

conversant with *yoga* to make thy foe desire to adopt renunciation" (XII, 105). The king's reply discountenancing deceit and fraud. Asked by *Kālakauṣkīya*, the *Videha* king *Janaka* made friends with the *Kośala* prince *Kahomadārjīn*, took him to *Mithilā*, and bestowed upon him his own daughter, etc. (XII, 106). How the king should behave towards the aristocracy (XII, 107). Important duties in brief; the relative superiority of parents and preceptors (XII, 108). Characteristics of truth and falsehood; "even a person that is disrespectful . . . may succeed in earning great merit as the hunter *Balāka* by slaying the blind [beast]"; *Kauṣika* again, on the banks of the *Gāṅgā*, obtained great merit (*sic!* cf. PCR., p. 352, and *Kauṣika*°); a deceitful person always wishes to betake himself to the practice of As. (PCR. *amānavan dharmaṃ*) (XII, 109). How many creatures avoid difficulties? "they that worship with devotion the god *Nārāyaṇa* (*Kṛṣṇa*), that Supreme Lord of all creatures . . . succeed in overcoming all difficulties. He is always engaged in doing what is agreeable to *Arjuna*, and also to *Yudhiṣṭhira*." Blessing upon the reader (XII, 110). How may good and wicked men be recognized? the old story of the discourse between a tiger and a jackal: in ancient times, in a rich city called *Purikā*, there was a cruel king *Paurika*, who was reborn as a jackal; remembering his former prosperity he became filled with grief and abstained from meat, and became compassionate and truthful, etc., and lived upon fruit that had dropped from the trees; he dwelt in a vast crematorium, his birth-place. The other jackals in vain endeavoured to make him eat carrion, promising to give him food. He consented to become the minister of a tiger, on the condition that the latter should always meet with him alone and in secret, etc. The old servants of the king (i.e. the tiger) first in vain tried to bribe him; then they secretly placed the meat intended for the king in the house of the jackal. The king ordered the jackal to be slain. The mother of the king dissuaded him ("the firmament seems to be like the solid base of a vessel, the fire-fly seems to be like the actual spark of fire; in reality, however, the sky has no base, and there is no fire in the fire-fly; there is necessity for secreting"). A righteous agent of the jackal discovered everything about the false accusation. Notwithstanding the entreaties of the king, the jackal retired to the forest, gave up his body by sitting in *prāya*, and proceeded to heaven (XII, 111). A king should not behave after the manner disclosed in the history of a camel: There was, in the *Kṛta* age, a huge camel who had recollection of all the acts of his former life; he practised severe austerities in the forest; *Brahmān* granted him the boon that he should have a neck so long that he could seize any food at even the end of 100 *yojanas*. He became idle. One day a great storm arose. The camel placed his head and a portion of his neck within the cave of a mountain; it began to pour in torrents; a jackal with his wife entered the cave for shelter and began to eat of the camel's neck, and thus the camel met with his death because of his idleness. "Manu has said that victory depends upon intelligence" (XII, 112). The old story of the discourse between the Ocean and the Rivers. The Ocean (the refuge of the foes of the gods) asked the Rivers why the latter never washed away a cane; *Gāṅgā* replied that the reason is that the cane bends (XII, 113). How a man of worth should behave when insulted with harsh words in an assembly (XII, 114). The qualifications of persons that may be employed by the

king. "Criminal laws should be duly administered, even after the manner of *Çaṅkha* and *Likhita*" (XII, 115). *Bhishma* related the story of the dog who by favour of the R. became a *çarabha* and was, for misconduct, retransformed into his own canine form; *Bhishma* had heard the tale in the hermitage of *Rāma Jāmadagnya*, recited by many R.; the dog first was transformed into a leopard, then into a tiger subsisting upon the other animals of the forest (XII, 116); then into an elephant > a lion > a *çarabha* (having eight legs and eyes on the forehead); one day, eagerly thirsting for blood, he wished to slay the sage, who then retransformed him into a dog (XII, 117); the dog became very cheerless, and was driven by R. from his hermitage. Continuation of *Bhishma's* discourse on the qualifications of servants (XII, 118). The lessons to be drawn from the story of the dog that was transformed into a *çarabha* (XII, 119). How a king should exercise the duty of protection; "the human body is the residence of *Indra*, etc. (°)" (XII, 120). Asked by *Yudhiṣṭhira*, *Bhishma* discoursed about the origin and character of chastisement ("the foremost of all beings among D., R., P., Y., Rā., Pç., Sā., As., etc."), quoting *Manu* and *Brahmān* ("the first word": *prāgvacanam*); some of the names of chastisement (°); "beggars, principal judges, astrologers, performers of propitiatory and *Atharvan* rites, treasury, allies, grain, etc., constitute the body, composed of seven attributes and eight limbs, of a kingdom; chastisement is another powerful limb of a kingdom"; it springs from *Brahmān* (the creator of the universe with D., As., Rā., etc.) and the *Veda*; several kinds of *vyavahāra*; *Brahmān* has laid down: "neither mother nor father, nor brother, nor wife, nor priest, is unpunishable with that king who rules agreeably to his duty" (XII, 121). The discourse between the *Anga* king *Vasuhoma* (who was pious and, with his spouse, always practised penances) and *Indra's* friend king *Mādhātṛ*, at *Muñjaprśhṭha* (esteemed by P. and D.-r.) on that peak of *Himavat* (near *Meru*) (*yatra Muñjāvate Ramo jātāharanam adīcat*; Nil. is silent) a favourite haunt of *Rudra*, where *Vasuhoma* came to be regarded as a D.-r. Asked by *Mādhātṛ* about the origin of chastisement, *Vasuhoma* (who knew the doctrines of *Bṛhaspati* and *Uśanas*) related: Once *Brahmān*, desiring to perform a sacrifice, failed to find a priest; he conceived in his brain; after 1,000 years he sneezed; the foetus, *Keshupā*, fell from his head; he became a lord of creatures and a priest in the sacrifice of *Brahmān*. Chastisement disappeared; a great confusion set in; *Brahmān* repaired to *Viṣṇu* (armed with an enormous *çala*), who created his own self into the form of chastisement (having righteousness for its legs); from that form the goddess *Sarasvatī* created the Science of Chastisement (*daṇḍantī*); after this *Viṣṇu* (*çalavarāyudhaḥ*) made *Indra* the ruler of D., *Yama Vaiśvata* of P., *Kubera* of treasures and Rā., *Meru* of the mountains, the Ocean of the rivers, *Varuṇa* of the waters and As., Death of life and all living things, Fire of all things possessed of energy, *Mahādeva* of R., *Vasīṣṭha* of the *brahmans*, *Jātavedas* of V., *Sarya* of all luminous bodies, the Moon of Stars and constellations, *Aṅgumat* of herbs, *Skanda* (of twelve arms) of spirits and ghostly beings; Time of all creatures and the fourfold death (v. PCR.) and of grief and joy. Upon the completion of that sacrifice, *Mahādeva* made over chastisement to *Viṣṇu* > *Angiras* > *Indra* and *Marici* > *Bṛgu* > all R. > Lp. > *Keshupa* > *Manu Vaiśvata* (*grādhadeva*) > his sons. Chastisement remains awake, protecting all creatures, being