

latvāka fowls; there is no drink and no food more delicious than these; . . . the vilest Pukkasa or Cāṇḍāla never wishes to give up his life." *Kācyopa* gave up the desire of ending his life; he knew the jackal to be *Indra*, worshipped him, and returned home (XII, 180). *Yudhishtira* asked whether gifts, sacrifices, penances, and dutiful services to preceptors are productive of merit. *Bhishma's* discourse on righteousness and sin and their respective consequences on life (XII, 181).—§ 660: *Yudhishtira* inquired about him who has created the universe and to whom it returns when dissolution comes. *Bhishma* related the old narrative of the sacred words that M.-r. *Bhrgu* uttered in reply to the questions of *Bharadvāja*, on the *Kailāsa* summit, explaining to him the cosmogony, i.e. *Bhrgu-Bharadvāja-samvāda* (b) (XII, 182-192).—§ 661: *Yudhishtira* asked *Bhishma* about the ordinances about conduct. *Bhishma's* discourse on the characteristics of the wicked and the good ("Sūrya should always be worshipped," etc.), and the duties that all men should practise, quoting D.-r. *Nārada*; "one who has abstained from meat should not take meat even if it be sanctified with mantras from the *Yajurveda*" (XII, 193). Asked by *Yudhishtira*, *Bhishma* discoursed on *adhyaṭma*; the nature of the three attributes of Goodness, Passion, and Darkness; the distinction between matter (*sattva*) and soul (*kshetrajña*); the highest end to be obtained is emancipation (XII, 194). *Bhishma* discoursed on the four kinds of *yoga*;—"M.-r., obtaining a knowledge of the same, attain to eternal success (*siddhiḥ*) even here" (XII, 195). *Yudhishtira* inquired after the fruits of the silent recitation of sacred mantras; *Bhishma* wanted to recite the old narrative of the discourse between *Yama*, a *brāhman*, and Time (v. *infra*, ch. 199); on *Sāṅkhya*, "otherwise called the *Vedānta*," and *Yoga*, *Brāhman*, etc. (XII, 196). *Yudhishtira* inquired about the other aims of silent reciters; *Bhishma* indicated the different aims realized by different kinds of reciters (XII, 197); the nature of the hell into which reciters may sink; the regions of *Īp.*, etc. (a), are hells compared to the region of the Supreme Soul, i.e. to emancipation (XII, 198).—§ 662: *Yudhishtira* wished to hear in full the dispute between Time, *Mṛtyu*, *Yama*, *Sūrya's* son *Ikshvāku*, and a *brāhman*, referred to above (v. ch. 196); *Bhishma* related this old story, i.e. *Japakopākhyāna* (b) (XII, 199-200).—§ 663: *Yudhishtira* inquired about the results of the *yoga* of knowledge, of all the *Vedas*, and of observances and vows; *Bhishma* related the old discourse between *Manu* *Prajāpati* and his disciple M.-r. *Byhaspati* (the foremost of D.-r.), in days of old, who had studied the *Res*, etc. (a); *Byhaspati* asked how an embodied being departs from one body and attains to another; acts result from the desire of obtaining happiness and avoiding misery; the efforts for the acquisition of knowledge arise from the desire of avoiding both happiness and misery; it is by avoiding acts that one succeeds in entering into *Brāhman*; the nature of *Brāhman* (XII, 201); continuation of *Manu's* discourse on the nature of emancipation and the soul; the soul takes its character from the body; how the soul leaving one body enters into another (XII, 202); though invisible, the soul exists (XII, 203); continuation of *Manu's* discourse, explaining how the soul may be seen (XII, 204); continuation of *Manu's* discourse, explaining how grief may be avoided; how *Brāhman* may be attained (XII, 205); abstention from acts is the highest religion (XII, 206).—§ 664: *Yudhishtira* asked *Bhishma* about the nature of

the Supreme Deity (*Viṣṇu*, *Nārāyaṇa*, etc. (a)). *Bhishma's* discourse, which he had heard from *Rāma* *Jamadagnya*, etc. (β), on the nature of *Nārāyaṇa* or *Govinda*, etc. (γ); the *Asura* *Madhu* (b); *Brahmān's* seven will-born sons (δ), etc. (ε). *Madhusūdāna* (*Kṛṣṇa*) created day and night, etc. (ζ); then from his mouth he created 100 *brahmans*, from his arms 100 *kshatriyas*, from his thighs 100 *vaicyas*, and from his feet 100 *śūdras*, and then he made *Dhātṛ* (i.e. *Brahmān*, PCR.) the lord and ruler of all created beings; *Brahmān* also became the expositor of the knowledge of the *Vedas*; *Virūpākṣa* he made the ruler of the spirits and ghosts and *Mātṛs*; *Yama* the ruler of P. [and] all sinful men; *Kubera* the lord of all treasures; *Varuṇa* the lord of the waters and of all aquatic animals; *Indra* the lord of the gods. In those times men lived as long as they chose, without any fear of *Yama*; offspring was begotten by a fiat of the will. In the *Tretā* age children were begotten by touch alone. In the *Dvāpara* age sexual intercourse originated. In the *Kali* age men have come to marry and live in pairs. The sinful creatures of the earth, born in the southern region and called *Andhrakas*, etc. (η); in the northern region, the *Yaunas*, etc. (θ); their practices are similar to those of *Cāṇḍālas* and ravens and vultures; in the *Kṛta* age they were nowhere on earth; it is from the *Tretā* that they have had their origin; when the terrible interval [between the *Tretā* and the *Dvāpara*] came, the *kshatriyas* engaged in battle. D.-r. *Nārada*, that observer of all the worlds, has said that *Kṛṣṇa* is the supreme god (XII, 207).—§ 665: *Yudhishtira* asked who are the first *Prajāpatis*, and who the great *Rshis*, and in which direction they dwell. *Bhishma* enumerated *Brahmān's* seven sons (a), mentioned in the *Purāṇas* as seven *Brahmāns*. The *Prajāpatis* that came after these are: (a) in *Atri's* race: *Prācīnabarhis* (*Brahmayoniḥ sanātanaḥ*) > the ten *Pracetasaḥ* > *Prajāpati Dakṣa* or *Ka*; (b) *Marīci* had one son *Kācyapa* or *Ariṣṭanemi*. *Atri* had another son born of his loins, the handsome and princely *Soma*; he performed penances for 1,000 celestial *yugas*. *Aryaman* and his sons were rulers and creators of all creatures. *Çaçabindu* had 10,000 wives, and begot upon each of them 1,000 sons, who would call none *Prajāpati* save themselves; the ancient (*purāṇāḥ*) *brahmans* call creatures (*prajāṃ*) *Çaçabindavi*; this race became the progenitor of the *Vṛṣṇi* race. "These that I have named are the illustrious *Prajāpatis*." The deities are: the twelve *Ādityas* (all sprung from *Kācyapa*) (β); the *Açvins* (γ) (the sons of *Mārtanda*—*aśṭamātya*); these were first called the gods and the two classes of *Pitṛs* (? *te ca pūrvaṃ surāç ceti dviividhāḥ pitarāḥ smṛtāḥ*). *Vaśiṣṭ's* son was the handsome *Viçvarūpa*; *Ajāikapād*, etc. (δ) [are the eleven *Rudras*]; these were reckoned as gods at the time of the *Prajāpati* *Manu*; the *Siddhas* and *Sādhyas*, different as to perfect conduct and youth; the *Rbhus* and the *Maruts* were also classes of gods (C. *devānāṃ cādito gaṇāḥ*; B. *codito gaṇāḥ*); thus are enumerated the *Viçvedevās* and the *Açvins*. Amongst them the *Ādityas* are *kshatriyas*, the *Maruts* *vaicyas*, the *Açvins* (engaged in penances) *śūdras*; the gods [called] *Āṅgirasāḥ* are *brahmans*. The person who at morn recites the names of these deities becomes cleansed of all his sins. *Yavakṛita*, etc. (ε), and *Kaṇva*, etc. (ζ), all reside in the east; *Unmucā*, etc. (η), in the south; *Ushaṅgu*, etc. (θ), in the west; *Ātreya*, etc. (ι), in the north. These are the witnesses [of the universe] and the creators of all the worlds. By reciting these names one is cleansed of all