

by us in *Çvetadvīpa*." D.-r. *Nārada* became entirely devoted to *Nārāyaṇa*, and dwelt in *Badari* for 1,000 celestial years (XII, 345). *Vaiçampāyana* related the discourse between *Nara* and *Nārāyaṇa* on one side and *Nārada* on the other about the rites in honour of the *Pitṛs*. *Nārada*, the son of *Dakṣa*, was originally the son of *Brahmān*, created before all others by a fiat of his will. On one occasion the deities taught their children [the *Pitṛs*] the *gr̥tis*, and, having lost their knowledge, had to acquire it again from those sons (v. the note of PCR, p. 829); the gods and the *Pitṛs*, placing three *pinḍas* on some blades of *kuça*-grass, worshipped each other. Then *Nārada* asked why the *Pitṛs* in days of yore acquired the name of *pinḍas*. *Nara* and *Nārāyaṇa* said: The earth, in days of yore, disappeared, and was raised up by *Govinda* (*Vṛshākapi*) in the shape of a gigantic boar; when the hour came for his morning prayers, he, suddenly shaking off three balls of mud from his tusk, placed them upon the earth and dedicated them to his own self, saying that he was resolved to create those that were to be called *Pitṛs*; seeing that the three balls of mud had fallen towards the south, he declared that these should be known henceforth by the name of *Pitṛs*. Having then offered those *pinḍas* on the *Vārāha* mountain, worshipping his own self, he disappeared. Therefore those who sacrifice to the *Pitṛs*, etc., sacrifice, etc., to *Vishṇu* himself (XII, 346). *Vaiçampāyana* continued: D.-r. *Nārada*, after 1,000 years, repaired to his own retreat on *Himavat*, while *Nara* and *Nārāyaṇa* remained in *Badari*, engaged in austerities; "the ancestors of that person who hates *Nārāyaṇa*, sink into hell for ever"; glorification of *Nārāyaṇa*, citing *Vyāsa* and referring to *Harigītā* (i.e. *Bhagavadgītā*); "*Vyāsa* is *Nārāyaṇa* on earth; who else could compile such a treatise as the *Mahābhārata*? Having listened to the diverse kinds of duties and resolved upon a horse-sacrifice, let thy great sacrifice go on."—*Sauti* continued: Formerly *Nārada* had recited the discourse about *Nārāyaṇa* to my preceptor in the hearing of many R. and the *Pāṇḍavas* and *Kṛṣṇa* and *Bhishmā*. *Sauti's* eulogium on *Nārāyaṇa* (88) (XII, 347). *Çaunaka* said: "I have heard from thee the glory of the Supreme Soul, etc. (ee); the form of *Vishṇu* with the equine head, that appeared in the great ocean on the north-east was beheld by *Brahmān Parameshthīn*." *Çaunaka* then inquired why *Hari* had appeared, in the form of *Aniruddha* with the horse-head, to *Brahmān*. *Sauti* said he would recite that which *Vaiçampāyana* recited to *Janamejaya* (in the Snake-sacrifice), who put the same question to *Vaiçampāyana*. *Janamejaya* put the question to *Vaiçampāyana*. *Vaiçampāyana* expounded how the destruction is brought about of all things; then "from the primeval darkness (fraught with immortality) arises *Brāhman* > *Purusha* = *Aniruddha* = *Pradhāna* (divested of sex) = *Avyakta* = *Viçvakṣena Hari*, who, yielding to *yoga*-sleep (*nidrāyogam*), lays himself down on the waters thinking of the creation; > *Ahankāra* = *Brahmān*, etc. = *Hiraṇyagarbha*, who takes birth within the lotus [that springs] from *Aniruddha*. Adopting the attribute of *sattva* (*sattvaśakṣa*), *Brahmān* commenced to create the universe. In the primeval lotus two drops of water had been deposited by *Nārāyaṇa*: one like honey (*madhu*) which became *Madhu* made up of *tamas*; the other hard (*kaṭhina*) which became *Kaiṣabha* made up of *rajas*; these two *Asuras* (*Dānavas*), armed with maces, beheld within the lotus *Brahmān* creating the four *Vedas*, seized them, and dived to *Rasā[-tala]* in the north-eastern ocean." *Brahmān*

complained before *Īṣāna* (88); then he hymned *Hari* (99): "my first birth from thee was due to a fiat of thy will; my second birth in days of yore was from thy eyes; my third birth was from thy speech; my fourth birth was from thy ears; my fifth birth was from thy nose; my sixth birth was from an egg; this is my seventh birth, in this lotus." *Purusha* rose from his slumber and assumed an equine head, he who was the abode of the *Vedas*; the firmament became the crown of his head, etc. (99); then he disappeared and proceeded to *Rasā[-tala]*; there he set himself to *yoga*, and adopting a voice according to the *śikṣā* he began to loudly utter Vedic mantras. The two *Asuras*, making an appointment with the *Vedas* as to the time of their return, threw them down to *Rasātala* and ran after the sound. Meanwhile *Hari* took up all the *Vedas* and gave them to *Brahmān*; he placed the horse-head in the north-eastern ocean, [which horse-head], moreover, [was] the abode (*ālayam*) of the *Vedas*, and thence he was called (*bābhūta*) *Açvaçitas* ("horse-headed"). Returning to the lotus, *Madhu* and *Kaiṣabha* saw him in the form of *Aniruddha* in *yoga*-sleep on the water, white, endued with stainless *sattva*, on the hood of a snake surrounded with a garland of flames. They awakened him and were slain by him; thence he came to be called *Madhusūdāna*. Aided then by *Hari* and assisted by the *Vedas*, *Brahmān* created all the worlds. Then *Hari* disappeared. Once more, however, he assumed the same form for the sake of the religion of *pravṛtti* (*pravṛttidharmārthan* B.; C. *ṭīṭidha*?). The brahman who frequently (*nityam*) hears or mentally recites (*dhārayita*) this story, will never forget his [Vedic or other] lore. Having adored with austere penances the god with the equine head, R. *Pañcala* [i.e. *Galava*, PCR.] acquired [the science of] *Krama* proceeding along the path pointed out by the deity [i.e. *Rudra*, PCR.; cf. XII, 343, 13261-63]. *Hari* is the receptacle (*nidhiḥ*) of the *Vedas*, and of penances, and *yoga*, etc. (u); *ṛta*, etc. (xx), has *Nārāyaṇa* for its soul; the Supreme Being is the cause of all this as *Purusha* and as *Pradhāna*; he is the agent, etc.; the thoughts of all, including *Brahmān*, etc. (xx), are known to *Kṛṣṇa*; but none of these can know what his thoughts are, etc.; he is called *Vasudeva* because of his being the abode of all creatures; he is the eternal highest M.-r., etc.; only the M. r. that have knowledge for their souls behold the eternal *Purusha* who transcends all attributes (*guṇādhikam*) (XII, 348). *Janamejaya* said that the *ekāntins* [i.e. those who are devoted to *Nārāyaṇa* with their whole souls] at once attain to the fourth or highest end (i.e. *Purushottama*) without going through the three [i.e. *Aniruddha*, *Pradyumna*, and *Sankarṣaṇa*; PCR.], and this end is better than that attained to by brahmins studying the *Vedas* with the *Upanishads*, etc., and by *Yatis*; and he asked who first promulgated the religion of Devotion.—*Vaiçampāyana* said: When the *Pāṇḍava* and the *Kuru* armies were drawn up in array for the battle, and *Arjuna* became cheerless, *Kṛṣṇa* himself explained this religion [sc. in the *Bhagavadgītā*]. Having created this religion in the *Kṛta* age it is borne by *Nārāyaṇa* himself. *Nārada* was questioned about it by *Arjuna* in the midst of R. and in the presence of *Kṛṣṇa* and *Bhishma*. My preceptor *Vyāsa* heard what D.-r. *Nārada* said, and imparted it to me.—I In that *Kalpa*, when *Brahmā* took his birth in (A) the mind of *Nārāyaṇa* (*mānasam janma*) and issued from the latter's mouth, *Nārāyaṇa* himself performed the rites of this religion. From him it passed to R. *Phenapah* (froth-drinking)