

*Hiranyakaśipu* at their head prevailed upon him through his mother, that he (who had come to the *Nandana* wood) should aid *Hiranyakaśipu*, who was cursed by *Hairanyagarbha Vasishṭha*, saying: "Since thou hast chosen another *hotr*, thy sacrifice shall not be completed, and thou shalt be slain by a hitherto unknown kind of being." *Viṣvarūpa* performed austere *tapas*; *Indra* sent *Apsarases*, of whom *Viṣvarūpa* became enamoured, and he promised to destroy *Indra* and the gods; he uttered *mantras* by which he grew; with one mouth he drank all the *soma* that was offered to the gods by the brahmins in all the worlds; with one [he ate] food; with one [he drank the energy of all] the gods, including *Indra*. These repaired to *Brahmān* (so B.; *Brāhmaṇam*, C.), and according to his counsel they prevailed upon R. *Bhārgava Dadhīca*, that he should abandon his body by his *yoga* power; his bones *Dhātṛ* shaped into a thunderbolt (*vajra*), which was pervaded by the energy of *Viṣṇu*; with this *vajra* *Indra* struck *Viṣvarūpa*, and severed the heads from the body. By the pressing (*mathana*) of his limbs *Vṛtra* came into existence, whom *Indra* slew. Terrified by the double brahmanicide, *Indra* abandoned the sovereignty of the gods; he entered a cool lotus-stalk in the *Mānasa* lake, and becoming very minute (*anumātraḥ*) by his *yoga* power (*aicṛtya-yogāt*) he entered the fibres of that lotus-stalk. Now *rajas* and *tamas* assailed the deities; the *mantras* of M.-r. lost their efficacy (*na prāvartanta*), Rā. appeared; the *Vedas* (*Brahma*) were about to disappear (*utsādanam jagāma*); without an *Indra*, the worlds lost their strength and became easy to overwhelm. Then the gods and *Rśhis* crowned *Ayus'* son *Nahusha* as king of the gods. *Nahusha* ruled over heaven with 500 luminaries on his forehead, which had the virtue of robbing the energy of every creature. Then follows, somewhat abbreviated, the contents of § 555 (*Indra*) = V, 11 foll.—VIII) In days of yore, when M.-r. *Bharadvāja* was saying his prayers (*upāsṛgat*) on the shore of the celestial *Gaṅgā*, he was approached by *Viṣṇu*, who was taking his three strides; *Viṣṇu*, struck with water by *Bharadvāja* on the breast, received a mark [i.e. *Ṣrīvatsa*] on his breast.—IX) Cursed by M. r. *Bhṛgu*, *Agni* was obliged to become a devourer of all things.—X) *Aditi* cooked food for the gods to strengthen them so that they might slay the *Asuras*; there *Budha* [i.e. the planet Mercury], after completing a vow (*vratacaryā*), came and asked for alms of *Aditi*; but she, intending that only the gods should eat it first, gave him no alms. At this *Budha* (*Brahmahūtaḥ*) cursed *Aditi*, saying that she would have a pain (*vyathā*) in her womb; in the second birth (as an egg) of *Vivasvat*, the egg of [his] mother *Aditi* [was] killed (so B.); [therefore] *Vivasvat* *Ṣṛāddhadeva* [became] *Martāṇḍa*.—XI) *Dakṣa* had sixty daughters, of whom he gave thirteen to *Kaśyapa*, ten to *Dharma*, ten to *Manu*, and twenty-seven (the *Nakṣatras*) to *Soma*; although the latter were all alike in respect of beauty, etc., yet *Soma* became more attached to *Rohiṇī*, and was cursed by *Dakṣa*, etc., cf. § 615 (*Prabhāsa*otpattikathana) = IX, 35; *Prabhāsa* in the western ocean was originally called *Hiranyasaras*; from this curse also have come the dark spots in the disc of the moon, exhibiting the mark of a hare.—XII) M.-r. *Sthūlaśiras* practised austerities on the north-eastern side of *Meru*; a breeze, charged with all delicious perfumes, gratified him; the trees around him [from jealousy] put forth their flowers to make a display; he cursed them, saying that they should not have flowers at all times.—XIII) *Nārāyaṇa*, in days of yore, for the good of the world, became M.-r. *Vaḍavāmukha*;

practising austerities on *Meru*, he summoned the ocean; but it did not come; he then, with the heat of his body, evaporated its water and caused it to become as saltish in taste as the human sweat; it should cease to be drinkable; only to *Vaḍavāmukha* it should be sweet, when he drinks it; therefore, to this day, the water from the ocean is drunk only by *Vaḍavāmukha*, who lives within it (*anuvartina*).—XIV) *Umā*, the daughter of the mountain *Himavat*, was desired in marriage by *Rudra*; M.-r. *Bhṛgu*, was refused, and therefore he brought about that *Himavat* ceased to abound with jewels and gems. Even such is the glory of the brahman. [Almost the whole of the preceding part of this chapter is in prose].—Etymologies of *Hṛṣīkeṣa*, etc. (φ); R. *Yaska*, having adored me by the name of *Ṣipivishṭa*, succeeded in restoring (*abhiyagmivān*) the *Nirukta*, which had disappeared into the nether regions (*adho naśtam*). Other identifications with *Nārāyaṇa* (χ); R. *Pañcāla*, etc. (ψ), aided by *Nārāyaṇa*; etymology of *Dharmaja*, etc. (ω).—Asked by *Arjuna* about that battle between *Rudra* and *Nārāyaṇa*, *Kṛṣṇa* related: All the universe became suddenly filled with anxiety, etc. (aa); peace was brought about by *Brahmān*; the mark made by *Rudra's* lance on *Nārāyaṇa's* cheek should assume the form of a beautiful whirl, and *Rudra* should be called *Ṣṛikaṇṭha* from the mark of *Nārāyaṇa's* hand on his throat.—The two R. *Nara* and *Nārāyaṇa* then made friends with *Rudra*, and, dismissing the gods, once more set themselves to penances. "In this way, O son of *Kuntī*! assuming diverse forms do I rove at will through the earth, *Brahmaloka*, and the high and eternal region of felicity called *Goḷoka*. That being, whom, at the time of all thy battles, thou beheldest stalking in thy van, is no other than *Rudra*; . . . those foes whom thou hast slain, were all, in the first instance, slain by him" (XII, 343). *Ṣaunaka* asked, why *Nārada*, having seen the Supreme Lord in the form of *Aniruddha*, again proceeded so quickly to *Nara* and *Nārāyaṇa*. *Sauti* said: At an interval in his snake-sacrifice, *Janamejaya* addressed his great-grandfather *Vyāsa*, asking him this same question, etc. (ββ). *Vaiṣampāyana* answered: Leaving *Ṣvetadvīpa*, *Nārada* quickly proceeded to *Meru*, full of wonder, thence to *Gandhamādana*, and, traversing the sky, to *Badarī*, where he saw the R. [*Nara* and *Nārāyaṇa*], engaged in penances, both with *Ṣrīvatsa* and matted locks, both with "the swan's foot" on their palms, etc., each of them with four *mushkas* (v. the note of PCR, p. 822), sixty teeth, and four arms, etc. (description), and told them what he had seen at *Ṣvetadvīpa*, and that the marks of *Nara* and *Nārāyaṇa* were the same that he had seen on the Supreme Soul; "that realm, where he resides, the Sun warms not, etc.; having constructed an altar, measuring eight fingers' breadth, he is practising penances there, standing on one foot, etc.; whatever libations . . . are poured on the sacrificial fire by R., etc. (γγ), all reach the feet of that great deity" (XII, 344). Discourse of *Nara* and *Nārāyaṇa* to *Nārada* about *Nārāyaṇa*; "*Sūrya* is said to be the door [through which the emancipate must pass]; entering *Sūrya*, their bodies are consumed by his fire; they then become invisible . . . ; reduced to invisible atoms they then enter into *Nārāyaṇa* [who resides in the centre of *Sūrya*] > *Aniruddha* > (losing all physical attributes and transformed into mind alone) *Pradyumna* > *Saṅkarṣaṇa* (*Jīva*) (both those conversant with *Saṅkhya* and those that are devoted to the Supreme deity) > *Kṣhetrajña* (= *Vāśudeva*) divested of *satva*, *rajas*, and *tamas*; . . . thou wert beheld