

of one's race upwards and downwards, etc.; as long as one's bones lie in contact with the water of the *Gaṅgā*, so long does one live, honoured in heaven (*Srargaloke*). *Pitāmaha* has said that no *tīrtha* is equal to the *Gaṅgā*, no God to *Keçara*, and none is superior to brahmins. This truthful description one should recite only to the twice-born, etc. (*). In these *tīrthas* have bathed the *Vasus*, the *Sādhyas* (so B.), the *Ādityas*, the *Maruts*, the *Açvins*, and the *Rāhis*, who are equal to the gods. Only men of piety and learning are able to visit these *tīrthas* on account of their purified senses, their belief in god (*āstikyāt*), and their acquaintance with the *Vedas* (end of *Pulastya's* discourse, in which *Yudhishtīra* sometimes is addressed instead of *Bhishma*).—§ 376: *Nārada* continued: Then *Pulastya* disappeared, and *Bhishma* (who understood the *çāstras*), at the command of *Pulastya*, wandered over the earth and ended his *tīrthayātrā* at *Prayāga*. The man that so walks about the earth is rewarded after death as much as for 100 horse sacrifices. "So wilt thou *Yudhishtīra* obtain the eight-fold (*aṣṭaguṇam*) *dharma*, as *Bhishma* did before, and because thou wilt lead the *ṛshis*, thy merit will be eight-fold; those *tīrthas* are infested by *Rākshasas*, and no king, save thyself, has gone there (*). The foremost of *ṛshis* are always there and expect thee: *Vālmiki*, *Kāçyapa*, *Ātreya*, *Kundajāthara*, *Viçvāmītra*, *Gautama*, *Asita* *Devāla*, *Mārkaṇḍeya*, *Gūlava*, *Bharadvāja*, *Vasishtha*, *Uddālaka*; *Çaunaka* with his son, *Vyāsa*, *Durvāsa*, and *Jābāli*. With them do thou visit these *tīrthas*. The great *ṛshi* *Lomaça* will come to thee, do thou follow him and me to these *tīrthas*." Then *Nārada* disappeared and *Yudhishtīra* spoke to the ascetics of the *tīrthas* (III, 85).—§ 377: *Dhaumya-tīrthakathana* (q.v.).—§ 378: While *Dhaumya* was speaking thus, *Lomaça* arrived and told that *Arjuna* had obtained *Brahmagīras*-(b), learnt the *Gāndhārva* *Veda*, etc. (III, 91). *Lomaça* said that *Arjuna* had asked him to cause *Yudhishtīra* to visit all *tīrthas*, like *Manu* and other *rājarshis*, and protect him from the *Rākshasas* as *Dadhīca* had protected *Indra* and *Angiras* had protected the *Sun*. *Lomaça* had twice before visited the *tīrthas*. At the command of *Lomaça*, *Yudhishtīra* caused the citizens, brahmins, and *Yatis*, who were not able to endure the privations of the journey, to return to *Hāstīnapura*, where *Dhṛtarāshtra* gave them their proper allowances from affection for *Yudhishtīra*, and *Yudhishtīra*, with only a small number of brahmins abode for three nights at *Kāmyaka* cheered by *Lomaça* (III, 92). The brahmins, who dwelt in the wood, prevailed upon *Yudhishtīra* that he allowed them to partake of the *tīrthayātrā*. Just when they were about to start, *Vyāsa*, *Parvata*, and *Nārada* came to *Kāmyaka*, and caused them not only to fulfil human vows by purifying the body, but even divine vows by purifying the heart, that it might be free from evil thoughts and harbour only friendly feelings towards everybody. When those celestial and human *ṛshis* had performed the usual propitiatory ceremonies, and when they had worshipped the feet of *Lomaça*, *Devaipāyana*, *Nārada*, and the *devarshis* *Parvata*, the *Pāṇḍavas* and *Kṛshṇa* started towards the east with *Dhaumya* and the ascetics on the day following *Mārgaçīrshī*, when *Pushya* was in ascendance, dressed in bark and hides, with matted locks, cased in mail, and armed with swords, etc., with *Indrasena* and other attendants with some fourteen (*paricaturdaçaiḥ*) chariots and a number of cooks (III, 93). As *Yudhishtīra* asked why he who is virtuous is unhappy, and his enemies who are sinful, happy, *Lomaça* said that sinful men often prosper in consequence of their sins, but at last they

are overtaken by destruction, even as in the *devayuga* the *Daitiyas* and *Dānavas* (*Asuras*), who practised vice (*adharmā*) and did not visit the *tīrthas*, for a time prospered by their sin and vanquished the gods, who practised virtue and visited the *tīrthas*; at last, when the good qualities, prosperity, etc., left the *Asuras* and went to the gods, while bad qualities, adversity, etc., came to the *Asuras*, and *Kali* possessed them, they were overtaken by destruction. *Nyrga*, *Çibi* *Auçīnara*, *Bhagīratha*, *Vasumanas*, *Gaya*, *Pāru*, and *Purūravas* had by practising ascetic penances and visiting *tīrthas*, etc., obtained fame and wealth, etc., and so would *Yudhishtīra*, and as *Ikshvāku* with his sons, etc., and *Mucukunda*, *Māndhātṛ*, and *Marutta*, and the gods and *devarshis* obtained fame by the power of asceticism, so would *Yudhishtīra*, while the *Dhṛtarāshtras*, enslaved by sinfulness and ignorance, soon would be exterminated (III, 94).—§ 379: The *Pāṇḍavas* with their followers, proceeding from place to place, at last arrived at *Naimiṣa*, and thence to the *Gomatī*, etc. (enumeration of *tīrthas* visited).—§ 380: *Brahmasaras* (q.v.).—§ 381: *Gaya* (q.v.).—§ 382: Thence they came to the hermitage of *Agastya*, and dwelt in *Durjayā* (i.e. *Manimati*, the city of *Vatāpi*, Nil.); there asked by *Yudhishtīra* *Lomaça* told: *Agastyopākhyāna* (q.v.).—§ 383: Description of the *Gaṅgā* (b). Then, having at the suggestion of *Lomaça*, with his brothers and *Kṛshṇa*, bathed in *Bhṛgo* *tīrtham* (c) and gratified the gods and *Pitṛs*, *Yudhishtīra* blazed forth in brighter effulgence and became invincible. At his request *Lomaça* told *Jāmadagnyatejohānikathana* (b) (v. *Rāma*).—§ 384: *Yudhishtīra* wished to hear the details of *Agastya*. *Lomaça* related: *Agastyopākhyāna* (q.v.).—§ 385: At the request of *Yudhishtīra* *Lomaça* related how *Agastya* had caused *Vindhya* (q.v.) to cease to increase (§ 385), how *Agastya* drank up the Ocean (§ 386, cf. *Agastyopākhyāna*), *Sagara* (§ 387), *Asamañjas* (§ 388), *Gaṅgāvatarāna* (§ 389).—§ 390: Then *Yudhishtīra* proceeded to the rivers *Nandā* and *Aparanandā* and the *Homakūṭa* (b, cf. *Ṛshabhakūṭa*) mountain. Having, at the command of *Lomaça*, bathed in *Nandā*, they proceeded to the river *Kauçiki* (c) with the hermitages of *Viçvāmītra* and of *Kāçyapa*, the father of *Rahyaçṛṅga* (d).—§ 391: At the request of *Yudhishtīra* *Lomaça* told the history of *Rahyaçṛṅga* (q.v.).—§ 392: Starting from *Kauçiki*, *Yudhishtīra* in succession repaired to all the sacred shrines (*āyatanāni*) and came to the sea where the *Gaṅgā* falls into it, and bathed in the centre of 500 rivers. Then they proceeded by the shore of the sea towards the *Kalīṅga* country. *Lomaça* said: "Here is the river *Vaitaraṇī* (b)." When they had all bathed in the *Vaitaraṇī*, *Yudhishtīra* felt as if he were carried off from the region of men, and beheld all worlds, and heard the reciting of *Vaikhānasas*, whom *Lomaça* declared to be at the distance of 300,000 *yojanas*. *Lomaça* ordered him to be silent, as this was the divine forest of *Svayambhū* (*Svayambhuvo vanam*) (e); taught by *Lomaça* the words to be recited (*Oṃ namo viçva-guptāya*, etc. [a]) *Yudhishtīra* mounted the altar of *Kāçyapa* and bathed in the sea; then he went to the *Mahendra* mountain and spent the night there. (III, 114).—§ 393: *Lomaça* told *Yudhishtīra* the names of the ascetics (*Bhṛgu*, *Angirasas*, *Vāçishthas*, *Kāçyapas*), and he, with his brothers, paid a visit to them. *Akṛtavrana*, a follower of *Rāma* *Jāmadagnya*, told him when *Paraçu-Rāma* (q.v.) appeared, and that the following day was the 14th.—§ 394: At the request of *Yudhishtīra*, *Akṛtavrana* (b) related the story of *Arjuna* *Kārtavīrya* (q.v.), and *Jāmadagni* (q.v.), and