

the comparative eligibility of different kinds of sons to the father's inheritance, quoting *Manu* and *R.*, and *M.-ṛ. Kaçyapa* (B. *Kā°*) *Mārica*; "if a brahman, led by lust, acts in a different way, he shall come to be regarded as a *Cāṇḍāla* among brahmans" (XIII, 47). Asked by *Yudhiṣṭhira*, *Bhīṣma* discussed the duties of persons born in the mixed castes; in the beginning *Prajāpati* created the four castes for the sake of sacrifice; the son begotten by a *brahman* upon a *Çūdra* wife is called *Pāraçava* (etymology); a *Kshatriya's* son with a *Çūdra* wife is called an *Ugra*, etc. (γ); only the duties of the four principal castes have been laid down in the scriptures; as regards the others, the scriptures are entirely silent. Asked by *Yudhiṣṭhira*, *Bhīṣma* discussed the signs by which the origin of men of impure birth may be known (XIII, 48). Asked by *Yudhiṣṭhira*, *Bhīṣma* discussed the different kinds of sons: *Niruktaja*, etc. (δ), (XIII, 49).—§ 745: Asked by *Yudhiṣṭhira* about compassion, etc., *Bhīṣma* told the ancient story of a conversation between *Nahusha* and *M.-ṛ. Cyavana*, i.e. *Cyavanopākhyāna* (b), including *Cyavana-Kuçika-samvāda* (XIII, 50-53).—§ 746: *Yudhiṣṭhira* became stupefied with grief at the thought of the millions of men he had slaughtered; he feared that the *Pāṇḍavas* would have to sink in hell, their heads hanging downwards, and desired to practise severe penances. *Bhīṣma* expounded the different rewards of different kinds of acts. *Yudhiṣṭhira* desired to attain the end that is reserved to heroes, and no longer expressed any disgust at leading a householder's mode of life, and all the *Pāṇḍavas* with *Draupadi* approved of his words (XIII, 57). Asked by *Yudhiṣṭhira*, *Bhīṣma* spoke of the rewards attached to the planting of trees and the digging of wells and tanks; D., men, G., P., U., and Rā., etc., all resōrt to a tank full of water as their refuge; the same and R. all have recourse to trees (XIII, 58). Asked by *Yudhiṣṭhira*, *Bhīṣma* discussed what gift is distinguished before all other gifts (XIII, 59). Asked by *Yudhiṣṭhira*, *Bhīṣma* discussed which gift is more meritorious, that bestowed on one who asks for it or that given to an unsoliciting person (XIII, 60). Asked by *Yudhiṣṭhira*, *Bhīṣma* explained where one meets with the rewards attached to gifts and sacrifices, adducing the instances of king *Çibi* and *Manu* (XIII, 61). Asked by *Yudhiṣṭhira* what is the best of all gifts, *Bhīṣma* declared it to be earth (called, therefore, *Priyadatta*); *Mṛtyu*, etc. (α), are incapable of touching the person that makes a gift of earth; the verse hearing which [*Rāma*] *Jāmadagnya* gave away the whole earth to *Kaçyapa* is quoted; a gift of earth is a high expiation for the sin of those who betake themselves to *Atharvan* rites in order to do injuries to others; Ā., etc. (β), applaud the man who makes a gift of earth; he further told the old narrative of a discourse between *Bṛhaspati* and *Indra*: having adored *Vishṇu* in 100 sacrifices, *Indra* put this same question to *Bṛhaspati*, and was instructed by him; "that man who does not keep a promise of a gift of earth, or who recalls it, is tied with the noose of *Varuṇa* at the command of Death; those men have never to go to *Yama* who honour and worship brahmans, etc."; that king who makes gifts of earth sports in bliss in heaven, adored by D. and G., and is approached by 100 Aps., etc. *Indra* gave the whole earth to *Bṛhaspati*; if these verses are recited at a *çrāddha* neither Rā. nor As. can succeed in appropriating any share of the offerings made (XIII, 62). Asked by *Yudhiṣ-*

*ṭhira* as to what gifts kings should make, what gifts immediately gratify the brahmans, what fruits attach to them, what gifts are productive of rewards both here and hereafter, *Bhīṣma* related the answer he had received from *Nārada* when he put the same question to him: a gift of food made to even a *Cāṇḍāla* or a dog is never lost; in a former *Kalpa* (*purā kalpe*) *Prajāpati* said that food is *amṛta*, etc.; *Agni* and *Soma* in the body create and maintain the vital seed; thus the sun and wind (*Pavanaḥ*) and the vital seed spring and act from food; description of the regions of heaven reserved to those that make gifts of food (XIII, 63). *Yudhiṣṭhira* enquired after the conjunctions of the planets and stars in relation to gifts. *Bhīṣma* repeated the ancient narrative of the discourse between *Devaki* and *R. Nārada* at *Dvārakā*, where *Nārada* answered this very question. *Devaki* in her turn told it to her daughters-in-law (XIII, 64). Various merits of various kinds of gifts, *Bhīṣma* referring to *Atri*, etc. (γ); ghee is said to gratify *Bṛhaspati*, etc. (δ), (XIII, 65). Asked by *Yudhiṣṭhira*, *Bhīṣma* commented on the gift of sandals and shoes, and of sesame, and land, and kine, and food; sesame seeds were created by *Brahmān* as the best food of the *Pitṛs*, etc.; *Āpastamba*, etc. (ε), have all ascended to heaven by means of making gifts of sesame seeds. Once the gods, desirous of performing a sacrifice on the earth, repaired to *Brahmān* on the *Himavat* and obtained from him a clod of earth (which the *munis* should always adore); there came *Agastya*, etc. (ζ); the gods attached one-sixth of the merit arising from their sacrifice to the gift of earth; in days of yore king *Rantideva* performed a grand sacrifice, in which an immense number of kine were slaughtered; from the juice of their skins the river *Carmanvatī* was formed; king *Rantideva*, in days of yore, ascended to heaven on account of his having given gifts of food; the cow should never be given away for slaughter; what kine should not be given to brahmans; he referred to *Parāçara*; the seasons when gifts of food produce particular merits (XIII, 66). Asked by *Yudhiṣṭhira*, *Bhīṣma* dealt with the merits that attach to gifts of drink, quoting *Sāvitrī* and *Lomaça* and *Manu*, and mentioning *Çibi*; *Soma*, etc. (η), has sprung from water; D. have *amṛta* for their food, N. have *Sudhā*, P. have *Svadhā* (XIII, 67). *Yudhiṣṭhira* asked about the merits that attach to gifts of sesame and lamps for lighting darkness, as also of food and robes; *Bhīṣma* told the narrative of the conversation between a brahman and *Yama*, in ancient times, in the large town of *Parnaçalā* (inhabited by brahmans) between *Yamunā* and *Gaṅgā*, at the foot of the *Yamunā* hills; one day *Yama* commanded a messenger of his (description) to bring the person named *Çarmin* of *Agastya's* race from this town (*Agastyaṃ gotrataḥ*), not confounding him with another of the same *gotra*; he should be worshipped with respect. The messenger did the very reverse; *Yama* ordered this man to be taken back and *Çarmin* to be brought; the former was, however, first instructed by *Yama* regarding gifts. Then the messenger conveyed him back and fetched *Çarmin*; *Yama*, having given him the same instructions, dismissed him to be taken back to his abode. The giver of a lamp is regarded as benefiting the *Pitṛs* and *Yama*; it enhances the power of vision of D., P., and one's self; citing *Manu* about a gift of gems (XIII, 68). *Bhīṣma*, at *Yudhiṣṭhira's* solicitation, reverted to the topic of the merits of gifts, with especial reference to the gift of earth; a cow should never be given to a person that is not righteous (XIII, 69). The tale of the calamity that befell king *Nṛgya*, who had unwittingly