

Kṛṣṇa.—§ 453: While they were thus talking, the *brahmarshi* *Mārkaṇḍeya* (*b*) appeared. When they had taken their seats, the *devarshi* *Nārada* also came to visit them. *Yudhishtira*, mentioning the happiness of the impious *Dhārtarāshtras*, asked *Mārkaṇḍeya* about the results of men's acts. *Mārkaṇḍeya*, after having described the *Kṛta* age and the subsequent deterioration, answered the question (III, 183).—§§ 454-5: *Brāhmaṇamāhātmya - kathana* (q.v.).—§ 456: *Sarasvatī-Tārshya-saṃvāda* (q.v.).—§ 457: *Vaivasvatopākhyāna* (q.v.).—§ 458: *Yudhishtira*, saying that *Mārkaṇḍeya* alone worships *Brahmān* at the time of the great dissolution, when he sleeps in a lotus flower, and when he awakes to recreate the world, asked him to explain the causes of things. *Mārkaṇḍeya* said: *Janārdana* attired in yellow robes is the great creator of everything. After the dissolution, creation again comes to life. *Kṛta yuga* = 4,000 years + dawn 400 years + eve 400 years; *Tretā yuga* = 3,000 + 300 + 300; *Dvāpara yuga* = 2,000 + 200 + 200; *Kali yuga* = 1,000 + 100 + 100; altogether a cycle of *yugas* = 12,000 years. After the *Kali yuga* is over, the *Kṛta yuga* comes again. One thousand cycles constitute a day of *Brahmān*. Description of *Kali yuga* (*b*). Then comes a long drought, and seven suns drink up all water and reduce wood and grass to ashes. Then the *Samvartaka* fire with wind penetrates into *Rasātala* and terrifies the gods, *Dānavas*, and *Yakshas*, and consumes this world with gods, *Asuras*, *Gandharvas*, *Yakshas*, *Uragas*, and *Rākshasas*. And there rise in the sky deep masses of clouds flooding the entire surface of the earth and showering incessantly for twelve years. Then *Śvayambhū*, dwelling in the lotus, drinks this terrible wind and goes to sleep.—§ 459: When all has become water, I (i.e. *Mārkaṇḍeya*) alone wander in affliction and become fatigued, and find no resting-place. Then I behold a vast banyan-tree, and on a couch attached to a bough of that tree a fair boy with yellow robes, with the mark of *Çrīvatsa*. He caused me to enter his body through the mouth, and then I beheld the whole earth with cities and kingdoms, *Gaṅgā*, *Çatadru*, etc. (enumeration) (*a*), gods, *Sādhyas*, *Rudras*, *Adityas*, etc. (enumeration) (*β*). At last I was suddenly projected through his open mouth by a gust of wind. Within that very moment I acquired a new sight and beheld myself emancipated (*nirmuktam*). I wished to know his self. Then he spoke to me (III, 188): "The gods even do not know me truly. I am *Nārāyaṇa* (v. 12952: "in ancient times I called the waters *nārā*, and because the waters have ever been my *ayana* [home], therefore I have been called *Nārāyaṇa*"), the eternal and unchangeable source of all things, the Creator and Destroyer of all; I am *Vishṇu*, *Brahmān*, *Çakra*, etc.; in the form of *Çeṣha* I support this earth, in the form of a boar I raised it when sunk in water; I am the *Vaḍavāvaktra* fire; from my mouth, arms, thighs, and feet sprang *brahmans*, *kshatriyas*, *vaiçyas*, and *çūdras*; from me spring the *Rg*-, *Sāma*-, *Yajur*-, and *Atharva-veda*; I am the *Samvartaka* fire, the *Samvartaka* wind, the *Samvartaka* sun, and the *Samvartaka* fire (!) (v. 12966 foll.); the stars are the pores of my skin, etc. When virtue and morality decrease, I create myself into new forms; in the *Kṛta* age I become white, etc. (see §§ 426b, 427, 428, 429). When the end comes, I alone in the form of *Kāla* destroy the three worlds, etc. The grandsire of all creatures (*Sarvalokapitāmaha*) is half of my body. I am the bearer of the conch-shell, the discus, and the mace. For a period of 1,000 cycles of *yugas* I sleep, overwhelming all creatures in insensibility, and I stay here, in the form of a boy though I am old, until *Brahmān* wakes up; under the

form of *Brahmān* I have repeatedly granted thee boons. When *Brahmān* (*Sarvalokapitāmaha*) awakes, I will then alone create all creatures." Then he disappeared, and I (*Mārkaṇḍeya*) beheld this creation start into life. And that deity is *Kṛṣṇa*, thy relative. In consequence of the boon granted by him memory does not fail me, my life is long, and death is under my control (v. 13002). Then all bowed down unto *Janārdana* (i.e. *Kṛṣṇa*), who comforted them (III, 189).—§ 460: *Yudhishtira* asked him about the future cause of the government (*sāmrajya*) of the earth. *Mārkaṇḍeya*, having given a short description of the other *yugas*, described in detail the *Kali-yuga* (*b*); "in the new *Kṛta-yuga*, *Kalkin* (*c*) will arise." Then *Mārkaṇḍeya* gave *Yudhishtira* some moral precepts and exhortations (III, 190-1).—§ 461: *Vāmadevacarita* (q.v.).—§ 462: *Baka-Çakra-saṃvāda* (q.v.).—§ 463: *Çibi* (q.v.).—§ 464: *Nāhusha-carita* (v. *Yayāti*).—§ 465, on the same topic: There were two learned and able kings, *Vṛshadarbha* and *Seduka*. *Seduka* knew that *Vṛshadarbha* had from his boyhood an unuttered vow, that he would give no other metal to *brahmans* than gold and silver. He once sent a *brahman*, who asked him for 1,000 horses for his preceptor, to *Vṛshadarbha*, who whipped him and then gave him a day's tribute (which was more than the value of 1,000 horses), "because he had whipped him" (III, 196).—§ 466: *Çibi* (q.v.).—§ 467: *Rājanyamahābhāgya* (q.v.).—§ 468: *Indradyumnopākhyāna* (q.v.).—§ 469: Asked by *Yudhishtira* in what condition (age) a man should practise charity, *Mārkaṇḍeya* enumerated four kinds of futile life and sixteen kinds of futile charity. The *brahmans* save others and themselves by *japa*, *mantra*, and *homa*. He next enumerated the *brahmans* that should be excluded from *çrāddhas*, and gave other moral precepts (of offerings to the gods of flowers and sandals and pastes, entertainment of guests); then he enumerated the persons to whom one should make gifts; the effects of various gifts to *brahmans* (food is the best).—§ 470: *Yamaloka* (q.v.).—§ 471: Precepts about gifts, washing the feet of *brahmans*, etc. Blessing upon the reader.—§ 472: Three kinds of purity (speech, deed, water); by adoring *saṅdhya* and reciting *Gāyatrī* one is protected against sin and evil results from gifts, against inauspicious stars, and against *Rākshasas*. Greatness of the *brahmans*. The carrying of three staves, etc., are useless if the heart be not pure. They who do not commit sin in *manas*, word, deed, and *buddhi* do really practise austerities (v. 13468: by *tapas* one may attain *Svarga*, by charity enjoyment, by knowledge salvation (*moksha*), by bathing in *tirthas* purgation from sins).—§ 473: On the effects of various gifts at various times (v. 13480: the first offspring of fire is gold, earth springs from *Vishṇu*, and the cows from the sun; he, therefore, that gives away gold, land, and kine, has given the three worlds [of *Agni*, *Vishṇu*, and the *Suñ*]) (III, 200).—§ 474: Having heard the history of *Indradyumna*, *Yudhishtira*, saying that *Mārkaṇḍeya* knew the gods, *Dānavas*, *Rākshasas*, the royal genealogies and the genealogies of the *ṛshis*, and *Gandharvas*, *Yakshas*, *Kinnaras*, and *Apsarases*, asked him about *Kuvalāçva* *Iksvāku*. *Mārkaṇḍeya* related: *Dhundhumāropākhyāna* (q.v.).—§§ 479-87: *Pativratopākhyāna* (q.v.).—§§ 488-94: *Angirasa* (q.v.).—§§ 495-8: *Skandotpatti* (q.v.).—§ 499: *Skanda-Çakra-saṃgama* (q.v.).—§§ 500-1: *Skandopākhyāna* (q.v.).—§ 502: *Manuṣyagrahakathana* (q.v.).—§§ 503-7: *Skandayuddha* (q.v.).—§§ 508-9: *Kārttikeyastava* (q.v.).

Mārtaṇḍa = *Vivasvat* (*Sūrya*), q.v.

Mārttikāvata ("belonging to the city of *Mrttikāvati*"),