

hands will fall off. Thereupon they put the child to the bosom of each of those who were present, and when it came to be touched by Vāsudeva, the two hands fell off, as had been prophesied. Now the aunt spoke to him, "Assuredly you will one day kill my child;" whereupon Vāsudeva, who was still a child, answered, "I shall not do that except he deserve it for some crime committed intentionally, and I shall not call him to account until his misdeeds exceed *ten*."

Some time afterwards Yudhisṭhira was occupied with preparing a sacrifice to the fire in the presence of the most famous personages. He consulted Vyâsa as to the rank of the guests present and the honours due to the president of such an assembly, consisting in the presentation of water and roses in a cup, and Vyâsa advised him to make Vāsudeva the president. In this assembly also Śísupâla, his cousin, was present, and now he began to rage, maintaining that he had a better claim to such an honour than Vāsudeva. He boasted much and went even so far as to abuse the parent of Vāsudeva. The latter called the present company to witness as to his bad behaviour, and let him do as he liked. However, when the affair lasted too long, and passed beyond the number of *ten* (*muhârtas*), Vāsudeva took the cup and threw it at him, as people throw with the *cakra*, and cut off his head. This is the story of Śísupâla.

He who wants to prove the above-mentioned theory (like Pulisa, viz. that the *muhârtas* are thirty equal parts of the nychthemeron), will not succeed unless he prove that the *abhijit* falls together with noon and with the middle of the eighth *muhârta* (so that the day consists of twice seven and a half equal *muhârtas*, and likewise the night). As long as he does not prove this, the *muhârtas* differ in length as days and nights, though just in India only very little, and it is possible

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on Pulisa.