

(leading only to heaven)" (XII, 273).—§ 687: *Yudhishtira* inquired about how one becomes sinful, or virtuous, by what one attains to renunciation, and by what one wins emancipation, whereafter he was instructed by *Bhishma* (XII, 274). Asked by *Yudhishtira*, *Bhishma* expounded the means for attaining to emancipation (XII, 275).—§ 688: Continuation of *Bhishma's* discourse, quoting the old narrative of the discourse between *Nārada* and *Asita Devala*, whom *Nārada* questioned about the origin and destruction of all creatures (XII, 276).—§ 689: *Yudhishtira* inquired after the means for removing desire. *Bhishma* related the old narrative of what was said by the *Videha* king to the inquiring *Māṇḍavya*: "Even if the whole of *Mithilā* burn in a conflagration, nothing of mine will be burnt down." The brahman *Māṇḍavya* became filled with joy and betook himself to the path of emancipation (XII, 277).—§ 690: *Yudhishtira* inquired about the good which one should pursue in view of the transient character of time. *Bhishma* related the old narrative of a discourse between a father, who was devoted only to the study of the *Vedas*, and his son *Medhavin*, who was conversant with the religion of emancipation. The father acted in the way pointed out [by his son] (XII, 278).—§ 691: Asked by *Yudhishtira*, *Bhishma* explained of what behaviour a man should be, of what acts, of what kind of knowledge, etc., in order to be able to attain to *Brāhman* (XII, 279).—§ 692: *Yudhishtira* asked when he should succeed in abandoning sovereignty for adopting renunciation. *Bhishma's* answer stating the certainty of *Yudhishtira's* acquisition of emancipation, and quoting that discourse which was sung in days of old, viz. the conversation between *Dai*. (As.) *Vṛtra*, after he became divested of all his prosperity, and [his preceptor] *Uṣanas*; *Vṛtra* said: "Desirous of fighting *Indra*, I beheld in that battle *Hari* = *Nārāyaṇa*, etc. (a)" (XII, 280); while *Uṣanas* instructed him about *Vishṇu* whose head is the infinite place [i.e. emancipation], *Sanatkumāra* came there and, asked by *Uṣanas*, instructed *Vṛtra*; "*Vishṇu* is *Brāhmān*, etc." (β); the six colours; the four higher regions (γ); the indestructible and infinite some say is the region of *Mahādeva*, etc. (δ). *Vṛtra* became free from sorrow, gave up his life-breaths, and attained to the highest station. *Yudhishtira* asked whether *Kṛṣṇa* is identical with the Supreme Deity; *Bhishma* answered in the affirmative. *Yudhishtira's* applause of *Vṛtra*. *Bhishma* said that the *Pāṇḍavas* would in the end be numbered among the *Siddhas* (XII, 281).—§ 693: *Yudhishtira* asked how *Vṛtra*, whose virtue and devotion to *Vishṇu* and comprehension of the *Upanishads* and the *Vedānta* were so great, was vanquished by *Indra*, and how the battle took place. *Bhishma* described the battle, i.e. *Vṛtra-vadha* (b) (XII, 282-283).—§ 694: *Yudhishtira* inquired about the origin of fever. *Bhishma* narrated the *Jvarotpatti* (b) (XII, 284).—§ 695: *Janamejaya* (!) inquired how the horse-sacrifice of *Prajāpati Dakṣa* *Prācetasā* was destroyed during the age of *Manu Vaivasvata* by *Śiva* in consequence of *Umā's* rage and grief, and how *Dakṣa* was enabled to reunite the divided limbs of that sacrifice. *Vaiśampāyana* (!) narrated the *Dakṣayaज्ञा-vināśa* (b).—§ 696: Asked by *Yudhishtira*, *Bhishma* told the 1,008 names by which *Dakṣa* adored *Śiva*, i.e. *Dakṣa-prokṭa-Śiva-sahasra-nāma-stotra* (b) (XII, 285).—§ 697: *Yudhishtira* again inquired about *adhyātma*, and had it explained by *Bhishma* (XII, 286).—§ 698: *Yudhishtira* inquired how sorrow and death may be avoided. *Bhishma* related

the old narrative of the discourse between *Nārada* and *Samāṅga* (XII, 287).—§ 699: *Yudhishtira* asked what is beneficial for one who is not conversant with the scriptures, etc. *Bhishma* related the old narrative of the discourse between *Gālava* and D.-r. *Nārada* (devoted to *yoga*) about the *ācramas*, etc. (XII, 288).—§ 700: *Yudhishtira* inquired how a king should behave in view of the great object of acquisition, and what attributes he should have for freeing himself from attachments. *Bhishma* recited the old narrative that was uttered by *Turkshya Arishtanemi* to *Sagara*, who asked his counsel. *Sagara* acquired those virtues which are productive of emancipation and continued, with their aid, to rule his subjects (XII, 289).—§ 701: *Yudhishtira* asked why D.-r. *Uṣanas Kāya* (*Bhārgavadāyāda*) sided with the *Asuras* and not with the gods, and whence he came to be called *Çukra*; whence he got such superior excellence, and why he does not succeed in travelling to the centre of the firmament. *Bhishma* related the *Bhava-Bhārgava-samāgama* (b) (XII, 290).—§ 702: *Yudhishtira* inquired about the acts by performing which one wins the highest good both here and hereafter. *Bhishma* narrated what king *Janaka* in days of yore had inquired of *Parāçara* about the duties of life. "The sceptic argues: the deities, G., and Dā. have become what they are in consequence of their own nature" (XII, 291). Continuation (XII, 292). "*Rantideva* obtained success in all the worlds by worshipping the ascetics with offerings of only roots and fruits and leaves. The royal son of *Çibi* won the highest regions of bliss by gratifying *Sūrya* along with his companion with offerings of the same kind. . . . *Roṭka's* son became the son of *Viçvāmitra* by adoring the gods with *Rcs*. *Uṣanas* became *Çukra* by gratifying the god of gods, and by hymning *Devi* he sports in the firmament. M.-r. *Asita*, etc. (α), by adoring *Vishṇu* with *Rcs* and by penances attained to success" (XII, 293). Continuation. "*Svayāmbha* first created *Dhātṛ*; *Dhātṛ* created a son who was engaged in upholding all the worlds" (v. the note of PCR., p. 539) (XII, 294). Continuation. "The *Asuras* could not bear that righteousness that prevailed in the world; multiplying they [in the form of Lust and Wrath, PCR.] entered the bodies of men; then was pride generated in men . . .; at that time the gods repaired to *Śiva* and imparted to him their conjoined energy, and he felled to earth with a single shaft those three *Asuras*, viz. *Desire*, *Wrath*, and *Cupidity*, who were swaying in the firmament, along with their very habitations, and also the chief of those *Asuras* (i.e. *Mahāmoha*, PCR.); the men again obtained their proper natures and began once more to study the *Vedas*, etc. Then the seven R. came forward and installed *Indra* as the chief of the gods, and took upon themselves the task of holding the rod of chastisement over mankind. After the seven R. came king *Viprthu*, etc., of the *kshatriya* order; but there were certain elderly men from whose minds all wicked feelings did not fly away" (XII, 295). Continuation. "*Brāhmān* by penances created all existent objects; Ā., V., etc. (β), have all been crowned with success through their penances" (XII, 296). Asked by *Janaka*, *Parāçara* expounded the reason of the difference of colour in men; "originally sprung from *Brāhmān*, all the inhabitants of the earth should have been *brahmins*." Various kinds of *kshatriyas*, etc. (γ), have sprung from the four original orders by intermixture. *Janaka* asked how those born in pure wombs and those in impure ones all became *brahmins*.