

envying others, giving to the best of his power, etc. In the kingdom of *Janaka* there did not exist a single subject that did not follow the duties of his caste. He did not slay the boars and buffaloes himself, nor did he eat meat himself; he fasted during the day and ate in the night; "even though the behaviour of his order be bad, a person may yet be himself of good behaviour; so also a person may become virtuous, although he may by profession be a slayer of animals." It is the fault of the kings when the subjects decay, and monsters, dwarfs, etc., are produced, but *Janaka* ruled justly. If one repents a wrong done by him, he is delivered from his sin (v. 13751). If a man seeks redemption (*kalyāṇam abhipadyate*) after having committed a sin, he becomes purified of all his sins (v. 13756). It is temptation (*lobha*) that constitutes the basis of sin. Then he gave some advice as to what is virtuous conduct (v. 13794 foll.: "these three are said to constitute the perfect way (*padam*) of the virtuous: a man must not do wrong to anybody, he must give alms, and must always be truthful"); (v. 13797 foll.: "freedom from malice, forbearance, peace of mind, contentment, pleasant speech, renunciation of desires and anger, virtuous conduct, and actions regulated according to the ordinances of the sacred texts, constitute the perfect way (*mārgam*) of the virtuous") (III, 207). The fowler and the animals slain by him are driven by their *karman* in a former life. In days of yore 2,000 animals and 2,000 cows used to be killed every day in the kitchen of king *Rantideva*; at the *caturmāsya* animals are sacrificed; the *ṛṣi* says, "The fires are fond of meat" (v. 13812), and at the sacrifices animals are killed by the regenerate, and these animals are purged of sin, and by *mantras* go to heaven. Regarding animal food this rule has been laid down by *munis*: Whoever partakes of animal food after having first offered it duly and respectfully (*yathāvidhī yathācāradhām*) to the gods and the *Pitṛs*, is not polluted by the act. The *ṛṣi* says, "Such a man is not one who partakes of animal food," and a *brahman* who has intercourse with his wife during her season is a *brahma-cārin*. King *Saudasa*, under the influence of a curse, ate human flesh. Agriculture is considered to be praiseworthy, though the plough destroys many creatures. Seeds of rice, etc., are all living creatures. As to hunting and the cutting of trees and herbs, many creatures live in trees and fruits and water. The earth and the air are all swarming with living organisms, which are unconsciously destroyed by men from mere ignorance (III, 208). When life is at stake and in the matter of marriage, it is justified to tell an untruth. Whichever conduces most to the good of all creatures is considered to be truth (*satyam*) (v. 13845; cf. v. 13990). The fowler discoursed upon the influence of *karman* upon metempsychosis and salvation (*moksha*; *Brahmaṇaḥ padam*, v. 13895) (III, 209).—§ 481: Questioned by *Kauçika* about the senses, the fowler discoursed about the sinful (in thought, word, and action (v. 13906); the evolution of sin is this: First *manas* is bent on *vijñāna*; thence successively originate *kāma*, *rosha*, *karman*, *rāga*, *doṣha*, *lobha*, *moha*, *vyāja*, *adharna*, *pāpa*). The virtuous man discerns these evils by means of his spiritual insight (v. 13908).—§ 482: Then he shortly enumerated the elements of the *brāhmi vidyā* (the universe, consisting of the five great elements, space, wind, fire, water, and earth, is *Brāhman* [neuter]; their qualities: sound, touch, form, flavour, and taste; *manas*, *buddhi*, *ahañkāra*; the five senses, *āiman*, *rajas*, *sattva*, *tamas*; the last seventeen are "*raçir avyaktasañjñakāḥ*", in all (with the

objects of senses and the manifest and the unmanifest) twenty-four (*caturviṃśaka ity eṣa vyaktāvyaḥ tamayo gunāḥ*) [read *gāṇaḥ*, cf. Hopkins, Great Epic, p. 34] (III, 210).—§ 483: A somewhat more detailed explanation of the five elements and their qualities. The terms *vyakta* and *avyakta* (v. 13931). Salvation, etc., are dependent on self-discipline (*tapas*), that is impossible without subduing the senses. The body is like a chariot, the coachman being the soul, and the horses the six senses (III, 211).—§ 484: The three qualities *sattva*, *rajas*, and *tamas* (III, 212).—§ 485: The five vital airs (*prāṇa*, *sāmāna*, *apāna*, *udāna*, *vyāna*), that are all seated (*pratishṭhitāḥ*, v. 13973) in the navel, and by whose collision the internal fire is generated that digests the food. The arteries (*nāḍyaḥ*), issuing from the heart in all directions, carry the essence of food (*annarasān*) acted upon by the ten *prāṇas*. The perception of the internal spirit, purification of the heart, destroys the good and evil effects of actions and leads to eternal beatitude. That state of peace and purification of heart (*prasādasya*, v. 13984) is likened to the state of a person who in a cheerful state of mind (*tryptaḥ*) sleeps soundly (*sukham*), or to a lamp shining on a windless spot, well kindled. Community with *Brāhman* cannot be taught to us even by the *guru* (v. 13992) (III, 213).—§ 486: Saying "Thou shalt see by what means I have attained to this blissful state," the fowler introduced *Kauçika* to his parents, whom he honoured together with his wife and children like gods (description; v. 14025: "I do what is agreeable to them, even though it be not strictly justifiable") (III, 214).—The fowler said: "Thou hast wronged thy father and thy mother, for thou hast left home without their permission, for the purpose of learning the *Vedas*, and they have become blind from grief at thy loss. Thereby thy ascetic merit, etc., have become useless to thee. Do return home this very day." *Kauçika* acknowledged that the fowler had rescued him when he was on the point of falling into hell, and that he did not consider him to be a *çādra*, as it was very difficult for a *çādra* to learn the eternal religion (*dharmaḥ*); his being a *çādra* must surely be due to any action in a former birth; this *Kauçika* wished to learn.—§ 487: The fowler told: "I was formerly a *brahman*, son of an eminent *brahman*, and versed in the *Vedas* and the *Vedāṅgas*, and friend of a king, who was accomplished in the *Dhanurveda*, and thence skilled in archery myself; one day, when I accompanied the king on a hunting expedition, I killed a *ṛṣi*, whom I took for a deer, and was cursed by him to be born as a fowler in the *çādra* caste (III, 215); but I prevailed upon him to grant me that I should remain a pious man and honour my parents, and thereby attain great perfection (*siddhim*), remember my past life, and again become a *brahman*. I took the *ṛṣi* to the hermitage, and he did not die."—*Kauçika* saluted him respectfully, and having returned home he honoured his old parents (III, 216).

Patrorna, pl. (*°aḥ*), a people. § 295 (Dyūtap.): II, 52, 1874 (brought tribute to Yudhisṭhira).

Pattana, name of a city. § 515 (Karnadigvijaya): III, 254, 15246 (conquered by Karna on his digvijaya).

Pattanādhīpati ("the king of Pattana"?). § 232 (Svayamvarap.): I, 186, 6993 (a king present at the svayamvara of Draupadi).

Patti, pl. (*°ayaḥ*), a people. § 574 (Jambūkh.): VI, 9, 375 (only C., B. has *Paçudhīḥ*).

Paṭṭiṇ = *Çiva* (1000 names).