

or for both. *Bhīṣma's* answer: the practices of the good, the *Śrīṣṭis*, and the *Vedas*, etc., according to R. of old (XII, 260). Continuation (XII, 261).—§ 680: Inquired of by *Yudhishṭhira* about righteousness (XII, 262) *Bhīṣma* related the old narrative of the conversation of *Tulādhāra* with *Jāli* on the topic of righteousness, i.e. *Tulādhāra-Jāli-samvāda* (b) (XII, 263-265).—§ 681: *Bhīṣma* related an old narrative of what was recited by king *Vicakhyu* (B. °*khṇ*°) through compassion for all creatures, in condemnation of animal slaughter when he saw the mangled body of a bull and heard the painful groans of the kine in a cow sacrifice, and observed the cruel brahmans gathered there to assist at the ceremonies. "*Manu* has applauded harmlessness in all acts. . . . The true brahmans realize the presence of *Viṣṇu* in every sacrifice." Asked by *Yudhishṭhira*, *Bhīṣma* said that one should acquire merit and act in such a way that one's body may not languish and suffer pain, and that death may not come (XII, 266).—§ 682: *Yudhishṭhira* asked whether one should act speedily or with delay. *Bhīṣma* told the old story of what occurred with respect to the wise *Cirakārīn*, the son of *Modhātithi Gautama* of the race of *Āṅgiras* (*Āṅgiras kule*), who came to be called thus because he used to reflect long upon all matters, etc., and was regarded as an idle and foolish person. Once M.-r. *Gautama* (the foremost of practisers of *yoga*), witnessing an act of grave misconduct in his wife *Ahalyā*, in wrath commanded *Cirakārīn* to slay her, and then departed for the woods. *Cirakārīn* began to think for a long while (description), remembering that the father is the performer of *garbhādhāna* and *śimantonnayana*, etc., and that the mother is the son's *dhātṛi*, etc. (etymology of several names of the mother and of the father), etc.; he thought that his mother was not to blame, as *Indra* had come to her in the form of her husband, etc. When many days had expired *Gautama* returned, shedding tears of repentance and thinking that the fault committed was due to his own carelessness (etymology of two names of the wife), and now became filled with great joy, and from that time, dwelling in his hermitage, did not live separately from his spouse or his son. He said: "Blessed be thou, O *Cirakārīka*! do thou always reflect long before acting," uttering some verses upon the merits of reflecting long. *Gautama* at last ascended to heaven with his son (XII, 267).—§ 683: *Yudhishṭhira* asked how a king should protect his subjects without injuring anybody. *Bhīṣma* related the old narrative of the conversation between *Dyumatseṇa* and his son king *Satyavat*, and the words spoken by the latter in behalf of some individuals who had been brought out for execution at the command of his father ("the killing of individuals can never be a righteous act"), quoting the instructions he had received from their grandsires of olden days, as to how kings should rule their subjects in the different ages (a); "when the *Kālī* age sets in . . . fifteen parts of even that one-fourth of righteousness disappear, one-sixteenth thereof being all that then remains of it," and quoting *Manu*. *Svayambhuva* (XII, 268).—§ 684: *Yudhishṭhira* inquired about the relative superiority of domestic life and *yoga*. *Bhīṣma* recited the old narrative of the discourse between the *Yatī Kapila* and *Syūmaracmi* on animal sacrifices, the obligatory character of acts, and the merits of *yoga* and renunciation. In days of old when *Trashty* came to king *Nakusha*, the latter was on the point of killing a cow in order

to show him hospitality; *Kapila* said, "Alas! ye *Vedas*"; R. *Syūmaracmi*, entering the cow, blamed this saying of *Kapila*, etc. (XII, 269); the three classes of *Pitṛs* (a), etc. (XII, 270). Continuation (XII, 271).—§ 685: *Yudhishṭhira* asked which among the three, viz. religion, profit, and pleasure, is superior. *Bhīṣma* recited the ancient narrative of the benefit that the cloud *Kuṇḍadhāra* (not yet adored by other men) in days of old had conferred upon a poor brahman that was devoted to him, and who had failed to obtain wealth by worshipping the gods. The brahman worshipped the cloud with *dhūpas*, etc.; the cloud became pleased and said to the brahman that the wise have ordained expiation for brahmanicide, drinking spirits, stealing, etc., but not for one that is ungrateful; "Expectation has a child named Iniquity, Wrath is a child of Envy, Cupidity of Deceit, Ingratitude is barren." After that the brahman, on a bed of *kuṣa*-grass and penetrated with the energy of *Kuṇḍadhāra*, beheld all living beings in a dream, and *Maṇibhadra* in the midst of the gods employed in giving his orders; the gods were engaged in bestowing kingdoms, etc., upon men, etc.; *Kuṇḍadhāra* prostrated himself before the gods in the presence of all Y. and prayed for some favour in behalf of the brahman; *Maṇibhadra* first offered to give him wealth, but was prevailed upon by *Kuṇḍadhāra* to give virtue alone. The brahman became disgusted with the world and entered the woods and practised severe penances (description), and his mind was firmly set upon virtue; his strength did not diminish, and after a long time he acquired spiritual vision, etc. *Kuṇḍadhāra* then paid him a visit and caused him to see the end that is attained by kings; he beheld thousands of kings sunk in hell, and many living in this world embracing lust and wrath, etc. *Kuṇḍadhāra* said: "With these [vices] all human beings are enchained; the gods are afraid of men; these vices, at the command of the gods, mar and disconcert on every side; no man can become virtuous unless permitted by the gods. . . ." The brahman confessed that he had not appreciated *Kuṇḍadhāra's* favour as he ought to do; *Kuṇḍadhāra* forgave him and disappeared. The brahman roamed through all the worlds, having attained to ascetic success (*siddhim*) through the grace of *Kuṇḍadhāra*. D., brahmans, Y., good men, and Cā. always adore only the virtuous (XII, 272).—§ 686: *Yudhishṭhira* asked what that sacrifice is which is ordained for the sake of virtue alone and not for the acquisition of heaven or wealth. *Bhīṣma* related the history, formerly recited by *Nārada*, of a brahman named *Satya*, who in order to perform sacrifices lived according to the *uñcha* vow (description); his wife *Pushkaradhārīnī* did not approve of his conduct (i.e. his cruel sacrifices), but at his command she (clad in plumes of peacocks) joined a sacrifice where he was the *hotṛ*. His neighbour the virtuous *Parṇāda* at the command of *Çukra* (or, according to a various reading, of *Çukra's* race, so B., the text of C. is in disorder) addressed him in the shape of a deer, telling him to slay him and sacrifice with him, and *Savitṛi* also told him to do so, but in vain; *Savitṛi* then entered the sacrificial fire; but the deer (who was *Dharma*), causing the brahman through spiritual vision to behold Aps. and G., at first made him desire to slay the deer (at which his *tapas* diminished greatly), but then won him over to the *ahimsa* religion, and himself assisted him in his sacrifice; "the injury of living creatures forms no part of sacrifice