

and then to perform one's ablutions; to offer cooked food with honey, in an *uḍumbara* vessel, as *bali* to the moon on the evening of the day of full-moon, which offer is accepted by Sā., etc. (γ), and whereby *Soma* and the Ocean increase* (spoken by *Vishṇu*). *Bhīshma* said that these mysteries (respected by D. and promulgated by *Vyāsa*) are even superior to the whole earth († v. 6198), and should not be imparted to any unbeliever, etc. (XIII, 134).—§ 767: Asked by *Yudhishthira*, *Bhīshma* enumerated those persons from which a brahman, a *kshatriya*, a *vaiśya*, and a *śūdra* may take his food, etc. (XIII, 135). Asked by *Yudhishthira*, *Bhīshma* expounded the expiations which purify a brahman of the sin he incurs by accepting forbidden food (especially offered to D. and P.); without having performed his ablutions, a brahman should not say his evening prayers, etc.; for this reason the *ṣrāddha* has been explained to be performed in the afternoon (XIII, 136). Asked by *Yudhishthira* which is better, charity (*dāna*) or devotion (*tapas*), *Bhīshma* enumerated the pious princes who have attained to heaven (*lokāḥ*) (α). "These and many other men (householders) have attained to heaven by charity and penances, and return again and again. As night approaches, I shall explain to thee in the morning whatever doubts may arise in thy mind" (XIII, 137). Asked by *Yudhishthira* (who refers to XIII, 137), *Bhīshma* discoursed on the five kinds of gifts: from desire of merit, from desire of profit, from fear, from free choice, and from pity; *Brahmān* has said that one should always make gifts according to one's power (XIII, 138).—§ 768: *Yudhishthira*, complaining of the distress of the time, asked *Bhīshma* to discourse on religion and profit in the presence of *Kṛṣṇa* and all the kings. *Vaiṣampāyana* said that *Bhīshma* recited the discourses on the puissance of *Vishṇu* in days of yore (and the doubt of *Rudra* and his spouse). Once *Kṛṣṇa* observed a vow for twelve years in order to obtain a son; *Nārada*, etc. (α), came there with Si., etc. (description of their seats); fire issued from the mouth of *Kṛṣṇa* and consumed the summit of the mountain with all its living creatures, then it came back and touched his feet; he cast a benignant look upon the mountain, which once more became adorned and peopled as before. Asked by R., *Kṛṣṇa* explained that, in consequence of his penances, his soul became transformed into fire and repaired to *Brahmān* (who told it that half of the energy of *Īva* would take birth as *Kṛṣṇa*'s son), and then went back; "I now ask you to tell me something that is highly wonderful, which you have heard of or seen on earth or in heaven." R. glorified *Kṛṣṇa*, and asked by them, *Nārada* described the wonderful incident on *Himavat*, "which was witnessed by R. on their *tīrthayātrā*" (XIII, 139). *Bhīshma* said: Then R. *Nārada*, the friend of *Kṛṣṇa*, told the following story of the discourse between *Īva* and *Umā*: *Umā-Maheṣvara-samvāda* (β) (XIII, 140-148). *Bhīshma* said: *Kṛṣṇa* paid honour to R., who praised *Kṛṣṇa*, approving of what *Īva* had said of him, and saying that they had told him [about the discourse of *Īva* with *Umā*], only to please him, since he had asked them; but "there is nothing in the three worlds that is unknown to thee." R. took leave of *Kṛṣṇa*, promising him that he would soon get an excellent son. *Kṛṣṇa* returned to *Dvārakā*. *Rukmiṇī*, after the tenth month, bore a son who is identified with *Kāma*, which exists in every creature and moves within the hearts of both gods and *Asuras*. Praise of *Kṛṣṇa* = *Vishṇu Trivikrama* = the thirty-three gods with *Indra* = *Adideva* (the first god), etc. *Bhīshma* congratulated

the *Pāṇḍavas*, especially *Arjuna*, and pitied *Duryodhana*; many Dai. and Dā. have been slain by *Kṛṣṇa*, witness *Īva*'s utterances (*purāṇam*) on *Himavat* to R.; the greatness, etc., of *Arjuna* can only come up to one-third of that of *Kṛṣṇa*. *Bhīshma* consoled *Yudhishthira* (it is Time = *Kṛṣṇa* who has slain the warriors), citing *Vyāsa* and *Nārada*. *Nārada* and *Vyāsa* have told me that "*Kṛṣṇa* and *Arjuna* (*triyugau*) practised penances in *Badari* for 10,000 years"; he mentioned his slaying of *Kaṇṇa*; the destruction of the *Kurus* is due to *Duryodhana*, etc. (ε). *Yudhishthira* remained silent; the kings with *Dhṛtarāṣṭra*, and R. with *Nārada*, applauded *Bhīshma* and worshipped *Kṛṣṇa*. When *Bhīshma* had rested and become refreshed, *Yudhishthira* once more asked him (XIII, 148).—§ 769: *Vaiṣampāyana* said: *Yudhishthira* asked *Bhīshma*: who is the one god, which the foremost of all religions, and by what prayer does one become freed from the bonds of birth and transmigration (*janmasamādra-bandhanāt*). *Bhīshma* answered: "Always uttering the 1,000 names of the eternal *Vishṇu Purushottama*, the great *Brahmān*, etc., which were sung by the R." (v. 6949 wants in B.: *Vishṇor nāmasahasraśya Vedavyāso mahān ṛshih | Chando 'nuṣṭup tathā Devo Bhagavān Devakīputāḥ*). Then he enumerated *Vishṇu*'s (= *Keçava*'s v. 7057 = *Vāsudeva*'s v. 7061, 7066, etc. = *Kṛṣṇa*'s v. 7071) 1,000 names.* "The moveable and immoveable world with D., As., G., Y., U., and Rā., is under the sway of *Kṛṣṇa*; R., P., D., etc., have sprung from *Nārāyaṇa*; the *Yoga*, the *Sāṅkhya*, the crafts (*śilpāḥ*), the *Vedas*, the *Śāstras*, etc., have sprung from *Janārdana*; one should recite this hymn in praise of *Vishṇu*, composed (*kīrtitāṃ*) by *Vyāsa*" (XIII, 149).—§ 770: Asked by *Yudhishthira* about the [mantra] which gives righteousness and success on setting out on a journey, or on entering [a new building], or at the commencement of any undertaking, or in sacrifices to D. and P., etc., *Bhīshma* recited a *mantra* promulgated by *Vyāsa* and ordained by *Sāvitrī*, and which purifies from all sins, and which was recited in days of yore by the foremost R. († v. 7088-9): Salutations (*namāḥ*) to *Vasishṭha*, etc. (α); the eleven *Rudras* (the lords of the three worlds) are: *Ajaitapād*, etc. (β); in *Āṭarudra* they are 100; *Aṃṣa*, etc. (γ), are the twelve *Ādityas*, the sons of *Kaçyapa* according to the *Ṣṛuti*; *Dhara*, etc. (δ), are the eight *Vasus*; *Nāsatya* and *Dasra* are the two *Asvins*, the sons of *Mārtiṇḍa*, who came out of the nose of *Saṅgīṇā*; *Mṛtyu*, *Kala*, V.-D., P. (endowed with forms), Mu., and Si. (devoted to penances and emancipation) are the invisible witnesses of all the good and bad acts of all beings, giving the regions of felicity (*lokān etān*) created by *Prajāpati* to those that praise them, and residing in all the worlds; by praising these 33 [i.e. 11 + 12 + 8 + 2] gods (the lords of all hosts of beings) [and] *Nandiçvara*, etc. (ε), one is cleansed of all sins; the R. [called] *Mānavas* are *Yavakṛita*, etc. (ζ); blazing like *Rudra*, *Anala*, and the *Vasus*, they rejoice in heaven with the gods after having performed good deeds on earth; the seven *gurus* of *Indra* [i.e. presumably *Yavakṛita*—*Bala Āngirasa*] live in the East, and by praising them one enjoys felicity in *Indraloka*; *Unmuou*, etc. (η), are the seven *ṛvijs* of *Dharmarāja* [i.e. *Yama*], and live in the South; *Drḍheyu*, etc. (δ), are the *ṛvijs* of *Varuṇa*, and dwell in the West; *Atri*, etc. (ι), are the seven *gurus* of *Kubera*, and dwell in the North; there are seven other Mu. in all the quarters, bestowers of fame, etc.; *Dharma*, etc. (κ), are upholders of the earth; *Rāma*, *Vyāsa*, *Droṇa*'s son *Açvatthāman*, and *Lomaça*; these are the celestial