing the kine roam on all sides at ease the two sons of Vasudeva, powerful like elephants, spread there seats of grass and sat down at ease (26).

[214] There is still a mountain of the same name within a few miles' distance from the town of Mathura in N. W. P.

CHAPTER LXIV. THE DESTRUCTION OF THE DEMON PRALAMVA

Vaishampayana said:—Thereupon leaving off that forest of palm trees the two sons of Vasudeva again came to the Bhandira tree (1). Traversing that prosperous forest land and tending the ever increasing flock of kine those two beautiful subduers of enemies began to strike their arms and sing. Sometimes they collected the trees and called the kine with their calves by names (2–3). They had ropes hanging on their shoulders and their breasts were adorned with garlands of auspicious wild flowers. And they looked like two bulls with new-grown horns (4). Having the hue of gold and powdered collyrium and clad in apparels of the same color with their respective persons, those two boys appeared like white and black clouds accompanied by rain-bow[215] (5). Traversing the forest-ways along with their comrades, making beautiful ear-rings with the tips of Kuçā grass or flowers, and putting on wild dresses they sometimes sported on the mount Govardhana, sometimes in the forest and some times in the table-land. They thus engaged in a sport which was celebrated all over the world (6-7). Thus following human conduct and engaging in a play introduced by milk-men they, who were worshipful even unto the celestials, began to range in the forest

(8).

Thus sporting, they, within a short time, reached the Bhāndiraka fig-tree covered with growing branches—the best of the kind (9). They, who were experts in fighting, began to play there with cradles, nets and stones (10). Those two heroes, powerful like lions, began to display there, in the company of cow-herd boys, of their own accord and with delight, many a martial feat (11). While they were thus playing, the foremost of Asuras, by name Pralamva, came there with a view to kill them and began to find out their weak points (12). Assuming the form of a cow-herd and adorned with wild flowers that Asura began to tempt the two brothers with his play and smiles (13). Adopting a human form, although not born in the race of men that foremost of Dānavas, fearlessly joined their company (14). Considering him, who came there in the form of a milk-man, as their friend, those cow-herds began to play with that enemy of the immortals (15). Searching their weak points Pralamva too, who had assumed the guise of a milk-man, cast his dreadful looks at Krishna and Rohini's son (16). Then considering Krishna of wonderful prowess as irrepressible he gave him up and made up his mind for destroying Baladeva (17). O sinless one, at that time the Lord introduced a new of play of leaping in pairs. And all of them engaged in it (18). Krishna jumped with another milk-boy by name Sridāma and

Sangkarshana with Pralamva, O sinless one (19). The other milk-boys, of inferior strength, began to leap with great force in the company of their comrades (20). Krishna defeated Sridāma and Rohini's son Pralamva and other boys were vanquished by those of Krishna’s party (21). Thereupon carrying on their shoulders the victorious those, who were vanquished, came delightedly and quickly to the root of the Bhāndiraka tree and soon reached their appointed quarter. And carrying on his shoulders Baladeva, the foremost of Dānavas, Pralamva, began to proceed quickly in an opposite direction like a cloud with the moon (22–23). Being unable to carry the weight of the intelligent son of Rohini that huge-bodied (demon) increased (his body) like a cloud attacked by Sakra (24). Then that foremost of Danavas Pralamva displayed his own body huge as the Bhandiraka fig-tree and effulgent like a mountain of burnt collyrium (25). Then that huge-faced and huge-necked dreadful demon, having eyes like unto the wheels of a car, a head adorned with a sun-like coronet of five layers and resembling Death himself, shone like a cloud attacked by the sun. The earth sank under the weight of his feet (26-27). As Death carries away men sunk in the waves of the ocean, so the great demon Pralamva, the foremost of heroes, adorned with long garlands and other ornaments and clad in a long raiment, carried away quickly and stealthily Rohini's son like a cloud surcharged with

water. While thus carried away by him Sangkarshana shone there like the moon in the sky carried by dreadful clouds (28–30). Beholding himself on the shoulders of the demon the dreadful Sangkarshana began to cherish suspicions in his mind and said to Krishna (31).

"O Krishna, I am being carried away by this Daitya huge like a mountain and clad in a coat of mail who has displayed a great illusion and assumed the form of a man (32). This wicked-minded Pralamva has grown exceedingly in pride and his power has doubled itself. How shall I vanquish him?" (33)

Krishna knew very well the character and strength of Rohini's son and therefore smilingly and quietly said to him in joyous words (34):–"O god, thou art identical with the universe and art subtler than the subtle. Thou art merely showing the conduct of a man (35). Do thou meditate thy own Nārāyana form at the time of the revolution of the worlds. Do thou now know of thy own true form and body (which thou didst manifest at the time of the) union of the ancient Rishis, powerful on account of their own faculties, of the oceans, Brahmā and water (36–37). The sky is thy head, the water is thy form, the earth is thy forgiveness, the fire is thy mouth, the life of all the worlds is thy breath, the air is thy abode, and thy mind is the creator all (38). Thou art of thousand faces, thousand limbs, thousand feet,

thousand eyes, thousand lotus-navels and thousand rays, and the slayer of thy enemies (39). The celestials behold what thou didst display before. None can find out what had not been said by thee before (40). Whatever is capable of being known in this world thou hast made them all known. All the celestials do not know what thou alone dost know (41). The deities see thy own natural etherial form and worship that artificial form of thine, begotten of thy own self (which thou didst assume in the golden age) (42). The gods can not see thy end and therefore thou dost pass by the appellation of Ananta.[216] Thou art alone subtle and beyond the comprehension of the subtle (43). O god, thou art the pillar of this universe. And stationed in thee this world, the source of the origin of all creatures, is upholding all the regions (44). My body extends over the four oceans[217] and thou hast instituted the division of the four Varnas.[218] Thou art the lord of the four Yugas[219] and the eater of the fruits of the four Hotras[220] (45). Although we both are of one body, we have assumed two different forms for protecting the universe, mobile and immobile. As I am the Lord of the universe so thou art (46). I am the eternal Krishna and thou art the ancient Sesha.[221] Thou art the ever-existent god Sesha of the world. The world is upheld by our body divided in twain (47). I am identical with thee and thou art at one with me. Both of us are highly powerful and of one

body (48). What is the use, O God, of waiting like one having no sense? Do thou strike forcibly, with thy fist, firm as a thunder-bolt, the head of this Dānava, the enemy of the celestials" (49).

Vaishampayana said:—Hearing those words of Krishna and recollecting the ancient history the mighty-armed son of Rohini was filled with his own strength pervading the three worlds and with his well-formed fist resembling a thunder-bolt struck the wicked Pralamva on the head (50-51). His head, shorn of its fore part, entered into the body of the Danava and he too, divested of his life, touched the ground with his knees (52). Thereupon, with his body out-stretched on the ground Pralamva looked like a cloud scattered on the sky (53). As streams of water, mixed with various minerals, come out of the summit of a mountain so blood came out of his body shorn of head (54).

Having thus slain Pralamva and withdrawn his own strength the powerful son of Rohini embraced Krishna (55). Thereupon Krishna, along with the gods stationed in the sky and milkmen began to chant the glories of the highly powerful Baladeva with benedictory hymns bespeaking his victory (56). In the sky was heard an invisible voice of the celestials declaring "This Daitya has been by force killed by a boy of unwearied actions" (57). Thus on that Daitya, irrepressible unto the deities, being slain, the celestials, stationed in the sky, gave him

the name Baladeva after his action. Therefore all the worlds call him by the name of Baladeva (58–59).

[215] The word in the text literally means the *bow of Indra*. According to the Hindu mythology the rain-bow is supposed to be the bow of Indra who is the presiding deity of rain and showers.

[216] Literally means one having no end. The God has no beginning or end.

[217] According to the Hindu mythology the world is bounded by the four oceans on the four sides. This figuratively refers to the universal form of the God.

[218] There are four principal *Varnas* or castes, the *Brāhmanas*, *Kshatriyas*, *Vaisyas* and *Sudras*. The Brāhmanas are said to have sprung from the mouth of Brahma and belong to the sacerdotal class. The Kshatriyas, or the military caste, are said to have arisen from His arms. The Vaisyas or the trading class are said to have sprung from His thighs and the Sudra or the servile class from His feet. The earliest reference to the origin of caste is seen in a hymn of the Rig-Veda called *Purusha Sukta*. There are various other accounts seen in the various Puranas.

[219] *Yuga* is an age of the world of which there are four namely, Satya, Treta, Dwapara and Kali.

[220] An article intended as fit for offering with fire. Burnt offering, oblation with fire.

[221] A name of Balaveda. It is also the name of the serpent-king, the thousand-headed snake who was the couch and canopy of Vishnu.

CHAPTER LXX. AN ACCOUNT OF INDRA-YAJNA.

Vaishampayana said:—Thus ranging and sporting in the forest Krishna and Baladeva spent the two[222] months of the rainy season (1). Thereupon returning to Vraja those two heroic brothers heard that arrangements were being made for performing a *Yajna* in honor of Indra and that the milkmen were busily engaged in merriments (2). Seeing this, Krishna, filled with curiosity, asked "What is that Sakra sacrifice for which you are all filled with delight?" (3) Amongst them an elderly milk-man replied:—"Hear, why Indra's flag is worshipped (4). O subduer of thy enemies, Indra, the king of the celestials and the lord of the world, is the master of clouds. For this reason from time immemorial and coming down from one family to another, this festival is being celebrated (5). Commanded by him and embellished by his bow the clouds produce corns with new showers of rain (6). Pleased with witnessing this festival the Lord Purandara, the giver of clouds and water, and the partaker of many sacrifices, brings about the gratification of the entire world (7). We and other men live by the corns produced by him and the celestials are also gratified thereby (8). Corns grow up when the king of gods sends down showers. And when the earth is gratified

with oblations the whole universe appears as if full of ambrosia (9). Fed by the grass produced by him the kine, with the bulls and calves, have attained to nourishment and easiness (10). Wherever the cloud, pouring down water, is seen, there is observed neither a piece of ground shorn of grass and corns nor an hungry animal (11). The nectarine rays, of the sun that are milched by the Lord Sakra, are discharged by the clouds in the form of ambrosia-like showers of rain (12). The mighty leonine roar, announced by the air, which he emits with force from the clouds, is designated by the people as the muttering of clouds (13). The terrible sound, that he sends forth when carried by clouds accompanied by the wind, is heard like the clap of a thunder-bolt that shatters the mountains (14). O my child, as the great Lord Siva is encircled by the goblins, so Indra, surrounded by clouds coursing at will, and stationed in the sky, sends down showers accompanied by the clap of a thunder-bolt (15). Sometimes resembling an unfair day, sometimes resembling scattered gold, sometimes resembling collyrium and sometimes pouring water in drops the clouds paint the sky. Thus extracting water from the earth through the rays of the sun, Indra, the giver of water, sends it down again on earth for the behoof of all creatures (16–18).[223] For these reasons O Krishna, this rainy season has been fixed upon as the time for worshipping Indra. The kings and others men with

delight worship Indra in the rainy season. We too do so (19)".

[222] In India the year is divided into six seasons of two months each.

[223] This shows that the ancient Hindus were not ignorant of the scientific formation of clouds.

CHAPTER LXXI.[224] KRISHNA PROTESTS AGAINST INDRA-YAJNA: AN ACCOUNT OF AUTUMN.

Vaishampayana said:—Hearing the words of the aged milk-men regarding the festivity of Indra, Dāmodara well-informed of Sakra's might, said to him (1). "We are all milk-men who range in the forest. The precious kine constitute our subsistence. We should therefore worship the kine, the mountains and the forests (2). Cultivation is the means of subsistence to the cultivators, merchandise is to the merchants and the cow is the best means of livelihood to us. This has been laid down by the scholars well-read in the three Vedas (3). The respective profession of each caste is their great God, is worshipful, adorable and beneficial unto them. He, who, benefitted by one, worships another, is visited by two fold calamities in this world, and in the next after death. The fields are protected by cultivation, the forests are preserved by fields and the mountains are supported by forests and these mountains are our only refuge. I have heard that the mountains, which exist in this forest, assume forms at their will. And adopting various shapes they sport in their table-lands (4–6). Sometimes assuming the forms of tigers, the foremost of those having claws or those of lions adorned with manes, they frighten those who devastate the forest

and thus protect their respective woods (7). When tribes living in the forest[225] or those obtaining their livelihood through it[226] disfigure a wood, they, with their work of eating up manliness, destroy them in no time (8). The Brāhmanas perform *Yajnas* wherein the *Mantras* play an important part, the cultivators should perform a sacrifice in honor of a furrow and we milk-men should celebrate one in honor of the mountains. Therefore we should worship the mountains in the forest (9). Methinks, therefore, O milk-men, that engaged in celebrating a Yajna in honor of the mountains do ye engage in actions after your own hearts either at the foot of a tree or of a mountain (10). Digging wells and setting up sheds in that auspicious place and slaying beasts of sacrifice let the milk-men carry on their festivity. There is no need of holding a discussion over it (11). Circumambulating that best of mountains embellished with autumnal flowers the kine will again return to Vraja (12). Every one is filled with delight in this charming autumn shorn of clouds, endued with many virtues and abounding in delicious water affording satisfaction to the kine and in grass (13). Somewhere rendered white by blossoming Pryaka flowers and somewhere made dark blue by Bānasanas the forest, abounding in full-grown grass and shorn of peacocks, is appearing greatly beautiful (14). Clear clouds, shorn of water and lightnings, are moving in the sky like a herd of

elephants (15). The trees, enveloped with new grown foliage, are as if being pleased by the continual muttering of clouds drawing in new water (16). Having the white cloud for its head-gear, fanned by the swan-like chowries and with the full-moon for its umbrella the sky is shining like a newly installed king (17). After the termination of the rainy season all the tanks and pools are as if smiling with the rows of swans. And as if filled with the cries of Sārasas, they are daily decreasing in size (18). The rivers, flowing towards the ocean having the Chakravakas for their breast, the banks for their waist and the swans for their smiles, are as if going to their husbands (19). The water, beautified by the full blown lilies and the sky crested with stars, as if mock each other in the night (20). Beholding the highly charming forest resonant with the notes of Kraunchas and blued with the ripe Kalama paddy one attains to delight of mind (21). The tanks, pools, lakes and rivers and fields, embellished with blossoming trees, are appearing highly beautiful (22). Copper coloured and dark-blue lotuses are appearing in the beauty of new water (23). The peacocks are freed of haughtiness, the sky is divested of clouds, the oceans are full of water and the wind is gradually assuming proportions (24). The earth is appearing as if of many eyes by the feathers cast off by the peacocks after their dancing in the rainy season (25). With her banks full of mud and covered with Kāsa flowers and

creepers and abounding in swans and Sārasas the river Yamunā is appearing highly beautiful (26). Ranging in fields filled with corns ripened in proper season and in the forest, the birds, living on corns and water, are emitting notes in excitement (27). The tender corns, on which the clouds poured their watery contents in the rainy season, have grown hardened (28). Casting off his cloudy raiment and illumined by the autumn the moon is, as if, ranging with a delighted heart, in the clear sky (29). Now the kine have been yielding milk in double the quantity, the bulls have become two-fold maddened, the forest has become twice beautiful and the earth has become highly accomplished with corns (30). The luminous bodies, divested of clouds, the water beautified with lotuses, and the mind of men are daily becoming delightful (31). Divested of clouds and shining in autumnal effulgence the sun, of powerful rays, is spreading its lustre on all sides and drawing the water (32). Having excited their respective armies the kings, the protectors of the world, desirous of achieving victory, are proceeding against one another (33). The variegated and charming woods, with the mud dried up and reddened by *Vandhujiva* flowers, are creating the delight of the mind (34). The blossoming Asana, Saptaparna and Kānchana trees are beautifying the forest (35). Vānāsana, Dantivitapa, Pryaka Svarnaparna, and Ketaki trees have been covered

with flowers and the she-owls and black-bees are moving about hither and thither (36). As if assuming the beauty of a harlot the autumnal season is walking in Vraja and cow-sheds filled with the sound of churning rods (37). The foremost of the celestials (Vishnu), having the emblem of Garuda on his flag, was happily sleeping during the rainy season. The deities are now trying to awaken him (38).

"O ye milk-men, in this autumn abounding in beautiful corns, we will worship the foremost of mountains, resembling the abode of the wind-god, resorted to by white, red and blue birds, filled with fruits like clouds adorned with the bow of Indra, crested with groves of creepers and trees and adorned with expansive table-lands. We will, in particular, worship the kine (39–41). Adorning the cows with ear-rings, horns, chaplets of peacock feathers, bells hanging around their necks and autumnal flowers, do ye worship them for your well-being. And let the *yajna*, in honor of the mountain, be undertaken. We will celebrate a *yajna* in honor of the mountain as Sakra is worshipped by the celestials. And forsooth we will compel you to perform the *yajna* for the cows. If you have any love for me, and if I am your friend, then do ye all worship the kine. Do not cherish any doubt in this. If you cherish these my conciliating words, you will meet with your well-being. Therefore without questioning its purpose do ye fulfill my words"

(42-45).

[224] In this Chapter it will be seen that Krishna attempts to put a stop to Indra-Yajna or a sacrifice in honor of the god of rain. It is evident from the manner in which he preaches against it that he was opposed to lifeless rituals and ceremonials. He exhorts all the people of his clan to believe that every body's calling, on which depends his livelihood, is a god to him. He was not for useless ceremonies and rituals and always tried to present before his country a higher form of faith, freed from the prevailing superstitions. But he introduced it in a very mild form and for this he did not revolutionize the existing modes of things. This his stand against Indra-Yajna, and his introduction of the worship of mountain, forest &c ultimately developed itself into the great religion of *Duty* which he preached in his after life. To worship one's own means of livelihood, when stripped off metaphor, means to perform one's own duty considering it as sacred as the worship of a deity. This incident of introducing a new form of religion also proves his superhuman power. Being a mere boy he produced so great an influence over his people that they left off their established form of religion and followed him.

[225] The Bheels or other barbarous tribes who live in the forest.

[226] The milk-men or others who obtain their means of livelihood either by tending their kine in the forest or selling the produce of the forest.

CHAPTER LXXII. THE REPLY OF THE GOPAS.

Vaishampayana said:—Hearing the words of Dāmodara the Gopas were greatly delighted; and being informed of the true import of his nectarine words they unhesitatingly replied (1):

"O boy, we have been highly pleased seeing this thy understanding conducive to the multiplication of the kine and the well-being of the milk-men (2). O Krishna, thou art our course, delight and refuge. Thou dost understand our hearts and art our saviour in great disasters. Thou art the friend of our friends (3). By thy favour, this entire hamlet of milk-men the delightful Gokula[227] has been shorn of her enemies. And filled with auspiciousness she is living with joy and happiness like the city of the celestials (4). Witnessing these thy deeds worthy of being seen and which it is impossible for others to perform, beginning with thy birth and hearing thy haughty words our minds have been filled with surprise (5). As Purandara is amongst the celestials so thou hast acquired supremacy amongst men by thy matchless strength, power, and fame (6). By thy fierce power and consummate effulgence thou hast acquired superiority amongst the mortals like unto the sun amongst the deities (7). As is the moon amongst the gods, so thou hast acquired prominence amongst

men by thy grace, beauty, delightful countenance and smiles (8). In strength, energy, body, and feats performed in boyhood only Kārtikeya[228] can equal thee. There is none to match thee amongst men (9). As the great ocean cannot overleap its bank so who can disregard your proposal regarding the performance of a *yajna* in honor of the mountain (10)? Let now for the well-being of the kine and milkmen the Giri-yajana,[229] instituted by thee, be undertaken by us in the place of the Indra-yajna (11). Let delightful viands of milk be prepared and let beautiful jars be placed at the drinking-place[230] (12). Let spacious rivers and *Dronis*[231] be filled with milk and take such a quantity of fried meat and various sorts of food and drink to the mountain that the Gopas may spend three nights (13–14). Let this *yajna*, consisting of all milkmen and abounding in the meat of buffalo and other beasts, be at once undertaken (15)".

Thereupon the entire village of milkmen was filled with glee along with the delighted kine. Then with the sound of trumpets, the roar of the bulls and the cries of the calves the Gopas were greatly rejoiced. Lakes of curd, whirlpools of clarified butter and rivers of milk were made there. A heap of meat and a mountain-like collection of of boiled rice were taken to the mountain. Thus the Giri-Yajna was undertaken by all the milkmen there. There were present the delighted Gopas and the beautiful milk-

women. Hundreds of eating-places were set up there. It abounded in garlands, various sorts of perfumeries and incense. Various articles of sacrifice were spread there duly. And thus in the auspicious hour the Gopas, along with the Brāhmanas, celebrated the Giri-Yajna (16–20). After the termination of the *yajna*, Krishna, assuming, by his illusive energy, the form of a mountain, feasted on that most excellent rice, meat, curd and milk (21). The Brāhmanas too were pleased with eating there and all their desires were accomplished. And uttering there delightedly the verses of benediction they went away (22). Assuming a celestial form and partaking of the food and drink after his own heart in that sacrifice the Lord Krishna smilingly said "I am satisfied" (23). Then beholding on the top of the hill Krishna in the form of a mountain embellished with celestial garlands and pastes, the leading Gopas, bowing, sought refuge with him (24). The omnipotent Lord Krishna, having his true form hidden by the mountain, himself adored his own self along with the bowing Gopas (25).

The Gopas, filled with surprise, said to that god stationed on the best of mountains:—"O lord, we are thy devoted servants, command us what we are to do" (26). He replied to them in words originating from the mountain:—"If you have compassion for the kine, engage in my worship from to-day (27). I am your well-meaning first deity who grant all objects of

desire and by my favour you have got, in your possession, ten millions of precious kine (28). If you all become my votaries, I will encompass your well-being in the forest and enjoy, as in the celestial region, in your company (29). Being delighted I will confer on Nanda and other leading Gopas immense wealth that is worthy of being acquired by milk-men (30). Let the cows along with their calves circumambulate me. I will forsooth then attain to highest felicity" (31).

Thereupon to embellish that best of mountains the cows, with all the bulls, in flocks, encircled it (32). Thereupon with their horns adorned with garlands and be-decked with chaplets on their heads and flowery Angadas, numberless cows delightedly began to circumambulate it quickly (33). Having their limbs pasted with pastes of diverse colors and clad in red, crimson and yellow raiments the milk-men followed those cows in order to govern them (34). In that wonderful assembly shone there the milk-men adorned with peacock-feathered Angadas, and chords well arranged for tying their hairs and with weapons in their hands. Some milk-men hastened to control the kine, some danced in joy and some rode the bulls. Thus in due order when that festivity terminated the incarnate god of the hill all on a sudden disappeared and Krishna, too, with the Gopas, returned to Vraja. Thus when the Giri-Yajna was instituted all the milk-men, boys and elderly

people were filled with surprise, on witnessing that wonderful scene and began to chant the glories of Madhusudana (35–39).

[227] Gokula is another name of Vraja, the village of milk-men. There is still now a village of the same name about five or six miles from Mathura. It is very doubtful whether this is the site of the ancient Gokula which is described to have been situate near Govardhana mountain.

[228] The deity of war and son of Siva. Derived from Kirtika the personified Pleiades: according to the legend having been fostered and brought up by the nymphs so called. He was so great an adept in the art of war that he was appointed the commander of the celestial army in the war between the gods and demons.

[229] A sacrifice in honor of the mount Govardhana.

[230] The word in the text is *Udapana*—from *Uda* water, and the root *pa* to drink. It may also mean a well. Here it means a place where water is drunk. Near a well, as is still seen in many place, there is a spacious pavement where people may sit at ease and drink.

[231] Any real vessel made of wood, stone and in the shape of a boat and used for holding or pouring out water, as a bathing tub, a bathing vessel, a bucket or watering pot &c.

CHAPTER LXXIII. INDRA SENDS DOWN PUNISHMENT.

Vaishampayana said:—While in this wise the festivity, in his honor, was suppressed, Sakra, the king of the celestials said to the clouds called Samvartaka (1):—"O ye clouds, and elephants, if you cherish any respect for your king and if you consider it as your duty to do what pleases me (listen then to my words) (2). All these inhabitants of Vrindāvana are attached to Dāmodara. Nanda and other Gopas have grown inimical towards my festival (3). Therefore within seven nights, distress, with rain and winds, the precious kine which constitute their life-long subsistence and for which they pass by the name of Gopas[232] (4). I myself, stationed on (my elephant) Airavata, shall discharge dreadful rain, winds and showers effulgent like thunder and lightning (5). With dreadful showers and winds you will kill all the kine and the inhabitants of Vraja and leave them after they all kiss the ground" (6).

On account of his festival being put down by Krishna the powerful Pākashāsana thus issued his mandate to the clouds (7). Thereupon, the dreadful dark-blue clouds, resembling a mountain in size and muttering awfully, covered the sky on all sides (8). Producing lightnings continually the clouds, adorned with the bow of Indra, enshrouded the welkin with

darkness (9). Touching one another, all the clouds, some resembling the elephants, some the Makaras[233] and some the serpents, began to move about in the sky (10). Coming in contact with one another the clouds, resembling a million of elephants, covered the sky and created a very unfair day (11). Showers of equal size, some resembling the hands of men, some the trunks of elephants and some bamboos the clouds began to pour down their watery contents (12). People took that dreadful weather as a deep, unpassable and limitless ocean stationed in the sky (13). Hearing the dreadful mutterings of the mountain like clouds, the birds could not come out of their nests and the animals began to fly away on all sides (14). By the excessive showers discharged by the dreadful clouds resembling the hour of the universal dissolution the bodies of men grew discoloured (15). The planets and stars disappearing from view, the sky, shorn of the rays of the sun and the moon was divested of its lustre (16). With the continual showers of rain let off by the clouds the ground there assumed the form of a tank (17). The peacocks began to cry aloud and the other birds began to emit their feeble notes. And the rivers, increasing their size, carried away the trees grown on their banks (18). As if remonstrated with by the mutterings of clouds and the clap of thunderbolts the grass and trees began to tremble there (19). Beside themselves with fear the milk-men began to speak

amongst themselves: "We think the end of the world is at hand and the earth will be converted into one sheet of water (20)." The cows were greatly distressed by that dreadful downpour of rain. And they stood motionless and began to cry aloud (21). Their body was soaked, thighs and feet were motionless, hoops and mouth inert, the hairs stood erect and their belly and udders grew lean (22). Some died out of exhaustion, some took to their heels in fear and some with their calves sank under frost (23). Some cows, of emaciated belly on account of hunger and wearied thighs, lay to sleep embracing their calves (24). The cows and calves, thus assailed by rain, fell down trembling and with poor and distressing countenance looked towards Krishna and cried "Save us! Save us! (25)"

Beholding this dreadful oppression over the cows on account of that inclemeny and the impending death of the Gopas the sweet-speeched Krishna was greatly worked up with anger. And meditating for a while he began to speak to himself (26–27):—"I knew before that this will come to pass. However to protect them against this downpour of rain I will uproot this best of mountains Govardhana containing forests and woods and convert it into an asylum for the kine (28). There is not a shadow of doubt that this mountain, a veritable planet on earth, when upheld by me, will be able to protect the kine and milk-men" (29).

Thus meditating and displaying the strength of his arms Krishna, having truth for his prowess and resembling the best of mountains, uprooted that hill with his hands (30). Then that foremost of mountains, containing clouds, upheld by Krishna with his left hand, shone there like a house on account of its caves (41). When that mountain was uprooted the rocks, at its table-land, were shaken and the trees fell down (32). And although that mountain was immoveable still, on account of Krishna's power, with its whirling summits, falling trees and trembling tops it went up to the sky (33). All the clouds, united, were pouring down their watery contents in its side. With their quick-coursing streams the rocks were loosened and the mountain too was continually agitated (34). The milk-men however could not perceive the raining clouds, the rock-pouring mountain and the roaring wind (35). The clouds, attached to the mountain, coming in contact with the springs that best of mountains shone there as if bedecked with peacock feathers (36). Vidyadharas, Uragas, Gandharvas and Apsarās began to exclaim from all sides—"Gifted with wings the mount Govardhana is flying up" (37). White, crimson and dark mineral substances began to trickle down from the earthen layer of that uprooted mountain containing a thousand of layers (38). Some of the summits of that best of mountain were slackened, some were shattered and the highly elevated ones

entered into clouds (39). With the shaking of the mountains, the trees also shook, and their flowers fell down on all sides of the ground (40). The big-hooded serpents, having half of their body adorned, issued out of their holes and the birds began to fly up in the sky (41). Out of fear consequent upon the raising up of the mountain and of heavy downpour these sky rangers began continually to fly up and come down (42). The lions in anger began to roar like clouds surcharged with water and the tigers like that of the churning rods (43). Having its form metamorphosed that mountain, consisting of even, uneven and impassable places, appeared like another mountain (44). On account of the excessive downpour of showers it appeared like Tripura[234] stupified by Rudra in in the sky (45). Upheld by the rod-like hand of Krishna that huge mountain, covered with dark-blue clouds, appeared there like an umbrella (46). The muttering of the clouds making him dream, Govardhana slept there placing his cave-like face on the pillow of Krishna's arm (47). Having its summit covered with trees divested of the notes of the birds and soaked with the showers and shorn of the cries of peacocks, that mountain shone there like the sky (48). The summit and forest of that high mountain were as if possessed by fever on account of its table-lands shaking and trembling (49). Hastened by the king of gods and driven by the wind the clouds began to pour down before it

continually their contents (50). Upheld by Krishna's hand that mountain, covered with clouds, appeared like a country marked with the signs of wheels when oppressed by a king (51). As a populous village places before it a city so the clouds stood encircling that mountain (52).

For protecting the Gopas like unto Brahmā the Lord Krishna raised up that mountain and kept it on the tip of his finger. He then smilingly said (53).

"By some heavenly means which is even beyond the comprehension of the gods I have constructed this mountainous house, an asylum for the cows where no wind blows (54). Let the flocks of cows speedily enter into it and peacefully and happily live there where no violent wind blows. Do ye, of your own accord, make divisions of the room proportionate to your superiority of position and the number of flocks and put a stop to the downpour of showers. The big house, that I have constructed by uprooting this hill extending over five *Kos* and one *Kos* in breadth, can even accommodate the three worlds, what to speak of Vraja (55-57)".

There arose a great tumult of the Gopas accompanied by the mutterings of clouds outside and the noise of the cows. And arranged in rows by the milk-men the kine entered into the huge cave of that best of mountains (58–59). And standing at the foot of that mountain like a rising pillar of stone Krishna held that hill with one hand like a beloved guest

(60).

Thereupon taking with them their carts and vessels the inhabitants of Vraja, afraid of rain, entered into that rocky house (61). Beholding this superhuman feat of Krishna and finding his words falsified the powerful Satakratu asked the clouds to desist (62). And surrounded by clouds which deprived the earth of all festivities for seven nights he returned again to the celestial region (63). Thus after seven nights when the king of gods desisted and the sky was freed of clouds and become clear the sun rose in its full effulgence (64). The cows and the milk-men returned to their respective quarters by the same road by which they had entered (the cave) (63). For the well-being of all the worlds the Lord Krishna, the giver of boons and identical with all the elements, established, with a delighted heart, that best of mountains[235] (66).

[232] Literally the word means one who protects kine from *go*, kine and the root *pa*, to protect.

[233] A root of acquatic animal resembling a crocodile.

[234] The Danava chief who was defeated by Rudra or Siva in the war between the gods and demons.

[235] This miracle of Krishna's holding up of the mountain Govardhana on one of his fingers has been described in almost all the Puranas and even in the Sabha Parva of the Mahabharata. This incident, no doubt, on the face of it, appears highly incredible for, it is not possible for a man, nay for a boy of ten years of age to raise up a huge mountain like Govardhana. It is undoubtedly an allegory signifying the wonderful power of Krishna displayed by him for protecting the Gopas. The following explanation may be safely vouchsafed of the allegory. When he suppressed the worship of Indra and all his followers attacked the Gopas, Krishna placed them all, with their cattle and goods, on that hill and himself fought with the followers of Indra. It is mentioned in the latter portion of this Chapter that the Gopas entered into the hollow of the mountain, their 'hilly house' and so forth. This probably may suggest an explanation that they took shelter in one of the huge caves of the mountain and Krishna guarded them against the attack of the worshippers of Indra. Whatever may be the explanation it is undoubtedly true that he displayed a superhuman feat on this occasion.

CHAPTER LXXIV. INDRA COMES AND EULOGISES KRISHNA.

Vaishampayana said:—Beholding the mount Govardhana thus held up and the kine saved Purandara, the king of the celestials, was filled with great surprise and felt a desire for seeing Krishna (1). And seated on his elephant Airavata with temporal juice trickling down and resembling a cloud without water he came down on earth (2). Purandara saw Krishna, of unwearied actions, seated at the foot of the Govardhana hill (3). He saw there the immortal Vishnu, assuming the guise of a milk-man and shining in his great effulgence and attained to great delight (4). Sakra, having many eyes, saw, with all his eyes, Krishna bearing the mystic mark of Srivatsa and resembling a dark-blue lotus in hue (5). Beholding him seated happily at the foot of the hill who was gifted with beauty and was like an immortal in the land of mortals Sakra was ashamed (6). Disappearing from view, that foremost of birds (Garuda), feeding on serpents, was protecting him, seated at ease, against the rays of the sun with his wings (7). Leaving behind his elephant, Indra, the slayer of Bala, approached Krishna who was playing in the forest being engaged in human actions (8). His face was embellished with a crown effulgent like the sun that gives lustre to lightning, and with a pair of

celestial ear-rings. His breast was adorned with a neck-lace of five layers of Padmakānta jewel constituting the ornament of the body. Beholding Vāsudeva with his thousand eyes the powerful Vasava, the wielder of thunder-bolt, approached Upendra and looked more beautiful with his celestial garlands and pastes (9–11). Then with his sweet voice, deep as the muttering of clouds that always issues commands to the deities, he said (12):—

"O Krishna, O thou of large arms, O thou the enhancer of the delight of thy kinsmen, what, thou hast accomplished on thy being pleased with thy kine, is beyond the power of the gods (13). I have been highly pleased with thy saving the kine from the clouds created by me which bring about the dissolution of the world (14). Whose mind is not filled with surprise on seeing thee hold up this best of mountains by thy own-begotten Yoga power like a house in the sky(15)? O Krishna, I was enraged on account of the suppression of my sacrifice. And therefore I sent down this excessive rain extending over seven nights and destructive of the kine which even the Devas and Dānavas cannot withstand. But thou hast, by thy own power, put down this terrible shower in my very presence (16–17). I am highly pleased, O Krishna, for thy, in anger, settling the entire Vaishnava energy in thy human form (18). On account of thy being endued with thy own energy although in a human form, the work of the gods

appears to have been well accomplished (19). O hero, while thou art at the head of all the works of the gods and their guide, forsooth, every thing will be accomplished and nothing will remain undone (20). Thou art alone eternal amongst the gods and in all other worlds. I do not see a second capable of carrying the weight thou hast held (21). As the best of wheels is placed before a pole so dost thou engage in relieving the distress of the gods sunk in an ocean of misery, O thou having a bird for thy carrier (22). O Krishna, as gold is among the metals, so this universe, created by the Grand-father (Brahmā) exists, in thy body (23). As a cripple cannot follow one who runs fast so even the Lord, Self-sprung (Brahma) cannot follow thee in intelligence or age (24). As the Himalaya is amongst the mountains, as the great ocean is amongst the watery expanses, as Garuda is amongst the birds so thou art the foremost of the celestials (25). O Krishna, underneath all is the region of water; above it are afloat the pillars of the earth; above them is the region of man; above it is the etherial region; above it is the effulgent region of the sun constituting the gate of heaven; above it is the great region of the gods forming the abode of the celestials; here I occupy the position of the king of gods; above it is the Brahmaloka where the Brahmarshis live and where move about the high-souled Soma (moon) and other luminous bodies. Above it is the Goloka stationed in the great etherial

region. O Krishna, Golaka is the foremost of all regions and is protected by the Sādhyas. There dost thou live carrying on *Tapas* which we cannot learn even when accosting the Grand-Father about it (26–31). This earth is the region of actions for those who engage in them. Underneath it is the dreadful region of the iniquitous (32). The etherial region is the refuge of moving objects like the air and heaven is the excellent refuge of the pious endued with the qualities of self-control and forbearance (33). Those, who worship Brahmā, live in the Brahmaloka. Goloka is attainable only by the kine; even by hard austerities no one else can obtain it (34). O intelligent and heroic Krishna, in order to protect these kine, thou didst hold up the mount Govardhana and suppress the calamities sent down by me (35). Therefore at the request of the Grand Father and the cows and out of respect for thee I have come here (36).

"O Krishna, I am the lord of Bhutas[236] and of the gods and I am Purandara. Being born of Aditi I am thy elder brother (37). Do thou forgive me for displaying my own energy in the shape of clouds which is but the outcome of thy power (38). O Krishna of the gait of an elephant, be thou delighted now by thy own gentle energy and listen to the words given vent to by Brahmā and the cows (39). Pleased with thy heavenly deeds, hymning of their glories and with the work of protection the Lord

Brahmā and the cows of the sky have communicated this unto thee (40). Thyself protecting the great Goloka region and all the cows, our race, through the help of the bulls, will multiply itself (41). We all, coursing at our will, shall propitiate the cultivators with bulls, their beasts of burden, the celestials with the oblation of Havi and Sri with the profusely increasing corns (42). O lord, O thou of great strength, thou art our preceptor and saviour. Becoming our king and lord do thou sprinkle thy self to-day with this golden jar full of heavenly water brought by me with my own hands (43–44). I am the king of the celestials and thou hast, although eternal, become now the king of the cows. Therefore the people of this world will hymn thee as Govinda (45). As the dignity of Indra has been bestowed on me so thou art the king of cows. O Krishna, the gods will celebrate thy name as Upendra (46). Of the four months of my rainy season, I confer the latter half constituting the autumn on thee (47). From to-day people will recognize the first two months as mine. After the termination of the rains they will take down my flag and thou shalt receive adoration. Shorn of excitement and emitting notes occasionally the peacocks will give up their pride begotten by my clouds. And all other creatures, ranging in my season and emitting notes at the view of clouds, will be silent (48–49). Agastya, the regent of the star Canopus, will range like a bird in the southern

quarter and the sun, of thousand rays, will distress all with his own effulgence (50). Thus with the beginning of autumn the peacocks will become silent, the birds will hanker after water, the frogs will desist from leaping, the brinks of the rivers will be filled with swans and Sārasas, the Krounchas will emit their notes, the bulls will become excited, the cows will be pleased and yield profuse milk, the clouds will disappear after filling the earth with water, the cranes will range in the dark sky, the picturesque lakes, pools and rivers will be adorned with clean water and new grown lotuses, the dark-blue fields will be full of corns, the rivers will have waters flowing in their middle[237] the hermitages of the ascetics will also be filled with beautiful corns, the earth, abounding in many provinces, will grow charming after the rains, the roads will look beautiful, the trees will be covered with fruits, the country will be full of sugarcane and Vajapeya and other sacrifices will be undertaken. And thus the sacred autumn will set in. Thou shalt then get up from thy bed. Men in this world and the immortals in the celestial region will worship me as Mahendra and thee as Upendra in the flag-staffs on the earth (51-59). The man, who reciting the great and eternal theme of our conduct as Mahendra and Upendra, will bow unto us, will not be visited by any misery" (60).

Thereupon taking those jars full of heavenly water the king of gods, conversant with Yoga,

sprinkled[238] Govinda (61). Beholding the eternal Krishna thus annointed, the cows, stationed in the celestial region, along with the bulls, sprinkled him also with a downpour of their milk through clouds (62). The clear clouds in the sky sprinkled him with nectarine showers. From trees fell down moon-like drops of water. And from the sky the gods set up a leonine sound, made a downpour of flowers and blew the bugles (63–64). The Maharshis, who always follow *mantras*, chanted his glories with becoming verses and the body of the earth was separated from one all-extending ocean (65). The seas grew delightful and the winds began to blow for bringing about the well-being of the world. And the sun and the moon accompanied by stars stood in their respective roads (66). The kings were freed of their enemies and the calamity of excessive rain was pacified. And the trees were embellished with leaves and flowers of various colours. The deer grew delighted in the forest and the elephants began to yield temporal juice and the mountains shone with trees grown on them and with metals (67–68). And the land of mortals was satisfied with ambrosia-like juice like unto the celestial region. Thus when the ceremony of the royal unction, of the Lord Krishna, accompanied by the nectarine showers coming down from the celestial region, was over the king of gods Purandara said to the eternal Govinda, wearing celestial garlands and installed in the sovereignty of

the cows (69–70).

"O Krishna, the first work, of installing thee as the king of cows, is now over. Listen now to the next object of my coming here (71). Slaying speedily Kansa, the wretch of a horse Keshi, and Aristha, always committing mischief do thou engage in governing thy own kingdom (72). From thy father's sister, a portion of my energy is born as a son by name Arjuna. Contracting friendship with him do thou always protect him (73). Thou shalt favour him and he, too, acting on thy advice and following thee, will acquire great fame (74). He will be the foremost of bowmen among the descendants of Bharata and will take after thee. And without thy help he alone will never be pleased with his work (75). This future war of Bharata[239] depends on him and thee the foremost of men. When you both will be united all the kings will be slain (76). O Krishna, I have spoken to the gods and Rishis, that the son, begotten by me on Kunti, will be an adept in the use of weapons, the foremost of archers and the greatest of the Kurus. All the warrior-kings will speak of his learning (77-78). Ever abiding by the duties of a Kshatrya he alone will be able to kill one Akshouhini of kings skilled in fighting (79). Save thee there is none among the kings or gods who will be able to weaken the power of his bow or follow the path of his weapons, O lord (80). O Govinda, he will be thy friend and help in battle. Therefore at my request, do thou instruct him

in spiritual knowledge (81). Thou dost know well Arjuna and all the worlds. So thou shouldst always regard and take care of him as thou dost me (82). If thou dost protect him in the great battle Death will not be able to extend its influence over him (83). O Krishna, know Arjuna as me and me as identical with thy own self. As I am at one with thee, so is Arjuna (84). I am thy elder brother and therefore thou didst, in the days of yore, acquiring the three worlds from Bali with thy three footsteps, install me in the sovereignty over the gods (85). I know thee as fond of truth, as having truth for thy prowess and as identical with truth. And because thou art bound to the gods by a promise they have engaged thee in this work of the destruction of their enemies (86). O Krishna, Arjuna, the son of thy father's sister, is my son. As he did become thy companion in the days of yore[240] and so now he will contract friendship with thee (87). O Mādhava, as a bull carries a burden, so thou shalt always take care of him when either living in his house, your house or while fighting with the enemies in the battle-field (88). When Kansa will be slain by thee, ever observant of the real purpose of things there will take place a great war of the kings (89). Arjuna will vanquish those heroic men of superhuman deeds and thou shalt adorn him with glory (90). O Keshava, if truth, myself and the celestials are thy favourites thou shouldst carry out whatever I have said" (91).

Hearing the words of Sakra, Krishna, who had become a cow-keeper, with a delighted mind replied (92). "O lord of Sachi, I am happy to see you. Nothing, of whatever you have said, will be left off (93). O Sakra, I know your heart. It is not unknown to me that my father's sister has been given away to the high-souled Pandu and that she has given birth to Arjuna (94). I know also the prince Yudhisthira begotten by Dharma. I know Bhimasena, the multiplier of Vāyu's (wind-god's) race. I know also Nakula and Sahadeva begotten on Mādri by the two Aswinis[241] (95-96). I know also Karna, now known as a charioteer's son, begotten on my father's sister in her maidenhood by the Sun[242] (97). That Pandu is dead on account of the thunder-like imprecation[243] and that the sons of Dhiitarashtra are desirous of fighting are all known to me (98), O king of gods, returning now to the city of the celestials increase their delight. No enemy will be able to trouble Arjuna when he will be before me (99). When the great war of Bhārata will come to its close, I shall, on account of Arjuna, consign unscathed unto Kunti all the sons of Pandu (100). O king of gods, I am bound by affection and therefore I shall accomplish like a servant what your son Arjuna will command me (101)." Hearing these words of truthful Krishna, the king of gods returned to the city of the celestials (102).

[236] A demi-god of a particular class.

[237] *i.e.* the waters will not overflood their banks as in the rainy season.

[238] *i.e.* installed him as the king of cows. At the time of installation sacred water is sprinkled on the head of a king.

[239] It refers to the battle of Kurukshetra in which all the kings of the world took part.

[240] When Vishnu assumed the form of Nārayana Arjuna became his companion as Nara.

[241] For a detailed account of the birth of all these sons see chapter CXXIII of Adi Parva of Mahabharata.

[242] Kunti, while a maid, obtained a boon from the Rishi Durvasa that whomever she would wish to have as her consort, he would at once come to her. To make an experiment she invoked the sun and Karna is the issue of her union with him. The account of his birth is described in one hundred and eleventh chapter of Adi Parva in the Mahabharata.

[243] Once on a time Pandu went out into a forest for hunting. He struck a Rishi's son who was coupling with his mate in the form of a deer. He imprecated a curse on Pandu saying "As you have killed me in the form of a deer when I was full of desire, so you, O foolish man, will certainly meet with the fate that has fallen me. When you will go to your dear one, full of desire as was the case with me, you will at that time, certainly go to the land of the dead. Your wife will also follow you." See slokas 30, 31, in chapter CXVIII in Sambhava Parva of Adi Parva in the Mahabharata.

CHAPTER LXXV. RASA DANCE.

Vaishampayana said:—Thereupon after the departure of Sakra, the beautiful Krishna the holder of Gavardhana, entered Vraja honored by the inhabitants, thereof (1). The elderly Gopas and his kinsmen and comrades, assembled together, welcomed him and said.

"O Govinda, we have been honored and favoured by thy conduct and as well as that of the best of mountains (2). Indeed thy prowess is like that of the celestials. By thy favour the kine have tided over the fear of excessive rain and we too have been relieved of the great fear (3). O Krishna, O lord of kine, beholding thy superhuman feat of raising up the mountain we consider thee as a divinity (4). O thou of great strength, art thou Rudra, Marut, or one of the Vasus? Why hast thou taken thy birth as the son of Vasudeva (5)? Beholding this thy low birth amongst us, this thy prowess, sport and feat in thy boyhood our minds are filled with fear (6). We see, thou art like one of the Lokapālas. But why art thou, in thy wretched guise of a milk-man, engaged in sport with us and in protecting kine (7)? Art thou a Deva, a Dānava or a Gandharva now born as our friend? Whatever thou mayst be we bow unto thee (8). If thou art present here, of thy own accord, for any work of thine, do thou consider us as thy

dependants and votaries (9)."

Vaishampāyana said:—Hearing the words of Gopas, the lotus-eyed Krishna, smiling a little, said to his assembled kinsmen:—(10)

"Ye of dreadful prowess, let not the conviction, that you have all formed about me, take root in your hearts. I am one of your clan and a friend (11). If however you are all bent upon hearing then wait you will soon listen to an account of (my origin) and see my true form (12). I am one of your respected friends like unto a god. If you have any affection for me, do not wish to learn any thing more about me (13)."

Thus accosted by Vasudeva's son and covering their own faces and resorting to silence the milk-men went away in in various directions (14).

Thereupon beholding the charming autumnal night and the beautiful moon the powerful Krishna felt a desire of sporting (15). Sometimes he made the haughty bulls fight with one another in the roads of Vraja adorned with cow-dung pastes. He again set the powerful cow-herds against one another. He sometimes got hold of the kine in the forest like a crocodile. (16–17). Sometimes thinking of his boyhood and bringing the youthful women of Gopas under his control at night he used to enjoy there (18). With their glances those Gopa women used to drink as if the ambrosia of his beautiful face who was like the moon come down on earth (19). Krishna was

by nature beautiful but clad in a silken raiment of shining yellow colour he appeared more beautiful (20). Having his arms adorned with Angadas and bedecked with garlands of wild flowers Govinda beautified the entire Vraja (21). Filled with surprise at witnessing the wonderful conduct of that powerful (being) the beautiful Gopa women used to call him by the name of Dāmodara (22). And casting again and again their glances accompanied by various gestures they began to assail him with their rising breasts (23). After a few days had passed away in this way the parents of those milk-women prevented them (from doing so). Those damsels however, fond of amusements, used to hunt Krishna at night (24). Sometimes arranging themselves in rows and sometimes in circles they, singing hymns relating to Krishna's glories, used to satisfy him. And all of them appeared in pairs with Krishna (25). Casting loving glances at Krishna and following his course those youthful damsels of Vraja imitated all his sports (26). Sometimes striking their palms in the forest they used to imitate him and sometimes they used to take delight in imitating his songs and dances accompanied by lovely smiles and looks (27-28). Singing sweet songs describing the profuse love for Krishna these beautiful women, devoted to Dāmodara, used to range at Pleasure in Vraja (29). As she-elephants, covered with dust, enjoy with an infuriated elephant so those milk-women, their limbs

covered all over with dust and cow-dung, used to sport with Krishna encircling him on all sides (30). Drinking repeatedly his ambrosia-like beauty with their eyes accompanied by side-long and smiling looks the Gopa-women, having antelope eyes, could not attain to the consummation of delight (31). When Damodara used to exclaim "O! Alas!" the damsels anxiously and delightedly used to listen to the words given vent to by him (33). Thus encircled by the milk-women Krishna used to sport, of his own accord, in the autumnal night adorned by the moon[244] (35).

[244] This is one of the principal incidents of Krishna's life on which innumerable poets of India have exhausted their skill and ingenuity. This incident has also been recorded in several Puranas. Some hostile critics interpret this Rāsa dance as one of the blemishes of Krishna's character and proceed to prove that he was an emblem of carnality. They draw upon certain Indian scholars in support of their argument. It is therefore necessary to throw a few suggestions before our readers so that they may understand Sri Krishna aright. This *Rāsa* dance is described in a few words in Harivamsha, a little more profusely in Vishnu Puran, but very elaborately in Srimadbhagavatam. There is no mention however to this incident in the Mahabharata. In Vishnu Puran it is described as the out-burst of a tender love of a number of young girls for their youthful companion. In Harivamsha it is the love of youthful damsels for a handsome young man. In Bhagvata it is the passionate love of some women for a young man. In all these books however the different phases of love have been described with a grand esoteric meaning behind them. This Rāsa was nothing but a "Ball" dance in which all the youthful damsels and girls took part and which was

introduced by Krishna. It was a favourite pastime with the Aryans and frequent references to this dance are seen in Mahabharata and other classical works of note. That it was a purely innocent amusement freed from every shade of carnality is beyond all doubts. From the internal evidences of the three great works on Krishna's life, namely Harivamsa, Vishnu Purana and Srimadbhagavatam it is evident that Krishna, at this period, was merely a boy of ten years of age or so. It is impossible for a boy of this tender age to be so very carnal as he is depicted to have been. All the youthful maidens and girls of Vraja were fond of Krishna. It was not only on them that he exercised his wonderful influence but he did so on the elderly men too. This is clear enough from the incident that he succeeded in suppressing the great Indra-yajna. Krishna used to invent and organise varions sorts of sports for his comrades, both boys and girls. In the previous Chapter his wonderful influence over his male companions and elderly men has been described. This Chapter is introduced by the poet to show that his influence over the women was equally marvellous. All these incidents go to prove more his super human origin. In all these

three works no mention is made of the name of a particular woman for whom he cherished a special fancy as *Radha*. There is a occasional mention of this word in Bhagavat and only once in Harivamsha where it means a worshipper. This story of the carnal love of Krishna for his various companions is described at a length in *Brahma Vaivarta Purana* which is regarded as a spurious production and is not considered as an authentic record of his life. The esoteric meaning underlying this incident is the union between the human soul and the Supreme Soul. Krishna is the impersonation of the Supreme Soul and *Radha* or the worshipper is the emblem of the human soul. The worshipper can secure unification with the Supreme Soul by love—earnest and deep-seated devotion. This love, this devotion has been described by various poets in various forms.

CHAPTER LXXVI. DEATH OF ARISTHA.

Vaishampayana said:—One day in the first part of the night while Krishna was sporting, the dark-hued Dānava, Aristha by name, assuming the form of an infuriated bull and resembling Death himself, was seen there terrifying all the inmates of the cow-sheds (1). His body was like extinguished ember and cloud, his horns were sharpened, his eyes were effulgent like the sun, his feet were endued with sharpened hoops and his hump was extremely hard (2). He was repeatedly licking his lips with his tongue and moving his tail with pride. And for breaking down many palaces with his hump it became exceedingly hardened (3). Incapable of being repulsed on account of his own huge body, with his body covered with excreta and urine, that Dānava, of huge waist, fleshy mouth, hard knees and long abdomen, terrified all the cows with his skin hanging from his neck and horns (4-5). That Daitya Aristha, of huge body, the slayer of inimical bulls and the injurer of the cows, assuming the form of a bull, was running about in the cow-sheds and pasture grounds. His face was marked with strokes against the trees and his horns were adorned as if for a fight (6-7). He used to approach the kine, when big with their young ones and cause abortion and used to know them immediately after their delivery (8). Without fighting

with the bulls and cows that irrepressible, and dreadful Daitya, always intent on striking them with his horns, could not derive pleasure in pasture grounds (9).

Accidentally on that day, the proud bull, under the influence of Vaivaswān (the regent of the departed), came before Keshava (10). Divesting the cow-sheds of bulls, calves and young bulls that one, elated with proud, used to assail the kine (11). At that time, that one of wicked soul, under influence of Vaivaswān, terrified the cows that were near Krishna roaring like a cloud accompanied by Indra's thunderbolt. Thereat striking his palms and setting up a leonine shout Govinda ran after him, increasing the anger of the demon in the shape of a bull. Beholding Krishna and enraged with the sound of the strokes of his palms against his arms, moving his tail and expanding his eyes in delight that bull issued out a shout expressing his desire for fight. Beholding that wicked demon of the form of a bull approach Krishna did not move out from where he stood and rather remain there firm like a mountain (12-15). With a view to slay Krishna, that bull too, raising up his face and aiming at his belly, came there quickly (16). Vasudeva, resembling a bull, confronted that irrepressible and collyruim-like bull before him (17). As a bull faces a huge bull so Arishtha met Krishna and from his nostril came out foams with a sound (18). Thereupon Krishna and the bull confronting

each other they appeared like two clouds, touching each other in the rains (19). Placing his feet on the space between the horns Krishna humiliated his pride and struck him at the neck resembling the sky (20). Then uprooting his left horn resembling the rod of Yama he struck him on the face with it; thereat that foremost of bulls breathed his last (21). With his horns, head and shoulders shattered that demon fell down vomiting blood like a cloud sending down showers (22).

Thereupon beholding the proud Dānava in the shape of a bull slain by Govinda all the people began to eulogise him exclaiming "Well done! Well done!" (23). Slaying that bull demon in that moon light the lotus-eyed Upendra again engaged in sport (24). Like the immortals adoring their king in the celestial region the Gopas began to worship delightedly the lotus-eyed Krishna.

CHAPTER LXXVII. KANSA INVITES KRISHNA AND SENDS AKRURA TO BRING HIM.

Vaishampayana said:—Hearing that Krishna was advancing in power like fire in Vraja, Kansa, anticipating fear from him, was filled with anxiety (1). On Putana being slain, the two trees being dragged by the boy of no boy-like deeds, Kalya being vanquished, Dhenuka being killed, Pralamva being discomfitted, the mount Govardhana being raised up, Indra's commandment being disregarded, the kine being protected by enviable deeds and Kakudmi and Arishtha being destroyed the Gopas were filled with delight. Beholding these highly terrible portends indicating his impending death and these unthought of feats amongst his rising enemies Mathura's king Kansa considered himself as brought under the influence of death. And his organs and mind being deprived of consciousness he appeared like one dead (2-6). Thereupon in the noiseless dead of night, Mathura's king Kansa, the son of Ugrasena of fierce commands, summoned his father and kinsmen to his city (7). Summoning god-like Vasudeva, Kangka, Satyaka, Dāruka, Kanka's youngest brother, Bhoja, Vaitarana, the highly powerful Vikadru, the king Bhayesakha, Viprithu of great prosperity, the liberal Kritavarma, the highly energetic and bold

Bhurishravā and various other descendants of Yadu race and welcoming them all in due order he said: —"Listen, O ye Yādavas, ye are all business-like, devoted to the Vedas, expert in ascertaining the proper rules of conduct, the introducers of the three Vargas[245], ever observant of your duties, like gods in this world, and ever wending the good ways and firm as the mountains (8-13). Ye are all shorn of haughtiness and you have all lived properly in the families of your preceptors[246], ye are all therefore proficient in archery and capable of holding royal counsels (14). Besides ye are all like lamps of glory in all these worlds, conversant with the real purport of the Vedas, the true import of the Ashramas (conditions of life), with the order of Varnas (castes), the propounder of the beautiful rules of conduct, the leaders of the givers of laws, the conquerors of foreign kingdoms, and the protectors of those seeking refuge with you (15–16). You are all so very vivacious in your conversation and endued with such an unimpeachable character, what to speak of the earth even the celestial region may feel itself honored (by your presence) (17). Your conduct resembles that of the Rishis, your power is like that of the Maruts, your anger is like that of Rudras and your effulgence is like that of the fire (18). As the earth is supported by the mountains so the decaying race of Yadus is upheld by you all, heroes of far-famed glory (19) You all follow my will, why then

are you at present disregarding the rising calamity of mine, (20)? Like unto a rising a cloud, Nanda Gopa's son, the celebrated Krishna of Vraja is about to strike at the root (of the race) (21). I have lost my heart and four eyes and I have no able ministers. And therefore that boy was kept secretly in Nanda Gopa's house (22). Like a malady disregarded, the swelling ocean and the roaring clouds of the rainy season that wicked-minded one is rising in power (23). I have not been able to find out the means of subduing or to understand the movements of that boy of wonderful deeds born in Nanda Gopa's house (24). That boy is either the offspring of a god or born of any other powerful being. I however do not know any thing—but I surmise so by his superhuman deeds which even the celestials can not perform (25). While asleep in his infancy he drank up the life of Putanā (going there in the form of a) bird under the pretext of sucking her breast (26). Vanquished in no time in the lake of Yamuna, that Nāga Kalya, ranging in the region underneath, has disappeared (27). But Nanda's son, by his Yoga power, has risen up again. Dropped down from the top of a palm tree Dhenuka has breathed his last (28). Pralamva too, whom even the gods could not surpass in battle, has been slain like an ordinary animal, by that powerful one with the strokes of his fist (29). Suppressing the festivity in honor of Indra, and putting a stop to excessive rain consequent upon his anger that boy held up the

mount Govardhana for affording shelter to the kine (30). The powerful Aristha, with his horns shattered, has been slain by him in Vraja. From the actions of that boy living in the village of milk-men it appears that he is not a boy, but assuming the false guise of a child, is sporting there merely. While he stands before me for a battle, forsooth, I know that he is my Death—(the destroyer) of my former body (31–33). There is a vast difference between the birth as a wretched milkman amongst men, weak for their death and his sporting in my cow-settlement with the power of a god (34). It appears to me as certain that a god, covering his own true form with a Gopa body, is sporting here like fire in the cremation ground (35). I have heard that in the days of yore in order to accomplish the work of the celestials, Vishnu, assuming the form of a dwarf, took away the earth from Bali (36). At another time assuming the form of a lion that powerful Vishnu killed Hiranyakashipu the grand-father of the Dānavas (37). Assuming a form, surpassing the range of thought, Bhāva (Siva) the destroyer of Tripura killed all the Daityas on the Sweta mountain (38). Being shaken off his promise[247] by his preceptor Angira's son (Kacha) resorting to a frog's illusion[248] Bhrigu's son (Sukra) caused a drought (in the land of the Dānavas) (39). Assuming the form of a boar that thousand-headed eternal deity Vishnu raised up the earth from the great ocean (40). When the gods and Asuras,

assembled for (churning) for ambrosia, Vishnu, in the shape of a tortoise in the ocean, held up the Mandara mountain (41). And when there arose ambrosia he, assuming the form of a beautiful woman, created a highly terrible battle between the gods and demons (42). Assuming a wretched dwarf form in the days of yore he rescued the three worlds including the land of the celestials, with his three foot-steps from Bali (43). It was he, who having divided himself into four portions and taking his birth as Rāma in Dasharatha's house, killed Ravana (44). For accomplishing the work of gods Vishnu assumes various forms and deceitfully does his own work (45). Forsooth Vishnu, of whom Nārada spoke to me, or Sakra, the king of gods, has now come for bringing about my death (46). In this matter our fear proceeds from Vasudeva; this is even my firm conviction. By his sense we have been reduced to this strait (47). When I met Nārada again in Khatwānga forest that Brāhmana said to me "O Kansa, Vasudeva, in the night, has baffled your great care regarding Devaki's child (48–49). The daughter, whom you dashed against a stone in that night, is Yashodā's daughter and know Krishna as Vasudeva's son (50). Vasudeva, your enemy in the guise of a friend, after due consultation, exchanged the children in night for bringing about your death (51). Having slain on the Vindhya mountain the two sky-ranging Dānavas, Shumbha and Nisumbha, that

daughter of Yashoda, sprinkled by the gods, is being worshipped by the dreadful robbers and various animals. She is fond of human and animal sacrifices and confers boon (upon her worshippers) after their hearts (52–53). Embellished with two jars full of wine and blood and adorned with peacock-feathers she has made her own abode, by her own power, in the forest of the Vindhya range. It is filled with cries of proud cocks and crows, abounds in free birds and deer, echoes with the roars of lions, tigers and boars, is thick with trees and covered entirely with woods. The temple is filled with golden vases, chowries, mirrors and is resonant with the sound of thousands of trumpets. The beautiful goddess, the mother of fear unto the enemies, daily lives there with great delight and even the celestials adore her. Nārada has said that the boy who is known as the son of Nanda Gopa, Krishna, will be the agent of many important deeds. The second son that will be born of Vasudeva and pass by the name of Vāsudeva, that kinsman of yours will easily put you to death. He is Vasudeva, the powerful son of Vasudeva. Morally he is my kinsman, but at heart a dreadful enemy (54–61). As a crow, with its beaks fond of flesh, distresses the eyes of a man on whose head it sets its foot, so this Vasudeva, brought up by me in my house, along with his son, kinsmen and fruits, is trying to strike at the root of my family (62–63). A man, after killing an embryo or a cow or a woman, can somehow save

himself, but there is no region for an ungrateful person (64). An ungrateful man, who for a selfish end, gives vent to sweet words which prove dangerous in the long run, wends the way of out-castes (65). He, who having his mind bent on iniquity, injures an innocent man, is constrained to wend the way leading to hell (66). On account of our rules of conduct and accomplishments, we are worthy of praise to persons like you seeking friendship. And such sons are more worthy of praise (67). As by the dreadful fight of the elephants, trees are destroyed which, after the close of the combat, become their food, so when dissensions take place amongst kinsmen, either relatives or inferior arbitrators meet with destruction (68–69). Vasudeva, while you are about to sow dissensions in this family, I now understand forsooth that without knowing you I fed you who are like death (70). O foolish man, you are always angry by nature, fond of creating enemies, sinful and of false humility. It is you who have brought this Yadu race into a pitiable strait (71). O Vasudeva, your old age is of no use. Unknowingly did I reward you who, in his hundred years with all his hairs grey, do not become old (72)? He is aged in this world whose sense is ripe. But he is not aged whose hairs are grey (73). You are of a harsh temper; your intellect is not ripe and you are merely old in age like an autumnal cloud (74). O vain Vasudeva, you have thought. 'On Kansa being

slain my son will govern Mathura' (75). Your hope is already frustrated, O you who have uselessly grown old and your resolution is falsified. No, one who has the desire of living, will live before me (76). By this wicked mind you have thought of injuring me who have confided in you; I will take steps against it in the presence of your two sons (77). I have never killed an old man, a Brāhmana, a woman, or any one specially amongst my kinsmen, and I shall never do it (78). You are born here and have been brought up by my father. Besides you are my sister's husband and the first preceptor of the Yadus (79). Born in the great family of the well-known Lords Paramount of the world you are being worshipped as a preceptor by the noble and religious Yādavas (80). Old man, what shall we do? For such a conduct of a leading Yadava like your self, all the members of the Yadu race have become the butt of peoples' talk (81). O Vasudeva, if I am dead or defeated, for your improper conduct, it will put the Yadavas to shame before the pious (82). By concerting this measure for my destruction you have made yourself an object of distrust and the Yādavas of redicule (83). What more, you have created such an enmity between me and Krishna that there will be no peace in the Yadu family unless one of us dies (84).

"Whatever it may be, O giver of gifts, go to Vraja, at my command and bring these two boys, Nanda and other Gopas who pay tributes to me (85).

Tell Nanda to come quickly to Mathura with his annual tribute along with other milk-men (86). Kansa, surrounded by his servants and priests, wants to see Krishna and Sangkarshana, the two sons of Vasudeva (87). He has heard that, that both of them are of hard limbs, powerful, careful, clever in fighting and well up in holding a match in the arena (83). Well-armed the two wrestlers of mine are rejoicing to combat with them. They are also experts in fighting and will match them (89). Besides these two boys, ranging in the woods of Vraja, the two immortal-like best of warriors are my sister's sons and therefore I should see them (90). Tell the inhabitants of Vraja that the king, of his own accord, is celebrating a bow festivity (91). Therefore let them come with necessary milk, curd, butter, &c., to cater the invited persons after their hearts and live at ease in the forest attached to the city. (62–93). O Akrura, I am filled with curiosity to see Krishna and Sangkarshena. Do you go soon, bring them here and satisfy my command (94). If they come here I shall attain to supreme delight. Beholding those two highly powerful boys I shall engage in a work conducive to my well-being (95). If they do not come here at my behest I shall subdue them in time (96). O Akrura, it is better to use conciliatory words first towards the boys. Do you soon bring them here with sweet words (97). O you of firm vows, if you are not alienated from me by Vasudeva, do you accomplish

this great work conducive to my pleasure (98). Do that by which they may come here."

Thus villified, Vasudeva, resembling a Vasu, resorting to gravity and patience, stood there motionless like an ocean (99). Assailed by foolish Kansa, with these shaft-like words, he, resorting to forgiveness, did not give any reply (100). Those, who saw him thus insulted at that time, all exclaimed, bending low their heads, "Oh fie Oh fie!" (101). With his celestial vision the liberal Akrura could know everything. And so he was filled with great delight like a thirsty man on seeing water. And in order to see the lotus-eyed Krishna he left Mathura in that very moment (102-103).

[245] The three-fold objects of life, namely, Dharma, Artha and Kama.

[246] It was the practice in ancient India that the kings used to send their sons to their preceptors to recieve proper instructions. These princes lived in the family of their preceptors.

[247] Sukra promised not to consign the *mantras* of reviving a dead man to any body but this promise was falsified.

[248] As a frog revives as soon as he is dead so Kacha rose up many times alive after his death. The allusion, contained in this chapter, is as follows:—Vrihaspati (Angirasa) was the priest of the gods and Sukra that of the Danavas. There was a rivalry between these two Brāhmanas. Sukra knew the *mantra* of reviving a dead man with which he revived many Daityas. Vrihaspati did not know it. Thereat Kacha, the eldest son of Vrihaspati, was sent to Sukra to learn it. Kacha became his disciple and began to please him and his daughter Devajani. By and by he exercised a great influence on Sukra's daughter who was greatly attached to him. One day while Kacha was tending kine the Danavas, learning that he was the son of Vrihaspati, hacked him into pieces, which were eaten up wolves. Devajani grew mad after him and pressed her father to revive him which Sukra did. Next time he was burnt to ashes and they were mixed up with liquor which Sukra drank up. Devajani again wanted her father to revive Kacha; this was a question of life, and death to him. He therefore taught Kacha the mantra first who came out of his womb and then revived again Sukra. Thus did Kacha learn the art of reviving a dead man. See Mahabharata,

chapters LXXV and VI, Adiparva.

CHAPTER LXXVIII. ANDHAKA'S ADVICE TO KANSA.

Vaishampayana said:—Beholding Vasudeva thus insulted and covering their ears with their hands the leading Yādavas took him for one having his lease of life run out (1). Resorting to patience, although his mind was worked up with anxiety Andhaka, the foremost of speakers, addressed, mildly in the midst of that assembly, powerful words to Kansa (2).

"O my son, it is unworthy of you to give vent to such words. To use such words to relatives is considered unbecoming and culpable by the pious (3). O hero, if you consider yourself as one, not born in the family of the Yadavas listen to what I say. The Yādavas do not by force wish to regard you as one of them (4). Rather a person like you becoming their master they have become censurable to all. What more, it appears, that the king Asamanja, of the Ikshaku race, has returned in your person (5). O my son, you may wear matted locks, may have your head shaved, may take any appellation, Bhoja, Yādava or Kansa, your head will remain in its natural shape (6). Cursed is that Ugrasena who has begotten a son like you, a wretch and curse of our family (7). O my son, the wise never make themselves a parade of their own accomplishments. The qualities, recognized by the Vedas, attain to fructification

when spoken of by others (8). A stupid boy, the destroyer of his race like you, becoming our king the family of Yadus has become degraded among the royal families of the world (9). The vilifications, that you have given vent to, considering them as proper, have not been able to accomplish your object rather you have laid bare your character before the public (by it) (10). Will you consider the insulting of a highly worshipful innocent preceptor, like the destruction of a Brāhmana, as conducive to well-being (11)? O my son, the aged ought to be adored and worshipped like fire[249] for their anger can consume even the regions acquired by Yoga (12). Self-controlled and learned men, of advanced intellect, should enquire into the conduct of the people as they watch the movements of fish in water (13). Like an oblation not consecrated by *mantras* you always pain the fire-like aged people with heart-rending words (14). You are remonstrating with Vasudeva for his son. We speak ill of your these useless and abominable words (15). If a son becomes wicked the father is not so, rather he falls into many difficulties on account of his son (16). You might think that Vasudeva did not do his duty by hiding his own baby son. But ask your own father about it (17). Chiding Vasudeva and speaking ill of the Yadu race you have acquired poison consequent upon the enmity of the Yādavas (18). If Vasudeva has acted unfairly by doing this for his son why did not

Ugrasena kill you in your infancy (19)? Persons, conversant with moral laws, have given the name of *Putra*[250] to a son because he saves the departed ancestors from falling into the hell of Put (20).

"From the very beginning of their birth you have been cherishing enmity towards the youthful Sankarshana and Krishna although born in the race of the Yādavas and they too consider you as their enemy (21). On account of your chiding Vasudeva and exciting the anger of Vāsudeva the hearts of all the Yadavas are trembling (22).

"On account of your thus remonstrating with Vasudeva Krishna has become your enemy and therefore these evil omens are declaring your future fear (23). Evil dreams in the end of night and dreadful portends like the vision of of serpents are all declaring that this city will soon be a widow[251] (24). Behold in the sky the dreadful planet *Rahu*, by his own effulgence, is possessing the star *Swāti*[252] and is waiting in your tenth star *Chitra*.[253] The dreadful planet *Mangala*[254] is united with them in its oblique course (25). By its dreadful effulgence *Budha*[255] has covered the western sky in the evening. And going beyond its course Sukra is ranging in the sky (26). Separated by the tail of *Ketu*[256] *Bharani*[257] and other twelve planets are following the moon (27). Encircled by a disc the dawn with its effulgence is obstructing the sun and the birds and animals are going in contrary directions with cries (23) Crying

continually and emitting ember-like breaths the dreadful jackals are coming out of the cremation-grounds and going towards the city both in the morning and evening (29). Fire-brands are falling on earth with a terrible sound and the earth and mountain summits are shaking all on a sudden (30). The sun being possessed by Rahu the day is appearing like a night and all the quarters are filled with portendous smoke and thunder-bolts (31). The thick clouds, accompanied by lightnings, are pouring down blood—the gods are being shaken off their stations and the birds are leaving their resting trees (32). What more, all the evil omens, described by the astrologers as indicating the future death of a king, have set in (33). You are always harmful towards your relatives, backward in observing your royal duties and wrathful for nothing. Therefore your death is imminent (34). When you have out of your foolishness insulted the aged and god-like Vasudeva resembling a Vasu, there is no peace for you (35). You are an enemy of our race. From to-day we drive away the love that we had for you. After this we shall not adore you even for a moment (36). That giver, of gifts among us, is blessed who will behold the lotus-eyed Krishna of unwearied actions (now) ranging in the forest (37). For you this Yadu race is uprooted. Krishna will again unite his own kinsmen (38). Your sense has been entirely destroyed by Destiny. Speak whatever you like. Vasudeva will

forgive you for all (39). O Kansa, I think it proper now that aided by Vasudeva, you should go to Krishna and ingratiate yourself to his good graces" (40).

[249] Fire was an object of worship with the ancient Aryans. It was compulsory for three higher castes to preserve consecrated fire in their house. It was kept perpetually and handed down from one generation to another. From the Vedic writings it appears that the ancient Aryans used to worship fire as a sacred element. This fire-worship still prevails amongst the followers of Zoroaster. This fact goes to prove that the Parsis and the Hindus are of the same stock.

[250] Putra is derived from *Put* the name of a hell and the root *tra* to save from the hell *Put*.

[251] *i.e.* The master of the city will soon die.

[252] The star Arcturus or fifteenth lunar asterism consisting of but one star. Mythologically it is one of the wives of the sun.

[253] A star in the virgin's spike. *Swati* is the star under whose influence Kansa was born. *Chitra* was then in the tenth place. Rahu was inimical there. From this, it is evident that all his attempts will prove futile and he will meet with death.

[254] The planet Mars.

[255] The planet Mercury. This portends that his adminstration will come to an end.

[256] The dragon's tail or descending node, in astronomy the ninth of the planets. The rising of a comet is an evil omen.

[257] The name of the sacred lunar asterism containing three stars.

CHAPTER LXXIX. THE DESTRUCTION OF KESHI.

Vaishampayana said:—Hearing the words of Andha ka, Kansa's eyes were reddened with anger. Without giving vent to a single word he entered into his own house (1). Having their resolution thus frustrated, Yādavas, well-versed in Srutis, repaired to their respective habitations talking over the ill-conduct of Kansa (2).

Akrura too, as commanded, and desirous of seeing Krishna, set out for Mathura in an excellent car fleet like the mind (3). Many good signs appeared on Krishna's limbs bespeaking of his union with a father-like relative (4). Before Akrura's departure, Ugrasena's son king Kansa sent an emissary to Keshi for destroying Krishna (4). Hearing the words of the messenger, the irrepressible Keshi, always oppressing the people, at once went to Vrindāvana and began to torture the Gopas (6), Feeding upon human flesh in anger that dreadful and wicked demon, in the shape of a horse, began to assail all greatly (7). Killing the cows and cow-herds, that irrepressible Dānava began to feed on beef of his own accord (8). Wherever in the forest the vicious-souled Dānava Keshi lived it was filled with the dead bodies of men and appeared like a cremation ground (9). He used to scratch the earth with his hoofs, weaken the trees with his

velocity, leap up into the sky and trifle at the wind with his neighing (10). Thus shaking his manes and ranging in the forest, that highly proud, foolish and wicked demon, assuming the form of a horse, began to act there as desired by Kansa (11). Destroying the Gopas, that horse demon, of wicked deeds, made the forest empty (12). That wicked one so much vitiated the forest that the Gopas, who derive their sustenance through woods and the kine left it (13). With his mind worked up with pride he continually fed on human flesh so much so that the animals could not wend the forest roads (14).

Once during the day, following in anger the noise of men, that Daity, as if urged on by Destiny, arrived at the settlement of the milk-men (15). As soon as they saw him the Gopa-women, with their children, and the Gopas, setting up a cry, fled away to their master Krishna, the lord of the universe (16). Hearing the cries of the Gopas and of their women Krishna promised them safety and went out to meet Keshi (17). Keshi, too, of powerful course, expanding his eyes and teeth and raising up his neck, ran towards Krishna with a great sound (18). Seeing the horse-demon Keshi fall on him Govinda confronted him as a cloud approaches the moon (19). Beholding Krishna at that time approach Keshi, the Gopas, endued with human sense, said to him for his well-being (20):

"O child, O Krishna, do thou not all on a sudden

approach this wretch of a horse, for thou art a boy and that one of evil ways is beyond the power of all (21). This highly powerful Dānava, peerless in battle, is born with Kansa, and is his life though ranging outward. He is a dread of the horses and soldiers, cannot be killed by any animal and the foremost of the sinful" (22–23).

Hearing these words given vent to by the Gopas, Madhusudana, the slayer of his enemies cherished a desire of fighting with Keshi (24). Thereupon turning reversely to the southern direction in anger that horse-demon began to break down the trees with his two feet (25). Then from his long mouth, the thick manes on his neck and those falling on his forehead like streams of water began to trickle down drops of perspiration begotten by anger (26). As the moon pours down dews in the sky during the winter so from his mouth came out loams produced by the strokes of reins (27). With neighings coming out of his mouth and foams sent out by him like dews, he, as if, O Bhārata, sprinkled Mādhava (28). Covered with yellowish dust resembling powdered Madhuka (panic seed) raised up by his horns Krishna's locks became tawny (29). Trotting and leaping and riving the earth, Keshi, biting his teeth, ran towards Krishna (30). While engaged in fighting with Krishna, the powerful Dānava Keshi, the foremost of horses, struck him on the breast with his fore-feet, and wounded him, of unmitigated prowess, repeatedly

with his hoofs (31–32). Thereupon in anger, with his sharpened teeth, forming the weapons of his dreadful mouth he bit the upper part of Vāsudeva's arm (33). At that time fighting with Krishna, Keshi, with long manes, shone like the sun in sky united with clouds (34).

With his strength doubled by anger that powerful horse, with great motion, attempted to strike Krishna on the breast (35). Thereat, lengthening his arms, Krishna of great prowess, in anger caught hold of the mouth of that demon. (36). Keshi could not therefore eat up or break down his arms. On the other hand, his teeth being uprooted and broken down he began to vomit foamy blood (37). His lips were shattered, his jaws were smashed, and his eyes were disfigured. They came out all being disjointed (38). His jaws were broken and his eyes were filled with blood. Raising up his ears in anger and having his mind agitated he set forth many an exertion (39). Jumping up again and again with his legs, he discharged urine and excreta, his hairs were soaked with perspiration and feet grew motionless (40). Thereupon Krishna's arm, thrown round Keshi’s head, shone like a cloud stricken with the rays of the half-moon after the termination of the rainy season (41). With his limbs wearied out Keshi too, while engaged in a conflict with Krishna, appeared like the declining and exhausted moon on the mount Meru in the dawn (42). His teeth,

uprooted by Krishna's hands, from his mouth fell down like white autumnal clouds shorn of water (43).

Thereupon when Keshi was greatly worn out with fatigue Krishna, stretching his hands a good deal, sundered him in twain (44). Thus smashed down by Krishna, the face of the Dānava Keshi became disfigured and he began to cry most plaintively (45). All his limbs were shaken and shattered and blood came out of his mouth. He appeared there, accordingly, disfigured like a mountain, with a half of it being chopped off (46). Thus smothered by Krishna's hands and with his mouth expanded that highly dreadful Asura fell down like an elephant cut into two halves (47). The dreadful figure of Kehsi, mutilated by Krishna's hand, appeared like a beast slain by Rudra, with trident in his hand (78). His body being sundered into two equal halves each portion bearing two legs, half of his back and tail, one eye and one nostril, remained on earth (49). Krishna's arms too, wounded by Keshi's teeth, shone like a growing palm tree in the forest scratched by an elephant's tusks (50). Having, in this wise, slain Keshi in the battle-field and divided his body into two parts the lotus-eyed Krishna stood there smiling (51). Beholding Keshi slain, the Gopas and their women, with all their troubles and weariness gone, were greatly delighted (52). And welcoming the beautiful Dāmodara

according to their respective position and age they honored him again and again with sweet words (53).

The Gopas said:—"O child, O Krishna, having slain the Daitya, assuming the form of a horse and ranging on earth—the thorn of people, thou hast performed an arduous work (54). On this vicious horse being slain by thee Vrindāvana is now full of auspiciousness and men, animals and birds are at ease (55). This vicious-minded one has destroyed many of our milk-men, cows fond of calves and villages (56). Perhaps divesting the worlds of men this sinful (demon) is about to bring about a universal dissolution for ranging himself at ease (57). O Krishna, what to speak of mortal men, even amongst the celestials, one, desirous of living, cannot stand before him (58)."

Thereupon the Brāhmana Nārada, disappearing from view in the sky, said "O Vishnu, O god, O Krishna, I am pleased (59). The arduous work, that you have performed by destroying Krishna, is in thy power and in that of the three-eyed Deity (Siva) amongst the celestials (60). O my child, my mind is devoted to thee, and therefore desirous of witnessing this combat between a man and a horse I have come here from the celestial region (61). O Govinda, beholding thy deeds as the destruction of Putanā &c., and this thy present feat I have been highly pleased (68). When this wicked-minded horse-demon Keshi used to increase his body, even Mahendra, the slayer

of Bali, was stricken with fear (63). With thy outstretched hands thou hast sundered him. This death was ordained for him by Brahmā, the root of the universe (64). Listen now to my declaration, O Vishnu. Since thou hast slain Keshi, thou shalt pass by the name of Keshava in the world (65). May good betide thee, O Keshava, I shall soon depart. Thou hast many works still to accomplish and thou art capable of doing them. Do thou perform them therefore, without any delay (66). O god, thyself being engaged in another work, other deities, dependant on thy power, are sporting like men imitating thy feats (67). The time for the mighty deep of the Bharata war, the battle of the kings, who are about to repair to the celestial region, is near at hand (68). Because the kings will repair to the region of Sakra, houses are being built for them there, the etherial roads are being cleared off and the cars are being embellished with pennons (69). O Keshava, when Ugrasena's son will be killed and thou wilt be in thy position this terrible and all-destroying war of kings will commence (70). O Mādhava, unparalleled are thy deeds; therefore at the time of the war the Pāndavas will seek refuge with thee and thou too shalt espouse their cause (71). When thou shalt be on the royal throne, undoubtedly the kings will renounce their most excellent and auspicious prosperity (72), O Krishna, O lord of the universe, thus I have communicated unto thee the intelligence

of the gods living in the celestial region and of the universe. Although this history is recorded in Srutis it will become famous in the world (73). O lord, I have witnessed thy deeds and have seen thee. I now depart and shall return when Kansa will be slain" (74).

Saying this Nārada wended the etherial way. And hearing the words of Nārada, proficient in celestial music, the Gopas too, along with Krishna, repaired to Vraja (75–76).

CHAPTER LXXX. AKRURA GOES TO VRAJA

Vaishampayana said:—Thereupon when, the sun, with weakened rays, set, when in the evening crimson sky, the disc of the moon became tawny coloured, when the birds entered into their nests, when the fire was enkindled by the sacrificers, when the quarters were enshrouded a little with darkness, when in that delightful night of the spring, Sukas, Valakas and other birds fell asleep in the village of the milk-men, when the night-rangers, fond of meat, became delighted, when the delightful night of Indra Gopas, when the study of the Vedas is stopped, set in, when the hour for boiling milk—a necessary adjunct of an Agnihotra ceremony for the householders, appeared, when the hermits began to offer oblations to fire, when the cows came back, and having their calves bound (to stakes) at the time of yielding milk began to bellow, when the milk-men, with long ropes for binding cows, and setting up a noise, began to call their kine, by names and collect them, when fire was set to dried cow-dung by Gopas returned from the forest and having their shoulders bent down by the weight of woods, when after the termination of the day and with the beginning of night the moon rose and shone, when with the disappearance of the rays of the sun the day passed

away and with the shining rays of the moon the night set in, when the sky grew effulgent like burning fire, Akrura, as if along with birds about to enter into their nests, arrived at Vraja in his car, with a view of communicating happy news of union with friends. Having entered there that giver of gifts frequently enquired after Keshava, Rohini's son and Nanda Gopa (1-14).

Thereupon coming down from the chariot that highly powerful and liberal prince, resembling a Vasu, entered Nanda's house (15). As soon as he entered the gate with his face full of joy and eyes full of tears he saw Krishna stationed at the milking-place in the midst of calves like a bull. Greatly delighted at seeing Krishna, the pious Akrura with heavy accents, said "Come to me, O Keshava." And beholding Vāsudeva, at the junction of boyhood and youth who lay on a fig-leaf at the time of the universal dissolution, and who assumed the form of a dwarf at the time of imposing on Bali, served by the prosperity of the three worlds, he praised him again and again and said within himself:—"This is the lotus-eyed Krishna of the size of a huge mountain, resembling an ocean overflowed with water and endued with the prowess of a lion and tiger. Irrepressible in battle he has the mystic mark of Srivatsa on his breast and his well-adorned arms are like a ground where the enemies are being killed (16-20). He is the incarnation of Vishnu under the

guise of a milk-man who is the first worshipful of the universe and whose form is Upanishad. His hairs have stood erect (on seeing a votary) (21). His head, resembling an umbrella, is worthy of a crown, his ears of two most excellent Kundalas and his spacious breast of a neck-chain. And his two plump and long arms have increased his beauty (22-23). Clad in a yellow raiment, his body, looked after by a thousand of women can even cut Madana (Cupid) to the quick. He is the eternal Vishnu (24). The lord, whose two feet are the refuge of the earth, and which covered the three worlds, has himself descended on earth (25). His beautiful right hand is fit for holding the discus and his left hand is, as if, willing to hold a club (26). With his first foot[258] he has descended on earth. And that foremost of the celestials is shining on earth (27).

"The Brāhmanas, conversant with the knowledge of future, have said that the Lord Gopāla will multiply the almost extinct Yadu race (28). As the torrents fill up the great ocean, so hundreds and thousands of Yadavas by his power will fill up their respective families (29). When the commander of the enemies will be slain the entire, eternal and prosperous universe will abide by his commands, as in the golden age (30). While on earth he will subjugate the entire world; and though not a king he will rule over all the crowned heads (31). As in the days of yore, vanquishing Bali with his three foot-

steps he installed Purandara as the king of gods in the celestial region, so subjugating the three worlds with his two feet he will forsooth now install Ugrasena as the Lord Paramount (32-33). While Keshava, the Creator of ocean-like hostilities, who is well-versed in many lores regarding the kings, the Ancient Purusha, whom the Brāhmanas have hymned in the Vedas, has become desirous of living like a man, forsooth he will be an object of imitation to all the worlds (34–35). To-day with *mantras* I shall duly adore in my mind the divinity and the person of Vishnu (36). The Maharshis, endued with spiritual knowledge, know him as superhuman. That he has appeared amongst men and has become one of our kinsmen is undoubtedly superhuman (37). However holding a consultation with Krishna in the night, I shall, if he likes, take him and the Gopas to Mathurā" (38).

Beholding Krishna and thus recapitulating within himself thoughts pregnant with reasoning and high significance he entered into the court of Nanda Gopa (39).

[258] In his true Brahma form devoid of all qualities. The four feet are Viswa, Taijasa, Prajna and Turya.

CHAPTER LXXXI. AKRURA DESCRIBES TO HIM THE MISERIES OF HIS PARENTS.

Vaishampayana said:—That giver of liberal gifts, having entered Nanda's house with Keshava and collected all the elderly milk-men, said delightedly to Krishna and Rohini's son "O my sons, early in the morning to-morrow, we will all repair to Mathurā (1–2). Under Kansa's command, the Gopa inhabitants of Vraja, with their family and annual tributes, are to go there (3). Kansa is celebrating there a prosperous bow-sacrifice.

"You will all witness it and be united with your kinsmen (4). O my sons, your father Vasudeva is overwhelmed with sorrow consequent upon the destruction of his sons. You will be united with him there (5). O Krishna, he has grown old and all his limbs have become lean on account of decrepitude. And he is being always oppressed by Kansa of sinful designs (6). Out of Kansa’s fear and your absence his mind is always burning in anxiety (7). O Govinda, you will also see the sorrowful and goddess-like Devaki. Her breast has not been handled by her sons and she is growing lean out of grief for her sons. She is anxious to see you. And stricken with the sorrow of separation she is there like a cow without her calf (8–9). Like unto the moon possessed by Rāhu her eyes have run into their sockets and clad in a soiled

raiment she is poorly spending her days (10). O Krishna, that ascetic lady is being exhausted with your sorrow. She is anxious to see you. And the desire for your return is reigning supreme in her mind (11). O lord, being separated from thee from thy very infancy she could not listen to thy child-like talks nor could she see the beauty of thy moon-like countenance (12). If by giving birth to thee Devaki is to repent thus what necessity had she then of a son? It would have been better for her not to have any offspring (13). Women, having no children, are subject to one grief only—but there is no end of their miseries, if they, on having offspring, have not their ends accomplished and fie on such sons (14). O Mādhava, thou art the saviour of even thy enemies, art gifted with prowess like unto that of Indra and art endued with matchless accomplishments. She does not desire such a grief whose son thou art (15). Although aged thy parents are now serving another man and Kansa, of a sinful mind, is now insulting them on thy account (16). If like unto earth who holds thee Devaki deserves thy respect it behoves thee to save that goddess sunk into the water of sorrow (17). O Krishna, subjecting old Vasudeva, ever fond of his son and used to luxuries, to sorrow consequent upon the separation of his sons what religious merit wilt thou acquire (18)? O Mādhava, as thou didst vanquish the wicked Nāga Kalya in the lake of Yamunā, as thou didst uproot the mount

Govardhana for the behoof of the cows, destroy the powerful Arishtha elated with pride, kill the wicked-minded Keshi ever intent upon killing others so do thou now make such an exertion with great care for saving thy aged parents overwhelmed with grief that thou mayst acquire piety (19–21). Those, who saw thy father insulted in the court of Kansa, are all, laden with sorrow, continually shedding tears (22). Brought under the control of Kansa thy mother is suffering diverse miseries as the destruction of her sons (23). A son, born of his parents, should satisfy all the debts due by him as laid down in the scriptures (24). O sinless Krishna, if dost thou show this favour towards thy parants they will cast off their grief and thou shalt too satisfy thy duty" (25).

Vaishampāyana said:—The powerful Krishna knew everything so without taking any offence at the words of the liberal prince he said "So be it" (26). Hearing the words of Akrura, all the Gopas, headed by Nanda, desired to follow the orders of Kansa (27). Determined upon going to Mathurā the elderly Gopa inhabitants of Vraja dressed themselves. And arranging their presents they all proceeded along (28). Desiring of offering tributes unto Kansa, the heads of the various Gopa clans arranged according to their herds and quality, buffaloes and bull, curd, milk and clarified butter. And with these their tributes they all set out (29–30). Conversing with Krishna and Rohini's son Akrura spent the night

without sleep (31). Thereupon in the dawn resonant with the notes of the birds and after the termination of the night all the rays of the moon were withdrawn. All the luminous bodies disappeared from the welkin covered with the rays of the sun. The earth was soaked with drops of dews driven by the morning breeze. The fading stars fell asleep on their beds of sky and were shorn of lustre. Thus did the night disappear and the sun rose. As if seeing the increasing body of the sun, the moon, of cool rays, withdrew his own form in shame. Thereupon the outskirts of Vraja were filled with cows, the churning vessels were setting up a sound, the young ones were bound down with ropes and the high-ways of Vraja were filled with Gopas. At that time placing on carts their vessels filled with various materials and themselves also getting on them the Gopas set out speedily (32–33).

Thereupon Krishna, Rohini's son, and Akrura, the giver of liberal presents proceeded on chariots like three Patriarchs (39). When they reached the bank of Yamunā Akrura said to Krishna:—"Stop the carriage here and look after the horses (40). Offer with care barley to the horses in the vessel that is on the car and wait for me for a moment (41). Ananta, the king of serpents and the protector of all the worlds, is the lord of the universe. Therefore going to the river Yamunā, I shall, with celestial *mantras*, worship him (42). When I shall bow unto that mystic

lord Ananta, clad in blue a apparel, having an auspicious crown and a thousand heads, nectarine poison will come out of the mouth of that god and I shall drink it like unto the celestials drinking ambrosia (43–44). For the peace of the serpents Shesha will convene a meeting and let me behold that king of serpents endued with prosperity and the very abode of auspiciousness (45). As long as I do not come back from the lake of the king of serpents you both wait here for me" (46).

Hearing this Krishna was pleased and said "Go but do not delay; for without you, we shall not be able to wait here" (47).

Thereupon sinking into the lake of Yamunā the liberal prince saw the region of Nāgas in Rasātala like unto this world (48). He saw there the thousand-headed Deity Ananta having a golden ball for his insignia. In his hand was a plough-share and by his belly was a mace (49). He was of yellow hue and was seated on a yellow seat. He was clad in a dark-blue raiment and on his ear was shining a Kundala resembling the bud of a lotus. And his lotus-like eye-lids were closed (50). That serpent was embellished with two Swastikas[259] and he was seated at ease on a beautiful white seat made by his own body (51). His breast was adorned with a garland of golden lotuses and his head was decked with a golden tiara bent a little towards left (52). The body, resembling a white cloud of that large-armed king of serpents

the slayer of his enemies, was besmeared with crimson-colour ed sandal and adorned with lotus garlands. The four quarters were filled with the lustre (of his person) (53). Vasuki and other leading serpents were worshipping their only king, the powerful Sesha, master of one all spreading ocean (54). The two Nāgas, Kamvala and Ashwatara, by name, were fanning with chowries that king of Nāgas, seated on a throne of righteousness (55). The Pannaga king Vāsuki, encircled by his serpent ministers, headed by Karkotaka, was shining near him (56). With celestial and golden jars covered with lotuses other leading Nagas were sprinkling that king already bathed in one sheet of water (57). He saw there the dark blue hued Vishnu[260] clad in a yellow raiment and bearing the mystic mark of Srivatsa, seated at ease on the lap of that king of serpents (58). Another powerful celestial form, resembling Sankarshana, gifted with the beauty of the moon, was seated there without any seat (59). That giver of presents was about to address a few words to Krishna there but his power of speech was suppressed by his (Krishna's) prowess (60).

Beholding such eternal and divine prosperity in the serpents that giver of liberal presents was filled with surprise. And coming to the bank from the water he saw Rama and Krishna of wonderful forms seated on the car and looking towards each other (61-62). Seeing this Akrura, again out of curiosity,

plunged into the lake and saw that the king of gods, Ananta, having a white face and clad in a blue raiment, was being worshipped as before; and that the powerful Krishna too was seated on the lap of that thousand-headed king of serpents and being worshipped as before (63–64). Then again coming out all on a sudden and reciting in his mind that *mantra* he went to the car by the same way by which he had come (65). Thereupon Krishna delightedly said to Akrura who was before him:—"What did you see of the Nāga region situate in this Bhagavat lake? I think you have seen something wonderful for you waited for a long time in the lake and your mind too has been agitated (66-67)."

Hearing the words of Krishna Akrura replied:—"O Krishna, what wonder is there in the entire world, mobile and immobile, which can be accomplished without thee (68)? The wonder which I saw there, although rare on earth, I am seeing here and enjoying delight. O Krishna, I am united with the wonder incarnate in the world and therefore do not like to see a greater wonder than this. O lord, let us go to the city of king Kansa before the sun sets (69–71)."

[259] A kind of mystical figure the inscription of which on any person or thing is generally considered to be lucky. The Sesha Naga was the couch of Vishnu on whose thousand hoods he lay asleep.

[260] The Vaishnava writers have variously interpreted this incident. According to them the anecdote is that when Vasudeva was carrying Krishna he slipped off his hand and fell into the water. He however at once picked up the boy. But this time Krishna did not come but Vishnu in Krishna form. When Akrura went to bathe in the Yamuna Krishna came out and went to Mathura while Vishnu lived in Gokula.

CHAPTER LXXXII. KRISHNA'S ARRIVAL.

Vaishampayana said:—Thereupon yoking (the horses to the) car and ascending thereon the liberal giver Akrura set out with Krishna and Sangkarshana and reached the charming city of Mathurā protected by Kansa. And before evening when the sun was in its crimson colour he entered that beautiful city (1-2).

Taking the heroic Krishna and Sangkarshana of beautiful colour first to his own house the intelligent giver of liberal presents, effulgent like the sun, said to them:—

"O sire, for the present you are to relinquish the desire of going to Vasudeva's house (3-4). For you, your old father is being day and night chiden by Kansa. So you should not wait here long (5). You should do such a good and pleasant work on his behalf that your father may attain to happiness (6)."

Hearing this Krishna said:—"If you like O pious (Akrura) we, while visiting Mathura and her highways, will enter unperceived into Kansa's house (7)."

Vaishampāyana said:—Bowing unto Krishna in his mind Akrura too, with a delighted mind, went to Kansa (8). Thus instructed those two heroes went on visiting all the high-ways like two elephants let free from their posts and desirous of fighting (9). Seeing a washer-man on the way they asked of him beautiful

clothes (10). The washer man replied to them, saying "Who are you? Out of ignorance you have been fearlessly wanting the robes of the king. It seems you are rangers of the forest (11). I dye, as he desires, all the clothes of the king Kansa which he gets from various countries (12). Methinks, born in a forest you have grown up with the deer. Otherwise why do long for and pray for the various dyed clothes (13). You are stupid and of inferior intellect, or else why do you desire for king's clothes. Perhaps giving up all hopes of your life you have come here (14)."

Destiny was against that stupid washer-man of feeble understanding and therefore he discharged such poisonous words. Krishna grew offended with him and struck him on the head with his fist strong as the thunder-bolt. With his head sundered he fell down lifeless on earth (15-16). Thereupon the wives of that washer-man, bewailing for their dead husband indignantly and with dishevelled hairs, soon approached Kansa's house (17).

Like two elephants attracted by smell those two sweet speeched brothers went to a shop for garlands (18). There lived a wealthy, sweet-speeched and good-looking garland dealer by name Gunaka. He had a large stock of garlands (19). Desirous of having garlands Krishna, with sweet words and without any hesitation, said to the shop-keeper "Give me some garlands (20)." Hearing this the garland-dealer was pleased and conferred upon those two beautiful

brothers a number of garlands and said "These are all yours (21)." Being pleased Krishna conferred upon Gunaka a boon saying "O gentle one, the goddess of prosperity, who is my dependant, shall always live by you with profuse riches (22)." With his head bending low and touching the feet of Krishna that garland-dealer patiently accepted the boon (23). Then thinking "They are Yakshas," the garland-dealer, stricken with great fear, did not give any reply (24).

Thereupon again going to the high-way the two sons of Vasudeva espied Kuvjā with pastes in her hands (25). Seeing her Krishna said:—"O lotus-eyed Kuvjā, tell me quickly for whom you are carrying these unguents" (26). Hearing this Kuvjā, going obliquely like a lightning, with delightful eyes and smiles said to the lotus-eyed Krishna in words grave as the clouds (27). "May you fare-well. I was going to the king's bath-room. I am waiting here because you are a darling of my heart; come and accept this unguent. O you of lotus-eyes, of you of a beautiful face, seeing you I am filled with surprise (28–29). O gentle one, whence have you come that you do not know me. I am a favourite of the king and engaged in the work of smearing his body" (30).

Krishna then replied to Kuvjā who stood there smiling: "Give us unguents befitting our body (31). O you of a beautiful face, we are wrestlers who travel over the countries. We have come here at present to

see this happy and prosperous kingdom and to witness this bow-sacrifice (32)". She said to Krishna "No sooner I have seen you than you have become my favourite. Without any hesitation accept this unguent becoming a king (33)." Thereupon besmearing their beautiful persons with unguents those two brothers shone like two bulls covered all over their body with the mud of Yamuna (34). Thereupon Krishna, conversant with the art of arranging for sports, softly touched the haunch of Kuvjā with his fingers (35). Knowing her haunch (thus) broken, the beautiful and sweet smiling Kuvjā, like unto a straight creeper, said with love to Krishna displaying her gestures and laughing aloud "Where wilt thou go? Wait here, requested by me. Take me (36–37)." The eternal Krishna and Rāma had a knowledge of Kuvjā's accomplishments and therefore looking at each other they began to laugh striking their palms (38). Thereupon smiling a little Krishna sent away Kuvjā who was stricken with desire. Thus liberated from Kuvjā's (grasp) they set out for the court (39).

Thereupon those two brothers, dressed like milk-men and brought up in Vraja, entered the palace without betraying the designs they had at heart by the gestures of their faces (40). Like two proud lions, born in the Himalaya forests, those two boys, unnoticed, reached the house of bows (41). Desirous of seeing that bow embellished with celebrity those

two heroes said to the keeper of the house of weapons (42). "O keeper of Kansa's bows, hear our words. O gentle one, where is that bow for which this sacrifice is being celebrated (43)? If you like, show us that celebrated bow." He then showed them the bow resembling a pillar, to which even the gods headed by Vāsava cannot set a string and which cannot be broken down. The powerful Krishna took it up with his hand (44–45). Taking up with his hand with a delighted mind that bow worshipped of the Daityas the powerful lotus-eyed Krishna stretched and bent it continually. Bent with force by Krishna that celebrated bow, resembling a serpent, broke in twain. Having thus broken that best of bows, the quick-coursing youth Vāsudeva issued out of that room along with Sangkarshana (46-48). At that time all the quarters were filled with the sound of the snapping of the bow resembling that of the wind and the entire inner appartment shook at it (49). Thereupon terrified the guard, coming out of the room of weapons, speedily approached the king and breathing like a crow said—"Hear, I shall relate what wonderful incident, like unto the dissolution of the world, has taken place in the house of bows. Two heroic men, capable of assuming forms at will and resembling the sons of gods, clad in blue and and yellow raiments and besmeared with such unguents, at once entered into the inner appartment unnoticed by men. The effulgence of their body is like new fire

and their locks are adorned with spreading tufts of hair (50–53). They were adorned with beautiful raiments and garlands. Those two gentle heroes, as if at once came, down from the sky and stationed themselves in the bow-room. I have seen this myself distinctly (54). Of them the lotus-eyed and dark hued hero, who wore yellow apparel and garlands, took up that best of bows which even the gods cannot (55), O king, although a boy, he easily and speedily with force stringed and bent that huge iron bow (56). When that large armed hero drew that bow without arrows with a great sound it broke into two pieces in its middle (57). With the sound of the snapping of that bow the sun was shorn of its effulgence, the earth was agitated and the sky was as if displaced (58). O you, a terror of your enemies, beholding this great super-human deed I am filled with surprise and in fear come have to communicate to you this news. Of those two heroes of unmitigated prowess, one is like the mount Kailāsa and the other is like a mountain of collyrium in hue. I do not know who they are. As an elephant breaks down a pillar so that hero, of great prowess, shattered that precious bow in twain and went away speedily like air with his companion. I do not know who he is, O king" (59–61). Kansa knew everything from before, so hearing of the breaking of the bow he did not say any thing. Dismissing the guard he entered into his most excellent room (62).

CHAPTER LXXXIII. ARRANGEMENTS FOR THE MATCH.

Vaishampayana said:—Meditating on the incident of the breaking of the bow Kansa, of Bhoja race, was greatly stricken with grief and absent-mindedness (1). He began to think:—"How could a boy fearlessly break down an iron bow guarded by men and go out (2). None can withstand destiny by manliness for now, as predicted by Nārada, that has come to pass for which out of fear I perpetrated a dreadful and highly censurable deed and destroyed the six heroic sons of Devaki" (3-4).

Thus thinking and issuing out of his own apartment the king went to the arena for examining the platforms (5). This hall was constructed by clever artizans, abounded in well fixed platforms and was adorned with turrets consisting of beautiful rooms. It had a spacious courtyard and a number of pillars of the same size. It was bedecked on all sides with strong tusks of elephants and with spacious, high and royal seats. It had many passages, could carry the burden of many men and was filled with altars. Beholding this spacious well-built, and strong arena that intelligent best of kings issued the mandate "(tomorrow) the bow sacrifice will take place. Let the platforms, turrets and passages be embellished with garlands, flags and covers and be sweet-scented

(6-11). Let the enclosures be adorned with bells, covers and becoming edibles and place there profuse cow-dung (12). Let excellent golden jars full of water be placed in due order (13). Let jars full of edibles and scents be placed and invite all those who are clever judges of warfare and the citizens (14). Issue my mandate to the wrestlers and visitors and let beautifully decked and enclosed platforms be set apart (15)." Issuing this command regarding the arrangement of the party Kansa left the arena for his own appartment (16).

Having entered his own room Kansa sent for Chānura and Mushthika the two wrestlers of unequalled strength (17). Following Kansa's order those two highly powerful energetic and large armed wrestlers entered his room with a delighted heart (18). Beholding those two world-renowned wrestlers before him king Kansa addressed to them the following words pregnant with propriety (19). "You are both my heroic wrestlers well-known (in the world). You are worthy particularly of good treatment and therefore I always regard you (20). If you remember the honors I have showered upon you then engage in a great work with your energy on my behalf (21). Forsooth, fighting in the arena with those two forest-ranging cow-herd boys Krishna and Sangkarshana who have grown in Vraja for me you will be able to throw them on earth and kill them (22–23). You will be perfectly careful in killing them;

do not disregard them as boys of fickle nature (24). If those two boys are killed in battle in the arena I shall meet with well-being both in present and future (25)."

Hearing these affectionate words of the king the wrestlers Chānura and Mushthika, mad after fight, delightedly replied (26):—"If those two helpless boys, the very sin of the Gopas, come before us know them as already slain and existing in the shape of ghosts (27). On our being worked up with anger if those two forest-rangers, enveloped in calamities, withstand us, we will destroy them in your very presence (28)." Giving vent to these poisonous words and commanded by king Kansa those two foremost of wrestlers Chānura and Mushthika returned to their own habitations (29).

Thereupon Kansa said to his elephant-trainer Mahāmātra:—"Keep at the gate of the arena the fickle-natured and powerful elephant Kuvalayapida, the oppressor of other elephants, whose temples are soaked with temporal juice, eyes are always inebriate and who is always angry with men (30–31). When the mean forest-ranging sons, of Vasudeva, will come do you so drive that elephant at them that they might at once be deprived of their lives (32). If by you, through that elephant-chief those two irrepressible Gopas are killed in the arena my eyes will derive pleasure from seeing you (33). Beholding them slain, Vasudeva, with his root cut off and

helpless, will meet with destruction along with his wife (34). Beholding Krishna thrown down all the stupid Yādavas will give up hope and be slain (35). Having myself slain those two cow-herd boys through the wrestlers or the elephant I shall divest the city of Mathurā of all the Yādavas and live here happily (36). I have forsaken my father because he belongs to the Yadu race and I do now forsake the remaining Yādavas devoted to Krishna (37). Verily as said by Nārada I am not begotten by Ugrasena a man of feeble energy who hankers after a son (38)."

Mahamatra said:—"How did the celestial saint Nārada describe the wonderful story related by thee, O king, O thou, the slayer of thy enemies (39). O king, how couldst thou take thy birth from any other person save thy father Ugrasena? How could thy mother perpetrate such an abominable deed which even the ordinary women cannot? O great king, curious I am to listen to all these in detail (40—41)."

Kansa said:—Hear, if you are so anxious, I shall describe what the powerful sage Nārada, the foremost of Brāhmanas said (42). Once on a time came to me from Indra's palace his friend the immortal, learned and celestial sage Nārada. He was clad in an apparel white as the rays of the moon, wore matted locks, had an antelope skin thrown round his neck, a rough sacred thread, a staff and a pitcher in his hands. He used to recite the four Vedas, was proficient in the art of music and

traversed the Brahma region like his second-self (43–45). Beholding the arrival of the sage and adoring him duly with *arghya*, water to wash his feet and a seat I took him to my house and made him seated (46). Seated at ease that foremost of divine sages Nārada, always intent on meditating upon soul, enquired after my well-being and said with a delighted mind (47).

Narada said:—"O hero, I have been worshipped by you with rites sanctioned by Holy Writs. Listen now to a word of mine and accept it (48). I had repaired to the golden mountain Meru, the abode of the gods. On the summit of that mountain Sumeru a meeting of the gods was held. I heard them hold counsels regarding the highly dreadful destruction of yourself along with all your followers (49-50). I heard there, that the eighth son of Devaki, Vishnu, worshipped of all, would bring about Kansa's death (51). He is all in all of the gods, the support of the celestial region, the great mystery of the gods. He will be your Death (52). O king, one should not disregard his enemy, even he may be weak or his own kinsman. Be careful to put Devaki's children to death (53). O you of great power, Ugrasena is not your father. The energetic and dreadful Drumila, the king of Soubha,[261] is your father (54)." Hearing his words I was filled with anger a little and accosted him again saying "O Brahman, how could Dānava Drumila become my father (55)? How could he know

my mother, O Vipra? I wish to hear all this at length, O great ascetic (56)."

Narada said:—"O king, listen, I shall truly relate how your mother was united with Drumila (57). Once on a time your mother, during her menses, went out of curiosity to see the mountain Suyāman along with her female companions. She was ranging in the beautiful summits of the mountain abounding in charming trees and table-lands, and in the caves and on the banks of the rivers (58–59). Hearing again and again the lust-exciting words, sweet as the songs of the Kinnaras, pleasant to the ears; and echoing on all sides, the notes of the peacocks and other birds her mind was worked up with desire the usual habit of women (60–61). In the meantime there blew the wind carrying the fragrance of flowers of the forest that awakes Manmatha (the god of love) (62). Driven by the wind the Kadamva flowers, closed by continual showers and adorned with black bees, began to pour down fragrance profusely (63). With the downpour of flowers and filaments the Neepa trees shone there like lamps (64). Covered with new grass and adorned with Indragopa insects the earth appeared to have her menstrual flow, like a youthful damsel (65). At that time, O Kansa, as if you urged on by destiny the beautiful Dānava Drumila, capable of coursing at-will, the king of Soubha, came there by the etherial way in a quick-coursing car, going everywhere at will, and effulgent

like the new sun, to see mount Suyāmana. Reaching that foremost of mountains, descending from his car, and keeping his chariot, that is capable of destroying other cars, in the garden on the mountain he began to walk on the summit along with his charioteer (66–69). They saw there many forests and gardens endued with characteristics of various seasons and resembling the celestial garden of Nandana, various jewels of golden, silvery and collyrium-like hues, summits covered with diverse mineral substances, various trees adorned with many sorts of fruits and flowers, filled with the fragrance of flowers and resorted to by various creatures and birds of diverse species, various places abounding in herbs and Rishis of accomplished piety, numberless Vidyadharas, Kimpurushas, Vānaras, Rakshasas, lions, tigers, boars, buffaloes, Sarabhas, Shalas, Srimaras, Mahasatwas, elephants and Yakshas as they walked over that best of mountains (70-75).

"Thereupon from distance Drumila, the king of Daityas, saw your mother, as if the daughter of a god, culling flowers from the trees and sporting with her companions (76). Beholding from a distance that goddess of a beautiful hip encircled by her companions the king of Soubha, filled with surprise, said to his charioteer (77).

"'Who is this beautiful, high-minded and accomplished damsel having the eyes of a roe who is ranging at the outskirt of the forest? (78). Is she

Madana's Rati, Indra's Sachi or Tilottamā? Or is she Aila's daughter Urvashi, the jem of a woman who came out riving the thighs of Nārāyana (79)? When converting the mount Mandāra into a churning rod the gods and Asuras, unitedly, churned the ocean of milk for ambrosia the goddess Sree, the root of the world, arose therefrom and adorned the lap of Nārāyana. Is she the beautiful Sree (80–81)? Who is she, who, walking in the midst of that bevy of ladies, is lighting up the forest with her beauty like into a lightning, attached to dark clouds, shining up all the quarters (82). I am beside myself at seeing this highly beautiful damsel of defect-less limbs and moon-like countenance and all my senses have become agitated (83). My mind is highly worked up with lust. The holder of the flowery bow[262] is wounding greatly my body with flowery shafts (84). Like a ruthless wight he is cutting my heart and consuming it with five arrows and my lust is increasing like fire sprinkled with clarified butter. What work shall I undertake to-day to pacify this fire of lust (85)? On undertaking what will this beautiful damsel worship me?'

"Thinking thus for a long time Dānava Drumila could not attain to patience and again said to his charioteer:—'Wait here for a moment, O sinless one. I shall myself go and see whose wife she is (86–87). Therefore wait here till my return.' Hearing his words the charioteer said 'So be it (88).'

"Saying this to his charioteer and rinsing his mouth that powerful king of Dānavas, bent on going there, engaged in meditation and thought (89). Meditating for a moment he, by this knowledge, came to know that she was Ugrasena's wife and was highly pleased (90). Changing his form and assuming that of Ugrasena that large-armed king of Dānavas proceeded smilingly (91). O Kansa, thus proceeding gradually with smiles in his Ugrasena form that powerful (Dānava) caught hold of your mother and ravished her (92), On account of her exuberance of feelings that lady, devoted heart and soul to her husband, was united with her. Then perceiving the heaviness of his touch, she was filled with fear (93). Then rising up and terrified she said to him: —'Forsooth thou art not my husband. Who art thou that hast polluted me with thy impure conduct (94). By thee of mean habits, assuming the form of my husband, my vow, of devotion to one husband, has been spoliated (95). Alas, being enraged with me what will my kinsmen say to me who have brought disgrace on my family. And forsaken and censured by my husband's relatives where shall I live (96)? O thou born in a degraded race, thou art passionate and shorn of patience. Fie on thee! While thou hast begun to ravish other's wives, thou art not worthy of confidence and your lease of life has run out (97).'

"While the lady thus remonstrated with him that Dānava, filled with anger, said:—'I am Drumila, the

king Soubha (98). O stupid woman vaunting of learning, being under the protection of a human husband subject to mean death, why art thou censuring me (99). O thou proud of thy womanly honour, eternal is not the understanding of a woman and therefore they are not (by coming in contact with a person like myself) visited by the sin of incontinence[263] (100). I have heard that by going astray many women have given birth to sons of unlimited prowess like unto the gods (101). Thou art a most chaste and devoted wife amongst women, and therefore art remonstrating with me, although I am sinless, and saying whatever thou dost like (102). O excellent woman, because thou hast addressed me as *Kastham* (who art thou) therefore thou shalt give birth to a son by name Kansa the destroyer of his enemies (103).'

"Hearing these words the queen was filled with anger and speaking ill of his boon she again, with a heart aching, said to that impudent Dānava (104). 'Fie on thy conduct, O highly wicked one. Thou art speaking against all women. But there are many amongst them who are chaste and many who are unchaste (105). O wretch of thy race, by Arundhati and other chaste ladies, of whom we hear, all these creatures and worlds are being upheld (106). I do not like the son that thou, hast given me—the destroyer of my vow. Hear what I say about it (107). O vile creature, the eternal Purusha, who will be

born in the family of my husband, will be the destroyer of thyself and of the son given by thee (108).'

"Thus addressed and ascending the most excellent car of unobstructed course Drumila went away by the etherial way (109). And on that very day your mother too went to her city with a poor heart."

Having said this to me the divine Nārada, the foremost of sages burning in his ascetic energy like the very fire, playing on his flute of seven notes and singing, set out for the Brahma region to meet the Grand-Father. O Mahāmātra, you have listened to the words given vent to by me (110-112), Truth has been spoken out by the intelligent Nārada conversant with the knowledge of present, past and future. In strength, energy, humility, stature, heroism, manliness, truth, and liberality no man is like me (113-114). Seeing all these (accomplishments) in me I placed confidence in his words. O elephant-trainer, I am a Kshetraja[264] son of Ugrasena (115). If both my parents forsake, I shall be on the royal throne by my own power. I have been hated by them both and especially by my kinsmen (116). Having slain, through the elephant, first these two sinful cowherd boys I shall afterwards kill all the Yādavas belonging to Krishua's party (117). Riding your elephant with goads, swords and Tomaras, do you wait, O Mahāmātra, at the gate of the arena. Do not tarry

(118).

[261] The city of Harishchandra suspended in mid-air.

[262] This refers to Madana (Cupid). He is represented to carry a flowery bow and flowery shafts.

[263] The purport is that women are mortal and so by living with immortals on immoral terms they commit no sin as they do when they mix with men.

[264] Lit: produced in a field, born of the wife. A son, the offspring of the wife by a kinsman or person duly appointed to procreate issue to the husband. This is one of the twelve kinds of issue acknowledged by the old Hindu Law.

CHAPTER LXXXIV. A DESCRIPTION OF THE ARENA.

Vaishampayana said:—Upon the following day the ampitheatre was filled by the citizens anxious to behold the great game (1). The place of assembly was supported by octagonal painted pillars, fitted up with terraces, doors and bolts, with windows circular or crescent; shaped and accomodated with seats with cushions; and it shone like the ocean whilst large clouds hang upon it, with spacious substantial pavillions fitted up for the sight of the combat; open to the front but screened with beautiful and fine curtains, crowned with festoons of flowers and glistening with radiance, like autumnal clouds. The pavillions of the different companies and corporations, vast as mountains, were decorated with banners, bearing upon them the implements and emblems of the several crafts. The chambers of the inhabitants of the inner apartments shone near at hand, bright with gold and painting and net-work of gems: they were richly decorated with precious stones, were enclosed below with costly hangings and ornamented above with spires and banners and looked like mountains spreading their rays in the sky; while the rays of light reflected from the valuable jewels were blended with the waving of white chowries and the musical tinkling of female

ornaments. The separate pavilions of the courtesans were graced by lovely women attired in the most splendid dresses and emulated the radiance of the cars of the gods. In the place of assembly there were excellent seats, couches made of gold and hangings of various colours, intermixed with bunches of flowers; and there were golden vases of water and handsome places for refreshment, filled with fruits of various kinds and cooling juices, sherbets fit for drinking. And there were many other stages and platforms constructed of strong timber; and hangings by hundreds and thousands were displayed; and upon the tops of the houses, chambers, fitted up with delicate jealousies through which the women might behold the sports, appeared like swans flying through the air. In front stood the pavilion of Kansha surpassing all the rest in splendour looking like mount Meru in radiance; its sides, its columns being covered with furnished gold; fastened with coloured cords and every way worthy the presence of a king (2-15).

Having ordered 'Let the elephant Kuvalyapida wait at the gate' the king Kansa entered the arena abounding in men hailing from various countries, echoing with their noise, shaking and radiant like a huge ocean (16-17). With two white chowries on his two sides, with two pieces of white raiment on his body and a white turban on his head he shone like the moon of white rays on the white summit of the

white mountain (18). When that intelligent king was seated at ease on his throne, the citizens, beholding his matchless beauty, exclaimed shouts of victory (19).

Thereupon entering the arena, the powerful wrestlers, with loose garments, took ground on three sides (20). Afterwards accompanied by the sound of trumpets and the slapping of the arms the two sons of Vasudeva, with delighted minds, arrived at the gate of the arena (21). As soon as they entered there quickly those two sons of Vasudeva, of beautiful faces, were obstructed by that mad elephant moving hither and thither (22). Driven again and again that wicked elephant, folding up its trunk, attempted to destroy Rama and Krishna (23). Thereupon terrorized by the elephant, Krishna, smiling and speaking ill of the intention of the wicked-minded Kansa, said:—"While Kansa is desirous of killing me through this elephant forsooth he is eager to repair to the abode of Yama" (24-25).

Thereupon when that elephant, roaring like a cloud, neared him, the powerful Govinda, leaping up, slapped his arms (26). Roaring like a lion and slapping his arms, he, stationed before the elephant, took its trunk covered with water, on his breast (27). Sometimes he went between his two tusks and again between his two legs and thus agitated him as does wind the ocean (28). Then coming out of the top of his trunk and tusks and of his legs Vasudeva drew his

tail and put it into the ground (29). Thereat that huge-bodied best of elephants became bewildered and could not slay Krishna. And with his body, as if grinded, he began to roar there (30). Then touching the earth with his two knees and assailing the surface the earth with his tusks he began to discharge must[265] in anger like a cloud in the rains (31). Thus sporting with that elephant under the pretext of a childish freak Krishna, in order to kill Kansa, desired to destroy him soon (32). Thereupon placing his foot on his lower lip he, with his two hands, uprooted his tusks and struck him therewith (33). Assailed with the strokes of his own thunder-like tusks the elephant passed urine and excreta with a great sound (34). Profuse blood came out of the temples of that elephant whose limbs were mutilated by Krishna and whose mind was stricken with sorrow (35). As Vinatā's son (Garuda) draws a serpent lying with its half on the face of a mountain so the holder of plough-share (Baladeva) began to drag him with force by the tail (36). Thus striking the elephant with the tusks, Krishna, with one stroke, hurt the elephant-driver by name Ulvana (37). Then setting up a terribly plaintive roar, that huge elephant, with his tusks broken, fell down along with Mahāmātra like fire thrown down by thunder bolt (38). Thereupon taking up a Torana and other weapons those two foremost of men, Rāma and Krishna, dreadful in battle, destroyed the guards protecting

the rear of the elephant (39). Having slain them when those two Mādhavas, adorned with wild garlands, entered the arena all the Vrishnis, Andhakas and Bhojas took them for two Ashinis coming down, of their own accord, from the celestial region. With their leonine roars, shouts of joy, slapping of arms and striking of palms they pleased all the people there (40-41). O descendant of Bharata, beholding them and the attachment and joy of the citizens the vain Kansa was filled with sorrow (42). Having thus slain the roaring elephant the lotus-eyed Krishna, along with his elder brother, arrived at the ocean-like arena (43).

[265] It is a Persian word for *Mada* which means a juice that exudes from the temples of a rutting elephant.

CHAPTER LXXXV. TRIAL OF ARMS.

Vaishampayana said:—Shaking the earth with the sound of the slapping of his arms Krishna, the lotus-eyed son of Devaki, entered the arena, with his elder brother before him. His raiment was being shaken by the wind, his body was wounded with the tusks of the elephant and his limbs were covered with must and blood; he was bounding like a lion and entered there quickly like a cloud for bringing about the destruction of Kansa. He was very careful to find out the defects and his beautiful arms were adorned with the tusks of the elephant. Beholding him thus enter with great force the face of Ugrasena's son grew pale and he began to eye them in anger (1–4). With the tusks in his hand Keshava shone there like a mountain of one summit stricken with the image of the half-moon (5). While he ranged by leaps and bounds, that ocean-like arena shone there filled with the echoes of the crowd (6).

Thereupon with his eyes reddened in anger the highly wrathful Kansa ordered the greatly powerful Chānura to fight with Krishna (7). He ordered the powerful wrestlers Andhra, Nikriti and Mushthika, resembling so many mountains, to engage with Balarāma (8). Chānura had already been ordered by Kansa to fight with Krishna carefully. And again commanded thus, he, with his eyes reddened with

ire, went forward to fight like a cloud surcharged with water (9-10). Afterwards when the royal mandate "Be all silent" was announced on all sides and the entire crowd was hushed into silence the Yādavas, assembled together, said (11): "This trial at arms was first introduced by the Creator as one in which no weapons should be used, in which skill and strength are necessary, in which there should be judges and no cowards should take part (12). In it (the parties) should await the appointed hour and remove their toil with water. It is also laid down that wrestlers should besmear their body with cow-dung (13). In it one standing should fight with another such, one lying on the ground should engage with another such; in whatever condition one may be one should fight with him in that order; such the judges say (14). A boy, a youth, an old man, a strong man or a weak man, whoever he may be, they should be informed of the particulars of the trial waiting in their respective quarters (15). Persons, conversant with the modes of wrestling, say that one, conversant with this mode, should not display his strength or skill while his antagonist is defeated (16). Now Krishna and the wrestler Andhra will fight with each other in the arena. Krishna is a mere boy and Andhra is an elderly person. We should exercise our judgment in this matter (17)."

Thereupon a great tumult arose in the midst of that assembly and Govinda, leaping up, said "I am a

boy and though Andhra is of a huge body like a mountain I wish to fight with this wrestler of strong arms (18–19). Though I am a boy I will commit no transgression of the rules of fight and will not at a stain on the opinions of the wrestlers (20). Let all the rules, laid down by the cult of wrestlers regarding the use of cow-dung, water and other things for besmearing the body, be followed (21). One attains to success in the arena by self-control, fortitude, manliness, exercise, good conduct and strength; such is the opinion of exerts (22). Although I cherish no enmity this man is about to create this feeling in me. Vanquishing him I shall therefore please the world (23). This wrestler Chānura of huge proportion is born in the province of Karusha. Although he is a wrestler his deeds ought to be considered (24). This one, desirous of acquiring influence in the arena, has put a stigma on the ways of wrestlers by destroying many of them after their discomfiture (25). Success, of those fighting with weapons in a battle, consists in cutting off those (of this antagonist). So the success of a wrestler lies in throwing down his antagonist (26). By acquiring victory in battle one attains to eternal glory; and the slain depart to the land of the celestials (27). The slayer and the slain, both of them, achieve the same end in a battle; so it is called a life-terminating match and is spoken highly of by the pious (28). Besides this way of the wrestlers is beyond both strength and deed. Where is heaven for

the dead and glory for the victorious[266] (29)? By his folly a king, who is proud of his learning, for a display of his power, brings about the death of some wrestlers through his own men. (Herein both the agent and the engager) are visited by the sin of destruction (30)." No sooner had he said this than a highly terrible fight took place between them both like that of two elephants in the forest (31). They wrestled with each other in various ways, by mutually entwining, laying hold of, letting go the adversary, throwing on earth and taking up in the air (32). By mutually pulling to and casting back, stricking with fists, elbow, fore-arm and knees, interlacing the arms, kicking and striking blows as hard as stones and shaking their heads awry those two heroes, as if made of the essence of rocks, fought that dreadful contest without weapons (33). Thereupon at witnessing that strength of arms of the heroes a rejoicing arose in that assembly. The mind of the people was drawn by that acclamation (36). The other people from the pavillions spoke highly (of this feat).

Casting his looks at Krishna and with his face soaked with perspiration Kansa, with his right hand, prevented the blowing of the bugle (37). Although his trumpets and bugles were not sounded the celestials in the sky began to blow their own. When the lotus-eyed Hrishikesha engaged in fight the sound of bugles arose of itself on all sides (39). Along

with the Vidyadharas, the Devas, capable of assuming form at will, disappeared from view and began to pray for Krishna's victory (40). Stationed in the sky the seven Rishis exclaimed "O Krishna, vanquish the Dānava in the form of the wrestler Chānura" (41). Wrestling with Chānura for a long time, Devaki's son, who foresaw Kansa's death, stole away his strength (42). Thereat the earth trembled, the pavillions rolled and the most excellent jewel slipped off from Kansa's crown (45). Thereupon again throwing down the reviving Chānura by his arms Krishna pressed his breast with his knees and struck him on the head with his fist (44). Thereat his eyes, covered with tears and blood, were driven out of their sockets. And hanging on his side they appeared like golden bells (45). Thus with his eyes drawn out Chānura, shorn of his strength and life, lay in the arena (46). With the body of the wrestler Chānura, deprived of his life, that big arena appeared is if to have been obstructed by a mountain (47).

After Chānura, proud of his strength, had been slain Rohini's son engaged with Mushthika and Krishna with Toshala again (48). In the first challenge, those two wrestlers, beside themselves with anger, as if urged on by Destiny met Rāma and Krishna (49). Thrown down by a gust of wind they began to leap and bound in the arena. Taking up Toshala, huge as a mountain summit and whirling

him for a hundred times the powerful Krishna grinded him on the earth (50). Then profuse blood gushed out of the mouth of that powerful wrestler attacked and assailed by Krishna. And he was on the point of death (51). Displaying various circular feats and fighting for a long time with Mushthika, and the wrestler Andhra the energetic and powerful athlete Baladeva struck his head with his fist resembling a cloud accompanied by a thunderbolt (52–53). Thereat his brain came out and his eyes were displaced. When he fell down slain on earth the multitude sent up a great shout (54). Having thus slain Toshala and Andhra, Krishna and Sangkarshana, with eyes reddened in anger, began to move about with leaps and bounds in the arena (55). At that time the great wrestlers Andhra and Chānura being slain that grim looking arena grew void of wrestlers (56). With all their limbs trembling waited there the Gopa spectators headed by Nanda (57). With her limbs trembling, her breast pained with the discharge of milk and eyes bathed in tears of joy Devaki began to see Krishna (58). Vasudeva, who had his eyes agitated by tears on seeing Krisana, became youthful as if casting off his decrepitude (59). As if through the black-bees of their respective glances, the courtesans drank the lotus countenance of Krishna (60). There were seen drops of perspiration on Kansa's face for seeing Krishna and of anger between his eye-brows (61). His heart was

fanned by the breaths of anger accompanied by smoke-like thoughts of Keshava's destruction and was consumed by the fire of mental anxiety (62). His lips trembling in anger and the painted lines on his forehead being washed off by perspiration his body appeared like the crimson-coloured sun (63). As dew-drops, falling from a tree, appear when smitten by the rays of the sun so appeared the drops of perspiration falling from his face reddened with anger (64). Thereupon greatly worked up with anger Kansa issued a mandate to dreadful persons, saying: —"Turn out of the arena these two sinful, grim-visaged and forest-ranging young cow-herds. I do not wish to see them. Amongst the Gopas none deserves residence in my territory (65–66). This Nanda Gopa is wicked and is bent upon committing injury to me. Therefore assail him with iron chains and spikes (67). Although Vasudeva is my kinsman he is highly wicked. Therefore punish him even today in such a way which persons not, aged, deserve (68). The other inferior Gopas, whom you see, are all devoted to Krishna. Therefore take away from them their kine and other riches" (69).

Whilst the harsh-speeched Kansa thus issued the mandate, Vāsudeva, having truth for his prowess, eyed him with eyes expanded in anger (70). Beholding his father Vasudeva and Nanda insulted, his kinsmen distressed and Devaki unconscious he was greatly worked up with anger (71). Desirous of

ascending Kansa's pavillion in order to kill him, the powerful, large-armed and eternal Krishna, with the velocity of a lion, began to leap in the arena before him like a cloud driven by the wind (72-73). Only the citizens, seated on the side of Kansa, saw him when he leaped in the arena (74). Kansa was completely possessed by Destiny and so he considered Govinda coming down from the sky (75). There upon stretching his own Parigha-like arms Krishna drew Kansa by the hair in the arena (76). Assailed by Krishna's hands his golden crown, set with diamonds, fell down on earth from his head (77). When Vāsudeva held Kansa by the hair he became motionless, overwhelmed and agitated and began to breath like one lifeless. He was not capable of seeing even Krishna's face (78). His ears were divested of Kundalas, his necklace was torn off, his arms grew lengthened and his body was shorn of ornaments and body-cloth (80). Thus possessed by divine effulgence Kansa's face grew bewildered and he set forth many an exertion (81). Coming down from the pavillion and holding Kansa, deserving of pain, by the hair with force Keshava began to drag him in the arena (82). The highly effulgent king of Bhoja being thus dragged by Krishna, a ditch was made by his body in the arena (83). Thus sporting in the arena when Kansa breathed his last Krishna threw away his body at no distance (84). Thus struck Kansa's body, used to luxuries, was grinded on the

ground and covered with dust (85). His closed eyes and dark face, without the crown, were shorn of beauty like a lotus without leaves (86). Slain not in a battle and his body not wounded with shafts and killed by being dragged by the hair Kansa was driven away from the path of heroes (87). But on his body were all on a sudden seen marks of nails set by Keshava, which mutilated his flesh and destroyed his life (88).

Having thus slain Kansa and removed his thorns and being endued with twofold effulgence in delight the lotus-eyed Krishna first touched Vasudeva's feet. And afterwards the descendant of Yadu bowed at the feet of his mother. She too sprinkled him with torrents of tear begotten by joy (89-90). Thereupon shining in his own effulgence Mādhava, according to rank and age, enquired after the well-being of all other Yadavas (91). Holding powerfully by his hands the proud brother of Kansa, by name Urgita, the virtuous-souled Baladeva killed him (92). Thus having conquered their enemies and subdued their anger, those two heroes, brought up in Vraja, went delightedly to their father's house (93).

[266] The meaning is:—In a wrestling match one gives no proof of his power and performs no good deed because it is mere an idle amusement. And so the one slain does not go to heaven and the one successful secures no glory.

CHAPTER LXXXVI. LAMENTATIONS OF KANSA'S WIVES.

Vaishampayana said:—Beholding their husband slain and fallen Kansa's wives encircled him like planets of decreasing lustre (1). Beholding their lion-like royal husband slain and lying down on earth his wives began to bewail (2). "O thou of large arms, a hero, ever observant of heroic vows like thyself, being slain, we all, being the wives of a hero, have become friendless and all our hopes have been frustrated (3). O foremost of kings, seeing this thy ordained death we are plaintively bewailing along with our relatives (4). O highly powerful lord, thyself being dead and cast off by thee we have our roots cut off (5). Alas! When stricken with sexual desire we will tremble in anger like creepers. Who will take us to the bed-room (6)? O gentle one, is it meet that the sun should scorch thy charming face full of breaths like a lotus without water (7)? O thou who wert ever fond of Kundalas! Divested of Kundalas, thy ears, attached to thy neck, are not shining well (8). O hero, where is that crown crested with jewels and effulgent like the sun that used to increase greatly the beauty of thy head (9)? Thyself repairing to the other world, how will these thy thousand wives, ever gracing thy inner apartment, pass their days poorly (10)? Chaste wives are never disappointed from their enjoying in

the company of their husband nor are they forsaken by him; why dost thou then leave us behind (11)? Alas! Time is highly powerful; for although a death to thy enemies thou art being speedily taken away by Time who carries on his work in order (12). O lord, we are unworthy of sorrow and have been brought up by thee in happiness. Being deprived of our lord and miserly how shall we spend our days (13). A husband is the only refuge unto those women who care for their character. But the powerful Death has killed such a husband of ours (14). Possessed by widowhood in thy absence and sunk in the deep ocean of lamentations, where shall we repair, with hearts stricken with sorrow (15)? Alas! fickle is the movement of men. Sporting on thy lap we were spending our days with thee. Now in a moment we have been separated from thee (16). O thou the conferrer of honors, thyself meeting with this calamity, we have been visited by disasters. It seems, we all perpetrated a similar iniquity for we have all in the like manner, met with widowhood (17). Alas! We were all fond of thee and thou didst take care of us with heavenly enjoyments. Casting us off where dost thou go now (18)? O lord of the world, O giver of honors, O thou resembling a celestial, thou art our master who have been separated from their lord. O lord, we are bewailing like hind; it behoves thee to give us a reply (19). O lord sovereign, thy departure, making thy kinsmen sorrowful and thy wives bewail,

appears (to us) as terribly hard (20). Forsooth it appears O lord, that the damsels of the other world are more beautiful, because, O hero, thou hast departed leaving behind thy own people (21). What is the reason O hero, that thou dost pay no heed to the lamentations of thy wives (22). Alas, the march of men to the other world is ruthless, because without caring for them they even forsake their own wives (23). It is better for women not to have husbands than beloved, heroic husbands, because they love the women of the celestial region and they too are fond of heroes (24). Alas! carrying away imperceptibly such a heroic husband Death has pierced our very vitals (25). O lord of the world, having slain the army of Jarāsandha and vanquished the other enemies in battle why hast thou met with death at the hands of an ordinary man (26)? Alas! Fighting with Indra in a combat of arrows thou wert not defeated by the immortals. How hast thou been then slain by a mortal (27)? Having agitated, with a shower of arrows, the ocean that is incapable of being moved thou didst conquer Varuna the holder of the noose, and take away all his riches (28). When Vāsava did not pour profuse showers, thou didst, for the citizens, bore through the clouds with thy arrows and bring down rain by force (29). By thy prowess all kings were humiliated and used to send thee the precious jewels and clothes (30). Alas, thy manliness was manifest unto thy enemies and thou wert like a

god. How has then such a life-ending calamity befallen thee (31)? Thyself being slain O lord, we are passing by the name of widows. Although not mad we have become so and have been assailed by death (32). O lord, if thou wert determined upon departing why hast thou then forgotten us? Would it have tired thee if thou hadst say it in mere words (33)? O lord, O king of Mathurā, we bow unto thy feet in fear. Be thou propitiated and return from the distant land (34). O hero, how dost thou lie down on grass and dust? Prostrating thyself on earth does not thy body feel any inconvenience (35)? Alas, who has inflicted on us this stroke of sleep? Who has ruthlessly struck the body of these women (36)? The woman, who has to survive, should weep and repent. Why should we weep when we are to follow our husband (37)?"

In the meantime trembling poorly and crying aloud "Where is my son? Where is my child?" Kansa's mother arrived there (38). Beholding her son like unto the moon shorn of its lustre her heart as if broke assunder and she repeatedly lost her consciousness (39). Beholding her son and exclaiming "Alas! I am undone!" she began to bewail along with her daughters-in-law (40). Placing on her lap the head of her son, that one, fond of sons, began to bewail plaintively saying "O my son, O thou the enhancer of the delight of thy kinsmen, O thou ever devoted to the vow of a hero, why hast thou departed so soon? O my son observant of vows, why

art thou asleep before all men? The kings should never lie down on earth in this way (41–43). When in the days of yore all the Rākshasas assembled Rāvana, the foremost of the strong in all the worlds, uttered the following verse, spoken well of by the sages (44). 'Although I am of great strength and a destroyer of the immortals, a terrible and irresistable calamity will proceed to me from my kinsmen (45). And such a life-destroying great calamity will also proceed to my intelligent son from my relatives (46)'". Thereupon weeping like unto a cow, separated from her calf, she said to her husband the old king Ugrasena (47). "Come and see, O pious king, this thy royal son is lying on the bed of a hero like a mountain clapped by a thunderbolt (48). O king, you are to perform the obsequial rites of this thy son who has repaired to the abode of Death and attained to the state of a ghost (49). Kingdoms are worthy of being enjoyed by heroes and we have been defeated. Go and ask Krishna about Kansha's funeral rites (50). Enmity terminates with death—it ceases with the death of the enemy. His obsequial rites should therefore be performed. What offence has the dead body committed (51)?" Having said this to the Bhoja king with a heart laden with sorrow and casting her looks again on the face of her son Kansa's mother began to bewail anew, saying (52): "O king, what will thy wives do hereafter, who, even having obtained a husband like thee, have their desires

frustrated? (53) How shall I now see thy aged father dried up under the subjection of Krishna like water in the pool (54)? O my son, I am thy mother, why dost thou not speak to me? Leaving behind thy beloved people thou hast departed to a distant land (55). O hero, the inevitable Death has, against the knowledge of this unfortunate woman, taken away a son like thee well-read in moral laws (56). O the master of thy clan, thy servants, who were pleased with thy qualities on receiving honors and various presents from thee, are now weeping (57). O foremost of kings, O thou of large arms and great strength, rise up and save the people of thy house and other poor men (58)."

While the wives of Kansa, stricken with great misery, were thus bewailing the sun, smitten with evening rays, set in (59).

CHAPTER LXXXVII. KRISHNA'S REPLY TO UGRASENA.

Vaishampayana said:—Breathing like a person who has drunk poison, Ugrasena, burning with grief for his son, approached Krishna (1). He saw him there encircled by Yadavas repenting for his sinful destruction of Kansa (2). Hearing the heart-rending lamentations of Kansa's wives he, censuring his own self in that assembly of the Yādavas, (said) (3): —"Alas, out of my childish freak and under the influence of anger, I have, by the destruction of Kansa, made widows of these thousand women (4). On the death of their husband these women are bewailing so very plaintively that even an ordinary man's heart, on hearing it, feels compassion (5). Hearing the lamentations of these guileless women, even Kritānta's (Regent of the dead) heart is filled with pity (6). I had determined before that Kansa, the oppresser of the pious, and always given to vice, should be slain (7). Death is preferable to life unto him who, in this world, is of a degraded conduct, ruthless temper, feeble understanding and whom the people hate (8). Kansa was highly sinful, never liked by the pious and him every one used to hate. What pity should then be felt for him (9)? The ascetics, as a fruit of their virtuous deeds, live in the celestial region. He, who attains to glory in this world, is also

like a dweller in heaven (to). If the subjects are self-controlled, observant of their own duties and perform pious deeds, unrighteousness can never touch the king (11). Those, who are wicked, are constrained by Death to reap the proper fruits. The pious attain to auspicious fruits in the next world (12). Many are the agents of impious deeds in these worlds and therefore the gods perfectly protect the pious (13). That Kansa has been slain by me should be considered by you as righteous for I have eradicated (thereby) his mis-deeds (14). Do you now console the sorrowful women, the citizens and the merchants (15)."

When Krishna said this, Ugrasena, out of fear for his son's misdeeds, entered lowering his head along with other Yadavas (16). In that assembly of the Yadus he addressed to the lotus-eyed Krishna the following poor words, sullied by the vapour of grief and becoming the occasion (17):—"O my son, your anger has been pacified, your enemy has been led to the abode of Yama, your glory has followed your own duties and your name has become celebrated in this world (18). By this action you have established your glory amongst the pious, terrified your enemies, made strong the position of the Yādavas and rendered your friends proud (19). Your glory has spread itself amongst the neighbouring chiefs and now they will all seek alliance with you and your friendship (20). O hero, your subjects will be devoted

to you, the Brāhmanas will sing your glories and the ministers, well read in peace and dissension making, will bow unto you (21). O Krishna, accept this immortal army of Kansa abounding in elephants, horses, chariots and infantry (22). O Mādhava, let your men take Kansa's wealth, corn, jewels, covers, gold, clothes, women and all that he possessed (23). O Krishna, the slayer of your enemies, by the Yoga, to which you have resorted on behalf of the Yādavas, all dissensions have been put a stop to and the earth has been established. O descendant of Yadu, from you now will proceed the happiness or misery of the Yadavas (24). Hear, what they are saying with a depressed heart. If you please, O Govinda, they may perform the obsequial rites of Kansa, of sinful deeds, who has been consumed by the fire of your anger. Having performed the after-death ceremonies of that king who has met with this calamity, I shall, along with my wife and daughters-in-law, range in the forest with the animals. To perform the obsequial rites of the dead is the duty of men (26–28). By performing this, Krishna, people are freed from their social obligations. Therefore having made his funeral pyre, putting fire to it and offering oblation of water I shall have discharged debt to Kansa (29). This is my only prayer, O Krishna. Show me kindness in this matter. With the performance of his after-death rites let sinful Kansa attain to a blessed state (30)."

Hearing the words of Ugrasena, Krishna was

filled with surprise. And consoling him he said (31). "O sire, O foremost of kings, what you have said behoves your age and family and becomes your nature (32). While the inevitable work is over, why do you say so? Although dead, Kansa will receive funeral honors befitting a king (33). O sire, you are born in a great race and know every thing that should be known. Why do you not then understand that destiny is inevitable (34)? O king, pristine deeds of all creatures, mobile and immobile, attain to fullness in time (55). O foremost of kings, even the liberal, beautiful and rich sovereigns, always kind to the poor, endued with prowess like that of Mahendra, well read in Srutis, laws and knowledge of Brahman, and like unto the regents of quarters, are carried away by Death (36–37). You know too that many a pious king, ever intent on protecting their subjects, devoted to Kshitriya dutes, self-controlled and well-read in all, meet with death in time (38). When the proper time comes men, by enjoyment or suffering, can understand whether his actions have been good or bad (39). O king, even the gods cannot understand the true nature of Māyā that exists in the hearts of all. Karma is the instrument of people's being stupified thereby (40). Urged on by his pristine deeds Kansa has met with death in time; I am not the cause thereof. Karma (pristine action) and Kāla (Time) are the instruments thereof (41). This universe, consisting of the sun and moon,

mobile and immobile creations, meets with dissolution in time and springs up into existence again in time (42). Time subdues and favours all and therefore all the creatures are subject to time (43). O king, your son has been consumed by his own sin. I am not the instrument thereof but Time is the cause (44). Your son has been slain by his own actions; I am surely the instrument no doubt (45). Powerful is Time and it is difficult to know its course. This is known to persons who impartially look into the essence of things (46). That is the course of Time by which everything comes within its ken. Let it go, do what I say now (47).

"I do not care for the kingdom or the royal throne. I did not slay Kansa for a territory (48). For the behoof of all the worlds and for establishing my glory your son, the curse of this family, has been slain by me along with all his attendants (49). Like unto a bird coursing at will, I shall again delightedly range in the forest in the midst of kine along with the Gopas (50). O foremost of kings, I swear a hundred times, that I stand in no need of the kingdom. Communicate this to all (51) O foremost of kings, you are the leader and the lord of the Yadavas and therefore deserve respect from me. Therefore place yourself on the throne and acquire victory by becoming the king (52). If you think it proper to do what pleases me, and if it does not pain you, do you accept for ever this kingdom abdicated by me (53)."

Vaishampāyana said:—Hearing those words of Krishna in the assembly of Yadus Ugrasena bent down his head in bashfulness and could give no reply (54). Then Govinda, well read in laws, installed him on the throne. With the crown on his head the beautiful and effulgent king Ugrasena, along with Krishna, performed the funeral ceremonies of Kansa (55). As the celestials follow their king (Indra) so all the leading Yadavas, at the command of Krishna, followed Ugrasena in the high-way of the city (56). Thereupon when the night passed away and the sun rose, the leading Yadavas began to perform the funeral ceremonies of Kansa (57). Thereupon desirous of performing the obsequial rites of king Kansa according to the ritualastic laws they placed his body in a palanquin and took it to the northern bank of Yamunā. And in due order they performed his funeral rites by setting fire to the pyre (58–59). With the consent of Krishna the Yādavas also performed the funeral ceremonies of the large-armed brother of Kansa by name Sunāma (60). Then repeatedly exclaiming. "May the departed attain to an eternal course" the Vrishnis, Andhakas and Yadavas offered oblations of water in their honor (61). Having then offered water to Kansa and his brother, all the Yadavas, preceded by Ugrasena, returned to Mathura with a sorrowful heart (62).

CHAPTER LXXXVIII. KRISHNA BRINGS BACK HIS PRECEPTOR'S SON FROM THE OCEAN.

Vaishampayana said:—Thereupon united with Rohini's son the heroic and powerful Krishna began to live in the city of Mathurā filled with Yadavas (1). Gradually his body began to shine in royal and youthful grace and he began to range in the city of Mathurā adorned with the ocean-like Yamunā (2).

After a few days, with a view to learn Danurveda (science of war) Rāma and Krishna, adorned with vedic study and good conduct, went to this preceptor Sāndipani of the city of Avanti in the province of Kashi and communicated to him their family (3-4). When they, shorn of pride began to serve him he recognised Janārddana and Rāma as his pupils and began to instruct them in that useful science (5). The heroic Rāma and Janārddana could learn anything as soon as they heard it; and therefore within sixty-four days and nights they studied and mastered all the Vedas with their various Angas[267] (6). In no time their preceptor taught them Danurveda, consisting of four divisions[268] and the mysterious use of various other weapons (7). Thinking of their superhuman merit he used to consider them as the moon and the sun (8). And when he offered adoration to those two high-souled

deities in Parva he used to see Siva and Vishnu before him (9). Thereupon, O descendant of Bharata, having finished their education Baladeva and Krishna said to their preceptor Sāndipani:—"What fee shall we offer thee for your acting as our preceptor (19)?" The preceptor knew their power and so with a delighted heart said "I wish you to return me the son who died in the ocean of salt-water (11). O Krishna, I had only one son. When I had gone out on a pilgrimage to Pravāsa a Timi fish carried away my son. Do you bring me back my that son (12)." With Rāma's consent Krishna said "it will be so." And then going to the ocean Hari entered into its water (13). With folded hands the regent of the ocean came to Vāsudeva, who said "Where is Sāndipani's son (14)?" The ocean replied, "O Mādhava, a huge-bodied demon, by name Panchajana, has devoured that boy, in the form of a Timi fish (15)."

Hearing it the eternal Purusha Achyuta (Krishna) went to Panchajana and killed him. But he did not get his preceptor's son (16). The conch, which Janārddana obtained after slaying Panchajana, is known amongst gods and men as Panchajanya (17).

Thereupon that foremost of Purushas repaired to the abode of Vaivaswan (Yama). Then approaching him Yama saluted Gadādhara (18). Krishna said to him:—"Give me my preceptor's son." Thereat there took place a terrible encounter between them both

(19). Thereupon having vanquished the fearful son of Vivaswan, the foremost of Purusha Achyuta obtained the child son of his preceptor (20). He then brought from Yama's abode his preceptor's son lost for a long time. By the power of Krishna of peerless energy Sāndipani’s son, dead long ago, returned in his bodily form. Beholding this highly wonderful feat which cannot be thought of or performed by any all the creatures were filled with surprise. Taking his preceptor's son, Panchajanya and diverse precious jewels, Mādhava, the Lord of the universe, returned (21–23). Having brought all those precious jewels through Yama's servants the Rakshasas Vāsava's younger brother (Krishna) dedicated them to his preceptor (24). Having handed over to their preceptor Sāndipani, his son, of the same age and beauty, as before, together with all the jewels the highly intelligent Rāma and Keshava, the foremost of all the warriors, in all the worlds, in the use of clubs, swords and various other weapons, were pleased (25–26). Being greatly pleased with the reconciliation with his son, who had been lost for a long time Kashyas's son Sāndipani honored greatly Rāma and Keshava (27). Having acquired mastery in the use of all weapons and honored their preceptor, those two vow-observing and heroic sons of Vasudeva returned to Mathurā (28). Hearing of the approach of the two scions of the Yadu race, all the Yādavas, boys and old men, headed by Ugrasena,

delightedly went out of the city to receive them (29). All the subjects, old and young, the priests and the ministers stood before the city in rows (30). Bugles were sounded, people began to chant the glories of Janārddana, and all the streets were adorned with flags and garlands (31). With Govinda's return all the houses were filled with joy as on the occasion of an Indra-Yajna (32). The songsters began to sing, in high ways, songs of blessings and eulogy, highly liked by the Yadavas (33). They made the announcement, "The two brothers, Rāma and Govinda, celebrated all over the world, have returned to their city. Let all fearlessly sport with their friends" (34). O king, when Govinda arrived at Mathurā, there was none who was poorly, sorrowful or insensible (35). The birds began to pour sweet notes, and the horses, elephants and cows were all cheerful. And men and women attained to mental felicity (36). Delightful winds began to blow and the ten quarters were freed from dust and all the tutelary deities in the temples became delighted (37). What more when Janārddana arrived at the city all the signs, that were visible in the golden age, appeared there (38).

Thereupon in an auspicious moment ascending a car drawn by horses, Janārddana, the slayer of his enemies, entered the city of Mathurā (39). As the gods follow Sakra so all the Yadavas followed Upendra when he entered the charming city of

Mathurā (40). Thereafter as the sun and moon enter into the setting mountain so those two descendants of Yadu delightedly entered into Vasudevā's house (41). Keeping all their arms in their own house those high-souled sons of Vasudeva, ranging at will along with the Yādavas, began to range in woods full of fruits and flowers and in streamlets of clear water near the Raivata mountain beautified with lotus leaves and Kārandavas. Thus Rāma and Keshava, of beautiful faces and having one heart enjoyed there a few days under Ugrasena (42–45).

[267] A division of Hindu learning comprehending such science as is considered dependant upon the Vedas, hence called Vedanga; works on six subjects come under this description, viz., pronunciation, grammar, prosody, explanation of obscure terms, description of religious rites and astronomy.

[268] The four division are (1) *Diksha*, initiation, (2) *Sangraha* collection, (3) *Sidhi*, proficiency (4) *Prayoga* the use.

CHAPTER LXXXIX. JARASANDHA PREPARES TO ATTACK MATHURA.

Vaishampayana said:—United with Rohini's son Krishna spent some days happily in the city of Mathura filled with Yādavas (1). Gradually his person was embellished with the grace of youth and regal prosperity and he began to range all over Mathurā adorned with woods (2). After some days had elapsed in this way, Jarāsandha, the king of Rājagriha, heard of Kansa's death from his two daughters (3). Hearing this the powerful Jarāsandha was worked up with anger. And in order to pay his debt to Kansa and to slay all the Yadus, the powerful Jarāsandha, in no time, set out with his army consisting of six divisions. O king, the king of Magadha had two very beautiful and youthful daughters by name Asti and Prāpti. The royal son of Varhadratha conferred them on Kansa (4–6). Having chained his father the son of Ahuka enjoyed in their company. You have heard many a time and oft how, depending on Jarāsandhā's (help) and disregarding the Yadavas the lord of Surasena became king (7). In order to satisfy his duties by his kinsmen and to accomplish their objects Vasudeva was always carefully engaged in Ugrasena's well-being. Kansa did not spare him even (8). When the vicious-souled Kansa was slain by Ramā and Krishna, Ugrasena,

encircled by Bhojas, Vrishnis and Andhakas, became king (9).

Asti and Prāpti, the wives of a hero, were the beloved daughters of king Jarāsandha. Therefore burning like fire in anger at their instigation and making every possible arrangement the king of Magadha started for Mathurā. All the highly energetic warrior kings who were defeated and subjugated by Jarāsandha's prowess, all those who were his friends, relatives, kinsmen and allies, encircled by their own armies, followed Jarāsandha with a view to please him. Dantavakra the king of Karusha, the powerful king of Chedi, the king of Kalinga, the foremost of the powerful, Poundra, Sāngkriti, the king of Keshika, the king Bhishmaka, his son Rukshmi, the foremost of bowmen who used to challenge Vāsudeva and Arjuna in a fight, Venudāri, Shrutarvā, Krātha, Angshumān, the powerful kings of Anga, Vanga, the kings of Koshala, Kashi and Dashārna, the powerful king of Sumha, the lord of Vidha, the powerful king of Madra, the lord of Trigarta, the king of Shālwa endued with prowess, the highly powerful Darada, the energetic Bhagadatta the lord of Yavanas, Saivya the king of Shouvira, Pāndya the foremost of the strong, Suvala, the king of Gāndhāra, Mahāvala, Nagnajit, Gonarda, the king of Kāshmir, the king of Darada, the highly powerful Duryodhana and other sons of Dhritarāshtra—these and other highly powerful

kings, mighty car-warriors, followed Jarāsandha, out of jealousy towards Janārddana. Entering the province of Shurasena, abounding in barley and fuels, they all, placing their respecting detachments before them, laid siege to Mathurā (10-22).

CHAPTER XC. JARASANDHA'S ARMY.

Vaishampayana said:—Holding their counsels all the Yādavas, headed by Janārddana, surveyed the encampment of the kings in the gardens of Mathurā. Afterwards with a delighted heart Krishna said to Rāma:—"Forsooth the accomplishment of the object of the gods is near at hand since king Jarāsandha has come near us. The pennons of the cars, coursing like air, are being seen (1–3). Behold, O Sir, there shine the umbrellas of kings desirous of victory, white as the moon (4). The rows, of white umbrellas stationed on the cars of the kings, are moving towards us like swans ranging in the sky (5). However the king Jarāsandha has arrived here in proper time. He is our first guest of battle and is the touch-stone for testing our strength or weakness (6). O Sir, while the emperor has arrived here, we must begin with the fight. Judge now the strength of the enemy's army (7)". Giving vent to these words without any anxiety, Krishna, desirous of slaying Jarāsandha and fighting with him, began to survey his army (8).

Having taken a survey of the assembled kings and armies, the immortal Krishna, the foremost of Yadus conversant with *Mantras* began to think within himself (9). "These are the kings assembled who wend the ways of the mortals and will meet with death on account of their own actions as pointed out

by scriptures (10). I consider these leading kings, on the verge of death, sprinkled by Death like unto sacrificial beasts. Their bodies are all shining as if they are about to repair to the celestial region (21). Assailed by the armies of these sovereigns and exhausted with the weight of their burden Prithivi (earth), covered with powerful kingdoms, went to Brahmā in the celestial region. In no time the surface of the earth will be shorn of men (12-13). And kings by hundreds will be killed."

Vaishampayana said:—The highly powerful, effulgent and persevering Lord Paramount Jarāsandha came there encircled by fore-fold ocean-like forces consisting of war-chariots containing beautiful seats and drawn by powerful steeds whose course is never obstructed any where, cloud-like elephants embellished with bells and golden seats, ridden by car-warriors well-read in the science of war and driven by clever charioteers, horses, going in leaps and bounds, driven by horsemen and resembling clouds and numberless fearful foot-soldiers armed with swords and coats of mail who could bound up in the sky like serpents (14-19). Innumerable kings attentively followed him. All the quarters of the city and her woods, resounding with the rattle of cars resembling the muttering of clouds, the tinkling of the ornaments worn by elephants in rut, the neighings of the horses and the leonine shouts of the infantry, the Emperor Jarāsandha, with

his army, appeared like an ocean. With shouts and slapping of arms, the armies of these kings, consisting of proud warriors, appeared like an army of clouds. That army, consisting of cars and infuriated elephants, quick-coursing horses, and infantry resembling the sky-rangers, appeared like a collection of clouds descending on the ocean in the rains (20-24). Thereupon all the kings, headed by Jarāsandha, with their armies encamped around the city of Mathurā (25). The detachments of the army accomodated in the tents shone like the ocean overflowing in the light half of the month (26). After the expiration of the night those kings, desirous of fighting, rose up for entering into the city (27). Those kings, assembled on the bank of the Yamunā, began, out of curiosity, to hold proper counsels on the eve of the battle (28). Then there was heard a great tumult of the kings resembling that of the heaving deep at the time of the universal dissolution (29). At the command of the king, elderly guards, with head-gears on their heads and canes in their hands, began to move about exclaiming *Ma* (*i.e.* Do not make noise) (30). Thereupon that army, hushed into silence, shone like an ocean abounding in fishes and huge serpents (31).

When informed of the mandate of the king that huge ocean-like army stood motionless and silent like a Yogin, the king Jarāsandha, spoke, like Vrihaspati (32). 'Let the armies of the kings united

lay siege on all sides to this city (33). Let them get ready stony weapons and maces and let all the level grounds be overflowed with water. Let them hold up swords and daggers (34). Let them assail the city with Tankas and Khamitras. And let kings, expert in the ways of war, near the city (35). As long as I do not kill in the battle, with sharpened arrows, the two sons of Vasudeva Krishna and Sangkarshaa, in the guise of milkmen, as long as the sky is not covered with Tankas so long my army should lay seige to the city (36-37). Let all the kings, obeying my command, wait at the outskirts of the city and enter as soon as an opportunity presents itself (38). Let the Maira king, Kalinga king, Chekitan, the king of Vālhika, Kashmira king Gonarda, the king of Karusha, Druma of Kimpurasha country and the Danava of hill tracts, unitedly and speedily protect the western gate of the city (39–40). Let Venudari of the Puru race, Sonaka the king of Vidarbha, Rukshmi the king of Bhojas, the Malava king, Suryaksha, the highly powerful Drupada, the king of Panchalas, Vinda and Anuvinda of Avanti, the powerful Dantavakra, Chhāgali, Purumitra, the emperor Virāt, the king of Koushāmvi, Mālava, Shatadhanwā, Viduratha, Bhurishrava the king of Trigartta, Vānga and Panchanada all these illustrious kings and powerful like a thunder-bolt now capable of attacking a fort, get upon the northern gate and assail the city (41-44). Let Ansumāna's son the heroic Kaitaveya,

Uluka, Ekalavya, Vrihatkshatra, Kshatrādharmā, Jayadratha, Uttamoujā, Shalya, Kourāvas, Kekayas, Vāmadeva the king of Vidisha, Sāngkiti and the king of Seni occupy the eastern gate of the city. Let them proceed destroying everything as the wind disperses the clouds (45–47). Myself, Darava and the powerful king of Chedi will protect the Southern gate with our army (48). Thus beseiged on all sides by these armies let the city entertain a great fear like that at the fall of a lightning (49). Let club-holders with clubs, Parigha-holders with Parighas and other soldiers with various other weapons rend the city (50). By you, O kings, this city, of up hills and down hills, should be levelled down to-day (51).'

Having thus arranged his four-fold forces the king Jarāsandha, along with other kings, proceeded angrily towards the Yādavas (52). The clever and well-armed warriors Dāshārhas too confronted them. Thus there commenced a terrible fight, abounding in cars and elephants, between that overwhelming army of the kings and the limited number of Yādavas like that between the gods and Asuras (53). At that time beholding the two sons of Vasudeva issue out of the city the armies of the kings lost heart and the animals grew terrified and bewildered (54). Seated on a car those two descendants of Yadu, Rāma and Krishna, began to move about in anger like two Makaras that agitate the ocean (55). Thereafter when in perfect sense they began to fight in the battle

there arose in them their ancient intelligence regarding the use of weapons (56). And even in that battle-field there fell down from the sky, strong, flaming and great weapons (57). In order to feed upon the flesh of the kings, those huge weapons, assuming bodily forms, stricken with thirst (as if), adorned with celestial garlands and scents, burning in their own effulgence and terrifying the sky-rangers, descended from the welkin. And Rākshasas, desirous of eating royal flesh, followed them (58-59). When in that great battle came down for those two Yadavas, the ploughshare Samvartaka, the mace Sounanda, Srānga the foremost of bows, the club Koumodaki—these four powerful weapons of Vishnu, the beautiful Rāma, the foremost of Sātwatas, took up first of all, with his right hand, the plough-share, embellished with celestial garlands, rising like a flag and proceeding obliquely like a serpent, and that foremost of maces Sounanda that creates depression in the enemy (60–63). The powerful Krishna took up the celebrated bow Srānga which is worthy of being seen by all the worlds (64). The other hand of the lotus-eyed Krishna, the necessity of whose incarnation was known to the gods, was adorned with the club by name Koumodi (65).

Thus armed the heroic Rāma and Govinda, resembling Vishnu himself, opposed the enemies in battle (66). Displaying their prowess and discomfitting their enemies those two heroic sons of

Vasudeva, dependant on each other and designated by the appellations of elder and younger brothers, began to range there like two gods (67–68). Raising up in anger his plough-share resembling the king of serpents, ranging in the battle-field like the very death of his enemies and drawing in the cars, elephants and steeds of the Kshatriya car-warriors Rāma began to appease his anger (69–70). Throwing up these mountain-like elephants with the end of his plough-share and as if churning them with the strokes of his mace he began to move about in that battle-field (71).

Thus brought on the point of being almost destroyed by Rāma the leading Kshatriyas returned in fear to Jarāsandha, who, observant of the duties of a Kshatriya, said thus to them:—"Fie on your Kshatriya conduct, since you have returned from the battle-field in fear (72–73). The learned say that those, who, deprived of their cars, fly away from the battle-field, are visited by an unbearable sin like that of infanticide (74). Why do you fly away, O terrified Kshatryas? Fie on your conduct. Urged on by my bows do you return soon (75). You need not fight. Wait here as spectators. I shall myself despatch these two cow-herds to the abode of Yama (76)."

Thus urged on by Jarāsandha the Kshatriyas again rallied round with delighted hearts. And spreading a net-work of arrows they again engaged in fight (77). Armed with coats of mail,

Nishtringshas, pennons, swords, flags, bows with strings, quivers and arrows and accompanied by horses embellished with golden chaplets, cars followed by a rattle like the muttering of clouds and elephants resembling clouds and driven by drivers they again set out for the battle-field (78–79). With rising umbrellas held over their heads and fanned by beautiful chowries the kings, stationed on cars, shone greatly in the battle-field (80). Taking up heavy clubs and maces, some warrior-kings, foremost of car-warriors, out of love for war, entered the battle-field (81).

In the meantime, seated on a most excellent car, adorned with a pennon carrying the emblem of Garuda the powerful Vāsudeva, ever increasing the delight of the celestials, approached carefully Jarāsandha and pierced him with eight arrows, his charioteer with five sharpened shafts and his horses with other arrows. Beholding Jarāsandha in this perilous plight the mighty car-warriors Chitrasena and the Commander-in Chief Kaishika both cut Krishna with arrows. And Kaishika pierced Baladeva with three arrows (82–85). With his spike the heroic Baladeva sundered his bow into two pieces and creating in no time a downpour of arrows assailed many a hero with his arms embellished with gold. Worked up with anger Chitrasena wounded him with nine arrows (86-87). Then Kaishika wounded him with five arrows and Jarāsandha with seven.

Janārddana wounded them each with three winged arrows (88). The powerful Baladeva struck Chitrasena's car with ten sharpened arrows (89). Baladeva, with his spike, sundered his bow into two pieces. With his bow shattered and deprived of his car, the powerful Chitrasena, greatly worked up with anger and desirous of slaying the holder of plough-share, proceeded towards him. The highly powerful Jarāsandha cut off the bow of Rāma who was discharging Nārāchas in order to kill Chitrasena (90–91). The king of Magadha, in anger, struck his horses with his club. The highly powerful and heroic Jarāsandha thus confronted Rāma (92). Then taking up a mace Rāma pursued Jarāsandha. An encounter then took place between them both desirous of killing each other (93). Beholding the Magadha king fight with Rāma, Chitrasena, ascending a war-car, encircled Jarāsandha with a huge army of elephants and other warriors. Then began a close fight between the two armies (94-95). Thereupon surrounded by his huge army the highly powerful Jarāsandha attacked the Yādavas who preceded Rāma and Krishna (96). Then there arose a great tumult from both the armies like that of an agitated ocean (97). O king, there was heard a great sound of the numberless bugles, conches and trumpets of both the armies (98). On all sides were heard the shouts and the slapping of the arms of the soldiers. And a storm of dust was raised by the hoofs (of the horses) and

the wheels (of the cars) (99). And there stood roaring at one another, heroes armed with bows and various other weapons (100).

Thereupon giving up all hopes of life, thousands of highly powerful car-warriors, elephant drivers and infantry fearlessly engaged in fight. And a terrible encounter took place between Jarāsandha's army and the Yādavas (101-102). O Bhārata, placing Baladeva before them and taking a half of their army Sini, Anādhrishthi, Babhra, Vipritha and Ahuka attacked the sothern flank of the enemy's army protected by Jarāsandha, the king of Chedis, the highly powerful Udichya, Salya, Sālya and other kings. And renouncing all hopes of life they began to discharge arrows (103–105). O foremost kings, Avagāha, Prithu, Kanka, Satadyumna and Viduratha, led by Janārddana, with the other half of the army attached the detachment protected by the highly powerful Bhishmaka, Rukshmi, Devaka, the Madra king and the kings of the West and South endued with energy and prowess. And casting off all hopes of life they began a dreadful fight discharging, Saktis, Rishthis, Prāsas and arrows (106–108). On that battle encircled by a huge army Salyaki, Chitraka, Shyāma, the energetic Yuyudhāna, Rajādhideva, Mridara, the mighty car-warriors Swaphalka, Prasena, and Satrajit, attacked the left flank of the enemy's army. They began to fight there attacking half of the enemy's army led by Mridara and assisted by the

highly powerful western kings headed by Venudari and the sons of Dhritarāshtra (109-111).

CHAPTER XCII. THE BATTLE BETWEEN KRISHNA AND JARASHANDHA.

Vaishampayana said:—Thereupon there commenced a great battle between the Vrishnis and the commanders and vassal kings of the lord of Magadha (1). O foremost of the descendants of Bharata, Vāsudeva fought with Rukshmi, Ahuka with Bishmaka, Vasudeva with Kratha, Vabhru with Kaishika, the king of Chedi with Gava, and Shambhu with Dantavakra. Thus did the great heroes and soldiers, belonging to the army of Vrishnis, fight for twenty-seven days with the highly powerful sovereigns and soldiers of the king of Magadha's party (3-4). Those who rode elephants fought with such, the cavalry with the cavalry, the infantry with the infantry and the car-warriors with the car-warriors (5). A dreadful hair-stirring encounter took place between Rāma and Jarāsandha like unto that between Vitra and the king of gods (6). Caring for Rukshmini’s feeling Krishna did not slay Rukshmi, but by virtue of his own learning he sent back his shafts burning like the rays of the sun and dreadful like venomous serpents. A dreadful onslaught of soldiers took place in this battle (7-8). The battle-field was covered with mud of flesh and blood of both the armies. In that encounter of both the contending armies an endless number of headless

figures arose from all sides. The car-warrior Rāma enveloped Jarāsandha with arrows resembling poisonous serpents. The heroic king of Magadha too covered him with arrows. Thereupon approaching each other in quick-coursing cars they struck each other with diverse weapons and sent up leonine shouts. After their horses and charioteers been slain, their cars had been shattered and their weapons fallen short they took up their clubs and ran towards each other. The earth shook under the weight of their feet (9–13). Taking up their clubs in anger those two highly powerful heroes, expert in fighting with clubs and having arms as huge as mountain summits, ran towards each other. And in order to witness their fight other heroes desisted from the encounter (14). Thereupon those two highly powerful heroes, celebrated in the worlds as the masters of the art of war, began to fight with each other like two infuriated elephants (15). O king, thereupon came there from all quarters thousands and thousands of gods Gandharvas, Siddhas, Saints and Yakshas. Shining greatly in their effulgence the battle-field looked like welkin covered with luminous bodies (16–17). Then turning toward left the highly powerful Jarāsandha ran towards Rāma and Baladava too turned towards south (18). By resounding ten quarters as an elephant strikes his antagonist with his tusks so those two heroes, skilled in club fighting, struck each other (19). In that

encounter the sound of the fall of the Baladeva's club was heard like that of thunder-bolt, and that of Magadha king's club was like the riving of a mountain (20). As the wind cannot agitate the mount Vindhya so the club, slipped off the hands of Jarāsandha, could not shake the foremost of the holders of club (21). By virtue of learning and patience Jarāsandha, the king of Magadha, bore and withstood the velocity of Rāma's club (22).

Thus moving about in diverse circles in the battle-field for a long time both of them grew tired. And then taking rest for some time they began to strike each other again (23–24). Those two foremost of warriors fought with each other for some time on equal terms. And none of them left the battle-field (25). Thereupon witnessing Jarāsandha's efficiency in club-fighting the powerful Rama left off his club in anger and took up his mace (26). When in that great battle Baladeva, in anger, took up the terrible-looking mace of sure aim there was heard in the sky a sweet voice of the witness of the world which said to Baladeva the holder of plough-share (27–28). "O Rāma, O thou the conferrer of honors, this king of Magadha is not to be slain by thee. Be not sorry therefore and desist. Jarasandha shall, in no time, meet with his death from the means that I have laid out for his destruction (29)."

Hearing this voice of Providence Jarāsandha lost heart and Baladeva did not strike him therefore (30).

O Emperor, while they thus desisted from fighting there took place a highly terrible encounter extending over a long time between the Yadavas and other kings in which they struck one. another fiercely. When the Emperor Jarāsandha was thus defeated and took to his heels and when the sun set the highly powerful Yadavas, protected by Krishna, who had gained their aim, did not pursue him in night. And gathering their respective soldiers according to the will of Mādhava they entered into their own city. And all the weapons that came down from the welkin also disappeared (31-34). And filled with absent-mindedness, king Jarāsandha too returned to his own city. And the kings, who followed him, returned to their respective kingdoms (35). On the other hand, O foremost of kings, having defeated Jarāsandha the Yādavas could not consider themselves as completely above defeat, for he was a highly powerful king (36). The great car warriors Yādavas fought with him for eighteen times and still they could not slay him in the battle-field (37). O foremost of Bharatas, king Jarāsandha had twenty Akshouhinis of soldiers who all came with him (38). The Vrishnis were very few in number and so they were overpowered by the king Vārhadratha who was followed by other kings (39). Having thus defeated Jarāsandha the king of Magadha, the great car-warriors Vrishnis began to live happily (40).

CHAPTER XCIII. AN ACCOUNT OF HARYASHWA.

Vaishampayana said:—With Rohini's son the powerful Vasudeva began to live happily in the city of Mathura filled with Yādavas (1). Gradually his person shone greatly in the beauty of youth and regal prosperity. And delightedly he began to range in Mathurā adorned with woods (2). Once again incited by his two daughters and remembering the death of Kansa, Jarāsandha, the king of Rajagriha, made preparations for a battle (3). In this wise the mighty car-warriors Yādavas fought seventeen times with Jarāsandha but could not kill him in battle (4). Thereupon accompanied by his four-fold forces the prosperous king of Magadha made preparations for the eighteenth expedition (5). Out of shame for his previous defeats and with a view to slay Krishna, the highly-powerful and valiant king of Rajagriha the beautiful Emperor Jarāsandha, like unto the king of gods in prowess, set out encircled by a huge army. And despite his many endeavours he again came back unsuccessful (6-7). Hearing that Jarāsandha had desisted the Yadavas, stricken with his fear, began to hold counsels (8). There upon the highly effulgent Vikadru, well-read in moral laws, said to the lotus-eyed Krishna in the very presence of Ugrasena (9).

"O my child Govinda, listen to the origin of our

family. I am relating it because the proper time has come. Act according to my words, if you regard them proper, O pious one (10). Listen, I shall describe at length the origin of this race of Yadavas as related by Vyasa conversant with the knowledge of spirit (11). In Manu's race flourished a celebrated and prosperous king by name Haryashwa born of Ikshwāku, and powerful like Mahendra himself (12). Like unto Indra's Sachi he had a beloved spouse by name Madhumati the daughter of the Daitya Madhu (13). She was youthful and of matchless beauty and used always to carry out king’s wishes. And so she grew dearer than his very life (14). Observing the vow of one wife that daughter of the king of Dānavas, of a beautiful hip and capable of assuming forms at will, although a woman, used to satisfy the desire of that foremost of Ikshāwkus like the sky-ranging Rohini (15). O Mādhava, once on a time banished from the kingdom by his eldest brother, that lotus-eyed foremost of kings Haryashwa, conversant with the knowledge of time, left Ayodhya of his own accord. And with very few members with him he repaired to woods with his dear wife and began to live there. One day the lotus-eyed Madhumati said to the king who had been exiled by his brother (16-18). 'O foremost of kings, do thou cast off all desires for thy kingdom. Let us both go to the house of my father Madhu (19). There is the charming forest of Madhu like unto the city of the

celestials where the trees pour down flowers and fruits as desired. We shall enjoy there happily (20). O king, thou art dear unto both my parents and for my satisfaction thou art dearer unto my brother Lavana too (21). So united with him we shall be able to enjoy there happily as if we are in our own kingdom. O foremost of men, repairing there like unto the immortals in the garden of Nandana we shall enjoy there as if in the city of gods. May good betide thee (22). O sovereign, greatly vain is thy brother. He cherishes malice against us and is always proud of his kingdom. We should therefore renounce him (23). Oh fie on such a wretched habitation and dependance like a slave. Therefore, O hero, let us both go to my father's house' (24).

"Although he had no desire of bringing about the destruction of his eldest brother through the help of his father-in-law the lust-stricken king however liked the words of his wife (25). Thereupon after that foremost of men the king Haryashwa, stricken with desire, had repaired with his beautiful wife to the city of Madhu the king of Dānavas said to him with love:—'Welcome to thee, O my son Haryshwa, I am pleased to see thee (26-27). O foremost of kings, I confer on thee all this my kingdom except the Madhu forest; do thou live here (28). In this forest Lavana will become thy help and guide in destroying thy enemies (29). Do thou rule over this prosperous kingdom abounding in kine, filled with cow-herds

and adorned with the water of the ocean (30). O my son, if thou dost live here thou shalt have a huge mountainous fortress and thy extensive kingdom, consisting of prosperous villages and cities, will be the abode of kings (31). The country, that is watered by the ocean, is freed from dangers. There thou shalt have an extensive territory by name Anarta (32), O king, that will however come to pass in time. Do thou now engage in performing the duties of a king in this country (33). O my child, in time thy family will be amalgamated with the Yadu race originating from Yayati. Although born in the Solar Dynasty thy race shall constitute a subdivision of the Lunar race (34). My desire is, O my child, that after conferring upon thee this most excellent territory I shall repair to the ocean the abode of salt for carrying on ascetic observances (35). O my son, being united with Lavana, do thou rule over this prosperous and extensive kingdom for multiplying thy race (36)'.

"Hearing those words of Madhu and exclaiming 'do thou enter into water' Haryashwa accepted the kingdom and the Daitya too repaired to the abode of Varuna, the asylum of ascetics (37).

"Thereupon Haryashwa, highly effulgent like unto an immortal, laid out a city for habitation on that best of mountains (38). That kingdom named Anarta, consisting of beautiful cities and precious kine, grew prosperous in no time (39). Inhabited by subjects Anupa country, adorned with forests, situate

on the bank of the ocean and abounding in walls and villages, was filled with fields and corns (40). The highly powerful king Haryashwa, enhancing the delight of the subjects and cities, ruled over the prosperous kingdom with glory and in pursuance of the royal duties (41). By the perfect administration of the high-souled Haryashwa that prosperous kingdom became endued with all the characteristics of a kingdom and gradually increased in dimension (42). Adorned with royal accomplishments, that king, O lord, stationed in a kingdom, by his conduct and morality acquired the prosperity of his family (43). Thereupon gradually desiring for a son the intelligent Haryashwa began practising holy observances. He begat on Madhumati his highly illustrious son Yadu (44). Gifted with a voice like the blare of a bugle, irrepressible unto his enemies and endued with all regal marks the highly energetic Yadu began to grow up gradually (45–46). He was the only begotten son of the high-souled Haryashwa who ruled over the prosperous earth (47). Therefore having ruled piously for ten thousand years over his kingdom suffering no deterioration the king Haryashwa disappeared from the earth and repaired to the city of the celestials (48). Thereupon the subjects installed the valiant Yadu in the kingdom. After the demise of his sire the beautiful Yadu, like unto Indra himself, (from whom the Yadavas have sprung) rose like the sun and governed the earth.

(During his regime) the fear of robbers was dispelled (49–50).

"Once on a time while engaged in sporting in the water along with his liberal wives like unto the moon (surrounded) by stars the king began to swim in the water of the ocean he was all on a sudden assailed by the powerful king of serpents Dhumavarna (51-52). Dragged by the king of serpents he was taken to his city, which had pillars and doors made of diamond, was adorned with a heap of pearls, white conch-shells, masses of various other jewels, corals and trees covered with foliage. It abounded in leading serpents living in the belly of he ocean and in its middle were temples of golden or moon-like lustre (53–55). That lord of kings saw there in the clear water of the ocean the city of the serpent chief built as if like one on the surface of the earth (56). Ease at heart the king Yadu entered that structure of fathomless water filled with serpent females (57). To him was offered a most excellent watery seat made of jems strewn over with lotus leaves and hung together by a lotus thread (58). When the king Yadu sat on that superb serpent seat Dhumavarna, the king of Pannagas, respectfully said (59).

"'O foremost of Yadus, having established this great family on earth and begotten you, a highly powerful sovereign, your father has gone to heaven (60). O my child, the family, the very mine of kings, that your father has established for the behoof (of

the world), will be known as Yādava after your name (61). O lord in this your family, the gods, the Rishis and the eternal sons of the great Uragas will take birth as men (62). O foremost of kings, therefore, in pursuance of your own duties and by virtue of patriarchal deeds, accept these five maiden daughters of mine begotten on the sister of Yuvanashwa. You are worthy of obtaining a boon and I shall confer one upon you (63–64). Those, who will be born in your family, will be celebrated by the names of Bhouma, Sātwata, Bhoja, Andhaka, Yadava, Dāshārha and Vrishni—these seven (families) (65).' Having said this and with water in his hands the foremost of Pannagas, Dhumavarna, who was observing the vow of a daughter, gave away to him cheerfully his daughter. And then delightedly he conferred on Yadu the following boon:—'O giver of honors, these my five daughters will give birth to five sons endued with the energies of their parents in equal proportions. By the power of my boon all the kings, born in your family, will be able to assume forms at will and range in water" (66-69)'.

"Having thus obtained the boon and the five maidens the king Yadu, like the moon, rose up soon from the water (70). Adorned with celestial garlands and unguents the king, in his bridal dress and encircled by the five ladies like unto moon in the midst of five stars, visited the entire inner apartment of the serpent (71–72). Then having consoled his five

fire-like wives the king, filled with great delight, returned to his own city (73)".

CHAPTER XCIV. THE SONS OF YADU AND THEIR CONQUESTS.

Vaishampayana said:—After a long time the king Yadu begat on the five daughters of the Nāga king five large armed royal sons, the scions of his family, namely Muchukunda, Padmavarna, Mādhava, Sārasa and Harita (1-2). Beholding those five sons like unto the five elements the king, of incomparable prowess, was delighted (3).

Once on a time worked up with pride and strength the five brothers, like unto five pillars of earth, stood before their sire and said:—"O father, we have come of age and have been endued with great strength. Command us soon what we shall do according to your mandate" (4-5)?

Hearing the words of his sons endued with the prowess of a tiger and marking their earnestness for work Yadu, the foremost of kings, was highly pleased and said (6):—"Let my son Muchukunda build up two mountainous cities around the mountains Vindhya and Rikshavan (7). Let my son Padmavarna build up in no time in the South a city on the mountain Sahya (8). Let my son Sarasa lay out a charming city in the province adorned with Champaka trees in the West on the mount Sahya (9). Let my son, the large-armed Harita protect the island of Dhumavarna, the king of serpents, situate in the

ocean of yellow water (10). And installed in the office of heir-apparent, let my pious and large-armed son Mādhava, the eldest and foremost of all my sons, rule over my own kingdom (11)".

Thereupon according to the mandate of their sire, those foremost of kings, duly installed with chowries and others, and having attained to regal prosperity, set out towards their respective provinces in search of the quarters where they would lay out their cities (12-13). Having selected the interior of the Vindhyā impassable with hills, situate on the bank of Nermuda, for laying out his city, the royal saint Muchukunda cleared that place, constructed a bridge on a level with Nermuda and laid out ditches full of fathomless water around the city (14–15). In the various wards of the city were constructed temples, carriage roads, shops, high ways and gardens (26). Within a very short time that foremost of kings Muchukunda adorned his city with flag-staffs and pennons and filled it with wealth, corn and kine. It became prosperous like (Amarāvati), the capital of Indra (17). That foremost of kings, powerful like the king of gods, thus named his city built up by his own power. Since this city is built under the protection of the mountain Rikshavān and abounds in rocks it will be celebrated by the name of Mahishmati (18-19). Thereupon between the mountains Vindhyā and Rikshavān he laid out a highly charming city beautiful like the city of gods,

by name Purika consisting of hundreds of gardens, prosperous shops and courtyards (20–21). Because that city was laid out around the mount Rikshavān by the pious-souled king Muchakunda it was named Purika (22). Thus did the powerful king Muchukanda, the foremost of the pious, build two spacious cities worthy of being enjoyed by the gods and began to rule over them (23). The royal saint Padmavarna laid out, on the mountain Sahya on the bank of the river Venā, the province Padmāvata abounding in trees and creepers with a skill like that displayed by the celestial Architect Viswakarma. And his city was known by the name of Karavira. Knowing the small compass of his territories the king laid out one complete kingdom (24-26). In the well-known prosperous province of Vanavāsi abounding in trees of all seasons Sārasa built his highly charming city Krouncha consisting of many Champoka and Asoka trees and coppery colored earth (27–28). Harita began to govern the island of the ocean abounding in many jewels and beautiful women (29). In his kingdom the fishermen, called Mudgaras, used to range in the bed of the ocean and collect shells (30). People of other provinces used to gather heaps of corals and brilliant pearls grown in water. (31). Searching in small boats and collecting jewels born in water Nishādas used to gather them in big boats (32). People of that kingdom used to feed upon fish and meat. Taking all sorts of jewels the

inhabitants of the jeweled island used to go to distant countries in boats and used to encompass the satisfaction of Harita only like unto the god of riches with articles acquired by merchandise (33-34). Thus originating from the Ikshwāku race and being divided into four by the sons of Yadu his family was split up into four branches (35).

Having conferred in time upon Mādhava the foremost of the Yadu race his own kingdom, the Emperor Yadu cast off his earthly body and repaired to the city of the celestials (36). To Mādhava was born a powerful son by name Satwata endued with the quality of goodness and endowed with every sort of royal accomplishment (37). Sātwata's son, the highly powerful Bhima also became a king. After his name his descendants are called Bhaima and those of Sātwata are known by the name of Satwatas (38). While this king was ruling Rāma also flourished in Ayodhyā. Having slain Lavana Satrughana (at that time) devastated the Madhu forest (39). That Lord, the enhancer of Sumitrā's joy, laid out in that forest the city of Mathurā (40). When in time Rāma, Bharata and the two sons of Sumitrā (Lakshmana and Satrughna) terminated their career on earth, Bhima, on account of its contiguity to his own kingdom, brought that territory of Vishnu under his own control and began to live there (41-42).

Thereupon when in Ayodhyā Kusha became the king and Lava the heir apparent Andhaka began to

govern that kingdom (43). Andhaka's son was the king Revata. From him was born the king Riksha on the charming mountain situated on the bank of the ocean. After his name that mountain is known as Raivataka in the world (44–45). Raivata's son was the highly illustrious king Vishwagarbha. He was greatly powerful and was a celebrated king in the world (46). O Keshava, he begat on his three goddess-like wives four auspicious sons like unto patriarchs by name Vasu, Vabhru, Sushena and Sabhāksha. Each, of those leading descendants of Yadu, acquired renown like a patriarch (47-48). O Krishna, this family of Yadus has been spread on earth by those kings having off-spring who were born in this family (49). Vasu had a powerful son by name Vasudeva and two beautiful daughters by name Kunti and Srhutrashravā (54), Kunti, ranging on earth like a goddess, was the queen of the king Pandu and Shrutashravā was the wife of Damaghosha the king of Chedi (51). O Krishna, thus I have related to you the origin of your family as I had heard before from Krishna Dwaipāyana (52). At present our family is on the verge of extinction, and therefore for encompassing our well-being and victory, thou, as the self-sprung Deity, art born as our leader in our family (53). Thou art omniscient and the upholder of all. And thou art above even the comprehension of gods. We can hide thee by recognizing thee as one of the citizens (54). O lord,

thou art capable of fighting with king Jarāsandha and we too, determined upon entering into a fight, are ready to follow thy guidance (55). Jarāsandha, on the other hand, is of incomparable prowess, the leader of the entire circle of kings and has innumerable soldiers. But our resources are limited (56). This city has a limited supply of food and fuels. It is not protected by a fort. The diches of water are not well kept and the gateways are not furnished with weapons. It will not therefore be able to stand attack for even one day. Ramparts and walls, extending over a long distance, should be constructed around it (57-58). And the arsenal should be repaired with bricks. Kansa used to protect his own city by his own strength and so it is not protected by many men (59). Now when Kansa is dead and our kingdom is newly acquired this city will not be able to stand a new seige (60). When besieged this city will be assailed by the enemies and completely ruined forsooth over kingdom, along with men, will meet with destruction (61). The Yādavas, whom, taking advantage of their internal dissension and desirous of a kingdom we have conquered, are showing signs of enmity. Do what conduces to our well-being (62–63). On account of our king at this time when our kingdom is in danger we shall be the butt of redicule even unto those kings who have taken to their heels in fear of Jarāsandha (63). O Keshava, the people, who will be obstructed in the

city, will distressingly say "We have been ruined by the internal dissensions of the Yādavas (64)." O Krishna, I do not speak thus with a view to excite in thee thy sense of duty, but have simply expressed my opinion out of affection (65), O Krishna, do thou encompass what conduces to our well-being now. Thou art the commander of this army and we are to follow thy orders. Besides, thou art the root of their quarrel. Do thou save us as well as thy own self (66).

CHAPTER XCV. KRISHNA MEETS WITH PARASURAMA.

Vaishampayana said:—Hearing the words of Vikadru the highly illustrious Vasudeva, with a delighted mind, said:—"O Krishna, what the intelligent Vikadru, the foremost of royal speakers, and conversant with the meaning of royal counsels has said, is true and well meaning. He has related royal duties and truths conducive to the well-being of the universe. Do what that foremost of Yadus has said (1-3)".

Hearing the words of his father and of the high-souled Vikadru, Krishna, the foremost of men, gave vent to the following reasonable words (4). "I have listened to what you have said, surveying (the course of) the Providence according to reason, order, logic and scriptures (5). Hear the reply that I give and accept it after hearing. The king should behave according to order and moral laws (6). A king daily meditates on peace, quarrel, conveyance, seats, dissension-making and help (7). A learned king should not place himself before a powerful enemy, but rather should fly away. And in proper time and according to his strength he should engage in fight (8). Therefore although I am capable, I shall, at this very moment, fly away with the worshipful Baladeva for saving my life like one incapable (9). Ascending

the mount Sahya beautiful like myself along with my reverend elder brother, I shall enter into Deccan and we shall behold the charming cities of Karavira and Krounch and the foremost of mountains Gomanta (10-11). Hearing of this our departure that Emperor, elated with success, will not enter into this city but rather will pursue us in pride. And repairing to the forest of Sahya with his followers he will endeavour to arrest us (12-13). Therefore this our departure is conducive to the well-being of the race of Yadu. By this, the Province, the city and the citizens will fare well (14). When an enemy flies away from his kingdom, the kings, desirous of achieving victory while in another kingdom, do not desist from fighting without killing the enemies (15)".

After this conversation, the heroic Krishna and Sangkarshana, although capable, set out for the south without experiencing the least anxiety in mind (19). Assuming forms at will they began to travel in hundreds of southern kingdoms (17). Thereupon getting upon the charming mountain of Sahya and experiencing joy they reached the road leading to the south (18). Going by that road they, within a short time, reached the city of Karavira, presided over by the members of their own family and adorned with the mount Sahya. They saw there a huge fig tree on the bank of the river Venā (19–20). They saw there the eternal great ascetic Rāma, the descendant of Bhrigu who is never exhausted and like the sun on

the mount Mandara milching his sacrificial cow with her calf ever giving milk whenever desired and white as the milky Arani tree near the mount Mahendra. He was seated at the foot of that tree, had his axe on his shoulder, wore bark and matted locks, was white as the flames of fire, effulgent like the sun, the destroyer of the Kshatriyas, motionless like the ocean, was preserving the three sacred fires, was emaciated with the performance of three oblations a day and was like the very preceptor of gods (21-26).

Thereupon Krishna, the foremost of speakers and conversant with the history of men, addressed that foremost of Rishis, in sweet words saying (27):—"O Reverend Sir, I have known thee as the foremost of Rishis, Rāma, the son of Jamadagni born in the race of Bhrigu, and the destroyer of the Kshatriyas (28). O descendant of Bhrigu, having agitated the ocean with the velocity of thy shafts thou hast laid out a city by name Surpāra, two thousand cubits in breadth and one thousand in length. Thou hast laid out a great province in the prosperous groves of the Sahya mountain situated on the bank of the great ocean. Remembering the destruction of thy sire thou didst, with thy axe, chop off the thousand arms of Kārtavirya resembling a forest. Even now the Earth has her mud covered with the cool blood of the Kshatryas who were killed by thy axe and were shorn of effulgence. O son of Renukā, the axe remains here in the same way in which thou didst hold it in battle

on earth out of anger against the Kshatryas. O Vipra, we wish to hear from thee some thing. Do thou reply to it without any hesitation of mind. O foremost of Munis, perhaps thou mightest have heard of two Yādavas living on the bank of the Yamunā. We are those two Yadavas living in Mathurā. From the very commencement of our birth, our father Vasuveda, the foremost of Yadus and ever observant of vows, afraid of Kansa, placed us in Vraja. There we grew up without any fear (29–37). As soon as we came of age we entered into Mathurā and powerfully destroyed the haughty Kansa in the assembly (38). Thereupon placing his father Ugrasena in his royal office we again, as before, engaged in the work of cow-herd boys (39). O thou of firm vows, thereafter when Jarāsandha laid seige to our city for many times and fought we, although capable, in the interest of our city and subjects, in fear of his preparations, left our city on foot, for we are not powerful, have made no preparations and have no soldiers, carts, coats of mail and weapons (40–42). Thus, O foremost of Munis, we have come to thee. Do thou welcome us with good counsels (43)."

Hearing those their becoming words Renukā's son Rāma, born in the race of Bhrigu, replied in words pregnant with morality (44).

"O lord Krishna, in order to give you counsels I have just alone come to this place without my disciples (45). O thou having lotus-eyes, I know thy

habitation in Vraja and the destruction of the vicious-souled Kansa and other Dānavas (46). Coming to know now of thine and Rama's quarrel with Jarāsandha I have come here, O thou having a beautiful face, O foremost of men (47). O Krishna, I know, though not a boy, thou, the eternal lord of the universe, hast become a boy, for encompassing the work of the gods (48). Although there is nothing in the three worlds which thou dost not know still listen to what I say out of devotion (49). O Govinda, thy predecessors laid out and established this city of Karavirapura (50). O Krishna, now in this city reigns the highly wrathful, illustrious and celebrated king Vasudeva Shrigāla (51). Out of jealousy towards the heroes that king has destroyed all thy kinsmen and the kings born in thy race (52). O Govinda, the king Shrigāla is greatly proud, of uncontrolled mind, cannot look at other's prosperity, is elated with the pride of his kingdom and riches and is even oppressive towards his own sons (53). Methinks, O foremost of men, thou shouldst not live in this dreadful Karavirapura, censured by all the kings (54). Hear, now, I shall describe the place stationed where thou wouldst be able to obstruct and fight with thy enemy Jarāsandha puffed up with power (55). Mayst thou fare well, O Mādhava. Let us this very day cross the sacred river Venā with our arms and spend the night on the impassable mountain situated at the boundary of this kingdom (56).

Spending a night on one of the minor ranges of the Sahya mountain named Yajnagiri the abode of dreadful beasts living upon flesh, abounding in trees and creepers and adorned with blossoming trees and crossing the river Khatangi, resembling the water-fall of Gangā issuing out of the great mountain and adorned with golden lotuses we shall see the water-falls of the Ganges adorned with various woods of the ascetics. Repairing to that hill we shall behold there the ascetics who do not care for honors although worthy of them. Then crossing the river we shall go to the charming city of Krouncha (57-61). O Krishna, the lord of that province is the pious king Mahākapi born in thy race (62). Without paying a visit to that king we shall repair to the eternally sacred shrine Andhuha for spending the night (63). Issuing therefrom we shall go to the celebrated hill Gomanta consisting of many summits situate in the valley of the mount Sahya (64). O Krishna, one of the summits has risen so high up into the sky that even the birds cannot get on it. It is the resting place of the gods, enveloped with luminous bodies, high as an etherial house and like the stare-case of the celestial region; (what more) that mountain is like the second Sumeru and the landing stage for all the celestial conveyances (65–66). Getting upon that high summit ye will range there seeing the sun and the moon, the effulgent lords of the luminous bodies, at the time of their rising and setting and the great

ocean of heaving waves and adorning the insular continent of Apara (67–68). Ranging in the forest situate on the summit of the mount Gomanta if you obstruct Jarāsandha by fighting with him in the fort you will be able to conquer him (69). Beholding you on the summit of the mountain Jarāsandha will become incapable of fighting in the rocks. I see before me the weapons that you will acquire when that terrible battle will set in (70–71). O Krishna, as ordained by the gods, such a battle will take place there between other kings and the Yādavas that the earth will be filled with the mud of flesh and blood (72). Appearing as if in the very forms of death, the discus, plough-share, the club Kōumodaki, the mace Saunada and other Vaishana weapons will, in that battle, drink the blood of the kings urged on by death (73–74). O Krishna, O thou the stay of the celestials, in that battle of discus and mace, as ordained by the gods and brought on by Time, the celestials and thy enemies will behold thine Vishnu form (75–76). For accomplishing the work of the gods, which has not come within thy recollection for a long time, do thou, in thy Vishnu form, take up that discus and club (77). Let Rohini's son, the stay of the world, take up, for destroying the enemies of the gods, dreadful mace and plough-share capable of grinding the enemies (78). As spoken by the gods at their meeting held for relieving the earth of her burden this will be thy first battle in the world with

the kings (79). In this battle thou shalt attain to thy Vishnu form, weapons, prosperity and energy and destroy the army of the enemies (80), O Krishna, this battle will sow the seeds of the great battle, abounding in weapons, that will be named Bhārata (81). Do thou therefore go to that best of mountains Gomanta. From the signs it appears that Jarāsandha is on the verge of ruin (82). Drinking the ambrosia-like milk of this sacrificial cow do ye proceed by the way pointed out by me. May good betide ye (83)".

CHAPTER XCVI. A DESCRIPTION OF THE MOUNT GOMANTA.

Vaishampayana said:—Thereupon drinking the milk of the sacrificial cow along with Bhrigu's descendant the two foremost of speakers and Yādavas Rāma and Keshava, endued with the gait of infuriated elephants proud of their strength, set out by the path pointed out by Jāmadghni for beholding the mount Gomanta (1–2). As the gods beautify the celestial region so those two heroes, with Jāmadagnya as the third, beautified the road like three fires (3). As the gods come to the mount Mandara, so they, passing over the road frequented by men, reached the mount Gomanta in the evening. It was covered with charming creepers, adorned with various trees, scented with incense, variegated with a row of beautiful peacocks, entirely filled with bees, and rocks abounding in trees, and resonant with the notes of peacocks imitating the muttering of clouds (4–6). The summits of that mountain were attached to the sky, the trees were covered with clouds, the rocks were scratched with the tusks of the infuriated elephants, the places around the water-fall were covered with green grass and creepers and were resonant with the notes of birds (7–8). With dark-blue rocks that foremost of mountains assumed various colours like a cloud. Its body was besmeared

with metalic discharges. It was adorned with table-lands and springs, was filled with beautiful celestials like the mount Mainãka coursing at will, was elevated and of high summits. Its base was filled with water. Its caves were adorned with forest, and white clouds and covered with, Panasa, mango, Amrataka, cane, Syandana, sandal, Hintãla, Tamala and Ela woods. It was adorned with Marichakshupa, Pippali, Inguda, Sãla, Nimva, Arjuna, Pãtali and Ponnaga trees. The water was adorned with water-born lotuses and the ground with ground-born ones. It was adorned with Drumashanda, Jamva, and Jamvula trees and completely embellished with Kanda, Kandala, Champaka, Ashoka, Vilwa, Tinduka, Kutaja and Naga flowers. It was filled with elephants and deer-herds. The spacious valleys of that foremost of mountains were resorted to by Siddhas, Chãranas and Rakshasas, the rocks were continually filled with Vidyadharas, and echoed with the roars of lions and tigers. It was sprinkled with currents of water and adorned with moon trees. That mountain was highly spoken of by the gods and Gandharvas, adorned with Apsaras and covered with flowers of celestial trees. Its summits had no experience of the strokes of Indra's thunder, forest-fire and fear of high winds. The tops of the summits were beautified with streams of powerful water-falls and shone greatly with the beauty of water and moss. All the passages were inhabited by deer and the sides of that best of

mountains were adorned with rocks dark-blue like clouds. As the wives beautify a husband so it was beautified by forests abounding in gentle trees covered with blossoming flowers. At some places its summits, beautified with caves and forests like a man with his wife, burning in effulgence with herbs and inhabited by ascetics, it appeared as if it was adorned with artificial golden forests. It appeared as if with its spacious root and rising summit that mountain was agitating the earth and the sky (9-27).

Having reached the charming mount Gomanta, the three immortal-like heroes felt a desire for living there (28). Thereupon as the birds rise high up into the sky so like Vinatā's son with their course not obstructed any where they, with great force and power, got upon that best of mountains (29). Ascending like gods that most excellent summit of the mountain, they, without any delay, built a habitation there after their own heart (30).

Seeing the Yadavas stationed on the summit of the mountain the great son of Jamadagni, Rāma, with a view to express his liberal views said (31): —"O my child lord Krishna, I shall now repair to the city of Surpāraka. Even if you enter upon a battle with the gods you will not be defeated (32). O Mādhava, by the delight that I acquired on the way by your following me, this my immortal body has been blessed (33). The battle, in which you will acquire the weapons and which is intended for the

after-life behoof of the kings, as ordained by the gods, shall take place here (34). O Vishnu, O Krishna, eulogised by the gods and the foremost of men do thou listen to the moral words of men in general (35). This present battle with Jarāsandha, as ordained by Time, is the first instalment of thy human actions which thou hast begun to perform in the world assuming a human form (36–37). Do thou thyself, O Krishna, by thy own power, hold thy weapon and assume thy form terrible in battle (38). When thou shalt, with thy uplifted discus and mace, stand in the battle-field, beholding thy well-formed eight arms even the king of gods will be stricken with fear (39). O foremost of the pious, as settled in the city of the celestials from to-day commences thy march for establishing thy glory in the world in the interest of the gods (40). O foremost of speakers, O large-armed Govinda, do thou speedily send for Vinatās son for waiting on the flag staff of thy car (41). For the kings, whose object of life is to fight under the subjection of Dhritarashtra's sons, are waiting for battle as if with their faces turned towards the city of the celestials (42). As if beholding the future destruction of the kings, possessed by widowhood and with one braid of hairs the Earth is waiting for thee (43). O Krishna, O thou the slayer of thy enemies, when assuming a human form thou shalt be present in the battle-field the Kshatryas, possessed by hostile stars, without shrinking, will

assume a joyous attitude (44). Therefore O Mādhava, do thou soon engage in fight for grinding the host of Dānavas, for the attainment of the celestial region by the kings and the happiness of the gods (45). O Krishna, honored by thee who art honored by the universe I consider myself honored by the entire world, mobile and immobile (46). O thou of large arms, forsooth thou shalt remember me when thou wilt fight with the assembled kings. I shall endeavour for the accomplishment of thy object (47)."

Having said this to Krishna who never experiences weariness in work, and showered blessings on him Jamadagni's son Rāma set out for his wished-for quarter (48).

CHAPTER XCVII. BALARAMA GETS DRUNK.

Vaishampayana said:—After the departure of Jamadagni's son Rāma, Rāma and Krishna, the perpetuators of the Yadu race, assuming forms of their own accord began to range on the charming summit of Gomanta (1). Wearing on their breast garlands of wild flowers, clad in dark-blue and yellow apparels and with their body besmeared with metalic discharges those two youths, of dark-blue and white persons, began to range, with a view to sport in the charming forests on the summit and see the sun and moon, the lords of luminous bodies at the time of the rising and setting of planets (2-4).

Thereupon once on a time while separated from Krishna the powerful and beautiful Sangkarshana, ranging on the summit of the mountain, sat under a charming shade of a blossoming Kadamva tree, sweet-scented wind began to fan him (5–6). Thus served by the wind and smell of wine touching his nostril he felt a hankering for wine and his mouth began to dry up like one who had excessively drunk in the previous day (7-8). Thereupon recollecting the drinking of ambrosia in the days of yore, he, searching the wine, saw the Kadamva tree (9). Deposited in its cave, the water, that the clouds showered on the tree in the rains, had become a

delightful wine (10). The powerful Baladeva was over-powered by thirst, so drinking that wine again and again, like a sick person drinking water he grew inebriete and his body began to reel (11). On account of his being drunk his eyes and face, resembling an autumnal moon, began to roll (12). The goddess Vāruni, who was the churning rod of ambrosia unto the gods, was born in that Kadamva cave in the shape of wine. And so she passed by the name of Kādamvari (13). Inebriete with Kādamvari wine while Krishna's elder brother began to speak in indistinct but sweet words the wine incarnate Kānti, the beloved spouse of the moon, the goddess Sree the foremost of damsels having the emblem of a cloud on her flag, these three celestial ladies approached him with sweet words (14–16). First of all coming before the inebriete son of Rohini the goddess Vāruni, with folded hands, addressed to him words conducive to her own well-being (16):—"O Baladeva, O foremost of gods, do thou consume the host of Daityas. I am here thy beloved lady Vāruni (17). O thou having a pure countenance, thou used always to reside by the forest fire, but now thou hast disappeared. Hearing this, I am ranging on the face of the earth like one whose religious merit has been dissipated (18). For a long time I lived in the filaments of flowers and spring flowers whose bunches were never touched. But I am fond of pleasures, therefore at the advent of the rains, hiding my own true form I was lying in the

Kadamva cave in expectation of thy arrival stricken with thirst (19–20). O sinless one, as I was despatched with consummate beauty reigning over all my limbs, by my father Varuna at the time of the churning for ambrosia, so I have been sent by him now (21). O lord, thou art my beloved preceptor, so I wish to live by thee as I was residing by the forest fire in the ocean (22). O god, O sinless Ananta, save thee I shall not be able to serve any other people. And so I shall not leave thee even if thou dost remonstrate with me (23)."

With her eyes rolling a little and her hip moving in drunkenness, the goddess incarnate of beauty, Kānti, exclaiming "May victory crown Rāma", approached Sangkarsāna, who was seated there and lovingly addressed to him with folded-hands the following words pregnant with significance (24–26). "I regard the highly powerful god Ananta of thousand heads more than the moon. Therefore with all my accomplishments I am following thee like wine (27)." Thereupon Kamalā, the abode of lotuses who always lives on Vishnu's breast, placed herself on the breast of the holder of plough-share like a garland of pure flowers (28). Taking a garland of pure flowers, placing herself on the breast of the lotus-faced Baladeva, the well-adorned Kamalā, with a lotus in her hand, said (29):—"O Rāma, O beautiful Rāma, united with Vāruni, Kānti and myself thou dost, O king of gods, appear beautiful like the moon (30).

This is thy crown, I have brought from the abode of Varuna, which used to shine over thy thousand heads like the sun (31). O thou having lotus eyes, the golden Kundalas crested with diamonds and the celestial first lotus, which were thy ear ornaments (have also been brought) (32). The blue silken apparel, worthy of the ocean, which was in it and the beautiful neck-chain (have also been brought) (33). O god, O thou having large arms, now thy proper time has come. Do thou, as before, adorn thyself with these ornaments and do them honor (34)."

The goddess Sree having said this, Baladeva, accepting those ornaments and the three celestial damsels, shone like the autumnal moon (35). Thereupon united with the slayer of Madhu resembling a cloud surcharged with water he attained to great delight like the moon released from Rāhu (36). One day while they were conversing as they always do at home Vinatā's son, who had just returned from the battle-field, whose body was wounded with the strokes of weapons, who wore celestial garlands and unguents and who used to speak highly of the victory of gods, came there quickly. (37–38). When the Lord Vishnu was asleep in the abode of Varuna in the ocean of milk, Virochanana's son pilfered his crown (39). For that crown of Vishnu, Garuda, the foremost of birds, fought a dreadful battle with the Daityas in that ocean, and securing it and not seeing Vishnu there,

he was, with great force, passing through the surface of the earth, on his way to the celestial region (40–41). While proceeding with that effulgent crown on his lap, Vinatā's son arrived there and saw his master Vishnu engaged in another work (42). Beholding Vishnu in a human form on that best of mountains, without any diadem on his head and with out any visible dress and apprised of his intention that foremost of birds threw from the welkin that crown on Vishnu's head in such a way as if it had been attached to his head from before. And placed upon Mādhava's head that diadem shone there like the mid-day sun on the summit of the mount Sumeru (43–45).

Beholding his own diadem brought by Vinatā's son, Krishna, with a delighted face, said to Rāma:— (46). "While arrangements for a battle have been completed on this mountain, methinks, the accomplishment of the work of gods is near at hand (47). When I fell asleep in the ocean, Virochana's son, assuming a celestial form like that of the king of gods, stole away my diadem and took it away like a planet. Garuda has brought this back (to me) (48–49). I think it for certain that Jarāsandha is near at hand, for the tops of the cars, fleet as the wind, are being seen now (50). Behold, O reverend sir, there shine the moon-like umbrellas and well-arranged armies of the kings desirous of achieving victory (51). The white, clean and flying umbrellas, on the

cars of the kings, are coming towards us like cranes in the sky (52). United with the lustre of the sun the effulgence of the weapons shining like the celestial region, is moving about in ten cardinal points (53). When in the midst of battle the kings will aim at me and discharge these weapons, they will forsooth be destroyed (54). In proper time the Emperor Jarāsandha has come. He is our first guest in battle and is like a touch-stone for testing our military skill (55). O reverend sir, as long as Jarāsandha does not come we should not commence the battle. Let us therefore get ready and search for our soldiers (56)."

Saying this and desirous of entering into a battle and of slaying Jarāsandha Krishna began quietly to survey his troops (57). Beholding those kings that eternal Yadu Chief began to recapitulate within himself the counsels that were held before in the celestial region (58). "All these kings have arrived, who, observant of their royal duties, will be slain by actions laid down in Scriptures (59). I consider these leading kings sprinkled with water by Death himself like sacrificial beasts and their bodies are turned towards heaven (60). Her surface being thickly covered with their armies and territories the Earth, worn out with the weight of these kings and their forces, had repaired to the celestial region. However in no time the surface of the earth will be divested of men and the welkin will be filled with kings (62–62)".

CHAPTER XCVIII. JARASANDHA'S INSTRUCTIONS TO THE KINGS.

Vaishampayana said:—Surrounded by his four-fold forces moving like the ocean, the highly effulgent and powerful king Jarāsandha, observant of vows and the leader of kings, arrived there. He had with him war-chariots drawn by spirited horses, trained by expert warriors whose course was not impeded any where, cloud-like elephants, adorned with bells, carrying a golden room with warriors proud of battle and driven by clever drivers, horses leaping and fleet like the wind governed by clever drivers and numberless infantry armed with swords, daggers and leathern fences who could leap even high up into the the sky. A host of kings also followed him (1-6). All the caves of that best of mountains and all the quarters echoing with the clatter of car wheels resembling the muttering of clouds, the noise of the elephants in rut, the neighings of the horses and the leonine shouts of the infantry, the emperor Jarāsandha, with his army, was seen there like an ocean (7-8). Striking this palms against each other and slapping their arms that army of the kings, abounding in delighted warriors, shone there like an army of clouds (9). That army, variegated with cars, fleet like the wind, with elephants resembling the clouds, with horses resembling white clouds and

with well dressed infantry, shone like clouds kissing the ocean after the termination of the rainy season (10–11). Thereupon those powerful kings, headed by Jarāsandha, encamped encircling that mountain (12). At that time the encampment of those kings lying outside shone like the full ocean during the full moon (13).

After the expiration of the night, the kings, having performed the auspicious ceremony of Koutuka, rose up for ascending the hill for fight (14). Having assembled at the valley of the mountain they, out of curiosity, began to hold counsels befitting the hour of battle (15). There was heard thus a great tumult like that of the upheaving of the ocean at the time of the dissolution of the world (16). With Kanchika turbans on their heads and canes in their hands the warders began to move about on all sides exclaiming "*Ma*" *i.e.* (do not make noise) (17). That army, hushed into silence, imitated the form of the ocean abounding in fishes and huge serpents (18). When informed of the mandate of the king that ocean-like army stood silent and motionless the king Jarāshdha, like the preceptor of the gods, addressed them, saying (19):—"United soon let the armies of the kings completely besiege this mountain (20). Let rocky weapons and clubs be got ready and prāshas and Tomaras be placed on high (21). In order to throw up let artizans make ready means of obstructing the speedy fall of weapons (22). Let

what, the king of Chedi speaks to heroes engaged in fighting with one another, and inebriete with desire for battle, be carried out (23). Rive this foremost of mountains with Tankas and Khanitras and let kings, expert in fighting, be placed at no distance (24). As long as I do not kill the two sons of Vasudeva let my army remain besieging the mountain (25). You will so besiege this mountain sprung from rocks and you will so obstruct the sky with arrows that even the birds may not go out of it (26). Let the kings, at my command, wait at the base of the mountain and get up on it as soon as an opportunity presents itself (27). Let Madra, the king of Kalinga, Chekitān, the king of Valhika, Gonarda the king of Kāshmira, the king of Karusha, Druma of Kimpurushā, and mountainous tribes ascend the mountain from the other side (28–29). Let Venudari of the Puru race, Vidarbha, king Somaka, Bhoja, king Rukshmi, Mālava, Suryaksha, Drupada, the king of Panchala, Vinda and Anuvinda of Avanti province, the energetic Dantavakra, Chhāgali, Purumitra, the emperor Virat, the king of Koushāmvi, Mālava, Shrutadhanwā, Veduratha, the king of Trigarta, Bhurisrava, Vana and Panchnava, let these kings, powerful like thunderbolt and expert in capturing a fort, get up on this mountain from the north and assail it (30-33). Let Ansumāna's heroic son Kaitaveya, Uluka, Ekalavya, Dridaksha, Jayadratha, ever observant of Kshatriya duties, Uttamoujā,

Shālwa, the king of Kerala, Koushika, Vāmadeva, the king of Vidishā and powerful Sukeshi get upon the mountain from the east and rive it as the wind dissipates the clouds (34–36). Myself, Darada and the powerful king of Chedi, shall rive the western side of the mountain (37). In this way let the mountain be beseiged completely on all sides by our men and entertain a terrible fright as from the fall of a thunder-bolt (38). Let the holders of clubs with clubs, Parigha-holders with Parighas and other warriors with diverse other weapons rend this foremost of mountains (39). O ye kings, you shall have, even to day to level this mountain abounding in high, uneven and dangerous rocks" (40).

As the oceans lie encircling the earth, so those kings, at the command of Jarāsandha, stood encircling the mount Gomanta (41). Thereupon the king of Chedi, like unto Indra the king of gods, said: —"What is the use of capturing like a fort this foremost of mountains Gomanta impassable with high trees and abounding in high summits. Covering it on all sides with twigs and woods we shall burn it even this very day. What is the use of making any other effort? Besides the Kshatriyas are tender and they fight with arrows in battle. We should not engage them to fight on foot in a mountain. By besieging or rising above it even the gods cannot rend this mountain. O king, to lay a siege is proper when capturing a fort (42–46). Those, who take

shelter on a mountain, yield when they fall short of food, water and fuels. Although we are many in number we should not disregard the two Yadavas stationed in fight. This is not a wise policy. We do not know the strength of those two Yadavas. By their actions they have acquired celestial reputation. And although they are boys they accomplish many difficult feats (47–49). Placing all round this mountain dried grass and woods we shall set fire to them. Consumed thereby they will give up their life (50). If on being burnt they come out of the mountain and approach us we shall, all united, kill them and they too will meet with death" (51).

The kings with all the soldiers liked what the king of Chedi said for their well-being (52). Thereupon as a cloud is stricken with the rays of the sun so that mountain was ablaze with with dried woods, grass and twigs (53). According to the course of the wind and place the light-handed kings set fire on all sides of that mountain (54). Then the fire, excited by the wind, conflagrated on all sides, and with the lustre its flames, accompanied by smokes, beautified the sky (55). Thus the fire, begotten by the collection of woods, began to burn up the beautiful mountain Gomanta abounding in beautiful trees (56). And that burning mountain being rent assunder into a hundred (pieces) huge rocks began to come out from all sides, looking like huge fire brands (57). As the sun, with its lustre, lights up the clouds,

so the fire lighted up the mountain with its rising flames (58). It appeared as if pained with molten metals, burning trees and agitated beasts that mountain was weeping (59). From that heated mountain which was being consumed by fire began to come out molten metals of golden, dark-blue and silvery hues (60). With its half enshrouded with the darkness of smoke, that mountain, covered with flames of fire, was shorn of beauty like disappearing clouds (61).

With the detached collection of rocks and the dreadful down-pour of embers that mountain appeared like a cloud accompanied by a shower of fire-brands (62). With springs of water rising up and enveloped with smokes the mount Gomanta appeared to have been consumed by the fire of dissolution (63). With half of this body burnt, serpents, having huge hoods, overwhelmed, with anxious eyes and sighing, began again and again to leap up and fall down with their heads bent downwards (64). Assailed by fire and excited the lions and tigers began to cry and the trees began to yeild juice consequent upon burning (65). Rendered coppery with ashes and embers the wind began to rise and cover the sky, with smokes, like clouds (67). On account of the spread of fire the birds and beasts left the table-lands and the mountain became agitated (68). As if rent by the thunder-bolt of Vāsava that mountain, abounding in shaken and high

rocks, began to throw out rocks (69). Thus setting fire to that mountain and themselves distressed by it the Kshatriyas retreated to a distance of a mile (70).

When that foremost of mountains was thus burnt the great trees were so scorched that none could look at them, and the root (of the mountain) was slackened, Rāma in anger, said to the lotus-eyed Krishna, the slayer of Madhu (71–72). "O my brother Krishna, on account of their enmity towards us the enemies are consuming this mountain along with its table-lands, summits and trees (73). Behold O Krishna, the leading twice-born ones, who are living in the forest of the mountain assailed by fire and covered with smokes, are as if weeping (74), O brother, if this Gomanta is burnt down on our account we shall acquire great censure and blame in the world (75). Therefore O foremost of warriors, in order to satisfy our debt to this mountain whose shelter we have taken we shall destroy the Kshatriyas with our very arms (76). Setting fire to this mountain these foremost of car-warriors, the Kshatriays, well armed, are signifying their desire for battle. (We shall despatch them to the abode Yama)" (77). Saying this Keshava's elder brother, bedecked with a garland of wild flowers, beautiful Kundalas and crown, inebriete with Kādamvari wine, resembling an autumnal moon, clad in a blue raiment, of white face, the beautiful Baladeva jumped down in the midst of kings from the summit of Gomanta like the

moon from the summit of Sumeru (78-80). When Rāma leaped down, the beautiful Krishna, too of incomparable energy, resembling a dark-blue cloud, jumped down from the summit of Gomanta (81). Thereat the divine Hari, assailing that foremost of mountains with his two feet, its four sides were broken down (82). Thereupon, water, issuing from its rocks, resembling elephants in rut, immediately extinguished that fire as the sun, at the end of a cycle, puts down the fire of dissolution with showers. Having thus put down the fire the powerful lotus-eyed Krishna, of a gentle face and leonine voice, carrying a beautiful diadem like that of the thousand eyed deity and bearing the mystic mark of Srivatsa on his breast, followed Rāma by jumping. When they got down the foremost of mountains, assailed with their foot-steps, began to yield water for extinguishing the flaming fire. Beholding that fire extinguished by water the kings too grew terrified (83–87).

CHAPTER XCIX. KRISHNA MEETS HIS ENEMY.

Vaishampayana said:—Beholding the two sons of Vasudeva come down from the mountain the soldiers of the kings grew terrified and the animals bewildered (1). Although they had no other weapons but their arms they began to move about there in anger like two Makaras that agitate the ocean (2). When they began to range there desirous of fighting there arose in them their respective ancient intelligence regarding the handling of weapons (3). The weapons, which they had obtained before in their encounter at Mathura, came down from the sky like burning flames before the very eyes of the assembled kings. The huge bodily weapons, which the two Yādavas obtained, came down from the sky, as if filled with thirst and the desire of feeding upon human flesh. They, adorned with celestial garlands, lighted up the ten quarters with their lustre and terrified the sky-ranging ones. Beasts of prey followed them with a view to feed upon royal flesh (4–8). When in that great battle came down for the two Yadavas four powerful Vaishnava weapons namely, the plough-share Samvartaka, the mace Sounanda, the discus Sudarshana, and the club Koumodaki the powerful Rāma, the foremost of Sātwatas, first of all, took up with his left hand the

plough-share embellished with celestial garlands and moving obliquely like a serpent and with his right hand, the best of maces Saunanda that creates depression in the enemies (9-12). Keshava, with delight, took up the discus Sudarshana which is worthy of being looked at by all the worlds and effulgent like the sun (13). The other hand of Krishna, the necessity of whose incarnation was known to the gods, was bedecked with the club Koumodaki (14).

Thus armed the heroic Rāma and Govinda, the very incarnations of Vishnu, began to withstand the enemies in battle (15). Displaying their prowess like two gods, the two heroic sons of Vasudeva, designated as the younger and the elder brothers and although one in Vishnu, divided into two as men under the names of Rāma and Govinda and dependant on each other, began to range in the battle-field withstanding the enemies (16-17). Thereupon raising up his plough-share in anger, resembling the belly of a crow the heroic Rāma began to move about in the battle-field like the very Death of the enemies. And dragging the cars of the highly powerful Kshatriyas he began to give effect to his anger on the horses and the elephants (18–19). Ranging in that battle-field and assailing with the strokes of his mace mountain-like elephants thrown up with his plough share he began as if to churn them (20).

Thereupon the leading Kshatriyas, who were on the point of being slain by Rāma, left their cars in fear, and went to Jarāsandha. Thereat the king Jarāsandha, ever observant of Kshatriya duties, said to them:—"O fie on your conduct as Kshatriyas grown tired of battle (21–22). The sages say that those, who albeit powerful fly away from the battle-field leaving their cars behind, are visited by the sin of destroying an embryo. Do you not know this (23)? Fie on your conduct as Kshatriyas. Why do ye fly away in fear of a milk-herd of limited power who fights on foot (24)? Do ye return soon according to my order, or you need not fight, but wait in the battle-field as spectators. I shall myself despatch those two cow-herd boys to the abode of Yama (25)."

Thus excited by Jarāsandha the Kshatryas delightedly rallied round and engaged in fight with a downpour of arrows (26). With coats of mail, Nishtringsas, weapons, quivers, arrows and bows, set with strings, horses adorned with golden reins, cars of moon-like lustre and cloud-like elephants driven by Mahāmātras they again set out for the battle-field (27-28). Covered with rising umbrellas and fanned with beautiful chowries the kings, stationed on cars, shone greatly in beauty in the battle-field (29). The foremost of warriors, the two heroic sons of Vasudeva, Rāma and Keshava were seen ranging about with a desire of fighting as soon as they got down in the battle-field (30). Thereupon there took

place a terrible encounter between them and the kings, accompanied with a profuse discharge of shafts and strokes of clubs (31). Those two heroic descendants of the Yadu race bore thousands of arrows shot by the kings like two mountains sprinkled with rain. Although assailed by heavy clubs and maces they did not tremble (32-33).

Thereupon the highly-powerful Krishna, resembling a cloud and holding conch, discus and club in his hand, increased his body like a cloud accompanied by wind. And with his discus effulgent like the sun he began to cut down men, horses, elephants and mighty car-warriors (34–35). On the other side, Rāma too so dragged the kings with his plough share and so struck them with his club, that they, deprived of consciousness, could not stand in the battle-field (36). The car-wheels being obstructed the variegated chariots of the kings were broken down and could not go on in the battle-field (37). Having their tusks broken down with the strokes of maces, *Hastihānaya*[269] elephants began to fly away from the battle-field with a great noise like the autumnal clouds (38). Assailed by the flames of the fire wrought by the discus, the cavalry and the infantry began to breathe their last like those struck down by thunder-bolts (39). Struck and grinded with the plough-share the entire host of the royal army appeared like creatures at the time of the universal dissolution (40). What to speak of fighting the kings

could not even look at the battle-field, the sporting ground of the celestial weapons of Vishnu incarnate (41). Some of the cars were completely crushed down, of some the kings were killed and some, with one wheel broken down, lay upset on the surface of the earth (42). In that dreadful battle of discus and plough-share portendous Rākshasas were seen (43). So great was the number of upturned cars, elephants, horses, and men, who, on being assailed, were plaintively bewailing that even with great care it could not be ascertained (44). Saturated with the blood of the wounded kings the battle-field appeared like a damsel besmeared with sandal paste (45). The battle-field was covered with the hairs, bones, fat, entrails and blood of horses, elephants and men (46). The battle-field was destructive of the men and animals of the kings, was filled with inauspicious cries and bewailings of the jackals, was crested with lakes of blood, was like the sporting-ground of Death, was covered with the bones of elephants, with warriors having their arms cut off and wounded horses and was echoing with the cries of vultures and wolves (47-49). In that battle-field in which the kings were killed and death was common Krishna, looking like Death himself, moved about for killing his enemies (50). Thereupon taking up his discus effulgent like the sun at the time of the universal dissolution and his dark iron club Keshava stood there in the midst of the army and said (51). "O ye

heroes of firm resolution who are clever hands in the use of weapons, though I, a foot-soldier, stand before you with my elder brother, why do you fly away? (62) Why does not that king Jarāsandha, ill-fated as he is, come before us by whom you are being protected in the battle-field? (53)"

On his saying this the powerful king Darada ran towards Rāma of coppery eyes with a plough-share in his hand who was in the midst of the army and addressed him, like a cultivator calling a bull, saying: —"O Rāma, O slayer of enemies, come and fight with me" (54–55). Thereupon there began an encounter between Rāma and Darada, the foremost of men, like unto two powerful elephants (56). Placing his plough-share on Darada's shoulder, Baladeva, the foremost of those endued with strength, struck him with his mace (57). Thereupon grinded by that mace and with his head cut off the king Darada fell down on earth like a mountain, with its half rent assunder (58).

When that foremost of kings Darada was slain by Rāma a dreadful, hair-stirring encounter took place between Rāma and Jarāsandha like that between Vitra and Mahendra. When those two heroes, taking up huge clubs, ran towards each other with great vigior shaking the earth they looked like two mountain summits (59–61). When those two highly powerful heroes, celebrated in the world as being most proficient in club-fighting, ran towards each in

anger like two infuriated elephants all came away from the battle-field to them (62–63). Thereupon thousands of Gandharvas Siddhas, saints, Yakshas, Apsarās and Devas came there (64). O king, at that time adorned with Gandharvas and great saints the welkin shone greatly in beauty as if crested with luminous bodies (65).

Thereat as an elephant strikes, with his two tusks, his antagonist so amongst those two heroes proficient in club fighting the king Jarāsandha took possession of the eastern side and Baladeva of the southern side; and filling the ten quarters with their leonine shouts they struck each other (66–67). In that encounter the sound of Rāinā's club was heard like the clapping of a thunder-bolt, and that of Jarāsandha was like that of the riving of a mountain (68). The club, slipped off Jarāsandha's hand, could not agitate Rāma the foremost of the wielders of club and (firm as) the mount Vindhvā (69). By virtue of his great endurance and learning Jarāsandha, the king of Magadha, bore the strokes of Rāma's club and baffled them (70). Thereupon was heard in the sky a sweet voice, the witness of the world:—"O Rāma, O conferrer of honors, there is is no use of toiling any more. The king of Magadha is not to be slain by thee. As ordained by me the king of Magadha will, in no time, meet with his death" (71–72).

Hearing this Jarāsandha was possessed by absent-mindedness and Baladeva too did not strike

him. Then the Vrishnis and other kings retired from the battle-field (73). Thus, O great king, when after slaying one another for a long time, Jarāsandha was defeated and fled away and when the other great car-warriors took to their heels, the army was shorn of soldiers (74). Then with their elephants, horses and cars, all those kings, like unto herds of deer pursued by a tiger, fled away in fear (75). That dreadful battle-field, when left off by the royal car-warriors whose pride was humiliated, was filled with beasts of prey and grew exceedingly terrible (76). O sinless one, after the mighty car-warriors had fled away, the highly effulgent king of Chedi, remembering his relationship with the Yādavas, approached Krishna encircled by his Kārusha and Chedi detachments. In order to make closer the tie of relationship he said to Govinda (77-78):—"O lord, O descendant of Yadu, I am the husband of thy father's sister. Thou art an object of affection unto me and therefore I have come to thee with my army (79). O Krishna, I had told king Jarāsandha of limited understanding 'O you of vicious intellect, do not quarrel with Krishna and desist from battle' (80). Jarāsandha however disregarded my words. He is therefore flying away unsuccessful from the battle-field with his followers. I have also left him to-day. That king is not returning to his city shorn of hostile feelings. He will again disturb thee with his sinful attack (81–82). Therefore, O Mādhava, do thou

speedily leave this place, strewn over with dead bodies of men, filled with beasts of prey and resorted to by ghosts and goblins (83). Let us go with our army and followers to the city of Karavira and visit the king Vāsudeva Shrigāla (84). I have got these two cars ready for you drawn by fleet horses and consisting of daggers, discuses, axles and poles (85). May good betide thee, O Krishna; do ye get on them speedily and let us go to visit the king of Karavira" (86).

Hearing the words of the king of Chedi, the husband of his father's sister Krishna, the preceptor of the world, with a delighted mind, said (87): —"Alas! we were assailed with the fire of battle. But thou hast sprinkled us with the water of thy words according to place and time as befits a friend (88). O foremost of Chedis, rare in the world is a person who gives vent to well-meaning and sweet words in pursuance of time and place (89). O king of Chedi, beholding thee now we think that we have got a master. There will be nothing unattainable by us since a king, like thyself, is our friend (90). O thou the perpetuater of the Chedi race, while thou hast become our help we shall be able to slay Jarāsandha and other kings like him (91). O lord of Chedi, amongst kings, thou art the first friend of the Yadus and therefore thou shouldst superintend all other battles which will take place hereafter (92). Amongs the war-like kings who will survive us those, who

will describe this battle of discus and mace and the defeat of the kings on the mount Gomanta, will repair to the celestial region. And they too, who will think of it, will also go (93–94). O king of Chedi, by the way pointed out by thee, we shall repair to the city of Karavira for our own well being" (95). Thereupon mounting a car drawn by horses fleet like the wind they passed over a long distance like three fires incarnate (96). Spending three nights on the way those three celestial-like heroes reached the foremost of cities Karavira on the fourth day and entered the auspicious place for their well-being (97).

[269] A species of elephants. This is one of the finest breeds, invaluable in a battle-field.

CHAPTER C. BATTLE WITH SHRIGALA.

Vaishampayana said:—Being informed of their arrival and thinking that they would attack the city, king Shrigāla, terrible in battle and endued with the prowess of Indra, issued (out of the city) (1). Mounting a car filled with weapons, having the clatter of its axles for its smiles, adorned with variegated ornaments, filled with inexhaustible arrows and quivers, making a sound like that of the ocean, drawn by quick-coursing horses, embellished with strong golden axles, coursing like Garuda, governed by reins resembling the rays of the sun, effulgent like the sun and resembling the car of Indra he issued out of the city (2-6). In that foremost of cars capable of striking the chariots of the enemies Shrigāla approached Krishna like an insect approaching a flame (7). Bedecked with sharpened arrows, coats of mail, golden garlands, a white cloth and an Ushnisha (turban) the king Shrigāla, with a bow in his hand and having fiery eyes, began again and again to whirl his bow endued with the qualities of a lightning. And vomitting air begotten by anger, and effulgent like the flames of fire and burning in the lustre of his ornaments he was seen on the car like Sumeru the foremost of mountains (8-10). Stricken with fear at his shouts and the clatter of his car-wheels the Earth sank under his weight (11).

Beholding the beautiful Shrigala approach like unto a patriarch and the incarnation of a mountain Vāsudeva was not pained (12). Gradually under the influence of ire Shrigāla, desirous of fighting, approached Vāsudeva by the help of a quick-coursing car (13). When beholding Vāsudeva seated at ease, Shrigāla ran towards him like unto clouds ranging towards a mountain. Vāsudeva, smiling a little, addressed himself too for giving him a return battle. Thereupon there took place a dreadful encounter between them like that of two infuriated elephants in a forest (14–15). Out of ignorance, the energetic Shrigāla, fond of war and proud of his position, said to Krishna who was present for battle (16).

"O Krishna, I have heard of thy work in the weak army of the stupid kings on the mount Gomanta who had no leader. I have heard too of the defeat of the useless Kshatriyas inexperienced in war and worthy of pity (17–18). However I am now stationed in the dignity of the emperor of the world, do thou wait before me. Thou art not expert in the art of war. Surely wilt thou fly away when I will obstruct thee (19). Thou art alone and I am with my army; so I should not fight with thee in this way. Come, I shall alone fight with thee; what is the use of other inferior men? We shall both engage in fight and one of us will meet with his death in a fair fight (20–21). If thou art slain, O Krishna, I shall be the only Vāsudeva in the world. And if I am slain thou shalt

be the only one (22)."

Hearing those words of Shrigala and saying "Strike me as you wish" the forgiving Mādhava held up his discus (23). Thereupon losing his sense in anger in the battle field Shrigāla, of limited prowess, discharged a net of arrows at Krishna (24). The powerful Shrigāla showered on Krishna mace and various other weapons. And albeit ruthlessly assailed with weapons covered with flames of fire Krishna stood there motionless like a mountain (25–26). Thus attacked again and again he was filled with wrath. And holding up his discus he hurled it at Shrigala's breast (27). Having slain the highly powerful Shrigāla, fearful in battle, of growing pride and ever observant of Kshatriya duties, the discus Sudarshana returned to its preceptor's hand. Shrigala too, having his heart pierced by the discus, shorn of life and joy, fell down, bleeding like a cleft mountain (28-29). Beholding the king fallen like a mountain struck down by a thunder-bolt his soldiers lost heart and fled away, on the death of their king (30). Some, assailed by grief consequent upon the death of their lord and greatly stricken with sorrow, entered into the city and began to weep there (31). Some, not being able to forsake their fallen king and performing auspicious rites, began to bewail there with their hearts laden with grief (32).

Thereupon declaring safety unto the people assembled there with his fingers adorned with a

discus having silvery handles, the lotus-eyed Krishna, the slayer of his enemies, said with a voice like the rumbling of clouds. "Do not fear! Do not fear (33–34)." Thus consoled by Krishna, and beholding their king, with his breast wounded, fallen on earth like a mountain with its summits struck down Shrigāla's subjects and ministers began to shed tears poorly and were filled with sorrow like his son (35-38). Hearing their cries and the hoarse noise of the citizens Shrigāla's queens, with their sons, came out weeping from the city (39). Arriving at the battle-field and beholding their worthy royal husband fallen in that plight they, striking their breasts with their hands, began to weep plaintively (40). Striking their breasts and tearing ruthlessly their curling hairs those women began to weep in a hoarse voice. And stricken with terrible grief and with their eyes full of tears they fell down on their husband's body like uprooted and roughly handled creepers (41–42). The eyes of the queens, full of tears, shone like lotuses divorced from water (43). Beholding their husband thus fallen, striking their breast and speaking of his actions they began to bewail plaintively (44).

Thereupon taking their weeping boy by name Shakradeva, to their husband's side, the the ladies, crying aloud with doubled force, said (45):—"O hero, although endued with prowess, this thy boy son has not been able to acquire mastery over the art of administration. Without thee how will he be able to

attain to the dignity of his father (46)? O lord, we are not satiated with enjoying in thy company. How dost thou leave us all behind simultaneously What shall we all do, widows as we are (47)?"

Thereupon weeping and taking her son with her Shrigāla's beautiful queen Padmāvati approached Vāsudeva and said (48):—"This is the son of the king, whom, O hero, thou hast slain by thy war-like deeds. He seeks thy shelter (49). If his father had bowed unto thee and carried out thy mandate he would not have been thus assailed with one single stroke (50). If this wicked king had contracted friendship with thee, he would not have, with his life gone, taken shelter on the surface of the earth (51). O hero, O sinless Krishna, do thou protect, like thy own son, this son of thy dead friend, the perpetuator of his race (52)."

Hearing the words of Shrigālā's queen Krishna, of the Yadu race, the foremost of speakers, said to her mildly (53):—"O queen, our anger is gone with this vicious-souled one. We have regained our temper and we are his friends (54). With your gracious words, O chaste lady, my anger has been appeased; undoubtedly this son of Shrigāla is just like mine (55). I declare safety unto them and gladly annoint him as the king. Inviting the priest, the ministers and the subjects do thou place him on his ancestral throne."

Thereupon in order to perform the ceremony of

installation, all the subjects, priests and ministers appeared before Rāma and Keshava. Placing the prince on the throne the powerful Janārddana sprinkled him with celestial water. Having installed Shrigāla's son in the city of Karavira Krishana desired to go away on the very day (56-59). Mounting on a car drawn by horses acquired in battle Krishna went away like Vāsava entering into the city of the celestials (60). Placing Shrigala, terrible in battle, on a conveyance, and going to a distance in the western quarters the pious-souled Sakradeva, the repressor of his enemies, along with his mother, and subjects, headed by boys, aged people and youthful damsels, performed the obsequial rites of his father according to the ordinances (61–63). Thereupon reciting the name of the deceased king he offered oblation of water in his favour and thousands of other funeral presents (64). Having his mind thus worked up with sorrow consequent upon the death of his father and performed his watery ceremony the king Sakradeva entered into his own city (65).

CHAPTER CI. KRISHNA'S ARRIVAL AT MATHURA.

Vaishampayana said:—The two heroic sons of Vasudeva, united with Damaghosha, spent five nights with delight like one in the way according to the rules of a traveller. And when they reached the city of Mathurā all the Yadavas, headed by Ugrasena, came out to receive them (1–3). All the traders, subjects, ministers and the boys and old men of Mathurā came out to recieve them (4). All the crossings of four streets were decorated with garlands and flags; trumpets were beaten announcing joy and panegyrists began to sing the glories of those two foremost of men (5). At the return of those two brothers the entire city of Mathura appeared delighted, joyous and beautiful as on the occasion of an Indrayajna (6). The songsters began to sing on highways delightful songs containing a profuse description of the glories of the Yādavas, announcing "O ye Yādavas, the two brothers Rāma and Govinda, celebrated in the world, have arrived at their own city. Do you sport happily (7-8)."

When Rāma and Krishna came there none in the city of Mathurā was poorly, in dirty clothes and unconscious (9). Cows, horses and elephants grew delightful and birds began to emit auspicious notes and men and women attained to mental felicity (10).

Auspicious winds, shorn of dust, began to blow in the ten quarters and all the images of deities in temples were delighted (11). All the signs of the Krita age appeared there in Mathurā with their arrival (12).

Thereupon seated on a car drawn by beautiful horses Rāma and Keshava entered the city of Mathurā in an auspicious moment (13). As the gods follow Shakra the Yādavas followed Rāma and Govinda to the charming city (14). As the sun and moon enter into the mountain so those two descendants of Yadu, with delightful faces, entered into the house of their sire Vasudeva (15). Keeping their respective weapons there of their own accord the two sons of Vasudeva attained to consummate delight (16). Thereupon bowing unto the feet of Vasudeva they showed proper honor to king Ugrasena and other leading Yadavas who were assembled there (17). They, too, welcomed by them duly in return, delightedly entered into their mother's appartment (18). In this way following Ugrasena, Rāma and Keshava, of extraordinary deeds and beautiful faces, spent some days happily in Mathurā (19).

CHAPTER CII. BALADEVA VISITS VRAJA.

Vaishampayana said:—After some days had thus elapsed, Rāma, recollecting his friendship with Gopas, alone went to Vraja with Krishna's consent (1). Clad in a beautifully wild attire and quickly entering into Vraja Krishna's elder brother, the slayer of his enemies, saw first his charming and extensive forest that had been enjoyed by him before and the well-scented tanks (2-3). Thereupon delighting the Gopas with his sweet behaviour according to age and previous conduct he held various charming conversations with the milk-women (4-5).

Thereupon the elderly milk-men said to Rāma, the foremost of sporters, who had just returned from a foreign land in sweet words (6). "Welcome to thee, O thou of large arms, O descendant of Yadu. We have been pleased with seeing thee to-day (7). O hero, thou art dreadful unto enemies and celebrated in the three worlds. We have been pleased for thy return to Vraja (8). O hero, O descendant of Yadu, we deserve protection from thee or (it may be) that creatures cherish attachment for their native place (9). O thou of a pure countenance, no sooner we desired for thy arrival than thou hadst come and seen us. Forsooth we have been rendered worthy of the honor of gods (10). By thy good luck and by thy own greatness the wrestlers and Kansa were slain

and Ugrasena has been installed as a king (11). We have heard of thy encounter, in the ocean, with Timi-like Panchajana, of his destruction and thy battle with Jarāsandha and other Kshatriyas on Gomanta (12). We have also heard of Darada's death, Jarāsandha's defeat and of the descension of weapons in that great battle (13). O hero, we have also heard, that slaying the king Shrigāla in the charming city of Karavira thou didst place his son on the throne and console the subjects (14). Thy entrance into the city of Mathura is worthy of being narrated even by the gods. By it the earth has been established and all the kings have been brought to subjection (15). With thy arrival here, we have been, along with our friends, pleased, delighted and favoured as before" (16).

Rāma then replied to all the Gopas stationed around him saying:—"You are our better friends than even the Yādavas (17). We had been reared by you and spent our boyhood in sporting here (18). We took our meals in your houses and tended the kine. You all are our firm friends" (19). When Halāyudha gave vent to these words in the midst of Gopas, marks of joy were visible on the faces of their women (20).

Thereupon repairing to the forest, the highly powerful Rāma, conversant with the knowledge of spirit, began to sport there with Gopa women (21). Then the milk-men, conversant with the knowledge

of time and place, brought Vāruni wine to him. Rāma, of the hue of a pale cloud, drank that wine in the forest along with his friends. Thereafter the cow-herds brought to him diverse beautiful forest fruits, flowers, meat, sweet juice and full blown lotuses and lilies just collected. As the mount Mandara is adorned by the Kailāga hill so Rāma shone, with Kundalas hanging from his cars, with diadem placed a little askance, with locks and head and breast besmeared with sandal and decked with garlands of wild flowers. Clad in an apparel dark-blue like a cloud his white person appeared like the moon enshrouded by darkness. The plough-share, attached to his hands like the hood of a serpent and the burning mace fixed to his finger, increased his beauty the more. Thus with his eyes rolling in intoxication, Rāma, the foremost of the strong, began to enjoy there like the moon in an autumnal night (22-29).

Thereupon Rāma said to Yamunā:—"O great river, going to the ocean, I wish to marry you by bathing in your water; come to me therefore in your bodily form (30)." Out of her womanish habit and ignorance Yamunā disregarded his words as being the out-come of drunkenness and did not come to him (31). Thereat filled with anger and maddened with drunkenness the powerful Rāma took up his plough share and sat with his head looking down in order to drag her (32). The garland of flowers, that

fell down on earth, began to pour, through the leaves, clear water (33). There upon bending down the head of his plough-share Rāma began to drag the bank of the great river like unto a wife following her inclination (34). At that time the currents of the river were upset and all the fishes and the acquatic animals grew bewildered. And Yamunā too followed the course of the plough-share (35). Dragged with force by Rāma the powerful river Yamunā, going to the ocean, like unto a drunk woman going astray in a high-road and over whelmed with fear, began to follow the way pointed out by the plough-share. She had the bank for her hip, dark-blue lotuses for her lips, the foams driven by the water for her girdle, the grave currents for her moving limbs, the bewildered fishes for her ornaments, the white geese for glances, the rising Kāsa flowers for her silken raiment, the trees grown on her back for the ends of her hairs, the current for her slippery gait, and the mark of the plough-share for the outer corner of her eye, and the Chakravakas for her breast. Although she goes by the lower ground she was made to go up and brought to the forest of Vrindavana (36-41). When the river Yamunā was brought to Vrindāvana the water-fowls, as if weeping, followed her (42). When she crossed the forest of Vrindāvana, Yamunā, assuming the form of a woman, said to Rāma (43):—"Be propitiated with me, O lord. I have been terrified at these thy unfavourable actions. Behold, this my watery form

has been changed (44). O thou of large arms, O son of Rohini, thou hast dragged me away from my own path. Therefore I have become unchaste amongst the rivers (45). When I shall go to the ocean, other rivers, co-wives with me, proud of their course, will smile at me, with their foams and call me an unchaste river (46). Show me the favour, O hero, I beg thee, O elder brother, of Krishna. Be thou delighted at heart, O foremost of the celestials (47). I have been dragged here with thy weapon. Do thou assuage thy ire. O thou of large arms, O thou, the wielder of plough-share, I fall at thy feet. Do thou command me, by what path I shall go."

Beholding Yamunā, the wife of the ocean fallen at his feet the holder of plough-share, inebriate with wine, said (48–49):—"O beautiful Yamunā of fair eye-brows, O auspicious damsel seeking union with the ocean, I command thee to follow the way pointed out by my plough-share and water this province. Be thou at peace, O noble one, and do thou proceed at thy pleasure (50–51). As long as the world will exist my glory will flourish."

Beholding the dragging of the ocean all the inhabitants of Vraja said to Rāma, exclaiming "Well done! Well done!" and bowed unto him. Leaving aside the noble Yamunā, thinking for a moment and taking leave of all the inhabitants of Vraja, Rāma, the foremost of strikers, again repaired to the auspicious city of Mathurā (52-54). Repairing to

Mathurā Rāma saw the slayer of Madhu, the eternal essence of the universe, stationed in his own house (55). In his wild attire and with his breast covered with garlands of fresh wild flowers he embraced him (56). Beholding the holder of plough-share Rāma arrived there Govinda too rose up soon and offered him the seat (57). After Rāma had taken his seat, Jarāsandha, in sweet words, enquired of him about the well-being of his Vraja friends and cows (58). Rāma then replied to his brother of sweet words, saying:—"O Krishna, they, of whose well-being you enquire, are all well?" (59) Thereupon Rāma and Keshava held conversations on various ancient and profitable subjects in the very presence of Vasudeva (60).

CHAPTER CIII. RUKSHMINI'S SWAYAMVARA

Vaishampayana said:—At this time the spies assembled at the house of Baladeva resembling that of a patriarch (1). when those spies arrived there for cropping up the topic of future dissension all the leading Yādavas were present in the assembly at Krishna’s mandate (2). When all the leading Yādavas assembled at the meeting, the emissaries announced the future destruction of the kings, saying (3): "O Janarddana, at the invitation of Bhoja's son a great meeting of the kings will take place at the city of Kundina. There the kings of various provinces are repairing in haste (4-5). People there, as we have heard, are announcing that Rukshmini, the first sister of Rukshmi, will hold her Swayamvara (6). For this, O Janārddana, all the kings, with their army and followers, are repairing there (7). O Yādava, on the third day hereof, the Swayamvara, of Rushmini adorned with golden ornaments, the fairest in the three worlds, will take place (8). Proceeding on elephants, horses and cars, all the kings, elated with pride like unto lions and tigers, bent upon injuring one another, gifted with the gait of infuriated elephants, fond of battle and highly powerful, will assemble there. We shall behold those hundreds of encampments of the high-souled ones (9–10). O

descendant of Yadu, while all the kings of earth have assembled why should we remain depressed alone? Let us all, encircled by our armies, set out for victory (11)."

Hearing those words like unto a dart stuck to the heart, Keshava, the foremost of Yadus, set out immediately with his army (12), The Yādavas too, of fierce prowess, got upon their cars, with a view to engage in a battle and followed him like gods filled with pride (13). With that powerful army ready for action Krishna, with uplifted discus and mace in his hand, and liked by Ishāna, shone there (14). The other Yadavas, following Vasudeva, increased his beauty with the collection of cars effulgent like the sun and echoing with the tinkling of bells (15).

Govinda, of sure fore-sight, said to Ugrasena, at the time of his departure, "O sinless one, O foremost of kings, do thou wait here with my brother (16). For when this city will be empty on our departure, those Khatriyas, of deceitful conduct and well-versed in laws, who, although afraid of us, are enjoying in the city of Kundina, like immortals in the land of celestials, may attack it at Jarāsandha's desire (17-18)".

Vaishampayana said:—Hearing the words of Krishna, the highly illustrious king of Bhoja replied in nectarine words impressed with affection (19.) "O Krishna, O thou of large arms, O thou the enhancer of the delight of the Yadus, O slayer of enemies,

listen now to what I say (20). If dost thou go leaving us behind, we shall not be able to live here happily or elsewhere like a woman without her husband (21). O my child, O conferrer of honors, on thy being our leader, we do not, under the shelter of thy arms, fear even Indra and other gods what to speak of kings (22). O foremost of Yadus, we shall follow thee wherever thou shalt go for achieving victory (23)."

Hearing the words of the king, Devaki's son smilingly said:—"I should do whatever you wish. There is no doubt, about it (24)."

CHAPTER CIV. THE MEETING OF KRISHNA AND GARUDA.

Vaishampayana said:—Having said this, and set out on his car Krishna arrived at Bhishmaka's house in the evening[270] (1). When he arrived at that meeting of the kings and saw the spacious arena full of camps he was possessed by *Rajasika*[271] inclination (2). Thereupon in order to terrify the kings and display his own prowess he thought of the highly powerful son of Vinatā who had attained *Siddhi* beforehand (3). As soon as he was thought of Vinatā's son, assuming a form that could be seen easily, approached Keshava (4). With the strokes of his wings which could agitate even the wind, all the men, trembling and being haunch-backed, fell down on earth. And they began to exert like serpents deprived of the power of rising up. Beholding them all fallen Krishna, firm like a mountain, came to know that the king of birds had arrived. He then saw that Garuda, adorned with celestial garlands and unguents, was approaching him, shaking the earth with the flapping of his wings. The weapons, with their faces down wards, were fixed on his back like licking serpents with a view to be favoured with the touch of Vishnu's hand. Adorned with golden feathers like a mountain consisting of minerals that king of birds was dragging, with his feet, black

serpents. Beholding his own carrier the intelligent Garuda arrived and stationed before him like a god, who brought ambrosia for him, who was the destroyer of serpents, the terrifier of the Daityas, whose emblem was on his flag-staff and who was his councillor Madhusudana was pleased and gave vent to the following words befitting the occasion. "O foremost of birds, O grinder of the enemies of the celestial army, O delighter of Vinatā's heart, O favourite of Keshava, thou art welcome (5-13). O foremost of birds, we shall go to the house of Kaishika and behold the Swayamvara. Do thou also accompany us (14). There hundreds of highly powerful kings have assembled with their elephants, horses and cars; we shall behold those high-souled ones (15)."

Saying this to the highly powerful son of of Vinatā, the beautiful Krishna, of large arms, set out for the city of the high-sould Kaishika along with the mighty car-warriors the Yādavas (16). When Devaki's son the beautiful Krishna, the friend of Vinatā's son, reached the city of Vidarbha along with the mighty car-warrior Yādavas, all the powerful kings, holding all sorts of weapons, were filled with delight and began to make arrangements for his quarters (17–18).

Vaishampāyana said:—In the meantime the king Kaishika, well read in moral laws, rose up delightedly from among the kings, welcomed himself

Krishna with water to wash his feet and rinse his mouth and *arghya* and placed him in his own city (19-20). Like unto Shankara entering into the Kailāca hill Krishna, with his army, entered into the house that had been kept ready for him from before. Adored with various edibles, drinks, jewels, honors and love Vāsava's younger brother Krishna lived happily in king Kaishika's house (21–22).

[270] The word in the text is *Lohitayati Bhaskare*, *i.e.*, when the sun became red like heated iron.

[271] His inclination was possessed by the quality of darkness *i.e.*, He was actuated by a selfish motive but not for a sinful end.

CHAPTER CV. JARASANDHA'S ADRESS TO THE KINGS.

Vaishampayana said:—Beholding the eternal Krishna arrive there with Vināta's son the leading kings were stricken with great anxiety (1). O king, those kings of dreadful prowess, well-read in the science of Polity and expert in counsels, assembled at the golden assembly hall of king Bhismaka for holding consultations. As the gods sit in the celestial assembly hall so they sat there on seats variegated with coverings of diverse colors (1-3). As the king of gods addressed the celestials so the highly powerful Jarāsandha, of large arms and great energy, addressed them saying (4).

"O ye foremost of kings, the best of speakers, O highly intelligent Bhishmaka, do you all listen to what I say according to my own understanding (5). This Krishna, the well known son of Vasudeva, who has come to the city of Kundina with Garuda and other Yādavas, is endued with great energy and prowess. He has come here for the maiden and forsooth he will set forth mighty exertions for acquiring her (6-7). O foremost of kings, you should behave in this matter according to the rules of Polity. Do yo all work so considering your own strength and weakness (8). You know well the highly dreadful work which these two powerful sons of Vasudeva

performed on the mount Gomanta without the help of Vinatā's son (9). I cannot say how Krishna will fight united with the mighty car-warriors of the Yadava, Bhoja and Andhaka races (10). When seated on Garuda Vishnu will set forth his exertions for acquiring the maiden, even Sakra, assisted by the celestials, or any other person, will not be able to stand in the battle-field (11). When the universe was submerged under one all-spreading ocean, the powerful Vishnu, the Prime cause of the world, assuming a boar form, released the earth gone down to the depth of the nether region and in his same boarish form killed Hiranyaksha the king of Daityas (12–13). The highly powerful, uuconquerable Daitya-king, Hiranyakashipu, who did not meet with his death in the three worlds, consisting of immortals, Daityas, Rishis, Gandharvas, Kinnaras, Yakshas Rakshasas and Nāgas, in the sky, on the earth, and in the nether region, in day or in night, from a dry or an wet article, was slain in the days of yore by Hari in his man-lion form (14–16). Binding the powerful Bali, the foremost of Asuras begotten by Kagyapa on Aditi, with a noose of promise Vishnu, in his form of a dwarf, sent him down to the nether region. When at the junction of the Tretā and Dwāpara ages, the king of seven insular continents, the highly powerful king Kārtavirya, endued with thousand arms, grew elated with the pride of kingdom by Dattātreya's favour the highly energetic Vishnu took his birth in

disguise, from Jamadagni and Renukā, as Rāma, the foremost of warriors and killed him with his axe, hard as the thunder-bolt (17–20). Dasharatha's son Rāma, born in the race of Ikshāku in the days of yore, killed the heroic Rāvana, the conqueror of the three worlds (21). In the Tretā age in the war of which Tāraka was the root, the powerful Vishnu, seated on Garuda, assuming a form of eight arms, killed in the battle-field the Asuras, who were elated with the boons conferred on them. By his great Yoga power, Vishnu, having an universal form, killed, with his discus, effulgent like the sun, the demon Kālanemi who terrorized the gods (22–24). What more, innumerable Daityas have been despatched by him in time to the abode of Yama. By him as a boy in the forest, many highly powerful and forest-ranging demons, Dhenuka, Arishtha and Pralamva have been slain. Slaying in his cow-herd form Shakuni, Putanā, Keshi, Jamala, Arjuna, the elephant Kuvalayapida, Chānura, Mushitika and Kansa with his followers Devaki's son sported there. In disguise thus he performed many superhuman feats (25–28). I consider Devaki's son Keshava as the first cause of the celestials, the destroyer of the Asuras, as Nārāyana, the ancient Purusha, the Prime cause of the universe, as Truth, the creator of all creatures manifest and unmanifest, irrepressible unto all, the adored of all, the first, the middle, as devoid of destruction, eternal, self-born, unborn, stable, mobile

and immobile, unconquerable, of three foot-steps, the lord of the three worlds, the destroyer of the enemies of the king of gods, and the eternal Vishnu. This my sure under standing, I have acquired from Mathurā (29–33). Can Garuda be the carrier of a man even if he be born in the high family of a mortal Lord Paramount (34)? Besides when Janarddana will display his prowess for the maiden what powerful man will be able to stand before Garuda (35)? Forsooth I tell you that Vishnu himself has come for this Swayamvara. Mighty is the calamity that will befall you on his arrival here (36). You should do whatever you think proper after this."

Vaishampāyana said:—After Jarāshandha, the king of Magadha, had said this, the greatly wise Sunitha replied saying:

"What the mighty-armed king of Magadha has said, is true. In that great battle on the mount Gomanta Krishna performed many feats, difficult of accomplishment, before the kings (37–39). With the fire of their discus and ploughshare the huge army, of the kings, consisting of elephants, horses, cars, infantry and flags, was consumed (40). Remembering the dreadful plight of the soldiers of the king and fearing their future calamity the king of Magadha is saying this (41). Though Rāma and Keshava fought on foot in battle still the soldiers of the kings were terribly slaughtered and no body could prevent it (42). O foremost of kings, you all remember that the

sky-rangers were overwhelmed by the wind raised by the flapping of the wings of Suparna when he came there (43). The oceans were agitated and the earth and the mountains were repeatedly shaken. We also were terrified thinking 'what is this calamity (44)?' When armed with his coat of mail, Keshava, seated on Garuda, will engage in fight what man, like ourselves, will be able to stand in the battle-field (45)? The prime kings laid down the practice of holding Swayamvara ever increasing delight, the mine of piety and fame unto the kings (46). Coming to this city of Kundina the kings will no time combat with that great hero (47). If this princess selects any one from amongst other kings what person will be able to stand the strength of Krishna's arms (48)? O kings, although a Swayamvara is a matter of festivity, still it will give birth to a calamity and for this Krishna and ourselves have met here (49). Therefore as the king of Magadha has said, the arrival of Krishna here, for the maiden, bespeaks of a calamity that is to befall the kings (50)".

CHAPTER CVI. DANTAVAKRAS SPEECH.

Vaishampayana said:—After the highly powerful Sunitha had thus expressed himself, the heroic Dantavakra, the king of Karusha said (1).

Dantavakra said:—"O ye kings, what the king of Magadha and Sunitha have said for our well-being appears to me as proper (2). I cannot blame these nectarine words out of malice, pride or of my own desire for victory (3). Who, else save them, can give vent, in the midst of kings, to such words grave like an ocean and sanctioned by the science of Polity? (4). Listen to what I say which you should keep in memory. O kings, what wonder is there that Vāsudeva has come here? (5). He has come here for this maiden as we have all done. What virtue or blemish lies there? (6). We all unitedly laid siege to Gomanta. Why do you then find fault with the battle? (7). O kings, on account of Kansa's foolishness those two heroes first lived in Vrindāvana (8). Thereupon in order to slay them both Kansa invited Rāma and Keshava and set an infuriated elephant against them. Slaying that elephant those two heroes entered the arena (9). Thereafter by virtue of their own prowess, they slew Kansa, the king of Mathurā, seated in the sporting arena, like one dead, with his followers (10). What offence did they commit thereby, that we all, elderly in age, came to Mathura

at (another's) instigation (11). O kings, terrified at our huge and overwhelming army, Rāma and Keshava, leaving their own city and soldiers, fled away to Gomanta (12). We still pursued them there; and though expert in the art of fighting we were defeated in the battle-field by those two boys (13). Though they did not fight with us, with cars, elephants, horses and infantry, still, as the Kshatriyas should do, we laid seige to the hill and set fire to it (14). O ye leading Kshatryas, if they had given up their life quietly in that conflagration considering it a forest fire we would have considered them humbled. We blame Janārddana because he fought against us (15). As the matters have now stood it appears that wherever we shall go we will pick up a quarrel. Let us, therefore, O king, contract friendship with Krishna (16). Besides, Krishna has not come to this city of Kundina for picking up a quarrel. He has come for the maiden. Why should he fight with another (17)? Krishna is not an ordinary human being. He is the foremost of men in this land of mortals, the foremost of gods in the land of celestials. He is the Deity and the Creator of the worlds. In God there is no malice, pride or crookedness (18–19). They are not stupified, they do not grow lean and are not visited by any calamity. They always remove the calamities of those who bow unto them. In order to show his true form, Vishnu, the king of gods has come here with Garuda. You

should also know that Krishna never goes with his army to slay his enemies. That he has come here accompanied by the leading Bhojas, Vrishnis, Andhakas and Yadavas indicates his desire of contracting friendship with you (20–22). Therefore, O kings, let us go and offer the high-souled Keshava hospitality with *arghya* and water to rinse his mouth (23). What more, if we make peace with Keshava we shall be able to live freed from anxiety and fear" (24).

Hearing the words of the intelligent Dantavakra, Sālwa, the foremost of speakers, said to the kings (25).

Salwa said:—"What is the use of this fear? Had we trembled in Krishna's fear and thought it proper to make peace with him, we would have left our weapons at that time (26). Besides what is the necessity of speaking ill of our own army and extolling another? Such is not the duty of the Kshatriya kings (27). We are all born in great royal families and have glorified our respective races. Why should then our sense be poorly like that of a coward (28)? I know Devaki's son Krishna as the immortal, eternal, Prime Deity Vishnu, invincible unto the kings, powerful, adored of all the worlds, Vaikuntha and the preceptor of the entire world, mobile and immobile (29-30). I know full well all the objects of Vishnu. He has in view, for incarnating a portion of His Self, the destruction of king Kansa, the relieving

of the earth of her burden, our destruction and the protection of the worlds. (I know also) that a great battle will take place between Vishnu and all the kings (31–32). O kings, I know truly that consumed by the fire of his discus we will go to the abode of Yama. Still considering that no one meets with untimely death, no one survives when the proper time comes and the lease of his life runs out in due time; therefore a man should not entertain fear (33–34). When the ascetic virtue of the Daityas is annihilated the Divine Vishnu, conversant with Yoga, brings about their destruction in proper time (35). This Lord of gods sent down Virochona's son, the highly powerful Bali, to the nether region (36). O kings, Vishnu has performed many other feats like this; you should not therefore question the subject of fighting—for Vishnu has not come here to fight. Besides he, whom the maiden will choose, will get her. What chance is there of a quarrel amongst the kings? Let us all be reconciled now (37-38)".

Vaishampāyana said:—The intelligent kings thus spoke amongst themselves. But king Bhishmaka did not say any thing out of regard for his son (39).

He knew his own son to be highly-powerful, elated with pride, fearful in battle, a mighty car-warrior and well protected by Bhārgava weapons (40).

Bhishmaka said:—"My son is highly powerful and is ever arrogant. He does not fear any one in

battle and he won't stoop before Krishna (41). If Krishna carries away the maiden by the strength of his arms forsooth a great dissension will take place amongst the powerful warriors (42). Alas, how will this my son, evil disposed towards Krishna, survive? I do not see any means of his escaping with his life, from Keshava (43). Alas, how shall I, for my daughter, set my eldest son, the enhancer of the joy of the departed manes, in fight against Keshava and his son (44). My son Rukshavan, elated with pride and possessed by ignorance, who does not return from the battle-field, does not pray for boons from Nārāyana (45). Forsooth he will be consumed like cotton thrown into fire. The heroic king of Karavira Shrigāla was in no time consumed by the powerful Keshava, fighting in various ways. While living in Vrindavana, the powerful Keshava held up the mount Govardhana with one finger for seven days. Remembering his superhuman feat my mind is drooping (46-48). Coming on the mount (Govardhana) along with all the gods, Sachi's lord (Indra), the slayer of Vitra, sprinkled Krishna and recognised him as Upendra (his younger brother) (49). The dreadful Nāga Kālya, burning in the fire of his poison and effulgent like Death, was subdued by Vasudeva in the lake of Yamunā, The highly powerful horse-shaped Dānava Keshi, irrepressible even unto the gods, was slain by him. Killing the demon of Panchajana he brought back from the

abode of Yama Sāndipani's son who was lost in water for ever (50–52). Fighting with many on the mount Gomanta both Rāma and Keshava destroyed many horses and cars and struck terror into their enemies (53). There those two highly powerful sons of Vasudeva brought about the destruction of the elephants through elephants, that of the car-warriors through car-warriors, that of the cavalry through cavalry and that of the infantry through infantry (54). The way in which they destroyed the elephants, horses and cars in that battle, none amongst the gods, Asuras, Gandharvas, Yakshas, Uragas, Rākshasas, Nāgas, Daityas, Pichāsas, Guhyakas has been able to imitate. Thinking of that battle my mind is greatly drooping (55–56). I had never seen before on earth a man more powerful than Vāsudeva the foremost of the celestials nor have I heard that such a man was ever born in the land of immortals (57). Truly has the mighty-armed king Dantavakra said that we should reconciliate the highly powerful Vāsudeva for our well-being" (58).

Vaishampāyana said:—Having thus thought, in his mind, over the weakness and strength of the respective armies Bhismaka felt a desire to go to eternal Krishna for propitiating him (59). Many a king, proficient in the Science of Polity, approved of his going, and he too, having benedictory songs sung by panegyrists and bards, set out (69). After the expiration of the night all the kings, performing their

morning rites, sat in their respective quarters (61). The spies, who were sent to the city of Vidarbha, returned and communicated every thing secretly to their master (62). Hearing of Krishna's *Abhisekha*[272] from their emissaries, some amongst those kings attained to delight and others were stricken with fear and sorrow. And many paid no attention to it. Thus moved by the (news of) Krishna's *Abhisheka* the army of the kings, abounding in men, horses and elephants, was agitated like a huge ocean and divided into three divisions (64). Marking the division of the kings, the foremost of kings Bhismaka began to think within himself about the unthought-of insult offered to them by him. And in order to be informed of their object he, with a burning heart, went to their assembly. In the meantime carrying on their heads the letter announcing Krishna *Abhisheka*, the emissaries, despatched by Kaishika, entered into that ocean-like assembly of the kings (64–67).

[272] The literal meaning of the word is bathing or sprinkling. It is often used for initiation, royal unction &c. sprinkling with the water of the Ganges, or water in which various articles have been immersed being an essential part of the rite. Here it means a religious ceremony which includes the presentation of a variety of articles, fruits, jems &c. along with water or fluid substance for the bathing of the deities to whom worship is offered.

CHAPTER CVII. KAISHIKA WORSHIPS KRISHNA.

Janamejaya said:—O lord, having slain the highly powerful Kansa irrepressible unto the gods Krishna did not sit on the throne. Then he waited for the maiden and was not welcomed there. Why did he show forgiveness although thus insulted (1-2). Vinatā's son was highly powerful. Why did he too show forgiveness? O Brahman, I am greatly stricken with curiosity to listen to all this. Do thou describe it at length (3).

Vaishampāyana said:—When with Vinatā's son the eternal Vāsudeva arrived at the city of Vidarbha Kaishika thought thus about him in his mind:—(4). "Forsooth shall our sins be destroyed if we behold the wonderful Abhisheka of Krishna (5). And from Krishna who has seen the true essence of things our mind will also be purified. Besides there is no other worthier person in the three worlds than the lotus-eyed Janārddana, Krishna, the king of gods. O kings, what hospitality can we offer to him obtaining such a person? However virtue will not be spoiled?" Thus thinking the two brothers Kratha and Kaishika desired to go to Keshava in order to confer upon him their kingdom. Approaching that god and bending low their heads unto him, the two heroic and noble kings of Vidarbha, said: "Blessed is our birth and

fame to-day; blessed are our ancestral manes since thou hast come to our house. (6-10). We ourselves, our umbrellas, flag-staffs, throne, army and our flourishing city belong to thee (11). O thou of large arms, formerly thou wert annointed by Indra as Upendra. We now install thee in in our kingdom (12). The innumerable kings and even the Emperor Jarāsandha will not be able to undo what both of us will do (13). The highly effulgent king Jarāsandha, who offers shelter to other kings, is thy enemy. And he always mentions in a conversation 'Devaki's son has not been installed on a throne and he has no city. How will he sit in the same assembly with the kings (14–15)? The highly effulgent and powerful Krishna too is very proud. He will therefore never come to this Swayamvara for the maiden (16). When all the kings will sit on their respective seats, how will that highly effulgent one sit on a lower seat (17)?' Hearing this discussion amongst the kings and in order to put a stop to the dissension the king Bhishmaka, after consulting with us, has got ready this most excellent resting house for the thee. O thou of great effulgence, thou art the prime deity amongst the gods and art the lord of all the worlds. Do thou behave now as the Emperor in this land of mortals. O lord, may not difficulties about seats arise in the assembly of kings (18–20). Having performed today the ceremony of royal unction according to rites laid down in scriptures, do thou, next morning, seated at

ease on an auspicious throne, in the city of Vidarbha, be installed as the Emperor of the kings assembled at the behest of Indra (21–22)."

Having said this to that foremost of celestials and bowing unto him with folded-hands those two heroes sent an emissary to the kings (23). As Vāsava, the holder of thunderbolt, announced through the celestial emissary so Kaishika announced this intelligence to the assembled kings (24).

Kaishika said:—O ye kings, you all know that the eternal Hari has arrived at the city of Vidarbha, along with Vinata's son, as our guest (25). Beholding the worthiest person, to whom a gift could be made, present my eldest brother Kratha, with a view to acquire piety, has conferred upon Vasudeva his kingdom (26). When my brother said "Sit on this seat" an invisible speech was uttered by a sky-ranger (27).

The celestial emissary said:—"O king, thou shouldst not offer to Vāsudeva the seat on which thou didst sit. For him the king of gods has sent this white seat of gold, constructed by the celestial Architect, crested with all sorts of jems and marked with an emblem of a lion (28–29). Do thou along with other kings place him on this seat and sprinkle him (30). He, who amongst the kings assembled in this city of Kundina for the maiden will not come, will be slain by the king of gods (31). The eight jars, born of the portions of Nidhis made of celestial gold

and jewels and containing celestial ornaments belonging to the high-souled lord of riches, will come amongst those kings for installing this Emperor (32–33). O king, this order of the lord of gods is communicated to thee. Do thou invite all the kings with a letter and perform the royal unction of Keshava (34)."

Kaishika continued:—"O kings, saying this from the welkin and giving to Krishna, the seat, effulgent like the rising sun the celestial emissary returns to the city of gods (35). I therefore speak to the assembled kings, that they should all behold Janārddana of a wonderful form rare in the land of mortals whom the king of gods has recognised as dreadful and greatly irrepressible and whom he will sprinkle from the welkin with jars (36–37). If we behold the wonderful ceremony, the bathing of Vishnu, the God of gods, surely our sins will be dissipated (38). Come, O ye leading kings, you need not fear, for you I have made peace with Janārddana (39). I have known truly that Krishna's mind is pure. He will never make enmity with lords of men (40). Besides he cherishes no enmity towards the king of Magadha at heart. You should therefore consult and do whatever is proper in this matter (41)".

Vaishampāyana said:—O king, hearing the words of Kaishika, while the kings were thinking in fear of a curse, they heard again that an invisible voice, grave like the muttering of a cloud, filling up

the sky with its sound, said at the mandate of the king of gods (42-43).

Chitrangada said:—"O ye kings, Sakra, the king of the three worlds, for your well-being and for governing the subjects has issued this mandate (44). O kings, you should not live creating enmity with Krishna. Pleasing him do you all live in your respective kingdoms (45). Krishna removes the calamity of his votaries, and is like the fire of dissolution unto his enemies. Therefore creating friendship with him be you all happy and freed of anxiety (46). A king is the lord of men; the celestials are the lords of kings; Indra is the lord of celestials and Janārddana is the lord of Indra (47). The powerful Lord Vishnu, the God of gods, is born as a man in the land of men under the name of Krishna (48). He alone, in the worlds, is not to be slain by the gods, Dānavas, men and even by Mahadeva, the holder of trident along with Kumāra[273] (49). What to speak of others, I myself along with the celestials wish to perform the *Abhisheka* ceremony of the high-souled Keshava, the king of gods (50). Besides, the gods have no hand in the *Abhisheka* ceremony of an Emperor; the kings are entitled to it. I cannot perform the royal unction of Keshava, adored of all the worlds (51): O ye kings, do you repair to the city of Vidarbha, and holding a consultation with Kratha and Kaishika perform the ceremony as laid down in Scriptures (52). O kings, thinking that the time for

making peace and friendship has arrived, Vāsava has sent me to you. I am the celestial emissary (53). To-day the kings Kratha and Kaishika have invited Krishna to the city of Vidarbha for performing the ceremony of his royal unction. United with them, do ye, O kings, perform the *Abhisheka* ceremony of Krishna. And then taking gifts do you, with delighted hearts, return to the Swayamvara (54–55). Let the four leading kings Jarāsandha, Sunitha, the mighty car-warrior, Rukshivān and Shālwa, the king of Soubha, wait here so that the sporting-ground may not remain vacant (56)".

Vaishampayana said:—Listening to the command of the king of gods announced by Chitrāngada all the kings desired to go there. And the intelligent king Jarasandha too accorded his permission. And they set out encircled by their own armies and headed by Bhishmaka (57–58). Surrounded by his own followers, and with his heart burning in anxiety, the mighty-armed king Bhishmaka, along with other kings, went to where the large-armed Krishna was living in the house of Kaishika. They saw from distance the brilliance of the picturesque assembly-hall of the celestials that had been brought there for Krishna's Abhisheka, and which was decorated with flags, pennons and garlands, set with celestial gems; adorned with celestial garlands, streamers and ornaments, perfumed with celestial fragrance and encircled by

celestial conveyances. There, the Apsarās, Vidyādharas, Gandharvas, Munis and Kinnaras, stationed in the welkin, were singing the accomplishments of Krishna, the lord of celestials. And the great saints and Siddhas were eulogising him. And celestial trumpets were beaten of themselves in the sky (59–65). And the immortals, stationed in the sky, showered profusely scented powders made of roots, barks, flowers and fruits of Mandāra, Pārijāta, Santānaka, Kalpa and Harichandana trees (66). Seated on his own vehicle, the Lord of Sachi himself came there with the gods and showed himself in the sky (67). Stationed in their respective quarters, the Eight Regents began to sing, dance and eulogise (Krishna's) glories on all sides (68). Hearing that tumultuous sound and having their eyes expanded in surprise, the kings entered into the assembly-hall (69). The large-armed and powerful king Kaishika came out and received them duly (70). When the arrival of the kings was announced to the beautiful Hari, the foremost of the celestials, he issued out with the performance of all benedictory rites (71). Thereupon from the sky, celestial jars, with pieces of cloth tied round their necks and covered with mango leaves, began to pour down, like clouds, water mixed with gold, gems, flowers and scented powders on the occasion of the ceremony of his royal unction (72–73). Having performed duly according to rites, the Abhisheka

ceremony of Janārddana, before the very presence of the kings, the king of gods adorned him with celestial ornaments (74). Having welcomed duly all the kings with celestial garments of various colors, garlands and unguents, Mādhava too sat in the auspicious assembly-hall of the celestials for the purpose of bathing. The kings of the Yadu and Vidarbha races began to adore him (75-76). The powerful son of Vinatā, capable of assuming forms at will, sat on a seat on the right hand side of Keshava (77). As desired by Vasudeva himself the high-souled and heroic kings, Kratha and Kaishika, sat on their respective seats on his left hand side (78). The highly powerful and heroic car-warriors headed by Sātyaki of the Vrishni and Andhaka races sat on his left hand side (79). As the gods beautify the Lord of Sachi-so those leading kings beautified the beautiful Krishna seated at ease on a celestial seat covered with a celestial coverlet and effulgent like the sun (80). Afterwards having been introduced to him by the ministers, various other kings were duly received by Keshava and they too sat at ease on their respective thrones. Thereupon having shown him proper respect, the highly wise king Kaishika, the foremost of speakers and well-read in all Shāstras, said:—

"O lord, considering thee a human being, these ignorant kings have committed offence by thee. Do thou therefore forgive them, O God."

Krishna said:—"O Kaishika, what of kings

observant of Kshatriyas' duties, even if any one else proves inimical to me it does not find room in my heart even for a single day. O kings, how can I be offended with them who have to turn their faces against impiety and to fight virtuously? What is past is gone. Those who are dead have gone to the celestial region. Birth and death are natural with men. Do not grieve, O kings, for them who are dead. I wish that you may all forgive me and cast off your enmity (81-87)".

Vaishampāyana said:—Having consoled the kings with these words, the highly effulgent Madhusudana looked at Kaishika and desisted (88). In the meantime, showing proper respect to all, Bhishmaka, the foremost of speakers, and of those well read in Polity, said (89).

[273] The son of Mahādeva, Kārtikeya, the commander-in-chief of the gods, who led the life of a bachelor.

CHAPTER CVIII. CONVERSATION BETWEEN KRISHNA AND BHISHMAKA.

Bhishmaka said:—"O Lord of gods, out of his childish nature, my son wishes to give away his sister in a Swayamvara, but I do not like it (1). He is entirely childish; I do not like to give away (my daughter in this way). I wish that my daughter may select the only person whom she sees (2). O Lord, I propitiate thee, for this my son's bad conduct. Be thou propitiated and forgive (him)" (3).

Krishna said:—"While your son, as a boy, has worked up all these kings, I do not know how arrogant he will be when he will be advanced in years (4). He who, born in a great royal family in this earth, speaks a falsehood, even before one king, consumes with the fire of Yama's tortures: his own-self and all the regions effulgent like the rays of the sun acquired by his asceticism (5–6). O Lord, I know this to be the religious duty of the kings, and even Brahmā, in the days of yore, pointed it out as the foremost duty of men (7). Under these circumstances, O king, how can your son give utterance to a lie before the kings in this assembly (8). Let it go, I doubt also very much your statement that you do not know anything of the great assemblage of the kings invited by your son (9). O king, you have offered hospitality and welcome duly

to the kings, assembled like the sun and moon; cars, elephants, horses and the infantry have made a wild dance in your city, and still you do not know anything of your son's work. How may this be (10-11)? I doubt very much, O king, how you were not able to know of the arrival of four-fold forces though it might not have been a source of anxiety (12). O king, perhaps thinking that my arrival was not conducive to your well-being, you did not offer hospitality to such an unworthy person (13). O you of large arms, why should you not give away your daughter (in Swayamvara) for the very sin of my arrival here. Leaving me aside, do you confer your daughter on a good husband (14). Manu and other leading Law-givers have ordained that he who puts obstacles in the way of a maiden, wastes himself in hell (15). O king, for this, I did not enter into the assembly-hall and accept hospitality (16). O king, when possessed greatly by bashfulness, I prayed for giving rest to my followers in the city of Vidarbha, Kaishika, ever fond of guests, offered us proper hospitality. I too, in the company of Garuda, am living here as in the city of gods" (17–18).

Vaishampāyana said:—When Krishna, effulgent like burning fire, showered these thunder-like words, king Bhishmaka, sprinkling him with sweet words, consoled him (19).

Bhishmaka said:—"Be thou propitiated, O Lord of the celestial region. Do thou forgive me, O Lord of

the land of mortals. I am possessed by the darkness of ignorance; do thou give me eyes of wisdom (20). We are men of perverse understanding, gifted with fleshy eyes. Therefore whatever we do without judging is not accomplished (21). However we have obtained thee now who art the God of gods. May my vision grow wise and works be accomplished (22). The wise, like great commanders, render fruitful unaccomplished works by the discernment of moral laws (23). Having obtained thy shelter, I do not entertain any fear. Listen to what I wish to accomplish now (24). O king of gods, I do not wish to allow my daughter to hold her Swayamvara lest she may choose another. Be thou propitiated with me, O Lord of celestials. Do not be angry with me" (25).

Krishna said:—"O king of great intelligence, O sinless one, I do not perceive the utility of your sayings. Who can adjust whether you will give away your daughter or not (26). O king, the goddess-like form of Rukshmini has brought me to this place. But I should not say that you should give her to me and not to anybody else (27). When in the days of yore the gods assembled on the summit of the mount Sumeru for incarnating their portions they said to her: 'O thou of spacious hip, do thou with thy husband go to the world of men. And having been born in the house of Bhishmaka in the city of Kundina, be thou united with Keshava (28–29)'. I tell

you this plainly, O king; do what ever you think proper after due consideration (30). O king, truly your daughter Rukshmini is not a woman; she is the very goddess Sree. For some object and at the words of Brahmā she is born (as a woman) (31). She should not be given away in a Swayamvara where all the kings will be assembled. She must remain alone, and inviting one bride groom, you should confer her on him. It will be thus performing a Kshatriya's duties (32). O king, you cannot give away Lakshmi in a Swayamvara. Selecting a good bridegroom, you should give her away according to proper religious rites (33). In order to put impediments in Swayamvara Vinata's son has been despatched by the king of gods and has come to the city of Kundina (34). I too have come here to witness this Swayamvara festivity of the kings and your daughter, the beautiful Kamala without lotuses (35). Your saying before me 'Forgive me' is considered by me as proper. And I do not find any folly in it, O king (36). O lord, I have already been pacified. Know me as conciliated since I have come to your territory in a gentle form (37). O king, to cast off one's shortcomings is forgiveness and it is endued with many virtues. So, how can the mind of one like myself be possessed by the sin of non-forgiveness (38). How can sin, O king, be attached to you who are moral, truthful and born in a family possessing the quality of goodness (39). Know me conciliated

particularly as I have come with my army, for with them I never confront my enemies (40). When I cherish no forgiveness in my heart I go on the back of my carrier, Garuda, the foremost of birds, with weapons effulgent like the sun in my hand (41), O king, you are of the same age with my father and are therefore adorable unto me like him. Behaving with me, as a father treats his son, govern your kingdom well (42). How can that sin, which resides in the heart of a coward, find room in the heart of a pure-souled hero (43)? Know my conduct as pure as a father's feeling towards his son. Treating us with hospitality, these two kings of Vidarbha have given us their kingdom. By the fruit of this gift their ancestral manes of ten generations upwards have gone to the celestial region (44-45) And ten succeeding generations too of their royal line from son to grandson will also repair to the celestial region (46). And they two, enjoying their kingdom for many long years, without any thorns, will attain to emancipation when they will wish it (47). And those noble kings, who were present at my *Abhisheka*, will in time repair to the celestial region (40). O king, may you fare well! I shall now with Vinatā's son go to the charming city of Mathura protected by the king Bhoja" (49).

Vaishampāyana said:—Saying this to the king Bhishmaka, welcoming all other kings and issuing out of the Hall with Kratha and Kaishika, the lords of

Vidarbha, Krishna, the foremost of gods and Yadus, went to his car (50). Beholding the departure of Keshava, the faces of the royal saint Bhishmaka and of other kings were stricken with sorrow (51). At that time beholding the prime and self-sprung Krishna, having eyes like red lotuses, thousand feet, thousand eyes, thousand arms, thousand lustrous crowns, thousand heads, adorned with celestial garlands, raiments, scents, unguents and ornaments, holding uplifted celestial weapons and having three eyes of the sun, moon and fire, the king Bhishmaka bowed unto him and began to eulogise his glories, with his body, mind and speech (52–55).

Bhishmaka said:—O God of gods, O Nārāyana, O Parāyana, thou hast no origin or destruction. Thou art the eternal prime Deity, I bow unto thee (56). Thou art the self-sprung Deity, art identical with the universe, lotus navelled, hast clotted hairs, dost hold a staff and art of coppery hue. I bow unto thee (57). Thou art Hansa, the discus, Vaikuntha, unborn and the great Atman. I bow unto thee (58). Thou art Yogin, the existent and non-existent, the ancient Purusha, the foremost of Purushas, above three-fold qualities. I bow unto thee (59). O Lord, O foremost of the celestials, that alone art the lord of all the worlds and the lord of those who have acquired a know fledge of the soul. I am thy votary. Be thou propitiated and confer on me a boon (60).

Vaishampāyana said:—Having thus chanted the

glories of the great God Krishna in the presence of the king, Bhishmaka made a present of precious gems, pearls, and plates of Vaidurja unto him. Thereupon he saluted in this way the highly powerful son of Vinatā too (61–62).

Bhishmaka said:—I bow unto that celestial bird, the son of Kashya endued with the velocity of the wind who can assume various forms at will (63).

Vaishampāyana said:—Having thus chanted, in brief, the glories of Vinatā's son Bhismaka offered him various sorts of most excellent raiment. After the lotus-eyed Krishna, the younger brother of Vāsava, on taking leave, had departed all the kings followed him. Having thus received honors, taken farewell of all the kings, placed Vinatā's son the foremost of birds, of a gentle form before him, been encircled by huge cars, and lighted up all the quarters the energetic Krishna set out for Mathurā. At that time there arose a great tumult consisting of the sound of bugles, trumpets, conches, the hissing of the serpents, the neighing of horses, and the rattle of the wheels of the cars resembling the muttering of huge clouds.

After the departure of the highly powerful Krishna the gods repaired to the celestial region with that assembly hall and the most excellent seat. Encircled by their huge four-fold forces the kings followed Janārddana, a distance of two miles and afterwards at his command returned to Swayamvara

(64–69).

CHAPTER CIX. JARASANDHA'S PROPOSAL TO INVITE KALAYAVANA.

Vaishampayana said:—After the departure of Vasudeva's son the kings, who had their limbs embellished with ornaments and who were anxious to go to their respective kingdoms, returned to the assembly-hall of Bhishmaka in order to inform (Jarāsandha of their intention) (1). Thereupon king Bhishmaka, the foremost of kings and well-read in moral laws, said to the kings, effulgent like the sun and the moon and seated at ease on beautiful seats (2). "O ye kings, you all know the calamity that will befall the Swayamvara. Do you forgive me for the fruit that is the outcome of my misconduct" (3).

Vaishampāyana said:—Having thus addressed and welcomed duly all the kings, (the king) sent away all the monarchs of Central India and of the East, West and Northern Provinces. Having honored the king Bhishmaka duly in return, those kings, the foremost of men and mighty car-warriors, went away delightedly. Jarāsandha, Sunitha, the energetic Dantavakra, the king of Soubha, the king Mahākurma, Kaishika, all the leading kings of the Pravara race, the royal saint Venudāri, the king of Kashmira all those and other kings of the Deccan remained by Bhishmaka desirous of listening to the mystery.

O monarch, beholding these kings waiting there the powerful king Bhishmaka, with an affectionate heart and grave and cool voice, said to them moral words relating to three-fold objects and embellished with figures.

Bhishmaka said:—"O ye kings, I have acted thus in pursuance of moral words given vent to by you; you should forgive me for we must always abide by moral laws" (4-12).

Vaishampāyana said:—Having thus expressed himself in the concourse of kings, the king Bhishmaka, well-versed in moral laws, again said aiming at his son (13).

Bhishmaka said:—Observing the movements of my son my eyes are agitated with fear; I consider all now as mere boys. He (Krishna) alone is the foremost of Purushas (14). He, the very incarnation of glory, the foremost of the illustrious, the partaker of fame and powerful, has established great fame and the might of his arms in this land of mortals (15). Blessed is Devaki, the foremost of damsels who has conceived as her son the lotus-eyed Krishna, identical with the sum total of beauty, the greatest of all in the three worlds, and adored of all the immortals and who has seen his lotus countenance with her eyes full of affection (16-17.)

Vaishampāyana said:—When the king Bhishmaka gave vent to these words again and again in the midst of the assembled kings the highly

effulgent king Shalya said in sweet words (18).

Shalya said:—O slayer of thy enemies, O lord of kings, do not lament for thy son. The Kshatriyas meet either with success or defeat in battle (19). This is the inevitable course and eternal religion of the mortals. Save Baladeva and Krishna what third person can withstand thy highly powerful son in battle? Taking up his bow thy mighty-armed son is alone capable of withstanding the car-warriors and great heroes of the enemy in battle. When by the might of his arms he handles the Bhārgava weapons, difficult of being used even by the celestials what man is capable of bearing it? This Eternal Purusha Krishna is without birth or death (20-23). In this land of mortals even the holder of trident (Siva) cannot defeat him. O Emperor, thy son is well-versed in the true meaning of all the Shastras (24). Knowing Keshava as Ishāna he did not engage in fight with him. It is not that there is none who can defeat him (25). Kālayavana is incapable of being slain by Keshava. With a view to have a son the great Muni Gārgya adored Rudra for twelve years living on powdered iron and practising dreadful and highly difficult penances. Thereat pleased when Shankara offered him a boon Gārgya prayed for a son whom the kings of Mathurā would not be able to slay. Rudra granted him the boon, saying 'so be it' (26-28). Thus by virtue of Rudra's boon, Gārgya's son Kālayavana is unslayable by the kings of Mathura in

the battle-field and especially in the city of Mathurā (29). Though Krishna is highly powerful amongst the princes of Mathura still if he comes to battle and fights with him he will be able to defeat him (30). O kings, if you accept my words as becoming and sound, send an emissary to the capital of the king of Yavanas (33).

Vaishampāyana said:—Hearing the words of the highly powerful Shalya the king of Soubha all the leading kings were delighted and said "We will do it" (32). Hearing their words and recollecting those of Brahmā the Emperor Jarāsandha lost heart and said (33).

Jarasandha said:—Alas! formerly, assailed by the fear of a foreign king, all the Chiefs, seeking refuge with me, used to get back their lost kingdoms, servants, army and conveyances (34). Now, on account of their bad feelings towards their lord, they, like unto a damsel, coming in contact with a stranger, are now exciting me to seek another's shelter (35). Alas! even when I, afraid of Krishna, am constrained to seek refuge with another, Destiny alone is powerful. And by no means can any one overcome it (36). O ye kings, it is better for me to die than to seek helplessly the protection of another (king). I shall not therefore seek refuge with any body else (37). I shall give him battle who has been pointed out as my Death by the invisible words, may he be Krishna, or Baladeva, or a man, or some one

amongst the immortals (38). Even this is my firm resolution and such is the conduct of a worthy person. I shall not act against it seeking another's protection (39). Even if you be all well disposed he (Krishna) may destroy you all. For your protection I shall send an envoy to him (40), O kings, the messenger should so proceed by the etherial way that Krishna may not put in any impediment. Do ye find out such a person who can go in this way (41). This effulgent king of Soubha is gifted with the prowess of fire, the sun and the moon. In a sunny car let him proceed to the capital of Yavana (42). Let him approach the king of Yavanas as our envoy and communicate to him our quarrel with Krishna. Let him try to bring him over to this assemblage of Chiefs (43).

Vaishampāyana said:—Having thus expressed himself the Emperor Jarāsandha again said to the powerful king of Soubha:—"Do thou depart, O giver of honors and help all these Chiefs (44). Use such tactics that the king of Yavanas may proceed and vanquish Krishna and we may be pleased" (45).

Having thus commanded all and worshipped Bhishmaka duly the Emperor, encircled by his own army, set out for his city (46). Shalya, too, the foremost of kings, having honored all duly, set out by the etherial way in a car, coursing like air (47). Following Jarāsandha to some distance the Deccan Chiefs repaired to their respective cities (48).

Thinking of his own evil conduct, of Krathā, Kaishika and Krishna, the king Bhishmaka, along with his own son, entered into his Palace (49). On account of the discomfiture of the kings consequent upon Krishna's arrival and the termination of the Swayamvara the chaste and wise Rukshmini approached her friends and with her face bent down in shame said:—"I tell you truly, I do not wish to be the spouse of any body else save Krishna having lotus eyes" (50-51).

CHAPTER CX. SHALYA MEETS KALAYAVANA.

Vaishampayana said:—Kālayavana, the king of Yavanas, was highly powerful and used to govern the inhabitants of his city in pursuance of royal duties (1). He was wise, conversant with three Vargas,[274] proficient in six Gunas[275] innocent of sevenfold calamities,[276] endued with all accomplishments, well-versed in Srutis, pious, truthful, a master of his senses, acquainted with the rules of war, an expert in capturing forts, heroic, of great strength and used to honor his ministers. One day encircled by his ministers he was seated at ease and the learned and intelligent Yavanas, discoursing amongst themselves on various celestial themes were adoring him (2–5). In the meantime there blew delightful, but exciting, cold and fragrant wind. Thereat the assembled Yavanas and the king Kālayavana were all worked up and thought "Whence it has come?" Thereupon they saw a car coming from the south. It was golden and white, lighted up with the lustre of jewels, adorned with celestial flags and pennons, drawn by horses fleet like the mind or air, adorned with tiger-skins, a terror to the enemies, the enhancer of joy to the friends, constructed by the celestial Architect, effulgent like the sun, the grinder of others' cars and embellished with jems like the rays of the sun and

moon. The powerful and beautiful king of Soubha was seated thereon. Delighted greatly at seeing his friend the mighty-armed king of Yavanas, the foremost of speakers, repeatedly sent for Arghya and water to wash feet. And rising up from his throne and with Arghya in his hands he went out and waited at the landing stair of the car. Be holding the king Kālayavana, powerful like Sakra the highly energetic Shalya was greatly delighted, got down alone from the chariot with a confident heart and joyously entered into the Palace of Yavana for seeing his friend. Observing *arghya* in the hands of the king of Yavanas, Shalya, the foremost of kings, said in sweet words:—"O thou of great effulgence, I am not now worthy of *arghya*. I am now an envoy of the kings and have been despatched to thee by the intelligent Jarāsandha. I therefore do not deserve *arghya* from the kings" (5–18).

Kalayavana said:—"O you of large-arms, I know that you have been despatched here as an envoy by the king of Magadha for the behoof of kings (19). O intelligent king, I adore you duly with water to wash feet, seat and various other means of welcome because you have been sent here by the entire circle of kings. By adoring you, O king, I shall worship the entire host of kings and by honoring you all of them will be honored. Therefore, O king, sit with me on this throne" (20–21).

Vaishampāyana said:—Thereupon shaking hands

with each other and enquiring of their mutual welfare those two kings sat at ease on the sacred throne (92).

Kalayavana said:—What has become impossible to him, depending on the might of whose arms you kings are all living without any anxiety as the gods do under the protection of Sachi's lord, that he has sent you to me. Tell me, truly, O king, what mandate, the powerful king of Magadha has issued to me. Even if it be very difficult I shall carry out his command (23-24).

Shalya said:—O king of Yavanas, hear I shall describe at length what the king of Magadha has deputed me to communicate to you (25).

Jarasandha said:—The highly irrepressable Krishna has been oppressing the world from his very birth. Informed of his wicked deeds I attempted to slay him (26). Accompanied by a number of kings along with their four-fold forces and conveyances I besieged the mount Gomanta with a huge army (27). And there listening to the highly sensible words of the king of Chedi I set fire to that best of mountains for their (Rāma and Krishna's) destruction (28). Beholding that fire consisting of hundreds and thousands of flames and resembling the fire of dissolution, Rāma, holding the golden hilt of a sword, leaped down from the mountain summit in the midst of the ocean-like army of the kings. And that highly irrepressible one began to kill the car-

warriors, the infantry and cavalry (30). He moved about like a serpent; and catching elephants, horses and soldiers with his plough-share he grinded them with his mace (31). In that battle-field abounding in hundreds of kings that highly energetic Rāma, endued with the prowess of the sun, ranging in various ways like the setting sun, destroyed elephants, with elephants, car-warriors with cars, and the cavalry with horses (32-33). After Rāma, the highly powerful and energetic Yadu hero, Krishna, taking up his discus effulgent like the sun, and his black iron club, forcibly leaped down in the midst of the enemie's army agitating the mountain with the force of his feet as a lion attacks the poor deer (34–35). O king, at that time whirling and bathed with shower that mountain extinguished the fire and entered into the earth as if dancing (36). Jumping down from that burning mountain Janārddana with his hand holding the discus began to destroy our army (37). Whirling his huge discus and throwing all down with his club he began to grind men, elephants and horses with his mace (38). Then with the fire of discus and plough-share begotten by their anger that huge army, protected by sun-like kings, was consumed (39). Within a moment our army consisting of men, elephants horses infantry and flags, was consumed by those two foot soldiers (40).

O king, beholding that army distressed by the fear of the fire of discus and routed, I, encircled by a

huge collection of cars, engaged in battle. And Keshava's brother the heroic and valiant Baladeva, the destroyer of Bala, stood before me with a club in his hand (41–42). Having slain the twelve Akshouhinis of soldiers and cast off his plough-share and mace Sounanda, that leonine hero pursued me with his club (43). O king, having thrown the club on me with a force like that of the fall of a thunder-bolt he again stood manfully on the ground (44). Then like unto Kārtikeya at the time of the destruction of Krounch, he, with his two large eyes, as if consumed me, looking at my joints (45). O king of Yavanas, beholding such a form of Baladeva, what person, having hopes of life, can stand before him in the battle-field (46)? When he stood before him holding up that terrible club resembling the rod of the Regent of the dead and whirling it along with his plough-share Brahmā, the grand-father of all, filling the welkin with his invisible voice grave as the muttering of clouds, said:—"O sinless Rāma, do not strike (him); O holder of plough-share, it has been destined that he shall not meet with his death from any other person." Hearing with my own ears those words given vent to by the Grand-father I was filled with anxiety and returned from the battle-field (47–50).

O king, for this reason, and for the behoof of the kings, I communicated this incident to you. Hearing this you should do what you think proper in

pursuance of my words (51). Desirous of having a son your father propitiated Sankara, the god of gods with hard austerities and obtained you as his son unslayable by the princes of Mathurā (52). Fasting and feeding on powdered iron for twelve years the great Muni Gārgya propitiated the great god Siva, on whose lotus feet even the gods and Asuras meditate and therefore obtained his wished-for prosperity in the person of yourself (53). By virtue of the asceticism of the ascetic Gārgya and of the power of Mahādeva carrying the emblem of a crescent forsooth, shall Janārddana meet with his death as the dews are dried up by the rays of the sun (54), O king, thus requested by the kings, be up and doing and march for vanquishing Krishna. And entering the city of Mathurā with your army establish your glory there (55). Vasudeva's son is a native of Mathurā and Baladeva is his brother. If you go to the city of Mathurā you will be able to defeat them in battle (56).

Shalya said:—O king, I have thus communicated to you, the message entrusted to me by the Emperor Jarāsandha for the behoof of the kings. Do you now undertake what is proper and conducive to your well-being after consulting duly with your ministers (57).

[274] Three conditions of a king or state; prosperity, evenness or decay or loss, gain and equality.

[275] The six acts of a king in his military character, or peace, war, marching, halting, sowing, dissension, seeking potection.

[276] The seven calamities are gambling, sleeping in a day, calumny, whoring, playing, idle roaming, drinking and hunting.

CHAPTER CXI. KALAYAVANA AGREES TO KILL KRISHNA.

Vaishampayana said:—After the king Shalya, as directed by the Emperor Jarāsandha had said this Kālayavana, the king of Yavanas, with great delight said (1).

Kalayavana said:—Oh! highly honored and blessed I am; and my life is crowned with success since numberless kings have requested me for vanquishing Krishna (2). The kings have appointed me in the work of subduing Krishna who is invincible in the three worlds, even unto gods and Asuras. And they have blessed me so that I will achieve victory (3). While the kings, with delighted hearts, have declared my victory I shall, by the very pouring of their water-like words, achieve success (4). Whatever it may be, I shall carry out the command of the Emperor Jarasandha issued at the request of the kings. Even my discomfiture in it will be, tantamount to my success (5). O king, to-day, the day and the stars are auspicious and in this auspicious moment I shall even to-day start for Mathurā for defeating Keshava in the battle-field (6).

Vaishampāyana said:—Having thus addressed the powerful Shalya the king of Soubha, the lord of Yavanas honored him duly with highly precious jems and dresses (7). Afterwards for acquiring unstinted

blessings he gave away various riches to his guest and the Brāhmanas and duly offered libations to fire. Then after the performance of benedictory rites he set out with his army for vanquishing Janārddana (8–9). O foremost of Bharatas, king Shālya too, with his desire fully achieved, embraced the lord of Yavanas and set out with a delighted heart for his own city (10).

CHAPTER CXII. UGRASENA RECEIVES KRISHNA.

Janamejaya said:—O Brahman, when the Lord Krishna, endued with Sakra's prowess, set out from the city of Bidarbha he did not ride the highly powerful son of Vinatā, Garuda; why did he then take him away with him? And what did Vinatā's son do? O great Muni, I am filled with great curiosity in this; do thou unfold the mystery (1–2).

Vaishampāyana said:—O king, listen to the work, difficult of being done by men, which the highly effulgent son of Vinatā performed after his departure from the city of Bidarbha (3). O lord, before his departure to the city of Mathurā when Janārddana, the god of gods, said before the assembled kings, "I shall repair to the charming city of Mathura governed by the Bhoja king" the beautiful and intelligent son of Vinatā thought for a considerable time, and then saluting Vāsudeva, after he has finished his say, said with folded hands (4–6).

Garuda said:—"O god, I shall now proceed to Raivata's city Kushasthali, to the charming mount Raivata and the adjacent forest thereto resembling the garden of Nandana (7).

"The Rākshasas have abandoned the charming city of Kushasthali. It is situate at the base of the Raivata mountain and on the bank of the great

ocean. It abounds in trees decorated with filaments of flowers, in groves and creepers. It is scattered with elephants and serpents, and inhabited by bear, monkeys, boars, buffaloes and deer. I shall perfectly examine (that place) and see if it is worthy of thy habitation. O lord, if that extensive and charming city is fitted for thy residence, I shall remove all the thorns and come back to thee" (8-10).

Vaishampāyana said:—Having thus expressed himself before Janārddana, the king of gods, and saluted him the powerful lord of birds set out towards the western direction (11). And when Krishna too, with the Yadavas, entered into the beautiful city of Mathurā, Ugrasena came out of the city with dancing girls and citizens and honored the victorious Krishna (12).

Janamejaya said:—What did the mighty-armed Emperor Ugrasena do when he heard of Krishna's installation by the numberless kings (13)?

Vaishampāyana said:—Hearing of Krishna’s installation as the Emperor by numberless kings, of Indra's making peace with him through his envoy Chitrangada, of the apportionment of wealth, each king being entitled to a lakh, each emperor to a Arvuda and each ordinary men to ten, and that every one, who came there, did not go away empty handed and that the graceful lord of Nidhis, Sanka, commanded by the gods, distributed wealth after Krishna's heart, from his own men and other persons

informed of people's conduct, Ugrasena offered a great *puja* at the temples of the tutelary deities. The two sides of the gate of Vasudeva's house were decorated with flags, pennons and garlands. He also decorated with flags Kansa's assembly hall Suprabhā adorned with various sheets of cloth (14-20). The doors of the sitting-room of the Emperor Krishna in Gopura were pasted with ambrosia by the king (21). There was dancing and music on all sides. The city was decorated with flags, garlands of wild flowers and jars full of water (22). The king sprinkled sandal water in all the high-ways and spread sheets of cloth on the ground (23). On both sides of the roads incense was kept in vessels and continually burnt with Aguru, molass and various other articles (24). The elderly women began to sing benedictory hymns and youthful damsels moved about anxiously in their respective houses (25).

Having thus commenced the festivity in the city the Emperor Ugrasena repaired to Ugrasena's Palace and after communicating to him the pleasant news and consulting with Rāma went to the car. O king, in the meantime the great sound of the conch-shell Pānchajanya was heard. Hearing that sound of the conch the entire city of Mathurā, with their women, boys, elderly men, panegyrists, songsters, and accompanied by a huge army, issued out placing Rāma before them. Ugrasena himself carried *arghya* and water for washing feet for Krishna (26–29).

After going over to some distance and coming within the view of Vāsudeva the Emperor Ugrasena desired to proceed on foot and accordingly got down from his white car (30). And beholding Hari, the king of gods, seated on a charming car adorned with celestial jewels he, in words suppressed with joy, said to the lotus-eyed Rāma the slayer of his enemy's army. Krishna was adorned with ornaments set with jewels, was shining like the sun on account of the garland of wild flowers decorating his breast, was accompanied by fans, umbrellas and flags with the emblems of Garuda painted thereon, embellished with all the marks of royalty and endued with the beauty of the rising sun (31–34).

(Ugrasena said):—"O great one, it does not behove me to proceed on car after this. Thinking this I have got down. Do thou go on the car (35). Coming to Mathurā in the disguise of Keshava Vishnu has manifested himself as the king of gods in the ocean-like assemblage of the kings. I therefore wish to chant his glories properly." The highly effulgent elder brother of Krishna (then) replied to the king (saying) (36–37):

"O king, it is not proper to chant the glories of that best of kings at the time of his going. Without it Janārddana is pleased with you. What is the use of hymning him who is himself propitiated? Your visit is identical with your chanting of his glories. While Krishna, although he has acquired the dignity of the

Lord Paramount, is coming to your house, what is the use of praising him with celestial and super-human hymns?" Thus conversing with each other they went to Keshava (38–40).

Beholding the king Ugrasena approach with *arghya* in his hands Krishna, the foremost of orators, stopped his car and said:—"O king of Mathurā, while I have installed you, declaring, 'Be you the lord of Mathura' it does not behove me to make it otherwise. O king, you should not offer me *arghya* and water for washing my feet and rinsing my mouth. This is my heart-felt desire (41-43). O king, informed of your intention I say that you are the king of Mathura. Do not make it otherwise. O king, I will confer upon you your proper share in the land and gift. As I did with the other kings I had kept your share in reserve beforehand, one hundred thousandth portion without any ornaments or raiment. O king, get upon your white car adorned with gold, umbrella, fans, flags and celestial ornaments. And wearing your crown of sunny lustre govern the city of Mathurā, delightedly with your sons and grand-sons, defeat your enemies and multiply the Bhoja race. The king of gods, the holder of thunder-bolt sent, for Ananta and Shouri, celestial ornaments and raiments. From the thousand jars of gold coins reserved for the citizens of Mathurā in that ceremony of installation the king of gods has ordered that one thousand should be given to each of the panegyrists and bards, one hundred to each old

man, prostitute and other men and ten thousand to each of the Yādavas, Vikadru and others who live with the king Ugrasena (44–52)".

Vaishampāyana said:—Having thus honored the Emperor Ugrasena in the presence of all the soldiers Janārddana, with great delight, entered the city of Mathurā (53). On account of the celestial ornaments, garlands, raiments and unguents it appeared as if he was living in the city of the celestials encircled by gods (54). Like unto the muttering of clouds there arose a great tumult consisting of the sound of bugles and trumpets, blare of conches, the noise of elephants, the neighing of horses, the leonine shouts of the heroes and rattle of car-wheels (55-56). The panegyrists began to sing his praises and the subjects to salute him with numberless presents. At this Hari was not the least surprised (57). He was high-minded by nature, shorn of egoism and has seen a greater display than this beforehand. And for this he was not filled with surprise (58). Beholding Mādhava's arrival who was shining in the lustre of his own person effulgent like the sun the inhabitants of Mathurā saluted him at every step and said (59):

"He is Nārāyāna, the abode of Shree living in the ocean of milk. Leaving his serpent-couch he has come to the city of Mathurā (60). Having chained Bali irrepressible unto the immortals he conferred the soverignty of the three worlds on Vasava the wielder of thunder-bolt (61). Having slain Kansa, the

foremost of the powerful and other Daityas this slayer of Keshi has conferred the kingdom of Mathura on the Bhoja king (62). Not being himself installed and not sitting on the royal throne, he, having acquired the dignity of the Lord Paramount, has entrusted Ugrasena with the government of Mathurā" (63).

Having heard this conversation of the citizens, the bards, panegyrists and the poets sang, "O thou the ocean of accomplishments, how can we, who are one tongued men, sing the deeds begotten of thy prowess and energy (64–65). The thousand-headed serpent-king Vāsuki, who has the intellect of a god, can, with his two thousand tongues, to a certain extent describe thy accomplishments (66). It is a great wonder to the kings of the earth that a throne was sent by Indra. It never happened before nor will it be in future (67). The descension of the assembly-hall and jars from the celestial region has never been heard of or seen. Therefore we consider it as a wonder (68). O Keshava, conceiving a son like thee, the foremost of gods, Devaki, the best of damsels, has been blessed because she, with her eyes full of affection, saw thy lotus face adored by men and the immortals (69–70)".

Placing Ugrasena before them and listening to the conversation regarding their praises sung by the citizens the two brothers Rāma and Krishna arrived at the gate and the king worshipped them repeatedly

sending for *arghya* and water for washing feet and rinsing mouth (71–72). Thereupon approaching Keshava's car, saluting him with his head down and mounting on an elephant the energetic and intelligent Ugrasena began to shower gold as the clouds discharge their watery contents (73). Having thus showered gold on him the beautiful Mādhava arrived at his father's house and said to Ugrasena, the king of Mathura (74): "O lord, although I have secured the dignity of the Lord Paramount, this throne, conferred by the king of gods, should be kept in the king's Palace (75). Although acquired by the strength of my own arms I do not like to come by the assembly-hall of the king of Mathurā. O lord, I propitiate you. Do not be offended" (76).

O king Janamejaya, at that time Vasudeva, Devaki and Rohini were so much overwhelmed with joy that they could not give vent to any word (77).

O king, thereupon considering the importance of time and place, Kansa's mother, taking riches and presents of various countries acquired by him, went to Keshava and dedicated them to his feet. Observing it Krishna sent for Ugrasena and said in sweet words (78–79).

Krishna said:—"It is time that has snatched away your two sons; I have not slain them either for riches or for the kingdom of Mathurā (80), O king of Mathura, having vanquished your enemies by the might of my arms do you perform many sacrifices

and make profuse presents (81). O king, do you cast off your mental agony and fear consequent upon Kansa's death. I return you these riches; do you accept them" (82)

Having thus consoled the king, Krishna, along with Balarama, went to his parents (83). There those two highly powerful heroes, with heart full of joy, saluted their parents bending their heads (84). O Janamejaya, at that time the city of Mathurā left off her own form and as if the capital of gods came down there leaving the celestial region (85). Beholding Vasudeva's house the citizens did not consider it as earth but took it for the region of the celestials (86). Having thus entered Vasudeva's house the heroic Baladeva and Keshava dismissed Ugrasena, the king of Mathurā and his queen. And then leaving off their arms and moving about for some time they went through the evening rites. And then seated at ease they conversed with one another (87-88). In the meantime there took place a highly dreadful calamity. The clouds were scattered in the sky, the earth and the mountains were shaken, the oceans were agitated, the serpents were terrified and the Yadavas, trembling, fell down on earth (89–90). Beholding them thus fallen the immoveable Rāma and Krishna, perceived, from the flapping of the huge wings, the approach of Garuda, the foremost of birds. And within a short time they saw Garuda by them. Saluting them both with his head, Vinatā's son,

of a gentle form, adorned with celestial garlands and unguents, sat on a seat (61–92). Observing the arrival of his war-like minister, the intelligent son of Vinatā, the slayer of Madhu said: "O thou the grinder of the enemies of the celestial army, O delight of Vinatā's heart, O foremost of birds, O favourite of Keshava, may thy arrival here prove auspicious" (93–94). Having thus addressed Vinatā's son, stationed there like a very god Krishna again said to him who was equally powerful (95).

Krishna said:—O foremost of birds, let us now go to the highly extensive inner appartment of the Bhoja king, for there, seated at ease we shall be able to hold counsels after our own hearts (96).

Vaishampāyana said:—When having entered the inner appartment of the Bhoja king along with Vinatā's son, the highly powerful Krishna and Baladeva held parley, the former said:—"O Vinatā's son, the king Jarāsandha is unslayable by us. It has been so ordained. Incomparable is his might and he is encircled by a huge army and highly powerful kings. The army of the Magadha king consists of many soldiers and so we shall not be able to consume it even within hundred years. Therefore I tell you, O king of birds, that it never bodes good for us to live in this city of Mathura. Even it is my desire (97-100)".

Garuda said:—O god of gods, having saluted thee I took leave and went to Kusathali for finding

out a worthy habitation for thee (101), O foremost of gods, having gone there and been stationed in the welkin I reconnoitered all over that city endued with all auspicious marks (102). That city is situate in an extensive watery province of the ocean. It has the ocean on the east and is therefore always cool. It is surrounded on all sides by the ocean, a mine of every sort of jem, spread with trees conferring wished-for objects, covered on all sides with flowers of all seasons and therefore highly charming; it is the abode of all forms of *Ashramas*, satisfies every sort of desire, is filled with men and women, is always full of merriment, is encircled by ditches and walls, is embellished with palaces and gates, variegated courtyards and roads, has huge doors and gates, and various bolts and other contrivances, is adorned with a golden wall, is filled with car-warriors, cavalry and infantry, and with trees of various countries covered with celestial flowers and fruits, is adorned with flags and pennons, contains big palaces, strikes terror to the enemies, enhances the joy of the friends and is isolated from other cities presided over by kings (103-109). O god, there is that best of mountains Raivata resembling the garden of Nandana. Do thou make it an ornament of thy gate (110). O foremost of gods, that city will also be liked by thy sons. Do thou go and live there (111). Like unto Indra's capital Amarāvati thy city will be celebrated in the three worlds under the name of Dwāravati (112). O god, if

the great ocean gives there room covered with water the celestial Architect will make works of art after his own heart (113). O god, out of lustrous jewels, pearls, corals, diamonds, sapphires and other jems produced in the three worlds, do thou have many white palaces built there like unto the assembly hall of the celestials, consisting of hundred heavenly pillars, adorned with all sorts of jewels made of gold, decorated with celestial flags and pennons, guarded by gods and Kinnaras and lighted by the sun and the moon (114-116).

Vaishampāyana said:—Having said this to Keshava and saluted them both Vinatā's son took his seat (117). Meditating on the words uttered by him conducive to their well-being, and in order to give a proof of his appreciation Krishna, with Rama, honored Garuda with presents of most excellent and precious dresses and dismissed him. And then they enjoyed there like two immortals in the city of the celestials (118-119). When in time the highly illustrious Bhoja king heard of what Garuda had said he affectionately addressed to Keshava the following nectarine words (120).

He said:—O Krishna, O enhancer of the delight of the Yādavas, O thou of large arms, O slayer of thy enemies, listen to what I say. O my son, without thee, like unto a woman separated from her husband we shall not be able to live happily either in this city of Mathurā or in any other kingdom. O conferror of

honor, even if Indra comes to the help of all the kings, still we, under the protection of thy arms, do not fear them. O foremost of Yadus, we shall proceed for accomplishing conquests (121-124).

Hearing Ugrasena's words Devaki's son smilingly said: "O king, I am ready to do whatever you wish. There is not the least doubt in it" (125).

CHAPTER CXIII. KRISHNA'S PROPOSAL TO GO TO DWARAKA.

Vaishampayana said:—Once on a time the lotus-eyed Krishna addressed the following reasonable words to the Yadus in their assembly:—"This Mathurā city is the abode of the Yadus: we too were born here and brought up in Vraja. However all our griefs have disappeared and the enemies have been defeated. Now our hostilities with the kings and battle with Jarāsandea have commenced (1-3). The number of our infantry and animals is endless. And we have enough of jewels and friends (4). Although through our friends and soldiers we have attained to the consummation of prosperity still the city of Mathurā is very limited and the enemies can easily enter it (5). Beside if one *Koti* of princes and infantry live here jointly there is every possibility of a dissension cropping up amongst them (6). Therefore, O ye leading Yadus, methinks it is better that we should live elsewhere. If you like it, we will lay out a city elsewhere (7). If you approve of what I have said before this assemblage of the Yadus for your well-being and in pursuance of the proper time I shall carry it out (8)." Hearing it all the Yādavas delightedly said:—"O Krishna, do what thou deemst proper for the behoof of all these people" (9).

Thereupon the Vrishnis began to hold

consultations regarding this most excellent proposal:—"Our enemy the king Jarāsandha has been destined as unslayable by us. And his power is also very great (10). True it is that many armies of the kings have been slain in this city of Mathurā. But so great is the number of his soldiers that we shall not be able to bring about their destruction even in hundred years" (11). At that time O king, the emperor Jarāsandha, along with Kālayavana was proceeding towards Mathurā with his army (12). Having heard of the approach of Jarāsandha and Kālayavana with that highly irrepressible huge army the Yadavas thought of retreating as mentioned before (13). The truthful Krishna again said to the Yadavas:—"To day is an auspicious day. So we shall, even this very day, issue out of Mathura along with our army and followers (14)".

Having obtained this command from Krishna, the Yadavas, headed by Vasudeva, along with their wives, cars and elephants, set out, echoing the four quarters with the noise of their soldiers resembling that of the waves of the ocean (15-16). Leaving Mathurā the Yadavas went on with their wealth, kinsmen, friends, golden chariots, infuriated elephants and trotting horses decorated with gold (17-18). O foremost of Bharatas, having adorned their respective detachments of the army and moved it on the Yādadas set out for the west (19). Stationed in front, Vasudeva and other leaving Yadavas, ever

adorning a battle-field, guided the army (20). Having thus wended a very long distance the leading Yādus reached the bank of the ocean. It was variegated with creepers, abounded in coconut trees and beautiful elephants, was covered with Ketaki trees, palmyras, Pannages and vines (21–24). Having secured such a picturesque site the Yadavas were highly delighted as if they had arrived at the celestial region (23). Searching for a site where he would lay out a city Krishna, the slayer of inimical heroes, saw an extensive tract of land situated on the bank of the ocean (24). The land had a coppery soil mixed with gravels, was well-suited for animals of burden, was endued with all the favourable marks of a city, as if it was presided over by the Goddess of prosperity herself. It was fanned by the sea breeze and was watered by the ocean. Near it was shining in beauty the charming mountain Raivata like the mount Mandara. On that mountain containing all the jems and resorted to by many great men Drona lived for many long years. There lived the king Ekalavya. And the sporting ground laid out by himself like a board of dice is celebrated by the name of Dwāravati (25-29). Keshava selected that site for his city and the Yādavas also wanted to encamp their soldiers there. Thereupon the Yadu commanders pitched tents there for the night (30–31).

With a view to lay out his city there the Lord Krishna, the foremost of Yadus, lived there with

them shorn of anxiety. And that foremost of men, the leader of the Yādavas, having Gada as his elder brother, thought in his mind of the names he would give to the various houses in that city (32-32).

O king, having thus secured the city of Dwaravati the Yādavas, along with their friends, lived there happily as do the gods in their own city. O descendant of Bhārata, thus informed of the approach of Kālayavana Krishna, the slayer of Keshi, set out for the city of Dwāravati, in fear of Jarāsāndha (34–35).

CHAPTER CXIV. ACCOUNT OF KALAYAVANA.

Janamejaya said:—O reverend sir, I wish to listen at length to the history of the high-souled and intelligent Vāsudeva, the foremost of Yadus (1). O foremost of the twice-born, why did Janārddana, without fighting, leave Mathura the only abode of Lakshmi (the goddess of prosperity), the hump (the most elevated) of Central India, the very summit of the earth, abounding in profuse corns, wealth and beautiful houses, and consisting of many worshipful Aryans? How did Kālayavana behave towards Krishna? Having obtained the watery fortress Dwarkā what did the great Yogin of hard penances the mighty-armed Janārddana do (2–5)? Whose son was Kālayavana and how powerful was he? Do thou describe all this to me (6).

Vaishampāyana said:—The high-minded Gārgya was the preceptor of both the Andhaka and Vrishni races. He always observed the vow of celibacy; and although he had a wife he did not know her. While the eternal Gārgya, who was a master of passions, was thus spending his days this brother-in-law described him as impotent before the king (7-8). O king, having been thus dishonored in the city of Ajitanjaya and giving up his desire of being united with his wife out of anger for his brother-in-law,

Gārgya engaged in hard penances for obtaining a son. And living on pounded iron for twelve years he worshipped Mahādeva, the holder of trident. For this Rudra conferred on him a boon that he would obtain an all powerful son who would be able to discomfit in battle the descendants of the Vishni and Andhaka races (9–10).

The king of Yavanas had no son. Hearing of the boon of having a son conferred upon Gārgya, the foremost of the twice-born by Mahādeva, the king brought him over to his own kingdom. And having consoled him he engaged the milk-women to attend him in their own settlement. Having assumed the guise of a milk-woman, an Apsara, Gopāli by name, conceived that dreadful and undecaying embryo through Gārgya (12-14). Thus by the command of the holder of trident, Gārgya begat on the Apsara, assuming the form of a woman and living by him like a wife, the highly powerful hero Kālayavana. And he was brought up in the inner appartment, like his son, of the king Yavanas who had no issue. O king, after the demise of the lord of Yavanas Kalyavana became king. And being desirous of fighting when he questioned the leading twice-born ones about his antagonist Narada pointed out the heroes of the Vrishnu and Andhaka races (15-17). Krishna, the powerful slayer of Madhu, took no notice of Kālayavana, although he grew up in the midst of the Yavanas because he had heard from

Narada the story of his obtaining the boon (18). When the king of Yavanas grew exceedingly powerful, Shaka, Tukhāra Darava, Parava, Tangana, Khasha, Panhava and hundreds of Mlechcha kings, living near Himavan, took shelter under him (19–20). Encircled by those Dasyu kings resembling a swarm of locusts, assuming various dresses and holding various weapons, the king of Yavanas set out for Mathura (21). He agitated the surface of the earth with innumerable horses, elephants, asses, camels and a huge army (22). The path of the sun was covered with the dust raised by the soldiers. By the urine and excreta of the soldiers a river was created (23). And because that river issued from the excreta of the horses and camels it passed by the name of Aswasakrit (24).

Hearing of the approach of this huge army Vāsudeva, the leader of the Vrishnis and Andhakas, addressed his kinsmen, saying (25):—"Great is the calamity that has befallen the descendants of the Vrishni and Andhaka races. For this enemy is unslayable by us on account of the boon conferred on him by the holder of the trident (26). I employed all other means as conciliation etc. to win him over. But he wishes for battle worked up with pride (27). 'I am to live here:' this Nārada said to me; I too tell you this (28). The emperor Jarāsandha is not forgiving towards us; and the other kings too, assailed by the Vrishni discus and on account of the distruction of

Kansa, have been displeased with us and sought refuge with the Magadha king. Under the protection of Jarāsandha they want to obstruct us: and many kinsmen of the Yādavas have been slain by them. What more we will never acquire prosperity if we live in this city."

Saying this and desirous of retreating Keshava sent an envoy to the king of Yavanas. In order to terrorize him (the king of Yavanas) the highly intelligent Mādhava put a highly dreadful black serpent, resembling a collection of collyrium, into a jar and sealed it up. He then sent it to the king of Yavanas through his own emissary. O foremost of Bharatas, having said "Krishna is like a deadly serpent" that emissary showed the jar to Kālayavana. Thereupon understanding that the Yadavas had sent it to terrorize him Kalayavana filled that jar with dreadful ants. Thereat that serpent was eaten up by the innumerable ants having sharp beaks and was reduced to ashes. Thereupon sealing up that jar, Kālayavana sent it with a profuse description to Krishna (29–37). Observing his own expedient baffled Vāsudeva soon left the city of Mathurā and went to Dwarka (33). O king, after that in order to put an end to hostilities, that highly illustrious and powerful hero, Vasudeva settled all the heroes in Dwarkā and having consoled them, set out on foot for Mathurā with only his own arm for his weapon (39-40). Kālayavana was pleased at seeing him and

confronted him with rage. The highly powerful Krishna too attracted him of his own accord. In order to get hold of Govinda the lord of Yavanas pursued him, but could not catch that Yogin (41-42).

On account of his being successful in the war between gods and demons the former offered a boon to the highly powerful and illustrious king Muchakunda, the son of Māndhāta who prayed for sleep. O king, because he was tired in battle he repeatedly said:—"O gods, I will, with my eyes burning in anger, consume him who will arouse me from my sleep" (43–45). The deities along with their king said "So be it." Having been thus ordered by the gods, that king, worn out with fatigue, first came to the king of mountains. And then entering into a cave he was asleep till he was seen by Krishna. Nārada communicated to Krishna the boon obtained by Muchukunda and his power. And therefore when pursued by his Mlechcha enemy he humbly entered into Muchukunda's cave (46–49). In order to avoid the look of the royal saint Keshava, the foremost of the intelligent, sat near his head (55). Following Vāsudeva, the wicked minded Yavana king entered into the cave and saw that king there. And like an insect falling into fire he kicked that king with his foot for his own destruction (51–52). With the touch of the foot the royal saint Muchukunda awoke and was highly enraged on account of the break of his sleep (53). Thereupon recollecting the boon that was

conferred by Indra he looked at the Yavana king with angry eyes. As soon as he was eyed, the king of Yavanas was all ablaze (54). O king, as a lightning consumes a dried tree so the fire, engendered by the energy of Muchukunda's eyes, in no time reduced Kālayavana to ashes (55). Having thus acquired victory by virtue of his own intellect Vāsudeva went to the emperor Muchukunda, who was engaged in sleep for a long time and addressed to him the following most excellent words (56):—"O king, I have heard from Nārada—that thou art asleep for a long time. Thou hast performed a great work for me. May good betide thee. I depart" (57).

Beholding Vasudeva of short stature the king Muchukunda thought:—"I was asleep for a long time and the cycle has been changed." Then the emperor said to Govinda:—"Who are you? Why have you come here? Tell me if you can, how long I was asleep?" (56-59)

Krishna said:—"There flourished a king in the Lunar dynasty, by name Yayāti, son of Nahusha. Yadu was his eldest son. He had four other sons Turvasu and others. O lord, know me, as Vāsudeva, the son of Vasudeva born in Yadu's family. For some work I had come to you (60–61). O king, I have heard from Nārada that you fell asleep in the Treta Yuga: and now the Kali has set in. Tell me, what more I can do for you presently (62). O king, you have reduced him to ashes by virtue of the boon

conferred on you by the gods whom, fighting for a hundred years, I could not slay (63)".

Vaishampāyana said:—Thus accosted by Krishna the king Muchukunda issued out of the cave. And having accomplished his object the intelligent Vāsudeva too followed him (64). Having come out from the mouth of the cave he saw that the earth had been covered with men of short stature and of limited energy, strength and prowess and that his kingdom had been occupied by others (65). Having seen all this and resolved upon practising hard penances the king dismissed Krishna and entered into thickets of the Himalaya (66). Having carried on austerities there he died and repaired to the celestial region acquired by his own good actions (67). Having brought about the destruction of his own enemy through this expedient, the pious-souled and intelligent Vāsudeva went to his soldiers and set out with that army consisting of cars, elephants and horses, who had their master slain (68–69). Having thus attained to the consummate accomplishment of his object and conferred upon the king Ugrasena that four-fold army Janārddana embellished the city of Dwarkā with wealth acquired by him (70).

CHAPTER CXV. THE LAYING OUT OF DWARKA.

Vaishampayana said:—Thereupon when the sun rose in the clear morning, Hrishikesha, the descendant of Yadu, having performed his morning ablution and sat for some time at the outskirt of the forest, began to survey it for finding out a site where he would build a fortress. The principal members of the Yudu race followed him (1–2). Thereafter in an auspicious day under the auspices of the planet Rohini he offered immense presents to the Brāhmanas and made them perform benedictory rites. He then commenced the work of the building of the fort. Thus when the construction of the fort was taken in hand, like unto Indra addressing the gods, the lotus-eyed slayer of Keshi, the foremost of creators, said to the Yadavas (3–4). "O ye Yādavas, behold the site that I have selected like unto the very abode of the gods. I have also selected the name under which it will be celebrated on earth (5). I am laying out courtyards, promenades, well-levelled roads and inner appartments, all those marks, for which this city of mine will be celebrated on earth by the name of Dwāravati like unto Indra's Amarāvti (6-7). Taking Ugrasena before you and putting impediments in the ways of your enemies do you enjoy here shorn of anxiety like the celestials (8). Let all of you take

lands for building houses; let gardens and crossings of four roads be laid out and let a survey of roads and walls be taken (9). Let artizans, expert in building houses and masons be sent round the country."

Thus accosted the Yādavas gladly selected sites for building their own houses. O king, some of the Yadavas engaged in measuring their own lands with ropes and some of them began to worship the tutelary deity by adorning the Brahmanas on that auspicious day.

Thereupon the high-minded Govinda said to the masons:—"Do ye build for me a temple for my tutelary deity, well laid out with courtyards and roads" (10-14). Having said "So be it" to the mighty-armed Krishna, the masons collected all the materials for building the fort and began to lay out the gate and the boundary line. Temples, in proper places, were built for Brahmā, the god of sacrifices, Indra, the presiding deities of fire and water and other gods. They then constructed the four gates of the temples (namely Shudrāksha, Aindra, Bhallāta and Pushpadantāka.) Thus when the houses of the high-souled Yadavas were constructed, Mādhava thought of laying out the city very soon. Thereupon there arose by accident a pure intellect in his mind conducive to the well-being of the Yadavas and of the city, by which, he could soon lay out the city. (He thought) that Prajāpati's son, the powerful

Viswakarmā, the foremost of architects, would construct the city. Thereupon, seated in a solitary place with his face directed towards the celestial region Krishna thought of Viswakarmā, in his mind, so that he might come there (15–21). In the meantime the highly intelligent celestial architect, Viswakarma, the foremost of gods, came there and stood before Krishna (22).

Viswakarma said:—"O Vishnu of firm vows, despatched speedily by the king of gods, this thy servant has arrived here; what command am I to carry out (23)? O god, thou art adorable unto me as the grand-father (Brahmā) and the three-eyed deity (Siva). O lord, there is no difference amongst the three (24). O thou of large arms, do thou gladly issue command to me as thou dost order the three worlds (25)."

Hearing the humble words of Viswakarma, Keshava, the foremost of Yudus and the slayer of Kansa, replied, in incomparable words (26):—"O foremost of gods, you were also present there and listened to our counsels held in private for the behoof of gods. You are now to build a house for me here (27). O you of firm vows, do you build a city here for manifesting my own self and decorate it with houses befitting my power (28). You are an expert, O you of great intellect; what shall I tell you more. Build for me such a city that it may be celebrated on earth like Amarāvati; you are to build

here such a house for me as I have in the celestial region so that the mortals may see the beauty of my city and of the Yadu race (29–30)."

Thus accosted the intelligent Viswakarmā said to Krishna of unwearied actions, the destroyer of the enemies of the celestials (31). "O lord, I shall do all that thou hast ordered. But thy city will not sufficiently accommodate such a number of men. So very extensive should be thy city that even the four oceans, in their full forms, may range here (32–33). O foremost of Purusas, if the ocean, of his own accord, gives a little more room then thy city may turn highly extensive (34)."

Krishna, the foremost of orators, had already settled this. Therefore thus spoken to by the celestial architect he said to the ocean, the lord of rivers (37): —"O ocean, if you have any respect for me, then withdraw thy form in the water extending over twelve yojanas (36). If you give room, this city, abounding in wealth and enjoyments, will be able to afford accommodation to my huge army" (33). Hearing the words of Krishna, the ocean, the lord of rivers, offered him his bed, resorting to his yoga power. Observing the respect shown to Govinda by the ocean and the site for building the city Vishwakarma was highly pleased (38–39). Thereupon Vishwakarmā said to Krishna, the descendant of Yadu:—"From even this very day you will settle down in the city. O lord, I had already

made a plan of this most excellent city in my mind. So in no time it will be decorated with the rows of houses (40-41). This charming city will be like the hump of the earth on account of its beautiful gateways, gates and upper-storied rooms" (42). Thereupon having constructed that city in the region liked by the gods he built the inner appartment of Krishna consisting of bathing houses (43). Thus by Viswakarma's mental effort that beautiful Vaishnava city, by name Dwarkāvati, was built (44). That city was properly protected by doors, adorned with most excellent walls, girt by ditches, filled with palaces, beautiful men and women, traders and various articles of merchandise. And although it was established on earth, it appeared like one ranging in the sky. It was adorned with pools, streamlets of pure water and with gardens. It was covered on all sides like a damsel of spacious eyes. It had prosperous court-yards, high edifices stricken by clouds, many clear public roads and streets for carriages. As Indra's city beautifies the celestial region, so that city, prosperous with all sorts of jems, adorned the ocean on earth (45-49). That city, a beautiful field for heroes, that creates envy in the hearts of the neighbouring kings, covered even the sky with its palaces (50). That city was filled with the noise of people hailing from the various kingdoms of earth and the air was saturated with the water of the waves of the ocean (51). With its charming sea-side

and gardens that beautiful city Dwarkā, delightful to the females, shone like the welkin studded with stars (52). That city was encircled by walls of sun-like and golden lustre, was filled with golden houses and gates like white clouds and was adorned with palaces. At some places the high roads were full of high palaces (54). As the moon lights up the sky, so Krishna, the enhancer of the joy of the Yadavas, encircled by his own people, began to live in that celestial city abounding in jewels and built by Viswakarmā (55). Having laid out that city resembling that of the celestials and been honored by Govinda the Divine Architect repaired to the region of gods (56).

Thus when the city was laid out Krishna, who was conversant with the knowledge of Spirit, felt a desire of gratifying his own people, who were poor, with profuse riches (57). Thereupon in one night the powerful Upendra invited the foremost of Nidhis, Sankha, who was an attendant of the god of riches Vaishravana, to his own house. As desired by Keshava the lord of Dwāravati, Sankha came to him. As he used to respect Vaishravana, Sankha, humbly and with folded hands, bowed to him and said:—"O lord, I am a guard of treasures of the gods. O descendant of Yadu, O thou of large arms, tell me what command of thine I am to carry out (57-61)" Hearing this Hrishikesha said to that best of Guhyakas Sankha:—"Give enough of riches to those

men of my city who have little wealth. I do not like to see any man in this city unfed, lean, dirty and poor and nor do I wish to hear any man cry out 'Give me some thing' (62–63)".

Vaishampāyana:—In order to satisfy Keshava's order Sankha, the foremost of Kuvera's attendants, ordered them to shower heaps of wealth in every house of Dwāravati and they accordingly did so. Therefore there remained no man poor, or of limited means (64–65). Thereupon that Divine Purusha, ever doing good by the Yādavas, sent for the (wind god) Vayu, the vital air of animals, who, appearing before Gādādhara, seated alone, said "O god, I am quick-coursing and can go everywhere. What shall I do for thee? O sinless one, as I am an emissary of the gods, so I am yours". Hearing this the mystic Purusha Krishna said to Vayu, the life of the universe, present there in his own form:—"Go to the gods and their king and offering them my respects beg of them the assembly Hall Sudharmā and bring it to Dwarkā (66–71). O Vāyu, these pious Yādavas, endued with prowess, will enter into it; therefore do not bring the false one; for that undecaying assembly hall only, capable of going and assuming forms at will, will be able to accommodate these god-like Yādavas (72–73)." Hearing the words of Krishna of unwearied actions, Vāyu, in his course fleet like the mind, repaired to the celestial region and communicated to the gods Keshava's complements and request. And

then taking the assembly-hall Sudharmā he returned on earth (74-75). Thereupon presenting to the pious and energetic Krishna that Sudharmā hall the wind-god disappeared (76). As it was placed in the land of celestials for the gods so that Sudharmā hall was placed by Keshava in Dwaravati for the leading Yadavas (77). Thus with divine, earthly and watery articles the eternal and intelligent Hari decorated the city of Dwāravati like unto his own wife (78). Thereupon having fixed the limits of the city the emperor Ugrasena placed in their proper places the commanders of armies and the heads of clans. He then settled in their respective places the priest Sāndipani, the commander-in-chief Anadhristhi, the foremost of ministers Vikadru, and the ten elderly persons headed by Udhava, always engaged in Yadava's works. Of the car-warriors the mighty car-warrior Dāruka was appointed Keshava's charioteer and, Satyaki, the foremost of warriors, the commander of his army (79–82).

Having made these arrangements for his city, the blameless Krishna, the creator of the world, began to live happily on earth along with the Yadavas. A few days after with Reshava's consent Baladeva acquired the good-natured daughter of Revata, by name Revati (83-84).

CHAPTER CXVVI. AN ACCOUNT OF RUKSHMI: KRISHNA TAKES AWAY RUKSHMINI.

Vaishampāyana said:—In the meantime in order to satisfy the king of Chedis the powerful Jarāsandha announced "A marriage with presents of gold coins and ornaments will be celebrated between the king Shishupāla and Bhishmaka's daughter Rukshmini". And he then excited for battle the highly powerful Suvaktra the son of Dantavakra, an expert in illusions like unto the thousand-eyed deity, the highly powerful and energetic Sudeva, the master of one Akshouhini of soldiers, and the son of Vāsudeva, the king of Poundra, the highly powerful son of Ekalavya, the son of Pandya king, the powerful king of Kalinga, the king Venudāri, an enemy of Krishana's, Aushumān, Krātha, Shrutarva, the kings of Kalinga and Gāndhara, the highly powerful Praghasa, the king of Kashi and others (1-8).

Janamejaya said:—"O foremost of the twice-born conversant with the Vedas, in what country and in whose family the effulgent king Rukshmi was born (9)?"

Vaishampāyana said:—Bidarbha, the son of royal saint Yādhava, constructed a city by name Bidarbhi, on the southern side of the mount Vindhya (10). His highly powerful and energetic sons, Kratha

and others became all kings of separate kingdoms and founded separate familes (11). O king, of them the Vrishnis were born in the family of Bhima. Aushumān was born in Kratha's family and Bhishmaka, whom people call Hiranyaroma, the king of Deccan, was born in Kaishika's family. The king Bhishmaka, who, living in the city of Kundina, used to govern the southern quarter presided over by Agastya, had a son by name Rukshmi and a daughter by name Rukshmini. The highly powerful Rukshmi obtained divine weapons from Druma and Brahma weapon from Jamadagni's son Rāma. He always used to boast before Krishna of wonderful deeds (12–15). O king, Rukshmini was of matchless beauty on earth and therefore the highly effulgent Vāsudeva desired to possess her as soon as he heard of it (16). Rukshmini too, hearing of Janārddana, endued with energy and strength, wished. "He only will be my husband" (17). Filled with grief on account of Kansa's death and thinking "he is his enemy" the highly powerful Rukshmi did not confer Rukshmini on the highly energetic Krishna although he prayed for her (18). The emperor Jarāsandha begged that maiden, of Bhishmaka of dreadful power, for the Chedi king Shishupala, the son of Sunitha (19).

The king Vrihadratha, who formerly made the city of Girivraja in the province of Magadha, was the son of the Chedi king Vasu. In his family was born the highly powerful Jarāsandha; and the Chedi king

Damaghosha was also born in the same family (20-21). Damaghosha begat on Vasudeva's sister Shrutashravā five sons of dreadful prowess, namely, Dashagriva, Raivahy, Upadisha and Bali. They were all heroic, energetic, powerful and well-versed in the use of all sorts of weapons (22–23). The king Sunitha handed over to Jarāsandha, born in his own family, his son Shishupāla, who brought him up just like his own son (24). In order to please the highly powerful Jarāsandha, an enemy of the Vrishnis, under whose protection he was brought up the Chedi king Shishupala quarrelled with them (25). Kansa was Jarāsandha's son-in-law. On account of his being slain in the arena there took place a dissension between him and the Vrishnis for Krishna (26). At that time the king of Magadha wanted Rukshmini from the powerful Bhishmaka for Sunitha's son Shishupāla. And he too promised to confer her on him (27).

Thereupon the emperor Jarasandha, with Shishupala and Dantavakra, started for Vidarbha. And the intelligent Poundra-king Vasudeva, the highly powerful kings of Anga, Banga and Kalinga followed him (28-29). By going out in advance Rukshmini honored those kings and welcomed them to his city (30). In order to please their father's sister Rāma and Krishna, with the mighty Vrishni car-warriors and their army, went to that city (31). Kratha, the king of Kaishika received and duly

welcomed those worshipful Yādhavas who lived outside the city (32). On the day previous to that of the wedding, Rukshmini, gifted with all auspicious marks, after the performance of benedictory rites, shining in her beauty and on a car drawn by four horses and protected by soldiers, was going from her house to that of Indra in order to worship Sachi (33–34). Krishna saw, near the temple, Rukshmini, the best of beauties, like unto the burning flame of fire, as if she were the goddess of illusions descended on earth, or the goddess earth herself coming out of the nether region, or the very goddess Shri (the goddess of prosperity) the foremost of damsels, gentle like the rays of the moon, and separated from her lotus, coming down on earth as his wife. That damsel of dark-blue hue and large eyes, Rukshmini, was seated on a car. And though the gods even could not see her with their mind Krishna could see her. Her lips, eyes and the corners were coppery, thighs, hips and breast were plump, her body was tall but thin and beautiful; her countenance was like the moon, her nails were red; eye-brows were charming, hairs were curling and black and her beauty was highly picturesque. Her face was beautified by rows of equal and white teeth (35–40). Seeing the beautiful Rukshmini, the foremost of damsels, clad in a blue raiment, matchless in the world at that time for her beauty, fame and grace Krishna's desire grew powerful like fire to which clarified butter is offered

and his mind was attracted by her. Thereupon consulting with Rāma before the Vrishnis he made up his mind for stealing her away (41-43).

Thereupon as soon as Rukshmini came out of the temple after performing the *puja*, Janārddana assailed all her bodyguards and took her away by force to his own car (44). Rāma too, uprooting a huge tree, began to send away the attacking enemies as guests to the house of Death (45). According to the command of Baladeva the Dāshārhas too dressed themselves completely; and various cars with unfurled flags, horses and elephants encircled Rāma. Having entrusted the charge of that warfare with Rāma, Yujudhāna, Akrura, Viprithu, Gada, Kritavarma, Chakradeva, Sudeva, the highly powerful Sārana, Nivrittashatru, the valiant Bhangakāra, Viduratha, Ugrasenā's son Kanka, Shatadyumna, Rājādhideva, Mridara, Prasena, Chitraka, Atidānta, Vrihaddurga, Shwaphalka, Satyaka, Prithu and the other heroes of the Vrishni and Andhaka races, the powerful slayer of Madhu, Keshava speedily set out for Dwārakā with Rukshmini (46–52).

Armed with coats of mail the powerful Dantavakra, Shishupala and Jarāsandha issued out in anger to kill Janārddana (52). The highly powerful king of Chedi, too, went out with the kings of Anga, Banga, Kalinga, and Poundra and his mighty car-warrior brothers (53). As the gods, headed by

Vasudeva, fight with their antagonists, so the highly powerful Vrishnis, headed by Sangkarshana, gave them battle in anger (54). In that great battle Satyaki, with six winged shafts, speedily pierced the highly powerful Janārddana, who attacked them (55). When Akrura struck Dantavakra with nine arrows, Kārusha king wounded him in return with ten quick-coursing arrows (56). Struck by Viprithu with seven shafts the powerful Shishupāla pierced him in return with eight (57). Thereafter Gaveshana with six arrows, Atidānta with eight and Vrihaddurga with five pierced the king of Chedi. He too, piercing each of them in return with five arrows, killed the four horses of Viprithu with four arrows (58-59). The next moment sundering Vrihaddurga's head with Bhalla, the king of Chedi, the slayer of his enemies, sent Gaveshana's charioteer to the abode of Yama. Leaving his car, the horses whereof were slain the energetic and the highly powerful Viprithu speedily got upon Vrihaddurga's car. And his charioteer, getting upon Gaveshana's car, drove his quick-coursing steeds (60–62). Thereupon the Yādavas, with bows and arrows in hands, angrily covered Sunitha with a downpour of shafts, who was dancing on the car (63). Having pierced the breast of Dantavakra with arrows in the battle-field Chakradeva as sailed Praghasa with five arrows. He too was wounded by them both with ten shafts cutting to the very vitals. Thereupon Shishupāla's

brother Bali wounded Chakradeva with ten arrows and Viduratha with five. Then the highly powerful Viduratha struck Bali with six sharpened arrows and himself was wounded in return with thirty arrows. Having pierced Vasudeva's son with three arrows Kritavarma killed his charioteer and struck down his standard. Seeing it Poundra wounded him in return with six arrows and cut off his bow with his Bhalla. Vivrittashatru pierced the king of Kalinga with sharpened arrows, and the king of Kalinga too, struck him, in return, on the shoulder with an iron club. The valiant Kanka made his elephant fall upon that of the king of Anga and wounded his person with his club. Anga too assailed him with his arrows. The mighty car-warriors Chitraka, Shwaphalka, and Satyaki struck the car-warriors of Kalinga, with winged arrows. In the battle-field, Rāma hurled a tree in anger and killed with it the king of Banga, and his elephant. Having slain the king of Banga the valiant Sangkarshana got upon his chariot and taking up a bow sent a number of Kaishikas to the abode of Yama with his dreadful arrows. Thereupon having slain the great bow-men Kārushas with six arrows, and killed a hundred horses of the Magadha army that mighty-armed and powerful car-warrior ran towards Jarāsandha. Beholding the holder of mace (Rāma) about to fall on him the king of Magadha cut him with three winged arrows. He too, wounding him in return with eight winged arrows, cut off with

his Bhalla in anger his golden standard. Thus there took place a terrible encounter between them both showering arrows on and striking each other resembling that between gods and demons. Engaged angrily in conflict with one another, the elephant riders with the elephant riders, the car-warriors with the car-warriors, the cavalry with the cavalry, the infantry armed with spears, swords and armours with the foot-soldiers, they, cutting off their heads respectively, began to range in the battle-field. There was heard like the cries of the birds the sound of the fall of swords and arrows on armours. The sound of bugles, conches, trumpets and flutes covered that of weapons and the twang of bows of the great warriors (64–81).

CHAPTER CXIVII. RUKSHMI ATTACKS KRISHNA AND IS DEFEATED.

Vaishampāyana said:—Hearing that his sister had been carried away by Krishna Rukshmi, filled with anger, promised before Bhishmaka saying "I shall not return to the city of Kundina without slaying Krishna and bringing back Rukshmini" (1–2). Saying this in anger the heroic Rukshmi get upon a car abounding in dreadful weapons and flags. And surrounded by a large army he speedily set out (3). Bhishmaka's sons, the foremost of car-warriors, Krātha, Angshuman Shrutarvā, the valiant Venudāri, the kings of Deccan and other mighty car-warriors, headed by Kratha and Kaishika followed him (4-5). Having wended a great distance in anger they saw Govinda with his beloved wife near the river Narmada (6). Having kept his army there proud Rukshmi, in order to fight a duel of cars, went to the slayer of Madhu and pierced him with sixty four sharpened arrows. Janārddana too wounded him in return with seventy arrows (7-8). Although Rukshmi was very careful the highly powerful and valiant Mādhava cut off the standard of his car and the head of his charioteer from his body (6). Seeing him in difficulty the kings of Deccan, bent upon killing him, encircled Janārddana (10). The mighty armed Anshumāna struck him with ten arrows Shutarvā with five and Venudāri with seven

(11).

Thereupon when the energetic Govinda wounded the breast of Angshuman that king, in pain, sat down on his car (12). Thereafter having slain with four shafts the four horses of Shrutarvā Mādhava cut down Venudāri's standard and and wounded his right arm (13). The very next moment he wounded Shrutava with five arrows who, in great-pain, sat down, holding the standard of the car (14).

While Vāsudeva began thus to make a downpour of arrows, all the mighty car-warriors, Krātha, Kaishika and others ran towards him (15). Janārddana, in anger, cut off their arrows with his own. And although they were very careful he wounded them all (16). Having wounded all those kings with sixty four arrows that highly powerful one ran towards other angry kings (17). Beholding his army taking to their heels Rukshmi, filled with anger, wounded Keshava on the breast with five sharpened arrows, his charioteer with three such shafts and sundered his standard with a bent one (18-19). Piercing in anger, Rukshmi with sixty arrows Keshava cut off his bow although he was very careful (20). Taking up another such bow the energetic Rukshmi began to discharge celestial weapons for killing Keshava (21). Counteracting his weapons with his own the highly powerful Mādhava again cut off his bow and car with three arrows (22). Thus having his bow and car sundered the heroic

and valiant king Rukshmi, taking up his sword and shield, jumped down from the car (23). Beholding him thus leap down Keshava, in anger, cut off his sword which fell down on the battle-field and pierced his breast with three winged arrows (24). Thereupon the mighty-armed king Rukshmi, resounding the whole earth, fell down unconscious like a mighty demon struck down by a thunderbolt (55). Thereupon Keshava began to assail other kings with his arrows. They however, beholding Rukshmi fallen, took to their heels (26).

Beholding her brother lying down motionless on earth, Rukshmini, for his life, fell at Vishnu's feet (27). Keshava took up her, embraced and consoled her. And then promising safety to Rukshmi he set out for his own city (28).

On the other hand having vanquished Jarāsandha and others, the Vrishnis, headed by Rāma, gladly set out for Dwarka (29). After the departure of the lotus-eyed Keshava Shutarvā came to the battle-field, placed Rukshmi on his own car and took him to his own city (30). Being unable to bring back his sister and seeing his promise broken the haughty and sensitive Rukshmi did not like to enter into the city of Kundina (31). For his residence he built another city in the province of Bidharbha which is celebrated on earth under the name of Bhojakata (32). Residing in that city the highly powerful Rukshmi began to govern the southern

districts and the mighty-armed king Bhishmaka lived in the city of Kundina (33). When Rāma, with the Vrishni army, arrived at Dwārakā the powerful Keshavā duly espoused Rukshmini (34). Thereupon as did Rāma lively happily with Sitā, as Purandara lived with Sachi, Puloma's daughter so he enjoyed in the company of his sweet partner (35). That beautiful, good natured and chaste Rukshmini, endued with all accomplishments, was the first wife of Krishna (36). The powerful Mādhava begat on her ten sons—all mighty car-warriors, namely the highly powerful Pradyumna, Chārudeshna, Sudeshna, Sushena, Charugupta, the valiant Charuvaha, Chāruvinda, Suchāru, Bhadracharu and Chāru, the foremost of the strong and a daughter by name Chārumati. They were all masters of weapons, dreadful in battle and well read in religious lore and political science (37-39). The mighty-armed Madhusudana married seven other beautiful and accomplished maidens born in high families, namely Kālindi, Mitravinda, Satya, the daughter of Nagnajita the king of Ayodhyā, Jāmvavati, the daughter of Jāmvavan, Rohini capable of assuming forms at will, the good-natured daughter of Madra king, Lakshmanā of fair eyes and Satrājita's daughter Satyabhāmā. Besides Gāndhāri, the daughter of Shavya, like unto an Apsarā in beauty, was his another queen. Hrishikesha, of unlimited prowess, simultaneously married sixteen thousand maidens

and enjoyed in their company simultaneously. They were all used to luxuries and were honored with precious dresses and ornaments of all sorts as they desired. And thousands of highly powerful and great sons, whom Mādhava begat on them, were all great car-warriors, endued with great strength, masters of all weapons and performers of sacrifices and religious rites (40-45).

CHAPTER CXVIII. MARRIAGE OF RUKSHMAVATI.

Vaishampāyana said:—After a few days the powerful Rukshmi, the slayer of his enemies, announced that his daughter would make her choice of a husband (1). For this invited by Rukshmi many rich and powerful kings and princes came to his house from various countries (2). Prādyumna, accompanied by other princes, went there. As soon as she saw him Rukshmini's daughter wanted to marry him. She too, endued with grace and effulgence, was celebrated on earth for her beauty. Keshava's son therefore wished to espouse that one of fair eyes (3-4). Thereupon when all the powerful kings took their seats in the Swayamvara hall, the Bidarbha king's daughter chose Pradyumna the slayer of enemies (for her husband) (5). For he was a master of arms and well-built like a lion. Besides Keshava's son was peerless in beauty on earth (6). And that beautiful, youthful and accomplished princess too was attached to him like unto Nārāyanas's wife Indra-senā (7). After the termination of the Swayamvara the kings repaired to their respective cities and Pradyumna too went to Dwārakā with the princess of Bidarbha with him (8). The hero lived happily in her company as did Nala in that of Damayanti. Pradyumna begat on her a son by name Aniruddha, like unto the son of a god and of

matchless deeds on earth. When, Aniruddha, coming of age, mastered the Vedas, the science of archery and the moral laws, Mādhava selected the beautiful gold-like Rukshmavati, the grand-daughter of Rukshmi, for his wife (9–11). O Janamejaya, the highly illustrious and intelligent king Rukshmi used always to show rivalry with Krishna; still, on account of the eagerness of his son and Rukshmini he cast off his enmity and said with delightedness "I confer Rukshmavati on Aniruddha endued with accomplishments and of a peaceful nature (12–13)." On this occasion Keshava, surrounded by his own army and accompanied by Rukshmini, Sangkarshana, his own sons and other Yādavas, went to Bidarbha (14). Rukshmi's kinsmen, friends and allies came there also at his invitation (15), O king, thereupon, in an auspicious day and under the auspicies of a favourable planet Aniruddha's wedding was celebrated with great festivity. Thus when Aniruddha was married to the Bidarbha princess, the Baidharvas and the Yadavas performed a great festivity. And adored there like immortals the Vrishnis lived happily.

Thereupon the liberal king of Ashmaka, Venudāri, Rukshma’s son Shrutarvā, Chānura, Krātha, Angshuman, the highly powerful king of Kalinga, Jayatsena, the king Pārdya and the beautiful king of Rishka, all these highly rich chiefs of Deccan spoke secretly to the powerful Rukshmi:—"You are

an expert in dice and we too wish to play; Rāma is a novice. Therefore following you we wish to defeat Rāma". Thus accosted the mighty car-warrior Rukshmi approved of (their proposal). Thereupon they all delightedly entered into a beautiful hall with golden pillars and its floor covered with flowers. And it was sprinkled with sandal water. Those kings, decorated with beautiful garlands and unguents, and desirous of scoring victory, entered into that hall and sat upon golden seats (16–24). Invited by those deceitful kings expert in the game of dice, Rāma gladly said:—"See I am sporting" (25). In order to vanquish Revati's husband with a deceitful play the Deecan chiefs brought to the place of gambling innumerable jems, pearls and gold coins (26).

Thereupon there commenced the game of dice, the object of dreadful quarrels, a source of ruin to the wicked-minded and foe to friendship (27). In that game of dice with Rukshmi, Baladeva betted from ten to a thousand gold coins (28). Although the highly powerful Baladeva was very careful Rukshmi won that game and betted another such amount (29). Thus repeatedly defeated by Rukshmi the highly powerful elder brother of Keshava betted one *koti* gold coins (30). Saying to the holder of mace, 'you are defeated' and smiling the greatly wily Rukshmi threw his dice. And with pride he again said "Although unconquerable in battle, Baladeva, a novice and weak in a game of dice, has lost

innumerable gold coins to me" (31–32).

Hearing it the king of Kalinga, delightedly and showing his teeth, laughed aloud. Hearing those words of Rukshmi relating to his defeat the holder of ploughshare (Bala) was worked up with anger. Assailed by the cutting words of Bhishmaka's son, the pious son of Rohini, although a master of anger, again invoked his rage. And although worked up with ire, the highly powerful Rama, controlling his passions, calmly said:—"My next bet is one hundred *koti* gold coins, O king. Throwing red and copper coloured dice in this sinful country take all this" (33–37). Thus addressed by Rohini's son, Rukshmi, the wretch of a man, did not say anything at first, then saying "Very well" he again threw his dice (38). When the dice, bearing four marks, were thrown by him Rukshmi was rightly defeated by Rāma. But the descendant of Bhoja did not admit it but smilingly said "I have won the game." Hearing those deceiptful words Baladeva was again filled with anger and therefore did not give any reply. Thereupon increasing the anger of the high-souled Baladeva an invisible voice said solemnly like the muttering of clouds—"Truly has said the beautiful Baladeva. Rukshmi has been defeated in a fair play. Although they know at heart that they have been defeated still they do not admit it in words. Though Baladeva says nothing, still in fact, he has won the game. This is the truth (39–44)."

Hearing this well-expressed truthful word from the sky the powerful Sangkarshena stood up and began to grind on earth, Rukshmi's elder brother with the huge dice board. Enraged at those words, Rāma, the foremost of Yadus, slew with force that harsh-speeched and jealous Rukshmi (45–46). Thereupon coming out therefrom in anger he struck down the teeth of the Kalinga king and began to roar there in anger like a lion. Then taking up a dagger he terrified all other kings. Afterwards uprooting, like an elephant, the golden pillars of the hall and terrifying the Kaishikas there Sangkarshana, the foremost of the strong, came out of the door (47-49). As a lion assails the little deer so having slain the wicked Rukshmi, Rāma, the foremost of Yadus, encircled by his own men, returned to his tent and communicated to Keshava all that had happened (50-51). The highly effulgent Krishna said nothing to Rāma. Hearing of the death of her own brother and cursing her own self Rukshmini began to shed tears in anger and said:—"Alas, Rukshmi, powerful like Indra, the slayer of hostile heroes who had not been slain by Vāsudeva before, has been slain in the gambling-hall with the dice board hurled by Rāma." (52-54).

On the highly powerful son of Bhishmaka, Rukshmi, trained by Bhārgava, and well-versed in warfare and active like Bhārgava himself, being slain the Vrishnis and Andhakas were filled with sorrow.

O foremost of Bharatas, you have thus listened to how the Vrishnis became enemies, of Rukshmi and how he was slain. O king, a few days after this incident the Vrishnis, who were under Rāma and Krishna, came to the city of Dwāravati with profuse *riches* (55–58).

CHAPTER CXIX. BALADEVA'S GLORIOUS DEEDS DESCRIBED.

Janamejaya said:—O Saint, I wish to listen again to the glorious deeds of the intelligent Baladeva, the personification of Shesa, the upholder of the earth (1). Sages, well-read in Puranas, designate Baladeva, full of effulgence as highly noble and the highly powerful prime deity Ananta. O Vipra, therefore I wish to listen accurately to his deeds. (2-3).

Vaishampāyana said:—In the Puranas this highly energetic and powerful Baladeva is described as the Naga king Sesha, the mine of lustre, who holds up the earth, as the foremost of Purushas, as a teacher of Yoga and as the foremost of those who are well-read in the Mantras of the Vedas. Many times he defeated Jarāsandha while fighting with clubs but he did not kill him (4-5). The other celebrated kings, of earth who followed the Maagdha emperor, were defeated by him in battle (6). In wrestling with him even Bhima, of dreadful prowess, endued with the strength of an Ayuta elephant, was defeated by him (7). On account of his stealing awaya Duryodhana's daughter Lakshmanā, Jamvavati's son Shāmva was confined by those princes in the city of Hastina. Hearing of his confinement the highly powerful Rāma went to that city for releasing him, but did not find him. Thereat worked up with anger that

powerful hero performed the following wonderful feat. Taking up his invincible, incomparable, and celestial weapon, plough-share, powerful like that of Brahma and fixing it on the wall of the city he thought of, throwing that city of the Kauravas into the Ganges (8-12).

Beholding his city thus whirled the king Duryodhana sent Shamva with his wife to the highly powerful Rāma and presented himself for his discipleship. Rāma too accepted the Kuru king as his disciple in club fighting. O king, from that time, this whirling city is seen bent towards the ocean. O king, formerly in the Birandirava forest, Halāyudha, the son of a hero, killed Pralamva, with one stroke of his fist. This too is one of his deeds well-known on earth. He hurled up the huge-bodied demon, Dhenuka, coming under the disguise of an ass and threw him up on the top of a tree. And he too fell down dead on the surface of the earth (13-17). The holder of plough-share made the great river Yamuna, the sister of Yama, of quick-current and going towards the ocean of salt water, turn her course towards the city. This too is one of his wonderful deeds (18). O king, I have thus described to you the powerful deeds of Baladeva of matchless strength, the personation of Sesha passing under the name of Ananta. You shall, while listening to the Purānas, hear of many other most excellent feats of Haladara, the foremost of Purushas, which have not been described by me to

day (13–20).

CHAPTER CXX. THE DEFEAT OF THE ASURA NARAKA.

Janamejaya said:—O great Muni, describe to me what the powerful Vishnu did when he came over to Dwārāka after the destruction of Rukshmi (1).

Vaishampāyana said:—The beautiful and powerful lord Vishnu, having lotus eyes, the enhancer of the delight of the Yadavas, encircled by them, directed his mind towards Dwārakā (2) The diverse riches and jewels, he could lay his hands on any where, he made the Rākshasas bring over to his own house. The great Asuras, Dānavas and Daityas, who had acquired boons, as also put in many obstacles at that time; but the mighty-armed Mādhava destroyed them all (3–4).

O king, while Mādhava lived in Dwarakā, the Dānava Naraka, the great enemy of the king of gods and a terror to the celestials, presented many obstacles in his way (5). That Dānava, residing at Murtilinga, an oppresser of all the gods, used always to oppose the celestials and the Rishis (6). Once on a time Bhumi's son Naraka, the king of Prāgyotish, went to a place called Kasheru. There assuming the form of an elephant he, by force, ravished Twastha's daughter the beautiful Chaturdashi. And shorn of fear or sorrow he foolishly said:—"From this very day, the Rākshasas, Daityas and Dānavas will bring

for me all the jems the gods and men possess, all that the entire earth contains and all that lie in the ocean." Saying this Bhumi's son began to pilfer diverse riches and clothes. But he did not enjoy them (7–11). The powerful Naraka carried all the maidens of the gods, Gandharvas, men and the seven divisions of the Apsaras (12). Thus sixteen thousand and one hundred chaste maidens, wearing a single braid of hairs, were brought (13). The powerful Bhouma made a house for them on the mount Mani in Alakā near the territory of the Daitya Maru (14). There the ten daughters of Maru, those maidens and the other leading Rākshasas used to carry out his command and adore him, the king of Pragyotish. O king, the great Asura Naraka, who had obtained a boon, lived on the bank of the blue ocean (15). Even all the Asuras, collected together, could not perform before the dreadful feat which this great demon did (16). O Janamejaya, for ear-rings the great demon Naraka, whom the goddess earth gave birth to and whose capital was Prāgyotish, oppressed even Aditi (17). He had four gate-keepers, dreadful in battle, namely Hayagriva, Nisunda, Panchanada and the great Asura Muru with his thousand sons, proud of his boon. Those warders, terrors to those who perform pious deeds, used to occupy even the aethireal way along with the Rākshasas in battle (18–19).

For his destruction. Vasudeva, of the Vishni

race, begat the might-armed Janārddana, holding conch, discus, club and sword, on Devaki. After holding consultation with one another the celestials selected the city of Dwārakā for the residence of the great Purusha Mādhava, of well-known prowess on earth (20–21). Encircled by the great ocean and beautified with five hills, that city of Dwārakā excelled that of Indra even in beauty (22). The great assembly-hall in that city, resembling that of gods, which extended over a *yojana* and had huge golden door-ways, was celebrated by the name of Dāshārha; and the leading members of the Vrishni and Andhaka races, headed by Rāma and Krishna, used to carry on their daily transactions there (23–24).

O foremost of Bharatas, once on a time while the Yādavas sat in that hall there blew the wind carrying celestial fragrance and there was a downpour of flowers (25). In a moment a great noise, covered with a net of lustre, was heard in the sky. Within that effulgence, Vāsava was seen, seated on a white elephant and encircled by the gods (26–27). Rāma, Krishna and the king Ugrasena, with other leading Yādavas went out and welcomed the king of gods (28). Afterwards coming down speedily from that elephant chief the king of gods embraced Janārddana, Baladeva, the king Ahuka and then the other Yādavas, in order of age and rank. And then adored by Rāma and Krishna he entered into that magnificent assembly-hall. Seated there and adoring

it the king of gods duly accepted *arghya* and other articles of hospitality (29–31).

Then touching the auspicious countenance of his younger brother (Krishna) with his hand the highly powerful Vāsudava addressed to him the following consoling words (32). "O Devaki's son, O slayer of Madhu and of thy enemies, hear for what I have come to thee (33). Elated with the boon conferred on him by Brahmā the great Asura Naraka has foolishly stolen the ear-rings of Aditi (34). He always acts against the gods and Brāhmanas and is on the look out for your loopholes. Do thou therefore kill that sinful wretch (35). This Vinatā's son Guruda, highly powerful, capable of ranging anywhere and of assuming any strength and always moving in the sky, will take thee there (36). O Upendra, Bhumi's son, Naraka, is unslayable by all creatures. Do thou soon kill that sinful one and come back (37)."

Thus addressed by the king of gods, the mighty-armed and lotus-eyed Keshava promised to kill Naraka (38). Then taking up his conch, discus, club and sword, he, along with Satyabhāmā, sat on Garuda's back and immediately started with Sakra (39). Before the very eyes of the leading Yadus, Keshava, assisted by the powerful Garuda, crossed the seven regions of the wind-gods and rose high up (40). Then on account of the distance the king of gods, seated on the elephant chief and Janārddana, seated on Garuda, appeared like the sun and the

moon (41). Thereupon the Gandharvas and Apsaras chanting their glories in the sky they gradually disappeared (42). Then advising as to what he should do Vāsava, the king of gods, repaired to his own abode and Krishna went to the city of Prāgyotish (43). At that time struck by the flapping of Garuda's wings the wind blew in a contrary direction and the sky rangers were assailed by clouds of dreadful sound (44). By the help of that sky-ranging bird Mādhava, in no time, reached his wished-for quarter, and seeing the gate-keepers from distance he went where they were (45). Arriving at the gate of the mount Mani he saw there elephants, horses, car-warriors and six-thousand nooses sharp like razors (16).

Vaishampāyana said:—Then beholding the beautiful, four-armed Krishna, holding conch, discus, club and sword, wearing a garland of wild flowers round his neck, bearing the moon-like mystic mark Srivatsa on his breast, with his head illumined with a crown effulgent like the sun or moon accompanied by a lightning, looking like a blue ocean, and clad in a yellow raiment, and hearing the dreadful twang of of his bow resembling the fall of a thunder-bolt the Dānavas could understand that Vishnu himself had come (47-49). Taking up his Sakti, adorned with diamond and gold, the great Asura Muru, resembling Death himself, ran toward him and hurled that huge weapon at him. Beholding that Sati, like unto a

burning fire-brand about to fall Vasudeva took up gold feathered arrows. When the powerful Vāsudeva discharged that arrow burning like a lightning it cut that Sakti into twain. When that Sakti was sundered Muru, having his eyes reddened in anger, took up a huge club and discharged it as the king of gods hurls his thunder-bolt. Having drawn his crescent-shaped weapon to his ears Keshava, the foremost of gods, cut off with it, in the middle the golden club. And with a Bhalla he cut off the Dānava's head (50-55).

Having thus slain Muru with his friends and cut off his nooses the Lord, Devaki's son, killed the highly powerful Rākshasa soldiers of Naraka. And crossing the mountain he saw the Dānava host consisting of Nisunda, Diti's son Hayagriva and the other heroes capable of fighting in many ways. Thereupon speedily getting upon his chariot and putting on a strong celestial golden armour, the highly powerful Nisunda, with his arms, obstructed Keshava's path. Thereupon he pierced the slayer of Keshi and Madhu with ten arrows who in return wounded him with seventy winged shafts and cut off the Dānāvā's arrow in the sky before they could approach him. Then his army completely surrounded Keshava. Although covered with the net-work of this arrows Janārddana, the foremost of gods, was highly enraged at seeing those Dānavas and withstood the Dāvnava army with a downpour of cloudy weapons and other arrows (56-63). Thereupon assailing all of

them with five arrows each he pierced them to the very vitals with cloudy weapons. Filled with fear the Dānava army fled away from the battle-field. Beholding his army thus flying away he again came to the battle (64–65). And making a downpour of arrows he covered Keshava. Neither the sun, the sky nor the ten quarters were visible (66). Thereupon taking up a divine weapon, by name Sāvitra, Hari, the foremost of Purushas, cut off his arrows in the battle-field. Cutting off the arrows of the Dānavas with his own the highly powerful Krishna sundered his umbrella with one arrow and the pole of his car with three. And again destroying his four horses with four arrows he killed his charioteer with five and cut off his standard with one. Afterwards with a highly sharpened and whetted Bhalla, Krishna, the foremost of gods, cut off Nisunda's head who, alone, in the days of yore, had fought with the gods for a thousand years (66–71).

Beholding Nisunda thus slain the foremost of Asuras, Hayagriva, effulgent like a mountain, took up a huge rock and vauntingly hurled it with great force. Thereupon taking up his celestial cloudy weapon and discharging it Vishnu, the foremost of those conversant with the use of weapons, sundered the rock into seven and the stones fell down on earth. O foremost of Bharatas, with huge arrows of diverse colors discharged off the Sranga bow there set in a dreadful battle, abounding in various

weapons like that between the gods and demons. Thus seated on Garuda the mighty-armed Janārddana began to destroy the demons; what more, all the Dānavas, who approached Nārāyana, were wounded with the huge ploughshare and killed with arrows and swords. Some, consumed by the fire of the discus, fell down from the sky, and some, coming near, gave up their ghost with grim-visaged countenance. And although mutilated with the arrows of Krishna, some Asuras, capable of fighting in many ways, began to make a downpour of arrows like unto clouds discharging their watery contents. Their persons were besmeared with blood like blossoming Kisgsuka trees and they, with their weapons broken and filled with fright, took to their heels (77–80). Thereupon with his eyes red hot in anger the Dānava Hayagriva again, with velocity of the wind, drew a tree ten fathoms high (81). Uprooting speedily that tree, the cloud-colored Hayagriva ran and hurled it with such a force by virtue of his training, that the huge sound, caused by the tree passing through air, was heard by every body. With a thousand arrows, Janārddana speedily and wonderfully cut that tree into many pieces and with one shaft struck Hayagriva on the breast. That arrow, burning like fire, with great force entered into the breast of the Dānava and came out piercing his very vitals (82–85). The dreadful Janārddana, of unlimited prowess, the enhancer of the delight of the

Yādavas, killed that highly powerful and irrepressible Hayagriva who alone formerly fought with the gods for one thousand years. Having thus slain the grim-visaged and the iniquitous Hayagriva in the province of Lohitanga in a city encircled by walls and killed eight hundred thousand Dānavas Devaki's son, the Lord, the foremost of Pursushas and the slayer of his enemie's, set out for the city of Pragyotish (86–87).

Having entered the shining city of Prāgyotish, the highly powerful Keshava, after many encounters, killed Naraka's follower, the great Asura Panchajana, and blew his conch Pānchjanya. That blare, grave as the muttering of clouds and that of the whirlpool, was heard every where all over the three worlds. Hearing that sound the eyes of the heroic Naraka were reddened with anger. And getting upon his celestial car he shone like the evening sun. It had eight iron wheels, was colored in gold and red paints, had spacious seats, had golden flags and pennons with golden standards. It had a pole set with diamonds and pearls, was drawn by a thousand horses, was covered with an iron net work, was filled with various weapons and made of gold. At that time Naraka’s face looked effulgent like a fire-brand. And he appeared highly beautiful with his white, and moon-like breast plate. On his head shone a crown of sun-like lustre and his ears were shining with a pair of Kundalas (88–96). Putting on diverse sorts of

armours, the tawny-coloured, grim-visaged and huge-bodied Daity as Dānavas, and Rākshasas issued out; of them some had swords and shields, some had arrows and quivers, some had Saktis and some had lances. Those well-armed heroes, expert in fighting, rode elephants and horses and issued out of the city shaking the earth. Encircled by Daityas Naraka, like unto Death him self, while proceeding, heard on all sides the sound of thousands of bugles, conchs, Mridangas and trumpets resembling the muttering of clouds (91-100).

Those grim-visaged heroes unitedly went, where Krishna was waiting and began to fight with him. Those soldiers covered Vāsudeva with a down-pour of arrows (101-102). Discharging thousands of Saktis, maces, lances and arrows they covered the welkin (103). Moving his Srānga bow, the twang whereof was like the muttering of a cloud, hither and thither, Janārddana, looking like a dark-blue cloud, began to make a down-pour of arrows on the Dānavas. And with it their highly powerful soldiers were greatly assailed. Thus there took place a dreadful encounter between him and the fierce-looking Rakshasas; and wounded by Krishna's arrows the Dānavas were routed (104-106). Some of the Dānavas had their arms broken and some were wounded on the head and neck; some were cut in twain by the discus and some were wounded on the breast with arrows (107). Of the car-warriors,

elephant-riders and cavalry some were cut into two pieces and some were wounded with arrows and lances (108). Thus the entire army, consisting of elephants, horses, and cars, was completely crushed down. There took place a highly dreadful encounter in that battle between him and Naraka (109). Listen to it, I shall describe it briefly. The energetic Naraka, the terror of gods, fought with the foremost of Purushas, Madhusudana, like Madhu himself. When in that battle, the heroic Naraka, like unto Death himself, took up with reddened eyes, a huge bow resembling that of Sakra, Keshava, taking up an arrow like the fierce ray of the sun, filled his car with celestial weapons. Thereupon when taking up a huge weapon the powerful Naraka was about to withstand the great and war-like slayer of Madhu Janārddana, having a countenance effulgent like lightning, he cut off that weapon with his discus and sent his charioteer to the abode of Death with one arrow. Then destroying the car with horses and standards with ten arrows the slayer of Madhu cut his coat of mail with one arrow. Thereupon having his horses slain, and stripped of his coat of mail like a serpent shorn of its skin, the heroic Dānava Naraka, all on a sudden, took up a strong iron dart effulgent like a lightning and sent it down whirling. Seeing that dart covered with gold, about to fall down, Krishna, of wonderful deeds, cut it off into two pieces with his razor-shaped weapon. Thus there went on a dreadful

encounter with that highly powerful and grim-visaged Rākshasa Naraka, abounding in most excellent weapons. Fighting with Naraka for a moment the dreadful Janārddana cut him into two pieces with his effulgent discus. His body, sundered into twain with the discus, fell on earth like a mountain summit clapped by a thunder-bolt. It appeared that the sun was enshrouded by Krishna-like black clouds (110—122). Naraka's head, cut off by the discus, appeared on the battle-field like unto a mountain of minerals clapped by a thunderbolt (123). Beholding his son slain, Bhumi came with the pair of Kundalas to Govinda and said "O Govinda, thou dost sport as a boy plays with his toys. Thou hast with thy own hand killed him whom thou didst give. O Lord, however, do thou accept these Kundalas for which thou hast slain Naraka, and protect his children (124-126)".

CHAPTER CXXI. KRISHNA VISIT WITH ADITI.

Vaishampāyana said:—Having slain Bhumi's son Naraka powerful like Vāsava, Vishnu, the younger brother of Indra began to search his house (1). Having arrived at the Treasury of Naraka, Janārddana saw there, diamonds, pearls, corals, sapphires, emeralds, and various other jems, gold, heaps of jewels and other precious articles, a highly costly bed shining like the moon, a lion-shaped throne effulgent like burning fire, and a huge and beautiful umbrella of the hue of the clouds of the rainy season, of the lustre of the moon and with a golden standard. O Janamejaya, I have heard that there was also the golden fountain of hundreds and thousands of streams, which he had brought from Varuna; what more, we had never seen or heard of even in the palaces of Kuvera, Yama and Indra, the collection of jewels that was in Naraka's treasury. Bhumi’s son Naraka, Nisunda and Hayagriva being slain, the surving warders of his Treasury took to Keshava those costly jems and the damsels of the seraglio, considering them as worthy of him (2-10).

The Daityas said:—O Janārddana, all these various jems and riches, these goods made of corals, these beautiful flags set with golden threads, these twenty thousand grim-visaged elephants carrying

bows, *Tomaras* and other weapons such-like forty-thousand she-elephants, and eight lacs of horses of most excellent breed have been brought to thee. And we will take to the houses of the Andhakas and Vrishnis as many kine as thou shalt desire to have. O Lord, we will despatch to the houses of the Yādavas, bed-steads of fine workmanship, seals, beautiful birds, sandal and Aguru woods and other jems both in mountains or collected from the three worlds that are in Naraka's palace. There are now in Naraka's houses all the riches and jems that were formerly in the possession of the gods, Gandharvas and Pannagas (11-17).

Vaishampāyana said:—Having accepted all those jewels and examined them, Hrishikesha, the slayer of Madhu, sent them all speedily to Dwāravati through the Danavas (18). Taking himself the Varuni umbrella capable of showering gold, he rode Garuda that foremost of birds, the very personification of a cloud, and set out for the foremost of mountains Mani (19–20). Janārddana saw there on the mount Mani, gates, summits of sapphire decorated with flags and doors. At that time adorned with rows of palaces painted in golden colours, the entire mount Mani shone like a cloud adorned with lightings. Madhusudana saw there the pure, gold-coloured and plump-hipped daughters of the Gandharvas and leading Asuras whom Naraka had carried away by force and confined there. Although deprived of all

sorts of enjoyments, still residing there as if in the city of the celestials, they lived happily like celestial damsels. And nobody, on account of Naraka's powers, could take them away (21-26.)

In order to behold the large-armed Krishna, the foremost of Yadus, the damsels, controlling their senses, emaciated on account of the observance of vows and fastings, clad in silken raiments and with one braid of hairs approached Janarddana with folded hands and stood encircling him. They fearlessly surrounded Krishna because they had learnt of the death of the great Asuras Naraka, Mura, Hayagriva and Nisunda. The elderly Mānavas who were their guards, although more aged, bowed to Krishna, the descendant of Yadu, with folded hands. Beholding the moon-like countenance of the large-armed Krishna, those beautiful damsels were all worked up with desire and wished to select him as their husband. And they accordingly with joyous hearts said:—(27–32). "What the celestial saint Nārada, knowing the hearts of all creatures, and the Wind-god had said to us before, is all true. They said that the Universal Lord Nārāyana, the holder of conch, discus and club, slaying Bhumi's son Naraka, would in no time become our husband. We behold now our beloved lord, the slayer of his enemies of whom we have been hearing for ever. Oh! we have been blessed to-day by seeing this high-souled deity" (33–35).

Thereupon having delightedly welcomed those lotus eyed damsels Vāsav's younger brother consoled them all. Having welcomed those ladies duly the lotus-eyed Keshava, the slayer of Madhu took them all to Dwāraka in a car protected by servants (36–37). Then there arose a great tumult of the Rākshas quick-coursing like air, while carrying the vehicle. Uprooting the most charming and brilliant summit of that best of mountains, Vishnu the foremost of the strong rode that best of birds Garuda. It was like the clear sun and the moon, had gates made of jewels and gold, abounded in birds, deer, various animals and elephants, was beautified with trees and filled with monkeys. It had spacious rocks, boars, buffaloes and antelopes. Its table-land was filled with springs and it had various sorts of trees. Many beasts and peacocks were roving there and it was wonderful above all comprehension (38–43). Garuda the king of birds easily carried Janarddana with his wife and the mount Meru (44). With the flapping of his strong wings, that king of birds, huge like a big mountain summit, raised up a tumultuous sound on all sides (45). By the weight of his feet the mountain tops were all broken down, the trees were uprooted, huge clouds were dispersed and some of them assumed a wonderful form (46). In this way, as desired by Janarddana that bird, fleet like the wind, went beyond the paths of the sun and the moon (47). O Emperor, O thou the slayer of thy enemies, gradually

Keshava, the destroyer of his foes, arrived at the mount Sumeru and saw the abodes of the celestials. And then crossing the shining babitations of the Viswadevas, Sadhyas, Maruts, the two Aswins and other auspicious regions, he arrived at the land of gods, and entered into the palace of their king. Coming down from Garuda's back, Madhava there met the king of gods. And Indra too welcomed him with great delight. Giving to the king of gods the pair of ear-rings belonging to Aditi and saluting him, Janarddana, the foremost of men, along with his wife, was welcomed by him in return. Puloma's daughter duly received Satyabhāmā (48-53).

Thereupon Vasava and Vasudeva together with their wives repaired to the prosperous abode of Aditi, the mother of celestials. Arriving there, those two great gods saw the Asuras, seated all around worshipping the great Aditi engaged in Tapas (54-55). Placing Janārddana before him, Aditi’s son and Sachi's lord Purandara approached his mother, saluted her, gave her over the pair of ear-rings and narrated the glorious deeds of Keshava. Hearing them, Aditi was pleased and took up her two sons on her lap. And welcoming them with auspicious blessings, she honoured them. Thereafter Puloma's daughter and Satyabhama with great delight saluted the feet of the goddess Aditi with veneration; welcoming them duly with affection, the illustrious mother of the gods said to Keshava:—"My son, as this

king of gods is worshipful to all the worlds, so you are unslayable by all creatures. This most excellent of all your wives, this beautiful and pleasant looking Satyabhāma celebrated in all the worlds, will be ever youthful and lucky. And from her person she will emit charming and celestial fragrance. O Krishna, as long as you will be in your human form, this your wife will not be visited by decrepitude."

Thus honored by the mother of gods, the highly powerful Krishna was honored by Vāsava with various jewels. Thereupon obtaining the permission of the king of gods, riding Vinata's son with Satyabhamā and worshipped by the entire host of the celestials, he began to range in the celestial gardens. While crossing the garden of Vasava the mighty-armed Keshava saw the most excellent, sacred and celestial huge tree Pārijata always emitting holy fragrance and daily blossoming, approaching which every one regains the recollection of his pristine birth. Although gods were kept there in charge of the tree, Krishna of unlimited powers, forcibly up-rooted it and placed it on Garuda's head. Thereupon viewing the Apsaras, Upendra and Satyabhāma proceeded towards Dwarka by the ethereal way. The celestial damsels from behind saw Satyabhāma (56-69). Hearing of this deed of Krishna the mighty-armed king of gods did not express his disapproval but rather said "Krishna is never successful" (70). Thus adored by the celestials and hymned by the seven

saints, the mighty-armed Krishna the slayer of his enemies, set out for Dwarka from the celestial region (71). Wending the long distance like a short one, he espied the city of the Yadavas. Having performed that great feat Vāsava's younger brother the Lord Krishna, riding Garuda, returned to Dwāraka (72-73).

CHAPTER CXXII. THE PRESENT OF THE PARIJATA BY KRISHNA TO RUKSHMINI.

Janamejaya said:—O foremost of Munis, I am not able to attain to the consummation of my satisfaction listening again and again to the sacred theme of Lord Krishna's influence on Mathura (1). Thou art conversant with the six divisions of Krishna's history while Mādhava lived in Dwarka after marrying his wives. Do thou describe it to me now (2).

Vaishampāyana said:—O Janamejaya, O descendant of Bharata, all the deeds which the powerful Krishna performed after taking his wives are all becoming to him. Listen, I shall relate them (3). O king, after his marriage, the highly energetic and powerful Vasudeva once went to the mount Raivataka with Rukshmini (4). Madhusudana went there personally because there was to take place a great festival on the day of the termination of Rukshmini’s vow and that he would gratify the Brāhmanas (5). O king, according to Narada's command, Vāsudeva's sons and brothers had already been sent there (6). The sixteen thousand wives of the intelligent Madhava with splendour befitting their rank, had gone there. (7). There the lord of subdued senses, conferred on the twice-borns all their desired-for objects, as well as on the beggars, on those who always practise religious rites and on

all those who sought his well-being (8). Arriving there, O descendant of Kuru with Youna,[277] Shrouna[278] and Moukh,[279] friends, pure, always performing great religious rites and born in great families, the Lord, ever fond of his votaries and the refuge of the pious, satisfied the Brāhmanas with sacrifice and his kinsmen according to their rank (9-10). At the termination of the fasting, the Lord highly honored his beloved spouse Rukshmini, the daughter of Bhishmaka.

While residing there, once the highly powerful Krishna, sat on a seat with Rukshmini encircled by his other wives when the ascetic Nārada arrived there (12). When that best of Munis came there, Vasava's younger brother of immeasurable energy Keshava, duly adored him with rites laid down in the Scriptures (13). O descendant of Bharata, adored by Vasudeva's son Krishna, that foremost of Munis, Nārada, adored of the pious, gave him a Pārijata flower (14). O king, Bhoja's daughter Rukshmini was by him, so Hari gave her that Parijata flower (15). Taking that lovely flower and following Krishna's hint, that blameless lady the object of his love, put it on her head (16). At that time Bhishmaka's daughter, the very collection of the beauties of the three worlds, ever captivating Narayana, was doubly beautified by that celestial flower (17).

Thereafter Prajapati’s son Nārada said to Kama's mother (Rukshmini):—"O goddess, O chaste lady, the

flower is worthy of thee (18). O thou of firm vows, methinks thou art worthy of wearing this flower, for coming in thy contact, it has been perfectly adorned (19). O thou, endowed with auspicious qualities, O thou ever fond of thy husband, this flower never withers away (20). O thou of many qualities, O thou, conversant with the knowledge of time, the flower emits wished-for fragrance for one year (21). O beautiful lady of sweet speech, this flower affords heat and cold as desired, and from it come out various wished-for juices (22). O beautiful lady, when sought for, this Parijata flower gives good luck and emits delightful fragrance (23). O goddess, what more, whatever flowers thou shalt wish for, this flower of the king of trees the Pārijata will give thee (24). O auspicious and pious lady, it is the root of good luck and confers piety, and when won, it does not allow the mind, to wend any evil path (25). Whatever colour thou shalt wish to see, it will assume, and according to thy will, it will become thin or plump (26). O thou, having lotus eyes, dispelling unwholesome smell, it increases fragrance, and it serves the purpose of a lamp in night (27). Moreover it will give thee a garland of Santanaka flowers, the most excellent of flowers, and undecaying clothes whenever thou shalt think of them (28). Whenever thou wilt use the flower like a very goddess thou wilt be the mistress of hunger, thirst, exhaustion and decrepitude (29). As desired

by thee, it will sing songs in accompaniment with good musical instruments (30). O goddess, as is the rule with this flower, it will go away from thee when the term of one full year will be completed (31). O fair one, may good betide thee! in order to please the gods the Creator has invested the Parijāta flower with such a character (32). The beloved spouse of Mahadeva, the foremost of gods, Himalaya's daughter Uamā is the mistress of the universe: and therefore she always uses this flower (33). O thou endued with accomplishments, the mother of Mahendra and other gods, Aditi, Puloma's daughter Sachi, Savitri, the mother of gods and the goddess Sree too, always use this flower. Even for the wives of the gods and the leading celestial Vasus and others its period of duration does not exceed more than a year (34-35).

"O Bhoja's daughter, among the sixteen thousand wives of Vāsudeva, I consider thee as the foremost and the most beloved. O accomplished lady, O thou the beloved wife of the lord of all, thou hast sprinkled to-day the other wives of thy husband with the water of dishonor. Krishna, the slayer of Madhu having conferred on thee this Mandāra flower, thy good luck and fame have become manifest (136–38). O fair lady, the fortunate and chaste Satyabhāmā, the daughter of Satrajit who always considers herself as greatly lucky, will come to know of thy good fortune today (39). Samva's mother Jāmvuvati, Gāndhāri and

other wives of the high-souled Vāsudeva will forsake to-day their great desire for a good luck (40). O goddess, such a victorious car of thy good fortune has come out to-day that even a thousand mental cars will not be able to vanquish it (41). O beautiful and glorious daughter of Bhoja, I know thee to-day as the other soul of Krishna (42). O beloved wife of Hari, blessed is thy life since Achyuta has conferred on thee, this flower identical with the best collection of jewels of the three worlds" (43).

O Emperor, the female servants, that had been sent there by Satyabhāma heard the words of Nārada (44). O king, the other wives of Krishna had sent there, their respective maid servants. Seeing them Nārada said so, about Rukshmini (45). Hearing all this in particular, the assembled maid servants out of their feminine nature, carried the news to the inner appartments of Krishna (46). Hearing that, the goddesses began to speak into the ears of one another delightedly about Rukshmini's accomplishments befitting her family. Amongst the assembled wives of Dāmodara almost all said:—"Why should not this be? Rukshmini is Keshava's first wife, and is the mother of his son. So she is worthy of such a respect (47-48)". But the highly proud Satyabhāma, ever beloved of Vishnu, could not bear the accession of such a good fortune unto the other wife of her husband (49). That youthful and beautiful goddess was always proud of her good luck, and too much

sensitive. So hearing of such a good fortune of the other wife she was possessed by jealousy (50). Worked up with anger like the flame of fire, that one of pure smiles cast off her cloth dyed with red powder and put on a white one (51). Thereupon as a star enters into a cloud, so burning with the increasing fire of jealousy and shorn of her lustre, she entered into the lonely apartment of anger (52). To put sandal on the forehead, to wear two pieces of raiment white like snow and to put on red sand on the outskirts of the fore-head, are marks of showing anger on the husband. So the goddess Satyabhāma did not forget them. She threw off her ornaments on the bed having a big pillow; and then wearing only a single braid of hair and remembering again and again the good fortune of his co-wife, she sat there and shook her head in anger. Although Keshava caressed her dearly, she worked up with ire, at the report of her maid-servants, bent her eye-brow, began to sigh heavily and tore off her sporting lotus with her nails (53-55).

[277] Those connected by female marriage &c.

[278] Those with whom he studied together.

[279] Priests and sacrifices.

CHAPTER CXXIII. SATYABHAMA'S RESENTMENT AND KESHAVA'S CONSOLATION TO HER.

Vaishampāyana said:—Finding the sage (Narada) seated with Rukshmini, the high-souled Keshava that knower of all things, set out under some pretext (for the mansion of Satyabhama) (1). He proceeded quickly towards the spacious mansion of Satyabhama that was built on the delightful Raivataka hills by Visvakarma himself (2). Slowly Vishnu entered (the palace) as he was aware that the daughter of Satrajit, his beloved queen—she dearer to him than this own vital breaths, had been under the influence of jealous resentment (3). Affectionately thinking of that beloved one who was then excited with jealousy, the slayer of Madhu proceeded with slow steps, and with greater fear (4). Engaging Pradyumna to entertain and attend upon Narada and telling his servant Daruka *"Wait at the gate,"* he entered into the palace of Satyabhama (5). There he saw from a distance, his beloved wife then inside the apartment of anger[280] in the midst of her handmaids sighing hot and frequently in consequence jealous wrath (6). (He saw) her laughing a derisive laugh mixed with sighs at the lotus that she had brought near her own lotus-like face, and had been nipping with her nails (7). Sometimes he saw her describing figures on the

ground with the tip of her toe slightly bent, and (sometimes) laughing gently with her face turned towards her back (8). Sometimes he saw his lotus-eyed queen of exquisite shape and form merged in deep thought, the while the lotus of her face resting on the lotus of her left palm (9). Sometimes he saw his unblameable wife take the delightful sandal from the hands of her maids, smear it on her breast and then again cruelly throw it aside (10). He saw her rise from her bed and fall into it again and again. There Hari saw these and many other actions of her dear wife (that indicated the pitch of her resentment) (11).

Now as the daughter of Satrajit laid her head on her pillow, previously covering it with her veil, Janardanna thought "This is my opportunity (for effecting an entrance into her room)" (12). Then by (manual) signs commanding the handmaids not to announce his presence, he approached Satyabhama with faltering steps (13). Taking up the fan and standing by her side, he then began to fan slowly and laugh gently (14). That illustrious one (Hari), then perfumed in consequence of his contact with the *Pārijāta* flower, diffused there a divine, super-natural and rare fragrance (15). Smelling that wondrous fragrance, and taken with admiration, Satyā uncovered her face, and said "What is this?" (16) Then rising from her bed, she of pure and gentle smiles, without bestowing a glance on her godly

husband, began to question her maids about the cause of the fragrance (17). But thus questioned, the maids could not say anything, and kneeling down on the ground they waited there with countenances cast down towards the earth and with palms joined together (in supplication) (11). Then (as if) not finding the source of that wonderful fragrance, Satyabhama bethought herself thus:—"The earth emits diverse kinds of smell; can this fragrance be one of her excellent emissions?" (19) Then when wondering as to what this could be due, she was looking on all sides, her glance suddenly lighted on Kesava that creator of the worlds (20). She said "Ah! right," and then suddenly her eyes became dimmed with tears, the intensity of love filling her all the more with jealous anger (21). With her delicate lips pouting and herself sighing, that beautiful lady of dark eyes then turned her down-cast countenance away in another direction, and remained thus for a while (22). Then contracting her brows in a disapproving frown and placing her face on her palms, she said to Hari with her eyes upraised, "Thou lookest beautiful" (23). Tears of jealous passion began to flow down from her eyes, like drops of dew falling from a pair of lotus-petals (24). The lotus-eyed Krishna then seeing tears flow down from the lotus-like countenance of her wife, approached her in haste and held them in her hands (25). Then wiping off with his hands those tears that were falling on

her breast, that wearer of the mark of *Srivatsa*, the lotus-eyed Vishnu spoke to her as follows (26):—"O lotus-eyed one, O most beautiful and excellent lady,–for what reason is it that tears flow down from thine eyes likes drops of dew from a pair of lotuses (27)? O fascinating lady-why do thy countenance and thy body wear the shape of (appear like) the full moon in the morning sky, or the full-blown lotus at noon[281] (28) O thou of delicate waist, what is the reason that thou dost not wear to-day garments sprinkled with safflower and gold-dust, but choosest the white and plain ones (29)? Although the garments decorated with safflower and gold-dust thou likest most, why hast thou then worn the white garments which ladies do not like to wear except at the time of worshipping the gods (30)? O thou of beautiful limbs—say why are thy limbs unadorned with ornaments? Why, O most excellent lady, is thy seat for writing letters soiled with tears. (31)? Why, O thou of beautiful shape, do the fragrant white sandal (and not red) and the white silk cloth (not yellow or blue) veil thy beautiful forehead (32)? O dearest object of my heart, O thou of expanded eyes—thou hast thus so bedimmed the brightness of thy countenance as to cause, O dear one, great pain to my mind (33). The unctuous and refrigerent sandal paste that loves thy forehead most, does not look beautiful on that seat for writing letters[282] (34). Thy neck, deprived of ornaments, does not appear beautiful, just as the

autumn sky does not look beautiful being devoid of the planets and stars and the silvery beams of the moon (35). Why dost thou not to-day greet me, with language flowing out from thy smiling face that breathes the perfume of the lotus and vies with the beauty of the full moon (36). Why dost thou not to-day cast even a partial glance on me? Why dost thou heave sighs and shed tears that mar the beauty of the collyrium of thine eyes (37)? O thou of complexion bright like the blue lotus, O intelligent lady! do thou not weep any more! Do not shed tears soiled with the collyrium of thine eyes only to prejudice the beauty of thy incomparable face (38). O thou of divine beauty—I am known in the world as thy servant; Why then, O most excellent lady, dost thou not command me as before? (39). What act, O beautiful queen, repulsive to thee, have I committed, for which, O dear one, thou gavest thyself so much pain (40)? I have never neglected thee, in thought, in actions or in words; this, O thou of exquisite limbs, I tell thee in all sooth (41). O beautiful lady, I entertain it is true, regard for my other wives—but save in thyself my regard and affection do not reach the consummation (42). O thou that may be compared with the daughter of the gods,—my love for thee will not wane even if my life were taken away from me; know this to be my firm belief (43). Just as endurance, &c., are the constant qualities of the earth, just as sound is the constant quality of

space, so sure is my love for thee, O thou of brightness like the lotus-bud (44). Just as flame is in fire, divine brightness is in the sun, and unfading charms are in the moon, so my love resides in thee and thee only (45)."

When Janardana had thus spoken in his vindication, the blessed Satyabhāma, wiping off the tears of her eyes addressed him slowly in the following manner (46). "Hence-before, O lord, my firm belief was that thou wert mine own. But to-day I come to perceive that thy love for me is nothing more than ordinary and common-place (47). I did not know before that the course of time is uncertain. But I have come to know to-day that the course of the world is fickle (48). I entertained the fond hope that so long I live, thou only shalt be my second self and I thine. But what is the good of talking much; I know thy heart, O infallible one (49). I see that thou usest fascination in speech only and thy love for me is false; whereas it is true in regard to the other wives of thine (50). Knowing me to be simple and attached to thyself, thou, O foremost of men, dost neglect me with thy cruel, guileful conduct (51). This surely is more than enough! I have seen what is worth-seeing and have heard what is worth-hearing. I have perceived the fruition of thy love for me (52). Be that as it may, I have made up my mind to devote myself to the performance of severe penances, and if thou cherishest any love for me, thou ought to

permit me to do so; for whatever vows or penances women may observe, must be with the permission of their husbands, in as much as those that are undertaken against the husband's consent, surely become fruitless" (53-55).

Having thus spoken that chaste and beautiful lady again wiped off the tears from her eyes; then that blessed one of pleasing smiles, catching the end of Hari's yellow garment covered her face with it (55).

[280] This used to be a separate room in the palace of ancient queens, where they resorted in order to indicate their annoyance or anger at the conduct of their husbands.

[281] The moon wanes in the morning and the lotus withers down at noon. Krishna asks in circumlocution the cause of the lady's pale and placid appearance.

[282] It appears that the lady had lain her head down on the seat in consequence of which it was besmeared with the sandal of her forehead.

CHAPTER CXXIV. SATYABHAMA'S GRIEF.

Vaishampāyana said:—O Bharata, Nārāyana once more affectionately addressed the chaste and beautiful Satyabhāma who was thus suffering under the influence of jealousy and resentment, in the following manner (1).

The auspicious god said:—O lotus-eyed one! sorrow seems to burn through all my limbs (at seeing thee in this plight). What is the cause that has renderd thee so much aggrieved? (2). O thou beautiful in all thy parts, if there is no harm and if it is proper for thy affectionate husband to hear it, I entreat thee, on my life, to reveal to me the cause of thy grief (3).

Then Satyabhāmā seated with her countenance cast down towards the earth thus spoke to her husband, ever truthful in vows, in a voice choked with the vapour of grief (4). "O lotus-eyed one, O destroyer of Kesin, O bestower of honor it was thy ownself that established my honor and prosperity in days gone—and that honor and that prosperity have now become famous in the worlds (5). That I am most beloved of thee among all thy wives—is what prompted me to raise my head with pride above all others, O God (6). But, my maids have told me as they have heard it others say, that to-day I have been laughed at by my rival (co-wives) and by other

people also (7). I hear that the Parijata flower that Nārada gave thee, thou hast given to thy dear one, totally neglecting my (poor) self (8). That thy love and thy regard for her is supreme, thou hast given unmistakable expression to—by presenting her with that best of all precious things (the Parijata flower) (9). Narada also eulogised her in thy presence, and thou surely wert also gratified having heard that eulogy bestowed on thy dear wife (10). But supposing Narada had some reason for praising her in thy presence, why was it that the name of this unfortunate one was uttered in that connection (11)? O Lord, if I am to repent for having tasted the (sweet) liquor of thy love, it is better I should have nothing to do with it? Be kindly pleased to accord me thy permission (12). O lotus-eyed one, I could not have believed even in my dream, that thou hast honored some body else more than myself; but alas, it has come to pass in real life even before the eyes of others (13). It may be that the sage Narada of incomparable powers has conceived a love for her (Rukshmini), but O lord, the cause of my grief in this, is thy presence in the scene (14). Thou hast told me that people live for the sake of honor only,–so, thus dishonored, I do not desire to live any longer (15). My source of protection has been turned to-day into my source of fear. He that used to protect me in every-thing does not do so to-day (16), Alas, what course shall I pursue, O Lord, being thus abandoned

by thee! Surely renounced by thee, I shall be reduced to the condition of the white lily[283] (17). Have I done to day something disliked by the gods out of foolishness in consequence of which, O bestower of honour I have incurred thy dislike, although I used to be thy chosen one (18). How could I who was thy beloved wife, but now discarded, look upon this Raibataka Hills decked with the flowers of the spring (19)? Now that I have been the object of thy hate, how could I, unfortunate one, venture to breathe the pure breeze (of this place) ringing with the sweet notes of the cuckoo and fraught with fragrance of the flowers (20). How could I, who did sport on thy lap inside the waters of this ocean, again glance at it, O lord, in this my unhappy condition (21)? Thou didst tell me in days gone by,–'O daughter of Satrajit, know that there is no wife of mine dearer to me than thyself'—What of that assurance! Or who cares to remember it[284] (22)! My mother-in-law used to look upon me with much regard and pleasure—but unfortunate lady queen as she was,—she has been contemptuously treated by thee (23). O Lord, what then is the good of this thy hidden and unmanifest love for me, if thou dost not even deign to reckon me among thy common wives (23)? O subduer of thy foes, I did not know thee hence-before to be so much of a cheat and a knave; but now I have come to know thee as fickle, deceiving, and partial to my rival (co-wife)[285] (25). I have read thy innermost

and secret thoughts, O thief, by thy articulations and thy features and signs, although thou triest to conceal them from me; thou knave, thou partisan of my rival, it is thy tongue only that is honeyed, but thou art too guileful" (26).

When the resentful daughter of Satrajit, influenced by jealousy had thus spoken, the god-like Krishna consoling her addressed her in the following manner (27). "Say not so, O lotus-eyed one, thou dearest ruler of my heart! what shall I tell thee more my darling;—know me to be thine entirely (28). There is no doubt that in order to please me the sage Narada of unimpeachable deeds gave that Parijata flower to her (Rukshmini) in my presence, merely out of generous feelings or regard for her; (but I did not give it with my own hands). O thou of pure smiles, be consoled; forgive me this my first and only transgression (29-30). If thou desirest to have Parijata flowers, O resentful darling, I promise, O thou of delicate waist, to give it to thee—this I speak in all earnestness (31). (What to speak of a single flower), I shall fetch that best of all trees namely the Parijata tree itself, from the gardens of paradise, and keep it in thy mansion as long as thou chosest (33)."

Thus spoken to by Hari, that lady so deeply attached to him said:—"O infallible one, if thou canst bring that tree down here, my resentment shall leave me,—and it shall then be to my great gratification. O Adhokshaja, for then I shall be the head and the best-

honored among all thy wives" (33–34). The divine slayer of Madhu—that incomparable being, the origin of the world, beyond the reach of decay, then said to her:—"so be it, then; this shall be my foremost concern" (35).

Vaishampāyana said:—O victor of large armies, thus spoken to by the auspicious Krishna, Satyabhama, who was held in high esteem by the pious and who was deeply attached to the slayer of Kansa, became highly gratified (36). The lord of the world, the the lord of all, the protector of all things, and the bestower of all desires on the good, then bathed himself and discharged all his necessary duties (37). O king that lord then remembered that best of sages namely Narada who, as soon as he was remembered, came there having performed his ablutions in the waters of the mighty main (38). O ruler of men! then that refuge of the pious, Krishna, attended by Satyabhama, duly worshipped Narada who had reached there (according to a fiat of his will) (39). The daughter of Satrajit herself washed the feet of that sage; and the lord Krishna himself then poured the water from a golden pitcher (40). When the sage had seated himself comfortably, that preceptor of the worlds the high-souled Keshava offered him with all respect and carefulness a dish of rice boiled in milk (or delicious edibles) (41). The highly intelligent sage, that best of all orators then partook of the dish with great regard and relish thus

hospitably offered him by the creator of the worlds (42). O lord! satisfied with the hearty meal, Narada having rinsed his mouth, bestowed many a blessing on Keshava, who also accepted them with much gratification of the mind (43). Thereafter Narada stretching his wet right hand thus spoke to the divinely beautiful daughter of Satrajit, who was then bowing down to him (44):—"Be thou as faithful and devoted to thy husband, for all future periods, as thou art even now, O queen! Be thou also attended with special good fortune in future through the powers of my religious observances" (45). Thus spoken to by that foremost of sages, that most beloved wife of Hari, Satyabhama rose up, O king (from her bending attitude) filled with immense delight (46).

Thereafter Krishna that most intelligent personage of immeasurable powers, ate the remnants of the sage's dish having at first obtained his permission (47). O Bharata, Satyabhama also finishing there all necessary rites gladly entered her inner appartments with the permission of her illustrious husband (48). Then after a while at the command of Krishna she again came out, and having saluted the high-souled sage with her head, seated herself by Krishna's side (49). Thus having (comfortably) sat for a while, Narada said to Krishna: —"O Adhokshaja, with thy leave I now intend to go to the regions of Sakra (50). The gods, the

Gandharbhas and the Apsaras there will this day sing songs of praise to that primary divinity Ishana, having at first bowed down to him in homage true (51). In the residence of Indra, O lord, every month there take place such worship and homage-giving to that god of gods (Siva), and Gandharbha dances in his honor (52). That god of gods accompanied by his wife Uma, and attended by his followers, witnesseth unseen those festivities celebrated with much reverence by that foremost of immortals, the destroyer of mountains (53). I was invited there yesterday; I only came here, O highly effulgent one, to present thee with that flower of the beautiful Parijata, that king of all trees (54). This flower of that best of all trees, though it is a luxury to be enjoyed only by the gods, I brought it, O lord, for thy enjoyment only (55). O lotus-eyed one! that tree is very dear to Sachi (Indra's wife), and duly worshipped by her every day, it brings her a chain of (unending) prosperity (56). Pleased with the religious observances of Aditi, the illustrious Kasyapa created the great Parijata tree in order to enable her to accomplish the vow known as *Punyaka* (57). In days gone by the highly powerful Kasyapa that receptacle of all powers begot by austerities, having been much gratified with the services of Aditi, desired to bestow a boon on her (58). Thereupon that very fortunate lady said:—'O foremost of sages, confer on me such a boon by virtue of which I may

be decorated with all kinds of ornaments at my will, that I may have the qualities of singing and dancing at my command and that, O mighty possessor of ascetic wealth, I may ever remain youthful; confer on me the boon that I may be always free from all impurities and sorrow, and that I may be ever devoted to my husband and to the performance of religious deeds (59-61)'.

"Thereupon for pleasing his wife Aditi, he created the Parijata tree covered with ever-fragrant flowers capable of bestowing all desires (62). The tree had three branches to be always seen and it gladdened the heart of all onlookers. All sorts of flowers are to be seen on this mighty tree (63). Some beautiful damsels deck themselves with flowers like these; some again beautify themselves with parti-coloured ones, and others with jems and jewels (that also grow on this tree) (64). Taking out the essense of the Mandara tree, Kasyapa created this one; and therefore this best of trees has reached the height of excellence (has been reckoned as the foremost of all trees) (65). The blessed Aditi then binding Kasyapa to that tree gave him over to me, in order to accomplish the *Punyaka* vow and earn prosperity and good fortune therefrom (66). Aditi gave Kasyapa over to me with his neck bound to the Parijata tree with a garland of flowers, for the fulfilment of her *Punyaka* vow (67). That possessor of ascetic wealth was afterwards released by me on payment of proper

ransom. Similarly Indra was given to me by his wife for the furtherance of her prosperity (68). In this way Soma was given away by Rohini, and Kuvera, the lord of wealth by Riddhi. Thus there is no doubt that the Parijata tree is capable of conferring much prosperity (69). It is called Parijata as it grows on the other side (Para) of the river Vishnupadi—and this is styled the Mandara for it bears the Mandara flower (70). As men did say—'What tree is this?'—not exactly knowing what it was, this mighty tree is called Kobidara (71). The excellent tree that produces this excellent flower is known by the several names, Mandara, Kobidara and Parijata".

[283] The white lily withers away with the dawn of day, when the beams of the moon cease fall on it. Kumadbati may have another meaning. There was a queen of a certain king Aja of that name, who died before her husband.

[284] Another interpretation has been put on this part of the Sloka, namely, "who would remain by me when I am gone—!" This seems to be far fetched.

[285] An attempt has been made in the commentary of Sridhara to attribute an allegorical meaning to this Sloka, which tries to establish the identity of Krishna with the God-head. This though ingeneous, is not suited to the context.

CHAPTER CXXV. THE HISTORY OF THE PARIJATA TREE THE COLOQUY BETWEEN KRISHNA AND NARADA.

Vaishampāyana said:—The almighty Vishnu, that possessor of immeasurable powers then finding that the sage Nārada was desirous of departing, spoke to him thus (1):—"O sinless and mighty sage, conversant with the truth of all religions, having repaired to heaven and there interviewed the courtiers of that intelligent slayer of Tripura (2), remind Pakasasana of all our ancient brotherly love that thou knowest—inform him not as my command but as my request, (3) that the Pārijāta tree which the illustrious and virtuous Kasyapa that foremost of sages created in days gone by for the sake of Aditi's happiness, (4) that most excellent of all trees that bestows religious merit, and unbounded prosperity, that tree that was given to thee away as a gift by the very virtuous goddesses in fulfilment of their vows for the furtherance of their religious merits—inform him that my wives also hearing of the presentation of that tree, desire to give it away, O lord, for earning virtue and religious merit consequent on munificent deeds and also, for my gratification. Ask him therefore to send down to Dwarvati that best of all trees the Pārijāta; and it shall be restored to heaven after the ceremony of presentation is over. The

almighty God the slayer of Vala should thus be spoken to by thee (5-8). O foremost of sages thou shalt also so put forth thy endeavours that the lord of the immortals be persuaded to give over the excellent Parijata tree (9), O possessor of ascetic wealth, this will also bring into prominence what ambassadorial abilities thou dost possess; I know that it is possible for all thine acts to be attended with success" (20).

Thus spoken to by Narayana, the almighty sage Narada that great possessor of ascetic merit smiled and spoke these words to the slayer of Kesin (11): —"Very well,—I shall thus speak to the lord of the gods, O foremost of Yadus, but I am sure he will never part with the Parijata tree (12). The Danavas and the gods obtained this Parijata tree by throwing the Mandara mountain into the waters of the ocean[286] (13).

"O Janarddana, at that time the creator of the worlds desired to take away the Parijata tree together with that best of mountains, the Mandara (14). Thereupon Sakra personally going to Sankara told him:—'This is Sachi's sporting tree, and may be allowed to remain in her gardens'. Thus did he entreat Sankara (15). Mahadeva granted him the boon saying 'Let it be so then' and O sinless one, he did not also bring the Parijata tree to the beautiful cave-decked Mandara mountain (16). O mighty armed one, thus in days past, under the pretext that

the Parijata is Sachi's tree of sport, did Indra save it from the clutches of Mahadeva (17). Afterwards Hara, in order to please his wife Umā, created on the dales of the Mandara mountain a forest of the Parijata trees extending over full four miles (18).

"In that best of forests, O Krishna, neither the rays of the sun, nor the cool beams of the moon, nor even the breaths of the wind can penetrate (19). Through the powers of Mahadeva that forest is self-luminous, and heat and cold reign there at the pleasure of the mountain's daughter (Durga) (20). Excepting the mighty god and goddess and their followers and myself, O delighter of the Yadus, nobody under any circumstances, can enter that charming wood (21). O descendant of the Vrishnis, there the Pārijātas shower all kinds of best gems and jewels on all sides, even as soon as they are merely thought of in the mind (22). O Keshava, with the permission of that godhead, that protector of the worlds, troops of the illustrious attendants of Siva, also enjoy that beautiful forest (23). This forest of Pārijāta trees, their fruits, their brightness and their qualities exceed by far those of the Pārijātas of the heaven (24). When, O Keshava, that God whose emblem is the sacred bull, repairs with Uma and his attendants, among them, these trees approach him in worship assuming human shapes (25). Those trees on the Mandara infused with the energy of Rudra, free from all adverse influences and attended with all

prosperity, are very dear to the daughter of the mountain (26). Once upon a time a mighty and dreadful Daitya of cruel motives by name Andhaka, who was puffed up with arrogance through the virtues of a boon obtained by him ventured to transgress into that forest (27). He was slain by that slayer of foes that foremost of gods Hara, although he was ten times as powerful as Vritra and incapable of being slain by any created being (28). O lotus-eyes God! I tell thee truly, that the thousand eyed god Indra will never give thee, the Parijāta tree obtained with great difficulty (29). That best of trees always bestows on the goddess Sachi all her desires, as well as, O Krishna, it fulfils the wishes of the highly powerful Indra" (30).

The auspicious god said:—O sage! That the mighty and intelligent Mahadeva did not take away the Parijāta tree out of consideration for Sachi, was quite worthy of him (31). I think that it was quite in keeping with the high estimation in which that infallible being, that origin of the worlds, that supreme and most ancient creator is held (32). But, O illustrious sage, O most pious one, I am younger than that slayer of Vala, and ought to be cherished by him like (his son) Jayanta (33). O thou of ascetic wealth, it is thy duty to preserve between us (me and Indra) amicable relations by all means; and I ask thee to do so, because I know thee to be able to do so (34). I have promised, O sage, that for the

accomplishment of Satyabhama's *Punyaka* vow, I shall, O lord, bring down the Parijata tree from heaven (35). How can I be able now, O sage, to break that promise of mine, O sinless one, as I have never before O twice-born one, spoken falsehood (36)? If I were to break my promise, the worlds will then meet with their ends,[287] for, O foremost of the sages, it is my duty to protect the virtue and the good qualities of the people. He on whom every one depends, how can he speak untruth (37)? Neither gods, nor the Gandharvas, nor the Rakshasas, nor the Asuras nor Jakshas, nor Pannagas, shall be able to frustrate my promise; this I tell thee truly, and may fortune attend thee. O sage (38)! If that lord of the immortals do not give the Parijata tree at thy request, I shall then hurl my mace at his breast besmeared by Sachi with fragrant ointments (39). He is also to be informed by thee that if he refuses to part with the Parijata tree when requested in this conciliatory manner, let him rest assured about a visit from me there, and let him prepare for it (40).

[286] This surely refers to the churning of the ocean by the gods and Asuras.

[287] As everybody would then speak falsehood, and truth will be vanished from the face of the earth.

CHAPTER CXXVI. THE COLLOQUY BETWEEN NARADA AND INDRA REGARDING THE TRANSPLANTATION OF THE PARIJATA.

Vaishampāyana said:—The sage Narada then repaired to the residence of Mahendra; and there he passed the night in witnessing the festivities (held in honor of Siva) (1). The illustrious Adityas, the best of gods, the Vasus, the learned Rajarshis who had attained to paradise through their meritorious deeds (2), the Nagas, the Yakshas, the Siddhas, the Charanas, the sages of ascetic austerities, Brahmharsis by thousands, Devarshis and Moonies (3), the high-souled Saparnas, the highly powerful Marutas, and hundreds of other divine creatures were assembled there (4). The god Maheswara of immeasurable energy, accompanied by Uma and surrounded by his attendants sat at the head of them all (5). That protector of all creatures was surrounded also by those foremost of the Devarshis who suffer no decay even at the end of thousands of Kalpas, (6) who are worshipped by gods equal to Indra, are possessed of self-knowledge, free from pride and who ever tread the path of rectitude (7). The Rudras the progeny of Kasyapa, Skanda, the god of fire, that best of rivers Ganga, Archisman, Tamburu, Bharisa, that foremost of eloquent

speakers, those possessed of the ascetic merit, and such other leaders of the divine host, then O Bharata, adored that supreme god Siva (8–9). O ruler of men, other gods devoted to religious ways and austerities and followers of the path of the pious,—followed their above-named leaders (i.e., offered homages to Siva), (10). O king, those men who desirous of good, worship the gods on earth, those men are in their turned worshipped in heaven by the immortals desirous of securing good (11). O descendant of the Kouravas, those men versed in the Vedas, who live according to the ordinances of the Sastras and who adore the gods in the performance of their religious ceremonies for the benefit of their ancestral manes, those are held in high estimation in the next world by the gods (12). O ruler of men, there the illustrious Chitraratha, the king of the Gandharvas together with his son, delightfully played upon the heavenly musical instruments (13). Urnayu, Chitrasena, Hahahuhu, Dumbara, Tamvura and other Gandharvas sang the six different harmonies (14). Urvasi, Viprachiti, Hemā, Rambhā, Hemadantā Ghritachi, and Sahajanyā and other damsels then performed numerous kinds of dances there (15). The self-possessed illustrious Siva accepted these homages with pleasure, and that lord of the world pleased with these worshipful acts of Sakra, went back to his own residence (16).

On the departure of that lord of the created

beings, the kings (assembled there) returned to the places whence they came; the gods also honored by Mahendra repaired to their respective abodes (17). When everybody had gone away and Purandara was seated comfortably with his own courtiers, the sage Narada approached him (18). Rising from his seat, Indra received that sage of ascetic wealth, and offered him a seat made of Kusa grass equal to that of his own (19). Thereafter the highly powerful Narada said these words to Mahendra:—"O foremost of immortals, know me now to be the messenger from Vishnu of matchless might (20). I have been despatched here by that illustrious one of immense powers on a mission that will remove one of his causes of pain" (21). Thereupon greeting the sage with sweet and agreeable words, the illustrious Pākasasana said with delight (22):—"O sage, tell me without delay what has that foremost of men said; it is after a long time that the high-souled Krishna has remembered us (23)".

Narada said:—O Mahendra, on some business of mine, I went to Dwarka to see your younger brother Upendra that enhancer of the glory of the Kasyapas (24). I found that subduer of his foes, that hero seated on the Raivataka mountain in company with his wife Rukshmini and offering eulogies to the God having the bull for his emblem (25). I gave him then the flower of the Parijata tree, O sinless ruler of the gods, in order that he may astonish his wives

therewith (26). At the sight of that flower, the production of the best of trees that bestows all desires, the wives of Kesava were greatly astonished (27). O bestower of honor, I related to them the qualities of that flower and the creation of the Parijata tree by the high-souled Kasyapa (28). (I related to them) how the self-controlled Kasyapa bound by the neck with a garland of flowers was given away to me by Aditi for the sake of her *Punyaka* vow (29); how you were given away; by Sachi, and how similarly other gods were given away and O lord of the gods, how Kasyupa and other mighty sages obtained their release, by having paid their ransom (30). On hearing these from me, one very dear wife of your younger brother, named Satyabhāmā, made up her mind to perform the *Punyaka* vow (31). O lord of the immortals, O bestower of honor, that queen then entreated her husband to help her in the performance of that vow, and your younger brother had pledged himself to that effect (32). O chief of the gods 1 now hear attentively as I speak, all that Vishnu that foremost of powerful beings, said to me then to convey to you (33). With due deference, your younger brother, Achyuta who deserves all indulgence at your hands has said to you:—"O foremost of the gods! it behoves thee to give me that first and excellent of trees, Parijāta (34). Let, O slayer of the Asuras, the desire of thy sister-in-law be fulfilled; specially O foremost

of the gods, as she is bent on a religious deed (35). O lord of created beings, the people of heaven have had the privilege of looking upon that blessed tree; now let the human beings of the earth be blessed with a sight of it through my instrumentality (36)."

Vaishampāyana said:—O delighter of your race I having heard the words of Vasudeva's son, Mahendra said these words to Narada that foremost of eloquent speakers (37): "O foremost of the twice-born ones: take thy seat; thou hast spoken aright and properly; I shall entrust thee with a return message for Vishnu of matchless powers (38). On Narada resuming his seat, Sakra also, with the former's permission seated himself down on a seat similar to that of Narada (39). Thus seated, the lord of the gods that slayer of Virtra, cast a glance on his own magnificence[288] and filled with delight thus addressed the sage Narada (40)".

Indra said:—Mighty and pious sage! After the usual enquiry regarding his health and welfare, Janārddana, that source of happiness to all creatures should be informed of these words of mine by thyself (41):—"There is not the shadow of a doubt that leaving me, thou art the lord of the worlds. O infallible one, the Parijāta and all other precious possessions of heaven are thine own (42). O divine one, thou hast sojourned to the earth only for relieving her of her burden, and thou art behaving thyself in the human way only for the sake of the

success of thy mission (43). When after the fulfilment of thy earthly mission thou shalt return to heaven, I shall fulfill, O Adhokshaja, all the cherished desires of thy (beloved) wife (44). O Kesava, it is not at all proper to take the precious things of heaven down to earth merely for the sake of a trifle, and this has been the long-standing practice (45). If, O mighty lord, I trangress this long-standing rule obtaining in heaven, what shall the Prajapatis themselves say (46)? The high-souled Brahman with his sons and grandsons hath established permanent rules regarding all actions in the worlds (47). If I venture to walk beyond the path thus laid down by Prajapati Brahman, surely that intelligent lord when apprised of my transgressions will hurl down curses on me (48). If we ourselves break through these bindings of the standing customs then the Daityas and their partisans, as well as others will violate it without the slightest hesitation (49). If for the sake of thy wife thou takest the excellent Pārijāta down to earth, then, O bestower of honor, the inhabitants of heaven will be much depressed (50). O sage, let my brother, seeing the course of the times, be satisfied with those luxuries only which the uncreate Brahman has ordained for the enjoyment of the human kind (51). O sire, whatever possessions I have got in heaven, Krishna is at liberty to enjoy them when he remains here (52). Janārddana is filled with the arrogance that attends those who eat rich dishes of meat, and

therefore it is that he is following the course of sin, leaving virtue aside (53). Born as a man in the human world, the conduct of Krishna towards me his elder brother,—this conduct which he offers me under the influence of his wife—would surely, O Nārada, in my opinion redound much to his discredit (54–55). This seizure of the precious possessions of heaven will be a direct insult to me; and insult offered by the relatives is all the more disgraceful. (56). Let the slayer of Madhu enjoy in succession, virtue, wealth and desire, those possessions of the pious ordained by the lotus-born Brahman (57). If I were to allow this Pārijāta tree to be taken down to earth, who will, even commencing with the daughter of Puloma, pay me the slightest regard (58)? Moreover, seeing and touching the Pārijāta tree on the face of the earth, men will no longer endeavour for the attainment of Heaven, as they will then enjoy the blessings of heaven on earth itself (59). O Nārada, if the mortals enjoy the blessings of the Pārijāta tree, what difference there will be then between themselves and the gods (60)? The acts which men do on earth, they enjoy those acts here; now if they be blessed with the possession of the Pārijāta, they will no longer exert themselves for attaining heaven (61). O sage! Pārijāta is the best of all the precious possessions of heaven, and it is the glory of heaven; this glory removed, the earth with its mortals will be as good as heaven with its

immortals (62). Obtaining as they will, the blessings of heaven on the face of the earth, men will not celebrate sacrifices, nor will they perform acts of pious liberality, having been easily raised to the status of the immortals (63). Now, O sage, mortals, out of a desire for attaining heaven, gratify ourselves by reverentially performing sacrifices, *Japas* and *Anhikas* everyday (64). Possessed of the blessings of the Pārijāta, they will not think of adhering to these observances; and if they are neglected, we shall also dwindle away in our strength being deprived of their benefit[289] (65). We rear the corn on which men on earth live, by showering on them sufficient rain from here; and they also in their turn gratify ourselves by the celebration of sacrifices and acts of pious liberality (66). If when possessed of the blessings of Pārijāta, hunger, thirst, disease decrepitude, death, dissatisfaction, stinking smells and other dreadful visitations of Providence do not afflict men any longer, why should they strive for the attainment of Heaven (67–68)? For these reasons, it is not at all advisable to take down the Pārijāta tree there. Thus, O twice-born sage, should Vishnu that performer of sinless deeds, be addressed by thee (69). If thou wishest to please me, O sage, thou shalt also do, after mature judgment, all that: would go to gratify my brother Kesava (70). Let Kesava if he desires it, take down to Dwarka, garlands, gems, jewels, the *Agura* sandal, and beautiful garments and such other things

which the mortals are entitled to, for the enjoyment of his wife. But it behoves him not to plunder heaven now (71–72). I shall give whatever gems he may desire to have, I shall give beautiful ornaments of all sorts, but I will never give him, O sage, the Pārijāta tree that most beloved possession of the inhabitants of heaven (73)".

[288] Literally his prowess and energy.

[289] It is believed that the burnt offerings in the celebration of sacrifices &c, constitute the chief sustemance of the immortals.

CHAPTER CXXVII. NARADA'S ADVICE AND INDRA'S ANSWERS.

Vaishampāyana said:—O delighter of the Kurus, on having heard the words of the lord of the celestials, the pious-minded Narada that most eloquent speaker conversant with the essence of virtue, thus spoke:—(1). "O slayer of Vala, O mighty-armed one, I am much concerned in you; and therefore must say what will be conducive to your good (2). As I was aware of your attitude, I told the son of Vasudeva that in days gone by, you had not even given the Parijata tree to the mighty god Siva (3). I tell you truly that I showed him numerous reasons (for not taking down the Parijata tree), but he paid no heed whatever to them (4). 'I am the younger brother of Indra and therefore I claim indulgence at his hands'—these words did that lotus-eyed one tell me in reply. (5) Repeatedly did I, O god, show him numerous reasons; but O slayer of Vritra, still his mind did not change (6). Moreover, O god, the slayer of Madhu that foremost of men, did as if in anger say at the conclusion of his address (7), 'Neither the gods, nor the Gandharvas, nor the Rakshas, nor the Asuras, nor the foremost of the Pannagas, will succeed in attempting to thwart me out of my pledge; O sage mayst thou be attended with all blessings (8)! If Purandara thus requested by thee in a conciliatory

manner does not give the Parijata tree to me, then will I hurl my mace at the breast of Purandera on which Sachi besmears fragrant ointments (9).' O Mahendra, this is the firm determination your brother Upendra; now do you do what seems proper and just to you with regard to this matter (10). Hear from me, O lord of the celestials, words that will be conducive to your welfare, as I speak them; it seems to me better to allow the Parijata to be transplanted to Dwarka (11)." O ruler of men, thus spoken to by Narada, the destroyer of all, the thousand-eyed deity, inflamed with wrath, thus addressed him in a clear and distinct voice (12). "O thou of ascetic wealth, if Kesava is bent to behave thus towards me his innocent elder brother, then what harm indeed can he do unto me (13)! O Narada, in times past Krishna committed many acts offensive and insulting to me; I did put up with them all only remembering that he is my brother (14). On the occasion of the burning of the Khandava forest when he drove Arjuna's chariot, he prevented my clouds from extinguishing the raging conflagration (15). He committed an act unpleasant and inimical to my interests by lifting up the Govardhana mountain. When again at the time of slaying Vritra I sought his assistance (16), he replied to me saying—'I am impartial and look equally upon all creatures.' Then I slew Vritra with the help of the strength of my own arms (17). Thou also knowest well, O sage, that when ever war breaks out between

the gods and the Asuras Krishna always fights as it pleases his sweet will (ignoring my authority altogether) (18). What is the use of speaking much on the subject? Do thou endeavour to maintain an amicable feeling between ourselves. O Narada, thou art my witness; a rupture among our relatives is remote from my thoughts (19). Keshava might well have been prepared to hurl his mace at my breast (there is nothing untoward in it); but no propriety could be conceived as to why the name of Puloma's daughter was uttered in that connection (20). Our father, the almighty Kasyapa, together with our mother Adity has gone for a sojourn into the waters. This matter ought to be laid before them (21), namely, that my brother Krishna of uncontrolled Self, filled with ignorance and arrogance, has, through the instigation of his wife, abused me his elder brother (who ought to command his regard and obedience) (22). O twice-born one, fie on women, and fie on the influence of arrogance, in as much as, O Vipra, even Vishnu, instigated by his wife, has this day insulted me (23). O mighty sage, it is really surprising that Krishna, overcome by passion and lust, did not pay the slightest regard to the race of our father Kasyapa or to the race of the Sukshnas whence our mother Aditi has sprung, or to the fact of my being his elder brother or to my celestial sovereignty and the respect in which I am held by the gods (24–25). O sinless one, Brahma told me in

days past, that a well-behaved and wise brother is to me esteemed more than thousands of sons and wives (26). My father, one of the creators, and my mother Aditi also told me that there is no friend like the brothers, other people are only useless seekers of livelihood (27).[290] My father Kasyapa also said, that like the uterine brothers there is no friend in the worlds. The Danavas of sinful propensities fight with me because they are not my brothers (28). What I am now going to tell, O Vipra, ought not be related by me for it contains my own praise; but I may be excused it; I relate it to-day only because there has been an occasion for it (29). O sinless one, in the days of yore, when through the virtue of the boon bestowed on them, the bow-string of Vishnu was not cut off by certain bow-men, and whence thereafter, O foremost of mighty sages, his head was severed off his trunk, it was I who entered into and sustained his body; and when again, with the energy of the Rudras, I succeeded in carefully replacing his head on his trunk, it was Achyuta himself who said that I am the best and foremost among the gods; and then, O Narada, once more remounting his bow with a new string Keshava stood proudly (to face his antagonists) (30–32). O sage, what will my father and my mother tell me if I were to neglect Krishna then,—thinking of his only ancient affection did I, O mighty ascetic, incarnate myself in the body of Krishna (33). O sage, I gave him the Indra's share of

the offering of a sacrifice and caused it to be Vaishnava, out of my affection for I look upon him, O Narada, as my younger brother (34). If however unfortunately a battle takes place between me and him, it shall be he, O thou of ascetic wealth that shall strike the first blow—although in other battles, I myself deal it out in as much as I am a sovereign (35). O thou conversant with the essence of religions, I have protected the persons of the regardful Keshava as my own during all his incarnations, O sinless one (36). Dismantling this my residence Vishnu has, with these materials, constructed, O sage, his own *Bhubana* or world that is superior to all *lokas* (37). I did not turn my face on that, O sage, out of regard for my brother, and as I always used to think that 'Krishna is a boy and deserves indulgence at my hands' (38). My father and my mother, O Narada, cherish Govinda very much saying—'This my son is a mere child and is youngest in age (39)'. Moreover Keshava is the special favourite of my mother, and, as such, I am very jealous of him. There is not the slightest doubt that the depth of (my mother's) affection reaches its height in Keshava (40). I believed Keshava to be all-knowing, powerful, heroic, and respector of deserving persons; but that belief has proved to be a false one (41). Go thou, O Narada, and tell Keshava these my words; 'Challenged by my enemies I never turn back from a fight (42). Come, if thou wishest, I shall suffer what

ever thou mayst desire; O henpecked one, strike the first blow if thou likest it (43). O Janarddana, riding on Garuda and with a firm hand, do thou deal the first blow with thy *Srānga* mace, or discus or sword (44), O fie, thus struck, O Keshava, I shall strike thee with all my might; if, indeed, my affection does not overwhelm me in the act (45).' Until I am conquered in a battle by the wielder of the discus Krishna, I will not, O foremost of sages, part with the Pārijata tree (46). O thou of ascetic wealth, when he, being younger than I am, challenges me his elder brother to fight, for what reason should I then excuse that henpecked Hari (47)? Do thou, O illustrious sage, go to Dwarkā protected by Krishna, even to-day and tell Achyuta that I am prepared for the quarrel (struggle) (48). O thou, of ascetic wealth, bearing in mind all my words thou shalt thus speak to the slayer of Madhu;—'Until I am conquered by thee I shall not even let thee have a single leaf or its half of the Parijata tree.' O illustrious sage, for my pleasure thou shalt also tell Achyuta fearlessly:—'It behoveth thee not to steal the tree deceitfully; let there be a fair fight; and fie be on crooked practices'" (50).

[290] The author means that true and faithful friendship and love exist only between brothers;—between other parties it is merely a mockery, a business—that of maintenance and support. The wife loves the husband for he supports her—the old parents love their son because he is their maintainer and so forth.

CHAPTER CCXVIII. NARADA'S ADVICE.

Vaishampāyana said:—On having heard the words of Mahendra that foremost of eloquent speakers Nārada addressed these words to the king of the celestials in secret (1). There is not the slightest doubt that kings should be told only what is agreeable. But sometimes when the opportunity presents itself, disagreeable words but conducive to their good should also be spoken to them (2). The sages[291] say that it is not even proper to appear before a king without having leave to do so (3). But, as you always seek my advice in matters as to what should be done or not, I shall therefore tell you something to-day uncalled-for and you may accept it if you like (4). Specially friends, who do not desire to see their friends defeated, should proffer them their just and good advice opportunely even if they are not called upon to do so (5). Good and pious people should always speak what is conducive to one's welfare although it may be disagreeable and unpleasant. This is the way for the acquittance of the debt of affection that the sages recognised in days gone by (6). Disagreeable and untrue words that are transgressions of virtue, are not listened to (by anyone). Agreeable but harmful words should never be spoken in as much as they have been condemned by the sages (7). O foremost of all good listeners, listen to what it is my

encumbent duty to speak, and listening to my words that will conduce to your good, act up to them, O knower of all things! (8).

O Slayer of Vala, there is no doubt, O god, that disunion among friendly or affectionate brothers causes delight into the hearts of the enemy (9). O foremost of the celestials, those actions only that are connected with a succession of good, should be undertaken; and others, O best of intelligent beings, should be taken in hand after due deliberation (10). Acts which, if begun, would bring repentance in its train, the learned should not at all begin. This is the policy of the wise and intelligent (11). I do not really descry any very good result of this act (viz.), refusal to give Parijata to Krishna. O lord of the immortals, now listen to the reasons thereof (12). That Hari, who doth pervade the world of causes and the world of consequences, and whom the wise know to be the Supreme Soul beyond the influence of Māyā, the manifestation of whom is this universe, is that unmanifest Self and all other conscious beings, have all drawn their consciousness from that Supreme Being Vishnu (13–14).[292] The illustrious goddess Umā is the best and principal part of Prakiti and Vishnu is the source of consciousness to all conscious creation; he pervades the manifest universe, and is identified with all objects of enjoyment (15). Like Umā, Rukshmini and other wives of Krishna are his manifest qualities; and the exchangeable Prakriti,

and Vishnu and Rudra are all equally possessed of these qualities (gunas) (16). O foremost of gods, there is not the slightest difference between Rudra and Vishnu; and they are the eternal regulators of all qualified creations (*i.e.* all created things endowed with one of more of the qualities of Satwa, Rajas, Tama), and are also the primary qualities (17). The all-creating, highly powerful Vishnu, known also as Adhokshaja, that protector of the worlds, is the creator of the world and the god Maheswara is the destroyer (18). Brahmā and the rest of the celestials and the Prajapatis also have been all created afterwards, O lord of the immortals, by the high-souled Mahādeva (19). That inconceivable, infinite, ancient Purusha Vishnu, who is beyond the qualities themselves, has thus been described in the Vedas (20). In days gone by, the illustrious Vishnu was worshipped by Aditi with great austerities; and he then, pleased with Aditi, bestowed a boon on her (21). "I desire to have thee as a son." This your mother Aditi spoke to the god Nārāyana and after having offered him prayers she bowed down to him(22). Thereupon she was told by him "There is no person equal to myself in the universe; I shall therefore be born as thy son in my own parts (23). Thus, O lord of the celestials, that creator of all, the highly powerful Nārāyana, was born as your brother and he is called Upendra (24). Thus out of his own will did that lord of the past, present and future, the

eternal god Hari, create himself in the race of the Kasyapa, because it is in his nature to incarnate himself in this wise (25). That lord of the universe, its creator and destroyer, Keshava has manifested himself in Mathurā out of a desire for the well-being of the world (26). O bestower of honor, as just a lump of Palala is pervaded by a lubricating substance, so is the universe itself pervaded by that wondrous powerful Vishnu (27). That Supreme Brahma, the soul of all, the Protector of all, he that transcends all the gunas (manifested primary elements) being induced by his own desire, incarnates himself in the world and thus produces changes in his own self (28). For these reasons Keshava is to be worshipped by all the celestials; that lotus-navelled almighty and the creator of the people is attended with great praise because he upholds the world in the shape of Ananta. He is also called Sacrifice (*yajna*) by pious reciters of the Vedas (29-30). That Lord assumed a white semblance in the Satya cycle, a red semblance in the Tretā, a yellow semblance in the Dwāpara, and he has now assumed a dark semblance in this Kali cycle (31). This Hari slew Hiranakshya having assumed a divine semblance and this God, out of desire for doing good to the world, upheld the earth when she was sinking into the depth of the waters having assumed the shape of a boar. He slew Hiranyakasipu, in the semblance of the Man-lion (32–33). Assuming the

semblance of the Dwarf, Vishnu conquered the world and that auspicious God also bound Vali with serpentine bonds (34). The generous Vishnu, of immeasurable prowess, also usurped for your sake, prosperity that was the common heritage of both the gods and Asuras (both having exerted for its production) (35). Janārddana slays him, whose virtue has waned and it is the vow of that high souled one to kill him who rests on untruth (36). That refuge of the pious, Govinda, who is ever firm in virtue, slew the principal Dānavas, the enemies of the gods, only for the sake of pleasing you (37). That self-contained Being, born as Rāma, slew Rāvana and other Rakshasas like a lion slaying an elephant (38). For the sake of the well-being of the world that lord of the universe, that best of all best beings, still lives in the human world, known by the name of Upendra (39). I have seen Hari wander among the Daityas, wearing matted locks and black deer-skin and bearing a Danda (rod) in his hand, like a raging fire amidst a heap of (dried) grass (40). I have also seen Govinda rid Dānava-ridden world of its Dānavas, for the sake of the well-being of the world (41). O foremost of the gods, Janārddana must take away your Pārijāta tree to Dwarkā. I do not speak untruth (42). You shall not be able to strike Krishna, filled as you are with fraternal affection; nor shall Krishna be able to deal blows on an elder brother like yourself (43). If, O God, you do not like to pay any heed to

the words spoken by me, then consult with your other counsellors who are conversant with the rules of polity and are bent on our welfare" (44).

Vaishampāyana said:—O Janamejaya, thus spoken to by Nārada, Mahendra replied to that world-honored sage in the following words (45): —"This sort of greatness, that thou attributest to Krishna, O twice-born sage, I have heard of many and many a time before (46). In as much as Krishna is of the nature described by thee, I shall not give him the Pārijāta tree, bearing fully as I do in mind the duty of the pious and the good (47). O sage, may good betide thee! I am assured as I know that Krishna, endowed as he is with all commendable qualities and mighty, energy will not be angry merely for a trifle (48). The highly powerful gods are always very forgiving in their nature, and are obedient to the words of elderly people who look with the eye of knowledge (49). The high-souled Krishna is the foremost of the virtuous and knows all things; does it therefore befit him to quarrel with his elder brother only for a trivial reason? (50) As Adhokshaja bestowed the boon on my mother, so also it behoveth him now to satisfy the request of her sons who are his elder brothers (51). As Janārddana out of his own will became Upendra *i.e.*, Indra's younger brother, so also it behoves him now to maintain the honor of his brother Indra (52). Did not that god, in a previous incarnation, accept my

priority of birth? And if the slayer of Madhu now desires to be my elder brother, let him be so!" (53) Then having found the slayer of Vala to be determined (so as not to part with the Pārijāta) and having been dismissed by that foremost of the celestials, the virtuous, intelligent, and self-controlled Nārada went to the city protected by that foremost of the Yadus *viz*., Krishna (54).

[291] Conversant with the rules of worldly conduct and the essentials of polity.

[292] These slokas are rendered freely in consultation with the Bengali translation.

CHAPTER CCXIX. ATTRIBUTES OF HARI.

Vaishampāyana said:—On coming to the beautiful city of Dwarka, that foremost of all sages, Nārada, saw that foremost of beings, that subduer of his foes, Nārāyana (1) comfortably seated with Satyabhāmā in his own mansion, and appearing highly beautiful in consequence of his charming form that transcended all energies (2). He saw the high-souled Keshava of firm vows engrossed in that thought (*i.e.*, of the Pārijāta), and only gratifying the lovely Satyabhāmā with empty words (3). On seeing Nārada, the divine Adhokshaja rose (from his seat) and worshipped him with prescribed ceremonies (4). After Nārada had been comfortably seated, having cast off the fatigue (of the journey) the slayer of Madhu smilingly questioned him on the subject of the Pārijāta tree (5). Thereupon, O Janamejaya, that sage, possessed of ascetic merit, told the younger brother of Indra all his words in full details (6). Having heard all those words from Nārada, Krishna spoke to him thus: "Even to-morrow shall I go to the region of the celestials, O foremost of all virtuous sages" (7). Having spoken this much only Hari entered into the waters of the ocean, accompanied by Nārada; and there in secret he again addressed him thus (8): —"Going to-day to the residence of Mahendra, and offering him my best regards, do thou, O sage, tell

that foremost of immortals, the high-souled Indra, these my very words (9). 'O Sakra, O lord I know me determined as regards the fetching down of the Pārijāta here; and if a fight does actually take place, thou shalt not be able to stand before me (even for a moment.)'" (10).

Thus spoken to by Krishna, Nārada once more went to the celestial region and spoke to the lord of the gods all the words of Krishna of immeasurable energy (11). Thereupon that slayer of Vala, Sakra spoke every thing to Vrihaspati; on hearing from him, O delighter of the Karus, Vrihaspati thus spoke (12). "O fie! This nasty affair has originated only because I was absent from the abode of Brahmā. This will create a dissension (13). For what reason, O lord of the universe, hast thou commenced this business, without having previously told me of it? (14) Or, O slayer of Vritra, the world is led to act by fate born out of previous actions; and it is beyond the power of any body to prevent it (15). A hasty commencement of actions is not commendable; and therefore this business, hastily begun as it is, will surely give us dishonor and defeat" (16). Thereupon Mahendra spoke these words to the high-souled Vrihaspati:—"It now behoves you to say what should be done under the present circumstances (17)." Thereupon after reflecting for a while with his countenance cast down, the virtuous-minded Vrihaspati, of liberal understanding, the knower of all things in the past

and the future, thus replied to him (18). "Now, try your best to fight Janārddana, with the help of your son (Jayanta). O Sakra, I shall afterwards do what shall be more just and politic" (19). Having thus spoken, Vrihaspati went into the milky ocean, and there he said every thing to the high-souled Kashyapa (20). Having heard that (*i.e.*, the affair of the Pārijāta,) from Vrihaspati, Kashyapa was enraged and thus spoke to him. "That this was sure to have taken place, there was not the slightest doubt (21). He, of hundred Sacrifices, was inflamed with a lustful desire towards the worthy wife of the mighty sage Devasoma; the evil of the course he followed has now undertaken him (22). For the atonement of that sin, I have, O sage, commenced this living in water. But still that heinous sin has now undertaken him (23). O thou of ascetic merit, I, with Aditi, shall go there, mediations and fate favouring, and shall prevent them both (from splitting each other's blood) (24)." Thereafter the virtuous-souled Vrihaspati thus spoke to the son of Maricha. "If the time comes, thou shalt go in good time" (25). Having said "Very well", Kashyapa dismissed Vrihaspati; thereafter he went to worship the god Rudra, that lord of all beings (26). There the intelligent and illustrious Kashyapa, desirous of obtaining a boon, worshipped, in company with Aditi, the peaceful and high-souled god, having the bull for his emblem (27). Thereafter that son of Marichi, Kashyapa, in order to please the

god Ishāna, that preceptor of the universe, began to eulogise him in Vedic as well as in self-composed hymns (28).

Kashyapa said:"—To him whose foot-falls are mighty,[293] who is the nascent cause of the universe, who is the Supreme, who is the creator of the world (potent cause), who is attained only through virtue (Dharma), who is the Lord of grace (*i.e.*, metes out grace to them who worship and adore him), who is Self-controlled and endued with divine energy—I bow down to that illustrious lord of the universe (29). He is the lord of the celestials. He is the destroyer of sin. Through his instrumentality the universe extends, He being the cause nascent and potential. The image of His intelligence, the sacred waters hold.[294] I seek refuge with the Supreme ruler of the universe (30). He, who under the semblance of a self-controlled ascetic, slew the uncontrolled who were ignorant of the doctrines of the Vedanta and tried to do away with the friendly qualities, He, whose semblance is delightful, and whose origin is sacred, I seek the protection of that lord of the universe with my (bent) head (31). That great and undisputed Master of the universe, who takes under his benign protection the advanced (*i.e.*, that is morally and religiously) section of worldly beings, He who is the Light of all lights. He, who is identified with the semblance of Brahma known by the designation of Sukrita—is immutable and

indomitable; that bestower of boons on those sages who perform penances living upon the juice of the Soma plant and the beams of the moon; may that Being nourish me with his Eternal Energy! (32) He who is demonstrated in the Atharva Veda; He whose heads[295] are beautiful, He who is the origin of the beings, who is accomplished, heroic, and destroyer of the Danavas; He who in sacrifices is the sanctified sacrificial burnt offering;—I do seek the refuge of that Divine Being, the Lord of the universe (33). He in whom this illusory universal net is woven; He who is the universe and its soul; He who discovers happiness for his votaries and travels in a vehicle that soars high in the heavens; may that Lord of the universe be ever graciously pleased with me, (or be the source of constant happiness to me) (34). I do bow down to the furious Mahādeva who wanders in our hearts, who is Absolute Intelligence whose branches (the Vedas that have come out of Him) are all beautiful, who is the highly powerful leader of virtue, worshipful, thousand-eyed, distributer of fruits of actions done in a hundred different ways, and who is the creator of the worlds (35). He that is pure (unconsorted) attainable through Yoga, praised in the Vedas, beyond the reach of sin, the cause of destruction, the source of the world's weal and woe, the Lord of all creation, the upholder of the burden of the universe, the master of the senses, and the resort of the destructive agencies (such as time, &c.,)

I do approach, with a bent head, that god whose forehead is beautified with a crescent (36). He who wields the trident, who gives fruition (of acts) soon, who reduces the influence of the evil passions and increases such qualities as quietude, &c., who is identical with such pious acts as sacrifices, &c., who is that quality of religious merit through which sins dwindle away soon, who is the recipient of the fruits of religious merit consequent on deeds performed with sanctity and the principle of goodness, who is the real essence of all, and who has taken the vow (of purity)—I do seek protection from him (37). He who is infinite in energy, who is the upholder of all actions, the Primary Being, who is (unlike other gods) free from sacrificial modes, and is endowed with knowledge—He who is the cause of the commencement of sacrifices by sacrificial priests, the eater of sacrificial *Havis*; who is the first-born in the universe, and the eldest of creation, and who is like a Brāhmana among the pious—I do seek his refuge (38). He who transcends the *Gunas* (the elements of creation), who is like Vishnu the son of Prisni, who transcends the illusory creation—and agitates the universe through his beatitude, whose semblance is charming; who is of pure self, who is also—but intelligence, who practises *Maya* in dealing with the wicked—I bow down to him (39). I bow down to Him who is the Omkara of half syllables of the Yogis who is free from harmful acts and the identity of

Virtue, who is firm in vow, and in (handing) the bow, who is the act of throwing, who is heroic, accomplished in bowmanship, beyond the reach of weapons and the Lord of the living creation, and its destroyer (40). He who is without a second (sole matchless) the friend of all, the past and the future, the discoverer of *Havi*, (sacrificial burnt offerings), in the shape of fire, the destroyer of all passions as lust, &c., the slayer of Rākshasas, who is undivisible, and the divider,—may that illustrious God protect me (41). That one Lord of the worlds, who though one—enters into every thing of the universe, that one who gave the vital breaths (Maruts) their life, breath, (i.e., he who is the life of life), he who, out of his innate harmlessness, is ever attended upon by friendliness and amiability, may that god of good actions lead me to-day to blessings and happiness (42). He, who in the shape of Brahmā, created the Satyaloka together with the essence of goodness, and the entire illusory universe, who is all-cognizant and the knower of Brahma and is endowed with six excellences, whose semblance is numerous, in his different enemy-destroying incarnations, may that god protect me! (43) He who is the revealer of the supersensuous and the sensuous objects, who is increate and self-sufficient, who is entire and undivided who is in contact with the sense-objects, the granter of prosperities, the giver of life, the wearer of deer-skin, who is Supreme Ecstacy, the life

of the blowing winds, the receptacle of conception, the creator of happiness—may that Lord bless me accompanied by his two wives (44). He who posseses three eyes, who gives nourishment, who, to inculcate religion to the twice-born ones, accords boons to the sacrificers, He who is the most excellent of the excellent the winner of victory in battles, the Lord, the God of the gods,—I resort to the protection of that Rudra (45). He that is the mouth of the gods in the shape of fire, the destroyer of the evil doers, who is the *Soma* sacrifice, the annihilator of the tree of Mundane Existence, the witness of all the actions, the source of dissolution of all things,—I seek refuge with that Lord of Beings, Rudra, the knower of the *Gunas* and their repository (46). He who is prideless, the performer of sacrifices, the beginning, the middle and the end of the worlds, the condition of peace and unification,—he who is sung in the sacrifices prescribed in the Vedas as numerous different gods, and He who is the regulator even of the celestial world, I seek refuge with that Rudra (47). He who is the wearer of the elephant-skin, the performer of vows and observances, who is decorated with a zone, who is easily pleasable, the controller of anger free from sin, ever-existent, and the Supreme Soul, who is immanent in Nature, the wearer of matted locks, I bow, down to that Lord, the adorable of the adorable (48). The god of gods, the holy of holies, the sacrifice of sacrifices, the greatest of the great, He of hundred

(infinite) semblances, the Master of all the masters of the senses, (i.e., eye of eyes, ear of ears, &c.,) the ever-praised one, I seek refuge with him. (49). He who is the wonder of all hearts, the Purusha of mysterious appellation, the self-manifest *Pranava*, who is revealed even in the absence of such revealing agencies as light and the eyes, &c., and He, who is the potent cause of the divine image known as *Jiva*, I bow down to that god endued with the qualities and the repository of all bliss (50). He who is the producer of the both (matter and mind) but is himself unproduced, (or He from whom matter and mind have been born but who did not produce them, He transcending all causes) who is subtle (inconceivable) and simultaneously the same with and different from all created beings (unified and differentiated) who is self-existent, the place of dissolution of existence, the benign Giver who is sweetness, ecstacy and beatitude, may He protect me (51). He who is near to every body, and revealed to those who are possessed of *Sadhana*, who is the bestower of such knowledge as 'I am absolute', to those who reverentially believe in Him, the presiding Deity of the great and the good actions, He who is fulfiller of the desires and the fulfillment of the Six Excellences, may that Lord protect me (52). He who is destroyer of the mental and physical sources of pain, the efficient as well as the material cause, the evolver (of the passions) may that God of gods, that

one possessed of Supreme Energy, cut off the cause of pain of me and of the pious, wielding his potent weapons (53). By whom in the days of yore the guileful Danavas who used to give much pain to the gods, were cut with dreadful arrows and eradicated as so many thorns, may that upholder of the water of the universe, that Supreme Lord, protect me! (54)

"The destroyer with whom, when he was desirous of abolishing the portion of the sacrificial offerings of the God, the sacrificer Daksha sought refuge,—may that Lord of sacrifices, the beginning and the end of all things, the destroyer of Daksha's sacrifice—the all-intelligent one, protect me (55). He that creates and annihilates the world, that mystery of mysteries, that one possessed of primary notions, who although different from all things in the shape of Vishnu is present in the sacrifices and is the principal resort of the Six Excellences, may that God Narayana, protect my son Indra (56). The three conditions of the *Gunas*, *viz.*, creation, existence, and annihilation, eternally live in him, the principle of Excellence (Sattwa) proceeds from his nature; He is the protector of the protectors of the world, the destroyer of the wicked doers, in the shape of Rudra, the Beginning of the universe and the annihilator of the oppressors of the world (57). He whose very small part is Vishnu of Infinite Forms, He, into whose residence Brahmā and his sons and the Brāhmanas headed by Marichi although born from him, are

incapable of entering, may that protector of the pious, together with the goddess Umā be pleased with me (58). He, from whom the elements[296] have sprung, who maintains them, and in whom they become merged (in the form of destruction) He, that is the power of retention, the prosperity, and the revelation of mysteries to that high-souled person who devoutly seeks the Supreme Being—surely that God will put an end to all our miseries (59). The whole male creation, of the universe, is identical with the three-eyed God, and the female portion—is the goddess Umā, the holder of all. There does not in the universe exist any one who may be their third. Mahādeva only is the supreme Brahma, and he is the every thing and the lord of every thing" (60)

Thus eulogised the almighty God, of the emblem of the bull, that soul of virtue, revealed Himself to Kashyapa that foremost of the upholders of virtue (61). With a pleased heart, that lord of the gods then thus spoke to Kashyapa:—"O Creator of the worlds (Prajāpati), I know the reason why you are praying to me (62). The high-souled gods Indra and Upendra will both be tranquilized; but the illustrious Janārddana will carry off the Pārijāta tree (63). O Kashyapa! Mahendra was cursed by the sage Devasomā (Goutoma) of high-penance—for having desired connexion with his wife; (this present calamity is the result of that curse) (64). O virtuous one!—Now do you go accompanied by Aditi to the

daughter of Daksha, at the residence of Sakra; surely your two sons will be attended with blessings" (65). Having heard those words of the God Hara, that son of the son of the lotus-born one, that incomparable one—the blessed Kashyapa went to the abode of the gods, with a delighted heart and bowed down to that preceptor of celestials Mahādeva (66).

[293] Reference is to the story of the occupation of the three worlds,—the heaven, the earth, and the nether regions by the three feet of Krishna, in his dwarf incarnation-shorn of metaphor, it refers to the doctrine of universal *maya* inculcated in the Upanishads.

[294] The reference is to the text of Sruti.

[295] Refers to the five Koshas or "Sheaths" of the self, mentioned in the Upanishadas, vis, the Corporeal (Dehamaya), the Vital (Pranamaya), the Sensorial (Manomaya), the Conceptual (Vijnanmaya), and the Blissful (Anandamaya).

[296] These according to the Hindu philosophy are five namely-Earth, water, fire, wind and the sky.

CHAPTER CCXX. THE FIGHT BETWEEN KRISHNA AND INDRA.

Vaishampāyana said:—Here the highly energetic Vishnu, a moment after sun rise, went to the Raivataka mountain, under the pretext of hunting, taking up, O descendant of the Kurus, that foremost of men Satyaki on his car and telling Pradyumna "Follow me" (1–2). On having reached the Raivataka mountain, that divine one thus spoke to Dāruka:—"O Daruka, take charge of my chariot and wait here tending and grooming the horses for this half of the day; O foremost of charioteers, I shall re-enter Dwarkā on this very car" (3-4). Having thus delivered his command, that illustrious and intelligent god, of immeasurable prowess, rode on the back of Garuda, being accompanied by Satyaki (5). O descendant of the Kurus, that slayer of his foes Pradyumna followed Krishna from behind on a separate car capable of coursing on hills (6). Within the twinkle of an eye the intelligent Hari arrived at the pleasure park of the gods, the Nandana forest, with a view to carry away the Pārijāta from there (7). There in the garden of gods, the illustrious Adhokshaja saw hosts of celestial warriors, indomitable, courageous and armed with various weapons (8). That refuge of the pious, the mighty Krishna uprooted the Pārijāta tree and placed it on

the back of Garuda even before their eyes (9). Thereupon, O Bhārata, the Pārijāta, having embodied itself, approached (with prayer) Kesava and Garuda, that king of birds (10). The tree Pārijāta was consoled by the high souled Kesava and was told —"Do thou not fear, O tree" (11). Then assuring himself that the tree Pārijāta was securely placed (on the bird's back), Adhokshaja began to go round that best of strong-holds, the abode of the gods (12). Meanwhile the keepers of the garden of gods, had run to Mahendra and informed him saying—"that the most excellent of trees, the Pārijāta, is being carried away." (13). Thereupon the subduer of Pāka (Indra) came out mounted on Airāvata being followed from behind by Jayanta on a car (14). Then beholding that slayer of his foes Vāsudeva, who had by that time reached the Eastern gate, Indra said—"O slayer of Madhu, what is this going on" (15). Thereupon Kesava, seated on the back of Garuda, saluted Sakra with his head and said:—"I am only taking away this excellent tree for a ceremonious observance of your sister-in-law" (16). Sakra replied saying,—"O lotus-eyed one, thou shouldst not take away this tree, O infallible one, without challenging me to fight (17). O mighty armed Kesava, deal thou the first blow on me; and let thy promise be fulfilled by your hurling the Koumodaki mace at me" (18). Thereupon, O Bhārata, Krishna began to pierce the excellent elephant of the king of the celestials, with sharp

arrows fierce like thunder itself (19). Then with excellent arrows of heavenly make, the wielder of the thunder-bolt began to pierce Garuda; and he soon succeeded in cutting off all the arrows of the light-handed Kesava (20). Mādhava cut off all those arrows which the lord of the gods shot; and smiling, the slayer of Vala and Vritra severed those shot by Mādhava (21). Then, O delighter of the Karus, at the sound of Mahendra's bow and at the twang of the Sranga bow, the inhabitants of heaven swooned away (22). When the fight was thus raging between them the highly powerful Jayanta tried to remove the Pārijāta tree from the back of Garuda (23). Thereupon the slayer of Kansa said to Pradyumna "Prevent him (from taking away the Pārijāta)"; and instantly the highly powerful son of Rukshmini opposed him (firmly) (24). Then Jayanta, seated on his chariot, that foremost of victorious persons, began to pierce with sharp arrows smilingly the son of Rukshmini on all parts of his body (25). The lotus-eyed god Cupid on the other hand, seated on his chariot, pierced the son of Indra, with arrows looking like snakes (26). O delighter of the Karus, then a fierce combat raged between the heroic Jayanta and the son of Rukshmini (27). Then those two mighty heroes, the sons of Upendra and Mahendra, the foremost of the wielders of weapons, used offensive and defensive weapons against each other (28). The gods, the sages, the Siddhas and the Chārnas, all

beheld that fierce combat being much struck with wonder (29).

O delighter of the Kurus, meanwhile, a messenger of the gods, named Pravara, of great strength, tried to take away the Pārijāta from the back of Garuda (30). O descendant of the Kurus, this Pravara was the friend of the ruler of the gods; he was accomplished in the use of mighty weapons and able to subdue all his foes; he was incapable of being slain by virtue of a boon obtained from Brahmā (31). Formerly he was a Brāhmana inhabiting the Jamva Island, whence through the merit of religious penances, he attained to heaven, and there O ruler of men, he earned the friendship of the slayer of Vala by virtue of his own powers (32). On beholding him advance, Krishna told Sātyaki;—"O Sātyaki, even from this place do thou oppose Pravara with thy arrows (33). Thou shalt not, O Satyaki, shoot fierce arrows at him and his Brahmanical fickleness should be put up with by all means (34)". Thereafter the mighty-armed Pravara, that foremost of twice born ones, pierced Satyaki who was seated on Garuda with a group of sixty sharp arrows (35). Thereupon, O king, the grandson of Sini, that foremost of warriors, cut off the bow of Pravara with which he was shooting the arrows, and spoke these words to him (36). "Thou art not to be slain being a Brāhmana; go and pursue thy own mode of life; twice-born sages, even if they offend, are incapable

of being slain by the Yādavas" (37). O delighter of the Kurus,—Pravara then thus smilingly replied to him—"O foremost of human heroes, thou needst not be forgiving; fight the battle with all thy might (38). I am the disciple of Jamadagni's son Rama, and my name is Pravara. I enjoy the friendship of the illustrious Sakra (39). The gods here do not desire to join in the fray out of regard for the slayer of Madhu; but O Mādhava, I shall to-day pay off the debt of friendship I owe to Indra, (by slaying his adversary)" (40). Then O king, a fearful battle raged between them, as that foremost of men, the grandson of Sini, and the best of the twice-born one, shot at each other weapons of divine make (41). Then as the battle between those high-souled ones progressed, the sky began to tremble and the mountains were highly agitated (42).

Here on the other hand, neither the son of Krishna was able to overpower that foremost of all wielders of weapons the son of Indra, nor was this latter able to defeat that best of heroes, the illustrious and heroic son of Krishna (43). O best of men, then those two foremost of heroes, each desirous of winning victory over the other, fought on exclaiming—strike, 'hold,' &c. (44). The powerful son of Sachi then, O king, challenging the son of the wielder of the Srānga bow (Krishna) struck him with a weapon of heavenly make (45). The son of Krishna, then with an arrowy net woven with sharp shafts,

stopped the fight of that blazing darts. This appeared wonderful (46). But, O descendant of the Kurus, that blazing weapon, dreadful and destructive of the Dānavas, after a moment's pause, fell upon the top of the car of the son of Rukshmini (47). The car of the illustrious Pradyumna was burnt down by that weapon but it could not, O ruler of men, consume the son of Rukshmini (48), for O Lord of men, fire, although tremendous, cannot burn another fire. Thereafter the mighty-armed son of Rukshmini extricated himself from the burning chariot (49).

Then the son of Nārāyana, that best of car-warriors, being deprived of his car, stationed himself in the heaven with bow in hand and thus addressed Jayanta (50). "O son of Mahendra,—I am incapable of being slain by the weapon of divine make that thou didst hurl at me and by hundreds of such weapons (51). Try thy best and display to-day all learning and knowledge; but, O son of an immortal, there is none that can overpower me in battle (52). When armed with weapons thou didst come out in thy car, I was a little afraid; but now having seen thy prowess in battle I do not fear thee the least, (53). As thou shalt no longer be able to touch this Pārijāta tree with thy hands, content thyself with its thought in thy mind (54). Of the illusive chariot that thou hast burnt down with the flame of thy weapon, I can create thousands through the virtue of my illusive powers" (55). Thus spoken to the highly powerful

Jayanta, with great force, shot a fierce weapon obtained by him through his austere penances (56). Pradyumna opposed that weapon of tremendous force with a net-work of arrows; the son of Indra next shot another four arrows (57). And those weapons, O Bhārata, chocked all the quarters of the heavens; then with another set of five arrows, he completely covered the son of Rukshmini on the sky (58). Arrows like blazing fire and dreadful weapons, all, that the foremost of the immortals showered on Pradyumna, fell from all sides (59). All those weapons and arrows the son of Krishna checked by a group of his own arrows; and he then also pierced Jayanta with other sharp arrows (60). Then the immortals of holy deeds, beholding the firmness and light-handedness of the high-souled Pradyumna, exclaimed out in joy (61). The heroic descendant of Sini also, O Bharata, cut off the bow-string and the finger-protector of Pravara with a sharp arrow (62). The latter then grasped another mighty bow of excellent make, which was given to him by Mahendra and whose twang resembled the sound of thunder (63). Then with that mighty bow, that foremost of twice-born ones, that heroic Pravara began to shoot arrows of diverse sorts, bright and effulgent like rays of the sun (64). He cut off the beautiful bow of the mighty grandson of Sini and pierced him on all parts of his body, with numerous shafts (65). Thereupon, O delighter of the Kurus, the

grandson of Sini took up another bow capable of withstanding much force; and that intelligent one then sorely pierced Pravara in that battle (66). They cut off each other's armours with sharp shafts; and with arrows capable of penetrating to the very heart they mutilated each other's flesh (67). Then again the heroic Pravara severed, in twain, the bow of Sātyaki with eight whetted shafts and pierced him with three more (68). When Sātyaki thought of taking up another bow, that twice-born one, of great light-handedness, struck him with a mace that could be hurled at the foe (69). Thereupon Sātyaki, with a smile, took up his sword and buckler and that intelligent one did not take up his bow as he was sorely wounded with the bow. But the brave Pravara cut off the sword and buckler shooting a full hundred arrows (70). Thereupon Pradyumna, beholding that delighter of the Yadus, namely Satyaki disarmed, gave him another sword bright like the cloudless sky (71). But Pravara, with a smile, cut off even that sword with a sharp Valla, when it was in the grasp of its owner (72). Thereupon with sharp straight arrows he began to mutilate Sātyaki’s skin; and that twice born one, struck on the breast with a lance, shouted out in joy (73). Then finding him over-powered Pravara approached Garuda on his car with a view to take away the Pārijāta from his back (74) Thereupon Garuda struck him with his wings so vehemently that he, with his car, fell full four miles back and there

fainted away (75). O king! Jayanta then hastened to pick up the Brāhmana who was thus hurled back, and taking him up on his car cheered him (76). On the other hand, Pradyaumna consoled and cheered up his uncle the grandson of Sini who was fainting and falling down over and over and embraced him (in order to infuse strength into him) (77). The slayer of Madhu then touched Satyaki with his right hand; and instantly at the touch the latter was free from pain and distress (78). Then Pradyumna and Satyaki —the two foremost of warriors, placed themselves on the right and left side of Pārijāta respectively (in order to protect it) (79).

On the other hand, O Bhārata, the high-souled Mahendra beholding Jayanta and Pravara returning to the fight on the same chariot, smilingly said to them (80):—"Never and under no circumstances go near Garuda, the king of the feathery creation; the son of Vinatā is immensely mighty (81). Do you both place yourselves armed on my left and right side and behold me fight (with Krishna)" (82). Thus spoken to, those two heroes placed themselves on both sides of Sakra and witnessed the fighting between Indra and Janārddana (33).

Indra then pierced Garuda on all parts of his body with arrows and mighty weapons of excellent make, whose sound resembled the rumble of thunder (84). But the highly powerful son of Vinatā, that heroic subduer of his foes, without paying the least

heed to those arrows, flew swiftly towards the elephant of Sakra (85). Then those two mighty highly powerful, courageous and indomitable bird and elephant began to fight with tremendous fierceness (86). Emitting loud roars that king of elephants Airāvata then began to wound the enemy of the snakes with his tusks, trunk and head (87). The son of Vinatā, of fierce strength, on the other hand attacked the elephant of Indra, with his sharp claws and strokes of wing (88). Within a moment the fight between the bird and the elephant grew dreadful, so much so as to strike terror into heart of the onlookers, and to cause astonishment to the whole universe (89). Thereafter O Bhārata, Garuda, of mighty strength, struck Airāvata on the head with his fierce claws furnished with fearful talons (90). Afflicted sorely with the wound, O Janamajaya, the elephant fell from the heights of heaven on the top of that best of mountains the Pārijātra that exists on this island of ours (91). But as he fell, the mighty Sakra did not leave her, out of pity, friendliness and of his promise made before (92). The infallible and mighty Krishna, of supreme intelligence, followed him on Garuda carrying the Pārijāta, tree (93). The slayer of Krita was thus born down to the Parijatra mountain.

Then when Airāvata regained strength, the battle between Krishna and Indra once more raged fiercely (94). They shot at each other gem-bedecked

arrows resembling snakes in shape and carefully tempered and whetted on stone (95), O king, thereafter the wielder of the bolt of heaven hurled at Garuda, Airāvata's enemy, his thunder again and again with great noise (96). But that foremost of all beings possessed of prowess, that king of the birds incapable of being slain by any one, patiently endured all those strokes of thunder (97). But each time out of regard for the bolt of heaven and for his brother the heavenly king Sakra, the king of birds plucked a feather from his wing (93). O king, the mountain Pārijatra then sank down under the weight of Garuda, and trembling in all parts it went inside the earth (99). It emitted sweet sound in order to show respect for Krishna and Adokshaja then beheld only a very small part of it above the earth (100). Thereupon forsaking it, he roared into the heaven, on the back of Garuda; and that creator of every thing and the protector of the worlds thereupon thus spoke to Pradyumna (101):—"With the help of my energy do thou, O mighty-armed one, repair to Dwarkā and bring my chariot with Dāruka without delay (102). O bestower of honor, thou shouldst inform Valabhadra and the ruler of the Kukuras, that to-morrow after having defeated Indra, I will return to Dwarkā" (103).

Thereupon saying "So be it" in reply to his father, the virtuous and powerful Pradyumna went to Dwarkā, and spoke to Ugrasena and Valabhadra the

words of his father’s (104). Thereafter, O Bhārata, within a hour he came back to the scene of fight riding on Krishna's car accompanied by Dāruka (105).

CHAPTER CCXXI. THE FIGHT BETWEEN GARUDA AND AIRAVATA

Vaishampāyana said:—Then Krishna, mounted on his car, went to the Pārijātra mountain where the mighty Lord of the immortals was remaining on the back of the Airāvata (1). Then that foremost of mountains, the Pārijatra, that knew the powers of the high-souled son of Valadeva, on beholding Janārddana approach, entered into the earth, becoming as small as a stone for grinding sandal. O foremost of kings, Keshava was then highly pleased with the mountain (2-3).

O delighter of the Kurus, when Krishna proceeded to renew the fight, Garuda, with Pārijāta on its back, followed him from behind (4). The highly powerful Sātyaki and Pradyumna, those two subduers of their foes, also went there on the back of Garuda in order to protect the Pārijāta tree (5). By that time the sun went down the horizon and night set in. But the battle between Sakra and Keshava commenced anew, O king (6) The highly powerful Krishna, then beholding the elephant Airāvata sorely afflicted with the wounds inflicted on him, thus addressed the king of the celestials (7):—

"O mighty-armed one, the foremost of elephants Airāvata has been sorely wounded by Garuda: night also grows on apace (8). Let us refrain from fighting

(now). Do as thou wishest to-morrow morning again." Thereupon the mighty king of the celestials replied to him saying "Let it be so then (9)."

O foremost of kings, the king of the gods Purandara of illustrious soul then, erecting a temporary shade with stones, stopped there near the Puskara for the night (10). Then Brahmā, the mighty sage Kasyapa, Aditi, and other gods and sages came to him there (11). O ruler of men, O descendant of the Kuru dynasty, the Sādhyas, Viswadevas, the Aswini Kumaras, the Adityas, the Rudras, and the Vasus also assembled there (12).

On the other hand, O Bhārata, Nārāyana also remained on that delightful mountain Pārijātra accompanied by his son and Sātyaki (13). The highly effulgent one then bestowed a boon on the mountain Pārijātra that, out of regard for him, O king, had assumed the shape of a grinding stone (14). "O mighty mountain, thou shalt be called Sānapada; and thou shalt be auspicious and holy like the Himalaya Mountain (15). O foremost of mountains, be thou thus great; and abounding in numerous kinds of gems, do thou outvie the celebrated Meru mountain. I shall ever be glad to see thee full of different kinds of precious stones" (16).

Thus having bestowed the boon on that mountain, Keshava, after due salutation to the God having the emblem of the bull, remembered that foremost of rivers, the Ganges (17). O Bhārata, thus

remembered by Krishna, the river Vishnupadi (having the feet of Vishnu for its source) came there, and Krishna, having worshipped her, performed his ablutions in her waters (18). Then the Eternal Hari, taking up the water of that sacred river Gangā and leaves of Bilwa, invited therewith the god Rudra, lord of all lords of all things (19). Thereupon the God Mahādeva, accompanied by Umā and attended by their followers, revealed himself there on the Ganga's water and the Bel leaves (20). Keshava worshipped him with the flowers of the Pārijāta tree and that eloquent speaker then began to eulogise that lord of lords, the creator of all thus (21):—

The auspicious Krishna said:—"O God I thou confinest the beings (of thy creations) in Māyā and destroyest it; because thou manifestest thyself through sound that pervades the universe to beings as soon as they are born—for this reason thou art called Rudra; thou art self manifest, O Lord; I entirely resign myself to thy benign protection. Do thou crown me, devoted to thy devotees, and beloved of thy beloved—with fame (22). As thou art the lord of all creatures both of those who are attached to the followers of life and those that have renounced them—thou art designated Pasupati—(Lord of all creatures). Thou art the performer of all acts. O god of gods! There exists no master of the universe superior to thyself that slayeth foes of the celestial heroes (23). In as much as thou art, O lord,

the beginning, the giver of life and the cause of contentment of all the great divine masters, therefore art thou called the God of gods, by the learned and the pious who are conversant with the essential meaning of all the Shastras (24). Because O source of all intelligence, O lord of all manifest creation, the visible world is begotten of thee thou art the self-create, the creator of all creators—the benign bestower of boons and designated *Bhava* (the source from which any thing is born) (25). O God over all gods, in as much as thou wert coronated by all the defeated gods and Asuras and all other creatures, therefore art thou denominated Maheswara (the highest divinity) the maker of the universe (26). O bestower of boons, O thou of immeasurable prowess, thou art the object of adoration of everybody and therefore, it is that gods, desirous of their own welfare, always worship thee, and for this reason again thou art celebrated by the name Bhagavān that is loved by the pious; and it indicates thy presence in the soul of all creatures (27). O foremost of the lords of the Paradise, O Infinite one! O god, in as much as thou art the cause of production and of the thirteen elements (such as earth, sky, space, sun, fire and the wind, &c., &c.) therefore art thou principally called Tryambaka of immeasurable fame (28). Thou art designated Sarva for thou subduest thy foes and Aprameya for none can overpower thee. Thou art called all-pervading for thou rulest everything by

such principles as Raja, &c.; thou art designated Sankara for thou art the source of pleasure; thou art the Lord of sound for the Veda is thy word and *Arkāgrateja* for thy effulgence is more than that of the sun (29). O Lord of all, as thou dost ever crown them with bliss who are thy devotees and dost instruct even thy foes the Asuras for their good, it is for thy this universal blissful aspect that the pious, conversant with the essence of virtue, call thee the self-manifest Sankara of infinite prowess (30). O Ishvar of immense prowess! In the days of yore the lord of the celestials struck thee on the throat with his thunder; but although capable of retaliating it thou didst, out of affection, suffer thy throat to be rendered blue; for this reason thou art celebrated by the name of the Blue-throated (31). O Somadeva, thou art identical with all the male and female indications amongst the mobile and immobile creation, therefore do the Brāhmanas, conversant with the essence of things, call thee the ever adorable Amvicā, the protectress of the universe and also call thee the source of qualified existence (as opposed to absolute one) (32). Thou art that *Mahattatwu* which the mysterious force known as Māyā in the Vedas produceth, and that is endowed with conceptual and active energies. Thou art the Yajna of those initiated into those ceremonies, their prime energy, and the great *atman* of the Yogis; therefore there has not been, does not exist, and will

not be, such a being as thyself (33). O God of gods, Myself, Brahmā, Kapila, Antadeva, and the illustrious sons of Brahmā have all been produced by thy parts; and thou art the lord of all, the essential cause of all and the only absolute One that deservest homage" (34).

Thus eulogised the god Mahādeva, having the bull for his emblem, extended his right arm and thus spoke to Nārāyana (35):—"O best of gods, thou shalt obtain the things desired by thee; thou shalt carry away the Pārijāta tree; and thy mind shall not feel the least pain (of disappointment) (36). O powerful Krishna, do thou compose thyself remembering the austerities thou didst practise on the Maināka mountain and the boon I bestowed on thee on that occasion (37). 'Thou shalt be incapable of being slain', 'Thou shalt be invincible,' and 'Thou shalt be ever more indomitable than myself'—these and such words which I spoke to thee then-shall be so and not otherwise (*i.e.* they shall be true to the letter) (38). Moreover, O foremost and virtuous among the gods —he, that will pray to me with this hymn of praise composed by thee, shall attain the highest virtue and victory ever his foes in battle and homage of the highest kind (39). O sinless one, O lord of the gods, worshipped here by thyself, I shall be called Villodakesara and fulfill the desire of all that will approach me (40). O Keshava, O Janārddana, whatsoever learned and worshipful devotee will pass

three nights here, observing fast, shall attain to such regions as he may desire (41). Here also shall the Ganges (sacred river) be called Avindhyā; and ablutions, performed in its water after due recitation of Mantras, will be equally meritorious with those performed in the Ganges itself (42). O mighty Janārddana, on the summit of this mountain, within the caves underneath the ground there is a stronghold of the Dānavas called Satpura. Hidden inside that fastness live mighty Dānavas of wicked soul—who are so many thorns in the ways of the gods and in the universe (43-44). O sinless one, through the virtue of a boon bestowed on them by Brahmā, they are, O God, incapable of being slain by the celestials; therefore do thou, O Keshava, slay them, disguised as thou art now in a human semblance" (43).

Having thus spoken and after embracing Vāsudeva, O ruler of men, the god Mahādeva disappeared on the spot (46). Thus after Mahadeva's departure, and on the dawn of day, O ruler of men, Govinda, addressing the mountain (Pārijātra) said: —"O foremost of mountains, underneath you live mighty Asuras, incapable of being slain by the gods, by virtue of a boon bestowed on them by Brahmā (48). Although highly powerful they shall not be able to come out when I confine them (within the Earth underneath you); and their avenues thus cut off they shall die in that place (49). O mighty mountain, I

shall also be enshrined on you—and O mountain, I shall live on your heights holding in check the dreadful Asuras (50). O foremost of mountains, who ever climbing upon your top shall behold my image there, he shall attain to the merit of giving away a thousand cows (51). Those, that will every day devoutly worship me constructing an emblem of mine with your stones, shall attain to my condition" (52).

Thus the boon-giving Vishnu favored that master and thenceforward that infallible God is enshrined there (53). And there, O descendant of Kurus, persons of purified souls always worship him having constructed a image with the stone of that mountain, with a view to attain to the Vishnu Loka (54).

CHAPTER CCXXII. INDRA FIGHTS WITH KRISHNA

Vaishampāyana said:—Having saluted then the Lord of Vilwa and water, Krishna, the high-minded slayer of Madhu, went away on his own car; and seated thereon he invited the king of gods accompanied by the celestials near Pushkara (1-2).

Thereupon the effulgent Sakra, the granter of all desires unto the pious and Jayanta got upon cars drawn by most excellent horses (3). O descendant of Kurus, then under the influence of destiny there took place an encounter between those two celestials mounted on their cars on account of the Pārijāta. With straight-coursing arrows Vishnu, the represser of enemies' army, struck the soldiers of the king of gods. Although capable however, O lord, Indra did not strike Upendra in battle nor the latter the former (4–6). O king, with ten sharpened arrows Janārddana struck each of the horses of the king of gods: Vāsava too, the foremost of the celestials, with dreadful shafts shot off the bow, covered Shaiyya and other horses (7-8). With a thousand of arrows Krishna covered the elephant (of Indra) and the highly powerful slayer of Bali covered Garuda too (9). O descendant of Bharata, while in this way, seated on their cars the high-souled Nārāyana, dreadful unto his enemies and the king of gods fought with each

another, the earth shook like a boat sunk in water and the quarters were fully enshrouded with lustre (10-11). Mountains shook, hundreds of trees were uprooted and pious mortals fell down on earth (12). O king, hundreds of hurricane blew there. And while that battle raged on, the course of the rivers was changed in an opposite direction, the wind blew wild, fire-brands, shorn of lustre, fell down and creatures repeatedly lost their consciousness at the rattle of the car-wheels. What more, O king, fire was lighted even in the water and planets fought with planets in the sky (13–15). And hundreds of stars fell down on earth from the sky. Elephants of the quarters and those ranging on earth began to quiver (16). The welkin was covered with cranes emitting loud cries, pouring down dreadful blood and ash-coloured like asses (17). O foremost of kings, beholding those two heroic gods engaged in fighting with each other the earth, heaven and sky as if disappeared from view (18). At that time for the behoof of the world the ascetics began to recite Mantras and the Brāhmanas speedily engaged in carrying on meditations (19).

Thereupon the highly powerful Brahmā said to Kashyapa:—"O you of firms vows, go with your wife Aditi and prevent your two sons" (20). Saying "So be it" to the lotus-sprung deity the ascetic speedily went out on his car to that foremost of men (21). Beholding Kashyapa with Aditi in the battle-field

those two heroic and highly powerful slayers of their enemies, ever engaged in the welfare of all beings and well-read in the tenets of religions, got down from their cars, and leaving off their arms, saluted the feet of their parents (22–23). Then holding them both by the hands Aditi said:—"Born of the same parents you are trying to slay each other as if you are not brothers. Let pass what has happened. If you think that you should obey the words of your mother and those of your patriarchal father, then lay down your arms and hear what I say." Saying "So be it" those two highly powerful celestials, conversing with each other, went to the bank of the river Jānhavi (24–27).

Sakra said:—"O Krishna, thou art the Lord Creator of the universe and I have been placed by thee in my kingdom. Having thyself established me here why dost thou disregard me? O thou of lotus eyes, having accepted me as thy elder brother why dost thou wish to destroy me?" (28–29)

O king, having bathed in the water of the river Jānhavi they both returned to the high-souled Kashyapa of firm vows and Aditi (30). The ascetics designate that place as the union ground of dear ones where those two lotus-eyed brothers were united with their parents (31). O descendant of Kurus, after Krishna had promised safety unto Indra in the very presence of the pious celestials who were assembled there, they all, shining in their respective beautiful

forms, repaired to the celestial region on their own cars (32–33). O king, seated on one car Kashyapa, Aditi, Indra and Upendra set out for the celestial region (34), O descendant of Kuru, after those pious gods had come to Sakra, endued with all qualities and taken their seats, Sachi, ever fond of virtue, adored the high souled Kashyapa along with his wife, ever engaged in the well-being of all creatures (35-36). Thereupon after the night had elapsed Aditi, conversant with the principles of religion, said to Hari ever encompassing good unto creatures (37). "O Upendra! take this Pārijāta, go to Dwarkā and perform the auspicious festival so longed for by your wife. But, O foremost of men, when that ceremony will be over, you are to bring back this tree and place it as before in the garden of Nandana" (38–39).

Hearing this Krishna said to the illustrious mother of the gods "So be it." The high-souled Nārada too gave consent to it (40). Thereupon having saluted his mother, father and Mahendra with Sachi Janārddana expressed his desire of going to Dwārakā (41). The pious daughter of Puloma handed over to Krishna many lovely ornaments for his wives (42). For the sixteen thousand wives of Mādhava the high-minded daughter of Puloma gave diverse celestial jewels and raiments of various colours. Having accepted all those presents and been honored by the pious rangers of the sky the highly energetic and effulgent Keshava set out with Pradyumna and

Sātyaki for Dwārakā and arrived at the mount Raivataka. Having planted there the foremost of trees Pārijāta Mādhava despatched Sātyaki to Dwārakā consisting of doors (43–46).

Krishna said:—"O large-armed king of Bhaimas, communicate this news to the Bhaimas that I brought here Pārijāta from the abode of Mahendra (47). Even to-day I shall take to Dwarakā this best of trees Pārijāta: let the city be decorated with auspicious marks" (48). O lord, thus accosted Satyaki departed. And having communicated Krishna's words to the Bhaimas he joined the citizens and the princes headed by Sāmva (49). Thereupon having placed Pārijāta on Garuda's back and taking him before, Pradyumna, the foremost of car-warriors, entered the charming city of Dwaraka (50). Hari, seated on a car drawn by Shaivya and other horses, and Sātyaki and Pradyumna, seated on another most excellent car, followed him. O king, speaking highly of that deed of Keshava, other members of the Vrishni family set out delightedly on various conveyances (51-52). Hearing from Satyaki of the wonderful feat of Keshava of incomparable energy the Yadu citizens of Anartta were filled with surprise. Now beholding that tree covered with heavenly flowers they could not attain to the consummation of delight though they repeatedly looked at it (53–54). Beholding that unthought-of, most excellent and wonderful tree filled with playful birds, even the decrepitude of the

elderly women disappeared. Smelling the fragrance of that tree the blind were gifted with celestial vision and the diseased were shorn of their ailments (55–56). Hearing the notes of the birds from that tree resembling those of a koel the inhabitants of Anartta were filled with delight and saluted Janārddana (57). Though living at a distance people of that city listened to various sweet songs and music proceeding from that tree (58). At that time every man was favoured with whatever fragrance he wished for proceeding from that Pārijāta tree (59). Having thus entered the charming city of Dwārakā, Keshava, of Yadu's race, met with Vasudeva, Devaki, his brother Bala, the king of Kukura, and other Yādavas, worthy of respect like unto the immortals (60–61). Having honored them duly the eternal and divine Madhusudana, having Gada as his elder brother, dismissed them all and set out for his own residence. And taking that best of trees Pārijāta he entered into Satyabhāmā's palace. Seeing it the divine Satyabhāmā was highly pleased; and having adored Upendra she accepted that great tree Pārijāta (62–64).

O descendant of Bharata, according to Vasudeva's desire that tree used to lessen its proportion. It created great surprise in all. O Janamejaya, it, sometimes assuming a huge proportion, used to cover the whole of Dwarakā, and again it came within the reach of all being of the

shape of a thumb. Having thus accomplished her object Satyabhāmā began to collect all materials for the performance of the rite of Punyaka. Krishna collected all that could be had in the insular continent of Jamvu. O descendant of Kuru, thereupon seated with Satya the self-controlled Keshava, for taking the vow, thought of the ascetic Nārada (65–69).

CHAPTER CCXXIII. SATYA PERFORM THE RITE.

Vaishampāyana said:—O descendant of Kuru, as soon as he was thought of by Krishna, that foremost of Munis and speakers, Nārada, having asceticism for his wealth, arrived there (1), O king, having worshipped him duly, the beautiful lord of Sree invited him reverentially to accept the Punyaka ceremonies (2). O descendant of Bharata, thereupon when the appointed hour came, the eternal Vāsudeva, the creator of all creatures, along with the beloved Satyā, delightedly worshipped the great Muni Nārada, who had been well bathed, with scents and garlands and fed him (3–4). Thereupon the lucky damsel, having a put garland of flowers, around Krishna's neck, bound him to the Pārijāta tree (5). Afterwards obtaining his permission she dedicated Keshava unto Nārada. Then she gave away sessamum seeds illumined with the lustre of jems and jewels, gold mixed with rice and other plants, mountains of gold and a thousand kine (6–7).

Having accepted all those articles the Muni Narada, the foremost of speakers, delightedly said to Keshava:—"O Keshava, given by Satya together with water thou hast become mine. Do thou follow me and do what I say." Hearing it Janārddana said "This is the first stage" and began to follow Nārada who

was about to go (8–10). Having thus cut various jokes and saying "do thou wait here, I shall go" that foremost of Munis, always clever in cutting jokes, took away (from Krishna's neck) the garland of flowers and said: "In order to release thyself do thou give me a Kapilā cow with a calf and the skin of a black antelope full of sessamum seeds and gold. This means of release has been laid down by the god (Siva) having a bull for his emblem" (11—13). O king, Janārddana said "So be it" and offered him the same fee of release. And then smilingly he said to that foremost of Munis Nārada:—"O Nārada, O you conversant with religion, I have been greatly pleased with you. Pray for a desired-for boon and I will grant it" (14–15).

Narada said:—"O thou eternal and great Vishnu, may thou always remain pleased with me and may I, with thy favour, obtain habitation with thee (16). O Vishnu the refuge of the pious, if I am to take birth again may I be born of no woman and be a Brāhmana" (17).

O descendant of Bharata, the Lord Vishnu said "So it will be" and the highly intelligent Muni Nārada too was pleased (18). O Kuru Emperor, Satyabhāmā, the beloved wife of Hari, had invited on the occasion of the Punyaka ceremony, the sixteen thousand wives of the highly powerful Vishnu. And at the termination of the ceremony she distributed amongst them all those celestial raiments and ornaments

which Sachi had previously given to Vāsudeva (19–20). Living there, Pārijāta, at the command of Vāsudeva, began to display its own accomplishments. And invited by the high-souled Nārada and Keshava all their friends and relations began to witness the power of Pārijāta (21–22). On the occasion of that great festival the highly powerful Hari had brought there the Pandavas along with Prithā, Draupadi, and Subhadrā. O Kuru king, Shrutasravā, with her son, Bhishmaka with his son and other friends and relations were also brought there (23–24). O king, in this way, the highly energetic Janārddana, along with Pritha's son Arjuna, began to spend his time happily in the company of the ladies of his seraglio (25). In this way after a year had elapsed the highly powerful Keshava, of incomparable prowess and intelligence, the foremost of immortals and the preserver of all, returned with Pārijāta to the city of the celestials and saluted Sakra, Aditi, and Kashyapa (26-27). After the slayer of Madhu had bowed unto the mother Aditi she said: —"O foremost of immortals, may you both always entertain such a brotherly feeling. O Janārddana, you are to satisfy this desire of mine." Hearing it the intelligent Keshava said to his mother. "It shall be so" (28-29). Thereupon having honored his parents the highly energetic Vāsudeva addressed to the king of gods, the following words suited to the occasion (30). "O king of gods, O giver of honor, I have been

commanded by the high-souled Siva, to destroy all the unslayable Dānavas living on earth. From to-day within ten days I will kill all those Asuras. O king of gods, at the time of that battle, Pravara, together with the heroic Jayanta, shall have to wait in the sky for slaying those Dānavas. Of them one is a god in a human form and the other is the son of a god (31–33). Although those Dānavas, proud of the boon conferred on them by Brahmā, are unslayable by the gods, still we will kill them for I am now a man (34)." Then Indra, pleased, said to Krishna "So it will be." And then, O Janamejaya, they embraced each other (35).

CHAPTER CCXXIV. THE HISTORY OF THE PUNYAKA RITE.

Janamejaya said:—O foremost of the twice-born, by the grace of Dwaipāyana you are informed of all things. Relate to me, therefore, the origin of the religious rite of Punyaka (1).

Vaishampāyana said:—O foremost of the pious kings, hear, how, according to the ordinances of Umā, the rite of Punyaka was introduced before amongst mankind (2) O sinless king, after the tree Pārijāta had been carried away from the celestial region by Krishna of unwearied actions, the battle between the gods and demons had commenced and the dreadful slaughter of the Dānavas, of Shatpur, had been brought about the intelligent Muni Nārada went to the city of Dwāravati (3–4). O king, after the goddess-like Jāmvavati, the honorable Satyabhāna, the ascetic daughter of the king of Gāndhāra and numberless other virtuous, chaste and accomplished wives of Keshava had assembled there, Rukshmini, the daughter of Bhishma, asked the foremost of Brāhmanas Nārada, well read in theology, who was there with Krishna. Rukshmini said:—"O Muni, O foremost of speakers and virtuous men, we are greatly stricken with curiosity to listen to an account of the origin of pious rites, the rules regulating their performance, fruits, time and gifts connected with

them. Kindly remove it by describing them in detail (5-9)."

Narada said:—O sinless lady Vaidharbi, cognizant of religious rites, hear how Umā described the regulations of the Punyaka rite in the days of yore (10). O goddess, on one occasion, the goddess Umā, of pure vows, performed the religious rite of Punyaka; and at the termination of the ceremony she invited all her friends. Aditi and other daughters of Daksha of indomitable energy, Pulomā's daughter Sachi, renowned in the world for her devotion to her husband, the great Sati, Soma's beloved spouse Rohini, Purvaphalguni, Revati, Shatabhisā and Maghā had all come there before and had been worshipping the great goddess Umā (11–14). The worshipful presiding goddesses of the charming rivers Gangā, Saraswati, Vena, Godā, Vaitarani, Gandaki and others, the auspicious and chaste lady Lopamudrā and others who, all, by virtue of their own prowess, have been upholding the universe, the auspicious daughters of the mountains, the daughters of the fire, of firm vows, Shāhā, the wife of the Regent of fire, the illustrious goddess Sāvitri, Hriddhi, the beloved wife of Kuvera, the queen of the lord of waters, the wife of the Regent of departed manes, the wives of Vasus, the ascetic and vow-observing Hri, Shree, Dhriti, Kirti, Ashā, Medhā, Priti, Mati, Khyāti, Sannati and other chaste ladies, ever engaged in the well-being of creatures, (were all

present there) O highly youthful lady. At the termination of the ceremony Amvikā, with mountains of various corns and jewels, cloths of various colours and most excellent ornaments, honored them all (15-21). Having accepted the offerings of the goddess those chaste ascetic ladies took their seats and engaged in conversation on different topics (22). O thou having thy husband as thy god, when the subject of the Punyaka rite was cropped up in the course of their conversation the goddess spoke many things about it and of the regulations regarding its performance (23).

Thereupon with the consent of that assembly of chaste ladies Arundhati, the daughter of Soma, addressed the goddess Umā about the most important regulation regarding the Punyaka rite (24). O Vaidarbhi, to please them all, the goddess Umā, compassing the well-being of all creatures, gave them an account of religious rites in my presence (25). O fair one, at that time Umā made over the mountain of jewels to me; and I too, having accepted that present, dedicated it to the service of the Brāhmanas (26). O auspicious lady, listen, with all these (ladies), to what I saw about the Punyaka rites and what Umā said to the chaste Arundhati. I shall relate it in full from the very beginning (27-28).

CHAPTER CCXXV. PUNYAKA DESCRIBED BY UMA.

Uma said:—O you of pure smiles, when by the grace of my lord I became omniscient I came to know of the sacred regulations of all the religious rites (1). O Arundhati, although the regulation of sacred rites exists eternally I however came to know of it through the favour of Mahādeva (2). O you blameless lady, by the command of my husband, the divine and intelligent Bhava, I performed the religions rites (3). In the Puranas the religious rites have been sanctioned for them who desire to practise chastity and holy rites. O pious Arundhati, gifts, fastings and performance of good and religious works are fruitless for unchaste women (4-5). Religious rites are contaminated by the sin of sexual intercourse. Thereupon those, who deceive their husbands or hold a sinful intercourse, do not attain to the fruits of sacred rites; on the other hand they go to hell (6). Those good-natured and chaste damsels, having husband for their God, are upholding the universe, who do not know any other man but their lord, who cherish whole-minded devotion for virtue and who follow the way of a chaste woman as their only refuge (7). Those, who do not commit sin even by speech, who are pure, intelligent, sweet-speeched and always perform pious rites, are preserving the

world (8). A wife, under no circumstances, should relinquish her husband even if he be poor, diseased or outcasted. Such is the eternal virtue (9). A wife can save herself and her husband even if he be devoid of accomplishments, if he perpetrates wrong deeds and be outcasted (10). In the Vedas the sages have laid down purificatory rites for women who commit sin by words. But there is no penance (laid down) for them who commit sin by sexual intercourse; consider them as fallen for ever (11). O blessed lady, the woman, who wishes to wend the ways of the pious, should perform rites and fasts according to the desire of her husband (12). By a promiscuous intercourse a woman is born in a degraded birth. And she does not attain to a better life even within a thousand births (13). If accidently an unchaste woman is born as a woman she is born as a Chandāla, becomes highly wicked and lives on a dog's flesh (14). O you having asceticism for your wealth, the sages have designated the husband as the God of women. She is a pious and chaste woman with whom her husband is pleased (15). There is no sacred region for those women whose fall has been brought about by curiosity. O gentle lady, those women, whose minds are devoted to and fixed on their husbands, and who do not disregard them even by their words, actions and mind, attain to the fruits of religious rites. Such has been laid down by those who are engaged in religious ceremonies (16–17). O

beautiful lady, listen you all to the regulations of religious rites intended for the celestial region which I have witnessed by virtue of my asceticism (18).

O you of firm vows, having risen up early in the morning and bathed, a chaste woman, desirous of performing a penance or fasting, should salute the feet of her father-in-law and mother-in-law and then communicate it to her husband. Then taking Kusa grass and a copper vessel she should first sprinkle the right horn of a cow with water. And then with this water she should sprinkle first the head of her husband who had controlled himself and performed ablutions. She should then pour it on her own head. In the code of ordinances this practice is called bathing at all the holy shrines (19–22). O great Arundhati, while performing a Vrata or a fast both the husband and wife should bathe in this way (23). By Hara's energy and by virtue of my asceticism I have seen it myself. While performing a religious ceremony one should herself wash her feet; and using an arrow, sleeping and sitting are forbidden. While fasting or performing a Vrata, a woman should not shed tears, quarrel or be angry or else she would be immediately fallen (24–25). O you born of the Moon, on the occasion of a Vrata or a fast, a woman should use a white cloth and a white under-vest. She should use shoes made of reeds and such-like grasses. She should avoid collyrium, perfumeries and flowers. Without rubbing her teeth with a piece of wood and

washing her head she should perform all the purificatory rites with earth. With Vilwa and Amlaki mixed with water and free from earth she should wash her head. She should rub oil on her head, feet and body. While fasting or performing a Vrata one should always avoid conveyances drawn by bullocks, camels and asses and should not bathe naked. O auspicious daughter of Soma, it is better to bathe in the water of a river or fountain, not to speak of bathing in the tanks and wells full of water-born plants, which is always regarded greatly. It is not con venient for women, who do not come out publicly, consequently they are allowed to bathe with water from a vessel. In such a procedure the ancient custom is to use new vessels. One, washing her head in this way, attains to the fruits of Tapas (26-35).

CHAPTER CCXXVI. THE SAME SUBJECT CONTINUED.

Uma said:—Thus according to all the prescribed rules a self-controlled and chaste woman should observe the vow either for one year, six months or one month; and afterwards, she must reverentially invite eleven chaste women. O auspicious lady, I have myself observed this sacred rule (1-2). Having taken those chaste ladies from their husbands after paying them the proper return the principal lady should dedicate them along with water to the preceptor. And having taken them back from the preceptor, paying him his fees according to the practices of the country and time she should return them to their husbands (3). Thereupon at the end of the month in the light fort-night after offering adoration she should bring about the termination of the rite (4). In order to accomplish her Vrata, a woman, bent upon performing it, should day and night fast just at the beginning and at the termination (5). Thus when Vrata terminates she should make her husband trim his nails and crop his hairs. And she should also do it herself. Such is laid down in the Sruti (6). Thereafter, O auspicious lady, she should bathe and adorn herself with ornaments and garlands as on the occasion of a wedding (7). Thereupon saluting her husband's feet either with

mind or with words, she, after reciting the following *Mantra*, should bathe with water in the pot (8). "Water is the procreator of the Rishis and the preserver of the universe. It is born in the celestial region and is called Madanti (in a sacrifice). It is the origin of piety and therefore delightful. It is pure and purifying. Let it therefore, with juice productive of highest good, cover me with blessings (9). This hymn, (offered) to water is heard everywhere. O you of perfectly beautiful limbs, listen now to Mantras sanctioned by the Puranas for women which run as follows (10).

"'May I do good unto my husband, may I not waste money, may I be accomplished, and perform religious rites with my husband and serve him as a slave for a boon. May I not disregard my husband with deeds, mind, or words. And even when enraged may I follow him (11). May I reign supreme over the other wives of my husband, be gifted with a charming beauty, be fortunate, a mother of sons, liberal in distributing food, speak of others' accomplishments and be free from poverty by every means (12). May my husband be of a beautiful face; may he depend on me, be devoted to me, have his mind fixed on me and follow me. May our attachment be like that of a pair of *Chakravāka* birds; may not disaffection grow between us and may we be crowned with auspiciousness (13). May I go to the region of those most excellently chaste women, who,

having attained to highest culture through devotion to their husbands, have purified the families of their father and husband and who have been upholding the whole universe (14). May the earth, air, water, ether, fire, sky, the soul, nature, the principles of greatness and egoism and the sages, who are my witness, remember my penances and reverential faith (15). May the elemental creation, existing everywhere, who are engaged in the works of creatures, who are born of men and otherwise and are pervaded by the qualities of Satwa, etc., and who have worked out the bodies of creatures, witness my Vrata and reverential faith (16). May the sun and moon, the witness of pious works, Yama, the ten quarters and my mind always bear testimony to my penances and resolution (17)'. From the very beginning of a Vrata all the articles should be inspired every day with the *mantra*, for such is laid down in the Puranas (18). O auspicious Arundhati, after bathing thus she should present to her husband two pieces of raiment made by her own hand. If by an impediment those two pieces of cloth are not made by her own hand, she should present another fresh white cloth together with thread spun by her own hands (19–20), O youthful lady, afterwards she should feed, as mush as lies in her power, along with her husband, another Brāhmana endued with discriminative knowledge, self-controlled and pure (21). She should also give to the Brāhmana two

pieces of cloth, beds, conveyances, corns and a house consisting of servants, male and female (22). She should also, according to her power, give ornaments and diverse sorts of corn especially a mountain of jems mixed with sessamum seeds (23). She should also give elephants, horses, and kine, covered with sheets of diverse colours (24). She should also give salt, butter, treacle, honey, gold, various perfumeries, juice, flowers, silver, copper vessels, all sorts of fruits, raiments, wood, stone, curd, milk, clarified butter, Durva and other articles, which she wishes. With them she should present beautiful idols of Umā and Maheshwara and their likenesses in painting. O chaste lady, all the gifts should be given away according to the husband's desire and in agreement with his means, country and time, either small or great (25–29). If the husband permits her she should also give away vessels full of sessamum seeds and Kapilā kine with bell-metalled vessels (30). O blameless and lucky damsel, if one gives away the skin of a black antelope together with sessamum and raiments, a mirror, and deer-skin, she attains to all desired-for objects (31), O you of a fair face, if a woman thus performs a *Vrata* (rite) she becomes the foremost of her sex, lucky, a mother of sons, beautiful, liberal, rich and of lotus-eyes. She also gets a daughter, beautiful and accomplished after her own heart. Those, who make presents in this way, become the foremost of all lucky women, mother of

sons, rich and endued with accomplishments (32-34), O Arundhati, because I was the first person to perform this *Vrata*, it passes, in the world, by the name of *Umā-Vrata* (35), O blameless lady, this is the best of Vratas that women can perform. And if they make presents according to the ordinances of this Vrata they acquire all desired-for objects (36). O gentle lady, propitiated at the performance of this Vrata the god of gods, Siva, the rider of the bull, selected me as his queenly consort (37). At the termination of the Vrata, women should distribute edibles and other articles procurable in the country and at the time (37). O fair lady, the articles of the Vrata should be distributed amongst the Brāhmanas. And as desired by them, food should be offered accompanied with presents (29). *Pāyasa* should be given in this Vrata: it gives a separate fruit. However animals should not be sacrificed any how. Such is laid down in the Puranas (40). O auspicious daughter of Soma, the second Vrata, that I am now, describing to you, I had also known of by the favour of Māhadeva (41). The learned hold that a son is the only fruit that women should desire for. Those, who wish to have sons should give away small vessels (42). In the two auspicious months of Jaistha and Ashāda, or either in the former or in the latter one should observe the ordinances mentioned before (43). O fair lady, when the appointed two months or one month will be over one should give away a small

vessel filled with *Sirbat* (44). O you having the effulgence of the moon, she should also, in the same way, distribute clarified butter, curd, milk, honey and jars full of water (45). She should give away small vessels proportionate to the number of sons she desires for to a Brāhmana self-controlled, of firm vows and of ripened knowledge (46). If any woman wishes to have a daughter she will undoubtedly have her if she, out of her own will, presents any article to a Brāhmana (47). O you of pure smiles, sheets and kine or gold are the most becoming presents in it. In this Vrata, according to the regulations regarding the gift of small vessels for sons, a wise and pure woman should give away sacrificial threads (48-49). A woman, observing the rules of Vrata, should make presents to the Brāhmanas for one full year, under the auspicies of the stars (favourable either to the son or to the daughter[297]) (50). O truthful Arundhati, when one year is complete, she should, with the permission of her husband, make presents of small vessels (51). Having completed the Vrata, in the full moon of the month of Kārtika (October) she should, of her own will, present to a Brāhmana, sacrificial thread and golden thread (52). If a chaste lady, according to her might, gives to a Brāhmana sacrificial thread, small vessels and Dakshinā (money presents) she attains to all desired-for objects (53). So long a woman observes this vow she should not take new rice, fruits or enjoy flowers (54). O you

conversant with religious tenets, taking one meal a day, a woman should perform the Punyaka rite; and she should give meals to the Brāhmanas and her husband in the same way. If a woman observes a vow in the way for one full year she becomes, lucky, beautiful, mistress of riches and does never become a widow (55–56). O Arundhati, a woman, who does not take *Vārtāku* for one full year, never witnesses the destruction of her son; know this for certain. If a woman does not take the meat of a hare or deer she becomes chaste and long-lived. The woman, who seeks the well-being of her husband, should avoid bottle-gourds, potherbs and turmeric. The woman, who after the completion of one year, gives vegetables from the beginning accompanied with money-gifts, will be the foremost of those having sons (57-60). The woman, who from the very beginning washes herself her feet, attains to fame and never suffers anxiety (61). The chaste woman, who avoids taking her food in the night and who takes it only in the day for one full year, becomes lucky and her sons never die. And undoubtedly she rules over the other wives of her husband (62–63). In this way when one year will be complete she should present to an illustrious Brāhmana after her own heart, a most excellent sun of gold. The pious woman, who will thus observe a Vrata, should dedicate to the sun, not declining, flowers, fruits and other edibles (64–65).

"O fair lady, in this way, the chaste woman, who will take her meals after the sunset for full one year, should give to a selected Brāhmana edibles purified by the moon and stars, and the moon, stars and planets made of gold and raiments covered with salt (65–67). O you having the colour of an immortal, by so doing a woman becomes lucky, beautiful and worthy of being looked at by all. And her body will be cool like the moon. The woman, who in the light half of the month of Kartika, offers to the gods untouched water for washing feet with Kusā, and balls of barley with curd, acquires all desired-for objects. The chaste woman, who does not take her food without seeing the sun either on a clear or a cloudy day, has all her objects accomplished. The liberal-minded woman, who according to her might gives gold to a Brāhmana, becomes lucky, beautiful and worthy of of being looked at by all (68-72)".

[297] The purport of the sloka is that some stars as Pushya etc., are favourable for having a son and Rohini and others for a daughter. The woman, who wishes to have a son, must give away presents under the auspices of the former; and she, who wishes to have a daughter, must do so under the auspices of the latter. We have rendered the sloka freely to make the sense clear.

CHAPTER CCXXVII. THE SAME SUBJECT CONTINUED.

The goddess continued:—O Arundhati, hear with these ladies, I shall describe the pious rites, by which the body becomes worthy of attaining to most excellent bliss (1). If a chaste woman fasts on the eighth day of the dark-half of the month, or living on roots and fruits if she gives a meal to a Brāhmana, and if she, clad in a white raiment, and observant of pure conduct, adores her preceptor and gods for one year and gives away to the twice-born, according to her might, chowries of the hairs of cows, flags and sweet meats, her hairs become curling and waving and extend up to the waist and she becomes the most favorite of her husband. The chaste woman, who wishes to make her head worthy of the most excellent bliss, should wash it with milk mixed with *bel* fruit and myrobalan and should drink the urine of a cow and mix the latter with water for washing her head. O fair lady, if one observes these practises on the fourteenth day of the dark-half of a month, she does not become a widow and becomes lucky and freed from diseases. She never suffers from head-diseases (2-8). O you of pure smiles, the woman, who desires to have a beautiful forehead, must spend the first days of the fort-nights, taking her meals once a day. And as long as the year does not run out she

should only subsist on milk and food mixed with it. Thereupon, bestowing on a Brāhmana a golden seat she attains to a most beautiful fore-head (9-10). The youthful woman, who seeks beautiful eye-brows, beginning with the second day of a fortnight, must take her meals every alternate day and live upon vegetables. O gentle lady, after the completion of full one year she should give to a Brāhmana ripe fruits, salt and vessels of clarified butter with *Dakshina* of gold of the weight of a *māsha* and then make him recite benedictory hymns (11-13). The youthful lady, who desires to have a pair of beautiful ears, should, under the influence of Srāvana, feed on barley. And after the completion of one year she should throw into clarified butter a pair of golden ears and then offer them to a Brāhmana with milk (14-15). The damsel, who desires for a beautiful nose extending straight to the end of fore-head, should fast every alternate day till the season of the growing of flowers and offer water with sessamum. And when the flowers will grow she should cull some and throw them into clarified butter and then give them away (16–17). O you of pure smiles, O you born from ambrosia, the learned and chaste lady, who wishes to have beautiful eyes, should fast every alternate day and live upon milk and curd. Thereupon when one year will be complete, she should throw leaves of lotus and lily upon milk and give them away to a Brāhmana when they will remain afloat. O chaste

lady, by this gift she will forsooth have eyes like those of a black antelope (18–20). The pious and chaste lady, who desires to have a pair of charming lips, should, for one year, live upon unsolicited food on the ninth day of a fortnight and drink water from an earthen pot. After the completion of the year she should give away sapphires. If a woman observes this rule she becomes lucky, mother of sons, rich and a mistress of kine and her lips become shining like *Nimva* fruits (20–23). The fair lady, who wishes to have beautiful teeth, should not take her meals twice on the eight day of a light-half month. O accomplished and pious lady, a chaste woman, completing one year in this way, should throw silver teeth into milk and give them away. O sinless one, observing this rite, a chaste lady will acquire teeth like *Tila* flowers, good fortune and sons (24–26). O you of a beautiful countenance, the lady, who wishes to have a charming countenance, should bathe when the moon rises in a full-moon night and give to a Brāhmana barley boiled with milk. Thereupon after the completion of one year, placing a moon made of pure silver on a full blown lotus, she should request a Brāhmana to recite benedictory hymns. By such a gift a woman acquires a countenance beautiful like the full-moon (27–29). The woman, who desires to have breast rising like *Tāla* fruits, should control her speech and feed upon unsolicited food on the tenth day of a fortnight. After the completion of a year she

should give away two *Vilwa* fruits made of gold to a self-controlled Brahmanana with *Dakshinā*. By this a woman gets rising breast, great fortune and many sons (30–32). The woman, who wishes to have a thin-built belly, should live on one meal for one year and should not take her food with water on the fifth day of a fortnight. After the completion of one year she should, with many gifts, give a beautiful *Jali* creeper to a self-controlled Brāhmana (32–34). O youthful lady, she, who wishes to have beautiful arms, should live on all sorts of herbs on the twelfth day of every fort-night. And after the completion of one year she should give to a selected Brāhmana one golden lotus and two born in water (35-36). O you of firm vows, she, who wishes to have a spacious waist, should spend the thirteenth day of every fortnight by taking food once unsolicited. O you of a beautiful face, when a year will be complete in this way she should make a model of Brahma's face with salt and give it away. Afterwards the lady, conversant with religious rites, should give away a figure of his made of gold and free from collyrium and other powders, unbroken jems and crimson coloured raiments. O gentle lady, by doing this, one gets a waist after her heart (37–40). The chaste lady, who wishes to have sweet words, should avoid the use of salt for one year, at least for one month and should give it to a Brāhmana accompanied with money gifts. By this the beautiful lady will have words sweeter than those of

Sruti even (41-42). O daughter of Soma, she, who wishes to have legs well-built, should take watery food on every sixth day of a fortnight. O you engaged in Tapas, she should not touch fire or a Brāhman a with her foot; if she does it any time she must adore them. While observing this rite a chaste lady, well-versed in religious ceremonies, should not wash her foot with another. O sinless one, O chaste lady, after the termination of the Vrata, she should place two golden tortoises into clarified butter and give it to a Brāhmana. O beautiful lady, afterwards, keeping two lotuses in a reverse position and mixing them with red articles she should give them away to a Brāhmana (43–47). O pure lady, the chaste lady, who desires to have all beautiful limbs, should observe this *Vrata* for three nights in the flowery season. In the full moon day of either the month of Ashara, Aswina, Kartika or Māgha she should adore her father and mother as the presiding deity of the day. O honourable lady, the woman, considering her husband as her God, should daily give clarified butter and salt to a Brāhmana during that period. She should clean the house and rub it with clay. O pure and illustrious lady, the damsel, looking upon her husband as her God, should not, during that period, commit sin (even) by her words, eat any sort of herb and offer any sort of unclean food (48–52).

CHAPTER CCXXVIII. NARADA GIVES A HISTORY OF VRATAS PERFORMED BY OTHER LADIES.

Uma said:—The chaste woman, who wishes that her friends and relatives may be accomplished, should fast on every seventh day of a fort-night for one year. After the completion of the year, she should give to a Brāhmana a golden tree accompanied with money gifts. She will then have pious kinsmen (1–2). O pious and foremost of ladies, she, who duly places a lamp before a *Karanja* tree for one year and a golden one on the day in which the year is complete, becomes the mother of sons, a favourite of her husband by virtue of her beauty and shines over the other wives of her lord like a lamp (3–4). O auspicious lady, the chaste woman who does not cut others to the quick with her harsh words, does not take her food on Wednesday and does not use a harsh word, who always takes food last of all, who is pure in her habits, who serves her father-in-law and mother-in-law, who regards her husband as her god and who is truthful, does not stand in need of the performance of a Vrata or fasting (5-7).

O youthful and chaste lady, if any chaste woman accidently suffers widow-hood she should observe some rites laid down in the Puranas. Hear, I shall describe them. Remembering the virtuous conduct of

the pious, a widow should place an earthen image of her husband or a painting of his likeness and should worship it (9). While performing a Vrata or fasting and especially at the time of taking meals a chaste lady should take the permission of that image. The widow, who does not disobey her husband, goes to his region like Shāndili and shines there like the sun (10–11). From to-day the celestial damsels will learn the eternal religious rites that have been laid down in the Puranas (12). The pious-souled Muni Narada will learn the entire code of regulations relating to fast and Vrata as described in the Puranas (13). O most excellent daughter of Soma, in the matter of extending religious rites according to the rules of fast and Vrata as mentioned before the virtuous Aditi, Indrani and yourself will be most celebrated in the band of chaste women. In all the incarnations of the high-souled Vishnu his wives will always be informed of the rules of the eternal Punyaka rite. O chaste lady, what more shall I speak; of all the virtues and especially amongst the duties of women, devotion to husband, absence of wickedness and that of sin even by words are the foremost (14–17).

Narada said:—Thus addressed by the great goddess, beloved of Hara, the ascetic ladies, having Tapas for their wealth, saluted her and went away (18). According to the regulations mentioned before, Aditi, ever observant of religious rites, performed the *Umā Vrata*. The Vrata, in which she having bound

Kashyapa to the Pārijāta tree, gave him to me, is celebrated by the name of *Aditi-Vrata*. And according to the rules of that Vrata Satyabhāmā has presented her gifts (19–20). Sāvitri too, ever stationed in virtue, observed that. Vrata. At present Satyabhāmā has properly performed this Vrata. It has excelled all others (21). If this Vrata is performed in the evening or at a proper place, worship, recitation of names and prostration bear double the fruit. Celebrating *Savitri Vrata* and *Aditi-Vrata*, a chaste lady can save the family of her husband, that of her father and her own self too (22–23). Having performed a rite according to the rules of *Uma-Vrata* Indra's queen distributed numberless crimson-coloured raiments and food with fish and meat (24). There is another rule laid down for this Vrata which should be observed on the fourth day. According to it one should fast day and night, and give away a hundred jars. O illustrious lady, having performed that *Uma-Vrata* the goddess Gangā bathed early in the morning in her own water. O beloved queen of Hari, while performing this *Gangā-Vrata* in the light-half of the month of Māgha, if one bathes in any other water, it is said to give all desired-for objects (25–27). O beloved wife of Hari, having performed the *Ganga-Vrata* a woman, cognizant of all religious rites, can save seven generations of both the sides (28). O auspicious lady, while performing this *Ganga-Vrata* that dissipates sorrows and grants all objects of

desire one should give away a thousand jars (29). O beloved queen of Hari, in a country where the dewy season prevails, one can perform the Vrata that Yama's wife celebrated and which passes by the name of Yama-Vratha (30). O auspicious lady, having bowed unto her husband after bathing, a woman, of pure conduct, while performing this Vrata, should address the following words to the sky:—"As I am, while performing the Vratā Jāmaratha, holding the dew on my back, I may become foremost of those women whose sons survive and of those who are devoted to their husbands. May I rule over the other wives of my husband, may I not see Yama and may live happily for ever with my husband and sons. May I, by virtue of this Vrata, repair to the same region with my husband, become rich, have good raiments, become open-handed, fond of my own people and accomplished" (31–34). Hiving done so she should offer honey to a Brāhmana and make him recite benedictory verses and then feed him with sessamum and pudding (35). O beloved wife of Hari possessing the hue of an immortal, thus the goddesses observed the diverse Vratas described by the great goddess, the wife of Rudra (36). I tell you the truth; by virtue of my ascetic powers you will reap the fruits of auspicious and holy rites, described in the Puranas, which the goddess Umā obtained before (37-38).

Vaishampāyana said:—Thereupon by virtue of

the boon conferred by Umā Rukshmini observed, by her celestial vision, all the rules of Vrata and performed it (39). She gave away bulls, jems and food because they yeild greater fruits and grant all desired-for objects in all the forms of Umā-Vrata (40). O Janamejaya, having celebrated this Vrata formerly Jāmavati too made a present of a beautiful jewelled tree. Having performed this *Umāvrata* Satyā distributed a number of yellow raiments. O descendant of Kuru, having performed this holy rite Shatabhisha acquired the most exalted position amongst the stars (41-44).

CHAPTER CCXXIX. AN ACCOUNT OF THE CITY OF ASURAS.

Janamejaya said:—O disciple of Vyāsa, O you conversant with the tenets of religion, O you having asceticism for your wealth, O Vaishampayana, while giving an account of the carrying away of the Pārijāta tree, you have mentioned Shatpura, the abode of the dreadful Asuras. O foremost of ascetics and Munis, do you describe at present the destruction of those Asuras and Andhakas (1-5).

Vaishampāyana said:—Even after the heroic Tripura had been slain by the energetic Rudra there remained many leading Asuras. There not less than sixty hundred thousands of Asuras, the followers of Tripura, were scorched by the fire of Rudra's arrows. O foremost of kings, stricken with grief consequent upon the destruction of their kith and kin those heroes, with their face towards the sun and living upon air, carried on penances for a hundred of thousands years and adored Brahmā in the insular continent, Jamvu, a favourite resort of the pious and great saints (5–6). Taking shelter under a fig tree some of them carried on hard austerities; some, under the *Kapitha* tree and some living in the dens of jackals engaged in hard austerities (7-8). O descendant of Kuru, some of those Asuras, resorting to the root of a fig tree, learnt spiritual science, and

carried on Tapas (9). O king, pleased with those penances of theirs, the foremost of the celestials, the Creator Brahmā, the best of the pious, came down there to offer them boons (10). Requested by the lotus-sprung deity, saying "Pray for a boon" they did not pray for any on account of their malice against the Lord Tramvaka (11). When, O descendant of Kuru, they expressed their desire of wrecking vengeance for the destruction of their kinsmen the omniscient Grand-father said:—"The lord Maheswara, with the goddess Umā, is without birth, middle and destruction. He is the creator and destroyer of the whole universe. Who is therefore capable of injuring them? It is an useless task. Renouncing your malice against him do you wish to live happily in the city of the celestials" (12-14).

Thus addressed by Brahmā many wicked-souled Asuras did not yield: but some of them, who knew Bhava's powers, expressed their willingness. The Grand-father said to the reluctant and wicked Asuras: —"O heroic Asuras, except your vengeance against Rudra do you pray for any other boon" (15-16).

Hearing it they said "O lord, may we become unslayable by all the gods. May we establish six cities under the earth: and they will pass by the name of *Satpura*. O lord, going to those six cities we will live there happily. O thou having asceticism for thy wealth, beholding Tripura slain we have been greatly stricken with fear. Do thou so arrange that

we may have no fear from Rudra by whom all our kinsmen have been slain (17-19)."

The Grand-father said:—O Asuras, if you do not throw obstacles in the way of the Brāhmanas, fond of the pious and wending fair ways you will be unslayable by the gods and Sankara (20). If out out of ignorance you happen to injure the Brāhmanas you will meet with destruction for they are the most excellent refuge of the world (21). If you injure the Brāhmanas you shall have to fear Narayana for the Lord Janārddana encompasses the well-being of all creatures (22).

O king, thereupon dismissed by the Grand-father the Asuras went away. Seated on the white bull along with the goddess Umā accompanied by his followers, the Lord, Himself, the Divine Slayer of Tripura, and the refuge of the pious, appeared before those virtuous Asuras who were his followers and said (23–24):—

"May good betide you, O foremost of Asuras. Casting off enmity, pride and malice you have sought refuge with me. I am therefore ready to grant you a boon. I have been pleased with your actions. Do you repair to the celestial region along with the twice-born ones ever engaged in good works, by whom you have been initiated (25–26). The ascetics, conversant with the knowledge of Brahman, who will even live under this Kapithwa tree, will attain to my region. The hermits, who with ascetic rites will adore me for

a month or a fortnight, will attain to the fruit of asceticism carried on for a thousand years. If they worship me for three nights they will attain to the desired-for region. If a man, living in the insular continent of Arka, worships me in this way he will reap two-fold fruits; but a man living in a hostile country will gain nothing. He, who will adore me here as *Sweta-Vahana* (having a white bull for carrier) will attain me even if his mind is possessed by fear (27-31). The men, who are virtuous, firm in devotion and who worship especially the Munis who live under fig-trees and in the dens of jackals, will attain to their desired-for regions (32-33)".

O great king, having said this the Divine, Swetavāhana, Mahādeva, repaired to Rudraloka along with them. What more, those even, who merely resolve "I shall go to Jamvudwipa, I shall live there," arrive at the region of Rudra (34-35).

CHAPTER CCXXX. THE ASURAS OBSTRUCTING A YAJNA.

Vaishampāyana said:—At that time, O king, in the city of Shatpura on the sacred bank of the good river Avarta, resorted to by the Munis, a Vajasaneyi Brāhmana, by name Brahmadatta, a disciple of Yajnawalka, well-read in the four Vedas and six Angas and endued with morality, was initiated into a Yajna extending over a year (1-3). O kingly discendant of Kuru, as Sakra (the king of gods) protects (their preceptor) Vrihaspati so when that foremost of the twice-born went to Shatpura for carrying on Yajna Vasudeva, with Devaki, repaired there for protecting him, for he was a class friend and preceptor of Anakadundubhi (Vasudeva) (4-5). In that Yajna of Brahmadatta, abounding in profuse food and presents were present Vyasa, Yajnawalka, Sumantu, Jaimini, Dhritimān, Jajali, Devala and other great and leading Munis of firm devotion. And I too had gone there. In that Yajna, by the grace of Vasudeva, the creator of the universe incarnated on earth, the pious Devaki distributed amongst the beggars various articles they wanted proportionate to the wealth of the intelligent Vasudeva. After the commencement of that Yajna, the inhabitants of Shatpura, Nikumbha and other Daityas, proud of their boon, assembled there and said:—"Give us our

share in the Yajna. We will drink Soma and Brahmadatta must give us his daughters. We have heard that this great man has many beautiful daughters. So he must send for them and give them over to us (6-11). He should also give us the most valuable jems which he has got in his possession. If he transgresses this order we will not allow him to celebrate this Yajna. This is our order" (12). Hearing this Brahmadatta said to the great Asuras:—"O ye leading Asuras, no portion of sacrificial offerings has been laid down for you in the Vedas. How can I then allow you to drink Soma in this Yajna? If you do not believe my words you may ask these great Munis well-read in the Vedas and their commentaries. The daughters whom I shall give away in marriage I shall confer upon proper bridegrooms following the same Vedas with me; this is my resolution. If you however come to terms I may give you the entire collection of my jewels. If you show your force I will not give that even for Devaki's son is my supporter" (13-16).

Hearing those words the wicked Dānavas of Shatpura, Nikumbha and others began to scatter the articles of Yajna and carry away his daughters. Beholding the sacrificial articles robbed by the Asuras Anakadundubhi thought of the great Krishna, Balabhadra and Gada. As soon as he was thought of Krishna came to know of every thing and said to Pradyumna:—"Proceed, O my son, and save the maidens by virtue of your illusive powers. O

powerful hero, I myself too will soon go to Shatpura with the Yādava army."

Hearing it the intelligent, highly powerful and heroic Pradyumna, ever obedient to his sire, went to Shatpura within a moment and took away the maidens by virtue of his illusive power. Creating their figures by his illusive power the pious son of Rukshmini kept them before the Daityas and said to Devaki "Be not afraid". O king, leaving aside Brahmadatta's daughter the irrepressible Daityas carried away the illusory maidens and entered their city with satisfaction (17–23).

Thereupon, O king, that great and glorious Yajna was being celebrated according to proper rites. O descendant of Bharata, all the kings, invited by the intelligent Brahmadatta, arrived at the sacrificial ground. Jarāsandha, Shisupala, Dantavakra, the Pandavas, the sons of Dhritarāshtra, the Mālava and Tangana kings, Rukshmi, Ahvriti, Neela, Nārmada, Vinda, Anuvinda, Avantya, Shalya, Shakuni and other heroic, noble and warrior kings encamped near Shatpura (24–28). Seeing this the beautiful Nārada thought:—"At this Yajna all the Kshatryas and Yādavas have assembled. Surely this will lead to a conflict. I shall therefore try to bring it about." Thinking this he repaired to Nikumbha's house (29–30). He was worshipped there by Nikumbha and other Dānavas. Thereupon taking his seat the pious-souled Rishi said to Nikumbha:—"Having caused a

dissension with the Yadavas how are you sitting here at ease? Do you not know that Brahmadatta is the friend of Krishna's father (31–32)? The five hundred wives of the intelligent Brahmadatta have been brought at the sacrificial ground for satisfying Vasudeva's son: of them two hundred are of Brāhmana origin, one hundred of Kshatrya origin, one hundred of Vaishya and another hundred of Sudra origin. O King, they had all worshipped the learned and pious Rishi Durvāsā who had conferred on them all a boon saying 'You will all, one by one, get a son and a daughter.' O heroic Asura, by virtue of this boon and on account of their intercourse with their husband they have all given birth to fair daughters. They are of matchless beauty, tender, ever youthful and chaste. From their body comes out the fragrance of all flowers (33–38). O Daitya, by virtue of the boon of that intelligent Rishi, they know the arts of singing and dancing, the accomplishments of the Apsaras; and they are all well accomplished (39). The sons, in their order, are observant of the duties attached to their respective orders. They are clever in interpreting the the sacred texts and are beautiful (40). O hero, the intelligent Brahmadatta had conferred almost all of those daughters on the leading Bhaimas. And for the remaining hundred whom you have stolen the Yādavas will fight to their very best. Therefore O hero, you invite in proper order the help of other kings (41–42). O Asuras, if

you wish to keep in your possession Brahmadatta's daughters pray for the help of the highly powerful kings, giving them various jewels and treat all the kings who will come here as your guests." Thus addressed by Nārada the Asuras, with great delight, carried out his orders (43–44).

Having obtained various jewels and five hundred devoted maidens the kings divided them duly amongst themselves. Returning in a moment on the other hand the great Nārada prevented the heroic sons of Pandu and so they did not take any share in the distribution. Thereupon the leading kings, delighted, said to the Asuras:—"Formerly the Kshatriyas had been adored many times by celestial heroes like yourselves, capable of coursing in the sky and possessed of all the objects of pleasure. And even now they have been duly honored by you. What will they now give you in return" (45-48)?

Hearing it Nikumbha, the enemy of the celestials, was filled with joy. Describing the greatness and truthfulness of the Kshatriyas he said to them:—"O ye leading kings, we shall have to fight with our enemies to-day. We wish you may help us to the best of your power." O lord, hearing the words of Nikumbha all the sinful Kshatriyas, save the heroic sons of Pandu, who had learnt the truth from Nārada, said "So be it" (41–51).

O king, on the other side, recollecting the words of Mahādeva in his mind, the powerful Krishna set

out with his army for Shatpura leaving Ahuka at Dwarakā. Having arrived at Shatpura with that army the Lord Vāsudeva, according to Vasudeva's orders, encamped at an advantageous site near the sacrificial ground for the well-being of the citizens. Making that encampment difficult of access with bushes the powerful and beautiful Krishna engaged Pradyumna in the work of patrolling (52–56).

CHAPTER CCXXXI. WAR BETWEEN KRISHNA AND ASURAS.

Vaishampāyana said:—Within a moment of the clear sun coming within the range of people's vision, Baladeva, Krishna and Satyaki delightedly got upon Garuda's back. Having bathed in the water of the sacred river Avarta, who had obtained a boon from Rudra and who by his words had been made holy like the Ganges, and having put on coats of mail, finger-protectors and armours, those heroes, desirous of fighting, worshipped the god Siva, the lord of *bel* leaves and water. At that time having placed Pradyumna above in front of the army, the Pandavas in charge of the Yajna and the remaining soldiers at the door of the cave, the Lord Krishna, the giver of honors and the refuge of the pious, thought of Jayanta and Pravara. O descendant of Bharata, they arrived there as soon as they were recollected. The Lord only could see them and they were kept above along with Pradyumna (1-6).

Thereupon at Krishna's mandate, war-bugles, Jalaja, Muraja and other musical instruments were sounded. O descendant of Bharata, Sāmva and Gada arranged the soldiers in the shape of a Makara. Shārana, Uddhava, Vaitarana of Bhoja's race, the virtuous Anādhrishti, Viprithu, Prithu, Kritavarmā, Sudangsthra, Vichakshu, the grinder of enemies, the

pious Sanatkumar and Chārudeshna began to help Aniruddha and protect the rear of the army (7-10). O thou the glory of thy race, the remaining portion of the Yadava army, consisting of cars, elephants, horses and men, remained in battle-array. Adorned with crowns, head-gears, bracelets and other ornaments and armed with various weapons, the Dānavas too, dreadful in battle, came out of Shatpura, emitting a roar like the muttering of clouds, on asses, elephants, crocodiles, hares, horses, buffaloes, lions and tortoises. Many of their cars were drawn by those animals. O king, as the lord of gods issues out at the head of the celestial host so Nikumbha came out at the head of that Asura army setting up a noise like the muttering of clouds produced by the sound of trumpets, rattle of car wheels, and the blowing of conches (11-16). Sending up again and again shouts of various sorts and leonine roars the highly powerful Dānavas filled the earth and sky with them. O Janamejaya, the soldiers of the Chedi and other kings were bent upon assisting the Asuras with great care. O heroic king, amongst the followers of the Chedi king Shishupāla, the hundred brothers headed by Duryodhana stood there with their cars, making a great rattle and coursing quickly like unto the city of Gandharva. Making up their mind to fight and moving their beautiful bows like unto two palm trees Rukshmi and Ahvati joined them. With a view to fight with the

Yadavas and acquire victory the king Bhagadatta, Shalya, Shakuni, Jarāsandha, Trigarta, Virāta, Uttara and the Asuras headed by Nikumbha got themselves ready for the encounter (17–22).

Thereupon when in battle Nikumbha began to assail the dreadful army of the Bhaimas with arrows like serpents, Anādhristhi, the commander-in-chief of the Yadu army, could not bear it. He too, with shafts, adorned with variegated feathers and whetted on stone, began to slay the enemy's army (23–24). At that time when everything was covered with arrows, Nikumbha, his chariot, standard and horses became invisible. Seeing it the heroic Nikumbha, the fore most of those possessed of illusive powers, was filled with anger. And he, by his illusive powers, startled the Bhaima chief Anādhristhi (25–26). Resorting to his illusive powers, bewildering Anadhristhi and bringing him to the cave named Shatpura the heroic Nikumbha imprisoned him there. And returning again to the battle-field, he, by his illusive powers, took there Kritavarmā, Chārudeshna, Vaitarana of Bhoja's race, Sanatkumār, Jāmvavati's son Arksha, Nishatha, Ulmuku and numerous other Yādavas (27–29). O king, when he led the Yadavas to the dreadful cave of Shatpura he so covered himself by his illusive powers that no body could see him. Beholding that fearful onslaught of the Bhaimas the Lord Krishna, Baladeva, Sātyaki, Sāmva, the slayer of inimical heroes, the irrepressible Aniruddha and numerous

other Bhaimas, especially Pradyumna, were greatly filled with anger (30-32).

Thereupon, O king, setting string to his Srānga bow and shooting arrows the holder of the Srānga (Krishna) began to move about amongst the Dānavas as the god of fire ranges on grass (33). Seeing him, taking up thousands of Sataghnis, Parighas, fiery lances, burning axes, dreadful rocks, and huge stones and throwing up infuriated elephants, cars and horses the Danavas ran towards the effulgent god as the locusts, drawn by the noose of Death, run towards the burning fire. However, O hero, Narayana-fire consumed all those things. And smiling the highly effulgent Yadu chief, the slayer of his enemies and the benefactor of the world, baffled them all with the fire of his arrows. And as a bull suffers the downpour of rain in the autumn so he bore the shower of their arrows. In this way, when the battle continued for some time the Asuras could not withstand the arrows shot off Nārāyan's bow as a sandy bridge cannot stand showers (34–39). O descendant of Bharata, as the bulls cannot stand before the five-mouthed god Siva with his mouths wide open so the Asuras could not stand before Krishna (40).

O Janamejaya, while thus slain by Nārāyana Krishna the Asuras, stricken with fear, rose up into the sky. O Lord, as soon as they rose up into the sky Jayanta and Pravara killed them all with arrows

burning like fire (41–42). At that time the heads of the Asuras, fell down on earth like palm fruits from the tree (43). Like five headed serpents killed by Time the arms of the Daityas dropped on the surface of the earth (44). Having created another dreadful illusory cave for the destruction of the Kshatriyas the heroic and virtuous son of Rukshmini imperceptibly came out by the route by which Gada, Shārana, Shatha, Shāmva and other heroes had entered there. As soon he came out the powerful son of Krishna began to assail Nikumbha, although careful, who was ranging hither and thither in front of the battle-field (45–47). Thereupon, O king, resounding the cave with his leonine shouts he said to the king Duryodhana, Virat, Drupada, Shakuni, Shalya, Neela, Bhishma, Vinda, Anuvinda, Jarāsandha, the kings of Trigarta and Mālava, the highly powerful Vāsālyas, Dhristadyumna and other princes of the Panchala country, conversant with the use of arms, Ahvriti, his uncle Rukshmi, emperor Shishupala, and Bhagadatta: —"O kings, in consideration of your superior position and relationship with me I am not throwing you into this dreadful cave. Even the intelligent, trident-handed God of *bel* leaves and water has ordered me to throw you all into this cave. I shall exert my best to release the Yādavas who have been imprisoned by the highly powerful Nikumbha resorting to his *Shamvari Māyā* (48–54)".

Thus addressed the Commander-in-Chief of the

kings, Shishupāla struck the Bhaimas, especially Pradyumna, with arrows. Thereupon saluting Siva Rukshmini’s son began to pierce the emperor Shishupāla. In the meantime taking up a thousand of nooses, the foremost of Siva's ghostly followers Nandi came there and said to the highly powerful and heroic son of Rukshmini. "O descendant of Yadu, Vilwodakeshwara (Siva) has ordered you to do what he had told you in the night. Bind these kings with nooses who have been bribed with jewels for the maidens. To release them also depends on you. O hero, O you of large arms, destroy all the Asuras leaving none behind. And communicate this news to Janārddana (55–60)."

O descendant of Kuru, thereupon binding the king Bhagadatta, Shishupāla, Ahvati, Rukshmi and other kings, like hissing serpents, with the nooses given by Hara Rukshmini’s son, endued with most excellent energy, took them all to the illusory cave. O descendant of Bharata, having kept there his own son Aniruddha as the guard of the cave, Yadu's descendant Pradyumna took away the elephants, horses and cars of the Kshatriyas and put the remaining commanders and guards in charge of treasury in chain. O lord, thereupon when Krishna’s son was ready to slay the Asuras, he, with the coat of mail on, said to Brahmadatta, the foremost of the twice-born "See, Dhananjaya has undertaken to help you. You have no fear. Celebrate your work with a

confident heart. O foremost of the twice-born, when the Pandavas have been engaged as your protectors you need not fear the gods, Asuras or any other beings. The Asuras have not been able to touch your daughters even with their mind; see, by my illusory powers I have kept them in the sacrificial ground (61–68)."

CHAPTER CCXXXII. DEFEAT OF THE ASURAS: THEY FIGHT AGAIN.

Vaishampāyana said:—O emperor Janamejaya, when the kings, with their followers, were imprisoned fear entered into the mind of the Asuras. Completely routed by Krishna, Anarta and other Yadavas, dreadful in fight, the heroes fled away on all sides. Seeing it, the foremost of Dānavas, Nikumbha, filled with anger, said:—"Why do ye, stricken with fear and stupified on account of your ignorance, break your promise and take to your heels? You promised to avenge the destruction of your kinsmen. If you now break your promise and fly away to what region will you all repair (1-4)? You will be able to reap the fruit if you can vanquish your enemies irrepressible in battle. Again if the heroes are slain in a battle-field they live happily in the region of the celestials. If you however fly away whose face will you behold in your house? What will your wives say? Oh fie on you! fie on you! you have not the least shame."

O king, thus addressed, the Asuras, filled with shame, returned with double vigour and again engaged in an encounter with the Yādavas. Dhananjaya, Bhima, Nakula, Sahadeva and Dharma's son, the king Yudhishthira destroyed all who went to that sacrificial ground where took place the martial festivity, consisting of diverse weapons, of those

heroes. Those, who rose up into the sky, were slain by Indra's son and the foremost of the twice-born Pravara (7–9).

Thereupon, O Janamejaya, in that battle-field there flew a river of blood like a stream filled with water in the rainy season. It took its rise from the mountain Govinda and its water was the blood of the Asuras. The hairs were the mosses and creepers. The wheels were the tortoises and the cars were the whirlpools. It was beautified with rocks of elephants and covered with trees of flags. The cries constituted the noise of the flowing stream—and the foams of blood were the bubbles. The swords were the fishes. And it assailed the heart of the coward (10–12). Beholding all his comrades slain and the enemies increase in power, Nikumbha, by virtue of his own energy, all on a sudden leaped up. O descendant of Bharata, there Jayanta and Pravara, with arrows resembling thunder-bolts, obstructed Nikumbha irrepressible in fight. Desisting and biting his own lips the wicked Nikumbha struck Pravara with his Parigha who fell down on earth. As soon as he fell down Indra’s son held him up and embraced him with his arms. Knowing him alive he at once let him off and ran towards the Asura. Nearing Nikumbha Jayanta struck him with a Nishtringsha and the Daitya too struck him with a Parigha (13–17). In the very next moment Indra's son wounded Nikumbha's person with numerous shafts. Thus wounded in that

dreadful battle the great Asura thought:—"I shall fight in the battle-field with my enemy Krishna who has killed my kinsmen. Why do I make myself exhausted by fightlng with Indra's son" (18-19)?

Having resolved thus Nikumbha disappeared from that place and went where the highly powerful Krishna was. Seated on his Airāvata the virtuous destroyer of Bala, Vāsava, had come there with the gods to witness the battle. Beholding his son victorious he was pleased. And extolling their actions repeatedly he embraced him and Pravara who was freed from stupifaction. Beholding Jayanta, dreadful in battle, victorious, celestial trumpets were struck at the command of the king of gods (20–23). On the other side beholding Keshava, dreadful in battle, along with Arjuna near the sacrificial ground, Nikumbha, setting up a leonine shout, attacked, with his Parigha, the king of birds Garuda, Baladeva, Satyaka, Nārāyana, Arjuna, Bhima, Yudhisthira, Sahadeva, Nakula, Vasudeva, Shāmva and Pradyumna. And so fought that quick coursing Daitya by virtue of his illusory powers that none among those heroes, masters of all sorts of weapons, could see him. Not seeing him there Hrishikesha (Krishna) meditated upon Vilwodakeshwara, the lord of goblins (24–28).

As soon as Krishna meditated on Him, they all, by the power of the highly powerful Vilwodakeshwara, could at once see Nikumbha, the

foremost of those possessed of illusive powers stationed before them like the summit of the Kailāsa. At that time as if ready to devour all of them that hero was inviting his enemy Krishna the slayer of his kinsmen (29–30). From before Pārtha had set string to his Gāndiva bow. And seeing him for the present he struck his (Nikumbha's) body repeatedly with Parigha and other arrows (31), O king, as soon as that Parigha, whetted on a stone and other arrows touched his body, they fell down on earth shattered and broken. O descendant of Bharata, seeing the arrows shot off his bow thus baffled Dhananjaya asked Keshava saying;—"What is this, O son of Devaki? My arrows, resembling thunder-bolts, pierce even the mountains. But why are they useless here? I am greatly astonished at this (32-33)."

O descendant of Bharata, thereupon Krishna smilingly replied:—"O son of Kunti, hear, I shall describe in detail how Nikumbha has become so very powerful. Repairing to the province of Uttarakura, this irrepressible enemy of the gods, this great Asura practised hard austerities for one hundred thousand years. Pleased with it when Lord Hara was about to grant him a boon he prayed for three, as that he would not be killed by celestials and demons. The Lord Mahādeva, having the emblem of a bull on his banner, said:—'O great Asura, if you act against me, Vishnu and the Brāhmanas you will even then be slain by Hara only. None else will able to kill you. O

Nikumbha, myself and Vishnu are both benefactors of the Brāhmanas and the Vipras are our greatest refuge'. O son of Pandu, this Dānava is that highly powerful Nikumbha. His three bodies, acquired by virtue of the boon, are accordingly invincible by all sorts of weapons (35–40). While carrying away Bhānumati I had destroyed one of his bodies: his other undestructible body lives in Shatpura, and the third, endued with ascetic energy, serves Diti. With his another body he always lives in Shatpura. O hero, I have thus given you a complete account of Nikumbha; now expedite the work of his destruction; the remaining history I shall narrate afterwards (41-43)".

O descendant of Kuru, while the two Krishnas were thus conversing that Asura, invincible in battle, entered into the cave Shatpura mentioned before. Seeing it and searching for him the Divine Slayer of Madhu entered into that dreadful cave of Shatpura. It was lighted up by its own effulgence and the sun and the moon did not pour its rays there. It distributes happiness, misery, heat, and cold. Entering that cave the Divine Janārddana said to the Yādava kings and engaged in an encounter with the dreadful Nikumbha (45–47). The other Yādavas headed by Baladeva and the Pandavas united, with Krishna's permission, followed him to the cave. Nikumbha began to fight with Krishna. And Rukshmini's son, according to the desire of his sire, released the

friends who had been brought there by the Danava. Released by Rukshmini's son, they, with a view to kill Nikumbha, delightedly arrived where Janārddana was. Thereupon Krishna again said "O hero, release the kings, subdued by thee." Hearing this the heroic and powerful son of Rukshmini released them all. Then the heroic kings, shorn of prosperity, could not say anything out of shame. Observing silence they only sat down with their faces cast down (48-52).

Govinda was fighting with his dreadful enemy Nikumbha who was trying his very best for victory. O lord, there Krishna was struck by Nikumbha with a Parigha and he was wounded by Krishna with a club (53–54). Thus cut sorely by each other they both lost their consciousness. Seeing the Pandavas and Yadavas aggrieved the Munis, desirous of doing good unto Krishna, began to recite Mantras and adore him with hymns laid down in the Vedas. Thereupon regaining their consciousness the Dānava and Keshava again addressed themselves for fighting. O descendant of Bharata, those two heroes, dreadful in battle, struck each other like two fighting infuriated bulls, or elephants or leopards (55–58).

O king, thereupon an invisible voice said to Krishna: "O thou of great strength, the Lord Vilwodakeshwara has order thee to kill this thorn of the Brāhmanas with thy discus and acquire great virtue and fame" (59–60). Hearing this Hari, the

refuge of the pious and the protector of the world, said "So be it." And then saluting Mahādeva he discharged his discus *Sudarshana*, the destroyer of the Daitya race. That discus, effulgent like the solar disc, discharged off Nārāyana's hand, sundered Nikumbha's head adorned with most beautiful ear-rings (61–62). As a peacock falls down on earth from the summit of a mountain, so his head, beautified with ear-rings, dropped down on earth. O king, the powerful Nikumbha, the terror of the world being slain the Lord Vilwodakeshwara was pleased. O slayer of thy enemies, from the sky fell showers of flowers discharged by Indra and the celestial bugles were sounded. The whole world, especially the hermits, attained to an excess of joy. Thereupon the Lord Keshava, having Gada as his elder brother, delightedly conferred upon the Yadavas hundreds of Daitya maidens. And consoling the Kshatriyas repeatedly he gave them precious jewels and diverse raiments. And he gave the Pāndavas six thousand cars with horses. The rider of Garuda who always multiplies cities, gave that city of Shatpura to the Brāhmana Brahmadatta (63–69).

After the termination of Brahmadatta's Yajna the highly powerful Govinda, the holder of conch, discus and club, dismissed the Kshatriyas and gave a grand party with enough of rice, curry, meat and pudding before the Lord of *Bel* leaves and water. The self-controlled Lord Hari, fond of wrestling, made the

expert wrestlers show their performances before that party and gave them money and clothes. Afterwards saluting Brahmadatta he set out for the city of Dwāravati with his father, mother and the other Yādavas. That hero, worshipped by people on his way, entered the charming city abounding in contented and beautiful people, and the streets of which were decorated with flowers. He, who listens to or reads the account of the conquest of Shatpura by the holder of discus, acquires victory in battle (70-75). By hearing or reading it one, having no son, gets one, a pauper gets riches, a sick man is cured of his diseases, and one bound is released from the fetters. If this story is recited on the occasion of a Punsavana,[298] Garbhadhāna[299] or a Srāddha it is considered as bringing about complete success. O Janamejaya, the man, who always reads the account of the victory of the high-souled Deity, the foremost of immortals of incomparable strength, is freed from tribulation and proceeds from here to a most excellent region. The Purusha, whose palms and feet are adorned with jems and gold, who is effulgent like the great burning sun, who is the subduer of his enemies, who is the Prime Lord, who lies on the bed of four oceans, who has four Atmans and who has a thousand names, always lives in the best place (76–79).

[298] A religious and domestic festival held on the mother's perceiving the first signs of a living conception.

[299] A ceremony performed prior to conception.

CHAPTER CCXXXIII. THE HISTORY OF THE ASURA ANDHAKA.

Janamejaya said:—O foremost of Munis, O Vaishampayana, I have listened to an account of the spoliation of Shatpura. Do you now describe the destruction of Andhaka mentioned by you before. O foremost of speakers, I am also very anxious to hear of an account of Bhānumati's being carried away and of the destruction of Nikumbha (1-2).

Vaishampāyana said:–In the days of yore when all her sons had been slain by the Divine Lord Vishnu, Diti, with ascetic penances, worshipped Marichi's son Kashyapa. O descendant of Bharata, pleased with her penances, service, help and beauty the foremost of Munis, Kashyapa, said to her having asceticism for wealth:—"O fair one, O religious lady, I have been pleased with you. Pray for a boon" (3-5).

Diti said:—O lord, O foremost of the pious, the gods have killed my sons and I have none at present. I pray for such a son of incomparable prowess whom the gods will not be able to kill (6).

Kashyapa said:—O goddess, O daughter of Daksha, O you having lotus eyes, I have no influence over Rudra, forsooth your soon will not be killed by any other god save him. Your son shall have to protect himself from Rudra (7-8).

O descendant of Kuru, thereupon the truthful

Kashyapa touched, with his fingers, the belly of that goddess. She gave birth to a son having a thousand arms, thousand heads, two thousand legs, and two thousand eyes. O descendant of Bharata, because he used to go about like a blind man, people of that province called him by the name of Andhaka. O Janamejaya, considering himself as above death, that Daitya used to oppress all and carry away by force their jewels. Having carried them away by force the highly proud Andhaka, a terror to all the worlds, compelled the Apsaras to live in his own house. Out of foolishness, that son of Diti, bent upon committing sin, used to steal other's wives and jewels (9-14).

O descendant of Bharata, once on a time that oppresser of all, with his own followers the Asuras, prepared himself for conquering the three worlds. Hearing it the Lord Sakra said to his father Kashyapa:—"O foremost of Munis, Andhaka is doing all this. O lord, command me what I should do. O Muni, how shall I suffer such oppressions of my younger brother? And how shall I strike the dear son of my step mother? O Sire, if the son of this worshipful mother be killed by me forsooth she will be worked up with anger" (15–18).

Hearing the words of the king of gods the great Muni Kashyapa said:—"May good betide you, O lord of the celestials; I shall prevent him by all means."

Thereupon O descendant of Bharata, Diti and Kashyapa, with great difficulty, desisted Andhaka

from conquering the three worlds (19-20). Although thus prevented that wicked-souled one began to oppress the immortals and the other inhabitants of the celestial region by various means (21). The wicked-minded demon uprooted the trees of the forest and spoiled the gardens. O descendant of Bharata, even before the very presence of the gods, that Dānava, elated with the pride of his strength, took away the charioteers and horses of Indra and the celestial elephants, of the quarters. That thorn of the gods used to throw obstacles in the way of those men who wanted to propitiate the gods with Yajnas (22–24). O king, in fear of Andhaka and the obstruction of Yajnas, the sacrificers stopped the performance of sacrifies and the ascetics gave up the practice of bare austerities. At his command the wind blew, the sun gave its rays and the moon appeared and disappeared with stars. In fear of the highly dreadful and wicked Andhaka, elated with the pride of his strength, the cars of the sky-rangers could not freely pass in the welkin (25–27). O hero! O upholder of the Kuru race, thus in fear of the highly terrible Andhaka the world was divorced from Om and Vashatkar[300] (28). Once on a time the sinful demon devastated the provinces of Uttarakura, Bhadrāswa, Ketumāl and Jamvudwipa. What more, although capable, the gods, Danavas and other creatures used to show him respect (29–30).

O foremost of the pious, oppressed by Andhaka

the Brahmavadins unitedly concerted measures for his destruction. Amongst them the intelligent Vrihaspati said:—"Save Rudra, no body will be able to kill him, for, at the time of conferring the boon the intelligent Kashyapa said to Aditi 'I shall not be able to protect your son against Rudra (31-33).' We should now find out the means by which the eternal Sarva, the benefactor of all, may be informed of the trouble of all the creatures (34). If the powerful, Divine Lord Bhava, the refuge of the pious, be informed of our object he will surely remove the misery of the world, for to save the pious especially the Brāhmanas from the wicked is the work of Bhava, the god of gods, and the preceptor of the world (35–36). Let us go and seek the help of the best of the twice-born Nārada. He is a friend of Mahadeva, and will point out to us an expedient." Hearing the words of Vrihaspati the ascetics saw Nārada the foremost of the celestial saints in the sky (37-38). Worshipping him duly and welcoming him the gods said:—"O celestial saint, O lord, O pious Rishi, go speedily to Kailāsha and speak to the great god Hara, for the destruction of Andhaka." They said this to Nārada for their own safety. He too said "So be it" (39–40).

After the departure of the Rishis the learned Muni Nārada thought over this matter in his mind and arrived at a conclusion. For seeing the god of gods, Siva, the divine Muni repaired to the garden

Mandāra where he always lived (41–42). O descendant of Bharata, having lived in Sulapani's (Siva's) charming garden of Mandāra for one night, he, with the permission of Vrishadhwaja, took a well-set garland of Mandara flowers, the best of all sweet-scented articles and another of Santānaka flowers and set out for the city of the celestials. O king, having placed that highly fragrant garland around his neck Nārada went where the wicked-souled Andhaka, proud of his strength, was (43–46). Seeing that garland of Santānaka flowers and smelling its sweet fragrance Andhaka asked him:—"O great Muni, having asceticism for your wealth, where have you got these beautiful flowers which are always carrying such a beautiful scent and colour? They have, by all means, excelled the Santānaka flowers of the celestial region. Where do they grow and who is their owner? O Muni, whom the gods entertain as their guest, if you have respect for me tell me all this" (47-49).

O descendant of Bharata, hearing this that foremost of Munis, Narada, having tapas for his jems, held him by the hand and said:—"O hero, these flowers grow in the charming forest situated on that best of mountains Mandāra. They are the creation of the trident-handed deity (50–51). The ghostly attendants of the great Mahādeva guard that forest. So without his permission no body can enter there. Those goblins put on various dresses, use diverse

weapons, are dreadful and unapproachable. On account of their being protected well by Mahādeva they are unslayable by all creatures. In that garden of Mandāra Hara, the soul and protector of all, and followed by goblins, always plays there with the goddess Umā (52–54). O you born in the race of Kashyapa, if one adores Hara, the lord of the three worlds with particular hard austerities he obtains the Mandāra flowers. These trees, beloved of Hara, confer jewels of women, other precious stones and all sorts of desired-for objects (55–56). O you of incomparable prowess, that forest of trees, where no misery prevails, is self effulgent. The sun or the moon does not pour its rays there. O you of great strength, amongst those huge trees some give scents, some water and some various fragrant raiments. They also pour various desired-for edibles and drinks. O sinless hero, know it for certain that in that Mandāra forest no body experiences thirst, hunger or fatigue. What more, even in hundred years cannot be described the virtues, superior to those of the celestial region even, which those trees possess. O foremost of the sons of Diti, he, who lives there even for a day, acquires victory over all superior to that of Mahādeva even. There is no doubt about it. In my opinion that region had been selected before the creation of the world, as the heaven of heaven and happiness of happiness (57-63)".

[300] All the religious ceremonies were stopped.

CHAPTER CCXXXIV. ANDMAKA GOES TO THE MOUNT MANDARA.

Vaishampāyana said:—O descendant of Bharata, hearing attentively the words of Nārada the great Asura Andhaka felt a desire for going to the mount Mandara (1). Having gathered other Asuras (around him) the highly energetic and powerful Andhaka, elated with the pride of his strength, arrived at the mount Mandara. It was covered with huge clouds, great herbs and virtuous Siddhas. There lived the great Rishis and it abounded in many elephants, sandal, Aguru and various other trees. It was rendered charming with the songs of the Kinnaras and it danced as if with the blossoming trees blown by the wind. It was filled with the sweet notes of the birds and swans moving about beautifully. It was adorned with the highly powerful buffaloes, the destroyers of the demons and lions white as the rays of the moon. It was filled with hundreds of deer. Arriving there he said to that best of mountains existing there in his own form. (2–8). "You know that by virtue of my father's boon I am not to be slain by any. The three worlds, consisting of mobile and immobile creation, are under me. O mountain, out of fear, none is able to fight with me. O great hill, I have heard that on your table-land there is a forest of Pārijāta trees, the jewels of them, adorned with

flowers conferring all desired-for objects. My mind is filled with curiosity-tell me speedily where that forest is on your table-land. O mountain, if angry you will not be able to do any thing against me: on the other hand if I oppress and trouble you, I do not see any one who will be able to protect you." Thus addressed the mount Mandara disappeared therefrom (9-12).

Thereupon worked up with great anger Andhaka, proud of his boon, set up a terrible leonine shout and said:—"O mountain, although requested by me you have not shown me sufficient honor. Now witness my strength—I will crush you within this very moment." Saying it the powerful Andhaka, elated with the pride of the boon, uprooted, with the help of the Asuras, a summit extending over many *yojanas* and began to grind it. O hero, for this all the streams of that huge mountain were blockaded. When Rudra came to know of all this he showed him such a special favour, that it appeared in the same beauty abounding in infuriated elephants, deer, various streams and variegated gardens, which it possessed before it was uprooted by Andhaka (13–18).

Thereupon by the power of the Lord, the dreadful summits, uprooted by Andhaka, brought about the destruction of the Asuras themselves (19). O king, the mountain summits crushed those Asuras to death who uprooting them were flying away (20).

Those Asuras however, who were sitting at ease on the table-land of the mount Mandara, were not killed thereby. Seeing his soldiers thus crushed down Andhaka set up a terrible leonine shout and said: —"O mountain, there is no need of fighting with you. I invite him who is the owner of the garden situate on your elevation. Let him come forward to fight. What is the use of carrying on the work of destruction remaining in disguise in the battle-field" (21–23).

Thus addressed the Lord Maheswara, desirous of killing him, took up his mace and arrived there riding on his bull (24). The intelligent, three-eyed deity, the lord of goblins came there encircled by ghosts and goblins. At that time when Mahādeva was worked up with anger the entire world shook and the rivers flew in contrary courses with burning water (25–26), O king, by Hara's energy all the quarters were consumed with fire and the planets began to fight with one another. O descendant of Kuru, at that time all the mountains were moved and the god of rains sent down showers of char-coals accompanied with smoke. And the moon became hot and the sun cool. The Brahmavādins forgot the Vedas. O sinless one, at that time the asses gave birth to cows and the cows to horses. The trees were reduced to ashes and fell down on earth. The bulls began to oppress the kine and the kine began to ride on the bulls. All the quarters were filled with Rakshasas, Yatudhānas and

Pishācas. Beholding the universe in such an altered condition the Divine Mahādeva cast off his mace effulgent like fire. O king, that dreadful mace, discharged by Hara, fell on the breast of the Asura Andhaka, the thorn of the pious, and immediately reduced him to ashes (27-33).

When the enemy of the world was slain, the gods and the Munis, having asceticism for their wealth, began to propitiate Shankara (34). Celestials bugles were sounded and showers of flowers fell down. O king, the three worlds were freed from anxiety and enjoyed rest (35). The gods and Gandharvas began to sing and the Apsaras began to dance. The Brāhmanas began to recite the Vedas and perform sacrifices (36). The planets resumed their natural positions and the rivers flew in their proper courses. Fire did not burn in water. All people began to cherish hopes (37). The foremost of mountains Mandara again shone in beauty—adorned with its pristine prosperity and effulgence (38). Having thus benefitted the gods the Lord Hara began to sport with Umā again in the garden of Pārijāta (39).

CHAPTER CCXXXV. THE YADAVAS SPORT IN THE OCEAN.

Janamejaya said:—O Muni, I have thus listened to an account of the necessary destruction of Andhaka, by which the intelligent Mahadeva restored peace in the three worlds. It behoves thee to describe to me why the second body of Nikumbha was destroyed by Krishna, the holder of discus (1-2).

Vaishampāyana said:—O sinless king, you have the greatest reverences for listening to the history of Hari, the highly powerful lord of the universe. I should therefore describe it to you (3). O king, while living in the city of Dwārkā Hari, of incomparable energy, sailed by sea for the sacred shrine of Pindaraka (4). O descendant of Bharata, at that time Ugrasena and Vasudeva remained as the governors of the city. All others followed Nārāyana (5). O king, Baladeva, Janārddana, and the parties of other princes, energetic like the immortals, set out separately (6). O king, thousands of dancing girls accompanied the beautiful Vrishni princes adorned with ornaments (7). O hero, removing the ocean from its own bed the powerful Yadavas had settled those thousands of dancing girls in Dwāravati (8). Those beautiful dancing girls, on account of their accomplishments, became the objects of enjoyment to the princes (9). O lord, thinking that the Yadavas

might not suffer from an internal feud for women the intelligent Krishna established this practice amongst the Bhaimas (10). While sporting in the water, the powerful Baladeva, the foremost of Yadus, inebrite with drinking wine and adorned with a garland of wild flowers, was enjoying only with Revati like a Chakravāka bird. Making an enclosure with his own persons Govinda, the creator of all, having eyes black like a cloud, was sporting separately in the ocean with his sixteen thousand wives. O king, at that time, amongst the women of Keshava every one thought: —"I am the most favourite of Keshava: he is sporting only with me" (11-14). All those damsels, having signs of sporting all over their person, were flirting with Govinda (15). Amongst those good women the beautiful damsels of Nārāyana felt conceited by thinking "I alone am the most favourite of Keshava." Krishna’s women, as if with their eyes, were drinking the ambrosia of Keshava's countenance. All those damsels, whose minds and eyes were fixed only on Keshava, looked more beautiful than before. The Lord Nārāyana, having pleased them all, those women, having their minds and eyes fixed on one man, did not cherish jealousy against one another. As if possessed entirely by Keshava those beautiful women began to shake their heads with pride (116-121). In pursuance of the ways of his universal form the self-controlled Hari began to sport with those women in this way in the pure water of the

ocean (22). O hero, at that time at the command of Vāsudeva the water of the ocean was freed from salt and the great ocean began to carry transparent water, possessing all sorts of fragrance (23). The ocean yielded its water to whatever extent the women wanted, either up to their knees, thighs or breast (24). As the rivers pour their watery contents down into the ocean, and as the clouds pour water on the blossoming creepers, so in that watery sport Keshava's women sprinkled him with water (25). Some of them, having eyes like a deer, held Hari by the neck, and said:—"O Hari, I am being drowned, save me" (26). Some handsome damsels began to row in wooden boats of the shape of herons and serpents (27). Some began to row in Makara-shaped boats and others in boats of various shapes (28). In order to please Janārddana in the water of the ocean some women swam depending on their own breast and some on water jars. (29). Krishna himself, filled with joy, began to sport with Rukshmini. Nārāyana's wives did what pleased most Keshava, the foremost of immortals (30). There amongst those thin-built damsels, having cloud like eyes and wearing clothes of fine texture some imitated the movements of Vāsudeva. Entering into the minds of those women, Keshava, conversant with the mental desire of all, satisfied whatever they wanted (31–33). Although lord of all self-controlled persons, the powerful, eternal, divine Hrishikesha, according to the

exigencies of time, brought himself under the control of his beloved wives (33). Wonder! the damsels regarded Janāddana remaining there in human guise as their becoming husband both as regards birth and accomplishments. In this way those clever women began to seek with devotion and offer sufficient honor to Krishna endued with kindliness and always smiling before speaking (34-35).

In order to sport with the women in water the princes formed a separate party. Those heroes, the mines of accomplishments, were sporting under water (36), O king, the women, proficient in the art of singing and dancing whom the princes had brought there by force, were pleased with their kind behaviour. Seeing the charming acting of those beautiful women, and hearing the music of bugles and their songs the Yadu heroes were greatly pleased (37–38). Thereupon on account of his universal form when Lord Krishna, the master of the world and of immeasurable energy, sent for the most beautiful Apsaras such as Panchachudā, Kouveri and Mahendri, they came with folded hands and saluted him. Consoling them, he said.

Mahadeva said:—"O ye beautiful Apsaras, for satisfying me do you enter here without any anxiety and please the Yādavas as their playing maids. Show them all the accomplishments that you possess in various musical instruments, dancing, singing and other mysterious arts. They are all like my limbs. If

you please them therefore you will meet with your well-being." Having accepted that command of Hari's with lowering heads those Apsaras joined the Yādavas as their playful maids (39–44).

O sinless one, as clouds in the sky are lighted up by a lightning so the water of the ocean was ablaze as soon as they entered there (45). Standing in the water as if on land they played many notes on water as in the celestial region (46). Those women, having expansive eyes, pilfered the minds of the Bhaimas with garlands of celestial fragrance, raiments, sportive smiles, gestures, movements of eyes, anger and service after their own hearts (47–48). Those leading Apsaras repeatedly threw up the inebriete Bhaimas into the sky and brought them down (49). In order to please the Yadavas the powerful Krishna too, with his sixteen thousand wives, began to sport happily in the sky (50). The heroic Bhaimas knew the power of Krishna of immeasurable energy and so they were not surprised at this feat of his; rather they observed perfect gravity (51). O Bhārata, O slayer of enemies, amongst them some, of their own accord, returned to Raivataka, some to their own houses, and some to desired for forests. The water of the ocean, which no one else can drink, was, by the command of the powerful lord of the world Vishnu, converted into a good drink for all (52–53). Holding the damsels, having lotus eyes, by the hand they began to move about freely in the water as on land and

dive again into the water (54). Various sorts of edibles and drinks were brought before them as soon they thought of them. In this way, those damsels, wearing garlands of fresh flowers, began to sport with those Yadu princes in that solitary place (55–56).

Thereupon when the evening set in the invincible Vrishnis and Andhakas put on unguents on their persons after bathing and began to sport in house-boats (57). O descendant of Kuru, in all those boats the celestial architect Viswakarmā had made various palaces such as Chaturasra and Swasthika (58). Some of those boats were like the mounts Kailāsha, Mandara and Sumeru. Some of them were like birds and some like deer (59). The rooms, made on those boats, were spread with carpets, lighted with emeralds, Chandrakānta, Suryakānta and other precious jems. Its doors were made of Vaiduryas. In those boats painted with gold there were rooms of the form of a joy Garuda, Krounchy, Suka and elephant (60–61). Those golden boats, guided by boatsmen, beautified greatly the water of the ocean abounding in waves (62). With floating small boats, large boats, and flats the abode of Varuna was beautified (63). Like the sky-ranging cities of the Gandharvas the boats of the Bhaimas began to move about in the ocean (64). O descendant of Bharata, the celestial architect Viswakarmā had made all those boats after the celestial garden Nandana.

Garden-halls, trees, tanks, chariots and other works of art were laid out there in imitation of those of the Nandana garden. O hero, what more shall I speak, at the command of Nārayana, in those boats, resembling those of the celestial regions, every thing was constructed after its celestial model (65–67). In the forests that were laid out on the boats of the highly powerful Bhaimas the birds, emitting sweeter notes, were pilfering their minds. The white coels, born in the celestial region, were emitting various notes liked by the Yadavas. Encircled by she-peacocks the peacocks, emitting sweet notes, were dancing on the roofs of the houses beautiful like the rays of the moon (68–70). The flags, hoisted on the boats, were filled with diverse birds—and the bees, sitting on the garlands, were humming. At the mandate of Nārāyana beautiful signs of the season appeared in the sky and the trees were continually showering flowers (71–72). There blew charming and delightful wind, surcharged with filaments of flowers, carrying the coolness of sandal and exciting desire in men (73). O king, at that time by the influence of Vāsudeva, the holder of discus, the Bhaimas enjoyed heat and cold according to their pleasure. None of them experienced, hunger, thirst, exhaustion or sorrow. Thus in their sport in the ocean which was continually enlivened by the sound of trumpets, music and dancing the Bhaimas, protected by Krishna, sported obstructing that vast

watery expanse for many a *yojanas* (74–77). The Divine Architect had constructed the boat of the high-souled Deity Nārāyana in imitation of his dress. O king, all the valuable jewels of the three worlds were brought into the boat of the highly energetic Krishna. O descendant of Bharata, for each of the wives of Krishna, a separate room was made of gold and adorned with pearls and sapphires. Thus adorned with flowers of all seasons and supplied with all sorts of perfumeries the leading Yadus played with the auspicious gods (78–81).

CHAPTER CCXXXVI. THE SPORT OF THE YADUS CONTINUED.

Vaishampāyana said:—Having lost all control over himself and his movements for drinking Kadamvari wine and with his eyes reddened the highly beautiful Bala, of large arms pasted with sandal, began to sport with Revati (1). As the full moon shines in a cloud so clad in raiments black like clouds the divine Rāma, fair like the rays of the moon and with eyes rolling in intoxication, shone there (2). With Kundala on his left ear only and adorned with beautiful lotuses, the smiling Rāma attained to an excess of delight by repeatedly looking at the countenance of his beloved consort adorned with side-long looks (3).

Thereupon at the command of Keshava, the destroyer of Kansa and Nikumbha, the beautiful Apsaras approached the holder of ploughshare prosperous like heaven itself for beholding Revati and Rāma (4). Those beautiful-bodied Apsaras, endued with charming physical frames, saluted Revati and Rāma and began to dance in accompaniment with time. And some of them sang with gestures expressive of every sort of emotion (5). According to the command of Baladeva and the daughter of the Ravata king they began to display various gestures acquired by them as desired by the Yadavas (6). Having dressed themselves after the

women of the country of the Yādavas those thin-built and beautiful damsels sang, in their language, songs set to thou sands of tunes (7). O hero, before that assembly they sang various sacred themes conducive to the pleasure of Rāma and Keshava, such as the destruction of Kansa, Pralamva, and Chanura; the story of Janārddana's being tied to the mortar for which his glory was established by Yashodā and he obtained the name of Damodara; the destruction of Aristha and Dhenuka; his residence in Vraja; the destruction of Putana; his uprooting of the trees Yamala and Arjuna; his creation of wolves in time, the suppression of the wicked king of serpents Kalya by Krishna in the lake; the return of Madhusudana from that lake with lotuses, lilies, conches and Nidhis; the upholding of the mount Govardhana for the benefit of Gokula by Keshava, the source of well-being to the world; how Krishna cured the hump-backed woman, the seller of powdered scents; these accounts of the Lord shorn of birth and imperfections. The Apsaras also described how the Lord, though not a dwarf Himself, assumed the most wretched dwarfish form; how Soubha was slain; how Baladeva held up his ploughshare in all these battles; the destruction of other enemies of the gods; the battle with the proud kings at the time of the wedding of the Gāndhāra princess; the carrying away of Subhdrā; the battle with Vālāhaka and Jamvumāli; and how he carried away all the jewels in the very

presence of Sakra after defeating him (7-14). O king, while those beautiful women were singing all these and various other themes pleasant and delightful to Sangkarshana and Adhokshaja, the highly beautiful Balarāma, drunk with Kadamvari wine, began to sing with his wife Revati accompanied with sweet clapping of hands (15-16). Beholding Rāma sing thus, the intelligent, high-souled and highly powerful Madhusudana, in order to please him, began to sing with Satya (17). The greatest hero of the world, Pārtha, who had come there for the sea-voyage, also delightedly joined the beautiful Subhadrā and Krishna in their singing (18). O king, the intelligent Gada, Sārana, Pradyumna, Shāmva, Satyaki and the son of Satyarjit, the greatly powerful Chārudeshna also sang there in a chorus. Rāma's sons, the greatest of heroes, the princes Nishatha and Ulmukha, the commander, Akrura, Sankha and other leading Bhaimas also sang there (19-20).

At that time, O king, by Krishna's power the boats increased in size and Janarddana sang to his best along with the leading Bhaimas (21). O heroic prince, when the immortal-like Yadu chiefs sang in this way the whole world was filled with joy and sins were dissipated (23). Thereupon for pleasing Keshava, the slayer of Madhu, Narada, the guest of the celestials, began to sing in such a way amongst the Yadavas that a portion of his matted hairs melted away (23). O prince, composing the songs there and

then, that Muni, of immeasurable energy, sang them amongst the Bhaimas again and again with various gestures and motions (24). Thereupon beholding Baladeva, the daughter of the king Revata, Keshava, Pritha's son, Satyabhānā and Subhadrā, the intelligent Rishi smiled repeatedly (25). Although the wives of Keshava were patient by nature still the intelligent Nārada, ever fond of joking, with his gestures, smiles, motions and with various other means which could excite their laughter, made them laugh (26). As if instructed the Divine Muni Nārada sang various tunes high and low; and for pleasing Krishna he began to laugh aloud and shed tears of joy (27). O Prince, then the youthful damsels, conversant with gestures, gave away, at Krishna's command, the best jewels of the world, beautiful raiments, garlands made in heaven, Santānaka flowers, pearls and other flowers born in all seasons (28–29).

Thereupon after the termination of the musical soiree the Divine Krishna, holding the great and incomparable Muni Nārada, by the hand, jumped into the ocean with Satyabhāmā and Arjuna (30). Smiling a little the highly beautiful Krishna, of incomparable prowess, said to Sini's son—"Let us form ourselves into two parties and sport in the water of the ocean with the damsels. In this water of the ocean let Baladeva and Revati with my sons and some of the Bhaimas form one party and let the

remaining Bhaimas and Bala's sons join my party" (31–32).

Afterwards the highly confident Keshava said to the ocean stationed before him with folded hands: —"Ocean, let your water be sweet and shorn of sharks (33). May your bed be adorned with jems and may your banks be worthy of a happy touch by the two feet. And may you, by my power, give all that you know of suited to the taste of mankind (34). May you give every sort of drink liked by people and may gentle fishes, adorned with gold, sapphires and pearls, range in your water (35). May you hold jems, and fragrant, charming and red lotuses and lilies of sweet touch and served by bees (36). May you hold numerous jars and golden vessels, from which the Bhaimas will drink, of Maireya, Mādhvika, and Asava wines (37). O ocean, be thou of cold water fragrant with the scent of flowers. Be thou so very careful that Yādavas with their women may not suffer any inconvenince (38)".

O king, having said this to the ocean Krishna began to sport with Arjuna. Satrajit’s daughter, well-read in hints given by Krishna, sprinkled water on Narada's body (39). Thereupon Rāma, his body reeling with intoxication, held lustfully, with his own hands, those of Revati and jumped sportively into the water of the ocean (40). Following Rāma the sportive sons of Krishna, with their eyes rolling in intoxication and the other leading Bhaimas, shorn of

their unguents, raiments and ornaments, delightedly jumped into the ocean. Nishatha, Ulmuka and other sons of Baladeva with garlands of Santānaka flowers around their neck, clad in variegated raiments, drunk and bent on sporting, as well as the remaining Bhaimas joined Keshava's party (41-42). The powerful Yadavas, having beautiful marks and pastes on their persons, with watering vessels in their hands, began to sing songs of sweet tunes and beautifully suited for that place (43). Afterwards hundreds of well dressed damsels, fond of music, united with Apsarās living in the celestial region, began to play various notes (44). Those youthful damsels, conversant with playing instruments in the water of the etherial Ganges, and having their minds fully possessed by Cupid, delightedly played on *Jaladaraura*[301] and sang songs in accompaniment with it (45). At that time the beautiful celestial dancing girls, having eyes like lotus petals and adorned with lotus stalks, assumed the beauty of lotuses blown by the rays of the sun (46). O king, filled with the moon-like faces of those women appearing like hundreds of full moon, either going there of their own accord or under the decree of the Providence, the ocean appeared like the sky adorned with a thousand moons (47). O king, the cloud-like ocean was beautified with lighting like woman. The lord of waters appeared like clouds in the sky dispersed by lightning (48).

Thereupon Nārāyana, who had put beautiful marks on his body, Nārada and other members of his party sprinkled water on Baladeva and his party who had also put on beautiful marks. And the latter also sprinkled water on the former (49). At that time the wives of Krishna and Sangkarshana, out of intoxication caused by Vāruni wine and worked up with music, delightedly threw water upon one another with hands and watering instruments (50). The Bhaimas, possessed by wine, Cupid and self-dignity, with eyes reddened with intoxication, threw water upon one another and in this way assumed harsh attitude before the very presence of the ladies: they did not desist although they sported for a long time (51).

Beholding thus their too much familiar intercourse, Krishna, the holder of discus, thought for a moment and then prevented them. He too, with Pārtha and Nārada, desisted from playing on instruments in the water (52). The Bhaimas, ever affording delight to their beloved women, although they were highly sensitive, at once understood Krishna's intention as soon as he gave hints and desisted from playing in the water: but the damsels continued dancing (53). After the termination of the dancing party Upendra got upon the shore even while the other Yadavas were in the water. He then gave the best of Munis Nārada becoming unguents and afterwards himself partook of them (54). Then

beholding Upendra get out of water the incomparable Bhaimas soon left the water. Then purifying their persons with unguents, they, with the permission of Krishna, retired to the drinking ground (55). Seated there in order according to their age and position those well-known heroes refreshed themselves with diverse edibles and drinks (56). Thereupon the cooks, with great pleasure, brought there cooked meat, vinegar, pomegranates and meat of beasts fried on iron rods (57). Then a young buffalo, well-roasted on a rod, hot, soaked in clarified butter, and mixed with vinegar, *Sochal* salt and acid, was served (58). Meat of many fat deer roasted according to the process of skillful cooking, and sweetened with vinegar was next brought (59). Legs of beasts, mixed with salt and mustard and fried in clarified butter were also served (60). The incomparable Yādavas, with great pleasure, partook of those dishes with the roots of Arum campanulatum, pomegranates, common citrons, asafaetida, gingerade and other fragrant vegetables. They then drank in beautiful cups (61). Encircled by their beloved damsels they drank various wines such as Maireya, Madhvika and Asava prepared from the meat of birds roasted on a rod with clarified butter, acid juice, salt and sourish articles (62). They also partook of other side dishes, various fragrant salted edibles of white and red colour, curd and preparations of clarified butter (63). O king,

Uddhava, Bhoja, and other heroes, who did not drink, delightedly took vegetables, vegetable-curries, cakes, curd and pudding (64). From the drinking vessel named Pālavi, they drank various fragrant drinks, milk and butter with sugar and took various sorts of fruits (65). In this way the heroic Bhaimas were pleased with eating to their fill. Afterwards, they, having their wives as their companions, joined the music again with pleasure, initiated by their consorts (66).

Thereupon when the night set in the Divine Upendra asked all present in the party to go on with the song. *Chhālikya* of various tunes sung by the gods and Gandharvas (67). O king, then Narada began to play on his Vinā which with six scales and *Ragas*[302] brings about the concentration of mind, Krishna began to perform *Hallishaka*[303] accompanied with the music of his flute and Pārtha began to play on his *Mridanga*:[304] other leading Apsaras played on various other instruments. Thereupon after Asārita, the beautiful Rambhā, a clever actress, rose up, played and pleased Rāma and Keshava. Afterwards, O king, Urvashi, having beautiful and expansive eyes, Himā, Mishrakeshi, Tilottamā, Menakā and other celestial actresses rose up in order and pleased Hari with singing and dancing. Having his mind attracted by their charming singing and dancing Vāsudeva pleased them all with presents after their own heart. O prince, those honorable and leading

Apsaras, who had been brought there, were honored with betel leaves at the desire of Krishna (68–72). O king, thus the various fragrant fruits and the song Chhālikya, which were brought from the celestial region out of Krishna's desire and his favour towards mankind, were known only to the intelligent son of Rukshmini. It was he who could use them: and it was he who distributed betel leaves at that time (73–74). The Chhālikya song, conducive to the well-being, nourishment, and prosperity of Nārāyana of glorious deeds, and which was great, auspicious and productive of fame and piety to mankind, was sung in chorus by Indra-like Krishna, Rāma, Pradyumna, Anuvindha and Shamva (75–76). This Chhalikya, which was sung there, was capable of bearing the axle of virtue and destructive of sorrow and sin. Repairing to the celestial region and hearing this Chhālikya song the illustrious king Revata regarded four thousand Yugas as one day. From it originated the various divisions of the Gandharvas as *Kumarajati*, &c., (77–78), O king, as hundreds of lights are produced by one light so various classes of Gandharvas have emanated from Chhālikya. O king, with Pradyumna and other leading Bhaimas Krishna and Nārada knew all this (79). Like unto streams and the water of the ocean people of this world knew Chhalikya only by illustration. It is possible to know the virtues and weight of the Himalaya but it is not so, without practising hard austerities to know the

Murchanā[305] and time of Chhalikya (80–81). O king, what of Chhālikya with six scales and *Ragas* men, with great difficulty, cannot even come to the end of its eleventh division *Sukumarajati*. Know it for certain, O king, that the slayer of Madhu had so arranged that the gods, Gandharvas and great Rishis might attain to a devotional spirit on account of the virtues of Chhālikya (82–83). On account of its being sung by the god, amongst men, Krishna, before the Bhaimas for showing favour unto the world, Chhālikya, sung by the immortals only, attained to such a celebrity, that formerly on the occasion of a festivity Bhaima boys used to cite it as an example. And the elders used to approve of their saying and the boys, youths and old men used to sing it in a chorus. "Love is the test and not age"—to remind the mortals of this virtue of their own race, the heroic Yādavas, the ordainers of ancient religious rites, did so in the land of mortals. O king, friendship is known by love; therefore keeping love before them, the other Vrishnis, Andhakas and Dāsharhas, except Keshava, used to treat their own sons even as friends. Thereupon saluting the delighted Madhusudana, the slayer of Kansa, the contented Apsaras returned to the celestial region which too was (accordingly) filled with joy (84–88).

[301] A kind of musical instrument played in water.

[302] A mode of music of which six are enumerated viz. *Bhairava*, *Malava Saranga*, *Hindola*, *Vasanta*, *Dipaka* and *Megha*: they are personified in poetry and mythology.

[303] A minor dramatic entertainment chiefly of singing and dancing by one male and eight or ten female performers, a ballet.

[304] A kind of musical instrument.

[305] A tone or semitone as placed in its scale, the seventh part of a Grama or scale.

CHAPTER CCXXXVII. NIKUMBHA CARRIES AWAY BHANUMATI.

Vaishampāyana said:—While the virtuous Yadavas were thus sporting the highly wicked and unapproachable Dānava, Nikumbha, the enemy of the gods, desirous of bringing on his self-destruction, finding a loop-hole, stole away the beautiful daughter of Bhānu by name Bhānumati (1–2). O hero, formerly, the daughter of his brother Vajranābhā, by name Prabhāvati, had been taken away by Pradyumna and Vajranābha had been killed. Remembering this former enmity and keeping himself aside that one, proficient in illusions, played upon the women of the Yādavas and stole away Bhānumati (3–4). Although the garden, attached to the female appartment of Bhānu, was unapproachable, still at that time there were no guards for the Yadavas were busy with their sports. Taking advantage of this weak moment the wretched Dānava carried away the maiden (5). O thou the victor of armies, while that weeping maiden was being carried away there arose all on a sudden a great tumult in the female appartment (6). Hearing lamentations in the female appartment of Bhānu, the heroes, Vasudeva and Ahuka issued out, filled with wrath. And not seeing the offender before them, they, in that dress, went where the highly powerful

Krishna was (7-8). Hearing of that great insult, Janārddana, the slayer of his enemies, rode, together with Pārtha, Garuda the enemy of the serpents (9). Having commanded the hero having the emblem of a Makara on his flag to follow him on his car he asked Kashyapa's son Garuda to proceed (10). O king, before Nikumbha, unconquerable in battle, could reach the city of Vajra, Pārtha and Krishna, the slayers of their enemies, overtook him in the way (11). Beholding them the highly powerful Pradyumna, the foremost of those conversant with illusions, divided himself into three portions (12). On the other hand, Nikumbha, like unto an immortal, smilingly fought with them all with heavy clubs (13). Holding the maiden Bhānumati by his left hand, the great Asura Nikumbha repeatedly hurled the club with his right hand. Although thus assailed, Keshava, Kāma (Pradyumna) and Arjuna, none, could strike him ruthlessly lest they might wound the maiden (14-15). O king, although capable of slaying that irrepressible enemy they began to sigh piteously out of their excessive compassion for the maiden (16). As when a serpent gets round a camel, a man, well up in the use of arms, strikes the serpent leaving the camel to itself, so Pārtha, the foremost of archers, began to strike the Daitya with his arrows (17). In pursuance of the rules of art, their training and reasoning, Pārtha, Kāma and Krishna did not strike the maiden but wounded the Danavas with their cane-like

arrows (18). Thereupon resorting to his illusory powers Nikumbha so disappeared with the maiden from that place that nobody could know it: Krishna, Kāma and Dhananjaya however immediately pursued him: he, however, went on assuming the semblance of a yellow vulture (19-20). Thereupon saving the maiden, the heroic Dhananjaya assailed him again with cane-like arrows piercing his very vitals (21). Thus pursued by those heroes that great Asura, the slayer of his enemies, travelled all over the earth consisting of seven insular continents and dropped down with the maiden at last on the bank of the river Chela Gangā flowing on the summit of the mount Gokarna (22–23). None amongst the gods, Asuras or great ascetics could cross that mountain protected by the energy of Mahadeva (24). Finding this weak point of Nikumbha, the Bhaima chief Pradyumna, invincible in battle and quick coursing, got hold of the maiden Bhānumati. And Krishna, and Arjuna began to assail the Asura greatly with arrows. Then leaving the northern range of the mount Gokarna, Nikumbha fled to the southern range. Both the Krishnas however, riding on Garuda, pursued him (25–26). Gradually the great Asura entered into Shatpura, the abode of his kinsmen and those two heroes spent the night at the mouth of the cave. With Krishna's permission the heroic son of Rukshmini delightedly took Bhaima's daughter to the city of Dwārakā. And keeping her there he returned to

Shatpura, full of Dānavas and beheld the two Krishnas of dreadful prowess at the mouth of the cave (27-29). Thus occupying the entrance of the city of Shatpura the highly powerful Krishna and Arjuna, desirous of slaying Nikumbha, waited there with Pradyumna (30).

Thereupon desirous of fighting the highly powerful Nikumbha came out of the cave, O king, no sooner he came out of the cave than Dhananjaya, with arrows shot off his Gandiva bow, obstructed the thorough-fair. In spite of it Nikumbha, the foremost of the powerful, came out, took up his club covered with thorns and struck Pārtha on his head (31–33). Thus assailed with that club Pritha's son vomitted blood and lost his consciousness. The Asura, master of illusions, smilingly struck the heroic son of Rukshmini, the foremost of those conversant with illusions, who was waiting with his face against him. Wounded on the head with that unseen stroke of the club the heroic Pradyumna lost his consciousness. Beholding them thus assailed and insensible Govinda, having Gada as his elder brother, beside himself with anger, took up his club Koumodaki and ran towards Nikumbha. Those two irrepressible heroes, roaring, fought with each other (34–37). Riding his elephant Airāvata along with the gods Sachi's Lord began to witness that dreadful combat like unto the battle between the celestials and Asuras. Beholding the gods Hrishikesha, the slayer of

his enemies, tried to kill the Dānavas in a wonderful battle, desirous of doing good unto the gods (38-39). Whirling his Koumodaki, the large-armed Keshava, conversant with military science, displayed many wondrous manoeuvres (40). Nikumbha too, the foremost of Asuras, by virtue of his training hurled his club, covered with many thorns, and displayed various manoeuvres (41). At that time they fought like two roaring bulls for a cow, two roaring elephants and two leopards worked up with anger (42). O Bhārata, thereupon setting a highly dreadful shout, he, with his club, set with eight bells, struck Krishna having Gada as his elder brother. He too hurling his huge club threw it on Nikumbha's head (43-44). At that time holding idle for a moment his Koumodaki club the intelligent preceptor of the world, Hari fell down insensible on earth (45). O king, while the high-souled Vasudeva was reduced to this plight the whole world was filled with lamentations. With the cool water of Mandākini mixed with ambrosia, the king of gods himself sprinkled Keshava. O king, Krishna, the foremost of gods, did so of his own accord, or else who can render the high-souled Hari insensible?

O descendant of Bharata, thereupon regaining his consciousness, Krishna, the slayer of his enemies, took up his discus and asked the wicked Asura to bear it (49). At that time casting off his body there the irrepressible Nikumbha, a great Māyāvin, went

away. Keshava however could not know it (50). Thinking that either he was dead or on the point of death and remembering the obligations of the heroes he did not strike him who was fallen. Thereupon regaining their consciousness Pradyumna and Arjuna came there and considering Nikumbha dead stood by Krishna (51-52). Afterwards coming to know of the real truth Pradyumna, conversant with illusions, said to Krishna:—"O father, the wicked Nikumbha is not here. He has fled somewhere else" (53). No sooner Pradyumna said this than Nikumbha's body disappeared. Seeing it the powerful Lord, with Arjuna, laughed (54). O heroic king, few minutes after they saw all over the earth and welkin thousands of Nikumbha. The spectators also saw the heroic Krishna, Pārtha and Rukshmini’s son in innumerable forms. It appeared indeed wonderful (55–56). At that time amongst those great Asuras some held Pārtha's bow, some his huge arrows, some his hands and some his feet (57). Thus when the innumerable bodies of Pārtha were caught the Asuras carried away the heroic Dhananjaya to the sky. Thus when separated from Pārtha the heroic Krishna and his son pierced Nikumbha with numerous shafts. Still they could not see his end. One Nikumbha, divided into twain, became two. Thereupon seeing every thing correctly by his celestial wisdom the Divine Lord Krishna, the origin of the present and future and the slayer of Asuras, saw the true form of

Nikumbha, the creator of illusions and the stealer of Dhananjaya. And before the presence of all creatures he, with his discus, cut off his head (58–62.) O descendant of Bharata, when his head was thus sundered that foremost of Asuras, leaving aside Dhananjaya, fell down like an uprooted tree (63). O giver of honors, at that time Pārtha was about to drop down from the sky. At Krishna's mandate his son held him up (64). When Nikumbha thus fell down on earth the deity Krishna consoled Keshava and with him repaired to Dwarakā (65).

Having returned delightedly to Dwarakā the Lord Krishna, O descendant of Yadu, and the foremost of Dāsharhas, saluted the high-souled Narada (66). Thereupon the highly energetic Nārada said to Bhānu:—"O descendant of Bhaima, do not consider yourself insulted on account of your daughter being carried away (by another). O Bhānu, listen to great cause hereof (67). O hero, on one occasion while sporting in the garden of Raivata, this your daughter excited the anger of the foremost of Munis Durvāsā who wrath fully imprecated a curse on her saying:—'She is very much ill-mannered and she must fall into the hands of an enemy.' At that time, myself along with other Munis, propitiated him on behalf of your daughter saying:—'Muni, O foremost of the pious, dost thou, informed of the essence of religion as thou art, imprecate a curse on this innocent girl who is observing her religious

obligations? We request thee to show favour into her' (68-70). O Bhaima chief, after we had said this Durvāsā stood with his face down for a moment and then stricken with compassion said:—'What I have said will prove true. It will never be otherwise. Forsooth she will fall into the hands of an enemy. Although thus fallen into the hands of an enemy she will not be virtually contaminated; and she will obtain a beautiful husband, will be lucky, a mother of many sons and mistress of immense riches; this thin-built lady will always have beautiful fragrance around her person, will always remain youthful and will forget the sorrow consequent upon her being carried away by the enemy (71–74)'. O hero, thus it had been pre-ordained so for Bhanumati before; do you now confer her on Sahadeva for that son of Pandu is virtuous, respectful and heroic (75)".

Thereupon regarding the words of Nārada, the virtuous souled Bhāima gave away Bhāuumati to Madri's son Sahadeva (76). Having sent an emissary Keshava, the holder of discus, had brought Sahadeva there. After the wedding ceremony was over, he, with his wife, returned to his own city. The man, who reverentially listens to this conquest of Krishna or reads it, acquires success in every business (77-78).

CHAPTER CCXXXVIII. THE DESTRUCTION OF VAJRANABHA: AN ACCOUNT OF PRABHAVATI.

Janamejaya said:—O Muni, O thou the foremost of the pious, I have listened to an account of the stealing away of Bhānumati, the conquest of Keshava, the bringing of Chlālikya from the celestial region, and the god-like sport of the Vrishnis of incomparable energy in the ocean and many other wonderful subjects. While describing the destruction of Nikumbha you have mentioned that of Vajranābha. O Muni, I am now curious to hear this (1–3).

Vaishampāyana said:—O great king, O descendant of Bharata, hear, I shall now describe the destruction of Vajra nābha with an account of the victories of Kāma and Shāmva (4), O victor of armies, a great Asura, celebrated by the name of Vajranābha, practised hard austerities on the summit of the mount Sumeru. Pleased with his penances the Divine Brahmā, the grand-father of the world, asked him to pray for a boon (5–6). O king Janamejaya, thereat, that foremost of Dānavas prayed for two boons that even the gods might not kill him, and that he might get the city Vajra where even the air cannot easily enter, which gives every sort of desired-for objects even when they are not thought of, which

has gardens encircled by walls, many branch cities, and peerless jems of every description (7–9). By that boon he got what he wanted and the great Asura Vajranābha lived in the city of Vajra (10). O king, seeking refuge with that great Asura who had obtained this boon, millions of demons lived in that city of Vajra, in his garden and in many charming branch cities. O king, the enemies of the gods lived there, healthy, well-fed and contented (11-12). Once on a time, elated with the pride of the boon given in his favour and that of his city the wicked Vajranābha got himself ready to impede the course of the world. O king, approaching the king of gods he said "O slayer of Pāka, all the three worlds are the common properties of all the high-souled sons of Kashyapa. I therefore wish to govern the three worlds. If you, O king of gods, do not approve of my proposal, give me battle" (13-15).

O descendant of Kuru, hearing the words of Vajranābha, Mahendra, the foremost of celestials, consulted with Vrihaspati and said:—"O gentle one, our father, the ascetic Kashyapa, is now engaged in a sacrifice. After its termination he will do what is fair" (16–17).

Thereupon the Dānava went to his father Kashyapa and expressed his desire. Kashyapa said what the king of gods had communicated (18). "O son, go now to the city of Vajra and live there controlling yourself. After the termination of the

Yajna I will do what is fair" (19). Thus addressed Vajranābha returned to his own city.

Thereupon Mahendra went to the city of Dwāravati having many doors and communicated secretly to Vāsudeva what Vajranābha had said. Thereat Janārddana said "O Vāsava, the horse-sacrifice of Vasudeva is now at hand. After its termination I will kill Vajranabha (20–22). O lord, O refuge of the pious, even the wind cannot enter into his city if Vajranābha does not wish it. At a convenient hour we will concert measures for entering there" (23).

O descendant of Bharata, honored by Vāsudeva's son in his horse-sacrifice the king of gods set out (24). Even before the termination of Vasudeva's sacrifice the heroic Vāsava and Keshava, the foremost of celestials, began to think of means for entering into the city of Vajra (25).

During the celebration of Vasudeva's sacrifice an actor, by name Bhadra, pleased the great saints with his beautiful acting. The leading Munis then asked him to pray for a boon. Thereupon saluting those best of Munis assembled in the horse-sacrifice, the actor Bhadra, resembling the king of gods himself, as desired by Krishna and as if urged on by the goddess of learning, prayed for the following boon (26-28).

The actor said:—"O foremost of Munis, may I become the food of all the twice-born ones: may I range over the earth consisting of seven insular

continents: may I, without any obstruction, range all over the sky: may I be gifted with strength and be not slain by all creatures mobile and immobile. May I assume any form I like either of one born, dead or immediately born. May not decrepitude overtake me and may the Munis always remain pleased with me" (29–32).

O king, the Munis said "So be it." That immortal-like one began to range all over the earth consisting of seven insular continents. He began to show his performances in the cities of the Dānava kings, in Uttarakura, Bhadrāshwa, Ketumāl and the island of Kalāmra. On the occasion of every Parva, that great actor, who had obtained the boon, used to come to Dwarakā adorned with the Yadavas (33–35).

Thereupon, one day, the Divine Sakra, the king of gods, said to Dhārtarāshtra swans:–"O celestial birds, although you are the carriers of the gods and the pious, still you are our brothers on account of your being begotten by Kashyapa (36–37). Now the great duty of killing the enemies of the gods awaits us. You should satisfy it. But take care, don't divulge the counsel (38). If you do not obey the commands of the gods you will meet with a hard punishment. O foremost of swans, you can go anywhere you like (39). Therefore going to the most excellent city of Vajranabha where no one else can enter you should range in the tanks of his inner appartment (40). Vajranābha has a jewel of a daughter, peerless in

beauty, in the three worlds, by name Prabhāvati who is fair like the rays of the moon (41). I have heard that her mother has obtained that beautiful daughter by virtue of the boon conferred by the goddess Haimavati (42). O Swans, her friends have kept that beautiful and chaste maiden for *Swayemvara* and she too will select a husband of her own accord. Do you describe to her the various accomplishments, family, beauty, character, and age, of the high-souled Pradyumna (43-44). When you will find that the chaste daughter of Vajranābha has felt some attachment for Pradyumna, take carefully her news to Pradyumna and return with his message to her. In this work of an emissary you should, according to your intelligence, govern your eyes and faces. You should thus do me a good turn now (45–47). O swans, what more shall I speak, you should describe all these accomplishments of Pradyumna to her, which will likely attract Prabhāvati's mind; you should communicate to me and to my younger brother Krishna at Dwāravati daily what happens there (48–49). You should thus exert yourselves so long as the self-controlled Lord Pradyumna does not carry away Vajranābha's daughter (50). Those Dānavas, elated with the pride of the boon conferred by Brahmā, are not to be slain by the gods. So their destruction in the battle-field should be brought about by Pradyumna and other sons of gods (51). An actor, Bhadra by name, has of late obtained the boon

(of entering into his city). So the Yadavas, headed by Pradyumna, will enter into Vajranābha's city in his guise (52). O Dhārtarāshtras, you are to do all that I have said. Besides for doing me this good you should do what more crops up in time. O swans, to enter into the city of Vajra depends on his will. The gods cannot enter there by any means whatsoever (53–54)".

CHAPTER CCXXXIX. THE CELESTIAL SWANS GO TO THE CITY OF VAJRA

Vaishampāyana said:—O king, from before the swans used to go to the city of Vajra. So hearing the words of Vāsava they at once went there (1). O hero, those birds jumped into the charming tanks filled with golden lotuses and lilies which could be touched. Although they had come many a time before they now astonished all with their polished and sweet words (2-3). O king Janamejaya, speaking in sweet words those celestial swans ranged in the tanks of Vajranābha's inner appartment and became his great favorites. He then said to those Dhārtarāstras the following words (4-5). "You speak these sweet words because you always live in the celestial region. Come here always whenever you will know of a great festival in my house. O swans living in the celestial region, regard this house of mine as your own and enter here confidently" (6–7). O descendant of Bharata, thus addressed by Vajranābha those birds entered into the palace of the king of Dānavas: for the work of the gods they spoke like men and made acquaintance with all speaking various words (8–9). At that time the women, who were living in the palaces of Kashya pa's sons (Dānavas) partakers of all forms of blessings, attained to great delight on hearing of that beautiful account of the swans (10).

Thus ranging in the inner appartment of Vajranābha, the swans saw his beautiful and smiling daughter Prabhāvati and made her acquaintance (11). Amongst them the goose Shuchimukhi contracted friendship with the princess of charming smiles (12). Relating hundreds of beautiful stories Shuchimukhi created the confidence of Vajranābha's daughter and one day she said to her (13). "O Prabhāvati, I consider you the most beautiful in the three worlds as regards your beauty, character and accomplishments. I wish to tell you some thing (14). O you of beautiful smiles, your youth is almost gone: that which is gone does not return like the water of a stream (15). There is no other happiness to women greater than enjoyment with men in this world. I tell you the truth, O auspicious lady (16). O you of fair limbs, although ordered by your father to make a free choice, why do you not select one of the gods or Asuras as your husband? (17) O youthful lady, many a bridegroom, endued with beauty, heroism and other accomplishments, come here and go away disregarded. O lady, when you do not like a bridegroom becoming your family and beauty, why should then, O you of fair limbs, Rukshmini's son Pradyumna, who has none in the three worlds equal to him, in bravery, accomplishments, pedigree and beauty, come here (18-20)? O you of a beautiful waist, although he is a man of men, that highly powerful and virtuous-souled one shines like a god

amongst the gods and like one of them amongst the Dānavas (21). Seeing him the women cannot cheque their natural love as the cow cannot cheque its milk and the stream its water (22). I dare not compare his face with the full-moon, his eyes with lotuses and his gait with that of a lion (23). O fair lady, what more shall I say? The powerful Lord Vishnu, having brought Cupid (*the limbless god, Ananga*) under his subjection as one of his limbs, has created him as his son, extracting the very essence of the world (24). He was stolen away, in his childhood, by the sinful demon Shamvara: having slain him and kept his character unscathed he learnt all his illusory powers (25). All the accomplishments, that are worthy of being sought for in the three worlds, and all those that you can imagine, exist in Pradyumna. In his effulgence he is like fire, in patience he is like earth, in lustre he is like a lake." Hearing it Prabhāvati said to Suchimukhi (26–27):

"O gentle lady, I have heard many a time from the conversation between my father and the intelligent Nārada that Vishnu is living in the land of men (28). With burning cars, Shrānga (bow) and club he has consumed the races of the Daityas. O honourable lady, he is the great enemy of the sons of Diti and should be shunned by them. The king of Danavas collects information about Vishnu from the Asuras who live in the branch cities for his well-being. O you of sweet smiles, every woman wishes

that the family of her husband may be superior to that of her father. If you however can find out any means for bringing him here you will show me a great favour and purify our family. I ask you, O you of sweet words, tell me how Pradyumna, born in the family of Vrishnis, may become my husband. I have learnt from the conversation of elderly Asura women that Hari is a great enemy of the Daityas and gives them great trouble. I had heard before how Pradyumna was born and how the powerful Shamvara was killed by him. What more shall I say? Pradyumna is always present in my heart. But the means by which I may be united with him is solely wanted. O friend, learned you are no doubt; still as a maid servant of yours, I appoint you as my emissary. Point out to me the means by which I may be united with him." Thereupon consoling her Suchimukhi smilingly said:—(29–38).

"O you of sweet smiles, I will go there as your emissary and communicate to him your great devotion (39). O you of beautiful waist, O you of sweet smiles, I will so exert that he may come here and you may become the consort of Cupid (40). O you of fair eyes, regard what I have said as true. Communicate to your father that I speak cleverly; you will reap a great benefit therefrom".

Thus spoken to by the goose Prabhāvati acted accordingly. The king of Dānavas said to the goose in his inner apartment. "O beautiful Suchimukhi,

Prabhāvati has communicated to me about your cleverness in speaking. Do you describe to us becoming stories. Tell us what wonders you have seen in this world, not seen before by any and whether worthy or unworthy of being seen by others." O king, the goose then said to Vajranābha (41–45).

"O foremost of Dānavas, I have seen an intelligent saintly lady, by name Shāndili, perform a wonderful feat by the side of the mount Sumeru (46). That Shandili, the good friend of the auspicious daughter of the mountain chief (Uma) is large-minded and a great benefactress of the world (47). I have also seen the auspicious actor, who has obtained a boon from the Munis, who can assume shapes at his will, who always gives food to all in the three worlds and is liked by all. O sinless hero, that actor travels always in Uttarakuru, the island of Kalamra, Bhadrāshwa, Ketumal, and other islands. He knows many songs and dances of the gods and Gandharvas. And with his dancing he surprises the gods (48–50)."

Vajranabha said:—"O goose, I had heard of this many a time before. The high-souled Siddhas and Chāranas had mentioned this to me (51). O daughter of a bird, I am also stricken with curiosity for seeing that actor who has obtained this boon. But there is none to speak of those accomplishments of mine to him, hearing which he will come to me (52)".

The goose said:—O foremost of Asuras, that actor is an appreciator of merits. Hearing of accomplished persons he travels over the seven insular continents. O great Asura, if he hears of your great accomplishments, know him as already arrived here (53-54).

Vajranabha said:—"O auspicious daughter of a bird, O goose! may good betide you. Do you so arrange that the actor may come here" (55).

Thus despatched on an errand by Vajranābha, the swans went to Krishna and the king of gods and communicated to them every thing (56). Hearing it Adhokshaja engaged Pradyumna in the work of acquiring Prabhāvati and killing Vajranābha (57). O descendant of Bharata, resorting to his celestial Māyā Hari sent the Bhaimas there disguised as actors (58).

They dressed Pradyumna as the hero, Shāmva as his fool, Gada as his companion and dressed other Bhaimas with becoming dresses. Leading dancing girls were the fit heroines of that party. The actor Bhadra and his party were also suitably dressed. Thereupon ascending the cars driven by Pradyumna, the great car-warrior Yadavas set out on the mission of the highly powerful celestials. O king, at that time they all assumed the semblances of men and women as necessary though they were men. Thereupon they arrived at Supura, a dependant city of Vajra (59–63).

CHAPTER CCXL. THE YADAVAS ARRIVE AT THE CITY OF ASURAS AS ACTORS.

Vaishampāyana said:—Thereupon king Vajramābha ordered the Asuras living in their own cities, "Give them most excellent rooms (1). Treat them as guests, give them various jewels and various raiments which please people (2)." Receiving the order of their Chief they did all this. And arriving there, the actors too, heard of before, excited their curiosity (3). With great delight they welcomed the actor with presents of jewels (4). Thereupon the actor, who had obtained the boon, pleased highly the citizens of Supura with his dancing (5). They gave a performance of the great epic Rāmāyana: the birth of the incomparable Vishnu for the destruction of the king of Rakshasas (Ravana) (6). How Lomapāda and Dasharatha had brought for Shānta, the Muni Rishwashringa through prostitutes (7). In that performance the actors so perfectly personated the characters of Rāma, Lakshmana, Shatrughna, Bharata, Rishwashringa and Sānta, that even the elderly Dānavas were startled and spoke repeatedly of the similarity of their appearances (8–9). Seeing their dresses, acting, entrance and introduction the Dānavas were filled with wonder. With particular parts of the performance the Asuras were so much pleased and attracted that they repeatedly rose up, expressed

their appreciation and gave away charming necklaces of gold and Vaidurja, bracelets and cloths. After receiving their remuneration the actors, with separate slokas, eulogised the Asuras in order of their family and birth (9-13). O king, afterwards the inhabitants of the dependant cities communicated to Vajra nābha the arrival of the beautiful actors (14). O Bhārata, the king of Daityas had already heard of it. Now pleased he sent a messenger to bring the actor. At the mandate of the king of Dānavas, the Daityas, living in branch cities, took the Yadavas, disguised as actors, to the charming city of Vajra (15-16). For their accomodation, a beautiful house, built by the celestial architect, was offered, and necessary articles, by hundreds, were given them (17). There upon having set up a beautiful pandal the great Asura, Vajranābha, made a great festival with the actors (18). After they had been relieved of toil the highly powerful Vajranābha gave profuse jems and requested them to begin the play (19). O king, having kept the women of his family behind a screen at a place from which they could see all, the great Asura himself sat with his kinsmen (20). Then dressing themselves as actors, and arranging for the concert the Bhaimas, of dreadful deeds, went on with the performance (21). They first played various tunes on musical instruments, as Kansya, Venu, Muraja etc. Afterwards the women, brought by the Bhaimas, sang the Gandharva song *Chhalikya*, delightful to the

mind and ears (22–23). Then with seven scales, *Gāndhāra* and others, three *Grāmas*, and with *Rāgas*, *Vasanta* and others, they sang sweetly the song of the sacred discension of Ganga (24). Hearing that sweet song of the coming down of Gangā set in time and tune Asuras rose up again and again and pleased the actors (25). For some business the powerful Pradyumna, who had assumed the guise of an actor, Gada and Shāmva conducted the Nāndi.[306] After the termination of the Prologue Rukshmini's son sang the hymn, accompanied with beautiful gestures, of the descension of Gangā. Afterwards they began the performance of the drama Rambhābhisara,[307] Shura acted the part of Rāvana, Monovati represented Rambhā, Pradyumna Nalakuvara and Shāmva his Vidushaka[308] By their illusory powers the Yādavas represented the scene of Kailāsha (26-29). They acted how the wicked Rāvana was imprecated by Nalakuvara, worked up with anger and how Rambhā was consoled (30). After the performance of this drama, the glory of the high-souled Nārada by the heroic Yādavas, the Dānavas were pleased with the dancing of the highly powerful Bhaimas. They gave them costly apparels, jewelleries, necklaces set with costly jems, beautiful balloons, cars ranging in the sky, elephants coursing in the etherial region, cool and celestial sandal, Agura, and other scents and the valuable jem Chintāmani which gives all that is thought of. Giving away presents in this way at every

scene those Dānavas were deprived of their riches and jewels. Even the women of the Danava-Chiefs shared the same fate (31–37).

On the other hand, Prabhāvati's friend Suchimukhi said to her:—"O you of fair beauty, I had gone to the charming city of Dwārakā protected by the Bhaimas. O you of sweet smiles and beautiful eyes, I saw Pradyumna there secretly and told him about your love for him, O you having lotus eyes. Pleased he has appointed this evening for meeting you (38–40). O you of a beautiful waist, the Bhaimas never speak an untruth; verily to-day you will meet your love" (41). Hearing it Prabhāvati, filled with joy, said to the goose:—"O fair lady, to-day wait in my room and sleep here. If you live by me I do not fear any body. With you I wish to see Keshava's son." The goose said to her lotus eyed friend Prabhāvati "So it will be." Afterwards with Prabhāvati, she went up to her quarters (42–44).

Thereupon in the upper storey of that house constructed by the celestial Architect, Prabhāvati began to make arrangements against Pradyumna's arrival. After the completion of the arrangements, the goose, with Prabhāvati’s permission, went away speedily like air for bringing Kāma. Going to Kāma who was living in the guise of an actor that one of sweet smiles said "You will see her to night". And returning speedily she said to Prabhāvati, "O you of expansive eyes, console yourself; Rukshmini's son is

coming" (45–48). Thereupon seeing a fragrant garland filled with bees carried for Prabhāvati, the highly powerful and self-controlled hero, Pradyumna, the slayer of his enemies, sat there on assuming the form of a bee. That garland, covered with black-bees, was taken by the maid servants to the inner appartment and kept near Prabhāvati. O gentle king, when gradually evening set in, the other bees fled away. Then having none to follow him the heroic Bhaima chief slowly sat on Prabhāvati's ear (49-53).

Thereupon beholding the highly charming full moon arise there Prabhāvati, a clever speaker, said to the goose, "O friend, my limbs are burning, my mouth is being dried up and my heart is filled with curiosity. What is the name of this disease? The newly-risen full moon of cool-rays is liked by all. It is still creating anxiety in me as if it is not liked by me. Oh fie on the nature of a woman! I have not seen him—I have wanted him after only hearing of him—still my limbs are burning. I am saying so of my own accord lest my love may not come. Alas! If he does not come I will meet the same fate with the silly lily. Alas! Although I am self-controlled still I have been bitten by serpent-like Cupid (54–58). The rays of the moon are by nature cool, delightful and charming. But, wonder, they are scorching my body. The wind, carrying the filaments of various flowers, is cool by nature, still it is scorching my beautiful frame like

forest-fire (59–60). I am thinking of being patient, but my weak mind, shattering my resolution, does not allow me to do so. Forsooth, losing control over my mind, I will run mad and be killed, for my heart is trembling and I am looking again and again wildly (61–62)".

[306] Eulogium of a king or praise of a deity recited in benedictory verses at the commencement of a religious ceremony or the opening of a drama.

[307] A drama describing the going away of Rambha in search of her lover.

[308] Something like a fool attached to the Royal Courts.

CHAPTER CCXLI. PRADYUMNA APPEARS BEFORE PRABHAVATI AND MARRIES HER.

Vaishampāyana said:—Afterwards thinking "This maiden has been completely possessed by me." Krishna's son delightedly said to the goose:—"Tell the daughter of the Daitya king, that in the guise of a black-bee, I have come here along with other black-bees, attached to the garland (1-2). I am now at present under her command. Let her do what she likes to do with me." Saying this, the beautiful husband of Rati appeared there in his own form (3). At that time the house was lighted up with the effulgence of the person of the intelligent Madana. And the beautiful rays of the moon were put to shame (4). As the lord of waters (the ocean) rises with the lord of night (moon) on a Parva day, so Prabhāvati's ocean of love increased on seeing Kāma (5). Then turning her eyes a little with bashfulness, Prabhāvati, having eyes like lotuses, sat there with her face cast down (6). Seeing it Pradyumna held, with his own, the hands of thin-built and beautiful Prabhāvati bedecked with handsome ornaments. Then with hairs of his body standing erect he said:—"Why have you cast down your face resembling the full-moon and acquired after desiring for it a hundred times? Why do you not speak with me (7-8)

O you of a fair face, do not crush the effulgence of your countenance. Cast off your fear and favour this servant of yours. There is no more time, O timid girl. The hour for my return has well-nigh arrived. I pray to you with folded hands, shake off your fear. As you are peerless in beauty and fidelity so according to the condition of time and place favour me by a Gandharva marriage" (9-11).

Thereupon touching fire existing in the jem (he put on) and reciting the *mantra* the Bhaima hero Pradyumna performed the *Homa* ceremony with flowers. Thereupon holding Prabhāvati by the arm embellished with most excellent ornaments he circumambulated the fire of the jem (12–13). O king, at that time to keep the honor of Achyuta's son, Hutāshana, the divine lord of effulgence, the witness of virtue and sin in the world, blazed up. Thereupon settling in his mind about the *Dahshinā* (money-gift) the heroic descendant of Yadu said to the goose:—"O bird, remaining at the gate, do you guard us" (14–15). Hearing it the goose saluted him and went away. Afterwards spending the whole night he, early in the morning, went to the theatre. Although reluctant Prabhāvati gave him farewell, and he too, thinking in his mind of the beauty of his love, went away. Thus awaiting the orders of Indra and Keshava, the Bhaimas, for the great work, lived there disguised as actors. Keeping the secret close those high-souled ones awaited the hour when Vajranābha

would go out for conquering the three worlds. O king, as long as Kashyapa was engaged in his sacrifice so long there did not take place any dissension between the high-souled and virtuous celestials and the Asuras ready for conquering the three worlds (16–24).

Thus while the intelligent Yādavas were waiting there for the proper hour there appeared the rainy season delightful to all creatures (25). The swans, fleet like the mind, used daily to carry the intelligence of the highly powerful princes to Shakra and Keshava. Thus well protected by those Dhārtarashtras the highly powerful Pradyumna used to spend every night with the beautiful Prabhāvati (26–27). The Asuras, possessed by Death, could not perceive that they had been surrounded by the swans and actors in the city of Vajra at the command of Vāsava (28). By and by, well protected by the swans the heroic son of Rukshmini began to spend even the day in Prabhāvati's house (29). O descendant of Kuru, on account of his illusory powers, one half of his body used to appear on the stage—and with the other half he lived with Prabhāvati. The Asuras used to envy the high-souled Yadavas for their prosperity, humility, character, sportiveness, cleverness, simplicity and learning. Their women used to envy the Yādava women for their beauty, luxury, scents, pure words and conduct (30–32).

O king, Vajranābha's illustrious brother Sunābha

had two beautiful and accomplished daughters—one of them was named Chandravati, and the other Gunavati. They daily used to go to Prabhāvati's house (33–34). One day seeing Prabhāvati engaged in love affairs in her house they asked her about it on account of their confidence in her love for them (35). She said:—"I possess a learning which can soon bring a desired-for husband and gives prosperity. It has such a wonderful power, that whoever, may he be a Dānava or god, is thought of he at once comes losing all control over himself. By the power of this learning I sport with the son of a god. See, by my power, Pradyumna has become my most favourite." Seeing him, endued with beauty and youthfulness, they were filled with wonder (36–38). Afterwards smiling gracefully the beautiful Prabhāvati again addressed to her sisters words suited to the time: —"The gods are always engaged in virtuous acts, ascetic penances and are truthful: on the other hand the great Asuras are haughty, fond of pleasures and untruthful. So the gods are superior, for victory is there where reign virtue, asceticism and truth (39–41). I will instruct you in this learning; you may select two celestial youths as your becoming husbands. By my power you will soon get them" (42).

Hearing it the two sisters said to Prabhāvati having beautiful eyes "So it will be." Thereupon when the honorable daughter of Vajranābha asked

Pradyumna about it he mentioned the names of his uncle Gada and the hero Shāmva for both of them were beautiful, accomplished and valiant (43-44).

Prabhavati said:—Formerly pleased with me Durvāsa conferred on me this learning: it gives good luck and always preserves maidenhood (45). The great saint said: "He, whom amongst the gods, Dānavas and Yakshas you will think of, will be your husband. I desired for this hero. Do you take this learning and you will in no time be united with your loves."

Thereupon, O king, those two beautiful daughters of Sunābha, filled with joy, accepted the learning from the mouth of their sister and practised it. Then they thought of Gada and Shāmva. Covered with illusion by Pradyumna those two heroic Bhaimas entered there with him. Those two heroes, fond of the pious and the slayers of their enemies, espoused them according to Gandharva rites after reciting the *mantras*. Of them Gada married Chandravati and Keshava's son Shāmva Gunavati. Thus awaiting the orders of Sakra and Keshava those leading Yadus lived there happily with Asura girls (46-51).

CHAPTER CCXLII. A DESCRIPTION OF THE RAINY SEASON.

Vaishampāyana said:—In the rainy season, while looking at the sky filled with clouds Kāma having, a countenance like the full moon, said to Prabhāvati of beautiful eyes: "O fair lady, see there appears the moon of beautiful rays covered with clouds like your face covered with hairs. O you of fair eye-brows, see the lightning on the cloud looks beautiful like your handsome gold ornament. O you of fair limbs, the clouds are discharging torrents of rain like unto your necklace (1-3). The cranes, emerging in the drops of water, are shining like the rows of your teeth. O you of fair eye-brows, the lotuses being under water, the tanks full of streams do not look beautiful (4). The clouds adorned with crane, like beautiful and clean teeth, are appearing like elephants, with huge tusks, about to fight with one another in the forest (5). O you of beautiful limbs, like unto circlets on your forehead the three coloured rain-bow, adorning the sky and clouds, is gladdening the damsels (6). Expanding their large feathers, the pea-hens looking perfectly beautiful in the company of their mates and delighted at the muttering of clouds, are dancing and emitting notes in return (7). Displaying their charming beauty for a moment on the turrets other peacocks are dancing on the roofs of the houses,

white like the moon (8). With their feathers exhausted, the beautiful peacocks, adorning for a moment the tops of the trees, are again going to the naked ground in fear of new grown-grass (9). The delightful wind, proceeding from cool drops of rain, like sandal-paste, is blowing carrying the fragrance of Sarjā and Arjuna flowers the very friend of Cupid (10). O you of a fair body, had not this wind brought new showers and removed the exhaustion of sporting it would not have been so much liked by me (11). What is dearer to men in this season of the union of lovers than the approach of this fragrant wind (12)? O you of fair body, beholding the banks of the river overflown with water swans exhausted, and united with Sārasas and Krounchas, are delightfully going to find out quarters after their heart (13). O you of beautiful eyes, on the departure of the Swans and Sarāsas emitting notes like the clatter of car-wheels, the rivers and tanks, shorn of beauty, do not appear charming any more (14). The goddess sleep, informed of the true character of the rainy season and Hari, having saluted the most beautiful Sree, has sought refuge with Upendra, the lord of the world, lying down for rest in the celestial region (15). O you having lotus eyes, the divine Upendra having fallen asleep the shining moon, covered with cloth-like cloud, is imitating the colour of his countenance (16). Seeking to please Krishna, all the seasons are showering all sorts of flowers and bringing garlands

of Kadamva, Neepa, Arjuna and Ketaka (17). All the flowers, and trees, with the elephants, having their faces soiled with poison, and filled with bees, are exciting great curiosity in men (18). As if seeing the sky, pressed down by the weight of clouds surcharged with water, your beautiful face, breast and thighs have entered into a ditch (19). Beholding these charming clouds as if adorned with garlands of cranes it appears that they are showering grains on earth for the behoof of the world (20). As a powerful king makes the infuriated wild elephants fight with his own so the wind is setting clouds surcharged with water against one another (21). The clouds are pouring unearthly water, purified by air and delightful to sparrows, peacocks and other birds sprung from eggs (22). As the twice-born ones, fond of truth and religion, recite the *Riks* encircled by their pupils, so the bulls are roaring with cows in the pasture ground (23). One of the virtues of the rainy season is that women take pleasure in living always in the company of their lovers (24). O beautiful lady, the only defect that I perceive of the rainy season is that the moon, resembling your countenance, does not come in view, having his body possessed by the cloud-like Graha (25). In this season when the moon appears in view at the interval of an approaching cloud, the people, as if with delight, behold a friend returning from a foreign country (26). Their eyes, on beholding the moon, the witness of the lamentations

of women suffering from separation, enjoy that festivity which those of the women, separated from their lovers, do on seeing them. So it appears to me: but this is not the fact (27). The view of the moon is like a festival to the eyes of those women who are united with their lovers, and is like a forest-fire to those who suffer from separation, so the moon is the source of both pleasure and pain to women (28). In your father's city there is the effulgence of the rays of the moon even in its absence; so you cannot form an idea of the merits and demerits of the moon and for this I praise him before you (29). By practising hard austerities which are resorted to by the pious he has attained to the region of Brahmā which others can with difficulty acquire and is worshipped by all. The Brāhmanas celebrate the glories of the great Soma in sacrifice with *Sāman* verses (30). When the sacrificial fire was being brought by Pururavā from the region of the Gandharvas it was spoiled on the way. While searching that place a fig-tree was seen. Collecting fuels from that tree the three fires were engendered. So it is that the moon, the lord of trees and herbs, revived the spoiled fire from the fig-tree. Chandra (the moon) is the father of Budha, the author of most excellent deeds whose son was the king Pururavā (31). O beautiful lady, formerly when his ambrosial body was drunk by the dreadful Munis the high souled Soma desired for Urvasi, the foremost of Apsaras (32). In his family the intelligent Ayu

attained to the celestial region, through the tips of the Kusa grass and secured the dignity of a demi-god and the heroic Nahusa acquired the dignity of the king of gods (33). The moon, in whose family, the Divine Lord Hari, the creator of the world is born, for a work of the gods, as a Bhaima chief, remains always encircled by the daughters of Daksha (34). In his family was born the high-souled Vasu, as if the flag of his race, who, by his deeds, attained to the dignity of a Lord Paramount; the king Yadu, the foremost of the lunar race, in whose family, the Bhojas, resembling the king of gods, were born and who became the Lord Paramount, was also born in the family of the moon (35–56). O you having lotus eyes, in Yadu's family, born in the lunar race no king has been born who is wily, atheistic, unrespectful, ugly and coward (37). You are the daughter-in-law of an accomplished prince as you are the mine of accomplishments. Therefore bow unto Iswara fond of the pious. O lady, the foremost of Purusha Nārāyana, the refuge of the grand-father, the gods and the worlds, is your father-in-law. Bow unto him (38-39)".

CHAPTER CCXLIII. VAJRANABHA WANTS TO CONQUER THE CELESTIAL REGION.

Vaishampāyana said:—After the termination of the sacrifice of Kashyapa of incomparable energy the gods and Asuras repaired to their respective habitations (1). After the end of the sacrifice Vajranābha too, desirous of conquering the three worlds, went to Kashyapa who told him (2), "O Vajranābha, hear what I say if you think my words are worthy of your hearing. Sakra is the eldest of you all and the foremost in accomplishments: he is endued with great ascetic powers, is strong by nature, devoted to the Brāhmanas, grateful, the king of the whole world and the refuge of the good and the pious. Because he is engaged in the well-being of all creatures he has obtained this sovereignty over the world (3-5). O Vajranabha, you will not be able to vanquish him but yourself will be killed. As one who excites the anger of a serpent meets with his own destruction, so you will in no time be destroyed" (6).

O Bhārata, as a man, desirous of meeting with death having his limbs tied by the noose of Death, does not take medicine so Vajrānābha did not approve of the words of Kashyapa (7). Having saluted Kashyapa, the preserver of the world, that highly wicked and irrepressible one began to make

arrangements for conquering the three worlds (8). O king, he collected his kinsmen, warriors, and friends. He first set out for conquering the region of the celestials (9). At that time the highly powerful deities Indra and Upendra had sent the Swans there for bringing about Vajranābha's destruction (10). Hearing of this intelligence from the Swans the high-souled and the highly powerful Yadus thus consulted and thought:—"Forsooth Vajranābha will be killed now by Pradyumna. But Vajranābha's daughter and Sunābha's daughters are their devoted wives. They are all *enciente* and the time for their delivery is near at hand. What should we do now?" Having settled this they asked the swans to communicate every thing truly to Sakra and Keshava, and they did so to those two gods. They said to the Swans:—"No fear: you will have beautiful sons like Kāma endued with all accomplishments; even when in the womb they will master all the Vedas with their auxilliaries. Your sons will at once grow to youth and they will be masters of all future topics and various scriptures" (11–17).

O Lord, thus spoken to the Swans returned to the city of Vajra and communicated to the Bhaimas what Sakra and Keshava had said (18). Prabhāvati gave birth to a son, omniscient and youthful after his father (19). The son Chandraprabha, resembling Gada, whom Chandravati gave birth to after a month, was equally youthful and omniscient (20).

Gunavati too gave birth to a similiarly beautiful son by name Gunavān, youthful and omniscient (21). These Yadu boys began to grow up in the palaces of Indra and Upendra mastering all the Shastras. They used to move about on the turrets of the palaces and at the desire of Indra and Upendra they were seen (by the Daityas); know it for certain (22-23). As soon as they saw them the Daityas, stationed in the sky, respectfully communicated it to Vajranābha who was desirous of conquering the celestial region (24). Hearing it the irrepressible king of Asuras, Vajranābha said:—"Arrest them who have trespassed into my house" (25).

O descendant of Kuru, thereat ordered by the intelligent king of Asuras the soldiers guarded all the quarters. According to the mandate of the Asura king, the destroyer of his enemies, there arose on all sides exclamations, "Arrest them speedily kill them" (26–27). Hearing it the mothers, fond of sons, began to weep in fear. Pradyumna encouraged them, saying:—"So long we are alive and firm you need not fear. May you fare well. The Daityas will not be able to do any thing to us." (28–29). He then said to the bewildered Prabhāvati:—"O lady, your father, uncles, brothers kinsmen and other relatives are waiting with clubs in their hands. For you they deserve our respect and honor. But the time is very dreadful. The Dānava kings, desirous of killing us, will fight with us. If we bear it we shall have to die. If we fight we

will meet with success. Consult with your two sisters and tell us what we should do for we are now under your orders" (30–33). Placing her hands on her forehead and kneeling down Prabhāvati, weeping, said to Pradyumna:—"O descendant of Yadu, O slayer of your enemies, take up your arms and protect yourself. If you yourself survive you will see your wife and sons. Remember the honarable Vaidarbhi and Aniruddha and save yourself from this peril (34–36). O son of Upendra, the great and intelligent Rishi had conferred on me the boon that I would lead a blameless life for ever, would not be a widow and my sons would live. I have this hope that the words of the Rishi, effulgent like the sun and fire, will not be falsified (37-38)". Saying this and rinsing her month, the intelligent Prabhāvati, the jem of a woman, handed over a sword to Rukshmini's son had gave him a boon, saying, "Acquire victory" (39). Bending low his head and bowing unto it the virtuous souled Pradyumna delightedly accepted the sword offered by his devoted wife (40). Chandravati delightedly gave to Gada one *Nishtringsha* and Gunavati gave another such weapon to the highly powerful Shāmva (41).

Thereupon the powerful Pradyumna said to Hansaketu who saluted him "O slayer of enemies, remain here with Shāmva and fight with the Dānavas. I will fight in the sky, protecting all the quarters, with the slayer of the enemies." Saying this

Pradyumna, the foremost of those conversant with illusions, created a car with his Māyā. He made the thousand-headed Nāga Ananta, the foremost of their class, his charioteer (42–44). As fire ranges on grass, so he, ascending that best of cars, and gladdening Prabhāvati, began to move about in the midst of the Asura army (45). With crescent-shaped arrows, dreadful like serpents, some with sharp heads and some blunt he began to assail the sons of Diti (45). The Asuras too, resolute and maddened with battle fury, with various weapons struck the lotus-eyed son of Kamala's lord (47). Krishna's son cut off the arms of some decked with Keyuras and the heads of many (48). The heads and bodies of the Asuras, sundered with the razor of the highly powerful Pradyumna, filled the surface of the earth. The king of gods, the victor of armies, along with the gods, began to witness with pleasure the battle between the Daityas and Bhaimas (48–50). The Daityas, who ran after Gada and Sāmva, met with destruction like a boat in a mighty ocean (51).

Thereupon Hari, the lord of gods, seeing that dreadful battle, sent his own car to Gada and asked Mātali's son Suvarchhā to become its driver. The Lord Indra sent his Airāvata to Shāmva and engaged Pravara to ride it. He sent Jayanta as an assistant to Rukshmini's son (52–54). With the permission of Brahmā, the creator of the world and the guide of all good works, Sakra, well-read in the regulations of all

good works, had sent there the car driven by Mātali's son and the Airāvata with the celestial youth Jayanta and the best of the twice-born Pravara (55–56). Thinking "His ascetic virtue is gone and this wicked one is to be killed by the Yadavas" the Bhutas entered wherever they liked (57), Gradually entering into their palaces the highly powerful Pradyumna and Jayanta began to destroy the Asuras with a network of arrows (58) Krishna's son, invincible in battle, then said to the irrepressible Gada:—"O Upendra's younger brother, the king of gods has sent for you this car with the horses. The highly powerful son of Mātali is its driver. This elephant Airāvata, ridden by Pravara, has been sent for Shāmva (59–60). O younger brother of Acyuta, there will be a great Pujā of Rudra at Dwārakā to-day. After its termination the highly powerful Hrishikesha will come here to-morrow. According to his orders we will kill this sinful Vajranābha together with his kinsmen who is elated with the pride of conquering the city of gods (61–62). Methinks, we should so carefully concert measures that he may not kill us with our sons (63). The destruction of one's own sons in this world is more than his death. Therefore the learned should protect their sons by all means" (64).

Having thus commanded Gada and Shāmva the highly powerful Pradyumna made, by his illusory power, millions of his own self and dispelled the dreadful darkness created by the Daityas. Seeing

him, the destroyer of enemies, the king of gods was highly pleased (65–69). As the Divine soul lives in all human souls so the creatures saw Krishna's son in every one of the enemies (67). The highly powerful son of Rukshmini thus fighting the night elapsed and three fourths of the Asuras were killed (68). At that time when Jayanta repaired to the Ganges issuing from Vishnu's feet for reciting his evening prayers, Krishna's son fought alone with the Daityas. And afterwards when Pradyumna recited his evening prayers in the etherial Gangā the highly powerful Jayanta alone fought with the Daityas (69-70).

CHAPTER CCXLIV. THE DESTRUCTION OF VAJRANABHA

Vaishampāyana said:—Thereupon after the sun, the eye of the world, had risen for three Muhurttas the deity Hari came there riding on Garuda, the enemy of the serpents [1]. O descendant of Kuru, the king of birds Garuda, coursing more quickly than even the swans, air and the wind, went to Sakra in the etherial region (2). Coming near Vāsava, the lord Krishna duly blew the conch Panchajunya which increased the fear of the Daityas (3). Hearing that sound Pradyumna, the slayer of his enemies, came near His father Keshava who said to him "Speedily kill Vajraalbha" (4). Afterwards he again said to him "Go there on Garuda's back" Saluting the foremost of celestials Indra and Upendra he did so. O emperor Bhārata, riding on Garuda, fleet like the mind Pradyumna approached his great rival Vajranābha (5–6). Seated on Garuda firmly the the heroic Pradyumna, well read in the use of all weapons, struck Vajranābha (7). The highly powerful Vrajranābha was wounded on the breast with a club by the high-souled Krishna's son seated on Garuda. That Daitya hero, sorely mailed by Pradyumna with his club, lost consciousness; and bewildered like one dead he vomitted blood again and again (9). Thereat Krishna's son, irrepressible in battle, told him "Be

consoled". Thereupon on regaining his consciousness in a moment the heroic Vajranabha said to Pradyumna:—"Well done! Oh highly powerful Yadava. By your prowess you have become an illustrious enemy of mine. Now is the time for me to strike you in return; wait here firmly (10-11)." Saying this and roaring like a hundred clouds the king of Daityas discharged, with great force, a huge club adorned with bells. (12). O king wounded sorely on his forehead with that club that foremost of Yadus, Pradyumna, vomitted blood and lost his conciousness (13). Seeing it the divine Krishna, the slayer of his enemies, blew his Panchajanya conch as if consoling his son. At the sound of that Panchanjanya bow the highly powerful Pradyumna revived and stood up. O Bhārata, beholding Pradyumna consoled, all the worlds especially Indra and Keshava were greatly delighted (14-15).

O Janamejaya, afterwards according to Krishna's desire his discus, set with thousands of sharpened axles and destructive of the Daityas, came into the hand of his son. Saluting the high souled Indra and Upendra he discharged it for destroying his enemy. O Bhārata, that discus, discharged by Nārāyana’s son, separated Vajranābha's head from his body before the very presence of the Daityas (16–18). The dreadful Sunābha, bent upon killing his enemies and taking delight in battles, was killed by Gada in the battle-field although he was very careful. With

sharpened arrows Shāmva, the aggrandiser of his enemies, converted in the battle-field, the enemies of the immortals into the family members of Yama. After the destruction of the great Asura Vajranābha, Nikumbha, in fear of Nārāyana, fled to the city of Shatpura (19–21).

In this way, after the irrepressible enemy of the gods, Vajranabha had been slain, the two high-souled Haris came down to the city of Vajra (22). Having consoled the boys and old persons stricken with fear those two foremost of celestials established peace there (23). O king, thereupon following Vrihaspati's advice and consulting (with him) about the present and future (arrangements) the highly powerful and great Indra and Upendra divided Vajranābha's kingdom into four parts. O king, one-fourth of that kingdom, gained by conquest, was given to Jayanta's son Vijaya, one-fourth to Pradyumna's son, one-fourth to Shāmva's son and the remaining one-fourth to Gada's son Chandraprabha (24–26). O king, with great pleasure Sakra and Keshava divided into four parts also the four koti villages and one thousand prosperous branch cities like the town of Vajra of the kingdom of Vajranābha. O hero, the heroic Vāsava and Keshava also divided, into four parts, various warm clothings, deer-skin, cloths and jewels (27–28). Thereupon those heroic kings, the great descendants of Sakra and Mādhava, were annointed there before the Rishis by the gods Sakra and Krishna with the

water of Gangā issuing from Vishnu's feet, accompanied with the music of celestial bugles (29–30). Vijaya, from before, could range in the etherial region, Mādhava's descendants, on account of the virtues inherited from their mother, practised it also (31).

Having thus installed them all the Divine Vāsava said to Jayanta "O heroic victor of armies, it behoves you to protect all these kings. O sinless one, of them one is a perpetuator of my race and the other three are born in the family of Keshava. By my command none amongst creatures will be able to kill them. They will acquire practice of going to the celestial region and Dwarakā protected by the Bhaimas through the etherial way. Give them, as they like, elephants born from those of the quarter, horses born from the race of Ucchaisrava and chariots constructed by the celestial Architect himself (32–35). O hero, give Gada and Shāmva two sons of the elephant Airavata capable of coursing in the sky named Shatrunjaya and Ripunjaya by which these two Bhaimas may come here by the etherial way for seeing their sons and may return to the city of Dwaravati protected by the Bhaimas" (36–37).

Having issued this command the divine Purandara returned to the celestial city and the Lord Keshava to Dwarakā (38). The highly powerful Pradyumna, Gada and Shāmva waited there for six months. And after the kingdoms of their sons had

been firmly established they returned to Dwārakā (39). O immortal-like king, those kingdoms still exist by the side of the mount Sumeru and will flourish so long the world subsists (40). After the termination of the war of clubs and the departure of the Vrishnis to the celestial region Gada, Pradyumna and Shāmva repaired to the city of Vajra (41). O king, after living there for a long time, they, by their respective virtuous deeds and the favour of Janārddana, the Creator of the world, again returned to the celestial region. O king, I have thus described the history of Pradyumna. It showers blessings, fame and long life and destroys the enemies. Dwaipayana has said that the sons and grandsons, of the persons who reads or hears it, become freed from diseases and multiply riches and health. He also attains to great fame (42-44).

CHAPTER CCXLV. THE CELESTIAL ARCHITECT BUILDS DWARAKA

Vaishampāyana said:—Krishna, seated on Garuda's back, saw the city of Dwārakā, resembling the abode of the celestials, filled with echoes on all sides, the mount Mani, sporting-houses, gardens, forests, turrets and court-yards, (1-2). After the arrival of Devaki's son Krishna at the city (of Dwārakā), the king of gods sent for the celestial Architect and said:—"O foremost of artizans, if you wish to do what pleases me, do you, for satisfying Krishna, make his beautiful city more exquisite. O foremost of gods, encircling it with hundreds of gardens do you build the city of Dwārakā after that of the celestials (3-5). Adorn the city of Dwāravati with all the jems that you will see in the three worlds, for the highly powerful Krishna, rising up for all the works of the gods, always plunges into the dreadful ocean of war". Thereupon repairing to the city of Dwāravati at the words of Indra Vishwakarmā adorned it after Amarāvati. Beholding the city of Dwārakā adorned by Viswakarma with all celestial materials and having accomplished all his objects the Lord Nārāyana Hari, the master of Dāshārhas and ever riding on a bird, entered there. While he entered the city of Dwārakā embellished by Vishwakarmā he saw beautiful trees (6-10). He saw that the city was

encircled by ditches filled with lotus-stalks resembling the rivers Gangā (Ganges) and Sindhu (Indus), and in which were sporting the swans (11). As the sky is covered with gold-hued clouds so that city looked beautiful with sunny walls made of gold set on (the roofs of) the houses (12). Encircled with gardens resembling Nandana and Chaitraratha Dwarakā appeared beautiful like the sky stricken with clouds (13). On its eastern side shone a beautiful gate made of gold and jems and the picturesque hill Raivataka with its charming table-land, caves and yards. On the south were bushes adorned with creepers of five colours and on the west was one of the colour of a rain-bow. O king, the yellow mountain Venumān, resembling Mandara, was beautifying the north. The forests of Chitrak, Panchavarna, Pānchajanya and Sarvartuka were enhancing the beauty of the mount Raivataka (14-17). There were also the beautiful forests of Bhārgava and Pushpaka huge like the mount Meru, which were covered with creepers extending to the roots of the trees (18). There were also the forests of Shatavarta and Karavirakarambhi beautified by the trees of Ashoka, Veejaka and Mandāra. The huge forests of Chaitra, Nandana, Ramana, Bhāvana and Venumat were extending their beauty on all sides. O descendant of Bharata, on the east were the great river Mandākini adorned with Vaidurja and lotus leaves and a charming tank. Requested by

Vishwakarma numberless gods and Gandharvas, for pleasing Keshava, had adorned the table-lands there. With fifty mouths, the sacred river Mandākini entered into the city of Dwārakā and gladdened the inhabitants thereof. Looking at the city of Dwārakā of incomparable beauty, encircled by ditches and walls, painted with yellow paints and embellished with sharpened Shataghnis and iron discuses Krishna saw that eight thousand cars, adorned with net-works of bells and flying banners, had made the city look beautiful like that of the celestials (19–26). He saw the firmly established city Dwārakā eight *yojanas* in length and twelve in breadth with double the number of colonies. That city, consisting of eight highways and sixteen crossings, was as if so made by Ushanā himself with one road, that even the women, what to speak of the Vrishnis, could easily fight there. Viswakarmā had laid out seven high roads for the arrangement of soldiers (27–29). Beholding the palaces of the illustrious Dāshārhas, in that best of cities, delightful to men, containing golden and jewelled stairs, filled with dreadful echoes and abounding in courtyards Devaki's son was highly pleased. The turrets of those palaces were adorned with flags, leaves and trees. Those palaces were adorned with golden domes resembling the summits of the mount Meru. The tops of the houses, as if covered with golden flowers and others of five colours, imitated the beauty of mountains with

charming summits and caves. Filled with noise like unto the muttering of clouds and burning like forest-fire those houses, built by Viswakarmā, were looking like so many mountains and filled the sky with effulgence like the sun and moon. The city was embellished with forest trees and the noble Dāshārhas. The city of Dwārakā, adorned with cloud-like houses and the gods Vāsudeva and Indra, looked like the welkin stricken with variegated clouds. The house, built by Vishwakarma for the Divine Vāsudeva, was four *yojanas* in length and the same in breadth. The house of the incomparable and the greatly rich Vāsudeva was adorned with palaces and false mountains. The great Vishwakarmā built that house under Vasava's orders (3-40). Vishwakarmā made a highly beautiful golden palace huge like the highest summit of the mount Sumeru for Rukshmini. It was named Kānchana. Satyabhāmā had a yellow-coloured house adorned with flags effulgent like the clear sun and having stairs set with jewels. It was celebrated by the name of Bhagavān. That well-furnished and best of palaces, which had huge flags all around it, and which used to put on a new appearance every moment, was built for Jāmvavati. Vishwakarmā built another palace by the name of Meru, which was effulgent like burning fire and gold, and huge like the summit of the mount Kailāsha and the ocean. Keshava accomodated the accomplished daughter of the king of Gāndhāra in that house

(41-48). For Bhaima was built a house by the name of Padmakula. It was of the hue of a lotus, highly effulgent and had a high and picturesque turret. O foremost of kings, Keshava, the holder of Shrānga bow, had for Lakshmanā built a house by name, *Suryaprabhā* in which were available all objects of desire (49-50). O descendant of Bharata, the green palace, the effulgence of which imitated the lustre of Vaidurya and which was known all over the world by the name of Para, that ornament of palaces where the great Rishis used to resort, was set apart for Vāsudeva's queen Mitravindā (51-52). That best of palaces, built by Viswakarmā like a mountain, which was spoken high of even by the gods and which was celebrated by the name of Ketumān, was intended for Keshava's queen Suvārtā (53-54). Amongst those palaces, the most beautiful and lustrous, by name Virajā, which the celestial Architect Viswakarmā built with his own hands, and which extended over a *Yojana* and contained jems of every description, was the court of the high-souled Keshava. In that palace of Vasudeva's were placed flags with golden standards and pennons marking the roads. Keshava, the foremost of the Yadu race, had brought there the great mountain Vaijayanta and diverse other celestial jewels (55-58). The highly powerful Viswakarmā, with the help of the Kinnaras and the great Nāgas, had brought and placed there, before the very eyes of the creatures, the well-known summit of the

mount Hansakuta near the lake Indra dyumna which was sixty Tālas high and extended over half a *Yojana*. Viswakarmā had uprooted and brought for Krishna the golden chariot of Sumeru lying in the path of the sun and the most excellent golden summit with hundreds of lotuses known all over the three worlds (59–62). In compliance with Indra's request and in the interest of a great work Twastā had brought that highly beautiful summit containing all sorts of herbs (63). Keshava himself had carried away the Pārijāta tree and kept it in Dwaraka. While bringing it Krishna, of wonderful deeds, had to fight with the gods guarding that tree, Rafts made of gold and jems, lotuses and fragrant jewelled lotuses used to float on the water of the lakes and tanks which were dug for Krishna and adorned with trees covered with jewelled flowers and fruits and hundreds of golden lotuses. The huge Shāla, Tāla and Kadamva trees, with hundreds of branches, beautified the picturesque bank of those lakes. Vishwakarmā, for Krishna, the best of the Yadu race, had brought and planted at Dwārakā all the trees that grow on the mountains Sumeru and Himalaya. At all the boundary lines of the gardens were planted trees that yeild fruits in all the seasons and those crested with white, yellow, red, green and pink flowers. The edges and water of the delightful streams and lakes, which were in that best of cities, was on the same level. And the sandal there was like green sugar. In some of

the rivers flowers used to float always; their banks were adorned with various trees and creepers and the sand was of the colour of golden sugar. The trees of the city, resorted to by maddened peacocks and coels, used to look highly beautiful. The herds of elephants, cows, buffaloes, boars, deer and birds used to live happily in that city. In this way Vishwakarmā had made in that beautiful city high golden palaces with hundreds of turrets, huge mountains, rivers, lakes, forests and gardens (64-76).

CHAPTER CCXLVI. KRISHNA'S ENTRANCE INTO DWARAKA AND RECEPTION.

Vaishampāyana said:—Thus looking at Dwāraka, Krishna, of most excellent eyes, saw his own house consisting of hundreds of palaces. He saw there a million of white jewelled pillars, a gate with jems lustrous like fire and a number of effulgent golden seats placed here and there. For his court a huge palace had been made entirely of gold with crystal pillars. He also saw beautiful and big lakes, with its water full of lotuses and fragrant red lotuses resorted to by maddened peacocks and coels, with golden and jewelled stairs and adorned with various other trees. That house was encircled by Viswakarma with stone walls hundred yards high which were girt with ditches. After the measurement of Indra's palace the celestial Architect had built that house on a plot of land measuring half a *yojana* on all sides. Seated on Garuda's back she saw that sable-hued palace (1-8). He then blew his conch the sound of which made the hairs of his enemies stand erect. At that sound the ocean was greatly agitated and the sky resounded. Indeed it appeared very wonderful (9). Hearing the sound of Panchajanya conch-shell and seeing Garuda all the members of the Kukura and Andhaka families were freed from sorrow (10). Beholding Keshava effulgent like the sun, with conch-shell, discus, and

club in his hands, seated on Garuda, the citizens attained to an excess of joy. Thereupon they began to beat trumpets, blew bugles and set up leonine shouts. Afterwards beholding the slayer of Madhu the Kukuras, Andhakas and other Dāsharhas began to approach him with great delight (11-13). Placing Vasudeva before him and accompanied with the sound of conch-shells and trumpets, the king Ugrasenā repaired to Vāsudeva's palace. Devaki, Rohini and Ahuka's wives began to move about with joy in their own houses. A few moments after, Hari whom serve Indra and other gods, arrived at the appointed house (14-16).

Having got down at the entrance of his house, Krishna, the foremost of the Yadu race, showed proper respect to all the Yadus. And himself honored by Rāma, Ahuka, Gada, Pradyumna and others he entered into his residence with the mountain of jewels (17-18). Rukshmini's son Pradyumna himself took to the house the Pārijāta the most favourite of Indra's trees (19). By the power of the Pārijāta the heroes saw the beauty of their own persons and attained to great delight (20). Thus eulogized by the delighted Yadu chiefs Krishna entered into the house constructed by Viswakarma (21). Having placed that mountain of jems with summits in his inner appartment Achyuta, of incomparable energy, united with the Vrishnis, worshipped the celestial tree Pārijāta and planted it in its proper place.

Thereupon obtaining the permission of his own kinsmen Keshava, the slayer of heroes, honored all the maidens he had brought from Naraka's house with raiments, ornaments, maid-servants, riches and objects of enjoyment. Those maidens had already been received honourably by Devaki, Rohini, Revati and Ahuka's wives. By his good luck Satyabhāmā ruled over all the females, and Bhishmaka's daughter Rukshmini was in charge of the relatives. Krishna allotted to each of those women, separate houses, tanks, and gardens. (22–28).

CHAPTER CCXLVII. KRISHNA INVITES A MEETING OF HIS KINSMEN.

Vaishampāyana said:—Thereupon having honored Garuda like his friend Vāsudeva took him to his own house. Having saluted Janārddana that sky-ranging bird, with his permission, rose up into the sky. At that time, having agitated completely the ocean, the abode of Makaras, with the wind caused by the flapping of his wings the bird flew towards the eastern sea (1–3). Saying "I will again come at the time of work" Vinatā's son departed. Krishna honored, with jewels acquired by his own prowess, his old father Anakadundubhi, the king Ugrasena, Baladeva, Satyaki Sāndipani, the Brāhmana Gārgya, and other members of the Vrishni, Andhaka and Bhoja races. The ambassadors, adorned with ear-rings and garlands, announced at the crossings and high ways of Dwārakā:—"The enemies of the Brāhnanas have been slain: the slayer of Madhu has returned unscathed from the battle-field and the Vrishnis and Andhakas have acquired victory" (4–8).

Afterwards having saluted Sāndipani first Janārddana bowed unto the king Ahuka. Thereupon with Rāma, Vāsava's younger brother saluted his father, with tears in his eyes, whose heart was filled with joy. Afterwards approaching the Dāshārhas and calling every one of them by name Adhokshaja

honored them all. O descendant of Bharata, after showing these civilities all the Yadavas, headed by Upendra, sat on celestial thrones set with jewels of every description. Afterwards, commanded by Krishna, Naraka's servants brought there the riches and the assembly-hall which they had brought before. Thereupon blowing his bugle, Janārddana, the foremost of Yadus, honored all the Dāshārhas (9-14).

Thereupon according to Krishna's order the Dāshārhas entered into the assembly-hall, charming, having seats and a door made of jewels. As the cave of a mountain is inhabited by lions so that assembly-hall, filled with the leading Yadu chiefs, shone superbly beautiful. Govinda, followed by the Vrishnis and Bhojas, placing Ugrasena before him, sat with Rama on the huge golden seat. Welcoming all the Yadu chiefs who were seated there according to their age the foremost of Purushas said (15-18).

CHAPTER CCXLVIII. NARADA DESCRIBES THE FEAT OF KRISHNA.

Krishna said:—"Ye pious Yādavas, by virtue of your ascetic power and that of mental concentration, and on account of his own sin Bhumi's son Naraka has been slain. Many beautiful maidens have been released from his inner appartment and the summit of the mount Mani has been uprooted and brought here. My servants have also brought this collection of riches. You are now the masters of all these things."

Having said this the Lord stopped. Hearing the words of Vasudeva, the Bhojas, Andhakas and Vrishnis, having their hairs stand erect in joy, worshipped Janārddana. Afterwards those heroic men, with folded hands, said to them: "O large-armed son of Devaki, it is no wonder to thee that thou hast accomplished, for the gods, a highly difficult feat and hast propitiated thy own people with riches and other objects of pleasure acquired by thy own power" (1-6).

Thereupon the wives of the Dāshārhas and Ahuka, filled with joy, repaired to the Hail for seeing Krishna. The seven queens of Vasudeva, headed by Devaki and the beautiful-faced Rohini saw the large-armed Rāma and Krishna seated at ease. Having saluted first Rohini Rama and Krishna afterwards saluted Devaki. As Aditi, the mother of gods, looks

beautiful in the company of Mitra and Varuna so the goddess shone in the company of her two lotus-eyed-sons (7–10).

Thereupon, the illusory daughter of Yashoda, whom the people describe as one and without any parts, with whom, the Purusottam Krishna, the king of gods, was born at the same moment and for whom he slew Kansa with his relatives, appeared before Krishna and Rāma, the foremost of men. Up to this time she was being adored in the Vrishni family and was being brought up and maintained like a daughter. She, whom the people of the world know as the irrepressible Yoga maiden, and as one and without any parts, was born for the protection of Keshava. Because she protected Keshava with her goddess-like celestial body the Yadavas used to worship her with great pleasure. As soon as she entered the Hall, Mādhava approached her, like unto a man his beloved female friend and held her by the hand. The highly powerful Rāma too held her by his right hand, embraced her and smelt her head. The Vrishni women then saw her between her two brothers Rāma and Krishna like unto the goddess Sree, with golden lotuses in her hands and seated on a lotus too. They then showered fried paddy and diverse flowers and repaired to their respective quarters (11-19).

Afterwards speaking highly of the wonderful deeds of Janarddana and honoring him the Yadavas

sat delightedly on their respective thrones. Thus adored by his god-like kinsmen the mighty-armed and highly illustrious Mādhava, the enhancer of the joy of the citizens, began to live there happily with them (20–21).

After the Yadavas had all taken their seats, the worshipful saint Nārada, according to the order of the king of gods, came to Janārddana at the meeting. Then worshipped by the heroic Yadu chiefs and shaking hands with Govinda he sat on a most excellent throne. Seated at ease he said to the Vrishnis:—"O foremost of men, know that I have come here at the mandate of the king of gods. O leading kings, hear now of all the heroic deeds which Krishna, the slayer of Keshi, has performed from his boyhood (22–25).

"Having oppressed the Yadavas and put in chains his father Ahuka, the wicked son of Ugrasena, Kansa secured for himself the kingdom. Seeking refuge with his father-in-law Jarāsandha, that wicked-minded wretch, the curse of his family, used to hate the other Bhojas, Vrishnis and Andhakas. In order to accomplish a good work for his kinsmen and protect Ugrasena the powerful Vasudeva preserved his own son (26–28). You have all heard of the highly wondrous deeds which the slayer of Madhu performed before Shurasena and others while living with the milkmen in the suburb of Mathurā. One day while Janārddana was sporting under a cart, the

highly powerful, dreadful, grim-visaged She-demon Putanā, under the guise of a bird, wished to make him suck her poisoned breast. He however killed her. Beholding however the dreadful, grim-visaged daughter of Bali, Putanā slain, the forest-ranging Gopas regarded him as one born again and gave him the name of *Adhokhshaja*. The Purusottama, in his infancy, performed another wonderful feat. While playing he upset a cart with his feet. He injured some of the boys for which Yashodā tied him to a wooden mortar. He, in that condition, uprooted two Arjuna trees for which he obtained the name of Dāmodara. The highly powerful and irrepressible Kālya Nāga was vanquished by him in the lake of Yamunā while sporting. Adored by the Nāgas in their house in the presence of Akrura the Lord assumed a celestial body. Observing the cows assailed by cold and wind, the high-souled and intelligent son of Vasudeva, Krishna, although a child, held up, for saving them, the mount Govardhana for seven nights (29–38). The wicked, highly powerful, huge-bodied great Asura Aristha, the destroyer of men, has been killed by Vāsudeva. When Sunamā came with his army to arrest him he assailed him through wolves. For protecting the cows, the highly powerful, huge-bodied Dānava Dhenuka has been slain by Keshava. Ranging in the forest with Rohini's son under the guise of a milkman he created terror in Kansa. While living in Vraja, Purusottaina Shouri killed the

powerful horse of the Bhoja king Kansa that had his teeth for it's weapon and was a great help to him (39–43). Kansa’s courtier the highly powerful Dānava Pralamva, was killed by Rohini's son with one stroke of his fist. These two highly powerful sons of Vasudeva, resembling celestial youths, were initiated at that time by the Brāhmana Gārgya. The great saint knew who they really are and so they have been tutored by him from their very birth (44–46).

"Thereupon those two highly powerful, foremost of men, like unto two infuriated young lions living on the Himalaya, attaining to youth, pilfered the hearts of milk-women. While those two heroic and effulgent sons of the milk-man Nanda used to move about in the pasture land the other boys, what to speak of equalling them in sport and strength, could not even look at them. Hearing of those two large-armed brothers, of firm shoulders, Bala and Keshava grow up like a Shāla tree Kansa was pained and consulted with his ministers. And when he could not arrest them by any means he oppressed Vasudeva with all his kinsmen. Fettered like a felon along with Ugrasena Anakadundubhi began to spend his days in great misery. Having thus kept in prison his father, Kansa, with the help of Jarāsandha, Ahbriti and Bhishmaka, governed Shurasena's kingdom (47-53).

"After few days had passed in this way, the king Kansa, undertook a great festival in Mathura in

honor of the trident-handed deity. In that festival, O king, wrestlers, songsters and clever dancers had assembled there from various countries. In that festival, the highly powerful Kansa had built there a rich arena, by clever and well-trained artizans. Thousands of seats were occupied by citizens and villagers as the sky is crested with luminous bodies (54–57). As the performer of pious deeds ascends the celestial chariot so the Bhoja king Kansa ascended the well-decorated platform of the arena. At the entrance of that arena the powerful Kansa had kept a mad elephant ridden by heroes and covered with weapons. Thinking of Rāma and Krishna the highly powerful Kansa had no sleep even in the night previous, and hearing now of the arrival of those two foremost of men, like unto the sun and moon he became more careful for protecting himself (58–60). Hearing of that most excellent arena those two foremost of men, the heroic Rama and Krishna, the slayers of their enemies, attempted to enter there as a tiger goes to the pasture of cows. And although prevented by the warders they entered there after killing the elephant Kuvalayāpida. Having entered that arena the irrepressible Bala and Krishna first powdered Chanura and Andhra and then killed the wicked son of Ugrasena with his younger brother (61–64). Who else but Yadu's descendant could accomplish such a feat which even the gods could not do (65)? Keshava has brought for you all these

riches which Pralhāda, Bali and even Shamvara could not obtain before. He has killed the Daityas Muru and Pānchajana. And coming out of his mountainous fastness Nisunda has been slain with all his kinsmen (66–67). Having killed Bhumi's son Naraka and brought back the beautiful pair of Aditi's ear-rings Keshava attained to great fame from the celestials in their region (68). O ye Yadavas, depending upon the strength of Krishna’s arms and shorn of pride, fear, sorrow and other impediments do you celebrate various sacrifices. A great work of the gods has been performed by the intelligent Krishna. May you fare-well. I have come here to communicate to you this glad tidings, O ye chiefs, Vāsava has said that he would with great care procure what ever you would like to have. He is yours and you are his. Know it for certain, that the foremost of gods, the chastiser of Pāka has despatched me here to inform Krishna that the gods have been highly pleased. There lives advancement where reign the goddesses of prosperity and modesty. In the high-souled Vāsudeva all the three exist (69–73)".

CHAPTER CCXLIX. THE SAME SUBJECT CONTINUED.

Narada said:—Moreover, the nooses made by Mura have been cut, Nisumva and Naraka have been slain and the road to the city of Pragyotish has been freed from all dangers. Even the proud kings of the world have been frightened in battle by this descendant of Shura (Krishna) with the twang of his bow and the sound of his conch-shell Panchajanya. Having vanquished easily the highly powerful Rukshmi well protected by the Decean car-warriors resembling clouds, the foremost of Vrishnis Keshava carried away Rukshmini (1–3). Afterwards Hari, the holder of conch-shell, discus and club, brought Bhoja's daughter into his house in a car effulgent like the sun and producing a rattle like unto the muttering of clouds and married her. In the city of Jāruthi he defeated Ahdriti, Kratha and Shishupala and vanquished Dantavakra and Shatadhanwā with all their soldiers. Worked up with anger the beautiful lord of Shoubha killed Shālwa, grasping firmly a bow, the Yavana Indradyumna and Kasherunām. Having scattered thousands of mountains the lotus-eyed Purusottama struck Dyumutsena with his discus. In the city of Irāvati on the summit of the mount Mahendra there lived two followers of Rāvana Gopati and Tālaketu, who could disappear form view

within the twinkling of an eye and were effulgent like sun and fire. The foremost of men, Keshava, the holder of Srānga bow, killed them both, within the twinkling of an eye, the Dānavas Hansa and Dimvaka have been also slain by Krishna with their followers. Vārānashi (Benares) has been burnt down by the high souled Keshava and the king with his followers has been slain (4-11). Having killed Maya in battle with knotty arrows Krishna, of wonderful deeds, has released the son of Indrasena (12). The highly powerful Varuna, with all the acquatic animals, has been defeated in battle by Krishna repairing to Lohitakuta (under water) (13). Having gone to Indra's palace, he, although prevented by the highly powerful celestials, disregarding their king, carried away the Pārijāta tree (14). The intelligent Janārddana has slain the kings of Pandya, Poundrya, Kalinga, Matsa and Banga (15). Having killed hundreds of highly powerful kings he married his beautiful queen Gāndhāri. But the Lord Madhusudana has crowned the foremost of Bharatas, Arjuna, the holder of Gāndiva bow who used to play before Kunti, with success (16–17). This foremost of men has defeated, in battle, Drona, Drauni, Karna, Bhishma, Suyodhana and other warriors. For pleasing Vabhru the powerful Hari, the holder of conch-shell, discus and club, carried away by force the daughter of the king of Suveera (18-19). When Venudāri trampled over the entire earth with his

horses, cars and elephants Purusottama defeated him with great care (20). Acquiring, by his ascetic penances, energy, strength and power in his pristine dwarfish form Mādhava stole away from Bali the three worlds. Even when he was attacked in the city of Prāgyotish by the Dānavas with thunderbolts, clubs and swords Death could not near him (20-22). Bali's son, the highly powerful, energetic and rich Bāna has been defeated by Krishna with all his followers. The highly powerful Janārddana has killed Peetha, Paithika and Asitomā the courtiers of the long-armed Kansa (23–24). The highly illustrious Mādhava, the foremost of men, has killed the Daityas Jambha, Airāvata and Virupa, assuming the semblance of a man (25). Having defeated in water the highly powerful Nāga king Kālya, the lotus-eyed (Krishna) has despatched him to the sea (26). Having vanquished Vivaswān's son Yama, Hari, the foremost of men, has restored to life the dead son of Sāndipani (27). O Emperor Janamejaya, in this way, this high-souled one chastises those wicked souls who injure the Brāhmanas and the gods. Having slain Bhumi's son Naraka he has brought the pair of ear-rings and given them to the mother of gods for pleasing the holder of thunder-bolt (28–29). The highly illustrious Lord Vishnu, the master of all the worlds, is a terror to the Daityas and declares fearlessness to the celestials (30). Having established virtue amongst the mortals by performing various sacrifices and

accomplished the great work of the gods he will return to his own region. Then the highly illustrious Krishna will make the ocean devour the cities Bhogavati, a favourite resort of the Rishis, and Dwārakā (31–33). This city of Dwārakā, filled with various jewels and sacrificial grounds, will enter, with its gardens, into the abode (sea) of Varuna (33). The ocean, conversant with the desire of Krishna, the holder of Shrānga bow, will inundate this city of Dwārakā constructed by Vāsudeva and resembling the residence of the sun. There is none amongst the gods, Asuras, and men and none will be, except the slayer of Madhu, who will be able to live here (34–37).

Having thus instituted many excellent regulations amongst the Dāshārhas Vishnu himself will be united with Nārāyana, Shoma and Surya. He is incomparable, above the reach of thought, can go any where at will and has control over his senses. As a boy plays with a toy so he sports with these creatures (36–37). None can measure the large-armed slayer of Madhu; there is nothing similar or otherwise with his universal form (38). In this way he has been eulogised hundreds and thousands of times. But none has been able to see the end of his works. Beholding with his eyes, rendered more powerful by ascetic penances, the deeds which the lotus-eyed Keshava performed with Sangkarshana's help in his boyhood, the highly intelligent and the

great Yogin Vyasa, the witness of all, had already narrated them all (39-41).

Vaishampāyana said:—Having thus chanted the glories of Govinda at the mandate of the king of gods, the celestial saint Nārada, adored by the Yadavas, repaired to the celestial region (42). Thereupon the lotus-eyed slayer of Madhu, Govinda, distributed those riches and jewels duly amongst the Vrishnis and Andhakas. Having obtained them the high-souled Yadavas too began to perform sacrifices with profuse presents and live in the city of Dwarakā (43-44).

CHAPTER CCL. KRISHNA'S CHILDREN.

Vaishampāyana said:–0 reverend Sir, of the many thousand wives of Krishna you have duly mentioned the names of eight. Do you now give an account of their children (1).

Vaishampāyana said:—Eight queens of Krishna had been recognised as leading ones. They all gave birth to heroic sons. Listen to an account of the names of their children (2). (Krishna's principal wives were) Rukshmini, Satyabhāmā, Nagnajiti, Sudattā, Saivyā, Lakshmanā, Mitravindā, Kālindi, Jāmvavati, Pouravi, Subhimā, Mādri and others. Amongst them, hear of the names of the sons of Rukshmini (3–4). Rukshmini first gave birth to a son by name Pradyumna who killed Shamvara. Next she gave birth to the mighty car-warrior Chārudeshna, the scion of the Vrishni race, and afterwards to Chāruchandra, Chārugarbha, Sudangstra, Druma, Sushena, Chārugupta, the powerful Chāruvinda and the youngest Chāruvāhu. Besides she gave birth to a daughter by name Chārumati. Garudadhwaja (Krishna) begat on Satyabhama, seven sons, namely, Bhānu, Bhimaratha, Kshupa, Rohita, Diptimān, Tāmrajaksha, and Jalāntaka and four daughters, namely Bhānu, Bhimarikā, Tāndrapaksha and Jalandhama. Jamvavati gave birth to a son, the ornament of the battle-field, by name Sāmva, as also

to Mitravān, Mitravinda, Mitravāhu and Sunitha and a daughter by name Mitravati. Hear now of the children of Nagnajiti (5-10). She gave birth to two sons, Bhadrakāra and Bhadravinda and a daughter, by name Bhadravati. Saivyā gave birth to Sangrāmajit, Satyajit, Senajit, Shura and Sapatnijit. The princes Vrikāshwa, Vrikanirvitti, Vrikadipti and Subhimā were Madri's sons. O king, hear now of the children of Lakshmanā. Gātravān, Gātragupta and the powerful Gātravinda were born with their youngest sister Gātravati. Kālindi gave birth to a pious son by name Asruta whom Madhusudana gave to Shrutasenā. Having given that son away Hrishikesha delightedly said to his wife: "For long he will be the son of you both." Vrihati gave birth to Gada. Saivyā gave birth to Angada, Kumada, Sweta and a daughter by the name of Swetā. Sudevā gave birth to five sons by name Avagāha, Sumitra, Suchi, Chitraratha and Chitrasena and a daughter by name Chitravati. Besides Vanastambha, Stambha and Stambhavāna were born to him as sons. Of them Vanasthambha begat Mitrasena and Stambhavati. Upāsangha begat two sons, Vajrāsu and Kshipra. Koushiki, Sutasoma, and Youdhisthiri gave birth to Yudhisthira, the wonderful warrior Kāpāli and Garuda (11-20).

Thus the sons of Mādhava numbered one lak and eighty thousand. They were all valiant and expert in fighting. O king, I have thus narrated the

progeny of Janārddana (21–22).

O foremost of kings, Pradyumna begat on the Vidarbha princess a son by name Aniruddha. He had the emblem of a deer on his flag and no body could obstruct him in battle (23). Baladeva begat on Revati two sons by name Nishatha and Ulmuka. Those two brothers were beautiful like gods. Shura's son Vasudeva begat on his two wives Sutanu and Nārāchi two sons by name Poundra and Kapila. Of them Nārāchi gave birth to Kapila and Sutanu to Paundra. Of those two sons Poundra became the king and Kapila entered into woods. Vasudeva begat on Sudrā the highly powerful hero Jara who was a great archer. Vasudeva begat on Kāshi a quick-coursing son by name Supārshwa. Aniruddha had two sons, Sānu and Vajrā of whom the latter was the eldest. Vajra begat Pratiratha whose son was Suchāru. Amitra, the youngest son of Vrishni, begat Sini whose sons were Satyavāk and the great car-warrior Satyaka. The heroic Yuyudhāna was Satyaka's son. Yuyudhana's son was Asanga whose son was Tuni. Tuni's son was Yugandhara. With him, O king, the family ends (24–31).

CHAPTER CCLI. AN ACCOUNT OF PRADYUMNA.

Janamejaya said:—You said before that Pradyumna had killed Shamvara. Describe to me now how Pradyumna killed him (1).

Vaishampāyana said:—Kāma (Cupid) of firm vows, in order to kill Shamvara, took his birth from Rukshmini, the incarnation of Lakshmi, and Vāsudeva as his beautiful son Pradyumna. On the seventh day at dead of night Kalashamvara stole away that infant son of Krishna from the lying-in room (2-3). Krishna, who followed the celestial Māyā, knew every thing and therefore he did not kill at that time the Dānava, invincible in battle (4). As if urged on by Death the great Asura stole away Krishna's son. And throwing him upon his arms he took him to his own city. His beautiful and accomplished wife Māyāvati, as if the very incarnation of Māyā, had no offspring so that Dānava, as if commissioned by Death, gave over that son of Vasudeva to her like his own (5–7). Seeing him she was filled with joy and her hairs stood erect: she looked at him repeatedly with delight (8). Casting her looks on him in this way she recollected that he was her favourite husband. Remembering it she again thought (9) "He is my lord for whom I am day and night plunged into the lake of anxiety and

sorrow and have not been able to enjoy mental felicity any where (10). He was formerly reduced to ashes by the divine trident handed deity stricken with sorrow for Sati. Now he has been seen by me in another birth (11). However, being his wife and knowing him as my husband how can I give him milk and address him as my son?" (12)

Thinking thus Māyāvati handed over the baby to the nurse and soon reared him up with nourishing tonics. Informed by the nurse and out of ignorance Rukshmini's son knew Māyāvati as his mother (13–14). Having brought up that lotus-eyed son of the Lord of Kamalā Māyāvati too, stricken with lust, instructed him in all forms of illusion (15). When gradually crossing the limit of youth Pradyumna looked highly beautiful, became an expert in the use of all sorts of weapons and in deciphering the movements of women, Māyāvati, assuming the semblance of a beautiful woman, sought the company of her beloved consort and tempted him with her gestures. Seeing that sweet-smiling lady attached to him Pradyumna said to her:—"What is this? Why do you, casting off your maternal feelings, behave in this perverse way? Alas, how wicked are women. How fickle is their mind. Possessed by lust you are not regarding me as your son and behaving otherwise. O gentle lady, what is the cause of such a perversity of nature? Am I not then your son? Why do you behave in this way? I wish to learn the secret

of this from you. The nature of women is fickle like lightning. As the clouds are attached to the summits of a mountain so they are attached to men. O gentle lady, it matters little whether I am your son or not. I wish to learn from your own mouth the object of your movements." Thus addressed that timid damsel, having her heart stricken with lust, said to her lover, Keshava's son in a solitary place. "You are not my son, nor Shamvara is your father (17–23). You are a powerful and beautiful descendant of Vrishni; you are the delightful son of Vāsudeva and Rukshmini. After your birth on the seventh day you were brought here. When you were a helpless baby in the lying-in chamber you were stolen by my powerful husband. Tresspassing into the house of your father Vāsudeva, resembling Vasava himself, Shamvara stole you away. Stricken with sorrow for a son like you your mother is bewailing like a cow estranged from its calf. Because you were brought here in your very infancy your father, having the emblem of Garuda on his flag, and more powerful than even Shakra himself, does not know it. O lord, you are a Vrishni prince and not a son of Shamvara. Besides the Dānavas cannot beget a son like yourself. O gentle one, I seek you as my lover, because I have not given birth to you. Seeing your beauty my weak heart is drooping. Besides O Vrishni hero, you should seek in my heart what desire is there. I have thus described to you how you are not a son of myself and

Shamvara and how I have grown attached to you (24-33)." Pradyumna, the son of the holder of discus, had mastered all forms of illusion. So thus addressed by Māyāvati and worked up with anger, he, exclaiming his own name, called Shamvara. He said:—"Alas shall I remain here fearing that wicked-souled Dānava who has stolen away the infant son of Keshava? How may that sinful wretch become angry? How can I slay him? I should do what excites his anger. With my sharpened spear I will strike down the wonderful standard with a flying pennon having the emblem of a lion which stands like the mount Sumeru on his gate. If he comes to know of the spoliation of his standard Shamvara will surely come out. I will then kill him in battle and return to Dwārakā." Having said this the large-armed Pradyumna stringed his bow, took up arrows and struck down that jewel of a standard belonging to Shamvara. Hearing of the spoliation of his standard by the high-souled Pradyumna, Shamvara, filled with anger, ordered his sons, saying:—"O ye great heroes, do you soon kill Rukshmini's son (34-41). I do not wish to see him who has done me this wrong." Hearing the words of Shamvara, his sons, Chitrasena, Atisena, Vishwaksenajit, Shrutasena, Sushena, Somasena, Mana, Senāni, Sainyahanta, Senahā, Sainika, Senaskandha, Atisena, Senaka, Janaka, Sukala, Vikala, Shānta, Shāntāntakara, Vibhu, Kumbhaketu, Sudangstra and Keshi, well-armed and

delighted, set out for killing Pradyumna. Taking up discuses, Tomaras, tridents, Pattishas, swords, Paraswadhas, and worked up with anger, they, inviting Pradyumna, went to the battle-field (42-47). Thereupon taking up his bow the large-armed Pradyumna speedily ascended his car and drove towards the battle-field (48). Thereupon there took place a dreadful and hair-stirring encounter between Keshava's son and those of Shamvara (49). In order to witness that battle, the Gandharvas, Uragas and Chāranas with all the gods headed by their king stationed themselves in the sky (50). Nārada, Tumvuru, Hāhā, Huhu and other songsters, encircled by Apsaras, also stationed themselves there (51). Then the Gandharva Advutanāma, attached to the court of the king of gods, said to Vāsudeva, the wielder of thunder-bolt: "The sons of Shamvara are a hundred in number and Krishna’s son is alone. How can he, fighting alone with many, acquire victory?" (52–53) Hearing his words, Vāsava, the slayer of Bali, smilingly said:—"Hear of his prowess. In his pristine body he was Kāma and consumed by Hara's fiery anger. Afterwards propitiated by his wife the three-eyed deity conferred on her, a boon, saying:—'When Vishnu, assuming the semblance of a man, will live in the city of Dwāraka, he will take his birth as his son and become your husband. This your highly powerful and energetic husband, although celebrated in the three worlds, as Ananga *limbless*,

will take his birth there and kill Shamvara, for the seventh day after Pradyumna's birth, Shamvara, resorting to this illusory powers, will steal him away from Rukshmini's lap (54-58). Therefore go to Shamvara's house; and hidden under your illusory body do you become his wife Mayavati and please him. There nourish your baby husband. When he will attain to youth he will kill Shamvara. Afterwards Ananga will go with you to Dwarakā and he will enjoy with you in the same way as I do with *Girijā*.' Having said this the king of gods Hara repaired to the mount Kailāsha resorted to by Siddhas and Charanas and resembling Sumeru. Kāma's wife too, having saluted Uma's husband, waited at Shamvara's residence for the termination of the appointed time. O Pratihara, the large-armed Pradyumna will surely kill Shamvara. He has been destined as the destroyer of that wicked Danava and his sons (59–64)".

CHAPTER CCLII. BATTLE BETWEEN PRADYUMNA AND SHAMVARA'S SONS.

Vaishampāyana said:—Thereupon there took place a great hair-stirring encounter between Rukshmini's son and those of Shamvara (1). Afterwards in anger those great Daityas began to shower simultaneously on Pradyumna arrows, Saktis, Parashwadhas, Tomara's, Kuntas, Bhushundis and maces (2). Krishna's son too, worked up with anger, struck them in the battle each with five arrows shot off his bow. Thereupon those resolute Asuras, exceedingly wroth, set up a net-work of weapons for killing Pradyumna. Thereat worked up with anger Ananga soon took up his bow (3-5). He then killed the ten highly powerful sons of Shamvara. The next moment, filled with anger the powerful son of Keshava soon cut off Chitrasena's head with a Bhalla. Thereupon the remaining sons of Shamvara, anxious to fight, began to run taking up and discharging arrows. And for killing Ananga they all unitedly fought and shot arrows. The highly powerful son of Krishna, on the other hand, cut off their heads, as if in sport. Having thus slain one hundred sons of Shamvara, all good bow men, he stood in the battle field desirous of fighting. Hearing of the death of his hundred sons Shamvara was filled with wrath (6–10). He asked his charioteer to get ready his car. Receiving the order of

the king the charioteer saluted him touching the ground with his head and brought the car there, and asked the soldiers to get ready soon. It was drawn by a thousand bear and tied with the ropes of snakes. It was coated with tiger-skin, adorned with a net-work of small bells and filled with wolves. It had ten stairs, one after another, was painted with stars and adorned with gold. It had a huge standard, was high and embellished with flags having the figures of lions painted on them. It had wooden fenders around it and iron axles. It was high like the summit of Mandara, was bedecked with beautiful *chowries*, covered with stars and adorned with golden standards (11-16). As if urged on by Death, Shamvara, putting on a golden armour and taking up his bow and arrows, set out for battle accompanied by his soldiers and four ministers. Encircled by his ministers, Durdhara, Ketumāli, Shatruhantā and Pramarddana, Shamvara set out, desirous of fighting. When with two hundred cars, ten thousands elephants, eight thousand horses and ten lakhs of infantry Shamvara set out for the battle-field there appeared various omens on all sides. The cranes began to emit hideous yells in the sky filled with vultures and fire-brands, making a sound like that of evening clouds, began to fall down. The jackals yelled striking terror into the huge army. And vultures sat on the tops of the standards desirous of drinking the blood of the Danavas. Headless figures

were seen dropping on his car (17–23). The birds emitted indistinct notes on Samvara's car. The moon was possessed by Rahu (eclipsed) and encircled by its disc. His left hand and eye danced presaging some calamity and the horses, attached to his car, became of slackened speed. The Kanka birds fell on the head of Shamvara, the sworn enemy of the celestials and Indra began to send down a shower of blood mixed with live coals and cinders. Thousands of fire-brands dropped down on the battle-field and reins slipped off the hands of the charioteer. But Shamvara, filled with anger, paid no attention to those portends and proceeded for slaying Pradyumna. Thereat the earth shook at the sound of bugles, conch-shells, Mridanga, Panava, and Anaka all played upon simultaneously. Overwhelmed with terror caused by that terrible sound, beasts and birds fled away on all sides. Krishna's son, however, bent on slaying his enemy, waited in the battle-field.

Shamvara, determined to fight and encircled by thousands of soldiers, struck Pradyumna with thousands of arrows. He, however, displaying quick-handedness, cut those arrows off before they could reach him. And bending his bow he shot arrows that there was none in the army who was not struck with one (24–33). Thus assailed with arrows by Pradyumna Shamvara's men returned to him in fear. Beholding his men take to their heels, Shamvara, beside himself with anger, ordered his ministers. "At

my mandate do ye proceed and strike my enemy's son. Do not neglect him but kill him at once. If neglected he will ultimately ruin us like a disease disregarded in the beginning. If you wish to please me kill this sinful wretch of a wicked soul" (34–37).

Obeying Shamvara's command and filled with anger the ministers drove their cars showering arrows. Seeing them run towards the battle-field the powerful Pradyumna was worked up with anger. Quickly taking up his bow he stood there. The highly powerful Pradyumna, the enhancer of the delight of Rukshmini, in anger, struck Durdhara with twenty-five arrows, Ketumāli with sixty three, Satruhanta with seventy and Pramarddana with eighty two. Thereat filled with anger the ministers covered Pradyumna with a downpour of arrows. Indeed it appeared highly wonderful. Each of them shot at him severally one hundred and twenty arrows (38–42). Makaradwaja (Pradyumna) cut them all off before they could hurt him. Afterwards, taking up a crescent-shaped arrow he killed with it Durdhara’s charioteer before the very eyes of the soldiers and warriors. The very next moment with four beautiful Kanka-feathered arrows he killed his four horses, with one arrow he cut off the umbrella and rein, with another the standard and crest and with sixty other arrows the axles, wheels and poles. Thereupon taking up another powerful Kanka-feathered arrow he shot it at the breast of the short-lived Durdhara.

Deprived of his life, beauty, vitality and lustre the Danava fell down from his car like a planet of waning piety.

On the heroic Dānava Durdhara being slain the Daitya chief Ketumāli ran towards Krishna's son showering arrows. And with an angry and frowning countenance he repeatedly said to Pradyumna "Wait! Wait!" Thereat filled with anger Krishna's son covered him with arrows as a cloud sprinkles a mountain in the rainy season. Sorely wounded by the great bowman Pradyumna, the Dānava minister took up his discus and hurled it for killing Pradyumna. Makardhwaja however sprang up and got hold of the discus, equally strong like that of Krishna, before it could fall on him. And with it before all he cut off Ketumāli's head. Beholding that highly wondrous feat of Rukshmini's son the king of gods and the celestials were filled with surprise (43-54). And the Gandharvas and Apsaras showered flowers on him.

Beholding Ketumāli slain Shatruhantā and Pramarddana, surrounded by a huge army, ran towards Pradyumna (55). They all hurled at Krishna's son clubs, maces, discuses, nooses, Tomaras, arrows, Bhindhipālas, axes and other weapons simultaneously for killing him. However the heroic Kāma, displaying light-handedness, sundered them with his arrows into many pieces. In anger he so struck with arrows the thousands of elephants, elephant-drives, cars, charioteers and horses that

none was seen there who was not wounded (56-59). Grinding their soldiers Pradyumna created a dreadful river there having blood for its water. Pearl necklaces were its many waves, flesh, fat and marrow were the mud, the discuses were the islands, the arrows the whirlpools the cars the beautiful bank, bracelets and ear-rings were tortoises, the flags were the fishes and the elephants were other acquatic animals. The river had the horses for its acquatic animals, the hairs for its mosses, the waist threads for its lotus-stalks, the beautiful faces for its lotuses, the chowries for its swans, the heads for its Timi fishes and the blood for its water. Nobody, especially the weak, could cross that river created by Ananga. If was dreadful, impassable and full of weapons, and it extended the territories of Yama. Having agitated the other bowmen the beautiful son of Rukshmini shot in numerable arrows at Shatruhantā. He too, filled with anger, discharged arrows which fell on Pradyumna's breast. Although wounded with that arrow the powerful son of Keshava did not tremble. He took a mace for killing Shatruhantā who was on the point of death (60-68). That burning Sakti, making a sound like that of Indra's thunder-bolt, discharged by Rukshmini’s son, fell down piercing the heart of the enemy (69). With it the heart of the highly powerful Shatruhantā was cut off, his limbs were mutilated and his vital parts and joints were separated. And he fell down

vomitting forth blood (70).

Beholding Satruhantā slain Pramarddana came forward with a mace and said: "O you fond of fighting, what is the use of battling with these ordinary men? O you of wicked intellect, stand here firmly for a moment and fight with me and you will not have to live any longer on this earth (71–72). You are born in the race of Vrishnis and your father is our enemy. If we can slay his son today he will also be killed. O you of wicked understanding, with your death the gods will meet with extinction and the Daityas and Danavas, having their enemy slain, will enjoy happiness (73–74). Yourself being slain with my weapons I will, with your blood, perform the watering ceremony of the dead sons of Shamvara. Hearing of the death of a young son like yourself Bhishmaka's daughter will bewail piteously. Hearing of your death, your wicked father, the holder of discus, will give up his life today" (75–77).

Having said this Pramarddana quickly struck Rukshmini's son with his *parigha*. Wounded thus the highly powerful and energetic son of Rukshmini threw up his car with his hands, struck it down to the ground and crushed it. Leaping down then from his car the Danava stood on the ground as a foot-soldier. And taking up his club he hurled it at Keshava's son. Kāma, on the other hand, crushed down Pramarddana with that club (78–80).

Beholding Pramarddana slain the Daityas could

not stand before Pradyumna and began to fly away like a herd of elephants terrorised by a lion (81). As the lambs fly on seeing a dog, so the Daitya soldiers, stricken with fear of Pradyumna, lost heart (82). The ugly-looking Danava soldiers, with hairs dishevelled and their dresses soiled with blood, looked like a woman in menses (83). As roughly handled by a cruel and lustful person a youthful damsel, cut with Cupid's shafts, cannot stand in that battle and flies away breathing to her house so those Danava soldiers, assailed with arrows and filled with fear, left the battle-field and fled away sighing heavily (84).

CHAPTER CCLIII. SHAMVARA COMES TO THE BATTLE-FIELD.

Vaishampāyana said;—O king, thereupon filled with anger Shamvara said to his charioteer:—"O hero, do you soon take my car to the enemy. With arrows I will kill him who has done me wrong." Hearing the words of his master, the charioteer, always doing good to him, drove the car adorned with gold. Beholding the chariot approach him, Pradyumna, having delightful eyes, took up in anger his bow and set to it golden arrows. He then struck Shamvara with it and excited his anger in battle (1–4). That arrow cutting to his very vitals, Shamvara, the enemy of gods, was greatly bewildered. And holding the reins of the car he lost consciousness. Regaining his consciousness a few moments after the Dānava Shamvara took up his bow in anger and struck Krishna's son with seventy sharpened arrows. Pradyumna, with seven shafts, cut off those arrows into seven parts before they could reach him. And with seventy sharpened winged arrows he struck Shamvara. As a cloud covers a mountain with its showers so he struck Shamvara again with a thousand beautiful winged arrows. Thereupon all the quarters being covered with arrows the sky was so enshrouded by darkness that even the sun was not visible. Seeing it Shamvara dispelled that darkness

with his thunderbolt and showered arrows on Pradyumna's car. O king, Pradyumna too, displaying light-handedness, cut off those arrows into many pieces with his knotty shafts. When that great downpour of arrows was stopped by Krishna's son, Shamvara, by his illusory powers, showered trees. Beholding those trees Pradyumna was beside himself with anger and destroyed them all by discharging fiery weapons. When all the trees were reduced to ashes Shamvara made a downpour of stones which Pradyumna removed from the battle-field by means of airy weapons. O king, thereupon, Shamvara, the enemy of gods, took up his bow and created a great illusory display by throwing on Pradyumna's car lions, tigers, bears, monkeys, horses, camels, asses and cloud-like elephants. Kāma however, with Gandharva weapons, cut them off into many pieces (5–17). Beholding his illusion dispelled by Pradyumna Shamvara, beside himself with anger, displayed another feat. He showered youthful, well-decked elephants with sixty heads each, mad after fighting and ridden by expert drivers. Beholding those illusory creations about to fall on him the great lotus-eyed (Pradyumna) having the emblem of a fish on his flag, desired to create illusory lions. O king, as the sun sends away the night so the illusory lions, created by the intelligent son of Rukshmini, destroyed the illusory elephants. Beholding his illusory elephants killed, Shamvara, the king of

Dānavas, created Sunmohini Māyā. Beholding that Mohini (fascinating) Māyā the creation of Maya, discharged by Shamvara, the powerful Pradyumna obstructed it with his *Sanjnā* (consciousness) weapon (18–23). Greatly exercised with anger on account of his illusion being destroyed the highly powerful king of Dānavas, Shamvara displayed an illusion of lions. Beholding the lions about to fall on him the powerful son of Rukshmini took up Gandharva weapons and created *Sharabhas*.[309] As the wind scatters clouds so those *Sharabhas*, having eight legs, claws and teeth, pursued the lions. Beholding the lions pursued by the illusory eight-legged animals Shamvara began to think of measures for killing them. He thought: "Alas! How stupid I am. Why did I not kill him in his infancy? Now this wicked-minded one has attained to youth and mastered all the weapons. How shall I kill this enemy stationed at the head of the battle? The dreadful illusion of serpents, which the great god Hara, the destroyer of Asuras, instructed me in, is only known to me. Let me now spread that great illusion of serpents. Methinks this powerful and wicked Māyāvia will be consumed thereby" (24–30).

Thinking thus Shamvara displayed that illusion of serpents full of burning venom, which fettered Pradyumna with his car, horses and charioteer. Beholding himself thus bound with illusory serpents and about to be killed Pradyumna thought of the illusion of Garudas that could kill the serpents. As

soon as the high-souled Pradyumna thought of it Garudas began to move about and destroy the venomous serpents. When the illusion of serpents was dispelled the gods and Asuras, eulogising him said "Well done! Well done! O mighty-armed son of Rukshmini. On account of the illusion being dispelled by you we have been pleased" (31-35).

O Janamejaya, when the illusion of serpents was dispelled, Shamvara again thought: "I have a golden club resembling the rod of Death which even the gods and Asuras cannot withstand in the battle-field. Formerly pleased the goddess Umā conferred that on me and said 'O Shamvara, take the golden club. Practising hard austerities I produced from my own body this club which can dispell all forms of illusion and kill all the Asuras. I have with this club despatched to the abode of Yama with all their followers, the powerful sky-ranging and dreadful Danavas Shumbha and Nishumbha. When your life will be in peril, hurl this club at your enemy'. Saying this goddess Pārvati disappeared from that place. I will hurl it now aiming at my enemy" (36-41).

Thereupon informed of his motive the king of gods said to Nārada:—"Do you soon approach the car of the large-armed Pradyumna, make him conscious and remind him of his pristine birth. Give that of slayer of Asura this invincible coat of mail and Vaishnava weapons." Thus addressed by Maghavān Nārada speedily went away (42—44). And stationed

in the sky he said to Pradyumna:—"O prince, know me as the celestial songster Nārada. The king of gods has sent me here to make yourself conscious. O giver of honor, remember your pristine birth. O hero, you are Kāma. Reduced to ashes by Hara's ire you became limbless. You have been begotten by Keshava on Rukshmini in the Vrishni race, and are known there by the name of Pradyumna. Before the completion of the seventh night Shamvara had stolen you away from the lying-in-room. O large-armed hero, when Shamvara carried you away Keshava disregarded him in the interest of the great work of the gods namely the destruction of Shamvara. Know as your former wife Rati the spouse of Shamvara by name Māyāvati. She was living on Shamvara's house for protecting you. In order to create pleasure and forgetfulness in that wicked Dānava she sends Rati to him, created, by illusion, of her own person. O Pradyumna, having killed Shamvara in the battle-field with Vaishnava weapons take your own wife Māyāvati and go to Dwārakā. O slayer of your enemies, do you take this Vaishanava weapon and highly lustrous coat of mail. The king of gods has sent them for you. Hear another word of mine and carry it out without any fear. Pleased Pārvati gave this enemy of gods a club which is always very powerful and can grind all enemies; and none amongst the gods, Dānāvas and men, can withstand it in battle. In order to counteract this weapon you

should remember the goddess. Besides, those, who are anxious to fight, should always bow unto and chant the glories of the great goddess. You should be careful when you fight with your enemy." Having said this Naradā returned where Vāsava was (45–58).

[309] A fabulous beast supposed to have eight legs and to inhabit particularly the snowy regions.

CHAPTER CCLIV. SHAMVARA'S DEATH.

Vaishampāyana said:—Thereupon filled with anger Shamvara took up his club. O descendant of Bharata, when Shamvara took up his club there rose twelve suns, the mountains trembled and the earth shook. The water of the ocean flowed upwards, the gods were agitated, the sky was filled with vultures, fire brands fell, dreadful wind blew and Indra sent down showers of blood. Beholding all those evil omens the heroic Pradyumna soon got down from his car. And folding his hands he recollected the beloved consort of Shankara, Pārvati, and bending his head began to chant her glories (1-5).

Pradyumna said:—"Salutation unto Kātyāyani, the mother of Kārtikeya. Salutation again unto Kātyāyani the mother of the three worlds. Salutation unto the goddess who hath destroyed our enemies. Salutation unto Gouri the consort of Girisha. Salutation unto the goddess who has killed Sumbha and pierced the heart of Nisumbha. Salutation unto Kālarātri and Kumari. I bow with folded hands unto the goddess who lives in a mountainous forest. I bow unto the great goddess who lives on the mount Vindhya, who destroys the forts, who is Durgā, who is fond of battle and who is Jayā and Vijayā. I bow unto the goddess who is unconquerable, who afflicts her enemies, who has a bell in her hand and is

adorned with a garland of bells. I bow unto the goddess, who has the figure of a lion on her banner, who holds a trident, who has slain the buffalo-faced demon and rides a lion. I bow with folded hands unto the goddess who is one and without any parts, who is the sacred Gāyatri that is recited at a sacrifice and Savitri of the Brāhmanas. O goddess, do thou always protect me in battle and crown me with success." Thus eulogised by Kāma the goddess was pleased (6-13).

Pleased at heart the goddess said to him:—"O you of large arms, O you the enhancer of Rukshmini's joy, behold me. O son, seeing me does not go fruitless. Pray for a boon therefore." Hearing the words of the goddess his hairs stood erect and his mind was filled, with joy. Saluting the goddess he communicated his object:—"O goddess, while thou hast been propitiated do thou confer on one what I desire. O giver of honor, may I vanquish all my enemies. O goddess, may the club, produced from thy own person which thou hast given to Shamvara, become a garland of lotuses as soon as it touches my body." Hearing it and saying "So be it" the goddess disappeared (14–18). And the highly powerful Pradyumna too, with great delight, ascended the car.

Thereupon taking up his club and whirling it the powerful Shamvara threw it on Pradyumna's breast. As soon as it approached him, it became a garland of lotuses around Pradyumna's neck. And he looked like

the moon encircled by stars (19–21). Beholding the club converted into a garland of lotuses the gods, Gandharvas, Siddhas, and the great Rishis spoke highly of Pradyumna in his presence. Thereupon bending his bow and setting to it the Vaishnava arrow which Nārada had brought, Keshava's son said: —"O arrow, if I am the son of Rukshmini begotten by Keshava do thou, on the strength of this truth, kill Shamvara in the battle-field." Saying this the noble-minded Pradyumna, as if to consume the three worlds, drew his bow and shot the arrow at Shamvara. Thereupon that arrow, discharged by that Vrishni chief, piercing Shamvara's breast, entered into the earth. By the energy of that Vaishnava arrow all his flesh, bones, nerves, skull and blood were reduced to ashes.

In this way the huge-bodied, sinful Dānava Shamvara being slain the gods and Gandharvas were filled with joy. Urvasi, Menakā, Rambhā, Viprachitti, Tilottamā, and other Apsarās and the entire animate and inanimate creation danced. Praising Pradyumna the king of gods, with the celestials, pleased, began to shower flowers on him. The king of Daityas being slain in battle by Madana the son of the slayer of Madhu, the gods were freed from the fear of their enemy, and eulogising Pradyumna they set out for the celestial region. As a lover goes to his love so Rukshmini's son, fatigued with fighting, went with hasty steps into the city and met his consort (22-32).

CHAPTER CCLV. PRADYUMNA GOES TO DWARAKA AND HIS PARENTS RECOGNIZE HIM.

Vaishampāyana said:—Having celebrated his sacrifice the powerful Māyāvin Shamvara was killed in battle on the eighth day of a fortnight (1). Having slain that foremost of Asuras in the city of Rikshavanta Pradyumna, taking Māyāvati with him, set out for his father's city (2). By his illusory powers the quick-coursing hero rose up into the welkin and reached the charming city of Dwāravati protected by his father's power (3). That young man, beautiful like Manmatha (Cupid), descended from the sky with Māyāvati at the inner appartment of Keshava (4). When Pradyumna thus came down Keshava's queens were all filled with surprise, joy and fear (5). Afterwards seeing that young man, resembling Kāma himself, with his wife, their faces grew delighted; and they, with their eyes, as if drank his ambrosial beauty (6). Beholding the bashful countenance of that boy and him filled with shame at every step Krishna's wives were all at their wit’s end (7). Beholding that boy, Rukshmini, the mother of a son, encircled by her hundred co-wives, was striken with sorrow. And shedding tears she said:—"Alas! I saw in a mid-night dream that the slayer of Kansa had given me mango leaves. Keshava took me on his lap and

put a garland of pearls resembling the rays of the moon around my neck. A youthful lady, with beautiful curling hairs, clad in a white raiment and with a lotus in her hand, entered into my room. And she sprinkled me with beautiful water. Afterwards that lady touched my head with her hands and gave me a garland of lotuses." Having thus described her dream, Rukshmini, encircled by her female friends, cast her looks again and again on the prince and said:—"Blessed is that woman whose son is such a beautiful, long-lived boy resembling Kāma and just ushered into the first stage of youth. O son, what lucky woman has been blessed with a son like yourself black like clouds Why have you come here with your wife? Alas, if the powerful Death had not carried him away my baby Pradyumna would have been of this age by this time. My surmise can never be untrue. Forsooth you are a prince of the Vrishni family; from the marks of your body you look like Janārddana without his discus. Your face and hairs resemble those of Nārāyana and your thighs, arms and breast resemble those of my father-in-law and Haladhara. Alas, you look like the second celestial body of Nārāyana. With your person you have adorned the entire Vrishni race. Who are you, O my child?"

In the meantime Krishna all on a sudden entered there hearing from Nārada of the destruction of Shamvara (8-20). Beholding his eldest son there,

along with his daughter-in-law Māyāvati resembling Cupid himself, Janārddana was filled with joy and said to the goddess-like Rukshmini: "O goddess, here is your son the great bow-man. He has killed Shamvara, an expert of illusion and has learnt all his illusory arts by which he used to torment the gods. This auspicious and chaste lady is the wife of your son. She was up to this time living in Shamvara's house under the name of Māyāvati. Do not distress your mind thinking her as the wife of Shamvara. Know her as Rati, the beloved consort of Kāma. Formerly when Manmatha became limbless being consumed by Harā's fiery anger this auspicious lady, up to this time, always kept that Daitya infatuated with her likeness made by her illusory powers. Even in her youth this beautiful lady did not seek Shamvara; creating her own like-ness by her illusory powers she used to send her to Shamvara. O fair lady, this my son's wife, and your daughter-in-law will help Kāma and please him, She is our eldest daughter-in-law and deserves our affection. Take her to your room and nourish your lost son who has come back" (21–29).

Vaishampāyana said:—Hearing those words given vent to by Krishna Rukshmini attained to an excess of delight and said:—"Most fortunate am I since my heroic son has come back again. Blessed is my birth and I have achieved my object since my lost son has returned with his beloved wife. Come my son

and enter this room with your wife." Thereupon having saluted his mother and Govinda Pradyumna bowed unto Haladhara. Thereupon raising up Pradyumna the foremost of the powerful Keshava, the slayer of enemy's warriors, embraced him and smelt his head. The goddess Rukshmini too, with words suppressed with affection, raised up her daughter-in-law adorned with gold, placed her on her lap and embraced her. Thereupon as Aditi conducts the king of gods with Sachi into her own room so Rukshmini took her son who had returned with his wife to her own room (30-36).

CHAPTER CCLVI. BALADEVA'S MANTRA FOR PROTECTING PRADYUMNA.

Vaishampāyana said:—O foremost of victors, after having slain Shamvara, Pradyumna had arrived at the city of Dwārāka a wonderful evening Mantra was recited. I am describing the evening Mantra which Baladeva recited at that time for protecting Pradyumna. If one recites it in the evening he has his soul purified. It has been recited by Baladeva, Vāsudeva, and the pious ascetics and saints:–"May the Lord of the universe Brahmā, the preceptor of the gods and Asuras, protect me. May *Om*, Vashatkar, Savitri and the three regulations protect me. May the four Vedas, Puranas, Itihāsas, Khilas, Upakhilas, the auxiliaries of the Vedas and their commentaries protect me (1–3). May earth, air, ether, water, light, the senses, mind, intellect, the gunas Sattwa, Raja, Tama, the five vital airs, namely Vyāna, Udana, Samāna, Prāna, and Apāna and the seven other airs which which pervade the universe protect me. May the great Rishis, Marichi, Angira, Atri, Pulastya, Pulaha, Kratu Bhrigu and the divine Vasistha protect me. May the fourteen Munis headed by Kashyapa, and the Lord Nārāyana with ten quarters and Gunas protect me. May the eleven Rudras, the twelve Adityās, the eight Vasus and the two Ashwinis protect me. May the mothers of the Daityas, Hri,

Shree, Lakshmi, Swadhā, Medhā, Tushthi, Pushthi Smriti, Dhriti, Aditi, Diti, Danu, and Sinhikā protect me. May the mountains Himāvan, Hemkuta, Nishadha, Sweta, Rishabha, Paripatra, Vindhya, Vaidurya, Sahya, Udaya, Malaya, Meru, Mandara, Dardura, Krouncha, Kailāsha, and Maināka protect me (9-16). May the Nāgas, Shesha, Vasuki, Vishalāksha, Takshaka, Elapatrā, Suktikarna, Kamvala, Aswatara, Hastibhadra, Pitharaka, Karkotaka, Dhananjaya, Puranaka, Karavira, Sumanasya, Dadhimuka, Sringārapinda the Lord Mani known all over three worlds, the Nāga kings Dadhikarma and Haridraka all those Nagas and others whose names have not been mentioned—all those who are truthful and upholding the universe, protect me. May the four oceans protect me. May the river Ganga, the foremost of streams, Saraswati, Chandrabhaga, Shatadru, Devikā, Shivā, Iravati, Vipasha, Sarayu, Yamunā, Kalmashi, Rathoshmā, Vahinda, Hiranyadā, Plakshmā, Ikshumati, Shravanti, Vrihavrathā, and the celebrated Charmanvati and the sacred Vadhusara, and those whose names have not been mentioned flowing in the north sprinkle me with their water. May Venva, Godāvari, Kaveri, Kongkanāvati, Krishnā, Venva, Shuktimati, Tamasa, Pushpavahimi, Tamraparni, Jyotiratha, Utkala, Udum varāvati, Vaitarani, the sacred Vidarbha, Narmudā, Vitasta, Bhimarathi, Mahānandi, Elā, Kahini, Gomati and Shoma and all

those whose names have not been mentioned flowing in the south sprinkle me with their water. May Kshiprā, the sacred Charmanvavati, Mahi, Shuvravati, Sindhu, Vetravati, Bhojanta, Vanamahkā, Purvabhadrā, Aparābhadrā, Urmita, Varadrumā, Vetravati, the well-known Chapadangi, Luthā, the sacred and charming Saraswati, Mitraghni, Indumāla, Madhumati, Umā, Garunar, Tapi, Vimalodaka, Vimalā, Vimalodā, Mattagangā, and Payaswani and all those whose names have not been mentioned here as well as the sacred Bhāgirathi flowing in the west sprinkle me with water (17-34). May the sacred lakes Prabhāsa, Prayaga, Naimisha, Pushkara, Gangā, Kurukshetra, Shrikshetra, Goutamashrama, Ramhrada, Vināshana, Rāmatirtha, Gangādwāra where Soma rose up, Kapālamochana, the well-known Suvarnadindu, Kanakapingala, Dashāswameda, the Naranarayanshrama, the celebrated Vadari, the well-known Phalgu, Chandravata, Kokāmukha, the sacred Gangāsāgara, Tapoda of the Magadha country, the well-known Gangobheda, and those whose names have not been mentioned where the great Rishis live, sprinkle us with their sacred water. May the shrines of Shukara, Yogamārga, Shwetadwipa, Brahmatirtha, Rāmatirtha, Dashāshwamedha, the sin-destroying Gangā with her streams, Vaikuntha-like Kedara, Shukarodvedana and Pāpamochana destroy my sins and purify me. May Dharma, Artha, Kāma, fame,

Prapti, Shama, Dama, Varuna, Kuvera, Yama, Niyama, Kāla, Naya, Sannati, anger, stupefaction, forgiveness, patience, lightning, clouds, herbs, planets, Yakshas, Pishachas, Gandharvas, Kinnaras, Siddhas, Chāranas, night-rangers, sky-rangers, beasts, auspicious planets, Lamvodara, Bali, Pingaksha, Vishwarupa, Indra with airs, Kalā, Truti, Lava. Kshanā and other divisions of time, stars, planets, seasons, months, days, nights, the sun, moon, sorrow, fear and sentiments, pride, truth, Sidhi, Vridhi, Sruti, Dhriti, Rudrāni, Bhadrakāli, Bhadra-Yasthi, Vāruni, Bhāsi, Kalikā, Shandili, Kuhu, Sinivali, Bhima, Chitravati, Rati, Kātyāyani, Sohitya, Ayanamitra, Ganada and other celestial damsels, spoken of, protect me with their friends (35-52)".

CHAPTER CCLVII. NARADA PUTS QUESTIONS: AND THE MYSTERY IS EXPLAINED.

Vaishampāyana said;—In the same month in which Pradyumna was stolen away by Shamvara desirous of killing himself Jāmvavati gave birth to Shāmva (1). From his boyhood he was trained by Rāma in the use of arms and the other Vrishnis used to respect him considering him little inferior to Rāma. From his birth Krishna, shorn of enemies and neighbouring hostile kings, lived in his capital happily as the immortals live in the garden of Nandana (2-3). At that time the hostile kings could not enjoy peace in fear of Janarddana; and witnessing the prosperity of the Yadavas even Vāsava did not like his own riches (4).

Thereupon office on a time Duryodhana undertook the celebration of a sacrifice in Hastināpur and all the kings set out for (that city). Hearing of Janārddana with his sons, his prosperity and the city of Dwārakā situate on the bank of the ocean, those kings, collecting information through their emissaries, arrived at Krishna's palace, who was fond of guests and had controlled his senses, for seeing him (5-7). The king Duryodhana and others who were under the subjection of Dhritarashtra, the sons of Pandu, Dhristadyumna and others, the kings of

Pandya, Chola, Kalinga, Vahlika Drāvida and Khasa with eighteen Akshowhinis of soldiers arrived at the city of Yadavas protected by Krishna's arms. After those kings had been accommodated in their respective quarters set apart for them, the lotus-eyed Hrishikesha, with leading Yadavas, went to them. The Yadu king Madhusudana shone in the midst of those kings like the autumnal sun. Thereupon showing them civilities according to their age and place Krishna sat on his golden throne. The kings too occupied seats according to their ranks. As the gods and Asuras shine in Brahma's Durbar-Hall so those kings appeared exquisitely beautiful. Thereupon in the hearing of Keshava, the Yadus and kings discoursed on various themes (8-16). In the meantime there blew a hurricane accompanied with the muttering of clouds charged with lighting. A few moments after riving from that unfair weather, Nārada appeared there covered entirely with matted locks and with the Vinā in his hand (17–18). Sakra's friend, the ascetic Nārada, effulgent like fire, dropped before the kings like a scintillation. As soon as that foremost of ascetics, Nārada touched the ground the unfair weather disappeared. Having entered that ocean-like court of the kings Nārada said to the eternal Yadu king who was seated on his throne:—"O thou of large arms, thou alone hast become an object of wonder to the gods. O Purusottama, there is none blessed like thee in the

world." Thus addressed the powerful Krishna, smilingly said:—"Yes I am an object of surprise and good luck, especially in the matter of presents." Thus spoken to in the midst of kings the foremost of Munis, Nārada said, "O Krishna, I have got the proper reply. I now depart for my wished-for region" (19-24).

The kings present in that meeting could not make out the mystery of Nārada's words. Seeing therefore, Nārada, about to start they said to Keshava, the lord of the universe (25):—"O Mādhava, Nārada said 'Wonder and blessed' and you too replied saying 'Presents'. O Krishna, we have not been able to decipher these celestial expressions. If we are worthy of listening to the true import we wish to hear it" (26-27).

Krishna then said to all those leading kings: —"Yes, you are the fit persons to hear it and the twice-born Nārada will relate it (28). O celestial saint, describe to these kings who are anxious to hear the true import of your question and my reply." Thereat Nārada, seated on a white golden seat beautifully embellished, began to explain those words (29-30).

Narada said:—O ye assembled kings, hear how I have mastered this great question. Once on a time when the sun rose after the termination of the night I was alone walking on the bank of the Gangā. I saw a tortoise of the shape of my Vinā, extending over two

Krosas. It was huge like a mountain, had four legs, two coatings, was soaked with water, and covered with mosses. Its skin was hard like that of an elephant. Then touching that acquatic animal with my hands I said:—"O tortoise, methinks you have a wonderful body and are fortunate, for you are covered with these two invincible coatings. And not caring for any body you, without any anxiety, range in the water" (31–36). Hearing it that water-ranging tortoise said to me like a man:—"What wonder is there in me, O Muni? And how can I be blessed? This Gangā, flowing downwards, is blessed in whom range hundreds and thousands of animals like myself. What is more wonderful than she?" (37-38) Thereat filled with curiosity I approached the river Gangā and said:—"O foremost of rivers, you have many lakes in you. Adorned with many huge-bodied animals, you, protecting the hermitages, are you going to the ocean. Blessed are you therefore and have many wonders in you" (39-40).

O Janamejaya, thus spoken to Gangā, in her own form, appeared before the foremost of the twice-born, the celestial Gandharva Nārada, the favourite of Indra and said "O celestial songster, O foremost of the twice-born, O you fond of quarrels, do not say so; I am nither blessed nor I do contain wonders. I am afraid of the words of a truthful person like yourself. O twice-born one, that ocean is blessed and full of big wonders where hundreds of rivers like myself are

flowing." Hearing the words of (Ganga) flowing in three ways I went to the ocean and said:—"O great ocean, O lord of waters, you are the origin of all waters—therefore you are blessed and full of wonders in the world. Specially, the rivers, full of waters, worshipped by the world and purifying them, come to you as your wives." Thus addressed, riving the waters, by the force of the wind, the ocean rose up and said:—"O celestial songster, O foremost of the twice-born, do not say so; I am neither full of wonders, nor I am blessed. Blessed is the earth on whom I live. What is more wonderful than the earth in the universe?"

Hearing the words of the ocean, I, filled with curiosity, went to the bed of the earth and said to Prithivi the energy of the universe:—"O beautiful earth, endued with great patience, thou art blessed and wonderful in the universe for thou art sustaining all the worlds. Thou hast given birth to the churning rod of men and patience. Thou art the work of the sky-ranging gods." Excited at my words and forsaking her natural patience she replied:—"O celestial songster fond of quarrels, do not say so. I am neither blessed nor wonderful. This my patience is dependant on another. O foremost of the twice-born, the mountains, that are upholding me, are indeed great and wonders are seen in them. They are the bridges of the worlds." O kings, hearing those words I went to the mountains and said "O ye mountains,

great you are and full of many great wonders. Besides you are the mines of gold and many precious jems, and you are living on earth for ever." The immobile mountains, adorned with forests, replied to my question in consoling accents. "O Brāhmana saint, we are not great and there is no wonder in us. The creator Brahmā alone is great and wonderful even amongst the celestials" (41-58).

Thereupon thinking that with the Creator Brahmā, this cycle of questions would terminate I went to him. Approaching in order, the four-headed, Self-sprung Deity, the origin of the world I saluted him and said to him, expecting that my words would come to a close:—"Thou art alone great, wonderful and the preceptor of the world. There is no other creature in this world which is equal to thee. From thee has emanated this universe identical with mobile and immobile creations. O king of gods, the gods, Dānavas and other creations of the three worlds, and this universe, manifest and unmanifest, have all emanated from thee. Thou art the eternal king of gods. O God, while thou art the best of gods what wonder is there that thou art the origin of all the worlds." Hearing my words the Grand-Father Brahmā said:—"O Nārada, why do you call me great and wonderful? The Vedas, which are upholding the worlds, are great and wonderful. O Vipra, know me as identical with the truths that lie in Rik, Saman, Yayur and Atharvan. The Vedas are upholding me

and I too uphold them" (59–67). Hearing the words of the Self-sprung Parameshtin, I made up my mind for going to the Vedas. According to the words of the Grand-Father I went near the four Vedas worshipped with *mantras* and said:—"O ye Vedas, the Grand-Father has said that you are great, wonderful and the source of the Brāhmanas. You are superior even to the Self-sprung Deity. There is none in Sruti and Tapas superior to you. Therefore I have come to ask you." Thereupon the Vedas, with their faces towards me, replied:—"The Yajnas are great and wonderful. O Nārada, we have been created for Yajnas and are not masters of ourselves. So the Yajnas lord over us." Hearing that the Vedas are superior to the Self-sprung Deity and the Yajnas are superior to the Vedas I approached the Yajnas headed by the household fire and said (68-74):—"O ye Yajnas, as spoken by the Grand-Father and the Vedas, great effulgence is seen in you. There is nothing in this world more wonderful than you. You are born from the twice-born and are therefore great. By you, with a portion of the sacrificial offerings the gods are pleased, the great saints with *mantras* and the Agnis with oblations" (75–77). After I had finished my say Agnisthoma and other Yajnas, stationed in the sacrificial grounds, replied:—"O Muni, there is no such word as *wonder* and *great* in our midst. Vishnu alone is the great wonder—and he is our supreme refuge. The lotus-eyed Vishnu, manifested as men,

offers those oblations into fire on which we feed. As the large-armed Vishnu, having eyes like red lotuses, is great with his consort, so great is a Yajna accompanied with presents." Afterwards I came down on earth to ascertain Vishnu's movements and saw Krishna encircled by kings like your worthy selves. I said to Mādhava surrounded by you all "Thou art great and wonderful" and he too replied saying "with presents." This has put a stop to my words. Pursuing words in order, beginning with the tortoise I have come here—and they have now been verified in this Purusha with Dakshinā. I have thus explained, as questioned by you, the secret of my words. I now go whence I have come.

After the departure of Nārada to the celestial region, the kings, stricken with wonder, repaired to their respective territories with their army and conveyances. The heroic Yadu chief, Janārddana too, with the Yadavas, effulgent like fire, entered into his own palace (78-88).

CHAPTER CCLVIII. ARJUNA DESCRIBES ANOTHER WONDERFUL WORK.

Janamejaya said:—O you of large arms, O foremost of the twice-born, I wish again to listen to an account of the glorious deeds of Krishna, the lord of the world. I have not been satiated with listening to the extensive works of the high-souled, intelligent and ancient Purusha Krishna (1-2).

Vaishampāyana said:—O king, it is impossible to finish, even in hundred years, the account of the glorious deeds of Govinda (3). Hear now of the highly wonderful deeds of Keshava which Vibhatsu (Arjuna), the holder of Gāndiva bow, described excited by Bhisma lying on the bed of arrows (4). O royal descendant of Kuru, hear what he told his eldest brother Yudhisthira who had vanquished all his enemies, in the presence of the kings (5).

Arjuna said:—Formerly to see my relations I had gone to the city of Dwārakā and entertained by the Bhojas, Vrishnis and Andhakas I had lived there for some time (6). At that time the virtuous-souled and large-armed slayer of Madhu undertook the celebration of a sacrifice extending over a day according to Shastric rites. When Krishna sat for the celebration of that sacrifice, one Brāhmana, describing his own affairs, sought for protection (7-8).

The Brāhmana said:—O lord, thou art now in charge of the protection (of subjects); besides a saviour is entitled to the one fourth share of the piety acquired by a good work (9).

Vasudeva said:—"O foremost of the twice-born, may you farewell. Do not fear (any body). I will protect you from him, even if it be a difficult task, who is the cause of your fear. Tell me who is the spring of your fear (10)." The Brāhmana said:—"O thou of large arms, my sons are stolen away as soon as they are born. O sinless Krishna, three of my sons were stolen away as soon as they were born. Thou shouldst now protect the fourth son. O Janārddana, my wife is under the labour pain. Thou shouldst so arrange that my child may not be stolen away" (11-12).

Arjuna said:—Thereupon Govinda said to me "I am to day celebrating a sacrifice. But a Brāhmana should be protected by us in whatever circumstances we may be." Hearing those words of Krishna I said to Govinda:—"Appoint me, I will remove the fear of the Brāhmana" (13–14). Thus addressed Janarddana, smiling a little, said:—"Will you be able to save him?" O kings, I was greatly ashamed hearing those words of Krishna. Seeing me thus ashamed Janārddana again said "Go, if you are capable of protecting him. Except the large-armed Rāma and the great car-warrior Pradyumna, let all other members of the Vrishni and Andhaka families follow

you." Thereupon encircled by the Vrishni army, I set out with the Brāhmana before me (13–18).

CHAPTER CCLIX. ARJUNA GOES TO RESCUE THE BRAHMANA AND BECOMES UNSUCCESSFUL.

Arjuna said:—O foremost of the Bharata race, within a moment we reached the boundary of the village and encamped because all our animals were tired (1). O descendant of Kuru, a few moments after encircled by the huge Vrishni army I entered into the city (2). At that time all was ablaze and burning vultures and beasts frighted me (3). Huge and black fire-brands fell down, the sun was shorn of its effulgence and the earth trembled (4). Beholding those dreadful and hair-stirring evil omens, I, filled with anxiety, ordered my soldiers to get ready. Hearing it the great car warriors of the Vrishni and Andhaka families headed by Yuyudhana got ready their respective cars and I too put on my arms (5–6).

After the expiration of the mid-night that Brāhmana, stricken with fear, approached us and said "My wife is on the point of giving birth to a child. Do you station yourselves so that I may not be cheated" (7-8). In a moment, O king, piteous cries were heard in the Brāhmana's house exclaiming "Stolen! Stolen!" (9). Afterwards we also heard the cries of the baby in the sky, but could not see the Rākshasa (10). Afterwards we agitated all the quarters with a downpour of arrows, but the boy was

however stolen away (11). When that boy was stolen away that Brāhmana crying addressed to us such harsh words that the Vrishnis lost themselves and I too lost my senses. He particularly said to me:—"You said that you would protect me, but could not do so. Therefore listen to these beneficial words, O wicked minded wretch (12–14). You always vaunt with Keshava of incomparable intellect. Had Govinda been here this mischief would not have been created. O stupid man, as a saviour is entitled to the one-fourth share of the virtue, so he, who cannot protect one, is constrained to participate of the sin; you said that you would protect me but you have not been able to do so. In vain is your Gāndiva, prowess and fame" (15-17).

However I did not speak anything to the Brāhmana, but went with the princes of the Vrishni and Andhaka families where the highly effulgent Krishna was. Afterwards going to city of Dwāravati I saw Govinda the slayer of Madhu and he too, saw me, filled with shame and sorrow. Beholding me ashamed Mādhava consoled me and the Brāhmana with sweet words. Thereupon he said to Dāruka: —"Get ready my horses, Sugriva, Saivya, Meghapushpa, and Balāhaka." Afterwards making the Brāhmana ascend the car and sending down Dāruka, Shura's descendant Krishna asked me to act as the charioteer. O descendant of Kuru, afterwards, Krishna, the Brāhmana and myself set out on that car

towards the north (18-20).

CHAPTER CCLX. KRISHNA RESCUES THE BRAHMANA'S SONS.

Arjuna said:—Thereupon crossing the mountains, rivers and forests we saw the ocean the abode of Makara. Thereat the ocean, in his true form, with folded hands and carrying *Argya*, appeared before Janārddana and said "What am I to do?" (1–2) Having accepted the adoration from the ocean Janārddana said:—"O Lord of rivers, I wish you to afford passage for my car" (3). Thereupon Samudra, with folded hands, said to Garudadhwaja:—"Be pleased O Lord! do not act thus, or else others will do so (4). O Janārddana, thou didst formerly place me in this unfathomable expanse. I shall have to follow the way thou wilt institute (5). If thou dost do so, other kings, elated with the pride of their strength, will cross me by this way. Therefore O Govinda, do whatever thou dost think proper (6)." Vāsudeva said: "For my sake and for this Brāhmana, follow my words. Save me no one else will be able to assail you" (7). Thereupon, in fear of a curse the ocean again said to Janārddana:—"Let it be so. O Krishna, O slayer of Keshi, I will dry up the path in which your car, adorned with flags, will proceed with its charioteer" (8–9). Vasudeva said:—"O ocean, I had conferred upon you the boon formerly that you would never be dried up, lest the people might form

an idea of the collection of your gems. You are to stop the agitation of your water to that extent only that may admit me with my car. In that case no man will be able to estimate the collection of your jems" (10-11). Hearing it the ocean said "So be it"; and we proceeded through that lustrous red water as if we were on land (12). Within a moment we crossed the ocean, Uttarakuru and Gandhamādana. Thereupon Jayanta, Vaijayanta, Neela, Rajata, Mahāmeru, Kailasha and Indrakuta, these seven mountains, assuming various wonderful forms, appeared before Keshava and saluting Govinda said:—"What are we to do?" Welcoming them all duly Hrishikesha, the slayer of Madhu, said to the mountains who stood before him with bending heads "You are to give me passage." Hearing the words of Krishna and accepting them the mountains gave him the passage and disappeared. O foremost of Bharata's race, beholding this work I was filled with great surprise. However as the sun passes through clouds so our car careered on unobstructed. And that best of cars, crossing the seven insular continents, oceans and seven rivers as well as Lokaloka, entered another region (13–20).

While proceeding thus at a certain place I found the horses carrying the car with great difficulty. Touching it with my hands I perceived that the darkness was owing to thick mud. It gradually assumed the form of a mountain. Seeing it, Govinda dispelled that darkness and mud with his discus and

the sky and the passage of the car became visible (21–23). When the sky became visible and we came beyond the pale of darkness my fear was removed and I thought that I was alive. A few moments after I saw in the sky a bundle of effulgence, of the shape of a man, extending over all the worlds (24–25). Then Rishikesha entered into that bundle of effulgence and that best of Brāhmanas and myself waited on the car. Within a moment the powerful Krishna returned with the four sons of the Brāhmana and gave those three boys who had been stolen before and the new born baby into the hands of the Brāhmana (26–28). O emperor, regaining his sons the Brāhmana was highly pleased and I too was filled with great joy and surprise (29). O foremost of the Bharatas, afterwards we, with the Brāhmana's sons, came out in the same way as we had gone there. O foremost of kings, arriving at Dwārakā within a moment we saw that even the first part of the day was not complete. At that I was again filled with surprise. There upon the highly illustrious Krishna fed that Brāhmana with his sons and satisfying him with riches sent him away to his own house (29-32).

CHAPTER CCLXI. KRISHNA EXPLAINS THE MYSTERY.

Arjuna said:—O Bharata, afterwards, having fed many hundreds of Rishi-like Brāhmanas and taken his meals along with myself and other members of the Vrishni and Bhoja races, Krishna discoursed on various wonderful and divine topics (1–2). After the termination of Janārddana's discourse, I, filled with curiosity about what I had seen, approached him and said:—"O lotus-eyed Krishna, how the water of the ocean came to a stand-still? How was that dreadfully dense darkness dispelled with thy discus? How didst thou enter into that bundle of effulgence? O lord, why where the Brāhmana boys stolen by that effulgence. How was such a long distance shortened? How could we go and come back within such a short time O Keshava, do thou describe all these things duly to me (3–7)."

Vasudeva said:—In order to see me that great Purusha stole away the sons of the Brāhmana thinking that for him I would go there and not otherwise (8). O foremost of Bharatas, the great divine effulgence which you saw there is nothing but me full of Brahma effulgence. That is my eternal effulgent energy. That is my eternal great Prakriti, manifest and unmanifest. Entering into her (understanding her nature) the great Yogins attain to

final liberation (9-10). Prakriti is the refuge of the Sankhya Yogins and the ascetics. And she is the great Brāhmana. She makes divisions in the universe (11). O Bhārata, know her as my creative energy. I am that ocean of stilled water. I stilled her water (12). I am those seven mountains and the pitch darkness begotten by mud which you saw. I am the cloud-like darkness and its dispeller. I am the author of elements and eternal religion. The moon, the sun, the huge mountains, the rivers, the lakes, the four quarters are my four-fold souls. From me have emanated the four Varnas and four Asramas. Know me as the author of four-fold learning (13-16).

Arjuna said:—O lord, O divine master of all creatures, O Purusottama, salutation unto thee. I wish to know thy true self and therefore have I sought thy protection and put this question (17).

Vasudeva said:—O descendant of Bharata, O son of Pandu, from me have emanated Brahman, Brāhmana, Tapas, truth and every other thing small or great. O large-armed Dhananjaya, I am your favourite and you are my favourite. And for this I tell you this or else I would not have done so. O foremost of Bharatas, O son of Prithā, I am Rik, Yayush, Sāman and Atharvan (18–19). The Rishis, the gods and the Yajnas are my energies. From me have emanated earth, air, ether, water, the five luminous bodies, the moon, the sun, day, night, fortnight, months, seasons, *muhurttas*, *Kalā Khana*, year,

various *mantras*, the various Shāstras, learnings and every other thing. O son of Kunti, creation and destruction also proceed from me. My soul is real and unreal and I am the pure *Brahman* (20-23).

Arjuna said:—At that time Hrishikesh, out of his love for me, said this to me and since then my mind is ever attached to Janārddana. I had heard of Keshava's power and saw this myself. There are more powerful deeds of Janārddana than what I have just described at your request (24-25).

Vaishampāyana said:—Hearing those words the virtuous king Yudhisthira, the foremost of Kurus, worshipped Purusottama Govinda, in his mind. At that time Yudhisthira, all his brothers and the courtier kings were filled with surprise (26-27).

CHAPTER CCLXII. KRISHNA'S FEATS DESCRIBED.

Janamejaya said:—O foremost of the twice-born I wish to hear again truly the incomparable deeds of the intelligent Vāsudeva the foremost of the Yadus, O you of great effulgence, I have attained to great delight by hearing of the numberless, wonderful, heavenly and ordinary deeds of Krishna. O sinless Muni, describe them all to me. (1–3).

Vaishampāyana said:—O king I had already described the many wonderful feats of the high-souled Keshava and you too have heard them repeatedly. O you of large arms, O foremost of Bharatas, I have described them many a time no doubt, but it is impossible to finish them. But O great king, while you are anxious to listen to an account of the glorious deeds of Vāsudeva of incomparable power I should describe what little I, can. Hear, I shall describe them from the beginning (4–6).

While residing at Dwaravati, the intelligent Yadu king Keshava invaded the territories of many highly powerful kings (7). At that time, a Dānava, by name Vichakra, who used to seek loop-holes of the Yadavas, was killed. Going to the city of Prāgyotish situate at the bed of the ocean the great Keshava killed the wicked Asura Naraka. Vanquishing Vāsava he, by force, carried away his Pārijāta tree (8–9). In

the lake Lohita the divine Varuna was vanquished by Keshava. In the Deccan the Karusha king Dantavakra was killed. After he had committed a hundred offences Shishupala was slain. O king, repairing to the city of Shonita Mādhava vanquished, in a great battle, the thousand-handed and highly powerful Vāna the son of Bali protected by Shankara and left him only alive (10-12). All the fires in the mountains were suppressed by that high-souled one and Shalwa and Soubha were defeated and killed by him in battle (13). Having assailed the ocean Janārddana took from him the conch-shell Paachajanya and Hayagriva and other highly powerful kings have been killed by him (14). On Jarasandha being slain by him all the kings have been released. Having vanquished all the kings on a single car he carried away the daughter of the Gāndhara king. The sons of Pandu, deprived of their kingdom and stricken with sorrow, were protected by him. Having consumed the dreadful forest of Khāndava belonging to Sachi's lord he conferred Gāndiva, given by fire, on Arjuna. O Janamejaya, when the dreadful conflict took place, this Yadu king Janārddana acted as the ambassador. On behalf of the Pāndavas he promised before Kunti, "After the termination of the Bhārata war I will return the kingdom to your sons." By him the highly effulgent Nriga was released of his curse and the well known Kāla Yavana was killed. By him the highly powerful and irrepressible monkeys Mainda and

Dwivida were defeated in battle and Jāmvavān was vanquished. Although possessed by death Sandipani's son and your father was restored to life again. O Janamejaya, I had already described to you how the kings met with death in many battles destructive of men (15-23).

CHAPTER CCLXIII. VANA—THE GREAT ASURA.

Janamejaya said:—O foremost of the twice-born, I have heard many incomparable deeds of that intelligent Yadu king many a time. O foremost of moral men, O you having asceticism for your wealth, I wish now to hear how Vāsudeva behaved towards Vāna as mentioned by you before. O Brahman, how could that Asura, who was protected by Shankara, obtain the sonship of that god of gods? How could he live in the company of his Guhas? The son of the powerful Bali was the eldest of a hundred brothers and had thousand hands adorned with hundreds of celestial weapons, was encircled by numberless huge-bodied Asuras and was a master of hundreds of illusion. How was Vāna, desirous of fighting a duel and inflamed with anger, defeated by Vasudeva in battle And why did Keshava leave him off with life?

Vaishampāyana said:—Hear, O king, with attention how a terrible encounter took place between Vāna and Krishna of incomparable energy in the land of men? O king, hear how Bali's son Vāna, helped by Rudra and Kumāra, and always spoken high of in battle, was defeated by Vasudeva and left off with his life, how the high-souled Shankara used to keep him always by him and conferred on him the sovereignty over Ganus; how

the Asura Vāna obtained the sonship of that god of gods; how a great battle ensued between him and Vāsudeva and how he was left off with his life (1-11).

Once on a time seeing the high-souled Kumāra (Kārtikeya) while sporting the highly powerful Bali's son was filled with surprise. Then thinking, "How may I be Rudra's son?" he desired to carry on hard austerities for worshipping Rudra. Gradually the more that foremost of Asuras rendered himself glorious by practising hard austerities the more pleased was Siva, who is easily satisfied, with Umā. Having attained to an excess of satisfaction with the austerities of Vāna, the blue-throated deity himself went there and said to the Asura:—"May you fare well: pray for a boon which you cherish at heart" (12–15). Thereupon Vāna said to Maheswara, the god of gods:—"O three-eyed deity, my prayer is that thou mayst confer on me the son-ship of the goddess" (16). Saying "So be it" Shankara said to the goddess: —"Accept him as your son. He is the younger brother of Kārtikeya. Forsooth, his city will be laid out at that place from where formerly Mahāsena rose up from the blood produced by fire. That best of cities will be celebrated by the name of Shonita-pura. No body will be able to withstand the beautiful Vāna completely protected by me" (17-19).

Thereupon Vāna lived in the city of Shonita and governed his kingdom oppressing the gods.

Gradually the thousand-armed one was so much worked up with the pride of his prowess that disregarding the gods he solicited a battle with them (20-21). At that time Kumāra give him a standard burning like fire and an effulgent peacock to carry him. Afterwards, by the power of Maheshwara, the god of gods, Vāna so fought that none amongst the gods, Gandharvas, Yakshas and Rākshasas could keep himself firm at that time (22–23). Protected completely by Tryamvaka and elated with pride the Asura, desirous of fighting, again approached Siva (24). Approaching Rudra and saluting him Bali's son said:—"The gods, Sādhyas and Marutas, whom I repeatedly vanquished with the help of my army and under your protection, have come here and are living happily. O god, vanquished by me, filled with terror and despairing of my defeat the gods are living happily in the celestial city under your protection. So despairing of success in battle I do not wish to live any longer; there is no use of holding all these arms if I cannot fight. Save fighting my mind does not fix upon any thing else. Be thou propitiated and tell me when I shall be able to fight (25–29)."

Thereupon the Divine Vrishadhwaja similingly said:—"O Dānava Vāna, hear how you will enter upon a battle. When this your standard, planted in your own city, will be broken, you will enter upon a battle" (30–31). Thus spoken to Vāna, smiling again and again, prostrated himself at Bhava's feet and

said:—"By my good luck, my holding these thousand arms has not become fruitless. I will again, by my good fortune, defeat the thousand-eyed deity." Thereupon having his eyes filled with tears of joy, Vāna, the aggrandiser of his enemies, prostrated himself on the ground and adored Maheshwara with his five hundred fingers. Maheshwara said:—"Rise up O hero you will soon obtain a fight befitting your family and thousand arms" (32–34).

Vaishampāyana said:—Thus addressed by the high-souled three-eyed deity Vrishadhwaja Vāna, with delight, saluted him and rose up speedily (35). Thereupon dismissed by the blue-throated deity Vāna, the victor of hostile cities, entered into the room of standards in his own palace. Seated there he smilingly said to Kumbhānda:—"I will give a pleasant tidings after your heart." Hearing it the minister Kumbhānda smilingly said to Vāna, incomparable in battle:—"O king, what pleasant news are you desirous of communicating to me? O foremost of Daityas, my eyes have been expanded with joy and surprise. I wish to learn what boon you have obtained (36–39). By the grace of the blue-throated deity as well as that of Skanda what boon have you obtained? Has Trident-handed deity given you the kingdom of the three worlds? Will Indra, in fear of you, enter into nether region? Will Diti's sons be freed from the fear of Vishnu afraid of whose discus they entered into the ocean? Will not Diti's sons have

to fear Vishnu stationed in battle with Shrānga bow and club in his hands (40-42)? Will the great Asuras, under the protection of your power, leave the nether region and reside in the celestial city (43)? O king, your father Bali, defeated by Vishu's power, is living in chains. Will he rise up from the water and regain his kingdom (44). Shall we see again your father Bali, Virochona's son, adorned with celestial garlands and pasted with celestial unguents (45)? O Lord, shall we, vanquishing the gods, bring again to our subjection the worlds pilfered with three steps (46)? Shall we vanquish the god Nārāyana, the victor of armies, who is preceeded by the grave and cool sound of his conch-shell (47)? From the dancing of your heart and tears of joy it appears that Vrishadhwaja has been propitiated by you. Have you, by the Lord’s pleasure and Kartikeya's consent, obtained for us all the dignity of the king of the earth?" (48–49) Encouraged by the words of Kumbhānda, Vāna, the foremost of Asuras and speakers, gave vent to the following powerful words: —"I have not been able to fight for a long time. Therefore stricken with sorrow I said to the divine blue throated deity:—'O lord, I am filled with a great desire for battle. Tell me when I shall enter on a battle conducive to the satisfaction of my mind'. Hearing it Hara, the god of gods, and the slayer of his enemies, smiled for some time and then said to me in sweet words:–'O Vāna, in no time you will face

a great battle. O Diti's son, when your peacock standard will be broken you will find a great battle awaiting you.' After the divine Vrishadhwaja had said this I saluted him and came to you" (50-55).

Thus addressed Kumbhānda said to the king of Asuras: "O king, the words given vent to by you appear to be highly charming." While they were thus conversing the huge standard, clapped by Indra's thunderbolt, dropped down with great force (56-57). Beholding that most excellent standard thus struck down Asura Vāna was filled with joy in anticipation of an approaching battle. At that time struck by Indra's thunder-bolt the earth trembled and a cat, hiding itself under the earth, began to mew. In the city of Shonita, Vāsava, the king of gods, began to shower blood around the king's palace (58–60). Piercing the sun huge fire-brands fell down on earth. The sun, rising with the planet Kirtika, assailed Rohini (61). Hundreds and thousands of dreadful streams of blood fell from Chaitya trees and stars continually fell (from the sky) (62). Though that men-destroying hour was not a *Parva* yet Rāhu devoured the sun and huge-fire brands fell. A comet appeared in the south and dreadful winds blew continually (63–64). Encircled by three-coloured Parighas, the sun, effulgent like lightning, having white and red corners and black neck, covered the hue of the evening. As if chastising Rohini, the birth star of Vāna, the dreadful Angaraka entered as Rahu

into Kirtikā. The huge Chaitrya tree, having many branches, which the Dānava maidens used to worship, fell down on earth. Vāna, elated with the pride of his strength, though he saw all these evil portends, could not make out that he would be defeated (65–68). But Vāna's wise and right-seeing minister Kumbhānda, struck with sorrow, spoke much on all those evil omens. He said:—"These omens presage evil. Forsooth they indicate the destruction of your kingdom; on account of the evil conduct of a king like yourself, we ministers, along with your servants, will meet with destruction. Alas! As the tree, the banner of Sakra, has fallen down, so will proud Vāna, always vaunting out of ignorance, will fall. Desirous of conquering the three worlds for the favour of the god of gods, Vanā is crying out for battle. But on the other hand his destruction is drawing near (69-73)."

Thereupon Vāna, of great prowess, began to drink delightedly Asava wine in the company of Daitya and Danava damsels (74). Beholding those portends and filled with anxiety Kumbhānda entered into the king's palace; and thinking of those evil omens, he said:—"The wicked and careless Asura king Vāna, elated with the pride of success, is desiring for a battle. He does not see his weakness out of ignorance. The evil omens that are being seen now, may not be true for the present but the fear consequent thereon can never be otherwise (75–77).

The lotus-eyed Sivā and the powerful Kārtikeya live here and so these evil omen's may be destroyed. But methinks our sins will never be dissipated. A great destruction, begotten by our pride, is drawing near. Alas, by the oppressions of this king all the Dānavas have been touched by sin and this will lead to their destruction (78–80). Hara, the lord of three worlds, the master of gods and Dānavas and the divine Kārtikeya live in our city. Guha is loved by Bhava more than his life. But Vāna is still a greater favourite. On account of his excessive pride, Vāna, for his own destruction, prayed for a battle to Bhava. And that too he has obtained. But it does not appear that a battle will take place. If however an encounter comes off with Indra and other gods headed by Vishnu it must be regarded as a creation of Bhava. If Bhava and Kumāra are willing to help Vāna nobody will be able to fight with them. The words of the three-eyed deity never prove untrue. Forsooth a great Daitya-destroying battle will soon take place." Thus thinking the considerate and right-seeing Asura Kumbhānda directed his understanding towards good and said "Those who fight with the virtuous gods meet with destruction as Bali has been suppressed" (81-88).

CHAPTER CCLXIV. BHAVA'S SPORT AND VANA'S DAUGHTER OBTAINS A BOON.

Vaishampāyana said:—Once on a time Lord Bhava was sporting on the bank of a charming river. In that picturesque forest where all the seasons flourish the Gandharvas, with hundreds of Apsaras, were sporting on all sides. The river bank was fragrant like sky with the scent of Pārijāta and Santānaka flowers (1–3). Shankara heard the Apsaras sing in accompaniment with the music of flute, Vinā, Mridanga and Panava. Like bards and panegyrists the beautiful Apsaras pleased Umā and the beautiful-bodied Hara, the god of gods, and the giver of boons who was clad in a red raiment and adorned with garlands, singing various songs in their honor. At that time assuming the form of the goddess, the leading Apsarā, Chitralekhā pleased Bhava. The goddess laughed at it. And seeing her please Ishāna other Apsarās also laughed (4–7). With the permission of the goddess, the highly powerful and divine follower of Bhava, assuming various forms, began to play on all sides. Thereupon assuming the form of Mahādeva marked with signs those frolic-some attendants began to play. And the Apsarās too, assuming the form of the goddess, sported there. Seeing it the goddesss smiled. There arose on all sides sounds of laughter and Bhava attained to an

excess of delight. By an accident the beautiful daughter of Vāna, by name Ushā, saw the three-eyed deity sport with Pārvati in the river. Beholding Mahādeva, effulgent like twelve suns, assume various forms and sport with the goddess, for pleasing her, Ushā thought in her mind:—"The lucky women thus sport in the company of their husbands." And she spoke out her resolution to her friends (8-14). Informed of Ushā's desire Pārvati said slowly with joy:—"O Ushā, as the Lord Shankara, the slayer of his enemies, is sporting with me so you will soon enjoy the company of your husband" (15–16). Thus spoken to by the goddess Ushā, with anxiety-stricken eyes, thought in her mind:—"When shall I sport with my husband?" Thereat the goddess Haimavati, smilingly said:—"O Ushā! Hear when you will be united with your husband. The person, whom you will see in a dream in the night of the twelfth day of the month of Vaishāka while sleeping on the terrace of your palace, will be your husband" (17–19). Thus addressed the Daitya maiden, encircled by her friends, went away, playing happily, from that place. Then clapping their hands her friends began to ridicule Ushā whose eyes were expanded with joy (20–21). Daughters of Yakshas, Nāgas, Daityas and many Kinnaris and Apsaras were Ushā's friends. They jokingly said:—"O fair lady, in no time you will have your husband as described by the goddess. You will have a husband, beautiful and of good birth as you

have wished. The words of the goddess never prove untrue" (22–24). Receiving in good grace all those words of her friends Ushā began to spend her days in anticipation of the realization of the desire conferred by the goddess. The highly wonderful ladies, who had come there, sported for a few days with Umā happily and then returned to their respective habitations. The goddess too disappeared. Amongst the females, some on horse back, some in conveyances, and some in elephants, entered into the city. And some rose up into the sky (25–28).

CHAPTER CCLXV. USHA MEETS HER LOVER WHILE ASLEEP AND EXHORTS HER FRIENDS TO BRING HIM.

Vaishampāyana said:—Thereupon on the twelfth day of the light fortnight of the month of Vaishākha fair Ushā was sleeping encircled by her companions. At that time a man, as spoken of, ravished that beautiful maiden in a dream who was excited with the words of the goddess, weeping and motionless. The man so ravished her in the night that she got up bathed in blood all on a sudden (1-3). Thereupon beholding her friend stricken with fear and thus weeping Chitrālekhā gave vent to the following highly wonderful and consoling words:—"Do not fear, O Ushā: why are you weeping and bewailing thus? Being the grand daughter of the celebrated Bali, why are you assailed with fear? O you of fair eye-brows, you have no fear in the three worlds. Besides your father is the destroyer of all the celestials in battle. Why do you fear then? O fair one, there is no fear in such a room, as this. Rise up, rise up, do not be sorry. Do you not know, that Sachi's Lord the king of gods was several times defeated by your father and could not come to this city. Your father, the son of the highly powerful Asura Bali, is the source of fear to all the gods" (4–9). Thus addressed by her friend the immaculate daughter of Vāna described to her

what she had seen in a dream. Ushā said:—"Thus contaminated how can a chaste maiden dare keep her life? What shall I say to my father the enemy of the gods and the slayer of his enemies? While I have sullied this powerful family death is preferable to me. There is no happiness in my living. Alas! I have been reduced to such a plight that as if I co-habited, while awake, with a desired-for person. Although I was sleeping in the night, who brought me to this condition as if I was wide awake? When a maiden is reduced to such a condition how can she dare live (in this world)? The woman, who is the foremost of chaste damsels, can long for living but how can a helpless woman, who has sullied her family, desire so (10–15)?" Thus the lotus-eyed Ushā, encircled by her friends and with eyes full of tears, bewailed for some time. The friends, who were there, lost themselves seeing Ushā weep like one having none to look after her. And with eyes full of tears they said to her:—"O you of fair eye-brows, if you had done something with a mad motive your mind would have been contaminated. O auspicious lady, while you have been ravished by force in a dream your vow will not come to an end. Besides, O fair lady, no sin is comitted in a dream in the land of mortals. So you have not transgressed any regulation by such a conduct. The saints, well-read in scriptures, hold that the woman who commits sin by mind, words and especially by deeds, is considered as fallen. O timid

girl, you have always observed celibacy and even your mind has not been seen to give way, so how can you be regarded sullied? You are a chaste, pure and noble woman. You were reduced to this plight while you were asleep and so your virtue will not suffer by this. She is called an unchaste woman, whose sinful mind leads her to sinful actions. But, O lady, you are chaste; you are born in a great family and beautiful. You have always observed celibacy still you have been reduced to such a condition. Alas! it is difficult to tide over destiny." Having said this with tearful eyes to weeping Ushā Kumbhānda's daughter again spoke the following precious words:—"O you of large eyes, cast off your grief. O you of a beautiful face, I remember an incident which will prove that you are innocent. Hear I will describe it truly. Remember what the goddess Pārvati, before Mahadeva, said to you when you thought of having a husband. At that time with delight the goddess said to you the following words after your own heart. 'When you will sleep in your palace on the twelfth day of the fortnight of the month of Vaishākha, the man, who will co-habit with you weeping, that hero, that slayer of enemies will be your husband'. O you having a moon-like face, what Pārvati said can never be untrue. Forgetting the truth you are weeping." Hearing the words of her friend and recollecting the words of the goddess Vāna's daughter cast off her sorrow (16–32).

Ushā said:—"O fair lady, I remember now what the goddess said while sporting with Bhava. What she said exactly happened in my room. If the wife of Bhava, the lord of the world, wishes him to be my husband then arrange how I can know his whereabouts" (33-34).

After Ushā had said this Kumbhānda's daughter, well-read in the study of words, gave vent to the following reasonable words:–"Why are you so overwhelmed, O lady? Nobody knows the glories of his race and his manliness. How can we know that thief, that unseen and unheard of person whom you saw in dream? O you of red eyes, he, all on a sudden, entered into our inner appartment and ravished you by force although you were weeping. That subduer of enemies, who has been able to enter, by force, this celebrated city of ours, is not an ordinary man (35–39). The Adityas, Rudras and Vasus of dreadful prowess and even the effulgent Ashwinis cannot enter the city of Shonita. So that slayer of enemies, who has entered Shonitpura and kicked Vāna on his head, is indeed a hundred times more powerful than they. O you of fair eyes, of what use are life and objects of enjoyment to that woman who has not got such a heroic husband. When by the favour of the goddess you have obtained such a Cupid-like husband consider yourself as lucky and blessed. Hear, what you shall have to do now. We are to know his name, in what family he has been born and

who his father is" (49-44). After Kumbhānda's daughter had said this Ushā, stricken with love, said: "O friend, how will you be able to know all this? People often find themselves overpowered in their own actions. I cannot therefore find out what reply to give. Find out the measure by which I may keep my life (45–46)." Hearing it, the beautiful daughter of Kumbhānda said again to her weeping friend Ushā:—"O friend, O you having spacious eyes, Apsara Chitralekhā is an expert in the work of making peace and sowing dissensions. Therefore communicate this to her very soon." Thus addressed Ushā was filled with great surprise and delight. And to her friend the Apsarā Chitralekhā poor Ushā, with folded hands, said: (47–50). "O fair lady, hear, I am communicating to you a most important subject. If you do not bring here my beloved, lotus-eyed husband having the gait of an infuriated elephant I will give up my life." Hearing it Chitralekhā, gladdening Ushā, slowly said:—"O you of firm vows, he, of whom you speak, is not known to me. I do not know the family, character, colour and accomplishments of that thief, nor the country where he resides. But hear, now, my friend, the words suited to the time, what I will be able to accomplish with my intelligence and how you will acquire your wished-for object. O friend, I will paint the likenesses of those who are prominent by virtue of their beauty and birth amongst the gods, Dānavas, Yakshas,

Uragas and Rākshasas, as well as of those who are leading and well-known in the land of men. O timid girl, within seven nights I will show you their portraits and you will recognise the portrait of your beloved husband and obtain him" (57-60). Thus addressed by Chitralekhā who was anxious to please her Ushā asked her loving friend Chitralekhā to do the same. Saying "So be it" beautiful Chitralekhā too, by virtue of her imagination and clever hand, painted the likenesses of all leading men within seven nights. Thereupon spreading all the portraits painted by her she said to Ushā before all her friends:—"Look here, I have painted the likenesses of all leading persons amongst the gods, Dānavas, Kinnaras, Uragas, Yakshas, Rakshasas, Gandharvas, Asuras, Daityas, and of other various Naga families as also of the leading figures amongst mankind. I have painted their likenesses all exactly. Do you now find out that of your husband whom you saw in the dream (61–67)." Thereupon gradually passing from one to another Ushā saw that of Keshava, the Yadu king, amongst the Yadavas. Seeing Aniruddha by him her eyes grew expanded with surprise. She said to Chitralekhā:—"This is the thief who, while I was sleeping on the turret of my palace, ravished me in dream, a chaste lady as I am. I can recognize him by his beauty. He is the thief. O beautiful Chitrālekha, describe to me at length his name, accomplishments, character and family. We should do what is proper

afterwards (68-71)".

Chitrālekha said:—"O you of expansive eyes, this your husband, of dreadful prowess, is the grand-son of the intelligent Krishna, the lord of the three worlds and the son of Pradyumna. There is none in the three worlds equal to him in prowess. He uproots the mountains and crushes them. Blessed and favoured you are, O friend, since Bhavāni has selected such a great Yadu prince as your husband (72–74)".

Ushā said:—"O you of large eyes, O you of a beautiful face, you alone are capable of making us a pair. Do find out some refuge for me who am helpless. You are capable of ranging in the sky and assuming various forms. You are also clever in finding out means. Do you soon bring here my love. O friend, O fair one, think of the measure by which you will be able to accomplish this work. The learned speak highly of a friend who helps us in adversity. O you of fair waist, I am stricken with lust. Give me my life. If you do not even to-day bring soon my immortal-like husband I will forsake my life (75-79)".

Hearing Ushā's words Chitralekha said:—"O auspicious and sweet-smiling lady, hear what I say: O timid lady, as Vāna's city is protected so the city of Dwaravati is equally invincible. That city is girt with iron walls and the Vrishni princes and inhabitants of Dwarakā protect it. Around that city constructed by

the Celestial Architect Viswakarmā lies a ditch full of water and at the mandate of the lotus-navelled deity great heroes protect it. There are mountain walls around the city and one is to enter there through a fort way. With seven mountains full of metals seven ditches have been made there. A stranger cannot enter that city. Therefore, save me, your self and specially your father" (80–85).

Ushā said:—"You will undoubtedly be able to enter there through your Yoga power. O friend, what more shall I say? Hear what I speak. If I do not behold the moon-like countenance of Aniruddha, I shall forsooth repair to the temple of Yama. O generous lady, if works like these are undertaken readily they prove a success. If you therefore wish to see me alive proceed soon on your errand. If you regard me as your friend, I seek your help and ask you with love to bring soon my lover. If one cherishes fear against her life her family meets with extinction. The woman, who is striken with love, does not see the defect of her family. Those, which conduce to her pleasure, are the favourite objects of one stricken with love. And they always carefully seek for them. Such is the sanction of the Shastras. You will surely be able to enter into Dwaraka, O you of large eyes. I request you again and again. Bring my love here." (86-92).

Chitrālekha said:—"I have been propitiated by you with nectarine words. You have, with your sweet

words, made arrangements for your own work. I am just going to the city of Dwārakā. Entering that city even to-day I will bring your husband Aniruddha born in the family of Vrishnis (93-94)."

Giving vent to those truthful words dreadful to the Dānavas, Chitralekhā, fleet like the mind, disappeared therefrom. In order to please her friend she, in the third Muhurtta, reached Dwārakā governed by Krishna. She saw there Dwārakā, adorned with palaces huge as the summits of the mount Kailāsha, like a star stationed in the sky (95-98).

CHAPTER CCLXVI. CHITRALEKHA UNITES ANIRUDDHA WITH USHA: ANIRUDDHA'S FIGHT WITH VANA'S SOLDIERS.

Vaishampāyana said:—Having arrived at the city of Dwārakā and living near the palace of Vāsudeva Chitrālekha began to think of the measures by which she might know how Aniruddha had been to the city of Vanā. While she was thus thinking she saw the ascetic Nārada engaged in meditation in the water (1–2). Seeing him, Chitralekhā, having her eyes expanded with joy, approached him. Having saluted him she stood before him hanging her head down. Having blessed Chitralekhā Nārada said:—"I wish to know truly why you have come here." Hearing it Chitralekha, with folded hands, said to the celestial saint Nārada worshipped of the world (3-5). "Listen to it, O Reverend Sir. I have come here as a messenger for taking Aniruddha with me. Hear, O Muni, why I am to take him with me. A great Asura, by name Vāna, lives in the city of Shonitapura. He has a most beautiful daughter by name Ushā. She has been attached to that best of men, Pradyumna's son, for he has been selected by her as her husband on account of the boon given by the goddess. I have come here to take him with me. Do what leads to my success. O great Muni, after I had taken Aniruddha to Shonitpura communicate the news to Keshava having

eyes like red lotuses for truly an encounter shall take place between Krishna and Vāna. Highly powerful is the great Asura Vāna in battle, so Aniruddha will not be able to defeat him. The large-armed Keshava will vanquish that thousand-armed Asura. O reverend Sir, I have come to you for finding out the means by which the lotus-eyed (Keshava) may come to know of it. How shall I steal away Aniruddha and how may Keshava learn the real truth? O Sir, if you are propitiated with me I shall not have to fear Keshava. When angered the large armed Keshava can consume even the three worlds: do that by which Keshava, stricken with sorrow for his grand-son, may not consume me with a curse. You should, O celestial saint, concert a measure by which Ushā may get her husband and I may not have anything to fear (6-15)." Thus addressed by Chitralekhā the divine Nārada said to her the following sweet words:—"I offer you protection. Shorn of fear hear what I say. O you of sweet smiles, if any encounter takes place when you steal away Aniruddha to the appartment of maidens remember me. O beautiful lady, I am much fond of seeing battles and I take great pleasure in them. Accept the Tāmasa learning which can infatuate all the worlds and which I have mastered by practising hard austerities." After the great saint Nārada had said this, Chitralekhā, quick-coursing like mind, said "So be it." Thereupon having saluted the high-souled Rishi Nārada she set out in the sky searching for

Aniruddha's house (17–21).

Thereupon going to the centre of Dwaravati she saw the beautiful palace of Kāma. Near it she saw Airuddha's palace. It had golden altars and pillars made of gold and sapphires. It was adorned with garlands and jairs full of water. It had beautiful figures of peacocks on the turret and had a rows of celestial buildings set with jems and corals and filled with the music of the Gandharvas. Beholding the huge palace at the centre of Dwārakā where Pradyumna's son lived happily, Chitralekhā, all on a sudden, saw Aniruddha there. She saw there Kāma's son playing in the midst of highly beautiful women as the moon shines amongst the stars. Hundreds of women were attending on him. Seated like Kuvera on a most excellent beautiful seat Aniruddha was drinking Mādhvika wine. There were being sung sweet songs in accompaniment with time. But Aniruddha's mind was not attached thereto. Many accomplished ladies were dancing there but Chitralekha did not see him pleased thereby. At that time his mind was not much after pleasure and he was showing dislike even for drinking. Thereupon thinking "Surely his mind is busy with the dream," Chitralekhhā was shorn of anxiety (22–31).

Beholding Aniruddha like Indra's standard in the midst of those beautiful women the intelligent Chitralekhā thus revolved in her mind "How shall I accomplish this work? How shall we meet with well-

being?" Beholding Aniruddha in the midst of the women in his palace, the illustrious Chitralekhā, having beautiful eyes, thought:—"By my Tamasik illusion I will overpower all except Aniruddha". Thereupon hiding herself in the sky above the palace, she, in sweet words, said to Kāma's son:—"O hero! O descendant of Yadu, is it all well with you? Have you spent well the day and evening? O large-armed son of Rati, hear, I have something to communicate to you. I have come here to inform you something of my friend Ushā. O hero, I have been sent to you by Ushā whom you saw in a dream and married and who has been cherishing you at her heart. O gentle one, that maiden is again and again weeping, yawning and sighing for seeing you. O hero, she will live if you go there. Forsooth, in your absence she will die. O descendant of Yadu, although thousands of women are reigning in your heart still you should hold her by the hand who cherishes you at heart. Besides while conferring on her a boon the goddess pointed to you as her becoming husband. I have given her your portrait and she has kept it on her bosom. Keeping that portrait on her person she is surviving with the hope of seeing you. O foremost of Yadus, kindly satisfy her desire. O descendant of Yadu, myself and Ushā bow to you with bent heads. O hero, hear, I will describe now her birth, family, character, nature, and the history of her father. The daughter of the heroic Asura king Vāna, the grand-

son of Virochana who lives in the city of Shonita, seeks your hand. Her mind is devoted to you and her life depends on you. Forsooth the goddess has selected her as your becoming husband. O Kāma's son, that beautiful maiden is living with the hope of being united with you (32–47)."

Hearing the words of Chitralekhā Aniruddha said:—"O beautiful lady, hear how I saw her in a dream. I am day and night beside myself with thinking of her beauty, weeping and other movements. O Chitralekhā, I wish to see my love. Therefore if I am worthy of your favour and if you wish to make friends with me take me there." The Apsarā Chitralekhā delightedly said "Accomplished is today what my friend wanted (48-52)."

Vaishampāyana said:—Informed of Aniruddha's desire the intelligent Chitralekhā said "So be it" (48–53). Crossing the road frequented by Siddhas and Chāranas Chitralekhā, all on a sudden, entered into the city of Shonitpura. By virtue of her illusory powers the great Chitralekhā, capable of assuming forms at will, invisibly arrived where Ushā was, and she then brought and showed to Ushā the heroic Aniruddha, beautiful like Kandarpa, clad in a beautiful raiment and adorned with various ornaments (54–57). Thereupon beholding him in the palace by her friend Ushā was filled with surprise and conducted him to her room. Having her eyes expanded with joy on seeing her lover Ushā, with

Arghya, worshipped the Yadu prince in her own room. Thereupon welcoming Chitralekhā with sweet words, the maiden, in fear, quickly said to her:—"O you clever in work, how will this work be accomplished secretly? Everything will be well if it is finished privately. If it gets wind however our life will be in danger." Hearing it Chitralekhā said:—"O friend, hear what I have to say in this matter. The Providence destroys even manliness. By the favour of the goddess every thing will turn out in your favour. Besides if we carefully and secretly finish this work no body will be able to know it." Thus addressed by her friend she was consoled and said "So be it." Afterwards she said to Aniruddha—"By my good luck, that lucky person has been seen by me, who acted like a thief in a dream, and seeking whom as a lover, difficult to be found, I was stricken with sorrow. O hero, the heart of women is really tender and therefore I ask you 'Is everything well?'" (58–67).

Hearing those sensible and sweet words of Ushā, Aniruddha, the foremost of Yadus, replied in still sweeter words. Wiping the tears off the eyes of Vāna's daughter he smilingly said in words attracting her mind:—"O goddess, O fair one, O you of sweet words, I give you a happy tidings. Everything is well with me every where by your favour. O fair one, I had never seen this place before. Only once in a dream I came to this city of maidens. O timid girl, the words of Rudra's consort can never be untrue,

and therefore by your favour I have come to this place. Thinking that the goddess will be pleased and you will be satisfied, I have come here and sought your protection. Be you pleased" (63–73). Thus addressed by her lover, Ushā, adorned with beautiful ornaments, conducted him to a private room and waited there as if stricken with great fear. Thereupon united in nuptials according to Gandharva rites they spent the day like a pair of Chakravākas. United with her husband, Aniruddha, the beautiful Ushā, adorned with celestial garlands and unguents, attained to an excess of joy (74–76). Although she lived happily with Aniruddha nobody could know it. But a few days after Vāna's guards came to know that Ushā was living with Aniruddha the foremost of Yadus adorned with celestial garlands and raiments and pasted with celestial unguents. Afterwards they speedily communicated to Vāna the conduct of his daughter which they had seen (77-79).

Hearing it the heroic son of Bali, Vāna, the slayer of his enemies, ordered his servant soldiers to kill Aniruddha. He said:—"Do you all soon proceed and kill that sinful, wicked wretch who has sullied the character of our family. Alas, Ushā being ravished our great family has been contaminated. Alas, what is the strength, patience and pride of that stupid person who has entered into my city and palace and has ravished my daughter by force though I did not give her away." Saying this Vāna

again urged on his soldiers. They issued out, obeying his command and putting on their coats of mail. In great anger those highly dreadful and powerful Dānavas, taking up various weapons, came speedily where Aniruddha was in order to kill him (80–85).

Hearing the uproar of that approaching army the heroic son of Pradyumna said "What is this?" and rose up all on a sudden. Thereupon he saw that the soldiers, taking up various weapons, stood encircling that big house. Beholding that army, the illustrious daughter of Vāna began to weep fearing the death of Aniruddha. Her eves were filled with tears. Then beholding the deer-eyed Ushā cry piteously "Oh my husband! Oh my husband!" and tremble. Aniruddha said:—"May your fear disappear. O you of a beautiful waist, you need not fear as long as I am here. O illustrious lady, you have not the least ground for fear. Rather the time of your joy has arrived. If the entire collection of Vāna's servants arrives here I am not the least anxious. Witness my power to-day, O timid girl" (86–89). Hearing the uproar of the soldiers Pradyumna's son rose up all on a sudden and said "What is this?" (90) Thereupon he saw the soldiers encircling with various weapons all sides of that big palace (91). Saying this and taking up his arms Aniruddha, biting his lips in anger, speedily went where the soldiers were (92). Thereupon understanding that an encounter would soon take place with the followers of Vāna Chitralekhā thought

of the god-like Rishi Nārada (93). Recollected by Chitralekhā that foremost of Munis, within a moment, arrived at the city named Shonita (94). Stationed in the sky he said to Aniruddha:—"Do not fear, O hero, I have come to this city" (95). Thereupon beholding Nārada and saluting him the highly powerful Aniruddha grew delighted and made himself ready for the battle (96). Thereupon hearing the uproar of the soldiers he, all on a sudden, rose up like an elephant goaded with a pike (97). Beholding that large-armed hero come down from the palace biting his lips they fled away stricken with fear (98). Seeing it Pradyumna's son, expert in various forms of war-fare, took up a Parigha, lying at the door of the inner appartment and hurled it at them (99). Those soldiers, masters of fighting, struck Aniruddha with a downpour of clubs, maces, swords, darts and arrows (100). Although completely wounded with Nārachas and Parighas by those expert Dānavas Pradyumna, roaring like an evening cloud, was not over-powered (101). As the sun ranges in the midst of clouds in the sky, so he, taking up a dreadful Parigha, stood in their midst (102). Seeing it Nārada, carrying a staff and a black antelope skin, delightedly said to Aniruddha "Well-done! Well-done!" (103) Thus assailed with the dreadful Parigha by Pradyumna of incomparable power, the soldiers fled away like clouds dispersed by the wind (104). Having driven with Parigha the Dānavas from the battle-field the

highly powerful hero Aniruddha delightedly set up a leonine shout as the clouds mutter in the sky after the termination of the rainy season (105). Saying to the Dānavas, dreadful in battle "Wait, wait"! Pradyumna's son, the slayer of his enemies, began to smile. Thus assailed by that high-souled hero in battle they, flying from the battle-field and stricken with fear, went where Vāna was. And even going near Vāna, those Danāvas, bathed in blood and having their eyes dilated with fear, could not enjoy peace. They began to sigh heavily again and again; they were urged on by Vanā saying "No fear! No fear! O ye leading Danavas, casting off fear, do ye fight again." Vāna again said to them who had their eyes dilated with fear:—(106-110). "Throwing off your glory well known in three worlds, why are you bewildered like eunuchs (111)? Who is he, of whom you are so much afraid, you who are born in well known families and who are clever in fighting? (112). You need not help me to today. Avaunt, quit my sight" (113). Censuring them thus with very many harsh words the powerful Vāna ordered millions of other soldiers to proceed to the battle-field, (114). He then appointed Rudar's army consisting of many Pramathas with various weapons in vanquishing Aniruddha (115). Thereupon the entire firmament was covered with Vāna's soldiers having burning eyes and resembling clouds surcharged with lightning (116). Some of them stood

on the surface of the earth roaring like elephants and some appeared like clouds of the rainy season (117). Thereupon when that huge army again assembled there were heard on all sides cries of "Wait! Wait!" (118). The hero Aniruddha ran towards them. It was really a wonder, O king, that he fought then single-handed with many (119). Engaged in the encounter with the highly powerful Dānavas he snatched away their Parighas and Tomaras and killed them with them. Taking up his most excellent Parigha again and again in the battle-field the highly powerful Aniruddha killed the Daityas endued with great power (120-121). At that time Kāma's son, the slayer of his enemies, taking up his Nistringsha and leathern protector, was seen moving about in twelve ways. Thus when he moved about in the battle-field in a thousand different ways the enemies saw him as the playing Death with thousands of mouth wide open.

Thereupon again assailed by Aniruddha the Asuras, bathed in blood, again fled away from the battle-field and went where Vāna was. Crying plaintively those highly powerful Asuras fled away on all sides riding elephants, horses and cars. At that time the Dānavas, who had fled from the battle-field, were so much overwhelmed with sorrow and fear that one fell upon the other and they all vomitted blood. While fighting with Aniruddha the Dānavas experienced such a fear as they had not even while

fighting with the gods in the days of yore. Some vomitted blood and some fell down on earth amongst those Danavas, resembling mountain summits who had clubs, maces and swords in their hands. Leaving behind Vāna in the battle-field those vanquished Danavas fled away in fear to the welkin. Beholding his army thus routed to a man Vāna was inflamed with ire like unto sacrificial fire when fuels are put to it. Ranging all over the welkin, Nārada, pleased with seeing Aniruddha's fight, began to dance exclaiming "Well-done! Well-done!"

In the meantime, powerful Vāna, worked up with anger, ascending the car, brought by Kumbhānda, drove with uplifting sword where Aniruddha was. As Sakra shines with his thousand standards so that Asura appeared beautiful there holding by his thousand hands Pattiças, swords, clubs, darts and axes (122–134). Having his thousand hands adorned with gloves, finger-protectors and various weapons that best of Dānavas shone there in exceeding beauty (135). Sending up a leonine shout in anger that Asura, having eyes reddened in anger, drew his huge bow and exclaimed "Wait! Wait!" Hearing those words of Vāna in the battle-field that unconquerable son of Pradyumna saw his face and smiled (136–137). Like unto Hiranyakashipu's car formerly in the battle between gods and Asuras the chariot of the highly powerful Vāna was drawn by thousand horses, set with

hundreds of small bells, adorned with red standards and flags, coated with bear-skin and was ten furlongs in length. Beholding that Asura about to attack him, Aniruddha, the foremost of Yadus, was highly pleased and filled with anger. Like unto Narahari prepared to kill the prince of Daityas in the days of yore he stood impassionately for battle with his sword and armour on (138-141). Vāna then saw him approach with sword and leathern-protector. Beholding him thus approach on foot with dagger and leathern protector Vāna attained to an excess of joy thinking that he would kill him. That Yādava had a sword in his hand, but no coat of mail. Still thinking Aniruddha invincible the powerful Vāna confronted him for battle (142–144). He exclaimed in anger "Arrest him! Kill him!" While he thus cried in the battle-field Pradyumna's son looked, in anger, at his face and laughed. At that time stricken with fear Ushā began to weep. Aniruddha, consoling her with a smile, stood for the battle.

Thereupon filled with anger, Vāna, desirous of killing Aniruddha, discharged in numerable arrows by name Khshudraka. Aniruddha too, desirous of defeating him, cut them off (145–148). Thereupon desiring that he would kill Aniruddha in the battle-field Vāna aimed at his head many Kshudraka arrows. Aniruddha too baffled them with his leathern-protector and appeared before him like the rising sun (149-150). Afterwards Vāna, with a

thousand quick coursing and sharpened arrows, pierced the invincible son of Pradyumna to the quick. As in the forest a lion over powers an elephant on seeing it before him so the Yadu prince Aniruddha overpowered Vāna (151–152). There upon thus wounded with those arrows the larged-armed Aniruddha was inflamed with anger for displaying a wonderful feat. Assailed with that downpour of arrows and having his body covered with blood he went before Vanā's car (153–155). The soldiers then assailed Prādyumna's son with sharpened swords, maces, darts, Pattiças and Tomaras. And although sorely wounded he did not tremble (156). Then leaping up in anger in that battle-field he, with his dagger, cut off the reins of Vāna's car and struck the horses. Seeing it Vāna, an expert in fighting, threw him down from there with a shower of arrows, Pattiças and Tomaras. Then desisting from the fight, the Dānavas, regarding Aniruddha dead, sent up a leonine shout and jumped up on the car. (157–159). Thereupon Vāna, irate, took up the dreadful and grim-looking Sakti, effulgent like the sun and burning fire-brand and set with bells and discharged it not carrying for Ushā's widowhood. Beholding that life-ending Sakti about to fall on him the highly powerful Kāma's son, foremost of men, leaped up, took hold of the Sakti and pierced Vāna with that. Cutting through his body it entered into the earth. Wounded sorely

thereby Vāna supported himself on a standard. Thereupon seeing him unconscious Kumbhānda said (160-164). "O king of Dānavas, why do you disregard this rising enemy? We see this hero has gained his aim and is impassionate. Resorting to your illusory prowess, fight with him or else he will not be slain. Do not disregard such an enemy out of indulgence. Save yourself and us by virtue of your illusory power. If you cannot defeat him by your illusory power forsooth he will kill all the Asuras. Kill him, O hero, before he destroys us all. Killing hundreds of others he will carry away Ushā" (165-167).

Excited at these words of Kumbhānda, the king of Dānavas, the foremost of speakers, filled with great anger, gave vent to the following harsh words: —"I will kill him in this battle. I will catch him as Garuda catches a serpent" (168-169). Saying this the powerful Vāna, with his chariot standard and horses resembling the city of Gandharvas, disappeared therefrom showering sharpened arrows and covering him with them. Seeing Vāna invisible the unconquerable son of Pradyumna, endued with manliness, cast his looks on the ten quarters. Thereupon resorting to his Tamasik learning and covered with illusory form that highly powerful Dānava, filled with anger, began to discharge sharpened arrows. Gradually Pradyumna's son was fettered with serpentine shafts. His body was chained with various serpents. Thus, with all his limbs bound

with serpents Pradyumna's son stood inert like the mount Mainãka in the battle. Although motionless like a mountain encircled by serpents of burning fangs he was not stricken with fear. And although completely fettered with serpentine shafts and rendered inactive and motionless, that one, identical with all, did not experience the least pain.

Thereupon supporting himself on a standard Vãna, filled with anger, remonstrated with Aniruddha in harsh words and said:—"O Kumbhãnda, kill soon this sinful wretch of his family having a vitiated soul who has sullied our character in the world". Thus addressed Kumbhãnda said (170–179)—"O king, I wish to speak a few words. Hear them if you wish. Whose son is this hero endued with the prowess of Indra? Learn first from where he has come and who has brought him here. O king, when he fought in the great battle, I marked him fighting like a celestial prince. He is powerful, endued with energy and a master of weapons (180–182). O foremost of Daityas, he does not deserve to be slain. He has espoused your daughter in Gandharva marriage (183). You can take her from him because you did not give her away. You should kill him after thinking over this. Knowing this, either kill him or adore him (184). I see a great mistake in killing him and a great virtue in protecting him. He is one of the best of men and every way deserves honor (185). His body is fettered with serpents and

still he does not feel pain. He has a good birth, valour, energy and accomplishments (186). Behold, O king, this best of men, endued with great prowess. This powerful hero, although chained, does not care for us all (187). Had he not been fettered by virtue of your illusory power forsooth he would have fought with all the Asuras (188). He knows all forms of warfare and is more powerful than you. His person is fettered with serpents and covered with blood; still frowning with his forehead stricken with three marks he is as if aiming at us all. Reduced to such a plight and yet dependant on the strength of his own arms he does not care for any thing, O king. Who is this young man? Although gifted with two hands he still stands for an encounter with you having a thousand hands and does not think of your prowess. Who is he endued with such a prowess (189-191)? Besides, O king, while your daughter is attached to him you will not be able to give her away to another person. On the other hand, the hero has been known as one of great prowess (193). O foremost of Asuras, if this desirable person is born in the family of a great man he is worthy of receiving adoration from you (193). I request you, save him." Thus addressed by the high-souled Kumbhādha, Vāna, the slayer of his enemies said "So be it." Thereupon handing over Aniruddha to the guards the intelligent and illustrious son of Bali repaired to his own palace. Seeing the highly powerful Aniruddha fettered through illusory power

Nārada, the foremost of Rishis, set out for the city of Dwaravati. Having arrived at Dwāravati through the etherial way that best of Munis communicated to Keshava, the rider of Garuda, about the imprisonment of Aniruddha. When that foremost of Rishis Nārada set out for Dwārakā Aniruddha thought: "This cruel Dānava will forsooth be slain in battle, for Nārada will speak many things truly to Keshava the holder of conch-shell, discus and club." At that time while Ushā, having her eyes full of tears on seeing her husband bound with serpents, cried he said to her:—"O timid girl, why do you weep thus? Do not fear, O you having fair eyes; you will soon see the slayer of Madhu arrive here for me. Hearing the sound of his conch shell and of the striking of his arms the Dānavas will be destroyed and the Asura women will abort." Thus addressed by Aniruddha the youthful Ushā was consoled and began to bewail for her ruthless father (194–203).

CHAPTER CCLXVII. THE GODDESS CONSOLES ANIRUDDHA.

Vaishampāyana said:—While the heroic Aniruddha was imprisoned in the city of Shonita along with Ushā by Bali's son king Vāna, he, seeking refuge with goddess Koumāri for his own safety, sang a hymn in her praise. Having saluted the endless, undecaying, eternal prime deity the Lord Narayana, I chant the glories of Chandi, the worshipful goddess Katyāyani, worshipped of all the gods and worlds and adored by the gods, Rishis and Rakshasas, reciting the names sung by Hari (1-5).

Aniruddha said:—For my well being I bow unto the sister of Mahendra and Vishnu. Being cleansed and with my mind purified I chant her glories with folded hands I bow unto thee who dost confer honors, do thou release me from my bonds and give me life and health.

Thus adored the great goddess Durgā went where Aniruddha was kept in chains. The goddess, fond of her votaries, released Aniruddha who was imprisoned in the City of Vāna. She appeared before the irrepressible hero Aniruddha and consoled him. The powerful hero then saluted her. Thereupon the goddess with her fingers cut off the strong noose of serpents and then consoling Aniruddha said:—"O Aniruddha, wait here for a few days more. The

holder of discus and the slayer of the Daityas will cut off the thousand arms of Vāna, release you from your fetters and take you to his own city (6-15)".

CHAPTER CCLXVIII. ANXIETY OF THE YADAVAS FOR ANIRUDDHA.

Vaishampāyana said:—When Ariruddha was taken away as captive, his beloved wives and their companions cried there in his absence, like so many ewes (1). "Alas! even under the protection of the Lord Krishna, we are weeping helplessly stricken with fear and grief (2). He, under the shade of whose arms, Adityas, Maruts and the gods headed by Indra, are living without any anxiety in the celestial region, has been visited by such a great calamity in this world. Alas! who has stolen away his heroic grandson Aniruddha 2 (3–4). Alas, that wicked-minded one, who has excited this unbearable fire of Vasudeva's anger, has indeed no fear in this world (5). He is standing before the teeth of Death with his mouth wide open. Indeed such an enemy can stand before Vasudeva in battle. Committing such an ill turn by the Yadu king Keshava can even Sachi's lord escape with his life? (6-7). Alas, our husband has been stolen away today or our lord has forsaken us and made us objects of pity. Oh I on account of the separation of our lord, we have been brought under control by death" (8).

Exclaiming thus those beautiful women continually wept and shed profuse tears. Their eyes, full of tears, imitated the beauty of lotuses immersed

in water in the rainy season (9–10). Their eyes appeared to have been bathed in blood. The cries of those women in the palace set up a noise like that of thousands of female ospreys crying in the sky (11-12).

Hearing that unheard, of lamentation caused by fear the Yadu chiefs all on sudden leaped down from their respective houses. As the lions, when assailed, come out of their caves, so the Yadavas, coming out, said, their voice being choked with affection —"Krishna protects us all completely. Whence is then this fear? Why is such a noise heard in Aniruddha's house? (13–15)." Thereupon the huge bugle of Krishna's court was brought and sounded; and at that sound all the Yadavas assembled there. They asked one another "What is the matter?" And they answered one another as they had heard (16-17). Hearing it the eyes, reddened in anger, of the Yadavas dreadful in battle, were filled with tears; and they sighed there idly (18). Then beholding even Krishna the foremost of strikers sigh again and again and others sit silently Viprithu said:—(19). "O Krishna, you are the foremost of men; why are you then possessed by anxiety? The Yadavas, living under the protection of your arms, are ranging freely at large. Leaving the charge of success and defeat to you even the powerful Sakra is sleeping happily. See your kinsmen are sunk in unfathomable ocean of grief. O large-armed hero, save them. What is the

cause of your anxiety? O Mādhava, why do you not speak any thing? You should not indulge in such idle thoughts." Thus addressed Vāsudeva, a clever speaker like Vrihaspati himself, sighed again and again for some time and then said:—"O Viprathu, I was anxiously thinking about this (20–25). Even thinking I have not been able to settle anything. Therefore I could not give you any reply although you asked me (26). Hear, O Yadavas, I will describe to you in truth, why I have been filled with anxiety. On account of the captivity of the heroic Aniruddha all the kings of the earth and my friends will consider me incapable. Formerly our king Ahuka was taken captive by Shālwa—but we brought him back after a dreadful fight. Rukshmini's son Pradyumna was stolen away by Shamvara in his infancy. But he, having slain him in battle, has come back. But where has Aniruddha been exiled? O ye foremost of men, I do not recollect I had before experienced such sorrow and mental agony (27-31). I will in battle kill him with his own people who has put on my head this foot covered with ashes." After Krishna had said this Sātyaki observed:—"O Krishna, despatch spies all over for finding out Aniruddha. Let them search the earth with mountains and forests. Let open and secret emissaries be engaged in this work" (32-34).

Vaishampāyana said:—Hearing the word of Keshava king Ahuka speedily ordered the messengers for finding out Aniruddha. Ordering them "Search

out all the countries lying on and under the earth" the high-souled king Ahuka gave them sufficient horses and cars. (He said):—"Do you soon go on horse back and search the mountains Rikshavān and Raivataka covered with trees and creepers. Enter without any hesitation into the gardens and forests there and search every creek and corner. Riding on horses and elephants do you soon find out Aniruddha the enhancer of the joy of the Yadavas" (35–39).

Thereupon the Commander-in-chief Anādhristhi said to the eternal Krishna of unwearied actions:—"O lord Krishna, from long I have been cherishing a desire of communicating something to thee. Hear, if thou dost like, I will communicate it at present. Asilomā, Puloma, Nisunda, Naraka, Soubha, Shalwa, Mainda, and Dwivida have all been slain by thee (40–42). When a highly dreadful encounter took place on account of the gods thou didst kill Hayagriva with all his kinsmen. O Govinda, in every battle thou didst accomplish all these works completely. No one even acted as thy charioteer (43-44). O Krishna, while carrying away Pārijatā thou didst perform a great and arduous feat with Anuvandha, O Mādhava; in that battle thou didst alone, by the strength of thy own arms, vanquish Vāsava, expert in fighting, seated on his elephant Airavata. On account of that encounter a great hostility has been created between you both (45–47). Methinks Maghavān himself has taken away

Aniruddha; who else but him can satisfy his enmity on thee (48)?"

After the highly powerful Anadhristhi had said this Krishna, sighing like a serpent, said:—"Do not say so, O sir; the gods are not mean, ungrateful, womanish and stupid. I work hard on behalf of the gods for destroying the Dānavas. To please them I have killed the proud Asuras in battle. The gods are my support, my mind is devoted to them, and I am their devoted votary. Therefore knowing me, how can they injure me? You say so out of your own meanness—they are not mean. They are truthful and compassionate unto their votaries. I fear no danger from them. I tell you for certain, this is not the work of Mahendra or any other gods. Aniruddha must have been taken away by some harlot" (49-54).

Vaishampāyana said:—Hearing those words of anxious Krishna of wonderful deeds, Akrura, capable of understanding the true meaning of words, said in sweet words:—"O Lord, Indra's work is identical with ours and ours is the same as that of Sachi's lord. We are for the gods and they should be protected by us. We are born as men for the gods" (55–57). Thus excited by Akrura's words Krishna, the slayer of Madhu, said in sweet and grave words:—"Pradyumna has not been taken away by any amongst the Devatas, Gandharvas, Yakshasas or Rākshasas. That highly illustrious hero must have been tempted away by some courtezan. The women of the Daityas and

Dānavas are by nature loose and tempting. Forsooth Pradyumna must have been taken away by them. We need entertain fear from no other quarter" (58–60).

Vaishampāyana said:—After the high-souled Krishna had said this the Yadavas understood as the matter really was and they all highly applauded him (61). The bards, panegyrists, poets and songsters began to sing delightedly songs of praise in Mādhava's house (62). In the meantime, the messengers, who had been despatched to find out Aniruddha, returned at the gate of the Durbar Hall and slowly and sorrowfully said (63). "O king, all the gardens mountains, forests, caves, rivers, and tanks, we have searched hundreds of times, but we saw Aniruddha nowhere." O king Janamejaya, other messengers sent by Krishna returned and said:—"We have searched everywhere, but Pradyumna has not been seen. O Yadu chief, order hereafter what we should do about searching for Aniruddha" (64–66). Hearing those words the Yadavas were all dejected at heart and their eyes were filled with tears. They spoke amongst one another, "What should we do now?" Amongst them many had their eyes filled with tears, some bit their lips, and some frowned and all thought how they could accomplish their object (67–68). Thus thinking they gave vent to various words. They were stricken with great anxiety and thought where Aniruddha could have been (69). The Yādavas, filled with anger, looked upon one another,

and with great anxiety spent the night some how thinking where Aniruddha could have been taken away (70). While they thus conversed the night passed away. At that time, the men, appointed for the purpose, aroused Krishna with the sound of bugles and conch-shells in his palace (71).

Thereupon in the clear morning when the sun rose the Rishi Nārada, alone, smilingly entered the Darbar Hall. Seeing Krishna there along with all the Yadavas he applauded Mādhava exclaiming his victory and honored Ugrasena and others. Though the highly powerful Krishna, invincible in battle, was absent-minded still he rose up and received Nārada dedicating to him *Madhuparka* and cows (72–74). Afterwards seated on a white seat covered with a costly cover the celestial saint gave vent to the following pregnant words (75). Nārada said:—"Why are you all, like eunuchs, possessed by anxiety, silent, dispirited and discouraged?" After the high-souled Nārada had said this Vāsudeva replied:—"O reverend sir, O Brahman, Aniruddha has been stolen away by somebody in the night. We are all anxious for him. Tell us, O Muni of firm vows, if you have heard or seen anything about him. O sinless one, by this you will do me a good work (76–79)." Thus addressed by the high-souled Keshava he smilingly replied:—"Hear, O Madhusudana, Vāna, of incomparable energy has a daughter by name Ushā. For her, the Apsara Chitralekhā has taken away

Kāma's son; for this, a great encounter, like that, between the gods and Asuras, has ensued between Vāna and Aniruddha. Vanquished in battle, Vāna, resorting in fear to his illusory powers, has fettered the highly powerful Aniruddha with serpentine shafts. O Garudadhwaja, Vāna ordered for his death, but his minister Kumbhānda has prevented him from doing so. When the prince Aniruddha engaged in a conflict with Vāna the latter bound him with serpentine shafts by resorting only to his illusory power. Aniruddha is not still deprived of life; that hero is waiting patiently. Therefore O Krishna, those, who long for victories, should not now try to keep their own lives. Rise up soon and you will acquire success and fame (80–88)".

Vaishampāyana said:—Thus addressed the powerful and energetic Vāsudeva made all arrangements for marching. When the large-armed Janārddana was about to start the citizens, from all sides, showered on him sandal powder and fried paddy (89-90).

Narada said:—O large-armed Krishna, thou shouldst now think of Garuda, for save him no one will be able to wend that way. Hear, how very difficult passage is that, Janarddana. Shonitpura, where Aniruddha is now residing, is eleven thousand *yojanas* distant from this place. The highly powerful son of Vinata is fleet like the mind; he will point out Vāna within a moment. O Govinda, therefore send

for him; he will take you there (91-94).

Vaishampāyana said:—Hearing the words of Nārada Govinda thought of Garuda in his mind: and he too, with folded hands, arrived before Krishna. Having bowed unto the high-souled son of Devaki the great son of Vinata said in sweet words:—"O large-armed and lotus-navelled lord, why hast thou thought of me? I wish to know what thou dost want me to do. O lord, on whose city am I to tread and destroy it. Govinda, by thy favour who does not know my strength? O hero, O thou of large arms, who does not know the force of thy club and the fire of thy discus? What stupid man, out of pride, is desirous of meeting with his own destruction? On whose neck will Baladeva, adorned with a garland of wild flowers, set his lion-faced plough-share? O lord, will whose body, consumed, be mixed with earth to-day? O Mādhava, whose mind will be agitated to-day with the blare of thy conch-shell? Who will with his family repair to the city of Yama?" (95-101)

After the intelligent son of Vinatā had said this Vāsudeva replied:—"Hear, O foremost of birds. Unconquerable Aniruddha has been, for Ushā, captivated by Vāna in the city of Shonita. O king of birds, lustful Aniruddha has been fettered with poisonous serpents. I have invited you for releasing him. O you of great power, no body else can wend that way. Do you therefore speedily take me where Aniruddha is. O hero, your daughter-in-law

Vaidarbhi, fond of her son, is continually weeping. May that lady, by your favour, be united with her son. O hero, O you of great arms, O slayer of snakes, formerly united with me you stole away ambrosia. You are my carrier and all the Vrishnis are your votaries. Preserve the request of love and devotion to-day. By my good works I swear, there is none amongst the birds who can fly so quickly as you. Killing the warriors with the flapping of your wings you, alone formerly released your mother from slavery. Placing the gods on your back you, with force, range many impassable countries. And by your help they acquire victories. In heaviness you are like the mount Meru and in lightness you are like air. There had been none before powerful like you, there is none at present and there will be none in future. O great, highly effulgent and truthful son of Vinatā, now help us for a moment for Aniruddha" (102-112).

Garuda said:—"O large-armed Krishna, wonderful is thy word. O Keshava, all my victories are owing to thy favour. O slayer of Madhu, I am honored and blessed with thy praising me thus. O large-armed Krishna, thine glories are chantod and thou hast still sung mine. Thou art the lord of the Vedas, the master of the gods, the giver of all desires, of a surely fruitful look and the giver of boons unto those who seek for them (113-15). Thou art of four arms and four forms: thou art the ordainer of fourfold fires, of the four Asramas and four Varnas

and a great poet. O lord, thou dost hold a bow, a discus and a conch-shell. In thy previous bodies thou wert known as the upholder of the earth; thou dost hold ploughshare, mace and discus, art the son of Devaki, the grinder of Chānura, fond of cows, the slayer of Keshi, the upholder of the mount Govardhana, the great wrestler, their origin and support and fond of them; thou art the great Purusha; thou art fond of Brāhmanas, ever engaged in their well being and their supporter. Thou art known as Brahman, as Damodara, as the slayer of Pralamva, Keshi and other Dānavas. O lord, thou art the destroyer of Asilomā, Vāli and Rāvana and the giver of kingdom unto Bibhishana and Sugriva. Thou didst take Vāli's kingdom, and all the jewels and art the great jem born at the bed of the ocean. All the rivers emanate from thee in the shape of Meru. Thou art the lord Varuna—the holder of dagger and a great bowman and archer. Thou art known by the name of Dāshārha, and Govinda. Thou art a great bowman and fond of bows. Thou art sky, darkness, the churning of the ocean, the heaven of many fruits and the great upholder of the celestial region. O lord, thou art the great cloud, the seed of the three worlds, anger, avarice and desire. Thou art the great bowman, Kāma, the great cycle, revolution and dissolution. Thou art Hiranyagarbha, cognizant of forms and endued with them, the slayer of Madhu, the Creator, the great god and art endowed with

innumerable qualities. O foremost of Yadus, although thy glories should be chanted, still thou art willing to sing mine. The dreadful creatures, who are seen by thee with thy eyes, are killed by Yama's rod and constrained to go to the hell. O Mādhava, the creatures, on whom thou dost cast your favourable and loving looks, enjoy happiness both in this world and in the next. O thou of large arms, I am now at thy disposal (116-131)." Thereupon showing signs of departure Garuda said to Keshava:—"O highly powerful hero, I wait here, do thou sit on my back" Thereupon embracing Garuda by the neck Mādhava said:—"O friend, accept this *arghya* for slaying the enemy." Afterwards having offered *arghya* to Suparna, the large-armed Purusothama, the holder of conch-shell, discus and club, sat on his back. Thereupon Krishna, with delight, sat on Garuda's back. He was adorned with most excellent bracelets, had black hairs, was dark-hued and victorious; had four rows of teeth and four arms. He was the master of the four Vedas with their auxilliaries, had the mystic mark of Srivatsa on his breast, lotus-like eyes, stirring hairs, soft skin, equal fingers, equal nails, red fingers, red nails, and red eyes. His voice was sweet and grave and he had large arms extending to knees and a copper-coloured countenance. His gait was like that of a lion and he was effulgent like a thousand suns. Having issued orders for guarding the city of Dwārakā the highly powerful Vasudeva made himself

ready for starting. He is the lord and protector of creatures and is identical with them. The Lord Prajāpati, with pleasure conferred on him eight-fold spiritual powers. He is eternal and his pure glories are sung by Prajāpati, Saddhyas, gods, bards and panegyrits and the great Rishis, masters of the Vedas and their auxilliaries. After Krishna had sat on Garuda's back Halāyudha and Pradyumna, the grinder of enemies, sat behind him. At that time the Siddhas, Charanas and the great Rishis said to Keshava in the sky:—"O thou of large arms, do thou vanquish Vāna with all his followers. No one will be able to stand before thee in the great battle. Lakshmi, the goddess of prosperity, depends on thy pleasure and sure victory depends on thy strength. Thou wilt defeat in battle thy enemy the Daitya king with all his soldiers." Keshava marched on hearing all those words (132-145).

CHAPTER CCLXIV. KRISHNA GOES TO SONITPURA AND FIGHTS WITH RUDRA'S FOLLOWERS ON THE WAY.

Vaishampāyana said:—At that time with the sound of conch-shells and bugles, the songs of bards and panegyrists by thousands and blessings of men exclaiming victory Janarddana appeared like the moon, sun and Sakra. O king, when Vinatā's son flew up into the sky his, beauty, increased by Hari's energy, became immense (1-3). Desirous of killing Vāna the lotus-eyed Keshava assumed a form having eight arms and resembling a mountain. At that time Janārddana, the holder of Shranga-bow, assumed innumerable heads. In his four right hands he had sword, discus, club and arrows and by his left four hands he held the leathern protector, the Srānga-bow, the thunder-bolt and conch-shell. Seated on Garudha's back, Sanghkarshana, holding a thousand forms and white weapons, irrepressible unto all creatures like the mount Kailāsha with its summit, shone like the rising moon. With a view to display his prowess in battle the high-souled Pradyumna assumed a form like that of Sanatkumār (4–8). Thereupon shaking innumerable mountains and obstructing the course of the wind with the forcible flapping of his wings the powerful Vinatā's son went on. Endued with the speed of the mind he crossed

the most sacred route of the Siddhas and Chāranas. At that time Rāma said to Krishna, incomparable in battle:—"O Krishna, what wonder is this that we have all on a sudden been shorn of our effulgence? We have all a golden hue. What is the cause? Have we come to the side of the mount Sumeru?" (9–12) The Lord said:—"Methinks, O slayer of thy enemies, Vāna's city is near at hand. To protect him, the fire, stationed in his city, is coming out blazing. O holder of plough-share, we have been possessed by the effulgence of the fire of oblation: this has changed our colour." Rāma replied:—"If by approaching the city of Vāna we have been shorn of the lustre of our body, do what you think proper afterwards" (13–15). The Lord said:—"O Vinatā's son, do what you think proper. After you have found out a means I shall do what I think proper" (16).

Vaishampāyana continued:—Hearing those words spoken by Vāsudeva the highly powerful Garuda, capable of assuming forms at will, assumed a thousand mouths (17). Afterwards the highly powerful son of Vinatā leaped up and went to the etherial Gangā. Then drinking profuse water, he began to shower it on the fire. The intelligent son of Vinatā having concerted this measure the fire was at once extinguished. Then seeing that fire extinguished with the water of the etherial Gangā, Suparna, filled with surprise, said:—"Oh! How powerful is this fire like that at the end of a cycle. It disfigured the color

of even the intelligent Krishna." After extinguishing the fire the king of birds, Garuda, went on making a great sound with the flapping of his powerful wings. Seeing them the fires, the followers of Rudra, thought:—"Who are these three dreadful men of many forms who are riding Garuda? Why have they come here?" Those fires of the mountain thought in this way for some, but could not settle anything. They then began to fight with the three Yadus. A great noise arose when they engaged in fighting (18-26).

Hearing their great uproar like that of roaring lions the intelligent Chief of the Fires Angirā sent a man to the scene of the action saying "Soon proceed where the battle is raging." Another Asura, fleet like the mind, was quickly despatched by Vanā saying "Go and see what is the matter." Saying "So be it" the man at once started and saw the fires fighting with Vāsudeva. He saw that the five principal fire-gods, Kalmāsha, Kusuma, Dahana, Shoshana and the highly powerful Tapana well known in the offering of Swāha and other minor fire-gods were all fighting with their respective armies. Pithara, Pataga, Swarna, Agādha and Vraja, these five presiding gods of Swadhā were also fighting; the two highly effulgent fire-gods, in charge of Jyotisthoma and Vasatkāra, were also fighting. Ascending a fiery car the great saint Angirā, uplifting his effulgent mace, was shining in that battle-field, in the midst of fire-

gods. Then beholding Angira discharge his sharpened arrows, Krishna, filled with anger, smiled again and again and said:—"O ye fire-gods, wait patiently a few moments. The time of your destruction is drawing near. Within a moment, consumed by the energy of my weapons, you shall have to fly away on all sides." Thereupon in that great battle, as if to take Krishna's life Angirā ran with a burning Trishula in his hand. Then cutting off his mace with crescent-shaped and sharpened arrows the intelligent Krishna, effulgent like Yama, the destroyer of all creatures, struck Angirā on the breast with a death-like-arrow. Thereat Angirā fell down bathed in blood and with his body mangled. Seeing it the four fire-gods, the sons of Brahmā along with others speedily fled away to Vāna's city (27–40).

Thereupon seeing Vāna's city from a distance Nārada said "Behold, O large-armed Krishna, there is the city of Shonita. For protecting Vāna and for his well-being Kārtikeya and the highly effulgent Rudra with his consort always live there." Hearing the words of Nārada, Krishna smilingly said:—"Hear and understand what I say O great Muni. If Rudra himself comes to the battle-field for protecting Vāna we will also fight with him to our best." While Krishna and Nārada were thus conversing the quick-coursing Garuda at once took them to the city of Vāna. Then the lotus-eyed and cloud-like Keshava blew his moon-like conch-shell. Blowing that conch and

creating terror in Vāna of wonderful deeds the powerful Mādhava entered into his city. Seeing them thus enter Vāna's soldiers got themselves ready for action sounding bugles and conch shells. Millions of paid soldiers, holding effulgent weapons, marched out to the battle-field. Those innumerable soldiers, of incomparable prowess, united, looked like huge black clouds.

Afterwards the Daityas, Dānavas and the leading Pramathas, with various burning weapons, began to fight with the eternal Krishna. When Krishna, Sangkarshana, Pradyumna and Garuda began to fight Yakshas, Rakshasas and Pannagas, irrepressible like burning fire, came from all sides, with their mouths wide open, to the battle-field for drinking blood. Beholding Vāna's army the highly powerful Balabhadra said to Krishna, the slayer of hostile armies:—"O large-armed Krishna, do that by which these soldiers may be completely terror-stricken." Thus addressed by the intelligent Balabhadra Purusottama Krishna, the foremost of the masters of weapons, took up fiery weapons dreadful like Death. Grinding the Asuras and birds of prey with those weapons Janārddana speedily went where the soldiers were seen. Standing on the ground in numberless detachments that Asura army, consisting mainly of Pramathas, holding darts, Pattiças, Saktis, Rishthis, Pinākas and Parighas, and having many dreadful beasts of burdens huge like mountains and

clouds, appeared like clouds scattered by the wind. And many bow-men increased the beauty of that show. Running hither and thither with maces, darts, swords, clubs and Parighas that innumerable Asura host increased the beauty of the battle-field. Thereupon the beautiful Sangkarshana, seated on Garuda's back, said to Krishna, the slayer of Madhu: —"O large-armed Krishna, O Purusottama, I wish to fight with this Asura host." Hearing it Krishna said: (41-61). "I too feel the same inclination. I wish to fight in the battle-field with these leading warriors. When I will fight with my face towards the west Suparna will stand before me. Pradyumna will stand on my left side and you will stand on my right. In this dreadful fight we will all protect one another (62–63)."

CHAPTER CCLXX. KRISHNA'S BATTLE WITH JVARA (FEVER).

Vaishampāyana said:—Thus conversing with one another they, holding mace, club and ploughshare respectively huge like mountain summits, rode Garuda the foremost of birds. Thereupon, O Janamejaya, when Rohini's son engaged in the battle his form grew dreadful like Kāla, as if desirous of consuming all, at the end of a cycle. Ranging in the battle-field the highly powerful Baladeva, expert in fighting, drew the enemies with his plough-share and grinded them with his mace. The highly powerful Pradyumna, the foremost of men, thwarted the fighting Dānavas with his arrows. Blowing his conch-shell Janārddana, the holder of conch-shell, discus and club, resembling a mass of collyrium, fought in many ways. Having struck the Daityas with his wings and mutilated them with his nails and beak the intelligent son of Vinata despatched them to the abode of Yāma. Thus assailed with a downpour of arrows and overpowered by those four heroes the dreadful army of the Asuras fled away from the battle-field (64–70). Beholding his army thus routed and with a view to protect them Rudra's follower, Jvara, came walking to the battle-field sighing again and again like a maniac. He had three legs, three heads, six arms, nine faces and a consuming weapon

and was like Yama himself. He roared like thousands of muttering clouds, sighed and yawned repeatedly, was dozing, had his hairs erect and eyes filthy. Having made his face more terrible with his eyes he, in anger, said to the holder of plough-share:—(71–74). "Why are you elated with the pride of your strength? Do you not see that I have come to the battle-field? Wait a few moments. While you have come before me in the battle-field you will not return with your life." Saying this, smiling and showing his fist dreadful like the fire of dissolution Jvara ran towards Halāyudha (75–76). Rohini's son however began to move about so quickly in thousands of circular ways that Jvara could not find an opportunity. Then aiming at his body huge like a mountain Jvara, of incomparable energy, hurled his consuming weapon which fell on his breast. Dropping on the summit of the mount Sumeru from Rāma's breast that burning weapon shattered it into pieces. Krishna's elder brother was however being consumed by the remnant that was left on his breast. Sighing and yawning every moment he began to move about recklessly. His eyes were dilated, hairs stood erect and all his senses were bewildered. He began to sigh like a maniac. Thereupon almost losing consciousness Haladhara said to Krishna:—"O Krishna, O large-armed Krishna, O thou the giver of protection, I am being consumed, nay I am being consumed completely. How shall I be saved?" Thus

addressed by the highly powerful Bala Krishna, the foremost of strikers, smilingly said:—"No fear." Saying this he embraced Halāyudha (77–84). He was then saved by loving Krishna from being burnt. Having saved Rāma from being consumed the slayer of Madhu, Vasudeva, highly angered, said to Jvara: —"O Jvara, come and fight with me. Show to me the extent of your strength and power in this battle". Thus addressed the highly powerful Jvara, with his right hand, discharged his great burning weapon on Krishna's body. At this the powerful Krishna, the foremost of strikers, experienced a burning sensation for a few moments. Immediately after the fire was put out. Thereupon Jvara, with his serpent-like long arms, struck Krishna on the neck and then dealt a blow on his breast. Thus there took place a great encounter, in the battle-field, between Jvara and the highly energetic Krishna the foremost of men. The sound of the stricking of arms caused by Krishna and Jvara in that highly dreadful battle was like that of a thunder striking a mountain summit. Occasionally was heard "Do not strike in this way: you should do it in this way." In that great battle those two highly powerful ones so fought for a moment, that Lord of the Universe, under the guise of a man, thinking that he would come to an end, grinded the sky-ranging Jvara adorned with golden ornaments with his arms (85-93).

CHAPTER CCLXXI. KRISHNA'S BOON TO JVARA.

Vaishampāyana said:—Considering Jvara, assailed with his arms, dead Krishna, the slayer of enemies, threw him down on the surface of the earth. Released from his arms, Jvara, of incomparable energy, did not leave Krishna's body but entered into it. Possessed by Jvara (fever) of incomparable energy Krishna had his movements slackened and repeatedly supported himself by touching the ground. He was possessed by sleep, his steps were slackened and his hairs stood erect. He repeatedly sighed and yawned. Thus possessed by weakness and yawning repeatedly the great Yogin Krishna, the victor of the enemy's cities, regained his natural state after a long time (1-5).

Thereupon knowing himself possessed by Jvara Purosottama created another for its destruction. With his energy, the energetic Janārddana, of dreadful power, created a dreadful Jvara, highly terrible unto creatures. Catching hold, by force, of the former Jvara the one, created by Krishna, presented it before him. Having thus driven out that Jvara from his body through one created by him the highly powerful and angry Vāsudeva struck him down on the ground and was about to tear him into pieces. Thereat Jvara, bewildered, said "O Janārddana, it behoveth thee to

protect me." However while Krishna, of incomparable energy, was about to strike that Jvara on the ground an invisible voice was heard in the sky:—"O Krishna, O large-armed Krishna, the enhancer of the delight of the Yādavas, do not kill this Jvara. O sinless one, he is worthy of being protected by thee" (5–12). Thus addressed Hari, the lord of the past, future and present and the great preceptor of the world let Jvara off. Thereupon prostrating himself with bent head at Hrishikesha's feet Jvara said:—"O descendant of Yadu, O Govinda, hear what I have to submit unto thee. Hear, O large-armed deity, what I have got in my mind and do thou accomplish it. O lord, I pray from thee for this boon only that I may be the only Jvara in this world and no one else may flourish." The lord said:—"It is proper to confer a boon on one who prays for it. Besides you have sought my protection. May you fare well therefore, O Jvara. You will have what you are praying for. As before you will be the only Jvara. May he, whom I have created, dissolve in me" (13–18).

Vaishampāyana said:—Having said this the highly illustrious Krishna, the foremost of strikers, again spoke to Jvara:—"Hear, how you will range in the world, having spread yourself amongst the entire creation mobile and immobile. If you seek my pleasure divide yourself into three parts. With one do you possess the four-legged animals, with the second

the immobile objects and with the third the human beings. And with the fourth portion of your third part you will always live in the midst of the birds. Dividing yourself into four parts namely appearing every day, after two days, three days and four days you are to live amongst mankind. Hear how you are to live amongst other creatures. In trees you will live in the shape of an insect and the disease that withers up the leaves and turns them pale; in the fruits you will live like Aturya disease; in the lotuses like frost, in the earth like a desert, in the water like Neelikā (a plant), in the peacocks like the growing of the tuft, in the mountain like mineral and in the cows like *Khoraka* or a cow-disease; you will live on earth under these numerous forms. With your very view and touch the animals will be shorn of their lives. Only gods and men will be able to withstand you" (19-28).

Vaishampāyana said:—Hearing the words of Krishna Jvara was delighted and with folded hands saluted him and said:—"O Mādhava, blessed I am for thy giving me soverignty over all creatures and objects. O Purusottama I wish now to carry out any other order of yours. O large-armed Govinda, order me what I am to do. Formerly I had been created by Hara the slayer of Tripura and of other animals. Now vanquished by thee in battle I have become thy servant. Thou art now my master (29–32)".

Vaishampāyana said:—Hearing the words of

Jvara Vasudeva said:—"Hear, what resolution I cherish at heart." Jvara said:—"O holder of discus, I have been favoured and blessed with what good thou hast done for me. Order me, what what pleasure of thine I may carry out." The lord said:—"O Jvara, the man, who having saluted me, will attentively read this account of prowess displayed only by our arms in the great battle, will be freed from fever." Thus addressed by Krishna, the foremost of Yadus, the highly powerful Jvara said:—"So be it." Having thus obtained the boon and promised, Jvara, saluting Krishna, left the battle-field (33–37).

CHAPTER CCLXXII. THE FIGHT BETWEEN KRISHNA AND SHANKARA.

Vaishampāyana said:—Thereupon riding quickly Vinatā's son, those three (heroes), stationed in the battle-field like three fire-gods, began to fight there. Seated on Garuda's back those highly powerful three heroes assailed and dispersed the Dānava army with a downpour of arrows. Assailed with the strokes of discus, plough-share and arrows the irrepressible and huge Danava army were worked up with anger. As fire increases in a room with dry fuels so the fire, engendered by Krishna’s arrows, increased that fire burning like that of dissolution, and consumed thousands of Dānavas in the battle-field (1-5).

Beholding his soldiers assailed and burnt with various arrows of Krishna, and take to their heels Vāna came there and prevented them saying "Born in the race of the Daityas why do ye, overwhelmed with fear and displaying your weakness, fly away from the battle-field? Why do you take to your heels leaving off your respective coats of mail, swords, daggers, darts, leathern protectors and axes? Think of your birth and living with Hara and then decide whether you should fly away. I now stand before you." Although they heard the words given vent to by Vāna, the Dānavas, beside themselves with fear, paid no heed to them and fled away. Of the soldiers

remaining there only the Pramathas stood firm and desired to fight again (6-11).

Beholding his soldiers routed, Kumbhānda, Vāna's powerful minister and friend, said:—"O ye leading Dānavas, behold Shankara, Kārtikeya and Vāna in the battle-field. Still, possessed by fear, why are you flying away leaving your own armies? Give up hope of your lives and fight." Before they heard those words of Kumbhānda, the Danavas stricken with the fear of the fire of Krishna's discus, fled away on all sides. Thereupon beholding all the soldiers routed by Krishna, Siva, of incomparable prowess, had his eyes reddened with anger. And in order to protect Vāna, he stood on his lustrous car and prepared himself for fighting. Kumāra too ascended a car burning like car. Powerful Rudra, ascending a car drawn by lions and biting his hips, drove where Hari was (12–17). At that time his car, as if devouring the sky, making a great sound and drawn by lions, looked like the full-moon freed from clouds. Filled with various ghosts making diverse sounds that car of the god of gods proceeded towards the battle-field. Of those ghosts some had the faces of lions, some those of tigers, some those of serpents, some those of horses and some those of camels; they too, filled with fear, were trembling. Amongst those highly powerful ghosts, some had the faces of asses, some those of camels, some those of peacocks, Some those of horses, some those of rams, and some those of cats.

Some had the faces of sheep, some put on bark, some had tufts of hairs on their heads, some wore matted locks, some had hairs bound up, and some were naked. They all blew conch-shells and bugles when they proceeded to the battle-field. Of them some had beautified faces and were adorned with celestial weapons and flowers. Some were dwarfish and some were grim-visaged. Some put on lion and tiger skins. Some had faces covered with blood, huge-teeth and were fond of flesh. They all stood encircling Shankara the destroyer of great enemies in the battle-field and were waiting there at ease. Beholding that car of the indefatigable Rudra. Krishna, riding Garuda, proceeded to the battle-field. Then beholding Hari proceed on Garuda discharging arrows, Hara, ever standing at the head in a battle, struck him in anger with hundreds, of winged arrows. Assailed with shafts by Hara, the grinder of enemies, Hari too, irate, took up most excellent weapons given by Indra. Thereupon assailed by Krishna and Rudra the earth shook and the elephants trembled raising their heads. The mountains were covered with the water of streams; some had their summits scattered on all sides. In that encounter between Hara and Hari the quarters, sky and earth were as if all ablaze. Fire-brands fell on earth from all sides and dreadful-looking jackals began to emit inauspicious cries. With a great noise Indra began to send down showers of blood and fire-brands covered

the rear of Vāna's army. The wind blew high, and the luminous bodies and herbs, shorn of lustre, flew about in the sky. At that time the Grandfather, knowing that Rudra, the destroyer of Asuras, had entered upon a battle, came there encircled by the celestials The Apsaras, Gandharvas, Yakshas, Vidyadharas, Siddhas, and Chāranas, stationed in the sky, began to witness that encounter. Then Vishnu discharged Indra's weapon at Rudra (18–37). Burning it went up to the car where Rudra was. The very next moment hundreds and thousands of arrows dropped before Hara's car. Seeing it and filled with anger Hara discharged the highly dreadful fiery weapon. It appeared indeed highly wonderful. At that time Krishna and the three other heroes were entirely covered with arrows; and scorched with the fire of the weapon they were so much emaciated that they were not visible. Thereat thinking that Krishna had been slain by the fiery weapon the Asuras sent up a leonine shout (36-41).

Thereupon patiently bearing those fiery weapons in the battle-field the powerful Vāsudava, who was a master of every sort of weapon, took up Vāruna weapon. When that Vāruna weapon was discharged by the high-souled Vāsudeva the fire of the fiery weapon was extinguished. When that weapon was baffled by Vāsudeva Bhava discharged four other weapons resembling the fire of dissolution, namely Paishāca, Rākshasa, Roudra and Angirasa. In order to

baffle those weapons Vasudeva shot four arrows namely Vāyavya, Sāvitrya, Vāsava and Mohana. Having thus counteracted those four weapons with his four arrows Mādhava discharged his Vaishnava weapon like unto Antaka (the destroyer) with his mouth wide open. When the Vaishnava weapon was discharged all the Bhutas, Yakshas and Asuras of Vāna's host, unconscious and stricken with fear, fled on all sides. Then beholding his army abounding in Pramathas thus routed the great Asura Vāna speedily ran towards the battle-field. As the king of gods, the wielder of thunderbolt, proceeds encircled by the celestials, so Vāna went surrounded by the highly powerful and mighty car-warriors, the Daityas holding dreadful arms (42-50).

Vaishampāyana said:—At that time with the recitation of names and mantras the Brāhmanas performed benedictory ceremonies on Vanā’s behalf. Bali's son Vāna too, conferring on the Brāhmanas, auspicious cows, raiments, fruits, flowers and gold coins, shone like the lord of riches. The huge car of Vāna, painted with gold and adorned with a hundred moons and a million of stars and numerous bells, shone there like fire or a thousand suns. Assuming a dreadful form Vāna, holding a bow, got upon the car brought by the Dānavas for fighting with those foremost of Yadus. Afterwards as at the time of the universal dissolution the ocean, abounding in waves increased by the wind, is agitated so that ocean, of

great force abounding in cars of the heroes, went on. O king, at that time the Dānavas, holding bows, great car-warriors as they were, shone there like mountains covered with forests; their very sight created terror in all (51-56).

CHAPTER CCLXXIII. THE EARTH GOES TO BRAHMA: MARKANDEYA EXPLAINS HOW BRAHMA, VISHNU, SIVA ARE ONE.

Vaishampāyana said:—When the three eyes (of Siva) were burning all the worlds were covered with darkness: and Nandi, Rudra and his car were not visible (1). Then Rudra, burning in double effulgence on account of his anger and strength, took up his arrow having sharpened darts on four sides with which he had killed Tripura. When the three-eyed deity took up that arrow, set it to his bow and was about to discharge it the high-souled Vāsudeva, cognizant of the minds of all, came to know of it. Thereupon the quick-handed and highly powerful Purusottama took up his weapon Jrimbhana (yawning) and made with it Hara yawn. With that arrow the Divine Hara, the conqueror of Asuras and Rakshasas, was stupified together with his bow and arrows and lost consciousness. Having stupified with his weapon his own self in the shape of Rudra together with his bow and arrows the highly powerful Krishna, identical with all, blew his conch-shell. Seeing Shankara stupified and hearing the blare of his conch-shell Pānchajanya and the twang of of his bow Shrānga all the creatures were filled with fear. In the meantime Rudra's followers arrived at the battle-field and resorting to an illusory fight

attacked Pradyumna. The highly powerful and energetic Makaraketana however made them all asleep and with his arrows began to kill the Dānavas who had innumerable Pramathas amongst them (2–10). While Rudra, of unwearied actions, yawned a flame came out of his mouth and consumed the ten quarters. At that time assailed by those powerful armies the goddess Earth, trembling, approached the great Brahmā and said "O thou of large arms, O great god, I have been assailed with great energies. I have been so much loaded with the weight of Rudra and Kesheva that I will again be reduced to one all-extending ocean. O grand-father, do you think of this unbearable burden of mine. Do thou find out some means, by which released of my burden I may uphold the mobile and immobile creations" (11-15).

Vaishampāyana said:—Hearing it the grand-father said to the daughter of Kashyapa:—"Sustain yourself for a moment and you will be released of your burden." Thereupon the Lord Brahmā said to Rudra:—"Thou didst find out the means of slaying this great Asura: why dost thou then wish to protect him? O thou of large arms, I do not like that thou shouldst engage in an encounter with Krishna. Dost thou not know that Krishna is thy second body." Hearing the words of Brahmā the eternal Lord, having three eyes, concentrated his mind on the Brahman (soul) within him and saw the three worlds consisting of mobile and immobile creations.

Beholding himself stupified along with his bow and arrow the great Yogin Bhava, by virtue of his mental concentration, thought of the boon he had conferred and of what he had said at Dwārakā: he therefore made no reply. Seeing him in Krishna and them both in one (Brahman) he was pacified and left the battle-field. Rudra said to Brahmā:—"O lord, I will not fight any more. By this encounter of Krishna and Vāna the earth will be relieved of her burden" (16–21). Thereupon with great pleasure Krishna and Rudra retired from the battle-field and embraced one another (22). When those two great Yogins were united no body could see them. Having brought out the reconciliation between Hara and Hari and himself only seeing them Brahmā, the creator of all, said to the Rishis Nārada and Mārkandeya who were by his side and who had questioned that far-sighted deity:—"In a dream in the night I saw Bhava and Keshava in the lake near the mount Mandara (22–25). Here I saw Hara in Hari's form and Hari in Hara's. Hara had conch-shell, discus and club in his hands, was clad in a yellow raiment and rode Garuda. Hari had trident and Pattica in his hand, was clad in a tiger-skin and rode a bull. Seeing that highly wonderful scene I am filled with surprise. O Mārkendeya, do thou describe unto me the truth" (26–28).

Markendeya said:—Shiva is identical with Vishnu and Vishnu is identical with Shiva. I do not

see any difference. They are both auspicious, without beginning, middle or end, eternal and undecaying. Hear I will describe that form identical with Hari and Hara (29–30). He is Vishnu who is Rudra; and he is Rudra who is Brahmā. Brahmā, Vishnu and Rudra are one and of the same form. Three of them are great ascetics, Lords of half-females, self-sprung, givers of boons and masters of the universe. As water is mixed with water when it is thrown into it so Vishnu becomes at one with Rudra, when he enters into him. As fire becomes fire when it is mixed with it so Rudra becomes identical with Vishnu when he enters into him. Rudra is identical with fire and Vishnu is identical with the moon. This universe, consisting of mobile and immobile creations, is identical with the protector of what is mobile and immobile in this universe. And Maheswara is their destroyer. The Lord Narayana, identical with past, present and future and Maheswara are the primary causes of Hiranyagarbha and the great principles. They both are the givers of the Vedas. They are the creator and the protector of the universe. They send down rain in the shape of Indra and spread rays in the shape of the sun. They blow in the shape of the wind and create all. Thus O Grand-father, I have described to you the great secret. The man, who daily reads or hears this account, attains to that most excellent region created by the power of Vishnu and Rudra (29–39). With Brahmā, Hari and Hara are the

Creator, Preserver and Destroyer of the universe. I will now chant their glories. Vishnu is adorable unto Rudra, and Rudra is adorable unto Vishnu. They are one, still they range in the world under two forms. Vishnu is not different from Shankara and Shankara is not different from Vishnu. Therefore formerly Rudra and Upendra became one. Salutation unto Rudra and Krishna of one united body (40-42). Salutation unto the three-eyed deity, salutation unto the two-eyed deity, salutation unto coppery-eyed (Kumara) and lotus-eyed (Pradyumna) (43). Salutation unto the holder of the earth, of the holder of peacock-feathers and of Keyura. Salutation unto him adorned with a garland of skulls, him adorned with a garland of wild flowers, him the holder of trident and him the holder of discus, unto the standard of gold and Brahmā (44–46). Salutation unto him clad in skin and salutation unto him clad in a yellow raiment. Salutation unto the Lord of Lakshmi and unto the Lord of Umā (47). Salutation unto the holder of trident and unto him of mace. Salutation unto him whose body is covered with ashes and unto him who is dark-blue hued. Salutation unto him who lives in the cremation ground and unto him who lives in an Ashrama. Salutation unto the rider of a bull and unto the rider of Garuda. Salutation unto him who has more than one form, unto him who has many forms, unto the Lord of destruction and unto him who lies on the

ocean. Salutation unto him who has many forms and unto him who is Bhairava (49–50).

CHAPTER CCLXXIV. KARTIKEYA GOES TO THE BATTLE-FIELD.

Janamejaya said:—After the high-souled Krishna and Rudra had retired from the battle-field, how did the hair-stirring battle of the enemies continue (1)?

Vaishampāyana said:—Stationed on the car brought by Kumbhānda, Guha (Kārtikeya) drove towards Krishna, Baladeva and Pradyumna and struck them with hundreds of dreadful and sharpened arrows. Bathed in blood those three gods, like unto three fires, fought with Kumara (2–4). After those heroes, expert in fighting, had struck Kumāra with three weapons given by Wind-God, Fire-God and Indra he, too, with three weapons, counteracted them and struck the Yadavas with three other weapons, namely Shaila, Vāruna and Sāvitri. They however, devoured, by virtue of their illusory powers, all the weapons shot by the great Kumāra, the holder of burning bow and shaft. Then the highly powerful Guha, burning in effulgence and biting his lips, took up the dreadful weapon Brahmashira like unto the Destroyer himself (5-8). When the highly dreadful weapon Brahmashira, endued with the effulgence of a thousand suns and destructive of the world, was discharged by Kumāra the creatures lost their consciousness through its warmth and fled away on all sides and the whole universe bewailed.

Seeing it the powerful Keshava, the slayer of Keshi, took up his discus the destroyer and counteractor of all weapons. As in the rainy season the clouds cover the rays of the sun, so that discus, of the high-souled Keshava, clouded, with its lustre, that of Brahmashira weapon (9-12).

When that Brahmashira weapon was shorn of its lustre, power and energy, Guha, with his eyes reddened in anger, was worked up like fire to which oblation of clarified butter is offered. He then took up a dreadful burning, golden Sakti of sure aim, destructive of enemies and creating terror in all creatures. He then discharged, in anger, that celestial burning Sakti set with bells, effulgent like a fire-brand and resembling the fire of dissolution (13–15). He then set up a powerful shout which struck terror unto his enemies. When that Sakti was discharged by the high-souled Guha, it went up into the sky, yawned and moved about with great force as if desirous of slaying Krishna. Beholding that burning Sakti the gods and their king were greatly depressed and said—"Perhaps Krishna will be consumed." However as soon as that great Sakti appeared before him in that great battle the highly powerful Mādhava shouted and as if remonstrating struck it down on the ground. When that great Sakti was struck down there arose from all sides exclamations "Well done! Well done!" And Vāsava together with the celestials sent up a leonine shout. When the gods were thus

roaring the powerful Vāsudeva took up his discus for killing the Daityas (16–21).

When Krishna, of incomparable energy, was about to discharge his discus, the beautiful Kottavi, at the mandate of Mahādeva, came there naked for protecting Kumāra. The eighth portion of the goddess, Lamvā, intervened between them like a beautiful golden Sakti. Seeing the goddess stand before Kumāra the large-armed Krishna was baffled and said:—"Oh fie on you? Fly away soon from this place; why do you throw obstacles in the way of certain destruction?" (22–25)

Vaishampāyana said:—Hearing even those words of the mighty-armed Krishna Kottavi did not put on her cloth for protecting Kumāra (26).

The Lord said:—"Take Guha with you and fly away soon from the battle-field. It will be well for us to-day, if you do this. Or else if I refrain from fighting he will fight with me" (27). Thereupon beholding that naked goddess in the battle-field the divine younger brother of Vasava the Lord Hari put away his discus. Hearing those words of the intelligent Mādhava, the god of gods, the goddess brought Guha before Hara. Then when the great danger took place and Guha was protected by the goddess, Vāna came to that place. When he saw Guha released from Krishna's discus and retire from the battle-field he felt an inclination for fighting himself with Mādhava (28–31). Thereupon

bewildered the ghosts, Yakshas and Vāna's soldiers fled away on all sides. Of that broken army only Pramathas remained there. And with them the great Asura soon marched for the battle-field. As the wielder of thunderbolt proceeds in the company of the leading celestials so. Vāna went out with highly dreadful, powerful, energetic and great Daitya commanders. Thereupon chanting the destruction of his enemies his priests and other elderly persons, well read in Srutis, performed benedictory ceremonies, on behalf of the high-souled Vāna with *Mantras*, recitation and herbs (32–37).

CHAPTER CCLXXV. THE BATTLE BETWEEN VANA AND KRISHNA.

Beholding Vāna issue out and stand for battle Krishna too rode Garuda and went towards Wāna. Beholding the Yadu king Krishna, of incomparable energy, the rider of Garuda, approach and stand in the west Vāna was filled with anger and said to Vāsudeva:—"Wait! Wait! You will not escape from me to-day alive to Dwarakā and see your friends there. O Mādhava, you have been urged on by Death. Therefore vanquished by me in battle, you will, on the eve of your death, see the golden leaves of the trees. O Garudhwaja, being of eight arms how you will be able to fight with me who have a thousand arms? Slain with all your friends by me in the city of Shonita you will remember Dwārakā. You will see to-day my thousand arms, adorned with various weapons and ornaments, multiply into a million" (36-44).

While Vāna was thus roaring his words as if travelled all over like the dreadful waves of an ocean raised by the wind. As if desirous of consuming the world the eyes of that highly powerful Asura, filled with anger, shone like two suns rising in the firmament. Hearing those proud words of Vāna Nārada so laughed aloud that as if the sky was sundered in twain. Seated on a Yoga seat that

ascetic, filled with curiosity, moved about on all sides for seeing the battle (45-48).

Krishna said:—"O Vāna, why are you roaring thus out of foolishness? The heroes do not vaunt thus. What is the use of vaunting? Come and fight with me in the battle field. O son of Diti, you have given vent to many unconnected words. If by words victory is accomplished in a battle, you would have been no doubt victorious. Come O Vāna; either defeat me or vanquished by me lie down on earth for good with your face down." Saying this Krishna struck Vāna with arrows cutting him to the quick. Thus mangled in that dreadful encounter by Krishna with arrows cutting to the very vitals Vāna, with great care, covered Krishna with burning arrows. With Parighas, Nisthringsas, clubs, Tomaras, Saktis, maces and Pattishas he completely covered Keshava. Proud Vāna, having a thousand arms, easily fought in the battle-field with two-armed Keshava. Although having eight-arms Keshava, the holder of conch-shell, discus and club, fought with thousand-armed Vāna in that battle. Then beholding Krishna's superior training Bali's son was greatly worked up with anger. He then discharged that celestial great weapon destructive of all enemies which Brahmā, by his ascetic powers, had formerly created for Hiranyakashipu. When that weapon was shot off all the quarters were enshrouded with darkness and thousands of dreadful omens were seen on all sides.

When all the worlds were covered with darkness every thing was beyond the range of perception (49-59). The Dānavas applauded Wāna, saying "Well done! Well done!" and words of exclamations by the gods as "Alas!" were heard (90). A dreadful downpour of burning arrows was caused by the power and force of that weapon (61). When that weapon was discharged by Vāna and Keshava was being burnt, wind, storm or clouds did not move (62). When the divine slayer of Madhu took up Indra's weapon like unto inevitable death in the battle-field all the worlds were shorn of darkness, the fire was extinguished and the Dānavas completely lost their hearts. Seeing the Dānava weapon counteracted as soon as Indra's weapon was got ready the gods began to laugh and roar like lions (63–65).

Beholding his weapon thus counteracted Diti's son Vāna was beside himself with rage, said harsh words to Keshava who was on Garuda and covered him with maces and Pattiças. Keshava, the slayer of his enemies, however soon counteracted similingly his uplifted weapon. In that great battle with arrows, like unto thunderbolts, shot off his Srānga bow Keshava sundered Vāna's car, with horses and standards, into pieces. The very next moment the highly powerful Keshava separated from Vāna's person his highly lustrous crown, coat of mail, bow and shield. And smilingly he struck him on the breast

with winged arrows. Cut to the very quick Vāna lost his consciousness and swooned away. Seeing Vāna thus struck and swoon away Nārada, who was sitting on the highest top of the palace, rose up with clapping and said "O great fortune! Great fortune, blessed is my life and birth since I have witnessed today this wonderful prowess of Dāmodara. O thou of large arms, O thou adored by the gods, do thou accomplish that for which thou hast incarnated thyself. Destroy soon Diti's son Vāna." Having thus sung the glories of the Lord Krishna and emblazoned the battle-field with sharpened arrows he moved about in the battle-field (66–76).

In that battle their standards, encountering each other, fought; so did the horses of the Devas and Dānavas. When Garuda and the peacock fought they struck each other with wings, beaks and talons. Thereupon leaping up in anger the highly powerful son of Vinatā speedily caught hold of the peacock's head with his beaks and struck him with his wings and talons. Thus repeatedly drawn by the highly powerful son of Vinatā the peacock fell down unconscious as the sun drops down from the sky. When the highly powerful peacock fell down on the ground, Vāna, stricken with great anxiety, thought: —"Elated with the pride of my strength I have not regarded the words of my friends. And therefore I have met with discomfiture before the very eyes of the gods and Daityas." Beholding Vāna thus

depressed and distressed the Lord Rudra grew anxious for protecting him. Mahādeva, then in grave words, said to Nandi (77–85), "O sinless Nandi, go speedily where Vāna stands in the battle-field and give him this celestial car drawn by lions. I do not wish to fight. Let me stand here amongst the Pramathas. You better go and protect Vāna" Saying "So be it", Nandi, the foremost of car-warriors, went to Vāna with the car and spoke to him slowly. "O highly powerful Daitya, get upon this car soon; O hero, I will be your charioteer. Do not delay; ascend this car." Ascending that car, constructed by Brahmā, of Bhava of incomparable energy the powerful Vāna, in anger, brought into requisition the burning Roudra weapon Brahmashira, capable of destroying all other arms. Although the Lotus-sprung (Brahmā) had created that weapon for protecting the worlds still they were all agitated when it was ablaze. Seeing it and destroying it with his discus Krishna said to Vāna, illustrious in the world and incomparable in battle:—"O Vāna, where are your vauntings now? I now stand for battle: fight and display your prowess. Formerly there was a king having a thousand arms by namely Kārtavirya. His arms were reduced to two by Rāma in battle. Your pride, begotten by the strength of your arms, will share the same fate. I will soon destroy your pride in the battle-field. If you wait here for a moment I will chop off your arms which have created such a

haughtiness in you. You will not be suffered to leave me with your life."

Seeing that highly dreadful encounter like unto that between the gods and demons Nārada began to dance with glee. Vanquished by the high-souled Pradyumna, the ghosts, leaving the battle-field, went to Shankara. Thereupon Krishna, resembling the muttering of the clouds of the rainy season, soon took up his thousand-bladed discus destructive of the Daityas in the battle-field. In that discus were combined the energies of luminous bodies, thunder, lightnings and of the king of gods. In it were the energies of the three-fold fires, Brahma fire and of the austerities and penances of the Rishis. In it was the energy of chaste women, the strength of the birds and beasts and the energy of the holder of the discus. In it was the strength of the Rākshasas, Yakshas and Gandharvas (86-104). In it was the power of all other creatures living in the three worlds. That powerful discus of the Lord, effulgent like the sun, stood before Vāna and deprived him of his energy.

Beholding the Lord with uplifted discus in the battle-field and knowing that it, endued with great energy, was incomparable and could not be counteracted Shiva said to Girija:—"O goddess, the discus, which Keshava has taken up, is unconquerable in the three worlds. Thereupon release Vāna before Keshava discharges this discus." Hearing the words of the three-eyed deity the

goddess said to Lamvā:—"O Lamva, go soon and protect Vāna." Saying this Himalaya's daughter disappeared from view by her yoga powers; and going only to Krishna she showed her true form. On the other side seeing the Lord stand in the battle-field with uplifted discus Lamvā disappeared from view and left off her clothes. In order to protect Vāna, the goddess Kottavi, appeared naked before Vasudeva. Seeing her again return and appear before him with Rudra's consent Krishna said:—"O you of red eyes, you have again come naked to the battle-field for saving Vāna. Forsooth I will kill Vāna." Thus addressed by Krishna Lamvā said:–"O god, I know the great Purusottama, eternal, undecaying and lotus-navelled Hrishikesha, the creator of the world as the prime cause of the universe. O Keshava, thou shouldst not slay Vāna who has no match in the battle-field. Do thou promise Vāna protection and let me see my son alive. O Mādhava, I conferred on him a boon saying that I would protect him. Thou shouldst not falsify my words."

Thus addressed by the goddess, Krishna, the creator of enemy's cities, in anger said:—"Hear the truth, O lady. I will forsooth cut off to-day his thousand arms, elated with the pride of which Vāna is roaring in the battle-field. Your son will live even if Vāna has two arms (105-120). And resorting to his demonaic pride he will not approach me any more." Thus addressed by Krishna of unwearied actions the

goddess said:—"O god of gods, let Vāna be so." Thereupon the highly powerful and large-armed Krishna, the foremost of speakers and strikers, welcoming Kārtikeya's mother, said to Vāna in anger:—"Fie on your manliness, O Vāna. Whenever you have been engaging in an encounter with me Kottavi, considering you weak, is coming and standing in the battle-field." Saying this the self-controlled and highly powerful Krishna opened his eyes and discharged his discus aiming it at Vāna. With great force Gadādhara, worked up with ire, took up that wonderful discus, effulgent like the sun, at the discharge of which, all the worlds, mobile and immobile, become unconscious and flesh-eating creatures find great pleasure, discharged it and cut off Vāna's arms. When discharged by Shridhara, parmeating the universe, that firmament-like discus so moved about in the battle-field that no body could see its true form. Gradually cutting off Vāna's thousand arms and making him the owner of only two the Sudarshana discus returned into Krishna's hands (121-131).

Vaishampāyana said:—When the Daitya-killing discus returned successful into Krishna’s hands the huge-bodied great Asura Vāna, bathed in streaming blood, who had his thousand arms chopped off, was maddened with the smell of blood and repeatedly roared like a muttering cloud. Hearing his leonine shout Krishna, the slayer of his enemies, was about

to hurl his discus again for killing him. Thereat approaching him with Kumāra Mahadeva said:—"O Krishna, O thou of large arms, I know thee as the eternal God Purusottama, the destroyer of Madhu and Kaitabha. Thou art the refuge of the world and the universe has emanated from thee. Thou art unconquerable unto the entire world consisting of gods, Asuras and Pannagas. Therefore do thou withdraw thy uplifted, irrepressible, celestial discus terrible unto the enemies. O slayer of Keshi, I have promised Vāna protection and therefore do I request thee to desist (132-138)".

Krishna said:—"O god, salutation unto thee who art adorable unto the gods and Asuras. I withdraw my discus. At thy request Vāna will live. O Maheshawara, at thy request I do not accomplish Vāna's destruction for which I had come here. Permit me now to return" (139-140).

Saying this to Mahadeva Krishna went where Aniruddha was waiting bound with arrows. After Krishna's departure Nāndi spoke to Vāna the following well-meaning words: "O Vāna, with these wounds appear before the god of gods." Hearing the words of Nandi, Vāna too felt a desire of going away speedily. Beholding Vāna divested of his arms the powerful Nandi took him on his car to the rider of a bull (Shiva). He again spoke these well-meaning words to Vāna:—"O Vāna, the god of gods is propitiated with you. Dance before him and you will

meet with your well-being." Urged on by Nandi's words, the bewildered, terror-stricken Dānava Vāna, desirous of living, began to dance with his body, bathed in blood before Shankara. Beholding Vāna, stricken with fear, dance again at Nandi's words, Mahādeva, ever kind unto his votaries, stricken with compassion, said:—(141-148). "I am pleased with you. The time has come when you may pray for a boon. Therefore pray for one you are cherishing at heart." Vāna said:–"O Lord, O God, if thou art desirous of giving me a boon grant me one by which I may become immortal and freed from fever." Mahadeva said:—"O Vāna, you are now like the gods. You will not meet with death. Furthermore, I am always kind to you. Pray for another boon." Vāna said:—"O Bhava, may those thy votaries, who will dance as I am doing covered with blood and inflicted with wounds, have sons." The Lord said:—"Those of my votaries, who abstaining from food and being patient, truthful and honest will thus dance, will have sons. O my son Vāna, may your desire become fruitful. Pray for a third boon. I will grant it." Vāna said:—"O Bhava, may my body, inflicted with wounds by the discus, find relief by thy third boon." Rudra said:—"So it will be and your body will be freed from pain. It will be healthy and unscathed as before. I am never unkind to you, specially I have been greatly pleased with you. If you wish you may pray for the fourth boon." Vāna said:—"O lord, may I

be the first of the families of Pramathas and be renowned forever under the name of Mahākāla (149–158)".

Vaishampāyana said:—Saying "So be it", the highly effulgent Lord Shankara again said:—"By being under my protection you will have a celestial form, be of unscathed body and freed from diseases. By living always near me you will have no fear. I give you this fifth boon that you will be well-known by your strength and manliness. O Vāna, if you have any other desire in your mind pray for another boon." Vāna said:—"O lord, by thy favour my body may not be disfigured. I may not be ugly even if I have two arms." Hara said:—"O great Asura, I have nothing which I can not give away to my votaries. Besides you are my greatest votary. What you have wished will be accomplished." Thereupon Mahadeva again said to Vāna who stood by him:—"O Vāna, what you have said, will be so." Saying it the Lord, encircled by ghosts, disappeared before all creatures (159-164).

CHAPTER CCLXXVI. KRISHNA FINDS ANIRUDDHA: GIVES THE KINGDOM TO KUMBHANDA AND FIGHTS WITH VARUNA FOR COWS.

Vaishampāyana said:—Having thus obtained a number of boons Vāna was highly pleased. And having attained to the dignity of Mahākala he went with Rudra (1). Vāsudeva too, on the other hand, repeatedly asked Nārada, saying:—"O reverend sir, my mind is overpowered with affection. I wish to know truly where Aniruddha is waiting bound with the noose of serpents. The heroic Aniruddha being taken away stealthily the city of Dwārakā is filled with anxiety. I will therefore soon release him for whom I have come here. O sir, I wish to see even to-day Aniruddha who has his enemies slain. Tell me if you know the place." Thus addressed by Krishna Nārada replied: (2-5). "O Mādhava, the prince Aniruddha is waiting, bound with serpents, in the female appartment." In the meantime quickly coming there Chitralekhā said:—"O lord, this is the female appartment of the high-souled and energetic king of Daityas Vāna. Do thou enter here at ease." (6-7). Thereupon Baladeva, Krishna, Pradyumna, Narada and Suparna entered into the female appartment for releasing Aniruddha. Seeing Garuda, all the huge serpents, which stuck to Aniruddha's person in the

shape of arrows, at once left him. Coming out of his body those serpents dropped on the ground as arrows. Afterwards observed and addressed by Krishna the highly illustrious Aniruddha, delighted and with folded hands, said (8-11):—"O god of gods, O Keshava, thou art always victorious over thy enemies: even the performer of hundred sacrifices cannot stand before thee." Thereupon with a delighted mind the noble-minded Aniruddha saluted the highly powerful and illustrious Balabhadra. Afterwards with folded hands he bowed unto the great Garuda. Afterwards the powerful Makaraketana, holding variegated shafts, approached his father Pradyumna and saluted him. Ushā too, encircled by her friends, saluted the highly powerful and irrepressible Vāshudeva and Suparna of unimpeded course. And with bashfulness she also bowed unto the holder of the flowery bow (12-17).

Thereupon as requested by Indra the highly effulgent Narada smiling approached Vasudeva's son the slayer of his enemies. And having showered blessings on him he said:—"O Govinda, by good luck thou hast been united with Pradyumna," Thereupon all the Yadavas with Aniruddha saluted the celestial saint Nārada. Having honored them all in return he said to Krishna:—"O Lord, celebrate a marriage acquired by prowess for Aniruddha. I have a great desire to see exchange of jokes between the parties of bridegroom and bride." Hearing the words of Nārada

all laughed and Krishna said:—"O revered Sir, it will soon be accomplished." In the meantime Kumbhānda, with all the articles for the wedding, arrived before Krishna and saluted him. Kumbhānva said:—"O Krishna, O thou of large arms, do thou promise me safety. With folded hands I seek refuge with thee." (18–24).

Krishna, at Nārada's request, had already stopped his going. Now seeing the high-souled Kumbhānda before and promising him protection he said:—"O Kumbhānda, I have been pleased with hearing of your good deeds. You will now become the king of this kingdom. I confer this kingdom on you. Live you for ever under my protection and be happy and self-controlled with all your kinsmen." Having thus conferred the kingdom on the high-souled Kumbhānda Janārddana celebrated the wedding festival of Aniruddha. The Divine Regent of fire was present there in person (25–28). After Aniruddha, along with his wife, had bathed himself and been adorned with various ornaments the Apsaras began to cut diverse jokes with him. The Gandharvas sang melodious and auspicious songs and the Apsaras danced thus beautifying that marriage party. Having thus celebrated Aniruddha's nuptials and honored Rudra, the giver of boons, adored even by the celestials the greatly wise Upendra, the victor of enemy's cities and the slayer of his enemies, desired to go away accompanied by

the celestials. Beholding Krishna, the destroyer of his enemies, about to start for Dwārakā Kumbhānda, with folded hands, said:—"Hear, O lotus-eyed slayer of Madhu, I have something to communicate unto thee. O Mādhava, Vāna has some cows in charge of Varuna. They give nectar-like milk, drinking which a man becomes highly powerful and invincible in battle" (29–35). After Kumbhānda had said this Hari's mind was filled with joy. And bent on going there he expressed his desire. Thereupon having blessed Keshava the divine Brahmā departed for his own region with the inhabitants thereof. Indra and Maruts, desirous of achieving victory, set out for Dwārakā where Krishna resides. Seated by the goddess on a peacock Ushā, encircled by her friends, started also for Dwārakā. Thereupon Baladeva, Krishna, the highly powerful Pradyumna and energetic Aniruddha sat on Garuda's back. Uprooting the trees and shaking the earth, Garuda, the foremost of birds, went on. When Garuda proceeded all the quarters were agitated, the sky was filled with dust and the sun was shorn of its rays. Having thus vanquished Vāna and ridden on Garuda those foremost of men wended a long distance. Proceeding a long way towards Varuna's region by the etherial way they saw those cows yielding celestial milk. Those cows, of various colours, were grazing in a forest situate on the bank of an ocean. Reading the signs described by Kumbhānda they at once

recognized them. Beholding those cows of Vāna the eternal Krishna, the prime cause of the universe, well read in the essence of things and the foremost of strikers, felt a desire for possessing them and said to Garuda (36–46).

Krishna said:—"O Garuda, those are the precious kine of Vāna drinking whose milk a man becomes immortal. Do thou soon go there. Satyabhāmā has asked me to take those cows drinking whose milk the great Asuras are not possessed by decrepitude and creatures are freed from fever. She has asked me to take these kine if it does not eface virtue and not to be covetous if it stands in the way of my work. O son of Vinatā, surely these are the kine of which Satyā spoke to me" (47-50).

Garuda said:—"These are the kine no doubt. I had seen them before in Varuna's abode. O Keshava, seeing me all on a sudden they are entering into Varuna's palace. Therefore thou shouldst do some thing at once for possessing them." Saying this Vinata's son agitated the ocean with the flapping of his wings and entered into Varuna's abode. Thereupon seeing Garuda enter by force into Varuna's residence all his followers were stricken with fear and bewildered. Afterwards when Varuna's irrepressible army, with diverse weapons, appeared before Vāsudeva, they had to fight a terrible fight with Garuda the enemy of serpents. Although thousands of Varuna's irrepressible soldiers came to

the battle-field they were all routed by the high-souled Keshava. The sixty thousand cars of Varuna with burning weapons, that had come to fight there, all fled away and entered into Varuna's abode. Consumed entirely by Krishna with his arrows they broke down seeing nobody to protect them. That army was completely killed with arrows by powerful and heroic Baladeva, Janārddana, Pradyumna, Aniruddha and Garuda (51-58).

Seeing thus his own army routed by Krishna of unwearied actions Varuna was greatly worked up with anger and went where Keshava was. He was seen in the battle-field eulogised by the gods, Rishis, Gandharvas and bands of Apsaras. A beautiful yellow-colored umbrella, with water streaming from it, was held over his head. The lord of waters, followed by his sons, grand-sons and soldiers, took up his bow in anger, stringed it and invited Hari for battle. Thereupon blowing his conch-shell the lord of waters, in anger, ran towards Hari like Hara and covered him with arrows. Then the highly powerful Janārddana blew his conch-shell Pānchajanya and agitated all the quarters with shafts. Although assailed with clean shafts in the battle-field Varuna smilingly fought with Krishna (59-65). Seeing it Janārddana got ready in the battle-field the dreadful Vaishnava weapon and said to the intelligent Varuna who stood before him "Wait here for a moment: for killing you this dreadful Vaishnava weapon,

destructive of enemies, has been taken up by me." Seeing the Vaishnava weapon upheld the highly powerful Varuna took up his Varuna weapon and sent up a leonine shout. O Victor of armies, when that Varuna weapon was discharged for counteracting Vaishnava weapon from it streamed down profuse water. However with the energy of Vaishnava weapon that water was ablaze. Thus when Varuna weapon was burnt down and Vaishnava weapon grew ablaze again all, filled with fear, fled away on all sides. Seeing it ablaze Varuna said to Krishna (66–71):—"O great one, remember the manifest Prakriti which was unmanifest before, O Lord of yoga, thou art always pervaded by Sattwa (goodness) still why are you possessed by the (disorganising) tendency? Cast off Tama (disorganising tendency) O god, throw off your egoism and other weaknesses begotten by the five elements. I am the eldest of thy Vaishnava form. Though I deserve thy respect, being the elder brother, still why dost thou wish to consume me? O foremost of warriors, fire does not display its power towards another fire. Therefore do thou relinquish your anger directed towards me. Thou art the primary cause of the universe and there is none who can lord over thee. Prakriti, capable of manifestating herself, was formerly created by thee. That Prakriti, subject to an end, resorted to thy energy on account of thine, being the origin of the universe. Through

Prakriti thou didst create this universe identical with Vishnu, Agni, and Soma; and why dost thou then attack it now? Salutation unto thee who art the origin of elements, self-born, eternal, undecaying and identical with all, manifested and unmanifested. Do thou protect me, O thou of great effulgence, who am worthy of being protected. Thou art the prime cause of the universe. Through thee the creation has multiplied itself. As the boy plays with his toys so thou dost play with thy creations. I am not against Prakriti nor do I contaminate it. Thou dost put an end to the changes of Nature when she is subject to them. That, which creates change even in changes, cannot create any change in thee. Thou dost create changes in the impious and wicked. When the world is pervaded by the sinful tendencies, begotten by Nature, namely, the qualities of Raja (self-concentration) and Tama (disorganization) then stupefication possesses her. O lord, thou art the fountain of supreme knowledge, omniscient and the creator: why dost thou stupify me?" (72–84) Thus addressed by Varuna, Krishna, the omniscient hero, the creator of the world, was filled with joy. Thus spoken to Krishna smilingly said:—"O hero of dreadful prowess, do give me these kine for pacifying me." Thus addressed by Krishna, Varuna, clever in speaking, again said:—"Hear, O slayer of Madhu (85–87). O lord, I had made a contract with Vāna. How can I break it now? O Keshava, thou canst make

every one break his promise. But O Sire, if a person's character is lost he becomes an object of censure unto the pious. O slayer of Madhu, only the pious always deserve respect from all. But the sinful breaker of his promise does not attain to any (blissful) region. Be thou propitiated therefore, O slayer of Madhu and do that by which my virtue may not be lost. O Mādhava, it does not behove thee to engage me in a work which will lead to a breach of promise. O thou having eyes like those of a bull, I had formerly promised, that if alive I would never give away these kine. If thou dost wish to possess these kine kill me and take them away. O thou of large arms, O king of the celestials, O slayer of Madhu, I have thus described unto thee my promise. Not a single portion of it is false. Every bit of it is true. O Mādhava, if thou hast any pity for me, save me. If, O thou of large arms, dost thou wish to take these kine away, kill me and take them." (88–94).

Vaishampāyana said:—Thus addressed by Varuna Krishna, the multiplier of the Yadu race thought, that what Varuna had said about the kine could not be gainsaid and was accordingly silenced. Thereupon Keshava, who could understand all, smilingly said to Varuna:—"O Lord Varuna, on account of your contract with Vāna you are saved. Specially you have expressed the truth in sweet and charming words. How can I then perform an iniquity by you? O lord of water, you are truthful and

therefore for pleasing you I let loose Vāna's cows. And you too are released. There is no doubt about it. Depart now." Thereupon sounding bugles Varuna adored Keshava with *Arghya*. After the Yadu chief Keshava had accepted it from Varuna, the lord of waters, adored Baladeva with a controlled mind. Giving protection unto Varuna, Shouri, the heroic descendant of Shura, with Sachi's lord set out for Dwārakā. The Devas, Maruts, Sāddhyas, Siddhas, Chāranas, Gandharvas, Apsaras, Kinnaras followed Krishna, the eternal lord of all creatures in the etherial way, (95–102). When Keshava, on acquiring victory and fame, proceeded the Adityas, Vasus, Rudras, the two Ashwinis, Yakshas, Rākshasas, Siddhas, Chāranas, and Vidyadharas followed him. Pleased at seeing Vāna and Varuna defeated the great and ever quarrelsome Nārada, set out for Dwārakā. Thus proceeding Keshava, the holder of discus and club, saw from a distance the city of Dwarakā having many doors and adorned with blue-turreted, beautiful palaces resembling the summits of the mount Kailāsha and blew his conch-shell Pānchajanya. As the blare of Pānchajanya used to indicate Keshava's arrival and departure he, with it, communicated the news of his approach to the citizens of Dwārakā. Hearing the sound of Pānchajanya the inhabitants of Dwaraka adorned their respective habitations with profuse flowers, jars full of water and fried paddy. The streets of that

prosperous city, abounding in many jems, were cleansed; the Brāhmanas and the elderly persons with arghya and exclaiming his many victories adored Mādhava. People bowed unto Krishna, highly beautiful and resembling a mass of collyrium who sat on Vinatā's son. The Kshatriyas, Vaishyas and Sudras in order adored the highly powerful Ananta, the slayer of Keshi. Waiting in a garden of Dwārakā, the lotus-eyed Mādhava was eulogised by the Rishis, gods, Gandharvas and Chāranas. Seeing those wonders and the large-armed Krishna the great Dāshārhas attained to an excess of joy. Beholding the great Purusottama return after defeating Vāna, the inhabitants of Dwārakā began to talk on diverse topics. After the great Krishna, the greatest car-warrior amongst the Yadavas, had returned from that long distance whither he had gone through the help of Suparna they conversed amongst themselves. "Blessed and favoured are we since the kind lord of the universe, the long and mighty-armed Krishna is our protector. Riding on Vinatā's son the lotus-eyed deity defeated the irrepressible Vāna: and now returning to Dwārakā he has gladdened our hearts." While the inhabitants of Dwārakā thus conversed, the gods, the car-warriors, entered into Vasudeva’s palace. Then coming down from Garuda's back Vāsudeva, Bahadeva, Pradyumna and Aniruddha entered into the palace. Celestial cars of various forms were then seen moving about in the sky.

Drawn by swans, bulls, deer, elephants, horses, Sarasas and peacocks, those thousands of cars displayed a great beauty there (103-121).

Thereupon in sweet words Krishna addressed Pradyumna and other princes:—"Salute them in due order—those Rudras, Adityas who have come here. Do you all salute the thousand-eyed Nāga who has come here with his followers and dreadful Dānavas. The seven great Rishis, other saints, and those holders of discuses have all come here for pleasing me—do ye adore them all. The oceans and other quarters have come here for satisfying me. Do you adore them in due order. The great Nāgas headed by Vāsuki and cows have come here for pleasing me: do you adore them in due order. The Yakshas, Rākshasas, Kinnaras, stars and other luminous bodies have come here for pleasing me: do you adore them in due order." Hearing the words of Vasudeva the princes, in due order, saluted the high-souled gods and stood before them. Beholding the celestials the citizens, filled with surprise, soon collected articles for Puja and said:—"Oh I under the protection of Vasudeva, we have, even here, witnessed this great wonder." Afterwards showering flowers, scents and powdered sandal they adored the gods. Controlling their senses and intellectual faculties the other inhabitants of Dwārakā worshipped the gods with fried paddy, incense and prostration. Thereupon Vāsava embraced Ahuka, Vasudeva, Shamva,

Satyaki, Nishatha, Ulmukha, the highly powerful Viprithu and the great Akrura and smelt their heads. Afterwards aiming at the slayer of Keshi, worthy of being eulogised, the great Shakra, in the midst of the Yādavas, gave vent to the following most excellent words:—"This foremost of Sātwatas and Yadus has displayed his glory and manliness in the battle field whilst releasing Aniruddha. Having vanquished Vāna in the battle-field before Mahadeva and Guha he has returned to Dwarakā. His thousands arms were reduced by him into two (122-139). Having left him only with two arms Hari has returned to his own city. All the works, for which the high-souled Krishna has been born in the land of men, have been accomplished and we too have been divested of sorrow. Without any anxiety do you drink Madhvika wine. Thus attached to worldly objects you will be able to spend your days happily. Under the protection of this high-souled one, I too, shorn of grief, will live happily with the celestials." Having thus chanted the glories of the great Keshava the destroyer of Dānavas and adored of the world, the thousand-eyed Purandara, encircled by the gods, embraced him. Thereupon obtaining his permission, he, along with the gods and Marutas, set out for the celestial region. Having honored the highly powerful Keshava with blessings of victory the great Rishis, along with Yakshas, Rakshasas and Kinnaras, repaired to their respective quarters.

After the departure of Purandara for the celestial region the highly powerful and great lotus-navelled deity enquired after their well-being. Thereupon there arose on all sides tumult of persons for seeing the moon-like countenance of Keshava. Seeing their devotion the sinless Keshava was highly pleased. Having thus returned to Dwārakā, Krishna, obtaining all objects of desire, riches and prosperity, lived happily with the Yādavas (121-140).

CHAPTER CCLXXVII. ANIRUDDHA'S WEDDING AND RECEPTION.

Vaishampāyana said:—Thereupon having his eyes expanded with joy the large-armed Ahuka said to the highly effulgent Krishna:—"O descendant of Yadu, hear what I say. O my child, seeing thee safely return we are all enjoying with the Apsaras. Do thou undertake a great festival for Aniruddha's return and wedding. United with Aniruddha and encircled by her friends the great Ushā is living with the greatest possible pleasure. Baidarbhi says that the great daughter of the high-souled Kumbhānda should be enlisted as Ushā's companion. Confer now that charming and beautiful daughter of Kumbhānda on Shāmva and the remaining maidens should be duly given unto the other princes. Let a great festival take place in thy residence as well as in that of Aniruddha. Hear, the damsels of sweet voice are playing on musical instruments in the inner appartment. Some of them are dancing and others are singing. Some with glee are conversing with one another. And some, adorned with garlands and clad in variegated raiments, are moving about hither and thither. Some, under the influence of wine, are going to others, and some, with eyes expanded in joy, are playing at chess. Ushā is encircled by her companions; take her into the palace. The beautiful

and noble daughter of Vāna, by name Ushā, is a worthy daughter-in-law of thy race. Welcome her with all dignity (1-11)."

After Ahuka had said this females, performing benedictory ceremonies, as laid down in the ritualistic code, conducted the beautiful Ushā to Aniruddha's house. Beholding Aniruddha Devaki, Revati and the Bidarbha princess Rukshmini shed tears of joy. Thus when Ushā was taken into the room, the beautiful damsels, blowing bugles, began to perform benedictory ceremonies. The beautiful Ushā too, under the shelter of the Yadu chiefs, lived in their palace and enjoyed best of happiness (12-16). After a few days, the Apsarā Chitralekha, who was living there under the guise of a woman, with the permission of Ushā and other companions, started for the celestial region. Thus after the departure of her companions Māyāvati first invited the beautiful Asura princess Ushā and took her to her own residence. Seeing her youthful and beautiful daughter-in law Ushā Pradyumna's wife welcomed her with costly jewels and dresses. Thereupon according to the custom of the family all the ladies of the Yadu race duly treated the new daughter in-law Ushā (17–20).

Vaishampāyana said:—O upholder of the Kuru race, I have thus described to you how Vāna was vanquished by Vishnu in battle and left alive. Afterwards, encircled by the Yadavas and enjoying

the highest prosperity Krishna lived in Dwarakā and governed the whole world. O king, thus incarnating himself on earth Vishnu was celebrated by the name of Vāsudeva the foremest of the Yadu race. You had formerly questioned me as to the cause of the powerful Vishnu's taking birth from Devaki in Vasudeva's family in the Vrishni race. These are all the causes thereof. O Janameyaja, you heard all that I had said at length relating to Nārada's question and Vasudeva's reply in the episode of the wonderful incident. I have removed your doubts about Krishna's life and conduct in Mathurā and have described all his movements. Krishna is the abode of wonders: there is nothing more wonderful than he. There is no wonder which has not been performed by Vishnu. Vishnu is the foremost of the blessed—the origin and bestower of good fortune. Amongst the Aditvas and Daityas there is none more wonderful than Achyuta. He is Adityas, Vasas, Rudras, Maruts, the two Ashwinis, the sky, earth, quarters, water and luminous bodies. Vishnu alone is the creator, preserver and destroyer, truth, Tapas and the grand-father Brahma. Salute him, O descendant of Bharata. This lord of the celestials is the whole universe, is Ananta amongst the Nāgas and Shankara amongst the Rudras. This universe, mobile and immobile, has emanated from Nārāyana. Janārddana has created this whole universe. That Eternal One alone is always adorable unto the gods. Thus have I

recounted Keshava's glories and Vāna's battle. Listening to them you will acquire incomparable family prestige. Sin will not invade them, who will meditate on Vāna's battle and the most excellent deed of Keshava. O Janamejaya, thus after the termination of the sacrifice as questioned by you, I have described all the glorious deeds of Vishnu. O king, the man who can meditate on all these wonderful themes, in his mind, is freed from sins and repairs to the region of Vishnu. He, who will recite this every morning, will meet with no calamity either in this world or in the next. By reciting it the Brāhmanas will be versed in the Saman, the Kshatriyas will acquire victories, the Vaishyas will amass riches and the Sudras will fare well. He, who will recite this, will be visited by no misfortune and live a long life.

Souti said:—O foremost of the twice-born, hearing this Harivamsha, Parikshit's son Janamejaya was freed from sins. O Sounaka, I have thus described to you Hari's family at length and in brief. What more do you wish to hear again? (21-41).

BHAVISHYA PARVA OR THE BOOK OF FUTURE.

CHAPTER I. AN ACCOUNT OF JANAMEJAYA'S FAMILY.

Shounaka said:—O son of Lomaharshana, who are the sons of Janamejaya? And by whom the family of Pandavas was founded? I have been stricken with curiosity to hear this history. I wish therefore to learn every detail about it as you have said (1-2).

Souti said:—Parikshit's son Janamejaya begat on his wife Kāshyā two sons, the king Chandrāpida and Suryāpida who was conversant with the knowledge of emancipation. By performing works befitting the Kshatriyas, the hundred sons of Chandrāpida, who were all clever archers, acquired celebrity on earth under the appellation of Janamejayas (3–4). Of them the eldest Satyakarana of long arms, the performer of many sacrifices accompanied with profuse gifts, was installed on the throne of Hastināpur. Satyakarna's son the virtuous and powerful Swetakarna had no issue and he therefore entered into woods with his spouse (5–6). The beautiful Yadu princess Mālini, of fair eye-brows, conceived through the forest-ranging

Swetakarna. Just in the beginning of this conception the patriarch Swetakarna entered like his fore-fathers into woods for good (7-8). Beholding her husband retire into forest, Mālini, who was quick with a child, followed him, and on the way gave birth to a son having eyes like lotus petals. As Draupadi followed her husbands in the days of yore so the chaste and noble Mālini followed her consort leaving the new-born baby behind. While that tender baby, divorced from his mother, was crying in the mountain cave, some cranes, stricken with compassion for the great prince, came there (9–11). Seeing that crying prince Shravistha's sons the Rishis Paippaladi and Koushika felt compassion and took him up. They then washed with water his two sides which were bruised against the rock and covered with blood. The sides of the prince were dark-blue like those of a goat and were high and well-formed. He therefore passed by the name of Ajapārsha. Thereupon those two foremost of the twice-born (Paippaladi and Koushika) named him Ajapārsha and brought him up in the house of a Rishi named Vemaka (12–14). Vemaka's wife brought up Ajapārsha as her son, so he became Vemaka's son and those two Brāhmanas became his councillors. Ajapārsha and the sons and grand-sons of Paippaladi and Koushika lived the same life. This Ajapārsha, born in the race of Puru, founded the family of the Pandavas (15-16). Formerly while transferring his decrepitude Nashusha's son the

intelligent Yayāti sang this verse: "Earth will forsooth be divested of the sun, moon and planets but she will never be shorn of the Purus (17–18)."

CHAPTER II. VYASA'S PRESENCE AT JANAMEJAYA'S SACRIFICE.

Sounaka said:—I have thus recited to you the entire Harivamsha with all its Parvas as recounted by Vyasa's disciple. May this endless history of Hari's family, nectar-like and destructive of all sins, please us. O you endued with patience, because this history is pleasant to ears it has greatly gladdened our hearts. Afterwards, O Sauti, what did the king Janamejaya do on the termination of the *Sarpayajna* after listening to this most excellent history (1-3)?

Souti said:—Hear, I will describe to you all what the king Janamejaya did listening to this most excellent history after the termination of the *Sarpayajna*. When this sacrifice was finished Parikshit's son Janamejaya collected materials for the celebration of a horse-sacrifice. Then inviting the Ritwikas, priests and preceptors he said:—"I am desirous of celebrating a horse-sacrifice. Do ye dedicate these horses" (4-6).

Thereupon informed of the object of Parikshit's son Janamejaya, of indefatigable energy, the virtuous-souled Krishna Dwaipāyana, the foremost of the omniscient, all on sudden came there for

witnessing (the sacrifice). Beholding the great Rishi Veda-Vyasa arrive there the king Janamejaya offered him Arghya, a seat and water for washing his feet according to the rules laid down in Sastras. O Shounaka, after they had both taken their seats the courtiers, from all sides, began to discourse on diverse Vedic themes. After they had finished their discourses, king Janamejaya said to the great Muni Veda-Vysa, the grand-father of the Pandavas and his own great grand-father (7–10):—"The story of the Mahabharata, having many meanings and abounding in Srutis, is exceedingly pleasant to ears. It was finished as if in a moment. The history, which spreads glories and gives fame like unto milk in a conch-shell, has been beautifully recorded by thee. As a man is not satisfied with ambrosia and bliss of heaven, so I am not with listening to the stories of the Mahabharata. Thou art omniscient, O Brahman and therefore I accost thee whether Rajasuya was not the cause of the destruction of the Kurus. It appears to me that as many unconquerable kings meet with death at the time of revolution so the Rajasuya Yajna was ordained for battle. I have heard that when this Rajasuya was undertaken by Soma it was followed by the war of which Taraka was the root. Afterwards when Varuna undertook this great sacrifice it was followed by the war between gods and Asuras. When the royal saint Harishchandra undertook this sacrifice it was followed by the battle Adivaka in

which many Kshatriyas were killed. Last of all when the worshipful Pandavas undertook this most arduous sacrifice it was followed by the great Bhārata war. O great sir, why did you not all put a stop to that Rajasuya Yajna the root of the world-destroying war? It is difficult to celebrate this sacrifice well with all its branches. When one of the branches of a sacrifice is neglected it leads to the destruction of people. Thou art the grand-father of our ancestors, their first lord and art cognizant of the past and future. Thyself living as their guide why did those intelligent kings, as if having none to govern them, and deviating from the paths of morality, commit sin?" (11-23).

Vyasa said:—O king, forsooth urged on by Destiny those kings acted against the established usages and customs. They did not ask me any thing about the future. And, I too did not tell them any thing unasked. Besides I was not capable of counteracting the future result, for none can with stand the work of Destiny. I will describe to you the future subject about which you have questioned me. But Destiny is now very powerful. And even listening to my words you will not be able to carry them out. Either through fear or zeal you will not be able to stand in the ways of a man for it is impossible to overcome predestination. The Sruti lays down that the Kshatriyas should celebrate Ashwamedha, the foremost of sacrifices. On account of the greatness of

that sacrifice Vāsava will violate your Ashwamedha. O king, even if you are capable of withstanding Vāsava either by your manliness or through the will of the Providence you should not celebrate such a sacrifice. However you, Sakra, or the presiding priests will commit no sin thereby for Destiny is all-powerful. Ordained by Destiny Brahmā will obstruct the termination of Indra's sacrifice. In the course of time and according to the will of the Providence creation will come to an end with the termination of a cycle and the Brāhmanas will sell the fruits of sacrifices. Therefore know this universe mobile and immobile, as being subject to Destiny (24-32).

Janamejaya said:—O reverend sir, tell me, what cause will arrive for putting a stop to the horse-sacrifice. Hearing it I will desist (33).

Vyasa said:—O king, the cause thereof will be the ireful curse of a Brāhmana. You may fare well if you try to avoid it. O slayer of enemies, as long as the world will last, the Kshatriyas will not be able to collect materials for your horse-sacrifice (34–35).

Janamejaya said:—Aswamedha will be stopped by the power of the fiery curse of a Brāhmana, but I will be the instrument thereof. Indeed I am filled with fear and shame. How will a man like myself, the performer of many good deeds, like unto a bird, tied with a noose, flying into the sky, engage in such a cursed work, and exert to live? If I engage in such a work, through me a rite, practised from generation

to generation, will be spoiled. Console me, saying that the horse-sacrifice will again be undertaken (by kings) (36–38).

Vyasa said:—As an energy, counteracted by another, lives in it, so the Aswamedha sacrifice, although stopped, will exist in the gods and Brāhmanas. Leading the life of a soldier, some descendants of Kashyapa will again revive this horse-sacrifice in the Kali-Yuga. O king, as the hour of universal dissolution brings into being many evil portends such as white planets so a Brāhmana, born in his race, will revive this sacrifice in the cycle of Kali. This sacrifice will bestow proper fruits on men celebrating it and they will range at the gate of the end of the cycle encircled by the Rishis. From that time the senses of men will not renounce the fruits of the pristine good works and will not be attached to them in this world. A highly subtle religion, deviating from the duties of the four orders, and having charity at its root only, the offspring of the time, will flourish. Practising austerities to a small extent men, O Janamejaya, at the end of this cycle will acquire spiritual powers. Thus blessed they will practise pious rites (39–45).

CHAPTER III. AN ACCOUNT OF KALI-YUGA.

Janamejaya said:—I do not know whether the time

for Moksha (emancipation) is distant or near. Therefore I wish to know about the cycle of Kali which has followed Dwāpara struck with the arrows of virtue and sin. With deeds easily performed we will acquire virtue. Stricken with this desire we have been born in this Kali-yuga (1-2).

Shounaka said "O thou conversant with religion the cycle of Kali, a source of trouble to the creatures and the destruction of virtue, is about to set in. Do thou therefore describe it with its characteristics (3)".

Shouti said:—Thus accosted the Divine Vyāsa accurately thought of the condition of men in the Kali-yuga and began to describe the future cycle (4).

Vyasa said:—When Kali will set in the kings, incapable of protecting their subjects, will only guard themselves busily exacting tributes from them. At the end of this cycle the kings will not act like the Kshatriyas, the Brāhmanas will carry on their livelihood like the Sudras and the Sudras will behave like the Brāhmanas. O Janamejaya, at the end of this cycle the Brāhmanas, well read in Srutis and Vedas, will take up arrows and Havi will be divorced from sacrifices and all people will take their meals in the same row. When the last of the cycles Kali will appear men will be artizans, untruthful, fond of wine and meat and know the wives of their friends. In the Kali Yuga the thieves will fare like the kings and the kings will act like thieves and the servants will enjoy unfixed incomes. In the last cycle wealth will be

spoken of highly, the character of the pious will be despised and the fallen will not be censured. The widows, divorced from the consciousness of virtue and sin, the ascetics and men of fifteen years of age will procreate offspring through promiscuous intercourse. In that last cycle the villagers will sell food, the Brāhmanas will sell the Vedas, and the women will sell their persons. In this cycle all will read the Vedas and celebrate Vajasaneyi sacrifices and the Sudras will (boldly) address all as "O". The Sudras following the tenets of Buddha will abstain from taking meat. And with white teeth, keen observation and shaving their heads and wearing silk raiments they will practise religion (5-15). The Mlechchas will live in the province of Kurupānchāla and people of that country will live in that of the former. In the end of the cycle men will go downwards. The Brāhmanas will sell the fruits of Tapas and sacrifices and the seasons will be perverted. The beasts, with tusks and teeth, will be set to ploughs and carts: men will till with the water of ponds and the clouds will irregularly discharge their contents. The thieves will steal the wealth of one another and wretched men will be rich acquiring very little money. In this last cycle men will be divorced from religious rites, the divisions of the land will abound in deserts, and the cities will be traversed by many roads. In the Kali yuga every body will become a merchant and the sons will divide the

ancestral gifts. Impelled by covetuousness and false-hood people will fight with one another and rob their wealth. In the absence of beauty, personal grace and ornaments the women will be only adorned with hairs (16-22). In this last cycle, men, divorced from all objects of enjoyment, as garlands, sandal, etc., will find pleasure only in their wives (22–23). When the wicked and non-aryans will multiply, when the number of males will decrease, and dis-proportionate to it that of women will increase know this as the real sign of the end of the cycle. Then every body will be a beggar: and no one will give alms. Without distinction people will accept gifts from other Varnas (orders), And afflicted by the king, thieves and fire, people will meet with extinction. In this last cycle people will not get crops, youthful persons will be visited by decrepitude and people will be unhappy for their bad ambition. Blowing high and downwards the wind will shower dust in the rany season and people will feel doubts about the next world. Every one will be wicked by nature, will villify the God and be egoistic: being covetous the Brāhmanas will blame others. Adopting the ways of the Vaishyas the Kshatriyas will maintain themselves by cultivation and trade and the Brāhmanas will destroy the dignity of religion (24-29). In the end of the cycle men will not observe their vows and promise. And what to speak of their satisfying their own debts, they will, for it, even cast off courtesy. Fruitless will be a man's

joy and fruitful will be his anger. For milk the sheep will be regarded. In the end of the cycle, men, shorn of the knowledge of scriptures, will naturally behave thus. Disregarding moral laws, men, proud of their own learning, will interpret the Sastras. When the last cycle will set in every one, without the instruction of their elders, will acquire knowledge in all branches and there will be no one who will not be a poet. Deviating from their right duties the Brāhmanas will turn out astrologers and the kings will become thieves (30–34). In the end of the cycle those men, who will co-habit with bastard women, be deceiptful and drunkards, will be Brahmavadins and celebrate horse sacrifices. Eager for acquiring riches the Brāhmanas will officiate as priests for unworthy persons and partake of the forbidden food. Every one will recite "Bho!" and no one will study the Vedas. The women will put on one conch bangle and use an ornament of the shape of a paddy. The stars will not be united with proper planets, the quarters will be contrary—the appearance of an evening and burning will always be seen. The son will engage his father in works and the daughter-in-law will order her mother-in-law. Men will co-habit with beasts and women of different castes. The disciples will wound their preceptors with wordy shafts and men, maddened, will speak many things. Without offering the first four oblations to the gods the Agnihotris will take their meals; and without offering food to their

guests, men will eat themselves. Deceiving their sleeping husbands the women will visit other men, and men too, leaving their sleeping wives, will go to other women. When the cycle will run out people will be visited with diseases, mental agony and envy and they will not remedy their own actions (35–43).

CHAPTER IV. KALI-YUGA DESCRIBED.

Janamejaya said:—When the whole world will thus be sullied, by whom men will be protected? How will they behave? What will they take and how will they enjoy? What will be their actions and endeavours? How long will they live? And meeting with what end will they attain to Satya-Yuga? (1–2).

Vyasa said:—When religion will be shaken and good conduct will be extinct, men, shorn of accomplishments, will be short-lived. With the decrease of the duration of life, there will be decay of strength. It will lead to the perversity of colour which will produce diseases. This will give birth to repentence which will beget the consciousness of the God. And this will produce again virtue. With this end they will attain to the Satya Yuga. Some, observing virtue in words only, will grow indifferent and some, being conscientious, will, with curiosity, enquire into causes. Having their minds freed from doubts, some men, proud of their learning, will find out unity between inference and evidence (3–7).

Others will disprove the Vedas. The wicked and ignorant men, proud of their learning, will be atheists. They will be proud and divorced from the knowledge of Sastras. They will have reverence for the apparent meaning and be fond of discussions. When at the revolution of the cycle religion will be shaken people will follow the last (Vishnu's) dispensation; and with gifts and truthfulness they will perform many merciful acts (8-11). During that period people will eat every sort of things, be of uncontrolled senses, devoid of accomplishments and shameless. Know this as the consummate sign of sinfulness. When the Kshatriyas and other orders, will resort to begging, the eternal means of subsistence unto the Brāhmanas, for their livelihood know it as the sign that sin has set in. When this cycle, destructive of knowledge and learning, will be filled with sin, people, leading the life of celibacy, will attain to the consummation of spiritualism within a short time. In the last cycle will take place great wars, great tumults, great showers and fears: know these to be the signs of sinfulness. In the end of the Yuga the Rakshasas will assume the forms of the Brāhmanas and the kings, bent upon speaking harsh words, will enjoy the earth. When men, divorced from the study of the Vedas, celebration of sacrifices and morals, proud, avaricious, eating all, performing useless rites, stupid, selfish, covetous, putting on worthless dresses, mean, deviating from the eternal

religion, the stealers of other's riches, the ravishers of others' wives, lustful, wicked, deceiptful and brave, will be born with equal character the various ascetics will hide themselves (12–20). With words men will worship those persons, devoted to the God, who were born in the Krita age (21). Men will steal corns, raiments, edibles and even dry cow-dung (22). The thieves will steal the property of other thieves and murderers will kill other murderers. When thieves will kill the other thieves people will fare well (23). When the world will be impoverished, oppressed and divorced from evening prayers and when all the orders will live in the same style men, pressed down by the weight of taxes, will retire into woods (24). The sons will engage the father in all works and the daughter-in-law will make the mother-in law work. And when sacrifices will be stopped the disciples will pain the preceptor with wordy shafts. The Rākshasas, the voracious animals, insects, mice and serpents will injure men. O king, in the close of the cycle, peace, prosperity, health, friends and literature of the people will suffer decrease. Being themselves their own masters and thieves, kings, loaded with the miseries of the cycle, will roam in circles in various countries. Travelling in their own countries and growing useless, men, with their friends, will await the appointed time (25–29). Assailed with fear and hunger and carrying their sons on their shoulders men will cross the Koushiki and seek shelter in the

provinces of Anga, Banga, Kalinga, Kashmira, Mekala and Rishikāntagiri. Men will live with the Mlechchas on the sides of the Himalaya, the bank of the ocean of salt water or in the forests. The earth will be shorn and yet not shorn of its inhabitants. Although armed the guards will not do their duties. Men will live on deer, fish, birds, beasts of prey, serpents, insects, vegetables, fruits and roots (30–34). Like Munis men will collect themselves and put on bark, leaves and deer-skin. Although living in mountain caves they will grow anxious for knowing and eating paddy growing in villages or in the forest. They will with care rear up sheep, goats, asses and camels (35-36). Living on the bank of rivers for water they will obstruct the currents. And they will sell and buy cooked food amongst themselves. For taking their own shares the sons will fight over the capital. Under the influence of the age people will have children, have none and will be shorn of the good marks of their families. People, in that cycle, will follow a degraded faith preached by a degraded person. The duration of a man's life will be thirty years. And attacked by fever they will grow weak and lose their wealth; their physical organs will be enfeebled by diseases and they will be visited by sorrow consequent upon the decrease of their longevity. They will be busily engaged with visiting and serving the pious and on account of the wane of their conduct they will attain to Satya-Yuga. They will

practise pious rites because they will not get objects of desire; and they will shrink from committing oppressions on account of their weakness proceeding from the destruction of their own men (37-43).

Thus making gifts, observing truth and cherishing reverence for the safety of their own lives they will satisfy the four-fold duties and meet with well-being. Amongst those men rolling with the senses and their objects, some will acquire the true knowledge and say "Whether virtue or death has sweet fruits." As decline gradually takes place so does advancement. Afterwards when religion will be completely followed by men Krita-yuga will set in. As the moon increases in the light half of the month and decreases in the dark half, so good conduct multiplies in the Krita-Yuga and suffers decrease in the Kali. However the time is one: according to increase and decrease, Satya, Treta, Dwāpara and Kali are its four stages. As the moon is enshrouded by darkness in the dark fortnight and becomes full in the light fortnight so virtue increases in the Satya and decreases in the Kali Yuga. As a man does not regard an ancestral lump of gold covered with dust as gold and thinks himself poor, and again considers himself rich when he finds it gold after it is cleansed, so when the great soul is covered with Māyā pervaded by the quality of darkness, men call it a creature and when it is divorced from Māya they call it pure intelligence. It is thus said in the Vedas and

the learned men also have explained its meaning. By penances having heaven etc., for their object, eternal fruits are begotten: these fruits produce gunas or qualities and thus their actions are accomplished. By these truthful actions even body is not liberated. The fruits of actions follow the country, time and worthy person in various Yugas: and thus difference is seen in them. So the Rishis have said; in various cycles differences in worldly profit, objects of desire, adoration of the deities and duration of life, are created. As according to the nature of the Providence the revolution of cycles takes place, so the rise and decay takes place in the world which cannot stand inactive even for a moment (44–53).

CHAPTER V. INDRA RAVISHES VAPUSTHAMA: VISHWAVASU PACIFIES JANAMEJAYA'S WRATH.

Souti said:—While the foremost of Rishis thus consoled the king Janamejaya, his words, relating to the past and future, were heard by all those who were present in that meeting (1). Their ears were pleased with (drinking) the juice of that great Rishi's words like unto the nectar-carrying rays of the moon (2). Hearing the charming history of the Bhārata war in which many heroes were killed and which yielded virtue, worldly profit and desire, some, in that assembly, shed tears and some engaged in

meditation. That chronicle was described by the Rishi as if it was written on his palm (3-4). Having circumambulated all the courtiers present there the divine Rishi Vyāsa obtained their permission and departed saying "I will see you all again" (5). Afterwards the leading ascetics followed that foremost of Rishis Vyāsa, the best of speakers. After the departure of the divine Vyāsa and of the Rishis, the priests and the kings repaired whence they had come (6-7).

Casting off anger like unto a serpent throwing off its venom and wrecking revenge on those dreadful Pannagas king Janamejaya went away. With the Homa fire the great Muni Astika saved Takshaka of burning hood and repaired to his own hermitage. King Janamejaya too, encircled by his own people, went to the city of Hastināpur and with joy began to govern his contented subjects. A few days after Janamejaya duly undertook the celebration of a horse sacrifice accompanied with profuse presents (8-11).

Having controlled herself according to the rites laid down in the scripture the worshipful lady Vapusthumā Kāshyā, went to the horse slain at Janamejaya's sacrifice, and sat down near it. Desiring for that perfectly beautiful lady Vāsava entered into the body of the slain horse and knew her. Beholding that change Janamejaya said to the sacrificing priest, "This horse has not been slain: kill him at once."

Coming to know of that endeavour of Indra's the wise priest communicated it to the royal saint Janamejaya and imprecated a curse on Indra (12–25).

Janamejaya said:—"O Shounaka, if there is any fruit accruing to me for my penances, protection of the subjects and sacrifice, I swear by it and tell you some thing; hear; from to-day the Kshatriyas will no more worship the fickle-minded Indra, who has no control over his mind, with horse sacrifices" (16–17). Then greatly worked up with anger king Janamejaya said to the presiding priests:—"While this sacrifice of mine has been spoiled by Indra, forsooth I know that you have not the least of a Brāhmana's energy in you. You should not therefore live in my territory. Do you go elsewhere with your friends." Thus addressed the Brāhmanas grew angry with Janamejaya and went away. Thereupon greatly worked up with anger the highly pious king Janamejaya went inside his palace and ordered his queens saying "Drive away the unchaste Vapushthamā from my house who has placed on my head her feet covered with dust. She has destroyed my glory and fame and spoiled my honor. I do not wish to see that unchaste wife like a cast off garland. He, who in this world lives with a wife fond of other men, cannot enjoy sweet food and sleep happily in a solitary place. He should not enjoy her like unto spoiled Havi." Saying this, Parikshita's son, irate, was

crying aloud. The Gandharva princess Vishwāvasu then said to him (18-24):

Vishwavasu said:—O king, thou hast celebrated three hundred sacrifices; Vāsava therefore cannot forgive you any longer. Vapusthamā, this thy properly wedded wife, has no fault. She was formerly the Apsarā Rambhā and is now born as the daughter of the king of Kāshi. Enjoy with this best of beautiful damsels considering her as a great jewel. Do not ever leave her. O foremost of Kurus, thou art like Sachi's lord in riches. Beholding thee ready to celebrate sacrifices, the king of gods, seeking holes, has put in obstacles here. O king, thinking that thou wilt surpass him in fruits of sacrifices, the king of gods has obstructed this Yajna (25–28). Desirous of throwing an obstacle Vāsava, seeing the horse slain and seeking loop holes, has employed this illusion here. Indra has known her thinking her as Rambha whom thou dost regard as Vapusthamā. Worked up with anger in consequence thereof thou hast cursed those priests who have officiated at thy three hundred sacrifices and hast been deprived of the fruits which only Indra is entitled to. And those preceptors too have been driven away by thee. Vāsava always stood in fear of thyself and the Brahmanas. By accomplishing this feat through his illusory power he has been freed from both the fears. How can that highly powerful Purandara, who is desirous of achieving victories, ravish the wives of

his sons and grand sons which even the ordinary men do not? As intelligence, virtue, control of senses, spiritual prowess and glory exist sufficiently in Indra the rider of lions so do they exist in thee who hast celebrated three hundred sacrifices. Therefore do not blame Indra, the preceptors, Vapusthamā and thy own self. It is very difficult to overcome the Destiny (29–35). By virtue of his spiritual powers the king of gods entered into the horse and excited thy wrath: but be not worked up with anger. Those, who wish happiness, should always follow the ways of the Providence (36). It is very difficult to overcome the adverse destiny as it is to cross the current from a contrary direction. Therefore desist from the attempt; and shorn of anxiety do thou enjoy in the company of this jewel of a sinless wife (37), O king, if ordinary innocent ladies are divorced by men, they curse the latter. One should never divorce a celestial wife if she is innocent. Rays of the sun, flames of fire, the sacrificial altar, oblations and a wife who is not attached by another are never sullied even when they are touched by others. Wives of good character like the goddess of prosperity should be always respected, maintained, protected and adored by the learned (38-49).

CHAPTER VI. JANAMEJAYA LIVES HAPPILY: EFFECT OF THE RISHI'S WORDS.

Shouti said:—Thus requested by Vishwāvasu Janamejaya, whose mind was filled with useless anxiety, was propitiated with Vapusthamā and celebrated a religious rite for the removal of sin. Driving away his mental labour, desiring for fame and pleasing Vapusthamā the pious Janamejaya governed his kingdom (1–2). He did not abstain from worshipping the Brāhmanas, celebrating sacrifices, making gifts and looking after his State and did not scold Vapusthamā. Continually meditating with a confident heart on what the Rishis of great penances had said, *viz.*, "It is impossible to overcome the work of Destiny" king Janamejaya cast off his anger (3-4).

He, who reads these great words of the great Rishi, becomes most adorable unto men, lives sufficiently long and attains to fruits which it is difficult (for others) to acquire (5). The man, who reads these words destructive of the sin of the performer of hundred sacrifices, is freed from sins, obtains many desired-for objects and lives happily for a long time (6). As a tree yields fruits originating from flowers and it springs up again from those fruits, so those words, emanating from the great Rishi, make him prosperous again (7). By virtue of these words a son-less man obtains powerful sons, a man, losing his position in the world, regains it, one is freed from diseases and fetters, and being endued with accomplishments he performs auspicious works (8). By hearing these auspicious words of the Rishi

the maidens obtain husbands after their hearts and give birth to powerful and accomplished sons capable of grinding their enemies (9). Hearing these words the Kshatriyas conquer the world, and their enemies and acquire immense wealth, the Vaishyas obtain sufficient properties and the Sudras attain to a better status (10). Recollecting this episode which has been described to you in the circle of the Brāhmanas, you, resorting to patience and calmness, range happily in the world. Thus I have recounted to you the lives and conduct of the great Rishis of wonderful deeds. Tell me what else you wish to hear. I will describe it to you (11-13).

CHAPTER VII. THE ATTRIBUTES OF GOD.

Janamejaya said:—"O thou the lord of those conversant with Yoga, do thou describe to me at length the power of the lotus-navelled deity lying asleep in the water of the ocean and how the gods with Rishis were born in the universe. I am not satiated with listening to an account of his glories (1-2). How long did that Purrusottama lie there? Being himself the cause of the origin of time why did he sleep at that time (3)? How long after did the divine king of the celestials awake? And after being aroused why did he create this universe? Who were the Patriarchs before, O great Muni? Why did the Eternal Purusha create the worlds? O Muni, formerly

when the mobile and immobile creatures, gods, Asuras, serpents, Rākshasas, air, fire, sky and earth were destroyed how did the highly powerful Lord and Preceptor of the celestials, the king of great elements, lie asleep in that all-expanding one ocean in which all the elements were immersed (4–8). I have sought refuge with thee, O Brahman, thou shouldst forsooth describe the glories of Nārāyana (9). O reverend sir, it behoveth thee to describe unto me the past and future incarnations of the Great Deity that should be adored by persons having reverential faith (10)".

Vaishampāyana said:—O sinless scion of the Kuru race, it is indeed worthy of thy family that thou art anxious to listen to the glorious deeds of Nārāyana (11). O king, hear as we had learnt from the Brāhmanas about the power of the Lotus-navelled Deity who had learnt it from the prime and ancient gods as recorded in the Srutis (12). O Bharata, through mental concentration Parāsara's son, the beautiful preceptor Dwaipayana, powerful like unto Vrihaspati, witnessed the power of the Lotus-navelled Deity and described it. I shall describe it to you as I had heard before. But although I am a Rishi I have not been able to learn it completely (13-14). O king, who can try to know the Great Purusha Nārāyana whom even the creator, the originator of the universe, could not know fully (15)? I have heard truly what is held as a great secret by the creator of

the universe, identical with all and the origin of principles and by the great Rishis and gods, O sinless-one. Him alone, persons conversant with spiritual knowledge meditate on. He is the efficient cause of Karma, the prime deity of the celestials and is unseen by all. He is without beginning and end: He is the eternal truth which the great Rishis strive to know: He is *Jnāna* or knowledge of the celestials and is perceived by persons, well read in the Vedas as the Absolute Intelligence. He is the creator of the objects of senses and creates the elements as Hiranyagarbha. He is intellect, mind, *Kshetrajna*, the principle of greatness, Purusha and the Great Soul. He is identical with time the witness of all and is independent. He is identical with five vital breaths, the cause of their action, is real and undecaying. He is the cause of our actions and the ordainer of what we should do and should not. He should be sought for by us, by every means, should be spoken of and heard of. He is heaven, emancipation, the various changes, the mysterious world and our protector. I will describe this Narāyana unto you. O king, all that exists in the three worlds, untruth, cause and action, past and future, mobile, immobile and eternal has emanated from the Lotus-navelled Lord, the Great Purusha (15-25).

CHAPTER VIII. THE DURATION AND CHARACTERISTICS OF YOGA.

Vaishampāyana said:—O Janamejaya, the learned have described the Satya-Yuga as extending over four thousand years. And to each period of junction, at the commence ment and termination, has been alloted four hundred years (1). Virtue had at that time four legs and sin one, and men, observant of their own duties, used to celebrate sacrifices. During that age the Brāhmanas used to perform their own duties, the kings used to follow their own duties, the Vaishyas were busy with the work of cultivation and the Sudras with serving (others) (2-3). Truth, the quality of goodness and religion flourished and people used to receive. instruction from others for following the pious (4). O Bhārata, such was the conduct of all men in the Krita-Yuga whether of the religiously-minded or of persons born in low lives (5).

The duration of the Tretā-Yuga was three thousand years and that of its commencement and termination severally extended over three hundred years (6). During that period virtue had three legs and sin two. Truth and the quality of goodness continued intact as in the Krita-Yuga. Desiring for the fruits of religious practices mankind was vitiated. And accordingly the religious rites of the four orders suffered deterioration and they grew weak. O king, thus the work of the Tretā-Yuga, as ordained by the gods, has been described to you. Listen now to the work of Dwāpara (7–9). O foremost of Kurus, the

duration of Dwāpara extended over two thousand years and that of its two periods of conjunction was two hundred years each (10). During that age wise Brāhmanas were born as being selfish, possessed by the quality of Rajas (self-centering tendency), deceiptful, mean-minded and of perverted nature. Virtue had two legs and sin three and therefore the bridges of eternal religion were gradually perverted (11-12). True Brahmanahood disappeared, faith in God was shattered, and Vrata, fasts and other religious rites were abandoned (13). The duration of the Kali-Yuga is one thousand years that of its two periods of conjunction is one hundred each (14). During this period virtue has one leg and sin has four. Men are born as being lustful and possessed by the quality of Tamas (disorganizing tendency). None practises fast, none behaves like a pious man and none speaks the truth. Every man becomes an atheist or Brahma-vādin. Everyone becomes haughty and devoid of the feeling of affection. The Vipras will behave like the Sudras and the Sudras will be endued with the characteristics of the Brāhmanas (15-17). In the Kali-Yuga people will violate the Ashramas, procreate offspring by promiscuous intercourse and know women whom they should not know. Thus, O Janamejaya, twelve thousand years constitute a Yuga and seventy-one Yugas constitute a Manawantara. At the time of the termination of a cycle no one doubts the three Vedas. The learned consider twelve

thousand celestial years as constituting a Yuga. And a thousand of such Yugas forms one day of Brahmā's (18–20).

O Bhārata, after the passing away of this day the great lotus-navelled Deity, the lord of great elements, witnesses the decay of the body of the Brāhmanas, Daityas, Dānavas, Yakshas, Rakshas, Gandharvas, Kinnaras, Apsarās, celestial Rishis, Brahma Rishis, Royal Rishis, serpents, mountains, rivers, beasts, birds, deer and other creatures. Then resorting to his world-destroying intelligence he performs dreadful feats for bringing the universe into dissolution (21-25). In the form of the sun he takes away the vision of all creatures, in the shape of the wind he takes away their vital breaths, in that of the fire he consumes all the worlds and in that of the cloud he again sends down unfavourable showers (26).

CHAPTER IX. THE WORK OF DISSOLUTION DESCRIBED.

Vaishampāyana said:—Having assumed the form of fire the Yogin Nārāyana, of seven forms, dries up the oceans with burning flames. By His own energy He destroys all desires in the shape of rivers and oceans and their powers in the form of mountains. He also destroys the two bodies gross and subtle. And fixing all on Brahma, the root of both the bodies He dries up all the qualities in order to create the universe

again. He gives unto creatures the felicity that lies in Brahma the efficient cause of the universe. At that time He destroys even all this. Although Hari is powerful like the wind, He, having conquered the whole universe, draws upwards the five vital breaths and the five senses.

Afterwards the five senses of the celestials and other creatures and their objects, such as smell, body etc. resort to the earth (for their existence) (1-6). The organ of taste, tongue and its object juice go to the water. The organ of vision eye and its object colour go to the luminous bodies. The organ of touch, skin, and its object touch, the vital breath and its work, motion, go to the air. And all these exist in the Hrishikesha who is like a thread (7-8). In order to keep the gods, pervaded by subtle faculties, senses and their objects in a balanced state in the universal thread the Omniscient Lord attracts them all through the air. Then the dreadful fire Samvarttaka, the cause of the universe produced by the contact of colour, touch &c, burning up in a hundred flames, consumes the whole world. After that fire has reduced, into ashes, the mountains, trees, groves, creepers, twigs, celestial cars, cities, hermitages, celestial buildings and other habitations, Hari, the preceptor of the world, extinguishes it with the water of action. Then assuming the form of a huge cloud the thousand-eyed, highly powerful Krishna gratifies the earth with pure water.

Thereupon when the earth is greatly pacified with highly auspicious, sacred, sweet and nectar-like water, when the mountains and trees lie under water, when the clouds are surcharged with water, when the earth is converted into one sheet of water and shorn of all creatures, all the great elements are immersed in Hrishikesha, lying in a subtle place shorn of the sun, ether and living creatures (9-17). Thus having dried up, consumed, agitated and drunk the entire creation the Eternal Purusha, of unlimited intellect, exists alone resorting to His ancient form. When the great Yogin lies in his Yoga sleep in the all-covering ocean, all the elements, existing eternally, lie unitedly in the pure Brahma. No one can perceive that unmanifest Purusha as manifest when He lies for ayuta thousand years in the one ocean (18–19).

Janamejaya said:—What is this all-expanding ocean which thou hast described? Who is this Purusha? What is Yoga? who is a Yogin? (20).

Vaishampāyana said:—No one can understand waiting how long the Lord will convert all into one ocean. At that time the Lord will only gauge all, see all and know all: nothing else will be perceptible. Having permeated the the sky, earth, air and the other elements with His intelligence and kept the lord of celestials, Brahmā endued with mental faculties immersed in Himself the Lord, controlling His creative energy, will be asleep in the water (21–22).

CHAPTER X. THE GOD AFTER DISSOLUTION.

Vaishampāyana said:—Thus when every thing will be converted into one ocean the highly illustrious Lord Hari, having brought about the dissolution of the universe as the material cause, exists as pure intelligence. The great Nārāyana, who is above the reach of the quality of Rajas and whom the learned describe as eternal, covered with his own consciousness, lies asleep for three ages in the body of the impassable ocean the fruit of the quality of Rajas and of elements. The Purusha, having a head, feet etc., is attainable by Yoga and sacrifices, but the Great Purusha is different from him. This pure intelligence lies in all. The Lord created from his mouth Brahmā and the Saman reciters, and from his arms Hotas and Adhyaru priests. He then created Mitra and Varuna, the reciters of the Vedas, Samprastata and Pratishta. From his belly he created Pratiharta and Pota. From his two thighs he created Adhyapak and Neshta, from his hands created Agnidra and Subramanya and from his arms he created Grāvā and Unneta. Thus the Lord created these most eminent sixteen sacrificial priests. The Lord is known in the Vedas as the great Soul. Through sacrifices one can attain to Him. The Vedas, Upanishads and the sacrifices are described as the means for attaining to Him. When the Lord exists in

the form of his pure intelligence a wonderful affair takes place. It is heard that Mārkandeya witnessed it (1-12).

By virtue of a boon granted by the Lord and His power the great Rishi Mārkandeya lived for many thousand years. And when he was worn out he lived in the cavity of His belly. There he recited names, performed Homa and practised hard penances. Afterwards issuing out on pilgrimage he visited all the sacred shrines of the world, hermitages, various countries and cities. Thus travelling he gradually came out of the Lord's mouth; but over-powered by the illusory power of the Deity he could not think that he had come out (13-16). Thus coming out of His mouth Mārkandeya saw one ocean, *i.e.*, Brahma in pure intelligence and all covered with the darkness of ignorance. Seeing it, he was possessed by a dreadful fright and was anxious about his own life. But seeing the Pure Intelligence he was pleased and filled with great wonder. Unable to discriminate all particularly and wholesale, he, stricken with terror, thought—"Is this my thought, stupifaction or dream? All these appear to me in a different light and nothing seems as real. The Real is shorn of attachments and the pain of ignorance. It never appears in such a mental desire. What is this region divested of the moon, the sun, the air, mountains and earth?" Thus thinking he saw in that great ocean like into a cloud surcharged with water a mountain-like

Purusha lying asleep. That Purusha was as if afflicting the worlds with his sunny effulgence. He was awake as if for his gravity and breathing like a serpent (17-23). Then curiously enquiring "Who must be he?" the great Muni Mārkandeya approached the Lord and gradually entered into the cavity of his belly. Entering there and thinking that he had dreamt a dream he, with firm conviction, began to move about there as before. As formerly Mārkandeya ranged over the surface of the earth visiting all the shrines so he travelled there. By his Yoga power he saw in the cavity of the Deity's belly a hundred performers of sacrifices accompanied with profuse gifts, and the Brāhmanas and other castes of good conduct who were observant of the duties of the four Ashramas and following good ways. Although he travelled there hundreds and thousands of years the intelligent Mārkandeya could not arrive at the end of the cavity (24-29).

Thereupon once on a time Mārkandeya again came out of (the Lord's) mouth and saw a boy asleep on the branch of a fig-tree. The inside of that forest, girt with one ocean, was covered with dew and was not therefore visible: the earth was shorn of the four sorts of creatures and everything looked dreadful. Seeing it Mārkandeya was again filled with curiosity, but could not get near that boy who was effulgent like a thousand suns. Afraid of the Lord's illusion he stood by the solitary water and thought "Have I not

seen it before?" He then descended into the calm and limitless ocean and worn out with fear and toil he began to enjoy rest there (30–34).

Thereupon the Lord Purusottama, who had assumed the form of a swan and attained to boy-hood by His Yoga power, said in a voice gave like the muttering of a cloud (35). The Lord said:—"O my son, O foremost of heroes and ascetics, O Mārkandeya, you are a boy. You are greatly worn out with toil. Come near me, you have no fear (36)."

Mārkandeya said:—"Who, mentioning my name, has destroyed my age of many thousand years and my asceticism and is thus afflicting me? While Brahmā, the lord of the universe, designates me as long-lived, it is not proper for any amongst the gods to address me thus. By my ascetic power my head has become immortal. What man, desirous of giving up his ghost, has mentioned my name and felt the desire of of seeing death?" (37–39)

Vaishampāyana said:—When the great Muni Mārkandeya thus expressed himself in anger the Lord again addressed him who was filled with rage (40).

The Lord said:—O my son, I am your father and preceptor Hrishikesha, the ancient Purusha who granted you a long lease of life. Why do you not approach me (41)? Formerly your father Hiranyagarbha, practising hard penances, adored me for having a son. Having created you a great Rishi of a dreadful head, of unlimited life and effulgent like

fire I, out of my will, conferred you on him. Save my own kinsman no one can see me when I engage in Yoga and sport in the all-extending ocean (42-44).

Vaishampāyana said:—Thereupon hearing of his name and family the long-lived and great ascetic Mārkandeya, adored of the world, with a delighted heart and having his eyes expanded with surprise, placed his folded hands on his head, saluted the Lord with a hanging head and said (45-46).

Mārkandeya said:—O sinless one, I want to know truly that thy illusory power by which thou hast assumed the form of a boy and art lying in the one ocean. O lord, what is this form? and by what name art thou known in the world? There is not a single element here. Methinks thou art the great element (47-48).

The Lord said:—I am Nārāyana, Brahmā and the cause of the birth of all creatures. I create and destroy all elements. I am Indra, the year amongst the seasons, the cycle of cycles, the revolution of cycles. I am the entire host of creatures and gods. I am Shesha amongst the serpents, and Garuda amongst the birds, I have a thousand heads and a thousand feet. I am Aditya, the sacrificial Purusha, the sacrifice, the fire that carries oblations, the ocean and am known as the eternal. I am that Brāhmana Yati amongst the twice-born who have purified their souls by practising austerities in the world, who have controlled my intellectual faculties by practicing it

for many births. I have pure wisdom, am the soul of the universe, and the foremost of Yogins. I am the destroyer of all elements and the end of the universe. I am Karma and energy and the propounder of religion for creatures. I have no Karma of my own. I am the soul of the creatures and eternal. I am Prakriti, Purusha, the Prime Deity, eternal and undecaying. I am the duty and penance of the followers of all the orders. I am Hayasira and the presiding Deity of the ocean of milk. I am honesty, truth, great, one and Prajāpati. I am known as the Sankya, Yoga, the great station, worthy of being adored with sacrifices and the lord of learning. I am luminary, air, earth, sky, water, ocean, stars and the ten quarters. I am the year, Soma, Indra, the sun, the ocean of milk, the other oceans, the forest fire, and the Samvartaka fire. I drink the watery Havi. I am ancient, great, the future and am known as the origin of all. Every thing that you see, hear and perceive in this world is identical with me. O Mārkandeya, I had created this universe before. See, I am creating it to-day and will do so in every cycle. Understanding all this, and being eager to acquire my virtue and spiritual powers do you range happily in the cavity of my belly. Along with Brahmā and Rishis the celestials are living on my body. Know me therefore as manifest and unmanifest, as identical with Yoga and unconquered. I am the great mystic Mantra of three words Om and the sacred verse Gāyatri which

is known as conferring three objects of life (49–66).

Vaishampāyana said:—The great Muni Vyasa has described in the Vedas and Purānas that the Lord, assuming the universal form, made the Rishi Mārkandeya enter into his belly through his mouth. In order to see personally the great unmanifest Atman and enjoy supreme bliss that foremost of Munis, Mārkandeya, entered into the cavity of the belly and began to enjoy rest there. Assuming various forms and ranging in the great ocean shorn of the sun and moon the eternal Lord, the Great Atman gradually creates the world and destroys it at the time of dissolution (67–69).

CHAPTER XI. THE CREATION OF A LOTUS AFTER DISSOLUTION.

Vaishampāyana said:—Having taken his birth as the Brāhmana saint Apava Vashistha and covered his own vessel body the Lord began to practise penances (1). Afterwards the great Vasishtha, the soul of the universe and of unlimited powers, thought of creating the five great elements and other creatures. When the universe was divested of the sky, became subtle and submerged in water Vasisthā, having his intellectual faculties increased by the practice of penances, spent a long time. Living in water and agitating the great ocean he rose up as the subtle ether with the second wave. He then appeared in the

ether as sound produced by the air and the great Vasistha began to grow up as the air. When the ocean was agitated by the increasing and powerful wind the waves struck one another. When the water of the ocean was agitated the powerful Lord appeared as the fire of dark ways. The fire dried up the water of the great ocean; from it arose the sky like a hole. From his own energy was produced nectar-like pure water, from it the ether, from it air and from the crushing of waves was produced earth. Seeing it the Lord, the origin of the great elements, was highly pleased. Beholding the elements the Lord of many forms, cognizant of the necessity and order of the creation of the universe, began to think of objects for Brahmā. Thus at the end of a Yuga and many Yugas Brahmā took his birth. He, who is endued with knowledge, the foremost of the Yogins, who sees the Soul of the universe, who is a Brāhmana of controlled senses amongst the twice-born of the world, is Brahmā.

The Lord Brahma, conversant with Yoga, engages Brahmā, endowed with perfect spiritual powers and worshipped of all, in creating the Vedas and the objects of the universe.

Thereupon, for the purpose of creating creatures the Eternal Hari lay in the great ocean, and sporting in diverse ways, attained to great delight. He then created from his navel a golden lotus with a thousand petals, effulgent like the sun. Originating

from the person of the great Achyuta there shone in beauty that lotus, effulgent like the burning flames of fire, fragrant and lustrous like the clear autumnal sun (2-17).

CHAPTER XII. A DESCRIPTION OF THE EARTH.

Vaishampāyana said:—The Eternal Hari then placed Brahmā on that golden lotus endued with all effulgence, qualities and marks of the earth, and extending over many a Yojana. He was the foremost of Yogins, the mind of all creatures and their creator and had his face directed towards all. The great saints, well-read in the Puranas, describe this lotus, as originating from Nārayana's person and supporting the earth (1-3). The goddess who was the seat of that lotus is earth and the firm roots that grow inside it are the celestial mountains. Himavan, Meru, Neela, Nishadha, Kailāsha, Krouncha, Gandhamadana, the sacred Trishira, the charming Mandara, Udaya, Kandara, Vindhya, and Asta, these are the mountains granting all objects of desires, and containing the hermitages of the gods, Siddhas and pious anchorites. The country interspersed by these mountains is called the insular continent Jamvu and here sacrificers celebrate their sacrifices. The streams, containing nectarine water, that come out of the sacrifices, are the goddess *Sarit* (river) having

and hundreds of sacred shrines. The numberless filaments around the lotus are known on earth as the mountains of minerals (4-10).

O king, the upper petals of that lotus constitute the impassable and the mountainous tract of the Mlechchas. The lower petals constitute the nether region, the abode of the great Daityas and Uragas; the region underneath it is called Udaka or the mine of great miseries. Persons committing heinous crimes are drowned there (11-13). The vast sheet of water that lies at the extremity of this lotus is the ocean (with land) on all sides (14). Because this great lotus originated in the mirror of Narāyana's heart it is called Pushkara. For this, the great sacrificing ancient Rishis, who are acquainted with the origin of this lotus, construct an altar of the shape of a lotus in the sacrificial ground. In this way the Lord created Brahmā in the lotus the creator of mountains, rivers, gods, and other objects of the universe. While Brahmā was created the Great Self-sprung Lord, of unlimited prowess, lying on the bed of the huge ocean created the eternal lotus identical with the universe (15-18).

CHAPTER XIII. THE WORLD OF CREATION BEGINS: THE BIRTH OF MADHU AND KAITABHA.

Vaishampāyana said:—After the revolution of a

thousand Yugas and the commencement of Satya-Yuga the quality of Tamas (disorganizing tendency) prevails. At this time the great Asura Madhu, the impediment of creation, took his birth. Some time after, by the quality of Rajas for helping Madhu the second Asura Kaitabha was produced. These two great Asuras, Madhu and Kaitabha, capable of assuming various forms and pervaded severally by the qualities of Rajas and Tamas, began to agitate the water of the one ocean. They were clad in dark-blue and crimson-coloured raiments, had burning white teeth, were elated with pride and adorned with shining Keyuras and bracelets. They had hideous coppery eyes, spacious breast, long arms and huge heads. Covered with coats of mail those two Asuras appeared like two immobile mountains. The colour of their body was like that of blue clouds, their countenance was effulgent like the sun and the lustre of their arms imitated that of coppery clouds charged with lightning. And they looked exceedingly dreadful, as if with the movement of their hairs and feet the ocean over-flowed and Hari, the slayer of his enemies, who was lying there, trembled. While they sported on that lotus, the mouth of the universe, they saw the eternal Brahmā endued with a shining body, the foremost of Yogins. Thereupon beholding Brahmā, create, at the command of Nārāyana, on that lotus, the entire host of creatures, gods, the universe and his mind-born sons the Rishis those two

best of Asuras Madhu and Kaitabha, who had their blood-red eyes burning in anger, said to him, being desirous of fighting. "Who art thou wearing a black crown and having four faces? Living on this lotus and shorn of anxiety, thou art, out of foolishness, disregarding us. Come and fight with us. We are great heroes. Thou shalt not be able to stand before us in battle. Who art thou? Whence art thou produced? Who hath sent thee hither? Who is thy creator and protector? And by what name men call thee" (1-12)?

Brahma said:—"I have sprung from Him who is unknowable in this world and am practicing Yoga. Do you not know this?" (13)

Madhu And Kaitabha said:—"O great Muni, there is no one else superior to us in this world. We have covered this universe with the qualities of Rajas and Tamas. We are also possessed by these two qualities and appear before the ascetics as if suffering from misery and before the pious deceiptful. Know us as above the reach of creatures. We are born in every Yuga and stupify the world. Wealth, objects of desire, sacrifices and all sorts of gifts are under our control. Whatever people desire for happiness, joy, prosperity, advancement and morality they obtain from us (14-17)".

Brahma said:—"Knowing truly by my mental concentration Him who is the foremost of Yogins, I am living in the quality of Sattwa which I had known

before. Engaged in fighting the Lord Himself, who is the eternal Satwa quality of the Yogins, who is the creator of the qualities of Rajas and Tamas, who is the cause of the origin of creatures and from whom all creatures, pervaded by the quality of Sattwa and all other inferior qualities have originated, will vanquish you (18–20)".

Vaishampāyana said:—Thereupon bowing unto the lotus-navelled Hrishikesha who was lying on a bed extending over many Yojanas Madhu and Kaitabha said:—(21) "O Purusottama, we have been able to know that thou art the only cause of the origin of this universe; know that our this conduct was meant for worshipping thee (22). O lord, we too also wish to see thee as the Eternal Real Isvara, of sure sight as the learned have known thee. O slayer of thy enemies, we wish to receive a boon from thee. O Lord, of sure success is thine view. Salutation unto thee" (23–24).

The Lord said:—"O foremost of Asuras, tell me speedily what boon do you pray for. Do you wish to live longer than the period I have alloted to you? O highly powerful Madhu and Kaitabha, you have obtained what you have tried for. Both of you are high-souled, powerful and observant of the duties of the Kshatriyas. I therefore confer upon you this boon that you will be slain only by me (25–26)".

Madhu And Kaitabha said:—"O king of the celestials, may we be slain at a place where no one

had met with his death. And may we (afterwards) become thy sons. This is the boon we pray for" (27).

The Lord said:—"In the future cycle you will be born as my sons. I speak you the truth and you need not doubt it" (28).

Vaishampāyana said:—Having conferred this boon upon those two foremost of Asuras Madhu and Kaitabha who were capable of protecting the world by their qualities of Rajas and Tamas the Eternal Lord, the upholder of the universe, placed them on his thighs and killed them (29).

CHAPTER XIV. BRAHMA'S CREATION.

Vaishampāyana said:—Seated on that lotus the long-armed Brahmā, the foremost of those conversant with Brahman, practised hard austerities, raising his hand up. Burning in his own effulgence that powerful Yogin Brahmā shone there like the sun of a thousand rays. Afterwards having divided his own body into two, and assumed the forms of the highly powerful illustrious preceptor of Yoga and of the intelligent Kapila, the foremost of Brahmavadins, the propounder of the Sankhya philosophy the Eternal and undecaying Lord Nārayana approached Brahmā. Having come near Brahmā of immeasurable energy the great and highly powerful Yogāchharya, worshipped of the great saints, the foremost of Brahmavadins, conversant with the knowledge of

great essence and engaged in Kshatriyas-like works and Kapila, the propounder of Sankhya, said to him:—"O Brahman, thou art the master of all creatures, the soul of the universe, of firm senses on account of the multiplicity of creatures, the support of the universe, the preceptor of the world and art (therefore) worshipful unto all (1–7)." Hearing their words and reciting the three verses, as heard in the Srutis, relating to the knowledge of Brahman Brahmā created the three worlds. Residing in Bhurloka, of the three worlds the Lord Brahmā created his eternal mind-begotten son, As soon as he was born the mind begotten son stood before Brahmā and said to him:—"O Lord, how can I help thee? Do thou command me." Brahmā said:—"O you of great mind, do what this Brāhmana Kapila and the boon-giving Nārayana tell you" (8-11).

Vaishampāyana said:—After Brahmā had said this his mind-begotten son again said:—"Who is there superior to my father?" Stricken with this doubt, he again, with folded hands, said:—"I am ready to serve you, order me, what I am to do and I will carry it out." The great teachers of Yoga and Sankhya said:—"Do thou recollect the eighteen forms of the undecaying Brahmā and the Eternal Great Brahman."

Hearing those words the mind-begotton son went away to the north and acquired the knowledge of Brahman through *Jnāna* (12-14.)

Thereupon having created the second

Bhuvarloka the high-minded Lord Brahmā created again his mind-begotten son. According to Brahmā's order the mind-begotten son appeared before the grand-fathers, the preceptors of Yoga and Sānkhya and said:—"Do you command me what I am to do." Afterwards going again with those two preceptors to the region of Bhogavati he, waiting by their side, attained to a great region (15–17).

After the departure of that mind-begotten son the Lord Brahmā created the third Bhurbhuvaloka capable of acquiring emancipation and brought into being his third mind-begotten son. Afterwards commanded by Brahmā that mind-begotten son appeared before them and acquainted himself with their religion and movements. These three persons are said to have been the sons of the high-souled Shamvu (18–19). Having taken with him these three sons the Lord Nārāyana and Kapila, the lord of ascetics, went to his own region (20). After their departure Brahmā, ever observant of vows, began again to practise hard austerities. Continually carrying on penances alone and not desisting from them the Lord Brahmā created from half of his body a beautiful wife. Intercoursing with that wife capable of creating the world and equal to him in ascetic power, effulgence and self-control Brahmā, pervaded by the quality of Tamas, created the patriarchs, the oceans, rivers, the sacred verse Gāyatri, the mother of the Vedas and the four Vedas. As the instruments

of his own work the grand-father, the creator of the world, created sons, the husbands of the universe and the creation from whom all the worlds emanated (21–26).

Having first created his two sons, the great ascetics Vishwesha and Dharma, the support of all the Asramas and giver of boons he next created the Munis Daksha, Marichi, Atri, Pulastya, Pulaha, Kratu, Vasishtha, Gotama, Bhrigu, Angira and others. The descendants of the above mentioned Rishis created by Brahmā, are known as the great Rishis of the Atharva Veda. Daksha begat Aditi, Diti, Danu, Kālā, Atāyu, Sinhikā, Muni, Prādha, Surasā, Krodha, Vinatā and Kadru—these twelve daughters and twenty-seven stars. Marichi's son was Kashyapa who became all powerful through asceticism. Daksha consented to confer those twelve maidens on Kashyapa. O Janamejaya, the great Rishi Daksha conferred Rohini and other virtue-bestowing stars on Soma amongst the Vasus (27-33).

O foremost of the descendants of Bharata, the virtuous Brahmā conferred on Dharma, the foremost of gods, the five most excellent maidens whom he had created before namely, Lakshmi, Kirti, Sadhyā, Vishwā always doing good and Marutvati. In the end, the wife, capable of assuming forms at will, whom Brahmā created out of his half-body, took upon herself the form of the cow Surabhi and appeared before him. O Bhārata, for creating the cows Brahmā,

cognizant of the cause of creation and adored of the world, knew her. By this, he begat eleven huge-bodied sons, crimson-hued like the evening cloud, consuming all with their dreadful effulgence and pious. Because they ran crying to the Grand-father as soon as they were born they passed by the name of Rudras. Nirhiti, Sarpa, Aja, Ekapat Mrigavyadha, Pināki, Dahana, Iswara, Ahivradhana, the unconquerable Kapāli and the highly powerful Senāni are known as the eleven Rudras (34–41).

Surabhi gave birth to bulls, trees which do not grow by cultivation, beans, sands, lambs, most excellent ambrosia and medicinal herbs. Dharma begat on Surabhi Lakshmi and Kama and Sadhya on Sadhyā. Prabhava, Chyavana, Ishāna, Surabhi, Aranya (forest) Maruta, Vashwāvasu, Suvala, Dhruva, Mahisha, Taneya, Vijnata, Manasa, Matsara and Vibhuti are also known as the sons of Surabhi. Sadhyā, worshipped of the world of Sādhyās and following Vāsava begat mountains, serpents and bulls. Dharma begat on Sushamā in order, Marudeva, Dhruva, Vishwāvasu, the lord Soma, Parvatta, Yogendra, Vāyu and Nikriti. It is heard that Dharma begat Vishwadevas on Vishwā. The large-armed Sudharmā, the highly powerful Shankhapā, Uktha, Vapushmān, Vishwāvasu, Suparva, the highly illustrious Vishnu, Skumbhu, the Rishi's son Ruru, highly effulgent like the sun, are the offspring of Chakshusa Manu. Vishwā gave birth to Vishwadevas.

Dharma begat Maruts on Marutvati namely Agni, Chaksha, Hari, Jyoti, Sāvitra, Mitra, Amrita, the large-armed Sankshepa, Viraja, Shukra, Vish wāvasu, Vibhāsasu, Ashmanta, Chirarashmi, Nijudhi, Jayona Adbhuti, Charitra, Vahupannaga, Vrihanta and Vrihadbhuta the aggrandiser of others (42-56).

O king, Kashyapa begat on Aditi, the tweve most eminent Adityās living in the celestial region namely Indra, Vishnu, Bhaga, Tvashthā, Varuna, Angsha, Aramā, Ravi, Pishā, Mitrā, the boon-giving Manu and Indra. Aditya begat on Saraswati two superbly beautiful sons namely Rupa and Vala. Diti and Danu gave birth to the Daityas and Dānavas. The Dānavas begat on Suravā the reptiles; and they begat on Kāla the Kālakeya Asuras and Rākshasas. O descendant of Bharata, Anayusha produced all the diseases and calamities. Sinhikā the mother of planets gave birth to the Gandharvas, the pious Prādhā to Apsaras, Krodha to all goblins, Pishāchās, Yakshas and Guhyakas and Surabhi to all quadrupeds. Vinatā gave birth to Aruna and Garuda and Kadru to all serpents.

O king, when the high-souled Brahmā appeared on the lotus the Viswadevas thus multiplied themselves. This old account of the origin of lotus I had heard from Dwaipāyana. When he described it from the beginning to the end the great Rishis spoke highly of it. The great man, who with attention always reads this account of the origin of the first

lotus, is divested of grief in this world, and enjoys various pleasures here and eternal bliss in heaven (57-67).

CHAPTER XV. JANAMEJAVA's QUERY.

Janamejaya said:—O Brahman, I have listened to your description of our great and illustrious family. It is endued with many virtues, consists of various metres, compound words, short but sweet words and is capable of conferring the three-fold objects of life (1–3). You have described my ancestors, on account of their dissension with the king Duryodhana, did not employ expedients for destroying the power of Brāhmanas, the prowess of the warriors, for vanquishing their rivals and killing the descendants of their family. You have described that the descendants of the kings who were killed in that dreadful war obtained their respective kingdoms and that the king of Kurus had been firmly established for following the behest of the Divine Lord. O foremest of the twice-born, you have described in order the duties of the three castes and the means by which one may attain to the celestial region; out of your compassion for creatures you have in many ways described the duties of the four castes. You have also described that on the wane of Karma in which godliness predominates some go downwards through births and some rise up. You also have

divided into many parts the fruits of being humble. Indeed sweet are the words that you have said relating to the fruits of gifts and Karma. O reverend sir, I am not capable of reading this great history of Bharata even within one celestial day. But sir, I am anxious to hear from you in brief an account of Jnāna for communing with Brahma (4-12).

CHAPTER XVI. THE GREAT BRAHMAN DESCRIBED.

Vaishampāyana said:—O king, having controlled your five senses listen with whole-minded attention to what I say with a pure mind. Know him as Nishkala Purusha, whom one cannot obtain through Karma, who appears before persons conversant with the knowledge of Brahman, who is not attached to actions, who is related to Brahma, who is the unmanifest cause of the universe, who is eternal, and is with and without form. Egoism, begotten by Atman, proceeds from this Purusha (1-3). He has a celestial form, is the lord of the objects of senses, is beyond the reach of thought, eternal, the origin of Yugas, identical with three forms of time, and not being born is equal everywhere. Persons, having the knowledge of Nārayana, know him as separate from the unmanifest. He comprehends all, courses everywhere, has his head everywhere, sees all, has his face towards all, hears all and extends over the

space. He is the cause of cause and action, exists as manifest and unmanifest and is not seen by any body when he moves about (4–7). Although he is beyond the reach of thought and without any form, yet he, assuming a form and manifesting himself, ranges everywhere as fire in a wood. He is identical with past, present and future. He is Parameshthin, Prajāpati and the lord of the worlds. This name of His Has been truly sung. That unmanifest one becomes manifest through Brahma Yoga. Ahankāra has been begotten by ignorance proceeding from Nārāyana (8-10). This Purusha with the consciousness of self exists as Brahma. He is the lord of the world mobile and immobile and is called Brahmā.

The Lord, whose creation is this universe, who is the origin of all, said "I will create all." When Brahma said this the consciousness of ego was produced from nature and thus the whole world was brought into being. But the true, Omni-present Brahma, devoid of qualities, remained as Brahma. From the five subtle elements, the attributes of the unmanifest Brahma, emanated the Vedas and their various branches (11-15). Thereupon commanded by Brahma through whom every thing becomes manifest Brahmā took a form from nature and created water. Afterwards amongst creators following the command of Iswara, the seventh Brahmā created air as before, held it and passed by the name of Dhatri. Formerly when this

universe, produced by air, was submerged under water the Tarjasa celestials raised it up and now the whole universe is manifest. When Iswara felt a desire for creating the earth for placing his creation he converted a portion of water into solid substance and the other remained liquid: and so the people perceived the earth (16–19). On account of the water being converted into a solid substance the Purusha Bhu rose up and filling all the quarters with a grave sound said:—"I wish to live above water. On account of the water being turned solid I am being afflicted and worn out. Therefore hold me up." Afterwards Prithivi, Earth, spread everywhere and upholding all creatures desirous of having some room, assumed a form and said "Raise me up." Hearing those sweet words Hari assumed the form of a boar and jumped down into the great ocean. Having performed the most difficult task of raising up the Earth from water he so engaged himself in Samādhi (mental concentration) that nobody could see him. He, who assuming the form of a boar raised up the Earth, is the effulgent Brahma. Some know him as Akāsa (ether). Brahmā, the creator of all, originated from Him. That Iswara, the origin of all, through his subtle mental Yoga of Jnana, is still upholding the earth in the shape of the serpent and tortoise, for the well being of the world. Riving the interior of the earth and water which produced it the sun, as if smiling, stationed himself on high. From the solar region, full

of heat emanated the lunar region full of water. Because the moon emanated from the Eternal knowledge and was gifted with His supreme knowledge he was called Soma (Sa-Brahma and Uma, knowledge of Brahman) (20-28). From the end of the lunar region emanated air (vital breath). He began to nurse the Vedas explaining the causes of all phenomena (29). Through his knowledge of Yoga and on account of his nature originating from Brahman he created a celestial and eternal Purusha (30). His liquid state became water and his solid state earth; his holes became the sky and the luminous portion became the eye (31). The principle of Mahat, emanating from Brahman as Purusha and begotten by effulgence, agitates the body through air, when united with five elements (32). Jiva or the human soul exists eternally as *Jnāna* in Buddhi: only Isvara knows it (33). The fire or self which exist eternally in the body united with the five elements is the sun (i.e. supreme soul) (34). On account of the pristine actions the human soul either advances (in spiritualism) or goes down, either enjoys happiness or suffers misery (35). Stupified by the senses and therefore ignorant of (the true form of) Brahman one meets with birth or death on account of his Karma (action) (36). As long as a man is not identified with the Supreme Brahman so long he passes through repeated births in this world (37). When by virtue of Yoga he gets mastery over his senses he becomes at

one with Brahman and enjoys true happiness (38). Yet separating himself from this world (of changes) he becomes identical with Brahman: he is not then led to ruin by anger (and other passions) nor becomes attached to objects of senses (39). This ominiscient person, who has acquired the highest spiritual powers, enters into the essence of elements. He then knows the birth and death. That man, conversant with the true form of Brahman, acquires the knowledge of the means of emancipation and the past and future actions and attains to a most excellent status (40-41). By his *manas* (mind) he conquers all the intellectual faculties and all other desires that agitate the mind as the wind disturbs the ocean (42). Through the eye of *Jnāna* (spiritual knowledge) the soul of a man, who conquers all the desires. contaminating his mind, is released from all the fetters of the body (43). The Yogin, having a subtle body, can, through spiritual science, create or destroy the next world and can create even this world (44). He, who has his mind, fixed on the Supreme Soul, can release those who, on account of their pristine deeds, have taken birth in a degraded order. (45). Action leads both to emancipation and enjoyment. But he who has immersed himself in the Brahman has no action leading to worldly enjoyments (46).

CHAPTER XVII. THE CREATION OF

RIVERS.

Vaishampāyana said:—The mount Mainaka was fixed in that hole which was created on the face of the earth by the increasing sun (1). It was called Parvata because it filled up the ocean of desire and Achala because it was fixed: by nature, it was however called Meru (2). On the spacious summit of the mount Sumeru lives that highly prosperous Purusha, begotten by effulgence, and manifest with head, feet, etc. He was created by the Great Soul through Nature (3). The Brahma energy, that is laid inside the head, assumed the lustrous burning form of Purusha (4). From his mouth emanated as if burning in his effulgence Brahmā with four mouths and with four foremost of the twice-born, the foremost of those conversant with the knowledge of Brahman. From him the great elements again came into being (5–6). The earth was upraised from water by Brahmā who was stationed in his room (on Meru), therefore though invisible he came within the vision of men (7). Brahmā's region, the summit of Meru, is situated at the junction of heaven and earth. It is a hundred or a thousand Yojanas in height and its extent is four times as much. No man, with his celestial wisdom, can within many thousand years, measure its height, for the dimension of the Meru is only imaginary and cannot be gauged like the extent of a desert or the depth of a lake. Like its height and extent its

circumference is also limitless. O king, the extent of the mount Sumeru bounded with four side hills is a hundred Yojanas (8–10). And some anchorites, of accomplished asceticism, conversant with the knowledge of Brahman, attribute innumerable other virtues to this mount (11). With Maruts, gods, Rudras, Vasus, Adityas and Vishwadevas he protects the Regents of the earth (12). O king, with the Divine Vishnu he protects the earth emanating from the sun (fire) and Varuna (water) in his Brāhmana body obtained from Brahmā, Vishnu's energy is equal everywhere (13-14). With various observances the truthful Brāhmanas, proficient in the study of the Vedas, have sung the Brahman (15). All the three worlds exist in Brahman and Brahman pervades all either as being manifest or unmanifest (16). The Brāhmanas, who have mastered the Vedas consider those actions as conducive to our well-being—the daily obligatory rites sanctioned by the Vedas, breathed out by Isvara and practised by those Brāhmanas who are not deceiptful even in words, not to speak of works, through the purification of their mind. Although these rites yeild fruits of good works still they constitute but an iota of Braman. So the Srutis hold. The truthful Brāhmanas declare that this universe is but a minutest part of Brahman who is the soul of all. On account of the diversity of their mental faculties the Brahmanas worship one Brahman in sacrifices under various names such as

Brahmā, Indra, Mitra, Varuna etc. The Vipras name in various way the one great Brahman. The form of the universe is gross and that of the mind is subtle. And thinking that these two forms belong to understanding only the Lord first created the union of male and female (17–20). Having made arrangements for diverse enjoyments the Divine Lord Brahmā enjoys them along with the goddess and his followers (21). Brahmā is the foremost of Brahmavādins, who, although they are desirous of following humble pursuits, always wend the way leading to emancipation (22). (Umā is spiritual science and Parameswara is the eternal *Jnāna* understanding) his body is the stream of water flowing from heaven. Soma is born from this stream; and by it Maheshwara is the lord of goblins (23). It is called nadi river because having installed naturally Maheswara as the king of ghosts it made a great noise (24). Supporting herself on the region of Brahmā and passing through the mountains that stood in her way she descended on earth by seven ways: and for this she is called Gangā (25).

O king, in the form of Godavari Ganga divided herself into seven before she joined the ocean and coursed on various sacred shrines having divided herself into a thousand parts in the shape of Jānhavi (26). First gross elements are produced from the great elements and then the actions of the intelligent begin (27). From his four lotus mouths the Veda was

produced which since then became the fountain of spiritual instructions to mankind. The sacred sacrifice was an emanation of his Jnāna, understanding, and the four priests were its four legs —and the grand-father Brahmā was the lord (28-29). The four legs of Dharma by which the world is upheld are (the four Asramas), first Brahmacharya—the condition of a student, and secondly the most sacred condition of a house-holder (30). The third stage is that of a religious recluse in a forest, and the fourth is that of union with the great Brahman. These four stages of a religious life are regarded as leading to the attainment of heaven (31). The mental faculties of a man develop through the practice of Yoga and the true understanding of the Vedanta. And the eternal Vedas exist for the practice of Brahmacharya (32). The Pitris are gratified with observing the conduct of the house-holders and the Rishis, stationed on the summit of the mount Sumeru, are gratified with Yoga (33).

CHAPTER XVIII. THE CREATION OF GANDHARVAS ETC.

Vaishampāyana said:—Thereupon assuming the form of pure intelligence the Grand-father conceives the aggregate creation through his mental faculties; and through his inner soul withdrawn from all external objects he performs actions leading to the attainment

of Brahman. Engaged in mental concentration and on account of his unification with Brahman, he created offspring in his mind. Through his eyes, the omnipotent Brahmā created the beautiful Apsaras and from the tip of his nose he created Tumvuru and hundreds and thousands of other Gandharvas clad in variegated raiments and expert in reciting the Vedas, singing, dancing, and playing on musical instruments. Through his Yoga power the omnipotent self-sprung deity created in his mind the immaculate goddess Veda-Vani, the very incarnation of his own beauty. She had beautiful eyes, hairs, eye-brows and a lovely countenance. The goddess of sweet words sat on a charming lotus of a hundred petals. O king, having created from his eyes the beautiful Apsaras, and from the tip of his nose the sweet-voiced Gāndharvas, expert in playing on musical instruments Brahmā, the soul of elements, propounded the art of singing and produced the Sāman for other Brahmans (1-9). From his two feet were produced the mobile and immobile creation and men, Kinnaras, Yakshas, Rakshasas, Pichachas, Uragas, elephants, lions, tigers, thousands of other animals, grass and quadrupeds. He created from his hands those who take their food with their hands together with their works. Through vital airs the creator, seeking happiness for all creatures, created various functions of breath. And then fixing his mind on the great Atman full of felicity on account of the

obstruction of five senses he remained there. From his heart he created the kine and through his arms he created the birds; and then he created acquatic animals in their different forms (10-14). From the space between the two eye-brows the lord of Yoga, the divine Grand-father through his Yoga power, created the celestial saint Angira, burning in effulgence, and endued with true knowledge for the suppression of six senses. And from his forehead he created the highly pious, celestial saint Bhrigu. From his head the great Yogin, Brahmā created the quarrelsome Nārada and Sanat Kumar (5-17).

When the Grand-father appointed, the eternal king of the twice-born, the night-ranging Soma as the heir apparent the moon, endued with the power begotton by great penances, along with the stars, filled the sky with various creatures and began to range there. Having acquired spiritual powers through Yoga and mental culture the divine Brahmā created the mobile and immobile creatures from his body. Brahmā created various regions as that of the sun &c, and appointed various agents for carrying on the work of day and night. What has been said before leads to the attainment of Brahma. Therefore the Brahma Yoga and Sankhya Yoga constitute the proved science of the scientists. This has been also proved by the Chārvakas. This leads to unification and diversification. This creates birth and death. This creates and destroys time. This is to be known as the

discriminative knowledge (18-23).

CHAPTER XIX. KSHATRA YUGA DESCRIBED.

Janamejaya said:—O Brahman, I have heard of the first Yuga which is called Brahma because it leads to the attainment of Brahman. O Lord, I wish to hear now some thing about the Kshatrayuga which abounds in regulations, brief and explanatory, which is sung by the Rishis conversant with expedients and which is beautified with sacrifices (1-2).

Vaishampāyana said:—I will sing the greatness of this Kshātrayuga, which is adored with diverse charities and sacrifices and beautified with many creatures (3). In this Kalpa the Lord, who knows himself as the four-armed Vishnu, seeing differences and incarnating himself as Daksha begotten by Brahmā, procreated many offspring. On account of his being shorn of attachments for the senses and the body he flourished amongst the Brāhmanas as having his soul immersed in communion and endued with the knowledge of inner self. All these Brāhmanas, who were of the size of a thumb, were capable of passing through the solar region and ranging over all other *lokas* by virtue of the regulations leading to emancipation and other religious rites. They were always busy with sacrifices and with controlling the senses and mental faculties. In order to gain the

pleasure of Iswara they engaged themselves in Vedic rites. They were masters of the three Vedas. They led the life of celibacy and were enlightened with the knowledge of Brahman. These Brāhmanas, of good conduct and consummate understanding, met with death after thousands of years (3–3). The Brāhmanas are pervaded by the quality of Sattwa, the Kshatriyas by that of Rajas, the Vaishyas by that of Raja-Tamas and the Sudras by Tamas (9). The colour of Brāhmanas is white, that of the Kshatriyas is red, that of the Vaishyas is yellow and that of the Sudras is smoky-dark. Thus they have been divided by the thoughtful Vishnu (10). O king, thus according to qualities and colour, men are divided, in this world, into Brāhmanas, Kshatriyas, Vaishyas and Sudras. Observing highly wonderful and different sorts of duties, men of the same size, although apprized of the means of the works, are divided into four Varnas for partaking of the fruits thereof (11-12). The first three castes are entitled to perform the rites laid down in the Vedas. Therefore, O king, on account of your faith in Vishnu, you are entitled to read the Vedas. And therefore the birth of the three Varnas, namely, the Brāhmanas, the Kshatriyas and the Vaishyas is owing to Lord's grace. Encompassed with works affording enlightenment regarding the true form of Vishnu, the Lord Prāchetas Daksha, through his Yoga power and wisdom, undertook the work of creation. Thereupon, for the advancement of arts and

serving the three other Varnas the Sudras were produced. They are not entitled to perform the ceremony of initiation and read the Vedas. As before fire is produced from a piece of rod by concussion smoke rises, but it does not serve the practical purpose, so the Sudras, taking birth in this world, have multiplied themselves, but they, not being initiated, cannot perform the various Vedic rites (13–17).

Thereupon Daksha begat his other sons who were the supporters of the Vedas, strong, endued with great energy, power and effulgence. Daksha said to them:—"O ye powerful sons, from your mouths I wish to know the strength of your mother, the earth. I am powerful and therefore cannot find out the end of the earth; you should be like me. Afterwards ascertaining the truth I will distribute energy and strength amongst creatures. On account of the vastness of the soil my creatures will multiply themselves." The goddess, earth, the essence of the great creative energy of the Lord, did not show herself unto Daksha's sons who were desirous of seeing her. When in the Krita age the pure souls, of the sons of Prajāpati pervaded by the quality of Sattwa, are purified with seeing the Prakriti, Nature, the mother of all creatures, without being urged on by Purusha, creates all engendered by sweat and eggs and decreases and increases all creatures who, by nature, partake of the fruits of works (18-23).

CHAPTER XX. THE FRUITS OF YOGA.

Janamejaya said:—O foremost of the twice-born, I wish to learn that of the Treta yuga which I may know correctly the eternal Brahman who is the subject of all sorts of learning (1).

Vaishampāyana said:—Being dispirited the foremost of Purushas Daksha, through his Yoga power, assumed the form of a woman on the summit of the mount Meru. He became a highly charming damsel with well-formed thighs, breast, eye-brows, a lotus-like countenance and dark eyes. With his half body Prāchetas Daksha begat on that damsel maidens by the name of Padmas. Thereupon on renouncing the female form through his male form Daksha again assumed the form of a most handsome man. According to the rites of Brāhma marriage sanctioned by the Smritis Prāchetas gave away those maidens. Of them he conferred ten on Dharma, thirteen on Kashyapa and twenty seven maidens on Soma. O king, after giving away those daughters in marriage Dahsha repaired to the sacred shrine of Prayāga where Brahmā lived. And there concentrating his mental and intellectual faculties and practising penances with the deer he travelled over the world. Sustaining himself with grass, roots and fruits he continually practised rigid austerities. The deer found delight in seeing his harmless spirit and the Brāhmanas, who had been initiated, who

used to perform religious works and whose sins had been dissipated through ascetic observances, were delighted with seeing the fruits of his austerities (2-10).

At the time of conflict between Yoga and intellectual faculties, the man, who is incapable of standing physical sufferings, who has controlled his mind and who knows the time, sees the Karma and the spiritual power acquired through *Yajna* on account of his omniscience. And living with their wives in the company of the deer the anchorites, living on vegetable food and shorn of anxiety, attain to decrepitude. The Brāhmanas, who have studied the Vedas, see the great Brahman in the human body and therefore they call it *Brahmakshetra* or the soil of Brahma (11-13). The *yatis*, divorced from works, who have controlled their anger and passions and who range on earth desirous of wending the eternal way, say this. At the time of Samādhi or mental concentration the entire creation is immersed in Brahman. And they again appear in the world on account of their pristine works. Although all creatures are immersed in Brahman at the time of Samādhi they again appear on earth on account of their pristine actions. Although unmanifest at the time of Samādhi, all creatures become manifest through the tendencies of nature. It is therefore difficult to overcome her. On account of the characteristics of the time the creatures become

manifest and unmanifest (14-16).

Every object of creation, mobile or immobile, gross or subtle, can acquire Yoga under the influence of time. While this Yoga is possible for inanimate objects even every man should strive to acquire the knowledge of union with God. In the course of time the eternal Kashyapa begat all created beings on Daksha's daughters. O king, the Adityas, the Vasus, the Rudras, Viswadevas, Maruts, the many-headed serpents, Sadhyas, Pannagas, Gandharvas, Kinnaras, Yakshas, the vultures, Garuda with his wings, the Suvasan Kinnaras, cows and other quadrupeds, men, the entire earth, mobile and immobile, the mountains, elephants, lions, tigers, horses, tusked animals, boars, wolves, deer, elephants with four white tusks, and creatures, capable of assuming forms at will, were created. In this Bhāratavarsha the land of eternal religion, Munis again took birth, with same form, beauty, character and power as they possessed in the previous Kalpa. Pious men, who had mastered the Vedas and acquired the knowledge of Atman, created both the external and internal world through their mental faculties. In the region of Swarga situate there all the celestials were settled (17–25). Besides all the householders, who acquire spiritual power through ascetic observances, those who acquire it through leading the life of celibacy, those who do it through serving their preceptors, and those who acquire Yoga through Siddhi, will not be

constrained to undertake painful works. Those, who controlling their minds and with forgiveness and firmness practise religious rites along with their wives, range in the celestial region (26-28).

CHAPTER XXI. THE PROCESS OF PRANAYAMA.

Vaishampāyana said:—Persons, who have controlled their senses and anger, wearing matted locks and deer-skin, concentrate their mind on the junction-place between nose[310] and eye-brows for knowing the pure Brahman (1). This spot on the fore-head is the essence of bones and is not destroyed even after the destruction of the body. It is encircled by the vital breath Prāna. The vital breath goes here through tubes producing wind, cough and phlegm. This is the place where Brahman can be perceived and is freed from all thorns of miseries. Here the three tubes and five vital breaths have been united. So fixing their mind on this place the Yogins strive to realize the presence of the great Brahman. The Brāhmanas, who recite the seed of mantras *Om* and celebrate sacrifices and who are immersed in their soul full of felicity, only keep one fire of vital breath and divide it into five. The Munis, well read in the Vedas, divert this fire into three channels namely (Puraka, Kumbhaka and Rechaka). So dividing this one into three and practising Puraka and other

processes they acquire the true knowledge of Atman (2-5). One great fire spreads itself through oblations. In the shape of Swadhā it produces the successful fruits of Mantras[311] (6). Then was born of himself the Divine Daksha, ever successful and honouring creatures, Brahmā, the creator of Brāhmanas and the grand-father of all[312] (7). He is Dandi,[313] Charmi,[314] Shari,[315] Khargi,[316] Shikhi,[317] and has a face like a lotus.[318] He was by nature shorn of sorrow and had controlled anger and other passions (8). United with Medhā Brahmā is adored in Pushkara and the Saman verses sung by Indra are recited by the Brahmavadins (9). Clarified butter, milk, barley, etc., are dedicated to the external sacrifices, but in the spiritual sacrifice all the productions of the mind are sacrificed at the altar of the great soul through mental concentration (10). Having churned the fuel (of selfishness) consumed with the fire (of the disappearance of deity) and collected from the Shami tree (bodily pleasure) one, conversant with Brahman, brings the Great Soul there (11). In an inferior sacrifice insignificant articles are thrown into fire—and according to their changes heaven or inferior place is distributed to persons; but such is not the case in a mental sacrifice[319] (12). In the inferior Yajna the fruits are attributed to the fire, but in the Atmā-yajna the Brahmavadins[320] attribute it to spiritual exercises (13). Vrihaspati acquired the four Vedas in six months when the Brahma Yajna was undertaken

at the cost of the Brahma wealth[321] (14). He instructed the pupils of his own school in this Veda, of the form of Saraswati endued with letters highly charming and set to music (15). That sacrifice, described by the word Brahmana, as mentioned by Brahmā appears like the second Brahmā region[322] (16). The sacrifice, brought out from Brahmā's mouth by the word Veda, shorn of any doubt regarding its proof, prospers as if speaking through various articles dedicated for his celebration (17). (Ordinary) sacrifices are performed with fuel, moon-plants, ladles and other sacrificial vessels, beggars and other persons who pray for money, barley and other articles and vessels full of water (18). The sacrifices are performed with dedicating riches and gold to the great Brahman, and with cows and calves (to the Brāhmanas) (19). The recitation of Saman verses, accompanied with the chanting of the Vedas, and continued with the limb of Karma full of the knowledge of Brahman, is united with the science of worship (20). Brahmā, in the shape of Yajna formed by the fuels imagined in the mind, along with Maruts, offers oblations of fire to those objects which are separately sprung from Brahman and exist by nature in Atman (21). According to the rites laid down in the Vedas Brahmā, the Lord of all creatures, does not celebrate sacrifices in honor of and touch Brahman in the shape of pure intelligence (22). Having churned the fiery wood produced from Shami

tree the omnipotent Brahmā propitiates first the gods with Agnisthoma sacrifice (23). At the time of the celebration of the sacrifice the meeting is adorned with courtiers and the Chamasa and Adhyarju priests recite sweet verses while the performance goes on (24). O king, with ascetics, effulgent like the sun and moon, who have mastered the Vedas and their auxilliaries that great sacrifice was adorned (25). With the loud recitation of the Vedas that sacrifice appeared like the second Brahma region. The gods came down on earth. That great sacrifice was honored in heaven and earth by the god-like, humble and ascetic Brāhmanas who were conversant with Vedas and their limbs and with the knowledge of Brahman (26-27). That great sacrifice, undertaken by the Brāhmanas, burning like the three fires lighted up in the sacrificial ground shone like the Brahma region. In that great sacrifice the Brahmavadins recited the Sāman verses sung by Indra and the Yajur verses sanctioned by the Sastras. As soon as they were thought of in mind the truthful, self-controlled and ascetic Munis, devoted to Brahman, came there (28–30). Having assumed different forms the ancient Brahma-begotten Vrihaspati, the most worshipful amongst the great theologians, acted in that sacrifice as Hotā and Brahmā (31). After the termination of the sacrifice the sacrificer dedicated the fruits of action to Vishnu and took his birth from Aditi whose last conception was brought about through ascetic

energy (32). Being divested of birth, ignorance and its action he, conversant with the knowledge of Brahman, attained to Vishnu's feet divorced from happiness and misery and from which Indra and many other gods have emanated and which can be obtained by undecaying spiritual exercises. The Munis, who are freed from senses and their objects which are the causes of bondage, are identical with Him (33-34).

The various objects of senses are produced by passions, which, on account of the pristine actions, completely overpower the mind. So with great care one should subdue these passions (35). The Munis, although they enjoy various objects of sense, are not brought by them under their control. Self-control is regarded as the greatest characteristic of the learned (36). The mind, of Brahmavadins who have acquired the true spiritual knowledge through instructions delivered by the word *Om*, is not possessed by learning (37). The Brāhmanas who always recite the Vedas consider that loka as the best where the pious and the celestials live (38). O Bhārata king, that is the best loka where the gods, nourished with sacrificial offerings, do not meet with extinction and attaining which through his Karma the sacrificer lives happily with his wife shorn of anxiety (39). The persons, who see differences (of caste, position), cannot use this body firm as rock for the purposes of emancipation[323] (40-41). O king, the Brāhmanas

who are busy with Karma are driven away from heaven after they had enjoyed the fruits of their actions, and live on earth having their faces discoloured and their minds possessed by illusion (42). The sweet speeched, wise precepter of a calm form, the foremost of those who remove sins, addressed the following instructions of Vedanta to those twice-born ones:—"You consider this body and senses as self and therefore fight with one another. Save emancipation, you will not be able to cut with force this rock of attachment for the body even within hundred celestial years. When through mental concentration you will perceive that you are all the one Atman (self), you will ungrudgingly make friends with all creatures and simultaneously destroy your false notion that this body is the self (43-45). The two passions anger and jealousy increase the energy of conquering nature; and the energy, divorced from anger and envy, increases devotion unto Brahman (46). While by my pure understanding I will abstain from enjoyments, both here and in the next world, while fire, water and food which build up this body huge like a mountain of crystal and their actions words, vital air, and mind will be destroyed, while the holes of wife and others, the mental faculties, the Sastras and the passions will be shattered, I will then order you to cut this mountain of bodily attachment. You will also then be able to cut it." Hearing those sweet words of their preceptor

the Brāhmanas observed silence (47-49).

[310] This chapter is purely allegorical. It deals with a process of Yoga called Pranayama *i.e.* the suppression of vital breath. The word in the text is *Pitamaha* which literally means Grand-father. Allegorically it means the father of the father of action i.e. father of the cause of action which is Pure Brahman. In this way every word has an allegorical meaning. As the whole chapter is allegorical we think it better to translate freely this and the subsequent chapters placing before our readers only the allegorical interpretation as some commentators have done. We need not say that a literal rendering will not make out the meaning intelligible. This whole Parva seems to be an interpolation as it bears no connection with the original plot of the book. It merely deals with Yoga and cosmogony.

[311] He, who practises the process of *Pranayama* namely the suppression of vital breath, should, according to the going down and coming up of the vital breath, draw the air to *Brahmarandhra* forehead; and then drawing it back from there he should place it between the eye brows; and then drawing it through eyes, he should place it on the root of the nose. From there he should draw it to the root of the tongue. From there he should transfer it to the heart, thence to the organ of procreation, thence to the body, thence to the organ of excretion, thence to the root of the thighs, thence to the middle of the thighs, thence to the knee-joints, thence to the root of the arms, thence to Jangha, (half thighs), thence to the ankle, thence to Angustha and thence to the feet. Thus he, who draws the fire of Prana (vital air) from one place to another, is freed from all sins, has his soul purified, and lives so long as the moon and stars exist. To hold the vital breath in one's own body is Swadha. Through this physical process of Yoga one can suppress completely his vital breath. One, who thus practises Pranayama, is freed from all disorders of wind, cough and phlegm.

[312] *Daksha*-successful in all works undertaken i.e. endowed with lordly powers. It is an attribute of Brahma. *Bhuta*: always successful.

[313] While practising the process of Puraka, he filled himself with vital air through the nostril and was at that time as stiff as a rod and therefore he is called *Dandi* i.e. rod-like.

[314] While practising the physical process of Kumbhaka he was filled like a leather-bag with vital air and so he is called *Charmi*.

[315] And while practising Rechaka he became as thin as a reed and therefore he is called Shari.

[316] He was sharp as a sword for cutting the tree of worldliness.

[317] He was pleased in the shape of Daksha.

[318] In this sloka Pushakara means own soul and *medha* the intellectual faculties. Indra means the man who has seen his own self. The Saman verse is "I am food and food is me." The self-controlled Rishis, who are gifted with spiritual insight, celebrate sacrifices for increasing their powers of mental concentration. Although the Atman always appears in a body still casting off attachments for the body He manifests himself as Iswara.

[319] Yoga is compared to a sacrifice. In a mental Yajna i.e. Yoga one need not dedicate inferior articles to fire as oblations. Though the Yogin does not observe the practices of the external but inferior sacrifice he however acquires similar fruits. The Sruti says that if the Yogins wish to see the region of the dead their ancestral manes appear before them. When a Yogin attains to a consummate stage he sees unseen and unheard of objects. The ordinary persons, who celebrate sacrifices, are not entitled to know the Great Atman; they are allowed to know Isvara. Atman is the Real Absolute God and Isvara is the God endued with Maya or creative energy. In the inferior sacrifices there is the difference of fruits proportionate to the excess and absence of reverence but in the *Atma-yajna i.e.* Yoga there is no such thing for the common object of all is the attainment of salvation.

[320] In the ordinary sacrifices of the world people enjoy fruits as they offer various articles. But the Yogins, according to their spiritual culture, attain fruits in the Brahma region. The Munis, who have seen Brahman in this world, have acquired many lordly powers.

[321] i.e. A qualified man acquires the consummation of his Yoga practice within six months.

[322] The sacrifice (ordinary) which is an outcome of Pravritti (tendency for works), appears like spiritual Yoga.

[323] True emancipation cannot be acquired unless a man sees all persons as identical with himself.

CHAPTER XXII. KURUKSHETRA AND THE DUTY OF THE BRAHMANAS.

Vaishampāyana said:—Although they listened to the instructions of their preceptor in the shape of a mountain those Brāhmana house-holders, devoted to asceticism, could not give up bodily attachment. So the worship of fire with oblations daily increased and the worship of Vishnu and preceptors was also introduced. Thus O king, for the purification of the souls of the Brāhmanas Karma Kānda was introduced in this world by those Brahmavādins (1-2). Near the mount Vindhya on this earth there is a sacred province by the name of Kurukshetra which is even, shorn of thorns and full of woods and twigs by which fire may be lighted. Performing God's work with pure heart the great Brāhmana householders lived there

and practised ascetic penances. Even the Yatis with great eagerness live there for acquiring piety. The Brāhmanas, who have followed the Vānaprastha mode of life, who perform Agnihotra ceremony, who have controlled their anger and passions, who wear bark and deer-skin and who live on unsolicited food, also wish to live there. O king, gradually obtaining it by the will of the Providence, the Brāhmanas, with great care observe this mode of life. He, who knows this sacred initiation which was practised by the Brahmavadi Munis of old, attains to eternal virtue. Without thoroughly mastering the Vedas one should not lead the life of a householder, should not observe the most difficult Brahmachārya, should not live the life of a hermit, and should not give up the duties of a householder. Save by mastering the Vedas miseries will never end. To the reciters of the Saman and Yajur Vedas the Riks are their acquirement. The ascetic Brāhmanas, who wish to live like householders, can receive instructions of the Vedānta from their preceptors and reap the fruits thereof. A pious king should compell him who does not hear the Vedas or celebrate the Vedic rites to act like a Sudra. On the other hand there is none amongst the Brāhmanas who does not respect the Vedas. A student or a householder, every Brāhmana controls his mind when he listens to the enunciation of his duties, reads the Vedas and receives the instructions. Therefore no king should disregard a Brāhmana.

Therefore a Brāhmana, who acquires the knowledge of Sāstras, who gains the transcendental knowledge, should thus read the Vedas and control his senses (3-15).

CHAPTER XXIII. THE BEGINNING OF FIGHT BETWEEN DEVAS AND DAITYAS.

Vaishampāyana said:—The Rishis and Gandharvas, headed by Nārada, who were well-read in the Vedas and who were not visited by sins consequent upon the omission of rites, worshipped the Brāhmanas with placing the sun and moon before them. And they always worshipped the Grandfather (Brahmā) in sacrifices as a son adores his father. Eulogised with sweet words by those Brāhmanas who had controlled their five senses, who always did good by all creatures and wished them well the Lord Brahmā said:—"By good luck (you have undertaken those sacrifices)" (1–4).

Thereupon the omnipotent Lord addressed Kashyapa saying:—"You will, with your sons, celebrate sacrifices on earth. The Yakshas and the Asuras will all celebrate sacrifices with profuse gifts." Thereupon desirous of vanquishishing one another the Daityas, elated with the pride of their strength, and the Devas began to quarrel, saying "We will first celebrate sacrifices, we will adore," and were about to fight with one another. The Rishis, whose sins had

been washed away by ascetic penances and the Brāhmanas who had read the Vedas and their auxiliaries, prevented them all. Although prevented like unto bulls in Gokula they began to fight with one another. Leaving aside sacrifices they began to fight in right earnest. And when the battle set in they felt a desire for conquering their vital breath and met with death in the presence of all creatures. Thereupon controlling their external senses through understanding and non-attachment engendered by true Jnāna the Asuras and Suras, like unto birds with wings, controlled their own minds.

Thereupon as a boat sinks down under the pressure of the weight of men so the earth, the ground of sacrifices, was agitated with the flames of worldly objects. Like unto roaring bulls the Yoga postures are broken and the tubes are agitated by the vital breaths. Afterwards Madhu, whose intellectual faculties were agitated and Vishnu, identical with the quality of Sattwa, fought a dreadful battle which almost overturned the cycle and struck terror unto all creatures. Thereupon as the cloud pacifies the forest set on fire so Vishnu controls all the mental energies. He, who recites the name of the Lord, appears in Sattwa-guna after controlling his mind (1-16).

CHAPTER XXIV. THE FIGHT BETWEEN MADHU AND VISHNU.

Vaishampāyana said:—That powerful Daitya Madhu of dreadful prowess bound Mahendra on that mountain with a sharpened noose[324] (1). According to the words of Pralhada and on the wane of true understanding Madhu, desirous of possessing the future dignity of Indra, bound him all on a sudden with invincible iron nooses; and issuing out for battle at the head of his army he invited the fierce Vishnu for fight, as if urged on by death himself (2-4). Having divided themselves into divisions Kashyapa's sons subjected themselves to Madhu's control. And taking up huge clubs they ran out for battle. The Gandharvas and Kinnaras, expert in the art of singing and dancing, sang and danced on all sides. With the sweet music of stringed instruments they pleased the fighting Madhu and made him absent-minded. When the Dānavas and Devas came within each other's view Madhu, shouting up, fixed his mind on singing. As fire lives secretly in wood, so Vishnu, with his Yoga eyes, drew Madhu's mind into the objects of senses and disappeared in the mount Mandara. Having their minds pained a little the Rishis, of burning intelligence, placed the Grandfather before them and disappeared within a moment (5-11).

Worked up with anger, Madhu, having eyes rolling in intoxication, struck Vishnu on the forehead with his hands. But he did not lose a single step for it (12). Vishnu too struck with the tip of his finger the Daitya Madhu on the breast. Thereat vomitting blood

he dropped down on earth. Awating for the the hour of wrestling Vishnu, of inconcievable prowess, expert in fighting, did not strike the Daitya when he fell down. Thereupon touching the ground with his knee-joints the Daitya Madhu rose up like Indra's flag-staff. And having his mind filled with anger he, as if, consumed all the quarters with his eyes. Afterwards roaring with harsh words and desirous of killing one another they engaged in wrestling (13–16). They were both endued with the strength of arms, expert in fighting, great ascetics and truthful. Those two great heroes began to assail each other. It appeared that two mountains, with rocky wings, were fighting with each other. Infuriated with fighting they wrestled with one another on the ground. And as two elephants strike each other with their tusks so they struck each other with their nails (17-19).

Thereupon as after the termination of the summer season and in the beginning of the rainy season gold, mixed with other mineral substances, comes out of the mountains so blood gushed out profusely from the wounds. Covered with gushing blood they began to tear the surface of the earth with their feet. Striking each other in many ways those two heroes fought as the two birds, desirous of eating flesh, fight with each other with their wings. Thereupon creatures heard the Siddhas sing the glories of Vishnu identical with truth and all spiritual powers in the sky over Pushkara. With the elements

of fire, water and earth this body is formed. And consciousness is then set to that body. United with the body and senses as consciousness the great Brahman is called Jiva. When the subtle cause is destroyed all the primary elements exist in it, and that subtle substance again appears in many forms. The subtle soul, although disassociated from the body, pervades all objects of the three worlds as consciousness and enjoys them. For the suppression of the wicked and protection of the pious. Iswara, identical with Yoga and the protector of Dyuloka, assumes the form of a man, Shesha, tortoise and others and upholds Ananta who holds up the earth and the four Vedas identical with himself. The Lord exists in the Brāhmanas as the Vedas, in the Kshatriyas as warfare, as trade in the Vaishyas and as service in the Sudras (29–29). Living in the kine the Lord is distributing amongst you milk and sustaining you. Stationed in sacrificial ingredients he is protecting you with fruits, the departed manes with the smoke of Havi and the gods with a portion of Havi (30). With four elements and seven sorts of food the Lord, along with the departed manes, is protecting the three worlds (31). The form of those seven kinds of food is the sun and the moon, which becomes manifest and unmanifest through their own energy (32). Mind, words and vital breaths—these three continually increase the sun; and with the remaining four the moon increases in his own disc

(33). The three classes of Pitris spoil the balls of food offered to them and the remaining four classes accept them (34). As gold is converted into an ear-drop so thou art hidden in the five senses: thou dost live in egoism and other principles; thou hast emanated from the Eternal and Undecaying Brahman (35). The fire and air draw energy from thee: because they draw their energies from thee thou art called Aditya (36). When the end of the cycle sets in, thou dost as if scorch the universe with thy rays and devour it: and therefore thou dost attain to the highest spiritual power (37). In Amavashyā (the night in which the moon is not at all visible) and the full-moon night thou dost range secretly with the Rishis sprung from the sun, moon and the Vasus (38). Thou dost celebrate sacrifices which yield nourishment, grant heaven and do not bring about the deterioration of virtue. During Amavasyā and Purnimā thou dost appear in trees, herbs and the earth as the moon. And for being born again thou dost take birth every fortnight (39-40).

O lord of elements, whatever exists on the surface of the earth for the nourishment of creatures who have gone away and who will come again is identical with thee (41). All the daily obligatory rites that are extant on earth are identical with thee. Thou art at one with Yajna, Karma, Mantra, words and *atman* (42). There are two ways leading to heaven, the sun and the clear moon. The latter is the way to

the region of the departed manes and the former is to that of the celestials (43). In the shape of creatures and guided by mortal regulations thou dost range in the universe only; destroying the senses in thy own form thou art living invisible to all. Thou art born alone; thou art the ancient universal Purusha: thou art undecaying and incomparable: thou art self-controlled and yet thou dost play. In energy thou art like fire, and thou art ranging assuming the form of air: and thou art always enveloped with five subtle elements. In the work of the control of mind and external senses thou dost exist as Jiva; in the work of emancipation thou art the Pure Intelligence; and in the work of daily destruction thou art in the form of Rudra. Thou dost protect the universe as Vishnu. The various orders and castes are identical with thee: thou art the consciousness of the eye and senses. The self-controlled and sinless Munis, who have attained the Great Brahman through their works, who consider the friend and foe as equal, always serve thee (44-48).

Thus eulogised by the various Siddhas and Munis the great Vishnu thought of the form of Hayashira. While the Lord assumed the form identical with the Vedas and the body identical with all the gods Siva remained on his head and Brahmā in his heart. The rays of the sun remained on his Kundalas and the moon and the sun on his two eyes. The Vasus remained on his two Janghās and all the

Siddhas and gods on his joints. The Vedas remained in his words, the Maruts and Varuna on his knee-joints. Having thus assumed a huge form, highly wonderful even unto the gods the Lord Hari, with his eyes reddened in anger, began to assail the Asura the very personification of stupefaction. Like unto a youthful damsel clad in a white cloth the earth was filled with Madhu's fat and flesh (49–58). Therefore, O king, the earth is called Medini and perhaps for thousands of Asuras she has obtained the appellation of Dharani (59).

[324] The esoteric meaning of the passage is that Madhu the spirit of stupefaction which is a demonaic emotion, binds (*Mohendra*) the soul within the body.

CHAPTER XXV. VISHNU KILLS MADHU.

Vaishampāyana said:—Beholding Madhu's overthrow in Pushkara, all the creatures, filled with joy, sang and danced on all sides (1). As if riving the sky with its golden summits covered with various mineral substances the foremost of mountains Supārshwa shone there (2). The mountains covered all over with minerals shone there with elevated summits like unto clouds charged with lightning (3). On account of their summits being covered with sand and powdered coal raised by the wind they appeared like

so many huge clouds. The mountains, whose summits were covered with clouds, whose trees were scattered with their wings, from which was produced profuse gold, were as if stationed in the sky. Raised by the wind the winged mountains, having their summits covered with golden minerals, struck terror unto all birds. The golden mountains were covered with crystal, emeralds and sapphires. The huge mountain Himalaya was covered with white minerals. And when his golden summits and wings are lighted up by the rays of the sun they display various sorts of jems. The huge mountain Mandara, filled with crystal and containing two gateways built of Vajra, shone like the celestial region. The mount Kailāsha, adorned with various minerals, its high summits like unto so many gate ways, and trees covered with Gandharvas playing on musical instruments, the Kinnarras singing and the celestial maidens, making various gestures, appeared like a sporting mountain (4-12).

With Madhu's singing, acting, dancing, playing the mount Kailāsa excited desire like unto Cupid (13). Vishnu, in the shape of the earth, blue mount Vindhya with summits like unto clouds stricken with the rays of the sun, stationed on the mount Meru, sent down showers on earth through clouds (14-15). With rising clouds the mountains discharge pure water, various rocks, mineral substances; and through springs they discharge water clear like

crystal. After the end of the rainy season trees, like unto clouds charged with lightning, shine being adorned with flowers. The elephants have been adorned with various ornaments of gold. Hanging and blossoming creepers, supported by trees filled with birds, are as if dancing on being shaken by the wind. And during the spring the creepers, shaken by a gust of wind, like unto waves striking against the bank, are pouring blossoms like unto drops of water. The earth has been covered with various huge tres covered with fruits. As if singing songs the trees, fond of honey and birds, are announcing the approach of Cupid. The Divine Vishnu, the destroyer of Madhu, created a river of currents. That stream had many fountains, profuse water and beautiful landing places. The shrines, situate on its bank, were charming and beautiful. It was full of clear water and carried fragrance of flowers (16–23). Enlightened by the Vedic words "There is nothing else but thee" she enters into the Yogin's heart. Enlightened by the Vedic words, and assuming the form of Kapil (*i.e.* the balanced state of the three qualities) in yoga she yeilds milk (*i.e.* unfolds spiritual science) (24–25). When all the intellectual faculties are destroyed only Pure consciousness remains; the three universal tendencies (Gunas) resort to the material body only for knowing the subtle element. Thereupon the Yogin, with mental concentration, adores the highly wonderful, eternal and pure Atman. Brahman, in the

shape of pure *Jnāna*, crossing over all objects of consciousness like water in a desert, pervades the entire creation. The beautiful, well-formed illusory Māyā covers the celestial Atman. When the cover of Avidyā is removed one can see Atman. The consciousness of ego is invincible like a mountain. It depends on the three universal tendencies or Gunas. It exists eternally and is served even by the Siddhas (29).

CHAPTER XXVI. AN ACCOUNT OF PIRTHU AND THE CHURNING OF THE OCEAN.

Janamejaya said:—O Brahman, when egoism and ignorance thus prevailed all over the world what did the people do (1)?

Vaishampāyana said:—In order to took after the work of adminstration Prajāpati, along with the Rishis, installed Vena's son Prithu on the throne (2). When the Tretā Yuga set in the people spoke amongst themselves:—"He is our most excellent king born (3). He will grant us livelihood, protect the Brāhmanas and all creatures in satisfaction of duties entrusted to him by the Lord" (4).

In the meantime, exhausted with the practice of various religious regulations the gods were taking rest on the table land of the mount Gandhamādana (5). Thereupon when the spring set in gods and Dānavas, smelling fragrance from all sides, were

highly pleased. They thought:—"The fragrance of flowers scattered by the wind is highly charming and delightful therefore the fragrance of every earthly object is most excellent." Smelling that fragrance the Daityas were a little surprised in the beginning. Afterwards being delighted they attained to most excellent felicity (6–8). Excited with that smell they all said in a body: "Such is the power of every flower: we do not know what will be its fruit (9). Various modes of action are to be ascertained by inference. By the power of this understanding men perform auspicious and inauspicious deeds (10). With the powerful mount Mandara capable of assuming forms at will we will grind the herbs in water[325] (11). We will churn the ocean with great force, drink ambrosia and in a body make ourselves ready for destroying Avidyā or ignorance (12). The great force Vishnu, whom we worship, will be our guide (in Yoga); and although living with Ripus (passions) still we will conquer them and enjoy Dyuloka and Bhurloka (13). With roots, leaves, branches, flowers and fruits[326] we will carry ambrosia to earth. (14)". Having spoken thus about the shaking of the mount Mandara the Daityas extracted all the herbs grown on the mount Gandhamādana. And then they ran for uprooting the mount Mandara and agitated the earth. The Dānavas, born in the race of Danu, could not uproot the mount Mandara. Their knees bruised they fell down into the hollow of the mountain (15–

17).

Thereupon having dissipated their sins through ascetic penances and controlled their self through proper understanding they bent their heads down and sought refuge with Ishwara (18). Informed of their mental desire the omniscient and self-controlled Brahmā, who can go every where for the well-being of all the worlds, said in an invisible voice (19-20). "Let the Adityas, Vasus, Rudras, Maruts, gods, Yakshas, Gandharvas and Kinnaras be united and uproot the mount Mandara and possess the herbs the very essence of the Himalaya" (21–23). Hearing those words in the presence of all, the Daityas, endued with the strength of arms, multiplied themselves into many with mind and words near the ocean of salt of water where Pushkara was placed by all the Devas and Dānavas (24-25). Having converted the mount Mandara into the churning rod and Vāsuki into chord they churned the ocean of salt water with the herbs for thousands of years. With the mixture of water and herbs arose ambrosia in the form of milk (26–27). Possessed by avarice and anger the Asuras pilfered that ambrosia. Thereafter arose Dhanwantari, wine, Sree, Koustava jewel, the clear moon, the beautiful horse Ucchaishravā and then milk. In order to take it the Devas said to Rāhu:—"None, amongst the Daityas and Danāvas, has drunk this ambrosia."

Thereupon with discus Hari cut off Rāhu's head.

Earth himself snatched away from Indra's hand that nectar-like *Jnāna* which even the departed manes and Munis have not enjoyed perpetually. Urged on by the Vedic phrases and accepted the discipleship the Earth stole away that nectar of knowledge (28–31).

[325] The esoteric meaning is:—The mount Mandara means true understanding; *Payas* means *Jnana* or knowledge and *Oshadhis*—bodily attachment. The meaning is that by means of true understanding we will drown bodily attachment in true knowledge.

[326] That is, being united with father, wife, brothers, children etc.

CHAPTER XXVII. THE DESTRUCTION OF BALI.

Janamejaya said:—The Daityas were slain by Vishnu's power: but what did they wish for when they grew powerful (1)?

Vaishampāyana said:—The highly powerful Dānavas, on account of their prowess, prayed for kingdom and the truthful Suras desired to carry on rigid austerities (2).

Janamejaya said:—Having acquired lordly powers, why did Bali, born in the race of

Hiranyakashipu, celebrate in the days of yore, a long-extending sacrifice in the land between the Gangā and Yamuna (3)?

Vaishampāyana said:—O great king born in the race of Bharata, the highly powerful Bali, the foremost of Dānavas, celebrated a Rajasuya sacrifice with profuse gold in the land situated between Gangā and Yamunā. That was like a great ascetic penance for him. When that great Asura undertook the celebration of the Yajna, many Brāhmanas observant of ascetic vows and well read in the Vedas, accomplished Yatins, Vālikhilya Munis, and many other twice-born ones, who daily practised many religious rites, came there in a body. In that sacrifice rich presents were made. And the preceptor Shukra, like unto fire amongst the Brāhmanas, came there with his son for officiating as a priest on behalf of Bali. Like unto Hiranyakashipu amongst the Daityas Bali said to Saraswati:—"Thou didst tell me that thou wouldst of thy own accord confer a boon on me. Do thou do it now" (4-10).

In the form of a dwarf Vishnu accepted as alms ground for placing his three feet from that descendant of Hiranyakashipu (11). Afterwards the Eternal Vishnu invaded the three worlds with his three foot-steps and assumed a celestial form. Deprived of their kingdom and with their soldiers, Prāsas, swords Tomaras, rods, flags, standards, cars, coats of mail, cases, axes and other weapons, the

Daityas entered into the nether region.

On the other side, filled with joy the gods, along with Vishnu, at once rose up and installed Indra as their king for establishing their sovereignty over all the worlds. Bali gratified them with the offering of ambrosia. Brahmā gave that ambrosia to Mahendra. With this work Bali was shorn of his sins and became immortal (12-16).

Thereupon first of all the gods blew the conch-shell which sprang from Brahmā's hands and the blare of which made the hairs of the enemy stand erect. Hearing the blare of that conch-shell the three worlds were controlled and having obtained Indra as their king they enjoyed great peace. Armed with weapons made of fire and effulgent the three worlds stood before the mount Mandara (17–19).

CHAPTER XXVIII. SIVA OBSTRUCTS DAKSHA'S SACRIFICE AND HARI FIGHTS WITH HIM.

Vaishampāyana said:—O Bhārata, thereupon they all enjoyed peace and a kingdom of prosperity was established. At that time there existing no difference as regards the knowledge of spiritual science between gods and men they all unitedly cultivated the knowledge of *Atman*. Many however wept on the other hand; the gods accepted the sacrificial offerings offered by men (1-3),

Thereupon having instructed Prāchetas Daksha for celebrating a horse-sacrifice the divine Vrihaspati came there encircled by the Rishis. Daksha was the maternal grandfather of all. Therefore in that Yajna of Daksha's who was devoid of the knowledge of Self Rudra, together with Nandi, set in obstacles for his own share. Rudra's form, by his own desire, was divided into two. The greatly pious Nandi was born as a man. Through his Yoga power the Eternal Brahman, so well sung in the Vedas, was manifested by Rudra (3–6). Encircled by various Ganas, such as Sarupa Arupa, Virupaksha, Ghatodara, Urddhanetra, Mahākaya, Vikata, Vāmana, Shikhi, Jati, Trilochana, Shankukarna, Chiradhāri, Charmi, those holding nooses, clubs, bells in their hands, those wearing Kundalas and Katakas and those carrying bugles, flutes and Mirdangas, Rudra ran on for obstructing Daksha's sacrifice. The goblins had in their hands conch-shell, Muraja, Tāla and Tala. Rudra, the holder of trident and other fierce weapons, worshipful unto the sacrificers, shone like burning flame in that sacrifice. It appeared that the burning fire of dissolution was about to devour the universe. As at the end of a cycle the fire of dissolution devours in no time the whole universe, so Nandi and the holder of Pināka were about to spoil that most excellent sacrifice. Striking terror unto Munis wearing bark and skin the night-rangers ran forward to up-root the sacrificial stakes. The Pramathas, having coppery

eyes, drank up sacrificial offerings with their tongues. Others, with the end of their tongues long like the trunks of elephants, began to devour the animals. Others up-rooted the stakes and struck the beasts. Some threw water into fire and laughed; some, shining with eyes red like Javā flowers, stole away the Soma juice. Some, with their hands resembling lotus-stalks, cut off the Darbha grass. Some broke down the sacrificial posts and others threw away the jars. Some felled the golden trees set up for beautifying the ground. Some with arrows broke down the golden vessels. Some destroyed the vessels and some uprooted Arani. Some broke down the altars, some ate the balls of rice and some spoiled the various articles with their nails. Thus continually obstructed day and night that great sacrifice began to roar like a mighty ocean. On the other hand taking up the bow made of *Kichaka* bamboo, that was formerly given to him by the Self-sprung Brahmā, the highly-powerful Mahādeva set arrows to it. Then drawing his bow with his knees he struck the great Yajna. Wounded with arrows that great sacrifice leaped up into the sky: and assuming the form of a deer and crying aloud he approached Brahmā. Wounded with arrows the sacrifice found shelter or peace nowhere on earth. Assailed with arrows piercing to his very vitals he sought refuge with Brahmā (7–25).

In sweet, auspicious, humble, powerful and

grave accents Brahmā said to the sacrifice in the form of a deer:—"O great deer, you will thus remain stationed in the sky. You have been defeated with an arrow of bent knots and variegated colours. Therefore united with Soma do you live with the eternal Rudra at the head of the planets. Acquiring movements in the sky be you united with stars; be you Dhruva amongst the luminous bodies. And this celestial blood, which is gushing out of your wound, and which is dropping on the sky in consequence of your running, will assume various colours and will be celebrated as the region of Ketu. During the rainy season it will form the sign of showers unto creatures. Seeing it people will meet with happiness or sorrow. On account of its resting on senses it will in the sky pass by the name of Indra's bow. O king, men's eyes will observe it with surprise. It will be wondrous, variegated and will be perfectly planned by the mind. In the sky of heart where Brahman is perceived it will be known only in name. It will not be seen in night. This wonderful phenomenon will be specially seen in the first part of the day. Rising up from the earth it will disappear in the sky. At that time hundreds of Prāchetas Dakshas, in fear of Rudra holding his bow, will simultaneously run away". With his Pināka burning like Brahma's rod at the end of a cycle Nandi stood there along with other Rudras. Holding up with one hand a huge bow and with another his discus the the large-armed Vishnu stood

there. Holding his conch-shell and club in his another hand and the sword in his fourth hand Vishnu stood in front of all desirous of fighting with Rudra (26–37).

Thereupon taking up his Shrānga bow, his conch-shell peerless in the world and arrows Vishnu, with his soldiers, stood at the head of the battle. Then putting on his gloves and armour he shone there like an ocean with the moon. With various celestial weapons the effulgent Adityas and Vasus stood around Nārāyana. The Maruts and Vishwas took up Rudra's cause. The Gandharvas, Kinnaras, Nāgas, Yakshas, Pannagas and the Rishis, who had laid aside the rod of chastisement, wished well of both the sides. Wishing for the well-being of all the worlds they continually recited Lord's names for the universal peace. Rudra, standing at the head of the battle, struck Vishnu on his breast and joints with sharpened arrows. Vishnu, the soul and origin of all, was not agitated thereby. Although he was endowed with six senses still his mind was not possessed by anger. Then Vishnu, bending his bow, set arrows to it. And in no time he discharged that arrow, like unto the uplifting Brahma weapon, on Rudra's breast. Even the mount Mandara is shaken by the thunder-bolt: but wounded with that arrow Mahādeva did not tremble.

Thereupon leaping up all on a sudden the Eternal Vishnu got hold of Rudra's throat and for that

the deity obtained the appellation of blue-throated (38–47).

Vishnu said:—"Thou art without birth and death. Do thou forgive me. Thou art the precepter of all creatures and scriptures. I know thee" (48).

O descendant of Bharata, the Lord is the agent of all actions and the most excellent of all elements on account of their being endless. He is the material and efficient cause of the universe and he has performed the most auspicious works. Then from the sky were heard highly wonderful words emanating from the mouths of the Siddhas. Salutation unto thee, O Eternal Deity (49-51). Thereupon raising up his Pinaka, the powerful Nandi, begotten by Rudra, almost beside himself with rage, struck Vishnu on the head. Beholding Nandi the foremost of gods, the omnipresent Lord Hari stupified him smilingly. Burning in his energy Vishnu, the giver of the highest object of life, endued with forgiveness, stood there firm like a mountain. Although powerful like the fire of dissolution still the unconquerable, incomparable, eternal Hari of a quiescent soul, on being propitiated, apportioned a portion of sacrificial offerings for the intelligent Rudra. Vishnu, the foremost of gods, is always virtuous and shorn of desires and by him the sacrifice was again established. O king, in that dreadful encounter between Vishnu and Rudra the Ganas did not leave the parties they respectively espoused. A righteous battle took place at the time of

the spoliation of Daksha's sacrifice. And at that time the destruction of sacrifices was introduced in the world. O king, by the grace of Vishnu, the Prajāpati Daksha, who was not conversant with the knowledge of self, acquired the knowledge of the Supreme soul as the fruit of his sacrifice.

This lotus incarnation of the Great Vishnu has been recorded by the Rishi Dwaipayana in the Poushkara Purana and has been in order improved by the great Rishis. He, who with attention listens to this Purana, acquires all objects of desire in this world; and shorn of grief he enjoys happiness in the next world. The man of great intellect, who being purified and self-controlled makes the Brāhmanas listen to this celestial theme, studies all spiritual subjects and is honored in the region of gods (52–63).

CHAPTER XXIX. THE BOAR INCARNATION OF VISHNU.

Janamejaya said:—We have heard from the pious sages while reciting the Puranas about the boar incarnation of Vishnu of incomparable energy, but we know nothing about his works, accomplishments and object. Is that Lord identical with sacrifice or Yoga? Is his body made of elements or illusory? Who is the presiding deity Hari, or Hara? How is his prowess and conduct? What did he do in the days of

yore? Do thou describe truly before these great Brāhmanas this boar incarnation recorded in Srutis (1-4).

Vaishampāyana said:—O king, I will describe to you the boar incarnation of Krishna of highly wonderful deeds, which has been described at length in religious books by Krishna Dwaipāyana. O Janamejaya, being purified and self-controlled hear how Nārāyana assumed the form of a boar and how Hari, the slayer of his enemies, assuming the boar form adorned with the sacred verses of the Sruti, raised up with his tusks the earth sunk underneath the ocean. This highly sacred Purana is like unto the Vedas, and is adorned with Srutis. It should not therefore be recited to an atheist. He is a spiritual man, who knows the meaning of this complete Purana and of the Sankhya and Yoga systems expounded in it. After the running out of the thousand cycles and the termination of Brahmā's day, when all sorts of evil omens appear and all the elements become invisible Vrishākapi, identical with Hari and Hara, takes the form of Hiranyaretā, as the fire, air and the sun, consumes the world with his flames and dries up the Vishwadevas, Sadhyas, Rudras, Adityas, the two Ashwinis, all the Patriarchs, the seven Rishis, Yakshas, Rākshasas, Gandharvas, Daityas, Pishachas, Nagas, the various classes of Bhutas, the Brahmanas, Kshatriyas, Vaishyas, Sudras, quadrupeds and other lower animals living on earth

(5-15).

Thereupon in the last part of Brahmā's day, when according to the desire of Ishwara, thirty-three celestials, well-read in Itishāsas, Upanishads, Vedas and other sciences and engaged in pious works and having their faces discoloured and limbs burnt by his effulgence took Brahmā, the origin of the universe, before them and appeared there the great Yogin Nārāyana in the shape of a swan entered into Hari. As in this world the sun daily rises and sets so the gods appear and disappear in Nārāyana. I will describe it (16–20). A cycle consisting of a thousand years complete is called *Nishesha* for at that time the world, the instrument of dissolution, does not exist and so all the works of creatures are brought to a close. Having destroyed all the worlds consisting of the gods, Asuras and Pannagas, the Lord only, the preceptor of the world, lives in His own Self. After the end of each cycle the Lord, again and again, creates all creatures. The Lord is unmanifest and Eternal. The whole universe exists in Him. When the world is divested of the rays of the sun and the moon, of smoke, fire, air, sacrifices and religious rites, when the birds become motionless and no animal moves about, when the whole world is enveloped with darkness, and every thing becomes invisible, when all the works come to a close, when the fall of lightning, earth-quake and other portends disappear, when the enemies are destroyed and the

universe, identical with Nārāyana, arrives at a state of equilibrium Hrishikesha, the Great soul, strives to sleep. Wearing matted locks like unto a thousand flames Krishna, clad in a yellow raiment, resembling a cloud in hue and having red eyes, a breast pasted with red sandal and adorned with the mystic mark of Srivatsa, appears there like a cloud charged with lightning. A garland of a thousand lotuses adorns, his neck and his wife, Lakshmi, herself remains attached to his person. Thereupon Vishnu, of incomparable prowess and identical with virtue, the grand-father of all, enters into an undescribable Yoga sleep. Thereupon after the completion of a thousand years he himself awakes as the Lord Purusottama the master of all the celestials. Afterwards the Lord of the world again thinks of creating the universe. With his supreme power he creates the departed manes, gods, Asuras and men. He then thinks of the works of the gods. That lord of speech then creates all the worlds (21-34). The Lord is the creator, protector and destroyer: he is the ordainer: he is self-control and regulation (35). All the gods are identical with Nārāyana, all works are identical with Nārāyana, all truth is identical with Nārāyana and all dignity is identical with Nārāyana. All Yajnas and Srutis are identical with Nārāyana. Emancipation is identical with Nārāyana and He is the refuge of all. Virtue and sacrifices all depend on Nārāyana. Knowledge and ascetic penances all proceed from Him. There is no

god superior to Nārāyana: nor will there be any (36–38). He is the Self-sprung Deity, the lord of the universe; He comes within the ken of knowledge as Brahmā and within that of perception as air. He is identical with *yajna*. He is known by us as both manifest and unmanifest: he is omniscient and the creator of all. He displays what the senses cannot: and the latter cannot perceive what he does not display, The gods, the patriarchs and the seven Rishis have not been able to know the end of Him. Therefore the Sruti says that He is without end. His most supreme form the gods cannot see: they only adore that form of His which He assumes at the time of His incarnation. The gods only see that form of His in which He manifests Himself. The form which He does not show no body can search for. He is the lord of elements, the motion of the vital air and the fire of digestion. He is the distributor of energy, asceticism and ambrosia. He enjoys the fruits of *Chāturhotra* in four Asramas. He is the ordainer of four Yugas and four oceans. He is the great Yogin. Having destroyed the universe He keeps it in his womb for a thousand years and then unfolds the egg. This omniscient Prajapati creates the gods, Asuras, the Brāhmanas, serpents, Apsaras, herbs, the upholders of the universe, Yakshas, Guhyakas, and the Rakshasas (39-47).

CHAPTER XXX. THE WORK OF CREATION

AND UPRAISING OF THE EARTH.

Vaishampāyana said:—The Vedic Sruti says that formerly this universe of Brahmā existed in the shape of a golden egg. Thereupon for creating the world the omnipotent Lord cut off the egg which had its mouth upwards. The Lord, who was conversant with the knowledge of all divisions, again divided it into eight parts. The etherial hole which was on the surface of the egg was converted into the most excellent Brahma region intended for the virtuous. And the hole underneath was converted into Rasātala. As the material cause of the universe the Lord created that egg with eight sorts of holes; and he then divided senses, in the shape of holes, into gross and subtle elements. And the various parcels of the egg dyed with diverse colors were converted into variegated clouds. The liquid substance, that was in the egg, became gold on earth.

O King, as the world is covered with oceans, at the time of the universal dissolution so the entire universe was covered with the streaming juice of that egg. And the water, that came out of the egg which the Lord created formerly for the construction of the celestial region, became the golden mountains. With that water, all the quarters, sky, the region of Nāka and all other interstices were covered. And wherever that water dropped mountains were created. The earth was thick set with mountains and became

impassable. Assailed by those mountains extending over many Yojanas the earth was pressed down by their weight. The celestial water, identical with Narāyana which flowed down on earth became the golden energy. Assailed by that energy and unable to bear it the earth entered into the region underneath. Seeing the earth enter into the region underneath, the slayer of Madhu, for the well-being of all, devoted his attention to raising her (1-16).

The Lord said:—Assailed by the weight of my strength the poor goodess Earth is going to Rasatala like unto a cow thrown helplessly into mud (17). The Earth said:—"Salutation unto Purusottama who is endued with three foot-steps, of incomparable strength, the great man-lion of four arms, and who bears the mystic mark of Srivatsa on his breast and holds the bow Shrānga, discus, sword and club (18). O lord, thou dost hold *Atman*, thou dost uphold the universe, the elements and protect the world. Thou dost, by thy energy and strength, hold all and I sustain them afterwards. I cannot sustain what thou dost not uphold. There is no element which is not supported by thee. O Nārāyāna, at every Yuga, thou dost, for the behoof of the world, relieve me of my burden. Assailed by thy energy I am about to enter into Rasātala. I do now seek refuge with thee. Do thou save me. When I am oppressed by the Dānavas and the wicked-souled Rākshasas I do seek thy shelter who art eternal and all truth. When my mind

is possessed by fear I, hundreds of times, pray to thee in my mind who art broad-shouldered and like unto a bull and seek thy shelter." The Lord said:—"O Earth, do not fear. Be self-controlled and enjoy peace. I do bring you to your proper place which you wish (19–26)."

Vaishampāyana said:—Thereupon the great Lord thought in his mind of his celestial forms and said:—"Assuming what form shall I upraise the earth?" Then ascertaining how he would raise up the earth sunk under water, the Lord, sporting in water, thought of his boar-form. Hari, the upholder of the ground, thus engaged himself in raising up the earth. That Brahmā form, indentical with worlds, was above the reach of all. It extended over ten Yojanas, and was a hundred Yojanas in height. It was like a dark-blue cloud in hue—and its voice was like the muttering of clouds. It was strong like a huge mountain and had white burning tusks. It was effulgent like lighting and the rays of the sun. His shoulders were plump and spacious. His gait was like that of a proud tiger. His back was elevated and he was endued with all the marks of a bull. Having thus assumed the form of a huge boar, Hari entered into Rasātala for raising up the earth. The Vedas were the feet of that boar, the sacrificial stakes were its teeth, the sacrifice was its hands, *Chiti* was its mouth, fire was its tongue, Darbha grass was its hair, Brahman was its head. That Great Yogin was the distributor of

days, nights and moments, was identical with the Vedas and their limbs, and adorned with Srutis. Having thus assumed the form of a sacrificial boar the preceptor of the world immediately entered into the region underneath. He held the earth covered with the mass of water. For the behoof of the world the Lord entered into Rasātala and upraised the earth with his tusks sunk down there.

Thereupon reinstating the earth in her proper place the Lord upheld the upholders of the earth and then released her. On account of her being held up by him the earth attained to peace and saluted the Lord Vishnu. Having thus assumed the form of sacrificial boar, the Lord, for the well-being of all, raised up the goddess Earth. Having raised up the earth from Rasātala that foremost of Suras, having eyes, devoted his attention to making various divisions of the world. Having assumed the form of a huge boar, the highly illustrious Achyuta, of unequalled prowess, raised up the earth with one tusk for the well-being of the world (27–48).

CHAPTER XXXI. THE CREATION OF MOUNTAINS AND RIVERS.

Vaishampāyana said:—The earth floated over that vast expanse of water like a boat. On account of the heaviness of her body she did not sink down (1). The Lord then thought of making divisions of the earth.

He then thought of the height of mountains, the courses of rivers and their sizes, small or less. Having divided the earth into four continents like unto four petals of a lotus and separated the oceans he created the golden mountain Meru (2-4).

Thereupon going to the eastern side he created the (Udaya) rising mountain a hundred *yojanas* in extent and a thousand *yojanas* in height. With golden summits the fruits of his own energy and effulgent like the rising sun he completed it with body and base (5–6). That one, having lotus eyes, created there golden trees of huge stems covered daily with flowers and fruits (7). The Great God Vishnu next created the mount Soumanaka which was a hundred *yojanas* in extent and two hundred in height. He collected there thousands and thousands of jems and variegated altars shining like evening clouds. He then created the mountain of a thousand summits, the abode of hundreds of jems. It was thickly covered with trees and was sixty yojanas in height. There the celestial Architect placed his most excellent seat adored of all creatures. He then created the great mountain Shaishira covered with forest. Its impassable caves were richly adorned. From it he created the celebrated river Vasudhāra, originating from dews abounding in birds and adorned with banks. That river, full of sacred sacrifices, covered the entire eastern quarter with pearls and conch-shells, daily yielded ambrosial fruits and flowers, and

had profuse shade. It was adorned with many trees grown on its bank (8-15).

Thereupon having created divisons of the West, the Lord created the charming mountain of half gold and half silver in the south. Holding on one side the effulgence of the sun and on the other that of the moon that best of mountains shone there greatly in beauty (16–17). That mountain was as if simultaneously spread over with the rays of the sun and the moon. Thereupon he created in that quarter the huge mountain Bhānumanta. That mountain was covered with celestial trees conferring all wished-for fruits. Then he created the mount Kunjara of the shape of an elephant (18-19). It had golden rooms on all sides and was many *yojanas* in extent. He then created the mount Rishabha of the shape of a bear. It was covered with golden sandal trees and was as if smiling with flowers. He then created the mountain chief Mahendra a hundred *yojanas* in height. It had golden summits and huge blossoming trees. The Lord created that huge mountain on earth, which, filled with diverse jems, was effulgent like the sun and the moon. He then created the mountain Malaya adorned with many blossoming trees (20–23). He then created the mount Maināka covered with a net of rocks. He placed that huge mountain in the southern quarter (24). He then created the mount Vindhyā endued with a thousand summits and covered with various trees and creepers. He then

created the celebrated river Payodhara, full of milk like sweet water, whirlpools and endowed with spacious banks. That river beautified the southern quarter (25–26). Having placed in the southern quarter that sacred river of a hundred branches and many holy pilgrimages the Lord repaired to the western quarter. There he created a huge mountain a hundred Yojanas in height. It was adorned with variegated and golden rocks, caves, Shāla, Tala and other trees shining like the sun and beautiful altars made of gold. The Lord established sixty thousand mountains in the Western division. There he created a Vaidurya mountain named Barāha in imitation of his own boar form. There were golden and silvery rocks. There he also established the huge Chakravān mountain of a thousand summits resembling his own discus. He also created the silvery mountain Shanka covered with dark-blue trees resembling his conch-shell. On the summit of that mountain he placed the huge tree Pārijata produced from gold and jems. The Lord Barāha created in the western division the sacred and celebrated river Ghritadhārā of profuse water. Having thus created many divisions of the West he established in the north many golden and beautiful mountains. He then created the golden mountain Shoumya of the effulgence of the sun and extent of the sky. Even when divested of the sun the country was lighted up with its effulgence. As with the heat of the sun the lunar region is lighted up so

as if with the effulgence of that mountain the sun shone. It appears, from the subtle signs that the sun is giving its heat. Its thousand summits were filled with various shrines. He then created again the setting (*Asta*) hill filled with various jems. He then created there the charming and most beautiful mountains Mandara and Gandhamādana covered with flowers. On the summit of the latter he created the wonderful golden river *Jamvu*. He then created the mounts Trishikhara, Pushkara, Shubhra Pāndura, the foremost of mountains Kailāsha of the hue of a cloud and the mountain chief Himalaya covered with heavenly minerals. The Lord, assuming the form of a boar, created in the nothern division the heavenly river Madhudhārā endued with all virtues and a hundred mouths. All those mountains had wings and could assume forms at will. The Lord Paramesthin made them all many coloured. Having thus made the various divisions of the earth the Lord thought of creating the gods and Asuras. The divine destroyer of the world, having blood-red eyes, created, on all sides, for the behoof of mankind, many beautiful hills and sacred rivers full of water (27-50).

CHAPTER XXXII. THE CREATION OF THE VEDAS.

Vaishampāyana said:—Thus desirous of creating the universe the Lord began to think. While he was thus

meditating a Purusha came out of his mouth. Arriving before the Lord, the Purusha asked "What shall I do?" The Lord, the master of the universe, smilingly replied:—"Divide yourself into two." Saying this, the Lord disappeared. O Bhārata, when the Lord disappeared bodily no relic of his movement was seen there like unto a lamp put out. Then the Hiranyagarbha, who is sung in the Vedas, began to meditate on the words uttered by Him. Formerly the Lord of the universe was the only Patriarch therefore he alone is entitled to sacrificial offerings.

The Patriarch said:—The Great one asked me to divide myself into two, but I have a great doubt regarding the division of Self into two. When the Patriarch was thinking thus the word *Om* was recited; with its sound the earth, sky, and heaven were filled. When Prajapati's mind was practising *Om* again from the heart of the god of gods, sprang *Vashatkar*. Again originated the three great sacred words *Om*, *Bhur*, *Bhuva*, etc., with which the heaven, earth and sky are filled. Afterwards was produced the sacred *Gayatri* of twenty-four words the originator of metres. Completely recollecting that celestial verse Prajapati created Savitri. The Lord then created the four Vedas, Rik, Saman, Atharvan and Yayush with their accompanying religious rites (1-11).

Thereupon from his mind emanated Sana, Sanaka, Sanātana, Barava, Sanandana, and the

omnipotent Sanatkumar. With Rudra these six Rishis are the mind-begotten sons of Brahma. In Yoga Tantra the Yatis and the Brāhmanas speak highly of these six Rishis, Brahmā and Kapila. Afterwards the Self-sprung Deity created his eight mind-begotten sons namely Marichi, Atri, Pulastya, Pulaha, Kratu, Bhrigu, Angira and Maru and the Pitris of all creatures, gods, Asuras and Rakshasas. At the end of Nishesha Kalpa, the termination of the thousand Yugas, all these and their offspring disappeared from the world. Again after a thousand years these celestial Yogins, capable of procreating progeny, will again take birth. For a particular work with the end of every cycle the gods change their names and births. From Prajāpati's right thumb the divine Daksha was born. His wife was born from Brahma's left thumb. Daksha begat on that wife his celebrated daughters the mothers of the world. O king, with their progeny the whole world is covered. Thinking in his mind about the multiplication of his progeny Daksha conferred his daughters, Aditi, Diti, Kātā, Anāyu, Sinhikā, Muni, Prādhā, Krodhā, Surabhi, Vinatā, Surasā, Danu and Kadru on Kashyapa. Daksha gave his ten daughters namely Arundhati, Vasu, Yāmi, Lamvā, Bhimā, Marudvati, Sangkalpa, Muhurtta, Sādhyā and Vishwā, on Brahmā's son, Manu. Then he conferred his beautiful daughters of blameless limbs, having lotus like eyes and full-moon-like countenances, namely Kirti, Lakshmi,

Dhriti, Pushti, Buddhi, Medhā, Kriya, Mati, and Lajjā, on Dharma. Then was born Atri's son Atreya full of water. He was of a thousand rays, the lord of planets and the dispeller of darkness. Prāchetas Daksha conferred on him his most excellent twenty-seven daughters, Nakshatra, Yogini, Rohini, etc. Hear, I will name the progeny of Kashyapa, Manu, Dharma and Shashi. Kashyapa begat on Aditi the gods Aryamā, Varuna, Mitra, Pusha, Dhātā, Purandara, Twashta, Bhaga, Angsha, Savita and Parjanya. We have also heard that Kashyapa begat on Diti two sons. They were Hiranyakashipu and the powerful Hiranyaksha. They were endued with incomparable prowess and like unto Kashyapa in asceticism. Hiranyakashipu had five sons who were all very powerful. They were Pralhāda, Anulava, Sanglahda, Hlāda and Anulhada. Pralhāda had three highly powerful sons, namely Virochana, Jambha and Kujāmbha. Virochana's son was Bali whose only son was Vāna. His son was Indradamana, the victor of hostile cities. Danu had numerous children who were all celebrated as great Asuras in the world. Of them the first-born Viprachitti became the king. Krodhā had many sons and grand-sons who were called Krodhavashas. They were highly dreadful and ruthless. Singhikā gave birth to Rāhu who assailed the sun and the moon. He devours the moon and destroys the sun. Kāta’s children were like unto Death, highly dreadful effulgent, like dark blue

clouds and had eyes shining like the sun. Kadru had many sons of whom the thousand headed Sesha, Vāsuki and Takshaka acquired ascendancy. They were all virtuous, well-read in the Vedas, engaged in doing good unto creatures, givers of boons and capable of assuming forms at will. Vinatā's sons were Tarksha, Aristhanemi, the highly powerful Garuda, Aruna and Aruni. Pradhā gave birth to the daughters Anavadyā, Anukā, Anunā, Arunapryā, Anuga, Subhagā and the eight holy Apsaras worshipped even by the celestial saints. Alamvasha, Misrakeshi, Pundarikā, Tilottamā, Surupa, Lakshmanā, Kshemā, Rambhā, Mandramā, Asitā, Suvahu, Suvritta, Sumukhi, Supryā, Sugandhyā, Surasā, Pramathini, Kāshya and Shāradvati were celebrated as Manneya Apsaras. Vishwāvasu and Bharanya were known as Gandharvas; Menakā, Sahajanyā, Parnini, Punjikasthata, Kratusthata, Ghitachi, Vishwāchi, Urvashi, Anumlochā, Pramlochā and Manovati, these ten were the celebrated Apsaras. From Prajāpati's determination were produced ambrosia, liked by the whole world, the Brāhmanas, the cows and the Rudras. They have been all described in the Purana as the offspring of Subrahi. I have thus described the progeny of Kashyapa, I will now describe that of Manu.

O sinless one, I will describe them to you in brief. Vishwā gave birth to Vishadevas and Sādhyā to Sādhyas. Marudvati gave birth to Maruts and from

Vasu Vasus were born. Bhānu's sons were Bhanus, Muhurtta's were Muhurttajas and Lamvā gave birth to Ghosha. Jāmi gave birth to Nāgadithi and Arundhati gave birth to all the objects of the world. Sangkalpa gave birth to Sangkalpa, and Lakshmi gave birth to Dharma's son Kāma, the most favourite of the world. Kāma begat on his wife Rati two sons Harsha and Yasha. Soma begat on his wife Rohini the great lord Varshā by whom the moon becomes effulgent as soon as he rises. Thus thousands of wives and sons were born. This is the root of the world. The Lord Prajāpati distributed powers amongst creatures according to their merit. The Lord then created the ten quarters, the earth, Rishis, oceans, birds, trees, herbs, serpents, rivers, gods, demons, the sky-rangers, sacrifices and mountains (12–60).

CHAPTER XXXIII. VARIOUS KINGS ARE APPOINTED BY BRAHMA.

Vaishampāyana said:—O Bharata, the Lord appointed Sakra, effulgent like the sun, as the king of the three worlds and of the gods (1). Jishnu, the wielder of thunder-bolt, clad in a coat of mail, was given birth to by Aditi. That intelligent patron of Srmitis is eulogised by Adhyaryus (2). As soon as he was born from Aditi the Lord Sakra was covered with Kuça grass and therefore the king of gods passed by the name of Koushika (3). Having installed the

thousand-eyed Purandara as the Lord Paramount Brahmā began gradually to distribute other kingdoms. He installed Soma as the king of Yajnas, asceticism, stars, planets, the twice-born and herbs. He appointed Daksha the king of patriarchs, Varuna the lord of waters, the all-destroyer Vaishwānara, the king of the departed manes and Vayu that of smell, bodiless creatures, sound and ether (4-7). He conferred on Mahādeva the sovereignty over the goblins, Pishacas, Matris, cows, evil portends, diseases, calamities, profuse rain, other disturbances and the evil spirits. He appointed Vaishravana Kuvera as the king of Yakshas, Rakshasas, Guhyakas, all the jewels and wealth. He appointed Sesha as the king of all animals having teeth, Vāsuki as that of Nāgas and Takshaka as that of serpents. He appointed the ocean as the lord of rivers, rain and waters and Avuryā as the lord of Adityas. He appointed Chitraratha as the king of Gandharvas and Kāma that of Apsaras. He appointed the bull, the carrier of Mahadeva, the king of all quadrupeds. The highly effulgent Hiranyakashipu was appointed the king of Daityas and Hiranyāksha as the heir apparent. The highly powerful and first born Viprachitti was appointed the king of Dānavas and Asuras. Prajāpati appointed Mahākala as the king of Kalakeyas and Vitra that of the sons of Anāyusha the wife of Twasthā. He appointed the great Asura Rahu, the son of Sinhikā as the king of all portends and evil

omens (8-16).

O Bhārata, thereupon he appointed *Vatsara* (year) the king of seasons, months, cycles, fortnights, days, nights, Tithis, Parvas, Kalās, Kāsthās, Muhurttas, the two Ayanas, Yoga Sāstra and Mathematics. The highly powerful Garuda was elected the king of all birds, Suparnas capable of seeing from a distance and of the Bhogis. Vāsava appointed Aruna, Garuda's younger brother, red like a Javā flower, as the king of the Eastern quarter. The highly illustrious Yama, the dispenser of justice and the son of the lord Aditya was appointed by Mahendra as the king of the south. Kashyapa's own begotten son, who was under water and was celebrated afterwards by the name of Amburāja, became the king of the West. And Pulastya's son the highly effulgent Kuvera, like unto Mahendra himself, was appointed the king of the north (17–24). Having thus made out the divisions of the kingdom, the Self-sprung Deity, the creator of the universe conferred on them severally the celestial regions. The regions of some were effulgent like the sun, some were like fire, some were like lightning, and some like the moon. All those regions were of diverse colors, capable of coursing at will, many hundred yojanas in extent, easily accessible unto the pious and hard of attainment for the sinful. The regions, which are beautiful to look at and are lustrous like the stars, are those of the pious. Those who celebrate sacrifices

with most excellent presents, those who are faithful to their own wives, forgiving, simple and truthful, those Brāhmanas who show kindness towards the poor, those who are freed from covetousness, and the quality of Rajas, and the ascetic sages repair to those regions. Having thus engaged his own sons Prajapati, the grand-father of the world, repaired to the Brahmā region called Pushkara. Having been entrusted by the Self-sprung Deity with the work of protection and been looked after by Mahendra the celestials lived happily in their respective regions. Having been duly engaged in the work of protection all the gods, headed by Shakra, enjoyed their portions of sacrificial offerings, heaven, fame and joy (25-33).

CHAPTER XXXIV. THE MOUNTAINS SET ASURAS FIGHTING WITH THE GODS.

Vaishampāyana said:—Once on a time influenced by the Lord's Māyā all the winged mountains, the upholders of the Earth, left it. Thereupon coming to the eastern quarter they dropped into the abode of the Asuras governed by Hiranyaksha as the elephants are drowned into a lake. They then asked the Asuras about the sovereignty over the celestial region. (They said) "Although born after you the gods have acquired the sovereignty: you are not kings although you are born first." Hearing those words the Asuras

made most excellent preparations (1–3). And setting their mind upon possessing the earth they took recourse to their incomparable wily understanding. The Asuras, of dreadful prowess, took up various weapons, such as, discus, thunder-bolt, sword, Bhushundi, bow, noose, Prāsa, Sakti, Mushala and club. Some, accoutered in coats of mail, rode upon infuriated elephants. Some great car-warriors drove chariots drawn by horses. Some rode on horses, some, depending on the strength of their own arma, rode on camels, some on bulls, some on buffaloes, some on asses and others proceeded on foot. The soldiers, desirous of fighting, issued out delightedly encircling Hiranyakasha (4–8).

Thereupon, hearing of the preparations made by the Daityas for battle the celestials, headed by Purandara, made also most excellent arrangements. Encircled by their four-fold army they were accoutered in coats of mail and finger-protectors and took up quivers and bows. Stationed in the midst of the army, the celestials, holding fierce weapons, followed Purandara who was seated on the Airāvata. Thereupon excited with blare of bugles and sound of trumpets Hiranyaksha encountered the king of gods. He covered Vāsava with sharpened axes, Nishtringshas, clubs, Tomaras, Saktis, Mushalas and Pattiças. Thereupon there took place a highly dreadful shower of arrows. With sharpened axes, iron swords, clubs, Kshepanis, stones, Satagnis and

other weapons the remaining Daityas struck Vāsava and other gods. Beholding Hiramyaksha, having smoky hairs, yellow bears, holding various weapons, having the colour of dark evening clouds, wearing a most excellent crown, dark-blue and yellow raiments, having arms extending up to knees and adorned with Vaidurya made ornaments, stand before the Asura army like unto dreadful Death at the time of the universal dissolution, Vāsava and all the celestials were greatly pained (9-21).

Beholding Hiranyaksha proceed like the moveable mountain Mahendra the gods, who took up bows and arrows, stood in the battle-field with Purandara before them, filled with anxiety. That Daitya army, lighted up with the lustre of golden armours, stood there like the autumnal sky set with stars. They felled one another; some, desisting from duel fight, broke their own arms. Some had their limbs shattered with clubs and some had their breasts wounded with arrows. Some fell down and some were thrown down whirling. Some broke down cars and some were crushed down by them. And some cars could not move on in the thick of the fight. That battle, like unto an unfair day, covered with Dānava-like huge clouds and lightings, in the shape of celestial weapons, shone there with the downpour of arrows caused by both the armies. Worked up with anger the highly effulgent and powerful son of Diti, Hiranyaksha increased himself

like unto an ocean on the occasion of a *Parva*. From Hiranyaksha's mouth, who was worked up with anger, came out burning cinders. With the air filled with fire and smoke the gods were scorched. Like unto an elevated mountain the whole sky was covered with weapons, bows and Parighas. Assailed with Hiranyaksha in battle with various weapons and having their breast and heads wounded with winged arrows the gods could not move in the battle-field. The gods, routed by Hiranyaksha in battle, albeit careful, lost their consciousness. All the gods were thus terrorized by Hiranyaksha. Assailed with weapons by Hiranyaksha the thousand-eyed Shakra, who was seated on the elephant, could not move on in the battle-field for fear. Having vanquished all the celestials and overpowered their king the Dānava thought the universe as subjected by himself (22-24).

CHAPTER XXXV. THE LORD COMES OUT AS A BOAR.

Vaishampāyana said:—When the gods were assailed and their king became motionless the holder of discus (Vishnu) made up his mind for the destruction of Hiranyaksha the holder of club (1). Assuming the form of a huge boar, described before, the Lord, the slayer of Asuras, came there (2). He took up his conch-shell shining like the moon and his discus of a thousand blades resembling the Chakra mountain

(3). The immortals always recite the secret names of this undecaying Purusha, such as Mahadeva Mahabudhi, Mahayogin and Maheshwara. He is the foremost of those conversant with the knowledge of *Atman*. He is always served by the pious. That ancient Purusha, the creator of the universe, is worshipped in the three worlds. He is the Vaikuntha of the celestials, Ananta of Bhogis, Vishnu of the Yogins, and the presiding god of the sacrificial rites. By his grace the celestials partake of the three-fold sacrificial offerings. Having struck that foremost of Daityas with his discus the Lord blew his most excellent conch-shell. Hearing that dreadful blare of the conch-shell which strikes terror unto the Asuras the Dānavas fled away on all sides.

Thereupon the great Asura Hiranyaksha, having crimson coloured eyes, said in anger, "Who is he?" and cast his looks on Nārāyana, in the shape of a boar, the dispeller of the calamities of the celestials, who stood before him with the discus. Thereupon Hiranyaksha and other Asuras, with various weapons, encountered Nārāyana. Although assailed by the highly powerful Daityas with various weapons Hari stood unmoved in the battle-field. Afterwards the highly powerful Hiranyaksha discharged a burning Sakti on the breast of the boar-formed Nārāyana which filled Brahma with surprise. Seeing that Sakti about to fall upon him the highly powerful Boar, setting up a roar, felled it on the ground.

Thereupon the Lord, whirling his sunny discus, shot it on the head of the Danava king. Like unto the summit of the mount Meru clapped by a thunder-bolt the Daitya-king fell down dead on earth; on his death, all the Daityas filled with fear, fled away on all sides (4–23).

CHAPTER XXXVI. RELEASE OF THE CELESTIALS.

Vaishampāyana said:—Having thus routed all the Asuras in battle, Hari released Purandara and all the celestials (1). Having regained their natural temperament all the gods, placing Purandara before them, approached Nārāyana (2).

The Gods said:—"O Lord, by thy favour, we have been released from the mouth of Death. What will Aditi's sons do for thee? We are willing to serve thy feet" (3-4). Hearing those words of the celestials, the Lord, having lotus eyes, was highly pleased and said to them who had their enemy slain (5). "Do ye all protect the religions severally alloted to you by me and obey my laws. You have been entitled to sacrificial offerings and therefore observe the laws established by me before." Having said this to the king of gods, he again continued:—"You should behave impartially towards the good and the wicked. O king of gods, you should allow the ascetics to enter always into your region that grants all desirable

objects. May those, who propitiate the gods with sacrifices, obtain the fruits thereof. May the pious and religious flourish and the sinful become extinct. May the virtuous people, serving in various stages, conquer heaven. May men, who are truthful, humble, heroic and freed from envy, enjoy the fruits of heaven. Those, who are irreverent, lustful, avaricious, wicked and atheistic, should go to hell. O king of gods, you should observe these words of mine and your enemies will not be able to injure you as long as I am living." Having said this the holder of conch-shell, discus and club disappeared. All the gods were filled with great surprise and having saluted the Boar they repaired to the celestial region (6-16).

CHAPTER XXXVII. THE MAN-LION INCARNATION OF VISHNU HIRANYAKASHIPU'S PRAYER TO BRAHMA.

Vaishampāyana said:—O king, I have thus described to you the boar incarnation of Vishnu. I will next describe the man-lion incarnation in which form the Lord killed Hiranyakashipu. Formerly in the Krita Yuga the founder of the Daitya race, the king Hiranyakashipu practised great penances. Living under water he observed the vow of silence like an immoveable object for five thousand and five

hundred years. Pleased with his self-control, mastery over his senses and regulations Brahma was highly pleased. Afterward in his white sunny car drawn by swans the Lord Brahmā himself came there and said to the king of Daityas "O you of firm vows, you are my votary. I am pleased with you for your ascetic penances. May you fare well. Pray for a desirable boon" (1-10).

Thereupon the Dānava-chief Hiranyakashipu, with a delighted heart and folded hands, said:—"O lord, may none, amongst the gods, Asuras, Gandharvas, Yakshas, Uragas, Rakshasas, men and Pisāchas, slay me. May not the Rishis, when angered, curse me. May not my destruction be brought about with a weapon, mountain, tree, dry or wet articles. May not my death take place in heaven, nether region, sky or either in day or in night. May he be my death only who, with the stroke of his own palm, will be able to kill me with my followers, servants and kinsmen. I will discharge the functions of the sun, moon, air, fire, water, sky, stars and ten quarters. I will be Kāma, Krodha, Varuna, Vasava, Yama, Kuvera and the king of Kimpurushas. May huge weapons appear bodily before me in a battle" (11-18).

Brahma said:—"O my son, I grant you these wonderful and celestial boons. These boons are rare and not to be obtained by men. Forsooth, by my favour, you will obtain all desirable objects."

Vaishampāyana said:—Having said this Brahmā went to the Vairāja region through the etherial way. Afterwards hearing of the grant of this boon the gods, Nāgas and Gandharvas went to the Grand-father and said:—"O lord, by virtue of this boon the Asura will oppress us. Do thou concert a measure for his destruction." Hearing their words the Lord Brahmā said:—"O ye gods, he must obtain the fruits of his penances. After he will have enjoyed them the Lord Vishnu will slay him." Delighted with what the lotus-sprung Deity had said the celestials repaired to their respective quarters (19-26).

Vaishampāyana said:—Elated with the power of the boon he had obtained the Daitya-chief Hiranyakashipu began to oppress the creatures. That powerful Daitya assailed the ascetic Munis in the hermitages and the trutuful and self-controlled Brāhmanas. Having vanquished all the gods in the three worlds he brought them under subjection and lived in heaven. Urged on by Destiny and elated with the pride of boon he made the Daityas entitled to sacrifices and deprived the gods therefrom. Thereupon the Adityas, Sādhyas, Vishwās, Vasus, Rudras, all the saints and the Brāhmanas approached the highly powerful and eternal Vishnu adored of the world and sought his shelter. The gods said:—"O Nārāyana, the gods have sought refuge with thee: do thou save them and slay the Daitya-chief Hiranyakashipu. Thou art our protector, great

preceptor and the great god. Thou dost please the party of thy friends and destroy the enemies. Do thou help us for slaying Diti's progeny." Vishnu said: "Cast off your fear, O ye immortals, I promise you safety. You will, in no time, attain to the celestial region as before. I will soon kill that Dānava king with his people who is elated with the pride of his boon and is unslayable even by the immortals".

Vaishampāyana said:—Having said this and dismissed the celestials the omniscient Lord thought of the destruction of Hiranyakashipu. Having assumed a body, half-lion and half-man, he arrived at Harinyakashipu's court. It was highly charming and a hundred *yojanas* in length and half as much in breadth. There existed neither decrepitude nor sorrow. It was adorned with various flowers and excellent seats (27–48).

CHAPTER XXXVIII. THE ASURAS ARE FILLED WITH SURPRISE AT SEEING THE MAN-LION FORM.

Vaishampāyana said:—O Bhārata, thereupon when Hiranyakashipu and all the Danavas saw that mighty-armed one like unto the wheel of time and fire covered with ashes, the beauty, of that man-lion form covered with matted wells and effulgent like the moon, filled every where of that spacious Hall. Seeing that form resembling a conch-shell, a kunda

flower and the moon the Dānavas exclaimed "What a wonderful form!" With their celestial vision however Hiranyakashipu and Pralhāda could perceive that the Lord, in the shape of a lion, had come there. Pralhāda said:—"O large-armed king, the first born amongst the Daityas, we have never seen a man-lion form, nor have we heard of it. How wonderful is this celestial form! My mind says that this dreadful form has appeared for the destruction of the Daityas. The gods, oceans, rivers, Himavān, and other boundary mountains, the moon with the stars, the Adityas, Ashwinis, Varuna, Yama, Indra, Maruts, Rishis, Nagas, Yakshas, Gandharvas, Pishachas and dreadful Rakshasas are all in his body. Brahmā and the Lord Siva appear on his forehead. The mobile and immobile creation, all the Daitayas together with ourselves, this assembly hall, the three worlds, all are visible in him as the moon reflected on a mirror (1-15)".

CHAPTER XXXIX VISHNU KILLS HIRANYAKASHIPU.

Vaishampāyana said:—Hearing the words of Pralhāda Hiranyakashipu said to the Daityas:—"Hold this lion assuming a wonderful form. And if you entertain any doubt kill this forest-ranger." Hearing those words and delighted the Danavas surrounded that huge-bodied lion and showed him fear.

Thereupon sending up a leonine shout, that man-lion, like unto Death with his mouth wide open, dispersed the assemblage. Worked up with anger Hiranyakashipu discharged various weapons at the lion. But the highly powerful Lord remained unmoved like the mountain Himalaya. And leaping up into the sky the Man-lion tore Hiranyakashipu into pieces with his nails and killed him. After the destruction of the Diti's son the earth, lunar region, solar region, all the quarters, rivers, oceans and mountains again came into view. Thereupon pleased all the gods chanted the glories of the Eternal Purusha with various hymns (1-10).

CHAPTER XL. THE BEGINNING OF THE DWARF INCARNATION: BALI BECOMES KING.

Vaishampāyana said:—I have thus described to you the man-lion incarnation. I will now describe the dwarf incarnation. Formerly the powerful Vishnu, assuming the form of a dwarf, occupied the kingdom of the three worlds with three footsteps in the sacrifice of the powerful Bali. Having released the earth he conferred it on the king of the celestials (1–3).

Kashyapa, the well-dressed son of Marichi, espoused two sisters of Prajapati, Diti and Aditi. The great Kashyapa begat on Aditi the twelve classes of

the celestials, Dhātā, Aryamā, Mitra, Varuna, Angsha, Bhaga, Indra, Vivashwān, Pusha, Parjanya, Twasthā and Vishnu. He began on Diti the powerful Hiranyakashipu. The Daitya-chief Hiranyāksha was his younger brother. Hiranyakashipu had five highly powerful sons, namely Pralhada, Hlada, Sangrada, Jambha and Anuhrāda. Pralhāda's son was Virochana whose son was Bali. Their sons and grand-sons were all very powerful. Thousands of the descendants of these highly powerful daityas are seen all over the land. Having seen Hiranyakashipu slain by the Man-lion the Daityas made Bali their chief for the destruction of the gods. He was heroic, powerful, pious and self-controlled like Hiranyakashipu and therefore was installed as their king by the Daityas. They said: "O Daitya king, it is well known to you that the entire universe consisting of the three worlds, mobile and immobile, was under Hiranyakashipu. O slayer of gods, the celestials, having killed your grand-father, have stolen the three worlds and appointed Indra as their king. Therefore, O lord, try to rescue your ancestral kingdom with our help. May you fare well and regain your ancestral kingdom. Encircled by thousands of Asuras do you vanquish the celestials in their own region. Unlimited is your prowess and strength and by your accomplishments you have excelled even your grand-father (4-15)".

CHAPTER XLI. BALI'S PROSPERITY.

Vaishampāyana said:—The gods were (accordingly) defeated by the Daityas and the worlds were occupied by them. Maya and Samvara announced the victory of the highly powerful Bali. At that time the directions were clear, pious acts flourished, iniquity was suppressed, and the sun coursed regularly in its path. Pralhāda, Shamvara, Maya, and Anuhlāda carefully guarded all the quarters. People wended virtuous ways and there was absence of sin and increase of virtue. The Siddhas practised penances. Dharma flourished with four legs and Adharma (sin) with one. The kings properly protected their subjects and all the orders followed their respective duties. Bali was installed in the kingdom of gods unanimously by all the Asuras. When they began to shout in joy the boon-giving goddess of prosperity, with a lotus in her hand, appeared before Bali, and said:—"O foremost of the powerful, O highly effulgent Daitya king Bali, I have been pleased with you for your defeating the gods. May you fare well. Having displayed your prowess you have vanquished the king of gods in battle. Seeing your wonderful power I have come to you. O foremost of Dānavas, you are born in the race of Hiranyakashipu and have been appointed the king of Asuras. It is therefore no wonder for you to perform such a feat. You have excelled even that Daitya king who enjoyed the

entire three worlds. Besides you are always virtuous and pious. O you of unlimited prowess, you will therefore rule over the three worlds".

Having thus addressed the Daitya king that beautiful boon-giving goddess Lakshmi disappeared (1-14).

CHAPTER XLII. THE GODS GO TO KASHYAPA FOR FINDING OUT MEANS FOR THE DESTRUCTION OF BALI.

Janamejaya said:—O foremost of the twice-born and Munis, vanquished by the Daityas what did the gods do? And how did they regain their heavenly kingdom (1)?

Vaishampāyana said:—Hearing of a celestial voice the beautiful king of gods, along with the celestials, repaired to the most excellent palace of Aditi situate in the east (2). Having arrived there Purandara related to Aditi every word about the celestial message (3).

Aditi said:—O my child, yourself and all the immortals cannot slay Virochana's son Bali. Only the thousand-headed Purusha is capable of slaying him and none else. However I will ask your father the truthfnl Kashyapa about the destruction of the great Daitya Bali (4–6).

Thereupon the Suras with Aditi approached Kashyapa. There they saw the great ascetic, the first

preceptor of the Devas, like unto the sun of mitigated lustre through water, fair and effulgent like a burning flame. Having left aside his staff and thrown an antelope skin on his person he was practising penances. His body was covered with bark and antelope skin. He was burning in Brahma energy like fire incarnate when inflamed with incantations. The lord Maricha, the father of Suras and Asuras, was the foremost of Brahmavādins and effulgent like the sun. He was the creator of all and the most excellent master of the patriarchs. He was born as the third patriarch in the person of his grand-son. As the mind-begotten sons of Brahmā speak to him, so those leading and heroic Devas along with Aditi bowed unto Kashyapa and with folded hands communicated to him the celestial message imparted through an invisible agency as also that Bali, the foremost of Daityas, was unconquerable by the immortals. Hearing the words of his sons Kashyapa desired to repair to the region of Brahmā. Kashyapa said:—"O sinless one, we will repair to Brahmā's abode filled with the sound of the recitation of the Vedas. There you are to communicate truly what you had heard unto Brahmā" (7-16).

Vaishampāyana said:—Thereupon the Devas with Aditi followed Kashyapa to Brahmā's palace filled with celestial saints. In highly costly and charming conveyances coursing at all the Devas, in a moment, reached Brahmā's region. Desirous of

beholding the immortal Brahmā a mass of asceticism they repaired to his extensive court. Seeing the Hall where sweet Saman verses were being sung they were highly pleased. They heard the Rik mantras chanted by great ascetics of pious rites, well read in the Vedas and their auxilliaries. With the recitation of Vedic verses the Hall resounded. Having arrived there and heard the recitation of the Vedas the Suras considered their own persons purified. With their mental faculties concentrated, resorting to silence and fixing their minds on Brahmā, they, filled with surprise, looked at one another (17-27).

Placing Kashyapa before them the Suras again in their mind saluted the Omnipotent Preceptor of the world. Again was heard the sweet and grave recitation of the Vedas by the Devas well-read in various Scriptures. Kashyapa's sons saw there leading Brāhmanas ever observant of vows and regulations and fond of recitations and Homa. Carrying on the work of creation through celestial Māyā, Brahmā, the grand-father of the world and the preceptor of Suras and Asuras was seated in that Hall. There Daksha and other Patriarchs, Prachetā, Pulaha, the foremost of the twice-born Marichi, Bhrigu, Atri, Vasishtha, Goutama, and Nārada, were worshipping him. Learning, mind, sky, fire, water, earth, sound, touch, form, taste, smell, these objects of sense, the principle of greatness, the four Vedas, religious rites, sacrifices, determination, vital breath and every

other thing was present before the Self-sprung Deity. Profit, religious merit, object of desire, envy and joy were before him. Shukra, Vrihaspati, Samvartta, Buddha, Shani, Rāhu, all the planets, Maruts, Vishwakarma, the stars, the sun and the moon were adoring Brahmā. The sacred verse Savitri, the seven forms of speech, the Srutis, Gāthās, Laws, Commentaries, Kshana, Lava, Muhurtta, day, night, month six seasons, year, four yugas, evening, the wheel of time and many others were present before the Self-sprung Deity. With the pious Devas Kashyapa entered into that celestial Hall affording all objects of desire. Beholding the Great Creator the Eternal Brahmā, burning in his own beauty, freed from exhaustion and served by the Brahma saints the Devas bowed unto him. Having touched the feet of Paramesthin with their crown they were freed from sins and became of quiescent souls. Seeing Kashyapa present there with the Devas the highly effulgent Brahmā said (28–47).

CHAPTER XLII. BRAHMA INSTRUCTS THE DEVAS TO GO TO VISHNU.

Brahmā said:—O ye highly powerful gods, I have learnt the object of your arrival here. O leading Suras, your object will be accomplished. That lord of the universe, who will vanquish Bali the foremost of Dānavas, is not only the victor of the Daityas but is

the conqueror of three worlds and is worshipful unto the gods. That eternal origin of the universe is the ordainer of the worlds. People call him omniscient and Hemagarbha. The great Lord, who will destroy the world and the Asura-chief Bali, is the origin of all and is our first born. That Yogin, that soul of the universe is above the reach of thought. Even the Devas do not know that great one: but that Purusottama knows the gods, ourselves and the whole universe. By His grace we fare well. And establishing communion with Him people practise hard austerities in this world.

O Devas, in the northern division and on the northern bank of the ocean of milk there is a most excellent place called *Amrita* (nectar): so the wise say. Go there and being self-controlled practise hard austerities. There you will hear most sacred, purified words relating to Brahman grave like the muttering of clouds surcharged with water in the rainy season. That celestial speech is destructive of all sins and was spoken by the god of gods of pure soul. So long as your vow will not terminate you will hear that great universal speech. O gods, you have come to me and I am ready to grant you boons. Tell me what boon you do want.

Thereupon having bowed unto that one identical with Yoga Kashyapa and Aditi touched his feet and accepted the following boon. "May Lord forsooth be born as our son." When they with great reverence

said so Brahmā said "So be it. Let the Devas pray to Him for becoming their brother and he will agree." Having obtained this boon from him and been successful in their mission the gods repaired to their respective habitations. Saying 'so be it' the Suras, Kashyapa and Aditi touched Brahmā's feet and repaired to the nothern quarter. Within a short time they reached the nothern bank of the ocean of milk as ordered by the Divine Brahmā. Crossing many oceans, mountains and rivers those leading celestials saw a highly dreadful quarter enshrouded with darkness and divested of the sun and creatures. Reaching that place called Amrita the Suras along with Kashyapa began to practise hard austerities for many years with a view to propitiate the thousand-eyed, intelligent Yogin Nārāyana endued with all lordly powers. Observing the vows of celibacy and silence and controlling their senses and movements the Suras practised hard austerities there. The divine Kashyapa recited for pleasing the Lord Narayana many Vedic verses of eulogy (1-26).

CHAPTER XLIII. VISHNU PROMISES HELP TO THE GODS.

Vaishampāyana said:—Hearing those most excellent eulogistic verses recited by the foremost of the twice-born Kashyapa the Lord Nārāyana, having a grave but sweet voice, delightedly and distinctly said to the

great gods through the muttering of clouds. The words were heard from the sky, but nobody could see the Lord. Iswara said it with great delight (1-3).

Vishnu said:—O leading celestials, I am pleased with you. May you fare well. Do you pray for boons and I am ready to grant them (4).

Kashyapa said:—O immortals, blessed are we all since the Lord has been pleased with us. Thou art our supreme refuge. If O Lord, thou art propitiated and desirous of giving us boons, be thou born as Vāsava's younger brother, ever enhancing the joy of thy kinsmen and as the son of myself and Aditi.

Vaishampāyana said:—Then Aditi, the mother of Devas, desirous of praying for a boon, said to the Lord:—"I pray to thee for a boon. For the well being of all the gods be thou born as my son (5-8)".

The Gods said:—O lord, do thou become our brother, master, king and protector. If thou art born as Aditi's son Vāsava and other celestials will be able to hear the name of Deva. Do thou therefore be born as Kashyapa's son (9).

Vaishampāyana said:—Thereupon Vishnu said to the Devas and Kashyapa:—"O gods, your enemies will not be able to stand even for a moment before me. Having slain the Asuras and other enemies of the celestials I will make the latter partake of sacrificial offerings. By my creative power I will make the gods partake of Havya and the Pitris of Kavya. Therefore O ye gods, return by the same way by which you

came. I will satisfy the desire of Aditi the mother of gods as well as that of the great Kashyapa. Do you repair to your respective abodes. May good betide you and may you attain to your desired-for objects" (10-14).

Thus addressed by the powerful Vishnu the gods delightedly worshipped the Lord (15). Having bowed unto the Deity, the great Vishwadevas, Kashyapa, Aditi, Sādhyas, Maruts, and the highly powerful Indra repaired to the great hermitage of Kashyapa in the eastern quarter. And having arrived at that hermitage filled with saints they engaged in the study of the Vedas and awaited Aditi's conception. Aditi, the mother of gods, held in her womb that great one, the soul of the universe of great power for a thousand celestial years. After the completion of the thousandth year she gave birth to the son, the protector of the gods and the destroyer of the Asuras. Living in the womb the Lord withdrew the energies of the three worlds and saved the gods. When that master of gods, the joy of the three worlds, the fear of the Daityas and the enhancer of the delight of the gods was born the celestials were freed from fear (15–21).

CHAPTER XLIV. VISHNU'S BIRTH AS A DWARF.

Vaishampāyana said:—When that Deity was born the

seven Patriarchs, Marichi and others and the seven saints bowed unto him, Bharadwāja, Kashyapa, Goutama, Vishwāmitra, Jamadagni, Vasistha, and the lord Atri, who comes into view when the sun is completely clouded, came there. Marichi, Angira, Pulastya, Pulaha, Kratu and the patriarch Daksha bowed unto him. Aurva, Vashistha's son Stamva, Kashyapa, Kapivan, Akapivan, Dattoli, Chyavana, and Vasistha's seven other sons who passed by the name of Vāsishthas, Hiranyagarbha's son, the highly energetic Aurvajāta, Gārgya, Prithu, Agrya, Janya, Vāmana, Devavāshu, Yadudhra, Somaja, Parjanya, Hiranyroma, Vedashira, Satyanetra, Nimva, Atimbimva, Chyavana, Sudhātmā, Virajā, Atinamā and Sahishnu bowed unto him. Apsaras, having shining persons adorned with various ornaments, danced before Nārāyana. The Gandharvas played on bugles in the sky (1-9). Tumvaru, with other Gandharvas, began to sing. Mahāsruti, Chitrashirā, Urnāyu, Anagha, Gomāyu, Suryavarchā, Somavarchā, Yugapa, Trinapa, Karshni, Nandi, Chitraratha, Shāslishira, Parjanya, Kali, Nārenda, Hāhā, Huhu, and the highly effulgent Gandharva Hansa began to sing before Keshava. There beautiful Apsaras, of large eyes, endued with all auspicious marks and adorned with various ornaments began to dance. Sumadhyā, Chārumadhyā, Pryamukhya, the beautiful Anuka, Jāmi, Mishra keshi, Alamvushā, Marichi, Sruhika, Vidyutparna, Tilottama, Atrika,

Lakshmanā, Rambhā, the charming Asitā, Suvāhu, Supnjā, Subhagā, Urvashi, Chitralekhā, Sugrivā, Sulochanā, Pundarikasugandhā, Surathā, Pramāthini, Nanda, Sarashwati, Menaka, Sahajanyā, Parnikā, Punjikasthali and thousands of other Apsaras danced there. Dhātā, Aryamā, Mitrā, Varuna, Angsha, Bhaga, Indra, Vivashwān, Pushā, Twasthā, Savitā and Vishnu, these twelve Adityas, who are known as Kāshyapeyas and effulgent like the sun bowed unto the high souled lord of celestials.

O king, Mrigāvyadha, Sarpa, the highly powerful Nirhiti, Ajaikapāt Ahivridhna, Aparajita, Pinaki, Dahana, Ishwara, Kapila, Sthanu and Bharga, these Rudras were also present there. The two Ashwinis, the eight Vasus, the highly powerful Maruts, Vishwadevas and Sādhyas all stood before him with folded hands. Shesha's younger brother the great Vāsuki, Apukunja, Dhritarāshtra, Valāhaka and other highly powerful, wrathful and effulgent Nāgas all stood before him with folded hands. Tārksha, Arishthanemi the highly powerful Garuda, Aruna and Aruni all stood before him with folded hands. The creator of the world himself with all the great patriarchs came there and said (10–29). Brahmā said: —"He is the Eternal Lord, the powerful Vishnu from whom have emanated all the worlds." Having said this the Lord Brahmā, along with other celestial saints, bowed unto the king of gods and returned to the celestial region. When the Lord was born as

Kashyapa's son he had eyes blood-red like the clouds of an unfair day and was of the form of a dwarf. On his breast was the mystic mark of Srivatsa. With expanded eyes the Apsarās looked at him. His effulgence was like that of a thousand suns rising simultaneously in the sky. That beautiful Lord was the supporter of Bhur, Bhuva and other lokas, had high shoulders and pure hairs, was the refuge of the pious and offered no shelter unto the iniquitous. The great Yogins regard him as the most excellent Yoga. He has eight sorts of lordly powers. People call him the foremost of Devas. The Vipras long for emancipation through knowing that Eternal Purusha and persons, afraid of the world, are freed from birth and death. All the Ashramas designate him as Tapas. Practising hard austerities and restricting their diet people serve him. As Anata of a thousand hoods and crimson eyes he is worshipped by Sesha and other Nāgas in their region. The Vipras, desirous of attaining to the celestial region, worship him as *Yajna*. Although present every where He is one. He is the most excellent poet and the Vedas sing Him as the ordainer of sacrificial offerings. Virtue is His effulgence. The sun and moon are His eyes and the sky is His body. That omnipotent Lord said to the Devas in most excellent words (30–42):—"Even knowing it I have attained to this boyhood through my Yoga power. What shall I do, O ye celestials, for you? What boon shall I give? Do you with pleasure

pray for what you want." Hearing those words of the high-souled dwarf, Indra and other gods with folded-hands said to Kashyapa's son:—"By virtue of his ascetic penances and of the boon conferred on him by Brahmā, the omniscient and highly powerful Daitya king Bali has possessed the entire universe through his prowess and self-control. He is not to be slain by any one of us. Thou art alone capable of vanquishing him. No one else can discomfit him. Therefore do we all seek refuge with thee, O lord, who art the remover of the fear of gods, fond of thy votaries and the giver of boons. O large-armed and great king of the celestials, for the well being of the Rishis and all the worlds and for the satisfaction of Kashyapa and and Aditi let the Pitris partake of Kavya and the celestials partake duly of Havya. Do thou bring back the three worlds for giving them back to the great king of the celestials, Mahendra. That Dānava is celebrating a horse-sacrifice, do thou therefore think of an expedient by which thou mayst regain the worlds" (43–52).

Vaishampāyana said:—Thus addressed by the celestials Vishnu, in his dwarf form, said to the Devas, filling them with joy (53).

Vishnu said:—"Let Angirā's son, the highly effulgent Rishi Vrihaspati, who has mastered the Vedas, take me to his sacrifice. Going to his sacrificial ground I will do what I think proper for regaining the three worlds" (54–55).

Thereupon the highly effulgent and intelligent Vrihaspati took the Omnipotent Dwarf to the sacrificial ground of the Daitya king Bali endued with high intellectual powers. That Dwarf assumed the form of a boy, had smoky eyes, wore sacrificial thread well-polished and deer-skin. He had an umbrella and staff in his hands. Though not aged he appeared like an old man. Meditated upon by Brahmā and other gods that foremost of Suras, the Lord of the Patriarchs, went to the sacrificial ground of the Daitya king Virochana's son Bali (56–60). Although the gate was well-protected by properly armed and accoutered Daityas he all on a sudden entered there (61). The powerful Dwarf appeared before Bali, the king of Daityas and Dānavas, completely encircled by priests well-versed in reciting *mantras* (62). Having arrived at the sacrificial ground filled with Brāhmana saints the lord described himself as being identical with Yajna. Having described in detail the sacrifice that Eternal Purusha, identical with Yajna and a master of sacrificial rites, vanquished Sukra and other priests with various quotations and they could advance no reply. Before the Rishis and priests the Omnipotent Lord, of wonderful speech, with reasons and arguments laid down in the Vedas, but not visible to any, described himself unto Bali as being identical with sacrifice. Thereupon seeing the elderly Rishis and Upadhyayas (preceptors) silenced by that highly

effulgent dwarfish boy Virochana's son Bali regarded it as a wonder. And filled with surprise and bending low his head, he, with folded hands, said:—"Whence have you come? Who are you? Whose son are you? what necessity have you here? I had never seen before such an intelligent, beautiful, good-looking, charming Brāhmana boy endued with such spiritual culture and so well read in the Vedas. The Devas, the Rishis, Nagas, Yakshas, Asuras, Rakshasas, Pitris, Siddhas, Gandharvas, none amongst them, has such a son. Whoever you may be, I bow, unto you. Tell me what I can do for you" (63—72).

Thus addressed by Bali that Dwarf, conversant with expedients, whose nature cannot be conceived by any, smiling a little, said (73).

CHAPTER XLV. BALI PROMISES TO GIVE LANDS TO THE DWARF.

Vishnu said:—"What a wonderful sacrifice is this undertaken by the king of Asuras. There are various sorts of well prepared edibles. O highly powerful Dānava king, your sacrifice has excelled that of the Great Creator Brahmā, that of Sakra the king of the celestials and that of Yama, and Varuna (1-2). This horse-sacrifice, the best of all sacrifices leading to the attainment of heaven, which you have undertaken for destroying your sins, is full of all desirable objects and approved by the Brahmavadins. The Sruti says

that Ashwamedha is the best of sacrifices. This great Yajna, which is of the shape of a boar with golden horns, iron hoops and gait fleet like the mind, which has profuse gold and is the origin of the universe, is highly sacred. By performing this sacrifice a man rides the sacrificial horse and gets over his sins. The Vipras, well read in the Vedas, call this sacrificial horse fire. As the order of a householder is the best of all Ashramas, as the Brāhmanas are the best of mankind, as you are now the foremost of Asuras, so the horse-sacrifice is the best of all sacrifices."

Vaishampāyana said:—Hearing those words of the Dwarf, Bali, the king of Daityas, was highly pleased (3–8). Bali said:—"O foremost of the twice-born, who art thou? What dost thou want? What shall I give thee? May good betide thee. Do thou pray for thy wished-for object and thou shalt have it" (9). The Dwarf said:—"O Dānava, I do not pray for kingdom, conveyances, jewels or women. If you are pleased, if you have your mind fixed on virtue, I pray from you for ground covering three foot-steps for the construction of the sacrificial house of my preceptor. Grant me this which is the highest object I pray for" (10–11). Bali said:—"O foremost of orators, O best of Brāhmanas, what object of yours will be accomplished with ground covering three foot-steps. Pray for ground measuring hundreds and thousands of feet" (12). Shukra said:—"O you of large arms, O great Asura, do not promise him any gift; you do not

know him. He is the Great Lord Hari. Having assumed the form of a dwarf through his Māyā he has come here to impose on you for the well-being of the king of gods. The Omnipotent Lord can assume various forms" (13–14). Thus addressed by Shukra Bali meditated for some time and then determining in his mind: "Where shall I do get a worthier person than he" he was filled with joy. Then holding up a golden grass he stood motionless there. Bali said:—"O foremost of Vipras having lotus eyes, sit down. I stand here with my face towards the east. Accept my gift saying 'give.' What lands will you take? What is the extent of your three feet? I will give it. Take up water, the words of your preceptor will not be falsified" (15-17). Shukra said:—"O Daitya-king, do not make him any present. Forsooth I have come to know that he is Vishnu. What wonderful devotion! You have been imposed upon." Bali said:—"I have not been deceived, the Lord himself, Vishnu has come to my sacrifice. I shall give unto this god of gods whatever he will ask of me. What worthier person can there be than Vishnu to whom I may make a gift?" Saying this Bali at once took water (18–20). The Dwarf said:—"O sinless king of the Dānavas, the land, covering my three foot-steps, will be enough for me. What I have said before is true. It can never be otherwise" (21).

Vaishampāyana said:—Hearing those words of the highly effulgent Dwarf, Virochana's son Bali, the

king of Daityas and the slayer of his enemies, threw an antelope skin on his person. And then saying 'let it be so' he touched a jar full of water. Desirous of destroying the Asura king the Dwarf too extended his hand destructive of Daityas. As the king of Dānavas, with his face towards east, was about to give him water Pralhāda prevented him. Beholding the unforeseen form of the Great Hari, who was willing to steal the prosperity of the Asuras, the greatly wise Pralhāda said:—"Do not give any thing unto this dwarfish Brāhmana. It is he who formerly killed your great grandfather. This greatly wise Vishnu has come to impose on you" (22–28). Bali said:—"It is indeed a matter of great joy that I will be able to make gifts unto this Deity. I have obtained as an object of my gifts who is the lord of the universe, who shows such a favour and who is superior even to Bramhā. O foremost of Asuras, one, who has been initiated for sacrifice, must make gifts." Having thus expressed himself in the midst of the Asuras Virochana's son Bali granted the Lord Nārāyana land measuring three feet.

Pralhada said:—"O king of Dānavas, do not promise to give anything unto this Vipra. I do not consider him a Vipra youth. A Brāhmana is not like it. Beholding his form I think forsooth that the Man-lion has returned again." Thus addressed by Pralhāda of unlimited energy, Bali, as if remonstrating with him, said (29–34).

Bali said:—Misfortune of the person who prays for alms and that of the Asura who drives him away disappointed visit the latter. The man, who having made a promise unto a Brāhmana, does not satisfy it that sinful wight goes to hell with his friends and kinsmen. Afraid of suffering from poverty I am making a present of this earth to him; who is there a worthier Brāhmana than he? While there is none superior to him, I confer this earth to him. Seeing the twice-born one beg alms from me in the shape of a dwarf I have been highly pleased. I will therefore make him a gift: do not prevent me. Bali again said to that dwarfish Brahmana:—"O you of little understanding, what will you do with land covering three foot steps? I will confer on you the entire earth surrounded by the oceans." The dwarf said:—"O foremost of Dānavas, I do not pray for the entire earth. I am satisfied with land covering three foot-steps. This is what I like and pray for" (35–41).

Vaishampāyana said:—Having said "So be it" the Danava-king Bali made the Lord Nārāyana of unmeasured energy touch land covering three foot-steps. When his hand fell into water the Lord Dwarf considered himself insulted and displayed his universal form. The earth was his feet, the sky was his head, the sun and moon were his eyes, the Pishacas were the fingers of his feet and the Guhyakas were the fingers of his hands. The Vishwadevas were on his thighs, the Sāddhyas were

on his knees and the Devas and Apsaras emanated from his nails. Lightning formed his vision, the rays of the sun were his hairs, the stars were the holes of the hairs of his body and the Rishis were those hairs. The two Ashwinis were his two feet, and the highly powerful Vayu was his nose. The contrary quarters were his arms and the quarters were his ears. The moon was his delightfulness, virtue was his mind, truth was his speech, the goddess Saraswati was his tongue, the great goddess Aditi was his neck, the effulgent sun was his throat, the gate of heaven was his navel, Mitras and Twastha were his two eye-brows, fire was his mouth, Prajāpati was his testes, Brahmā was his heart, and Kashyapa was his organ of pro-creation. Vasava was his back and the Maruts were his joints. The Vedas constituted his presence, lustre was his effulgence, Rudra was his breast, the great ocean was his patience, the highly powerful Gandhatvas and serpents were his belly, Lakshmi was his intelligence, Dhriti was his beauty, learning was his waist, and the seat of the soul was his fore-head. All the luminous bodies formed his ascetic penance, and the king of gods Sakra was his energy, on his breast and sides were the gods, sacrifices Ishti rites, the works of the twice-born and beasts. Beholding that universal form of Vishnu the great Asuras were worked up with anger. And like insects going to a fire they approached him (42-56).

CHAPTER XLVI. THE DANAVAS DESCRIBED.

Vaishampāyana said:—Hear now of the names, forms, accomplishments and the principal weapons of the Dānavas. Viprachitti, Shivi, Shanku, Ayashanku, Ayasshirā, Ashwashira, the powerful Hayagrivā, Ketumān, Ugra, Syogra, Vyavra, the great Asura Pushkara, Pushkala, Swashwa, Ashwapati, Prahāda, Ashwashirā, Kumbha, Sanglhāda, Gaganaprya, Anuhrāda, Harihara, Varāha, Sanhara, Aruja, Vrishaparva, Virupaksha, Munindra, Chandralochana, Nishprabha, Suprahva, Nirudara, Ekavaktra, Mahāvaktra Dwivaktra, Sherasa, Sharabha, Kunatha, Kupatha, Kvatha, Mahagarbha, Shankukarna, Mahādhwani, Dirghajish, Arkavadana, Mriduchāpa, Mriduprya, Vāyu, Garistha, Namachi, Shamvara, Viksharā, Chandrahanta, Krodhahanta, Krodhavardhanā, Kālaka, Kalakaksha, Vitra, Krodhavimokshana, Garistha, Havistha, Pralamva, Naraka, Pritha, Indratapana, Vatāpi, Ketumān, Asilomā, Vitomā, Vāskala, Pramada, Mada, Shrigālavavana, Keshi, Ekāksha, Rahu, Tuhunda, Samala, Sripa—these and many other Daityas appeared before the Great Vishnu who was about to place his feet (1-12). Of them, some took up nooses, some had their mouths wide open, some had the voice of asses, some took up Satghnis, some discus in their hands, some had thunder-bolts, some rods,

some mortars, some swords, some Pattiças, some Parashwadhas, some Praças, some clubs, some Parighas, some huge stones and some Pushalas in their hands. Some Dānavas had trees in their hands, some had bows, some had clubs, some had Bhushundis, and some shook there with daggers in their hands. Those dreadful and highly powerful Dānavas, dressed in various ways, were armed with diverse weapons. Some had their mouths like those of tortoises, some had like those of fowls, some had like those of swans, and some had like those of asses; some were camel-mouthed, some were boar-mouthed and some dreadful Dānavas had mouths like Makaras. Some had their faces like hares, some like cats, some like Sukas, some like cows, some like deer, some like Garuda, some like swords and some like peacocks; some were horse-mouthed, some were elephant-mouthed and some had faces like those of various other weapons. They put on skins of elephant and antelope. Their persons were covered with bark. Some amongst them were adorned with gold. The Asuras put on crowns and wore Kundalas; they, clad in various raiments, were adorned with diverse garlands and pastes. Holding their burning weapons those Dānavas and Asuras approached Hrishikesha who was about to place his feet. The effulgence of the Lord at that time, who was about to conquer the three worlds, was like that of the sun. Having smashed all the sons of Diti with his palms and feet

the omnipotent lord possessed the three worlds with his three foot-steps. Having assumed a huge form he first attacked the earth; when he occupied the earth the sun and moon were in his heart. When he occupied the sky they were in his waist and when he occupied the heaven they were on his knees (13–29). The twice-born thus described the form of Vishnu of incomparable prowess. Having conquered the three worlds and slain the leading Asuras, Hari, adored of the universe, conferred the earth on Indra the king of gods. The powerful Vishnu assigned to Bali the region under the earth called Sutala. Obtaining that region for his residence the foremost of Asuras Bali was pleased. Since then the king of Asuras has been living in Rasātala. Living there the greatly effulgent Bali engaged in great meditation. The intelligent Bali said to Nārāyana, adored of the universe "O Lord, do thou command me particularly what I should do now." Thereupon Vishnu, the lord of celestials, said to the Daitya king Bali (30–31).

Vishnu said:—"O great Asura, I have been pleased with you; I am ready to grant you a boon: pray for it. May good betide you. Do you pray for desired-for objects. Never under any circumstances disobey the words of Sakra, the king of gods. This is my command to you. If you obey it you will meet with your well-being. O Daitya, the water, your offered, was taken by me in the cavity of my palm and therefore you have no fear anywhere from the

gods. Along with all the Daityas and your followers, do you live by my favour in that part of the nether region which is called Sutala. Remembering my mandate do not disregard the words of Shakra of incomparable energy. O great Asura, all the gods are worshipful unto you. You will attain to all your desirable objects; you will acquire many dresses both in this world and in the next. And by my favour you will always reign supreme over the Daityas. You will enjoy various objects and celebrate sacrifices accompanied with gifts. Whenever you will transgress this my command the highly powerful serpents will bind you with their hoods. You should always bow unto Mahendra and other gods. Indra, the king of gods, is my elder brother; you should therefore obey his command" (35–44).

Bali said:—"O great God, O holder of conch-shell, discus and club O God of gods, O preceptor of the gods, and Asuras, O king of gods, O foremost of celestials, what position will be mine when I will live in that nether region? How shall I live there? How will my fame be unbroken?" (45-46).

The Lord said:—"O foremost of Daityas, a Srāddha without a Shrotrya, study without vows, sacrifice without presents, Homa without Ritwikas, gifts without reverence and impure Havi, these six portions will belong to you. The virtue of those who are ill-disposed towards my votaries, the virtue of persons who are engaged in buying and selling, the

virtue of Agnihotras, the virtue of those who make charities without reverence and the virtue of those who officiate as priests, will be your share, O king of Daityas, by my favour (47–48)".

Vaishampāyana said:—Hearing the words of the high souled Vishnu, the foremost of Asuras, Bali said "So be it." And carrying out the command of the Deity, he entered into the nether region. In the meantime the Divine Vishnu, adored by the gods, made divisions of the kingdom. He conferred the eastern quarter on the king of gods of incomparable prowess, the southern quarter on the great Yama the king of the departed manes, the western quarter on the high-souled Varuna, and the northern quarter on Kuvera, the king of Yakshas; the region under the earth he gave to the king of Nāgas and the region above he conferred on Soma. Having thus parcelled out the three worlds the highly powerful lord of celestials Vishnu, adored of the great saints, repaired to the heavenly region. After the departure of that irrepressible dwarf all the gods, with the performer of hundred sacrifices before them, were filled with joy (49–56).

Vaishampāyana said:—After Krishna had departed having bound Virochana's son Bali with seven hooded serpents such as Kampana, Ashwatara etc. the celestial saint Nārada, of his own accord, came to him who was stricken with pain in consequence thereof (57–58). Seeing him thus

afflicted and filled with compassion he said to that king of Dānavas:—"I will find out means for releasing you. O king of Daityas, with a purified soul meditate on the god of gods Vāsudeva who is without beginning or end and who is eternal and undecaying; with your mind devoted to him you will in no time acquire emancipation" (59–61).

Thereupon his soul purified and mind controlled Virochana's son, with folded hands, learnt from Nārada the means of attaining to emancipation (62). Having learnt that celestial hymn sung by Nārada the great Asura Bali began to recite the names of that Great God by whom the Earth was raised up (63). Salutation unto the Eternal and Great Lord without end. Salutation unto the lotus-navelled Deity Vishnu who lay on water. Assuming a body endued with the energies of seven forms thou dost invade the three worlds. O lord, thou art the death of Kāla. Do thou release me. When the sky is divested of the sun and the moon, when sacrifices and ascetic penances are on the wane, do thou think of creating the universe again. Do thou release me by this thy power. Mārkandeya, the foremost of the twice-born, saw in thee Brahmā, Rudra, Indra, Vayu, fire, rivers, serpents and mountains. Do thou release me. In the previous Kalpa Mārkandeya Muni entered into thy belly and saw the entire universe mobile and immobile. Do thou save me by this thy power. Resorting to thy Yoga power supported by thy

learning thou dost alone create the three worlds and again engage in Yoga. Do thou save me by this thy power. Lying in water thou dost enjoy Yoga sleep and again think of the creation. Do thou save me by this thy power. Assuming the form of a sacrificial boar thou didst formerly upraise the earth. Do thou save me by that power of thine. Raising up the earth with thy tusks thou didst ordain three Pindas for the departed manes. Do thou save me by that power of thine. Afraid of Hiranyaksha the celestials fled away. Thou didst however save them. Do thou by that power release me. Having assumed a form with a huge mouth thou didst cut off in battle Hiranyaksha's head with thy discus. Do thou by that power save me. With thy roaring formerly the Daitya Hiranyakshipu was killed with his head and bones smashed. Do thou, by that power of thine, save me. Formerly before the very eyes of Brahmā the Vedas were pilfered by the two Daityas. But thou didst regain them however. Do thou save me by that power of thine. Assuming the form of Hayashira thou didst slay the two Dānavas, Madhu and Kaitabha and return the Vedas unto Brahmā. Do thou save me by that power of thine. The Devas, Dānavas, Gandharvas, Yakshas, Siddhas and Uragas cannot see thy end. Do thou save me by this power. Thou didst beget a son by name Apāntaralāmā who explained the Vedas. Do thou save me by this power. O lord, Agnihotra and other Vedic rites, the sacrifices in

honor of the Pitris and Havi are all thy mysteries. Do thou save me by that power of thine. The Rishi Dirghatama was born blind on account of the imprecation of his preceptor. By thy favour he regained his eye-sight; by that power of thine do thou save me. Thou didst release thy poor votary elephant possessed by Rahu. Thou art undecaying, eternal, devoted to Brahman and thy votaries. Thou art the chastiser of those who wend evil ways. Do thou save me. I bow unto conch-shell, discus, club, quiver, Shrānga bow and Garuda: may they release me from my fetters. Thereupon conch shell, discus, club, quiver, Shrānga and Garuda propitiated the Lord and requested him to release Bali from his fetters (64–86). Thereupon pleased the Lord ordered the king of birds Garuda, the destroyer of serpents, saying "Release Bali from the fetters." Thereupon flapping his wings Garuda, of incomparable prowess, went to Pātāla where Bali was bound by the serpents. Informed of the arrival of Garuda, the serpents, releasing the great Asura Bali, fled away to the city of Bhagovati in fear of Vinata's son. Garuda, who used to eat up serpents, said to Bali, who had lost his prosperity and released from the noose by Krishna's favour who was meditating with his head hanging down. Garuda said:—"O you of large arms, O king of Dānavas, the powerful Vishnu has ordered you, freed from fetters, to live in Pātāla with your children and friends. O Dānava, do not move away an inch from

this place. If you break this contract your head will be sundered into a hundred pieces" (87-91).

Hearing the words of that king of birds the Dānava said:—"I am obeying the orders of that Great One. O king of birds let the Lord make some arrangements for my livelihood so that I may live here happily" Hearing the words of Bali Garuda said: —"The Lord has already made arrangements for your maintenance. You will be entitled to the offerings of those sacrifices that are celebrated without priests and regulations by persons unacquainted with the means of penance. The celestials do not partake of such offerings. Nourished by such sacrificial offerings you will live here happily" (92–96).

Vaishampāyana said:—Kashyapa's son Vishnu, the supporter of the three worlds, sent this message to the large armed king of Dānavas. The man, who reverentially recites this hymn destructive of all sins, has his iniquities destroyed. The destroyer of a cow is freed from the sin consequent thereon and the murderer of a Brāhmana is also freed from his sins. A man, having no son, gets one. A maiden acquires a husband after her heart (97-99). A woman is soon freed from her labour pain and gives birth to a son. Kapila, the founder of Sānkhya school and other Rishis, desirous of emancipation, repaired, freed from sins, to the insular continent of Shewta the seat of Moksha, by reciting this hymn. This hymn grants all heavenly objects. For sooth does a man acquire all

desirable objects, who, rising up early in the morning and purifying himself, reads it with a controlled mind. This dwarf incarnation of the Lord is recounted by Vipras well read in the Vedas as a glorious deed of Vishnu. The man, who reverentially listens on every Parva to the recitation of this heavenly theme of dwarf incarnation, vanquishes all his enemies, being a powerful king like the highly powerful Vishnu himself. He acquires also unsullied fame and immense riches and objects of enjoyment. As the dwarf is the favourite so he becomes beloved of all. His sons and grand-sons multiply, enjoy freedom from diseases and are endowed with all accomplishments. The Lord Janārddana is pleased with him who reads it: and he obtains all desirable objects. So has Krishna Dwaipāyana said (98-107).

CHAPTER XLVII. THE FRUITS OF THE RECITATION OF THE BHARATA.

Janamejaya said:—O Revered Sir, according to what rules the learned hear the Bhārata? What are the fruits thereof. What gods should be worshipped when it is complete? What charities should be made after every *Parva*? What sort of a reciter is desirable? Describe all this to me (1-2).

Vaishampāyana said:—O king, hear how the Bhārata should be listened to and what are the fruits thereof. Hear, O king, I will answer your questions

(3). The gods, living in the celestial region, came down on earth for sporting. Having finished that work they returned to their own region. Hear with attention, I will describe the origin of gods and Rishis on earth. O foremost of Bharatas, Rudras, Saddhyas, Vishwadevas, Adityas, the two Ashwinas, the regents of the quarters, the great saints, Guhyakas, Gandharvas, Nāgas, Vidydharas, Sraddhya, Dharma, Brahmā, the ascetic Katyāyana, the mountains, oceans, rivers, Apsaras, the planets, years, the two courses of the sun, seasons, the mobile and immobile objects, the gods and Asuras are all seen simultaneously described in (this history of) Bhārata. By listening to their names and illustrious deeds a man is immediately freed from even dreadful sins. If one duly and in order listens to this history, if one, controlling his senses and purifying his soul, masters this Bhārata, he should then make charities to commemorate the occasion. With reverence and according to his might he should make presents unto the Brahmans of various jewels, cows with bi-metallic vessels for milching them, well adorned and accomplished maidens, various conveyances and houses, lands, dresses, gold, horses, beds carried by infuriated elephants, vehicles, and well furnished cars. He should give away unto the twice-born whatever excellent and costly articles he has got in his house. What more he should even give away his own self, his wife and sons. If one makes these gifts

reverentially he can master the Bhārata. Hear how a man, according to his might, acquires spiritual powers by being pleased, of good spirits, bent upon serving, truthful, simple, self-controlled, and reverential. The one who will recite this Bhārata, must be endued with a pure character and conduct, clad in a white raiment, self-controlled, initiated, well versed in all scriptures, respectful and divested of malice. He must be truthful, worthy of respect and discreet (4-20). He should read it with ease, without delay or haste, distinctly and with motion. While reading he should distinctly pronounce words and letters. He should read it with concentration and in good health and spirits. The rule is that having saluted Nārāyana, the foremost of Beings Nara as also the goddess of learning Saraswati one should recite the Bhārata (22–23).

O great king of Bharata's race, if one observing regulations and purifying himself hears the Bhārata from such a person he reaps the fruits (thereof). After hearing it from the very beginning to the end of Harivamsha one should satisfy the Brāhmanas by giving them all they want. The man who once hears it recited, obtains the fruits of Agnistoma sacrifice, and acquires a vehicle filled with nymphs in the celestial region. With great pleasure he repairs to Dyuloka with the celestials. If he hears it twice he obtains the fruits of the Atirātra sacrifice, drives celestial cars filled with all jewels, wears celestial

garlands and raiments, enjoys heavenly scents and always lives in the land of gods armed with a heavenly coat of mail. If he hears it thrice he obtains the fruits of Dwādashāha sacrifice. And he lives like a god for a million of years in heaven. If he hears it four times he obtains the fruits of Vājapeya sacrifice. If he hears it five times he obtains the double fruits and repairs to heaven. Seated with celestials on a car effulgent like the sun and burning fire, he enjoys for a million of years in Indra's palace in the celestial region. By hearing it six times he enjoys fruits four times as much and by hearing it seven times he enjoys them three times as much. And riding on a car coursing at will, huge like the summit of mount Kailasha, consisting of seats made of emerald, diamond and sapphire, he ranges every where along with the Apsaras like the second sun. If one hears it eight times he obtains the fruits of a Rājasuya sacrifice, drives in a charming car drawn by horses like unto the rays of the moon and fleet like the mind and sees the faces, more charming than the moon itself, of beautiful damsels. And lying asleep on the lap of celestial damsels he hears the tinkling sound of waist-chains and other ornaments. If one hears it for nine times he obtains the fruits of the king of sacrifices, Vājimedha. Seated on a car filled with Gandharvas and Apsaras and windows made of gold, and adorned with golden pillars and diamond seats, wearing celestial garlands and raiments and pasted

with sandal he enjoys in the company of gods in the celestial region. By hearing it ten times and saluting the twice-born one drives in a car filled with Gandharvas, expert in singing and Apsaras, with the sound of a net-work of small bells, adorned with flags and pennons, jewelled seats, diamond gates and surrounded with golden nets. Wearing a sunny, crown adorned with golden ornaments, celestial garlands and unguents he roams at large in the celestial region. He possesses great prosperity by the favour of gods. In this wise he lives for many years in the celestial region. He thus enjoys for twenty-one thousand years the company of the Gandharvas and the king of gods in his region encircled by celestial damsels; he lives like an immortal in various lokas.

Thereupon living gradually in the lunar region, solar region, and that of Shiva he attains to Vishnu's region. O great king, such is the case; one should not discuss about it. My preceptor has said that, one should cherish reverence. Whatever one wishes for in his mind he should give it to the reciter. He should make presents of elephants, horses, cars, conveyances, beasts of burden, golden Kundalas, golden thread, various raiments and scents. He should be like a god and then he will attain to Vishnu's region. O king, afterwards at the time of the recitation of the Bhārata one should make presents unto Brahmans at every Parva. I will describe them. O king, O foremost of Bharata's descendants,

informed of birth, country, wealth, greatness and virtuous conduct of a Brāhmana a Kshatrya should first make him recite benedictory verses and then begin the work. Afterwards at the termination of the Parva he should please the twice-born with presents proportionate to his might. He should first duly give unto the reciter raiments and scents and then entertain him with sweet pudding. At the time of the recitation of the Astika Parva he should first entertain the Brāhmanas with sweet meats and then make him presents. While the Sabhā Parva is recited he should entertain the Brāhmanas with vegetable dishes. Whilst the Aranya Parva is recited he should entertain them with fruits and roots. Whilst the Aranya Parva is recited he should present the Brāhmanas with jars full of water and entertain them with sweet and delicious fruits and roots grown in the forest and wholesome dishes. Whilst the Virat Parva is recited he should make presents of various raiments. O foremost of Bharatas, at the time of the recitation of the Udyoga Parva he should entertain the Brahmans, adorned with garlands and unguents, with various wholesome and sweet dishes. O king, at the time of the recitation of the Bhishma Parva he should present the Brāhmanas with most excellent conveyances and entertain them with well cooked dishes endued with many virtues. Whilst the Drona Parva is recited he should feed the Brāhmanas to their fill and present them with bows, arrows and

swords. Whilst the Karna Parva is recited he should, with a controlled mind, entertain the Brāhmanas with various well cooked dishes (24-64). Whilst the Shalya Parva is recited one should offer wine, molasses and various sweet dishes. Whilst the Gada Parva is recited one should offer food of barley and whilst Stri Parva is read out one should please the Brāhmanas with presents of jewels. Whilst Aishi Parva is recited one should offer first Ghee and then well-cooked dishes. Whilst the Shānti Parva is recited one should entertain the Brahmanas with vegetable dishes and whilst the Ashramavāsi Parva is recited one should entertain the Brahmans with vegetable dishes and whilst the Aswamedha Parva is recited one should entertain the Brahman as with dishes after their own hearts. Whilst the Moushala Parva is recited one should make presents of garlands and unguents (65–69). whilst the Mahāprasthāna Parva is recited one should make presents of the articles mentioned before. And after the recitation of Harivamsha is over one should feed thousand Brāhmanas and present each of them with a cow and a golden coin. H a poor man cannot afford to do it he should do half as much. After the termination of each Parva a wise man should present to the reciter a book and a gold coin. After the termination of the Harivansha Parva he should entertain the Brāhmanas with milk and rice (65–73).

At the end of every Parva a person, well read in

Shastras and honored by the good, clad in a white rainment and adorned with nice ornaments, should, being self-controlled, finish Sanihitas. And then covering them with a silken cloth he should place them in a holy place and adore them with garlands and scents. He then distribute meat, various articles, drinks, gold, cows and raiments. A self-controlled man should always distribute three tolas of gold. An incapable man should give half or one fourth of it. He should offer to the Bramhanas various articles after his own heart. With reverence he should propitiate the reciter like unto his own preceptor. He should then recite the names of all the gods especially that of Nara-Nārāyana. Thereupon having adorned the Bramhanas with garlands and scents he should gratify them with various gifts. By doing so a man obtains the fruit of the Atirātra sacrifice at every Parva (74–84).

O foremost of Bharatas, a reciter, who can distinctly read letters and words and has a sweet voice, should recite the future section of the Bhārata before the twice-born. He should first feast the reciter well adorned and then the twice-born ones. He should then adore the former. If a reciter is pleased one enjoys eternal and most excellent bliss. If the Brāhmanas are pleased all the gods are propitiated (85–87). O foremost of Bharatas, so the pious should duly and in order gratify the twice-born with gifts, after their own hearts (88). O foremost of

men, I have thus described to you the rules. I have answered all your questions, therefore you should be respectful in this matter. O great king, he who wishes to acquire most excellent bliss, should assiduously listen to the recitation of the Bhārata and fulfill conditions at its completion. One should daily listen to Bhārata and recite it. He, who has Bhārata in his house, acquires victory. The Bhārata is highly sacred; various episodes have been described in the Bhārata. The gods even read it. Bhārata is the most excellent refuge (86–92). The Bhārata is superior to all Shāstras, Through Bhārata one can acquire Moksha (emancipation). This is what I tell you. If a man recites the great Bhārata, the names of the earth, cow, Saraswati, Brāhmana and Keshava he does not meet with ruin. O foremost of Bhāratas, in the beginning, middle and end of the Vedas, Rāmāyana and Mahābhārata Hari has been described. Man, wishing to acquire the great station, should listen to the recitation of the glorious deeds of Vishnu and Srutis. This great work is the cannon of religion and is endued with all virtues. He who wishes to acquire lordly powers should hear it. Dwaipayana has said that one, listening to Harivamsha in this unreal world, acquires all wished-for objects. Having finished a complete recitation of Harivamsha one acquires the fruit yielded by thousands of Aswamedha and hundreds of Vajapeya sacrifices. O Vishnu, thou art without birth and decay, thou art

the only One worthy of being meditated upon. Thou art gross and subtle and art beyond the reach of perception. Thou art Saguna and Nirguna. Only the Yogins can comprehend thee through their knowledge. Thou art the preceptor of the three worlds and creator. I seek refuge with thee. May all tide over calamities, may all meet with well-being, and may all acquire their wished-for objects for the completion of the recitation of the Bhārata (93-101).

CHAPTER XLVIII. THE FRUITS OF THE RECITATION OF HARIVAMSHA.

Janamejaya said:—O foremost of Munis, do you describe to me the fruits one can acquire by listening to Harivamsha and what gifts he should make.

Vaishampāyana said:—O foremost of Bharatas, if a man listens to Harivamsha Purana, all his sins, committed by body, words and thought, are dissipated like the dew on the rising of the sun. Forsooth does a Vaishnava reap, by listening to Harivamsha, the fruits yielded by the hearing of the eighteen Puranas. Those, who reverentially listen to one half or even one portion of a sloka of Harivamsha, attain to the dignity of Vishnu. In the Kaliyuga living in the insular continent of Jamvu the number of hearers will be limited. Women, who wish to have sons, should listen to Vishnu's glorious deeds. He, who, after hearing it, wishes to acquire fruits,

should give, to the reciter according to his might, gold of the weight of three Nishkas. For his own well-being he should present the reciter with a Kapila cow, with a cloth, its calf and golden horns. O foremost of Bhāratas, ornaments for the ear and hand yield special fruits. O king, you should give lands unto the Bramhanas. There is no other gift like it and there will be none (1-17).

THE END.

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