

conversation was over, *Yudhishthira* touched *Bhishma's* feet with his head, and then resumed his questions relating to morality and righteousness. *Yudhishthira* asked which countries, retreats, mountains, and rivers are foremost in point of sanctity. *Bhishma* related the old narrative of a conversation between a brahman who was a *çiloṅcha-vṛtti* (subsisting upon gleanings) (or *çilavṛtti*) householder and a *siddha* (crowned with ascetic success) R., who roamed over the earth and once had passed the night in the house of the *çilavṛtti*, who, when they had conversed on subjects connected with the *Vedas* and *Upanishads*, asked him this very question, and was instructed by him about the superior sanctity of *Gangā*. Then the *siddha* ascended the firmament, and the *çilavṛtti* sought the protection of *Gangā* and attained to great success. *Yudhishthira*, etc., were filled with delight. Blessing upon the reader (XIII, 26).—§ 735: *Yudhishthira* asked how a *Kshatriya*, *Vaiçya*, or *Çudra* may acquire the position of a brahman. *Bhishma* said that the brahmanhood cannot be acquired except by birth, relating an old story of a conversation between *Matanga* and a she-ass, etc., i.e. *Indra-Matanga-samvāda* (b), (XIII, 27-29).—§ 736: *Yudhishthira* mentioned that in former times the position of a brahman was acquired by *Viçvāmītra*, and asked how king *Vitahavya* in ancient times succeeded in obtaining brahmanhood. *Bhishma* told the *Vitahavyo-pākhyāna* (b), (XIII, 30).—§ 737: Asked by *Yudhishthira* as to who are worthy of reverent homage, *Bhishma* repeated the old narrative of the discourse between *Nārada* and *Vāsudeva*, who asked him the above question. *Nārada* answered: "I worship them who constantly worship *Varuṇa*, etc." (a), (XIII, 31).—§ 738: Asked by *Yudhishthira* about the merits of those persons who grant protection to living creatures, *Bhishma* told the *Çyenakapotākhyāna* (b), (XIII, 32).—§ 739: Asked by *Yudhishthira* which act is the most important of all those that have been laid down for a king, *Bhishma* said it was the worship of *brahmins*; they are older than P., D., men, U., and Rā., and incapable of being vanquished by D., P., G., Rā., As., or Pç.; it is owing to the absence of *brahmins* that the *Kshatriya* tribes, the *Çakas*, etc. (a), have become degraded into the state of *Çudras*; the great R. have said that brahmanicide is a heinous sin (XIII, 33); they have *Soma* for their king; "this was said to me by *Nārada*"; *Āditya*, etc. (β), enter the body of the brahman and take what the brahman eats; in the house where *brahmins* do not eat, P. refuse to eat; examples of *brahmins* (γ) who have conquered *Kshatriyas*; "in this connection the old story of the conversation between *Vāsudeva* and the *Earth*," who instructed the former, is told; examples of discomfiture arising from acts hurtful to the *brahmins* (δ), (XIII, 34). *Bhishma's* characterisation of *brahmins*; the *Mekalas*, etc. (e), and numerous other *kshatriya* tribes have become degraded to the state of *Çudras* through the wrath of the *brahmins*; having disregarded the *brahmins*, As. have been obliged to take refuge in the depths of the ocean; through the favour of the *brahmins* D. have become denizens of heaven; comparisons with *brahmins* (ζ): the *brahmins* are incapable of being subjugated (XIII, 35).—§ 740: *Bhishma* told the old history of the discourse between *Çakra* (in the guise of an ascetic—description—on an ugly car) and As. *Çambara*, who ascribed his success to his never cherishing any ill-feeling towards the *brahmins*, referring to the encounter between D. and As. in days of old; *Çambara's* father had obtained instruction from

*Candramas* (*Soma*, the Moon) as to how the *brahmins* attain to success. *Çakra* began to worship the *brahmins*, and therefore succeeded in obtaining the supremacy of the gods (XIII, 36).—§ 741: Asked by *Yudhishthira*, *Bhishma* discussed the comparative eligibility of *brahmins* for receiving presents; "one pays off the debt one owes to the gods by performing sacrifices, to P. by procreating children, to the *brahmins* by making presents unto them, and to the guests by feeding them" (XIII, 37).—§ 742: Asked by *Yudhishthira* about the disposition of women (who are said to be the root of all evil and exceedingly frail), *Bhishma* told the old story of the discourse between D.-r. *Nārada* and the courtesan *As. Iṅcacūḍā*, in ancient times, in the region of *Brahmān* (*Brāhmīn*, so PCR.), (XIII, 38). *Yudhishthira* observed that women are in possession of the illusive power of As. *Çambara*, etc. (a), and the political knowledge of *Çakra* and *Brhaspati*; "it seems to me that *Brhaspati* and other great thinkers evolved the science of politics from observation of the understanding of women" (XIII, 39).—§ 743: *Bhishma* approved of what *Yudhishthira* had said: "There is no creature more sinful than woman; she is the illusion that *Dai. Maya* created, etc.; I am told that all persons of the human race in course of natural progress attain to the state of gods; this circumstance alarmed the gods; they repaired to *Brahmān*, who created women by an *Atharvan* rite; in a previous creation women were all virtuous; but those that sprang from this creation by *Brahmān* with the aid of an illusion became sinful; *Brahmān* bestowed the desire of enjoying all kinds of carnal pleasures upon them." *Bhishma* repeated the old story of how, in days of yore, *Vipula* had succeeded in restraining his preceptor's spouse, i.e. *Vipulopākhyāna* (b), (XIII, 40-43).—§ 744: Asked by *Yudhishthira*, *Bhishma* explained upon what person one should bestow one's daughter in marriage; the different forms of marriage (a); various ordinances about marriage, quoting *Prajāpati* and *Manu* and the *Maruts* and the *Rshis*; what constitutes or completes the union of marriage; the passing and acceptance of a dower do not constitute marriage. *Bhishma* referred to the opinion of *Bāhlika* and his own conduct in liberating *Ambā*, whom he had abducted for his brother *Vicitravīrya*, having defeated the *Māgadhas*, etc. (β), quoting prince *Satyavat* (XIII, 44). Asked by *Yudhishthira*, *Bhishma* expounded how a girl's kinsmen should act after having received a dower if the giver goes away without marrying and does not return for some time, comparing the instance of *Savitri* and quoting *Sukratu* (the grandson of the *Videha* king *Janaka*); the unrighteous dereliction of eternal usage is regarded as the practice of the *Asuras*. Asked by *Yudhishthira* upon what authority the wealth of men is inherited by others when they happen to have daughters, *Bhishma* explained the different rules of succession, and recited some verses sung in days of yore by *Yama* about the man who sells his son or bestows his daughter for a dower (he has to sink into seven terrible hells named *Kāla*); the *Ārsha* marriage is also a sale; "even a human being with whom one has no relationship of blood should not form the subject of sale" (XIII, 45); a verse of [Dakṣa] *Pracetasā*; how women should be treated; "those houses that are cursed by women meet with destruction and ruin as if scorched by some *Atharvan* rite"; *Manu*, on the eve of his departure for heaven, entrusted women to the care and protection of men; a verse sung by a princess of the house of the *Videha* king *Janaka* on the duties of women (XIII, 46). Asked by *Yudhishthira*, *Bhishma* discussed