

himself if he were not to trust anybody?" *Bhīṣma* related: A bird named *Pūjānī* lived with king *Brahmadatta* in his palace at *Kāmpilya*; like [the bird] *Jivajīvaka*, it could mimic the cries of all animals (*rutajñā sarvabhūtānām*), etc. At one and the same time P. got an offspring and the king a son. P. used every day to go to the shores of the ocean and bring a couple of fruits, one for her own child and one for the prince. One day the prince, when playing with the offspring of P., killed it, and then came back to his nurse. When P. had returned to the palace, she wept bitterly, and said that nobody should live with a kshatriya or make friends with him; for so long as it suits their purpose, they behave with courtesy; but then they throw off the instrument; they do evil to all, and should never be trusted; even after doing an injury they try to soothe. P. then pierced the eyes of the prince, saying that those who avenge an injury never lose their merit by such conduct. Thinking that the avenger only squares his account, Br. sought to prevail upon P. to remain; "even after a deadly injury, affection and mutual trust arise between two persons residing together (for instance, the *ṣvapaca* [cāṇḍāla, PCR.] and the dog); animosity disappears quickly, like water poured upon the leaf of a lotus; it is Time that does every act; who therefore injures whom? Like fire consuming the fuel, Time consumes all creatures; what thou hast done, has been forgiven by me, do thou also forgive me." P. maintained that the injurer ought to leave his old place and never to place his trust upon the injured; just as the fragments of an earthen vessel cannot be reunited; animosity destroys the very sons and grandsons, and thereby the parties lose the next world as well; animosity can never die; it lies hidden like fire in wood, or like the water-fire (*toyāgniḥ*, i.e. the *Aurva*-fire) in the ocean; amongst men that have injured one another, therefore, mistrust alone can produce happiness; nor should too much trust be placed upon a person deserving of trust; one should try to inspire others with confidence in one's self, but never repose confidence in others (not even in a wife, son, brother, or friend); the mind of a person who has once injured another becomes naturally filled with mistrust if he sees the injured person worshipping him with gifts and honours. Hostility springs from five causes: woman, land, [harsh] words, natural incompatibility (*sāpatna*, i.e. *jāti-vairam*, [as] that between the cat and the mouse, Nil.), and injury; if Time be the cause of all acts, why do friends and kinsmen seek to avenge each other? further, why did the gods and the *Asuras*, in days of yore, smite each other in battle? and what use would there be of medicines? and how could religious merit be acquired by persons performing religious acts (*kaśmād dharmo 'sti kartṛṣhu*)? Men wish for birds either [to kill them] for food or [to keep them in cages] for sport. Misery arises from various sources (decrepitude, loss of wealth, association with something disagreeable, separation from agreeable objects, death [*badha*], immurement [*bandha*], women, natural causes [*sahajam*], [especially the death of] a son; foolish persons say that there is no misery in others' misery; but one that knows the flavour of all [sorts of] misery (*rasajñāḥ sarvaduḥkhasya*), feels the misery of others as his own; [we have this] decision in [our] own practical scriptures, and [according to them] trust is productive of misery (*niṣcayaḥ svārthaḥāstreshu*, *viṣvāsaḥ āsukhodayaḥ*; ought we not to read *°yaḥ cārtha°*?), and *Uṣanas* did formerly quote two verses (*gāthā*) [to this effect] to *Prahlāda* (ḁ); those who trust [the word], true or false, of a foe, are killed by trusting (*ṣṛaddadhānās*) like [a seeker of] honey

by dry grass; having conceived (*upagrhya*) hostilities [people] soothe [their foe], then they dash upon him like a full jar upon stone; if a king does injury to anyone, he should never trust him again. As Br. objected that by mere mistrust one does not obtain his desires, but is like a dead person, P. maintained that it is necessary not to act without an eye to the consequences (for instance, of sore feet, sore eyes, a wicked path, want of rain, injurious food); destiny and exertion are depending upon each other (*daivam puruṣhakāraḥ ca sthitāv anyonyasamprayāt*); but those that are high-minded achieve good feats, while eunuchs only pay court to Destiny; knowledge, courage, cleverness, strength, and patience are one's natural (*sahajāni*) friends; house, precious metals (*kupyam*), land (*kshetram*), wife, and friends are secondary (*upahītāni*) and may be obtained everywhere; home-keeping persons (*grhasnehāvabaddhānām*) of little understanding are eaten up by a bad wife like the crab by her progeny (*māghamām sagavā*—C. *ṣe°—iva*, 89 = 5222, v. Nil.); one should put a distance between oneself and a bad wife, a bad son, a bad king, a bad friend, a bad alliance (*ku-sambandham*), and a bad country; she only is a wife who speaks what is agreeable; he is a son who makes his sire happy; he is a friend in whom one can trust; that is one's country where one earns one's living; he is a king of strict rule who does not oppress, etc. (95-96 = 5229-5230); the king is the root of the triple aggregate (*trivargasya*, i.e. Virtue, Wealth, and Pleasure); while taking from his subjects a sixth share of their wealth, he should protect them all; otherwise he is a thief, and takes upon himself the sins of all his subjects, and ultimately sinks into Hell (*nirayaṃ prayāti*); the king, on the other hand, who gives protection is said by the *Prajāpati Manu* to have seven attributes (*guṇān*): he is a father (by compassion; the man who does not behave rightly towards him takes birth [in the next life] as an animal—*tiryag gacchati*), a mother (by doing good to his subjects—*sambhāvayati*—and by cherishing the poor—*dīnam apy upapadyate*), a preceptor (*guru*) (by giving instruction in morality and virtue—*dharmopadeṣena*), a protector, fire (by scorching the wicked—*aniṣṭān*), *Vaiśravaṇa* (i.e. *Kubera*) (by making gifts of wealth to those that are dear to him—*iṣṭeṣhu*), and *Yama* (by restraining the sinful—*yamayam asataḥ*) (o); that king, whose subjects grow like a large lotus in a lake, obtains every reward [here] and meets with honour in Heaven (*Svargaloke mahīyate*).—Then P. took leave of Br. and proceeded to the region she chose.

**Brahmādhipa** ("Lord of the Vedas," PCR.) = *Çiva*: XIII, 1002.

**Brahmādistambaparyanta** = *Çiva*: XIII, 1090.

**Brahmagarbha** = *Çiva* (1000 names<sup>2</sup>).

**Brahmāgrya** = *Mahāpurusha* (*Mahāpurushast.*).

**Brahmaguhā** ("the cave of *Brāhman*"). § 773b (*Kṛṣṇa Vāsudeva*): XIII, 159a, †7370 (*°ām purāṇīm pratishṭho mahīsattṛam Bharatāgre dadarṣa*, sc. *Kṛṣṇa*).

**Brahmahatyā** (personif.) = *Brahmavadhyā* (q.v.): XII, 10160.

**Brahmahṛdaya** = *Vishṇu*: XII, 13487.

**Brahmaja** = *Skanda*: III, 14638.

**Brahmajña**<sup>1</sup> = *Skanda*: III, 14638.

**Brahmajña**<sup>2</sup> = *Vishṇu* (1000 names).

**Brahmakalpa**<sup>1</sup> ("the cosmic period of *Brāhman*"). § 660b (*Bhṛgu-Bharadvājas*): XII, 183, 6809.

**Brahmakalpa**<sup>2</sup>, adj. ("like *Brāhman*"): I, 2216 (*rtvigbhīḥ*), 3124 (*rājasattamāḥ*); III, 2071 (*dvijāgryaiḥ*); V, 535