

CHAPTER VIII

TRANSLATION OF THE EPIC

What is Translation?

Pāṇini has given the meaning of *Anuvāda* in the following *sūtra* as:

अनुवादे चरणानाम् । (*Aṣṭādhyāyī*, II.4.3)

Anuvāda means repetition by way of explanation, illustration or corroboration, that is to say when a speaker demonstrates for some special purpose, a proposition which had already been demonstrated before, that is called *Anuvāda*.²⁹⁹ Sir Monier Williams in his *Sanskrit-English Dictionary* has said, *Anuvāda* is saying after or again, repeating by way of explanation, explanatory repetition, or reiteration with corroboration or illustration, explanatory reference to anything already said.³⁰⁰ The English term 'Translation' for *Anuvāda* is derived from the Latin word *translat-us-a-um* meaning to transfer. As defined in *The New Shorter Oxford English Dictionary* - Vol. II, translation is the expression or rendering of something in another medium, form, or mode of expression³⁰¹ or in other words of Prof. Mahendranath Dube (*The Oxford English Dictionary* - Vol. XI- T.U.), translation is the action or process of turning from one language into another, also, the product of this, a version in a different language.³⁰² Nida in his book *The Theory and the Practice of Translation* has defined translation as translating consists in producing in the receptor language the closest natural equivalent to the message of the source language, first in meaning and secondly in style.³⁰³ Catford has defined it as the replacement of textual material in one language by equivalent textual material in another

²⁹⁹ Gupta, Nita, *Anuvāda Śataka*, Vol. 1, pp. 36-37

³⁰⁰ Williams, M. M., *A Sanskrit-English Dictionary*, p. 38

³⁰¹ *The New Shorter Oxford English Dictionary* - Vol. II, p.3371

³⁰² Dube, Mahendranath, *Anuvāda-Kāryadakṣatā*, p. 15

³⁰³ Nida, E. A., *The Theory and Practice of Translation*, p. 21

language.³⁰⁴ Forester has defined it as the transference of the content of a text from one language into another, bearing in mind that we cannot always dissociate the content from the form.³⁰⁵ Ivir Vladimir has defined it as a way of establishing contacts between cultures.³⁰⁶ In the words of Goethe (Goethe, in Venuti 2004, 66), a translation that attempts to identify with the original ultimately comes close to an interlinear version and greatly facilitates our understanding of the original. We are led, yes, compelled as it were, back to the source text; the circle, within which the approximation of the foreign and the familiar, the known and the unknown constantly move, is finally complete.³⁰⁷ Thus, translation is a custom-house through which passes, if the custom officers are not alert, more smuggled of goods of foreign idioms, than through any other linguistic frontier.³⁰⁸

Importance of Translation:

Translation is basically a linguistic process covering a wide, challenging and complex area. Nirmaljeet Oberoi also observes in his paper ‘*Translation as an Integrated Activity: Theory and Practice*’ that translation is a complex phenomenon.³⁰⁹ In today’s modern world, where communication is playing a vital role in information dissemination, the need for translation is felt much more crucial. In this regard, P. G. Deshpande observes that translation is a means and process of communication between persons and peoples speaking different languages. And as the world is growing smaller and smaller every day, because of the rapid means of transport and communication the need for translation is increasing.³¹⁰ Prof. Chander Shekhar in his article ‘*Hindi Translation of The Rubaiyat of Omar Khayyam: Trans-migration of Cultural Philosophy*’ also observes that civilisations created languages and ideas

³⁰⁴ Catford, J. C., *A Linguistic Theory of Translation: An Essay in Applied Linguistics*, p. 20

³⁰⁵ Forester, L., *Introduction*, in *Aspects of Translation*, p. 2

³⁰⁶ Ivir, Vladimir, *Procedures and Strategies for the Development in Translation Across Cultures (Ed.)*, p.36

³⁰⁷ *The Cambridge Encyclopedia of the Language Sciences*, p.871

³⁰⁸ *Anuvad Ka Vyakaran*, p. 13

³⁰⁹ Singh, Avadhesh, K., *Translation: Its Theory and Practice*, p. 69

³¹⁰ *The Art of Translation*, p. 39

travelled through them to various cultures. Translation has been the most convenient mode of transaction of ideas between various cultures and its ethos through the ages.³¹¹ R. K. Panda also observes in his paper *Translated Literature in Sanskrit* that the art of translation has played a significant role in the spread and preservation of knowledge throughout the ages.³¹² Further, he advocates that translation has become an indispensable tool and a means of wider communication in the first shrinking world of today.³¹³ The editorial board of the book, *Translation and Interpreting* has also declared that the relevance of translation as a multifaceted and a multidimensional activity and its international importance as a socio-cultural bridge between countries has grown over the years.³¹⁴ Translation also enriches the literary personality of the creative writer.³¹⁵

Since last three decades, translation has brought about a technological and cultural revolution in India. In fact, translation has brought the countries of the world closer by promoting a continuous flow of knowledge from different walks of life and promoting a feeling of mutual understanding and appreciation. This has enhanced the importance, significance and relevance of translation. For the detailed discussion of the importance of translation, I am, here, taking Krishna Kumar Goswami's view. He rightly observes in his article, '*The Significance and Relevance of Translation*' that the significance and relevance of translation in our daily life is multidimensional and extensive. Today, we know about all the developments in communication and technology and keep abreast of the latest discoveries in the various fields of knowledge, and also have access through translation to the literature of several languages and to the different events happening in the world. India has had close links with ancient civilisations such as Greek, Egyptian and Chinese. This interactive relationship would have been

³¹¹ *Anuvad*, p. 179

³¹² Panda R. K., *Essays on Modern Sanskrit Poetry*, p. 183

³¹³ *Ibid*, p. 183

³¹⁴ Gargesh, Ravinder & Goswami, Krishna Kumar, *Translation and Interpreting*, preface p. XI

³¹⁵ Panda R. K., *Essays on Modern Sanskrit Poetry*, p. 193

impossible without the knowledge of the various languages spoken by the different communities and nations. This is how human beings realised the importance of translation years ago. But the relevance and importance of translation has increased greatly in today's fast changing world. There is a great need of translation in the fields of education, science and technology, mass communication, trade and business, literature, religion, tourism, etc. Translation is a major tool for the transmission and preservation of knowledge. It is only because of translation that we have come to know about Newton's Law of Gravitation, Darwin's origin of the species, Freud's psychoanalysis and the dialectical materialism of Karl Marx's *Das Kapital*, which have influenced the thoughts of people all over the world. Most books on science and technology have been written in English or German or Russian and have been translated in other languages. Nowadays, books on Computer Science and Information Technology are available in Hindi and other Indian languages, which have created interest among Indian people in the subject.

Translation played an important role in the spread of religion. When followers of a particular religion desired to propagate their religion, they must have felt the need for translation. We can understand well how translation played a vital role in setting up Buddhism as a major religion. Ashoka (272-232 BC) was the first king in Indian history who made efforts for the propagation of Buddhism and Indian culture beyond the frontiers of his kingdom. Buddhist monks translated Buddhist religious texts in various languages, which helped them in spreading Buddhism. The same example can be mentioned in the case of Christianity as well as Islam. Therefore, it is well known how through the ages, translation has played an important role in spreading various religions across cultures.

Translation plays a major role in knowing and understanding world

literature. The works of great thinkers like Plato, Aristotle, etc. cannot be read and understood in English and other languages without their translations as these were originally written in ancient Greek. The same is the case with Sanskrit literature. A lot of work of Indian mythology, philosophy, science and art is written in Sanskrit. The *Rāmāyaṇa* and the *Mahābhārata* epics as well as the classic plays written by Kālidāsa are all in Sanskrit. For preserving and understanding Indian literature, culture and history, the related and relevant texts will have to be translated into modern Indian and foreign languages. Hence, translation is the only way through which knowledge can be made available and passed down from one generation to the other. The aesthetic sensibility of world literature can be enjoyed only through translations. The great Indian writer, Rabindranath Tagore, wrote his classic work *Geetanjali* in Bengali for which he won the Nobel Prize. His work received recognition in the world mainly through its English translation. The poetic genius of Tagore came to be known to a much wider readership. Similarly, the great novels and short stories of Premchand, which were written in Hindi and Urdu, have been translated into English, Chinese, Russian and other foreign as well as Indian languages. They have created awareness among the people of other linguistic communities.³¹⁶

Importance of Translation in India:

India is a multilingual and pluricultural nation. It has various cultures and different linguistic communities but at the pan-Indian level there are common elements including at the emotional level, where the heritage of India as one integrated unit is deeply felt. This sense of Indian integration and unity can only be infused by encouraging the tradition of translating diverse literatures into different Indian languages. As a matter of fact, translation plays an important role in bringing out the universal elements in

³¹⁶ Gargesh, Ravinder & Goswami, Krishna Kumar, *Translation and Interpreting*, pp. 36-37

world literature and, therefore its relevance cannot be ignored. Previously, translation was limited to the religious and literary spheres but in the modern age, its domains have become wider. It has become very relevant in research works being done in the fields of medicine, commerce and business, science, technology and others in different languages. The achievements in the domain of mass communication have come to us with the help of translation.³¹⁷

Importance of Translation in Sanskrit:

Translation brings in-depth knowledge of the text. One has to understand each and every letter of the text before translating it. Just reading cannot bring the complete understanding of the text. That is why translation is unavoidable means for a complete and better understanding of the text. Sanskrit being difficult and not being understood by the students of our time, the translation helps them in understanding the important works of Sanskrit literature. In this regard R. K. Panda observes that one of the fascinating fields of modern Sanskrit literature is the translations. Study of translated literary works forms an interesting, emerging and challenging area of research in Sanskrit. In past, Sanskrit literary works were translated into several foreign and Indian languages. Today without translations, the study of Sanskrit originals seems impossible. That activity is still going on.³¹⁸

The Sanskrit writers of twentieth century have prepared significant and commendable works in this direction. They have not only enriched the Modern Sanskrit literature but have given a new life to this dying language. They have also created scope for research in this new field.³¹⁹

CANTO – 1 THE SEPARATION FROM MOTHER

³¹⁷ *Ibid*, p. 37

³¹⁸ Panda R. K., *Essays on Modern Sanskrit Poetry*, p. 191

³¹⁹ *Ibid*, p. 192

1. I bow down to that Goddess who is the bestower of the boon, maker of something auspicious and who is engaged in removing the sins of devotees. She, full of compassion and affection, always protects my body.
2. In order to obtain the poetic skill and intelligence, I bow down to the Lord Śaṅkara, who is the lord of the lords, who removes the hindrances of the people praying Him, who is always easily pleased, revered by Brahmā and Viṣṇu, worshipped on the day of Śivarātrī and the lord of Pārvatī.
3. I, the composer of the poem, pay homage to Goddess Sarasvatī, who is respected by all the gods, being worshipped in the entire world by animate and inanimate beings, for the fulfilment of my cherished desire.
4. To Lord (known as) Gaṇeśa, expert in destroying difficulties, the sea of compassion, the best guide to show the real path, the best brother and the son of goddess Pārvatī, I devotedly bow down for the successful completion of this epic poem.
5. To my revered teacher (Śrī Vidyānanda Sarasvatī Mahārāja), whose grace is always on me and who always protects me from the calamities, I pay homage with bent head to achieve the success in the composition of the epic.
6. Though my intellect is not able to see anything completely nor my learning is enough to understand the reality of the world nor the situations of my life are in my favour, still I dare to compose this epic.
7. I do not have any poetic-power or any expertise resulting by the study of the scriptures nor do I have served any poet; still I expect the fame which is gained by a poet.
8. I compose this epic poem by the grace of Lord though being nothing and

of lower intellect. Can a man, who has covered his legs by wearing shoes, not walk on the path full of thorns?

9. By whose grace the dumb people become good orators and the stones start floating in the water, that God of the steady and unsteady world please bestow upon me.

10. I know that the goddess of the world, who always protects me in the calamities, will surely help me out in composing the epic poem and will thus oblige me.

11. After this I bow down again and again to the great poet and sage Vyāsa, the composer of the Purāṇas, and thus start writing on the life-sketch of Bhīṣmapitāmaha and hope that he will guide me in this direction.

12. That my grand nation India is shining, which is praised by both gods and demons, which is always perfumed by the fuming of the fire of the scriptures, which is engaged in the performance of the meritorious deeds and which is full of humanity.

13. That my grand country India by name is shining, whose steps are washed by an ocean, of who's the Himālaya Mountain has become the crown and whose mind is purified (sanctified) by the sacred river Gaṅgā.

14. I hope that such great country India that of the sovereign King Bharata remains superior most, whose land is blooming by the crops and the fruits, which is full of prosperity and happiness, and where the lamp of knowledge is lightening.

15. The different rivers *viz.*, Yamunā, Gaṅgā, Sarasvatī, sacred Godāvarī, Sarayū and Narmadā are constantly flowing in this country India fulfilling

the wishes of people well.

16. In the country India, the holy places viz., Kāśī, Mathurā, Gayā, Ayodhyā, Ujjain, Prayāgarāja, Kāncī and Badarikāśrama are constantly removing the physical, divine and corporeal distress of people.

17. Vedic literature which is beneficial and auspicious, purāṇas and many classical poetical literature are always inspiring Indians to perform good deeds from time to time.

18. There lived the popular King Śāntanu in the city Hastināpura which was having heavenly beauty in the ancient time of Dvāpara-Yūga in our prosperous and peaceful country India.

19. He was the son of (King) Pratīpa, his form was good, he was bright like Indra, he was capable in destroying the enemies, he was liked by people and he also liked them, he was good in ruling the kingdom, and he was very famous in the entire country India by his benevolent deeds.

20. In his justified and valourous ruling, no one was unhappy nor anyone was harassed; no one was poor nor was unemployed; no one was terrorised.

21. In the rule of King Śāntanu, no one was illiterate nor was a beggar; no one was thief nor was a fraud; no one was hopeless nor was a murderer.

22. During the time of his ruling, the *Brāhmins* were always busy in learning the scriptures; *Kṣatriyas* were always busy in protecting the society and thus our nation; *Vaiśyas* were always busy in farming, trading etc.; and *Harijanas* (i.e. *Śudras*) were happily serving the people.

23. In those days men were not harassing the women, nor a person of higher

class was harassing a person that of lower class. Neither any father was insulting his son nor was his son insulting his father on any occasion.

24. During the ruling of King Śāntanu on the earth, earning was made by people for the sake of righteousness in those days and even the human goal desire (i.e. *kāma*) was served for the sake of righteousness; and righteousness was for humanity.

25. In the ruling of the King Śāntanu, the teachers were always keeping their minds in teaching their students and the students were always following their advices. In this way both the teachers and the students were staying in harmony with one another.

26. The teachers of that time were not finding faults in other teachers nor they were overstocking one another by passing unnecessary comments; they were never encouraging the students for any kind of wrong deed.

27. No any government employee was asking for the bribe to do a work (from his side) nor plotting any conspiracy to harass an innocent person. No one was cheating others while giving the thing which is to be given to a liable person.

28. Specifications of rules and regulations made by King Śāntanu were very apt. Therefore, there was not any kind of castism or communalism; there was not any kind of distinction between higher class and lower class nor was there any sway of terrorism.

29. At that time all were happy by the performance of their respective duties. And there was a constant and continuous growth in crops as well as in wealth and prosperity in the entire nation.

30. All neighbour kings have accepted his sovereignty by looking and understanding King Śāntanu's irrepressible valour, war-plans quadripartite army and unbiased strategies.

31. In the places like Kāśī, Kaśmīr, Cedi, Aṅga, Vaṅga, Āndhra, Vidarbha, Karṇāṭaka, Kerala etc. there was the welfare rule of the state of King Śāntanu only.

32. He won against all the enemy-kings and spread his popularity. And by extending various development programmes he became famous amongst people in India.

33. He was well honoured everywhere. He became the sovereign king of the entire India. During his time people started living in pomp and the small kings of the respective provinces were also free from fear of enemies.

34. Though he was ruling the earth up to the end of the sea, the king Śāntanu was devoid of mental peace. Because his wife Gaṅgā has disappeared from his life and that was the reason of his unhappiness.

35. (How it so happened? listen) Once his prosperous wife Gaṅgā gave birth to a son who was bright like Vasu. For a long time with love and affection she kept on kissing him. After this he handed over that child into the hands of the king Śāntanu and very politely spoke to the king thus.

36. O revered one! After this no longer your beloved wife, I am able to stay with you. That is why accept your dear son. Now the time has come to get separated from each other.

37. O dear one! If any mistake is committed from my side (i.e. by me) while serving you then please forgive me in this difficult time of separation.

38. The happiness of seeing the child's play is not destined to me. I do not see any one in this world who can change his destiny.

39. I bless your desired child that he acquires all kinds of teachings and learning including the science of politics.

40. (I wish that) Becoming an archer, he will become undefeated warrior in any fierce battle on this earth. He shall acquire the best, never ending and wonderful fame and live on the earth as long as he desires.

41. Saying so her sense of organs became distressed and her consciousness started disappearing. Seeing such condition of dear wife, the King got nervous and spoke quickly thus.

42. O dear one! Have some patience in your mind. No one can separate us from each other. The weakness that has arose because of the pain after pregnancy will disappear soon. O my dear one! Do not get nervous.

43. The royal doctors who are so intelligent like the famous Lord Dhanvantari, and who know the actual condition of the body, are staying nearby you only so as to cure you soon. Therefore do not get nervous.

44. And o lady! Take care of our child as he is constantly looking at your face. You are the only support to him. And there is no doubt that a kind-hearted mother never leaves her child alone.

45. O Gaṅgā! How shall I survive without you? O dear one! You are the only hope to me and to this young child. Therefore get awakened quickly.

46. And to protect and nurture this offshoot of my family tree, you are surely supposed to hold your life. A woman keeping attachment with her husband like you never gives any kind of pain to her husband.

47. O dear one! O goddess of the temple of my mind! O compassionate! Ever loving me o dear one! You are the only ferry who can drive me away from here on the opposite shore of this sea of the world. O free-minded one! Do not leave me in between.

48. O deer-eyed! Do not close your eyes. O sweet-spoken! Speak auspicious word. My mind which is attached with you is trembling badly by looking at this your bad condition.

49. A faithful and virtuous wife Gaṅgā, loving her husband and befall in comma because of death, could not come out of comma even though by merciful words coming from the tender heart of the King Śāntanu.

50. When the King Śāntanu realised that his dearest wife is no more now, then he fell in to the deep ocean of pathos. At that time a light and heart-touching breeze of calamity flew everywhere in the royal palace.

51. The King saw the beautiful form of her dearest wife in the tender body of his son. And thus a drowning man hoped to save his life by catching a bit of stalk of grass in water.

CANTO – 2 THE ACQUIREMENT OF LEARNING

1. Being advised and consoled by the teachers, King Śāntanu, fallen in the deep ocean of pathos and suffering the pangs of separation, performed the last ceremony of the body of his beloved wife.

2. Thinking of his wife every moment he then got worried about newly born son. And after thinking a lot he then diverted his mind towards the nurturing and bringing up of the child.

3. After completing the concluding ceremony of his wife, King Śāntanu also organised a small programme celebrating the birth of his son. Alas! The course of divine will is really powerful. The course of events as inspired by Divine will has presented the flowers and thorns together! I salute you.

4. Where is the heart scorching death of his beloved wife and where is the mind-pleasing happiness in the form of the birth of a son? By bringing such opposite incidents together in the life of a human-being, does God not show His dictatorial conduct?

5. Oh God! You separate the husband and wife from each other in this world, you seize away the pleasure of mother from the newly born child, you harass an innocent person, and by doing so you do not feel any kind of shame. This is a matter of great grief.

6. After this the king Śāntanu anyhow became steady by accepting the death of his beloved wife as the mere fact and fate. The humans are merely puppets in the hands of Lord when deceived by the almighty.

7. He himself was caring for the physical growth of the child and was giving milk of a young cow in order to keep the trust of his wife of saving the family tree.

8. The king appointed selected females belonging to a Brahmin family who were expert in caring and bringing up his child and always working for the

welfare of the royal family.

9. From the view point of politics the king was offering a good amount of money sometimes individually and sometimes collectively to those females and keeping satisfied by honouring them as they were involved in the bringing up of the child.

10. And he was also keeping an eye on the activities of those females with the intrinsic desire of the welfare of his son. In this world no one can predict or understand when one becomes an enemy of others for the sake of money or higher power and position?

11. To diagnose the body of the child everyday paediatric was coming. The king Śāntanu was showing his son to that doctor in front of his eyes only and getting the news of the welfare of his son directly from him.

12. Apart from this, he was devotedly praying Lord Viṣṇu and Lord Śaṅkara every day and night for the welfare of his son. He was donating different kinds of things and fulfilling the wishes of people.

13. And having worshipped the Lord in a particular manner, he kept his son's name 'Devavrata' on the auspicious time of the auspicious day as being guided by the astrologers.

14. The prince, though deprived of mother's love as per the divine will, reared carefully by the King, started growing up as quickly as the moon grows up during the bright fifteen days of the night.

15. And in very few days the prince, who has won the beauty of lotus by his own face, acquired the magnificence form and became able to laugh, speak and walk.

16. The royal palace's atmosphere became auspicious and pleasant by the mind pleasing acts of the prince Devavrata and the palace started shining just as the sky starts shining by the light of the moon.

17. That prince child was trying to catch the shadow of oneself as the surface of the palace was very clean, bright and reflective like a mirror; but becoming unsuccessful in holding it and through such activities he was causing happiness in the hearts of the onlookers.

18. When the domestic peacocks of the palace were entertaining the prince through their dance, at that time the prince was indeed reminding us of Kārtikeya, the son of Lord Śaṅkara.

19. Sometimes he was playing different games with those domestic swans. Neither he was crying nor was he insisting for anything. Rather he was making all the members happy.

20. Giving pleasure to all, he, being an ocean of happiness and to please the lotus like mind of his father, having become the Sun, that prince has then become five years old in age. And through sweet sentences he was showing his wealth of speech.

21. Understanding the time to begin with the education of a son, the king Śāntanu called with honour many scholars from the different parts of India.

22. He provided the facility of lodging, facility of food, payment and servants; and thus made them satisfied. If the teachers remain happy, then they surely give precious knowledge they possess.

23. On the auspicious day with the auspicious constellation, having

worshipped all the gods traditionally, the king Śāntanu while giving the responsibility of his son Devavrata in the hands of different teachers humbly said thus:

24. Even a foolish person becomes a scholar by the grace of a teacher. Thinking of the same, here I am offering my son in your hands with a wish to teach him everything.

25. This child has been devoid of mother's love and always been reared by the attendants. He is the sole support to my family and he is like my own breath. Please teach him systematically.

26. The qualities which are required for a prince and which are meant for the betterment of the people should be taught to him by you all with your devoted minds.

27. Whenever my son gets intoxicated of being a prince, immediately make him to drink the juice of black plum in the form of the importance of a teacher.

28. Please make the wooden stick of his conduct and thought more and more clean and clear by the act of cleaning and polishing it in the form of limpid donation of learning, which also breaks the knots which are in the form of blemishes of senses.

29. I wish that through knowledge which is in the form of Sun keeps on developing prince's intellect which is in the form of a lotus under your instructions and this way he makes progress in shifting his family to the higher standard.

30. My son, who is a credit to my family is like Vasudevātā as well as vital-

breath, you all please fill him with noble instructions. Teach him honesty in the performance of deeds by adding light, and light up this lamp with the fire in the form of power of judgement.

31. You all the teachers train my son in such a way that even a strong person, a deceiver, an ascetic, a deity, a scholar etc. cannot defeat him.

32. You all bestow my son in such a way that he can easily and properly tackle the activities of the nation Kuru. Enemies cannot harass him and he will acquire fame in this world.

33. By handing over my dear son unto you, I am keeping stern cliff on my heart. Therefore my affection for him will remain calm until he is with you for rigorous training.

34. By hearing such words of the King, all the teachers became happy. They expressed their agreement to the King by assuring success desired by the King of training his son completely.

35. They said, O king! Now you become free from all kinds of worries. We shall indeed be successful in training and making him literate. We shall all try to fulfil your wishes soon.

36. You are obedient, just and fair. You have very well honoured us. Therefore we shall surely overcome with your desired task. People respecting the qualities of others never remain unhappy in this world.

37. O king! Whatever knowledge do we possess; we shall impart it on this child. We shall never commit parsimony and haggling in teaching him.

38. The teachers with tranquil mind never keep any difference between own children and their disciples. Rather they have more attachment for their disciples than their own children.

39. O king! In your son more interest for study is seen. Having studied, he will surely acquire the great fame in the world.

40. Having heard blessings given by different scholars to his son, the king Śāntanu understood the fulfilment of his cherished desire as the small beam of muscus kept in the palm.

41. After this, everyday all the teachers started imparting training on him, who was eager to study, their specialised knowledge of the subject serially and properly.

42. Those teachers explained him the special knowledge of sentence and its meaning, then the different arts of sentence-structure and also taught him different kinds of *Yoga-Vidyā* resulting in the physical growth as well as the strength in body.

43. To that humble prince, they taught him the Vedas, Holy Scriptures, handling of arms both used as missiles and for throwing, the science of politics, humanity, modesty, war strategy and popular equity.

44. They also taught him just system of public governance, sense of devotion without any laziness towards parents, warfare, control of sense organs etc. on its proper time.

45. That prince, keeping sense of devotion towards teachers and always studying sincerely, also kept on growing physically as well as educationally.

46. Having seen the good qualities being developed in the prince, all the teachers became as happy as the farmers become happy on seeing the well grown crops on their respective parts of land.

47. If the image of an object is seen in the clean mirror, then what is new in it? Similarly there should be no doubt that a faithful person is seen under the influence of good advice.

48. The king Śāntanu, having affection for his son, became extremely happy on hearing the development of qualities of learning. He experienced supernatural satisfaction in the mind as well as in every parts of body on hearing the good qualities of his son.

49. In his kingdom, everyday the Sun in the form of the qualities of the prince started rising in the hearts of people, in every direction of every town and village; and the moon in the form of popularity of the prince started shining on every night removing the distress of the people.

50. All the teachers, having understood prince Devavrata as endowed with all learning and fulfilled with all specialities, thought of organising attractive convocation ceremony on the completion of his training.

51. The king Śāntanu, having heard this auspicious and pleasant thought of teachers, having understood own cherished desires being successful and bathing in the unparalleled sea of happiness, himself made the arrangement for this function.

CANTO - 3 THE CONVOCATION CEREMONY

1. Then there began the convocation ceremony of the prince Devavrata in

the extremely large auditorium which has been well decorated.

2. In that function the prominent personalities of different classes and different castes were invited.

3. The landlords of all the states, who were really faithful to the king Śāntanu and who were invited with honour were also seated there.

4. Devavrata, of tranquil mind, compassionate towards the poor, intelligent, having worn clothes of silk and sitting on the seat, was shining.

5. The melodious tune of the music, pleasing to the ears, was really delighting the minds of all people sitting in the hall.

6. The smoke flowing like the azure waves of the river Yamunā in the incensory of an incense stick was satisfying the noses of the people sitting in the hall.

7. The lamps of different shapes and of different colours, prepared with gems on it, were attracting the eyes of the people sitting in the hall towards them.

8. As all the members and invited guests were waiting for the beginning of the function, there entered the king with the teachers following him in a queue.

9. All the members and guests sitting in the hall invited and honoured them by standing up and saw them eagerly. The procession entering slowly-slowly had been very fascinating to the mind of the poet.

10. All the teachers walking slowly and respectably reached on the stage and sat on their respective golden chairs.

11. After the *Maṅgalācaraṇa* and prayer to goddess Sarasvatī, the King having stood up announced in the hall thus:

12. O gentlemen! I invite you all. I am really thankful to you for your presence here. By your presence this gathering has become divine one.

Pair (Couple)

13-14. Those teachers who have trained my son Devavrata in the use of weapons both used as missiles and for throwing, in the knowledge of scriptures, in the system of public administration, etc. are the same teachers sitting on the dais who are famous in the entire country India, having in-depth knowledge like the ocean; and always thinking and working for the welfare of the society.

15. By teaching my son, they have immensely bestowed blessings upon me. I am really indebted to all of them.

16. The teachers are really worthy of worship on this earth. If they are not there on the earth, then the path of virtue will become extinct.

17. The Sun removes the darkness of the outer world i.e. gross world and the teacher removes the darkness of the mind. There is still doubt in the minds of people about who is greater between the Sun and the teacher.

18. In this world the parents only give the birth to the child. Rather a true teacher only gives the knowledge of what is correct and what is incorrect to the child.

19. I shall be thankful to these teachers forever as they have trained my son successfully and made his life full of fortune.

20. I shall also honour these teachers who have become helmsmen by providing them with subsistence.

21. There is no doubt that there live all kinds of prosperity in the nation, where the teachers are worshipped and honoured by providing them with the livelihood.

22. There is no doubt that the beautiful creation of the nation is made by fully satisfied and prosperous teachers only.

23. The satisfied teachers only make the development and protection of the nation by the teaching of their knowledge and wisdom. A king only protects the nation.

24. There is no doubt that in the absence of teachers the nation befalls the calamity; and when they become happy then the nation becomes happy.

25. Therefore it is the duty of people and king not to make the teachers unhappy for any reason.

26. All the members happily received the speech of King Śāntanu with clapping which was conveying the message of importance of teachers.

27. The king Śāntanu faithfully advocated the chief of all the teachers with the intension of betterment of his son Devavrata when the clapping was over.

28. O revered teacher! You are equivalent to Bṛhaspati, the teacher of Gods. I bow down to you. Please give some advice to Devavrata on his convocation ceremony.

29. The cerebrotonic and of tranquil nature Sarvācārya by name stood up from his seat to give the advice to Devavrata, when the King Śāntanu having concluded his speech sat on his seat thus.

30. He said, O long-lived! Pure! Devavrata! May you always get auspicious result. Today listen to my last message on this convocation ceremony of yours.

31. Always understand the practice of truth as the devotion to Lord. Because Lord resides in the truth and the truth resides in Lord.

32. Always understand the practice of duty as the worship of Lord. (Because) God does not get pleased on a person who is devoid of own duty.

33. Always practise the subjects which you have studied. Because the knowledge of weapons and scriptures are not recalled in times of need when not practised again and again.

34. Consider mother, father and teacher worthy of worship like Bṛhaspati, the teacher of Gods. Always be obedient to them.

35. Ignore their bad habits and accept respectably their good qualities. Honey-bee protects itself from the thorns while collecting honey from the flowers.

36. Though the successors of ancestral property are weak or children, never deceit them. Because the family which is in the form of garden, gets devastated when the successors get enraged.

37. Welcome the guests like Gods. (Because) The worship of guests is greater than all types of worship.

38. Be compassionate towards miserable. Be modest while donating the needy people. Have special complaisance while dealing with women.

39. Always make efforts for the development of humanity. Humanity, which has got developed in the society, only attains divinity.

40. Never support viciousness in any way. (Because) A person fostering wickedness gets trapped in an affliction with the wicked persons.

41. Never repose in the shadow of a tree which is in the form of atrocity. Any intelligent person never eats that food which is mixed with poison just to overcome his appetite.

42. Be away from the well of calamities which are very condemned; and are in the form of crookedness. (Because) The persons who are engaged in malfeasance surely become unhappy at last.

43. Do not give rise to *kṣetравāda*. *Jativāda* (Casticism) is also condemned. A nation immediately becomes weak when it falls in the traps of controversies.

44. If the (four) human goals are becoming enemies of one another, then it is not proper. One should serve the human goals which have become mutual

friends like the different parts of body.

45. Do not give pain to others, nor do get pained by others. In your life, protect and follow the principle of ‘live and let others live.’

46. Do not trust back-biters without thinking on yourself. The poison remains present in the grinders of the snakes, while it remains present on the tongue of the back-biter.

47. I wish that you will always follow these instructions, so that all the paths become fruitful for you during your stroll in this world.

48. The great sage Sarvācārya speaking thus sat on his seat. Then prince Devavrata with bent head stood up and said thus:

49. I take an oath that I shall always follow the instructions given by my teacher, who has bestowed blessings upon me.

50. All the members become happy on hearing the sentimental speech of the prince. Then King Śāntanu, becoming extremely happy in his mind, thanked all with sweet and gentle words.

51. Immediately after this the melodious and known song which was full of sense of devotion for nation was heard. On its completion the chief-minister of the King invited all for their love-feast (banquet).

CANTO – 4 THE ACQUIREMENT OF A SPECIAL TEACHER

1. Prince Devavrata, having completed his education, became powerful like gods and thus started staying happily with his father Śāntanu.

2. He has become very reputed after learning all the sciences thoroughly just in twelve years. Therefore having such a brilliant son, the king Śāntanu became free from all worries and started living happily.

3. Prince Devavrata in a very short time established the sense of respect and decorum in the form of good conduct of a son towards his father by expressing his faith, respect, honour and affection towards his father.

4. People observed the union of three qualities viz., character, valour and beauty in him; and thus they assumed themselves and their country secure and brighter.

5. If the leaves are soft, that tree indeed grows. Qualities are companions of beauty; and the valour protects the persons endowed with qualities.

6. Prince Devavrata was keeping his father by serving the society for its welfare. (Even) A small offshoot of a sandalwood tree also spreads its fragrance which satisfies the minds.

7. The king Śāntanu assumed his kingdom secure and unobstructed by hearing his son's expertise in the science of politics, dexterity in war-fare, popularity amongst people and his sweet-spoken speech.

8. After few days, Sage Devala, Devavrata's teacher of archery, went to the king Śāntanu with a wish of telling something which was beneficial for Devavrata but not pleasant.

9. Having stood up, the King bowed down him, asked him to sit on the seat and having known all about his welfare, asked the purpose of his arrival

there.

10. He became happy on being welcomed and honoured by the king Śāntanu, and immediately started telling him without any fear thus:

11. O King! I understand your son as my son only. I always wish his welfare and prosperity, and for this reason I have come to you at this moment.

12. Intelligent and wise persons always listen to the beneficial words though bitter. Sick persons also drink the (bitter) juice of the margosa tree with patience to get cured.

13. O King! You should also listen to my words with the peaceful-mind. It is not necessary that all the beneficial words please our mind.

14. I know that your son, having learnt the art of archery, has become a popular archer on the earth now-a-days. It is indeed true that no archer can defeat him in the war of archery.

15. Still O king! I understand that he has not mastered this art of archery completely. Therefore the way is still left for his special training.

16. Sage Paraśurāma has indeed the entire knowledge of archery. In my opinion there is no any other successful teacher of the art of archery like him in this world.

17. If he with his grace teaches all the specialities of this art of archery to your son Devavrata, then your son will indeed become the best archer by being a great danger for his enemies.

18. O king! Therefore my suggestion is that you send your son to him; and let prince start serving him by going to him. The service to wise persons is indeed beneficial.

19. By being pleased by his service, he will give him the training of divine weapons. On being pleased, a teacher teaches even his secret knowledge also to his disciple.

20. In the world, learning (knowledge) is acquired either by serving a teacher or by wealth or by teaching something in return. Apart from these three ways I do not see any fourth option. But among these three ways the first one is considered to be the best one.

21. Sage Paraśurāma, the son of sage Jamadagni, does not want wealth; and now nothing is left for him to be studied. Therefore he can be pleased by the service only. The service gives happiness only to all.

22. The king Śāntanu, having listened to and understood the proposal of the teacher of archery, peacefully and determinedly said – O teacher! By such a great advice you have bestowed blessings upon me immensely.

23. I thank you very much for making me alert by telling me an important fact which does no doubt dislike. The person like you is rare in this world.

24. Now I shall surely send my son Devavrata to sage Paraśurāma for his special training in the art of archery; and I am confident that my son will become the best among all the archers by pleasing that sage.

25. Sage Devala, having listened to the king's decision and having got happy, went to his home. Then the king passed whole night by thinking of

the same.

26. The next day King Śāntanu told his suggestions along with those of sage Devala to the prince Devavrata. Devavrata became so happy after listening it that he asked and prayed his father to send him quickly to the sage Paraśurāma.

27. Prince Devavrata, being sent by his father in auspicious time, having the desire of acquiring the knowledge, being extremely happy for this opportunity and having climbed on the chariot, left to reach near sage Paraśurāma.

28. Without seeing his teacher Paraśurāma but with faith in his heart, having the desire to serve him fully and with the wish to learn the art of archery from him, prince started his journey towards south direction.

Pair (Couple)

29-30. Prince Devavrata reached near to the mountain Mahendra alike he reached to his desired goal, becoming happy by looking at the beauty of farms of wheat somewhere, looking at the forest of honey, somewhere, looking at the forest of oranges somewhere, visiting or seeing the different parts of country India and praising its (India's) beauty from the core of his heart.

31. A beautiful river with clean water was flowing in the foothill of that mountain. Due to the singing of birds on its bank, it was looking like standing to welcome the prince.

32. By taking bath in the sacred water of that river, the prince immediately forgot all his fatigue. By being in contact with ascetic people even non-

living objects too start following altruism.

33. The prince, understanding the possibility of sage Paraśurāma's hermitage to be nearby only, sent back his chariot with the charioteer and continued his journey on his feet.

34. With the singing of the birds and with the flowers falling from trees, that mountain *Mahendra* by name welcomed the prince.

35. Because of fallen leaves, pollens and flowers the earth was looking so beautiful like that was covered by a big carpet. The union of shade and sunlight was removing the pain of cold and heat.

36. The falling stream of pure water from the mountain *Mahendra* by name, the wandering deers freely and somewhere parrot-she parrot speaking mutually won the heart of the prince.

37. The creepers, having the mouth like flower, the breasts like fruits, the hair like bees, bent by the air-current and wearing *sārī* like delicate leaves, (there) bowed down to the prince like the maids of the royal palace.

38. No tree was devoid of branches on that mountain; nor any branch was devoid of flowers; nor any flower was devoid of fruits; nor was any fruit devoid of taste.

39. The prince's mind was pleased by looking those trees completely grown there. By walking forward he suddenly saw a beautiful and natural lake.

40. He drank its cold and scented water; and touched it again and again. At that time he thought that this lake is indeed of nectar.

41. There the dancing of peacocks, the singing of cuckoos and the buzzing of black-bees entertained him. A noble person gets happiness even in forest.

42. His five senses *viz.*, the eyes by looking the beautiful lotuses, the tongue by eating the sweet fruits, the ears by hearing the songs of cuckoos, the skin by the sensation of air and the nose by smelling different fragrances, became satisfied.

43. After this looking here and there, prince Devavrata saw a beautiful hermitage like *Kāmadhenu* fulfilling his desire on the west cost of that beautiful lake.

44. He walked to that direction with the delighted mind by thinking that this hermitage is indeed that of sage Paraśurāma only; like a thirsty person approaches to the bank of the river.

45. By reaching there he saw an ascetic, bright like Lord Śaṅkara, sitting under the tree near the hermitage and holding a bow and a spade.

46. That intelligent prince bowed him down with devotion thinking him surely to be sage Paraśurāma by looking at his dress-code; and told his desire after introducing himself when being asked by him.

47. My heart says, you are that teacher only under whom I wish to study. The prince became full of happiness when he received the positive reply in the form of acceptance from him.

48. Then prince Devavrata prayed him, “O Kindhearted! Please make me expert in the science of archery. I have come in your refuge. And by telling

this he put his head in his feet.”

49. “I have come here by trusting you on your kindness. Make me your disciple. I shall always follow your instructions; and I shall never neglect you or your instructions.”

50. “I have remained present here with the intension of keeping my mind in you only. There is no other person except you who can fulfil my desires. Please train me in the science of archery. I shall always be grateful to you.”

51. Sage Paraśurāma became happy on prince by hearing his words of devotion towards him and by keeping his hand on his head said him happily, O Son! Do not worry. I shall teach you the science of archery. A faithful person always becomes successful in the completion of his desired tasks.

52. Prince Devavrata became extremely happy on hearing his words. He assumed this auspicious moment as the result of his merits of previous birth. At this moment of union between obedient disciple and a competent teacher, the gods of the space appreciated again and again the Lord of the world for such a nice union.

CANTO – 5 ACQUIREMENT OF DIVINE WEAPONS

1. Then, next day the sage Paraśurāma thought of teaching the science of archery to the prince Devavrata. Any intelligent man never delays in a virtuous act.

2. Sage Paraśurāma, the son of Reṇukā, started teaching the *Dhanurveda* to the prince, who has prayed the Lord after his bath and who has bowed down to his feet.

3. As any auspicious activity begins with the worship of Lord Gaṇeśa first, so sage Paraśurāma too with this intension started teaching him archery by imparting on him the teaching of ‘*Gaṇeśāstra*’ only.

4. He himself remembering the Lord Gaṇeśa in his mind gave him the knowledge of ‘*Gaṇeśāstra*’ by imparting on him the training of how to target it, how to drive it, how to divert it and how to understand its magnificence.

5. He systematically gave the training of the ‘*Śaktibāṇa*’ to Devavrata by which Goddess Dūrgā destroyed the frightful demons named Śumbha and Niśumbha and which cannot be stopped without destruction of enemy troops.

6. Then sage Paraśurāma happily taught him the ‘*Vāruṇāstra*’ by operating which it starts raining heavily and terribly on enemy troops.

7. The sage Paraśurāma taught him the terrible ‘*Samīraṇastra*’ by operating which there raises a deathly storm and it can destroy the elephant-troops and horse-troops of enemy army.

8. The sage Paraśurāma duly taught him the horrible ‘*Sarpāstra*’ by operating which there starts the rain of serpents on enemy army.

9. After that he trained the prince in the use of ‘*Mayūrāstra*’ by employing which the ‘*Sarpāstra*’ is pacified. (Because) The peacocks are by nature enemies and eaters of the serpents in this world.

10. Then, the sage Paraśurāma, the son of Reṇukā, happily taught Devavrata,

the son of Śāntanu, the '*Niśāstra*' by operating which there becomes the night destroying the strength of birds, even during the day.

11. Then, the sage Paraśurāma, the son of Jamadagni, gave prince the training of how to drive and how to pacify the weapon '*Aindavāstra*' which removes the darkness.

12. In this way the prince Devavrata was experiencing delight in his mind by learning divine weapons everyday; and his devotion and faith towards his teacher Paraśurāma became stronger.

13. In this world that knowledge which cannot be gained by spending money, or by strength, or by severe penance too, can be obtained by sincere service.

14. With this thought only, the prince Devavrata was in service of the sage Paraśurāma day and night. A person who sprinkles water to the roots of a tree does not remain devoid of its fruits.

15. The sage Paraśurāma's mind was always remaining pleased on prince for his service to him. Therefore he did not hesitate in giving him the entire training of divine weapons.

16. The sage Paraśurāma duly gave the prince, who was self-controlled and faithful, the training of '*Āgneyāstra*', which was made by Lord Agni in ancient time and which is capable of burning enemies to ashes.

17. The sage Paraśurāma, affectionate towards his disciple, duly taught him '*Aindrāstra*' by operating which the arrows like that of *Vajra* of Indra forcibly start falling and piercing the enemies.

18. Then he taught him '*Vaiṣṇavāstra*', the use of which is known for oppressing the enemies and by operating which the arrows like that of disc start moving in all directions and cut the enemies from all sides.

19. Then the sage Paraśurāma, the best among the archers and who has decided to follow the rules of a guru, taught the prince '*Yamāstra*' – the destroyer of the society, whose operation never fails.

20. He with blessings gave the prince '*Raudrāstra*' which gives victory and by operating which the enemies are indeed defeated in war and which does not have any offence.

21. The sage Paraśurāma happily gave the pure hearted prince the training of a wonderful '*Brahmāstra*' which was created by Lord Brahmā himself by practising Atharvaveda and to which all the gods and demons pay their homage.

22. Apart from these, the sage Paraśurāma gave him the training of those divine weapons which were given in due training to Śrī Rāmacandra considering the whole world a family by saints viz., Agastya, Viśvāmitra and Vasiṣṭha.

23. As the reflection of an object is easily gained by putting it in front of clear mirror, so Devavrata easily grasped the training of all divine weapons given by his teacher.

24. Prince Devavrata was completely drenched in the ocean of happiness by his training of divine weapons. At that time his mind was full of gratefulness for his teacher sage Paraśurāma and thus was always involved in him like a

black-bee.

25. Even the sage Paraśurāma's mind was remaining happy on seeing his disciple's expertise in learning. The mind of gardener always remains happy on seeing his own garden full of flowers from all sides.

26. At that time the disciple by looking at the good qualities of his teacher and the teacher by looking at the good qualities of his disciple; both were heartily appreciating each other. A virtuous person can understand the good qualities (of others) and not the wicked one.

27. Devavrata, the son of Gaṅgā, practised the *mantras* of divine weapons day and night under the guidance of his teacher sage Paraśurāma and in that he achieved his desired success. The students having faith and devotion towards their teacher never fail.

28. A disciple became equal to his teacher in brightness which can destroy the patience of enemies and in energy which hasten in destroying enemies, just like a lamp lightens up the second lamp too.

29. When the prince Devavrata became an expert in all the specializations of 'Dhanurveda', (then) sage Paraśurāma became happy. Then one day the best among all the learned sage Paraśurāma called prince and said thus.

30. I am extremely happy on you. You have gained the entire knowledge of the science of archery. Your desire is fulfilled. There is no doubt that your penance has become successful.

31. And O Son! My mind remains always happy by your service to me. The students, expert in studies as well as in serving their teachers too, are rare on

this earth.

32. You should always serve your father in everyway after gaining your desired learning. I think you are the only support to him after the death of his wife (i.e. your mother).

33. You should help your father in protecting the nation while keeping your subjects happy. May your name become popular on the earth. My blessings are always with you.

34. The prince understood this journey of his to be successful on hearing these words of his teacher. He thought of giving *dakṣiṇā* (honorarium paid in olden days to a preceptor by his pupil at the successful conclusion of his student career) to his teacher and therefore with joined hands he spoke to his teacher.

35. O revered Sir! I am very grateful to you for you have given me the training of very rare art of archery. I shall never forget this debt of yours and shall always remain indebted to you.

36. O Gurudeva! What and how much should I pay you as *gurudakṣiṇā*, I am not able to decide. I am not finding any valuable object (which can be) like that of good learning and donation in this world.

37. The sage Paraśurāma told him, you should not worry about my *gurudakṣiṇā*. By staying with me the service you did for me, there is no higher *gurudakṣiṇā* than it.

38. Today with my grace, I am putting one more speciality in your arrows by the influence of which they will keep on increasing in order in the battle-

field.

39. O Son! With my grace in the battle-field each arrow of your will become ten in number by reaching to your bow, becoming hundreds on the way, and will work on the body of enemy by becoming a thousand.

40. And o Son! I wish that you will always follow the path of justice and righteousness. (Because) The victory follows him who follows the path of justice and righteousness in this world.

41. Therefore you should always protect those females who ask for their protection; poor, miserable and distressed people; and wise people.

42. You should not support those who insult the ladies, who snatch away the properties of others through treachery and who are engaged in the activities which are condemned.

43. Son! You should never do such activities through which your teacher's name is calumniated (defamed). **The lamp of a temple illumines the home is never expected to be good in the society.**

44. The wealth, strength and certain knowledge of noble persons is always used in good deeds. In the society those are considered to be virtuous deeds which fall in the category of humane.

45. Now you return to your father and always support him. In the society that son is considered to be good who makes his father happy by his virtuous deeds.

46. In the foothill of this Mahendra mountain you will find a chariot by

riding on which you will easily reach your home. Son! Do not get surprised in the matter of acquiring this chariot. The will of ascetics never turns in vain.

47. The prince spoke – ‘O revered teacher! I have put all your words (advice) in my heart. I shall never forget these (instructions) in my life. I shall always follow your instructions in my life extending my duty as a disciple.

48. O revered teacher! Please forgive me this moment for any mistake done by me anytime. By saying thus he touched the feet of his teacher.

49. The teacher said, ‘O son! You are uselessly finding faults in yourself. There never remains poison in the moon. O son! Listen; your remembrance will always please my mind.

50. May your path be propitious; may your life be auspicious; in all your deeds may you be benefited; now you serve your father learning aside all your worries about me. By saying so, the sage Paraśurāma sent his disciple prince Devavrata from his hermitage.

51. At that time the cultured mind of the prince Devavrata like a bee fell into dilemma for he was not willing to leave his father as he was equally eager to see and meet his father.

52. With the mind tide by the wishes of seeing his father, the prince Devavrata by bowing down to his teacher sage Paraśurāma with tears in his eyes anyhow stepped out of the hermitage.

CANTO – 6 ACQUIREMENT OF THE ART OF ARCHERY

1. After that, a messenger came and told to extremely intelligent king Śāntanu, sitting alone in the first part (*Prahara*) of the night of one day, about the education of the prince thus.

2. O king! Your son prince Devavrata, having acquired the knowledge of divine weapons from the world famous teacher Paraśurāma, the son of Jamadagni, has become like the fire to burn the ocean of the army of enemy; and he will arrive here in five to six days.

3. That prince, for whom are you waiting eagerly for his arrival receiving honour at different places on the way being greeted by people and kings; and with an intense desire to see you, is arriving.

4. Wishing the welfare of the earth, fulfilling the wishes of the people coming in the way; and making them happy, he is coming to you like a monsoon approaching towards the Himālaya.

5. The happiness acquired the form of horripilation in the body of the King by listening to the message of the spy which was like nectar to the ear.

6. The king Śāntanu, experiencing the unbounded bliss, gave own necklace to that spy who delivered such a good news.

7. The king Śāntanu, having awarded and sent off that spy; experiencing the happiness all the time; affectionate towards his son, thought of preparing the welcome function for him.

8. Then he, expressing own happiness by standing, ordered his servant to light up lamps everywhere in the city; our prince is coming; and right now

he is on the way.

9. Saying so he gave to that servant his silky shawl and went away to bow down his family Goddess. Family Goddess worshipped and pleased on time indeed brings prosperity to the family.

10. Having completed all the works on its proper time when the King Śāntanu reached to his bed, suddenly the recollection of his beloved wife came into his tender mind.

11. In the special condition of happiness and sorrow, a person as much remembers his beloved wife, as not his son nor daughter; not his brother nor sister; and not his mother nor father.

12. At that time the Goddess of sleep, to serve the King like a second virtuous wife and who was acquainted since long, arrived there; and King immediately and easily moved in her lap.

13. The next day he informed in detail all the members in the assembly that Devavrata, having acquired the learning from Paraśurāma, is returning; I have received such news.

14. Right now he is on the way with the dignity a prince deserves. But I have the information that he will surely arrive in Hastināpura in five days.

15. Therefore, the entire city, all the roads, all the streets as well as each and every house should be variously decorated to welcome him. All the expenses for this should be born from the royal treasure.

16. Even outside the city he should be greeted beautifully and auspiciously.

Respect expressed towards wise persons always increases the quality of respect amongst people.

17. Understanding my desire, immediately prepare for the welcome function of the prince. The scholars have declared that the officers' laziness in their duty towards nation is never good.

18. The chief minister said to the King Śāntanu, who was ordering thus and was affectionate towards son, O King! You do not worry. All arrangements would be made to welcome the prince.

19. O king! I do not doubt in the fact that this news of prince's arrival will please the minds of people. The king who behaves appropriately towards people, people also live accordingly with him.

20. After that, the next day Hastināpura, well-decorated and fulfilled with happiness, was as much eager to see the prince, as well-clothed and well prepared heroine becomes eager to see his hero on getting the news of his arrival.

21. Every moment getting more and more beautiful, looking at the beauty of that (Hastināpura) city, Amarāvātī, the city of Gods became unhappy. Any woman does not become happy on seeing some other woman more beautiful than her.

22. The beautiful tent was established near the city; and the organisers have completely arranged the programme of greeting the prince.

23. And the day came which was being awaited. The prince Devavrata arrived there in the chariot. People started shouting slogans like 'May prince

be victorious one', 'May prince live long'.

24. At that time only, chief-minister, all the four commanders of the army, Brahmins, reciters of the Vedas, as well as people serially welcomed and greeted him.

25. The mind of prince Devavrata became extremely happy on seeing him so greeted. He thanked all of them for it. Thereafter, he happily joined his own welcome banquet on being told by the chief-minister.

26. After this, the chariot of the prince, well-decorated and moving amidst the army and people, was looking extremely beautiful. And at that time there was constant announcement of slogans, touching the sky and like that of clouds, 'May prince be victorious one', 'May prince be victorious one'.

27. By listening to the announcements which were reaching to their ears 'An opportunity has come to see the elegance of prince' such intentional and blissful news; all the persons, staying in the city and leaving aside their works, became eager to see the prince.

28. Experiencing that 'Prince Devavrata is coming', all the curious persons of all the castes of the city, all men and women; started taking their places with the desire to see him.

29. One lady expert in cooking tasty food also dropped salt in a dish of rice and milk (*khīra*) as well sugar in vetch (*dāla*), on being anxious to see the prince quickly.

30. Another lady, keeping a griddle in the throat and the garland of flowers on her waist, completing her make up, came out with an intense desire to see

the prince. At that time she has become the target for people to laugh.

31. Similarly another woman quickly put her mark in her hair-do and stuck a crest on her forehead; and immediately she ran towards the window.

32. One lady, leaving aside her work of rubbing the red lac-solution on her legs incompletely and running to get the space at the window, prepared the row of lotuses only on the clean floor.

33. Somewhere, a woman of a dignified family, having the desire to see the prince, did not feel ashamed on being seen by people also at the window wearing her incomplete *sārī*.

34. Some other woman of a dignified family reached to the window by pasting lipstick on her eyes and collyrium on her lips. At that time people misunderstood her as the lady of a jester.

35. At this time to see the prince, restless women of dignified families disregarded their fathers-in-law, mothers-in-law, husbands and children; similarly girls disregarded their parents and brothers; and they all came on the road crowded by the people.

36. Some women were standing at their windows; and some have climbed on the roofs. They have put their eyes on the road to see their prince.

37. The fair and slightly dark complexioned faces of women standing near the windows, being seen from the windows, were looking as graceful as someone might have kept the bunch of white and blue lotuses.

38. Those women, who have climbed on the roofs and who have kept their

faces downside to see the prince with beautiful form were looking like celestial damsels who have come out of the heaven and who have turned their faces towards the earth to see the prince.

39. Those women, walking on the royal path as they have neither found the space to stand near windows nor on the roofs, walking like small lotuses, were attracting the minds of people like that of black-bees towards them.

40. One woman, being disturbed by the breast of some other one, was telling to a woman standing behind her that, O Shameless! If you wish to stop itching of your breast, then go and stand amongst men.

41. Due to their inclinations towards the prince, women were not aware of their garlands, griddles being broken and moved due to their automatic physical conduct, it is surprise.

42. At that time, the crowd, flooded on the main royal path, agitated by the prince who is in the form of the moon and gathered in between the path for prince's departure, held the form of the Rāmeśvara-bridge made by Lord Śrīrāma.

43. Thereafter, the prince, riding on the physical chariot as well as on the imaginary chariot of people's wishes; being shouted 'May prince be victorious one' by people on both the sides of the royal path and being worshipped by the rain of flowers, is seen coming.

44. The women happily showered on the prince, who was coming, the flowers, parched pappies and the lotuses in the form of lamp-black eyes while singing heart-ravishing welcome songs like celestial damsels on Jayanta.

45. In whatever direction prince Devavrata was moving, there was having the rain of flowers. At that time the gods did not feel jealous of him on seeing him being welcomed in that way.

46. The prince Devavrata moving ahead, bowing down to all the people and accepting their good wishes, has become the abode of the eyes of women which were in the form of black-bees as his parts of the body have won the beauty of lotuses.

47. There was neither any house which was devoid of a beautiful lady, (and) there was neither any beautiful lady who was not eager to see the prince; there was neither any curious woman who has not seen the prince; and there was neither any woman who has not praised the prince after seeing him.

48. There was neither any person who has not become happy; there was neither any happiness which was not being seen on the face; there was neither any face which was not praising the prince; there was neither any praise which was not increasing his popularity.

49. The prince Devavrata, being greeted again and again in different ways with an eagerness to see the feet of his father, being a sea of happiness while walking, reached to an entry gate of the royal palace.

50. That entry gate, with the Vedic chanting, sounds of beautiful music instruments, flowers, pearl-garlands and other beautiful garlands attracting the minds towards it and resounding by the welcome songs of women, was looking more elegant due to the presence of the king Śāntanu.

51. The king Śāntanu, experiencing unbounded happiness, stood up from his

seat on seeing his son coming nearer with an intention to welcome and greet him like Raghu for Dilīpa.

52. As soon as the prince saw the face of his father, he immediately, leaving aside the chariot and running towards him, put his head in the feet of his father.

53. The king Śāntanu, happy-minded and affectionate towards son, embraced his dear son by making him stand who was bent in his feet; and he completely took bath in the sea of happiness being closely attentive.

54. The prince Devavrata being greeted by the priests, royal officers and women entered into the well-decorated royal court with his father.

55. The royal court members, expert in giving speeches, portrayed the prince Devavrata as the best archer through their speeches and proved the future of the nation and its people safe and secure like that of the present.

56. On the command of the king Śāntanu, the prince Devavrata gave his speech thus in that beautiful royal court filled by the presence of residing kings and people who were eager to know about his learning.

57. O members present in the court! Great persons assembled! And Respected persons of the city! I express my thankfulness to you for welcoming me (in this way).

58. There is no doubt in it that the special knowledge of an art of archery I received from the great sage Paraśurāma, it is indeed the result of sacred deeds performed by my father.

59. (Because) Without the strength of the merits of his father, son can never achieve success even by working very hard. To prove this fact, is that example not sufficient that ‘hard working man does not always become successful’?

60. (Because) There is no doubt in it too that the king and his family progresses due to the meritorious deeds of the people, therefore you have also helped me directly or indirectly in this endeavour.

61. O Gentlemen! Listen (to me)! I shall always serve my father and you all countrymen by the knowledge of archery I received from the sage Paraśurāma.

62. On saying thus and sitting of the prince, there started gurgling due to the clapping of people on getting happy for his speech. Thereafter, the king Śāntanu, on seeing the excellence of his son and getting happy on him, gave his speech by standing from his seat thus.

63. Respected court members! People! And all the officers of our state! Today my inner-self has got very happy to see my son endowed with the virtues.

64. I heartily bow down to the sage Paraśurāma who has made my son the best archer. There is no doubt that he has obliged this nation and the King of it.

65. The prince Devavrata is endowed with kingly virtues and he will foster the subjects like his own child; this trust which is making me happy has become firm in my mind.

66. Therefore, my mind, for the welfare of my subjects, wishes to enthrone my dear son as a prince who is endowed with royal virtues, loving his subjects and wishing the welfare of them.

67. As soon as the king said thus the entire court was resounded by the sound of clapping. All the assembled members with good thoughts supported the king's above proposal happily.

68. After that the king Śāntanu having asked to an astrologer declared the auspicious date and time also; having invited all the court members for food, and having thanked them all, he dispersed that royal gathering.

69. The king Śāntanu, having gathered the happiness in his mind, holding the arm of his son and with the royal court members behind him, entered into a variously decorated canopied for a meal like Lord Indra.

CANTO – 7 WANDERING IN THE FOREST

1. Then that beautiful day came which was awaited by all the citizens. The citizens have doubled the beauty of the city which was already decorated.

2. The elegance of the royal palace was becoming more and more attractive; and by looking at its beauty even the craft of goods was blushed.

3. The king Śāntanu traditionally consecrated his son on throne by pouring on him the mixture of sacred water collected from all the sacred places, rivers, great rivers and oceans.

4. It was not so that the entire sky did not resound by the sound of Vedic chanting of *mantras* by the priests, auspicious songs sung by ladies and by

the play of musical instruments simultaneously at that time.

5. The pleasant surprise was that even Indra, along with the other gods in an invisible form for others, immediately came in that ceremony to see the consecrating ceremony of the prince (at that time).

6. At that time the slogans like ‘May prince Devavrata be victorious one’; ‘May king Śāntanu be victorious’ were repeatedly heard. Indra was pleasantly surprised to experience the sense of respect in the minds of the subjects for their king Śāntanu.

7. All gods too became happy on seeing themselves being worshipped; and therefore they all made the prince Devavrata prosperous by blessing on him good wishes.

8. That festival lasted for many days. All the subjects have gathered happiness. But on this occasion of happiness the king Śāntanu also recalled his beloved wife who had passed away.

9. The recollection of his beloved wife brought paucity in the happiness due to the prosperity of his son. Someone has rightly said that being devoid of the beloved one, no one gets happiness.

10. Thereafter, the earth in the form of a beautiful lady adorned herself by the beauty of the jasmine plants like a lady in order to make the king Śāntanu happy who was afflicted by the recollection of his wife.

11. The king Śāntanu, experiencing solitude in the palace due to his mind fixed in the recollection of his beloved one and being allured by the fragrance of a spring season, thought of wandering in the forest to entertain

his mind. The forest is said to be an abode of absent-minded persons.

12. He neither took his army, nor any bodyguard; nor did he allow any of his servants to come with him. Having told to the prince and the chief-minister, he went out alone only for wandering in the forest.

13. The earth in the form of a beautiful lady held its new glamour for her king. But he did not experience any kind of happiness. How a person devoid of his beloved can have happiness?

14. The excellent person does not get any kind of happiness in the world without the excellent woman. The other means of happiness cannot make a person happy who is being scorched by the fire of separation from his beloved one.

15. On the other hand the land of the forest was trying to make the king Śāntanu happy through her refulgence of spring. But the redness of new sprouts grown up on the trees was being looked like the fire of the forest to the king.

16. It is surprising that he became angry on seeing the bees humming on the flowers of the creepers and he thought of punishing them like that of scoundrels teasing noble girls.

17. The cooing (warbling) of the cuckoos, sitting on the young trees of mangos, filled sorrow in the ears of the king; and it is surprising that even the fragrance of the lotuses did not give any happiness to the nose of that king.

18. The various kinds of creepers, having the bunch of flowers like their

breast, the green leaves like a beautiful *sārī*, and being shaken by the air current emanating from the Malaya Mountain, also did not give any kind of happiness to the king Śāntanu.

19. The bees, sitting on the stalk of the lotus, increased the memory of his beloved one; and the pairs of swans swimming in the lake also did not give any happiness to the king.

20. The buds of the flower *camelī*, making the forest scented through their fragrance, same as the bud of the jack fruit tree and of beautiful colour; and becoming the garland of a conchiferous throat of a beautiful lady; did not give any happiness.

21. Not only that, but he turned away his eyes from the flowers of Pandanus on seeing the bees hovering on them. A liar is not liked by a straight person.

22. At that time, the king Śāntanu, the sovereign king of country India, seeing the trees decorated with their tender and transient leaves as well as encumbered by the flowers like that of Aśoka, and his own state of mind sorrowful, became very sad.

23. After that, his mind remained long in the memory of his beloved one by looking at the pomegranate tree which was standing in front of him, full of fragrance and thorns, bright, loaded with ripe fruits and speaking the language of birds.

24. At that time, his beloved wife like a *Rati*, the most beautiful lady, giving happiness to the mind of her husband, serving her husband, separated because of death, stood besides him.

25. The mind of Śāntanu, grieved by the absence and memory of his beloved one, did not find any sort of happiness in the forest. There is no doubt that even pleasure giving nature also becomes painful like enemy in times of separation from beloved one.

26. After this the king Śāntanu, walking absent-mindedly and thinking of his wife, luckily reached to the bank of the river Yamunā of unsullied water.

27. On seeing that Yamunā River worshipped by the people and believed to be a younger sister of the river Gaṅgā, he experienced the sense of ineffable happiness in his mind. The affluence gives the signs of its arrival.

28. That auspicious Yamunā river, with her waves arisen like hands and with the sounds of birds of her like speech, welcomed the king Śāntanu. Where do the noble persons not get the respect?

29. The king Śāntanu experienced deep sense of happiness in his mind after reaching near the river Yamunā, the daughter of the Sun-god and his thigh like that of an axis of a chariot started trembling suddenly.

30. After this, he experienced the fragrance which was filled in that atmosphere, attracting the minds and not available on the earth. The presence of virtuous persons is ostensible.

31. He started walking on the bank of the river Yamunā in search of a source of that fragrance thinking ‘From where does this fragrance emanate?’ Destiny is indeed powerful.

32. Going ahead he saw an extremely beautiful lady, sitting on a mat of the bank’s way, having the face so beautiful like that of moon, holding the

flower of a lotus and pleasing his mind.

33. That extremely beautiful lady, with the eyes like that of deer and of beautiful face, also kept her eyes on the king.

34. Then, both of them become happy by looking at each other with smiling face and being acquainted with each other. The mental anguish of the king disappeared. How a misery can stay by going near the sea of happiness.

35. One should not doubt in the fact that the mental wish of a person travels in the ruled chariot of the Lord. Therefore, at that time the sentiment of love, dear friend of cupid, woke up in the mind of the king Śāntanu.

36. The king Śāntanu, having become insipid due to the absence of his wife since long and with the determination of making his wifeless life improved which was deteriorating his respect in the society, spoke to that lady thus.

37. O *Karabhoru!* Who are you? O pretty-faced! Tell me, what is your good name? And O deer-eyed! What are you doing right now on the bank of the river Yamunā of this forest?

38. I am the king Śāntanu from Bharata clan; and I am wandering in this forest as per my wish. My mind is very keen to know you completely.

39. Such fragrance, satisfying the sense organs, giving happiness, surprising, never experienced till day and by smelling which I am feeling myself satisfied, O Beautiful one! Tell me from where does it come?

40. By listening to such a talk of the king Śāntanu, that lady stood up from her seat like a she deer; and with smiling face she, of beautiful face and

sweet-voiced, spoke to the king by bowing him down.

41. O king! My eyes have become meaningful as I am seeing you. I do not doubt in the fact that the merits of my previous birth have indeed resulted today.

42. That person has come to me to see whom people crave for. I believe that almighty God has bestowed grace upon me. (Because) Without His grace the grace of a king is not achieved.

43. O king! I am the daughter of the leader of fishermen of this province and my name is Satyavatī. I drive the ferry-boat in the river Yamunā during the day time for livelihood of my father's family.

44. Once sage Parāśara with his grace bestowed me with the beautiful fragrance. O king! Since then my body constantly emanates such fragrance.

45. This day of today is certainly auspicious in my life. Tell me, what can I serve you for? O king! This ferry-boat will become more pure by serving you today.

46. The king Śāntanu immediately got spell-bound on her by experiencing the intoxication of her body creating agitation in the minds of people and by the nectar like speech of her delighting the hearts of people. The bad condition of virtuous persons does not stay for a long.

47. The extremely charming fragrance of that lady has doubled the beauty present in the mind of that King, who does not wish to have perfumed gold?

48. He, thinking that lady as his wife in his mind, told her lovingly, O

auspicious one! Be my wife.

49. My mind, as fixed in you, will indeed not get peace now without you. Therefore, you be my queen. O dear one! Oblige on this Puru race.

50. The mind of that lady named Satyavatī, the proprietor of physical charm, fluttered by listening to the word of a king; her face bloomed like a blossomed lotus; her lips smiled up; she then immediately bent her eyes down; and said to the king thus.

51. O king! I express my gratefulness to you that you are talking about making me your woman who is devoid of virtues. I am not free in giving my consent on this proposal even though I wish. Therefore, you talk to my father in this matter.

52. My mind is also getting attached to you. Still I am not able to make decision in this matter. O king! At this moment, I am dependent on my father. Therefore, O king! You put this proposal in front of him.

53. The king Śāntanu reached to the chieftain of the fishermen as per the advice of Satyavatī. After receiving the welcome by him, he modestly asked him for the hand of his daughter in marriage to make her wife.

54. (But) He said to the king that if the son begotten through my daughter will be undoubtedly enthroned as prince, then just now I am giving you my daughter in marriage.

55. If you do not keep my condition, then you cannot have my daughter. No father wishes to see his daughter's child defeated in the world.

56. Thereupon, the king said to the fisherman that your condition is not lawful. My intellect does not allow me to disregard justice for the sake of my personal happiness.

57. On the earth, that person, extending his happiness by the assassination of human-values, is not respected by his own people walking on the path of justice only.

58. I shall not assassinate the human-values to provide happiness to this momentary body. In my opinion, the fire of kingly duties is more painful than the fire of separation from the beloved one.

59. Thereafter, Satyawatī also convinced her father in many ways, but he did not give up his condition. An obstinate person does not like even the matter of well-being.

60. After this, the king Śāntanu, saying to Satyawatī that ‘I am going’, leaving his seat and keeping the memory of his beloved wife in his heart, immediately left that place by riding on the horse.

61. The king Śāntanu went to the forest with a wish to have peace of mind; but being more agitated, he returned to the royal palace. It so happened like a gambler went out with a wish to win the game but returned home by losing in the game. Man cannot understand His will, as the will of almighty God is really amazing.

CANTO – 8 DESCRIPTION OF SEPARATION

1. After passing many days as well as getting engaged in the state-affairs also, the king Śāntanu did not forget beautiful eyed Satyawatī with her thighs

as soft as the inner side of the banana. Meanwhile, the monsoon season, finding an appropriate opportunity, encircled his city like an enemy troop with an intension of harassing him who was passing through the stages of cupid in the memory of his beloved.

2. The passion that was vanished in the mind of the king after the death of Gaṅgā, was revealed again at that time. That time, his beloved one was far from him; she was under her father. The condition to have her was unjust; and there was rain awakening and arising lust; now what does he do?

3. The king Śāntanu, seeing his bed devoid of wife, was distressed and perplexed due to separation from his love, when the cloud was thundering slowly during the night as it was lightening in the sky then; and at that time his mind was remembering that fisherwoman Satyavatī again and again.

4. Distressed king was assuming the air-current of the fifth month of our Hindu calendar (*Śrāvaṇa*) as the flames of fire, as it was scorching his mind though it removes the distress of people due to heat. O friends! All the means of happiness become the means of sorrow only in separation from the beloved one.

5. The sweet sound of the peacocks heard during the twilight was causing pain in the ear of the king as it was not pleasant to his mind. Even the dance of peacocks could not remove the grief which was in his mind due to being devoid of happiness of his beloved.

6. The king Śāntanu, whose mind was attached to fisherwoman Satyavatī was not liking even this earth which was covered mostly by the dark clouds like black-hair of a beautiful lady, green, filled with the sound of birds and fragrance of flowers, and beautiful one.

7. Even the fragrance, making bees intoxicated, served with care day and night by the aristocrat people of the society, planted in the garden besides the royal palace which has become more attractive and brought to him by an air-current, has become bitter for the king in separation from his beloved one.

8. The hands and legs of the king Śāntanu became motionless in separation from his beloved one. His speech was committing mistake while speaking. The time of urine and excretion was too disturbed; and because of all these, his body became weak. The senses certainly torment a lusty person in the world.

9. The king Śāntanu's hands and legs caught in a dilemma due to separation from the beloved one; his speech started committing mistakes while speaking; his time of dispersal of urine and faeces too became uncertain; and all these together made his body weak. The senses certainly torment a person blinded by lust in this world.

10. Seeing the charming Moon playing in the sky during the bright night of a month (Purṇimā), there appeared the face of a beloved one in the eyes of the king Śāntanu. By remembering that beautiful face again and again, and thinking her to be unattainable for himself, alas, the King's rate of respiration gradually increased.

11. He thought that this Moon, surrounded by the group of wives like stars, acquiring the love of Rohiṇī and roaming in the sky joyfully, is more fortunate than me. Since stern God has taken away from me my first virtuous wife; and though being the king, I could not acquire my second beloved lady.

12. O Lord of stars! You, playing in the sky and being endowed with the stars, are laughing on me who is very distressed due to being devoid of beloved one; it is not proper for you. You do not know that as soon as the morning will occur, these stars will leave you alone. Who has acquired the constant happiness in this world?

13. The world says that the Moon gives pleasure. But, in my opinion, it is absolutely not true. That aristocrat, who does not donate to a poor one, is not respected by the poor beggars in this world.

14. Therefore, it seems to me that the Moon, getting happy with the stars in the sky, has hidden himself behind the clouds on hearing the king Śāntanu's distressed talk due to separation from his beloved one. O friend! It is true that very few happy persons keep sympathy for a distressed person.

15. After this, the eyes of the king saw the trees of his garden coiled round by the creepers in such a way that they were like sleeping on their beloved one by twining round. Those dejected, distressed and joyless eyes of a king, seeing their joyous union and own separation, were filled by the tears.

16. Seeing the pairs of Sītā and Rāma, Pārvatī and Śaṅkara; and other Gods and Goddesses in the temple; and experiencing himself alone; the king came to know that the life becomes fruitful by the presence of wife only after thinking for a long about their being along with their wives.

17. "One who is wifeless cannot acquire the merits of performing rituals" remembering this statement of Smṛtikāras, the king Śāntanu became tensed. He, in the absence of wife, not only understood this world devoid of happiness, but also assumed the other world as completely meritless.

18. If a person does not get satisfied through the third human goal *kāma* by name in this world, then he does not get the fourth human goal *mokṣa* by name in the other world. The king Śāntanu, understanding the three human goals viz., *dharma*, *kāma* and *mokṣa* as fruitless in the absence of a wife, was secretly crying day and night.

19. It is said that the waves, constantly produced all the sides by the falling of the pile of soil in the reservoir, indeed became tranquil after some time. But this statement could not prove itself true; because the waves of those sexual cravings produced due to the fall of beautiful form of Satyavatī in the mental like reservoir (Mānasarovara) of the king Śāntanu, were increasing day by day.

20. The mind of the king Śāntanu, being attached to the daughter of fisherman, gradually became detached from the activities of state-affairs; and his body, being scorched in the fire of unsuccessful sexual cravings, started becoming weak day by day.

21. Seeing this condition decreasing day by day, prince Devavrata, his all ministers and servants tried very much to know the cause of Śāntanu's grief day by day.

22. Those royal doctors, who were expert in the science of medicine and able to cure even great diseases, also tried day and night; morning and evening to know the cause of the disease of the king after examining his condition.

23. But those all royal doctors even though trying very much could not be successful in knowing the cause of the disease of the king. O friend! It is not

a matter of surprise; Listen to my statement – No one can understand the *Rājayoga* in this world.

24. The cause of pain of the king Śāntanu's mind could be known neither by the ministers, nor by the servants; and not even by the prince Devavrata. 'On telling own sorrow, it may give pain to others' therefore great persons do not reveal their sorrows even in their dreams.

25. Then, prince Devavrata, seeing all his people sad after trying very much, wished to know the cause of his father's affliction through secret means. Therefore, he immediately sent his spy on the same way on which the king Śāntanu has gone for wandering in the forest.

26. Intelligent, endurable and of the nature of removing the worries of his Lord, expert in knowing the secrets, that spy, secretly asking about the king to the persons meeting in the way and those who have seen the king and asking them of the direction the king has approached, reached to the bank of the river Yamunā at the end of a week.

27. There also, he anyhow asked about the king approaching to a person who was looking like belonging to a degraded caste. That person, being sad-hearted because of the grief of his daughter, told him the entire course of love-affair of the king during his talk.

28. And he told further that his daughter is pained since that day; she always remembers the king Śāntanu only in her mind. I am also remaining little tensed due to the pain of my daughter. But, O Brother! That condition of mine is same even today.

29. That intelligent spy, assuming his journey to be successful in his mind

and knowing all the things to be known about the king, immediately returned to the prince; and he informed him the entire course of a king as told by that man.

30. Prince, hearing an unsuccessful love story of the king as told by a spy, thought for a while. Then going in solitude, he magnanimously, seriously and patiently estimated the happiness of himself and that of his father through his intellectual balance.

31. A son should protect the happiness of his birth-giver parents more than that of his own. Therefore, I wish that I give a chance of living a happy life to my father. It is not righteous to have greed for the benefits of a kingdom in my mind. (Because) The kingdom is for breeding the duty; but the duty is not to acquire the state.

32. If the princehood, given by father, is becoming an obstacle in his happiness, then it is worth condemning and I must give up this for his happiness. If I do not give up this state, then I, becoming the destroyer of my father's happiness in the world, will never acquire peace of mind even after gaining the kingdom.

33. It is a matter of great grief that my father, though being popular and the king of all kings in this entire world stay sad in the absence of a wife. But there is no doubt in it. Because if a person even though endowed with all types of happiness in this world, is deprived of sensual pleasure, then he does not become happy. This sensual pleasure is an inherent nature of animals.

34. If I shall renounce this prince-hood of mine, then all my tasks will happen accordingly. As - my father will be happy on me after acquiring that

beloved lady as his wife; I, motherless, shall have a mother; I shall be very popular in the world; and I shall be benefited spiritually also.

35. Śrī Rāmacandra, the best of Raghu race, had gone to the forest renouncing the prince-hood to express his love towards his father in Tretāyuga. All the wise persons respect this ideal of him even today in the world. It is proved from this that I should also renounce my right to the throne as a prince.

36. Who does not praise Puru in this world, who has become famous by giving away his youth to his father for the fulfilment of sexual cravings? It means all people praise him. As I am born in this great race of him only; therefore it will be indeed justifiable to follow this path of renunciation.

37. So great is my father! Who is not accepting the condition put forward by the father of his beloved one to acquire her even though being pained very much by the separation from her; and tolerating pain day and night. Who can be second father loving his son like him in this world? In my opinion, there is no one.

38. Our sages and saints of tranquil-mind have proclaimed their opinion in a loud voice that 'A son is expected to consider his father like a God'. Through this also, it is proved that it is not proper for me to have infatuation towards the kingdom; and now I must renounce my prince-hood for the sake of my father's happiness.

39. Such a son like me is censured, whose father remains sad and unhappy day and night being devoid of pleasure of wife because of him. If I do not serve my father renouncing the greed for the kingdom, then the history (of the nation) will surely point me out as cruel and crooked one.

40. And, if I shall express this wish of mine in front of my father, then he will never give me permission for this because of loving me. Therefore, I must put effort secretly through my intellect. There is no work in this world which cannot be done by intellect.

41. Thus, thinking and determining patiently, Devavrata, the son of Gaṅgā, with a wish of sacrificing his right to the throne as a prince for the sake of his father's happiness, immediately went off with his spy and some ministers to ask for the hand of his father's beloved lady Satyavatī, the daughter of fisherman, for his father as his wife.

42. For the sake of his father, that devoted son, with a wish of making him happy by the acquirement of wife for him, was moving towards this path happily and with satisfaction; at that time, alas, he was not aware of the movement of a cycle of fate. God secretly makes an assault on some vital spots of a human-being, but does not make any kind of sound.

CANTO – 9 DESCRIPTION OF A TERRIBLE OATH

1. After the king's departure, from that day only that smiling fisherwoman Satyavatī never laughed; and thinking of her father as not her own father, started becoming sad.

2. That generous lady Satyavatī, thinking of her love with the king Śāntanu and of her desire of hearty marriage and keeping her mind in him only, was secretly imprecating his father.

3. I hate my father who is greedy of royal treasure and who does not understand my feelings. A good lady wishes to have a good husband! She

never gets infatuated by the greed of royal treasure.

4. It is his great grace indeed on me, if he wants to make me his wife, after whom the celestial ladies too are mad.

5. But my father wants to put condition to him also; and the condition is such which is unlawful. What will he acquire through this condition who has broken even own daughter's happiness of marriage seized away nothing.

6. They do not know this fact that those who neglect their present in order to see future, they cannot stay here happily as both of them get vanished.

7. It is surprising that my father does not wish my welfare; but wishes to do welfare of my son. My father is indeed fool. He does not know how can I have a son without being mother?

8. Amongst all types of people, a father is found to be worried for the marriage of his daughter. But my father is amazing who himself has become the hindrance in the marriage of his daughter.

9. This greedy man has spoiled my marriage life through his crooked condition. It seems that I am not his daughter. (Because) A father does not give any pain to his child.

10. But the sweet speech of that king and his impressive form like that of intoxicating liquor of king – these two always motivate me to be his wife.

11. That girl was not staying happily in her father's house thinking thus in her mind. The sharp edge of a sword due to the pain of separation because of sensual pleasure was scorching her.

12. That girl was looking at the lake full of lotuses, the sky full of stars, the flowers with the bees and the creepers hanging on the trees, being emotional for a long; and this way she was remembering her lover King Śāntanu.

13. As a person suffering from fever does not like even tasty food, similarly she did not like the cooing of the cuckoos, buzzing of the bees, the dance of peacocks and the sound of birds at that time.

14. That lady Satyavatī, suffering the pangs of separation from her lover day and night, was appreciating the life of even Cakavā-Cakavī who stay together during day-time and that is why experiencing the happiness of their union at the middle of their age by closing her eyes and taking a long breathe.

15. Being away from the lover that lady believed she-deer, she-swan, she-parrot and she-crane more lucky than she as they were staying with their beloved ones.

16. Whenever she was looking into the sky, then seeing the cloud with lightening and the moon with the moon-light making merriment with each other, she was remaining distressed in her mind for a long due to the separation from her lover.

17. She was remaining tensed by thinking of the pain due to sensual pleasure of her lover again and again. Lady in love becomes more sad due to the pain of her lover than her own.

18. She was not willingly getting engaged to remove his thirst and hunger. She was not remaining aware of the time of day and night for thinking of her

lover.

19. By seeing such grieving condition of his daughter even her father fisherman got worried about her. After this, he advised his daughter sitting alone in home.

20. O daughter! (You) Give up the thought of the king; where the king of all the kings, Śāntanu; and where are you the daughter of fisherman. O daughter! The convergence of earth and sky is never possible in this world.

21. Sometimes the sky appears to be near the earth. But love is not the cause in this case. (Because) It goes far from the earth. The love of man is never stable towards any lady.

22. O daughter! You do not know these kings. These people forget the daughters of common people after having sexual fun with them. By thinking of these things only I kept such condition before the king.

23. When the sovereign king Śāntanu of India, and where the poor daughter of a poor fisherman! O daughter! Enmity, friendship and marriage these three relations stay better if they exist among the people of equal status.

24. If marriage is made amongst the people of unequal status, then there may be altercation in future. Therefore, intelligent persons always praise the marriage amongst the people of equal status only.

25. If husband and wife are of equal status, then they always stay happily in this society. They neither suffer from physical affliction nor mental agony.

26. Therefore, O daughter! I believe that you are not eligible to marry the

king. Hence, O girl! You should also not desire to have him in your mind.

27. By listening to such talk of father also the mind of that lady did not divert from the king. The heart in love with the dearest never accepts the dry control of intellect.

28. Thereafter, that single-minded Satyavatī thinking for a while told to his father, O father! Forgive me; the statements you told are neither appropriate to humanity nor just.

29. In my opinion, the social status is not so important for the marriage of bride and groom. I understood that their understanding of mind only keeps them happy.

30. If husband and wife are of same mind then they love each other. Therefore, no physical or mental pain- both of them have to undergo.

31. Virtues and vices do not belong to any one class of the society; and to get into relation through love-marriage, the equality of caste and class is not considered.

32. If any father under the influence of greed sells his daughter to a husband in marriage; it means if he wishes to acquire something in return to his daughter; that father is surely censured in the world.

33. The educated persons of the society never believe in trading of bride and groom in marriage as good. O father! It is a matter of great regret that you wish to sell me out through your perverse condition.

34. I do not find any flaw in the king Śāntanu; he himself wishes to make me

his wife, and he is liked by my mind too; but you are unnecessarily putting hindrance between us two.

35. If I become the wife of the king Śāntanu then my life would be successful. And if it does not happen then I shall jump into the river.

36. My mind in the form of a horse, which is thoughtful and always walking on a virtuous path, always runs after the king Śāntanu; and in search of that best amongst all people, my mind never stays with me for a moment also.

37. Therefore, you give up your parsimonious condition and offer me in marriage to the compassionate the king Śāntanu. If you do not do accordingly then, O father! You will not see your daughter alive in no days.

38. By listening to the firm determination of his daughter, the wrinkles of the forehead of fisherman were contracted. In the world, a person with a blunt intelligent because of selfishness does not like the advice given heartily.

39. At that time only, prince Devavrata, like fulfilling the wish of almighty God and like completing the dispute between father and his daughter, arrived there to renounce his own happiness for the happiness of his father.

40. At that time, Satyavatī saw him like a son; and a fisherman like an enemy. The nature of a person plays very vital role in making the judgement of the form of any object or a person.

41. Satyavatī joyfully welcomed the prince with her blessings. But the fisherman only bent his head. Thereafter, he, welcoming the prince appropriately, spoke to him with joined hands thus.

42. O prince! I think I must have done some meritorious deeds in my previous birth at some auspicious time by seeing you present in my house.

43. My house has become blessed today by your presence and I see my future more lucky like present time.

44. The scholars say that the sight of a meritorious person like you who takes birth for the welfare of people is propitious. By the shadow of the Moon, the darkness disappears.

45. My mind is not able to make any decision being agitated by the resolution and uncertainty of your arrival. There you please tell the reason of arriving here for the satisfaction of my mind.

46. The prince told to the fisherman saying so that he has come for the happiness of his father. He duly wishes to make your daughter, who is endowed with virtues and charming due to jewels, his wife as per the tradition and rituals.

47. I am happily renouncing my right to the throne as a prince along with all my happiness and wishes to fulfil your condition. Therefore, O venerable one! Now you happily offer your daughter in marriage to make her my father's wife.

48. These ministers are witness of this statement (of mine); and I never speak untrue. Therefore, you now allow your daughter to be my father's wife leaving aside worrying about the progeny of your daughter.

49. I shall always see your daughter as my mother Gaṅgā. You do not worry about it. The beloved wife of a king does not beget grief.

50. At that time, the father of Satyavatī became happy on hearing the statement of Devavrata, the son of Gaṅgā. But he immediately becomes tensed. The mind of a greedy man is never steady.

51. That evil-minded fisherman deceitfully and impudently spoke, O Prince! Pardon me; still my mind has not become free from the doubts.

52. I do not doubt on your statement, as you will surely keep your statement. A wise person fond of immaculate fame and strongly determined never speaks untrue statement.

53. But when your son will think of his right to throne, then becoming royal mother of the state, my daughter will be a subject of great dispute.

54. At that time, your statement will also turn in vain and there will surely be strife in your family. My wishes too will vanish. Therefore, I shall not approve such marriage.

55. I cannot throw the progeny of my daughter into the family where there is possibility of family strife. An intelligent person does not entertain such activity which may be agonising to the race in future.

56. Therefore, how can I allow the marriage of my daughter with a king who already has a son? How can I ask my daughter to walk on that path which is full of thorns of shambling?

57. The face of prince Devavrata became stern on hearing such statements of that fisherman; the eyebrows were twisted; the lips started quivering; and the eyes turned red.

58. An intelligent prince thought for a while by looking at that fisherman standing with joined hands; and immediately understanding his deceitful intension spoke to him with the mind to do welfare of his father thus.

59. I do not wish my happiness for the sake of my father's happiness. I think that he always becomes happy. And, therefore I have the definite solution to your despicable doubt also.

60. I shall not be unhappy if I have to give up my last breath also for the sake of the happiness of my father. It is my notion that my birth as a son will be successful by serving that man who has given me birth as his son by giving me this body form.

61. Today I am undoubtedly doing that work which is dear to my father in the presence of all the Gods, saints, sages, persons, rivers, oceans, mountains, trees; the earth and the sky as witness.

62. In the presence of all these and in my complete consciousness, today I take a terrible pledge that, "I shall always remain celibate by becoming ascetic in this birth".

63. "I shall ever stay without women, I completely renounce marriage and coition in every way, I shall never desire to have any lustful woman, and there will be no progeny through my semen."

64. "I renounce that pleasure by having which the happiness of my father is vanished. And, if this pledge be untrue, then I shall not achieve liberation."

65. "Now you trust on my vow. Your wish has come to an end. Therefore,

you should now give your daughter to make the wife of my father; and thus you should keep your statement.”

66. The earth started trembling; the sky started sparkling; and there spread quietude in all the directions by listening to the horripilating and mind-pleasing pledge of Devavrata, the son of Gaṅgā.

67. At that time, the mouths of Gods remained wide-open. The celestial women were too surprise; and they, showering the rain of flowers on Devavrata, spoke (that), ‘This prince is marvellous.’

68. And all the ten protecting deities of all ten directions getting wonder-struck spoke that the prince has taken very ‘terrible’ oath. As a result he will always acquire the great popularity on the earth and will become famous as ‘Bhīṣma’ by name.

69. Lord Brahma, sitting on the seat of lotus, said that, “O prince! There is no doubt that you are worth felicitation, you have renounced a woman, who gives heavenly pleasure and the basis of all kinds of happiness for the sake of your father’s happiness for pleasure. You are really worth felicitation”.

70. “Being impressed by this your renunciation, today I give you a boon that you will be able to acquire all the happiness of ‘*divyaloka*’ which is acquired only by those having virtuous sons (even without marrying and without begetting sons).”

71. The minds of ministers who have come with the prince, withered like the ruined lotuses by the blow of elephants by hearing that horrible oath of prince, which was making animate and inanimate objects gloomy.

72. Those ministers could not speak any thing as they were not able to make the decision of 'what should be done in this matter'. It is surprising that though they were very eloquent, they became speechless! As they were deceived by the almighty God.

73. But at that time, the father of Satyavatī was very happy. It is a matter of great regret that wicked persons remove their coldness by setting fire in others houses.

74. That fisherman, getting happy in his mind by thinking of his wishes to be successful and with joined hands, spoke to the prince who was worshipped by the flowers like Swāmi Kārtikeya, the son of Lord Śaṅkara.

75. O prince! Pardon me, as I am yours. Now I am giving my daughter to make her the wife of your father. No one has seen or heard of you so generous like you.

76. You only say on my behalf to the king Śāntanu that he always looks after my daughter affectionately; a man should always heartily respect his lady who is selected by himself.

77. My daughter is not sensible. So, if she commits any mistake in serving the king, then he forgives her. Being foolish, I request you this only.

78. Thereafter, that fisherman spoke to his daughter Satyavatī, O Daughter! You have indeed obtained your lover. Because, O Sinless One! Today I am allowing you to be the wife of your lover and the king Śāntanu.

79. Therefore, O daughter! Now you leave this place to be the wife of the king Śāntanu; and please forgive me, O strong-hearted! Who can stop the

will of almighty God? Man becomes just a cause of it.

80. Then, Satyavatī, with tears in her eyes, spoke to her father, O father! It is really painful to me that you have given up humanity. It is very tormenting to me that you have deprived this prince of self-minded like that of butter from the pleasure of woman at this moment.

81. It is a matter of great shame that I am your daughter. Therefore, I pray Lord Brahma, the Creator of Universe, that He never makes me your daughter in any of the birth.

82. Prince Devavrata requested to noble-minded Satyavatī, who was thus rebuking her father, O mother! Do not get angry on your father; and do not feel any kind of regret in your mind.

83. Now you should go to our home as soon as possible. My father is always waiting for you. He will surely be delighted by seeing you (there).

84. After this, that lady Satyavatī, who has devoted herself as the wife of the king Śāntanu and therefore, becoming eager to serve him, devotedly bowed down the river Yamunā which was flowing in front of her eyes; and then she became ready to go after looking at her father despicably for a moment.

85. After this, prince Devavrata immediately offered various types of ornaments; soft and beautiful clothes and thus satisfied that fisherman. Thereafter, with his due permission he took his daughter Satyavatī respectably to his home back in his chariot.

CANTO – 10 DESCRIPTION OF OBTAINMENT OF STEP-MOTHER

1. The king Śāntanu, knowing the entire account serially from the mouths of different ministers and taken a dip in the flow of an incident like that of a river, remained silent for a long.
2. The tears rolled down from the eyes of the king Śāntanu while thinking of unprecedented sacrifice made by his son for the sake of his father, and because of it, his cheeks became wet. He called his son Devavrata; and embraced him to his heart for a long.
3. Then, he spoke to his son, O son! You should not have done it. Because of this phenomenal sacrifice, my life in the form of a boat has started faltering (staggering).
4. The fire of sombreness of my mind, in accepting as well as in not accepting your decision meaning in both the directions, will constantly burn me like a fire burning in husk.
5. If I accept this sacrifice made by you then the bothering of sacrifice of son's happiness will afflict me. Is there any father in the society who earns his happiness at the cost of his son's happiness?
6. And if I do not follow your statement then my race will be finished. There is a fire on one hand and there is a sea on the other hand. O son! You have put me in a great dilemma.
7. It is true that Satyavatī is liked by my mind; and it is also true that I wish to obtain her. But a person of taste never pays a mango for the cost of grapes in this world.
8. Devavrata immediately spoke after hearing the affectionate words of his

father for him thus, O father! I am very lucky for becoming your son. The father like you is not easy to have in this world.

9. When I was born, my mother died and you became wifeless. I know that for the sake of my welfare only you did not marry with another lady at that time.

10. I shall get condemned if I become hindrance in your happiness at this time after being a youth also; and there will be an end of the story of son's duty towards his father in this world.

11. A son should also work for the sake of happiness of his father, as his father does it for him. It is my strong opinion that as clapping is not possible through one hand, similarly one-sided observance of duty does not give splendour in this world.

12. I think that there will be no dispute in any of the family if both the sides of the family remain aware of their respective duties like the two banks of the river remain forever for an easy flow of a river.

13. And, thinking this only in my mind, O father! I have observed my duty. Therefore, you should neither doubt nor reflect any indeciveness in this matter; and you should fulfil my desires.

14. Now you give up worrying about me. I understand that there is no pleasure in my life. O father! Everything is predestined only. Wise persons do not fear from that.

15. O father! If you do not fulfil my desire then I shall assume that I have sacrificed myself into ashes. Not only this, the sense of devotion towards

father, being insulted, slowly will disappear from this world.

16. Therefore, leaving aside all your resolutions and indecisions you hold the hands of your beloved one. Through it, I, you and all will get peace and happiness very much.

17. On hearing a very strong decision of his son, the king Śāntanu's mesh of doubts was cut off. Then the king Śāntanu, thinking for a moment and with his heart satisfied, spoke to Devavrata, the son of Gaṅgā, thus.

18. O son! Yet there is no one like you nor will be of your popularity that will always surpass all the three worlds.

19. I have to accept your proposal to make your pledge successful. Which father does not desire that for the population of his son?

20. My inner-self is experiencing sense of gratefulness for you and therefore wishes to give you a boon. Therefore, O son! I am happily giving you the entire merit of my penance.

21. Son! The longevity of any person is decided by the hands of Lord Brahmā, the Creator of the Universe. But today I am giving a boon of longevity at your will.

22. O son! I, surrendering that human-life which is very rare, perished quickly, passed in no time and which does not care for those who still wish to live long, under your control.

23. Son! You will live as long as you wish to live in this world. Today, I am offering you all my merits for the same.

24. Saying so, compassionate the king Śāntanu embraced his son Devavrata to heart; he, assuming the will of almighty God very firm and final, accepted his beloved Satyavāī who has come as per the condition.

25. Many of the people could not make out who is more praiseworthy between two – a son who has sacrificed his sensual pleasure for the sake of happiness of his father and a father who has sacrificed all his merits for his son.

26. After this, they both viz., Satyavatī and Śāntanu, being in love and getting duly married with each other, started relishing the fruit of copulation which was acquired due to prince's sacrifice.

27. Both of them were expert in different techniques of Kāmasāstra. Therefore, they started taking bath in the sea of sexual enjoyment in different ways.

28. The newly married lady Satyavatī embraced the king Śāntanu and happily welcomed him for the sensual enjoyment as a creeper clings to a tree, and as a lady tries to climb a tree.

29. Thereafter, both of them experienced the pleasure of embrace *Tilataṇḍula* by name. Consequently, crossing that stage of pleasure both of them became one as milk and water.

30. Both of them experienced the pleasure of *Urūpagūhana*, *Jaghanopagūhana*, and *Lalāṭikā* traditionally. Apart from this, both of them experienced the pleasure of various kinds of clasps.

31. They also lovingly kissed on the bodies of each other, an assistant of the sensual pleasure and which increases the flow of happiness in intercourse. Some of these kisses were won by them in gambling with each other.

32. Both of them, having in the relation of marriage, happily realised the taste of charming kisses viz., *sama*, *tiryak*, *udbhrānta*, *avapīḍita*, *avapīḍitaka*, *uttara*, *samputaka* and *jihvāyuddha*.

33. They both were forcibly and affectionately kissing the forehead, cheek, lips as juicy like nectar, throat and the heart (which became the source of *kāmarasa*) of each other.

34. Both of them made bruises caused by the nails as well as by the teeth on the bodies of each other in hurry due to the force of sensual passion. As a result, the yearning for intercourse became very strong; and accordingly the force of sensual pleasure started increasing in them.

Pair (Couple)

35-36. The king Śāntanu beautifully made various bruises by his nails in the root of the throat, '*Ardhacandraka*' by name, in all the four sides of breasts, '*Mayūrapadaka*' by name, in a cavity below the attractive navel and of the hips, '*Maṇḍala*' by name, on waist '*Utpalapatraka*', on thighs '*Yavakośa*' and on back '*Taraṅgamāla*' by name.

37-38. The king Śāntanu affectionately decorated different parts of his beloved one like the cheeks by '*Maṇipravāṇa*', lips by '*Gūḍhaka*', throat by '*Bindu*'; and breasts by '*Khaṇḍabhraka*' bruises made by his teeth. Apart from these, he decorated the parts of body also through bruises made by his teeth provoking sexual passion.

39. That newly married queen Satyavatī did not deny the bruises made by the nails and teeth. Rather her desire for sensual love increased because of them. As a result, she completely got involved in sensual love.

40. As Satyavatī and Śāntanu, both were tied to each other through the string of love, both were loving each other and both have acquired each other; as per the science of Kāma (i.e. *Kāmasāstra*) both were of an appropriate gender; and mental inclinations of both were same; (and) therefore, they both like Goddess Pārvatī and Lord Śaṅkara, forgetting everything and with single-mind, were always sporting.

41. Both were involved in celebrating their ‘Honeymoon’, experiencing the pleasure of their marriage, through their sexual intercourse in different ways.

42. In those days, even God Indra and Goddess Indrāṇī were surprised after seeing their armorous sport; and feeling inferiority complex for themselves, they both thought of studying *Kāmasāstra* again.

43. Kāmadeva and his wife Rati, residing in them, were getting very happy on them for their armorous sports; and they were always bestowing on them their blessings while they were having pleasure in a special way.

44. As far as they were experiencing the pleasure of armorous sport, in the same manner their sexual craving was increasing. The flame of fire increases by provoking butter (*ghī*) in it; it is the nature of fire.

45. By the provocation of sexual craving, the mind desires to have sex, and by having sexual intercourse the mind does not get away from sexual urges. As a result, this wheel of sexual craving and sexual enjoyment always keeps on moving in beings; and because of these two desires only this world is

surviving.

46. Both of them passed much time in experiencing sensual pleasure and they could not understand it also. It is true only, (that) persons, involved in the enjoyment of their favourite marriage life, could not make out the passing of time.

47. In this way, both of them, involved in armorous sport, got pleased on account of obtaining their ever desired life partner, forgetting all other duties and experiencing the sexual enjoyment in different ways, started making efforts in dousing their sexual craving.

CANTO – 11 DESCRIPTION OF OBTAINMENT OF TWO BROTHERS

1. After few days, queen Satyavati got pregnant. No one should get surprised in the fact that the work, done systematically, indeed gets successful.

2. As a result, the beauty of her face gradually became like that of the lustre of soft saffron. All the parts of her body became indolent. She became disinclined towards the activity of armorous sport; and her interest increased in eating sour items.

3. She removed all her ornaments from her body comprehending them to be an unnecessary burden, as there was invaluable gem in her womb. When the sun is supposed to rise, then the Goddess of sky forsakes her ornaments which are in the form of stars.

4. In those days the king Śāntanu, loving her, was respectfully completing all her desires; and he himself was affectionately serving her though there were many maid-servants.

5. In those days she, wielding a baby in her womb like Goddess Pārvatī, wielding a seed of race like the earth and like a small earthen pot full of gems, has become adorable, charming and fascinating.

6. At that time, her golden face round in shape like that of *Bilva*-fruit; and breasts, having darkness in the front part, stole away the beauty of golden lotus-couple with the middle portion dark because of the sitting of black-bees on them.

7. Her buttocks became heavy, her waist became plump; and the three wrinkles seen on her belly also disappeared gradually.

8. Now royal doctors also started supervising her; so that there does not occur any muddle (mess). A person who is afflicted by the heat of the milk, drinks even butter-milk after thinking twice.

9. As far as the womb was grown, in the same manner the lustre of her face also increased. By the rise of light, does a mirror not shine? Of course it increases.

10. Queen Satyavatī, beautiful like the morning time of the sun-rise and like the evening time of the moon-rise, reached to an advanced (last) stage of pregnancy having become sacred due to immediate meritorious deeds,

11. Queen Satyavatī, protected by the body-guards and other means of protection, was looking extremely beautiful like the sacred flames of fire situated on the fire-alter and the chanting of *mantras*.

12. Royal doctors were checking her body everyday for health purpose.

Maid-servants were always getting engaged in her service; and the king Śāntanu himself was taking care of her health. As a result, she easily entered into the tenth month.

13. That day, that constellation and that moment came which was awaited eagerly by people. Who does not get excited about his future?

14. Queen Satyavatī gave birth to a bright son in the royal palace at auspicious time. The king Śāntanu experienced quick happiness. Everywhere spread the wave of happiness.

15. The happiness of prince Devavrata saw no bounds of happiness on seeing his younger brother. On this occasion he organised a grand ceremony and opened up the royal treasure for its expense.

16. The king Śāntanu, under the control of God's will, enthusiastically kept his name 'Citrāṅgada' only on seeing the brilliance of the body of that newly born baby.

17. That child, growing like the rising sun, started developing the hearts of people like that of lotuses. By seeing him, the sea of happiness was fluttering in the hearts of people.

18. The happiness of the king on the birth of his son was assumed to be their own by people. People also get attached to their king, when their king always gets engaged in the activities of their welfare.

19. Thereafter, that prince, making everyone happy, started growing like the moon. When he reached to the age of acquiring education, the king sent him to the teachers.

20. As that child was the future king of the Kuru-race, not only King Śāntanu was active for his better education, but prince Devavrata, who was called as Bhīṣma by people, was also active for it.

21. Brilliant prince Citrāṅgada, always keeping his mind in the acquirement of knowledge alone with concentration, effort and hard-work, acquired the expertise in all subjects just in twelve years.

22. He became very impressive after acquiring the proper knowledge of all types of scriptures, arts, weapons, morals, ethical-values, all round science, expertise in politics and rare humanity.

23. At that time, his parents, brother, ministers and people became extremely happy on experiencing his scholarship, power, bodily glamour, and love for justice and towards people.

24. When prince Citrāṅgada became disciple, expert in moral conduct and endowed with good qualities after his training, then his teachers returned him to his father the king Śāntanu by duly conducting convocation ceremony.

25. At that time, the king Śāntanu, experiencing the sense of gratefulness and being happy, gifted in abundance milky cows, grains, clothes and houses to the teachers of his son.

26. The conduct of Citrāṅgada was heart-touching, straight-forward and pleasing. Due to this Bhīṣma (prince Devavrata) experienced quick happiness. He started believing him (Citrāṅgada) as his second soul.

27. Thereafter, prince Devavrata of tranquil-mind, having discussed with his father King Śāntanu, organised a ceremony at auspicious time; and in that he happily gave his prince-hood to the prince Citrāṅgada.

28. Prince Citrāṅgada was very much impressed by this extra-ordinary sacrifice of him; the boundless respect and devotion towards Bhīṣma acquired the place in his mind.

29. In those days, their parents have become assured and experiencing happiness in their minds on seeing the love of Bhīṣma towards Citrāṅgada and the sense of respect and devotion of Citrāṅgada towards Bhīṣma.

30. In this way, queen Satyavatī experienced the happiness of her marriage-life. Once she, taking bath in the spring season, met the king Śāntanu during night, and became pregnant second time after having intercourse.

31. The king came to know this delighting fact from the friend of a queen. He believed himself very lucky; as a gift he gave to that friend of a queen a valuable necklace who had given such good news.

32. Thereafter, he congratulated his wife queen Satyavatī, and expressed his gratefulness. Which farmer does not appreciate his farm on seeing its crop (harvest) being verdant? It means everyone appreciates.

33. For the protection of his woman in post-delivery confinement and child, the king without delay made all the remedies which were done before.

34. After this during the twilight queen Satyavatī happily gave birth to a second lustrous son in the same manner as the bright fifteenth night of a month gives birth to a complete moon.

35. On this occasion the king Śāntanu experienced boundless happiness; and Bhīṣma started bathing in the sea of happiness. Prince Citrāṅgada also became very happy and there ran a wave of happiness amongst all people everywhere.

36. The birth ceremony of a prince was immediately celebrated in Hastināpura. All starting from children to elders get engaged into the sea of happiness.

37. The king Śāntanu, having worshipped Lord Gaṇeśa and Goddess Gaurī, happily named the prince as ‘Vicitravīrya’ on auspicious time given by an astrologer.

38. Bhīṣma was very happy on getting Citrāṅgada and Vicitravīrya. He started believing both of them as his left and right hands.

39. After sometime prince Vicitravīrya became fit for his education. Therefore, King Śāntanu sent him also to the teachers (like Citrāṅgada) for his education.

40. In this way, the king Śāntanu of Kuru race acquired boundless happiness by experiencing good will amongst three sons. As a result, he became carefree from his sons. Thereafter, he, being motivated by queen Satyawatī, engaged his mind in the service of the feet of Lord.

CANTO – 12 DESCRIPTION OF MARRIAGE OF VICITRAVĪRYA

1. The mental inclinations of the king Śāntanu gradually left running after their subjects. Now he was not experiencing happiness in any other activities

than serving the feet of Lord.

2. Thereupon, the king Śāntanu's complete lust in the form of water dried out in the same way by the fire of detachment always increasing due to self-realization, as the drops of perspiration dry out due to the blow of air.

3. Therefore, his intellect in the form of fertile land became infertile like that of Mountain land. As a result, the king Śāntanu's deeds in the form of seeds did not get sprouted in it.

4. Now, the mind of the king Śāntanu was roving neither in the objects of enjoyment, nor in his sons or in his wife Satyavatī. The sense of detachment was increasing day by day in his mind.

5. When the king Śāntanu did not find any benefit in nourishing his physical body, then one day at the time of twilight he called his elder son Bhīṣma and told him thus.

6. O son! My wish for living life is constantly decreasing. Therefore, I think (that), I shall not live for a long. This world is not stable. One who has come here, will surely go.

7. You are only more prudent and considerable. Today I am handing over this popular creeper of race in your hands only by thinking of all these.

8. I know that you will execute your two younger brothers, your mother Satyavatī, race, people, state and country according to the codes and conducts of our race.

9. And, when there will be any crisis, you will only try to overcome it. If you

will not to do so, then O son! This race will surely fall in the sea of devastation in front of you only.

10. Now, I am not going to live for more days. But, son! You do not repent after me. Since the almighty God does not make the body of any creature permanent.

11. At that time, Bhīṣma got drowned into a deep pit of the river of pathos like that of a river by hearing his father's talks of detachment and affection and with the doubt of his future departure.

12. Thereafter, he, coming out, spoke- "O father! You do not bother about it. The shining popularity of your race and state will always remain bright on the earth.

13. "As long as I hold my life-breath, so long I shall always try for the growth of popularity of our race." By listening to the words of Bhīṣma and thinking thus Bhīṣma never speaks untrue, the king Śāntanu became relaxed.

14. Few days passed away consequently. And one day his wish of living life got completely finished. As a result, he met to the Highest Reality by leaving aside all his relatives crying after him.

15. At that time, Bhīṣma consoled his mother Satyavatī, crying with tears in her eyes and his two brothers who have reached to the state of misery; and with patience he righteously performed the concluding ceremony of his father.

16. Thereafter, open-hearted queen Satyavatī told to Bhīṣma (that), 'O son! Today I make you free from the bondage of an old condition. Therefore, you

get the possession of this state which is acquired through the tradition of race. Since, O son! I am also your mother as that of Citrāṅgada and Vicitravīrya.

17. And, O son! You are only venerable both by status and qualities. So, in my opinion you are only liable to be a king. If you are not made a king, then it will be an insult of good qualities, which will be ominous.

18. My father was a great imposter. So you should not follow his condition. If the dexterity and the gallantry of a lion will be successful, then this world will be ruined.

19. O son! At that time, I was under him; but now I am independent and therefore I am breaking the condition which was made by him. I know the fact very-well that you are affectionate towards your brothers. So you only become the king.

20. Bhīṣma, listening to this talk of Satyawatī, told her in this way – ‘O mother! Because of your affection for me (only) you are telling me this by disregarding my duty as a *kṣatriya*.

21. The resolution made by those born in *kṣatriya* caste is very firm. They do not break their pledges under the influence of greed, lust, fear and any other reason.

22. Again (but) my pledge will not be untrue, even if the moon becomes the sun. The sun becomes the Moon; and the world though gets shuffled.

23. My younger brother Citrāṅgada by name is alike (our) father in virtues and valour on the earth. My opinion is that he will surely and justly protect

this state which is gained legally.

24. O mother! With my bent head I request you that you will never force me to accept this state. O mother! Do not destroy that popularity, which is gained by giving it up.

25. Righteous Satyavatī, listening to this talk of Bhīṣma, could not force him in this matter. Any person does not become able to change the decision which is fixed in the mind of a strongly determined person in this world.

26. And after this, Bhīṣma makes his younger brother Citrāṅgada the king. As a result, the popularity of Bhīṣma along with the splendour of Citrāṅgada amongst the mass of people, also got adorned.

27. Citrāṅgada, acquiring the state, started believing all other kings like a bit of the stalk of grass. He has become haughty (arrogant) for his strength. So, he could not wield modesty after acquiring the state. In it there was the hand of almighty God too.

28. During his ruling, the arrogance grown because of his strength gradually destroyed his popularity. Power and position are pleasant for a gentle man; but for an arrogant person it only becomes painful (dolorous).

29. After few days, one day very powerful Gandharvarāja of his name only i.e. Citrāṅgada by name came into the city of Hastināpura and spoke to him (i.e. the king Citrāṅgada), the son of the king Śāntanu, that you cannot have my name without conquering me.

30. Thereafter, there was a constant combat amongst both of them who got angry, in which Gandharvarāja treacherously killed Kuru king Citrāṅgada in

the first *prahara* of the night.

31. Bhīṣma, seeing this and having got angry, challenged that Gandharvarāja to fight a war with him. But he did not get ready to fight with him; and he immediately went to his *Yakṣaloka*.

32. Bhīṣma became very much sad on an accidental death of his younger brother; and he made the cremation of his dead body by understanding the will of an almighty God to be unavoidable.

33. Thereafter, he, discussing with his mother Satyavatī, made his second younger brother Vicitravīrya to be the king; and he started helping him at every step (everywhere) by thinking of his young age.

34. In those days, people again started experiencing happiness and peace in the rule of the king Vicitravīrya under the guidance of Bhīṣma. The poison does not emanate from the moon.

35. In his kingdom, no weak person was insulted; and no powerful person was haughty. No teacher was exploiting the disciple; and no disciple was looking at the faults of a teacher.

36. No father was neglecting (ignoring) his son; and no son was harassing his father. In those days, in the ruling of the king Vicitravīrya no one was disrespected by anyone in any form.

37. After sometime, Bhīṣma, having seen the attractive state of youth of his younger brother king Vicitravīrya, thought of his marriage for the growth of their race.

38. After this, great soul Bhīṣma received an invitation from the King of Kāśī about *Svayamvara* (an ancient custom wherein a bride chose her husband of her own accord) of his three daughters Ambā, Ambikā and Ambālikā by name. As a result, Bhīṣma thought of arranging marriage of Vicitravīrya with these brides.

39. He discussed with mother Satyavatī in this matter and with her permission left for Kāśī alone in his chariot; and he entered into a canopied along with his chariot as that *Svayamvara* was to begin.

40. As long as the sounds like ‘Who is this archer? Where does he come from? Does he not count us even as a bit of the stalk of grass also?’ came out at that time, till then that great archer Bhīṣma abducted the three daughters of the king of Kāśī.

41. Having made those three daughters of Kāśīnareśa seated in his chariot, Bhīṣma told to the princes present in that canopied of *Svayamvara* thus – O princes! I am Bhīṣma, the protector of Kuru race. You must have heard my name.

42. The king Vicitravīrya is my younger brother. He is young and presently celibate. Therefore, having abducted these princesses, I am taking away them in front of you people for their marriage.

43. Deliberate and champion Bhīṣma, saying thus to all the present kings in that canopied of celibate and holding bow and arrows in his own hand, started moving from there. Seeing this, some kings, sitting there, got angry; some got happy; and some got frightened.

44. Having got angry, some self-esteeming kings could not tolerate such

insult of them. Therefore, they took their weapons in their hands and forcefully started attacking with the arrows on Bhīṣma in order to take revenge of their insult.

45. But, Bhīṣma, the destroyer of his enemies, conquered all of them immediately in the battle-field on the strength of his divine weapons; and in few days he entered into the apartment of his mother Satyavatī along with those three daughters of Kāśīnareśa tactfully.

46. He bowed down to mother Satyavatī with bent head; and handed over the three daughters of Kāśīnareśa to her. Therefore, they decided to arrange the marriage ceremony of Vicitravīrya with these three daughters on some auspicious day.

47. On knowing this thought of Bhīṣma, princess Ambā, the eldest daughter of Kāśīnareśa, spoke to Bhīṣma, “O Bhīṣma! I have heard that even great scholars also give validity to your opinion while making the decision of what is right and what is wrong i.e. the *sat* and *asat*”.

48. “My love towards the king Śālva is firm; and I wish to make him my husband. In this situation you only tell me, is it appropriate for a lady belonging to a good family should be the wife of a person whom she does not know and by leaving a person whom she loves?”

49. “King Śālva also wishes to make me his wife for the growth of his race. In this situation, O Bhīṣma! You only make the decision from your intelligent mind and tell me, what should I do now being abducted by you?”

50. Learned Bhīṣma, listening to the talk of princess Ambā, made a decision (that), O princess! Listen (to me); if you and Śālva are attached with each

other from the very beginning, then your marriage with Vicitravīrya is not proper.

51. And therefore, O sinless, auspicious one! I understand that king Śālva should be only your husband. Since deprivation of love is the cause of calamity, the wise persons do not speak of it as propitious one.

52. The daughter of Kāśīrāja became happy on hearing this unbiased decision of Bhīṣma. At last, she praised Bhīṣma very much. It is true that the grandeur (greatness) of humanity is supreme.

53. Thereafter, Bhīṣma respectfully bid farewell to that princess by making her to sit in the chariot for sending her to King Śālva. This fantastic contemplative character of him set an example in the society.

54. After this, he graciously arranged the marriage function of the rest two sisters, who were not attached to anyone, with Vicitravīrya on some auspicious day.

55. The king Vicitravīrya, having forgotten all other works, and having acquired those two princesses, who were extremely beautiful than even Rati, the wife of Kāmadeva, in the form of his wives, started remaining absorbed always in sexual pleasure.

56. Both the princess also became extremely happy on acquiring well-formed, devoted to wife, the master of sexual-activities and thus mind-blowing king Vicitravīrya as their husband.

57. The king Vicitravīrya of Bharata clan, full of water in the form of lust, mind-pleaser due to the waves of sexual activities, involved in the body of a

lovely woman, in the sea of happiness acquired due to intercourse, having become *Ratātmā* though being self-controlled, constantly started wandering in an aphrodisiac boat always.

CANTO – 13 DESCRIPTION OF THE CAUSE OF BROIL BETWEEN
PĀṆḌAVAS & KAURAVAS

1. I believe that sugar is liked and is delighted by all in taste. But, on eating too much, that sugar only gives birth to the disease called diabetes in the body of an eater.

2. There is no doubt in the fact that food makes the body robust. But, on eating too much, that food only spoils the system of digestion of one who eats.

3. It is true that clarified butter increases the longevity; and is liked by all while eating. But, on eating too much, this clarified butter only gives birth to the disease sprue by name in the body of one who eats it.

4. Television is worth watching and I do not doubt in the fact that it increases knowledge too. But, on watching too much, this television only decays the eye-sight of an onlooker.

5. Liquor indeed gives frolicsomeness (wantonness); and brings energy to the sense-organs. But, on drinking too much, this liquor only destroys the consciousness and discretion of a person who drinks it.

6. The sensual love (pleasure) is indeed beautiful (lovely); and its enjoyment is more tempting. But, it becomes the cause of decay of intelligence when it is enjoyed constantly.

7. It is true that a beautiful woman is winsome; and it is also the fact that the youths like the sensual enjoyment with beautiful woman the most. But, that beautiful woman only becomes the cause of the disease tuberculosis by name in a person who constantly gets involved in sensual enjoyment.

8. Intercourse, constantly done, like that of flames, increases because of the sensual enjoyment of wives like that of clarified butter, fire of lust, alas, burnt into ashes the body of Vicitravīrya like that of wood.

9. The king Vicitravīrya, who was too much involved in sexual pleasure, became the victim of the last stage of tuberculosis. As a result, all the efforts made by doctors became futile; and he left for heaven making all cry after him.

10. In the royal family, there suddenly spread the darkness on getting quenched the lamp of Kuru-race by the storm of tuberculosis.

11. The great queen Satyavatī was filled with sorrow on seeing this tender legislation of the almighty God. The child suffers the results of the actions performed by his father.

12. She thought, ‘This Bharata clan, which is continued since last so many years, is, alas, getting vanished because of me. O Lord! How can I protect this race of my husband?’

13. She, thinking so for a long time in her mind, called Bhīṣma; and insisted him again and again to get married.

14. Bhīṣma, who was very firm in his resolution, did not accept this

suggestion of Satyavatī. The cerebrotonic (single-minded) person does not give up his resolution even in great calamities.

15. Thereupon, the great queen Satyavatī became extremely sad on assuming her to be the cause of the destruction of Kuru race. Thereafter, she, for the protection and growth of the race of her husband, recalled her son Vedavyāsa, who was begotten by her when she was unmarried.

16. She, asking the great soul and righteous Bhīṣma; and with his permission, called her son Vedavyāsa Kṛṣṇadvaipāyana.

17. Vedavyāsa accepted the responsibility of continuing the race of the husband of his mother. As a result, he begot two sons (to the wives of Vicitravīrya) through *Niyogavidhi*.

18. Blind Dhṛtarāṣṭra was born to the wife Ambikā of Vicitravīrya. Pāṇḍu was born to the wife Ambālikā respectively; and Vidura was born in the same manner to the maid-servant of Ambikā.

19. Blind Dhṛtarāṣṭra though being the eldest could not get the price-hood. Therefore, Pāṇḍu attained the royal throne of Kuru race.

20. Bhīṣma arranged the marriage of Dhṛtarāṣṭra with Gāndhārī, that of Pāṇḍu with Kunti and Mādrī with an intension of protecting the family.

21. Kunti gave birth to Yudhiṣṭhira, Bhīma and Arjuna; Mādrī gave birth to Nakula and Sahadeva; and Gāndhārī to hundred sons by name Duryodhana etc.

22. Gāndhārī also gave birth to a daughter Duḥśalā by name. And the wife of

Vidura, happy in every way, also gave birth to many sons.

23. The king Pāṇḍu died immediately when just got involved in the activity of sensual pleasure with the great queen Mādrī due to the curse of sage Kindama. Then, the great queen Mādrī also left this world after him giving his two sons in the hands of the great queen Kunti.

24. Thereafter, blind Dhṛtarāṣṭra only became the king of Kuru race. His sons were jealous of the sons of Pāṇḍu.

25. Yudhiṣṭhira, the son of Pāṇḍu, being the eldest among all the princes and because of being more virtuous, was made the prince. He immediately became the swan of the minds of wise persons like that of *Mānasarovara*.

26. But, Duryodhana could not bear Yudhiṣṭhira as the future king of the Kuru race. Therefore, he made his father Dhṛtarāṣṭra's mind away from the Pāṇḍavas.

27. As a result, Dhṛtarāṣṭra suddenly get embroiled into the trap due to infatuations towards his sons; and started thinking of removing Pāṇḍavas away.

28. Duryodhana treacherously tried to burn the Pāṇḍavas alive in the (lac palace) fort of the city Vārṇāvata by name after discussing with Karṇa, Śakuni and Duḥśāsana.

29. These Pāṇḍavas, protected by Vidura from that conflagration, started passing their time in forests and cities in the disguise form. Here Duryodhana and others became happy on knowing them burnt into the fire.

30. Vidura, seeing Bhīṣma sad because of the news that Pāṇḍavas were burnt alive in that arson, told him everything in solitude. The destiny is very powerful, for this reason only Kunti, who has given birth to the brave sons like Bhīma and Arjuna, is also experiencing the pain created by enemies, this thought came together in the minds of Bhīṣma and Vidura.

31. Those Pāṇḍavas, wandering here and there, reached to the Pāncāla country. There Arjuna won Draupadī, the princess of Pāncāla in the *Svayamvara*.

32. On this occasion there was a great war of Arjuna with Kauravas and many other kings. But, Bhīma and Arjuna immediately defeated them.

33. Draupadī became the common wife of all the five Pāṇḍava brothers by chance. As a result, those Pāṇḍavas set a marvellous example in the history of marriage-life.

34. On this occasion only, Pāṇḍavas were introduced to Balarāma and Śrīkrṣṇa. The king Drupada became extremely happy on knowing the fact that a person who fulfilled the condition of shooting the fish in the *Svayamvara* was not any Brāhmin but Arjuna, the son of Pāṇḍu, only; and he welcomed all the Pāṇḍavas in his royal court and honoured them very well.

35. Thereupon, the five Pāṇḍavas were duly married to Draupadī in the presence of Balarāma and Śrīkrṣṇa. But, the sons of Dhṛtarāṣṭra got afflicted by such progress of Pāṇḍavas.

36. This news speedily spread amongst people in the same manner a drop of oil spreads in the water. The wise persons like Droṇa, Bhīṣma and Vidura

became extremely happy through this news.

37. Dhṛtarāṣṭra, being made to understand by Bhīṣma and others, even though he was not wishing, getting happy sent Vidura to the capital of Pāncālanareśa in order to call the Pāṇḍavas back.

38. As a result, the five Pāṇḍavas with the permission of Pāncālarāja, Drupada, entered into the city Hastināpura along with Balarāma, Śrīkrṣṇa, mother Kunti and the wife Draupadī.

39. The people of Hastināpura, seeing those Pāṇḍavas so affluent, became very happy. At that time, Bhīṣma, Droṇācārya and Kṛpācārya gained the highest happiness.

40. Dhṛtarāṣṭra was tensed because of being partial towards his sons though he was welcoming his married nephews.

41. It is a matter of great distress that Duryodhana, being scorched by the fire of aversion, could not bear the arrival of Pāṇḍavas in Hastināpura and their marriage with Draupadī.

42. At this situation, not only Dhṛtarāṣṭra, but his wife Gāndhārī was also tensed. Therefore, the king Dhṛtarāṣṭra distributed the kingdom for the welfare of his sons.

43. He gave the deserted forest *Khāṇḍavaprastha* by name to the Pāṇḍavas as a share; and the consecrated ceremony of Yudhiṣṭhira was performed there.

44. Pāṇḍavas with the help of Lord Kṛṣṇa established a grand, divine and

mind-pleasing city *Indraprastha* by name.

45. Righteous king Yudhiṣṭhira was always keeping his subjects happy while staying in the city. After sometime he with the help and support of younger brothers organised a *Rājasūya* sacrifice.

46. Duryodhana, who has come there on the invitation, was pained very much by seeing the prosperity of Pāṇḍavas. At that time, his maternal uncle Śakuni, the king of Gāndhāra, convinced him very much; but his fire of jealous did not get extinguished.

47. Thereafter, the chief of all, crooked Śakuni, to make him happy, mentioned his strength of abducting the entire property of Pāṇḍavas through the game of dice.

48. Duryodhana became happy through this thought of Śakuni; but Dhṛtarāṣṭra, being aware of the strength of Pāṇḍavas, did not consider it proper.

49. After this, Dhṛtarāṣṭra, though being stopped by Vidura, because of an obstinacy of Duryodhana, arranged the game of dice by allowing Duryodhana to walk on the curved path.

50. Śakuni, playing on behalf of Duryodhana won the entire property of Yudhiṣṭhira in the game of dice. Then, he put his younger brothers, consequently himself and being conquered at last great queen Draupadī on the stake.

51. Śakuni, with the help of guile, won everything that of Pāṇḍavas in the game of dice; seeing and hearing this, the king Dhṛtarāṣṭra became happy

within heart, plunged into the illusion because of partiality towards his sons.

52. The younger brother of Duḥśāsana, with his permission, brought the great queen Draupadī in the royal assembly by dragging her hair and understanding her to be a common woman won in the game of dice.

53. By the inspiration of Kārṇa, he started removing the *sārī* of that great queen Draupadī. Then Draupadī being poor called out Lord Kṛṣṇa.

54. Lord Kṛṣṇa, hearing the pathetic call of the great queen Draupadī, immediately came there; and without appearing there he made her *sārī* long.

55. Duḥśāsana got tired by pulling the *sārī* of the great queen Draupadī; but he could not pull even the border of that *sārī*. Does any jackal become able to complete the flow of river Gaṅgā by drinking it? Never.

56. In that assembly, arrogant Duryodhana showed his thigh to Draupadī for sitting on it. It was like an unwise jackal who wished to make a helpless lioness his wife.

57. Bhīmasena could not tolerate the above mentioned insults of the great queen Draupadī. Any giant elephant cannot tolerate the rudeness of any bullock for a long time.

58. At that time, his eyes became red because of anger. He took the terrible oaths of drinking Duḥśāsana's blood and breaking the thighs of Duryodhana.

59. At that time only, the crows started making unpleasant sound in the houses of the sons of Dhṛtarāṣṭra; and inauspicious jackals also started making unpleasant sound loudly; by hearing which the king Dhṛtarāṣṭra was

frightened.

60. Therefore, Dhṛtarāṣṭra solicited Draupadī, being scorched in the flames of fire of insult, to ask for a boon to give her consolation quickly.

61. Extremely intelligent Draupadī made her five husbands free from the servility of Duryodhana in the form of a boon. Dhṛtarāṣṭra returned the entire property to the Pāṇḍavas, which they have lost in the game of dice, with an intension to make them satisfied.

62. And, he immediately sent the Pāṇḍavas off for Indraprastha by persuading them all. Duryodhana became unhappy by seeing this all.

63. Blunt Duryodhana, having discussed with Śakuni and Karṇa etc., made his father King Dhṛtarāṣṭra agree to win the Pāṇḍavas again treacherously.

64. At that time, Dhṛtarāṣṭra, though being stopped by Grandsire Bhīṣma, Droṇācārya, Kṛpācārya, Vidura and many persons, again invited Pāṇḍavas for playing the game of dice.

65. This time Śakuni on the behalf of Duryodhana kept this condition of the game of dice that, “The defeated party will surely stay in the forest for twelve years. Thereafter, that will stay in any city in the disguise form for a year”.

66. “If that party becomes successful in fulfilling this condition, then he will become able to acquire its kingdom back. Otherwise it has to follow the same condition in order to acquire own kingdom.”

67. “As long as this condition of twelve years in forest and a year incognito

stay, does not get over, till then the victorious party will rule the kingdom of a defeated one.”

68. Śakuni, having put this condition from the side of Duryodhana, threw the dice; and in this way that crooked one made the Pāṇḍavas destitute within a moment.

69. The five Pāṇḍavas, declared defeated with the permission of elders and by taking their wife Draupadī with them; with the determination of walking on the path of righteousness, started moving towards the forest.

70. The king Yudhiṣṭhira along with his wife Draupadī and younger brothers sent back all the folks of the town coming after them by persuading them; and then entered into a dense forest.

71. Lord Kṛṣṇa and Vedavyāsa timely gave consolation to the Pāṇḍavas who were worshipping the Lord, righteousness, patience and valour in the forest.

72. Those all Pāṇḍavas, believing righteousness alone as their property, having spent their twelve years in the forest, passed the thirteenth year in the house of King Virāṭa in the disguise form.

73. Duryodhana could not find out the Pāṇḍavas even though trying very much during the period of incognito. As a result, that sinful one started remaining always pained and worried.

74. At last, on hearing the news of the slaughter of Kīcaka, his hope was raised of finding Pāṇḍavas. Therefore, by taking Bhīṣma Pitāmaha, Droṇācārya, Kṛpācārya, Karṇa and Suśarmā together and by dividing his army in two groups, he besieged the cows of the king Virāṭa.

75. In that battle, Arjuna, protecting the cows of King Virāṭa, alone defeated them all. But that chief of knaves, Duryodhana did not feel shame.

76. He accused the Pāṇḍavas breaching the incognito; and being under the influence of greed, he denied them to return their kingdom which was their right.

77. Duryodhana was spoilt by caressing of Dhṛtarāṣṭra. Therefore, he did not respect the opinion of even Grandsire Bhīṣma, which was proving the completion of incognito period that of Pāṇḍavas. A seed does not grow on a stone.

78. The king Virāṭa respectfully worshipped the Pāṇḍavas who have come out after completing their state of incognito. He also arranged the marriage of his daughter Uttarā with Abhimanyu, the son of Arjuna.

79. In this marriage, Lord Kṛṣṇa, the Lord of Pāṇḍavas, Balarāma, king Drupada etc. gathered in it. All of them got assembled in the court of the king Virāṭa on the completion of marriage ceremony.

80. In that meeting, the sufficient discussion was made on the topic of gaining back the abducted state of Pāṇḍavas from Duryodhana. At last, Lord Kṛṣṇa made a resolution that a messenger should be sent to the king Dhṛtarāṣṭra in this matter.

81. But, Duryodhana, plunged in the arrogance of greed, aversion and heroism (strength), rejected the message of Pāṇḍavas which was sent through a messenger. Grandsire Bhīṣma etc. convinced him very much to return the Pāṇḍavas their righteous kingdom. But he did not respect to his

talk also.

82. As a result, both the parties (Kauravas and Pāṇḍavas) called the kings of their respective parties for helping in an impending war. There the number of troops of kings assembled in both the parties became eighteen *Akṣauhiṇī* (an ancient division of armies).

83. Lord Kṛṣṇa on the behalf of Pāṇḍavas went Himself to the court of the king Dhṛtarāṣṭra with the proposal of collaboration. But, He also could not succeed. The outcome of one's deed is indeed the strongest.

84. After this, gallant Pāṇḍavas and rare Kauravas, desirers of war, mighty and introduced here in this verse gradually (in Dvandva compound) – As engaged in righteousness and unrighteousness, of auspicious and inauspicious conduct, protector of good deeds as well as bad deeds, following the path of truth and untruth, depositer of merits and demerits respectively, descended in the battle-field.

CANTO – 14 DESCRIPTION OF BHĪṢMA'S BED OF ARROWS

1. Thereafter, there was a fierce battle between Kauravas and Pāṇḍavas. Duryodhana made Grandsire Bhīṣmapitāmaha the commander-in-chief of his army.

2. Bhīṣma Pitāmaha also showed his brilliant prowessness according to his popularity. Even though old in age, he annihilated the troops of the Pāṇḍava army like a valiant youth.

3. And this side Arjuna, even though made to understand by Lord Kṛṣṇa, could not hold the sense of strong enmity in his mind towards Bhīṣma

Pitāmaha. Bhīṣma Pitāmaha also, understanding all this, was always giving his good blessings to Arjuna.

4. In such situation, steady and valiant Lord Kṛṣṇa who has become the charioteer of Arjuna thought of crossing the boat of fate which was staggering in the sea of enemy troops (i.e. Kaurava troops).

5. Even the king Yudhiṣṭhira was very worried by seeing the valour of Bhīṣma Pitāmaha; and he has believed that in the presence of Bhīṣma Pitāmaha in the battle-field, their victory was not possible.

6. After discussing with Lord Kṛṣṇa in this matter, Yudhiṣṭhira, remembering the ‘statement’ of Bhīṣma Pitāmaha, as per the rules of battle which were already established, went to meet him during the time of rest (i.e. at night) along with Lord Kṛṣṇa and his younger brother.

7. And having bowed down respectfully, they asked for the means of winning in the battle. Then, Bhīṣma Pitāmaha, with a wish of surrendering himself in the hands of death, affectionately spoke to Yudhiṣṭhira thus.

8. O son! Since justice, righteousness, strength, intelligence, valour and patience are with you, I wish you that you only become victorious. There is no doubt in the fact that you all are dear to me.

9. This Śrīkṛṣṇa is Himself Lord; the Lord of the entire Universe; and He always helps everyone. Therefore, you will only become victorious. You should not bother in this matter.

10. By seeing the deceitful nature of Duryodhana, my wish of living life has got finished. Therefore, I, while following the *kṣatriyadharmā*, wish to die

by the arrows of Arjuna now in this battle.

11. I have practised penance a lot; and have also acquired a lot of fame; I have also seen happiness and sorrow a lot. With the blessings of my father, the death is under my control. But now, nothing is left to do for me.

12. Therefore, O son! Now I wish to end my body in this battle. There will be no better accomplishment than this, 'my story ends in front of Lord Kṛṣṇa'.

13. My inner-self is with you people; but the body is with Duryodhana. Therefore, this body being fostered by his grain should be vanished for his motive only. So, that there remains no obligation of him on me.

14. Therefore, O son! Listen to my talk carefully; understand it; and act accordingly. As a result, you achieve your kingdom by killing me also like all your enemies in this battle-field.

15. That Śikhaṇḍī, the son of the king Drupada, was his daughter first. Before this, he was born in the form of a daughter of Kāśīnareśa in his previous birth.

16. That Ambā, the daughter of Kāśīnareśa, is indeed born as Śikhaṇḍī in this birth with a wish of taking revenge from me (assuming me as a cultprit); I know this secret.

17. Therefore, in my opinion Śikhaṇḍī is like a woman due to his history of his previous life. As a result, I do not feel it appropriate to attack on him even though if he attacks on me.

18. This is the reason why I keep my bow down, whenever Śikhaṇḍī comes in front of me for fighting a war; and as long as he is in front of me in the battle-field, till then I stop fighting in the battle-field.

19. At that time, if Arjuna attacks with the sharp arrows on me who has become slow and the valorous, then I shall surely fall from my chariot with a wish to have journey of the highest abode.

20. No one can kill me except Lord Kṛṣṇa and Arjuna. No one can kill me when I become alert in the war and hold the bow in my hand.

21. This Arjuna remains soft while fighting a war too with me, it is not proper. He should give up this fault. *Kṣatriyadharma* is indeed very stern; softness is not considered to be good in it.

22. If any one becomes hindrance in the achievement of a goal, then he should be destroyed. A person, wishing victory, should not be compassionate towards the warrior of an opponent party in the battle-field.

23. This (my) body is perishable; what lamentation should be done after it? And it has become old even in that case. Therefore, it is not proper to lament after it. And I also wish to hold a new form after giving it up. Therefore, O son! You do not bother about me in your mind.

24. Son! The death is waiting for me since last so many days. Therefore, I shall become as happy after my death, as the soul of a human-being becomes happy by putting off old clothes and putting on new clothes.

25. O king! Understand the relation of union between body and soul as perishable only. Therefore, righteous, patient and scholar persons do not get

illusionised by seeing its destruction.

26. You are righteous; a strict follower of rules and regulations, a resolute one, a scholar, dear amongst people and well-served by Śrīkṛṣṇa, Bhīmasena and Arjuna. Therefore, do the work which is to be done by giving up worries.

27. This Yogeśvara Lord Śrīkṛṣṇa and this archer Arjuna are with you. And you are also an incarnation of *Dharma* on this earth. Therefore, O king! Do not worry about your victory.

28. Śrīkṛṣṇa smiled by hearing the preachings of Bhīṣma Pitāmaha; Arjuna was worried. Yudhiṣṭhira was satisfied; and Bhīmasena became sad.

29. Tranquil minded Yudhiṣṭhira, taking the grace of his delighted Grandsire and his permission, returned to their tent along with his brothers silently.

30. Thereafter, on the tenth day of war, in the morning time, Bhīṣma Pitāmaha, having worshipped the almighty God and meditating upon his parents, started thinking minutely thus.

31. I condemn myself being under the food of Duryodhana that I am protecting him; and committing sinful deeds by punishing those (Pāṇḍavas) who are not deserving punishment.

32. Wise persons indeed do not protect the unrighteousness nor destroy the righteousness. But I have the grief that by doing both of these activities, I am calumniating the boon of death at will given by my father.

33. Duryodhana has become accustomed of doing condemned deeds. He is

sisful, mean and family-ruinous. So, a wise person like me should not support him. For this, my death is proper.

34. I, by doing unrighteous deeds, am becoming depraved in the eyes of Lord Kṛṣṇa. And in the eyes of deities sitting in the heaven also, I am going to become a reproached.

35. There is no doubt in the fact that the society of wise persons will also defame me. Therefore, I, being vanished and by giving up gallantry, should protect my popularity. For this, my death is proper only.

36. Therefore, in the battle of today I must die. Now I should not destroy my popularity more. Enough is the payment of food of Duryodhana. Now I should protect my duty by dying myself.

37. The holder of a bow *pināka* by name, O Lord Śaṅkara! I also pray to you that you bestow upon Arjuna strength and intelligence, so that he can kill me through his arrows in the battle-field today; and so that there will be no rise of sense of compassion towards me in his mind.

38. Bhīṣma Pitāmaha, by making such firm resolution in his mind, started smiling. Whose inner-self of a person does not get happy in the world on the removal of unrighteousness? It means that all wise persons become happy only.

39. Thereafter, resolute and the chief of valiants, Bhīṣma Pitāmaha, being strongly determined and by bringing his army for fighting his last battle, stood firm in the battle-field on its proper time.

40. The armies of both Pāṇḍavas and Kauravas started making their efforts

to achieve their desired goals. At that time, by looking them it was appearing like two cyclones coming from different directions forcefully were trying their best to make their own ways respectively.

41. Now, sometimes marching forward and sometimes backward; and dragging the victory like Lakṣmī (the Goddess of wealth & prosperity) towards themselves, those two armies, making tug of war (with each other), was looking gracious like the two troops of warriors.

42. In the battle-field, being pulled by the warriors of both the parties, therefore moving towards the Kaurava party for a moment and moving towards the Pāṇḍava party in the next moment, was looking like a swing.

43. Meanwhile, Bhīṣma Pitāmaha started the shower of his arrows; as he was wishing to provoke Arjuna. Being scorched by the shower of his arrows, the condition of the groups of soldiers of Pāṇḍavas was like those of goats being perturbed by the heavy rain-fall.

44. Archer Arjuna, seeing his own army being vanished by the shower of arrows of Bhīṣma Pitāmaha, being motivated again and again by Lord Kṛṣṇa and understanding own duty as a warrior, came speedily in front of him by keeping Śikhaṇḍī in front of him.

45. Śikhaṇḍī immediately started attacking the body of Bhīṣma Pitāmaha with his arrows; but Bhīṣma Pitāmaha was not pained even little by him. It happened surely that Bhīṣma Pitāmaha stopped on seeing him in front.

46. In that situation, warriors like Duḥśāsana etc. of Kaurava army came in front to protect Bhīṣma Pitāmaha from Arjuna; and they all started wishing to kill Śikhaṇḍī and Arjuna alive.

47. Looking at this sight, the warriors of Pāṇḍava army like Bhīmasena etc. also came there to protect Arjuna. Then there was a fierce battle amongst them for a long.

48. At that time, Bhīṣma Pitāmaha injured the entire Pāṇḍava army through his arrows except Śikhaṇḍī. He pained archer Arjuna also very much who was protecting Śikhaṇḍī by an assault of his arrows together.

49. Then, Arjuna also wounded him by the blow of his arrows on him; and also cut his bow. On the other hand, Bhīṣma Pitāmaha with the desire of passing away by seeing Arjuna who has got angry on him; continued fighting in the war happily.

50. Lord Kṛṣṇa, understanding the mental emotion of Bhīṣma Pitāmaha, told to Arjuna displaying his valiance (that), O archer! Bhīṣma like sun wishes to move towards its setting (wishes to set); therefore it is not proper to delay now.

51. By listening to the advice of Lord Kṛṣṇa, Arjuna, diverting all his energy, started showering his sharp arrows fluently on every part of the body of Bhīṣma Pitāmaha.

52. Bhīṣma, though being able to execute those arrows of Arjuna, did not execute them with a wish of passing away. As a result, being injured on some vital spots of the body because of those arrows, he fell on the earth.

53. Bhīṣma Pitāmaha, by tormenting all the warriors of Pāṇḍava army through his valiance the whole day, it is a matter of grief that, being pierced by the arrows of Arjuna in the evening, as a result being besmeared with the

blood, fell on the battle-field in the same way as the sun by tormenting all people through his heat during a day, being joined with his rays in the evening time and being red in form, fell into the western sea.

54. He could not touch the earth, since the arrows were noosed to each and every part of his body. As a result, he laid down on the bed of arrows only. He has won the longevity, therefore when he remembered that the sun is presently on the Northern equator, even in that situation he controlled his life-breath from coming out.

55. Hearing the fall of the body of Bhīṣma Pitāmaha, the army of both the parties, giving up the fight, coming there restlessly, being distressed and surrounding him, stood there.

56. At that time, they were, surrounded to him, looking like the stars that have surrounded the moon which has fallen on the earth. The popularity of renowned and recluse persons increases more at the time of their death.

57. Bhīṣma Pitāmaha, seeing these warriors standing all the sides, experienced that it is the respect appropriate to a valiant who is going to achieve a heroic end. Then, he, welcoming them patiently, expressed them his wish thus.

58. I shall not give up my life-breath till this sun stays on the Southern equator and therefore, I shall hold this body; and I shall meditate upon the sun god by sleeping on this bed of arrows only.

59. You people make the proper arrangements here only for the protection of my body. Night is going to happen; therefore, O warriors of both the parties! You people also, forgetting enmity, set out for your respective homes.

60. On hearing the statements of the chief amongst warriors Bhīṣma Pitāmaha who has achieved that state, the warriors of both the parties full of faith towards him, made the arrangements of the protection of his body from all the sides with the tears in their eyes.

61. At that time, those warriors of both the parties, forgetting enmity in front of him, making the arrangements of all kinds to protect his body and by bowing him down, immediately set out towards their respective habitants with their minds sad.

CANTO – 15 DESCRIPTION OF *MAHĀBHĀRATA* WAR

1. The next day morning, a blithering idiot, vainglorious, Duryodhana, the son of Dhṛtarāṣṭra, appointed Droṇācārya, the teacher of all the archers, as the commander-in-chief with a wish to vanish his enemies (Pāṇḍavas).

2. An army cannot achieve its goal (victory) without its commander-in-chief in the battle-field as a ferry-boat without its helmsman; this fact, Duryodhana, who has become the fire for the forest of Kauravas, was comprehending. Therefore, he made this appointment on the advice of Karṇa at that time.

3. Duryodhana did not accept the benevolent advice of not fighting a war and of returning to the Pāṇḍavas their right in share given by even his Grandsire Bhīṣma Pitāmaha, who is wishing welfare of all and who is laid down on the bed of arrows at that time. At the time of devastation, the mind of a person becomes dull.

4. Thereafter, the son of Dhṛtarāṣṭra, submerged in unrighteousness, being

protected by the commander-in-chief Droṇācārya, being enthusiastic with a wish of acquiring victory, came in the battle-field for fighting a war by putting his life on stake.

5. That army of Kauravas, moving forward sometimes in the battle-field due to the valour of Droṇācārya; and sometimes moving backward on remembering the arrows of Arjuna, was behaving like a river flowing on zigzag way everywhere.

6. The army of Yudhiṣṭhira, remaining steady in the battle and protected by Arjuna also came in front of that Kaurava army like a range of mountains against a river.

7. Those both the armies, remaining routed in front of each other and being prepared to trample forcefully, was fortunately holding an unprecedented beauty of a range of Himālaya and that of Vindhya near each other. It means, it was looking like a range of mountains of Himālaya and that of Vindhyācala were fortunately standing in front of each other by seeing both the armies remaining rooted in front of each other.

8. There immediately started a terrible fight of those both the armies, wishing victory of their respective party, or wishing to see the heaven by achieving a heroic end, and understanding enemies the bit of stalk of grass.

9. The most surprising fact of this great battle was that a teacher attacked on his disciples, and disciples on their teacher, nephews attacked on their maternal-uncles and maternal-uncles on their nephews, brothers attacked on brothers and relatives on relatives fiercely.

10. There were seen the horse-riders fighting with the horse-riders, elephant-

riders with elephant-riders, chariot-riders with chariot-riders and soldiers on feet with the soldiers on feet.

11. In this great battle, a great warrior Droṇācārya could not achieve victory even though he showed his valour very much. Even a just and fair person cannot cross over the ferry boat of injustice.

12. As a result, he, showing his valour for five days in front of arrogant Kauravas only, submerged into the grief for his son and on his head being cut by Dhṛṣṭadyumna, the son of the king Drupada of Pāñcāla country, gave up his last breathe.

13. Thereafter, charioteer Karṇa, involved in many kinds of complexes, always staying in competition with Arjuna and increasing a mattock of injustice of Duryodhana, became the commander-in-chief of the Kaurava army in that battle.

14. Just at that time Bhīmasena, breaking the chest of Duḥśāsana in front of Kauravas like Karṇa, Duryodhana etc. only and killing him alive by drinking his blood, also over came his pledge.

15. That mighty Karṇa, having knowledge of scriptures and weapons, strength and full of valour and having showed his brilliance in the battle-field for two days, went to the heaven on getting his head cut by the arrow of Arjuna.

16. Duryodhana became more distressed on falling (the fall) of Bhīṣma Pitāmaha being wounded, on passing away of Droṇācārya, on killing of Duḥśāsana like a goat and on the death of Karṇa also in the battle-field.

17. Compassionate Kṛpācārya, seeing Duryodhana taking a long sigh again and again, trapped by difficulties and being grieved for all these warriors during night, thought of consoling Duryodhana for having affection towards Kuru race and a Kulaguru.

18. And, he said to him in this way, O son! Leaving aside your insistence, listen to my talk patiently and quietly; and O disciple one! Do not count me for otherwise; because O son! I always wish for your welfare.

19. O king! Today seventeen days are passed; but you could not control the Pāṇḍavas. All your great warriors, even though trying their best, have not been successful to win Arjuna.

20. Bhīṣma Pitāmaha is lying badly wounded; Droṇācārya is dead; your brothers like Duḥśāsana are dead; and your best support Karṇa is also dead today. In this way we are being defeated again and again.

21. O king! I believe that God is not in favour with you. Therefore, this defeat is happening. To me, God is seen sitting constantly and firmly with Pāṇḍavas only.

22. O son! The victory is under the influence of destiny in the battle-field; destiny is considered to be under the righteousness; and righteousness is shown to under the good-conduct. O king! Pāṇḍavas have served that conduct very much.

23. O son! Humans never win in the battle-field; and never do they get defeated. There righteousness always wins; and unrighteousness gets always defeated.

24. Just as the righteousness, served with intelligence, patience and ethics, protects its follower at the time of need, in the same manner, the unrighteousness, acquired by bad-mind and mischievous activities, destroys its followers at the time of need.

25. O Bhārata! There is no doubt in the fact that this war like tree has grown due to your deeds like seeds only; it is a matter of grief that you are becoming sad by eating the fruits of it at this moment.

26. O king! Bhīṣma Pitāmaha, Droṇācārya, your friend Karṇa, all your younger brothers, your sons and many other persons, on eating the fruits of a tree grown up by seed of your deeds only, fell into a deep check of lofty time in this battle-field.

27. We are being constantly and badly defeated; Bhīmasena and Arjuna are achieving victory. O king! You cannot win Pāṇḍavas who are always protected by Lord Kṛṣṇa.

28. Therefore, O king! Now, you, following the statements of the persons of moral conduct, have collaboration with Pāṇḍavas; and righteously giving them the kingdom of their right, protect your body trickfully.

29. The experts of political science say that a king desirous of victory makes collaboration with his mighty enemy at the time of possibility of total destruction of his army.

30. By making collaboration, the protection of body is indeed secured; along with that other benefits are gained. Therefore, O king! The experts of political science have advocated the collaboration as the better option for a king who is in adverse time.

31. O king! At this time, my opinion is also that you protect yourself by making collaboration with the Pāṇḍavas. A person desirous of victory as well as that of kingly pleasures has to protect his body first of all.

32. Hearing the talks of Kṛpācārya also, that evil-minded Duryodhana did not give up his vanity and insistence; and he, making so many doubts on Pāṇḍavas through his evil thoughts and rejecting a proposal of a treaty given by Kṛpācārya, set his mind to continue his fight.

33. Thereafter, having discussed immediately with Aśvatthāmā, the son of late Droṇācārya, he appointed the king Śalya that of Madra country as the commander-in-chief; and once again he thought that Pāṇḍavas will be defeated in the battle-field.

34. And that eighteenth day also came which was said to be the last day of that great battle. That day they all together, setting their wish of victory on the gallantry of their commander-in-chief the king Śalya of Madra country, went out for a fight.

35. Even though the mental strength of the soldiers of the Kaurava army was not higher at that time still they started putting their efforts for their victory then without worrying about their lives. Since in the fire of valour of Bhīṣma and Arjuna, they immediately were burnt alive like insects.

36. At that time Yudhiṣṭhira became angry on the king Śalya of Madra country who was showing his valour in the battle-field; and he, acquiring motivation and courage from the utterance of Lord Kṛṣṇa, immediately killed him by fighting with him.

37. That day Bhīmasena, who has become water for the Kaurava like fire, alone killed forcefully all the younger brothers of Duryodhana who were not killed in the battle-field yet, and who have over come with their valiance.

38. A great warrior Śakuni, the king of Gāndhāra country, who has given birth to this great battle, the chief of knaves and the master in the game of dice, was also killed that day by the arrows of Sahadeva in the battle-field.

39. Duryodhana, seeing this defeat of his and being afraid of Yamarāja like Bhīmasena concealed himself by running away from the battle-field and diving in the deep water of some reservoir in order to protect himself.

40. Will he, after making fraud with his cousin brothers and trying to kill them by poison, fire etc; and insulting virtuous wife as well as a lady of good conduct always, be safe by concealing himself in water? Never.

41. A person, who gives shelter to the rascals in his home, makes them friends who are playing sycophant; and does not respect those who talk of well-being, cannot be safe even though by sinking in water.

42. Pāṇḍavas, having known the place of his hiding through their spies immediately reaching to the shore of that reservoir along with Śrīkr̥ṣṇa and by making him, who was hiding himself in the water, forced for fighting a war.

43. Thereafter, there was a terrible mace-fight of him with Bhīmasena. In this battle, horrible Bhīmasena like God of death, with a wish of fulfilling his oath, broke his 'those' both the thighs of him by an attack of his mace.

44. At that time, in the battle-field by the forceful attacks of mace like that of thunder-bolt made by horrible Bhīṣma. All the vital spots of the body of that

Duryodhana of censured conduct completely became like lifeless.

45. Thereafter, leaving that dying mean enemy Duryodhana in the battle-field for his death, Pāṇḍavas returned to their tents that have become happy by the achievement of their victory.

46. Thereupon, it is a matter of great grief that Aśvatthāmā, the son of Droṇācārya, who was constantly and badly being charred by the fire of his strong desire of taking revenge of his father's death, getting inspiration and permission from that dying mean Kaurava Duryodhana, killed the sleeping valiants of the army of Pāṇḍavas during the night.

47. Duryodhana, hearing the news of the slaughter of the sleeping army of Yudhiṣṭhira from the mouth of Aśvatthāmā himself only who has killed them, experienced satisfaction within and give up his life-breath. The sinners accumulate the evil deeds even at the time of their death.

48. Thereupon, the next day in morning resolute and valiant Pāṇḍava, punishing even sinful Aśvatthāmā who has killed their sleeping sons, being completely victorious, by taking Lord Kṛṣṇa together, got present politely in front of Dhṛtarāṣṭra.

49. By the water in the form of preaching of Veda Vyāsa and Śrīkṛṣṇa, the anger like fire of Dhṛtarāṣṭra towards Pāṇḍavas was quenched; and ascetic mother Gāndhārī too became patient gradually.

50. Thereafter, the funeral pyres of the warriors of both the armies who have got heroic end in the battle were set to the fire. The atmosphere of that place at that time became extremely full of pathos by the lamentation of their respective ladies.

51. Thereupon, the grief and illusion arising in the mind of Dharmarāja Yudhiṣṭhira, the chief of Pāṇḍavas, became patient by the advice of sages like Veda Vyāsa etc. and Lord Śrīkrṣṇa etc. As a result, after the war, he wished for the prosperity and happiness of all the subjects by delivering the respective duties to his younger brothers for the better governance of that entire kingdom which was gained after the battle.

CANTO – 16 DESCRIPTIONS OF REGRET AND DESPAIR

1. Pāṇḍavas with the help of Lord Śrīkrṣṇa won all their enemies. When the Lord of the entire World affectionately helps one, then tell me, what object becomes unavailable in this world? In my opinion no object of course.

2. After acquiring the state, the Pāṇḍavas remembered the valour of the Grandsire Bhīṣma Pitāmaha; together they also remembered his gratefulness towards them. As a result, they even though being eager to see him, could not collect the strength of going in front of him, because of committing offence towards him.

3. The thoughts of Bhīṣma Pitāmaha arose again and again even in the mind of Lord Śrīkrṣṇa at that time. As a result, He immediately went off along with all the Pāṇḍavas to see him.

4. He, reaching there, saw tranquil-minded Bhīṣma Pitāmaha meditating upon the almighty God of the entire Universe and lying on the bed of arrows in the protected area of the battle-field and surrounded by high-ranked sages and saints.

5. He (meaning Lord Kṛṣṇa) respectfully bowed down Bhīṣma Pitāmaha

along with Pāṇḍavas; and He sat besides him only. And thinking something, He immediately removed the entire pain of the body of Bhīṣma Pitāmaha through His *Yoga-vidyā*.

6. Devavrata Bhīṣma with the consciousness increased due to the destruction of the pain of his body, bowed down Lord Śrīkṛṣṇa with his speech on knowing Him arrived there.

7. Then, Lord Kṛṣṇa to know the state of his mind asked him in his sweet speech thus, O Grandsire Bhīṣma! Are you happy? And, does your mind is happy?

8. And is this bed of arrows which you yourself have assented pleasant to you? And does your intellect for the welfare of the people of country is awakened?

9. Does your penance has got over now? Does the result of your deed has turned in your favour now? And are you happy on your Pāṇḍavas, who are working for the welfare and protection of humanity?

10. Intelligent Bhīṣma Pitāmaha, hearing these utterances of Lord Śrīkṛṣṇa, laughed and spoke to him, O Lord! O Nārāyaṇa! O the slayer of Kaṁsa! O Kṛṣṇa! I first of all ask you to pardon me.

11. I have, being illusionised, attacked on your body who has ably drove the chariot of Arjuna, for those all, O Lord of the Universe! O Lord! Please forgive me who has become fool because of eating stigmatic food of Duryodhana and who has become away from you.

12. That Duryodhana, who has become the fire of the wood stick of own

family, has infatuated me for his victory. O Lord! Apart from this, defiled vanity of the best knowledge of my archery also made my intellect deformed.

13. Therefore, I stayed on the side of unrighteousness; and I am really painful for the fact that I constantly accumulated sins by fighting in the battle from the side of sinners. O Lord! In these days, I am atoning for the same; therefore you also forgive me now.

14. And Pāṇḍavas have not committed any offence even by attacking on me in the Great War. Rather I have become an offender by disregarding their virtuous wife in the royal court.

15. I have surely made a great sin by neglecting that righteous lady who was being badly insulted by mean sinners like Duryodhana etc. in front of my eyes, trapped in the difficulty, and asking for my help to protect her from that difficulty.

16. That man is reproached who though being able does not protect a lady by taking the help of objectivity. I have the grief that I have also become a person of regret because of eating defiled food.

17. And again, I have protected those mean sinners only, insulting the female, in the battle, Alas! O Kṛṣṇa! By thinking this all I am very painful; whether the history of country India will forgive me?

18. As I have not mended the offence like serpents of Duryodhana as soon as they were born, that was indeed my mistake; and today I am suffering from the result of it only.

19. I am being scorched these days by remembering the fact that I, though being full of eyes, have served that blind king Dhṛtrāṣṭra, the giver of birth to the wicked sons like Duryodhana etc., and who has vanished his own intelligence in his bewilderment only.

20. Lord Śrīkrṣṇa, seeing Bhīṣma Pitāmaha being scorched himself in that way at that time, spoke in his sweet speech, O Bhīṣma! Do not experience this kind of regret in your mind. These Pāṇḍavas wish your affection.

21. In my opinion, the death you accepted in the battle-field by always remaining distressed for protecting the unrighteous party, the cleansing of all these sins have been made at that time only.

22. Experiencing little happiness from this utterance of Lord Śrīkrṣṇa, Bhīṣma Pitāmaha spoke in a very serious tone, O Śrīkrṣṇa! I have committed even a greater offence than this once in my life.

23. That girl Ambā by name, the daughter of Kāśinareśa, being insulted because of not accepted as a wife by my former enemy King Śālva, being motivated with the sentiment of taking revenge against me, and because of my ill-luck, and being showed the path by some great sages, went to my revered teacher Paraśurāma with my complaints.

24. At that time, they, with an intension of doing good of that girl, ordered me to give up the vow of not marrying; put a proposal of fighting in a war. O Lord! Then I fought a war only with my respected teacher for the protection of my speech (to keep my word).

25. O Lord! I am really painful. One who has given me the entire knowledge of archery and one who imparted on me the entire knowledge of divine

weapons; alas, I angrily fought with that dignified teacher only.

26. At that time, I have neglected half of the command of my revered teacher; and for the fulfilment of half of the command, I fought a war with him. In this way, I have insulted the command of my revered teacher in both the ways viz., by accepting as well as by rejecting.

27. There will be no ungrateful person like me, who tries to kill his own teacher alive in the battle-field. O Lord! By remembering this formidable incident my mind becomes bewildered.

28. At that time, looking at the shadow of grief on the face of Bhīṣma Pitāmaha, Lord Śrīkrṣṇa smilingly spoke, O Grandsire! I am seeing the end of the result of your strict conduct.

29. Since you always fought with him after bowing down him faithfully; therefore he always remained pleased on you. I do not doubt in the fact that by the small sparks of merits, the great pile of sins like that of cotton can also be burnt.

30. And again O Grandsire! All your offences have been washed away far from you by the penance you made day and night while lying on this bed of arrows in the same manner as the darkness disappears completely during the day by the light of the sun.

31. This time you have become free from the eclipse and look like a lustrous sun. You have become sinless and you are endowed with the splendour of your penance. Therefore, O Grandsire! Now you consider all your physical pains to be ended; and also give up your grief.

32. Hearing the utterances of Lord Śrīkṛṣṇa, sinless Bhīṣma Pitāmaha, when concentrated on himself, then he experienced an unending flow of happiness in his mind; and found his body completely free from all pains.

33. Being pleased by that realisation, Bhīṣma Pitāmaha spoke to Lord Śrīkṛṣṇa, the Lord of the Universe thus – O Śrīkṛṣṇa ! This moment my entire grief has got over by your compassion and I am extremely happy.

34. Now I do not have any pain, nor any allurements; neither any kind of humbleness; nor any kind of egotism. O Śrīkṛṣṇa! Now I am always wishing for the welfare of all only.

35. This time, the sense of serenity is being exalted in my heart. All the parts of my body have become totally fresh; now my mind has become stable; and even intellect is becoming more and more elevated. O Śrīkṛṣṇa! I bow down to you.

36. O Lord! O Śrīkṛṣṇa! Now I only wish that all people on this earth become happy; all become disease free; and all the kings be desisted from the wars.

37. Now Lord Śrīkṛṣṇa became extremely happy within understanding the mentality of Bhīṣmapitāmaha to be auspicious one; and then he, having a due sense of time and place, understanding that time to be appropriate for telling his statements , spoke to Bhīṣma Pitāmaha modestly.

38. O Grandsire! At this moment, we are experiencing the sense of happiness born out of satisfaction by seeing you painless, endowed with knowledge and being pleased in the same manner as the students experience on seeing their scholar teachers happy and healthy.

39. As thirsty persons approach the wells, and as the persons afflicted by heat go near trees; in the same way, O Grandson! We people, being illusioned by many fold duties, have come to you.

40. These your grandsons *viz.* Yudhiṣṭhira etc. also wish your blessings. They are also feeling a sense of remorse together having attacked on your body with a desire to win in the battle.

41. And your eldest Pāṇḍava Yudhiṣṭhira has been caught in a dilemma. His intellect does not appear attaching to the kingly duties. Even though explained very well, that (mind) is progressing more towards detachment.

42. O Grandson! Since you are the most influential, and you are the knower of *dharma*-like sea from all the sides; therefore I pray you to convince sad-hearted Yudhiṣṭhira for the welfare of all others.

43. You know all the kingly duties; you know all the duties of persons belonging to all four different castes as well as all four *āśramas*; and you have the knowledge of transient and intransient duties of a race, state, nation and time.

44. Due to this great *Mahābhārata* war, apart from Yudhiṣṭhira in the hearts of some kings and people, there arose a great doubt in the matter of duty. Therefore, O knower of duty! You please explain the real form of duty in order to remove the doubt arose in the matter of duty.

45. Then, ascetic Bhīṣma Pitāmaha, hearing the utterances of Lord Śrīkrṣṇa, affectionately called the Pāṇḍavas including Yudhiṣṭhira sitting with bent head etc. near him and said.

46. Sons! I have experienced a deep sense of satisfaction due to your victory in the war. The *dharma* is indeed protected by this your victory. In this world, I do not like anything more than this i.e. the protection of *dharma*.

47. Sons! Do not lament over me nor worry about me nor give any space to repentance. I do not doubt in the fact that I have acquired the result of my good or bad deeds only.

48. My good wishes are for you all. You all righteously govern the state/nation for the protection of *dharma*; and always respect the utterances of Lord Śrīkṛṣṇa. I wish that your popularity spread in all three worlds.

49. Saying so that ascetic immediately made all the five Pāṇḍavas happy; and keeping the command of Lord Śrīkṛṣṇa in mind, he i.e. Bhīṣma Pitāmaha started telling to Yudhiṣṭhira.

50. O Son Yudhiṣṭhira! Whatever doubts are arising in your mind due to misunderstanding, you bravely and consequently ask the questions in that matter. I shall answer you for all the questions.

51. Son! Lord Śrīkṛṣṇa's grace is on me. As a result, there is no more pain in my body. Therefore, O Son! You ask all your questions to me. Not only that but for the welfare of the entire world also, you ask me all the questions.

52. At that time, the eldest Pāṇḍava could hardly ask any question to Bhīṣma Pitāmaha, when affectionately asked by him. Thereafter, with his joined hands and shivering lips, he humbly tried to express his thoughts.

1. After that the sovereign king Yudhiṣṭhira, having questions in mind regarding the duties of a king, asked Bhīṣma Pitāmaha the question regarding the same.

2. O Bhīṣma Pitāmaha! Now-a-days kings are afflicting the nation and the humanity. By drinking the liquor in the form of royalty, they (kings) are digging day and night the roots of the tree which is in the form of society.

3. By taking birth in the royal family only they acquire the kingship; but they do not know their the duties of a king. Therefore, please tell me the duties of a king in detail. So, that all the kings, after hearing it, could see their welfare.

4. After hearing such a question of Yudhiṣṭhira, Bhīṣma Pitāmaha, the best among the scholars, bowed down to Lord Kṛṣṇa. And then he affectionately started explaining Yudhiṣṭhira the general the duties of a king.

5. He said, O Yudhiṣṭhira! In the first place the king should form desire of pleasing his subjects for prosperity. It is the opinion of the duty-bound and truthful sages that king is said to be king only when he pleases his subjects.

6. The scholars have accepted the power of king for the sake and welfare of people only. They consider people as the root of the power. Therefore, a king who wishes the growth and prosperity of his kingdom should always serve and thus please his subjects.

7. A king wishing the growth of his self-power should always worship the deity of his family. Similarly, for the growth and development of the positive thoughts in his subjects, he should cultivate the positive thinking.

8. A king should duly decide the royal language when there is the prevalence of many languages; and for its popularity he should take desirable actions in the entire kingdom.

9. It is also the duty of a king that he should always keep ascetics, philosophers, scholars and wise people happy. (Because) They are the well-wishers of happiness and peace in the kingdom.

10. With the aid of modern science, a king should provide all the physical facilities and comforts to his subjects. He should also propagate amongst people the ancient knowledge which is the source of humanity.

11. A king is expected to make the growth in the science and technology; and he should make the flow of knowledge very limpid. (Because) I do not doubt in the fact that for the welfare of humanity science and technical knowledge are both useful.

12. A king himself should be truthful and he should also propagate the truth amongst his subjects as it is believed that the truth resides in the God and God resides in the truth.

13. A king should always be very pure in his own conduct and should have transparency in his behaviour towards others. He should wear proper clothes, and should always respect the culture of own kingdom.

14. And while making the justice, he should neither be soft nor very strict towards his subjects. He should be mild or fierce while giving justice following the rules of the science of punishment which are free from disputes.

15. Even in pass time, considering both mildness and fierceness, he should control the minds of his subjects; just as a cook does not keep more or less fire of the stove while cooking chapatti.

16. A king is expected not to indulge in jests with his officers and servants. O son! There is no doubt in the fact that the fire in the form of jest burns to ashes the courage like cotton.

17. A king should enthusiastically work hard. He should never wait upon his fate. A king becomes popular when he puts his endeavour in the right direction and becomes successful in his efforts.

18. To know the reality, he should appoint such spies who are free from desire and greed; who are noble by family and character; and who are unfamiliar with each other.

19. A king should not appoint those servants who are not devoted; and he should never appoint fools as his servants. He should always appoint such servants who are having the combination of both devotion and intelligence.

20. A celebrated king should keep away himself from those who are having hatred for others, find faults in others and who are back-biters. He should respect those who speak truth, even though it is not liked. He should always leave those who speak untruth, even though it is liked.

21. A king should appoint such assistants who are honest in their work, who are full of devotion towards sovereignty, scholars, belonging to a noble family, knower of ethics and duties, endowed with good conduct, free from *kāma* (desire), *krodha* (anger), *lobha* (greed), *moha* (infatuation), *mada*

(pride) and *mātsarya* (malice); and who are invincible by others.

22. A king, having fully understood, is expected to have bodily pleasure with his wives only. He should not have such pleasures with any lady or women under the pressure of lust.

23. He should earn money through righteous ways only. For earning he should not take the refuge of absurdity. And he should utilise that wealth which is gained righteously for the progress and over all development of the state.

24. This earth is indeed *vasundharā*. Since it, getting pleased, gives wealth like a cow. Therefore, a king, ruling and protecting the earth, is expected to engage farmers, who are expert in farming, to worship this earth on time.

25. A king should not fully trust his ministers also. But he should behave with them as he trusts them. A king wishing own betterment should never disclose own state policies, own valour and own weaknesses.

26. A king should always think and work for *Yoga* and *Kṣema* of his nation and of the people of the nation. The service to nation is considered as the devotion to Lord, and people are born of Lord's body.

27. A king, from the view of his duty, is surely expected to punish such a person who is malicious of duty; enemy of a nation, who is tormenting people and who gives shock to humanity; even though he is liked very much; or even though he is worthy of worship very much.

28. A king should not collaborate with those people who pollute the ethics and workmanship. Apart from this, he should not have enmity with those

who nurture ethics and workmanship. A king is expected not to put his nation on the fire of his ego and never accept the evil-ethics (in the form of snake).

29. A king should give up all kinds of bad habits for the development of his reputation. (Because) His bad habits surely cut down the creeper of his fame which is full of flowers in the form of good qualities.

30. A king should not be indifferent from the collection of armours though there is peace in his nation everywhere. And, he should be alert from his neighbour king even though being friend.

31. A king is worshipped who remains alert in the protection of the state from all sides. And, O King! One who acts in opposite to it i.e. who does not become alert in the protection of the state from all sides, suffers calamities; and thus he vanishes.

32. That king is worshipped by his subjects in whose kingdom there is no fear of attack from enemy kings, of loot, of robbery; and there is no the absence of workmanship nor there is any money crisis.

33. That king is praised in whose kingdom the people are not having the feeling of treachery, jealousy (amongst themselves), ego and dutyless.

34. That king is again and again praised by his subjects, who suspends those officers from his government who are inactive, greedy, and senseless and bribee.

35. A king should quickly punish those who are culprits according to their crimes following the rules of royal values. That king, who does not punish

the criminals for any other reason, is not liked by his subjects.

36. A king should care for those who are to be protected, who are helpless, who are begging his forgiveness and who expect help from him, assuming it to be his own duty.

37. A king should nurture those scholars who nourish the national culture, who teach the lessons of patriotism; and those who are loyal and trustworthy to the king.

38. A king is expected to please his officers who are sincerely putting their efforts in the protection of the state and who are helping well in the governance of the state by awarding them with prizes, gifts and promotions in the form of increment. That person becomes popular who respects and appreciates good qualities of others.

39. What is happening? Who is doing what? Where are the spies of enemies? And what are they doing? All these information a king must have all the time; and accordingly he should protect his country.

40. For the development of commerce in the nation a king should also nurture merchants by adopting different helpful financial schemes. So that all types of food materials and other materials of daily usages become available for people.

41. He should construct wide and good roads in his state; and those who loot on this path should be strictly punished. So that people can travel on such roads freely and fearlessly.

42. It is king's duty to make his subjects happy by providing them with the

construction of step-wells, wells, lakes, reservoirs, temples, restaurants, gardens etc.; and at the places of pilgrimages and picnic spots he should provide them with the facilities.

43. He is expected to inspire such arts among people igniting the fire of patriotism in them. Our ancient sages believe that the soul of our nation resides in the folk-lore and culture of the nation.

44. For the movement of chariot which is in the form of society, two wheels in the form of men and women are considered inevitable. Therefore a king, who has become the charioteer of the chariot which is in the form of society, is expected to work for the development of women also.

45. A king should not get angry on his kinsmen. Else he should make them happy and satisfied by providing them with the posts, wealth etc. The scholars have showed the anger of kinsmen more powerful than the anger of even enemies. Therefore a king should beware of such anger; that means he should not give an opportunity to origin such anger.

46. A king should always protect the wealth which is in the form of enthusiasm and which destroys the calamities. In its (enthusiasm) absence, the strengths of *mantra* and divinity do not become successful in any work.

47. O king! A king should always establish or renovate the different parts of his state as well as the surroundings. Being foresighted, he should never ignore the blemishes of such parts and surroundings. There is no doubt that a ship sinks even by a small hole.

48. One should not doubt about the reputation of a king. Even people do not like the maxim of *matsyanyāya*. This is the only reason why they expect

good governance of a noble king.

49. As a result a king becomes very reputed by nurturing people worthy of protection and by punishing those worthy of punishments; and by providing all his subjects with the facilities.

50. O son! A person should never ignore even a small disease, enemy, fire and wicked person. Since they all give pain when they increase.

51. O grandson! Now you cast off all the doubts of your mind; and protect (govern) your subjects as per your duty. A king is worshipped both here and hereafter when he nurtures his subjects in the light of justice and duty.

52. By hearing these words of Bhīṣma Pitāmaha, Yudhiṣṭhira's mind acquired peace. Others sitting in that assembly also experienced the sense of happiness. Then they all expressed their wish to know about other subjects too.

CANTO – 18 DESCRIPTION OF KING'S DUTIES OF PROTECTING HIS SUBJECTS

1. At that time, knowing an inevitable and marvellous gathering of wise people, common people also desired to listen to his (Bhīṣma Pitāmaha's) advice and thus were present there. Whom does loyalty not attract?

2. Bhīṣma Pitāmaha happily told his dear one Yudhiṣṭhira who has come back there after taking rest with sensible Kṛṣṇa and his brothers, having curiosity to know about *dharma* and having faith in *dharma*.

3. O son! By seeing you as a king, my soul has become very happy today. I

consider those people very lucky who have received you sinless as the king.

4. Those people must have done some meritorious deeds in their previous birth. (Because) Here on the earth people do not get desired wife and righteous king without their meritorious deeds.

5. As people do not get popularity without merits and without merits one does not acquire the poetic skill; similarly without merits they do not get a righteous king too.

6. I know that you are aware of the duties of a king and there is no doubt that you are the incarnation of *Dharma*. O dear son! Whatever you wish to know, ask me now and get to know from me; do not hesitate.

7. By hearing these words of Bhīṣma Pitāmaha and thinking himself, Yudhiṣṭhira with folded hands asked the question to Bhīṣma Pitāmaha about how to protect his subjects.

8. He told him that, O respected one! I have come unto you. I now desire to know about how to protect my subjects. I am confident that by the propagation of the duties of protecting people advocated by you even kings will be benefited.

9. After that having meditated upon Lord Kṛṣṇa and setting own mind for the propagation of righteousness amongst people, he started giving lectures on how to protect people.

10. He told that even eminent scholars have put the suggestion that people select such a person as a king in whose rein they can live happily, earn their livelihood and eat peacefully.

11. When there was no king on this earth, there was overbearing influence of wicked persons. As a result, people being tortured select a king.

12. And thence there had been harmonious relation between both. People started following the command of their king; and the king started protecting his subjects.

13. Without king the sense of peace and prosperity, humanity, nobility and venerability are indeed devoid of grace like a widow; this fact was realised by people in the presence of kings only.

14. Without king any one's daughters, mothers, sisters and females cannot live with respect and happiness in their own houses. It proves the fact that the king is the only root of people's happiness.

15. In the absence of a king, people can neither worship nor follow righteousness nor can they earn nor can they have enjoyment nor get the benefit of salvation. The successful completion of these four goals of human life is possible only in the patronage of a king. It proves the fact that the king is the only root of people's happiness.

16. And in the king's ruling all people divert to their duties properly as per four classes of caste-system and four hermitage system, surely work and swell with happiness and pride.

17. Therefore all the subjects should be faithful to their king who provides them with all kinds of happiness. And thinking the same, in the ancient time the sages have developed and laid down the codes of conduct.

18. Accordingly people are always expected to see their king respectfully; follow his commands happily; and do not doubt in his endeavour.

19. For the increment of king's treasure, they are expected to pay their royal-taxes happily. In that activity never they show laziness nor do they do any manipulation. The growth of the state or nation depends on the royal-tax payers.

20. By offering bribe to royal officers they should not make them in their side. Those, who bring in practice the bribes like poison, never do good of the kingdom or of the king.

21. All subjects are expected to take education and initiation on time. They should not be lazy in these tasks. Though belonging from a good family and being rich, illiterate people do not get respect in the society.

22. Students should be devoted to their teachers as well as should subjugate their sense organs too; and during that time they should not interrupt in the activities of governance and society.

23. And during their time of education they should take the initiation of hard-working. They should never look at the hard work with the feeling of inferiority. The scholars have showed hard-work as the friend of knowledge.

24. People should happily work hard for their livelihood. They should not get rid off from hard work. The saints have considered hard-work to be the root cause of prosperity.

25. Without completing education, without reaching to the state of youth and without starting employment in the society, one should not get married (i.e.

one should not start with the *grhastha-dharma*). The sea should not be crossed without a ship (i.e. by swimming).

26. People are expected to educate their daughters too like their sons. They should never be partial in that matter. Both in the form of two wheels are equally expected to fetch the vehicle which is in the form of society.

27. The fathers of their sons should not ask for dowry from the girls' parents at the time of their sons' marriage. For such petty wealth they should not disregard their nobility and good qualities.

28. People are ever expected not to insult women whether they are mothers or wives; sisters or daughters. (As) Women are considered to be the goddess of the earth.

29. By the dignity of women, the society prospers with peace and happiness; and by their insult quarrel is originated. Therefore people should accept the good cause only for the good work.

30. People must practise *dharma* righteously. They should earn money righteously. They should worship the god of love also righteously and they should not expect salvation in an unrighteous way.

31. Business people should not hike the prices of their saleable goods under the influence of greed. The purpose of commerce is to make the goods of routine life available to the common people; and not to loot their wealth.

32. The traders should not commit adulteration in their saleable goods nor should they commit any cheating in their measure and weight. The wealth earned through unrighteous means and the increment made by the loss to the

people, gives birth to calamity in the house of those persons.

33. All the farmers of the state leaving inferiority complex should always get engaged in farming with hard work. So that the common people do not have to suffer for grain. The saints have showed all the living being as primarily in need of food.

34. The teachers are expected to communicate the message of Indian culture satisfying the minds of people, the sense of Indian civilization inspiring the love for nation and the sense of devotion towards the mother land.

35. Those working in the offices should neither be bribee nor foolish. The government jobs are not for harassing the people; undoubtedly its purpose is to serve the people.

36. All people should make their bodies sturdy and sound along with their spiritual development. Not only has the study of scriptures protected the person, but sometimes the knowledge and practice of weapons indeed has protected the person.

37. All people should keep faith in their nation's ceremonies, places of pilgrims, temples, and schools, places of worship, rivers, mountains and forests. The saints, scholars and sages have believed to be the residence of the soul of a country in them.

38. All people including children to elders of all the castes and of all the hermitages together should expect the welfare of their king in return to their meritorious deeds.

39. The unsullied merits resulting from the repeated study of the Vedas in

the schools get always protected and accumulated. The students are expected to dedicate one part of those merits as per the rule to their king.

40. Those who are living house-hold lives and accumulating their merits by performing five great sacrifices, are expected to dedicate some portion of those merits from their cluster as per the rule to their king.

41. Those who are living forest lives and accumulating their merits by penance, should dedicate one part of those merits as per the rule to their king.

42. Those who become ascetics by renouncing everything of their own and who accept infinite compassion, forgiveness, friendship, happiness and mercy, should dedicate some portion of merits acquired by them in the form of cluster to their king.

43. All the subjects (people) become able to follow their duties only when they have the patronage of some king. Therefore the king receives the portion of merits from all people.

44. That king who protects the Vedas and the other scriptures; and who makes the arrangement of education for his subjects; and who always nurtures the teachers and students; acquires the merits of *brahmacarya āśrama*.

45. That king who develops different sources of earning for his subjects; who protects their families; and who motivates them to follow their duties; acquires the merits of *grhastha āśrama*.

46. There is no doubt that the king acquires the merits of *grhastha āśrama*

who always protects the males and females who have come to places of worship, different *vratas*, the places of pilgrims, festivals and who have taken his refuge.

47. And that king, who always respects guests, daily actions, own hereditary, friends and noble people, acquires the merits of *vānaprastha āśrama*.

48. That king who protects mountains, rivers, cascades, forests, forest products and ascetics; acquires the merits of *vānaprastha āśrama*.

49. That king, having inclination towards knowledge, which protects the scholars of the Vedas and the ascetics wishing welfare of the society, acquires the merits of *sanyāsa āśrama*.

50. Therefore the scholars have showed the *rājadharmā* to be the best among others, as they have showed *gṛhastha āśrama* among all the four *āśramas*. A king never falls in the bad condition at any place who protects and nurtures his subjects well.

51. Therefore o son! Giving aside all worries, rule the kingdom. By it you will be happy here and hereafter. All the duties on the earth depend on the duty of a king; and the preaching of Lord Kṛṣṇa is always helpful.

52. These teachings of Bhīṣma Pitāmaha, which were throwing light on the duties of a king and his subjects, were able to influence the mind of listeners; and which were very tranquil. Hearing these words, the mind of Yudhiṣṭhira became doubtless. The strong medicine immediately gives its remedial effect (result).

53. Thus by hearing the duties of people, they all become doubtless in their

respective duties. After that all the kings and people having bowed down to Bhīṣma Pitāmaha went away from there peacefully.

CANTO – 19 DESCRIPTION OF *MOKṢADHARMA*

1. After this the next day by coming there all the people bowed down to Bhīṣma Pitāmaha and paid homage; now they, willing to know about salvation, sat at their own places.
2. At that time understanding the will of all, Yudhiṣṭhira with joined hands prayed to Bhīṣma Pitāmaha thus! We all pray you that you show us the path of salvation.
3. By listening to that request of Yudhiṣṭhira related to the salvation, Bhīṣma Pitāmaha thought for few moments and thus spoke affectionately.
4. Son! There live so many people in this world. But all are not good; all good are not scholars; and all scholars are not wise.
5. And on this earth not only devout people stay, but there live atheist people too. And the purpose of their lives in the world is ‘Eat, drink and enjoy’ and not the achievement of salvation.
6. These atheist people during their lifetime always remain engaged in liquor, youth and worldly pleasure; and show the salvation as the flower of the sky; and they never fear from the other world too.
7. They are naturalistic and neglect their righteousness for the sake of earning and sensual pleasure. Therefore informing about salvation to these people go in vain. (Because) A lute is not played for buffaloes.

8. They, always involved in bodily attachment, never know the difference between the body and the soul. Though being suffered by the heavy tides of the sea which is in the form of this world, they do not wish freedom from it.

9. And o son! And those who are devout on this earth, most of them are seeking happiness. Therefore the people earn merit by performing worship of gods, pilgrims etc. in order to gain happiness.

10. They people, keeping attachment for both the worlds i.e. here and hereafter, perform various kinds of sacrifices in order to achieve different kinds of happiness; and also observe different kinds of fasts and vows.

11. As a result they always experience the happiness of this world and the next. While staying in the heaven due to the decay of their merits they again take birth on earth and by earning merits they again go to heaven.

12. They, being impressed by the prosperity of gods and being attached to the happiness, do not desire the salvation. Attached people do not walk on the path of liberation; and devotee people never give up devotion.

13. Amongst such devout, some are devoid of means, intransitive; and are devoid of knowledge-detachment. Therefore they do not get any means of happiness for not doing meritorious deeds, and being important they are not eligible for salvation.

14. In this way people generally get engaged in the adoration of *dharma*, *artha* and *kāma*; and get happy or sad accordingly. They do not know the chief goal of human race; and therefore they experience happiness and misery of the world.

15. There are very few in this world who knows the path of salvation. And very few amongst them wish to follow this path of salvation.

16. Those who wish to follow the path of salvation, there are very few who are strongly determined to walk on it by giving up everything. And they are very rare who cross the river which is in the form of despair and dejection amongst those who follow the path of salvation.

17. And those wise people are indeed fortunate who constantly walk on this path of salvation. And by the fire of detachment they burnt up their pile of deeds (which is in the form of pile of cotton) and thus achieve an imperishable state of salvation.

18. In that state of salvation there is neither any tension nor enmity; neither sense of aversion nor jealous; neither partiality nor any cheating; nor any disrespect. That world is extremely pleasing.

19. There is neither pain of taking birth nor sorrow of death; neither fear of death nor doubt of back-biting; there is neither betrayal nor any tension of livelihood. That world is extremely pleasing.

20. There is neither self-interest nor any greed; neither any frustration nor malice; neither any arrogance nor lust; neither any fascination nor sorrow, nor there is demon in the form of anger. That world is indeed beautiful.

21. There is never any dispute of language nor any dualism, neither any controversy of region nor religion; neither casticism nor alley of accumulation. That world is indeed beautiful and always pleased by mind.

22. There is neither any physical disease nor any mental anguish; neither fear from wicked persons nor from natural calamities, nor there is any possibility of world war. Therefore, that world is exceedingly beautiful.

23. O Son! Those who reside in such rare, pleasant and delighted world of salvation, never experience any sort of sorrow in their lives at any time. I do not doubt in this matter.

24. Those, who are the followers of the world of salvation, never go a single step ahead without renunciation. (This) Renunciation indeed helps them. That only protects them from getting away from this path.

25. An intelligent and wise person, having experienced three *puruṣārthas* viz., *dharma*, *artha* and *kāma*, should go into the forest; and by serving a better preacher and making him happy he should become his disciple. He should perform penance in order to purify his body and should always perform noble and virtuous conduct.

26. Like a good disciple he should acquire the knowledge of Sāṅkhya philosophy from his teacher; and slowly he should practise Yogāsanas so that the journey of salvation can be successfully completed.

27. The body becomes sacred by the knowledge of Sāṅkhya philosophy as well as by the constant practice of Yogāsanas; the actions of five gross elements and of sense organs become clean. Then mind and intelligence too becomes pure. As a result that soul starts enlightening.

28. A devotee should take initiation to achieve the salvation as soon as he experiences his soul to be enlightened in his heart. Then renouncing all the feelings and emotions of this world, he should be an ascetic.

29. He should remain equal in happiness and sadness. He should not have attachment or aversion with any person. He should move on the entire earth being noble minded without thinking and worrying about cold and heat.

30. He should always have equality amongst people of higher castes and that of lower castes as well as amongst humans and animals. He should never be afraid of hunger and thirst; and should never stay at one place.

31. He should see gold and dust equally (i.e. he should keep equal sight in gold and dust); should have equal feelings for friend and enemy; must understand own respect and disrespect as the same; and should make himself free from the feelings of reactions.

32. He should not have attachment for any object; and should not have the sense of doing himself (i.e. arrogance) in any of his deed. He should look at the bad and the good as the same; and should have detachment towards the means of happiness.

33. Having subdued his passions, he should get control over six enemies viz., desire, anger, greed, allurements, arrogance and envy; and should never come under the influence of these enemies. For that he should always remain alert from them. (Because) A defeated enemy always attacks stealthily.

34. He should eat less and should be temperate in speech (reticent); he should be away from the devil which is in the form of thirst; and he should renounce his body by constantly meditating upon pure-conscious Brahma, as an elephant easily renounces an old garland from his neck.

35. Since the fire of knowledge being ignited by the air of detachment burns

to ashes the seeds of all his deeds at that time, therefore he undoubtedly gets the entry into the world of salvation.

36. Because of that fire of knowledge only, his water in the form of lust gets burnt slowly from his intellectual ground. As a result, that intellectual ground of him gets barren and his seed in the form of his deed could not get sprouted in it.

37. It is a matter of grief that this water in the form of lust gets dried after many births because of its having in abundance in some devotee; the only condition is that he remains a desirer of salvation in all his births; and does not commit any kind of mistake.

38. The destruction of thirst, the sense of detachment, and the activities of renunciation, equanimity, unselfish actions and constant thinking of a substance – these together become the cause of an acquirement of salvation.

39. The path of salvation is very difficult. But the state of salvation itself is the constant source of happiness. Therefore extremely wise person should neglect the sufferings coming in the path of salvation. In this matter he should follow the conduct of that person who digs the well.

40. Son! You people are really fortunate that you always get into the company of Lord Kṛṣṇa. He is the Lord of salvation; and He is living here for the welfare of this world.

41. King Yudhiṣṭhira, all assembly members and all people become doubtless in the matter of the form of salvation and the method of achieving it by such sermon of Bhīṣma Pitāmaha. Then they all, with the folded hands, did the worship of Bhīṣma Pitāmaha.

42. After this, Bhīṣma Pitāmaha having thought something said to Yudhiṣṭhira who has become calm – O son! If you wish to ask something else then ask that too.

43. Listening this word of him, Yudhiṣṭhira with folded hands and bent head spoke to him, ‘O Grandsire! I have known everything from you. Now I do not find anything to be asked.’

44. This moment I expect from the core of my heart good blessings for my future. I think that by such blessings only I would be able to protect people and the kingdom.

45. To Yudhiṣṭhira who was speaking like this, Bhīṣma Pitāmaha, the son of Gaṅgā, spoke affectionately thus – Son! My hearty blessings are always with you.

46. You are endowed with those qualities which are worthy of a king. Therefore it is my faith that you will indeed be proved to be a noble king. In your rulings neither children nor weak women nor any frail person will be afflicted.

47. (Because) Lord Kṛṣṇa’s blessings are with you, you will never become the subject (victim) of tension or worry; and your popularity will always remain in this country as well as in foreign countries too.

48. Now leave aside all your worries, go with your brothers and rule the kingdom; and nourish your subjects. Son! Now I also wish to meditate upon the Supreme Reality, the Creator of all, by wielding quiescence.

49. When this sun moves towards the Northern equator (i.e. *Uttarāyana*),

then come to me to perform my concluding ceremony. And son! Do not have sorrow for me. (Because) The death of the body which is the physical form of the soul is indeed ascertained only.

50. After this Bhīṣma Pitāmaha prayed to Lord Kṛṣṇa who is a rower of the boat which is in the form of ocean of this world, thus, O Kṛṣṇa! Please fulfil my last desire by bestowing upon me.

51. O Śrī Kṛṣṇa! It is my wish that at the time of death you only stay in front of my eyes; and it is my faith that you will surely fulfil this my last desire.

52. Lord Kṛṣṇa, gently understanding the essence of speech given by Bhīṣma Pitāmaha, too got most pleased on him; and at that time He gave him enough assurance. This situation of both of them at that time cannot be described in words.

53. Thereafter, five Pāṇḍavas along with Lord Kṛṣṇa and all the people, with the permission of Bhīṣma Pitāmaha, keeping patience, with the emotion in their minds that in this world there is nothing permanent; and by bowing down to him (Bhīṣma Pitāmaha) went away from there.

CANTO – 20 DESCRIPTION OF *MAHĀPRAYĀṆA*

1. The Sun-god slowly reached to the Northern direction by leaving the Southern direction. Who can impress the two heroines together, if both of them are at different places at the same time?

2. At that time King Yudhiṣṭhira gave up food being pained by understanding it to be the proposed time of death of Bhīṣma Pitāmaha as the Sun was moving from the zodiac sign Capricorn i.e. completing

Dakṣiṇāyana.

3. And he commanded to accumulate all the necessary goods for the concluding ceremony of him. On that night the king Yudhiṣṭhira could not sleep as his mind was constantly thinking of Bhīṣma Pitāmaha.

4. The next day, having completed regular rites, the king Yudhiṣṭhira reached to Bhīṣma Pitāmaha along with his purohitas, relatives, fire and the necessary goods for pyre.

5. There he firstly bowed down to Bhīṣma Pitāmaha who was surrounded by royal saints, great sages and divine ascetics as well as who was served by the kings and people. And then he paid homage to sages and others.

6. Thereafter he informed about his presence to Bhīṣma Pitāmaha who was then prepared to give up his life. At that moment tranquil minded Bhīṣma Pitāmaha slowly opened his eyes.

7. Bhīṣma Pitāmaha was extremely happy and satisfied in by looking at the king Yudhiṣṭhira in front of him only; and then assuming the sun to be on the Northern equator he spoke like a pilgrim leaving his place.

8. Son! The sun has turned to Northern equator; the month is also *Māgha*; and the *Pakṣa* is also *Śukla* i.e. bright fifteen days of a month. Therefore I wish to give up my last breath. You are not supposed to lament after my death.

9. O sinless! You always protect and nurture all your subjects and relatives righteously. So that the happiness would lie in the family and in the kingdom who suffered in war in every way.

10. I am sure that you will protect and serve your subjects very well and in that way you will become more popular. (Because) The hot rays never come on the earth from the orbit of the moon.

11. By saying so to the king Yudhiṣṭhira, Bhīṣma Pitāmaha, the son of Gaṅgā, said to Dhṛtarāṣṭra, the son of Ambikā, Dhṛtarāṣṭra! Now leaving aside all your worries (you) accept these Pāṇḍavas as your own.

12. Those who do not control their children; who spoil their children and make them rebellious by caressing (fondling) them; suffer everywhere like people sitting on the seat of gone astray horses.

13. O son! Wicked sons become the cause of destruction for the society. Therefore parents are expected to bear their children with proper training and proper code of conduct from time to time.

14. A foliage made on an unbaked earthen pot sufficiently beautifies the pot by becoming very firm when baked on the pot. But if they are made on the baked pots, then not only they cannot be made on them but they also destroy the pots while they are made of them.

15. The sad Dhṛtarāṣṭra with bent head spoke to Bhīṣma Pitāmaha, the son of Kuru race, O father! Now my affection for my sons has disappeared. I understood that I have given birth to a slur on the fair name of a family, and not to the sons. Therefore I pray you to forgive me.

16. My inner soul gets ashamed today by remembering all those knaveries of my mind and for not listening to your valuable advices due to affection for children.

17. From today onwards I shall always consider these Pāṇḍavas Yudhiṣṭhira as my sons only. For any person should not remember (recall) the broken pieces of the glasses on receiving the pearls.

18. Bhīṣma Pitāmaha on hearing and understanding the feelings of Dhṛtarāṣṭra became calm for confirming peace on earth. Thereafter tranquil minded Bhīṣma Pitāmaha, who has decided to leave this body and looking at Lord Kṛṣṇa standing in front of his eyes, spoke to him.

19. O Śrīkṛṣṇa! The Sun has moved to the Northern equator. Therefore I wish to abandon my life breath now. O Mādhava! Please forgive me for my offences; and allow me to leave this world.

20. O Lord! I beseech forgiveness from you with these my joined hands for any offence done mentally, physically or orally under the influence of greed, attachment or arrogance.

21. I wish that on the earth this race, this nation and these Pāṇḍavas get support from you; all kinds of prosperity may reside with everyone; and may all the calamities get ended from all the sides.

22. I know that you have descended on the earth in the Dvāparayuga in order to destroy unrighteousness on the earth; and by destroying unrighteousness and establishing righteousness on earth you are being glorified presently on the earth.

23. O Lord! There is no doubt that even a small lump of earth becomes a mountain on passing the time; and that only becomes the reason of constant sorrow, by thinking this O Kṛṣṇa! I have become tensed.

24. I have been polluted by the contact with unrighteousness. Therefore I am praying you for my purification. O Lord! Please make me pure through the sacred water in the form of your compassion; and please have mercy on me.

25. Saints and sages moving in the space say that even the sight of (river) Gaṅgā makes a person pure and sacred. (Then) Will these your two steps, who have given birth to her (Gaṅgā), not make me pure on being remembered and seen by me? I think they will surely make me pure.

26. When the Sun and the Moon, though staying differently, are indeed able to remove the darkness, then cannot You, making the Sun and the Moon your eyes together, remove this darkness of my sin? I think You can indeed remove them.

27. Lovable to your devotees! Expert in burning the forest which is in the form of (this) world, O Lord! O Kṛṣṇa! O Nātha! Forgiving me for all my faults, please make me out of this sea of sorrow.

28. O Lord! You show your expertise in protecting your duty by assimilating me. I am completely in your shelter. Therefore, You make an assignment to a better abode of mine in the post-death existence as per Your religion.

29. I wish to have your blessings in my long journey, so that agony cannot pain us more; and I can reach to the destination easily.

30. By listening to the heart-rending words of that Bhīṣma, though staying in that condition also and endowed with the best power of thoughts, compassionate Lord Kṛṣṇa completely melted on him, like a milky cow on its calf.

31. Thereafter, Lord Kṛṣṇa, the remover of the social trauma, by taking Bhīṣma's hand in His own and by making him to drink nectar drink of compassion, spoke to him in His grave speech.

32. O Grandsire! You do not bother. You are worthy to be worshipped even by the great souls. During your lifetime, ineffable penance you did that is enough for your welfare at this moment.

33. O Bhīṣma! I know you from the beginning. You do not carry a single trace of sin. Therefore O Grandsire! You be very sure. This long journey will be for your betterment.

34. You also do not worry for "You have helped Duryodhana", because your insight has always taken the side of righteousness.

35. Staying on the side of unrighteousness, you have not left the righteousness. The fragrance of a lotus never goes stale by staying even in mud.

36. By bearing unrighteous conduct of his (Duryodhana) and by fighting the war from his side, whatever kind of little sin you might have acquired, you have already burnt it in the fire of death expected by yourself.

37. O Grandsire! By accepting your death as per your wish, in this war, you have protected the *Dharma*. At that time, by your fall on the earth, the dust assembled to the roots of a tree of unrighteousness has moved away.

38. O son of Gaṅgā! I am finding you sinless from all sides. Therefore you give up tensions; and look at me. I am sure that you will be worshipped in

the other world. The talk of Lord Kṛṣṇa will not be untrue.

39. Wise and metaphysician persons will always praise you. Any thoughtful person will never scorn (censure) you in this as well as in the other world.

40. O Bhīṣma! You become sure from all the sides. The deities of Vasuloka are waiting for you. I also wish (you) that you always see your welfare.

41. By listening to such word of Lord Kṛṣṇa, Devavrata Bhīṣma Pitāmaha immediately came out of the trap of tensions which was in the form of creeper. Does a person fear from the darkness after getting the help of morning Sun-rise? Never.

42. Then after Devavrata Bhīṣma Pitāmaha mentally bowed down Lord Kṛṣṇa again and again; and assuming that time to be auspicious, he decided to give up his body.

43. The knower of the essence of *Yoga*, that Bhīṣma Pitāmaha, by controlling the mental-inclinations like a Yogī in front of Lord Kṛṣṇa only, lifted upside his vital-breath, which was controlled till then, serially from Mūlādhiṣṭhāna.

44. At that time his vital breath as soon as lifted upside for the suture on the top of the skull (Brahmarandhra), the arrows of Arjuna and their wounds immediately disappeared from those parts.

45. The five air viz., *Prāṇa*, *Apāna*, *Samāna*, *Vyāna* and *Udāna* i.e. vital-breath of his body when reached to his suture on the top of the skull crossing the six places viz., *Mūlādhāra*, *Adhiṣṭhāna*, *Maṇipūra*, *Anāhata*, *Viśuddha* and *Ājñā*, at that time his entire body became absolutely free from all the arrows and wounds.

46. At that time, there was seen neither any arrow nor any wound. By seeing this, all assembled people started looking at him so seriously.

47. At that time, the nine passages of his own body meaning mouth, a pair of ears, a pair of eyes, a pair of nostrils, the anus and the genitals; which were restrained by the vital-breath of Bhīṣma suddenly breaking his suture on the top of the skull and sparkling within a moment.

48. Being watched by all people, his sparkling vital-breath immediately entered into the sky. At that time, there started the sound of kettle-drums in the sky; and the rain of flowers by the gods.

49. At that time, there started being heard the auspicious speeches of humans on the earth and that of gods in the sky for Bhīṣma. In my opinion, that scene of the final journey of Bhīṣma Pitāmaha is matchless even today.

50. And now I am feeling sad to say that the Sun in the form of Bhīṣmapitāmaha sank thus. As a result, the darkness in the form of grief spread everywhere within a moment due to his absence. Because of it the lotus in the form of faces that of wise persons withered; and that of Pāṇḍavas especially.

51. And there slowly spread quietude; and for the passed soul there flooded the faith in the hearts of all. After the passing of few moments, there came the idea of putting his body on fire in the minds of people.

52. And then Lord Kṛṣṇa said to the king Yudhiṣṭhira after consoling all the relatives that, O Patient one! Leave aside all your sorrows and to imbibe the quality of patience; and prepare the fire alter for Bhīṣma Pitāmaha.

53. Hearing such words of Lord Śrīkṛṣṇa, that King Yudhiṣṭhira, the eldest amongst Pāṇḍava brothers, holding patience in his mind, thinking everything to be non-eternal and looking at the body of Bhīṣma Pitāmaha, taking deep breath because of getting unhappy, ordered his brothers and family members to prepare for funeral ceremony.

54. Thereafter, remembering the qualities of Bhīṣma Pitāmaha having become his devotee, having become patient; all the brothers, all the relatives and all the kinsmen along with the king Yudhiṣṭhira faithfully and traditionally performed his concluding ceremony in a royal pomp.