

kings"). § 10 (Parvasaṅgr.): I, 2, 351 (i.e. Rājadharmānuṣāsanaparvan).

[Rājadharmānuṣāsanaparvan(°va)] ("the section containing the teaching of the duties of kings," the 88th of the minor parvans of Mhbhr.; cf. Rājadharmānuṣāsa). § 621: After the completion of the water rites by the Pāṇḍavas, etc. (a), many Brahmarshis, etc. (β), came to Yudhishtira. Nārada congratulated Yudhishtira upon his success. Yudhishtira lamented the loss of his kinsmen (γ); Yudhishtira at the match of dice had wondered seeing that Karna's feet resembled the feet of Kuntī; he inquired of Nārada, why the earth had swallowed up the wheels of Karna's chariot (XII, 1). Nārada recited to Yudhishtira the story of Karna's pupilage with Droṇa and Rāma (among G., Rā., Y., and D.) and the curse called down upon him by a brahman whose cow Karna had inadvertently slain (δ) (XII, 2); then the story of Karna's extraordinary powers of endurance, in consequence of which his real caste became known to Rāma (who had taught him the Brāhma weapon), who thereupon cursed him for his deceit; the worm Alarka was an Asura named Daṇṣa, who in the Kṛta age had ravished the spouse of Bhṛgu and been cursed by him, until he should be liberated by Paraṇu-Rāma. Karna, arriving before Duryodhana, told him: "I have mastered every weapon" (XII, 3). Nārada said: "To a self-choice at Rājapura, the capital of the Kalinga king Citrāṅgada Duryodhana (with Karna), Çiçupāla, etc. (ε), repaired; the maiden (who was accompanied by her nurse and a guard of eunuchs) passed by Duryodhana, who then (relying upon Bhishma and Droṇa) took her up on his chariot and abducted her by force. Karna, riding on his chariot, proceeded in Duryodhana's rear. The kings pursued Karna and Duryodhana; but Karna made them all turn away, and Duryodhana reached Hastinapura with the maiden" (XII, 4). Nārada said: "The Māgadha king Jarāsandha challenged Karna to a single combat; at last they fought with bare arms, and Karna was about to sever the two portions of Jarāsandha's body that had been united together by Jarā; then Jarāsandha gave up all desire of hostility and gave unto Karna the town Mālīni (i.e. Campā). From that time he ruled over Campā and the Aṅgas agreeably to the wishes of Duryodhana." Allusions to XII, 2, 3, etc. (κ) (XII, 5). D.-r. Nārada became silent; Yudhishtira grieved; Kuntī comforted Yudhishtira by telling him that neither she nor Sūrya could dissuade Karna from fighting the Pāṇḍavas (XII, 6). Yudhishtira's lament (η) before Arjuna; he wished to renounce the sovereignty (XII, 7). Arjuna addressed Yudhishtira, justifying war and approving of the acquisition of wealth, quoting Nahusha (who cried lie on the state of poverty, in which he had done many wicked acts, and which is for recluses and R.), and citing the conduct of the gods and Dā., which is sanctioned by the Vedas; "this earth formerly belonged to king Dilipa, etc. (θ); she now belongs to thee; a great sacrifice awaits thee; if thou dost not perform this sacrifice, the sins of this kingdom shall all be thine; those subjects whose king performs a horse-sacrifice . . . all become pure," as shown by the example of Mahādeva (Çiva (δ)); "this is the great path called Daçaratha (affording place for ten waggon, i.e. the sacrifice [Nil.])" (XII, 8). Unmoved by Arjuna's words, Yudhishtira desired to lead the life of a religious recluse (XII, 9). Bhīma's address to Yudhishtira commending sovereignty (XII, 10).—§ 622: Arjuna recited the story of the discourse between Çakra (in the shape of a golden bird) and

certain youths (R.) desirous of leading a forest life (XII, 11).—§ 623: Nakula addressed Yudhishtira, blaming renunciation and commending the life of a householder (XII, 12). Sahadeva recommended to Yudhishtira a life of action with the soul free from attachments (XII, 13). Draupadī reminded Yudhishtira of his former counsels (a) (XII, 14). Arjuna praised him who wields the rod of chastisement; "Indra, by the slaughter of Vṛtra, became the great Indra; those among the gods that are given to slaughtering others are adored much more by men; Rudra, etc. (β) are all slaughterers; all people bend to these gods, but not to Brahman or Dhātṛ or Pushan at any time, except a few men of noble disposition" (XII, 15). Bhīma's second address to Yudhishtira (γ), urging him to subdue his grief (XII, 16). Yudhishtira exposed the folly of earthly enjoyments quoting Janaka (observant of the religion of moksha): "my treasures are immense; yet I possess nothing; if again the whole of Mithilā were burnt, nothing of mine will be burnt" (XII, 17).—§ 624: Arjuna recited the story of the discourse between the Videha king Janaka (who had shaved his head) and his queen (the princess of Koçala), in which the latter explained the claims of a life of poverty and renunciation (XII, 18).—§ 625: Yudhishtira's reply to Arjuna on the vanity of wealth (XII, 19).—§ 626: Devasthāna pointed out to Yudhishtira that the period had not come when he could retire into the woods (a) (XII, 20), and recommended the assumption of sovereignty with his soul freed from attachment, quoting a discourse which Brhaspati delivered to Indra; the R., etc., adopt the religion of Exertion (not Emancipation), and attain to heaven through their acts (XII, 21).—§ 627: Arjuna justified before Yudhishtira the slaughter of foes in battle: "Indra, himself, though a brahman, became a kshatriya in his acts, and battled with his sinful kinsfolk 810 times" (XII, 22).—§ 628: Vyāsa dissuaded Yudhishtira from a life of retirement and commended a life of domesticity, quoting a verse of Brhaspati ("like a snake devouring mice, the Earth devours a king that is inclined to peace and a brahman that is exceedingly attached to domesticity"), and reciting the story of R.-r. Sudyumna: the brothers Çankha and Likhita dwelled in two separate dwellings on the banks of Bahudā; once, when Çankha had gone out, Likhita came to his asylum and ate many ripe fruits. Çankha told him to confess to the king and ask him to inflict on him the punishment of a thief. King Sudyumna would pardon him; but Likhita would not; Sudyumna then caused his hands to be cut off; Likhita, having asked pardon of Çankha, was told by him to gratify D., R., and P. at Bahudā, upon which two hands grew out. Çankha said that he was not his chastiser, "but the king has been himself purified, as also thyself, along with P." That king became eminent by this act and obtained the highest success (XII, 23). Vyāsa exhorted Yudhishtira to grant the wishes of his brothers, perform sacrifices, and imitate the great monarchs of old, especially Hayagrīva (δ) (XII, 24).—§ 629: Hearing the words of Vyāsa and seeing Arjuna angry, Yudhishtira declared to Vyāsa that earthly rule could give him no delight. Vyāsa answered, pointing out the virtues of Time, quoting "the old story recited by king Senajit in grief". "Engaging in battle has been said to be the sacrifice for a king; a due observance of the science of chastisement is his yoga; and the gift of wealth in sacrifices in the shape of dakṣhiṇā is his renunciation; all this should be regarded as acts that sanctify him" (XII, 25).—§ 630: Yudhishtira's reply to Arjuna recommending a life of yoga and austerities;