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Vallala Charita

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SANSKRIT

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Ananda Bhatta

Edited and Translated into English

BY

MAHAMAHOPADHYAY HARAPRASAD SASTRI, M.A.,

PRINCIPAL, SANSKRIT COLLEGE, CALCUTTA, rhilological secretary, asiatic society of bengal, feilow of the calcutta university, wimber of the royal asiatic society of great britain any ireland.

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ΒY

MAHAMAHOPADHYAY HARAPRASAD SASTRI, M.A.,

PRINCIPAL, SANSKRIT COLLEGE, CALCUTTA, PHILOLOGICAL SECKETARY, ASIATIC SOCIETY OF BENGAL, FELLOW OF THE CALCUTTA UNIVERSITY, MEMBER OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND,

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PREFACE.

A T the request of an esteemed friend I undertook the editing and translating of the Sanskrit Work, entitled Vallala-Charita by Ananda Bhatta. Before I took up the work in right earnest, I was not without doubts as to its authenticity and genuineness. A Sanskrit work of that name was published some years ago by the Nathas, the well-known booksellers of Chinabazar in Calcutta. I pronounced it to be spurious and unreliable and I have had since no reasons to change my opinion. The Charita which I was requested to translate might, I thought turn out to be equally spurious and unreliable.

On a careful examination, however, of the manuscripts in the possession of my friend, my doubts were removed and I found them to be genuine. One manuscript was copied, as appears from the colophon at the end of the book, in the year of the Emperor Aurangzeb's death, 1707 A.C. The other as appears from a similar colophon was copied in the Bengalee year, 1198. The authenticity of both these manuscripts is vouched for by the correctness of the date of transcription and also by the mention of names of the persons for whose use the transcriptions were made. In one case the name of the copyist is given. The Mss. also were obtained from different parts of the country.

When preparing the manuscript-copy for the Press I observed that the manuscripts were not copied from the same *cordex archi typus* but from two distinct originals shewing that the work had some circulation a century or two ago.

The work was completed by Ananda

PREFACE.

Bhatta in the Saka year, 1432 corresponding to the year, 1510 A.C. The compiler claims descent from Ananta Bhatta, Brahman belonging to Southern India whom Vallala himself induced to settle in the village Kasaru in Sonargan by granting him the same in perpetuity. The compiler therefore was in possession of the traditions about Vallala current in his own family.

Ananda Bhatta wrote his Charita about the Saka year, 1432 which formed part of a period of great social revolution in Bengal. The great renunciation of Chaitanya and his subsequent retirement to Puri left the leadership of the Vaishnava community, in the hands of Nityananda, a man of more catholic views and of greater powers of organization. He at once perceived the advantage of incorporating the wealthy but persecuted Suvarnavaniks into the new and rising community. This created an agitation and Ananda Bhatta's book is the outcome of this agitation. Ananda Bhatta by disclosing the past history of the caste-system in Bengal, did a service at this time of agitation, the value of which can scarcely be overrated. He was strongly supported by the most influential Bengal Raja of his time, namely, Vudhimanta Khan, a Kaiastha by birth, a Vaisnava in faith and an out-and-out supporter of Chaitanya and his followers. His high position is attested by the fact that he is always called Navadvipadhipati (lord of Navadvipa). Ananda Bhatta's book was presented to him on the anniversary of his birth, December-January, 1509-10 A.C.

So far I have been concerned with the authenticity of the manuscripts and the credibility of the author as well as of the writers to whom he is indebted for his narrative. The authenticity of the materials used by the author, is a point of great importance and I shall now direct my attention to that point. It has already been observed that Ananda Bhatta had the traditions current in his family to guide him. He reproduces in

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extenso the Vyasa Purana by Bhatta Pada, by which he evidently means Bhatta Sinha Giri who converted Vallala to Saivaism. Sinha Giri was an ascetic whose chief place of residence was Vadarikasrama in the Himalaya. The great A'srama there is a celebrated place of pilgrimage for all Hindus and specially for Saivas. The place has always been dominated by people from the Deccan. Sinha Giri was in all probability a Deccan Brahman. Vallala's family also came from the Deccan and so both these important personages were in favour of settling Deccani Brahmans in Bengal. Ananta Bhatta the ancestor of the author was a Dravida Brahman and it is mentioned in the Work that he was induced to settle in Bengal by the grant of a village by Vallala. So in the family of Ananta the tradition of Sinha Giri and his great achievement is sure to last long in a pure and unalloyed condition and Ananda Bhatta made full use of it. But not satisfied with traditions alone Ananda Bhatta in corporated in his work three important Chapters from a treatise entitled Vallala-Charita by Sarana Datta a comtemporary of Vallala. These chapters relate to ceremonial sacrifices performed by Vallala and his attitude towards the various castes. The substantial details given in them stamp these chapters with the character of a contemporary record. Such details were not to be expected from Ananda Bhatta himself who wrote 400 years after Vallala. Therefore in a true historical spirit he makes the contemporary Sarana Datta give the necessary details without which his narrative could not have been complete, That Sarana was a contemporary of Vallala and his son Lakshamana, appears from the third verse of Jayadeva's immortal lyrics, Gita Govinda, in which verse five great poets are mentioned, namely, Jayadeva, Umápati, Govardhana, Dhoyi and Sarana. We also know of Sarana from an anthology by Vatu Dása, the son of a general of Lakshmana Sena, written in 1205 A. C.

Ananda Bhatta incorporates into his work a hymn by Kalidasa Nandi who also is mentioned in the above anthology. All these facts show conclusively that the materials used by Ananda Bhatta were contemporary with the Sena dynasty.

The authenticity and contemporaneous nature of these materials is further evidenced by their complete coincidence with the result of modern researches. The names and dates as given in Ananda Bhatta's Work agree in the main with the corresponding names and dates obtained by the modern recognized process of deciphering inscriptions and working out their details.

From the foregoing considerations no doubt is left in my mind that Ananda Bhatta's Vallala-Charita is a historial record of the leading events of Vallala's reign.

DATED, CALCUTTA, HARAPRASAD SASTRI, 30th November, 1901. Principal, Calcutta Sanskrit College.



«Vallala Charita»

PART I.

CENTRON .

O^{UR} obeisance to the Remover of all obstructions. I bow to the Cause of *creation*, *preservation* and *destruction* of the world, the Lord of the universe, the Upholder of the universe, the Origin of the universe and identical with the universe, the Seed of the universe, the Essence of Truth, the Moral Censor of all, the Indestructible, the Omniscient, the Omnipotent, the Ubiquitous and the All-pervading.

By the command of the king of Navadvipa (bowing to the feet of the Brahmans) I will write a history of king, Vallala, entitled Vallala Charita in which will be $\begin{bmatrix} 2 \end{bmatrix}$

told the origin of the Brahmans and their divisions and the *gotras* and *gains*.

When Brahma became desirous of creating the world, Pulaba emanated from his left ear, Angira from his nostrils, Ruchi from his mouth, Marichi from his shoulders, Prachetá from his lips and the eleven Rudras (the product of his wrath) from his forehead. Vatsya was the son of Pulaba, Sandilya of Ruchi, Bharadvàja of Vrihaspati, the son of Angira, Kasyapa the creator of men was born of Marichi Risbi, Gautama was born of Prachetá.

Sávarna was born of Gautama. He is one of the Pravara Rishis. In the world there came into existence five gotras with the above Rishis as pravaras. From the mouth of Brahma other races of Brahmans were produced and distributed over various countries but without gotras. Kasyapa begot by Aditi the twelve Adityas. From the eye-secretions of Atri was produced the moon the ocean of milk. The Kshatriyas are said to have Chandra Aditya and Manu for their pravaras. Other Kshatriya races emanated from the arms of Brahma, the Vaisyas from his thigh and the Sudras from his feet.

Every one is a Sudra by birth; he becomes a *dvija* by the purificatory secraments, *vipra* by the study of the Vedas and a *Brahmana* by the knowledge of Brahma.

To the north of the Vindhyas there are five classes of Gaudiya Brahmans, namely Sárasvata, Kanyakuvja, Gaudiya, Maithili and Utkala. To the south of the Vindhyas there are five classes of Dravidi Brahmans, name[3]

ly Karnatas, Tailangis, Gurjaras, Maharashtras and Andhadas. All Brahmans with the exception of those belonging to Mithila and Magadha may be called Kanyakubjas. The Brahmans of Magadha were in ancient times affiliated to the *dvijas*. Those of Mathura sprang from the sweat of the Boar-Incarnation.

Brahmans learned in all the Shastras came on horseback to Gauda in the Saka year, 954. These were Medhasthi, Kshitisa, Bitarága, Shashimukha, Saubhari, Ratnagarva and Sudhánidhi. At the request of the king they married seven daughters of the Saptasati Brahmans. By an act of Providence seven sons were born of these. Five went to the Varendra-country and two remained in Rada. King Adisur brought five Brahmans of five gotras. Their names and gotras are the following:---Bhattanarayana of Sandilya gotra, Sriharsa of Bharadvája, Daksha of Kasyapa, Vedagarva of Sávarna goira, and Chhandada of Vatsya gotra. Bhatta had sixteen sons, Daksha too had an equal number, Sriharsha had four sons, Vedagarva twelve and Chhandada had eleven. Some Vaidik Brahmans well versed in the Vedas came to Gauda. These were Páschátyas and Dákshinátyas, The last are known as Drávidas. In the country governed by Vallala, the Kulins were regarded as devatas, Srotrivas as Sumeru and Ghatakas (genealogists) as their panegyrists. The nine distinguishing criteria of kulu of the Kulinas are achára (cleanliness of conduct), vinaya (discipline), vidyá (learning), pratisthá (social position), tirthadarsana (pilgrimage), nishta (following the precepts of the Shastras), avritti (giving and taking girls to and from families of equal rank), lopa (austerities), and dána (gifts). A girl may remain under her paternal roof *i.e.*, may not be given away in marriage up to the age of adolescence and even up to her death; but she is never to be given away to one without kula. By the word Srotriya is meant a virtuous Brahman who has mastered at least one shákhá of the Vedas with its ceremonial literature and the six subsidiary studies and who is habituated to the performance of the six duties of a Brahman. It is certain that king Vallala in ancient times distinguished Kulinas, Maulikas, and Vamsajas according to their merits.

Here ends the enumeration of castes in Vallala Charita.

Next comes the explanation of the term Pratigrahi or the acceptor of forbidden gifts :---

The king made a gift of a golden cow to the Brahmans in a sacrifice. For cutting up that golden cow a goldsmith was degraded and then banished by the king from his dominions. The Brahmans who took any broken piece of the golden cow were also degraded and declared incapable of performing any religious rites.

Here ends the enumeration of the cause of degradation of the acceptors of forbidden gifts.

The enumeration of names and the original villageresidences of Brahmans who accepted forbidden gifts :----

The following persons born of Brahman-families ac-

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cepted the gift of the cow. Any contact with them causes men to sink like a cow in the mud. These are to be absolutely avoided by all the learned in matrimonial connections, in feasts, in gifts and in sacrifices. They are Sankara of the Pitamundi gain, Divákara of the Gada gain, Dádaka of the Guda guin, Dokadi of the Pippali gain and Mártanda of Vandya gain. To the same gain also belonged Ayáni, Ganáy, Háda and Gopi-Dokadi of the Másachataka gain, Madhusudana of Ráyi gain, Kusika of Java gain, Narayana of the Hada gain, Diveda of the Mahinta gain ; so were Dáyari and Kesava, Sakuni of Chatta gain, Nayarika of Tailavati gain, Visvesvara of Kunta gain, Vithu of Vandya gain : two brothers, Sadana and Visvarupa, of Ghosali gain, Hásya of Ganguli gain, Gautama of Puti gain, Parasara of Pilpi gain and Sankara of Dindi gain.

Here ends the name &c. of the acceptors of forbidden gifts.

Next comes the enumeration of the marriages of daughters of the acceptors of forbidden gifts.

Vasistha married the daughter of Gana, Tauta married the daugher of Sakuni, Dayika married the daughter of Hada, Kuvera married the daughter of Hásya, Chakrapáni too married a similar girl, through avarice, Kulabhusana Chatto married the daughter of Vithu : all these six were considered as Vamsajas on account of marrying the daughters of the acceptors of forbidden gifts. A *Kulina* by giving his daughter to a Srotriya degrades [6]

himself to a Vamsaja. The other Vamsajas are Kaudinyas who obtained the grant of a village from Vallala and were declared by him Vamsajas: so were Kadadi of Javagrami, Kaudinya and Vaijudi.

Here ends the enumeration of the daughters of the acceptors of forbidden gifts.

Next comes the enumeration of names and original village-residences of Brahmans belonging to the five gotras.

Next come the names and original village-residences of the descendants of Bhattanarayana belonging to the Sandilya *gotra*.

First, Varáha belonged to the Vandya gain, Ráma to the Gadadi gain, Nripa to Kesara gain, Nala to Kusama gain, Vitu to Parihala gain, Gui to Kulabhi gain, Gana to Ghosali gain, Sevu to Svatisvari gain, Vudu to Maschataka gain, Vikartana to Vatavyala gain, Nila to Vasuváyi gain, Madhusudana to Kadyala gain, Kucha to Kusi gain, Vásuka to Kulisá gain. The bigh-minded Akásmadhava belonged to Dirgha gain. These sixteen belonged to the Sandilya gotra and were bonoured by their gotras.

Next comes the enumeration of the names and original village-residences of the descendants of Daksha belonging to the Kasyapa *gotra*.

Dhira belonged to Gudi gain; Nira to Amrula gain, Subha to Bhuristala gain, Sambhu to Tailavatika, Katuka to Pitamundi, Sulachana to Chatta gain, Pal to Palsi [7]

gain, Kaka to Hada gain, Krishna to Podari gain, Jana to Koári gain, Vanamali to Parkati gain, Srihari to Simli gain, Jata to Pusilala gain, Shashikara to Bhatta gain, and Kesava to Mula gain. These Brahmans are known by the name of Kásyapas.

Then comes the enumeration of the names and original village-residences of the descendants of Sriharsa belonging to the Bharadvaja *gotra*.

Dhándu belonged to the Mukhati gain, Jana to Dimsi gain, Nana to Sahari gain and Rama to Rayi gain. These are the sons of Sriharsa, the upholders of the family of Bharadvaja. These four families are well known in every country.

The enumeration of the names and village-residences of the descendants of Vedagarbha belonging to the Sávarna gotra.

Hala belonged to the Ganguli gain, Rújyadhara to Kunda gain, Vasistha to Sidhala gain, Madhava to Darji gain Visvarupa to Nandi gain, Kumára to Váli gain, Yogi to Siárika gain, Ráma to Pusi gain, Makata to Daksha gain, Madhusudana to Pari gain, Madhava to Ghantá gain, Gunákara to Nyari gain. These twelve sons (of Vedagarbha) were very wise and belonged to Sávarna gotra.

Next comes the enumeration of the names and villageresidences of the descendants of Chhandada belonging to Vatsya *gotra*.

Ravi belonged to Mahinta gain, Surabhi belonged to

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Ghosa gain. In this world Kavi belonged to Simvalala gain, the far-famed Bápuli belonged to Pipuli gain. The wise Sankara belonged to the Puti gain, Visvambhara to the Purva gain, Sridhara belonged to the Kánjivilli gain, Narayana to the Kánjiyari gain, Gunakara to the Chatkhandi gain, Manu, equal to Rudra on earth, belonged to Dighala gain. These belonged to Vatsya gotra and these are the places of their residences.

Next comes the enumeration of the Gauna Kulins :---Dirghángi, Pari, Kulavi, Podari, Rai, Kesari, Ghantá, Dindi, Pitamundi, Mabinta, Guda, Pipali, Hada, Gadagadi. These are considered as Gauna.

Once upon a time king Vallala Sena for the purpose of granting Kaulinya-honors &c. invited all the Brahmans to come to a meeting. On the day appointed, the Brahmans assembled and came before the king after performing their daily obligatory ceremonies. Some came in the first quarter of the day, some in a quarter and a half, some in two quarters and a half. The king conferred on them Kaulinya and other honors, after considering the duration and the number of obligatory ceremonies performed by them. Those who came to the meeting after two quarters and a half of the day were over, were considered to be most pious and they obtained the honor of Kaulinya. Those who came after a quarter and a half of the day had passed, became Srotriyas. Those who came within a quarter became Gaunakulina. In course of time -some of them were incorporated with the pure Srotrivas.

Others were known as Gaunas and Kasta Srotriyas. Like the Gaunas the Kastas were equally hateful. Thus I have described the rule of Kulinism of the Radiya Brabmans.

Here ends the story of Radiya Brahmans who obtained the honors of *Kaulinya* &c.

The genealogy of the Varendra Brahmans,

There were eighteen gains in the Kasyapa gotra, fourteen in Sandilya, twenty-four in Vatsya as well as Varadvaja, twenty in Sávarna gotra; and there were five gotras. I will now enumerate in full the gains according to the above order.

Here commences the enumeration of the names of the gains in Kasyapa gotra. Karanja Bahmans, Bhadudi, Maittra, Valayasti, Kerala, Madbugrami, Valibári, Moyáli, Bijapunja, Koti, Paresa, Ghosa, Dhosak, Bhadragrami, Asrukoti, Saragrami, Velagrámi and Chamagrámi are the descendants of Kripánidhi.

Here commences the enumeration of the names of the gains of the descendants of Damodara belonging to the Sandilya gotra :-Rudra Vagchi, Sádhu Vagchi, Labidi, Chámpati, Nandanáváti, Kálindi, Chatta, Pusana, Srihari, Visi, Matsyasi, Beludi, Chámpa, Sávarna and Kota.

Here commences the enumeration of the names of the gains of the descendants of Dharádhara belonging to the Vatsya gain :-- Samjámini, Bhimakali, Bhattasáli, Kudmudi, Bhadiyala Kamakáli, Vatsyagrami, Lakshaka, 10]

Vodagrami, Jamurukhi, Kaligrami, Kálihara, Sitali, Dhosali, Taludi, Kukuti, Nidráli Chakshusagrami, Deuli, Sihari, Paundikákshi, Srutavati, Chaturandi, and Kálindi were the descendants of Dhurandhara belonging to the Vatsya godra.

Here commences the enumeration of the names of the descendants of Gautama belonging to the Eharadvaja gotra. Bhúdada, Laddela, Jháma, Jhámála, Jhámpati, Ugrarekhi, Ratnávali, Khani,, Gosvásirá, Pisini, Dengá, Cháthuri, Pippali, Visúlá, Kanchanagrami, Asrika, Sakotaka, Kshetragami, Rajagrami, Nandigrami, Dadhyala, Pukti and Vrihati are descended from Gautama of the Bharadvaja gotra.

Here comes the enumeration of the names of the gains of the descendants of Parasara belonging to Sávarna gotra :—Sinhaldalaka, Undudi, Sringi, Pakadi, Ledhudi, Dhundhudi, Tátosa, Setu, Kapáli, Loma, Petara, Panchavati, Khandavati, Nikadi, Samudraka, Pundarika, Jasogrami, Ketugrami, Puspasobha and Dusi. These resembled Munis. They were born of Parasara in the Sávarna gotra and were known as of the Varendra gotras.

Explanation-why the Vaidikas did not receive the honor of Kaulinyas &c.

The Vaidika Brahmans were partial to the Vaniks, and therefore the king did not invite them to the meeting. They also did not care for these honors conferred by the kings (on the Radi Brahmans). Some say these Brahmans were called Vaidika because they knew Brahma.

Here ends the explanation why the Vaidikas did notreceive Kaulinya.

Next commences the enumeration of the names and gotras of the Kaiasthas hailing from Kanyakuvja. The highminded Daksha was born in the Kasyapa gotra. His servant was Dasaratha Vasu born in Gautama gotra. The clever Bhattanarayana was born in Sandilya gotra. His servant was Makaranda Ghosa of Saukálina gotra. Sriharsa the great Rishi was the most famous Rishi in the Bharadvaja gotra. His servant was Viráta Guha of the Kasyapa gotra. The austere Vedagarbha was known to belong to the Sávarna gotra. Kálidás Mittra belonging to the Visvámittra gotra was his servant. He was born in a Sudra family. Chhandada was born in the Vatsya gotra. Purusottama Datta belonging to the Maudgalya gotra was his servant. His coming to Gaud was for the protection of the abovenamed Brahmans. The Ghosas, the Vasus and the Mitras are all kulins. Deva, Datta, Sena, Sinha, Pálita, Kara, Guha, and Dása (these eight) are Madhya-The seventy-two families are below these. Vallala mas. acknowledged eighty Maulikas. The seventy-two are regarded as the worst of Kájasthas.

Here is a panegyric of the pious Káiasthas. Those Sudras who are charitably disposed, who perform ceremonies and who are attached to the Brahmans are the only Sudras whose cooked food is always acceptable. The ancient Brahmans followed this rule.

Here ends the first Part of Vallala-Charita uttered by Ananda Bhatta.





PART II.

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CHAPTER I.

HAVE finished writing the first Part of Vallala-Charita. Hear now the elaborate account going to be given in this the second Part.

In ancient times, a king belonging to the Sena dynasty, well-known as Raja Vallala ruled over this earth. He was so powerful that none ventured to disobey his command. Though he was absolute in power and though he was young yet he was never devoid of wisdom and judgment. He never seduced the daughter of a Brahman. Though he was arbitrary and haughty his dependants were always attached to him. He did never cast a lustful eye on other people's wives. When how-

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ever in a certain period of his life, he walked in the footsteps of the heretics, he had connection with a Chandala's daughter and a dancing girl of 12 years of age, for the purpose of attaining spiritual success. Aslong as the king was not initiated by Bhattapáda he did acts which were condemned by the virtuous. But after he became a disciple of the Bhatta and his intellectual and his moral judgment became clearer, he did. every thing for conciliating the Brahmans. His extensiveempire consisted of five Provinces, namely, Vanga, Vagdi, Varendra, Ráda and Mithila. The Maharajah who had Bhatta Sinha as his preceptor was in a position to governeven the three worlds by his prowess. His Majesty lived, sometimes in that best of cities Gauda, sometimes according to his pleasure, in the city of Vikrampur, sometimes at Sonargaon in a beautiful palace. He sported with his wives like Indra in Heaven. The king wasan expert in erotics and horsemanship. He was learned in the Shastras and was like a second Karna in munificence. I have heard that in his old age, the great king acting under the instruction of Manirudha, composed a. great work entitled Dánsagár.

Here ends the first Chapter, entitled the enumeration of the virtues of Vallala in the Second Part of Vallala-Charita, uttered by Ananda Bhatta.

CHAPTER H.

Once upon a time Rajá Vallala borrowed a crore of rupees from Vallabhananda, the richest man of his time, for the purpose of conquering the king of Udantapur; but repeatedly defeated in battles in the neighbourhood of Manipur, he determined to make a grand effort and sent a messenger to Vallavavanik, demanding a fresh loan. Vallabha was unwilling to lend him any further sums as he had already been unable to meet his In spite of this Vallala sent a messenger to dues. Vallabha. The messenger acquainted Vallabha with the order of the king at Vallabha's fort, named Samkhakot. The messenger acquainted him with the king's order which was as follows :--- "Because it has become absolutely necessary for us to march against the country of Kikat with a grand army composed of six divisions you, Vallabha Chandra ! are required to advance a crore and a half of gold coins on this order of mine without any loss of time."

In reply Vallabha said "I see our king is a great spendthrift. He is bringing disgrace on his own family. What could we say to this? We can never regard this as the work of an honest man. Why this preparation for war? It is the duty of kings to govern territories already acquired. This is an impious war. For the good of his subjects, our Maháraja should give up [16]

this villainous idea. War is very sinful. It leads men to the infernal regions. It also brings on complete ruin of the subjects. I see the king is despotic. He has no regard for the duties of his high office. He does not feel the impropriety of not protecting his subjects. What is the good of extending the empire ? Does he not know that there is no one on earth who can convert a Kshatriya into a pious and religious man and can transform a mace into a bow? If a king unmindful of the welfare of his subjects is anxious only for his revenue, serious odium attaches to his name and his residence in the infernal regions is assured. The Koshatakis have also said this. However, when I see that harassing the enemy is the great end and aim of politics, we need not discuss politics here. I am a small man, humble as grass. Even less I am being harassed on account of this war, so I should rather speak the real fact. You may tell the king that if he put me in possession of the place, named. Harikeli within his dominions in usufructuary mortgage and give me a written engagement to the effect, that I shall be entitled to recoup myself out of the revenue arising thereform until he pays me up, I am prepared to advance him the desired sum of money.

Upon this the messenger returned in haste to Vikramapur and acquainted Vallala with what Vallabha had said. On hearing it, the Maharaja became inflamed with rage as if a heap of straw had been set on fire. As drops of water often issue from the burning wood,

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so drops of perspiration appeared on Vallala's face, copper-colored with rage. Irritated at the conduct of an individual Vanik, Vallabha, he began to harass the whole race of Vaniks. On the pretext of collecting revenue he deprived them of their wealth. He declared forfeited all moneys, deposited by them in civil courts and never returned them in spite of all importunities. Though intermarriage between castes was interdicted in the Kali Yuga, he forcibly took the daughter of Govinda Adhya to be his wife.

In this way the king instigated by his flatterers harassed and oppressed the Vaniks and at last sent for a messenger and spoke to him thus :—" All the Suvarnavaniks in my dominion, are very wicked. They are proud of their purse. They do not care for the Brahmans and have no regard for me who is a Brahmakshatriya. This Vallabhananda again, is the head of the Vaniks in wealth. For this reason he is very proud and unmannerly."

In this way he threw the whole blame on the Vaniks but sent the messenger to Samkhakot again. He tried various means to bring over Vallabha to his side, sometimes by threats and sometimes by coaxing. He made a great thing of it.

The Provincial governors at this time, adopting improper means began to exact double the usual amount of tolls from the Vaniks at Ferries.

Here ends the Second Chapter, entitled the harass-

ment of the Vaniks in the Second Part of Vailala Charita uttered by Sri Ananda Bhatta.

CHAPTER III.

Once upon a time riding at his pleasure on a swiftfooted horse, the king reached the wooded banks of the Dhalesvari, While riding about on the sand-banks in the woods and on the delightful foreshores of the river, he happened to see a girl walking on the river-Her rising breasts were round and thickest. banks – giving indications of early youth. She was hiding her face (out of modesty) with the end of her cloth. Her face resembled a lotus. She had fine eyes, handsome head-of-hair, charming teeth and a beautiful nose. Her frame and limbs were soft and spare. A gentle smile played on her lips, she had a pair of splendid round and well-shaped thighs. Her cheeks were ruddy. She looked like a land-lotus and was accompanied by a single female attendant. The bee-like eyes of Vallala drank the sweet lustre of her charms and feasted on the lotus face of that queen of girls. Looking on her with amorous glances and pierced by the maddening darts of her lustful looks, the king surrendered himself completely in the hands of Cupid. He approached her, looked at her face with wistful and lingering eyes, with

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fixed and undropped eyelids and spoke to her thus: "Who art thou ! roaming like a sylvan goddess on the wooded banks of this river? Thy eyes have cast the blue lotus into the shade. Thy face excels the lotus. Thy teeth are more charming than the kunda flower. Thy lower lip surpasses the *vimba* fruit in redness and thy limbs excel the champa flower. O lady ! king Vallala Sena, whose lotus-feet are washed and rubbed by numerous rajalets and who deals widowhood to the wives of his enemies, has become thy slave. Cast a favorable look on him." She was already feeling the influence of love. She heard all this, concealing her thoughts, and with downcast looks, began to speak softly thus :-- "O king ! pray, do not address a spinster in this strain. There is a great gulf between thy family and mine. Thou art born of the lunar dynasty and I am known to be the daughter of a Kori and a skinner (Chamar). I am not worthy of thy hand," The king replied :--" O girl1 why dost thou mislead me by telling me that thou art the daughter of a Kori. Can the daughter of a skinner have such world-enchanting beauty? Thou canst not be the daughter of a skinner. He has only brought thee Thou art a king's daughter, there can be no up. doubt about it. Can there be such a base coward in this world, who having got thee in his hands, a priceless treasure like thee, would cast thee off? Whether born of good family or not, thou art the queen of my heart. Come along with me, I will take thee to my palace.

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Hearing this, with her looks down-cast, she made a sign to her attendant to speak. The attendant said :--"If thou art prepared to accept her hand according to the marital rites prescribed in the *shastras*, then take her with thee. She surrenders herself to thee." The king replied "As she offers herself I accept her by the Gandharva *vidhan* tite. I will be her husband. She is the mistress of my life.

Then addressing the Kori girl whose face spoke the delight of her heart, the king with his face brightened with ecstacy said "Come along with me. Be my wedded wife. Get into this handsome conveyance. In my palace be the ruler not only of the ladies there but also of myself." So saying Vallala took her trembling with nervous joy, with her attendant in a covered conveyance and carried her to his palace. There the beautiful girl became the occupier of Vallala's own appartments. In the enjoyment of her company he totally forgot his public function. The skinner's daughter received unbounded indulgence. In the zenana she was constantly fanned with chowries. The king living in her company in the zenana, had no idea of the time he thus passed in this seclusion.

Here ends the 3rd chapter entitled the gaining of a wife in the Second Part of Vallala-Charita uttered by Ananda Bhatta. 21

CHAPTER IV.

After the lapse of some time, one night Vallala entered his zenana and found her beloved lying on the bare floor of her bed room, like a creeper with the root cut-up. She was weeping with her face covered. Upon seeing her, dearer than life itself, never accustomed to hardship, with tender limbs and with lotus eyes, rolling on the bare floor, covered with dust, Vallala's head reeled and he saw darkness around. He was greatly surprised, wiped away her tears and spoke in great consternation :---"O dear one ! with eyes charming like those of a young stag! why is it that tears trickle down thy cheeks, why thy looks are down-cast? Why dost thou roll on the ground. O Charming one, I have not done any thing that is likely to displease thee in any way. O girl 1 with spare waist ! why dost thou distress me by weeping ? with beautiful thighs, with O girl! breast like pomegranates, with beautiful white smiles, why dost thou not honour thy gold or purple cloth by wearing it? Why hast thou not dressed thy hairs with garlands of fragrant jessamine? Why hast thou not decorated thy breast with paintings which look like the crescent of the moon? The waist band which had always the good fortune of resting on thy lovely hips seems now to be most neglected, because it is lying on the bare ground. The garland of pearls has lost its lustre by dropping down from thy lovely breast. The necklace removed from its proper seat, has ceased to be an

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ornament. Why dost thou not speak with thy mouth, fragrant like the lotus and full of silvery smiles, casting the beams of the full moon into the shade. O fair one ! with eyes as lovely as the petals of the lotus. I am subservient to thy will and my men shall be ever ready to do thy bebests. Thou wert accustomed to smile before speaking. Why dost thou not command me as before? I am thy slave, prostrate at thy feet and devoted to thy wishes. There is none dearer than thyself, charming one l with face like the moon. Thou art my life, my vital force, and thou art the summum bonum of my existence. O girl 1 with charming smiles ! Revive me by words that fall like nectar on my ears. Though I have still a body, my ego is there. Though I am still quick, I am really dead. If thou dost believe in the sincerity of my devotion, I am willing to give thee a crore of coins and heaps of jewelled If it pleases thee, I am even prepared ornaments. to abandon Lakshmana (my son), plunge into the sea or enter into the fire. O mistress of my life ! tell me the cause of thy distress. I take my yow by touching your enchanting feet, that I will do whatever pleases thee. O lady ! with charming eyebrows ! dost thou not know that I am thy slave? Who has dared to insult thee? Who is so reckless of his life as to play the part of fire-flies? What indigent man is to be made wealthy and what wealthy man is to be reduced to poverty? What innocent man shall I condemn to death and what man condemned to death, shall I set free ?"

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The queen hearing Vallala speak in this strain, under the influence of love, remained for a time with her face cast downward as though smarting under a sense of injured innocence. Then, turning her face, looked on the ground, cast a glance on the king and again cast her eyes downward. Then, with her lips quivering with anger and her frame shaking with hard sobbings, wiping her tears with the end of her cloth, she spoke with broken accents. "If thou wouldst do what I like, send me to my father's house. I am accustomed to a hard life. I am a wretch that used to roam in forests. Forget me thy wretched slave. Forget even my name. O Maharajah ! abandon me and enjoy thy kingdom to thy heart's content. For my sake thou hast been put to much trouble. O my lord ! for my sake thou hast incurred great odium in this country and abroad. Ob lord ! in former times I was a forest-lass, perfectly innocent of the character and conduct of kings, princes, noblemen and wisemen. I now got an experience of the character and conduct of men. If I live I donot know what sins and crimes, I shall not see perpetrated. I have nothing to do with wealth or with honors. I will plunge into the river and die. I care not for my life.

The king Vallala took the queen thus lamenting into his arms and spoke again "O my queen! my head reels, my lips become dry. What on earth has caused so much distress in thy mind? Thou art my life. Thou art the object of my highest austenties. Thou art my

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regal duties. Thou art the regulator of my vital forces. Without thee, I would not even wish for the lordship of *Kauchee*. I would rather live with thee, even though it be in a forest, I can give up my life, but I cannot give up thee, O black-eyed damsel! What do I care for odium? O great queen! why dost thou not pity me, thy husband, prostrate at thy feet? O most charming damsel of the three worlds, thou art my empress! thou art my queen! I am thy husband, thy *guru* (lord-preceptor). I implore thee upon my life-blood. Open thy heart, here I join my palms before thee. I lay my head at thy feet. Why dost thou not pity me, thy husband? I am thy husband, thy devoted servant, and I know none except thee. O lotus-eyed lady! be pleased to have pity on me.

The lotus-eyed queen hearing a heavy sigh, addressing the king who spoke as above, gave utterance to the following horrible words :—"O my husband ! it is something unspeakable: yet I will speak to thee. O lord ! of my life, hear what I have to say and act as thy conscience directs. The husband is the protector of his wife, specially when she is young. I have not yet passed my youth, whom else shall I speak my mind, if not to my husband ? O my god ! I have heard at my father's place from the mouth of Brahmans, that the husband is the great end and aim of a wife's life and he is the pivot of her duty. Devotion to husband is the greatest duty of a wife, such is the injunction of the Vedas. I have never been inconstant to thee, even in [25]

thought. I am not like ordinary women, wanting in devotion. I constantly worship thee, in my lotus heart. What has pained me most, is that the very person who ought always to honour me by obeisances, has dishonoured me. He is most wicked and mean-minded. Shame to that man ! Shame to that sinful man ! so blinded with passion. Shame to that wretch ! who lusted after, me, his mother who is devoted to her husband."

Today when I had been into the water-closet alone, the shameless brute followed me there. He was not, however, in a position to dishonour me, as I called out for my female attendant who instantly presented herself before me. The truth to say, I have been saved by Providence. Whenever I recall this wicked deed in my mind I shudder. I am unprotected here from the evil designs of that scoundrel. I am horrified. I am about to perish like an army without a leader and like money in the hands of the indigent.

Uttering these horrible words, the designing queen of Vallala sank into his breast, shedding copious tears. Hearing these words fallen from the lotus-mouth of his beloved, Vallala was inflamed with rage like a wooded hill on fire. His face became copper-colored with wrath like the face of a Mlechcha. His entire body glowed and his eyes looked like red-hot-iron. He comforted his wife who seemed to be in great distress, declaring on oath, to punish his son adequately. Brooding over the wickedness of his son and rolling restlessly on his bed, the 26

king, beside himself with rage, passed the night without a wink of sleep.

Here ends the 4th Chapter entitled comforting the wife in the Second Part of Vallala-Charita uttered by Ananda Bhatta.

CHAPTER V.

Leaving his bed early in the morning, the king burning with revengeful passion, ordered the executioners to have his dear son beheaded. Poor Lakshmana coming to know of the king's order, through fear, held a consultation with his wife in private. When it was yet night hetook leave of his wife, took to a secret boat and fledaway through fear. When the night was over, the king heard of his flight. The pupil of his eyes dilated with apprehensive thoughts of various kinds. He went into the Durgávati-(temple of Durga) and on entering the temple found on the wall a verse written by his daughterin-law with her own hand. He was greatly interested and read it. It ran thus :---" It rains incessantly and the peacocks are dancing about in joyful glee. On an occasion like this, either my beloved or the god of Death can only put an end to my miseries." On reading the verse, letter by letter, King Vallala was greatly moved with affection towards his son and he sent for the Kaivartas (fishermen). When they came, the king

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'addressed them thus :---"Hallo boatmen! if you wish to propitiate me, attend to what I say. My son Lakshmana has, in a fit of passion, fled from here. If you can bring him back in a short time, I will grant you whatever you desire." In reply the boatmen said "We will bring him back in no time, let him be wherever he likes, on a hill, in a forest, in a wilderness, in water or even in the nether regions. So saying and making their obeisance to the king, the boatmen left the palace with a tremendous uproar, for the purpose of seeking out and bringing back Lakshmana. Rowing a boat with seventytwo oars, they brought back Lakshmana in course of two With his face brightened up with delight, the king davs. granted the boatmen heaps of cloth, gems and money and also gave them for their livelihood, the privilege of drawing the plough,

Here ends the 5th Chapter entitled the bringing back of Lakshmana in the Second Part of Vallala Charita uttered by Ananda Bhatta.

CHAPTER VI.

There is a phallic emblem of Siva widely known as Ugra, the husband of Umá, which was honored and worshipped by all alike and which granted their respective prayers to all alike, namely, the followers of Siva, the various sects of the followers of Sakti, the followers of [28]

the Sun-god, those of Vishnu and Ganesha, the male and female followers of Budha, the Hindu ascetics, the male and female Budhist ascetics, the matried occupants of Budhistic Viharas, the Brahmans, the Kshatriyas, the Vaniks, the Sudras and those who renounced the world and men and women generally. In the eastern Gauda-country there is this big phallic emblem of immeasurable anliquity. The place is known as Mahasthana. There Brahmans, Kshatriyas, Vaisyas, Satsudras and other Sudras go to worship the deity, Ugramadhava; some with flowers, some with incense and light, some with scented substances, some with eatables, some with fans and chowries, some with umbrellas, some with garlands, and some with cloths. They came with all these things. People brought flowers that blossomed in all the six seasons, namely, karavira &c. They worshipped the Selfborn with incense, sandal-paste, with cold and transparent water brought from holy places coloured with kumkuma (saffron) and scented with various substances. They bathed the Lingam. Some offered lights fed with clarified butter, others offered lights with oil. Some gave milk-offerings, others gave limpid water for washing its feet. Some with cow's milk, some with clarified butter prepared from cow's milk, some with honey, some with kumkuma, some with camphor, some with the five nectars (panchamrila), some with kesara, some with molasses, some with sugar, some with sandal-paste, some with odoriferous substances and some with the five scents, worshipped

the Lingam with great delight and much devotion. Some offered winter-rice with various curries, some gave rice cooked in milk, some gave balls of sweets, some gave cakes, others gave various eatables cooked and raw, some planted flag-staffs with banners made of China silk floating in the air. Some danced, some sang and some rang the bell, some offered gold, some silver and some copper. Some offered the five gems with fried grains and rawrice. Some offered betel leaves made into small cones by the hand, others offered spices for scenting the mouth. Some offered durvá grass with flowers and raw rice, on the head of the Lingam. Brahmans and others worshipped it with five offerings, counted the beads and went round and round about it. They worshipped Ugramadhava by dancing, singing and feasting and with music, shouts and uproars and ecstasy. Some bowed to it with five limbs touching the earth, others prostrated before it with eight limbs also touching the ground. Some recited hymns in melodious strains. Some played with cymbals, some with pakhwas, some with mádol. some played on harps, and some on flutes, for propitiating the Self-born. The Budhist male and female mendicants propitiated Siva with hymns, singing glory to the deity by dharmamantras, with lyrical compositions and vernacular The Brahmans versed in the Vedas, chanted songs. Vaidik hymns. Kshatriyas offered gold, gems and rich parasols. Vaniks offered crest-gems, and golden leaves of Vilva. Sudras worshipped it in various modes with

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fruits. The other castes like the washerman &c. stood at a distance and made repeated obeisances.

Here ends the 6th Chapter entitled the worship of Ugramadhava in the Second part of Vallala-Charita, uttered by Ananda Bhatta.

CHAPTER VH.

Once upon a time, the lotus-eyed beloved of Vallala proceeded to Mahásthana for the purpose of worshipping Sankara, taking with her various articles made of gold and silver, together with an umbrella for the god and an ear-ring for the goddess with pendants, bracelets. crowns, necklaces, armlets, Sárasana wristlets, anklets, &c.--with rich dresses, banners, flag-staffs, holy threads, scents and various other offerings. She with the help of her priest worshipped the god and the goddess, with those offerings, eatables, ornaments and the chhatra. After worshipping she returned riding in her rich conveyance, but the priest remained behind with the object of getting a share of the offerings. The priest Valadeva spoke to the Mahanta Dharmagiri, addressing him thus-"O Bhadanta (the usual address to a Budhist priest) give my share of the offerings without delay." The lord of the

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holy place replied thus :- "We never give any share to any body; therefore we will give none to you. Go. get home." Thus there was a great altercation between the two and exchange of abusive epithets. Then Valadeva in a fit of passion, cursed the great Devala (worshipper of an image for money) saying "O fool! be accursed | you will never prosper." Hearing this the Mahánta with face red like that of a Mlechcha, gave a slap on the cheek of Valadeva and ordered his senior disciples to drive him out. These strictly carried out the order of their preceptor. Then Valadeva with tears in his eyes, complained before the king and related the whole thing from beginning to end. The king's Brahmans corroborated the statements of Valadeva and urged on the punishment of the Mahanta. The king coming to know of the insult offered to his family-priest, burnt with anger, as a high thatch burns with fire. He ordered Rudra Nága, his general, to banish Dharmagiri with all his followers from his dominions. The king who is the repository of all virtues and who is the friend of good men, with a view to make the Brahman's words true, banished the Mahánta with all his followers from his dominions.

Here ends the 7th Chapter entitled the banishment of the Devala in the Second part of Vallala, Charita uttered by Ananda Bhatta.

CHAPTER VIII.

Making obcisance to Narayana, Nara and Narottama, Sarasvati and Vyasa, one should pronounce *jaya* (victory). Obeisance to Simha Giri, the great lord of wonderful power, who converted Vallala Sena to the Brahmanical creed.

Once upon a time king Vallala Sena bristling with a variety of gems, comfortably sat in his court in that best of cities, Gauda. Beautiful women were fanning him by waving 'chowries. They had flowing locks hanging from the end of their blue curling head-of-hair. The beauty of their faces was being drunk by the bee-like eves of the spectators. The wide expanse of their heavy breasts was covered with bodices. Their bracelets and anklets were making a melodious sound. Thev had handsome dresses, charming limbs and reddish lips. In waving chowries they discovered their arm-pits and looked as if their hands had been in a dance. The rajalets and rajprutras, the flatterers and pimps, even Brahmans with great power, were paying their court to Vallala. There were dancing girls with eyes like those of the deer, who propitiated him with dances, songs and *hollisg* and there were musicians who charmed him with melodies. Bhatta Sinha Giri, the lord of yogis, famous for wisdom, well-versed in all the Shastras, namely Vedas, their subsidiary studies, Upanisads, Smriti, histories,

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traditions and so on, honored by all men, endowed with a strong memory, with an insight into politics and with great powers of speech, the supreme spiritual Guide of Vallala, illuming the four quarters with the effulgence issuing from his person, came there after visiting Vadrikasrama, with a view to see Vallala at his court. He came with the speed of the mind. When the king saw the sage pronouncing benedictions on him, he promptly rose from his seat, advanced to receive him and fell at his feet. Vallalla gave him a seat and honored him with marks of reverence, love, and with money and jewels in plenty. The Muni, thus honored, was delighted and asked Vallala, the king, about his health and welfare. Approaching Valadeva with a smiling face, the great Sage honored him according to customary rites and asked him about his health. The king delighted and transported with joy, thus addressed the Sage, Vatta Sinha Giri; the ascetic shining with effulgent light. "By your advent blessed is my birth, sanctified is my habitation and the day dawned anspiciously on me. Then finding the great Sage who was engaged in austere practices, fully refreshed and seated at ease, the king addressed him thus :-- "O lord! thou art the knower of all Shastras. Thou art omniscient and aware of all the myteries of the world. There is nothing on earth which is unknown to thee. Therefore be propitious and explain to me, the origin of the four castes, the origin of gotras, family &c. the growth of the mixed castes and so on. The brilliant

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Sage, son of Náráyana, with his face beaming with delight at this query of the king replied thus :---

" I will tell you this day all that Krishna Dvaipayana, the great repository of austerities, expounded to the Rajarshis who were anxious to hear him. In ancient times in the holy hermitage of the plum-forest, surrounded with fragrant firs, the abode of various birds and beasts, the house of peace and loveliness, the Rajarshis approached the great immortal omniscient Sage, Vyasa after he had poured his libations on the fire, made their obeisances and addressed him in the following strains. "O lord! we had been to Naimisaranya and to Váranasi, but neither Suka nor Souti, nor and others nor yourself could be found Sanaka there. It is fortunate that after a long search, we have found thee in this mountain. Just as devoted worshippers find Krishna, after a life-long search. O son of Satyavati ! in ancient times, you divided the Vedas and pitying the condition of men, explained to them history, tradition and Smriti. Now it is Kali. Though you were black, you look fair with white hairs. Therefore, O Brahman! O great Sage! explain personally to us, the secrets of Dharma and Puranas. We certainly deserve thy favor. Unless thou dost explain the Puranas, we will not leave thee. Thy feet are tied down to this place by the chain of devotion. Devotion alone can make thee captive." The best of teachers and of speakers, Vyasa heard all this, smiled a little and then said hear me[35]

Here ends the Chapter in Vaisya Purana incorporated in the Second Part of Vallala Charita uttered. by Ananda Bhatta.

CHAPTER IX.

The great Purusa with innumerable heads, innumerable eyes and innumerable feet, had existed from the beginning, pervading the whole universe and exceeding it by ten angulis. From him emanated Virhat. From Virbat emanated the Adipurusa. He meditated and from his forehead sprang Rudra, from his mind the moon, from his eyes the sun, from his mouth Indra and Agni and from his vital essences the god of air. The Adipurus created seven men, Marichi, Atri, Angirá, Pulasta, Pulaha, Kratu and Vasistha. For the increase of created beings, he produced from his mouth, hands, chest and legs, Brahmans, Kshatriyas, Vaisyas and Sudras, respectively. When he found that the created beings had not yet increased and multiplied, he divided his own person into two, one-half became male and the other half female. From the female he created various living beings. He pervaded the sky and the earth with his glory. In Purusa I have already adverted to, were the "Seven Groups" of Pitris. These Groups are Vairaja, Agnisvata, Bhatrisuja, Sukálá, Havisyanta, Susvadha and Somadhá. Of these the first three Groups are said

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to be without form. With the four other Groups, they complete the number seven. The Somasads are the sons of Virhat. Agnisvatas are the sons of Marichi. Varisads are the sons of Pulasta. Sukulas are the sons of Vasistha. Susadhas are the sons of Pulasta. Sompas are the sons of Kavi. Brahmans, Kshatriyas and Sudras, with the desire of obtaining fruition, meditate upon Sukalas, Harisyntas, Susadhas and Sompas. These are regarded as principal Groups of Pitris. They have infinite number of sons and grandsons. Visnu, Visabhuk, Arádhya, Dharma, Dhamya, Subhanana, Bhutida, Bhutikrit and Bhuti form another Group of Pitris, composed of nine individuals, Kalyana, Kalyanakarta, Kalya, Kalijatarnsruya, Kalyatabeta, Anagha who form a Group of six-Vara, Varenya, Varuda, Pustida, Tustida, Visapata, and Dhuta, who compose a Group of seven. Mahana Mahatma, Mahatrita, Mahimanan, Mahavala form a Group of five that destroy Sri. Then there are four additional Groups of Pitris, known as Sukhadas, Dhanadas, Dharmadas and Bhutidas.

Here ends the 9th Chapter entitled the enumeration of creation and subcreation in Vyasa Puran uttered by Bhattayin the Second Part of Vallala Charita.

CHAPTER X.

Kála produced Virhata, Virhata produced Purusa. Know that Purusa to be Manu, born from the thigh of Virbata. Having created the animate world, the Purusa,-the sub-creator-obtained a wife named Satarupá, not born of the womb of a female. Purusa, the son of Virhata, begot by Satarupá, a son named Vira who in his turn begot by Kamya two sons, Priavrata and Uttanapada. The blessed Kamya is the daughter of Kardama, the sub-creator. Kardama had four sons, Samrata, Kukshi, Virbata and Prabhu. Having got Priavrata for her husband, she produced many children. The sub-creator Atri took Uttanapada as his son. Uttanapada begot by Suniti four sons. Suniti of handsome hips, is well-known as the daughter of Dharma, born out of a horse-sacrifice and was the auspicious mother of Dhruva. The sub-creator, Uttanapada begot by Suniti, Dhruva, Kirtimana, Ayusman and Vásu. Dhruva obtained by his austerities, a place above the seven Rishis. He begot by Sambhu, Slisti and Bhavyá. Slisti begot by Suchhaya five sinless sons, Ripu, Repunjaya, Riprá, Vrikoa and Vukuteja. Ripu begot by Vrihati the all-powerful Chákshusa and chákshusa produced by Puskarini, Manu, Puskarini was the daughter of the high souled sub-creator, Aranya. Manu begot by Madvala, the daughter of the sub-creator,

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Vairaja, ten children, namely, Uru, Putu, Satadruma, Tapasi, Salyaván, Kavi, Agnistu, Atjiátra, Sudumnya and Abhimanya. Puru begot by Agneyi six bright sons, Anga, Sumaná, Khyati, Kratu, Angirasa and Gaya. Anga begot by the daughter of Sunithi, Vena. Out of the selfmanipulated seed of Vena, Prithu was born. Prithu the son of Vena protected this world, the Brahmans and the Kshatriyas. He was the first king who performed the Ráisuya Vajna. From him was born the clever Suta (the progenitor of the charioteer-caste) and Magadha, the progenitor of the caste of menial servants. Prithu had two virtuous sons, Antardhi and Pulina. Antardhi begot by Sikhandini, Havirdhana. He in his turn begot by Dhisaná the daughter of Agni, six sons, Prachinavarbi, Sukra, Jaya, Krishna, Vraja and Ajuta. Prachinavarhi was a great sub-creator. He married the daughter of Samudra, named Savarná and had by her ten sons, ali known as Prachetas and all skilled in archery. They were all delighted to obtain sub-creatorships. They found the whole earth and the surrounding atmosphere filled with trees and burnt them all. When only a few trees remained Raja Soma approached the sub-creators and said :---"Don't be angry. 1 will give you a beautiful girl, named Marishá for your wife. She is born of me by Prammolacha, the daughter of Kundu, a great ascetic. Knowing the future I have created her to be your wife. Daksha will be born of her and he will increase and multiply the animate world. The Prachetasas took her to be

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their wife and Daksha was born of all the Prachetasas by her. Daksha became very powerful, because Soma's blood ran through his veins. He produced children by hundreds and thousands. Five thousands of these were named Haryaksya. They went in various directions to know the limits of the earth. Another thousand went in pursuit of them. Like rivers losing themselves in the sea they never came back.

Here ends the 9th Chapter entitled the enumeration of the descendants of Svyambhu in Vyasa Purana incorporated in the Second Part of Vallala-Charita.

CHAPTER XI.

Sinha Giri says--"Atri sprang from the mind of Brahma. Soma was the son of Atri. I will now describe the family in which you were, O king, born?" Vyasa says "O destroyer of enemies! Soma performed the great sacrifice, *Rajasuya Yajna* and gave away the three worlds as *dakshind (lwnorarium)* to those assembled in the festive assembly and to the chief *Vramharshis*. When the last ablution was over nine goddesses on seeing his freshened beauty, became subject to amorous feelings and courted him. Simvali forsook Kardama, Kratu forsook Habhismara, Duti forsook Vivávasu, Pusti forsook Dhátá, Prabhu forsook Prabhákar, Vasu forsook

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Kasyapa, son of Marichi, Kirti forsook Jayanta, Dhriti forsook Nandi, Lakshi forsook Narayana and courted Soma, and Soma treated them as his wedded wives. He eloped with Tárá the famous wife of Vrihaspati by heaping insults on her husband. The Devas supplicated him and the Devarshis did the same, but Soma did not restore Tárá to Vrihaspati the teacher of the gods and he commenced a fight in which Ushana the teacher of the Asuras, sided with him. The powerful Ushana was formerly a pupil of Vrihaspati's father. Out of his affection for Vrihaspati Indra taking his terrible bow, became one of his allies. He (Rudra) aimed a weapon, named brahmasira at the demons which put an end to their fame for valor. There was a terrible fight, known as the "star fight" between the gods and the demons in which numbers were killed on both sides. Those of the gods who survived and the kings of the Tushita-heavens took refuge with Bramha, the eternal and primordial God. Bramha stopped Ushana and restored Tárá to Vrihaspati. Vrihaspati saw that she was in the family-way and insisted on the foctus being removed. The foctus on removal from the womb, shone brightly and spoke saying "I am born of Soma." From Soma was born Vudha. Pururavá was the son of Vudha. He had seven sons by Urvasi, namely, Ayu, Ama, Vasu, Visnayu, Srutayu, Dridhayu, Valyu and Salayu. He had other sons by Prabhá, the daughter of Svarbhami.

Sinha Giri says—"In their family Brahmans, Kshatriyas Vaisyas and Sudras were born by thousands. All were high-minded and very powerful.

Vyasa says :- "Nahusha was the son of Ayu who had many other sons namely, Virdha Sarma, Nambhu, Aji and Anená and Raji had hundred sons, known as Rajeyas. Raji obtained a boon from Vishnu and at the request of the gods, killed the demons in a war between the gods and the demons. Nahusha had seven sons by Birajá, the daughter of the Pitris. Sons of them were as powerful as Indra, namely Yati, Yajáti Samyáti, Ayáti, Bhava and Suyáti, Of these Yajáti became king and desirous of salvation, became a hermit as holy as Brahma. Of the five, Yajáti conquered the world and married Devayáni, the daughter of Ushana and Sarmistha, the daughter of Vrishaparva. By the first wife he had two sons, Yadu and Turvasu, by the second wife he had three, Druhyu, Ami and Puru. Of these Yadu and Pura left a large progeny. Hear the wondrous extent of the power of Yadu.

Yadu had five sons, all resembling sons of gods. They were Shahasrada, Payada, Krasta, Nila and Anjika. Sahasrada had three most virtuous sons, Haihaya, Haya, and Venuhaya. Haihaya had a son, named Dharmanetra, whose son was Kárta. Kárta's son was Sahanja who founded a city, named, Sáhanjani. Sahanja's son was Mahisman who founded the great city of Máhismati. The son of Máhisman was

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the poweriul Bhadrasrenya who is well-known in the Purans as the king of Váránasi. His son was Durdama, whose son was Kanaka. From Kanaka were born Kártavirya, Kritagurji, Karviraka and Kritanja. From Kártavirya was born Arjuna who with thousand arms conquered the seven islands and with the help of a chariot bright as the sun, alone conquered the whole world. He overawed Rávana with his whole army, had him bound by the string of his bow and lifted up by means of five of his arrows, brought him to Mahismati and there imprisoned him. O lord of the world ! at the time of war, by means of illusion, thousand arms issued from his person, like the lord of Yoga. Alas! Alas! when Parasurama in a fight cut off his thousand hands, like so many golden palm-trees, his queen apprehensive of the resentment of Parasurama who was extirpating the Khatriyas, fled to the hermitage of Kausika. She was in the family-way and there she give birth to a child bright as the morning sun and named it, Subhanana. The mother brought it up and the boy learnt archery from Kausika. Hearing from the mouth of his mother that a Brahman had killed his father, he with eyes glowing like the sun proceeded to extirpate the Brahmans and completed their extirpation for twentyone times. Therefore in the Kaliyuga no Brahmans sprung from the mouth of Brahma is to be found. Parasurama finding that the world had become devoid of Brahmans invested Savaras, Kachu and Kaivartyas [43]

with the holy thread. Women are excited with joy on receipt of ornaments, cows when free to run about, elephants when dust is thrown upon them; but these fellows (meaning men generally) are excited by the abuse of others.

The son of Aryuna, Subhanana killed Yamadagnya in battle and by conquering the Brahmans assumed the title of Javadhaja. Then the Brahman females desirous of progeny, courted the Kshatriyas. This gave rise to the tribes. Kadamva, Palava and others. The king having incurred the sin of killing Brahmans performed the horse-sacrifice for getting rid of the consequence of sin. His stone-statue is still to be found in the delightful city of Mahisvati on the Narmadá. Kártyavirjya had hundred sons of whom five were wellknown, Surasena, Sara, Dhristokta, Krishna and Subhanana who is known as Jayadhaja. Jayadhaja begot Tálajangha who begot hundred sons, known as Talajanghas, giants with heroic power. In the spotless family of the great souled, Hayihaya, were born Vitihotras, Vojas, Abhantas, Taundikeyas, Talajanghas, Sujatas, spoken of in my Purana. Vrisha and others were pious descendants of Yadu. Vrisha was their founder. His son was Madhu. Madhu had hundred sons. Vrishana was the founder of a family. From him were born the Vrishnis. From Madhu were born the Madhavas. The Yadavas were the descendants of Yadu. The progeny was numerous; therefore it is impossible to ennumerate

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them. The Yavanas were boin of Turvasu. The Bhojas are known to be the sons of Diujhyu. The Mlechchas were boin from Anu and the Pauravas of Puru.

Here ends the 1 th Chapter entitled the enumeration of the progeny of Soma in Vyasa Purana uttered byBhatta in the Second Part of Vallala-Charita composed by Annada Bhatta.

CHAPTER XII.

Hear one after another, as a whole and in *seriatim* O king ! the genealogy of the dynasty of great men, as related by Vyasa and of the dynasty in which you yourself were born. Vyasa says :---

Puru had a powerful son in Raja Janamejaya who had a son Prachinnan who conquered the eastern countries. Prachinnan had a son named, Pravira whose son was Manasya. Manasya's son was Abhayada. Abhayada's son was Sudhauna. His grandson was Vahugava and great grandson Sampáti. Sampati's son was Ahampati and grandson Raudrasva. Raudrasva begot by Ghritáchi—a celestial nymph ten sons (1) Richeyou (2) Krikanayu—(3) Dasarneyu—(4) Jateyou—(5) Sthaleyou (6) Koksheyou. (7) Sthaudileyou, (8) Saunateyou

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(9) Vanenitya and (10) Vaneyou. Kaksheyou had three very powerful sons, (1) Sabhunara, (2) Chakshusa and (3) Paramastu. Sabhunara had a son Kalanala, whose son was Srijaya. Srijaya's son was Paranjaya, whose son was Janamejaya. Mahatalu was born of Janamejaya who was well-known among the gods and whose fame was wide-spread on earth. Mahátalu's son was Mahamana greatly honored by the gods. He had two sons, Ushinara and Tiliksha. Ushinara married five girls belonging to five families of Rajarshis, namely Nriga, Krimi, Nava, Darva and Drisadvati. Ushinara had five sons, by them, at his extreme old age, by means of practising severe austerities. Nriga was born of Nrigá, Krimi was born of Krimi, Nava was born of Navá, Suventa was born of Darvá and Sivi was born of Drisvadati. The Sivis are descendants of Sivi. Yadhiyus were the descendants of Nriga. Navarástra belonged to Nava. Krimi founded the city of Krimilá. Savratu's descendants were ambhasthas.

Hear of the descendants of Sivi. He had four famous sons, Vrishadarva, Savira, Kaikeya and Madruka. The countries colonized by them were very populous, namely, Kaikeya, Madruka, Vrishagarva and Suvira.

Hear now of the descendants of Titikshu. His descendants were lords of the eastern countries. His son was Usadrutha, grandson Phena, great-grandson Sutapá and great great-grandson Váli. Váli was born a king among men with a golden quiver. He was a great adept in [46]

yoga practices. He had five sons, allfounders of dynasties, namely Anga, Vanga, Suhma, Pundra and Kalinga. These were called Váleya Kshatryas. Among his descendants were Valeya and Brahmans also. Brahma delighted with Vali, granted him a boon, that he would be a great adept in *yoga practices*, the length of his life would be commensurate with a *kalpa*, he would be invincible in war, would be leader in religion, be experienced in the affairs of the three worlds, prolific in children, without an equal in strength, possessed of great insight into the mysteries of religion and that he would fix the proper positions of the four castes.

Obtaining the above boon from Brahma, Vali enjoyed supreme felicity. He anointed his five sons as kings. Then having performed his duties, he ascended the place he deserved, after death. His soul was occupied with *yoga*, he was invincible in all the animate creation and he lived long in this world, patiently awaiting his doom.

The five countries ruled by his sons were Anga, Vanga, Suhma, Pundra, and Kalinga.

Hear of the descendants of Anga.

Anga's son was Dadhivahana, grandson Divratha, great grandson Dharmaratha and great great-grandson Chitraratha. Dharamratha performed great sacrifices on the hill stamped with Vishnu's feet, with Indra as his partner and drank the juice of the *soma* plant. Chitraratha's son was Dasaratha, well-known as Lomapáda whose daughter was Sántá. Dasaratha's son was Chaturanga, born by the favor of Rishyasringa who increased and multiplied the family. Chaturanga's son was Prithulákshya, whose son was Champa, the founder of the great city Champá which formerly was known as Málini. By the favor of Purnabhadra he had a son named Haryaksha. Rishyasringa brought down on earth for Haryaksha, an elephant which could frighten away enemies. Haryaksha's son was Bhadraratha, grand-son Vrihatkarma, great grandson Vrihadarbha and great greatgrandson, Vrihanmana. Vrihanmana's son was Jayadratha, grandson Dridaratha and great great-grandson Visvajit. His son was Karna, grandson Vikarna who had hundred sons who increased the race of Angas.

Vrihanmana the son of Vrihadarbha had two wives, both daughters of Gaduda, namely, Yasadevi and Suttyá. Yasadevi's son was Jayadratha whose descent has already been traced.

Vrihamana had by Sattya a son, the best of Bramha--Kshatriyas, named Vijaya. Vijay's son was Dhriti, grandson Dhritavrata, great grandson Sattyakarma and great great-grandson, Adhiratha otherwise Suta. He picked up Karna and therefore Karna is known as the son of a charioteer. Karna's son was Vrisha Sena, grandson -Prithu Sena and great-grandson was Vira Sena, who will marry Somatá, the daughter of a Gauda Brahman. The descendants of these will be kings of immense power, who will subdue the Lords of the seven islands. In their progeny will be born Samantha Sena who will rule the earth from Vindhya to Setuvanda.

Sinha Giri said :---

From Samantha Sena was born Hemanta Sena, your (Vallala Sena's) grandfather, the stronghold of power and the fountain of magnanimity, who may be likened to the conflagration of a forest of enemies. His son was Vijaya, the friend of Chodaganga who conquered the entire earth surrounded by the four seas. Thou art O Vallala! the son of that Vijava who was the ruler of all lands *i. e.* of the whole earth. Kings who were thy enemies have taken refuge in thee. The family higher in rank than the Kshatriyas from whom the Brahma-Kshatriyas originated, produced the Sena dynasty in which O Pandava! thou wert born. The wicked man or the fool that calumniates thee. O Pandava ! is born as a worm in human ordure and goes into the infernal regions. That Valabhananda, the lord of Chandramayuta, should now be taught a lesson. He has a charming daughter having no equal on earth in beauty. Just as Nabhaga carried off Suprabha, so you should carry off that girl. As often as she goes to the river, Gauri to bathe, towards the end of the night, when the moon is still up in the sky, so often does Aruna (Dawn) hastens to have a look at her beauty. Aruna appears when even two dandas of the night still remains. Knowing this the Naigamas do not believe in bell-men.

Here ends the 12th Chapter entitled the enumeration

of the descendants of Puru in Vyasa Purana uttered by Bhatta incorporated in the Second Part of Vallala Charita.

CHAPTER XIII.

Vyasa says:

The Vedas and the Smritis declare and the conduct of the good and one's own inclinations and desires regulated by righteous principles, indicate what are virtuous Study, imparting education, sacrifice, officiating acts. at other people's sacrifices, making and accepting gifts. are said to be the duties of Brahmans. The gods made the Vedas and the Smritis to be the two eyes of the Brahmans. Without one they are said to be blind of one eye and without two they are said to be wholly blind. A Brahman is to perform, according to injunctions of the Shastras, the sacrifices obligatory on a house-holder, before the fire, kindled at the hymeneal altar. He is also to perform the five sacrifices and the daily cooking sacrifice. The five sacrifices are (1) imparting knowledge, known as the sacrifice to be done in honor of Brahma, (2) offering oblations to the manes; the sacrifice is to be performed for the spiritual good of the *pitris*, (3) pouring librations on fire ; the sacrifice is to be performed for the satisfaction of the gods, (4) giving food to animals; the sacrifice is to.

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be done for the benefit of the animate world and (5) practising hospitality; the sacrifice is to be performed for helping the poor and the needy. The man who, as long as he has the breath of life, does not make offerings to the gods, is not hospitable to his guests, does not provide his servants with food and does not offer oblations to the manes and does not satisfy the wants of his inner nature, lives in vain. The Brahman or the Kshatrya who sojourns even for one night, is a guest of the person to whose house he goes while travelling.

He is said to be an *atithi*, because his stay is not permanent. If a Vaisya or Sudra comes to one's house, he is to be regarded by the house-holder as an *atithi*. He is to be feasted with his servants in a kindly spirit. A virtuous person should be devoted to his own wife, should not covet the wives of other people, should pour libations on fire and then eat in the morning and evening. A Brahman oppressed by want of decent livelihood, may accept gifts from any body and everybody. He does not thereby incur any sin. He is like fire or the sun.

The protection of the animal creation, making gifts, performing sacrifices, study, worship of Siva and Narayana, are the duties of a Kshatriya. He should be always prepared for extirpating robbers and for displaying his valour in fight. A king has no higher duty than suppressing robbery. He should protect his subjects, if oppressed by the regular or the irregular troops, by thieves, by turbulent spirits and especially by Káyasthas. He

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should always induce Vaidikas to settle in his country, by honoring them, by making gifts to them and by showing respects to them. They should carefully perform these religious duties. They should always support learned men and men versed in politics and employ them in their courts. They should always remain in the company of good men. They should go to sleep and rise from their bed with music to delight them. They should intelligently study the Shastras and chalk out for themselves the path of duty. On receiving visits from astronomers and medical men, they should make them gifts of cows, gold or land. To Brahmans versed in the Vedas, they should make gifts of habitable dwelling-houses. What is considered as the supreme duty of a king in governing and ruling his own country, should also be his supreme duty in governing countries conquered by him. The king who is devoted to the gods and the Brahmans, who considers the propitiation of the manes as his prominent duty and who is satisfied with his wedded wife, is entitled to one-sixth of the Earth's produce. One share is to go towards maintenance of his army, two for making gifts, one for the support of his ministers, one for that of the officers of State and one for himself and the maintenance of his dependants. Thus his revenue should be divided into six parts for the purpose of expenliture. After the evening-worship he should enjoy music, both vocal and instrumental, as well as dances and [52]

songs in the company of women and then enjoy delicious food at night. The Vaisyas should, according to the injunctions of the Shastras, tend cattle, cultivate land and carry on trade and commerce. They should according to their means, make gifts to Brahmans and feast them. They should be completely devoid of vain-gloriousness and over-confidence. They should not use slanderous language. They should be satisfied with their wedded wives and not covet those of others. As long as the physical frame lasts, they should propitiate Brahmans with money and at the time of sacrifice, those engaged in it. They should never aim at political power and always walk in the path of virtue. With zeal they should daily perform sacrifices, be engaged in study, and make gifts (to Brahmans). They should propitiate the manes and worship Siva and Vishnu.

The Sudras should carefully render menial service to the three higher castes. Towards the Brahmans especially, they should behave like slaves. They should make gifts without being asked and take to agriculture for obtaining livelihood. The irreproachable means of their livelihood, is the work of artizans and of panegyrists. They should zealously propitiate the gods by means of cooking sacrifices but their supreme duty is proclaimed to be, to serve the twice-born, (dvija) put on their worn-out clothes and eat their broken victuals. They should consider it as their duty to remain satisfied with their wedded wives and not covet the wives of other people. Salt, honey, oil, curds, whey, clarified butter and milk belonging to the subcastes of Sudras, are not regarded as impure. They can sell any thing and everything (for earning their livelihood). By varying the process, they may earn irreproachable livelihood for maintenance.

Manu and others have prescribed agriculture for Brahmans and the other castes fixing differently for different castes the number of bullocks necessary for driving the plough. The Brahmans should drive the plough with sixteen bullocks, the Kshatryas with twelve and the Vaisyas with eight. The Antyajas should drive the plough with two bullocks after examining the soft character of the soil. By furrowing the land, cutting the plants, and killing worms and ants, the cultivators incur sin. They are absolved from the consequence of it by performing sacrifices and worshipping the gods.

The dvija should perform the ten acts, namely, impregnation, &c., according to the holy rites prescribed in the Vedas. The physical body and the soul in this and in the world to come, should be purified by performing the sacraments:—namely (1) the impregnation at the appearance of the menses; (2) the ceremony named pumsavana (libation) before the factus begins to move in the womb; (3) simanta or separating and combing the hairs down the right and left ear in the fourth or the eighth month; (4) the birth ceremony after delivery; (5) coming out of the confinement-room on the third month after birth of the child; (6) naming the child

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after the completion of hundred days from date of birth; (7) giving the child rice for the first time, after the sixth month from date of its birth; (8) binding the lock within a year of birth of the child according to the customs of the family in which it is born; (9) boring the ear; (10) initiation in austerities; (11) commencement of the study of the Vedas and performance of the Vaidik ceremonies; (12) tonsure; (13) *snan* (solemn bathing) on the completion of the study; (14) marriage; (15) preserving the nuptial fire; (16) and keeping up the three-fold fire.

For female children the first nine ceremonies should be performed without the recitation of the mantras. The Brahman should be invested with the holy thread in the eighth year counted from time of conception; the Kshatriya in the eleventh and Vaisya in the twelfth year. The age may be doubled for each of the three castes for the performance of the ceremony of investiture with the holy thread. One who never studies or performs austerities is a vrdtya. He should perform the ceremony of explation, named, vrdtyastoma.

There are eight forms of marriage—namely, (t) bráhma, (2) daiva, (3) ársa, (4) prájápatya, (5) ásura, (6) gándharva, (7) rákshasha, and (8) paisacha. The first four are proper for the Brahmans. The fifth and sixth is good for Kshatriyas. Bráhma marriage means getting a girl as wife unasked; prajápatya, giving a girl to one, who solicits her hand; ásura, buying a girl; gándharva; marrying by consent of the intending husband and wife;

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rákshasha, by carrying away a girl in war by the to-be husband; paishacha, decoying away a girl. A Kshatriya may marry three wives, but a Brahman should marry only one; a Vaisya should also have one wife and so a Sudra. A Kshatriya may elope with a Vaisya, a Kshatriya and a Sudra girl. A Brahman can marry only a Brahman girl, a Vaisya a Vaisya girl and a Sudra a Sudra girl. A Brahmana should on no account marry a girl of a different caste. The Amvashta who is born of a Brahmana father and a Vaisya mother, is a Sudra. Therefore the Vaisya should not marry a girl of that caste. I do not admit the correctness of the opinion that a king who has a Sudráni for his wife is degraded, because she is elevated by the ceremony of marriage. A Brahman and Vaisya should certainly be degraded by marrying a Sudra girl but a Kshatriya is never degraded by such marriage. In ancient times Rajarshis often married Brahman girls. As dirts are consumed in the fire, so the stain of sln disappears from a powerful man.

Manu enjoins that no one should insult a king by looking upon him as a man. He is a divinity in human shape. Men should never perform what was performed by the gods or the Rishis. They should perform what they have enjoined. Brahmans should beget children by girls of the Brahman caste. A son thus born is a Brahman by caste and is never considered as outside of it. There can be no doubt that a child born of a Kshatriya father and a Kshatriya mother, is a Kshatriya. Those

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born of Vaisya mothers and Sudra mothers (begotten by Khatriya father) are Kshatriyas. As long as one does not marry, he is to be regarded as a half man. "A half is never born but a whole is." This is to be found in the Vedas. Cohabitation with a girl who offers herself for it, is no sinful transgression but the person having connection with her, should take her as his wife, after honoring and giving her ornaments. A king should first marry a girl of his own caste for the increase of virtues. He may thereafter marry as many girls as he likes but he should never take one from a higher caste. As nectar is to be taken even from poison, gold from among detestable things and as good things may be learnt from a low born person, so a charming girl may be taken in marriage from among a low born caste. Where women are honored, there gods are pleased with the householders. Where they are not honored, there all religious performances are infructuous. The women in a dwelling house are to be regarded as goddesses of prosperity. There is no difference between the two. They are deserving of honor, they are lights of the house and are means of increasing the family. The wheel of daily work in the world goes on, because of the existence of women. On wives people have to depend for progeny, for nursing, for supreme enjoyment and for all household works, expected of a partner in life. They have also to depend on her for the attainment of heaven by himself and his pitris.

Here ends the 13th Chapter entitled the enumeration of the duties of the several castes &c. in Vyasa Purana uttered by Bhatta in the Second Part of Vallala Charita.

CHAPTER XIV.

Vyasa says :---

The woman whose limbs are handsome, whose gait is like that of a restive elephant, whose thighs and hips are thick and heavy and whose eyes resemble those of a black antelope, whose locks are dark blue, whose frame is slim, whose limbs again are void of hair, whose feet are level with the ground and whose breasts are close, whose navel resembles a little whirlpool revolving from the right (direction), and whose genitals resemble the leaf of a *pipul* tree, whose ankles are depressed in the middle and the navel is deep as the thumb, whose cheeks are coloured like the mahua flower, whose veins and whose bair of the body are not visible and whose eyebrows are joined but not curved, who loves her husband as her life and whose love is reciprocated, who in childhood is pleased with playthings, fruits and other delicious food, who in youth is pleased with cloths, ornaments, embraces &c., who in her middle age is delighted with various postures in dalliances and who in old age

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is respected for her charming conversation is worthy of praise. Up to the age of sixteen years a female is a child, up to thirty she is a budding youth, up to fiftyfive she is middle-aged, and after that she is old. Women are subject to desires, therefore they are fond of collecting valuables. Kings desirous of dominions, should associate with women but should not be lost in their company. An intelligent man of twentyfour years of age should, if he desire supreme welfare, cohabit with a gill of sixteen. Then he may produce a son with fully developed and strong limbs, possessed of all the senses and likely to live for hundred years. For ordinary men (other than ascetics) connection with young girls, is good in summer and autumn, with a female of full age in winter and with middle-aged women in the rainy season and spring. If one has connection with a young girl constantly, his vigor daily increases, if with a woman of full age his vigour diminishes and if with a middle-aged woman he ages quickly. The following six are said to prolong life, namely, (1) fresh meat, (2) winter-rice, (3) connection with young women, (4) clarified butter, (5)thickened milk and (6) bathing in tepid water.

One amorously inclined should have connection with women without lust. In early winter, however, he should use approdisiaes and have connection with them with lust and in depth of winter he should have as much connection as he likes.

A lustful man, full of passion with powers increased

by the use of aphrodisiacs should after awakening in his beloved, passions and amorous desires by embraces &c. have connection with her at night, in winter at day, in summer at day and at night and also, in spring and whenthe clouds rattle and rumble in the rains and in the autumn. O kings! daily bath in tepid water, drinking milk and connection with young women, light cooling milks, are for your good. Clarified butter becomes odorous, if mixed with the powdered kernel of wood-apple (kapitha), with curd, whey, milk and barley. In this way food is to be prepared. I would tell you how it may be made devoid of disagreeable smell.

There are eight processes for preparing food, namely, (1) saucha, (purifying) (2) achamana, (throwing drops of water, (3) virechana (throwing away impurities) -(4) bharana (heating with steam), (5) cooking, (6) vodhana (puffing), (7) dhupana (imparting fragrance by means of smoke from burning scents, (8) vdsana (imparting flavor), saucha (purifying by decoction of the new leaves of wood-apple, vel, jáman, mango and karavira. In the absence of these the purification may be made with the water of mrigadarpa. There are twenty-one substances by the smoke of which odour may be imparted, (to food) namely (1) nakha (a vegetable perfume), (2) kustha (a kind of costus), (3) ghana (cyperus rotundus), (4) mansa (valeriana jatamansi), (5) sprikka (trigonella corniculata), (6) saileyoja (a fragrant resin), (7) jala (a drug and perfume), (8) kumkuma (saffron),

(9) lakshá (lac), (10) chandana (sandal), (11) aguru (agoláchana), (12) nirada (cyperus rotundus), (13) sarala (pinus longifoliá), (14) devadáru (a species of Himalayan pine), (15) karpura (camphor), (16) kántá (a medical plant and perfume), (17) válá (a sort of fragrant grass), (18) kunduruka (olibanian tree), (19) gugula (gum-resin) and (20) shrinivásaka (yellow amaranth) and (21) sarjarasa (the resinous ex- udation of the sála tree). Of these twenty-one substances used in impariting fragrance by their smoke, any two may be combined with the resinous exudation of sála tree and the composition mixed with nakha, pináka (saffron) and malaya(convolvulus turpethum) and with honey may be used for an incense-candle or there may be other com-positions.

The following articles are used in bath :--(1) toach (woody cassia), (2) nadi (the hollow stalk of lotus), (3) phala (a fragrant berry), (4) taila (storax), (5) humkuma (saffron), (6) granthaparnaka (a perfume, called genteld), (7) sailya (a fragrant resin), (8) tagara (a thorny shrub, tagar mulá), (9) kanta (a medicinal plant and perfume), (10) cholakarpura (a kind of campbor produced in Southern India), (11) mansi (valariana jatamansi), (12) mura (a scent produced in Guzarat), (13) and kustha (a kind of coshis). Of these any three substances may be mixed with musk to form an excellent aphrodisiac bath. Tvak, mura and nalada and (khaskhas) in equal quantities with half the quantity of vásaka (iustisia granderussa) would make a bath fragrant as the lotus. If oil be rubbed before bathing it will have the effect of *kumkuma*. If half the quantity of *tvara* is added; the bath has the fragrance of jessamine. If vásaka is added, it has the fragrance of vakula.

1. Manjistha; 2. Tagara; 3. chola; 4. vyagranakha and 5 gandhapatra with these a delightful scented oil may be prepared. The oil extracted from tila scented with mallika is much loved by women. Oil extracted from tila scented with flowers produces a smell like that of the flower with which it is mixed and the smell delights the nose.

Ellá (cardamum), lavanga (cloves), kokkola'a perfume), jatiphala (nutmeg), misakara (crinum) with jatipatra (leaves of the jessamine). Each of these may be used for odorating the mouth. Camphor, kumkuma, kanta, mrigadarpa, harenuka, kokkol, ella, lavanga, jati, hosa, tvak, patrá, truti, musta, latá, kasturi, the pricks of lavanga, fruits and flowers of jat and katukphala, should be taken for the purpose of making powder. In the powder one fourth of catechu should be mixed and then scented with juice of mangoe leaves and pills to be prepared with the composition. These scented pills thrown into the mouth, destroy all diseases there. Betel-nut thoroughly washed with the juice of five kinds of leaves and scented with all the substances used for the preparation of the above-mentioned pills as far as procurable imparts fragrance to the mouth. Tatuka and rinsing stick, dipped in cow's urine for three days and prepared as the betel-nut described above, also imparts a sweet scent to the mouth. Equal quantities of *tvak* and *pathya* with half the quantity of *misakar* mixed with *magvalli* odorates the mouth most charmingly. A king should by that means attract women to himself He should place confidence in them especially who are already mothers.

Here ends the 14th Chapter entitled erotics and the characteristics of women in Vyasa Purana uttered by Bhatta in the Second Part of Vallala Charita.

CHAPTER XV.

Vyasa says :---

"Austerity is the great thing in Satya Yuga, knowledge in Treta, sacrifices in Dvápara and donation alone in Kali Yuga There is no higher virtue than munificence in this world for the animate creation. Those who aspire to Heaven, those who wish for longevity and those who wish for prosperity, should cultivate the habit of charity for absolution from sin In the three worlds nothing is superior to charity. Heaven is attained by charity, prosperity is attained by charity and victory over enemis is obtained by charity; diseases are destroyed by charity, learning is attained by charity, young women are attracted by charity, enjoyments are

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gained by charity and longevity is attained by charity. It is the great instrument for the attainment of the fourfold objects of life, viz., dharma (virtue), artha (prosperity) káma (enjoyments) and moksh (emancipation). The donor should sit facing the east and the donee north. The donor's life is prolonged but the donee's is not shortened thereby. A gift to the mother is productive of hundred-fold merit, to the father a thousandfold merit, to the daughter infinite merit, to the uterine brother inexhaustible merit, to inferior animals only one-fold merit, to the sinful great merit, to the mixed castes, two-fold merit, to the Sudra four-fold, to the Vaisya eight-fold, to the Kshatriva, a sixteen-fold merit, to the student of Veda sixteen-fold, to the expert in the Vedas infinite merit, to the spiritual guide, to the priest &c. inexhaustible merit. Any thing that is given to the impoverished or to those engaged in sacrifice. produces endless merit. Granting immunity from fear, is the characteristic of all the gods. Vishnii is the presiding Deity of land, Prajápati of girls, male and female slaves and of elephants, Yama is the presiding deity of horses, buffalocs, and animals whose hoofs are not cloven, Nitriti of camels, Rudra of cattle, fire of goats, Water of sheep, Air of monkeys, boars and other wild animals, Varuna of reservoirs of water, water-vessels, ghata &c., Fire of gems produced in the ocean, gold and non, Prajápati of corn and confectionery, Gandharvas of scents, Vribaspati of clothes, Brahma of flying

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birds, knowledge and limbs, Sarasvati of manuscripts &c,Visvakarma of art and industy, Hari of various articles and images of gods, made of large and small trees, Angira of umbrellas, Skin of black antelope, bedding, chariot, seats, shoes and conveyances, all the gods of the materials for making chariot, missles, flagstaffs &c., They are also the presiding deities of households; Vishnu is the presiding deity of every thing in this world or perhaps Siva, becuse there is nothing in this world which is not Siva.

Now I will enumerate the sixteen great gifts (1) tulápurus, (2) hiranyagarbha, (3) brahmánda, (4) kalpavriksha (a tree which grants all desires and wishes) five thousand kine, (6) golden cow that fulfils all desire, (7) golden horse, 8) golden chariot drawn by a golden horse, (9) golden elephant, (10) chariot drawn by elephants, (11) land furrowed with fine ploughs, (12) the disc of Vishnu, (13) the creeper that fulfils all desires, (14) the seven oceans (15) the jewelled cow and (16) the vessel containing the subtle elements. All these are to be given away on auspicious days. In pandals and in temporary circular erections, gods are to be worshipped and gifts are to be distributed to Brahmans. The process of making gifts is the following :--- The name of the article to be given away, is to be taken along with the word dadani i. e. "let me give away," then water is to be put into the donor's hand and he is to think of the donee in his mind and should

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throw the water on the ground. There is an end even of the ocean but there is no end of charity. The words with which gifts are to be made are the following :--"I give this (namely the article to be given) great article, presided over by Vishhu, Rudra and other deities, for the purpose of increase of merit, fame of father, mother and self, for the purpose of absolution from sins, for the purpose of attaining Heaven, a feeling of devotion, and salvation to you (here name him) of such and such gotra of such and such pravara, versed in the Vedas and the subsidiary studies, a high souled person and a fit object of such a donation. May Hari, may Siva be pleased with me. To ensure the permanency of the effect of this donation, a *dakshina* (honorarium) is to be given in gold. All gifts are to be made by the words given above. When gold is the article given, the dakshina should consist of silver. For all other gifts, gold is the prescribed dakshina. But it may be gold, silver, copper, rice or paddy. Daily srádha and daily worship of the gods require no dakshina. In works for propitiation, silver is the best dakshina, and for the attainment of virtue, prosperity and enjoyment. One who grants lands should give to the donee, gold, silver, copper, gems, pearls and money. He who grants land with a mind composed, propitiates the manes and the deities in their proper abodes. One who gives lands to the extent of a Kharvata (the capital of a district of four hundred villages), Khelaka (agricultural village or a village grow-

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ing corn) or hundreds of Nivartana (a measure of land) or half of a *ninartana* or houses &c. or even to the small extent of an add (a measure of grain) dbdpa (basm of water round the root of a tree) gets all the merit of a grantor of land. He who gives to a Brahman versed in the Vedas, land producing barley, wheat and sugarcane, is never born again on earth. He who grants land furrowed with plough, having trees and corn, is honoured in Heaven as long as light from the rays of the sun emanates. He who gives land to a Brahman properly qualified, practised in austerities and restrained in his senses, gets infinite merit for as long as the earth bounded by the seas lasts. Just as seeds scattered on the earth sprout up, so merit and enjoyment derived from the grant of land. Just as a drop of oil spreads all round, when thrown on water, so the merit of granting land extends to each grain produced from it. The donor of food attains happiness, the donor of cloths attains beauty, the donor of land attains all the merits of giving every thing. Just as a milch cow, after being milked, feeds her calf so does land after being given away, support its donor. The sun-god, the water-god, Vishnu, Brahma, Soma, Agni and Siva, all congratulate the donor of land. Fathers boast of and grandfathers are proud of a donor of land in their family, because they know he will be their saviour. Sagara and other kings have granted lands but he who at any time rules. over them, gets all the merit of the grant. He who,

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grants land and he who accepts it are both performers of meritorious deeds and are sure to attain Heaven. Land is to be granted by assignment or a written document for the purpose of advertising the gift to future good kings. A king is to confirm his grant by having it inscribed on cloth, or on copper-plate, marked with his seal. In the inscription is to be given his genealogy, his own history, the acceptence by the donee of the gift. the gift itself and the date of his signature. He who grants gold, cattle or land is absolved from all sins. Agni's first-born son was gold, Vishnu's first-born was land and Sun's first-born were cows. Therefore he who grants gold, cows and land gives away so to say, the three worlds. He who excavates a new tank or reexcavates an old one, saves his entire race and is honored in heaven. Even after doing sinful acts if one gives food to one imploring it, especially to a Brahman is not touched by sin. The giver of a daughter (in matriage) saves twenty-one generations and goes to the heaven of Brahma. One who constructs a temple or makes the image of a god gets all his desires. He who presents a female-slave to a Brahman attains the heaven of the celestial nymphs. His male organ is never burnt by fire,

Sinha Giri says :--On account of giving away to the best of Brahman young female-slaves, well decorated with ornaments, well clothed, anointed with scents and adorned with flowers with faces like the moon, well versed in the household work, King Adisur still sports with the celestial nymphs.

Here ends the 15th Chapter entitled the enumeration of the merits of gifts &c., in Vyasa Purana uttered by Ananda Bhatta in the Second Part of Vallala Charita.

CHAPTER XVI.

Vyasa says :---

The following males are gurus or objects of reverence (1) teacher, (2) father, (3) elder brother, (4) King, (5) maternal uncle, (6) father-in-law, (7) deliverer from danger, (8) mother's father, (9) father's father, (10) elder relations, and (11) uncles. The following females are gurus or objects of reverence (1) mother, (2) mother's mother, (3) mother's sister, (4) father's sister, (5) motherin-law, (6) father's mother, (7) elder sister and (8) foster-This is the list of gurus in the line of father and nurse. mother. These should be propitiated by all means*i.e.* by speech, by personal service, and by mental and physical acts. Upon seeing a guru a man should join his palms, stand up and make his obeisance. He should never sit with him and never quarrel with him for his own sake. Gurus should not be harshly spoken to. Even if one's livelihood is at stake. One who bears ill feeling towards his guru, though possessed of

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other high virtues, goes to hell. Of the gurus five are to be especially propitiated. Of these five-the first three are the best, and amongst these the mother's position is the highest. The five are (1) he who begets, (2)she who brings forth, (3) he who imparts knowledge, (4) the elder brother, and (5) the husband. One desirous of prosperity should propitiate these five by all means even at the risk of life. There is no god like the father. No guru is like the mother. By speech, by personal service and by mental acts one should try to please the father and the mother. Without their permission, one should not accept any other faith. Agni is the guru of all Brahmans and Brahmans the guru of all castes. Women have but one guru that is the husband and the guest is a guru to all under all circumstances. He who makes his obeisance to the Brahman, thinking him to be the same as Vishnu, attains prosperity, longevity, and fame, and has progeny. A Brahman even though wicked is an object of honor-but not a Sudra even though their passions are under control. Brahmans are like Kahatriyas. They ride on the Charlot of Dharma. Shastras, and are protected by the armour of the Vedas. They should never be treated with contempt. What they say even in jests, is a solmn shastric injunction.

Here ends the 16th Chapter entitled Guru Varea in Vyasa Purana uttered by Bhatta in the Second Part of Vallala Charita.

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CHAPTER XVII.

following Rishis are the originators of The Gotras, (1) Manavya, (2) Kásyapa, (3) Kankáyana, (4) Rahugana, (5) Bharadvája, (6) Gautama, (7) Kalvisa, (8) Sukálina, (9) Astisena, (10) Agnivesa, (11) Krishnátraya, (12) Kausika, (13) Maudgala, (14) Labháyana, (15) Parasara, (16) Saupáyana, (17) Atri, (18) Kuhala, (19) Vasuki, (20) Rohila, (21) Vaidhyasva, (22) Vaiarghapadya, (23) Darbhasálavat, (24) Kápi, (25) Jamadagni, (26) Kánchana, (27) Kátyaana, (28) Vribaspati, (20) Vishnuvridha, (30) Sankshiretya, (31) Garga, (32) Kaudinya, (33) Vadala, (34) Sávarna, (35) Angirasa, (36) Mauna, (37) Kausya, (38) Yangama, (39) Jaimini, (40) Saktri, (41) Kunayana, (42) Vátsya, (43) Logakshi, (44) Sunaka, (45) Agasti, (46) Somaraja, (47) Saudana, (48) Mádhava, (49) Vrigu, (50) Maitrayani, (51) Sandilya, (52) Upamanyu, (53) Dhananjaya, (54) Madhukulya, (55) Hárita, (56) Vidala, (57) Gobhila, (58) Kashkayana, (59) Jaska, (60 Varsneya, (61) Bramhakshatraka, (62) Juganashya, (63) Vainya, (64) Japukarna, (65) Aghamarsana, (66) Amarisa, (67) Ignavaha, (68) Lauhitya, (69) Indrakausika, (70) Aja, (71) Nirdruva, (72) Rabhya, (73) Vasista, (74) Vishamitra, (75) Gálava, (76) Ghritakausika.

Here ends the 17th Chapter entitled the enumeration of *Gotras* in Vyasa Purana uttered by Ananda Bhatta in the Second Part of Vallala Charita.

CHAPTER XVIII.

The Rajarshis said :--

"O Vyasa ! enumerate the sub-divisions of Brahmans, Kshatriyas, Vaisyas and Sudras. We are very curious about it. Vyasa said:—"The Brahmans living on the north of Vindhya are Sárasvata, Kanyakuvja, Gauda, Maithila and Utkala. They are called the five Gaudas. Those living on the south of the Vindhya are Karnátas, Tailangas, Gurjaras, Mahárastras, and Andhras called the five Dravidas. The Mathuras sprang from the sweat of the Boar Incarnation. Magas are Brahmans who in ancient times issued from the disc of the sun and descended to Scythia like the flaming orb of the sun.

Here ends the enumeration of the Brahmans.

The Pándavas, the Kauravas, Vándhas, Shahasrar Chandrapeya, Kalichuri, juna, Haihaya, Ratta. Yadava, Tomara, Kausika, Kaukura, and Kushya belong to the lunar race. Aikshvakus, Nikubhas, Mauryyas, Sagaras, Kachhavas, Ghutas, Raghavas, Gobhilas, Paduradas and Válas belong to the solar race. Chauhanas, Mallas, Chindhas, Chapotkatas, Chalukyas, Silaras, Hunas and Paramaras sprang from a sacrificial firepit. Salukikas, and Sendrakas are the descendants of From Vena was born Prithu and from Prithu Kadru. were born the Hunihárás. The Takshas are the descendants of Vinatá. The Pálas are the worst of Kshatriyas.

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Here ends the enumeration of the Kshatriyas.

The merchants of Jayajabhakti are said to have descended from the race of the Moon. Upakesas, Pradvátas, Rohitas, Mahotsavas, Mahisvatyas, Vaisálas, Kausamvas, Srabakas, Ajodhikas, and Gurjaras, are wellknown in the world. The Vaniks of Ujjaini are very rich. The Suvarnas are the worst of Vaniks.

Here ends the enumeration of the Vaisyas.

Here ends the enumeration of the three higher castes in Vyasa₄Purana uttered by Ananda Bhatta in the Second Part of Vallala Charita.

CHAPTER XIX.

Vyasa says :---

Maula was born of a Brahman father and a Kshatriya mother. From the same Amvastha was born of a Vaisya mother. Vaidya is the son of an Ambastha by a Vaisya mother. Karana is the son of a Vaisya by a Sudra girl. Kayastha is born of a Vaisya in a Karani girl. Because he remained in the Káya (body) of a Karana therefore he is called a Kayastha. There are Sudra Kayasthas as well as Kayasthas born of an Ambastha. Those known as Kiráta Kayasthas are an infamous race. Nigamas and Gaudhikas are born of a Vaisya family but owing 'to the discontinuance of the performance of Shastric tites, are treated as Sudras. Workers in jewels, in gold, in silver, in copper, in iron, in conchshells, weavers, caligraphists, huskers of rice, and confectioners are known as clean Sudras.

Ramakas and Vaidehas are born of a Vaisya father and a Brahman and Kshatriya mother. From Ramaka is born Ugra in a Kshatriya girl. Abrita is the son of a Brahman in a Ugra girl. Abhira is a Sudra born of a Sudra girl by Kshatriya as well as Vaisya father who had ost their castes. Kánsakára is the son of a Vaisya born of a Vaideha girl. Gopa and Gopala are sons of a Vaisya father by an Ambastha mother. Lesakara is born of a Ramaka by a Vaideha girl. Tailakara is the son of 1 Vaisya by a Sudra girl: Sauchika is the son of a Sarnaara by an Ambastha girl. Krisika is the son of a Vaisya by a weaver girl. Tambuli is the son of a Kriika by a Gopa girl. Kanduka is the son of a Vanik by . Sudra girl. - Kallapala is the son of Kanduka by a Brahman girl. Ayogava and Gaina and Chandala are he sons of a Sudra father by a Vaisya, a Kshatriya and Brahman mother respectively. The superiority and nferiority of a caste depends sometimes on the father nd the mother. Sometimes a caste gets the rank of the nother if the father belongs to a superior caste. Somemes the superiority of a caste depends on the profession ollowed by it. Often in course of time, caste rises in ink by meritorious acts. One born of a non-Aryan

other by a Arvan father becomes an Arvan while, one-

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born of an Aryan mother and a non-Aryan father becomes a non-Aryan such is the law. Kutumvi is born of an Ambastha-mother and a Krishika father. Kumbhakár is the issue of a Kutamvi by a Gopala girl. Várdhaki is the issue of a blacksmith by a Karana girl. Váraki is the issue of a Vardhuki father and a coppersmith girl. Palabandaka is born of a Sudra girl and a Kumbhakár father. Málákár is the issue of a Sudra by a Kumbhakár girl.

The slave castes are born of girls purchased with money. Nápita is the son of a Brahman father by a Sudra girl. Chándala, Kiráta and Bhads are begotten by a Brahman girl of a Sudra, Vaisya and Kshatriya father respectively. The Karmakára caste trading in weapons is born of a Kirát father and a blacksmith mother. Pattakara is the son of a weaver father and a copper-smith mother. A Vaisya girl gave birth to a son named Ayogava by a Sudra. Saundika is the son of a Kullapala father and a weaver mother. A Saundiki gave birth to a Rangájiva by a Vardhaki. Men and women of mixed castes by crossbreeding originated an infinite number of mixed castes which it is impossible to exhaustively enumerate.

The Paundras, the Suhmas, the Talhus, the Pulindas the Kinaris, the Kalus, the Tusharas, the Baratas, the Turkanas, the Savaras, the Sakas, the Paradas, the Darudas, the Vyadhas, the Pukashas, some speaking the Aryan tongue and others the Mlechcha tongue are regarded as Dasyus. Rajaka, Charmakár, Nata, Varuda, Kaivarta and Meda and Bhilla are Antyajas or the lowestborn. When one drinks water at the house of an Antyaja or water kept in his water-pot he should immediately perform an explatory rite.

Here ends the 19th chapter entitled the enumeration of Sudras in Vyasa Purana uttered by Ananda Bhatta in the Second Part of Vallala Charita.

CHAPTER XX.

Vyasa says:—O! Kings! after this I will utter the Rudra Gita. "Hear with attention this eternal lay." O! Rudra! I bow to Thee a personification of anger! forsooth I bow to thy arrow! I bow to thy two arms! O! Lord of mountains! Thou dost lie on mountains. Shine before us, O! Lord! with thy physical frame which is both auspicious and terrible to look at and which manifests itself in Blessedness and benevolence and which is productive of joy and felicity in the highes degree. O! Thou grant us joy! from thy mountain seat! The arrow which Thou hast taken in hand for the purpose of throwing; O Preserver of mountains! make that arrow auspicious. Thou shouldst not destroy our enen and our cattle. O! dweller in mountains, O! Lord! [76]

we pray to Thee with blessed words, that all this world belonging to Thee endowed with a benevolent mind to be free from sufferings. Thou art a great speaker ! speak in our favour. Thou art first in the rank of the Gods; the upholder of the gods and the Great Healer. Destroying all ferocious animals and all orgies, grant us complete protection. We will appease the anger of the Sun-God, Yonder! red, tawny and blessed and of the Rudras who surround Thee in all directions, the redbodied. White-necked god ! who is passing away there, whom even cowherds and females saw and who delights us, whenever we see him. Obeisance to the whitenecked, thousand-eyed, discharger of water ! I make my obeisance to them also who are his attendants. O! Lord of Umá! tie the bow-string at both ends of the bow and discharge the arrows that are O! Lord in thy hands. Let the bow of the God with matted hair be relieved from the string. His quiver be full of arrows, his arrows be powerless to do harm and his quiver be of little power. O! greatest distributer of blessing. By the weapons and the bow that you have in thy hand, and which have ceased to do harm to us grant us protection in all directions. O! Rudra! the arrows issuing from Thy bow-be diverted away from us and thy quiver be deposited far away from us. O! thousand eyed god! possessed of hundreds of quivers, draw thy bow to the full extent and sharpen the edges of thy arrows (to destroy our enemies) be propitious to us I bow to thy arrows

bold in advancing to destroy our enemies and not yet placed on the bow-string. I make my obeisance to thee with both my hands and I also make my obeisance to thy bow. O! Rudra! do not destroy our old men, our children, our lusty strong men, our children in the womb. our father, our mothers and our dear physical frame ! Do not destroy our babes and our sons, our cattle and our horses. Do not shorten our longevity, do not destroy our able bodied men we pray to Thee! we bow to Thee the leader of armies, the Lord of all the quarters, and the God with golden arms. We bow to the Lord of the animal creation, who in the form of trees with green tops protects it. We bow to the Lord of the high ways (three in number) leading to the Sun, the Moon and the Earth. We bow to the brilliant and the brown-colored (like the new grass) God. We bow to the Lord of the meritorious, invested with the holy thread and possessed of green-hair. We bow to the leader of infantry, bursting forth in loud yells and making the enemies to scream. We bow to the Protector of the pious, the Pursuer of enemies and the Capturer of entire armies. We bow to the Lord of armies that charge the enemies furiously, the patient endurer, the Piercer of enemies, the Holder of the the sword, and the Giant-Leader. We bow to Thee, the leader of armies, and the cautious strategist. We bow to the Lord of forests who roams about in quest of plunder. I bow to thee O Lord! of house breakers. 0 Thou Cheat and Deceiver. I bow to Thee the Holder [78]

of the quiver and sword 1 I bow again and again to the Lord of thieves and plunderers. I bow to those Rudras who protected by adamantine armours mortally assail others. I how to the Rudras who have swords in their hands, who roam about at night, and are swift-footed. I bow to the Rudra who is the Lord of abnormal creations. We bow to the Rudras possessed of bows and arrows, and to the Rudra roaming in mountains with a helmet on the head and who is the seducer of women. I bow to ye! who stretches the bow, aims, throws and withdraws the arrows. I bow to the Rudras who are piercing their enemies with arrows, are sleeping, waking, lying at their full length, sitting and standing. I bow to the Rudras who are presidents and members of assemblies, who are horses and horsemen, who in female form are engaged in hunting, piercing enemies, collecting in groups and are very fierce-looking. We bow to the groups and collections of Rudras. We bow to the Lords of clusters of Rudras and groups of Rudras. We bow again and again to the Rudras who are worldly-minded and who are lords of the worldly-minded and who constitute an abnormal creation. We bow again and again to the Rudras who are soldiers, captains, charioteers and chariots and are so possessed of manifold forms. We bow to the Rudras who are both riders and drivers of chariots, who are great and small, who are carpenters and chariot-makers, who are blacksmiths and potters,

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who are fishermen, bird-catchers, who set on dogs and are hunters, who are dogs and keepers of dogs. I bow to the Rudra, the Creator of animals, the white-necked God, the God who is the universe, the Lord of the animal creation, the Lord of the blue-throat and of the matted hair, with thousands of eyes, hundreds of bows and shaven head. I bow to Thee that dwelleth in mountains, that entereth into the hearts of animals, that dischargeth the largest quantity of water, possesseth arrows, art short-statured, and dwarfish, art gigantic, old, great in merit and art full of knowledge.

I bow to Thee, the First, the fierce who dost so quickly pervade all space and the air, the quick in motion, the swift, the dweller in streams of water, in waves, and in still water. I bow to Thee that dwelleth in rivers, and in islands. To Thee who art the eldest and the youngest, the first-born, the second-born and the last-born. Thou art the branch born from the root. Thou art born at the time of destruction of the universe. Thou art born from the hips, art born in the city of the celestial ministrels, and bast thy hands tied with the marriagestrings. I bow to Thee who art born in the region of Yama, art auspicious and famous. I bow to Thee who art possessed of fertile lands, art the subject matter of Vedanta, and the Lord of farms. Thou art the dweller in forests, in houses, dwelleth in sounds and reverberations. Thou art the Lord of swift-footed soldiers of swiftgoing chariots.

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Thou art brave, and art the vanquisher of thy enemies. Thou art possessed of helmets, armours, coat of mails and art the secret depository of arms in charlots. Thou art famous, thy soldiers are famous. Thy fame is published by the beat of drums. Thou drivest away thy enemies with thy mace. Thou art invincible and Thou knowest the secrets of thy enemies. Thy arrows are sharp. Thou art possessed of weapons of offence and art weapons Thyself. Thy bow is good. Thou roamest in foot-tracks, in roads, and walkest through small streams, springs and small reservoirs of water, in tanks, in rivers in shallow lakes, in pools of water, in sparkling water, in sunshine, in clouds, in lightnings, in rain-water, in other waters and in air. Thou art a Vrálya (degraded for non-observance of ceremonial rites). Thou constitutest the water that pervades the universe at its destruction. Thou art the house-hold and the house-holder. Thou livest with Uma and thou art Rudra. Thou art the sun, the copper-colored god, the Dispenser of happiness, the fierce, and the terrible who killest thy enemies without showing them thy back both who are far and Thou art the Destroyer of thy enemies. near. Thou hast thy origin in Blessedness, and Thou dost originate Blessedness. Thou hast thy origin in happiness and art the source of happiness. Thou on both most auspicious. Thou art sides art the river of Life. Thou goest along against of and across the stream. Thou dwellest in green grass in

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froth, in sand-banks, in streams, in hill-tracts, in habitable places, in barren tracts, in places crossed by crowded roads and Thou dost always remain in full view. Thou livest in pasture-lands, in bed-steds, in houses, in the arm of men and in dew-drops. Thou dwellest in mountain caves, in dry and green fuel-wood, in dust, earth and in places void of vegetation. Thou dwellest in thatching grass, in earth, in the waves, in leaves, and in foliage and Thou killest thy enemies. Thou dost cause thy enemies to perspire and make them scream with thy strokes. I bow to those gods who manufacture arrows and bows, who are noble and who are the hearts of celestial beings, who are the givers of wished-for wealth, who are imperishable and who destroy all kinds of sin. To Ye! we bow again and again. O Thou! blue-red God, the Giver of bread in the Indigent and Punisher of Sinners. O God! do not frighten our men and our cattle. Let none be lost (under thy blessings I). We utter these hymns in praise of the strongbodied Rudra, in order that in all villages our bipeds and quadrupeds may prosper. O Rudra! thy auspicious frame serves us at all times like medicine. It is also thy medicine

For the sake of our lives, heal and comfort us with that medicine. Let the weapons of Rudra be averted from us. When He is flaming with rage and bent on destruction, let not the dart of His ill feeling be directed against us. O Rudra! pour thy lasting favour on meso that my sons and grandsons may enjoy happiness. [82]

O Siva ! the best of Dischargers, most auspicious ! be propitious to us ! Leave your weapons on the tallest of trees. Come to us robed in skin and holding thy bow. We bow to Thee O Lord I Thou scatterest around wealth for thy votaries and Thou art white in color. The thousands of weapons that you have, throw them away and do not aim them at us. Thou hast thousands and thousands of weapons in thy hands. O powerful Lord l let their edges be averted from us. There are thousands and thousands of Rudras on earth. Let their bows be drawn thousands and thousands of jojanas away from There are thousands of thousands Bhavas (i.e. us. Rudras) in the vast ocean-like atmosphere. Let their bows be drawn thousands and thousands of jojanas away from us. There are thousands and thousands of Rudras who are white-necked and whose throats are blue, present in Heaven. There are thousands and thousands of Sarvas (i.e. Rudras) roaming at night, present in the nether regions. Let their bows be drawn thousands and thousands of jojanas away from us. There are thousands and thousands of white and tawny Rudras-with blue throats and who are white-necked-and who live on trees. Let their bows be drawn thousands and thousands of jojanas away from us. There are Rudras who are Lords of ghosts, of whom some are bald-headed-and some have matted bair. Let their bows be drawn thousands. and thousands of jojanas-away from us. There are Rudras who support men with food, who war against their enemies—and who guard the ways. Let their bows be drawn thousands and thousands of *jojanas* away from us. There are Rudras who trouble people being hidden in their food and who trouble them being hidden in their water-vessels. Let their bows be drawn thousands and thousands of *jojanas* away from us. There are Rudras who roam in holy places with bows and sharp weapons in their hands. Let their bows and the sharp weapons be drawn thousands and thousands of *jojanas* away from us. There are these and other numerous Rudras found in various quarters. Let their bows be drawn thousands and thousands of *jojanas* away from us.

We bow to the Rudras who are in Heaven, who have showers of rain for their weapons. To these we join our palms in supplication in all the eight directions. We bow to them. Let them protect us and let them make us happy. We will put him who envies us and whom we envy into the clutches of these Rudras. There are Rudras in the atmosphere, who have the winds for their weapons. We join our palms in supplication in all the eight directions. We bow to these. Let them protect us. Let them make us happy. We will put him who envies us and whom we envy into the clutches of these Rudras. There are Rudras on earth who have the foods for their weapons. We bow to these Rudras and join our palms in supplication in all the eight directions. We bow to them. Let them protect us and let them make us happy. We will put him who envies us and whom we envy into the clutches of these Rudras.

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The man who reads, hears, and remembers this lay sacred to Rudras, goes in the next existence, to the region inhabited by Rudra and is never born again.

Here ends the 20th Chapter in the "Upanishad entitled Rudra Gita" in the Vyasa Purana uttered by Ananda Bhatta in the Second Part of Vallala Charita.

CHAPTER XXI.

Sinha Giri said :— "O King! thus I have recited to you the Vyasa Purana, just as was recited by the great Rishi Vyasa to the Rajarshis. Enjoy the pleasures of the world at your will, propitiate the gods and the manes and the Brahmans too, with constant and varied donations. With your young queen Siladevi, perform the sacrifice named *pitripinda* and you will have a son by her. In that sacrifice, O destroyer of enemies ! distribute gifts measured by the weight of thy body. After the practice of austerities known as Krichhra, Oh King ! thou shouldst remain self-restrained during performance of the same. Let prosperity follow thee. I will direct my steps towards the city of Jaggatnatha. But I will come again when ever thou wilt remember me.

Sarana Datta says "So saying to the king the sage Sinha Giri went away accompanied by those of his dis [85]

ciples with whom be had come. On his departure, the king continued meditating for a time and then resolved on performing the sacrifice, *pitripinda* and on distributing the gifts. Considering the great merit of the sacrifice &c. he held a consultation with his ministers, his priest Valadeva and with the Brahmans. After the consultation was over the king commenced preparations for the sacrifice and the gifts, along with the Brahmans. Then the king ordered his confidential minister Adideva who was possessed of all virtues to do everything that was necessary.

The King said :—"collect all things according to the quantities prescribed by Brahmans, Valadeva and others for the sacrifice and the gifts. Let Hara Das, Vishnu Das and Durga Sinha quickly collect ail sorts of eatables by means of conveyances, prepare the sacrificial ground and adorn it with banners &c. Let tents be pitched for the high souled rajanyas. Let there be hundreds of men with holy threads hanging round their necks for cooking and distributing cooked food. Let musicians play on harp and let dancers and actors perform their respective arts. Let rooms be prepared whence ladies of the zenana could see the sacrifice. Let magnificent houses be built well stocked with food &c. where Brahmans well versed in the Vedas may reside after they had been honored by me.

Then sending for Lakshmana the king said to him "You go to Vikrampura and invite to the sacrifice uncle

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Sukha Sena and his son Dhruva. Let all the ladies of their zenana come with them."

Sarana Datta says "Lakshmana the destroyer of the hostile heroes went to Vikrampura and invited Dhruba and Sukha Sena with joined palms, with obeisances and with gladness of heart. Thus honored and invited, they with the ladies of their zenana started for the sacrifice at Gauda. Hearing of the sacrifice to be performed by Rája Vallala the Vaidik Brahmans well versed in sacrifices, with gladness of heart proceeded to the place of sacrifice. Brahmans both invited and uninvited, flocked from all directions by hundreds and by thousands in expectation of receiving donations. The subordinate kings with varied presents and with numerous followers came to Gauda using various conveyances to enjoy the grand festivities. The officers of the king provided them with accommodations, numerous, handsome and well-stocked with all the necessaries of life. They paid their respects to Vallala and were in their turn honored by him. After this, the lords of various provinces went to the several quarters provided for them refreshing themselves at their pleasure. These kings and kinglets proceeded to see the Pandava Vallala seated in the sacrificial assembly.

Then the Brahmans well versed in the Vedas and the subsidiary studies, at the proper moment, initiated king Vallala, son of Malhana. The king advancing to receive Suksha Sena and Vishnu Malla both deserving of his obeisance and making his obeisance to them, also ad[87]

dressing Dharala Sena, Yajna Sena, Dharma Sinha and Dhruva said "Be propitious to me in my sacrifices and gifts." Then he appointed his officers to do the duties in connection with the sacrifice according to their individual fitness. Vima Sena was appointed superintendent of food and eatables. Vrihaspati surnamed Danacharyya, professor of the Shastra relating to gifts was made Superintendent of gifts or donations. Other officers were appointed superintendents of other affairs. Lakshmana was asked to receive Brahmans, Kshatriyas and Vaisyas. The sacrificial grounds of the King charming, symmetrical and resplendent shone with various trees, rest houses, gems, precious things, elephanthousings, variegated canopies, bedsteads, banners and flags. For Brahmans, Kshatriyas, and Vaniks and for the lower castes, separate accommodations were provided to live with their followers. The Brahmans, Kshatryas, Vaisyas and the Satsudras invited by the king sat there greatly delighted. The Bhojakas, rájputras, rajas and rajalets, the great governors of provinces, all relations of the king and all holding high offices, sat on seats according to their respective ranks and positions, after they had been honored, by Vallala. They sat in the assembly like the devas in heaven. As Sutrama Indra sits resplendent in his Sudharma Indra's assembly raja Vallala in the assembly and hall, so shone he performed the sacrifice in honor of the gods and the manes by pouring libations on fire which

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destroy sin. Like a second Karna the king desirous of prosperty, distributed gifts. He had a sword in his hand, a turban on his head and various ornaments on his person. He propitiated the gods on earth, by donations of gold measured by the weight of his body and with thousand-pieces of gold for *dakshiná (honorarum)*. At the end, the king feasted Brahmans of high family and others by hundreds and by thousands. The gods were propitiated by means of oblations, the manes by means of offerings, the Brahmans by gifts of gold with large sums as *dakshiná* as well as by food and drink.

Here ends the 21st Chapter entitled the sacrificial feast in Vallala Charita by Sarana Datta, included in the Second Part of the Vallala Charita uttered by Sri Ananda Bhatta.

CHAPTER XXII.

Later on the blood and other relations of the king, ránaks and rajputras united and entered the place prepared for dinner. When these high-souled persons were seated for their seats (*dsans*) and when Vallala was feeding them to their delight, numbers of Satsudras entered the other places for dinner with zeal and hauteur but no place was found appointed for the Vaisyas to dine. On this they whispering to each other and desirous of leaving the

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king's place stood up. When some had gone out and others were on the point of leaving, Vima Sena as if in an humble guise followed them and said "O Mahajanas Iwhy do you go away without partaking of the feast. You can by all means speak your mind to me." Hearing this the Vaniks said "O high-minded man! hear us. The whole place has been defiled by the touch of lower castes; therefore we are unable to partake of the feast here. The irascible Vima Sena treating these words with contempt insulted them by saying "Dare Sudras say so?" Then there was an altercation; and Vima Sena the pet of the king greatly enraged—uttered rude words to (them). Upon this the Vaniks shouting and clamouring went away from the king's palace like clouds at the end of the rainy season.

Here ends the 22nd Chapter entitled the dishonouring of the Vaniks in Vallala Charita by Sarana Datta included in the Second Part of Vallala Charita uttered by Sri Ananda Bhatta.

CHAPTER XXIII.

The next day Bhima the pet of the king approaching the lord of the world seated in the assembly with knees down on the earth began to address His Majesty thus :----"Your majesty! all the parties of the Sudra have been satisfied with the feast but the Suvarnavaniks insolently 90]

went away without partaking of it. The Vaniks are very wicked, immodest and proud of their race. Improperly ambitious, they aspire to eat in the same line with the Brahmans and the Kshatriyas. Though they found the place of the feast devoid of Sudras, yet insulting your Majesty, they went away according to their wishes. The inordinately ambitious Vallava is the leader of all the Vaniks siding with the Pálas O Mabárájá ! he assumes a hostile attitude towards thec. He is greatly honored among his caste, because the king of Magadha is his son-in-law. He is so proud that he considers the whole earth as a small clay-pot.

The king hearing the above words of Vima Sena got inflamed with rage like fire kindled into flames by clarified butter poured upon it. Seated on a high royal throne the king ground his teeth like rattling thunder and his face reddened with rage like a flash of lightning and his crown resplendent with diamonds fell from his head while his whole body trembled with rage like a meteor from the sky at dusk. Then king Vallala with his eyes rolling in rage took a solemn oath for crushing the pride of the Vaniks. The king thundered forth "If I do not put down the haughty Suvarnavaniks into the level of Sudras and do not inflict punishment on the dark souled merchant, Vallava Chandra I shall be guilty of all the sins that are produced by killing cows and Brahmans. Just as Vima Sena (of old) had vowed for the destruction of the children of Dhritarastra, so is my vow for putting down

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these people. From this day these are to be taken as Sudras. Useless will be from this day their wearing of the holy thread. The Brahmans who after this will officiate in their ceremonies, teach them or accept gifts from them, though flaming with Brahmanic lustre, will be degraded. There is no escape from this."

"This command was in no time proclaimed throughout the empire and the Vaniks, assembled, held consultation with their caste men trembling with rage at this act of injustice of the king and prohibited all slave traders from proceeding to the town of Gauda. The Vaniks gave twice or thrice the price of slaves. Men of all the other castes were in great distress for want of servant. At this great calamity the subjects approached the king, (the Lord of the world), who began to consider what was to be done. Unable to hit at any other means he commanded the Brahmans to do as follows :--

"For the benefit of the people, the Kaivartas should be employed in menial service." Hearing of the command of the king the Kaivartas desirous of entering into such service, came to the palace by hundreds and thousands. They had each a piece of cloth round their necks and had their palms joined. Then the king addressed thus:—"I order that menial service should be your livelihood. Go and be regarded a clean caste."

Mahesha, the headman of the Kaivartas who had already been made a *Mahatrá* was now honored with the rank and title of *Mahamandalika* and he was sent with all his followers fully equipped to the Dakshinaghat.

The Malakars (garland makers), the Kumbhakaras (potters), the Karmakaras blacksmiths on another occasion with their palms joined and each with a piece of cloth round their necks, approached the king. Satisfied with their service, the king declared that by his order they would be accepted as *satsudras*. The king at whose words, the unclean becomes clean and the clean becomes unclean is really a divinity. In course of time the king degraded the low Brahmans who were traders and were very wicked from Brahmanhood altogether. He gave the title of *mahatrá* to Dhara engaged in his menial service. He gave his barber the title of thakur (noble man).

At this time some of the Brahmans held a consultation among themselves, approached the king and addressed him thus :—" The Suvarnavaniks in their pride always declare that they are the best of all castes both by birth and descent. O king ! They ridicule us Brahmans of high family saying that we are born of maid-servants. The Suvarnavaniks are very handsome and are invested with the holy thread. Brahmans often do obeisance to them by mistake. O lord of the earth ! They should be made outcastes so that they may not vie with us Brahmans of high family. O lord of men ! the insulting terms in which they speak of your Majesty (the long lived) born in the family of Brahmakhatriya it is not necessary to mention at present. All of them should be [93]

deprived of their holy thread. Thus deprived of their dharma they are sure to be a fallen race. "So saying to the king the Brahmans stopped and the king Having heard that the enraged thundered forth. vaniks had not yet been deprived of their dharma the king ordered that their holy thread be taken away. He ordered his officers to see that the Vaniks living within his dominions give up their holy thread, on pain of severe punishment, The officers of the king in every city inhabited by the Vaniks proclaimed the royal edict by beat of drum throughout all the bazars and in all shopping places. The bankers who were afraid of losing their dharma and yet not inclined to obey the royal edict lost no time in magrating away into different directions with their families and properties. Some went to Ajodhya, others to Monghyr, some to Chandramájuta, some to Patna, some to Udaypur, some to Mangad some to Binitapur, some to Tumlook and some to Chinkhala. Those who were unable to migrate gave up their holy thread made either of gold or cotton through fear of punishment.

At that time Vallala observing the disorganization among the races of Brahmans and Kshatriyas, held a consultation with those versed in the Vedas. In determining the Brahmanhood and the Kshatriyahood of his people, he took into consideration importance of their origin and compelled them to pass through purifying ceremonies. [94]

Here ends the 23rd Chapter entitled the raising and degrading the various castes in Vallala Charita by Sarana Datta included in the Second Chapter of Vallala Charita uttered by Sri Ananda Bhatta.

CHAPTER XXIV.

In ancient times king Vallala of wide fame, living in the excellent city of Gauda, benefited the Arhats of the orthodox sects. He consecrated according to the directions of the ascetic Sinha Giri in the neighbourhood of Pradyumnesvara a monastery, handsome, paved with variegated stone tiles, made of burnt bricks, beautiful to look at, furnished with beds and seats, built on a beautiful site, rich with decorated rooms, with strong pillars, with new pegs on the wall for keeping books, laid out into beautiful gardens with hanging flowers and fruits, having ponds full of transparent and sweet drinking water, having doors and windows and other furniture, white-washed, furnished with good eatables, provided with distinct places for exposition (of the Shastras) meditation, offering of libations, and study; with rooms for the residence of travellers and ascetics, and furnished with under and upper garments. The king with a devoted heart granted extensive lands for the provision of under-garments, fuel, clothing &c.

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Then the king who controls enemies and whose intelligence was purified by the excellence of his virtues, inscribing a copper plate grant, gave away the village, Kasaraka in the province of *Suvarnavakti* to Ananta Sarma of Gautama gotra for the purpose of the increase of cultivation. He induced several Brahmans from the Dakshin to accept houses and live there. These houses were furnished with food, eatables, paddy &c. slaves both male and female, all sorts of furniture, doors and bolts, windows. They were white washed, strong-built and had ample grounds in front and on the back. He was in the habit of constantly making gifts of gold and silver and of cattle and of various other things, some were regular and some occasional.

On the celebration of the birth of his son Bhabasena, Vallala made those Brahmans rich who officiated at the sacrifice of *pitripinda* on consequence of which was the birth of a son.

Thus time passed with Vallala in the enjoyment of various luxurles and in the distribution of gifts to deserving persons. There was in the past none equal to Vallala, none equal to him in the present and none will be equal to him in the future. He who enjoyed the comforts and luxurles of the world he who, being rich never distributes gifts to the deserving is sure to suffer hard, terrible and intolerable miseries in the world to come.

Here ends the 24th Chapter, entitled dandharmá-

nusthána in the Second Part of Vallala Charita uttered by Ananda Bhatta.

CHAPTER XXV.

Om I obeisance to Siva, victory to the God of gods. Thou art bright as the sun. Thou art beyond darkness. Thou art the golden embryo! Thou art the inner soul of the world. The primordial purusa was born of Thee. The Vedas had their origin in Thee. The Mother of the universe was born of Thee. Thou perceivest every thing. Thou subsistest in the form of an atom. Thou art subtler than the subtlest and grander than the grandest. Thou art supreme delight. Victory to thee O God I Sambhu. Thou art Vishnu. Thou art the fourheaded Brahma. Thou art Rudra, the Lord Mahesha! Thou art the Sky, the Brahma, the Sunya (Void). Thou art saguna (the conditioned) and the aguna (the unconditioned). Thou art consciousness! Victory to Thee. O God. Sarva. Thou art one and Thou art Rudra, Thou createst the universe! Thou protectest the entire phenomena of the universe and at the end, Thou leadest it to destruction. We fall prostrate before Thee Victory to Thee O God of gods ! Discharging streams of nectar. Thou dost mitigate the miseries of gods and men. The Vedas pronounce Thee to be the infinite

we bow our heads before Thee. Thou art the Creator. Thou art the giver of beautitude and emancipation! Thou art the great sage! Thou art the Supreme and Holy Brahma. Thou art the Self-create and Thou art the Preceptor of the Universe. O Lord of the world ! Victory to Thee! Thou art the saviour ! Thou art the resplendent ! Thou art the great refuge ! Thou art the Lord, Natha ! in this world. I bow to Thee ! Thou art the Best of physicians | Thou art the Healer of wounds ! Thou art the great Curer. Victory to Thee O God of gods. Thou art Pure and brilliant like a mountain of silver. Thou ferriest people over the stream of life. Thou fulfilest the object of the Universe. Thou openest the eye to the five different kinds of emancipation. We bow to Thee O three-eyed God. Thou hast thousands of feet, eyes and heads and thousands of arms. Thou art supreme over the supreme. Thou hast seen the end of Brahma. Thou art auspicious and the Holder of pinaka. We bow to Thee and proclaim Victory to Thee! O God of gods we bow to Thee, O ! Hara! O Sarva, the Origin of life, the Fierce, the husband of Umá. The Destroyer of the Brillant, and the Origin of light. Obeisance to Thee O Siva the soul of the Universe.

Here ends the 25th Chapter entitled Jaya Mangala Gatha Kirtana composed by Kalidas Nandi included in the Second Part of Vallala Charita uttered by Sri Ananda Bhatta.

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CHAPTER XXVI.

Dharma Giri with all his followers was as stated before, banished from the kingdom. He roamed from country to country, without any subsistence allowance. He was never at ease and always brooded upon the insults heaped upon him and the injuries done to him by the order of the king and also upon the loss of his Determined to avenge himself he roamed influence. over the country for several years. He saw the lord of the Mlechchhas named Báyádumba accompanied by his followers. He induced Báyádumba to surround the city of Vikrampur with all his army at night by describing to him in golden colours the wealth and possession of Vallala. The ash-coloured Váyádumba with a bow in his hand roared and jumped in the midst of his army like a piece of cloud adorned with a rainbow. His army looked like an ocean. The axes looked like spades. The jumping and shouting of the soldiers resembled those of the waves. The loud huzzas resembled the roaring of the sea. The army of the Mlechchha's, five thousand strong, bivouaced causing the earth to tremble under their feet and the ten directions to reverberate with their shouts.

The king living secure in his zenana enjoying all the pleasures of the world knew nothing of the impending danger. He awoke late in the morning when he neard the defiant outcries of the hostile army. He at once tore himself away from the creeper-like arms of his vives and with sword in hand prepared to go out of the senana. It struck him that the trenches of his fort were without water and that there were no drawbridges and he saw that ruin was staring him in the face. Observng the king prepared to go to war all his queens Silalevi, Padmakshi, Subhaga, Hemmalika, Sonadevi and Chandeli with tears in their eyes implored him to eave instructions behind as to what they should do in case of any untoward consequences happening in the war.

On hearing this the king with eyes clouded with tears embraced them one after another, kissed them, ooked at their lotus faces and replied :---"O beloved ones ! a couple of pigeons I take with me to the field of battle. If they return like messenger know that we have been defeated. Then to preserve your honour rom the Mlechchhas my servants would be ordered to tindle a pyre and you know the rest." So saying he gain embraced and kissed them, put on his armour ind marched forth with all his followers. It was a nagnificent march bristling with all the weapons of var in four splendid divisions composed of elephants, torses, chariots and foot soldiers. There was a terrble onset. The mlechchhas lost heavily. The battle-field treamed with blood of the wounded and the killed ust as Rama Chandra attacked Ravana so did Vallala ttack the giant like Váyádumba whose army had

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already been annihilated. Just as Indra struck off the head of Namuchi so did the king with a dexterous hand that of his opponent. The goddess of victory approached the king with a garland in hand and placed it round his neck. On the other hand the servants of Yama with ropes in their hand approached Váyádumba and had him bound. But unfortunately about this time the pigeons flew away from the cage opened probably by some designing person in the direction of Rampala, the capital of Vallala. All the queens perceiving the pigeons appear like the messengers of Yama jumped into the blazing fire.

Here ends the 26th Chapter entitled the Appendix to Vallala Charita uttered by Ananda Bhatta in the work entitled Vallala Charita.

CHAPTER XXVII.

When the king saw the cage empty in the field of battle he apprehended serious consequences and hastened to his capital (Rampala). The rising columns of smoke seen from a distance told him the ruin of all his hopes. On entering the house he found his wives half burnt already. He lost his senses and jumped into the blazing fire, notwithstanding all the efforts of his followers [101]

to prevent it. The king was at this time sixty-five years of age and he reigned for forty years and two months. The king ascended Heaven with all his wives in the Saka year 1028.

A tradition is handed down from generation to generation that Vallala followed in the footsteps of his powerful father in war. There was a Yogee engaged in Yoga *praxis* in Mithila. Vallala while marching in haste slighted him. Struck by the hoof of Vallala's horse the Yogee cursed him saying "Thou shalt die with all thy wives by falling into blazing fire." Though victorious in battle the king remembered the Brahman's curse and thought that his end was near. It was for this, indeed, that the king unable to confrol himself jumped into the fire. Such a disaster was impossible except for the curse of a Brahman. The king with all his wives was destroyed by a Brahman's curse. Neither the return of the pigeon nor the excessive grief of the king was the main cause of his death.

Ananda Bhatta says (addressing Buddhimanta Khan) Oh raja! thou hast now heard (the strory of Vallala). Let prosperity attend thee! This tank with its pure auspicious water speaks of the fame of Vallala whose fame is all that is left of him. The wicked beef-eaters have during a long period of time destroyed all the enduring monuments of the king but by this monument (the tank) he seems to be living at the present moment. Alas! Alas! where is the royal family gone? Let this account of King [102]

Vallala compiled with great care by the poet Ananda Bhatta interspersed with words fallen from the lotus-face of Vyasa like the waning moon cause the hearts of good men resembling *Rumud* flowers to blossom.

In this account of Vallala has been collected together all that Bhattapada has said and all that other sages have written. That king (Subhanana) extirpated the Brahmans has been written here I believe, by order of the king or perhaps Bhattapada said it in jest or perhaps in the whole of the Vyasa Furana that portion is worthless. The great sage Vyasa has himself said in the Mahabharata that in ancient times, Bhargava extirpated the Kshatriyas. From Brahmana in Kshatriya girls was born Chhetri who is also called rajputra. The Suvarnavaniks have become vrátya degraded for loss of the holy thread. Gopa (cowherd), Máli (makers of flower garlands), Tambali (betel-sellers), Kansara (workers in bellmetal), Tanti (weavers), Sankhika (workers in conch-shell), Kulala (potters), Karmakara (blacksmiths), and Napita (barbar) are Nava Sayaka nine (arrows). Tailika (the oilman), Gandhika (spices and the incense vendor), and Vaidyas are sat-sudras. Of all the Satsudras Kayastha is declared to be the best.

Gangá taking her rise from the feet of Vishnu purifies the three worlds. O Maharaja 1 thou art descended from her own family. Mayst thou live hundred years 1 Whatever is dearest in this world and whatever delights thy mind give all that to Brahmans for pleasing Narayana. [103]

The learned Ananda Bhatta, the progenitor of the race of wits with hearty benediction dedicates his composition the Vallala Charita to raja Vudhimanta the lordof Navadvipa having previously read it before him at his court in the saka year 1400 plus the number of human teeth (thirtytwo) on the second day of the waning moon in the month of Pous being the anniversary of his birth.

He obtains merit in this world and supreme beatitude in the next at whose house this auspicious work entitled Ballala Charita is preserved.

Here ends the Appendix to Vallala Charita uttered by Mahamahopadhyay Ananda Bhatta descended from Ananta Bhatta Dravida Dákshinátya.

