

curly locks, *Brahmān* has risen from his abdomen, I (Īiva) from his head, the gods and Asuras from the hairs of his body, the ṛshis, etc., from his body; assuming a human form, he will cause all the kings on earth to be slain in battle in order to achieve the purposes of the gods; he is identical with *Brahmān* (*brahmābhūtasya satatam*) and the refuge of the *Devārshis*, and the abode of *Brahmān*, Īiva, and of all the gods; he is armed with the cakra and the caṅkha, has *Garuḍa* for his standard, his illusive power depends upon yoga, and he has a thousand eyes; he will take birth in the race of *Prajāpati* *Manu* as *Kṛṣṇa* (*Vāsudeva*). The stem of genealogy will be the following: *Manu* > *Āṅga* > *Antardhāman* > *Havirdhāman* (*Prajāpatir aninditah*) > *Prācīnabarhis* > *Pracetas* (+ nine other sons) > *Dakṣa* *Prajāpati* > *Dākṣāyani* > *Āditya* > *Manu* > *Ilā* (= *Sudyumna*) > *Budha* > *Purūravas* > *Āyu* > *Nahusha* > *Yayāti* > *Yadu* > *Kroṣṭṛ* > *Vṛjiniwat* > *Rṣhadgu* (B. *Ushāngu*) > *Citraratha* > *Çūra* (younger son) > *Vāsudeva* *Anakadundubhi* > [*Kṛṣṇa*] *Vāsudeva*. *K.* will have four arms, love and be beloved by the brahmins; he will liberate the kings confined by the *Magadha* king *Jarāsandha*; he will be the king of all kings on earth; grown up among the *Çūrasenas* and residing at *Dvārakā* he will conquer and protect the whole earth, conversant [as he is] with policy (*nayavit sadā*); he who wishes to see me (Īiva) or *Brahmān* should first see *Vāsudeva*; then we are seen; that person with whom the lotus-eyed *Vāsudeva* becomes gratified, with him all the gods, headed by *Brahmān*, become gratified; he will be an instructor in *dharma*s; he, for the sake of righteousness, created millions of ṛshis, who are now headed by *Sanatkumāra*, residing on *Gandhamādāna*, engaged in penances; in him [are] the three [great gods] (*trītayam*); his elder brother will be *Balarāma* (*e*), the bearer of the plough (*haṅi*), capable of lifting the whole earth (XIII, 147); XIII, 147, 6807 (*Harik*).—§ 768*b* (*Umā-Maheçvarasamv.*): XIII, 148, 6876.—§ 768 (*Ānuçāsanik.*): XIII, 148, 6978 (*Devakinandanah*), 6879, 6885, [6888 (*Nārāyaṇah*), 6892 (*Vishṇuh*), 6896 (*Nārāyaṇah*), 6897, 6898 (*Harī-Gāṅḍivivigrahaṇ*)], 6903, 6904, 6912, 6932.—§ 769*b* (*Vishṇu's* 1000 names): XIII, 149, 6956, 7008.—§ 769 (*Ānuçāsanik.*): XIII, 149, 7071 (= *Vishṇu*).—§ 773*b* (*do.*): *Bhishma* praised *K.* as the supreme god, mentioning his incarnation as a boar, and that *Brahmān* sprang from the lotus which appeared in his navel; he existed in the *Kṛta* age in the form of Righteousness, in the *Tretā* in that of Knowledge, in the *Dvāpara* in that of Might, in the *Kali* in that of Unrighteousness; he slew the *Daityas*, he ruled [as *Bali*] the *Asuras*; he is always accompanied by hundreds of *Gandharvas* and *Apsarasas*, and hymned by the very *Rākshasas*; he is praised by the *Sāman* singers by reciting the *Rathantara*; he was hymned by the gods [when he lifted up the *Govardhana* mountain] in order to protect the cowherds [of *Vṛndāvana*] (? *taṃ ghoshārthe girbhīr Indrāḥ stuvanti*, v. 7370, 159, v. 18); he lifted up the earth, agitating all the *Dānavas* and *Asuras*; he caused the seed of the [two] gods [*Mitra* and *Varuṇa*] to fall into a jar, whence they say that the *Rṣi* *Vasishṭha* has arisen; he is *Mātariçvan*, etc.; he [is the soul] of gods, men, and *Pitṛs*; vanquishing the *Rākshasas* and *Uragas*; he offers everything up in *Agnī*, who (so C., B. has *sa*) was gratified in the *Khāṇḍava* forest; he gave white horses to [*Arjuna*] *Pārtha*; he crossed the streams to slay *Indra* and paralysed him when he was about to hurl the *vajra*; he is *Mahendra* who is praised by the brahmins in great sacrifices with 1,000 old *Re* verses; he alone could keep *Durvāsas* as

a guest in his house; he is the one ancient *Rṣi*; the *Rudras*, the *Ādityas*, the *Vasus*, the *Açvins*, the *Sādhyas*, the *Viçvedevas*, the *Maruts*, *Prajāpati*, the mother of the gods, *Diti* and the seven *Rshis* [have] all [sprung] from *K.*; when he becomes *Īiva* he is called *Saṅkarshana*; then he becomes *Pradyumna*, and then *Aniruddha*; in this way he displays himself in fourfold form; he created the gods, the *Asuras*, men, the worlds, the *Rshis*, etc.; he is *Nārāyaṇa* (XIII, 159): XIII, 159, †7358, †7359, †7360, †7363, †7365, †7377, †7387, †7397, [†7400 (*Nārāyaṇah*)].—§ 773*c* (*Durvāsas*): XIII, 160, 7422, 7447 (had 16,000 wives, *Rukmiṇī* being the first) (*Durvāsas* put *K.* and *Rukmiṇī* to the test, and granted him that he should be invulnerable except on the soles of his feet).—[§ 773 (*Ānuçāsanik.*): XIII, 161-2 (recited the *Çatarudriya* to *Yudhisṭhira*).]—[§ 774 (*do.*): XIII, 163, 7532 (*Devakinandan*).]—[§ 776 (*do.*): XIII, 167, 7695.—§ 777 (*Svargārohanik. p.*): XIII, 168, [7742 (*Devadeveça*, etc.), 7743 (*Vāsudevo hiranyātma Puruṣah*, etc.)], 7745, 7746 (*yato K's tato dharmo yato dharmas tato jayah*), [7750 (*Nārāyaṇau* = *Arjuna* and *K.*), 7751 (granted *Bhishma* leave to quit his body and promised him that he would attain to the status of the *Vasus*); 169*β*, 7778, 7795, 7796 (*°mukhāḥ*).]—[§ 778 (*Açvamedhikap.*): XIV, 2, 20 (*Keçavaḥ*, consoled *Yudhisṭhira*).]—[§ 779 (*do.*): XIV, 11-13 (discoursed on the encounter between *Indra* and *Vṛtra*, etc.).]—[§ 780 (*do.*): XIV, 14, 366 (*°Phālgunau*).]—[§ 781 (*do.*): XIV, 15, 376 (*°Pāṇḍavau*).]—[§ 782 (*Anuḡitāp.*): XIV, 16, 408, 410, 414, 423; 18, 584; 34, 932; 51, 1470 (requested by *Arjuna K.* recited the *Anuḡitā* (ch. 16-51), identifying himself with *Kshetrajña* (v. 934)), 1476.—§ 783 (*do.*): XIV, 52, 1478, 1481 (*°Pāṇḍavau*), [1491 (*Ātmā ca Paramātmā ca*, praised by *Arjuna*), 1511, 1512.—§ 784 (*do.*): XIV, 53, 1538 (returned to *Dvārakā*).]—[§ 784*b* (*Uttāṅka*): XIV, 53, 1554, 1556 (*Uttāṅka* wished to curse *Kṛṣṇa*); [54, (*K.* expounded his divine nature to *Uttāṅka*); 55, [1591 (*Vishṇoh*) (*Uttāṅka* saw the divine form of *K.*), 1592 (*Parameçvaram*), 1593 (*Viçvakarman*, etc.)], 1597, 1598, 1609, 1623 (*K.* granted *Uttāṅka* the boon ever to have water); [56, 1625 (*Vishṇavo*).]—[§ 785 (*Anuḡitāp.*): XIV, 59, 1765; [60, (1778) (*Vāsudevah*) (returning to *Dvārakā K.* recounted the events of the battle)]; 61, 1812, 1814, 1820 (related the fall of *Abhimanyu*); 62, 1853 (performed the obsequial rites for *Abhimanyu*), 1865 (*Vṛṣṇivireṇa*); 66, 1942 (came to *Hāstīnapura*), 1946, 1949, 1957; 67, 1971, 1972, 1973, 1982; 68, 1994, 2002, 2003, 2004, 2007; 69, 2024; 70, 2033, 2042 (*K.* gave life to the stillborn *Parikshit*); 71, 2064 (*Devakinandanam*), 2069; 72, 2083; 86, 2566 (came to the *açvamedha* of *Yudhisṭhira*); 87, 2574, 2578, 2583, 2584, 2597 (*Yadunandanah*); 88, 2610, 2611; [89, 2661 (*Vāsudevah*), 2680 (*Govindam*, returned to *Dvārakā*).]—[§ 787 (*Açramavāsap.*): XV, 7, 255; [16, 462 (*Vāsudevāt*, all. to § 568); 17, 49, (*Vāsudevam*, *do.*).]—[§ 788 (*do.*): XV, 25*γ*, 667 (*paṣpārḍha K'ena sadā yo nṛpaḥ*, sc. the father-in-law of *Bhīmasena*).]—[§ 789 (*Putradarçanap.*): XV, 29, 784 (*Subhadra K'bhagini*), 807 (*°sya bhagini*, i.e. *Subhadra*); [31*η*, 854 (*Uṛṣhikeçam*, identical with *Nārāyaṇa*).]—[§ 793 (*Mausalap.*): XVI, 1, 21 (*Jarā K'ṃ mahātmānaṃ çayānaṃ bhūvi bhetsyati*, cf. ch. 4); [2 (observed the bad omens and remembered the curse of *Gāndhārī*, then he caused the *Vṛṣṇis* to go to *Prabhāsa*); 3, 60, [68 (*Harik*)], 72, 91, 93 (caused the destruction of the *Vṛṣṇis* in *Prabhāsa*); 4, †106, †110, †114, †125, [†130 (*Nārāyaṇah*), †131 (having been pierced at the heel by *Jarus, K.* ascended to heaven and attained to