

The subsequent elevation of Vishṇu as supreme among gods was at the same time both a cause and an effect of the work now published. The work was itself called into existence by the craving felt by the Brahmins for some specific object of devotion, and it contributed largely in its turn to swell the number of Vishṇu's votaries among the Brahmins, whom the prevalence of Buddhism had taught a lesson not to be despised.

The age of the Nārada-pancha-rātra, produced a great change in the opinions of the Brahmins with reference to the worship of Vishṇu. He was then held up as the supreme divinity in the form of Kṛishṇa. The worship of that divinity was considered sufficient in itself for the attainment of eternal felicity. It required no complement, and it admitted no supplement. This was a doctrine unknown to former ages. A voice from heaven revealed it to Nārada :

आराधितो यदि हरिस्तपसा ततः किं
 नाराधितो यदि हरिस्तपसा ततः किं ।
 अन्तर्वहि र्यदि हरिस्तपसा ततः किं
 नान्तर्वहि र्यदि हरिस्तपसा ततः किं ॥
 विरम विरम ब्रह्मन् किं तपस्यासु वत्स
 व्रज व्रज द्विज शीघ्रं शङ्करं ज्ञानसिन्धुं ।
 लभ लभ हरिभक्तिं वैष्णवीक्तां सुपक्वां
 भवनिगडनिबन्धच्छेदनीं कर्तनीञ्च ॥

“If Hari (that is to say Kṛishṇa) is propitiated what is the use of austerities ? If Hari is not propitiated what is the use of austerities ? If Hari is within and without, what is the use of austerities ? If Hari is *not* within and without, what is the use of austerities ? Desist, desist, O Brahmin,—what has thou O child to do with austere