

himself. [In this section *Yudhishtira* has repeatedly been addressed instead of *Ṣuka*.] The man who, for a month, subsists upon the gruel of barley picked up every day from cow-dung, becomes free of sins as grave as the slaughter of a brahman: after their defeat at the hands of *Dai*., the gods practised this penance, owing to which they regained their position; the efficaciousness of the *Gomati mantras*.—*Bhishma* said: From that time *Ṣuka* began to worship kine every day (XIII, 81). *Yudhishtira* asked how it is that the dung of the cow is possessed of *Ṣṛi*. *Bhishma* told the old story of the conversation between the kine and *Ṣṛi*, who once in a beautiful form entered a herd of cows, saying: "The *Daityas*, forsaken by me, have been lost for ever; the gods *Indra*, etc. ( $\nu$ ), having obtained me, are sporting in joy and will do so for ever; *R*. and *D*. only when they are favoured by me become crowned with success"; she wished to reside in the kine; they refused her, saying she was fickle and restless. *Ṣṛi* said: "D., Dā., G., Pç., U., Rā., and men succeed in obtaining me only after the severest austerities"; they agreed that she should live in their urine and dung (XIII, 82). *Bhishma* continued his discourse on kine, repeating the old tale of the discourse between *Brahmān* and *Indra*, after *Dai*. had been defeated and all creatures grew in prosperity; then once *R*., G., K., U., Rā., D., As., the birds, and the *Prajāpatīs* all adored *Brahmān*; *Nārada*, etc. ( $\xi$ ), sang, etc. ( $\sigma$ ); *Indra* asked him about the region of kine; *Brahmān* said that *Indra* had always disregarded kine, and commented to him on the superiority of kine. He explained to him why kine have descended to earth: In days of yore, when in the *Deva-yuga* the *Dānavas* became lords of the three worlds, *Aditi* underwent the severest austerities (standing upon one leg for many years) and begot *Viṣṇu*; seeing *Aditi* perform penance, *Surabhi*, the daughter of *Dakṣha*, also underwent austerities on *Kailāsa* (resorted to by *D*. and *G*.), in *yoga*, standing upon one leg for 11,000 years; "D., R., and M.-U. became scorched and repaired thither with me (*Brahmān*); as she did not herself ask a favour, I granted her the boon of immortality, and that she should dwell in *Goloka*, while her offspring, engaged in doing good acts, would reside in the world of men (description of *Goloka*)." *Bhishma* continued: From that time *Ṣakra* began to worship kine every day. Blessing upon the reader, etc. (XIII, 83).—§ 747: *Yudhishtira* asked why gold, in the *Ṣṛutis*, is declared to be even superior to kine as a *dakṣhiṇā*, and what gold is, etc. *Bhishma* related the circumstances connected with the origin of gold: "When my father *Ṣāntanu* was dead, I went to *Gāṅgādvāra* to perform his *ṣṛāddha*; *Gāṅgā* came and rendered me great help (description); a handsome arm, adorned with *āṅgadas*, etc., rose up piercing the ground; the *P*. did not come in their visible forms to take the cake; I, therefore, disregarding the hand, offered the whole cake on blades of *kuṣa*-grass, according to rule; then the arm of my father vanished. In that night the *Pitṛs* appeared to me in a dream, pleased by my adherence to the rules, whereby I had honoured the authority of the scriptures, etc. ( $\alpha$ ); I had made gifts of earth and kine; now I should make gifts of gold. Listen now to this old story, that extends the period of life for him who listens to it; it was first recited to *Rāma Jāmadagnya*, who in former days exterminated the *Kṣhatṛiyas* twenty-one times; by performing a horse-sacrifice he became free from sin, but he still failed to attain to perfect lightness of heart; he repaired to *R*. and *D*., then to

*Vasiṣṭha*, etc. ( $\beta$ ); they told him that in days of yore *Agni* burnt all the world; from his seed sprang gold; he should make gifts of gold; *Vasiṣṭha* in especial commented on gold: it is the essence of *Agni* and *Soma*, etc. ( $\gamma$ ); such is the teaching of the *Smṛtis*; in churning the entire universe a mass of energy (i.e. gold) was found; hence gold is superior; *D*., *G*., *U*., *Rā*., *men*, and *Pç*. keep it with care; *Agni* is all the deities in one, and *Agni* is the essence of gold. I formerly heard this in the *Purāna*; it represents the speech of *Prajāpati* himself." Then he related *Suvarṇot-patti* ( $\delta$ ), (XIII, 84-85).—§ 748: Asked by *Yudhishtira* (who refers to § 747b), *Bhishma* related *Tāarakavadho-pākhyāna* ( $\delta$ ), (XIII, 86).—§ 749: Asked by *Yudhishtira* (who perhaps refers to § 641 = XII, 60 ff.), *Bhishma* explained the ordinances respecting the *ṣṛāddha*. *D*., *As*., *men*, *G*., *Pç*., *K*., every one should always worship *P*. *P*. are worshipped before the gods. The merits and demerits of the different lunar days for performing the *ṣṛāddha*: 1st-13th days of the bright fortnight are auspicious; all the young men in the family of him who performs it on the 14th day meet with death, and he himself becomes entangled in war; the day of the new moon and 10th-13th days of the dark fortnight are auspicious; the dark fortnight is better than the bright one, the afternoon better than the forenoon (XIII, 87). Asked by *Yudhishtira*, *Bhishma* explained what, if presented to *P*., becomes inexhaustible and eternal, and the periods for which different offerings presented at *ṣṛāddhas* gratify the *P*., quoting some verses [originally] sung by *P*. and communicated to him by *Sanatkumāra*, recommending *pāyasa* with ghee on the 13th day [of the dark fortnight, PCR.] under *Maghāḥ* during the Sun's southward course, and, under the same constellation, meat of goat, etc., and *ṣṛāddhas* at *Gayā* ( $\delta$ ), (XIII, 88); the different merits acquired by persons by performing optional (*hām̐yāni*) *ṣṛāddhas* under various *nakṣatras*, and which were [first] explained by *Yama* to *Ṣaṣabindu*: by performing such a *ṣṛāddha* under the *Kṛttikā*, "a man acquires the merit of a sacrifice after establishing the sacred fire, and ascends to heaven with his children" (PCR.), etc. ( $\alpha$ ). Having listened to these ordinances about the *ṣṛāddha*, *Ṣaṣabindu* acted accordingly, and easily subjugated and ruled the earth (XIII, 89). Asked by *Yudhishtira*, *Bhishma* explained to what kinds of brahmans the offerings made at *ṣṛāddhas* should be given away, quoting the *Vaikhānasa R̥shis* (XIII, 90). Asked by *Yudhishtira* by whom the *ṣṛāddha* was first conceived, etc., in the time when the world was only peopled by the descendants of *Bhr̥gu* and *Angiras* (*Bhr̥gv-Angirasake kāle*), etc., *Bhishma* said: *Brahmān* > *Atri* > *Dattātreyā* > *Nimi* > *Ṣṛimat*. After 1,000 years *Ṣṛimat* died, having undergone the severest austerities; *Nimi*, filled with grief, collected various agreeable objects on the 14th day of the moon, and the next morning he conceived the idea of a *ṣṛāddha*; on the day of the new moon he invited a number of respected brahmans, gave food to seven such brahmans, and made an offering of cakes of rice to his dead son, uttering his name and family (*nāma-gotraṃ*). He then became filled with regret, having done an act that was not laid down in the scriptures [that a father had done with reference to his son what sons ought to do with reference to their fathers, PCR.]; he thought of *Atri*, who came and comforted him, saying that this sacrifice in honour of the *Pitṛs* had been laid down and its rites regulated by *Brahmān* himself in days of yore: one should pour out libations to *Agni*, etc. ( $\beta$ ); the gods named *Pitṛs* [and] *Uṣṇapas* [so