

> *Vaikhānasāh* > *Soma*; then it disappeared.—II) A: the eyes of *Nārāyaṇa* (*cākṣuṣaṃ janma*): *Soma* > *Brahmān* > *Rudra* > R. *Vāṅmāyāh* (in the *Kṛta* age); then it once more disappeared through the illusive power of that god [*Nārāyaṇa*, PCR.].—III) A: the speech of *Nārāyaṇa* (*vācikaṃ*): *Nārāyaṇa* > R. *Suparna* (who recited it thrice [a day, PCR.])—*trih parikṛāntavān*—whence it came to be called *Trisuparna*, referred to in the *Rgveda* > *Vāyu* > R. *Vighasācinah* [i.e. who subsist on remains of sacrifices after feeding guests, etc.], > the ocean (*mahodadhīh*); it once more disappeared and became merged (*-samāhitah*) into *Nārāyaṇa*.—IV) A: the ear of *Nārāyaṇa* (*śṛṅgaṇā śṛṅgīh*): *Nārāyaṇa* > *Brahmān* ("... together with the *Āraṇyaka*s") > *Manu* *Svārociṣa* > his son *Caṅkhapada* > his son *Suvarṇābha* (*diṣṭam pālām*); when the *Tretā yuga* came it once more disappeared.—V) A: the nose of *Nārāyaṇa* (*nāsaty janmani*): *Nārāyaṇa* > *Brahmān* > *Sanatsumāra* > *Prajāpati* *Virāṇa* (in the beginning of the *Kṛta* age) > the muni *Raibhya* > his son *Kukshi* (*diṣṭam pālāya*); then it disappeared.—VI) A: an egg [that sprang from *Hari*, PCR.] (*andaj janmani*): *Nārāyaṇa* > *Brahmān* > Mu. *Barhishads* > *Jyeshtha* (a brahman who had mastered the whole *Sāmaveda*) > king *Avikalpana* (B. °*kampa*°); then it disappeared.—VII) A: the lotus that sprang from the navel of *Nārāyaṇa* (this seventh birth, *padmajam*): *Nārāyaṇa* > *Brahmān* > *Dakṣa* > his eldest daughter's son *Āditya* (elder brother of *Savitṛ*) > *Vivasvat* > *Manu* (in the beginning of the *Tretā yuga*) > his son *Iśhvāku* > the whole world; when the universal destruction comes (*kṣayānte*) it will once more return to *Nārāyaṇa*.—The religion of the *Yatis* has been narrated to thee in the *Harigītā*. *Nārada* got it from *Nārāyaṇa* himself. *Nārāyaṇa* is adored (*dṛṣyate*) as of one form (*ekavyūhaviṭhagaḥ* [i.e. as *Aniruddha*, PCR.]), or of two [do. + *Pradyumna*], or three [do. + *Saṅkarṣaṇa*] or four [do. + *Vāsudeva*].—*Janamejaya* asked why all persons do not follow the religion of Devotion. *Vaiṣampāyana* pointed to *sattva*, *rajas*, and *tamas*. *Hari* casts a kind eye upon the person endued with *sattva*; only *Brahmān* looks kindly upon him who is overwhelmed with *rajas* and *tamas*; D. and R. are given to *sattva*, but [the deities] not in its subtle form.—Asked by *Janamejaya* how one may attain to the Supreme Being (*Puruṣottama*), and about *pravṛtti*, *Vaiṣampāyana* said that the *Sāṅkhya*-*Yoga*, the *Veda* and *Āraṇyaka*s (*Vedāraṇyakaṃ*), and the *Pañcarātra* are parts of one whole (*parasparāṅgāni*), and even this is the religion of the *Ekāntins*, the *Sāttvika* religion, the *Ekāntagati* of the *Yatis* of *Ṣvetadvīpa* (v. *Ṣveta*, pl.; differently PCR., v. the note, p. 852). *Vyāsa* imparted this religion to *Yudhiṣṭhira* (XII, 349).—*Janamejaya* asked whether the *Sāṅkhya*, *Pañcarātra* (B. *Pā*°), and *Vedāraṇyaka* are *ekaniṣṭha* ("preaching the same course of duties," PCR.) or *prthannishṭha* ("preaching courses of duties different from one another," PCR.), and about *pravṛtti*. M.-r. *Vaiṣampāyana* said: "I bow to M.-r. [*Vyāsa*] (cf. § 77 = I, 63), the sixth in the series beginning with *Pitāmaha* (*Brahmān*), sprung from a portion of *Nārāyaṇa*, the only son [of his parents], whom *Nārāyaṇa* in the first ages (*adikāleṣu*) created as his son, the unborn and ancient (*ajam purāṇam*), the great receptacle of the *Vedas*. *Janamejaya* said: When *Vasishṭha* > *Chaktri* > *Parāra* > *Vyāsa*, how can *Vyāsa* be the son of *Nārāyaṇa*? *Vaiṣampāyana* said: *Vyāsa* dwelt for some time on the *Himavat*; he became tired of his penances owing to the great work of composing the *Mahābhārata* (*Bhāratam akhyānam*), waited upon by his disciples, *Sumantu*, etc. (μμ),

recapitulating (*ārtayan*) the *Vedas*, etc. (vv); asked by us, *Vyāsa* related: This narrative, belonging to the early times (*adikāloddhavaṃ*), has become known to me through my penances. In the seventh creation, that from the lotus (*prajāvisarge vai saptaṃ padmasambhava*), *Brahmān* being hesitating on account of the difficulty of creating, *Nārāyaṇa* caused Intelligence (*Buddhi*) to enter *Brahmān*, who now created Dai., Dā., G., and Rā., etc.; seeing that many of these would afflict D. and R., *Nārāyaṇa* resolved upon incarnations (as boar, man-lion, dwarf, man), and upon upholding the earth as a snake in *Patāla*. Then uttering the syllable *bhō*, he, from the voice (*Sarasvatī*) created *Sārasvatā Apāntaratamas*, whom he caused to distribute the *Vedas* in the [*Manu*]antara of *Manu* *Svāyambhuva*, saying that he should do thus in each *Manvantara*, and, when *Tishya* (i.e. Kali-yuga) had set in, he should become the father of the *Kauravas*, etc., and distribute the *Vedas* into diverse classes, and be of a dark complexion, born from M.-r. *Parāra* in *Vasishṭha*'s (the mind-born son of *Brahmān*) line by a maiden; he should know the past, the present, and the future; not he, but his son, should be freed from passion (*rāgāt*); he should see *Kṛṣṇa*; *Sūrya*'s son *Chanaicara* [i.e. the planet Saturn] will be a great *Manu* [read with B. *Manur* = *Manu* *Sāvarni*? during his *Manvantara* *Vyāsa* will be one of the seven *Rshis*]; during that *Manvantara* thou shalt be the foremost of the class beginning with *Manu* (*Manv-ādi-gaṇa-pūrvakāḥ* [i.e. of the *Manu*, gods, *Rshis*, etc., in the respective *Manvantara*])." *Vyāsa* said: "I am he that was born as *Apāntaratamas*; I underwent, in days of yore, the austere penances."—*Vaiṣampāyana* said: the preceptors (*akṛtṛ*, *vetṛ*) of the diverse systems (*jñānāni*) are: 1) of *Sāṅkhya*: the great R. *Kapila*; 2) of *Yoga* (read *yogasya* with B.): the primeval (*purāṇaḥ*) *Hiranyagarbha*; 3) of the *Vedas*: R. *Apāntaratamas*, by some called *Prācīnagarbha*; 4) of *Pāṇḍita*: *Ṣiva* (the son of *Brahmān*); 5) of *Pañcarātra* (B. *Pā*°): *Bhagavat* [i.e. *Nārāyaṇa*], and he may be seen in all the systems. The *Sāṅkhya*, *Yoga*, and *Vedas* are eternal; those conversant with the *Pañcarātra* (B. *Pā*°) enter *Nārāyaṇa*; all acts spring from R. *Nārāyaṇa* (XII, 350).—*Janamejaya* asked whether there are many *Puruṣas* or only one, etc. *Vaiṣampāyana* said that in the *Sāṅkhya* and *Yoga* many *Puruṣas* are spoken of; but as the many *Puruṣas* have only one origin (*yonih*), so the one *Puruṣa* is the universe (*viśvaṃ*) above the qualities (*guṇādhiḥam*), citing the *Vedas*, etc. (ff), and the old narrative of the discourse between *Brahmān* and *Tryambaka* (*Ṣiva*), i.e. *Brahma-Rudra-saṃvāda* (d) (XII, 351-2).

Narishyanta or **Narishyat**, son of *Manu* *Vaiṣvata*.

§ 139 (*Manu* *Vaiṣvata*): I, 75, 3140 (third son of *Manu*)

Nāritirthāni, pl., name of five tirthas. § 250 (*Arjuna-vanavāsap*): I, 217, 7871 (i.e. *Agastyatirtha*, *Saubhadra*, *Pauloma*, *Kārandhama*, and *Bhāradvājasya tirtham* (v. 7841 foll.), assigned by *Nārada* to five *Apsarases* (*Vargā*, etc.), who had been cursed to become crocodiles; at his visit at *N* *Arjuna* liberated the *Apsarases* from the curse).—§ 400 (*Tirthayātrāp*): III, 118, †10217 (visited by *Yudhiṣṭhira*, etc.; all to § 250).

Narmadā, a river, the present *Nerbudda*. § 268 (*Varuṇa-sabbhāy*): II, 9, 371 (among the rivers present in the palace of *Varuṇa*).—§ 281 (*Sahadeva*): II, 31, 1114 (in the south).—§ 358 (*Tirthayātrāp*): III, 82, 4094 (a tirtha).—§ 370 (do.): III, 85, 8151 (*Ṣaṇḍasya N°āyāṣ ca prabhava* °*bh de*, B.). . . *Vaṃṣagulme*).—§ 377 (*Dhaumyatirthak*):