

11. Obeisance to the preceptor of Yoga; Obeisance to you, O lord of Lakṣmī, of the form of Jaina and Bauddha; to you of hidden body and features and the censurer of the Vedas.

12. Obeisance to you of the form of Kalki; the destroyer of outcastes<sup>217</sup>. Obeisance to him of infinite power and who establishes good virtue.

13. Obeisance to you of the form of Kapila of great soul and who expounded the doctrines of Sāṃkhya and Yoga to Devahūti; O lord, obeisance to you the preceptor of Sāṃkhya.

14. Obeisance to great yogin and saint who expounds the great wisdom. Obeisance to the creator of the form of knowledge whereby the soul is delighted.

15. Obeisance to you of the form of Vedavyāsa who classified the Vedas and who wrote the Purāṇas for the welfare of the worlds.

16. Obeisance to you who are ready to perform the task of the devotees through incarnations of Fish etc. O lord, obeisance to you of the form of Brahman, the cause of creation, sustenance and annihilation.

17. Obeisance to the destroyer of the distress of your servants; the bestower of auspicious happiness. Obeisance to you wearing yellow robes, having Garuḍa for your vehicle<sup>218</sup>. Obeisance to the performer of all rites. Obeisance to the sole doer. Obeisance to the one worthy of being resorted to.

18. O thunderbolt for the destruction of misery etc. of the gods harassed by the Asuras. Obeisance to you lying on the Serpent-bed<sup>219</sup>. Obeisance to the one who has sun and the moon for his eyes.

19. O lord of Lakṣmī, O ocean of mercy, save us who have sought refuge in you. All the gods have been driven out of heaven by Jalandhara.

217. The reference to the Mlecchas indicates that the author of the Purāṇa was aware of the barbarous tribes—Huns and others who perpetrated heinous atrocities on Indian people.

218. For details see Dange : the Garuḍa-legend in "the Legends in the MB.".

219. Viṣṇu is represented as reclining on Serpent Śeṣa. A vivid picture of Śeṣaśāyī Viṣṇu is depicted on the outer wall of the Daśavatāra temple at Deogarh. For this illustration see Agrawal, Matsya Purāṇa—A Study P. 200.