Chapter V
SAṆVĀDA BETWEEN
KRṢṆA - BALARĀMA AND UDDHAVĀ

Introduction:

The Śiśupālavadha of Māgha contains some Saṁvādas read in different cantos. In precise, they are :(1) Saṁvāda between Krṣṇa and Nārada (I.26-74), (2) Saṁvāda between Balarāma and Uddhava (II.25-118), and (3) Saṁvāda between Śiśupāla, Krṣṇa and Bhīṣma(XV.12-66). Of these Saṁvādas, the second one being the longest one, is taken up here for discussion.

In the beginning of the Kāvyas, Nārada comes to Krṣṇa, at the request of Indra, and urges Krṣṇa to chastise Śiśupāla, who is a thorn to the world. Nārada’s message thoroughly rouses Krṣṇa. He thinks of an expedition against Śiśupāla when Yudhiṣṭhira’s messanger comes in with an invitation to present and direct affairs at the Rājasūya sacrifice which intends to celebrate. Krṣṇa feels perplexed. Indraprastha and Mahishmati are at a great distance from each other. It is not possible to be simultaneously present at the two places. Evidently, Krṣṇa has either to disoblige Yudhiṣṭhira or to let Śiśupāla alone. Thus in doubt, Krṣṇa sends for Uddhava and Balarāma for consultation, and together the three enter the council-room to discuss the momentous question of the welfare of the world. With a view to observe secrecy, they dismiss all attendants. After having taken their seats, Krṣṇa explains to them how two important duties have suddenly presented themselves clashing with each other.
Further, Kṛṣṇa giving his own opinion, tells that his words invite discussion, and by no means give the decision. The kings are under subjugation of Yudhīṣṭhīra. So none of them can oppose the performance of his sacrifice, and his absence will not therefore matter to him. But a rising enemy is not to be overlooked. He means to say that he may neglect the invitation but cannot ignore Śiśupāla. Kṛṣṇa further says that he can overlook the personal wrongs at the hands of Śiśupāla, but he is grieved to see that he oppresses the world. Kṛṣṇa winds up by saying "this indeed is my view. Doubts arise when one comes to a decision unaided. So give me your views."

Hearing the words of Kṛṣṇa Uddhava gets ready to speak out. But as he sees Balarama rising, Uddhava checks himself. This indicates decorum in Uddhava. Balarāma is as short of temper as wanting in manners in ignoring the presence of his senior in the hall. But Uddhava's coolness is equalled by his regard for etiquette. Thus Uddava's speech hereafter assumes the character of a final decision.

Now Balarāma in wrath speaks as below:

*Balarāma's Speech*:

*Rendering of Dialogue Verses*:

Words of the clever strike dumb even the masters of speech who speak in opposition, and make fluent speakers of dullards even who speak in support.¹

Even blockheads, after reading the texts, are able to repeat that the *Gunas* (measure) are six, the *Saktis* (means) and the *Siddhis*

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¹ Viśeśabhāsīkiṇī mukhaṁ āgamabhānī kṛṣṇitāṁ
    jñānamyathuśobhāyaṁ prabhū: kṛṣṭiṁ āghitā  || || Śī. II.25.
(accomplishments) are three, and the *Udayas* (success) are three as well.²

Like the antics of an archer whose shaft has missed the target, useless is the array of words of the orator inexperienced at work.³

With kings, in all measures, there is no separate counsel beyond the five essentials, just as with the *Saugatas* there is no separate *Soul* in the body beyond the five divisions of consciousness.⁴

Like an unsteady fighter, counsel, though guarded in all parts, does not venture to stand long through fear of breach by others.⁵

Here is a group of two, viz, rise of self and fall of the enemy. This much is polity. With these in view, mastery of words is displayed by clever.⁶

Of the great there is no sense of satiety even with supreme greatness. An instance of this is the ocean, which, though full, longs for moon-rise.⁷
Of him who feels well placed even with a very small fortune, methinks, luck, with its work done, does not argue it.\textsuperscript{8}

The spirited do not rise without killing enemies with the destruction of their root. An instance thereof is the Sun that has thoroughly dispersed the blinding gloom.\textsuperscript{9}

Stability is indeed difficult to attain without having the enemy checked. Water does not collect without reducing dust to mud.\textsuperscript{10}

Whence is ease so long as even a single enemy survives? Simhika's son tortures the moon before the eyes of the slayers of the Asuras.\textsuperscript{11}

An incidental friend or foe is of great moment because these two are made by deeds. There may be friends or foes again that are in-born or natural.\textsuperscript{12}

There may be peace with a foe that renders service, not with a friend that does disservice. Service and dis-service alone are to be taken as guides of these.\textsuperscript{13}
You seizing Rukminī, O Hari, the lord of the Chedis was wronged.
Of a tree of enmity that has taken root, women are a strong root.¹⁴

You having gone to subdue the son of Bhūmi, he besieged this city,
like darkness veiling the slopes of Meru from which Aryamān is absent.¹⁵

Away with mentioning that he abducted the wife of Babhru, for,
even the mention of sin is enough for mishap.¹⁶

Thus wronged by thee, the wrong-doer unto us in many ways
indeed, that son of Śrutasravas is being turned into an enemy by
deeds.¹⁷

People who sit listless after having done a wrong to an irate foe,
really lie wind-ward (leeward) after setting fire to a dry forest.¹⁸

Let one who is forbearing forgive one offending slightly or without
repetition. Who will excuse one offending gravely and repeatedly?¹⁹

Otherwise, forbearance to men, like bashfulness to ladies, is an
ornament. But valour is the ornament to man in times of insult, as is
boldness to woman in dalliance.²⁰

¹⁴. लत्या विकृतस्तैःस्वीरुक्षिणाः हलता होरेऽ
    बद्धमुत्सन सूक्ष्म हि महादेश्वरस्तिः सिंयेऽ
Śīṣu. II.38.

¹⁵. लत्दि भीमं गते जेतुत्योलितोप पुरुषिपिनाम
    ज्ञातितत्वमिं भेषेहुःकारस्तिक्यिभि
Śīṣu. II.39.

¹⁶. आत्मप्राप्तिमिंद्र स्वतिर्वस्तु द्वाकापरम
    क्यमपि खलु प्रपानलम्बेके यत्कि
Śīṣu. II.40.

¹⁷. विवद्व: एवं भवता विवद्वा बहुथा च न
    निर्विन्दितिहि क्रिया त्यत्र बुद्धस्य सुधि
Śīṣu. II.41.

¹⁸. विवाहित: वै सत्यं नेतृवै च उदासते
    मक्षियोद्विंचि कह कहे रेतेभिमालम्
Śīṣu. II.42.

¹⁹. भन्नमन्नायवर्त: वा कर्म: क्षमयु च: क्षमी
    क्रियासर्वप्रभुरेण विभां क्षमयु क्षमेत कौ
Śīṣu. II.43.

²⁰. अन्यदा भूष्ण: पुंड: क्रम: विदेव विदेविधित
    प्राक्रम: परिसेत्रे बैहालम् दुस्तादिभि
Śīṣu. II.44.
May not the odious birth itself come causing but pain to his mother, unto the man who, though withered by the misery of the slights of the enemy, would be living his wretched life.\(^{21}\)

Dust which struck by the feet settles on the head after rising, is worthier than an embodied being who is really at ease even under insults.\(^{22}\)

As of whimsically formed words, birth is for a name only to the man serving no end whatever by caste, deeds, or virtues.\(^{23}\)

In the hill there is loftiness, but not the other, in the ocean there is unfathomability, but not this one. Both these grounds for not being liable to insults exist in the strong-minded.\(^{24}\)

It is clearly the result of mildness that, the guilt being the same, Rāhu swallows the moon quick while the Sun tardily.\(^{25}\)

The blast-like enemy, though insignificant, having approached, the straw-like person, mean and the examplar of the pithless, falls prostrate of himself.\(^{26}\)

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21. m 4?# |
22. Tjyfrrcfwfrl I |
23. sranrars |
24. ^cqfHo<i RwiqMlW |
25. fsrpr ^ I
TTOcT d-wRns 11
26. wi |
Sisu. 11.45.
Sisu. 11.46.
Sisu. 11.47.
Sisu. 11.48.
Sisu. 11.49.
Sisu. 11.50.
The spirited are counted among the spirited though far away. Of one practising penance with five fires, the fifth of the fires in the Sun.\(^{27}\)

How can propless fame ascend the heavens without having easily placed a foot on the high heads of enemies.\(^{28}\)

The moon becomes 'stained by the deer' with the deer placed on his lap, while the lion is 'king of the deer' for having ruthlessly routed herds of deers.\(^{29}\)

Conciliation is bad policy in an enemy reducible by the fourth expedient alone. Who ever, that knows, bathes in water an acute fever that has to be sweated?\(^{30}\)

On the contrary, hostile as he is, conciliatory words would forthwith become inflamers unto him as drops of water are unto over-heated Ghi.\(^{31}\)

Those who, passing as ministers, subvert the end by the unsuitability of the means employed, become branded as enemies and are to be condemned by the king.\(^{32}\)
Some advise an expedition at the waxing of one's own strength, others at the wane of the enemy. Both these now prompt you lying in wait as you are.\textsuperscript{33}

Your beach-like forbearance curbs the sea-like Yādavas-insurmountable, by no means insignificant, and eager to over-run the worlds.\textsuperscript{34}

Be the success of your army assigned to you who is but a watcher enjoying the consequences, as the experiences of \textit{Buddhi} are to the \textit{Atman} described by the \textit{Śānkhya}s.\textsuperscript{35}

The king born of two mothers having been slain in battle by the slayer of Hidimba, Damaghośa's son bereft of friends after a long time, is easily repressed.\textsuperscript{36}

'An enemy has to be attacked when in straits' is a policy that is to the shame of the chivalrous. He is to his joy when full, like the moon to that of his oppressor Rāhu.\textsuperscript{37}

Unbounded strength is one thing and that checked by the Śāstras is another. How can there be co-extension of light and darkness? \textsuperscript{38}

\begin{verbatim}
33. स्वास्त्यपुप्पचे कैवितरस्मि वस्मने| यानायुक्तसासुन्त्तः स्वामुस्मायवति: द्रुमः || Śīṣu. II.57.
34. लितेकाण्डित्तो लोकारकाण्डवीयासः| यादवसंवेदोत्तो भवताः श्रमः || Śīṣu. II.58.
35. विनयस्वाववे सेवायः साम्याय्यवर्दिन्याः| फलभाग्यास्मात्सनैवैवै नुद्रोऽऽग्य इन्न्यान्नि || Śīṣu. II.59.
36. हते हिधिम्बारुपणा यदह द्रभादूरु पुर्ण।| विरल्या विश्वस्तो द्रुतो व्रतमोक्षः || Śīṣu. II.60.
37. नीतिममदिद्यमधः प्रसलमानी हि इव।| विदुवांगुरुस्त्रेतेव पूर्वलस्यलस्य सः || Śīṣu. II.61.
38. अन्यदुर्घस्तः सत्यन्यसत्यान्यसत्यविशिदः| सामान्यायक्रमो हि तेनस्तिपिमहः कुरु || Śīṣu. II.62.
\end{verbatim}
Let not the journey to Indraprastha be undertaken now; let the Chedi land have its trees dwarfed through the proximity of our tuskers.39

Let the warriors of Dasarha shut the enemy up in the city of Mahishmati with food, fuel and reinforcement cut off, just as cowherds do cattle in the pen with the passage of yokes stopped both in and out.40

Let Pāṇḍu's son celebrate his sacrifice; let Indra guard the heavens; let the Sun emit heat; let us kill our enemies. All wish to gain their own end.41

By our weapons, washed in the blood gushing out at the severance of the heads of our enemies, let the glory of lightning be attained through the touch of Sun-light.42

The deities in paintings as if repeated through fear these words of the excited Balarāma by echoes off the walls of the council hall.43

Uddhava's Speech:

Now Uddhava, standing in front inaggressively delivered, unto the elder brother of Gada(Hari), a true and weighty speech (lit- speech with weight attached) like the younger brother of Utathya (Brhaspati).44

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39. इत्रम्यमगमस्तत्रवृक्षं कारिः परं सतु वैदयः ||
    आद्याकदंदिनाञिचिह्वाः प्रभुवाय ||
    Śī. II.63.

40. निःस्थद्विभाषाचारकरं गा इव क्रमम ||
    उपरन्विन्यु दलाहि पुरं माहिष्यति द्विपा ||
    Śī. II.64.

41. यत्रं च बुधवः स्मार्गविभविन्दुस्तपालितम ||
    वनं हनाय द्विका सन्धि: स्वयं समाहिते ||
    Śī. II.65.

42. अष्टयां संस्कारं किंचिद्वहारां दक्षिणाद्विशिष्टाः |
    इत्येक्षे दबिर्दयेक्षे चर्चारयौ चिन्तिते ||
    Śī. II.66.

43. इति संस्थितिः चांगिः केक्षेलस्वदेशस्व ||
    सभासिद्धिर्माौंतेर्थकान्तज्ञातिशिक्षित ||
    Śī. II.67.

44. भारताभिः अभिभवव्यवस्तुदेवार्थ ||
    तथा पुत्रसिध्दिमात्रं गदाधराम ||
    Śī. II.69.
Balarāma having spoken, it is inopportune now to speak. Verbal message is indeed not spoken when a matter has been determined by writing.\(^{45}\)

Yet it is your regard for me as a senior that acts the part assumes the character of a directing agent to me speaking.\(^{46}\)

Of speech as of vocal music, composed of but a few letters as of a few notes, endless is the diversity.\(^{47}\)

Much that is irrelevant is often spoken impulsively, it is difficult to cite a composition that has not left connection with the subject matter.\(^{48}\)

The clever exhibit speech which like a garment is very soft yet weighty, endowed with not a few merits (also-woven of not a few threads) and wonderful (also-of rich pattern).\(^{49}\)

The texts are placed before thee that art specially informed in them, is on the part of the speaker a mere repetition that ensures retention of insight.\(^{50}\)

\(^{45}\) Sāmāntaśāstraṁ bhuṭumukho pūsālāyathanā
nirñēśitaṁ śakṣeṣenā mānūkṣaṁ vācaḥkaṁ

\(^{46}\) tathāpi vyanayoṁ te gaurācchātraṁ gāyakāṁ
sahatañyojakaṁ-kūṁṭhaptāṁ mān jñātavāṁ

\(^{47}\) vṛtā: kārtāpyāva prāhitāya svāraśīya
ānanta vaśayatāḥ gāyakāya vācaḥkāṁ

\(^{48}\) bhaṅgī śvēcchāya kāmā prakṛtiṁ gatiḥpade
ānunāśitaṁ sāmyaṁ prabhakhaṁ tuśadanta

\(^{49}\) prādīpāryāmyam prabhādāntāryaṁ
mānasaṁ niśamātaṁ vācaṁ pārthīvaṁ

\(^{50}\) viśeṣāni śvēcchāya Śravānāṁ patañjaleśvarāṁ pūrṇa
heṁāḥ paripārāṁ bhuṭumukhiṁśaṁ

\(\overset{\text{Śī. II.75.}}{\text{Śī. II.70.}}\)  
\(\overset{\text{Śī. II.71.}}{\text{Śī. II.73.}}\)  
\(\overset{\text{Śī. II.74.}}{\text{Śī. II.72.}}\)  
\(\overset{\text{Śī. II.75.}}{\text{Śī. II.75.}}\)
The king should try to secure for himself counsel and enterprise for the reason that these two are the source of the future advancement of the one bent upon victory, one seeking success.  

The wise who make a bedstead of their steady resolve backed by reason do never know fatigue lying constantly on it.

The keen, like an arrow, touch a small spot but get in; the blunt, though covering much, stay outside like a stone.

The un-informed undertake little yet become nervous; those of trained intellect take up big enterprises yet stand unmoved.

Of the incautious, the ends fail though the means be adopted. The sleepy hunter does not kill deer though lying in a hole on the track.

Of all the twelve classes of kings, as of the twelve Ādityas, the ambitious one alone, like the daymaker (Sun), not relinquishing his aim, is able to rise.

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51. प्रत्येकाहारिः स्वामी यतेतात्त्वात्तमात्रिः | 
                               ती हि मूलमुत्तमस्य निरायोगतःसम्पद: | | $Śśu$. II.76.

52. सेवायां चिन्त गीताः स्वयं संघटितं चे | 
                            तवानिः निरचणाते जानते जातु न श्रमम् | | $Śśu$. II.77.

53. स्युश्चिति सत्यतिष्ठण तोकमनाविश्वेषनि च | 
                               बुद्धयुगाया श्लोकेन स्थीरते बहिर्गच्छत् | | $Śśu$. II.78.

54. आरम्भोऽल्पेषेवासा: काम व्यया भवति च | 
                               महारभ्यः कृत्याधिपशिष्ठति च निरुक्तला: | | $Śśu$. II.79.

55. उपयोगाविशेषस्यापि नरयनमयाद्: प्रमाणाद् | 
                               हति नेपाययथेऽपि श्रीमतुपुरुषुर्गमान | | $Śśu$. II.80.

56. उदेतुस्तून्त्स्थीतिः नानार द्वादशस्य | 
                             सिराणकों दिनकृतादितेषुविभवं कल्पसे | | $Śśu$. II.81.
A wonderful being is this king with departments of state for his person, messengers for mouth, spies for eyes, close secrecy for armour, intellect for weapon.  

Severity or mildness (forbearance), exclusively, is not for the king that understands occasions. With the poet that knows sentiments and emotions, the diction is not uniformly heavy or light.  

He, with perturbation undisclosed though wronged by enemies (also- with mischief undetected by others though errors are committed) resents (also - shows aggravation) when time has come, irresistible also irremediable like some fell disease.  

Ferocity screened by mildness succeeds in gaining ends. The lamp sucks oil by the wick that is within.

The wise neither embraces fatalism, nor relies on enterprise, but depends on both as a good poet does on words and their import.

Just as a host of fleeting emotions work for one sentiment (persistent emotion) so do other kings for the forbearing leader.
Enemies like mighty snakes are easily taken by the king (also-by snake-charmer) that knows his own kingdom and that of his enemies (also-knows the application of texts and herbs) and controls the kingdoms of kings by expedients (also-occupies magic circles by meditation). 63

The tall tree of energy with the strength of counsel for a stout root bears the mighty fruit of forces and funds that can be reached with the hands. 64

Other kings play the part of the retinue of the ambitious king owing to his fulness (non-inferiority) and pre-eminence just as other musical instruments do of the flute. 65

Of the master though not exerting, ends achieved by others take the character of attributives (i.e., are attributed to the Master) as sounds do of ether. 66

In the necklace made of the king to be warred upon, the enemy in the rear, and such like, strung on the thread of a common aim, the leader, outshining the rest, appears as the central gem. 67

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63. तनावायनान्दे योगीमाल्लाद्रिपिल्लिवा || सुनियाते तेनेय रंगोऽन्न इव रूपम् || षिशु. II.88.
64. करुशैयप्याप्युिमः प्रभालिभो परमेश्वरिः || प्रजाजयमुक्त बलपुलं लामपा || षिशु. II.89.
65. अनलविष्कारस्वप्नोऽस्यवर्तिनी || विबंगिनीवृंदावनमेवाश्व || सितु. II.90.
66. अयानायामाणव सिंहवर्तिनी || वर्तिनि गुजरतयाः सत्य इव विहावसः || सितु. II.91.
67. बांधवायनालादिमालादान्तंकाखिलवा || एकार्यांत्रमुक्तोऽन्न नायको नायकायेः || सितु. II.92.
The restorative of the six expedients should be employed suiting one's strength. Thus do one's members become strong and enduring.\(^{68}\)

Of the seven limbed kings who observe quietude in the right place, prosperity lies in effort according to strength. Exertion unsuited to strength is the root of the access advance of decay.\(^{69}\)

So do you not despise the lord of the Chedis who instantly kills enemies as Udāṭta does the other Svaras.\(^{70}\)

Be it not thought that the king of Chedi is alone and easily overcome. He is an assemblage of kings as Phthisis is of diseases.\(^{71}\)

Bāṇa, the cleaver of enemies, with service rendered (also-furnished with feathers) will effect union (enter into a compact) with him the gifted (also-the strung) as with a bow.\(^{72}\)

And those also, such as Kālayavana, Śālva, Rukmin and Druma who are of dark propensities, will follow this one of many sins.\(^{73}\)

\(^{68}\) Sīṣu. II.93.

\(^{69}\) Sīṣu. II.94.

\(^{70}\) Sīṣu. II.95.

\(^{71}\) Sīṣu. II.96.

\(^{72}\) Sīṣu. II.97.

\(^{73}\) Sīṣu. II.98.
Full of resentment as they are towards you, even a very little intrigue back biting done by him will quickly inflame them, as the breeze does the smouldering fuel.\textsuperscript{74}

With the great as helpers, even the meanest reach the end of their work. The hill-stream approaches the ocean by joining with a big river.\textsuperscript{75}

Kings that are his friends, and that are your enemies, both these sets will join him when attacked by you. Those who are beyond these will join you.\textsuperscript{76}

Alas! you have become the first enemy of Ajātaśatru by thus having got up the whole host of kings for the obstruction of his sacrifice.\textsuperscript{77}

He, your king Dharmarāja, reckoning on you as an ally with shoulders capable of bearing a great burden, hopes to sustain the weight of the sacrifice.\textsuperscript{78}

The high-minded help even enemies who seek favour. Rivers lead up to the ocean their co-wives, the hill streams.\textsuperscript{79}

\textsuperscript{74} उपगापः कृतसते सतानकोपसतत्तत्त्वः | आशु दीर्घविकालान्यि सतानीनिन्यासिताः || Śīśu. II.99.
\textsuperscript{75} वृहसपायः कार्यं शोदीघातमम गच्छति | सम्मुख्याभ्रोतिः भोजि महापद्य गच्छता || Śīśu. II.100.
\textsuperscript{76} सत्य विनाश्च निन्दकास्ते ये च चेत चोपये भुवः | अभिवृद्धेऽल्लोकेऽ गतास्तस्वादाः परे || Śīśu. II.101.
\textsuperscript{77} मुखविश्वास सकलाधिपपुस्थाय दानकम् | हन जतामसाहि ष्ठितेऽगमिः लघुरिही || Śīśu. II.102.
\textsuperscript{78} सम्भव्यस्य तथागाधिपत्यकमसं स बन्यवः | सहयोगाधिपतिः प्रभुवशं स्वदेशवशं || Śīśu. II.103.
\textsuperscript{79} महासनस्य अनुमोदलति भस्माभास्ति सिंहपलि | सभितानि प्राच्यक्ष्यविन्य ग्रामनिन्यर्ग || Śīśu. II.104.
With the strong, coercion in the matter of enemies, though late, is for success. Friends rendered cold-hearted are hardly won back by yielding to their mood.  

You think that the slaying of the enemy is better for the satisfaction of the gods. Sacrifice is more suited to further the wish of those who eat the offerings in fire.

What the wise cast into the fire is known as Amitra. The description of the sea agitated by Mandara as a churning rod is but a charm i.e., a charming piece of poetry.

"I shall stand a hundred wrongs from your son"—this, that was promised by you unto the revered sister of your father, has to be respected.

Of the wise, the intellect is sharp but not rending vitals of others; deeds are mighty but peaceful; the mind is spirited, but not tormenting others; when speaking, the speech is inviolable.

Like the sun with respect to the day, thou too, without reaching the limit of thy promise (also without reaching the time-limit,) are not able

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80. विरादप्रस्तो वशस्य शल्तन्त्र यद्वेद्याभिपुरुषोऽस्मातोऽभावैत | चन्द्रमन्मतिर्मेर्मसात्या सुदूरित विनाशकृताः || $Śiśu$. II.105.
81. मन्यसेवविहर्येष्मिन्न भयन्तर गुणवत्तामिति | पुरुषार्कमन्त्रिति मन्त्रायुक्तसमाधान | || $Śiśu$. II.106.
82. अभूतं नान यस्तन्तो मन्त्रमेधेत्रु जुलवति | शोभेव मन्त्रधर्मस्यतान्ततत्ततिक्षर्ण | || $Śiśu$. II.107.
83. सोहन्यो शतमागि दुःखाध्यायी दुःखाध्यायी पिप्पान्ति मन्त्रप्रतिपत्ताः || $Śiśu$. II.108.
84. तीथण्ड नान्युद्ध शुद्धिः कर्म शान्ति प्रतापवत् | नैन्तृतापि मद्योत्सव वाणकाबायमन: सततः || $Śiśu$. II.109.
to end him unto whom concession (also-light) was made by thy own self. 85

Let spies, knowing the work, find out the depth of that big piece of water in the shape of our enemy by stepping down at its landings (or--Let.....find out the measure of that mighty water-like enemy by securing a footing among his close officers). 86

King's policy even with no steps taken out side the texts and with handsome salaries permanent grants to the employed, does not succeed (or- appears to me), without spies, like the science of grammar, with its splendid Bhāṣya, its fine Vṛtti and its Nyāsa in which no word is outside the Sūtras, but without the Paspāsa chapter of the Bhāṣya. 87

The counsellors of the enemy are to be estranged, tainting them through those who are in the pay of both sides, whose guilt is undetected, but who know the lapses of others and who have produced documentary evidence. 88

By such of your spies as are resourceful, that host of kings with a common object with you (or-with the enemy) should be made to go to the capital of Ajātaśatru. 89
Pāṇḍu's sons paying special respect to you, your fickle and spiteful enemies will of themselves commence hostilities.⁹₀

Here, among the enemies, kings who know their selves, if there be any, will in no time secede from him like cuckoos from the crowd of crows.⁹₁

May the host of enemies raised by their in-born short-coming of fickleness, with the side espoused becoming unsteady and weak (also-fluttering the weak wings they have come by) play the part of locusts in the fire of your unapproachable prowess (or-In the unapproachable fire of your prowess).⁹²
Critical Evaluation:

Verily, the Śiṣupālavadha of Māgha has the source of the Mahābhārata story in cantos XIV-XX. Although the first thirteen cantos are practically Māgha’s creation, it may be said, he has borrowed to some extent from the Bhāgavata and the Viṣṇupurāṇa. In the Bhāgavata Purāṇa too, Kṛṣṇa is in fix whether he should first undertake an expedition against Jarāsandha, or he should first attend Yudhīśṭhira’s Rājasūya sacrifice as per his message sent through Nārada. Kṛṣṇa then consults Uddhava, who advises him to go to Indraprsth for Rājasūya sacrifice; and there he can scheme for killing Jarāsandha. Obviously, this has a close parallel in the first and second cantos of the Śiṣupālavadha.

By a close observation of Balarāma’s speech, it may be said that as Bhāravi’s Bhīma speaks in anger, Māgha’s Balarāma speaks in anger but realising the importance of Kṛṣṇa’s opinion. As Balarāma says, Kṛṣṇa’s opinion is faultless, and hence there is no Uttarapakṣa or subsequent statement to it. For, Uttarapakṣa discusses with a view to arrive at the solution or the decision. Here the decision itself is before us in Kṛṣṇa’s opinion. There cannot be any Uttarapakṣa to it. Balarāma does not hesitate to say that he can say nothing new in his speech, but it will be an elaborate commentary to the terse and pregnant words of Kṛṣṇa: संक्षिप्तस्यायायतोरस्यैव वाक्यस्यार्थगौरैयसि (II.24). Here, Mallinātha showing the employment of Upamā figure of speech, unfolds Māgha’s excellence in

1. वामुन्देन न दोमिनिविद्विदनस्यतां न आदिनिविद्विद्विदनस्य... निर्देशम्। 'देव आदिनिविद्विदनस्य तथे' इत्यम्। 'परिमुन्देन न... परस्य वामुन्देनिविद्विदनस्य तथे' इत्यम्। 'देव आदिनिविद्विदनस्य तथे' इत्यम्। 'स्यायातोरस्यैव वाक्यस्यार्थगौरैयसि।' || Prof. Haragovinda Sāstri, Śiṣupālavadha of Māgha, Mallinātha Commentary, Chowkhamba Vidyabhavan, Varanasi, 1972, p. 59.
Sabdaśāstra. Knowers of Sabdaśāstra say that a Sūtra is of the fewest possible words, unambiguous, weighty, with wide application, without a superfluous letter in it and faultless; and bhāṣya explains the words of a Sūtra in accordance with the general body of the Sūtras and also explains its own words. Thus Balarāma justifies his speaking now by saying that his explanation is to bring out excellence of Kṛṣṇa’s words but not to refute with a view to excel.²

The words संस्क्षिप्तम् and अर्थगरीवज्ञ in the verse II. 24 give two reasons why amplification is necessary—the terseness and too much sense crowded in a few words, prevent people of ordinary intelligence to grasp its meaning.

Following the maxim “the result of intelligence is diffidence” the king who seeks his own good, should listen to the words of those who know the texts. Realising this truth Balarāma says: यदुगत: राजतयोगिताः सिद्ध्यखोदयास्तवः | (II.26). Here सुद्गुणाः are six expedients of state policy means—(1) Sandhī—the union of the invader and his adversary by settlement of terms between; (2) Vīgraḥ—war; (3) Yāna—the march of the invader for the enemy; (4) Asana—inactive stand of the two watching opportunities with forces mutually resisted; (5) Dvaradhībhāva is the verbal surrender between the weak and strong; (6) Samiśraya is alliance with a strong power when pressed by the enemy.³ And Siddhis are in the

². मे काश्च संस्क्षिप्तलग्नसारामर्यादेन गाईकस्तो सत्तैव संस्क्षिप्तसन्मिदं सारं विविधक्षमस्तो यन्त्रम्। असंस्क्षिप्ताश्रयानि सारं विविधक्षमस्तो यन्त्रम्। सज्जयधन्व च सुविचारवादीति। || इति रक्ष्यम्। असंस्क्षिप्ताश्रयानि सारं विविधक्षमस्तो यन्त्रम्। सज्जयधन्व च सुविचारवादीति। इति इति इति। उपमालेखनेऽन्ति। इति मनो तद्वेष्ट विशेष प्रकाशनाय व्याख्यायोस्त, न तत्ततायाय प्रकाशयायत्ते इत्यदेव इत्यह्य। उपमालेखनेऽन्ति। Op.Cit., Mallinātha Commentary, p. 60.

shape of the accomplishment of the object of the individual achieved by
the three Śaktis viz., Prabhusakti or Prabhāvasakti-the majesty or pre-
eminent position of the king himself (2) Mantrasakti-the power of good
counsel, and (3) Utsāhasakti-power of persistent effort in what is to be
done. Three Siddhis are: (1) Prabhusiddhi-success of kingly power, (2) Mantrasiddhi-success of counsel or diplomacy, (3) Utsāhasiddhi- success
of king’s enthusiastic efforts.5 And Udayas means Vṛddhi, -growth, Ksaya
and sthāna-position. Of these, Vṛddhi and Ksaya are respectively growth
and decline from the previous state after operation of corresponding
Śaktis is over.6 All these are called उदयाः by छत्रिन्याय 7 - just as a crowd,
even when some in it are not छत्रिन्य (provided with an umbrella) is
indiscriminately called a crowd of छत्रिन. Mallinātha meets a difficulty
from the analogy of calling a crowd as छत्रिन even when some in it have
no umbrella. Thus, Balarāma means to say that even a fool can repeat
these elements after reading the texts on polity.

Balarāma then states that when the kings have to consider any
planned undertakings, there is no other real counsel or state-craft except
through consideration of the five constituents of state-policy just as a

4. Cf. राजसिद्धिविधा जानन्दलं मंगलासिद्धिः, कोशाद्विधमलं, मुपसिद्धिः.
   Ibid., VI.2.
5. Cf. एवं सिद्धिविधिविभेदं संस्कारितसाध्यं मन्त्रसिद्धिः, मन्त्रपालितसाध्यं मुपसिद्धिः, उत्साहसिद्धितसाध्यं उत्साहसिद्धिविभेदं.
   Ibid., VI.2.
6. Cf. पश्चिमनं च गुप्ते स्थितं परिवर्तनं इहतं सास्तियमपुरुषोद्धार्थसिद्धिविभेदं संस्कारितसाध्यं मन्त्रसिद्धिः, मन्त्रपालितसाध्यं मुपसिद्धिः, उत्साहसिद्धितसाध्यं उत्साहसिद्धिविभेदं.
   Ibid., VII.1.
7. प्रस्तृतांस्तवाद्विद्विषतां राजशक्तिः सर्वनामविधिविधानं स्वाधिकारं यज्ञसिद्धिः, मुपसिद्धिः, उत्साहसिद्धिः, चक्रनिषिद्धिः, उदयं.
separate thing called Soul does not exist from five *Skandhas* according to the followers of Buddha. According to Buddhists who do not admit *Atman* or Soul as a separate entity, all human consciousness is a amalgum of five types of cognitions. They are:

1. रूपस्कन्धः - cognition of external world,
2. विज्ञानस्कन्धः - cognitive processes,
3. बुद्धिस्कन्धः - cognition of feeling or emotions,
4. वाक्यस्कन्धः - cognition of words and their meanings,
5. संस्कारस्कन्धः - the cognition of mental impressions.

Balarāma expresses that his counsel is to march out. But this has to be undertaken forthwith. Delay will divulge one’s plans to the enemy.
For it is difficult to keep counsel secret for long. And, counsel is like a fighter that has no courage. Such a fighter does not stay long at fight even though guarded all over; he is constantly in dread of being hit at an unguarded spot of his body. Thus it means that the time must not be lost in discussion on the details of polity. With this in view, Balarāma says, *Balalaścaritā* (II.30). It suggests that those who want their own advancement have to weed out their enemy, because he is bar to that. If one has already acquired prosperity, what is the good of weeding out enemies? On this point Balarāma replies, *Balalaścaritā* (II.31). i.e. the idea of having had enough must not be entertained by a king at prosperity. The ocean furnishes an illustration of the point. The ocean is full to the brim, yet it wants the moon to rise to bring in the tides and give it a swell. The term दृष्टन्त in the verse above may be mistaken for the employment of *दृष्टन्त* figure of speech. But it is incorrect; because, the similarity being here directly stated by the word दृष्टन्त the figure is *Upamā*. Hence it is that the rhetorical work *Ekāvalī* says that in such cases words such as दृष्टन्त, उद्भारण, निदर्शन etc., should not be used, because that introduces repetition. Moreover, Mallinātha splits दृष्टन्त as दृष्ट क्र अल निर्दयण चरितम् etc. This is however

11. "सन्तवलितार्किकर्मः। मनो विचारः। आश्चर्य: पीवः, सुख्यत हि योगेभिट, इव।......., पतिविद्यार्जुः सन्तवलितार्किकर्मः। च तत्सन्तवलितार्किकर्मः। भिन्नः स्वाभावः। दीर्घ धार्मिकीयः। न संस्करणः। स्वाभावः। 'राकृष्ण', इत्यादिः। हुमुक्षः। आत्मा न विलामितार्किकर्मः। अन्यः भवव्याप्ति काव्यान्यः। स्वाभावः। भवानि।।

12. "तत्सन्तवलितार्किकर्मः। विचारान्वैतिकायाचिन्तायाय गम्यते। तत्सन्तवलितार्किकर्मः।। किन्तु दृष्टन्तद्रव्यः। तत्सन्तवलितार्किकर्मः। आत्मा न विलामितार्किकर्मः। चलनः। यथराकारः। चालनः"।

13. "सन्तवलितार्किकर्मः। दृष्टः। अन्यः निर्दयणः। चालम्। निदर्शनः।। उपमानित्वः। यथाजः।।


obscure. It is better to take अन्तः in the sense of स्वरूप -essence. Thus, दृष्टः अन्तः स्वरूपः आसिन्नः that in which the essence of another is seen.

Moreover, the stability of the government is unattainable till the enemies are not exterminated. So says Balarāma in the light of the Drśtānta figure: विपश्यितालेखन्त्यग्रजिता खलु दुर्लभा ......नाबिंधते (II.34) - i.e., water does not collect so long as there is dust on the road. The dust is first reduced to mud and then the streets become water-logged. So too, no firm footing can be obtained without extirpating enemies.14

Anybody wishing to be happy, may ignore a single enemy of him. But it is not advisable, says Balarāma in the frame of Arthāntaranyāśa figure of speech: चिन्तामये यावदेकोणि रिपु: ...असुदुहाम् (II.35). Happiness is out of question so long as there are enemies about, even if there be only one. Because Rāhu alone defies the whole host of gods and oppresses the moon. Commenting on सोमम् (II.35) Mallinātha says that the poet speaks of the moon only, because the eclipse of the moon takes place more frequently than that of the Sun. Though the oppression of the moon is directly maintained, that of the Sun is not altogether ignored. Hence Mallinātha adds सूर्यरथ हल्ल भावः.15

Continuing his speech, Balarāma conveys: सङ्क गरीवाणः कृत्यमयः ....सहनप्राकृताविषप (II.36). The science of polity makes mention of different kinds of friends and foes. The first come the सहज or inborn friends and

14. Cīrakṣa राजपुरुषवर्णमप्रभुवतात | करनस्तम्यममलिङ्गमार | अन्तःपन्नेनस्यां | ग्रजिता दुर्लभा खलु | तथा हि उदवं करः | पीलस्य | स्वपरिवर्तनीया भावः | पद्ध्यासनानि नाभक्राक्येष्याः | नाबिंधते | कितु तीसरा विधातास्य | Op. cit., Mallinātha Commentary, p. 66.

foes. Sons of the sisters of the parents are सहन friends; father's brothers and their sons are प्रकृत foes. Next are the natural or प्रकृत friends and foes. The former are such by possessing neighbouring land with a common boundary; the latter's land is not character. But the science of polity lays much emphasis on friends and of that foes created by deeds- क्रिम friends and foes. Friendship or enmity thus incurred lasts for life; and however it proves that कृतिमत्व over rules all other considerations.

In the construction- सहनप्रकृतति तु अभिरू मित्रे च स्थायायः of the verse above, सहन and प्रकृत on the other hand, may be अभिरू or मित्र as well. The implication is that कृतिम is always either a friend or a foe, it cannot change its character. The sense suits well. But it is difficult to cite an instance of अभि used in the sense of तु. Therefore, the construction may be considered as अभिरू मित्रे च सहनप्रकृतति अभि स्थायायः.17

If कृत्रिम friend and foe predominate other two - Sahaja and प्रकृत- friends and foe, it follows that शिषुपाल, being बलराम's father's sister's son, should be conciliated and not be attacked, as he is Sahaja friend.18 In response to this, बलराम says: उपकारिणा सत्मिन्यं...लक्ष्यं लक्षणंतयोः (II.37) i.e., if a foe serves a good turn, let there be peace with

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17. अभि तवचं | तै सहनप्रकृतति श्रुतिके तस्यां तत्तात्मकार्यवादानिष्ठविवेचनमहत्तमापापदेः न कृतिमसहुमिति | कृतिम: | राखु: | राखु: | मित्रं | मित्रं | कृतिमसहुमिति | कृतिमसहुमिति | गर्भावति | न दुः सहज: | नापि प्रकृताविवेच्यं | अनेन कृतिमसहुमिति | सत्सायादायित: | Op.cit., Mallinātha Commentary, p.67.

him as he has ceased to be a foe. This is agreeable. But if a friend injures one’s cause, then he should be cut for good. The term लक्षणम् in the verse above means ‘indicator’. Mallinātha understands the term as स्वरूपम्-essence. This is rather loose. It seems better to say that उपकार indicates the friend, than that उपकार is the essence of a friend. This is predicated of उपकार and अपकार separately. Thus उपकार is लक्षण of भिन्न and अपकार of अरि.

Balarāma further speaks that if the records of great enmities in past are examined, one does not find that a women is at the root of it. This may be witnessed between Sunda and Upasunda or that between Rāma and Rāvana. At present, Rukmini was betrothed to Śiśupāla, but Kṛṣṇa appropriated her to himself by force. That is an injury which Śiśupāla can never forget. By this, Kṛṣṇa has become Śiśupāla’s Kṣtrimā enemy.

Here Mallinātha shows poet’s use of Arthāntaranyāsa figure of speech. This appears questionable. No doubt, the first half of the verse (तत्स्य बिप्रकृतवैद्यर स्वमिर्गो हला हो) (II.38) gives the fact of Kṛṣṇa’s seizing Rukmini. The second half (बद्धपूलम् मूलं हि महद्वर्तयः स्तिथयः) says - ‘women are at the root of mortal enmity. These two statements are not related as Sāmānyā and Viśeṣā. The first case with no stretch of imagination be called a particular case of the second. The two are but the major and minor premise of a syllogism, the conclusion of which being obvious, is suppressed. Thus, the premise follows: (1)Kṛṣṇa stole Rukmini, betrothed to,

19. तत्स्य बिप्रकृतवैद्यर स्वमिर्गो हला हो (II.38) gives the fact of Kṛṣṇa’s seizing Rukmini. The second half (बद्धपूलम् मूलं हि महद्वर्तयः स्तिथयः) says - ‘women are at the root of mortal enmity. These two statements are not related as Sāmānyā and Viśeṣā. The first case with no stretch of imagination be called a particular case of the second. The two are but the major and minor premise of a syllogism, the conclusion of which being obvious, is suppressed. Thus, the premise follows: (1)Kṛṣṇa stole Rukmini, betrothed to,

(2) wife stealer is a mortal enemy, (3) so Kṛṣṇa is Śiśupāla's mortal enemy.

Balarāma then explains how Śiśupāla too has become a Kṛtrima foe to Kṛṣṇa and himself. For, the poet alludes to the Varahāvatāra when Lord Viṣṇu marries Earth the issue of the marriage being Naraka who was given the kingdom of Pājjiyotisa. Here it is said that when Kṛṣṇa is away on the expedition against Naraka, in retaliation, Śiśupāla attacked Dwāraka and besieged the city, not openly in defiance of our prowess. One may condemn of him. But there is no question of meanness here. That is the policy. The remote side of the Meru mountain around with the Sun is supposed to revolve, is always dark. Just as the darkness watches for an opportunity and pervades other side of the slopes of Meru, when the Sun is away, so too when Kṛṣṇa marched against Naraka, Śiśupāla besieged the city. This is how he too become Kṛtrima enemy to Kṛṣṇa and Balarāma.

Balarāma now wants to create awareness of the fact that Śiśupāla has become an enemy on account of numerous clashes. If at all he is ignored, it accrues many adversities leading to death, says Balarāma in the light of Nidarsanā figure of speech: Vīḍāya vairē saṁsārāṁ naṁ viṣeṇi viṁśatītāṁ | Vairē hiranyākṣyam api vairēviṇī | Udayārte āpekṣāte nāo kṛpo mudaḥ || (II.42). Balarāma points out here the harm of neglect. People who sit indifferent after having done a wrong to already angered foe, will have to face danger, just as a person who really lies wind-ward after setting fire to a dry forest.20

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20. ये नद पुर्वाः |.......साम्य प्राप्तं सत्यवेत्तवै वै विधाय | स्वर्य चात्मकस्तेनस्य | उदात्तेः उपेक्षते ते नाह कषी गुणेः ||

....... उदात्तविषयविशिष्टालोकोपिनि प्रवश्य अभिमानस्य | अभिमुके च विबृद्धिभावः | सेवित स्वपलिः | वाहिनातहसिनिः | Op.cit., Mallinātha Commentary, p. 70.
Here the figure is *Nidaranā* of the kind of *āsambhavayatamadhyanā*, because the sense is got by assuming *Sadṛṣya*, since it is impossible to have the stated identity between the special kind of *udāśanā* and *śāyanā* which are the *vākyaḥ* of the two statements *ye udāśate* and *te śākale*. However, it is not of *Drṣṭānta*, Mallinātha says, because according to the author of the *Alaṅkārasarvasva*, that *Drṣṭānta* arises when similarity is gathered from two different sentences,\(^{21}\) that is absent here, because by ascribing the sense of one sentence to the other, the two sentences are rendered identical.\(^{22}\)

Considering the afflicting traits of wretched man, Balarāma indicates: भ जीवन् यः पतञ्जपा ... जननित्येशाकारिणः | (II.45) i.e. he who having his mother by his birth, lives a wretched life and brings no satisfaction to his mother in return for her pains, is the man who has to live under the insults of his enemy.\(^{23}\)

In the verse above, भ जीवन् are two separate words and not a compound. *Jīvitaḥ* *i.e.* + *Jīvaḥ* स्थाने शत्रु - *Jīvaḥ* living भ which is usually prohibitive particle, here implies *Ākrosa* i.e. censure. Hence भ जीवनः means ‘living ill’. The Panini rule माहात्मयोधे (व) enjoins that when as an *Upapada*, implies censure, तद्द may be replaced by शत्रु or शानच, *Upapada*

\(^{21}\) **...**

\(^{22}\) **...**

\(^{23}\) **...**
Besides, Balarāma states, the birth of a person who merely adds to the denotation of the term ‘man ’ serves no purpose. He does not add to the sum total of the world’s good by his action, by his qualification or by his nature. Thus the four things attach to man after his birth, i.e. his name, his caste, his work and his virtues. Each of these four has its purpose. An absence of all these, one’s life renders useless.

On the contrary, to acquire respect, it is necessary for a man to be endowed with two very qualities. For, it is declared: तुड़ाचलविषय नानारूप नेदेय सिद्धावगाधाता ... उभयं तत्तत्त्विनी (II.48) i.e. in a mountain, the main characteristic that can be noticed is loftiness. And unfathomability exists in the sea, but not loftiness. Either of this virtues is a source of security from insults. People respect the mountain, because it is insurmountable on the account of its height; the ocean they dread, because it is very deep.24 The strong-minded person possessing both virtues is a veritable terror to his enemies.

With regard to the application of the four expedients of state-policy, Balarāma strongly holds thus:

चतुष्पापसाधि तु रितै सात्तमप्रक्रिया...... (II.54) He means to say that it is bad policy to adopt conciliation towards an enemy who is obviously to be reduced by force alone, which is the fourth expedient. Mallinātha notes

24. गतिस्विनि चोरी त्वलकृत्निवाहिकेषुकृत्रयकायं नदुभयं दुःखावगाधात ॥ तत्त्तत्त्विनीतत्वाल्पाधिको मनस्वीति ।

that Balarāma refutes Manu who does not give much scope for abrupt application of the fourth expedient. He says an attempt should be made to overcome the enemy with Śāma conciliation, Dāna -gifts, Bheda -creating dissensions - separately or simultaneously, but never with Yuddha. Balarāma is of the opinion that the word of conciliation to a already inflamed Śisupāla set him ablaze: सामवादाः सकोपस्य तत्स्य प्रत्युत्त दीपकः।। (II.55) Laying much stress on Balarāma’s counsel to march out, Māgha refers to two considerations of Kāmandaka and Manu: स्वासक्यमवर्षे केिदिप्य स्वपनेवर्षे | यानमाहुसदनान्त्य त्वासुम्याप्यहि द्रुमः।। (II.57). Kāmandaka says: “almost all the wise men say that war should be declared when the enemy is in distress. Calamity to the enemy is not desirable, so this is not right course; but one should march joyfully when one is sufficiently strong.” So Balarāma says that they were never stronger than they are now. Hence it is proper time for them to march out. And again Manu says: “Then go out declaring war when calamity has befallen the enemy.” Thus it is best to attack on enemy as Śisupāla is in dire distress.

The Kāmandaka statement in Mallinātha is generally read in the latter half - तथा विपक्षे व्यसनानवेष्ठी क्षमो अतीचात्।। This means also to the contrary, they say that when one is sufficiently strong than without waiting for a disaster, one should joyfully march out against the enemy.

25. ननु समघद स्वस्तपापूपेत्य किं चाक्षुरितिम् दान्देन | यथाह महः - 'हानिभेदन दीपम समस्तीत्व च श्रवते भिन्ने अवतस्ते तु दुःखन कदाचन'।। इति तस्मातसत्वस्यक युक्तमित्याग्रं द्राप्यो निरवर्ध्ये।।

26. यथा कामपक: 'प्रायेः सन्तो व्यस्तः निपूणः यात्त्वार्थितेऽच समादिशति | तथा विपक्षे व्यस्तनास्वेष्ठी क्षमो दः च विस्तं युक्तिः अतीचात्।। इति अपेक वृद्धाः परस्य सारोय्रस्वे विपक्षे | 'व्यस्तं विपक्षे ब्रह्माः हत्यमेऽ यानमाहुः | अद्य महः 'तदा यथा वाचवेदश्रेयः यवने चोलिते लिन्ह।।
The entire verse then becomes a statement of two different views - attack when the enemy is in distress (first half); attack when you are strong (second half). The author shows no leaning towards either view but Mallinātha quotes him in support of the view. Hence, Mallinātha could not have quoted the second half in the form तथा विपक्षे etc., as above. It is therefore better to adopt the reading "तत्तौष्ण्य पक्षो।"

Winding up his speech, Balarāma urges Kṛṣṇa to drop the idea of going to Indraprastha for celebrating the Rājasūya sacrifice of Yudhiṣṭhirī. He also considers the point that Kṛṣṇa and his group are his friends but taking no part in the sacrifice which looks odd. Yet here there is enough to attend to their duty. Therefore, Balarāma says, every one has an end to serve for himself. No one is blamed for preferring to his personal duties. (II.65).

In the beginning, Uddhava was interrupted by Balarāma. Kṛṣṇa had noticed it; but now having heard Balarāma to the end, he gives Uddhava a chance to speak. Uddhava in the beginning of his speech suggests that he will not inflict upon Kṛṣṇa a repetition of Balarāma’s speech (II.72). With modesty, he submits that his object is not give Kṛṣṇa the information, but to test his own memory.

At the outset, Uddhava remarks that it is useless to speak now. Because, मुसलमाणिना उक्ते सति असामान्तम् (II.70) Balarāma is the principal fighter. He has made up his mind to fight. He has said so and said it defiantly. What then is the good of sounding a discordant note now. He might change his mind after hearing Kṛṣṇa. निधानलिङ्गथे लेखन खलुक्ता खलु वाचिकम् (II.70). Verbal communications to the contrary are of no avail after the decision is put on paper. However rendering the line -
As Mallinātā notes, it is certainly not proper for a specialist to keep quiet like a fool when eagerly questioned by the learned; so Uddhava suggests that Kṛṣṇa has regard for his opinion and has asked to speak, this is the thing which prompts him, says Uddhava.27

The poet articulates Uddhava’s opinion with the letters of the alphabet: वर्गीय कणिकायुपास्य ग्राहितस्य स्तरैरिव गेयस्वेव विचित्रता (II.71). The same subject is viewed in different lights by different persons. The variety of ways in which a topic may be dealt is indeed wonderful. This variety is as strange as that of components of speech or of vocal music. There are fifty letters of the alphabet. Yet with but these few letters, a variety of books can be written. The strangeness of it is not less striking than that of vocal music which employs but seven notes and yet differs with each individual. Apprehending this, Uddhava says in three verses beginning

27. स्तुतिकव्यमेव निन्दालक्षणाकल्पतुत्पदः |  
with वज्रि: ....etc., apparently in praise but with the thought in his mind that all this is false detail. So though, Balarama has spoken well, Uddhava too may have a say because there are infinite ways of special presentation, this is one idea. Another is - the speech of Balarama is not sound in substance, hence Uddhava has certainly a room to speak.\textsuperscript{28}

Even in the midst of this diversity, it is easy to choose the better one, because relevant speech is very rare: बहुरि स्वेच्छया काम्य प्रकृतिरीमितीते ...... प्रबन्धो दुर्यादन्त (II.73) - Mallinātha takes this in two ways: (1) yet Balarama has been relevant throughout which is in praise; (2) hence no wonder that Balarama has not been relevant. There is yet third way of taking it. So Uddhava asks Kṛṣṇa to excuse him if he appears to be irrelevant at times.\textsuperscript{29} This is humility and is in keeping with the character of Uddhava as depicted in- भालीमाहितभाग्यानुद्धातुद्वव (II.69).

Further, the poet clarifies that the relevancy of speech can be found with a really clever: प्रसारणति कुशलालिश्चित्राय वाचः पद्मिभव (II.74). The speech of such person sounds simple but it is weighly in its import, just like the turn-out of the clever weaver feeling soft to the touch but heavy in texture.\textsuperscript{30} Again Uddhava makes it clear that his object is not to give Kṛṣṇa information, but to test his own memory: विशेषविदुः सारस्तं हेतुः परिचयवस्त्रयेन वदनुपुरप्रियवेच सा (II.75) For him, Kṛṣṇa is the expert in the text on polity. As such, the texts cannot be for his enlightenment.


\textsuperscript{30} Op.cit., Mallinātha Commentary, pp.84.
Uddhava opines that to counsel and enterprise is due to the fortune of the ambitious: जनसहायता: जिन्तीवुत्तसम्मद: (II.76). Here, जन्ता and उत्साह stand for मन्त्राभिषिक्ति and उत्साहरतिकित् respectively. These two when well-cultivated, lead to आत्मसम्मद which is the same as मन्त्राभिषिक्ति. Uddhava says that मन्त्राभिषिक्ति should be appropriately combined with उत्साहरतिकित् Counsel too is to be secured like enterprise not enterprise alone. This is a fling at Balarama.31

Counsel by thoroughly sifting the matter determines the course of procedure. If the king is wise, he will never deviate from the course. By steadily keeping the right track before his eyes, he never feels fatigue though progressing rapidly towards his goal: सोपणां धियं धीयं: जायते जातु न ध्रमम् | (II.77). Just as a person seated on a well-cushioned स्टैबल stable (स्थिरां) couch, feels perfectly easy and comfortable, so a king who relies on a well considered (सोपणां) settled (स्थिरां) policy, will always enjoy a sense of easy, being confident of success. Thus indeed, while at work he is as if lying in a richly upholstered couch and enjoying rest.

Quoting an example of an arrow, Uddhava states: स्पुःतिः सावशीक्रण: स्तोऽक्रान्तविकार्यति च दिय: (II.78). Like a sharp arrow, a good counsellor uses to have keen touch but nevertheless he dives deep into the subject. The blunt are like stones, they cannot get in, but wait till they have hit the mark. So too inefficient counsellor might cover any extent of the

31. जनसहायती मन्त्राभिषिक्ती आत्मनि स्वाधिकारांतु सम्पदा विद्वमु: पत्तत: | स्वाधिकारां सम्पदा मनुष्याकृतीः सम्पदा मनुष्याकृतीः निदानस्य: | अर्थाभिशेषाङ्ग: दृढार्थायं | यथावासार्थशचा मनोधि प्रकोप: न तु केवलोशास्त्र इति वर्तमानस्य:।।
ground of the subject, still he would stay outside. Thus, the above statement gives an additional advantage of having keen people about as counsellor. And the first half of the verse speaks of those who work with good counsel. They do much work with little effort. And the second half speaks of aprājña. He makes great effort but accomplishes little.\footnote{Note: The number of Ādityas appears to have been originally seven, of whom Varuṇa is the head, and the name Āditya was restricted to them. In the time of Brāhmaṇas, however the number of Ādityas rose to twelve, representing the Sun in the 12 months of the year; धारकानि रूपेण च रूपांतरितं वा रूपां च रूपस्वरूपरूपांतरितं वा स सचिबं दसं रूपां च सहस्राधिकाधिकं। एकदासत्रावा लोका दिनागुणं दशेत। V.S.Apte, Sanskrit-English Dictionary, p.212.}

Going a step ahead, Uddhava putsforth that counsel alone does not do. It has to be followed by persistent efforts with great watchfulness.\footnote{32} The objects slip through the fingers even when means are adopted to retain them. This happens when one is careless. It resembles the case of a sleepy hunter who cannot kill deer even when lying in wait in the very track of the game. It is all because of the want of watchfulness.\footnote{33} And, in a positive direction, the persistent effort to prosper should be made by the king: उदेतूपलिपद्र्शनोऽस्य दशय दानशयं \dots \textit{दिनकृदतितवेदिव धनू अनुखानिम्। (II.80)} - Just as there are twelve Ādityas altogether,\footnote{34} but the Sun alone rises, because he persists in his ambition to make the day. The other Ādityas are not at all seen to rise, so too is the king amongst the twelve kings which
constitute the *Rajamandala*. According to Indian polity, a king aspiring for sovereignty and eleven kings in the neighbourhood, constitute a circle of kings.\(^{35}\) The twelve constituents of a *Rajamandala* are as follows: (1) विजिगिसु - aspiring conqueror, (2-6) Five kings whose dominions are in front of *vijigisu*’s viz., अरि, मित्र, अनित्र, मित्रि and अनित्रित्रित्रित्रि (the principle being that one’s immediate neighbour is one’s enemy, his neighbour is one’s friend and so on), (7-10). Four kings whose dominions are in the rear viz., पार्विग्रह, आक्रण्त, पार्विग्रहासाह, आक्रण्तासाह- (principle of enmity being similar); and two kings who are neither friends nor foes (11) मध्यम-mediator, (12) उदासीन-neutral.

In the verse commencing उपायमाध्यमित्रय .... (II.80), Uddhava has said that the king should not be careless. And in the verse: बुद्धिसँभव्यः यकृत्यशी .... कोषदि पार्थिवः |(II.82), he describes the character of vigilance. That is, the king endowed with *mantrasākṣi* and *utsāhaśakti*, requires to possess some essential qualities: (1) मकुलये - He is an embodiment of seven members such as, *svāmi* - sovereign, *amātyah* - ministers, *suḥśāh* - allies, *kośa*-treasury, *rāstra* - the territory, *durgāyi* - forts and *balam* - army ; (2) दूसरेखः -messengers are the mouth of the king, (3) चारेकः - his eyes are the spies he employs ; (4) चन्द्राक्षरितः - he wears no coat like an ordinary warrior, but his armour is close secrecy of counsel ; (5) बुद्धिश्वरः - thus armoured, this wonderful warrior wields weapons that are also of an

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35. 'राजसाट्य विद्याभव' सीताधिष्ठानम् | ते चार्यमाध्य: पुराणोक्तः द्वारः | रजाबन्धु 'अनित्रित्रित्रित्रित्रि मित्रि मित्रि अरि' | तथानित्रित्रित्रित्रि च विजिगिसु: पुराणः |

uncommon kind. He strikes his adversaries mortal blows with his intellect.  

Above all, king knows that luck plays an important role in all endeavours. The poet says: नानामेवे देविकानां विद्वानपेषते | (II.86). All efforts of the king will be in vain unless king has luck with him. Yet a wise king does not leave all with luck alone. He is not a fatalist. He neither ignores nor embraces exclusively with luck or efforts. Though trusting on luck, he all the while puts forth his best efforts. It is just like a good poet who depends upon word and their import both. A mere array of words produces no effect just as thought clothed in bad language fails to make an impression. Noble thoughts in attractive language is the end of the poet; so best effort with best luck is what pleases the wise.

And just like a snake-charmer keeping mighty snakes in check by herbs and magic circles, the king can control the kingdoms under his reign, and he can easily get the better of enemies, when he keeps himself informed of the affair of his own kingdom and that of the other kings and by the proper application of the four expedients.
Such supreme sovereign king of course achieves royal glory and fame. And Uddhava says, to such supreme king, the results are attributed: अयनारम्भाणि शब्दा इव विहायस् | (II.91). This happens even when the king does not work. How then are the results produced? That is the beauty of it. The results are attained by others but they are attributed to the supreme king. An example of the either may be cited here: just as the production of sound though generated by various agencies, is attributed to the sky or ether which does not move an inch to make the sound.39

Uddhava makes an important note characterising the role of the supreme king: यात्बयपारिधिग्राहादि नायको नायकायते |(II.92). The twelve in the well-known circle of kings are like so many gems. All wish to transcend the rest; this common wish is what strings them up to other like a necklace. In precise, the supreme king appears like the central gem in a necklace. The object of all these kings is to become the leader; this common object is the string that binds these gems of kings together into a necklace. The leader adorns the place of central gem, because he must presumably be of greater power than the rest, otherwise his ambition is ridiculous.40

Balarama has advocated the call for march without making a comparative estimate of his own and the enemy's strength. Uddhava therefore makes awakening statement: वासुदेवस्य दृष्टिं गुणविश्लेषितं राज्यविशेषता रसायनं भवति .... बलवत्ति च (II.93): The king should use the tonic of six expedients. These should be used as much at a time as the strength permits. Only thus do the seven limbs of the king wax strong and last a long time. If taken beyond one's strength, disaster is bound to follow.41

Uddhava further says that Śiśupāla should not be taken lightly. He can strike down his enemies at once just as in a Vedic word the Uddatta syllable reduces all other syllables in the same word to Anudatta (II.95). It is a mistake to think as Balarama does, that Jarāsandha having been killed, Śiśupāla is now alone and helpless and can be easily subdued. Because, he is backed by a host of other kings just as Rājyakṣma is preceded and followed by many diseases (II.96). Though Jarāsandha is no more now to help Śiśupāla, Bāna the redoubtable Asura will more than make up for his absence. He is a terror to his enemies and has a large following; besides he gratefully remembers the service rendered by Śiśupāla in the past and will certainly take up his cause against Kṛṣṇa. As a matter of fact, Kṛṣṇa will not have to fight Śiśupāla alone, says Uddhava (II.7).

Keeping all these facts, Uddhava points out that even the meanest accomplish their end being backed by the great as helpers, just as the tiny hill-stream too reaches the sea by joining with some big river (II.100).

41. शाक्तिं प्रभुवादित्वं बलं चापेक्षत इति सक्षयेष्ठः सतुः पवादेष्ठः "शाक्तिवर्जने प्रभुवादिति" इति विश्रवः पवादेष्ठः पवादेष्ठः सन्तिप्रभुवादित्वेदंद्रकम् ||.....लदेव सानवमौनधितवेदवाचुयुवर्युत्तमं सेवत् ||.....एवं सत्यस्व प्रयोक्तुसुधानि स्वाध्याद्यानि ||.....गङ्गाणि च स्वाध्याद्यानि विशेषाणि || कालवत्तायामाणिविषध्ये ||.....बलवत्ति च परस्पराद्यांमाणिः च भवति ||
Uddhava clearly unfolds the strength of both the parties. Śiśupāla has two sets of support. The first set is of course Śiśupāla’s friends, the next set is Kṛṣṇa’s enemies. And, it is as good as a declaration already made, for the moment Kṛṣṇa attacks him, they will rush up in a body. But Kṛṣṇa will have only those that are outside these two sets to rely on (II.101). Thus Uddhava points out that besides not only is the enemy rendered invincible, but in addition there is breach with friends which is a source of mischief.42

Pointing to the essentiality of attending the Rājasūya sacrifice, Uddhava declares: ॥सम्भाव्य स्वसतिभक्षण .... धर्मरक्षनो विवक्षते ॥ (II.103) That is, Yudhiṣṭhira has launched in a very arduous work. For success, he relies on Kṛṣṇa who is able to help him materially. As a kinsman, he has every right to count upon Kṛṣṇa’s active sympathy. But Kṛṣṇa appears to leave him in the lurch and desert him in the hour of need.

Uddhava also conveys that it is true that the gods will be gratified if Śiśupāla is killed; but nothing can equal the satisfaction they derive from a sacrifice well performed (II.106). He reminds that there is another consideration for which Kṛṣṇa cannot war upon just now. Like Yudhiṣṭhira, Śiśupāla is the son of Kṛṣṇa’s father’s sister whom Kṛṣṇa had promised at Śiśupāla’s birth that he would overlook a hundred of his misdeeds against himself. Of course his offences are many, but that figure is not yet reached (II.108).43

42. फिर न केवल राजसूयसम्मान बिविशिष्टवर्गमत्वातृपति उपस्थिति | Op.cit., Mallinātha Commentary, p.98.
43. Śiśupāla was born with three eyes and four hands. A voice came from the sky that the boy will be killed by the person on whose lap the extra hands and the third eye will disappear. Soon after Kṛṣṇa came to see the boy and on his lap the monstrosities disappeared. At the instance of his aunt Kṛṣṇa promised to put up with a hundred wrongs by Śiśupāla—See under Canto I.75.
Besides Uddhava makes it evident that he does not suggest Krṣṇa to let Śiśupāla severely alone: कृत्या कृत्यविद्यत्तोऽयु .... महत्स्वति विदिष्टदम्मसः || (II.111). Let Krṣṇa’s spies go out and take a measure of the enemies strength. That can be done at once. The emissaries have to be selected with great care; they must be experts in their work. Those spies should try to get a footing in all the eighteen departments of state of the enemy and report the information thus obtained. Then such officers under disguise, should take service under Krṣṇa’s enemy, win the confidence of the principal officers of state there, and when opportunity occurs denounce them as traitors producing documentary evidence (II.113).

In short, throughout the second canto of the Śiśupālavadha, Balarama in the first phase strongly urges immediate action against Śiśupāla, while Uddhava in the latter phase, recommends that this should be postponed for the present as the time is not ripe for it. Balarama’s speech however may be said to form the prima facie view to Uddhava’s counsel of lofty thoughts. Though Balarama’s arguments are couched with force of vigour and prone to immediate action, yet not to be welcomed as they lead to disastrous condition. As Māgha states: अनिलोऽहितकार्यस्य जाग्नालं जाग्निनो वृधा- (II.27), the verbose speech of an eloquent person renders no fruit.

On the other hand, Māgha has, in his graceful and sweet words produced a new orientation to the science of polity through Uddhava’s speech. Following Bhāravi’s dictum: सहसा विद्यते न क्रियां (Kirātārjuniya II.30), Māgha has brought to light how hasty deeds result in adversities through Uddhava’s speech. Uddhava’s speech compares the strength of Śiśupāla and that of Krṣṇa. He knows that Krṣṇa is Almighty the
parameter of science of polity. Therefore, Uddhava wants Kṛṣṇa's army more equipped with proper planning. As such, he suggests Kṛṣṇa to send spies for identifying the weak points of the enemies then to march against them. He convincingly asserts his opinion to attend Yudhiṣṭhira's Rājasūya sacrifice at Indraprastha. Thus, Uddhava's speech is specific in import and keeps with the rules of polity which becomes a bar to wrong policy. Hence Uddhava's speech delights Kṛṣṇa: विशालकलितार्थमौद्रिकीं बाचमेनामनुसारतन्त्रामार्गमित्यां दुन्दन्त्य (II.118). Into giving equal regard for both Śabda and Artha Māgha adorns the seat on par with Bhāravi.