

taken a cow belonging to a brahman and given it away to another brahman. Formerly, when *Dvāravatī* was founded (read with *B. nivāṇtyām*), a huge lizard was seen (or met with?) in a well; *Kṛṣṇa* took it out and learnt that it was king *Nrga*, who in days of old had performed many sacrifices and repeatedly made gifts of hundreds upon hundreds of thousands of kine to the brahmins; a brahman's cow had accidentally come among *Nrga's* and been given to another brahman, whose weak child it nourished; neither of them would take the most exorbitant gifts in exchange; after death, when he came to the region of the *Pitrs*, *Yama* let him choose as his punishment for this little sin to become a lizard for 1,000 years, till he was rescued by *Vāsudeva*. Then *Nrga* mounted a celestial car and proceeded to heaven; a verse of *Kṛṣṇa's* is quoted (XIII, 70). *Yudhishtira* asked *Bhīṣma* to further detail the merits attainable by gifts of kine. *Bhīṣma* told the old story of *R. Uddālaki* and his son *Nāciketa*, whom he had cursed to go and see *Yama*, because *Nāciketa* had not found the articles (enumeration) he was sent for, as they had been washed away by the current. *Nāciketa* fell down, deprived of life; *Uddālaki* indulged in lamentations; when the night came, *Nāciketa*, drenched with his father's tears, revived, and in the midst of the *Rshis* told that he had been honoured in *Yama's* delightful palace, which extended over 1,000 *yojanas*; "*Yama* said that I was not dead, but had only come to see *Yama* in compliance with the words of my father"; *Yama*, at his request, had caused him to be mounted on a vehicle and showed him all those delightful regions that are reserved for the righteous (description), who make gifts in the world of men, especially gifts of kine, etc. (considerations of propriety or otherwise); in the absence of kine, a person by making gifts of a substitute of kine (e.g. a cow made of ghee) wins the merit of making gifts of kine; gifts of kine on *kāmyāśṭami*, etc.; "I then took leave of *Yama* and have now come back" (XIII, 71). *Yudhishtira* asked about the regions of kine, which are the residence of givers of kine. *Bhīṣma* related the old tale of the conversation between *Brahmān* and *Indra*, who, seeing that the residents of the regions of kine surpassed the denizens of heaven, asked *Brahmān* about them (XIII, 72). The comments of *Brahmān* to *Indra* on the subject of kine, reference being made to *Rshis*, etc. (XIII, 73). Asked by *Indra*, *Brahmān* spoke about the end of him who consciously steals a cow or sells one from motives of cupidity. *Bhīṣma* explained how *Brahmān's* discourse had been handed down from *Indra* to *Bhīṣma*: *Brahmān* > *Indra* > *Daçaratha* > *Rāma* [*Dāçarathi*] > *Lakṣmaṇa* > the *Rshis* (while dwelling in the woods) > from generation to generation > *Bhīṣma's* preceptor > *Bhīṣma*. Blessing upon the reader (XIII, 74). Asked by *Yudhishtira*, *Bhīṣma* explained the rewards that attach to the observance of different kinds of vows; many millions of *R.* are residing in *Brahmaloka* (XIII, 75). Asked by *Yudhishtira*, *Bhīṣma* commented upon the ordinances that regulate gifts of kine, quoting the instruction given by *Brhaspati* to king *Mādhātṛ*; "kine have that in them that partakes of the nature of both *Sūrya* and *Soma*"; application of the words *bhavitavyā*, etc. (θ); all the three [cow-givers], etc., and he who is well conversant with the *Mahābhārata* attain to the regions of *Viṣṇu* and *Soma*; names of kings who have attained to regions of great felicity as the reward of such gifts of kine as they made according to the instructions of *Brhaspati*: *Uçinara*, etc. (ι).—*Vaiçampāyana* said: King *Yudhishtira* did all that *Bhīṣma* wished; he

from that time began always to make gifts of kine and to support himself on grains of barley and on cow-dung as his food and drink, and he began to sleep from that day on the bare earth, and gave up the practice of harnessing kine to his vehicles, and used cars drawn by horses (XIII, 76). *Vaiçampāyana* continued: Asked by *Yudhishtira*, *Bhīṣma* once more went into detail on the merits attaching to the gift of kine: a *Kapilā* cow is the best of all kine; *Yudhishtira* asked why; *Bhīṣma* said he had heard old men tell the following story: In days of yore *Brahmān* commanded *Dakṣa* to create living creatures; *Dakṣa*, in the first instance, created food; he drank *amṛta*, a fragrant eructation came out, and gave birth to the cow *Surabhi*, whose daughters came to be regarded as the mothers of the world; they were all *Kapilās*; some froth from the calves fell upon the head of *Mahādeva*, who, filled with wrath, turned his third eye towards them, which produced various complexions in them; some escaped to the region of *Soma* and retained their colour. *Dakṣa* informed *Çiva* that this froth was *amṛta* and not impure; *Candramas* (the Moon), after drinking the *amṛta*, pours it out again; but it is not, on that account, regarded as impure. *Dakṣa* then presented *Mahādeva* with a bull and certain kine; *Mahādeva* was gratified and made that bull his vehicle, and after the form of that bull adopted the device on his standard; it was on that occasion also that the gods, uniting together, made *Mahādeva* the lord of animals. Cows yield *Soma* in the form of milk. Blessing upon the reader.—*Vaiçampāyana* continued: *Yudhishtira* and his brother began to make gifts of both bulls and cows of different colours to brahmins, *Yudhishtira* performing many sacrifices (XIII, 78). *Bhīṣma* said: In days of yore, king *Saudāsa* of *Ikshvāku's* race asked his *purohita* *R. Vasishtha* what is most sacred and most productive of merit; *Vasishtha* enlarged upon the mystery relating to kine; *svāhā* and *vashaṭ* are for ever established in kine; what is meant by *Gomatī* (XIII, 78). Continuation of *Vasishtha's* discourse on the pre-eminent sanctity of kine; the diverse merits attaching to gifts of different kinds of kine: *Brahmaloka*, etc. (κ), (XIII, 79). *Vasishtha* commented on the purificatory *mantras* having reference to kine; "those who make gifts of 1,000 kine, departing from this world, proceed to the region of *G.* and *Aps.*, where there are many palatial mansions made of gold, and *Vasor dhārā* (i.e. *Mandākinī*, *Nīl.*); . . . by giving away a *Kapilā* cow, etc., one succeeds in entering the palace of *Yama* that is so difficult to enter."—*Bhīṣma* said: *Saudāsa*, honouring these words of *R. Vasishtha*, made gifts of a very large number of kine unto the brahmins, and attained to many worlds of felicity in the next life (XIII, 80). *Yudhishtira* asked what is the most sacred of all sacred things in the world, and which is the highest of all sanctifying objects. *Bhīṣma* said: Kine are the most excellent of all objects, etc.; *Mādhātṛ*, etc. (λ), always used to give away kine in thousands, and have attained to such regions as are unattainable even by the gods; he quoted a discourse delivered of old. *Çuka* (having finished his morning observances) asked *R. Vyāsa* what is the foremost of all sacrifices, and was instructed by him, who praised kine and described the region of kine which the blessed only attain; *Aps.* always entertain them there; those regions that have for their lords *Pūshan* and the *Maruts* are attained to by givers of kine; they attain to wealth like that of *Varuṇa* himself; one should daily recite these *mantras* (μ) declared by *Prajāpati*