

and the special duties of each of the orders. Sacrifice has been laid down for the *śūdra* also, but without *vāha* and *vashatkāra* or any other *mantra*; he should perform *pakayajñas*, where the *dakṣiṇā* is *pūrṇapātra* (v. the note of PCR., p. 195); in days of old a *śūdra* of the name of *Paijavana* gave a *dakṣiṇā* of 100,000 *pūrṇapātras* according to the ordinance called *Aindrāgnya* (B. *Aindrāgna*). Devotion cleanses all sacrifices. The members of the three other classes have all sprung from the *brahmins*; the *brahmins* are the gods of the very gods. The *śūdra*, who is without *Ṛe*, *Yajus*, and *Sāman*, has *Prajāpati* for his god, and devotion for his sacrifice. A verse sung in praise of sacrifice by the *Vaiśvānasa munis*. The *homas* called *skanna* and *askanna* (XII, 60). The four modes of life specified (ζ). M.-r. cite a verse sung by *Nārāyaṇa* (XII, 61). The four stages of life have been laid down for the *brahman*; the other three orders do not adopt them. What duties are improper for a *brahman* (XII, 62). Continuation. The duties in the four stages of life stated more specifically. A *kṣatriya*, for leading the life of *Ṛ.*, may adopt the *bhikṣu* mode of life; [but] a life of mendicancy is not obligatory upon the three orders (XII, 63). The nature of kingly duties. "It has been told to you how, in days of old, many kings repaired to *Viṣṇu* (*Nārāyaṇa*) for the sake of the science of chastisement. S., etc. (η) are all observant of *kṣatriya* duties. In days of old when *Dā.* had multiplied, *Mādhātṛ* became king and performed a great sacrifice from desire of beholding *Nārāyaṇa* (*Viṣṇu*), who, in the form of *Indra*, had a discourse with him touching *Viṣṇu*, extolling the *kṣatriya* duties above all other duties, and citing the example of *Viṣṇu* himself, who for the sake of *D.* and *Ṛ.* and *Brahmān* and the *brahmins*, slew all his foes among the *As.* (XII, 64). *Indra* extolled the *kṣatriya* duties. Asked by *Mādhātṛ*, he set forth the duties of the *Yavanas*, etc. (θ). Then *Nārāyaṇa* (in the form of *Indra*), accompanied by *M.*, repaired to his eternal abode (XII, 65). Asked by *Yudhishtira*, *Bhishma* discoursed in detail on the four stages of life (XII, 66). What should be the characteristics of kingdoms. In days of old, in consequence of anarchy, men met with destruction; they made certain compacts, but soon repaired to *Brahmān* to get a king; *Manu* was prevailed upon to accept the kingdom, against getting one-fiftieth of their animals, one-tenth of their grain, one-quarter of their merit, etc. *Manu* then made his round through the world, checking everywhere all acts of wickedness. Men desiring happiness must choose a king (XII, 67). Why the king is regarded as a god on earth. *Bhishma* recited the discourse between *Brhaspati* (the son of *Angiras*) and *Vasumanas* (king of *Kośala*); *Brhaspati* described the evils of anarchy; the king becomes *Agni*, etc. (ι). *Vasumanas* thenceforth began to protect his subjects (XII, 68). The special duties of a king; the duties of a king in case of an invasion by a stronger monarch, quoting *Brhaspati* (v. 2619) and two verses (v. 2667-8) sung by *Angiras* (i.e. *Brhaspati*). The blessedness of chastisement; the king causes the *Kṛta* age, etc. (κ), to set in (XII, 69). The thirty-six virtues that a king should possess. Hearing the words of *Bhishma*, king *Yudhishtira*, protected by *Bhima*, etc., worshipped *Bhishma*, and from that time began to rule according to his teaching (XII, 70). Asked by *Yudhishtira*, *Bhishma* explained the way in which the king should discharge the duty of protection (XII, 71). The qualifications of the king's priest: *Bhishma* recited the old story about the discourse between *Aila's* son *Pururavas* and

*Matarīṣvan*, explaining the order of birth of the four classes (from *Brahmān's* mouth, arms, thighs, and feet, respectively) and their duties, the right of dominion appertaining to the *brahman*; therefore a king should appoint a priest; *D.*, *men*, *P.*, *G.*, *Us.*, and *Rā.* all depend upon sacrifices for their support, and sacrifices depend upon the king, who is *Indra*, *Yama*, and *Dharma* (XII, 72). The effects of a disunion between *brahmins* and *kṣatriyas*: the old story about the discourse of *Aila's* son and *Kaśyapa*; the *brahman* and the *kṣatriya* are said to be the progenitors of all men; in consequence of the sins perpetrated by sinful men, the god *Rudra* appears in the kingdom. Asked by *Aila*, *Kaśyapa* explained who *Rudra* is and what his acts are (*Rudra* exists in the hearts of men; his shape is like that of the wind-gods). Then follows a discussion of the following question: "If chastisement touches the wicked and the good equally, why should the good yet abstain from acts of wickedness" (XII, 73). The preservation and growth of the king rest upon the king's priest: *Mucukundopakhyaṇa* (g), the old narrative about the discourse between king *Mucukunda* and king *Vaiśravaṇa* (the lord of *Alakā*, *Kubera*) (XII, 74). The conduct by which a king aggrandises his subjects and wins regions of felicity hereafter. *Yudhishtira* did not see any merit in sovereignty and wished to retire into the woods. *Bhishma* urged *Yudhishtira* to put forth manliness and exertion (XII, 75). The difference between *brahmins* engaged in their own duties and those amongst them that are not so engaged (XII, 76). The king is the lord of all wealth except what belongs to the *brahmins*. The old narrative of the speech made by the *Kaikeya* king unto a *Rā.*, who was about to abduct him, but at last left him (XII, 77). Whether a *brahman*, in seasons of distress, can practise, as a means of livelihood, the duties of a *vaiśya*; what articles, in this case, he may sell; how the king should behave when he is opposed by all the orders of men; if *kṣatriyas* become hostile to *brahmins*, how the latter should be protected; *Yudhishtira* inquired whether, upon an anarchy happening, any man that protects and rules acquires merit; *Bhishma* answered in the affirmative; a king that does not or cannot protect is useless (XII, 78). The kind of persons that are eligible as royal priests; the limits or measure of the *dakṣiṇā* (XII, 79). Who should and who should not be trusted by the king (XII, 80). How the king should conduct himself for winning over kinsmen and friends: the old story of a discourse between *Kṛṣṇa* and *Nārada*: *Kṛṣṇa* said: "My heart is worried through the cruel speeches of my kinsmen; might resides in *Saṅkarshana*, mildness in *Gada*; and as regards *Pradyumna*, he surpasses even myself in beauty of person; [but] many others of the *Andhakas* and the *Vṛṣṇis* are possessed of great prosperity and might. What can be more painful than [my relation to] *Ahuka* and *Akrūra* (v. the note of PCR., p. 260)?" *Nārada* said that the calamity was due to *Kṛṣṇa* himself; "the kingdom cannot be taken back from *Babhrū* and *Ugrasena*, employ soft words, etc.; the *Yadavas*, etc. (λ) are dependent on thee; *Ṛ.* always pray for thy advancement; thou art the lord of all creatures, etc." (XII, 81). The second means by which a king may win kinsmen and friends; an old story is cited of what the sage (*brahmarshi*) *Kālakauṣkṛṣṭya* had said to the *Kośala* king *Kaśmadarṣin*; *Kālakauṣkṛṣṭya* travelled through the country with a crow in a cage and observed the misdeeds of all the officers of the king, saying that it was the crow that told him all this, and related it to the king; the crow then was