

one's sins; by sojourning to these points a person becomes cleansed of all his sins and succeeds in returning home in safety (XII, 208).—§ 666: *Yudhishthira* inquired about the reason of *Kṛṣṇa's* assuming the form of an animal. *Bhīṣma* said that formerly, while hunting, he arrived at the hermitage of *Mārkaṇḍeya*, where he was honoured by R., and M.-r. *Kaśyapa* related: In former days Dā. and As. *Naraka*, etc., oppressed D. and D.-r.; the earth seemed to be oppressed with a heavy weight. The *Ādityas* repaired to *Brahmān*, who said that *Vishṇu* in the form of a boar would alay the As. Some time afterwards *Vishṇu* (having *yoga* for his soul, etc.) penetrated into the earth (into *Rasātala*) in the form of a boar, and uttering tremendous roars (*nāḍa*), at which even D. with *Indra* became terror-stricken, pierced the As. with his hoofs, etc., whence he came to be called *Sanātana*. *Brahmān* explained to the gods that he was *Kṛṣṇa*, the Creator of all things, the foremost of *yogins*, etc., he from whose navel the primeval lotus had sprung, etc. (XII, 209).—§ 667: *Yudhishthira* inquired about the nature of that high *yoga* by which emancipation may be attained. *Bhīṣma* related the old narrative of a discourse between a preceptor (the foremost of R.) and his disciple on emancipation; on *adhyātma* (undisclosed in the very *Vedas*); *Vāsudeva* is the supreme [cause] of the universe; he is the origin of the *Vedas* (*viśvasya brahmaṇo mukham*), etc.; he created P., D., R., Y., Rā., N., As., and men, etc.; having reduced everything into non-existence, he once more, in the beginning of a *yuga*, creates *Prakṛti*; at the end of every *yuga* the *Vedas* and all other scriptures disappear; in consequence of the grace of *Svayambhū*, M.-r., through their penances, first re-acquire the *Vedas* and *Itihāsas*; *Svayambhū* knows the *Vedas*, *Brhaspati* their *Angas*, *Bhārgava* (i.e. *Çukra*) the *Nitiśāstra* (science of morality, etc.), *Nārada* the *Gāṇḍharva* (the science of music), *Bharadvāja* the science of arms (*Dhanurgraham*), *Gārgya* the history of the celestial *Rshis* (*devarshicaritam*), *Kṛṣṇātreya* medicine, diverse other teachers the philosophical systems (*Nyāyatantrāṇi*, cf. Nil.). Neither D. nor R. were [originally] able to apprehend *Brāhmaṇ*; only *Nārāyaṇa* knew it; from him R., the foremost D., As., and R.-r. of old learnt it. Etymology of *Puruṣa* (*navadvāram puram vyāpya çete*, v. 7679) (XII, 210). Continuation of *Bhīṣma's* discourse explaining how the inclinations and instincts of a past life run towards the soul in a new life (XII, 211). Continuation of *Bhīṣma's* discourse on abstinence from acts and the nature of knowledge. Asked by *Yudhishthira*, *Bhīṣma* discoursed on the faults that should be got rid of in order to attain to emancipation (XII, 212). Continuation of *Bhīṣma's* discourse (XII, 213). *Bhīṣma's* discourse on the means of conquering the senses (XII, 214). *Bhīṣma's* discourse on the consequences of attachment to the objects of the senses (XII, 215). *Bhīṣma's* discourse on the nature and causes of dreams. Darkness has been adopted by the *Asuras*, *Brāhmaṇ* is difficult of attainment by either the gods or the *Asuras*; goodness, passion, and darkness belong to the deities and the *Asuras*; goodness is the attribute of the deities, while the two others belong to the *Asuras*; *Brāhmaṇ* transcends all those attributes; it is pure knowledge, and is obtainable only by withdrawing the mind and the senses from all external objects (XII, 216). Who may be said to know *Brāhmaṇ*; the distinction between *pravṛtti* and *nivṛtti*; the respective nature of *prakṛti* and *puruṣa*; the nature and consequences of *yoga* (XII, 217).—§ 668: *Yudhishthira* inquired about the conduct by which

*Janaka* the king of *Mithilā* attained to emancipation. *Bhīṣma* recited the old narrative of the conversation between *Pañcaçikha* and *Janaka* of *Mithilā*, i.e. *Pañcaçikha-vākya* (b) (XII, 218-219).—§ 669: *Yudhishthira* asked what leads to happiness and what to misery and what to freedom from fear; *Bhīṣma's* discourse on self-restraint (XII, 220). *Yudhishthira's* question about the merits of subsisting upon the remnants of sacrifices, and whether fasting be really a penance (*tapas*); *Bhīṣma* explained that though fasting is generally regarded as a penance, it is not so in reality, being rather an impediment to the acquisition of the knowledge of soul; living upon sacrificial remnants is regarded as fasting of the highest merit (XII, 221).—§ 670: *Yudhishthira* asked whether man should be regarded as the real doer of acts. *Bhīṣma* related the old narrative of a discourse between the *Daitya* king *Prahlāda*, who was unattached to worldly objects, etc., and *Indra*, who questioned *Prahlāda* about the best means by which knowledge of the soul can be attained, etc., and was instructed by him. *Indra* became filled with wonder, and, having worshipped the *Daitya* king, proceeded to his own abode (XII, 222).—§ 671: *Yudhishthira* inquired about the kind of intelligence by adopting which a king deprived of kingdom and prosperity may still live on earth. *Bhīṣma* related the old narrative of the discourse between *Indra* and *Virocana's* son *Bali*, i.e. *Bali-Vāsava-samvāda* (b) (XII, 223-225).—§ 672: *Bhīṣma* related the old narrative of the discourse between *Indra* and the *Asura* *Namuci*, i.e. *Çakra-Namuci-samvāda* (b) (XII, 226).—§ 673: *Yudhishthira* asked as to what is good for a man sunk into dire distress. *Bhīṣma* discoursed on fortitude, quoting the old narrative of the discourse between *Bali* and *Vāsava* (*Indra*), i.e. *Bali-Vāsava-samvāda* (b) (XII, 227).—§ 674: *Yudhishthira* inquired about the indications of future greatness and future fall. *Bhīṣma* related the old story of the discourse between *Çri* and *Çakra*, i.e. *Çri-Vāsava-samvāda* (b) (XII, 228).—§ 675: *Yudhishthira* inquired about the practices that lead to the attainment of *Brāhmaṇ*. *Bhīṣma* said that one engaged in the religion of *nivṛtti*, etc., can attain to *Brāhmaṇ*, quoting the old narrative of the discourse between the wise *Jaigishavya* and *Asita Devala*, who was instructed by *Jaigishavya* to behave indifferently towards praise and blame, etc., "D., G., Pç., and Rā. cannot reach the rank which is his who has attained to the highest end" (XII, 230).—§ 676: Requested by *Yudhishthira* about the man that is dear to all, *Bhīṣma* quoted the words that *Kṛṣṇa*, asked by *Ugrasena*, said to him on a former occasion on the subject of D.-r. *Nārada's* qualifications (XII, 231).—§ 677: *Yudhishthira* inquired about the origin and the end of all creatures, the nature of their thoughts and acts, of the divisions of time, and of the allotted periods of life in the respective epochs or *yugas*; having heard the discourse of *Bhṛgu* to B.-r. *Bharadvāja*, he had become attached to *yoga*. *Bhīṣma* recited the old narrative of what the divine *Vyāsa* said to his son *Çuka* (who had studied the *Vedas* with all their branches, and the *Upanishads*, and was desirous of leading the life of *brahmacharya*) about these very questions. *Vyāsa* said: Only *Brāhmaṇ* is without beginning and without end. R. have measured time thus: 15 winks of the eye = 1 *kāṣṭhā*; 30 *kāṣṭhās* = 1 *kalā*; 30 *kalās* = 1 *muhūrta*; 30 *muhūrtas* = 1 day and night; 30 days and nights = 1 month (= 1 day and night of the *Pitṛs*, the lighted fortnight being their day and the dark