

## Chapter 1836(1)

Vaishampayana said, ‘Placing King Dhritarashtra at the forefront, the mighty-armed Yudhishtira offered water.<sup>1</sup> His senses were bewildered. His eyes overflowing with tears, the lord of the earth arose from the waters of the Ganga and fell down on the bank, like an elephant struck by a hunter. Instructed by Krishna, Bhima picked up the one who was sinking down. Krishna, the afflicter of enemy armies, said, “Do not act in this way.” O king! The Pandavas saw that Yudhishtira, with dharma in his soul, was afflicted and had fallen down on the ground, sighing repeatedly. They saw that the lord of men was distressed in his mind and was almost lifeless. At this, the Pandavas were overwhelmed by grief again and sat down. The mighty-armed Dhritarashtra saw that the king was seated, afflicted by great grief. The immensely wise one spoke these words. “O tiger among Kurus! Arise. Do what must be done next. O Kouravya! You have conquered the earth through the dharma of kshatriyas. O lord of men! Enjoy the earth with your brothers and your well-wishers. O supreme among the upholders of dharma! I do not see any reason why you should grieve. O lord of the earth! It is I and Gandhari who should grieve. We have lost our sons and our kingdom, like wealth that is obtained in a dream. I did not listen to the words, full of grave import, of the great-souled Vidura, who desired our welfare. That is the reason I, an evil-minded person, am repenting. The one with divine sight and dharma in his soul had told me earlier, “Your lineage will be destroyed because of Duryodhana’s crimes. O king! If you desire welfare for yourself and for your lineage, kill the evil-souled one, the wicked King Suyodhana. Never let Karna and Shakuni meet him. Restrain them from their intoxication with this gambling match. Instate King Yudhishtira, with dharma in his soul. He will follow dharma and control and rule the earth. O king! Or, if King Yudhishtira, Kunti’s son, does not desire the kingdom, be the focal point for the entire kingdom and accept it yourself. O lord of men! Look upon all creatures impartially. O extender of your kin! Let all your relatives earn a living.” O Kounteya! The far-sighted Vidura spoke to me in this way. But my intelligence was foolish and I followed the wicked Duryodhana. I did not listen to the brave one’s sweet words. Hence, I have obtained the fruits of this great grief and am immersed in this ocean of sorrow. O king! Behold. Your aged fathers<sup>2</sup> are miserable. O lord of men! However, I do not see any reason why you should be grieving.’

## Chapter 1837(2)

Vaishampayana said, ‘Thus addressed by the intelligent Dhritarashtra, the intelligent king was silent and Keshava spoke to him. “O lord of men! If a man has excessive grief in his mind about the death of his forefathers, he has nothing but torment. You should now perform many kinds of sacrifices, with large quantities of dakshina, satisfying the gods with soma and the ancestors with svadha. O immensely wise one! You should not act in this way. You know what is to be known. Act in accordance with that. You have heard about the dharma of kings from Bhishma, Bhagirathi’s son, Krishna Dvaipayana, Narada and Vidura. You should not follow the conduct of the foolish. O one who bears the burden of the lineage! You should follow the conduct that was resorted to by your forefathers. There is no doubt that a kshatriya should obtain heaven through his fame. A brave person is never slain when he has turned his back on a battle. O great king! Therefore, abandon your grief. This is nothing but destiny. You will not be able to see those who have been slain in this battle again.” Govinda spoke in this way to Dharma-rajaya Yudhishtira. When the immensely energetic one paused, Yudhishtira replied. “O Govinda! I know the affection you bear towards me. You have loved me, wished me well and always shown me your compassion. O one with the chakra and the club! Do what will bring me great pleasure now. O handsome one! O descendant of the Yadava lineage! In every way, my mind will then be happy. O illustrious one! Grant me permission to go to a hermitage. After having killed the grandfather, I cannot find any peace. There is also Karna, tiger among men, who never retreated from an encounter. O scorcher of enemies! I will then be able to free myself from the cruel deed. Through such an act, I will be able to purify my mind.” While he was speaking, Vyasa, who knew about dharma,

spoke to him. The immensely energetic one comforted him through these auspicious words. “O son! Your intelligence is still not refined. You are again confused, like a child. Why are all of us repeatedly casting our words towards the sky?<sup>3</sup> You know about the dharma of kshatriyas. Fighting is their livelihood. A king must follow that conduct, without being tied down by bonds of affection. You have heard the entire truth about moksha dharma. I have severed your unaccomplished doubts that resulted from desire. However, intelligence is extremely difficult for those who have no faith. It is certain that you have forgotten everything. You should not act in this way. You should not be so ignorant. O unblemished one! You know about all the rites of atonement. You have heard everything about the dharma of fighting and the dharma of giving. You know about all kinds of dharma and are accomplished in all the sacred texts. O descendant of the Bharata lineage! Yet, you are confused again, as if you are ignorant.”

## Chapter 1838(3)

‘Vyasa said, “O Yudhishtira! It is my view that your wisdom is still not complete. No mortal person does anything himself, there is no action that is under his own control. A man is engaged by God and performs good and bad deeds. Since it is Purusha who does the acts, where is the scope for repentance? You think that you have yourself performed those wicked deeds. O descendant of the Bharata lineage! Listen to the means whereby these wicked deeds can be countered. O Yudhishtira! A wicked deed perpetrated by a man can always be overcome through austerities, sacrifices and donations. O lord of men! O tiger among kings! Sacrifices, austerities and donations purify a man from his wicked deeds. To become sacred, the asuras and the gods performed rites. Those great-souled ones sought to perform sacrifices. It is through sacrifices that the great-souled gods became even more powerful. Thus, after performing rites, the gods assailed the danavas. O descendant of the Bharata lineage! O king! O Yudhishtira! Prepare for rajasuya, ashvamedha, *sarvamedha* and *narmedha*.<sup>4</sup> Perform *vajimedha* and give away dakshina in the proper way, distributing many desired riches, just as Rama, Dasharatha’s son, did. King Marutta did that too and so did the immensely valorous king who was the son of Dushyanta and Shakuntala,<sup>5</sup> your ancestor.”

‘Yudhishtira replied, “There is no doubt that vajimedha purifies the earth. However, I have an intention that you should hear about.

O supreme among brahmanas! I have caused this extremely great slaughter of the kin. I am incapable of giving away even limited riches.

I have no wealth left. I am not interested in asking these children for riches.<sup>6</sup> The princes alone are left and I am responsible for their wounds and their hardships. O supreme among brahmanas! I have myself destroyed the earth and they are overcome with grief. For the sake of performing a sacrifice, how can I impose a levy on them? The earth and the kings were destroyed because of Duryodhana’s crimes. O supreme among sages! But in the process, we have been united with ill-repute. For the sake of riches, Duryodhana destroyed the earth. The treasury has been exhausted because of Dhritarashtra’s evil-minded son. In the first place, the earth was thought of as dakshina. In the case of adverse fortune, the learned and the virtuous have thought of an exception.<sup>7</sup> O one who is rich in austerities! However, I do not desire to have such a proxy. O illustrious one! In this connection, you should advise me about what should be done.”

Vaishampayana continued, ‘Krishna Dvaipayana was thus addressed by Partha. He thought for a while and then spoke to Dharmaraja. “O Partha! There are riches in the Himalaya mountains. At King Marutta’s sacrifice, the brahmanas left them there.<sup>8</sup> O Kounteya! If you bring that, it will be enough.” Yudhishtira asked, “What was Marutta’s sacrifice and what riches were distributed there? O supreme among eloquent ones! What was the era of that king?” Vyasa replied, “O Partha! If you wish to, hear about that king from the Karandhama lineage. I will tell you about that immensely valorous king and his era and his great riches.”

## Chapter 1839(4)

‘Yudhishtira said, “O one who knows about dharma! I wish to hear the story of that rajarshi. O Dvaipayana! O unblemished one! Tell me about Marutta’s account.”

‘Vyasa replied, “Earlier, in *krita* yuga, there was the lord Manu, the wielder of the staff. His son was the great archer, famous as Prajati. Prajati had a famous son named Kshupa. Kshupa’s son was the lord, King Ikshvaku. O king! He had one hundred sons and they were supremely devoted to dharma. The lord Ikshvaku made all of them kings. The eldest, Vimsha, was unmatched as an archer. O descendant of the Bharata lineage! Vimsha had a fortunate son named Vivimsha. O king! Vivimsha had fifteen sons. All of them were brave archers, devoted to brahmanas and truthful in speech. They were virtuous and devoted to the dharma of giving. They were always agreeable in speech. The eldest one was Khaninetra and he oppressed all the other brothers. The valiant Khaninetra conquered the kingdom and removed all its sons.<sup>9</sup> However, he was incapable of protecting the kingdom and the subjects weren’t happy. They took away the kingdom from him and gave it to his son, Suvarcha. O Indra among kings! They instated him and were delighted. He<sup>10</sup> saw the action taken against his father and the fact that he had been banished from the kingdom. Therefore, he was devoted to the law and engaged in the welfare of the subjects. He was devoted to brahmanas. He was truthful in speech and pure. He was tranquil and self-restrained. Since the learned one was always devoted to dharma, the subjects found joy in him. Because of his devotion to dharma, the treasury and vehicles became exhausted.<sup>11</sup> When the treasury was exhausted, the vassals oppressed him from all directions. With his treasury and vehicles diminished, he was afflicted by many. The king, the servants and the city faced supreme suffering and hardships. O Yudhishtira! The king was always completely devoted to dharma. However, since his strength was diminished, he was incapable of offering protection. When the king and the city faced the ultimate in hardships, he blew violently into his hand and from this, soldiers emerged. The soldiers generated in this way defeated all the kings along the boundaries. O king! It is because of this reason that he became famous as Karandhama.<sup>12</sup> Karandhama’s son was born at the beginning of *treta* yuga. He was supreme and handsome and like Indra. Like the gods, he was extremely difficult to defeat. All the kings were always under his subjugation. Because of his conduct and his strength, he became the emperor of all creatures. His name was Avikshit and he possessed dharma in his soul. He was Indra’s equal in valour. He was devoted to sacrifices and addicted to rites. He possessed fortitude and was in control of his senses. He was Aditya’s equal in energy and the earth’s equal in forgiveness. He was Brihaspati’s equal in intelligence and like the Himalayas in steadfastness. The king sustained the minds of the subjects through his deeds, thoughts, words, self-control and tranquility. Following the rites, the lord performed hundreds of horse sacrifices. The learned lord Angiras himself was the officiating priest at these sacrifices. His son surpassed the father in qualities. His name was Marutta and he was knowledgeable about dharma. He was an immensely illustrious emperor. His strength was equal to that of ten thousand elephants. He was like a second Vishnu. Wishing to perform a sacrifice, the one with dharma in his soul accumulated a lot of molten gold. He had thousands of sparkling vessels constructed. He went to Mount Meru, to the north of the Himalayan slopes. He performed the rites on the great golden slopes there. He had golden bowls, vessels, pans and seats constructed and they were innumerable. The sacrificial area was arranged near that spot. Following the ordinances, the king, with dharma in his soul, performed the sacrifice there. All the other kings were also with King Marutta.”

## Chapter 1840(5)

‘Yudhishtira asked, “O supreme among eloquent ones! How did the king become so valorous? O brahmana! How did he accumulate so much gold? O illustrious one! Where are all those objects now? O one who is a store of austerities! How can we get them now?”

‘Vyasa replied, “O son! Daksha Prajapati had several offspring—asuras and gods and they challenged each other. Angiras had two sons who were equal in their vows—Brihaspati, great in energy, and Samvarta, a store of aus-

terities. O king! They rivalled each other and went their separate ways. Brihaspati repeatedly obstructed Samvarta. O descendant of the Bharata lineage! Always obstructed by his elder brother, he gave up his riches, went around naked and evinced a desire to live in the woods. At that time, Vasava defeated and killed all the asuras. Having obtained the title of Indra of the worlds, he appointed the eldest son of Angiras, Brihaspati, best among brahmanas, as his priest. Earlier, Angiras was King Karandhama's priest. In valour, conduct and strength, he<sup>13</sup> was unmatched in the worlds. He had dharma in his soul and was rigid in his vows. He was as energetic as Shatakratu. He possessed many kinds of mounts, warriors and objects. O king! Through his meditations, all of these would be generated from his mouth. Through these qualities, the king brought all the kings under his subjugation. After having lived for as long as he wished, he went to heaven in his physical body. He had a son who was as knowledgeable about dharma as Yayati. O afflicter of enemies! His name was Avikshit and he brought the earth under his subjugation. In valour and qualities, this king was like his father. He had a valiant son named Marutta, who was Vasava's equal. The earth, up to the girdle of the ocean, was devoted to him. O descendant of the Pandu lineage! The king always challenged the king of the gods and Vasava also challenged Marutta. King Marutta was pure and possessed qualities. Despite trying, Shakra wasn't able to get the better of him. So that he might surpass him, Harivahana<sup>14</sup> summoned Brihaspati and, together with the other gods, spoke these words to him. 'O Brihaspati! Marutta never does anything that I find agreeable. O Brihaspati! I have obtained the title of Indra in the three worlds and over the gods. Yet, in rites for the gods and in rites for the ancestors, Marutta does what is disagreeable to me. O brahmana! You are the officiating priest of the king of the gods. How can you be the officiating priest for a mortal? Without the least bit of doubt, you have become the officiating priest of King Marutta, who is a mere mortal. O fortunate one! You will have to choose me or King Marutta. Give up Marutta and come over to my side.' O Kouravya! The king of the gods spoke in this way. Having thought for a while, Brihaspati replied to the king of the gods. 'You are the lord of creatures. The worlds are established in you. You are the slayer of Namuchi, Vishvarupa and Bala. O brave one! You have single-handedly obtained supreme prosperity for the gods. O slayer of Bala! You are the one who always holds up earth and heaven. O lord of a large number of gods! O chastiser of Paka! After having acted as an officiating priest for you, how can I be the officiating priest for a mortal like Marutta? O lord of the gods! I will stay with you and never with a mortal. I am accepting the ladle for the sacrifice. Listen to my words. If I deviate from this truth, may the one with the golden seed<sup>15</sup> turn cold, may the earth begin to move and may the sun cease to radiate heat.' On hearing Brihaspati's words, Shakra lost all sense of jealousy. Having praised him, he entered his own abode."

## Chapter 1841(6)

‘Vyasa said, “O descendant of the Bharata lineage! In this connection, an ancient history is recounted about a conversation between Brihaspati and Marutta. On hearing about the agreement made between the son of Angiras<sup>16</sup> and the king of the gods, King Marutta was enraged. Karandhama's grandson made up his mind to organize a sacrifice and made the arrangements. The eloquent one went to Brihaspati and spoke these words. ‘O illustrious one! O store of austerities! O preceptor! When I came to you earlier, you asked me to perform a sacrifice. I have made up my mind to do this now and have collected all the ingredients. O virtuous one! I wish to make you the officiating priest. Therefore, accept these and perform the rites.’ Brihaspati replied, ‘O lord of the earth! I do not wish to be your officiating priest. I have been engaged by the king of the gods and have given him an undertaking.’ Marutta said, ‘You have been the priest for my ancestors and I revere you greatly. I have obtained you as an officiating priest. Since I am devoted to you, you should also be devoted to me.’ Brihaspati replied, ‘Having been an officiating priest for immortals, I can't be an officiating priest for humans. O Marutta! Whether you stay or whether you go, I have now withdrawn from being your officiating priest. Since I will not be your officiating priest, choose whomever you want. O mighty-armed one! Find a priest who will perform the sacrifice for you.’

“Having been thus addressed, King Marutta was ashamed. He was anxious. While he was returning, he met Narada along the road. The king met devarshi Narada. In the proper way, he joined his hands in salutation and stood there. Narada asked, ‘O rajarshi! O unblemished one! You do not seem to be happy. Is everything well with

you? Where had you gone? Which is the place where you experienced such cheerlessness? O king! O bull among kings! If I can hear about it, tell me. O lord of men! I will make every attempt to dispel your rage.’ Marutta was thus addressed by maharshi Narada and told him everything about how he had been rebuffed by his preceptor. ‘I went to Brihaspati, the preceptor of the gods and the son of Angiras. I met him to request him to be the officiating priest at my sacrifice. However, he did not give me reason for joy and rebuffed me. I no longer desire to remain alive now. O Narada! Having been abandoned by my preceptor, I am tainted.’ O great king! Having been thus addressed by the king, Narada replied in words that brought life into Avikshit’s son. ‘O king! Angiras has a son named Samvarta and he is devoted to dharma. He is confusing all creatures and is wandering around in all the directions, naked. If Brihaspati does not wish to be your officiating priest, go to him. O great king! If Samvarta is pleased with you, he will be your officiating priest.’ Marutta said, ‘O Narada! I have been revived by your words. O supreme among eloquent ones! Tell me where I can see Samvarta. How can I ensure that he remains with me and how can I ensure that he doesn’t abandon me? If he also refuses me, I will not be interested in remaining alive.’ Narada replied, ‘He sports the attire of a mad man and has all those signs. He has resorted to a life of begging in the city of Varanasi. O lord of the earth! Approach its gates and place a corpse there. If you see someone repelled by this, he will be Samvarta. Follow him from the rear and go wherever that valiant one goes. Approach him, join your hands in salutation and seek refuge with him. O slayer of enemies! If he seems to be pained and asks you who told you about him, tell him it was Narada. He may ask you to follow me and seek to persuade me. In that case, without any hesitation, tell him I have entered the fire.’ The rajarshi agreed to this and honoured Narada. Having taken his permission, he went to the city of Varanasi.

“‘Having gone there, the immensely illustrious one remembered Narada’s words. He placed a corpse in front of the gate. Through a coincidence, the brahmana entered the gate at the same time. On seeing the corpse, he suddenly retreated. On seeing this, the king who was Avikshit’s son joined his hands in salutation and followed him from the rear, desiring to be instructed by Samvarta. When he<sup>17</sup> saw the king in that desolate spot, he covered him with dirt, mud, spittle and excrement. The king was thus made to suffer by Samvarta. However, he joined his hands in salutation and entreated the rishi, seeking his favours. Eventually, Samvarta desisted. He was exhausted. He sought out the cool shade of a banyan tree with many branches and sat down there.’”

## Chapter 1842(7)

“‘S amvarta said, ‘How did you get to know about me? Who told you about me? If you desire that I should do something agreeable for you, tell me the truth about this. If you speak the truth, you will obtain everything that you desire. If you utter a lie, your head will be shattered into seven fragments.’

“‘Marutta replied, ‘Along the road, Narada told me about you. He said that you are the son of our preceptor<sup>18</sup> and will give me great delight.’

“‘Samvarta said, ‘You have told me the truth. He knows me as an officiating priest. Now tell me, where is Narada?’

“‘Marutta replied, ‘The excellent devarshi told me about you. Having done that, he took my leave and entered the fire.’”

‘Vyasa said, “On hearing the king’s words, Samvarta was greatly delighted. He said, ‘I am also capable of doing that.’ O king! The brahmana repeatedly seemed to censure Marutta through these crazy and harsh words. ‘I suffer from disease of the wind.’<sup>19</sup> I am capricious and wilful. Why do you want such an abnormal person to be your officiating priest? My brother is capable and has been honoured by Vasava. He is engaged in performing sacrifices. Get your rites done by him. He has taken away my house and all my rights as an officiating priest. He has taken away all my gods. My elder brother has taken all these away and has only left me with this body. O Avikshit’s son! Without his permission, I can never act as an officiating priest. How can I? He deserves my worship. Therefore, go to Brihaspati. Obtain his permission and then return to me. If you desire to engage me as an officiating priest at your sacrifice, this is what you must do.’

“Marutta replied, ‘O Samvarta! Listen to me. I went to Brihaspati earlier. Restrained by Vasava, he did not desire to be my officiating priest. “O rishi! You are an officiating priest for the immortals now and cannot be one for humans. You cannot be an officiating priest for Marutta, who suffers from having to follow the dharma of mortals. O brahmana! That king always seeks to rival me.” This is what your brother was told by the slayer of Bala and Vritra and he agreed. O bull among sages! I affectionately went to him and sought him as an officiating priest. But having resorted to the king of the gods, he did not accept my request. I wish to surpass Vasava in all the qualities. Therefore, I will expend all my riches in a sacrifice, with you as the officiating priest. O brahmana! Since I went to Brihaspati and have been rebuffed by him, I no longer have the inclination to go back to him.’

“Samvarta said, ‘O king! I will certainly do everything that you desire, but only if you do everything that I intend. However, when Brihaspati and Purandara know that I am the officiating priest, they will be angry and seek to cause injury. They have the capacity. Therefore, you must assure me that you will be steadfast. If I am enraged with you, I will reduce you and your relatives to ashes.’

“Marutta replied, ‘If I abandon the association with you, may I not obtain the worlds for as long as the one with the one thousand rays radiates heat, or as long as the mountains exist. If I abandon the association with you, may I never obtain proper intelligence and may I always be immersed in the improper ignorance of material possessions.’

“Samvarta said, ‘O Avikshit’s son! Your intelligence is pure and I will undertake the act. O king! I will be your officiating priest. O king! I will plan it so that your excellent riches are inexhaustible and superior to those of the gods and the gandharvas, together with Shakra. My mind does not turn towards the sacrifice for the sake of riches. However, I wish to do what is disagreeable to both my brother and Indra. It is certain that I will make you Indra’s equal. I will do what is agreeable to you. I am telling you this truthfully.’”

## Chapter 1843(8)

““S amvarta continued, ‘There is a summit named Munjavat on the slopes of the Himalaya mountains. The illustrious one, Uma’s consort,<sup>20</sup> is always engaged in tormenting himself through austerities there. As he desires and as he pleases, he does this under trees, slopes, summits and caves of that king of mountains. With Uma as his companion, the illustrious Maheshvara is always there. The immensely energetic one has a trident and is surrounded by large numbers of different kinds of demons.<sup>21</sup> The Rudras, the Sadhyas, the Vishvadevas, the Vasus, Yama, Varuna, Kubera and his followers, bhutas, pishachas, the Nasatya Ashvins,<sup>22</sup> the gandharvas, the apsaras, the yakshas, the devarshis, the Adityas, the Maruts and all the yatudhanas are also there, worshipping Uma’s great-souled consort in his many different forms. O lord of the earth! The illustrious one finds pleasure there, sporting with Kubera’s malformed and deformed companions. His blazing prosperity is seen to be as radiant as the morning sun. However, that region is never seen to have any particular form. No ordinary creature, made out of flesh, can see it with his eyes. It is neither hot, nor cold, there. There is no wind. Nor is the sun there. O king! There is no old age, hunger, thirst, death or fear. O supreme among victorious ones! Shining like the rays of the sun, there are minerals and gold along all the slopes of that mountain. O king! With their weapons raised, Kubera’s companions protect the spot. They wish to do what brings pleasure to the great-souled Kubera. O king! Go there and bow down before the illustrious one—Sharva, Vedha, Rudra, Shitikantha, Surupa, Suvarcha, Kapardi, Karala, Haryakshana, Varada, Tryakshana, Pushna, Dantabhida, Vamana, Shiva, Yama, Avyakta-kesha, Sadvritta, Shankara, Kshemya, Harinetra, Sthanu, Purusha, Harikesha, Munda, Kusha, Uttarana, Bhaskara, Sutirtha, Devadeva, Ramha, Ushnishi, Suvaktra, Sahasraksha, Midusha, Girisha, Prashanta, Yati, Chiravasa, Bilvadanda, Siddha, Sarva-dandadhara, Mriga-vyadha, Mahat, Dhanvina, Bhava, Vara, Soumya-vaktra, Pashuhasta, Varshina, Hiranyabahu, Ugra, Dikpati, Pashupati, Bhutapati, Vrisha, Matri-bhakta, Sena, Madhyama, Sruva-hasta, Dhanvipati, Bhargava, Aja, Krishna-netra, Virupaksha, Tikshna-damshtra, Tikshna, Vaishvanara-mukha, Mahadyuti, Ananga, Sarvanga, Prajavat, Shukradhipati, Prithivi, Krittivasa, Kapalamali, Nitya, Suvarna-mukuta, Mahadeva, Krishna, Tryambaka, Anagha, Krodhana, Nrishamsa, Mridu, Bahushali, Dandi, Tapta-tapasa, Krura-karma, Sahasra-shira, Sahasracharana, Svadha-svarupa, Bahurupa, Damshtri, Pinaki, Mahayogi, Avyaya, Trishula-pani, Bhuvaneshvara, Tripuraghna, Trinayana, Trilokesh, Mahoujasa, Prabhava-sarvabhutanam, Dharna, Dharanidhara, Ishana, Sarva, Shiva, Vishveshara, Umapati,



Vishvarupa, Dashabhuj, Tishya, Go-vrisha-dhvaja, Ghora, Gouri-shamishvara, Shukra, Prithu, Prithuhara, Hara, Bahurupa, Pranamya-shirasa-deva, Ananga-anga-hara, Sharanya, Sharana, Chaturmukha.<sup>23</sup> Go and seek refuge with Mahadeva. Having done this, bow down before the powerful Mahadeva. O lord of the earth! You will obtain gold from that great-souled one. Men who go there obtain gold.”

“Vyasa continued, “Thus addressed, Karandhama’s son acted in accordance with these words. After this, he made superhuman arrangements for the sacrifice. Artisans manufactured golden vessels. On hearing about King Marutta’s prosperity, which surpassed that of the gods, Brihaspati was severely tormented. He was tormented and became pale. His body became emaciated. ‘Samvarta, my enemy, will also become prosperous.’ The king of the gods heard that Brihaspati was severely tormented. Surrounded by the immortals, he went there and spoke these words.”

## Chapter 1844(9)

““Indra asked, ‘O Brihaspati! Are you sleeping happily? Are your attendants doing what brings you pleasure? O brahmana! Do you desire the happiness of the gods? Are the gods protecting you?’

““Brihaspati replied, ‘O great Indra! I sleep happily in my bed. My attendants do what brings me pleasure. O Shakra! I desire the happiness of the gods. The gods protect me extremely well.’

““Indra asked, ‘What is the reason for your mental or physical grief? Why are you pale and faded now? O brahmana! Tell me about all those who have caused you misery, so that I can kill them.’

““Brihaspati replied, ‘O Maghavan! I am restless because Marutta will perform a great sacrifice, at which, excellent dakshina will be offered. I have heard that Samvarta will be the officiating priest. However, I desire that he should not be the officiating priest.’

““Indra said, ‘O brahmana! O one who knows about mantras! Having become the foremost priest of the gods, you have obtained all the objects of desire. O brahmana! You have transcended birth and death. What can Samvarta do to you now?’

““Brihaspati replied, ‘Whenever one sees signs of prosperity in a rival, one is miserable. That is the reason, with the gods, you attack and kill the asuras and their relatives. O Indra of the gods! Listen. I am pale in complexion at the prosperity of my rival. O Maghavan! Use every means to restrain Samvarta and King Marutta.’

““Indra said, ‘O Jataveda!<sup>24</sup> Come here. I am asking you to go to Marutta and render Brihaspati to him. Tell him that Brihaspati will be his officiating priest and make him like one who is immortal.’

““Agni replied, ‘O Shakra! I will go there as your messenger and offer Brihaspati to Marutta. In this way, I will make Puruhuta’s words come true and will do what brings pleasure to Brihaspati.’”

“Vyasa continued, “The great-souled one, with the smoke on his standard, departed as he wished. He whirled and roared, like the wind shattering the wood at the end of the winter, breaking down forests, trees and plants.

““Marutta said, ‘I see something extraordinary. The fire god has arrived in his personified form. O sage!<sup>25</sup> Offer him a seat, water for washing the feet, a cow and water for drinking.’

““Agni replied, ‘O unblemished one! I am happy to accept the seat, water and water for washing the feet. Know that I have come here as a messenger instructed by Indra.’

““Marutta asked, ‘O one with the smoke on the standard! Is the intelligent king of the gods happy? Is he pleased with us? Are the other gods under his subjugation? O god! Accurately, tell me everything.’

““Agni replied, ‘O Indra among kings! Shakra is extremely happy. He is pleased with you and wishes to free you from old age. O king! All the other gods are under his subjugation. Hear the message of the king of the gods. He has sent me here so that Brihaspati can be handed over to Marutta. O king! Let him be the preceptor and the officiating priest for your sacrifice. You are mortal. But he will make you immortal.’

““Marutta said, ‘This brahmana, Samvarta, will be my officiating priest. I join my hands in salutation before Brihaspati.<sup>26</sup> He has been the officiating priest for a god, the great Indra. It is not appropriate that the virtuous one should now be an officiating priest for someone who is mortal.’

“Agni replied, ‘If Brihaspati is your officiating priest, through the favours of the king of the gods, you will obtain the worlds and greatness in the world of the gods. It is certain that you will conquer heaven and obtain fame. O Indra among men! If Brihaspati is your officiating priest, you will now win all the human and celestial worlds and the great worlds of Prajapati and you will also conquer the entire kingdom of heaven.’

“Samvarta said, ‘You must never again come here to offer Brihaspati to Marutta. O Pavaka!<sup>27</sup> Listen to me. If you do so, I will be enraged and will burn you down with my terrible sight.’”

‘Vyasa continued, “The one with the smoke on his standard was terrified at the prospect of being burnt down. He trembled like the leaves of a fig tree. He went back to the gods. The great-souled Shakra saw that the fire god was in Brihaspati’s company and asked, ‘O Jataveda! Did you go and offer Brihaspati to Marutta? What did the king who wishes to perform a sacrifice say? How did he receive your words?’

“Agni replied, ‘Marutta did not find your words appealing. He joined his hands in salutation before Brihaspati and said, “This Samvarta will be my officiating priest.” He repeatedly glanced towards me and spoke these words. He said he was not interested in obtaining the worlds of men or gods or the great worlds of Prajapati. He had no such desire.’

“Indra said, ‘Go and meet the king again. Tell him these words of mine. They are for his own good. If he still does not act in accordance with my words, I will strike him down with the vajra.’

“Agni replied, ‘Let the king of the gandharvas go there as your messenger. O Vasava! I am frightened of going there. Samvarta has observed brahmacharya. He was angry. He cast a wrathful and fierce glance at me and said, “If you come here again, to hand over Brihaspati to Marutta, I will burn you down with my fierce sight.” O Shakra! Full of great rage, this is what he told me.’

“Indra said, ‘O Jataveda! You are the one who burns things down. There is no one else who can reduce anything to ashes. All the worlds are terrified of touching you. O bearer of oblations! What you have said cannot be believed.’

“Agni replied, ‘O Indra of the gods! O Shakra! Through your own strength, you have enveloped everything on earth and in heaven. That being the case, how was Vritra able to seize the three worlds?’

“Indra said, ‘When I am angered, I can crush all immobile objects into fragments. O Vahni! However, I do not drink soma offered by an enemy. I do not release the vajra at someone who is weak.<sup>28</sup> But how can a man who strikes me be happy? I have banished the *kalakeyas*<sup>29</sup> to earth and have flung down the danavas from the firmament. I brought to an end Prahlada’s residence in heaven. How can a mortal strike me and remain happy?’

“Agni replied, ‘Chyavana officiated at Sharyati’s sacrifice. With the Ashvins, he accepted the soma alone.<sup>30</sup> O great Indra! Do you remember that earlier occasion? You were enraged and tried to prevent Sharyati’s sacrifice. O Purandara! You struck rishi Chyavana with the extremely terrible vajra. That brahmana was overcome with rage. Through the powers of his austerities, he seized your arm, with the vajra. In his anger, he created an enemy who was terrible in form in every way. This was the asura named Mada and the universe was his form. On seeing him, you closed your eyes in fear. One of the jaws of that great danava was on earth and the other extended up to heaven. He had one thousand teeth that extended for one hundred yojanas. These were extremely sharp and terrible in form. There were four teeth that extended for two hundred yojanas. These were round and gigantic, with complexions like silver pillars. He gnashed those teeth and pursued you, wishing to slay you with an upraised and fierce spear. On seeing that terrible form, all the others looked on at a spectacle that had never been seen before. O slayer of danavas! At that time, you were terrified. You joined your hands in salutation and sought refuge with the maharshi. The strength of brahmanas is superior to the strength of kshatriyas. There is nothing that is superior to a brahmana. I know the truth about the energy of brahmanas. O Shakra! Therefore, I do not desire to go before Samvarta.’”

## Chapter 1845(10)

““Indra answered, ‘Indeed, the strength of brahmanas is superior in this way. There is nothing that is superior to a brahmana. But I cannot tolerate the strength of Avikshit’s son. I will strike him with the terrible vajra. O



Dhritarashtra!<sup>31</sup> Go to Marutta and tell him and Samvarta, “O king! Accept Brihaspati as your preceptor. Otherwise, I will strike you with the terrible vajra.””

“Vyasa continued, “Dhritarashtra went to that Indra among men and told him about Vasava’s words. ‘O Indra among kings! Know me to be the gandharva Dhritarashtra. Desiring to say something, I have come here. O lion among kings! Listen to me. I will convey Indra’s words. This is what the great-souled lord of the worlds said. “Choose Brihaspati as your officiating priest. Otherwise, I will strike you with the terrible vajra. Act in accordance with my words.” This is what the one with the incomprehensible deeds has said.’

“Marutta replied, ‘You, Purandara, the Vishvadevas, the Vasus and the Ashvins know the truth about this. In this world, it has always been said that there is never any escape for someone who acts injuriously towards a friend. Let Brihaspati be the officiating priest for the great Indra, who is the excellent wielder of the vajra and the foremost among the gods. O king!<sup>32</sup> Samvarta will be my officiating priest now. I do not find any pleasure in your words or in his.’<sup>33</sup>

“The gandharva said, ‘O lion among kings! You can hear Vasava’s terrible roar. He is roaring in the firmament. It is evident that the great Indra will release his vajra. O king! At this time, think of what is good for you.’”

“Vyasa continued, ‘He was thus addressed by King Dhritarashtra and heard Vasava’s roar. Samvarta was supreme among those who knew about dharma and was always devoted to austerities. He told him everything and asked him about what should be done.

“Marutta said, ‘It is showering down, with thunderbolts. Though he cannot be seen yet, the immortal cannot be far. O Indra among brahmanas! For the sake of peace, I am seeking refuge with you. O foremost among brahmanas! Grant me freedom from fear. The wielder of the vajra is advancing from the ten directions. He is superhuman and terrible. Our assisting priests have become frightened.’

“Samvarta replied, ‘O lion among kings! I will pronounce mantras and remove this extremely terrible fear that comes from Shakra. I will quickly stupefy him with my learning. It will soon be evident that you have nothing to fear. O king! I will stupefy him. Do not be frightened of Shakra. Let all the gods hurl their weapons towards me. Let the vajra blaze in all the directions. Let the wind blow. Let showers pour down and bring down forests. Let a flood rain down from heaven. Let the lightning be seen. Do not be terrified. All of this will be futile. Let Vasava shower down as much as he wants. Vahni will protect you in every way. Let him fling his vajra wherever he wants, let him make the wind blow. Let torrents of water flow in a terrible deluge.’

“Marutta said, ‘The terrible sound and great roar of the vajra can be heard, mixed with that of the wind. My soul is repeatedly distressed. O brahmana! All my tranquility has vanished now.’

“Samvarta replied, ‘O Indra among men! Your anxiety on account of the vajra and the wind will soon be dispelled. I will destroy the vajra. Abandon your fear and ask for a boon from me. What do you desire my austerities to accomplish for you?’

“Marutta said, ‘O brahmana! I desire that Indra should suddenly manifest himself at this sacrifice and receive the oblations that are being offered. Let all the gods accept their respective shares and receive the soma that has been extracted.’

“Samvarta replied, ‘O king! I have invoked Indra with his horses and with all the gods, so that they come and drink soma. They have now been summoned to this sacrifice because of the mantras. Behold their forms, terrified by the mantras.’”

“Vyasa continued, “The king of the gods was on a chariot, to which, the best of tawny horses were yoked. With the gods, he came to the sacrifice of the immeasurable king who was Avikshit’s son, to drink the soma. He came with a large number of gods. With his priest, Marutta arose to greet them. Following the ordinances laid down in the sacred texts, he cheerfully worshipped the king of the gods with the best of honours.

“Samvarta said, ‘O Puruhuta! Welcome. O learned one! O slayer of Bala and Vritra! O Indra! Through your presence here, this sacrifice has become more resplendent. Drink the soma that I have extracted.’

“Marutta added, ‘I bow down before you. Look on me benevolently. While I am alive, may I successfully obtain the fruits of the sacrifice. O Indra of the gods! This sacrifice has been conducted by the one who is younger to Brihaspati in birth.’

“‘Indra replied, ‘I know this preceptor, who is a store of austerities. He is sharp in his energy and is Brihaspati’s younger brother. O Indra among men! I have come because of his summons. I am pleased with you now and my anger has been destroyed.’

“‘Samvarta said, ‘O king of the gods! If you are pleased, then instruct us about the rites of the sacrifice yourself. O Indra of the gods! O god! You yourself determine the modes that must be followed and let all the worlds know that this has been done by you.’”

‘Vyasa continued, “Shakra was thus addressed by the son of Angiras. He himself instructed the gods that an assembly hall, with the best of rooms, should be constructed. These had colourful and expensive floors. Large staircases were swiftly erected for the large numbers of gandharvas and apsaras. These were constructed in the sacrificial ground, so that thousands of apsaras could dance along these and ascend towards heaven. O Indra among men! Thus addressed by Shakra, the residents of heaven happily and quickly acted in accordance with his words. O king! Delighted at being worshipped by King Marutta, Indra spoke these words to him. ‘O king! All the other kings who were your ancestors have come here to meet you. O king! All the other gods are also delighted. They have accepted the oblations from you. On my instructions, let the bulls among brahmanas now offer a bull with a reddish complexion to Agni and a multicoloured bull with blue eyes that have the complexion of the clouds to the Vishvadevas.’ Thus, the king’s sacrifice prospered. The gods themselves offered the food and oblations. Shakra, the king of the gods, with the horses, was worshipped by the brahmanas and himself became an assistant priest at the sacrifice. The great-souled Samvarta ascended the altar, like a second fire that had been kindled. He summoned the large numbers of gods with mantras that were pronounced extremely well and offered oblations into the fire. The slayer of Bala drank the best of soma. The other residents of heaven also drank soma. They were satisfied and delighted. Having taken the king’s permission, all of them then departed. The king, the slayer of enemies, cheerfully arranged for large piles of gold, here and there. He gave away a large amount of riches to the brahmanas and was as dazzling as the lord of riches. The king collected many kinds of wealth and built up his treasury. Then, with the permission of his preceptor, he returned<sup>34</sup> and ruled the entire earth, up to the frontiers of the ocean. These were the qualities of the king who performed a sacrifice with large amounts of gold. O Indra among men! You should collect those riches. Following the prescribed rites, you should perform a sacrifice and satisfy the gods.’”

Vaishampayana said, ‘On hearing the words of Satyavati’s son, the Pandava king was delighted. He made up his mind to perform a sacrifice with that wealth. Therefore, he again consulted his advisers.’

## Chapter 1846(11)

Vaishampayana said, ‘The king was thus addressed by Vyasa, whose deeds were extraordinary. After this, the immensely energetic Vasudeva also spoke some words. The king was distressed in his mind. His kin and relatives had been slain. He was like an eclipsed sun or a fire covered by smoke. Discerning that Partha’s mind was cheerless, the extender of the Vrishni lineage wished to comfort Dharma’s son and spoke these words.

‘Vasudeva said, “All deceit leads to death. All uprightness leads to the state of the brahman. If you possess wisdom about this, then why are you lamenting? You have not completed your assigned tasks. Nor have your enemies been vanquished. How can you not comprehend the enemies that exist within your own body? I have heard of an account that transpired, following dharma. There was an encounter between Indra and Vritra. O lord of men! In ancient times, the entire earth was enveloped by Vritra. When the earth was enveloped, it was seen that all fragrances disappeared from earth. The earth having been seized, bad smells arose from the earth. At scent having vanished from the earth, Shatakratu was enraged. He angrily released the terrible vajra at Vritra. Thus struck by the vajra, the immensely energetic one entered the earth. Having violently entered the water, he seized all taste from there. Wrathfully, Shatakratu released the vajra again. In the water, the immensely energetic one was struck by the vajra. He violently entered energy and seized the essence from there. Enveloped by Vritra, energy lost its attribute of form. Angrily, Shatakratu released his vajra there. The immensely energetic one was severely struck by the vajra. He violently entered wind and seized the essence from there. Enveloped by Vritra, the wind lost its attribute of touch. Shatakratu angrily released his vajra there. The immensely energetic one was struck by the vajra there. He

entered space and seized the essence from there. With Vritra in space, the attribute of sound vanished. Shatakratu angrily released his vajra there. The immensely energetic one was struck by the vajra there. He violently entered Shakra and stole all the attributes from there. Thus seized by Vritra, he was overcome by great confusion. O son! Vasishtha brought him back to his senses by using the rathantara hymn. O bull among the Bharata lineage! We have heard that Shatakratu then used an invisible vajra to slay Vritra inside his body. Shakra told the maharshis about this mystery of dharma. O lord of men! The rishis told me about this. Listen.”

## Chapter 1847(12)

‘Vasudeva said, “There are two kinds of diseases, physical and mental. They are never generated without a conflict between these two.<sup>35</sup> There is no doubt that a disease produced in the body is physical. It has been determined that a disease produced in the mind is mental. O king! Cold, heat and wind are physical qualities.<sup>36</sup> When these qualities are in balance, it is then said that one exhibits the signs of being healthy. Heat obstructs the cold and cold obstructs the heat. Sattva, rajas and tamas are said to be the three qualities.<sup>37</sup> When these qualities are in balance, it is then said that one exhibits the signs of being healthy.<sup>38</sup> If there is an excess of any of these, antidotes have been prescribed. Joy counters misery. Joy is countered by misery. When misery is present, some desire to remember joy.<sup>39</sup> When joy is present, some desire to remember misery.<sup>40</sup> O Kounteya! That is the nature of unhappiness in misery and the happiness in joy. What do you wish to remember? Destiny is most powerful. O Partha! Is it the case that your innate nature is afflicting you? You saw Krishna<sup>41</sup> brought to the assembly hall in a single garment, when she was in season. All the Pandaveyas looked on. Do you not remember that? You were banished from the city, attired in hides and bereft of garments. You were exiled to the great forest. You do not wish to remember that. You were afflicted by Jatasura, there was a battle with Chitrasena and you were oppressed by Saindhava. You do not wish to remember that. O Partha! You again dwelt in disguise and Kichaka struck Yajnaseni with his foot.<sup>42</sup> You do not wish to remember that. O destroyer of enemies! There was an encounter with Bhishma and Drona. However, there is a battle that has presented itself now and you must fight it in your mind, alone. O bull among the Bharata lineage! Therefore, you must prepare yourself for that encounter. This is supremely unmanifest in form. You must free yourself and reach the other side through your own deeds. There are no arrows, no tasks, no servants and no relatives. In the battle that has presented itself, you must fight your soul alone. If you win this battle, you will obtain the state that you desire. O Kounteya! Knowing this, do what needs to be done. Use your intelligence to determine the coming and going of all creatures. Follow the conduct of your fathers and grandfathers and rule the kingdom appropriately.”

## Chapter 1848(13)

‘Vasudeva said, “O descendant of the Bharata lineage! One does not obtain success by giving up external objects. Success may or may not be obtained by giving up physical objects. Even if one is freed from external objects, one may still hanker after the body. Let the dharma and happiness that results from this be the lot of the enemy. The word *mrityu* has two syllables.<sup>43</sup> The eternal brahman has three syllables.<sup>44</sup> A sense of ownership has two syllables and represents death.<sup>45</sup> A lack of ownership is eternal. O king! Both *mrityu* and the brahman are inside all creatures, though they are invisible. There is no doubt that they are fighting with each other. O descendant of the Bharata lineage! If it is true that the soul is indestructible and eternal, then no injury results if one strikes the physical bodies of creatures. Having obtained the earth with all its mobile and immobile objects, if a person has no sense of ownership, there is nothing else left for him to do. O Partha! But there may be a person who dwells in the forest, surviving on forest fare. If he still possesses a sense of ownership in objects, he is in the jaws of death. O descendant of the Bharata lineage! Behold the nature of external and internal enemies. If a person can see this in creatures, he is freed from great fear. In this world, those with desire in the soul are not praised. But without desire,

there can be no inclination towards action. It is because of desire that one often undertakes the rites of the Vedas, donations, studying the Vedas and austerities. Know the vows, sacrifices, rituals, meditation and yoga that are not begun because of desire. That which is not undertaken because of desire is dharma. Something with rituals as the foundation does not constitute dharma. Those who know about the ancient accounts have chanted the *kamagita* in this connection.<sup>46</sup> O Yudhishtira! Listen to that being recounted in its entirety. ‘No creature is capable of destroying me without using the proper methods. If someone knows my strength and tries to destroy me using weapons, I destroy him using those same weapons and manifest myself again. If he tries to destroy me through sacrifices that involve many kinds of dakshina, I become those mobile objects and the soul of those rites, thus manifesting myself again. If he tries to destroy me through the rites of the Vedas and Vedanta, I become the tranquil soul in those immobile objects and manifest myself again. If someone tries to destroy me through fortitude and the valour of truth, I become those sentiments and he is not able to comprehend me. If someone tries to destroy me through austerities and rigidity in vows, I base myself on those austerities and manifest myself again. If a learned man tries to destroy me by resorting to moksha, I base myself on that state of moksha and laugh and dance. Amongst all creatures, I alone cannot be slain and am eternal.’ Therefore, you should desire to perform a sacrifice with many kinds of dakshina. O great king! Act in accordance with dharma and kama will also be served by that. Perform a horse sacrifice with the prescribed kinds of dakshina. Perform the other prescribed sacrifices, prosperous with dakshina. Do not look towards your slain relatives and be repeatedly distressed. You are incapable of again seeing those who have been killed in the field of battle. Perform great sacrifices, rich with copious quantities of dakshina. You will then obtain fame in this world and obtain the supreme destination after death.”

## Chapter 1849(14)

Vaishampayana said, ‘Rajarshi Yudhishtira’s relatives had been slain. The sages, rich in austerities, used many kinds of words to comfort him. He was entreated by the illustrious Vishtarashrava himself, Krishna Dvaipayana, the lord Devasthana, Narada, Bhima, King Nakula, Krishna,<sup>47</sup> Sahadeva, the intelligent Vijaya<sup>48</sup> and many other tigers among men and brahmanas who were learned about the sacred texts. He was thus relieved of his sorrow, grief and mental depression. Yudhishtira worshipped the gods and the brahmanas. The king again performed the funeral rites for his dead relatives. The one with dharma in his soul ruled the earth, right up to the frontiers of the ocean. Having obtained only his own kingdom,<sup>49</sup> Kouravya’s mind was tranquil. The king spoke to Vyasa, Narada and the others. “I have been comforted by the aged ones who are bulls among sages. I do not have the slightest bit of affliction left. I have also obtained a great deal of riches, with which, I can sacrifice to the gods. With you at the forefront, I will perform the sacrifice. O grandfather!<sup>50</sup> We will go to what is protected in the Himalayas. O supreme among brahmanas! We have heard that the region is extremely wonderful. O illustrious one! You have spoken a lot about that colourful and fortunate spot and so have devarshi Narada and Devasthana. But no man can go there without the sanction of the gods and the preceptors, without honouring virtuous well-wishers. Otherwise, he will face hardships.” The king said this to all the maharshis, who took the permission of the king and that of Krishna and Phalguna, and while everyone looked on, instantly vanished. The king, the lord who was Dharma’s son, remained seated. They spent a long period of time there. They performed the purification rites for the slain Bhishma. In the course of the funeral rites, they gave many gifts to brahmanas. O descendant of the Kuru lineage! With Dhritarashtra, they donated at the funeral rites of the Kurus, Bhishma and Karna being the foremost. The bulls among the Pandavas gave many riches to brahmanas. Then, with Dhritarashtra at the forefront, they entered Gajasahvya.<sup>51</sup> With his brothers, the one with dharma in his soul ruled the earth. He comforted his father, the lord for whom his wisdom was his sight.’

## Chapter 1850(15)

Janamejaya asked, ‘O supreme among brahmanas! Having conquered the kingdom, the Pandaveyas were tranquil. What did the brave Vasudeva and Dhananjaya do?’

Vaishampayana replied, ‘O lord of the earth! Having conquered the kingdom, the Pandaveyas were tranquil. Vasudeva and Dhananjaya were delighted. They sported in pleasure, like the lord of the gods in heaven. They progressively sported in colourful groves, the slopes of mountains, colourful valleys, lakes and rivers. They were like the two Ashvins in Nandana.<sup>52</sup> The great-souled Krishna and Pandava found pleasure in Indraprastha. O descendant of the Bharata lineage! They entered the assembly hall and sported there. O king! They conversed and recounted the colourful stories of the war and tales of the hardships. They spoke about the lineages of the rishis and the gods. Those great-souled ones, the ancient and excellent rishis,<sup>53</sup> were delighted.

‘Keshava knew about the significance of everything and spoke to Partha. His words were colourful in purport, meaning and diction. He spoke these gentle and wonderful words. Partha was tormented on account of grief over his son and the death of thousands of relatives. Shouri Janardana comforted him with these words. The great ascetic knew about all the rites and comforted him in the prescribed way. After Satvata had removed the burden from his mind, he rested for a while. When the accounts were over, Govinda spoke to Gudakesha. These words were comforting and gentle. These words were full of reason. “O Savyasachi! O scorcher of enemies! By resorting to the strength of your arms, the king who is Dharma’s son has conquered the entire earth. O supreme among men! Without any rivals, Dharmaraja Yudhishtira can now enjoy the earth, through the powers of Bhimasena and the twins. O one who knows about dharma! It is through dharma that the king has obtained the kingdom, bereft of thorns. It is through dharma that King Suyodhana has been slain in the battle. The sons of Dhritarashtra were addicted to adharma and greedy. They were always disagreeable in speech. They were evil-souled and have been brought down with their relatives. O Partha! The entire earth is peaceful. O extender of the Kuru lineage! Protected by you, the king who is Dharma’s son is the lord of the earth and can enjoy it. O Pandava! With you, I have been sporting in this forest. O afflicter of enemies! But where are the others? Where is Pritha? I am greatly attracted towards the place where the king who is Dharma’s son, the immensely strong Bhima and Madravati’s two sons are. O descendant of the Bharata lineage! This assembly hall is like heaven. O unblemished one! It is beautiful and sacred and I have spent time with you here. O son of a brave father! O Kouravya! A long period of time has elapsed without my seeing Baladeva and the other bulls among the Vrishni lineage. I wish to now go towards the city of Dvaravati. O bull among men! It seems to me that you should also go. When King Yudhishtira was afflicted by grief, Bhishma and I spoke many things to him. The virtuous Pandava Yudhishtira ruled according to those words. The extremely great-souled one exhibited proper respect towards those words. Dharma’s son knows about dharma. He is grateful and truthful in speech. His mind is first fixed on truth and dharma. He is always established in fortitude. O Arjuna! If it so pleases you, you should go to that great-souled one. Tell the lord of men that I wish to leave this place. O mighty-armed one! Even if I am faced with the prospect of losing my life, I cannot do anything that causes him displeasure. How can I go to the city of Dvaravati without asking him? O Partha! With affection towards you and desiring your welfare, I have told you everything. O Kouravya! I have told you the truth. I have never uttered a lie. O Arjuna! The reason for my residing here is over now. The king who was Dhritarashtra’s son has been killed, with his soldiers and his followers. O son!<sup>54</sup> The earth is under the subjugation of Dharma’s intelligent son. Pandava, king of the Kurus is instated there, with the mountains, forests and groves, with many kinds of riches and with the ocean as a garment. The king knows about dharma. He will follow dharma and protect the entire earth. He will be worshipped by many great-souled siddhas. O bull among the Bharata lineage! He will always be praised by the bards. You should now go with me to the king who is the extender of the Kurus. O tiger among the Kurus! Having taken his permission, I will leave for Dvaraka. O Partha! I have always offered this body and all the riches in my house to Yudhishtira. I have always loved and honoured the immensely intelligent Yudhishtira, the lord of the Kurus. O mighty-armed one! With the exception of you, there is no other reason left for me to reside here any longer. O Partha! Your senior, Yudhishtira, is excellent in his conduct and the earth is established under his rule.” The great-souled Janardana spoke in this way to the infinitely valorous Arjuna. O king! Though he wasn’t happy, he reluctantly agreed and honoured Janardana.’

## Chapter 1851(16)

Janamejaya asked, ‘When the enemies were slain, those great-souled ones, Keshava and Arjuna, dwelt in the assembly hall. O brahmana! What was the conversation between them?’

Vaishampayana replied, ‘Having regained his own kingdom, Partha resided in that beautiful assembly hall with Krishna and sported, filled with delight. O king! That region was like a spot in heaven. Surrounded by their relatives, they cheerfully roamed around, as they willed. With Krishna, Pandava Arjuna looked at that beautiful assembly hall and spoke these words. “O mighty-armed one! O son of Devaki! When the battle presented itself, I got to know about your greatness, the truth about your lordship and your form. O Keshava! Out of affection towards me, you spoke to me then. O tiger among men! However, my intelligence has been destroyed and I have forgotten everything. O lord! However, my curiosity about that truth has again been ignited. O Madhava! You will soon go away to Dvaraka.” Having been thus addressed, the greatly energetic Krishna, supreme among eloquent ones, embraced Phalguna and replied in these words. “I made you listen to something that is eternal and secret. O Partha! That was about the nature of eternal dharma for all the worlds. I am greatly displeased that you have ignorantly not grasped what I told you. O Pandava! It is evident that you have not been faithful, or your intelligence is not adequate. That dharma is sufficient to obtain the state of the brahman. However, I am incapable of telling you everything in detail again. I immersed myself in yoga and told you about the supreme brahman.<sup>55</sup> But I will tell you about an ancient history with the same purport. Using that, if you use your intelligence, you will reach the ultimate destination. O best among those who uphold dharma! Hear everything attentively. O scorcher of enemies! On one occasion, a brahmana came to the world of heaven. He was unassailable and arrived from Brahma’s world. He was worshipped by us. O bull among the Bharata lineage! When he was asked by us, he followed the divine rites and answered us. Without any hesitation, listen to that.

“The brahmana said, ‘O Krishna! What you have asked me concerns the adoption of the dharma of moksha. O lord! This is driven by compassion for creatures and is meant to sever delusion. O Madhusudana! I will tell you about it accurately. O Madhava! Listen attentively to me. There was a brahmana named Kashyapa. He was full of austerities and rich in dharma. He went to another brahmana who knew everything about the sacred texts of dharma. He<sup>56</sup> was accomplished in jnana and vijnana and knew the past and the future in great detail. He was skilled in the truth about the worlds and knew about misery and joy. He knew the truth about birth and death. He was wise about virtue and sin. He knew about the superior and inferior ends that embodied beings obtained, depending on their deeds. He roamed around, emancipated and successful. He was tranquil and in control over his senses. He blazed in the prosperity of the brahman and could go everywhere. He knew how to disappear. Thus, he would vanish with the siddhas and the lords of the world. He would sit down with them and converse alone. Unattached, he would roam around as he willed, like the wind. The intelligent Kashyapa heard the truth about him. The supreme among brahmanas went and met him. Desiring dharma, he controlled himself well and fell down at the feet of the ascetic. He met him in the appropriate way, filled with great devotion. Kashyapa was astounded on seeing that extraordinary person, who was supreme among brahmanas. To satisfy him and obtain learning, he served his preceptor with great devotion. He<sup>57</sup> possessed learning and character. O scorcher of enemies! By following the conduct and sentiments due to a preceptor, he pleased him. Having been pleased with the disciple, the preceptor considered supreme success and spoke to the disciple. O Janardana! Listen to those words from me. “O son!<sup>58</sup> Through different kinds of deeds and also by resorting to auspicious yoga, those who are mortal can obtain a place in the world of the gods. However, there is no happiness that is extreme. There is no status that is eternal. When one is dislodged from a great state, one repeatedly has to face misery again. Because I practised sin, I obtained inauspicious ends and suffered misery. I was overcome by desire, anger, thirst and delusion. I have repeatedly gone through death and birth. I have eaten many kinds of food. I have suckled at many kinds of breasts. I have seen many kinds of mothers and fathers who are different from each other. O unblemished one! I have faced diverse kinds of happiness and unhappiness. There are many occasions when I have been separated from what I love and united with what I do not love. I have confronted the destruction of riches. I have faced misery on account of those riches. I have suffered disrespect and great hardships on account of relatives and those who are not related. I have suffered from extreme and terrible physical and mental pain. I have faced extreme dishonour and the terrible death of my relatives.



I have descended into hell and suffered hardships in Yama's abode. There have always been old age, disease and many kinds of hardship. In this world, I have experienced extreme opposite sentiments. After a time, I became indifferent, beyond the opposites and without a desire to do anything. Afflicted by great grief, I abandoned this world. Through the tranquility in the atman, I then obtained this success. I will not come to this world again, nor will I go to any other world. Amidst this creation of subjects, I have tasted success and my atman obtained an auspicious end. O best among brahmanas! That is the reason I have experienced excellent success. From here, I will go to the supreme. From there, I will go to what is superior still. There is no doubt that I will obtain the foremost state of being merged with the brahman. O scorcher of enemies! I will not return to the mortal world again. O immensely wise one! I am pleased with you. Tell me what I can do for you. The time for your desires to be satisfied has arrived. Indeed, I know the reason why you have come here. I will soon leave this place. That is the reason I have told you this. I am extremely pleased with you, at your character and your discernment. Ask what you want and I will tell you what you want to hear. Since you have shown me this great honour, I deeply respect your intelligence. O Kashyapa! You clearly possess intelligence and understanding.'""

## Chapter 1852(17)

‘Vasudeva said, “Touching his feet, he<sup>59</sup> asked some questions that were extremely difficult to answer. “I am asking you about all of those. O supreme among the upholders of dharma!” Tell me that.

“Kashyapa asked, ‘How does the body go away and how does one get another again? How is one freed from the hardships of this cycle of life? Having freed oneself from the body, how is one united with the atman? Having been freed from this body, how does one obtain another end? How does a man enjoy the fruits of the good and bad deeds done by him? If one is freed from the body, what kind of acts can be undertaken?’

““The brahmana<sup>60</sup> said, ‘Thus asked, the siddha replied to the questions, one after another. O Varshneya! Listen to my words.

“““The siddha replied, “A body is adopted to perform acts that increase the lifespan and bring fame. However, all of these eventually decay. When there is little of lifespan left, the jivatman begins to act in a contrary way. When destruction presents itself, his<sup>61</sup> intelligence turns perverse. The jivatman knows his spirit, strength and the time. Yet, though it acts against the jivatman, he eats excessively and out of season.<sup>62</sup> He serves everything that causes greater difficulties for him. He eats too much, or does not eat at all. He tastes rotten food and tainted food and other kinds that are perverse. He eats more food than he should. Or he eats before the earlier food has been digested. He indulges in excessive exercise or sexual intercourse. Though his natural speed has diminished, overcome by greed, he always engages in tasks. He eats food that is too juicy. Or he sleeps during the day. Even when the time has not come, these taints cause agitation that are brought on by the person himself.<sup>63</sup> There is disease because of these taints and death comes as the end. Sometimes, one resorts to hanging and other methods.<sup>64</sup> Else, though alive, the physical body of a creature decays because of such things. I am telling you what should be understood. When the wind in the body is fierce and begins to blow violently, heat is generated. This reaches all parts of the body and constrains the breath of life. Know that when the heat in the body becomes excessive, strong and violent, it injures the inner organs and the place where the breath of life resides. In great pain, the physical body of the jivatman melts away. The inner organs are pierced and the creature gives up the physical body. O supreme among brahmanas! Know that the jivatman suffers great pain. All creatures are always extremely anxious about birth and death. O bull among brahmanas! They are seen to abandon the physical bodies. Human beings experience a similar kind of pain when they enter a womb or emerge from the inner organs.<sup>65</sup> A man's joints are shattered and he suffers in the moistness. When the wind in the body is fierce and begins to blow violently, cold is also generated. Then, the body seeks refuge in the five elements. The five elements are established in *prana* and *apana*. This breath of life ascends upwards and causing hardship, frees itself from the body. When it leaves the body, there is no longer any life to be seen. There is no heat. There is no breath. There is no beauty and the senses have left. When the brahman<sup>66</sup> abandons the body, a man is said to be dead. There are ducts through which a person with a body perceives the objects of the senses. However, the breath of life, which is sustained through food, can no

longer see them. The eternal jivatman makes those ducts in the body work. These are sometimes combined together and sometimes they collapse. Know that the sacred texts have stated these to be the inner organs. When those inner organs are shattered, the jivatman rises up and enters the heart, thereby swiftly curtailing all spirit. In such a situation, despite being conscious, a creature cannot discern anything. The inner organs are overwhelmed and knowledge is enveloped in darkness. The jivatman no longer has a place to reside and is agitated by the wind. At such a time, the being breathes deeply and breathes extremely painfully. The jivatman emerges swiftly, causing trembling. The body is bereft of sensation. The jivatman discards the body, but is still enveloped by its own deeds. It is marked by all its sacred and auspicious acts and also by all its wicked deeds. There are brahmanas who are accomplished in knowledge and also possess the determinations of the sacred texts. Through the signs, they can discern whether good or bad deeds have been committed. Even when it is dark, those with eyes can see fireflies appear and disappear. In that way, those who possess the sight of knowledge can see. Similarly, successful ones with divine sight can see the act of a creature abandoning the body and being born again, as it enters a womb. According to the sacred texts, a creature is seen to occupy three spots. There is *karmabhumi*, the arena of action. All creatures reap the fruits of their good and bad deeds there. Depending on the good deeds they have themselves performed in this world, they reap the fruits. Those with wicked deeds in this world go to hell, because of those deeds. A wicked man cannot speak and is severely cooked in hell. Since it is extremely difficult for the atman to be freed from such a state, one must do one's utmost to protect oneself against this. There are states obtained by creatures that ascend upwards. I will recount the truth about these. Listen to me. Having heard, you will obtain faith and intelligence. Using that intelligence, you will be able to determine the course of action. There are many like stars in the lunar disc and the solar disc. Through their own radiance, they shine in those worlds. Know that these, and others, are meant for men who are the performers of auspicious deeds. However, when these deeds are exhausted, they are repeatedly dislodged from there. Heaven is superior to these. But even there, the superior, the medium and the inferior exist. There is discontent there,<sup>67</sup> whenever one sees prosperity that is more blazing than one's own. These are all the separate destinations that have been recounted. I will now tell you about the origin in the womb. O brahmana! When I recount the truth about this, listen attentively.””””

## Chapter 1853(18)

““The brahmana said, ‘Good and bad acts committed in this world are never destroyed. As one body is obtained after another body, the fruits are cooked there. A high-yielding fruit tree produces large quantities of fruit. In that way, deeds performed with an auspicious mind yield a great deal. This is also true of wicked deeds perpetrated with an evil mind. In this world, the atman places the mind at the forefront and then undertakes action. After this, listen to how a man enters a womb, when deeds are instructed by desire and anger. Semen is created from blood and enters a woman's womb. The body is derived from acts and is a function of good and bad acts. The brahman<sup>68</sup> is subtle and unmanifest in nature. It resorts to the body, but is not attached to anything. That is the reason, it is the eternal brahman. This is the seed of all beings and it is because of this that all creatures are alive. Having entered the womb, the jivatman penetrates all the different limbs in the body. Basing itself on the place meant for the breath of life, it instantly imparts consciousness. The limbs begin to move and the foetus has consciousness. When liquid iron is drained and poured into a mould, it assumes the form of an idol. Know that this is the way the jivatman approaches and penetrates a foetus. When fire enters a lump of iron, it heats it up. Know that this is the way the jivatman approaches and penetrates a foetus. When one uses a lamp, the light illuminates everything. In that way, consciousness illuminates different parts of the body. Whatever deeds have been committed, good or bad, in an earlier life, all of these must certainly be enjoyed. These are thus extinguished and others are again gathered together. This continues as long as one does not understand the dharma that leads to moksha. O excellent one! When one is born and is repeatedly circling around, I will tell you about the dharma that ensures happiness. Donations, vows, brahmacharya, sustaining the prescribed rites, self-restraint, tranquility, compassion towards all beings, self-control, lack of injury, not appropriating the possessions of others, uprightness, abstention from futile censure of all creatures on earth, serving the mother and the father, worshipping gods and ancestors, worship of

seniors, tenderness, purity towards others, constant restraint of the senses and ensuring what is auspicious—these are said to be virtuous conduct. Dharma flows from this and protects subjects eternally. This conduct is always seen among the virtuous and they obtain a state that is permanent. Conduct in conformity with dharma is said to be that which is resorted to by those who are virtuous. They immerse themselves in dharma and this is the dharma that is eternal. If one resorts to this, one never has to confront extreme hardship. When the world is deluded, it is through such rules that it is brought back to the path of dharma. Yogis and those who are emancipated are superior to these.<sup>69</sup> If a man follows the appropriate dharma, he is freed from this cycle of life after a long period of time. In this way, all creatures have to follow their earlier deeds. All the wicked deeds are the reason why one has arrived in this world. Who first determined the acceptance of a body?<sup>70</sup> There is a doubt in the world about this. I will tell you about this next. The grandfather of all creatures first created his own body. Brahma then created the three worlds and all the mobile and immobile objects. Having adopted a body, Pradhana created consciousness. This pervades all the worlds and is known as supreme. This is said to be Kshara. The other one is immortal and Akshara.<sup>71</sup> There are couples formed of these three. They all exist together, but they also exist separately. In his first creation, Prajapati created all the creatures and the immobile objects. This is what the sacred texts say about that ancient account. Thereafter, the grandfather determined the measurement of time and decreed the going and coming of creatures.<sup>72</sup> There may be a person who has seen his atman and knows about his earlier birth. I will accurately tell you everything that such a person would say, or has experienced. Such a person always looks upon happiness and unhappiness as transitory. He regards the body as a vigorous arena for conflicting action, certain to decay. Whenever there is happiness, he remembers all the unhappiness. Such a person is able to cross this ocean that is the cycle of life and which is so very difficult to traverse. Immersed in birth, death and disease, he knows about Pradhana. Basing his consciousness on that universal consciousness, he looks upon all creatures impartially. He is indifferent towards everything and seeks for the supreme path and destination. O excellent one! I will tell you and instruct you about the true nature of that. That is the eternal and undecaying state. That is supreme knowledge. O brahmana! I will tell you about it in detail. Listen to me.”

## Chapter 1854(19)

““The brahmana said, ‘A person who submerges himself in that receptacle,<sup>73</sup> not thinking about his own self, not even thinking about his own identity, progressively casting off the layers, is freed from all bonds.<sup>74</sup> He is a friend to everyone. He endures everything. He is attached to tranquility. He has conquered his senses. He has overcome fear and anger. He has killed desire. Such a man is emancipated. He sees himself in all beings. He is controlled and pure. He is without insolence and without ego. Such a man is emancipated in every way. He is impartial towards both life and death, happiness and unhappiness, gain and loss and the pleasant and the unpleasant. Such a man is emancipated. He does not desire what belongs to someone else. He does not show disrespect towards anyone. He is beyond opposite pairs of sentiments and is devoid of attachment. Such a man is emancipated in every way. He has no enemy. He has no friend. He has no offspring. He has abandoned dharma, artha and kama. He does not hope for anything. Such a man is emancipated. He has neither dharma nor adharma. He has cast aside everything from earlier.<sup>75</sup> When the elements waste away,<sup>76</sup> he is tranquil in his soul. He is without the opposite pairs of sentiments. Such a man is emancipated. He has no acts. He has no hope and only looks at the eternal universe, always submerged helplessly in ill health, delusion and the cycle of birth. His intelligence is always focused on detachment. He is indifferent towards difficulties of heat and cold. In a short while, he is able to free himself from his own bonds. He sees his own atman, which does not experience smell, taste, touch, sound and ownership and is without form and difficult to comprehend. Such a man is emancipated. It<sup>77</sup> is independent of the five elements. It is without form and without cause. Though it enjoys the qualities, it is without qualities. A man who sees the atman in this way is emancipated. He uses his intelligence to cast aside all resolutions of the body and of the mind. Like a fire that is without kindling, such a person gradually obtains liberation. He is freed from all sacraments and obtains the eternal brahman. He obtains the supreme, which is tranquil and stable. This is the celestial Akshara. Thereafter, I will tell you about the supreme and sacred texts of yoga. Knowing this, in this world, yogis

obtain success and see their own atmans. I will convey the instructions accurately, as I see them. Listen to me. By always following this conduct, one passes through those doors and sees one's atman in one's own self. The senses must be restrained. The mind must be fixed on the atman. Having first tormented oneself through terrible austerities, one must then undertake this yoga. An ascetic abandons all resolution. He is devoid of pride and ego. A learned brahmana uses his mind to see his atman in his own self. Such a virtuous person is capable of seeing his atman in his own self. Devoted to good conduct alone, he sees his atman in his own self. He is always full of restraint. He is united with his atman. He conquers his senses. Such a virtuous person, engaged in yoga, sees his atman in his own self. In a dream, a man may see someone and recognizing him on waking up, exclaim, "This is he." In that way, a virtuous person engaged in yoga sees the image of the atman.<sup>78</sup> When the outer case is extracted from munja grass, the strand inside can be seen. In that way, taking away the body, the yogi sees the atman. The outer case of the munja grass is like the body. The inner strand is the beautiful atman. Those who know about the excellent texts of yoga cite this as an example. When a person with a body is united with yoga and sees the atman properly, there is no one who can bring him down. He is like the lord of the three worlds. As he wishes, he moves from one body to another one. Without any joy and without any grief, he withdraws himself from the phenomena of old age and death. Such a person, engaged in yoga, can become a god over all the gods. Casting aside this temporary body, he obtains the undecaying brahman. Even if all the worlds are destroyed, no fear is generated in him. Even if all creatures are afflicted, he is not afflicted in the slightest way. A person who uses yoga to unite with his atman is without desire and tranquil in his mind. He is not disturbed by sorrow, misery, fear, terror, or the affection that flows from attachment. Weapons do not pierce him. There is no death for him. There is no one in any world who is happier than him. Having properly engaged himself in yoga, he looks at his atman. No one can touch him, not even Shatakratu himself. If one has engaged in yoga, one obtains a state of indifference. This requires single-minded devotion to yoga alone. Listen to how one must embark on yoga. Wherever one resides, one must think of the eastern direction. The mind should be fixed inside the house, not outside. Wherever one resides, one must remain inside that house. In that abode, the mind must be taken away from external and internal distractions and fixed on the room that one is in. All the thoughts must then be withdrawn and fixed on the body one inhabits. The mind must be fixed on the body, never on anything outside it. One can control all one's senses in a silent and desolate forest.<sup>79</sup> One must single-mindedly fix all one's thoughts inside the body. One must meditate on the teeth, the palate, the tongue, the throat, the neck, the heart and the arteries and veins inside the heart.'

"The brahmana said,<sup>80</sup> 'O Madhusudana! Thus addressed by me, the intelligent disciple again asked me about moksha dharma, which is extremely difficult to explain. "How is the food, eaten every once in a while, digested in the stomach? How does it become juices? How is blood generated from that? How does this sustain flesh, marrow, sinews and bones? How do all the limbs of embodied creatures grow? As one keeps growing, how does the strength increase? How is waste that is without substance separately excreted? How does one inhale and exhale? Which part of the body is inhabited by the atman? How does the jivatman exert itself and move the body around? What is the complexion of the mind and where does it dwell?" O Madhava! I was asked this by that brahmana. O mighty-armed one! O scorcher of enemies! Based on what I had heard, I replied. "If one has a vessel full of riches, one places it in a room and guards it with one's mind. In that way, the mind must be guarded in the body and prevented from wavering. One must fix it on the path that leads to the atman and discard all carelessness. If one always exerts in this way, one will soon find delight in the atman. One will see and obtain the brahman and become knowledgeable about Pradhana. It cannot be grasped with the eyes, or with all the other senses. The great atman<sup>81</sup> can be seen with the lamp of the mind. His hands and feet are in all the directions. His eyes, head and faces are in all the directions. The creature sees the atman, extracted from the body. Having abandoned the body, he is sustained only by the brahman. As if smiling in delight, he sees the atman with the help of his mind. 'O supreme among brahmanas!<sup>82</sup> I have now told you about all the mysteries. O disciple! I grant you permission. Cheerfully, go wherever you wish to.'" O Krishna! Having been thus addressed, my immensely ascetic disciple, the brahmana, went away as he desired, his doubts having been dispelled."

'Vasudeva continued, "O Partha! These are the words the bull among brahmanas spoke to me at that time. These were appropriate words for those who wish to resort to moksha dharma. He then disappeared. O Partha! Have you heard this truth with single-minded attention? This is exactly what you heard when you were on your chariot.<sup>83</sup> O

Partha! It is my view that a man who is not accomplished in consciousness, is not learned and has not cleansed his soul, will be confused about this and will find it extremely difficult to grasp it. O bull among the Bharata lineage! This is a great secret even among the gods. O Partha! It is rare for any other mortal to have heard it, anywhere. O unblemished one! No man other than you deserves to hear it. A person whose soul is confused will not be able to comprehend it easily. O Kounteya! The world of the gods is full of those who observe rites. For those who have mortal forms, the gods disapprove of withdrawal from sacrifices.<sup>84</sup> O Partha! The eternal brahman is the supreme destination. One obtains immortality there, abandoning misery. One is always happy. O Partha! If they resort to this dharma, those with inferior births, women, vaishyas and shudras, also go to the supreme destination, not to speak of extremely learned brahmanas and kshatriyas, who are always devoted to their own dharma and to the object of obtaining Brahma's world. This has been indicated in the reasons and means for that pursuit. There are determinations about misery and the successful obtaining of the fruits of emancipation. O bull among the Bharata lineage! There is no bliss that is superior to this. O Pandava! A man who is learned, faithful and brave, one who abandons the insubstantial practices of the mortal world, can use these means to quickly obtain the supreme destination. This is all that needs to be said and there is nothing more. O Partha! This becomes evident if one steadily practises yoga for six months.”

## Chapter 1855(20)

‘Vasudeva said, “O Partha! In this connection, an ancient history is recounted, one that is known as the conversation between a couple. There was a brahmana who was accomplished in vijñana. On seeing that he was seated alone, the brahmani, the wife, spoke to her husband. ‘I am devoted to my husband. What world will be obtained by me? You are seated here, having abandoned all rites. You do not discern that I am uneasy. We have heard that a wife goes to the world obtained by her husband. I am devoted to my husband. What is the destination I will obtain?’ The one who was tranquil in his soul was addressed in this way. He smiled and replied, ‘O fortunate one! O unblemished one! I have not taken umbrage at your words. There are acts that are accepted,<sup>85</sup> seen and heard. Those who are devoted to acts practise these acts and follow these acts. Those who try to withdraw from all acts are confused and bereft of knowledge. In this mortal world, there can never be freedom from acts. Whatever is committed, good or bad, in deeds, thoughts and speech, leads to differences in birth and form among creatures. Deeds are always vested in creatures. Material objects used in rites<sup>86</sup> are seen to be destroyed by rakshasas. Having seen the seat of the atman inside myself, I have based myself there. The brahman, devoid of opposite sentiments, is there. So are Soma and Agni. Vayu always courses there, sustaining creatures with fortitude.<sup>87</sup> That is the reason Brahma and the others practise yoga and worship Akshara. This is also sought by those who are learned, excellent in their vows, tranquil in their souls and in control of their senses. The nose cannot smell it. The tongue cannot taste it. The organ of touch cannot touch it. It can only be obtained through the mind. The eye cannot see it. It is beyond any sense of hearing. It is without smell, without taste, without touch, without form and without sound. It is without decay. Everything flows from it and everything is established in it—prana, apana, *samana*, *vyana* and *udana*.<sup>88</sup> They flow from it and merge into it again. Prana and apana course around between *samana* and *vyana*. When one sleeps, *samana* and *vyana* remain absorbed. *Udana* remains pervaded in the space between apana and prana. Thus, even when a man sleeps, prana and apana do not abandon him. The one which controls all the breaths of life is known as *udana*. Those who know about the brahman and resort to austerities try to control it. In those who possess bodies, all these different breaths of life seek to devour each other. The fire known as *Vaishvanara* courses in the space between them and it has seven flames. The nose, the tongue, the eyes, the skin, the ears as the fifth, the mind and intelligence as the seventh—these are the seven tongues and flames of *Vaishvanara*. That which is smelt, that which is drunk, that which is touched, that which is heard, that which is thought and that which is understood—for me, these are the seven kinds of kindling. The one who smells, the one who eats, the one who sees, the one who touches, the one who hears as the fifth, the one who thinks and the one who understands—these are the seven supreme officiating priests. There are seven kinds of oblations, seven kinds of fires and seven kinds of officiating priests. Learned ones who know about the respective wombs from which the kindling are generated of-

fer the oblations properly. The earth, the wind, space, water, light as the fifth, the mind and intelligence—these are said to be the seven wombs. All the qualities of the oblations enter into the mouth of what results from the fire. Having spent time inside, they are again reborn in their respective wombs. They are the origin of creatures.<sup>89</sup> However, at the time of destruction, they remain restrained. Smell is born from that.<sup>90</sup> Taste is born from that. Form is born from that. Touch is born from that. Sound is born from that. Doubt is born from that. Faith is born from that. The learned know that these are the seven kinds of creation. These were the methods that were grasped by the ancient ones. The complete offering of oblations makes them full and also fills them with energy.’”

## Chapter 1856(21)

““The brahmana said, ‘In this connection, there is an ancient history. Listen to the ordinances for the ten officiating priests.<sup>91</sup> Know everything about this. Consider the consciousness with the tool of knowledge. Know that all those who bear bodies sustain their bodily forms with the aid of semen. The *garhapatya* fire is said to be the sustainer of the body. The *ahavaniya* fire is the one into which oblations are offered.<sup>92</sup> Word was born from that and also the source from which words are pronounced. Form manifested itself from that and began to follow the mind.’

““The brahmani asked, ‘Why did word originate first and why was mind created afterwards? Words are seen to be pronounced after they have been thought of by the mind. Through what knowledge and what yoga can one say that intelligence is based on consciousness? When it is raised up, why can’t it follow? What restrains it?’<sup>93</sup>

““The brahmana replied, ‘Apana is the lord. Therefore, it is the one that despatches everything. It is said to control the mind and mind controls intelligence. However, you have asked me a question about word and the mind. Therefore, I will recount to you a rivalry that took place between them. Both word and mind went to the jivatman and asked a question. “O lord! Dispel a doubt that exists in our minds. Which among us is superior? Tell us.” The illustrious one told the goddess of speech, “The mind is superior.” However, word responded, “I am the one who leads to the accomplishment of desire.” Know that I have two kinds of minds, mobile and immobile.<sup>94</sup> The immobile is with me and the mobile is your dominion. That in your dominion depends on mantras, syllables and sound. Therefore, the mind that is immobile is superior.<sup>95</sup> O beautiful one!<sup>96</sup> However, you came to me of your own accord and spoke to me. O Sarasvati! Therefore, I pronounce your name. O goddess! You are always based in speech, in the space between prana and apana. O immensely fortunate one! However, in prana’s absence, you rushed towards Prajapati and asked the illustrious one to rescue you. At this, prana manifested itself and the word appeared again. That is the reason why, when there is inhalation alone, no words can ever be pronounced. Syllables are always either aspirated or unaspirated. Among these two, the unaspirated ones are superior to the aspirated ones. O one who speaks about the eternal brahman! You are always excellent, like a cow that yields a large quantity of milk. O Bharati! O one with the beautiful smiles! You are like a cow. You are both divine and not divine in your powers.<sup>97</sup> Behold the subtle difference between these two.’

““The brahmani asked, ‘Earlier, when she wished to speak, but words did not come out, what did the goddess Sarasvati say?’

““The brahmana replied, ‘The body results from prana. Apana follows from prana. It then becomes udana and is released from the body. It then envelopes all the directions with vyana. After that, it remains established in samana. This has been stated earlier. Thus, the immobile mind is superior. And the goddess of speech is superior to the mobile mind.’”

## Chapter 1857(22)

““The brahmana said, ‘O beautiful one! In this connection, there is an ancient history about the ordinances for the seven officiating priests. The nose, the eyes, the tongue, the skin, the ears as the fifth, the mind and in-



telligence—these are the seven separate officiating priests. These exist in the subtle intervening space and do not perceive each other. O beautiful one! Given this, know the natures of the seven officiating priests.’

“‘The brahmani asked, ‘When they exist in the subtle intervening space, why can’t they see each other? O illustrious one! O lord! What is their nature? Tell me.’

“‘The brahmana replied, ‘Not knowing about the qualities is ignorance. Knowing about the qualities is said to be knowledge. They can never know each other’s qualities. The tongue, the eyes, the ears, touch and intelligence do not experience smell. It is the nose alone that can experience it. The nose, the eyes, the ears, the skin and intelligence do not experience taste. It is the tongue alone that can experience it. The nose, the tongue, the ears, the skin and intelligence cannot experience form. It is the eyes alone that can experience it. The nose, the tongue, the eyes, the ears, the intelligence and the mind cannot experience touch. It is the skin alone that can experience it. The nose, the tongue, the ears, the touch and intelligence cannot experience sound. It is the ears alone that can experience it. The nose, the tongue, the eyes, the skin and the ears cannot experience doubt. It is the mind alone that can experience it. The nose, the tongue, the eyes, the skin, the ears and the mind cannot experience devotion. It is intelligence alone that can experience it. O beautiful one! In this connection, there is an ancient history about a conversation between the senses and the mind.

“‘“The mind said, “Without me, the nose cannot smell and the tongue does not experience taste. The eyes cannot grasp form and the skin doesn’t experience touch. Without me, the ears can never comprehend sound. I am supreme and eternal among all the elements. Without me, the senses are never radiant. They are like an empty house where the flames of the sacrificial fire have been doused. Without me, all the creatures cannot understand the purport of the qualities. Even when they try, the senses are like fuelwood that is wet and is not dry.”

“‘“The senses responded, “What you think is false. Without us, or the objects of the senses, you cannot enjoy any objects of pleasure. You think that when we are destroyed, you will be content, able to sustain life, able to enjoy objects of pleasure and able to taste. You think that when we are destroyed, your resolution alone will enable you to remain in those objects and enjoy the objects of pleasure, as they should be enjoyed. You think that you will be successful in enjoying the objects of the senses as you always have, perhaps form through the nose, taste through the eyes, smell through the ears, faith through the tongue, sound through the skin and touch through intelligence. Those who are strong do not follow any rules. Rules are for the weak. Do not experience what you have enjoyed earlier. Experience what you have not enjoyed earlier.<sup>98</sup> To understand the sacred texts, a disciple goes to an instructor. Even after having obtained the sacred texts, he serves the teacher to understand the meaning of the sacred texts. You think that we haven’t shown you what exists in the objects, whether it is in sleep or when in a state of waking, whether it is in the past or in the future. There are creatures who are limited in intelligence and who, therefore, seem to have lost their minds. However, it is seen that for sustaining their lives, it is we who discharge their tasks for them. There are many kinds of resolutions that are formed in dreams. However, when afflicted by hunger, one runs after material objects.<sup>99</sup> If one avoids material objects and seeks to enjoy resolutions alone, that is like entering a house without any doors. In that case, one always obtains the peace that comes from the extinguishment of life, like a blazing fire when all the wood has been exhausted. We desire to be attached to our own qualities. We do not desire to be attached to the qualities of another sense. But nothing is experienced without us. Without us, you will not experience any delight.”””

## Chapter 1858(23)

“‘The brahmana said, ‘O extremely beautiful one! In this connection, there is an ancient history about the ordinances followed by the five officiating priests. Those who are knowledgeable and learned know the supreme—prana, apana, udana, samana and vyana are the five officiating priests.’

“‘The brahmani said, ‘Earlier, it was my view that there are seven natural officiating priests. But tell me about the supreme principle, whereby, there are five officiating priests.’

“‘The brahmana replied, ‘The breath of life is nurtured by prana and gives birth to apana. The breath of life is nurtured by apana and makes vyana flow. The breath of life is nurtured by vyana and makes udana flow. The breath

of life is nurtured by udana and makes samana flow. In earlier times, they went to Prajapati, who was born first, and asked, “Tell us who is the eldest among us. He is the one who will be the foremost.”

““Brahma responded, “In all creatures that have bodies and are alive, there is a breath of life. When that is destroyed, the creature is destroyed. When it is destroyed, the creature can no longer move. That is the best among you. Now go wherever you wish.”

““Prana said, “When I am destroyed, the creature also heads towards destruction. Therefore, among all the breaths that sustain life in a body, I am foremost. When I am destroyed, the creature can no longer move. Behold. I am going to destroy myself.””

“The brahmana continued, ‘Prana was destroyed. But the creature continued to move. O beautiful one! At this, samana and udana spoke up. “You do not pervade everything. You are not established like us. O prana! You are not the foremost. Apana alone is under your control.” Prana began to move around again and apana said, “When I am destroyed, the creature also heads towards destruction. Therefore, among all the breaths that sustain life in a body, I am foremost. When I am destroyed, the creature can no longer move. Behold. I am going to destroy myself.” Vyana and udana spoke these words. “O apana! You are not the foremost. Only prana is under your subjugation.” Apana began to move again and vyana now said, “I am the foremost among all of us. Listen to the reason. When I am destroyed, the creature also heads towards destruction. Therefore, among all the breaths that sustain life in a body, I am foremost. When I am destroyed, the creature can no longer move. Behold. I am going to destroy myself.” Vyana was destroyed. But the creature continued to move. Prana, apana, udana and samana said, “O vyana! You are not the foremost. Samana alone is under your subjugation.” Vyana began to move again and samana said, “I am the foremost among all of us. Listen to the reason. When I am destroyed, the creature also heads towards destruction. Therefore, among all the breaths that sustain life in a body, I am foremost. When I am destroyed, the creature can no longer move. Behold. I am going to destroy myself.” Samana was destroyed. But the creature continued to move. At this, prana, apana, udana and vyana said, “O samana! You are not the foremost. Vyana alone is under your subjugation.” Samana began to move again and udana said, “I am the foremost among all of us. Listen to the reason. When I am destroyed, the creature also heads towards destruction. Therefore, among all the breaths that sustain life in a body, I am foremost. When I am destroyed, the creature can no longer move. Behold. I am going to destroy myself.” Udana was destroyed. But the creature continued to move. Prana, apana, samana and vyana said, “O udana! You are not the foremost. Vyana alone is under your subjugation.” At this, Brahma Prajapati spoke to the assembled ones. “All of you are foremost. Yet, not a single one is foremost. All of you follow different kinds of dharma. All of you are foremost in your own area. All of you are protected by each other. There are superior five breaths of life. They are both mobile and immobile. My atman is one, but is experienced in many different forms. Be affectionate towards each other and make each other prosper. O fortunate ones! Depart in peace. Sustain each other.”””

## Chapter 1859(24)

““The brahmana said, ‘In this connection, an ancient history is recounted, about a conversation between Narada and the rishi Devamata.

““Devamata asked, “When a creature is born, which comes first—prana, apana, samana, vyana or udana?”

““Narada replied, “When a being is created, it is the other one that comes first.<sup>100</sup> Know that the breath of life has two components—one that moves diagonally and one that moves upwards.”

““Devamata asked, “When a being is created, who creates the other one that comes first? Who determines the two breaths of life, one that moves diagonally and one that moves upwards? Tell me.”

““Narada replied, “Delight is generated from resolution. It<sup>101</sup> is also generated from sound. It is also generated from taste. It is also generated from form. It is also generated from touch. It is also generated from smell. These are the types that result from udana. Delight results from physical intercourse. Semen results from desire. Juices flow from desire.<sup>102</sup> Usually, the mixture of semen and blood results from the union of samana and vyana. When semen and blood are mixed, the first result is that of prana. When the semen is transformed by prana, apana results. The

pair of prana and apana are said to move upwards. The pair of vyana and samana are said to move diagonally. Agni represents all the gods. This is the instruction of the Vedas. This<sup>103</sup> generates knowledge in brahmanas and confers them with intelligence. Smoke is its terrible tamas form, the potent ashes represent rajas. Sattva is generated from it when oblations are offered into it. Those who are learned and knowledgeable about sacrifices say that samana and vyana form the foundation. Prana and apana are the offerings of clarified butter and the fire is between them. Learned brahmanas know that this is the supreme form of udana. I will also tell you about the pairs and what is separate from them. Listen. Day and night are a pair and the fire is between them. Learned brahmanas know that this is the supreme form of udana. The two *ayanas*<sup>104</sup> constitute a pair and the fire is between them. Learned brahmanas know that this is the supreme form of udana. Existence and non-existence constitute a pair and the fire is between them. Learned brahmanas know that this is the supreme form of udana. Good and bad constitute a pair and the fire is between them. Learned brahmanas know that this is the supreme form of udana. Truth and falsehood constitute a pair and the fire is between them. Learned brahmanas know that this is the supreme form of udana. Samana comes first and the pervasive vyana undertakes its task. The third is the pervasive samana. Vamadeva<sup>105</sup> is for the sake of tranquility. Tranquility is the eternal brahman. Learned brahmanas know that this is the supreme form of udana.”””

## Chapter 1860(25)

““The brahmana said, ‘In this connection, there is an ancient history about the ordinances for *chaturhotra*,<sup>106</sup> explaining why the rites are like that. All those ordinances and rites are now being recounted to you. O fortunate one! I will tell you. Listen to this supreme mystery. O beautiful one! The agent, the action, the instrument and emancipation—these are the four officiating priests that envelope the universe. Listen to the means that are used by all these officiating priests. The nose, the tongue, the eyes, the skin, the ears as the fifth, mind and intelligence—these seven are known to be qualities associated with the agent. Smell, taste, form, sound, touch as the fifth, what is thought and what is understood—these seven are qualities associated with the action. The one who smells, the one who eats, the one who sees, the one who touches, the one who hears as the fifth, the one who thinks and the one who understands—these seven are known as qualities associated with the instrument. They possess qualities, good or bad, and are consumed by their own qualities. A person who knows himself to be beyond the seven and devoid of qualities has reason for emancipation. Learned ones know that these qualities occupy their respective places. They are the forms of the gods and always enjoy the oblations. Ignorant ones eat and develop a sense of ownership.<sup>107</sup> Such a person only cooks for himself and is always destroyed by this sense of ownership. He eats what he should not eat and he is also destroyed by the drinking of liquor. He destroys the food he has eaten. Having destroyed the food, he also destroys his sense of knowledge. However, a learned lord eats the food for the sake of being born again. Because of the food he has eaten, there is not the slightest bit of transgression in him. What is thought by the mind, what is spoken in words, what is heard by the ears, what is seen by the eyes, what is touched by the skin, what is smelt by the ears—all these six are like oblations and must be controlled by the mind. These qualities must be offered to the blazing fire that rages inside the body.<sup>108</sup> This is the sacrifice of yoga that I am engaged in. This knowledge about the brahman emanates from the mind. Prana is the hymn for that sacrifice and apana is the weapon that is used. Renouncing everything is the excellent dakshina. The action and the doer are both the officiating priest with which I praise the beloved brahman. I praise him with the rules of the sacred texts and offer dakshina. Those who know about Naryayana praise him with a hymn from the Rig Veda. “In ancient times, animals were slaughtered in the name of the god Narayana.” Hymns chanted from the Sama Veda are also cited as an illustration. O timid one! Listen to me. The god Narayana is the soul of everything.””

## Chapter 1861(26)

““The brahmana said, ‘There is one ruler. There is no second ruler. Wherever I am employed, that is where I roar around. The ruler is the being who is lodged in the heart and he rules from there. I am moved by him, like water down a slope. There is one preceptor. There is no second one. He is in the heart and I will speak about him. I am always instructed by that preceptor and all the danavas are defeated because of that. There is one relative. There is no second one. He is in the heart and I will speak about him. It is because of his instructions that relatives behave like relatives and the saptarshis blaze in the seven firmaments. There is one person who hears. There is no second one. He is in the heart and I will speak about him. Having resided with that preceptor in the preceptor’s house, Shakra obtained immortality in all the worlds. There is one enemy. There is no second one. Having always been instructed by that preceptor, all the serpents hate the worlds. In this connection, an ancient history is recounted about what Prajapati told the serpents, the gods and the rishis. Seated around Prajapati, the gods, the rishis, the serpents and the asuras asked, “What is best for us? Tell us.” Asked about their welfare, the illustrious Brahma only uttered the syllable of “Om”. Hearing this, they fled in different directions. Having received what was meant to be an instruction to their own selves, they fled. The attribute of an inclination to bite first emerged among snakes. Asuras developed natural insolence in their conduct. The gods were engaged in giving and the maharshis in self-control. They received the same instruction and the single refined word. However, all the snakes, the gods, the rishis and the danavas developed diverse dispositions. One hears what is spoken only when one receives it in the proper way. This is true even if one asks again. No other preceptor can be thought of.<sup>109</sup> An act is thought of first. It is undertaken subsequently. The preceptor, the one who understands, the enemy and the one who hates are all lodged inside the heart. By undertaking wicked acts in the world, one becomes an evildoer. By undertaking good acts in the world, one becomes a doer of good deeds. If a person is addicted to the pleasure that comes from gratifying the senses, he is driven by desire and his conduct follows desire. A person who follows vows is always engaged in conquering the senses. There may be a person who abandons all vows and deeds and bases himself on the brahman alone. Basing himself on the brahman, he roams around in this world and becomes a brahmachari. The brahman is the kindling. The brahman is the fire. The brahman is the sacrifice. The brahman is the water. The brahman is the preceptor. He is submerged in the brahman. This is the subtle nature of brahmacharya, understood by those who are learned. Having understood it and instructed by kshetragna,<sup>110</sup> they follow this.’””

## Chapter 1862(27)

““The brahmana said, ‘I have entered this great forest, having crossed the terrain that is extremely difficult to traverse.<sup>111</sup> It has grief, joy, cold and heat, and these are like gnats and mosquitoes. It is enveloped in the blind darkness of confusion and greed is like predators and reptiles. Possessions are hardships and desire and anger are like bandits along the road.’

““The brahmani asked, ‘O immensely wise one! Where is that forest? What are its trees and rivers? What are its hills and mountains? How far away is the forest?’

““The brahmana replied, ‘There is nothing that is separate from it. There is nothing that is equal to it. Since there is nothing that is separate from it, it is only a short distance away. There is nothing smaller than it. There is nothing larger than it. There is nothing that is more miserable than it. There is nothing that is its equal in happiness. Once brahmanas enter there, they no longer have any reason to grieve or rejoice. They are not frightened of anyone. Nor does anyone have reason to be frightened of them. There are seven large trees in that forest, seven fruits, seven guests, seven hermitages, seven kinds of meditation and seven different types of initiation.<sup>112</sup> The trees that pervade that forest yield divine flowers and fruits of five colours. The trees that pervade that forest yield divine flowers and fruits that have excellent colours. The trees that pervade that forest yield divine flowers and fruits that have four colours. The trees that pervade that forest yield flowers and fruits that have mixed and three colours. The trees that pervade that forest yield flowers and fruits that are fragrant and have a single colour. The giant trees that pervade that forest yield flowers and fruits that have many colours that are not manifest. For a brahmana with an excellent mind, there is a single fire there. The five senses are the kindling. For the sake of emancipation, there are

seven kinds of initiation. The qualities are the fruits and the guests survive on those fruits. The seven maharshis become the guests there. When they have been honoured and disappear, another beautiful forest manifests itself. Resolution is that tree, full of shade. Tranquility is its fruit. Knowledge is the resort and contentment is the water. Beyond all this, the kshetrajna is the sun. Virtuous ones who go there, never have to suffer from fear again. Whether upwards, diagonally or downwards, the extremities of that tree cannot be discerned. Seven women always dwell there. Their visages face downwards and they are radiant mothers. From above, they provide juices to the subjects. In every other way, they are all transient. The seven successful saptarshis, with Vasishtha as the foremost, are established there and repeatedly emerge from there. Fame, radiance, power, victory, success and energy —these always follow those seven, who are like radiant stellar bodies. Collected together, there are hills and mountains there. There are rivers and streams that bear water, all originating with Brahma. There is a sacred sacrificial ground at the confluence of the rivers. There, those who are content in their own atmans advance towards the grandfather himself. Their desires have been extinguished. They are excellent in their vows. They have burnt their sins through austerities. They enter the atman in their own selves and worship the brahman. People who know about that forest of knowledge praise it with hymns from the Rig Veda. For those who intend that forest, patience is generated. Learned brahmanas instruct us about that divine forest in this way. Having obtained the knowledge, they follow the instructions of the kshetrajna.””

## Chapter 1863(28)

““The brahmana said, ‘I do not smell scents. I do not know taste. I do not see form. I do not touch. I do not hear different kinds of sound. I do not entertain the slightest bit of resolution. It is nature that desires agreeable objects. It is nature that dislikes disagreeable objects. Like prana and apana when they enter the bodies of living creatures, it is nature that experiences desire and hatred. There are other sentiments that are permanent. The atman in creatures does not discern them in the body. When I am based there,<sup>113</sup> I am capable of being distracted by desire, anger, old age and death. I do not desire all the objects of desire. I do not hate all the sins. There is no taint in my nature, like a drop of water is not left on a lotus. When one glances at many kinds of nature, the eternal is everlasting. The net of enjoyment is no longer attached to deeds, just as the blazing rays of the sun are not attached to the firmament. In this connection, there is an ancient history about a conversation between an officiating priest<sup>114</sup> and a mendicant. O illustrious one! Listen to it. On seeing an animal prepared for a sacrificial rite, a mendicant censured the violence and spoke to an officiating priest who was seated there. The officiating priest replied, “This goat will not be destroyed. If the sacred texts are right, this animal will obtain great benefit. This part, constituted of earth, will enter the earth. This part, constituted of water, will enter the water. The eyes will enter the sun. The ears will enter the directions. The breath of life will enter the firmament. I follow the sacred texts and there is no sin in this.” ““The mendicant said, “If you perceive a benefit from the sacrifice of the goat, then the sacrifice is for the sake of the goat. Why does the sacrifice need you? Take the permission of the goat’s mother, father, brother and friends and let them pronounce the mantras. In particular, the goat depends on them. You should ask them and obtain their consent. It is only after their permission has been obtained that one can think about what should be done. The life-breath of the goat has left<sup>115</sup> and returned to its own origin. It is my view that only the immobile body is left. This body, bereft of senses, is like kindling. Those whose desire is addicted to violence have thought of this as an animal and have reduced it to kindling. Non-violence is the ancient instruction of all dharmas. I know that a rite is indeed a rite if it does not involve any violence. I have a pledge of non-violence. If I wish to say anything beyond this, I am capable of saying many things. Your deed is reprehensible. All of us always find delight in non-violence towards all beings. We see this directly manifest. We do not worship what is indirect.”

““The officiating priest replied, “You enjoy the qualities of smell that belong to the earth. You drink and taste the quality of the water. You see form, the quality of fire. You touch the quality of the wind. You hear sound, which originates in space. You use your mind to think of different things. You think that all these elements have life. You are always engaged in taking away life. You are engaged in violence. There is no endeavour without violence. O brahmana! What do you think?”

““The mendicant said, “The indestructible and the destructible are the two opposite aspects of the soul. The indestructible is existence. The destructible is said to be non-existent nature. Life, the tongue, the mind, the spirit, sattva and rajas are part of nature. When one has been freed from the opposite pairs of sentiments, one is without hope. Such a person looks upon all creatures impartially. He has no sense of ownership and has conquered his atman. When one has been freed in every possible way, there no longer is any fear.”

““The officiating priest replied, “O supreme among intelligent ones! One should always reside with those who are virtuous. Hearing your views, my intelligence has been illuminated. O illustrious one! Realizing that you were an enlightened one, I spoke to you in this way. O brahmana! I showed honour to the customs in performing this sacrifice. No crime attaches to me because of this sacrifice.””

““The brahmana continued, ‘When this was said, the mendicant remained silent. The officiating priest was freed from his confusion. He engaged in the supreme rite of the great sacrifice. In this way, learned brahmanas know about the extremely subtle nature of moksha. They know and follow the instructions of kshetrajna.’””

## Chapter 1864(29)

““The brahmana said, ‘O beautiful one! In this connection, there is an ancient history about a conversation between Kartavirya and the ocean. There was a king named Kartavirya Arjuna and he possessed one thousand arms. Using his bow, he conquered the earth, up to the frontiers of the ocean. We have heard that on one occasion, intoxicated with his strength, on the shores of the ocean, he enveloped the ocean with hundreds of arrows. The ocean joined its hands in salutation and bowed down before him. “O brave one! Do not shoot iron arrows at me. What can I do for you? O tiger among kings! The creatures that have sought refuge with me are being slaughtered by the great arrows you have released. O lord! Grant them freedom from fear.”

““Arjuna replied, “If there is any archer who is equal to me in battle, tell me about him, so that I can face him in an encounter.”

““The ocean said, “O king! You may have heard of maharshi Jamadagni. As you have said, he is capable of receiving you as a guest.”””<sup>116</sup>

““The brahmana continued, ‘At this, the king was overcome by great rage. He left for the hermitage and confronted Rama. With his relatives, he engaged in hostilities against Rama and this caused stress to the great-souled Rama. O lotus-eyed one! The infinitely energetic Rama’s energy blazed forth and he burnt down the enemy soldiers. Rama violently grasped a battleaxe and sliced down the thousand arms, like lopping off the branches from a tree. When they saw that he had been slain, all the relatives assembled together. They surrounded Bhargava and attacked him with their spears. Rama seized his bow and swiftly ascended a chariot. He released a shower of arrows and killed the king’s soldiers. Some of the kshatriyas were slain by Jamadagni’s son. Others entered fortifications in the mountains, like deer afflicted by a lion. Because of their fear, some of them could not find brahmanas and could not engage in their own rites. Their offspring became vrishalas.<sup>117</sup> In this way, Dramidas, Kashas, Pundras and Shabaras were uprooted from the dharma of kshatriyas and became vrishalas. When the brave ones were slain, the brahmanas obtained sons through the kshatriya women.<sup>118</sup> However, Jamadagni’s son repeatedly killed these kshatriyas. When this had happened twenty-one times, an invisible and divine voice spoke gentle words and these were heard by all the worlds. “O Rama! Desist. O son!<sup>119</sup> O Rama! What gain do you see in this? Why are you repeatedly depriving the relatives of the kshatriyas of their lives?” His great-souled and immensely fortunate ancestors, with Richika at the forefront, asked him to desist. However, unable to tolerate his father’s death, Rama told those rishis, “You should not restrain me in this way.” The ancestors replied, “O supreme among victorious ones! You should not kill the relatives of the kshatriyas in this way. You are a brahmana. You should not kill these kings.”””

## Chapter 1865(30)



““The ancestors said, “In this connection, an ancient history is recounted. O supreme among brahmanas! Having heard the truth about this, decide on your course of action. There was a rajarshi named Alarka and he was extremely great in his austerities. He was knowledgeable about dharma and devoted to the truth. He was great-souled and extremely great in his vows. Seizing his bow, he conquered the earth, up to the frontiers of the ocean. Having performed this extremely difficult task, his mind turned towards what was subtle. He sat down at the foot of a tree. O immensely intelligent one! Forgetting that extremely large kingdom, his thoughts turned towards what was subtle.”

“““Alarka said, ‘Strength has been generated in my mind. When one conquers the mind, victory is certain. Elsewhere, when surrounded by enemies, I shot arrows. If my mind assumes a fickle form and tries to distract me in every possible way, I will unleash extremely sharp-pointed arrows towards it.’

“““The mind replied, ‘O Alarka! Those arrows will never be able to pierce me. They will pierce your inner organs instead. With your inner organs pierced, you will die. Consider other arrows with which you can strike at me.’”

““The ancestors continued, “Hearing these words, he thought and spoke these words.

“““Alarka said, ‘I inhale many kinds of smells and receive them. Therefore, I will release sharp arrows towards my nose.’

“““The nose replied, ‘O Alarka! Those arrows will never be able to pierce me. They will pierce your inner organs instead. With your inner organs pierced, you will die. Consider other arrows with which you can strike at me.’”

““The ancestors continued, “Hearing these words, he thought and spoke these words.

“““Alarka said, ‘I enjoy many kinds of tastes and receive them. Therefore, I will release sharp arrows towards my tongue.’

“““The tongue replied, ‘O Alarka! Those arrows will never be able to pierce me. They will pierce your inner organs instead. With your inner organs pierced, you will die. Consider other arrows with which you can strike at me.’”

““The ancestors continued, “Hearing these words, he thought and spoke these words.

“““Alarka said, ‘I touch with my skin and receive the sensation of touch. Therefore, I will bring the skin down with many arrows shafted with the feathers of herons.’

“““The skin replied, ‘O Alarka! Those arrows will never be able to pierce me. They will pierce your inner organs instead. With your inner organs pierced, you will die. Consider other arrows with which you can strike at me.’”

““The ancestors continued, “Hearing these words, he thought and spoke these words.

“““Alarka said, ‘I hear many kinds of sound and receive them. Therefore, I will release sharp arrows towards my ears.’

“““The ears replied, ‘O Alarka! Those arrows will never be able to pierce me. They will pierce your inner organs instead. With your inner organs pierced, you will die. Consider other arrows with which you can strike at me.’”

““The ancestors continued, “Hearing these words, he thought and spoke these words.

“““Alarka said, ‘I see many kinds of attributes and receive them. Therefore, I will release sharp arrows towards my eyes.’

“““The eyes replied, ‘O Alarka! Those arrows will never be able to pierce me. They will pierce your inner organs instead. With your inner organs pierced, you will die. Consider other arrows with which you can strike at me.’”

““The ancestors continued, “Hearing these words, he thought and spoke these words.

“““Alarka said, ‘There are many kinds of devotion, but wisdom constraints them. Therefore, I will release sharp arrows towards my intelligence.’

“““The intelligence replied, ‘O Alarka! Those arrows will never be able to pierce me. They will pierce your inner organs instead. With your inner organs pierced, you will die.’”

““The ancestors continued, “At this, Alarka engaged in terrible, supreme and extremely difficult austerities. However, he was unable to touch those seven<sup>120</sup> with his arrows. The lord controlled himself and began to think. O supreme among brahmanas! Alarka thought for a long time. The supreme among intelligent ones could not think of anything that was better than, and superior to, yoga. Single-minded and without moving, he resorted to yoga. Using a single arrow, the valiant one quickly slew his senses. Immersing his atman in yoga, he obtained supreme success. Astounded, the rajarshi chanted this song. ‘Alas! It was a hardship that I formerly served the kingdom. I only got to know later that yoga brings supreme bliss.’ O Rama! You should also know this. Do not kill the kshatriyas. If you wish what is beneficial for you, engage in terrible austerities.””

““The brahmana continued, ‘Having been thus addressed by his ancestors, Jamadagni’s son engaged in terrible austerities. Having resorted to those, the immensely fortunate one obtained success that is extremely difficult to obtain.””

## Chapter 1866(31)

““The brahmana said, ‘There are said to be three enemies and nine qualities in the world. Delight, stupefaction and pride—these are the qualities of sattva. Sorrow, anger and extreme intolerance—these are said to be the qualities of rajas. Sleep, lassitude and confusion—these are the qualities of tamas. An intelligent person does not waver and cuts these off with large numbers of arrows. He is tranquil in his soul and conquers his senses. He is interested in vanquishing the enemy.<sup>121</sup> Those who know about the ancient accounts recite a chant in this connection. When he ruled the kingdom, this was sung by King Ambarisha. It has been heard that Ambarisha swiftly seized the kingdom, after using virtue to slay the rising tide of vices. He subdued the great vices and honoured the virtuous. He obtained great success and chanted this song. “I have conquered many vices. I have slain all the enemies. However, there is one vice that should have been killed. I have not been able to slay it. As long as a creature is afflicted by this, it does not obtain freedom from desire. Driven by desire, one dashes downwards and does not understand. Because a man is addicted to this, he commits acts that should not be undertaken. Greed must be severed with an extremely sharp sword. It should be sliced off. Desire results from greed and that gives rise to anxiety. A person who desires obtains many qualities that are associated with rajas. Because of these qualities, he is tied down to the bondage of the body. He is repeatedly born, to perform deeds in this world. When life is over and the body is mangled and scattered, he again confronts death because of the act of being reborn. Therefore, one must look towards greed properly. If one desires true sovereignty, one must restrain it with the fortitude of the atman. This is the true kingdom. A king should know that this alone is what needs to be conquered.” The illustrious King Ambarisha sung this chant. Having severed greed, he placed this sovereignty at the forefront.””

## Chapter 1867(32)

““The brahmana said, ‘O beautiful one! In this connection, an ancient history is recounted about a conversation between a brahmana and Janaka. A brahmana committed a crime. Wishing to punish him, King Janaka said, “You will not reside in my kingdom.” Thus addressed, the brahmana replied to the best of kings. “O king! Tell me. Which is the kingdom that is under your subjugation? O lord! I wish to dwell in the territory of another king. O lord of the earth! I wish to act in accordance with the words of the sacred texts.” Thus addressed by the illustrious brahmana, the king sighed repeatedly and did not say anything in reply. The infinitely energetic king sat down and thought. He was suddenly immersed in great lassitude, like the sun devoured by a planet.<sup>122</sup> After some time, the king reassured himself and overcame that lassitude. He spoke these words to the brahmana. “There is the ancestral kingdom of my forefathers. There are the habitations. I thought of the entire earth. None of this is under my subjugation. When I couldn’t find such a place on earth, I searched for such a place in Mithila. When I couldn’t find such a place there, I searched for it among my own offspring. When I couldn’t find such a place even there, I was

overcome by lassitude. With that lassitude over, my intelligence has been aroused again. I think that nothing is under my subjugation and everything is under my subjugation. My atman is not my own. Yet, this entire earth belongs to me. Dwell here as long as you want. Enjoy it as long as you wish.” The brahmana replied, “This kingdom of your forefathers and these habitations are under your subjugation. But tell me this. Have you resorted to your intelligence and given up a sense of ownership? On the basis of what intelligence have you determined that everything is under your subjugation? Why is nothing under your subjugation? And why is everything under your subjugation?”

““Janaka said, “I have realized that all the deeds that are started in this world come to an end. Therefore, I could not think of anything that belongs to me. Whom does this belong to? Who is the owner? These are the words of the Vedas. Using my intelligence, I could not determine what belongs to me. Having resorted to this intelligence, I gave up all sense of ownership. Listen to the intelligence whereby I decided that everything belongs to me. For my own sake, I do not desire the scents that are received by my nose. It has been conquered by me and therefore, the earth is always under my subjugation.<sup>123</sup> For my own sake, I do not desire what is savoured by my tongue. It has been conquered by me and therefore, the water is always under my subjugation. For my own sake, I do not desire the form and light received by my eyes. It has been conquered by me and therefore, the fire is always under my subjugation. For my own sake, I do not desire what is touched by my skin. It has been conquered by me and therefore, the wind is always under my subjugation. For my own sake, I do not desire the sound that is received by my ears. It has been conquered by me and therefore, sound is always under my subjugation. For my own sake, I never desire my mind or what is in my mind. It has been conquered by me and therefore, the mind is always under my subjugation. All the acts that I start are for the gods, the ancestors, the elements and the guests.””

““The brahmana continued, ‘At this, the brahmana replied and again spoke to Janaka. “Know that I am Dharma. I have arrived here now to test you. Set in motion the wheel that does not return. Its circumference is sattva, the brahman is the nave and intelligence constitutes the spokes.”””

## Chapter 1868(33)

““The brahmana said, ‘O timid one! You have censured me according to your intelligence. But I do not roam around in the world in that way. I am a brahmana. I am free. I dwell in the forest. Despite resorting to the dharma of being a householder, I am a brahmachari. O beautiful one! I am not what you see with your eyes. Everything in this universe that has come and gone is pervaded by me. Know me to be the one that destroys every object in this world, mobile and immobile, like fire consumes wood. I know that my intelligence is superior to sovereignty over everything on earth and even that in heaven. That intelligence is my wealth.<sup>124</sup> This is the single path that is traversed by all brahmanas. Whether they are in households, reside in forests, dwell in the houses of their preceptors or are mendicants, irrespective of the many kinds of signs they displace, they use their intelligence to worship only this. They may resort to many kinds of signs, but the intelligence is based on tranquility in the soul. The destination is a single one, like that of rivers heading to the ocean. That path is traversed through intelligence. It is not a path that is traversed by the body. All action has a beginning and an end and the body is bound down by action. O extremely beautiful one! Therefore, you should not entertain any fear about the life hereafter. Be devoted to me<sup>125</sup> and it is into me that your atman will merge.””

## Chapter 1869(34)

““The brahmani replied, ‘A person who is limited in his intelligence or has not cleansed his soul is incapable of comprehending this. My intelligence is extremely fickle, limited and diffused. Tell me a means whereby I can obtain intelligence. I wish to learn from you the source from which this knowledge emanates.’

“The brahmana said, ‘Knowledge of the brahman is the lower *arani* and the preceptor is the upper *arani*.<sup>126</sup> Austerities and the sacred texts provide the friction and this leads to the fire of knowledge being generated.’

“The brahmani asked, ‘Kshetrajna is said to be a sign of the brahman. What are its signs? How is one capable of grasping it?’

“The brahmana said, ‘He<sup>127</sup> is without signs and without qualities. There is nothing that is his origin. I will tell you about the methods whereby he can be grasped, or not be grasped. I will instruct you about a proper method, like the one that is seen in bees.<sup>128</sup> The signs are that intelligence must determine action and knowledge must determine intelligence. In instructions about moksha, it is not said that this must be done, or that must not be done. Through hearing and sight, intelligence is generated in the *atman*.<sup>129</sup> As long as one is capable of doing this, one must contemplate hundreds and thousands of manifest and unmanifest forms. There are many kinds of yoga and all of these directly provide the means. Through practice, one obtains the supreme, beyond which, nothing exists.’”

‘Vasudeva said, “At this, the brahmani’s intelligence became such that the kshetrajna was destroyed.<sup>130</sup> Having obtained what is beyond kshetrajna, it became other than the kshetrajna.”

‘Arjuna asked, “O Krishna! Where is that brahmani and where is that bull among brahmanas? They obtained success. O undecaying one! Tell me about them.”

‘Vasudeva replied, “Know that my mind is that brahmana. Know that my intelligence is that brahmani. O Dhananjaya! The one who has been spoken of as kshetrajna is I.”’

## Chapter 1870(35)

‘Arjuna said, “The brahman is the supreme object of knowledge and you should explain this to me. Through your favours, my mind finds pleasure in these subtle aspects.”

‘Vasudeva replied, “In this connection, an ancient history is cited about a conversation between a disciple and a preceptor on the question of moksha. O scorcher of enemies! There was a brahmana preceptor who was rigid in his vows. While he was seated, his intelligent disciple asked him, ‘O illustrious one! Desiring supreme benefit, I am seeking refuge with you. What is supremely beneficial? O brahmana! I have bowed down my head and am soliciting you. Tell me and instruct me.’ O Partha! The preceptor replied to the disciple. ‘O brahmana! I will explain whatever you have doubts about.’ O best among the Kuru lineage! The one who was devoted to his preceptor was thus addressed by the preceptor. He joined his hands in salutation and asked. O immensely intelligent one! Listen to this.

“The disciple asked, ‘Where have I come from? Where have you come from? Tell me about the supreme truth. From where do mobile and immobile creatures originate? How do creatures remain alive? What is their lifespan? O brahmana! What is truth? What are austerities? What are the qualities of those who are virtuous? What are auspicious paths? What is happiness? What are wicked deeds? O illustrious one! O excellent one! O brahmana rishi! There is no one other than you who knows the truth about these questions and you should tell me the truth.’”

‘Vasudeva continued, “The disciple asked humbly, in the proper way. He was tranquil and possessed the qualities. He followed his preceptor like a shadow. He was a self-controlled mendicant who observed brahmacharya. O Partha! He asked these questions. O best among those of the Kuru lineage! O scorcher of enemies! The preceptor, who was intelligent and firm in his vows, answered them properly. ‘This was stated by Brahma and is practised by the best of rishis who are devoted to dharma. This constitutes knowledge of the Vedas. It is the truth behind the reason why beings were created. It is a determination about the past, the present and the future and about dharma, kama and artha. This is known to the large number of siddhas. It is eternal and was thought of in ancient times. O immensely wise one! Using proper words, I will now tell you about it. Learned ones who possess this intelligence have success in this world. In earlier times, the rishis wished to ask each other and assembled together—Brihaspati, Bharadvaja, Goutama, Bhargava, Vasishtha, Kashyapa, Vishvamitra and Atri. All of them had traversed along various paths, performing their own rites, and were exhausted. With the aged Angiras leading them, they went to Brahma’s abode and saw Brahma, cleansed of sin. He was seated happily and the great-souled maharshis bowed down before him. They humbly asked him about the supreme benefit. What deeds should a virtuous person under-

take? How is one freed from sin? What are auspicious paths? What is truth? What is extremely wicked? Which path enables one to obtain greatness? What is the final destruction of beings? What is their creation? The best among sages spoke in this way to the great grandfather. I will tell you what he said. O disciple! Listen to what the sacred texts have to say.

““Brahma said, “All mobile and immobile objects are born from the truth. O ones who are excellent in your vows! They live through austerities. It is because of their own deeds that they are again born in their own species. Truth is always united with the qualities and has the five manifestations.<sup>131</sup> The brahman is truth. Austerities are truth. Prajapati is the truth. Creatures are born from the truth. Creatures possess the greatness of truth. That is the reason brahmanas resort to the truth and are always devoted to yoga. They overcome anger and repentance and use dharma as the bridge. There are other learned brahmanas who have laid down the ordinances of dharma. I will tell you about them, the ones who have thought about the eternal worlds. There are four separate varnas and four separate ashramas. Dharma is one. But the learned have always said that it has four components. O brahmanas! I will now tell you about the path that is auspicious and brings benefit. Earlier, learned ones who have thought about the brahman have always traversed along this. Listen to me now. This supreme path is difficult to comprehend. O immensely fortunate ones! Listen to everything about that supreme destination. The first step is said to be the ashrama of brahmacharya. Garhasthya is the second and vanaprastha comes after that. After this, it is known as the supreme step of adhyatma.<sup>132</sup> Light, space, Aditya, Vayu, Indra and Prajapati—these can only be seen as long as one has not attained the state of adhyatma. Listen now to the means of obtaining that state. Sages reside in the forest and subsist on fruits, roots and air. This stage of vanaprastha has been laid down for the first three varnas. Garhasthya is recommended for all the varnas. In this stage, it has been said that patience and faithfulness are the signs of dharma. These are the paths that are known as *devayana*. The virtuous and the patient use these rites as the bridge of dharma. Other than this, there is another kind of dharma for those who are rigid in their vows. Such people can always visualize the creation and destruction of beings. I will now accurately tell you the truth and the reasons as to why different essences exist separately in objects. Mahat is unmanifest. There is ego. There are eleven senses<sup>133</sup> and the five great elements. The sacred texts of the Vedas have said that the five elements are superior. The attributes are said to be twenty-four.<sup>134</sup> One who understands the truth about this is patient and knows the truth about the creation and destruction of all beings. He is not overcome by confusion. A person who knows the exact truth about the attributes and the qualities and everything about the gods, is cleansed of all sin and is freed from his bonds. He obtains all the unblemished worlds.”””

## Chapter 1871(36)

““Brahma said, “That is unmanifest. It cannot be identified. It pervades everything. It is permanent and does not move. It is known as a city with nine gates, with three qualities and five elements.<sup>135</sup> The mind discriminates inside and pervades the eleven.<sup>136</sup> Intelligence is the supreme lord over these eleven. This is repeatedly nurtured by three flows. These are the *nadis*<sup>137</sup> and the qualities flow along these, known as the qualities of tamas, rajas and sattva. All of these are joined to each other in pairs and obtain support from each other. They find refuge with each other and also follow each other. The three qualities are attached to each other and also to the five elements. Tamas is mixed with sattva. Sattva is mixed with rajas. Other than rajas being mixed with sattva, sattva is also mixed with tamas. When tamas is restrained, rajas flows there. When rajas is restrained, sattva flows there. Among the three qualities, tamas should be known as the night, since it has signs of confusion. It has the attributes of adharma and is always associated with wicked deeds. Rajas is said to progressively stimulate enterprise and action. In all beings, when it flows, its signs are generation. Radiance, dexterity and faith—in all beings, these are seen to be the forms of sattva and dexterity is respected by the virtuous. I will now tell you about the nature of these qualities and their reasons. Understand from me the truth about these qualities, individually and collectively. Confusion, ignorance, lack of detachment, inability to take a decision about acting, sleep, insolence, fear, greed, sorrow, censure of good acts, lack of memory, distress, lack of belief, perverse conduct, lack of discrimination, blindness, vileness in conduct, boasting about action even when no action has been performed, belief in knowledge

despite being ignorant, lack of friendliness, contrary action, lack of faith, stupidity in beliefs, crookedness, lack of sense, wicked sentiments in action, heaviness, despondency, darkness and degradation—brahmanas recount these as the qualities of tamas. There are other sentiments that constrain one in this world, laced with signs of confusion. Wherever they cause those constraints, those are the qualities of tamas. Such people always censure the gods, brahmanas and the Vedas. Attachment, insolence, confusion, anger, lack of forgiveness and malice towards creatures—such conduct has the attributes of tamas. People begin futile tasks. They donate in vain. They eat in vain. Such conduct has the attributes of tamas. Speaking a lot, lack of patience, jealousy, pride, lack of faith—such conduct has the attributes of tamas. There are men in this world who perpetrate such wicked deeds. They break the ordinances. All such people are tamas. Their sentiments lead them downwards and they are born as inferior species. They become immobile objects, animals, beasts of burden, predatory beasts, snakes, worms, insects, birds, creatures born from eggs, all the other kinds of quadrupeds, or those who are mad, deaf and dumb, or those who suffer from other vile diseases. Because of the consequences of their deeds, these evildoers are immersed in tamas. Their course is downwards. From one kind of tamas, they submerge into greater tamas. I will next tell you what such people can do for their benefit. Through such means, they become the performers of auspicious deeds and can obtain worlds meant for the virtuous. Those born as inferior species should be engaged in their own deeds, bring pleasure to brahmanas and take part in their rites.<sup>138</sup> If one endeavors to ensure this process of cleansing, one ascends to superior worlds. It is even possible to be with the gods in heaven. This is what is said in the sacred texts of the Vedas. Those born as inferior species should be engaged in their own deeds. Thereby, they become human, though they have to be born again. They obtain inferior births, like those of chandalas. Or they are dumb, or stammer. However, progressively, they obtain better and better varnas. They transcend birth as a shudra and other qualities of tamas. But those who indulge in the qualities of tamas continue to remain submerged in that flow. The attachment to desire is said to be a great delusion. Desiring happiness, even rishis, sages and gods become confused. Darkness, confusion, great confusion, the darkness known as anger, death and blinding ignorance—of these, the darkness of rage is said to be the worst. O brahmanas! I have recounted to you the truth about different kinds of birth. I have also told you everything about tamas. Who is the virtuous one who understands it? Who is the virtuous one who sees it? Taking falsehood to be the truth is indeed a characteristic of tamas. The qualities of tamas have been recounted in many ways. I have also told you about what is superior to tamas. A man who knows these qualities will always be freed from all the qualities of tamas.”””

## Chapter 1872(37)

““**B**rahma said, “O excellent ones! I will tell you the truth about rajas. O immensely fortunate ones! Listen to everything about the qualities in this kind of conduct. O brahmanas! Conflict, beauty, effort, happiness, unhappiness, cold, heat, prosperity, war, peace, debates, discontent, forgiveness, strength, valour, ego, anger, physical exertion, dissension, jealousy, calumny, battles, sense of ownership, protection, slaughter, imprisonment, hardships, buying, selling, slicing off, piercing, severing, mangling, fierceness, terror, violence, earning a living through the wealth of others, thinking of worldly affairs, anxiety, intolerance in speech, false speech, false gifts, hesitation in speech, censure, worship, praise, influence, contentment, being served, serving, obedience, thirst, being self-centred, separation, bad policy, distraction, repentance, receiving, the separate sacraments that are prescribed in the world for men, women, animals, objects and houses, torment, lack of confidence, rites, rituals, incessant gifts for benedictions, svadha, bowing down, svaha, vashatkara, performing sacrifices, studying, receiving gifts, attachment that is generated for various qualities, treachery, deception, dishonour, honour, theft, injury, slander, torment, wakefulness, vanity, insolence, attachment, devotion, joy, delight, gambling, scandal, alliances with women, attachment to dancing, musical instruments and singing—these are said to be the qualities associated with rajas. There are those who think about the past, the present and the future. They are always devoted to the three objectives of dharma, artha and kama. They act because they find delight in desire and in the successful obtaining of all the objects of desire. Since their energy is enveloped in rajas, they head downwards. They find pleasure in this world and are repeatedly born again. They desire what can be obtained in this world and in the world after death.



They give and they receive. They meditate and offer oblations. The qualities of rajas have been recounted in many ways. The conduct that follows this quality has also been described. A man who always understands these qualities is freed from all the qualities that are associated with rajas.”””

## Chapter 1873(38)

“““**B**rahma said, “After this, I will tell you about the third and supreme quality. This is beneficial for all creatures in this world. This is the unblemished dharma followed by the virtuous. Joy, happiness, lack of terror, enlightenment, bliss, lack of niggardliness, lack of insolence, contentment, devotion, forgiveness, fortitude, lack of violence, impartiality, truthfulness, uprightness, lack of anger, lack of malice, purity, skill, valour—those who follow these in the practice of dharma, obtain the infinite in the world hereafter. Engaged in yoga, they think that knowledge, conduct, service and effort are futile. Such a person has no sense of ownership. He is without ego and without hope. He looks upon everyone equally. He is free from desire. This is the eternal dharma followed by the virtuous. Confidence, modesty, patience, renunciation, purity, constancy, lack of violence, lack of delusion, compassion, lack of injury towards creatures, joy, contentment, wonder, humility, good conduct, tranquility and purity in deeds, auspicious intelligence, liberation, indifference, brahmacharya, detachment in every way, lack of ownership, lack of hope and being surrounded by dharma—these are their traits. Such a person thinks donations, sacrifices, studies, vows, receiving gifts, dharma and austerities to be futile.<sup>139</sup> There are some people who have sought refuge in satva and follow this kind of conduct. These brahmanas are patient, virtuous in their insight and are situated in Brahma’s womb. They have abandoned all kinds of sin. They are without grief. They are beyond old age. They are immortal. The patient ones who act in this way obtain heaven. Through their minds, they possess the powers of lordship, subjugation and lightness.<sup>140</sup> Those great-souled ones behave like the gods in heaven. They are said to move upwards and like the gods, can create. Having reached heaven, they can use their natures to modify everything. They obtain everything that they desire and enjoy these. O bulls among brahmanas! I have thus told you about sattva conduct. If one understands this in the proper way, one can obtain whatever one wishes. The qualities of sattva have specially been recounted. The conduct associated with these qualities has also been described. A man who always knows these qualities enjoys these qualities. But the qualities do not enjoy him.”””<sup>141</sup>

## Chapter 1874(39)

“““**B**rahma said, “One is incapable of speaking about all the qualities separately. Rajas, sattva and tamas are seen to be together. They are attached to each other and depend on each other. All of them seek refuge with each other and follow each other. There is no doubt that where there is sattva, tamas also proliferates. It is said that as long as tamas and sattva exist, rajas also coexists. They progress together along the path. They combine and adhere to each other. Their conduct is also collective, sometimes with reason, sometimes without reason. However, even when they follow each other, the outcomes may be different. Collectively, they can progress in a superior way and also in an inferior way. When there is an excess of tamas, the progress is downwards. A little bit of rajas will be discerned there and sattva will be lesser still. When there is an excess of rajas, the progress is then medium. A little bit of tamas will be discerned there and sattva will be lesser still. When there is an excess of sattva, the progress is upwards. A little bit of rajas will be discerned there and tamas will be lesser still. Sattva is the origin for any transformation of the senses. There is no other attribute that is superior to sattva. The progress of sattva is upwards, that of rajas is medium. People who have tamas possess inferior qualities and progress downwards. The three qualities course in the three varnas—tamas in shudras, rajas in kshatriyas and the excellent sattva in brahmanas. Even from a distance,<sup>142</sup> they are seen to exist together and collectively. We have not heard of tamas, sattva or rajas existing separately. When they see the sun rising, wicked thieves suffer from fear. Those who are below are tormented. They are afflicted by thirst and suffer from hardships. The rising sun is like sattva. Wicked

thieves are tamas. The heat that torments those who are below is said to be the quality of rajas. The radiance in the sun is sattva. The torment is the quality of rajas. The invasion on the right day is known as the quality of tamas.<sup>143</sup> In this way, all the three qualities exist in luminous bodies. In due course, they manifest themselves, here and there. Even in immobile objects, tamas leads to an inferior state. Rajas and sattva also exist in the oils. Know that the day has three parts. The night has also been divided into three parts. There are months, fortnights, years, seasons and the intervals that join these. Three kinds of gifts can be given. Three kinds of sacrifices can be undertaken. There are three worlds. There are three Vedas. There are three kinds of knowledge. There are three destinations. The past, the present and the future exist. Dharma, artha and kama exist. The three qualities are also there in prana, apana and udana. Everything that exists in the world has three components. The three qualities always exist in unmanifest form. The creation of the three qualities, sattva, rajas and tamas, is eternal. The eternal and ever-lasting origin is unmanifest and represents tamas. This is auspicious and without birth. There are also Prakriti, transformation, destruction, Pradhana and creation. These cannot be discerned. But they are indeed certain and fixed. Everything that is manifest and unmanifest is said to possess the three qualities. A man who thinks about adhyatma must know these names and meditate about them. Such a person will know the names and the truth about the qualities of the unmanifest. He will know about all the destinations. He will know the truth about the different kinds of divisions and will be freed from his body. He will be liberated from all the qualities and be without disease.”””

## Chapter 1875(40)

“““**B**rahma said, “From the unmanifest, the immensely intelligent Mahat was generated first. This is the origin of all the qualities and is known as the first creation. Mahat is also known as the great soul, intelligence, Vishnu, Vishva, the valiant Shambhu, understanding, wisdom, realization, fame, fortitude and memory. Progressively, Mahat is thought of in these different words. A learned brahmana who knows this is not immersed in confusion. His arms and feet are in every direction. His eyes, heads and faces are in every direction. His ears are everywhere in the worlds. He is established, pervading everything. With the attributes of greatness, power and radiance, Purusha is based in the heart of everything. He is the lord of being minute, being light and obtaining everything.<sup>144</sup> He is resplendent and without decay. There are intelligent people in the world who are devoted to renunciation. They meditate and always immerse themselves in yoga. They are devoted to the truth and conquer their senses. They are learned, without greed and have conquered anger. They are patient and cheerful in their minds. They are without a sense of ownership and without a sense of ego. They are free in every possible way and obtain Mahat. Those who perceive Mahat in their own atmans go to the supreme and auspicious destination. Among all the people, they are patient and are not submerged in confusion. Svayambhu Vishnu is himself the lord of that first creation. This is the ancient lord, Purusha. He is hidden in a cave and the universe is his form. He is golden and is the supreme destination for those who are intelligent. A person who knows him is intelligent and obtains an understanding that is greater than all kinds of intelligence.”””

## Chapter 1876(41)

“““**B**rahma said, “Mahat originated first and then came Ahamkara.<sup>145</sup> The sense of ‘I am’ originated and is known as the second creation. It is said that Ahamkara is the reason behind the creation of beings. Prajapati is the essence of energy and consciousness behind the creation of subjects. He is the god who is the creator of the gods through his mental powers. He is the creator of the three worlds. This is said to be the sense of ego, ‘I am all this.’ There are sages who have cleansed their souls and are always devoted to the knowledge of adhyatma. They have obtained success and the eternal worlds through studying and sacrifices. The qualities are attached to the sense of Ahamkara. It is in this way that the creator of beings creates all creatures. It is this that causes all the transformations and all movement. It is through his own energy that he illuminates the universe.”””

## Chapter 1877(42)

“““Brahma said, “The five great elements were generated from Ahamkara—earth, air, space, water and light as the fifth. All beings are confused because of these five great elements, through the action of sound, touch, form, taste and smell. When the five great elements are destroyed, there is universal destruction. O patient ones! There is great fear to all those who sustain life. Every creature is dissolved into its source of origin. That dissolution occurs in an order that is the reverse of the progress of creation. All mobile and immobile objects face destruction. However, those who are learned and patient are never destroyed. Sound, touch, form, taste and smell as the fifth are the effects. Because of confusion, they are thought of as the cause. They are not different from each other. But they are created in that way because of greed. In the mixture of flesh and blood, they draw sustenance from each other. They are external to the atman. They cause distress and miserable conduct. Prana, apana, udana, samana and vyana are also like that. These five kinds of breaths of life are always attached to the inner atman. Together with speech, mind and intelligence, these eight are the soul of the universe. There may be a person who is controlled in skin, nose, ears, eyes, tongue and speech. His mind is pure and his intelligence does not stray from the course. His mind is never consumed by these eight fires. Such a person obtains the auspicious brahman and nothing is superior to that. In particular, there are said to be even senses. These originate in Ahamkara. O brahmanas! I will recount these. These are the ears, the skin, the eyes, the tongue, the nose as the fifth, the feet, the anus, the genital organ, the hands and speech as the tenth. In this aggregate of senses, mind is the eleventh. When this aggregate is conquered, it is only then that the brahman is manifested. Five of these are said to be organs of sense and five are organs of action. It is the truth that the five that begin with the ears are said to be the organs of sensation. The remaining ones are the organs of action. The mind is classified as both.<sup>146</sup> Intelligence is the twelfth. In due order, I have thus recounted the eleven organs of sense. Learned ones who know this think that they have become successful. There are three states of beings, land, water and sky. There is no fourth state. There are four kinds of birth—from eggs, upwards,<sup>147</sup> from sweat and from wombs. In all kinds of creatures, these four kinds of birth are seen. There are immobile creatures too. Among the ones that roam in the sky, know that all these are born from eggs, or are reptiles. Worms are born from sweat and there are other creatures like that. This is said to be the second kind of birth, one that is inferior. O supreme among brahmanas! After some time, there are some who are born after sprouting through the earth. These are known as plants and trees. O excellent ones! Now learn about the creatures that are born from wombs. Some have two feet. Some have many feet. Some move diagonally. Know that Brahma’s eternal womb is the outcome of two things—austerities and auspicious rites. This is the view held by the learned.<sup>148</sup> Know that there are two kinds of auspicious rites for those who have been born—sacrifices and donations at sacrifices and studying. This is the instruction of the ancients. O bulls among brahmanas! A person who knows this in the proper way becomes liberated. Listen. In this way, he is freed from all sins. Space is the first element and it is connected with the atman through the ear. In its natural form, it becomes sound and is the divinity of the directions. Wind is the second element and it is connected with the atman through the skin. In its natural form, it becomes touch and is the divinity of lightning. Light is the third element and it said to be connected with the atman through the eyes. In its natural form, it becomes form and is said to be the divinity of the sun. Know that water is the fourth and is connected with the atman through the tongue. In its natural form, it becomes taste and is the divinity of the moon. Earth is the fifth element and is connected with the atman through the nose. In its natural form, it becomes smell and is the divinity of the wind. These five elements are said to be progressively divided into four categories.<sup>149</sup> I will next relate how all the senses are divided into three categories. Brahmanas who have seen the truth have said that the feet are connected with the atman. In their natural state, they represent movement and their divinity is Vishnu. When apana moves downwards, it is connected with the atman through the anus. In its natural state, it is what is excreted and its divinity is Mitra. In the act of procreation of all beings, the genital organ is connected with the atman. In its natural state, it is semen and its divinity is Prajapati. Those who are learned about adhyatma say that the hands are connected with the atman. In its natural state, it is represented in action and its divinity is Shakra. The Vishvadevas come before the mind and are said to be connected with the atman through the tongue. In its natural state, it is speech and its divinity is Agni. In adhyatma, the mind is said to instigate the five elements and its natural state is thought of in that way. Its divinity is the Moon. In adhyatma, intelligence is said to

be that which moves the six senses.<sup>150</sup> In its natural state it represents what there is to be known and its divinity is Brahma. I have recounted the rules of adhyatma in the proper way. O ones who know about dharma! A person who possesses this knowledge is said to have obtained intelligence. The senses, the objects of the senses and the five great elements—all these should be collected and restrained by the mind. When the mind manages to diminish there, there is no longer any happiness from birth. It is the view of those who are learned that such spirited ones experience true bliss. I will next tell you about what is subtle in sentiment and auspicious. This is about strong and weak renunciation in all beings. A brahmana who is no longer attached to differences between the existence and non-existence of qualities and follows the conduct of being alone obtains bliss. Such a learned person withdraws all desire, like a tortoise drawing in its limbs. Such a liberated man is radiant in every way and is always happy. He controls desire in his atman. He is controlled and his thirst has been exhausted. He has fraternal sentiments of affection towards all creatures. He becomes merged in the brahman. He restrains all the senses that hanker after material objects. Such a sage abandons habitations and uses the fire of adhyatma as kindling. When kindling is offered into the fire, it blazes forth in great radiance. Through the restraint of the sense, a great-souled one is illuminated in that way. With a tranquil soul, he considers all the elements in his heart. Originating within himself, he obtains what is subtler than the most subtle. Fire is the form.<sup>151</sup> Water is the flow of liquids. Wind is touch. The earth is the terrible mire.<sup>152</sup> Space is in the ears. It is enveloped by these five kinds of flows and is overwhelmed with attachment and grief. It is made up of the five elements. It has nine gates. It has two divinities.<sup>153</sup> It is full of rajas and does not deserve to be seen. It has three qualities and three attributes.<sup>154</sup> Foolishly, one assumes a body and is delighted with attachment. Those who have sought refuge with the essence find it difficult to roam around in this world of the living. It is in this way that the wheel of time revolves in this world. This is a terrible, fathomless and great ocean. It is full of delusion. It<sup>155</sup> extends and contracts, awaking the universe, including the immortals. Desire, anger, fear, confusion, hatred and falsehood are extremely difficult to cast away. They can be abandoned through the restraint of the senses. If a person conquers the world, with its three qualities and five elements, it is seen that he obtains an infinite status, beyond the sky. He crosses the river that has desire as its banks and the mind as the fearful current. He crosses the river and the lakes that are so difficult to traverse and vanquishes both desire and anger. He is freed from all sins and beholds the ultimate. By using his mind to control his mind, he sees his atman in his own self. He sees his atman in his own self and sees himself in all beings, in one form and in many forms. There is no doubt that he sees all those forms, like a hundred lamps lit from a single lamp. He is Vishnu, Mitra, Varuna, Agni, Prajapati, Dhatri and Vidhatri. He is the lord with a face in every direction. The great-souled one is illuminated in the hearts of all beings. He is in the large numbers of brahmanas, the gods, the asuras, the yakshas, the pishachas, the ancestors, birds and all the large numbers of rakshasas and bhutas. The maharshis always praise him.”””

## Chapter 1878(43)

“““**B**rahma said, ‘Among men, royal kshatriyas possess medium qualities. Among mounts, elephants are like that. Among residents of the forest, lions are like that. Among all animals, it is the sheep.<sup>156</sup> Among those that live in holes, it is the rat. Among cattle, it is the bull. Amidst women, it is the man. There is no doubt that in this world, kings among men are like the Indian fig tree, the rose apple tree, the holy fig tree, the silk cotton tree, the Indian rosewood tree, the Indian paintbrush and the hollow bamboo among trees.<sup>157</sup> They are like the Himalayas, Pariyatra, Sahya, Vindhya, Trikuta, Shveta, Nila, Bhasa, Mount Kashthavat, Shubhaskandha, Mahendra and Mount Malyavat—kings among mountains, and like the Maruts among the ganas. The sun is the lord of the planets and the moon of the nakshatras. Yama is the lord of the ancestors and the ocean of the rivers. Varuna is the king of the waters and Mitra of all the spirits. The sun is said to be the lord of all heated bodies and the moon of stellar bodies.<sup>158</sup> Agni is the eternal lord of the elements and Brihaspati of brahmanas. The moon is the lord of herbs and Vishnu of those who are supremely strong. Tvashtri is the lord of those with form and Shiva is the lord of animals. A sacrifice is the lord of dakshina and the rishis of the Vedas. The north is the king of the directions and the powerful moon of brahmanas. Kubera is the lord of all the yakshas and Purandara of the gods. Among subjects, it

is Prajapati. This represents the various categories in which beings were created. Among all beings who are immersed in the brahman, I am the foremost. There is no one else who is superior to me or Vishnu. The great Vishnu is immersed in the brahman and he is the king of all the kings. Know him as Ishvara, Vibhu and Prajapati. He is the lord over all men, kinnaras, yakshas, gandharvas, serpents, rakshasas, gods, danavas and snakes. Among those who follow the illustrious one, there is the one with beautiful eyes. She is known as Maheshvari, Mahadevi and Parvati. Know her as the goddess Uma, supremely auspicious among women. Among the wealth of women who provide pleasure, the apsaras are the foremost. Kings desire dharma and brahmanas possess the attributes of dharma. Therefore, kings make efforts to protect brahmanas. If virtuous people suffer in a king's kingdom, then they take away all his qualities. After death, he moves downwards. If virtuous people are protected in a king's kingdom, they find delight in this world and obtain the infinite after death. Those great-souled bulls among brahmanas obtain such riches. I will tell you about how those who possess attributes of dharma always move upwards. Non-violence is a sign of dharma. Violence is a sign of adharma. Radiance is the sign of the gods. Deeds constitute the signs of men. Sound is the sign of space. Touch is the sign of the wind. Form is the sign of light. Taste is the sign of water. The earth holds up all creatures and its sign is smell. Speech has the attributes of truth and is cleansed through vowels and consonants. Thoughts constitute the attribute of the mind. These are also said to be an attribute of intelligence. Intelligence imparts purport to the thoughts in the mind. There is no doubt that it is intelligence which provides discernment. A great attribute is meditation. The attribute of a virtuous person is to remain undetected.<sup>159</sup> Pravritti is the attribute of yoga. Knowledge is the attribute of sannyasa. Therefore, in this world an intelligent person should place knowledge at the forefront and practise renunciation. United with knowledge and renunciation, one obtains the supreme objective. Such a person overcomes opposite sentiments and darkness, death and old age. I have properly told you about the signs of being united with dharma. After this, I will properly tell you my view about how the qualities should be received. Smell is the quality of the earth and is received by the nose. The wind that is in the nose has been ordained to obtain knowledge of smell. Taste is always the quality of water and is received by the tongue. Soma resides in the tongue and has been ordained to obtain knowledge of taste. Form is the quality of light and is received by the eyes. Aditya resides in the eyes and has been ordained to obtain knowledge of form. Touch is the quality of the wind and this is comprehended through the skin. The wind that resides in the skin has been ordained to obtain knowledge of touch. Sound is the quality of space and this is received by the ears. All the directions reside in the ears and are cited as those who know about sound. Thought is the quality of the mind and this is received by wisdom. The attribute of consciousness resides in the heart and has been ordained to obtain knowledge of the mind. Through endeavour in the use of intelligence and great meditation, one can receive consciousness. Thus, there is no doubt that one can always comprehend the unmanifest. Kshetrajna possesses no qualities. It is eternal and is incapable of being grasped through signs. Since kshetrajna has no manifestations, its only attribute is knowledge. The unmanifest resides in the body and it is through this that qualities are created and destroyed. I always see, know and hear how it is latent. Purusha knows this and that is the reason it is known as kshetrajna. Kshetrajna sees everything about the progress of the qualities. He is ancient. Through infinite endeavour, he creates consciousness. He creates again and again. One cannot know him through the qualities of the atman. Kshetrajna can never be obtained or known through truth.<sup>160</sup> He is the quality among all the qualities in creatures. He is supreme among the supreme and the greatest. Therefore, a person who knows about the truth casts aside all truth about the qualities. When the sins are destroyed and qualities cast aside, one enters into kshetrajna. Such a person is beyond opposite pairs of sentiments. Such a person does not bow down before anyone and has no need for svadha. He does not move and he has no abode. He is actually kshetrajna and the supreme lord.”””

## Chapter 1879(44)

“““**B**rahma said, “I will tell you the entire truth about comprehending the beginning, the middle and the end and about the names and signs that are associated with this. It has been said that day was the first. Night came after that. Within months, shuklapaksha comes first. Among nakshatras, Shravishtha is the first.<sup>161</sup> Among seasons, winter is the first. Earth is the source of all smells and water of all tastes. Light is the source of all forms

and the wind of all sensations of touch. Space is the source of all sound. These are qualities created by the elements. After this, I will tell you about what is supreme and first among all creatures. Aditya is the first among all luminous bodies and Agni is the first among all elements. Savitri<sup>162</sup> is the first among all kinds of knowledge and Prajapati among all gods. Omkara<sup>163</sup> is the first among all the Vedas and prana among all kinds of speech. Everything that restrains this world is known as Savitri. Gayatri is the first among all Sama metres and the goat among all animals.<sup>164</sup> The cow is the first among all quadrupeds and brahmanas among all men. The hawk is the first among all birds. Among all sacrifices, the pouring of oblations is supreme. O best among brahmanas! Among all the things that creep along the ground, the snake is the foremost. There is no doubt that among all the yugas, krita is the first. Gold is the first among all jewels and barley among all plants. Food is said to be supreme among all things that are eaten or swallowed. Water is supreme among all the objects that are drunk. Without any exception, among all the immobile regions, Plaksha is always said to be the first. This is the sacred region of Brahmakshetra.<sup>165</sup> There is no doubt that I am the first among all Prajapatis. Vishnu, whose soul is incomprehensible, is superior to me. He is known as Svayambhu. The great Meru is said to be the first among all mountains. Among the directions and the sub-directions, the northern direction is the one that was born first. Ganga, with its three flows, is said to be the first among rivers. The ocean is the first among all lakes and waterbodies. Ishvara is the lord of all gods, danavas, bhutas, pishachas, serpents, rakshasas, men, kinnaras and yakshas. The great Vishnu, immersed in the brahman, is the origin of the world and the universe. In the three worlds, there is no entity which is superior to him. There is no doubt that garhasthya is foremost among ashramas. The unmanifest is the origin of all the worlds and is also their end. Day ends when the sun sets. Night ends when the sun rises. Happiness always ends with unhappiness. Unhappiness always ends with happiness. All accumulations have an end. All ascent ends in descent. Association ends in disassociation. Life ends in death. All action is destroyed. Everything that is born is certain to die. Everything in this world, mobile and immobile, is temporary. Sacrifices, donations, austerities, studies, vows and rituals—all these are destroyed. However, knowledge has no destruction. Therefore, if a person has knowledge, is pure, tranquil in his soul, restrained, without a sense of ownership and devoid of a sense of ego, he is freed from all his sins.”””

## Chapter 1880(45)

“““**B**rahma said, “Intelligence is the essence. The mind is the pole.<sup>166</sup> The aggregate of senses constitute the spokes. The great elements are the circumference and nimesha<sup>167</sup> sets the boundaries. It is overwhelmed by old age and sorrow. It moves with disease and hardship. Depending on the time and the place, there is the sound of toil and endeavour. Day and night constitute the revolutions. Hot and cold set the limits. Both happiness and unhappiness end in hardships. Hunger and thirst are like nails. Shade and heat leave marks along the path. Even a brief instant of time and the twinkling of an eye can cause distraction. It is full of people who are terribly confused and lack consciousness, being dragged along. Measured in months and fortnights, it moves unevenly in this world. The store of tamas is the mud. Rajas provides the impulse for movement. The ornament of sattva provides illumination. The wheel is made out of the conflict of qualities. Sounds of not having obtained what one wants are like the nave and increases grief as it revolves. It has cause and effect and attachment increases its size.<sup>168</sup> Greed and ignorance are clearly responsible for making it unsteady. Fear and confusion become possessions and cause delusion among creatures. One hopes to obtain what brings joy and pleasure and is seized by desire and anger. Though it is specially brought into existence by Mahat and the others, it is destroyed because of the influence of an attachment to tamas. Without tiring, the wheel of time moves on, with the speed of thought. This wheel of time is devoid of consciousness and is united with opposite pairs of sentiments. The entire universe, with the immortals, are awakened,<sup>169</sup> extended and then contracted again. Among all creatures, a man who always knows about the pravritti associated with the wheel of time and the truth about nivritti is never confused. He is liberated from all kinds of hardships. Such a sage overcomes all kinds of opposite sentiments. He is freed from all sins and obtains the supreme objective. Among all the four ashramas, garhasthya, brahmacharya, vanaprastha and the state of being a mendicant,<sup>170</sup> garhasthya is said to be the foundation. It has eternally been stated that the following of the ordi-



nances of the sacred texts brings benefit and fame. A person who is born in a family with special qualities should first observe the vows, practise the sacraments and cleanse his soul. Having got to know the Vedas, he should return.<sup>171</sup> He must always be devoted to his own wife. He must be controlled and good in conduct. He must conquer his senses. He must faithfully perform the five great sacrifices.<sup>172</sup> Always engaged in the rites mentioned in the Vedas, he must eat what is left after serving the gods and the ancestors. According to capacity and following the prescribed ordinances, he must donate at sacrifices. A sage will not excessively use his hands or feet. Nor will he excessively use his eyes. He will not be excessive in speech. He will then be classified as someone virtuous. He will always wear the sacred thread. He will wear clean and white clothes. He will be pure in his vows. He will always be controlled, restrained and generous. He will associate with those who are good. He will conquer his penis and his stomach. He will be friendly, good in conduct and calm. He will sport a staff made out of bamboo and hold a water pot filled with water. Having studied, he will teach.<sup>173</sup> He will perform sacrifices and officiate at sacrifices. He will give and receive. He will follow these six attributes of conduct.<sup>174</sup> In this world, there are three tasks brahmanas can use for earning a living. Studying, teaching and performing sacrifices are only for purification.<sup>175</sup> The other three, studying, teaching and the performance of sacrifices are for purposes of dharma. A person who knows about dharma will therefore perform these three tasks without any distraction. A sage is controlled, friendly, full of forgiveness and looks upon all creatures impartially. A householder brahmana who does all this to the best of his capacity, is rigid in his vows and is controlled and pure, conquers heaven.”””

## Chapter 1881(46)

“““Brahma said, “One must properly follow the path mentioned earlier. One must study to the best of one’s capacity and observe brahmacharya. A sage will be engaged in his own dharma. He will be learned and will control all his senses. He will be engaged in what brings pleasure to his preceptor. He will be pure and devoted to the dharma of truth. Having taken the preceptor’s permission, he will eat the food, without criticizing it. He will eat *haviṣya* obtained through begging for alms.<sup>176</sup> He will sit, stand, or roam around.<sup>177</sup> Pure and controlled, he will offer oblations into the fire twice a day. He will always wield a staff made out of bilva or *palasha*.<sup>178</sup> A brahmana must wear linen or cotton clothes, or deerskin, or garments that are dyed reddish brown. There can be a girle made out of munja grass. His hair must be matted and he must bathe every day. He must wear the sacred thread. He must study. Without any greed, he must always observe the vows. He must purify himself and always offer water to the gods. A brahmachari who controls himself in this way is praised. He is self-restrained and controls his seed. Such a person conquers heaven. Having obtained the best kind of birth,<sup>179</sup> he is not dislodged from that state. He must cleanse himself and observe all the sacraments in the stage of brahmacharya. After that, he can leave the village and dwell in the forest as a mendicant sage.<sup>180</sup> He will be clad in hides and bark and have his bath in the morning. He will always roam around in the forest and never return to the village again. When guests arrive, he will worship them and offer them refuge. He will subsist on fruits, leaves, ordinary roots and dark millet.<sup>181</sup> He will subsist on water and air and everything else that is obtained from trees in the forest. Single-mindedly and in due progression, he will eat according to his initiation.<sup>182</sup> If a guest arrives, he will offer him roots and fruits as alms. He must always, single-mindedly, offer as alms whatever food there is available. He must always control his speech and eat after the gods and the guests have eaten. His mind should not be effusive. He must eat limited quantities and seek refuge with the gods. He must be self-controlled, friendly and forgiving. He must wear his hair and beard long. He must be engaged in offering oblations and studying. He must be devoted to the dharma of truth. He must abandon all attachment to the body. He must be accomplished and always controlled in the forest. He must conquer his senses. A person in the vanaprastha stage who acts in this way conquers heaven.

““““After having followed garhasthya, brahmacharya and vanaprastha, a person who desires moksha can resort to the supreme conduct.<sup>183</sup> He grants fearlessness to all creatures and no longer performs any tasks. He is engaged in the welfare of all beings. He is friendly. Such a sage controls all his senses. As he wishes, he eats food that has not been solicited or has not been prepared, but has just presented itself. He must approve of whatever food has presented itself and must wish to eat only a mouthful. He must eat only for surviving on this journey of life and

only for the sake of sustaining life. He will eat whatever has been obtained through dharma and not to satisfy desire. He will accept only a mouthful of food and garments and nothing more than that. He will accept what he can eat and never more than that. He will not accept gifts from others. Nor will he ever give to them. Because of the helplessness of beings, a learned person will always share with them. He will not seize the possessions of others. Nor will he receive without having been asked to. Having enjoyed some object, he will not desire it again. He will only use earth, water, stones, leaves, flowers and fruits that are lying around.<sup>184</sup> His action will not be driven by desire. He will not earn a living as an artisan. He will not desire gold. He will not hate. Nor will he teach. He will not own any possessions. He will only eat what has been purified through devotion. He will stay away from arguments. He will not be addicted to futile occupations. He will not have any associations with any creatures. Having ignited a fire, he will roam around for alms. However, he will only seek these from a house where the fire has been put out and the residents have eaten.<sup>185</sup> A person who knows about moksha will only wish to beg after the kitchen vessels have been washed. He will not rejoice at having obtained something. Nor will he be distressed if he doesn't obtain something. When he wishes to beg, he will be controlled and will only seek what is sufficient for the moment. He will not seek gains that ordinary people want. Nor will he eat when he has been honoured. A mendicant will hide himself, so that he is not given things as a mark of respect. He will not eat food that is putrid, acidic, bitter, astringent, pungent, succulent, sweet or not fit to be tasted. He will only eat enough to sustain life, enough to remain alive on this journey. A person who knows about moksha will not desire to earn sustenance through a conduct that causes conflict with other creatures. When he seeks alms, he should never follow another person who is also begging. He should never reveal the dharma he practises. He should be pure and roam around alone. He should seek refuge in an empty house, in the forest, under a tree, near a river or in a mountainous cavern. During the summer, he can spend a night in a village. During the monsoon, it can be more than one night. With his progress determined by the movement of the sun, he should roam around on the earth like a worm. He should roam around on earth with an eye of compassion towards all beings. He should not accumulate anything and should not become attached to where he resides. A person who knows about moksha will always perform his rites with pure water. Such a man will always perform his ablutions with water that has been taken.<sup>186</sup> He will always practise non-violence, brahmacharya, truth, uprightness, lack of anger, lack of jealousy, self-control and lack of calumny. He will possess these eight attributes and control his senses in following the vows. He will always have a conduct that is without sin, without deceit and without falsehood. He will never perform tasks for the sake of obtaining benedictions or those that are associated with violence. Nor will he follow the dharma of accumulation followed in the world. He will overcome all the sentiments and wander around, satisfied with only a little. He will be impartial towards all creatures, mobile and immobile. He will not seek to defeat another person. Nor will he be defeated by another. A person who is trusted by all creatures is said to be someone who knows about moksha. He will not reflect on the future. Nor will he think about the past. He will be indifferent towards the present. He will be controlled and wait for the time.<sup>187</sup> He will not soil anything through sight, thoughts and words. Directly or indirectly, he will not do anything that is a sin. He will withdraw his senses, like a tortoise draws in all its limbs. He will make the senses decay. Devoid of the senses, he will look towards his mind and his intelligence. He will be without the opposite pairs of sentiments. He will not bow down before anyone. He will be without sounds of svaha. He will be without a sense of ownership. He will be without ego. He will be without yoga and kshema.<sup>188</sup> He will be without hope. He will be unattached towards all creatures. He will be without refuge. He will know everything. He will be free in every way. There is no doubt that he will be emancipated. He will only base himself on the sparkling one.<sup>189</sup> It is without hands, feet and back. It is without a head and without a stomach. It does not receive any of the qualities and is without tasks. It is without smell, without touch, without form and without sound. It is without touch, without base and without flesh. It is without anxiety and without decay. It is eternal and is always based in the heart. A person who sees the atman in all creatures knows that they do not die. Intelligence cannot reach it. Nor can the senses, the gods, the Vedas, sacrifices, the worlds, austerities, or valour. It cannot be comprehended through signs. It is said that the learned obtain it through knowledge. Therefore, those who know about dharma and follow the vows of dharma do not follow signs. A learned man knows the nature of true conduct and follows this mysterious dharma. He may not be foolish. However, he does not censure dharma<sup>190</sup> and follows it, as if he is foolish. He always does this, even if others disrespect him. A virtuous one follows the conduct of true dhar-

ma, even if he is censured. A person who possesses this kind of conduct is said to be the best among sages. He properly understands the senses, the objects of the senses, the five great elements, mind, intelligence, the atman, the unmanifest Purusha and everything else that is enumerated. However, he abandons all this for the sake of what is sparkling. Such a person is freed from all his bonds and obtains heaven. A person who knows the truth knows what has been enumerated about the time that brings about an end. He meditates single-mindedly, without any refuge, and is emancipated. He is free from all attachments, like the wind in the sky. Even when everything that he has accumulated is destroyed, he is without terror. He obtains the supreme destination.”””

## Chapter 1882(47)

“““**B**rahma said, “The ancient ones who are certain in their determinations say that renunciation is an austerity. Learned brahmanas who are immersed in the brahman say that knowledge is the supreme brahman. Knowledge of the supreme brahman is a long distance away. The knowledge of the Vedas provides the refuge. It is without the opposite pairs of sentiments. It is without qualities. It is eternal. It cannot be thought of. It is the supreme secret. Those who have fortitude see that destination through knowledge and austerities. These are the purified and sparkling ones, who have transcended tamas and rajas and have been cleansed. Silently, those who resort to austerities advance towards the supreme objective. People who know about the brahman are always devoted to renunciation. Those who follow the pursuit of dharma say that austerities are like a lamp. They know that knowledge is supreme and that it is the best form of renunciation and austerities. There may be a person who has determined the truth and knows it, using his unobstructed knowledge. He succeeds in going everywhere and knows the atman that is inside all creatures. Such a learned person can see association and also disassociation. He sees the unity between the two and is freed from all misery. He does not desire anything. He does not disrespect anything. Even when he is in this world, he thinks of himself as being immersed in the brahman. He knows the true qualities of Pradhana, the one who has ordained all creatures. He is without a sense of ownership. He is without ego. He is beyond the opposite sentiments. He does not bow down before anyone. He is devoid of sounds of svadha. He is devoid of qualities and is always without any conflict. There is no doubt that such a person is liberated and advances towards tranquility. Such a being gives up everything associated with qualities and all tasks, good or bad. He gives up both truth and falsehood. There is no doubt that such a person is emancipated. The unmanifest is the seed of creation. Intelligence is the gigantic trunk. Great Ahamkara represents the branches and the senses are the hollows inside them. The giant elements are the smaller branches and also the branches that are smaller still. This eternal tree is the brahman. It is always full of leaves and flowers. It yields fruits that are good and bad. It provides sustenance to all beings. Through the supreme seat of knowledge, one can cut and pierce this tree. One then abandons the association with death and birth and obtains immortality. Such a person is without a sense of ownership and without a sense of ego. There is no doubt that he is liberated. There are always two birds that are friends.<sup>191</sup> Of these, one is said to be unconscious and the other is said to be conscious. The unconscious spirit is full of conflict. The other intelligent spirit is inside the atman. The kshetrajna uses intelligence to understand the conflict of the spirits. He overcomes the qualities and is freed from the noose of death.”””

## Chapter 1883(48)

“““**B**rahma said, “Some say that the tree is full of the brahman. Some say that Mahat is full of the brahman. Some say that Purusha is unmanifest. Some say that it is supreme and is free from disease. Some think that everything is created from the unmanifest and also dissolves into it. There may be a person who is indifferent and breathes without agitation when the time for his death arrives. Such a person obtains his atman and deserves to be immortal. Even if he controls himself with his atman even for a short instant, through the favours of the atman, he becomes learned and obtains an end that is without decay. Such a person uses pranayama to restrain the breath

of life again and again. He does this for twelve times and for twenty-four times after that.<sup>192</sup> Having thus made the soul tranquil, one obtains everything that one wants. When the quality of sattva arises from the unmanifest, such a person deserves to be immortal. Those who know about sattva praise it, since there is nothing that is superior to this. The learned have deduced that one can obtain Purusha by resorting to sattva. O brahmanas! One cannot reach Purusha through any other means. Forgiveness, fortitude, non-violence, impartiality, truth, uprightness, knowledge, renunciation and detachment—these are said to be the conduct that is associated with sattva. It is through such deductions that learned people think that sattva and Purusha are one and the same. There is no need for any further reflection on this. Some learned people who have based themselves on knowledge have said that kshetrajna and sattva are identical and there is no difference between them. However, these are always different and one should not think about this. One should know the truth. These are naturally different. Those who are learned about policy have determined the difference between unity and disassociation. It is evident that a gnat and a fig tree are together, but are also different. Though a fish and water may be together, they are actually different. A drop of water may be united with the leaf of a lotus, but they are different.”<sup>193</sup>

“The preceptor said, ‘The brahmanas were thus addressed by the grandfather of the worlds.<sup>194</sup> However, overcome by doubts, the excellent brahmanas asked again.

““The rishis asked, “Which of the many kinds of dharma is said to be the best? We see that the progress of different kinds of dharma is often contradictory. When the body is destroyed, some say nothing remains. Others say something is left and have no doubts about this. Still others have doubts about everything. Some say that the eternal is not truly eternal. Others say that it is non-existent.<sup>195</sup> Some say that it has a single form. Others say that it has two parts. And still others say that there are many. Some say that it is one and the same. Others that they are distinct. Others say that the situation is diverse. There are brahmanas who are wise and have seen the truth. They think in this way. There are others who have matted hair, and are clad in deerskin. Others have shaved heads. Some are naked. Some don’t wish to bathe. Others wish to bathe. Some desire to eat. Others are engaged in fasting. Some praise deeds. Others praise tranquility. Some praise moksha. Others praise different kinds of enjoyment. Some desire riches. Others wish to be poor. Some worship the means used. Others say that this is unimportant. Some praise sacred deeds and fame. Others say that this is unimportant. Some are devoted to the path of virtue. Others are immersed in doubt. Some follow misery. Others follow joy. Still others are engaged in meditation. Some patient ones are engaged in sacrifices. Others follow the practice of giving. Some praise only one method. Others praise everything. Some praise austerities. Others praise studying. Some speak of knowledge and renunciation. Others think of the nature of beings. In this way, many kinds of dharma present themselves and brahmanas follow them. O supreme among the gods! We are confused and undecided. We cannot understand. People present themselves and say, ‘This is best. That is best.’ Everyone always worships the dharma that he practises. That is the reason our wisdom is destroyed and our minds are dragged in different directions. O excellent one! That is the reason we wish that what is beneficial is explained to us. Thereafter, you should tell us what is supremely secret. What is the connection between sattva and kshetrajna and what is the cause of this?’”

Vasudeva said, “The illustrious one, the creator of the worlds, was addressed by the brahmanas in this way. The intelligent one, with dharma in his soul, instructed them about the truth.”

## Chapter 1884(49)

““**B**rahma said, “O excellent ones! I will now tell you what you have asked. Listen to everything properly and in due order. It is the view that non-violence towards all creatures is the supreme task. That is the highest state and is free of anxiety. It is the sign of dharma. The ancient ones, certain in their determinations, have said that knowledge is the best. Therefore, through knowledge, one is purified and is freed from all sins. Those who are violent in conduct towards other people are non-believers. They are immersed in greed and confusion and go to hell. Those who single-mindedly pursue beneficial acts are born again and again and find pleasure in this world. There are learned ones who faithfully perform tasks. They do not desire anything. They are patient and virtuous in their insight. After this, I will tell you about the association between sattva and kshetrajna. O excellent ones! Listen to

the association between them and to the disassociation. This is said to be the connection between the subject and the object. Purusha is always the subject and sattva is said to be the object. In an earlier section, this has been explained as the difference between a gnat and a fig-tree. Sattva is always unconscious. It enjoys and does not know. The one who enjoys the enjoyer<sup>196</sup> is the one who knows. Sattva is said to be associated with the qualities. It is transient and possesses opposite sentiments. Kshetrajna has the attribute of being without qualities. It is eternal and without opposite sentiments. It has no parts. It always enjoys sattva, like the leaf of a lotus enjoys the water on it. It knows all the qualities. Despite being associated with them, it is not attached. It is like a drop of water that moves on the leaf of a lotus. There is no doubt that Purusha is unattached in that way. It has been determined that matter originates with sattva, which is in turn owned by Purusha. The connection between the two is like that between matter and its creator. When one is in a place that is dark, one advances with the help of a lamp. In that way, if one desires the supreme, one advances with the lamp of sattva. That lamp shines as long as matter and its qualities exist. When matter and its qualities are destroyed, the light is also extinguished. The manifest is said to be the quality of sattva, while Purusha is unmanifest. O brahmanas! Know this. I will tell you more. Even if there is a thousand, it is difficult to comprehend and one doesn't attain intelligence.<sup>197</sup> However, even with one-fourth of that,<sup>198</sup> if one has intelligence, one can obtain happiness. Know that the attainment of dharma depends on the means. A person who knows the means is intelligent and obtains extreme happiness. There may be a man who is travelling without the requisite provisions. He suffers from great hardships and may even die before he reaches his destination. In that way, actions may, nor may not, yield fruits.<sup>199</sup> By resorting to his own atman, a man can determine what is auspicious and what is inauspicious. If a person proceeds without knowledge of the truth, that is like a man rashly advancing on foot along an unfamiliar road. However, when an intelligent person advances along that same road, it is like swiftly advancing on a chariot yoked to horses. When one has ascended a tall mountain, one does not look down at the ground.<sup>200</sup> However, even if a charioteer is mounted on a chariot, he can be seen to be afflicted and unconscious. Therefore, one should advance on a chariot as long as there is a road for the chariot. When a track for the chariot no longer exists, a wise person abandons the chariot. An intelligent person who knows the truth about the ordinances of yoga advances in that way. He uses his great intelligence to progressively move from one stage to the next. If a person plunges into a great and terrible ocean without a boat and tries to cross using his arms, there is no doubt that he will be destroyed. However, a wise person knows about the different categories and uses a boat. There is no doubt that using oars, he is not exhausted and immersing himself in the water, swiftly crosses over. Having crossed over to the other side, he no longer possesses any sense of ownership and abandons the boat. For the person on a chariot and on foot, this has already been explained earlier. If a person is overwhelmed by attachment and delusion, he is like a fisherman attached by a sense of ownership to his boat. He is whirled around. One cannot climb onto a boat and roam around on land. In that way, it is not recommended that one should ascend a chariot and travel on water. In different kinds of terrain, one accordingly has different kinds of deeds. Depending on the deeds that are performed in this world, one obtains the fruits.

““““There is an entity that has no smell, taste, form, touch or sound. Using their intelligence, sages think about this. This is said to be Pradhana. Pradhana is unmanifest and one of the aspects of the unmanifest is Mahat. An attribute of Mahat, generated from Pradhana, is Ahamkara. Through Pradhana, the attribute of the great elements originates from Ahamkara. The qualities of objects are said to be different from the elements. The unmanifest follows the dharma of a seed and creates from its own self. We have also heard that Mahat follows the dharma of a seed and has also been created. Ahamkara follows the dharma of a seed and has also been created again and again. The five great elements follow the dharma of being a seed and also creating. Those which possess the dharma of seeds are usually said to be ones that do not create. However, the five elements are special in this way and possess a distinctive property. Space has only one quality and wind is said to possess two qualities. Light is said to possess three qualities and water has four qualities. Know that the earth, full of mobile and immobile objects, has five qualities. This goddess is the creator of all beings and has agreeable and disagreeable aspects. O supreme among brahmanas! Sound, touch, form, taste and smell as the fifth—know that these are the five qualities associated with the earth. Smell is always associated with the earth and smell is said to have many different types. Therefore, I will tell you in detail about the many qualities of smell. Agreeable, disagreeable, sweet, sour, pungent, pervasive, concentrated, oily, dry and clear—know that these are the ten kinds of qualities associated with the earth. Sound, touch,



form and taste are said to be the qualities of water. I will tell you about the many kinds of smell that have been spoken about. Sweet, sour, pungent, bitter, astringent and saline—in detail, these are the six kinds of smell that are said to be associated with water. Sound, touch and form—these are said to be the three qualities associated with light. Form is said to be the quality of light and form is of many different types. White, dark, red, blue, yellow, orange, short, long, large, square and circular—in detail, these are the twelve kinds of attributes associated with form. Brahmanas who know about dharma and are truthful in speech should always know this. Sound and touch—these are the two qualities known to be associated with the wind. Touch is a quality of the wind and there are said to be many kinds of touch. Hot, cold, agreeable, disagreeable, gentle, extensive, hard, oily, smooth, slippery, rough, soft—in detail, these are said to be the twelve qualities associated with the wind. Brahmanas who know dharma, have insight about the truth and are successful know this. It has been said that space has the single quality of sound. In detail, I will recount the many different qualities of sound. These are known as *shadaja*, *rishabha*, *gandhara*, *madhyama*, *panchama*, and after that, *nishada* and *dhaivata*.<sup>201</sup> There are agreeable and disagreeable sounds, combined together and separate. In this way, sound is generated from space and has many different types. Space is supreme among the elements and Ahamkara is superior to it. Intelligence is superior to Ahamkara and the atman is superior to intelligence. The unmanifest is superior to the atman and Purusha is superior to the unmanifest. A person who knows the difference between superior and inferior attributes obtains the infinite.”””

## Chapter 1885(50)

“““**B**rahma said, “The mind is the lord of the five elements. In controlling them and releasing them, the mind is like the soul of the elements. The mind always rules over the great elements. Intelligence possesses the power and, over everything, is said to be kshetrajna. The mind controls the senses, like a charioteer controls well-trained horses. The senses, the mind and intelligence are always associated with kshetrajna. The atman that is in beings ascends the chariot and drives it around on all sides. The great elements are yoked to it and intelligence constitutes the reins. The aggregate of senses are yoked<sup>202</sup> and the mind is the charioteer. Intelligence is always like the reins and the chariot is immersed in the great brahman. A learned person always knows that the chariot is immersed in the brahman. In all the worlds, such a person is patient and is never overcome by confusion. The unmanifest has all these mobile and immobile objects as an end. The moon and the sun provide illumination to the worlds, adorned by the planets and the nakshatras. On every side, it is decorated by nets of rivers and mountains. There are many kinds of ornaments in every direction. This provides sustenance to all creatures and it is also the objective of all those who possess life. A person who knows about the kshetra always roams around in the forest that is the brahman. There are many creatures, mobile and immobile, in this world. Those are the first to be destroyed. The qualities that result from the elements are destroyed later. Depending on their qualities, many different kinds of beings have originated from the five elements—gods, men, gandharvas, pishachas, asuras and rakshasas. All of them have been created from nature, not from deeds and not from any other cause. The brahmanas are the creators of the universe and are born again and again. It is from them that the five great elements have been generated. When the time arrives, they are destroyed, like waves in the ocean. Then, the elements that create the universe merge into the great elements. These five elements are freed and merge into Prajapati. Through his austerities, Prajapati is the lord who created everything. The rishis know this through their austerities. In due order, they undertake austerities, surviving on fruits and roots. They control themselves through their austerities. Having become successful, they can see the three worlds. Herbs, medicines and many kinds of knowledge are obtained through austerities. Austerities are the foundation of success. There are things that are difficult to obtain, difficult to name, difficult to conquer and difficult to learn. Austerities ensure success in all this. Austerities are difficult to surpass. There may be a person who drinks liquor, kills a brahmana, steals, kills a foetus or violates his preceptor’s bed. By tormenting himself well through austerities, he is freed from his sins. If men, ancestors, gods, animals,<sup>203</sup> animals, birds and all other mobile and immobile objects are always devoted to austerities, they can always obtain success through austerities. It is through austerities that the immensely fortunate gods went to heaven. If a person single-mindedly performs beneficial acts, even if these are tinged with egoism, he approaches Prajapati. However,



there are pure ones without a sense of ownership and without a sense of ego. They are pure and devoted to the yoga of meditation. Those great-souled ones obtain supreme and great worlds. They are devoted to the yoga of meditation and are always tranquil. Their selves penetrate the unmanifest and obtain undecaying bliss there. There are those without a sense of ownership and without a sense of ego. They are devoted to the yoga of meditation. They penetrate the unmanifest and obtain supreme and great worlds. They are generated from the unmanifest and merge into it again. They are freed from tamas and rajas and resort to sattva alone. They are freed from all sins and liberated from all divisions. They know kshetrajna. They know what there is to be known. A sage must always be controlled and resort to consciousness alone. The mind must be fixed on the consciousness and on the eternal mystery. The unmanifest has objects as a manifestation. But a focus on these is said to be a sign of ignorance. Listen to what is beyond all signs associated with the qualities. The word Mrityu has two syllables. Akshara, the eternal brahman, has three syllables. Mama is Mrityu and namama is eternal.<sup>204</sup> There are some evil-minded men who praise deeds. The great-souled ones who know do not praise deeds. Death leads to birth as a creature, characterized by the sixteen.<sup>205</sup> The body is the creation of ignorance and those who are after immortality refuse to accept it. It is said that Purusha is comprehended through knowledge, not through action. It is without something that has come before. It is immortal. It is eternal. It is immutable. A person who realizes it within his atman refuses to accept something that does not lead to immortality. It is because of this certain reason that they refuse to accept something that is not immortal. Such a person casts aside all resolution and controls his atman through his own self. He knows the auspicious brahman and there is no return after that. Through the favours of sattva, he obtains the benefit of tranquility. The signs of this favour is that everything is seen as if in a dream.<sup>206</sup> This is the destination of liberated ones who are devoted to knowledge. They can see all the consequences of action. They are not addicted to these outcomes. This is eternal dharma. Those who possess knowledge obtain this. This is unblemished conduct. Such a person is impartial towards all creatures. He is without desire and without hope. He is always indifferent towards what he sees. He is capable of progressing to that destination. O supreme among brahmana rishis! I have thus told you everything. Act swiftly in this way and you will obtain success.”

“The preceptor said,<sup>207</sup> ‘Thus addressed by the preceptor, Brahma, the great-souled sages acted in this way and obtained the worlds. O immensely fortunate one! You should also act in accordance with Brahma’s words. If you purify yourself and act properly in that way, you will obtain success.”

‘Vasudeva continued, “The preceptor thus spoke to the disciple about supreme dharma. O Kounteya! He acted in that way and obtained moksha. O extender of the Kuru lineage! Having accomplished what he was meant to do, the disciple obtained that state. Having obtained it, one does not grieve.”

‘Arjuna asked, “O Krishna! O Janardana! Who was that brahmana and who was the disciple? O lord! If I can hear the truth about this, tell me.”

‘Vasudeva replied, “O mighty-armed one! Know me. I am the preceptor and the mind is the disciple. O Dhananjaya! It is because of my affection towards you that I have revealed this secret to you. O one who is excellent in vows! Having heard about adhyatma, act properly. O extender of the Kuru lineage! If you practise this dharma properly, your soul will be cleansed of all sins and you will obtain moksha alone. I told you this earlier, when the time for battle had presented itself. O mighty-armed one! Therefore, make up your mind to follow this. O foremost among the Bharata lineage! O lord! It has been a long time since I have seen my father. O Phalguna! With your permission, I wish to see him.”

Vaishampayana continued, ‘Addressed by Krishna in these words, Dhananjaya replied, “O Krishna! Today, we will go to the city of Gajasahvya. We will meet King Yudhishtira, who has dharma in his soul. O unassailable one! Take his permission and then go to your city.”

## Chapter 1886(51)

Vaishampayana said, ‘After this, Krishna instructed Daruka to yoke the horses. In a short while, Daruka informed him that the horses had been yoked. Pandava instructed that arrangements be made for the journey. “Make the arrangements. We will leave for the city of Gajasahvya.” O lord of the earth! Thus addressed, the sol-

diers made the arrangements and informed the infinitely energetic Partha that everything was ready. Krishna and Pandava ascended the chariot and departed. O lord of the earth! On their way, they carried on a wonderful and affectionate conversation. O supreme among the Bharata lineage! Vasudeva was on the chariot and the greatly energetic Dhananjaya again spoke these words to him. “O extender of the Vrishni lineage! It is because of your favours that the king has obtained victory. The enemy has been slain and he has obtained the kingdom, without any thorns. O Madhusudana! The Pandavas possess a protector in you. You were the boat that enabled us to cross the ocean of the Kurus. O creator of the universe! I bow down before you. O soul of the universe! O origin of the universe! I know you only to the extent that you allow my mind to know you. O Madhusudana! The fire has always been created out of your energy. O lord! You find pleasure in your sporting. Heaven and earth are the result of your maya. Everything in this universe, mobile and immobile, is established in you. You are the eternal creator of all the different categories of beings, earth, the firmament and everything mobile and immobile. The sparkling moonlight is your smile. The seasons are your senses. The moving wind is your breath of life. Eternal death is your rage. O immensely intelligent one! Shri, seated on a lotus, is always established in your favours. You are sport. You are contentment. You are fortitude. You are forgiveness. Everything mobile and immobile is based in you. O unblemished one! You are said to be the destruction that comes at the end of a yuga. Even if I try for an extremely long period of time, I am incapable of recounting your qualities. O lotus-eyed one! You are the supreme atman. I bow down before you. O unassailable one! I know from Narada, Devala, Krishna Dvaipayana and the grandfather of the Kurus<sup>208</sup> that everything is based in you. You are alone the lord of men. O unblemished one! Because of your favours towards me, you told me that too. O Janardana! I will properly follow all this. What you have done to ensure our pleasure is wonderful. You slew Kouravya, Dhritarashtra’s wicked son, in the battle and burnt down his soldiers. It was only thereafter that I defeated them in the encounter. You performed the deeds whereby I obtained the victory. It was through the valour of your intelligence that we could defeat Duryodhana in the battle. You showed us the means to slay Karna, the wicked Saindhava and Bhurishrava. O Devaki’s son! Without any reflection, I will do everything that you have affectionately asked me to. O one who knows about dharma! O unblemished one! I will meet King Yudhishtira, who has dharma in his soul, and request him to let you go. O lord! I think it is a good idea that you should go to Dvaraka. O Madhusudana! You will soon see the maternal uncle,<sup>209</sup> the invincible Baladeva and all the other bulls among the Vrishnis.” Conversing in this way, they reached Varanasahvya.<sup>210</sup>

‘It was full of people and they entered cheerfully. O great king! They went to Dhritarashtra’s house, which was like Shakra’s residence, and saw Dhritarashtra, lord of men, the immensely intelligent Vidura, King Yudhishtira, the invincible Bhimasena and the two Pandavas who were the sons of Madri. Dhritarashtra was seated and the unvanquished Yuyutsu stood before him. The immensely wise Gandhari was seen, with Pritha, the beautiful Krishna,<sup>211</sup> Subhadra and all the other women of the Bharata lineage surrounding Gandhari. Those two scorchers of enemies approached King Dhritarashtra. They announced their names and touched his feet. They worshipped Kshatta and asked him if he was well. With the aged king, they honoured him too. O great king! Since it was night, Dhritarashtra granted the extenders of the Kuru lineage and the intelligent Janardana permission to leave for their houses. Having obtained the king’s permission, they went to their own respective residences. The valiant Krishna went to Dhananjaya’s house. As is proper, he was honoured there with every object of desire. With Dhananjaya as his companion, the intelligent Krishna slept.

‘When night was over and it was morning, they performed their morning ablutions properly and went to Dharmaraja’s residence. The great-minded Dharmaraja was there, with his advisers. Those two immensely strong ones entered and saw him. Dharmaraja was seated and they saw him, like the Ashvins meeting the king of the gods. Varshneya and the bull among the Kuru lineage approached the king. He affectionately gave them permission to be seated. On seeing them, the intelligent king wished to speak to them. The best among eloquent ones, supreme among kings, spoke these words. “O brave ones! O extenders of the Yadu and Kuru lineages! I think you wish to say something. Do not hesitate and quickly tell me. I will do everything.” Having been thus addressed, Phalguna, accomplished in speech, humbly approached and replied to Dharmaraja in these words. “O king! The powerful Vasudeva has been away for a long time. With your permission, he wishes to see his father. If you so think, please grant him permission to go. O brave one! Grant him leave to go to the city of Anarta.”<sup>212</sup> Yudhishtira replied, “O Pundarikaksha! O fortunate one! O Madhusudana! Go now to the city of Dvaravati and see the lord who is the son

of Shura.<sup>213</sup> O mighty-armed one! O Keshava! It pleases me that you should go. You have not seen my maternal uncle and the goddess Devaki for a long time. O immensely wise one! O Madhava! Meet my maternal uncle, Vasudeva, and Baladeva and convey my words of worship, as they deserve. O Madhava! Always remember me, Bhima, supreme among powerful ones, Phalguna, Nakula and Sahadeva. O mighty-armed one! O unblemished one! Having seen your father and the Vrishnis in the land of Anarta, you will again return for the horse sacrifice. O Satvata! Depart after taking many kinds of jewels and riches and all the other desirable objects. O Madhava! O brave one! It is through your favours that we have slain our enemies and obtained the entire earth.” Kouravya Dharmaraja Yudhishtira spoke in this way. Vasudeva, supreme among men, replied in these words. “O mighty-armed one! All the jewels, riches and the entire earth only belong to you now. O lord! You alone will be the lord of all the riches that are there in my house.” Having said this, Gada’s eldest brother worshipped Dharma’s valiant son.<sup>214</sup> He met his father’s sister in the proper way.<sup>215</sup> He worshipped her and circumambulated her. He was appropriately greeted by her and by also Vidura and all the others. Gada’s elder brother then left the city of Nagapura<sup>216</sup> on a divine chariot, with four tawny horses yoked to it. With the permission of Yudhishtira and his father’s sister, the mighty-armed Janardana also took Subhdra on his chariot.<sup>217</sup> He departed, surrounded by large numbers of citizens. The one with the best of apes on his banner,<sup>218</sup> Satyaki, Madravati’s sons, Bhima himself, with the valour of a king of elephants, and Vidura followed the infinitely intelligent Madhava. Then the valiant Janardana asked all the extenders of the Kuru kingdom and Vidura to return. He asked Daruka and Satyaki to swiftly urge the horses. Janardana, the one who crushed large numbers of the enemy, proceeded, followed by the foremost among the Shini lineage. The powerful one advanced towards the city of Anarta, like Shatakratu going to heaven after slaying large numbers of the enemy.’

## Chapter 1887(52)

Vaishampayana said, ‘As Varshneya proceeded towards Dvaraka, those bulls among men, scorcher of enemies, embraced him and with their followers, returned. Phalguna repeatedly embraced Varshneya. As long as he could see him, he continued to glance back at him. It was with a great deal of difficulty that Partha turned his eyes away from Govinda. The invincible Krishna also withdrew his gaze in a similar way. I will now tell you the many extraordinary signs that were associated with the great-souled one’s departure. Listen. Ahead of the chariot, a strong wind began to blow and cleared all stones, dust and thorns from the path. Ahead of the wielder of the Sharn-ga bow, Vasava showered down pure and fragrant rain and divine flowers. As the mighty-armed one advanced, he came upon the plains of a desert and saw the infinitely energetic Utanka, foremost among sages, there. The large-eyed and energetic one worshipped the sage and asked the sage about his welfare, having been worshipped back in return. Utanka worshipped Madhusudana and asked him about his welfare. The best among brahmanas then asked Madhava, “O Shouri! You went to the residences of the Kurus and the Pandavas. Were you able to establish permanent fraternal relationships between them?”<sup>219</sup> You should explain everything to me. O Keshava! O bull among the Vrishni lineage! Those brave ones are your matrimonial allies and you have always loved them. Did you succeed in your intentions? O scorcher of enemies! Perhaps the five sons of Pandu and the sons of Dhritarashtra will sport with you in this world. Will the kings be happy in their own kingdoms? O Madhava! With you as a protector, the Kouravas must have been pacified. O son!<sup>220</sup> My trust about this possibility has always been vested in you. O Krishna! That was my desire about the Bharatas and perhaps you have been successful.”

‘Vasudeva replied, “O brahmana! I made efforts to bring about fraternal feelings among the Kouravas. However, they preferred adharma and I could not prevent the conflict. Therefore, all of them have been slain, with their sons and their relatives. Whether one uses intelligence or whether one uses strength, destiny is impossible to overcome. O maharshi! O unblemished one! You know everything about this. Bhishma and Vidura referred to me, but they didn’t listen to them either. Thereafter, they clashed against each other and went to Yama’s abode. The five Pandavas alone remain, their friends and their sons have also been slain. All the sons of Dhritarashtra have been killed, with their sons and their relatives.”’

Vaishampayana continued, ‘Hearing Krishna’s words, Utanka was filled with severe rage. His eyes dilated in anger and he replied, “O Krishna! Though you were capable, you did not save the Kurus and the Pandavas, despite their being your matrimonial allies and you loving them. There is no doubt that I will curse you. O Madhusudana! You did not restrain them and force them to retreat. Therefore, in my wrath, I will curse you. Despite being capable and virtuous, you indulged in a false act. You were indifferent to the best among the Kurus and caused them to be destroyed.” Vasudeva said, “O descendant of the Bhrigu lineage! Listen in detail to what I have to say. O Bhargava! You are an ascetic. Nevertheless, listen to my entreaties. Having heard what I have to say about adhyatma, free me from the curse now. No man is capable of overwhelming me with a little bit of austerities. O supreme among those who meditate! I do not wish to destroy your austerities.<sup>221</sup> You have blazed in great austerities and you have satisfied your seniors. O supreme among brahmanas! Since childhood, you have observed brahmacharya. You have earned these austerities through hardships and I do not desire that they should be expended.”’

## Chapter 1888(53)

‘Utanka said, “O Keshava! Tell me the truth about unblemished adhyatma. O Janardana! After having heard you, I will decide whether I should curse you or not.”’

‘Vasudeva replied, “Know that the three qualities of sattva, rajas and tamas that exist have me as a refuge. O brahmana! In that way, know that the Rudras and the Vasus have originated from me. All the beings are in me and I am in all the beings. Know that this is the state and you should not have any doubt about this. O brahmana! Know that all the large numbers of daityas, yakshas, rakshasas, serpents, gandharvas and apsaras originate from me. Everything that exists, everything that does not exist, the manifest, the unmanifest, the indestructible and the destructible—all these come from my soul. O sage! The dharma that has been laid down for the four ashramas and the rites for the gods—know that all these come from my soul. In the universe, there is the existent and the existent/non-existent.<sup>222</sup> However, I am supreme, beyond existence and non-existence. I am the eternal god of the gods and there is nothing superior to me. O extender of the Bhrigu lineage! Know me to be the Vedas and Omkara. I am the sacrificial stake. I am soma. I am the oblations that are offered to gods in sacrifices. I am the *hotar*.<sup>223</sup> O descendant of the Bhrigu lineage! Know me also to be the oblations that are offered. I am the adhvaryu. I am the one who thinks of the supremely cleansed sacrificial libations. I am the udgatar. I am the one who is praised in the loud sounds of the chants. O brahmana! Know me to be atonement and the words of peace and benediction. I am always praised by the best of brahmanas as the creator of the universe. O supreme among brahmanas! Know Dharma to be my eldest son. O brahmana! It is out of compassion towards all creatures that I mentally created him out of my own self. I am present in men in the form of nivritti. O supreme among brahmanas! In the form of fire, I move around in wombs. O Bhargava! In the three worlds, I assume those forms for the sake of protecting dharma and for the sake of establishing dharma. I am Vishnu. I am Brahma. I am Shakra. I am the origin and the end of all the different categories of beings. I am the creator and the destroyer. Among all those who practise adharma, I bind them down as the bridge of dharma, moving around from one yuga to another. In a desire to ensure the welfare of subjects, I enter various wombs. O descendant of the Bhrigu lineage! When I am born in a divine womb, there is no doubt that I follow all the acts followed by the gods. O descendant of the Bhrigu lineage! O Bhargava! In that way, when I am born in the womb of a gandharva, I then make all the efforts that are made by gandharvas. When I am in the womb of a serpent, I then behave like a serpent. When I am born in the wombs of yakshas and rakshasas, I then follow their kinds of conduct. Since I am now a human, I beseeched them piteously. However, because of the delusion that was engendered in them, they did not accept my beneficial words. I instructed the Kurus with the prospects of great fear and terrified them, overcome with rage.<sup>224</sup> Then I again assumed my earlier form<sup>225</sup> and instructed them. But they were addicted to adharma and were overwhelmed by the dharma of time. Following dharma, they have been slain in the battle and there is no doubt that they have gone to heaven. O supreme among brahmanas! In this world, the Pandavas obtained fame. I have thus recounted everything that you had asked me about.”’

## Chapter 1889(54)

‘Utanka said, “O Janardana! I know that you are the creator of the universe. There is no doubt that I know this because of your favours. O Achyuta! My mind is full of extremely calm sentiments. O scorcher of enemies! Know that my anger has ebbed away. O Janardana! If I truly deserve any favours from you, then show me a favour. I wish to see your divine form. Reveal it to me.”’

Vaishampayana continued, ‘Pleased with him, he showed him the eternal Vaishnava form that the intelligent Dhananjaya had seen.<sup>226</sup> He saw the great-souled one’s universal form, with giant arms. Having seen that universal form, the brahmana was filled with wonder.

‘Utanka said, “With a form like this, you are the creator of the universe and I bow down before you. Your feet cover the earth and your head envelopes the firmament. The space between the firmament and the earth is covered by your stomach. O Achyuta! All the directions are covered by your arms. O god! Withdraw your supreme and indestructible form again. I wish to see your own eternal form again.”’<sup>227</sup>

Vaishampayana continued, ‘O Janamejaya! Govinda was pleased and spoke to him. He told Utanka, “Ask for a boon,” who replied, “O immensely radiant one! O Krishna! This is boon enough that I have seen this splendid form of yours.” However Krishna again said, “Do not think about this. This must be done, since the sight of me cannot be in vain.” Utanka replied, “O lord! If you think this is needed, then it must be done. In the desert, it is extremely difficult to get water and I desire that there should be water, whenever I wish for it.” At this, the lord withdrew his energy and spoke to Utanka. “Whenever you desire water, think of me.” Having said this, he proceeded towards Dvaraka.

‘On one occasion, the illustrious Utanka desired water. Wandering around in the desert, he was thirsty. Therefore, he remembered Achyuta. At this, the intelligent one saw a hunter in the desert.<sup>228</sup> He was naked and was covered in mud. He was surrounded by a pack of dogs. He was fierce. A sword was girded to his waist and he wielded bow and arrows. O supreme among brahmanas! He<sup>229</sup> saw large quantities of water issuing from his genitals. When he remembered Krishna, the hunter smiled at him and said, “O Utanka! O extender of the Bhrigu lineage! Accept this water from me. On seeing that you have been overcome by thirst, I have been overcome with great compassion for you.” Having been thus addressed, the sage did not wish to accept this water. The intelligent and eloquent one started to reprimand Achyuta. The hunter repeatedly urged him to drink. He was determined not to drink and his inner soul was agitated by rage. O great king! Refused by the great-souled one, the hunter vanished, with the dogs. On seeing this, Utanka’s mind was overcome with shame. He thought that Krishna, the slayer of enemies, had tempted him in this way. After this, the mighty-armed one<sup>230</sup> arrived along the same road, wielding a conch shell, a chakra and a club. Utanka said, “O Purushottama! You should not have offered water of this kind to me. O lord! I am the foremost of brahmanas and this was a hunter’s urine.” Thus addressed, the intelligent and immensely wise Janardana spoke these gentle words of assurance to Utanka. “I gave it to you in the form in which it should have been given. However, when I offered it to you, you did not understand. For your sake, I spoke to Purandara, the wielder of the vajra. I told him, ‘O lord! Offer Utanka amrita in the form of water.’ O descendant of the Bhrigu lineage! Indra of the gods replied, ‘It is not proper that a mortal person should walk the path of the immortals. Grant some other boon and honour him.’ I again asked Shachi’s consort to offer amrita. However, seeking my favours, Indra of the gods again said, ‘O immensely radiant one! If amrita has to be indeed offered to the great-souled Bhargava, I will assume the form of a hunter and offer it to him. If Bhargava accepts the amrita from me, I will give it to him. O lord! However, if Bhargava refuses the amrita, I will go away and not grant it to Bhargava.’ In that form, Vasava concluded an agreement with me. He presented himself before you, but you refused the amrita he offered you. The illustrious and great one was in the form of a chandala and you committed a sin. But to satisfy your wish, I will again do what I can. I will make you successful and invincible through the water. O brahmana! Whenever you face a desire for water, clouds full of water will appear in this desert. O descendant of the Bhrigu lineage! They will give you tasty water. Those clouds will be known as Utanka clouds and will become famous.” Thus addressed by Krishna, the brahmana was delighted. O descendant of the Bharata lineage! Even today, Utanka clouds shower down in the desert.’



## Chapter 1890(55)

Janamejaya asked, ‘What austerities did the great ascetic Utanka perform? How could he desire to curse Vishnu? Vishnu is the source of all power.’

Vaishampayana replied, ‘O Janamejaya! Utanka performed great austerities. The energetic one was devoted to his preceptor and did not worship anyone else. O descendant of the Bharata lineage! All the sons of the rishis harboured the wish that they should be as devoted to their preceptors as Utanka was. O Janamejaya! Among the many disciples that he had, Goutama loved Utanka the most and was always affectionate towards him. Goutama was pleased because of his self-control, purity, valour, deeds and proper conduct. Thousands of disciples received Goutama’s permission.<sup>231</sup> However, because of his great affection for Utanka, he did not wish to let him go. O son! In the course of time, the great sage became aged. But because he was so devoted to his preceptor, the sage did not realize it. O Indra among kings! One day, he set out to fetch wood. Utanka was overwhelmed by that great burden of wood. O king! He was exhausted and hungry. O scorcher of enemies! Overwhelmed by carrying that great burden of wood, he flung it down on the ground. One of the locks of his matted hair, silvery in complexion, had got entangled in the wood. With the wood, it fell down on the ground. Bhargava was crushed by the burden and was afflicted by hunger. On seeing that sign of old age, he lamented in loud tones and wept. His preceptor’s daughter possessed eyes that were like the petals of a lotus. Her hips were wide and her eyes were large. On the instructions of her father, with her head lowered, the one who knew about dharma received those drops in her hand. Those teardrops fell down on her hands and burnt them. Unable to hold those teardrops, she flung them down on the ground. Delighted in his mind, Goutama spoke to Utanka. “O son! Why is your mind overcome with grief now? O brahmana rishi! Tell me yourself. I wish to hear your words.”

‘Utanka answered, “My mind has been devoted to you and I have always sought to do what brings you pleasure. I have been faithful towards you and I have followed you. Without realizing it, I have aged. I have not experienced any happiness. I have resided with you for one hundred years, but you have not granted me permission.<sup>232</sup> You have granted leave to disciples who are younger than me. O best among brahmanas! Indeed, there have been hundreds and thousands of them.”

‘Goutama said, “O bull among brahmanas! Because of my affection towards you and because of your devotion towards your preceptor, a long period of time has elapsed and I have not realized it. O Bhargava! But if your mind has turned towards returning, you have my permission to go home. Leave without any delay.”

‘Utanka asked, “O supreme among brahmanas! Tell me, what will I give my preceptor?<sup>233</sup> O lord! After having gratified you, I will take your permission and leave.”

‘Goutama replied, “The virtuous have said that gratification of the preceptor is dakshina. O brahmana! There is no doubt that I have been satisfied by your conduct. O extender of the Bhrigu lineage! Therefore, know that I am satisfied with you. O brahmana! Had you now been a young man sixteen years old, I would have given you my own daughter as your wife. There is no one else who is capable of tolerating your energy and serving you.”

Vaishampayana continued, ‘At this, having taken his preceptor’s permission, he became young and accepted the illustrious one. He next spoke to his preceptor’s wife. “Instruct me. What will I give, so that I can satisfy my preceptor? I desire what is agreeable to you, even at the cost of riches and my life. Whatever is extremely rare in this world, whatever wonderful jewels exist, there is no doubt that I will use my austerities to bring all of that here.”

Ahalya<sup>234</sup> replied, “O son! Together with the illustrious one, I have always been content with you. Your devotion has been enough. O son! Go wherever you wish.” O great king! But Utanka again spoke these words. “O mother! Command me. What task will bring you pleasure?” Ahalya replied, “It is known that Soudasa’s wife possesses divine earrings. O fortunate one! For the sake of your preceptor, bring those here and perform a good deed.” O Janamejaya! Having agreed to this, he departed. For the sake of bringing pleasure to his preceptor’s wife, he wished to bring them. Utanka, bull among brahmanas, went swiftly. He went to Soudasa, who had become a maneater, to beg those earrings from him.<sup>235</sup> Goutama told his wife, “Utanka is not to be seen today?” Thus asked, she told him that he had gone to fetch the earrings. He told his wife, “You have not acted properly. That king has been cursed and there is no doubt that he will kill the brahmana.” Ahalya replied, “O illustrious one! In my igno-



rance, I asked the brahmana to do this today. However, through your favours, he will not face any fear.” Thus addressed by his wife, Goutama agreed. In the desolate forest, Utanka saw the king.’

## Chapter 1891(56)

Vaishampayana said, ‘There, he saw the king, who had assumed a terrible form. His beard was long and it was smeared with the blood of humans. However, the brahmana wasn’t frightened. The immensely energetic king, the cause of terror, looked like Yama’s equal. He arose and said, “O supreme among brahmanas! It is good fortune and beneficial that you have come before me at the sixth hour, when I am about to hunt for food.”<sup>236</sup> Utanka replied, “O king! Know that I have wandered around and have come here for the sake of my preceptor. The learned ones have said that a person who is engaged in his preceptor’s task must not be injured.” The king said, “O supreme among brahmanas! The sixth hour has been ordained as a time for me to seek food. I am hungry now and am incapable of letting you go.” Utanka replied, “O great king! Fine, let you and me have an agreement. Having accomplished my preceptor’s task, I will again return and place myself under your control. O supreme among kings! O lord of men! I have heard that what I seek for my preceptor is owned by you. O Indra among kings! I beg that from you. You give all kinds of jewels to the best of brahmanas. You are a giver. O tiger among men! On earth, I am a fit person to receive. O supreme among kings! Know me to be a worthy recipient. O scorcher of enemies! I will take it from you and satisfy my preceptor by giving it to him. O Indra among kings! After that, following the agreement, I will return and place myself under your control. I only know the truth and have never resorted to falsehood. Since I have never uttered a lie, why shall I violate that rule now, even in jest?” Soudasa said, “If the object that you seek for your preceptor is something that I am fit to give and you are fit to receive, then tell me what that object is.” Utanka replied, “O bull among men! It is my view that you have always been a worthy person from whom one can receive. That is the reason I am begging the earrings from you.” Soudasa said, “O brahmana rishi! Those earrings are loved by my wife. O one with excellent vows! Think of some other boon and I shall grant that to you.” Utanka replied, “O king! Enough of this attempt to instruct me. If you want to demonstrate that you speak the truth, then give me those earrings.” Thus addressed, the king again spoke these words to Utanka. “O excellent one! Listen to my words. Go to the queen and ask her to give them to you. O best among brahmanas! There is no doubt that when you speak to the sweet-smiling one and tell her about my instructions, she will follow them and give you those earrings.” Utanka asked, “O lord of men! Where is your wife and how am I capable of meeting her? Why don’t you go to your wife and ask her yourself?” Soudasa said, “You will now find her near a waterfall in the mountains. It is now the sixth hour and I am incapable of seeing her.” O bull among the Bharata lineage! Utanka agreed to this and departed.

‘He saw Madayanti<sup>237</sup> and told her about his need. O Janamejaya! On hearing Soudasa’s words, the large-eyed one spoke to the immensely intelligent Utanka. “O brahmana! O unblemished one! It shall be that way. But I need to ensure that you are not lying. You should bring me some sign.<sup>238</sup> These earrings are divine and the gods, the yakshas and the giant serpents always desire to look for means to steal them. They watch out for opportunities. If they are placed on the ground, the serpents will steal the jewels and so will the supreme rishis. If the wearer eats leftovers, they will be taken away by the yakshas. If the wearer succumbs to sleep, they will be stolen by the gods. O bull among brahmanas! Whenever there are weaknesses, they are always capable of being stolen. The gods, rakshasas and the serpents look for a moment of carelessness. O supreme among brahmanas! During day and night, they produce gold. At night, they attract the radiance of the nakshatras and the stars. O illustrious one! The wearer is freed from hunger, thirst and fear. There is also no fear from poison, fire and predatory beasts. If the wearer is short, the earrings become short. If the wearer is tall, they also assume a similar kind of form. These are the characteristics of the earrings and they are worshipped. They are famous in the three worlds. Therefore, bring me some sign.”’

## Chapter 1892(57)

Vaishampayana said, ‘Utanka returned to his friend<sup>239</sup> and asked for a sign. The supreme one of the Ikshvaku lineage gave him a sign.

“‘Soudasa said, My present status cannot be tolerated. But there is no other escape. That being the case, it is my instruction that you should give the earrings away.’”<sup>240</sup>

Vaishampayana continued, ‘Thus addressed, Utanka went and told her what her husband had said. Hearing this, she gave him those earrings. Having obtained the earrings, he went to the king and said, “O king! I wish to hear the secret that was implicit in your words.”

‘Soudasa replied, “Since the time subjects were created, kshatriyas have worshipped brahmanas. But we have committed many sins towards brahmanas. I have always bowed down before brahmanas, but my present state is also because of a sin committed towards a brahmana. Without Madayanti’s aid, I do not perceive any other escape, whether it is in terms of advancing towards the gate of heaven or in this world. O supreme among brahmanas! In particular, a king who is against brahmanas is incapable of obtaining status in the world of men, or obtaining happiness after death. That is the reason I asked that the earrings you desired should be given to you. You should now successfully complete the agreement that you made with me.”

‘Utanka said, “O king! I will truly act that way and again place myself under your control. O scorcher of enemies! But there is a question I wish to ask you. Please answer the question.”

‘Soudasa replied, “O brahmana! Tell me what you wish. I will reply to your words. I will instantly dispel whatever doubt you have. There is no need to think about this.”

‘Utanka said, “Those who are learned and accomplished in their insight about the dharma to be followed vis-à-vis friends say that one who behaves unfairly towards friends is like a thief. O king! You have become my friend today. O supreme among intelligent ones! Therefore, use your intelligence to give me proper advice. I have now obtained what I wanted and you are a maneater. Should I now come back before you or not?”<sup>241</sup>

‘Soudasa answered, “O supreme among the best of brahmanas! You should not ask me to answer this. O foremost among brahmanas! You should never return before me. O extender of the Bhrigu lineage! I can see that this is best for you. O brahmana! If you return, there is no doubt that you will die.”

Vaishampayana continued, ‘He was thus addressed by the intelligent king about what was beneficial for him. Having obtained the king’s permission, he went to meet Ahalya. He grasped the divine earrings that were so desired by his preceptor’s wife. With great speed, he left for Goutama’s hermitage. He protected them in the way Madayanti had instructed. He carried the earrings after having bound them in black antelope skin. On one occasion, he was overcome by hunger. Afflicted by hunger, he saw a bilva tree that was heavy with the burden of fruit. O scorcher of enemies! The best among brahmanas hung the black antelope skin, with the earrings bound in them, to a branch and climbed the tree, so as to gather fruit. But the bond was loosened and the black antelope skin fell down on the ground. A certain serpent, born in the lineage of Airavata, saw the earrings and swiftly seized them in its mouth. With the earrings, it then entered a termite hill. On seeing that the earrings had been stolen by the serpent, he was overcome by sorrow and great rage and quickly descended from the tree. Grasping a wooden stick, he began to dig up the termite hill. The bull among brahmanas was so overcome with rage that his limbs became hot. The earth was incapable of tolerating this force. Its limbs were severely afflicted by the wooden stick and it began to tremble. The brahmana rishi was still digging away on the surface of the ground. He had made up his mind that he would find a way to the world of the serpents. The immensely energetic wielder of the vajra came to the spot on a chariot that was yoked to tawny horses and saw the supreme among brahmanas. He assumed the form of a brahmana who was also grieving at Utanka’s sorrow and told him, “O son! This task of yours cannot be accomplished. The world of the serpents is thousands of yojanas away. I do not think your task can be undertaken with a wooden stick.”

‘Utanka replied, “O brahmana! O supreme among brahmanas! If I cannot get back the earrings from the world of the serpents, then, while you look on, I will cast aside my breath of life.”

Vaishampayana continued, ‘The one with the vajra in his hand failed to dissuade him from the task he had set his mind on. Thereafter, he infused the wooden stick with the vajra weapon. O Janamejaya! The earth was shat-

tered at being struck by the vajra and a path was created to the world of the serpents. Through that path he entered the world of the serpents and saw the world of the serpents, extending for thousands of yojanas. There were many celestial walls, adorned with pearls and jewels. O immensely fortunate one! These were made out of molten gold. There were tanks with crystal staircases leading down to them. There were rivers with sparkling water. He saw many trees, populated by large numbers of birds. The extender of the Bhrigu lineage saw the gate to that world. It was five yojanas high and one hundred yojanas wide. On seeing the world of the serpents, Utanka was distressed. O son! He lost all hope of getting the earrings back again. But a horse arrived. It was dark, with a white tail. O Kouravya! Its eyes were coppery in complexion and it blazed with energy. It said, “O brahmana! Blow into my apana duct.<sup>242</sup> You will then get back the earrings that were seized by Airavata’s son. O son! Do not hesitate. For your sake, this attempt will not be fruitless. When you were in Goutama’s hermitage, this is what you used to do.” Utanka asked, “How did I know you in my preceptor’s hermitage? I wish to hear how I earlier did what you have asked me to do now.”

‘The horse replied, “O son! Know that I am the blazing Jataveda,<sup>243</sup> your preceptor’s preceptor. For the sake of your preceptor, you always worshipped me. O brahmana! O descendant of the Bhrigu lineage! You always purified yourself and worshipped me. That is the reason I will ensure your welfare. Do it without any delay.”’

Vaishampayana continued, ‘Thus addressed by Chitrabhanu, Utanka did what he had been asked to. O descendant of the Bharata lineage! The fire god was pleased with him. From the horse’s pores, flames issued and blazed in the directions. Thick smoke billowed and caused terror in the world of the serpents. O descendant of the Bharata lineage! O great king! That smoke suddenly increased and nothing could be seen in the world of the serpents. O Janamejaya! There were cries of lamentation everywhere in Airavata’s abode, among the serpents, with Vasuki as the foremost. O descendant of the Bharata lineage! Obstructed by the smoke, the residences could no longer be seen. They looked like forests and mountains that were enveloped in mist. They<sup>244</sup> were tormented by the energy of the fire. Because of the smoke, their eyes were red. They arrived before the infinitely energetic Bhargava to ascertain what had happened. They heard what had occurred from the greatly energetic maharshi and all of them honoured him in their minds, worshipping him with the appropriate rites. All the serpents, with the aged and the young at the forefront, joined their hands in salutation. They bowed their heads down and asked the illustrious one to be pacified. When the brahmana was pacified, they offered him water to wash his feet and a gift.<sup>245</sup> The serpents returned the greatly revered and divine earrings. The powerful Utanka was thus worshipped by the serpents. He circumambulated the fire and left for his preceptor’s house. O king! He swiftly proceeded towards Goutama’s residence. O unblemished one! He gave his preceptor’s wife the divine earrings. O Janamejaya! In this way, the great-souled one roamed around the three worlds, for the divine earrings that had been stolen. O bull among the Bharata lineage! This was the power of the sage Utanka, about which you had asked me. He was supreme in austerities.’

## Chapter 1893(58)

Janamejaya asked, ‘O supreme among brahmanas! After having granted the boon to Utanka, what did the immensely illustrious and mighty-armed Govinda do next?’

Vaishampayana replied, ‘Having granted the boon to Utanka, Govinda left for Dvaraka on extremely swift and large horses, accompanied by Satyaki. Having passed over lakes, rivers and many kinds of forests, he arrived at the beautiful city of Dvaravati. O great king! When Pundarikaksha reached, followed by Yuyudhana, it was time for the festival of Raivataka. The mountain was ornamented in many colourful ways.<sup>246</sup> O bull among men! All the roads were paved with gold. The summit of the great mountain was decorated with extremely pleasant and golden garlands and so were the houses. There were kalpavrikshas everywhere.<sup>247</sup> There were golden lamps on the trees and it was a beautiful sight. Even the caves and the waterfalls shone, as if it was day. There were colourful flags, decorated with bells, in every direction. There were the melodious notes of men and women singing. It was beautiful to see, like Meru inhabited by large numbers of sages. O descendant of the Bharata lineage! The women and the men were cheerful and intoxicated. They sang on that Indra among mountains and the sound seemed to touch heaven. The place was full of these excited people, mad with delight and intoxicated. Extremely beautiful and

cheerful sounds could be heard. There were excellent shops and stalls, filled with food that could be tasted and swallowed. There were garments and garlands. There was the sound of veenas, flutes and drums. Food that could be tasted and swallowed was mixed with sura and *maireya*.<sup>248</sup> Gifts were incessantly offered to the distressed, the blind and the miserable. Because of these supremely beneficial acts, the giant mountain seemed to be greater still. O brave one! Many auspicious abodes had been erected there and the virtuous ones resided there. Thus did the brave ones from the Vrishni lineage enjoy the festival of Raivatika. Surrounded by all these residences, the mountain looked like the world of the gods. O bull among the Bharata lineage! On Krishna's arrival, that king of mountains looked like Shakra's residence. Honoured, Govinda entered an auspicious residence and Satyaki also went to his own home. Cheerful, he<sup>249</sup> entered after a long period of residence away from home. Like Vasava among the danavas, he had performed many extremely difficult deeds. The Bhojas, Vrishnis and Andhakas came forward to meet the great-souled Varshneya, like the gods meeting Shatakrtu. The intelligent one honoured them and asked about their welfare. Delighted, he greeted his father and his mother. The mighty-armed one was embraced and comforted by them. Surrounded by all the Vrishnis, he then sat down. When the greatly energetic one had washed his feet and had rested, Krishna was asked by his father and told him about the great battle.'

## Chapter 1894(59)

‘Vasudeva said, “O Varshneya! I have heard about the supremely wonderful battle. O son! Men have always spoken about it. O immensely wise one! But you were a direct witness and a participant. O unblemished one! Therefore, speak about the battle accurately. How was the battle that involved the great-souled Pandavas, Bhishma, Karna, Kripa, Drona, Shalya and the other excellent ones, all the other large numbers of kshatriyas who were accomplished in the use of weapons and those who wore diverse kinds of garments and were the residents of many different countries?”’

Vaishampayana continued, ‘Thus addressed, in the presence of his father and his mother, Pundarikaksha recounted how the brave ones among the Kurus had been slain in the battle.

‘Krishna<sup>250</sup> said, “The great-souled kshatriyas performed extremely wonderful deeds. There were such a large number of these that one is incapable of recounting all of them in hundreds of years. Listen. I will tell you about the most important elements of the encounter, about what those lords of the earth exactly did. Bhishma was the overall commander for Kouravya, like Vasava for the gods, and there were eleven chiefs of the Kouravya army under him.<sup>251</sup> Shikhandi was the leader of the seven chiefs of armies of the sons of Pandu.<sup>252</sup> The intelligent one was protected by the intelligent Savyasachi. The battle between the great-souled Kurus and Pandavas went on for ten days.<sup>253</sup> It was so great that it made the body hair stand up. After this, in the great battle, Shikhandi fought against Gangeya and struck him with many arrows, aided by the wielder of Gandiva. After this, the sage lay down on a bed of arrows. He waited for dakshinayana to be over and gave up his life in uttarayana. Then Drona, supreme among those who know about weapons, became the commander. For the Indra among the Kouravas, the brave one was like Kavya for the lord of the daityas.<sup>254</sup> The supreme of brahmanas was surrounded by the nine akshouhinis that were left. He prided himself in battle and was protected by Kripa, Vrisha<sup>255</sup> and the others. Dhrishtadyumna, who knew about great weapons, became the leader of the Pandavas. He was protected by the energetic Bhima, like Varuna by Mitra. The great-minded one was surrounded by five armies<sup>256</sup> and wished to get at Drona. He remembered the ill treatment of his father<sup>257</sup> and performed great deeds in the battle. In that clash between Drona and Parshata, many brave kings who had come from various directions were mostly destroyed. That supremely terrible battle lasted for five days. After this, Drona was exhausted and was subjugated by Dhrishtadyumna. Next, Karna became the commander of Duryodhana's forces. He was surrounded by the five akshouhinis that still remained in the battle. Three armies were left for the sons of Pandu and they were protected by Bibhatsu. Many brave ones had been killed. The remaining ones clashed. The suta's son fought a terrible battle against Partha and clashed against him, like an insect headed towards a fire. He was slain on the second day. When Karna was killed, the Kouravas lost their spirits and their energy was destroyed. The remaining three akshouhinis surrounded the lord of Madra. With many mounts slain, the remaining one akshouhini of the Pandavas was also cheerless. However, they faith-

fully surrounded Yudhishtira. Yudhishtira, king of the Kurus, performed an extremely difficult deed. Before half of the day was over, he slew the king of Madra. When Shalya was killed, the great-minded and infinitely valorous Sahadeva killed Shakuni, who was responsible for the dissension. When Shakuni was killed, the extremely evil-minded king who was Dhritarashtra's son saw that most of the soldiers had been slain and fled, with a club in his hand. The powerful Bhimasena angrily rushed after him. He found him inside the waters of Lake Dvaipayana. From every direction, the remaining soldiers surrounded him. After he had hidden in the lake, the five Pandavas were delighted at having discovered him. Though he was submerged in the water, the arrows of their words swiftly and severely injured him. He rose up and prepared to fight, with a club in his hand. In that great encounter, the king who was Dhritarashtra's son was slain. Many kings witnessed Bhimasena's valour. After this, the Pandava soldiers were sleeping in their camp in the night. Intolerant because his father had been killed, they were slain by Drona's son. Their sons were killed. Their soldiers were killed. Their friends were killed. I, Yuyudhana as the second, and the five Pandavas are the only ones who remain. With Kripa and Bhoja,<sup>258</sup> Drona's son is the only one who escaped from the Kourava side. Having sought refuge with the Pandavas, Yuyutsu also escaped. Suyodhana, Indra among the Kouravas, was killed, with his followers, and Vidura and Sanjaya presented themselves before Dharmaraja. O lord! Thus did the great battle rage for eighteen days. Those lords of the earth were slain and began to reside in heaven.”

Vaishampayana said, ‘O great king! On hearing the account that made the body hair stand up, the Vrishnis were overcome by grief, misery and sorrow.’

## Chapter 1895(60)

Vaishampayana said, ‘The powerful Krishna recounted the story of the Mahabharata battle before his father. O descendant of the Bharata lineage! The brave one glossed over Abhimanyu's death. The great-minded one did not wish Vasudeva to hear something that was unpleasant. On hearing about the death of his daughter's son, Vasudeva would have been tormented by great sorrow and grief. That is what the immensely intelligent one thought. Subhadra noticed that the matter of her son's death in the battle had been passed over. She said, “O Krishna! Re-count the account of the death of Subhadra's son,” and fell down on the ground. Vasudeva saw that she had fallen down on the ground. On seeing that she had fallen down, he was overcome by grief and also lost his senses. O great king! Vasudeva was overwhelmed by sorrow and grief at his daughter's son having been killed. He spoke these words to Krishna. “O Pundarikaksha! It is true that you are famous as one who is truthful in speech. O slayer of enemies! Why did you now not tell me about my daughter's son having been killed? O lord! Tell me the truth about how your sister's son was slaughtered. His eyes were like yours. How could he have been killed by the enemy in battle? O Varshneya! It is always impossible for men to die before their time has come. Despite the grief, that is the reason why my heart has not shattered into a hundred fragments. At the time of the battle, what did he tell his mother, Subhadra? O Pundarikaksha! He was my beloved. What did the one with the restless eyes say to me? Was he slain by the enemy in the battle when he had turned his back towards them? O Govinda! I hope his face wasn't distorted when he fought against them. O Krishna! He was immensely energetic and because of his childish sentiments, boasted in my presence. The lord spoke about his being victorious. When he was slain and was lying down on the ground, was that child mangled by Drona, Karna, Kripa and the others? O Keshava! Tell me. In an encounter, he always used to challenge Drona, Bhishma, Karna and the supreme of charioteers. He was my daughter's son.” Extremely miserable, he thus lamented in many different ways.

‘Govinda spoke these words to his grieving father. “In the forefront of the battle, he never distorted his face. Though the battle was extremely difficult, he did not show his back. He killed hundreds and thousands of assembled kings. He was then afflicted by Drona and Karna and subjugated by Duhshasana's son. O lord! If they had always fought against him one by one, no one would have been able to kill him in the battle, not even the wielder of the vajra. At that time, in the encounter, Partha had been challenged by the *samshaptakas* and Drona and the others angrily surrounded him in the battle. O father! In the encounter, he created an extremely great carnage among the enemy. O Varshneya! After this, your daughter's son was brought down by Duhshasana's son. O immensely wise



one! Conquer your sorrow. There is no doubt that he has gone to heaven. Confronted with a hardship, a man should never yield to lassitude. In the battle, he countered Drona, Karna and the others. He was like the great Indra. Why will he not have gone to heaven? O invincible one! Vanquish this grief. Do not yield to intolerance. The conqueror of enemy cities has gone to the destination meant for those who have been purified by weapons. That is the way my sister Subhadra's brave son was killed. She was afflicted by grief. When she met Pritha, she shrieked like a female osprey. When she met Droupadi, she sorrowfully asked, 'O noble one! Where are all our sons? I wish to see them.' On hearing her words, all the Kuru women embraced her in their arms. Extremely miserable, all of them lamented. On seeing Uttara, she asked, 'O fortunate one! Where has your husband gone? When he returns, without any delay, let me know. O Virata's daughter! In earlier times, as soon as he heard my voice, he used to swiftly appear before me. Where is your husband now? O Abhimanyu! Your *maharatha* maternal uncles are well. All of them used to ask you about your welfare when you returned from a battle. O scorcher of enemies! As was the case earlier, tell me what happened in the encounter today. I am lamenting? Why are you not answering me to-day?' At that time, the daughter of the Varshneya lineage lamented in this way. Pritha was also extremely miserable. On hearing this, Pritha spoke these gentle words. 'O Subhadra! In the battle, he was protected by Vasudeva,<sup>259</sup> Satyaki and his father. Despite this, the child has followed the dharma of time and has been killed. This is the dharma of those who are mortal. O daughter of the Yadu lineage! Do not grieve. Your son was unassailable and has gone to the supreme destination. You have been born in a great lineage of great-souled kshatriyas. O one with the restless eyes! O one with eyes like lotus petals! Do not sorrow. Look towards Uttara. She is expecting. O fortunate one! Do not grieve. This beautiful one will soon give birth to a son.' O extender of the Yadu lineage! Kunti comforted her in this way. O invincible one! Casting aside her sorrow and with the permission of the king,<sup>260</sup> Bhima and the twins, who are like Yama, the one who knows about dharma<sup>261</sup> then began to think about his funeral rites and gave away large quantities of gifts. O extender of the Yadu lineage! She gave many cattle away to brahmanas. The daughter of the Vrishni lineage<sup>262</sup> summoned Virata's daughter and told her, 'O Virata's daughter! O illustrious one! One should not lament. O one with the wide hips! For your husband's sake, protect the child that is in your womb.' O immensely radiant one! After saying these words, Kunti stopped. With her permission, I have brought Subhadra here. O Madhava! This is the way your daughter's son was killed. O invincible one! Conquer your misery. Do not have any grief in your mind.'"

## Chapter 1896(61)

Vaishampayana said, 'In this way, Shura's son heard the words of his son. The one with dharma in his soul abandoned his grief and performed a supreme funeral ceremony. He<sup>263</sup> was always loved by his father. With his wife, the great-souled Vasudeva performed the funeral rites for him. The mighty-armed one fed six million brahmanas. He fed them many kinds of food that possessed all the qualities. The mighty-armed Krishna satisfied all the thirst the brahmanas possessed for riches and this made the body hair stand up. There was gold, cattle, beds and garments. These were given away to the brahmanas and they said, "Let these increase more." Dasharha Vasudeva,<sup>264</sup> Baladeva and Satyaki, together with Satyaka,<sup>265</sup> performed the funeral rites for Abhimanyu. They were tormented by great grief and could not find any peace.

'In the city of Nagasahvya, the brave Pandavas were also in a similar situation. Separated from Abhimanyu, they could not find any tranquility. O Indra among kings! Virata's daughter did not eat for many days. On account of her husband, she suffered greatly. However, the child in her womb had to be protected. Using his divine sight, Vyasa got to know and arrived there. Having arrived, the intelligent and greatly energetic one spoke to the large-eyed Pritha and to Uttara. "O illustrious one! Abandon this grief. An immensely energetic son will be born to you, because of Vasudeva's powers and because of what I have said. When the Pandavas are dead, he will protect the earth." O descendant of the Bharata lineage! In Dharmaraja's presence, he looked towards Dhananjaya and spoke to him, gladdening him. "O mighty-armed one! A great-minded grandson will be born to you. He will rule the earth, up to the frontiers of the ocean. O best among the Kurus! O afflicter of enemies! Therefore, conquer your grief. There is no need to think about this. This will truly happen. O descendant of the Kuru lineage! Krishna, the



brave one among the Vrishni lineage, said this earlier and this will indeed happen. There is no need to reflect on this. O son! You should not sorrow about him<sup>266</sup> or any of the other Kurus. They have earned and gone to the indestructible worlds of the gods.” Dhananjaya, with dharma in his soul, was thus addressed by his grandfather. O great king! He abandoned his grief and became cheerful. O one who knows about dharma! O immensely wise one! As time passed, your father began to grow in the womb, like the moon during shuklapaksha. Vyasa urged the king who was Dharma’s son to perform a horse sacrifice and vanished. The intelligent Dharmaraja heard Vyasa’s words. He made up his mind that a journey should be undertaken to obtain the requisite riches.’

## Chapter 1897(62)

Janamejaya asked, ‘O brahmana! On hearing the words spoken by the great-souled Vyasa, what steps did the king take towards performing the horse sacrifice? Marutta’s riches were buried inside the ground. O supreme among brahmanas! How did he obtain those? Tell me that.’

Vaishampayana said, ‘At that time, hearing Dvaipayana’s words, Dharmaraja Yudhishtira summoned all his brothers and spoke these words to Arjuna, Bhimasena and Madri’s sons, the twins. “O brave ones! You have heard the words the great-souled one affectionately addressed to us. The intelligent Krishna<sup>267</sup> said this, desiring the welfare of the Kurus. Vyasa is great in his power of austerities and is wonderful in his deeds. His conduct is full of dharma and he desires the prosperity of his relatives. He is our preceptor. O Pandavas! Remember what the immensely wise Bhishma and the intelligent Govinda told us. I wish to properly follow those. If we act in accordance with those words, there will be welfare for all of us. They know about the brahman and following their words will bring benefit. O extenders of the Kuru lineage! All the riches of this earth have now been destroyed. O kings! Therefore, Vyasa told us about Marutta’s many riches. If you think that those riches are sufficient, how will we bring them here? O Bhima! What do you think?” O extender of the Kuru lineage! The king spoke these words then. Bhimasena joined his hands in salutation and spoke these words to the best of kings. “O mighty-armed one! I like what you have said about bringing the riches here, citing what Vyasa had said. O lord! O great king! If we obtain the riches of Avikshit’s son, we will be successful. That is my view. O fortunate one! We will bow down before the great-souled Girisha, worship Kapardin and bring the riches here. We will certainly gratify the lord who is the god of the gods and his followers, in words, thoughts and deeds, seek their favours and bring the riches here. The servants who protect those riches are terrible to see. However, if the one with the bull on his banner is pleased, they will be controlled.” O descendant of the Bharata lineage! On hearing the words spoken by Bhima, the king who was Dharma’s son was pleased. O descendant of the Bharata lineage! In joy, he spoke to Arjuna and the others that this is what should be done.

‘All the Pandavas made up their minds that the riches should be brought. They instructed the soldiers that they should set out under a good nakshatra and on Dhruva’s day.<sup>268</sup> The brahmanas pronounced words of benediction and the sons of Pandu set out. Before that, they worshipped Maheshvara, the best of the gods. They offered the great-souled one sweetmeats, payasam, meat and cakes and left in high spirits. As they set out, the foremost among brahmanas and the citizens cheerfully pronounced auspicious words of benediction. Pandu’s sons circumambulated the brahmanas and the sacrificial fire, bowing their heads down. They then set out. They sought the permission of King Dhritarashtra, who was afflicted by sorrow on account of his sons, his wife and the large-eyed Pritha. They were honoured by the citizens and learned brahmanas. Kouravya Yuyutsu, Dhritarashtra’s son, remained in charge of the capital.’

## Chapter 1898(63)

Vaishampayana said, ‘They cheerfully set out, with delighted men and mounts. The loud roar of the chariots filled the earth. Bards, minstrels and raconteurs chanted songs of praise. They were accompanied by their own

soldiers, like the sun by its rays. With a white umbrella held aloft his head, Yudhishtira looked lustrous, like the king of the stars<sup>269</sup> on the night of the full moon. As Pandava proceeded along the road, men joyfully pronounced benedictions of victory. As is appropriate, the bull among men accepted these. O king! There were soldiers who followed the king and their clamour rose up into the sky and filled it. The great king passed through lakes, rivers, forests and groves and arrived at the mountain. O Indra among kings! The best of riches was buried at the spot and with his soldiers, King Pandava arrived there. O supreme among the Bharata lineage! That plain region was auspicious. The brahmanas, full of austerities and knowledge of the Vedas, were placed at the forefront. King Kouravya placed Agniveshya,<sup>270</sup> the priest, accomplished in the Vedas and the Vedangas, ahead of the brahmanas. Following the ordinances, the rites of peace were performed and all of them surrounded the spot. Following the rites, the king and his advisers were in the middle. The brahmanas indicated that the camp should be laid out with six roads and nine divisions.<sup>271</sup> A separate encampment was properly erected for the crazy kings among elephants.

‘Having done all this, the Indra among kings addressed the brahmanas. “O best among brahmanas! For this task, determine an auspicious nakshatra and day. Decide what you truly think to be the most opportune time. However, we should not spend a long period of time here. O Indra among brahmanas! Having determined this, decide what should be done next.” Hearing the king’s words, the brahmanas and the priest were delighted. Wishing to ensure pleasure to Dharmaraja, they spoke these words. “Today’s nakshatra is extremely auspicious and is the best for undertaking this task. O king! Today, we will reside here, surviving only on water. You should also not eat today.” Hearing the words of the excellent brahmanas, the Indras among men fasted during the night. They happily slept on beds made out of kusha grass, like fires that blaze at the time of a sacrifice. Throughout the night, the great-souled ones listened to the words spoken by the brahmanas. When the clear morning dawned, the bulls among brahmanas spoke to the king who was Dharma’s son.’

## Chapter 1899(64)

‘The brahmanas said, “Let rites be performed for the great-souled Tryambaka. O king! When these rites have been performed, we will endeavour to accomplish your objective.”’

Vaishampayana said, ‘Hearing the words of the brahmanas, as is proper, Yudhishtira performed rites for Girisha. Following the ordinances, the priest offered cleansed clarified butter and *charu* sanctified with mantras as libations to the fire. O lord of men! Cheerfully, he accepted sweetmeats, payasam, meat and other offerings sanctified by mantras and offered them to the powerful one. He was accomplished in the Vedas and happy in his mind. He offered all kinds of colourful garlands and cleansed and parched rice, as has been recommended. After that, he rendered offerings to the servants of that extremely powerful one. Offerings were also rendered to Kubera, Indra among the yakshas, Manibhadra and all the other yakshas who were the lords of the bhutas. O king! There was krisara mixed with meat and other oblations mixed with sesamum.<sup>272</sup> That spot of the god of the gods was beautiful. Worship was performed for all of Rudra’s ganas. Placing Vyasa at the forefront, the king advanced towards the store of riches. He worshipped the lord of riches and bowed his head down before him. With a cheerful mind, colourful vessels full of krisara were offered to him.<sup>273</sup> Worship was rendered to Shankha and Nidhi and all the guardians of riches by the valiant one<sup>274</sup> and also to the foremost of brahmanas. Strengthened by their auspicious benedictions and full of energy, the best among the Kuru lineage happily began to dig for the riches. Dharmaraja Yudhishtira dug out many thousands of colourful and beautiful vessels made out of iron—utensils, jugs, pitchers, pans, pots and jars. These were then placed in giant chests with lids. O king! The king had three hundred thousand of these vessels placed at either end of a pole. O lord of the earth! Arrangements were made for the wealth of Pandu’s son to be borne. There were sixty thousand camels and one hundred and twenty thousand horses. O great king! There were one hundred thousand excellent elephants. There were similar numbers of carts, chariots and she-elephants. There was no count of the number of mules and men. That was the amount of riches that Yudhishtira caused to be dug up. Each load amounted to twenty four thousand coins, sixteen thousand plus eight thousand.<sup>275</sup> Collecting all this wealth, Pandava again worshipped Mahadeva and set out for the city of Nagasahvya. With Dvaipayana’s permission, he placed the priest at the forefront. The bull among men marched a distance of a *govyuti*

every day, setting up camp accordingly.<sup>276</sup> With that large army, the king advanced towards the city. They suffered because of the burden of the riches. However, the extenders of the Kuru lineage were delighted.’

## Chapter 1900(65)

Vaishampayana said, ‘Meanwhile, accompanied by the Vrishnis, the valiant Vasudeva arrived at the city of Varanasahvya. When he had left for his own city, Dharma’s son had told him that the bull among men should return when he knew that it was time for the horse sacrifice. He was accompanied by Rukmini’s son,<sup>277</sup> Yuyudhana, Charudeshna, Samba, Gada, Kritavarma, the brave Sarana, Nishatha and Ulmuka, with Baladeva leading the way. Subhadra was also with him. They came to see and comfort Droupadi, Uttara, Pritha and all the other kshatriya women whose husbands had been slain. On seeing that they had come, King Dhritarashtra and the great-minded Vidura received and welcomed them in the proper way. Worshipped by the greatly energetic Vidura and Yuyutsu, Krishna, bull among men, resided there. O Janamejaya! The brave ones among the Vrishni lineage dwelt there.

‘O king! Your father, Parikshit, the slayer of enemy heroes, was born. O great king! That king had been afflicted by the *brahmastra*.<sup>278</sup> He was born as a lifeless corpse and this increased both joy and grief. On hearing that he was born, loud roars of joy, like those of lions, were let out. That sound penetrated all the directions, but soon stopped.<sup>279</sup> At this, Krishna swiftly entered the inner quarters. His senses and mind were distressed and Yuyudhana was with him. He saw that his father’s sister<sup>280</sup> was quickly advancing. As she rushed forward, she wept and repeatedly called out to Vasudeva. Droupadi and the illustrious Subhadra were behind her. O king! They, and all the female relatives, wept piteously. O tiger among kings! Kunti, the daughter of a king, met Krishna. She spoke in a voice that was choking with tears. “O Vasudeva! O mighty-armed one! Having given birth to you, Devaki has come to be known as an excellent mother. You are our destination and our refuge. This lineage depends on you. O brave one of the Yadu lineage! O lord! This is the son of your sister’s son. Because of Ashvatthama, he has been born dead. O Keshava! Revive him. O descendant of the Yadu lineage! This is what you had promised when the blade of grass was released. ‘O lord! The child will be born dead, but I will revive him.’ O son!<sup>281</sup> O bull among men! Behold. The child has been born dead. O Madhava! Look at Uttara, Subhadra, Droupadi and me and also at Dharma’s son, Bhima, Phalguna, Nakula and Sahadeva. O invincible one! You should save all of us. The breath of life of the Pandavas and of me is in the child. O Dasharha! He will offer the funeral cakes for Pandu and for my father-in-law. O fortunate one! Abhimanyu was your beloved and like you. O Janardana! You should now do what brings pleasure here and in the hereafter. O slayer of enemies! Uttara recounts the beloved words spoken to her by Abhimanyu. O Krishna! There is no doubt that she loves those words. O Dasharha! In earlier times, this is what Arjuna’s son told Virata’s daughter. ‘O fortunate one! Your son will be reared in the family of my maternal uncle. He will go to the lineage of the Vrishnis and the Andhakas and learn *dhanurveda*. He will learn about wonderful weapons and also about the sacred texts of good policy.’ O son! This is what Subhadra’s son, the slayer of enemy heroes, said in love. The invincible one spoke these words and there is no doubt about this. O Madhusudana! For his sake, we are bowing down our heads and beseeching you. For the welfare of the lineage, act so as to ensure this supreme benefit.” Thus did the large-eyed Pritha speak to Varshneya. Having said this, she raised her arms up and, with the other women, fell down on the ground. O great king! All the women had tears in their eyes. O lord! They lamented, “The son of Vasudeva’s sister’s son has been born dead.” When Kunti spoke in this way, Janardana seized her. O descendant of the Bharata lineage! He raised her from the ground and comforted her.’

## Chapter 1901(66)

Vaishampayana said, ‘Pritha was raised. On seeing her brother, Subhadra was stricken by grief. She lamented loudly and said, “O Pundarikaksha! Behold the intelligent Partha’s grandson. His life has been destroyed and

the lineage of the Kurus has decayed. Drona's son raised a blade of grass for the sake of Bhimasena. But it descended on Uttara, Vijaya and me. O Keshava! It blazed and is still impaled in my heart. O invincible one! O lord! Behold my son's son. What will Dharmaraja Yudhishtira, with dharma in his soul, say? What about Bhimasena, Arjuna and Madravati's sons? O Varshneya! On hearing that Abhimanyu's son has been born dead, the Pandavas will think that they have been deceived by Drona's son. O Krishna! There is no doubt that Abhimanyu was loved by his fathers. On hearing that they have been vanquished by the weapon of Drona's son, what will they say? They will be overcome by supreme grief. O Janardana! What do you think? O Krishna! O scorcher of enemies! Abhimanyu's son has been born dead. O Krishna! I seek your favours. I am bowing down my head before you now. O Purushottama! Look towards Pritha and Droupadi. O Madhava! O slayer of enemies! When Drona's son slew the foetuses of the Pandava women, you wrathfully said, 'O worst of men! O one who does not deserve to be a brahmana! I will render your desire unsuccessful. I will bring back the son of Kiriti's son to life.' O invincible one! Hearing these words and knowing your strength, I am seeking your favours. Let Abhimanyu's son be brought back to life. O tiger of the Vrishni lineage! Having pledged, if you do not act in accordance with your auspicious words and make them successful and listen to my entreaties, I will kill myself. O brave one! O invincible one! If Abhimanyu's son is not brought back to life while you are still alive and present, what have you done for us? O invincible one! Bring Abhimanyu's son back to life, like rain from the clouds revives crops. O brave one! His eyes are like his.<sup>282</sup> O Keshava! You have dharma in your soul. You are truthful. Truth is your valour. O scorcher of enemies! You should make your words true. If you so wish, you can make all the dead ones in the three worlds come back to life, not to speak of the son of your beloved sister's son, who has been born dead. O Krishna! I know your powers. That is the reason I am speaking to you. Perform this great favour for the sons of Pandu. O mighty-armed one! I am your sister and my son has been killed. I have sought refuge with you. Knowing this, you should show me this compassion.”

## Chapter 1902(67)

Vaishampayana said, 'O Indra among kings! Thus addressed and senseless with grief, the slayer of Keshi signified his assent. When he said this, all the people were delighted. The bull among men spoke these words to the people and they rejoiced, like those who are suffering from sweat recovering through a sprinkling of water. O tiger among men! He quickly entered the quarters where your father had been born. In the proper way, it was sanctified with white garlands. In every direction, pots completely full of water were arrayed. O mighty-armed one! There was *tinduka*<sup>283</sup> wood sprinkled with clarified butter. There were mustard seeds. Sparkling weapons and fires were arranged on every side. There were pleasant and aged women as attendants. O brave one! All around, there were skilled and accomplished physicians. The energetic one also saw many objects designed to destroy rakshasas laid around, placed there by people who were accomplished in such matters. On seeing that the room where your father was born had been readied in this way, Hrishikesha was delighted and spoke words of appreciation. With a cheerful face, Varshneya said this. Droupadi quickly went to Virata's daughter and spoke these words. "O fortunate one! Your father-in-law, Madhusudana, has come here. He is the ancient rishi whose soul cannot be comprehended. The unvanquished one has approached." The queen<sup>284</sup> controlled her tears. She covered herself and glanced towards Krishna, the way one looks towards a god. The ascetic lady's heart was shattered. On seeing that Govinda was approaching, she lamented piteously, in a voice that choked with tears. "O Pundarikaksha! Behold. We have been deprived of this child. O Janardana! It is as if both Abhimanyu and I have been killed. O Varshneya! O slayer of Madhu! O brave one! I am bowing down my head and seeking your favours. My son has been burnt by the weapon of Drona's son. Revive him. O lord! O Pundarikaksha! At that time, had Dharmaraja, Bhimasena or you said, 'Let the blade of grass destroy the unconscious mother,' I would have been destroyed and this disaster would not have occurred. The child in the womb has been destroyed by the brahmastra. Drona's evil-minded son has perpetrated a cruel deed. What purpose has been served by that? O slayer of enemies! She is now bowing down her head and seeking your favours. O Govinda! If you do not revive him, I will cast aside my life. O virtuous one! Many of my wishes are based on him. O Keshava! If he is slain by Drona's son, why should I remain alive? O Krishna! O Ja-

nardana! It was my hope that I would honour you with him on my lap, but that has been destroyed. O bull among men! This son of the one with the restless eyes<sup>285</sup> has been killed. O Krishna! All the wishes in my heart have become futile. O Madhusudana! You loved the one with the restless eyes. Look at his son, brought down by the brahmastra. He is ungrateful and cruel, just like his father. Having cast aside the prosperity of the Pandavas, he has now gone to Yama's abode. O Keshava! O brave one! When Abhimanyu was slain in the forefront of the battle, I had pledged that I would soon follow him. O Krishna! But I didn't do that. I am cruel and love life. If I go there and meet him now, what will Phalguna's son say?"

## Chapter 1903(68)

Vaishampayana said, 'The ascetic lady lamented piteously, as if she was mad. Desiring her son, the miserable Uttara then fell down on the ground. On seeing that she had fallen down, with her son dead and her clothing dishevelled, Kunti and all the other Bharata women were afflicted by grief and shrieked out. O king! In a short while, the residence of the Pandavas was no longer a sight to be seen. It echoed with sounds of lamentation. O Indra among kings! O brave one! Virata's daughter was afflicted by sorrow on account of her son. She suffered from unconsciousness. O bull among the Bharata lineage! But in a short while, Uttara regained her senses. She placed her son on her lap and spoke these words. "You are the son of one who knew about dharma. But you do not understand the adharma you have committed. You are not greeting the brave one from the Vrishni lineage. O son! Go and tell your father my words. 'O brave one! It is impossible for beings to die before their time has come. I am separated from you. I do not have a husband, or a son. Yet I am alive on this earth, though I should be dead. O mighty-armed one! Perhaps I will take Dharmaraja's permission and consume terrible poison. Perhaps I will enter the fire.' O son!<sup>286</sup> Perhaps death is extremely difficult to obtain. Despite being deprived of my husband and my son, my heart has not shattered into one thousand fragments. O son! Arise. Behold your miserable great grandmother. She is afflicted and miserable. She is immersed in an ocean of grief. Behold the noble Panchali and the ascetic Satvati.<sup>287</sup> Look at me. I am extremely miserable, like a deer that has been pierced by a hunter. Arise. Behold the face of the intelligent protector of the worlds.<sup>288</sup> His eyes are restless and like lotus petals. He is in front of you." Uttara lamented in this way and fell down again. On seeing this, all the women raised her up again. The daughter of the king of Matsya was raised and resorted to her fortitude. While still on the ground, she joined her hands in salutation and greeted Pundarikaksha. The bull among men heard her great lamentations. Krishna touched water and withdrew brahmastra's powers. Dasharha had promised that he would bring him back to life. The one with the pure soul spoke these words, so that the entire universe could hear. "O Uttara! I do not utter a falsehood. This will come true. While all the creatures look on, I will revive him. I have never spoken a lie earlier, not even in jest. Never have I retreated in battle. Therefore, he will come back to life. I love dharma and I specially love brahmanas. Abhimanyu's son was born dead. But let him revive. There has never been a conflict between me and Vijaya. Through the virtue of that truth, let this dead child come back to life. Since truth and dharma have always been established in me, let this dead child come back to life. I killed Kamsha and Keshi by resorting to dharma. Because of that truth, let his child again come back to life." O bull among the Bharata lineage! O great king! When Vasudeva spoke in this way, the child regained its senses and gradually began to move.'

## Chapter 1904(69)

Vaishampayana said, 'Krishna thus withdrew the power of brahmastra and that room was illuminated through your father's energy. All the rakshasas were rebuffed and forced to leave that house. An invisible voice was heard to speak in the firmament, "O Keshava! Excellent." The blazing weapon returned to the grandfather. O lord of men! Your father again got back his life. Appropriate to its capacity and its strength, the child began to move. O king! At this, the Bharata women were delighted. On Govinda's instructions, the brahmanas pronounced benedic-

tions. Everyone was delighted and praised Janardana. The wives of the lions among the Bharatas were like those who acquire a boat and reach the shore. Kunti, Drupada's daughter, Subhadra and Uttara and the wives of the other lions among men were cheerful in their minds. Wrestlers, actors, fighters, narrators, *soukhashayikas*<sup>289</sup> and large numbers of bards and minstrels praised Janardana. O bull among the Bharata lineage! They pronounced praises and benedictions for the Kuru lineage. O descendant of the Bharata lineage! At the right time, Uttara was raised and she and her son cheerfully greeted the descendant of the Yadu lineage. Delighted, the lord who was a tiger among the Vrishni lineage gave away many gems and so did the others. Janardana, devoted to the truth, named your father. He said, "Since Abhimanyu's son was born when the lineage had decayed, his name will be Parikshit."<sup>290</sup> O lord of men! O descendant of the Bharata lineage! In course of time, your father grew up and gladdened the minds of all the people. O brave one! O descendant of the Bharata lineage! When your father was a month old, the Pandavas returned, having collected a great deal of riches.<sup>291</sup> On hearing that they were approaching, the bulls among the Vrishni lineage went out. The men decorated Nagasahvya with large numbers of garlands. There were colourful flags and diverse kinds of standards. O lord of men! The citizens decorated their houses. On Vidura's instructions and to bring pleasure to the sons of Pandu, many kinds of worship were performed in the temples. The royal roads were ornamented in beautiful ways. The beautiful city resounded with a noise that was like the roar of the ocean. There were the sounds of dancers dancing and singers singing. The city seemed to be like Vaishravana's<sup>292</sup> abode. O king! There were bards and thousands of curious women in every direction. Stirred by the wind, the flags fluttered, as if pointing out the southern and the northern directions to the Kurus. The royal officers announced that it was a time for festivities. Since the riches had been obtained, the festivities would last throughout the night.'

## Chapter 1905(70)

Vaishampayana said, 'Hearing that the Pandavas were near, Vasudeva, the destroyer of enemies, went out with his advisers, wishing to see them. Following the proper rites, the Pandavas and the Vrishnis met. O king! Together, they then entered the city of Varanasahvya. There was a large army and the sound of hooves. The sound that arose filled up the earth and the firmament. Placing the store of riches in the front, they entered their own city. The Pandavas were delighted and were accompanied by large numbers of advisers and well-wishers. As is proper, they went and met King Dhritarashtra. They announced their own names and touched his feet. O tiger among kings! The best among the Bharata lineage met Dhritarashtra, Gandhari, Subala's daughter, and Kunti. They met Vidura, the son of a vaishya, and worshipped him. O lord of the earth! The brave ones honoured the others and were radiant. O descendant of the Bharata lineage! On hearing about the extremely wonderful and colourful way your father had been born, those brave ones were struck by great amazement. Hearing about the deeds of the intelligent Vasudeva, they worshipped the one who deserves worship, Krishna, the son of Devaki.

'After a few days, Vyasa, Satyavati's immensely energetic son, arrived at the city of Nagasahvya. All the extenders of the Kuru lineage worshipped him in the proper way, accompanied by the tigers among the Vrishni and Andhaka lineages. After many kinds of tales had been recounted, Yudhishtira, Dharma's son, spoke these words to Vyasa. "O illustrious one! Through your favours, these riches have been obtained. I now wish to make arrangements for the great horse sacrifice. O supreme among sages! I wish to take your permission for this. All of us follow you and the great-souled Krishna." Vyasa replied, "O king! You have my permission to do what must be done next. Follow the ordinances and perform the horse sacrifice, giving away dakshina. O Indra among kings! A horse sacrifice cleanses all sins. There is no doubt that, having performed this sacrifice, your soul will be purified." O Kouravya! Having been addressed in this way, Yudhishtira, king of the Kurus and with dharma in his soul, made up his mind to perform the horse sacrifice. The king had obtained the permission of Krishna Dvaipayana. The eloquent one sought Vasudeva's permission and spoke these words. "O Purushottama! Through you, the queen Devaki has come to be known as an excellent mother. O mighty-armed one! O Achyuta! Please ensure what I will tell you about. O descendant of the Yadu lineage! It is through your favours that we have obtained these objects of pleasure. It is through your valour and intelligence that we have conquered the earth. You are our supreme precep-



tor. Consecrate yourself to perform the sacrifice. O one who knows about dharma! O lord! If you perform the sacrifice, I will be cleansed of sin. You are the sacrifice. You are indestructible. You are everything. You are dharma. You are Prajapati.” Vasudeva replied, “O mighty-armed one! O scorcher of enemies! It is appropriate that you should speak in this way. It is my considered view that you are the refuge of all creatures. Among all the brave ones in the Kuru lineage, you are resplendent because of your dharma. O king! You have surpassed them in qualities. You are the king and you are our senior.<sup>293</sup> You have my permission to undertake the sacrifice. O descendant of the Bharata lineage! Employ us in whatever task you desire. O unblemished one! I tell you truthfully that I will do everything that you ask me to. O descendant of the Bharata lineage! When you perform the sacrifice, this will also be a sacrifice for Bhimasena, Arjuna and Madravati’s sons.”

## Chapter 1906(71)

Vaishampayana said, ‘Thus addressed by Krishna, the intelligent Yudhishtira, Dharma’s son, approached Vyasa and spoke these words. “When you truly know that it is the time for the horse sacrifice, please consecrate me. My sacrifice is dependent on you.” Vyasa replied, “O Kounteya! There is no doubt that when it is time, I, Paila and Yajnavalkya will perform all the requisite rites. Your initiation will happen on the night of the full moon in the month of Chaitra.<sup>294</sup> O bull among the Bharata lineage! Let all the objects required for the sacrifice be prepared. Let there be brahmanas and sutas who are knowledgeable about the science of horses. Let them examine the horses and choose one that will make the sacrifice successful. Follow the sacred texts and let it be released, to wander around the entire earth, up to the girdle of the ocean. O king! This will increase your fame and name.” O Indra among kings! Thus addressed by the one who knew about the brahman, the Pandava king agreed and did everything just as he had been instructed. O Indra among kings! He collected all the required objects. The king who was Dharma’s son brought all these objects together. The one who was immeasurable in his soul then told Krishna Dvaipayana that the arrangements had been made.

‘The greatly energetic Vyasa spoke to the king who was Dharma’s son. “At the right time, we will make arrangements to initiate you into the sacrifice. O Kourava! Let the *sphya*, *kurcha* and everything else be made out of gold.<sup>295</sup> Let everything used as a harness also be made out of gold. Let the horse be released today, so that it can progressively roam around the earth. O Yudhishtira! Following the sacred texts, when it roams around, let it be protected well.” Yudhishtira replied, “O brahmana! I have released this horse, so that it can roam around the earth, as it wishes. I have made all the arrangements for the horse to wander around the earth, wherever it wills. O sage! But you should tell me about who should protect it.” O Indra among kings! Addressed thus, Krishna Dvaipayana replied. “He is younger to Bhimasena and he is supreme among all archers. Jishnu is patient and can withstand everything. He will be the protector. The destroyer of *nivata kavachas*<sup>296</sup> is capable of conquering the entire earth. He possesses celestial weapons and he is capable of withstanding the gods. He has a divine bow and arrows and he will follow it. He is accomplished in dharma and artha and is knowledgeable about all the sacred texts. O best among kings! He will follow the sacred texts in making the horse wander around. The prince is mighty-armed. He is dark and has eyes that are like the petals of lotuses. The brave one is Abhimanyu’s father and he will follow it. O lord of the earth! The energetic Kounteya Bhimasena is infinite in his valour. With Nakula, he is capable of protecting the kingdom. O Kourava! The intelligent Sahadeva is immensely illustrious. Following the proper rites, he will welcome all the relatives who have been invited.” The extender of the Kuru lineage properly followed everything that he had been asked to do. He gave Phalguna instructions about the horse.

‘Yudhishtira said, “O Arjuna! O brave one! Protect the horse. No man other than you is capable of protecting the earth. O mighty-armed one! The kings will advance against you. O unblemished one! But if possible, you should avoid any fights with them. You should tell all of them about my sacrifice. O mighty-armed one! Depart and try to have alliances with those kings.”

Vaishampayana continued, ‘The one with dharma in his soul spoke in this way to his brother, Savyasachi. He instructed Bhima and Nakula to protect the city. With the permission of King Dhritarashtra, Yudhishtira asked Sahadeva, the lord of warriors, to tend to the relatives who had been invited.’

## Chapter 1907(72)

Vaishampayana said, ‘The time for initiation into the great sacrifice arrived. Following the prescribed rites, the officiating priests initiated the king into the horse sacrifice. The sacrificial animals were tied and the descendant of the Pandu lineage was initiated. With the officiating priests, the immensely energetic Dharmaraja looked resplendent. The infinitely energetic Vyasa, knowledgeable about the brahman, followed the ordinances of the sacred texts and himself released the horse earmarked for the horse sacrifice. O king! The king who was Dharma’s son was initiated and looked radiant. He wore a golden garland around his neck. He looked like a blazing fire. Dharma’s son was clad in black antelope skin and a silken garment. He held a staff in his hand. Dazzling in his splendour, he looked like Prajapati on a sacrificial altar. O lord of the earth! All the officiating priests were attired in a similar way. Arjuna also dazzled, like a blazing fire. O lord of the earth! The horse was as dark as a black antelope and white horses were properly yoked to Dhananjaya’s chariot, who waited for Dharmaraja’s instructions. O king! He stretched Gandiva and his fingers were covered in armour made out of the skin of lizards. O lord of the earth! He was cheerful and ready to follow the horse. O king! O lord! All the people in the city, including the children, emerged with the desire of seeing Dhananjaya, foremost among the Kuru lineage, depart. Such a large number of them had assembled with the desire of seeing the horse and the one who would follow the horse that they crushed each other in the process and a dust arose. O great king! The sound filled the ten directions. The men assembled to see Dhananjaya, Kunti’s son. “There goes Kounteya. There is the shining horse. There is the mighty-armed one, touching his supreme bow.” Such were the words that were spoken and heard by the intelligent Jishnu. O descendant of the Bharata lineage! O Indra among men! There were other men who spoke different words. “May you go safely and return safely. In the great crush, we can’t see him, but we can see the bow. This is the terrible twang of the famous Gandiva bow. May you go safely and return safely. May you face no fear along the journey. We will see him again when he returns. It is certain that he will return.” O bull among the Bharata lineage! These were the pleasant words that were repeatedly spoken by the men and the women and he heard them.

‘There was a disciple of Yajnavalkya who was accomplished in the performance of sacrificial rites. He was knowledgeable about the Vedas. To perform benedictions of peace, he left with Partha. O lord of the earth! There were many brahmanas who were accomplished in the Vedas. They followed the great-souled one and so did kshatriyas and vaishyas. The Pandavas had conquered the earth with the energy of their weapons. O great king! O excellent one! The horse wandered around in different countries and many battles ensued between them and Pandava. O brave one! I will tell you about those great and wonderful accounts. O king! O scorcher of enemies! The horse circumambulated the earth. O lord of the earth! It began in the north and moved towards the east. Listen. That excellent horse brought the kings of many countries under its subjugation. It was followed slowly by the maharatha with the white horses. O great king! There were tens of thousands of kings and kshatriyas who fought and their relatives were slain. O king! Many kiratas, the wielders of swords and bows, were brought down. There were many other kinds of mlechchhas, who had been defeated in the earlier encounter.<sup>297</sup> There were noble kings, cheerful men and mounts. They were indomitable in battle and many of them clashed against Pandu’s son. O lord of the earth! Here and there, many such encounters took place between Arjuna and kings who resided in different countries. O king! O unblemished one! I will only tell you about the great and terrible battles that Arjuna fought.’

## Chapter 1908(73)

Vaishampayana said, ‘There was a battle between Kiriti and the Trigartas, who were firm in their enmity and had been slain.<sup>298</sup> However, their maharatha sons and grandsons clashed against him. They got to know that the supreme horse, meant for the sacrifice, had arrived on the outskirts of their kingdom. Those brave ones armoured themselves and surrounded it. The charioteers affixed their quivers. Their well-trained horses were decorated. O king! They surrounded the horse and attempted to seize it.<sup>299</sup> At this, Kiriti thought about what the king had desired. The scorcher of enemies first tried to pacify and restrain those brave ones. However, all of them ignored this

and attacked him with their arrows. They were overcome with *tamas* and *rajas* and Kiriti tried to check them. O descendant of the Bharata lineage! Jishnu seemed to laugh and said, “O ones who don’t know about *dharma*! Refrain. It is best to remain alive.” Dharmaraja had said, “O Partha! The kings whose relatives have been slain should not be killed.” Because of this, the brave one tried to restrain them. Having heard the words of the intelligent Dharmaraja, he tried to follow them. However, they did not retreat. In the battle, Dhananjaya laughed. He enveloped Suryavarma, king of the Trigartas, in a net of arrows. They filled all the directions with the clatter of their chariots, the noise of the wheels and the sound of the hooves and attacked Dhananjaya. O Indra among kings! Suryavarma exhibited his dexterity in the use of weapons. He shot hundreds of arrows with drooping tufts towards Partha. There were other great archers who followed him. Desiring to slay Dhananjaya, they released showers of arrows. O king! However, Pandava shot many shafted arrows from his own bowstring and severed those arrows, so that they fell down on the ground. The energetic Ketuvarma<sup>300</sup> was youthful and younger. For the sake of his brother, he fought against the great-souled Pandava. On seeing that Ketuvarma was descending on him in the battle, Bibhatsu, the slayer of enemy heroes, slew him with sharp arrows. When Ketuvarma was killed in the encounter, maharatha Dhritavarma swiftly advanced on a chariot and enveloped Jishnu with arrows. On seeing the swiftness of the young Dhritavarma, the valiant and immensely energetic Gudakesha was gratified. The son of Paka’s chastiser could not discern when he affixed an arrow, aimed it and shot it. In the encounter, he honoured Dhritavarma. For a short while in the battle, he was mentally delighted with him. He was like an enraged serpent and the brave one of the Kuru lineage smiled at him. O great king! Since he did not wish to take away his life, he initially fought affectionately with him. However, protected by the infinitely energetic Partha, Dhritavarma released a sharp arrow at Vijaya. Swiftly, it severely pierced Vijaya in the hand and in pain, he released Gandiva, which fell down on the ground. O lord! O supreme among the Bharata lineage! When the bow fell down from Savyasachi’s hand, it seemed to have the form of Indra’s weapon.<sup>301</sup> O king! When that giant and divine bow fell down in that great battle, Dhritavarma laughed out loudly. Enraged, Jishnu wiped the blood from his hand. He picked up the divine bow and rained down a shower of arrows. The tumultuous noise seemed to touch heaven, as many kinds of creatures praised that deed. In his anger, Jishnu looked like Yama at the end of a yuga. On seeing this, the Trigarta warriors quickly surrounded him, desiring to save Dhritavarma. When Gudakesha Dhananjaya was surrounded, his anger increased. Using sharp arrows that were like the great Indra’s vajra, he swiftly killed eighteen warriors. They began to run away. On seeing this, Dhananjaya quickly shot arrows that were like virulent snakes and laughed out aloud. All the Trigarta maharathas were distressed in their minds. Afflicted by Dhananjaya’s arrows, they fled in all the directions. They spoke to the tiger among men, the slayer of *samshaptakas*.<sup>302</sup> “All of us are your servants. All of us have been subjugated by you. O Partha! Command us. We are here, awaiting your instructions. O descendant of the Kourava lineage! All of us will do what is agreeable to you.” Hearing these words of subjugation from all of them, he told them, “O kings! Save your lives and accept my suzerainty.”

## Chapter 1909(74)

Vaishampayana said, ‘That supreme of horses then headed towards Pragjyotisha and began to wander around there. Bhagadatta’s son, harsh in battle, came out there. O foremost among the Bharata lineage! King Vajradatta found that the horse of Pandu’s son had arrived within his kingdom and wished to fight. The king who was Bhagadatta’s son emerged from his city. He seized the horse and left for his own city. On noticing this, the mighty-armed bull among the Kuru lineage quickly stretched Gandiva and violently attacked. The king was afflicted by arrows released from Gandiva. The brave one released the horse and attacked Partha. The supreme among kings entered the city and armoured himself again. Desiring to fight, he ascended a supreme elephant and emerged again. A white umbrella was held aloft his head. The maharatha was fanned with a white whisk. Confused by his childishness, in the battle, he challenged Kouravya Partha, the maharatha among the Pandavas, and clashed against him. The elephant was foremost among elephants and musth exuded from its temples and mouth. It was angrily goaded towards the white horses. The elephant descended on the enemy’s elephants, like a cloud showering down rain. Following the sacred texts, it had been readied for battle. It created terror and was indomitable in battle. The im-

mensely strong king urged the elephant on with a goad. It was resplendent as it seemed to descend from the sky. O king! On seeing it descend, Dhananjaya became angry. O descendant of the Bharata lineage! Though he was on the ground, he fought against the one who was on the elephant. Extremely enraged, Vajradatta swiftly released lances towards Dhananjaya. These were as powerful as the fire and descended like locusts. As they descended, Arjuna countered them with arrows released from Gandiva. These coursed through the sky and while the lances were still in the sky, severed them into two or three fragments. On seeing that the lances had been shattered, Bhagadatta's son quickly shot a line of arrows<sup>303</sup> at Pandava. Acting even more swiftly, Arjuna angrily shot gold-tufted arrows at Bhagadatta's son. In the great battle, the immensely energetic Vajradatta was pierced by these. Severely struck, he fell down on the ground. But he did not lose his memory. In the battle, he again climbed onto the supreme elephant. Desiring victory, he shot excellent arrows towards Vijaya. Extremely enraged, Jishnu released arrows that were like venomous serpents. These arrows flamed like the fire. Pierced by these, blood began to flow from the giant elephant, like many streams flowing down from the Himalayas, Indra among mountains.'

## Chapter 1910(75)

Vaishampayana said, 'O bull among the Bharata lineage! That battle between Arjuna and the Indra among men raged for three nights, like that between Vritra and Shatakratu. On the fourth day, the immensely strong Vajradatta laughed loudly and spoke these words. "O Arjuna! O Arjuna! Wait. You will not escape from me with your life. I will slay you and following the proper rites, offer water to my father. My aged father, Bhagadatta, was your father's friend."<sup>304</sup> He was aged and was killed. Though I am not an adult and am still a child, fight with me now." O Kouravya! The angry King Vajradatta spoke these words and urged the elephant towards Pandava. The Indra among elephants was urged in this way by the intelligent Vajradatta and as it attacked Pandava, it seemed to descend from the sky. O great king! From its trunk, it sprayed Phalguna with water, like a blue cloud showering down on a mountain. Like a cloud, it thundered repeatedly. Goaded by the king, it trumpeted loudly and rushed towards Phalguna. Urged by Vajradatta, that Indra among elephants seemed to be dancing. O king! It quickly advanced against the maharatha of the Kouravas. On seeing that Vajradatta's elephant was descending on him, the powerful one, the slayer of enemies, did not waver. He resorted to Gandiva. O descendant of the Bharata lineage! Pandava remembered the earlier enmity and the obstruction the powerful king had proved to be in accomplishing his tasks and was angry.<sup>305</sup> Enraged, Pandava enveloped the elephant with a net of arrows and restrained it, like the shoreline holds back the abode of *makaras*.<sup>306</sup> The foremost of elephants was checked by Arjuna's valour. Its limbs were pierced by arrows and it looked like a porcupine. On seeing that the elephant had been restrained, the king who was Bhagadatta's son became senseless with rage and released sharp arrows towards Arjuna. O great king! Arjuna repulsed these arrows with a storm of arrows and it was extraordinary. The king, the lord of Pragjyotisha, became angry again. He again urged that powerful Indra among elephants, which was like a mountain. On seeing that it was descending, the powerful son of the chastiser of Paka shot an arrow that was like a fire towards the elephant. O king! This severely wounded the elephant in its inner organs and it violently fell down on the ground, like a mountain shattered by the vajra. The elephant was struck by Dhananjaya's arrows. When it fell down, it was as beautiful as the shattered summit of a large mountain that had been struck by the vajra and had fallen down on the ground. When Vajradatta's elephant fell down, Pandava spoke to the king, who had also fallen down on the ground. "Do not be frightened. This is what the immensely energetic Yudhishtira told me when I left. 'O Dhananjaya! You must never slay the kings. O tiger among men! It is only then that you will be successful in every way. O Dhananjaya! In the battle, you must not slay any of the warriors. This is what you should tell all the kings, along with their well-wishers. They should all come to Yudhishtira's horse sacrifice.' O lord of men! Having heard my brother's words, I will not kill you. Get up. Do not be afraid. O king! May you be well. O great king! Later, when it is the month of Chaitra, you should come to the intelligent Dharmaraja's horse sacrifice." The king who was Bhagadatta's son was addressed in this way. Having been vanquished by Pandava, he agreed to these words.'

## Chapter 1911(76)

Vaishampayana said, ‘Thereafter, there was a battle between Kiriti and the Saindhavas. O great king! Some of them had not been killed and there were also the sons of those who had been slain. They heard that the one with the white horses had come to their kingdom. Those kings found this intolerable and advanced against the bull among the Pandavas. Though the horse was like poison, when it entered the frontiers of their kingdom, they seized it. They were not frightened of Partha, Bhimasena’s younger brother. Bibhatsu was on foot and received them, stationed not far from the sacrificial horse. Those immensely valorous kings surrounded him. Remembering their earlier defeat in the battle,<sup>307</sup> those tigers among men were desirous of victory. They announced their names, gotras and various deeds and having done this, enveloped Partha with showers of arrows. They shot sharp arrows that were capable of repulsing Indras among elephants. Desiring victory in the encounter, they surrounded Kounteya. He was on foot and saw those brave ones, capable of performing terrible deeds in a battle. Those valiant ones fought from their chariots. They struck the brave one, the slayer of the nivatakavachas, the slayer of the samshaptakas and the slayer of Saindhava.<sup>308</sup> They penned in Kounteya with one thousand chariots and ten thousand horses and fought cheerfully. O Kouravya! Those brave ones remembered the death of Jayadratha, the intelligent king of Sindhu, at the hands of Savyasachi in the battle. Like clouds, all of them released showers of arrows. Enveloped by these, Partha was beautiful, like the sun covered by clouds. O descendant of the Bharata lineage! Covered by those arrows, the bull among the Pandavas could be seen, like a bird moving around inside a cage. O king! On seeing that Kounteya was afflicted by those arrows, sounds of lamentation arose in the three worlds and the rays of the sun were covered in dust. O great king! A wind that made the body hair stand up began to blow. It was as if Rahu had simultaneously devoured the sun and the moon. From every direction, meteors fell into the sun and were scattered around. O king! Kailasa, the giant mountain, began to tremble. Overcome by sorrow and grief, the saptarshis and the devavarshis were struck by fear and released warm sighs of fright. The moon was swiftly pierced and they<sup>309</sup> fell down on the lunar disc. O king! All these perverse portents were witnessed. Clouds that were as red as donkeys covered the sky. They were tinged with bows<sup>310</sup> and lightning and showered down flesh and blood. O foremost among the Bharata lineage! Thus it was when the brave one was enveloped by those showers of arrows and it was an extraordinary event on earth. Because of his confusion, Gandiva was dislodged from his hand and fell down on the ground. His arm guards were loosened. When the maharatha had lost his senses and was overcome by confusion, the Saindhavas swiftly released another greater net of arrows. Discerning that Partha was overcome by confusion, all the residents of heaven were terrified in their minds and thought that peace had been defeated. All the devavarshis, the saptarshis and the *brahmarshis* prayed for the intelligent Partha’s victory. O king! Because of this divine intervention, Partha’s energy blazed forth. The intelligent one, who knew about supreme weapons, was as immobile as a mountain in the battle. The descendant of the Kourava lineage stretched his divine bow. Its great and repeated twang was like the sound from a machine. The lord showered arrows towards the enemy. Partha rained these down from his bow, like the lord of the gods showering down rain. All the Saindhava warriors and their kings were shrouded in these arrows and could no longer be seen. They were like insects headed towards a fire. They were terrified by the sound and extremely frightened, they fled in different directions. The Saindhavas lamented loudly in their grief and shed tears. The powerful one roamed around everywhere. The best among men drove them away. O king! He released that net of arrows and it seemed to be like a circle of fire. The slayer of enemies produced that net of arrows and it was almost magical. He released them in every direction, like the great Indra wielding his vajra. Those soldiers were like a mass of clouds. As he routed them, the best among the Kourava lineage was resplendent, with a complexion like that of the sun. He looked like the autumn sun.’

## Chapter 1912(77)

Vaishampayana said, ‘With Gandiva, the brave one remained stationed in the battle. The invincible one was resplendent in the battle, like the immovable Himalayas. The Saindhava warriors rallied again. O descendant of



the Bharata lineage! Angrily, they released showers of arrows. The immensely valorous one tolerated them and still remained stationed. Kounteya spoke gentle words to those who were about to die. "Fight to the best of your capacity. Make efforts to kill me. Make every kind of effort, because you are confronted with a great fear. I will fight with you and repulse all your arrows. Stay here and make up your mind to fight. I will destroy your insolence." Angrily, Kouravya, the wielder of Gandiva, spoke these words. O descendant of the Bharata lineage! However, he then remembered the words of his elder brother. "O son!<sup>311</sup> You should not kill the kshatriyas who seek to defeat you in battle. But you should defeat them." The great-souled Dharmaraja had said this. Therefore, Phalgunas, bull among men, began to think. "This is what the Indra among men said, that the kings should not be killed. How can I act so that Dharmaraja's auspicious words are not rendered false? I must follow the king's instructions and not kill these kings." Engaged in bringing pleasure to his brother, he thought in this way. The one who knew about dharma then spoke these words to the Saindhavas, who were indomitable in battle. "In the battle, I will not kill those among you who say, 'I am a child. I am a woman. Do not kill me. I have been defeated by you.' On hearing these words of mine, do what is best for your own selves. Those who act contrary to this will face hardships and be afflicted by fear." The bull among Kurus spoke these words and began to fight with those brave ones. He roared in rage and wished to defeat those who were also angry.

'O king! The Saindhavas released hundreds of thousands of arrows with drooping tufts towards the wielder of Gandiva. They descended, like cruel and venomous serpents. However, Dhananjaya sliced them down with sharp arrows. He severed those arrows with arrows shafted with the feathers of herons and sharpened on stone. Then, in that encounter, he pierced each of them with ten arrows. The Saindhava kings remembered Jayadratha's death and again hurled javelins and spears towards Dhananjaya. However, the great-minded Kiriti rendered their resolution futile. Pandava severed all those weapons and was delighted. On seeing that those warriors were descending on him, desiring victory, he brought down their heads with broad-headed and straight-tufted arrows. Some ran away and then returned and attacked again. When they returned, they roared, like a giant and billowing ocean. They were slain by the infinitely energetic Partha. They fought against Arjuna, according to their strength and according to their effort. Phalgunas used arrows with drooping tufts to make many of them unconscious. The mounts and soldiers were exhausted.

'Duhshala,<sup>312</sup> Dhritarashtra's daughter, got to know that all of them were cheerless. She took her young grandson, Suratha's son, and advanced towards the brave one's chariot. Desiring peace for all the warriors, she went towards Pandava. She reached Dhananjaya and lamented piteously. On seeing her, the lord Dhananjaya cast aside his bow. Partha cast aside his bow and greeted his sister in the proper way. He spoke to her and asked her what he could do for her. She said, "O foremost among the Bharata lineage! This child is the son of your sister's son. O brave one! O bull among men! Behold. He is greeting you." When the father was thus addressed, Arjuna asked, "Where is he?"<sup>313</sup> O king! Duhshala replied, "There he is. He is tormented by grief on account of his father and is afflicted by sorrow. His brave father is dead. Listen to how that happened. O unblemished one! He<sup>314</sup> heard that his father had earlier been slain in the battle by you. He heard that you had arrived, following the horse, and were ready to fight. O Dhananjaya! He was miserable on account of his father's death and gave up his life. O unblemished one! On hearing that Bibhatsu had come and on hearing the name, he was afflicted by grief. My son fell down on the ground and died.<sup>315</sup> O lord! On seeing that he had fallen down, I seized his son and came here, seeking refuge with you now." Dhritarashtra's daughter released shrieks of lamentation. She was miserable and in that sorry state, with a downcast face, she spoke these words to Partha. "Look towards me, your sister. This is the son of your sister's son. O one who knows about dharma! O extender of the Kuru lineage! You should exhibit pity towards me. You should forget the king of the Kurus<sup>316</sup> and the evil Jayadratha. Parikshit, the slayer of enemy heroes, has been born from Abhimanyu. O mighty-armed one! In that way, my grandson has been born from Suratha. O tiger among men! I have seized him and have come before you. For the sake of pacifying all the warriors, listen to my words. O mighty-armed one! Your young and unfortunate grandson has come before you. You should show your favours to this child. That is the way you should act. O scorcher of enemies! With me, he is bowing his head down before you. O mighty-armed one! O Dhananjaya! He is beseeching you. Seek peace. O Partha! This child's relatives have been slain and he is ignorant of that. O one who knows about dharma! Show him your favours. Do not come under the subjugation of anger. Forget his cruel grandfather and the injury he caused you. You should



show your favours towards someone who has come before you.” Duhshala spoke in this piteous tone. Dhananjaya remembered Queen Gandhari and King Dhritarashtra. Censuring the dharma of kshatriyas, he sorrowfully and miserably spoke these words. “Shame on the inferior Duryodhana. He was insolent and greedy for the kingdom. Because of what he did, I have conveyed all his relatives to Yama’s abode.” Having said this, Jaya comforted her in many ways and showed her his favours. He happily embraced her and gave her permission to return to her house. Duhshala also restrained those warriors from that great battle. The one with the beautiful face worshipped Partha and left for her own house.

‘Having defeated the Saindhava warriors, the bull among men again started to follow the horse, which wandered around as it wished. O lord of the earth! In the proper way, the brave one followed the sacrificial animal, just as the god of the gods, the wielder of Pinaka, followed the stellar deer in the firmament.<sup>317</sup> As it wished, the horse wandered through other countries. It thrived because of Partha’s deeds and roamed as it willed. O bull among the Bharata lineage! In due course, as it roamed around with Pandava, the horse arrived in the country of Manipura.’

## Chapter 1913(78)

Vaishampayana said, ‘On hearing that his brave father had arrived, King Babhruvahana emerged in humility, placing noble brahmanas and gifts before him.<sup>318</sup> Dhananjaya saw that the lord of Manipura had arrived. However, remembering the dharma of kshatriyas, the intelligent one did not approve of this. Phalguna, with dharma in his soul, was enraged and said, “This conduct of you coming out is not in accordance with the dharma of kshatriyas. I have arrived here, protecting Yudhishtira’s horse. The sacrificial animal has arrived in your kingdom. O son! Why are you not fighting with me? You are knowledgeable about the dharma of kshatriyas. O extremely evil-minded one! Shame on you. Wishing to fight, I have arrived before you and you are seeking peace. Though you are alive on this earth, no manliness exists in you. Since you seek to receive me peacefully, you possess the intelligence of women. O extremely evil-minded one! You have cast aside your weapons and have arrived here now. O worst of men! This is what your conduct has shown.” The daughter of the serpent<sup>319</sup> got to know what her husband had said and could not tolerate it. Ulupi emerged through the earth and reached the spot. O lord! She saw her son there, distressed and with a downcast face, since he had been reprimanded by his lord,<sup>320</sup> who wished to fight with him. The serpent’s daughter, beautiful in all her limbs, approached him. Ulupi was accomplished in the dharma of kshatriyas and spoke these words. “Know me to be Ulupi. I am your mother and the daughter of a serpent. O son! Act in accordance with my words. You will then be established in supreme dharma. O scorcher of enemies! Fight with Dhananjaya, foremost among Kurus. There is no doubt that he will be pleased at this.” O bull among the Bharata lineage! King Babhruvahana was thus instigated by his mother and made up his mind to fight.

‘He donned golden armour and a radiant helmet. The intelligent one ascended a giant chariot stocked with hundreds of quivers. It had all the necessary equipment and was yoked to horses that were as fleet as thought. The chariot was decorated with a golden pole and possessed ornamented and excellent wheels. An excellent standard was raised, marked with the sign of a golden lion. King Babhruvahana set out in Partha’s direction. With the help of men who were trained and accomplished about horses, the brave one seized the sacrificial horse protected by Partha. On seeing that the horse had been seized, Dhananjaya was delighted. In the battle, his son was on the chariot, but he opposed him from the ground. The king<sup>321</sup> showered down thousands of torrents of sharp arrows, which were like venomous serpents, on the brave one. An unmatched encounter ensued between the father and the son. Cheerfully, they fought against each other, like the gods and the asuras. Babhruvahana, tiger among men, pierced Kiriti in the shoulder joint with an arrow with a drooping tuft and laughed. This was shafted with feathers and penetrated Kounteya, the way a snake enters a termite hill. It then entered the ground. Because of the great pain, the intelligent one supported himself on his excellent bow, resorting to his divine energy. But he seemed to be dead. O lord of the earth! When he regained his senses, Shakra’s son, bull among men, praised his son in these words. “Excellent. O mighty-armed one! O son! Excellent. O Chitrangada’s son! O son! On witnessing this deed, I am pleased with you. I will now shoot arrows at you. O son! Be steady in the battle.” Having said this, the slayer of enemies showered down iron arrows. These were shot from Gandiva and were like the vajra and thunder. However, the

king severed each of those iron arrows into three fragments. His<sup>322</sup> divine standard was decorated with gold and looked like a golden palm tree. Using a *kshurapra* arrow, Partha brought it down from his chariot. The king's horses were giant in size, valiant and extremely speedy. The bull among Pandavas laughed and killed them. The king became extremely angry and swiftly descended from his chariot. Enraged, he fought with his father, Pandava, on foot. The bull among the Pandus was delighted at his son's valour. The son of the wielder of the vajra did not wish to oppress his son excessively. However, Babhruvahana thought that his father was no longer willing to fight. The powerful one again struck him with arrows that were like virulent serpents. The young Babhruvahana powerfully pierced his father's heart with a sharp arrow that had excellent tufts. In its energy, the arrow blazed like a flaming fire. O king! It severely penetrated Pandava's inner organs and caused great pain. The descendant of the Kuru lineage was severely struck by his son. O king! Afflicted and bereft of his senses, Dhananjaya fell down on the ground. The brave one, the bearer of the burden of the Kouravas, fell down. At this, Chitrangada's son also quickly lost his senses. The king was exhausted in the battle and thought that his father had been killed. Earlier, he had also been severely struck by Arjuna's arrows. On seeing that his lord had been slain, the father fell down on the ground. Scared, Chitrangada rushed to the scene of the battle. The beautiful one was tormented by grief in her heart and wept. On seeing that her husband had been slain, the mother of the lord of Manipura lamented.'

## Chapter 1914(79)

Vaishampayana said, 'The timid one, with eyes like lotus petals, lamented in many ways. She was confused and miserable. Afflicted, she fell down on the ground. The queen was divine in form. When she regained her senses, she saw Ulupi, the daughter of the serpent, and spoke these words. "O Ulupi! Behold. Our victorious husband is lying down in the battle, slain. This is because of what you did to my young child. Are you not noble? Do you not know dharma? Are you not devoted to your husband? Because of what you have done, our husband has been killed and is lying down in the battle. Even if Dhananjaya has committed all manner of crimes towards you, I am beseeching you now to forgive him. Give him his life back. O beautiful one! You are indeed noble. You know about dharma and are famous in the three worlds. Having caused your husband to be killed by your son, why are you not grieving? O daughter of a serpent! I am not sorrowing because my son has been killed. I am grieving because of my husband and because of the hospitality that has been shown to him." The queen said this to Ulupi, the daughter of the serpent. Having said this, the illustrious one went to where her husband was and said, "O foremost among the Kurus! Arise. O beloved! Do what brings me pleasure. O mighty-armed one! I have set this horse free. O brave one! You should indeed follow Dharmaraja's sacrificial horse. Why are you lying down on the ground? O descendant of the Kuru lineage! My breath of life depends on you and so do those of the Kurus. How can someone who grants others their breaths of life give up his own breath of life? O Ulupi! Behold this praiseworthy sight of your husband having been slain in the battle. You incited the son to kill him and are not grieving. This child should sleep as he wishes. Instead, he has been killed and is lying down on the ground. O one with the red eyes! O Gudakesha! O Vijaya! It would be good if you came back to life. O extremely beautiful one!<sup>323</sup> It is not a crime for a man to have many wives. Women should be like me. Their intelligence shouldn't be like yours. This friendship<sup>324</sup> was ordained by the creator. It is eternal and indestructible. Know that friendship and make that relationship come true. My husband has been slain through my son now. If I do not see him alive now, I will cast aside my life. I am miserable and timid, having been separated from my husband and my son. There is no doubt that while you look on, I will fast to death."<sup>325</sup> Chaitravahini<sup>326</sup> spoke in this way to her co-wife, the daughter of the serpent. O lord of men! Then silent, she sat down, prepared to fast to death.'

## Chapter 1915(80)

aishampayana said, ‘Having stopped lamenting, she seized her husband’s feet. The queen sat down, sighed and looked towards her son. However, King Babhravahana regained his senses. He saw his mother seated on the ground in the field of battle and said, “My mother has been reared in happiness. What can be a greater misery than to see her seated on the ground, next to her brave and dead husband who is lying down? He slew many brave ones in battle and was supreme among those who wielded all weapons. He has been killed by me in the encounter. It is evident that it is very difficult to die.<sup>327</sup> This queen’s<sup>328</sup> heart is extremely firm. Otherwise, it should have been shattered. She has seen that her mighty-armed and broad-chested husband has been slain. I think it is extremely difficult for people to die until their time has come, since neither I, nor my mother, have been separated from life. Alas for the brave one’s golden armour, lying down on the ground. Behold! It has been pierced by his son and he has been killed. O brahmanas! Behold. My brave father is lying down on the ground. He is lying down on a bed meant for heroes. He has been killed by me, his son. The foremost among the Kurus followed the horse and the brahmanas pronounced benedictions of peace on him. But he has now been slain by me in the battle. O brahmanas! Instruct me. What atonement should I practise now? I have slain my father in the field of battle and that is an extremely cruel sin. Having killed my father now and performed this extremely cruel deed, I should hide my face and roam around, observing extremely difficult austerities for twelve years. I should now wander around, with my father’s skull affixed to my head. For the sake of my father, there is no other atonement that is possible now. O daughter of the best of serpents! Behold. Your husband has been slain by me. I have slain Arjuna in the battle and have now accomplished what is agreeable to you. I will now follow the path traversed by my father. O beautiful one! I am incapable of sustaining myself any longer. My mother and the wielder of Gandiva will also be dead. O queen! Be delighted. That is the truth you have realized today.” Having said this, the king was afflicted by sorrow and grief. O great king! He touched water and spoke these miserable words. “O all mobile and immobile creatures! Listen. O mother! O supreme among the serpents! You also listen. I am speaking the truth. If my father, Jaya, the bull among the Bharata lineage, does not arise, in this field of battle, I will dry up my body. Having slain my father, I will never be able to escape. Having suffered from the act of having killed a senior, it is certain that I can visualize hell. If one kills a brave kshatriya, one is freed by giving away one hundred cows. However, having killed my father, it is extremely difficult for me to escape. Pandu’s son, Dhananjaya, was the only one endued with great energy. He was my father and had dharma in his soul. Therefore, how can there be escape for me?” O king! The king who was Dhananjaya’s son spoke in this way. The immensely intelligent one touched water and was silent, having decided to fast to death.’

## Chapter 1916(81)

Vaishampayana said, ‘The king who was the lord of Manipura sat down, resolved to fast to death. O scorcher of enemies! With his mother, he was overcome with grief on account of his father. At this, Ulupi thought of the *samjivanam* jewel.<sup>329</sup> Devoted to serpents, it presented itself. O Kouravya! The daughter of the king of serpents grasped it and spoke these words, which delighted the minds of the soldiers. “O son! Arise. Jishnu has not been slain by you. He is incapable of being defeated by men and not even by the gods, with Vasava. For the sake of causing pleasure to your illustrious father, Indra among men, I invoked the maya known as Mohini today. O son! Kourava desired to test your strength. O king! That slayer of enemy heroes came here to fight against you in the encounter. O son! It is for his sake that I incited you to fight. O son! O lord! You should not entertain the slightest bit of doubt about your having committed a sin. This man is an immensely energetic rishi. He is eternal and indestructible. O son! Even Shakra is incapable of defeating him in a battle. O lord of the earth! This divine jewel has been summoned by me. Like amrita, it always revives the Indras among serpents when they die. O lord! Place this on your father’s chest. O son! You will again see that Pandava has come back to life.” He had not committed any sin. Thus addressed, he affectionately placed the jewel on his father’s, the infinitely energetic Partha’s, chest. When that jewel was placed, the brave lord Jishnu was revived. Cleansed, the one with the red eyes arose, as if from sleep. The spirited and great-souled one regained his senses and arose. On seeing that his father was well, Babhravahana worshipped him. O lord! The tiger among men arose and again regained his handsomeness. Delighted in

his mind, the chastiser of Paka showered down auspicious and divine flowers from above. Without being struck by anyone, kettledrums were sounded and these made a noise like the thunder of clouds. Great sounds of praise were heard from the sky. The mighty-armed Dhananjaya was restored and arose. He embraced Babhruvahana and inhaled the fragrance of his head. His mother was not very far away, afflicted by grief, and with Ulupi. On seeing her there, Dhananjaya asked, “O slayer of enemies! Why is everyone seen to be sorrowful and miserable on the field of battle? If you know, tell me. Why has your mother come to the battleground? Why has Ulupi, daughter of Indra among the serpents, come here? I know that you fought with me because of my words. However, I wish to know the reason why the women have come here.” Thus asked, the lord of Manipura bowed his head down and said, “O learned one! Let Ulupi be asked.”

## Chapter 1917(82)

‘Arjuna asked, “O delighter of the Kourava lineage! Why have you come here? Why is the mother of the lord of Manipura in the field of battle? O daughter of a serpent! I hope you do desire this king’s welfare. O one with restless eyes! I hope you do wish for my welfare. O one with the wide hips! O one who is beautiful to see! I hope I, or Babhruvahana, have not caused you any displeasure inadvertently. O beautiful one! Has Chaitravahini Chitrangada, your co-wife, caused you any injury?”’

Vaishampayana continued, ‘At this, the daughter of the lord of the serpents laughed and replied, “You, or King Babhruvahana, has not committed any crime. His mother follows my commands, like a servant maid. Listen to how I have brought everything about. You should not display anger towards me. I bow down my head and seek your favours. O Kouravya! O unblemished one! I have done everything to bring you pleasure. O mighty-armed one! O Dhananjaya! Listen to everything. In the Mahabharata war, you slew the king who was Shantanu’s son by resorting to adharma. O Partha! My act has freed you from that. O brave one! You did not bring down Bhishma while he was fighting with you. He was slain by you while he was engaged in a duel with Shikhandi. Had you given up your life without pacifying that sin, there is no doubt that because of that wicked deed, you would have descended into hell. Through your son you have now obtained pacification. O lord of the earth! O immensely intelligent one! Earlier, when the Vasus were with Ganga, I heard the Vasus talk about this, when they came to the banks of the Ganga after the king who was Shantanu’s son had been slain. Having approached the great river, the gods, the Vasus, bathed there. With Bhagirathi’s permission, they then uttered these terrible words. ‘This Bhishma, Shantanu’s son, has been slain by Savyasachi, though he was not fighting in the battle with him. O beautiful one! He was engaged with someone else. O beautiful one! Because of that reason, we are pronouncing a curse on Arjuna.’ She agreed to this. My senses were greatly afflicted and I reported this to my father. On hearing this, he was also plunged in supreme grief. For your sake, on many occasions, my father went to the Vasus and repeatedly tried to seek their favours. They eventually told him, ‘O immensely fortunate one! The lord of Manipura is young. Using his arrows, in the midst of the battle, he will bring him down to the ground. O Indra among serpents! If this is done, he will be freed from the curse.’ He returned and told me about what the Vasus had said. Having heard this from him, I have freed you from the curse. Even the king of the gods is incapable of defeating you in a battle. The son is said to be like one’s own self and you have been vanquished by your own self. O lord! No sin attaches to me. What do you think?” Thus addressed, Vijaya was delighted and said, “O queen! Everything that you have done for me is extremely agreeable.” Having said this, Jaya spoke to his son, the lord of Manipura, while Chitrangada, the daughter-in-law of the Kouravyas, heard. “Yudhishtira’s horse sacrifice will take place in the next month of Chaitra. O king! With your advisers and your mothers, go there.” This is what Partha told King Babhruvahana. With tears in his eyes, the intelligent one replied to his father. “O one who knows about dharma! Because of your command, I will certainly go there. At the great horse sacrifice, I will serve the brahmanas. O slayer of enemies! But to show me your favours, with your wives, please enter your own city.<sup>330</sup> You should not reflect about this. O lord! Without any pain, happily spend one night in your own residence. O supreme among victorious ones! Then follow the horse again.” Thus addressed by his son, Kounteya, the one with the ape on his banner, smiled and replied to Chitrangada’s son. “O mighty-armed one! You know about the initiation I am following now. O large-

eyed one! That is the reason I cannot enter the city. This sacrificial horse goes as it wills and I have to follow it. May you be fortunate. I have to depart and there is no place where I can tarry.” The son of Paka’s chastiser was then worshipped in the proper way. Having taken leave of his wives, the supreme one among the Bharata lineage departed.’

## Chapter 1918(83)

Vaishampayana said, ‘The horse wandered around the entire earth, up to the frontiers of the ocean. O king! It then returned and headed for the city of Nagasahvya. The energetic one who sported the diadem also returned and followed the horse. Wandering around as it willed, it arrived at the city of Rajagriha. The king who was Jarasandha’s grandson<sup>331</sup> saw that it had arrived in his territory. The brave one was established in the dharma of kshatriyas and decided to issue a challenge for battle. Megasandhi emerged from his city on his chariot, with bow, arrows and a guard for his palms. With foot soldiers, he attacked Dhananjaya. The immensely energetic Megasandhi approached Dhananjaya. O great king! He was childish in his sentiments and spoke without any skill. “O descendant of the Bharata lineage! Why is this horse wandering around, as if in the midst of women? I will seize the horse. Make efforts to free it. When requested to fight, my forefathers may not have treated you properly. I will offer you hospitality. Strike me and I will strike you back.” Thus addressed, Pandava laughed and replied, “O king! I must counter those who seek to obstruct me. That is the vow my elder brother has imposed on me. It is certain that you know about this. Strike me to the best of your capacity. There is no anger in me.” Thus addressed, the lord of Magadha first struck Pandava. He showered down thousands of arrows, like the thousand-eyed one. O bull among the Bharata lineage! At this, the brave one who was the wielder of Gandiva shot arrows from Gandiva and baffled all the arrows that had been carefully shot. The one with the ape on his banner baffled that torrent of arrows. He then shot blazing arrows that were like serpents with flaming mouths. He shot arrows at the standard, the flagpole, the carriage of the chariot, the horses and all the other parts of the chariot, but not at his body, or at his charioteer. His body was protected by Partha. However, Magadha did not realize this was because of Phalguna and thought that it was due to his own valour. Therefore, he continued to shoot arrows. Struck by Magadha, the brave wielder of Gandiva was as radiant as a giant and blossoming palasha tree<sup>332</sup> during the spring. The bull among Pandavas did not wish to kill Magadha. O Kouravya! That is the reason why he remained successfully stationed within sight of that brave one of the world. However, Savyasachi was enraged and powerfully stretched his bow. He slew his horses and severed his charioteer’s head from his body. He affixed a razor-sharp arrow and brought down his great and colourful bow, the guard on his hands, his flag and his standard. The king was distressed. He was without horses and without a bow. His charioteer had been slain. He seized a club and powerfully attacked Kounteya. He then swiftly descended, with a club that was ornamented with gold. However, this was shattered into many fragments with many arrows that were shafted with vulture feathers. The club was shattered and its jeweled joints were broken into one thousand pieces. It fell down, like a she-serpent that has been released. The intelligent Arjuna, foremost in the field of battle, did not wish to attack an adversary who was without a chariot, without a bow and deprived of his club.

‘He comforted the distressed one, who was following the dharma of kshatriyas. The one with the ape on his banner spoke these words of assurance. “O son! Depart. You have displayed enough of the dharma of kshatriyas. O king! Though you are a child, you have exhibited many deeds in this battle. It was Yudhishtira’s instruction that kings should not be killed. O king! Though you have acted against me in the encounter, this is the reason you are still alive.” Magadha thought about what he should do. He approached, joined his hands in salutation and worshipped him. Arjuna comforted him and again said, “In the next month of Chaitra, you should come to the king’s horse sacrifice.” Having been thus addressed, in the proper way, Sahadeva’s son worshipped the horse and Phalguna, best among warriors, and signified his consent. As it willed, the maned animal<sup>333</sup> began to wander along the shores of the ocean, in Vanga, Pundra and Kerala. There were large numbers of many mlechcha soldiers there. O king! Dhananjaya vanquished them with the Gandiva bow.’

## Chapter 1919(84)

Vaishampayana said, ‘O king! After he was worshipped by Magadha, Pandava, with the white horses, followed the horse to the southern direction. Roaming as it willed, the powerful horse returned from there and went to the beautiful city of the Chedis, known as Shukhtisahvya.<sup>334</sup> Shishupala’s son, Sharabha, honoured him. Having honoured him and shown him respect first, the immensely strong one then fought against him. O king! After having been worshipped there, the supreme among horses then went to the Kashis, the Andhrakas, the Kosalas, the Kiratas and the Tanganas. Pandava received the appropriate honours there. Kounteya then returned and went to Dasharna. There was a powerful king named Chitrangada there. A terrible battle raged between him and Vijaya. Kiriti, bull among men, subjugated him. He then went to the kingdom of Ekalavya, the king of nishadas. Ekalavya’s son received him in an encounter. A battle that made the body hair stand up raged with the nishadas. Kounteya defeated him in the battle. In the encounter, the brave one vanquished the one who sought to create an obstruction to the sacrifice. O great king! After he had been defeated by the son of the chastiser of Paka, the son of the nishada honoured him. He<sup>335</sup> headed towards the south, towards the salty ocean. Battles were fought between Kiriti and the Dravidas, the Andhras, the terrible Mahishakas and the hill-dwelling Kollas there. Subjugating them, the protector of the horse went to Surashtra. He went to Gokarna and then to Prabhasa. Beautiful Dvaravati was there, protected by the brave ones from the Vrishni lineage. The beautiful sacrificial horse of the king of the Kurus arrived there. O king! The young ones from the Yadava lineage sought to use force against the best of horses, but Ugrasena came forward and restrained them. The Vrishnis and the Andhakas emerged from the city. They were with Vasudeva,<sup>336</sup> Arjuna’s maternal uncle. Affectionately, and following the proper rites, they met the best among the Kurus. They showed supreme honour to the best among the Bharata lineage. With their permission, he then left, following the horse. The horse went to the western countries, along the ocean. In due course, it wandered around and went to the prosperous land of the five rivers. O Kouravya! From there, the horse went to the kingdom of Gandhara. Followed by Kounteya, it roamed around, as it willed. Shakuni’s son continued the earlier enmity and a terrible battle ensued between the king of Gandhara and the great-souled one.’

## Chapter 1920(85)

Vaishampayana said, ‘Shakuni’s brave son, the maharatha among the Gandharas, attacked Gudakesha and surrounded him with a large army of soldiers that was full of elephants, horses and chariots and was decorated with flags and standards. Those warriors were unable to tolerate the death of King Shakuni and with their bows and arrows, attacked Partha. The unvanquished Bibhatsu, with dharma in his soul, spoke to them, but they were not prepared to accept Yudhishtira’s beneficial words. Partha first tried to restrain them with words of assurance, but they were intolerant. They surrounded the horse and Pandava became enraged. Pandava severed their blazing heads. Arjuna incessantly shot razor-sharp arrows from Gandiva. Slaughtered by Partha, they were terrified and released the horse. O great king! Afflicted severely by that shower of arrows, they retreated. The heads of the Gandharas were radiant. The energetic bull among the Pandavas aimed towards these and brought down those heads. When the Gandharas were being slain in every direction, the king who was Shakuni’s son countered Pandava. Established in the dharma of kshatriyas, the king fought. Partha said, “Because of the king’s instructions, I do not wish to kill these kings. O brave one! Desist from fighting. You should not be defeated by me today.” However, he was confounded by ignorance and did not accept the words that had been spoken. With arrows, he enveloped the one who was like Shakra in his deeds. With an arrow that was in the shape of a half-moon, Partha fearlessly severed his helmet and conveyed it like Jayadratha’s head.<sup>337</sup> On seeing this, all the Gandharas were astounded. They knew that he did not kill their king deliberately. The prince of Gandhara decided that it was time to run away. All of them were frightened and fled, like small animals. Partha swiftly chased them. He severed their heads with broad-headed arrows with drooping tufts. Arrows were released from Gandiva and some of the arrows shot by Partha were thick. They were struck by these arrows and sometimes did not understand that their arms had been



sliced off. That army of men, elephants and horses was terrified and routed. Slain and annihilated, it repeatedly circled around. Among those brave ones, there was no one who could stand in front of the performer of fierce deeds. The enemy was brought down and could not withstand those large arrows. At this, the terrified mother of the king of Gandhara came out. The aged minister led the way and they bore a supreme gift before them. Her son was indomitable in battle, but she anxiously restrained him. She sought the favours of Jishnu, unblemished in his deeds. Kounteya honoured her and showed her his favours. He comforted Shakuni's son and spoke these words. "O mighty-armed one! Your intelligence has not made you do what is agreeable to me. O slayer of enemies! O unblemished one! I am your brother, but you fought against me.<sup>338</sup> O king! Remembering the mother, Gandhari, and what Dhritarashtra has done, I have spared your life, though I have slain your followers. Let this not occur again. Let the enmity be pacified. May you not show this kind of intelligence again. In the next month of Chaitra, you should come to the king's horse sacrifice."

## Chapter 1921(86)

Vaishampayana said, 'The horse wandered around as it willed. After saying this, Partha followed it. The horse then returned towards the city of Nagasahvya. Through messengers, Yudhishtira got to know that the horse was returning. He heard that Arjuna was well and was delighted. The king was extremely happy to hear about Vijaya's deeds in the kingdom of Gandhara, as well as in the other countries. At this time, it was the twelfth lunar day in shuklapaksha of Magha.<sup>339</sup> Dharmaraja Yudhishtira discerned that the nakshatras were auspicious. The immensely energetic Kourava summoned all his great-minded brothers, Bhima, Nakula and Sahadeva. At that time, the supreme among the upholders of dharma spoke these words. The best among eloquent ones specifically addressed Bhima, terrible in his valour. "O Bhimasena! Your younger brother, Arjuna, is arriving with the horse. The men who followed Dhananjaya have reported this to me. The horse is returning and the time for the sacrifice has presented itself. O Vrikodara! The month of Magha is about to end and it will soon be the day of the full moon. Let learned brahmanas who are accomplished in the Vedas leave. For the success of the horse sacrifice, let them seek out a spot for the sacrifice." Thus addressed, Bhima followed the king's instructions. O king! He was delighted to hear that Savyasachi was returning. Bhimasena left with wise architects. He placed brahmanas, who were skilled in the performance of sacrificial rites, ahead of him. Following the ordinances, Kouravya measured out a sacrificial ground. He had it levelled and had houses, palaces and roads constructed. Residences were erected for the officiating priests and the wives and for the sacrificial fire towards the north. In the proper way, everything was laid out with gems and decorated with gold. There were colourful golden pillars and large gates. The sacrificial area was encrusted with pure gold. In the proper way, the one with dharma in his soul had inner quarters constructed and residences for the kings who would come from many countries. There were residences for the brahmanas who would arrive from many countries. Bhima had many such constructed. O great king! On the king's instructions, Bhimasena, unblemished in his deeds, sent messengers to the kings. To do what was agreeable to the lord of the Kurus, those supreme kings arrived. They brought many gems, women, horses and weapons. They were made to reside in those thousands of pavilions. The sound that arose was like the roaring of the ocean and seemed to touch the sky. The king with the redeyes instructed that they should be welcomed with food and drink and beds superhuman in beauty. The mounts were fed different kinds of grain, sugar cane and milk. O tiger among men! Dharmaraja gave such instructions for those who had come. Many sages who knew about the brahman came in large numbers to the intelligent Dharmaraja's great sacrifice. O lord of the earth! All the foremost brahmanas assembled there, with their disciples, and Kourava received them. Abandoning all pride, Yudhishtira himself followed all of them, until they had found the residences earmarked for them. O king! Following the ordinances, after completing everything that was required for the sacrifice, the architects and artisans went and reported this to Dharmaraja. On hearing that everything had been arranged, Dharmaraja praised them all. With his brothers, the undecaying king was delighted.'

## Chapter 1922(87)

Vaishampayana said, ‘The sacrifice started. Eloquent ones who knew about debating argued and spoke about many kinds of logic, seeking to defeat each other.<sup>340</sup> O descendant of the Kuru lineage! The kings saw the supreme arrangements that had been duly made for the sacrifice by Bhima, as if they had been made by the king of the gods himself. They saw the golden gates and the seats and beds made for relaxing, decorated with large numbers of jewels. There were pots, vessels, jars, jugs and pans. The kings did not see anything there that was not made out of gold. Sacred texts were recited and sacrificial altars set up. These were made of wood, but were adorned with gold. At the right time and following the rites, these radiant altars were consecrated. O lord! The kings saw that all the animals, from the land and from the water, had been brought. There were cattle, buffaloes, aged women, aquatic creatures, predatory beasts and birds. There were those born from wombs, eggs, sweat and plants and herbs. They also saw creatures from the mountainous regions. All the kings saw that the sacrificial arena was full of animals, cattle and grain and were filled with supreme wonder. Large numbers of excellent sweets were prepared for the brahmanas and the vaishyas. More than one hundred thousand brahmanas were fed. Kettledrums were repeatedly struck and made a noise like the roar of clouds. Every day, this sound signified the welcome accorded. In this way, the intelligent Dharmaraja’s sacrifice was performed. O king! Piles of food, as large as mountains, were offered. There were tanks of curds and lakes of clarified butter. There are many countries in Jambudvipa. O king! Residents from all of these were seen to come to the king’s great sacrifice. There were men from thousands of races. O bull among the Bharata lineage! They received the copious gifts of wealth that were made. The king’s servants wore garlands and were adorned in jewels and earrings. They served the hundreds and thousands of foremost of brahmanas. These men followed them around with many kinds of food and drink. They offered food and drink that was fit for kings to the brahmanas.’

## Chapter 1923(88)

Vaishampayana said, ‘The kings and lords of the earth, knowledgeable about the Vedas, arrived. On seeing this, King Yudhishtira spoke to Bhimasena. “Make arrangements for honour to be shown to these tigers among men and lords of the earth. These lords of men deserve to be honoured.” O descendant of the Bharata lineage! Thus addressed by the illustrious Indra among men, the greatly energetic Bhimasena, together with the twins, acted in that way. Govinda, supreme among all those who are alive, arrived before Dharma’s son with the Vrishnis, placing Baladeva ahead of them. He was also with Yuyudhana, Pradyumna, Gada, Nishatha, Samba and Kritavarma. The mighty-armed Bhima showed them supreme respect too. The bulls among men entered their bejewelled residences. Conversing in Yudhishtira’s presence, Madhusudana told him that Arjuna was exhausted because of the many battles. Kounteya repeatedly asked him about that scorcher of enemies and the lord of the universe told Dharmaraja about his brother, Jishnu. “O king! A messenger, a resident of Dvaraka, came to me. He had seen that the best among Pandavas had been exhausted because of numerous battles. O lord! He also said that the mighty-armed one is near. O Kounteya! Now perform the acts that must be undertaken to make the horse sacrifice successful.” Thus addressed, Dharmaraja Yudhishtira replied, “O Madhava! It is through good fortune that Jishnu is returning safely. O descendant of the Yadu lineage! I wish to hear from you whatever has been said about Pandava, foremost among strong ones.” O tiger among kings! Thus addressed, the lord of the Vrishnis and the Andhakas, the eloquent one, spoke these words to Yudhishtira, who had dharma in his soul. “O great king! That man reported Partha’s words to me. ‘At the right time, my words should be reported to Yudhishtira and Krishna.’<sup>341</sup> All the kings are coming towards Kourava. Since we are capable, it is our task to exhibit many kinds of honour towards them. O one who shows honours!<sup>342</sup> However, also convey to the king these words of mine. We should avoid a calamity at the time of offering the arghya.<sup>343</sup> The king must ensure that there is no display of intolerance. O king! Because of enmity between the kings, let the subjects not be destroyed again.’ O Kounteya! These are the words that man reported to me. O king! I will tell you Dhananjaya’s words. Listen. ‘The king who is the lord of Manipura

will come to the sacrifice. He is my extremely energetic and beloved son, Babhruvahana. Out of consideration towards me, honour him in the appropriate way. O lord! He has always been devoted towards me and faithful.’ On hearing these words, Dharmaraja Yudhishtira honoured these words. He replied in the following words.”

## Chapter 1924(89)

‘Yudhishtira said, “O Krishna! I have heard your agreeable words. They are indeed words that you should speak. O lord! They are like amrita and gladden my mind. Vijaya has indeed fought many battles with the lords of men, here and there and repeatedly. O Hrishikesha! I have heard that. Vijaya is extremely intelligent. However, it oppresses my mind that Partha is always separated from happiness. What is the mystery behind that? O Varshneya! I always think about Kunti’s son.<sup>344</sup> O Krishna! His body possesses all the auspicious marks that are revered. What is the inauspicious mark, because of which, he always suffers misery? That son of Kunti has always borne a disproportionate share of sorrow. I do not see anything on Bibhatsu’s body that can be censured. If you think I deserve to hear this, you should explain it to me.”’

Vaishampayana said, ‘Having been thus addressed, Hrishikesha reflected for a very long time. Vishnu, the extender of the king<sup>345</sup> and the king of Bhoja, replied. “O king! No inauspicious marks can be seen in him, but for the fact that the lion among men has cheekbones that are exceedingly large. That is the reason the tiger among men is perpetually fighting. I do not see any other reason why Jaya should have his share of misery.” O lord! Thus addressed by the intelligent Krishna, the foremost among the Kurus told the tiger among the Vrishnis that this was indeed true. However, Krishnaa Droupadi cast a sidelong glance towards Krishna.<sup>346</sup> The slayer of Keshi accepted this as a sign of affection. She was his friend. Dhananjaya was also his friend and like Hrishikesha himself.

‘O lord! Bhima and the others, the Kurus and the Yadavas, were delighted on hearing about Dhananjaya’s colourful exploits. They began to talk about Arjuna and conversed about the great-souled Vijaya’s immortal deeds. At that time, an intelligent man arrived before the best among the Kurus. He bowed down and reported that Arjuna, tiger among men, had arrived. On hearing this, the king’s eyes became full of tears of joy. On hearing this agreeable news, he gave him copious amounts of riches. On the second day, a large roar resulted and increased, when the tiger among men, the bearer of the burden of the Pandavas, arrived. A dust was raised from the hooves of the resplendent horse. It had fearlessly returned, as if it was Uchchaihshrava.<sup>347</sup> As he advanced, Arjuna heard many happy words spoken by the men. “It is good fortune that Partha is well. King Yudhishtira is blessed. As the best among horses wandered around, who other than Arjuna could have followed it? The great-souled one has surpassed all the kings, Sagara and the others. We have not heard of any such deed. Nor will any of the lords of the earth be able to accomplish this in the future. The foremost among the Kuru lineage has performed an extremely difficult deed.” These were the words, agreeable to the ear, spoken by those men. Hearing this, Phalguna, with dharma in his soul, entered the sacrificial arena. The king and his advisers and Krishna, the descendant of the Yadu lineage, went out to receive him, placing Dhritarashtra at their head. He honoured his father’s feet and the intelligent Dharmaraja. He honoured Bhima and the others and embraced Keshava. Having met them and being worshipped duly by them, he worshipped them back. The one with dharma in his soul rested, like a person who has crossed over to the shore. At this time, King Babhruvahana, accompanied by his mothers,<sup>348</sup> came to the intelligent Kuru. He met all the Kurus and was welcomed by all of them. He then entered his grandmother Kunti’s supreme residence.’

## Chapter 1925(90)

Vaishampayana said, ‘As was appropriate, he entered the residence of the Pandavas. In extremely gentle and comforting tones, he greeted his grandmother. The queen Chitrangada and Kouravaya’s daughter<sup>349</sup> met Pritha and Krishna with humility. As is proper, they also met Subhadra and the other women of the Kuru lineage. Kunti

gave both of them many kinds of jewels. So did Droupadi, Subhadra and the other women. Desiring to do what was agreeable to Partha, Kunti herself honoured the queens<sup>350</sup> and they made themselves comfortable on extremely expensive beds and seats. Babhruvahana, the immensely valorous king, was honoured. Then, following the appropriate rites, he presented himself before King Dhritarashtra. Resorting to humility, the immensely energetic one approached King Yudhishtira and Bhima and the other Pandavas. They affectionately embraced him and following the rites, showed him honours. Delighted, the maharathas gave him large amounts of riches. In that way, the king<sup>351</sup> humbly presented himself before Krishna, the wielder of the chakra and the *gada*, like Pradyumna presenting himself before Govinda. Krishna honoured the king and gave him an extremely expensive chariot that was decorated with gold and was yoked to divine and supreme horses. Dharmaraja, Bhima, the twins and Phalguna separately honoured the one who deserved to be shown respect.

‘On the third day, the sage who was Satyawati’s son,<sup>352</sup> the eloquent one, approached Yudhishtira and spoke these words. “O Kounteya! From today, the time for conducting the sacrifice has arrived. The time for the sacrifice has arrived and the officiating priests are urging us. O Indra among kings! Let arrangements be made for the sacrifice, so that there are no blemishes. Because of the large amount of gold that has been used, this sacrifice will be famous as a golden one. O great king! Let three times the normal dakshina be offered. The brahmanas who have come for the sacrifice deserve to be given three times the norm. O king! You will then obtain three times the merits of a horse sacrifice performed with a large quantity of dakshina. O lord of men! You will be freed from the sin of having slain your kin. O descendant of the Kuru lineage! When you bathe after completing the horse sacrifice, that will be the supreme of the supreme and you will become cleaner than the most clean.” The spirited and infinitely energetic Vyasa spoke in this way. The one with dharma in his soul<sup>353</sup> initiated himself into the horse sacrifice. The king engaged himself in the great horse sacrifice. O king! The officiating priests were knowledgeable about the Vedas and performed the rites. They were virtuous and learned and knowledgeable about the sacred texts. Everything was performed in the proper way. There were no deviations and nothing was done in an inappropriate way. The bulls among brahmanas did everything, both for what was laid down and what was not laid down.<sup>354</sup> The supreme among brahmanas, knowledgeable about dharma, performed the preliminary rites. O king! Following the ordinances, the brahmanas extracted soma juice. O king! The supreme among those who drank soma extracted the soma juice. In due order, they followed the sacred texts and completed the concluding ceremony of the sacrifice. No man who came to the sacrifice remained distressed or poor. There was no one who was hungry, miserable or vulgar. On the instructions of the king, the immensely energetic Bhimasena was always engaged in providing food to those who sought food. The officiating priests skilfully performed all the rites. From one day to another day, they oversaw that all the intentions of the sacred texts were met. Among the officiating priests who were there, there was one who was not intelligent, or did not know the Vedangas. There was no brahmana who did not follow vows, or was incapable of being an instructor. There was no one who was incapable of speaking. O bull among the Bharata lineage! At the right time, sacrificial stakes were erected—six were made of bilva, six were made of *khadira*<sup>355</sup> and six were made out of *sarvavarnina*.<sup>356</sup> In the sacrifice of the lord of the Kurus, two stakes were made out of *devadaru*.<sup>357</sup> The officiating priests created two out of *shleshmataka*.<sup>358</sup> O bull among men! On Dharmaraja’s instructions, Bhima had other golden sacrificial stakes created, but these were purely ornamental. O rajarshi! O Indra among men! These were beautiful, as if the sapatarshis and the other gods had assembled around Vasava in heaven. Golden bricks were used for the *chayana*.<sup>359</sup> The *chayana* there was as beautiful as Daksha Prajapati’s. It has four layers and measured eighteen cubits. It was triangular in shape, in the form of Garuda, and the sides were golden. Following the sacred texts, the learned ones then tied the animals and the birds to the respective stakes, offering each to the appropriate god.<sup>360</sup> After the fire rites had been performed and the sacred texts recited, all the bulls and aquatic creatures were also yoked to the stakes. In the great-souled King Kounteya’s sacrifice, three hundred animals were tied to the stakes and there was also the supreme horse. The sacrifice was beautiful, as if large numbers of devarshis were directly present and the place was full of a large number of gandharvas and adorned by large numbers of apsaras. There seemed to be the songs of *kimpurushas* and ornamented with the beauty of kinnaras.<sup>361</sup> In every direction, there were the abodes of successful brahmanas. Supreme among brahmanas, the disciples of Vyasa, the composer of all the sacred texts, were always there. They were accomplished and skilled in all the sacrificial rites. Narada was there and the immensely radiant Tumburu. There were Vishvvasu, Chitrases-

na and others who were accomplished in singing. The gandharvas were accomplished in singing and skilled in dancing. When there were gaps in the sacrificial rites, they delighted the brahmanas.’

## Chapter 1926(91)

Vaishampayana said, ‘The supreme among brahmanas followed the rites and sacrificed the animals. Following the sacred texts, the brahmanas then sacrificed the horse. O king! Following the rites, the bulls among the officiating priests then offered it to Drupada’s daughter. O king! In the proper way, its parts were offered to the spirited one. O bull among the Bharata lineage! Following the sacred texts, they plucked out the entrails. Again following the sacred texts, they roasted the entrails and anxiously offered them. With his younger brothers, Dharmaraja inhaled the smoke. As is appropriate, this inhalation cleansed them of all sins. O lord of men! Together, the sixteen officiating priests patiently offered the remaining limbs as oblations into the fire. When the sacrifice was completed, the king became as energetic as Shakra. O illustrious one! With his disciples, Vyasa enhanced the king’s energy. As is proper, Yudhishtira gave the officiating priests one thousand crores of golden coins. To Vyasa, he gave the entire earth. O king! Having accepted the earth, Vyasa, Satyawati’s son, spoke to Yudhishtira, best among the Bharata lineage and with dharma in his soul. “O supreme among kings! I have vested this earth in you. Give me a price for this. Brahmanas always desire riches.” With his brother and in the midst of those great-souled kings, the intelligent and great-minded Yudhishtira replied, “In a great horse sacrifice, the earth is said to be the dakshina. I have given away what Arjuna won and obtained for me. O Indras among brahmanas! I will enter the forest. Divide the earth up among yourselves. Following the indications of a *chaturhotra* sacrifice,<sup>362</sup> divide up the earth into four parts. O supreme among sages! I do not wish to take back what belongs to brahmanas. O unblemished ones! With my brothers, this has always been my view.” When he said this, his brothers and Droupadi also signified their assent. These replies made the body hair stand up. O descendant of the Bharata lineage! At this, there were words of praise from an invisible voice in the sky. In loud tones, the large number of brahmanas also praised this. In the midst of the brahmanas, the sage Dvaipayana agreed to these words and honoured them. However, he again said, “You gave it to me. But I am giving it back to you. Give gold to the brahmanas and let the earth be yours.” Vasudeva then spoke to Dharmaraja Yudhishtira. “You should act as the illustrious Vyasa has said.” Thus addressed, the best of the Kuru lineage and his brothers were delighted in their minds. They gave away crores and crores of coins, so that it was three times the normal dakshina at a sacrifice. In this world, no other man will be able to accomplish what that lion among Kurus did, following Marutta. The lord Krishna Dvaipayana accepted those riches. The learned one divided this into four parts and gave it to the officiating priests. Having given away the gold, Yudhishtira bought the earth back. He was cleansed of his sins and conquered heaven. With his brothers, he was delighted. The officiating priests were satisfied with this collection of gold. According to desire and according to capacity, they divided this among the brahmanas. With Yudhishtira’s permission, all the golden ornaments that were there in the sacrificial arena, the gates, the stakes, the pots, the vessels and the bricks—all these were divided among the brahmanas. After the brahmanas got what they wanted of the riches, it was the turn of the kshatriyas, the large numbers of vaishyas and shudras and the other tribes of mlechchhas. It took a long period of time to divide up the gold there. All the brahmanas were delighted and returned to their abodes. The great-souled Dharmaraja satisfied them with riches.

‘The illustrious and immensely radiant Vyasa respectfully gave his own share of that great amount of gold to Kunti. At having obtained this from her father-in-law, she was delighted. Pritha used it to perform great and auspicious deeds in this world. After the sacrifice, the king and his brothers bathed and were cleansed of their sins. He was resplendent, like the great Indra among the gods. The Pandavas were surrounded by the assembled kings. O great king! They were as resplendent as planets among large numbers of stars. They gave away many kinds of jewels to the kings and elephants, horses, ornaments, women, garments and gold. Having given away that large amount of riches, in the congregation of those kings, King Partha was as beautiful and radiant as Vaishravana. He summoned the brave King Babhruvahana. He gave him a large amount of riches and granted him permission to return home. O bull among kings! He cheerfully instated the child who was Duhshala’s grandson in his own king-



dom, the one over which his forefathers had ruled. In different categories, all the kings had been honoured. Having expressed their subjugation to Yudhishtira, king of the Kurus, they departed. Thus, the intelligent Dharmaraja's sacrifice was performed. There were copious quantities of riches and jewels. There were oceans of sura and maireya.<sup>363</sup> There were lakes where clarified butter made up the mud. There were many mountains of food. O bull among the Bharata lineage! The mire and the banks were made up of many kinds of tasty food. Many kinds of sweetmeats were prepared and eaten. No end could be seen to the number of animals that were sacrificed. There were young women who were intoxicated and maddened. They danced in delight. With the sounds of drums and conch-shells, it was enchanting. Through day and night, there were incessant exclamations of "give" and "eat". It was like a great festival and large numbers of people were happy. Men who came from many different countries continued to talk about this. The best among the Bharata lineage showered torrents of wealth, objects of desire, gems and riches. He was cleansed of his sins. Successful, he entered the city.'

## Chapter 1927(92)

Janamejaya said, 'If there was anything wonderful in the sacrifice of Dharma's intelligent son, my grandfather, you should tell me about it.' Vaishampayana replied, 'O tiger among kings! Hear about a great wonder. O lord! This occurred after the great horse sacrifice was over. O supreme among the Bharata lineage! The best among brahmanas, relatives, kin, friends, the distressed, the blind and the helpless were gratified. O descendant of the Bharata lineage! The great gifts were being spoken about in every direction. Showers of flowers rained down on Dharmaraja's head. O unblemished one! A mongoose that was golden along one flank emerged from its hole. O lord of the earth! It spoke in a voice that resembled the vajra and thunder. Because of the roar it uttered, it terrified all the animals and birds. That proud hole dweller spoke in a human voice. "O lord of men! This sacrifice is not equal to a little bit of coarse ground meal<sup>364</sup> given away by a person who resided in Kurukshetra and followed the conduct of unchha." O lord of the earth! On hearing the words of the mongoose, all the bulls among brahmanas were overcome by great wonder. The brahmanas approached the mongoose and asked, "From where have you come to this sacrifice, attended by the virtuous? What is your greatest strength? What is the learning you resort to? You are censuring this sacrifice, but what do you know? Without any deviation, all the rites have been observed in the sacrifice that has been performed. Everything has been according to the sacred texts. Everything has been proper. Everything that needs to be done has been done. Using the insight of the sacred texts and following the rites, everyone who deserves to be worshipped has been honoured here. Without any malice, oblations sanctified by mantras have been offered into the fire. With many kinds of gifts, the bulls among brahmanas have been satisfied here. The kshatriyas have been satisfied with excellent battles. The ancestors have been satisfied with funeral rites. The vaishyas have been satisfied with protection and the best of women have been satisfied through their desires having been met. The shudras have been satisfied through kind words and the others who are left have been satisfied with the remnants of gifts. The kin and relatives have been satisfied by the purity of our king's behavior. The gods have got sacred oblations and those who sought refuge have been granted protection. Therefore, speak to these brahmanas, who are devoted to the truth. The brahmanas who desire to know have asked you about what is in the sacred texts and about what has been seen. You seem to be wise and you are radiant in your celestial form. Your words should be respectfully heard. The brahmanas have assembled here and you should tell them the truth." Thus asked by the brahmanas, the mongoose laughed and replied, "O brahmanas! The words I have spoken are not false. Nor have I spoken out of insolence. Everything that I have said has been heard by you. The sacrifices performed by kings are not equal to a little bit of coarse ground meal being given by a person who resided in Kurukshetra, resorting to the vow of unchha. O bulls among brahmanas! I should indeed tell you about this. O bulls among brahmanas! Listen single-mindedly to what I tell you. I felt and saw something extraordinary. This is about a person who resided in Kurukshetra, resorting to the vow of unchha. That brahmana obtained heaven, with his wife, son and daughter-in-law. Because of what transpired, one half of my body turned golden."



## Chapter 1928(93)

‘The mongoose said, “O brahmanas! I will soon tell you about the supreme fruits of gifts. That brahmana donated only a trifle, obtained through lawful means. There are many who know about dharma who have resided in the sacred area of Kurukshetra. In earlier times, this brahmana lived there, following unchha and dwelling like a pigeon.<sup>365</sup> He lived with his wife, son and daughter-in-law and engaged in austerities. The daughter-in-law was thus the fourth. The aged one was devoted to dharma and was in control of his senses. The brahmana was excellent in his vows and with them, ate at the sixth hour.<sup>366</sup> There were some occasions when there was nothing to be had at the sixth hour. In such cases, that supreme among brahmanas would fast for the day and eat at the sixth hour of the next day. He followed the dharma of pigeons. There happened to be a terrible famine. Listen. There was nothing for the brahmana and he had not stored up anything. The collection of herbs and plants and all other objects was destroyed. When the time for eating arrived, there was no food to be had. All of them were afflicted by hunger, but managed to survive. On one occasion, it was midday and the sun was scorching down. It was shuklapaksha and the brahmana was engaged in unchha.<sup>367</sup> He suffered from the heat and from hunger. But nevertheless, he resorted to that austerity. With his family, he sought to obtain something through unchha. Though he was hungry, following the rituals, he touched water. That supreme among brahmanas spent the time, holding up his life with difficulty. One day, at the sixth hour, he obtained a *prastha* of barley.<sup>368</sup> The ascetic converted that *prastha* of barley into saktu. Following the rites, they performed their ablutions and offered oblations into the fire. The ascetic divided up the *prastha* into one *kudava* each. As they were about to eat, a guest came to the brahmana’s house. On seeing the guest, they were delighted. They cheerfully welcomed the guest and asked him questions about his welfare. They were pure in their minds, self-controlled and full of faith and restraint. They were without malice, having cast aside their anger. They were virtuous and without jealousy. O supreme among brahmanas! They were knowledgeable about dharma, had renounced and had conquered their anger. They respectively informed the guest about their own brahmacharya and gotra. They asked the hungry guest to enter their cottage. ‘This arghya is for you. This is the *padya*. O unblemished one! This is the seat of kusha grass. O lord! This is pure saktu, obtained through fair means. O fortunate one! O supreme among brahmanas! We are giving this to you. Please accept it.’ Having been thus addressed, the brahmana accepted a *kudava* of saktu. O Indra among kings! But after having eaten it, his hunger was not satisfied. The one who resorted to unchha could see that the brahmana’s hunger was still not satisfied. He began to think about what other food could be offered, so as to ensure satisfaction. O king! At this, his wife said, ‘Let my share also be given to him. Let the supreme among brahmanas be satisfied. He can then go wherever he wills.’ The bull among brahmanas was thus addressed by the virtuous lady. The one with dharma in his soul knew that she was hungry and did not approve of giving away her share of saktu. He was aged and learned and knew that she was afflicted by hunger. The ascetic lady was exhausted and distressed. Consisting only of skin and bones, she was trembling. He spoke to his wife. ‘O beautiful one! Even worms, insects and animals protect and sustain their wives. You should not speak in this way. A man is driven by compassion and protects and sustains a woman. A man who does not do so is dislodged from blazing prosperity and does not obtain the worlds.’ Thus addressed, she replied, ‘O brahmana! We are united in pursuing dharma and artha. Be pleased with me and accept one fourth of the *prastha* of saktu. O supreme among brahmanas! For women, truth, intercourse, dharma, heaven, the acquisition of qualities and everything desired is dependent on the husband. The mother provides the season, the father provides the seed. But the supreme divinity is the husband. It is through the favours of the husband that women obtain sexual intercourse and the fruit of a son. You are my husband because you protect me.<sup>369</sup> You are my husband because you sustain me.’<sup>370</sup> You have granted me a boon because you have given me a son. Therefore, accept the saktu from me. You are overcome by old age. You are aged. You are afflicted by hunger. You are extremely weak. You are exhausted because of the fasting. You are also suffering.’ Thus addressed, he accepted the saktu and spoke these words. ‘O brahmana! O excellent one! Please accept some more saktu.’ The brahmana accepted and ate it, but was still not satisfied. The one who had resorted to the vow of unchha noticed this and began to think.

“The son said, ‘O excellent one! Take my share of saktu and give it to the brahmana. I think that this will be a good deed. Therefore, we should do it. O supreme among brahmanas! I must make every effort to sustain you. Virtuous ones desire that aged fathers must be nurtured. O brahmana rishi! The sacred texts are famous in the three

worlds. For the son, it is recommended that the father must be maintained in old age. You are capable of undertaking austerities only through remaining alive. For those who have bodies, sustaining the life in the body is supreme dharma.<sup>371</sup>

“The father replied, ‘Even if you are one thousand years old, it is my view that you will still be a child before me. After having a son, a father obtains success through him. O lord! I know that hunger is an extremely strong force in children. I am aged and can sustain myself. O son! But you need to be strong. O son! I am old and aged and hunger does not obstruct me. For a long time, I have tormented myself through austerities. I am not frightened of death.’

“The son said, ‘I am your offspring. I am your son because the sacred texts make me known as a *putra*.<sup>372</sup> It has been said that a son is like one’s own self. Therefore, using your own self, save your own self.’

“The father replied, ‘You are like me in form, conduct and self-control. I have tested you on several occasions. Therefore, I will accept the saktu.’”

‘The mongoose continued, “Having said this, the supreme among brahmanas happily accepted the saktu and smilingly, gave it to the brahmana. But despite eating the saktu, he was not satisfied. The supreme among brahmanas, who had resorted to the vow of unchha, was ashamed. The virtuous daughter-in-law was standing there, wishing to ensure the welfare of the brahmana. She cheerfully gathered up her saktu and addressed her senior in these words. ‘O brahmana! I will obtain a son through your son. Therefore, accept this saktu from me and give it to the guest. Through your offspring, I will obtain worlds without decay and having gone there, I will not sorrow. Your grandson will be generated through him. Dharma is based on three fires and it has three components now.<sup>373</sup> The son, the grandson and the great-grandson are the three who ensure heaven without decay. We have heard it said in the sacred texts that it is because of the act of saving a father that a son is known as *putra*. Through sons and grandsons, one always obtains worlds meant for the virtuous.’

“The father-in-law replied, ‘Your limbs have become emaciated because of the wind and the heat. You can be seen to be pale. O one who is excellent in vows! Your senses are distracted because of hunger. How can I accept your saktu and cause violence to dharma? O fortunate one! Devote yourself to fortunate conduct. You should not speak in this way. You are devoted to your vows. You show good conduct and purity. The sixth hour has come. You have resorted to hard vows. You have been fasting. How can I not notice this? You are a child. You are afflicted by hunger. You are a woman and I must always protect you. You are exhausted through fasting. You are the one who delights my relatives.’

“The daughter-in-law said, ‘You are my senior’s senior. You are the god of my god. O lord! Since you are the god of my god, accept this saktu from me. The body, life and dharma are meant for providing service to a senior. O brahmana! Through your favours, I will obtain many desired worlds. O brahmana! Look towards me. I am firm in my devotion. Thinking about me in this way, you should give away the saktu.’

“The father-in-law replied, ‘O virtuous one! Because of this, you will always be radiant in your good conduct. You follow the vows of dharma and always look towards the conduct of your seniors. O daughter-in-law! Therefore, I should not deprive you and will accept this saktu. O immensely fortunate one! You will be reckoned among those who are supreme among the upholders of dharma.’”

‘The mongoose continued, “Having said this, he accepted the saktu and gave it to the brahmana. The brahmana was satisfied at the conduct of that virtuous and great-souled one. Cheerfully, he spoke these words to that bull among brahmanas. That eloquent bull among brahmanas was actually Dharma in the form of a man. ‘O supreme among brahmanas! I am pleased with you, at your purity, generosity in carefully giving what was obtained through lawful means, according to your capacity. This gift of yours is being praised in heaven by the residents of heaven. Behold. Flowers are being showered down from the sky and are falling down on the ground. The rishis in heaven, the gods, the gandharvas and the messengers of the gods, with the gods at the forefront, are praising you, astounded at your gift. O bull among brahmanas! The brahmana rishis, located on celestial vehicles, have come here from Brahma’s world, with a desire to see you. Go to heaven. All your ancestors, who have gone to the world of the ancestors, have been saved, for many yugas that have still not come. O brahmana! Go to heaven because of your brahmacharya, sacrifices, donations, austerities and the following of dharma without deceit. You have resorted to supreme devotion and have observed austerities and excellent vows. O supreme among the best of brahmanas!

That is the reason the gods are delighted with you. With a pure consciousness, you gave up everything now, in a time of hardships. Through your deeds, you have conquered heaven. Hunger destroys wisdom and drives away dharma and intelligence. Hunger overcomes knowledge and destroys fortitude. A person who defeats hunger, certainly conquers heaven. As long as one is inclined towards generosity, dharma does not suffer. You ignored the affection towards the son. You ignored the affection towards the wife. You did not pay cognizance to thirst and recognized that dharma was superior. For men, the acquisition of objects is minor. Donating it to an appropriate recipient is superior. A donation at the right time is superior and devotion is superior to that.<sup>374</sup> The gate to heaven is extremely subtle and because of confusion, men do not see it. The bar to heaven has greed as its seed. That bar is kept protected by attachment, which is extremely difficult to overcome. There are men who can see the truth. They have conquered their anger and have subjugated their senses. These are brahmanas who are engaged in austerities and donate to the best of their capacity. A person who is capable of giving away a thousand, but gives away a hundred; a person who is capable of giving away a hundred, but gives away ten; and a person who has nothing, but is only capable of giving away water—it has been said in the sacred texts that the fruits obtained by all these are equal. O brahmana! When he possessed nothing, King Rantideva gave away a little bit of water with a pure mind and went to the vault of heaven. O son!<sup>375</sup> Dharma is not pleased with the fruits from giving a large amount of donations. He is instead satisfied with a little bit that has been obtained through lawful means and is given with faith and purity. King Nriga gave away thousands of cows to brahmanas. However, because he gave away one cow that did not belong to him, he went to hell. King Shibi, Ushinara's son, gave away flesh from his own body. He was excellent in his vows. He obtained the auspicious worlds and rejoiced in heaven. Virtuous men are radiant because of the auspicious objects they have obtained themselves, according to their capacity. O brahmana! They don't obtain this through the rituals of sacrifices, but through the stores that have been lawfully earned. Anger destroys the fruits of donations. A greedy person does not go to heaven. Heaven is obtained through lawful conduct, austerities and donations. The fruits that have been obtained by you are equal to those obtained through many royal sacrifices, at which copious amounts of dakshina are given, and many horse sacrifices. O unblemished one! You have won Brahma's world through a prastha of saktu. O brahmana! As you wish, go to Brahma's abode and be resplendent there. O best among brahmanas! A celestial vehicle has appeared. As you desire, all of you ascend it.

O brahmana! Look at me. I am Dharma. You have purified your body. In this world, your fame will be eternal. Go to heaven with your wife, with your son and with your daughter-in-law.' When he was addressed by Dharma in these words, the brahmana ascended the vehicle. He went to heaven with his wife, with his son and with his daughter-in-law. That brahmana went to heaven with his son, with his daughter-in-law and with his wife as the fourth. When the one who knew about dharma had departed, I emerged from my hole. There was the smell of the saktu, which had formed some mud with the water. There were the celestial flowers, mixed with the barley that had been given. Because of all this and the austerities of the brahmana, my head turned golden. O brahmanas! Because of the trifling donation given by the one who was devoted to the truth, one half of my body turned into gold. Behold the extremely great austerities of that intelligent one. O brahmanas! Repeatedly, I cheerfully went to the sacrifices performed in hermitages, hoping that the other half of my body would also turn to gold. I heard about the sacrifice performed here by the intelligent king of the Kurus. I was extremely hopeful. But I have not been turned into gold. O supreme among brahmanas! That is the reason I spoke those words and laughed. This sacrifice is in no way comparable to the one that involved the giving away of one prastha of saktu. With the grains in that prastha of saktu, I was turned into gold. This great sacrifice is not equal to that. This is my view.'"

Vaishampayana said, 'O king! At that sacrifice, having said this to the supreme of brahmanas, the mongoose disappeared and the brahmanas returned to their houses. O conqueror of enemy cities! In this way, I have told you everything that happened, including the wonderful event at the great horse sacrifice. O king! You should never be astounded at any sacrifice. Through austerities alone, thousands of rishis have gone to heaven. It has been held that lack of injury towards all beings, contentment, good conduct, uprightness, austerities, self-control, truthfulness and donations are also equal.'<sup>376</sup>

Janamejaya said, ‘Kings are addicted to sacrifices and maharshis are addicted to austerities. O lord! Brahmanas base themselves on tranquility, peacefulness and self-control. Therefore, there is nothing in this world that is equal to the fruits of sacrifices. This is my intelligence and there is no doubt about this. O supreme among brahmanas! Many kings have performed sacrifices. They have obtained fame in this world and, after death, have gone to heaven. The king of the gods, the one with one thousand eyes, performed sacrifices and gave away a lot of dakshina. The immensely energetic lord obtained the entire kingdom of heaven. In that way, King Yudhishtira, with Bhima and Arjuna at the forefront, used their valour to obtain a prosperity that was equal to that of the king of the gods. Therefore, why did the mongoose censure the sacrifice, the great horse sacrifice that the great-souled king performed?’

Vaishampayana replied, ‘O bull among men! I will tell you about the fruits of sacrifices, but I will first tell you about the rites. O king! O descendant of the Bharata lineage! I will tell you. Listen. All the maharshis have said that, on an earlier occasion, Shakra performed a sacrifice. The officiating priests anxiously performed all the acts associated with the rituals of a sacrifice. The *hotri*, possessing all the qualities, poured oblations into the fire. The supreme rishis were there and the gods were summoned. O king! The brahmanas were extremely learned and recited agreeable chants. The bulls among the *udhvaryus* were not exhausted and chanted softly. O great king! It then became the time to sacrifice the animals and the maharshis were overcome with compassion. The rishis, rich in austerities, were distressed on seeing the animals. They approached Shakra and said, “This kind of ritual in a sacrifice is not auspicious. You desire great dharma, but this displays ignorance. O Purandara! It is not seen that the rituals of a sacrifice involve the slaughter of a large number of animals. O lord! What you have set out to do involves a destruction of dharma. This is not dharma. This is not an act of dharma. Violence is not said to be dharma. If you so desire, let the sacrifice be performed in accordance with the sacred texts. If one follows the ordinances indicated for a sacrifice, great dharma will be ensured. O one with the one thousand eyes! Perform the sacrifice with seeds that have been stored for three years. O Shakra! This will be great dharma. Think about this and understand.” The rishis knew about the truth and spoke these words. However, overcome by pride and delusion, Shatakratu did not accept them. O descendant of the Bharata lineage! A great dispute arose between Shakra and the maharshis, about whether sacrifices should be performed with animate or inanimate objects.

‘The rishis knew about the truth and were distressed at this dispute. They had an agreement with Shakra that they would go and ask King Vasu. “O fortunate one! O king! What have the sacred texts said about sacrifices? Should a sacrifice be performed with slaughter of animals or with herbs and juices?” On hearing these words, he reflected about the strengths and weaknesses of both sides. The king replied, “A sacrifice can be performed with whatever is available.” Having said this, the king entered the nether regions. O king! The lord who was the king of the Chedis suffered this hardship because of having uttered a falsehood. A learned person who desires dharma should not perform a sacrifice with an object that has been obtained unlawfully. The fruits of dharma are not reaped from this. Donations may be made to brahmanas by a man who is evil-souled. This is deceitful dharma and leads to people distrusting him. A brahmana may resort to wicked deeds and obtain riches. He may be overcome by uncontrolled attachment and confusion. However, eventually, he attains a vile end. A wicked person may be devoid of intelligence and may give away a lot of donations. But he doesn’t realize the essence and is destroyed. There may be an evil-souled person who is attached to adharma and is violent. That evil-minded person does not obtain any fame through his gifts, in this world or in the next. Having become overcome by greed and delusion, one’s intelligence may turn to accumulation. Because of evil intelligence, such a person may oppress beings and indulge in violence. Riches obtained through greed may be given away in sacrifices. However, it is extremely difficult for those deeds to lead to any success. There are those who are rich in austerities. They give away what has been obtained through *unchha*—roots, fruits, herbs, water and leaves. These men follow dharma. Having given away these gifts, they go to heaven. There is great dharma in renunciation, donations, compassion towards beings, brahmacharya, truthfulness, lack of anger, fortitude and forgiveness. This is eternal dharma and this is the eternal foundation. We have heard of brahmanas and kings like Vishvamitra in earlier times. Vishvamitra, Asita, King Janaka, Kakshasena, Arishtishena, King Sindhudvipa—these and many others obtained supreme success. The kings and those rich in austerities resorted to truth and gave away what was lawfully obtained. O descendant of the

Bharata lineage! Brahmanas, kshatriyas, vaishyas and shudras who resort to austerities and purify themselves in the fire of dharma and donations, go to heaven.'

## Chapter 1930(95)

Janamejaya said, 'O illustrious one! If everything can be obtained through following dharma and renunciation, you should tell me everything about it. You are accomplished in speaking. Great fruits were obtained by the one who lived by the vow of unchha, by giving away saktu. O brahmana! You have spoken to me about it. But I suffer from a great doubt. What is definitely supreme among all kinds of sacrifices? O bull among brahmanas! You should tell me everything about this.'

Vaishampayana replied, 'O scorcher of enemies! In this connection, an ancient history is recounted about what happened in earlier times, in Agastya's great sacrifice. O great king! In earlier times, there was the greatly energetic Agastya. He was engaged in the welfare of all beings. He initiated himself into a sacrifice that would last for twelve years. Many hotris came to the great-souled one's sacrifice and they were like the fire. They ate roots. Some did not eat. Others were *ashmakuttas*.<sup>377</sup> Still others subsisted on rays. There were *parighrishtikas*, *vaighasikas* and *samprakshalas*. There were many mendicants and those who lived on alms who were present. All of them had conquered their anger and vanquished their senses. They had directly experienced dharma. All of them based themselves on self-control. They were devoid of insolence and confusion. They were always based on pure conduct and were never constrained by their senses. Those maharshis were worshipped at that sacrifice and ate. To the best of his capacity, the illustrious one<sup>378</sup> offered food that had been properly earned. Nothing at that sacrifice was not of this nature. In this way, there were many other great sages who performed similar sacrifices.

'O supreme among the Bharata lineage! While Agastya's great sacrifice was going on, the thousand-eyed one did not shower down. O king! During gaps in the great-souled Agastya's sacrifice, the sages, cleansed in their souls, conversed about this. "This Agastya is conducting a sacrifice. However, when he is offering the food, it suffers from malice. If Parjanya does not rain down, how will there be food? O brahmanas! The sage's great sacrifice will go on for twelve years. The god will also not shower down for twelve years. O intelligent maharshis! Think about this. You should show some compassion for Agastya, whose austerities are great." Agastya was powerful and eloquent. On hearing these words, he bowed his head down and gratified those sages. He replied in these words. "If Vasava does not shower down for twelve years, I will follow the eternal rituals and perform a mental sacrifice. If Vasava does not shower down for twelve years, I will make great efforts and perform other sacrifices with great vows. I have collected the seeds for this sacrifice over many years. I will accomplish tasks with these seeds and there will be no obstruction to that. Under no circumstance, is anyone capable of rendering my sacrifice unsuccessful. This is regardless of whether the god rains, or the god does not rain. Indeed, if Indra does not act in accordance with what I wish, I will myself become Indra and revive the subjects. Every creature will obtain the food that he is used to. I will specially do this, again and again. Let gold arrive here today and all the riches that are extremely difficult to obtain. Let everything in the three worlds arrive here, of its own accord. Let large numbers of divine apsaras come and gandharvas and kinnaras. Let Vishvavasu and all the others who are always worshipped come here. Let all the riches that exist in Uttara Kuru arrive at this sacrifice on their own. Let heaven and all those who reside in heaven come. Let Dharma himself come." Thus addressed by the intelligent one, everything arrived.

'The sages witnessed the strength of the sage's austerities. They were astounded and spoke words that were full of great meaning. "We are pleased at your words, but we do not wish that your austerities should be diminished."<sup>379</sup> We have initiated ourselves in a sacrifice where we are only looking for oblations. We desire a sacrifice that we can undertake ourselves. There is nothing else that we are looking for. We are engaged in our own tasks and subsist on what is obtained through lawful means. We pray in the proper way, follow the Vedas and observe brahmacharya. After having spent a period of following the law, we have emerged from our houses. We wish to follow the rituals instructed by dharma. We wish to torment ourselves through those kinds of austerities. You should properly instruct that one's intelligence must always turn away from violence. O lord! You must always speak about sacrifices that involve no violence. O supreme among the best of brahmanas! We will be pleased at this. After the sacrifice is

over, we will take our leave from you and depart.” While they were conversing, the extremely energetic Purandara, the king of the gods, showered down, having witnessed the strength of his austerities. O Janamejaya! Until the sacrifice of that infinitely valorous one was over, Indra of the gods showered down the rain that was desired. O rajarshi! Placing Brihaspati before him, the lord of the gods himself arrived there and gratified Agastya. When the sacrifice was over, Agastya was extremely delighted. Following the prescribed rites, he worshipped the great sages and gave them permission to leave.’

## Chapter 1931(96)

Janamejaya asked, ‘Who was the mongoose with a golden head? Who was the one who spoke in a human voice? I am asking you. Tell me.’

Vaishampayana replied, ‘You did not ask me earlier. That is the reason I did not tell you. Hear about the mongoose, the one who spoke in a human voice. In ancient times, Jamadagni thought of a funeral ceremony. The cow for the oblations appeared before him and he milked her himself. He placed the milk in a new, firm and pure vessel. Krodha<sup>380</sup> adopted a personified form and entered the vessel. He wished to test what the best among sages would do if something disagreeable was done. Having thought this and driven by this wicked intelligence, he corrupted the milk. But the sage knew that this was Krodha and wasn’t enraged. At this, Krodha showed his form to him and stood, hands joined in salutation. “O foremost among the Bhrigu lineage! It is said that the Bhrigus are extremely prone to rage. But I have been conquered by you. People are wrong in their slander. I have been defeated by you. O great-souled one! I am stationed before you now. Forgive me. O virtuous one! I am frightened of your austerities. O lord! Show me your favours.” Jamadagni replied, “O Krodha! I have seen you in your personified form. Without any anxiety, depart. You have not caused me any injury today and there is no rage in me. I kept this milk with the resolution that I would offer it to the immensely fortunate ancestors. Go to them and ascertain what they want.” Thus addressed, fear was generated in him and he<sup>381</sup> disappeared. Cursed by the ancestors, he became a mongoose. He sought their favours, so that the curse might end. They told him, “When you speak ill of dharma, you will be freed.” Thus addressed, he wandered in places where sacrifices were performed and in forests, censuring dharma. It was thus that he came to this sacrifice. He censured Dharma’s son by mentioning the prastha of saktu. Yudhishtira was Dharma’s self and thus Krodha was freed from the curse. This is what transpired at the great-souled one’s sacrifice. While we looked on, the mongoose vanished.’

*This concludes Ashvamedhika Parva.*