

The result of adoring *Kṛṣṇa* as *Puṇḍarikākṣa*, etc. (γ). At the conclusion of one's vow, one should feed a number of brahmans or make gifts of ghee to them. *Viṣṇu* has said that there is no fast superior to that (XIII, 109). *Vaiśampāyana* said: Approaching *Bhīṣma*, who was lying on his bed of arrows, *Yudhiṣṭhira* asked how one does acquire beauty, etc. *Bhīṣma* said that a *Candravratā* should be commenced in *Mārgaśīrṣa*, when the moon comes in conjunction with *Mūla*:

(1) <i>Mūla</i> [19]	being in his feet,
(2) <i>Rohiṇī</i> [4]	„ calf,
(3) <i>Aṣvini</i> [1]	„ knee-joints,
(4) <i>Āśādhau</i> [20-21]	„ thighs,
(5) <i>Phālguni</i> [11-12]	„ anus,
(6) <i>Kṛttikāḥ</i> [3]	„ waist,
(7) <i>Bhādrapada</i> [26-27]	„ navel,
(8) <i>Revati</i> [28]	„ eyes,
(9) <i>Dhanishṭhāḥ</i> [24]	„ back,
(10) <i>Anurādhā</i> [17]	„ belly,
(11) <i>Viśākhāḥ</i> [16]	„ arms,
(12) <i>Hasta</i> [13]	„ hands,
(13) <i>Punarvasū</i> [7]	„ fingers,
(14) <i>Aśleshāḥ</i> [9]	„ nails,
(15) <i>Jyeshṭhā</i> [18]	„ neck,
(16) <i>Ḍravaṇa</i> [23]	„ ears,
(17) <i>Pushya</i> [8]	„ mouth,
(18) <i>Svāti</i> [15]	„ teeth and lips,
(19) <i>Ḍatabhiṣā</i> [25]	„ smile,
(20) <i>Maghā</i> [10]	„ nose,
(21) <i>Mṛgaśīras</i> [5]	„ eye,
(22) <i>Citra</i> [14]	„ forehead,
(23) <i>Bharanī</i> [2]	„ head,
(24) <i>Ārdṛā</i> [6]	„ hair.

[The figures in brackets indicate the number in the ecliptic; *Abhijit* [22] is wanting.] Then gifts of ghee to learned brahmans; one becomes as accomplished (*paripūrṇāṅgaḥ*) as the full moon (XIII, 110).—§ 760: *Yudhiṣṭhira* asked, what regulates rebirth, etc. *Bhīṣma* directed him to ask *Brhaspati*, as none else was capable of explaining the matter. *Vaiśampāyana* said: While they were thus speaking *Brhaspati* came from heaven; *Yudhiṣṭhira* with *Dhṛtarāṣṭra*, etc., honoured him; then *Yudhiṣṭhira* asked him, what is truly the friend of mortal creatures, and what follows man to the next world. *Brhaspati* said: Righteousness. *Yudhiṣṭhira* asked, how righteousness can accompany the dead body. *Brhaspati* said that the soul (*jīva*) obtains a new body according to its merit, *Yama*, etc. (a), being the witnesses, etc. Deities dwelling in the body, viz. earth, etc. (β). After birth *Jīva* receives woe and death from the messengers of *Yama*; if imbued with unrighteousness, *Jīva* has to go to the dominions of *Yama*, and after suffering great misery there, he has to undergo rebirth as an animal, or as some other kind of being, as declared in the *Vedas* and the scriptures (*śāstra*) with the histories (*śetihāse*). In the regions of *Yama* there are places worthy of being the abodes even of the deities, and which are equal to *Brahmaloka*, but also such as are worse than [those of animals]. Different forms in which *Jīva* has to take birth in consequence of different acts (e.g. as a *Brahma-Rākṣasa*; as *Mlecchas*). [The periods that elapse before one recovers human existence are here generally very short, some few months or years.] “I heard all this in days of old from *Brahmān* himself in the midst of the

*surarāhis*” (XIII, 111). Asked by *Yudhiṣṭhira*, *Brhaspati* explained by what acts people, having committed sin, attain to an auspicious end in this world and in heaven, especially recommending gifts of food (praised by D., R., P., and men), citing *Rantideva* (b) (XIII, 112). Asked by *Yudhiṣṭhira*, *Brhaspati* discoursed on the six doors of righteousness (abstention from injury, the observance of the Vedic ritual, meditation, restraining the senses, penances, and obedience to preceptors), saying that the man who practises the religion of universal compassion achieves the highest good, etc. *Vaiśampāyana* said: Then *Brhaspati* ascended to heaven. [XIII, 111-113 are called *Samsāra-cakra*] (XIII, 113).—§ 761: *Vaiśampāyana* said: After this *Yudhiṣṭhira*, addressing *Bhīṣma* (lying on his bed of arrows), said: R., D., and brahmans, led by the authority of the *Vedas*, praise the religion of compassion; but how does a man who has injured others in word, thought, and deed, succeed in freeing himself from misery? *Bhīṣma* recommended abstention from meat; meat, moreover, enslaves the mind by taste (XIII, 114). *Yudhiṣṭhira* (referring to § 749) wondered how, when abstention from injury is the highest religion, persons should make offerings of meat in *śrāddhas* in honour of P. *Bhīṣma* referred to the innumerable discourses on this topic that had taken place between R., and strongly recommended abstention from honey and meat, referring to the seven R. (*Saptarshayaḥ*), etc. (a), and quoting *Manu*, etc. (β); he who eats flesh of animals slain by others incurs the sin that attaches to the slaughter; he who purchases flesh slays living creatures through his wealth (the eater's demerit is, however, not so great as the slayer's); by eating flesh left from sacrifices [to D. and P.; v. especially *Agastya*] and of animals that have been slain for feeding brahmans, one incurs a small fault. In old time persons who wanted to attain to regions of merit hereafter, performed sacrifices with seeds. Especially in the month of *Kārttika* or in its bright fortnight one should abstain from [honey and] meat, which many ancient kings have done: *Nabhāga*, etc. (γ); those who abstain from flesh for months or fortnights continuously, have *Brahmaloka* reserved to them. (It is by truthfulness that *Hariścandra* roves through heaven like a second *Candramas*.) Also the kings *Ḍyenaçitra*, etc. (δ), did not eat flesh during the month of *Kārttika*, and, therefore, attained to *Brahmaloka*, adored by G. and surrounded by 1,000 beautiful damsels. The eaters of meat go to Hell; he who practises the religion of abstention from meat or teaches it to others will never have to go to Hell, even if he be exceedingly wicked in other respects\* (XIII, 115). Asked by *Yudhiṣṭhira* what can be eaten, etc., *Bhīṣma* discoursed on what is flesh, and continued the preceding discourse, again mentioning *Agastya*; snakes, etc. (e), never hurt him who is devoted to compassion; those who are covetous of meat are cooked in the hell called *Kumbhipāka*; etymology of the word *māṃsa* (flesh) (XIII, 116).—§ 762: Asked by *Yudhiṣṭhira* what end those attain to who give up their lives in battle, though to give up life is difficult for men, whether they are in prosperity or adversity, *Bhīṣma* explained the old narrative of the conversation, in former times, between *Vyāsa* and a worm: *Kiṭopākhyāna* (b) (XIII, 117-119).—§ 763: Asked by *Yudhiṣṭhira* about the relative superiority of knowledge, penances, and gifts, *Bhīṣma* told the old narrative of the conversation between *Maitreya* and *Vyāsa*: *Maitreya-bhikṣā* (b) (XIII, 120-122).—