

Having narrated his former relations to *Mahādeva*, *Upamanyu* (g) there pointed out to me Si., R., V.-D., Y., G., Aps., etc., and said that in the sixth month from that time I should behold *Mahādeva* and obtain twenty-four boons from him and *Umā*. He gave me certain *mantras*, by reciting which I was sure to behold *Çaṅkara*. On the eighth day I underwent the *dikshā*, etc. (description); for one month I lived on fruits, etc.; then I beheld *Mahādeva* (description) and *Umā* in a cloud (description), surrounded by 1,100 *Rudras*, etc., praised by Ā., V., V.-D., A., *Indra*, etc. (w), uttered the *Rathantara Sāman* in the presence of *Bhava* (Çiva). Innumerable masters of *Yoga*, etc. (aa), were bowing down to him; *Sanātkumāra*, etc. (ββ), were beheld by me standing there in their bodily forms; Lp., etc. (γγ), were seen to bow down to *Çiva*; G. and Aps. sang and hymned him; V.-D., etc. (δδ), were adoring him in thought, word, and deed; *Brahmān*, *Çakra*, etc., looked at me; I, however, had not the power to look at *Mahādeva*. I saluted *Mahādeva*: 'Thou art,' etc. (εε). *Çiva* roared like a lion; the innumerable brahmans there present, etc. (ζζ), bowed down to *Çiva*. *Çiva*, looking at *Umā*, *Indra*, and myself, told me to ask for eight boons" (XIII, 14). *Kṛṣṇa* went on to enumerate the eight boons, including hundreds upon hundreds of children and (granted by *Umā* in the name of *Çiva*) a son *Çāmba*. "*Umā* also granted me eight boons" (including 100 sons), "and said that I should have 16,000 wives, etc.; and that 7,000 guests would daily feed at my palace. Then *Çiva* and *Umā* disappeared with their *gaṇas*. All this I related to *Upamanyu*" (XIII, 15). *Upamanyu* said: There was in the *Kṛta* age a R. *Tanḍi* who devoutly adored the god [Çiva] for 10,000 years. He succeeded in beholding *Mahādeva* and praised him (ηη), and further said: Neither *Brahmān*, etc. (θθ), know thee. *Çiva* said that *Tanḍi* should be imperishable and eternal, etc., and his son become the author of *Sūtras*, etc., and granted him a boon. *Tanḍi* said: Let my devotion to thee be steady. Then the god disappeared. Then *Tanḍi* came to my (i.e. *Upamanyu*'s) asylum and told me all that had happened to him. Dost thou hear all those celebrated names [of *Mahādeva*] that *Tanḍi* said unto me. *Brahmān* had at one time enumerated 10,000 names of *Mahādeva*; in the scriptures 1,000 names of him occur. They are not known to all, but were uttered in days of yore by *Brahmān* for the purpose of adoring *Çiva*. Having acquired them by the favour of *Brahmān*, *Tanḍi* communicated them to me (XIII, 16). *Kṛṣṇa* said: "B.-ṛ. *Upamanyu* said: I shall adore [Çiva] with names uttered by *Brahmān*; R., in the *Vedas* and *Vedāṅgas*, applied by *Tanḍi*, etc. [i.e. *Mahādeva-sahasra-nāma-stotra*]." Blessing upon the reader; "Dā., Y., Rā., Pç., *Yātudhānas*, and Gh. can do no injury to him" (XIII, 17). *Vyāsa* told *Yudhishtira* to gratify *Çiva* with this hymn consisting of 1,008 names; *Vyāsa* had himself recited it in former days, when engaged in penances on *Meru* in order to obtain a son, and he had obtained the fulfilment of all his wishes. After this *Kapila*, etc. (u), obtained boons from *Çiva*. Then [*Rāma*] *Jāmadagnya*, etc. (κκ), narrated to *Yudhishtira* the boons they had been granted by *Çiva*. *Vaiçampāyana* continued: Hearing these marvellous feats of *Mahādeva* related by the ascetics, *Yudhishtira* became amazed. Then *Kṛṣṇa* said to *Yudhishtira*: *Upamanyu* said to me: Unrighteous men, stained by *Rajas* and *Tamas*, do not succeed in attaining to *Īḍāna* (Çiva); even if a person lives in the enjoyment of every pleasure

and luxury, yet he comes to be regarded as the equal of pure-minded forest recluses if he is devoted to the Supreme Deity; if *Rudra* is pleased with a person, he can confer upon him the position of either *Brahmān* or *Keçava* or *Çakra* with all the deities under him, or the sovereignty of the three worlds; a person who devastates the whole universe does not become stained with sin if he adores and worships *Çiva* . . . Then *Kṛṣṇa* said to *Yudhishtira*: *Āditya*, etc. (λλ), have sprung from that creator of all creatures (Çiva); indeed, that subtle *Brahmān* is the cause of life. Blessing upon the reader (XIII, 18). [§ 730, i.e. XIII, 14-18, is called *Meghavāhanopākhyānu*.]—§ 731: *Yudhishtira* enquired after the purport of the scriptural injunction to husband and wife about the joint performance of all duties. *Bhīṣma* related the old narrative of the discourse between *Ashṭāvakra* and *Diçā*, i.e. *Ashṭāvakra-Dik-samvāda* (b), (XIII, 19-21).—§ 732: Asked by *Yudhishtira*, *Bhīṣma* discoursed on the question who is worthy of receiving gifts, etc., quoting R. *Mārkaṇḍeya*, etc. (a), (XIII, 22). Asked by *Yudhishtira*, *Bhīṣma* discussed the ordinances regulating the actions to be perpetrated towards the deities and the *Pitṛs* on the occasions of *çrāddhas*: "One should carefully perform all acts relating to the deities in the forenoon, and all acts relating to the *Pitṛs* in the afternoon; that gift that is made untimely, etc., is appropriated by Rā."; the brahmans that must not be invited to *çrāddhas*, and those that should be invited, etc.; *Jātakarman*, etc. (XIII, 23). Asked by *Yudhishtira*, *Bhīṣma* discussed the circumstances under which a person may become guilty of brahmanicide without actually slaying a brahman (XIII, 24).—§ 733: Asked by *Yudhishtira* about the holy places on earth, *Bhīṣma* repeated the enumeration of them (a) made by *Āṅgiras* to *Gautama*, who put this same question, especially mentioning the result of bathing in *Candrabhāgā*, etc. (b), in *Pushkara*, etc. (c), in *Hiranyabindu*, etc. (d), in *Indratoyā*, etc. (e), in *Gāṅgādvāra*, etc. (f), at *Sapta-gāṅgā*, etc. (g), at *Kanyākūpa*, etc. (h), in *Devikā*, etc. (i), *Mahāgāṅgā*, etc. (j), *Vaimānika*, etc. (k), in *Çaratāmba*, etc. (l), *Citrakūṭa*, etc. (m), *Matangadvīp*, etc. (n), *Gāṅgāhrada*, etc. (o), *Gāṅgā-Yaminayos tīrtham*, etc. (p), *Marudgana*, etc. (q), *Utpātaka*, etc. (r), *Açmaprsthā*, etc. (s), *Viçālā*, etc. (t), *Punarāvartanandā*, etc. (u), *Rāmahrada*, etc. (v), *Narmadā*, etc. (w), *Cāṅḍālikāçrama* (B. *Āñjali*), etc. (x), *Ujjānaka*, etc. (y), *Kālodaka*, etc. (z). For the purpose of repairing to all the *tīrthas* in the world, one should mentally think of those amongst them that are wholly or almost inaccessible. *Āṅgiras* had obtained this discourse from *Kaçyapa*. Blessing upon the reader (XIII, 25).—§ 734: *Vaiçampāyana* said: Though equal unto *Bṛhaspati* in intelligence, *Brahmān* in forgiveness, *Indra* in progress, and *Sūrya* in energy, *Bhīṣma* (the son of *Gāṅgā*) had been overthrown in battle by *Arjuna*. Accompanied by his brothers, etc., *Yudhishtira* asked him these questions. He was lying on a bed of arrows in expectation of the time of death. Many M.-ṛ. had come there to see him: *Atri*, etc. (a). *Yudhishtira* with his brothers duly worshipped those R., who then sat down and conversed about *Bhīṣma* (who became delighted), and then, taking leave of *Bhīṣma* and the *Pāṇḍavas*, made themselves invisible. The *Pāṇḍavas* then waited upon *Bhīṣma*, and seeing the quarters of the sky blazing forth with splendour on account of the penances of the *Rishis*, they became filled with wonder, and talked it over with *Bhīṣma*. *Vaiçampāyana* continued: After that