

Became angry with *Arjuna* and especially with *Kṛṣṇa*, touched water, and made use of the *Āgneya* weapon, from which dire omens in nature appeared, and a great slaughter in the *Pāṇḍava* army resulted; *Rā.* and *Pṛ.* uttered fierce cries, etc. (description). *Arjuna* invoked the *Brahma* weapon: the darkness was dispelled, etc.; a full *akṣauhīni* of the *Pāṇḍava* troops had been killed; *Kṛṣṇa* and *Arjuna* were unwounded; the *Pāṇḍavas* rejoiced, the *Kauravas* wondered, *Aśvatthāman* was disconsolate, and ran away from the fight; he met *Vyāsa*, and asked him the reason; "neither *As.*, nor *G.*, *Pṛ.*, *Rā.*, *U.*, *Y.*, and birds, nor men can baffle this weapon." *Vyāsa* told him the story of *Nārāyaṇa* (b); *Nara* and *Nārāyaṇa* are *Arjuna* and *Kṛṣṇa*; even *Aśvatthāman* has been born as a portion of *Rudra*, and was [in a former birth] endued with great wisdom, regarding the universe to consist only of *Mahādeva*, etc., and *Śiva* had granted him numerous boons, and he had, in every *Yuga*, adored the great god in his *Phallic* form. *Kṛṣṇa* had sprung from *Rudra* himself, and always worshipped him, regarding his *Phallic* emblem as the origin of the universe, and he viewed the identity of *Brahman* with the universe; *D.*, *Si.*, and *M.-r.* adore *Kṛṣṇa* in order to attain to *Mahādeva*; *Kṛṣṇa* is the Creator of everything; the eternal *Kṛṣṇa* should be adored with sacrifices, etc. *Aśvatthāman* bowed unto *Rudra*, regarded *Kṛṣṇa* as worthy of the highest regards, and became filled with delight, the marks whereof appeared on his body. Bowing to *Vyāsa*, he caused the army to be withdrawn, and so did also the *Pāṇḍavas*. Having fought for five days . . . , *Droṇa* repaired to *Brahmaloka* (VII, 201). *Arjuna* met with *Vyāsa* and inquired of him about the invisible person who aided him in the battle; *Vyāsa* said that it was *Mahādeva* himself, and recited a long enumeration of his attributes (ηη); if *Mahādeva* becomes angry, neither *D.*, nor *As.*, *G.*, *Rā.*, even if they hide themselves in deep caves, can have peace. In days of yore *Mahādeva* destroyed the sacrifice of *Dakṣa*; the *Sacrifices* fled away, and *D.* and *As.* fell down and submitted to *Mahādeva*, the *Nāgas* and *R.* became agitated, etc.; *Pāśan* was eating the *puroḍāṣa*: *Śiva* tore out his teeth; the gods assigned to *Rudra* a substantial share in sacrifices; he then re-established the sacrifice. Then *Vyāsa* related the destruction of *Tripura* (d). He [*Śiva*] is *Rudra*, etc. (u). Explanation of some of the names of *Mahādeva* (κκ). Blessings upon the reader, especially the readers of the *Çātarudriya* (λλ) (VII, 202).

Nārāyaṇī ("the daughter of *Nārāyaṇa*"?) = *Indrasenā*: III, 10093 (I°); IV, 651 (I°).

Nārāyaṇīya, adj. ("relating to *Nārāyaṇa*"). § 717b (*Nārāyaṇīya*): XII, 347, 13442 (°m *akhyānaṃ*, i.e. *Nārāyaṇīya*).

[Nārāyaṇīya(m)] ("the section treating of *Nārāyaṇa*"): § 717b (*Mokṣadh.*). *Bhīṣma* said: "I heard it from my father that in the *Kṛta* age, during the epoch of *Manu* *Sadyambhuva*, the eternal *Nārāyaṇa*, the Soul of the universe, took birth as the son of *Dharma* in a quadruple form: as *Nara*, *Nārāyaṇa*, *Hari*, and the Self-existent (*Sadyambhuva*!). *Kṛṣṇa*. Amongst them all, *Nārāyaṇa* and *Nara* practised the several austerities, repairing to the *Himālayan* hermitage *Badarī* and riding in their golden chariot (description; v. the note of PCR., p. 740). *Nārada* dropped down on *Gandhamādana* from a summit of *Meru* and wandered over all the world, and at last repaired to *Badarī* at the hour of *Nara's* and *Nārāyaṇa's* performing their daily rites. He said to himself: this is truly the

abode of that Being in whom are established all the worlds including *D.*, *As.*, *G.*, *K.*, and *M.-U.*; in this spot *Kṛṣṇa* and *Hari* dwelt formerly; what is that deity whom these two worship? who are these *Pitṛs* whom these two *Pitṛs* of all beings adore?" *R. Nārada*, bowing unto *Mahādeva*, praised *Nārāyaṇa* ("sung in the *Vedas*, *Purāṇas*, *Āngas*, and *Upāṅgas*"), and asked what god or *Pitṛ* he was sacrificing to. *Nārāyaṇa* said that about this topic nothing should be said, as it was an ancient mystery; but because of his devotion he instructed him about *Kṣhetrajña*, etc. The twenty-one *Prajāpatīs*: *Brahmān*, etc. (a) were first born, and obeyed the eternal law of the Supreme God (XII, 335). *Nārada* (*Parameshthya*) proceeded to *Çvetadvīpa* ("White Island") to behold *Nārāyaṇa* in his original shape; by *yoga* he soared into the firmament, rested for a short while on a summit of *Meru*, then he directed his eyes towards the north-west, and north of the milky ocean he saw the large island *Çvetadvīpa*, more than 32,000 *yojanas* from *Meru*; the inhabitants of that realm have no senses, etc. (description); they are white and free from every sin, etc. *Yudhishthira* asked for further information about this people. *Bhīṣma* related the story of *Uparicara* (c), "the essence of all narratives," which he had heard from his father (XII, 336-8). Arrived at *Çvetadvīpa*, *Nārada* stood in *yoga* and hymned *Nārāyaṇa* (ç) [i.e. *Mahāpurushastava*] (XII, 339). *Nārāyaṇa* showed himself to *Nārada*, bearing all forms (*viçvarūpadhṛk*; enumeration), uttering with his mouths *Gāyatrī*, *om*, and the *Āraṇyaka*, and the four *Vedas*; he mentioned *Ekata*, *Dvīta*, and *Tṛīta*, and instructed *Nārada* (γ). *Vasudeva* = *Soul* = *Jīva* = *Çeṣa* = *Saṅkarṣaṇa* (when he takes birth as *Jīva*) = *Kṣhetrajña*; > *Saṅkatumāra* = *Mind* = *Pradyumna*; > the Creator = *Aniruddha* = *Īṣāna* = *Īçvara* = *Ahaṅkāra*. "I am known as *Puruṣa*; without acts I am the 25th. *Hiranyagarbha*, etc. (θ), are in me." *Nārāyaṇa's* boons to *Brahmān* in days of yore. "I am *Kapila*, etc. (i). *Brahmān* springs from *Aniruddha's* navel." The feats that *Nārāyaṇa* will perform (those that he will slay; his incarnations) (κ); "in the *Tṛetā* age I shall take birth as *Rāma* of *Bhṛgu's* race . . . ; in the twilight (*sandhyāṅṣe*) between *Tṛetā* and *Dvāpara* I shall take birth as *Rāma* *Dāçarathī*; at that time *Ekata* and *Dvīta* (in consequence of their injury to *Tṛīta*) will have to take birth as apes; all those apes shall become my allies . . . ; in the period (*sandhau*) joining the *Dvāpara* and the *Kālī* I shall take birth in *Mathurā* in order to slay *Kaṁsa*, and take up my residence in *Kuçaṭhālī* [at] *Dvārakā*; I shall transplant *Prāgyotiṣṭha* to *Dvārakā*, and subjugate *Mahāçvara* and *Mahāseṇa* (i.e. *Skanda*), who will help *Dā. Bāṇa* (with 1,000 arms); . . . *Brahmān* himself never obtained a sight of me in this shape of mine, which thou hast seen to-day." *Hari* then disappeared; *Nārada* returned to *Badarī*, to behold *Nara* and *Nārāyaṇa*. This great *Upaniṣad*, consistent with the four *Vedas* and with *Sāṅkhya-Yoga*, and called *Pāñcarātra*, and recited by *Nārāyaṇa* himself, was repeated by *Nārada* in the abode of *Brahmān*. *Yudhishthira* asked: "Was not *Brahmān* acquainted with this wonderful narrative of the glory of *Nārāyaṇa*?" *Bhīṣma* said that it was only to *R.* in the abode of *Brahmān* that *Nārada* recited his narrative. The propagation of the narrative: *κ.* > *Sūrya* > 66,000 *R.* in *Sūrya's* train, etc., > *D.* on *Meru* > *Asita* > the *Pitṛs*; "I heard it from my father *Çantanu*; it is a *Purāṇa*, and should not be communicated to anyone, that is not