NOTICE.

Having completed the Udyoga Parva I enter the Bhishma Parva. The preparations being completed, the battle must begin. But how dangerous is the prospect ahead? How many of those that were counted on the eve of the terrible conflict lived to see the overthrow of the great Kuru captain? To a Kshatriya warrior, however, the most heroic incidents of battle, instead of being appalling, served only as tests of bravery that opened Heaven's gates to him. It was this belief that supported the most insignificant of combatants fighting on foot when they rushed against Bhishma, presenting their breasts to the celestial weapons shot by him, like insects rushing on a blazing fire. I am not a Kshatriya. The prospect of battle, therefore, cannot be unappealing or welcome to me. On the other hand, I frankly own that it is appalling. If I receive support, that support may encourage me. I am no Garuda that I would spurn the strength of numbers when battling against difficulties. I am no Arjuna conscious of superhuman energy and aided by Kecava himself so that I may encounter any odds. To me, therefore, the support of my fellow men is a sine qua non. Without it, it is impossible for me to proceed a single step. Without it I cannot hope to cross the sea of battle. For that support, therefore, of my countrymen, and, as literature is a cosmopolitan concern, to all who have an interest in seeing me proceed, I humbly and respectfully appeal.

Figure apart, further pecuniary support is necessary to continue the work to completion. With the 32nd fasciculus of the translation, acting upon a suggestion of the Pioneer newspaper I circulated a statement of my receipts and disbursements. The press of both India and foreign countries has spoken on that statement. I have nothing further to add on that head.

Regarding the literary management of the translation, I would point out that in deference to a suggestion received from many quarters, particularly America and Germany, I have caused the number of each Stota to be indicated in the English version. This is not so easy as at first sight may appear. No two printed editions of the original agree in...
numbering the sloka equally. This is due to one edition including slokas that are left out in another. Then again the rule is not followed by the Editors of these texts of uniformly including two lines in a sloka. Sometimes a sloka, instead of being a couplet, is numbered as a triplet. No definite rule, however, is observed in respect of this expansion of a sloka. Sometimes, if the sense is not complete in less than three lines, the sloka is regarded as a triplet. But the practice is not uniform, for in every printed edition slokas have been numbered whose lines nevertheless run into one another. In numbering the slokas in the translation no particular edition has been followed. Notwithstanding all this, it is hoped that the numbers, as given, will help students of Sanskrit in comparing the translation with the original with greater facility.

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