

this is the practice of R., regarded by D. as *brahmins*; this is the opinion of the *Vaiṣṇavas*; the *Ajāh*, etc. (a) have all gone to heaven by means of *Vedic* study; by performing the acts indicated in the *Vedas*, battle, sacrifices, study of the *Vedas*, restraint of passion, one goes to heaven by the southern path of the Sun; the northern path is travelled by those devoted to *yoga*, and is much applauded by those conversant with the *Purānas*; "one acquires heaven through contentment," citing the discourse of *Yayāti* of old (XII, 26). *Yudhishtira* censured himself for his cupidity and for the slaughter he caused of his kinsmen (β); *Bhishma* had, by the energy of his weapons, burnt *Ugrāyudha*, etc.; *Vyāsa* comforted *Yudhishtira* by explaining the action of Destiny, and exhorted him to work (XII, 27).—§ 631: *Vyāsa* recited "the old story, that is known by the name of *Aśman's* discourse": the *Videha* king *Janaka*, filled with sorrow, questioned the wise *brahman* *Aśman* as to how a man should behave upon occasions of the accession and the destruction of both kinsmen and wealth. *Aśman* said that Destiny and Time are inevitable; "no person can see either heaven or hell; the scriptures, however, are the eyes of the virtuous; frame thy conduct according to the scriptures." *Janaka* became freed from grief; "enjoy the earth, O son of *Kuntī*!" (XII, 28).—§ 632: *Arjuna* asked *Kṛṣṇa* (who from his earliest years was dearer to *Yudhishtira* than even *Arjuna* himself) to dispel *Yudhishtira's* grief. *Kṛṣṇa* asked *Yudhishtira* not to grieve for men who died heroically in battle in the observance of *kshatriya* duties, quoting the *Shoḍaśarājopākhyāna* (b), i.e. the old discourse of *Nārada* before *Srījaya* when the latter was deeply afflicted with grief on account of the death of his son. *Srījaya* was freed from grief, and *Nārada* gave back to him his son *Suvarṇashthirīn*, whom *Parvata* had given him, and who had been bereft of life; that child should live 1,000 years (XII, 29).—§ 633: Requested by *Yudhishtira*, *Kṛṣṇa* told *Nārada-Parvatopākhyāna* (b) (XII, 30).—§ 634: Thereafter *Nārada* told *Suvarṇashthirī-sambhavopākhyāna* (b) (XII, 31).—§ 635: *Vyāsa* exhorted *Yudhishtira* to shake off his grief and assume the reins of sovereignty. *Yudhishtira* feared that the guilt of slaughter had stained him; *Vyāsa* repeated his observations on Destiny (XII, 32); as *Yudhishtira* still was remorseful (a), *Vyāsa* repeated his observations on Time, and pointed to expiatory rites, illustrating the case by the war of 32,000 years, by which the gods, having slain *Dai*., gained possession of heaven, and slew 88,000 *brahmins* called *Ālāvṛkāh* who had joined the *Dā*.; "thou hast only followed the path formerly trodden by the very gods; men like you never go to hell." He recommended a horse-sacrifice as an expiation, mentioning that *Indra*, assisted by the *Maruts*, gradually performed 100 sacrifices and became *Ātakratu*, and is adored in the heavens by *Aps.*, *R.*, and *D.* (XII, 33). *Vyāsa* discoursed on expiation and indicated the acts for which there should be expiation, citing the sage *Uddālaka*, who caused his son *Āvetaketu* to be begotten by a disciple, etc. (XII, 34), and declared that by penances, religious rites, and gifts one may wash off sins if one does not commit them anew, and indicated diverse kinds of expiation for diverse kinds of sins (XII, 35). Asked by *Yudhishtira*, *Vyāsa* declared what food is clean and what is unclean (XII, 36). *Yudhishtira* desired to hear of the duties of kings and of the four different orders. *Vyāsa*, casting his eyes on *Nārada*, directed *Yudhishtira* to apply to *Bhishma* for discourses on kingly duties, as *Bhishma*, having gratified *D.-r.* with *Bṛh.* at their head, had acquired

a knowledge of the duties of kings, and of that science, with its interpretations, that *Uśanas* and *Bṛhaspati* know; and a knowledge of all the *Vedas* with their branches, from *Vasiṣṭha* and *Cyavana* of *Bhṛgu's* race; in olden days he studied under *Sanatkumāra* (the eldest-born son of *Brahmān*); he learned the duties of the *Yatis* from *Mārkaṇḍeya*; and obtained all weapons from *Rāma* and *Indra*; although childless, yet he has many regions of bliss before himself; *B.-r.* were always his courtiers. *Yudhishtira* was ashamed to approach *Bhishma*: *Kṛṣṇa* exhorted *Yudhishtira* to rise up, shaking off his grief (β). Thus addressed by *Kṛṣṇa*, etc. (γ), *Yudhishtira* gave up his grief and anxiety, and with his brothers and the other kings, headed by *Dhṛtarāshṭra*, set out for *Hāstinapura*. The procession described (δ) (XII, 37). The citizens welcomed *Yudhishtira* and *Draupadī*, etc. (ε). *Yudhishtira* entered the palace with *Dhaumya* and *Dhṛtarāshṭra*, and was blessed by the *brahmins*, but cursed by *Cārvāka*, a *Rā.* who had disguised himself as a *brahman*, and a friend of *Duryodhana*; the *brahmins* killed *Cārvāka* by uttering the mere sound *hum* (XII, 38).—§ 636: *Kṛṣṇa* related: In the *Kṛta* age *Rā.* *Cārvāka* performed penances in *Badarī*; at last he solicited from *Brahmān* the boon of immunity from fear at the hands of every being in the universe, which *Brahmān* granted him, only with the limitation that he should be careful not to offend *brahmins*. Then he began to cause trouble to the gods; *Brahmān* predicted *Cārvāka's* friendship with *Duryodhana*, and that he would insult the *brahmins* (XII, 39).—§ 637: The ceremony of *Yudhishtira's* installation on the throne described (a); he made gifts to the *brahmins*, who all blessed him and his brothers (XII, 40). *Yudhishtira* answered and enjoined respect for his aged uncle, disposed of the high appointments of state (β) (XII, 41), and caused the obsequial rites (*śrāddha*) to be performed in honour of the slaughtered heroes (γ), and performed acts of kindness to the ladies, widowed in the battle, the destitute, the blind, and helpless (XII, 42). Then he adored *Kṛṣṇa* (XII, 43), and assigned to his brothers proper residences from among the palaces of the *Kuru* princes slain in battle (δ). They passed a happy night in their respective abodes, and in the morning presented themselves before king *Yudhishtira* (XII, 44). *Yudhishtira's* gifts to diverse persons (ε). Then he addressed *Kṛṣṇa* (with the *Kaustubha*), whom he found rapt in meditation (XII, 45); he uttered a hymn to *Kṛṣṇa*, who awoke and praised *Bhishma* (ζ), asking *Yudhishtira* to resort to *Bhishma* for instruction. *Yudhishtira* requested *Kṛṣṇa* to grant *Bhishma* the sight of his divine person. *Kṛṣṇa* caused *Sātyaki* to let *Dāruka* yoke his chariot with *Sugrīva* and *Āibya*, etc. (XII, 46). Description of the bed of arrows on which *Bhishma* lay, surrounded by *R. Vyāsa*, etc. (η). *Bhishma* hymned *Kṛṣṇa* (θ). *Kṛṣṇa* moved by *Bhishma's* adorations, bestowed upon him heavenly knowledge compassing the Past, the Present, and the Future, and went away. Those holy *brahmins* adored *Bhishma* and *Kṛṣṇa*. Seeing the devotion of *Bhishma*, *Kṛṣṇa* suddenly rose from his seat and ascended his chariot with *Sātyaki*; *Yudhishtira* and *Arjuna* mounted another; *Bhīmasena* and the twins a third; *Kṛpa*, *Yuyutsu*, and *Sañjaya* on their respective chariots (XII, 47).—§ 638: Then *Kṛṣṇa*, etc. (a), proceeded to *Kurukshetra* (description). *Kṛṣṇa* pointed out to *Yudhishtira* the five lakes of *Rāma Bhārgava*. Requested by *Yudhishtira* (XII, 48), *Kṛṣṇa* related: *Rāmopākhyāna* (b). Then he proceeded quietly in his chariot (XII, 49).—§ 639: *Yudhishtira's* eulogy of *Rāma* (a).