

Asked by *Yudhishtira* if any householder had ever succeeded in conquering *Mṛtyu* by virtue, *Bhīshma* recited the ancient story *Sudarṣanopākhyāna* (b), "To a householder there is no higher divinity than the guest; the blessings of an honoured guest are more efficacious than the merit of 100 sacrifices. Whenever a deserving guest seeks the hospitality of an householder and is not honoured by him, he takes away [with him] all the virtues of the latter, giving him his sins [in return]." Blessing upon the reader (XIII, 2).—§ 721: *Yudhishtira* asked how the *Kshatriya Viçvāmitra* became a brahman, mentioning his destroying of the 100 sons of *Vasishtha*, etc. (a), and comparing the instance of *Matāṅga*, who was born as a *Caṇḍāla* and could not attain to brahmanhood (XII, 3). *Bhīshma* related how in olden times *Viçvāmitra* attained to the position of a brahman and B.-r, i.e. *Viçvāmītropākhyāna* (b), (XIII, 4).—§ 722: *Yudhishtira* wished to know the merits of compassion and the characteristics of devout men. *Bhīshma* recited the ancient story of the discourse between *Indra* and the parrot (in the territories of the *Kāçi* king) who did not desert the blasted tree wherein it had been born, though the tree had withered, being pierced by a fowler with a poisoned arrow. The parrot, by his penances, knew *Indra* (who came in the shape of a brahman), and, being granted a boon, made *Indra* revive the tree; and after death he came to the region of *Indra* (XIII, 5).—§ 723: *Yudhishtira* enquired which of the two, Exertion and Destiny, is more powerful. *Bhīshma* related the ancient story of the conversation of *Vasishtha* and *Brahmān*, in which *Brahmān* showed the necessity of exertion, notwithstanding the force of destiny, under reference to the example of the gods, etc. (a); *Janamejaya*, who followed in the footsteps of *Indra*, was checked and put down by the gods on account of his having killed a brahman woman; the *viprarshi Vaiçampāyana* was put down, by the gods for killing a brahman by ignorance and a child (XIII, 6).—§ 724: Asked by *Yudhishtira*, *Bhīshma* related the various fruits of various good acts. The *Kuru* princes became filled with wonder at his doctrine, as narrated by R. of old (XIII, 7). *Yudhishtira* enquired who should be honoured and who liked, etc.; *Bhīshma's* answer about the duty of honouring good brahmans (XIII, 8).—§ 725: *Yudhishtira's* enquiry about the misery that awaits those who refuse to make gifts to brahmans after having promised to give them. *Bhīshma* set forth the various kinds of misery that await such men, citing the old narrative of the discourse between a jackal and an ape: While both were human beings they were intimate friends; after death one of them became a jackal and the other an ape, the former because he had not given to a brahman what he had promised to give, the latter because he used to appropriate the fruits belonging to brahmans. *Bhīshma* had heard this from his preceptor and from *Kṛshṇa* (XIII, 9).—§ 726: *Yudhishtira* wished to know whether any fault is incurred by one who gives instruction to a person belonging to a low caste. *Bhīshma* recited what he had heard certain R. say in days of yore: instruction should not be imparted to one that belongs to a low or mean caste. He related the following instance that occurred in days of old: There was a sacred hermitage on the *Himavat*, inhabited by Si., Cā., *Vālakhilyas*, etc. (description). A *Çādra* asked the head of the college (*kulapati*) to initiate him into a life of renunciation, but he was refused. He then, at some distance, made a hut, etc.; for himself, and began to live according to rigid vows, made sacrifices to the gods, etc. (description).

A R. used to come to him, and, at his request, promised to assist him in *Pitr-yajña*. As the *Çādra* placed the [stool called] *bṛsī* towards the south with its head turned towards the west, R. told him to place the *bṛsī* with its head turned towards the east, and to sit with his face turned towards the north, and gave him all directions about the *çrāddha* as laid down in the ordinances, and after the rites had been accomplished R. returned to his own abode. After a long time the *Çādra* ascetic met with his death in those woods, and in his next life took birth in the family of a great king; the R. in his next life took birth in the family of a priest, and became well versed in the *Atharvaveda*, etc. (a); the reborn *Çādra* was installed king after his father's death. He appointed the reborn R. as his priest, and ruled his kingdom righteously; but every day, when he saw his priest, he smiled or laughed. The priest made him swear to tell him the truth, and he was then informed by him about their former births, where the penances of R. had all been frustrated by the instruction he had given to the *Çādra*. In order that he might not obtain a still lower birth in his next life, he caused him to relinquish his present office as priest, make gifts, and observe vows, repairing to many sacred places, and at last, his soul having become purified, living in that very asylum where he had lived in his former birth, practising very severe penances; thus he succeeded in attaining to the highest success (XIII, 10).—§ 727: *Yudhishtira* enquired after the nature of the man or the woman in whom the goddess of Prosperity always dwells. *Bhīshma* related the conversation between *Rukmiṇī* (the mother of *Pradyumna* with the *Makara* banner) and the goddess *Çrī*, whom she once asked this question in the presence of *Devaki's* son (XIII, 11).—§ 728: *Yudhishtira* enquired which of the two, man or woman, derives the greater pleasure from sexual union. *Bhīshma* told the old story of the discourse between *Bhaṅgāsvana* and *Çakra*, i.e. *Bhaṅgāsvanopākhyāna* (b), (XIII, 12).—§ 729: *Yudhishtira* asked how one should act in order to live happily both here and hereafter; *Bhīshma's* answer indicating the chief duties of commission and omission (XIII, 13).—§ 730: Asked by *Yudhishtira*, *Bhīshma* discoursed about the different names of *Mahādeva* and his puissance, but soon caused *Kṛshṇa* to take up the topic before the conclave of R. with *Vyāsa*, just as R. *Tanḍin*, the offspring of *Brahmān*, had in days of yore told the 1,000 names of *Mahādeva* before *Brahmān* in *Brahmaloka*. "After twelve years had expired from the time when *Pradyumna* (the son of *Rukmiṇī*) slew the *Asura Çambara* in days of yore, my spouse *Jāmbavatī* (seeing the sons of *Rukmiṇī*—*Pradyumna*, *Cāru-deshṇa*, etc.) asked me to grant her a heroic son, saying: 'By worshipping *Mahādeva* for twelve years and emaciating thyself in observing vows, thou hast begotten the sons *Cāru-deshṇa*, etc., with *Rukmiṇī* (a).' She prayed that *Brahmān*, etc. (b), would protect me; I took leave of *Ahuka*, etc. (c), and *Garuḍa* bore me to *Himavat*, where I dismissed him; I there saw the asylum (description) of *Upamanyu Vaiyāghrapādya*, revered by D., G., and K., adorned with *Gaṅgā*, etc. *Upamanyu* directed me to devote myself to penances and gratify *Çiva*, here where D. and R. had in days of yore gratified him, who took his birth as *Dā. Hīranyakaçipu* (b), who was the father of *Mandāra* (c), irresistible even to *Vishṇu's* discus *Sudarçana* (d); *Çiva* had further granted boons to the *Dānavas* (or *Astras*) *Vidyutprabha* (e), *Çatamukha* (f), and to *Brahmān*, etc. (g); the sacrifice *Saptakapāla*, etc. (z).