

WordCount for Named Entities (A1Q1)

December 19, 2023

```
[ ]: # Book Used https://www.gutenberg.org/ebooks/15474
# Ref
# NLTK library https://www.nltk.org/
# Sample usage for tokenize https://www.nltk.org/howto/tokenize.html
# Removing stop words https://www.geeksforgeeks.org/
  ↪ removing-stop-words-nltk-python/
# word lists and lexicons https://www.nltk.org/howto/corpus.
  ↪ html#word-lists-and-lexicons
book_location = "/FileStore/tables/TheMahabharataVol1.txt"
book_type = "txt"
```

```
[ ]: pip install nltk
```

Python interpreter will be restarted.

Requirement already satisfied: nltk in /local_disk0/.ephemeral_nfs/envs/pythonEnv-76eb1e7a-dd7b-4408-8cff-e1d42cdf0b10/lib/python3.9/site-packages (3.8.1)

Requirement already satisfied: tqdm in /local_disk0/.ephemeral_nfs/envs/pythonEnv-76eb1e7a-dd7b-4408-8cff-e1d42cdf0b10/lib/python3.9/site-packages (from nltk) (4.66.1)

Requirement already satisfied: click in /databricks/python3/lib/python3.9/site-packages (from nltk) (8.0.4)

Requirement already satisfied: regex<=2021.8.3 in /local_disk0/.ephemeral_nfs/envs/pythonEnv-76eb1e7a-dd7b-4408-8cff-e1d42cdf0b10/lib/python3.9/site-packages (from nltk) (2023.8.8)

Requirement already satisfied: joblib in /databricks/python3/lib/python3.9/site-packages (from nltk) (1.1.1)

Python interpreter will be restarted.

```
[ ]: import nltk
nltk.download('all')
```

[nltk_data] Downloading collection 'all'

[nltk_data] |

[nltk_data] | Downloading package abc to /root/nltk_data...

[nltk_data] | Package abc is already up-to-date!

[nltk_data] | Downloading package alpino to /root/nltk_data...

[nltk_data] | Package alpino is already up-to-date!

[nltk_data] | Downloading package averaged_perceptron_tagger to

```

[nltk_data] | /root/nltk_data...
[nltk_data] | Package averaged_perceptron_tagger is already up-
[nltk_data] | to-date!
[nltk_data] | Downloading package averaged_perceptron_tagger_ru to
[nltk_data] | /root/nltk_data...
[nltk_data] | Package averaged_perceptron_tagger_ru is already
[nltk_data] | up-to-date!
[nltk_data] | Downloading package basque_grammars to
[nltk_data] | /root/nltk_data...
[nltk_data] | Package basque_grammars is already up-to-date!
[nltk_data] | Downloading package bcp47 to /root/nltk_data...
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[nltk_data] | Package conll2007 is already up-to-date!

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[nltk_data] | Downloading package crubadan to /root/nltk_data...
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[nltk_data] | Downloading package machado to /root/nltk_data...

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[nltk_data] | Downloading package masc_tagged to /root/nltk_data...
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[nltk_data] | Downloading package maxent_treebank_pos_tagger to
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[nltk_data] | Downloading package moses_sample to
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[nltk_data] | Downloading package state_union to /root/nltk_data...
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[nltk_data] | Package toolbox is already up-to-date!
[nltk_data] | Downloading package treebank to /root/nltk_data...
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[nltk_data] | Downloading package universal_treebanks_v20 to
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[nltk_data] | date!
[nltk_data] | Downloading package vader_lexicon to
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[nltk_data] | Downloading package verbnet to /root/nltk_data...
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[nltk_data] | Downloading package verbnet3 to /root/nltk_data...
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[nltk_data] | Downloading package webtext to /root/nltk_data...
[nltk_data] | Package webtext is already up-to-date!
[nltk_data] | Downloading package wmt15_eval to /root/nltk_data...
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[nltk_data] | Downloading package word2vec_sample to
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[nltk_data] | Downloading package wordnet to /root/nltk_data...
[nltk_data] | Package wordnet is already up-to-date!
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[nltk_data] | Downloading package wordnet_ic to /root/nltk_data...
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[nltk_data] | Package words is already up-to-date!
[nltk_data] | Downloading package ycoe to /root/nltk_data...
[nltk_data] | Package ycoe is already up-to-date!
[nltk_data] |
[nltk_data] Done downloading collection all

```

Out[1]: True

```
[ ]: book = sc.textFile(book_location)
      book.collect()
```

```

Out[4]: ['The Project Gutenberg EBook of The Mahabharata of Krishna-Dwaipayana',
        'Vyasa, Volume 1',
        '',
        'This eBook is for the use of anyone anywhere at no cost and with',
        'almost no restrictions whatsoever. You may copy it, give it away or',
        're-use it under the terms of the Project Gutenberg License included',
        'with this eBook or online at www.gutenberg.org',
        '',
        '',
        'Title: The Mahabharata of Krishna-Dwaipayana Vyasa, Volume 1',
        '       Books 1, 2 and 3',
        '',
        'Translator: Kisari Mohan Ganguli',
        '',
        'Release Date: March 26, 2005 [EBook #15474]',
        'Last Updated: November 6, 2016',

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'',
'Character set encoding: UTF-8',
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'Produced by John B. Hare. Please notify any corrections',
'to John B. Hare at www.sacred-texts.com',
'',
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'The Mahabharata',
'',
'of',
'',
'Krishna-Dwaipayana Vyasa',
'',
'BOOK 1',
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'ADI PARVA',
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'Translated into English Prose from the Original Sanskrit Text',
'',
'by',
'',
'Kisari Mohan Ganguli',
'',
'[1883-1896]',
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'Scanned at sacred-texts.com, 2003. Proofed at Distributed Proofing',
'Juliet Sutherland, Project Manager. Additional proofing and formatting at',
'sacred-texts.com, by J. B. Hare.',
'',
'',
'',
'TRANSLATOR'S PREFACE',
'',
'The object of a translator should ever be to hold the mirror upto his',

'author. That being so, his chief duty is to represent so far as',
'practicable the manner in which his author's ideas have been expressed',
'retaining if possible at the sacrifice of idiom and taste all the',
'peculiarities of his author's imagery and of language as well. In regard',
'to translations from the Sanskrit, nothing is easier than to dish up',
'Hindu ideas, so as to make them agreeable to English taste. But the',
'endeavour of the present translator has been to give in the following',
'pages as literal a rendering as possible of the great work of Vyasa. To',
'the purely English reader there is much in the following pages that will',
'strike as ridiculous. Those unacquainted with any language but their own',
'are generally very exclusive in matters of taste. Having no knowledge of',
'models other than what they meet with in their own tongue, the standard',
'they have formed of purity and taste in composition must necessarily be a',
'narrow one. The translator, however, would ill-discharge his duty, if for',
'the sake of avoiding ridicule, he sacrificed fidelity to the original. He',
'must represent his author as he is, not as he should be to please the',
'narrow taste of those entirely unacquainted with him. Mr. Pickford, in',
'the preface to his English translation of the Mahavira Charita, ably',
'defends a close adherence to the original even at the sacrifice of idiom',
'and taste against the claims of what has been called 'Free Translation',
'which means dressing the author in an outlandish garb to please those to',
'whom he is introduced.'

''
'In the preface to his classical translation of Bhartrihari's Niti Satakam',
'and Vairagya Satakam, Mr. C.H. Tawney says, "I am sensible that in the',
'present attempt I have retained much local colouring. For instance, the',
'ideas of worshipping the feet of a god of great men, though it frequently',
'occurs in Indian literature, will undoubtedly move the laughter of',
'Englishmen unacquainted with Sanskrit, especially if they happen to',
'belong to that class of readers who revel their attention on the',
'accidental and remain blind to the essential. But a certain measure of',
'fidelity to the original even at the risk of making oneself ridiculous',
'is better than the studied dishonesty which characterises so many',
'translations of oriental poets.'"

''
'We fully subscribe to the above although, it must be observed, the',
'censure conveyed to the class of translators last indicated is rather',
'undeserved, there being nothing like a 'studied dishonesty' in their',
'efforts which proceed only from a mistaken view of their duties and as',
'such betray only an error of the head but not of the heart. More than',
'twelve years ago when Babu Pratapa Chandra Roy, with Babu Durga Charan',
'Banerjee, went to my retreat at Seebpore, for engaging me to translate',
'the Mahabharata into English, I was amazed with the grandeur of the',
'scheme. My first question to him was,--whence was the money to come',
'supposing my competence for the task. Pratapa then unfolded to me the',
'details of his plan, the hopes he could legitimately cherish of',
'assistance from different quarters. He was full of enthusiasm. He showed',
'me Dr. Rost's letter, which, he said, had suggested to him the',

'undertaking. I had known Babu Durga Charan for many years and I had the',
'highest opinion of his scholarship and practical good sense. When he',
'warmly took Pratapa's side for convincing me of the practicability of the',
'scheme, I listened to him patiently. The two were for completing all',
'arrangements with me the very day. To this I did not agree. I took a',
'week's time to consider. I consulted some of my literary friends',
'foremost among whom was the late lamented Dr. Sambhu C. Mookherjee. The',
'latter, I found, had been waited upon by Pratapa. Dr. Mookherjee spoke to',
'me of Pratapa as a man of indomitable energy and perseverance. The result',
'of my conference with Dr. Mookherjee was that I wrote to Pratapa asking',
'him to see me again. In this second interview estimates were drawn up',
'and everything was arranged as far as my portion of the work was',
'concerned. My friend left with me a specimen of translation which he had',
'received from Professor Max Muller. This I began to study, carefully',
'comparing it sentence by sentence with the original. About its literal',
'character there could be no doubt, but it had no flow and, therefore',
'could not be perused with pleasure by the general reader. The translation',
'had been executed thirty years ago by a young German friend of the great',
'Pundit. I had to touch up every sentence. This I did without at all',
'impairing faithfulness to the original. My first 'copy' was set up in',
'type and a dozen sheets were struck off. These were submitted to the',
'judgment of a number of eminent writers, European and native. All of',
'them, I was glad to see, approved of the specimen, and then the task of',
'translating the Mahabharata into English seriously began.',
'',

'Before, however, the first fasciculus could be issued, the question as to',
'whether the authorship of the translation should be publicly owned',
'arose. Babu Pratapa Chandra Roy was against anonymity. I was for it. The',
'reasons I adduced were chiefly founded upon the impossibility of one',
'person translating the whole of the gigantic work. Notwithstanding my',
'resolve to discharge to the fullest extent the duty that I took up, I',
'might not live to carry it out. It would take many years before the end',
'could be reached. Other circumstances than death might arise in',
'consequence of which my connection with the work might cease. It could',
'not be desirable to issue successive fasciculus with the names of a',
'succession of translators appearing on the title pages. These and other',
'considerations convinced my friend that, after all, my view was correct.',
'It was, accordingly, resolved to withhold the name of the translator. As',
'a compromise, however, between the two views, it was resolved to issue',
'the first fasciculus with two prefaces, one over the signature of the',
'publisher and the other headed--'Translator's Preface.' This, it was',
'supposed, would effectually guard against misconceptions of every kind.',
'No careful reader would then confound the publisher with the author.',
'',

'Although this plan was adopted, yet before a fourth of the task had been',
'accomplished, an influential Indian journal came down upon poor Pratapa',
'Chandra Roy and accused him openly of being a party to a great literary',
'imposture, viz., of posing before the world as the translator of Vyasa's',

'work when, in fact, he was only the publisher. The charge came upon my',
'friend as a surprise, especially as he had never made a secret of the',
'authorship in his correspondence with Oriental scholars in every part of',
'the world. He promptly wrote to the journal in question, explaining the',
'reasons there were for anonymity, and pointing to the two prefaces with',
'which the first fasciculus had been given to the world. The editor',
'readily admitted his mistake and made a satisfactory apology.',
'',

'Now that the translation has been completed, there can no longer be any',
'reason for withholding the name of the translator. The entire translation',
'is practically the work of one hand. In portions of the Adi and the Sabha',
'Parvas, I was assisted by Babu Charu Charan Mookerjee. About four forms',
'of the Sabha Parva were done by Professor Krishna Kamal Bhattacharya, and',
'about half a fasciculus during my illness, was done by another hand. I',
'should however state that before passing to the printer the copy received',
'from these gentlemen I carefully compared every sentence with the',
'original, making such alterations as were needed for securing a',
'uniformity of style with the rest of the work.',
'',

'I should here observe that in rendering the Mahabharata into English I',
'have derived very little aid from the three Bengali versions that are',
'supposed to have been executed with care. Every one of these is full of',
'inaccuracies and blunders of every description. The Santi in particular',
'which is by far the most difficult of the eighteen Parvas, has been made',
'a mess of by the Pundits that attacked it. Hundreds of ridiculous',
'blunders can be pointed out in both the Rajadharma and the Mokshadharma',
'sections. Some of these I have pointed out in footnotes.',
'',

'I cannot lay claim to infallibility. There are verses in the Mahabharata',
'that are exceedingly difficult to construe. I have derived much aid from',
'the great commentator Nilakantha. I know that Nilakantha's authority is',
'not incapable of being challenged. But when it is remembered that the',
'interpretations given by Nilakantha came down to him from preceptors of',
'olden days, one should think twice before rejecting Nilakantha as a guide.',
'',

'About the readings I have adopted, I should say that as regards the first',
'half of the work, I have generally adhered to the Bengal texts; as',
'regards the latter half, to the printed Bombay edition. Sometimes',
'individual sections, as occurring in the Bengal editions, differ widely',
'in respect of the order of the verses, from the corresponding ones in the',
'Bombay edition. In such cases I have adhered to the Bengal texts',
'convinced that the sequence of ideas has been better preserved in the',
'Bengal editions than the Bombay one.',
'',

'I should express my particular obligations to Pundit Ram Nath Tarkaratna',
'the author of 'Vasudeva Vijayam' and other poems, Pundit Shyama Charan',
'Kaviratna, the learned editor of Kavyaprakasha with the commentary of',
'Professor Mahesh Chandra Nayaratna, and Babu Aghore Nath Banerjee, the',

'manager of the Bharata Karyalaya. All these scholars were my referees on',
'all points of difficulty. Pundit Ram Nath's solid scholarship is known to',
'them that have come in contact with him. I never referred to him a',
'difficulty that he could not clear up. Unfortunately, he was not always',
'at hand to consult. Pundit Shyama Charan Kaviratna, during my residence',
'at Seebpore, assisted me in going over the Mokshadharma sections of the',
'Santi Parva. Unostentatious in the extreme, Kaviratna is truly the type',
'of a learned Brahman of ancient India. Babu Aghore Nath Banerjee also has',
'from time to time, rendered me valuable assistance in clearing my',
'difficulties.',

''

'Gigantic as the work is, it would have been exceedingly difficult for me',
'to go on with it if I had not been encouraged by Sir Stuart Bayley, Sir',
'Auckland Colvin, Sir Alfred Croft, and among Oriental scholars, by the',
'late lamented Dr. Reinhold Rost, and Mons. A. Barth of Paris. All these',
'eminent men know from the beginning that the translation was proceeding',
'from my pen. Notwithstanding the enthusiasm, with which my poor friend',
'Pratapa Chandra Roy, always endeavoured to fill me. I am sure my energies',
'would have flagged and patience exhausted but for the encouraging words',
'which I always received from these patrons and friends of the enterprise.',

''

'Lastly, I should name my literary chief and friend, Dr. Sambhu C.',
'Mookherjee. The kind interest he took in my labours, the repeated',
'exhortations he addressed to me inculcating patience, the care with which',
'he read every fasciculus as it came out, marking all those passages which',
'threw light upon topics of antiquarian interest, and the words of praise',
'he uttered when any expression particularly happy met his eyes, served to',
'stimulate me more than anything else in going on with a task that',
'sometimes seemed to me endless.',

''

'Kisari Mohan Ganguli',

''

'Calcutta',

''

''

''

'THE MAHABHARATA',

''

'ADI PARVA',

''

'SECTION I',

''

'Om! Having bowed down to Narayana and Nara, the most exalted male being',
'and also to the goddess Saraswati, must the word Jaya be uttered.',

''

'Ugrasrava, the son of Lomaharshana, surnamed Sauti, well-versed in the',
'Puranas, bending with humility, one day approached the great sages of',
'rigid vows, sitting at their ease, who had attended the twelve years',

'sacrifice of Saunaka, surnamed Kulapati, in the forest of Naimisha. Those',
'ascetics, wishing to hear his wonderful narrations, presently began to',
'address him who had thus arrived at that recluse abode of the inhabitants',
'of the forest of Naimisha. Having been entertained with due respect by',
'those holy men, he saluted those Munis (sages) with joined palms, even',
'all of them, and inquired about the progress of their asceticism. Then',
'all the ascetics being again seated, the son of Lomaharshana humbly',
'occupied the seat that was assigned to him. Seeing that he was',
'comfortably seated, and recovered from fatigue, one of the Rishis',
'beginning the conversation, asked him, 'Whence comest thou, O lotus-eyed',
'Sauti, and where hast thou spent the time? Tell me, who ask thee, in',
'detail.'',

''

'Accomplished in speech, Sauti, thus questioned, gave in the midst of that',
'big assemblage of contemplative Munis a full and proper answer in words',
'consonant with their mode of life.',

''

"Sauti said, 'Having heard the diverse sacred and wonderful stories which',
'were composed in his Mahabharata by Krishna-Dwaipayana, and which were',
'recited in full by Vaisampayana at the Snake-sacrifice of the high-souled',
'royal sage Janamejaya and in the presence also of that chief of Princes',
'the son of Parikshit, and having wandered about, visiting many sacred',
'waters and holy shrines, I journeyed to the country venerated by the',
'Dwijas (twice-born) and called Samantapanchaka where formerly was fought',
'the battle between the children of Kuru and Pandu, and all the chiefs of',
'the land ranged on either side. Thence, anxious to see you, I am come',
'into your presence. Ye reverend sages, all of whom are to me as Brahma;',
'ye greatly blessed who shine in this place of sacrifice with the',
'splendour of the solar fire: ye who have concluded the silent meditations',
'and have fed the holy fire; and yet who are sitting--without care, what',
'O ye Dwijas (twice-born), shall I repeat, shall I recount the sacred',
'stories collected in the Puranas containing precepts of religious duty',
'and of worldly profit, or the acts of illustrious saints and sovereigns',
'of mankind?''",

''

"The Rishi replied, 'The Purana, first promulgated by the great Rishi',
'Dwaipayana, and which after having been heard both by the gods and the',
'Brahmarshis was highly esteemed, being the most eminent narrative that',
'exists, diversified both in diction and division, possessing subtile',
'meanings logically combined, and gleaned from the Vedas, is a sacred',
'work. Composed in elegant language, it includeth the subjects of other',
'books. It is elucidated by other Shastras, and comprehendeth the sense of',
'the four Vedas. We are desirous of hearing that history also called',
'Bharata, the holy composition of the wonderful Vyasa, which dispelleth',
'the fear of evil, just as it was cheerfully recited by the Rishi',
'Vaisampayana, under the direction of Dwaipayana himself, at the',
'snake-sacrifice of Raja Janamejaya?''",

''

"Sauti then said, 'Having bowed down to the primordial being Isana, to',
'whom multitudes make offerings, and who is adored by the multitude; who',
'is the true incorruptible one, Brahma, perceptible, imperceptible',
'eternal; who is both a non-existing and an existing-non-existing being;',
'who is the universe and also distinct from the existing and non-existing',
'universe; who is the creator of high and low; the ancient, exalted',
'inexhaustible one; who is Vishnu, beneficent and the beneficence itself',
'worthy of all preference, pure and immaculate; who is Hari, the ruler of',
'the faculties, the guide of all things moveable and immoveable; I will',
'declare the sacred thoughts of the illustrious sage Vyasa, of marvellous',
'deeds and worshipped here by all. Some bards have already published this',
'history, some are now teaching it, and others, in like manner, will',
'hereafter promulgate it upon the earth. It is a great source of',
'knowledge, established throughout the three regions of the world. It is',
'possessed by the twice-born both in detailed and compendious forms. It is',
'the delight of the learned for being embellished with elegant',
'expressions, conversations human and divine, and a variety of poetical',
'measures.'

''

'In this world, when it was destitute of brightness and light, and',
'enveloped all around in total darkness, there came into being, as the',
'primal cause of creation, a mighty egg, the one inexhaustible seed of all',
'created beings. It is called Mahadivya, and was formed at the beginning',
'of the Yuga, in which we are told, was the true light Brahma, the eternal',
'one, the wonderful and inconceivable being present alike in all places;',
'the invisible and subtile cause, whose nature partaketh of entity and',
'non-entity. From this egg came out the lord Pitamaha Brahma, the one only',
'Prajapati; with Suraguru and Sthanu. Then appeared the twenty-one',
'Prajapatis, viz., Manu, Vasishtha and Parameshthi; ten Prachetas, Daksha',
'and the seven sons of Daksha. Then appeared the man of inconceivable',
'nature whom all the Rishis know and so the Viswe-devas, the Adityas, the',
'Vasus, and the twin Aswins; the Yakshas, the Sadhyas, the Pisachas, the',
'Guhyakas, and the Pitris. After these were produced the wise and most',
'holy Brahmarshis, and the numerous Rajarshis distinguished by every noble',
'quality. So the water, the heavens, the earth, the air, the sky, the',
'points of the heavens, the years, the seasons, the months, the',
'fortnights, called Pakshas, with day and night in due succession. And',
'thus were produced all things which are known to mankind.'

''

'And what is seen in the universe, whether animate or inanimate, of',
'created things, will at the end of the world, and after the expiration of',
'the Yuga, be again confounded. And, at the commencement of other Yugas',
'all things will be renovated, and, like the various fruits of the earth',
'succeed each other in the due order of their seasons. Thus continueth',
'perpetually to revolve in the world, without beginning and without end',
'this wheel which causeth the destruction of all things.'

''

'The generation of Devas, in brief, was thirty-three thousand',

'thirty-three hundred and thirty-three. The sons of Div were Brihadbhanu,',
 'Chakshus, Atma Vibhavasus, Savita, Richika, Arka, Bhanu, Asavaha, and',
 'Ravi. Of these Vivaswans of old, Mahya was the youngest whose son was',
 'Deva-vrata. The latter had for his son, Su-vrata who, we learn, had three',
 'sons,--Dasa-jyoti, Sata-jyoti, and Sahasra-jyoti, each of them producing',
 'numerous offspring. The illustrious Dasa-jyoti had ten thousand,',
 'Sata-jyoti ten times that number, and Sahasra-jyoti ten times the number',
 'of Sata-jyoti's offspring. From these are descended the family of the',
 'Kurus, of the Yadus, and of Bharata; the family of Yayati and of',
 'Ikshwaku; also of all the Rajarshis. Numerous also were the generations',
 'produced, and very abundant were the creatures and their places of abode.',
 'The mystery which is threefold--the Vedas, Yoga, and Vijnana Dharma',
 'Artha, and Kama--also various books upon the subject of Dharma, Artha,',
 'and Kama; also rules for the conduct of mankind; also histories and',
 'discourses with various srutis; all of which having been seen by the',
 'Rishi Vyasa are here in due order mentioned as a specimen of the book.',
 '',
 'The Rishi Vyasa published this mass of knowledge in both a detailed and',
 'an abridged form. It is the wish of the learned in the world to possess',
 'the details and the abridgement. Some read the Bharata beginning with the',
 'initial mantra (invocation), others with the story of Astika, others with',
 'Uparichara, while some Brahmanas study the whole. Men of learning display',
 'their various knowledge of the institutes in commenting on the',
 'composition. Some are skilful in explaining it, while others, in',
 'remembering its contents.',
 '',
 'The son of Satyavati having, by penance and meditation, analysed the',
 'eternal Veda, afterwards composed this holy history, when that learned',
 'Brahmarshi of strict vows, the noble Dwaipayana Vyasa, offspring of',
 'Parasara, had finished this greatest of narrations, he began to consider',
 'how he might teach it to his disciples. And the possessor of the six',
 'attributes, Brahma, the world's preceptor, knowing of the anxiety of the',
 'Rishi Dwaipayana, came in person to the place where the latter was, for',
 'gratifying the saint, and benefiting the people. And when Vyasa,',
 'surrounded by all the tribes of Munis, saw him, he was surprised; and',
 'standing with joined palms, he bowed and ordered a seat to be brought.',
 'And Vyasa having gone round him who is called Hiranyagarbha seated on',
 'that distinguished seat stood near it; and being commanded by Brahma',
 'Parameshthi, he sat down near the seat, full of affection and smiling in',
 'joy. Then the greatly glorious Vyasa, addressing Brahma Parameshthi,',
 'said, "O divine Brahma, by me a poem hath been composed which is greatly',
 'respected. The mystery of the Veda, and what other subjects have been',
 'explained by me; the various rituals of the Upanishads with the Angas;',
 'the compilation of the Puranas and history formed by me and named after',
 'the three divisions of time, past, present, and future; the determination',
 'of the nature of decay, fear, disease, existence, and non-existence, a',
 'description of creeds and of the various modes of life; rule for the four',
 'castes, and the import of all the Puranas; an account of asceticism and',

'of the duties of a religious student; the dimensions of the sun and moon,',
'the planets, constellations, and stars, together with the duration of the',
'four ages; the Rik, Sama and Yajur Vedas; also the Adhyatma; the sciences',
'called Nyaya, Orthoephy and Treatment of diseases; charity and',
'Pasupatadharma; birth celestial and human, for particular purposes; also',
'a description of places of pilgrimage and other holy places of rivers,',
'mountains, forests, the ocean, of heavenly cities and the kalpas; the art',
'of war; the different kinds of nations and languages: the nature of the',
'manners of the people; and the all-pervading spirit;--all these have been',
'represented. But, after all, no writer of this work is to be found on',
'earth.'',
'',

"Brahma said. 'I esteem thee for thy knowledge of divine mysteries',
'before the whole body of celebrated Munis distinguished for the sanctity',
'of their lives. I know thou hast revealed the divine word, even from its',
'first utterance, in the language of truth. Thou hast called thy present',
'work a poem, wherefore it shall be a poem. There shall be no poets whose',
'works may equal the descriptions of this poem, even, as the three other',
'modes called Asrama are ever unequal in merit to the domestic Asrama. Let',
'Ganesa be thought of, O Muni, for

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arrive at its end, then, O Sanjaya, I had no hope of',
'success. When I heard that Yudhishtira, beaten by Saubala at the game of',
'dice and deprived of his kingdom as a consequence thereof, had still been',
'attended upon by his brothers of incomparable prowess, then, O Sanjaya, I',
'had no hope of success. When I heard that the virtuous Pandavas weeping',
'with affliction had followed their elder brother to the wilderness and',
'exerted themselves variously for the mitigation of his discomforts, then,',
'O Sanjaya, I had no hope of success.'',
'',

'When I heard that Yudhishtira had been followed into the wilderness by',
'Snatakas and noble-minded Brahmanas who live upon alms, then, O Sanjaya,',
'I had no hope of success. When I heard that Arjuna, having, in combat,',
'pleased the god of gods, Tryambaka (the three-eyed) in the disguise of a',
'hunter, obtained the great weapon Pasupata, then O Sanjaya, I had no hope',
'of success. When I heard that the just and renowned Arjuna after having',
'been to the celestial regions, had there obtained celestial weapons from',
'Indra himself then, O Sanjaya, I had no hope of success. When I heard',
'that afterwards Arjuna had vanquished the Kalakeyas and the Paulomas',
'proud with the boon they had obtained and which had rendered them',
'invulnerable even to the celestials, then, O Sanjaya, I had no hope of',
'success. When I heard that Arjuna, the chastiser of enemies, having gone',
'to the regions of Indra for the destruction of the Asuras, had returned',
'thence successful, then, O Sanjaya, I had no hope of success. When I',
'heard that Bhima and the other sons of Pritha (Kunti) accompanied by',
'Vaisravana had arrived at that country which is inaccessible to man then,',

'O Sanjaya, I had no hope of success. When I heard that my sons, guided by',
'the counsels of Karna, while on their journey of Ghoshayatra, had been',
'taken prisoners by the Gandharvas and were set free by Arjuna, then, O',
'Sanjaya, I had no hope of success. When I heard that Dharma (the god of',
'justice) having come under the form of a Yaksha had proposed certain',
'questions to Yudhishtira then, O Sanjaya, I had no hope of success. When',
'I heard that my sons had failed to discover the Pandavas under their',
'disguise while residing with Draupadi in the dominions of Virata, then, O',
'Sanjaya, I had no hope of success. When I heard that the principal men of',
'my side had all been vanquished by the noble Arjuna with a single chariot',
'while residing in the dominions of Virata, then, O Sanjaya, I had no hope',
'of success. When I heard that Vasudeva of the race of Madhu, who covered',
'this whole earth by one foot, was heartily interested in the welfare of',
'the Pandavas, then, O Sanjaya, I had no hope of success. When I heard',
'that the king of Matsya, had offered his virtuous daughter Uttara to',
'Arjuna and that Arjuna had accepted her for his son, then, O Sanjaya, I',
'had no hope of success. When I heard that Yudhishtira, beaten at dice,',
'deprived of wealth, exiled and separated from his connections, had',
'assembled yet an army of seven Akshauhinis, then, O Sanjaya, I had no',
'hope of success. When I heard Narada, declare that Krishna and Arjuna',
'were Nara and Narayana and he (Narada) had seen them together in the',
'regions of Brahma, then, O Sanjaya, I had no hope of success. When I',
'heard that Krishna, anxious to bring about peace, for the welfare of',
'mankind had repaired to the Kurus, and went away without having been able',
'to effect his purpose, then, O Sanjaya, I had no hope of success. When I',
'heard that Kama and Duryodhana resolved upon imprisoning Krishna',
'displayed in himself the whole universe, then, O Sanjaya, I had no hope',
'of success. Then I heard that at the time of his departure, Pritha',
'(Kunti) standing, full of sorrow, near his chariot received consolation',
'from Krishna, then, O Sanjaya, I had no hope of success. When I heard',
'that Vasudeva and Bhishma the son of Santanu were the counsellors of the',
'Pandavas and Drona the son of Bharadwaja pronounced blessings on them,',
'then, O Sanjaya, I had no hope of success. When Kama said unto Bhishma--I',
'will not fight when thou art fighting--and, quitting the army, went away',
'then, O Sanjaya, I had no hope of success. When I heard that Vasudeva and',
'Arjuna and the bow Gandiva of immeasurable prowess, these three of',
'dreadful energy had come together, then, O Sanjaya, I had no hope of',
'success. When I heard that upon Arjuna having been seized with',
'compunction on his chariot and ready to sink, Krishna showed him all the',
'worlds within his body, then, O Sanjaya, I had no hope of success. When I',
'heard that Bhishma, the desolator of foes, killing ten thousand',
'charioteers every day in the field of battle, had not slain any amongst',
'the Pandavas then, O Sanjaya, I had no hope of success. When I heard that',
'Bhishma, the righteous son of Ganga, had himself indicated the means of',
'his defeat in the field of battle and that the same were accomplished by',
'the Pandavas with joyfulness, then, O Sanjaya, I had no hope of success.',
'When I heard that Arjuna, having placed Sikhandin before himself in his',
'chariot, had wounded Bhishma of infinite courage and invincible in',

'battle, then, O Sanjaya, I had no hope of success. When I heard that the',
 'aged hero Bhishma, having reduced the numbers of the race of shomaka to a',
 'few, overcome with various wounds was lying on a bed of arrows, then, O',
 'Sanjaya, I had no hope of success. When I heard that upon Bhishma's lying',
 'on the ground with thirst for water, Arjuna, being requested, had pierced',
 'the ground and allayed his thirst, then, O Sanjaya, I had no hope of',
 'success. When Bayu together with Indra and Suryya united as allies for',
 'the success of the sons of Kunti, and the beasts of prey (by their',
 'inauspicious presence) were putting us in fear, then, O Sanjaya, I had no',
 'hope of success. When the wonderful warrior Drona, displaying various',
 'modes of fight in the field, did not slay any of the superior Pandavas,',
 'then, O Sanjaya, I had no hope of success. When I heard that the',
 'Maharatha Sansaptakas of our army appointed for the overthrow of Arjuna',
 'were all slain by Arjuna himself, then, O Sanjaya, I had no hope of',
 'success. When I heard that our disposition of forces, impenetrable by',
 'others, and defended by Bharadwaja himself well-armed, had been singly',
 'forced and entered by the brave son of Subhadra, then, O Sanjaya, I had',
 'no hope of success. When I heard that our Maharathas, unable to overcome',
 'Arjuna, with jubilant faces after having jointly surrounded and slain the',
 'boy Abhimanyu, then, O Sanjaya, I had no hope of success. When I heard',
 'that the blind Kauravas were shouting for joy after having slain',
 'Abhimanyu and that thereupon Arjuna in anger made his celebrated speech',
 'referring to Saindhava, then, O Sanjaya, I had no hope of success. When I',
 'heard that Arjuna had vowed the death of Saindhava and fulfilled his vow',
 'in the presence of his enemies, then, O Sanjaya, I had no hope of',
 'success. When I heard that upon the horses of Arjuna being fatigued,',
 'Vasudeva releasing them made them drink water and bringing them back and',
 'reharnessing them continued to guide them as before, then, O Sanjaya, I',
 'had no hope of success. When I heard that while his horses were fatigued,',
 'Arjuna staying in his chariot checked all his assailants, then, O',
 'Sanjaya, I had no hope of success. When I heard that Yuyudhana of the',
 'race of Vrishni, after having thrown into confusion the army of Drona',
 'rendered unbearable in prowess owing to the presence of elephants,',
 'retired to where Krishna and Arjuna were, then, O Sanjaya, I had no hope',
 'of success. When I heard that Karna even though he had got Bhima within',
 'his power allowed him to escape after only addressing him in contemptuous',
 'terms and dragging him with the end of his bow, then, O Sanjaya, I had no',
 'hope of success. When I heard that Drona, Kritavarma, Kripa, Karna, the',
 'son of Drona, and the valiant king of Madra (Salya) suffered Saindhava to',
 'be slain, then, O Sanjaya, I had no hope of success. When I heard that',
 'the celestial Sakti given by Indra (to Karna) was by Madhava's',
 'machinations caused to be hurled upon Rakshasa Ghatotkacha of frightful',
 'countenance, then, O Sanjaya, I had no hope of success. When I heard that',
 'in the encounter between Karna and Ghatotkacha, that Sakti was hurled',
 'against Ghatotkacha by Karna, the same which was certainly to have slain',
 'Arjuna in battle, then, O Sanjaya. I had no hope of success. When I heard',
 'that Dhristadyumna, transgressing the laws of battle, slew Drona while',
 'alone in his chariot and resolved on death, then, O Sanjaya, I had no',

'hope of success. When I heard that Nakula. the son of Madri, having in',
'the presence of the whole army engaged in single combat with the son of',
'Drona and showing himself equal to him drove his chariot in circles',
'around, then, O Sanjaya, I had no hope of success. When upon the death of',
'Drona, his son misused the weapon called Narayana but failed to achieve',
'the destruction of the Pandavas, then, O Sanjaya, I had no hope of',
'success. When I heard that Bhimasena drank the blood of his brother',
'Duhsasana in the field of battle without anybody being able to prevent',
'him, then, O Sanjaya, I had no hope of success. When I heard that the',
'infinately brave Karna, invincible in battle, was slain by Arjuna in that',
'war of brothers mysterious even to the gods, then, O Sanjaya, I had no',
'hope of success. When I heard that Yudhishtira, the Just, overcame the',
'heroic son of Drona, Duhsasana, and the fierce Kritavarman, then, O',
'Sanjaya, I had no hope of success. When I heard that the brave king of',
'Madra who ever dared Krishna in battle was slain by Yudhishtira, then, O',
'Sanjaya, I had no hope of success. When I heard that the wicked Suvala of',
'magic power, the root of the gaming and the feud, was slain in battle by',
'Sahadeva, the son of Pandu, then, O Sanjaya, I had no hope of success.',
'When I heard that Duryodhana, spent with fatigue, having gone to a lake',
'and made a refuge for himself within its waters, was lying there alone',
'his strength gone and without a chariot, then, O Sanjaya, I had no hope',
'of success. When I heard that the Pandavas having gone to that lake',
'accompanied by Vasudeva and standing on its beach began to address',
'contemptuously my son who was incapable of putting up with affronts',
'then, O Sanjaya, I had no hope of success. When I heard that while',
'displaying in circles a variety of curious modes (of attack and defence)',
'in an encounter with clubs, he was unfairly slain according to the',
'counsels of Krishna, then, O Sanjaya, I had no hope of success. When I',
'heard the son of Drona and others by slaying the Panchalas and the sons',
'of Draupadi in their sleep, perpetrated a horrible and infamous deed',
'then, O Sanjaya, I had no hope of success. When I heard that Aswatthaman',
'while being pursued by Bhimasena had discharged the first of weapons',
'called Aishika, by which the embryo in the womb (of Uttara) was wounded',
'then, O Sanjaya, I had no hope of success. When I heard that the weapon',
'Brahmashira (discharged by Aswatthaman) was repelled by Arjuna with',
'another weapon over which he had pronounced the word "Sasti" and that',
'Aswatthaman had to give up the jewel-like excrescence on his head, then',
'O Sanjaya, I had no hope of success. When I heard that upon the embryo in',
'the womb of Virata's daughter being wounded by Aswatthaman with a mighty',
'weapon, Dwaipayana and Krishna pronounced curses on him, then, O Sanjaya',
'I had no hope of success.',
'',
'Alas! Gandhari, destitute of children, grand-children, parents',
'brothers, and kindred, is to be pitied. Difficult is the task that hath',
'been performed by the Pandavas: by them hath a kingdom been recovered',
'without a rival.',
'',
'Alas! I have heard that the war hath left only ten alive: three of our',

'side, and the Pandavas, seven, in that dreadful conflict eighteen',
 'Akshauhini of Kshatriyas have been slain! All around me is utter',
 'darkness, and a fit of swoon assaileth me: consciousness leaves me, O',
 'Suta, and my mind is distracted.'',
 '',
 '"Sauti said, 'Dhritarashtra, bewailing his fate in these words, was',
 'overcome with extreme anguish and for a time deprived of sense; but being',
 'revived, he addressed Sanjaya in the following words.',
 '',
 '"After what hath come to pass, O Sanjaya, I wish to put an end to my life',
 'without delay; I do not find the least advantage in cherishing it any',
 'longer.'',
 '',
 '"Sauti said, 'The wise son of Gāvalgana (Sanjaya) then addressed the',
 'distressed lord of Earth while thus talking and bewailing, sighing like a',
 'serpent and repeatedly tainting, in words of deep import.',
 '',
 '"Thou hast heard, O Raja, of the greatly powerful men of vast exertions',
 'spoken of by Vyasa and the wise Narada; men born of great royal families',
 'resplendent with worthy qualities, versed in the science of celestial',
 'arms, and in glory emblems of Indra; men who having conquered the world',
 'by justice and performed sacrifices with fit offerings (to the',
 'Brahmanas), obtained renown in this world and at last succumbed to the',
 'sway of time. Such were Saivya; the valiant Maharatha; Srinjaya, great',
 'amongst conquerors. Suhotra; Rantideva, and Kakshivanta, great in glory;',
 'Valhika, Damana, Saryati, Ajita, and Nala; Viswamitra the destroyer of',
 'foes; Amvarisha, great in strength; Marutta, Manu, Ikshaku, Gaya, and',
 'Bharata; Rama the son of Dasaratha; Sasavindu, and Bhagiratha;',
 'Kritavirya, the greatly fortunate, and Janamejaya too; and Yayati of good',
 'deeds who performed sacrifices, being assisted therein by the celestials',
 'themselves, and by whose sacrificial altars and stakes this earth with',
 'her habited and uninhabited regions hath been marked all over. These',
 'twenty-four Rajas were formerly spoken of by the celestial Rishi Narada',
 'unto Saivya when much afflicted for the loss of his children. Besides',
 'these, other Rajas had gone before, still more powerful than they, mighty',
 'charioteers noble in mind, and resplendent with every worthy quality.',
 'These were Puru, Kuru, Yadu, Sura and Viswasrawa of great glory; Anuha',
 'Yuvanashwa, Kakutstha, Vikrami, and Raghu; Vijaya, Virihorta, Anga, Bhava',
 'Sweta, and Vripadguru; Usinara, Sata-ratha, Kanka, Duliduha, and Druma;',
 'Dambhodbhava, Para, Vena, Sagara, Sankriti, and Nimi; Ajeya, Parasu',
 'Pundra, Sambhu, and holy Deva-Vridha; Devahuya, Supratika, and',
 'Vrihad-ratha; Mahatsaha, Vinitatma, Sukratu, and Nala, the king of the',
 'Nishadas; Satyawrata, Santabhaya, Sumitra, and the chief Subala;',
 'Janujangha, Anaranya, Arka, Priyabhritya, Chuchi-vrata, Balabandhu',
 'Nirmardda, Ketusinga, and Brhodbala; Dhritaketu, Brihatketu',
 'Driptaketu, and Niramaya; Abikshit, Chapala, Dhurta, Kritbandhu, and',
 'Dridhe-shudhi; Mahapurana-sambhavya, Pratyanga, Paraha and Sruti. These',
 'O chief, and other Rajas, we hear enumerated by hundreds and by',

'thousands, and still others by millions, princes of great power and',
'wisdom, quitting very abundant enjoyments met death as thy sons have',
'done! Their heavenly deeds, valour, and generosity, their magnanimity,',
'faith, truth, purity, simplicity and mercy, are published to the world in',
'the records of former times by sacred bards of great learning. Though',
'endued with every noble virtue, these have yielded up their lives. Thy',
'sons were malevolent, inflamed with passion, avaricious, and of very',
'evil-disposition. Thou art versed in the Sastras, O Bharata, and art',
'intelligent and wise; they never sink under misfortunes whose',
'understandings are guided by the Sastras. Thou art acquainted, O prince,',
'with the lenity and severity of fate; this anxiety therefore for the',
'safety of thy children is unbecoming. Moreover, it behoveth thee not to',
'grieve for that which must happen: for who can avert, by his wisdom, the',
'decrees of fate? No one can leave the way marked out for him by',
'Providence. Existence and non-existence, pleasure and pain all have Time',
'for their root. Time createth all things and Time destroyeth all',
'creatures. It is Time that burneth creatures and it is Time that',
'extinguisheth the fire. All states, the good and the evil, in the three',
'worlds, are caused by Time. Time cutteth short all things and createth',
'them anew. Time alone is awake when all things are asleep: indeed, Time',
'is incapable of being overcome. Time passeth over all things without',
'being retarded. Knowing, as thou dost, that all things past and future',
'and all that exist at the present moment, are the offspring of Time, it',
'behoveth thee not to throw away thy reason.'',

''

"Sauti said, 'The son of Gavalgana having in this manner administered',
'comfort to the royal Dhritarashtra overwhelmed with grief for his sons',
'then restored his mind to peace. Taking these facts for his subject',
'Dwaipayana composed a holy Upanishad that has been published to the world',
'by learned and sacred bards in the Puranas composed by them.',

''

"The study of the Bharata is an act of piety. He that readeth even one',
'foot, with belief, hath his sins entirely purged away. Herein Devas',
'Devarshis, and immaculate Brahmarshis of good deeds, have been spoken of;',
'and likewise Yakshas and great Uragas (Nagas). Herein also hath been',
'described the eternal Vasudeva possessing the six attributes. He is the',
'true and just, the pure and holy, the eternal Brahma, the supreme soul',
'the true constant light, whose divine deeds wise and learned recount;',
'from whom hath proceeded the non-existent and existent-non-existent',
'universe with principles of generation and progression, and birth, death',
'and re-birth. That also hath been treated of which is called Adhyatma',
'(the superintending spirit of nature) that partaketh of the attributes of',
'the five elements. That also hath been described who is purusha being',
'above such epithets as 'undisplayed' and the like; also that which the',
'foremost yatis exempt from the common destiny and endued with the power',
'of meditation and Tapas behold dwelling in their hearts as a reflected',
'image in the mirror.',

''

'"The man of faith, devoted to piety, and constant in the exercise of',
'virtue, on reading this section is freed from sin. The believer that',
'constantly heareth recited this section of the Bharata, called the',
'Introduction, from the beginning, falleth not into difficulties. The man',
'repeating any part of the introduction in the two twilights is during',
'such act freed from the sins contracted during the day or the night. This',
'section, the body of the Bharata, is truth and nectar. As butter is in',
'curd, Brahmana among bipeds, the Aranyaka among the Vedas, and nectar',
'among medicines; as the sea is eminent among receptacles of water, and',
'the cow among quadrupeds; as are these (among the things mentioned) so is',
'the Bharata said to be among histories.'

''

'"He that causeth it, even a single foot thereof, to be recited to',
'Brahmanas during a Sradha, his offerings of food and drink to the manes',
'of his ancestors become inexhaustible.'

''

'"By the aid of history and the Puranas, the Veda may be expounded; but',
'the Veda is afraid of one of little information lest he should it. The',
'learned man who recites to other this Veda of Vyasa reapeth advantage. It',
'may without doubt destroy even the sin of killing the embryo and the',
'like. He that readeth this holy chapter of the moon, readeth the whole of',
'the Bharata, I ween. The man who with reverence daily listeneth to this',
'sacred work acquireth long life and renown and ascendeth to heaven.'

''

'"In former days, having placed the four Vedas on one side and the Bharata',
'on the other, these were weighed in the balance by the celestials',
'assembled for that purpose. And as the latter weighed heavier than the',
'four Vedas with their mysteries, from that period it hath been called in',
'the world Mahabharata (the great Bharata). Being esteemed superior both',
'in substance and gravity of import it is denominated Mahabharata on',
'account of such substance and gravity of import. He that knoweth its',
'meaning is saved from all his sins.'

''

'"Tapa is innocent, study is harmless, the ordinance of the Vedas',
'prescribed for all the tribes are harmless, the acquisition of wealth by',
'exertion is harmless; but when they are abused in their practices it is',
'then that they become sources of evil.'"

''

''

''

'SECTION II',

''

'"The Rishis said, 'O son of Suta, we wish to hear a full and',
'circumstantial account of the place mentioned by you as Samanta-panchaya.'

''

'"Sauti said, 'Listen, O ye Brahmanas, to the sacred descriptions I utter',
'O ye best of men, ye deserve to hear of the place known as',
'Samanta-panchaka. In the interval between the Treta and Dwapara Yugas',

'Rama (the son of Jamadagni) great among all who have borne arms, urged by',
'impatience of wrongs, repeatedly smote the noble race of Kshatriyas. And',
'when that fiery meteor, by his own valour, annihilated the entire tribe',
'of the Kshatriyas, he formed at Samanta-panchaka five lakes of blood. We',
'are told that his reason being overpowered by anger he offered oblations',
'of blood to the manes of his ancestors, standing in the midst of the',
'sanguine waters of those lakes. It was then that his forefathers of whom',
'Richika was the first having arrived there addressed him thus, 'O Rama, O',
'blessed Rama, O offspring of Bhrigu, we have been gratified with the',
'reverence thou hast shown for thy ancestors and with thy valour, O mighty',
'one! Blessings be upon thee. O thou illustrious one, ask the boon that',
'thou mayst desire.'',
'',

"Rama said, 'If, O fathers, ye are favourably disposed towards me, the',
'boon I ask is that I may be absolved from the sins born of my having',
'annihilated the Kshatriyas in anger, and that the lakes I have formed may',
'become famous in the world as holy shrines.' The Pitris then said, 'So',
'shall it be. But be thou pacified.' And Rama was pacified accordingly.',
'The region that lieth near unto those lakes of gory water, from that time',
'hath been celebrated as Samanta-panchaka the holy. The wise have declared',
'that every country should be distinguished by a name significant of some',
'circumstance which may have rendered it famous. In the interval between',
'the Dwapara and the Kali Yugas there happened at Samanta-panchaka the',
'encounter between the armies of the Kauravas and the Pandavas. In that',
'holy region, without ruggedness of any kind, were assembled eighteen',
'Akshauhini of soldiers eager for battle. And, O Brahmanas, having come',
'thereto, they were all slain on the spot. Thus the name of that region, O',
'Brahmanas, hath been explained, and the country described to you as a',
'sacred and delightful one. I have mentioned the whole of what relateth to',
'it as the region is celebrated throughout the three worlds.'',
'',

"The Rishis said, 'We have a desire to know, O son of Suta, what is',
'implied by the term Akshauhini that hath been used by thee. Tell us in',
'full what is the number of horse and foot, chariots and elephants, which',
'compose an Akshauhini for thou art fully informed.'',
'',

"Sauti said, 'One chariot, one elephant, five foot-soldiers, and three',
'horses form one Patti; three pattis make one Sena-mukha; three',
'sena-mukhas are called a Gulma; three gulmas, a Gana; three ganas, a',
'Vahini; three vahinis together are called a Pritana; three pritanas form',
'a Chamu; three chamus, one Anikini; and an anikini taken ten times forms',
'as it is styled by those who know, an Akshauhini. O ye best of Brahmanas',
'arithmeticians have calculated that the number of chariots in an',
'Akshauhini is twenty-one thousand eight hundred and seventy. The measure',
'of elephants must be fixed at the same number. O ye pure, you must know',
'that the number of foot-soldiers is one hundred and nine thousand, three',
'hundred and fifty, the number of horse is sixty-five thousand, six',
'hundred and ten. These, O Brahmanas, as fully explained by me, are the',

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'numbers of an Akshauhini as said by those acquainted with the principles',  
'of numbers. 0 best of Brahmanas, according to this calculation were',  
...]
```

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[ ]: # Converting book into words using nltk.word_tokenize and removing comma full  
      ↪stop using filter(lambda x: len(x) > 1)  
from nltk.tokenize import word_tokenize  
from nltk.corpus import stopwords  
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```
[ ]: # parallelize no to get TypeError: 'PipelinedRDD' object is not iterable  
rddWords = sc.parallelize(words.collect())
```

```
[ ]: # Removed stop words  
stop_words = list(nltk.corpus.stopwords.words('english'))  
rddWordsFiltered = rddWords.filter(lambda x: x not in stop_words)  
rddWordsFiltered.collect()
```

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'encouraging',
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'always',

```
'received',  
'patrons',  
'friends',  
'enterprise',  
'lastly',  
'name',  
...]
```

```
[ ]: # Getting key value pairs  
wordKVPairs = rddWordsFiltered.map(lambda x: (x, 1))  
wordKVPairs.take(10)
```

```
Out[27]: [('project', 1),  
          ('gutenberg', 1),  
          ('ebook', 1),  
          ('mahabharata', 1),  
          ('krishna-dwaipayana', 1),  
          ('vyasa', 1),  
          ('volume', 1),  
          ('ebook', 1),  
          ('use', 1),  
          ('anyone', 1)]
```

```
[ ]: # Final word count  
wordCount = wordKVPairs.reduceByKey(lambda x, y: x+y).sortBy(lambda x: -x[1])  
wordCount.collect()
```

```
Out[28]: [('thou', 4909),  
          ('king', 3836),  
          ('said', 2907),  
          ('one', 2871),  
          ('son', 2588),  
          ('thy', 2475),  
          ('thee', 2332),  
          ('great', 2161),  
          ('unto', 2113),  
          ('also', 2059),  
          ('like', 1695),  
          ('--', 1577),  
          ('men', 1461),  
          ('hath', 1345),  
          ('thus', 1271),  
          ('shall', 1173),  
          ('even', 1127),  
          ('words', 1065),  
          ('sons', 1023),  
          ('race', 983),  
          ('upon', 982),  
          ('mighty', 979),
```

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('best', 705),
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