

*Karna*, and, requested by him, once more obtained the promise of *Çalya*, who embraced *Duryodhana* and asked their forgiveness for the words he might speak to *Karna* for his good; "what I shall say, in order to inspire thee confidence, is fraught with self-adulation; I am a driver like *Matali* himself" (VIII, 35). —§ 607: *Duryodhana* said to *Karna*: "*Çalya*, who is superior to *Kṛṣṇa*, will act as a driver, like *Matali* to *Indra*." When the morning came, *Duryodhana* again successfully asked *Çalya* to become *Karna*'s charioteer. *Karna* having worshipped the chariot (which had in days of old been sanctified by a priest), they both ascended it. *Duryodhana* once more addressed *Karna* (a). *Karna* told *Çalya* to urge the steeds that he might slay *Arjuna*, etc. (β); *Çalya* endeavoured to inspire *Karna* with fear by eulogizing the *Pāṇḍavas* (VIII, 36). When *Karna* set out there appeared ill omens. The *Kuru* army, however, was filled with joy. *Karna* reflected and boasted (γ). *Çalya* ridiculed him and praised *Arjuna* (δ). *Karna* proceeded on his chariot with white steeds and tiger-skins, slaying large numbers in battle along his way, and inquired after *Arjuna* (VIII, 37), promising every *Pāṇḍava* soldier that he met that unto him who pointed out *Arjuna* to him he would give whatever wealth he desired. *Duryodhana* and the troops rejoiced; *Çalya* scornfully laughed, and said (VIII, 38) that *Karna* would get to see *Arjuna* without the trouble of seeking him, and asked him to abandon his desire for a single combat with *Arjuna*. *Karna* repeated his resolution, and *Çalya* insulted him in a long speech (VIII, 39). *Karna* replied angrily, describing the disreputable practices of the *Madrakas* (and the *Gāndhārikas* and *Sindhu-Sauvīras*) (VIII, 40). *Çalya* answered by praising himself and his accomplishments as a charioteer (description), and by reciting the story of the crow and the swan (*Hama-kākyopākhyāna*, q.v.): "Even as that crow, fed upon the remains of the dinners of the *Vaiçya* children, disregarded his equals and superiors, so dost thou, that art fed by the sons of *Dhṛtarāshṭra* upon the remains of their dishes, disregard all," etc. (e) (VIII, 41). *Karna* said that *Kṛṣṇa* and *Arjuna* were well known to him, but did not make him afraid. The curse, however, of [*Paraçu-*] *Rāma* pained him greatly. He dwelt, disguised as a brahman, with *Rāma* in former days, desirous of obtaining celestial weapons from him. *Indra*, as a worm, began to pierce his thigh, on which was lying the head of the sleeping *Rāma*; therefore he did not move. But *Rāma*, witnessing his patience, discovered that he was not a brahman, and cursed him, saying that this weapon would never, in the time of need, when the hour of his death came, occur to his memory. He had forgotten the weapon, but would, notwithstanding, slay *Arjuna*; he suspected *Çalya* of secret friendship with the *Pāṇḍavas*; he would employ the *Brāhma* weapon, which *Arjuna* would never be able to escape, if only the wheels of *Karna*'s chariot did not sink into the earth that day; he would not take fright at *Yama* himself with his rod, or *Varuṇa* with his noose, or *Kubera* with his mace, or *Indra* with the thunderbolt. "Once upon a time, while wandering for the sake of practising with my bow *Vijaya*, I had heedlessly struck the calf of a brahman's *homa* cow; the brahman cursed me, saying that my wheel would sink into the earth in a battle when I was in great danger. The kings of the Lunar race offered to give that brahman 1,000 kine and 600 bulls, but in vain," etc. (VIII, 42). *Karna* said that it was in vain that *Çalya* tried to frighten him (ζ) (VIII, 43). *Karna* said that in *Dhṛtarāshṭra*'s abode the brahmins used to give accounts of various delightful

regions and many kings of ancient times; an old brahman had said, blaming the *Madrakas* and the *Bāhikas*, that they should be avoided as being out of the pale of virtue and living away from *Himavat*, etc. (η), but between *Sindhu* and its tributary rivers. On some very secret mission *Karna* had to live among the *Bāhikas*, and therefore their conduct was well known to him; "there is a town *Çakala*, a river *Āpagā*, and a *Bāhika* clan *Jarttikas*; the practices of these people are very censurable" (description; an example is cited of a *Bāhika* who happened to live for some days in *Kurujāngala*, and a Rā. woman in *Çakala*; the rivers *Çatadru*, etc. (θ), in the countries of the *Āraṭṭas*, regions without virtue and religion). "D., P., and brahmins never accept gifts from those that are fallen, or those that are begotten by *Çūdras* on the girls of other castes, or the *Bāhikas*, who never perform sacrifices and are exceedingly irreligious." He mentioned three impure places (i) (v. the note of PCR., p. 155). There were two *Piçācas* in the river *Vipāçā*, named *Bahi* and *Hika*; the *Bāhikas* are the offspring of those two Pç.; they are not creatures created by the Creator. The *Kārashkaras*, etc. (κ), and other peoples of no religion one should always avoid; even thus did a Rā. woman speak to a brahman who went to that country for bathing in sacred water and passed a single night there. The regions are called *Āraṭṭāḥ*, the water *Bāhika*; the lowest brahmins have resided there from very remote times (*brāhmaṇāpasadā yatra tulyakālāḥ Prajāpateḥ*), without the *Vedas*, etc. The *Prasthalas*, etc. (λ), are almost as blameable in their practices (VIII, 44). *Karna* continued his description of the *Bāhikas* (and *Gāndhāras* and *Madrakas*). The *Āraṭṭas* had been cursed by a chaste woman. The *Kauravas*, etc. (μ), know what the eternal religion is. *Brahmān*, even in the *Kṛta* age, had censured the practices of the country of the five rivers. *K.* quoted a saying of the Rā. *Kalmāshapāda*, declared by the *Rakshasa* to be the formula for curing a person possessed by a Rā. or killed by poison. Remarks on the *Pāñcālas*, etc. (ν), on *Agni*, etc. (ξ). *Çalya* spoke in disparagement of the *Angas* (o). *Duryodhana* restored peace between *Karna* and *Çalya* (VIII, 45). —§ 608: THE SEVENTEENTH DAY'S BATTLE. Beholding the array of the *Pārthas* made by *Dhṛṣṭadyumna*, *Karna* proceeded to battle and assailed *Yudhisṭhira*. *Dhṛtarāshṭra* inquired about the disposition of the *Kuru* forces (a). *Sañjaya* described the *Kaurava* array: right wing (β); on the right of these (γ); the left side (δ); on their left (e); in the centre at the head *Karna* with his sons; in the rear *Duhçāsana*; and behind him *Duryodhana* and his brothers, protected by the united *Madrakas* and *Kekayas*; *Açvatthāman*, etc., with *Mlecchas* on elephants followed behind. The array was formed according to the plan of *Brhaspati*. *Yudhisṭhira*, beholding *Karna*, spoke to *Arjuna* of the hostile array: *Arjuna* should proceed against *Karna*; *Bhīmasena* against *Duryodhana*; *Nakula* against *Vṛshasena*; *Sahadeva* against *Çakuni*; *Çatānika* against *Duhçāsana*; *Sātyaki* against *Kṛtavarman*; *Pāṇḍya* against *Açvatthāman*; *Yudhisṭhira* against *Kṛpa*; the *Draupadīyas* with *Çikhaṇḍin* against the rest of the *Dhṛtarāshṭras*, etc. *Çalya* pointed out to *Karna* the chariot of *Arjuna* (b) and various omens, etc. (ζ); how the *Samçaptakas* threatened to slay *Arjuna* and the other heroes of the *Pāṇḍava* army (η), and he dissuaded him from trying to slay *Arjuna*. Meanwhile the two armies mingled fiercely in battle (VIII, 46). *Dhṛtarāshṭra* asked *Sañjaya* about *Arjuna*, the *Samçaptakas*, and *Karna*. *Sañjaya* related: *Arjuna* arrayed his