

*Parācāra* said that it was by cleansing their souls by penances, instancing *Vasishtha*, etc. (δ). "Originally only four *gotras* arose: *Angiras*, *Kaṣyapa*, *Vasishtha*, and *Bhṛgu*; the others have been due to the penances of those that have founded them" (XII, 297). Continuation. "Repairing to the *Sarasvatī*, etc. (ε) one should make gifts, etc." (XII, 298). Continuation of *Parācāra's* discourse on duties. *Janaka* heard everything the R. said and obtained great happiness from it (XII, 299).—§ 703: *Yudhishtira* asked what opinion should be entertained about the virtues of truth, self-restraint, forgiveness, and wisdom. *Bhishma* recited the old narrative of the discourse between the *Sādhyas* and a Swan (*hamsa*), who was *Brahmān* wandering through the three worlds, and having come upon the *Sādhyas* instructing them about the religion of emancipation; at last the *Sādhyas* put a series of detached questions, which were answered by the Swan (XII, 300).—§ 704: Asked by *Yudhishtira*, *Bhishma* discoursed on the difference between the *Sāṅkhya* and the *Yoga* [systems of philosophy]; what the kinds of diet are by taking which and what the things are by conquering which a *yogin* acquires *yoga* power; "the *yogin* can at his will enter into and emerge from *Brahmān*, etc. (α) . . . ; the *yogin* has *Nārāyaṇa* for his soul; prevailing over all things, he is capable of creating all things" (XII, 301). Asked by *Yudhishtira*, *Bhishma* discoursed on the principles of the *Sāṅkhya* [philosophy]; these principles have been established by all the puissant *Yatis*, *Kapila*, etc.; with the objects are engaged men, Pç., etc. (β); "*Vishṇu* is attached to [the organs of] motion, *Indra* to [those of] strength, *Agni* to the stomach, etc.; . . . *Sattva* is attached to the soul; the soul has *Nārāyaṇa*—for its refuge, and he has emancipation for his refuge; emancipation is independent of all refuge; . . . the *Prajāpatis*, etc. (γ), fall away from their puissance in course of many long ages; . . . the miseries endured by those that fall into the river *Vaitaraṇī* in the realms of *Yama* . . . the swallowing up of the moon and the sun by *Rāhu*, the falling of stars from their fixed positions and the diversions of constellations from their orbits . . . lead the *Sāṅkhyas* to seek emancipation"; the faults attaching to one's body; "the knowledge of *Vedānta* is the island of the ocean of life; . . . *Sattva* carries the *Yatis* to *Nārāyaṇa*; *Nārāyaṇa* carries them to the Supreme Soul (*paramātmānaṃ*)."  
*Yudhishtira* inquired whether there is any consciousness in the emancipate state; *Bhishma's* answer. Praise of the *Sāṅkhya* philosophy (XII, 302).—§ 705: *Yudhishtira* inquired about what does deteriorate and what does not. *Bhishma* related the old narrative of the discourse between R. *Vasishtha* and king *Karala-Janaka*, who asked for his instruction. "At the end of *Brahmān's* night (differently Nil. and PCR., cf. note, p. 589), *Çambhu* of formless soul, etc., awakes, and once more creates that first or eldest of all creatures; the eldest-born being is called *Hiranyagarbha* = *Buddhi* = *Mahat* (*Yogeshu*) = *Virīñci* = the unborn; in the *Sāṅkhya* scriptures (*Sāṅkhye gāstro*) he has many names . . ."; the creations of knowledge and of ignorance; "bodies are possessed by all bodiless creatures, D., etc. (α); . . . transcending the twenty-four topics already adverted to is the twenty-fifth called *Vishṇu*." "There are three colours in all: white, red, and dark" (XII, 303). Continuation (XII, 304). Do. (XII, 305). Do. "That which the *Yogins* behold is precisely that to which the *Sāṅkhyas* strive to attain" (XII, 306).

Continuation (XII, 307). *Vasishtha's* discourse on what is *Vidyā* and what is *Avidyā*. "*Yogins* have great regard for the *Sāṅkhya* system, as also for the *Vedas*; in the *Sāṅkhya* system no principle transcending the twenty-fifth is admitted; in the *Yoga* it is said that *Brahmān* . . . becomes the personal soul (*jīva*) only when invested with ignorance; in the *Yoga* scriptures, therefore, both *Brahmān* and *jīva* are spoken of" (PCR.) (XII, 308). *Vasishtha's* discourse on *buddha* and *abuddha*. "I had acquired this knowledge from the eternal *Hiranyagarbha* himself, who communicated it to me for my having carefully gratified that great Being of very superior Soul . . . ; it has been imparted to thee exactly as I had it from *Brahmān* himself." *Bhishma* said, "This knowledge was obtained by *Vasishtha* from *Hiranyagarbha*, from *Vasishtha* it was handed over to *Nārada*, and from this to me" (XII, 309).—§ 706: *Bhishma* recited the conversation between king *Vasumat*, son of *Janaka*, and a brahman and R. of *Bhṛgu's* race, whom *Vasumat* saw in the forests when in pursuit of deer, and by whom he was instructed. "R.-r. *Mahābhīṣha*, through want of firmness, fell from heaven; *Yayāti*, though his merits had become exhausted, succeeded in regaining regions of bliss through his firmness." King *Vasumat*, withdrawing his mind from the pursuit of desire, set it upon the acquisition of righteousness (XII, 310).—§ 707: Asked by *Yudhishtira*, *Bhishma* discoursed on that which is freed from duty and its reverse by reciting the old narrative of the discourse between R. *Yājñavalkya* and king *Daiivarāti-Janaka*, who got instruction from *Yājñavalkya*. The nine kinds of creation (XII, 311). *Yājñavalkya's* discourse on the creation of the universe; "10,000 *kalpas* are said to constitute a single day of the unmanifest one; the duration of his night is equal; when his night expires he awakes, and first creates herbs and plants; he then creates *Brahmān* or *Prajāpati*, who springs from a golden egg . . . ; 7,500 *kalpas* measure the day of *Brahmān*, and his night is of equal duration; *Brahmān* (*mahān ṛshih*) then creates *Ahankāra* (i.e. consciousness; *bhūtaṃ divyātmakam*), etc." (XII, 312). *Yājñavalkya's* discourse on the destruction of the universe: "*Brahmān*, who is eternal and undecaying, and who is without beginning and without end, repeatedly creates and destroys all created objects; when his day expires and night comes he becomes desirous of sleep; at such a time the unmanifest and holy one urges the Being called *Mahā-Rudra* (*ahankṛtaṃ naraṃ*, i.e. *Ahankārahimāninaṃ*, Nil.), who assumes the form of *Sūrya* and divides himself into twelve portions, etc.; . . . Consciousness (*Ahankāruḥ Prajāpatiḥ*) in his turn is swallowed up by the Great Soul (*mahān ātmā*; v. 11601: the reading of B. is different, who [is] *Animan*, etc. (α) . . ." (XII, 313). *Yājñavalkya's* discourse on *adhyātma* ("the two feet," etc.), *adhibhūta* ("the act of walking," etc.), and *adhidaivata* ("*Vishṇu*," etc.) (XII, 314). *Yājñavalkya's* discourse on *sattva*, *rajas*, and *tamas* (XII, 315). *Yājñavalkya's* discourse of what is possessed of attributes and what is not possessed of them (XII, 316). *Yājñavalkya's* discourse on the *Yoga* philosophy, "conferring eight kinds of puissance and possessed of eight limbs" (XII, 317). *Yājñavalkya's* discourse on the diverse ends that people attain to as depending on the manner in which the soul (*jīva*) escapes from its mortal frame (XII, 318). The story of *Yājñavalkya's* acquisition of the *Yajurveda*,