

षोडशसप्त सहस्राणि स्त्रीणामन्यानि चक्रिणः ॥५॥

Besides these, he had sixteen thousand other wives^a.

प्रद्युम्नोऽपि महावीर्यो रुक्मिणस्तनयां शुभाम् ।

स्वयंवरस्थां जग्राह सा च तं तनय हरेः ॥६॥

यस्यामस्याभवत् पुत्रो महाबलपराक्रमः ।

अनिरुद्धो रणे क्रुद्धो वीर्योदधिररिन्दमः ॥७॥

तस्यापि रुक्मिणः पौत्रीं वरयामास केशवः ।

दौहित्राय ददौ रुक्मी तां स्पृहन्नपि शौरिणा ॥८॥

The heroic Pradyumna was chosen for her lord, at her public choice of a husband, by the daughter of Rukmin; and he had by her the powerful and gallant prince Aniruddha, who was fierce in fight, an ocean of prowess, and the tamer of his foes. Kēśava demanded in marriage for him the granddaughter of Rukmin; and although the latter was inimical to Kṛṣṇa, he betrothed the maiden (who was his son's daughter) to the son of his own daughter (her cousin Aniruddha).

more usually specified eight, of whose several marriages the Bhāgavata gives the best account. In addition to the three first, respecting whom particulars are found in all, Kāḷindī, or the Yamuṇa, is the daughter of the sun, whom Kṛṣṇa meets on one of his visits to Indraprastha, and who claims him as the reward of her penance. His next wife, Mitravindā, is the daughter of his maternal aunt, Rājādhivēdī (Bk. IV. Ch. XIV.), and sister of Vinda and Anuvinda, kings of Avantī: she chooses him at her Svayamvara. The Hari Vamśa calls her Saudattā, daughter of Śivī; and she is subsequently termed Śaivyā, by our text. Nāgnajitī or Satyā the next wife, was the daughter of Nagnajit, king of Kauśala, and was the prize of Kṛṣṇa's overcoming seven fierce bulls, whom no other hero had encountered with success. Bhadrā, princess of Kekaya, also Kṛṣṇa's cousin, the daughter of Śrutakirtti (Bk. IV. Ch. XV.), was his next; and his eighth wife was Mādri, the daughter of the king of Madra; named, according to the Bhāgavata, Lakṣhaṇā; and to the Hari V. Saubhīṇā; distinguishing, as does our text, clearly Lakṣhmaṇa from Mādri, and like it having no satisfactory equivalent for Bhadrā. The Hari Vamśa does not name Rohiṇī, but specifies other names, as Vrihatī, &c. In the life of Kṛṣṇa, taken from the Bhāgavata through a Persian translation, published by Maurice, there is a curious instance of the barbarous distortion of Sanskrit names by the joint labours of the English and Persian translators: the wives of Kṛṣṇa are written, Rokemenee (Rukminī), Seteebhavani (Satyabhāmā), Jamoometeē (Jāmbavati), Kalenderee (Kāḷindī), Lechmeena (Lakṣhmaṇā), Soeta (Satyā?), Bhedravateē (Bhadrā), Mihrbenda (Mitravindā).

2 These, according to the Mahābhārata, Ādi P., were Apsarasas, or nymphs. In the Dāna Dharma they become Kṛṣṇa's wives through a boon given him by Umā.

तस्या विवाहे रामाद्या यादवा हरिणा सह ।
 रुक्मिणो नगरं जग्मुर्नाम्ना भोजकटं द्विज ॥९॥
 विवाहे तत्र निवृत्ते प्राद्यूम्नेः सुमहात्मनः ।
 कलिङ्गराजप्रमुखा रुक्मिणं वाक्यमब्रुवन् ॥१०॥
 अनक्षज्ञो हली द्यूते तथास्य व्यसनं महत् ।
 न जयामो बलं कस्माद् द्यूतेनैनं महाद्युते ॥११॥
 तथेति तानाह नृपान् रुक्मी बलसमान्वितः ।
 सभायां सद्र रामेण चक्रे द्यूतञ्च वै तदा ॥१२॥
 सहस्रमेकं निष्काणां रुक्मिणा विजितो बलः ।
 द्वितीयेऽपि पणे चान्यत् सहस्रं रुक्मिणा जितम् ॥१३॥
 ततो दश सहस्राणि निष्काणां पणमाददे ।
 बलभद्रोऽजयत्तानि रुक्मी द्यूतविदां वरः ॥१४॥
 ततो जहास स्वनवत् कलिङ्गाधिपतिद्विज !
 दन्तान् विदर्शयन् मूढो रुक्मी चाह मदोद्धतः ॥१५॥
 अविज्ञोऽयं मया द्यूते बलदेवः पराजितः ।
 मुधेवाक्षावलेपान्धो यः स्वं मेनेऽक्षकाविदम् ॥१६॥
 दृष्ट्वा कलिङ्गराजं तं प्रकाशदशनाननम् ।
 रुक्मिणञ्चापि दुर्व्वकियं कोपं चक्रे हलायुधः ॥१७॥

Upon the occasion of the nuptials Rāma and other Yādavas attended Kṛṣṇa to Bhojakāṭa, the city of Rukmin. After the wedding had been solemnized, several of the kings, headed by him of Kalinga, said to Rukmin, "This wielder of the ploughshare is ignorant of the dice, which may be converted into his misfortune: why may we not contend with him, and beat him, in play?" The potent Rukmin replied to them, and said, "So let it be:" and he engaged Balarāma at a game of dice in the palace. Balarāma soon lost to Rukmin a thousand Nishkas³: he then staked and lost another thousand; and then pledged ten thousand, which Rukmin, who was well skilled in gambling, also won. At this the king of Kalinga laughed aloud, and the weak and exulting Rukmin grinned, and said, "Baladeva is losing, for he knows nothing of the game; although, blinded by a vain passion for play, he thinks he understands the dice." Halayudha, galled by the broad laughter of the Kalinga prince, and the contemptuous speech of Rukmin, was exceedingly angry, and, overcome with passion, increased his stake to ten millions of Nishkas. Rukmin accepted the chal-

3 The Nishka is a weight of gold, but according to different authorities of very different amount. The commentator here terms it a weight of four Suvarṇas, each about 175 grains troy.

ततः कोपपरीतात्मा निष्ककोटिं हलायुधः ।
 ग्लहं जग्राह रुक्मी च तदर्थेऽक्षानपातयत् ॥१८॥
 अजयद् बलदेवस्तं प्राहोच्चैस्तं जितं मया ।
 मयेति रुक्मी प्राहोच्चैरलीकोक्तेरलं बल ॥१९॥
 त्वयोक्तोऽयं ग्लहः सत्यं न ममेषोऽनुमोदितः ।
 एवं त्वया चेद् विजितं मया न विजितं कथम् ॥२०॥
 अथान्तरिक्षे वागुच्चैः प्राह गम्भीरनादिनी ।
 बलदेवस्य तद्कोपं वर्द्धयन्ती महात्मनः ॥२१॥
 जितं बलेन धर्ममणं रुक्मिणो भाषितं मृषा ।
 अनुक्त्वापि वचः किञ्चित् कृतं भवति कर्मणा ॥२२॥
 ततो बलः समुत्थाय कोपसंरक्तलोचनः ।
 जघानाष्टापदेनैव रुक्मिणं सुमहाबलः ॥२३॥
 कलिङ्गराजञ्चादाय विस्फुरन्तं बलाद् बलः ।
 बभञ्ज दन्तान् कुपितो यैः प्रकाशं जहास सः ॥२४॥
 आकृष्य च महास्रग्भं जातरूपमयं बलः ।
 जघान येऽन्ये तत्पक्षा भूभृतः कुपितो बलात् ॥२५॥
 ततो हाहाकृतं सर्वं पलायनपरं द्विज !
 तद्राजमण्डलं भीतं बभूव कुपिते बले ॥२६॥

lence, and therefore threw the dice. Baladeva won, and cried aloud, "The stake is mine." But Rukmin called out as loudly, that he was the winner. "Tell no lies, Bala," said he: "the stake is yours; that is true; but I did not agree to it: although this be won by you, yet still I am the winner." A deep voice was then heard in the sky, inflaming still more the anger of the high-spirited Baladeva, saying, "Bala has rightly won the whole sum, and Rukmin speaks falsely: although he did not accept the pledge in words, he did so by his acts (having cast the dice)." Balarāma thus excited, his eyes red with rage, started up, and struck Rukmin with the board on which the game was played, and killed him⁴. Taking hold of the trembling king of Kalinga, he knocked out the teeth which he had shown when he laughed. Laying hold of a golden column, he dragged it from its place, and used it as a weapon to kill those princes who had taken part with his adversaries. Upon which the whole circle, crying out with terror, took to flight, and escaped from the wrath of Baladeva.

4 The Bhāgavata and Hari Vamśa, which both tell this story, agree in the death of Rukmin; but in the Mahābhārata he appears in the war, on the side of the Paṇḍavas. The occurrence is a not very favourable picture of courtly manners; but scenes of violence have never been infrequent at the courts of Rajput princes.

बलेन निहतं श्रुत्वा रुक्मिणं मधुसूदनः ।

नोवाच किञ्चिन्मैत्रेय ! रुक्मिणी-बलयोर्भयात् ॥२७

ततोऽनिरुद्धमादाय कृतोद्वाहं द्विजोत्तम !

द्वारकामाजगामाथ यदुचक्रं सकेशवम् ॥२८॥

When Kṛṣṇa heard that Rukmin had been killed by his brother, he made no remark, being afraid of Rukminī on the one hand, and of Bala on the other; but taking with him the newly wedded Aniruddha, and the Yādava tribe, he returned to Dvārakā.

CHAPTER XXIX

द्वारवत्यां ततः शौरिं शकस्त्रिभुवनेश्वरः ।

आजगामाथ मैत्रेय ! मत्तैरावतपृष्ठगः ॥१॥

प्रविश्य द्वारकां सोऽथ समेत्य हरिणा ततः ।

कथयामास दैत्यस्य नरकस्य विचेष्टितम् ॥२॥

त्वया नाथेन देवानां मनुष्यत्वेऽपि तिष्ठता ।

प्रशमं सर्व्वदुःखानि नीतानि मधुसूदन ॥३॥

तपस्वि-जननाशाय सोऽरिष्टो धेनुकस्तथा ।

चाणूरो मुष्टिकः केशी ते सर्व्वे निहतास्त्वया ॥४॥

कंसः कुवल्यापीडः पूतना बालघातिनी ।

नाशं नीतास्त्वया सर्व्वे येऽन्ये जगदुपद्रवाः ॥५॥

युष्मद्दोर्दण्ड-सद्बुद्धि परित्राते जगत्त्रये ।

यज्वियज्ञांशसम्प्राप्त्या तृप्तिं यान्ति दिवोकसः ॥६॥

सोऽहं साम्प्रतमायातो यन्निमित्तं जनार्दन !

तच्छ्रुत्वा तत्प्रतीकारप्रयत्नं कर्तुमर्हसि ॥७॥

Sakra, the lord of the three worlds, came mounted on his fierce elephant Airāvata to visit Sauri (Kṛṣṇa) at Dvārakā. Having entered the city, and been welcomed by Hari, he related to the hero the deeds of the demon Naraka. "By thee, Madhusūdana, lord of the gods," said Indra, "in a mortal condition, all sufferings have been soothed. Arishta, Dhenuka, Chāṇūra, Mushtika, Keśin, who sought to injure helpless man, have all been slain by thee. Kansa, Kuvalayāpīḍa, the child-destroying Putanā, have been killed by thee; and so have other oppressors of the world. By thy valour and wisdom the three worlds have been preserved, and the gods, obtaining their share of the sacrifices offered by the devout, enjoy satisfaction. But now hear the occasion on which I have come to thee, and which thou art able to

भौमोऽयं नरको नाम्ना प्राग्ज्योतिषपुरेश्वरः ।
 करोति सर्व्वभूतानामुपघातमरिन्दम ॥८॥
 देवसिद्धासुरादीनां नृपाणाञ्च जनार्दन !
 हत्वा हि सोऽसुरः कन्या रुरोध निजमन्दिरे ॥९॥
 छत्रं यत् सलिलस्रावि तज्जहार प्रचेतसः ।
 मन्दरस्य तथा शृङ्गं हतवान् मणिपर्व्वतम् ॥१०॥
 अमृतस्राविणी दिव्ये मन्मातुः कृष्ण ! कृण्डले ।
 जहार सोऽसुरोऽदित्या वाञ्छत्यैरावतं गजम् ॥११॥
 दुर्णीतमेतद् गोविन्द ! मया तस्य तवोदितम् ।
 यदत्र प्रतिपत्तव्यं तत् स्वयं प्रविमृष्यताम् ॥१२॥

remedy. The son of the earth,¹ called Naraka, who rules over the city of Prágjyotisha,² inflicts a great injury upon all creatures. Carrying off the maidens of gods, saints, demons, and kings, he shuts them up in his own palace. He has taken away the umbrella of Varuṇa, impermeable to water, the jewel mountain crest of Mandara, and the celestial nectar-dropping earrings of my mother Adití ; and he now demands my elephant Airāvata. I have thus explained to you, Govinda, the tyranny of the Asura ; you can best determine how it is to be prevented."

इति श्रुत्वा स्मितं कृत्वा भगवान् देवकीसुतः ।
 गृहीत्वा वासवं हस्ते समुत्तस्थौ वरासनात् ॥१३॥
 सञ्चिन्तितमुपारुह्य गरुडं गगनेचरम् ।
 सत्यभामां समारोप्य यौ प्राग्ज्योतिषं पुरम् ॥१४॥
 चिन्तयामास च विभुर्मनसा पन्नगाशनम् ।
 आरुह्यैरावतं नागं शक्रोऽपि त्रिदिवालयम् ।
 ततो जगाम मैत्रेय ! पश्यतां द्वारकौकसाम् ॥१५॥

Having heard this account, the divine Hari gently smiled, and, rising from his throne, took Indra by the hand : then wishing for the eater of the serpents, Garuḍa immediately appeared ; upon whom his master, having first seated Satyabhámá upon his back, ascended, and flew to Prágjyotisha. Indra mounted his elephant, and, in the sight of the inhabitants of Dvárakà, went to the abode of the gods.

1 By Vishṇu, as the Varáha Avatára ; but found and adopted by Janaka. Káliká P.

2 In the centre of the country of Kámarupa, inhabited by Kirátas ; the site of the shrines of Deví, as Dikkaravásiní and Kámákyá. Káliká P.

प्राग्ज्योतिषपुरस्यासीत् समन्ताच्छतयोजनम् ।
 आचिता मौरवेः पाशैः क्षुरान्तेर्भूद्विजोत्तम ॥१६॥
 तांश्चिच्छेद हरिः पाशान् क्षिप्त्वा चक्रं सुदर्शनम् ।
 ततो मुरुः समुत्तस्थौ तं जघान च केशवः ॥१७॥
 मुरोश्च तनयान् सप्त सहस्रांस्तांस्ततो हरिः ।
 चक्रधाराम्निर्दग्धांश्चकार शलभानिव ॥१८॥
 हत्वा मुरुं हयग्रीवं तथा पञ्चजनं द्विज !
 प्राग्ज्योतिषपुरं धीमांस्तरावान् समुपागतः ॥१९॥
 नरकेणास्य तत्राभून्महासैन्येन संयुगः ।
 कृष्णस्य यत्र गोविन्दो जघ्ने दैत्यान् सहस्रशः ॥२०॥
 शस्त्रास्त्रवर्षं मुञ्चन्तं भौमं तं नरकं बली ।
 क्षिप्त्वा चक्रं द्विधा चक्रे चक्री दैतेयचक्रहा ॥२१॥
 हते तु नरके भूमिगृहीत्वादितिकुण्डले ।
 उपतस्थे जगन्नाथं वाक्यं चेदमथान्नवीत ॥२२॥
 यदाहमुद्धृता नाथ ! त्वया शंकरमूर्तिना ।
 त्वत्स्पर्शसम्भवः पुत्रस्तदायं मय्यजायत ॥२३॥
 सोऽयं त्वयैव दत्तो मे त्वयैव विनिपातितः ।
 गृहाण कुण्डले चमे पालयास्य च सन्ततिम् ॥२४॥
 भारवतारणार्थाय ममेव भगवानिममम् ।
 अंशेन लोकमायातः प्रसादसुमुखः प्रभो ॥२५॥

The environs of Prágjyotisha were defended by nooses, constructed by the demon Muru, the edges of which were as sharp as razors ; but Hari, throwing his discus Sudarśana amongst them, cut them to pieces. Then Muru started up, but Keśava slew him, and burnt his seven thousand sons, like moths, with the flame of the edge of his discus. Having slain Muru, Hayagriva, and Panchajana, the wise Hari rapidly reached the city of Prágjyotisha : there a fierce conflict took place with the troops of Naraka in which Govinda destroyed thousands of demons ; and when Naraka came into the field, showering upon the deity all sorts of weapons, the wielder of the discus, and annihilator of the demon tribe, cut him in two with his celestial missile. Naraka being slain, Earth, bearing the two earrings of Adití, approached the lord of the world, and said, "When, O lord, I was upheld by thee in the form of a boar, thy contact then engendered this my son. He whom thou gavest me has now been killed by thee : take therefore these two earrings, and cherish his progeny. Thou, lord, whose aspect is ever gracious, hast come to this sphere, in a portion of thyself, to lighten my burden. Thou art the eternal creator, preserver, and

त्वं कर्ता त्वं विकर्ता च संहर्ता प्रभवोऽप्ययः ।
 जगतां त्वं जगद्रूपः स्तूयतेऽच्युत ! किं तव ॥२६॥
 व्यापी व्याप्यः क्रिया कर्ता कार्य्यञ्च भगवान् यथा ।
 सर्व्वभूतात्मभूतस्य स्तूयते तव किं तदा ॥२७॥
 परमात्मा च भूतात्मा महात्मा चाव्ययो भवान् ।
 यदा तदा स्तुतिर्नाथ ! किमर्थं ते प्रवर्त्तते ॥२८॥

destroyer of the universe ; the origin of all worlds, and one with the universe : what praise can be worthily offered to thee? Thou art the pervader, and that which is pervaded ; the act, the agent, and the effect ; the universal spirit of all beings : what praise can be worthily offered to thee? Thou art the abstract soul, the sentient and the living soul of all beings, the imperishable : but since it is not possible to praise thee worthily, then why should the hopeless attempt proceed?

प्रसीद सर्व्वभूतात्मन् ! नरकेण हि यत् कृतम् ।
 तत् क्षम्यतामदोषाय त्वत्सुतः त्वन्निपातितः ॥२९॥
 तथेति चोक्त्वा धरणीं भगवान् भूतभावनः ।
 रत्नानि नरकावासाज्जग्राह मुनिसत्तम ॥३०॥
 कन्यापुरे स कन्यानां षोडशातुलविक्रमः ।
 शताधिकानि ददशे सहस्राणि महामते ॥३१॥
 चतुर्दन्तान् गजाश्चोग्रधान् षट्सहस्रान् स दृष्टवान् ।
 काम्बोजानां तथाश्वानां नियुतान्येकविंशतिम् ॥३२॥
 कन्यास्ताश्च तथा नागांस्तानश्वान् द्वारकां पुरीम् ।
 प्रेषयामास गोविन्दः सद्यो नरककिङ्करैः ॥३३॥

Have compassion, O universal soul, and forgive the sins which Naraka has committed. Verily it is for the sanctification of thy son that he has been killed by thee." The lord, who is the substance of all creatures, having replied to the earth, "Even so," proceeded to redeem the various gems from the dwelling of Naraka. In the apartments of the women he found sixteen thousand and one hundred damsels³ : he also beheld in the palace six thousand large elephants, each having four tusks ; twenty-one lakhs of horses of Kāmboja and other excellent breeds : these Govinda dispatched to Dvārakā, in charge of the servants of Naraka. The umbrella of Varuṇa, the jewel mountain

3 These were captive princesses, according to the Bhāgavata ; Apsarasas, or celestial nymphs, according to the Kālikā P. ; and these upon their rescue by Kṛṣṇa became his wives.

ददशे वारुणं छत्रं तथैव मणिपर्वतम् ।
 आरोपयामास हरिर्गरुडे पन्नगाशने ॥३४॥
 आरुह्य च स्वयं कृष्णः सत्यभामा-सहायवान् ।
 अदित्याः कुण्डले दातुं जगाम त्रिदिवालयम् ॥३५॥

which he also recovered, he placed upon Garuḍa ; and mounting him himself, and taking Satyabhāmā with him, he set off to the heaven of the gods, to restore the earrings of Aditi⁴.

CHAPTER XXX

गरुडो वारुणं छत्रं तथैव मणिपर्वतम् ।
 सभार्य्यञ्च हृषीकेशं लीलयेव वहन् ययौ ॥१॥
 ततः शङ्खमुपाध्मासीत् स्वर्गद्वारगतो हरिः ।
 उपतस्थुस्तथा देवाः साग्येहस्ता जनार्दनम् ॥२॥
 स देवेरञ्चितः कृष्णो देवमातुर्निवेशनम् ।
 सिताभ्रशिखराकारं प्रविश्य ददशेऽदितिम् ॥३॥
 स तां प्रणम्य शक्रेण सह ते कुण्डलोत्तमं ।
 ददौ नरकनाशञ्च शशंसास्यै जनार्दनः ॥४॥
 ततः प्रीता जगन्माता धातारं जगतां हरिम् ।
 तुष्टावादितिरव्यग्रा कृत्वा स्वत्प्रवणं मनः ॥५॥
 नमस्ते पुण्डरीकाक्ष ! भक्तानामभयञ्चर ।
 मनातनात्मन सर्व्वात्मन ! भूतात्मन ! भूतभावन ॥६॥

Garuḍa, laden with the umbrella of Varuṇa and the jewel mountain, and bearing Hrishīkeśa on his back to the court of Indra, went lightly, as if in sport, along. When they arrived at the portals of Svarga, Hari blew his shell; on which the gods advanced to meet him, bearing respectful offerings. Having received the homage of the divinities, Kṛṣṇa went to the palace of the mother of the gods, whose turrets resembled white clouds; and on beholding Aditi, paid his respects to her, along with Sakra; and, presenting to her her own earrings, informed her of the destruction of the demon Naraka. The mother of the world, well pleased, then fixed her whole thoughts upon Hari, the creator, and thus pronounced his praise: "Glory to thee, O god with the lotus eyes, who removest all fear from those that worship thee. Thou art

4 The legend of Naraka is related in more detail in the Bhāgavata and Hari Vaṃśa, but is still more fully narrated in the Kālikā Upapurāṇa. It may be considered as one of the various intimations that occur in the Purāṇas of hostilities between the worshippers of Viṣṇu and Śiva; Naraka being in an especial degree favoured by the latter.

प्रणेता मनसो बुद्धेरिन्द्रियाणां गृणात्मक !
 त्रिगुणातीत ! निर्वन्द ! शुद्धसत् ! हृदि स्थित ॥७॥
 सितदीर्घादिनिःशेष-कल्पनापरिवर्जित !
 जन्मादिभिरसंस्पृष्ट ! स्वप्नादिपरिवर्जित ॥८॥
 सन्ध्या रात्रिरहोभूमिर्गगनं वायुरम्बु च ।
 हुताशनो मनो बुद्धिर्भूतादिस्त्व तथाच्युत ॥९॥
 सृष्टि-स्थिति-विनाशानां कर्ता कर्तृपतिर्भवान् !
 ब्रह्म-विष्णु-शिवाख्याभिरात्ममूर्त्तिभिरीश्वर ॥१०॥

the eternal, universal, and living soul ; the origin of all beings ; the instigator of the mental faculty, and faculties of sense ; one with the three qualities ; beyond the three qualities ; exempt from contraries ; pure ; existing in the hearts of all ; void of colour, extension, and every transient modification ; unaffected by the vicissitudes of birth or death, sleep or waking. Thou art evening, night, and day ; earth, sky, air, water, and fire ; mind, intellect, and individuality. Thou art the agent of creation, duration, and dissolution ; the master over the agent ; in thy forms which are called Brahmá, Vishṇu, and Síva.

देवा यक्षास्तथा दैत्या राक्षसाः सिद्ध-पन्नगाः ।
 कुष्माण्डाश्च पिशाचाश्च गन्धर्वा मनुजास्तथ ॥११॥
 पशवो मृगमातङ्गास्तथैव च सरीसृपाः ।
 वृक्ष-गुल्म-लता बह्वचः समस्तास्तृणजातयः ॥१२॥
 स्थूला मध्यास्तथा सूक्ष्माः स्थूल-सूक्ष्मतराश्च ये ।
 देहभेदा भवान् सर्व्वे ये केचित् पुद्गलाश्रयाः ॥१३॥
 माया तवेयमज्ञातपरमार्थातिमोहिनी ।
 अनात्मन्यात्मविज्ञानं यया मूढो निरुध्यते ॥१४॥
 अस्वे स्वमिति भावोऽत्र यत् पुं सामुपजायते ।
 अहं ममेति भावोऽत्र यत् प्रायेणाभिजायते ।
 संसारमातुर्मर्यायास्तवेतन्नाथ ! चेष्टितम् ॥१५॥

Thou art gods, Yakshas, Daityas, Rákshasas, Siddhas, Punnagas, Kūshmánḍas, Písáchas, Gandharbas, men, animals, deer, elephants, reptiles, trees, shrubs, creepers, climbers, and grasses ; all things, large, middling, small, immense, or minute : thou art all bodies whatsoever, composed of aggregated atoms. This thy illusion beguileth all who are ignorant of thy true nature, the fools who imagine soul to be in that which is not spirit. The notions that "I am—this is mine," which influence mankind, are but the delusions of the mother of the world, originating in thy active agency. Those men who,

यः स्वधर्मपरैर्नाथि ! नरैराराधितो भवान् ।
 ते तरन्त्यखिलाभेतां मायामात्मविमुक्तये ॥१६॥
 ब्रह्माद्याः सकला देवा मनुष्याः पशवस्तथा ।
 विष्णुमायामहावर्तमोहान्धतमसावृताः ॥१७॥
 आराध्य त्वामभीप्सन्ते कामानात्ममवक्षयम् ।
 यदेते पुरुषा माया सैवेयं भगवंस्त्व ॥१८॥
 मया त्वं पुत्रकामिन्या वैरिपक्षक्षयाय च ।
 आराधितो न मोक्षाय मायाविलसितं हि तत् ॥१९॥
 कौपीनाच्छादनप्राया वाञ्छा कल्पद्रुमादपि ।
 जायते यदपुण्यानां सोऽपराधः स्वदोषजः ॥२०॥
 तत् प्रसीदाखिलजगन्मायामोहकराव्यय !
 अज्ञानं ज्ञानसद्भावभूतं भूतेश ! नाशय ॥२१॥
 नमस्ते चक्रहस्ताय शार्ङ्गहस्ताय ते नमः ।
 गदाहस्ताय ते विष्णो ! शङ्खहस्ताय ते नमः ॥२२॥
 एतत् पश्यामि ते रूपं स्थूलचिह्नोपलक्षितम् ।
 न जानामि परं यत्ते प्रसीद परमेश्वर ॥२३॥

attentive to their duties, diligently worship thee, traverse all this illusion, and obtain spiritual freedom. Brahmá and all the gods, men and animals, are alike invested by the thick darkness of fascination, in the gulf of the illusions of Vishṇu. That men, who having worshipped thee, should seek the gratification of their desires, and their own preservation, this, O lord, is also thy delusion. It is the sport of thy fascinations that induces men to glorify thee, to obtain thereby the continuance of their race, or the annihilation of their enemies, instead of eternal liberation. It is the fault of the impure acts of the unrighteous (to proffer such idle requests to one able to confer much more important benefits), like asking for a rag to cover one's nakedness from the tree that bestows whatever is solicited. Be propitious then, imperishable author of all the error that deceives the world ; and dispel, O lord of all creatures, the conceit of knowledge, which proceeds from ignorance. Glory to thee, grasper of the discus, wielder of the bow, brandisher of the mace, holder of the shell ; for such do I behold thee in thy perceptible form : nor do I know that form of thine, which is beyond perception ! Have compassion on me, supreme god."

अदित्येवं स्तुतो विष्णुः प्रहस्याह सुरारणिम् ।

माता देवि ! त्वमस्माकं प्रसीद वरदा भव ॥२४॥

Vishṇu, thus hymned by Aditi, smiled, and said to the mother of the gods, "Mother goddess, do thou show favour unto me, and

एवमस्तु यथेच्छा ते त्वमशेषैः सुरासुरैः ।
 अजेयः पुरुषव्याघ्र ! मर्त्यलोके भविष्यसि ॥२५॥
 ततोऽनन्तरमेवास्य शक्राणीसहितादितिम् ।
 सत्यभामा प्रणम्याह प्रसीदेति पुनः पुनः ॥२६॥
 मत्प्रसादान्न ते सुभ्रु ! जरा वैरूप्यमेव च ।
 भविष्यत्यनवद्याङ्गि ! सुस्थिरं नवयौवनम् ॥२७॥
 अदित्या तु कृतानुज्ञो देवराजो जनार्दनम् ।
 यथावत् पूजयामास बहुमानपुरःसरम् ॥२८॥
 शची च सत्यभामायै पारिजातस्य पुष्पकम् ।
 न ददौ मानुषीं मत्वा स्वयं पुष्पैरलङ्कृता ॥२९॥
 ततो ददर्श कृष्णोऽपि सत्यभामासहायवान् ।
 देवोद्यानानि हृद्यानि नन्दनादीनि सत्तम ॥३०॥
 ददर्श च सुगन्धाढ्यं मञ्जरीपुञ्जधारिणम् ।
 नित्याह्लादकरं ताम्रबालपल्लवशोभितम् ॥३१॥
 मथ्यमानेऽमृते जातं जातरूपोपमत्वचम् ।
 पारिजात जगन्नाथः केशवः केशिसूदनः ॥३२॥
 तं दृष्ट्वा प्राह गोविन्दं सत्यभामा द्विजोत्तम !
 कस्मान्न द्वारकामेष नीयते देवपादपः ॥३३॥
 यदि ते तद्वचः सत्यं सत्यात्यर्थं प्रियेति मे ।
 मद्गेहनिष्कुटार्थाय तदयं नीयतां तरुः ॥३४॥

grant me thy blessing." "So be it," replied Adití, "ever as thou wilt ; and whilst thou dwellest amongst mortals, the first of men, thou shalt be invincible by gods or demons." Then Satyabhámá, accompanied by the queen of Indra, addressed Adití respectfully, and solicited her benedictions : and Adití in reply said to her, "Fair-browed dame, thou shalt never suffer decay, nor loss of beauty : thou shalt be the asylum of all loveliness, dame of faultless shade." With the assent of Adití, Indra then respectfully saluted Janárddana in all due form, and conducted him and Satyabhámá through Nandana and other pleasant gardens of the gods ; where Keśava, the destroyer of Keśi, saw the Párijáta tree, the favourite of Sachi, which was produced when the ocean was churned for ambrosia : the bark was of gold, and it was embellished with young sprouting leaves of a copper colour, and fruit-stalks bearing numerous clusters of fragrant fruit. When Satyabhámá noticed this tree, she said to her beloved lord, Govinda, "Why should not this divine tree be transported to Dváraká? If what you say is true, and I am really dear to you, then let this tree be taken away

न मे जाम्बवती तादृगभीष्टा न च रुक्मिणी ।
 सत्ये यथा त्वमित्युक्तं त्वया कृष्णासकृतं प्रियम् ॥३५॥
 सत्यं तद् यदि गोविन्द ! नोपचारकृतं तव ।
 तदस्तु पारिजातोऽयं मम गेहविभूषणम् ॥३६॥
 बिभ्रती पारिजातस्य केशपक्षेण मञ्जरीम् ।
 सपत्नीनामहं मध्ये शोभेयमिति कामये ॥३७॥

from hence, and planted in the gardens of my dwelling. You have often said to me, 'Neither Jāmbavatī nor Rukminī is so dear to me, Satyā, as you are.' If you have spoken the truth, and not mere flattery, then let this Pārijāta tree be the ornament of my mansion. I long to shine amidst my fellow queens, wearing the flowers of this tree in the braids of my hair."

इत्युक्तः सम्प्रहस्येनं पारिजातं गरुत्मति ।
 आरोपयामास हरिस्तमूचुर्वनरक्षणः ॥३८॥
 भोः शची देवराजस्य महिषी तत्परिग्रहम् ।
 पारिजातं न गोविन्द ! हर्तुमर्हसि पादपम् ॥३९॥
 शचीविभूषणार्थाय देवैरमृतमन्थने ।
 उत्पादितोऽयं न क्षेमी गृहीत्वैनं गमिष्यसि ॥४०॥
 देवराजो मुखप्रेक्षी यस्यास्तस्याः परिग्रहम् ।
 मौढ्यात् प्रार्थयसे क्षेमी गृहीत्वैनं हि को व्रजेत् ॥४१॥
 अवश्यमस्य देवेन्द्रो निष्कृतिं कृष्ण ! यास्यति ।
 वज्रोद्यतकरं शक्रमनुयास्यन्ति चामराः ॥४२॥
 तदलं सकलेर्देवैर्विग्रहेण तवाच्युत !

Thus solicited by Satyabhāmā, Hari smiled upon her, and taking the Pārijāta plant, put it upon Garuḍa. The keepers of the garden remonstrated, and said, "This Pārijāta tree belongs to Śachī, the queen of the sovereign of the gods: it is not proper, Govinda, for you to remove it. At the time when the ocean was churned for the beverage of immortality, this tree was produced, for the purpose of providing Śachī with flowery ornaments. You cannot be suffered to depart with it. It is through ignorance that this is sought for by any one, as it is the especial property of her on whose countenance the king of the gods delights to look; and who shall go away with impunity, who attempts to carry it off? Assuredly the king of the gods will punish this audacity; for his hand launches the thunderbolt, and the immortals attend upon his steps. Forbear then, Kṛṣṇa, nor provoke the hostility of all the gods. The wise will not commence actions

विपाककटुं यत् कर्म तन्न शंसन्ति पण्डिताः॥४३
 इत्युक्ते तैस्वाचेतान् सत्यभामातिकोपिनी ।
 का शची पारिजातस्य को वा शक्रः सुराधिपः ॥४४
 सामान्यः सर्व्वलोकानां यद्येषोऽमृतमन्थने ।
 समुत्पन्नः सुराः कस्मादेको गृह्णाति वासवः ॥४५॥
 यथा सुरा यथैवेन्दुर्यथा श्रीर्वनरक्षिणः ।
 सामान्याः सर्व्वलोकस्य पारिजातस्तथा द्रुमः ॥४६
 भर्तृबाहुमहागर्वाद् रुणद्धचेनं यथा शची ।
 तत् कथ्यतामलं क्षान्त्या सत्या हारयति द्रुमम् ॥४७
 कथ्यताञ्च द्रुतं गत्वा पौलोम्या वचनं मम ।
 सत्यभामा वदत्येतदतिगर्वोद्धताक्षरम् ॥४८॥
 यदि त्वं दयिता भर्तुर्यदि वश्यः पतिस्तव ।
 मद्भर्तुर्हरतो वृक्षं तत् कारय निवारणम् ॥४९॥
 जानामि ते पतिं शक्रं जानामि त्रिदिवेश्वरम् ।
 पारिजातं तथाप्येनं मानुषी हारयामि ते ॥५०॥

that can be productive only of unpleasant consequences." Satyabhāma, on hearing these words, was exceedingly offended, and said, "What right has Sachī—what has Indra—to the Párijáta tree? it was produced at the churning of the ocean as the common property of all worlds. Wherefore, gods, should Indra alone possess it? In the same manner, guardians of the grove, as nectar, as the moon, as the goddess Śrī herself, so the Párijáta tree is the common property of all the world: and since Sachī, confiding in the strength of her husband's arm, would keep it to herself, away with submission to her: Satyá takes away the tree. Go quickly, and let Paulomí be told what I have said: repeat to her this contemptuous message from Satyabhámá; 'If you are the beloved wife of your lord, if your husband is obedient to your authority, let him prevent my husband from carrying off this tree. I know your husband Sakra; I know the sovereign of the divinities; and I, who am a mortal, take this Párijáta tree away from you.'"

इत्युक्ता रक्षिणो गत्वा शच्या ऊचुर्यथोदितम् ।

शची चोत्साहयामास त्रिदशाधिपतिं पतिम् ॥५१॥

Accordingly the warders of the garden went and reported to Sachī the message of Satyabhámá. Sachī appealed to her husband, and excited the king of the gods to resent this affront: and Indra

ततः समस्तदेवानां सैन्यैः परिवृतो हरिम् ।
 प्रययौ पारिजातार्थमिन्द्रो योधयितुं द्विज ॥५२॥
 ततः परिघ-निखिश-गदा-शूल-वरायुधाः ।
 बभूवुस्त्रिदशाः सज्जाः शक्रे वज्रकरे स्थिते ॥५३॥
 ततो निरीक्ष्य गोविन्दो नागराजोपरि स्थितम् ।
 शक्रं देवपरीवारं युद्धाय समुपस्थितम् ॥५४॥
 चकार शङ्खनिर्घोषं दिशः शब्देन पूरयन् ।
 मुमोच शरसङ्घातान् सहस्रायुतशः शिताम् ॥५५॥
 ततो दिशो नभश्चैव दृष्टा शरशतेश्चितम् ।
 मुमुचुस्त्रिदशाः सर्वे अस्त्रशस्त्राण्यनेकशः ॥५६॥
 एकैकमस्त्रं शस्त्रञ्च देवैर्मुक्तं सहस्रधा ।
 चिच्छेद लीलयेवेशो जगतां मधुसूदनः ॥५७॥
 पाशं सलिलराजस्य समाकृष्योरगाशनः ।
 चकार खण्डशश्चञ्च बालपन्नगदेहवत् ॥५८॥
 यमेन प्रहृतं दण्डं गदाविक्षेपखण्डितम् ।
 पृथिव्याः पातयामास भगवान् देवकीसुतः ॥५९॥
 शिविकाञ्च धनेशस्य चक्रेण तिलशो विभुः ।
 चकार शौरिरर्कञ्च दृष्टिदृष्टहतौजसम् ॥६०॥
 नीतोऽग्निः शतशो वाणैर्द्राविता वसवो दिशः ।

accordingly, attended by the army of the celestials, marched to attack Hari, in defence of the Párijáta tree. The gods were armed with clubs, swords, maces, and darts; and Indra wielded the thunderbolt. As soon as Govinda saw the king of the gods advancing against him on his elephant, attended by the immortals, he blew his shell so that the sound filled all the regions, and he showered smilingly myriads of arrows upon his assailants. Beholding the air in all directions overspread with his darts, the celestials in return hurled innumerable missiles; but every one of these the destroyer of Madhu, and lord of all worlds, cut playfully into a thousand pieces with his shafts. The devourer of serpents, Garuḍa, laid hold of the noose of the sovereign of the waters, and tore it to fragments with his beak, as if it had been a little snake. The son of Devakí threw his mace at the club of Yama, and cast it broken upon the ground: he cut in bits the litter of the lord of wealth with his discus: a glance of his eye eclipsed the radiance of the sun: he severed Agni into a hundred parts with his arrows, and scattered the Vasus through the realms of space: with his discus he

चक्रविच्छिन्नशूलाग्रा रुद्रा भुवि निपातिता. ॥६१
 साध्या विश्वेऽथ मरुतो गन्धर्वाश्चैव सायकैः ।
 शार्ङ्गणा प्रेरितैस्ता व्योम्नि शाल्मलितूलवत ॥६२
 गरुत्मानपि वक्त्रेण पक्षाभ्यां नखराङ्कुरैः
 भक्षयंस्ताडयन् देवान् दारयंश्च चचार वै ॥६३॥

cut off the points of the tridents of the Rudras, and cast themselves upon the earth: and with the shafts shot from his bow he dispersed the Sádhyas, Viśvas, Maruts, and Gandharbas, like fleeces of cotton from the pods of the Simul tree, through the sky. Garuda also diligently plied his beak and wings and nails, and bit and bruised and scratched the deities who opposed his lord.

ततः शरसहस्रेण देवेन्द्र-मधुसूदनौ ।
 परस्परं ववर्षति धाराभिरिव तोयदौ ॥६४॥
 ऐरावतेन गरुडो युयुधे तत्र संयुगे ।
 देवैः समस्तर्युयुधे शक्रेण च जनार्दनः ॥६५॥
 छिन्नेष्वशेषवारणेषु शस्त्रेष्वस्त्रेषु च त्वरन् ।
 जग्राह वासवो वज्रं कृष्णश्रकं सुदर्शनम् ॥६६॥
 ततो हाहाकृतं सर्व्वं त्रैलोक्यं द्विजसत्तम !
 वज्र-चक्रधरौ दृष्ट्वा देवराज-जनार्दनौ ॥६७॥
 क्षिप्तं वज्रमथेन्द्र ए जग्राह भगवान् हरिः ।
 न मुमोच तदा चक्रं तिष्ठ तिष्ठेति चान्नवीत् ॥६८॥
 प्रनष्टवज्रं देवेन्द्रं गरुडक्षतवाहनम् ।
 सत्यभामान्रवीद् वीरं पलायनपरायणम् ॥६९॥
 त्रैलोक्येश ! न ते युक्तं शचीभर्तुः पलायनम् ।

Then the king of the gods and the foe of Madhu encountered and overwhelmed each other with countless shafts, like rain-drops falling from two heavy clouds. Garuda in the conflict engaged with Airāvata, and Janārdana was opposed to all the deities. When all the other weapons had been cut to pieces, Indra stood armed with his thunderbolt, and Kṛṣṇa with the discus Sudarśana. Beholding them thus prepared for fight, all the people of the three spheres exclaimed, "Alas ! alas !" Indra launched his bolt, but in vain, for Hari caught and arrested it: he forbore, however, to hurl his discus, and only called out to Indra to stay. Satyabhámá seeing Indra disarmed, and his elephant disabled by Garuda, and the deity himself about to retreat, said to him, "King of the triple sphere, it ill becomes the hus-

पारिजातस्रगाभोगा त्वामुपस्थास्यते शची ॥७०॥
 कीदृशं देवराज्यन्ते पारिजातस्रगुज्ज्वलाम् ।
 अपश्यतो यथापूर्वं प्रणयादागतां शचीम् ॥७१॥
 अलं शक्र ! प्रयातेन न ब्रीडां गन्तुमर्हसि ।
 नीयतां पारिजातोऽयं देवाः सन्तु गतव्यथाः ॥७२॥
 पतिगर्वावलेपेन बहुमानपुरःसरम् ।
 न ददर्शं गृहे यातामुपचारेण मां शची ॥७३॥
 स्त्रीत्वादगुरुचित्ताहं खभर्तृश्लाघनापरा ।
 ततः कृतवती शक्र भवता सह विग्रहम् ॥७४॥
 तदलं पारिजातेन परस्वेन हृतेन नः ।
 रूपेण गर्विता सा त् भर्त्रा स्त्री का न गर्विता ॥७५॥
 इत्युक्तो विनिवृत्तोऽसौ देवराजस्तथा द्विज !
 प्राह चैनामलं चरिड ! सख्युः खेदातिविस्तरैः ॥७६॥
 न चापि सर्ग-संहार-स्थितिकर्त्ताखिलस्य यः ।
 जितस्य तेन मे ब्रीडा जायते विश्वरूपिणा ॥७७॥

यस्मिन् जगत् सकलमेतदनादिमध्ये यस्माद् यतश्च न भविष्यति सर्व्वभूतात् ।
 तेनोद्भव-प्रलय-पालनकारणेन ब्रीडा कथं भवति देवि ! निराकृतस्य ॥७८॥
 band of Sachi to run away. Ornamented with Párijáta garlands, she
 will approach you. Of what use is the sovereignty of heaven, em-
 bellished with the Párijáta tree, no longer beholding Sachi meet you
 with offection as of yore ? Nay, Sakra, fly not ; you must not suffer
 shame : here, take the Párijáta tree ; let the gods be no longer annoy-
 ed. Sachi, inflated with pride of her husband, has not welcomed me
 to her dwelling with respectful presents. As a woman, I am light of
 purpose, and am anxious for my husband's fame ; therefore have I
 instigated, Sakra, this contest with you. But I do not want the
 Párijáta tree, nor do I wish to take that which is another's property.
 Sachi is proud of her beauty. What woman is not proud of her hus-
 band ?" Thus spoken to by Satyabháma, the king of the gods
 turned back, and said to her, "Desist, wrathful dame, from afflicting
 your friend by further reproaches. I am not ashamed of being van-
 quished by him who is the author of the creation, preservation, and
 destruction of the world ; who is the substance of all things ; in
 whom, without beginning or middle, the universe is comprised ; and
 from whom, and by whom, identical with all things, it proceeds, and
 will cease to be. What disgrace is it, O goddess, to any one to be

सकलभुवनसूतेर्मूर्तिरस्यानुसूक्ष्मां विदितसकलवेदेज्ञायिते यस्य नान्यः ।
 तमजमकृतमीशं शाश्वतं स्वेच्छयेनं जगदुपकृतिमर्त्यं को विजेतुं समर्थः ॥७९॥
 discomfited by him who is the cause of creation, continuance, and
 dissolution ? His form is the parent of all worlds, though infinitely
 subtle, and known to those only by whom all that may be known is
 known. Who is able to overcome the unborn, unconstituted, eternal
 lord, who has willed to become a mortal for the good of the world ?”¹

CHAPTER XXXI

संस्तुतो भगवानित्थं देवराजेन केशवः ।
 प्रहस्य भावगम्भीरमुवाचेदं द्विजोत्तम ॥१॥
 देवराजो भवानिन्द्रो वयं मर्त्या जगत्पते !
 क्षन्तव्यं भवता चदमपराधकृतं मम ॥२॥
 पारिजाततरुश्रायं नीयतामुचितास्पदम् ।
 गृहीतोऽयं मया शक्र ! सत्यावचनकारणात् ॥३॥
 वज्रञ्चेदं गृहाण त्वं यत्त्वया प्रहितं मयि ।
 तवैवेतत् प्रहरणं शक्र ! वैरिविदारणम् ॥४॥
 विमोहयसि मामीश ! मर्त्योऽहमिति किं वदन् ।
 जानीमस्त्वां भगवतो न तु सूक्ष्मविदो वयम् ॥५॥
 योऽसि सोऽसि जगत्त्राण ! प्रवृत्तौ नाथ ! संस्थितः ।

Keśava, being thus eulogized by the king of the gods, smiled, and spake gravely to him in reply. “Thou art Indra,” said he, “the king of the celestials; we are but mortals, O lord of the world: thou must pardon therefore the offence that I have committed. Let this Párijáta tree be taken to its appropriate situation, I removed it in compliance with the words of Satyá. Receive back also this your thunderbolt, cast at me; for this is your proper weapon, the destroyer of your foes.” Indra answered and said, “Thou beguilest us, O lord, in calling thyself a mortal; but we know thee to be the lord, although not endowed with subtlety of discernment. Thou art that thou art, engaged in the active preservation of the earth; thou extractest the

1 The Bhágavata merely says, “Incited by his wife, Kṛṣṇa took away the Párijáta tree, having subdued the gods, and planted it in the garden of Satyabhámá. The Hari V. makes a long story of it, and tells it with some variations, especially in the commencement; Satyabhámá’s desire for the Párijáta tree having been excited by Nárada’s presenting a flower from it to Kṛṣṇa’s other spouse, Rukminí.

जगतः शल्यनिष्कर्षं करोष्यसुरसूदन' ॥६॥

नीयतां पारिजातोऽयं कृष्ण ! द्वारवतीं पुरीम् ।

मर्त्यलोके त्वया त्यक्ते नायं संस्थास्यते भुवि ॥७

तथेत्युक्त्वा च देवेन्द्रमाजगाम भुवं हरिः ।

प्रसक्तैः सिद्ध-गन्धर्वैः स्तूयमानस्तर्षिभिः ॥८॥

thorns implanted in her bosom, destroyer of the demon race. Let this Párijáta tree be transferred to Dváraká, and it shall remain upon earth as long as thou abidest in the world of mortals." Hari, having assented to the proposal of Indra, returned to earth, hymned by attendant sages, saints, and quiristers of heaven.

ततः शङ्खमुपाध्माय द्वारकोपरि संस्थितः ।

हर्षमुत्पादयामास द्वारकावासिनां द्विज ॥९॥

अवतीर्यार्थं गरुडात् सत्यभामासहायवान् ।

निष्कुटे स्थापयामास पारिजातं महातरुम् ॥१०॥

यमभ्येत्य जनः सर्वो जातिं स्मरति पौर्व्विकीम् ।

वास्यते यस्य पुष्पोत्थगन्धेनोर्व्वी त्रियोजनम् ॥११

ततस्ते सादराः सर्वे देहबन्धानमानुषान् ।

ददृशुः पादपे तस्मिन् कुर्व्वन्तो मुखदर्शनम् ॥१२॥

किङ्करेः समुपानीतं हस्त्यश्वादि ततो धनम् ।

स्त्रियश्च कृष्णो जग्राह नरकस्य परिग्रहान् ॥१३॥

ततः काले शुभे प्राप्त उपयेमे जनार्दनः ।

ताः कन्या नरकेणासन् सर्वतो याः समाहृताः ॥१४

एकस्मिन्नेव गोविन्दः काले तासां महामते !

जग्राह विधिवत् पाणीन् पृथग्गोहेषु धर्मतः ॥१५॥

When Kṛshṇa arrived over Dváraká, he blew his shell, and delighted all the inhabitants with the sound. Then alighting from Garuḍa, he proceeded with Satyabhámá to her garden, and there planted the great Párijáta tree, the smell of which perfumed the earth for three furlongs, and an approach to which enabled every one to recollect the events of a prior existence; so that on beholding their faces in that tree, all the Yádavas contemplated themselves in their (original) celestial forms. Then Kṛshṇa took possession of the wealth, elephants, horses, and women, which he had recovered from Naraka, and which had been brought to Dváraká by the servants of the demon; and at an auspicious season he espoused all the maidens whom Naraka had carried off from their friends; at one and the same moment he received the hands of all of them, according to the ritual, in separate

षोडशस्त्रीसहस्राणि शतमेकं तथाधिकम् ।
 तावन्ति चक्रे रूपाणि भगवान् मधुसूदनः ॥१६॥
 एकैकश्येन ताः कन्या मेनिरे मधुसूदनम् ।
 ममेव पाणिग्रहणं भगवान् कृतवानिति ॥१७॥
 निशासु च जगतस्त्रया तासां गुहेषु केशवः ।
 उवास विप्र ! सर्वासां विश्वरूपधरो हरिः ॥१८॥

mansions. Sixteen thousand and one hundred was the number of the maidens, and into so many different forms did the foe of Madhu multiply himself; so that every one of the damsels thought that he had wedded her in his single person; and the creator of the world, Hari, the assumer of universal shape, abode severally in the dwelling of each of these his wives.

CHAPTER XXXII

पराशर उवाच ।

पद्मं भ्राद्या हरेः पुत्रा रुक्मिण्याः कथितास्तव ।
 भानुं भेमरिकञ्चैव सत्यभामा व्यजायत ॥१॥
 दीप्तिमान् ताम्रपक्षाद्या रोहिण्यां तनया हरेः ।
 बभूवुज्जम्बवत्याञ्च शाम्बाद्या बलशालिनः ॥२॥
 तनया भद्रविन्दाद्या नामजित्यां महाबलाः ।
 संग्रामजित्प्रधानास्तु शैव्यायान्त्वभवन् सुताः ॥३॥
 वृकाद्याश्च सुता माद्र्यां गात्रवत्प्रमुखान् सुतान् ।
 अवाप लक्ष्मणा पुत्राः कालिन्दाञ्च श्रुतादयः ॥४॥
 अन्यासाञ्चैव भार्य्याणां समुत्पन्नानि चक्रिणः ।
 अष्टायुतानि पुत्राणां सहस्राणां शतं तथा ॥५॥

Parásara.—I have enumerated to you Pradyumna and the other sons of Rukminí. Satyabhámá bore Bhánu and Bhairika. The sons of Rohiní were Díptimat, Támrapakshi, and others. The powerful Sámba and other sons were born of Jámavatí. Bhadravinda and other valiant youths were the sons of Nágnajití. Saivyá (or Mitra-vindá) had several sons, of whom Sangramajit was the chief. Vrika and others were begotten by Hari on Mádrí. Lakshmaná had Gátravat and others: and Sruta and others were the sons of Káлиндí.¹ Kṛshṇa had sons also by his other wives, in all one hundred and eighty

1 The Bhagavata says, each of his eight queens had ten sons, and gives the ten names of each set, with one or two exceptions.

प्रद्युम्नः प्रथमस्तेषां सर्वेषां रुक्मिणीसुतः ।
 प्रद्युम्नादनिरुद्धोऽभूद् वज्रस्तस्मादजायत ॥६॥
 अनिरुद्धो रणो रुद्धो बलेः पौत्रीं महाबलः ।
 वाणस्य तनयामूषामुपयेमे द्विजोत्तम ॥७॥
 यत्र युद्धमभूद् घोरं हरि-शङ्करयोर्महत् ।
 छिन्न सहस्रं बाहूनां यत्र वाणस्य चक्रिणा ॥८॥

thousand. The eldest of the whole was Pradyumna, the son of Rukminī: his son was Aniruddha, from whom Vraja was born: his mother was Ushā, the daughter of Bāṇa, and grand-daughter of Bali, whom Aniruddha won in war. On that occasion a fierce battle took place between Hari and Sankara, in which the thousand arms of Bāṇa were lopped away by the discus of the former.

मैत्रेय उवाच ।

कथं युद्धमभूद् ब्रह्मन्नुषार्थे हर-कृष्णयोः ।
 कथं क्षयञ्च वाणस्य बाहूनां कृतवान् हरिः ॥९॥
 एतत् सर्वं महाभाग ! समाख्यातुं त्वमर्हसि ।
 महत् कौतूहलं जातं कथां श्रोतुमिमां हरः ॥१०॥

Maitreya.—How happened it, venerable Brahman, that a contest on account of Ushā arose between Śiva and Kṛṣṇa? and in what manner did Hari cut off the thousand arms of Bāṇa? This, illustrious sir, thou art able to narrate.

पराशर उवाच ।

ऊषा वाणसुता विप्र ! पार्वतीं सह शम्भुना ।
 क्रीडन्तीमुपलक्ष्योच्चैः स्पृहाञ्चक्रे तदाश्रयाम् ॥११॥
 ततः सकलचित्तज्ञा गौरी तामाह भामिनीम् ।
 अलमत्यर्थतापेन भर्त्रा त्वमपि रंस्यसे ॥१२॥
 इत्युक्ते सा तदा चक्रे कदेति मतिमात्मनः ।
 को वा भर्ता ममेत्येतां पुनरप्याह पार्वती ॥१३॥
 वेशाखण्डकृद्वादश्यां स्वप्ने योऽभिभवं तव ।

Parásara.—Ushā, the daughter of Bāṇa, having seen Párvatī sporting with her lord, Sambhu, was inspired with a wish for similar dalliance. The beautiful Gaurī, who knows the hearts of all, said to Ushā, “Do not grieve; you shall have a husband.” “But when will this be?” thought Ushā to herself, “or who will be my lord?” On which Párvatī continued; “He who shall appear to you, princess, in a dream on the twelfth tination of the light half of Vaiśákha, he

करिष्यति स ते भर्ता राजपुत्रि ! भविष्यति ॥१४॥
 तस्यां तिथौ पुमान् स्वप्ने यथा देव्या उदीरितम् ।
 तथैवाभिभवं चक्रे रागञ्चक्रे तथैव सा ॥१५॥
 ततः प्रबुद्धा पुरुषमपश्यन्ती तमुत्सुका ।
 क्व गतोऽसीति निर्लज्जा मैत्रेयोक्तवती सखीम् ॥१६
 वाणस्य मन्त्री कुम्भाण्डश्चित्रलेखा तु तत्सुता ।
 तस्याः सख्यभवत् सा च प्राह कोऽयं त्वयोच्यते ॥१७
 यदा लज्जाकुला नास्ये कथयामास सा सती ।
 तदा विश्वासमानीय सर्व्वमेवाभ्यवादयत् ॥१८॥
 विदितार्थान्तु तामाह पुनरूषा यथोदितम् ।
 देव्या तथैव तत्प्राप्तौ योऽभ्युपायः कुरुष्व तम् ॥१९

will be your husband." Accordingly, as the goddess had foretold, on that lunar day a youth appeared to Ushá in a dream, of whose person she became enamoured. When she woke, and no longer perceived him, she was overcome with sorrow, and, unrestrained by modesty, demanded of her companion whither he had gone. The companion and friend of the princess was Chitralkhá, the daughter of Kubháṇḍa, the minister of Báṇa. "Of whom do you speak?" inquired she of Ushá. But the princess, recollecting herself, was ashamed, and remained silent. At length, however, Chitralkhá conciliated her confidence, and she related to her what had passed, and what the goddess had foretold; and she requested her friend to devise some means of uniting her with the person whom she had beheld in her dream.

ततः पटे सुरान् दैत्यान् गन्धर्व्वींश्च प्रधानतः ।
 मनुष्यांश्चाभिलिख्यास्ये चित्रलेखा व्यदर्शयत् ॥२०
 अपास्य सा तु गन्धर्व्वींस्तथोरगसुरासुरान् ।
 मनुष्येषु ददौ दृष्टिं तेष्वप्यन्धकवृष्णिषु ॥२१॥
 कृष्ण-रामौ विलोक्यासौ मुञ्चुर्लज्जाजडैव सा ।
 प्रद्युम्नदर्शानि व्रीडा-दृष्टिं निन्येऽन्यतो द्विज ॥२२॥

Chitralkhá then delineated the most eminent gods, demons, spirits, and mortals, and showed them to Ushá. Putting aside the portraits of gods, spirits, snake-gods, and demons, the princess selected those of mortals, and amongst them the heroes of the races of Andhaka and Vrishni. When she came to the likenesses of Kṛṣṇa and Ráma, she was confused with shame; from the portrait of Pradyumna she modestly averted her eyes; but the moment she

दृष्टमात्रे ततः कान्ते प्रद्युम्नतनये द्विज ।

दृष्ट्वात्यर्थविकाशिन्या लज्जा कापि निराकृता ॥२३
सोऽयं सोऽयमितीत्युक्तं तथा सा योगगामिनी ।

ययौ द्वारवतीमूषां समाश्रास्य ततः सखीम् ॥२४

beheld the picture of his son, the object of her passion, her eyes wide expanded, and all her bashfulness was discarded. "This is he! this is he!" said she to Chitralkhá, and her friend, who was endowed with magic power, bade her be of good cheer, and set off through the air to Dváraká.

CHAPTER XXXIII

बाणोऽपि प्रणिपत्याग्रे मैत्रेयाह त्रिलोचनम् ।

देव ! बाहुसहस्रेण निव्विण्णोऽहं विनाह्वम् ॥१॥

क्वचिन्ममैषां बाहूनां साफल्यजनको रणः ।

भविष्यति विना युद्धं भाराय मम किं भुजेः ॥२॥

मयूरध्वजभङ्गस्ते यदा बाण ! भविष्यति ।

पिशिताशिजनानन्दं प्राप्स्यसे त्वं तदा रणम् ॥३॥

ततः प्रणम्य मुदितः शम्भुमभ्यागतो गृहम् ।

भ्रमञ्च ध्वजमालोक्य हृष्टो हर्षान्तरं ययौ ॥४॥

Before this took place, Bána had been engaged in the adoration of the three-eyed god, and had thus prayed to him: "I am humiliated, O lord, by the possession of a thousand arms in a state of peace ; let some hostilities ensue, in which I may derive some advantage from their possession. Without war, what is the use of these arms ? they are but a burden to me." Sankara replied, "When thy peacock banner shall be broken, thou shalt have war, the delight of the evil spirits that feast on the flesh of man." Bána, pleased by this promise, proffered his thanks to Sambhu, and returned to his palace, where he found his standard broken ; at which his joy was increased.

एतस्मिन्नेव काले तु योगविद्याबलेन तम् ।

अनिरुद्धमथानिन्ये चित्रलेखा वराप्सराः ॥५॥

कन्यान्तःपुरमध्ये तं रममाणं सहोषया ।

विज्ञाय रक्षिणो गत्वा शशंसुर्देत्यभूपतेः ॥६॥

At that time the nymph Chitralkhá returned from Dváraká, and by the exercise of her magic power brought Aniruddha along with her. The guards of the inner apartments discovering him there with Ushá, reported it to the king who immediately sent a body of

आदिष्टं किङ्कराणान्तु सेन्यं तेन दुरात्मना ।
जघान परिघं लोह मादाय परवीरहा ॥७॥
हतेषु तेषु बाणोऽपि स्थस्थस्तद्वधोद्यतः ।
युध्यमानो यथाशक्ति यदा वीर्येण निर्जितः ॥८॥
मायया युयुधे तेन स तदा मन्त्रिचोदितः ।
ततस्तं पन्नगास्त्रेण बबन्ध यदुनन्दनम् ॥९॥

his followers to seize the prince ; but the valiant youth, taking up an iron club, slew his assailants : on which Bāna mounted his car, advanced against him, and endeavoured to put him to death. Finding however, that Aniruddha was not to be subdued by prowess, he followed the counsel of his minister, and brought his magical faculties into the conflict, by which he succeeded in capturing the Yadu prince, and binding him in serpent bonds.

द्वारतत्यां क्व यातोऽसावनिरुद्धेति जल्पताम् ।
यदूनामाचक्षे तं बद्धं बाणेन नारदः ॥१०॥
तं शोणितपुरे श्रुत्वा नीतं विद्याविदग्धया ।
योषिता प्रत्ययं जग्मुर्यादवा नामरैरिति ॥११॥

When Aniruddha was missed from Dvāravatī, and Yādavas were inquiring of one another whither he had gone, Nārada came to them, and told them that he was the prisoner of Bāna, having been conveyed by a female, possessed of magic faculties, to *Soṇitapura*.¹ When they heard this, they were satisfied ; for they had imagined he had been taken away by the gods (in reprisal for the *Pārijāta* tree).

ततो गरुडमारुह्य स्मृतमात्रागतं हरिः ।
बल-प्रद्युम्नसहितो बाणस्य प्रययौ पुरम् ॥१२॥
पुरीप्रवेशे प्रमथेर्युद्धमासीन्महात्मनः ।

Kṛṣṇa therefore immediately summoned Garuḍa, who came with a wish ; and mounting upon him, along with Bala and Pradyumna, he set off for the city of Bāna. On their approach to the city they were opposed by the spirits who attend on Rudra, but these were

1 The synonyms of *Soṇitapura* in the *Trikāṇḍa Śeṣha* are *Devikoṭa*, *Bānapur*, *Koṭivarshani*, and *Ushāvana*. The first is usually considered to be the modern *Devicotta* in the *Karnatic*, which is commonly believed to be the scene of Bāna's defeat. The name, however, occurs in other parts of India : in the *Dekhin*, on the banks of the *Godāvarī*, according to *Wiltford* the capital of *Munja* (*As. Re.* IX. 199) ; and in *Assam*, near *Goalpāra*, as the city of the *Daityas*. *As. Res.* XIV. 443. *Hamilton* notices the remains of a city so called in *Dinajpur*. In the *Kālikā P.* Bāna is described as the friend, and apparently neighbour, of *Naraka*, king of *Pragjyotish* or *Assam*.

ययौ बाणपुराभ्यासं नीत्वा तान् संक्षयं हरिः ॥१३
 ततस्त्रिपादस्त्रिशिरा ज्वरो माहेश्वरो महान् ।
 वाणारक्षार्थमत्यर्थं युयुधे शाङ्गधन्वना ॥१४॥
 तद्भ्रूमस्पर्शसम्भूततापः कृष्णाङ्गसङ्गमात् ।
 अवाप बलदेवोऽपि श्रममामीलितेक्षणः ॥१५॥
 ततः स युध्यमानस्तु सह देवेन शार्ङ्गिणा ।
 वैष्णवेन ज्वरेणाशु कृष्णदेहान्निराकृतः ॥१६॥
 नारायणभुजाघातपरिपीडनविह्वलम् ।
 तं वीक्ष्य क्षम्यतामस्येत्याह देवः पितामहः ॥१७॥
 ततश्च क्षान्तमेवेति प्रोक्तय तं वैष्णवं ज्वरम् ।
 आत्मन्येव लयं निन्ये भगवान् मधुसूदनः ॥१८॥
 मम त्वया समं युद्धं ये स्मरिष्यन्ति मानवाः ।
 विज्वरास्ते भविष्यन्तोत्युक्त्वा चेनं ययौ ज्वरः ॥१९॥

soon destroyed by Hari, and he and his companions reached the vicinity of the town. Here mighty Fever, an emanation from Mahéswara, having three feet and three heads,² fought desperately with Vishṇu in defence of Bána. Baladeva, upon whom his ashes were scattered, was seized with burning heat, and his eyelids trembled: but he obtained relief by clinging to the body of Kṛshṇa. Contending thus with the divine holder of the bow, the Fever emanating from Śiva was quickly expelled from the person of Kṛshṇa by Fever which he himself engendered. Brahmá beholding the impersonated malady bewildered by the beating inflicted by the arms of the deity, entreated the latter to desist; and the foe of Madhu refrained, and absorbed into himself the fever he had created. The rival Fever then departed, saying to Kṛshṇa, "Those men who call to memory the combat between us shall be ever exempt from febrile disease."

ततोऽग्नीन् भगवान् पञ्च जित्वा नीत्वा तथा क्षयम् ।

दानवानां बलं विष्णुश्चूर्णयामास लीलया ॥२०॥

Next Vishṇu overcame and demolished the five fires,³ and with perfect ease annihilated the army of the Dánavas. Then the son of

2 Alluding to the three stages of febrile paroxysms, or to the recurrence of tertian ague. A contest with this enemy, in the course of military operations, is an allegory which the British armies in India too often illustrate.

3 The Āhavaniya, Gárhapatya, Dakshina, Sabhya, and Āvasathya, are the five fires; of which the three first have a religious, and the other

ततः समस्तसेन्येन देतेयानां बलेः सुतः ।
 युयुधे शङ्करश्चैव कार्तिकेयश्च शौरिणा ॥२१॥
 हरि-शङ्करयोर्युद्धमतीवासीत् सुदारुणम् ।
 चुक्षुभुः सकला लोकाः शस्त्रास्त्रांशुप्रतापिताः ॥२२॥
 प्रलयोऽयमशेषस्य जगतो नूनमागतः ।
 मेनिरे त्रिदशा यत्र वर्तमाने महाहवे ॥२३॥
 जृम्भणास्त्रेण गोविन्दो जृम्भयामास शङ्करम् ।
 ततः प्रणेशुर्देतेयाः प्रमथाश्च समन्ततः ॥२४॥
 जृम्भाभिभूतश्च हरो रथोपस्थ उपाविशत् ।
 न शशाक तथा योद्धुं कृष्णेनाक्लिष्टकर्मणा ॥२५॥
 गरुडक्षतवाहश्च प्रद्युम्नास्रप्रपोडितः ।
 कृष्णहृङ्कारनिर्द्धूतशक्तिश्चापि ययौ गुहः ॥२६॥
 जृम्भिते शङ्करे नष्टे दैत्यसैन्ये गुहे जिते ।
 नीते प्रमथसेन्ये च संक्षयं शाङ्गधन्वना ॥२७॥
 नन्दीश-संगृहीताश्वमधिरूढो महारथम् ।
 बाणस्तत्राययौ योद्धुं कृष्ण-कार्ष्णिबलैः सह ॥२८॥

Bail (Bána), with the whole of the Daitya host, assisted by Sankara and Kártikeya, fought with Śauri. A fierce combat took place between Hari and Sankara; all the regions shook, scorched by their flaming weapons, and the celestials felt assured that the end of the universe was at hand. Govinda, with the weapon of yawning set Sankara a-gape; and then the demons and the demigods attendant upon Siva were destroyed on every side; for Hara, overcome with incessant gaping, sat down in his car, and was unable longer to contend with Kṛṣṇa, whom no acts affect. The deity of war, Kártikeya, wounded in the arm by Garuḍa, struck by the weapons of Pradyumna, and disarmed by the shout of Hari, took to flight. Bána, when he saw Sankara disabled, the Daityas destroyed, Guha fled, and Siva's followers slain, advanced on his vast car, the horses of which were harnessed by Nandíśa, to encounter Kṛṣṇa and his associates Bala and Pradyumna. The valiant Balabhadra, attacking the host of Bána,

two a secular character. The first is a fire prepared for oblations at an occasional sacrifice : the second is the household fire, to be perpetually maintained : the third is a sacrificial fire, in the centre of the other two, and placed to the south : the Sabhya is a fire lighted to warm a party : and the Āvasathya the common domestic or culinary fire. *Manu*, III. 100, 185, and Kullūka Bhaṭṭa's explanation.

बलभद्रो महावीर्यो बाणसैन्यमनेकधा ।
 विव्याध बाणैः प्रभ्रश्य धर्मतस्तत् पलायत ॥२९॥
 आकृष्य लाङ्गलाग्रेण मुषलेनावपोथितम् ।
 बलं बलेन ददृशे बाणो बाणैश्च चक्रिणा ॥३०॥
 ततः कृष्णस्य बाणेन युद्धमासीत् समस्यतोः ।
 परस्परमिष्न् दीप्तान् कायत्राणविभेदकान् ॥३१॥
 कृष्णश्चिच्छेद बाणैस्तान् बाणेन प्रहिताञ्छरान् ।
 बिभेद केशवं बाणो बाणं विव्याध चक्रभृत् ॥३२॥
 मुमुचाते तथास्त्राणि बाण-कृष्णौ जिगीषया ।
 परस्परं क्षतिपरौ परमामर्षणौ द्विज ॥३३॥
 छिद्यमानेष्वशेषेषु शरेष्वस्त्रे च सीदति ।
 प्राचूर्येण हरिर्बाणं हन्तुञ्चकं ततो मनः ॥३४॥
 ततोऽर्कशतसङ्घाततेजसा सदृशञ्च त्ति ।
 जग्राह देत्यचकारिर्हरिश्चक्रं सुदर्शनम् ॥३५॥
 मुञ्चतो बाणनाशाय तत्र चक्रं मधुद्विषः ।
 नम्रा देतेयविद्याभूत् कोटरी पुरतो हरेः ॥३६॥

wounded them in many ways with his arrows, and put them to a shameful rout ; and their sovereign beheld them dragged about by Rāma with his ploughshare, or beaten by him with his club, or pierced by Kṛṣṇa with his arrows : he therefore attacked Kṛṣṇa, and a fight took place between them : they cast at each other fiery shafts, that pierced through their armour ; but Kṛṣṇa intercepted with his arrows those of Bāna, and cut them to pieces. Bāna nevertheless wounded Keśava, and the wielder of the discus wounded Bāna ; and both desirous of victory, and seeking enraged the death of his antagonist, hurled various missiles at each other. When an infinite number of arrows had been cut to pieces, and the weapons began to be exhausted, Kṛṣṇa resolved to put Bāna to death. The destroyer of the demon host therefore took up his discus Sudarśana, blazing with the radiance of a hundred suns. As he was in the act of casting it, the mystical goddess Koṭavī, the magic lore of the demons, stood naked before him.⁴ Seeing her before him, Kṛṣṇa, with unclosed

4 Koṭavī (कोटवी) is said to be an eighth portion of Rudrānī, and the tutelary goddess of the Daityas, composed of incantations (मन्त्रमयी). The Hari V. calls her also Lambā, and intimates her being the mother of Bāna, and as identical with Durgā. The word in the lexicons designates a naked woman, and is thence applicable to Durgā, in some of her forms.

तामग्रतो हरिदृष्टा मीलिताक्षः सुदर्शनम् ।
 मुमोच बाणमुद्दिश्य च्छेतुं बाहुवनं रिपोः ॥३७॥
 क्रमेण तत्तु बाहूनां बाणस्याच्युतनोदितम् ।
 छेदञ्चक्रे ऽसुरापास्तशस्त्रौघक्षपणादृतम् ॥३८॥
 छिन्ने बाहुवने तत्तु करस्थं मधुसूदनः ।
 मुमुक्षुर्बाणनाशाय विज्ञातस्त्रिपुरद्विषा ॥३९॥
 स उपेत्याह गोविन्दं सामपूर्वमुमापतिः ।
 विलोक्य बाणं दोर्दण्डच्छेदासृक्स्त्राववर्षिणम् ॥४०॥
 कृष्ण ! कृष्ण ! जगन्नाथ जाने ! त्वां पुरुषोत्तमम् ।
 परेशं परमानन्दमनादि-निधनं परम् ॥४१॥
 देव-तिर्य्यङ्-मनुष्येषु शरीरग्रहणात्मिका ।
 लीलेयं सर्व्वभूतस्य तव चेष्टोपलक्षणा ॥४२॥
 तत् प्रसीदाभयं दत्तं बाणस्यास्य मया प्रभो !
 तत्त्वया नानृतं कार्य्यं यन्मया व्याहृतं वचः ॥४३॥
 अस्मत्संश्रयवृद्धोऽयं नावराध्यस्तवाव्यय !
 मया दत्तवरो दैत्यस्ततस्त्वां क्षामयाम्यहम् ॥४४॥
 इत्युक्तः प्राह गोविन्दः शूलपाणिमुमापतिम् ।
 प्रसन्नवदनो भूत्वा गतामर्षोऽसुरं प्रति ॥४५॥

eyes, cast Sudarśana, to cut off the arms of Bāṇa. The discus, dreaded in its flight by the whole of the weapons of the demons, lopped off successively the numerous arms of the Asura. Beholding Kṛṣṇa with the discus again in his hand, and preparing to launch it once more, for the total demolition of Bāṇa, the foe of Tripura (Siva) respectfully addressed him. The husband of Umā, seeing the blood streaming from the dissevered arms of Bāṇa, approached Govinda, to solicit a suspension of hostilities, and said to him, "Kṛṣṇa, Kṛṣṇa, lord of the world, I know thee, first of spirits, the supreme lord, infinite felicity, without beginning or end, and beyond all things. This sport of universal being, in which thou takest the persons of god, animals, and men, is a subordinate attribute of thy energy. Be propitious therefore, O lord, unto me. I have given Bāṇa assurance of safety ; do not thou falsify that which I have spoken. He has grown old in devotion to me ; let him not incur thy displeasure. The Daitya has received a boon from me, and therefore I deprecate thy wrath." When he had concluded, Govinda, dismissing his resentment against the Asura, looked graciously on the lord of Umā, the wielder of the trident, and said to him,

युष्मद्दत्तवरो बाणो जीवतामेष शङ्कर !
 त्वद्वाक्यगौरवादेतन्मया चक्रं निर्वर्त्तितम् ॥४६॥
 त्वया यदभयं दत्तं तद्दत्तमखिलं मया ।
 मत्तोऽविभिन्नमात्मानं द्रष्टुमर्हसि शङ्कर ॥४७॥
 योऽहं स त्वं जगच्चेदं सदेवासुरमानुषम् ।
 अविद्यामोहितात्मानः पुरुषा भिन्नदर्शिनः ॥४८॥
 इत्युक्त्वा प्रययौ कृष्णः प्राद्यु म्रियत्र तिष्ठति ।
 तद्बन्धफणिनो नेशुगरुड़ानिलभीषिताः ॥४९॥
 ततोऽनिरुद्धमारोप्य सपत्नीकं गरुत्मति ।
 आजग्मुर्द्वारिकां रामकाष्णदामोदराः पुरीम् ॥५०॥

"Since you, Sankara, have given a boon unto Bāṇa, let him live, from respect to your promises, my discus is arrested: the assurance of safety granted by you is granted also by me. You are fit to apprehend that you are not distinct from me. *That* which I am, thou art; and *that* also is this world, with its gods, demons, and mankind. Men contemplate distinctions, because they are stupefied by ignorance." So saying, Kṛṣṇa went to the place where the son of Pradyumna was confined. The snakes that bound him were destroyed, being blasted by the breath of Garuḍa: and Kṛṣṇa, placing him, along with his wife, upon the celestial bird, returned with Pradyumna and Rāma to Dvārakā.⁵

CHAPTER XXXIV

मेत्रेय उवाच ।

चक्रं कर्म महच्छौरिर्बिभ्राणो मानुषीं तनुम् ।
 जिगाय शक्रं सर्व्वञ्च सर्व्वदेवांश्च लीलया ॥१॥

Maitreya.—Of a truth the divine Sauri, having assumed a mortal body, performed great achievements in his easy victories over Sakra

5 There can be little doubt that this legend describes a serious struggle between the Śaivas and Vaiṣṇavas, in which the latter, according to their own report, were victorious; and the Śaivas, although they attempt to make out a sort of compromise between Rudra and Kṛṣṇa, are obliged to admit his having the worst of the conflict, and his inability to protect his votary. The Bhāgavata tells the story much as the text. The Hari V. amplifies even more than usual, the narrative occupying nearly seventy pages of the French translation. The legend is to be found to the same purport, but in various degrees of detail, in the Agni P., Kūrma P., Padma P. (Uttara Khaṇḍa), Vāmana P., and Brahma Vaivarṭta P. (Kṛṣṇa Janma Khaṇḍa).

यच्चान्यदकरोत् कर्म दिव्यचेष्टाविघातकृत् ।
तत् कथ्यतां महाभाग ! परं कोतूहलं हि मे ॥२॥

and Śiva, and all their attendant divinities. I am now desirous to hear from you, illustrious sage, what other mighty exploit the humiliator of the prowess of the celestials performed.

पराशर उवाच ।

गदतो मम विप्रर्षे ! श्रूयतामिदमादरात् ।
नरावतारे कृष्णेन दग्धा वाराणसी यथा ॥३॥

Parásāra—Hear, excellent Brahman, with reverent attention, an account of the burning of Varāṇasī by Kṛṣṇa, in the course of his relieving the burdens of the earth.

पौण्ड्रको वासुदेवस्तु वासुदेवीऽभवद् भुवि ।
अवतीर्णस्त्वमित्युक्तो जनैरज्ञानमोहितैः ॥४॥
स-मेने वासुदेवोऽहमवतीर्णो महीतले ।
नष्टस्मृतिस्ततः सर्व्वं विष्णुचिह्नमचीकरत् ॥५॥
दूतञ्च प्रेरयामास कृष्णाय सुमहात्मने ।
त्यत्त्वा चक्रादिकं चिह्नं मदीयं नाम चात्मनः ॥६॥
वासुदेवात्मकं मूढ ! मुत्तवा सर्व्वं विशेषतः ।
आत्मनो जीवितार्थाय ततो मे प्रणतिं ब्रज ॥७॥
इत्युक्तः सम्प्रहस्येन दूतं प्राह जनार्दनः ।
निजचिह्नमहं चक्रं समुत्स्रक्ष्ये त्वयीति वै ॥८॥

There was a Vāsudeva who was called Pauṇḍraka¹, and who, though not *the* Vāsudeva was flattered by ignorant people as the descended deity, until he fancied himself to be the Vāsudeva² who had come down upon earth. Losing all recollection of his real character, he assumed the emblems of Viṣṇu, and sent an ambassador to the magnanimous Kṛṣṇa with this message ; Relinquish, thou foolish fellow, the discus ; lay aside all my insignia, my name, and the character of Vāsudeva ; and come and do me homage ; and I will vouchsafe thee means of subsistence." At which Janārdana laughed, and replied, "Go messenger, back to Pauṇḍraka, and say to him from me, 'I will

1 From being, the commentator says, king of Puṇḍra. The Bhāgavata calls him chief of the Kārūshas ; the Padma, king of Kāśī ; but the Bhāgavata, as well as our text, makes the king of Kāśī his friend and ally.

2 According to the Padma P., he propitiates Śiva, and obtains from him the insignia which constitute a Vāsudeva. The different authorities for this legend all use the term Vāsudeva in the sense of a title.

वाच्यः स पौण्ड्रको गत्वा त्वया दूत ! वचो मम ।

ज्ञातस्त्वद्वाक्यसद्भावो यत् कार्यं तद्विधीयताम् ॥९॥

गृहीतचिह्न एवाहमागमिष्यामि ते पुरम् ।

समुत्स्रक्ष्यामि ते चक्रं निजचिह्नमसंशयम् ॥१०॥

आज्ञापूर्वञ्च यदिदमागच्छेति त्वयोदितम् ।

सम्पादयिष्ये श्वस्तुभ्यं तदप्येषोऽविलम्बितम् ॥११॥

शरणं ते समभ्येत्य कर्तास्मि नृपते ! तदा ।

यथा त्वत्त्वो भयं भूयो न मे किञ्चिद्भविष्यति ॥१२॥

इत्युक्तेऽपगते दूते संस्मृत्याभ्यागतं हरिः ।

गस्त्वन्तमथारुह्य त्वरितं तत्पुरं ययौ ॥१३॥

dispatch to thee my emblem the discus without fail. Thou wilt rightly apprehend my meaning, and consider what is to be done ; for I shall come to thy city, bringing the discus with me, and shall undoubtedly consign it to thee. If thou wilt command me to come, I will immediately obey, and be with thee to-morrow ; there shall be no delay : and, having sought thy asylum, I will so provide, O king that I shall never more have any thing to dread from thee.' So saying, he dismissed the ambassador to report these words to his sovereign ; and summoning Garuḍa, mounted him, and set off for the city of Pauṇḍraka³.

स चापि केशवोद्योगं श्रुत्वा काशिपतिस्तदा ।

सर्वसैन्यपरीवारः पार्ष्णिग्राह उपाययौ ॥१४॥

When the king of Kāśī heard of the preparations of Keśava, he sent his army (to the aid of Pauṇḍraka), himself bringing up the rear ;

3 The Hari V. and Padma P. send Pauṇḍraka to Dvārakā. According to the latter, Nārada incites Pauṇḍraka to the aggression, telling him he cannot be a Vāsudeva till he has overcome Kṛṣṇa : he goes, and is killed. The former work, as usual, enters into particulars of its own invention. Kṛṣṇa is absent on a visit to Śiva at Kailāsa, and during his absence Pauṇḍraka, assisted by Ekalavya, king of the Nishādas, makes a night attack upon Dvāraka. They are resisted by the Yādavas under Sātyaki and Balarāma ; by the former of whom Pauṇḍraka is repeatedly overthrown, and all but slain : he requires so much killing, however, that he is likely to obtain the victory, when Kṛṣṇa comes to the aid of his kinsmen, and after a protracted encounter, described in language employed a hundred times before, kills his competitor. The whole of the sections called the Kailāsa Yātrā, or Kṛṣṇa's journey to Kailāsa, must have been wanting in the copy used by M. Langlois, as they are not included in his translation. The chapters of the Hari V. according to his enumeration of them are 261 : my copy has 316.

ततो बलेन महता काशिराजबलेन च ।
 पौण्ड्रको वासुदेवोऽसौ केशवाभिमुखं ययौ ॥१५॥
 तं ददर्श हरिर्दूराद्गुदारस्यन्दने स्थितम् ।
 चक्रहस्तं गदाखड्गबाहुं पाणिगताम्बुजम् ॥१६
 स्रग्धरं धृतशाङ्गञ्च सुपर्णरचितध्वजम् ।
 वक्षःस्थले कृतञ्चास्य श्रीवत्सं ददृशे हरिः ॥१७॥
 किरीटकृण्डलधरं पीतवासःसमन्वितम् ।
 दृष्ट्वा तं भावगम्भीरं जहास गरुडध्वजः ॥१८॥
 युयुधे च बलेनास्य हस्त्यश्रुबलिना द्विज !
 निखिंशष्टिगदाशूलशक्तिकाम्मुकशालिना ॥१९॥

and with the force of the king of Kāśī, and his own troops, Pauṇḍraka, the false Vāsudeva, marched to meet Kṛṣṇa. Hari beheld him afar off, standing in his car, holding a discus, a club, a mace, a scimitar, and a lotus, in his hands ; ornamented with a garland of flowers ; bearing a bow ; and having his standard made of gold : he had also the Śrīvatsa mark delineated on his breast ; he was dressed in yellow garments, and decorated with earrings and a tiara. When the god whose standard is Garuḍa beheld him, he laughed with a deep laugh, and engaged in conflict with the hostile host of cavalry and elephants, fighting with swords, scimitars, maces, tridents, spears, and bows.

क्षणेन शाङ्गं निर्मूक्तैः शरैरिषुविदारणैः ।
 गदाचक्रनिपातेश्च सूदयामास तद्बलम् ॥२०॥
 काशिराजबलञ्चैव क्षयं नीत्वा जनार्दनः ।
 उवाच पौण्ड्रकं मूढमात्मचिह्नोपलक्षणम् ॥२१॥
 पौण्ड्रकोक्तं त्वया यत्तु दूतवक्त्रेण मां प्रति ।
 समुत्सृजेति चिह्नानि तत्ते सम्पादयाम्यहम् ॥२२॥
 चक्रमेतत् समुत्सृष्टं गदेयं ते विसर्जिता ।
 गरुत्मानेष निर्द्दिष्टः समारोहतु ते ध्वजम् ॥२३॥

Showering upon the enemy the shafts from his Śāraṅga bow, and hurling at them his mace and discus, he quickly destroyed both the army of Pauṇḍraka and that of the king of Kāśī. He then said to the former, who was foolishly wearing his emblems, 'Pauṇḍraka, you desired me by your envoy to resign to you all my insignia. I now deliver them to you. Here is my discus ; here I give up my mace ; and here is Garuḍa, let him mount upon thy standard.' Thus speaking, he let fly the dicus and the mace, by which Pauṇḍraka was cut to pieces,

इत्युच्चार्य विमुक्तेन चक्रेणासौ विदारितः ।
 पोथितो गदया भग्नो गरुत्माश्च गरुत्मता ॥२४
 ततो हाहाकृते लोके काशिपुर्व्यधिपो बली ।
 युयुधे वासुदेवेन मित्रस्यापचितौ स्थितः ॥२५॥
 ततः शाङ्गधनुर्मुक्तेश्छित्त्वा तस्य शरैः शिरः ।
 काशिपुर्गर्वाच्च चिक्षेप कुर्वन् लोकस्य विस्मयम् ॥२६
 हत्वा च पौण्ड्रकं शौरिः काशिराजश्च सानुगम् ।
 पुनर्द्वारवतीं प्राप्तो रेमे स्वर्गगतो यथा ॥२७॥

and cast on the ground ; whilst the Garuḍa on his banner was demolished by the Garuḍa of Viṣṇu. The people, beholding this sight, exclaimed, "Alas ! alas !" but the valiant king of Káśi, adhering to the imposture of his friend, continued the conflict, till Sauri decapitated him with his arrows, shooting his head into the city of Káśi, to the marvel of all the inhabitants. Having thus slain Pauṇḍraka and the king of Káśi, with all their followers, Sauri returned to Dváraká, where he lived in the enjoyment of heavenly delights.

तच्छिरः पातितं दृष्ट्वा तत्र काशिपतेः पुरे ।
 जनः किमेतदित्याह केनेत्यत्यन्तविस्मितः ॥२८
 ज्ञात्वा तं वासुदेवेन हतं तस्य सुतस्ततः ।
 पुरोहितेन सहितस्तोषयामास शङ्करम् ॥२९॥
 अविमुक्ते महाक्षेत्रे तोषितस्तन शङ्करः ।
 वरं वृणीष्वेति तदा तं प्रोवाच नृपात्मजम् ॥३०॥
 स वव्रे भगवान् कृत्या पितृहन्तुर्वधाय मे ।
 समुत्तिष्ठतु कृष्णस्य त्वत्प्रसादान्महेश्वर ॥३१॥

When the inhabitants of Káśi saw the head of their king shot into their city, they were much astonished, and wondered how it could have happened, and by whom the deed could have been done. Having ascertained that the king had been killed by Kṛṣṇa, the son of the monarch of Káśi,⁴ together with the priest of the family, propitiated Sankara ; and that deity, well pleased to be adored in the sacred place Avimukta, desired the prince to demand a boon : on which he prayed, and said, "O lord, mighty god, through thy favour let thy mystic spirit arise to destroy Kṛṣṇa, the murderer of my father."

4 The Bhágavata names him Sudakṣiṇa ; the Padma, Daṇḍapáni

एवं भविष्यतीत्युक्ते दक्षिणाग्नेरनन्तरम् ।
 महाकृत्या समुत्तस्थौ तस्यैवाग्नेर्विन्मशिनी ॥३२॥
 ततो ज्वालाकरालास्या ज्वलत्केशकलापिका ।
 कृष्ण कृष्णेति कुपिता कृत्या द्वारवतीं ययौ ॥३३॥
 तामवेक्ष्य जनस्त्रासविचलल्लोचनो मुने !
 ययौ शरण्यं जगतां शरणं मधुसूदनम् ॥३४॥
 काशिराजसुतेनेयमाराध्य वृषभध्वजम् ।
 उत्पादिता महाकृत्येत्यवगम्याथ चक्रिणा ॥३५॥
 जहि कृत्यामिमामुग्रां वह्निज्वालाजटालकाम् ।
 चक्रमुत्सृष्टमक्षेषु क्रीडासक्तेन लीलया ॥३६॥
 तदग्निमालाजटिलज्वालोद्गारातिभीषणाम् ।
 कृत्यामनुजगामाशु विष्णुचक्रं सुदर्शनम् ॥३७॥
 चक्रगतापविध्वस्ता कृत्या माहेश्वरी तदा ।
 ननाश वेगिनी वेगात् तदप्यनुजगाम ताम् ॥३८॥
 कृत्या वाराणसीमेव प्रविवेश त्वरान्विता ।
 विष्णुचक्रप्रतिहतप्रभावा मुनिसत्तम ॥३९॥

"It shall be so," answered Śankara : and from out of the southern fire
 upsprang a vast and formidable female,⁵ like flame out of fire, blazing
 with ruddy light, and with fiery radiance streaming amidst her hair.
 Angrily she called upon Kṛṣṇa, and departed to Dvāraká ; where
 the people, beholding her, were struck with dismay, and fled for pro-
 tection to Madhusūdana, the refuge of all worlds. The wielder of
 the discus knowing that the fiend had been produced by the son of
 the king of Káśí, through his adoration of the deity whose emblem is
 a bull, and being engaged in sportive amusements, and playing at
 dice, said to the discus, "Kill this fierce creature, whose tresses are of
 plaited flame." Accordingly Sudarśana, the discus of Vishṇu, imme-
 diately attacked the fiend, fearfully enwreathed with fire, and wearing
 tresses of plaited flame. Terrified at the might of Sudarśana, the
 creation of Maheśvara awaited not his attack, but fled with speed,
 pursued by him with equal velocity, until she reached Varánásí,
 repelled by the superior might of the discus of Vishṇu.

5 A personified Krityá, a magical creation. The Padma has the
 same. The Bhāgavata makes the product of the sacrificial fire a male
 and sends him to Dvāraká, accompanied by a host of Bhūtas, Śiva's
 attendant goblins.

ततः काशिवलं भूरि प्रमथानां तथा बलम् ।
 समस्तशस्त्रास्त्रयुतं चक्रस्याभिमुखं ययौ ॥४०॥
 शस्त्रास्त्रमोक्षचतुरं दग्ध्वा तद्बलमोजसा ।
 कृत्यागर्भमिशेषां तां दग्ध्वा वाराणसीं पुरीम् ॥४१॥
 सभ्रभृद्भृत्यपौरान्तु साश्वमातङ्गमानवाम् ।
 अशेषकोषकोष्ठां तां दुर्निरीक्ष्यां सुरैरपि ॥४२॥
 ज्वालापरिप्लुताशेष-गृह-प्राकारचत्वराम् ।
 ददाह तद्धरेश्चक्रं सकलामेव तां पुरीम् ॥४३॥
 अक्षीणामर्षमत्युग्रसाध्यसाधनसस्पृहम् ।
 तच्चक्रं प्रस्फुरद्दीप्ति विष्णोरभ्याययौ करम् ॥४४॥

The army of Káśí, and the host of the demigods attendant upon Śiva, armed with all kinds of weapons, then sallied out to oppose the discus ; but, skilled in the use of arms, he consumed the whole of the forces by his radiance, and then set fire to the city, in which the magic power of Śiva had concealed herself.⁶ Thus was Varánásí burnt, with all its princes and their followers, inhabitants, elephants, horses, and men, treasures and granaries, houses, palaces, and markets. The whole of a city, that was inaccessible to the gods, was thus wrapped in flames by the discus of Hari, and was totally destroyed. The discus then, with unmitigated wrath, and blazing fiercely, and far from satisfied with the accomplishment of so easy a task, returned to the hand of Vishṇu.⁷

6 According to the Bhágavata, the magical being himself destroys Sudakṣiṇa and his priest ; but Sudarśana consumes the people and the city. The Padma ascribes the destruction of the king and all his city to the discus. The Hari V. closes its narrative with the death of Pauṇḍraka, and makes no mention of the destruction of Benares. The circumstance is alluded to in a preceding section (s. 159) by Nárada, when detailing the exploits of Kṛṣṇa.

7 In this legend, again, we have a contest between the followers of Vishṇu and Śiva intimated, as, besides the assistance given by the latter to Pauṇḍraka, Benares—Varánásí or Atimukta—has been all time, as it is at present, the high place of the Śiva worship. There is also an indication of a Vaiṣṇava schism, in the competition between Pauṇḍra and Kṛṣṇa for the title of Vāsudeva, and the insignia of his divinity.

CHAPTER XXXV

मेत्रेय उवाच ।

भूय एवाहमिच्छामि बलभद्रस्य धीमतः ।

श्रोतुं पराक्रमं ब्रह्मन् ! तन्ममाख्यातुमर्हसि ॥१॥

यमुनाकर्षणादीनि श्रुतानि भगवन्मया ।

तत् कथ्यतां महाभाग ! यदन्यत् कृतवान् बलः ॥२॥

Maitreya—I have a great desire to hear, excellent Brahman., some further account of the exploits of Balaráma. You have related to me his dragging the Yamuná, and other mighty deeds, but you can tell me, venerable sir, some other of his acts.

पराशर उवाच ।

मेत्रेय ! श्रूयतां कर्म यद् रामेणाभवत् कृतम् ।

अनन्तेनाप्रमेयेण शेषेण धरणीभृता ॥३॥

Parásara—Attend, Maitreya, to the achievements performed by Ráma, who is the eternal, illimitable Sesa, the upholder of the earth.

दुर्योधनस्य तनयां स्वयंवरकृतक्षणाम् ।

बलादादत्तवान् वीरः शाम्बो जाम्बवतीसुतः ॥४॥

At the choise of a husband by the daughter of Duryodhana, the princess was carried off by the hero Sámbar, the son of Jámbaratí.

ततः क्रुद्धा महावीर्याः कर्ण-दुर्योधनादयः ।

भीष्म-द्रोणादयश्चैव बबन्धुर्यधि निर्जितम् ॥५॥

तच्छ्रुत्वा यादवाः सर्वे क्रोधं दुर्योधनादिषु ।

मेत्रेय ! चक्रुश्च ततो निहन्तु ते महोद्यमम् ॥६॥

तान् निवार्य बलः प्राह मदलोलाकुलाक्षरम् ।

मोक्षयन्ति ते मद्वचनाद् यास्याम्येको हि कौरवान् ॥७॥

Being pursued by Duryodhana, Karṇa, Bhíshma, Droṇa, and other celebrated chiefs, who were incensed at his audacity, he was defeated, and taken prisoner. When the Yádivas heard of the occurrence, their wrath was kindled against Duryodhana and his associates, and they prepared to take up arms against them ; but Baladeva, in accents interrupted by the effects of ebriety, forbade them, and said, "I will go alone to the sons of Kuru ; they will liberate Sámbar at my request."

बलदेवस्ततो गत्वा नगरं नागसाह्वयम् ।

बाह्योपवनमध्येऽभूद् न विवेश च तत्पुरम् ॥८॥

Accordingly he went to the elephant-styled city (Hastinápura), but took up his abode in a grove without the town, which he did not enter

बलमागतमाज्ञाय भूपा दुर्योधनादयः ।
 गामर्घ्यमुदकञ्चैव रामाय प्रत्यवेदयन् ॥९॥
 गृहीत्वा विधिवत् सर्व्वं ततस्तानाह कौरवान् ।
 आज्ञापयत्युग्रसेनः शाम्बमाशु विमुञ्चत ॥१०॥
 ततस्ते तद्वचः श्रुत्वा भीष्मद्रोणादयो द्विज ।
 कर्णदुर्योधनाद्याश्च चक्रुर्धुर्द्विजसत्तम ॥११॥
 ऊचुश्च कुपिताः सर्व्वे वाल्मीकाद्याश्च कौरवाः ।
 अराज्याहं यदोर्व्वंशमवेक्ष्य मुसलायुधम् ॥१२॥
 भो भोः ! किमेतद्भवता बलभद्रेरितं वचः ।
 आज्ञां कुरुकुलोत्थानां यादवः कः प्रदास्यति ॥१३॥

When Duryodhana and the rest heard that he had arrived there they sent him a cow, a present of fruits and flowers, and water. Bala received the offering in the customary form, and said to the Kauravas, "Ugrasena commands you to set Sámba at liberty." When Duryodhana, Karṇa, Bhíshma, Droṇa, and the others, heard this, they were very angry ; and Báhlika and other friends of the Kauravas, who looked upon the Yadu race as not entitled to regal dignity, said to the wielder of the club, "What is this, Balabhadra, that thou hast uttered? What Yádava shall give orders to the chiefs of the family of Kuru ?

उग्रसेनोऽपि यद्याज्ञां कौरवाणां प्रदास्यति ।
 तदलं पाण्डुरच्छत्रैर्नृपयोग्यैर्विङ्गिष्वितैः ॥१४॥
 तद्गच्छ बल ! पापाञ्च शाम्बमन्यायचेष्टितम् ।
 विमोक्षयामो न भवतो नोग्रसेनस्य शासनात् ॥१५॥
 प्रणतिर्या कृतास्माकमार्याणां कुकुरान्धकैः ।
 ननाम सा कृता केयमाज्ञा स्वामिनि भृत्यतः ॥१६॥
 गर्व्वमारोपिता युयं समानासनभोजनैः ।
 को दोषो भवतां नीतिर्यत् प्रीत्या नावलोकिता ॥१७॥

If Ugrasena issues his mandates to the Kauravas, then we must take away the white umbrella that he has usurped, and which is fit only for kings. Depart therefore, Balaráma ; you are entitled to our respect ; but Sámba has been guilty of improper conduct, and we will not liberate him either at Ugrasena's commands or yours. The homage that is due to us, their superiors, by the Kukkura and Andhaka tribes, may not be paid by them ; but who ever heard of a command issued by a servant to his master? Elevation to an equal seat has rendered you arrogant. We have committed a great mistake in neglecting, through our friendship for you, the policy (that teaches

अस्माभिरर्घो भवतो ऽस्य बल ! निवेदितः ।

प्र मणेतन्नेतदस्माकं कुल्यं युष्मत्कुलोचितम् ॥१८

the danger of treating the abject with deference). Our sending you to-day a respectful present was an intimation of (personal) regard, which it was neither fit for our race to have proffered, nor for your's to have expected."

इत्युक्त्वा कुरवः सर्व्वे न मुञ्चामो हरेः सुतम् ।

कृतेकनिश्चयास्तूर्णं विविशुर्गजसाह्वयम् ॥१९॥

मत्तः कोपेन चाधूर्णस्तदधिकेपजन्मना ।

उत्थाय पाष्ण्यां वसुधां जघान स हलायुधः ॥२०॥

ततो विदारिता पृथ्वी पार्ष्णिघातान्महात्मनः ।

आस्फोटयामास तथा दिशः शब्देन पूरयन् ॥२१॥

स उवाचातिताम्राक्षो भ्रुकुटीकुटिलाननः ।

अहो मदापलेपोऽयमसाराणां दूरात्मनाम ॥२२॥

कौरवाणां महीपत्वमस्माकं किल कालजम् ।

उग्रसेनस्य ये नाज्ञां मन्यन्तेऽद्यापि लङ्घनम् ॥२३॥

आज्ञां प्रतीच्छेद्धर्मण सह देवैः शचीपतिः ।

सदाध्यास्ते सुधर्म्मां तामुग्रसेनः शचीपतेः ॥२४॥

धिङ्मनुष्यशतोच्छिष्टे तुष्टिरेषां नृपासने ।

पारिजाततरोः पुष्पमञ्जरीर्वनिताजनः ॥२५॥

बिभर्त्ति यस्य भृत्यानां सोऽप्येषां न महीपतिः ।

समस्तभूभृतां नाथ उग्रसेनः स तिष्ठतु ॥२६॥

Having thus spoken, the Kuru chiefs, unanimously refusing to set the son of Hari at large, immediately returned into the city. Bala, rolling about with intoxication, and the wrath which their contemptuous language had excited, struck the ground furiously with his heel, so that it burst to pieces with a loud sound that reverberated through the regions of space. His eyes reddened with rage, and his brow was curved with frowns, as he exclaimed, "What arrogance is this, in such vile and pithless creatures ! The sovereignty of the Kauravas, as well as our own, is the work of fate, whose decree it also is that they now disrespect or disobey the commands of Ugrasena. Indra may of right give his orders to the gods ; and Ugrasena exercises equal authority with the lord of Sachí. Fie upon the pride that boasts a throne, the leavings of a hundred mortals ! Is not he the sovereign of the earth, the wives of whose servants adorn themselves with the blossoms of the Párijáta tree ? Ugrasena shall be the

अद्य निष्कौरवामुर्वीं कृत्वा यास्यामि तत्पुरीम् ।
 कर्णं दुर्योधनं द्रोणमद्य भीष्मं सवाल्लिकम् ॥२७
 दुष्टान् दुःशासनादींश्च भूरिश्रवसमेव च ।
 सोमदत्तं शलं भीममज्जुनं सयुधिष्ठिरम् ॥२८॥
 ममजौ कौरवांश्चान्यान् हत्वा साश्वरथद्विपान् ।
 वीरमादाय शाम्बश्च सपत्नीकं ततः पुरीम् ॥
 द्वारकामुग्रसेनादीन् गत्वा द्रक्ष्यामि बान्धवान् ॥२९
 अथवा कौरवाधीनं समस्तैः कुरुभिः सह ।
 भारवत्तरणे शीघ्रं देवराजेन चोदितः ॥
 भागीरथ्यां क्षिपाम्याशु नगरं नागसाह्वयम् ॥३०॥

undisputed king of kings ; for I will not return to his capital until I have rid the world wholly of the sons of Kuru. I will destroy Karna, Duryodhana, Drona, Bhishma, Bahluka, Duhsasana, Bhurishravas, Somadatta, Salya, Bhima, Arjuna, Yudhishtira, the twins, and all the other vile descendants of Kuru, with their horses, elephants, and chariots. I will rescue the hero Samba from captivity, and carry him, along with his wife, to Dvaraka, where I shall again behold Ugrasena and the rest of my kin. Or, authorized by the king of the gods to remove the burdens of the earth, I will take this capital of the Kauravas, with all the sons of Kuru, and cast the city of the elephant into the Bhagirathi."

इत्युक्त्वा मदरक्ताक्षः कर्षणाधोमुखं हलम् ।
 प्राकारवप्रे विन्यस्य चकर्ष मुषलायुधः ॥३१॥
 आघूर्णितं तत् सहसा ततो वै हस्तिनापुरम् ।
 दृष्ट्वा संक्षुब्धहृदयाश्चुक्र शुः सर्व्वकौरवाः ॥३२॥
 राम ! राम ! महाबाहो ! क्षम्यतां क्षम्यतां त्वया ।
 उपसंह्रियतां कोपः प्रसीद मुषलायुध ॥३३॥
 एष शाम्बः सपत्नीकस्तव निर्यातितो बल !
 अविज्ञातप्रभावाणां क्षम्यतामपराधिनाम ॥३४॥

So saying, the wielder of the club, Baldeva, his eyes red with rage, plunged the blade of his ploughshare downwards, beneath the ramparts of the city, and drew them towards him. When the Kauravas beheld Hastinapura tottering, they were much alarmed, and called loudly on Rama, saying, "Rama, Rama ! hold, hold ! suppress your wrath ! have mercy upon us ! Here is Samba, and his wife also, delivered up to thee. Forgive our sins, committed in ignorance of thy wondrous power." Accordingly, issuing hurriedly

ततो निर्यातयामासुः शाम्बं पत्नीसमन्वितम् ।
 निष्क्रम्य नगरात्तूर्णं कौरवा मुनिपुङ्गव ॥३५॥
 भीष्म-द्रोण-कृपादीनां प्रणम्य वदतां प्रियम् ।
 क्षान्तमेतन्मयेत्याह बलो बलवतां वरः ॥३६॥
 अद्याप्याघूर्णिताकारं लक्ष्यते तत् पुरं द्विज !
 एष प्रवादो रामस्य बलशौर्योपलक्षणः ॥३७॥
 ततस्तु कौरवाः शाम्बं सम्पूज्य हलिना सह ।
 प्रेषयामासुरुद्धाहधनभार्यासमन्वितम् ॥३८॥

from the city, the Kauravas delivered Sámba and his bride to the mighty Balaráma, who, bowing to Bhíshma, Droṇa, and Kripa, who addressed him in conciliatory language, said, "I am satisfied ;" and so desisted. The city bears the marks of the shock it received, even to the present day—such was the might of Ráma—proving both his strength and prowess. The Kauravas then offering homage to Sámba and to Bala, dismissed the former with his wife and a bridal portion.¹

CHAPTER XXXVI

मेत्रेय ! श्रूयतां तस्य बलस्य बलशालिनः ।
 कृतं यदन्यत्तेनाभूत्तदपि श्रूयतां द्विज ॥१॥
 नरकस्यासुरेन्द्रस्य देवपक्षविरोधिनः ।
 सखाभवन्महावीर्यो द्विविदो नाम वानरः ॥२॥
 वैरानुबन्धं बलवान् स चकार सुगान् प्रति ।
 नरकं हतवान् कृष्णो बलदर्पसमन्वितम् ॥३॥
 करिष्ये सर्वदेवानां तस्मादेतत्प्रतिक्रियाम् ।
 यज्ञविध्वंसनं कुर्वन् मर्तलोकक्षयं तथा ॥४॥

Hear also, Maitreya, another exploit performed by the mighty Balaráma. The great Asura, the foe of the friends of the gods, Naraka, had a friend of exceeding prowess in the monkey named Dvidiva, who was animated by implacable hostility against the deities, and vowed to revenge on the whole of them the destruction of Naraka by Kṛṣṇa, at the instigation of the king of the celestials, by preventing sacrifices, and effecting the annihilation of the mortal sphere. Blinded

1 This adventure is related in the Bhágavata, and very briefly noticed in the Hari Vaṁśa ; but I have not found any mention of it in the Mahábhárata. It may have been suggested originally by Hastiná-pura having sustained some injury either from an earthquake or from the encroachments of the river, which, as is recorded, compelled the removal of the capital to Kausámbi (Bk. IV. Ch. XX.)

ततो विध्वंसयामास यज्ञानज्ञानमोहितः ।
 विभेद साधुमर्त्यादां क्षयं चक्रे च देहिनाम् ॥५॥
 ददाह च वनोद्देशान् पुरग्रामान्तराणि च ।
 क्वचिच्च पर्वताक्षेपैर्ग्रामादीन् समचूर्णयत् ॥६॥
 शैलानुत्पाद्य तोयेषु मुमोचाम्बुनिधौ तथा ।
 पुनश्चार्णवमध्यस्थः क्षोभयामास सागरम् ॥७॥
 तेन विक्षोभितश्चाब्धिरुद्धेलोऽजायत द्विज !
 श्वावयंस्तीरजान् ग्रामान् पुरादीनतिवेगवान् ॥८॥
 कामरूपी महारूपं कृत्वा संस्थानशेषतः ।
 लुण्ठन् भ्रमणसंमर्दः सञ्चूर्णयति वानरः ॥९॥
 तेन विप्रकृतं सर्वं जगदेतद्दुरात्मना ।
 निःस्वाध्यायवषट्कारं मैत्रेयासीत् सुदुःखितम् ॥१०॥

by ignorance, he accordingly interrupted all religious rites, subverted all righteous observances, and occasioned the death of living beings: he set fire to the forests, to villages and to towns: sometimes he overwhelmed cities and hamlets with falling rocks; or lifting up mountains in the waters, he cast them into the ocean: then taking his place amidst the deep, he agitated the waves, until the foaming sea rose above its confines, and swept away the villages and cities situated upon its shores. Dvidida also, who could assume what shape he would, enlarged his bulk to an immense size, and rolling and tumbling and tramping amidst the corn fields, he crushed and spoiled the harvests. The whole world, disordered by this iniquitous monkey, was deprived of sacred study and religious rites, and was greatly afflicted.

एकदा रेवतोद्याने पशौ पानं हलायुधः ।
 रेवती च महाभागा तथैवान्या वरस्त्रियः ॥११॥
 उपगीयमानो विलसल्ललनामौलिमध्यगः ।
 रेमे यदुवरश्रंष्ठः कुवेर इव मन्दरे ॥१२॥
 ततः स वानरोऽभ्येत्य गृहीत्वा सीरिणो हलम् ।
 मुषलञ्च चकारास्य सम्मुखञ्च बिडम्बनम् ॥१३॥

On one occasion Haláyudha was drinking in the groves of Raivata, along with the illustrious Revatī and other beautiful females; and the distinguished Yadu, in whose praises songs were sung, and who was was prominent amidst graceful and sportive women, resembled Kuvera, god of riches, in his palace. Whilst thus engaged, the monkey Dvidida came there, and stealing the ploughshare and the club of Baladeva, grinned at and mocked him, and laughed at the

तथैव योषितां तासां जहासाभिमुखं कपिः ।
 पानपूर्णांश्च करकांश्चिक्षेपाहत्य वे तदा ॥१४॥
 ततः कोपपरीतात्मा भर्त्सयामास तं बलः ।
 तथापि तमवज्ञाय चक्रे किलकिलाध्वनिम् ॥१५॥
 ततः समुत्थाय बलो जग्राह मुषलं रषा ।
 सोऽपि शैलशिलां भीमां जग्राह प्लवगोत्तमः ॥१६॥
 चिक्षेप च स तां क्षिप्तां मुषलेन सहस्रधा ।
 बिभेद यादवश्रेष्ठः सा पपात महीतले ॥१७॥
 आपतन्मुषलञ्चासौ समुल्लङ्घ्य प्लवङ्गमः ।
 वेगेनागम्य रोषेण तलेनोरस्यताडयत् ॥१८॥
 ततो बलेन कोपेन मुष्टिना मूर्द्धि ताडितः ।
 पपात रुधिरोद्गारी द्विविदः क्षीणजीवितः ॥१९॥
 पतता तच्छरीरेण गिरेः शृङ्गमदीर्यत ।
 मैत्रेय । शतधा वज्रिवज्जेव हि ताडितम् ॥२०॥
 पुष्पवृष्टिं ततो देवा रामस्योपरि चिक्षिपुः ।
 प्रशशंसुस्तथाम्येत्य साध्वेतत्ते महत् कृतम् ॥२१॥
 अनेन दुष्टकपिना दैत्यपक्षोपकारिणा ।
 जगन्निराकृतं वीर ! दिष्ट्वासौ क्षयमागतः ॥२२॥
 इत्युक्त्वा दिवमाजग्मुर्देवा हृष्टाः सगुह्यकाः ॥२३॥

women, and threw over and broke the cups filled with wine. Bala-
 ráma, becoming angry at this, threatened the monkey ; but the
 latter disregaaded his menaces, and made a chattering noise : on
 which Bala, starting up, seized his club in wrath ; and the monkey
 laid hold of a large rock, which he hurled at the hero. Bala casting
 his club at it, as it neared him, broke it into a thousand fragments,
 which, together with the club, fell upon the ground. Beholding the
 club prostrate, the monkey sprang over it, and struck the Yádava
 violently on the breast with his paws. Bala replied with a blow of his
 fist upon the forehead of Dvidiva, which felled him, vomiting blood,
 and lifeless, to the earth. The crest of the mountain on which he fell
 was splintered into a hundred pieces by the weight of his body, as if
 the thunderer had shivered it with his thunderbolt. The gods threw
 down a shower of flowers upon Ráma, and approached him, and
 praised him for the glorious feat he had performed. "Well has the
 world been freed," said they, "by thy prowess, O hero, of this vile
 ape, who was the ally of the enemy of the gods." Then they and

एवंविधान्यनेकानि बलदेवस्य धीमतः ।

कर्मण्यपरिमेयाणि शेषस्य धरणीभृतः ॥२४॥

their attendant spirits returned well pleased to heaven. Many such inimitable deeds were wrought by the illustrious Baladeva, the impersonation of Śeṣha, the supporter of the earth.¹

CHAPTER XXXVII

एवं दैत्यवधं कृष्णो बलदेवसहायवान् ।

चक्रे दुष्टक्षितीशानां तथैव जगतः कृते ॥१॥

क्षितेश्च भारं भगवान् फाल्गुनेन समं विभुः ।

अवतारयामास हरिः समस्ताक्षौहिणीवधात् ॥२॥

कृत्वा भारावतरणं भुवो हत्वाखिलान् नृपान् ।

शापव्याजेन विप्राणामुपसंहृतवान् कुलम् ॥३॥

उत्सृज्य द्वारकां कृष्णस्त्यक्त्वा मानुष्यमात्मभूः ।

सांशो विष्णुमयं स्थानं प्रविवेश पुनर्निजम् ॥४॥

In this manner did Kṛṣṇa, assisted by Baladeva, destroy demons and iniquitous monarchs, for the good of the earth ; and along with Phālguna¹ also did he relieve earth of her load, by the death of innumerable hosts. Having thus lightened the burdens of the earth, and slain many unrighteous princes, he exterminated, by the pretext of an imprecation denounced by Brahmans, his own Yādava race. Then quitting Dvārakā, and relinquishing his mortal being, the self-born reentered, with all his emanations, his own sphere of Viṣṇu.²

मैत्रेय उवाच ।

स विप्रशापव्याजेन सज्जन्ने स्वकुलं कथम् ।

कथञ्च मानुषं देहमुत्ससर्ज्ज जनार्दनः ॥५॥

Maitreya.—Tell me how Janārdana effected the destruction of his own race under the plea of Brahmanical imprecation, and in what manner he relinquished his mortal body.³

1 This exploit of Balarāma is also similarly, but more vulgarly, related in the Bhāgavata. It is simply said in the Hārī Vanśa, and erroneously, that Menḍa and Dvidida were conquered by Kṛṣṇa.

2 A name of Arjuna, the great friend of Kṛṣṇa, to whom the latter served as charioteer in the war between the Pāṇḍus and Kurus.

3 With Balarāma, Pradyumna, Aniruddha, and the rest.

3 The legend of the destruction of the Yādava race, and the death of Kṛṣṇa, appears probably in its Mauśala Parva of the Mahābhārata. It forms the narrative portion of the eleventh book of the Bhāgavata, having been previously briefly adverted to in the first and

विश्वामित्रस्तथा कण्वो नारदश्च महामुनिः ।
 पिण्डारके महातीर्थे दृष्टा यदुकुमारकैः ॥६॥
 ततस्ते यौवनोन्मत्ता भाविकार्य्यप्रचोदिताः ।
 शाम्बं जाम्बवतीपुत्रं भूषयित्वा स्त्रियं यथा ॥७॥
 प्रसृतांस्तान्मुनीन्चुः प्रणिपातपुरःसरम् ।
 इयं स्त्री पुत्रकामस्य बभ्रोः किं जनयिष्यति ॥८॥
 दिव्यज्ञानोपपन्नास्ते विप्रलब्धाः कुमारकैः ।
 मुनयः कुपिताः प्रोचुमुषलं जनयिष्यति ।
 येनाखिलकुलोत्सादो यादवानां भविष्यति ॥९॥
 इत्युक्तास्तेः कुमारस्ते आचक्षुर्यथाकृतम् ।
 उग्रसेनाय मुसलं जज्ञे शाम्बस्य चोदरात् ॥१०॥
 तदुग्रसेनो मुसलमयश्चूर्णमकारयत् ।
 जज्ञे स चैरकाश्चूर्णः प्राक्षिप्तस्तेर्महोदधौ ॥११॥

Parásara.—At the holy place Piṇḍāraka,⁴ Visvámitra, Kaṇva, and the great sage Nárada, were observed by some boys of the Yadu tribe. Giddy with youth, and influenced by predestined results, they dressed and adorned Sámba, the son of Jámavatí, as a damsel, and conducting her to the sages, they addressed them with the usual marks of reverence, and said, "What child this female, the wife of Babhru, who is anxious to have a son, give birth to?" The sages, who were possessed of divine wisdom, were very angry to find themselves thus tricked by the boys, and said, "She will bring forth a club, that shall crush the whole of the Yádava race." The boys, thus spoken to by the sages, went and related all that had occurred to Ugrasena; and, as foretold, a club was produced from the belly of Sámba. Ugrasena had the club, which was of iron, ground to dust, and thrown into the sea; but the particles of dust there became rushes.⁵ There was one part

third books; and it is summarily told in the Uttara Khaṇḍa of the Padma P.

4 The village of Piṇḍāraka, still held in veneration, is situated in Guzerat, about twenty miles from the north-west extremity of the Peninsula. Hamilton, II.664.

5 The term is Eraká (एरका), which is explained in some medical lexicons, 'a kind of grass.' The commentator also calls it a kind of grass: and in the text of the Mahábhārata the term subsequently used, and as synonymous with it, is Triṇa (तृण), 'grass.' The Mahábhārata, describing the affray which follows, mentions that the grass or rushes, on being plucked by Kṛṣhṇa and the Yádavas, turn to clubs. The

मुसलस्याथ लोहस्य चूर्णितस्यान्धकेद्विज ।

खण्डं चूर्णयितुं शेकुर्नेकं ते तोमराकृति ॥१२॥

तदप्यम्बुनिधौ क्षिप्तं मत्स्यो जग्राह घातिभिः ।

घातितस्योदरात् तस्य लुब्धो जग्राह तं जरा ॥१३॥

विज्ञातपरमार्थोऽपि भगवान् मधुसूदनः ।

नेच्छत्तदन्यथाकर्तुं विधिना यत् समीहितम् ॥१४॥

of the iron club which was like the blade of a lance, and which the Andhakas could not break: this, when thrown into the sea, was swallowed by a fish; the fish was caught, the iron spike was extracted from its belly, and was taken by a hunter named Jará. The all-wise and glorious Madhusúdana did not think fit to counteract what had been predetermined by fate.

देवैश्च प्रहितो दूतः प्रणिपत्याह केशवम् ।

रहस्येवमहं दूतः प्रहितो भगवन् सुरैः ॥१५॥

विश्वाश्वि-मरुदादित्य-रुद्र-साध्यादिभिः सह ।

विशापयति यच्छक्रस्तदिदं श्रूयतां प्रभो ॥१६॥

भारावतारणार्थाय वर्षाणामधिकं शतम् ।

भगवानवतीर्णोऽत्र त्रिदशैः सम्प्रसादितः ॥१७॥

दुर्वृत्ता निहता देव्या भुवो भारोऽवतारितः ।

त्वया सनाथास्त्रिदशा भवन्तु त्रिदिवे पुनः ॥१८॥

Then there came to Keśava, when he was private and alone, a messenger from the gods, who addressed him with reverence, and said, "I am sent to you, O lord, by the deities, and do thou hear what Indra, together with the Viśvas, Maruts, Ādityas, Sādhya, and Rudras, respectfully represents. "More than a hundred years have elapsed since thou, in favour to the gods, hast descended upon earth, for the purpose of relieving it of its load. The demons have been slain, and the burden of earth has been removed: now let the immortals once again behold their monarch in heaven. A period exceeding a century

text, and that of the Bhágavata, here say, that the powdered particles, floating on the sea, became rushes; or the latter may imply, that they fastened upon grass or weeds. The commentator, however, explains that the particles of iron being borne to land, they were so transformed. The Mahábhárata says nothing of the piece which could not be pounded, and this seems to be an embellishment either of our text or the Bhágavata. The Mahábhárata, however, adds another precaution, which the two others have left unnoticed. Ugrasena causes a proclamation to be made, that none of the inhabitants of Dváraká shall thenceforth drink wine, on pain of being impaled alive: and the people for some time observe the prohibition.

तदतीतं जगन्नाथ वर्षाणामधिकं शतम् ।
 इदानीं गम्यतां स्वर्गो भवता यदि रोचते ॥१९॥
 देवैर्विज्ञाप्यते चेदमथात्रैव रतिस्तव ।
 तत् स्वीयतां यथाकालमाख्येयमनुजीविभिः ॥२०॥
 यत्त्वमात्थाखिलं दूत वेद्ये तदहमप्युत ।
 प्रारब्ध एव हि मया यादवानामपि क्षयः ॥२१॥
 भुवो नाद्यापि भारोऽयं यादवेरनिवर्हितैः ।
 अवतार्यं करोम्येतत् सप्तरात्रेण सत्वरः ॥२२॥
 यथा गृहीतामम्भोधेर्देत्त्वाहं द्वारकाभुवम् ।
 यादवानुपसंहृत्य यास्यामि त्रिदिवालयम् ॥२३॥
 मनुष्यदेहमुत्सृज्य सङ्कर्षणसहायवान् ।
 प्राप्त एवास्मि मन्तव्यो देवेन्द्रेण तथा सुरैः ॥२४॥
 जरासन्धादयो येऽन्ये निहता भारहेतवः ।
 क्षितेस्तेभ्यः कुमारोऽपि यदूनां नापचीयते ॥२५॥
 तदेनं सुमहाभारमवतार्यं क्षितेरहम् ।
 यास्याम्यमरलोकस्य पालनाय ब्रवीहि तान् ॥२६॥

has passed: now, if it be thy pleasure, return to Svarga. This is the solicitation of the celestials. But should such not be thy will, then remain here as long as it may be desirable to thy dependants." 6 To this Kṛṣṇa replied, "All that thou hast said I am well aware of. The destruction of the Yādavas by me has commenced. The burdens of the earth are not removed until the Yādavas are extirpated. I will effect this also in my descent, and quickly; for it shall come to pass in seven nights. When I have restored the land of Dvārakā to the ocean, and annihilated the race of Yadu, I will proceed to the mansions of the immortals. Apprise the gods, that, having abandoned my human body, and accompanied by Sankarshana, I will then return to them. The tyrants that oppressed the earth, Jarāsandha and the rest, have been killed; and a youth, even of the race of Yadu, is, no less than they, an encumbrance. When therefore I have taken away this great weight upon earth, I will return to protect the sphere

6 Nothing of this kind occurs in the Mahābhārata our text therefore offers an embellishment. The Bhāgavata, again improves upon the text; for, not content with a messenger, it makes Brahmā with the Prajāpatis, Śiva with the Bhūtas, Indra with the other divinities, all come in person; indicating evidently a later date, as plainly as the addition of the text shows it to be subsequent to the date of the legend in the Mahābhārata.

इत्युक्तो वासुदेवेन देवदूतः प्रणम्य तम् ।

मेत्रेय दिव्यया गत्या देवराजान्तिकं ययौ ॥२७॥

of the celestials. Say this to them." The messenger of the gods, having received this reply, bowed, and took his heavenly course to the king of the gods.

भगवानप्यथोत्पातान् दिव्यभौमान्तरीक्षगान् ।

ददर्श द्वारकापुर्यां विनाशाय दिवानिशम् ॥२८॥

The mighty Kṛṣṇa now beheld signs and portents both in earth and heaven, prognosticating, day and night, the ruin of Dvārakā.⁷

तान् दृष्ट्वा यादवानाह पश्यध्वमतिदारुणान् ।

महोत्पातान् शमायेषां प्रभासं याम मा चिरम् २९

एवमुक्ते तु कृष्णेन यादवप्रवरस्ततः ।

महाभगावतः प्राह प्रणिपत्योद्धवो हरिम् ॥३०॥

भगवन् यन्मया कार्यं तदाज्ञापय साम्प्रतम् ।

मन्ये कुलमिदं सर्व्वं भगवान् संहरिष्यति ।

नाशायास्य निमित्तानि कुलस्याच्युत लक्षये ॥३१॥

गच्छ त्वं दिव्यया गत्या मत्प्रसादसमुत्थया ।

वदरीमाश्रमंपुण्यं गन्धमादनपर्व्वते ॥३२॥

Showing these to the Yādavas, he said, "See; behold these fearful phenomena : let us hasten to Prabhāsa, to avert these omens." When he had thus spoken to the eminent Yādava, the illustrious Uddhava saluted and said to him, "Tell me, O lord, what it is proper that I should do, for it seems to me that thou wilt destroy all this race : the signs that are manifest declare nothing less than the annihilation of the tribe." Then Kṛṣṇa replied to him, "Do you go by a celestial route which my favour shall provide you, to the holy place Badarikāśrama,

7 The Mahābhārata, which delights in describing portents and signs, does not fail to detail them here. A dreadful figure, death personified, haunts every house, coming and going no one knows how, and being invulnerable to the weapons by which he is assailed. Strong hurricanes blow ; large rats multiply, and infest the roads and houses, and attack persons in their sleep ; Sārikās, or starlings, utter inauspicious screams in their cages ; storks imitate the hooting of owls, and goats the howling of jackals ; cows bring forth foals, and camels mules ; food, in the moment of being eaten, is filled with worms ; fire burns with discoloured flames ; and at sunset and sunrise the air is traversed by headless and hideous spirits. There is more to the same effect, which neither our text nor the Bhāgavata has ventured to detail. The whole passage has been published in Maurice's *Ancient History of Hindustan*, II. 463 ; translated apparently by the late Sir Charles Wilkins. The names have been much disfigured either by the copyist or compositor

नर-नारायणस्थाने तत्पावितमहीतले ।
 मन्मना मत्प्रसादेन तत्र सिद्धिमवाप्स्यसि ॥३३॥
 अहं स्वर्गं गमिष्यामि उपसंहृत्य वै कुलम् ।
 द्वारकाञ्च मया त्यक्तां समुद्रः श्वाविष्यति ॥३४॥
 इत्युक्तः प्रणिपत्येनं जगामाय तदोद्धवः ।
 नर-नारायणस्थानं केशवेनानुमोदितः ॥३५॥

in the Gandhamādana mountain, the shrine of Naranārāyaṇa; and on that spot, sanctified by them, thou, by meditating on me, shalt obtain perfection through my favour. When the race of Yadu shall have perished, I shall proceed to heaven; and the ocean shall inundate Dvārakā, when I have quitted it." Accordingly Uddhava, thus instructed by Keśava, saluted him with veneration, and departed to the shrine of Naranārāyaṇa.⁸

ततस्ते यादवाः सर्व्वे रथानारुह्य शीघ्रगान् ।
 प्रभासं प्रययुः सार्द्धं कृष्ण-रामादिभिर्द्विज ॥३६॥
 प्राप्य प्रभासं प्रयताः स्नातास्तं कुकुरान्धकाः ।
 चक्षुस्त्र सुरापानं वासुदेवानुमोदिताः ॥३७॥
 भिद्यतां तत्र वै तेषां संघर्षेण परस्परम् ।
 अतिव्रदिन्धनो जज्ञे कलहामिः क्षयावहः ॥३८॥

Then the Yādavas ascended their rapid cars, and drove to Prabhāsa,⁹ along with Kṛṣṇa, Rāma, and the rest of their chiefs.¹⁰ They bathed there, and, excited by Vāsudeva, the Kukkuras and Andhakas indulged in liquor. As they drank, the destructive flame of dissension was kindled amongst them by mutual collision, and fed with the fuel of abuse. Infuriated by the divine influence, they fell upon one

8 In the Mahābhārata it is said merely that Uddhava, who was versed in Yoga, foreseeing the destruction of the Yādavas, went away; that is, according to the commentator, he practised penance, and went to heaven: जगाम योगमास्थाय परलोकं । The Bhāgavata, taking the hint, makes much more of it than our text, and expands it into a long course of instruction given by Kṛṣṇa to Uddhava, occupying 150 leaves.

9 See Bk. V. Ch. XXI. n. 3. By sending the Yādavas to Prabhāsa, the commentator asserts, Kṛṣṇa prevented purposely the Yādavas from obtaining Mukti, "final liberation," which would have been the consequence of dying at Dvārakā. Death at Prabhāsa conferred only Indra's heaven.

10 The Mahābhārata describes them as going forth with horses, elephants, and cars, and their women, and abundance of good cheer, and varieties of wine and meat: बहु नानाविधं चद्रमैर्षं मांसमनेकशः ।

जघ्नुः परस्परं ते तु शस्त्रेर्देवबलात् कृताः ।
 क्षीणशस्त्राश्च जगृहुः प्रत्यासन्नामथेरकाम् ॥३९॥
 एरका तु गृहीता तैर्वज्रभूतेव लक्ष्यते ।
 तथा परस्परं जघ्नुः सम्प्रहारे सुदारुणे ॥४०॥
 प्रद्युम्न-शाम्बप्रमुखाः कृतवर्माथ सात्यकिः ।
 अनिरुद्धादयश्चान्ये पृथुर्विपृथुरेव च ॥४१॥
 चारुवर्मा चारुकश्च तथाक्रूरादयो द्विज ।
 एरकारूपिभिर्वज्रस्ते निजघ्नुः परस्परम् ॥४२॥
 निवारयामास हरिर्यादिवांस्ते च केशवम् ।
 सहायं मेनिरे प्राप्तं ते निजघ्नुः परस्परम् ॥४३॥
 कृष्णोऽपि कुपितस्तेषामेरकामुष्टिमाददे ।
 वधाय सोऽपि मुसलं मुष्टिलोहोऽभवत्तदा ॥४४॥
 जघात् तेन निःशेषान् यादवानाततायिनः ।
 जघ्नुश्च सहसाम्येत्य तथान्ये च परस्परम् ॥४५॥

another with missile weapons, and when those were expended, they had recourse to the rushes growing nigh. The rushes in their hands became like thunderbolts, and they struck one another with their fatal blows. Pradyumna, Sâmba, Kritavarman, Sâtyaki, Aniruddha, Prithu, Viprithu, Chârubarman, Châruka, Akrûra, and many others, struck one another with the rushes, which had assumed the hardness of thunderbolts.¹¹ Keśava interposed to prevent them, but they thought that he was taking part with each severally, and continued the conflict. Kṛṣṇa then enraged took up a handful of rushes to destroy them, and the rushes became a club of iron, and with this he slew many of the murderous Yâdavas; whilst others, fighting fiercely,

11 The Bhâgavata, like the text, adverts only in this general manner to the conflict; but the Mahâbhârata gives the particulars. Yuyudhâna reproaches Kritavarman with having aided Asvatthâman in his night attack on the Pându camp, and killing warriors in their sleep. Pradyumna joins in the abuse. Kritavarman retorts. Kṛṣṇa looks at him angrily. Sâtyaki repeats the story of the Syamantaka gem, by which he accuses Kritavarman of being an accomplice in the murder of Satrajit (Bk. IV. Ch. XIII). Satyabhâmâ, the daughter of the latter, then mixes in the quarrel, and incites Kṛṣṇa to avenge her; but Sâtyaki anticipates him, and murders Kritavarman. Saineya and the Bhojas attack Sâtyaki; the Andhakas defend him; and the affray becomes general. Kṛṣṇa attempts to part the combatants, until Pradyumna is killed; and then taking up a handful of rushes, which become an iron club, he kills indiscriminately all that come in his way. The conflict continues until the greater part of the combatants have fallen, including all Kṛṣṇa's sons, and he then in wrath sweeps off all the survivors, except Babhru and Dâruka, with his discus.

ततश्चार्णवमध्येन जैत्रोऽसौ चक्रिणो रथः ।
 पश्यतो दारुकस्याशु हृतोऽश्वैर्द्विजसत्तम ॥४६॥
 चक्र तथा गदा शार्ङ्गं तूणौ शङ्खोऽसिरेव च ।
 प्रदक्षिणं हरिं कृत्वा जग्मुरादित्यवर्त्मना ॥४७॥
 क्षणेन नाभवत् कश्चिद् यादवानामघातितः ।
 ऋते कृष्णं महाबाहुं दारुकञ्च महामुने ॥४८॥
 चक्रम्यमाणौ तौ रामं वृक्षमूलकृतासनम् ।
 ददृशाते मुखाच्चास्य निष्क्रामन्त महोरगम् ॥४९॥
 निष्क्रम्य स मुखात्तस्य महाभागा भुजङ्गमः ।
 प्रययावर्णवं सिद्धैः स्तूयमानस्तथोरगैः ॥५०॥
 ततोऽर्घ्यमादाय तदा जलधिः सम्मुखं ययौ ।
 प्रविवेश च तत्तोयं पूजितः पन्नगोत्तमैः ॥५१॥
 दृष्ट्वा बलस्य निर्याणं दारुकं प्राह केशवः ।
 इदं सर्व्वं त्वमाचक्षु वसुदेवोऽग्रसेनयोः ॥५२॥

put an end to one another. The chariot of the holder of the discus, named Jaitra, was quickly carried off by the swift steeds, and swept away by the sea, in the sight of Dáruka the charioteer. The discus, the club, the bow, the quiver, the shell, and the sword of Keśava, having circumambulated their lord, flew along the path of the sun. In a short time there was not a single Yádava left alive, except the mighty Kṛṣṇa and Dáruka.¹² Going towards Rama, who was sitting at the root of a tree, they beheld a large serpent coming out of his mouth. Having issued from his mouth, the mighty snake proceeded towards the ocean, hymned by saints and by other great serpents. Bringing an offering of respect, Ocean came to meet him; and then the majestic being, adored by attendant snakes, entered into the waters of the deep. Beholding the departure of the spirit of Balabhadra, Keśava said to Dáruka, "All this is to be related by you to Vasudeva and Ugrasena. Go and inform them of the departure of

12 The Mahābhārata, as observed at the end of the last note, adds Babhru, but it presently gets rid of him. Kṛṣṇa sends him to take care of the old people, the women, and children, in Dvāraká, whilst Dáruka goes to bring Arjuna to their aid: but as he goes along, overcome with grief for the loss of his kindred, and approaching separation from Kṛṣṇa, he is killed by a club that is cast from a snare or trap set by a hunter. Kṛṣṇa then goes to Dvāraká, and desires Vasudeva to await the coming of Arjuna; after which he returns to Ráma, and sees the phenomenon described in the text; the serpent being Śesha, of whom Balaráma was the incarnation. The Bhāgavata does not mention this incident, merely observing that Ráma, by the power of Yoga, returned into himself; that is, into Vishnu.

निर्याणं बलभद्रस्य यादवानां तथा क्षयम् ।
 योगे स्थित्वाहमप्येतं परित्यक्षे कलेवरम् ॥५३॥
 वाच्यश्च द्वारकावासि-जनः सर्वस्तथाहुकः ।
 यथेमां नगरीं सर्वां समुद्रः प्लावयिष्यति ॥५४॥
 तस्माद्भ्रुवद्भिः सर्वैस्तु प्रतीक्ष्यो ह्यर्जुनागमः ।
 न स्थेयं द्वारकामध्ये निष्क्रान्ते तत्र पाण्डवे ॥५५॥
 तेनेव सह गन्तव्यं यत्र याति स कौरवः ।
 गत्वा च ब्रूहि कौन्तेयमर्जुनं वचनान्मम ॥५६॥
 पालनीयस्त्वया शक्त्या जनोऽयं मत्परिग्रहः ।
 इत्यर्जुनेन सहितो द्वारवत्या भवान् जनम् ।
 गृहीत्वा यातु वज्रश्च यदुराज्येऽभिषिच्यताम् ॥५७

Balabhadra, and the destruction of the Yádavas; also that I shall engage in religious meditation, and quit this body. Apprise Āhuka and all the inhabitants of Dváraká,¹² that the sea will inundate the town: be ready therefore in expectation of the coming of Arjuna, and when he quits Dváraká, no longer abide there, but go whithersoever that descendant of Kuru shall repair. Do you also go to the son of Kunti, and tell him, that it is my request that he will grant what protection he can to all my family. Then depart with Arjuna and all the people of Dvárāvati, and let Vajra be installed sovereign over the tribe of Yadu."

इत्युक्तो दारुकः कृष्णं प्रणिपत्य पुनः पुनः ।
 प्रदक्षिणञ्च बहुशः कृत्वा प्रायाद् यथोदितम् ॥५८॥
 स गत्वा च तथा चक्रे द्वारकायां तथार्जुनम् ।
 आनिनाय महाबुद्धिर्वज्रं चक्रे तथा नृपम् ॥५९॥

Dáruka, being thus instructed, prostrated himself again and again before Kṛṣṇa, and walked round him repeatedly, and then departed as he had been desired; and having conducted Arjuna to Dvárāvati, the intelligent servant of Kṛṣṇa established Vajra as king. The

12 The women, the elders, and the children, amongst whom, as we shall presently see, was Vajra, the son of Aniruddha, who was established as chief of the Yádavas at Indraprastha, and who therefore escaped the destruction which overwhelmed their kinsmen, the Vrishnis, Kukkuras, and Andhakas, of Dváraká. This was a fortunate reservation for the tribes which in various parts of Hindustan, both on the Ganges and in the Dakhin, profess to derive their origin from the Yádavas.

भगवानपि गोविन्दो वासुदेवात्मकं परम् ।
 ब्रह्मात्मनि समारोप्य सर्व्वभूतेष्वधारयत् ॥६०॥
 सम्मानयन् द्विजवचो दुर्व्वासा यदुवाच ह ।
 योगयुक्तोऽभवत् पादं कृत्वा जानुनि सत्तमः ॥६१॥
 आययौ च जरानाम स तदा तत्र लुब्धकः ।
 मुसलावशेषलोह-सायकन्यस्ततोमरः ॥६२॥
 स तं पादं मृगाकारमवेक्ष्यारादवस्थितः ।
 तले विव्याध तेनैव तोमरेण द्विजोत्तम ॥६३॥
 गतश्च ददृशे तत्र चतुर्बाहुधरं नरम् ।
 प्रणिपत्याह चैवेनं प्रसीदेति पुनः पुनः ॥६४॥
 अजानता कृतमिदं यदा हरिणशङ्कया ।
 क्षम्यतामात्मपापेन दग्धं मा दग्धुमर्हसि ।६५

divine Govinda then, having concentrated in himself that supreme spirit which is one with Vāsudeva, was identified with all beings.¹⁴ Respecting the words of the Brahman, the imprecation of Durvāsas,¹⁵ the illustrious Kṛṣṇa sat engaged in thought, resting his foot upon his knee. Then came there a hunter, named Jará,¹⁶ whose arrow was tipped with a blade made of the piece of iron of the club, which had not been reduced to powder; and beholding from a distance the foot of Kṛṣṇa, he mistook it for part of a deer, and shooting his arrow, lodged it in the sole.¹⁷ Approaching his mark, he saw the four-armed king, and, falling at his feet, repeatedly besought his forgiveness, exclaiming, "I have done this deed unwittingly, thinking, I was aiming at a deer! Have pity upon me, who am consumed by my crime; for thou art able to consume me!" Bhagavat replied, "Fear

14 The process is explained by the commentator: 'By the force of Dhyāna, or abstraction, Kṛṣṇa satisfies himself that he is Brahma (ब्रह्मैवाहमिति ध्यात्वा), or universal spirit; and is next convinced that he is therefore all things (सर्व्वभूतान्यप्यहमेव); by which his individuality ceases'.

15 The story is told in the Mahābhārata. Durvāsas was on one occasion hospitably entertained by Kṛṣṇa, but the latter omitted to wipe away the fragments of the meal which had fallen on the foot of the irascible sage, who thereupon foretold that Kṛṣṇa should be killed as in the text.

16 This is an allegorical personage, however, for Jará signifies 'infirmity,' 'old age,' 'decay.'

17 The Bhāgavata explains how this part of the foot became exposed. Kṛṣṇa had assumed one of the postures in which abstraction is practised: he had laid his left leg across his right thigh, by which the sole of the foot was turned outwards.

ततस्तं भगवानाह न तेऽस्ति भयमण्वपि ।
 गच्छ त्वं मत्प्रसादेन लुब्ध स्वर्गं सुरालयम् ॥६६॥
 विमानमागतं सद्यस्तद्वाक्यसमनन्तरम् ।
 आरुह्य प्रययौ स्वर्गं लुब्धकस्तत्प्रसादतः ॥६७॥
 गते तस्मिन् स भगवान् संयोज्यात्मानमात्मनि ।
 ब्रह्मभूतेऽव्ययेऽचिन्त्ये वासुदेवमयेऽमले ॥६८॥
 अजन्मन्यजरेऽनाशिन्यप्रमेयेऽखिलात्मनि ।
 तत्याज मानुषं देहमतीत्य त्रिविधां गतिम् ॥६९॥

not thou in the least. Go, hunter, through my favour, to heaven, the abode of the gods." As soon as he had thus spoken, a celestial car appeared, and the hunter, ascending it, forthwith proceeded to heaven. Then the illustrious Kṛṣṇa, having united himself with his own pure, spiritual, inexhaustible, inconceivable, unborn, undecaying, imperishable, and universal spirit, which is one with Vāsudeva, abandoned his mortal body and the condition of the three-fold qualities.¹⁸

CHAPTER XXXVIII

अर्जुनोऽपि तदान्विष्य कृष्णरामकलेवरे ।
 संस्कारं लम्भयामास तथान्येषामनुक्रमात् ॥१॥
 अष्टौ महिष्यः कथिता रुक्मिणीप्रमुखास्तु याः ।
 उपगुह्य हरेर्देहं विविशुस्ता हुताशनम् ॥२॥
 रेवती चैव रामस्य देहमाश्लिष्य सत्तम ।
 विवेश ज्वलितं वह्निं तत्सङ्गाल्लादशीतलम् ॥३॥

Arjuna having found the bodies of Kṛṣṇa and of Rāma, performed for them, and the rest of the slain, the obsequial rites. The eight queens of Kṛṣṇa, who have been named, with Rukminī at their head, embraced the body of Hari, and entered the funeral fire.¹ Revatī also embracing the corpse of Rāma, entered the blazing pile, which was cool to her, happy in contact with her lord. Hearing these events,

18 He became Nirguṇa, 'devoid of all qualities.'

1 The Mahābhārata takes the wives of Kṛṣṇa first to Indraprasthā, and there Rukminī and four others burn; but Satyabhāmā and others become ascetics, going to perform Tapasya in the forest.

उग्रसेनस्तु तच्छ्रुत्वा तथैवानकदुन्दुभिः ।
 देवकी रोहिणी चैव विविशुजातवेदसम् ॥४॥
 ततोऽर्जुनः प्रेतकार्यं कृत्वा तेषां यथाविधि ।
 निश्चक्राम जनं सर्व्वं गृहीत्वा वज्रमेव च ॥५॥
 द्वारवत्या विनिष्क्रान्ताः कृष्णपत्न्यः सहस्रशः ।
 वज्रं जनञ्च कौन्तेयः पालयञ्छनकर्ययो ॥६॥
 सभा सुधर्मा कृष्णेन मर्त्यलोके समुज्जिते ।
 स्वर्गं जगाम मैत्रेय पारिजातश्च पादपः ॥७॥
 यस्मिन् दिने हरिर्यातो दिवं सन्त्यज्य मेदिनीम् ।
 तस्मिन्नेवावतीर्णोऽयं कालकायो बली कलिः ॥८॥
 श्रावयामास तां शून्यां द्वारकाञ्च महोदधिः ।
 यदुदेवगृहं त्वेकं नाश्रावयत सागरः ॥९॥
 नातिक्रान्तुमलं ब्रह्मं स्तदद्यापि महोदधिः ।
 नित्यं सन्निहितस्तत्र भगवान् केशवो यतः ॥१०॥
 तदतीव महत् पुण्यं सर्व्वपातकनाशनम् ।
 विष्णुकीडाङ्कितस्थानं दृष्ट्वा पापात् प्रमुच्यते ॥११॥

Ugrasena and Anakadundubhi, with Devakī and Rohinī, committed themselves to the flames.² The last ceremonies were performed for all these by Arjuna, who then made all the people leave the city, and took Vajra with him. The son of Kunti conducted the thousands of the wives of Kṛṣṇa, with Vajra, and all the people, from Dvārakā, with tenderness and care, and travelled slowly away. The Sudharman palace and the Párijáta tree, which had been brought to earth by Kṛṣṇa, both proceeded to heaven; and on the same day that Hari departed from the earth the powerful dark-bodied Kali age descended.³ The ocean rose, and submerged the whole of Dvārakā, except alone the dwelling of the deity of the race of Yadu. The sea has not yet been able to wash that temple away, and there Keśava constantly abides, even in the present day. Whoever visits that holy shrine, the place where Kṛṣṇa pursued his sports, is liberated from all his sins.⁴

2 It is merely said in the Mahābhārata that Vasudeva expired; on which four of his wives burnt themselves.

3 The Kali age commenced from the death of Kṛṣṇa, according to the usual notions; but it is commonly supposed to commence a little later, or with the reign of Parikshit.

4 The Bhāgavata agrees with the text in excepting the temple of Dvārakā, and asserting that it still remains, in direct contradiction of the

पार्थः पञ्चनदे देशे धनधान्यसमन्विते ।
 चकार वासं सर्वस्य जनस्य मुनिसत्तम ॥१२॥
 ततो लोभः समभवद्दस्यूनां निहतेश्वराः ।
 दृष्टा स्त्रियो नीयमानाः पार्थनेकेन धन्विना ॥१३॥
 ततैस्ते पापकर्म्मिणो लोभोपहतचेतसः ।
 आभीरा मन्त्रयामासुः समेत्यात्यन्तदुर्मदाः ॥१४॥
 अयमेकोऽर्जुनो धन्वी स्त्रीजनं निहतेश्वरम् ।
 नयत्यस्मानतिक्रम्य धिगेतद्भ्रुवतां बलम् ॥१५॥
 हत्वा गर्वसमारूढो भीष्म-द्रोण-जयद्रथान् ।
 कर्णादींश्च न जानाति बलं ग्रामनिवासिनाम् ॥१६॥

The son of Prithá, Arjuna, halted the people he had brought from Dváraká in the Panchanada country,⁵ in a rich and fertile spot ; but the desires of the robbers (of the neighbourhood) were excited, when they observed so many widowed females, also such great riches, in the possession of Arjuna alone. Inflamed by their cupidity, they assembled the villainous Ābhiras,⁶ and said to them, "Here is this Arjuna, immensely rich, and having numerous women, whose husbands have been slain, passing confidently amongst us ; a disgrace to all brave men. His pride is raised by the death of Bhíshma, Droṇa, Jayadratha, Karna, and others, whom he has slain : he does not know the prowess of simple villagers. Up, up ; take your long

Mahábhárata, which declares that the sea did not spare any part whatever. It is clear, therefore, that when the latter was compiled the temple was not standing, and that it was erected between the date of the compilation and that of the two Purānas. The present shrine, which is held in great repute, stands at the extremity of the peninsula of Guzerat. It is still an object of pilgrimage ; it was so in the reign of Akbar (*Ayin Akbari*) ; and has been so, no doubt, from a remote period. The image formerly worshipped there was carried off 600 years ago, and this was most probably subsequent to the date of both the Purānas ; for the idol was a form of Kṛshṇa, called Raṇa chor, a popular divinity, unknown in the Paurānik pantheon. Another image was substituted in place of that which was taken away. Notwithstanding the testimony of our text, and that of the Bhágavata, the originality of the temple is disputed, and a place thirty miles south from Purbandar is said to be the spot where Dváraká was swallowed up by the ocean. Hamilton, from Macmurdo, &c. 1. 662.

5 'The country of the five rivers,' the Punjab : rather an out of the way route from Dváraká to Dehli.

6 Ābhiras mean 'herds', and they are afterwards called by Arjuna, Gopálas, 'herdsmen.' The pastoral tribes of the west of India, and particularly those of Afghanistan, almost always combine the character of freebooter with that of shepherd.

हे हे यष्टीर्महायामा गृह्णीतायं सुदुर्मतिः ।
 सव्वनिवावजानाति किं वो बाहुभिरुन्नतैः ॥१७॥
 ततो यष्टिप्रहरणा दस्यवो लोष्टहारिणः ।
 सहस्रशोऽभ्यधावन्त तं जनं निहतेश्वरम् ॥१८॥
 ततो निवृत्य कौन्तेयः प्राहाभीरान् हसन्निव ।
 निवर्त्तध्वमधर्मज्ञा यदि न स्थ मुमूर्षवः ॥१९॥
 अवज्ञाय वचस्तस्य जगृहृस्ते तदा धनम् ।
 स्त्रीजनञ्चैव मैत्रेय विष्वक्सेनपरिग्रहम् ॥२०॥
 ततोऽर्जुनो धनुर्दिव्यं गाण्डीवमजरं मुधि ।
 आरोपितुं समारेभे न शशाक स वीर्यवान् ॥२१॥
 चकार सज्यं कृच्छ्राच्च तच्चाभूच्छिथिलं पुनः ।
 न सस्मार तथास्त्राणि चिन्तयन्नपि पाण्डवः ॥२२॥
 शरान्मुमोच वे तेषु पार्थो वैरिष्वमषितः ।
 त्वग्भेदं ते परं चक्र रस्ता गाण्डीवधन्वना ॥२३॥

thick staves: this stupid fellow despises us. Why should we not lift up our arms?" So saying, they rushed, armed with cudgels and clods of earth, upon the people, who were without their lord. Arjuna encountered them, and said to them in derision, "Retire, wretches, ignorant of what is right, unless ye are desirous of dying." But they disregarded his menaces, and seized his treasures and his women, the wives of Visvakṣena. Thereupon Arjuna began to brace his heavenly bow Gāndīva, irresistible in battle; but it was in vain; for, in spite of all his efforts to tighten it, it continued flaccid: neither could he call to recollection the incantations of the superhuman weapons. Losing all patience, he launched, as best he might, his shafts upon the enemy; but those shot from Gāndīva merely scratched the skin.

वह्निना येऽक्षया दत्ताः शरास्तेऽपि क्षयं ययुः ।
 युध्यत सह गोपाल रर्जुनस्य भवक्षये ॥२४॥
 अचिन्तयच्च कौन्तेयः कृष्णस्येव हि तद्बलम् ।
 यन्मया शरसङ्घातेः सकला भूभुजो जिताः ॥२५॥
 मिषतः पाण्डुपुत्रस्य ततस्ताः प्रमदोत्तमाः ।
 आभीरेरपकृष्यन्त्यः कामाच्चान्या प्रवव्रजुः ॥२६॥

The arrows given him by Agni to carry certain destruction now were themselves destroyed, and were fatal to Arjuna in his contest with herdsmen. He endeavoured to recall the might of Kṛṣṇa; animated by which, his numerous arrows had overthrown mighty kings; but he tried in vain, for now they were put aside by the peasants, or they

ततः शरेषु क्षीणेषु घटुष्कोऽथ्वा घनञ्जयः ।
 जघान दस्युंस्ते चास्य प्रहारान् जहसुर्मुने ॥२७॥
 प्रेक्षतश्चेव पार्थस्य वृष्ण्यन्धकवरस्त्रियः ।
 जग्मुरादाय ते म्लेच्छाः सम्मता मुनिसत्तम ॥२८

flew at random, wide of their aim. His arrows being expended, he beat the banditti with the horn of his bow ; but they only laughed at his blows ; and the barbarians, in the sight of Arjuna, carried off all the women of the Vrishṇi and Andhaka tribes, and went their way. 7

ततः सुदुःखितो जिष्णुः कष्टं कष्टमिति ब्रुवन् ।
 अहो भगवता तेन मुषितोऽस्मि रुरोद ह ॥२९॥
 तद्धनुस्तानि चास्त्राणि स रथस्ते च वाजिनः ।
 सर्व्वमेकपदे नष्टं दानमश्रोत्रिये यथा ॥३०॥
 अहोऽतिबलवद्देवं विना तेन महात्मना ।
 यदसामर्ध्ययुक्तेऽपि नीचवर्गे जयप्रदम् ॥३१॥
 तौ बाहू स च मे मुष्टिः स्नानं तत् सोऽस्मि चाज्जुनः ।
 पुष्येनैव विना तेन गतं सर्व्वमसारताम् ॥३२॥
 ममाज्जुनत्वं भीमस्य भीमत्वं तत्कृतं ध्रुवम् ।
 विना तेन यदाभीरैर्जितोऽहं कथमन्यथा ॥३३॥
 इत्थ वदन् ययौ जिष्णुर्मथुराख्यं पुरोत्तमम् ।
 चकार तत्र राजानं वज्रं यादवनन्दनम् ॥३४॥

Then Jishnu was sorely distressed, and lamented bitterly, exclaiming, "Alas ! alas ! I am deserted by my lord !" and he wept : and in that instant the bow and heavenly arms, his car and steeds, perished entirely, like a donation to an unlearned Brahman. "Resistless," said he, "are the decrees of fate, by whom feebleness has been inflicted upon me, deprived of my illustrious friend, and victory given to the base. These two arms are mine ; mine is this fist ; this is my place ; I am Arjuna : but without that righteous aid all these are pithless. The valour of Arjuna, the strength of Bhīma, was all his work ; and without him I am overcome by peasants : it cannot be from any other cause." So saying, Arjuna went to the city of Mathurá and there installed the Yádava prince, Vajra, as its king. There he

7 The Principal wives of Kṛṣṇa, however, according to the Mahábhárata, escaped. The occurrence is described there much in the same way, but more briefly. It is not detailed in the Bhágavata.

स ददर्श ततो व्यासं फाल्गुनः काननाश्रयम् ।
 तमुपेत्य महाभागं विनयेनाभ्यवादयत् ॥३५॥
 तं वन्दमानं चरणाववलोक्य मुनिश्चिरम् ।
 उवाच पार्थं विच्छ्रायः कथंमत्यन्तमौदृशः ॥३६॥
 अवीरजोऽनुगमनं ब्रह्महत्याथवा कृता ।
 दृढाशाभङ्गदुःखी वा भ्रष्टच्छ्रायोऽसि साम्प्रतम् ॥३७॥
 सान्तानिकादयो वा ते याचमाना निराकृताः ।
 अगम्यस्त्रीरतिर्वा त्वं तेनासि विगतप्रभः ॥३८॥
 भुक्तोऽप्रदाय विप्रेभ्य एको मिष्टमथो भवान् ।
 किं वा कृष्णवित्तानि हृतानि भवताज्जुनं ॥३९॥
 कच्चित्त्वं शूर्पवातस्य गोचरत्वं गतोऽज्जुनं ।
 दुष्टचक्षुर्हतो वापि निःश्रीकः कथमन्यथा ॥४०॥
 स्पृष्टो नखाम्भसा चाथ घटाम्भःप्रोक्षितोऽपि वा ।
 तेनातीवासि विच्छ्रायो न्यूनैर्वा युधि निर्जितः ॥४१॥

beheld Vyása, who was living in a wood, and he approached the sage, and saluted him respectfully. The Muni surveyed him for some time, as he lay prostrate at his feet, and said to him, "How is it that I see you thus shorn of your lustre? Have you been guilty of illicit intercourse with women, or of the death of a Brahman? or have you suffered some grievous disappointment? that you are so dejected. Have your prayers for progeny, or other good gifts, proved fruitless? or have you indulged improper passions? that your lustre is so dim. Or are you one that devours the meal he has given to the Brahmins? Say, Arjuna, have you seized upon the substance of the poor? Has the wind of a winnowing basket lighted upon you? or has an evil eye gazed upon you, Arjuna? that you look thus miserable. Have you been touched by the water of a finger-nail? or has the water of a water-jar sprinkled you? or, what is most probably the case, have you been beaten by your inferiors in battle?"

ततः पार्थो विनिःश्वस्य श्रूयतां भगवन्निति ।
 प्रोक्त्वा यथावदाचष्ट व्यासायात्मपराभवम् ॥४२॥
 यद्बलं यच्च नस्तेजो यद्दोषं यत्पराक्रमः ।
 या श्राद्धश्राया च नः सोऽस्मान् परित्यज्य गतो हरिः ॥४३॥

Arjuna, having sighed deeply, related to Vyása all the circumstances of his discomfiture, and continued; "Hari, who was our strength, our might, our heroism, our prowess, our prosperity, our

इतरेणैव महता स्मितपूर्वाभिभाषिणा ।
 हीना वयं मुने तेन जातास्तृणमया इव ॥४४॥
 अस्त्राणां सायकानाञ्च गाण्डीवस्य तथा मम ।
 सारता याभवन् मूलं स गतः पुरुषोत्तमः ॥४५॥
 यस्यावलोकनादस्मान् श्रीर्जयः सम्पदुन्नतिः ।
 न तत्याज स गोविन्दस्त्यक्तास्मान् भगवान् गतः ॥४६॥
 भीष्मद्रोणाङ्गराजाद्यास्तथा दुर्योधनादयः ।
 यत्प्रभावेण निदग्धाः स कृष्णस्त्यक्तवान् भुवम् ॥४७॥
 निर्यौवन-हृतश्रीका भ्रष्टच्छायेव मेदिनी ।
 विभाति तात नैकोऽहं विरहे तस्य चक्रिणः ॥४८॥
 यस्यानुभावाद् भीष्माद्यैर्मय्यग्नौ शलभायितम् ।
 विना तेनाद्य कृष्णेन गोपालैरेस्मि निर्ज्जितः ॥४९॥
 गाण्डीवं त्रिषु लोकेषु ख्यातिं यदनुभावतः ।
 गतं तेन विनाभीरलगुडं स्तन्निराकृतम् ॥५०॥
 स्त्रीसहस्राण्यनेकानि मन्नाथानि महामुने ।
 यततो मम नीतानि दस्युभिर्लगुडायुधैः ॥५१॥
 आनीयमानमाभीरैः कृष्ण कृष्णावरोधनम्
 हतं यष्टिप्रहरणैः परिभूय बलं मम ॥५२॥

brightness, has left us, and departed. Deprived of him, our friend, illustrious, and ever kindly speaking, we have become as feeble as if made of straw. Purushottama, who was the living vigour of my weapons, my arrows and my bow, is gone. As long as we looked upon him, fortune, fame, wealth, dignity never abandoned us: but Govinda is gone from amongst us. That Kṛṣṇa has quitted earth, through whose power Bhīshma, Droṇa, the king of Anga, Duryodhana, and the rest, were consumed. Not I alone, but Earth, has grown old, miserable, and lustreless, in the absence of the holder of the discus. Kṛṣṇa, through devotion to whom Bhīshma and other mighty men perished like moths in the flame of my valour, is gone; and I am now overcome by cowherds. The bow Gāndīva, that was famed throughout the three worlds, has been foiled, since he has departed, by the sticks of peasants: the myriads of women over whom I was lord have been carried off from me by thieves, armed but with cudgels: the whole household of Kṛṣṇa, O Kṛṣṇa,* has been forcibly carried away by peasants, who with their staves have put my

निःश्रीकता न मे चित्रं यज्जीवामि तदद्भुतम् ।

न चावमानपङ्काङ्की निर्लज्जोऽस्मि पितामह ॥५३॥

strength to shame. That I am shorn of my lustre I do not marvel : it is wonderful that I live. Surely, grandsire, I alone am so shameless as to survive the stain of indignity inflicted by the vile."

अलं ते व्रीडया पार्थ न त्वं शोचितुमर्हसि ।

अवेहि सर्व्वभूतेषु कालस्य गतिरीदृशी ॥५४॥

कालो भवाय भूतानामभवाय च पाण्डव ।

कालमूलमिदं ज्ञात्वा भव स्थैर्य्यधनोऽर्ज्जुन ॥५५॥

नद्यः समुद्रा गिरयः सकला च वसुन्धरा ।

देवा मनुष्याः पशवस्तरवः ससरीसृपाः ॥५६॥

सृष्टाः कालेन कालेन पुनर्यास्यन्ति संक्षयम् ।

कालात्मकमिदं सर्व्वं ज्ञात्वा शममवाप्नुहि ॥५७॥

यच्चाह कृष्णमाहात्म्यं तत्तथैव धनञ्जय ।

भारावतारकार्य्यार्थमवतीर्णः स मेदिनीम् ॥५८॥

भाराक्रान्ता धरा याता देवानां समितिं पुरा ।

तद्भारमवतीर्णोऽसौ कालरूपी जनार्दनः ॥५९॥

तच्च निष्पादितं कार्य्यमशेषा भुभृतो हताः ।

वृष्ण्यन्धककुलं सर्व्वं तथा पार्थोपसंहृतम् ॥६०॥

न किञ्चिदन्यत् कर्त्तव्यमस्य भूमितले प्रभोः ।

अतो गतः स भगवान् कृतकृत्यो यथेच्छया ॥६१॥

Vyāsa replied to Arjuna, and said, "Think no more, my son, of your disgrace: it does not become you to grieve. Know that time subjects all beings to similar vicissitude. Time effects the production and dissolution of all creatures. All that exists is founded on time. Know this, Arjuna, and retain your fortitude. Rivers, seas, mountains, the whole earth, gods, men, animals, trees, insects, are all created, and all will be destroyed, by time. Knowing that all that is, is the effect of time, be tranquillized. These mighty works of Kṛṣṇa, whatever they have been, have been performed to relieve earth of its burdens: for this he has come down. Earth, oppressed by her load, has had recourse to the assembly of the immortals; and Janārdna, who is one with time, has descended on that account. This object has been now accomplished: all the kings of the earth are slain; the race of Vṛishṇi and Andhaka is destroyed: no more remained for him to accomplish. Therefore has the lord departed whither he pleased, his ends being all fulfilled. At the period of creation the god of gods creates; in that of

सृष्टिं सर्गं करोत्येष देवदेवः स्थितौ स्थितिम् ।
 अन्तेऽन्ताय समर्थोऽयं साम्प्रतं हि यथाकृतम् ॥६२॥
 तस्मात् पार्थ न सन्तापस्त्वया कार्य्यः पराभवात् ।
 भवन्ति भवकालेषु पुरुषाणां पराक्रमाः ॥६३॥
 त्वय्येकेन हता भीष्म-द्रोण-कर्णादयो नृपाः ।
 तेषामर्जुन कालोत्थः किं न्यूनाभिभवो न सः ॥६४॥
 विष्णोस्तथानुभावेन यथा तेषां पराभवः ।
 ततस्तथैव भवतो दस्युभ्योऽन्ते तदुद्भवः ॥६५॥
 स देवोऽन्यशरीराणि समाविश्य जगत्स्थितिम् ।
 करोति सर्व्वभूतानां नाशं चान्ते जगत्पतिः ॥६६॥
 भवोद्भवे च कौन्तेय सहायोऽभूज्जनाईनः ।
 भवान्ते त्वद्विपक्षास्ते केशवेनावलोकिताः ॥६७॥
 कः श्रद्दध्यात् सगाङ्गेयान् हन्यास्त्वं सर्व्वकौरवान् ।
 आभीरेभ्यश्च भवतः कः श्रद्दध्यात् पराभवम् ॥६८॥
 पार्थैतत् सर्व्वभूतस्य हरेर्लीलाविचेष्टितम् ।
 त्वया यत् कौरवा ध्वस्ता यदाभीरैर्भवान् जितः ॥६९॥
 गृहीता दस्युभिर्याश्च भवतः शोचिताः स्त्रियः ।
 तदप्यह यथावृत्तं कथयामि तवाज्जुन ॥७०॥

duration he preserves; and at the end of all he is mighty to annihilate. Now all is done. Therefore, Arjuna, be not afflicted by thy defeat: the prowess of mortals is the gift of time. Bhīshma, Karna, and other kings, have been slain by thee alone; this was the work of time: and why, therefore, should not thy discomfiture, by those less than thou art, occur? In like manner as through thy devotion to Vishnu these were overthrown by thee, so at last has thy defeat by miserable thieves been wrought by time. That divinity, assuming various bodies, preserves the world; and in the end the lord of creatures destroys it. In the birth of thy fortunes Janárddana was thy friend; in their decline, thy enemies have been favoured by Kéśava. Who would have believed that thou shouldst slay all the descendants of Kuru, and kindred of Gangá? Who would have believed that peasants should triumph over thee? Be assured, son of Prithá, that it is but the sport of the universal Hari that the Kauravas have been destroyed by thee, and that thou hast been defeated by herdsmen. With respect to the women whom thou lamentest, and who have been carried off by the thieves, hear from me an ancient story, which will explain why this has happened.

अष्टावक्रः पुरा विप्रो जलवासरतोऽभवत् ।
 बहून् वर्षगणान् पार्थ गृणन् ब्रह्म सनातनम् ॥७१॥
 जितेष्वसुरसङ्घेषु मेरुपृष्ठे महोत्सवः ।
 बभूव तत्र गच्छन्त्यो ददृशुस्तं वरस्त्रियः ॥७२॥
 रम्भातिलोत्तमाद्याश्च शतशोऽथ सहस्रशः ।
 तुष्टुवुस्तं महात्मानं प्रशशंसुश्च पारुडव ॥७३॥
 आकण्ठमग्नं सलिले जटाभारधरं मुनिम् ।
 विनयावनताश्चैनं प्रणेमुः स्तोत्रतत्पराः ॥७४॥
 यथा यथा प्रसन्नोऽसौ तुष्टुवुस्तं तथा तथा ।
 सर्वास्ताः कौरवश्रेष्ठ वरिष्ठं त द्विजन्मनाम् ॥७५॥
 प्रसन्नोऽहं महाभागा भवतीनां यदिष्यते ।
 मत्तस्तद्व्रियतां सर्वं प्रदास्याम्यतिदुर्लभम् ॥७६॥
 रम्भातिलोत्तमाद्यास्तं वैदिक्योऽप्सरसोऽब्रुवन् ।
 प्रसन्ने त्वय्यपर्याप्तं किमस्माकमिति द्विज ॥७७॥
 इतरास्त्वब्रुवन् विप्र प्रसन्नो भगवान् याद ।
 तदिच्छामः पतिं प्राप्तुं विप्र न्द्र पुरुषोत्तमम् ॥७८॥

“In former times a Brahman, named Ashtāvakra,⁹ was pursuing his religious penances, standing in water, and meditating on the eternal spirit, for many years. In consequence of the overthrow of the Asuras, there was a great festival on the summit of Meru: on their way to which, Rambhá, Tilottamá, and hundreds and thousands of beautiful nymphs, saw the ascetic Ashtāvakra, and they praised and hymned him for his devotions. They bowed down before him, and eulogized him, as he was immersed up to his throat in water, his hair twisted in a braid. So they sang in honour of him whatever they thought would be most agreeable to that most eminent of Brahman. Ashtāvakra at last said to them, ‘I am well pleased with you, illustrious damsels; whatever you wish for, ask of me, and I will give it you, however difficult it may be of attainment.’ Then all those nymphs, Rambhá, Tilottamá, and others, recorded in the Vedás, replied, ‘It is enough for us that thou art pleased; what need we aught else, venerable Brahman?’ But some amongst them said, ‘If, exalted

9 The story of Ashtāvakra is related in the Mahábhárata. He was the son of Kahora, who neglecting his wife, was rebuked for it by his yet unborn son. The father angrily cursed him, that he should be born bent in every part; and he was accordingly brought forth crooked (vakra) in eight limbs (ashta). He became nevertheless a celebrated sage. See also *Hindu Theatre*, I. 293, note.

एवं भविष्यतीत्युक्त्वा उत्तार जलान्मुनिः ।
ददृशुस्तास्तमुत्तीर्णं विरूपं वक्रमष्टधा ॥७९॥

तं दृष्ट्वा गूहमानानां यासां हासः स्फुटोऽभवत् ।
ताः शशाप मुनिः कोपमवाप्य कुरुनन्दन ॥८०॥

यस्माद् विरूपरूपं मां ज्ञात्वा हासावमानना ।
भवतीभिः कृता तस्मादेष शापं ददामि वः ॥८१॥

मत्प्रसादेन भर्तारं लब्ध्वा तं पुरुषोत्तमम् ।
मच्छ्रापोपहताः सर्वा दस्युहस्तं गमिष्यथ ॥८२॥

इत्युदीरितमाकर्ष्य मुनिस्ताभिः प्रसादितः ।
पुनः सुरेन्द्रलोकं वै प्राह भूयो गमिष्यथ ॥८३॥

एवं तस्य मुनेः शापादष्टावक्रस्य केशवम् ।
भर्तारं प्राप्य ता दस्युहस्तं याता वराङ्गनाः ॥८४॥

तत्त्वया नात्र कर्तव्यः शोकोऽल्पोऽपि हि पाण्डव ।
तेनैवाखिलनाथेन सर्वं तद्रूपसंहृतम् ॥८५॥

‘sir, you are indeed pleased with us, then grant us a husband, the best of men, and sovereign of the Brahmans.’ ‘So be it,’ replied Ashtāvakra, and thereupon came up from the waters. When the nymphs beheld him coming out of the water, and saw that he was very ugly, and crooked in eight places, they could not restrain their merriment, but laughed aloud. The Muni was very angry, and cursed them, and said, ‘Since you have been so impertinent as to laugh at my deformity, I denounce upon you this imprecation: through the grace I

have shown unto you, you shall obtain the first of males for your husband; but in consequence of my curse, you shall afterwards fall into the hands of thieves.’ When the nymphs heard this uttered by the Muni, they endeavoured to appease him; and they so far succeeded, that he announced to them they should finally return to the sphere of the gods. It is in consequence, then, of the curse of the Muni Ashtāvakra that these females, who were at first the wives of Keśava, have now fallen into the hands of the barbarians; and there is no occasion, Arjuna, for you to regret it in the least. All this destruction

भवतां चोपसंहारमासन्नं तेन कुर्वता ।
 बलं तेजस्तथा वीर्यं माहात्म्यं चोपसंहृतम् ॥८६॥
 जातस्य नियतो मृत्युः पतनञ्च तथोन्नतेः ।
 विप्रयोगावसानञ्च संयोगः सञ्चयात् क्षयः ॥८७॥
 विज्ञाय न बुद्धाः शोकं न हर्षमुपयान्ति ये ।
 तेषामेवेतरे चेष्टां शिक्षन्तः सन्ति तादृशाः ॥८८॥
 तस्मात्त्वया नरश्रेष्ठ ज्ञात्वैतद् भ्रातृभिः सह ।
 परित्यज्याखिलं तन्त्रं गन्तव्यं तपसे वनम् ॥८९॥
 तद् गच्छ धर्मराजाय निवेद्यैतद्वचो मम ।
 परश्वो भ्रातृभिः सार्द्धं यथा यासि तथा कुरु ॥९०॥

has been effected by the lord of all ; and your end is also nigh at hand, since he has withdrawn from you strength, splendour, valour, and preeminence. Death is the doom of every one who is born: fall is the end of exaltation: union terminates in separation: and growth tends but to decay. Knowing all this, wise men are susceptible of neither grief nor joy; and those who learn their ways are even as they are (equally free from pleasure or pain). Do you therefore, most excellent prince, understand this truth and, along with your brothers, relinquish every thing, and repair to the holy forest. Go now, and say from me to Yudhishtira, that he to-morrow, with his brethren, tread the path of heroes."

पराशर उवाच ।

इत्युक्तोऽभ्येत्य पार्थाभ्यां यमाभ्याञ्च तथाज्जुनः ।
 दृष्टं चैवानुभूतञ्च कथितं तेष्वशेषतः ॥९१॥
 व्यासवाक्यञ्च ते सर्वे श्रुत्वाज्जुनसमीरितम् ।
 राज्ये परीक्षितं कृत्वा ययुः पाण्डुसुता वनम् ॥९२॥

Thus instructed by Vyása, Arjuna went and related to the other sons of Prithá all that he had seen, had experienced, and had heard. When he had communicated to them the message of Vyása, the sons of Páandu placed Paríkshit on the throne, and went to the forest.

इत्येतत् तव मेत्रेथ विस्तरेण मयोदितम् ।

जातस्य यद्यदोर्वशे वासुदेवस्य चेष्टितम् ॥९३॥

इति श्रीविष्णुपुराणे पञ्चमांशे अष्टत्रिंशः अध्यायः ।

I have thus narrated to you, Maitreya, in detail, the actions of Vāsudeva, when he was born in the race of Yadu.

BOOK VI

CHAPTER I

मैत्रेय उवाच ।

व्याख्याता भवता सर्ग-वंश-मन्वन्तरस्थितिः ।

वंशानुचरितञ्चैव विस्तरेण महामुने ॥१॥

श्रोतुमिच्छाम्यहं त्वत्तो यथावद्रूपसंहतिम् ।

महाप्रलयसंस्थानं कल्पान्ते च महामुने ॥२॥

Maitreya.—You have narrated to me, illustrious sage, the creation of the world, the genealogies of the patriarchs, the duration of the Manvantaras, and the dynasties of princes, in detail. I am now desirous to hear from you an account of the dissolution of the world, the season of total destruction, and that which occurs at the expiration of the Kalpa.¹

पराशर उवाच ।

मैत्रेय श्रूयतां मत्तो यथावद्रूपसंहतिः ।

कल्पान्ते प्राकृते चैव प्रलयो जायते यथा ॥३॥

अहोरात्रं पितृणान्तु मासोऽब्दस्त्रिदिवौकसाम्

चतुर्युगसहस्रं तु ब्रह्मणो द्वे द्विजोत्तम ॥४॥

कृतं त्रेता द्वापरश्च कलिश्चैव चतुर्युगम् ।

दिव्यैर्वर्षसहस्रैस्तु तद् द्वादशभिरुच्यते ॥५॥

Parásara—Hear from me, Maitreya, exactly the circumstances of the end of all things, and the dissolution that occurs either at the expiration of a Kalpa, or that which takes place at the close of the life of Brahmá. A month of mortals is a day and night of the progenitors: a year of mortals is a day and night of the gods. Twice a thousand aggregates of the four ages is a day and night of Brahmá.² The four ages are the Krita, Treta, Dvápára, and Kali; comprehending together twelve thousand years of the gods. There are infinite

1 Two kinds of great or universal dissolution are here intimated; one occurring at the end of a Kalpa, or day of Brahmá, to which the term *Upasahríti* is applied in the text, and *Ātyantika laya* by the commentators; and the other taking place at the end of the life of Brahmá, which is termed a great or elemental dissolution: *Mahá pralaya* and *Prákṛita pralaya*.

2 These measures of time are more fully detailed in the first book: see Bk. I. Ch. III.

चतुर्युगाण्यशेषाणि सदृशानि स्वरूपतः ।

आद्यं कृतयुगं मुक्त्वा मैत्रेयान्ते तथा कलिम् ॥६

आद्ये कृतयुगे सर्गा ब्रह्मणा क्रियते यतः

क्रियते चोपसंहारस्तथान्ते च कलौ युगे ॥७॥

successions of these four ages, of a similar description, the first of which is always called the Krita, and the last the Kali. In the first, the Krita, is that age which is created by Brahmá ; in the last, which is the Kali age, a dissolution of the world occurs.

मैत्रेय उवाच ।

कलेः स्वरूपं भगवन् विस्तराद् वक्तुमर्हसि ।

धर्मश्चतुष्पाद्भगवन् यस्मिन् विप्लवमृच्छति ॥८

Maitreya—Venerable sir, you are able to give me a description of the nature of the Kali age, in which four-footed virtue³ suffers total extinction.

पराशर उवाच ।

कलेः स्वरूपं मैत्रेय यद्भवान् प्रष्टुमिच्छति ।

तन्निबोध समासन्नं वर्त्तते यन्महामुने ॥९॥

Parásara.—Hear, Maitreya, an account of the nature of the Kali age, respecting which you have inquired, and which is now close at hand.

वर्णाश्रमाचारवती प्रवृत्तिर्न कलौ नृणाम् ।

न साम-ऋग्-यजुर्वेदविनिष्पादनहेतुका ॥१०॥

विवाहा न कलौ धर्म्या न शिष्य-गुरुसंस्थितिः ।

न दाम्पत्यक्रमो नैव वह्निदेवात्मकः क्रमः ॥११॥

यत्र तत्र कुले जातो बली सर्व्वेस्वरः कलौ ।

सर्व्वेभ्य एव वर्णेभ्यो योग्यः कन्यावरोधने ॥१२॥

The observance of caste, order, and institutes will not prevail in the Kali age, nor will that of the ceremonial enjoined by the Sáma, Rik, and Yajur Vedas. Marriages in this age will not be conformable to the ritual, nor will the rules that connect the spiritual preceptor and his disciple be in force. The laws that regulate the conduct of husband and wife will be disregarded, and oblations to the gods with fire no longer be offered. In whatever family he may be born, a powerful and rich man will be held entitled to espouse maidens

3 This is an allusion to a popular notion, originating probably with Manu: "In the Krita age the genius of truth and right stands firm on

येन केनेव योगेन द्विजातिर्दीक्षितः कलौ ।
 येव सैव च मेत्रेय प्रायश्चित्तक्रिया कलौ ॥१३॥
 सर्वमेव कलौ शास्त्रं यस्य यद्वचनं द्विज ।
 देवताश्च कलौ सर्वाः सर्वः सर्वस्य चाश्रमः ॥१४॥
 उपवासस्तथायासो वित्तोत्सर्गस्तथा कलौ ।
 धर्मो यथाभिरुचितैरनुष्ठानैरनुष्ठितः ॥१५॥
 वित्तेन भविता पुंसां स्वल्पेनाढ्यमदः कलौ ।
 स्त्रीणां रूपमदश्चैव केशैरेव भविष्यति ॥१६॥
 सुवर्णमणिरत्नादौ वस्त्रे चापि क्षयं गते
 कलौ स्त्रियो भविष्यन्ति तदा केशैरलङ्कृताः ॥१७॥

of every tribe. A regenerate man will be initiated in any way whatever and such acts of penance as may be performed will be unattended by any results.⁴ Every text will be scripture that people choose to think so⁵: all gods will be gods to them that worship them; and all orders of life will be common alike to all persons. In the Kali age, fasting, austerity, liberality, practised according to the pleasure of those by whom they are observed, will constitute righteousness. Pride of wealth will be inspired by very insignificant possessions. Pride of beauty will be prompted by (no other personal charm than fine) hair. Gold, jewels, diamonds, clothes, will all have perished, and then hair will be the only ornament with which women can decorate themselves.

परित्यक्षन्ति भर्तारं वित्तहीनं तथा स्त्रियः ।

भर्ता भविष्यति कलौ वित्तवानेव योषिताम् ॥१८॥

Wives will desert their husbands, when they lose their property; and they only who are wealthy will be considered by women as their lords.

यो यो ददाति बहुलं स स स्वामी तदा नृणाम् ।

स्वामित्वहेतुः सम्बन्धो भावी नाभिजनस्तदा ॥१९॥

He who gives away much money will be the master of men; and family descent will no longer be a title of supremacy. Accumulated

his four feet; but in the following ages he is deprived successively of one foot." &c. I. 81, 82.

4 'Such an act is just what it is;' यासैव प्रायश्चित्तक्रिया कलौ । that is, it may be attended by inconvenience to the individual, but is utterly inefficacious for the expiation of sin.

5 Whether it is conformable or contradictory to the Vedas and the law. The passage may be rendered also, 'The doctrine or dogma of any one soever will be scripture.'

गृहान्ता द्रव्यसङ्घाता द्रव्यान्ता च तथा मातः ।
 अर्थाश्चात्मोपभोगान्ता भविष्यन्ति कलौ युगे ॥२०॥
 स्त्रियः कलौ भविष्यन्ति स्वैरिण्यो ललितस्पृहाः ।
 अन्यायावासवित्तेषु पुरुषाश्च स्पृहालवः ॥२१॥
 अभ्यर्थितोऽपि सुहृदा स्वार्थहानि न मानवः ।
 पणाद्द्विर्द्विर्द्विमात्रेऽपि करिष्यति तदा द्विज ॥२२॥
 समानं पौरुषञ्चेतो भावि विप्रेषु वै कलौ ।
 क्षीरप्रदानसम्बन्धि भावि गोषु च गौरवम् ॥२३॥

treasures will be expended on (ostentatious) dwellings. The minds of men will be wholly occupied in acquiring wealth ; and wealth will be spent solely on selfish gratifications. Women will follow their inclinations, and be ever fond of pleasure. Men will fix their desires upon riches, even though dishonestly acquired. No man will part with the smallest fraction of the smallest coin,⁶ though entreated by a friend. Men of all degrees will conceit themselves to be equal with Brahmans. Cows will be held in esteem only as they supply milk.⁷

अनावृष्टिभयप्रायाः प्रजाः क्षुद्भयकातराः ।
 भविष्यन्ति तदा सर्वा गगनासक्तदृष्टयः ॥२४॥
 कन्दपर्णफलाहारास्तापसा इव मानवाः ।
 आत्मानं पातयिष्यन्ति तदा वृष्ट्यादिद्रुःखिताः ॥२५॥
 दुर्भिक्षमेव सततं तदा क्लेशमनीश्वराः ।
 प्राप्स्यन्ति व्याहृतसुखप्रमोदा मानवाः कलौ ॥२६॥
 अस्नानभोजिनो नाग्निदेवतातिथिपूजनम् ।
 करिष्यन्ति कलौ प्राप्ते न च पित्र्योदकक्रियाम् ॥२७॥

The people will be almost always in dread of dearth, and apprehensive of scarcity ; and will hence ever be watching the appearances of the sky : they will all live, like anchorets, upon leaves and roots and fruit, and put a period to their lives through fear of famine and want. In truth there will never be abundance in the Kali age, and men will never enjoy pleasure and happiness. They will take their food without previous ablution, and without worshipping fire, gods, or

6 He will not part with the half of the half of half a Pana ; that is, with ten Cowries ; a Pana being equal to eighty Cowries, or small shells. Five Papanas are equal to one Ana, or the sixteenth of a Rupee ; and, at two shillings the Rupee, ten Cowries are equal to about one-seventh of a farthing.

7 They will be valued for their individual use only, not from any notion of their generic sanctity.

लोलुपा ह्रस्वदेहाश्च वह्नन्नादनतत्पराः ।
 बहुप्रजाल्पभाग्याश्च भविष्यन्ति कलौ स्त्रियः ॥२८॥
 उभाम्यामेव पाणिभ्यां शिरः कण्डूयनं स्त्रियः ।
 कुर्वन्त्यो गुरुभर्तृणामाज्ञां भेत्यन्त्यनादृताः ॥२९॥
 स्वपोषणपराः क्षुद्रा देहसंस्कारवर्जिताः ।
 परुषानृतभाषिण्यो भविष्यन्ति कलौ स्त्रियः ॥३०॥
 दुःशीला दुष्टशीलेषु कुर्वन्त्यः सततं स्पृहाम् ।
 असद्व्रत्ता भविष्यन्ति पुरुषेषु कुलाङ्गनाः ॥३१॥
 वेदादानं करिष्यन्ति वटवश्च तदाव्रताः ।
 गृहस्थाश्च न होष्यन्ति न दास्यन्त्युचितान्यपि ॥३२॥
 वनवासा भविष्यन्ति ग्राम्याहारपरिग्रहाः ।
 भिक्षवश्चापि मित्रादिस्नेहसम्बन्धयन्त्रिताः ॥३३॥
 अरक्षितारो हर्तारः शुल्कव्याजेन पार्थिवाः ।
 हारिणो जनवित्तानां संप्राप्ते तु कलो युगे ॥३४॥
 यो योऽश्वरथनागाढ्यः स स राजा भविष्यति ।
 यश्च यश्चाबलः सर्व्वः स स भृत्यः कलौ युगे ॥३५॥

offering obsequial libations to their progenitors. The women will be fickle, short of stature, gluttonous: they will have many children, and little means: scratching their heads with both hands, they will pay no attention to the commands of their husbands or parents: they will be selfish, abject, and slatternly; they will be scolds and liars: they will be indecent and immoral in their conduct, and will ever attach themselves to dissolute men. Youths, although disregarding the rules of studentship, will study the Vedas. Householders will neither sacrifice nor practise becoming liberality. Anchorets will subsist upon food accepted from rustics; and mendicants will be influenced by regard for friends and associates.⁸ Princes, instead of protecting will plunder their subjects; and, under the pretext of levying customs, will rob merchants of their property. In the Kali age every one who has cars and elephants and steeds will be a Rájá⁹: every one who is feeble will be a slave. Vaisíyas will abandon agri-

8 The Bhágavata has, "Religious students will be regardless of vows and purification; householders will beg, not give alms; anchorets will dwell in villages; and mendicants will be desirous of riches."

9 That is, princes and warriors will be so no longer by virtue of their birth and caste.

वैश्याः कृषिवाणिज्यादि सन्त्यज्य निजकर्मं यत्
शूद्रवृत्त्या प्रवत्स्यन्ति कारुकर्मोपजीविनः ॥३६॥

भेक्ष्यव्रतास्तथा शूद्रा प्रव्रज्यालिङ्गिनोऽधमाः ।

पाषण्डसंश्रयाः वृत्तिमाश्रयिष्यन्त्यसंस्कृताः ॥३७॥

culture and commerce, and gain a livelihood by servitude or the exercise of mechanical arts. Śūdras, seeking a subsistence by begging, and assuming the outward marks of religious mendicants, will become the impure followers of impious and heretical doctrines.¹⁰

दुर्भिक्षकरपीडाभिरतीवोपहता जनाः ।

गवेधुककदन्नाद्यान् देशान् यास्यन्ति दुःखिताः ॥३८॥

वेदमार्गे प्रलीने च पाषण्डाब्धे ततो जने ।

अधर्मवृद्ध्या लोकानां स्वल्पमायुर्भविष्यति ॥३९॥

अशास्त्रविहितं घोरं तप्यमानेषु वै तपः ।

नरेषु नृपदोषेण बालमृत्युर्भविष्यति ॥४०॥

भवित्री योषितां सूतिः पञ्चषट्सप्तवार्षिकी ।

नवाष्टदशवर्षाणां मनुष्याणां तथा कलौ ॥४१॥

Oppressed by famine and taxation, men will desert their native lands, and go to those countries which are fit for coarser grains.¹¹ The path of the Vedas being obliterated, and men having deviated into heresy, iniquity will flourish, and the duration of life will therefore decrease. In consequence of horrible penances not enjoined by scripture, and of the vices of the rulers, children will die in their infancy. Women will bear children at the age of five, six, or seven years; and men beget them when they are eight, nine, or ten. A man will be grey when he is twelve; and no one will exceed twenty

10 Most of the mendicant orders admit members without distinction of caste; but probably Buddhists especially are here intended. The Bhāgavata repeatedly alludes to the diffusion of heretical doctrines and practices, the substitution of outward signs and marks for devotion, and the abandonment of the worship of Vishnu. The Śaiva mendicant orders are probably those especially in view. The same probably are intended by our text in the subsequent allusion to unauthorized austerities, and sectarian marks.

11 'Gavedhuka (Coix barbata) and other bad sorts of grain,' गवेधुकाकदाप्राद्यान् देशान् ! Another reading is, गोधुमान् यवाप्राद्यान् । 'Countries growing wheat, barley, and the like.' But to place wheat and barley amongst inferior grains, and to rank them lower than rice, is a classification that could have occurred to a native of Bengal alone.

पलितोद्भवश्च भविता तदा द्वादशवार्षिकः।
 नातिजीवति वै कश्चित् कलौ वर्षाणि विंशतिम् ॥४२
 अल्पप्रज्ञा वृथालिङ्गा दुष्टान्तःकरणाः कलौ ।
 यतस्तनो विनङ्क्ष्यन्ति कालेनाल्पेन मानवाः ॥४३
 यदा यदा हि पाषण्डवृद्धिर्मेत्रेय लक्ष्यते ।
 तदा तदा कलेर्वृद्धिरनुमेया विचक्षणैः ॥४४॥
 यदा यदा सतां हानिर्वेदमार्गानुसारिणाम् ।
 प्रारम्भाश्चावसीदन्ति यदा धर्मभृतां नृणाम्) ।
 तदानुमेयं प्राधान्यं कलेर्मेत्रेय परिदत्तैः ॥४५॥
 यदा यदा न यज्ञानामीश्वरः पुरुषोत्तमः ।
 इज्यते पुरुषैर्यज्ञैस्तदा ज्ञेयं कलेर्बलम् ॥४६॥
 न प्रीतिर्वेदवादिषु पाषण्डेषु यदा रतिः ।
 कलेर्वृद्धिस्तदा प्राज्ञैरनुमेया विचक्षणैः ॥४७॥

years of life.¹² Men will possess little sense, vigour, or virtue, and will therefore perish in a very brief period. In proportion as heresy extends, so, Maitreya, shall the progress of the Kali age be estimated by the wise. In proportion as the number of the pious, who adhere to the lessons of the Vedas, diminishes—as the efforts of individuals who cultivate virtue relax—as the first of males becomes no longer the object of sacrifices—as respect for the teachers of the Vedas declines—and as regard is acknowledged for the disseminators of heresy—so may wise men note the augmented influence of the Kali age.¹³

कलौ जगत्पतिं विष्णुं सर्व्वस्रष्टारमीश्वरम् ।
 नाचर्चयिष्यन्ति मेत्रेय पाषण्डोपहता नराः ॥४८॥

12 The Vāyu says three and twenty ; the Bhāgavata, from twenty to thirty.

13 The complaints of the prevalence of heterodox doctrines, and neglect of the practices of the Vedas, which recur in the Bhāgavata and our text, indicate a period of change in the condition of the Hindu religion, which it would be important to verify. If reference is made to Buddhism, to which in some respects the allusions especially apply, it would probably denote a period not long subsequent to the Christian era ; but it is more likely to be of a later date, or in the eighth and ninth centuries, when Śankara is said to have reformed a variety of corrupt practices, and given rise to others. See *As. Res.* vol. XVI. p. 12.

किं वेदैः किं द्विजेर्देवैः किं शौचेनाम्बुजन्मना ।
 इत्येवं विप्र वक्ष्यन्ति पाषण्डोपहता नराः ॥४९॥
 स्वल्पाम्बुवृष्टिः पर्जन्यः शस्यं स्वल्पफलं तथा
 फलं तथाल्पसारञ्च विप्रं प्राप्ते कलौ युगे ॥५०॥
 शाणीप्रायाणि वस्त्राणि शमीप्राया महीरूहाः ।
 शूद्रप्रायास्तथा वर्णा भविष्यन्ति कलौ युगे ॥५१॥
 अणुप्रायाणि धान्यानि अजाप्रायं तथा पयः ।
 भविष्यति कलौ प्राप्ते उषोरञ्चानुलेपनम् ॥५२॥
 स्वश्रु-श्वशुरभूयिष्ठा गुरवश्च नृणां कलौ ।
 श्यालाद्या हरिभाम्योश्च सूहृदो मुनिसन्तम् ॥५३॥
 कस्य माता पिता कस्य यदा कर्म्मनुगः पुमान् ।
 इति चोदाहरिष्यन्ति श्वशुरानुगता नराः ॥५४॥
 वाङ्मनःकायिकैर्दोषैरभिभूताः पुनः पुनः ।
 नराः पापान्यनुदिनं करिष्यन्त्यल्पमेघसः ॥५५॥
 निःसत्त्वानामशौचानां निःश्रीकाणां तथा नृणाम् ।
 यद्यद् दुःखाय यत् सर्व्वं कलिकाले भविष्यति ॥५६॥

In the Kali age, Maitreya, men, corrupted by unbelievers, will refrain from adoring Vishnu, the lord of sacrifice, the creator and lord of all; and will say, "Of what authority are the Vedas? what are gods or Brahmans? what need is there of purification with water?" Then will the clouds yield scanty rain: then will the corn be light in ear, and the grain will be poor, and of little sap: garments will be mostly made of the fibres of the *San*:¹⁴ the principal of trees will be the *Saini*:¹⁵ the prevailing caste will be the *Sūdra*: millet will be the more common grain: the milk in use will be chiefly that of goats: unguents will be made of *Usira* grass. The mother and father-in-law will be venerated in place of parents; and a man's friends will be his brother-in-law, or one who has a wanton wife. Men will say, "Who has a father? who has a mother? each one is born according to his deeds:" and therefore they will look upon a wife's or husband's parents as their own. Endowed with little sense, men, subject to all the infirmities of mind, speech, and body, will daily commit sins; and every thing that is calculated to afflict beings, vicious, impure and wretched, will be generated in

14 *Crotalaria juncea*.

15 The silk cotton, *Bambax heptaphylla*.

निःस्वाध्यायवषट्कारे स्वधास्वाहाविवर्जिते ।
 तथा प्रावरलो विप्र क्वचिल्लोको निवत्स्यति ॥५७॥
 तत्राल्पेनैव यत्नेन पुण्यस्कन्धमनुत्तमम् ।
 करोति यं कृतयुगे क्रियते तपसा हि सः ॥५८॥

the Kali age. Then shall some places follow a separate duty,¹⁶ devoid of holy study, oblations to fire, and invocations of the gods.¹⁷ Then, in the Kali age, shall a man acquire by a trifling exertion as much eminence in virtue as is the result of arduous penance in the Krita age, of purity.¹⁸

CHAPTER II

व्यासश्चाह महाबुद्धिर्यदत्रैव हि वस्तुनि ।

तच्छ्रूयतां महाभाग गदतो मम तत्त्वतः ॥१॥

Upon this subject, Maitreya, you shall hear what the wise Vyāsa has related, as it is communicated truly by me.

कस्मिन् कालेऽल्पको धर्मो ददाति सुमहत् फलम् ।

मुनीनामित्यभूद् वादः कैश्चासौ क्रियते सुखम् ॥२॥

It was once a matter of dispute amongst the sages, at what season the least moral merit obtained the greatest reward, and by whom it was most easily displayed. In order to terminate the discussion, they

16 The expression Kwachil-loka (क्वचिल्लोकः), 'a certain place,' is explained by the commentator, Kīkaṭa, &c. (कीकटादौ); confirming the inference that Buddhism is especially aimed at in the previous passages; for Kīkaṭa, or south Behar, is the scene of Śākya's earliest and most successful labours.

17 Several of the Purāṇas contain allusions to the degeneracy of the Kali age, but none afford more copious details. The description in the Bhāgavata is much shorter; that of the Vāyu is much the same, and employs many of the same verses and illustrations.

18 This might be suspected of being said ironically, referring to what had been just observed of places where a religion prevailed that required neither study nor sacrifice. The commentator, however, understands it literally, and asserts that allusion is here made to the Vaiṣṇava faith, in which devotion to Viṣṇu or Kṛṣṇa, and the mere repetition of his name, are equally efficacious in the Kali age with the penances and sacrifices of the preceding ages: therefore he concludes the Kali, by this one property, is the best of all the ages: अनेनैकेन गुणेन कलिः सर्वश्रेष्ठः इत्यर्थः । This interpretation is confirmed by the following chapter.

सन्देहनिर्णयार्थाय वेदव्यासं महामुनिम् ।
 ययुस्ते संशयं प्रष्टुं मेत्रेय मुनिपुङ्गवाः ॥३॥
 ददृशुस्ते मुनि तत्र जाह्नवीसलिले द्विजाः ।
 वेदव्यासं महाभागमर्द्धस्नातं महामतिम् ॥४॥
 स्नानावसानं तत्तस्य प्रतीक्षन्तो महर्षयः ।
 तस्थस्तटे महानद्यास्तरुषण्डमुपाश्रिताः ॥५॥
 ममोऽथ जाह्नवीतोयादुत्थायाह सुतो मम ।
 कलिः साधुः कलिः साधुरित्येवं शृण्वतां वचः ॥६॥
 तेषां मुनीनां भूयश्च ममज्ज स नदीजले ।
 उत्थाय साधु साध्विति शूद्र धन्योऽसि चाब्रवीत् ॥७॥
 स निमग्नः समुत्थाय पुनः प्राह महामुनिः ।
 योषितः साधुधन्यास्तास्ताभ्यो धन्यतरोऽस्ति कः ॥८॥
 ततः स्नात्वा यथान्यायमायान्तं कृतसत्क्रियम् ।
 उपतस्थुर्महाभागं मुनयस्ते सुतं मम ॥९॥
 कृतसंवन्दनांश्चाह कृतासनपरिग्रहान् ।
 किमर्थमागता यूयमिति सत्यवतीसुतः ॥१०॥
 तमूचुः संशयं प्रष्टुं भवन्तं वयमागताः ।
 अलं तेनास्तु तावन्नः कथ्यतामपरं त्वया ॥११॥
 कलिः साध्विति यत् प्रोक्तं शूद्रः साध्विति योषितः ।

went to Veda Vyása to remove their doubts. They found the illustrious Muni, my son, half immersed in the water of the Ganges ; and awaiting the close of his ablutions, the sages remained on the banks of the sacred stream, under shelter of a grove of trees. As my son plunged down into the water, and again rose up from it, the Munis heard him exclaim, "Excellent, is the Kali age !" Again he dived, and again rising, said in their hearing, "Well done, well done Sūdra ; thou art happy !" Again he sank down, and as he once more emerged they heard him say, "Well done, well done, women ; they are happy, who are more fortunate than they ?" After this, my son finished his bathing, and the sages met him as he approached to welcome them. After he had given them seats, and they had proffered their respects, the son of Satyavatí said to them, "On what account have you come to me ?" They replied, "We came to you to consult you on a subject on which we entertain some doubt ; but that may be at present suspended : explain to us something else. We heard you say, 'Excellent

यदाह भगवान् साधु धन्याश्चेति पुनः पुनः ॥१२॥

तत् सर्व्वं श्रोतुमिच्छामो न चेद् गुह्य महामुने ।

तत् कथ्यतां ततो हृत्स्थं प्रक्ष्यामस्त्वां प्रयोजनम् ॥१३॥

is the Kali age ! Well done, Śūdra ! Well done, women !' Now we are desirous to know why this was said, why you called them repeatedly, happy. Tell us the meaning of it, if it be not a mystery. We will then propose to you the question that occupies our thoughts."

इत्युक्तो मुनिभिर्व्यासः प्रहस्येदमथाब्रवीत् ।

श्रूयतां भो मुनिश्रेष्ठा यदुक्तं साधु साध्विति ॥१४

यत्कृते दशभिर्वर्षैस्त्रेतायां हायनेन यत् ।

द्वापरे यच्च मासेन अहोरात्रेण तत् कलौ ॥१५॥

तपसो ब्रह्मचर्य्यस्य जपादेश्च फलं द्विजाः ।

प्राप्नोति पुरुषस्तेन कलिः साध्विति भाषितम् ॥१६

ध्यायन् कृते यजन् यज्ञस्त्रेतायां द्वापरेऽर्चयन् ।

यदाप्नोति तदाप्नोति कलौ संकीर्त्य केशवम् ॥१७॥

धर्म्मोत्कर्षमतीवात्र प्राप्नोति पुरुषः कलौ ।

अल्पायासेन धर्म्मज्ञास्तेन तुष्टोऽस्म्यहं कलेः ॥१८

व्रतचर्य्यापरेर्ग्राह्यो वेदः पूर्वं द्विजातिभिः ।

ततः स्वधर्म्मसम्प्राप्तैर्यष्टव्यं विधिनाध्वरैः ॥१९

वृथा कथा वृथाभोज्यं वृथेज्या च द्विजन्मनाम् ।

पतनाय तथा भाव्यं तैस्त्वसंयमिभिः सदा ॥२०

Being thus addressed by the Munis, Vyāsa smiled, and said to them, "Hear, excellent sages, why I uttered the words 'Well done, well done.' The fruit of penance, of continence, of silent prayer, and the like, practised in the Krita age for ten years, in the Treta for one year, in the Dvāpara for a month, is obtained in the Kali age in a day and night: therefore did I exclaim, 'Excellent, excellent, is the Kali age !' That reward which a man obtains in the Krita by abstract meditation, in the Treta by sacrifice, in the Dvāpara by adoration, he receives in the Kali by merely reciting the name of Keśava. In the Kali age a man displays the most exalted virtue by every little exertion; therefore, pious sages, who know what virtue is, I was pleased with the Kali age. Formerly the Vedas were to be acquired by the twice-born through the diligent observance of self-denial; and it was their duty to celebrate sacrifices conformably to the ritual. Then idle prayers, idle feasts, and fruitless ceremonies, were practised but to mislead the twice-born; for although observed by them devoutly, yet,

असम्यक्करणे दोषस्तेषां सर्वेषु कर्मसु ।
 भोज्यपेयादिकञ्चैषां नेच्छाप्राप्तिकरं द्विजाः ॥२१॥
 पारतन्त्र्यं समस्तेषु तेषां कार्येषु वै ततः ।
 जयन्ति ते निजात् लोकान् क्लेशेन महता द्विजाः ॥२२॥
 द्विजशुश्रूषयेवेष पाकयज्ञाधिकारवान् ।
 निजान् जयति वै लोकाञ् शूद्रो धन्यतरस्ततः ॥२३॥
 भक्ष्याभक्ष्येषु नास्यास्ति पेयापेयु वै यतः ।
 नियमो मुनिशाहूलास्तेनसौ साध्वितीरितः ॥२४॥

in consequence of some irregularity in their celebration, sin was incurred in all their works, and what they ate, or what they drank, did not effect the fulfilment of their desires. In all their objects the twice-born enjoyed no independence, and they attained their respective spheres only with exceeding pain. The Sūdra, on the contrary, more fortunate than they, reaches his assigned station by rendering them service, and performing merely the sacrifice of preparing food, in which no rules determine what may or may not be eaten, what may or may not be drunk. Therefore, most excellent sages, is the Sūdra fortunate.

स्वधर्मस्याविरोधेन नरेलब्धं धनं सदा ।
 प्रतिपादनीयं पात्रेषु यद्यव्यञ्च ययाविधि ॥२५॥
 तस्यार्जने महाक्लेशः पालने च द्विजोत्तमाः !
 तथा सद्विनियोगाय विज्ञेयं गहनं नृणाम् ॥२६॥
 एभिरन्येस्तथा क्लेशैः पुरुषा द्विजसत्तमाः ।
 निजान् जयन्ति वै लोकान् प्राजापत्यादिकान् क्रमात् ॥२७॥
 योषिच्छुश्रूषणं भर्तुः कर्मणा मनसा गिरा ।
 कुर्वतो समवाप्नोति तत्सालोक्यं यतो द्विजाः ॥२८॥
 नातिक्लेशेन महता तानेव पुरुषो यथा ।

"Riches are accumulated by men in modes not incompatible with their peculiar duties, and they are then to be bestowed upon the worthy, and expended in constant sacrifice. There is great trouble in their acquisition ; and great grief for their loss. Thus, eminent Brahmins, through these and other sources of anxiety, men attain their allotted spheres of Prajapati and the rest only by exceeding labour and suffering. This is not the case with women : a woman has only to honour her husband, in act, thought, and speech, to reach the same region to which he is elevated ; and she thus accomplishes her object

तृतीयं व्याहृतं तेन मया साध्विति योषितः ॥२९॥

एतद् वः कथितं विप्रा यन्निमित्तमिहागताः ।

तत् पृच्छध्वं यथाकामं सर्व्वं वक्ष्यामि वःस्फुटम् ॥३०॥

without any great exertion. This was the purport of my exclamation, 'Well done !' the third time. I have thus related to you what you asked. Now demand the question you came to put to me, in any way you please, and I will make you a distinct reply."

ततस्ते मुनयः प्रोचुर्यत् प्रष्टव्यं महामुने !

अन्यस्मिन्नेव तत् पृष्टे यथावत् कथितं त्वया ॥३१॥

ततः प्रहस्य तान् प्राह कृष्णद्वैपायनो मुनिः ।

विस्मयोत्फुल्लनयनांस्तापसांस्तानुपागतान् ॥३२॥

मयेष भवतां प्रश्नो ज्ञातो दिव्येन चक्षुषा ।

तता हि वः प्रसङ्गेन साधु साध्विति भाषितम् ॥३३॥

खल्पेनेव प्रयत्नेन धर्मः सिध्यति वै कलौ ।

नरैरात्मगुणाम्भोभिः क्षालिताखिलकिल्बिषैः ॥३४॥

शूद्रैश्च द्विजशुश्रूषातत्परैर्मुनिसत्तमाः !

तथा स्त्रीभिरनायासं पतिशुश्रूषयैव हि ॥३५॥

ततस्त्रितयमप्येतन्मम धन्यतमं मतम् ।

धर्मसंसाधने क्लेशो द्विजातीनां कृतादिषु ॥३६॥

भवद्विर्यदभिप्रेतं तदेतत् कथितं मया ।

अपृष्टेनापि धर्मज्ञाः किमन्यत् कथ्यतां द्विजाः ॥३७॥

The Munis then said to Vyāsa, "The question we intended to have asked you has been already answered by you in your reply to our subsequent inquiry." On hearing which, Kṛṣṇa Dvaipāyana laughed, and said to the holy persons who had come to see him, whose eyes were wide open with astonishment, "I perceived, with the eye of divine knowledge, the question you intended to ask, and in allusion to it I uttered the expressions, 'Well done, well done.' In truth, in the Kali age duty is discharged with very little trouble by mortals, whose faults are all washed away by the water of their individual merits ; by Sudras, through diligent attendance only upon the twice-born ; and by women, through the slight effort of obedience to their husbands. Therefore, Brahmans, did I thrice express my admiration of their happiness ; for in the Kṛita and other ages great were the toils of the regenerate to perform their duty. I waited not for your inquiry, but replied at once to the question you purposed to ask. Now, ye who know what virtue is, what else do you wish me to tell you ?"

ततः सम्पूज्य ते व्यासं प्रशस्य च पुनः पुनः ।
 यथागतं द्विजा जग्मुर्व्यासोत्तिक्षतसंशयाः ॥३८
 भवतोऽपि महाभाग ! रहस्यं कथितं मया ॥३९॥
 अत्यन्तदुष्टस्य कलेरयमेको महान् गुणः ।
 कीर्तनादेव कृष्णस्य मुक्तबन्धः परं व्रजेत् ॥४०॥
 यच्चाहं भवता पृष्टो जगतामुपसंहृतिम् ।
 प्राकृतामान्तरालाञ्च तप्मप्येष वदामि ते ॥४१॥

The Munis then saluted and praised Vyása, and, being freed by him from uncertainty, departed as they came. To you also, excellent Maitreya, have I imparted this secret, this one great virtue of the otherwise vicious Kali age. The dissolution of the world, and the aggregation of the elements, I will now describe to you.*

CHAPTER III

सर्वेषामेव भूतानां त्रिविधः प्रतिसञ्चरः ।

नेमित्तिकः प्राकृतिकस्तथेवात्यन्तिको मतः ॥१॥

The dissolution of existing beings is of three kinds, incidental, elemental, and absolute.¹ The incidental is that which relates to Brahmá.

* The illustration of the efficacy of devotion to Vishṇu given in this chapter is peculiar to this Purána, but the doctrine is common to it and the Bhágavata. It is repeatedly inculcated in that work. The paralled passage in the twelfth book is the following. "Purushottama, abiding in the hearts of men, takes away all the sins of the Kali age, produced by place or property. Bhagaván, abiding in the heart, and heard, repeated, read of, worshipped, or honoured, dissipates the ills of men for ten thousand births. As fire, entering into the substance of gold, purifies it from the alloy with which it is debased in the mine, so Vishṇu, united with the devotee, is the refiner from all that is evil. By learning, penance, suppression of breath, friendship, pilgrimage, ablution, mortification, gifts, prayer, the soul attains not that exceeding purity which it derives from the presence of Vishṇu. Therefore, with all your soul, O king, hold Keśava ever present in your heart. Let one about to die be most careful in this ; for so he goes to supreme felicity. Let the name of the supreme god, Vishṇu, be repeated deligently by all in their last moments; for he who desires liberation shall attain it by the frequent repetition of the name of Kṛshṇa. Final felicity is derived in the Kṛta age from holy study ; in the Treta, from religious rites. In the Dvápara it is attained by pious services ; but in the Kali age it is secured by repeating the name of Hari." Similar doctrines are taught in the Gīṭa, and other Vaishṇava works. See *As. Res.* vol. XVI. p. 116.

1 The first is called Naimittika, 'occasional' or 'incidental,' or Bráhmya, as occasioned by the intervals of Brahmá's days ; the destruction of creatures, though not of the subsiance of the world, occurring

ब्राह्मो नैमित्तिकस्तेषां कल्पान्ते प्रतिसञ्चरः ।

आत्यन्तिकश्च मोक्षाख्यः प्राकृतो द्विपरार्द्धिकः ॥२॥

and occurs at the end of a Kalpa: the elemental is that which takes place after two Parárdhas: the absolute is final liberation from existence.

मैत्रेय उवाच ।

परार्द्धसंख्यां भगवन् ! ममाचक्ष यया तु सः ।

द्विगुणीकृतया ज्ञेयः प्राकृतः प्रतिसञ्चरः ॥३॥

Maitreya.—Tell me, excellent master, what is the enumeration of a Parárdha, the expiration of two of which is the period of elemental dissolution.³

पराशर उवाच ।

स्थानात् स्थानं दशगुणमेकस्माद् गण्यते द्विज !

ततोऽष्टादशमे स्थाने परार्द्धमभिधीयते ॥४॥

Parásara.—A Parárdha, Maitreya, is that number which occurs in the eighteenth place of figures, enumerated according to the rule of decimal notation.³ At the end of twice that period elemental dissolu-

during his night. The general resolution of the elements into their primitive source, or Prakriti, is the Prákritika destruction, and occurs at the end of Brahmá's life. The third, the absolute or final, Atyantika, is individual annihilation; Moksha, exemption for ever from future existence. The Bhágavata here notices the fourth kind, of which mention occurred in a preceding passage (Bk. I. Ch. III.). Nitya or constant dissolution; explaining it to be the imperceptible change that all things suffer in the various stages of growth and decay, life and death. 'The various conditions of beings subject to change are occasioned by that constant dissolution of life which is rapidly produced by the resistless stream of time, taking every thing perpetually away: काललोत्सोजवेनाशु ह्यिमाणस्य नित्यदा परिणामिनामवस्थास्ताः जन्मप्रलयहेतवः । The Váyu describes but three kinds of Pralaya, omitting the Nitya

2 Maitreya has a rather indifferent memory (see Bk. I. Ch. III.); but the periods specified in the two places do not agree. In the first book two Parárdhas, as equal to one hundred years of Brahmá, are 311,040,000,000,000 years of mortals.

3 Counting according to this mode of enumeration, a Parárdha is represented by 100,000,000,000,000,000. The Váyu Purána has a term for each of these decimal values. Daśa (दश), 10; Śatam (शतं), 100; Sahasram (हस्रं), 1000; Ayutam (अयुतं), 10,000; Niyutam (नियुतं) 100,000; Prayutam (प्रयुतं), 1,000,000; Aivudam (अयुदं), 10,000,000; Nyurvudam (न्युवुदं), 100,000,000; Vrindam (वृन्दं)

पराद्ध्विगुणं यत् प्राकृतः प्रलयो द्विज !

तदाव्यक्तेऽखिलं व्यक्तं स्वहेतौ लयमेति वै ॥५॥

निमेषो मानुषो योऽयं मात्रामात्रप्रमाणतः ।

तेः पञ्चदशभिः काष्ठा त्रिंशत् काष्ठास्तथा कलाः ॥६॥

tion occurs, when all the discrete products of nature are withdrawn into their indiscrete source. The shortest period of time is a Mátrá, which is equal to the twinkling of the human eye. Fifteen Mátrás make a Káshthá; thirty Káshthás, one Kalá; fifteen Kalás, one Nádiká.

नाडिका तु प्रमाणेन कला दश च पञ्च च ।

उन्मानेनाम्भसः सा तु पलान्यद्ध्वत्रयोदश ॥७॥

हेममाषैः कृतच्छिद्रश्चतुर्भिश्चतुरङ्गुलैः ।

मागधेन प्रमाणेन जलप्रस्थस्तु स स्मृतः ॥८॥

नाडिकाभ्यामथ द्वाभ्यां मुहूर्तो द्विजसत्तम !

अहोरात्रं मुहूर्तास्तु त्रिंशन्मासो दिनेस्तथा ॥९॥

A Nádiká is ascertained by a measure of water, with a vessel made of twelve Palas and a half of copper, in the bottom of which there is to be a hole made with a tube of gold, of the weight of four Máshas, and four inches long.⁴ According to the Mágadha measure, the vessel should hold a Prastha (or sixteen Palas) of water. Two of these Nádís make one Muhúrta; thirty of which are one day and night. Thirty

1000,000,000 ; Param (परं), 10,000,000,000 ; Kharvam (खर्वं), 100,000,000,000 ; Nikharvam (निखर्वं) 1000,000,000,000 ; Śankham (शंखं) 10,000,000,000,000 ; Padmam (पद्मं), 100,000,000,000,000 ; Samudram (समुद्रं), 1000,000,000,000 ; Madhyamam (मध्यमं), 10,000,000,000,000,000 ; Parárdham (पराद्धं), 100,000,000,000,000,000. In the first book the Parárdham, as the half of Brahmá's life, it but 155,520,000,000,000, fifteen instead of eighteen places of figures.

4 The description of the Clepsydra is very brief, and wanting in precision. One of the commentaries is more explicit: 'A vessel made of twelve Palas and half of copper, and holding a Prastha, Mágadha measure, of water, broad at top, and having at bottom a tube of gold of four Máshas weight, four fingers long, is placed in water, and the time in which the vessel is filled by the whole in the bottom is called a Nádika:'

सार्द्धद्वादशपलतान्नमयं मागधप्रस्थसम्मितं ऊर्ध्वयतं पात्रं चतुर्माषचतुरङ्गुलहेमशलाकया कृताषच्छिद्रं जले स्थापितं तेनच्छिद्रेण यावता कालेन व्युप्यते तावत्कालो नाडिकेति । The term Śaláká generally means a needle or stake, but it must here denote a pipe. The common measure of the Nádi is a thin shallow brass cup, with a small hole in the bottom. It is placed on the surface of water, in a large vessel, where nothing can disturb it, and where the water gradually fills the cup, and sinks it. *As. Res.* vol. V. p. 87.

मासेर्द्वादशभिर्वर्षमहोरात्रन्तु तद्दिवि ।
 त्रिभिर्वर्षशतैर्वर्ष षष्ट्या चैवासुरद्विषाम् ॥१०॥
 तेस्तु द्वादशसाहस्रं चतुर्युगमुदाहृतम् ।
 चतुर्युगसहस्रन्तु कथ्यते ब्रह्मणो दिनम् ॥११॥
 स कल्पोऽप्यत्र मनवश्चतुर्दश महामुने !
 तदन्ते चैव मेत्रेय ! ब्राह्मो नैमित्तिको लयः ॥१२॥
 तस्य स्वरूपमत्युग्रं मेत्रेय गदतो मम ।
 शृणुष्व प्राकृतं भूयस्तव वक्ष्याम्यहं लयम् ॥१३॥

such periods form a month; twelve months make a year, or a day and night of the gods; and three hundred and sixty such days constitute a year of the celestials. An aggregate of four ages contains twelve thousand divine years; and a thousand periods of four ages complete a day of Brahmá. That period is also termed a Kalpa, during which fourteen Manus preside; and at the end of it occurs the incidental or Brahmá dissolution. The nature of this dissolution is very fearful: hear me describe it, as well as that which takes place at the elemental dissolution, which I will also relate to you.

चतुर्युगसहस्रान्ते क्षीणप्राये महीतले ।
 अनावृष्टिरतीवोग्रा जायते शतवार्षिकी ॥१४॥
 ततो यान्यल्पसाराणि तानि सत्त्वान्यशेषतः ।
 क्षयं यान्ति मुनिश्रेष्ठ ! पार्थिवान्यत्र पीडनात् ॥१५॥
 ततः स भगवान् विष्णुं रुद्ररूपधरोऽव्ययः ।
 क्षयाय यतते क्रतून्मात्मस्थाः सकलाः प्रजाः ॥१६॥
 ततः स भगवान् विष्णुर्भानोः सप्तसु रश्मिषु ।
 स्थितः पिबत्यशेषाणि जलानि मुनिसत्तम ॥१७॥
 पीत्वाम्भांसि समस्तानि प्राणिभूमिगतानि वै ।
 शोषं नयति मेत्रेय ! समस्तं पृथिवीतलम् ॥१८॥

At the end of a thousand periods of four ages the earth is for the most part exhausted. A total dearth then ensues, which lasts a hundred years; and, in consequence of the failure of food, all beings become languid and exanimate, and at last entirely perish. The eternal Vishnu then assumes the character of Rudra, the destroyer, and descends to reunite all his creatures with himself. He enters into the seven rays of the sun,⁵ drinks up all the waters of the globe, and causes all moisture whatever, in living bodies or in the soil, to evaporate; thus drying up the whole earth. The seas, the rivers, the moun-

सारत्-समुद्र-शैलेषु शैल-प्रस्रवणेषु च ।
 पातालेषु च यत्तोयं तत् सर्व्वं नयति क्षयम् ॥१९॥
 ततस्तस्यानुभावेन तोयाहारोपबृंहिताः ।
 त एव रश्मयः सप्त जायन्ते सप्त भास्कराः ॥२०॥
 अधश्चोर्ध्वञ्च ते दीप्तास्ततः सप्त दिवाकराः ।
 दहन्त्यशेषं त्रैलोक्यं सपातालतलं द्विज ॥२१॥
 दह्यमानन्तु तेर्दीप्तैस्त्रैलोक्यं द्विज ! भास्करैः ।
 साद्रिनद्यर्णवाभोगं निःस्नेहमति जायते ॥२२॥
 ततो निर्दग्धवृक्षाम्बु त्रैलोक्यमखिलं द्विज !
 भवत्येका च वसुधा कूर्म्मपृष्ठोपमाकृतिः ॥२३॥
 ततः कालाम्निह्रदोऽसौ भूत्वा सर्व्वहरो हरिः ।
 शेषनिःश्वाससम्भूतः पातालानि बभस्त्यधः ॥२४॥
 पातालानि समस्तानि स दग्ध्वा ज्वलनो महान् ।
 भूमिमभ्येत्य सकलं बभस्ति वसुधातलम् ॥२५॥
 भुवर्लोकं ततः सर्व्वं स्वर्लोकञ्च सुदारुणः ।
 ज्वालामालामहावर्त्तस्तत्रैव परिवर्त्तते ॥२६॥
 अम्बरीषमिवाभाति त्रैलोक्यमखिलं तदा ।
 ज्वालावर्त्तपरीवारमुपक्षीणचराचरम् ॥२७॥

tain torrents, and springs, are all exhaled ; and so are all the waters of Pátála, the regions below the earth. Thus fed, through his intervention, with abundant moisture, the seven solar rays dilate to seven suns,⁶ whose radince glows above, below, and on every side, and sets the three worlds and Pátála on fire. The three worlds, consumed by these suns, become rugged and deformed throughout the whole extent of their mountains, rivers, and seas ; and the earth, bare of verdure, and destitute of moisture, alone remains, resembling in appearance the back of a tortoise. The destroyer of all things, Hari, in the form of Rudra, who is the flame of time, becomes the scorching breath of the serpent Sesha, and thereby reduces Pátála to ashes. The great fire, when it has burnt all the divisions of Pátála, proceeds to the earth, and consumes it also. A vast whirlpool of eddying flame then spreads to the region of the atmosphere, and the sphere of the gods, and wraps them in ruin. The three spheres show like a frying-pan amidst the

5 See Bk. II. Ch. XI. n. 3.

6 These also have their several appellations: the commentator quotes the Vedas as the authority: Ārāga, Bhrāja, Paṭala, Patanga, Svamābhāk, Jyotishmat, and Savibhāsa.

ततस्तापपरीतास्तु लोकद्वयनिवासिनः ।

कृताधिकारा गच्छन्ति महर्लोकं महामुने ॥२८॥

तस्मादपि महातापतप्ता लोकास्ततः परम् ।

गच्छन्ति जनलोकं ते दशवृत्त्या परेषिणः ॥२९॥

surrounding flames, that prey upon all moveable or stationary things. The inhabitants of the two upper spheres, having discharged their functions, and being annoyed by the heat, remove to the sphere above, or Maharloka. When that becomes heated, its tenants, who after the full period of their stay are desirous of ascending to higher regions, depart for the Janaloka.⁷

ततो दग्ध्वा जगत् सर्वं रुद्ररूपी जनार्दनः ।

मुखनिःश्वासजान् मेघान् करोति मुनिसत्तम ॥३०॥

ततो गजकुलप्रख्यास्तडित्वन्तो निनादिनः ।

उत्तिष्ठन्ति तदा व्योम्नि घोराः संवर्तका घनाः ॥३१॥

केचिन्नीलोत्पलश्यामाः केचित् कुमुदसन्निभाः ।

धूमवर्णा घनाः केचित् केचित् पीताः पयोधराः ॥३२॥

केचिद्रासभवर्णाभा लाक्षारसनिभास्तथा ।

केचिद्द्वैदूर्यसङ्काशा इन्द्रनीलनिभाः परे ॥३३॥

Janárddana, in the person of Rudra, having consumed the whole world, breathes forth heavy clouds; and those called Samvartta, resembling vast elephants in bulk, overspread the sky, roaring, and darting lightnings. Some are as black as the blue lotus; some are white as the water-lily; some are dusky, like smoke; and some are yellow; some are of a dun colour, like that of an ass; some like ashes sprinkled on the forehead; some are deep blue, as the lapis lazuli; some azure, like the sapphire; some are white, as the conch or the jasmine; and

7 The passage may also be understood, 'Those go to Janaloka who are desirous of obtaining Brahma, or final liberation, through the ten stages of perfection—devotion, penance, truth, &c.' In the Váyu Purāna more details are specified. Those sainted mortals who have diligently worshipped Vishṇu, and are distinguished for piety, abide, at the time of dissolution, in Maharloka, with the Pitṛs, the Manus, the seven Rshis, the various orders of celestial spirits, and the gods. These, when the heat of the flames that destroy the world reaches to Maharloka, repair to Janaloka in their subtle forms, destined to become reembodyed, in similar capacities as their former, when the world is renewed, at the beginning of the succeeding Kalpa. This continues throughout the life of Brahmá; at the expiration of his life all are destroyed: but those who have then attained a residence in the Brahmaloika, by having identified themselves in spirit with the supreme, are finally resolved into the sole-existing Brahma.

शङ्खकुन्दनिभाश्चान्ये जात्यञ्जननिभास्तथा ।

इन्द्रगोपनिभाः केचिन्मनःशिलनिभास्तथा ॥३४॥

चाषपत्रनिभाः केचिदुत्तिष्ठन्ति घना घनाः ।

केचित् पुरवराकाराः केचित् पर्वतसन्निभाः ॥३५॥

कूटागारनिभाश्चान्ये केचित् स्थूलनिभा घनाः ।

महारावा महाकायाः पूरयन्ति नभस्तलम् ॥३६॥

वर्षन्तस्ते महासारे-स्तमग्निमतिभैरवम् ।

शमयन्त्यखिलं विप्र ! त्रैलोक्यान्तरविस्तृतम् ॥३७॥

नष्टे चाम्नौ शतं तेऽपि वर्षाणामनिवारिताः॥

प्लावयन्तो जगत् सर्वं वर्षन्ति मुनिसत्तम ॥३८॥

धाराभिरक्षमात्राभिः प्लावयित्वाखिलं भुवम् ।

भुवर्लोकं तथैवोद्ध्वं प्लावयन्ति दिवं द्विज ॥३९॥

अन्धकारीकृते लोके नष्टे स्थावरजङ्गमे ।

वर्षन्ति ते महामेघा वर्षाणामधिकं शतम् ॥४०॥

some are black, as collyrium ; some are of bright red, like the lady-bird; some are of the fierceness of red arsenic ; and some are like the wing of the painted jay. Such are these massy clouds in hue: in form some resemble towns, some mountains, some are like houses and hovels, and some are like columns. Mighty in size, and loud in thunder, they fill all space. Showering down torrents of water, these clouds quench the dreadful fires which involve the three worlds, and then they rain uninterruptedly for a hundred years, and deluge the whole world. Pouring down in drops as large as dice, these rains overspread the earth, and fill the middle region, and inundate heaven. The world is now enveloped in darkness, and all things, animate or inanimate, having perished, the clouds continue to pour down their waters for more than a hundred years.

CHAPTER IV

सप्तर्षिस्थानमाक्रम्य स्थितेऽम्भसि महामुने !

एकाणवं भवत्येव त्रैलोक्यमखिलं ततः ॥१॥

मुखनिःश्वासजो विष्णोर्वायुस्तान् जलदांस्ततः ।

नाशयित्वा तु मैत्रेय ! वर्षाणामधिकं शतम् ॥२॥

When the waters have reached the region of the seven Rshis, and the whole of the three worlds is one ocean, they stop. The breath of Vishnu becomes a strong wind, which blows for more than a hun-

सर्वभूतमयोऽचिन्त्यो भगवान् भूतभावनः ।
 अनादिरादिर्विश्वस्य पीत्वा वायुमशेषतः ॥३॥
 एकार्णांवे ततस्तस्मिन् शेषशय्यास्थितः प्रभुः ।
 ब्रह्मरूपधरः शेते भगवानादिकृद्धरिः ॥४॥
 जनलोकगतेः सिद्धेः सनकाद्यैरभिष्टुतः ।
 ब्रह्मलोकगतेश्चेव चिन्त्यमानो मुमुक्षुभिः ॥५॥
 आत्ममायामयीं दिव्यां योगनिद्रां समास्थितः ।
 आत्मानं वासुदेवाख्यं चिन्तयन् परमेश्वरः ॥६॥
 एष नैमित्तिको नाम मैत्रेय ! प्रतिसञ्चरः ।
 निमित्तं तत्र यच्छेते ब्रह्मरूपधरो हरिः ॥७॥

dred years, until all the clouds are dispersed. The wind is then reabsorbed, and he of whom all things are made, the lord by whom all things exist, he who is inconceivable, without beginning of the universe, reposes, sleeping upon Sesha, in the midst of the deep. The creator, Hari, sleeps upon the ocean, in the form of Brahmá—glorified by Sanaka and the saints who had gone to the Janaloka, and contemplated by the holy inhabitants of Brahmaloaka, anxious for final liberation—involved in mystic slumber, the celestial personification of his own illusions, and meditating on his own ineffable spirit, which is called Vāsudeva. This, Maitreya, is the dissolution termed incidental, because Hari, in the form of Brahma, sleep there, as its incidental cause.

यदा जागर्ति विश्वात्मा स तदा चेष्टते जगत् ।
 निमीलत्येतदखिलं योगशय्याशयेऽच्युते ॥८॥
 पद्मयोनेदिनं यत्तु चतुर्युगसहस्रवत् ।
 एकार्णावाप्नुते लोके तावती रात्रिरिष्यते ॥९॥
 ततः प्रबुद्धो रात्र्यन्ते पुनः सृष्टिं करोत्यजः ।
 ब्रह्मस्वरूपधृग् विष्णुर्यथा ते कथितं पुरा ॥१०॥

When the universal spirit wakes, the world revives ; when he closes his eyes, all things fall upon the bed of mystic slumber. In like manner as a thousand great ages constitute a day of Brahmá, so his night consists of the same period ; during which the world is submerged by a vast ocean. Awaking at the end of his night, the unborn, Vishṇu, in the character of Brahmá, creates the universe anew, in the manner formerly related to you.¹

1 The Naimittika Pralaya is described in the Vāyu, Bhāgavata, Kūrma, and other Purānas, to the same effect, and very commoly in precisely the same words.

इत्येष कल्पसंहारश्चान्तरः प्रलयो द्विज !
 नैमित्तिकस्ते कथितः प्राकृतः शृण्वतः परम् ॥११॥
 अनावृष्ट्याग्निसम्पर्कात् कृते संक्षालने मुने !
 समस्तेष्वेव लोकेषु पातालेष्वखिलेषु च ॥१२॥
 महदादेर्विकारस्य विशेषान्तस्य संक्षये ।
 कृष्णेच्छाकारिते तस्मिन् प्रवृत्ते प्रतिसञ्चरे ॥१३॥
 आपो ग्रसन्ति वै पूर्वं भूमेर्गन्धात्मकं गुणम् ।
 आत्तगन्धा ततो भूमिः प्रलयत्वाय कल्पते ॥१४॥
 प्रनष्टे गन्धतन्मात्रेऽभवत् पृथ्वी जलात्मिका ।
 रसाज्जलं समुद्भूतं तस्माज्जातं रसात्मकम् ॥१५॥
 आपस्तदा प्रवृद्धास्तु वेगवत्यो महास्वनाः ।
 सर्व्वमापूरयन्तीदं तिष्ठन्ति विचरन्ति च ।
 सलिलेनैवोष्मिमता लोका व्याप्ताः समन्ततः ॥१६॥
 अपामपि गुणो यस्तु ज्योतिषा पीयते तु सः
 नश्यन्त्यापस्ततस्ताश्च रसतन्मात्रसंक्षयात् ॥१७॥
 ततश्चापो हृतरसा ज्योतिष्टं प्राप्नुवन्ति वै ।
 अग्न्यवस्थे तु सलिले तेजसा सर्व्वतो वृते ॥१८॥
 स चाग्निः सर्व्वतो व्याप्य आदत्ते तज्जलं तदा ।
 सर्व्वमापूर्य्य तेजोभिस्तदा जगदिदं शनैः ॥१९॥

I have thus described to you the intermediate dissolution of the world, occurring at the end of every Kalpa. I will now, Maitreya, describe to you elemental dissolution. When by dearth and fire all the worlds and Pátálas are withered up and the modifications of Mahat and other products of nature are by the will of Kṛshṇa destroyed, the progress of elemental dissolution is begun. Then, first, the waters swallow up the property of earth, which is the rudiment of smell; and earth, deprived of its property, proceeds to destruction. Devoid of the rudiment of odour, the earth becomes one with water. The waters then being much augmented, roaring, and rushing along, fill up all space, whether agitated or still. When the universe is thus pervaded by the waves of the watery element, its rudimental flavour is licked up by the element of fire, and, in consequence of the destruction of their rudiments, the waters themselves are destroyed. Deprived of the essential rudiment of flavour, they become one with fire, and the universe is therefore entirely filled with flame, which drinks up the water on every side, and gradually over-

अर्च्चिभिः संवृते तस्मिन् तिर्य्यगूर्द्धमघस्तथा ।
 ज्योतिषोऽपि परं रूपं वायुरति प्रभाकरम् ॥२०॥
 प्रलीने च ततस्तस्मिन् वायुभूतेऽखिलात्मनि ।
 प्रणष्टे रूपतन्मात्रे हृतरूपो विभावसुः ॥२१॥
 प्रशाम्यति तदा ज्योतिर्वायुर्दोघूयते महान् ।
 निरालोके तदा लोके वायवस्थे च तेजसि ॥२२॥
 ततस्तु मूलमासाद्य वायुः सम्भवमात्मनः ।
 ऊर्द्धाधश्च तिर्य्यक् च दोघवीति दिशो दश ॥२३॥
 वायोरपि गुणं स्पर्शमाकाशो ग्रसते पुनः ।
 प्रशाम्यति ततो वायुः खन्तु तिष्ठत्यनावृतम् ॥२४॥
 अरूपमरसस्पर्शमगन्धं न च मूर्त्तिमत् ।
 सर्व्वमापूरयच्चैनत् सुमहत् सम्प्रकाशते ॥२५॥
 परिमण्डलं तच्छुषिरमाकाशं शब्दलक्षणम् ।
 शब्दमात्रं तदाकाशं सर्व्वमावृत्य तिष्ठति ॥२६॥
 ततः शब्दं गुणं तस्य भूतादिर्ग्रसते पुनः ।
 भूतेन्द्रियेषु युगपद् भूतादौ संस्थितेषु वै ॥२७॥
 अभिमानात्मको ह्येष भूतादिस्तामसः स्मृतः ।
 भूतादिं ग्रसते चापि महान् वै बुद्धिलक्षणः ॥२८॥

spreads the whole of the world. While space is enveloped in flame, above, below, and all around, the element of wind seizes upon the rudimental property, or form, which is the cause of light; and that being withdrawn, all becomes of the nature of air. The rudiment of form being destroyed, and fire deprived of its rudiment, air extinguishes fire, and spreads resistlessly over space, which is deprived of light when fire merges into air. Air then, accompanied by sound, which is the source of ether, extends every where throughout the ten regions of space, until ether seizes upon contact, its rudimental property; by the loss of which, air is destroyed, and ether remains unmodified: devoid of form, flavour, touch, and smell, it exists unembodied and vast, and pervades the whole of space. Ether, whose characteristic property and rudiment is sound, exists alone, occupying all the vacuity of space. But then the radical element egotism devours sound, and all the elements and faculties are at once merged into their original. This primary element is consciousness, combined with the property of darkness, and is itself swallowed up by Mahat, whose characteristic property is intelligence: and earth and Mahat are the

उर्वीं महांश्च जगतः प्रान्तेऽन्तर्बाह्यतस्तथा ॥२९॥
 एवं सप्त महाबद्धे ! क्रमात् प्रकृतयस्तु वै ।
 प्रत्याहारे तु ताः सर्वाः प्रविशन्ति परस्परम् ॥३०॥
 येनेदमावृतं सर्वमण्डमप्सु प्रलीयते ।
 सप्तद्वीपसमुद्रान्तं सप्तलोकं सपर्वतम् ॥३१॥
 उदकावरणं यत्तु ज्योतिषा पीयते तु तत् ।
 ज्योतिर्वायौ लयं याति यात्याकाशे समीरणः ॥३२॥
 आकाशञ्चैव भूतादिर्ग्रसते तं तदा महान् ।
 महान्तमेभिः सहितं प्रकृतिर्ग्रसते द्विज ॥३३॥
 गुणसाम्यमनुद्विक्तमन्यूनञ्च महामूने !
 प्रोच्यते प्रकृतिर्हेतुः प्रधानं कारण परम् ॥३४॥
 इत्येषा प्रकृतिः सर्वा व्यक्ताव्यक्तस्वरूपिणी ।
 व्यक्तस्वरूपमव्यक्ते तस्मिन् मैत्रेय ! लीयते ॥३५॥
 एकः शुद्धोऽक्षरो नित्यः सर्वव्यापी तथा पुमान् ।
 सोऽप्यंशः सर्वभूतस्य मैत्रेय ! परमात्मनः ॥३६॥
 न सन्ति यत्र सर्वेशे नामजात्यादिकल्पनाः ।
 सत्तामात्रात्मके ज्ञेये ज्ञानात्मन्यात्मनः परे ॥३७॥

inner and outer boundaries of the universe. In this manner, as in the creation were the seven forms of nature (Prakriti), reckoned from Mahat to earth,² so, at the time of elemental dissolution, these seven successively re-enter into each other. The egg of Brahmā is dissolved in the waters that surround it, with its seven zones, seven oceans, seven regions, and their mountains. The investiture of water is drunk up by fire; the stratum of fire is absorbed by that of air: air blends itself with ether; the primary element of egotism devours the ether, and is itself taken up by intellect, which, along with all these, is seized upon by nature (Prakriti). Equilibrium of the three properties, without excess or deficiency, is called nature (Prakriti), origin (Hetu), the chief principle (Pradhāna), cause (Kāraṇa), supreme (Param). This Prakriti is essentially the same, whether discrete or indiscrete; only that which is discrete is finally lost or absorbed in the indiscrete. Spirit also, which is one, pure, imperishable, eternal, all-pervading, is a portion of that supreme spirit which is all things. That spirit which is other than (embodied) spirit, in which there are no attributes of name, species, or the like—which is one with all wisdom. and is to be

स ब्रह्म तत् परं धाम परमात्मा स चेश्वरः ।
 स विष्णुः सर्वमेवेदं यतो नावर्तते यतिः ॥३८॥
 प्रकृतिर्या मया ख्याता व्यक्ताव्यक्तस्वरूपिणी ।
 पुरुषश्चाप्युभावेतौ लीयेते परमात्मनि ॥३९॥
 परमात्मा च सर्वेषामाधारः परमेश्वरः ।
 विष्णुर्नाम्ना स वेदेषु वेदान्तेषु च गीयते ॥४०॥
 प्रवृत्तञ्च निवृत्तञ्च द्विविधं कर्म वैदिकम् ।
 ताभ्यामुभाभ्यां पुरुषैः सर्वमूर्तिः स इज्यते ॥४१॥
 ऋग्-यजुः-सामभिर्मागैः प्रवृत्तैरिज्यते ह्यसौ ।
 यज्ञेश्वरो यज्ञपुमान् पुरुषैः पुरुषोत्तमः ॥४२॥
 ज्ञानात्मा ज्ञानयोगेन ज्ञानमूर्तिः स चेज्यते ।
 निवृत्ते योगिभिर्मागैर्विष्णुर्मुक्तिफलप्रदः ॥४३॥
 ह्रस्व-दीर्घ-प्लुतैर्यत्तु किञ्चिद्वस्त्वभियुज्यते ।
 यच्च वाचामविषये तत्सर्वं विष्णुरव्ययः ॥४४॥
 व्यक्तं स एव चाव्यक्तं स एव पुरुषोऽव्ययः ।
 परमात्मा स विश्वात्मा विश्वरूपधरो हरिः ॥४५॥
 व्यक्ताव्यक्तात्मिका तस्मिन् प्रकृतिः सम्प्रलीयते ।
 पुरुषश्चापि मैत्रेय ! व्यापिन्यव्याहृतात्मनि ॥४६॥

understood as sole existence—that is Brahma, infinite glory, supreme spirit, supreme power, Vishṇu, all that is; from whence the perfect sage returns no more. Nature (Prakṛiti), which I have described to you as being essentially both discrete and indiscrete, and spirit (which is united with body), both resolve into supreme spirit. Supreme spirit is the upholder of all things, and the ruler of all things, and is glorified in the Vedas and in the Vedānta by the name of Vishṇu.

Works, as enjoined by the Vedas, are of two kinds, active (Pravṛitta) and quiescent (Nivṛitta); by both of which the universal person is worshipped by mankind. He, the lord of sacrifice, the male of sacrifice, the most excellent male, is worshipped by men in the active mode by rites enjoined in the Rik, Yajur, and Sāma Vedas. The soul of wisdom, the person of wisdom, Vishṇu, and giver of emancipation, is worshipped by sages in the quiescent form, through meditative devotion. The exhaustless Vishṇu is whatever thing that is designated by long, short, or prolated syllables, or that which is without a name. He is that which is discrete, and that which is indiscrete: he is exhaustless spirit, supreme spirit, universal spirit, Hari, the wearer of universal forms. Nature, whether discrete or indiscrete, is absorbed

द्विपराद्धात्मकः कालः कथितो यो मया तव ।
 तदहस्तस्य मेत्रेय ! विष्णोरीशस्य कथ्यते ॥४७॥
 व्यक्तं च प्रकृतौ लीने प्रकृत्यां पुरुषे तथा ।
 तत्र स्थिते निशा दान्या तत्प्रमाणा महामुने ॥४८॥
 नैवाहस्तस्य न निशा नित्यस्य परमात्मनः ।
 उपचारस्तथाप्येष तस्येशस्य द्विजोच्यते ॥४९॥
 इत्येष तव मेत्रेय ! कथितः प्राकृतो लयः ।

आत्यन्तिकमितो ब्रह्मन्निबोध प्रतिसञ्चरम् ॥५०॥

into him, and (detached) spirit also merges into the all-diffusive and unobstructed spirit. The period of two Parárdhas, as I have described it to you, Maitreya, is called a day of that potent Vishṇu; and whilst the products of nature are merged into their source, nature into spirit, and that into the supreme, that period is termed his night, and is of equal duration with his day. But, in fact, to that eternal supreme spirit there is neither day nor night, and these distinctions are only figuratively applied to the almighty. I have thus explained to you the nature of elemental dissolution, and will now expound to you which is final.³

CHAPTER V

आध्यात्मिकादि मेत्रेय ! ज्ञात्वा सापन्नयं बुधः ।
 उत्पन्नज्ञानवेराग्यः प्राप्नोत्यात्यन्तिकं लयम् ॥१॥
 आध्यात्मिको वे द्विविधः शारीरो मानसस्तथा ।
 शारीरो बहुभिर्भेदैर्भिद्यते श्रूयताञ्च सः ॥२॥
 शिरोरोग-प्रतिश्याय-ज्वरशूल-भगन्दरेः ।
 गुल्मार्शः-श्वयथु-श्वास-च्छद्दृचादिभिरनेकधा ॥३॥

The wise man having investigated the three kinds of worldly pain, or mental and bodily affliction and the like,³ and having acquired true wisdom, and detachment from human objects, obtains final dissolution. The first of the three pains, or Ādhyátmika, is of two kinds, bodily and mental. Bodily pain is of many kinds, as you shall hear. Affections of the head, catarrh, fever, choleric, fistula, spleen, hemorrhoids, intumescence, sickness, ophthalmia, dysentery, leprosy,

3 The Bhágavata notices the Prákrita pralaya much more briefly, and it is omitted in the Váyu.

1 The three kinds of affliction, inseparable, incidental, and super-human, are fully described in the commentary on the first verse of the Sánkhyā Káriká in a similar strain as that which is adopted in the text.

तथाक्षिरोगातीसार-कुष्ठाङ्गामयसंज्ञकैः ।
 भिद्यते देहजस्तापो मानसं श्रोतुमर्हसि ॥४॥
 काम-क्रोध-भय-द्वेष-लोभ-मोह-विषादजः ।
 शोका-सूया-वमाने-र्ष्या-मातृसर्प्यादिभवस्तथा ॥५॥
 मानसोऽपि द्विजश्रेष्ठ ! तापो भवति नैकधा ।
 इत्येवमादिभिर्भेदैस्तापो ह्याध्यात्मिकः स्मृतः ॥६॥
 मृग-पक्षि-मनुष्याद्यैः पिशाचोरग-राक्षसैः ।
 सरीसृपाद्यैश्च नृणां जन्यते चाधिभौतिकः ॥७॥
 शीतो-ष्ण-वात-वर्षाम्बु-वैद्युतादिसमुद्भवः ।
 तापो द्विजवरश्रेष्ठ ! कथ्यते चाधिदैविकः ॥८॥

and many other diseases, constitute bodily affliction. Mental sufferings are love, anger, fear, hate, covetousness, stupefaction, despair, sorrow, malice, disdain, jealousy, envy, and many other passions which are engendered in the mind. These and various other afflictions, mental or corporeal, are comprised under the class of worldly sufferings, which is called Ādhyātmika (natural and inseparable). That pain to which excellent Brahman, the term Ādhibhautika (natural, but incidental) is applied, is every kind of evil which is inflicted (from without) upon men by beasts, birds, men, goblins, snakes, fiends, or reptiles; and the pain that is termed Ādhidaivika (or superhuman) is the work of cold, heat, wind, rain, lightning and other (atmospherial phenomena).

गर्भ-जन्म-जराङ्गान-मृत्यु-नारकजं तथा ।
 दुःखं सहस्रशो भेदैर्भिद्यते मृनिसत्तम ॥९॥
 सूक्ष्मारतनुर्गर्भे जन्तुर्बहुमलावृते ।
 उल्बसंवेष्टितो भुम्रपृष्ठग्रीवास्त्रिसंहतिः ॥१०॥
 अत्यन्तकटु-तीक्ष्णोष्ण-लवणैर्मतृभोजनैः ।
 अत्यन्ततापैरत्यर्थं वर्द्धमानातिवेदनः ॥१२॥

Affliction, Maitreya, is multiplied in thousands of shapes in the progress of conception, birth, decay, disease, death, and hell. The tender (and subtle) animal exists in the embryo, surrounded by abundant filth, floating in water, and distorted in its back, neck, and bones; enduring severe pain even in the course of its development, as disordered by the acid, acrid, bitter, pungent, and saline articles of its mother's food; incapable of extending or contracting its limbs; reposing amidst the slime of ordure and urine; every way incommoded; unable to breathe; endowed with consciousness, and calling to memory

प्रसारणाकुञ्चनादेर्नाङ्गानां प्रभुरात्मनः ।

शकृन्मूत्रमहापङ्कशायी सर्वत्र पीडितः

निरुच्छ्वासः सचेतन्यः स्मरन् जन्मशतान्यथ ।

आस्ते गर्भेऽतिदुःखेन निजकर्मनिबन्धनः ॥१३॥

many hundred previous births. Thus exists the embryo in profound affliction, bound to the world by its former works.

जायमानः पुरीषासृङ्मूत्रशुक्राविलाननः ।

प्राजापत्येन वातेन पीड्यमानास्थिबन्धनः ॥१४॥

अधोमुखो वै क्रियते प्रबलैः सूतिमास्तैः ।

क्लेशैर्निष्क्रान्तिमाप्नोति जठरान्मातुरातुरः ॥१५॥

मूर्च्छामिवाप्य महतीं संस्पृष्टो बाह्यवायुना ।

विज्ञानभ्रंशमाप्नोति जातश्च मुनिसत्तम ॥१६॥

कङ्कटेरिव तुल्लाङ्गः क्रकचेरिव दारितः ।

पूतिब्रणान्निपतितो धरण्यां कृमिको यथा ॥१७॥

कण्डूयने चाप्यशक्तः परिवर्त्तेऽप्यनीश्वरः ।

स्तन्यपानादिकाहारमवाप्नोति परेच्छया ॥१८॥

अशुचिः प्रस्तरे सुप्तः कीटदंशादिभिस्तथा ।

भक्ष्यमाणोऽपि नैवेषां समर्थो विनिवारणे ॥१९॥

जन्मदुःखान्यनेकानि जन्मनोऽनन्तराणि वै ।

बालभावे यदाप्नोति आधिभौतादिकानि च ॥२०॥

When the child is about to be born, its face is besmeared by excrement, urine, blood, mucus, and semen; its attachment to the uterus is ruptured by the Prájapati wind; it is turned head downwards, and violently expelled from the womb by the powerful and painful winds of parturition; and the infant losing for a time all sensation, when brought in contact with the external air, is immediately deprived of its intellectual knowledge. Thus born, the child is tortured in every limb, as if pierced with thorns, or cut to pieces with a saw, and falls from its fetid lodgment, as from a sore, like a crawling thing upon the earth. Unable to feel itself, unable to turn itself, it is dependent upon the will of others for being bathed and nourished. Laid upon a dirty bed, it is bitten by insects and mosquitoes, and has not power to drive them away. Many are the pangs attending birth, and many are those which succeed to birth; and many are the sufferings which are inflicted by elemental and superhuman agency in the state of childhood. Enveloped by the gloom of ignorance, and inter-

अज्ञानतमसाच्छन्नो मूढान्तःकरणो नरः ।
 न जानाति कुतः कोऽहं क्वाहं गन्ता किमात्मकः ॥२१॥
 केन ब्रन्धेन बद्धोऽहं कारणं किमकारणम् ।
 किं कार्य्यं किमकार्य्यं वा किं वाच्यं किन्न वोच्यते ॥२२॥
 कोऽधर्मः कश्च वे धर्मः कस्मिन् वर्त्तत वा कथम् ।
 किं कर्त्तव्यमकर्त्तव्यं किं वा किं गुणदोषवत् ॥२३॥
 एवं पशुसमेर्मूढैरज्ञानप्रभवं महत् ।
 अवाप्यते नरेर्दुःखं शिक्षोदरपरायणैः ॥२४॥
 अज्ञानं तामसो भावः कार्य्यारम्भाः प्रवृत्तयः ।
 अज्ञानिनां प्रवर्त्तन्ते कर्मलोपास्ततो द्विज ॥२५॥
 नरकं कर्मणां लोपात् फलमाहुर्महर्षयः ।
 तस्मादज्ञानिनां दुःखमिह चामुत्र चोत्तमम् ॥२६॥

nally bewildered, man knows not whence he is, who he is, whither he goeth, nor what is his nature ; by what bonds he is bound ; what is cause, and what is not cause ; what is to be done, and what is to be left undone ; what is to be said, and what is to be kept silent ; what is righteousness, what is iniquity ; in what it consists, or how ; what is right, what is wrong ; what is virtue, what is vice. Thus man, like a brute beast, addicted only to animal gratifications, suffers the pain that ignorance occasions. Ignorance, darkness, inactivity, influence those devoid of knowledge, so that pious works are neglected ; but hell is the consequence of neglect of religious acts, according to the great sages, and the ignorant therefore suffer affliction both in this world and in the next.

जराजर्जरदेहश्च शिथिलावयवः क्रमात् ।
 विगलच्छीर्णदशनो बली स्नायुशिरावृत्तः ॥२७॥
 दूरप्रनष्टनयनो व्योमान्तर्गततारकः ।
 नासाविवरनिर्यात-लोमपुञ्जश्चलद्वपुः ॥२८॥
 प्रकटीकृतसर्वास्त्रिनतपृष्ठास्थिसंहतिः ।
 उत्सन्नजठरामित्वादल्पाहारोऽल्पचेष्टितः ॥२९॥

When old age arrives, the body is infirm ; the limbs are relaxed ; the face is emaciate and shrivelled ; the skin is wrinkled, and scantily covers the veins and sinews ; the eye discerns not afar off, and the pupil gazes on vacuity ; the nostrils are stuffed with hair ; the trunk trembles as it moves ; the bones appear beneath the surface ; the back is bowed, and the joints are bent ; the digestive fire is extinct, and

कृच्छ्रचङ्क्रमणोत्थान-शयनासनचेष्टितः ।
 मन्दीभवच्छ्रोत्रनेत्रः स्रवल्लालाविलाननः ॥३०॥
 अनायत्तैः समस्तैश्च करणैर्भरणोन्मुखः ।
 तत्क्षरोऽप्यनुभूतानामस्मर्त्ताखिलवस्तूनाम् ॥३१॥
 सकृदुच्चारिते वाक्ये समुद्भूतमहाश्रमः ।
 श्वास-काससमुद्भूतमहायासप्रजागरः ॥३२॥
 अन्येनोत्थाप्यतेऽन्येन तथा संवेद्यते जरी ।
 भृत्यात्मपुत्रदाराणामवमानास्पदीकृतः ॥३३॥
 प्रक्षीणाखिलशौचश्च विहाराहारसस्पृहः ।
 हास्यः परिजनस्यापि निर्व्विण्णाशेषबान्धवः ॥३४॥
 अनुभूतमिवान्यस्मिन् जन्मन्यात्मविचेष्टितम् ।
 संस्मरन् यौवने दीर्घं निःश्वसित्यभितापितः ॥३५॥
 एवमादीनि दुःखानि जरायामनुभूय वै ।
 मरणे यानि दुःखानि प्राप्नोति शृणु नान्यपि ॥३६॥

there is little appetite and little vigour ; walking, rising, sleeping, sitting, are all painful efforts; the ear is dull ; the eye is dim ; the mouth is disgusting with dribbling saliva ; the senses no longer are obedient to the will; and as death approaches, the things that are perceived even are immediately forgotten. The utterance of a single sentence is fatiguing, and wakefulness is perpetuated by difficult breathing, coughing, and painful exhaustion. The old man is lifted up by somebody else; he is clothed by somebody else ; he is an object of contempt to his servants, his children, and his wife. Incapable of cleanliness, of amusement, or food, or desire, he is laughed at by his dependants, and disregarded by his kin ; and dwelling on the exploits of his youth, as on the actions of a past life, he sighs deeply, and is sorely distressed. Such are some of the pains which old age is condemned to suffer. I will now describe to you the agonies of death.

श्लथग्रीवाङ्घ्रिहस्तोऽथ व्याप्तो वेपथुना भृशम् ।

मुहुर्लानिपरवशो मुहुर्ज्ञानलवान्वितः ॥३७॥

हिरण्य-धान्य-तनय-भार्य्या-भृत्य-गृहादिषु ।

एते कथं भविष्यन्ति ममेति ममताकुलः ॥३८॥

The neck droops; the feet and hands are relaxed; the body trembles; the man is repeatedly exhausted, subdued, and visited with interrupted knowledge ; the principle of selfishness afflicts him, and he thinks what will become of my wealth, my lands, my children, my wife, my servants, my house ? the joints of his limbs are tortured with

मर्मभिद्भिर्महारोगैः क्रकचैरिव दारुणैः ।
 शरैरिवान्तकस्योग्रं शिञ्छमानास्त्रिबन्धनः ॥३९॥
 विवर्त्तमानताराक्षि हस्तपाद मुहुः क्षिपन् ।
 संशुष्यमाणताल्वोष्ठकण्ठो घुरघुरायते ॥४०॥
 श्लेष्वारोप्यमाणानां व्यान्नवक्ते प्रवेश्यताम् ।
 तापेन बहता व्याप्तस्तृषा चार्त्तस्तथा क्षुधा ॥४१॥
 क्लेशादुत्क्रान्तिर्माप्नोति याम्यकिङ्करपीडितः ।
 ततश्च यातनादेहं क्लेशेन प्रतिपद्यते ॥४२॥
 एतान्यन्यानि चोग्राणि दुःखानि मरणे नृणाम् ।
 शृणुष्व नरके यानि प्राप्यन्ते पुरुषेर्मृतैः ॥४३॥

severe pains, as if cut by a saw, or as if they were pierced by the sharp arrows of the destroyer ; he rolls his eyes, and tosses about his hands and feet; his lips and palate are parched and dry, and his throat, obstructed by foul humours and deranged vital airs, emits a rattling sound; he is afflicted with burning heat, and with thirst, and with hunger; and he at last passes away, tortured by the servants of the judge of the dead, to undergo a renewal of his sufferings in another body. These are the agonies which men have to endure when they die. I will now describe to you the tortures which they suffer in hell.

याम्यकिङ्करपाशादिग्रहणं दण्डताडनम् ।
 यमस्य दर्शनञ्चोग्रमुग्रमार्गविलोकनम् ॥४४॥
 करम्भत्रालुका-वह्नि-यन्त्र-शस्त्रादिभीषणे ।
 प्रत्येकं नरके याश्च यातना द्विज ! दुःसहाः ॥४५॥
 क्रकचैः पीड्यमानानामूषायाश्चापि धम्यताम् ।
 कुठारेः कृत्यमानानां भूमौ चापि निखन्यताम् ॥४६॥
 श्लेष्वारोप्यमाणानां व्यान्नवक्ते प्रवेश्यताम् ।
 गृध्रैः सम्भक्ष्यमाणानां द्वीपिभिश्चोपभुज्यताम् ॥४७॥

Men are bound, when they die, by the servants of the king of Tartarus with cords, and beaten with sticks, and have then to encounter the fierce aspect of Yama, and the horrors of their terrible route. In the different hells there are various intolerable tortures with burning sand, fire, machines, and weapons; some are severed with saws, some roasted in forges, some are chopped with axes, some buried in the ground, some are mounted on stakes, some cast to wild beasts to be devoured, some are gnawed by vultures, some torn by tigers, some are boiled in

क्वाथ्यतां तैलमध्ये च क्लिश्यतां क्षारकर्द्वमेः ।

उच्चान्निपात्यमानानां क्षिप्यतां क्षेपयन्त्रकैः ॥४८॥

नरके यानि दुःखानि पापहेतूद्भवानि वै ।

प्राप्यन्ते नारकैर्विप्र ! तेषां संख्या न विद्यते ॥४९॥

oil, some rolled in caustic slime, some are precipitated from great heights, some tossed upwards by engines. The number of punishments inflicted in hell, which are the consequences of sin, is infinite.¹

न केवलं द्विजश्रेष्ठ नरके दुःखपद्धतिः ।

स्वर्गोऽपि पातभीतस्य क्षयिष्णोर्नास्ति निर्वृतिः ॥५०॥

पुनश्च गर्भे भवति जायते च पुनः पुनः ।

गर्भे विलीयते भूयो जायमानोऽस्तमेति च ॥५१॥

अियते जातमात्रश्च बालभावेऽथ यौवने ।

मध्यमं वा वयः प्राप्य वार्द्धके वा ध्रुवा मृतिः ॥५२॥

But not in hell alone do the souls of the deceased undergo pain : there is no cessation even in heaven ; for its temporary inhabitant is ever tormented with the prospect of descending again to earth. Again is he liable to conception and to birth ; he is merged again into the embryo, and repairs to it when about to be born ; then he dies, as soon as born, or in infancy, or in youth, or in manhood, or in old age.

यावज्जीवति तावच्च दुःखैर्नानाविधैः प्लुतः ।

तन्तुकारणपक्ष्मोर्चेरास्ते कार्पासबीजवत् ॥५३॥

द्रव्यनाशे तथोत्पत्तौ पालने च तथा नृणाम् ।

भवन्त्यनेकदुःखानि तथैवेष्टविपत्तिषु ॥५४॥

यद् यत् प्रीतिकरं पुंसां वस्तु मैत्रेय ! जायते ।

तदेव दुःखवृक्षस्य बीजत्वमुपगच्छति ॥५५॥

Death, sooner or later, is inevitable. As long as he lives he is immersed in manifold afflictions, like the seed of the cotton amidst the down that is to be spun into thread. In acquiring, losing, and preserving wealth there are many griefs ; and so there are in the misfortunes of our friends. Whatever is produced that is most acceptable to man, that, Maitreya, becomes a seed whence springs the tree of sorrow.

कलत्र-पुत्र-भृत्यादि-गृह-क्षेत्र-धनादिकैः ।

क्रियते न तथा भूरि सुखं पुंसां यथाऽसुखम् ॥५६॥

Wife, children, servants, house, lands, riches, contribute much more to the misery than to the happiness of mankind. Where could man,

¹ Some further particulars of the different hells, and the punishments inflicted in them, have been given before : see Bk. I. Ch. XIV.

इति संसारदुःखार्क-तापतापितचेतसाम् ।

विमुक्तिपादपच्छायामृते कुत्र सुखं नृणाम् ॥५७॥

तदस्य त्रिविधस्यापि दुःखजातस्य पण्डितैः ।

गर्भजन्मजराद्येषु स्थानेषु प्रभविष्यतः ॥५८॥

निरस्तातिशयाह्लादसुखभावेकलक्षणा ।

भेषज्यं भगवत्प्राप्तिरेकान्तात्यन्तिकी मता ॥५९॥

scorched by the fires of the sun of this world, look for felicity, were it not for the shade afforded by the tree of emancipation? Attainment of the divine being is considered by the wise as the remedy of the threefold class of ills that beset the different stages of life, conception, birth, and decay, as characterized by that only happiness which effaces all other kinds of felicity, however abundant, and as being absolute and final.²

तस्मात् तत्प्राप्तये यत्नः कर्तव्यः पण्डितैर्नरैः ।

तत्प्राप्तिहेतुर्ज्ञानञ्च कर्म चोक्तं महामुने ॥६०॥

आगमोत्थं विवेकोत्थं द्विधा ज्ञानं तथोच्यते

शब्दब्रह्मागममयं परं ब्रह्म विवेकजम् ॥६१॥

अन्धं तम इवाज्ञानं दीपवच्चेन्द्रियोद्भवम् ।

यथा सूर्यस्तथा ज्ञानं यद् विप्रर्षे ! विवेकजम् ॥६२॥

मनुरप्याह वेदार्थं स्मृत्वा यन्मुनिसत्तम !

It should therefore be the assiduous endeavour of wise men to attain unto god³. The means of such attainment are said, great Muni, to be knowledge and works. Knowledge is of two kinds, that which is derived from scripture, and that which is derived from reflection. Brahma that is the word is composed of scripture; Brahma that is supreme is produced of reflection⁴. Ignorance is utter darkness, in which knowledge, obtained through any sense (as that of hearing), shines like a lamp; but the knowledge that is derived from reflection breaks upon the obscurity like the sun. What has been said by Manu,

2 All this is conformable to the Sānkhya doctrines in particular, although the same spirit pervades all Hindu metaphysics.

3 Tasmāt Tat prāptaye yatna kartavya paṇḍitairnaraiḥ (तस्मात् तत्प्राप्तये यत्नः कर्तव्यः पण्डितैर्नरैः). The expression Tat prāptaye, 'for the obtaining of that,' refers to the phrase immediately preceding, Bhagavat-prāpti, 'obtaining of,' or 'attaining to, Bhagavat,' the lord.

4 Brahma is of two kinds; Śabda-Brahma, spirit or god to be attained through the word, that is, the Vedas and the duties they prescribe; and Para-Brahma, spirit or god to be attained through reflection, by which the difference between soul and matter is ascertained.

तदेतच्छ्रूयतामत्र सम्बन्धे गदतो मम ॥६३॥
 द्वे ब्रह्मणी वेदितव्ये शब्दब्रह्म परञ्च यत् ।
 शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति ॥६४॥
 द्वे विद्ये वेदितव्ये वै इति चाथर्वणी श्रुतिः ।
 परया त्वक्षरप्राप्तिर्ऋग्वेदादिमयापरा ॥६५॥
 यत्तदव्यक्तमजरमचिन्त्यमजमव्ययम् ।
 अनिर्द्देश्यमरूपञ्च पाणिपादाद्यसंयुतम् ॥६६॥
 विभुं सर्वगतं नित्यं भूतयोनिमकारणम् ।
 व्याप्यव्याप्तं यतः सर्वं तद् वै पश्यन्ति सूरयः ॥६७॥
 तद् ब्रह्म परमं धाम तद् ध्येयं मोक्षकाङ्क्षिभिः ।
 श्रुतिवाक्योदितं सूक्ष्मं तद्विष्णोः परमं पदम् ॥६८॥

when appealing to the meaning of the Vedas with respect to this subject, I will repeat to you. There are two (forms of) spirit (or god), the spirit which is the word, and the spirit which is supreme. He who is thoroughly imbued with the word of god obtains supreme spirit⁵. The Atharva Veda also states that there are two kinds of knowledge; by the one, which is the supreme, god is attained; the other is that which consists of the Rik and other Vedas⁶. That which is imperceptible, undecaying, inconceivable, unborn, inexhaustible, indescribable; which has neither form, nor hands, nor feet; which is almighty, omnipresent, eternal; the cause of all things, and without cause; permeating all, itself unpenetrated, and from which all things proceed; that is the object which the wise behold, that is Brahma, that is the supreme state, that is the subject of contemplation to those who desire liberation, that is the thing spoken of by the Vedas, the infinitely subtile, supreme condition of Vishnu. That essence of the

5 This seems intended as a quotation from Manu, but it has not been found in the code ; it is द्वे ब्रह्मणि वेदितव्ये शब्दब्रह्म परं च यत् । शब्द ब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति ॥

6 The commentator quotes other passages from the Vedas of a similar tendency, intimating, however, the necessity of performing acts prior to attaining knowledge ; as, कषाये कर्मभिः पक्वे ततो ज्ञानं तु परमागतिः । 'The decoction (preparatory process) being digested by rites, thereafter knowledge is the supreme resource.' अविद्ययामृत्युं तीर्त्वा विद्ययामृतमश्नुते । 'Having crossed the gulf of death by ignorance (ceremonial acts), man obtains immortality by (holy) knowledge.'

तदेव भगवद्वाच्यं स्वरूपं परमात्मनः ।
 वाचको भगवच्छब्दस्तस्याद्यस्याक्षयात्मनः ॥६९॥
 एवं निगदितार्थस्य तत्तत् तस्य तत्ततः ।
 ज्ञायते येन तज्ज्ञानं परमन्यत् त्रयीमयम् ॥७०॥
 अशब्दगोचरस्यापि तस्य वै ब्रह्मणो द्विज !
 पूजायां भगवच्छब्दः क्रियते ह्यौपचारिकः ॥७१॥
 शुद्धे महाविभूत्याख्ये परे ब्रह्मणि वर्तते ।
 मैत्रेय ! भगवच्छब्दः सर्वकारणकारणो ॥७२॥
 सम्भर्तेति तथा भर्ता भकारोऽर्थद्वयान्वितः ।
 नेता गमयिता स्रष्टा गकारार्थस्तथा मुने ॥७३॥
 ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः ।
 ज्ञान-वैराग्ययोश्चैव षण्णां भग इतीङ्गना ॥७४॥
 वसन्ति यत्र भूतानि भूतात्मन्यखिलात्मनि ।
 सर्वभूतेष्वशेषेषु वकारार्थस्ततोऽन्ययः ॥७५॥
 एवमेष महाशब्दो भगवानिति सत्तम !

supreme is defined by the term Bhagavat⁷: the word Bhagavat is the denomination of that primeval and eternal god: and he who fully understands the meaning of that expression, is possessed of holy wisdom, the sum and substance of the three Vedas. The word Bhagavat is a convenient form to be used in the adoration of that supreme being, to whom no term is applicable; and therefore Bhagavat expresses that supreme spirit, which is individual, almighty, and the cause of causes of all things. The letter *Bh* implies the cherisher and supporter of the universe. By *ga* is understood the leader, impeller, or creator. The dissyllable *Bhaga* indicates the six properties, dominion, might, glory, splendour, wisdom, and dispassion. The purport of the letter *va* is that elemental spirit in which all beings exist, and which exists in all beings⁸. And thus this great word Bhagavan is the name of Vāsudeva, who is one with the supreme

7 According to the comment, allusion is here made to the twelve syllable Mantra, or mystic formula addressed to Vishṇu: "Om Bhagavate Vāsudevāya namah; 'Om! salutation to Bhagavat Vāsudeva:' the repetition of which, by those devoted (bhakta) to Vishṇu, is the easy mode of securing their liberation." The mysticism is, however, no doubt older than the worship of Vishṇu; and the term Bhagavat is defined in the text according to the interpretation of the Vedas.

8 The commentator says these interpretations are from the Nirukta, the glossary of the Vedas. The more etymological derivation of the term is, Bhaga, 'power,' 'authority,' and *vat* possessive affix.

परमब्रह्मभूतस्य वासुदेवस्य नान्यतः ॥७६॥

तत्र पूज्यपदार्थोक्ति-परिभाषासमन्वितः ।

शब्दोऽयं नोपचारेण अन्यत्र हुच्यपचारतः ॥७७॥

उत्पत्तिं प्रलयञ्चैव भूतानामगतिं गतिम् ।

वेत्ति विद्यामविद्याञ्च स वाच्यो भगवानिति ॥७८॥

ज्ञान-शक्ति-बलेश्चर्य्य-वीर्य्य-तेजांस्यशेषतः ।

भगवच्छब्दवाच्यानि विना हेयैर्गुणादिभिः ॥७९॥

Brahma, and of no one else. This word therefore, which is the general denomination of an adorable object, is not used in reference to the supreme in a general, but a special signification. When applied to any other (thing or person) it is used in its customary or general import. In the latter case it may purport one who knows the origin and end and revolutions of beings, and what is wisdom, what ignorance. In the former it denotes wisdom, energy, power, dominion, might, glory, without end, and without defect.

सर्वाणि तत्र भूतानि वसन्ति परमात्मनि ।

भूतेषु च स सर्वात्मा वासुदेवस्ततः स्मृतः ॥८०॥

खाण्डिक्यजनकायाह पृष्टः केशिध्वजः पुरा ।

नामव्याख्यामनन्तस्य वासुदेवस्य तत्त्वतः ॥८१॥

भूतेषु वसते सोऽन्तर्वसन्त्यत्र च तानि यत् ।

धाता विधाता जगतां वासुदेवस्ततः प्रभुः ॥८२॥

स सर्वभूतप्रकृति विकारान् गुणांश्च दोषांश्च मुने ! व्यतीतः ।

अतीतसर्वावरणोऽखिलात्मा तेनास्तृतं यद्भुवनान्तराले ॥८३॥

समस्तकल्याणगुणात्मको हि स्वशक्तिलेशावृतभूतवर्गः !

The term Vāsudeva means that all beings abide in that supreme being, and that he abides in all beings⁹, as was formerly explained by Keśidhvaja to Khāṇḍikya, called Janaka, when he inquired of him an explanation of the name of the immortal, Vāsudeva. He said, "He dwelleth internally in all beings, and all things dwell in him; and thence the lord Vāsudeva is the creator and preserver of the world. He, though one with all beings, is beyond and separate from material nature (Prakṛiti), from its products, from properties, from imperfections: he is beyond all investing substance: he is universal soul; all the interstices of the universe are filled up by him: he is one with

9 From the root Vas (वस), 'abiding,' 'dwelling.' See Bk. I. Chs. I and II