

Beholding from a distance the spot on which *Bhīṣma* lay (on the banks of the river *Oghavati*), *Yudhishthira*, etc. (β), descended from their chariots and approached and saluted the R. (headed by *Vyāsa*). Seeing *Bhīṣma* on the point of death, *Kṛṣṇa* addressed him kindly (γ), and eulogized him ("competent to subjugate D., G., As., Y., and Rā.; spoken of by *brahmanas* as the ninth of the *Vasus*; knowing the knowledge of the *caturhotra* — v. BR. — and the *Sāṅkhya* and *Yoga*, etc., the *Vedas* and the *Purāṇas*") (XII, 50). *Bhīṣma* saluted *Kṛṣṇa* (δ), and beheld his eternal form. *Kṛṣṇa* said that it was owing to *Bhīṣma's* devotion that he had displayed his celestial form to him; "those regions, O king! are ready for thee whence there is no return; fifty-six days still remain for thee to live; when *Sūrya* turns to his northerly course, you shall go there; D. and V., riding on their chariots, are waiting for thee invisibly." *Kṛṣṇa* asked *Bhīṣma* to instruct *Yudhishthira*, etc.; "when thou wilt leave this world for that, all knowledge will expire with thee" (XII, 51). *Bhīṣma* alleged physical weakness and mental darkness as reasons for his inability to obey *Kṛṣṇa*, and he also hesitated to speak in *Kṛṣṇa's* presence. *Kṛṣṇa* removed *Bhīṣma's* pain and granted him power to recollect everything and behold the universe, like a fish in a limpid stream. M.-r. with *Vyāsa* adored *Kṛṣṇa* with words, accompanied by *Re*, *Yajus*, and *Sāman* verses; celestial flowers fell, and *Aps.* sang, etc. At sunset the M.-r., rising up, saluted *Kṛṣṇa*, *Bhīṣma*, and *Yudhishthira*. Upon this, *Kṛṣṇa* (etc.) (ε), returned to *Hastinapura*, after having saluted *Bhīṣma*, saying that they would return next day (description) (XII, 52). *Kṛṣṇa* passed the night happily, performed his morning rites, and was welcomed with music and song at early dawn; asked by *Kṛṣṇa*, *Satyaki* saw *Yudhishthira* and apprised him of *Kṛṣṇa's* readiness to accompany him into the presence of *Bhīṣma*. *Yudhishthira* asked *Arjuna* to see that his chariot was made ready; then he, with the twins, etc. (ζ), proceeded to *Kṛṣṇa's* abode. *Kṛṣṇa*, accompanied by *Satyaki*, mounted his chariot, yoked with *Balāhaka*, etc. (η), urged by *Daruka*. The princes set out. Arrived near *Bhīṣma* (surrounded by M.-r.), *Kṛṣṇa*, etc. (θ), alighting from their chariots, saluted R. by raising their right hands. *Yudhishthira* approached *Bhīṣma*, eying him timidly (XII, 53).—§ 640: Many R. and Sā., etc. (α), came to *Bhīṣma*. *Nārada* urged the *Pāṇḍavas* to take advantage of the short span of life still left to *Bhīṣma* for soliciting him to discourse on morality. *Yudhishthira* requested *Kṛṣṇa* to put questions to *Bhīṣma*. *Bhīṣma's* cheerful answer. He enquired of *Kṛṣṇa* why he was desired to discourse on morality and the duties of kings, *Kṛṣṇa's* divine self being best fitted to do so; *Kṛṣṇa* explained that his motive was only the enhancement of *Bhīṣma's* glory; "thou hast always worshipped R. and D." (XII, 54). *Bhīṣma* consented to discourse on morality and duty, and desired *Yudhishthira* to question him. *Kṛṣṇa* introduced *Yudhishthira* to *Bhīṣma*, who comforted *Yudhishthira*, saying that what he had done he had done in observance of *kshatriya* duties. *Yudhishthira* humbly approached *Bhīṣma* and touched his feet; *Bhīṣma*, kissing his head, asked him to take a seat and question him without anxiety (XII, 55). *Yudhishthira* solicited *Bhīṣma* to discourse on kingly duties which are regarded as the root of all other duties in the world. *Bhīṣma*, bowing to *Dharma*, *Kṛṣṇa* (who is *Brāhman* in full), and the *brahmanas*, set forth the general duties of kings ("as regards R. also, truth is their great wealth"); he quoted two *ślokas* of *Manu*: "fire

has sprung from water, the *kshatriya* from the *brahman*, and iron from stone; these three can exert their force on every other thing; but on their origins (*yonishu*), it is extinguished (*śāmyati*)"; and two *ślokas* of M.-r. *Uṇas* (a *brahman* who rushes to battle may be chastised by a *kshatriya*); and a *śloka* of *Brhaspati* (according to B.) (a king should not always be mild, nor always fierce) (XII, 56). Continuation of *Bhīṣma's* discourse, enjoining readiness for action on kings; quoting a *śloka* sung by *Uṇas* ("like a snake swallowing up mice"; cf. ch. 23); and one by king *Marutta*, agreeably to *Brhaspati's* opinion; *Bahu's* son, king *Sagara*, who exiled his eldest son *Asamañjas*, who used to drown the children of the citizens in the *Sarayū*; R. *Uddālaka* who cast off his favourite son *Çvetaketu*, because the latter used to invite *brahmanas* with deceptive promises of entertainment. The king should administer justice like *Yama* and amass wealth like *Kubera*. He quoted a verse sung in days of old by *Bhārgava* [i.e. *Vālmiki* (cf. Hopkins, p. 61)], in the narrative called *Rāmācarita*, on king[ly duties] ("one should first select a king; then should he select a wife, and then earn wealth; if there be no king, what would become of his wife and acquisitions?") (XII, 57). Continuation of *Bhīṣma's* discourse, inculcating that protection is the very essence of kingly duties, quoting *Brhaspati*, etc. (β), and verses sung by *Brhaspati* ("by exertion the *amṛta* was obtained, by exertion the *Asuras* were slain," etc.). *Vyāsa*, etc. (γ), expressed their delight with the discourse. R. and the princes left *Bhīṣma* for the night and ascended their chariots; then they bathed in the *Dṛśadvati*, offered oblations of water to their ancestors, etc., and entered *Hastinapura* (XII, 58).—§ 641: The next morning the *Pāṇḍavas* and the *Yādavas* set out to *Kurukshetra*, approached *Bhīṣma* and saluted the R.; *Yudhishthira* enquired about the origin of the word *rājan* ("king"). *Bhīṣma's* answer: In the *Kṛta* age sovereignty first began; the population of the earth became sinful; the *Vedas*, etc., were lost; D. applied to *Brahmān*, who composed a treatise of 100,000 lessons, on virtue, profit, and pleasure, and emancipation, etc. (description). *Brahmān*, addressing the gods, said that his work, aided by Chastisement (*Dandāniti*), would protect the world. *Çiva* studied the great work and abridged it (then called *Vaiçālākṣa*, in 10,000 lessons) for *Indra*, who abridged it further to 5,000 lessons, and called it *Bahudantaka*; *Brhaspati* further abridged it to 3,000 lessons, and called it *Bārhaspatya*; *Kāṇva* [i.e. *Uṇas*] (the preceptor of *yoga*) further abridged it to 1,000 lessons. Thus, in view of the period of men's lives and [the general] decrease, that science (*çāstra*) was abridged by M.-r. Asked by the gods, who deserved to have superiority among men, *Viṣṇu* created by his will a son, *Virajas*; but he inclined to renunciation; and so did *Virajas's* son *Kirtimat* and the latter's son *Kardama*. *Kardama's* son *Anāṅga* became a protector of creatures, fully conversant with the science of chastisement.

Anāṅga      Mṛtyu

Atibala (b) ~ Sumitā (c)

Vena (d)

Then follows the history of *Prthu Vainya* (f). Thus the tales of all past events (*āgamaḥ ca Purāṇāṇaḥ*), the origin of M.-r., etc. (e) were all treated of in this treatise of *Brahmān* (*Paitāmāho çāstra*) (XII, 59). Requested by *Yudhishthira*, *Bhīṣma* discoursed on the general duties of the four orders