

munis, distributed into seven groups [of] seven; they are the creators of peace [*ṣānti-*] and good (*-svasti-*) and the regents of the quarters (*diśāṃ pālāḥ*); one should turn his face in that direction in which one of these R. live, and take refuge with him; they are the creators of all creatures and the purifiers of the worlds [this is the order in B., where v. 7121: *Rāmo Vyāsa* is placed before v. 7120: *Ṣānti-svastikarā loka*]; *Samvartta*, etc. (including *Sāṅkhya* and *Yoga*) (λ), have practised severe penances and are celebrated over the three worlds; there are others resembling *Rudra*, in *Brahmaloka*, through whom the sonless obtains a son, and the poor obtains wealth; one should also praise *Prithu*, etc. (μ), [and] *Sāṅkhya* and *Yoga*, *Havya* and *Kavya*, and Supreme *Brāhman*; one should praise them morning and evening; then there is no fear from fire or thieves, nor from P. and Rā., etc.; P. eat that man's *kavya*, and the gods his *havya* (so B.), who recites [these names: *Sāvitrī*, v. 7146, 7149, 7158; *mahad brāhma Sāvitrī-guṇakīrtanam*, v. 7150; *Sāvitrīṃ paramāṃ gatim*, v. 7155; *Sāvitrī brāhma ṣaṣvati*, v. 7161] at his rites for D. and P.; they contribute to the peace (*ṣāntim*) of all the four castes; when setting out on a journey, etc., on every occasion one should recite them; it is a great mystery of R., etc. This ancient tale contains the opinion of the accomplished (*siddhāsa*) *Parācāra*, and in former days was recited to *Indra*; [it is] the veritable eternal *Brāhman*, the heart of all creatures and the eternal *ṣṛuṭi*; all [the princes] of the race of *Sūrya* and of *Soma*, i.e. the *Rāghavas* and the *Kurus*, always recite it after having purified themselves (*śucayāḥ*); there is rescue from every calamity in always reciting [the names of] D., seven R. (*Saptarshīṇām*), and *Dhruva*; [† v. 7157-8 are each of 38 syllables; † v. 7159-60 are each of 2 × 28 syllables]: the old B.-r. *Kācyapa*, etc. (ν), have worshipped them; [being] the opinion of *Bhāradvāja* they were obtained by the sons of *Roṭka*; having acquired them again from *Vasiṣṭha*, *Čakra* and the *Vasus* vanquished all Dā.; the man who makes a present of 100 cows with their horns covered with gold to a learned brahman, and he who causes the excellent *Bhārata* story to be always recited, these two acquire [equal] merit; the benefits obtained by praising *Bhṛgu*, etc. (ξ) (XIII, 151).—§ 771: Asked by *Yudhiṣṭhira* what course of conduct towards the various classes of persons is regarded faultless, *Bhīṣma* eulogised the brahmins, who are attentive to P., D., and guests; who eat the first portions of *havya* and *kavya*; who by their very eating rescue the three worlds from great fear; whose wealth consists in all the *ṣikha*s and the *ṣṛuṭi*; whose wrath yet burns in the *Dandaka* wood, etc. (XIII, 152).—§ 772: Asked by *Yudhiṣṭhira* what is the reward attached to the worship of brahmins, *Bhīṣma* told the old narrative of a conversation between *Pavana* (the Wind) and *Arjuna* [*Kārtavīrya*]: *Pavanārjuna-samvāda* (δ) (XIII, 153-159).—§ 773: Asked by *Yudhiṣṭhira* about the prosperity resulting from the worship of the brahmins, *Bhīṣma*, saying that the time of his death is not distant, and that he has recited all the duties mentioned in the *Purānas*, referred him to *Kṛṣṇa* (δ) (XIII, 159). Asked by *Yudhiṣṭhira* what prosperity results from the worship of the brahmins, *Kṛṣṇa* related what he in former times in *Dvāravātī* had answered his son *Pradyumna*, who was greatly excited by [some] brahmins and put this same question to him; they have *Soma* for their king. He related the visit of *Durvāsas* (e) (XIII, 160). Asked by *Yudhiṣṭhira* about the knowledge he had acquired from *Durvāsas*, *Kṛṣṇa* said that he would recite that *Čatarudriya* which he repeats

every morning, and which was composed by *Prajāpati* at the end of his penances. Then he praised *Čiva* (d) (XIII, 161-162).—§ 774: *Vaiṣampāyana* said: After *Kṛṣṇa* had said these words, *Yudhiṣṭhira* once more asked *Bhīṣma* which of the two, perception (*pratyakṣam*) or the scriptures (*āgamaḥ*), should be [regarded as] authoritative for arriving at a conclusion (*kāraṇam bhavet*): *Bhīṣma* answered that to affirm that perception is the only authority (as some persons do) is foolish; that knowledge which is derived from reasoning can scarcely be said to be knowledge.— Asked by *Yudhiṣṭhira* as to [which of these four is most authoritative, viz.] perception (*pratyakṣam*), inference (*lokataḥ siddhir*, i.e. *anumānam*, Nil.), the teaching of the scriptures (*lokaṣ cāgamapūrvakāḥ*), and the various kinds of good men's practice (*ṣiṣṭhācāro bahuvividhāḥ*), he declared that as the might of unrighteous persons causes doubts to attach to perception, inference, and good conduct, good people who let themselves be led by the scriptures, and who are ever contented, should be resorted to for the solution of doubts.— As *Yudhiṣṭhira* remarked that, the *vada*, *pratyakṣa*, and *ācāra* being all three *pramāṇa* (authority) [as to what is *dharma*, i.e. righteousness], the one *dharma* would become threefold, *Bhīṣma* answered that *dharma* is really one, though capable of being viewed from three different points; he should not engage in such [unfruitful] speculations, but simply follow his instructions like a blind man, knowing that righteousness consists in abstention from injury, truth, absence of wrath, and liberality, and that conduct towards the brahmins that has been observed by his sires and grandsires. The fool who would deny that to be authority that [has always been accepted as] authority, does not deserve to become an authority, for he creates [only] fright.— Asked by *Yudhiṣṭhira*, *Bhīṣma* said that those who hate righteousness have their hearts overwhelmed with passion and darkness and go to hell; those who observe righteousness go to heaven. The brahmins, who are the eldest sons of *Brāhman*, represent righteousness, and, therefore, they are worshipped by the righteous as a ripe fruit by a hungry man.— Asked by *Yudhiṣṭhira*, *Bhīṣma* indicated the acts that are characteristic of wicked and good men (curious enumeration): the good never talk while eating, and never go to sleep with wet hands; two times have been appointed by the deities for taking food, viz. morning and evening; in the meantime, one should not eat anything; when following this rule, one is said to observe a fast; one who never approaches his spouse at any other time save after her courses, is said to observe the vow of *brahmaçarya*; *amṛta*, brahmins, and kine are regarded as equal; one does not incur any fault by eating the meat of animals slain in sacrifices with *mantras* from the *Yajurveda*; the flesh of the backbone, or that of animals not slain in sacrifices, is as the flesh of one's own son; one should eat in privacy; well-cooked frumenty, *yāvaka* (B. *yavāgām*), *kṛsara* (C. °ṣa°), and *havis* [should be used in] the *Aṣṭakās* of gods and P. and [in] worshipping the planets; one should not shave without calling down a blessing upon oneself; if one sneezes, he should be blessed ("ṣatām jīva," Nil.) by those present; having committed a sin, one should confess it in the presence of those that are good; they would then destroy it; one should achieve righteousness in private, not make a show of righteousness; those are traders in righteousness who draw profit from it; one should lay up for oneself a treasure in the world to come, consisting in gifts made [here] to deserving persons (XIII, 163). *Yudhiṣṭhira* observed