

found pierced with a shaft within the cage; he quoted *Yama* as to the painful lot of those that serve the king; "this thy kingdom is like the river *Sitā*, boats sink in it; thy father regarded me lovingly as his friend; when distress overtook this kingdom during the reign of thy father I performed many penances." *Kṣhemadārṣin* then took a minister from the *kṣatriya* order, and appointed *Kālakavṛkṣhīya* as his *purohita*, and subjugated the whole earth (XII, 82). The qualifications of legislators, ministers, courtiers, and counsellors (XII, 83). The merits of agreeableness of speech; the old account of a conversation between *Bṛhaspati* and *Çakra* (i.e. *Indra*) (XII, 84). Which are the affairs of state that a king has to deal with, and by which persons ought they to be executed? (XII, 85). The kind of city which a king should have (XII, 86). How a kingdom should be consolidated and how it should be protected (XII, 87). How a king should behave if he wishes for wealth (XII, 88). A king should not cut down trees yielding edible fruits. How one man acquires superiority over the rest; the gifts made by thee in this world support D., P., men, N., Rā., birds, and animals (XII, 89). The duties of kings (*kṣatradharmān*) explained by *Angiras Utathya* to *Mādhātṛ Yauvanāśva*, about the king's power being only a trust for the good of his people and not for the gratification of his own caprices; the R. made the king, intending that he should be the embodiment of righteousness on earth; he is called *rājan* ("king") in whom righteousness shines (*rājata*); he in whom there is no righteousness is called a *vrshala* (*yasminviliyate dharmah(=vrshah)*); *dharmā* ("righteousness") comes (*śravati*) from *dhana* ("wealth") or from *dhāraṇa* ("restraining"); *Śvayambhū* (*Brahmān*) created *Dharma* for the advancement and growth of creatures; in consequence of his malice towards the brahmins *Çṛi* deserted *Bali Vairocana* and repaired to *Indra*, and *Bali* indulged in many vain regrets. The *çrutis* declare that Unrighteousness (*Adharma*) begat a son named Pride (*Darpa*) upon *Çṛi*; Pride led many D. and As. to ruin, and many R.-r.; when the king does not restrain vice, sinful Rā., and persons of neutral sex, etc., begin to take birth even in respectable families, etc. (XII, 90). Continuation of *Utathya's* discourse. "The ages *Kṛta*, etc. (μ), are all dependent on the conduct of the king. It is said that the Creator (*Dhātṛ*) created power for the object of protecting the weak; weakness is indeed a great being, for everything depends upon it. The king is *Yama* himself. This is the way in which *Indra*, etc. (ν) have acted. D., R., P., and G. sing the praises, both here and hereafter, of that king whose conduct is righteous." Thus addressed by *Utathya*, *Mādhātṛ* did as he was directed, and became the sole lord of the wide earth (XII, 91). How a righteous king desirous of acting righteously should behave: the old story of what M.-r. *Vāmadeva* sang in ancient times to king *Vasumanas* (XII, 92); the consequences that result from the king's acting unrighteously. "*Yayāti Nāhusha*, thus having propounded the king's lore (*rājopaniṣadām*), said that a king should slay even contemptible foes" (XII, 93). Continuation of *Vāmadeva's* discourse. Thus addressed by *Vāmadeva*, king *Vasumanas* did as he was directed (XII, 94). How a *kṣatriya* should act who desires to subjugate another (XII, 95). A king should never desire to subjugate the earth by unrighteous means. It was by such behaviour that *Indra* got the sovereignty of the world. King *Pratardana*, subjugating his foes in great battle, took all their wealth, including their very grain and medicinal

herbs, but left their land untouched. King *Divodāsa*, after subjugating his foes, brought away the very remnants of their sacrificial fires, their clarified butter, and their food; for this reason he was deprived of the merit of his conquest. King *Nabhāga* gave away whole kingdoms with their rulers as sacrificial presents to the *brahmins*, excepting the wealth of learned *brahmins* and ascetics (XII, 96). *Yudhishtīra's* condemnation of *kṣatriya* practices. *Bhīṣma* pointed out that by chastening the wicked, protecting the good, performing sacrifices, etc., a king cleanses himself, and ultimately obtains a residence in *Indra's* heaven (XII, 97). The regions of felicity acquired by heroes killed in battle: the old story of the discourse between *Ambarisha* and *Indra*. *Ambarisha*, the son of *Nabhāga*, having repaired to heaven, beheld his own generalissimo *Sudava* in the company of *Indra*, and going to regions still higher. *Indra* explained to *Ambarisha* the sacrifice of battle. "That warrior who, having slain the commander of the hostile army, mounts the vehicle of his fallen antagonist, comes to be regarded as possessed of the powers of *Vishṇu* and the intelligence of *Bṛhaspati* . . . thousands of Aps. covet him for their lord; having slain *Jambha*, etc. (ξ), I myself have become the chief of the celestials" (XII, 98). The old story of the battle between *Pratardana* and king *Janaka*, who cheered his troops by showing them both heaven (full of G.-girls, etc.) and hell; his warriors vanquished their foes in battle (XII, 99). How kings should lead their troops to battle. "It is proper to set the troops in motion on *Caitṛi* or *Mārgaśṛṣhī*. Keeping *Saptarshayaḥ* (*Ursa major*) behind them, the troops should fight; the wind, the sun, and *Çakra* (*Venus*) should blow and shine from behind them; the wind is superior to the sun, the sun to *Çakra*. When a small number of troops is to fight with a great many, the array called *Saśmukha* should be formed" (XII, 100). How the troops should be accoutred, armed, and disposed for battle. The *Gandhāras*, etc. (ο), fight best with their curved knives (*nakhara*) and lances. The *Uçīnaras* are possessed of great strength and skilled in all kinds of weapons. The *Prācya*s are skilled in fighting from the backs of elephants and conversant with stratagems (*kūṭayodhinah*). The *Yavanas*, etc. (π), are well skilled in fighting with bare arms. The *Dakṣhiṇātyas* are skilled in fighting sword in hand. Indications of courage (XII, 101). What the indications are of the future success of an army. "*Çambara* has said that having afflicted a foe first, forgiveness should be shown afterwards" (XII, 102). How a king should behave towards a foe that is mild, towards one that is fierce, and towards one that has many allies: the old narrative of the discourse between *Bṛhaspati* and *Indra*; *Bṛhaspati* recommended conciliation or lulling a foe into security; other means; a king should never slay a large number of the defeated troops, etc.; the indications of wicked persons. *Indra*, in subduing his foes, acted strictly according to the words of *Bṛhaspati*, and reduced all his enemies to subjection (XII, 103). How a righteous king deprived of his kingdom should act; the discourse between *Kṣhemadārṣin* and *Kālakavṛkṣhīya* in days of old, when prince (*nṛpasutah*) *Kṣhemadārṣin* had become weak and fallen into great distress; "only a fool, deprived of former prosperity, censures the Supreme Ordainer (*Dhātṛ*)" (XII, 104). Continuation of the discourse; "do thou serve the *Mithilā* king *Janaka* . . . ; cause thy enemy to perform the great sacrifice called *vicvājī* and divest him by that means of all his possessions, and cause an ascetic