

should establish laws which he should never transgress (XII, 133). The two duties of a *kshatriya* are the acquisition of religious merit and of wealth. The advantages of Power (XII, 134).—§ 643: The old story of a robber who having in this world been observant of restraint did not meet with destruction in the next: *Kāyavya-carita* (b) (XII, 135).—§ 644: What wealth should not be taken by the king (XII, 136).—§ 645: Who enjoy happiness: *Çakulopākhyāna* (b) (XII, 137).—§ 646: How a king should behave who is weak and threatened on all sides by powerful foes: the old story of the mouse, the cat, the owl, the mongoose, and the hunter, i.e. *Mārjāra-mūshika-samvāda* (b). The moral of the story (XII, 138).—§ 647: *Bhīshma* related the conversation between the bird *Pūjanī* and king *Brahmadatta*, i.e. *Brahmadatta-Pūjanī-samvāda* (b) (XII, 139).—§ 648: How a king should behave when there is a general decadence of righteousness: the old story of the discourse between *Bhāradvāja* and king *Çatruñjaya*, i.e. *Kaṇikopadeça* (b) (XII, 140).—§ 649: How a *brahman* should live when there is terrible distress around. *Bhīshma* said that the *Kṛta*, etc. (a), are all dependent on the king's conduct, citing the old story of the discourse between *Viçvāmītra* and the *Cāṇḍāla* in a hamlet inhabited by *Cāṇḍālas*. Towards the end of *Tretā* and the beginning of *Dvāpara* a frightful drought occurred extending over twelve years; the planet *Bṛhaspati* began to move in a retrograde course, and *Soma* receded towards the south, etc. (description); the *brahmans* abstained from sacrifices and recitations of the *Vedas*, and no longer uttered *vashats*, etc.; the very *Rshis*, giving up their vows, began to wander hither and thither. M.-ṛ. *Viçvāmītra*, leaving his wife and son, wandered fireless and homeless, and regardless of food, clean and unclean. One day he came upon a hamlet, in the midst of a forest, inhabited by cruel hunters, etc. (description of a *Cāṇḍāla* hamlet). *Viçvāmītra*, in rage of hunger, wanted to steal a dog's haunch ("theft is allowable in a season of distress even for an eminent person; . . . in the first place one should steal from a low person . . ."). He was discovered and harshly addressed by the owner; but when the *Cāṇḍāla* learned who he was he addressed him respectfully, and dissuaded him from eating dog's meat, as the dog is less clean than a jackal, and the haunch of a dog is much worse than other parts of his body; "only the five kinds of five-clawed animals are clean food for *brahmans* and *kshatriyas* and *vaiçyas*, as laid down in the scriptures" (*yathūçāstram*). *Viçvāmītra* said that it is the duty of the *brahmans* to behave like *Agni* (as it is the duty of the *kshatriyas* to behave like *Indra*), that the *Vedas* are fire, and that fire at times becomes a consumer of everything; "life is better than death; if living one may acquire virtue"; he mentioned that *Agastya*, when hungry, ate up the *Asura Vātāpi* ("a man who is a *Rshi* cannot do what is sinful"). Notwithstanding the warnings of the *Cāṇḍāla*, *Viçvāmītra* took away that haunch of dog's meat into the woods and wished to eat it with his wife, having gratified the gods and the *Pitṛs*; igniting a fire according to the *Brāhma* rites and cooking a *caru* according to the *Aindrāgneya* rites, dividing the *caru* into due portions, he invoked the gods, including *Indra*. Meanwhile *Indra* began to pour rain copiously. *Viçvāmītra*, having completed the rites, himself ate that meat. Afterwards he destroyed all his sins by his penances and acquired the most wonderful success (XII, 141).—§ 650: *Yudhishtira* was distressed at the

possibility of such acts of impiety being mentioned as a duty. *Bhīshma* said that kings should gather wisdom from various sources, and not from the *Vedas* alone. Those who blame the injunctions of the scriptures, etc., are hucksters in learning and *Rākshasas* among men; it has been heard by us that the texts of morality cannot be understood solely by discussion or by one's own intellect; *Indra* has said that this is the opinion of *Bṛhaspati*; . . . in days of old *Uçanas* told the *Daiteyas* this truth, that scriptures are no scriptures if they cannot stand the test of reason; . . . the sin of killing a person is equal to the sin of not killing one that deserves to be killed. *Indra* has said that in times of distress the great duty of a king is chastising the wicked and protecting the good (XII, 142).—§ 651: *Yudhishtira* enquired after the merits of protecting suppliants. *Bhīshma*, reminded of *Çibi*, etc., told the story (that purifies the heart from every sin) that *Bhārgava* (i.e. *Rāma*, PCR.) had recited to king *Muukunda*, how a pigeon won success (*siddhi*), i.e. *Kapota-lubdhaka-samvāda* (b) (XII, 143-149).—§ 652: Requested by *Yudhishtira* about how a person can be purified after having committed sin from want of judgment, *Bhīshma* related the old tale, applauded by R., of what the *brahman Indrota Çaunaka* said to *Janamejaya*, i.e. *Indrota-Pārikshitiya* (b) (XII, 150-152).—§ 653: Asked by *Yudhishtira* if he had ever seen or heard of any mortal restored to life after having succumbed to death, *Bhīshma* related the story of the discourse between a vulture and a jackal as it had happened of old in the forest of *Naimisha*, i.e. *Gr̥dhra-gomāyu-samvāda* (b) (XII, 153).—§ 654: *Yudhishtira* asked *Bhīshma* as to how a weak king who incurs the wrath of a powerful one should behave in the hour of danger. *Bhīshma* told the story of the discourse between *Pavana* and the *çālmali*, who, having dared the Wind-god, saved himself by causing his branches to be lopped off: *Pavana-çālmali-samvāda* (b). "One should overlook the wrongs inflicted by a person of superior strength, and even consider them like the acts of a child, an idiot, or one that is blind or deaf. The eighteen *akshauhiniṣ* were not equal in might to *Arjuna*" (XII, 154-157).—§ 655: Covetousness is the cause of sin; it is not known in its real nature by D., G., As., M.-U., etc. (XII, 158). Discourse on ignorance; it has its origin in covetousness; *Janaka*, etc. (a), acquired heaven in consequence of their having repressed covetousness (XII, 159). The moral laws laid down by M.-ṛ. are many; the highest among them all is self-restraint; it surpasses charity and sacrifice and study of the *Vedas* (XII, 160). Penance (*tapas*) is the root of everything; by penance *Prajāpati* created the universe, etc., and R. acquired the *Vedas* and acquired their sixfold divine attributes (*aicvāryam*); renunciation (*saṃnyāsaḥ*) constitutes the highest penance (XII, 161). Discourse on Truth and its indications; it is applauded by *brahmans*, R., and P.; it is *yoga*, it is *Brahmán*, sacrifice, etc.; it has been found to weigh heavier than 1,000 horse-sacrifices (XII, 162). Discourse on the thirteen vices that are powerful foes of all; all these thirteen faults stained the sons of *Dhṛtarāshtra* (XII, 163). The characteristics of malevolent persons (XII, 164). How *brahmans* should be provided for. At the end of every year one should perform the *Vaiçvānara* sacrifice (*ishtim Vaiçvānarim*). The practice of an act laid down in an alternative is not destructive of virtue; fearing death, V.-D., Sā., the *brahmans*, and M.-ṛ. make use of the alternative instead of the