

fortnight their night); 12 months = 2 *ayanas* = 1 year = 1 day and night of the gods (*udagayana*, i.e. from winter solstice to summer solstice = the day; *dakṣiṇāyana*, i.e. from the latter to the former = the night). Moreover, there are the day and night of *Brahmān* and his years also. Of the *Kṛta-yuga* the duration is 4,000 [celestial] years, with a morning (*sandhyā*) of 400 years and an evening (*sandhyāṃśa*) of 400; the other *yugas* gradually decrease by a quarter. In the *Kṛta* age all duties exist in their entirety, and all live for 400 years (free from disease, etc.); in the other *yugas* duty, etc., decrease by a quarter. The duties for the several *yugas* are different. In *Kṛta*, penance is foremost, in *Tretā* knowledge, in *Dvāpara* sacrifice, in *Kali* gift. These 12,000 [celestial!] years constitute a *yuga*; 1,000 *yugas* = 1 day of *Brahmān* (when the universe starts into life) = 1 night of *Brahmān* (= universal dissolution, the Creator being asleep, having taken recourse to *yoga*, meditation). *Brahmān*, waking up, modifies the indestructible *Brāhman*, etc. (XII, 232). *Vyāsa* explained the creation, etc. (XII, 233). *Vyāsa* told how the Supreme Lord merges everything into his soul (XII, 234). *Vyāsa* discoursed on the duties of a brahman; "they that are good deserve to have even *Uccaiḥgravas*"; *Satyasandha*, having offered his life to save a brahman, ascended to heaven; likewise *Saṅkṛti's* son *Rantideva*, having given tepid water to *Vasishṭha*; *Ātreya Indradamāna*, having given wealth to a deserving person; *Çibi Auçinara*, having given his limbs and son for the sake of a brahman; the *Kāçi* king *Pratardana*, having given his eyes to a brahman; king *Devavrṭha*, having given a costly umbrella (with all the people of his kingdom); *Saṅkṛti Ātreya*, having given instructions to his disciples on *Brāhman*; *Ambarisha*, having given eleven *arbudas* of kine to the brahmans (with all the people of his kingdom); *Sāvitrī* [i.e. *Sāvitra* = *Karṇa*, cf. XIII, 6253], by giving away the ear-rings; *Janamejaya*, by giving away his own body; *Yuvanāçva Vṛshādarbhi*, by giving gems, a mansion, and beautiful women; the *Vidēha* king *Nimi* gave away his kingdom, *Jāmadagnya (Paraçu-Rāma)* the whole earth, *Gaya* the earth with her towns (to the brahmans); *Vasishṭha*, when the clouds ceased to pour rain, kept alive all creatures; *Karandhama's* son *Maruta*, by giving away his daughter to *Angiras*, ascended to heaven; king *Brāhmadatta Pāṇcālyā*, by giving the jewel *Çaṅkha* (to brahmans); king *Mitrāsaha*, by giving his dear wife *Madayanti* to *Vasishṭha* (with that wife of his); R.-r. *Sahasrajit*, having given his life for the sake of a brahman; king *Çatadyumna*, having given to *Mudgala* a house made of gold, etc.; the *Çalva* king *Dyutimat*, having given unto *Reṭka* his kingdom; R.-r. *Lomapāda*, having given his daughter *Çāntā* to *Rshyaçṛṅga* (obtained all his wishes); R.-r. *Madirāçva*, by giving his daughter to *Hiranyahasta*; king *Prasamajit*, by giving 100,000 cows with calves; etc. (XII, 235). Continuation of *Vyāsa's* discourse on the duties of a brahman: the knowledge that should be acquired (a); knowledge is necessary for emancipation (XII, 236). The different stages of a *yogin's* progress (XII, 237). Asked by *Çuka*, *Vyāsa* discoursed on the character of that knowledge which leads to emancipation (XII, 238). *Vyāsa's* discourse on whether acts are obligatory or optional; "the men of the *Tretā*, *Dvāpara*, and *Kali yugas* are inspired with doubts; the men of the *Kṛta yuga* are devoted to penances, etc. In the beginning of the *Tretā*, the *Vedas* and sacrifices and the divisions of caste and the several modes of life exist

in their entirety; in consequence, however, of the duration of life having decreased in *Dvāpara*, all these things likewise decline; in the *Dvāpara* age, and even in the *Kali*, the *Vedas* are overtaken with perplexity; towards the close of the *Kali* again it is doubtful if they ever become even visible to the eye" (XII, 239). Asked by *Çuka*, *Vyāsa* discoursed on the import of those duties that lead to emancipation; "in the feet [of living creatures] is *Vishṇu*; in their arms *Indra*; within the stomach *Agni*; in the ears are the quarters; in the tongue is speech which is *Sarasvatī*"; success cannot be attained to without knowledge, penances, subjugation of the senses, and renunciation; the doctrine of knowledge as expounded in the *Sāṅkhya* system (XII, 240). The doctrine of *Yoga* (XII, 241). Asked by *Çuka*, *Vyāsa* reconciled the declarations of the *Veda* about acts and abstention from acts (XII, 242). *Çuka* inquired about how emancipation may be acquired without violating the ordinance about the obligatory character of acts; *Vyāsa's* discourse on the duties of *brahmacārins* (XII, 243). *Vyāsa's* discourse on the duties of the householder (XII, 244). The duties of the forest stage of life. "The fourth stage [of life] is based upon the *Upanishads*; the duties laid down for it [i.e. renunciation] may be observed in all the stages of life equally; this stage differing from the others comes after domestic and forest life; in this very *yuga* many learned brahmans have been known to observe this stage; *Agastya*, etc. (β), were the authors of this course of duties, and themselves observing them have all proceeded to heaven; and so also *Sudivātāṇḍi (yathāvāso 'kṛtāçramah*, i.e. who had no fixed residence), and the numerous *Yāyāvaras*, etc. (γ); freed from fear and not being counted among the stars and planets (*anākṣatrah*), [these] are to be seen in the firmament [as] hosts of luminous bodies (*jyotiṣhām gaṇāḥ*)" (XII, 245). *Çuka* inquired how one leading the forest mode of life should act wishing to achieve emancipation; *Vyāsa's* answer about the necessity, after having passed through the first and the second stages, of having recourse to *yoga* in order to attain to emancipation; the duties to be observed by such a man (XII, 246). *Vyāsa's* observations on the soul (*jīva*) and the Supreme Soul (XII, 247). *Çuka* asked what is *adhyātma* and whence it comes; *Vyāsa's* explanation of *adhyātma*; *Çuka* asked how one may succeed in understanding the unequal distribution of the five elements in different objects, and which among those elements represents which sense, etc.; *Vyāsa's* observations on the nature of mind, understanding, and the soul (XII, 248). Continuation (XII, 249). Do. (XII, 250). *Çuka* inquired about what constitutes the highest duty; *Vyāsa's* discourse on duties (XII, 251). Continuation (XII, 252). The relation of the senses and their objects to the five primal elements (XII, 253). Persons conversant with the scriptures succeed in beholding the soul, etc.; . . . the practice of *yoga* has been recommended by *Çaṇḍilya* (XII, 254). The tree of desire, its seed and roots and branches and leaves and fruit (XII, 255). *Bhishma* recapitulated the substance of *Vyāsa's* discourse on the respective attributes of the elements (XII, 256).—§ 678: *Yudhiṣṭhira* lamented the carnage caused on the field of *Kurukṣetra*. *Bhishma* recited the story of *Anukampaka* (δ) with *Mṛtyu-Prajāpati-saṃvāda* (e) (XII, 257-259).—§ 679: *Yudhiṣṭhira* asked what is righteousness and whether righteousness is for this world or for the next