

they repair to the region of *Yama*, etc. "Behold also this miserable dog!" In a former life the *Cāṇḍāla* was born in a noble family, but out of pride he ate the meat attached to the vertebral column of animals, and thence he had attained to his present state; in consequence of some meritorious act in a former life, he had retained the memory of his previous existences. Asked by the *Cāṇḍāla*, the *kṣhattriya* told him (in order to obtain emancipation (*mokṣha*) from his state of a *Cāṇḍāla*) to give up his life for the sake of a brahman. This the *Cāṇḍāla* did in a battle for protecting a brahman's wealth, and attained to a desirable end (XIII, 101).—§ 757: Asked by *Yudhishṭhira* whether there is a difference of position among righteous men after death, *Bhīṣma* related the old narrative of the conversation between the muni *Gautama* and *Indra* [i.e. *Hastikūṭa*] (β) (XIII, 102).—(†) § 758: Asked by *Yudhishṭhira* what constitutes the highest penance, *Bhīṣma* said that there is no penance superior to abstention from food, and told the old story of the conversation between king *Bhagīratha* and *Brahmān*. *Bhagīratha* had transcended the world of the gods, that of kine, and that of the *Rāhis*; beholding this, *Brahmān* asked him how he had attained to that region, where neither gods, nor G., nor men succeed in coming without having practised the severest austerities; *Bhagīratha* enumerated his sacrifices, his penances on the *Jāhnavī* (*Gaṅgā*), etc. (α); those on the banks of *Sarayū*, etc. (β), he gave away millions of kine to the brahmans. "It is not through the merits of those acts that I have attained to this region, but through the vow of fast, which had been known to *Indra*, who had kept it secret, but which *Bhūrgava Uçanas* had learnt through penance († v. 5945); all brahmans and *Ṛ.* gratified me, saying that I should repair to *Brahmaloka*." *Bhagīratha* was honoured by *Brahmān* (XIII, 103).—§ 759: Asked by *Yudhishṭhira*, *Bhīṣma* discussed the reason why, a man's period of life being said to extend over 100 years, one becomes short-lived or long-lived; one should awake at the *Brāhma mukūrta* [i.e. at the hour when the sun is just below the horizon, PCR.]; *Ṛ.* by adoring the two twilights became long-lived; one should avoid atheism (*nāstikyaṃ*), calumniating the *Vedas*, censuring the gods, etc.; one should also wash one's feet before sitting down to recite the *Vedas* or to eat any food; one should perform the *homas* for propitiating the gods (*çāntihomān*) and recite the *Sāvitra* mantras (*Sāvitrāṇi ca dhārayet*; i.e. *mantraviçeṣhān*, Nil.); persons conversant with ancient history cite a *gāthā* sung by *Yama* in days of old (about running—*prādravati*, B.—or studying with uncleansed mouth); "he who studies at forbidden times, loses his *Veda* and shortens his life" (v. 5026-8); nor should one eat at the *çrāddha* of an enemy; the spots of the hand named *Brāhma tīrtha*, etc. (α); having drunk water thrice, etc., one should worship the P. and gods according to the ordinances of the *Vedas* (v. 5065); a brahman should perform [the *ācamana*] (*samuposprçet*) in all the purificatory acts with the *Brāhma tīrtha* (v. 5066); one should never perform any act in honour of P. in the night-time (v. 5075); one should wash his head before performing any act in honour of P. or gods (v. 5081); one should never perform [a *çrāddha*] under the constellation of one's nativity, nor under the two *Proshṭhapadas*, nor under *Āgneya* (i.e. *Kṛttikā*, Nil.), nor under fierce [*nakṣhatras*, such as *Açleshā*, etc., PCR.], nor under those that are hostile (*pratyarim*), or those mentioned [i.e. forbidden] in the *Jyotiṣha* (v. 5082-3); a woman of the same *pravara* (*samārshāṃ*), etc., should be

avoided [in wedding] (v. 5086); one should accomplish all acts ordained in the *Veda* or by the *Brāhmaṇas* (v. 5092); one should study the *Dhanurveda* and the *Veda* (v. 5100); "you should know the science of reasoning (*Yuktiçāstram*), the science of words (*Çabdaçāstram*), the *Gāndharvaçāstra*, and the [64] *Kalās*, [and] one should always hear the *Purāna* and *itihāsas* and the narratives that exist (*ākhyānāni yāni ca*), and the biographies (*caritaṃ*) of high-minded persons" (v. 5102-3); good conduct (*ācārah*) is superior to all lore (*āgamānāṃ*); this fame-producing, etc., [discourse] has been uttered by *Brahmān* out of compassion on all creatures (v. 5112) (XIII, 104). Asked by *Yudhishṭhira*, *Bhīṣma* expounded how the eldest brother should behave towards his younger brothers and the younger ones towards the eldest; "the *upādhyāya* is superior to 10 *ācāryas*; the father to 10 *upādhyāyas*; the mother to 10 fathers or [even] to the whole earth; there is no *guru* equal to the mother" (v. 5126-7) (XIII, 105). Asked by *Yudhishṭhira* if only brahmans and *kṣhattriya*s should observe fasts (the very *Mlecchas* observe them), *Bhīṣma* related what *Ṛ. Āngiras* had said to him in answer [essentially in the negative] to this same question, indicating the merits of fast on different days and different months (β), by which fasts the merit of different sacrifices (γ) are acquired, or the abode of the Aps., or *Brahmaloka* attained; there is no penance superior to fast: by fasts the gods became denizens of heaven, and *Ṛ.* attained to the highest success (*siddhim*); witness *Viçvāmītra*, and *Cyavana*, etc. (δ), who attained to heaven through fasts. In former days *Āngiras* declared so to M.-Ṛ.* (XIII, 106). *Yudhishṭhira*, saying that sacrifices are incapable of being performed by people that are poor, as they require a large store of diverse kinds of articles, wherefore the merit attaching to them can only be acquired by kings and princes, asked *Bhīṣma* about acts fraught with merit equal to that of sacrifices and capable of being performed by persons destitute of means. *Bhīṣma* related the ordinances about fasts that were promulgated by *Āngiras*; the regions attainable by them (ε) and the sacrifices they are equal to (ζ) (XIII, 107). Asked by *Yudhishṭhira* about that which is the foremost of all *tīrthas*, *Bhīṣma* mentioned and described *Mānasa tīrtha* [in the figurative sense of the soul]; but also the *tīrthas* of the earth are possessed of merit; by reciting the name of a *tīrtha*, by bathing there, and by gladdening P. there, one casts off one's sins and goes to heaven (v. 5365) (XIII, 108). Asked by *Yudhishṭhira* as to what is the highest, etc., kind of fast, *Bhīṣma* said: [A = "that man who fasts on the 12th day of the moon in the month so called"; B = "and, for the whole day and night, worships *Kṛṣṇa* as *Keçava*, etc."; C = "obtains the merits of the horse sacrifice, etc."; D = "and freedom from sin, etc."]

	A.	B.	C.	D.
(1)	<i>Mārgaçirsha</i>	<i>Keçava</i>	Horse sacrifice	becomes free from all his sins.
(2)	<i>Pausha</i>	<i>Nārāyaṇa</i>	<i>Vājapeya</i>	the highest success.
(3)	<i>Māgha</i>	<i>Mādhava</i>	<i>Rājasūya</i>	rescues his race.
(4)	<i>Phālguna</i>	<i>Govinda</i>	<i>Atirātra</i>	<i>Somaloka</i> .
(5)	<i>Çaitra</i>	<i>Vishṇu</i>	<i>Pauṇḍarika</i>	<i>Devaloka</i> .
(6)	<i>Vaiçākha</i>	<i>Mādhvāsūdana</i>	<i>Agnishōma</i>	<i>Somaloka</i> .
(7)	<i>Jyāishṭha</i>	<i>Trivikrama</i>	<i>Gavām medhāḥ</i>	rejoices with Aps.
(8)	<i>Ashāḍha</i>	<i>Vāmana</i>	<i>Naramedha</i>	rejoices with Aps.
(9)	<i>Çrāvāna</i>	<i>Cvīdhara</i>	<i>Pañçayajñāḥ</i>	a <i>vimāna</i> .
(10)	<i>Bhādrapada</i>	<i>Hṛshikeça</i>	<i>Santrāmāni</i>	becomes purified.
(11)	<i>Āçvika</i>	<i>Padmanābha</i>	1,000 cars	—
(12)	<i>Kārttika</i>	<i>Dāmodara</i>	all sacrifices...	—

