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Yaritt
Bangalore
THE

JAIMITI BHARATA,

A CELEBRATED

CANARESE POEM.

WITH

TRANSLATION AND NOTES

BY DANIEL SANDERSON,

WESLEYAN MISSIONARY.

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1852.
Verse. 1. May the moon-face\(^1\) of Vishnu of Dévapura\(^2\), always suffused by moonlight-smile full of delightful favour-ambrosial rays \(^3\),—at which the Chákóra eye of Lakshmi is enraptured\(^4\), the lotus-bud heart of the devout expands\(^5\), and the sea of the world's pure happiness rises and overflows its bounds\(^6\),—give us joy.

2. May he whose spotless form shines adorned with the unrivalled serpent-ornament,—at whose lotus-feet Nárada and all the Munis bow,—whose head-jewel is the moon,—who fulfils

Note 1. A very common figure in Hindu poetry. Women are often distinguished as the moon-faced ones.

2. i.e. as worshipped at Dévapura, where the descendants of the poet still reside.

3. Properly digits; of which the Hindus reckon sixteen. The moon is the repository of the ambrosia of the gods. Its waning is caused by their drinking the ambrosia, which preserves their immortality, and which is replenished by the sun during the fortnight of its waxing.

4. Or nourished. The Chákóra is a bird said to live exclusively in the air, never coming to the ground, and to feed only on the rays of the moon. When the moon rises, it remains in a fixed position with its mouth open towards the moon, and drinks in its rays with intoxicating delight. So the eye of Lakshmi towards her husband.

5. The lotus-bud opens at night, and closes at day-break.

6. The influence of the moon causing the tides.
the desire of Párvati,—who receives the homage of all deities,—of world-wide glory,—the triple eyed,—the sustainer of the heavenly Ganges, —ever preserve us.

3. May Vináyaka, giver of all success, beautiful by his elephant form huge as the eastern mountain—whose unsullied

7. The following is a brief summary of the origin of the Ganges, as detailed in several sections of the first part of the Rámayana. Ganga was the daughter of Himavat king of mountains, and given by him to the gods.

Ságara king of Ayódhya had by one of his wives sixty thousand sons. Whilst performing the horse-sacrifice, the horse was stolen. He commanded his sons to go and search for it. Not finding it on the earth, they dug down to Pátaľa, where they found the horse feeding, and Kapila Muni near it in profound meditation. On being charged with the theft, he by one glance reduced them all to ashes. On account of their long absence, Ságara sent his grandson, Ansumat, to seek for them. He found their ashes, and the horse feeding near them. Unable to find water to pour on the ashes, he was directed by Kapila (who was a minor incarnation of Vishnu,) not to pour common water upon them, but now to take the horse and complete his grandfather’s sacrifice; and be assured that his (Ansumat’s) grandson should obtain for their ashes the heavenly Ganges. Ságara reigned 30,000 years; Ansumat 32,000; his son Dilípa 30,000; his grandson Bhágiratha intent, as his ancestors had been, on bringing down the Ganges, persevered in a long course of austerities. After 1000 years Bramha signified his pleasure by commanding him to ask a boon. He begged that the sons of Ságara might obtain water for their funeral rites; that, their ashes being wetted by the celestial Ganges, they might ascend to heaven. Bramha granted his request on condition that he prevailed on Siva to break the fall of the waters; else the earth would be washed away.

By further austerities he propitiated Siva, who engaged to receive the goddess, and commanded her to descend. In anger she resolved to bear him down by her stream; but he, aware of her proud resolve, detained her in his hair. When Bhágiratha applied to him for the waters, Siva reminded him that his request was only that he should receive the Ganges. Bhágiratha engaged in further austerities, and Siva being pleased with them discharged the waters from his locks in seven streams; one of which followed the king. As he led the way in a splendid chariot, the Ganges followed; but, overflowing a sacrifice which Jahnu was performing, the enraged Muni drank up the whole, but was afterwards prevailed upon to discharge it from his ear. Thence the stream followed the king to Pátaľa, washed the ashes, and liberated his ancestors the sons of Ságara.

8. Vináyaka, the god of difficulties, is invoked before undertaking any work of
tusks are the first beams of the morning, the crimson on his forehead the rosy dawn, his brilliant jewelled crown the sun rising with golden rays,—remove from us all impediment.

4. O mother, queen of Bramha adored by all the gods, (themselves worshipped in heaven, earth, and hell,) the bountiful, the auspicious, the serpent-haired, the goddess of speech,—that this poem may delight all the world, smile thou upon me, pervade my lotus-mouth, and vouchsafe to me clear understanding.

5. Through the favour of Saraswati I shall utter a poem resembling the dignified character of a good man walking in the way of righteousness, who looks not upon the property of others, (departs not from the proper meaning of words,) shews no disrespect to the holy, (preserves the pause,) maintains the honour of his family, (makes no faulty construction,) retains all excellencies, learning, and respectability, (adheres to elegance of expres-
sion, metre, learning, and dignity,) uses no bad language, (no improper words.) Let all put away fault-finding, and attend\textsuperscript{11}.

6. Let all the good, instead of abusing the poem as having neither metre, property, ornament, meaning, sentiment, learning, nor skill, and therefore not fit to be heard—know that Vishnu of Dévapura, in order that I might not be laughed at as having only made myself ridiculous by writing poetry, has graciously given me a clear understanding,—and attend.

7. If instead of churning the cream, taking the fresh butter, and enjoying it, one should put in vinegar and spoil the cream, is the cow to blame? So if instead of hearing the poem, examining, and fully understanding the meaning of it, one should find fault and revile it because modern, what fault is there in the poet? Let all wise men know this, lay aside envy, and listen.

8. Let all well-disposed persons understand that, as a skilful musician plays upon a lute, Vishnu of Dévapura, knowing that

\textsuperscript{11} By the use of words having a double meaning, the qualities of a virtuous man, and a good poem are described by the same terms. The renderings enclosed in brackets apply to the poem.
CHAPTER I.

Whatever verse when uttered does not make the learned wag the head\textsuperscript{12} is faulty, has himself, in the most agreeable language, by my voice uttered this poem—lay aside hatred, censure the envious, and listen with open ear.

9. Though bitten by the fierce poisonous mouth of a vile snake,\textsuperscript{13}, (wicked enemy,) though having dark spots, (faults,) and though subject to loss of brightness, (lacking great learning,) the sentiment (ambrosia) of my poem, like the moon, cannot be otherwise than agreeable to the good\textsuperscript{14}, (gods.) If to any one it be disagreeable, who in the world can doubt that he is like a thief or an adulterer\textsuperscript{15}?

10. Does a diamond mirror reflect otherwise than the very image of the face presented to it? So I am unable to do otherwise than as those who, skilled in the famous Canarese language, uttered the ancient poems. To former able poets, therefore, I prostrate myself, and sing.

\textsuperscript{12} As is done in token of pleasure and admiration.
\textsuperscript{13} The serpent Rāhu seizing the sun & moon is the supposed cause of eclipses.
\textsuperscript{14} lit. the virtuously minded, an epithet of the gods. See Note 3.
\textsuperscript{15} Who hate the moon because discovered by its light.
11. One Lakshmísha, son of Annamánka, of the race of Bharradwája, Spring to the mango orchard of illustrious Canarese poets, through the virtue of worshipping with great humility the feet of those who in their lotus-heart ever meditate on the feet of Vishnu of Dévapura, composed the excellent Jaimini Bhárata for the information of the learned.

12. Can the charming six-footed, (verses and bees,) gliding along elegant by their excellent order, (colour,) beautiful by abundant figures, (various forms,) shining replete with the nine poetic sentiments, (laden with sweet new honey,) famed by the esteem of the good, (their love of the Sumanassu flower,) delightful to the ear by their perpetually pleasing sound, be otherwise than ceaselessly booming in the lotus-lake of the learned assembly.

16. The title or diploma he received from the learned: as delightful to poets as the season of spring to trees. Other copies read CHAITRA WANA CHUTA, mango tree in Kubéra’s garden.

17. The measure in which the Jaimini is written. It is also a name of the large carpenter-bee, whose dark blue metallic colour and booming noise are frequent figures in poetry.

18. The nine sentiments necessary to good poetry.

19. It is the place of lotuses; which are frequented by these bees.
CHAPTER II.

Contents. The great king Dharmarāya enquires of Vēda-Vyāsa the mode of performing the horse-sacrifice, and by the advice of Krishna sends Bhima\(^1\) for the horse.

Verse 1. Within the egg of Brahma is the earth, 500,000,000 yojanas\(^2\) in extent, and encircled by the seven seas\(^3\). In the centre (of the earth) is the celebrated Jambu Dwīpa. In the midst of this the bright golden mountain\(^4\) glitters to the eye like\(^5\) the aggregate beauty of the celestial nymphs met for perpetual happy intercourse, or a mass of autumnal lightning\(^6\).

2. On the south of this golden mountain stands Hastināpura, renowned for its kings of the lunar race crowned with imperial

1. His brother.
2. About 4,500,000,000 miles.
3. The seven great insular continents and the seven seas are supposed to form alternate concentric circles: Jambu Dwīpa in the centre encircled by the sea of salt water; then in outward succession Plaksha Dwīpa, the sea of sugar-cane juice, Sālmali Dwīpa, the sea of wine, Kusa Dwīpa, the sea of clarified butter, Krauncha Dwīpa, the sea of curds, Śāka Dwīpa, the sea of milk, Pushkara Dwīpa, and the sea of fresh water.
5. lit. so that one involuntarily exclaims, Is this the aggregate beauty, &c.
6. Lightning of the wet season, more brilliant by contrast with the dark clouds.
dominion. Its sovereign, king Janaméjaya, with eager and fixed attention, thus demanded of Véda Vyása, from the wonderful story of the Mahá Bhárata, an account of the horse-sacrifice:—

3. Formerly, when the Pándus had vanquished the Kurus and obtained imperial dominion, how did they protect the earth? what did they? When Janaméjaya, guardian of the world, with joy made these enquiries of Jaimini Muni, he, to the delight of all generations, thus related to the king the pleasing and excellent story of the Bhárata:—

4. Hear, O king, the story of the Pándus; is it not to the increase of merit? After he had overcome the monarch Suyódhana in battle, Dharmaráya in conjunction with his younger brothers so improved the empire of Hastinápura that the world praised him, saying Bharata, Nala, Nahusha, and all other kings cannot be mentioned as having so great excellence.

5. In the country ruled by the good king Dharmaráya—what

7. An epithet for king. 8. lit. as an ear-ornament.
shall I say?—there did not appear even the germ of theft, murder, adultery, lying, robbery, enmity, persecution, deceit, fear, dread, toil, harshness, insolence, alarm, contention, anger, impurity, complaint, imprisonment, ingratitude, trouble, destruction, abuse, injustice, evasion, trickery, revenge, vexation, oppression, separation, weariness, or severity.

6. But in the country where the chief of men, Dharmarāya, reigned, righteousness, skill, fame, happiness, enjoyment, love, hospitality, humility, good fortune, wealth, victory, renown, learning, blessedness, health, ease, perfect truth, unfailling vigour, observance of caste, devotion, virtue, superhuman power, meekness, moderation, liberality, and compassion were in the highest estimation, and abounded.

7. In the land protected by Dharmarāya crookedness, unsteadiness, hardness, thinness, or slowness had no existence except in the abundant curls, quick glance, breasts, waist, and gait of beautiful young damsels. 9, 10. An epithet for king.

Madness, pain of fetters, enmity to

9. Supposed to be attainable by voluntary austerities &c.

10. i.e. only where they were marks of beauty; there was no trickery, fickleness, cruelty, emaciation, nor dulness in the land.
Hari, (Krishna, or the lion,) and stupidity, were found only in the herds of elephants.

8. In Dharmarāya's kingdom ahitatuva was found only in the charmers' books, dānavārana in the forest, sadārūna in the glow of the beautiful coral, kalahamsamaya in the lakes, hāravalaya on the necks of the lily-eyed, anēkāgratē in the trees, mahāśōka in the green forest, mūrahitā in the Spring,—but had no existence elsewhere.

9. Kodē (I won't give) was the name for a parasol, podē (beat him) the abdomen, kadē (cut him down) the command to churn with good-will, ali (kill him) a bee, torē (have nothing to do with him) a stream of water, madi, (destroy him) a clean garment, mudi (put an end to him) a female's top-knot, jadi (crush him) an unbroken canopy of clouds, arē (pound him) a large rock. Except in these senses the words were not uttered in the country where he reigned.

12. The references here are to the fury of the elephant in the rutting season, its being caught and bound, its natural enmity to the lion, and its heavy appearance, which is attributed to dulness.

13. The words in italics have a double sense, and mean severally, the knowledge of serpents, and enmity; furious elephants, and the restraining of liberality; perpetual redness, and fear; flocks of swans, and tumults; necklaces, and cries of the perishing; many extremities, and disensions; the large Ashōka tree, and intense grief; joy to Cupid, and absence of wealth. The poet means that the things indicated by the latter senses did not exist.

14. i. e. not used in the senses marked by brackets.
10. In his kingdom all were Bhógis\textsuperscript{15}; yet not inhabitants of of hell. All were Vidyádharas\textsuperscript{16}; yet not people of the air. All were known to be Dákshinýawartis\textsuperscript{17}; yet not natives of Ceylon. All were Sumanóratas\textsuperscript{18}; yet not bees. All were Gunayutas\textsuperscript{19}; yet not inflexible. All were Kántáramitas\textsuperscript{20}; yet not trees (or wicked.)

11. If it were not blissful by riches, (gods,) salubrious by perfumes, (the produce of Kámadhénu\textsuperscript{21},) eternally suited (as a residence) to the pure-minded, (gods,) happy by its beautiful lakes, (nymphs,) and gardens, and the resplendent palace of the illustrious emperor, (Dharmaráya or Indra,) would the learned say that this Hastinávati is equal to Amarávati\textsuperscript{22}? 

12. The spotless fame of Dharmaráya has always bowed the

\textsuperscript{15} A term for persons living in luxu-
ry; and the name of the serpents that inhabit Pátála.

\textsuperscript{16} Learned persons; also a class of
demigods dwelling in the air.

\textsuperscript{17} Bountiful; also persons inhabiting
the south; i. e. Ceylon, the supposed
place of Rákshasas or demons.

\textsuperscript{18} Lovers of the good; also fond of the
Sumanassu flower.

\textsuperscript{19} Virtuous; also bows.

\textsuperscript{20} Connubially happy; also having
only the limited enjoyment of the fo-
rest.

\textsuperscript{21} The cow produced at the churning
of the sea; which belongs to the gods, and
gives whatever is desired.

\textsuperscript{22} The city of Indra, famed for the
things within the parentheses.
king of serpents; expelled the wisdom of Indra’s mighty elephant; fixed in amazement the City-destroyer’s lofty mountain; made the dwelling of Him who reclines on the king of serpents jadadh; hollowed out the weapon of the Benefactor of the mighty elephant which praised him; put to flight the daughter of Him who supported the churning mountain; and shone greatly throughout the three worlds.

23. Pure whiteness is the Hindu attribute of fame; and is, in this verse, given in full measure to the fame of Dharmarāya. The chief of the serpent race is said to support the earth on his thousand heads, which are adorned with jewels so brilliant that, without a sun, they give abundant light to the regions under the earth. The poet here informs us that the bending of the head is not owing, as vulgarly supposed, to the weight of the earth; but that the serpent, though himself of the most snowy whiteness, cannot lift up his head in the presence of Dharmarāya’s fame.

24. The elephant of Indra was produced at the churning of the milk sea, and is of perfect whiteness; but is so far surpassed by the whiteness of Dharmarāya’s fame that he stands in a state of stupor. Stupidity is said to be a natural quality of elephants. The poet thus accounts for it.

25. Puramardana, the city-destroyer, is a name of Shiva, whose residence is Kailāsa, a mountain believed to be of pure silver, and brilliantly white. In former ages, it is said, all the mountains had wings; but their flights were productive of so much mischief and danger, that Indra struck off their wings with his thunderbolts, and fixed them in their present position. But the poet here attributes the fixed position of Kailāsa to its standing in astonishment at the whiteness of Dharmarāya’s fame.

26. Vishnu makes the king of serpents his couch, and in the Krishna incarnation had his residence in the milk-sea. Jadadh signifies both “sea” and “stupidity.” Dharmarāya’s fame exceeded the milk-sea in whiteness.

27. The allusion here is to the story of a certain king who, by the curse of a rishi became an elephant. As he went one day to a lake for water, a large crocodile seized his leg, and attempted to drag him under. When the contest had continued about a thousand years, the king’s understanding returned, and he prayed to Vishnu, who slew the crocodile, and gave the king everlasting blessedness.

One of Vishnu’s weapons is a large white conch, which became hollow because its whiteness was exceeded by the purity of Dharmarāya’s fame.

28. To support the mountain Mandara which was used as a stick in churning the milk-sea, Vishnu became incarnate as a huge turtle, and upheld it on his back. The Ganges is his daughter, i.e. sprung from his foot. She is said to be perfectly white, but runs away (so the poet accounts for her stream,) from the superior whiteness of Dharmarāya’s fame.
CHAPTER II.

13. The world extolled Dharmarāya as, like Vishnu, powerful; (related to Bala\textsuperscript{29};) like Shiva, king of kings, (moon-crested;) like Bramha, eloquent, (four-faced;) like the chief of waters, (the sea,) abounding in jewels\textsuperscript{30}; like the fount of day, free from blemish; like Indra, delighted by the possession of perfumes, (Kamadhēnu) like the nectar-rayed (the moon,) possessing wide domain, (accompanied by full-blown lotuses.)

Thus it was when one day Vėda Vyāsa arrived at Hastināvatī.

14. On his arrival, when the king with his brothers prostrated himself at the good Muni’s feet, he, stooping, raised him, caressed him, gave him a benediction, and the sacred rice; and when he had received the customary honours, and was seated, the king bowed his head with grief like a delicate mango tree drooping in a blazing midsummer’s sun when not a breath of air is stirring, and remained silent.

15. When the chief of Munis saw the king’s condition, he smiled, and thus demanded of him:—O king, the state of your countenance destroys the increase of your happiness who conduct all the world’s empire\textsuperscript{31}. Enough; tell me your distress. The

\textsuperscript{29} Vishnu’s brother. In this verse the meanings in parentheses refer to the deities mentioned; the others to Dharmarāya.

\textsuperscript{30} The sea is supposed to contain all jewels.

\textsuperscript{31} The idea intended is that, the king’s dispirited countenance indicated such sorrow of heart as nullified all the happiness that he had from universal dominion.
king replied, My belly is dried up with grief, I cannot endure it. To which the hermit:—

16. Who shall carry a torch for the sun when he cannot find his way in the thick darkness? Who shall fan the wind when he perspires by the unintermitting, intense heat? Who shall charm amulets when Garuda is dying from the infection of subtle poison? O king, who shall relieve you when you give way to pressing grief?

17. As he spoke the king looked at the great Muni, and, with a deep sigh, slowly replied, How can I cease my mental grief? Alas! We devised evil against the ancestor who reared us from infancy. Not knowing that he was our elder brother, we slew Karna. We brought about the death of our preceptor. Suyódhana, Shalya, our nearest relatives, we destroyed. Why should I longer live in the world?

32. lit. is become pith, a light, sapless substance, well known in India.
33. Regarded as a deity.
34. The braminy kite, which feeds on snakes; also regarded as a deity.
35. Bhishma, their grandfather's brother, whom they slew in battle.
36. The mother of the Pándus bore Karna to the sun, before her marriage. This was not discovered till his death; and then only by her lamentation.
37. Dróna, who was slain in battle by a device when they were not able to conquer him.
18. As a teacher not exalted by disciples, as a bramin not respected for learning, as fire not supplied with offerings, as cultivation without water at hand, so what good is there in human society without all one’s relatives. Therefore, to retire to the forest for the remaining part of my life, is best.

19. Longing after bodily enjoyment, and not hoping for future bliss, the sin-tree of destroying with excessive enmity the whole multitude of my kindred, cannot cease hereafter to bring forth to me the fruit of affliction. Though I continue to rule the earth I cannot preserve my fame. Therefore I have had enough of royalty. In the forest will I, with pure mind, worship the chief of the Yadu race.

20. The chief of Munis having heard the king’s lamentation, shook his head, and replied, O king, are you a fool, ignorant of the vedas, law, puranas, and shastras? Why now this grief? Possessing universal dominion, say what will you gain by retir-

38. i.e. having none.  39. Or, in my presence.
40. Krishna.
ing to the forest, instead of upholding the world by just govern-
ment? The king replied:—

21. Hear me, my lord; but without Karna, Gângéya, Drôna, Shalya, and the other Kurus, I have no pleasure in universal dominion. I will place the world under Bhîma, and carry to retirement in the forest, this body that caused the slaughter of my race. Vêda Vyâsa laughing heartily, said, What’s that? What’s that? Say that again, O king.

22. In observing the duties of a Kshetrya, can you sin by the slaughter of your race? God forbid! And will you become pure by ceasing to protect the earth? I don’t know. I wonder in what chapter and verse you found the notion of taking that body of yours to the forest! Very well! very well! Be off to the forest with you; and we’ll make Bhîma king.

23. Son of Dharma! are you mad? Will the wise approve when you talk thus? Enough! Let that pass. Kings of the lunar race cannot but offer great sacrifices. Therefore, that you may have

41. Bhishma, son of Ganga.  
42. i. e. you need not wait to do that.
in the world unsullied renown, you shall perform sacrifices and other virtuous deeds; and, delivered from the sin contracted by the slaughter of your race, shall live purely. The king, with joined hands\(^{43}\), thus replied:—

24. Well then, by the virtue of your benediction, I will continue to govern the earth. Tell me by what means the sin of slaying my race may be wiped away! Protect me, that the renowned history of the lunar race may not stink through me! Graciously cause my good fortune to dawn! The good Muni replied:—

25. Be not troubled, my son. Formerly Rāma slew Rāvana\(^{44}\), and at a horse-sacrifice satiated the bramins. You also shall perform a similar sacrifice, and there will not be your equal in the three worlds.—How shall I perform it? What description of horse? How many priests? What amount of gifts? Tell me the manner! The lord of Munis replied:—

\(^{43}\) As is done in respectful salutation or entreaty.

\(^{44}\) Rāvana, being a bramin as all the rākshasas or demons are, Rāma in killing him had committed braminicide, the greatest of all sins; and performed the horse-sacrifice to atone for it.
26. A monarch who governs well all the earth by his single sceptre, having procured an elegant horse whose body is of the purest white, with a most beautiful yellow tail, good action, and a single ear of brilliant black,—and being also desirous of offering the great sacrifice,—by him it will be perfectly accomplished. Hear, O king, lamp of your race, what is to be done.

27. Twenty thousand bramins honest, undefiled, strict, of noble descent, well versed in the vedas and shastras must be honoured with beautiful garments and other respectful attentions. To each severally must be given a measure of pearls, a magnificent horse, elephant, and chariot, a thousand cows richly adorned, (with jewels, &c.) and three hundred pounds weight of gold.

28. When this number of bramins of high caste, strict, virtuous, and well versed in the vedas and shastras, have received these most gratifying honours, sat in council, and given directions, they fix upon the horse’s forehead a golden plate on which

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45. lit. by one parasol. The large parasol is the mark of royalty; and an universal monarch is called a lord of one parasol; i.e. having all the world under his single authority.
CHAPTER II.

are inscribed the king’s titles and this challenge:—If in the world any be of greater might, let such powerful heroes, detain this horse.

29. They liberate the horse; which goes wheresoever it wills, attended by numerous princes who satiate the world by scattering from time to time heaps of jewels and gold. If in any region it be detained by valiant heroes, the princes must rescue it. If they all fail, the king himself must go and release it.

30. Until the horse has roamed at will through the earth for an entire year, and returned to its own land, the king must keep the great Asipatra vow, and afterwards, according to the vedas perform the sacrifice. This, O son of Kunti, is the manner. If you are able, undertake it. The despairing king slowly replied:—

31. Treasure I have none. If I seek it in the world, the

46. i.e. none others.
earth is afflicted through the Kurus\textsuperscript{47}. A beautiful horse with so many qualities, I have not. My brothers are wearied by war, I have no assistance. The friend of Arjoon (Krishna) is not here. How can the sacrifice succeed with me? Vyāsa Muni graciously replied:—

32. Be not distressed, O king, on this account. I will show you treasure, assistance, and a horse. Marutta, king in a former age, performed the horse-sacrifice, and gave much gold to the bramins. In carrying it off they grew tired by the way, and threw it down in disgust. That treasure is in the Himalayas. The labour is not great; fetch and use it. The king replied:—

33. Alas! Will a dolt become bright if you give him the mad-plant\textsuperscript{48}? My lord, shall I obtain fame in this world, and a happy lot in the world to come, by performing, with the property of those bramins\textsuperscript{49}, a sacrifice to efface the sin of murdering my race?—My son, does not the whole earth belong to the

\textsuperscript{47} By the bad government of the Kurus the world had been ruined.

\textsuperscript{48} A plant that causes temporary insanity.

\textsuperscript{49} Taking the property of bramins is regarded as one of the greatest sins.
bрамins 50? Did not Parashurāma give this earth to the bramins when he had slain the Kshetrya race 51?

34. Kings of mighty arm are the lords of the earth. Of that there is no doubt. Therefore it cannot belong to the bramins. If you wish, that treasure in the Himalayas is yours. In the city of Bhadrāvati king Youvanāśwava fondly guards such a rare horse with an army of ten akshóhinis 52. Will not that be yours—if you have the courage?

35. Is this Mēghanāda, offspring of Ghatótkatcha, a weakling 53? Is Vrishakētu, son of Karna, a mere braggart? Your younger brothers, are they men of little worth? If you think of him 54, will Krishna stay away. Call not this a great matter. Undertake the sacrifice. It will proceed of itself. Why further doubt? Call the bramin tribes.—The king laughing, looked at the mighty Bhima; who thus addressed him:—

50. One of their common names is "gods of the earth." The question here implies that the king, though shrinking with horror from touching the property of bramins, had taken possession of the earth, which of right belonged to them.

51. Parashurāma is said to have twenty one times swept the Kshetrya race from the face of the earth. At a sacrifice afterwards he gave the earth to the bramins, who then refused him permission to dwell in it.

52. An akshóhinī consists of 109,350 infantry; 65,610 cavalry; 21,870 chariots; and 91,870 elephants.

53. Ghatótkatcha was the son of Bhima by Hidimba. Therefore Mēghanāda was Bhima's grandson.

54. In Hindu stories the hero obtains the presence of a deity immediately on thinking of him.
36. Why this doubt, my lord? Begin. Vēda Vyāsa has plainly shewn you treasure, aid, and horse. I will go to Bhradāvati, and may I never enter heaven, if I do not conquer that Youvanāśwa, slaughter the multitude of his army, bring the horse, and present it for the sacrifice.

37. When Bhīma made oath that he would bring the horse for the sacrifice, instantly, Vrishakētu, the skilful in battle, rose, and smiling, with joined hands addressed the king:—Sire, Give me command. If Bhīma’s word be broken, am I sprung from the Sun’s son55? Mark my prowess.

38. At the youth’s earnest speech, the king embracing him in ecstasy, exclaimed, My son, I know thy mighty prowess. But hear me. If besides killing my elder brother66 from lust of territory, I should send thee, my boy, to this war, alas! how shall I endure it? Let the horse remain. The son of Karna thus replied:

55. i. e. I pledge my nobility to the fulfilment of his promise. See note 36. 56. Karna the father of Vrishakētu. See note 36.
CHAPTER II.

39. Sire, attend! My father instead of making common cause with you his five brothers, opposed you. Of what use then is my being unless I wipe away my father's crime? Give me permission. I will accompany Bhīma who goes for the horse, oppose the fierce hosts of the enemy, and in battle overcome my foes.

40. When Ghatotkacha heard the stern oath of the matchless hero Bhīma, and the noble bravery of the son of the Sun's son, he quickly rose, and, casting his crown that glittered with the lustre of magnificent jewels, at the king's feet, thus calmly addressed him:—

41. Will not Bhīma go to Bhadravati and agitate the sea of Youvanāshwa's hosts? Is he not when angry a very Kāla Rudra? As for Vrishakētu, the destroyer of the mountains

57. A name of Shiva in his terrific form as the destroyer of all beings at the end of each period of the world's duration.
herself cannot stand before him in battle. Enough! The mighty power that hews down the forest of foes, is not mine. Yet I will seize the horse, and deliver it to your host.

42. On which Bhima:—What though the son of Karna come? What though Méghanáda come? What though I go? If the power of Vishnu be present it will succeed. Accompanied by these two, I will blot out the name of Youvanaśhwa’s ocean-host, obtain the horse, and deliver it to you. Give us the parting gifts.

43. Hear, O chief of men, Janamejya, ornament of the lunar race! As those three stood entreatning permission to fetch the horse, Dharmaráya looking on Véda Vyásá, said, Should I now send these, will it not cause the least dissatisfaction to Krishna? Favour me, my lord, for in this matter I cannot see before me. To whom the Muni:—

44. O king, are you insane? Is it possible for Krishna to be dissatisfied with you? Is Bhíma who entreats your permission

58. Indra. See note 25.
59. The beetle leaf and areca nut given, according to eastern custom, as the token of dismissal.
a coward? Let him depart with Vrishakétu and Méghanáda for the horse; dispatch this son of the wind.

In accordance with the meek, persuasive speech of the chief of saints, the king gave to Bhíma, Méghanáda, and Vrishakétu; his consent.

45. The chief of Munis having blessed the king, and taken leave, had no sooner set out for his hermitage than Dharmaráya, giving way to fear, was anxiously thinking with himself, If I begin this sacrifice in the absence of Krishna it will not proceed; I will now send Arjuna to call him; when—like a creeper entangling the legs of one who wanders about seeking it—a messenger in joyful haste approached the excellent king, and addressed him:

46. Attention! My lord, the chief of the Yádavas has this instant arrived at the skirts of this our city. Hastily the king arose, rewarded his message, and set out from the palace, saying,

60. Bhíma.
61. This is apparently a peremptory demand on the part of a servant to his king; but a king's mind is supposed to be always so deeply occupied by the cares of government, as to require continual arousing. For this reason, in every dur-
How eager is Krishna to fulfil the desire of his worshippers! Bless me! I am the most fortunate man in the three worlds! I have seen wonders to-day!

47. At sunrise came Vēda Vyasā Muni, persuaded Dharmarāya to perform the horse-sacrifice, and returned. In the same night Krishna graciously visited Hastināpura. And the Pāndu princes met him with the pomp of loud acclaiming heralds, bands of music, and streets of torches.

48. The king then saw him whose lovely countenance shone with the beauty of his brilliant, jewelled crown, well arranged tresses, the musk on his broad forehead, handsome eyebrows, large eyelids, long eyes, fine nose, gentle smile that slightly shewed his bright teeth, and ear-drops pendent on his cheeks—the abode of fascination—the very form that begat the perfectly beautiful Cupid.

63. Kings are always attended by a number of heralds who loudly proclaim their titles and greatness.
64. Processions at night are very common; the number, and often different colours of lights displayed, give them an imposing appearance.
65. The sectarian mark made with musk.
66. Itself how surpassingly beautiful!
49. Hear, O lord of earth⁶⁷! To the astonishment of the Muni⁶⁸, Vishnu, incarnate in human form, alighted from a golden car, and with a sweet smile fell at Dharmarāya’s feet. The king instantly stepping aside, bowed at the bud-like feet of the lotus-eyed⁶⁹, who took and embraced him; and the king affectionately and tightly clasped Krishna in return.

50. Krishna then embraced the prostrate Bhīma and the other brothers of the king, and joyfully proceeded to the palace; when Pānchālē⁷⁰ came and fell at his feet, saying, Save, O lotus-eyed, Recliner on the king of serpents, Remover of the sins of those who trust in him, Slayer of demons, Upholder of Góverdhana⁷¹, The yellow-robed, Wearer of the Koustubha jewel⁷².

51. Krishna kindly raised the daughter of Drupada, condescendingly addressed, and gave her permission to return home. Then saluting each according to his rank, he graciously dismissed the countless crowds of citizens and retinue, gave his hand

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⁶⁷. Janaméyya.
⁶⁸. Notwithstanding their incessant and austere devotion, Vishnu had never so appeared to them.
⁶⁹. Krishna. Feet are often compared to a tender shoot, on account of their delicate softness.
⁷⁰. Drupadi, daughter of Drupada, and wife of the five Pāndu princes.
⁷¹. The name of the mountain that Krishna is said to have held aloft on one hand for seven days and nights, to shelter the cowherds from a tempest raised by Indra to destroy them, because at Krishna’s instigation they had withheld from him the accustomed offerings.
⁷². Produced at the churning of the milk-sea, and worn by Vishnu on his breast.
to the king, and, accompanied by the officers of state, proceeded to the hall of council, and sat down; where great was the joy of that day's night.

52. Krishna looking round on the council chamber, which in magnificence exceeded the hall of Indra, said with a rising smile, O king, the world contains no rivals of this your wealth. In the conduct of state affairs Nala, Purúrava, Harischandra and the other emperors must yield the palm to you. In this we are indeed happy.

53. Yes. But what of that? In the greatness of those who worship your feet you are indeed happy! Is there any doubt of this? Whilst the earth endures, will men cease to call you Upholder of the Pândus? Enough! Direct me what business of state I must now undertake. The king turned his face towards Bhima; and Krishna laughing, thus replied:—

54. You have no distant relatives; there is not even a hint of opposing foreign potentates; nowhere in the world is your

73. Who from their being distant have no affection, yet an interest in plotting, &c.
law resisted; there are no further conquests to be made; no urgent chase; no hostility in Bhima and Arjuna; no fault in Nakula and Sahadeva; no unfriendliness in the army. O king, what state business have you to do? To which the king:

55. Is anything hid from your feet who pervade all animate and inanimate things? It cannot be. Enough! Why do you merely put me to the blush? To-day Veda Vyasa Muni came, and graciously explained to me at a fitting season, the manner of the horse-sacrifice, saying that it was a custom of the lunar race; and Bhima made oath that he would fetch the horse for it.

56. By the protection of your lotus-feet we have passed many successions of adversity, and obtained royal power. If then we selfishly enjoy this bliss, will the good approve? What would it avail that we are born of Bharata's race? How shall I perform the world-purifying horse-sacrifice? What say you to this?

74. One of the duties as well as amusements of kings is to rid the country of wild beasts.

75. i.e. whilst the king was brooding over the sin of killing his relatives.
57. Krishna replied: Are you mad, O king? Will you be caught in the noose of Véda Vyásā’s snare? Don’t you know what a scoundrel that Bhima is? Youvanáshwa’s chiefs are not like those you have hitherto had to do with; they are mighty heroes. Because the young bee frequents the full blown jasmin bush, is it able also to resort to the champaca grove? Say, will you in boyish play attempt the horse-sacrifice?

58. Krishna reviling Bhima to the king continued: If he had any sense, would this fellow cram his big paunch with food prepared for a demon’s sacrifice? Were he virtuous

76. The smell only of the champaca flower is said to kill bees.

77. As Bhima and his deeds are often mentioned in the poem, a summary of the story here referred to, is given from the Mahá Bhárata to shew his person and character.

The Pándu princes escaping with their mother from the destruction attempted against them by the Kurus, came disguised as bramins to Yékachakrapatna, and took up their abode in the house of a poor bramin. Bhima, Arjuna, Nakula, and Sahadéva practised begging; and the people, guessing them to be princes, gave them food in great quantity. This they brought to Kunti, who portioned half to Bhima, the other half to his four brothers and herself. But this was not enough for Bhima. Having the power of ten thousand elephants, he one day brought for a potter clay equal to a hundred ox-loads. The potter rewarded him with an immense vessel, which he afterwards used in begging; and though it was filled daily, he was half-starved.

As Kunti was thinking one day what return she could make to the poor bramin in whose house they abode, she heard in his apartment the noise of weeping. Going to the door, she overheard the man, his wife, daughter, and little son contending with eager affection to be offered in sacrifice to a demon. She entered, and enquired into the circumstance; when the bramin told her that in the neighbourhood lived a demon who was in the habit, for many years, of devouring multitudes of people. The survivors being kept in perpetual terror, agreed with him to furnish in turn daily a cart-load of food drawn by two buffaloes, and accompanied by a driver. All these he daily devoured, recompensing them by keeping the country free from all other foes. But if any neglected to come at the appointed
CHAPTER II.

would he keep a female demon as queen in his palace? There is not in the world so terrific a form as this Bhima. If you undertake the horse-sacrifice following this fellow's advice, say, O fool, will it be accomplished?

59. Bhima replied: Aha! Mahádeva! Havn't we heard a wonder? Doesn't your paunch contain the fourteen worlds? Aha! Were not the females of the demon Naraka's palace demons? Why this timidity in you who married the daughter

time, he devoured not only the offender, but all his household with him; and being able to assume any form, none could escape by flight.

That day was the poor bramin's turn, and he had neither mind to go himself, nor money to purchase a substitute. Kunti offered Bhima; and when the bramin shrank from such a sin, she told him she had five sons, this one she had great difficulty in providing for, and he had killed several demons before.

Bhima made an enormous meal, contributed by the towns-people, and set out; but instead of driving quickly to the appointed place, sat down in the cart, leaving the buffaloes to their own pace. And thinking it improbable he should get such a feast again, commenced eating the food prepared for the demon, making it into large balls, tossing them into the air, and catching them in his mouth.

The enraged demon advanced shaking the ground by his tread, pulled up a large tree, and struck Bhima twice on the back. Of this he took no notice as it had no other effect than making the balls settle down comfortably in his stomach. As the demon lifted the tree again, Bhima seized & held it aloft with the left hand, and continued deliberately eating with the right. Having despatched the solids, he flung his foe to a distance, drunk a hundred vessels of ghee, and a hundred of butter-milk, rested for half an hour, took the yoke of the cart, and challenged the demon to combat: You have daily devoured a cart-load of food, two buffaloes, and a man; I have had this one portion of food; let us see which is the stronger. After a long contest, chiefly with trees, during which above thirty miles of forest were laid "bare as the back of a turtle," the demon was slain.

78. Bhima slew the demon Hidimba, and then married his sister.

79. When Krishna had slain the demon Naraka, he took, as wives, sixteen thousand females whom he found in the palace.
of a bear\textsuperscript{80}? Oho! I wonder who is the most terrific form in the world! I know your thoughts. The promise I have given I will not break.

60. Krishna waggishly replied: No, no! You are not the man to break a promise; I know you fully. Once in battle, ogre-like, you gluttoned your stomach by drinking blood with unloathing eagerness\textsuperscript{81}. Disgraceful this! Is it an ornament to your prowess? Go, you cook\textsuperscript{82}! You fear no reproach.

61. To whom Bhima: Well-a-day! Fearing reproach, I suppose, you committed theft and adultery\textsuperscript{83}! Though a woman you didn't understand cooking, of course\textsuperscript{84}! I wonder who it was that, without disgust, sucked the demon's life\textsuperscript{85}! But what has a

\textsuperscript{80} To recover a certain jewel, Krishna fought with and overcame Jambavanta, king of the bears; who gave him his daughter to wife.

\textsuperscript{81} Bhima publicly averred that he would slay, and drink the blood of Dushyasana; which he did.

\textsuperscript{82} During the year that the Pandus were required to spend incognito, Bhima assumed the disguise of a cook.

\textsuperscript{83} Krishna when a child stole butter; and is thence called, Navanitachora. In addition to eight wives, he had a hundred others, and the sixteen thousand mentioned in note 80.

\textsuperscript{84} When the ambrosia was produced by churning the milk-sea, Vishnu took the form of a beautiful woman to cheat the demons out of their share. He fascinated them by his beauty whilst the gods drank their portion, and carried off the vessel that contained it.—The point of Bhima's remark is, you are more a cook than I, having been a woman; whose chief duty is cooking.

\textsuperscript{85} Whilst Krishna was a child, Pataana, an infant-destroying ogress, attempted his life. Any child to which she gave the breast, died. When she gave the breast to Krishna, he drained her life.
cowherd to do with a king? I fear to say more. My word I will not break. I'll fetch the horse. Do you perform the sacrifice, or abandon the attempt.

62. Krishna, laughing at Bhima's speech, replied, Come, come! you are never tired of quarrelling. If you are desirous of fetching the horse, be off with you! Cease your idle prate? I give you command. But mind, there's trouble before you; there are heroes in the world. To undertake this sacrifice is difficult; when begun, not to complete it is a dishonour to the race. Take care how you undertake it. The king replied:

63. My lord, if we have but the favour of your feet, we are ever successful. Whomsoever else we have, what can they do? What is there impossible with you? You must graciously support me.

The king spoke, and fell at Krishna's feet, who took hold of his crown, and raised him up, saying, Is there in all the race of kings a king like you? What then is this horse-sacrifice to you? Undertake it! I will be present and conduct it.

64. Hearing the words of Krishna, the king was overjoyed.

66. Krishna had been brought up among cowherds; Bhima was of royal descent.

67. The marginal reading is, To complete the sacrifice adorns the race.
resolved on performing the sacrifice, commanded Bhíma, Vrishakétu, and Méghanáda to fetch the horse; then dismissed the council, dined sumptuously with Krishna in the palace, and sought rest on a beautiful swan-down couch, just as the charioteer of the sun appeared.

65. Crimson suffused the east; the stars fled away; a cool breeze sprung up; the lotus expanded; the young bees boomed along; the chakras paired88; the lily drooped; the sun, in radiant glory, climbed the eastern mountain's top, to see whither the encamped hosts of darkness had fled69.

66. Through the joy of reflecting, "How is it that to-day Véda Vyása the chief Munis kindly visited me, and commanded me to perform the horse-sacrifice? How is it that immediately afterwards Krishna graciously appeared?"—the king at once cast away sleep, arose, and held a council.

67. Then came Bhíma, prostrated himself at the king’s lotus-

88. These birds are said to roost apart, and pair only in the day.  
89. The sun is represented as always in pursuit of his foe, the darkness.
feet, received permission to depart, appointed Arjoon to guard
the king, called Méghanáda and Vrishakétu, took with him
these two heroes, called for his chariot, worshipped the feet
of Vishnu of Dévapura, and, accompanied by a multitude of
heralds, set out from Hastinávati.

CHAPTER III.

Contents. Bhima sets out from Hastinávati. From the sum-
mit of a neighbouring mountain, he fondly points out to
Vrishakétu the greatness of Bhadrávati.

Verse 1. Hear, O lord of earth, (Janaméjya) the continuance
of the story: By successive journeys Bhíma, Vrishakétu, and
Méghanáda entered the kingdom of Bhadrávati; which glist-
ened with the pride of being like Krishna, in ever possessing
the hand of the faultless Lakshmi\(^1\), ever resplendent by the
celebrated \textit{wanamále}\(^2\), and the progenitor of Cupid\(^3\).

1. The words mean also, receiving \textit{wealthy tribute}.
2. Krishna’s garland; also, \textit{lines of groves}.
3. Or, \textit{inspiring love}.
2. Everywhere the wealth of that country displayed itself; on all sides flowing rivers, and lakes; on all sides lotus-pools, and ponds; on all sides fields of gems, standing corn, and artificial mountains of precious stones; on all sides roaming herds of cattle, and elephants; on all sides musk deer, and birds; on all sides architectural dwellings, and inhabitants.

3. Throughout the kingdom there was no place without a town, no town ungirt by groves, no grove that glowed not with the mango's radiant shoot, no mango's radiant shoot unclimbed by creepers, no creeper unbowed by clustering flowers, no flower unsought by swarming bees, no bees but floated on the bosom of the gale, no gale unwafted o'er the cooling lakes, no lake unstudded by the graceful swan.

4. Though prompted by envy one seeks, in that kingdom he finds no fruitless fields, no pool unclad with flowering lilies, no mountain uneffulgent with the lustre of precious stones, no grove but laughed to scorn the young dawn's early ray, no

4. The beauty of this and some of the following verses consists chiefly in the ingenious use of similarly sounding words; which cannot be imitated in a translation.
sounds but such as dissipate the ear's fatigue, no people for whom there sprung not joy eternal.

5. In every part of that country,—like parrot-flocks, frightened by the watchers' scream, and rising again to the air whence they had alighted upon the tender ears of grain,—the green lustre of the tall-grown sugarcane vigorous, and glistening by the sides of the standing crops, spreads itself to the sky, a wonder to the travellers' gaze.

6. As if nodding with delight to the cooling breeze, the fragrance of the bursting lotus-buds, and the music of booming bees, the golden rice-queen gently waves her head; whilst the damsels in her ceaseless service, chasing the parrot-flocks, retard (by their beauty) the travellers' step.

7. Inhaling the scent of the rice-plots, the perfume of the numerous watching damsels, the odour of the ever-flowering masses of trees and creepers, and the full fragrance of the refreshing gale gently wafting over the path of trooping bees
intoxicated with the richly perfumed pollen of the fresh golden lotuses flowering in limpid pools,—the travellers lose their fatigue.

8. On every road the thirsty travellers are refreshed in cool sheds with sparkling water poured from goblets by attendant maids; but excite the damsels’ mirth, as, fixed in admiration of their beauty, they, with face averted from the flowing stream, sit gaping to the air.

9. As nectar flowing from a large ripe mango in the midst of tender leaves, pecked by a parrot’s beak, the stream of water liberated by the finger from the golden goblet in the damsels’ hand, and tinged with the hue of her rich champaca complexion, captivates the eye.

5. The erection, especially in the hot season, of sheds where water is gratuitously supplied to travellers, is one of the many ways of acquiring fame and religious merit.

The attendants at these sheds use a round vessel with a small hole in the side, on which the fore-finger is placed whilst the vessel is held in the hand. By removing the finger, a small stream is directed to the traveller’s mouth, who receives it in a sitting posture.

6. The golden goblet is compared to a ripe mango, the hand to tender shoots, the forefinger resting on the hole to a parrot’s beak, &c.
10. The travellers drink the cool delicious stream that flows clear from the chandrakānta7 goblet in the damsels' delicate hands, upon which the rays of their moon-faces fall; and, under pretence of satiety, wag the head in admiration of the beauty of their elegant forms, their whole mind absorbed in delight.

11. Exclaiming, "what a beautiful country is this!" delighted they journeyed onward till they saw in the neighbourhood of the city a magnificent mountain abounding with grottoes.

12. Ascending the mountain's top, Bhima, beholding on the eastern side, the grandeur of Bhadrāvati, shook his head (in admiration) and said, Vrishakētu, do you see this spectacle? This city is the face of the goddess earth, beautiful through her wavy dark curls of sacrificial smoke ascending toward heaven on every side.

13. See the splendour of the lofty mansions, glistening as if the city-queen were loudly laughing with the pride of superi-

7. Chandrakānta is a stone whence water is said to ooz when the moon shines upon it.
ority to Amarāvati and Alakāpura; saying, How many people soever it contain, Amarāvati is known as the residence of Tridashajana. How far soever famed throughout the three worlds, Alakāpura is known as the place of Guhya. Whatever number of inhabitants, whatever fame I have, I have not from the same source such blemishes.

14. Son of Karna, look! Is that the bright gleaming creeper on the White mountain’s brow? Or is it the lightning’s flash on a mass of white brilliant clouds? Or is it the moon’s bright orb on Shiva’s crest? Ah! I see! 'Tis the radiance of the creeperforms of the lily-eyed promenading the terraces of the city’s polished mansions.

15. In the streets, dazzling to the eye, shone the beauty of the eaves adorned with festoons of russet branches, graceful, fresh, and glittering,—lines of temples with their gleaming

8. lit. persons of three states; i.e. gods, as having childhood, youth, and maturity, but not subject to old age. Their city is Amarāvati. Tridashajana signifies also thirty people.

9. The name of a class of demigods who attend on Kubera the god of wealth, and whose city is Alakāpura. Guhya means also secret, unknown.

10. i.e. though Amarāvati be famed as the city of the gods, yet (from the ambiguity of the word) it may be said to contain but thirty people. And though Alakāpura be famous as the residence of the Guhyas, it may be understood to be unknown, a place of no renown.

11. Shwēta, one of the seven ranges of mountains enumerated by Hindus.—Some creepers and grasses are said to be phosphorescent.

12. On auspicious occasions strings of small branches are suspended over the streets where a procession is to pass.
spires\textsuperscript{13}, rows of parasols and fly-brushes\textsuperscript{14}, waving banners with their dancing figures, and the brightness of clustering heaps of coral and pearls.

16. See, my boy, this wonder! On every side the circling fortifications touch the sky, so that no ray of the sun or moon can enter the city; but the darkness is dispersed by the moonlight-smile of the round faced damseis on the crowding lofty mansions, and the mild sunlight of the jewelled vases on the temples' towering spires.

17. Behold the jewelled crests of the serpent king! who though inhabiting the lowest regions, and for ages stooping, and searching with his two thousand eyes\textsuperscript{15}, cannot discover the depth of the city's moat;—but thinking, "Possibly the Uncreate\textsuperscript{16} knows?" is now piercing, and bursting forth from the earth on his way to ask at Bramha's residence\textsuperscript{17}. For so the

\textsuperscript{13} The spires of temples are surmounted with ornamental vases, which are sometimes made of solid gold.

\textsuperscript{14} A fan made of hair to drive away flies; used only by persons of distinction.

\textsuperscript{15} Which are supposed to see a thousand sand times as far as one pair. See p. 12, n. 23.

\textsuperscript{16} Bramha.

\textsuperscript{17} Fourteen worlds are enumerated; of which the abode of the serpent king is the lowest; and Satyaloka, the abode of Bramha, is the highest.
gemmed angles of the city's ramparts send forth their splendour to the sky on every side.

18. Lest the rope of air should break, and they be thrown to the earth, have the demigods sought refuge on the lofty and firm ramparts of gold inlaid with jewels; and in line, at intervals, fixed their gorgeous palaces? See, son of Karna! for so appear, captivating to the eye, this city's range of cloud-capped bastions.

19. See, my son! at the eight points of the city, appearing, wonderful to the eye, the golden flagstaffs towering above the mass of ramparts, as if the dust from the angles of the golden fortifications, shattered by the stroke of the wheels of the day-jewel's jewelled car in his high diurnal course, were rising, at intervals, in thick columns to the sky.

20. The gardens encompassing the city glisten as though the city-queen having besought her favourite deity to increase the happiness of her perpetual residents, and received her peti-
CHAPTER III.

19. Vows are very common amongst Hindus. They are made in sickness, in asking for prosperity, &c., and generally by females; who when paying them, go to the temple in their best garments and ornaments, and girded with small fresh branches of the margosa tree.

20. The lotus flower is surrounded by green leaves. See verse 12.

21. At a certain season it is extremely dangerous to meet a wild elephant separated from the herd. In this state their fury shows itself in rolling about in water, taking up dust in their trunks and scattering it on all sides, seizing and dashing everything that comes in the way; and a liquid oozes from their temples, of which bees are fond. The properties of an agreeable breeze are gentleness, in which it resembles the slow gait of the elephant; coolness; which it receives from passing over sheets of water; fragrance, which it has from the pollen of flowers, &c., and bees track the fragrant breeze as they do the elephant.

22. The Kókile resembles the cuckoo in habits, and its note is much admired. It is here represented as warning separated lovers against the delicious breeze, which is as dangerous to them (in exciting their unavailing passion,) as a furious elephant is to those whom it meets.
er-clouds, the thick crowding swarms of busy booming bees; for lightning, the soft effulgence of the shoots and creeper-buds perpetually dancing to the breeze; and for rain, the nectar-drops distilling from the luscious flowers.

23. Deeming the circling footprints of the swan-flocks on the pollen-covered ground to be the signs of Cupid’s mystic serpent-charm, written and placed there to deter all lonely lovers from the grove,—and mindful of their own nocturnal separation, and afraid, see there the chakras fluttering in haste to efface the lines.

24. Behold! my son, the sprinkled offerings of the cocoa-buds scattered by the gentle breeze, the handfuls of flowers from the unsullied clusters, and the libations of milk flowing from the ruddy nuts compressed and brightly shining on the large and crowded bunches,—as though the glad forest-queen worshipped the goddess earth.

23. Prafowl are said to manifest the greatest pleasure during a thunderstorm. 24. See p. 34, n. 88.

25. In worship, coloured rice over which incantations have been uttered, is sprinkled upon the object worshipped, or in pre-
25. Everywhere the grove is beautiful with fresh abounding shoots, the beautiful kókílè's incessant song, showers of nectar dripping from the clustering flowers, the hum of booming bees wheeling in uncontrolled delight, boughs burdened with fruit large and fully ripe, the fragrant mango beaming with the parrots' beauty, and swelling banks.

26. The Mudiwálá wondering why the grove completely wearies with the high delight of every pleasurable scent the Bhogí race of earth; yet, wanting in affection to the pure Bhogí race, affords them not a single fragrant pleasure,—extends its root; whilst—like an ill-starred not perceiving treasure, the unconscious troops of bees fly wheeling round.

sence of it; flowers are poured from the cavity formed by joining the hands. Here the male flowers of the cocoa tree are referred to, which burst from a thick membrane that resembles the hands held as above. Water, or milk is also poured, or placed before the idol; here the milk of the cocoa-nuts is said to be expressed by their growing so closely together. In all these verses the chief design is to shew the abundance of every delightful object.

26. The plumage of the parrots feeding on the fruit adds beauty to the tree.

27. A kind of grass whose odoriferous roots are much esteemed. The centre root strikes deeper than the lateral, and is here represented as reaching to the lowest region.

28. See p. 11, n. 15.

29. The stern law of fate is commonly illustrated by the story of a poor bramin whom the goddess of wealth determined to enrich, and showered down an immense quantity of gold in his path as he was one day returning home. Just as he came near it, it occurred to him to try how far he could walk straight with his eyes shut; and in this way he passed the gold.
27. My son, behold! There the banana, mindful how Earth has borne the spade’s deep wound, and ever reared her with the tenderest care, bowing with lowly reverence, presents her perpetual offering—large bunches glistening with luxuriant ripened fruit. Do good men e’er forget their former benefactors?

28. See there the gentle gale, like one possessed, wafts scattering the live ember-shoots of glowing hue; rushes upon the spikes of unblown buds; seizes the shining pointed fists of mango germs; lacerates himself with whip of creeper tendrils; and by the kókíté’s ever-sounding cry, with joy baws ceaselessly in the grove-goddess’ temple.

29. Every kind of tree, the Bakula, Mandára, Pádari, Kar-nikára, Champaka, Kóvidara, Priángu, Karavíra, Kuravaka,

30. From one root of the banana successive stems shoot up, so that it is always bearing fruit. In consequence of their great weight, the bunches of fruit are always bowed towards the earth.

31. During the prevalence of any epidemic disease some individual pretends that he is possessed by a divinity; and in a frenzied state walks about amongst hot embers in a narrow and shallow pit prepared in front of a temple, walks over, or falls upon beds of spikes, pierces himself with false knuckles of steel, beats himself with a whip, and roars out at intervals; sometimes becoming calm, and then breaking out into frantic raving. This done in the temple dedicated to the goddess of disease is supposed to appease her anger.
CHAPTER III.

Tilaka, Suragi, Nandyawarta, Meru, Sevantigë, and Shirisha, shine like Cupid's quivers filled with fresh flowering clusters of the climbing Kunda, Malati, and Mallika.

30. The magnificent gardens are adorned with lines of Sāl trees, varieties of Bakula, Hintāla, Tāla, flowering Citrons, the dark Tamāla, Jasmin, the beautiful Banana, Manda, Mandāra, crowds of Jāla, Surahonnè, Honnè, Pāla, Pálasha, clumps of Mango, and the beautiful Ashoca.

31. Here we perceive the flowering hongēdigēs for former treason to their deity expelled, and placed, as those on mischief bent, outside the garden. From their society the race of bees, in every member of their bodies, is defiled. "With these (the bees) should we associate?" ask the blooming champacas, and shine immaculate in the garden's midst. See them, my son!

32. Cupid's arrows are flowers, his bow the sugarcane, the bowstring a string of the large black bees so often alluded to.

33. A thorny plant which Shiva put, as an ornament, into his head dress; but cursed when, on a certain occasion, it betrayed him by telling a lie.

34. The expression means also, very full of thorns. On account of this property it is used for hedges; and thus put outside.

35. The word means black, (the natural colour of the bee thus accounted for,) also moral blackness, or vileness.

36. The champaca and bee are natural enemies, See p. 30, n. 76.
32. From root to tip the garden's every tree is full of fragrance: the roots with roots of mudiwala and lāmancha\textsuperscript{37}, the boughs with boughs of mingling agaru\textsuperscript{38} and sandal; the flowers with flowers of pure leaved twining jasmins of every kind. Thus in this grove is found no tree but what imparts a pleasing odour to the cool fresh gale.

33. Mark! son of Karna, the loud humming of the booming swarms elate with joy, as closely clinging to the plants in loving pairs, they feed upon the pollen, treading the lotus flowers that thickly shoot and grow in sparkling lakes throughout the grove.

34. Like the throng of mountains' cubs struck by the bolt of heaven's lord\textsuperscript{39}, and falling to the sea,—or the multitudes of deep dark clouds descending in a mass to draw water from the ocean-depths,—or as if the earth-supporting elephants had mul-

\textsuperscript{37} A grass whose roots are fragrant. See p. 45, n. 27. These roots running amongst the roots of the trees impart to them their scent; also the sandal mingling its branches with their branches; and the jasmin its flowers with their flowers.

\textsuperscript{38} A species of sandal.

\textsuperscript{39} See p. 12, n. 25.
CHAPTER III.

40. The earth is said to be supported by an elephant at each of the eight points of the compass. The first clause of the verse may signify that the young mountains were taking refuge in the sea from the thunderbolts of Indra.

41. The word means also, the liquor that oozes from the temples of elephants.

42. The sky.

tiliplied—issuing from the city gate, the herds of elephants approach to drink the water of the lake. Their weight must sink the earth!

35. When as beggars seeking mean men's alms (are driven away,) the bee-swarms cease to seek the bounty of the elephants that, issuing from the city, plunge into the lake,—and turn aside; whilst, like the liberal who laugh, (and call the beggars to their door,) the large, bright, full-blown lotus flowers gladly offer to the bees their fragrant nectar unrestrained.

36. Like the wreaths of monsoon-clouds meeting in the immortals' path, and crowding thick on every side, the lines of horses coming forth from the lofty city-gates to drink, and those returning from the lakes, fill and crowd the road. Ah! Who of kings has this man's wealth? By what means shall I describe it? See how wonderful, my son!
37. Severally all this to Karna's son did Bhíma show; when the burning heat arose;—the horses of the sun seeing the superior gait and fleetness of the horses of Bhadrávati, lost all their spirit, and unable to drag the car, moved tardily; which seeing, the Sun in raging wrath was spitting flames.

38. The sun reached noon. "Amongst these horses, the chief horse I see not. Do they not bring it forth? Is it not in the city? Is it invisible to the eye? This matter how shall we ascertain? O son of Karna, say!" Thus Bhíma wrapt in care meditated in mind on the feet of Vishnu of Dévapura.
CHAPTER IV.

Contents. Bhima courageously seizes the most beautiful horse in Bhadravati, routs the forces of the valiant Yowananushwa, has an interview with him, and returns to Hastinapati.

Verse 1. O King Janamejaya, attend! As a gallant grieved in heart until the pleasing smile appears on his lady’s lowering lotus-face offended in the feuds of love, Bhima in heat of spirit anxious for the horse’s exit from the city, looked on the son of Karna’s face, and thus, in deep distress, himself reproached:—

2. Rashly promising to the chief of saints and failing—Guru-droha—one; assuring Krishna and drawing back—Daiva-droha—two; not providing for the king’s necessity—Swami-droha—three; breaking the solemn oath I made—Atma-droha—that
makes four; and then there's *Dharma-droha*—these five mortal sins\(^1\),—unless I find and fetch the horse.

3. Has the saint \(\text{Vēda Vyāsa}\) lightly lied? Though he should lie, would Krishna then concur? Though he should concur, would the omens augur good? Though they should promise well, is the king of ill-starred fate? Though he should be ill-starred, can the lunar race e'er fade? Though this should fade, can the earth sink? Though the earth itself should sink, the failure of my word is something new! I wonder for what sin of mine the horse does not appear!

4. A sinner's uttered word becomes a lie; the adulterer's wish a fruitless thought; to the priest or bramin's murderer the exposed treasure is invisible. Throughout the world this is true. What sin have I committed? In what birth\(^2\)? Has the \(\text{Yādava race-oceans}'s moon}\(^3\) abandoned those who trust him? Alas! alas! why is it that the horse does not appear?

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1. These are severally, treason to one's priest, to God, to the king, to one's own soul, and to duty. See p. 22, v. 36—p. 24, v. 42, and p. 33, v. 61, where Bhima's promises are given.

2. Prosperity or calamity is attributed to the virtues or sins of former births.

3. An epithet of Krishna, as pleasing to the \(\text{Yādava race as the moon to the ocean, which is said to rise (at the tides) from the joy of seeing the moon.}\)
5. If by Fate’s decree there be not here a splendid horse with such properties endowed, can I ever see again the soft shining feet of earth’s beloved lord? In whatsoever place on earth it be, there entering I must search and bring, or my word is unfulfilled. How else?” Thus restless with pressing care was Bhima vexed.

6. Just then, with the array of many hosts, with music’s joyful sound, with heralds’ loud acclaim, with homage of rich cloths and ornaments, perfumes and wreaths of flowers, regal fly-brushes and parasols, led by princes on the right and left, the horse came forth to drink, moving with lofty pride.

7. As Ocean when it sees the rising lunar orb, moves and, swelling high, overflows its bounds; or as Indra elate with hair erect, when he saw the pure ambrosia rise, Bhima, of moun-

4. An epithet for king. Here Dharmarāya is meant.
5. Horripilation, the effect of either great joy or dread. The reference is to the churning of the milk sea; which was done to procure the ambrosia on which depended the immortality of the gods; of whom Indra was chief.
tain bulk, was overjoyed when he saw the horse like the gracious smile of the powerful Youvanāśwa's goddess Wealth⁶.

8. Overjoyed did Bhíma see the splendid horse, which with gait of nimble feet⁷, pleasing neigh, resplendent hue, fully adorned, of perfect form, beautiful brilliant ear, and of inestimable value, resembled the wonderful and skilful production of a renowned poet,—and in extacy continued to behold it.

9. Whilst Bhíma was beholding the splendid horse as a wonder of the three worlds, Méghanáda fell at his lotus-feet, and saying, "See now my prowess; I will fetch the horse," he started thence, and overspread the sky with a magical illusion, so that the hosts guarding the king's horse were bewildered⁸. Hear, O king, the wonder!

6. The pure whiteness of the horse is the point of comparison between it and a smile.

7. The words of this and the succeeding phrases mean also, in application to a poem, skilfully arranged feet, ingenuity in the use of words of double meaning, clear arrangement, beauty, property, pleasing harmony, and fine sentiments.

8. Of these illusions there are several kinds, differing in power and duration. The power of raising them is an occult science; it is often exercised in war. The objects raised have for the time the effect of reality.
10. On every side clouds as at the time of deluge fill the air; on every side the naked lightnings flash; on every side the whirlwind wheels the dust; the darkness thickens; none can open an eye; if one forgetful opens it, he cannot see. The hosts at Meghanâda's magic power, cry, "This mighty wonder whence? The world's great ruler knows!"

11. A deity then roaming through the sky affrighted at his magic power, with hasty flight went and told Indra; who sent messengers to enquire. To whom Meghanâda: "I am the son of Bhîma's son; for a sacrifice I carry off the horse." When the messengers returned, and informed the ruler of the gods, he smiled, and came there with his deities to see the fight.

12. Here Meghanâda beset the eyes of the horse's guardian heroes with thick darkness and clouds of dust, sowed terror (from above,) alighted on the ground, the bridle seized, the

9. i.e. unaccompanied by clouds, thunder, or rain. This is the most dangerous kind of lightning.
princes overthrew, and with the horse leapt to the sky—like a swan with eagerness snatching a white lily from the lake, and rising to the air. Bhíma and Vrshákētu wondering stood.

13. Is this the lunar orb by Rāhu seized? Is it the ambrosial cup borne off with joy by Garuda? Is it the white lightning’s mass upon a cloud? 'Tis wonderful! As Ghatótkacha’s son by strength of arm pressed fast to his left side the mighty horse, and went along the aerial way, the horse’s guardian armies saw, shouted and cried, and to the battle rushed.

14. As if the swarming nations not doubting that the Sun was swiftly bearing to the sky the horse, wishing to yoke another courser to his car, (having but seven)—had met, and now laid siege to the eight quarters of the sky,—the forces hooting Mēghanáda pressed upon him. He caring nothing passed along the air.

10. The swan is said to feed on lilies.
12. This story occupies many sections of the Mahā Bhárata. Garuda in order to release his mother from slavery engaged to bring for her mistress the cup of ambrosia. This he accomplished after defeating all the gods in combat.
13. The Sun’s chariot is represented as drawn by seven horses. He is here supposed to desire an even number.
15. The armies then seeing Méghanáda go forward in the aerial way, cried “Fellow! Because by mere magic thrown, by fraud you seize the horse, and rise into the air, will Youvanáshwa’s valiant warriors spare you? Alas! not knowing your capacity, you have come and us provoked; preserve what yet remains of life!” and pressing close upon him, shot their arrows.

16. He turned, and looking at them, laughing said, “Well, well! Here’s the corpse pursuing Pluto as he runs away with the soul! Your valour spare!” Then conjuring an incessant shower of hail, he completely overwhelmed the powerful hosts, and proceeded on his way. The uproar reached the city, and the army of the king went out by their akshóhinis.

17. Because he came, stole the best horse in it, and took it to the air, has the Earth, hotly pursuing with fierce anger, risen to the sky? Or have the heroes made an opposing magic dust-cloud, double that made by Méghanáda? For so the dust raised by the army’s feet running eager for the fight, filled all the sky.

14. The god of death is said to accomplish his purpose by throwing a noose over the soul, and dragging it away. 15. See p. 21, n. 52.
18. The joint thundering of war-drums of every size, the sound of the bells of huge elephant troops, the clatter of the hoofs of the mettled steeds, the rattling of the wheels of the driven chariots, the beating of the arms of the eager combatants, the twang of the heroes’ bow-strings, the war-cry’s cruel din, all joined in one. Surely this day the mundane egg must break!

19. The uplifted crowds of parasols approaching caused a universal darkness; but the newly whetted broad-swords drawn, and by heroes brandished high, sent forth abundant light. Around the squadrons huge elephants thick-set and crowding close, stopped, and shut out the wind; but the abundant breeze from fly-brushes waved aloft, diffused a freezing cold.

20. As all the winds held in restraint, but at the deluge freed, go thundering forth,—Youvanāshwa’s hosts unbounded, shouting, advanced. Seeing them, the brave Méghanáda hugged...
close to his left side the horse, brandished his sword regardless of them all, and smiling, went along the sky.

21. "Has the king Youvanâshwa's army lost its spirit? Push, push away the cowards! Where is the horse-thief? Show! show!" Thus they pressed on Mêghanâda. "Very well, hero! horse-thief! If you love your life, this horse set free, and go; or take this mass of weapons." Saying which, the sky they filled with arrows.

22. "Are you the mighty men that stand and guard your king? or are there others? This is no theft; the horse before your face I take; rescue it if you can; don't vainly bluster; if you are men of might, don't be alarmed. Enough!" This said, Mêghanâda raised great magic terrors, so that the three worlds were moved:

23. Blasting lightnings, pouring rain, falling balls of stone, dust-wheeling whirlwinds, blinding darkness, overwhelming

19. This is spoken by the warriors in the rear, to those in front.
trees and mountains, sharp wounding diverse weapons, piercing darts and spears, seizing bears and tigers, wide-gaping spectres, life-drinking serpents, fast running and consuming forest-fires:—

To stop his unsparing magic there was none: the army became dust. What more shall I say?

24. The sovereign Youvanáshwa seeing Mégahanáda bearing off the horse through the heavenly path after he had slain by his magic the entire army, sent eight thousand chariot warriors invincible and skilled to mount the etherial space; who stood in the path of the Unaided20 hero, and addressed him, “Stop villain. Throw not away your life! Give up the horse!” and showered a tempest of arrows.

25. On which Meghanáda:—“Are you the world’s heroes? Ever ready in the service of your lord, your heads ye value not.” Then taking a huge club he squashed their chariots, bows, arrows, horses, drivers, banners, flags; and with the horse, came swiftly, and in Bhíma’s presence stood. Just then, another army of reserve came up.

20. i. e. able alone to overcome his foes; a superlative epithet applied only to the bravest.
26. With horses, elephants, war-chariots, heaps of arrows, banners, flags, parasols, sabres, broad-swords, \( \text{the army gleamed like a marching forest;} \) and with it came swiftly Suvéga, the sovereign Youvanáshwa’s son, fearless in fight, \( \text{the earth splitting with the twang of his bended bowstring.} \)

27. When the monarch Youvanáshwa heard that “the foe, regardless of our chariot-warriors who opposed him in the air, still runs off with the horse,” enraged he said, “The young bee has come seeking to rob the champaca flower’s perfume! 'Tis strange indeed!” and himself urged rapidly forward his jewelled chariot, followed by his tributary kings with their armies.

28. Like the stream of the celestial Ganges flowing closely behind the car of Bhagårathá, with the din of music came the densely crowded army behind the chariot of the king, the earth

21. This and the preceding words have each a double sense; the one in the text applies to the army, the other to things contained in the forest, viz.: lion, serpent, sandal tree, abundance of grass, or sheets of water, banana, banks, lotus, a species of tree, and the rhinoceros.

22. See p. 30, n. 76.

23. See p. 2, the latter part of n. 7.
quaking at the stroke of their feet; whilst like Jahnu Muni, the son of Karna, unable to bear their exultation, boiled within him. Bhíma saw his emotion.

29. Having tied the horse to the foot of a tree, and appointed the brave Méghanáda to guard it, Bhíma sent Vrishakétu against the army of Youvanáshwa that was advancing towards them, and himself joyfully confronting the hosts of Suvéga's army, that came thronging like the fire that consumes the universe, stood—as the huge mountain bears without waver the stroke of the rushing wind.

30. Hear, O Protector of the earth! (Janaméjaya.) Suvéga's foremost heroes pressed on Bhíma. Here, (towards Vrishakétu,) the brave king Youvanáshwa advanced,—the red dust shrouding the eight quarters of the sky, the lustre of the kings' jewelled ornaments glittering, the sabres flashing, brandished by heroes shouting from strength of arm, rows of parasols and fly-brushes extending, and multitudes of war-drums loudly sounding.

31. Against the front of Youvanáshwa's hosts advancing thick, the son of Karna firmly stood. Seeing which, elephants,
horsemen, chariots, and infantry, in one united mass fell on him. Twanging his well-strung bow, at once, he shouted, and let fly his fierce and whetted arrows. By his arrows' stroke the hosts were broken, and cried, "what a world's hero the horse-thief is!"

32. "Where is the horse-thief? Show! His blood I'll spill to the goblin band." Thus raging, in haste came Youvanāśwha. Confronting his car the son of Karna stood, and fixed an arrow on his bow. "Who are you, sir? You have provoked us. To look at, you're a child. To fight with you I wish not; give up our horse and go." He thus replied:—

33. "No matter who I am, I'm not the man to yield the horse. Though the raging elephant be big, does the young lion affrighted, turn aside? Will the breast of the brave tremble at your body's huge bulk? If you be a warrior, shew the deadly stroke of armed hands; why this talk of big and little?" This said, Vrishakētu drew, discharged, and wounded the king.
34. On which the king:—"The world contains no champion who can cope with me; but you indeed are brave! 'A boy,' I thought, and thus forbore; but if indeed bold courage you possess, that then is my good fortune." Then drawing to the ear, he shot; but the son of Karna cut his arrow midway, and with his shafts overwhelmed his chariot, as though a multitude of seas of darts had overflowed their bounds.

35. When the son of Karna had broken the arrows midway, and made a monsoon of fierce darts, the mass fell upon the king's chariot, pierced, and covered it. What shall I say? At that moment, the charioteer, with heavy breathings panting, swooned, vomited blood, and, with his horses, slept the eternal sleep; whilst the fragments of darts in the monarch's body appeared like a window.

36. Plucking out the darts that had pierced his body, his eyes reddened—as though the flame of fierce anger sparkling in his breast, no longer remaining in his body issued forth from

24. With his arrows. 25. A kind of window that consists of a board densely perforated with round holes.
his eyes—and became terrific; and drawing a mighty Fire-arrow, he placed it on his bowstring, drew to his ear, and shot. The son of Karna then, unaltering, with a Water-arrow cooled it.

37. Having with a Water-arrow overcome the Fire-arrow, the son of Karna fixed a fresh Cloud-arrow; which with a Wind-arrow the king destroyed, and fixed a Darkness-arrow; he with a Sun-arrow defeated it, and prepared a Mountain-arrow; which the king broke with a celestial Thunder-bolt-arrow, and took a fierce Serpent-arrow; which, with a Garuda-arrow, Vrishaketu cut to pieces.

38. "Bravo, my boy! In the use of enchanted weapons you are skilled; that in you is excellent. But why this eagerness to conquer?" This said, the king put forth his might; and his arrows, like a bridge, were thickly crowded in the sky. Then

26. The power of using charmed weapons is represented as the highest attainment of a warrior. Different kinds of mystical incantations are either learned from the most celebrated saints, or the knowledge of them acquired by the practice of religious austerities. When an arrow is taken from the quiver and fixed on the bowstring, one of these incantations is repeated over it, and it thus becomes invested with whatever power is invoked. Thus a fire-arrow becomes a consuming fire &c.; the different incantations imparting different powers.
27. i.e. not exhausted, full of water.
28. See p. 12, n. 25.
29. See p. 14, n. 34.
30. i.e. you ought to be content with this display of skill, and not indulge the vain hope of a victory over me.
Vrishakétu cut and heaped them up, until a mountain of shivered arrows grew, and stood in the space between them. What shall I say of this wonder?

39. In their mutual shooting, their rounded bows resembled the vast orbs of the rising moon and setting sun; the arrows flying midway—their rays; the streams of blood from their wounded limbs—the evening's crimson dye, astonishing the sight. 'Twas a new thing in the earth, that a combat should betoken the evening's approach.

40. Vrishakétu unfatigued, cut in pieces the darts which the king unaltering shot. Admiring which, Youvanáshwa asked him, "My boy! what though a child you be, you are a warrior of stout heart: whose offspring are you? Say! Your father's father who?" Saying this, he drew and shot. The son of Karna then, cutting his shafts to pieces, smiling said:

41. "Whilst showing your might in combat, you ask me who's my father, and my father's father who? Do you not know

31. i.e. rising and setting behind the eastern and western mountains. See p. 8, latter part of n. 8.
them by my arm? Is it needful to mention Karna and the lotus' friend? enmity alone is brought to the ear of a combating foe. O fool! if you have any sense, ascertain elsewhere: enough!

With this he drew and shot.

42. "My boy, you are unequalled! your archery is excellent!

Saying this, the king prepared an arrow, drew to his ear, discharged, and pierced the breast of Vrishakétu. He fainted; but instantly recovering, enraged, "See now this arrow's power!"

he said, and fixed a dart that flung a dazzling golden blaze on every side, drew to his ear, and, with a shout, shot at the king.

43. What shall I say, O king? At the stroke of the son of Karna's shaft, the king dropped from his hand his bow, and swooned. Then forward his forces came, and pressed on Vrishakétu. "Today we see the herds of deer surround the lion as he slays and drags off the elephant," he said, and discharged an innumerable multitude of darts; so that the crowds of elephants, horses, chariots, and infantry were distressed.

32. The sun. Their widely extended fame rendered the mention of their names superfluous.
44. Peeling, slashing, raking, wounding, cleaving, drilling, grinding, hewing, stabbing, scooping, piercing, digging, tearing, riving, splitting, carving, chopping, striking, goading, cutting, beating, falling, pouncing, gashing, pressing, shaking, fixing, clawing, filling, hacking, quivering, going, sticking,—the son of Karna's gleaming darts completely overthrew the foe's united force.

45. Heads falling off, the trunks kept up the fight; trunks rolling to the ground, the heads rose up and warred; the severed arms their weapons brandished high; legs though cut off, marched forward. What valour here was shown! In front of Vrishakétu—as clouds of winged white ants rush to the lamp's bright flame—the mighty warriors in one united mass, rushed to the fight, and perished by the wounds of his terrific darts.

46. With slashed and scattered hands, and legs, and arms, slices and pieces of bulky bodies overthrown, perished and fallen men of might, fragments of skulls shivered by swords, the frightful field was strewed. In the midst of that war's
CHAPTER IV.

slaughtering the heroes saw—like the world's destroyer, or the god of death—the wrathful Vrishakétu; and routed, fled to every quarter.

47. Leaving the swooned king, the mighty warriors cried, "Great God! have we survived?" and fled in all directions. He seeing none to fight with, and the fainted foe not yet recovered, with pity moved, exclaimed, "Alas! and is his martial ardour lost? the Five-faced knows!" Then coming to him, said, "What! have you fainted?" When no answer was returned, he sought to find the breathing of the king.

48. "If truth there be in me; if I be brave; if I be sprung from the Sun; if my father's child I be;—let this king live!" Thus spoke the son of Karna; and quitting hostile deeds, with kindly offices fitting the king's lifeless state, attended on him; seeking to remove the great fatigue of war. The lord of earth then slowly stretched his limbs.

33. Shiva. See p. 23, n. 57.

34. Shiva, or Bramha the creator, who originally had five heads.

35. i. e. he did not take advantage of his fallen enemy, to slay him.
49. Hear, O king! When Youvanāśwava thus his body stretched, before he opened his eyes, unknown to him, the son of Karna came to his former place, and stood. Then shaking his bow, he fixed a powerful arrow on the string; and feigning swelling rage, displayed his pride of power, shouted, and made as he would shoot. What more shall I say?

50. Immediately the king opening his eyes, arose, came to himself, looked round about him, of his own people saw not one, but saw in front the valour of his foe not fighting, feigning eagerness,—with rising aversion36 ashamed, to himself he said, “No more revenge in him I'll seek; since now my favour he deserves, why longer should I fight?” and thus the son of Karna he addressed:

51. “In the three worlds no lord of earth, no warrior equal to myself I find.” Thus hitherto myself I prided. Conquering me, you now become a celebrated hero. Child! whose are you? What’s your name? Why do you seek this world-re-

36. Aversion to contend with one who had spared when he might have destroyed him.
nowned horse? To your virtue I am sold; I'll fight no more: now tell!" He thus replied:—

52. Well then, you have heard of Karna born from the Sun who shines above, and is known as the world's eye? I am his son; my name is Vrishakétu. By Dharmaráya, sovereign of the race of Bharata, Krishna, in mortals' pastime the Yádavas' king, performs a sacrifice; and has sent Bhíma for this splendid horse. I came with him. This is my history.

53. He spoke: and thus the king:—"Alas! my son, you never told me this till now! The sovereign Dharmaráya all men call the very form of virtue. By him the beloved of Lakshmi makes this sacrifice; and do you carry to his feet this horse alone of mine? My all myself I bring, and lay at Krishna's feet. Where is Bhíma? Show!"

37. It may be necessary to state that this expression is literally translated.
54. To which the son of Karna: "Whosoever has the mind to lay his all at Krishna's feet, with him the Pândus make no difference whatever. Whosoever gains the friendship of those kings, on him the wrath of Krishna rests not; therefore 'tis meet you should see Bhíma." Then joyfully the king prepared his jewelled car that both might come.

55. Hear, O chief of men! When Vrishakétu, overjoyed with the thought of shewing Bhíma to the sovereign Youvanáshwa, eagerly, and with respect, entered the car, and proceeded with the king; the hosts of gods from their aerial cars beholding, praised him, "his equal there is none," and from the sky poured down a shower of flowers.

56. Meantime the army of the son of Youvanáshwa had advanced, and pressed on Bhíma. He taking his huge club, had felled them to the earth. But the king's son by his mighty prowess stayed his wrathful ire, and was contending with him, when, to their great surprise, they saw the two approaching in one jewelled car.

38. i. e. esteem him as one of themselves.
57. Seeing them both approaching in one golden car, Bhíma and Suvéga forgot their mutual eagerness in fight, and stood amazed. Here, at that moment, the son of Karna showed to the brave Youvanáśhwa the brother of the Pándu king. The monarch alighting from his car, advanced, and thus addressed his son:

58. My son, no longer grieve that these have seized the splendid horse; for the sacrifice of the sovereign Dharmařáya, son of the Pándu king,—sent by the lotus-eyed, the Son of the wind has come for this our horse. To him with great humility our all we give; why further combat? Stay!” On which he laid aside his bow and arrows, and to his father came.

59. Then taking his son, the king with Vrishakétu came, drew near to Bhíma, and fell at his feet. He, looking on the face of Vrishakétu, asked him “Who are these?” “This is the monarch of this country, Youvanáśhwa; and this is his body’s shadow, his son Suvéga,” he smiling said; and cast himself at Bhíma’s feet.
60. "With ardent longing for the sight of Krishna's feet—that they may worship the feet of Dharmaraya," chief of the race of kings—they come to visit you." When Vrishakéatu thus told Bhima, with joy he took and clasped the king, and then warmly embraced his son. On which the king to Baka's foe thus said:

61. "O Bhima! Many warriors of powerful arm the earth contains; I've seen and known them. But besides the valiant Vrishakéatu,—of all the mighty warriors sprung from demons, gods, or men,—what heroes in the world, who when their foe in battle fainted, have refrained from killing him, and coming to him, said, 'he's wearied by combat,' kindly treated, and preserved him?

62. He by whose mere pastime this universe with all that it contains exists, lives, and decays,—is not that Deity your servant? Then what am I? By might against me you have seized

39. Through whom they might be introduced to Krishna.
40. Bhima, who slew a demon of that name.
41. Krishna became Arjun's charioteer.
CHAPTER IV.

this horse; alas! you have done me wrong; from Krishna's servants would I ought withhold?—My life in battle he preserved and spared,—the son of Karna! What shall I say to this?

63. Had not this Vrishakétu today in battle saved me, alas! my life had passed in vain⁴²! Now I shall see the beloved of Lakshmi's bosom, who, as chief of all the Yádavas, among you takes his pastime. O Bhíma, for your kindness, with the female flock⁴³ I come, and my all to Krishna give."

64. Then Bhíma to the king: "Until this day we brothers have been four⁴⁴; henceforth with you we are five; then can the sight of Krishna be impracticable to you? The great sacrifice of the son of Dharma, Krishna himself has undertaken; if you would see Krishna, come with me and worship him." To Bhíma then, with reverence, the king replied:—

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42. i.e. I should have died without seeing Krishna, the only thing worth living for.
43. The women of the palace, who occupy an important place in visits, processions &c.,
44. i.e. four younger brothers of Dharma. maráya.
65. "Yes, your word I can’t transgress\textsuperscript{45}; but 'tis not right that you depart from the suburb without entering our city. One or two days abide within the city and receive my service; then with vast treasures, I with my army, will accompany you; be pleased to take me with you, and depart in love." Thus the king besought; and Bhima gladly gave assent.

66. Bringing the conquered horse, they placed it in possession of Suvéga. Then Bhíma, with Karna’s son and Méghanáda, came to Bhadrávati. The king adorned the city, and then with his host of queens went out to meet them, entertained them in his palace, three days delayed them; then calling his minister, laid on him the burden of the state, and prepared himself to go to Hastinápura.

67. All the well-filled treasuries he opened, laded a vast heap of various wealth, and, with all his army's hosts, with all his

\textsuperscript{45} i.e. I shall do as you wish, with the utmost readiness.
sons, brothers, relatives, with his crowned queen Prabhávati, with his countless multitude of women, and with the people of Bhadrávati,—the beloved lord of earth gladly set out with Bhíma.

68. When all had gone, the king called his mother to visit the beloved of Lakshmi; “I wont go,” she obstinately refused; “if I’m not here, who will take care of all this property?” “In offering my all to Krishna, she can’t be absent;” saying which, the king, without delay, constrained her to enter a palankeen, and then again joined Bhíma, ready for the journey.

69. “All the people have set out with me, so that there is scarcely any one left in the city; to bring on these cannot but take up many days; so long I must not keep from Dharmaráya this business of state: ” thus reflecting, Bhíma gave Vrishakétu and Méghanáda for the king’s defence whilst in the way: and without resting came and entered Hastinápura.

70. As the south wind coming from the woody realms foretells the approach of pleasing Spring⁴⁶, the Son of the wind entered

⁴⁶. The first breezes of spring blow over the southern part of the western ghauts;
the king's council hall, saw the king, and fell at his bud-like feet. With warmest love the king took, and embracing him, said, "Vrishakétu and Méghanáda where are they? Your errand, how has that fared? Your promise cannot fail, you know—about the horse?"

71. Then Bhíma informed the king how they had gone thence to Bhadrávati; how they had seized the splendid horse; how they had destroyed the opposing hosts; how they had beaten the foe in battle; how he had then prostrated himself to him, and what he said; and how, with the horse, he was now coming with Méghanáda and Vrishakétu to give his all to Krishna.

72. Hearing this, the king in ecstasy embraced his brother, and gave him leave. Thence, with the evil-eye-averting wavelamps of the female multitude, he came to the palace, and related to Panchál the circumstances; then to the abode of which is said to be covered with sandal wood trees. In another part of the poem the wind is said thus to become fragrant; and the numerous serpents that inhabit sandal trees and live on air, are said to devour so much of it as to be the cause of its gentleness.

47. The king speaks ironically, supposing that Bhíma, notwithstanding his assurances of success, had alone survived.

48. To go to his house.

49. Lamps carried by females, and waved in procession, are supposed to nullify the pernicious effects of the looks of persons maliciously disposed.

50. See p. 27, n. 70.
CHAPTER V.

Contents. Dharmarāya in regal state goes out to meet Youvanāshwa; sends Krishna to Dwāraka; and hears with delight from the celebrated Vēda Vyāsa, the lord of Munis, the chief rules of duty.

Verse 1. Hear, O lord of earth, the further history! The lover of his worshippers affectionately dismissed Bhīma to his house.—Afterwards, the king’s spies came to the sovereign Dharmarāya’s palace, and announced, “For your immediate service, the monarch Youvanāshwa, with all his wealth, in highest joy, has this moment arrived at the skirts of your city.”

1. Krishna.
2. Having given them a reward, he called his brothers, ministers, generals, tributary princes, preceptors, priests, and the warrior host, and mounted on an elephant huge as a mountain, commanded “Let the well arrayed females come along with the queen, let the festoons of tender shoots glisten in the city;” and set out in splendid pomp with Krishna and the entire army.

3. When the thronging multitudes of Hastinapura, arrayed in their ornaments, set out with the king, the females came crowding along with the golden palankeen of Droupadi; and the sound of the large drums sending forth their pleasing note, announced the joy of the city of the Pándus to the cities of the eight quarters’ regents, and put them to the blush.

4. Like the rising sun shining on the eastern mountain’s top, with the lustre of his brilliant jewelled ornaments the king shone on the neck of his lofty elephant. Seeing his joy in meeting him, Youvanáshwa, lord of Bhadravati, approached the Pándu sovereign of the universe, smiling on Bhíma, who came forward with the greatest affection to meet him.
5. Dharmarāya seeing Youvanāshwa approaching him in company with Bhīma, alighted from his elephant, and stood; and when the king presented at his feet every kind of offering, prostrated himself, and then stood with joined hands, he with great affection took and embraced him, saying, "You are to me as Bhīma, Arjun, Nakula, and Sahadēva; therefore know the lord of the Yādavas;" and the king pointed out Krishna.

6. Then he saw Him whose delicate body is of the deep blue lily's hue; who is decked with a crown of the nine precious stones, ear-pendants, golden armlets, and necklace; who wears the outer girdle, and anklets of gems; whose breast is beautiful with the lovely Shrīvatśa, and the Koustubha jewel; resplendently adorned with the charming yellow robes; by his lotus-feet the form of fascination; the delight of Lakshmi.

7. The pure and illustrious form of the Immutable fascinating his eyes and mind, the king, in swelling ecstasy with hair erect, exclaimed, "I have seen him who is truth,

2. A badge of distinction, worn only by those who have proved themselves heroes in battle.

3. A peculiar mark of hair on the breast of Vishnu.
wisdom, and joy, unseen by Brāhma, Shiva, Indra, and the greatest Munis! Is not this a wonder in the world to men?” and placed his forehead, adorned with a brilliant crown of burnished gold, on Krishna’s feet.

8. O Lotus-eyed! Slayer of Kāliya! Bud-feeted! Served by the monkey king! Destroyer of the trees! Whose beautiful cheeks resemble the turtle! Wearer of the armlets! Blue-lily-hued! Lord of her who dwells in the lotus! Radiant with the Koustubha jewel! Holding the conch, discus, mace, and lotus! Having the pure musk-mark! Preserve me!” Thus he lauded the infinitely glorious Form; and Krishna graciously up-raised him.

9. The king rose, and bowing his head, with joined hands, looking at Bhīma, “Who of all these is Arjun, who in battle appoints to drive the horses of his chariot him whom the world knows as the Form of wisdom who shines on the lotus-throne

4. A serpent slain by Krishna.
5. In the Rāma-incarnation he was assisted by an immense army of monkeys with Sugrīva at their head, in the conquest of Lanka, and recovery of Sīta.
6. By the curse of Nārada, Nalakuvara and Manigrīva, two sons of Kubera, were turned into trees. The trees being torn down by Krishna when a child, the curse was thus removed.

The expression may mean also Destroyer of the wicked.
7. Like the back of the turtle in smoothness.
8. Lakshmi.
9. see p. 26, n. 65. This verse consists chiefly of epithets of Krishna, arranged so as to present the letter k and its vowel-combinations in their order, ka, kā, &c.
10. see p. 74, n. 41.
of the spotless hearts of the holy saints who have overcome all human passions?” he asked, and Arjun came forward and saw him.

10. The monarch Youvanāshwa with reverence prostrated himself, and, looking on the face of Arjun, thus extolled his excellencies: “Are not you known throughout the world as the wise one who has bound with the cord of true devotion the head-jewel of the renowned védā that is free from the three qualities? Alas! how superficial is the excellence of the Yogis! Then he respectfully saluted Nakula, Sahadéva, and the rest.

11. Then, like the Wind driving to the lofty mountain’s foot a fleecy cloud that, encompassed by clusters of flashing lightnings, fascinates the eye, and, thundering at intervals, loudly sounds,—Suvéga brought to Dharmarāya’s presence the pure white horse charming with the radiance of magnificent golden ornaments, and the loud pealing of the golden bells rung by its lofty step.

11. The three qualities are goodness, passion, and darkness. These are found in the vedas; the védánta treats of him who is free from these qualities, Vishnu; who is therefore called the head-jewel of the védánta.

12. Yogis are the most virtuous, and chief of all the devout: but their piety is not to be compared with Arjun’s.

13. Small bells fastened to the trappings.
12. As though the king's fame in equine form came near and besought him, "One slight stain—not having performed the horse-sacrifice—rests upon my head; this I can't endure; you must remove it,"—the pure white horse shone lustrous with the jet of its single ear. Seeing which, the multitude astonished, came near; and, surrounding it on every side, stood gazing.

13. Suvéga brought the horse, presented it, and saw Dharmarāya; with deepest reverence prostrated himself to Krishna, and becomingly saluted Arjun and the rest; presenting at the same time all the treasure they had brought on waggons, oxen, and camels; also elephants, chariots, horses, the female flock, cows, buffaloes, and other offerings.

14. After this, when the sovereign Youvanáshwa had, in high delight, brought and presented his all at the feet of the beloved of Lakshmi, all the people who had accompanied him sported themselves in the ambrosial sea of waves of diffusive

14. See p. 12, n. 23.  15. As people do in bathing in the sea.
beauty of the dark-cloud-complexioned's\textsuperscript{16} elegant form; at intervals prostrating themselves, and praising him with shouts of "victory! victory!"

15. Here, after the queen of Youvanáshwa had presented her offering, and made obeisance to Kunti, bowing at the feet of Droupadi, her hair luxuriant shone. Say! Is this the thick darkness falling upon the evening's deep crimson glow? Is it the mass of black watery clouds descending to the Crimson mountain's foot? Is it the swarm of bees lighting upon the lotus? Or is it the peacock sitting upon a branch of tender shoots?

16 As though the orb of the nectar-rayed, laying aside enmity, were approaching to behold the red lotus' distinguished beauty, the face of Prabhávati appeared beautiful at the feet of Droupadi; who, (her ornaments shaking,) stooped, upraised, warmly embraced, gladly and politely received her, and joyfully returned with Subhadrë and the other queens, attended by all the females.
17. With Krishna, the king then saw the lofty bearing of the horse, which by its body white as the Silver mountain fascinated the eyes,—warmly embraced and kissed Meghanada and Vrishaketu, treated as an equal, with the highest honours, the monarch Youvanashwa; and, with the pomp of all the crowding citizens, retinue, chariots, elephants, and horses, conducted him to Hastinapura.

18. When the lord of earth had affectionately entertained Youvanashwa, Krishna remained a month in Hastina-vati, and then addressed the excellent king: "This month Chaitra is now past; to commence the season for sacrifice it will be necessary for me to remain eleven months; hereafter if you call me I will come, and bring with me whatever I may have ready at that time."

19. The lotus-eyed having said, "O king, if you call me I will come to aid your great sacrifice, and bring with me all things needful, and the whole race of Yadavas; in the meantime do

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17. The horse-sacrifice can be commenced only in the month Chaitra, the first month of the Hindu year. Krishna could not be so long absent from his kingdom. 18. A polite mode of expressing his intention to make and bring large preparations.
you, with the sovereign Youvanâshwa, carefully guard the horse,” took leave of the king and the principal persons, and, as a relative\textsuperscript{19}, departed to Dwâraka.

20. Immediately the king gave up his mind to anxiety for having sent away Krishna, and knew not what to do; when again came Vêda Vyâsa Muni and directed him. Then with great splendour he erected a beautiful building\textsuperscript{20}, placed the horse in it, appointed a host of chariots, powerful elephants\textsuperscript{21}, cavalry, and infantry to guard it; and then enquired of the rishi the story of king Marutta.

21. Hear, O ornament of the lunar race\textsuperscript{22}! When the son of Dharma with joined hands entreated the treasury of devotion to relate to him by what rishi the sovereign Marutta performed the great sacrifice, and the manner of it, Vêda Vyâsa, with sweet speech, and to the delight of the learned, detailed to the king, in the following order, that monarch’s great sacrifice.

\textsuperscript{19} i.e. with the mutual civilities and attentions observed by relatives on parting.

\textsuperscript{20} A mantapa; an open building supported on pillars, generally in front of a temple, and used as a resting place for idols before being placed on the cars at the principal festivals. They are frequently erected as temporary buildings for use on festival occasions.

\textsuperscript{21} lit. rutting elephants; an expression used to denote elephants of large size and power.

\textsuperscript{22} Janaméjaya.
22. Hear, O chief of men! In the first age of the world, in the pure solar race, Ikshwákú and others were celebrated for virtue, renown, and high dignity. In their line the lord of earth Karandhama honoured and entreated Angirasa renowned as chief of all the gods of earth, (by him) performed a hundred horse-sacrifices, and obtained divine sovereignty.

23. The son of Karandhama was the lord of earth Avíkshi. From him sprang Marutta; who became famous throughout the three worlds. When overcoming his foes, at his breathing an immense army arose, and came obediently whithersoever he wished. He ruled the earth by his single sway, without infringing the bounds of strictest justice.

24. In order that the great wealth of the universal dominion of the earth, gladdened by imperial riches, might be enjoyed by the gods and bramins, the king desired to perform the horse-sacrifice; and in choosing a priest to conduct it, deeming the son of Angirasa most worthy for his family, he came to Brahaspati the priest of the gods, and thus addressed him:

23. See p. 21, n. 50.
24. The performance of a hundred horse-sacrifices entitles the performer to the position of Indra, as ruler of the gods.
25. Marutta's.
26. The son of Angirasa.
CHAPTER V.

25. “Brahhaspati! My ancestor chose your ancestor to conduct his sacrifices; therefore, according to family usage, you must conduct a sacrifice for me.” When he consented, Indra became angry, and hindered him; saying, “to conduct the sacrifices of mortals is pollution, and not fit for gods.” As the king was returning dishonoured, he met Nárada Muni.

26. With grief the king prostrated himself to Nárada; who, smiling, asked him, “What’s this, O king? you seem distressed.” On which the king told him the dishonour Brahaspati had done to him; and that, in disgust, he would not again enter the city, but, by severe austerities in the forest, obtain for himself the world’s highest lot. Hearing this, the austere and excellent Muni, consoling the king, thus addressed him:—

27. “O king, I’ll tell you! In the first age, Angirasa, sprung from the mind of Bramha, had a son, Brahaspati, and another, Samvarta. The strife of kindred daily increasing between
them, Brahaspati turned out his younger brother without giving him his share of the property. On which he became an ascetic, and went to Kāsi, where he now resides.

38. If you make choice of him the sacrifice will be performed; why further thought? Proceed to Kāsi. Should you not see that Treasury of devotion in the city, if you throw in the large city-gate a wounded corpse\(^27\), all classes will walk over it; when he, a sanyāsi, sees it, he will turn aside. Knowing him by this, follow him closely.

29. When he sees you following closely, entering where he enters,—wondering whence he has been discovered, he will abuse, and beat, gather saliva, and spit upon you, and more than this he will perhaps do. If you are glad at this, and do not shrink, he will ask, “Who told you where I was? Say!” Then put me forward, and say, ‘Nārada told me, and threw himself into the fire\(^28\).’ Go?”

\(^27\) Or, a dead body that has been beaten. As it is improbable that any person would walk over a dead human body, the poet is supposed to mean by this expression, the husk of rice; which has been beaten, and resembles a corpse in being a mere cast off covering of the grain. Sanyāsins carefully avoid treading upon it.

\(^28\) This falsehood is told lest Samvārta should curse him.
CHAPTER V.

30. When the king heard the counsel of Nārada, he started thence, came to Kāśi—where the Moon-crested 29, by the absolving Brahma-mantra, gives to all living beings absorption into the deity 30—the mere sight of which destroys the multitude of sins—and which keeps at a distance all the pangs of dissolution 31—and prostrated himself to Vishvēsha 32.

31. There, as Nārada had directed him, the king brought and laid a corpse in the large city-gate. The people walked over it; Samvarta seeing it, turned aside. When the king followed closely, he abused, beat, and vexed him, got angry, spat, hawked, and pushed him. When the king showed no sign of fear, he asked him, “Whom do you suppose me to be that you have come?”

29. Shiva.

30. Absorption into the deity is the highest aim of Hindu aspiration. The sacredness of the city of Kāśi (Benares) and the ground for several miles round it is such, that whosoever dies there obtains final absorption into the deity at once, without the necessity of being purified by a succession of births. When any living creature dies there, Shiva is said to repeat in its ear the sacred form of words that gives final happiness. As these words must always be uttered in the right ear, it is believed that any animal or man falling suddenly in death with his right ear downwards, is by an unseen power, instantly turned over.

31. Dissolution of all things as at the end of the world; because death is to him who dies as the dissolution of the world. The holiness of the city delivers all who reside in it from the necessity of successive births and deaths.

32. The form of Shiva, worshipped at Kāśi.
32. "Knowing you to be the younger brother of the Immortals' priest, and the son of Angirasa, Samvarta, Crown of the most eminent saints, I came and sought out your abode," the king replied. "Who told you?" he enquired. "The most excellent rishi Narada told me, and instantly entered the flames," he said. Understanding which, the saint graciously enquired, "Why have you come? Who are you? What is your business with me?"

33. "I am Marutta; son of the king Avikshi; I respectfully entreated your elder brother to conduct for me in the world a horse-sacrifice. When he treated me with contempt, that divine Muni directed me to you, and I came; for the dawning of my sacrifice I know of none but you." Thus that king of the solar race besought Samvarta, and he replied:—

34. "'Tis well, O king! I will not decline your sacrifice; but should my elder brother, through jealousy, and by the mediation of Indra, make an agreement, and earnestly desire to become the conductor of the sacrifice, say! what will you
do?” “May the fate of the bramin’s murderer be mine, if through trouble I forsake you,” he swore, and the Muni thus replied:—

35. “I will be priest for the sacrifice. If you now visit and worship the lotus-feet of the glorious and ever-propitious Shiva, who dwells in the silver mountain that shines brilliantly amongst the radiant Himaláyas, he will give you piles of gold; and a splendid sacrifice will be performed so as to satiate the three worlds.” On this the king went thither, and earnestly besought the lord of Parvati.

36. When he besought the New-moon-crested, he most graciously bestowed upon him boundless wealth. Then, at the foot of the Himaláyas, the king built a splendid sacrificial hall of gold; then, according to the renowned vedas, called the bramins; and, with Samvarta, in wealthy splendour, joyfully commenced the great sacrifice.
37. Brahaspati heard of the commencement of Marutta's sacrifice. He was greatly distressed. He was vexed with jealousy because Samvarta would hereafter live in affluence; and told the Ruler of the gods; who despatched Agni. The god of fire came to the king as he shone resplendently in the preparatory rites, and delivered the message that Indra had given him:—

38. "Hear, O king! I deliver the message of Indra: Indra commands, Perform this sacrifice by means of Brahaspati; do not, through offence, choose Samvarta; if you transgress my command I will bring upon you calamity so as for ever to spoil the sacrifice." When Agni delivered the message, the king looking on him, smiled, and humbly thus replied:—

39. "Regarding Brahaspati as the priest of our tribe, I went first to him, and earnestly besought him to conduct the sacrifice. When he replied, 'I will not undertake the sacrifice of mortals,' I chose Samvarta for the sacrifice; I fear to lie. If the horse-sacrifice proceed no further, be it so." When the chief of Munis saw the king entreatling Agni, enraged, he thus replied:—
CHAPTER V.

40. "O lord of earth! Why do you show respect to this fellow? No more! Enough! Dismiss him! If they spoil the sacrifice, I'll burn up heaven; Agni who burns up all things, this instant I'll burn up. Let him bring Indra! Agni discard!" Samvarta spoke; and Agni terrified, went to the gods' abode, and told to Indra; who thus replied:

41. "Go again, and warn the king not to expose himself to my thunderbolt." "This I can't do; I'm afraid. Samvarta is in the world a mighty saint. In former times many have perished by the bramins' curse, or, surviving, have been ruined. Enough!" Thus Agni said, and turned away. Indra kindly spoke to him, and commanded a Gandharva named Dhritarashtra.

42. Dhritarashtra, the Gandharva king, came, and said to the lord of earth, "Indra declares that if you do not abandon Samvarta, and choose for your sacrifice the excellent Brahaspati, he will this instant cleave you with his thunderbolt." Hearing

33. One who by long practice of religious austerities has obtained supernatural power.

34. To prevent his going away.
this, the chief of Munis became enraged. Dhritarāshtra returned, and told the Thunderer; who then set out with the assembled hosts of deities in fierce array.

43. With thunder-bearing hand in fury raised, Indra approached. Seeing him, the monarch trembled. Samvarta comforted him, and fixed, immovable as painted figures, Indra and all his multitude of deities. Their spirit gone, the host of gods lost all their power. On which the virtuous Marutta thus humbly prayed the saint:—

44. "O lord of Munis! shall the whole race of gods who take the sacrificial offerings, thus remain? Let them appear in person, and in my sacrifice, well pleased, humbly receive their portions of the burnt-offerings. Grant my prayer! End my dispute with Indra." When the sovereign, with joined hands, thus entreated Samvarta, he granted the king’s desire.

35. lit. unequalled.
CHAPTER V.

45. Hear, O lord of earth! When Indra saw the power of the great Muni Samvarta, he laid aside his enmity, and affectionately came in person with all his deities to partake of the sacrificial offerings. Marutta's joy was full; and the great sacrifice, renowned by all the grandeur of wealth, begun.

46. Conducted according to the vedas by the renowned Muni Samvarta, the sacrifice proceeded. All the gods were present, and received their portions. The earth became gold. The gods of earth, wearied by the gifts they carried away, cast down, in the Himaláyas, countless heaps of gold. How shall I describe the marvel?

47. After this, Marutta, chief of kings, humbly besought the gods; who kindly fulfilled his desire. The bramins were satiated and wearied by the multitude of gifts. The king gave his all to Samvarta Muni. Having bathed in the sacrificial water

37. When the sacrifice is finished, all who have taken part in it purify themselves by bathing in the water that is left from the sacrifice, which has been sanctified by the repetition of sacred verses.
they were purified; and the gods declared, "This has succeeded." The king lived long in the world, and obtained eternal blessedness.

48. Hear, O king! When Veda Vyasa had related the account of the sacrifice, the king asked of the good Muni the principles of duty: "Fully explain to me what man, performing what deeds, will obtain unfading fame here, and how attain hereafter bliss free from the wailing of hell." Veda Vyasa replied:—

49. "Hear, O protector of the earth! The Bramin who fully understands the vedas, at all times performs virtuous deeds, abstains from the thought that leads to the desire for strange women, preserves himself free from the world's reproach, looks not upon the property of others, and is regular in all his conduct,—is renowned in this world; and, at death, leaps to the highest heaven.

50. The Kshatriya who knows and strictly practises every duty, who does not flinch in war, and is skilled in sacred science,—obtains fame in this world; and, dying in battle, takes Amaravati by storm.

38. See p. 11, n. 22. 39. Or, as lawful plunder.
CHAPTER V.

The fame of the Vaishya in the world is to abstain from abusive language, to use no harsh words towards his guests, to gather great riches, to keep herds of cattle; and his future bliss is in the service of God.

51. The Sudra who serves and obeys the twice-born, attains, by meditation on Vishnu, a lot equal to the highest bramin. Thus also is it in the world amongst respectable females: a woman who fears her lord, of good conduct, amiable disposition, virtuous, and free from reproach,—Brahma and all the gods will reverence. What, and how great, is her good fortune in the world!

52. The wife who deems her husband God, and walks accordingly, has future bliss. Women who are otherwise are desperately wicked; their hypocritical virtue must not be trusted; they must never be left without control. If a respectable woman be not under the care of her father in childhood, her husband in youth, and her son in old age, her family cannot but be ruined by her.

40. Including also beggars; to whom, if he have nothing to give, he must at least give kind words.
41. i.e. the three castes already mentioned; whose investiture with the sacred cord constitutes them twice born.
53. If a splendid sacrificial hall and a girl be not adorned by rows of the twice-born—if a good poem and a damsel do not move with even feet—if the moon and a woman do not possess the charming karabhórakanti—if a sovereign's country and a female be not beautiful by means of shali—will they have sumángalya or exaltation?

54. The excellence of a young woman who honours and reverences her father-in-law, brother-in-law, and mother-in-law, and affords her husband that comfort which is the elixir of life,—is the reward of her merit (in previous births.) But the woman who, like a snake or a cow, is frequently huffing, getting up, snapping, and bullying, and neglects her household duties,—will not that woman's death be regarded by her husband and relatives as the greatest blessing?

42. i. e. bramins and teeth. The latter are called twice-born from there being both a first and a permanent set.
43. The feet of a poem must be equal; and the feet of a damsel must make an even impression on the ground in walking.
44. These words signify, as applicable to the moon, the splendid lustre of its rays, and the stars; as applicable to a woman, the beauty of that part of the hand that extends from the wrist to the little finger, and limbs.
45. Rice crops, and beautiful eyes.
46. Prosperity, and matrimony.
47. As a snake before it strikes, or a cow with a young calf, threatens any one who goes near it.
55. The girl who has black feet and tongue, and whose toes, in treading on the ground, are not closely joined, cannot know the wedded state. Yet when she is a widow, by the practice of virtue, remaining in her father’s house, never being idle, strictly adhering to good conduct, and self-mortification, she may attain the heaven of her husband.

56. But whosoever has to do with a depraved widow who, longing for the company of fornicators, being libidinous, getting money, and impudently living in luxury, is like a snake that has cast its skin—both he, and she, and her husband—this is no lie—the whole three are sinners. Therefore one must not even in extremity, look upon strange women. If one has anything to do with them, will his family abide?

57. A woman who neglects her household duties, and goes to her neighbours’ or father-in-law’s house, one who is perpetually kissing young people, one who sings when she pleases,
one who laughs loudly without reason, one who stands at the door watching the passers-by, one who frequents crowded places, one who tattles the news of the day, one who plays with boys and girls, one who dresses beyond her means,—will these be steady unless they are punished?

58. If for any cause whatever, girls keep company with any of these—an actress, a barber's wife, a seller of beetle leaf, a gad-about, a temple-girl, a basket-maker, a mendicant, one who has forsaken her husband, a flower-seller, a sanyasi, a midwife, one who makes everybody's house her home,—they will learn the most wicked practices. The wise, therefore, must take great care of their young females, that no disgrace may spring up in their conduct.

59. A woman who is sharp, a fickle woman, one who is smooth-tongued, a stubborn woman, one who is obstinate, an angry woman, a base woman, one who is deceptive, a wicked woman, one full of trickery, one who disgraces her caste, a hypocrite, one given to mischief, a shrew, one depraved, a brawler, a quarrelsome woman, one who has no mind of her own, an adulteress, one who injures others, a passionate woman, a vicious woman, one who is licentious, one who is contradictory, a

53. Another reading is, even though they be punished.
54. Who occupies the position of a trauelling thaker's wife, or gipsy.
55. There is a class of bad women who take the guise of religious mendicants.
woman who is always grieving, a thief, one who is ardent, a very indolent woman, one who is lazy,—when you think you have fixed such women (to a right line of conduct,) will you not have weariness for your pains?

60. Why so many words, O king? One must not trust even the portrait of the softer sex; no, never! Are there any who have seen the depth of them? Enough! Let that pass! They have none of the trouble of instituted vows, meditation, pilgrimages, worship, religious austerities, or devotion. If they daily give unwearied attention to the service of their husbands, wives will be famed in this world, and have final happiness in the world to come.

61. Hear, O protector of the earth! This is the sum of the world's duties. If kings, from avarice, retain by them and treat with fondness gamesters, the irreligious, backbiters, or the envious, the kingdom will be denuded of subjects; and by reproach and sin, kings will be ruined both here and hereafter. Ought kings to be ignorant of this?

56. These duties belong to men. Women have no other duty but that of serving their husbands; and are therefore inexcusable when they sin.
62. A bramin who walks not according to the appointed rules of duty, is a transgressor of Vishnu's law; Vishnu loves a base-born better than him. Is there in the fourteen worlds happiness for one who does not worship Vishnu? Let that be! I will tell you other things; command me!’’ The king then asked, ‘‘In whose house will Lakshmi 57 abide and manifest herself?’’ and the Muni replied:—

63. “Hear, my child! The queen of him who bears the skrit-
vatsa mark, will dwell in the house of him who is kind to all earth’s living creatures; and of him who is honest and undefiled. Also, with good wives who are ever faithfully attached to their husbands; and with the man who does not fear the fierce lotus-arrow of fingers adorned with long nails 58,—the charming Daughter of the sea 59 will delight perpetually to dwell.

64. Lakshmi, the goddess of all riches, will abide in the dwelling of him who stores up grain as more valuable than jewels, and spends jewels as more worthless than chaff; who shows

57. The goddess of riches.
58. i.e. is not overcome by the beauty of women, whose fingers are compared to the arrows of Cupid, which are flowers.
59. Lakshmi was produced by the churning of the milk-sea.
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respect to, and kindly treats his guest as his child;—of him who honours his father, mother, brothers, relatives, and friends; and of him who is virtuous in all his conduct.

65. Lakshmi will ever abide in the dwelling of a man of kind words; a grateful man; one who is bountiful; one who is not taken with the love of strange women; a Treasury of honour; a pilgrim; one who does not agree with others in false testimony; one who does not neglect the appointed ordinances; one who does, in the world, beneficial actions; and one who attends to every kind of duty.

66. Will not Lakshmi turn aside from him who sits upon the threshold, mortar, or pestle; him who scratches his head with both hands; a great gambler; a glutton; him who drinks water in a standing posture; him who sleeps at sunrise and sunset; him who praises himself and abuses others; him who gets into his power and steals the property of others; and him who has no employment?

60. Visiting sacred places.

61. As building rest-houses, tanks, 62. The mortar and pestle used for temples, &c.

62. Cleaning rice.
67. Will not Lakshmi turn away from a dolt; one who is perverse; a depraved man; an idler; a man of harsh speech; a backbiter; one who is ungrateful; an envious person; a great talker; a mocker; a lecher; a murderer; one who is ostentatious; a heretic; a man of wrath; a great-eater; a worthless person; a liar; a mean man; a cheat; a man of bad conduct; a traitor; and a sinner?"

68. After VédVyása Muni had thus fully explained to the king all the duties, he commanded, "The season for the sacrifice approaches; give now orders to bring the wealth that is in the Himaláyas." Then the king called his generals, set out, and proceeded by stages, in great splendour, and with every preparation.

69. With Arjun and the chiefs, the king visited the beautiful scenes in the Himaláyas; then kindly took VédVyása Muni, and with the bramins, came to the place where the treasure that was formerly thrown away at Marutta’s sacrifice lay, and worshipped Kubéra with sandal, sprinkled rice, abundance
of fresh flowers, rich incense, wave-lamps, produce of the cow\textsuperscript{63}, honey, sugar, and other offerings.

70. Then he worshipped the regents of the eight quarters; offered sacrifices to the sixty-four Saktis; slew sheep and buffaloes, and gave large quantities of coloured rice, to satisfy the fiends. Then, taking all the wealth that appeared, the king, rejoicing that the great sacrifice would now be completed, carried away the treasure, in numerous heavy loads, to Hastiná-pura.

71. Men, camels, mules, oxen, and waggons, heavily laden with gold, proceeded along the road by myriads in endless succession. The king, with Véda Vyása, joyfully entered his magnificent city; and immediately with eagerness, despatched Bhíma, "Go to Dwáraka, and bring the husband of Lakshmi, the lord of Dévapura."

\textsuperscript{63} Milk, butter, and ghee.
CHAPTER VI.

Contents. Bhima sets out from Hastinápur; arrives at Dwáraka, which shone in the midst of the sea; and finds at dinner him who, enraged, in battle slew the demons.

Verse 1. O lord of earth! Bhima set out from Hastinápur; and as he journeyed, came in sight of the remedy that soothes the fears of the thunderbolt-stricken mountains—the boundless space of matchless billows—the roaming place of aquatic animals—the moat that surrounds the earth—the hidden source of abundant nectar—the loud resounding store of waters—the treasury of many jewel-heaps—the sea.

2. As though sighing and moaning at the recollection of having been drunk up by the enraged Muni; having given

1. Krishna.
2. See p. 12, n. 25; and p. 49, latter part of n. 40.
3. See p. 7, n. 3.
4. See p. 53, n. 5.
5. See p. 13, n. 30.
6. When all the gods assembled at the marriage of Párvati, the Sea persisted in coming, although forbidden on account of his presence begin extremely inconvenient. Agastya Muni ironically invited him to advance, and drunk him up.
CHAPTER VI.

territory to the wrath of Parashurama; having afforded a path to the great rage of Rama; being daily tormented within by the Submarine fire; having contracted great stupidity; and of being in deep disgrace,—the sea cast up its lofty waves.

3. Boiling with rising bubbles; with wheeling eddies; huge rolling waves, and foam; with small bright drops of drizzling spray; with roarings; with various gems; innumerable ingulphing whirlpools, and alligators; with immeasurable extent; with clusters of shooting coral buds; and shores,—the sea shone to the eye.

4. "For all the wealth of Indra I obtained and gave the needful substance; the Thunder-bearer cannot attempt to

7. Parashurama is said to have slain the whole Kshatriya race twenty one times, and at a sacrifice made afterwards, he gave the whole earth to the Brahmins. He then requested a small portion that he might have a place for sacred meditation; and they answered by indignantly asking what he meant by wishing to get back what he had once given away; and told him to go and ask a piece of ground from the Sea. He came to the edge of the western ghauts, threatened the Sea, and made him retire as far as he threw his battle axe. This is the supposed origin of the Malabar coast.

8. When Rama invaded Ceylon for the recovery of Sita, he compelled the Sea to give him a road across from the peninsula.

9. The submarine fire is said to be in the form of a horse, which, dwelling in the midst of the sea, daily drinks up its waters; thus preventing its perpetual efforts to overrun the earth.

10. The word means also, abundance of water.

11. This expression means also, having large waves.

12. At the churning of the milk-sea were produced the principal things that constitute Indra's wealth: his elephant Airavata; his horse Uchchaśīravānu; the cow Surabhi, that gives whatever is desired; the tree Parijāta, endowed with a similar property; the physician of the gods, Dhanwaatari; the ambrosia which gives immortality to the gods; and the celestial nymphs.
harm my friends; now, therefore, go to the earth again in perfect security as before." As though the huge mountains, by the sea thus comforted, and dismissed, came forth in crowding multitudes,—the ocean's bulky waves rose, and approached the shore.

5. The Ocean prided itself as being like Shiva, gangähima-karāvaham; like the lord of Lakshmi, gōtraikapālakam; like the lotus-born, sakalabhwanāshrayam; like Indra, animishanikarakāntam; like the lord of day, anantaratanam; like a powerful emperor, aparimitavāhinisangatam; and like a spreading grove, vidrumalatāshābbhitam.

6. These must be pearls springing from the bursting shells; they cannot be the spray flung from the leaping fry! These must be the fields of beautiful, charming shells; they cannot be

13 See p. 12, n. 25; and p. 49, latter part of n. 40.
14. This and the succeeding epithets have each a double meaning. This one signifies, as applied to Shiva, Bearer of the Ganges and the moon. See p. 2, n. 7; and p. 15, verse 13. As applied to the sea, it means, containing the Ganges, serpents, and alligators.
15. Sole protector of the earth, (Vishnu,) and sole protector of the mountains, (the sea.)
16. Bramha.
17. Supporter of the whole earth; and, universal receptacle of waters.
18. Delightful to the race of gods; and, delightful to the race of fishes.
19. The jewel of the sky; and, infinitely abounding with gems.
20. Receiving innumerable rivers; and, possessing countless armies.
21. Glistening with tender leaves and creepers; and, resplendent with coral shoots.
the mass of white foam! This must be the lustre of the gems within; it cannot be the entwined red coral! This must be the rich cream of the milk sea; it cannot be the clouds descending to drink up water! Thus these appeared in the sea.

7. Resplendent in the sea were the dwelling of the cruel crab; the abode of the turtle; the habitation of mighty whales; the glittering rows of houses of the race of sportive frogs; the birth-place of swarming leeches, and hosts of huge, ferocious crocodiles; the region of terrific alligators: and the residence of the Timi, Timingila, and living multitudes of monstrous fish.

8. Roaming about, one fish swallowed another; then this was swallowed by a third; this again by a fourth; that was swallowed by a fifth; and another swallowed this one. Thus as they swam about, and swallowed each other, “the Timingila will swallow us all,” the fish affrighted, fled, moving about,—as though the winged mountains that formerly took refuge there, were roaming.

22. lit. water-elephants.
23. Some idea of the size of these fishes may be gathered from the belief that the Timi is nine hundred miles in length. The size of the Timingila is guessed from its swallowing the Timi.
9. Overjoyed at the sight of that mighty ocean, Bhima came joyfully to Dwäraka; and as he entered the city-gate, he beheld, in the principal street, another sea whose mountains were the elephants; its waves the horses; its currents the crowds; its fish the fly-brushes; its foam the white parasols; its jewel-mine the masses of ornaments; and its roaring the hum of the busy multitudes.

10. "These are the glittering young fish, leaping on the crest of the milk-sea’s towering wreaths of waves;—they are the gleaming lightnings that appear on the wreathed masses of brilliant white clouds!"—Thus beautiful were the flashing glances of the long-eyed youthful damsels, upon the lines of glistening mansions on both sides of the splendid street.

11. On both sides of the well-built lofty mansions, like the bow of the ruler of the gods rising against a cloud on the summit of the Silver mountain, shone beautifully the arches of gold inlaid with the nine precious gems. Rows of various temples,
vases, mirrors, banners, parasols, and fly-brushes glistened.—Have they decorated the sky-elephant for the Sovereign of the winds who is going abroad to enjoy the delightful perfumes?

12. As though the whole race of pearls, coral, and gems had left the inaccessible retreat of waters and the society of fierce animals, and taken refuge here, the heaps of priceless jewels shed their lustre. As though Kubéra graciously displayed his nine treasures to the people of the earth, the never-ending bazaars, where heaps of gold were swept together by money-changers, shone magnificently.

13. Is not this Dwäraka the royal city of Krishna? Will not, then, Lakshmi his queen abide here with all her wealth? Is not the Earth also his queen? Will not she, then, provide here all the good things she possesses? What wonder this? Thus the rows of merchant stores in the spacious streets were resplendent with abundant heaps of riches and goods.

14. There the female florists appeared beautiful in the flower shops, as though, delighted, they placed the half blown jasmin—

24. The sky is represented as the elephant upon which the wind, as a king, takes an airing.
in their smile; the kunda in their bright, shining teeth; the lotus in their face; the shirsha wreath in their radiant and delicate arms; the champaca in their glistening nose; the water lily in their long eyes; the kétaki in their nails;—and sold the remaining flowers. How shall I describe them?

15. The young damsels taking a white jasmin flower, sportively presented it as a large red jasmin; a dark blue water lily they, with smiling speech, called a white lily; a wreath of surahonn flowers they raised opposite their charming, beautiful bodies, and showed to all as a suragi; eyeing the red lotus with a side glance of their long eyes, they called it a white lotus.

16. By the delicious fragrance of their breathing sighs they infuse fragrance into the flower garlands they sell in their bazaars; delighted, they impart elegance by the elegance of their delicate creeper bodies; by the beauty of the form of their

25. This and the following are a series of comparisons frequent in poetry.
27. A thorny flower.
28. From their ruby lips it appeared as such to the receivers.
29. Their bright teeth changed its appearance.
30. A white flower.
31. Which is of a bright gold colour, and very fragrant.
32. The glance imparted the whiteness.
CHAPTER VI.

radiant limbs, with joy they produce (in the flowers) a novel beauty. The flower-sellers there are the very arrows of Cupid to parted lovers.

(Several verses are omitted here.)

17. Having seen the multitude of beautiful courtezans, Bhima proceeded thence, and as he advanced, came to the environs of the palace, that were brilliant with the thronging crowds of the skilful; who, hearing the fame of Krishna, had come from every region in hope of obtaining the ever-ready fulfilment of their desires, and assembled there with the joy of displaying their science and skill.

18. The rutting elephants there took up in their trunks, and threw over themselves, the perfumed powders that fell by friction from the besmeared bodies of the various princes engaged in ram-fighting, contests of partridges, cock-fighting, displaying their elephant and horsemanship, amusing themselves with dice and backgammon, and delighting in bets and gambling.

33. Gifts equal to their highest wishes. 34. Which are trained to fight.
19. Seeing the palace of Krishna, the lustre of whose gemmed turrets fascinated the eyes, as though the milk-sea, in order that the Immutable who dwelt in it might come and reside in Dwāraka, had itself come beforehand, and remained there with all its brilliant jewels,—the intelligent Bhima alighted from his renowned chariot, prostrated himself, and proceeded thither; his hair erect with rising joy.

20. When I say that this is the palace of the Dark-cloud-complexioned, who, not content with the beauty that produced the god of love, the wealth that rules Lakshmi, and the bounty that sustains Brumha and the mighty deities, assumed the state of kings;—Say! is it in my power to set forth its grandeur? Thus magnificent was it to the eyes of Bhima, with the varied lustre of its jewelled arches.

21. Bhima reached the glistening palace of Krishna. It was impossible to distinguish the lustre of the arches of flashing sapphires from lines of bees mounting the ether for the Pārijāta's
CHAPTER VI.

wide-spread fragrance—and, stopping his retinue at the gate, entered. How familiar with Krishna! Not one of the warders detained him at any of the gates.

22. Hear, O chief of men! At that moment Krishna had entered the dining hall that glistened with rows of brilliance of golden vessels inlaid with jewels; surrounded by his relatives, he sat in a splendid seat; and, listening to pleasing narratives, was dining sumptuously; his mothers serving up the food most agreeable to his taste, and his queens attending at his side with fly-brushes and fans.

23. Admiring the sparkling rice, the well dressed pease, ghee, cakes, sweat rice-milk, sweatmeats, honey, sugar, meat, sauce, dressed fruits, vegetables, ripe fruits, custards, soups, pickles, dried fruits, puddings, seasoned pulse, milk, and curds, served up by Dévaki and Yashódè in bright golden dishes and vessels, the Immutable partook of them, deeming them new.

38. The Párijáta tree was produced at the churning of the milk sea, and perfumed the world by its flowers. It became the property of Indra; but was taken from him by Krishna at the instigation of Satyabhámé, his favourite queen, and planted in Dwáraka.


40. Related as an amusement by some of those who dined with him.

41. Dévaki who bore, and Yashódè who reared, him.

42. More delicious than he had ever tasted.
24. The Eternally-satisfied who secretly feeds the Immortals with ambrosia—the Supreme Spirit who, by the god of fire, receives the burnt offerings of all sacrifices, and causes (the performer of the sacrifice) to eat the fruit thereof, feasted with great avidity, that nothing of temporary regal enjoyment might be lacking; deeming this suitable to his mortal-pastime.

25. Distinguished by the tinkling sounds of their necklaces, anklets, bracelets, and other ornaments, the waves of beauty of their creeper forms slightly bowed by the weight of their breasts that protruded their upper garments, eyes befitting their beautiful countenances, rows of bright teeth displayed by their cheerful smiles, and their loving, familiar speech;—on the right and left of the Immutable, stood his eight queens with fly-brushes and fans of palm.

26. "After going from house to house, stealing and eating butter and cream, living upon clots of rice from the herds-

43. i. e. rewards the merit of performing the sacrifice.  
44. Temporary or finite, as opposed to his own eternal happiness.  
45. See p. 32, n. 83.
men's satchels\(^{46}\), he left the cow-keepers' hamlet, immediately joined himself to, and served the Pândus, became rich, and obtained royal dainties! People who get these enjoy themselves at dinner! Surprising!" said Satyabhámè, laughing.

27. Dévaki reproved her: "Don't prate foolishly before your father and mother-in-law! What do you know? By his birth my bonds were broken\(^{47}\)! Don't you know that he is the world's spiritual preceptor? He sustains Indra and all the deities! Is he to be reproached as being a mere mortal? What are you to revile Krishna? Don't become insolent by familiarity! Be-gone!"

28. Satyabhámè replied: "Why was it that he who loosed your bonds was afterwards fast bound himself\(^{48}\)? Why was he who sustains the gods obliged to take to the whip\(^{49}\)? Why was it that he who shows not the defect of being mortal, went

\(^{46}\) i. e. cooked rice taken by them to to the fields, and eaten cold.

\(^{47}\) It was announced to Kamsa that the eighth child of Dévaki should destroy him. He would have killed her instantly, but spared her on her husband's promising to give to him every child that was born. He kept Dévaki and her husband Vasudéva in close confinement; but liberated them when he found that Krishna had escaped his fury.

\(^{48}\) When Krishna was a child, his mother, unable to keep him from crawling about in the dirt, fastened a cord round his body, and tied him to a rice mortar. From this circumstance he is called Dé-módara.

\(^{49}\) For a livelihood. See p. 74, n. 41.
to war, and was so easily taken\textsuperscript{50}? Hold your tongue, and don’t trust him as the world’s preceptor! You are our preceptor. Know this, and don’t make us laugh!”

29. Greatly delighted with Satyabhámé’s jocularity, and smiling at it, Krishna was about to reply, when watchmen announced the arrival of Bhíma. Immediately, with the familiarity of a brother-in-law, Krishna made a sign, and a female servant stopped Bhíma, saying, “It is not proper to enter during dinner time.”

30. Bhíma replied: “Whose dinner time is it? Who, in this house, has been struck by a demon\textsuperscript{51}? Why is all now so silent? Is nobody at home? Are they gone out? There’s nothing the matter with Dévaki and Satyabhámé? Who caused me to be stopped here? Have the crops failed, and the rain not fallen here, and caused a famine in the town? Then why does he keep so many women\textsuperscript{52}? Let him get quit of them\textsuperscript{53}!”

\textsuperscript{50} Krishna was defeated in battle by Járásandha.
\textsuperscript{51} i. e. who is dead?
\textsuperscript{52} See p. 32, n. 83.
\textsuperscript{53} If he cannot afford to show hospitality.
31. Hearing the words of Bhima, Krishna looked on the face of Rukmini and Satyabhama, smiled, and ate with increased eagerness, frequently and loudly belching. Bhima cried out, "Why this tâmasa? Have I come alone? When angry, the three worlds are not a mouthful for you! What regard then will you have for mere mortal men? O spare me!"

32. Reviling him, Bhima continued: "When a fellow who spares not, but enters strangers' houses by stealth, and devours all he can lay hands upon, gets hold of savoury food, will he look to the right or left? When a cowherd becomes a king, will he see the ground as he walks? Will he who, in anger, slew his father-in-law, regard his relatives? Will he who drank the life of her who suckled him, be benevolent to others? I know not!

33. What respectability can he have who lays aside divinity, and becomes a man? Has this fellow any shame? Enough! It is not fit I should see this fellow!" Thus Bhima turned con-

temptuously away; when Krishna, as though he had but just been informed, smiling, asked, "When did Bhíma come? Call him here! Who stopped him? Why are you angry?" Then Bhíma again entering, thus replied:—

34. "My lord! Have I the familiarity that Arjun has with you? No one respects me! They stopped me here!" Then Vishnu of Dévapura replied, "I caused you to be detained; come this way!" took hold of his garment, immediately seated him; and when he had partaken of the various dainties, honoured him with abundance of perfumes, camphor, betel, and wreaths of flowers.

CHAPTER VII.

Contents. Krishna comes to Hastinápura to the sacrifice, with all the Yádavas; overcomes Anusálea who attacked them in the way; and greatly protects the Pándus.

Verse 1. Hear, O lord of earth! After Krishna had dined with Bhíma, and presented to him fresh flowers, sandal, cam-
phor, and betel, he called Kritawarma\(^1\), and commanded him, "Let all the inhabitants of Dwāraka now accompany me to Hastināpura to the sacrifice of Dharmarāya; have the tent pitched outside\(^2\); and make proclamation in the city.

2. Let Vasudēva and Balarāma\(^3\) remain and guard the city. Let the rest of the Yādava chiefs Pradyumna\(^4\), Gada\(^5\), Sāmba\(^6\), Aniruddha\(^7\), Nishata\(^8\), Shata\(^9\), Akrūra\(^10\), and Sātyaki\(^11\), accompany me. Let the queens, in great splendour, set out with Dēvaki. Take the greatest rarities from the treasury. And let the well dressed people of the city, the household, and the women come."

3. Immediately, at the command of Kritawarma, the multitude of war drums resounded throughout the city; the whole population went forth; the litters of Dēvaki and Yashódē moved

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1. One of his generals.
3. The father and elder brother of Krishna.
4. A name of the god of love, Krishna's son by Rukmini.
5. A son of Vasudéva.
7. Son of Pradyumna.
8. Son of Balarāma.
10. A minister.
11. Son of Vasudéva.
forward. Accompanied by the female train, the lines of palan-
keens of Rukmini, Satyabhāmā, and the other queens, set out with
guards on the right and left; and the valuables of the treasury
were brought forth.

4. With his sons, brothers, relatives, friends, kinsmen, and
priests, Krishna set out, accompanied by Bramins with their
Brahmachāris\(^{12}\), and those learned in the shastras; Kshatriyas
with the myriads of their forces; Vaishyas with their wealth
and unequalled preparations; and the multitude of Sūdras;
crowds of every class with their several gifts.

5. Upon camels, mules, head-coolies, cavady coolies, and
various waggons, the goods advanced, crowding the road. The
entire folds of cows and buffaloes came forth; and with them,
a crowding host of elephants, horses, and chariots. A row of
litters and palankeens set out. Parasols, fly-brushes, and ban-
ers proceeded in lines; and the people went forth with joy.

6. With a concourse of paramours, a troop of bawds, a multi-
tude of dancers, stage-players, bards, and musicians, the courte-
zans went forward in crowds, displaying their irony, punning,

\(^{12}\) Young bramins from the time of their investiture with the sacred cord till marriage; during which they are engag-
ed in studying the vedas, &c.
sarcasm, wit, affected airs, loud laughter, leering, mincing gait, coquetry, wantonness, and amorous gestures of their pliant limbs; impeding the march of the lechers in the army.

7. As though from the midst of the sea another sea arose with the roaring of war drums and trumpets, which the lord of serpents was too weak, the turtle unable, and the elephants of the eight quarters too feeble, to bear; and which I am unable to describe, being hitherto unheard of,—the sea of the entire Yādava host set out from Dwāraka, and marched forward. What shall I say?

8. Having saluted Vasudēva and Balarāma who came a short distance to see them on their way, received their blessing, consoled them, appointed them to guard his city, and caused Bhīma to take leave of them,—mounted on a charger, Krishna went forward with all the rest of the Yādavas, and there being a lake in the middle of the way, he ordered a halt; and, smiling, thus addressed Rukmini:

14. The turtle is supposed to support the serpent, upon which rest the elephants of the eight quarters.
15. The earth is said to be supported at each of the eight points of the compass, by an elephant.
9. "See! O moon-faced! The padmini\textsuperscript{16} of this lake indulges in rájahamsakriḍ\textsuperscript{17}, punnágaké\textsuperscript{18}, and the company of the shining madhupas\textsuperscript{19}! How, then, can she be the wife of the Sun\textsuperscript{20}? This is the nature of women! Besides, a sin-born woman\textsuperscript{21} will conceal the sin\textsuperscript{22} within her bosom. Does the world wonder at this? Is she not fickle\textsuperscript{23}? Will she regard her husband? Tell me!" Rukmini replied:—

10. "My lord! How can you falsely impute blame to the padmini? Is she not at liberty to cherish rájahamsa, punnágā, and the race of madhupas\textsuperscript{24}? If a mother abide in company with her children, what (blame is there) in the world? Water standing has caused the mud\textsuperscript{25}. What if she have sprung up here? What sin is there in the heart where Krishna dwells\textsuperscript{26}? Is she fickle because she trembles in the presence of her lord\textsuperscript{27}? This I know not!

16. Women are distinguished into four classes according to beauty and excellence; of which padmini is the highest. Padmini means also a place abounding with lotuses.

17. This phrase signifies the sporting of swans, and, dalliance with a king.

18. The sporting of elephants (in the water,) and, dalliance with nobles.

19. Bees, as being fond of sweets; and drunkards, as being fond of wine or spirits.

20. Which the lotus is called, because of its opening at sunrise.

21. The expression means also, sprung from mud, as the lotus is.

22. Or the black mark in its centre.

23. Or waving, as applied to the lotus.

24. The words are used here only in the sense of swans, elephants, and bees.

25. The word means also sin.

26. Or what fault is there in its being black in the centre?

27. The sun.
11. In this world one man has many wives; her husband alone is woman's support; there needs no one but ourselves two to declare this custom²⁸. Therefore no more falsely revile the padmini in the lake! Tell me! Can she be otherwise than virtuous when Shiva, on account of her great purity, placed her on his head²⁹?"

12. Hear, O chief of men! Krishna, pleased with the speech of Rukmini, smiling, stood, joked with Bhima, kindly dispersed the army on the banks of the lake; and, having passed the night under guard of numerous warriors, at sunrise of the following day the army of the Yádavas proceeded thence on their way.

13. By stages Krishna reached the neighbourhood of Hastinápurá; on the banks of the Ganges placed Bhíma in charge; halted there the sea of the Yádava host; and (himself) went forward for the pleasure of seeing the lord of earth³⁰. In the

²⁸ Krishna had many wives; she had no husband but him.
²⁹ Shiva uses the lotus to adorn his head.
³⁰ Dharmáraya.
midst of the way many people saw the lotus-eyed, and praised him to one another in the language of the vedas and shastras.

14. The bramins lauded Krishna, saying, “What praise is it to you to say that the mere recollection of you takes away the guilt of braminicide and other sins that cannot be removed by the study of the vedas, ritual, shastras, and law? and that the sight of you gives us all the merit of the vows, charity, devotion, austerities, study of the sacred books, worship, sacrifices, and meditation performed in the four states?”

15. The whole multitude of people presented offerings, prostrated themselves, and saw him. Every one raised his joined hands to his forehead. A female dancer came into the read, and, in various modes, accompanied by the sound of pipes, lutes, and other instruments of music, wheeling according to the newest art, by her dancing delighted Krishna, and astonished even the celestial nymphs.

31. i. e. how small a part of your praise!
32. The four conditions of a bramin’s life are Brahmachari; (see p. 124, n. 12.) Grihasta, or householder, after marriage; Vanaprastha, or residence in the forest for the purposes of uninterrupted devotion; and Sanyasi, or religious mendicant.
16. When Krishna entered Hastinapura, Indra and the other deities praised him in the sky, saying, "This is he who reclines on the huge body of the thousand-crested serpent." Coming to their doors, the females bowed their heads adorned with long, pendent hair decked with flowers; and, throughout every street, joyfully adored the lord of Lakshmi.

17. The moon-faced ones upon the lofty mansions on both sides of the street, presented abundance of agaru, sandal, fragrant incense, wave-lamps, fruit, betel, various kinds of flowers, parched corn, sacred grass, and coloured rice. When the Lotus-eyed arrived at the gate of the son of Dharma's palace, that sparkled with the lustre of crescents of gems, the king, hearing of it, came forth with joy to meet him.

18. Seeing the son of Dharma, Krishna smiled, alighted from his golden chariot, and presented his magnificent crown at the king's feet. The king, stepping aside, prostrated himself at the
feet of Krishna; who, with great affection, took, and warmly embraced him. The king, in return, clasped Krishna; and the gods in the sky extolled the king's former merit.

19. After this, when Krishna had prostrated himself to Dri-taráshta, Vidura, Kripa, Gándhári, and Kunti; affectionately taken and embraced Arjun, Nakula, Sahadéva, Vrishakétu, Youvanáshwa, and others, who had prostrated themselves at his lotus-feet; kindly seen, and enquired after the health of Droupádi and Subhadré; and was happily seated,—the king thus addressed him:

20. "My lord! Are the queen Dévaki and the rest,—Vasu-déva, Balaráma, Manmatha, and the others,—and all the female household, quite well? What has become of Bhíma? How is it that you have favoured me with a visit unaccompanied by any one?" "My army, with all my people, came along with Bhíma, and is now encamped on the bank of the Ganges. Let us go and see them."

33. Merit which he had acquired by virtuous deeds in former births; and which gained for him such favour from Krishna.
34. Father of the Kurus.
35. Half brother of Dritaráshta.
36. Instructor of the Kurus and Pándus.
37. Wife of Dritaráshta.
38. Mother of the Pándu princes.
40. A name of Cupid.
41. lit. rise to see them.
21. As Krishna spoke, the king, looking on the face of Arjun, "We are fortunate indeed to day! Is it any wonder that this Sea of grace should come to his worshippers? A visit to our relatives will give us much joy. Call the people, and go forth! Let the city glisten with ornaments, and festoons of leaves! Let the richly adorned damsels come! Let the queens proceed in their litters! And let the people set out!" he said, and rose.

22. Then, at the king's command, they richly decorated the city of Hastinápurá. Instantly, every variety of pleasing instruments of music sent forth their notes. All the inhabitants of the city, in their ornaments, flocked together. The females, adorned with brilliant jewels, came forth in crowds. Multitudes thronged the streets. And they set out to meet them with the pomp of heralds' loud acclaim, dancing, and songs of joy.

23. With the sacrificial horse marching proudly in front, Arjun and his other brothers on the right and left, the Lover of his worshippers on his right, and the host of Múnis gladly fol-

42. Or, How wonderful that, &c.
lowing,—like sea mingling with sea\(^43\), the Lord of earth eagerly approached the army of the Yādavas that glistened by the Immortals’ spotless stream, resplendent with its beautiful banks of sand.

24. The Pāndus paid their respects to Dévaki, Yashódē, and Rohini; and all the Yādavas to the Lord of earth, Arjun, and Kunti. The rest mutually embraced each other. Bhīma saw the king. Droupadi and Subhadrē embraced Rukmini and the other queens; and Prabhāvati prostrated herself, and presented offerings to the queens of Krishna.

25. Satyabhāmē, looking on the face of Droupadi, said with a rising smile, “In all the world you are the cleverest of women! Sixteen thousand wives cannot win Krishna; you have charmed him. Is this a few thing to your good fortune? I am afraid to speak to you a faithful wife who captivate five husbands\(^44\)!” To which she thus replied:

\(^43\) The two companies were like two seas meeting. \(^44\) See p. 27, n. 70.
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26. "Had I not charmed the Treasury of pity, would any have cared for my disgrace? What though all the rest were present in the assembly of the Kurus, Krishna alone preserved me. Having, formerly at the worship of the Pārijāta, given away your lord to the Muni Nārada, have you any husband now? The spouse of Rukmini is the helper of the helpless. Say! Is it not so?"

27. As Droupadi finished speaking, Krishna gave directions; and, at the kings command, they put aside the people, and brought forth the sacrificial horse. At that instant, the blue

45. The kingdom of Hastināvatī was equally divided between the Kurus and Pāndus. Dharmarāya made a sacrifice, which the Kurus attended. Envy ing the wealth and greatness of Dharmarāya, and knowing that they could not overcome him by war or artifice, they induced him to play at a game, by which he lost his kingdom. He then staked his younger brothers; afterwards his wife; all of whom he lost. When Droupadi was brought into the assembly, Dushyāsana seized her garment with the intention of exposing her person. She prayed to Krishna; and though innumerable clothes were pulled away, they multiplied so that she still remained unexposed. Dushyāsana, fatigued with stripping her, attempted to remove the garments to his house. But Droupadi looked angrily upon them, and they were consumed in a moment. Seeing her thus favoured of God, they ceased to insult her, and she remained in her husband's possession. Thus, though Dharmarāya, Bhima, and the other Pāndus were present, Krishna was her deliverer.

46. Satyabhāmā receiving the Pārijāta tree, worshipped it; and, according to custom, desiring to give a present to Nārada Muni, asked what he wished for. He asked for Krishna. She gave Krishna to him. Nārada bore off Krishna on his shoulders; but, beset by the prayers of Dévaki, promised to give him up for his weight of gold. But how much soever Satyabhāmā put into the scale, Krishna's scale would not rise. All the gold of the city was put in to no purpose. Nārada suggested that the fault was in her, and told her to allow Rukmini to try. The gold being taken out, Rukmini put in a Tulasi flower; which exactly balanced Krishna. The Muni took it, and went his way.
lotus-eyed (females) astonished, beheld the horse, and worshipped it with rich cloths, jewels, flowers, sandal, and sprinkled rice. Hear, O king, what followed:

28. At that moment Anusála, younger brother of Sálva, on account of former enmity to Krishna, came thither, fell upon them by stealth, seized, bore off, and made fast the horse; then, set around it his immense army in eagle-array, fixed an arrow on his bow, and himself standing in front, thus addressed Sudhára, his faithful minister:

29. "Most assuredly I will make the butter-thief who slew my elder brother, and burnt up our city Soubha, as though the freshest quick lime were thrown into his glutted paunch, and water poured upon it; bring down the valourous pride of the Yádavas and Pándus; and, in battle, greatly distress my foes. Will an enemy pass before me and live? Let the army stand prepared!"

47. One of the forms of battle array. There are also the forms of the crescent, turtle, lotus, &c;
30. Is he fit for my service who does not this day come forward and slay the cowherd? Doubtless he is my trusty friend who stands to the fight, and contends with the paramour of the cowherds’ wives. Amongst my adherents I will not take notice of any past crime, or future treason; but bestow freehold villages, elephants, horses, herds of cattle, wealth, damsels, and every other gift."

31. The haughty Anusálva thus fired the resolution of his troops. Sudhára, his minister, eagerly proclaimed it throughout the whole army; and, immediately the sounds of every kind of instruments, with the shouting of the mighty warriors, surpassed the thunders of the fierce lightning of the deluge-clouds, and the loud roaring of the boiling seas’ huge billows at the destruction of all things.

32. At the suddenness with which Anusálva fell upon them unawares on one side, and dragged off the horse on the other, the crowd of females was scattered far and wide; the Munis all were terrified; the people shook with fear; the king was much
distressed; the rest, amazed, cried out, "What prodigy is this?"
The Slayer of the demons then shook his head, and, with chagrin, addressed the mighty heroes:—

33. "This is Anusálva. Formerly I slew his elder brother. Enraged at this, in eagerness to show his might against me, he has gathered a vast army, fearlessly entered a foreign land, and seized this horse of ours. What have we now to boast of? Bravo! demon!" Thus the Yellow-robed extolled him.

34. "Whosoever of all these warriors are heroes who can vanquish him, release and bring the horse, this betel is for them. Let those who can complete the task accept it." At Krishna's speech, the valiant warriors, afraid, were silent. On which Pradyumna, falling at Krishna's feet, "I will fetch the splendid horse and give it you; if not, I will sink to the fearful fate of a pubescent female's husband," he said, received the betel, and permission to depart.

48. Equivalent to, May I sink, &c.
49. i.e. the fate of one who has married a female arrived at the age of puberty.
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35. Then Vrishakétu, prostrating himself at the delicate feet of Krishna, with joined hands entreated him, "My lord! hear me! If I do not seize, in battle, the scoundrel Anusálva, and lay him at your feet, I will sink to the lot of him who has in anger slain a brahmin. Give me commission!" The Lily-eyed then took, embraced him, gave the betel, and dismissed him.

36. Having fixed (to the car) his fish-bearing standard which conquers the most rigid ascetics, harnessed his steeds that far surpass the lightning’s pace, and yoked his lofty car that by its dazzling blaze of gold and jewels mocks the solar orb, Pradyumna prepared for mighty conflict, stationed his charioteer, himself ascended, took his bow, and, high elate, advanced to battle.

37. Anusálva saw him. "What warrior is this who now advances to the fight? Were it Krishna, a fish would not be on his standard. This must be his son. Let him come here. I’ll fell him to the ground." Saying which, he put his army back,

50. The design on the ensign of Cupid is a fish; probably from its being a com-
and confronted the son of the Lotus-eyed. Pradyumna then fixed his five arrows on his bow, drew, and shot at the demon.

38. "Why so impetuous? I am not one who curbs his passions. I am not parted from my spouse. Why now this shooting of the five love-inciting shafts? I have no bow of sugarcane, bowstring of bees, and arrows of various flowers, to fight with you. See now my one fierce dart!" This said, Anusálsa shouted, drew, and shot at the son of the Immutable.

39. Hear, O lord of earth! The dart transfixed his breast; and, through the pain, Pradyumna swooned. Immediately the charioteer brought the car to the place where Krishna stood; who, when he saw him, said, "To day my son, with valiant might, has slain his foe, and fainted! So, you have come, you braggart! What shall I do with you?" and, with his left foot, kicked him.

51. And therefore not an enemy to fluence.
52. See p. 47, n. 32.
40. "How will you enter Dwāraka in presence of the women! I cannot tell you to be off to the forest; the Munis there will not receive you. Undone, whose town soever you enter,—a forsaken, worthless fellow,—nobody will have any thing to do with you. Henceforth, who will give you shelter? If you think of your relative Bāna, your utter destroyer, Shiva, is there. So incorporeality is your only refuge." Thus Krishna reviled his son.

41. "Is your son defeated by this scoundrel, that you kick him with your foot? Enough! Send to the son of Karna an army of reserve," said Bhima. "Do you go, then," Krishna replied. Rejoicing, "the victory is mine!" the son of the wind shouted so as to shake the four quarters, fixed an arrow on his bowstring, drew, discharged, and fell upon the foe's battalions.

53. They are ascetics, and therefore despisers of Cupid.
54. Cupid's son married Bāna's daughter.

When the demons made war against the gods, the gods, unable to overcome them, besought Brahma, to give them a powerful leader. He replied that such a leader must be born of Shiva, and that therefore they should make their request to him. Shiva was then seated in abstract devotion; which they tried in vain to disturb. They sought the assistance of his wife Pārватi; but this also failed. They then applied to Vishnu; who sent Cupid. He boldly approached, fired his shafts into Shiva's breast, and effectually broke his abstraction. Shiva, enraged, looked upon him with his eye of fire, and consumed his body. Thenceforth, he exists only in the mind; without form.

Shiva, at Bāna's request, became the guardian of his city-gate.
42. Seeing Bhima's impetuosity, Vrishakétu, smiling, said, "A new thing is come over Bhima to day! O sire! Do fathers seek their children's wished-for fruit? This battle is my proper portion. Tell me! Is it fit that you, through greediness, should come for it?" Bhima replied, "My child! and does the father grasp the shining fruit, devour it himself, and not give it to his child to eat? I came to show you how to fight."

43. Vrishakétu smiling, twanged his bow, and attacked the hostile army. As he shouted with the voice of thunder, and—like lightning falling on a forest—rent the necks of the opposing warriors, the dashing and spirting streams of blood shone radiant to the eye. The arrows falling on the army darkened the eight quarters. What shall I say? The streaming blood became an overflowing river.

44. "He who upon his ensign bears a fish, defeated by me, fled. Who is this whose standard is the bull? 'Tis not the worthless cowherd." Thus spoke Anusálva; and, enraged, rained down a shower of darts upon him. "Show now your utmost
might against me," the son of Karna said; and overwhelmed his chariot with newly whetted arrows.

45. The shafts transpierced, and flew beyond his body. A moment Anusálva was unconscious; then came to himself; and, with an arrow, pierced the son of Karna's breast. With the deadly wound he fainted, closed his eyes, and sunk down in his chariot. Seeing him, Bhíma, filled with rage, came up; and, with his powerful club, crushed Anusálva's car.

46. The steeds fell dead. The charioteer was slain. The car was battered. Anusálva leapt from off it. His army, crowding, fell on Bhíma with every kind of weapon. The eight quarters' elephants sunk down. The neck of the serpent king gave way. The earth was split in two, and widely yawned. "Begone!" the powerful hero Bhíma cried, and smote them with his monstrous club.

55. See p. 12, n. 23; and p. 126, n. 14 & 15.
47. Before he was dishonoured, fighting, he seized the cars of the renowned warriors that came within his reach, and dashed them to the ground; he killed; he overthrew; he beat; he kicked. Seizing, and dragging them by their trunks, he threw about the elephants. He deluged the earth with blood. In the contest, he blew, and sent them flying by his breath; and, amongst the enemy's force, raised heaps of corpses.

48. The infantry he threw down; pounded, and stamped them with his heel. The numerous cavalry he beat into a mass. The elephants he raised into the air, and dashed them to the ground. The chariots he smashed. Can any meet and fight with the son of the wind in battle? The army, in half a minute, was annihilated. Anusáльva, raining on Bhíma a shower of arrows, advanced in a new chariot, and put forth all his strength.

49. As Anusáльva shot at him, Bhíma, seizing his club that resembled the staff of the god of death, sprung forward, and approached. Anusáльva drew an arrow back to his ear, dis-
charged, and shouted. The arrow pierced his breast; and as Bhíma swooned and fell, the Immutable, seeing it, and knowing that the demon would not be defeated by the rest, himself advanced, with rage, to battle.

50. “I will fetch the horse,” Kandarpa\(^{57}\) proudly said, and, at one place, impetuously advanced. At the same time, Sámbo, Kritawarma, Gada, Sátyaki, and the chief Yadu warriors marched towards the hostile force. As the car of Him whose standard bears the serpents’ foe\(^{58}\) came forward, Anusálva, knowing him to be Krishna, who, with his discus that obscures the solar blaze, effaced the demon name,—loudly shouted.

51. “These are not horses; but flashes of the gleaming lightning. These are not the sounds of chariot wheels; but roaring thunders. This is not the bow that Viṣhnu holds; but the shining bow of the King of the gods. These are not fierce arrows; but the drops of pouring rain\(^{59}\). This is not Krishna; but a beautiful dark cloud.” So one might say as Krishna appeared to battle. Seeing him, Anusálva, like the fearless lion\(^{60}\), opposed him.

\(^{57}\) Pradyumna; who had recovered.
\(^{58}\) The kite, sacred to Viṣhnu; and the device on his ensign.
\(^{59}\) Descriptive of their number.
\(^{60}\) The lion is said to be so excited by a thunder-storm, (supposing the thunder to be the roaring of another lion,) as to attempt to seize the clouds. To which, from their colour, Krishna is likened.
52. Seeing Krishna eagerly approaching, "This is the foe who killed my elder brother. I'll slay him," Anusālva said; and, with four arrows, struck the Immutable's four horses. They, at the darts' sharp wound, regardless of the charioteer, left the battle, and ran aside. Anusālva, not seeing before him the chief of the Yadu race, was grieved, and thus addressed his people:—

53. "Have my followers suffered by my withholding their pay? Have the people in my empire been distressed by my neglect of government? Have the married women of the land, through excessive lust, committed adultery? Has the property of those who died childless come into my treasury? Alas! What is the cause why Krishna, my foe who came to battle, is not visible? This is a new thing, that I cannot get revenge.

54. Mean time, having quieted the horses, Krishna made a sign to the charioteer; and as he shouted, and shot the arrow that he had fixed on his bow and raised to his cheek, he came

61. i.e. have I been guilty of oppression or misrule? Or have my subjects sinned, that this evil (the escape of the foe) should befall me?
in front of Anusá́lva; who, seeing him advance, "What is the use of coming eagerly to fight with me, and deceiving me in battle\textsuperscript{62}? Oppose me and see," he said, drew, and shot.

55. With a rising smile, the Mountain-bearer said, "I fear to oppose you! Though wearied with destroying the demon race in battle, I cannot get rid of the business," drew, and discharged. Bearing it, Anusá́lva fixed an arrow on his bow, drew with all his might, and smote his wide and shining breast, like lightning falling on the Black mountain\textsuperscript{63}. The Foe of demons fainted.

56. Beholding the Lotus-eyed, the charioteer turned the chariot round. The confusion of all the Yádavas was great. The multitude of the city-people, affrighted, crowded the roads leading to the lofty gates, and rushed into the city. The king, amazed, stood still. The female flock surrounded Krishna. Amongst them, Satyabhámé, laughing, said:

\textsuperscript{62} By running away.
\textsuperscript{63} One of the seven principal mount-ains enumerated by Hindus. The colour of Krishna is very dark.
57. "Alas! What will not the enemy do now that they know the amount of your might who went forth to meet the demon, gave your life in battle, and ran back again? In the pride of valour you disgraced Pradyumna. Who, in the world, will henceforth celebrate your praise? I know no prowess equal to yours!" Thus Satyabhāmā, laughing, keenly reproached her lord.

58. He opened his eyes; and, abashed by the speech of his wife, his heart sunk within him; his eyeballs reddened; his wrath was stirred; and as he looked about him to the right and left, and again prepared for battle; here Vrishakētu stood, and, thwarting Anusālva, "If I permit you to survive as a hero who to day has driven off Krishna, am I the son of Karna? Stand!" he said, drew, discharged, and shouted.

59. "Because he boasts himself of the valour that slew a woman, the might that defeated a cart, the lofty heroism

64. Said ironically. The chief martial virtue is the voluntary sacrifice of life in battle.
65. See p. 32, n. 85.
66. The demon Shakata assumed the form of a cart in order privately to destroy Krishna; which Krishna, when three months old, kicked, and killed.
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that killed an ox\textsuperscript{67} and an ass\textsuperscript{68}, and the prowess that smote a
bird\textsuperscript{69} and a snake\textsuperscript{70}, is he therefore a hero in battle? A cow-
herd. Have I the power to turn him aside in the field of battle?
What is your wish? You come to provoke me," Anusálva said,
drew, and shot at him.

60. "You scoundrel! What though you don't know him,
the Immutable is known to be the Preserver of the universe\textsuperscript{71}. In a
disguised form, enraged, will he not certainly and severely
punish the wicked? An eyesly lights upon and harasses the
fiercest elephant, you know! Will the destroyer of the demon
race tremble at you, though daring? Forsooth! See! I am
no man of might to provoke you. Enough!" the son of Karna
said, drew, and shot.

67. The demon Arishta appeared in
the form of a fierce ox as Krishna was
dancing with the females of Gokula; and
rushed upon him. Krishna seized him
by the horns, wrung his neck, and, break-
ing off one of his horns, beat him to death
with it.

68. The demon Dhénuka, in the form
of an ass, inhabited a beautiful palm-
grove, which none durst enter. Krishna
and Rama, (both incarnations of Vishnu,)
whilst taking the fruit, were attacked by
the demon. Rama took him by the hind
legs, swung him round till dead, and
threw his carcass to the top of a palm-
tree. He and Krishna, in like manner,
killed all the associates of Dhénuka, who
came to his aid.

69. The demon Baka, who came in the
form of a crane to destroy Krishna and
the other children of Gokula. Krishna
seized him by the upper and under bills,
and rent him in two.

70. The serpent Káliya made its abode
in a pool of the river Jumna; and so
poisoned its waters that the trees on its
banks were blighted, the birds of the air
scorched, and the neighbourhood rendered
uninhabitable. Krishna boldly leapt
into the pool, and overcame Káliya, and
many hundreds of other serpents. At the
earnest entreaties of the female serpents,
he spared their lives; but commanded
them to depart to the sea; and assured
them of safety from Garuda, on account
of the impression of his foot upon their
heads; which he had made by trampling
upon them; and which is seen in the hood
of the cobra.

71. He uses the same expression;
which means both cowherd, and preserver
of the universe, who destroys the wicked.
61. Cutting in pieces the son of Karna's shafts, Anusálva showered down newly whetted arrows; the lustre of whose beautiful golden wings distressed the sky. Destroying them all in a moment, Vrishakétu returned the discharge. 'Twas a dreadful sight! Hear, O king! It is beyond my power to describe. 'Twas as though there was not room in the heavens for the fierce darts.

62. Except the convex form, who could distinguish the bow, the drawing, fixing, and shooting of the arrows? The eight quarters of the sky were filled with darts. Anusálva fainted. His forces were slain. Then Vrishakétu, taking his bow, went to Anusálva's car; and, dragging it, came, placed it at Krishna's lotus-feet, and saluted him with joined hands.

63. Krishna applauded, and clasped him in his arms. The king embraced, kissed, and honored him. Arjun and the rest depreciated their own prowess. The women praised him,

72. The action was so rapid that the bow could not be observed to resume its straightness on the discharge of the arrow; but 'appeared always bent. And the different actions of shooting were indistinguishable.

73. As compared with Vrishakétu's.
“What though there be amongst these warriors many who eat and play, this is a man!” And all the people said, “According to his promise, the son of Karna has played at ball with the heads of his enemies, seized, and delivered up the foe.”

64. The fatigue of battle leaving him, Anusálva opened his eyes. He repented; and seeing the form of Krishna, he said, “Not knowing who you were, fettered by the bonds of Máya, I am fallen. Save me! I flee to your protection.” The son of Karna, hearing him, was wroth; and said, “Where is the valour you, reviling, boasted of? May your body be consumed!”

65. “Why this anger, Vrishakétu, you fool? Whether one through enmity abuse Krishna; or, through gladness praise him till his mind be weary, will not his sins, multiplied through ten millions of births, be taken away? Though I to day,
through pride of valour, have blasphemed him, will this Sea of grace abandon, and not save me? I shall obtain the fruit of highest virtue;” Anusálva said, and fell at the Immutable’s feet.

66. Krishna, smiling, kindly took, and clasped him in his arms. “From this day forward, you must lay aside your hatred to the gods, and remain here to assist, with me, the sacrifice of Dharmarāya,” he said, and shewed him the greatest kindness.

Meantime, Pradyumna conquered the remaining armies, rescued the horse, and, in fulfilment of his promise, brought, and placed it in the presence of the Mountain-bearer.

67. Then, with every kind of sounding instrument, with the joyful noise of heralds, and a surrounding multitude of men and women, the Foe of demons, with the Pândus, triumphantly entered the city. Dharmarāya, the chief of men, gave them apartments; honoured, and dismissed the rest; and, in his palace, graciously entertained Vishnu of Dévapura.

77. See p. 136, verse 34.
CHAPTER VIII.

Contents. At the commencement of the sacrifice, the spotless horse arrives at the city of Niladhvaja; Arjun, the Destroyer of hostile armies, has an interview with Agni; conquers Niladhvaja; who enters his city humbled.

Verse 1. Hear, O king! Whilst the Lotus-eyed, with Anusálva, and all the host of Yádavas, was receiving the courtesy of the sovereign Dharmaráya, the sacrificial hall was completed on the bank of the Ganges, according to the shastras, with abundant and varied splendour. Then, spring, the most fitting season for commencing the great sacrifice, was ushered in⁶.

2. The wind, which in no place finds rest, but ever strongly blows with swiftest speed, devoured by serpents that entwine the sandal trees, was mitigated; and, as a gentle breeze, came

1. The name of a king.  
2. See, p. 86, n. 17.
from the mountainous region of Malaya, accompanied by troops of youthful bees, that wheel their flight amongst the lotuses,—distressing to the bosom of languishing lovers.

3. The monarch Spring, causing to be hung festoons of glistening shoots, unloosing the young kókilës’ mouths’ strong captive bonds, giving up the lotuses, as spoil, to the troops of bees, proclaiming himself everywhere by the gentle gale, prostrating his foes, with bright full moon, went forth, vanquished Winter, and took possession of the whole forest country.

4. In that first month of spring, the fresh mango with the ashóca, the young bee with the kókilë, the radiant champaca with the fresh golden lotuses, the flower of the twining jasmin with the full moonlight, the parrot-flock with the forest’s beauty, were closely intermingled; in red, black, yellow, crystal, and

3. The ghauts to the south of the Mysore country are said to be covered with sandal trees, which are thickly inhabited by serpents. These feeding on air, devour so much of the wind, that what remains is but a gentle breeze; which, as it passes on towards the Mysore, is perfumed by the pollen of lotuses extracted by bees. See p. 49, verse 21, with the notes; and p. 77. n. 46.

4. The kókilë is said to be mute except during three months of the spring season of the year.

5. The word means also, parted lovers.

6. Which is brightest during spring.

7. In this verse Spring is represented as a conqueror, whose line of march is hung with triumphal arches of leaves; who sets prisoners free; gives up part of the country, as spoil, to his army &c.
green tints; like youth, anger, wealth, fame, and the emerald’s lustre.

5. The month Chaitra of that year was beautiful. The light of the moon, like the Son of Dharma’s fame, covered the globe. The kōkile’s cry was like the universal calling for beggars. The shooting of the mango trees was a new wonder to the sight of the world’s inhabitants. The passing away of winter, like the destruction of sin. And the south wind wafted along like the fragrance of virtuous deeds.

6. Hear, O Lord of earth! At the command of the Lotus-eyed and Vēda Vyása, Dharmarāya called together all the Munis descended from all the rishis; and by their mandate, entered upon the initiatory rites, in the splendid sacrificial hall which had been erected outside the city, according to the law of sacrifices; and on the day of the full moon in Chaitra, they joyfully worshipped and set free the horse.

8. Liberality abounded so much that mendicants were sought out to receive gifts. 9. Of whom there were seven. To these all bramins trace their origin.
7. "This is the sacrificial horse of the sovereign Dharmaraya, son of the mighty Pandu protector of the earth, sprung from the lunar race. If any powerful heroes in the world are able, let them bind it." This inscription they engraved, and fixed the golden plate to the horse's forehead, adorned it with magnificent cloths, jewels, sandal, wreaths of flowers, and sprinkled offerings; and liberated it under the most favourable auspices.

8. In the full vigour of health from the esteemed ablutions and delicious fare; enjoying the luxury of betel, rich dress, and jewels; adorned with flowers, and anointed with perfumes; in a splendid dormitory, fitted for the privacy of husband and wife, both recline on one sumptuous couch, free from the passion of love. This is the Asipatra vow. Upon this vow the king now entered.

9. After one year the sacrifice is completed. During that time the king observed the preceding rites, incumbent on him who performs the sacrifice. At Krishna's command, the mighty

10. As difficult to keep as to dwell in are sharp swords. See p. 19, verse 30. the Asipatra hell, a forest whose leaves
warriors Anusála, Sátyaki, Pradyumna, Kritawarma, Youvanáshwa, the powerful son of the Sun’s son, and other heroes, with their forces, stood eagerly ready with Arjun for the defence of the horse.

10. Having with gladness worshipped Vináyaka\textsuperscript{11}; paid his adoration to the nine planets; made obeisance to Dharmaráya, Bhíma, and Kunti; prostrated himself at the lotus-feet of Krishna; besought the eight quarters’ regents; received the sprinkled offerings of the queens; bowed to the assembled Munis, and received their blessing; with the loud triumphant call of heralds, and the full sound of delightful instruments of music, in an auspicious hour, Arjun set forth.

11. In order that the queens of the Demons’ foe should praise her as the wife of the valiant son of Karna, the wife of Vrisha-kétu raised the wave-lamps, saying, “Conquer thy foes in battle,” scattered pearls before him\textsuperscript{12}, came quickly, and embraced him. Looking upon his spouse’s face, he arranged her tresses with his finger nails, kissed her, gave her the ring from his finger, consoled her, and took leave.

\textsuperscript{11} See p. 2, n. 8.
\textsuperscript{12} As rice is sprinkled on such occasions; a benediction.
12. Having, with authority, assembled and delivered to Arjun the army of the Yādavas, appointed his son their leader, given over to Arjun the help of Vrishakētu and Anusālva, the Lotus-eyed went out with them, kindly dismissed them, and returned. The horse, of its own accord, proceeded southward, amidst crowding multitudes of elephants, cavalry, chariots, and infantry.

13. The force was innumerable; and, accompanying the horse in armed array, covered the earth, like the torrent of the vast sea which has overflowed its bounds, or a forest moving along with its budded and thickset trees, and shrubs, and creepers. The horse went southward, and came to the royal gardens in the suburbs of the city of Māhishmati.

14. The king of the city was Nīladhwaja. The name of his son, Pravīra. Just then, he had gone to enjoy the delights of the garden, in company with Madanamanjari, his queen.
CHAPTER VIII.

The female attendants of the lotus-eyed, like the troop of king Cupid's royal elephants, were ranging the garden in crowds.

15. The lotus-eyed ones in the garden, in varied pastime, looked at the tilaka, embraced the kuravaka, smiled upon the champaca, touched the priangu, plucked and scattered the mango, kicked the ashóca, spit upon the bakula, softly sung to the punnága, praised the karnikára, skilfully placed the mandára in their hair; thus causing them to flower, and displayed them.

16. "Are the white lotuses to be compared with the maidens' hands whose touch makes the priangu to bloom? Or with the damsels' eyes whose glance makes the tilaka put forth its flowers? Or with the virgins' delicate feet whose gentle tread makes the ashóca shoot? Or with the youthful females' round faces, at the rising of whose pure smile the champaca bursts its bud?" Thus say the bees of the grove, abandon the lotuses, and thickly crowd to the fragrance of the females' bodies, in the prime of youth.

13. To whose majestic manner of walking, the gait of females is likened.
14. By the different actions mentioned, the trees, according to the wish of the females, put forth their flowers.
15. The hands, eyes, feet, and face, are all likened to the lotus.
17. Their slender waists stretched at full length, their armpits glistening, large breasts protruding, the long hair pendent down their backs waving, the light of their eyes filling the sky, with face uplifted, standing on tiptoe, the female flock plucked the unfading flowers. And, wearied, presented their bodies to the cooling breeze, allayed the perspiration, and, by the fragrance of their persons, preserved the flowers of the grove\textsuperscript{16}.

18. "These slender, tottering waists are far too weak to bear the round and heavy breasts of the beauties who reach and pluck the flowers," has Cupid said? and made a small bright arrow of sapphire, fixed, and bound it with three bands at intervals? For so the line of hair springing from the damsels' bosoms shone charmingly, with the beauty of the three-fold corrugation, as they plucked the flowers\textsuperscript{17}. Such beauty was altogether new.

19. The full breasts of the damsels as they gathered the flowers, were beautiful, as though two chakras\textsuperscript{18}, finding a champaca that did not chase away the bees, a lion that did not

\textsuperscript{16} By imparting fragrance to them.

\textsuperscript{17} The hair on the breast is compared to the sapphire; and the three folds of the skin, which are considered a mark of great beauty, to three ties.

\textsuperscript{18} Which are of a very round form.
affright the elephant, and a moon that did not destroy the darkness, had assured themselves, "If we stay here, the darts of Cupid cannot distress us in our nightly separation," remained together, and taken up their abode on the youthful virgins' bosoms.

20. "Having in themselves the moll, beautiful teeth, bandug ruby lips, jasmin smile, blue lotus long eyes, shirisha delicate arms, kétaki sharp finger nails, white lotus face, champaca beautiful glistening nose,—why do the beauties still seek and pluck more flowers?" Thus anxiously concerned, their waists seemed to have pined away.

21. The females, in the garden, bowed the karavira like mighty heroes. Like skilful drivers, they mounted the punnága, and were beautiful. Like kings, they distinguished the jatis, and made their choice. Like warriors, they seized the suragi. Like rakes, they roamed at will. Like watchmen

19. The nose is likened to the champaca, curls to bees; the thin waist to the lion's loins, the gait to the gait of the elephant; the face to the moon, hair to darkness. Naturally, the champaca is the foe of bees, the lion of the elephant, and the moon of darkness.

20. In a place where innocence dwells. See p. 34, n. 88.

21. The many flowered jasmin.

22. A red flower.

23. The mimosa tree.


25. The oleander; also, men of valour.

26. A tree, which they climbed to reach the flowers; also, an elephant.

27. The great flowered jasmin; also, castes; which it is the duty of a king to preserve from intermixture.

28. A very fragrant species of jasmin; also, a sword.
who watch the city, they sought, laid hold of, and frightened the padari.  

22. Thus gathering flowers of jasmin, chrysanthemum, shirisha, and other flowering plants, Madanamanjari was greatly enjoying herself amongst her female attendants; when Arjun’s horse, a wonder of the world for its beautiful form, appeared. Seeing it, the females all surrounded it.

23. Amongst them, Madanamanjari read the inscription of the golden plate upon the horse’s forehead; and, seeing the valour of the son of Dharma, she smiled, and told it to her lord. Enraged, he looked upon his wife, arose, “Let us see,” he said, seized and made fast the horse, sent the females to the city, called his retinue, and prepared to fight with Arjun.

24. Hear, O beloved of earth! Agni was son in law to Niladhwaja. It happened thus: Sometime before, his daughter sought to know who was best in the three worlds, engaged in

29. The trumpet flower; also, a strum-  30. Whether he be so valiant in deed.
devotion, and greatly pleased the god of fire; who thenceforward lived with the damsel in the city, as her husband. By virtue of this, Právirá seized and bound Arjun's horse.

25. Seeing the horse made fast, the guardian warriors threatened. Právirá's wrath was stirred. "I give you battle. If he be able, let Arjun come with his army to fight with me," he said, and fixed an arrow on his bow. His speech reached Arjun; who, with an angry smile, looked on his hosts. His forces then, with all their armed array, marched forward.

26. The rush of the van of the armies hemmed in the city; the dust concealed the sky; the clang of the loud sounding instruments of music pervaded every quarter. By the terror that their prosperity would be ruined, fear that its refulgent lustre would fade, dread lest their amazing wealth should pass away,—the courage of the people, the motion of the sun, and the wisdom of the eight quarters' elephants, were utterly annihilated.

31. i. e. of Arjun's presence. 32. See p. 12, n. 24.
27. Like a sea that has overflowed its bounds; like a mass of clouds at the time of the world's destruction; the van of Arjun's army eagerly hemmed in Pravíra on every side. By vigorous might he remained unmoved as the mind of a holy saint who, by the power of divine knowledge, restrains the anguish arising from the continuous sorrows of mortal existence,—with unfailing presence of mind and firmness.

28. Sharply watching on every side, Pravíra alone, slew, by his shafts, all the foremost of the hosts that surrounded him. Seeing which, Pradyumna, Sátyaki, Vrishakétu, Suvéga, Anusála, Kritawarma, and other mighty warriors seized their bows, and, with rage, came swiftly to the fight, showering their arrows like the rain of deluge-clouds escaped from their long restraint.

29. Pravíra, in various mòdes, boldly contended with them all in battle. Here Nladhwaja issued from the city with the multitude of his forces. How shall I describe it? The rays of the sun, the motion of the wind, the flowing rivers, the sky, the

33. The winds are kept in restraint except at the deluge.
CHAPTER VIII.

earth, were swallowed up, as at the destruction of all things. The three worlds became mere dust.

30. The brave household troops of the valiant Niladhwaja broke through the hostile forces, drew Pravīra back, brought down the power of the enemy’s army, each of himself pierced the foe’s array with cavalry, chariots, and powerful elephants. Slaying, they increased in daring, and exulted in mighty valour.

31. The powerful warriors, (on both sides,) in battle, clashed like two mingling waves; rushed together like masses of clouds; fell upon each other with a confused noise of shouting, like swarming bees; smiting, they battered to the ground and overthrew the forest of their foes, like a storm of wind; they crushed each other to atoms like the fiercest lightning; and were transported with heroic frenzy.

32. The valiant warriors seeing the demons drag off and devour the corpses of the heroes who perished fighting, and the
heavenly courtesans embracing, and kissing them in glorious bodies where they had been carried, taunted and reproached each other, saying, "Do heroes flinch?" And, mingling together in combats hand to hand\textsuperscript{34}, with strength unfailing, they put forth all their might.

33. Then—what shall I say?—The followers of Niladhwaja destroyed in battle the vehemence of Kritawarma, the ardour of Anusálva, the valour of the powerful Suvéga, the prowess of the son of Karna, the bravery of Sátyaki, the matchless heroism of the monarch Youvanáshwa, the haughty violence of Aniruddha, and the might of the terror of his foes, Pradyumna.

34. Arjuna saw it. The enemy's powerful forces became too dreadful for even the gods to endure. "How is it that my people cannot conquer?" he said, and, in fierce rage, seized, and twanged his bow, and came forward with a shout. Are there in the world any who could oppose him as he advanced roaring like a pouring thunder cloud at the end of all things, and shooting his darts? Routed and scattered, the hosts of Niladhwaja fled broken to the city.

\textsuperscript{34} lit. seizing each other by the tuft of hair that is left growing on the crown of the head.
35. Seeing the army returning routed, Právíra cursed, seized his bow, and met the son of Kunti. Vrishákétu interposed, and, fought, his equal. Anuśálva put back the son of Karna, stood to the front, and vanquished him. When he (Právíra) was wounded, Níladhvaja himself, with all his distinguished forces in close array, fell upon Arjun’s hosts.

36. Arjun, enraged, overthrew the army of Níladhvaja, and covered him with a countless multitude of darts. Perplexed, he said to Agni who was standing near, “How is it that all this calamity has befallen me, whilst I have you for a son-in-law? Deliver me from the terror of Arjun.” Agni heard, entered Arjun’s army, and commenced to burn.

37. Parasols, fly-brushes, bucklers, shields, saddles, variegated banners, umbrellas, standards, coats of mail, armour, accoutrements, cords, clothes, vehicles, musical instruments, darts, quivers, carriages, beautiful winged arrows, bows, chariots,
wheels, whips, yokes, axles, were set on fire. In Arjun’s army all were terrified; and, shaking off the fire, fled routed and dispersed.

38. The rising, curling smoke went all around, and filled every quarter of the sky. The fire flew upward, and descended in a falling shower of sparks. The wreaths of crackling flame pursued and seized upon them. Thus the fiery blaze in Arjun’s army began to consume them all.

39. At the pursuing and burning smoke and flame of Agni, the army of Pandu’s son cried out in anguish, and fled to every quarter,—like the living beings of the sea when distressed and confounded by the heat of the blazing, pointed arrows of Ráma enraged, and full of wrath. At Agni’s violence Arjun was vexed and grieved, saying, “What prodigy is this?”

40. Some of his army were discomfited; some, their armour burnt, were naked; some were enveloped in the huge flaming fires. “Alas! Is the son of Dharma’s sacrifice impeded? My

35. When the sea, inattentive to Ráma’s prayer, did not give him a passage for the invasion of Ceylon, he fired hot arrows into it.
CHAPTER VIII.

"God! My God!" he cried, and grieved. "For this I will worship the god of fire, and see," he said, laid down the bow he held in his hand, purified himself, and supplicated Agni.

41. Then, with words prescribed for the worship of Agni, he praised him, prostrated himself on the ground, stood up, and prayed, "Why art thou angry? Is not this sacrifice for thee? Besides, all the gods by thee receive their portions. Thou pervadest all animate and inanimate things. The three worlds exist and perish by thee. Enough! Grant me a way, (for the performance of the sacrifice,) and spare me!"

42. "My God! 'Twas thou who formerly gavest me my bow Gándiva. If thou considerest, Páchálê sprung from thee. Say! Are we strangers to thee?" Thus Arjun praised and besought. The god of fire was pleased, and said, "Hear, O Arjun! I am not angry. But, having Krishna's presence, why do you want the horse-sacrifice? It is like longing for butter-milk when one has ambrosia."

36. Droupadi was born from Agni during a sacrifice, in answer to the prayer of Drupada.
43. "True! Can I transgress your word? The society of Krishna is enough. Who, in the world, is the performer of virtuous deeds? At the command of Krishna they are done. But besides all this, Krishna has graciously commanded us to perform the sacrifice. What do you say to this?" Arjun replied; and Agni said, "I cease to burn," gave him assurance, and thus addressed Niladhwaja:

44. "Cease to fight with Arjun. Enough! Let free his horse. Go to the city." Thus Agni politely induced the king to return. Here Arjun shot a water-arrow, and put an end to the calamitous fire. In the meantime the jewel of the sky was seen on the top of the western mountain, like the beautiful ruby that adorns the hair of the lady of the west.

45. Is this the bright red ornament put on by the hunter western mountain? Is it the beautiful coral on the shore of the firmament sea? Is it the vermilion ointment on the body

37. I cannot deny the truth of what you say.
38. See p. 65, verse 37, and n. 26.
39. The sun.
40. A class of persons, who live by hunting, and reside in forests, adorn their hair with a small bright red seed. The mountain is compared to one of them.
of the occidental queen? Is it the red mark on the forehead of the western elephant? Is it the red matted hair of Shiva? Is it the bloom of Vishnu’s lotus-feet? Is it the crimson dress of the damsel Evening? So radiantly the evening shone.

46. The rays of evening beamed like the bright live embers that burn the hearts of the parted chakras; like the flying sparks of fire spit, in wrath, by the black demon Darkness as he came to gulp down the world; and like the new bright gems sent beforehand by the well pleased moon to her best beloved friend, the night. 41.

47. The birds repaired to their nests; the owls peeped out; the lotuses closed their doors, and imprisoned the bees; the blue lotuses opened their buds; the stars appeared in the sky; the fires of absent love distressed the chakras; darkness seized the globe; and the lamps of the houses shone at intervals.

41. As friends send tokens of affection to each other.
48. Thus darkness covered the earth, as the sun disappeared behind the western mountain⁴². Niladhwaja, routed in battle, returned to his city, dishonoured. Having besought the god of fire, discharged a water-arrow, and put out the rising flames, the brother-in-law of Vishnu of Dévapura⁴³ there gladly encamped his hosts.

CHAPTER IX.

Contents. Jwále obstinately forsakes her husband; leaves home, and sets out; plots against Arjun; and incites Gángë¹ to curse him.

Verse 1. Hear, Janaméjaya, lord of men, ornament of the lunar race! Niladhwaja returned to his palace; at Agni's com-

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⁴². Some copies read, in the western sea.  
⁴³. Subhadré, Arjun's wife, was Krishna's sister.  
¹. The river Ganges as a goddess.
mand resolved to give up Arjun's horse, and called his counsellors. Jwálè, his queen, hearing of it, came, and said to her lord, "Do not now give up the horse to Arjun; fear not." Thus saying, she prevented him.

2. Janaméjaya, chief of men, heard thus far; and, not having clearly understood all, entreated, "O lord of Munis, explain to me once more why Agni resided in that city. How came he to be the honoured son-in-law of Níladhwaja? What did the king's daughter do? Tell me the whole circumstances." And Jaimini Muni thus answered the lord of earth:

3. Attend, then, further, O king! Níladhwaja had, by Jwálè his queen, a daughter endowed with great beauty, amiability, and virtue; who grew up with the name of Swáha. When this beautiful eyed one arrived at puberty, her father had portraits made of all the males in the three worlds; which he shewed to her, saying, "Tell me, whom of all these do you choose for a husband?"
4. The mighty Gandharvas\(^2\), Yakshas\(^3\), Uragas\(^4\), gods, and demons, she ridiculed; reviled all the princes of the world; made light of Vishnu, Shiva, Bramha, Indra, and the rest; contemned the Sun, Moon, Cupid, and Spring; and, seeing the beautiful Agni seated in the midst of the matchless regents of the eight quarters\(^8\); she pointed him out, saying, “This is the husband I wish.”

5. Niladhwaja, hearing her words, said, “My daughter, you have desired an impracticable gift. What can I do by speaking?” Upbraiding her father who thus grieved, she bade him farewell, came to the river Narmada\(^6\), that flowed through the city-gardens, bathed, made a solemn vow, and, in various modes, daily worshipped Agni with earnest devotion.

6. The god of fire, pleased with her piety, assumed the disguise of a bramin, and came to Niladhwaja’s council hall; who rose in his presence, honoured, reverently saluted him, and

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2. The celestial musicians.
3. Inferior demigods, who compose the army of Kubéra.
4. The serpent deities.
5. Agni is the regent of the south-east.
CHAPTER IX.

said, "Be pleased to tell me the business that brings you here."
"I seek a wife. Give me your daughter. Be not concerned at
this. Kshatriyas may give their daughters to bramins," he
said; and the king replied:—

7. "There is no wrong in your coming in search of, and ask-
ing a wife. Kshatriyas may give their daughters to bramins.
What of that? By a firm resolve my daughter will marry
none but the god of fire. What then can I do? I am debarred
from the happiness of bestowing her upon you." The disguised
bramin replied:—

8. "Your daughter's wish is fulfilled. Terminate her solemn
vow. I am Agni. Put away all doubt. Give me your
daughter." The king believed not; and said to his faithful
minister, "Examine him now." At the king's command he
came and looked at him. Agni manifested his latent power,
set his (the minister's) eyelashes, beard, and mustache in a
blaze; and then they perceived that he was Agni.

7. That is not my difficulty. 9. By recalling her from retirement.
9. The king perceiving that he could be no other than the Seven-tongued, secretly called his wife and family, and said, "He has come with ardent love; we must give our daughter to him; see if he be not Agni." Well pleased, she (the queen) came forward, and scrutinized him; when the upper part of her dress was consumed; and the king, enjoying the joke, twitted, and laughed at her in the council.

10. Hear, O lord of earth! The sovereign Nīladhwaja then called the bramin-disguised, and said, "If you be Agni, I will give you this damsels. From this day forward you must abide in my palace, as a defence to the city of Māhishmati." Agni complied with his entreaty, and was married to the lotus-faced one, according to the sacred ritual, with great magnificence.

11. As the milk-sea and the Himalaya presented Lakshmi and Pārvati and a residence to Vishnu and Shiva, Nīladhwaja gave his daughter to Agni, and retained him. Thenceforth, the

10. Lakshmi was produced at the churning of the milk sea; which was also Vishnu's abode. Pārvati was the daughter of Himavat, the Himalayas considered as a deity; amongst which is Kailāsa, the abode of Shiva.
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12. This is reason of Agni's being there. Hear now, O king, the narrative of what afterwards occurred there. That night, at home, Niladhwaja obeyed the command of Jwále, and sent to Arjun, saying, "Unless you fight with me, I will not give up the splendid horse." Meantime, the orient reddened, as though the beautiful creeper East put forth its shoots.

13. "If I longer remain of the colour of his foe, the darkness, the sun will be wroth with me," the blue lily said, and her face turned pale with fear; the lotuses laughed; the red combed chanticleer gave notice of the dawn; the chakras paired as before; and the bees, in search of honey, boomed along.

14. Say! Has the sun, in revenge for having been formerly seized by Ráhu, entered Pátála, laid hold on the serpent race,

taken the jewels from their heads, and does he now come scat-
tering them, with all his might, to every quarter? So the lord
of day approached, rising with streams of radiant light, diffused
on every side.

15. Attend, O lord of earth! Before the sun arose, the forces
of Arjun had again invested the fortifications of Mahishmati.
On the other side, the army of Níladhwaja fell upon them in
close array. The heroes grappled with each other in fight.
The two hosts were intermingled; and the foremost contending
warriors vowed mutual destruction, and pressed upon each other.
Níladhwaja advanced against Arjun.

16. When the sun has gone down, will darkness flee from the
fire-fly? Will Arjun, who shrunk not from Agni's flame,
regard the remaining heroes? He attacked them with his
army, showering arrows; and by their impetuosity, Níladhwaja's
forces were broken. The routed fled. His sons, brothers,
ministers, and relatives joined in the combat, and perished. He
fought with Arjun, was wounded, and fainted.

13. When the ambrosia had been ob-
tained by churning the milk-sea, it was
given to the gods. The serpent Ráhu
insinuated himself amongst them, but
17. The charioteer brought the king home. The large city-gates were shut. They strengthened the guards, at intervals, on the ramparts and bastions. The utmost confusion prevailed in the city. The king recovered from his swoon, opened his eyes, looked about him, and, utterly dejected by defeat, through grief for the death of his sons, reviled Agni; and, with rage, abused Jwalé, his perverse wife:

"You sinner, who would not let me restore his horse to Arjun yesterday, and have ruined me! My sons have perished. What more, you murderer? You bane of my family! A wicked wretch, you are! Begone, you good-for-nothing! Quit my palace!" He threatened and reviled her; then sent the horse to Arjun, and set out himself to visit him.

19. Niladhwaja took with him every kind of gift, the brightest gems, ornaments &c.; the choicest silks, herds of cattle, buffaloes, beautiful damsels, elephants, horses, &c.; laded wagons with the wealth of the treasury, sugar, perfumes, and was detected by the sun and moon. Vishnu cut off his head; but as the ambrosia had descended to the throat, the head became immortal. His attempts to revenge himself by seizing his detectors, are the cause of eclipses.
grain; came, and had an interview with Arjun, who received him with the greatest affection and honour.

20. After this, the horse proceeded southward. Niladhwaja went forth with the sea of his forces. Arjun took the king with him, and set out. Here, Jwāle said to herself, “Of what use to me is this life which merely preserves the body of a woman at home in disgrace?” left her husband’s palace, and went to Unmukha, her younger brother.

21. Unmukha saw, went forward to meet, received his sister with the greatest respect, and asked her, “Why have you come?” “Arjun has destroyed all my happiness, slain my children, and conquered my husband. Why have I been born, unless I find some means of compassing his death? unless, by you, I cut off his bright crowned head?” she said; and he, in anger, replied:—

22. “Will Arjun’s head fall off by scheming, you fool, so long as he has Krishna’s aid? Why should I take the trouble
to perish by hating Krishna? You come to my house like the hypocrite who, on account of the injury done by Ráma, told a scheme to Rávana, and annihilated his race. Don't bring ruin upon me; but get you hence!"

23. Then Jwále abused her brother, left his house in a rage, set out, and, as she went forward she saw the Ganges, the lofty billows of whose huge stream, in playful sport, danced, sounded, whirled, fell, rose, disappeared, beat upon the shore, retreated, rolled, engulped, and pursued each other; and whose quivering waves abounded with bubbles, and multitudes of aquatic animals.

24. Sweeping away the beautiful hillocks of collected sand, her full stream flowing on undermining the banks, swelling high, with an under current, pure white foam, bright young fish glinting, and restlessly roaming the depths, spray scattering far

14. Shúrpanakhi, the sister of Rávana, fell in love with Ráma, presented herself to him in the forest, and entreated him to marry her. On his refusing, she threatened to swallow both him and Sítè, his wife. Ráma made a sign to Lakshmana, his brother, and he cut off her nose and ears. To obtain revenge, she went to her brother, and told him that, as she was endeavouring to get the beautiful Sítè as a wife for him, Ráma attacked and mutilated her. She thus incited him to revenge; which led to the invasion of Ceylon by Ráma, and the destruction of the Rákabasa race; of whom Rávana was the chief.

15. The excellence of this and the succeeding verse consists in the use of similar sounding words.
and wide, eddying, whirling, bubbling, quivering, full of aquatic animals, with varied mists, terrific,—the matchless Ganges, the beautiful-waved, the Immortals’ stream, shone radiantly to the spectator’s eye.

25. Jwâlé saw the torrent of the Ganges, which roared from the depths below the turtle\(^\text{16}\), and with the boast that whosoever bathes in her becomes a king of the gods. Then, standing there, she cried, “Are there any benevolent people here? Any who will be kind enough to carry me gently, by some means, to the other side, so that no water may touch me?” The boatmen there heard, and answered her:—

26. “If but a drop fall upon one, the sin of braminicide\(^\text{17}\) will be washed away. The Uncreate\(^\text{18}\) himself cannot describe the happy lot of one who has bathed here. What is it you come here entreating for? Say! May one avoid touching the water of Gangé?” Jwâlé replied, “Gangé has a blot. I shall not tell it to you. Let her shew herself to me, and I will tell it to her.”

\(^{16}\) See p. 125, n. 14, &c.
\(^{17}\) The greatest of all sins.
\(^{18}\) Bramha.
27. Gange, who,—besides being by nature the chief of waters from the vessel in Bramha’s hand, the stream from Vishnu’s foot, and the liquid that Shiva uses for the growth of his five matted locks,—is she who bursts and casts off the mailed coat of the greatest sins, was alarmed. Are there, in the three worlds, any who fear not calumny? Hear, O king! Gange heard, and came forth from the water, trembling at what Jwale said.

28. As though perfect Beauty—having the lotus, bees, fish, turtle, water, conch, spray, chakras, water-plants, swan, depth, sandbanks, and lotus-stalks for the members of her body—were reflected in the middle of the stream,—Gange, mother of the world, assumed a beautiful form, arose from the midst of the waters, came, and asked of Jwale:—

29. “The vedas and shastras loudly proclaim me as the purifier from sin. Tell me then, Jwale, why you reproach me,

19. Sacred water which he carries with him in his vessel as an ascetic.
20. The Ganges is said to spring from the navel of the great toe of Vishnu’s left foot.
22. That enclose and bind the soul as a coat of mail.
23. The above are severally used as figures to point out the following members.
saying, 'I cannot touch you?'" Thus Gange spoke; and Jwalé replied: "I am not one who uses reproach; but I must speak what the world says. They say that it is sin to touch the person of a childless woman. On this account I was afraid" (to touch you.)

30. She spoke; and Gange replied: "My son is pre-eminent amongst the whole race of kings; he is immortal, but can die at pleasure; he is the head-jewel of the worshippers of God; he is equal with the deities; Bhishma is famed throughout the three worlds, as a man of truth. You dolt! how can you call me childless? Begone!"

31. "Right! All you have said is true. I know that, of eight, one survived. On this account you have been hitherto famed in the three worlds. But now, in the war that sprung and qualities of a great beauty: the face, curls, eyes, cheeks, purity, neck, coolness, breasts, long hair, dignified gait, navel, posterior, and arms.


25. The eight Vases were, by the ban of a riabi, condemned to a human birth. They entreated Gange (who had been similarly cursed) that they might be born of her; and that she would make their earthly existence short by drowning them in her stream as soon as they were born; thus restoring them to heaven. To fulfil their request, Gange married the sovereign Shantanu, on the condition that if he ever opposed her word or will, she would instantly abandon him. Seven Vasus were born, and immediately drowned. On the birth of the eighth, Shantanu ventured to express a wish that he might be spared. Gange spared him, but instantly disappeared, resuming her former state.

26. As a mother.
up between the relatives\textsuperscript{27}, Arjun killed your son by a stratagem\textsuperscript{28}. If it had not been for this, what danger was there to Bhishma’s welfare from any other quarter?” Thus Jwālē replied, and exasperated her\textsuperscript{29}.

32. As the forest-fire consuming a dry tree, seizes upon a neighbouring green tree, and sets it in a blaze, Jwālē’s anger stirred up the wrath of Gange; who, with uplifted hand, cried out, “Within six months, in combat, may his own son cut off and cast to the ground the head of Arjun, who shot at and killed Bhishma in battle.” Thus Gange cursed him, and disappeared in the midst of the waters.

33. How inexorable is woman! Hear, O king! Jwālē incited Gange to anger, and brought upon him this dreadful curse. That was not enough. “I will become the fierce pointed weapon that cuts off Arjun’s head,” she said, threw

\textsuperscript{27} The Kurus and Pāndus.

\textsuperscript{28} Bhishma, on the side of the Kurus, made great slaughter amongst the Pāndus. Being immortal, except by his own will, they fought against him in vain. He made a vow that if a sunnah came to fight with him he would quit life. Arjun, hearing of this, put Shikhandi forward in the battle. On seeing him Bhishma died. Some accounts state that his vow was to throw down his arms, and cease fighting. On his doing this, Arjun pierced him through with so many arrows that, on turning their points to the ground, his body remained supported upon them. This agrees better with the next verse, and the lamentation of Dharmarāya in the second chapter, verses 17 and 21.

\textsuperscript{29} Against Arjun, who had thus brought upon her the reproach of being childless.
herself into the fire, on the bank of the Immortals’ stream, and became an arrow in the quiver of Babhruwāhana, the son of Indra’s son.

34. "By plot a curse has now fallen upon Arjun. The word of Ganges cannot fall to the ground. With him the lunar race will perish. Dharmarāya and the rest cannot survive him. In what way will Vishnu of Dévapura, in the future, remove the curse? He cannot but, by some means, preserve his worshipers." By this, Indra and the other deities were encouraged.

CHAPTER X.

Contents. The horse sticks fast upon a rock. Arjun hears from Soubhari the story of Uddālaka; and immediately proceeds to the city of Hamsadhvaja; who comes forth to fight with him.

Verse I. Hear, O Janamējaya, lord of earth, the surprising relation of the future story. After Arjun had politely received
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Niladhwaja, he took him with him, and proceeded southward with all his army, closely following the horse. The ground did not afford space for the people on foot; the sky could not contain the rising dust; and the eight quarters were insufficient for the loud sounds of the musical instruments.

2. The Vindhya mountain range shone brightly before them, as though it taunted Arjun, who approached with the horse, saying, “Having sahadéva\(^1\), the joyful nakula\(^2\), arjun\(^3\), and the mighty vrikódara\(^4\), being mahadilábhridrája\(^5\), pándu\(^6\) by the shashikántakula\(^7\), and possessing dhártaráshtra\(^8\) with ahitaru\(^9\), I am achala\(^10\).

3. The mountain shone with the beauty of the multitude of its lofty glistening peaks that pierce the ethereal space, and the delightful, pleasing caves of bright beaming chandrakánta; the

1. The name of a tree; also, of one of the Pándu princes.
2. The mongoose; also, the name of one of the Pándu princes.
3. The name of a tree; also, of Arjun.
4. The abode of wolves; also, a name of Bhima.
5. The king of mountains; also, the king of kings.
6. A pale yellowish colour; also, the name of the Pándus.
7. The chandrakánta stone. See p. 39, n. 7; also, the lunar race.
8. The swan; also, an epithet of the Pándus and Kurus as sons of Dhritarashtra.
9. Serpents and trees; also, foes.
10. Immovable; an epithet for mountain.
masses of clouds that cover and feed upon its table lands, retreats of fierce serpents of poisonous fang, forests of huge pearl-producing bamboos, and wild barbarian tribes.

4. With troops of Yakshas, Kinnaras, Kimprushas, Garudas, Gandharvas, and Rakshasas in the forms of various birds and beasts, in amorous sport; with Munis in their numerous and beautiful hermitages; with the varied antics of bears and the monkey tribe; with abundance of trees, creepers, flowers, and fruit; and with the delightful fragrance of the persons of the female foresters,—the lofty mountain was beautiful to the eye.

5. The radiant mountain was like desire sadanavam; like Lakshmi vibhavaspadam; like the moon mrigadharam; like the sky kanyutam; like the twice-born vamshaparishobhi-

11. When clouds descend, and settle upon the mountains, they are said to come for pasture.
12. Pearls are said to be formed in bamboos, and some other plants.
13. Different classes of demigods and demons, who can assume other forms at pleasure.
14. Always new, i.e. never satisfied; and, inhabited by Danavas, or demons.
15. The source of wealth; also, the birthplace of birds.
16. Bearing upon it the form of an antelope, which the spots on the moon are supposed to resemble; also, the abode of wild beasts.
17. Having the planet Mars; also, having trees.
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like Indra's heaven *shubhasurabhisambhitam*; like battle *sharadhiratam*; like a council-hall *chitrapatranwitam*; like the brightness of the sun *pundarikolkasakaram*.

6. The wonderful mountain was adorned with the serpent, yet not Shiva; the abode of *Hari*, yet not the milk-sea; the residence of *shikhi*, yet not one of the eight quarters; beautiful with the *ashtapada*, yet not regal magnificence; possessing herds of cattle, yet not a cowpen; bearing the *khadga*, yet not a warrior; delightful to the *mahishi*, yet not a palace.

7. Full of peaks, full of huge masses of rock, full of powerful elephants, full of matchless serpents, full of large apes, full of herds of deer, full of monstrous lions, full of octopeds, full of...
bees, full of thronging birds, full of beautiful antelopes, full of crowds of deities in loving pastime,—the mountain was lofty, and without defect.  

8. Raising the dust,—as though Earth, grateful for the benefit long time vouchsafed in showers of rain, resolved to pour, in return, showers of dust, were now, with uplifted face, sprinkling fountains of duet to the sky,—Arjun's army trod down the Vindhya mountains—their numerous trees, shrubs, creepers, beasts, birds, reptiles, insects, caves, pools, hills, dales, ruggednesses, precipices, valleys, springs, forests, ravines—and levelled them with the ground.  

9. As the horse proceeded, closely followed by the army,—seeing the approach of the servants of Vishnu, the Vindhya mountain's bad ways became good ways; the darkness of its inaccessible internal forests shone with light; changing its form, with mighty power the space was cleared; the servants the bad ways became good; i. e. the rough places became plain.  

33. An ingenious assemblage of similar sounds is the beauty of this verse.  
34. Also, horsemen.  
35. This and the succeeding clauses have a moral as well as a physical meaning. As the ways of the wicked become righteous by association with the servants of God, on the approach of Vishnu's
eight quarters became brightly visible; and the sky appeared.

10. The people crowding, and following closely behind, the horse, as it went forward, saw a rock ten miles in extent; and, wishing to roll itself upon it, came swiftly, and ascended it. The hari placed its foot upon the rock—Say! Will it not now happen as it did then, when Hari stepped upon the rock, and it became a woman? Hear, O king, the wonder!

11. No sooner had it stepped upon it, than the horse's hoofs stuck fast in the rock, immovable as though they had been soldered. It stood unable to proceed—like a poor man's wish. Its action ceased like a hewn statue. Hear, O beloved of earth! The magnificent horse became one with the rock, like the beautiful antelope in the orb of the full moon.

38. Also, its excessive lust became the highest wisdom.
39. Also, it saw, or arrived at heaven.
40. Horse; also a name of Vishnu, as in the next clause.
41. The wife of a rishi, having incurred the displeasure of her husband, was, by his curse, transformed into a rock. The curse was removed by the dust of Rāma's feet touching the rock.
42. Which is swift enough to compass the earth in a moment of time; but effects nothing.
43. See p. 186, n. 16.
12. The horse, which surpassed the wind in speed, unable to extricate its feet, stood fixed in the stone. "What prodigy is this? We must make it known," the messengers said, came, and informed Arjun, saluting him with joined hands. He heard, was amazed, came, and beheld. Then sent people, who shouted, beat it with whips, and tried to make it move. But the horse stuck fast in the rock, as though it had been glued.

13. Arjun was much distressed. "What can this be? It must be the curse of an angry Muni. Is there any hermitage in this forest? Explore it everywhere," he said, and sent forth spies. They searched around; returned immediately, and informed him. Arjun took with him Pradyumna, Vrishakétu, Anúsálya, the brave Youvanáśwá, and Níladhvája—these five—and came to the place.

14. Before them appeared a hermitage⁴⁴ where, without excess, the Sun, Moon, Wind, Agni, and Indra dwelt together⁴⁵; free from enmity, all the beasts and birds herded in company;

44. A hermitage is a portion of a forest, not a mere house.
45. Indra is the god of rain. The ele-
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buds, flowers, green and ripe fruits, and tender foliage, were ever in fadeless bloom; every tree, like the trees of paradise, yielded whatever was desired; the six seasons formed perpetual spring; no towering hills, nor sinking dales; and where no extremes of heat or cold, of joy or sorrow, arise.

15. In the hermitage were Munis engaged in studying the Vedas, shastras, science, law, and puranas; others preparing sacred grass, wood for sacrifice, flowers, fruit, edible roots, and leaves; others observing the forms and hours of prayer, devotion, ablutions, and the worship of fire; others making prostrations to the Sun, and worshipping Vishnu and Shiva; others kindly entertaining strangers; and others in abstract devotion.

16. Is this Agni without his consuming power? The Sun without his heat? The Moon without her cold? Shiva without his poisoned throat? The Lotus-born without his passion? Vishnu without his serpent-couch? A mass of

46. Indra's heaven.
47. Articles of food, or used in daily worship.
48. Or maintaining the sacred fire.
49. The milk-sea was churned by the gods and demons, who used mount Mandara as a churning stick, and the king of serpents as a rope. The serpent, during the labour, vomited poison, and threatened ruin to the three worlds. Shiva drank it up. Hence his throat is blue.
50. Bramha, who sprung from a lotus, and whose quality is passion.
radiant glory? The personification of meekness? So one might ask, as Soubhari, chief of Munis, sat in the midst of the hermitage, absorbed in blissful abstraction. Arjuna came forward, and saw him.

17. He came and prostrated himself; then stood before Soubhari with joined hands. The Muni received him with the greatest kindness, asked him of his welfare, and why he had come. Arjuna replied: “The son of Dharma, wishing to put away his sin in slaying his family and race, has commenced the horse-sacrifice, and sent me for the defence of the horse. As I came with it, it stuck fast upon a rock.

18. O lord of Munis! Except by your favour, I see no way of liberating the horse that is fast in the rock. O preserve me!” he said, and fell at his feet. Soubhari, looked on Arjuna’s countenance, and, smiling, said, “Krishna taught you formerly amidst the Bhärata war. Alas! Is your ahan-

52. When the Pândus and Kurus were drawn out against each other in battle-array, Arjuna, in deep affliction at the prospect of murdering his relatives, refused to fight. Krishna instructed him in the nature of the soul, and prevailed
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κάρα yet undeestroyed? In the world, who are slayers? and who are preservers? Tell me, if you know.

19. When the glorious Krishna is present, can one sin by the slaughter of his race? Is there any need of the horse-sacrifice when you have with you the presence of that eternal sea of grace? Like earth-born fools, whilst you have Hari at home, you come following a hari shaped like an ass. It is like searching for a brier when one has the tree of paradise.

20. Despising the celestial cow in your own stall, you come eagerly seeking a tiger of the dense jungle, to milk it. What will the horse-sacrifice do for you whilst you have Krishna's presence? Have you yet no wisdom? Has the son of Dharma lost all his sense? Alas! Alas! A vain infatuation has seized upon him to engage in combat. The doctrine referred to, is given in these words; "These bodies, which envelope the souls that inhabit them, which are eternal, incorruptible, and surpassing all conception, are declared to be finite beings; wherefore, O Arjun, resolve to fight. The man who thinketh that it is the soul which killeth, and he who thinketh that the soul may be destroyed, are both alike deceived; for it neither killeth nor is it killed. * * * How can the man, who believeth that this thing is incorruptible, eternal, inexhaustible, and without birth, think that he can either kill, or cause it to be killed? As a man throweth away old garments, and putteth on new, even so the soul, having quitted its old mortal frames, entereth into others which are new. The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away; for it is indivisible, incommensurable, incorruptible, and is not to be dried away. It is eternal, universal, permanent, immovable; it is invisible, inconceivable, and unalterable. Therefore, believing it to be thus, thou shouldst not grieve. Bhagavat-Geeta, Lec. II. v. 18—25.

53. Egotism, self-consciousness, individuality.
54. Sin cannot occur in his presence.
55. See p. 189, n. 40.
56. See p. 191, verse 14, n. 46.
57. See p. 11, n. 21.
you.” Thus Soubhari reviled Indra’s son; who then replied:—

21. “We seek not to live separate from Krishna; he ever fills our minds. The son of Dharma cannot forget him. By Krishna’s command he has undertaken, and performs this great sacrifice. Are not you a spiritual guide to instruct the ignorance of youth? We are now fortunate indeed: In pity liberate, and give us the horse that is fast in the rock.”

22. Soubhari replied: “No longer grieve. Think of Krishna, and touch the horse with your hand, and it will move on the ground as before. Go.” Arjun, amazed within himself, said, “Tell me the matter from the very beginning;” And the learned saint fully related to him the circumstances from first to last:—

23. “Attend, O Arjun! Formerly there lived a bramin, whose name was Uddálaka. He was well versed in all the shastras. By marriage, a woman called Chandi became his wife. He
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said to her, 'You must avoid idleness, attend upon me whenever I am engaged in prayer, religious observances, or worship; and conduct the household affairs.' To which she replied:—

24. 'Don't think that I am going to regard the least fraction of what you say. I never meddle with service or household matters. I shall not obey your commands.' Thus Chandi opposed. 'I have climbed a tree thick with thorns. Can any good come of this, either in this world or the world to come? My religious meditation is destroyed.' Uddalaka thus grieved from day to day, as though an arrow stuck fast in his side.

25. Matters stood thus, when a Muni named Koundinya came to his house. He courteously received him, but was in deep distress of mind. 'What is the matter?' the Muni enquired; and he told him, without reserve, all her perverseness. 'In future, do you insist upon the opposite of what you wish, and you will gain your point,' he said, removed his grief, took leave, and proceeded on his pilgrimage.

58. In which one cannot remain, and which it is impossible to get down from.  59. Which it is death either to keep there, or to extract.
26. Some time afterwards, Uddalaka dwelling at home, the day for performing his father’s funereal rites approached; and he said to Chandi, ‘Ho! Tomorrow is the day for my ancestral rites; but I won’t perform them till the day after. I’ll steal and bring some refuse grain, and rice, and herbs. I won’t provide a single thing that’s pure; and the day after I’ll go and invite some worthless fellow.’ To which she replied:—

27. ‘Then I’ll perform the rites tomorrow; and I’ll bring the very best paddy, and grain, and rice, and herbs; and I’ll do my utmost to collect in the house none but the very purest things; and I’ll send the evening before, and invite gods of earth endowed with every excellence, well versed in the vedas, of virtuous conduct, and most worthy.’ To Chandi he then said:

28. ‘Well then, I’ll let the proper time pass by. I won’t do homage to the bramins who come. And I’ll take good care

60. As long as a son lives he must perform certain ceremonies on every anniversary of his father’s death. These are similar to the ceremonies performed after the funeral, and are amongst the most important Hindu rites. Bramins are invited, feasted, and presented with cloths and gifts in money.

61. Ceremonially; some things being forbidden.

62. To come on the preceding day! And but one person!

63. Bramins.

64. From noon till three o’clock; during which time only the rites must be observed.
that the well cooked rice, sweet rice-milk, jaggory, ghee, honey, oil, rich cakes, dainties, sweet fruits, sugar, delicious herbs, pure milk, and curds are all spoiled. Thus I'll perform the rites; and I'll not give either cloths or money.'

29. 'And I won't let the time pass by. I am determined to shew kindness, and pay homage to the bramins who come. And see if I don’t provide every thing that you have just now said you would not have. Depend upon it I shall honour and kindly dismiss them with the best cloths, and betel, and princely gifts,' Chandi replied, eagerly provided everything of the very best, and commenced cooking.

30. Uddalaka saw it, and inwardly rejoiced. Outwardly he seemed displeased, yet gladly performed the ancestral rites, as Chandi bid him. Forgetting the rule of contrary, 'Take the pinda, the chief thing in the rites, and cast it into the pool,' he said; and she violently seized, and threw it into the street. The twice-born became terrific with rage.

65. Thus spoiling the whole. The pinda is a ball of food prepared as an offering to the manes of the deceased, worshipped during the ceremonies, and must be afterwards cast into water: otherwise the preceding rites are of no effect, and must be repeated.
31. 'Wretch! How long shall I strive with thee? Thou art determined to be obstinate. Become a rock.' Thus, enraged, the twice-born cursed her. Immediately softening with compassion, 'After a while, a sacrificial horse will come and set its foot upon thee; Arjun will release it; and thy curse will be removed,' he said, and turned away to sanyāsa⁶⁶; and she became a rock in the earth.

32. In proof that Chandi’s curse will be removed, the horse has now come, and stands there. If you touch it, it will this instant rise and proceed. Go! The kings before you are powerful. Only forget not Krishna.” With this, Soubhari cast a gracious look on Arjun, and dismissed him. Arjun fell at his feet, and humbly took leave.

33. Then Arjun came, and gladly touched the horse; which was liberated; and, shaking itself, went forward. Chandi arose; and, seeing Arjun, took leave of him to retire to the forest for devotion. All the people present were amazed; a shower of

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⁶⁶. Sanyāsa is the voluntary abandonment of all worldly pleasure, especially forsaking wife, children, and relatives. It is the last and most exalted state of
flowers descended; and the horse then proceeded quickly southward, and came to Champacápura, followed by the army.

34. The hosts of Anusálva, Sátyaki, Pradyumna, Youvana-náshwa's son, Vrishakétu, and Níladhwaja went forward with the horse, in countless multitudes, to Champacápura,—the dust rising as though the earth had left its place, and were going to the sky, angry because the sea, overflowing its bounds by the rush of roaring rivers, was coming to seize it.

35. To those who beheld it from without, the city, with the dazzling whiteness of its lofty mansions and ramparts, seemed to be loudly laughing at mount Kailása; because though it also was the abode of sarvamangala, it had the great bhava; and at the boundless sea of milk; because though it also was the home of the peerless Lakshmi, it was subject to bhanga.—

How shall I describe it?

the bramin, and entitles him who fulfils its requirements, to exemption from future births, and immediate absorption into the deity after death.

67. From the gods in the air above.
66. The word means also, armies.
65. All happiness; also, a name of Pár- vati, as ever propitious. She is the wife of Shiva, whose abode is Kailása.
70. A name of Shiva; also, reproach.
71. Wealth; also, the goddess of wealth who was born from the milk-sea.
72. Waves; also, disgrace. The city prided herself in possessing the same
36. Is this the jewelled girdle of the city-queen? Is it the necklace of gems sparkling on the neck of the lady Earth? Has the blazing lustre of Indra's thunderbolt, as he whirled it in the air when he resolved to cut off the wings of the mountains, descended to the earth, and stood fixed as a diamond? Is it the wide-spread halo of pure moonlight-fame surrounding the city's rájamandala? Say! For so the ramparts shone.

37. The sovereign of the city, Hamsadhwaja, heard, by his messengers, that Arjuna had come with his army, for the defence of the beautiful sacrificial horse, and entered his country. After he had reflected for an hour or two, he called together all his faithful counsellors, consulted with them, and then said to Sumati and Pramati, his confidential ministers:

38. "If we now bind this horse of Arjuna's, Krishna himself will appear to us. Though Krishna is in the earth, I have not

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73. A city is often called the face of the Earth. See p. 39, verse 12.
74. See p. 12, n. 26.
75. An assembly of princes; also, the orb of the moon. The fortifications encircled the assembly, as the moon is encircled by a halo in damp weather. The fame of it was bright and white as the light of the moon.
76. An Indian hour is twenty-four minutes.
yet seen the form of the Immutable. Grey hairs and wrinkles will soon afflict this body; then what more can be done? If the Foe of demons come and oppose me, what matters it whether I die or live?" the king said, smiling.

39. The king resolved on battle. Hear, O lord of earth, all his laws:—Neither in the country he reigned over, nor in the city,—neither amongst his followers or subjects, would he endure any who were unfaithful to the marriage bed; or who neglected the worship of Krishna; or who were not always liberal; or who forgot their position, and associated with people of low caste.

40. Thus, on this account, both in his retinue, and amongst his subjects, all were chaste; devout worshippers of the Eternal; happy; always decked with ornaments; observers of morality and the sacred laws; conquerors of Cupid; free from pride and avarice; cheerful in converse; adorned with virtue; obtaining every wish; and possessed of every enjoyment.

77. There can be no enjoyment, rule,

78. Death or life will be equally a bless-
or conquest after old age has come on.

sing.
41. Chaste, in youthful vigour, handsome, a servant of the lord of Lakshmi, richly adorned, happy, in robust health, pure, honest, powerful, eminent for dreaded valour, skilful in battle,—if any one were endowed with all these virtues, he called, and honoured him. Those who were otherwise he put away. Thus all were men of this description.

42. The followers of Hamsadhwaia were daily satiated with food, clothing, jewels, means of liberality, dwellings, and possessions. They were adorned with beauty, rich clothing, jewels, sandal, garlands, and fragrant unguents. Having badges of defiance,79 lusty arms, the power of charms in battle,80 and mighty prowess, they daily danced81 with eagerness for fight.

43. Wherever the monarch Hamsadhwaia went, there accompanied him, crowding, seventy generals, each of whom had

79. Various modes of expressing defiance are in use. The most common is, affixing some article to the person, and appearing publicly. Thus, a rope of straw tied round the leg of one who appears in the street, is a challenge to all prize-fighters; and their permitting it to be worn, is an acknowledgment of their own inferiority to the wearer.

If a pariah enter the shoemakers' street with a red turban, or a shoemaker pass through the pariahs' street decked with flowers, it is equivalent to throwing down the gauntlet.

80. The power of disabling the enemy by charms, as is done to serpents, &c.

81. Other copies have, boiled.
with him the following forces:—seventy-one thousand jewelled chariots, seventy-one thousand elephants, a hundred thousand horse, and nine millions nine hundred and ninety-nine thousand infantry.

44. The king had seven brothers, Dhanabala, Chandrasena, Chandaraketu, the excellent Chandrادةva, Viduraka, the far-famed Dharmawaba, and Nyayawarti; and four sons, Sudarshana, Sudhanwa, Sumanasa, and Suratha; all of whom were men of prowess and great might; of unsullied virtue, matchless, valiant, and brave.

45. The excellent Shankha and Likhita were brothers. Of these, Shankha came to Likhita’s hermitage, and, without telling him, ate a fruit that had fallen to the ground. Likhita knew it; and, deeming him to have committed a crime, brought him to the palace, and delivered him up. The king cut off his hand; and, by the power of Likhita’s devotion, the hand was restored to Shankha. These two were puróhitas to the king.

82. Making a goodly army of 4,970,000 war chariots, 4,970,000 elephants, 7,000,000 cavalry, and 889,930,000 infantry! These numbers are easily accounted for by the common saying, "What lacks the poet? He gets a wagon-load of pearls for a cash."

83. Family priests, who conduct all ceremonies.
46. By the advice of Shankha and Likhita, the king was guided. Hear, O lord of earth, another of his laws: If any warrior stayed behind when he heard the loud sound of the war-drum beating the king's hasty going forth to battle, he cast him into a fiercely blazing caldron of boiling oil. If not, his command was broken.

47. Having called all these, Hamsadhwaja gave command, and made proclamation by beat of drum, to seize and fetch Arjun's horse, and make it fast within the city; and went forth. Immediately the huge war drums thundered; and, at that instant, the hosts of brave warriors, treading upon each other, advanced to battle; the troops of horsemen, chariots, and elephants took their positions; and the infantry stood arrayed.

48. As though the whole race of lofty mountains had risen against Arjun, from enmity to him as Indra's son, the troops of elephants advanced. As though the Sun, enraged against Arjun for having slain his son, had multiplied his form by
myriads, the jewelled cars\textsuperscript{87} drove forward. As though the earth were bringing forth men and horses, the monarch's army marched on to battle.

49. "Unless Krishna come, Hamsadhwaja will not be defeated by Arjun. Doubtless, in battle, a sight of Krishna will now be easy to all. This is the highest fruit of mortal existence in the body." Thus exulting, all the brave heroes advanced to combat. Their wives, as they comforted, and dismissed them from the terraces, perceived their joy.

50. Sprinkling pure curdled milk, parched grain, sacred grass, and consecrated rice; raising, in order, various wave-lamps; giving them fragrant unguents, perfumes, flowers, and betel; bestowing a benediction; pouring upon them grains of coloured rice\textsuperscript{88}; and warmly embracing them, the wives, with words of encouragement, sent forth their lords to the field of battle, and ascended their lofty, jewelled mansions, to get a sight of Vishnu of Dévapura.

\textsuperscript{87} Whose wheels are likened to the sun. \textsuperscript{88} See p. 155, n. 12.
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Contents. Hamsadhwaaja casts his son into a caldron of boiling oil, because he stayed behind from battle. In a wonderful manner, he, by meditation on the Immutable, remains cool.

Verse 1. Hear, O beloved of earth, the history! When all the warriors had gone forth to battle, Sudhanwa, Hamsadhwaaja’s most beloved son, came, ready to depart; and, stretching out both his arms, prostrated himself at his mother’s feet. Then stood with joined hands, and said to her, “I will seize and bind Arjun’s horse, and put forth my strength in battle; dismiss me with your blessing.” She thus replied:—

2. “Hear, my child! Arjun preserves a four-legged hari. Care not for that. Resolve to lay hold on the Hari that graci-ously preserves Arjun. I have formerly heard, from Nárada Muni, of Vishnu’s various pastime. If Krishna appear to day, I may see it with my eyes.” To which he said:—

1. See p. 189, n. 40.
2. The actions of God are called his pastime.
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3. "Attend then, mother, to my word! I know a plan that will bring to me the sovereign Krishna. If one seize the hand, the body will follow. If I wound the son of Indra, the Mountain-bearer will surely come; he cannot endure the peril of his worshippers. Then I will show my might before the Lotus-eyed." She thus replied:

4. "As a cow that has newly calved seeks, and runs to her calf, the Foe of Mura will come to Arjun. I know it. 'Tis certain. My son, if you turn your back on Krishna, all my relatives will revile me. Is there any who can conquer Krishna? Enough! I abandon my mother's love. When once you see him, turn not back. Go."

5. She spoke; and he replied: "Hear me, my mother! If I turn and flee from Krishna, am I the beloved offspring of your womb? Am I Hamsadhwaja's son? Am I the servant of Krishna? Am I a hero? I will slay Arjun's army, and destroy the glory of his might. I will display my bravery in the

3. A demon slain by Krishna. child; because death is the sure result of
4. As the mother of a coward. conflict with Krishna.
5. Cease to regard you as a living
presence of the Immutable. After that, defeat or victory I leave to fortune."

6. At that moment, Kuvalé, Sudhanwa’s sister, brought forth wave-lamps, and said to him, “My brother, hear! If you to day in battle, turn, and flee from Krishna, I can never lift up my head in my father-in-law’s house. Therefore gain the approbation of the Lotus-eyed in combat. Saying which, she put the sandal mark on his forehead, gave him betel perfumed with camphor, sprinkled rice upon him, and dismissed him.

7. Hear, O king! Sudhanwa then took leave of his mother and sister, and set out. As he came near to his own house, Prabhávati, his wife, the beautiful, the serpent-haired—like Cupid’s goddess of victory—came joyfully forth to meet him.

6. Or, it will be according to the merit I may have obtained in former births.

7. After marriage, the wife removes with her husband to his father’s house, where all the married sons and their wives live together until the father’s death.

8. See p. 155, n. 12.

9. lit. having beautiful hip and loins.

10. Who gives him victory.
bearing, on a golden salver, champaca flowers, delightful perfumes, sandal, camphor, and betel.

8. The upper part of her silken robe shining as the bright moonlight of the smile of her face, that resembled the lunar disk,—the crimson spot on her forehead beaming as though it showed forth the glowing affection of her heart,—the deer-eyed exulted as though she could not but ensnare and overthrow the eyes of all by the noose of her shining tresses, that glistened like the full, bright, charming lustre of the sapphire.

9. With the beauty of her glistening thighs, wanton movements, garment in graceful folds, slender form, large breasts set closely upon her beautiful bosom, glancing lotus-eye, quick moving creeper-arms, person richly adorned, and large topknot of half-blown flowers,—the princess appeared to her husband surprisingly beautiful, such as he had never seen her before.

10. Her elegant person covered with the white radiance of the fresh jasmin in her topknot, beaming smile, teeth radiant with lips of sweet speech, bright glance, glistening finger-nails,

11. A double simile. Her smile, and the glossiness of her white silk dress, are both likened to moonlight.
12. Love being red.
13. As a fowler snare birds.
14. Which are compared to the smooth and shining stalk of the banana.
sparking necklace, pearl ornaments, sandal unguent, and fine silk garment, she shone like a statue of Chandrakanta.

11. Casting a gentle side-glance at his youthful wife, who stood before him, bringing in her hands the golden salver, and the champaca flowers upon it, as if to show them, and ask him, “See whether their lustre is equal to the lustre of my person;” —he smiled, took the fresh fragrant flowers, and, moving on, as one going forth hastily to battle, addressed his beloved:

12. “Hear, my beloved! To-day I shall oppose Arjuna in conflict, and break down his pride of valour. If the Slayer of demons come to the fight, I will display before him the might of my arm. By strength I shall gain the victory. If I fail, I shall obtain deliverance from future births. Be not distressed.” Thus he consoled his beloved, and was departing, when she, by her blandishments, detained him.

13. ——— Sudhanwa took leave of his wife, and prepared for war. Here, Hamsadhwaja went forth to battle, intent on seizing the horse of Arjuna, ornament of the Kurus’

15. All the things mentioned are white. 16. See p. 39, n. 7.
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And, not seeing, amongst the forces, his powerful son, was wroth.

14. Beholding his ministers who stood near him, the king gave command to Sumati; who despatched cruel messengers. These dragged Sudhanwa, who laughed; violently seized him, bound fast his hands with cords, and, to the amazement of all the people, quickly brought him to the king, with harshness as though they brought a thief.

15. Sudhanwa, bound, cast himself at his father's feet. Hamsadhwaja, incensed, reproached his son: "O fool! Knowing my command, why have you been indifferent to the sight of Krishna, put away martial ardour, and loitered in the city?" Sudhanwa heard, fixed his eyes on his feet, and, with mingled fear and shame, slowly said to his father:

16. "My wife detained me, and I stayed behind."—"A mere excuse! Thrust him forth. The time when an opportunity of
seeing Krishna occurs, is the time to attend to other duties elsewhere! Forsooth! Call to me the puróhitas, Shankha and Likhita. We will ask them what is the expiation for this," Hamsadhwaja replied. At the king’s command, messengers came, and informed them of it.

17. Hearing the messengers' words, Shankha and Likhita came, and said, "What, O Hamsadhwaja, are you deliberating? If, from affection to your son, you break your word, we will not remain in Champacá pura. Tell us! For the sake of truth, did the emperors Ríkmángada and Harischandra regard their sons?"

17. A universal monarch who caused the yékádasí, a fast on the eleventh days after new and full moon, to be so strictly observed, that all the dead were taken immediately to the heaven of Víshnu, and the kingdom of the god of death became desolate. He complained to Brahma, who created a beautiful female to ensnare Ríkmángada. She presented herself to him as he was out hunting; and married him only on condition that he should obey her in everything. She prevented his observance of the fasts; and when his son interfered, commanded him to slay him. Ríkmángada, bound to fulfil his promise, seized his sword, and was about to strike; but Víshnu appeared, and prevented him.

18. An emperor who was famed for his truthfulness and integrity. In an assembly of gods and rishis, his integrity was declared to be impregnable. Víshwamitra engaged to make him swerve from it, came to him in the disguise of a brámin, and received the promise that whatever he asked should be given. He asked for a heap of gold as high as he could fillip a cowrie shell, standing on the back of an elephant, in order to perform a sacrifice. The king's treasury and his whole dominions were emptied to no purpose; for Víshwamitra had engaged the rats to convey the gold from beneath, so that the heap should not rise to the required height. The king sold his wife and child as slaves to a brámin, and himself to an outcaste. (Who were both illusions, to try Harischandra.) His master appointed him to watch the ground where the dead are burned; the employment of the vilest outcastes. His son was killed by the bite of a snake as he was gathering wood for fuel; and when his mother brought him
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18. Then the king called Sumati, and said: "Plunge this scoundrel into a full caldron of boiling oil." In obedience to his sovereign's command, the king's minister bound his hands, had him brought to where they heated the caldron of fiercely boiling oil, put on large logs of wood to increase the flame, and, yearning over Sudhanwa, addressed him:

19. "My father! May it be thus done to you? Renowned above all the world; honourable; a servant of Vishnu; beautiful; beloved of his parents; skilful; bland; happy; the friend of all the good; upright; virtuous; worthy; bountiful; a son endowed with such excellencies! Alas! How shall I cast you into this scalding oil?" He thus replied:

20. "Fear not, Sumati. My mind does not now shrink from this. Hitherto I have not walked contrary to the rules of to the cemetery, the king refused her admission, unless she paid the usual fee. She had no means of paying even that, and begged him to remit it. This he refused out of fidelity to his master, though his son could not go to heaven unless his corpse were buried according to custom.

He demanded the marriage badge from her neck in payment. By this she knew him to be her husband; and told him to slay her first, as otherwise she would not part with it. He was about to kill her, when the gods appeared, and stayed him from his purpose.
virtue. This body ought to fall contending with foes in battle. This grievous death is my only dread. Yet I put my trust in Janárdana. Fear not. Transgress not my father's command, but cast me in." By Sumati's direction they took, and lifted, and threw him in.

21. All the people cried out, and grieved with bitter lamentation. "Should'st thou perish thus, thou bountiful one?" they cried, and rolled in anguish. "He has died the victim of royalty" they said, and bewailed. "Alas! He has thus vainly slain his excellent son. May the king's wisdom be utterly consumed! Why were these angels of death, Shankha and Likhita, born amongst the gods of earth?" Thus they bewailed.

22. "My God! If I speak of thee, didst not thou formerly save Prahláda? Didst not thou guard the honour of the

19. A name of Krishna.
20. i.e. if his father had not been a king, he would not have been so bound by his word. See p. 204, v. 46, n. 84.
21. Prahláda was a devout worshipper of Vishnu, the foe of demons, of whom his father, Hiranyakashipu, was one who had obtained the gift of immortality except from Vishnu. For his devotion to Vishnu, Prahláda was persecuted, and put to the most cruel tortures by his father; but his love of Vishnu was "fire to the forest of his sufferings." One day his father called him, and asked "Where is Vishnu? Can you show him to me?" Prahláda replied: "Say not, 'he is here, and not there'; wherever you think of him, there is Vishnu; he fills the universe." Hiranyakashipu struck a pillar that stood near, and asked, in a rage,
daughter of Drupada? Dost not thou always remove the distress of thy worshippers? I see none else to whom I can flee for refuge. Alas! Govinda! Besides thee, I have none to care for me. O preserve me!” Thus Sudhanwa, in heart, meditated on Krishna, and was fearless.


24. Hear O king, a miracle! The oil of the caldron, blazing so that the eye-lashes were burnt off by merely looking at it, fiercely heated, bubbling, boiling, rising, roaring, was as cool to his body as the delightful sandal ointment. His hair was not singed; the beauty of his person was not diminished; the garland of tulasī flowers on his neck was unfaded; the flowers in

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22. See p. 133, n. 45.

23. A name of Krishna.

24. Or, the kite; which is sacred to Vishnu, and called, the king of birds.


26. A small shrub sacred to Vishnu.
his hair unwithered; and his face expanded like the lotus at the rising sun.

25. All the people saw it, were amazed, and praised the Lotus-eyed. Then Likhita, enraged, called out, "He is skilled in conjuration of fire; bring young cocoanuts." They brought, and poured in the young cocoanuts; the flame struck the sky; and as the bursting shells flew, and hit the cheeks of the purbhitas, Sudhanwa laughed.

26. Unwavering in heart, he was happy by repetition of the names of Vishnu. Seeing which, Likhita, repenting, and greatly distressed, assured that nothing could atone for the wickedness of conspiring against Krishna’s servant, and that death alone was fit punishment for him, threw himself into the caldron of boiling oil.

27. The midst of the caldron of blazing oil was a cool place to Likhita! How astonishing was the influence of Sudhanwa’s
presence! Can any distress befall him who associates with the worshippers of Krishna? As they both were in the highest enjoyment in the midst of the boiling oil, Hamsadhwaja, amazed, came with his counsellors, affectionately took them out, and embraced his son and his puróhita.

28. Then, having bathed in scented water, dressed himself in splendid garments, anointed himself with sandal, decked his hair with lotuses, applied the most esteemed perfumes, made the musk mark on his forehead, adorned himself with the choicest jewels, and taken betel, Sudhanwa shone beautifully with the joy that he should now see Vishnu of Dévapura, who had preserved him.
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