

a worshipper of *Vāsudeva*; it is really the essence of the hundreds of other narratives thou hast heard from me; in days of yore, D. and As., uniting together, churned the ocean for the *amṛta*; after the same manner, the brahmans in days of yore, uniting together, churned all the scriptures and raised this narrative." He who reads this becomes an inhabitant of *Çvetadvīpa*, etc.—*Vaiçampāyana* said: *Yudhiṣṭhira* and all his brothers became devoted to *Nārāyaṇa*; *Vyāsa* visited (through the sky) the ocean of milk (which is always the abode of nectar), and worshipping the great God there, he came back to his own hermitage.—*Bhishma* said: "I have now repeated the narrative that was recited to *Nārada*; that narrative has descended from person to person from very ancient times; I heard it from my father."—*Sūta* said: "I have now told you all that *Vaiçampāyana* recited to *Janamejaya*. King *Janamejaya* properly discharged all his duties according to the scriptures. You have all undergone severe penances, etc.; residing in this sacred *Naimiṣa* forest, ye are . . . conversant with the *Vedas*, . . . ye have come to this sacrifice of *Çaunaka*; do ye all adore . . . *Nārāyaṇa*. I heard this excellent narrative, that has descended from generation to generation, from my father in former times" (XII, 340).—*Çaunaka* asked about *pravṛtti* and *niṛtti*, etc. *Sauti* recited the discourse of *Vaiçampāyana* to *Janamejaya*. *Janamejaya* said that the whole world with *Brahmān*, D., As., and men are deeply attached to acts; *Brahmān*, etc. (λ), have adopted the religion of *pravṛtti*. *Vaiçampāyana* said that this question related to a deep mystery, and that it required penances and acquaintance with the *Purāṇas*; he recited what M.-r. *Vyāsa* said to his disciples *Sumantu*; etc. (μ) (as he used to teach them the four *Vedas* and *Mahābhārata* as the fifth), on *Maru* (inhabited by Si. and Cā.); *Nārāyaṇa* had been gratified by his penances on the shore of the ocean of milk, and he had, with the eye of knowledge, beheld all that occurred in the beginning of the *Kalpa*: *Mahā-Puruṣa* or *Paramātmā* (according to both *Sāṅkhya* and *Yoga*) > *Avyakta* (*Pradhāna*) > *Aniruddha* (*mahān ātmā*, *Ahāṅkāra*) > *Pitāmaha* (i.e. *Brahmān*); from *Ahāṅkāra* have sprung the five elements (*mahābhūtāni*); *Mārīci*, etc. (ν), are the eight *Prakṛtis*, upon whom all the worlds depend; *Brahmān* created them with the *Vedas*, *Vedāṅgas*, etc.; *Rudra* (from the principle of wrath) > ten *Rudras*: these eleven *Rudras* = *Vikārapuruṣahāh* . . . *Brahmān* with the R., *Prakṛtis*, and D.-r. repaired to the northern shore of the ocean of milk and practised the penances named *mahāniyama* (declared by *Brahmān* in the *Vedas*) for 1,000 celestial years (description); then *Hari* spoke to them, saying that he would invest them with *pravṛtti*. They performed a sacrifice in honour of *Vishṇu* according to the ordinances laid down for the *Kṛta* age. The great god was pleased and said that their *pravṛtti* should be fraught with ends whence there will be return; "*Mārīci*, etc. (ξ), the seven R. who are *mānasah* (spiritual sons of *Brahmān*) will become the preceptors of the *Vedas*, wedded to the religion of *pravṛtti*, and created for procreating offspring (*Pratyapatya*); . . . *Sana*, etc. (o), these seven R. who are spiritual (*mānasah*) sons of *Brahmān*, and whose knowledge comes to them of itself, are wedded to the religion of *niṛtti*, conversant with *Yoga* and *Sāṅkhya*, and cause the religion of *niṛtti* to flow in the worlds. *Kṣhetrajña* is myself . . . *Brahmān*'s son *Rudra* has sprung from his brow at his command . . . In the *Kṛta-yuga* living creatures

should not be slain in the sacrifices; in the *Tretā-yuga* animals, dedicated with *mantras*, will be slain in the sacrifices; then comes the mixed (*miçraḥ*) *yuga Dvāpara*; then *Tishya* with *Kali* in the van." *Vyāsa* continued: D. and R. went away. Only *Brahmān* remained, desirous of beholding the great god, then residing in the form of *Aniruddha*; the god then showed himself to *Brahmān* with a vast equine head, etc. (description), saying that at times he would appear in incarnate forms. Then he disappeared, and *Brahmān* proceeded to his own region. "Do you bow to him who is the lord of the *Rudras*, etc. (π)." Blessing upon the reader (XII, 341). *Janamejaya* inquired of the meaning of the different names of *Nārāyaṇa*; *Vaiçampāyana* related what *Keçava* (*Kṛṣṇa*) had said to *Phālguna* (*Arjuna*), when the latter asked him about the signification of his names mentioned by M.-r. in the *Vedas* and the *Purāṇas*. *Kṛṣṇa* said: In the *Rgveda*, etc. (ρ), many are the names that have been mentioned by M.-r.; "from *Nārāyaṇa*'s [as *Aniruddha*] grace has arisen *Brahmān*, and from his wrath has arisen *Rudra*"; description of *Rudra* (σ); "I adored in days of yore the ancient *Rudra* for obtaining the boon of a son; *Brahmān*, etc. (τ), adore *Hari Nārāyaṇa* (*Vishṇu*)."
Etymology of *Nārāyaṇa*, etc. (ν); "R. *Trita*, the eldest (*ādyaḥ*) son of *Brahmān*, when thrown into a well by *Ekata* and *Dvita*, invoked me as *Prçṇigarbha* and was rescued from the pit; *Dirghatamas* (§ 170) invoked me as *Keçava*, became cured of his blindness, and then came to be called *Gotama* (v. Nil.); *Agni* and *Soma*, blending together, became transfused in one and the same substance (*ekayonitvam agataḥ*) . . . , in the *Purāṇa* this is said, and further that the gods have *Agni* for their mouth" (XII, 342). Asked by *Arjuna* about the unity of nature of *Agni* and *Soma*, *Kṛṣṇa* related this ancient story: I) When only the infinite water (quotation of the *çṛuti*) exists (called *tamas*), *Brāhman* > *Puruṣa* > *Brahmān*, who caused *Agni* (the *kshatra*) and *Soma* (*brāhman*, i.e. the *brahmans*) to spring from his own eyes (quotation of the *çṛuti* relating to *Agni*); *Agni* is the *hotṛ* and the *brāhman* of the sacrifice; he who offers food in the mouth of a *brāhman* is said to pour libations into the sacred fire for gratifying the deities. (quotation from *Çatapatha-brāhmaṇa*); in this way *brahmans* have come to be regarded as *Agni*. *Agni* is again *Vishṇu* (quoting *Sanatkumāra*).—II) By *Gautama*'s curse (for his assault on *Ahalyā*), *Indra* got a green beard; through the curse of *Kauçika*, *Indra* lost his testicles and got those of a ram.—III) As *Indra* with uplifted thunderbolt would prevent the *Açvins* from receiving a share in sacrifice (*graha*-), *Cyavana* paralysed his arms.—IV) Incensed at the destruction of his sacrifice, *Dakṣa* by his austerities caused a third eye to appear on the forehead of *Rudra*.—V) When *Rudra* would destroy *Tripura*, *Uçanas* tore a matted lock from his head and hurled it at *Rudra*, whence serpents began to bite *Rudra*, whose throat became blue, just as in the *Svāyambhuva Manvantara*, when *Nārāyaṇa* seized *Rudra* by the throat.—VI) When *Angiras Bṛhaspati* sat [on the shores of the ocean] to make preparation for the churning in order to raise the *amṛta* and touched water (*upasprçataḥ*), the water was not clear (*na prasādam gatavatyāḥ*); he became angry and [cursed] the ocean, saying: "From this day thou shalt be tainted with fishes, etc."—VII) *Viçvarūpa Triçiraś Tvāṣṭra* was the *purohita* of the gods; he was the sister-son of the *Asuras*; while publicly offering to the deities he secretly offered shares to the *Asuras*; the *Asuras* with

