

85, 8215 (*Harīḥ*, in *Prayāga*).—§ 377 (*Dhaumyatīrthak.*): III, [88, 8352 (*Puṇḍarikākāśo Devadevaḥ*), 8353 (*Harīḥ . . . Madhusūdanaḥ*) (= *Kṛṣṇa*, in *Dvārakā*); 90, 8395 (*Nārāyaṇaḥ . . . Puruṣhottamaḥ*, in *Badarī*).—§ 383 (*Paraçurāma*): III, 99, 8657 (incarnate as *Rāma Dāçarathi*), 8677 (i.e. *Rāma Dāçarathi*), 8681 (do.), 8683 (do.), 8688 (do.).—§ 384 (*Agastyop.*): III, 101, [8722 (*Nārāyaṇam prabhūm*)], 8723, 8724, 8725 (bestowed his energy on *Indra*), 8728 (*yathā mahāçailavaraḥ purastāt sa Mandaro V°karād vimuktaḥ*); [102, 8755 (*Vaiikuṅṭham . . . Madhusūdanaṁ*)] (° (v. 8756 foll.): *V.* is the creator, protector (*kartā*, read *bhartā*), and destroyer (*hartā*) of the gods and the universe. His former incarnations are mentioned, viz. as a boar (*varāha*) in order to raise the sunken earth from the sea; as *narasiṃha* (half man and half lion) in order to slay the *Ādidaitya Hiranyakaçipu*; as a dwarf (*vāmana*) in order to deliver the three worlds from the great *Asura Bali*. He had also slain the *Asura Jambha*, the great bowman, who obstructed sacrifices); 103, (8768), 8774 (when the *Kāleyas* had taken their abode in the sea, *V.* told the gods to apply to *Agastya*, that he might dry up the sea).—§ 386 (do.): III, 105, 8823 (*tridaça V°nā sārḍham*, applied to *Brahmān* about the refilling of the sea).—§ 392 (*Tīrthayātrāp.*): III, 114, †10121 (° *rotas*), †10122 (*rotodhā V°oḥ*).—§ 394 (*Arjuna Kārtavīrya*): III, 115, 10139 (*Devadevaṁ surārighnaṁ*, incarnate as *Rāma Jāmadagnya*).—§ 400 (*Tīrthayātrāp.*): III, 118, †10224 (° *oḥ*, sc. *ayatanam*, visited by *Yudhisṭhira*).—§ 407 (*Mandhātṛp.*): III, 126, 10424 (*iva*), 10457 (*vyajayād lokāms trīn V°r iva vikramaiḥ*).—§ 422b (*Naraka*): III, 142, 10915 (*purāṇena dovena V°nā . . . Daityo nihataḥ*, sc. *Naraka*), 10919, 10921 (*devagaṇeçvaraṁ*), (10923), 10925 (slew *Naraka*).—§ 422 bis (*Varāhāvātāra*): III, 142, 10926, (10942) (*V.'s* avatāra as a boar (*varāha*)).—§ 425 (*Hanūmad-Bhīmasamv.*): III, 147, 11197 (*mānusharūpeṇa*, i.e. incarnate as *Rāma Dāçarathi*).—[§ 426b (*Kṛtayuga*): III, 149, 11242 (*Nārāyaṇaḥ*, becomes white in the *Kṛtayuga*).—[§ 427 (*Tretāyuga*): III, 149, 11247 (*Acyutaḥ*, becomes red in the *Tretāyuga*).—§ 428 (*Dvāpura*): III, 149, 11251 (becomes yellow in the *Dvāparayuga*).—[§ 429 (*Kaliyuga*): III, 149, 11257 (*Keçavaḥ*, becomes black in the *Kaliyuga*).—§ 431 (*Saugandhikāraṇa*): III, 151, 11324 (*Rāmābhīdhānaṁ V°m*, sc. as the son of *Daçaratha*).—§ 439 (*Yakshayuddhap.*): III, 163, [11857 (*anādinidhanam devam prabhūm Nārāyaṇam param*)], 11859 (*sthānam V°oḥ*), [11860 foll. (description of *Nārāyaṇa-sthāna* (near *Meru*)).—§ 458 (*Mārkaṇḍeya*): III, 188, 12813 (*Nārāyaṇāṅkaprakhyāḥ*, sc. *Mārkaṇḍeya*, *V°oḥ*, sc. *karpikodharaṇam* (?), at the beginning of the *yuga*), [12821 foll. (*Svayambhūvo*, etc., i.e. *Nārāyaṇa*, identified with *Kṛṣṇa*, description of the end of one [great] *yuga* and the beginning of the new)].—§ 459 (do.): III, 189, 12954 (*ahaṁ Viṣṇuḥ*, etc., says *Nārāyaṇa* explaining his nature to *Mārkaṇḍeya* (v. 12950-98)), 13005 (*Ādidevaṁ Ajam = Kṛṣṇa*).—§ 474b (*Dhundhumārop.*): III, 201, 13492, 13504, (13506), 13514 (*Uttānka* praised *V.* with the hymn, vv. 13494-13503, and obtained the boon that *Dhundhu* might be slain by *Kuvalāçva*).—§ 476 (do.): III, 202, 13542 (all. to § 474b).—§ 477 (do.): III, 203, 13556, 13557 (*V. (Hari, Govinda, Keçava, Madhusūdana)*, slew *Madhu* and *Kaiçabha* at the beginning of the *yuga*).—§ 478 (do.): III, 204, 13586, 13587 (*Dhundhu*, the son of *Madhu* and *Kaiçabha*, assailed *V.* and the gods), 13594 (filled *Kuvalāçva* with his energy), 13617 (*sakhyān ca V°nā me*, sc. *Kuvalāçva's*), 13625 (° *oḥ samanukīrtanaṁ*).—§ 512 (*Ghoshayātrāp.*): III, 249, 15095 (° *v*

*devagaṇān iva*, sc. *jñātin . . . anupaçyethāḥ*).—§ 516 (*Duryodhanayajña*): III, 255, 15292 (before *Duryodhana* only *V.* had performed the *Vaiṣṇava* sacrifice).—§ 520 (*Mudgala*): III, 261, 15482 (*Brahmaṇaḥ sadanād ardhvaṁ tad V°oḥ paramam padaṁ*).—[§ 521 (*Draupadīharanap.*): III, 263, 15545 (*Harir Īvaraḥ / Viçvātma*), 15553 (*Hari°*—i.e. *Kṛṣṇa*).—§ 524c (*Jayadrathavimokṣhap.*): *V.* is the infinite Spirit (*pradhānapuruṣaḥ*), etc., who, at the termination of a *yuga* in the form of the all-consuming fire (*Kālāgniḥ*, v. 15809), burns the world and the *Nāgalakas* who dwell in the *Patāla*, whereafter clouds appear in the sky and pour down rain that extinguishes the fire (*samvarttagni*). When, at the end of 4,000 *yugas*, the earth becomes flooded with water, the Supreme being (*Puruṣa*), under the name of *Nārāyaṇa*, with 1,000 eyes, and 1,000 feet, and 1,000 heads, sleeps upon *Çesha*, who has 1,000 hoods, etc., enveloping all space with nocturnal gloom. And when his creative faculty is stirred (*sattvodrekat*) he awakes and finds the world deserted. Etymology of the name *Nārāyaṇa* (v. 15819). When he was engaged in meditation for the re-creation of the universe, a lotus came into existence from his navel, and from this the four-faced *Brahmān* came out, who, sitting on the lotus, from his mind (*mānasān*) created the nine great *rshis Marici*, etc., who were equal to himself. They created the *Yakṣas*, *Rākṣasas*, *Bhūtas*, *Piçacas*, serpents, and men. In the form of *Brahmān* he creates, in the form of *Puruṣa (Pauruṣi tanuḥ)* he preserves, and in the form of *Rudra* he destroys the universe (the three conditions of *Prajāpati*): III, 272, 15808 (*Devadevaḥ . . . Suraguruḥ*).—§ 524d (do.): *V.'s* incarnations are the following: (1) a boar (*yajñavarāhaḥ*, v. 15832) 10 *yojanas* in length; (2) half lion, half man, when he killed the *Daitya* king *Hiranyakaçipu*, who attacked him with his *çūla* (trident); (3) the son of *Kaçyapa* and *Āditi*, in the form of a dwarf (*vāmana*), born 1,000 years after the conception, of the hue of rain-charged clouds and with bright eyes; when he, accompanied by *Bṛhaspati*, entered the sacrificial assembly of *Bali*, the king of the *Dānavas*, he, in three paces, took in the earth (! *mediniṇ*) and gave it to *Indra*; (4) *Kṛṣṇa*, with conchshell, discus, and mace, adorned with the *Çrīvatsa*, clad in yellow silken robes, who protects *Arjuna*, riding in the same chariot with him: III, 272, 15825, 15846 (*devaḥ sanātanaḥ*), 15849 (*Kṛṣṇeṣi parikīrtiyate*).—§ 526 (*Rāmopākhyānap.*): III, 276, 15933 (*Caturbhujāḥ*, incarnate as *Rāma Dāçarathi* he will slay *Rāvaṇa*), 15935 (° *oḥ sahāyān*, = *Rāma Dāçarathi*).—[§ 547 (*Karna*): III, 310, 17205 (*Varāham aparājītam / Nārāyaṇam acintyaṁ = Kṛṣṇa*).—§ 548 (*Āraṇeyap.*): III, 315, 17461 (°: having assumed the form of the horse-headed (*açvaçiras*), *V.* lived for a long time unrecognized, intending to enter the womb of *Āditi*, then he [born from *Āditi*] as a dwarf, took the shape of a brahman and deprived *Bali* of his kingdom by his [three] steps), [17464 (*Harīṇā*, do.: *V.* entered in the thunderbolt of *Indra* and lay concealed in it)], 17467 (do.: living disguised in the abode of *Daçaratha* (i.e. as *Rāma Dāçarathi*) *V.* slew *Daçagrīva* (i.e. *Rāvaṇa*) in battle).—[§ 549f (*Durgā*): IV, 6, 186 (*Padmā Nārāyaṇaparigrahaḥ*)].—§ 553 (*Vaiāhlikap.*): IV, 71, 2304 (° *Mahendrakalpau*, sc. *Nakula* and *Sahadeva*).—§ 555 (*Indravijaya*): V, 9, 288; 10, 293 (° *oḥ kshayaṁ*), 295 296 (*Sarvadeveçam*), 297 (b: The gods and the *rshis* said: “In former times you pervaded the three worlds in three steps, you procured the *amṛta* and destroyed the *Asuras*, you suppressed the great *Asura Bali* and raised *Indra* to the throne of heaven, you are the Lord of