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## CHAPTER 21

## Righteous war and its fruits

व्यास उवाच

ब्राह्मणत्वं हि दुष्प्राप्यं निसर्गाद्ब्राह्मणो भवेत्।

ईश्वरस्य मुखात्क्षत्रो बाहुभ्यामूरुतो विशः॥१॥

Vyāsa said, “Brahmanhood is rare by nature. Brāhmaṇa has been born out of the face of Śiva, Kṣatriyas from the arms and Vaiśya from the thighs.

पद्भ्यां शूद्रः समुत्पन्न इति तस्य मुखाच्छ्रुतिः।

किमु स्थितिमथःस्थानादाप्नुवन्ति ह्यतो वद॥२॥

Sūdras were born out of the feet. This has been ordained by the Vedas. What happens to the places below the same. You please tell me.

सनत्कुमार उवाच

दुष्कृतेन तु कालेय स्थानादध्रश्यन्ति मानवाः।

श्रेष्ठं स्थानं समासाद्य तस्माद्रक्षेत पण्डितः॥३॥

Sanatkumāra said, “O Vyāsa, with the following of the evil path the people fall from the highest place. A Brāhmaṇa should protect the highest place, after achieving the same.

यस्तु विप्रत्वमुसृज्य क्षत्रयोन्यां प्रसूयते।

ब्राह्मण्यात्स परिभ्रष्टः क्षत्रियत्वं निषेवते॥४॥

Those who are born as Kṣatriyas in place of the Brāhmaṇas, they falling from Brahmanhood achieve the position of a Kṣatriya.

अधर्मसेवनान्मूढस्तथैव परिवर्तते।

जन्मान्तरसहस्राणि तमस्याविशते यतः॥५॥

By following the evil path, a foolish person, wanders in the cycle of birth and death for thousands of births and falls in darkness.

तस्मात्प्राप्य परं स्थानं प्रमाद्येन्न तु नाशयेत्।

स्वस्थानं सर्वदा रक्षेत्प्राप्यापि विषदो नरः॥६॥

Therefore even after attaining the highest position, one should not become arrogant, nor should he destroy the same, even if he has to face enormous sufferings. Therefore one should always protect his position.

ब्राह्मणत्वं शुभं प्राप्य ब्राह्मण्यं योऽवमन्यते।

भोज्याभोज्यं न जानाति स पुमाश्क्षत्रियो भवेत्॥७॥

A person who after attaining the auspicious Brahmanhood disrespects the same, and disregards as to what is to be eaten and what not, he becomes a Kṣatriya.

कर्मणा येन मेधावी शूद्रो वैश्यो हि जायते।

तत्ते वक्ष्यामि निखिलं येन वर्णोत्तमो भवेत्॥८॥

I shall now explain to you as to how an intelligent Śūdra achieve the *varṇa* of a Vaiśya.

शूद्रकर्म यथोद्दिष्टं शूद्रो भूत्वा समाचरेत्।

यथावत्परिचर्यां तु त्रिषु वर्णेषु नित्यदा॥९॥

The duties of a Śūdra have to be performed by him as provided in the *Sāstras*. The people of all the *varṇas* should perform their respective prescribed *dharma*s daily.

कुरुते कामयानस्तु शूद्रोऽपि वैश्यतां व्रजेत्।

यो योजयेद्धनैर्वैश्यो जुह्वानश्च यथाविधि॥१०॥

अग्निहोत्रमुपादाय शेषान्नकृतभोजनः।

स वैश्यः क्षत्रियकुले जायते नात्र संशयः॥११॥

A Śūdra desirous of becoming Vaiśya attains that position. A Vaiśya who, using his own money, performs the *Yajñas*

appropriately, and perform the *homa* consumes the remnant food as his meals, he is undoubtedly is born in a Kṣatriya race.

क्षत्रियो जायते यज्ञैः संस्कृतैरात्तदक्षिणैः।

अधीते स्वर्गमन्विच्छेत्प्रेताग्निशरणं सदा॥१२॥

आर्द्रहस्तपदो नित्यं क्षितिं धर्मेण पालयेत्।

ऋतुकालाभिगामी च स्वभार्या धर्मतत्परः॥१३॥

सर्वातिथ्यं त्रिवर्गस्य भूतेभ्यो दीयतामिति।

गोब्राह्मणात्मनोऽर्थं हि संग्रामाभिहतो भवेत्॥१४॥

तेनाग्निमन्त्रपूतात्मा क्षत्रियो ब्राह्मणो भवेत्।

विधितो ब्राह्मणो भूत्वा याजकस्तु प्रजायते॥१५॥

A Kṣatriya, who possessing the *Samskāras* performs the *yajñas* giving *dakṣiṇā*, with the intention of achieving the heaven, besides engaging himself in studies, before who washing his hands and feet daily entering the shrines, and who enjoys the company of his wife in the period, gives reaches in charities of the people, and fights for the protecting of the cows and the Brāhmaṇas, he by performing these activities as well as with the performing of the *homa* with the reciting of the *mantras*, the Kṣatriya becomes a Brāhmaṇa. Similarly, being a Brāhmaṇa, he becomes entitled to perform the *yajña*.

स्वकर्मनिरतो नित्यं सत्यवादी जितेन्द्रियः।

प्राप्यते विपुलः स्वर्गो देवानामपि वल्लभः॥१६॥

One who remains devoted to his duties, besides being truthful and controls his sense organs, he becomes dear to the gods in the heaven.

ब्राह्मणत्वं हि दुष्प्राप्य कृच्छ्रेण साध्यते नरैः।

ब्राह्मण्यं सकलं प्राप्य मोक्षश्चापि मुनीश्वरः॥१७॥

O excellent sage, the Brahmanhood is extremely difficult to achieve, which the humans achieve with great difficulty. With the achieving of the Brahmanhood, one achieves everything upto *mokṣa*. Therefore, a Brāhmaṇa should always be virtuous.

तस्मात्सर्वप्रयत्नेन ब्राह्मणो धर्मतत्परः।

साधनं सर्ववर्गस्य रक्षेद्ब्राह्मणमुत्तमम्॥१८॥

He should preserve his excellent Brahmanhood making all the efforts which is the excellent one of all the aims of life.

व्यास उवाच

संग्रामस्येह माहात्म्यं त्वयोक्तं मुनिसत्तम।

एतदिच्छाम्यहं श्रोतुं ब्रूहि त्वं वदतां वर॥१९॥

Vyāsa said, "O excellent sage, you have mentioned about the glory. O foremost of the learned people, I would like to hear the same. You please speak out the same.

सनत्कुमार उवाच।

अग्निष्टोमादिभिर्यज्ञैरिष्ट्वा विपुलदक्षिणैः।

न तत्फलमवाप्नोति संग्रामे यदवाप्नुयात्॥२०॥

Sanatkumāra said, "One does not get the type of benefits with the performing of the *homas* and giving away the *dakṣiṇā*, as one achieves in the battle ground.

इति तत्त्वविदः प्राहुर्यज्ञकर्मविदस्तदा।

तस्मात्तत्ते प्रवक्ष्यामि यत्फलं शस्त्रजीविनाम्॥२१॥

This is what has been ordained by the priests well-versed in the performing of the *yajñas*. Therefore, I shall speak out the fruit of the soldiers holding the weapons.

धर्मलाभोऽर्थलाभश्च यशोलाभस्तथैव च।

यः शूरो वाञ्छते युद्धं विमृष्टम्परवाहिनीम्॥२२॥

A valorous warrior who intends to crush the enemy army, he earns *dharma*, glory and the riches.

तस्य धर्मार्थकामाश्च यज्ञश्चैव सदक्षिणः।

परं ह्यभिमुखं दत्त्वा तद्यानं योऽधिरोहति॥२३॥

A person (warrior) who giving away charities, moves the chariot for waging of the war, he achieves the fruit of a *yajña*, performed with the giving of *dakṣiṇā*.

विष्णुलोके स जायेत यश्च युद्धेऽपराजितः।

अश्वमेधानवाप्नोति चतुरो न मृतः स चेत्॥२४॥

Such a warrior getting valorous achieves the reward of performing of four *Asvamedha* sacrifices and ultimately proceeds on to *Viṣṇuloka*.

यस्तु शस्त्रमनुत्सृज्य म्रियते वाहिनीमुखे।

सम्मुखो वर्तते शूरः स स्वर्गान्न निवर्तते॥२५॥

One who dies in the battleground, holding a weapon, such a warrior never returns from the heaven.

राजा वा राजपुत्रो वा सेनापतिस्तथापि वा।

हतः क्षात्रेण यः शूरस्तस्य लोकोऽक्षयो भवेत्॥२६॥

A king, a prince or an army commander or any other Kṣatriya warrior who dies in the battleground, he achieves the eternal heaven.

यावन्ति तस्य रोमाणि भिद्यन्तेऽस्त्रैर्महाहवे।

तावतो लभते लोकान्सर्वकामदुघाक्षयान्॥२७॥

The number of the hair of a warrior which are split in the battleground, with the arrows, he attains the equivalent number of the worlds, which will be wish-yielding and eternal.

वीरासनं वीरशय्या वीरस्थानस्थितिः स्थिरा।

सर्वदा भवति व्यास इह लोके परत्र च॥२८॥

O Vyāsa, he will have heroic seat, heroic bed, heroic status and heroic stability always both in the present as well as the future worlds.

गवार्थे ब्राह्मणार्थे च स्थानस्वाम्यथमेव च।

ये मृतास्ते सुखं यान्ति यथा सुकृतिनस्तथा॥२९॥

Those who lay down their lives for the protection of the cows, Brāhmaṇas and the master, they happily achieve the place like the virtuous persons.

यः कश्चिद्ब्राह्मणं हत्वा पश्चात्प्राणान्परित्यजेत्।

तत्रासौ स्वपतेर्युद्धे स स्वर्गान्न निवर्तते॥३०॥

One who killing a Brāhmaṇa, for the sake of his master, is himself killed in the battle, he also does not return from the heaven.

ऋव्यादैर्दन्तिभिश्चैव हतस्य गतिरुत्तमा।

द्विजगोस्वामिनामर्थे भवेद्विपुलदाऽक्षया॥३१॥

A person who dies for the sake of a Brāhmaṇa, the cows and his master, with the attack of a wild animal, or a beast or a tusked beast, he is treated as an excellent one and earns extensive and never ending benefits.

शक्रोत्विह समर्थश्च यष्टुं क्रतुशतैरपि।

आत्मदेहपरित्यागः कर्तुं युधि सुदुष्करः॥३२॥

A worthy, person can perform hundreds of *yajñas* but it is difficult to lay down one's life in the battlefield.

युद्धं पुण्यतमं स्वर्ग्यं रूपज्ञं सर्वतोमुखम्।

सर्वेषामेव वर्णानां क्षत्रियस्य विशेषतः॥३३॥

For all the *varṇas* and more so for a Kṣatriya, all types of wars bestow merits and beautiful forms.

भृशं चै प्रवक्ष्यामि युद्धधर्मं सनातनम्।

यादृशाय प्रहर्तव्यं यादृशं परिवर्जयेत्॥३४॥

Now I shall speak about the *Sanātana dharma* as to which one of the persons should be killed or saved.

आततायिनमायान्तमपि वेदान्तं द्विजम्।

जिघांसतं जिघासेत् न तेन ब्रह्महा भवेत्॥३५॥

In case a Vedānta Brāhmaṇa becomes violent, and rushes to attack you, then he should be killed and by doing so, one does not earn the sin of *Brahmahatyā*.

हन्ताऽप्यसौ न हन्तव्यः पानीयं यश्च याचते।

रणे हत्वातुरान्व्यास स नरो ब्रह्महा भवेत्॥३६॥

O Vyāsa, in case a person who is fit to be killed but asks for water, then he should not be killed. A person who kills a such person in the battle he earns the sin of *Brahmahatyā*.

व्याधितं दुर्बलं बालं स्त्रीनाथं कृपणं ध्रुवम्।

धनुर्भग्नं छिन्नगुणं हत्वा वै ब्रह्महा भवेत्॥३७॥

A person who kills a sick person, a weak, a child, woman, orphan, miserly person, one standing erect, one with a broken bow or whose bowstring is broken should not be killed and the one who does so earns the sin of *Brahmahatyā*.

एवं विचार्य सद्धीमाभवेत्प्रीत्या रणप्रियः।

स जन्मनः फलं प्राप्य परत्रेह प्रमोदते॥३८॥

An intelligent person who fights keeping all these things in view his life becomes successful and he feels delighted in the present as well as the future world.

इति श्रीशिवमहापुराणे पञ्चम्यामुमासंहितायां रणफलवर्णने  
नामैकविंशोऽध्यायः॥२१॥

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