VĀMANA PURĀṆA

SANSKRIT TEXT AND ENGLISH TRANSLATION

WITH AN EXHAUSTIVE INTRODUCTION, NOTES AND INDEX OF VERSES

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Introduction

According to Manu- ''Vedas are primary source of religion'' (वेदोखिलो धर्ममूलं, verse 2.6), the Purāṇas, however, are the essence of the religion of Hindu society. Purāṇas are also regarded as the chief source for the detailed explanation of the Vedas. They, therefore, occupy a significant place in the ancient literature of India. The Purāṇas have obtained the name of *Pañcalakṣaṇa* because their contents generally embrace five topics namely (1) Primary creation or cosmogony, (2) secondary creation, (3) genealogy of gods and patriarchs, (4) reigns of the Manus, (5) history of the solar and lunar dynasties.

The definition does not however necessarily signify that the Purāṇas exclusively deal with these topics only. On the contrary, every Purāṇa dwells at length on one or more particular subjects and in some, these five primary topics occupy a very subordinate position. Purāṇas are eighteen in numbers. The names of Mahāpurāṇas at the last portion of Śrīmadbhāgavata has been given as under-

ब्राह्मं पाद्मं वैष्णवं च शैवं लैङ्गं सगारुडम्।
नारदीयं भागवतमाग्नेयं स्कन्दसंज्ञितम्।।
भविष्यं ब्रह्मवैवर्तं मार्कण्डेयं सवामनम्।
वाराहं मात्स्यं कौर्मं च ब्रह्माण्डाख्यमिति त्रिषट्। (श्रीमद्भागवत 12.7.232-6)

Vāmana Purāṇa is placed at serial number fourteen in the list of eighteen Purāṇas mentioned in various scriptures. But it does not mean that it is of lesser importance than the other Purāṇas. Although, it is smaller in size, yet it has all the constituents of the other Purāṇas. Also its style of treatment of the subject matter is clearer and more analytical than the style of other Purāṇas and Up-purāṇas. One of its special features is the amazing variations in the famous ancient stories as related in other Purāṇas.

Its second special features is that inspite of being known as a Śaiva Purāṇa, nowhere the importance of Viṣṇu has in anyway been belittled as is the case with some other Purāṇas. In Vāmana Purāṇa, both Śiva and Viṣṇu have been placed an almost equal footing. Again, there is not a single śloka which humiliates Viṣṇu. Some Śaiva authors have gone even to the extent of stating ''A visit to a shine of Viṣṇu is an insult to Śiva.'' In Vāmana Purāṇa, on several occasions Śiva has gone to Viṣṇu for help and has praised him whole-heartedly.

The Story of Dakṣa yajña and Satī -

Of all related in Vāmana Purāṇa which vary significantly from the stories as related in other Purāṇas, the story of immolation of Satī attracts special attention. In Śiva Purāṇa, Rāmāyaṇa and other Purāṇa scriptures, we are told that Satī had gone to the yajña performed by her father Dakṣa inspite of not being invited to the ceremony and when she did not find the requisite share of offering for Śiva, she cursed all those who had attended

such a detestable function and immolated herself then and there. When Śiva came to know of this, he sent his attendant Vīrbhadra to avenge her death. Vīrbhadra reached the venue of the yajña and demolished the whole structure and put an end to the yajña.

This story has been related in Vāmana Purāṇa in a different way. In this Purāṇa it is stated that on coming to know about the humiliation of Śiva in the yajña by Dakṣa, Satī immolated herself. Relating the story in Chapter IV entitled "War between Hari and Vīrbhadra", it is sated as under :

"The daughter of Gautama, Jaya had come to Mandrācal to pay a visit to Satī. Seeing her all alone, Satī asked her- Why her sister Vijaya Jayantī and Aparajitā had not come along?"

Jaya replied, "They have gone with father to the yajña being performed by their maternal grand-father Dakṣa. I am also going there. But I considered it worthwhile to visit you first. Are you not going there? Is Lord Śiva not going there? All Ṛṣis along with their consorts have gone there. All gods have also gone there. Has our maternal grandfather not invited you?"

Knowing such neglect and insult of her husband, and that too by her father, Satī was greatly angered. She was furious and instantly fell on the ground. Immediately she breathed her last at that very spot. Hearing the wailing cries of Jaya, Śiva came there. On such tragic death of Satī, Śiva was very angry. Immediately, he collected a big gang of his disciples and sent them to the venue of the yajña being performed by king Dakṣa, under the command of Vīrbhadra. He went there, fought with the soldiers of Dakṣa and destroyed the yajña."

The Story of burning of Kāmadeva -

Similarly, new elements have been incorporated in the story of burning of Kāmadeva. Traditionally, it is stated as under :

The demon Dvarkāsura had vanquished all the Devatās. Later, the gods came to know that none else but the son of Śiva born of Pārvatī alone can kill Dvarkāsura. They were greatly worried as Śiva was a celebate. So Indra persuaded Kāmadeva to go and fill the mind of Śiva with amorous feelings and to prompt him to marry Pārvatī. When Kāmadeva played his tricks on Śiva, he was awfully furious and by activating his third eye, Śiva reduced Kāmadeva to ashes.

However, this incident has been related in Vāmana Purāṇa as under :

When Śiva was destroying the yajñaśālā[1] of King Dakṣa, Kāmadeva shot his strong, passionate and lustful arrows at Śiva, he was greatly distressed and in a love-lorn state of mind he wailed for the company of Satī. When he could no longer tolerate his mental torture, he handed over all the three kinds of arrows to Pāñcālika, the son of Kuber. When

1. The place where the sacrificial offerings are performed.

Cupid was about to attach Śiva again, Śiva was greatly upset and ran here and there in the pine forest. There in the forest the wives of Ṛṣis residing there became desirous and lustfully ran after Śiva. In that serious situation, the Ṛṣis cursed Śiva, "May you loose your liṅga." When the liṅga of Śiva fell apart, it stretched from heaven to the Netherlands. Thereupon, both Brahmā and Viṣṇu came to that place. They tried to find out the terminal ends of Śiva's organ but could not succeed. Thereupon, both of them prayed to Lord Śiva for mercy. Śiva was pleased by their entreaties and said, "If all the gods honour and worship this liṅga of mine, I can accept this Liṅga again. Consequently Lord Viṣṇu prescribed the worship of Śivaliṅga for the four Varṇas. For this, several new scriptures were within advocating such practice and describing the great powers inherent in the Śivaliṅga. The first scriptures was named Śaivī, second Paśupata, third Kāladaman and the fourth Kāpālika.

Śiva himself is a great energy centre. He was the son of Vaśiṣṭha. His disciple Bhardvāja was a great Paśupat. He considered "Gopayan Tapa" as of great merit. His disciple Someśwar was a king. Apastambha was equally great. Kāmeśwar was his disciple. Dhanada was also a great devotee whose disciple Āryodara was very powerful. He was a Śudra by caste, but was a great ascetic. Thus, Lord Viṣṇu made all the four Varṇas and persons of all Aśramas great devotees of Śiva.

After that when Lord Śiva had been roaming about in Citrāvana, Kāmadeva again prepared himself for another attack on Lord Śiva. This time Śiva sternly and closely looked at him from top to toe. Consequently, he was immediately burnt to ashes. It is stated in other scriptures that after this, Kāmadeva was declared as 'Anaṅga' or Formless and exercised his sway on all living beings. However, it is stated that after being burnt, Kāmadeva got transformed into five plants namely (1) Drukam Pṛṣṭa (2) Campaka (3) Bakula (4) Pāṭala (5) Jātipuṣpa. The arrows shot by Kāmadeva at Śiva were transformed into trees of a thousand variety.

In reality, passion is a mental inclination which disturbs the mental poise of man from time to time. Statements like "Being hit by its arrows" can be taken only as a metaphor. The poetic allegory of spring season as an accomplice of Kāmadeva as present in Vāmana Purāṇa and ultimately the transformation of Kāmadeva into famous fragrant flowers of this country have become a beautiful literary composition. Concept of Kāmadeva or Cupid is a natural extension of the process of creation and emergence of man and this has been presented in Indian Purāṇas and foreign mythologies in different ways.

Description of Geography of India -

Description of the Seven Islands (Sapta Dvīpa) is considered as an essential component of Paurāṇic literature. In ancient times, because of the difficulties of transportation, travel through the length and breadth of the whole of India was considered as a great accomplishment. However, the description of the then existing Saptadvīpa as available in the scriptures of those days is not true to facts today. It is only in some respects that the

description of Jambūdvīpa agrees with the present position of Asia. Under such conditions, the description of various regions of India and the mountains and rivers therein as given in Vāmana Purāṇa is very significant. Although many of the names have since changed and some may even be fictious, yet the information is greatly useful for the archaeologists.

Presenting a description about the mountains of India, it is stated in Vāmana Purāṇa, "Mahendra, Malaya, Satya, Śuktimāna, Ṛkṣa, Viṅdhya and Pāriyātra - these seven are called Kulaparvatās.[1] In addition to these, there are other thousands of mountain ranges including Kolāhala, Vaibhrāja, Mandara, Durdharācala, Vātadhuma, Vaidyuta, Maināka, Saras, Tuṅga, Prastha, Nāgagiri and Govardhana. Also there are hundreds of other mountains like Ujjvamanta, Puṣpagiri, Arbud, Raivata, Ṛṣyamūka, Sagomanta, Citrakūṭa, Kṛtasmar, Śrī mountain, Kaukaṇaka etc.

While giving a description of rivers, it is stated that Sarasvatī, Paṣyarūpā, Kālindī, Hiraṇvatī, Śatadru, Candrikā, Nīlā, Vitastā, Irāvatī, Kuhū, Madhurā, Hārarāvī, Uśirā, Dhātakī, Rakṣā, Gomatī, Dhūtapāpā, Bahuyā, Dṛṣadvatī, Niḥsvāra, Gaṅdakī, Citrā, Kauśikī, Vadhusarā, Sarayū, Salauhityā etc. are the rivers which come down from the Himālaya mountains. Apart from these, there are other rivers originating from the mountains as Parṇāsā, Nandinī, Pāvanī, Mahī, Śarā, Carmaṇvatī, Lūpa, Vidiṣa, Veṇumati, Citrā, Odhavatī, Ramyā etc.. Pariyāśa, Sona river, Mahānadī, Narmadā, Sursā, Kriyā, Maṅdākinī, Daśā, Citrakūṭa, Daivika, Citrotpalā, Tamasā, Kartoyā, Piśācikā, Pippalaśrethi, Vipāśā, Vanjulātī, Satsaṅtajā, Śuktiatī, Cakriṇī, Tridiyā, Vasu and other streams come down from the Ṛkṣa mountains. Valguvāhinī, Śiva, Payoṣṇī, Nirvindhyā, Tāpī, Saniṣadhāvatī, Veṇā, Chaitraṇī, Sinībāhu, Kumudvatī, Topā, Revā, Mahāgaurī, Durgandhā etc. flow down from Vindhyācala. Godāvarī, Bhimrathī, Kṛṣṇā, Vaiśyā, Saridvatī, Viśamadrī, Supryopā, Kāverī, Dugdhodā, Nalinī etc. are big rivers which originate from Śālya mountain. Kritmālā, Tābhraparṇī, Vaṅjulā, Utpalāvanī, Śunī, Sudāmā etc. come from Śuktimāna mountain. All these rivers are very sacred, beneficent, mother of earth and wives of seas."

Later, there is a mention of the various regions of India and the names of races residing in them. In the beginning, regions at far away frontiers are described. Kuśūdra, Kila kuṇḍala, Paṅcālaka, Kauśika, Vṛka, Śaka, Barbar, Kaurava, Kaliṅga, Baṅga, Aṅga etc. are the kingdoms. In these kingdoms live various races as Marmaka, Ābhīra of middle countries, Śāḍhya Dhānaka, Brahmalīka, Kāltopada, Aprāṅya, Śudra, Pallava, Sakhetaka, Gaṅdhāra, Yavana, Sindhu, Saubir, Bhadraka, Śātadrava, Lalithya, Pārāvata, Samūṣaka, Kādhāra, Kaikaiya, Daśana etc. these include people belonging to Kṣatriya, Vaiśya and Śūdra castes. Apart from these, there are Kāmboja, Darada, Bardar, Aāṅga Lokikā, Veṇa, Tuṣāra, Ātriya, Bharadvāja, Prasthala, Daśeraka, Lampaka, Cūḍika, Alasa, Alibhadra which are all reaces of Kirat people. Kirat races one those semi-civilised races which are found it central India and Assam. After this is given a long list of kingdoms and kingships and Democratic states which are located all over India. Out of these only a few can be identified

1. Mountains which are denoting various races.

from their present names. Still, their comparison with descriptions given in other contemporary books sheds sufficient light on the geographical and political conditions in those ancient times.

Praises of Moral Conduct -

After describing the religions of all races and divisions, the supreme position has been accorded to Moral conduct to which nobody can have any objection. Stating its importance, it is emphasised, "If a person is not morally correct, all yajñas, charities, austerities etc. performed by him are of no avail. An immoral person cannot have prosperity or peace either in this world or the next world. Morality is a tree whose root is Dharma; whose branches are wealth, whose fruits are fulfilment of desires and whose fruits are salvation. In this context, the Ṛṣis have prescribed the recitation of "Maṅgal Stotra" or "Beneficial Hymns" early morning which is very significant. That stotra refers to the sublime elements in our vast universe, Indian religions and nation. Every person can draw great inspiration from that stotra "Brahmā, Viṣṇu, Maheśa, other Devatās, Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn - these seven beneficient planets, Bhṛgu, Vaśiṣṭha, Kratu, Aṅgīrā, Pulastya, Pulaha, Gautama, Raidhya, Marīci, Cyavana and Ṛbhu - all these Ṛṣis may make this morning of mine auspicious. Sanatkumāra, Sanak Sanaṅdana, Sanātana, Āsuri, Piṅgala, seven original musical notes, seven flavours, seven musical instruments - all these may make this morning of mine blissful. This earth full of fragrance, this water full of flavours, this air full of sensation, this fire full of energy, this ether full of sound waves - all these five great elements may make my morning prosperous. The seven seas, seven mountains, seven Ṛṣis, seven Islands and seven regions may make this morning of mine propitious."

If this stotra is deeply meditated upon, then all matter and energies of this universe get fully invoked. If we recite it with devotion and comprehends its meaning, then certainly we shall feel one with the Supreme Soul of our universe. Then we shall see none as our opponent or enemy. Thus, there can be no better universal prayer. We can even say that this stotra is an extension and expansion of whatever we pray for in the Supreme Gāyatrī Mantra.

After that there is description of Indian religions. Then the Vāmana Purāṇa has offered several prescriptions which are worth our attention even during this age. Actions like aimless wandering, giving or donating to the undeserving, destruction of cattle wealth and abduction of women etc. do not behove a good householder. Aimless wandering decidedly is a blot on character; giving charity to an undeserving person is waste of wealth and promotes evil in social life; killing of cattle is a sin whose evil consequences have to be suffered in hell; abduction of women leads to degeneration of offsprings and possibility of birth of illegitimate children.

The greatest of all sins - Ingratitude

Superstitious persons consider neglect or deviations from traditional commonsality and prevalent customs and traditions as the greatest sin. In their opinion speaking ill of others,

back-biting and ingratitude etc. are not vices. But Vāmana Purāṇa says, "In this world one who is ungrateful, he is the most vicious person. There are modes of repentance and purification for killing of a cow or killing of a brahmin, but those who are ungrateful to their benefactors, for them there is no mode of repentance and purification. Such ungrateful persons spite the obligations of their friends and relations. For them there is no escape."

In this context, a reference has come as to what are the famous products of different regions of the world. This discourse is useful from the point of view of general knowledge. Also it points to the fact that it is virtue or worth of an object or person which is valued in this world. Just as Lord Kṛṣṇā has stated in the tenth chapter of Gītā that all supreme things in this universe are manifestations of the splendour of God. Similarly it is stated in Vāmana Purāṇa :

"Among gods, Lord Janārdana is supreme; among mountains Śeṣādari is tallest; among weapons, Sudarśana is the most effective; among birds, Garuḍa is the foremost; among snakes, Anaṅta Nāg comes first; among natural planets, earth is the best; among rivers, the Ganges is the most sacred; among aquatic plants, Padama is the most beautiful; among pilgrimages, Kurukṣetra comes first; among lakes, Mānasarovar is the most sacred; among forests, Naṅdanvana is the most famous; similarly among moral prescriptions, truthfulness is the foremost. Among yajñas, Aśvamedha yajña is the topmost; among ascetics Ṛṣi Kumabhaja is the foremost; among scriptures the Vedas are the most holy; among Purāṇas, Matsya Purāṇa is the most popular; among moral codes, Manusmṛti is the main code; among days that Amāvasya is the most sacred on which Darśa yajña is performed; among gods, it is Indra who is the head; among those who adorn energy, Sun is the supreme; among satellites, moon is the supreme; among the cereals, Śālī Rice is the best; among bipeds, the Brahmin and among quadrupeds, lion and cow are the most gracious.

Among flowers, it is Jātī flower; among cities, it is Kāñcīpuram; among women, it is Rambhā; and among the four Aśramas, Gṛhastha is the best. Among towns, it is Kuśasthalī; among regions, is the central region; among fruits, it is mango; among tubers, it is Kaṅda; and among diseases, constipation are more significant. Among white products, it is milk; among clothes, it is cotton wear; among arts, it is mathematics; among sciences, it is magic; among flavours, it is saltish; and among trees, it is Banyan tree which is held supreme. Among chaste women, it is Pārvatī; among cows, it is Kapilā; and among rivers, it is Vaitarṇī which are more important. Just as these entities are supreme in their respective categories, similarly, among the sinners, the ungrateful heads the list.

Undoubtedly, ungratefulness is a great infirmity and this indicates that the mental state of such a person is very depraved. Whoever has done us even a small favour, to remain grateful to him is our duty. It costs nothing. On the other hand, it encourages and inspires the benevolent person for more such benevolents acts in future. On the other hand an ungrateful person is so degraded that in return for the beneficial acts done to him, he does not say even a few words of thanks in return. There are even such persons who will not hesitate to blame, defame, damage or hit the interests of their benefactors. Thus they plug

the sources of such social service which can benefit many deprived and needy persons. Viewed in this light, ungratefulness is a great sin against individuals and society.

It is surprising to see that even animals express their gratitude towards those persons who serve them or treat them well and are always prepared to serve their benefactors. On the other hand there are human beings who are expected to discriminate between desirable and undesirable, but they do not even say a few words of praise or do not return good for good. In what category should we place such persons? Surely, they shall be called the most degraded and shall deserve the most sever punishment at the hands of God who always stands for justice.

Supreme Significance of Self-realisation -

Purāṇas contain all sorts of knowledge and discourses. On the one hand, they describe the benefits of attaining heaven by going on pilgrimage, taking a dip in the holy rivers and observing fast on Ekādaśī and other auspicious days, on the other hand there are statements which hold such rituals as of trivial importance and supreme importance has been given to self-realisation alone. There is a śloka in the scriptures which states, "Dip in a sacred river and visiting pilgrimages is of great spiritual importance only to the people of low intelligence. However, for the scholars the divine forces controlling the universe represent the Supreme Soul. For the really learned persons, their souls alone is the manifestation of the Lord."

Like other Purāṇas, Vāmana Purāṇa is also full of such ideas as significance of pilgrimages, worship of idols of gods, Śivaliṅga and sacred lakes etc. Attainment of merit has been assured through these prescribed rituals. However, while analysing the true nature, it is stated–

किं तेषां सकलैस्तीर्थैराश्रमैर्वा प्रयोजनम्।
येषामनन्तकं चित्तमात्मन्येव व्यवस्थितम्॥ २३॥

(Vāmana Purāṇa, Chapter 43, Śloka 23)

"One whose mind has been concentrated in his Self does not stand in need of visiting pilgrimages and Aśramas."

While explaining the content, the author of the Purāṇa says, "The Self is like a river which passes through the pilgrimages of self-restraint. Truth is water in that river and it includes good conduct and tranquillity. One who takes bath in such a river, he becomes pure and attains great spiritual merit. From simple water alone Self does not get purified. It is the foremost duty of a person to attain equanimity, through self-realisation. The saints insist on knowing the Self. He is free from desires by knowing his Self. He alone is a Brahmin who is in possession of the wealth of equanimity. He does not need any other riches. Observance of moral conduct, sincere behaviour and gradual withdrawal from worldly affairs are the duties of a Brahmins."

It has always been stressed in the Purāṇas that alms should under all circumstances be given to a Brahmin who is of high moral character and a true ascetic. But not much need to be said about the moral conduct, sense of service, detachment, and the nature of day to day life of the priests at the places of pilgrimage. Today, nobody is prepared to support them or speak on their behalf. Everybody knows how they testify to the saying of Saint Tulsīdāsa that, "They mortgage the Vedas and squeeze the religion." Vamān Purāṇa says, "A true Brahmin does not covet or crave for worldly riches. On the other hand he considers all living beings like his own self and observes truthful behaviour in all matters. In ancient times Brahmins were honoured by all and their status was even higher than the status of gods. It was because of the fact that their entire devotion was towards the welfare of the whole world and they were completely detached from worldly affairs. True Brahmins considered it below their dignity to live on alms. Whenever they had to accept alms on the insistence of the kings, they used that wealth for the spread of knowledge, dissemination of education and works of public utility. Today they are always busy in extracting the maximum from the devotees through fair or foul means and at times even resorting to the most degraded methods. Truly religious and artistic Brahmins should exent their most to change the situation.

Inspiration for avoiding sinful acts -

One of the components of the Purāṇas is description of 'Hell'. Other religions also present a pre-picture of "Hell" inflicting punishment to the sinners. There is a mention of 'hell' in Christian scriptures and of "Dozakh" in Islamic scriptures. But to our knowledge only these names have been mentioned and there is no detailed description of these constructs. But there is a detailed description of twenty one categories of 'Narakas'[1] in Purāṇas. There is a very impressive and effective presentation of the types of torturing punishments meted out to the sinners. There is no such thing in any other religion. This presentation is almost similar in all the Purāṇas. However, the differences in styles of presentation and the richness of language makes a lot of difference in the overall effectiveness of presentation. Such presentation if various torturous punishments corresponding to various sinful acts as given in Vāmana Purāṇa appears to be well ingrained in the mind of the common man. It will be pertinent to give an extract of this description.

"Those who reproach the saintly persons, those who create hurdles in virtuous acts, those who discriminate against their friends, and colleagues, they go to hell. Those who impelled by greed sell their daughters to successive bidders, they are cut to pieces by the lords of hell. Those who torment others by their sarcastic remarks, they are pricked by the carnivorous kinds by their sharp beaks. Those who beak bite against good person and speak ill of them because of their selfish motives, their tongues are stretched out by the crows. Those who indulge in mean behaviour towards their benefactors, they are thrown into

1. Hells.

ditches full of excreta. Those who serve different qualities of food to different people sitting in the same row and thus discriminate among equals, are tortured in hell. Those who resort to violence against parents, siblings and other respected persons, they are tied with hot chains and thrown in the most dreadful hell. Those who eat meat, molten iron is poured into their mouth.

"Those who damage or destroy places of public utility like wells, tanks, lakes, community halls etc., their skin is peeled off and they are thrown in hell to suffer unbearable pain. Those who disfigure or defile places of public utility, their intestines are drawn out by crows. Those who neglect their dependents and relations and are busy in self-adornment and selfish pursuits, such persons are sent to a special category of hell where a person leads the life of a dog. Those who eyes on the trusted property of other persons, they are sent to a hell full of scorpions. Those who defile public sources of water are condemned to a hell full of filth. Those who molest innocent girls and then force for abortion, they are bitten by insects and ants. Those who misrepresent truth and give false evidence in a court of law, they fall in hell for ten thousand years."

These descriptions of hell are a clear warning to those persons who work against the interests of other persons and the society and also for those persons who are temperamentally inclined towards evil and take pleasure in harming others. It is of no use to discuss about the location of such hells whether they are in this world or somewhere else or whether they really exist or they are mythical creation of imagination. Only the idle persons may indulge in such discussions. We shall only like to emphasise that evil actions, bad behaviour and immoral conduct are sure to be adequately penalised in some form or the other. One can easily find persons undergoing such sufferings in this world as have been described above. Therefore, we must learn this lesson from such descriptions that we should avoid evil actions and should be convinced that we shall have to suffer the consequences of an actions good as well as evil. This is the law of nature. Retribution is sure and certain. It is another matter that the fools or depraved minds may not accept this. Thieves, robbers, scoundrels often hastily assert that no one can touch them. But we are sure that such actions never lead to happiness. Similarly, those who try to amass wealth through deception, fraud, corrupt practices, adulteration, bribes etc., ultimately land in misery. They may shamelessly boast of their successes, but there is not the slightest doubt that they will have to suffer the consequences of their sinful actions.

Communal Harmony -

As stated in the beginning, communal harmony is the most significant feature of this Purāṇa. This is known as Śaiva Purāṇa and there are many stories relating to Śiva and Satī whereas there is no mention of Rāma and Kṛṣṇa. However, along with Śiva, Viṣṇu has also been greatly adorned for which the neutrality of the author must be praised. When Kārtikeya, the son of Śiva was installed as the head of the army of Devatās, Pārvatī, the mother of Kārtikeya asked him to touch the feet of Viṣṇu and seek his blessings. Skanda only knew that Mahādeva is the only Lord of this Universe and hence where was the need

to touch the feet of anyone else. He asked his mother, "who is this Viṣṇu whom I must honour in spite of my high status?" Then his mother replied–

केवलं त्विह मां देवस्त्वत्पिता प्राह शंकरः।
नान्यः परतरोऽस्माद्धि वयमन्ये च देहिनः॥ १०॥

(Vāmana Purāṇa, Chapter 58, Śloka 10)

"I do not know much about him. However, your father had said that Lord Viṣṇu is the Supreme Lord while all of us are humans." In a way, Brahmā,Viṣṇu and Maheśa have been stated as three manifestations of the same power. Still since, Viṣṇu is the sustainer of this Universe, lord Śiva has accorded to him a higher status. This must be accepted as greatness of lord Śiva.

Similarly, when the Rākṣasas Caṇḍa and Muṇḍa came to attack Pārvatī, the gods asked her to wear her armour for the battle, Satī had said, "I do not see any need to wear the armour to fight against these Dānavas. I do not consider them of any significance. "Hearing this, Lord Śiva recited the Viṣṇu Pañjar" to protect her. Describing the efficacy of 'Viṣṇu Pañjar', it is stated–

एवंप्रभावो द्विज विष्णुपञ्जरः सर्वासु रक्षास्वधिको हि गीतः।
कस्तस्य कुर्याद्भुवि दर्पहानिं यस्य स्थितश्चेतसि चक्रपणिः॥ ४४॥

(Vāmana Purāṇa, Chapter 19, Śloka 44)

"Viṣṇu Pañjar is really very efficacious and among the most important defences for protection. It has been greatly praised. One who has the Lord seated in his heart, no one can subdue him."

When Lord Śiva was accused of "Brahma Hatyā" for destroying the fifth head of Brahmā and his skull got stuck with the palm of Śiva, he went to Lord Viṣṇu to get rid of the same and implode him thus : "O Lord of all Gods, I offer my salutations to you. O rider of Garuḍa, I pay my obeisance to you. O holder of Conch, Discus and Mace, I bow before you in all humility you are infinite and absolute. You cannot be known through argumentation. You are beyond knowledge and ignorance and you are the first cause of this universe. O blissful supreme, you are the eternal Lord. Please accept my adoration. O Lord, all this universe has been created by you. O Supreme Soul of this universe, you are the Lord of all the worlds. O omnipotent, you are the sustainer of the entire universe. O omniscient, you are the Rudra born of wrath. I am bound by the three attributes, while you are omnipresent. Therefore, I salute you. O Lord of this Universe, all this universe belongs to you. Water, ether, fire, air, intellect, mind etc. are all your manifestations. I bow to you. You are the source of Dharma, Sacrifice, Tapa, Truth, Non-violence, Purity, Forgiveness, Charity, Mercy, Wealth and Celibacy. The four Vedas are your manifestations. You have the knowledge of the six Vedāṅgas, Upvedās etc. O imperishable, O holder of the Discus, I adore you a hundred times. O incarnation in the form of Vāmana and Matsya, I take you as the supreme ocean of mercy. Please save me from this accusation of killing of a Brahmin.

Rule out this blemish struck to myself. I am burning because of this blame. O my Lord! Please purify me. I beseech you again and again."

When we compare this presentation with the presentation in Śiva Purāṇa, we find a world of difference. In Śiva Purāṇa, when Satī did not find the offerings for Śiva and saw Viṣṇu and Brahmā present among the assembly of guests, she condemned them and said, "O Viṣṇu! Do you not know the nature of Śiva? The scriptures declare him free of attributes. O stupid, although you had keenfully enlightened in ancient time on the occasion of Śālva etc., yet you failed to be wiser and accepted your offerings even when you had noted that there are no offerings for Śiva - your Lord. O Brahmā! Earlier you had been antagonistic to Śiva because of your vanity and consequently, he had to demolish your fifth head. Have you forgotten all that?"

Later when Vīrbhadra, the chief of the attendants of Lord Śiva reached the venue of yajña along with Nara to destroy the same, he abused and scolded Viṣṇu very greatly and said, "O Viṣṇu! Over possessed by vanity, how have you violated your assurances towards Śiva given by you to Ṛṣi Dadhīci. Are you powerful enough to violate the promises given by you to Śiva? Who are you? Is there anyone else in the three worlds who can protect you? Were you not aware what Satī had done? Had you not heard the commands of Dadhīci? Have you also come to this dawn yajña of Dakṣa to receive the abominable offerings. Accept this defiled offering from me. O Viṣṇu! I shall pierce your heart with this Trident of mine. I shall throw you on the ground and melt you down. I shall burn you to ashes." At the end, Vīrbhadra said– "O immoral Viṣṇu, O anti-Śiva wretch! Are you unaware of the pure eminence of Śiva?" This Viṣṇu has been greatly humiliated in Śiva Purāṇa and he himself is forced to accept his meanness. When Dakṣa fell at the feet of Viṣṇu and requested him to save the yajña from destruction, he said, "O stupid Dakṣa, you do not discriminate between good and evil actions. This Vīrbhadra is the chief of the attendants of Śiva and has come here to destroy us. Through sheer ignorance, I stayed here against my assurances given by me to Lord Śiva and I am suffering the consequences of the same. O Dakṣa, it is beyond me to stop this destruction. By transgression of my oath, I have also been condemned as anti-Śiva. I am suffering because of your misdeeds. An anti-Śiva person cannot have solace even through the three ages. During this unfavourable time, such destruction has occurred and our end is likely to come. We may travel to any part of this world or even to Netherland, the weapons of Vīrbhadra shall overtake us. When Kāla Bhairava had cut the fifth head of Lord Brahmā with his nails on the orders of Lord Śiva, we had not been able to do anything.

Similarly invectives in various forms are common in the Śaiva and Viṣṇu Purāṇas which lead to many bitter conflicts between the two communities in ancient times. Now those times are over. However, many followers of the two sects still consider themselves in opposite camps and do not cooperate with each other in any religious or social work. Sectarian scriptures creating hatred among its adherents for others have a very detrimental effect which harms the society and the nation for hundreds of years. From this point of

view, we can appreciate the harmonising tendencies of Vāmana Purāṇa. In this Purāṇa, we find praises of Viṣṇu as well as praises of Śiva at several places. On the occasion of sanctification of Śivaliṅga at Dāruvāna, Lord Brahmā himself reached there along with all the Ṛṣis in the presence of Lord Śiva and begging pardon for all his sins said, "O eternal, well-pleasing, adorned with bow, Lord Śiva, we offer our salutations to you. O Saviour, Lord of whole Universe, all knowing, we always pay our respects to you. You are supreme and the foremost among gods. You reside in our hearts and we always salute you. You are grievously angry with the sinners - we adorn you O most powerful, you have the trident in your hand. At the same time you are benevolent towards the world. All praise to you."

Similarly, it is stated at another place. "I do not know any other god except Śiva having the trident in his hand. You are the Lord of this world. Brahmā and all other gods exist under your patronage. Among all the gods, you are the only one doing or causing to be done great acts. All gods enjoy within your pleasure."

It is clearly asserted in Vedas and other scriptures that in this universe, there is only one divine force and people call him by different names according to their own understanding. It is natural to have different names for God in different countries and in different languages. However, on account of this difference names of God, it is an indication of foolishness and not wisdom to quarrel among themselves or to curse or abuse the God of other people. Thus adherents of different sects of Hindu religion should give up such misconceptions.

Different versions of the same story -

We have several times explained this fact in the introduction to other Purāṇas that it is futile to assert the truthfulness of these stories or to prove that these stories are historically correct in all respects. The authors of Purāṇas have themselves termed them as 'legends' which means 'stories' or 'tales'. They have created these religious stories to educate the common people. they are based on the ancient folk lores. However when the illiterate or those who have no literary background, read them they think that every word of these scriptures is truthful and all the events mentioned therein are real.

We wish to inform such persons once again that had their presumption been correct, the same story would not have been related differently in different Purāṇas. Even if we do not take into account the differences in the nature and purpose of different Purāṇas, there would not be two versions of a story in a Purāṇa based on the same event. Even in Vāmana Purāṇa, the incident of Śiva roaming naked in Dāruvana and cursing the Ṛṣis has been described differently at two places. Out of these, one appears in chapter six and the other in chapter forty-three. We have already stated details of the incident as described in chapter six. Hereunder, are given the details of the same event as given in chapter forty-three :- "Once Śiva along with Umā had been flying through the sky. At that time, Umā saw many Ṛṣis engaged in severe penances. She was moved by their plight and said to Lord Śiva, "These Ṛṣis residing in this Dāruvana have to undergo such severe penances just to get

your blessings. Have pity on them. These skeleton-body Ṛṣis have yet not been able to attain salvation.'' The Lord smiled and said, ''You do not yet know fully the spiritual aspect of the nature of true religion. All these people do not understand religion and have not been able to control their passions. They have not been able to free themselves from anger. They are all people of little intelligence.''

Pārvatī got very curious to know more about all this. She said ''Please prove whatever you have said, ''Śiva left Pārvatī in the mid air and he went to Ṛṣis down below. At that time, Śiva was young and beautiful but naked and decorated with flowers. With a bowl in his hand, he went to the Aśrama of Ṛṣis for begging alms. The wives of those theistic Ṛṣis came to develop a fancy for Śiva and said, ''Let us come and see this beggar.'' They got some fruits and went near Śiva. He very gladly accepted their offerings and said, ''All my blessings for you. I am an ascetic. May I live in your Aśrama.'' Those ladies said, ''you are such a beautiful ascetic. For what aims are you roaming about naked?'' Śiva said with a smile, ''I cannot reveal the secrets of my pursuits. But one who can know it by himself, he should consider himself as a very fortunate person.'' Those ladies said, ''We shall do the same.'' So saying, they got infatuated by passion and embraced Śiva. When the Ṛṣis saw all this, they got very angry. They picked up sticks and stones and began to hit at the liṅga of Śiva. From such an attack, the liṅga of Śiva dropped and Śiva disappeared from there.''

After this, the Ṛṣis were greatly frightened and they went to Brahmā. He also rebuked them for their involvement in passions and sensitivity to anger. Then all of them went in the presence of Śiva. Śiva said– ''your salvation lies in worshipping that very Liṅga.'' Since then, worship of the Śivaliṅga still in vogue.

This very story is related in Skanda Purāṇa. But in that story, there is neither a mention of running away of the frightened Kāmadeva nor of the curiosity of Umā on the plight of the meditating Ṛṣis. In that story, it is stated that on his usual begging rounds, Śiva had incidentally reached Dāruvana and there the wives of Ṛṣis suddenly followed him. In another Purāṇa, it is stated that once there was a dispute between Brahmā and Viṣṇu as to who is of greater importance. At that moment, the divine Śivaliṅga appeared before them all of a sudden. It was decided that whoever could reach the end of that Śivaliṅga first shall be considered as superior. Viṣṇu moved downwards while Brahmā travelled upwards. On return, Brahmā returned first and reported that he had reached the upper end of the Liṅga and in support of his fraudulent claim presented the Pandarus Tree as a witness. It was because of this vicious act that the fifth head of Brahmā was cut off on the orders of Lord Śiva and Viṣṇu was declared as superior.

When reader finds different versions of the same story in a Purāṇa, which story should be accept as the true story? In the above context, the first story is related to the incident when Satī had immolated herself at the time of yajña by her father Dakṣa and the second story is related to the period when after thousands of years Satī had taken birth in the house of Himācala and had married Śiva consequent to her penances for thousands of years. In the first story, Śiva was roaming about in utter grief on account of the tragic death of Satī. In

the second story he had been moving about along with his consort on a pleasure trip and apprising her of the wonderful mysteries of the world. In our opinion, it is irrelevant to seek any historicity in any of these stories. These two different stories had perhaps been narrated by two different religious preachers at different places and at different times in accordance with their personal inclinations and for some reason both the versions got included in the same Purāṇa. The writers of these Purāṇas had no other aim in view except to import religious orientation to the common man.

Such different versions of a story are common in other Purāṇas as well. Every story has been narrated in different Purāṇas in such a way that their different versions do not reconcile in any manner. Why only about Purāṇas, even the events on several occasions as described in Valmīki Rāmāyaṇa and Tulsī Rāmāyaṇa are not the same.

If we study the Purāṇa critically, the aim of their composition can very clearly be comprehended. The present Purāṇas had not been written by one man and at one time. Different preachers had been adding in their own new stories from time to time to the already existing texts. This process had been continued by hundreds of preachers for hundreds of years in accordance with their peculiar time and circumstances and also their own inclinations. All these are religious stories and their content has been drawn from either the ancient folk lores or from some performed anecdotes recorded in Vedic scriptures. In addition to religious discourses, the writers have incorporated other material relating to general knowledge, sciences, arts and crafts etc. Some parts of such material could be still relevant and useful.

Character of Bali-Vāmana -

This Purāṇa has been named after the story of Rājā Bali and Lord Vāmana. But that forms only a small part of it. In Ṛgveda and other Vedas, it has been stated that this whole world is covered within three footsteps of Lord Viṣṇu. While explaining this statement, a brief description has been added in Brāhmaṇa scriptures. Thereafter, the writers of Purāṇas through their poetic and literary contributions transformed the references in Brāhmaṇa scriptures into an impressive story. In this Purāṇa, the description of grandeur of king Bali, the praise of his charities and the grand appearance of Lord Vāmana, all these look like a great literary composition to an ordinary reader. One important feature of the story of king Bali is that inspite of being a demon king, he has been presented as a virtuous, well-restrained and charitable person. It is said that when he ascended the throne as the king of Svargaloka (heaven) after his victory over the gods, there was no vice or sinful act in his kingdom and there appeared to be a period of Satyayuga or golden age. The Kaliyuga ran away from the world and called on Brahmā. He said to Brahmā, "O Lord, king Bali had destroyed my natural order. Whatever I am supposed to promote has been completely negated by Bali and exactly the opposite is flourishing."

Brahmā said, "Bali has not only dismaulted your natural order that he has uprooted the natural order of the whole world. See, Indra, Marut, Varuṇa and others are sitting here.

Everything of theirs has been snatched away by Bali. Even the sun is loosing his glamour on account of the sway of king Bali : ''Considering the spirituality, justice, truthfulness and valour of Rājā Bali, even the goddess Lakṣmī of the three worlds has approached him and said, Previously, I was with Indra. But now you are the most powerful, so I have come to you. O supreme among the Dānavas, accept me'' So saying, that Lakṣmī with the shine of a moon got aligned with king Bali. Thereafter all natural, human, supernatural and divine powers also moved on to Rājā Bali.''

Charities of king Bali have also been highly praised. When Lord Vāmana was about to ask for charity from king Bali, the whole world trembled and the effulgence of Dānavas appeared to wane. Thereupon king Bali asked Ṛṣi Śukrācārya, the guru of Dānavas, reason for such happenings. after meditating over the mysterious events, he said, ''O king Bali, Lord Vāmana is soon coming to your yajña to ask for charity. He will deprive you of everything and give it over to Indra. Therefore, do not promise to give him anything. Only say that I have nothing to give.''

On hearing this, king Bali said, ''O Learned Brahmin, when someone begs me for charity, how can I say that I have nothing with me to give him and that too to one who is the Lord of this Universe and destroyer of all our sins. What more can be desired in this life then that Lord, who is invoked through so many fasts and austerities, himself comes before me and asks for charity from me.'' If that Supreme Lord whose blessings are sought through various types of yajñas performed after acquiring such virtues as purity etc. presents himself in person before me and says, ''Give me something, I shall consider myself as very fortunate. I must have performed many virtuous deeds and undergone great austerities in many previous lives that the Lord is coming to me to accepts the charity donated by me. Nothing can be of greater significance that maturation of such virtuous deeds.''

''O my learned teacher, how can I say to my Lord who appears at my door that I have nothing to give him in charity. I can sacrifice even my life but I can never say that I have nothing to give. I feel if in the yajña, Lord really comes himself and asks me to give something, then I have achieved the purpose of this sacrificial oblations. What to speak of other things. I can offer even my head to him in charity. Let the Lord say to me, ''Give something''. What else more auspicious can there be? ''I do not have anything to give.'' I have never said so to anyone. How can I say such unbecoming words to the eternal God when he himself comes to my house. Even if a calamity befalls while giving alms, a courageous person has to bear it. This is surely praiseworthy. There is no unhappy, poor or diseased person within my kingdom. There is none who may not be having gold ornaments or a house. All this is the result of the seeds of charity. Now if that seed of charity is to be placed in the divine bowl of the Supreme Lord, what shall I not be attaining in this life. This charity of mine shall be very very special and will please the gods as well. God himself is coming here to oblige me by his presence, it shows that as a consequence of this yajña, he has showered his blessings on me.

Rājā Bali was so impatient to give charity to god that he did not want any hindrance in this act. But Guru Śukrācārya had been against this because he considered this as a conspiracy of gods. Therefore, Rājā Bali said to his Guru, "Sir, when Lord comes here to accept charity, please do not say anything which may create obstacle in my offering of charity to him. Either you not be present at that time or you keep completely quiet." In other Purāṇas, it has been said that Śukrācārya opposed upto the end and to prevent Rājā Bali from agreeing to give charity and when Rājā Bali was about to take water in his palms to offer charity, Śukrācārya entered the pick of the pot to obstruct the flow of water from the pot to his hands. Coming to know of this, Vāmana inserted a blade inside the prick which pierced through the eye of Śukrācārya and he became blind of his one eye for the rest of his life. But this incident is nowhere mentioned in Vāmana Purāṇa. This is another example of fanciful additions of events in the already existing stories by the writers of subsequent editions of these scriptures.

When Vāmana reached the venue of the yajña and blessed Rājā Bali, he offered his entire treasures on his own to Lord Vāmana. In the story of Rājā Harīśacandra, Viśva Mitra had to move very diplomatically to persuade Rājā Harīśacandra to offer his kingdom to him as charity. But in this case, as soon as Lord Vāmana reached, Rājā Bali said to the Lord, "O Lord, I offer to you everything that you desire from all my treasure including gold, diamonds, elephants, bullocks, cows, clothes, ornaments, tuskers, land etc. etc." However, Vāmana asked for land measuring three footsteps. The king said, "Why are you asking only for such a small piece of land?" However, when the occasion for measuring of land arose, Lord Vāmana extended his size so much that the whole world was covered thereby. The entire episode, as narrated in Vāmana Purāṇa indicates that it is a story which presents the divine form of God through the story of Rājā Bali and Lord Vāmana. It is stated as under :-

"As soon as water flowed down from the hands of Rājā Bali indicating his resolve to give charity, Vāmana transformed himself from the dwarf form into a gigantic form and there appeared his divine form. Sun and moon were his two eye,s heaven was his head, both his feet were the earth, the toes of his feet were the demons, the fingers of his hands were the demons. The knees of Vāmana Deva were the gods Viśvedevā, his thighs were Sādhya gods, his organs were yajñas, his ideas were the celestial ladies, his vision was planet Aśeṣa, his hair were the rays of the sun, in all the pores of his skin were seated the Ṛṣis, his eight portion represented the tangential directions, his ears were the four straight directions, his hearing power was Aśvinī Kumāra, his nose was air, truth resided in his voice and Sarasvatī was seated there on his tongue. In his neck was mother goddess Aditi, Vasudeva, resided in his back. In all his points were Maruta gods. Rudras were present in his chest. Oceans were his patience. In his bosom were the Vedas. In his knees was the yajña."

This description is not of a physical human body but is of the vast universe. A similar description of the cosmic form of God has been detailed by Lord Kṛṣṇa in chapter XI of Gītā. It is more reasonable to accept it as a presentation from the knowledge point of view

rather then a presentation of a physical form. Many of such stories in the Purāṇas have been written for the benefit of the common man with a view to make them understand the basic elements of cosmology and religion. This is the style of ancient compositions. During those days, education was less popular and knowledge about sciences and arts was limited to some persons of higher classes only. Common people used to gather knowledge about tenets of religion by attending such gatherings where such stories were related. This practice is prevalent even today to a great extent in all parts of the country and through such gatherings, the uneducated sections of the society acquire knowledge about their religion and are able to regulate and discipline their lives to some extent.

We also know that the religious preachers impelled by selfish motives considered religious education of the masses as of secondary importance and concentrated more on extracting as much money from the devotees as possible. Importance of fasting and pilgrimage found a prominent place and in a great measure in the Purāṇas and people were persuaded to give on such occasions as much money as they could.

Vāmana Purāṇa is comparatively small and it contains selfish and useless matter to a lesser extent. We are confident that people will welcome this new series of the Purāṇas and adopt the useful prescription of Hindu religion so as to make their lives purposeful.

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॥ॐ श्रीगणेशाय नमः॥

श्रीवामनमहापुराणम्

Chapter 1

Dialogue between Pulastya and Narada

नारायणं नमस्कृत्य नरं चैव नरोत्तमम्।

देवीं सरस्वतीं चैव ततो जयमुदीरयेत्॥

Jaya (Purāṇa etc.) should be gone over when first salute to Nārāyaṇa, the best man among all human beings, goddess Sarasvatī and Vyāsa.

त्रैलोक्यराज्यमाक्षिप्य बलेरिन्द्राय यो ददौ।

नमस्तस्मै सुरेशाय छद्मवामनरूपिणे॥ १॥

Lord Viṣṇu, the husband of the goddess of wealth, who once disguised himself as a dwarf (Vāmana) under conceit and thus snatched the three-kingdom (the heaven of deities) is saluted.

पुलस्त्यमृषिमासीनमाश्रमे वाग्विदां वरम्।

नारदः परिपप्रच्छ पुराणं वामनाश्रयम्॥ २॥

Once the very great scholar hermit Pulastya was seated at his hermitage. The divine hermit (Devaṛṣi) Nārada asked him the story related to the Vāmana Purāṇa.

कथं भगवता ब्रह्मन् विष्णुना प्रभविष्णुना।

वामनत्वं धृतं पूर्वं तन्मामचक्ष्व पृच्छतः॥ ३॥

O Brāhmaṇa! Please bring to notice the query being raised by me to as how Lord Viṣṇu had held dwarf body irrespective of his being so mighty?

कथं च वैष्णवो भूत्वा प्रह्लादो दैत्यसत्तमः।

त्रिदशैर्युयुधे सार्द्धमत्र मे संशयो महान्॥ ४॥

A doubt on the issue which intended Prahlāda, the best demon devotee to Lord Viṣṇu for fighting against deities, is looming large in my mind.

श्रूयते च द्विजश्रेष्ठ दक्षस्य दुहिता सती।

शङ्करस्य प्रिया भार्या बभूव वरवर्णिनी॥ ५॥

O the great Dvija! It is heard that Satī, the most beautiful daughter of Prajāpati Dakṣa, was married to Lord Śaṅkara.

किमर्थं सा परित्यज्य स्वशरीरं वरानना।

जाता हिमवतो गेहे गिरीन्द्रस्य महात्मनः॥ ६॥

पुनश्च देवदेवस्य पत्नीत्वमगमच्छुभा।

एतं मे संशयं छिन्धि सर्ववित्त्वं मतोऽसि मे॥ ७॥

Why did that beautiful Satī abandon her life and was reborn as a daughter to the king mountain Himālaya? And she again had become wife of lord Mahādeva. I consider you duly know the facts of that episode. Hence, remove this doubt away from my mind.

तीर्थानां चैव माहात्म्यं दानानां चैव सत्तम।

व्रतानां विविधानां च विधिमाचक्ष्व मे द्विज॥ ८॥

O the greatest saint! let me further know the importance of holy places and the magnificence of donations as well as the procedure for observing the number of fasts prevalent as contemplated in the scriptures.

एवमुक्तो नारदेन पुलस्त्यो मुनिसत्तमः।

प्रोवाच वदतां श्रेष्ठो नारदं तपसो निधिम्॥ ९॥

The greatest orator and chief of hermits Pulastya, in reply to the query so raised, began to explain to Nārada, the great ascetic.

पुलस्त्य उवाच

पुराणं वामनं वक्ष्ये क्रमान्निखिलमादितः।

अवधानं स्थिरं कृत्वा शृणुष्व मुनिसत्तम॥ १०॥

Pulastya said- "O great sage! listen attentively to Vāmana Purāṇa which I will explain from bottom to top in an orderly manner."

पुरा हैमवती देवी मन्दरस्थं महेश्वरम्।

उवाच वचनं दृष्ट्वा ग्रीष्मकालमुपस्थितम्॥ ११॥

Long long ago, goddess Haimvatī (Satī) said to Maheśvara seated besides her on the mountain Mandara on the five entrance of the summer season.

ग्रीष्म: प्रवृत्तो देवेश न च मे विद्यते गृहम्।
यत्र वातातपौ ग्रीष्मे स्थितयोर्नौ गमिष्यत:॥ १२॥

O the Lord of gods! Summer has entered in yet there is lack of a suitable house which could enable us to face conveniently the stormy wind and the scorching heat, the companion of summer.

एवमुक्तो भवान्या तु शङ्करो वाक्यमब्रवीत्।
निराश्रयोऽहं सुदति सदाऽरण्यचर: शुभे॥ १३॥

Having heard this very statement, lord Śaṅkara replied- "O beloved with beautiful teeth!" I am always homeless and a wanderer to the forest."

इत्युक्ता शङ्करेणाथ वृक्षच्छायासु नारद।
निदाघकालमनयत्समं शर्वेण सा सती॥ १४॥

O Nārada, Satī passed the whole summer under the shade of trees with lord Śaṅkara in compliance and under adaptation to the habit as explained by him.

निदाघान्ते समुद्भूतो निर्जनाचरितोऽद्भुत:।
घनान्धकारिताशो वै प्रावृट्कालोऽतिरागवान्॥ १५॥

An excellent rainy season ensued just after the summer was over. It was naturally tempting to excessive attachment. All the directions were sunk in dark due to the dense grip of clouds in the sky and it resisted the movement of common people.

तं दृष्ट्वा दक्षतनुजा प्रावृट्कालमुपस्थितम्।
प्रोवाच वाक्यं देवेशं सती सप्रणयं तदा॥ १६॥

Afflicted by the presence of such a scenario created by that rainy season, Satī, the daughter of Dakṣa, requested Mahādeva courteously.

सत्युवाच

विवान्ति वाता हृदयावदारणा
गर्जन्त्यमी तोयधरा महेश्वर।
स्फुरन्ति नीलाभ्रगणेषु विद्युतो
वाशन्ति केकारवमेव बर्हिण:॥ १७॥

O Maheśvara, the winds are blowing in full swing, the clouds are thundering, the lightning is sparking in the blue clusters of clouds and the peacocks are cuckooing.

पतन्ति धारा गगनात्परिच्युता
बका बलाकाश्च सरन्ति तोयदान्।
कदम्बसर्ज्जार्ज्जुनकेतकीद्रुमा:
पुष्पाणि मुञ्चन्ति सुमारुताहता:॥ १८॥

Torrents lapsed from the sky are falling on the earth, heron and stork are racing to and fro like the clouds and the trees like Kadamba,[1] Sarja,[2] Arjuna[3] and Ketakī[4] are dropping their flowers down owing to the blowing of the strong wind.

श्रुत्वैव मेघस्य दृढं तु गर्जितं
त्यजन्ति हंसाश्च सरांसि तत्क्षणात्।
यथाश्रयान् योगिगणा: समन्तात्
प्रवृद्धमूलानपि संत्यजन्ति॥ १९॥

As the recluse abandons the home irrespective of its being full of prosperity, the swans are leaving shelter of reservoirs immediately having heard the dreadful sound of clouds thundering.

इमानि यूथानि वने मृगाणां
चरन्ति धावन्ति रमन्ति शंभो।
तथाऽचिराभा: सुतरां स्फुरन्ति
पश्येह नीलेषु घनेषु देव।
नूनं समृद्धिं मलिनस्य दृष्ट्वा
चरन्ति शूरास्तरुणीद्रुमेषु॥ २०॥
उद्वृत्तवेगा: सहसैव निम्नगा:
जाता: शशाङ्काङ्कितचारुमौले।
किमत्र चित्रं यदनुज्ज्वलं जनं
निषेव्य योषिद् भवति त्वशीला॥ २१॥

1. Nauclea Cadamba (a tree with orange-coloured fragrant blossoms)
2. Vatica Robusta.
3. Terminalia Arjuna
4. A kind of tree which is small but much branched and it has very fragnant flowers.

नीलैश्च मेघैश्च समावृतं नभः
पुष्पैश्च सर्ज्जा मुकुलैश्च नीपाः।
फलैश्च बिल्वाः पयसा तथापगाः
पत्रैः सपद्मैश्च महासरांसि॥ २२॥

O Śambhū! look at the herd of deer running to and fro happily and the skylark is sparkling in amazement in these dark clouds. It appears from the increased quantum of rain that the warriors are walking on the trees so as to escape themselves from getting wet.

The rivers are flowing suddenly with galloping steps. O Candraśekhara! what scope there is for surprise if the wife of a corrupt man loses her chastity. The sky is covered by the blue clouds, Sarja tree by flowers, Kadamba with buds, bilva with fruits, rivers with water and reservoirs with the lotus petals.

इतीदृशे शङ्कर दुःसहेऽद्भुते
काले सुरौद्रे ननु ते ब्रवीमि।
गृहं कुरुष्वात्र महाचलोत्तमे
सुनिर्वृता येन भवामि शंभो॥ २३॥

O Śaṅkara! In such a strange, intolerable and dreadful phase of time, construct a house properly on this great and best mountain so that I could feel convenient and get rid of worry.

इत्थं त्रिनेत्रः श्रुतिरामणीयकं
श्रुत्वा वचो वाक्यमिदं बभाषे।
न मेऽस्ति वित्तं गृहसंचयार्थे
मृगारिचर्मावृतदेहिनः प्रिये॥ २४॥
ममोपवीतं भुजगेश्वरः शुभे
कर्णेऽपि पद्मश्च तथैव पिङ्गलः।
केयूरमेकं मम कम्बलस्त्वहि-
र्द्वितीयमन्यो भुजगो धनंजयः॥ २५॥

Having heard those humble words from Satī, lord Śaṅkara (having tree eyes) replied- "O beloved! I have not sufficient wealth to construct a house. See that I have a mere tiger's hide on my body.

O nice lady! King Cobra (the king of serpent) is my sacred thread. The two serpents i.e. Padma and Piṅgala are my ear-rings and Kambala and Dhanañjaya serpents are my armlets (Bājūbanda).

नागस्तथैवाश्वतरो हि कङ्कणं
सव्येतरे तक्षक उत्तरे तथा।
नीलोऽपि नीलाञ्जनतुल्यवर्णः
श्रोणीतटे राजति सुप्रतिष्ठः॥ २६॥

The serpent Aśvatara at right and Takṣaka at left wrist are my two bangles (Kaṅgana). The blue colour serpent (like Nīlāñjana) is around my waist.

पुलस्त्य उवाच
इति वचनमथोग्रं शङ्करात्सा मृडानी
ऋतमपि तदसत्यं श्रीमदाकर्ण्य भीता।
अवनितलमवेक्ष्य स्वामिनो वासकृच्छ्रात्
परिवदति सरोषं लज्जयोच्छ्वस्य चोष्णम्॥ २७

Pulastya said- "Having heard this hard but true and impressive yet appearing false statement from Mahādeva, Satī was caught in the grip of fright. She bent her eyes on earth, filled with anger and shame owing to the trouble of a lack of residence and began to say with a long expiration.

देव्युवाच
कथं हि देवदेवेश प्रावृट्कालो गमिष्यति।
वृक्षमूले स्थिताया मे सुदुःखेन वदाम्यतः॥ २८॥

The goddess said- "O god of gods (Devadeveśa)! how will this rainy season pass by living painfully under the shade of a tree? Hence, I pray you for the construction of a house."

शंकर उवाच
घनावस्थितदेहायाः प्रावृट्कालः प्रयास्यति।
यथाऽम्बुधारा न तव निपतिष्यन्ति विग्रहे॥ २९॥

God Śaṅkara said- O goddess! you will pass this rainy season by placing your body above the clouds and this will rescue your body from the torrents of heavy water drops.

पुलस्त्य उवाच

ततो हरस्तद्घनखण्डमुन्नत-
मारुह्य तस्थौ सह दक्षकन्यया।
ततोऽभवन्नाम तदेश्वरस्य
जीमूतकेतुस्त्विति विश्रुतं दिवि॥ ३०॥

Pulastya said- "Lord Mahādeva then climbed upon the uprising cluster of clouds with Satī, the daughter of Dakṣa. He seated himself there calmly. Since then, he got popularity with the name in heaven as Jīmūtaketū.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे हरललिते
प्रथमोऽध्यायः॥ १॥

Chapter 2

Story of the birth of Nara and description of Destruction

पुलस्त्य उवाच

ततस्त्रिनेत्रस्य गतः प्रावृट्कालो घनोपरि।

लोकानन्दकरी रम्या शरत्समभवन्मुने॥ १॥

Pulastya said- "Thus, the rainy season was passed by Mahādeva (trinetra) seated above the clouds. Then there began the pleasant Śarada (season), O sages!

त्यजन्ति नीलाम्बुधरा नभस्तलं

वृक्षांश्च कङ्काः सरितस्तटानि।

पद्माः सुगन्धं निलयानि वायसा

रुरुर्विषाणं कलुषं जलाशयाः॥ २॥

(On commencement of Śarada) the blue clouds abandoned the sky, the herons abandoned the shelter of trees and the rivers abandoned their banks. Lotus flowers started releasing fragrance and the crows left the shelter of their nests. The antelope stage (Rurumṛga) shed their horns and the reservoirs got clean and pure water.

विकासमायान्ति च पङ्कजानि

चन्द्रांशवो भान्ति लताः सुपुष्पाः।

नन्दन्ति हृष्टान्यपि गोकुलानि

सन्तश्च सन्तोषमनुव्रजन्ति॥ ३॥

The lotus started blossoming, pure light began to spread everywhere, the creepers bore flowers, the cows became healthy and happy (owing to abundant grass) and the gentlemen got contentment.

सरस्सु पद्मा गगने च तारका

जलाशयेष्वेव तथा पयांसि।

सतां च चित्तं हि दिशां मुखैः समं

वैमल्यमायान्ति शशाङ्ककान्तयः॥ ४॥

The lotus in ponds, the stars in the sky, the water in the reservoirs, the directions and the heart of gentlemen as also the moonlight became all clean and holy.

एतादृशे हरः काले मेघपृष्ठाधिवासिनीम्।

सतीमादाय शैलेन्द्रं मन्दरं समुपाययौ॥ ५॥

At this all-pleasing atmosphere, lord Śaṅkara came down from his seat above the clouds and with Satī, he descended on the great Mandara mountain.

ततो मन्दरपृष्ठेऽसौ स्थितः समशिलातले।

रराम शंभुर्भगवान्सत्या सह महाद्युतिः॥ ६॥

He then engrossed himself in coition with Satī on a plane boulder at Mandarācala mountain.

ततो व्यतीते शरदि प्रतिबुद्धे च केशवे।

दक्षः प्रजापतिश्रेष्ठो यष्टुमारभत क्रतुम्॥ ७॥

When the Śarada (the season) was over and lord Keśava (Viṣṇu) awakened, Prajāpati Dakṣa commenced yajña (the offering).

द्वादशैव स चादित्याञ्छक्रादींश्च सुरोत्तमान्।

सकश्यपान्समामन्त्र्य सदस्यान्समचीकरत्॥ ८॥

He duly invited twelve Ādityas and Kaśyapa etc., sages along with Indra etc., eminent gods and made them participants to the yajña so arranged.

अरुन्धत्या च सहितं वसिष्ठं शंसितव्रतम्।

सहाऽनुसूययाऽत्रिं च सह धृत्या च कौशिकम्॥ ९॥

अहल्यया गौतमं च भरद्वाजममायया।

चन्द्रया सहितं ब्रह्मन्नृषिमङ्गिरसं तथा॥ १०॥

आमन्त्र्य कृतवान्दक्षः सदस्यान्यज्ञकर्मणि।

सदस्यान्गुणसंपन्नान्वेदवेदाङ्गपारगान्॥ ११॥

O Brahmins! he thus, invited Arundhatī with great resolute Vasiṣṭha, Anusūyā with Atri, Dhṛti with Kaṅśika, Ahalyā with Gautama, Amāyā with Bharadvāja and Candrā with Aṅgirā for participating in that yajña. Dakṣa, after due invitation, nominated to that yajña all hermits as members who were meritorious, learned and conversant with the Vedas and all their parts.

धर्मं च स समाहूय भार्ययाऽहिंसया सह।

निमन्त्र्य यज्ञवाटस्य द्वारपालात्वमादिशत्॥ १२॥

He invited Dharma with his wife Ahiṁsā and appointed him as gatekeeper to the pavilion of that yajña.

अरिष्टनेमिनं चक्रे इध्माहरणकारिणम्।

भृगुं च सत्रसंस्कारे सम्यग्दक्षः प्रयुक्त्वान्॥ १४॥

तथा चन्द्रमसं देवं रोहिण्या सहितं शुचिम्।

धनानामाधिपत्ये स युक्त्वान्हि प्रजापतिः॥ १५॥

Dakṣa assigned Ariṣṭanemi to the work of collecting the required fuel (Samidhā) for yajña and appointed with due procedure, Bhṛgu for the work of processing hymn (Mantra Saṁskāra).

And Prajāpati Dakṣa appointed Candra with his wife Rohiṇī as treasurer to that project.

जामातॄन्दुहितॄंश्चैव दौहित्रांश्च प्रजापतिः।

सशङ्करां सतीं मुक्त्वा मखे सर्वान्यमन्त्रयत्॥ १६॥

Prajāpati invited all his son-in-laws, daughters and their children (Dauhitras) except Satī and Śaṅkara in that yajña.

नारद उवाच

किमर्थं लोकपतिना धनाध्यक्षो महेश्वरः।

ज्येष्ठः श्रेष्ठो वरिष्ठोऽपि आद्योऽपि न निमन्त्रितः॥ १७॥

Nārada said- "Why did Dakṣa, the Prajāpati, not invited Maheśvara in spite of being his senior, superior, principal, prime (Ādya) and treasurer?"

पुलस्त्य उवाच

ज्येष्ठः श्रेष्ठो वारंष्ठोऽपि आद्योऽपि भगवाञ्छिवः।

कपालीति विदित्वेशो दक्षेण न निमन्त्रितः॥ १८॥

Pulastya replied- "He considered him a native of cremation ground (Kapālī) in spite of being his senior, superior, principal, prime and treasurer. Hence, he did not invite him."

नारद उवाच

किमर्थं देवताश्रेष्ठः शूलपाणिस्त्रिलोचनः।

कपाली भगवाञ्जातः कर्मणा केन शङ्करः॥ १९॥

The great god Nārada said- "Why and owing to which act, did lord Śaṅkara, three eyed and trident holder become Kapālī (native of cremation ground)?

पुलस्त्य उवाच

शृणुष्वावहितो भूत्वा कथामेतां पुरातनीम्।

प्रोक्तामादिपुराणेषु ब्रह्मणाऽव्यक्तमूर्तिना॥ २०॥

Pulastya said- "Listen carefully to an ancient story being now told by me and which had been once told by lord Brahmā, an intangible god and as contemplated in Ādipurāṇa."

पुरा त्वेकार्णवं सर्वं जगत् स्थावरजङ्गमे।

नष्टचन्द्रार्कनक्षत्रं प्रनष्टपवनानलम्॥ २१॥

अप्रतर्क्यमविज्ञेयं भावाभावविवर्जितम्।

निमग्नपर्वततरु तमोभूतं सुदुर्दशम्॥ २२॥

In the very distant past, this entire universe with its movable and immovable properties was only an ocean. There were nowhere any stars like the moon, the sun, all planets, wind and fire-like illuminating substances. The state of the then world was unknown, inaccessible to imagination and without presence or absence of anything. All mountains and trees were in the belly of the ocean and the entire universe was surrounded by darkness and in a pathetic condition.

तस्मिन्स शेते भगवान्निद्रां वर्षसहस्रिकीम्।

रात्र्यन्ते सृजते लोकान्राजसं रूपमास्थितः॥ २३॥

Lord Viṣṇu sleeps for several thousand years in that oceanic stage of universe and he creates all worlds (lokas) under his Rājas formation when that prolong night is over.

राजस: पञ्चवदनो वेदवेदाङ्गपारग:।
स्रष्टा चराचरस्यास्य जगतोऽद्भुतदर्शन:॥ २४॥

His Rājas form was the creator of this universe with its movable and immovable properties; it was strange in look, having its five mouths and it was fully conversant with the Vedas and their parts.

तमोमयस्तथैवान्य: समुद्भूतस्त्रिलोचन:।
शूलपाणि: कपर्दी च अक्षमालां च दर्शयन्॥ २५॥

Similarly, one more Puruṣa (man) was born at that time. He was with Tāmas property, three-eyed, trident holder, leaper (kapardī) and a garland of Rudrākṣa was around his neck.

ततो महात्मा ह्यसृजदहंकारं सुदारुणम्।
येनाक्रान्तावुभौ देवौ तावेव ब्रह्मशंकरौ॥ २६॥

The supreme soul (Paramātmā) then originated the fierce ego which gripped Brahmā and Śaṅkara, both the gods.

अहंकारावृतो रुद्र: प्रत्युवाच पितामहम्।
को भवानिह संप्राप्त: केन सृष्टोऽसि मां वद॥ २७॥

Śaṅkara under the intoxication of ego said to Brahmā- "Who are you to come to this place? Tell me who has created you?"

पितामहोऽप्यहंकारी प्रत्युवाचाथ को भवान्।
भवतो जनक: कोऽत्र जननी वा तदुच्यताम्॥ २८॥

Brahmā too replied with ego- "First tell me who you are and who your parents are?"

इत्यन्योन्यं पुरा ताभ्यां ब्रह्मेशाभ्यां कलि प्रिय।
परिवादोऽभवत्तत्र उत्पत्तिर्भवतोऽभवत्॥ २९॥
भवानप्यन्तरिक्षं हि जातमात्रस्तदोत्पतत्।
धारयन्नतुलां वीणां कुर्वन्किलकिलाध्वनिम्॥ ३०॥

O Nārada, loved by Kali! thus, a dispute was arisen between lord Brahmā and Śaṅkara in the distant past. You yourself were also born there. You also moved to the sky (space) above immediately after birth. An excellent lyre was in your hands and a tremulous voice played on your lips.

ततो विनिर्जित: शंभुर्मानिना पद्मयोनिना।
तस्थावधोमुखो दीनो ग्रहक्रान्तो यथा शशी॥ ३१॥

Lord Brahma (born from the lotus) then defeated Śaṅkara (the administrator of loka). He therefore put his head facing the ground like a frightened moon.

पराजिते लोकपतौ देवेन परमेष्ठिना।
क्रोधान्धकारितं रुद्रं पञ्चमं मुखमब्रवीत्॥ ३२॥
अहं ते प्रतिजानामि तमोमूर्त्ते त्रिलोचन।
दिग्वासा वृषभारूढो लोकक्षयकरो भवान्॥ ३३॥

The fifth mouth of Lord Brahmā subsequent to the defeat he had given to Śaṅkara, burning in excess fury, said- O three-eyed and with Tamaḥ property Puruṣa! I am familiar to you. You are naked (Digambara), Vṛṣārohī (bull rider) and destroyer of this entire universe.

इत्युक्त: शङ्कर: क्रुद्धो वदनं घोरचक्षुषा।
निर्दग्धुकामस्त्वनिशं ददर्श भगवानज:॥ ३४॥

As a reaction to that very statement, lord Śaṅkara opened his third fierce eye with the intention to burn into ashes Lord Brahmā. He thus stared at his fifth mouth.

ततस्त्रिनेत्रस्य समुद्भवन्ति
वक्त्राणि पञ्चाथ सुदर्शनानि।
श्वेतं च रक्तं कनकावदातं
नीलं तथा पिङ्गजटं च शुभ्रम्॥ ३५॥

Then there had arisen five mouths (heads) to lord Śaṅkara. One was of white, the other red, golden, blue and yellow colour respectively.

वक्त्राणि दृष्ट्वाऽर्कसमानि सद्य:
पैतामहं वक्त्रमुवाच वाक्यम्।
समाहतस्याथ जलस्य बुद्बुदा
भवन्ति किं तेषु पराक्रमोऽस्ति॥ ३६॥

Having seen the automatic origin of the five heads with sun splendour, the fifth head of

Brahmā said- "Bubbles naturally arise due to force of stream in water but void from the valour and meaningless?"

तच्छ्रुत्वा क्रोधयुक्तेन शङ्करेण महात्मना।

नखाग्रेण शिरश्छिन्नं ब्राह्मं परुषवादिनम्॥ ३७॥

Having heard such harsh words, lord Śaṅkara cut that head of Brahmā off by a hard blow of nail.

तच्छिन्नं शङ्करस्यैव सव्ये करतलेऽपतत्।

पतते न कदाचिच्च तच्छङ्करकराच्छिरः॥ ३८॥

The head so cut-off fell on the left palm of Lord Śaṅkara. It was stuck there and could not be removed.

अथ क्रोधावृतेनापि ब्रह्मणाऽद्भुतकर्मणा।

सृष्टस्तु पुरुषो धीमान्कवची कुण्डली शरी॥ ३९॥

धनुष्पाणिर्महाबाहुर्बाणशक्तिधरोऽव्ययः।

चतुर्भुजो महातूणी आदित्यसमदर्शनः॥ ४०॥

Lord Brahmā in a fantasy of anger then created something phenomenal. It was the origin of a wiseman (Puruṣa) duly equipped with kavaca kuṇḍala (shield) and arrows. He was an archer, long armed, mighty, avyaya (robust), four-armed and a great bowman. His aura was shining like the sun.

स प्रा गच्छ दुर्बुद्धे मा त्वां शूलिन्निपातये।

भवान्पापसमायुक्तः पापिष्ठं को जिघांसति॥ ४१॥

He said- "O wicked Śaṅkara! I will not kill you if you leave this place at once. You are an evildoer and who will make his hands dirty by killing a sinner like you?

इत्युक्तः शङ्करस्तेन पुरुषेण महात्मना।

त्रपायुक्तो जगामाथ रुद्रो बदरिकाश्रमम्॥ ४२॥

As a response to the statement, Rudra ashamed left that place immediately for Badrikāśrama.

नरनारायणस्थानं पर्वते हि हिमाश्रये।

सरस्वती यत्र पुण्या स्यन्दते सरितां वरा॥ ४३॥

तत्र गत्वा च तं दृष्ट्वा नारायणमुवाच ह।

भिक्षां प्रयच्छ भगवन्महाकापालिकोऽसि भोः॥ ४४॥

So call Badrikāśrama is situated at great Himālaya where Nara-Nārāyaṇa reside and the greatest river Sarasvatī flows there. Having approached there and found Nara-Nārāyaṇa, lord Śaṅkara said- "O lord! I am Mahākāpalika. Please give me alms."

इत्युक्तो धर्मपुत्रस्तु रुद्रं वचनमब्रवीत्।

सव्यं भुजं ताडयस्व त्रिशूलेन महेश्वर॥ ४५॥

The son of Dharma (Nārāyaṇa) replied- "O Maheśvara! Give a blow with the trident to my left arm.

नारायणवचः श्रुत्वा त्रिशूलेन त्रिलोचनः।

सव्यं नारायणभुजं ताडयामास वेगवान्॥ ४६॥

In compliance with these words, lord Śaṅkara hit hard on the left arm of Nārāyaṇa with the trident.

त्रिशूलाभिहतान्मार्गात्तिस्रो धारा विनिर्ययुः।

एका गगनमाक्रम्य स्थिता ताराभिमण्डिता॥ ४७॥

द्वितीया न्यपतद्भूमौ तां जग्राह तपोधनः।

अत्रिस्तस्मात्समुद्भूतो दुर्वासाः शङ्करांशतः॥ ४८॥

Three streams emanated from the points made by the trident at the arm of Nārāyaṇa. One stream accessed upward and accompanied with the galaxy in the sky. The other fell down to the earth and was entertained by the great ascetic Atri. Being it the ray of Śaṅkara, it gave birth to Durvāsā.

तृतीया न्यपतद्धारा कपाले रौद्रदर्शने।

तस्माच्छिशुः समभवत्संनद्धकवचो युवा॥ ४९॥

The third stream was dropped on a dreadful skull (Kapāla) and a baby got its birth therefrom. He immediately turned into a young-chap of dark-complexion equipped with a shield, bow and arrows.

श्यामावदातः शरचापपाणि-

र्गर्जन्यथा प्रावृषि तोयदोऽसौ।

इत्थं ब्रुवन्कस्य विनाशयामि

स्कन्धाच्छिरस्तालफलं यथैव॥ ५०॥

As the clouds thunder during rainy season, such was the dreadful voice of that young-

chap. He was saying- "Who is to be beheaded by me like the fruit of Tāla?"

तं शङ्करोऽवेत्य वचो बभाषे
नरं हि नारायणबाहुजातम्।
निपातयैनं नर दुष्टवाक्यं
ब्रह्मात्मजं सूर्यशतप्रकाशम्॥५१॥

Lord Śaṅkara approached the man so born from the arm of Śrī Nārāyaṇa and said- "O Nara! Kill this man originated by Brahmā, harsh in tongue but glowing with the light of a hundred suns simultaneously."

इत्येवमुक्तः स तु शङ्करेण
आद्यं धनुस्त्वाजगवं प्रसिद्धम्।
जग्राह तूणानि तथाऽक्षयाणि
युद्धाय वीरः स मतिं चकार॥५२॥

In compliance with the order so given, that warrior picked-up his bow known as Ādya Ajagava and Tuṇīra and decided to battle.

ततः प्रयुद्धौ सुभृशं महाबलौ
ब्रह्मात्मजो बाहुभवश्च शार्वः।
दिव्यं सहस्रं परिवत्सराणां
ततो हरोऽभ्येत्य विरञ्चिमूचे॥५३॥

The son originated by Brahmā and the Śaṅkara-puruṣa so originated from the arm of Nārāyaṇa thus, fought a fierce battle as long as many thousand divine years lapsed. Śrī Śaṅkara then approached lord Brahmā and said-

जितस्त्वदीयः पुरुषः पितामह
नरेण दिव्याद्भुतकर्मणा बली।
महापृषत्कैरभिपत्य ताडित-
स्तदद्भुतं चेह दिशो दशैव॥५४॥

O Pitāmaha! It is really surprising that Nara, an excellent warrior has defeated your puruṣa as a result of giving blows with his great arrows spread at the time of the battle around the ten directions.

ब्रह्मा तमीशं वचनं बभाषे
नेहास्य जन्मान्यजितस्य शंभो।
पराजितः चैष्यतेऽसौ त्वदीयो
नरो मदीयः पुरुषो महात्मा॥५५॥

Brahmā said that Īśā- "This undefeated (Ajita) puruṣa has not been born here for enduring defeat from others. If it is essential to declare one defeated, your Nara is the man who actually is defeated. The Puruṣa created by me is the greater warrior.

इत्येवमुक्तो वचनं त्रिनेत्रः
चिक्षेप सूर्ये पुरुषं विरञ्चिः।
नरं नरस्यैव तदा स विग्रहे
चिक्षेप धर्मप्रभवस्य देवः॥५६॥

As a reaction to that statement, lord Śaṅkara threw the Puruṣa created by Brahmā in the sun's orbit and threw that Nara in the body of Dharmaputra Nara.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे हरलिते
नरोत्पत्तिप्रलयो नाम द्वितीयोऽध्यायः॥२॥

Chapter 3

Dialogue between Hari and Hara

पुलस्त्य उवाच

ततः करतले रुद्रः कपाले दारुणे स्थिते।

संतापमगमद्ब्रह्मंश्चिंतयाऽऽकुलितेन्द्रियः॥ १॥

Pulastya said- "O Brahmins! As the dreadful skull (head) was stuck to the palm of lord Śaṅkara, he fell in the grip of anxiety and gloom. It caused severe grief to him.

ततः समागता रौद्रा नीलाञ्जनचयप्रभा।

संरक्तमूर्धजा भीमा ब्रह्महत्या हरान्तिकम्॥ २॥

Then Brahmahatyā (sin of Brāhmaṇa's murder) came near lord Śaṅkara. She was of a complexion like a cluster of Nīlāṇjana; her hair were of red colour; she was in creeping gesture and dreadful.

तामागतां हरो दृष्ट्वा पप्रच्छ विकरालिनीम्।

कासि त्वमागता रौद्रे केनाप्यर्थेन तद्वद॥ ३॥

Having seen that dreadful figure, lord Śaṅkara asked- "O dreadful lady! Tell me who you are and for what purpose you have come here?"

कपालिनमथोवाच ब्रह्महत्या सुदारुणा।

ब्रह्महत्याऽस्मि संप्राप्ता मां प्रतीच्छ त्रिलोचन॥ ४॥

That dreadful Brahmahatyā replied- "O Trilocana! Accept me. I am Brahmahatyā come to you."

इत्येवमुक्त्वा वचनं ब्रह्महत्या विवेश तम्।

त्रिशूलपाणिनं रुद्रं संप्रतापितविग्रहम्॥ ५॥

With these words, Brahmahatyā entered into the body of Rudra who was already suffering from anxiety.

ब्रह्महत्याभिभूतश्च शर्वो बदरिकाश्रमम्।

आगच्छन्नो ददर्शाथ नरनारायणावृषी॥ ६॥

Bearing so heavy a burden of Brahmahatyā, lord Śaṅkara returned to Badrikāśrama but he did not see there the saints i.e. Nara and Nārāyaṇa.

अदृष्ट्वा धर्मतनयौ चिन्ताशोकसमन्वितः।

जगाम यमुनां स्नातुं साऽपि शुष्कजलाऽभवत्॥ ७॥

His pain was aggravated when he could not find both the saints. In the vagary of sheer agony and worry, he approached river Yamunā but her water was dried up when he got down for a bath.

कालिन्दीं शुष्कसलिलां निरीक्ष्य वृषकेतनः।

प्लक्षजां स्नातुमगमदन्तर्द्धानं च सा गता॥ ८॥

Having seen Yamunā with no water, he went to Plakṣajā (Sarasvatī) for bath but as he could enter in its water, she vanished from there.

ततोऽनुपुष्करारण्यं मागधारण्यमेव च।

सैन्धवारण्यमेवासौ गत्वा स्नातो यथेच्छया॥ ९॥

He then visited Puṣkarāraṇya, Magadhāraṇya and Saindhavāraṇya and took a bath frequently to the extent desired by him.

तथैव निमिषारण्यं धर्मारण्यं तथेश्वरः।

स्नातो नैव च सा रौद्रा ब्रह्महत्या व्यमुञ्चत॥ १०॥

He similarly, took a bath in Naimiṣāraṇya and Dharmāraṇya also but could not be escape from the tight grip of that fierce Brahmahatyā.

सरित्सु तीर्थेषु तथाऽऽश्रमेषु

पुण्येषु देवायतनेषु शर्वः।

समायुतो योगयुतोऽपि पापा-

न्नावाप मोक्षं जलदध्वजोऽसौ॥ ११॥

In spite of his (Śaṅkara) being a Yogī and a number of pilgrimages he made, he took a dip in the sacred rivers, visited a number of hermitages and temples, yet he could not get-rid-of the evil so stuck to him.

ततो जगाम निर्विण्णः शङ्करः कुरुजाङ्गलम्।

तत्र गत्वा ददर्शाथ चक्रपाणिं खगस्थितम्॥ १२॥

Aggrieved at the failure of all his efforts for regrettable, lord Śaṅkara ultimately visited Kurujāṅgala. He saw there lord Viṣṇu (the rider on eagle and a discus in his hand).

तं दृष्ट्वा पुण्डरीकाक्षं शङ्खचक्रगदाधरम्।

कृताञ्जलिपुटो भूत्वा हरः स्तोत्रमुदैरयत्॥ १३॥

Having seen with his eyes Puṇḍarīkākṣa (Śrī Nārāyaṇa) with conch, discus and mace in his hands, he began to pray him.

हर उवाच

नमस्ते देवतानाथ नमस्ते गरुडध्वज।

शङ्खचक्रगदापाणे वासुदेव नमोऽस्तु ते॥ १४॥

Śaṅkara prayed- "O the king of gods! I salute you. O rider on Garuḍa! Accept my salute, O Vāsudeva with conch, discus and mace in your hands! I salute you."

नमस्ते निर्गुणानन्त अप्रतर्क्याय वेधसे।

ज्ञानाज्ञाननिरालम्ब सर्वालम्ब नमोऽस्तु ते॥ १५॥

Salute to everlasting, beyond three properties, inaccessible to imagination, the creator. Salute to the former of knowledge and ignorance, without any support and support to all creatures.

रजोयुक्त नमस्तेऽस्तु ब्रह्ममूर्त्ते सनातन।

त्वया सर्वमिदं नाथ जगत्सृष्टं चराचरम्॥ १६॥

Salute to god with Rājas, immortal and Brahma in itself. O lord! You have created this entire universe with both movable and immovable properties.

सत्त्वाधिष्ठितलोकेश विष्णुमूर्त्ते अधोक्षज।
प्रजापाल महाबाहो जनार्दन नमोऽस्तु ते॥ १७॥

Salute to the resort of Sattva property, the god of world, the formation as Viṣṇu, destroyer of sins, god of defending, most chivalrous and Janārdana.

तमोमूर्त्ते अहं ह्येष त्वदंशक्रोधसंभवः।
गुणाभियुक्तो देवेश सर्वव्यापिन्नमोऽस्तु ते॥ १८॥

O image of Tama! I am originated from the anger a particle of your entity. Salute to omnipresent, god of gods and all meritorious.

भूरियं त्वं जगन्नाथ जलाम्बरहुताशनः।
वायुर्बुद्धिर्मनश्चापि शर्वरी त्वं नमोऽस्तु ते॥ १९॥

Salute to the ruler of this universe existing in the varied forms like the earth, water, ether, fire, wind, wisdom, mind and the night.

धर्मो यज्ञस्तपः सत्यमहिंसा शौचमार्जवम्।
क्षमा दानं दया लक्ष्मीर्ब्रह्मचर्यं त्वमीश्वर॥ २०॥

O god! You are religion (Dharma), austerity, truth, non-violence, purity, simplicity, forgiveness, generosity, kindness, wealth and celibacy in yourself.

त्वं साङ्गश्च चतुरो वेदास्त्वं वेद्यो वेदपारगः।
उपवेदो भवानीश सर्वोऽसि त्वं नमोऽस्तु ते॥ २१॥

O god! You are the four Vedas with their parts (aṅgas), you are the physician (Vaidya) and the best known to Vedas' essence. You are Upaveda (scriptures) and everything you are. I salute you.

नमो नमस्तेऽच्युत चक्रपाणे
नमोऽस्तु ते माधव मीनमूर्त्ते।
लोके भवान्कारुणिको मतो मे
त्रायस्व मां केशव पापबन्धात्॥ २२॥

Salute to Acyuta, Cakrapāṇi, frequently. Salute to fish-form Mādhava. I consider you to be kind to the world. O Keśava! Absolve me from the bondage of evils.

ममाशुभं नाशय विग्रहस्थं
यद्ब्रह्महत्याभिभवं बभूव।
दग्धोऽस्मि नष्टोऽस्म्यसमीक्ष्यकारी
पुनीहि नाथोऽसि नमो नमस्ते॥ २३॥

Destroy the evils entered into my body as a result of the murder of the Brāhmaṇa committed by me. Owing to the act performed deliberately, I have burnt and destroyed myself in the fire of anxiety. You are holy and hence bless me with the reward of purity. I salute you frequently.

पुलस्त्य उवाच

इत्थं स्तुतश्चक्रधरः शङ्करेण महात्मना।
प्रोवाच भगवान्वाक्यं ब्रह्महत्याक्षयाय हि॥ २४॥

Pulastya said- "At the prayer so submitted by Lord Śaṅkara, Lord Viṣṇu suggested for the repentance of Brāhmaṇa's murder in following words-

हरिरुवाच

महेश्वर शृणुष्वेमां मम वाचं कलस्वनाम्।
ब्रह्महत्याक्षयकरीं शुभदां पुण्यवर्द्धनीम्॥ २५॥

Hari said- "O Maheśvara! Listen to my suggestion effacing the dire impact of the murder of the Brāhmaṇa; it is ear pleasing and enhances the noble deeds."

योऽसौ पाङ्गण्डले पुण्ये मदंशप्रभवोऽव्ययः।
प्रयागे वसते नित्यं योगशायीति विश्रुतः॥ २६॥

The holy Prayāga falling in the district of Prāṅga wherein resides an imperishable Puruṣa Yogaśāyī by name and has been born with my own ray.

चरणाद्दक्षिणात्तस्य विनिर्याता सरिद्वरा।
विश्रुता वरणेत्येवं सर्वपापहरा शुभा॥ २७॥

The renowned river Varaṇa has emanated from his right foot and it is holy as also competent to absolve one from all evils.

सच्यादन्या द्वितीयाच असीरित्येव विश्रुता।
ते उभे तु सरिच्छ्रेष्ठे लोकपूज्ये बभूवतुः॥ २८॥

Another renowned river Āsī has emanated from his left foot. Both these rivers are considered most holy in this universe.

ताभ्यां मध्ये तु यो देशस्तत्क्षेत्रं योगशायिनः।
त्रैलोक्यप्रवरं तीर्थं सर्वपापप्रमोचनम्॥ २९॥

The territory lying between the above-said rivers is the region of that Yogaśāyi. It is the greatest in the three-worlds and is a holy place that absolves one from all evils. No other holy place analogous to it has existed in ether, earth and the nether world.

न तादृशोऽस्ति गगने न भूभ्यां न रसातले।
तत्रास्ति नगरी पुण्या ख्याता वाराणसी शुभा।
यस्यां हि भोगिनोऽपीश प्रशान्ति भवतो लयम्॥ ३०॥

O god! There exists the renowned city of Vārāṇasī. It is so sacred that the people indulging in worldly affairs too attain the position as you yourself bear.

विलासिनीनां रशनास्वनेन
श्रुतिस्वरैर्ब्राह्मणपुङ्गवानाम्।
शुचिस्वरत्वं गुरवो निशम्य
हास्यान्विताः सन्ति मुहुर्मुहुस्ताः॥ ३१॥

The echo of Vedas recited by the great Brahmins is mixed with the voice of luxury enjoying people and thus the resultant blending beholds all benevolent voices altogether. The preceptors administer with humour the voice so heard by them.

व्रजत्सु योषित्सु चतुष्पथेषु
पदान्यलक्तारुणितानि दृष्ट्वा।
ययौ शशी विस्मयमेव यस्यां
किंस्वित्प्रयाता स्थलपद्मिनीयम्॥ ३२॥

The moon is confused at the movement of terrestrial lily when it looks at the red smeared feet of the women who stroll in the round abouts.

तुङ्गानि यस्यां सुरमन्दिराणि
रुन्धन्ति चन्द्रं रजनीमुखेषु।
दिवाऽपि सूर्यं पवनाप्लुताभि-
र्दीर्घाभिरेवं सुपताकिकाभिः॥ ३३॥

The temples are built of so great a height that the moon finds hurdle for its movement at night and the flags on their tombs are so large as their unfurling through the wind strokes which makes the beams of sunlight in the day vanish.

भृङ्गाश्च यस्यां शशिकान्तभित्तौ
प्रलोभ्यमानाः प्रतिबिम्बितेषु।
आलक्ष्य योषिद्विमलाननाब्जे-
ष्वीयुर्भ्रमात्रैव च पुष्पकान्तरम्॥ ३४॥

The paintings on women in Vārāṇasī when they spread their reflection of face on the walls studded with Candrakāntamaṇi fascinate the bees to the extent that they forget to go to the flowers.

परिश्रमश्चापि पराजितेषु
नरेषु संमोहनखेलनेन।
यस्यां जलक्रीडनसंगतासु
न स्त्रीषु शंभो गृहदीर्घिकासु॥ ३५॥

And, O Śambhū! Only in Vārāṇasī and not in any another place, the people indulging in the enchanting activities and the women gathered for swimming (Jalakrīḍā) in the ponds made in every home fight mutual competition.

न चैव कश्चित्परमन्दिराणि
रुणद्धि शंभो सहसा ऋतेऽक्षान्।
न चाबलानां तरसा पराक्रमं
करोति यस्यां सुरतं हि मुक्त्वा॥ ३६॥

Besides Pāsā (dice used for gambling) where the houses of others are free to act voluntarily and where no person does any forcible valour with the women except at the appropriate time for courtship (such is Vārāṇasī).

पाशग्रन्थिर्गजेन्द्राणां दानच्छेदो मदच्युतौ।
यस्यां मानमदौ पुंसां करिणां यौवनागमे॥ ३७॥

There takes place Paśagranthi in controlling the elephants, Dānaccheda in their discharge of intoxication and Māna and Mada at the time of youth commenced in male elephants.

प्रियदोषाः सदा यस्यां कौशिका नेतरे जनाः।
तारागणेऽकुलीनत्वं गद्ये वृत्तच्युतिर्विभो॥ ३८॥

O god! Only owls are found favouring the night (evils/deficiencies) nobody else does so. The people there are noble and if evils (not to set in earth) are found there, only these exist with the galaxy. Nowhere is misconduct found there except in prose (breach of rhyme).

भूतिलुब्धा विलासिन्यो भुंजगपरिवारिताः।
चन्द्रभूषितदेहाश्च यस्यां त्वमिव शङ्कर॥ ३९॥

O Śaṅkara! The spotive women having attraction of their bhūti[1] are found there surrounded by bhujaṅgas[2] and their bodies are decorated with the ornament Candra like you. (The term Bhūti is for 'ash' and 'wealth', Bhujaṅga for 'serpent' and 'debauchery' and Candra for 'moon' and an ornament is used herein).

ईदृशायां सुरेशान वाराणस्यां महाश्रमे।
वसते भगवाँल्लोलः सर्वपापहरो रविः॥ ४०॥

O Sureśāna! In the great hermitage of Vārāṇasī endowed with such salient features, god sun (Ravi) resides. He absolves the creatures from all evils.

दशाश्वमेधं यत्प्रोक्तं मदंशो यत्र केशवः।
तत्र गत्वा सुरश्रेष्ठ पापमोक्षमवाप्स्यसि॥ ४१॥

O the greatest god! You will be absolved from all evils when you see Keśava my own ray born at the place known as Daśāśvamedha.

इत्येवमुक्तो गरुडध्वजेन
वृषध्वजस्तं शिरसा प्रणम्य।
जगाम वेगाद्गरुडो यथाऽसौ
वाराणसीं पापविमोचनाय॥ ४२॥

The bull-rider (Vṛṣadhvaja) at the suggestion so given by the rider of Garuḍa (Viṣṇu) travelled as fast as an eagle (Garuḍa) to Vārāṇasī for getting release of the evil after duly saluting him.

1. Prosperity
2. Paramours..

गत्वा सुपुण्यां नगरीं सुतीर्थां
दृष्ट्वा च लोलं स दशाश्वमेधम्।
स्नात्वा च तीर्थेषु विमुक्तपापः
स केशवं द्रष्टुमुपाजगाम॥ ४३॥

He first went to Daśāśvamedha, saw god hola, bathed in all holy places and thus he absolved himself from the evil in that holiest city. He then walked to see lord Keśava.

केशवं शङ्करो दृष्ट्वा प्रणिपत्येदमब्रवीत्।
त्वत्प्रसादाद्धृषीकेश ब्रह्महत्या क्षयं गता॥ ४४॥

He bowed before Keśava and said- "O Hṛṣīkeśa! The evil of Brāhmaṇa's murder with your grace has now been absolved.

नेदं कपालं देवेश मद्धस्तं परिमुञ्चति।
कारणं वेद्मि न च तदेतन्मे वक्तुमर्हसि॥ ४५॥

(Yet) O Keśava! This head is still stuck to my palm and I am unable to understand the reason behind it. You only can highlight it.

पुलस्त्य उवाच
महादेववचः श्रुत्वा केशवो वाक्यमब्रवीत्।
विद्यते कारणं रुद्र तत्सर्वं कथयामि ते॥ ४६॥

Pulastya said- Having heard Mahādeva, Keśava replied- "O Rudra! I tell you the reasons lying behind all this."

योऽसौ ममाग्रतो दिव्यो ह्रदः पद्मोत्पलैर्युतः।
एष तीर्थवरः पुण्यो देवगन्धर्वपूजितः॥ ४७॥

The divine pond with lotus flowers blossomed in front of me is sacred and a very holy place. It is worshipped by the gods and the Gandharvas.

एतस्मिन्प्रवरे तीर्थे स्नानं शम्भो समाचर।
स्नातमात्रस्य चाद्यैव कपालं परिमोक्ष्यति॥ ४८॥

O Śambhu! Take a dip in this holiest pond. This head shall abandon your palm just when you take a dip in this pond.

ततः कपाली लोके च ख्यातो रुद्र भविष्यसि।
कपालमोचनेत्येवं तीर्थं चेदं भविष्यति॥ ४९॥

With this event O Rudra! You will gain popularity as Kapālī and this place too shall be popularly known as Kapālamocana.

पुलस्त्य उवाच

एवमुक्तः सुरेशेन केशवेन महेश्वरः।

कपालमोचने स्नौ वेदोक्तविधिना मुने॥५०॥

Pulastya said- O sage! Maheśvara took a bath with the procedures mentioned in the Vedas in that pond when it was suggested by Keśava.

स्नातस्य तीर्थे त्रिपुरान्तकस्य

परिच्युतं हस्ततलात्कपालम्।

नाम्ना बभूवाथ कपालमोचनं

तत्तीर्थवर्यं भगवत्प्रसादात्॥५१॥

As soon as dip was taken by lord Śaṅkara (the killer of Tripura demon), the head stuck to his palm got separated and fell down. That holiest place then became famous as Kapālamocana by the grace of god.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे हरललितो नाम तृतीयोऽध्यायः॥३॥

Chapter 4

War between Hari and Vīrabhadra

पुलस्त्य उवाच

एवं कपाली संजातो देवर्षे भगवान्हरः।

अनेन कारणेनासौ दक्षेण न निमन्त्रितः॥ १॥

कपालिजायेति सतीं विज्ञायाथ प्रजापतिः।

यज्ञे चार्हापि दुहिता दक्षेण न निमन्त्रिता॥ २॥

Pulastya said- O Devarṣi! Lord Śaṅkara became Kapālī due to the above-said event. This was the reason why, he was ignored by Dakṣa Prajāpati. In spite of Satī being qualified with all respects and her being his own daughter, she too was not invited as she was the wife of Kapālī.

एतस्मिन्नतरे देवीं द्रष्टुं गोतमनन्दनी।

जया जगाम शैलेन्द्रं मन्दरं चारुकन्दरम्॥ ३॥

In the meantime, Jayā, the daughter of Gautama went to the mountain Mandara which had the five cave in order to see the goddess Satī.

तामागतां सती दृष्ट्वा जयामेकामुवाच ह।

किमर्थं विजया नागाज्जयन्ती चापराजिता॥ ४॥

Satī saw only Jayā; therefore she enquired of her as to why Vijayā, Jayantī and Aparājitā did not come with her.

सा देव्या वचनं श्रुत्वा उवाच परमेश्वम्।

गता निमन्त्रिताः सर्वा मखे मातामहस्य ताः॥ ५॥

समं पित्रा गोतमेन मात्रा चैवाप्यहल्यया।

अहं समागता द्रष्टुं त्वां तत्र गमनोत्सुका॥ ६॥

She replied- "They all were invited by the maternal grand-father (Dakṣa) in a yajña arranged there. Hence, they have gone there with father Gautama and mother Ahalyā. I have come to see curiously your zeal to visit there.

किं त्वं न व्रजसे तत्र तथा देवो महेश्वरः।

नामन्त्रिताऽसि तातेन उताहोस्विद्व्रजिष्यसि॥ ७॥

Aren't you and Maheśvara going there? Has your father not invited you? or shall you go there?

गतास्तु ऋषयः सर्वे ऋषिपत्न्यसुरास्तथा।

मातृष्वसः शशाङ्कश्च सपत्नीको गतः क्रतुम्॥ ८॥

All hermits, their wives and gods have gone there too, O maternal aunt (Mausī)! Śaśāṅka too has gone there with his wife.

चतुर्दशसु लोकेषु जन्तवो ये चराचराः।

निमन्त्रिताः क्रतौ सर्वे किं नासि त्वं निमन्त्रिता॥ ९॥

All movable and inert organisms from the fourteen lokas have been invited to function there. Are you alone uninvited?

पुलस्त्य उवाच

जयायास्तद्वचः श्रुत्वा वज्रपातसमं सती।

मन्युनाऽभिप्लुता ब्रह्मन्यञ्चत्वमगमत्तत॥ १०॥

Pulastya said- O Brahmins! These words from Jayā appeared like a thunderbolt to Satī and she became angry to the extent that the common people are jeered and that stroke was so hard that she fell down dead.

जया मृतां सतीं दृष्ट्वा क्रोधशोकपरिप्लुता।

मुञ्चती वारि नेत्राभ्यां सस्वरं विललाप ह॥ ११॥

Having seen that Satī met with casual death, Jayā burst into tears and began wailing.

आक्रन्दितध्वनिं श्रुत्वा शूलपाणिस्त्रिलोचनः।

आः किमेतदितीत्युक्त्वा जयाभ्याशमुपागतः॥ १२॥

As the sound from the wailing was piercing, it awakened lord Śaṅkara from his meditation. He came to Jayā and asked- "What is it?"

आगतो ददृशे देवीं लतामिव वनस्पतेः।

कृत्तां परशुना भूमौ श्लथाङ्गीं पतितां सतीम्॥ १३॥

Lord Śaṅkara saw there Satī lying on the ground like a creeper cut off with a sharp blow by an axe. Her body was as pale as a dead one.

देवीं निपतितां दृष्ट्वा जयां पप्रच्छ शङ्करः।

किमियं पतिता भूमौ निकृत्तेव लता सती॥ १४॥

Śaṅkara having seen this asked Jayā- "Why has Satī fallen on ground like a cut-off creeper?

सा शङ्करवचः श्रुत्वा जया वचनमब्रवीत्।

श्रुत्वा मखस्था दक्षस्य भगिन्यः पतिभिः सह॥ १५॥

आदित्यास्त्रिलोकेश समं शक्रादिभिः सुरैः।

मातृष्वसा विपन्नेयमन्तर्दुःखेन दह्यती॥ १६॥

Jayā replied- "O the ruler of three-worlds! My maternal aunt (Satī) has fallen down dead owing to sheer pain she felt when she heard that all her sisters with their husbands, Indra etc., gods and Ādityas etc. have been invited in the yajña and gone there."

पुलस्त्य उवाच

तच्छ्रुत्वाऽथ वचो रौद्रं रुद्रः क्रोधाप्लुतो बभौ।

क्रुद्धस्य सर्वगात्रेभ्यो निश्चेरुः सहसार्चिषः॥ १७॥

Pulastya said- Lord Rudra became excessively angry on hearing this fierce statement from Jayā. Flames started coming out of the body of Śaṅkara so annoyed.

ततः क्रोधात्त्रिनेत्रस्य गात्ररोमोद्भवा मुने।

गणाः सिंहमुखा जाता वीरभद्रपुरोगमाः॥ १८॥

गणैः परिवृतस्तस्मान्मन्दराद्धिमसाह्वयम्।

गतः कनखलं तस्माद्यत्र दक्षोऽयजत्क्रतुम्॥ १९॥

O sages ! The gaṇas having a mouth similar to that of a lion appeared from the furs of Śaṅkara's body due to excessive fury. Vīrabhadra was the principal gaṇa among them. He then went to the Himālaya from Mandara mountain in the company of all his gaṇas and Kanakhala from there where the yajña was commenced by Dakṣa.

ततो गणानामधिपो वीरभद्रो महाबलः।

दिशि प्रतीच्युत्तरायां तस्थौ शूलधरो मुने॥ २०॥

O sage! The mightiest Vŏrabhadra, the foremost among the Gaṇas, then held a trident and stood at the west north.

जया क्रोधाद्गदां गृह्य पूर्वदक्षिणतः स्थिता।

मध्ये त्रिशूलक्शर्वस्तस्थौ क्रोधान्महामुने महाक्रतौ॥ २१

O great sages! Jayā in the state of excessive fury stood at the eastern-south with a mace in her hand and Śaṅkara with a trident in his hand stood amid them.

मृगारिवदनं दृष्ट्वा देवाः शक्रपुरोगमाः।

ऋषयो यक्षगन्धर्वाः किमिदं त्वित्यचिन्तयन्॥ २२॥

Indra etc. gods, hermits, demi-gods (Yakṣa) and Gandharvas were caught in surprise when they saw Vīrabhadra in disguise of a lion.

ततस्तु धनुरादाय शरानाशीविषोपमान्।

द्वारपालस्तदा धर्मो वीरभद्रमुपाद्रवत्॥ २३॥

The gate-man Dharma then rushed towards Vīrabhadra with bows and arrows serpent like.

तमापतन्तं सहसा धर्मं दृष्ट्वा गणेश्वरः।

करेणैकेन जग्राह त्रिशूलं वज्रसन्निभम्॥ २४॥

कार्मुकं च द्वितीयेन तृतीयेनाथ मार्गणान्।

चतुर्थेन गदां गृह्य धर्ममभ्यद्रवद्रणः॥ २५॥

The principal gaṇa (Vīrabhadra) held a trident analogous to fire in one hand, a bow in another hand, an arrow in the third hand and a mace in the fourth hand and rushed to Dharma when he saw his sudden march.

ततश्चतुर्भुजं दृष्ट्वा धर्मराजो गणेश्वरम्।
तस्थावष्टभुजो भूत्वा नानायुधधरोऽव्ययः॥ २६॥
खड्गचर्म्मगदाप्रासपरश्वधवराङ्कुशैः।
चापमार्गणभृत्तस्थौ हन्तुकामो गणेश्वरम्॥ २७॥

Imperishable Dharmarāja confronted four armed Vīrabhadra with enhancing his eight arms equipped with varied weapons. He stood boldly with the intention to finish Vīrabhadra and held a sword, carma (shield), mace, spear, axe, goad, bow and arrow in his hands.

गणेश्वरोऽपि संक्रुद्धो हन्तुं धर्म्मं सनातनम्।
ववर्ष मार्गणांस्तीक्ष्णान्यथा प्रावृषि तोयदः॥ २८॥

Vīrabhadra too started showering acute arrows on Sanātana Dharma like the clouds during the rainy season so that he could be killed.

तावन्योन्यं महात्मानौ शरचापधरौ मुने।
रुधिरारुणसिक्ताङ्गौ किंशुकाविव रेजतुः॥ २९॥

O sages! Both of them with arrows and bows soaked in blood and looked as red as the flower of canker bloom (kiṁśuka).

ततो वरास्त्रैर्गणनायकेन
जितः स धर्मस्तरसा प्रसह्य।
पराङ्मुखोऽभूद्विमना मुनीन्द्र
स वीरभद्रः प्रविवेश यज्ञम्॥ ३०॥

O king of sages! Dharmarāja had to move back as he was conquered by Vīrabhadra and thus, Vīrabhadra got way to enter into yajña.

यज्ञवाटं प्रविष्टं तु वीरभद्रं गणेश्वरम्।
दृष्ट्वा तु सहसा देवा उत्तस्थुः सायुधा मुने॥ ३१॥

O sage! The gods suddenly stood up with weapons in their hands when they saw that Vīrabhadra has entered into the pavilion for offering.

वसवोऽष्टौ महाभागा ग्रहा नव सुदारुणाः।
इन्द्राद्या द्वादशादित्या रुद्रास्त्वेकादशैव हि॥ ३२॥
विश्वे देवाश्च साध्याश्च सिद्धगन्धर्वपन्नगाः।
यक्षाः किंपुरुषा भूताः खगाश्चक्रधरास्तथा॥ ३३॥
राजा वैवस्वताद्वंशाद् धर्मकार्त्तिस्तु विश्रुताः।
सोमवंशोद्भवोश्चोग्रो भोजकीर्तिमहीभुजः॥ ३४॥
दितिजा दानवाश्चान्ये येऽन्ये तत्र समागताः।
ते सर्वेऽप्यद्रवन् रौद्रं वीरभद्रमुदायुधाः॥ ३५॥

Eight Vasus, predominant nine stars, Indra etc., twelve Āditya, eleven Rudra, Viśvedeva, Sādhya-gaṇas, Siddha, Gandharva, Pannaga, Yakṣa, eunuch (Kinnaras), Ghosts (Bhūta), Birds, Cakradhara, renowned king Dharmakīrti of Vaivasvata dynasty, Bhojakīrti, the chivalrous king of lunar dynasty, demon, devil and all people present there picked up weapons and rushed to kill the dreadful Vīrabhadra.

तानापतत एवाशु बाणचापधरो गणः।
अभिदुद्राव वेगेन सर्वानेव शरोत्करैः॥ ३६॥

The gaṇa Vīrabhadra with bow and arrows attacked them and sppedily drove them by throwing arrowheads.

ते शस्त्रवर्षमतुलं गणेशाय समुत्सृजन्।
गणेशोऽपि वरास्त्रैस्तांश्चिच्छेद च बिभेद च॥ ३७॥

They all shot arrows in showers at Vīrabhadra. Vīrabhadra scattered all arrows by the expert use of his weapons.

शरैः शस्त्रैश्च सततं वध्यमाना महात्मना।
वीरभद्रेण देवाद्यास्त्ववहारमरोचयन्॥ ३८॥

The gods etc., ceased fighting as they all were badly injured by the arrows and weapons blown by the unique warrior Vīrabhadra.

ततो विवेश गणपो यज्ञमध्यं सुविस्तृतम्।
जुह्वाना ऋषयो यत्र हवींषि प्रत्यबन्धत॥ ३९॥

Vīrabhadra then entered just at the centre of that gigantic premise of yajña. The hermits engaged in offering were giving oblations to the fire there.

ततो महर्षयो दृष्ट्वा मृगेन्द्रवदनं गणम्।
भीता होत्रं परित्यज्य जग्मुः शरणमच्युतम्॥ ४०॥

The hermits ceased their performance immediately when they saw the lion-mouthed gaṇa and sheltered Acyuta.

तानार्ताञ्छक्रभृद्दृष्ट्वा महर्षींस्त्रस्तमानसान्।
न भेतव्यमितीत्युक्त्वा समुत्तस्थौ वरायुधः॥४१॥

Acyuta stood up with a discus in his hands and with words "don't be afraid" in the lips when he saw those hermits badly frightened and wailing.

समानम्य ततः शार्ङ्गं शरानाशीविषोपमान्।
मुमोच वीरभद्राय कायावरणदारणान्॥४२॥

He then started shooting arrows like the flames powerful enough to penetrate the external cover of body on Vīrabhadra by giving a slight bend to his Śārṅga bow.

ते तस्य कायमासाद्य अमोघा वै हरेः शराः।
निपेतुर्भुवि भग्नाशा नास्तिकादिव याचकाः॥४३॥

As the beggar returns with a despair in mind from the atheist, the target hitting arrows shot by Śrī Hari fell down on the ground after touching merely the body of Vīrabhadra.

शरांस्त्वमोघान्मोघत्वमापन्नान्वीक्ष्य केशवः।
दिव्यैरस्त्रैर्वीरभद्रं प्रच्छादयितुमुद्यतः॥४४॥

Keśava intended immediately for covering Vīrabhadra by divine weapons when he saw the futility of arrows in their mission.

तानस्त्रान्वासुदेवेन प्रक्षिप्तान्गणनायकः।
वारयामास शूलेन गदया मार्गणैस्तथा॥४५॥

Those arrows from Vāsudeva too were destroyed by confronting with śūla, mace and arrows.

दृष्ट्वा विपन्नान्यस्त्राणि गदां चिक्षेप माधवः।
त्रिशूलेन समाहत्य पातयामास भूतले॥४६॥

Mādhava threw his mace when he saw his weapons destroyed by Vīrabhadra. However, Vīrabhadra threw it on the earth with a blow of his trident.

तां गदां विफलां दृष्ट्वा लाङ्गलं प्राक्षिपद्धरिः।
लाङ्गलं च गणेशोऽपि गदया प्रत्यवारयत्॥४७॥
मुसलं वीरभद्राय संचिक्षेप हलायुधः।
लाङ्गलं च गणेशोऽपि गदया प्रत्यवारयत्॥४८॥
मुसलं संहतं दृष्ट्वा लाङ्गलं च निवारितम्।
वीरभद्राय चिक्षेप चक्रं क्रोधात्खगध्वजः॥४९॥

Musala and Lāṅgala were thrown on the part of Halāyudha but these weapons too were thrown down by Vīrabhadra through his mace. Garuḍadhvaja severely in furiated and attacked with a discus Vīrabhadra when he saw the failure of attack by mace including Musala and plough.

तमापतन्तं शतसूर्यकल्पं
सुदर्शनं वीक्ष्य गणेश्वरस्तु।
शूलं परित्यज्य जगार चक्रं
यथा मधुं मीनवपुः सुरेन्द्रः॥५०॥

Vīrabhadra (Gaṇeśvara) had however, gobbled up that discus luminating with the light of several hundred suns by leaving his śūla aside. It was done in the same way as lord Surendra had gobbled up the Madhu while disguised as a fish.

चक्रे निगीर्णे गणनायकेन
क्रोधातिरक्तोऽसितचारुनेत्रः।
मुरारिरभ्येत्य गणाधिपेन्द्र-
मुत्क्षिप्य वेगाद्भुवि निष्पिपेष॥५१॥

When the discus was gobbled up by Gaṇanāyaka (Vīrabhadra) the dark and beautiful eyes of Murāri turned red with anger. He went to Vīrabhadra, lifted him up at once, knocked him down on ground and started thrashing him.

हरिबाहूरुवेगेन विनिष्पिष्टस्य भूतले।
सहितं रुधिरोद्गारैर्मुखाच्चक्रं विनिर्गतम्॥५२॥

Owing to the hard blows of arms and legs of Hari, the discus came out from the mouth of Vīrabhadra with blood when he was knocked down with a thud.

ततो निःसृतमालोक्य चक्रं कैटभनाशनः।
समादाय हृषीकेशो वीरभद्रं मुमोच ह॥५३॥

Destroyer of demon Kaiṭabha, Hṛṣīkeśa then picked up the discus and left Vīrabhadra there.

हृषीकेशेन मुक्तस्तु वीरभद्रो जटाधरम्।

गत्वा निवेदयामास वासुदेवात्पराजयम्॥५४॥

Vīrabhadra when liberated by Hṛṣīkeśa went to Lord Śaṅkara and reported his defeat through Vāsudeva.

ततो जटाधरो दृष्ट्वा गणेशं शोणिताप्लुतम्।

निश्वसन्तं यथा नागं क्रोधं चक्रे तदाऽव्ययः॥५५॥

When imperishable Jaṭādhara Śaṅkara saw Vīrabhadra soaked with blood and breathing like a serpent, he became angry.

ततः क्रोधाभिभूतेन वीरभद्रोऽथ शंभुना।

पूर्वोद्दिष्टे तदा स्थाने सायुधस्तु निवेशितः॥५६॥

In furiated Lord Śaṅkara then restored Vīrabhadra to the place first determined with his weapons.

वीरभद्रमथादिश्य भद्रकालीं च शङ्करः।

विवेश क्रोधताम्राक्षो यज्ञवाटं त्रिशूलभृत्॥५७॥

Śaṅkara, the trident holder, then passed necessary orders to Vīrabhadra and Bhadrakālī and entered into the pavilion made for offering. His eyes were turned red with anger.

ततस्तु देवप्रवरे जटाधरे

त्रिशूलपाणौ त्रिपुरान्तकारिणि।

दक्षस्य यज्ञं विशति क्षयंकरे

जातो मुनीनां प्रवरो हि साध्वसः॥५८॥

When Mahādeva, the killer of Tripura demon, trident holder, destroyer entered into the yajña hosted by Dakṣa, all hermits were severely frightened.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे हरललितो नाम चतुर्थोऽध्यायः॥४॥

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Chapter 5

Description of Kāla-form of Śiva

पुलस्त्य उवाच

जटाधरं हरिर्दृष्ट्वा क्रोधादारक्तलोचनम्।

तस्मात्स्थानादपाक्रम्य कुब्जाम्रेऽन्तर्हितः स्थितः॥ १॥

Hari concealed him in Kubjāmra and seated him there and left his place at once when he saw Jaṭādhara[1] whose eyes were reddened with anger.

वसवोऽष्टौ हरं दृष्ट्वा ससृपुर्वेगतो मुने।

सा तु जाता सरिच्छ्रेष्ठा सीता नाम सरस्वती॥ २॥

O sage! Eight vasus were melted on account of the temperature so created by the presence of Hara. It originated the great river Sītā.

एकादश तथा रुद्रास्त्रिनेत्रा वृषकेतनाः।

कान्दिशीका लयं जग्मुः समभ्येत्याथ शङ्करम्॥ ३॥

And Vṛṣaketana, three-eyed eleven rudras were frightened, rushed to lord Śaṅkara and merged with him.

विश्वेऽश्विनौ च साध्याश्च मरुतोऽनलभास्कराः।

समासाद्य पुरोडाशं भक्षयन्तो महामुने॥ ४॥

O great sage! Viśvas, Aśvinīkumāras, Sādhyās, wind, fire and sun picked up puroḍāśa (oblation of offering) and ran away eating the same.

चन्द्रः सम भृक्षगणैर्निशां समुपदर्शयन्।

उत्पत्यारुह्य गगनं स्वमधिष्ठानमास्थितः॥ ५॥

The moon with the galaxy abandoned the night alone, ascended and stopped at their respective places. They withheld their movements.

कश्यपाद्याश्च ऋषयो जपन्तः शतरुद्रियम्।

पुष्पाञ्जलिपुटा भूत्वा प्रणताः संस्थिता मुने॥ ६॥

O sage! Kaśyapa etc., hermits started chanting Śatarudriya, took flowers in their palms and stood up humbly.

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1. The long tresses of hair twisted on the top of the head. (Monier Williams Sanskrit-English Dict.)

असकृद्दक्षदयिता दृष्ट्वा रुद्रं बलाधिकम्।
शक्रादीनां सुरेशानां कृपणं विललाप ह॥७॥

Having seen Rudra mightiest among Indra etc., gods, the wife of Dakṣa began wailing frequently in a pathetic condition.

ततः क्रोधाभिभूतेन शङ्करेण महात्मना।
तलप्रहारैरमरा बहवो विनिपातिताः॥८॥

In furiated lord Śaṅkara killed numerous gods merely by slapping them with his palm.

पादप्रहारैरपरे त्रिशूलेनापरे मुने।
दृष्ट्वाऽग्निना तथैवान्ये देवाद्याः प्रलयं गताः॥९॥

O sage! Some of them were killed by kicks, some other by blowing trident while a few among them were killed by the fire emanating eye of lord Śaṅkara.

ततः पूषा हरं वीक्ष्य विनिघ्नन्तं सुरासुरान्।
क्रोधाद्बाहू प्रसार्याथ प्रदुद्राव महेश्वरम्॥१०॥

The Pūṣā-sun rushed with both his arms extended towards Maheśvara when he saw lord Śaṅkara killing the gods and demons severely.

तमापतन्तं भगवान्संनिरीक्ष्य त्रिलोचनः।
बाहुभ्यां प्रतिजग्राह करेणैकेन शङ्करः॥११॥

Lord Śaṅkara caught both his arms by using his single hand when he saw him advancing.

कराभ्यां प्रगृहीतस्य शंभुनांऽशुमतोऽपि हि।
कराङ्गुलिभ्यो निश्चेरुरसृग्धाराः समन्ततः॥१२॥

Śambhu gave a blow so hard that the fingers of both arms with sun started flowing blood stream from all the four directions.

ततो वेगेन महता अंशुमन्तं दिवाकरम्।
भ्रामयामास सततं सिंहो मृगशिशुं यथा॥१३॥

He then started rotating round the sun so rapidly as the lion rotates the young stag through his jaws.

भ्रामितस्यातिवेगेन नारदांशुमतोऽपि हि।
भुजौ ह्रस्वत्वमापन्नौ त्रुटितस्नायुबन्धनौ॥१४॥

O Nārada! The muscular joints of both arms were split and they fell short.

रुधिराप्लुतसर्वाङ्गमंशुमन्तं महेश्वरः।
सन्निरीक्ष्योत्ससर्जैनमन्यतोऽभिजगाम ह॥१५॥

When Maheśvara saw the sun soaked in blood from all joints of his body, he left him and went somewhere else.

ततस्तु पूषा विहसन्दशनानि विदर्शयन्।
प्रोवाचैह्येहि कापालिन्पुनः पुनरथेश्वरम्॥१६॥

Pūṣā then began to laugh and exhibiting his teeth he frequently challenged with the words- "O Kapālī! come! come to me for a duel."

ततः क्रोधाभिभूतेन पूष्णो वेगेन शंभुना।
मुष्टिनाऽऽहत्य दशनाः पातिता धरणीतले॥१७॥

Śambhu gave a boxing on his jaw so hard that Pūṣās teeth fell down on the earth.

भग्नदन्तस्तथा पूषा शोणिताभिप्लुताननः।
पपात भुवि निःसंज्ञो वज्राहत इवाचलः॥१८॥

Thus, Pūṣā fell down on the ground unconscious like a mountain hit hard by the thunderbolt. His teeth were all scattered and blood was oozing from mouth.

भगोऽभि वीक्ष्य पूषणं पतितं रुधिरोक्षितम्।
नेत्राभ्यां घोररूपाभ्यां वृषभध्वजमैक्षत॥१९॥

When Bhaga saw Pūṣā soaked in blood and fallen on the ground, he stared Vṛṣabhadhvaja with fierce eyes.

त्रिपुरघ्नस्ततः क्रुद्धस्तलेनाहत्य चक्षुषी।
निपातयामास भुवि क्षोभयन्सर्वदेवताः॥२०॥

In furiated Śaṅkara (killer of Tripura demon) then slapped at the face of Bhaga fiercely resulting which both his eyes fell down on the ground.

ततो दिवाकराः सर्वे पुरस्कृत्य शतक्रतुम्।
मरुद्भिश्च हुताशैश्च भयाज्जग्मुर्दिशो दश॥२१॥

Ādityas in the company of Marudgaṇas and fires then ran away to the ten directions under the lead of Indra.

प्रतियातेषु देवेषु प्रह्लादाद्या दितीश्वराः।
नमस्कृत्य ततः सर्वे तस्थुः प्राञ्जलयो मुने॥२२॥

O sage! On the departure of the gods, Prahlāda etc. demons bowed at the feet of Maheśvara and stood before him with folded hands.

ततस्तं यज्ञवाटं तु शङ्करो घोरचक्षुषा।
ददर्श दग्धुं कोपेन सर्वांश्चैव सुरासुरान्॥ २३॥

Śaṅkara then started looking with fierce eyes at that pavilion made for offering and all gods including the demons so as to burn them into ashes.

ततो निलिल्यिरे वीराः प्रणेमुर्दुद्रुवुस्तथा।
भयादन्ये हरं दृष्ट्वा गता वैवस्वतक्षयम्॥ २४॥

Some warriors present there were hidden due to extreme of fear, some began to salute, a few among them ran away and a certain number of them were killed by lord Śaṅkara.

ततोऽग्नयस्त्रिभिर्नेत्रैर्दुःसहं समवैक्षत।
दृष्टमात्रास्त्रिनेत्रेण भस्मीभूताभवन्क्षणात्॥ २५॥

Lord Maheśvara then saw three fires with his three eyes. The fires so stared at him were extinct within a second.

अग्नौ प्रनष्टे यज्ञोऽपि भूत्वा दिव्यवपुर्मृगः।
दुद्राव विक्लवगतिर्दक्षिणासहितोऽम्बरे॥ २६॥

The yajña too turned itself in a stage of divine body when the fires were extinguished and all rushed to the sky above with Dakṣiṇā. Its race was a race with anxiety.

तमेवानुससारेशश्चपमानस्य वेगवान्।
शरं पाशुपतं कृत्वा कालरूपी महेश्वरः॥ २७॥
अर्द्धेन यज्ञवाटान्ते जटाधर इति श्रुतः।
अर्द्धेन गगने शर्वः कालरूपी च कथ्यते॥ २८॥

Maheśvara in the form of Kāla (the death god) put immediately Pāśupata arrow on the bow, gave tension to the string and chased yajña very fast. Lord Śaṅkara with his half-part (Ardhāṅśa) was popularly known as Jaṭādhara (Śiva) in the premises of the yajña and by his other half-part in the sky is called Kālarūpa.

नारद उवाच

कालरूपी त्वयाऽऽख्यातः शंभुर्गगनगोचरः।
लक्षणं च स्वरूपं च सर्वं व्याख्यातुमर्हसि॥ २९॥

Nārada said- "You have addressed Śaṅkara as Kālarūpa while moving in the sky. Explain please, his complete feature and characteristics.

पुलस्त्य उवाच

स्वरूपं त्रिपुरघ्नस्य वदिष्ये कालरूपिणः।
येनाम्बरं मुनिश्रेष्ठ व्याप्तं लोकहितेप्सुना॥ ३०॥

Pulastya said- "O great sage! I tell you of the features completely of that Kālarūpa and murderer of Tripura demon, Śaṅkara who moved in the sky for all benevolence.

यत्राश्विनी च भरणी कृत्तिकायास्तथांऽशकः।
मेषो राशिः कुजक्षेत्रं तच्छिरः कालरूपिणः॥ ३१॥

Aśvinī and Bharaṇī constellation with complete feature but a foot (pāda) of Kṛttikā in zodiac Aries at the region of Mars is the head of that Kālarūpa Mahādeva.

आग्नेयांशास्त्रयो ब्रह्मन्प्राजापत्यं कवेर्गृहम्।
सौम्यार्द्धं वृषनामेदं वदनं परिकीर्तितम्॥ ३२॥

The territory of Venus comprising three rays of Kṛttikā constellation, complete Rohiṇī and two initial feet of Mṛgaśirā constellation i.e. the zodiac Taurus in his mouth.

मृगार्धमार्द्राऽदित्यांशास्त्रयः सौम्यगृहं त्विदम्।
मिथुनं भुजयोस्तस्य गगनस्थस्य शूलिनः॥ ३३॥

The territory of mercury comprising the rest of two foot to Mṛgaśirā, complete Ārdrā constellation and three feet of Punarvasu i.e. the zodiac Gemini is the two arms of the Śūli residing in the sky.

आदित्यांशश्च पुष्यं च आश्लेषा शशिनो गृहम्।
राशिः कर्कटको नाम पार्श्वे मखविनाशिनः॥ ३४॥

The territory of moon consisting of one foot of Punarvasu, complete Puṣya and Āśleṣā constellation i.e. the zodiac Cancer is the two collateral parts of god Śaṅkara who ruined the yajña.

पित्र्यर्क्षं भगदैवत्यमुत्तरांशश्च केसरी।

सूर्यक्षेत्रं विभोर्ब्रह्मन्हृदयं परिगीयते॥ ३५॥

O Brahmin! The territory of sun consisting of complete Māgha, complete Purā Phālgunī and one foot of uttarā Phālgunī i.e. the zodiac Leo is called the heart of Lord Śaṅkara.

उत्तरांशास्त्रयः पाणिश्चित्रार्धं कन्यका त्विदम्।

सोमपुत्रस्य सद्यैतद्द्वितीयं जठरं विभोः॥ ३६॥

The second territory of Mercury consisting of three feet of uttarā Phālgunī, complete Hasta constellation and two feet of Citrā constellation i.e. the zodiac Virgo is the belly (stomach) of lord Śaṅkara.

चित्रांशद्वितयं स्वातिर्विशाखायांशकत्रयम्।

द्वितीयं शुक्रसदनं तुला नाभिरुदाहृता॥ ३७॥

The second territory of Venus consisting of the remaining two feet of Citrā, complete Svāti and three feet of Viśākhā i.e. the zodiac Libra is called the navel of lord Mahādeva.

विशाखांशमनूराधा ज्येष्ठा भौमगृहं त्विदम्।

द्वितीयं वृश्चिको राशिर्मेढ्रं कालस्वरूपिणः॥ ३८॥

The second territory of Mars consisting of Viśākhā one foot, Anurādhā and Jyeṣṭha complete i.e. the zodiac Scorpion is the penis (liṅga) of that Kālarūpa Mahādeva.

मूलं पूर्वोत्तरांशश्च देवाचार्यगृहं धनुः।

ऊरुयुगलमीशस्य अमरर्षे प्रगीयते॥ ३९॥

The territory of Jupiter consisting of the complete Mūla constellation and complete Pūrvāṣāḍhā including one foot of uttarāṣāḍhā i.e. the zodiac Sagittarius is the couple thigh of that Maheśvara.

उत्तरांशास्त्रयो ऋक्षं श्रवणं मकरो मुने।

धनिष्ठार्द्धं शनिक्षेत्रं जानुनी परमेष्ठिनः॥ ४०॥

O hermit! The territory of Saturn consisting of the remaining three feet of uttarāṣāḍhā, the complete constellation Śravaṇa and two initial feet of Dhaniṣṭhā i.e. Capricorn is the two pubics of that Parameśvara Maheśvara.

धनिष्ठार्धं शतभिषा प्रौष्ठपद्याशकत्रयम्।

सौरेः सद्मापरमिदं कुम्भो जङ्घे च विश्रुते॥ ४१॥

The second territory of Saturn consisting of first half of Dhaniṣṭhā, complete Śatabhiṣā an the three feet of Purvābhadrapada i.e. the zodiac Aquarius are the two legs of that lord.

प्रौष्ठपद्याशमेकं तु उत्तरा रेवती तथा।

द्वितीयं जीवसदनं मीनस्तु चरणावुभौ॥ ४२॥

The second territory of Jupiter consisting of one foot of Purvābhadrapada, complete uttarābhadrapada and Revatī i.e. the zodiac Pisces are his two feet.

एवं कृत्वा कालरूपं त्रिनेत्रो

यज्ञं क्रोधान्मार्गणैराजघान।

विद्धश्चासौ वेदनाबुद्धिमुक्तः

खे संतस्थौ तारकाभिश्चिताङ्गः॥ ४३॥

The three-eyed lord hit hard the yajña in the vagary of anger as Kāla himself. Conceiving no pain feeling, the arrow shot yajña covered its body with the galaxy of yajña and settled in the sky.

नारद उवाच

राशयः कथिता ब्रह्मंस्त्वया द्वादश वै मम।

तेषां विशेषतो ब्रूहि लक्षणानि स्वरूपतः॥ ४४॥

Nārada said- "O Brahmin! You have thus, imparted knowledge on the twelve zodiacs. Kindly, now continue with explaining their characteristics according to their features (physique).

पुलस्त्य उवाच

स्वरूपं तव वक्ष्यामि राशीनां शृणु नारद।

यादृशा यत्र संचारा यस्मिन्स्थाने वसन्ति च॥ ४५॥

Pulastya said- O Nārada! I explain now the features of the zodiacs. Please, listen attentively. I tell you all about their appearance, the orbits in which they move and where they reside.

संचरस्थानमेवास्य धान्यरत्नाकरादिषु।

मेषः समानमूर्त्तिश्च अजाविकधनादिषु ॥ ४६॥

The zodiac Aries has the feature of sheep. It circulates its presence in sheep, goat, wealth, cereals and gems etc.

नवशाद्वलसंछन्नवसुधायां च सर्वश:

नित्यं चरति फुल्लेषु सरसां पुलिनेषु च॥४७॥

It moves daily on the banks of reservoirs covered by vegetation blossomed and throughout the earth covered with new grown Durvā (long lift plant).

वृष: सदृशरूपो हि चरते गोकुलादिषु।

तस्याधिवासभूमिस्तु कृषीवलधराश्रय:॥४८॥

The zodiac Taurus has the features of a bull and it appears in the commune of cows. It resides on the lands pertaining to the farmers.

स्त्रीपुंसयो: समं रूपं शय्यासनपरिग्रह:।

वीणावाद्यधृङ् मिथुनं गीतनर्त्तकशिल्पिषु॥४९॥

The zodiac Gemini has feature of a couple (man and woman in joined form). It resides at the cot and the seat. It holds a lyre and musical instruments in its hands. It circulates its rays on singers, dancers and craftsman.

स्थित: क्रीडारतिर्नित्यं विहारावनिरस्य तु।

मिथुनं नाम विख्यातं राशिर्द्वैधाऽऽत्मक: शिव:॥५०॥

This dual form (couplet) zodiac is called Gemini. This zodiac prefers games (luxuries) and resides at picnic spots (vihāra bhūmis).

कर्कि: कुलीरेण सम: सलिलस्थ: प्रकीर्त्तित:।

केदारवापीपुलिनविविक्तावनिरेव च॥५१॥

The zodiac cancer is crab-like in feature and lives in the water. It moves to the fields full of water, the river banks and solitary places.

सिंहस्तु पर्वतारण्यदुर्गकन्दरभूमिषु।

वसते व्याधपल्लीषु गह्वरेषु गुहासु च॥५२॥

The zodiac Leo resides in mountains, forests, inaccessible places, caves, hunting places, trenches and the valleys.

व्रीहिप्रदीपिकरा नावारूढा च कन्यका।

चरते स्त्रीरतिस्थाने वसते नड्वलेषु च॥५३॥

The zodiac Virgo is with a lamp and Vrīhi in its hand and seated on a boat in appearance. It resides in the genitals and nipples of the woman.

तुलापाणिश्च पुरुषो वीथ्यापणविचारक:।

नगराध्वनशालासु वसते तत्र नारद॥५४॥

O Nārada! The zodiac Libra strolls in the streets and markets, appears in masculine feature with a balance in its hands. It resides in cities, highways and buildings.

श्वभ्रवल्मीकसंचारी वृश्चिको वृश्चिकाकृति:।

विषगोमयकीटादिपाषाणादिषु संस्थित:॥५५॥

The appearance of the zodiac Scorpion is Scorpion-like. It walks through the pits and termites. It resides in poison, cowdung, insects and stones.

धनुस्तुरङ्गजघनो दीप्यमानो धनुर्धर:।

वाजिशूरास्त्रविद्वीर: स्थायी गजस्थादिषु॥५६॥

The appearance of the zodiac Sagittarius is horse-like in pubic region. It is glowing and is an archer. It is known to horse riding, war-craft, chivalrous and expert in operation with weapons. It resides in elephants and chariots etc.

मृगास्यो मकरो नाम वृषस्कन्धेक्षणो गज:।

मकरोऽसौ नदीचारी वसते च महोदधौ॥५७॥

O Brahmin! Appearance of the zodiac Capricorn has a deer like mouth, bull like shoulders and elephant-like eyes. This zodiac swims in rivers and resides in the ocean.

रिक्तकुम्भश्च पुरुष: स्कन्धचारी जलाप्लुत:।

द्यूतशालाचर: कुम्भ: स्थायी शौण्डिकसद्मसु॥५८॥

The zodiac Aquarius appears as a person soaked in water with a pitcher on its shoulder. It moves through casino and resides in bar (liquor sipping place).

मीनद्वयमथासक्तं मीनस्तीर्थाब्धिसंचर:।

वसते पुण्यदेशेषु देवब्राह्मणसद्मसु॥५९॥

The zodiac Pisces appears as two fishes joined each other. It circulates through holy places and the oceans. It resides in sacred

countries, temples and in the residences of Brāhmins.

लक्षणा गदितास्तुभ्यं मेषादीनां महामुने।
न कस्यचित्त्वयाऽऽख्येयं गुह्यमेतत्पुरातनम्॥ ६०॥

O great hermit! thus, I have told you the characteristics of Aries etc. zodiacs. Please, don't disclose this mystery to anybody.

एतन्मया ते कथितं सुरर्षे
यथा त्रिनेत्रः प्रममाथ यज्ञम्।
पुण्यं पुराणं परमं पवित्र-
माख्यातवान्पापहरं शिवं च॥ ६१॥

O Devarṣi! I have completely explained the complete episode on destruction of yajña as spread by three-eyed Mahādeva. I have thus described this episode, most ancient, holiest, capable of absolving sins and showering with welfare as also enabling to perform noble deeds.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे हरललितो नाम पञ्चमोऽध्यायः॥ ५॥

Chapter 6

Episode of burning of Kāma

पुलस्त्य उवाच

हृद्भवो ब्रह्मणो योऽसौ धर्मो दिव्यवपुर्मुने।
दाक्षायणी तस्य भार्या तस्यामजनयत्सुतान्॥ १॥
हरिं कृष्णं च देवर्षे नरनारायणौ तथा।
योगाभ्यासरतौ नित्यं हरिकृष्णौ बभूवतुः॥ २॥
नरनारायणौ चैव जगतो हितकाम्यया।
तप्येतां च तपः सौम्यौ पुराणावृषिसत्तमौ॥ ३॥
प्रालेयाद्रिं समागम्य तीर्थे बदरिकाश्रमे।
गृणन्तौ तत्परं ब्रह्म गङ्गाया विपुले तटे॥ ४॥

Pulastya said- O hermit! The divine body Dharma born from the heart of Brahmā, had reproduced Hari, Kṛṣṇa, Nara and Nārāyaṇa sons by virtue of consummating with his wife Dākṣāyaṇī. O divine sage! Hari and Kṛṣṇa engrossed themselves with exercise on Yoga. Nara and Nārāyaṇa, the greatest among all ancient sages began austerity with Parambrahma at the ever broad bank of the sacred Ganges in Badrikāśrama, a place situated in the great Himālaya.

नरनारायणाभ्यां च जगदेतच्चराचरम्।
तापितं तपसा ब्रह्मन् शक्रः क्षोभं तदा ययौ॥ ५॥

O Brahmin! Indra (the king of gods) became anxious when this entire universe consisting of active and inert organisms felt the heat (energy) on account of the penance made by Nara and Nārāyaṇa.

संक्षुब्धस्तपसा ताभ्यां क्षोभणाय शतक्रतुः।
रम्भामप्सरसः श्रेष्ठाः प्रैषयत्स महाश्रमम्॥ ६॥

As Indra was aggrieved, he sent the most beautiful divine prostitutes (Apsarās) so as to entice them and impede their penance. Among such prostitutes, Rambhā was also sent.

कन्दर्पश्च सुदुर्धर्षश्चूताङ्कुरमहायुधः।
समं सहचरेणैव वसन्तेनाश्रमं ययौ॥ ७॥

The sex-god (Kāmadeva) with special weapon in the form of mango buds too went to that hermitage with his assistant spring (season) with a mission to deviate their penance.

ततो माधवकन्दर्पौ सा चैवाप्सरसो वराः।
बदर्याश्रममागम्य विचिक्रीडुर्यथेच्छया॥ ८॥

The spring, sex-god and all divine prostitutes then began to spread sensuous feelings everywhere in Badrikāśrama arbitrarily.

ततो वसन्ते संप्राप्ते किंशुका ज्वलनप्रभाः।
निष्पत्राः सततं रेजुः शोभयन्तो धरातलम्॥ ९॥

With the entrance of spring, the Palāśa tree having fire-like complexion started bearing new buds and leaves and thus decorated the land nearby that āśrama.

शिशिरं नाम मातङ्गं विदार्य नखरैरिव।
वसन्तकेसरी प्राप्तः पलाशकुसुमैर्मुने॥ १०॥

O hermit! It appeared there as if the spring lion would have come and killed the belly of

autumn deer by blowing hard the nails of Palāśa flowers.

मया तुषारौघकरी निर्जित: स्वेन तेजसा।

तमेव हसतेत्युच्चै: वसन्त: कुन्दकुड्मलै:॥ ११॥

The spring started doing mockery through the buds of Kunda flowers on the precipitation (fog and dew caused during autumn) considering as he has conquered.[1]

वनानि कर्णिकाराणां पुष्पितानि विरेजिरे।

यथा नरेन्द्रपुत्राणि कनकाभरणानि हि॥ १२॥

The forest having Amalatāsa trees flowered and appeared analogous to the Princes with gold ornaments.

तेषामनु तथा नीपा: किङ्करा इव रेजिरे।

स्वामिसंलब्धसंमाना भृत्या राजसुतानिव॥ १३॥

The Kadamba trees behind them seemed so nice as the royal servants behind princes in a cheerful mood.

रक्ताशोकवना भान्ति पुष्पिता: सहसोज्जवला:।

भृत्या वसन्तनृपते: संग्रामेऽसृक्प्लुता इव॥ १४॥

The forests having red Aśoka suddenly blossomed and looked gleaming as if the soldiers of spring (king) are blood strained in the war for him.

भृङ्गवृन्दा: पिञ्जरिता राजन्ते गहने वने।

पुलकाभिवृता यद्वत्सज्जना: सुहृदागमे॥ १५॥

The herd of stags in the dense forest looked so happy while moving on leaps here and there as gentlemen are exhilarated on the arrival of their friends in their home.

मञ्जरीभिर्विराजन्ते नदीकूलेषु वेतसा:।

वक्तुकामा इवाङ्गुल्या कोऽस्माकं सदृशो नग:॥ १६

The Vetasa trees with their new buds sprouted looked so nice at the banks of the river as if they were saying with lofted fingers whether there are any trees like us at all.

रक्ताशोककरा तन्वी देवर्षे किंशुकाङ्घ्रिका।

नीलाशोककचा श्यामा विकासिकमलानना॥ १७॥

नीलेन्दीवरनेत्रा च ब्रह्मन्बिल्वफलस्तनी।

प्रफुल्लकुन्ददशना मञ्जरीकरशोभिता॥ १८॥

बन्धुजीवाधरा शुभ्रा सिन्दुवारनखाद्भुता।

पुंस्कोकिलस्वना दिव्या कङ्कोलवसना शुभा॥ १९॥

बर्हिवृन्दकलापा च सारसस्वरनूपुरा।

प्राग्वंशरसना ब्रह्मन्मत्तहंसगतिस्तथा॥ २०॥

पुत्रजीवांशुका भृङ्गरोमराजिविराजिता।

वसन्तलक्ष्मी: संप्राप्ता बह्मन्बदरिकाश्रमे॥ २१॥

O divine sage! A divine figure, youthful, slim and all bright spring Lakṣmī having arms of red Aśoka, Palāśa feet, hair of blue Aśoka, mouth of full blossomed lotus, eyes of blue lotus, breasts of bilva fruits, teeth of full blossomed Kunda flower, hands of buds, lips of bandhujīva, nails of Sinduvāra, voice of cuckoo, clothes of ankola, ornaments of peacocks, anklets of Sārasas voice, Karadhani of Prāgvaṅśa, motion of intoxicated swan, garments (inner) of Putrajīva and furs of bees appeared in that Badrikāśrama.

ततो नारायणो दृष्ट्वा आश्रमस्यानवद्यताम्।

समीक्ष्य स दिश: सर्वास्ततोऽनङ्गमपश्यत॥ २२॥

Nārāyaṇa saw the sanctity of Āśrama then watched all direction and lastly, saw the sex-god there.

नारद उवाच

कोऽसावनङ्गो ब्रह्मर्षे तस्मिन्बदरिकाश्रमे।

यं ददर्श जगन्नाथो देवो नारायणोऽव्यय:॥ २३॥

Nārada asked- "O Brahmarṣi! Who is that sex-god (Anaṅga) so seen by Jagannātha Nārāyaṇa in Badrikāśrama?"

पुलस्त्य उवाच

कन्दर्पो हर्षतनयो योऽसौ कामो निगद्यते।

स शङ्करेण संदग्धो ह्यनङ्गत्वमुपागत:॥ २४॥

1. As the flowers of Kunda are white, it seemed the expression of victory by spring and irony blown on the autumn. It is commonly known that spring gets its turn when autumn is over. The author has here beautifully used the personification figure of speech by referring a joke of autumn through the white colour budding of Kunda flowers. This joke made is spring.

Pulastya replied- "That sex-god (Kandarpa) is the son of Harṣa. He is addressed as Kāma. As he was once burnt into ashes, he is addressed as Ananga since then.

नारद उवाच

किमर्थं कामदेवोऽसौ देवदेवेन शंभुना।

दग्धश्च कारणे कस्मिन्नेतद्व्याख्यातुमर्हसि॥ २५॥

Nārada asked- "Please, make me know why and for what reason lord Mahādeva had burnt the body of sex-god into ashes.

पुलस्त्य उवाच

यदा दक्षसुता ब्रह्मन्सती याता यमक्षयम्।

विनाश्य दक्षयज्ञं तं विचचार त्रिलोचनः॥ २६॥

Pulastya replied- "O Brahmin! Lord Śaṅkara began to walk to and fro in the indecisive state of mind subsequent to the death of Satī and ruination of the yajña arranged by her father Dakṣa.

ततो वृषध्वजं दृष्ट्वा कन्दर्पः कुसुमायुधः।

अपत्नीकं तदाऽस्त्रेण उन्मादेनाभ्यताडयत्॥ २७॥

The sex-god with the flower weapon had blown a weapon known as Unmāda on Śaṅkara when he saw him bereaved of wife.

ततो हरः शरेणाथ उन्मादेनाशु ताडितः।

विचचार तदोन्मत्तः काननानि सरांसि च॥ २८॥

Bearing the pain caused by that unmāda arrow, Śaṅkara badly intoxicated began to move in forests and reservoirs.

स्मरन्सतीं महादेवस्तथोन्मादेन ताडितः।

न शर्म लेभे देवर्षे बाणविद्ध इव द्विपः॥ २९॥

O divine sage! Like an elephant hit by an arrow, lord Śaṅkara began to recollect the moments of acquaintance with Satī but could not be satiated anyhow.

ततः पपात देवेशः कालिन्दीसरितं मुने।

निमग्ने शङ्करे चापो दग्धाः कृष्णत्वमागताः॥ ३०॥

O hermit! In the status of sheer anxiety, Śaṅkara fell down into Kālindī (Yamunā). The temperature in his body was so high that with his immersion, the water of that river boiled and turned into dark colour.

तदा प्रभृति कालिन्द्या भृङ्गाञ्जननिभं जलम्।

आस्यन्दत्पुण्यतीर्था सा केशपाशमिवावनेः॥ ३१॥

Since then Kālindī's water became as dark as Añjana and Bhṛṅga and that holy river started flowing like the bunch of earth's hair.

ततो नदीषु पुण्यासु सरस्सु च नदेषु च।

पुलिनेषु च रम्येषु वापीषु नलिनीषु च॥ ३२॥

पर्वतेषु च रम्येषु काननेषु च सानुषु।

विचरन्स्वेच्छया नैव शर्म लेभे महेश्वरः॥ ३३॥

Maheśvara then voluntarily strolled at a number of holy rivers reservoirs, fountains, enchanting river banks, ponds, lotus grown forests, mountains, jungles and mountain peaks but could not feel a sign of relief from the anxiety.

क्षणं गायति देवर्षे क्षणं रोदिति शङ्करः।

क्षणं ध्यायति तन्वङ्गीं दक्षकन्यां मनोरमाम्॥ ३४॥

O divine sage! sometimes he would sing, on other moments weep and sometimes think about the slim and beautiful Satī, the daughter of Dakṣa.

ध्यात्वा क्षणं प्रस्वपिति क्षणं स्वप्नायते हरः।

स्वप्ने तथेदं गदति तां दृष्ट्वा दक्षकन्यकाम्॥ ३५॥

Now he would sleep, now he would dream and on seeing Satī in dreams, he used to blutter in these words-

निर्घृणे तिष्ठ किं मूढे त्यजसे मामनिन्दिते।

मुग्धे त्वया विरहितो दग्धोऽस्मि मदनाग्निना॥ ३६॥

O cruel! Just stop O idiot! Why are you leaving me alone? O beloved! O enchanting Satī! I am burning myself in the sensual fire due to your separation.

सति सत्यं प्रकुपिता मा कोपं कुरु सुन्दरि।

पादप्रणामावनतमभिभाषितुमर्हसि॥ ३७॥

O Satī! Are you really annoyed? O darling! Don't be angry. I salute you with my head bowing at your feet. You should gossip with me.

श्रूयसे दृश्यसे नित्यं स्पृश्यसे वन्द्यसे प्रिये।
आलिङ्ग्यसे च सततं किमर्थं नाभिभाषसे॥ ३८॥

O beloved! I ceaselessly listen to you, watch you, touch you, pray to you and embrace you. Why are you not talking with me?

विलपन्तं जनं दृष्ट्वा कृपा कस्य न जायते।
विशेषत: पतिं बाले ननु त्वमतिनिर्घृणा॥ ३९॥

O lady! Who is so cruel as not to express sympathy on a wailing man? Specially, who will not melt when she watches her own husband wailing. It is confirmed now that you really are cruel at heart.

त्वयोक्तानि वचांस्येवं पूर्वं मम कृशोदरि।
त्वया विना न जीवेयं तदसत्यं त्वया कृतम्॥ ४०॥

O slim lady! You had earlier said that you will not live without me but you would not stand firm in your words, your statement was untrue.

एह्येहि कामसंतप्तं परिष्वज सुलोचने।
नान्यथा नश्यते ताप: सत्येनापि शपे प्रिये॥ ४१॥

O beautiful eyed lady! Come! Come to me. I am immersed in the lust ocean. Hence, embrace me. O darling! I depose that there is no other option except that I cool down the temperature.

इत्थं विलप्य स्वप्नान्ते प्रतिबुद्धस्तु तत्क्षणात्।
उत्कूजति तथाऽरण्ये मुक्तकण्ठं पुन: पुन:॥ ४२॥

When such a wailing dream was over, he immediately stood up and started weeping loudly in the forest.

तं कूजमानं विलपन्तमारात्
समीक्ष्य कामो वृषकेतनं हि।
विव्याध चापं तरसा विनाम्य
संतापनाम्ना तु शरेण भूय:॥ ४३॥

When the sex-god watched at a distance that lord Śaṅkara was weeping bitterly, he took his bow soon and again shot a shaft called Saṅtāpa at him.

संतापनास्त्रेण तदा स विद्धो
भूय: स संतप्ततरो बभूव।
संतापयंश्चापि जगत्समग्रं
फूत्कृत्य फूत्कृत्य विवाशते स्म॥ ४४॥

The Saṅtāpa arrow had made him more anxious and passionate to sex. In excess of appeal, he began to expirate from the mouth resulting anxiety spread over the whole world and the time thus passed.

तं चापि भूयो मदनो जघान
विजृंभणास्त्रेण ततो विजृम्भे।
ततो भृशं कामशरैर्वितुन्नो
विजृम्भमाण: परितो भ्रमंश्च॥ ४५॥
ददर्श यक्षाधिपतेस्तनूजं
पाञ्चालिकं नाम जगत्प्रधानम्।
दृष्ट्वा त्रिनेत्रो धनदस्य पुत्रं
पार्श्वं समभ्येत्य वचो बभाषे।
भ्रातृव्य वक्ष्यामि वचो यदद्य
तत्त्वं कुरुष्वामितविक्रमोऽसि॥ ४६॥

The sex-god shot Vijṛmbhaṇa weapon on Mahādeva resulting frequent yawning. At this state of body he strolled here and there and crossed the four directions. He thus reached in the world of demi-gods where he saw Pradhāna Pāñcālika, the son of the king Kubera. He accessed to him and said- "O Nephew! You are extremely chivalrous. Do today as I suggest to you."

पाञ्चालिक उवाच
यन्नाथ मां वक्ष्यसि तत्करिष्ये
सुदुष्करं यद्यपि देवसंघै:।
आज्ञापयस्वातुलवीर्य शंभो
दासोऽस्मि ते भक्तियुतस्तथेश॥ ४७॥

Pāñcālika replied- "O master! I will execute the assignment in spite of being tough to do for the gods. O master of unique powers! O Śambhu! please, order me. I am your loyal servant."

ईश्वर उवाच

नाशं गतायां वरदाम्बिकायां
कामाग्निना प्लुष्टसुविग्रहोऽस्मि।
विजृम्भणोन्मादशरैर्विभिन्नो
धृतिं न विन्दामि रतिं सुखं वा॥४८॥

Maheśvara said- "My body is feeling aggravated sensuality on account of the demise of Ambikā (Satī) as she was only able to satiate me. As I am hit hard by the Vijṛmbhaṇa and Unmāda shafts, patience, coitus or pleasure has departed away from me causing sheer anxiety.

विजृम्भणं पुत्र तथैव ताप-
मुन्मादमग्रं मदनप्रणुन्नम्।
नान्यः पुमान्धारयितुं हि शक्तो
मुक्त्वा भवन्तं हि ततः प्रतीच्छ॥४९॥

"O son! Nobody other than you can hold the acute shafts of Vijṛmbhaṇa, Saṅtāpa and Unmāda shot by sex-god. Hence, hold these within yourself."

पुलस्त्य उवाच

इत्येवमुक्तो वृषभध्वजेन
यक्षः प्रतीच्छन्स विजृम्भणादीन्।
तोषं जगामाशु ततस्त्रिशूली
तुष्टस्तदैवं वचनं बभाषे॥५०॥

Pulastya said- "That demi-god had held all those shafts including Vijṛmbhaṇa and it immediately cooled down lord Śaṅkara. Having been satisfied, he said-

हर उवाच

यस्मात्त्वया पुत्र सुदुर्धराणि
विजृम्भणादीनि प्रतीच्छितानि।
तस्माद्वरं त्वां प्रति पूजनाय
दास्यामि लोकस्य च हास्यकारी॥५१॥

Mahādeva said- O son! As you have held such fierce shafts within yourself, I will endow you with a boon worth bringing in honour and obeisance for you in this whole world.

यस्त्वां यदा पश्यति चैत्रमासे
स्पृशेन्नरो वाऽर्चयते च भक्तया।
वृद्धोऽथ बालोऽथ युवाऽथ योषित्
सर्वे तदोन्मादधरा भवन्ति॥५२॥

An old man, a child, young chap or a woman whosoever will either touch or worship you in the month of Caitra (March) shall immediately the intoxicated with sensuality.

गायन्ति नृत्यन्ति रमन्ति यक्ष
वाद्यानि यत्नादपि वादयन्ति।
तवाग्रतो हास्यवचोऽभिरक्ता
भवन्ति ते योगयुतास्तु ते स्युः॥५३॥

O demi-god! They all will sing, dance, do merriments and play with expertise on musical instruments. They shall joke and laugh before you still bound in intoxication (Yoga).

ममैव नाम्ना भवितासि पूज्यः
पाञ्चालिकेशः प्रथितः पृथिव्याम्।
मम प्रसादाद्वरदो नराणां
भविष्यसे पूज्यतमोऽभिगच्छ॥५४॥

You will be honoured and addressed with my name. You will attain popularity with the name of Pāñcālikeśa. You shall receive the highest honour and could give blessings with my pleasure. Now depart to your destination.

इत्येवमुक्तो विभुना स यक्षो
जगाम देशान्सहसैव सर्वान्।
कालञ्जरस्योत्तरतः सुपुण्यो देशो
हिमाद्रेरपि दक्षिणस्थः॥५५॥
तस्मिन्सुपुण्ये विषये निविष्टो
रुद्रप्रसादादभिपूज्यतेऽसौ।
तस्मिन्प्रयाते भगवांस्त्रिनेत्रो
देवोऽपि विन्ध्यं गिरिमभ्यगच्छत्॥५६॥

Under compliance with the words from Maheśvara, that demi-god immediately went to see all countries. The supreme holy state at north to Kālañjara and south to the Himālaya

was the country where he finally settled down permanently. He became popular by the grace of Rudra. Lord Śaṅkara also went to Vindhya mountain when he left that place.

तत्रापि मदनो गत्वा ददर्श वृषकेतनम्।

दृष्ट्वा प्रहर्तुकामं च ततः प्रादुद्रुवद्धरः॥५७॥

The sex-god reached there also and stared at Śaṅkara. In order to defend him from his encounter, lord Śaṅkara started running from there.

ततो दारुवनं घोरं मदनाभिसृतो हरः।

विवेश ऋषयो यत्र सपत्नीका व्यवस्थिताः॥५८॥

The sex-god chased them and at the end of such a race lord Mahādeva entered into a dense forest known as Dāruvana. The household hermits used to live there with their wives.

ते चापि ऋषयः सर्वे दृष्ट्वा मूर्ध्ना नताभवन्।

ततस्तान्प्राह भगवान्भिक्षा मे प्रतिदीयताम्॥५९॥

Having seen lord Śaṅkara there, the hermits saluted him with sheer obeisance and the lord asked for alms from them.

ततस्ते मौनिनस्तस्थुः सर्व एव महर्षयः।

तदाऽऽश्रमाणि पुण्यानि परिचक्राम नारद॥६०॥

All hermits kept mum and did not respond to Śaṅkara. O Nārada! lord Śaṅkara then began to stool in all hermitages.

तं प्रविष्टं तदा दृष्ट्वा भार्गवात्रेययोषितः।

प्रक्षोभमगन्सर्वा हीनसत्त्वाः समन्ततः॥६१॥

ऋते त्वरुन्धतीमेकामनसूयां च भामिनीम्।

एतयोर्भर्तृपूजासु तच्चित्तासु स्थितं मनः॥६२॥

Having seen Mahādeva enter into the āśrama all, wives of Bhārgava and Ātreya except most chaste Arundhatī and Anusūyā (their mind having dedicated to their husbands) became sensuous and ejaculated.

ततः संक्षोभिताः सर्वा यत्रायाति महेश्वरः।

तत्र प्रयान्ति कामार्त्ता मदविह्वलितेन्द्रियाः॥६३॥

The enchanted, sensuous and passionate women of āśrama then followed lord Mahādeva wherever he went.

त्यक्त्वाऽऽश्रमाणि शून्यानि स्वानि ता मुनियोषितः।

अनुजग्मुर्यथा मत्तं करिण्य इव कुञ्जरम्॥६४॥

As the (she) elephants follow the intoxicated male-elephant, the wives of hermits began to run after lord Mahādeva and contravened all the rules of the household.

ततस्तु ऋषयो दृष्ट्वा भार्गवाङ्गिरसो मुने।

क्रोधान्विताब्रुवन्सर्वे लिङ्गोऽस्यपततां भुवि॥६५॥

O sage! Having seen such a phenomenon, Bhārgava and Aṅgirasa hermits blew a curse that his penis (liṅga) fall down on the earth.

ततः पपात देवस्य लिङ्गं पृथ्वीं विदारयत्।

अन्तर्द्धानं जगामाथ त्रिशूली नीललोहितः॥६६॥

Mahādeva's penis then fell down on the ground and it penetrated the earth where it so fell. Maheśvara then vanished from there.

ततःस पतितो लिङ्गगो विभिद्य वसुधातलम्।

रसातलं विवेशाशु ब्रह्माण्डं चोर्ध्वतोऽभिनत्॥६७॥

The fallen penis then penetrated the land and entered into the nether world. Its upper portion had penetrated the cosmos.

ततश्चचाल पृथिवी गिरयः सरितो नगाः।

पातालभुवनाः सर्वे जङ्गमाजङ्गमाश्रिताः॥६८॥

The earth, mountains, rivers, trees and the entire world with active and inert organisms including the nether regions then shivered.

संक्षुब्धान्भुवनान्दृष्ट्वा भूर्लोकादीन्पितामहः।

जगाम माधवं द्रष्टुं क्षीरोदं नाम सागरम्॥६९॥

Having seen all the worlds so shivering, lord Brahmā went to see Kṣīrasāgara.

तत्र दृष्ट्वा हृषीकेशं प्रणिपत्य च भक्तितः।

उवाच देव भुवनाः किमर्थं क्षुभिता विभो॥७०॥

He bowed in salute to Hṛṣīkeśa and said- "O lord! O sovereign god! Why have all worlds (lokas) so shivered?"

अथोवाच हरिर्ब्रह्मञ्छार्वो लिङ्गो महर्षिभिः।

पातितस्तस्य भारार्ता संचचाल वसुंधरा॥७१॥

Hari replied- "O Brahmā! Some hermits have cut-off by curse the penis of Śiva and it

is the burden of that penis which even earth is unable to endure."

ततस्तदद्भुततमं श्रुत्वा देवः पितामहः।
तत्र गच्छाम देवेश एवमाह पुनः पुनः॥७२॥

Lord Brahmā inspired then frequently lord Viṣṇu to go and see there. He said- O lord of gods! Let us go there immediately.

ततः पितामहो देवः केशवश्च जगत्पतिः।
आजग्मतुस्तमुद्देशं यत्र लिङ्गं भवस्य तत्॥७३॥

Lord Brahmā and Keśava then reached the place where that penis (liṅga) had fallen.

ततोऽनन्तं हरिर्लिङ्गं दृष्ट्वाऽऽरुह्य खगेश्वरम्।
पातालं प्रविवेशाथ विस्मयान्तरितो विभुः॥७४॥

Having seen the unending length of that penis, lord Viṣṇu was surprised overwhelmly. He rode on Garuḍa and entered into the nether world.

ब्रह्मा हंसविमानेन ऊर्ध्वमाक्रम्य सर्वतः।
नैवान्तमलभद्ब्रह्मा विस्मितः पुनरागतः॥७५॥

Lord Brahmā ascended and crossed all layers of the uppermost worlds through his lotus craft (Padma Vimāna) yet failed to find the edge of that penis. Hence, he returned with sheer surprise.

विष्णुर्गत्वाऽथ पातालान्सप्त लोकपरायणः।
चक्रपाणिर्विनिष्क्रान्तो लेभेऽन्तं न महामुने॥७६॥

Lord Viṣṇu also searched for the edge of that penis in seven nether worlds yet he could not find it and ultimately came back above with surprise.

विष्णुः पितामहश्चोभौ हरलिङ्गं समेत्य ह।
कृताञ्जलिपुटौ भूत्वा स्तोत्रं देवौ प्रचक्रतुः॥७७॥

Having failed in their efforts, both of them came to that penis and started praying.

हरिब्रह्माणावूचतुः

नमोऽस्तु ते शूलपाणे नमोऽस्तु वृषभध्वज।
जीमूतवाहन कवे शर्व त्र्यम्बक शङ्कर॥७८॥

Hari and Brahmā prayed- "O Śūlapāṇe! We salute you. O Vṛṣabhadhvaja! O Jīmūtavāhana! O Kavi! O Śarva! O Trayambaka! O Śaṅkara! we salute you.

महेश्वर महेशान सुवर्णाक्ष वृषाकपे।
दक्षयज्ञक्षयकर कालरूप नमोऽस्तुते॥७९॥

Salute to Maheśvara, Maheśāna, Suvarṇākṣa, Vṛṣākapi, destroyer of Dakṣa's yajña, Kālarūpa.

त्वमादिरस्य जगतस्त्वं मध्यं परमेश्वर।
भवानन्तश्च भगवान्सर्वगस्त्वं नमोऽस्तु ते॥८०॥

O supreme lord! You are the beginning, middle and end of this universe. You are Bhagavān (enriched with six luxuries) and omnipresent. We salute you.

पुलस्त्य उवाच

एवं संस्तूयमानस्तु तस्मिन्दारुवने हरः।
स्वरूपी ताविदं वाक्यमुवाच वदतां वरः॥८१॥

Pulastya said- The best orator Maheśvara appeared in Dāruvana when the prayer was over and said-

हर उवाच

किमर्थं देवतानाथौ परिभूतक्रमं त्विह।
मां स्तुवाते भृशास्वस्थं कामतापितविग्रहम्॥८२॥

Śaṅkara said- "O couple gods! Why are you praying to me here when I am tired badly, passionate for sex and severely unwell?"

भवतः देवावूचतुः पातितं लिङ्गं यदेतद्भुवि शङ्कर।
एतत्प्रगृह्यतां भूयः अतो देव स्तुवावहे॥८३॥

The couple gods replied- "O Śaṅkara! Re-entertain the penis collapsed on earth by the hermits. This is the cause for our prayer."

हर उवाच

यद्यर्चयन्ति त्रिदशा मम लिङ्गं सुरोत्तमौ।
तदेतत्प्रतिगृह्णीयां नान्यथेति कथंचन॥८४॥

Śiva said- "O couple gods! I re-entertain the penis once fallen only when the gods assure its worship; nonetheless it will be impossible for me.

ततः प्रोवाच भगवानेवमस्त्विति केशवः।
ब्रह्मा स्वयं च जग्राह लिङ्गं कनकपिङ्गलम्॥८५॥

Lord Keśava replied- "May it be as stated." Lord Brahmā himself entertained that yellow tint golden penis (liṅga).

ततश्चकार भगवांश्चातुर्वर्ण्यं हरार्चने।

शास्त्राणि चैषां मुख्यानि नानोक्तिविदितानि च॥८६॥

The lord then authorised four varṇas for the worship of Śiva's liṅga (penis). The prime scriptures of these varṇas are popular with numerous kinds of statements regarding the worship of Śiva liṅga.

आद्यं शैवं परिख्यातमन्यत्पाशुपतं मुने।

तृतीयं कालवदनं चतुर्थं च कपालिकम्॥८७॥

O hermit! The first sect of those Śiva devotees' is Śaiva, the second is Pāśupata, the third is Kālabadana and the fourth sect is called Kapālī.

शिवश्चासीत्स्वयं शक्तिर्वसिष्ठस्य प्रियः सुतः।

तस्य शिष्यो बभूवाथ गोपायन इति श्रुतः॥८८॥

Vasiṣṭha's son Śakti was a follower of the Śaiva sect; Gopāyana was one of his famous disciples.

महापाशुपतश्चासीद्भरद्वाजस्तपोधनः।

तस्य शिष्योऽप्यभूद्राजा ऋषभः सोमकेश्वरः॥८९॥

Bharadvāja, a great austere hermit was the follower of Mahāpāśupata. The king of Somakeśvara Ṛṣabha was his disciple.

कालास्यो भगवानासीदापस्तम्बस्तपोधनः।

तस्य शिष्यो बभूवाथ नाम्ना क्राथेश्वरो मुने॥९०॥

O hermit! Āpastamba, an austere was an Ācārya of Kālabadana sect. Krātheśvara, a Vaiśya, was his disciple.

महाव्रती च धनदस्तस्य शिष्यश्च वीर्यवान्।

कर्णोदर इति ख्यातो जात्या शूद्रो महातपाः॥९१॥

Dhanada was a follower of the Kapālī (Mahāvratī) sect. Karṇodara, an austere man from Śūdra varṇa, was his disciple.

एवं स भगवान्ब्रह्मा पूजनाय शिवस्य तत्।

कृत्वा तु चातुराश्रम्यं स्वमेव भवनं गतः॥९२॥

Having made a provision for lord Śiva's worship for the four varṇas by allocating Āśramas, lord Brahmā returned to his divine abode.

गते ब्रह्मणि शर्वोऽपि उपसंहृत्य तत्तदा।

लिङ्गं चित्रवने सूक्ष्मं प्रतिष्ठाप्य चचार ह॥९३॥

Lord Mahādeva too contracted in smaller size that liṅga on the departure of lord Brahmā. He established a small liṅga in Citravana and again started moving all around.

विचरन्तं तदा भूयो महेशं कुसुमायुधः।

आरात्स्थित्वाऽग्रतो धन्वी संतापयितुमुद्यतः॥९४॥

The sex-god again appeared before him and prepared for creating sensuous pain. A bow made up of flowers was in his hand.

ततस्तमग्रतो दृष्ट्वा क्रोधाध्मातदृशा हरः।

स्मरमालोकयामास शिखाग्राच्चरणान्तिकम्॥९५॥

Having seen that the sex-god again appeared for more nuisance, Mahādeva stared at him from head to feet with extreme anger.

आलोकितस्त्रिनेत्रेण मदनो द्युतिमानपि।

प्रादह्यत तदा ब्रह्मन्यादादारभ्य कक्षवत्॥९६॥

O Brahmin! In spite of Kāmadeva having a strong and radiant aura, lord Śiva's third eye had burnt him into ashes from feet to the head.

प्रदह्यमानौ चरणौ दृष्ट्वाऽसौ कुसुमायुधः।

उत्सर्सज धनुः श्रेष्ठं तज्जगामाथ पञ्चधा॥९७॥

The sex-god threw his bow away and it split into five pieces when he saw his feet burning in fire.

यदासीन्मुष्टिबन्धे तदुक्मपृष्ठं महाप्रभम्।

स चम्पकतरुर्जातः सुगन्धाढ्यो महाद्युतिः॥९८॥

The portion at which grip is made on the bow was most radiant and fragrant and it became a scanted campaka tree when so split.

नाहस्थानं शुभाकारं यदासीद्वज्रभूषितम्।

तज्जातं केसरारण्यं बकुलं नामतो मुने॥९९॥

O hermit! The Nābhi-sthāna became a tree of Kesarāraṇya Bakula when so broken. It was decorated with a thunderbolt and was of a beautiful shape.

या च कोटी शुभा ह्यासीदिन्द्रनीलविभूषिता।
जाता सा पाटला रम्या भृङ्गराजिविभूषिता॥ १००॥

Its koṭī studded with Indranīla turned into a rose plant swarmed by the bees.

नाहोपरि तथा मुष्टौ स्थानं शशिमणिप्रभम्।
पञ्चगुल्माऽभवज्जाती शशाङ्ककिरणोज्जवला॥ १०१॥

The portion upside nāha and at the grip was studded with the Candrakānta gem converted it into a white Juhī plant with five petaled flowers.

ऊर्द्धं मुष्ट्या अधः कोट्योः स्थानं विद्रुमभूषितम्।
तस्माद्बहुपुटा मल्ली संजाता विविधा मुने॥ १०२॥

O hermit! Upside grip and below two koṭīs studded with Vidrumamaṇi was converted into a Mālatī plant.

पुष्पोत्तमानि रम्याणि सुरभीणि च नारद।
जातियुक्तानि देवेन स्वयमाचरितानि च॥ १०३॥
मुमोच मार्गणान् भूम्यांछरीरे दहति स्मरः।
फलोपगानि वृक्षाणि संभूतानि सहस्रशः॥ १०४॥

O Nārada! Deva of the bow originated several other beautiful and fragrant flowers. Kāmadeva had thrown down his arrows on earth and all of them were converted into a number of fruit giving trees.

चूतादीनि सुगन्धीनि स्वादूनि विविधानि च।
हरप्रसादाज्जातानि भोज्यान्यपि सुरोत्तमैः॥ १०५॥

With the pleasure of Śrī Hara, there were originated numerous types of fragrant and tasty mangoes etc., fruits worth eating for the gods.

एवं दग्ध्वा स्मरं रुद्रः संयम्य स्वतनुं विभुः।
पुण्यार्थी शिशिराद्रिं स जगाम तपसेऽव्ययः॥ १०६॥

Thus, lord Śiva went to the Himālaya for observing penance subsequent to setting Kāmadeva into fire and maintaining balance in the body.

एवं पुरा देववरेण शंभुना
कामस्तु दग्धः सशरः सचापः।
ततस्त्वनङ्गेति महाधनुर्द्धरो
देवैः स्तुतो देववरैस्तु पूजितः॥ १०७॥

Thus, the supreme god Śambhu during the distant past had burnt into ashes Kāmadeva with his bow and arrows, that great archer was thereafter called Anaṅga and worshipped first by other gods.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे कामदाहो नाम षष्ठोऽध्यायः॥ ६॥

Chapter 7

Description of battle of Prahlāda

पुलस्त्य उवाच

ततोऽनङ्गं विभुर्दृष्ट्वा ब्रह्मन्नारायणो मुनिः।

विहस्यैवं वचः प्राह कन्दर्प इह आस्यताम्॥ १॥

Pulastya said- O Brahmin! The sovereign Nārāyaṇa then smilingly addressed Anaṅga- "O Kandarpa! take your seat here."

तदक्षुब्धत्वमीक्ष्यास्य कामो विस्मयमागतः।

वसन्तोऽपि महाचिन्तां जगामाशु महामुने॥ २॥

The sex-god was stunned with surprise when he saw Nārāyaṇa unaffected by his efforts and O hermit! spring also fell into the trap of worry just then.

ततश्चाप्सरसो दृष्ट्वा स्वागतेनाभिपूज्य च।

वसन्तमाह भगवानेह्येहि स्थीयतामिति॥ ३॥

Then lord greeted the divine nymphs and said to the spring- "Come, spring and take a seat here."

ततो विहस्य भगवान्मञ्जरी कुसुमावृताम्।

आदाय प्राक्सुवर्णाङ्गीमूर्वोर्बालां विनिर्म्ममे॥ ४॥

God Nārāyaṇa then smiled and took a bunch of flowers, put it on his thigh and thus originated a virgin whose parts of body were golden.

ऊरूद्भवां सकन्दर्पो दृष्ट्वा सर्वाङ्गसुन्दरीम्।

अमन्यत तदाऽनङ्गः किमियं सा प्रिया रतिः॥ ५॥

Kandarpa saw her and began to think- "Is she my darling Rati?"

तदेव वदनं चारु स्वक्षिभ्रूकुटिलालकम्।

सुनासावंशाधरोष्ठमालोकनपरायणम्॥ ६॥

She is having eyes, brows, cross eye-lids, nose, upper and lower lips and appearance analogous to Rati. She has an attractive face.

तावेव चाप्यविरलौ पीवरौ मग्नचूचुकौ।

राजेतेऽस्याः कुचौ पीनौ सज्जनाविव संहतौ॥ ७॥

Her pointed breasts with fleshy nipples are fascinating and mutually compact like those of gentlemen.

तदेव तनु चार्वङ्ग्या वलित्रयविभूषितम्।

उदरं राजते श्लक्ष्णं रोमावलिविभूषितम्॥ ८॥

This beautiful virgin has the same belly slim, three lined, delicate and covered by furs (i.e. like Rati).

रोमावली च जघनाद्याति स्तनतटद्वयम्।

राजते भृङ्गमालेव पुलिनात्कमलाकरम्॥ ९॥

This line of furs ascending towards the breast side from the pubic region appears as a row of bees flying from the bank of a pond to the lotus flowers.

जघनं त्वतिविस्तीर्णं भात्यस्या रसनावृतम्।

क्षीरोदमथने नद्धं भुजंगेनेव मन्दरम्॥ १०॥

Her broadened navel region covered by Karadhanī appeared as if the mountain Mandara is covered by Vāsuki serpent in course of churning Kṣīrasāgara.

कदलीस्तम्भसदृशैरूर्ध्वमूलैरथोरुभिः।

विभाति सा सुचार्वङ्गी पद्मकिञ्जल्कसन्निभा॥ ११॥

This fascinating beauty with white complexion analogous to the pollen grown in the lotus has ascended thighs like the stem of a banana tree.

जानुनी गूढगुल्फे च शुभे जङ्घे त्वरोमशे।

विभात्यस्यास्तथा पादावलक्तकसमत्विषौ॥ १२॥

Both her knees, deep phallanges, beautiful legs without furs and both feet as bright as alaktaka are indeed fascinating.

इति संचिन्तयन्कामस्तामनिन्दितलोचनाम्।

कामातुरोऽसौ संजातः किमुतान्यो जनो मुने॥ १३॥

O hermit! When Kāmadeva himself was fascinated and began to think so passionately then it is of no use to say anything about the feelings of other persons.

माधवोऽप्युर्वशीं दृष्ट्वा संचिन्तयति नारद।

किंस्वित्कामनरेन्द्रस्य राजधानी स्वयं स्थिता॥ १४॥

आयाता शशिनो नूनमियं कान्तिर्निशाक्षये।

रविरश्मिप्रतापार्तिभीता शरणमागता॥ १५॥

O Nārada! Spring too pondered merely on seeing her- "Is this the capital of Kāmadeva itself?" Or the radiance of the moon is sheltered when night is over and on account of the fear of heat generated from the sun beams.

इत्थं संचिन्तयन्नेव अवष्टभ्याप्सरोगणम्।

तस्थौ मुनिरिव ध्यानमास्थितः स तु माधवः॥ १६॥

The spring stopped the nymphs and sat in meditation like a sage in deep thoughts.

ततः स विस्मितान्सर्वान्कन्दर्पादीन्महामुने।

दृष्ट्वा प्रोवाच वचनं स्मितं कृत्वा शुभव्रतः॥ १७॥

इयं ममोरुसंभूता कामाप्सरी माधवी।

नीयतां सुरलोकाय दीयतां वासवाय च॥ १८॥

O great hermit! When resolute Nārāyaṇa saw Kāmadeva etc. caught in surprise, he smiled and said- "O sex-god! O nymphs! O spring! join this virgin generated from my thigh, bring her to heaven and assign Indra as a gift from my side.

इत्युक्ताः कम्पमानास्ते जग्मुर्गृह्योर्वशीं दिवम्।

सहस्राक्षाय तां प्रादात् रूपयौवनशालिनीम्॥ १९॥

They all shivered deep on these words, brought Urvaśī to heaven and handed over that beautiful virgin to Indra.

आचख्युश्चरितं ताभ्यां धर्मजाभ्यां महामुने।

देवराजाय कामाद्यास्ततोऽभूद्विस्मयः परम्॥ २०॥

O great hermit! Kāma etc. reported the master pertaining to the conduct of those sons of Dharma (i.e. Nara and Nārāyaṇa) before Indra. He was greatly amazed at this entire episode.

एतादृशं हि चरितं ख्यातिमग्र्यां जगाम ह।

पातालेषु तथा मर्त्ये दिक्ष्वष्टासु जगाम च॥ २१॥

Such a character (of Nara and Nārāyaṇa) attained supreme fame and it spread in the nether world, earth and all the eight directions.

एकदा निहते रौद्रे हिरण्यकशिपौ मुने।

अभिषिक्तस्तदा राज्ये प्रह्लादो नाम दानवः॥ २२॥

O hermit! A dānava named Prahlāda was enthroned long long ago when most fierce Hiraṇyakaśipu was killed.

तस्मिञ्छासति दैत्येन्द्रे देवब्राह्मणपूजके।

मखान्भूवि राजानो यजन्ते विधिवत्तदा॥ २३॥

The kings, devotees to gods and Brahmins on the earth, used to organise yajña as per the procedure prescribed in the scriptures during the regime of that demon-king.

ब्राह्मणाश्च तपो धर्मं तीर्थयात्रां च कुर्वते।

वैश्याश्च पशुवृत्तिस्थाः शूद्राः शुश्रूषणे रताः॥ २४॥

The Brahmins were engaged in penance, religious affairs and visits to holy places, the Vaiśyas with animal husbandry and the Śūdras with service to the three varṇas.

चातुर्वर्ण्यं ततः स्वे स्वे आश्रमे धर्मकर्मणि।

आवर्त्तत ततो देवा वृत्त्या युक्ताभवन्मुने॥ २५॥

O hermit! The four varṇas thus kept themselves busy with their respective religious activities and heartily followed the system of their āśramas. The gods as a result were thus engrossed in their professions respectively.

ततस्तु च्यवनो नाम भार्गवेन्द्रो महातपाः।

जगाम नर्मदां स्नातुं तीर्थं चैवाकुलीश्वरम्॥ २६॥

Cyavana, one of great austere hermits in Bhārgava gotra (clan), one day went for having a dip in Narmadā at the holy place Akuleśvara.

तत्र दृष्ट्वा महादेवं नदीं स्नातुमवातरत्।

अवतीर्णं प्रजग्राह नागः केकरलोहितः॥ २७॥

He first bowed his head before Mahādeva and then delighted himself in the river with his bath. A serpent Kekaralohita caught that hermit when he merely stepped into the river.

गृहीतस्तेन नागेन सस्मार मनसा हरिम्।

संस्मृते पुण्डरीकाक्षे निर्विषोऽभून्महोरगः॥ २८॥

That hermit so caught (gripped) by the serpent summoned Hari in his mind and a mere chanting of the name of Puṇḍarīkākṣa, that great serpent lost the power of poison.

नीतस्तेनातिरौद्रेण पन्नगेन रसातलम्।

निर्विषश्चापि तत्याज च्यवनं भुजगोत्तमः॥ २९॥

That poisonless but fierce serpent then took the hermit Cyavana into the nether region and then freed him from his grip.

संत्यक्तमात्रो नागेन च्यवनो भार्गवोत्तमः।

चचार नागकन्याभिः पूज्यमानः समन्ततः॥ ३०॥

Cyavana, the hermit began to live there duly honoured by the serpent daughters (Nāga-kanyās) immediately when he was freed by the serpent. He was surrounded by those serpent virgins.

विचरन्प्रविवेशाथ दानवानां महत्पुरम्।

संपूज्यमानो दैत्येन्द्रैः प्रह्लादोऽथ ददर्श तम्॥ ३१॥

In course of moving about voluntarily he entered one day into a vast city of the Dānavas. He was seen by Prahlāda, a king, getting due honour from the demons.

भृगुपुत्रो महातेजाः पूजां चक्रे यथार्हतः।

संपूजितोपविष्टश्च पृष्टश्चानामयं प्रति॥ ३२॥

Prahlāda, the most intelligent king, duly honoured Cyavana, gave him a seat and asked the reason for his visit when he was comfortably seated there.

स चोवाच महाराज महातीर्थं महाफलम्।

स्नातुमेवागतोऽस्म्यद्य द्रष्टुं चै वाकुलेश्वरम्॥ ३३॥

He replied- O king! I had come today for a bath in the holy-place of Akuliśvara and with a passion to see the lord.

नद्यामेवावतीर्णोऽस्मि गृहीतश्चाहिना बलात्।

समानीतोऽस्मि पाताले दृष्टश्चात्र भवानपि॥ ३४॥

As I was just alighting into the river, a serpent suddenly gripped me, took me to the nether world and here I could see you.

एतच्छ्रुत्वा च वचनं च्यवनस्य दितीश्वरः।

प्रोवाच धर्मसंयुक्तं स वाक्यं वाक्यकोविदः॥ ३५॥

In response to the explanation of Cyavana, the great orator Prahlāda said-

प्रहलाद उवाच

भगवन्कानि तीर्थानि पृथिव्यां कानि चाम्बरे।

रसातले च कानि स्युरेतद्वक्तुं त्वमार्हसि॥ ३६॥

Prahlāda said- O lord! Kindly tell me how many holy places are there on the earth, ether and the nether world?"

च्यवन उवाच

पृथिव्यां नैमिषं तीर्थमन्तरिक्षे च पुष्करम्।

चक्रतीर्थं महाबाहो रसातलतले विदुः॥ ३७॥

Cyavana said- O chivalrous king! The most popular holy places on earth, ether and nether world are Naimiṣa, Puṣkara and Caktra tīrtha respectively.

पुलस्त्य उवाच

श्रुत्वा तद्भार्गववचो दैत्यराजो महामुने।

नैमिषं गन्तुकामोऽभूद्दानवानिदमब्रवीत्॥ ३८॥

Pulastya said- O great hermit! Having heard this, Prahlāda tempted to visit Naimiṣa and ordered the demons-

प्रहलाद उवाच

उत्तिष्ठध्वं गमिष्यामः स्नातुं तीर्थं हि नैमिषम्।

द्रक्ष्यामः पुण्डरीकाक्षं पीतवाससमच्युतम्॥ ३९॥

Prahlāda ordered- "Be ready, all of us will go for a bath in the holy Naimiṣa and see there Puṇḍarīkākṣa putting Pītāmbara and who is called Acyuta.

पुलस्त्य उवाच

इत्युक्ता दानवेन्द्रेण सर्वेते दैत्यदानवाः।

चक्रुरुद्योगमतुलं निर्जग्मुश्च रसातलात्॥ ४०॥

Pulastya said- "All demons made compliance to the order, became ready and then came out from that nether world."

ते समभ्येत्य दैतेया दानवाश्च महाबलाः।

नैमिषारण्यमागम्य स्नानं चक्रुर्मुदान्विताः॥ ४१॥

Those mightiest Dānavas took a bath in Naimiṣāraṇya with pleasure.

ततो दितीश्वरः श्रीमान्मृगव्यां स चचार ह।

चरन्सरस्वतीं पुण्यां ददर्श विमलोदकाम्॥ ४२॥

The demon king Prahlāda then wished for hunting and started strolling in the forest adjacent to that place. He while strolling saw Sarasvatī river which had cool and pure water.

तस्यादूरे महाशाखं सालवृक्षं शरैश्चितम्।

ददर्श बाणापरान्मुखे लग्नान्परस्परम्॥ ४३॥

He further saw, at a little distance, a huge pīpala tree having vast extended branches but it was shot by arrows stuck there. Some arrows were compact at their points (heads).

ततस्तानद्भुताकारान्बाणान्नागोपवीतकान्।

दृष्ट्वाऽतुलं तदा चक्रे क्रोधं दैत्येश्वरः किल॥ ४४॥

Prahlāda became angry when he saw those nāgopavīta arrows having excellent shape.

स ददर्श ततोऽदूरात्कृष्णाजिनधरौ मुनी।

समुन्नतजटाभारौ तपस्यासक्तमानसौ॥ ४५॥

He then saw two hermits engrossed deep in penance. They had put the hide of a black stag on the body and had long matted hair.

तयोश्च पार्श्वयोर्दिव्ये धनुषी लक्षणान्विते।

शार्ङ्गमाजगवं चैव अक्षय्यौ च महेषुधी॥ ४६॥

There were kept at their sides, Śarṅga and Ājagava divine bows and two grand and undepleting arrow-holders (tarakasa).

तौ दृष्ट्वाऽमन्यत तदा दाम्भिकाविति दानवः।

ततः प्रोवाच वचनं तावुभौ पुरुषोत्तमौ॥ ४७॥

किं भवद्भ्यां समारब्धं दम्भं धर्मविनाशनम्।

क्व तपः क्व जटाभारः क्व चेमौ प्रवरायुधौ॥ ४८॥

The demon king Prahlāda deemed them pomp and egoistic and said to them- why are you both doing such ostentation? One side you are immersed in penance and put matted hair so long while you have kept these divine weapons on the other.

अथोवाच नरो दैत्यं का ते चिन्ता दितीश्वर।

सामर्थ्ये सति यः कुर्यात्तत्संपद्येत तस्य हि॥ ४९॥

Nara then replied- "O demon king! Why are you so worried about our possession? If someone is competent to execute anything particular, he would have naturally the concerning equipment."

अथोवाच दितीशस्तौ का शक्तिर्युवयोरिह।
मयि तिष्ठति दैत्येन्द्रे धर्मसेतुप्रवर्त्तके॥५०॥

Prahlāda said- When I am here, the sole founder of religion, what power should you bath have?

नरस्तं प्रत्युवाचाथ आवाभ्यां शक्तिरूर्जिता।
न कश्चिच्छक्नुयाज्जेतुं नरनारायणौ युधि॥५१॥

Nara replied- "We possess supreme powers. Nobody can dare to battle with us (Nara and Nārāyaṇa) in the battle-field.

दैत्येश्वरस्ततः क्रुद्धः प्रतिज्ञामारुरोह च।
यथाकथंचिज्जेष्यामि नरनारायणौ रणे॥५२॥

Prahlāda them promised- "I will defeat Nara and Nārāyaṇa in battle by virtue of my divine powers."

इत्येवमुक्त्वा वचनं महात्मा
दितीश्वरः स्थाप्य बलं वनान्ते।
वितत्य चापं गुणमाविकृष्य
तलध्वनिं घोरतरं चकार॥५३॥

With this resolution, great Prahlāda posted his army at the frontier of that forest, gave tension to his bow, tied the string on it and thus made a challenging sound by pulling and dropping the string.

ततो नरस्त्वाजगवं हि चाप-
मानम्य बाणान्सुबहूञ्छिताग्रान्।
मुमोच तानप्रतिमैः पृषत्कै-
श्चिच्छेद दैत्यस्तपनीयपुङ्खैः॥५४॥

Nara picked up his Ājagava bow and shot several sharp arrows. These arrows were, however, cut-off by the arrows having several wings shot by Prahlāda. All those arrows were thus shattered into pieces.

छिन्नान्समीक्ष्याथ नरः पृषत्कान्
दैत्येश्वरेणाप्रतिमेन संख्ये।
क्रुद्धः समानम्य महाधनुस्ततो
मुमोच चान्यान्विविधान्पृषत्कान्॥५५॥

Having seen the unique power of Prahlāda and the arrows split by him, Nara gave a bend to his bow again and shot a number of arrows.

एकं नरो द्वौ दितिजेश्वरश्च
त्रीन्धर्मसूनुश्चतुरो दितीशः।
नरस्तु बाणान्प्रमुमोच पञ्च
षड् दैत्यनाथो निशितान्पृषत्कान्॥५६॥

In a counter to the single arrow from Nara, Prahlāda shot two, three when two arrows were shot by Nara and six arrows when five arrows were shot by Nara.

स चर्षिमुख्यो द्विचतुश्च दैत्यो
नरस्तु षट् त्रीणि च दैत्यमुख्ये।
षट् सप्त चाष्टौ नव षण्नरेण
द्विसप्ततिं दैत्यपतिः ससर्ज्ज॥५७॥

O Brahmin! Prahlāda shot eight arrows when seven were shot by Nara and ten arrows for nine arrows from him.

शतं नरस्त्रीणि शतानि दैत्यः
षड् धर्मपुत्रो दश दैत्यराजः।
ततोऽप्यऽसंख्येयतरान्हि बाणान्
मुमोचतुस्तौ सुभृशं हि कोपात्॥५८॥

Prahlāda shot fifteen arrows when Nara shot twelve arrows at him. Similarly, he shot seventy-two arrows when Nara shot thirty six arrows.

ततो नरो बाणगणैरसंख्यै-
रवास्तरद्भूमिमथो दिशः खम्।
स चापि दैत्यप्रवरः पृषत्कै-
श्चिच्छेद वेगात्तपनीयपुङ्खैः॥५९॥

Three hundred arrows here shot by demon king when Nara shot one hundred arrows. He again shot one thousand arrows against six hundred arrows from Nara's side. Both of them then shot numerous arrows in order to defeat each other.

ततः पतत्रिभिर्वीरौ सुभृशं नरदानवौ।
तदा वरास्त्रैर्युध्येतां घोररूपैः परस्परम्॥६०॥

Nara then covered the earth, ether and directions through a pile of arrows blown. Prahlāda too on his part split them all by shooting arrows having gold wings.

ततस्तु दैत्येन वरास्त्रपाणिना
चापे नियुक्तं तु पितामहास्त्रम्।
नरस्तु चापे परमायुधे पुन-
र्युयोज नारायणमस्त्रमग्रम्॥ ६१॥

Both these warriors then hit fierce weapons and arrows at one another.

ततस्तु दैत्येन वरास्त्रपाणिना
चापे नियुक्तं तु पितामहास्त्रम्।
महेश्वरास्त्रं पुरुषोत्तमेन
समं समाहत्य निपेततुस्तौ॥ ६२॥

Prahlāda then took a supreme weapon in hand and put Brahmāstra on his bow while Nara (Puruṣottama) exercised Māheśvarāstra. Both these weapons collided with each other and were destroyed simultaneously.

ब्रह्मास्त्रे तु प्रशमिते प्रह्लादः क्रोधमूर्छितः।
गदां प्रगृह्य तरसा प्रचस्कन्द रथोत्तमात्॥ ६३॥

Having seen that Brahmāstra failed in its target, Prahlāda was in furiated. He picked up his mace and jumped down from his chariot.

गदापाणिं समायान्तं दैत्यं नारायणस्तदा।
दृष्ट्वाऽथ पृष्ठतश्चक्रे नरं योद्धुमनाः स्वयम्॥ ६४॥

When Nārāyaṇa saw Prahlāda advancing with his mace, he pulled back Nara and came in front for coupling with his attack.

ततो दितीशः सगदः समाद्रवत्
सशार्ङ्गबाणं तपसां निधानम्।
ख्यातं पुराणर्षिमुदारविक्रमं
नारायणं नारद लोकपालम्॥ ६५॥

O Nārada! Prahlāda, the demon king with his mace then rushed towards great chivalrous Nārāyaṇa who was with his Śārṅga bow.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे प्रह्लादयुद्धं नाम सप्तमोऽध्यायः॥ ७॥

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Chapter 8

Boon offering to Prahlāda

पुलस्त्य उवाच

शार्ङ्गपाणिनमायान्तं दृष्ट्वाऽग्रे दानवेश्वरः।

परिभ्राम्य गदां वेगान्मूर्ध्नि साध्यमताडयत्॥ १॥

Pulastya said- The demon king gave a strong blow on the head of Sādhya (Nārāyaṇa) when he saw him marching forward.

ताडितस्याथ गदया धर्मपुत्रस्य नारद।

नेत्राभ्यामपतद्वारि वह्निवर्षनिभं भुवि॥ २॥

O Nārada! On account of the severe pain caused by such a hard blow, tears like fire-rain fell from the eyes of Nārāyaṇa onto the ground.

मूर्ध्नि नारायणस्यापि सा गदा दानवार्पिता।

जगाम शतधा ब्रह्मञ्छैलशृङ्गे यथाऽशनिः॥ ३॥

O Brahmin! As the thunderbolt is split when it is fallen on the mountain peak, the mace blown on the head of Nārāyaṇa was split into several hundred pieces.

ततो निवृत्त्य दैत्येन्द्रः समास्थाय रथं द्रुतम्।

आदाय कार्मुकं वीरस्तूणाद्बाणं समाददे॥ ४॥

The demon king then turned back immediately, rode on his chariot and took out an arrow from his tarakasa.

आनम्य चापं वेगेन गार्द्धपत्राञ्छिलीमुखान्।

मुमोच साध्याय तदा क्रोधान्धकारितमानसः॥ ५॥

He then in blind fury shot a number of arrows having vulture wings at Nārāyaṇa.

तानापतत एवाशु बाणांश्चन्द्रार्द्धसन्निभान्।

चिच्छेद बाणैरपरैर्निर्बिभेद च दानवम्॥ ६॥

Nārāyaṇa cut-off those half-moon shaped arrows with his arrows and some other arrows were also shot to hit at Prahlāda.

ततो नारायणं दैत्यो दैत्यं नारायणं शरैः।

आविध्येतां तदाऽन्योन्यं मर्मभिद्भिरजिह्मगैः॥ ७॥

Then Nārāyaṇa and Prahlāda both exercised a number of acute and direct hitting arrows on each other.

ततोऽम्बरे संनिपातो देवानामभवन्मुने।

दिदृक्षूणां तदा युद्धं लघु चित्रं च सुष्ठु च॥८॥

O hermit! A crowd of gods desirous to see this short-term, excellent and hurried battle gathered in the sky.

ततः सुराणां दुन्दुभ्यस्त्व खेऽवाद्यन्तं महास्वनाः।

पुष्पवर्षमनौपम्यं मुमुचुः साध्यदैत्ययोः॥९॥

Those gods then played the trumpets making a loud noise and showered flowers on both the warriors.

ततः पश्यत्सु दैत्येषु गगनस्थेषु तावुभौ।

अयुध्येतां महेष्वासौ प्रेक्षकप्रीतिवर्द्धनम्॥१०॥

These great warriors and archers then fought a war throwing in surprise the crowd of spectators in the sky who all were gods.

बबन्धतुस्तदाऽऽकाशं तावुभौ शरवृष्टिभिः।

दिशश्च विदिशश्चैव छादयेतां शरोत्करैः॥११॥

Both of them shot numerous arrows and these covered the entire sky. All directions and the angles of those directions were filled with the stock of arrows so blown.

ततो नारायणश्चापं समाकृष्य महामुने।

बिभेद मार्गणैस्तीक्ष्णैः प्रह्लादं सर्वमर्मसु॥१२॥

तदा दैत्येश्वरः क्रुद्धश्चापमानम्य वेगवान्।

बिभेद हृदये बाह्वोर्वदने च नरोत्तमम्॥१३॥

O great hermit! Nārāyaṇa exercised acute arrows and hit hard at the sensitive spots of Prahlāda's body while Prahlāda too hit at the heart region, both arms and on the face of Nārāyaṇa.

ततोऽस्यतो दैत्यपतेः कार्मुकं मुष्टिबन्धनात्।

चिच्छेदैकेन बाणेन चन्द्रार्धाकरवर्चसा॥१४॥

Nārāyaṇa then shot an acute half-moon shaped arrow and cut-off the bow held by Prahlāda just from the portion where the fist is made.

अपास्यत धनुश्छिन्नं चापमादाय चापरम्।

अधिज्यं लाघवात्कृत्वा ववर्ष निशिताञ्छरान्॥१५॥

Prahlāda threw immediately that bow and replaced it with another. He then shot a shower of arrows at Nārāyaṇa.

तानप्यस्य शरान्साध्यश्छित्त्वा बाणैरवारयत्।

कार्मुकं च क्षुरप्रेण चिच्छेद पुरुषोत्तमः॥१६॥

Nārāyaṇa again split those arrows and cut-off that bow too.

छिन्नं छिन्नं धनुदैत्यस्त्वन्यदन्यत्समाददे।

समादत्तं तदा साध्यो मुने चिच्छेद लाघवात्॥१७॥

O hermit! Prahlāda replaced one after another bows but all were cut-off frequently by Nārāyaṇa with his extreme expertise in archery.

संछिन्नेष्वथ चापेषु जग्राह दितिजेश्वरः।

परिघं दारुणं दीर्घं सर्वलोहमयं दृढम्॥१८॥

Prahlāda, when all bows were over, picked up a fierce and formidable Parigha made up of iron in large quantum.

परिगृह्याथ परिघं भ्रामयामास दानवः।

भ्राम्यमाणं स चिच्छेद नाराचेन महामुनिः॥१९॥

He thus gave a circular move to Parigha but, in the meantime, Nārāyaṇa shot an arrow and it was cut into parts.

छिन्ने तु परिघे श्रीमान्प्रह्लादो दानवेश्वरः।

मुद्गरं भ्राम्य वेगेन प्रचिक्षेप नराग्रजे॥२०॥

When Parigha was cut-off, Prahlāda gave a circle to Mudgara and threw it at Nārāyaṇa.

तमापतन्तं बलवान्मार्गणैर्दशभिर्मुने।

चिच्छेद दशधा साध्यः स च्छिन्नो न्यपतद्भुवि॥२१॥

O hermit! The mighty Nārāyaṇa shot ten arrows and cut that Mudgara into ten pieces. It thus fell on the ground.

मुद्गरे वितथे जाते प्रासमाविध्य वेगवान्।

प्रचिक्षेप नराग्र्याय तं च चिच्छेद धर्मजः॥२२॥

Prahlāda took Prāsa and threw it at Nārāyaṇa when he saw that attack by Mudgara has failed. Nārāyaṇa cut it also with his arrows.

प्रासे छिन्ने ततो दैत्य: शक्तिमादाय चिक्षिपे।

तां च चिच्छेद बलवान्क्षुरप्रेण महातपा:॥ २३॥

Prahlāda on failure of attack by Prāsa, took Śakti and threw it immediately but it was also cut into pieces by Nārāyaṇa.

छिन्नेषु तेषु शस्त्रेषु दानवोऽन्यन्महद्धनु:।

समादाय ततो बाणैरवतस्तार नारद॥ २४॥

O Nārada! The demon king then took other supreme bows (Mahādhanuṣa) and showered arrows on Nārāyaṇa when the stock of all other weapons was finished and could do nothing.

ततो नारायणो देवो दैत्यनाथं जगद्गुरु:।

नाराचेनाजघानाथ हृदयेऽसुरतापस:॥ २५॥

Then Jagadguru and supreme austere Nārāyaṇa made a blow with Nārāca just at the heart of the demon king.

स भिन्नहृदयो ब्रह्मन्देवेनाद्भुतकर्मणा।

निपपात रथोपस्थे तमपोवाह सारथि:॥ २६॥

O Brahmin! That demon king fell down at the middle portion of his chariot on account of the severe blow at the heart region by Nārāca (a weapon). His charioteer then immediately took him away.

स संज्ञां सुचिरेणैव प्रतिलभ्य दितीश्वर:।

सुदृढं चापमादाय भूयो योद्धुमुपागत:॥ २७॥

The demon king came back to consciousness after many hours but he again appeared at that place for another battle. A strong bow this time was in his hand.

तमागतं संनिरीक्ष्य प्रत्युवाच नराग्रज:।

गच्छ दैत्येन्द्र योत्स्याम: प्रातस्त्वाह्निकमाचर॥ २८॥

Having seen him re-appeared, Nārāyaṇa said- "O demon king! we will not fight in the morning. Go back and perform Ānhika-karma as prescribed for the morning."

एवमुक्तो दितीशस्तु साध्येनाद्भुतकर्मणा।

जगाम नैमिषारण्यं क्रिया चक्रे तदाऽऽह्निकीम्॥ २९॥

Prahlāda returned, visited Naimiṣāraṇya and performed Ānhika-karma there.

एवं युध्यति देवे च प्रह्लादो हयसुरो मुनि।

रात्रौ चिन्तयते युद्धे कथं जेष्यामि दाम्भिकम्॥ ३०॥

O hermit! Prahlāda kept his mind busy throughout the night on a strategy to defeat Nārāyaṇa by duly recollecting the experiences of the day.

एवं नारायणेनासौ सहायुध्यत नारद।

दिव्यं वर्षसहस्रं तु दैत्यो देवं न चाजयत्॥ ३१॥

O Nārada! Prahlāda fought for several thousand divine years with Nārāyaṇa; still he could not win him over.

ततो वर्षसहस्रान्ते ह्यजिते पुरुषोत्तमे।

पीतवाससमभ्येत्य दानवो वाक्यमब्रवीत्॥ ३२॥

When he could not win Nārāyaṇa in spite of the tremendous battle with him in which he applied his all skill and expertise, he went to lord Viṣṇu and said-

किमर्थं देवदेवेश साध्यं नारायणं हरिम्।

विजेतुं नाऽद्य शक्नोमि एतन्मे कारणं वद॥ ३३॥

O Mahādeva! Please tell me the reason why I could not win victory over Nārāyaṇa till date?

पीतवासा उवाच

दुर्जयोऽसौ महाबाहुस्त्वया प्रह्लाद धर्मज:।

साध्यो विप्रवरो धीमान्मृधे देवासुरैरपि॥ ३४॥

Lord Viṣṇu replied- "O Prahlāda! the great chivalrous son of Dharma is beyond your powers and you cannot defeat him. Those intelligent Sādhya Devas are invincible and undefeatable even by all the gods.

प्रह्लाद उवाच

यद्यसौ दुर्जयो देव मया साध्यो रणाजिरे।

तत्कथं यत्प्रतिज्ञातं तदसत्यं भविष्यति॥ ३५॥

Prahlāda said- "O god! If those Sādhyadevas are unconquerable, what will then be of my promise? It will then prove a mere fallacy.

हीनप्रतिज्ञो देवेश कथं जीवेत मादृश:।

तस्मात्तवाग्रतो विष्णो करिष्ये कायशोषणम्॥ ३६॥

"O lord! How can a man like me live life when spotted as false and resolute? O Viṣṇu! I will therefore, give-up my breathing before you."

पुलस्त्य उवाच

इत्येवमुक्त्वा वचनं देवाग्रे दानवेश्वरः।

शिरः स्नातस्तदा तस्थौ गृणन्ब्रह्म सनातनम्॥३७॥

Pulastya said- "With these words the demon king Prahlāda set his breathing in head, seated himself there and started chanting the hymns relating to everlasting Brahma."

ततो दैत्यपतिं विष्णुः पीतवासाऽब्रवीद्वचः।

गच्छ जेष्यसि भक्त्या तं न युद्धेन कथंचन॥३८॥

Lord Viṣṇu then said to Prahlāda- "Go there again. Remember that you can only win them with devotion and not by ensuing battle."

प्रह्लाद उवाच

मया जितं देवदेव त्रैलोक्यमपि सुव्रत।

न स्थातुं त्वत्प्रसादेन शक्यं किमुत रोषतः॥३९॥

Prahlāda said- O god of gods! O great resolute! I have won the three-world by virtue of having your pleasure with me. What to say about these sons of Dharma.

मया जितं देवदेव त्रैलोक्यमपि सुव्रत।

जितोऽयं त्वत्प्रसादेन शक्रः किमुत धर्मजः॥४०॥

O unborn! If that resolute is undefeated by any person in the three-world and I cannot stand before him even after so backed by your pleasure, tell me then, what should I do?

पीतवासा उवाच

सोऽहं दानवशार्दूल लोकानां हितकाम्यया।

धर्मं प्रवर्त्तापयितुं तपश्चर्यां समास्थितः॥४१॥

Lord Viṣṇu said- O great demon king! Nārāyaṇa is nobody else but I myself and busy there on penance in order to establish religion above all so that it could render place to all.

तस्माद्यदिच्छसि जयं तमाराधय दानव।

तं पराजेष्यसे भक्त्या तस्माच्छुश्रूष धर्मजम्॥४२॥

Hence, O dānavas! Do their worship if you want to win them. You can defeat them by your sheer devotion. Hence, serve those sons of Dharma.

पुलस्त्य उवाच

इत्युक्तः पीतवासेन दानवेन्द्रो महात्मना।

अब्रवीद्वचनं हृष्टः समाहूयाऽन्धकं मुने॥४३॥

Pulastya said- O hermit, Prahlāda pleased with this, called Andhaka and ordered.

प्रह्लाद उवाच

दैत्याश्च दानवाश्चैव परिपाल्यास्त्वयाऽन्धक।

मयोत्सृष्टमिदं राज्यं प्रतीच्छ त्वं महाभुज॥४४॥

Prahlāda said- "O Andhaka! Provide maintenance to all daityas and dānavas. O chivalrous! I abandon and assign the state and all stately affairs to you.

इत्येवमुक्तो जग्राह राज्यं हैरण्यलोचनिः।

प्रह्लादोऽपि तदाऽगच्छत्पुण्यं बदरिकाश्रमम्॥४५॥

In compliance with the order of Prahlāda, Andhaka (son of Hiraṇyākṣa) took over the liability of the state. Prahlāda then went to Badrikāśrama.

दृष्ट्वा नारायणं देवं नरं च दितिजेश्वरः।

कृताञ्जलिपुटो भूत्वा ववन्दे चरणौ तयोः॥४६॥

He saluted with his head on their (Nara and Nārāyaṇa) feet at Badrikāśrama.

तमुवाच महातेजा वाक्यं नारायणोऽव्ययः।

किमर्थं प्रणतोऽसीह मामजित्वा महासुर॥४७॥

Nārāyaṇa, the greatest genius and imperishable said to him- "O great demon king! Why have you shifted to salute instead of defeating me in battle."

प्रह्लाद उवाच

कस्त्वां जेतुं प्रभो शक्तः कस्त्वत्तः पुरुषोऽधिकः।

त्वं हि नारायणोऽनन्तः पीतवासा जनार्दनः॥४८॥

Prahlāda replied- "O lord! Who can conquer you? Who is the man here greater than you? You yourself are Janārdana, Nārāyaṇa immortal and Pītāmbaradhārī.

त्वं देवः पुण्डरीकाक्षस्त्वं विष्णुः शार्ङ्गचापधृक्।
त्वमव्ययो महेशानः शाश्वतः पुरुषोत्तमः॥४९॥

You are Puṇḍarīkākṣa and Viṣṇu with the Śārṅga bow. You are imperishable, Maheśvara and immortal Puruṣottama.

त्वां योगिनश्चिन्तयन्ति चार्चयन्ति मनीषिणः।
जपन्ति स्नातकास्त्वां च यजन्ति त्वां च याज्ञिकाः॥५०

Yogīs do meditation, scholars worship, celibates (snātaka) do japa of your revered name and yājñikas perform yajña.

त्वमच्युतो हृषीकेशश्चक्रपाणिर्धराधरः।
महामीनो हयशिरास्त्वमेव वरकच्छपः॥५१॥

You are Acyuta, Hṛṣīkeśa, Cakrapāṇi, Dharādhara, Mahāmatsya, Hayagrīva and the greatest Kacchapa (Kūrma).

हिरण्याक्षरिपुः श्रीमान्भगवानथ सूकरः।
मत्पितुर्नाशकरोर्भवानपि नृकेसरी॥५२॥

You are Śrīmān, killer of Hiraṇyākṣa and god pig (Sūkara). You yourself are the killer of my father god Nṛsiṁha.

ब्रह्मा त्रिनेत्रोऽमरराड्हुताशः
प्रेताधिपो नीरपतिः समीरः।
सूर्यो मृगाङ्कोऽचलजङ्गमाद्यो
भवान्विभो नाथ खगेन्द्रकेतो॥५३॥

You are Brahmā, Mahādeva, Indra, Agni, Yama, Varuṇa and you are wind. O sovereign god! O administrator, O Garuḍadhvaja! You are the cause of the sun, moon, the immovable and movable.

त्वं पृथ्वी ज्योतिराकाशं जलं भूत्वा सहस्रशः।
त्वया व्याप्तं जगत्सर्वं कस्त्वां जेष्यति माधव॥५४॥

You are the earth, fire, sky and water. You are present in this whole universe in several thousand forms. O Mādhava! Who will conquer you?

भक्त्या यदि हृषीकेश तोषमेषि जगद्गुरो।
नान्यथा त्वं प्रशक्योऽसि जेतुं सर्वगताऽव्ययः॥५५॥

O Jagadguru! O Hṛṣīkeśa! You can satisfy yourself only on the devotion made. O omniscient! O everlasting! you cannot be won in any way and by anybody.

भगवानुवाच

परितुष्टोऽस्मि ते दैत्य स्तवेनानेन सुव्रत।
भक्त्या त्वनन्यया चाहं त्वया दैत्य पराजितः॥५६॥

Lord said- O great resolute! O Daitya! I am pleased with your prayer. O Daitya! This exclusive devotion has defeated me.

पराजितश्च पुरुषो दैत्य दण्डं प्रयच्छति।
दण्डार्थं ते प्रदास्यामि वरं वृणु यमिच्छसि॥५७॥

O Daitya! The defeated man is given punishment but instead of receiving any punishment from you, it is I who will bless you. Ask for anything that you desire.

प्रह्लाद उवाच

नारायणं वरं याचे यं त्वं मे दातुमर्हसि।
तन्मे पापं लयं यातु शारीरं मानसं तथा॥५८॥
वाचिकं च जगन्नाथ यत्त्वया सह युध्यतः।
नरेण यद्यऽप्यभवद्वरमेनं प्रयच्छ मे॥५९॥

Prahlāda said- O Nārāyaṇa! You are competent to bless me with what I ask for. Hence, O Jagannātha! May the evil committed on my part through body, mind and speech in course of fighting, all that may be absolved. I pray and ask for it. Please, bless me with this boon.

नारायण उवाच

एवं भवतु दैत्येन्द्र पापं ते यातु संक्षयम्।
द्वितीयं प्रार्थय वरं तं ददामि तवासुर॥६०॥

Nārāyaṇa said- O demon king! May it be as you wish. May your evils so committed be absolved. O demon! Ask for another thing. I will render it also.

प्रह्लाद उवाच

या या जायेत मे बुद्धिः सा सा विष्णो त्वदाश्रिता।
देवार्चने च निरता त्वच्चिता त्वत्परायणा॥६१॥

Prahlāda said- O Viṣṇu! Whatever inspiration would get birth in my mind may that all be shelter to you, for worship to god and for meditation on you.

नारायण उवाच

एवं भविष्यत्यसुर वरमन्यं यमिच्छसि।

तं वृणीष्व महाबाहो प्रदास्याम्यविचारयन्॥ ६२॥

Nārāyaṇa said- O demon! It shall be as desired. O chivalrous! Ask more whatever you like. I shall bless all that without application of my analysis.

प्रह्लाद उवाच

सर्वमेव मया लब्धं त्वत्प्रासादादधोक्षज।

त्वत्पादपङ्कजाभ्यां हि ख्यातिरस्तु सदा मम॥ ६३॥

Prahlāda said- O Adhokṣaja! I have got everything with your grace. May my popularity live long with your grace.

नारायण उवाच

एवमस्त्वपरं चास्तु नित्यमेवाक्षयोऽव्ययः।

अजरश्चामरश्चापि मत्प्रासादाद्भविष्यसि॥ ६४॥

Nārāyaṇa said- It shall be as asked. Besides it, you shall be immortal, always youthful and invulnerable with my grace.

गच्छस्व दैत्यशार्दूल स्वमावासं क्रियारतः।

न कर्मबन्धो भवतो मच्चित्तस्य भविष्यति॥ ६५॥

O lion to the demon dynasty! Go back to your residence and always be busy with religious deeds. You will not be betrayed by the bondage of Karma (deed) since your mind will be always with me.

प्रशासयदमून्दैत्यान्राज्यं पालय शाश्वतम्।

स्वजातिसदृशं दैत्य कुरु धर्ममनुत्तमम्॥ ६६॥

Rule ceaselessly over the demon subjects. O Daitya! Observe supreme religion as prescribed for your race.

पुलस्त्य उवाच

इत्युक्तो लोकनाथेन प्रह्लादो देवमब्रवीत्।

कथं राज्यं समादास्ये परित्यक्तं जगद्गुरो॥ ६७॥

Pulastya said- When these words on blessing were over, Prahlāda said to god- "O Jagadguru! Tell me, how should I regain the state, already abandoned?"

तमुवाच जगत्स्वामी गच्छ त्वं निजमाश्रमम्।

हितोपदेष्टा दैत्यानां दानवानां तथा भव॥ ६८॥

The lord of the universe (Viṣṇu) said- Return to your residence and be preceptor to the Daityas and Dānavas.

नारायणेनैवमुक्तः स तदा दैत्यनायकः।

प्रणिपत्य विभुं तुष्टो जगाम नगरं निजम्॥ ६९॥

Prahlāda accepted this suggestion, bowed before the lord and returned to his residence thereafter.

दृष्टः सभाजितश्चापि दानवैरन्धकेन च।

निमन्त्रितश्च राज्याय न प्रत्यैच्छत्स नारद॥ ७०॥

O Nārada! Andhaka and the Dānavas greeted Prahlāda on his return, requested to accept the throne again but he did not accept that offer.

राज्यं परित्यज्य महासुरेन्द्रो

न्ययोजयन् सत्पथि दानवेन्द्रान्।

ध्यायन्स्मरन्केशवमप्रमेयं

तस्थौ तदा योगविशुद्धदेहः॥ ७१॥

The great demon king (Prahlāda) thus abounded the state, preached to the Dānavas the ethics, engrossed himself in unique Keśava and attained purity of body through Yoga.

एवं पुरा नारद दानवेन्द्रो

नारायणेनोत्तमपूरुषेण।

पराजितश्चापि विमुच्य राज्यं

तस्थौ मनो धातरि सन्निवेश्य॥ ७२॥

O Nārada! long long ago Prahlāda thus defeated by Puruṣottama Nārāyaṇa, abandoned his state voluntarily and attained supreme position by virtue of his mind exclusively concentrated on lord Nārāyaṇa.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे
प्रह्लादवरप्रदानोनामाष्टमोऽध्यायः॥ ८॥

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Chapter 9

Description of battle of demons and gods

नारद उवाच

नेत्रहीनः कथं राज्ये प्रह्लादेनान्धको मुने।

अभिषिक्तो जानताऽपि राजधर्मं सनातनम्॥ १॥

Nārada asked- "O hermit! Why did Prahlāda incoronate the blind Andhaka in spite of his being well conversant with rules of everlasting Rājadharma?"

पुलस्त्य उवाच

लब्धचक्षुरसौ भूयो हिरण्याक्षेऽपि जीवति।

ततोऽभिषिक्तो दैत्येन प्रह्लादेन निजे पदे॥ २॥

Pulastya said- "He had regained eye-sight even at the time when his father Hiraṇyākṣa was alive. As he was no more blind, Prahlāda was justified in assigning to him the throne.

नारद उवाच

राज्येऽन्धकोऽभिषिक्तस्तु किमाचरत सुव्रत।

देवादिभिः सह कथं समास्ते तद्वदस्व मे॥ ३॥

Nārada asked again- O great resolute! Tell me what was done by Andhaka after the incoronation and what was his behaviour with the gods?

पुलस्त्य उवाच

राज्येऽभिषिक्तो दैत्येन्द्रो हिरण्याक्षस्तदाऽन्धकः।

तपसाऽऽराध्य देवेशं शूलपाणिं त्रिलोचनम्॥ ४॥

अजेयत्वमवध्यत्वं सुरसिद्धर्षिपन्नगैः।

अदाह्यत्वं हुताशेन अक्लेद्यत्वं जलेन च॥ ५॥

एवं स वरलब्धस्तु दैत्यो राज्यमपालयत्।

शुक्रं पुरोहितं कृत्वा समध्यास्ते ततोऽन्धकः॥ ६॥

Pulastya replied- Andhaka after the incoronation, sat in penance for the pleasure of three-eyed lord Mahādeva. He thus was bestowed with powers by the undefeated gods, siddha, hermits and serpents, unburnt by fire and undrowned in water from lord Mahādeva. He then held the rein of state under the priestmanship of Śukrācārya.

ततश्चक्रे समुद्योगं देवानामन्धकोऽसुरः।

आक्रम्य वसुधां सर्वान्मनुजेन्द्रान्यराजयत्॥ ७॥

The demon Andhaka then developed war-craft and strategy for conquering the gods. He thus defeated all the kings on earth.

पराजित्य महीपालान्सहायार्थे नियोज्य च।

तैः समं मेरुशिखरं जगामाद्भुतदर्शनम्॥ ८॥

After defeating kings, he appointed them as assistants to handle state affairs; he climbed in their company at the excellent peak of Meru mountain.

शक्रोऽपि सुरसैन्यानि समुद्योज्य महागजम्।

समारुह्यामरावत्यां गुप्तिं कृत्वा विनिर्ययौ॥ ९॥

Indra too came out after assigning the proper defence-related instructions for Amarāvatī. He rode on Airāvata elephant and set out to see that peak with the divine army.

शक्रस्यानु तथैवान्ये लोकपाला महौजसः।

आरुह्य वाहनं स्वं स्वं सायुधा निर्ययुर्बहिः॥ १०॥

Other Lokapālas equipped with their weapons rode on their respective carriages (vans) and followed god Indra.

देवसेनाऽपि च समं शक्रेणाद्भुतकर्मणा।

निर्जगामातिवेगेन गजवाजिरथादिभिः॥ ११॥

The divine army consisting of elephants, horses, chariot etc. also set out speedily with Indra, the king of gods.

अग्रतो द्वादशादित्याः पृष्ठतश्च त्रिलोचनः।

मध्येऽष्टौ वसवो विश्वे साध्याश्विमरुतां गणाः।

यक्षविद्याधराद्याश्च स्वं स्वं वाहनमास्थिताः॥ १२॥

At the front of the army there were twelve Ādityas, Trilocana (Rudragaṇas) at the back and eight Vasus, Viśvedeva, Sādhya, Aśvinikumāra, Marudgaṇas, demi-gods, Vidyādhara etc. in the middle. All began to march forward in their respective carriages (vans).

नारद उवाच

रुद्रादीनां वदस्वेह वाहनानि च सर्वशः।

एकैकस्यापि धर्मज्ञ परं कौतूहलं मम॥ १३॥

Nārada said- O master in religion! Describe the names of carriages (vāhanas) on which Rudra etc. had marched. I am curious to know this topic in detail.

पुलस्त्य उवाच

श्रृणुष्व कथयिष्यामि सर्वेषामपि नारद।

वाहनानि समासेन एकैकस्यानुपूर्वशः॥ १४॥

Pulastya said- O Nārada! I explain all vāhanas in a series and precisely. Please, listen to me carefully.

रुद्रहस्ततलोत्पन्नो महावीर्यो महाजवः।

श्वेतवर्णो गजपति र्देवराजस्य वाहनम्॥ १५॥

The white coloured Gajapati (Airāvata), excellent in speed and power is the carriage (vāhana) of god Indra. It originated from the palm of Rudra.

रुद्रोरुसम्भवो भीमं कृष्णवर्णो मनोजवम:।

पौण्ड्रको नाम महिषो धर्मराजस्य नारद॥ १६॥

O Nārada! A buffalo called Pauṇḍraka, most fierce, dark in colour, a racer as mind itself, is the carriage of Dharmarāja. It originated from the thigh of Rudra.

रुद्रकर्णमलोद्भूतः श्यामो जलधिसंज्ञकमः।

शिशुमारो दिव्यगतिः वाहनं वरुणस्य च॥ १७॥

The Śiśumāra called Jaladhi is the carriage of Varuṇa. It was originated from the ear-wax (soil) of Rudra. It has dark-complexion and has divine speed.

रौद्रः शकटचक्राक्षः शैलाकारो नरोत्तमम्।

अम्बिकापादसंभृतो वाहनं धनदस्य तु॥ १८॥

Narottama, having eyes like chariot wheels, a gigantic body as the mountain, a fierce figure is the carriage of Kubera. It originated from the feet of Ambikā.

एकादशानां रुद्राणां वाहनानि महामुने।

गन्धर्वाश्च महावीर्या भुजगेन्द्राश्च: दारुणाः।

श्वेतानि सौरभेयाणि वृषाण्यग्रजवानि च॥ १९॥

O great hermit! The carriages of eleven Rudras are white bulls. They originated from the ray of Gandharvas, fierce serpents and Saurabhi.

रथं चन्द्रमसश्चार्द्धसहस्रं हंसवाहनम्।

हरयो रथवाहाश्च आदित्या मुनिसत्तम॥ २०॥

O great hermit! Half a thousand (i.e. five hundred) swans are the carriers of the moon's chariot and the horses carry the chariots of Ādityas.

कुञ्जरस्थाश्च वसवो यक्षाश्च नरवाहनाः।

किन्नरा भुजगारूढा हयारूढौ तथाश्विनौ॥ २१॥

Elephants are the carriages of Vasus, men are the carriages of demi-gods, serpents are the carriages of eunuchs (Kinnaras) and horses are the carriages of Aśvinikumāras.

सारङ्गधिष्ठिता ब्रह्मन्मरुतो घोरदर्शनाः।

शुकारूढाश्च कवयो गन्धर्वाश्च पदातिनः॥ २२॥

O Brahmin! Stags are the carriages of fierce face Marudgaṇas, parrots are the carriages of poets (Bhṛgus) and Gandharvas are pedestrians.

आरुह्य वाहनान्येवं स्वानि स्वान्यमरोत्तमाः।

संनह्य निर्ययुर्हृष्टा युद्धाय सुमहौजसः॥ २३॥

The great gods glowing with brilliance thus marched forward for war with cheers on their faces, properly equipped with weapons and rode on their respective carriers.

नारद उवाच

गदितानि सुरादीनां वाहनानि त्वया मुने।

दैत्यानां वाहनान्येवं यथावद्वक्तुमर्हसि॥ २४॥

Nārada said- O hermit! You have described the carriers of gods etc. Please, describe in the same way the carriers used by the Daityas for their riding.

पुलस्त्य उवाच

श्रृणुष्व दानवादीनां वाहनानि द्विजोत्तम।

कथयिष्यामि तत्त्वेन यथावच्छ्रोतुमर्हसि॥ २५॥

Pulastya said- O great Brahmin! Listen to the carriers used by the Dānavas. I am going to describe them in substance.

अन्धकस्य रथो दिव्यो युक्तः परमवाजिभिः।
कृष्णवर्णैः सहस्रारस्त्रिनल्वपरिमाणवान्॥ २६॥

An immaterial (alaṅkika) chariot of Andhaka is operated by the dark-complexioned horses. It has one thousand spikes. (The wood is fixed between the centre and the radius) and it is measured as twelve hundred hands in size.

प्रह्लादस्य रथो दिव्यश्चन्द्रवर्णैर्हयोत्तमैः।
उह्यमानस्तथाऽष्टाभिः श्वेतरुक्ममयः शुभः॥ २७॥

The pink coloured beautiful and divine chariot of Prahlāda is driven by eight best horses of moon tint.

विरोचनस्य च गजः कुजम्भस्य तुरङ्गमः।
जम्भस्य तु रथो दिव्यो हयैः काञ्चनसन्निभैः॥ २८॥

The carriage of Virocana is an elephant and Kumbhaja has a horse while the divine chariot of Jambha is driven by golden coloured horses.

शङ्कुकर्णस्य तुरगो हयग्रीवस्य कुञ्जरः।
रथो मयस्य विख्यातो दुन्दुभेश्च महोरगः॥ २९॥

The carriage of Śaṅku Karṇa is a horse, the carriage of Hayagrīva is an elephant, Maya has a grand chariot and the carriage of Dundubhi is a giant serpent.

शम्बरस्य विमानोऽभूदयः शङ्कोर्मृगाधिपः।
बलवृत्रौ च बलिनौ गदामुसलधारिणौ॥ ३०॥
पद्भ्यां दैवतसैन्यानि अभिद्रवितुमुद्यतौ।

The carriage of Śambara is a Vimāna and a lion is the carriage of Ayaḥśaṅku. Bala and Vṛtra, the mighty Dānavas, were ready to attack the divine army with mace and musala but without any carriage.

ततो रणोऽभूत्तुमुलः संकुलोऽतिभंयकरः॥ ३१॥
रजसा संवृतो लोकः पिङ्गवर्णेन नारद।
नाज्ञासीच्च पिता पुत्रं न पुत्रः पितरं तथा॥ ३२॥
स्वानेवान्ये निजघ्नुर्वै परानन्ये च सुव्रत।

A fierce battle was then fought. O Nārada! The entire universe was covered with yellow coloured dust. It was so thick that a father was unable to recognise his son and a son his father. O great resolute! Some soldiers began to blow their weapons on their own people and some others began to attack the opponents on account of being tough to recognise.

अभिद्रुतो महावेगो रथोपरि रथस्तदा॥ ३३॥
गजो मत्तगजेन्द्रं च सादी सादिनमन्वगात्।
पदातिरपि सक्रुद्धः पदातिनमथोल्वणम्॥ ३४॥

The warrior on the chariot attacked another chariot, the elephant with another warrior, elephant and horse riders marched forward to attack the soldiers who rode on horses. The pedestrians began to attack pedestrian soldiers. Thus, all these warriors began to shower blows on each other in order to defeat them.

परस्परं तु प्रत्यघ्नन्नन्योन्यजयकांक्षिणः।
ततस्तु संकुले तस्मिन्युद्धे दैवासुरे मुने॥ ३५॥
प्रावर्तत नदी घोरा शमयन्ती रणाद्रजः।
शोणितोदा रथावर्त्ता योधसंघट्टवाहिनी॥ ३६॥

O hermit! As a result of such fierce battle between gods and demons, there flowed an inaccessible river in which the water was of blood whirls were made by broken chariots, tortoise-like shells of dead elephants body and fish heads were seen. It was swaying the crowd of warriors and it had merged the dust so raised initially when the battle was started.

गजकुम्भमहाकूर्मा शरमीना दुरत्यया।
तीक्ष्णाग्रप्रासमकरा महासिग्राहवाहिनी॥ ३७॥
अन्त्रशैवालसंकीर्णा पताकाफेनमालिनी।
गृध्रकङ्कमहाहंसा श्येनचक्राह्वमण्डिता॥ ३८॥
वनवायसकादम्बा गोमायुश्वापदाकुला।
पिशाचमुनिसंकीर्णा दुस्तरा प्राकृतैर्जनैः॥ ३९॥
रथप्लवैः संतरन्तः शूरास्तां प्रजगाहिरे।
आगुल्फादवमज्जन्तः सूदयन्तः परस्परम्।
समुत्तरन्तो वेगेन योधा जयधनेप्सवः॥ ४०॥

There were a large stock of crocodiles of sharp edge Prāsa (weapon), Grāha of axes, intestine algae, flags froth, Gṛdhra and Kaṅka

flamingo, Śyena, Cakravāka, wild crow Kalahaṁsa, jackal and sages Piśāca. It was tough to cross by common people. The chivalrous warriors who intended to gain victory were immersed up to the knees. They were crossing that river through the boats made of broken chariots yet were busy in blowing sharp weapons on each other.

ततस्तु रौद्रे सुरदैत्यसादने
महाहवे भीरुभयंकरेऽथ।
रक्षांसि यक्षाश्च सुसंप्रहृष्टाः
पिशाचयूथास्त्वभिरेमिरे च॥४१॥
पिबन्त्यसृग्गाढतरं भटाना-
मालिङ्ग्य मांसानि च भक्षयन्ति।
वसां विलुम्पन्ति च विस्फुरन्ति
गर्जन्त्यथान्योन्यमथो वयांसि॥४२॥

The monsters and demi-gods as also Piśācas were very glad to see such a fierce battle between the demons and gods in which both were meeting to destruction while it was dreadful to the cowards. The Piśāca and monsters were sipping concentrated blood and eating flesh with mirth. The carnivorous birds were busy piercing the flesh in pieces and they would reveal annoyance had any other bird come and interfered with their work.

मुञ्चन्ति फेत्काररवाञ्शिवाश्च
क्रन्दन्ति योधा भुवि वेदनार्त्ताः।
शस्त्रप्रतप्ता निपतन्ति चान्ये
युद्धं श्मशानप्रतिमं बभूव॥४३॥

The jackals were yelling, the warriors injured and fallen down were crying in pain. Some soldiers began to fall down wounded by the blows from weapons and arms again and gradually the entire battle-field was turned into a cremation ground.

तस्मिञ्छिवा घोरतरे प्रवृत्ते
सुरासुराणां सुभयंकरे ह।
युद्धं बभौ प्राणपणोपविद्धं
द्वंद्वेऽतिशस्त्राक्षगतो दुरोदरम:॥४४॥

The battle between the gods and demons was fought so fiercely with the yelling of jackals, that it appeared as if the warriors skilled in war-craft betted their life with weapon formed pāsā had engaged themselves in gambling.

हिरण्यचक्षोस्तनयो रणेऽन्धको
रथे स्थितो वाजिसहस्रयोजिते।
मत्तेभपृष्ठस्थितमग्रतेजसं
समेयिवान्देवपतिं शतक्रतुम्॥४५॥

Andhaka, the son of Hiraṇyākṣa marched forward by riding on a chariot driven by one thousand horses to fight against Indra, the king of gods who rode on the intoxicated Airāvata elephant.

समापतन्तं महिषाधिरूढं
यमं प्रतीच्छद्बलवान्दितीशः।
प्रह्लादनामा तुरगाष्टयुक्तं
रथं समास्थाय समुद्यतास्त्रः॥४६॥

The demon king Prahlāda rode on a chariot driven by eight horses, took weapons in hands and faced aggressive Yama on a buffalo boldly in the battle.

विरोचनश्चापि जलेश्वरं त्व-
गाज्जम्भस्त्वथागाद्धनदं बलाढ्यम्।
वायुं समभ्येत्य च शंबरोऽथ
मयो हुताशं युयुधे मुनीन्द्र॥४७॥

O great hermit! Virocana advanced to fight with Varuṇa in battle, Jambha marched to face the mighty Kubera, Śambara marched to face Vāyu while Maya began to fight against fire-god.

अन्ये हयग्रीवमुखा महाबला
दितेस्तनूजा दनुपुंगवाश्च।
सुरान्हुताशार्कवसूरगेश्वरान्
द्वन्द्वं समासाद्य महाबलान्विताः॥४८॥

Hayagrīva etc. other mighty Daitya and Dānavas began to fight against fire, sun, eight vasus and urgeśvara etc. gods.

गर्जन्त्यथान्योन्यमुपेत्य युद्धे
चापानि कर्षन्त्यतिवेगिताश्च।
मुञ्चन्ति नाराचगणान्सहस्रश
आगच्छ हे तिष्ठसि किं ब्रुवन्तः॥४९॥

They faced each other with sharp challenging statements, gave extra-tension to their bows, shot a shower of arrows and began to say- "Oh! Come! Come hurriedly. Why are you so stopped?"

शरैस्तु तीक्ष्णैरभितापयन्तः
मन्दाकिनीवेगनिभां वहन्तीम्।
प्रावर्त्तयन्तो भयदां नदीं च
शस्त्रैरमोघैरभिताडयन्तः॥५०॥

Showering arrows and making attack with acute weapons those people gave an extreme flow to a fierce battle river whose flow was analogous to that of Mandākinī.

त्रैलोक्यमाकाङ्क्षिभिरुग्रवेगैः
सुरासुरैर्नारद संप्रयुद्धे :।
पिशाचरक्षोगणपुष्टिवर्धनी-
मुत्तर्तुमिच्छद्भिरसृङ्नदी बभौ॥५१॥

O Nārada! The aggressive gods and demons intended to cross the blood-stream which was making healthy the Piśācas and monsters and to win the three-worlds.

वाद्यन्ति तूर्याणि सुरासुराणां
पश्यन्ति खस्था मुनिसिद्धसंघाः।
नयन्ति तानप्सरसां गणाग्र्या
हता रणे येऽभिमुखास्तु शूराः॥५२॥

(At that time) several musical instruments were being played from both sides (i.e. gods and demons), a crowd of hermits and siddhas were observing that battle and the warriors killed in war were being brought to heaven by the nymphs.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे देवासुरयुद्धं नाम नवमोऽध्यायः॥९॥

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Chapter 10

Victory of Andhaka

पुलस्त्य उवाच

ततः प्रवृत्ते संग्रामे भीरूणां भयवर्धने।

सहस्राक्षो महाचापमादाय व्यसृजच्छरान्॥ १॥

Pulastya said- On having started the fear aggravating battle for cowards, lord Indra began to shoot arrows from his grand bow.

अन्धकोऽपि महावेगं धनुराकृष्य भास्वरम्।

पुरन्दराय चिक्षेप शरान्बर्हिणवाससः॥ २॥

Andhaka too reciprocated the attack on Indra by shooting at him numerous arrows having the shape of peacock wings.

तावन्योन्यं सुतीक्ष्णाग्रैः शरैः सन्नतपर्वभिः।

रुक्मपुङ्खैर्महावेगैराजघ्नतुरुभावपि॥ ३॥

Both of them injured each other by shooting the arrows of bend nodes, wing shaped and most acute.

ततः क्रुद्धः शतमखः कुलिशं भ्राम्य पाणिना।

चिक्षेप दैत्यराजाय तं ददर्श तथाऽन्धकः॥ ४॥

आजघान च बाणौघैरस्त्रैः शस्त्रैः स नारद।

तान्भस्मसात्तदा चक्रे नगानिव हुताशनः॥ ५॥

Aggrieved Indra then gave a circular motion to thunderbolt and threw it at Andhaka. Andhaka saw it and O Nārada! he also attacked with arrows, weapons and arms. As the fire burns in ashes the trees, the thunderbolt had burnt them all.

ततोऽतिवेगिनं वज्रं दृष्ट्वा बलवतां वरः।

समाप्लुत्य रथात्तस्थौ भुवि बाहुसहायवान्॥ ६॥

The mightiest Andhaka then jumped from the chariot down without weapon in hand and stood on ground when he saw thunderbolt rapidly approaching him.

रथं सारथिना सार्धं साश्वध्वजसकूबरम्।

भस्म कृत्वाऽथ कुलिशमन्धकं समुपाययौ॥ ७॥

That thunderbolt first burnt into ashes the charioteer, horse, flag and Kūbara including chariot and then accessed to Andhaka.

तमापतन्तं वेगेन मुष्टिनाऽऽहत्य भूतले।

पातयामास बलवाञ्जगर्ज च तदाऽन्धकः॥८॥

The mighty Andhaka blew his fist on thunderbolt knocked it down and began to yell with anger.

तं गर्जमानं वीक्ष्याथ वासवः सायकैर्दृढम्।

ववर्ष तान् वारयन् स समभ्यायाच्छतक्रतुम्॥९॥

Indra shot a shower of arrows at him when he saw him yelling in anger. He shattered them all and then rushed to Śatakratu (Indra).

आजघान तलेनेभं कुम्भमध्ये पदा करेम।

जानुना च समाहत्य विषाणं प्रबभञ्ज च॥१०॥

He slapped at the stomach of Airāvata and hit hard at his trunk by foot. He further gave a sharp blow on his tusk and broke it down.

वाममस्य तथा पार्श्वं समाहत्यान्धकस्त्वरन्।

गजेन्द्रं पातयामास प्रहारैर्जर्जरीकृतम्॥११॥

And Andhaka then hurriedly hit at the side of that elephant by his left fist. It was intolerable and the giant elephant thus fell down on the ground.

गजेन्द्रात्पतमानाच्च अवप्लुत्य शतक्रतुः।

पाणिना वज्रमादाय प्रविवेशामरावतीम्॥१२॥

Indra jumped from Airāvata when it was falling, took the thunderbolt in hand and moved hurriedly to Amarāvatī.

पराङ्मुखे सहस्राक्षे तद्दैवतबलं महत्।

पातयामास दैत्येन्द्रः पादमुष्टितलादिभिः॥१३॥

That demon-king used frequently his fist, legs, hands and killed a considerable part of the divine army when Indra showed his back to the battle.

ततो वैवस्वतो दण्डं परिभ्राम्य द्विजोत्तम।

समभ्यधावत्प्रह्लादं हन्तुकामः सुरोत्तमः॥१४॥

O great Brahmin! Yama then rushed toward Prahlāda to give a sharp blow with his daṇḍa to which he was giving circular motion rapidly.

तमापतन्तं बाणौघैर्ववर्ष रविनन्दनम्।

हिरण्यकशिपोः पुत्रश्चापमानम्य वेगवान्॥१५॥

When the chivalrous son of Hiraṇyakaśipu saw the son of Rabi (Yama) marching forward, a shower of arrows flow from his bow.

तां बाणवृष्टिमतुलां दण्डेनाहत्य भास्करिः।

शातयित्वा प्रचिक्षेप दण्डं लोकभयंकरम्॥१६॥

Yamarāja destroyed that cluster of arrows through his daṇḍa and threw them with full might on Prahlāda.

स वायुपथमास्थाय धर्मराजकरे स्थितः।

जज्वाल कालाग्निनिभो यद्वद्दग्धुं जगत्त्रयम्॥१७॥

Having discharged from the hand of Yama, that daṇḍa began luminating in flames like Kālāgni. It appeared as if the time for destruction of three-world has come.

जाज्वल्यमानमायान्तं दण्डं दृष्ट्वादितेः सुताः।

प्राक्रोशन्ति हतः कष्टं प्रह्लादोऽयं यमेन हि॥१८॥

The Daityas began crying when they saw Kāladaṇḍa forwarding- "Alas! Prahlāda is now killed by Yamarāja."

तमाक्रन्दितमाकर्ण्य हिरण्याक्षसुतोऽन्धकः।

प्रोवाच मा भैष्ट मयि स्थिते कोऽयं सुराधमः॥१९॥

Having attracted to their cries, Andhaka cooled them by saying- "Don't be afraid. What is the existence of this meanest god till I am living."

इत्येवमुक्त्वा वचनं वेगेनाभिससार च।

जग्राह पाणिना दण्डं हसन् सव्येन नारद॥२०॥

O Nārada! He rushed with these words and caught that daṇḍa with the left hand smilingly.

तमादाय ततो वेगाद्भ्रामयामास चान्धकः।

जगर्ज च महानादं यथा प्रावृषि तोयदः॥२१॥

Andhaka then gave it a circular motion and cried in anger so loud as if clouds during rainy season thundered.

प्रह्लादं रक्षितं दृष्ट्वा दण्डादैत्येश्वरेण हि।

साधुवादं ददुर्हृष्टात्यदानवयूथपाः॥२२॥

When the commanders in Daitya and Dānavas' army saw Prahlāda defended by Andhaka, they cheered loud and tendered gratitude for him.

भ्रामयन्तं महादण्डं दृष्ट्वा भानुसुतो मुने।
दु:सहं दुर्धरं मत्वा अन्तर्धानमगाद्यम:॥ २३॥

O hermit! When Yama, the son of Sūrya saw Andhaka has gripped the Mahādaṇḍa and giving in circular motion; he immediately vanished from there assuming it intolerable and acute to bear.

अन्तर्हिते धर्मराजे प्रह्लादोऽपि महामुने।
दारयामास बलवान्देवसैन्यं समन्तत:॥ २४॥

O great hermit! When Yama so vanished, mighty Prahlāda began to kill the divine army all around.

वरुण: शिशुमारस्थो बद्ध्वा पाशैर्महासुरान्।
गदया दारयामास तमभ्यागाद्विरोचन:॥ २५॥
तोमरैर्वज्रसंस्पर्शै: शक्तिभिर्मार्गणैरपि।
जलेशं ताडयामास मुद्गरै: कणपैरपि:॥ २६॥

When Varuṇa riding on Śiśumāra (sūṅśa) had fastened the demons with Pāśa and began to give hard blows from his mace, Virocana immediately appeared there to face him. He gave hard blows with his tomaras, śaktis, arrows, mudgaras, kaṇapa and spears on Varuṇa.

ततस्तं गदयाऽभ्येत्य पातयित्वा धरातले।
अभिद्रुत्य बबन्धाथ पाशैर्मत्तगजं बली॥ २७॥

Varuṇa rushed at him, hit him hard with his mace, knocked him down and gripped his elephant by Pāśa (strings).

तान्पाशाञ्छतधा चक्रे वेगाच्च दनुजेश्वर:।
वरुणं च समभ्येत्य मध्ये जग्राह नारद॥ २८॥

Virocana split in several pieces those pāśas. O Nārada! He caught the loin of Varuṇa in a hard grip.

ततो दन्ती च श्रृङ्गाभ्यां प्रचिक्षेप तदाऽव्यय:।
ममर्द च तथा पद्भ्यां सवाहं सलिलेश्वरम्॥ २९॥

The elephant imperishable then blew its teeth and knocked down Varuṇa on ground. He then crushed him with his chariot under its huge feet.

तं मर्द्यमानं वीक्ष्याथ शशाङ्क: शिशिरांशुमान्।
अभ्येत्य ताडयामास मार्गणै: कायदारणै:॥ ३०॥

Having seen Varuṇa so crushed, the moon god rushed there and shot arrows on the elephant.

स ताड्यमान: शिशिरांशुबाणै-
रवाप पीडां परमां गजेन्द्र:।
दुष्टश्च वेगात्पयसामधीशं
मुहुर्मुहु: पादतलैर्ममर्द॥ ३१॥

The elephant suffered severe pain but was not afraid of crushing Varuṇa under its feet. His feet were churning Varuṇa's body barbarously.

स मृद्यमानो वरुणो गजेन्द्रं
पद्भ्यां सुगाढं जगृहे महर्षे।
पादेषु भूमिं करयो: स्पृशंश्च
मूर्द्धानमुल्लाल्य बलान्महात्मा॥ ३२॥
गृह्याङ्गुलीभिश्च गजस्य पुच्छं
कृत्वेह बन्धं भुजगेश्वरेण।
उत्पाट्य चिक्षेप विरोचनं हि
सकुञ्जरं खे सनियन्तृवाहम्॥ ३३॥

O great hermit! Chivalrous Varuṇa gripped tightly both feet of the elephant, lifted his head and body by taking support from his hands and feet, gripped the elephant's tail, fastened Virocana with the serpent and threw him along with the elephant, the chariot and charioteer up into the sky.

क्षिप्तो जलेशेन विरोचनस्तु
सकुञ्जरो भूमितले पपात।
साट्टं सयन्त्राऽर्गलहर्म्यभूमि
पुरं सुकेशेरिव भास्करेण॥ ३४॥

As Bhāskara once collapsed the city consisting of multi-storeyed buildings, apparatus, gates and palaces pertaining to

Sukesī, the elephant thrown by Varuṇa fell with a heavy thud on the ground.

ततो जलेशः सगदः सपाशः
समभ्यधावद्दितिजं निहन्तुम्।
ततः समाक्रन्दमनुत्तमं हि
मुक्तं तु दैत्यैर्धनरावतुल्यम्॥ ३५॥

Varuṇa then rushed to slaughter other Daityas with mace and Pāśa in his hand. Daityas began to cry in pain as loud as the clouds thunder.

हाहा हतोऽसौ वरुणेन वीरो
विरोचनो दानवसैन्यपालः।
प्रह्लाद हे जम्भकुजम्भकाद्या
रक्षध्वमभ्येत्य सहान्धकेन॥ ३६॥

"Oh! the chivalrous Virocana is being thrashed by Varuṇa. O Prahlāda! Come with Jambha, Kujambha etc. and Andhaka and ensure his defence.

अहो महात्मा बलवाञ्जलेशः
संचूर्णयन्दैत्यभटां सवाहाम्।
पाशेन बद्ध्वा गदया निहन्ति
यथा पशून्वाजिमखे महेन्द्रः॥ ३७॥

Oh! the warrior Varuṇa was thrashing Virocana by blows from mace after fastening him in Pāśa so barbarously as Indra slaughtered the animal in horse sacrifice (Aśvamedha).

श्रुत्वाऽथ शब्दं दितिजैः समीरितं
जम्भप्रधाना दितिजेश्वरास्ततः।
समभ्यधावंस्त्वरिता जलेश्वरं
यथा पतङ्गा ज्वलितं हुताशनम्॥ ३८॥

Having heard the grievous call from Daityas, Jambha etc. prominent Daityas rushed so fast towards Varuṇa as the insects rush to the flames.

तानागतान्वै प्रसमीक्ष्य देवः
प्राह्लादिमुत्सृज्यं वितत्य पाशम्।
गदां समुद्भ्राम्य जलेश्वरस्तु
दुद्राव ताञ्जम्भमुखानरातीन्॥ ३९॥

When Varuṇa saw such a composite attack from the Daityas, he left Virocana, immediately spread Pāśa in its full length, gave a circular motion to mace and turned towards Jambha etc. enemies.

जम्भं च पाशेन तथा निहत्य
तारं तलेनाशनिसंनिभेन।
पादेन वृत्रं तरसा कुजम्भं
निपातयामास बलं च मुष्ट्या॥ ४०॥

He knocked down Jambha by fastening him with Pāśa, Tāra demon by slapping, Vṛtrāsura by kick, Kujambha and Bala demons by hard hit through boxing.

तेनार्दिता देववरेण दैत्याः
संप्राद्रवन्दिक्षु विमुक्तशस्त्राः।
ततोऽन्धकः सत्वरितोऽभ्युपेया-
द्रणाय योद्धुं जलनायकेन॥ ४१॥

The daityas so knocked down by Varuṇa dropped down their weapons and ran away hither and thither. Andhaka then immediately appeared there to face Varuṇa.

तमापतन्तं गदया जघान
पाशेन बद्ध्वा वरुणोऽसुरेशम्।
तं पाशमाविद्ध्य गदां प्रगृह्य
चिक्षेप दैत्यः स जलेश्वराय॥ ४२॥

Varuṇa tied that demon king in Pāśa and blew his mace on his body. The demon snatched these weapons and threw them on Varuṇa.

तमापतन्तं प्रसमीक्ष्य पाशं
गदां च दाक्षायणिनन्दनस्तु।
विवेश वेगात्पयसां निधानं
ततोऽन्धको देवबलं ममर्द॥ ४३॥

Having seen Pāśa and mace forwarding, Varuṇa (Bakṣāyaṇi's son) immediately entered into the sea. Andhaka then started killing the Deva army.

ततो हुताशः सुरशत्रुसैन्यं
ददाह रोषात्पवनावधूतः।

तमभ्ययाद्दानवविश्वकर्मा
मयो महाबाहुरुदग्रवीर्यः॥४४॥

The fire blazed by wind then started burning the demon army into ashes. The demon architect (Viśvakarmā) chivalrous Maya then appeared before him.

तमापतन्तं सह शम्बरेण
समीक्ष्य वह्निः पवनेन सार्द्धम्।
शक्त्या मयं शम्बरमेत्य कण्ठे
संताड्य जग्राह बलान्महर्षे॥४५॥

O great hermit! When the fire god saw Maya forwarding with Śambara, he joined with the wind god, hit hard by śakti at the throat of Śambara and gripped them forcibly.

शक्त्या स कायावरणे विदारिते
सं भिन्नदेहो न्यपतत्पृथिव्याम्।
मयः प्रजज्वाल च शम्बरोऽपि
कण्ठावलग्ने ज्वलने प्रदीप्ते॥४६॥

As the shield of Maya was penetrated, his injured body fell down on the ground on account of the severe blow from śakti. Śambara's throat too began burning.

स दह्यमानो दितिजोऽग्निनाऽथ
सुविस्वरं घोरतरं रुराव।
सिंहाभिपन्नो विपिने यथैव
मत्तोगजः क्रन्दति वेदनार्त्तः॥४७॥

That demon began weeping so loudly as the intoxicated elephant trumpets in pain when attacked by a lion. This was due to burning from fire so erupted.

तं शब्दमाकर्ण्य च शम्बरस्य
दैत्येश्वरः क्रोधविरक्तदृष्टिः।
आः किं किमेतन्नु केन युद्धे
जितो मयः शम्बरदानवश्च॥४८॥

Having heard that piteous cry, Andhaka filled with anger said- "Āha! What is it? Who has defeated Maya and Śambara in battle?

ततोऽब्रुवन्दैत्यभटा दितीशं
प्रदह्यते ह्येष हुताशनेन।
रक्षस्व चाभ्येत्य न शक्यतेऽन्यै-
र्हुताशनो वारयितुं रणाग्रे॥४९॥

The demon warriors then reported- "The fire is burning him. Rescue him immediately. Nobody other than you can prevent the fire in the battle.

इत्थं स दैत्यैरभिनोदितस्तु
हिरण्यचक्षोस्तनयो महर्षे।
उद्यम्य वेगात्परिघं हुताशं
समाद्रवत्तिष्ठ तिष्ठ ब्रुवन्हि॥५०॥

O great hermit! As soon as the report was over, Andhaka picked up Parigha and rushed towards the fire ordering him to stop, stop now.

श्रुत्वाऽन्धकस्यापि वचोऽव्ययात्मा
संक्रुद्धचित्तस्त्वरितो हि दैत्यम्।
उत्पाट्य भूम्यां च विनिष्पिपेष
ततोऽन्धकः पावकमाससाद॥५१॥

Avyayātmā fire immediately lifted that daitya up and then dashed down forcibly when it heard the challenge from Andhaka. By then Andhaka accessed to the fire.

समाजघानाथ हुताशनं हि
वरायुधेनाथ वराङ्गमध्ये।
समाहतोऽग्निः परिमुच्य शम्बरं
तथाऽन्धकं स त्वरितोऽभ्यधावत॥५२॥

He gave a sharp blow on the head of fire with a weapon. The fire so injured, then left Śambara and rushed immediately towards Andhaka.

तमापतन्तं परिघेण भूयः
समाहनन्मूर्ध्नि तदाऽन्धकोऽपि।
स ताडितोग्निर्दितिजेश्वरेण
भयात्प्रदुद्राव रणाजिराद्बहिः॥५३॥

Andhaka again hit hard with Parigha on the head of fire. The fire god could not tolerate

such a sharp blow one after another; was badly frightened and ran away from the battle-field.

ततोऽन्धको मारुतचन्द्रभास्करान्
साध्यान्वसूनश्विमरुन्महोरगान्।
यान्याञ्छरेण स्पृशते पराक्रमी
पराङ्मुखांस्तान्कृतवान्रणाजिरात्॥५४॥

Andhaka, the most chivalrous demon, then gave sharp blows from his arrows to the wind, moon, sun, Sādhya, Rudra, Aśvinikumāras, Vasus and giant serpents. They all could not stand there and departed from the battle-field.

ततो विजित्यामरसैन्यमग्रं
सेन्द्रं सरुद्रं सयमं ससोमम्।
संपूज्यमानो दनुपुंगवैस्तु
तदाऽन्धको भूमिमुपाजगाम॥५५॥

Thus, Andhaka subjugated the entire armies of Indra, Rudra, Yama, Soma etc., praised by the dānavas and then descended onto the earth.

आसाद्य भूमिं करदान्नरेन्द्रान्
कृत्वा वशे स्थाप्य चराचरं च।
जगत्समग्रं प्रविवेश धीमान्
पातालमग्र्यं पुरमश्मकाह्वम्॥५६॥

He then subjugated all kings, imposed taxes on them, enslaved the entire movable and immovable world and lastly, entered into the nether world and accessed to his Aśmaka city.

तत्र स्थितस्यापि महासुरस्य
गन्धर्वविद्याधरसिद्धसंघाः।
सहाप्सरोभिः परिचारणाय
पातालमभ्येत्य समावसन्तः॥५७॥

In order to render services to Andhaka, then great king to Dānava, Gandharvas including nymphs, Vidyādharas and group of Siddhas came down to the nether world and began residing there.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे अन्धकविजयो नाम दशमोऽध्यायः॥१०॥

Chapter 11

Description of Puṣkara Dvīpa

नारद उवाच

यदेतद्भवता प्रोक्तं सुकेशिपुरमम्बरात्।

पातितं भुवि सूर्येण तदाचक्ष्व द्विजोत्तम॥ १॥

Nārada said- "You had explained the collapsed city of Sukeśi from sky to the earth which was done by Sūrya. Please, tell us when and where that incident happened?

सुकेशीति च कश्चासौ केनदत्तवरश्चसः।

किमर्थं पातितो भूम्यामाकाशाद्भास्करेण हि॥ २॥

"Who was Sukeśi? Who had given him that city and why did Bhāskara clash it down on the earth?

पुलस्त्य उवाच

शृणुष्वावहितो भूत्वा कथामेतां पुरातनीम्।

यथा श्रुतां मया पूर्वं कथ्यमानां महामुने॥ ३॥

Pulastya said- O innocent hermit! I am going to tell this most ancient episode as I heard it from lord Brahmā. Please, listen to it carefully.

आसीन्निशाचरपतिर्विद्युत्केशीति विश्रुतः।

तस्य पुत्रो गुणज्येष्ठः सुकेशिरभवन्मुने॥ ४॥

There was a famous demon king called Vidyutkeśī. He was blessed with a meritorious son Sukeśi.

तस्य तुष्टस्तथेशानः पुरमाकाशचारि यत्।

प्रादादजेयत्वमपि शत्रुभिश्चाप्यवध्यताम्॥ ५॥

Lord Śiva was pleased with him and rendered him a mobile city in the sky and also made him unconquerable and invulnerable by the enemies.

स चापि शङ्करात्प्राप्य वरं गगनगं पुरम्।

रेमे निशाचरैः सार्द्धं सदा धर्मपथे स्थितः॥ ६॥

He began to live happily abidingly religion with demons on receipt of that mobile city in the space.

स कदाचिद्गतोऽरण्यं मागधं दानवेश्वरः।

तत्राश्रमांस्तु ददृशे ऋषीणां भावितात्मनाम्॥ ७॥

Once he visited Magadhāraṇya and saw there āśramas of hermits extremely devoted to god.

महर्षीन्स तदा दृष्ट्वा प्रणिपत्याभिवाद्य च।
प्रत्युवाच ऋषीन्सर्वान्कृतासनपरिग्रहः॥८॥

He did salute to them, seated there and said-

सुकेशिरुवाच

प्रष्टुमिच्छामि भवतः संशयोऽयं हृदि स्थितः।
कथयन्तुभवन्तो मे न चैवं ज्ञापयाम्यहम्॥९॥

Sukeśi said- "I am not passing any order but went to make some enquiries on some points still not clear to me. Please, give me an appropriate explanation.

किंस्विच्छ्रेयः परे लोके किमुचेह द्विजोत्तमाः।
केन पूज्यस्तथा सत्सु केनासौ सुखमेधते॥१०॥

O great Dvijas! What is welfare (benevolent) in this mortal and that immortal world? How does a man deserve honour among gentlemen and how can he attain to pleasure?

पुलस्त्य उवाच

इत्थं सुकेशिवचनं निशम्य परमर्षयः।
प्रोचुर्विमृश्य श्रेयोऽर्थमिह लोके परत्र च॥११॥

Pulastya said- "Those great hermits first did introspection and then replied on the enquiry so made by Sukeśi."

ऋषय ऊचुः

श्रूयतां कथयिष्यामस्तव राक्षसपुंगव।
यद्धि श्रेयो भवेद्वीर इह चामुत्र चाव्ययम्॥१२॥

The hermits said- "O demon king! O warrior! We now say about the everlasting and benevolent thing in this material and that immaterial world. Please, listen to it.

श्रेयो धर्मः परे लोके इह च क्षणदाचर।
तस्मिन्समाश्रिते सत्सु पूज्यस्तेन सुखी भवेत्॥१३॥

O demon! Religion is the welfare for both the material and metaphysical worlds. The man resorted to religion deserves honour among gentlemen and attains peace too.

सुकेशिरुवाच

किंलक्षणो भवेद्धर्म्मः किमाचरणसत्क्रियः।
यमाश्रित्य न सीदन्ति देवाद्यास्तु तदुच्यताम्॥१४॥

Sukeśi said- "What is the characteristic of religion? What are the noble deeds and conduct inherent therein, resorting to which the gods etc., never feel the cruel touch of sorrows. Kindly describe the same.

ऋषय ऊचुः

देवानां परमो धर्मः सदा यज्ञादिकाः क्रियाः।
स्वाध्यायतत्त्ववेदित्वं विष्णुपूजा इति श्रुतिः॥१५॥

The hermits said- "The supreme religion of gods is to perform yajña etc., deeds, perseverance, to acquire knowledge on Vedas and keep themselves engross in the worship of lord Viṣṇu.

दैत्यानां बाहुशालित्वं मात्सर्यं युद्धसत्क्रियाः।
वेन्दनं नीतिशास्त्राणां हरभक्तिरुदाहता॥१६॥

The religion of daityas is to acquire physical stamina, jealousy, war craft, knowledge on ethics and devotion to god Śiva.

सिद्धानामुदितो धर्मो योगसिद्धिरनुत्तमा।
स्वाध्यायो ब्रह्मविज्ञानं भक्तिर्विष्णौ हरे तथा॥१७॥

It is the religion of Siddhas that they do practise Yoga study on the Vedas, science on Brahma and a firm devotion to Viṣṇu and Śiva.

उत्कृष्टोपासनं ज्ञेयं नृत्यवाद्येषु वेदिता।
सरस्वत्यां स्थिरा भक्तिर्गान्धर्वो धर्म उच्यते॥१८॥

The religion of Gandharva is to perform worship, to acquire knowledge on dance and music and undeviated devotion for goddess Sarasvatī.

विद्याधारित्वमतुलं विज्ञानं पौरुषे मतिः।
विद्याधराणां धर्मोऽयं भवान्यां भक्तिरेव च॥१९॥

The religion of Vidyādharas is to acquire unique learning, science, strong inspiration for mind application and devotion for Bhavānī.

गान्धर्वविद्यावेदित्वं भक्तिर्भानौ तथा स्थिरा।

कौशल्यं सर्वशिल्पानां धर्मः कैम्पुरुषः स्मृतः॥ २०॥

The religion of eunuchs is to acquire knowledge on Gandharva Vidyā, strong devotion to god sun and expertise in all crafts.

ब्रह्मचर्यममानित्वं योगाभ्यासरतिर्दृढा।

सर्वत्र कामचारित्वं धर्मोऽयं पैतृकः स्मृतः॥ २१॥

The religion of ancestors is to observe celibacy, egolessness, strong attachment with practice on Yoga and frequent touring world-wide.

ब्रह्मचर्यं सदा सत्यं जप्यं ज्ञानं च राक्षस।

नियमो धर्मवेदित्वमार्षो धर्मः प्रचक्षते॥ २२॥

O monster! The religion of hermits is to observe celibacy, balance food-habits, Japa, conscience and to acquire knowledge on religion regularly.

स्वाध्यायो ब्रह्मचर्यं च दानं यजनमेव च।

अकार्पण्यमनायासो दयाऽहिंसाक्षमादयः॥ २३॥

जितेन्द्रियत्वं शौचं च माङ्गल्यं भक्तिरच्युते।

शङ्करे भास्करे देव्यां धर्मोऽयं मानवः स्मृतः॥ २४॥

The religion of human beings is to do perseverance, celibacy, donation, yajña, generosity, attachment for hard labour, kindness, non-violence, forgiveness, control on senses, purity, benevolence and devotion for Viṣṇu, Śaṅkara, Bhāskara and the goddess.

धनाधिपत्यं भोगाश्च स्वाध्यायः शङ्करार्चनम्।

अहंकारमशौण्डीर्यं धर्मोऽयं गुह्यकेष्विति॥ २५॥

The religion of Guhyakas is to acquire wealth in abundance, to enjoy, to do perseverance, worship of god Śaṅkara, egotism and cowardice.

परदारावमर्शित्वं पारक्यार्थे च लोलुपाः।

स्वाध्यायत्र्यंबके भक्तिर्धर्मोऽयं राक्षसः स्मृतः॥ २६॥

The religion of monsters is to do intercourse with other's wife, greed for other's money, to do perseverance and worship of god Śiva.

अविवेकस्तथाऽज्ञानं शौचहानिरसत्यता।

पिशाचानामयं धर्मः सदा चामिषगृध्नुता॥ २७॥

The religion of Piśācas is to live without discretion, in ignorance, impurity, falsehood and temptation for flesh diet.

योनयो द्वादशैवैतास्तासु धर्माश्च राक्षस।

ब्रह्मणा कथिताः पुण्या द्वादशैव गतिप्रदाः॥ २८॥

O monster! These are the twelve yonis. Pitāmaha Brahmā has described their twelve sacred and supreme position deserving religions.

सुकेशिरुवाच

भवद्भिरुक्ता ये धर्माः शाश्वता द्वादशाव्ययाः।

तत्र ये मानवा धर्मास्तान्भूयो वक्तुमर्हथ॥ २९॥

Sukeśi said- Again highlight the religion of mankind out of the twelve everlasting and immortal religions.

ऋषय ऊचुः

शृणुष्व मनुजादीनां धर्मांस्तु क्षणदाचर।

ये वसन्ति महीपृष्ठे नरा द्वीपेषु सप्तसु॥ ३०॥

The hermits said- O monster! Listen to the religions of men etc. residing in the seven continents of this earth.

योजनानां प्रमाणेन पञ्चाशत्कोटिरायता।

जलोपरि महीयं हि नौरिवास्ते सरिज्जले॥ ३१॥

This earth extended as much as fifty crore yojana has existed on the water as a boat on the river.

तस्योपरि च देवेशो ब्रह्मा शैलेन्द्रमुत्तमम्

कर्णिकाकारमत्युच्चं स्थापयामास सत्तमः॥ ३२॥

O gentleman! Lord Brahma has established a hypotenuse shaped highest mountain (the king of mountain) above it.

स चेमां निर्ममे पुण्यां प्रजां देवश्चतुर्दिशम्

स्थानानि द्वीपसंज्ञानि कृतवांश्च प्रजापतिः॥ ३३॥

Lord Brahmā then created the holy subject thereupon and everywhere. Thus, the places called islands were also created.

तत्र मध्ये च कृतवाञ्जम्बूद्वीपमिति श्रुतम्
तल्लक्षं योजनानां च प्रमाणेन निगद्यते॥ ३४॥

Jambūdvīpa at the middle of earth was then created. Its expanse is said to be about one lakh yojana.

ततो जलनिधिः क्षारो बाह्यतो द्विगुणः स्थितः
तस्यापि द्विगुणः प्लक्षो बाह्यतः संप्रतिष्ठितः॥ ३५॥

There is a gigantic ocean, just double the measurement of the earth around the land so created. There exists an island called Śālmalī just double in expanse than this great ocean.

ततस्त्विक्षुरसोदश्च बाह्यतो वलयाकृतिः
द्विगुणः शाल्मलिद्वीपो द्विगुणोऽस्य महोदधिः॥ ३६॥

There is an ocean containing care-juice outside that island. Its measurement is just double that of Śālmalī.

सुरोदो द्विगुणस्तस्य तस्माच्च द्विगुणः कुशः
घृतोदो द्विगुणश्चैव कुशद्वीपात्प्रकीर्तितः॥ ३७॥

The ocean containing liquor is double in expanse than it and its double in measurement is an island called Kuśadvīpa. The ocean containing ghee is double in measurement than it.

घृतोदाद् द्विगुणः प्रोक्तः क्रौञ्चोद्वीपो निशाचर।
ततोऽपि द्विगुणः प्रोक्तः समुद्रो दधिसंज्ञितः॥ ३८॥

O monster! Krauñca-dvīpa is double in measurement than Ghṛtasāgara and Dadhi ocean is double than it.

समुद्राद्विगुणः शाकः शाकाद्दुग्धाब्धिरुत्तमः।
द्विगुणः संस्थितो यत्र शेषपर्यङ्कगो हरिः।
एते च द्विगुणाः सर्वे परस्परमवस्थिताः॥ ३९॥

Śākadvīpa is just double than Dadhi-sāgara. Further, Kṣīrasāgara is double than Śākadvīpa on which Śrī Hari is existed.

चत्वारिंशदिमाः कोट्यो लक्षाश्च नवतिः स्मृताः।
योजनानां राक्षसेन्द्र पञ्च चातिसुविस्तृताः॥ ४०॥

O demon king! The expanse from Jambūdvīpa to Kṣīrasāgara is thus measured to be about forty crore ninety lakh fire yojana.

जम्बूद्वीपात्समारभ्य यावत्क्षीराब्धिरन्ततः।
कोट्यश्चतस्रो लक्षाणां पञ्चाशच्च राक्षस॥ ४१॥
पुष्करद्वीपमानोऽयं तावानन्ते महोदधिः।
लक्षमण्डकटाहेन समन्तादभिपूरितम्॥ ४२॥

O monster! There fall then Puṣkara-dvīpa and an ocean of drinking water. Puṣkara-dvīpa is measured about four crore fifty two lakh yojana. Then there falls a sea of the same measurement. Its expanse about one lakh yojana is filled by Aṇḍakaṭāha from four sides.

एवं द्वीपास्त्विमे सप्त पृथग्धर्माः पृथक् क्रियाः।
गदिष्यामस्तव वयं शृणुष्व त्वं निशाचर॥ ४३॥
प्लक्षादिषु नरा वीर ये वसन्ति सनातनाः।
शाकान्तेषु न तेष्वस्ति युगावस्था कथंचन॥ ४४॥

Thus, these seven continents are consisting of separate religious and activities (deeds). O monster! We here with describe them. Listen to it carefully. O Brave, the Sanātana Puruṣa who resides in the continents falling from Plakṣa to Śāka has no provision of era (yuga).

मोदन्ते देववत्तेषां धर्मो दिव्य उदाहृतः।
कल्पान्ते प्रलयस्तेषां निगद्येत महाभुज॥ ४५॥

O chivalrous! They enjoy like gods. Their religion is called divine religion. It is said that there takes place Pralaya (devastation) when a Kalpa is over.

ये जनाः पुष्करद्वीपे वसन्ते रौद्रदर्शने।
पैशाचमाश्रिता धर्मं कर्मान्ते ते विनाशिनः॥ ४६॥

The people living in Puṣkara-dvīpa having a dreadful look, are resorted to the Paiśācika religion. They meet to destruction when a Karma is over.

सुकेशिरुवाच
किमर्थं पुष्करद्वीपो भवद्भिः समुदाहृतः।
दुर्दर्शः शौचरहितो घोरः कर्मार्थनाशकृत्॥ ४७॥

Sukeśi said- Why have you described Puṣkara-dvīpa as dreadful, impure, gross and meeting to destruction when a Karma is over?

ऋषय ऊचु:

तस्मिन्निशाचर द्वीपे नरका: सन्ति दारुणा:।

रौरवाद्यास्ततो रौद्र: पुष्करो घोरदर्शन:॥४८॥

The hermits said- "O monster! Raurava etc. dreadful hells have existed in that island. This is the reason why it looks dreadful.

सुकेशिरुवाच

कियन्त्येतानि रौद्राणि नरकाणि तपोधना:।

कियन्मात्राणि मार्गेण का च तेषु स्वरूपता॥४९॥

Sukeśi said- O ascetics! How many are those dreadful hells? How much is there route? How do they look like?

ऋषय ऊचु:

शृणुष्व राक्षसश्रेष्ठ प्रमाणं लक्षणं तथा।

सर्वेषां रौरवादीनां संख्या वा त्वेकविंशति:॥५०॥

The hermits said- O demon king! Listen to the characteristics and expanse of all those Raurava etc. hells. They are twenty one in number.

द्वे सहस्रे योजनानां ज्वलिताङ्गारविस्तृत:।

रौरवो नाम नरक: प्रथम: परिकीर्त्तित:॥५१॥

The first hell is called Raurava. It is two thousand yojana in expanse and there blazes fire everywhere.

तप्तताम्रमयी भूमिरधस्ताद्वह्नितापिता।

द्वितीयो द्विगुणस्तस्मान्महारौरव उच्यते॥५२॥

The second hell called Mahāraurava is just double in measurement than it. Its land is made up of burning copper. Fire is ignited every time beneath the surface.

ततोऽपि विस्तृतश्चान्यस्तामिस्रो नरक: स्मृत:।

अन्धतामिस्रको नाम चतुर्थो द्विगुण: पर:॥५३॥

Tāmistra hell is just double in expanse than it. Andhatāmistra is double than Tāmistra in expanse. It is the fourth in the series.

ततस्तु कालसूत्रेति पञ्चम: परिगीयते।

अप्रतिष्ठं तथा षष्ठं घटीयन्त्रं च सप्तमम्॥५४॥

The fifth in the series is the hell called Kālacakra. Apratiṣṭha is the sixth and Ghaṭīyantra is seventh in this series of hells.

असिपत्रवनं चान्यत्सहस्राणि द्विसप्तति:।

योजनानां परिख्यातमष्टमं नरकोत्तमम्॥५५॥

The eighth hell called Asi-patra forest is seventy two thousand yojana in expanse.

नवमं तप्तकुम्भं च दशमं कूटशाल्मलि:।

करपत्रस्तथैवोक्तस्तथाऽन्य: श्वानभोजन:॥५६॥

The ninth is Taptakumbha, Kūṭaśālamali; the tenth, Karapatra eleventh and Śvānabhojana is the twelfth hell in this series.

सदंशो लोहपिण्डश्च करम्भसिकता तथा।

घोरा क्षारनदी चान्या तथाऽन्या कृमिभोजना।

तथाऽष्टादशमी प्रोक्ता घोरा वैतरणी नदी॥५७॥

There fall thereafter Sandaṁśa, Lohapiṇḍa, Karambhasikatā, dreadful alkali river, Kṛmibhojana and the eighteenth hell is called Vaitaraṇī river respectively.

तथाऽपर: शोणितपूयभोजन:

क्षुराग्रधारो निशितश्च चक्रक:।

संशोषणो नाम तथापि चान्ते

प्रोक्तास्तवैते नरका: सुकेशिन्॥५८॥

Then there fall Śoṇitapūyabhojana, Kṣurāgradhāra, Niśita, Cakraka and Saṁśoṣaṇa hells. These are endless hells. O Sukeśi! Thus, description on these hells has been made before you.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे पुष्करद्वीपवर्णनं नामैकादशोऽध्याय:॥११॥

Chapter 12

Description of fruits of Karman

सुकेशिरुवाच

कर्मणा नरकानेतान्केन गच्छन्ति वै कथम्।

एतद्वदत विप्रेन्द्राः परं कौतुहलं मम॥ १॥

Sukeśi said- O Brahmins! Please, tell that how the people fall and on account of what kind of deeds they perform? I am curious to listen to it all from you.

ऋषय ऊचु:

कर्मणा येन येनेह यान्ति शालकटंकट।

स्वकर्मफलभोगार्थं नरकान्मे शृणुष्व तान्॥ २॥

The hermits said- O Śālakaṭaṁkaṭa (monster)! Listen to the deeds performed by the people that lead them to fall in these hells.

देववेदद्विजातीनां यैर्निन्दा सततं कृता।

ये पुराणेतिहासार्थान्नाभिनन्दन्ति पापिन:॥ ३॥

गुरुनिन्दाकरा ये च मखविघ्नकराश्च ये।

दातुर्निवारका ये च तेषु ते निपतन्ति हि॥ ४॥

The people doing continuous criticism of the Veda, gods and Dvijātīs, showing dishonour to the practical exercise of the essence contemplated in the Purāṇa and History, critics to their teachers, the people putting hurdles on yajña and the sinners who resist the donor from falling into those hells.

सुहृद्दम्पतिसोदर्यस्वामिभृत्यपितासुतै:।

याज्याध्यापकयोश्चैव कृतो भेदोऽधमैर्मिथ:॥ ५॥

कन्यामेकस्य दत्त्वा च ददत्यन्यस्य येऽधमा:।

करपत्रेण पाट्यन्ते ते द्विधा यमकिंकरै:॥ ६॥

The mean people who create mutual discrimination between friends, couple, siblings, devotees, father and son, priest and their clients as also who promise to first give their daughters to a man but thereafter commit breach of trust by solemnising their marriage with other men are split into two parts by saw (Karapatra) by the executives of Yama.

परोपतापजनकाश्चन्दनोशीरहारिण:।

बालव्यजनहर्त्तार: करम्भसिकताश्रिता:॥ ७॥

The people putting others in pain, theft scandal and uśīra (khasa), snatcher of wings made fans (cavara) fall in Karambhasikata hell.

निमन्त्रितोऽन्यतो भुङ्क्ते श्राद्धे दैवेऽथ पैतृके।

स द्विधा: कृष्यते मूढस्तीक्ष्णतुण्डै: खगोत्तमै:॥ ८॥

The fools invited to śrāddha for Pitṛ but eat other places are split into two parts of their bodies by the predator birds of large bodies through their sharp beak.

मर्माणि यस्तु साधूनां तुदन्वाग्भिर्निकृन्तति।

तस्योपरि तुदन्तस्तु तुण्डैस्तिष्ठन्ति पत्रिण:॥ ९॥

The man who blows sharply on the heart of gentlemen by his harsh words, several birds with their sharp beaks sit on his body and peck hard white piercing the flesh therefrom.

य: करोति च पैशुन्यं साधूनामन्यथामति:।

वज्रतुण्डनिभा जिह्वामाकर्षन्तेऽस्य वायसा:॥ १०॥

The man who behaves like an animal with the gentlemen, his tongue is pierced by the crows having beaks like a thunderbolt and sharp nails.

पितृमातृगुरूणां च येऽवज्ञां चक्रुरुद्धता:।

मज्जन्ति पूयविण्मूत्रे त्वक्प्रतिष्ठे ह्यधोमुखा:॥ ११॥

The people showing disobedience to their parents and teachers are drowned reverse (i.e. legs up while head downside) in Apratiṣṭha hell filled with urine, night-soil, pus etc.

देवतातिथिभृत्येषु भूतेष्वभ्या गतेषु च।

अभुक्तवत्सु येऽश्नन्ति बालपित्रग्निमातृषु॥ १२॥

दुष्टासृक्पूयनिर्यासं भुञ्जते त्वधमा इमे।

सूचीमुखाश्च जायन्ते क्षुधार्त्ता गिरिविग्रहा:॥ १३॥

The mean people who eat by keeping hungry the gods, guests, other creatures, slaves, beggars, child, parents and the fire get gigantic mountain-like body but middle like a narrow mouth, starve and receive only the contaminated blood with pus as food to survive.

एकपङ्क्त्युपविष्टानां विषमं भोजयन्ति ये।

विड्भोजनं राक्षसेन्द्र नरकं ते व्रजन्ति च॥ १४॥

O demon king! The people who distribute food with partiality to the persons seated in a row for a meal, fall into the hell called Viḍbhojana.

एकसार्थप्रयाताश्च पश्यन्तश्चार्थिनं नरा:।

असंविभज्य भुञ्जन्ति ते यान्ति श्लेष्मभोजनम्॥ १५॥

The people who do not share their food with a partner to any journey even while he is

desirous, fall into the hell called Śleṣmabhojana.

गोब्राह्मणाग्नय: स्पृष्टा यैरुच्छिष्टैश्च कामत:।
क्षिप्यन्ते हि करास्तेषां तप्तकुम्भे सुदारुणे॥ १६॥

O monster! The hands that touch a cow, Brahmin and fire at the state when impurity stuck to them, are forcibly thrown into the hot-pitcher.

सूर्येन्दुतारका दृष्टा यैरुच्छिष्टैश्च कामत:।
तेषां नेत्रगतो वह्निर्धम्यते यमकिंकरै:॥ १७॥

The eyes that look at the sun, moon and constellation in the state when the body is anyway impure, are burnt by Yama's executives by putting fire in them.

मित्रजायाऽथ जननी ज्येष्ठो भ्राता पिता स्वसा।
जामयो गुरवो वृद्धायै: संस्पृष्टा: पदा नृभि:॥ १८॥
बद्धाङ्घ्रयस्ते निगडैर्लोहैर्वह्निप्रतापितै:।
क्षिप्यन्ते रौरवे घोरे ह्याजानुपरिदाहिन:॥ १९॥

The feet of those people are tied with the burning (hot) iron bar and thrown into Raurava hell, where they burn up to the thighs, who have touched a friend's wife, mother, elder brother, father, sister, daughter, teacher and the old age people.

पायसं कृशरामांसं वृथा भुक्तानि यैर्नरै:।
तेषामयोगुडास्तप्ता: क्षिप्यन्ते वदनेऽद्भुता:॥ २०॥

Those who eat sweet meat (pāyasa), Kṛśara and meat voluntarily without purpose lying there for offering it to gods, receive forcibly a burning rod in their mouth in the hell.

गुरुदेवद्विजातीनां वेदानां च नराधमै:।
निन्दाऽनिशं श्रुता यैस्तु पापानामभिकुर्वताम्॥ २१॥
तेषां लोहमया: कीला वह्निवर्णा: पुन: पुन:।
श्रवणेषु निखन्यन्ते धर्मराजस्य किंकरै:॥ २२॥

Hot iron nails are hammered frequently into the ears of mean people who listen to wrong things about their teacher, gods, Brahmins and the Vedas. It is done by the executives of Dharmarāja.

प्रपादेवकुलारामविप्रवेश्मसभामठान्।
वापीकूपसडागांश्च भङ्क्त्वा विध्वंसयन्ति ये॥ २३॥
तेषां विलपतां चर्म देहत: क्रियते पृथक्।
कर्त्तरीभि: सुतीक्ष्णाभि: सुरौद्रैर्यमकिंकरै:॥ २४॥

The skin of the body is decorticated by using sharp knives in spite of cries made by mean people who destroy Prapā, temple, garden, Brahmin's home, convent, conference, well, pond and flower garden. All this is done cruelly by Yama's servants.

गोब्राह्मणार्कमग्निं च ये हि मेहन्ति मानवा:।
तेषां गुदेभ्यश्चान्त्राणि विनिष्कृन्तन्ति वायसा:॥ २५॥

The people who discharge urine and night-soil at the presence of a cow, Brahmin, sun and fire receive so severe a punishment that the cows will enjoy the flesh of their intestine by extracting it through the anus out.

स्वपोषणपरो यस्तु परित्यजति मानव:।
पुत्रभृत्यकलत्रादिबन्धुवर्गमकिंचनम्।
दुर्भिक्षे संभ्रमे चापि स श्वयोनौ निपात्यते॥ २६॥

The man who eats alone leaving his poor son, servant and wife including siblings who starve from thrown into the hell called Śvabhojana.

शरणागतं ये त्यजन्ति ये च बन्धनपालका:।
पतन्ति यन्त्रपीठे ते ताड्यमानास्तु किंकरै:॥ २७॥

The people who lift up the protection cover from the man sheltered and a guard who watches over a prison are punished severely and thrown into Yantra-pīḍa hell.

क्लेशयन्ति हि विप्रादीन्याज्यकर्मसु पापिन:।
ते पेष्यन्ते शिलायां वै शोष्यन्तेऽपि च शौषकै:॥ २८॥

The sinners causing pain to Brahmins by nuisance committed are ground on the boulders and the fire sucks their bodies until these turn into ashes.

न्यासापहारिण: पापा बध्यन्ते निगडैरपि।
क्षुत्क्षामा: शुष्कताल्वोष्ठा: पात्यन्ते वृश्चिकाशने॥ २९॥

The people misappropriating the trust fund are tied with hot iron bars, are left for starving

and without water to drink. Then they are thrown into Vṛścikāśana hell.

पर्वमैथुनिन: पापा: परदाररताश्च ये।

ते वह्नितप्तां कूटाग्रामालिङ्गन्ते च शाल्मलीम्॥ ३०॥

The sinners doing coition on auspicious days and who do intercourse with others' wife have to embrace Śālmalī with hot nails.

उपाध्यायमध:कृत्य यैरधीतं द्विजाधमै:।

तेषामध्यापको यश्च स शिलां शिरसा वहेत्॥ ३१॥

The dvijas and their teachers have to bear a burden of boulders who do study from preceptors but offer them a seat lower than their own.

मूत्रश्लेष्मपुरीषाणि यैरुत्सृष्टानि वारिणि।

ते पात्यन्ते च विण्मूत्रे दुर्गन्धे पूयपूरिते॥ ३२॥

The rudes discharging urine, phlegm and night-soil on water are thrown in Viṇmūtra hell filled with the stench night-soil and pus.

श्राद्धेऽतिथेयमन्योन्यं यैर्भुक्तं भुवि मानवै:।

परस्परं भक्षयन्ति ते स्वमांसानि बालिशा:॥ ३३॥

The fools who eat themselves the food offered for guests on the occasion of śrāddha have to eat the flesh of each other after death and on rebirth.

वेदवह्निगुरुत्यागी मातापित्रोस्तथैव च।

गिरिशृङ्गादध: पातं पात्यन्ते यमकिङ्करै:॥ ३४॥

Those persons are thrown down from the peak of mountain who abandon the Vedas, fire, teacher, wife, father and mother.

पुनर्भूपतयो ये च कन्याविध्वंसकाश्च ये।

तद्गर्भस्रावकृद्यश्च कृमीन्भक्षेत्पिपीलिका:॥ ३५॥

The people who accept food offered on the occasions of śrāddha by the person married to a widow, involved in coition with an unmarried girl and by the children so born are compelled to eat insects and ants.

चण्डालादन्त्यजाद्वाऽपि प्रतिगृह्णाति दक्षिणाम्।

याजको यजमानश्च स स्यादश्मनि कीटक:॥ ३६॥

The priests and their clients receiving Dakṣiṇā from Caṇḍāla and Antyajas have to be born as heavy insects living in caves in their re-birth.

पृष्ठमांसाशिनो मूढास्तथैवोत्कीवजीविन:।

क्षिप्यन्ते वृकभक्षे ते नरके रजनीचर॥ ३७॥

O monster! The sneaking and bribe accepting rudes are thrown into the hell called Vṛkabhakṣa.

स्वर्णस्तेयी च ब्रह्मघ्न: सुरापो गुरुतल्पग:।

तथा गोभूमिहर्त्तारो गोस्त्रीबालहताश्च ये॥ ३८॥

एते नरा द्विजा ये च गोषु विक्रयिणस्तथा।

सोमविक्रयिणो ये च वेदविक्रयिणस्तथा॥ ३९॥

कूटसत्यास्त्वशौचाश्च नित्यनैमित्तनाशका:।

कूटसाक्षिप्रदा ये च ते महारौरवे स्थिता:॥ ४०॥

The people committing loot of gold, murderer of Brahmin, drunkard, cohabiting with teacher's wife, snatcher of cow and the land, torturers to women and children, vendor of soma and Veda, diplomat, untidy, non-abiding by routine and dvijas who submit forged evidence have to dwell in the hell called Mahāraurava.

दशवर्षसहस्राणि तावत्तामिस्रके स्थिता:।

तावच्चैवान्धतामिस्रे असिपत्रवने तत:॥ ४१॥

तावच्चैव घटीयन्त्रे तप्तकुम्भे तत: परम्।

प्रपातो हि भवेत्तेषां यैरिदं दुष्कृतं कृतम्॥ ४२॥

The above-said sinners have to live ten thousand years in each hell known as Tāmistra, Andhatāmistra, Asipatravana, Ghaṭiyantra and Taptakumbha one after another in a systematic manner.

ये त्वेते नरका रौद्रा रौरवाद्यास्तवोदिता:।

ते सर्वे क्रमश: प्रोक्ता: कृतघ्ने लोकनिन्दिते॥ ४३॥

The people ungrateful and condemned by the public are thrown by turns in all dreadful Raurava hells, about which I have already told you.

यथा सुराणां प्रवरो जनार्दनो

यथा गिरीणामपि शैशिरादि:।

यथाऽऽयुधानां प्रवरं सुदर्शनं

यथा खगानां विनतातनूज:।

महोरगाणां प्रवरोऽप्यनन्तो
यथा च भूतेषु मही प्रधाना॥४४॥

As Janārdana in gods, the Himālaya in mountains, Sudarśana in weapons, Garuḍa in birds, Anantanāga in serpents and earth in all beings is supreme.

नदीषु गङ्गा जलजेषु पद्मं
सुरारिमुख्येषु हराङ्घ्रिभक्तः।
क्षेत्रेषु यद्वत्कुरुजाङ्गलं वरं
तीर्थेषु यद्वत्प्रवरं पृथूदकम्॥४५॥

As the Ganges in rivers, lotus in water born flowers, Śiva's devotee in daityas, Kurujaṅgala in regions and Pṛthūdaka in holy place is supreme.

सरस्सु चैवोत्तरमानसं यथा
वनेषु पुण्येषु हि नन्दनं यथा।
लोकेषु यद्वत्सदनं विरञ्चेः
सत्यं यथा धर्मविधिक्रियासु॥४६॥

As uttaramānasa in reservoirs, Nandana in holy forests, abode of Brahma in lokas, Satya property in religious deeds.

यथाऽश्वमेधः प्रवरः क्रतूनां
पुत्रो यथा स्पर्शवतां वरिष्ठः।
तपोधनानामपि कुम्भयोनिः
श्रुतिर्वरा यद्वदिहागमेषु॥४७॥

Aśvamedha in yajña, son in things worth touching, Agastya in ascetics and the Veda in Āgama scriptures.

मुख्यं पुराणेषु यथैव मात्स्यं
स्वायंभुवोक्तिस्त्वपि संहितासु।
मनुः स्मृतीनां प्रवरो यथैव
तिथीषु दर्शो विबुधेषु वासवः॥४८॥

As Matsya Purāṇa among the Purāṇas, code laid down by Svāyambhū among codes, Manusmṛti among smṛtis, Amāvasyā among tithi and donation made on Viṣuvas (rotation of Aries and Libra) among other donations is greatest.

तेजस्विनां च प्रवरोऽर्क उक्त
ऋक्षेषु चन्द्रो जलधिर्ह्रदेषु।
भवान्यथा राक्षससत्तमेषु
पाशेषु नागस्तिमितेषु बन्धः॥४९॥

And as the sun in ascetics, moon in constellations, ocean in reservoirs, you in demon kings and Nāgapāś in the pāśas making inactive is supreme.

धान्येषु शालिर्द्विपदेषु विप्र-
श्चतुष्पदे गौश्च यथा मृगेन्द्रः।
पुष्पेषु जाती नगरेषु काञ्ची
नारीषु रम्भाऽऽश्रमिणां गृहस्थः॥५०॥

And as Śāli in paddys, Brahmin in human beings, cow in cattle, lion in wild animal, Jātī in flowers, Kañcī in cities, Rambhā in women and household in āśramas' is supreme.

कुशस्थली श्रेष्ठतमा पुरेषु
देशेषु सर्वेषु च मध्यदेशः।
फलेषु चूतो मुकुलेष्वशोकः
सर्वौषधीनां प्रवरा च पथ्या॥५१॥
मूलेषु कन्दः प्रवरो यथोक्तो
व्याधिष्वजीर्णं क्षणदाचरेन्द्र।
श्वेतेषु दुग्धं प्रवरं यथैव
कार्पासिकं प्रावरणे हि यद्वत्॥५२॥

As Kuśasthalī in Purīs, Madhyadeśa in all countries, mango in fruits, Aśoka in buds and Pathyā in all herbs is supreme. O monster! As Kanda in roots, constipation in disease, milk in white things and garments in cotton is supreme.

कलासु मुख्या गणितज्ञता
विज्ञानमुख्यं तु यथेन्द्रजालम्।
शाकेषु मुख्या त्वपि काचमाची
रसेषु मुख्यं लवणं यथैव॥५३॥
फलेषु तालो नलिनीषु पम्पा
वनौकसेष्वेव च ऋक्षराजः।
महीरुहेष्वेव यथा वटश्च
यथा हरो ज्ञानवतां वरिष्ठः॥५४॥

Expertise in mathematics, Indrajāla in science, Kācamācī in vegetables, salt in essences (rasas), tāla in tall things, Pampā in lotus reservoirs, bear in vanankasa, banyan in trees and Mahādeva among scholars are supreme. (And) O monster! As-

यथा सतीनां हिमवत्सुता हि
यथाऽर्जुनीनां कपिला वरिष्ठा।
यथा वृषाणामपि नीलवर्ण-
स्तथैव सर्वेष्वपि दु:सहेषु
दुर्गेषु रौद्रेषु निशाचरेश
यथा नदी वैतरणी प्रधाना॥५५॥
पापीयसां तद्वदिह कृतघ्न:
सर्वेषु पापेषु निशाचरेन्द्र।
ब्रह्मघ्नगोघ्नादिषु निष्कृतिर्हि
विद्येत नैवास्य तु दुष्टचारिण:।
न निष्कृतिश्चापि कृतघ्नवृत्ते:
सुहृत्कृतं नाशयतोऽब्दकोटिभि:॥५६॥

Pārvatī in chaste women, Kapilā in cows, blue bull in bulls and Vaitaraṇī is supreme among all dreadful, difficult and intolerable hells, the ungrateful is the most heinous sinner among all other sinners. The sins like the murder of a Brahmin and cow can be absolved when the regrettal prescribed is observed but the sin of destroying what is created by a friend (gentleman) cannot be absolved even if the regrettal observed for as many as several crore years (viz. ungrateful man is deed the most heinous miscreant and such crime is uncompoundable).

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे कर्मविपाको नाम द्वादशोऽध्याय:॥१२॥

Chapter 13

Description of Bhuvana-kośa

सुकेशिरुवाच

भवद्भिरुदिता घोरा पुष्करद्वीपसंस्थितिः।
जम्बूद्वीपस्य संस्थानं कथयन्तु महर्षयः॥ १॥

Sukeśi said- O hermits! You have described the gross painful location of Puṣkaradvīpa. Kindly, tell us now about Jambūdvīpa.

ऋषय ऊचुः

जम्बूद्वीपस्य संस्थानं कथ्यमानं निशामय।
नवभेदं सुविस्तीर्णं स्वर्गमोक्षफलप्रदम्॥ २॥

The hermits replied- "Listen to the details about Jambūdvīpa from us. That most extended island is divided into nine parts and it renders the man with emancipation and heavenly abode."

मध्ये त्विलावृतो वर्षो भद्राश्वः पूर्वतोऽद्भुतः।
पूर्वदक्षिणतो वर्षो हिरण्मान्राक्षसेश्वर॥ ३॥

O demon king- Ilāvṛta varṣa has existed in its middle, Bhadrāśva varṣa at the east and Hiraṇya varṣa has existed at its north-east direction.

भारतो दक्षिणे प्रोक्तो हरिर्दक्षिणपश्चिमे।
पश्चिमे केतुमालश्च चम्पकः पश्चिमोत्तरे॥ ४॥

It is said that Kinnara varṣa has existed at its eastern-south, Bhārata varṣa at south and Hari varṣa at its southern-west direction.

उत्तरेण कुरोर्वर्षः कल्पवृक्षसमावृतः।
पूर्वमुत्तरतो रम्यो वर्षः किंपुरुषः स्मृतः॥ ५॥

Ketumāla varṣa has existed at the west, Ramyaka varṣa at western-north and Kuru varṣa covered by kalpavṛkṣa at its north direction.

पुण्या रम्या नवैवैते वर्षाः सालकटंकट।
इलावृताद्याश्चैवाष्टौ वर्षं मुक्त्वैव भारतम्॥ ६॥
न तेष्वस्ति युगावस्था जरा मृत्युभयं न च।
तेषां स्वाभाविकी सिद्धिः सुखप्राया ह्ययत्नतः॥ ७॥
विपर्ययो न तेष्वस्ति नोत्तमाधममध्यमाः।
यदेतद्भारतं वर्षं नवद्वीपं निशाचर॥ ८॥

O Śālakaṭaṁkaṭa (monster)! These nine are the holy and attractive varṣa. Besides Bhārata varṣa there is no fear of death and old age as also yugāvasthā in all the eight varṣas. Success pouring with pleasure in abundance and that too without efforts is achieved there. There is no discrimination as best, medium

and mean (or uttama, madhyama and adham) and reversion anyway. O monster! There are nine isles in this Bhārata varṣa. All these isles are surrounded by oceans and mutually inaccessible.

सागरान्तरिता: सर्वे अगम्याश्च परस्परम्।
इन्द्रद्वीप: कशेरूणास्ताम्रपर्णो गभस्तिमान्॥ ९॥
नागद्वीप: कटाहश्च सिंहलो वारुणस्तथा
अयं तु नवमस्तेषां द्वीप: सागरसंवृत:॥ १०॥
कुमाराख्य: परिख्यातो द्वीपोऽयं दक्षिणोत्तर:।

The names given to these nine isles are- Indradvīpa, Kaserumān, Tāmravarṇa, Gabhāstimān, Nāgadvīpa, Kaṭāha, Siṁhala and Vāruṇa. The ninth dvīpa known as Kumāra is surrounded by the sea and extended from south to north side.

पूर्वे किराता यस्यान्ते पश्चिमे यवना: स्मृता:॥ ११॥
आन्ध्रा दक्षिणतो वीर तुरुष्कास्त्वपि चोत्तरे।

O warrior! Kirāta live at the east, Yavana at the west, Āndhra at south and Turuṣka people live at the northern border of this Bhārata varṣa.

ब्राह्मणा: क्षत्रिया वैश्या: शूद्रास्त्वन्तरवासिन:॥ १२॥
इज्यायुद्धवणिज्याद्यै: कर्मभि: कृतपावना:।
तेषां संव्यवहारश्च एभि: कर्मभिरिष्यते॥ १३॥
स्वर्गापवर्गप्राप्तिश्च पुण्यं पापं तथैव च।

In the interior of this island, there live the Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras. All of them are having purity through the activities like yajña, war, commerce etc. Their behaviour, attainment of material and metaphysical success and evil as also good take place through these activities.

महेन्द्रो मलय: सह्य: शुक्तिमानृक्षपर्वत:॥ १४॥
विन्ध्यश्च पारियात्रश्च सप्तात्र कुलपर्वता:।

There are seven prominent mountains in total in this varṣa. These are- Mahendra, Malaya, Sahya, Śutkimān, Ṛkṣa, Vindhya and Pāriyātra.[1]

तथाऽन्ये शतसाहस्रा भूधरा मध्यवासिन:॥ १५॥
विस्तारोच्छ्रायिणो रम्या विपुला: शुभसानव:।

There are other mountains several lakhs in number in their codicil and these have extended, high, attractive and beautiful peaks.

कोलाहलश्च वैभ्राजो मन्दरो दुर्धराचल:॥ १६॥
वातधूमो वैद्युतश्च मैनाक: सरसस्तथा।
तुङ्गप्रस्थो नागगिरिस्तथा गोवर्धनाचल:॥ १७॥
उज्जयन्त: पुष्पगिरिरर्बुदो रैवतस्तथा।
ऋष्यमूक: सगोमन्तश्चित्रकूट: कृतस्मर:॥ १८॥
श्रीपर्वत: कोकणक: शतशोऽन्येऽपि पर्वता:।

Here are Kolāhala, Vaibhrāja, Mandara, Durdara, Vātaṁdhama, Vaidyuta, Maināka, Sarasa, Tuṅgaprastha, Nāgagiri, Govardhana, Ujjāyana, Puṣpāgiri, Arbuda, Raivata, Ṛṣyamūka, Gomanta, Citrakūṭa, Kṛtasmara, Śrīparvata, Koṅkaṇa and several hundred other mountains too.

तैर्विमिश्रा जनपदा म्लेच्छाश्चार्याश्च भागश:॥ १९॥
तै: पीयन्ते सरिच्छ्रेष्ठा या: सम्यक्ता निशामय।

Here are compact districts divided into Āryas and Mlecchas. Listen carefully to the names of the rivers whose water is used for drinking purpose by them.

सरस्वती पञ्चरूपा कालिन्दी च हिरण्वती॥ २०॥
शतद्रुश्चन्द्रिका नीला वितस्तेरावती कुहू:।
मधुरा हाररावी च उशीरा धातकी रसा॥ २१॥
गोमती धूतपापा च बाहुदा सा दृषद्वती।
नि:स्वरा गण्डकी चित्रा कौशिकी च वधूसरा॥ २२॥
सरयूश्च सलौहित्या हिमवत्पादनि:सृता:।

These rivers emanating from the great Himālaya are- Sarasvatī, Pañcarūpā, Kālindī, Hiraṇavatī, Śatradru, Candrikā, Nīlā, Vitastā, Arāvatī, Kuhū, Madhurā, Hārarāvī, Uśīrā, Dhātukī, Rasā, Gomatī, Dhūtapāpā, Bāhudā, Dṛṣadvatī, Niścirā, Gaṇḍakī, Citrā, Kauśikī, Vadhūsarā, Sarayū and Lauhityā.

1. This is the western portion of the modern Vindhya Range, west of Bhopal, as appears from the rivers which rise in it. (Prof. H.H. Wilson, Viṣṇu Purāṇa Chap. II, verses 19-20)

वेदस्मृतिर्वेदसिनी वृत्रघ्नी सिन्धुरेव च॥ २३॥
पर्णासा नन्दिनी चैव पावनी च मही तथा।
शरा चर्मण्वती लूपी विदिशा वेणुमत्यपि॥ २४॥
चित्रा ह्योघवती रम्या पारियात्रोद्भवाः स्मृताः।

The rivers emanating from Pāriyātra mountain are- Vedasmṛti, Vedasinī, Vṛtraghnī, Sindhu, Parṇāsā, Nandinī, Pāvanī, Mahī, Pārā, Carmaṇvatī, Lūpī, Vidiśā, Veṇimatī, Kṣiprā and Avantī.

शोणा महानदी चैव सुरसा क्रिया॥ २५॥
मन्दाकिनी दशार्णा च चित्रकूटा हि देविका।
चित्रोत्पला वै तमसा करतोया पिशाचिका॥ २६॥
तथाऽन्या पिप्पलश्रोणी विपाशा वञ्जुलावती।
सत्सन्तजा शुक्तिमती चक्रिणी त्रिदिवा वसुः॥ २७॥
ऋक्षपादप्रसूता च तथाऽन्या वल्गुवाहिनी।

The rivers emanating from Ṛkṣa mountain are- Mahānada, Śoṇa, Narmadā, Surasā, Kṛpā, Mandākinī, Daśārṇā, Citrakūṭa, Apavāhikā, Citrotpalā, Tamasā, Karamodā, Piśācikā, Pippalaśroṇī, Vipāśā, Vañjulāvatī, Satsantajā, Śuktimatī, Mañjiṣṭhā, Kṛttimā, Vasu and Balavāhinī.

शिवा पयोष्णी निर्विन्ध्या तापी सनिषधावती॥ २८॥
वेणा वैतरणी चैव सिनीबाहुः कुमुद्वती।
तोया रेवा महागौरी दुर्गन्धा वाशिला तथा॥ २९॥
विन्ध्यपादप्रसूताश्च नद्यः पुण्यजलाः शुभाः।

The rivers having pure water and emanating from Vindhya mountain are- Śivā, Payoṣṇī, Nirvindhyā, Tāpī, Niṣadhāvatī, Veṇā, Vaitaraṇī, Sinibāhu, Kumudvatī, Toyā, Revā, Mahāgaurī, Durgandhā and Vāśilā.

गोदावरी भीमरथी कृष्णा वेण्या सरिद्वती॥ ३०॥
विशमद्री सुप्रयोगा वाह्या कावेरिरेव च।
दुग्धोदा नलिनी चैव वारिसेना कलस्वना॥ ३१॥
एताश्चापि महानद्यः सह्यपादविनिर्गताः।

The mahānadīs flowing down from the root of Sahya Parvata are- Godāvarī, Bhīmarathī, Kṛṣṇā, Veṇā, Sarasvatī, Tuṅgabhadrā, Suprayogā, Vāhyā, Kāverī, Dugdhodā, Nalinī, Revā, Vārisenā and Kalasvanā.

कृतमाला ताम्रपर्णी बञ्जुला चोत्पलावती॥ ३२॥
शुनी चैव सुदामा च शुक्तिमत्प्रभवास्त्विमाः।

The rivers coming down from Śuktimān mountain are- Kṛtamālā, Tāmraparṇī, Vañjulā, Utpalāvatī, Śunī and Sudāmā.

सर्वाः पुण्याः सरस्वत्यः पापप्रशमनास्तथा॥ ३३॥
जगतो मातरः सर्वाः सर्वाः सागरयोषितः।

All these rivers are holy, competent to absolve evils, mothers of this universe and wives of the ocean.

अन्याः सहस्रशश्चात्र क्षुद्रनद्यो हि राक्षस॥ ३४॥
सदाकालवहाश्चान्याः प्रावृट्कालवहास्तथा।
मध्यदेशोद्भवा एताः पिबन्ति स्वेच्छया शुभाः॥ ३५॥

O monster! Apart from these prominent rivers, there are several small rivers also. Out of them some having water throughout the year whole a few among them flow only during the rainy season. The residents of north and madhya countries drink the water of these river without any reservation.

यत्स्थाः कुशूद्राः किलकुण्डलाश्च
पञ्चालकाश्चैव सह कौशिकैश्च।
वृकाः शका बर्बरकौरवाश्च
कलिङ्गवङ्गाङ्गजनास्तथैते॥ ३६॥
मर्मका मध्यदेशीया आभीराः शाढ्यधानकाः।
बाह्लीका वाटधानाश्च आभीराः कालतोयदाः॥ ३७॥
अपरान्तास्तथा शूद्राः पल्लवाश्च सखेटकाः।
गान्धारा यवनाश्चैव सिन्धुसौवीरभद्रकाः॥ ३८॥
शातद्रवा ललित्थाश्च पारावतसमूषकाः।
माठरोदकधाराश्च कैकेया दंशनास्तथा॥ ३९॥
क्षत्रियाः प्रति वैश्याश्च तथा शूद्रकुलानि च।
काम्बोजा दरदाश्चैव बर्बराश्चाङ्गलौकिकाः॥ ४०॥
वेणाश्चैव तुषाराश्च बहुधा बाह्यतोदराः।
आत्रेयाः सभरद्वाजाः प्रस्थलाश्च दशेरकाः॥ ४१॥
लम्पकास्तावकारामाश्चूडिकास्तङ्गणैः सह।
अलसाश्चलिभद्राश्च किरातानां च जातयः॥ ४२॥
तामसाः कर्ममार्गाश्च सुपार्श्वा गणकास्तथा।

कुलूता: कुहिकाश्चूर्णास्तूर्णपादा: सकुक्कुटा:॥४३॥
माण्डव्या: पाणवीयाश्च उत्तरापथवासिन:।

The classes of people living in Madhyadeśa are- Matsya, Kuśaṭṭa, Kuṇi, Kuṇḍala, Pāñcāla, Kāśī, Kośala, Vṛka, Śabara, Kaubīra, Bhūliṅga, Śaka and Maśaka, Vāhlīka, Vāṭadhāna, Āhīra, Kālatoyaka, Aparānta, Śūdra, Pallava, Kheṭaka, Gāndhāra, Yavana, Sindhu, Sauvīra, Madraka, Śātadrava, Lalitthā, Pārāvata, Mūṣaka, Māṭhara, Udakadhārā, Kaikeya, Daśana, Kṣatriya, Prativaiśya are the families of Vaiśya and Śūdras; Kamboja, Darada, Barbara, Aṅgalaukika, Veṇā, Tuṣāra, Bahudhā, Bāhyatodara, Ātreya, Bharadvāja, Prasthala, Daśeraka, Lampaka, Tāvaka, Rāmā, Śūḍika, Taṅgaṇa, Aurasa, Alimadra are the castes of Kirātas and the castes as- Tāmasā, Kramamārga, Supārśva, Puṇḍraka, Kulūtā, Kuhuka, Ūrṇa, Tūṇīpāda, Kukuṭā, Māṇḍavya and Mālavīya are the residents of uttarāpatha (Uttara Khaṇḍa).

अङ्गावङ्गा मद्गुरवा: स्वन्तर्गिरिबहिर्गिरा:॥४४॥
तथा प्रवङ्गा वाङ्गेया मांसादा बलदन्तिका:।
ब्रह्मोत्तरा: प्राविजया भार्गवाङ्गेयमर्षका:॥४५॥
प्राग्ज्योतिषा: पृषध्राश्च विदेहास्ताम्रलिप्तका:।
मालामगधमानन्दा: प्राच्या जनपदास्त्विमे॥४६॥

The districts at east are- Aṅga, Baṅga, Mudgarava, Antargiri, Bahirgiri, Pravaṅga, Bāṅgeya, Māṁsāda, Baladantikā, Brahmottarā, Prāvijaya, Bhārgava, Keśabarbara, Prāgjyotiṣa, Śūdra, Videha, Tāmralihtaka, Mālā, Magadha and Gonanda.

पुण्ड्राश्च केरलाश्चैव चौडा: कुल्याश्च राक्षस।
जानुका मूषिकादाश्च कुमारादा महाशका:॥४७॥
महाराष्ट्रा माहिषिका: कालिङ्गाश्चैव सर्वश:।
आभीरा: सहवैसक्या आरण्या: शबराश्च ये॥४८॥
पुलिन्दा विन्ध्यशैलेया वैदर्भा दण्डकै: सह।
पौरिका: सारिकाश्चैव अश्मका भोगवर्द्धना:॥४९॥
नैमिका: कुन्दला आन्ध्रा: उच्छिदा नलकारका:।
दाक्षिणात्या जनपदास्त्विमे शालकटंकट॥५०॥

O monster! The district in south are- Puṇḍra, Kerala, Cauḍā, Kulya, Jāṭuṣa, Mūṣikāda, Kumārāda, Mahāśaka, Mahārāṣṭra, Māhiṣika, Kāliṅga, Ābhīra, Naiṣīka, Āraṇya, Śabara, Balindhya, Vindhyamauleya, Vaidarbhā, Daṇḍaka, Paurika, Sārika, Aśmaka, Bhogavardhana, Vaiṣika, Kundala, Āndhra, Uḍbhiḍ and Nalakāraka.

शूर्पारका वारिधाना दुर्गाश्चालीकटै: सह।
पुलीयाश्चसिनीलाश्चातापसास्तामसास्तथा॥५१॥
कारस्करास्तुभमिनो नासिकान्ता: सुनर्मदा:।
दारुकच्छा: सुमाहेया: सह सारस्वतैरपि॥५२॥
वात्सीयाश्च सुराष्ट्राश्च आवन्त्याश्चार्बुदै: सह।
इत्येते पश्चिमामाशां स्थिता जानपदा जना:॥५३॥

The residents of west districts are- Śūrparaka, Kārivana, Durga, Talīkaṭa, Pulīya, Sasinīla, Tāpasa, Tāmasa, Kāraskara, Ramī, Nāsikya, Antara, Narmadā, Bhārakaccha, Māheya, Sārasvata, Vātsīya, Surāṣṭra, Āvantya and Arbuda.

कारूषाश्चैकलव्याश्च मेकलाश्चोत्कलै: सह।
उत्तमर्णा दशार्णाश्च गोमा: किकरवै: सह॥५४॥
तोशला: कोशलाश्चैव त्रैपुरा: खेल्लिशास्तथा।
तुरगास्तुम्बराश्चैव वहेला नैषधै: सह॥५५॥
अनूपास्तुण्डिकेराश्च वीतहोत्रास्त्ववन्तय:।
सुकेशे विन्ध्यमूलस्थास्त्विमे जनपदा: स्मृता:॥५६॥

O Sukeśi! The districts located at lower Vindhya are- Kārūṣa, Aikalavya, Mekala, Utkala, Uttamarṇa, Daśārṇa, Bhoja, Kiṁkavara, Tośala, Kośala, Traipura, Aillika, Turusa, Tumbara, Vahana, Naiṣadha, Anūpa, Tuṇḍikera, Vītahotra and Avantī.

आद्यान्देशान्प्रवक्ष्याम: पर्वताश्रयिणस्तु ये।
निराहारा हंसमार्गा: कुपथास्तङ्गणा: खशा:॥५७॥
कुथप्रावरणाश्चैव ऊर्णाप्लुष्टा: सुहूहुका:।
त्रिगर्त्ताश्च किराताश्च तोमरा: शशिखाद्रिका:॥५८॥

We shall now describe the names of countries situated on the mountains. These are- Nirāhārā, Haṁsamārga, Kupatha, Tangaṇa, Khaśa, Kuthaprāvaraṇa, Ūrṇa,

Puṇya, Hūhuka, Trigarta, Kirāta, Tomara and Śiśirādrika.

इमे तवोक्ता विषयाः सुविस्तराद्
द्वीपे कुमारे रजनीचरेश।
एतेषु देशेषु च देशधर्मान्
संकीर्त्यमानाञ्छृणु तत्त्वतो हि॥५९॥

O monster! We have described in detail about these countries falling under the territory of Kumāradvīpa. We shall now give a true account of the religions prevalent in these countries. Listen to it carefully.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे भुवनकोशवर्णने त्रयोदशोऽध्यायः॥१३॥

Chapter 14

Description of Teachings of Religion

ऋषय: ऊचु:

अहिंसा सत्यमस्तेयं दानं क्षान्तिर्दम: शम:।

अकार्पण्यं च शौचं च तपश्च रजनीचर॥ १॥

दशाङ्गे राक्षसश्रेष्ठ धर्मोऽसौ सार्ववर्णिक:।

ब्राह्मणस्यापि विहिता चातुराश्रम्यकल्पना॥ २॥

The hermits said- O demon king! The religion consisting of ten parts (aṅgas) i.e. non-violence, truthfulness, asatya (afraid of telling a lie), donation, forgiveness, control over senses (dama), śama, generosity, purity (sauca) and penance has been prescribed for all people. A provision of four āśramas has been made for the Brāhmaṇas.

सुकेशिरुवाच

विप्राणां चातुराश्रम्यं विस्तरान्मे तपोधना।

आचक्षध्वं न मे तृप्ति: शृण्वत: प्रतिपद्यते॥ ३॥

Sukeśi said- O austere hermits! Describe in detail the provision of four āśramas for the Brāhmaṇas. My curiosity is increasing manifold and I am still unsatiated.

ऋषय ऊचु:

कृतोपनयन: सम्यग्ब्रह्मचारी गुरौ वसेत्।

तत्र धर्मोऽस्य यस्तं त्वं कथ्यमानं निशामय॥ ४॥

The hermit said- "The celibate should live at the residence of the preceptor when thread ceremony has been duly performed. His religion prescribed there are being explained by me now. Please, listen to it carefully.

स्वाध्यायोऽथाग्निशुश्रूषा स्नानं भिक्षाटनं तथा।

गुरोर्निवेद्य तद्याद्यमनुज्ञातेन सर्वथा॥ ५॥

गुरो: कर्मणि सोद्योग: सम्यक्प्रीत्युपपादनम्।

तेनाहूत: पठेच्चैव तत्परो नान्यमानस:॥ ६॥

(This religion is) to do perseverance, serve the fire (i.e. participate in offering), to bathe daily, to go out for alms, to offer the food first to the preceptor and then he should take when allowed by him. Prepared always to act on instructions given by the preceptor, to develop love duly in the heart of the preceptor, to read with mind in concentration when called by the preceptor.

एकं द्वौ सकलान्वाऽपि वेदान्प्राप्य गुरोर्मुखात्।

अनुज्ञातो वरं दत्त्वा गुरवे दक्षिणां तत:॥ ७॥

गृहस्थाश्रमकामस्तु गार्हस्थ्याश्रममावसेत्।

दान्प्रस्थाश्रमं वाऽपि चतुर्थं स्वेच्छयाऽऽत्मन:॥ ८॥

After completion of study in one, two or all the Vedas under the guidance of the preceptor, he should offer dakṣiṇā (fee) for teaching. Then, those desirous of household life should enter into it or resort to voluntarily Vānaprastha or reclusion with the permission of that preceptor.

तत्रैव वा गुरोर्गेहे द्विजो निष्ठामवाप्नुयात्।

गुरोरभावे तत्पुत्रे तच्छिष्ये तत्सुतां विना॥ ९॥

शुश्रूषन्निरभीमानो ब्रह्मचर्याश्रमं वसेत्।

Or he should determine to live with the preceptor throughout his life and observe Naiṣṭhika Brahmacarya till he breathes his last. (If so desired) he should live with the son of the preceptor if he is dead or with any disciple for the lack of his son.

एवं जयति मृत्युं स द्विज: सालकटंकट॥ १०॥

उपावृत्तैस्तु तैस्तस्माद्गृहस्थाश्रमकाम्यया।

O Śālakaṭaṅkaṭa! He should live always in

celibacy and give up ego forever. The dvija living under strict compliance of these rules, conquers the death itself.

असमानार्षकुलजा कन्योद्वाह्या निशाचर॥ ११॥

स्वकर्मणा धनं लब्ध्वा पितृदेवाऽतिथीनपि।

सम्यक्संप्रीणयेद्भक्त्या सदाचाररतो द्विज:॥ १२॥

O monster! After being liberated from there, one should solemnise marriage with a virgin born in a gotra/clan other than his own. The dvija observing courtesy should earn wealth through functions executed by his own industry and satiate duly with keen devotion the Pitṛs, gods and guests.

सुकेशिरुवाच

सदाचारेति गदितं युष्माभिर्मम सुव्रता:।

लक्षणं श्रोतुमिच्छामि कथयध्वं तदद्य मे॥ १३॥

Sukeśi said- O great resolute! You have described etiquette which I have understood. I want to listen now to its characteristics from you. Please, describe those characteristics.

ऋषय ऊचु:

सदाचारो निगदितस्तव योऽस्माभिरादरात्।

लक्षणं तस्य वक्ष्यामस्तच्छृणुष्व निशाचर॥ १४॥

The hermit said- O monster! Listen to the characteristics of etiquette/courtesy already described by us.

गृहस्थेन सदा कार्यमाचारपरिपालनम्।

न ह्याचारविहीनस्य भद्रमत्र परत्र च॥ १५॥

The household should always observe etiquette in his life. The man without courtesy cannot see welfare in this material and metaphysical world (after death).

यज्ञदानतपांसीह पुरुषस्य न भूतये।

भवन्ति य: समुल्लङ्घ्य सदाचारं प्रवर्त्तते॥ १६॥

The yajña, donation and penance made/observed by a man contravening etiquette never become benevolent.

दुराचारो हि पुरुषो नेह नामुत्र नन्दते।

कार्यो यत्न: सदाचार आचारो हन्त्यलक्षणम्॥ १७॥

The man without etiquette does not feel pleasure in the material and metaphysical world. One should, therefore, always endeavour towards observing etiquette. Etiquette decays the evils adhered to the personality.

तस्य स्वरूपं वक्ष्याम: सदाचारस्य राक्षस।

शृणुष्वैकमनास्त्वं च यदि श्रेयोऽभिवाञ्छसि॥ १८॥

O monster! We, now talk about the features of that etiquette. If you wish any good, then listen to the etiquette with concentration.

धर्मोऽस्य मूलं धनमस्य शाखा:

पुष्पं च काम: फलमस्य मोक्ष:।

असौ सदाचारतरु: सुकेशिन्

संसेवितो येन स पुण्यभोक्ता॥ १९॥

O Sukeśi! Its root is the religion, wealth is one of its branches Kāma is its flower and emancipation is its fruit. The man who has taken care of such and etiquette tree, always enjoys pleasure (puṇya) in his life.

ब्राह्मेमूहुर्ते प्रथमं विबुध्येदनुस्मरेद्देववरान्महर्षीन्।

प्राभातिकं मङ्गलमेव वाच्यं यदुक्त्वान्देवपतिस्त्रिनेत्र:॥

He should first recollect the images of great gods and hermits and chant the morning prayer as propounded by lord Mahādeva.

सुकेशिरुवाच

किं तदुक्तं सुप्रभातं शङ्करेण महात्मना।

प्रभाते यत्पठन्मर्त्यो मुच्यते पापबन्धनात्॥ २१॥

Sukeśi said- What is the prayer propounded by god Śaṅkara worth chanting at dawn capable to absolve all sins of the people.

ऋषय ऊचु: श्रूयतां राक्षसश्रेष्ठ सुप्रभातं हरोदितम्।

श्रुत्वा स्मृत्वा पठित्वा च सर्वपापै: प्रमुच्यते॥ २२॥

The hermit said- O demon king! Listen to morning pray propounded by Mahādeva. The man is absolved from all evils by listening to recollecting and reading it.

ब्रह्मा मुरारिस्त्रिपुरान्तकारी

भानु: शशी भूमिसुतो बुधश्च।

गुरुश्च शुक्रः सह भानुजेन
कुर्वन्तु सर्वे मम सुप्रभातम्॥ २३॥

May lord Brahmā, Viṣṇu, Śaṅkara, Sūrya, Candramā, Mars, Mercury, Jupiter, Venus and Saturn bless me with a fine morning!

भृगुर्वसिष्ठः क्रतुरङ्गिराश्च
मुनिः पुलस्त्यः पुलहः सगौतमः।
रैभ्यो मरीचिश्च्यवनो ऋभुश्च
कुर्वन्तु सर्वे मम सुप्रभातम्॥ २४॥

May Bhṛgu, Vasiṣṭha, Kratu, Aṅgirā, Manu, Pulastya, Pulaha, Gautama, Raibhya, Marīci, Cyavana and Ṛbhu hermits bless me with a fine morning.

सनत्कुमारः सनकः सनन्दनः
सनातनोऽथासुरिपिङ्गलौ च
सप्त स्वराः सप्त रसातलाश्च
कुर्वन्तु सर्वे मम सुप्रभातम्॥ २५॥

May Sanatkumāra, Sanaka, Sanandana, Sanātana, Āsuri, Piṅgala, seven voices and all the seven nether worlds bless me with a fine morning.

पृथ्वी सगन्धा सरसास्तथाऽऽपः
सस्पर्शवायुर्ज्वलनः सुतेजाः।
नभः सशब्दं महता सहैव
यच्छन्तु सर्वे मम सुप्रभातम्॥ २६॥

May the earth with smell, water with liquid, wind with touch, fire with flame, ether with word and Mahatatva bless me with a fine morning.

सप्तार्णवाः सप्त कुलाचलाश्च
सप्तर्षयो द्वीपवराश्च सप्त।
भूरादयः सप्त तथैव लोका
यच्छन्तु सर्वे मम सुप्रभातम्॥ २७॥

May the seven seas, seven pioneer mountains, seven hermits, seven supreme islands and the earth etc. seven worlds (lokas) render me with a fine morning.

इत्थं प्रभाते परमं पवित्रं
पठेत्स्मरेद्वा शृणुयाच्च भक्त्या।
दुःस्वप्ननाशोऽनघ सुप्रभातं
भवेच्च सत्यं भगवत्प्रसादात्॥ २८॥

One should read, recollect or listen to this holiest morning prayer. O innocent! (when it is done) the nightmare is decayed and one obtains a fine morning.

ततः समुत्थाय विचिन्तयेत
धर्मं तथार्थं च विहाय शय्याम्।
उत्थाय पश्चाद्धरिरित्युदीर्य
गच्छेत्तदोत्सर्गविधिं हि कर्तुम्॥ २९॥

He should then give thought to religion and wealth (essence) and go for defection with the name of Hari on his lips after leaving the bed.

न देवगोब्राह्मणवह्निमार्गे
न राजमार्गे न चतुष्पथे च।
कुर्यादथोत्सर्गमपीह गोष्ठे
पूर्वां परां नैव समाश्रितो गाम्॥ ३०॥

Do not defecate on the route of the cow, gods (temple), Brāhmaṇa and fire, highways and roundabouts, in cowpen and facing east or west direction.

ततस्तु शौचार्थमुपाहरेन्मृदं
गुदे त्रयं पाणितले दशैव।
तथोभयोः सप्त तथैव पादयो-
र्लिङ्गे तथैकां मृदमाहरेत॥ ३१॥

He should then take soil for attaining purity and smear the anus thrice, left palm seven time, ten times on both palms and once on the penis. (Then it should be washed with clean water after due rubbing).

नान्तर्जलाद्राक्षस मूषकस्य
बिलाच्च शौचाचरणागतान्यैः।
वल्मीकमृच्चैव हि शुद्धये सदा
ग्राह्या सदाचारविदा नरेण॥ ३२॥

O monster! An enlightened man should not take clay from the bottom of a reservoir, mice burrow residual from that used by others and from the home side. It should be taken from the termite.

उदङ्मुखः प्राग्वदनोऽपि विद्वान्
प्रक्षाल्य पादौ भुवि संनिविष्टः।
समाचमेदद्भिरफेनिलाभि-
र्मुखं त्रिरादौ परिमृज्य च द्विः॥३३॥

The learned person first washes his feet then sit facing north or east and washes the mouth twice with water. He should then do ācamana with the water without froth.

ततः स्पृशेत्खानि शिरः करेण
संध्यामुपासीत ततः क्रमेण।
केशांश्च संशोध्य च दन्तधावनं
कृत्वा तथा दर्पणदर्शनं च॥३४॥

He should then touch his senses and the head. Thereafter, he should clean hair, teeth and after a look at the mirror, then he should observe saṅdhyā.

कृत्वा शिरःस्नानमथाङ्गिकं वा
संपूज्य तोयेन पितॄन्सदेवान्।
होमं च कृत्वाऽऽलभनं शुभानां
कृत्वा बहिर्निर्गमनं प्रशस्तम्॥३५॥

A man definitely achieves success on the mission duly proposed when he goes out from home after a complete or brief bath, obeisance offered to Pitṛs and gods with water and things used in worship are duly touched.

दूर्वां दधिं सर्पिरथोदकुम्भं
धेनुं सवत्सां वृषभं सुवर्णम्।
मृन्मेयं स्वस्तिकमक्षतानि
लाजा मधु ब्राह्मणकन्यकाश्च॥३६॥
श्वेतानि पुष्पाणि च शोभानि
हुताशनं चन्दनमर्कबिम्बम्।
अश्वत्थवृक्षं च समालभेत
ततस्तु कार्यो निजजातिधर्मः॥३७॥

One should observe his respective dharma (deed) after giving a touch with hand to dūrvā, curd, ghee, a pitcher full of water, cow with a calf, bull, gold, clay, cowdung, mark of svastika, akṣata (rice), lājā, honey, virgin of a Brāhmaṇa, beautiful white flower, fire, sandal, sun ball and pīpala.

देशानुशिष्टं कुलधर्ममग्र्यं
स्वगोत्रधर्मं न हि संत्यजेत्।
तेनार्थसिद्धिं समुपाचरेत
नासत्प्रलापं न च सत्यहीनम्॥३८॥
न निष्ठुरं नागमशास्त्रहीनं
वाक्यं वदेत्साधुजनेन येन।
निन्द्यो भवेन्नैव च धर्मभेदी
सङ्गं न चासत्सु नरेषु कुर्यात्॥३९॥

One should not abandon the religion (law) prevalent in the country, the family and gotra. He should earn wealth even by practising the professions that do not infringe upon his religion. One should never deliver an untrue statement, a sentence not permissible in Āgama scripture and in harsh ways.

संध्यासु वर्ज्यं सुरतं दिवा च
सर्वासु योनीषु पराबलासु।
सर्वान्ययोनिष्वपराबलासु
रजस्वलास्वेव जलेषु वीर॥४०॥

O chivalrous! One should not do intercourse in the evening and at the day time. Coition with other's wife in all yonis, on the land without home, with a woman in her menstruation cycle and in the water.

वृथाऽटनं वृथा दानं वृथा च पशुमारणम्।
न कर्त्तव्यो गृहस्थेन वृथा दारपरिग्रहः॥४१॥

A household (gṛhastha) should not go anywhere without purpose, not give futile donation, not slaughter and animal and should not develop close contact with women.

वृथाऽटनान्नित्यहार्निवृथा दानाद्धनक्षयः।
वृथा पशुघ्नः प्राप्नोति पातकं नरकार्थि यत्॥४२॥

Routine affairs are impeded on purposeless movements, futile donation causes loss of money and the man slaughtering an animal without any strong and rational purpose is stuck to evils that lead to the hell.

संतत्या हानिरश्लाघ्या वर्णसंकरतो भयम्।
भेतव्यं च भवेल्लोके वृथादारपरिग्रहात्॥४३॥

The children have to bear insults inflicted by society when their father develops illicit relations with women; it increases fear of having hybrid born and fear of humiliation from the society too.

परस्वे परदारेषु न कार्या बुद्धिरुत्तमैः।
परस्वं नरकायैव परदाराश्च मृत्यवे॥४४॥

An enlightened man should not be entangled with other's money and wives as other's money throws into hell and other's wife becomes a cause for death.

नेक्षेत्परस्त्रियं नग्नां न संभाषेत तस्करान्।
उदक्यादर्शनं स्पर्शं संभाषां च विवर्जयेत्॥४५॥

One should not see other's wife naked, nor talk to the smugglers and nor touch, converse with or even see at menstrual state any women.

नैकासने तथा स्थेयं सोदर्या परजायया।
तथा सापत्नमातुश्च तथा स्वदुहितृष्वपि॥४६॥

One should not sit at the same seat with his sister and other's wife. Similarly, he should not sit at the same seat with his mother and daughter too.

न च स्नायीत वै नग्नो न शयीत कदाचन।
दिग्वाससोऽपि न तथा परिभ्रमणमिष्यते॥४७॥

One should not bathe and sleep naked. One should not walk naked.

भिन्नांश्च शय्यासनभाजनादी-
ञ्छुद्धैश्च रतः संपरिवर्जयेत्तान्।
नन्दासु नाभ्यङ्गमुपाचरेत
क्षौरं च रिक्तासु जयासु मांसम्॥४८॥

Give up broken seat and utensil even from a distance. He should not do massage on tithis like Pratipadā, Ṣaṣṭhī and Ekādaśī, not shave on Cathurthī, Navamī and Caturdaśī (Riktā) tithis and not eat meat on Jaya (i.e. Tṛtīyā, Aṣṭamī and Trayodaśī) tithis.

पूर्णासु योषित्परिवर्जनीया
भद्रासु सर्वाणि समाचरेच्च।
नाभ्यङ्गमर्के न च भूमिपुत्रे
क्षौरं च शुक्रे रविजे च मांसम्॥४९॥
बुधेषु योषिन्न समाचरेत
शेषेषु सर्वाणि सदैव कुर्यात्।

Should not do coitus on Pūrṇa (Pañcamī, Daśamī and Pūrṇimā) and should do all these functions on Bhadrā (Dvitīyā, Saptamī and Dvādaśī) tithis. Massage on Sunday and Tuesday, shave on Friday, meat on Saturday and coition with wife on Wednesday is prohibited. The rest of days are good for all other works.

चित्रासु हस्ते श्रवणे न तैलं
क्षौरं विशाखास्वभिजित्सु वर्ज्यम्॥५०॥
मूले मृगे भाद्रपदासु मांसं
योषिन्मघाकृत्तिकभोत्तरासु।

Massage on Citrā, Hasta and Śravaṇa constellations, shave on Viśākhā and Abhijita constellation, eating of flesh on Mūla, Mṛgaśirā and Bhādrapadā constellation and coition with wife on three uttarās (i.e. uttarāphālgunī, uttarāṣāḍhā and uttarābhādrapadā) should be avoided.

सदैव वर्ज्यं शयने उदक्छिर-
स्तथा प्रतीच्यां रजनीचरेश॥५१॥
भुञ्जीत नैवेह च दक्षिणामुखो
न च प्रतीचीमभि भोजनीयम्।

O demon king! Slumbering with head facing uttara and west is always prohibited and meal should not be taken while facing south and the west.

देवालयं चैत्यतरुं चतुष्पथं
विद्याधिकं चापि गुरुं प्रदक्षिणम्॥५२॥
माल्यान्नपानं वसनानि यत्नतो
धृतानि चान्यैर्न हि धारयेद् बुधः।

Pradakṣiṇā (circular walking in obeisance) of temple, Caityataru (respectable trees),

roundabout, person more intelligent than him and preceptor should be made.

स्नायाच्छिरःस्नानतया च नित्यं
निष्कारणं नैव महानिशासु॥५३॥
ग्रहोपरागे स्वजनापघाते
मुक्त्वा च जन्मर्क्षगते शशाङ्के।

One should first sprinkle water on head while bathing. Bath at night without any strong reason and besides eclipse period, death of any near and dear ones and entrance of moon in constellation of birth should not be taken.

नाभ्यङ्क्तितं कायमुपस्पृशेच्च
स्नातो न केशान्विधुनीत चापि॥५४॥
गात्राणि नैवाम्बरपाणिना च
स्नातो विमृज्याद्रजनीचरेश।

O demon king! One should not touch an anointed body, should not shake hair immediately after a bath and the hands and body should not be dried with a towel after bath.

वसेत्सुदेशेषु सुराजकेषु
सुंसहितेष्वेव जनेषु नित्यम्॥५५॥
अक्रोधना न्यायपरा विमत्सराः
कृषीवला ह्यौषधिजातयश्च।

One should settle in a state where a just king is ruling where tolerant, just and non-envious people are loving and where peasants and medicines are available in abundance.

स्वापस्तु वैद्यो धनिकश्च यत्र
सच्छ्रोत्रियस्तत्र वसेत नित्यम्॥५६॥
न तेषु देशेषु वसेत बुद्धिमान्
सदा नृपो दण्डरुचिस्त्वशक्तः।
जनोऽपि नित्योत्सवबद्धवैरः
सदा जिगीषुश्च निशाचरेन्द्र॥५७॥

Wise people should give up a country where the king inflicts rigorous punishment but his position is weak, where the pubic always celebrate the festivities, where people are mutually envious and intend to conquer or put down one another.

ऋषयः ऊचुः
यच्च वर्ज्यं महाबाहो सदा धर्मस्थितैर्नरैः।
यद्भोज्यं च समुद्दिष्टं कथयिष्यामहे वयम्॥५८॥

The hermits said- O brave king! We will describe the prohibited things as also the things worth eating for the religion-abiding people.

भोज्यमन्नं पर्युषितं स्नेहाक्तं चिरसंभृतम्।
अस्नेहा व्रीहयः श्लक्ष्णा विकाराः पयसस्तथा॥५९॥

The food cooked in oil, ghee etc. fatty matters even if stale and kept for longer hours and the rice and milk and milk products i.e. curd, ghee etc. even if stale and kept for longer hours are eatable.

शशकः शल्यको गोधा समेधा मत्स्यकच्छपौ।
तद्वद्विवदलकादीनि भोज्यानि मनुरब्रवीत्॥६०॥

The rabbit, porcupine, godhā (goha), śvāvidha (particular animal), fish, tortoise and pulses have been described by Manu as eatables.

मणिवस्त्रप्रवालानां तद्वन्मुक्ताफलस्य च।
शैलदारुमयानां च तृणमूलौषधान्यपि॥६१॥
शूर्पधान्यतृणानां च संहतानां च वाससाम्।
वल्कलानामशेषाणामम्बुना शुद्धिरिष्यते॥६२॥

Water purifies gems, pearls, coral, precious stones, stones and wooden pots, the straws, roots and medicines, the sūrpa-dhānya, hide of deer, ready-made garments and all clothes made up of tree bark.

सस्नेहानामथोष्णेन तिलकल्केन चाविकम्।
कार्पासिकानां वस्त्राणां शुद्धिः स्याद्वहिरम्बुना॥६३॥

The clothes bearing stains of oil or ghee etc. are purified by hot water and by rubbing them with a cake of sesamum oil while clothes made of cotton are cleaned with ash.

नागदन्तास्थिशृङ्गाणां तत्क्षणाच्छुद्धिरिष्यते।
पुनः पाकेन भाण्डानां मृन्मयानां च मेध्यता॥६४॥

Ivory, bone and horns are cleaned by cutting (scratching). Clay pots are cleaned when baked on furnace again.

शुचि भैक्षं कारुहस्तः पण्ययोषिन्मुखं तथा।

रथ्यागतमविज्ञातं दासवर्गेण यत्कृतम्॥६५॥

The food obtained in alms, the hand of craftsmen, saleable commodity, the face of a female, the commodity brought from a distant place (i.e. commodity in transit), alien things and the things made by servants are always pure.

वाक्यपूतं चिरानीतमनेकान्तरितं लघु।

चेष्टितं बालवृद्धानां बालस्य तु मुखं शुचि॥६६॥

A topic duly explained, old (product), small and developed through several processes applied, the deed performed by children (babies) and old people are always pure.

कर्मान्ताङ्गारशालास्तु स्तनंधयसुताः स्त्रियः।

वाग्विप्रुषो द्विजेन्द्राणां संतप्ताश्चाम्बुबिन्दवः॥६७॥

The ladies having milk-feeding sons in workshop, inner-cell (antargṛha) and fire place (furnace), the drop of spit from the mouth of learned Brāhmaṇas and hot water drops are always pure.

भूमिर्विशुद्ध्यते खातदाहमार्जनगोक्रमैः।

लेपादुल्लेखनात्सेकाद्वेश्मसंमार्जनार्चनात्॥६८॥

The land is cleaned when excavated, fire blazed, broomed, cattle grazed, smeared, scratched and irrigated and the home is cleaned by sweeping and offering pray to god.

केशकीटावपन्नेऽन्ने गोघ्राते मक्षिकान्विते।

मृदम्बुभस्मक्षाराणि प्रक्षेप्तव्यानि शुद्धये॥६९॥

In order to clean hair, insects and flies affected and that affected by saliva of a cow; clay, water, ash and alkali should be sprinkled on the same.

औदुम्बराणां चाम्लेन क्षारेण त्रपुसीसयोः।

भस्माद्भिश्चैव कांस्यानां शुद्धिः प्लावो द्रवस्य च॥७०

Copper vessels are cleaned by acid zinc and lead are cleaned by alkali; pots made of bronze are cleaned by ash and water; and liquids are cleaned when their smaller portion is swayed.

अमेध्याक्तस्य मृत्तोयैर्गन्धापहरणेन च।

अन्येषामपि तद्द्रव्यैः शुद्धिर्गन्धापहारतः॥७१॥

The articles having impurity when impure particles are mixed can be cleaned when washed by using clay and water and when their odour is removed. Other articles are also cleaned when the odour is removed.

मातुः प्रस्रवणे वत्सः शकुनिः फलपातने।

गर्दभो भारवाहित्वे श्वा मृगग्रहणे शुचिः॥७२॥

The udders are cleaned when calf first sucks, the fruit dropped by bird from a tree is pure, a donkey is pure (sincere) in carrying burden and the dog is pure (exert) in chasing the animal worth hunting.

रथ्याकर्दमतोयानि गावः पथि तृणानि च।

मारुतेनैव शुद्ध्यन्ति पक्वेष्टकचितानि च॥७३॥

The wind purifies the route, mud, water, boat, straw dropped on the path and the lump of bricks baked in a furnace.

पक्वं द्रोणाधिकं चान्नममेध्याभिप्लुतं भवेत्।

अग्रमुद्धृत्य संत्याज्यं शेषस्य प्रोक्षणं स्मृतम्॥७४॥

If cooked food in one Droṇa or one Ādhaka is touched with impure thing, the upper portion from it should be removed and thrown and water should be sprinkled on the remaining portion. It will certainly purify that food.

उपवासस्त्रिरात्रं वा दूषितान्नस्य भोजने।

अज्ञातज्ञातपूर्वे वा नैव शुद्धिर्विधीयते॥७५॥

Provision of observing fast for three nights has been made when impure food is eaten by mistake or inadvertence but no purity is possible if such food is taken deliberately.

उदक्यास्नातनग्नाश्च सूतिकान्त्यावसायिनः।

स्पृष्ट्वा स्नायीत शौचार्थं तथैव मृतहारिणः॥७६॥

One should take a bath for regaining purity if a female in her menstruation cycle, a dog, a naked person, a female who recently delivered

a child, a Cāṇḍāla and people carrying a corpse is touched.

सस्नेहमस्थि संपृश्य सवासा जलमाविशेत्।

आचम्यैव तु निःस्नेहं गामालभ्यार्कमीक्ष्य च॥७७॥

One should take a bath with the clothes on but purity is regained only when ācamana, a touch of cow, a glance at the sun is made if a dry bone is touched.

न लङ्घयेन्नरं नासृक्शरीरोद्वर्तनानि च।

गृहादुच्छिष्टविण्मूत्रपादाम्भांसि क्षिपेद्बहिः॥७८॥

One should not jump over night-soil, blood, spit and material used for massage (ubaṭana). Waste thing, night-soil, urine and the water once used for washing the feet should be thrown out from the home.

पञ्चपिण्डाननुद्धृत्य न स्नायात्परवारिणि।

स्नायीत देवखातेषु सरःसु च सरित्सु च॥७९॥

One should not take a bath without extracting out fine palmful of clay from the pond dug by other persons. It is always good to take a bath in natural lakes, reservoirs and rivers.

नोद्यानादौ विकालेषु प्राज्ञस्तिष्ठेत्कदाचन।

नालपेज्जनविद्विष्टं वीरहीनां तथा स्त्रियम्॥८०॥

A wise man should not stay untimely in garden etc. public places. He should avoid from talking with proved rudes and the women without husband and sons.

देवतापितृसच्छास्त्रयज्ञसत्रादिनिन्दकैः।

कृत्वा तु स्पर्शमालापं शुद्ध्यतेऽर्कविलोकनात्॥८१॥

A men attains purity by gazing at the illuminating sun if he touched the rudes who criticise gods, pitṛs, the scriptures (smṛti etc.), yajña and the Vedas and conversed with them.

अभोज्याः सूतिकाः षण्डो मार्जाराखू च कुक्कुटाः।

पतितापविद्धनग्नाश्चण्डालाद्याधमाश्च ये॥८२॥

One should not take food in the residences of Sūtikās, Ṣaṇḍa, Mārjāra, Ākhū, Śvāna, Kukkuṭa, Patitā, Apaviddha, Nagna and Cāṇḍāla etc. mean people.

सुकेशिरुवाच

भवद्भिः कीर्त्तिता भोज्याः य एते सूतिकादयः।

अमीषां श्रोतुमिच्छामि तत्त्वतो लक्षणानि हि॥८३॥

Sukeśi said- I want to listen to the characteristics of Sūtikās etc. food in whose home is prohibited by you. Please, explain them materially.

ऋषय ऊचुः

ब्राह्मणी ब्राह्मणश्चैव यावच्छेषत्वमागतौ।

तावुभौ सूतिके त्युक्तौ तयोरन्नं विगर्हितम्॥८४॥

The hermit said- When wife of a Brāhmaṇa has illicit physical relation with another Brāhmaṇa, both of them are called Sūtikās. The food at their home, therefore, suffers from impurity.

न जुहोत्युचिते काले न स्नाति न ददाति च।

पितृदेवार्चनाद्धीनः स षण्डः परिगीयते॥८५॥

The man who does not perform havana, bath, who does not give donation and who is without obeisance to Pitṛs and gods is called Ṣaṇḍa.

दम्भार्थं जपते यश्च तप्यते पठते तथा।

न परत्रार्थमुद्युक्तो मार्जारः परिकीर्तितः॥८६॥

Mārjāra is a man who observes japa, tapa and yajña for ostentation and who does nothing good for others.

विभवे सति नैवात्ति न ददाति जुहोति न।

तमाहुराखुं तस्यान्नं भुक्त्वा कृच्छ्रेण शुध्यति॥८७॥

Ākhu is a man who does not enjoy his life, give in donation and perform havana in spite of being wealthy. The man who eats food at his home regains purity when Kṛcchṛvrata is observed.

सभागतानां यः सभ्यः पक्षपातं समाश्रयेत्।

तमाहुः कुक्कुटं देवास्तस्याप्यन्नं विगर्हितम्॥८८॥

The man who does modest partiality for the people presented in any assembly is called Kukkuṭa by gods. Food at his home is, therefore, also prohibited.

स्वधर्मं यः समुत्सृज्य परधर्मं समाचरेत्।

अनापदि स विद्वद्भिः पतितः परिकीर्त्यते॥८९॥

The man who adopts conversion of religion in spite of being there no adversity befallen is called Patita by the scholars.

देवत्यागी पितृत्यागी गुरुवद्भुग्नकस्तथा।

गोब्राह्मणस्त्रीवधकृदपविद्धः प्रकीर्त्यते॥९०॥

Apaviddha is the man who has abandoned the gods, the Pitṛs, no donation for preceptor and who has murdered a cow, Brāhmaṇa and woman.

येषां कुले न वेदोऽस्ति न शास्त्रं नैव च व्रतम्।

ते नग्नाः कीर्तिताः सद्भिस्तेषामन्नं विगर्हितम्॥९१॥

That gentle man addresses the man as Nagna who does not observe the Vedas, scriptures and resolutions. Food at his home is therefore, prohibited.

आशार्तानामदाता च दातुश्च प्रतिषेधकः।

शरणागतं यस्त्यजति स चण्डालोऽधमो जनः॥९२॥

A man is addressed as Cāṇḍāla who does not give anything to his dependants (who expect and are eligible to receive from him), who restricts the donor and who abandons the man sheltered.

यो बान्धवैः परित्यक्तः साधुभिर्ब्राह्मणैरपि।

कुण्डाशी यश्च तस्यान्नं भुक्त्वा चान्द्रायणं चरेत्॥९३॥

That man should observe Cāndrāyaṇa fast for purity if he has taken food at the home of such a man who once had eaten at the residence of the person abandoned by siblings, sages and Brāhmaṇas as also at the residence of kuṇḍa (viz. the son born as a result of his mother's illicit relation with another man when her husband is still living).

यो नित्यकर्मणो हानिं कुर्यान्नैमित्तिकस्य च।

भुक्त्वाऽन्नं तस्य शुध्येत त्रिरात्रोपोषितो नरः॥९४॥

Purity is regained when a man observes fast as long as three nights if he has taken food in the home of a man who does not perform his routine and day-to-day needful acts.

नित्यस्य कर्मणो हानिः केवलं मृतजन्मसु।

न तु नैमित्तिकोच्छेदः कर्त्तव्यो हि कथञ्चन॥९५॥

It is true that routine is prohibited at the time when someone is born or dead in a family but naimittika karma (day-to-day affairs) should not be abandoned.

जाते पुत्रे पितुः स्नानं सचैलं तु विधीयते।

मृते च सर्वबन्धूनामित्याह भृगवान्भृगुः॥९६॥

It has been stated by Bhṛgu that the father should take a bath with clothes on when a son is born and the kith and kin when someone is dead should take a bath with that procedure.

प्रेताय सलिलं देयं बहिर्दग्ध्वा तु गोत्रजैः।

प्रथमेऽह्नि चतुर्थे वा सप्तमे वाऽस्थि संचयम्॥९७॥

The persons of homogeneity (sagotra) should give Jalāñjali for the satiation of dead souls (preta) after funeral away from the area of the village. They should do Asthi-saṁcaya on the first, fourth or the seventh day.

ऊर्द्धं संचयनात्तेषामङ्गस्पर्शो विधीयते।

सोदकैस्तु क्रिया कार्या अशुद्धैस्तु सपिण्डकैः॥९८॥

There is provision of touching one another after Asthi-saṁcaya so made. The sodaka (people falling in fourteen generations of genealogy) and sapiṇḍaja (people falling under seven generations) should observe urdhavadaihika-kriyā when the days of sodaka are over.

नृपोद्बन्धनशस्त्राम्बुवह्निपातमृतेषु च।

बाले प्रव्राजि संन्यासे देशान्तरमृते तथा॥९९॥

सद्यः शौचं भवेद्वीर तद्यप्युक्तं चतुर्विधम्।

गर्भस्रावे तदेवोक्तं पूर्वकाले न वै चरेत्॥१००॥

O brave! Śauca of immediate nature takes place if death of someone is caused by poisoning, hanging, weapon, water, fire and falling from high places and when any child, sage and recluse is dead or such death is caused in a foreign country. This śauca is also of four types. The same procedure is followed when abortion takes place. Other aśauca takes full time for purity.

ब्राह्मणानामहोरात्रं क्षत्रियाणां दिनत्रयम्।

षड्रात्रं चैव वैश्यानां शूद्राणां द्वादशाह्निकम्॥ १०१॥

(That śauca of immediate nature) It is observed by Brāhmaṇas for a Ahorātra, by Kṣatriya it is for three days, by Vaiśya it is observed for six days and Śūdra observe if for twelve days.

दशद्वादशमासार्द्धमाससंख्यैर्दिनैर्गतैः।

स्वाः स्वाः काले क्रियाः कुर्युः सर्वे वर्णा यथाक्रमम्॥

People of all varṇas should observe it with the difference of ten, twelve, fifteen days and one month respectively.

प्रेतमुद्दिश्य कर्तव्यमेकोद्दिष्टं विधानतः।

सपिण्डीकरणं कार्यं प्रेत आवत्सरान्नरैः॥ १०३॥

Ekodiṣṭa śrāddha should be observed as per the procedure prescribed for the purpose of satiation of Preta. A man should perform Sapiṇḍīkaraṇa when period of a year is passed since death.

ततः पितृत्वमापन्ने दर्शपूर्णादिभिर्दिनैः।

प्रीणनं तस्य कर्त्तव्यं यथाश्रुतिनिदर्शनात्॥ १०४॥

One should do tarpaṇa (śrāddha) as per the procedure prescribed in the Vedas on Amāvasyā and Pūrṇimā when Preta is turned into Pitṛ.

पितुरर्थं समुद्दिश्य भूमिदानादिकं स्वयम्।

कुयाद्येनास्य सुप्रीताः पितरो यान्ति राक्षस॥ १०५॥

O monster! One should donate land etc. for the purpose of Pitara so that they could enjoy pleasure above.

यद्यदिष्टतमं किंचिद्यच्चास्य दयितं गृहे।

तत्तद्गुणवते देयं तदेवाक्षयमिच्छता॥ १०६॥

The things preferred by the person when he was living should be offered to meritorious people with a wish of their being abundantly available to him after death.

अध्येतव्यास्त्रयो नित्यं वेदाश्च विदुषा सदा।

धर्मतो धनमाहार्यं यष्टव्यं चापि शक्तितः॥ १०७॥

One should always do perseverance on Trayī (Veda), be a scholar and money should be earned by adopting lawful means. Arranging yajña as per capacity is also prescribed.

यद्यापि कुर्वतो नात्मा जुगुप्सामेति राक्षस।

तत्कर्तव्यमशङ्केन यन्न गोप्यं महाजने॥ १०८॥

O monster! A man should execute the deeds not deteriorating his soul and there should be no scope for doubt while executing them. The work so executed should not be in the nature worth concealing from greatmen.

एवमाचरतो लोके पुरुषस्य गृहे सतः।

धर्मार्थकामसंप्राप्तिः परत्रेह च शोभना॥ १०९॥

The man irrespective of being household (gṛhasta) obtains Dharma, Artha and Kāma as a reward for such conduct and he attains welfare in this material and that metaphysical world when he is dead.

एष तूद्देशतः प्रोक्तो गृहस्थाश्रम उत्तमः।

वानप्रस्थाश्रमं धर्मं प्रवक्ष्यामोऽवधार्यताम्॥ ११०॥

We have described the best kind of gṛhasthāśrama. We will now describe the religion of Vānaprastha. Listen to it carefully.

अपत्यसंततिं दृष्ट्वा प्राज्ञो देहस्य चानतिम्।

वानप्रस्थाश्रमं गच्छेदात्मनः शुद्धिकारणम्॥ १११॥

The wise man should adopt or enter into Vānaprastha āśrama where grand-son is born and he feels that his body is decaying.

तत्रारण्योपभोगैश्च तपोभिश्चात्मदर्शनम्।

भूमौ शय्या ब्रह्मचर्यं पितृदेवातिथिक्रियाः॥ ११२॥

He should live on wild products there and dry up his body by observing penance. He should sleep on the ground, observe celibacy and do worship of pitara, gods and guests.

होमस्त्रिषवणस्नानं जटावल्कलधारणम्।

वन्यस्नेहनिषेवित्वं वानप्रस्थविधिस्त्वयम्॥ ११३॥

He should do havana, take a bath thrice, put tree bark on body for clothes and sip the juice extracted from the wild fruits. All this is the procedure to be followed while in Vānaprashta.

सर्वसङ्गपरित्यागो ब्रह्मचर्यममानिता।
जितेन्द्रियत्वमावासे नैकस्मिन्वसते चिरम्॥ ११४॥
अनारम्भस्तथाऽऽहारो भिक्षान्नं नातिकोपिता।
आत्मज्ञानावबोधेच्छा तथा चात्मावबोधनम्॥ ११५॥

(The religion for the fourth āśrama are) to give-up company of people, to observe celibacy, to live humbly, to control the senses, to live for a short-term at one place, to live without activities, to live on alms, control on loose temperament, to acquire self-knowledge (realisation) and to realise perfectly his soul.

चतुर्थे चाश्रमे धर्मास्तेऽस्माभिः परिकीर्तिताः।
वर्णधर्मांस्तथा चान्यान्निशामय निशाचर॥ ११६॥

O monster! We have thus described the religion (dharma) of the fourth āśrama. Now listen to the other religion of the varṇas.

गार्हस्थ्यं ब्रह्मचर्यं च वानप्रस्थं त्रयोऽश्रमाः।
क्षत्रियस्यापि गदितो य आचारो द्विजस्य हि॥ ११७॥

The āśramas i.e. Brahmacarya, Gṛhastha and Vānaprastha as also the conducts prescribed for Brāhmaṇa are also prescribed for Kṣatriyas.

वैखानसत्वं गार्हस्थ्यमाश्रमद्वितयं विशः।
गार्हस्थमाश्रमं त्वेकं शूद्रस्य क्षणदाचर॥ ११८॥

O monster! Gṛhastha and Vānaprastha two āśramas are provided for Vaiśyas and only provision of Gṛhasthāśrama is prescribed for Śūdras.

स्वान्स्वान्वर्णाश्रमप्रोक्तान्स्वधर्मान्नैव हापयेत्।
स्वधर्मक्षपणादन्यविधानाद्यो द्विजस्त्रयीम्।
संतापयति तस्यासौ परिकुप्यति भास्करः॥ ११९॥

One should not abandon the above-said religions of varṇas in this world because god sun is annoyed if these are not followed.

कुपितः कुलनाशाय देहरोगविवृद्धये।
भानुर्वै यतते तस्य नरस्य क्षणदाचर॥ १२०॥

O monster! When god sun is annoyed, he aggravates the diseases and creates circumstances to ruin his family (kula).

तस्मात्स्वधर्मं नहि संत्यजेच्च
न हापयेच्चापि हि चात्मवंशम्।
यः संत्यजेच्चापि निजं हि धर्मं
तस्मै प्रकुप्येत दिवाकरस्तु॥ १२१॥

One should, therefore, neither give up his religion nor be careless for its protection and defend his family from destruction. The man is cursed by Divākara (sun) if he has abandoned his religion.

पुलस्त्य उवाच
इत्येवमुक्तो मुनिना सुकेशी
प्रणम्य तान्ब्रह्मनिधीन्महर्षीन्।
जगाम चोत्पत्य पुरं स्वकीयं
मुहुर्मुहुर्धर्ममवेक्षमाणः॥ १२२॥

Pulastya said- When preaching is so completed, Sukeśi saluted those learned hermits and took a flight to his city keeping in memory the topics of religion told there.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे सुकेश्यनुशासनं नाम चतुर्दशोऽध्यायः॥ १४॥

Chapter 15

Description of Charcter of Sukeśī

पुलस्त्य उवाच

ततः सुकेशिर्देवर्षे गत्वा स्वपुरमुत्तमम्।

समाहूयाब्रवीत्सर्वान् राक्षसान्धार्मिकं वचः॥ १॥

Pulastya said- O divine hermit! Sukeśi called all monsters when he got down in his city and told them about the topics on religion.

अहिंसा सत्यमस्तेयं शौचमिन्द्रियसंयमः।

दानं दया च क्षान्तिश्च ब्रह्मचर्यममानिता॥ २॥

शुभा सत्या च मधुरा वाङ्नित्यं सत्क्रियारतिः।

सदाचारनिषेवित्वं परलोकप्रदायकाः॥ ३॥

इत्यूचुर्मुनयो मह्यं धर्ममाद्यं पुरातनम्।

सोऽहमाज्ञापये सर्वान्क्रियतामविकल्पतः॥ ४॥

Non-violence, truthfulness, non-stealing, purity, control over senses, donation, kindness, forgiveness, celibacy, humility,

sweet and ear pleasing speech, regular affection for noble deeds and observing etiquette are the religions which give pleasure to a man in heaven (Paraloka). The sages have told me of such a most ancient and foremost religion. I therefore instruct you all to observe this religion without pelting logic otherwise.

पुलस्त्य उवाच

ततः सुकेशिवचनात्सर्व एव निशाचराः।

त्रयोदशाङ्गं ते धर्मं चक्रुर्मुदितमानसाः॥५॥

Pulastya said- All monsters since then began to observe the religion consisting of thirteen parts (aṅgas) including non-violence.

ततः प्रवृद्धिं सुतरामगच्छंस्ते निशाचराः।

पुत्रपौत्रार्थसंयुक्ताः सदाचारसमन्विताः॥६॥

As a result of monsters being enlightened, the forth-coming generation i.e. their sons and grandsons also learned courtesy and thus, they achieved admirable progress and development.

ततस्तु तेजसा तेषां राक्षसानां महात्मनाम्।

गन्तुं नाशक्नुवन्सूर्यो नक्षत्राणि न चन्द्रमाः॥७॥

The splendour (Aura) of those gentle monsters developed so much so that the sun, constellations and moon could not move on their route.

ततस्त्रिभुवने ब्रह्मन्निशाचरपुरोऽभवत्।

दिवा सूर्यस्य सदृशः क्षणदायां च सूर्यवत्॥८॥

O Brāhmaṇa, the city of monsters in three-world then became moon-like in the day and *sun-like at night.*

न ज्ञायते गतिर्व्योम्नि भास्करस्य ततोऽम्बरे।

शशाङ्कमिव तेजस्त्वादमन्यन्त पुरोत्तमम्॥९॥

It then became tough to watch the motion of sun-god as having extra-brilliance, that city looked like the moon in the sky.

स्वं विकासं विमुञ्चन्ति निशामिति व्यचिन्तयन्।

कमलाकरेषु कमला मित्रमित्यभिगम्य हि।

रात्रौ विकसिता ब्रह्मन्विभूतिं दातुमीप्सवः॥१०॥

O Brāhmaṇa! The lotus stopped blossoming in the day as it confused it for night while considering that city as sun at night. They began to blossom in order to give outstanding honour.

कौशिका रात्रिसमयं बुद्ध्वा निरगमन्किल।

तान्वायसास्तदा ज्ञात्वा दिवा निघ्नन्ति कौशिकान्॥११

The owls came out from their caves *creating the day as night* and the crows began to hit them hard treating it as the day.

स्नातकास्त्वापगास्वेव स्नानजप्यपरायणाः।

आकण्ठमग्नास्तिष्ठन्ति रात्रौ ज्ञात्वाऽथ वासरम्॥१२॥

The celibate people (snātaka) began to dip deep in river, do japa in standing posture in water treating the night as day.

न व्ययुज्यन्त चक्राश्च तदा वै पुरदर्शने।

मन्यमानास्तु दिवसमिदमुच्चैर्ब्रुवन्ति च॥१३॥

The couple of cakravāka birds did not separate from each other due to confusion of being the night as day and began to yell loudly.

नूनं कान्ताविहीनेन केनचिच्चक्रपत्त्रिणा।

उत्सृष्टं जीवितं शून्ये फूत्कृत्य सरितस्तटे॥१४॥

Any male cakravāka has definitely breathed his last lonely at the bank of river on account of severe pain of separation *from his partner.*

ततोऽनु कृपयाऽऽविष्टो विवस्वांस्तीव्ररश्मिभिः।

संतापयञ्जगत्सर्वं नास्तमेति कथंचन॥१५॥

The sun-god has melted seeing the pain of that bird and forgotten the time for his setting. This is one reason why he is continuously heating up the earth with acute rays.

अन्ये वदन्ति चक्राह्वो नूनं कश्चिन्मृतोऽभवत्।

तत्कान्तया तपस्तप्तं भर्तृशोकार्त्तया बत॥१६॥

Some other say- "Any cakravāka has definitely lost his life and his mate in sheer pain of separation has observed any toughest penance.

आराधितस्तु भगवांस्तपसा वै दिवाकरः।

तेनासौ शशिनिर्जेता नास्तमेति रविर्ध्रुवम्॥१७॥

This is the reason why, god sun pleased on her penance is not setting and he has conquered the moon god.

यज्विनो होमशालासु सह ऋत्विग्भिरध्वरे।
प्रावर्त्तयन्त कर्माणि रात्रावपि महामुने॥ १८॥

O great hermit! The clients (yajamāna) with Ṛtvijas are regularly performing yajña in yajñaśālās even in the night.

महाभागवता: पूजां विष्णो: कुर्वन्ति भक्तित:।
रवौ शशिनि चैवान्ये ब्रह्मणोऽन्ये हरस्य च॥ १९॥

Mahābhāgavata (denotes to lord Viṣṇu) are worshipping lord Viṣṇu and other people are doing worship of sun, moon, Brahmā and Śiva.

कामिनश्चाप्यमन्यन्त साधु चन्द्रमसा कृतम्।
यदियं रजनी रम्या कृता सततकौमुदी॥ २०॥

The sensuous people opined that the moon has executed a nice work by featuring regular and attractive night with moonlight.

अन्येऽब्रुवँल्लोकगुरुरस्माभिश्चक्रभृद्वशी।
निर्व्याजेन महागन्धैरर्चित: कुसुमै: शुभै:॥ २१॥
सह लक्ष्म्या महायोगी नभस्यादिचतुर्ष्वपि।
अशून्यशयना नाम द्वितीया सर्वकामदा॥ २२॥
तेनासौ भगवान्प्रीत: प्रादाच्छयनमुत्तमम्।
अशून्यं च महाभोगैरनस्तमितशेखरम्॥ २३॥

Some others opined that we performed the worship of lord Viṣṇu, great yogī and discus-holder with Mahālakṣmī during Śrāvaṇa etc. four months. It was done with keen obeisance and scented flowers. Sarvakāmadā Aśūnyaśayanā Dvitīyā falls in this very period and the lord has with pleasure provided everlasting rest with all luxuries.

अन्येऽब्रुवन्ध्रुवं देव्या रोहिण्या शशिन: क्षयम्।
दृष्ट्वा तप्तं तपो घोरं रुद्राराधनकाम्यया॥ २४॥
पुण्यायामक्षयाष्टम्यां वेदोक्तविधिना स्वयम्।
तुष्टेन शम्भुना दत्तो वरश्चास्यै यदृच्छया॥ २५॥

Some others said that goddess Rohiṇī definitely has observed strict penance on the tithi of Akṣayāṣṭamī for recovery of her husband moon's health from T.B. She thus wants the pleasure of Rudra. As lord Śiva has pleased her now, her desire is fulfilled.

अन्येऽब्रुवंश्चन्द्रमसा ध्रुवमाराधितो हरि:।
व्रतेनेह त्वखण्डेन तेनाखण्ड: शशी दिवि॥ २६॥

Some other said that the moon has worshipped lord Viṣṇu by observing a penance integrated. This is the reason, the moon is regular (unsplit).

अन्येऽब्रुवञ्छशाङ्केन ध्रुवं रक्षा कृताऽऽत्मन:।
पदद्वयं समभ्यर्च्य विष्णोरमिततेजस:॥ २७॥

A few others opined that the moon indeed has defended him by worship at the feet of Śrī Viṣṇu, the lord with unique splendour.

तेनासौ दीप्तिमांश्चन्द्र: परिभूय दिवाकरम्।
अस्माकमानन्दकरो दिवा तपति सूर्यवत्॥ २८॥

The moon so illuminated has given defeat to the sun and spreading his beams like sun for our pleasure.

लक्ष्यते कारणै रन्यैर्बहुभि: सत्यमेव हि।
शशाङ्कनिर्जित: सूर्यो न विभाति यथा पुरा॥ २९॥

It is being watched due to the presence of several evidences that the sun defeated by the moon is not so powerful as before.

यथामी कमला: श्लक्ष्णा रणद्भृङ्गगणाकुला:।
विकचा: प्रतिभासन्ते जात: सूर्योदयो ध्रुवम्॥ ३०॥

These beautiful lotus flowers are blossomed and surrounded by the humming commonwealth of bees. This scene ipso-facto appears as if it is dawn.

यथा चामी विभासन्ति विकचा: कुमुदाकरा:।
अतो विज्ञायते चन्द्र उदितश्च प्रतापवान्॥ ३१॥

As the bouquet of lily has blossomed hence, it transpires that the mighty moon has arisen.

एवं संभाषतां तत्र सूर्यो वाक्यानि नारद।
अमन्यत किमेतद्धि लोको वक्ति शुभाशुभम्॥ ३२॥

O Nārada! God sun began to think on the opinions so given by different classes of people; that is why these are so different in

approach and saying just the reverse to the reality.

एवं संचिन्त्य भगवान्दध्यौ ध्यानं दिवाकरः।
आसमन्ताज्जगद्ग्रस्तं त्रैलोक्यं रजनीचरैः॥३३॥

God sun was engrossed in this thinking and saw in concentration that the entire territory of three-world has slept in the grip of monsters all around.

ततस्तु भगवाञ्ज्ञात्वा तेजसोऽप्यसहिष्णुताम्।
निशाचरस्य वृद्धिं तामचिन्तयत योगवित्॥३४॥

Having understood properly the rapid progress of monsters and intolerance to their splendour, he began to think on an action plan.

ततोऽज्ञासीच्च तान्सर्वान्सदाचाररताञ्छुचीन्।
देवब्राह्मणपूजासु संसक्तान्धर्मसंयुतान्॥३५॥

As a result of the thorough investigation, he concluded that all monsters are enlightened, holy by deeds and worship god and Brāhmaṇas. Thus, he saw that those are religion-abiding.

ततस्तु रक्षःक्षयकृत्तिमिरद्विपकेसरी।
महांशुनखरः सूर्यस्तद्विघातमचिन्तयत्॥३६॥

The sun god known as the destroyer of monsters and analogous to the lion with sharp nails of his beams for elephant-like dark began to ponder over suitable tricks to destroy monsters.

ज्ञातवांश्च ततश्छिद्रं राक्षसानां दिवस्पतिः।
स्वधर्मविच्युतिर्नाम सर्वधर्मविघातकृत्॥३७॥

God sun at last came to ask to search out loopholes helpful enough to breach their religion-abiding nature. Such a shortcoming can destroy all religions.

ततः क्रोधाभिभूतेन भानुना रिपुभेदिभिः।
तद्धीतं राक्षसपुरं तन्नष्टं च यथेच्छया॥३८॥

The sun so annoyed then watched in depth that monster city through his beams competent in killing the enemy.

स भानुना तदा दृष्टः क्रोधाध्मातेन चक्षुषा।
निपपाताम्बराद्भ्रष्टः क्षीणपुण्य इव ग्रहः॥३९॥

That city so gazed at with furious eyes by lord sun fell immediately down from the sky like a star lost on account of noble deeds (puṇya).

पतमानं समालोक्य पुरं शालकटङ्कटः।
नमो भवाय शर्वाय इदमुच्चैरुदीरयत्॥४०॥

Having seen his city so falling Śalakaṭaṅkaṭa (Sukeśi) chanted the hymn "namo bhavāya sarvāya" with a loud voice.

तदाक्रन्दितमाकर्ण्य चारणा गगनेचराः।
हाहेति चुक्रुशुः सर्वे हरभक्तः पतत्यसौ॥४१॥

All cāraṇas (soothsayers) moving in the sky cried when they heard about that commotion created by the monsters in pain with these words- "Oh! Oh! this Śiva's devotee is falling down!

तच्चारणवचः शर्वः श्रुतवान्सर्वगोऽव्ययः।
श्रुत्वा संचिन्तयामास केनासौ पात्यते भुवि॥४२॥

Omnipresent imperishable Śarva (Śaṅkara) heard the cries so made by cāraṇas and began to think as to who may be so cruel as to dash him down on the earth.

ज्ञातवान्देवपतिना सहस्रकिरणेन तत्।
पातितं राक्षसपुरं ततः क्रुद्धस्त्रिलोचनः॥४३॥

He came to know very soon that it is sun-god who has dashed down that city of monster. He was filled with anger.

क्रुद्धस्तु भगवाञ्छंभुर्भानुमन्तमपश्यत।
दृष्टमात्रस्त्रिणेत्रेण निपपात ततोऽम्बरात्॥४४॥

The furious lord Śiva threw his gaze at sun and within no time he fell down on the earth.

गगनात्स परिभ्रष्टः पथि वायुनिषेविते।
यदृच्छया निपतितो यन्त्रमुक्तो यथोपलः॥४५॥

Dashed from sky, the sun-god began to fall like a stone sprung up in the route where void has existed (viz. there is absence of air).

ततो वायुपथान्मुक्तः किंशुकोज्ज्वलविग्रहः।
निपपातान्तरिक्षात्स वृतः किन्नरचारणैः॥४६॥

Then he crossed the route where air has existed and now began to fall down from space. His body was as white as a flower of canker bloom and he was surrounded by Kinnaras and Cāraṇas.

चरणैर्वेष्टितो भानुः प्रविभात्यम्बरात्पतन्।
अर्द्धपक्वं यथा तालात्फलं कपिभिरावृतम्॥४७॥

While falling down from space, god sun appeared like a half-ripened fruit of Tāla tree surrounded by monkeys. This is because he was surround by Kinnaras and Cāraṇas.

ततस्तु ऋषयोऽभ्येत्य प्रत्यूचुर्भानुमालिनम्।
निपतस्व हरिक्षेत्रे यदि श्रेयोऽभिवाञ्छसि॥४८॥

The sages then approached the sun and suggested that for the cause of welfare he should fall in the territory belonging to Hari.

ततोऽब्रवीत्पतन्नेव विवस्वांस्तांस्तपोधनान्।
किं तत्क्षेत्रं हरेः पुण्यं वदध्वं शीघ्रमेव मे॥४९॥

Sun while falling speedily asked those sages- "Tell me immediately where has that holy territory of Hari existed?"

तमूचुर्मुनयः सूर्यं शृणु क्षेत्रं महाफलम्।
साम्प्रतं वासुदेवस्य भावितं तच्छंकरस्य च॥५०॥

The sages replied- Listen to us about that territory. Presently, it belongs to Vāsudva (Hari) but it will go to lord Śaṅkara in future. This territory of Hari is extended from Yogaśāyī to Keśava-darśana. It is known as Vārāṇasī Purī.

योगशायिनमारभ्य यावत्केशवदर्शनम्।
एतत्क्षेत्रं हरेः पुण्यं नाम्ना वाराणसी पुरी॥५१॥

When it was heard, god sun cursed by Śaṅkara at that time fell down in the middle of Varuṇā and Asī rivers.

तच्छ्रुत्वा भगवान्भानुर्भवनेत्राभितापितः।
वरणायास्तथैवास्यास्त्वन्तरे निपपात ह॥५२॥

As god sun was anxious due to excessive temperature caused to the body as a result of lord Śiva's burning eye-rays, he first took a bath in Asī and then Varuṇā river.

ततः प्रदह्यति तनौ निमज्ज्यास्यां लुलद्रविः।
वरणायां समभ्येत्य न्यमज्जत यथेच्छया॥५३॥

He began to rush from Asī to Varuṇā and then Varuṇā to Asī frequently like an Alātacakra due to the burning sensation felt by having Śiva's eye imposed.

भूयोऽसिं वरणां भूयो भूयोऽपि वरणामसिम्।
लुलंस्त्रिणेत्रवह्न्यार्त्तो भ्रमतेऽलातचक्रवत्॥५४॥
एतस्मिन्नन्तरे ब्रह्मन्नृषयो यक्षराक्षसाः।
नागा विद्याधरश्चापि पक्षिणोऽप्सरसस्तथा॥५५॥

O Brahmin! O hermit! All hermits, monsters, serpents, vidyādhara, birds, nymphs and bhūta-preta on sun's chariot rushed in the meantime to the abode of Brahmā and reported this tragedy.

यावन्तो भास्कररथे भूतप्रेतादयः स्थिताः।
तावन्तो ब्रह्मसदनं गता वेदयितुं मुने॥५६॥

Lord Brahmā then visited Mandara mountain, an attractive abode of Maheśvara to ask his grace for sun in company of gods.

ततो ब्रह्मा सुरपतिः सुरैः सार्द्धं समभ्ययात्।
रम्यं महेश्वरावासं मन्दरं रविकारणात्॥५७॥

He met Śūlapāṇī there, pleased him for the sake of sun and brought him to Vārāṇasī.

गत्वा दृष्ट्वा च देवेशं शङ्करं शूलपाणिनम्।
प्रसाद्य भास्करार्थाय वाराणस्यामुपानयन्॥५८॥

Lord Śaṅkara lifted him up with support of hand, addressed him as lola and again seated him on the chariot.

ततो दिवाकरं भूयः पाणिनाऽऽदाय शङ्करः।
कृत्वा नामास्य लोलेति रथमारोपयत्पुनः॥५९॥

When sun was again seated on his chariot, lord Brahmā went to Sukeśi and settled him again with kith and kin, the subject and city in the sky.

आरोपिते दिनकरे ब्रह्माऽभ्येत्य सुकेशिनम्।
सबान्धवं सनगरं पुनरारोपयद्दिवि॥६०॥
समारोप्य सुकेशिं च परिष्वज्य च शङ्करः।
प्रणम्य केशवं देवं वैराजं स्वगृहं गतः॥६१॥

Brahmā returned to his abode known as Vairāja just after he re-settled Sukeśi in sky, embraced lord Śaṅkara and saluted Keśava there.

एवं पुरा नारद भास्करेण
पुरं सुकेशेर्भुवि सन्निपातितम्।
दिवाकरो भूमितले भवेन
क्षिप्तस्तु दृष्ट्वाऽनलसंप्रदग्धः॥ ६२॥

O Nārada! The sun god during ancient period had thus dashed the city of Sukeśi down on the earth and Mahādeva had thrown down the sun on the ground and not burnt him by the fire dwelling in his third eye.

आरोपितो भूमितलाद्भवेन
भूयोऽपि भानुः प्रतिभासनाय।
स्वयंभुवा चापि निशाचरेन्द्र-
स्त्वारोपितः खे सपुरः सबन्धुः॥ ६३॥

Śaṅkara again established sun for shining regularly from the earth to the sky and Brahmā had settled again Sukeśi with his city and commune in the sky.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे सुकेशिचरिते लोलार्कजननं नाम पञ्चदशोऽध्यायः॥ १५॥

Chapter 16

Description of Sleep of Gods & Austerities on Dvitiyā and Kālāṣṭamī

नारद उवाच

यानेतान्भगवान् प्राह कामिभिः शशिनं प्रति।

आराधनाय देवाभ्यां हरीशाभ्यां वदस्व तान्॥ १॥

Nārada said- Kindly describe the fasts/resolutions you referred to for sensuous people about moon for the worship of Śrī Hari and Śaṅkara.

पुलस्त्य उवाच

शृणुष्व कामिभिः प्रोक्तान्व्रतान्पुण्यान्कलिप्रिय।

आराधनाय शर्वस्य केशवस्य च धीमतः॥ २॥

Pulastya said- O Kalipriya Nārada! The holy fasts as referred to by sensuous people for worship of Mahādeva and lord Keśava is now being told by me. Listen to these carefully.

यदा त्वाषाढी चायाति व्रजते चोत्तरायणात्।

तदा स्वपिति देवेशो भोगिभोगे श्रियः पतिः॥ ३॥

Śrīpati Deveśa (lord Viṣṇu) slumber on the bed of Śeṣanāga when uttarāyaṇa is over and full moon of Āṣāḍha month comes nearer.

प्रतिसुप्ते विभौ तस्मिन्देवगन्धर्वगुह्यकाः।

देवानां मातरश्चापि प्रसुप्ताश्चाप्यनुक्रमात्॥ ४॥

The gods, gandharva, guhyaka and devamātas are also asleep when that sovereign god is gone to sleep.

नारद उवाच

कथयस्व सुरादीनां शयने विधिमुत्तमम्।

सर्वमनुक्रमेणैव पुरस्कृत्य जनार्दनम्॥ ५॥

Nārada requested- Kindly tell me the procedure adopted by the gods including Janārdana and first start it with Hari.

पुलस्त्य उवाच

मिथुनाभिगते सूर्ये शुक्लपक्षे तपोधन।

एकादश्यां जगत्स्वामी शयनं परिकल्पयेत्॥ ६॥

Pulastya said- O austere hermit! Janārdana, the ruler of this entire universe, goes to sleep on Ekādaśī tithi when the sun enters into the zodiac Gemini during the fortnight when the moon shines.

शेषाहिभोगपर्यङ्कं कृत्वा संपूज्य केशवम्।

कृत्वा पवित्रकं चैव सम्यक्संपूज्य वै द्विजान्॥ ७॥

अनुज्ञां ब्राह्मणेभ्यश्च द्वादश्यां प्रयतः शुचिः।

लब्ध्वा पीताम्बरधरः स्वस्थो निद्रां समानयन्॥ ८॥

Subsequent to worship of Śrī Keśava with sacred thread on shoulder and body of Śeṣanāga as a cot, one should lay Pītāmbaradhara on Dvādaśī tithi for sleeping with due permission of Brāhmaṇas and maintaining control on senses as also with observing the purity.

त्रयोदश्यां ततः कामः स्वपते शयने शुभे।

कदम्बानां सुगन्धानां कुसुमैः परिकल्पिते॥ ९॥

Then on Trayodaśī tithi, Kāmadeva sleeps on a holy cot made up of scented Kadamba flowers.

चतुर्दश्यां ततो यक्षाः स्वपन्ति सुखशीतले।
सौवर्णपङ्कजकृते सुखास्तीर्णोपधानके॥ १०॥

Then there sleep on Caturdaśī Yakṣas (demi-gods) on cots made by the golden lotus with quilts and sheets duly spread.

पौर्णमास्यामुमानाथः स्वपते चर्मसंस्तरे।
वैयाघ्रे च जटाभारं समुद्ग्रन्थ्यान्यचर्मणा॥ ११॥

On Pūrṇamāsī tithi (full moon day) Śaṅkara sleeps on the bed of tiger a hide by tying his matted hair with another hide.

ततो दिवाकरो राशिं संप्रयाति च कर्कटम्।
ततोऽमराणां रजनी भवते दक्षिणायनम्॥ १२॥

The sun then enters into the zodiac Cancer and from this day Dakṣiṇāyana in the night commences for all gods.

ब्रह्मा प्रतिपदि तथा नीलोत्पलमयेऽनघ।
तल्पे स्वपिति लोकानां दर्शयन्मार्गमुत्तमम्॥ १३॥

O innocent! Brahmā sleeps on the bed of blue lotus on Pratipadā tithi guiding people the right and fair way.

विश्वकर्मा द्वितीयायां तृतीयायां गिरेः सुता।
विनायकश्चतुर्थ्यां तु पञ्चम्यामपि धर्मराट्॥ १४॥
षष्ठ्यां स्कन्दः प्रस्वपिति सप्तम्यां भगवान्रविः।
कात्यायनी तथाष्टम्यां नवम्यां कमलालया॥ १५॥
दशम्यां भुजगेन्द्राश्च स्वपन्ते वायुभोजनाः।
एकादश्यां तु कृष्णायां साध्या ब्रह्मन्स्वपन्ति च॥ १६॥

O Brahmin! Viśvakarmā sleeps on dvitīyā, goddess Pārvatī on tṛtīyā, Gaṇeśa on caturthī, Dharmarāja on pañcamī, Skanda on ṣaṣṭhī, god sun on saptamī, Kātyāyanī on aṣṭamī, Lakṣmī on navamī, the serpents living on air sleep on daśamī and Sādhya-gaṇas on ekadaśī.

एष क्रमस्ते गदितो नभादौ स्वपने मुने।
स्वपत्सु तत्र देवेषु प्रावृट्कालः समाययौ॥ १७॥

O hermit! We have told you the orderly manner for slumbering the gods in śravaṇa etc. months. There comes the rainy season when gods are asleep.

कङ्काः समं बलाकाभिरारोहन्ति नगोत्तमान्।
वायसाश्चापि कुर्वन्ति नीडानि ऋषिपुङ्गव॥ १८॥
वायस्यश्च स्वपन्त्येते ऋतौ गर्भभरालसाः।

O the great hermit! the particulars of dust rode on the peak of mountains and crows start building their nests while feminine crows kept on sleeping throughout this season due to laxity arisen in their womb.

यस्यां तिथ्यां प्रस्वपिति विश्वकर्मा प्रजापतिः॥ १९॥
द्वितीया सा शुभा पुण्या सुपुण्या शयनोदिता।

The tithi in which Viśvakarmā goes to sleep that sacred dvitīyā tithi is called as Aśūnyaśayanā.

तस्यां तिथावर्च्य हरिं श्रीवत्साङ्कं चतुर्भुजम्॥ २०॥
पर्यङ्कस्थं समं लक्ष्म्या गन्धपुष्पादिभिर्मुने।
ततो देवाय शय्यायां फलानि प्रक्षिपेत्क्रमात्।
सुरभीणि निवेद्येत्थं विज्ञाप्यो मधुसूदनः॥ २१॥

O hermit! One should on that tithi first worship Hari having four arms, Śrīvatsa mark on heart and body on Śeṣanāga's cot with Lakṣmī by offering fragrance and flowers etc., then offer fruits and scents and prayer as under-

यथा हि लक्ष्म्या न वियुज्यसे त्वं
त्रिविक्रमानन्त जगन्निवास।
तथा त्वशून्यं शयनं सदैव
अस्माकमेवेह तव प्रसादात्॥ २२॥

O Trivikrama! O Ananta, O Jagannivāsa! As you never be separated from Lakṣmī, our living should never be void of wife by your grace.

यथा त्वशून्यं तव देव तुल्यं
समं हि लक्ष्म्या वरदाच्युतेश।
सत्येन तेनामितवीर्य्य विष्णो
गार्हस्थ्यनाशो न ममास्तु देव॥ २३॥

O god! O Varada! O Acyuta! O Īśa! O lord Viṣṇu! As your bed never is void of Lakṣmī,

our household life should never be destroyed by virtue of this truth.

इत्युच्चार्य प्रणम्येशं प्रसाद्य च पुनः पुनः।
नक्तं भुञ्जीत देवर्षे तैलक्षारविवर्जितम्॥ २४॥

O divine hermit! subsequent to the prayer so made, one should salute again and again the gracious god for his pleasure and eat food at night without oil and salt mixed.

द्वितीयेऽह्नि द्विजाग्र्याय फलं दद्याद्विचक्षणः।
लक्ष्मीधरः प्रीयतां मे इत्युच्चार्य निवेदयेत्॥ २५॥

The wise man should offer fruit to the learned Brahmin by chanting "May Lakṣmīdhara be gracious to me" on the next day.

अनेन तु विधानेन चातुर्मास्यव्रतं चरेत्।
यावद् वृश्चिकराशिस्थः प्रतिभाति दिवाकरः॥ २६॥

One should observe Cāturmāsya fast till the sun remains on the zodiac Scorpio by observing this procedure.

ततो विबुध्यन्ति सुराः क्रमशः क्रमशो मुने।
तुलास्थे तु हरिः पूर्वं कामः पश्चद्विबुध्यते॥ २७॥

O hermit! Then the gods awake in an orderly manner. Hari is awakened when the sun enters into the zodiac Libra. Kāma and Śiva awake thereafter.

तत्र दानं द्वितीयायां मूर्तिर्लक्ष्मीधरस्य तु।
सशय्यासस्तरणोपेता यथा विभवमात्मनः॥ २८॥

Then the icon of Lakṣmīdhara with their bed should be donated according to one's own capacity on Dvitīyā.

एष व्रतस्तु प्रथमः प्रोक्तस्तव महामुने।
यस्मिंश्चीर्णे वियोगस्तु न भवेदिह कस्यचित्॥ २९॥

O great hermit! Thus, I have told you about the procedure for the first fast. By observing it, nobody suffers from the pain of separation from his wife throughout his life in this world.

नभस्ये मासि च तथा या सा कृष्णाष्टमी शुभा।
युक्ता मृगशिरेणैव सा तु कालाष्टमी स्मृता॥ ३०॥

Similarly, Kṛṣṇāṣṭamī with Mṛgaśirā constellation in the month of Bhādrapada is assumed as Kālāṣṭamī.

तस्यां सर्वेषु लिङ्गेषु तिथौ स्वपिति शङ्करः।
वसते सन्निधाने तु तत्र पूजाऽक्षया स्मृता॥ ३१॥

God Śaṅkara on that tithi sleeps in all liṅgas and resides in the premises where these liṅgas are found. The worship of lord Śaṅkara made on his occasion is assumed as integrated.

तत्र स्नायीत वै विद्वान्गोमूत्रेण जलेन च।
स्नातः संपूजयेत्पुष्पैर्धत्तूरस्य त्रिलोचनम्॥ ३२॥

The learned man should take a bath with a mixture of water and cow urine on that tithi. He should worship god Śaṅkara by offering the flower of thorn apple plant after having such a bath.

धूपं केसरनिर्यासं नैवेद्यं मधुसर्पिषी।
प्रीयतां मे विरूपाक्षस्त्वित्युच्चार्य च दक्षिणाम्॥ ३३॥

O the best Dvija! One should offer Brahmin dakṣiṇā and naivedya and gold with words on his lips that "May Virūpākṣa be gracious to me" after offering Dhūpa made of gum extracted from saffron, honey and ghee as naivedya.

विप्राय दद्यान्नैवेद्यं सहिरण्यं द्विजोत्तम्।
तद्वदाश्वयुजे मासि उपवासी जितेन्द्रियः॥ ३४॥
नवम्यां गोमयस्नानं कुर्यात्पूजां तु पङ्कजैः।
धूपयेत्सर्जनिर्यासैर्नैवेद्यं मधुमोदकैः॥ ३५॥

Similarly, one should observe fasts on Navamī tithi in Āśvina month, take a bath by rubbing cowdung on the body, hold control over the senses and do worship by offering lotus flowers, dhūpa of gum extracted from Sarja tree and naivedya of honey and modaka.

कृत्वोपवासमष्टम्यां नवम्यां स्नानमाचरेत्।
प्रीयतां मे हिरण्याक्षो दक्षिणा सतिला स्मृता॥ ३६॥

He should observe fast on Aṣṭamī and offer dakṣiṇā mixed with sesamum with the words on his lips after a bath that "May I deserve the grace of god Hiraṇyākṣa."

कार्त्तिके पयसा स्नानं करवीरेण चार्चनम्।
धूपं श्रीवासनिर्यासं नैवेद्यं मधुपायसम्॥ ३७॥
सनैवेद्यं च रजतं दातव्यं दानमग्रजे।
प्रीयतां भगवान्स्थाणुरिति वाच्यमनिष्ठुरम्॥ ३८॥

He should take a milk bath and worship by offering the flower of Karavīra. Then dhūpa of gum from Śrīvāsa (sarala) tree, naivedya of honey and sweet meat (pāyasa) should be offered and with chanting that "May I deserve the grace of god Sthāṇu"; silver with naivedya should be given to the Brahmin.

कृत्वोपवासमष्टम्यां नवम्यां स्नानमाचरेत्।
मासि मार्गशिरे स्नानं दध्नार्चा मद्रया स्मृता॥३९॥

One should observe fast on Aṣṭamī and take a curd bath on Navamī in the month of Mārgaśīra. Worship with offering Bhadrā (specific medicine) on this occasion has been suggested.

धूपं श्रीवृक्षनिर्यासं नैवेद्यं मधुनौदनम्।
सन्निवेद्या रक्तशालिर्दक्षिणा परिकीर्तिता॥४०॥
नमोऽस्तु प्रीयतां शर्व इति वाच्यं च पण्डितैः।

The learned man should offer dhūpa of gum from Śrīvṛkṣa and naivedya of honey and odana and give dakṣiṇā of Raktaśāli with chanting that "salute to Śarva, may you be pleased with me."

पौषे स्नानं च हविषा पूजा स्यात्तगरैः शुभैः॥४१॥
धूपो मधुकनिर्यासो नैवेद्यं मधु शष्कुलीः।
समुद्गा दक्षिणा प्रोक्ता प्रीणनाय जगद्गुरोः॥४२॥
वाच्यं नमस्ते देवेश त्र्यम्बकेति प्रकीर्त्तयेत्।

The wise man should take a bath with ghee and worship with beautiful flowers of tagara in the month of Pauṣa. Then dhūpa of gum from madhuka tree and naivedya of honey and śaṣkuli should be offered and dakṣiṇā with mūñja (mudga) for the pleasure of Jagadguru is given with chanting- O god of gods Tryambaka! I salute you.

माघे कुशोदकस्नानं मृगदेन चार्चनम्॥४३॥
धूपः कदम्बनिर्यासो नैवेद्यं सतिलोदनम्।
पयोभक्तं तु नैवेद्यं सरुक्मं प्रतिपादयेत्॥४४॥
प्रीयतां मे महादेव उमापतिरितीरयेत्।

One should take a bath with kuśa immersed water and do worship with musk in the month of Māgha. Dhūpa of gum from Kadamba tree and naivedya of sesamum and odana should then be offered. Dakṣiṇā consisting of gold with milk and cooked rice with words on lips- "May Umāpati (Śaṅkara) confer grace on me" should then be given.

एवमेव समुद्दिष्टं षड्भिर्मासैस्तु पारणम्।
पारणान्ते त्रिणेत्रस्य स्नपनं कारयेत्क्रमात्॥४५॥

Thus, provision of Pāraṇa (first) after six months has been explained. At the end of Pāraṇa one should perform the bathing of Mahādeva in an orderly manner.

गोरोचनायाः सहिता गुडेन
देवं समालभ्य च पूजयेत।
प्रीयस्व दीनोऽस्मि भवांस्त्वमीश
मच्छोकनाशं प्रकुरुष्व योग्यम्॥४६॥

One should smear the icon of Mahādeva with gorocana mixed jaggery and pray as- "O god! I am a pauper and am sheltered by you. Grant me grace and eradicate my agony."

ततस्तु फाल्गुने मासि कृष्णाष्टम्यां यतव्रतः।
उपवासं समुदितं कर्त्तव्यं द्विजसत्तम॥४७॥
द्वितीयेऽह्नि ततः स्नानं पञ्चगव्येन कारयेत्।
पूजयेत्कुन्दकुसुमैर्धूपयेच्चन्दनं त्वपि॥४८॥
नैवेद्यं सघृतं दद्यात्ताम्रपात्रे गुडोदनम्।
दक्षिणां च द्विजातिभ्यो नैवेद्यैः सहितां मुने॥४९॥

O resolute Brahmin! One should then observe fast on Kṛṣṇāṣṭamī of Phālguna. He should give a bath with pañcagavya to the icon, offer dhūpa of sandal, flower of kunda and naivedya of jaggery; and odana with ghee in a copper vessel should then be offered. Brahmins should be given dakṣiṇā with naivedya and two garments and lord Mahādeva should be pleased by chanting frequently "Rudra".

वासोयुगं प्रीणयेच्च रुद्रमुच्चार्य नामतः।
चैत्रे चौदुम्बरजलैः स्नानं मन्दारकार्चनम्॥५०॥
गुग्गुलुं महिषाख्यं च घृताक्तं धूपयेद् बुधः।
समोदकं तथा सर्पिः प्रीणनं विनिवेदयेत्॥५१॥

दक्षिणा च सनैवेद्या मृगाजिनमुदाहृतम्।

नाट्येश्वर नमस्तेऽस्तु इदमुच्चार्य नारद॥५२॥

प्रीणनं देवनाथाय कुर्याच्छूद्धासमन्वितः।

One should give a bath with gūlara-immersed water and worship by offering the flowers of mandāra in the month of Caitra. The wise man should then offer dhūpa of guggula known as Mahiṣa by duly mixing it with ghee and ghee with modaka for the pleasure of god. Dakṣiṇā of deer-hide with naivedya is to be given with chanting as- "Salute to Nāṭakeśvara." Thus, Devanātha should be pleased with sheer obeisance.

वैशाखे स्नानमुदितं सुगन्धकुसुमाम्भसा॥५३॥

पूजनं शङ्करस्योक्तं चूतमञ्जरिभिर्विभोः।

धूपः सर्ज्जस्य निर्यासो नैवेद्यं सफलं घृतम्॥५४॥

नाम जप्यमपीशस्य कालघ्नेति विपश्चिता।

जलकुम्भान्सनैवेद्यान्ब्राह्मणाय निवेदयेत्॥५५॥

O sovereign god! A provision of giving a bath with scented flowers and worship of Śaṅkara with mango-buds is made in the month of Vaiśākha. Dhūpa of gum from Sarja tree mixed with ghee and naivedya of ghee and fruit is to be offered. The wise man should do japa of Kālaghna Śiva and dakṣiṇā of naivedya, sacred thread and water-pot with cereal etc. should be given to the expert and devoted Brāhmaṇa.

सोपवीतान् सहान्नाद्यांस्तच्चित्तैस्तत्परायणैः।

ज्येष्ठे स्नानं चामलकैः पूजाऽर्ककुसुमैस्तथा॥५६॥

धूपजयेत्त्रिनेत्रं च आयत्यां पुष्टिकारकम्।

सत्तूंश्च सघृतान्देवे दध्याऽक्तान्विनिवेदयेत्॥५७॥

उपानद्युगलं छत्रं दानं दद्याच्च भक्तिमान्।

नमस्ते भगनेत्रघ्न पूष्णो दशननाशन॥५८॥

इदमुच्चारयेद्भक्त्या प्रीणनाय जगत्पतेः।

A bath with Āmalaka water and worship by offering mandāra flower should be done in the month of Jyeṣṭha. Dhūpa and naivedya of curd mixed sattū and ghee should then be offered to Trinetra for prosperity in future. One should give in dakṣiṇā an umbrella and a pair of shoes with chanting- "O Bhagnetraghna and splitter of Pūṣṇas teeth, I salute you" for the pleasure of the ruler of this universe.

आषाढे स्नानमुदितं श्रीफलरैर्चनं तथा॥५९॥

धत्तूरकुसुमैः शुक्लैर्धूपयेत्सिल्हकं तथा।

नैवेद्यं सघृताः पूपाः दक्षिणा सघृता यवाः॥६०॥

नमस्ते दक्षयज्ञघ्न इदमुच्चैरुदीरयेत्।

One should give a bath with Śrīphala water and do worship with the white flowers of thorn apple (plant) in the month of Āṣāḍha. Dhūpa of silhaka and naivedya of Pūpā mixed ghee should then be offered. Dakṣiṇā of ghee mixed barley should then be offered with chanting loudly- "O destroyer of Dakṣa-yañja, I salute you."

श्रावणे मृगभोज्येन स्नानं कृत्वाऽर्चयेद्धरम्॥६१॥

श्रीवृक्षपत्रैः सफलैर्धूपं दद्यात्तथाऽगुरुम्।

नैवेद्यं सघृतं दद्याद्दधिपूर्वांश्च मोदकान्॥६२॥

दध्योदनं सकृसरं माषधानाः सशुष्कलीः।

दक्षिणां श्वेतवृषभं धेनुं च कपिलां शुभाम्॥६३॥

कनकं रक्तवसनं प्रदद्याद्ब्राह्मणाय हि।

गङ्गाधरेति जप्तव्यं नाम शंभोश्च पण्डितैः॥६४॥

A bath is to be given with pearl-immersed water (Mṛgabhojya) and worship with bilvapatras and fruits should be made of Mahādeva. Dhūpa of Aguru should be offered. Then Pūpa cooked in ghee, modaka, curd, dadhyodana, pulse of urda, fried barley and kacanṭī should be offered as naivedya. The wise man subsequent to it should give dakṣiṇā of a white bull, a kapilā cow, gold and red coloured cloth in dakṣiṇā and do japa of Śaṅkara's name as Gaṅgādhara.

अमीभिः षड्भिरपरैर्मासैः पारणमुत्तमम्।

एवं संवत्सरं पूर्णं संपूज्य वृषभध्वजम्॥६५॥

अक्षयाँल्लभते लोकामान् महेश्वरवचो यथा।

Second Pāraṇa is done subsequent to these next six months. Thus, a man attains to everlasting ambitions as stated by Maheśvara himself if worshipped Vṛṣabhadhvaja for a year.

इदमुक्तं व्रतं पुण्यं सर्वक्षयहरं शुभम्।
स्वयं रुद्रेण देवर्षे तत्तथा न तदन्यथा॥ ६६॥

O divine hermit! This fast sacrosanct and worth fulfilling all desires has been stated by Rudra himself. It is the same as stated by him. It cannot be even imagined that it shall be otherwise.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे
अशून्यशयनद्वितीयाकालाष्टमीव्रतवर्णनं नाम
षोडशोध्यायः॥ १६॥

Chapter 17

Description of the birth of Mahiṣāsura

पुलस्त्य उवाच

मासि चाश्वयुजि ब्रह्मन्यदा पद्मं प्रजापतेः।

नाभ्या निर्याति हि तदा देव्येतान्यथोऽभवन्॥ १॥

Pulastya said- O Brahmin! with generation of lotus from the navel of lord Viṣṇu the following things originated from the other gods.

कन्दर्पस्य कराग्रे तु कदम्बश्चारुदर्शनः।

तेन तस्य परा प्रीतिः कदम्बेन विवर्द्धते॥ २॥

A beautiful Kadamba originated on the fore portion of Kāmadeva's hand. This is the reason, why he is pleased when Kadamba flower is offered.

यक्षाणामधिपस्यापि मणिभद्रस्य नारद।

वटवृक्षः समभवत्तस्मिंस्तस्य रतिः सदा॥ ३॥

O Nārada! A banyan tree originated from Maṇibhadra, the king of demi-gods (Yakṣas). Hence, he has affection for the banyan tree.

महेश्वरस्य हृदये धत्तूरविटपः शुभः।

संजातः स च शर्वस्य रतिकृत्तस्य नित्यशः॥ ४॥

ब्रह्मणो मध्यतो देहाज्जातो मरकतप्रभः।

खदिरः कण्टकी श्रेयानभवद्विश्वकर्मणः॥ ५॥

As thorn apple plant was grown on the heart of Maheśvara; it is always a favourite of his Khadira like Marakatamaṇi originated from the middle part of Brahmā's body and beautiful Kaṇṭakī tree originated from the body of Viśvakarmā.

गिरिजायाः करतले कुन्दगुल्मस्त्वजायत।

गणाधिपस्य कुम्भस्थो राजते सिन्धुवारकः॥ ६॥

Kunda's creeper was grown on the palm of Pārvatī and Sindhuvāraka tree existed in the Kumbha region of Gaṇapati.

यमस्य दक्षिणे पार्श्वे पालाशो दक्षिणोत्तरे।

कृष्णोदुम्बरको रौद्रो जातः क्षोभकरोऽव्ययः॥ ७॥

Pālāśa and Kṛṣṇa Udumbara tree originated in the right and upside right (dakṣiṇottara) collateral parts of the body. Udvejaka-vṛkṣa (vāsaka adūsā) originated from Rudra.

स्कन्दस्य बन्धुजीवस्तु रवेरश्वत्थ एव च।

कात्यायन्याः शमी जाता बिल्वो लक्ष्म्याः करेऽभवत्॥ ८

Bandhujīva from Skanda, Aśvatha (pīpala) from sun, Śamī from Kātyāyanī and Bela tree was grown on the hand of Lakṣmī.

नागानां पतये ब्रह्मञ्छरस्तम्बो व्यजायत।

वासुकेर्विस्तृते पुच्छे पृष्ठे दूर्वा सितासिता॥ ९॥

O Brahmin! Śarastamba (sarapata) originated from the king serpent (śeṣa) and white dark Dūrvā was grown on the broad tail and back of Vāsuki.

साध्यानां हृदये जातो वृक्षो हरितचन्दनः।

एवं जातेषु सर्वेषु तेन तत्र रतिर्भवेत्॥ १०॥

A tree of Harita candana originated in the heart of Sādhyās. Having so originated the above trees and creepers, the gods concerned do grace on devotees when they are so worshipped.

तत्र रम्ये शुभे काले या शुक्लैकादशी भवेत्।

तस्यां संपूजयेद्विष्णुं तेनाखण्डोऽस्य पूयते॥ ११॥

One should do worship of lord Viṣṇu on Śukla Ekādaśī that fall in that auspicious part of the period. It fulfils the inchoate desire of any kind during this period.

पत्रैः पुष्पैः फलैर्वाऽपि गन्धवर्णरसान्वितैः।

ओषधीभिश्च मुख्याभिर्यावत्स्याच्छरदागमः॥ १२॥

One should worship lord Viṣṇu during the

pleasant season (Śarada Ṛtu) which knocks by offering leaves, flowers and fruits of different fragrance, colour and essence (juice) as also the prime medicines.

घृतं तिला व्रीहियवा हिरण्यं कनकादि यत्।
मणिमुक्ताप्रवालानि वस्त्राणि विविधानि च॥१३॥
रसानि स्वादुकट्वम्लकषायलवणानि हि।
तिक्तानि च निवेद्यानि तान्यखण्डानि यानि च॥१४॥
तत्पूजार्थं प्रदातव्यं केशवाय महात्मने।
यावत्संवत्सरं पूर्णमखण्डं भवते गृहे॥१५॥

He should offer ghee, sesamum, vrīhi, barley, silver, gold, gem, pearl, coral, different kind clothes and things having bitter, salty, pungent, sour, astringent tastes regularly for the worship of lord Keśava. The home of such a devotee avails of the perfection with all prosperity when worship with this procedure is made for a year.

कृतोपवासो देवर्षे द्वितीयेऽहनि संयतः।
स्नानेन येन स्नायीत तेनाखण्डं हि वत्सरम्॥१६॥

O divine hermit! He should observe fast and take a bath on the following day with due control over senses so that such a worship may run undisturbed throughout the year.

सिद्धार्थकैस्तिलैर्वाऽपि तेनैवोद्वर्त्तनं स्मृतम्।
हविषा पद्मनाभस्य स्नानमेवं समाचरेत्।
होमस्तेनैव गदितो दाने शक्तिर्निजा द्विज॥१७॥

There is a provision of massage with white mustard or sesamum oil. Padmanābha should be given a bath with ghee. O Brahmin! ghee should be used for havana and donation, as per capacity of the devotee, provided.

पूजयेद्वाऽथ कुसुमैः पादादारभ्य केशवम्।
धूपयेद्विविधं धूपं येन स्याद्वत्सरं परम्॥१८॥

Keśava should then be worshipped from feet to the head and offer dhūpa of numerous kinds. There should be no shortage in offering throughout the year (saṁvatsara).

हिरण्यरत्नवासोभिः पूजयेच्च जगद्गुरुम्।
रागखाण्डवचोष्याणि हविष्याणि निवेदयेत्॥१९॥

He should worship Jagadguru with gold, gems and garments and offer Rāga-khaṇḍva (special sweet), coṣya and oblations (haviṣya) as naivedya.

ततः संपूज्य देवेशं पद्मनाभं गदाग्रुम्।
विज्ञापयेन्मुनिश्रेष्ठ मन्त्रेणानेन सुव्रत॥२०॥

O great resolute! O great hermit! One should do prayer to Padmanābha (Viṣṇu) subsequent to worship of him.

नमोऽस्तु ते पद्मनाभ पद्माधव महाद्युते।
धर्मार्थकाममोक्षाणि त्वत्खण्डाः भवन्तु मे॥२१॥

O resolute of husband of Lakṣmī! O great lord! Salute to you. May our Dharma, Artha Kāma and Mokṣa be complete and undisturbed.

विकासिपद्मपत्राक्ष यथाऽखण्डोऽसि सर्वतः।
तेन सत्येन धर्माद्यास्त्वत्खण्डाः सन्तु केशव॥२२॥

O blossomed lotus eyed! As you are perfect with all respects, my religion etc. should receive perfection by virtue of that truth.

एवं संवत्सरं पूर्णं सोपवासो जितेन्द्रियः।
अखण्डं पारयेद्ब्रह्मन्तं व्रतं सर्ववस्तुषु॥२३॥

O Brahmin! One should so observe fast throughout the year with due control over the senses and by offering all things to god regularly.

अस्मिंश्चीर्णे हि व्यक्तं तु परितुष्यन्ति देवताः।
धर्मार्थकाममोक्षाद्यास्त्वक्षयाः संभवन्ति हि॥२४॥

The gods definitely are pleased as a result of observing this fast and the four industries (viz. Dharma, Artha, Kāma and Mokṣa) of the devotee meet to perfection.

एतानि ते मयोक्तानि व्रतान्युक्तानि कामिभिः।
प्रवक्ष्याम्यधुना त्वेतद्वैष्णवं पञ्जरं शुभम्॥२५॥

I have thus described these fasts to be observed by Kāmi (desirous) people. I will now describe this Vaiṣṇava Pañjara all benevolent for human-beings.

नमो नमस्ते गोविन्द चक्रं गृह्य सुदर्शनम्।
प्राच्यां रक्षस्व मां विष्णो त्वामहं शरणं गतः॥२६॥

O Govind! I salute you. O Viṣṇu! Please defend me at east with Sudarśan discus in your hands. I am sheltered under you.

गदां कौमोदकीं गृह्य पद्मनाभामितद्युते।
याम्यां रक्षस्व मां विष्णो त्वामहं शरणं गत:।।२७।।

O unique in splendour! O Padmanābha! defend me at south with Kaumodakī mace in your hand. O Viṣṇu! I am sheltered under you.

हलमादाय सौनन्दं नमस्ते पुरुषोत्तम।
प्रतीच्यां रक्ष मे विष्णो भवन्तं शरणं गत:।।२८।।

O the best Puruṣa! I salute you. Defend me at west with Saunanda plough in your hand. O Viṣṇu! I have come in your sole shelter.

मुसलं शातनं गृह्य पुण्डरीकाक्ष रक्ष माम्।
उत्तरस्यां जगन्नाथ भवन्तं शरणं गत:।।२९।।

O Puṇḍarīkākṣa! Defend me at north with your destructive musala. O ruler of this universe! I have come to your shelter.

शार्ङ्गमादाय च धनुरस्त्रं नारायणं हरे।
नमस्ते रक्ष रक्षोघ्न ईशान्यां शरणं गत:।।३०।।

O Hari! Defend me at Īśāna angle. O great defender! I salute you. I have come under your shelter.

पाञ्चजन्यं महाशङ्खमनुबोध्य च पङ्कजम्।
प्रगृह्य रक्ष मां विष्णो आग्नेय्यां यज्ञसूकर।।३१।।

O yajñasūkara Viṣṇu! Ensure my defence at Agnikoṇa with the great conch-shell Pāñcajanya and conscience giver lotus.

चर्मसूर्यशतं गृह्य खड्गं चर्मसमं तथा।
नैर्ऋत्यां मां च रक्षस्व दिव्यमूर्ते नृकेसरिन्।।३२।।

O divine feature Nṛsiṁha! Ensure my defence at Nairtya angle with Sūryaśata shield and Candramasa sword.

वैजयन्तीं प्रगृह्य त्वं श्रीवत्सं कण्ठभूषणम्।
वायव्यां रक्ष मां देव अश्वशीर्ष नमोऽस्तु ते।।३३।

O Aśvaśīrṣa god! Ensure my defence at Vāyavya angle with Vaijayantī garland and Śrīvatsa ornament around your throat. I salute you.

वैनतेयं समारुह्य अन्तरिक्षे जनार्दन।
मां त्वं रक्षाजित सदा नमस्ते त्वपराजित।।३४।।

O victorious Janārdana! Ensure my defence at the space of riding on Vainateya (garuḍa). O undefeated! I salute you always.

विशालाक्षं समारुह्य रक्ष मां त्वं रसातले।
अकूपार नमस्तुभ्यं महामीन नमोऽस्तु ते।।३५।।

O Akūpāra (great tortoise) ensure my defence at Rasātala by riding on huge-eyed Garuḍa. O Mahāmoha! Salute to you.

करशीर्षाङ्घ्रिसर्वेषु तथाऽष्टबाहुपञ्जरम्।
कृत्वा रक्षस्व मां देव नमस्ते पुरुषोत्तम।।३६।।

O Puruṣottama! Defend me by Aṣṭapañjara in hands, head and joints etc. O god! Salute to you.

एतदुक्तं भगवता वैष्णवं पञ्जरं महत्।
पुरा रक्षार्थमीशेन कात्यायन्यै द्विजोत्तम।।३७।।
नाशयामास सा यत्र दानवं महिषासुरम्।
नमरं रक्तबीजं च तथाऽन्यान्सुरकण्टकान्।।३८।।

O great Brahmin! Lord Śaṅkara (Īśa) had chanted this Vaiṣṇava Pañjara for the defence of Kātyāyanī where she had killed Mahiṣāsura, Namara, Raktabīja and many other enemies of gods.

नारद उवाच

काऽसौ कात्यायनी नाम या जघने महिषासुरम्।
नमरं रक्तबीजं च तथाऽन्यान् सुरकण्टकान्।।३९।।

Nārada asked- "Who is Kātyāyanī named by you as the killer of Mahiṣāsura, Raktabīja and many other enemies of gods?"

कश्चासौ महिषो नाम कुले जातश्च कस्य स:।
कश्चासौ रक्तबीजाख्यो नमर: कस्य चात्मज:।
एतद्विस्तरतस्तात यथावद्वक्तुमर्हसि।।४०।।

O lord! Who is that Mahiṣa and how was his family (clan) known? Who is Raktabīja and who is the father of Namara? Please, highlight your answer as before on this query.

पुलस्त्य उवाच

श्रूयतां संप्रवक्ष्यामि कथां पापप्रणाशनीम्।

सर्वदा वरदा दुर्गा येयं कात्यायनी मुने॥४१॥

Pulastya said- "I herewith explain the story capable to absolve sons. Please, listen to it. O hermit! Durgā the great goddess is Kātyāyanī and not any other.

पुरा सुरवरौ रौद्रौ जगत्क्षोभकरावुभौ।

रम्भश्चैव करम्भश्च द्वावास्तां सुमहाबलौ॥४२॥

During the ancient period, there were two dreadful coercive forces to whole world and mighty demon called Rambha and Karambha.

तावपुत्रौ च देवर्षे पुत्रार्थं तेपतुस्तपः।

बहून्वर्षगणान्दैत्यौ स्थितौ पञ्चनदे जले॥४३॥

O divine hermit! Those issueless daityas observed penance for several years standing in the water of Pañcanada (five rivers) in order to be blessed with a son.

तत्रैको जलमध्यस्थो द्वितीयोऽप्यग्निपञ्चमीः।

करम्भश्चैव रम्भश्च यक्षं मालवटं प्रति॥४४॥

Karambha and Rambha were engrossed in their effort to please Mālavaṭa Yakṣa. One stood in water while the other was seated amid the fire blazed from fire sides (Pañcāgni).

एकं निमग्नं सलिले ग्राहरूपेण वासवः।

चरणाभ्यां समादाय निजघान यथेच्छया॥४५॥

Indra came in disguise as a crocodile, pulled the one standing stood in the water by foot and killed him under such plan.

ततो भ्रातरि नष्टे च रम्भः कोपपरिप्लुतः।

वह्नौ स्वशीर्षं संछिद्य होतुमैच्छन्महाबलः॥४६॥

Rambha was filled with anger when he saw that his brother is dead and prepared to cut his head and throw it into fire.

ततः प्रगृह्य केशेषु खड्गं च रविसप्रभम्।

छेत्तुकामो निजं शीर्षं वह्निना प्रतिषेधितः॥४७॥

उक्तश्च मा दैत्यवर नाशयात्मानमात्मना।

दुस्तरा परवध्याऽपि स्ववध्याऽप्यतिदुस्तरा॥४८॥

The fire restricted the demon (Rambha) who had caught his hair in one hand and the sword as radiant as the sun in the other lifted to cut his head. Agni said- O great demon! Don't kill you yourself because suicide is a heinous sin and bigger than killing another person.

यच्च प्रार्थयसे वीर तद्ददामि यथेप्सितम्।

मा म्रियस्व मृतस्येह नष्टा भवति वै कथा॥४९॥

O chivalrous! Ask me what you want. Don't commit suicide because the man so dead leaves no record/account behind him. I will fulfil your desire.

ततोऽब्रवीद्वचो रम्भो वरं चेन्मे ददासि हि।

त्रैलोक्यविजयी पुत्रः स्यान्मे त्वत्तेजसाऽधिकः॥५०॥

Rambha stopped and requested- "If you really are so pleased as to fulfil my desire, I ask for a son having more valour than you and could conquer the three-worlds.

अजेयो दैवतैः सर्वैर्युधि दैत्यैश्च पावक।

महाबलो वायुरिव कामरूपी कृतास्त्रवित्॥५१॥

O Pāvaka! May he be invincible by all gods, human-beings and daityas. He should be mighty as the wind, industries and expert in the handling of all weapons and arms.

तं प्रोवाच कविर्ब्रह्मन्बाढमेवं भविष्यति।

यस्यां चित्तं समालम्ब्य मरिष्यति ततोऽसुरः॥५२॥

O Brahmin! The fire then replied- "very well. This will be as you desired. You will get such a son of particular characteristics from a woman subjected to your intercourse and love.

इत्येवमुक्तो देवेन वह्निना दानवो ययौ।

द्रष्टुं मालवटं यक्षं यक्षैश्च परिवारितम्॥५३॥

With this assurance of fire god, Rambha went to see Mālavaṭa Yakṣa surrounded by the Yakṣas.

तेषां पद्मनिधिस्तत्र वसते नान्यचेतनः।

गजाश्च महिषाश्चाश्वा गावोऽजाविपरिप्लुताः॥५४॥

The Nidhi of those Yakṣas was called Padma and he used to live there with concentration of mind. There were goats,

sheep, horses, buffaloes, elephants and cows in abundance.

तान्दृष्ट्वैव तदा चक्रे भावं दानवपार्थिवः।
महिष्यां रूपयुक्तायां त्रिहायण्यां तपोधन॥५५॥

O great austere man! The demon king was attracted to the beauty of a three year old feminine buffalo (viz. he became sensuous to do intercourse).

सा समागाच्च दैत्येन्द्रं कामयन्ती तरस्विनी।
स चापि गमनं चक्रे भवितव्यप्रचोदितः॥५६॥

That feminine buffalo was also filled with appeal and immediately came to the demon. As preponderance is always attached with the future events, Rambha did intercourse with that buffalo.

तस्यां समभवद्गर्भस्तां प्रगृह्याथ दानवः।
पातालं प्रविवेशाथ ततः स्वभवनं गतः॥५७॥

That feminine buffalo became pregnant. He took her, entered into the nether world and then reached his residence.

दृष्टश्च दानवैः सर्वैः परित्यक्तश्च बन्धुभिः।
अकार्यकारकेत्येवं भूयो मालवटं गतः॥५८॥

His siblings and other kith and kin declared him as corrupt and he was then ousted. He, therefore, went again to the Yakṣa Mālavaṭa.

साऽपि तेनैव पतिना महिषी चारुदर्शना।
समं जगाम तत्पुण्यं यक्षमण्डलमुत्तमम्॥५९॥

That beautiful buffalo too went with her husband at that sacred and best commune of Yakṣa.

ततस्तु वसतस्तस्य श्यामा सा सुषुवे मुने।
अजीजनत्सुतं शुभ्रं महिषं कामरूपिणम्॥६०॥

O hermit! During shelter there, that buffalo had delivered a baby-buffalo competent to change his body features at will.

एतामृतुमतीं जातां महिषोऽन्यो ददर्श ह।
सा चाभ्यगाद्धितिवरं रक्षन्ती शीलमात्मनः॥६१॥

When that buffalo again got the reproduction time, any other buffalo seeing her rushed to her for intercourse. She anyhow defended her chastity and care to the demon.

तमुन्नामितनासं च महिषं वीक्ष्य दानवः।
खड्गं निष्कृष्य तरसा महिषं तमुपाद्रवत्॥६२॥

When that demon saw another buffalo chasing his beloved by lifting up his nose, he took out a sword and blew it hard on him.

तेनापि दैत्यस्तीक्ष्णाभ्यां शृङ्गाभ्यां हृदि ताडितः।
निर्भिन्नहृदयो भूमौ निपपात ममार च॥६३॥

That buffalo too hit at the heart of demon by his pointed horns. It pierced the heart of demon and he fell down dead.

मृते भर्त्तरि सा श्यामा यक्षाणां शरणं गता।
रक्षिता गुह्यकैः साध्वी निवार्य महिषं ततः॥६४॥

That buffalo (she) on the death of her husband sheltered herself under Yakṣas for protection. Guhyakas at last drove that buffalo away and defended that chaste feminine buffalo.

ततो निवारितो यक्षैर्हयारिमर्दनातुरः।
निपपात सरो दिव्यं ततो दैत्योऽभवन्मृतः॥६५॥

The buffalo (so sensuous) fell down in a divine reservoir when Yakṣas gave him sharp blows. On his death, there appeared a daitya from his body.

नमरो नाम विख्यातो महाबलपराक्रमः।
यक्षानाश्रित्य तस्थौ स कालयन श्वापदान् मुने॥६६॥

O hermit! That daitya began to live with Yakṣas and he used to kill the wild animals. This mighty and valorous daitya was later known as Namara.

स च दैत्येश्वरो यक्षैर्मालवटपुरस्सरैः।
चितामारोपितः सा च श्यामां तं चारुहत्पतिम्॥६७॥

Mālavaṭa etc. Yakṣas then put that demon king on pyre for funeral. The feminine buffalo too sat on pyre with her husband and thus, both of them were burnt into ashes.

ततोऽग्निमध्यादुत्तस्थौ पुरुषो रौद्रदर्शनः।
व्यद्रावयत्स तान्यक्षान्खड्गपाणिर्भयंकरः॥६८॥

No sooner there appeared a dreadful and huge Puruṣa from the pyre so blazed. He drove all Yakṣas.

ततो हतास्तु महिषाः सर्व एव महात्मना।
ऋते संरक्षितारं हि महिषं रम्भनन्दनम्॥६९॥

He then killed all buffaloes except the son of Rambha (who was also a buffalo in physic).

स नामतः स्मृतो दैत्यो रक्तबीजो महामुने।
योऽजयत्सर्वतो देवान्सेन्द्ररुद्रार्कमारुतान्॥७०॥

O great hermit! That demon became famous as Raktabīja later on. He subjugated all gods including Indra, Rudra, sun and Maruta etc.

एवंप्रभावो दनुपुंगवास्ते
तेजोऽधिकस्तत्र बभौ हयारिः।
राज्येऽभिषिक्तश्च महासुरेन्द्रै-
र्विनिर्जितैः शम्बरतारकाद्यैः॥७१॥

All those demons were so influential yet Hayāri (buffalo) was the supreme, valorous. He subjugated Śambara, Tāraka etc. chivalrous monsters. They all then enthroned him.

अशक्नुवद्भिः सहितैश्च देवैः
सलोकपालैः सहुताशभास्करैः।
स्थानानि त्यक्तानि शशीन्द्रभास्करै-
र्धर्मश्च दूरे प्रतियोजितश्च॥७२॥

When he could not be defeated by joint efforts of fire, sun etc. gods including lokapālas, the moon and sun had vacated their respective orbits and the religion (dharma) was also thrown away from his territory.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे महिषासुरोत्पत्तिर्नाम सप्तदशोऽध्यायः॥१७॥

Chapter 18

Description of Greatness of Goddess

पुलस्त्य उवाच

ततस्तु देवा महिषेण निर्जिता:
स्थानानि संत्यज्य सवाहनायुधा:।
जग्मु: पुरस्कृत्य पितामहं ते
द्रष्टुं गदाचक्रधरं श्रिय: पतिम्॥ १॥

Pulastya said- The gods defeated by Mahiṣa left their respective places and appeared before Lakṣmīpati (Śrī Viṣṇu) under lead of lord Brahma with their respective carriers (vāhanas) and weapons.

गत्वा त्वपश्यंश्च मिथ: सुरोत्तमौ
स्थितौ खगेन्द्रासनशङ्करौ हि।
दृष्ट्वा प्रणम्यैव च सिद्धिसाधकौ
न्यवेदयंस्तन्महिषारिचेष्टितम्॥ २॥

They saw there lord Viṣṇu and Śaṅkara seated together. They saluted them and described the heinous acts being committed by Mahiṣa etc. demons.

प्रभोऽश्विसूर्येन्द्रनिलाग्निवेधसां
जलेशशक्रादिषुर चाधिकारान्।
आक्रम्य नाकात्तु निराकृता वयं
कृतावनिस्था महिषासुरेण॥ ३॥

(They said) O sovereign gods! The demon Mahiṣa has confiscated the rights of Aśvinīkumāras, sun, moon, wind, fire, Brahmā, Varuṇa, Indra etc. gods and expelled us all from the heaven. We are all compelled to live on the earth.

एतद्भवन्तौ शरणागतानां
श्रुत्वा वचो ब्रूत हितं सुराणाम्।
न चेद् व्रजामोऽद्य रसातलं हि
संकाल्यमाना युधि दानवेन॥ ४॥

We request you both for delivering a suitable suggestion as we are now sheltered by you and reported the matter completely. In case you give no care to us, we all cruelly beaten in battle by that demon will descend to the nether world immediately and just today itself.

इत्थं मुरारि: सह शङ्करेण
श्रुत्वा वचो विप्लुतचेतसस्त्रान्।
दृष्ट्वाऽत्र चक्रे सहसैव कोपं
कालाग्निकल्पो हरिरव्ययात्मा॥ ५॥

Murāri with Śaṅkara heard their report and the determination and saw that they were very

anxious and in gloom. Avyayātmā Hari then was filled with anger. His face was blazing like Kālāgni.

ततोऽनु कोपान्मधुसूदनस्य
सशङ्करस्यापि पितामहस्य।
तथैव शक्रादिषु दैवतेषु
महद्धि तेजो वदनाद्विनि:सृतम्॥ ६॥

As a result of anger built up in the minds of Madhusūdana, Śaṅkara, Pitāmaha and Indra etc. gods, rays came out from their mouths.

तच्चैकतां पर्वतकूटसन्निभं
जगाम तेज: प्रवराश्रमे मुने।
कात्यायनस्याप्रतिमस्य तेन
महर्षिणा तेज उपाकृतं च॥ ७॥

O hermit! That splendour (ray) was crystallised like the ridge of a mountain in the āśrama of Kātyāyana hermit. That hermit processed (upabṛhaṇa) that splendour.

तेनर्षिसृष्टेन च तेजसा वृतं
ज्वलत्प्रकाशार्कसहस्रतुल्यम्।
तस्माच्च जाता तरलायताक्षी
कात्यायनी योगविशुद्धदेहा॥ ८॥

The crystallised splendour of all gods and duly processed start glowing like several thousand suns. Such combination of splendour gave birth to caprice and to a huge-eyed and purified body, a goddess called Kātyāyanī.

माहेश्वराद् वक्त्रमथो बभूव
नेत्रत्रयं पावकतेजसा च।
याम्येन केशा हरितेजसा च
भुजास्तथाऽष्टादश संप्रजज्ञिरे॥ ९॥

The furious splendour of Maheśvara framed her mouth, the splendour of fire fixed her three eyes, the splendour of Yama originated her hair and the splendour of Hari originated her eighteen arms.

सौम्येन युग्मं स्तनयो: सुसंहतं
मध्यं तथैन्द्रेण च तेजसाऽभवत्।
उरू च जङ्घे च नितम्बसंयुतौ
जातौ जलेशस्य तु तेजसा हि॥ १०॥

The splendour of moon originated her compact breast, the splendour of Indra originated her loin and the splendour of Varuṇa originated her thighs, pubic regions and legs.

पादौ च लोकप्रपितामहस्य
पद्माभिकोशप्रतिमौ बभूवतु:।
दिवाकराणामपि तेजसाऽङ्गुली:
कराङ्गुलीश्च वसुतेजसैव॥ ११॥

The splendour of Brahmā (lokapitāmaha) originated her two feet analogous to lotus petals, toes on feet by the splendour of Āditya and hand fingers originated by the splendour of Vasus.

प्रजापतीनां दशनाश्च तेजसा
याक्षेण नासाश्रवणौ च मारुतात्।
साध्येन च भ्रूयगुलं सुकान्तिमत्
कन्दर्पबाणासनसन्निभं बभौ॥ १२॥

Her teeth were originated by the splendour of Prajāpati, nose by the splendour of Yakṣas, both ears by the splendour of the wind and both her brows like the Kāmadeva's bow were originated by the splendour of Sādhya.

तच्चापि तेजोत्तममुत्तमं महन्
नाम्ना पृथिव्यामभवत्प्रसिद्धम्।
कात्यायनीत्येव तदा बभौ सा
नाम्ना च तेनैव जगत्प्रसिद्धा॥ १३॥

The great and supreme splendour of hermit was popularly known as Kātyāyanī and the goddess so originated became famous in this universe with the same name viz. Kātyāyanī.

ददौ त्रिशूलं वरदस्त्रिशूली
चक्रं मुरारिर्वरुणश्च शङ्खम्।
शक्तिं हुताश: श्वसनश्च चापं
तूणं तथाऽक्षय्यशरौ विवस्वान्॥ १४॥

Triśūlī gave her a trident, Murāri gave a discus, Varuṇa gave a conch, fire gave a śakti,

wind gave a bow and sūrya gave two arrow-stands (tuṇīra) with the undepleting stock of arrows.

वज्रं तथेन्द्रः सह घण्टया च
यमोऽथ दण्डं धनदो गदां च।
ब्रह्माऽक्षमालां सकमण्डलुं च
कालोऽसिमुग्रं सह चर्मणा च॥ १५॥

Indra gave a thunderbolt with a gong, Yama gave a daṇḍa, Kubera gave a mace, Brahmā gave a kamaṇḍala with basil garland and Kāla a gave shield with a sharp edged sword.

हारं च सोमः सह चामरेण
मालां समुद्रो हिमवान्मृगेन्द्रम्।
चूडामणिं कुण्डलमर्द्धचन्द्रं
प्रादात्कुठारं वसुशिल्पकर्त्ता॥ १६॥

The moon gave a garland with cāmara, the ocean gave a garland, Himālaya gave a lion, Viśvakarmā gave a cūḍāmaṇi, kuṇḍala and an axe.

गन्धर्वराजो रजतानुलिप्तं
पानस्य पूर्णं सदृशं च भाजनम्।
भुजङ्गहारं भुजगेश्वरोऽपि
अम्लानपुष्पामृतवः स्रजं च॥ १७॥

The king of Gandharva gave a silver vessel used for liquor sipping, the king of serpent gave a garland of serpents and the seasons gave an unfading flower garland.

तदाऽतितुष्टा सुरसत्तमां सा
अट्टाट्टहासं मुमुचे त्रिनेत्रा।
तां तुष्टुवुर्देववराः सहेन्द्राः
सविष्णुरुद्रेन्दुनिलाग्निभास्कराः॥ १८॥

The three eyed (Kātyāyanī) then was pleased with the gods and made a peal of laughter. The prominent gods like Indra, Viṣṇu, Rudra, moon, wind, fire and sun etc. began to pray to her.

नमोऽस्तु देव्यै सुरपूजितायै
या संस्थिता योगविशुद्धदेहा।
निद्रास्वरूपेण महीं वितत्य
तृष्णात्रपाक्षुद्भयदाऽथ कान्तिः॥ १९॥
श्रद्धा स्मृतिः पुष्टिरथो क्षमा च
छाया च शक्तिः कमलालया च।
मेधा स्मृतिः क्षान्तिरथेह माया
नमोऽस्तु देव्यै भविरूपितायै॥ २०॥

Salute to the goddess having a pure body with a combination (yoga). She is present everywhere on the earth in the form of sleep. She is temptation, trapā, hunger, fear, gleam, obeisance, memory, health, forgiveness, shade, power, wealth, profession, kindness, illusion and fallacy. Such a goddess in the form of universe is saluted.

ततः स्तुता देववरैर्मृगेन्द्र-
मारुह्य देवी प्रगता वनाढ्यम्।
विन्ध्यं महापर्वतमुच्चशृङ्गं
चकार यं निम्नतरं त्वगस्त्यः॥ २१॥

The goddess so prayed to gods then rode on a lion and went to the Vindhya mountain having highest peaks which once was restricted from ascending more.

नारद उवाच
किमर्थमद्रिं भगवानगस्त्य-
स्तं निम्नशृङ्गं कृतवान्महर्षिः।
कस्मै कृते केन च कारणेन
एतद्वदस्वामलसत्त्ववृत्ते॥ २२॥

Nārada asked- O sacrosanct soul! Please tell us for what reason and purpose hermit Agastya had restricted the ascending peaks of that mountain?

पुलस्त्य उवाच
पुरा हि विन्ध्येन दिवाकरस्य
गतिर्निरुद्धा गगनेचरस्य।
रविस्ततः कुम्भभवं समेत्य
होमावसाने वचनं बभाषे॥ २३॥

Pulastya said- The Vindhya had created a hurdle for the usual movement of sun god

long-long ago. This became the cause of pain for sun and he went before the renowned hermit Agastya, saluted him and then requested.

समागतोऽहं द्विज दूरतस्त्वां
कुरुष्व विश्रोद्धरणं मुनीन्द्र।
ददस्व दानं मम यन्मनीषितं
चरामि येन त्रिदिवेषु निर्वृतः॥ २४॥

O Dvija! I have come to you from a distant place. O king of hermits! rescue me. Endow me with the desired thing so that I could move in the sky without the least worry.

इत्थं दिवाकरवचो गुणसंप्रयोगि
श्रुत्वा तदा कलशजो वचनं बभाषे।
दानं ददामि तव यन्मनसस्त्वभीष्टं
नार्थी प्रयाति विमुखो मम कश्चिदेव॥ २५॥

Having heard this cryptic/witty request, Agastya said- "I will endow you with the desired thing as no donor returns empty handed from me."

श्रुत्वा वचोऽमृतमयं कलशोद्भवस्य
प्राह प्रभुः करतलं विनिधाय मूर्ध्नि।
एषोऽद्य मे गिरिवरः प्ररुणद्धि मार्गं
विन्ध्यश्च निम्नकरणे भगवन्यतस्व॥ २६॥

This nectar-pouring assurance made the sun happy and he said with folded hand- "This mountain is restricting my route today. Hence, O lord! Do try to curtail the height of Vindhya."

इति रविवचनादथाह कुम्भजन्मा
कृतमिति विद्धि मया हि नीचशृङ्गम्।
तव किरणजितो भविष्यति महीध्रो
मम चरणसमाश्रितस्य का व्यथा ते॥ २७॥

Agastya, the pitcher-born sage replied- "Deem that this mountain has gone down by me. It will be defeated by virtue of your rays. How can any pain pinch one who sheltered me?

इत्येवमुक्त्वा कलशोद्भवस्तु
सूर्यं हि संस्तूय विनम्रभक्त्या।
जगाम संत्यज्य हि दण्डकां तु
विन्ध्याचलं वृद्धवपुर्महर्षिः॥ २८॥

With these words the old Agastya worshipped god sun humbly and then set out to see Vindhya.

गत्वा वचः प्राह मुनिर्महीध्रं
यास्ये महातीर्थवरं सुपुण्यम्।
वृद्धोऽस्म्यशक्तश्च तवाधिरोढुं
तस्माद्भवान्नीचतरोऽस्तु सद्यः॥ २९॥

The hermit said to the mountain- "I am now going to see a holy place. I am unable to climb on your so high body due to old age. Hence, shrink your body down immediately for which I urge you.

इत्येवमुक्तो मुनिसत्तमेन
स नीचशृङ्गस्त्वभवन्महीध्रः।
समाक्रमंश्चापि महर्षिमुख्यः
प्रोल्लङ्घ्य विन्ध्यं त्विदमाह शैलम्॥ ३०॥

The mountain accepted the prayer and contracted his body, his peaks lost height and the hermit then easily crossed it to go to the other side. He then said to the mountain.

यावन्न भूयो निजमाव्रजामि
महाश्रमं धौतवपुः सुतीर्थात्।
त्वया न तावत्त्विह वर्धितव्यं
नो चेद्विशप्स्येऽहमवज्ञया ते॥ ३१॥

Until I return from that holy place after a bath safely to my āśrama, remain as you are this time. In case my instruction is violated, I will curse you for dare consequences.

इत्येवमुक्त्वा भगवाञ्जगाम
दिशं स याम्यां सहसाऽन्तरिक्षम्।
आक्रम्य तस्थौ सहितां तदाशां
काले व्रजाम्यत्र यदा मुनीन्द्रः॥ ३२॥

With these words, lord Agastya moved to the south in space immediately and he stopped

there by saying- "I will come again at an appropriate time."

तत्राश्रमं रम्यतरं हि कृत्वा
संशुद्धजाम्बूनदतोरणान्तम्।
तत्राथ निक्षिप्य विदर्भपुत्रीं
स्वमाश्रमं सौम्यमुपाजगाम॥ ३३॥

The hermit constructed there a decent āśrama with doors made up of pure gold, settled there king Vidarbha's daughter (Lopāmudrā) and returned to his own āśrama.

ऋतावृतौ पर्वकालेषु नित्यं
तमम्बरे ह्याश्रममावसत्सः।
शेषं च कालं स हि दण्डकस्थस्
तपश्चचारामितकान्तिमान्मुनिः॥ ३४॥

That hermit with unique brilliance began to reside in his sky situated āśrama during the adjacent of several seasons and the rest of time engrossed himself in penance at Daṇḍaka.

विन्ध्योऽपि दृष्ट्वा गगने महाश्रमं
वृद्धिं न यात्येव भयान्महर्षेः।
नासौ निवृत्तेति मतिं विधाय
स संस्थितो नीचतराग्रशृङ्गः॥ ३५॥

As Vindhya watches those great āśramas in sky, he fears since them of curse if did endeavour to rise-up. Considering that he still has not returned, he is existed with down leaned ridges.

एवं त्वगस्त्येन महाचलेन्द्रः
स नीचशृङ्गे हि कृतो महर्षे।
तस्योर्ध्वशृङ्गे मुनिसंस्तुता सा
दुर्गा स्थिता दानवनाशनार्थम्॥ ३६॥

O great hermit! Agastya had pressed down the highest ridges of Vindhya mountain. Goddess Durgā worshipped by hermits thus rode at the high ridge of that mountain in order to kill the Dānavas.

देवाश्च सिद्धाश्च महोरगाश्च
विद्याधरा भूतगणाश्च सर्वे।
सर्वाप्सरोभिः प्रतिरामयन्तः
कात्यायनीं तस्थुरपेतशोकाः॥ ३७॥

The gods, siddhas, great serpents, vidyādhara and all beings including nymphs started living there happily and they all worshipped goddess Kātyāyanī.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे
देवीमाहात्म्येऽष्टादशोऽध्यायः॥ १८॥

Chapter 19

Description of the Greatness of Goddess

पुलस्त्य उवाच

ततस्तु तां तत्र तदा वसन्तीं
कात्यायनीं शैलवरस्य शृङ्गे।
अपश्यतां दानवसत्तमौ द्वौ
चण्डश्च मुण्डश्च तपस्विनीं भृशम्॥ १॥

Pulastya said- That ascetic Kātyāyanī so dwelling on the best ridge of the mountain was watched by Caṇḍa and Muṇḍa, two mighty Dānavas.

दृष्ट्वैव शैलादवतीर्य शीघ्र-
माजग्मतुः स्वं भवनं सुरारी।
दृष्ट्वोचतुस्तौ महिषासुरस्य
दूताविदं चण्डमुण्डौ दितीशम्॥ २॥

Having so seen that goddess, both enemies of gods returned to the palace. Those were spies of Mahiṣāsura and reported to him this event.

स्वस्थो भवान्किंत्वसुरेन्द्र साम्प्रत-
मागच्छ पश्याम च तत्र विन्ध्यम्।
तत्रास्ति देवी सुमहानुभावा
कन्या सुरूपा सुरसुन्दरीणाम्॥ ३॥

O demon king! Are you feeling well at this moment? Please, come with us to see Vindhya mountain. A virgin having best characteristics among all divine damsels is dwelling there.

जितस्तया तोयधरोऽलकैर्हि
जितः शशाङ्को वदनेन तन्व्या।

नेत्रैस्त्रिभिस्त्रिणि हुताशनानि
जितानि कण्ठेन जितस्तु शङ्खः॥४॥

That slim, beautiful virgin has given defeat to clouds by her raven-tress hair, to moon by her face, to three fires (gārhapatya, dakṣiṇa, āhavanīya) by three eyes and conch by the throat.

स्तनौ सुवृत्तावथ निम्नचूचुकौ
स्थितौ विजित्यैव गजस्य कुम्भौ।
त्वां सर्वजेतारमिति प्रतर्क्य
कुचौ स्मरेणैव कृतौ सुदुर्गौ॥५॥

Her circular breasts consisting of compact nipples are so fixed as if they have given defeat to the gaṇḍa region of an elephant. It appears as if Kāmadeva has constructed two beautiful castles in the form of her nipples.

पीनाः सशस्त्राः परिघोपमाश्च
भुजास्तथाऽष्टादश भान्ति तस्याः।
पराक्रमं वै भवतो विदित्वा
कामेन यन्त्रा इव ते कृतास्तु॥६॥

Her thick and parigha (weapon) like eighteen arms with weapons are of so fantastic look as if Kāmadeva having introduced with his valour has made them like instruments.

मध्यं च तस्यास्त्रिवलीतरङ्गं
विभाति दैत्येन्द्र सुरोमराजि।
भयात्तवारोहणकातरस्य
कामेन सोपानमिव प्रयुक्तम्॥७॥

O demon king! Her middle part of body (waist) with three curved lines and enchanting hair is so charming as the stair-case built by Cupid who, afflicted by fear, was not able to ascend higher.

सा रोमराजी नितरां हि तस्या
विराजते पीनकुचावलग्ना।
आरोहणे त्वद्भयकातरस्य
स्वेदप्रवाहोऽसुर मन्मथस्य॥८॥

O monster! Her cluster of furs attached with the pointed nipples appears so nice as if it is the flow of Kāmadeva's sweat feared of your climbing thereupon.

नाभिर्गभीरा नितरां विभाति
प्रदक्षिणाऽस्याः परिवर्तमाना।
तस्यैव लावण्यगृहस्य मुद्रा
कन्दर्पराज्ञा स्वयमेव दत्ता॥९॥

Her deep navel turned towards south appears as if the god of sex has himself sealed on that home of beauty.

विभाति रम्यं जघनं मृगाक्ष्याः
समन्ततो मेखलयाऽवजुष्टम्।
मन्याम तं कामनराधिपस्य
प्राकारगुप्तं नगरं सुदुर्गम्॥१०॥

Her pubic region covered by Mekhalā from four sides is looking very attractive. We consider it as the inaccessible city of the sex-god with a fence constructed on all four sides.

वृत्तावरोमौ च मृदू कुमार्याः
शोभेत ऊरू समनुत्तमौ हि।
आवासनार्थं मकरध्वजेन
जनस्य देशाविव सन्निविष्टौ॥११॥

The circular furless, soft and best thighs of that virgin are so beautiful as if Makaradhvaja has constructed two cities for accommodation of the people.

तज्जानुयुग्मं महिषासुरेन्द्र
अर्धोन्नतं भाति तथैव तस्याः।
सृष्ट्वा विधाता हि निरूपणाय
श्रान्तस्तथा हस्ततले ददौ हि॥१२॥

O demon king Mahiṣāsura! The two knees of the charming damsel appear similarly very beautiful due to their being half-raised. Brahma after their creation had put his palm therein for representation.

जङ्घे सुवृत्तेऽपि च रोमहीने
शुभे च दैत्येश्वर ते तदीये।
आक्रम्य लोकानिव निर्मिताया
रूपार्जितस्यैव कृताधरौ हि॥१३॥

O demon king! Her circular and furless couple legs are so good as if those are bent by the complexion of Nāyika leaving aside the imagination of lokas.

पादौ च तस्याः कमलोदराभौ
प्रयत्नतस्तौ हि कृतौ विधात्रा।
आज्ञापि ताम्यां नखरत्नमाला
नक्षत्रमाला गगने यथैव॥ १४॥

God Brahmā has very aptly created her two feet illuminating as her lotus-like belly. He has represented the gem-like nail garland so aptly as if it is the galaxy.

एवं स्वरूपा दनुनाथ कन्या
महोग्रशस्त्राणि च धारयन्ती।
दृष्ट्वा यथेष्टं न च वेद्मि का सा
सुता तथा कस्यचिदेव बाला॥ १५॥

O ruler of demons! The feature of that acute and marvellous weapons holding virgin was so attractive. We saw here closely yet could not trace her identity-like her name, her father or husband's name etc.

तद्भूतले रत्नमनुत्तमं स्थितं
स्वर्गं परित्यज्य महासुरेन्द्र।
गत्वाऽथ विन्ध्ये स्वयमेव पश्य
कुरुष्व यत्तेऽभिमतं क्षमं च॥ १६॥

O great king of demons! that best gem should be in heaven yet we found her on the earth. You should go yourself at Vindhya and do as you like and your capacity allows.

श्रुत्वैव ताभ्यां महिषासुरस्तु
देव्याः प्रवृत्तिं कमनीयरूपाम्।
चक्रे मतिं नात्र विचार्यमस्ति
इत्येवमुक्त्वा महिषो महर्षे॥ १७॥

Having heard so enchanting a report on goddess, the demon king reciprocated as- "nothing is worth consideration regarding it" and decided to visit there. Now the Mahiṣa too not existed (viz. his last day of life had come).

प्रागेव पुंसस्तु शुभाशुभानि
स्थाने विधात्रा प्रतिपादितानि।
यस्मिन्यथा यानि य सोऽथ विप्र
स नीयते वा व्रजति स्वयं वा॥ १८॥

Lord Brahmā has ascertained previously the good and bad in the life of all organisms at the particular places. Whatever good or bad results at those places and with the manner so prescribed earlier are in the destiny of a man, he either visits himself there or is brought by others.

ततोऽनु मुण्डं नमरं सचण्डं
विडालनेत्रं सपिङ्गवाष्कलम्।
उग्रायुधं विक्षुररक्तबीजौ
समादिदेशाथ महासुरेन्द्रः॥ १९॥

That great king of demons then ordered Muṇḍa, Namara, Caṇḍa, Viḍālanetra, Piśaṅgavāṣkala, Ugrāyudha, Cikṣura and Raktabīja to march there.

आहत्य भेरीं रणकर्कशास्ते
स्वर्गं परित्यज्य महीधरं तु।
आगम्य मूले शिबिरं निवेश्य
तस्थुश्च सज्जा दनुनन्दनास्ते॥ २०॥

All those great warriors blew the trumpets, abandoned the heaven, went near that mountain, constructed a camp at the bottom of that mountain and prepared for war.

ततस्तु दैत्यो महिषासुरेण
संप्रेषितो दानवयूथपालः।!
मयस्य पुत्रो रिपुसैन्यमर्दी
स दुन्दुभिर्दुन्दुभिनिःस्वनस्तु॥ २१॥

Mahiṣāsura then sent Dundubhi, the son of Maya, commander of the demon army, suppresser of enemy having tone of trumpet to the goddess.

अभ्येत्य देवीं गगनस्थितोऽपि
स दुन्दुभिर्वाक्यमुवाच विप्र।
कुमारि दूतोऽस्मि महासुरस्य
रम्भात्मजस्याप्रतिमस्य युद्धे॥ २२॥

O Brahmin! Dundubhi approached the goddess, stood at sky and introduced himself with these words- "O spinster! I am a messenger from great demon, the son of Rambha unique in battle."

कात्यायनी दुन्दुभिमित्युवाच
एह्येहि दैत्येन्द्र भयं विमुञ्च।
वाक्यं च यद्रम्भसुतो बभाषे
वदस्व तत्सत्यमपेतमोहः॥ २३॥

Kātyāyanī replied- "O great demon! Come to me fearlessly and report truly whatever has been said by the son of Rambha to you.

ततस्तु वाक्याद्दितिजः शिवाया-
स्त्यक्त्वाऽम्बरं भूमितले निषण्णः।
सुखोपविष्टः परमासने च
रम्भात्मजेनोक्तमुवाच वाक्यम्॥ २४॥

The demon when assured of safety came down to the earth from the sky, sat comfortably on a seat and reported the message brought from the sun of Rambha.

दुन्दुभिरुवाच
एवं समाज्ञापयते सुरारि-
स्त्वां देवि दैत्यो महिषासुरस्तु।
यथाऽमरा हीनबलाः पृथिव्यां
भ्रमन्ति युद्धे विजिता मया ते॥ २५॥

Dundubhi said- O goddess! The demon king Mahiṣa has sent a representation to the effect that the immortal but weak people defeated by him are moving on this earth.

स्वर्गं मही वायुपथाश्च वश्याः
पातालमन्ये च महेश्वराद्याः।
इन्द्रोऽस्मि रुद्रोऽस्मि दिवाकरोऽस्मि
सर्वेषु लोकेष्वधिपोऽस्मि बाले॥ २६॥

O virgin! I have enslaved the heaven, earth, wind route, nether world and Śaṅkara etc. I am the sole ruler of Indra, Rudra, Sun and all worlds (lokas).

न सोऽस्ति नाके न महीतले वा
रसांतले देवभटोऽसुरो वा।
यो मां हि संग्राममुपेयिवांस्तु
भूतो न यक्षो न जिजीविषुर्यः॥ २७॥
यान्येव रत्नानि महीतले वा
स्वर्गेऽपि पातालतलेऽथ मुग्धे।
सर्वाणि मामद्य समागतानि
वीर्यार्जितानीह विशालनेत्रे॥ २८॥

O enchanting beauty! O huge eyed! All gems existed on the earth, heaven or the nether world have now rested at my exchequer by virtue of the valour exercised by me.

स्त्रीरत्नमग्र्यं भवती च कन्या
प्राप्तोऽस्मि शैलं तव कारणेन।
तस्माद्भजस्वैव जगत्पतिं मां
पतिस्तवार्होऽस्मि विभुः प्रभुश्च॥ २९॥

You are the best virgin among all beautiful women. I have come to this mountain for you. Hence, accept me who have conquered all worlds. O sovereign, I am the only suitable husband for you.

पुलस्त्य उवाच
इत्येवमुक्ता दितिजेन दुर्गा
कात्यायनी प्राह मयस्य पुत्रम्।
सत्यं प्रभुर्दानवराट् पृथिव्यां
सत्यं च युद्धे विजितामरश्च॥ ३०॥

Pulastya said- Goddess Kātyāyanī pleaded- "It is true that Mahiṣāsura is sovereign on the earth and it is equally true that he has subjugated the gods.

किंत्वस्ति दैत्येश कुलेऽस्मदीये
धर्मो हि शुल्काख्य इति प्रसिद्धः।
तं चेत्प्रदद्यान्महिषो ममाद्य
भजामि सत्येन पतिं हयारिम्॥ ३१॥

But, O demon king! Śulka is a popular religion prevalent in our family. If Mahiṣa gives himself today, I will accept that Mahiṣa as my husband definitely."

श्रुत्वाऽथ वाक्यं मयजोऽब्रवीच्च
शुल्कं वदस्वायतपत्रनेत्रे।

दद्यात्स्वमूर्धानमपि त्वदर्थे
किन्नाम शुल्कं च यदिहैव लभ्यम्॥ ३२॥

Dundubhi asked- "O lotus-eyed virgin! What is that Śulka[1]? He can even give his head for you. Far to say about Śulka as it is receivable easiest way here.

पुलस्त्य उवाच
इत्येवमुक्ता दनुनायकेन
कात्यायनी सस्वनमुन्नदित्वा।
विहस्य चैतद्वचनं बभाषे
हिताय सर्वस्य चराचरस्य॥ ३३॥

Pulastya said- Kātyāyanī made a peal of laughter in reply and cheerfully she said keeping in mind the welfare of all active and inert organisms.

श्रीदेव्युवाच
कुलेऽस्मदीये शृणु दैत्य शुल्कं
कृतं हि यत्पूर्वतरैः प्रसह्य।
यो जेष्यतेऽस्मत्कुलजां रणाग्रे
तस्याः पतिः सोऽपि भविष्यतीति॥ ३४॥

The goddess said- "O demon! Listen to the Śulka which our forefathers have persistently determined in our family. It is this whosoever shall win the virgin in battle is only eligible to be her husband."

पुलस्त्य उवाच
तच्छ्रुत्वा वचनं देव्या दुन्दुभिर्दानवश्वेरः।
गत्वा निवेदयामास महिषाय यथायथम्॥ ३५॥

Pulastya said- "Dundubhi reported this message exactly as was said by the goddess before Mahiṣa."

स चाभ्यगान्महातेजाः सर्वदैत्यपुरस्सरः।
आवृत्य विन्ध्यशिखरं योद्धुकामः सरस्वतीम्॥ ३६॥

That great valorous demon marched in the company of all demons and reached soon Vindhya with the intention to fight Sarasvatī (Kātyāyanī).

1. Marriage-Presentation.

तत: सेनापतिर्दैत्यो विक्षुरो नाम नारद।
सेनाग्रग्रामिनं चक्रे नमरं नाम दानवम्॥ ३७॥

O Nārada! The commander Cikṣura assigned the rein of army to the hands of Namara demon.

स चापि तेनाधिकृतश्चतुरङ्गं समूर्जितम्।
बलैकदेशमादाय दुर्गां दुद्राव वेगतः॥ ३८॥

So authorised Namara took with him a brigade consisting of four segments out of the whole army and rushed speedily for attack on the goddess.

तमापतन्तं वीक्ष्याथ देवा ब्रह्मपुरोगमाः।
ऊचुर्वाक्यं महादेवीं वर्मबन्धनमाश्रय॥ ३९॥

Brahmā etc. gods when they saw him marching said to Mahādevī- O Ambike! tie shield on your breast.

अथोवाच सुरान्दुर्गा न बध्नामि च देवताः।
कवचं कोऽत्र संतिष्ठेन्ममाग्रे दानवाधमः॥ ४०॥

The goddess replied- "O gods! I will not tie body with shield. Who is here so bold as to stand before me among demons."

यदा न देव्या कवचं कृतं शस्त्रनिवारणम्।
तदा रक्षार्थमस्यास्तु विष्णुपञ्जरमुक्त्वान्॥ ४१॥

When the goddess declined putting shield (kavaca), Viṣṇupañjara strota, as described earlier, was chanted for her defence by those gods.

सा तेन रक्षिता ब्रह्मन्दुर्गा दानवसत्तमम्।
अवध्यं दैवतैः सर्वैर्महिषं प्रत्यपिऽयत्॥ ४२॥

O Brahmin! Durgā so defended (by Viṣṇu pañjara strota) put in pain in various ways the demon Mahiṣa who had defeated all gods.

एवं पुरा देववरेण शंभुना
तद्वैष्णवं पञ्जरमायताक्ष्याः।
प्रोक्तं तया चापि हि पादघातै-
र्निषूदितोऽसौ महिषासुरेन्द्रः॥ ४३॥

The supreme god Śambhu had thus told Vaiṣṇava Pañjara strota to that huge-eyed (Kātyāyanī) and she had killed that

Mahiṣāsura by giving sharp kicks with her feet.

एवंप्रभावो द्विज विष्णुपञ्जरः
सर्वासु रक्षास्वधिको हि गीतः।
कस्तस्य कुर्याद्भुवि दर्पहानिं
यस्य स्थितश्चेतसि चक्रपाणिः॥ ४४॥

O dvija! Viṣṇu pañjara has been said to be as supreme among all defending things because of having such extraordinary powers in it. Who can put down the valour of a man while fighting in whose mind and heart reside Cakrapāṇi?

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे
देवीमाहात्म्यपरिकीर्त्तनं नामैकोनविंशोऽध्यायः॥ १९॥

Chapter 20

Killing of Mahiṣāsura

नारद उवाच

कथं कात्यायनी देवी सानुगं महिषासुरम्।

सवाहनं हतवती तथा विस्तरतो वद॥ १॥

Nārada asked- "How did the goddess Kātyāyanī kill Mahiṣāsura with his attendants/army and the carriers (vāhanas)? Please, give its detailed account.

अयं च संशयो ब्रह्मन्हृदि मे परिवर्त्तते।

विद्यमानेषु शस्त्रेषु यत्पद्भ्यां तममर्दयत्॥ २॥

O Brahmin! a lurking doubt is in my mind as to why, in spite of having weapons in abundance, that goddess had killed him with her feet."

पुलस्त्य उवाच

शृणुष्वावहितो भूत्वा कथामेतां पुरातनीम्।

वृत्तां देवयुगस्यादौ पुण्यां पापभयापहाम्॥ ३॥

Pulastya said- Listen to this ancient story which had taken place during the early phase of divine age (Devayuga). It removes the evils from the mind and tenders one with fearlessness.

स एवमसुरः क्रुद्धः समापतत वेगवान्।

सगजाश्वरथो ब्रह्मन्दृष्टो देव्या यथेच्छया॥ ४॥

O Brahmin! That in furiated Namara, attacked fiercely the goddess with an army consisting of (riding on) elephants, horses, chariots etc. and the goddess saw him first closely and very well.

ततो देवगणैर्दैत्यान्समानम्याथ कार्मुकम्।

ववर्ष देवी बाणौघैर्द्यौरिवाम्बुदवृष्टिभिः॥ ५॥

The demon then gave a bend to his bow and started throwing a volley of arrows at the mountain as the sky rains on it with a flow of river.

शरवर्षेण तेनाथ विलोक्यादिं समावृत्तम्।

क्रुद्धा भगवती वेगादाचकर्ष धनुर्वरम्॥

When the goddess saw that mountain filled with the stream of arrows, she was in furiated and gave tension to her great bow.[1]

तद्धनुर्दानवे सैन्ये दुर्गया नमितं बलात्।

सुवर्णपुष्पं विबभौ विद्युदम्बुधरेष्विव॥ ६॥

The bow made up of gold sparked as lightning amid the clouds when it was forcibly bent by goddess Durgā between the demon army.

बाणैः सुररिपूनन्यांस्ताडयामास सुव्रत।

गदया मुसलेनान्यान्स्वस्थानेभ्यो न्यपातयत्॥ ७॥

O great resolute! He killed some demons with hard blows given through arrows, some by sword, some other by mace, a certain number with musala and rest of demons with the shield.

एकोऽप्यसौ बहून्दैत्यान्केसरी कालसन्निभः।

विधुन्वन्केसरसटा निषूदयति दानवान्॥ ८॥

Durgā's lion as furious as Kāla itself gave motion to his saffron hair and killed alone a number of demons.

कुलिशाभिहता दैत्याः शक्त्या निर्भिन्नवक्षसः।

लाङ्गुलैर्दारितग्रीवा द्विधा कृत्ताः परश्वधैः॥ ९॥

दण्डनिर्भिन्नशिरसश्चक्रविच्छिन्नबन्धनाः।

चेलुः पेतुश्च मत्ताश्च तत्युजश्चायरे रणम्॥ १०॥

1. This śloka is found in some other editions.

The demons injured by Kuliśa, pierced heart by śakti, scratched neck by plough, cut-off by axe, split head by daṇḍa and joints cut-off by discus soon deviated, fell down, lost consciousness and a few among them ran away from the battle-field.

ते वध्यमाना रुद्रास्या दुर्गया दैत्यदानवाः।
कालरात्रिं मन्यमाना दुद्रुवुर्भयपीडिताः॥ ११॥

The demons were soon badly frightened of the furious Durgā and ran away from the battle-field considering her as a Kālarātri.

सेनान्यं भग्नमालोक्य दुर्गामग्रे तथा स्थिताम्।
दृष्ट्वा जगाम नमरो मत्तद्विरदसंस्थितः॥ १२॥

When the front portion of the army was so split and Durgā marched forward, Namara riding on an intoxicated elephant, came forward.

समागम्य च वेगेन देव्यां शक्तिं मुमोच ह।
त्रिशूलमपि सिंहाय प्राहिणोद्दानवो रणे॥ १३॥

The demon then gave a hard blow of śakti on goddess and threw a trident to finish the lion.

तावायान्तौ ततो देव्या हुङ्कारेणाथ भस्मसात्।
कृतौ ततो गजेन्द्रेण गृहीतो मध्यतो हरिः॥ १४॥

The goddess made a loud voice, vomited fire from her mouth and burnt both the weapons immediately. The elephant than caught the lion just at his loin.

अथोत्पत्य च वेगेन तलेनाहत्य दानवम्।
गतासुः कुञ्जरस्कन्धात्क्षिप्य देव्यै निवेदितः॥ १५॥

(The lion) leapt up suddenly, slapped the demon with his paw, dragged him down from the back of the elephant and put before the goddess his dead body.

गृहीत्वा दानवं युद्धे ब्रह्मन्कात्यायनी रुषा।
सव्येन पाणिनाऽऽभ्राम्यावादयत्पटहं यथा॥ १६॥

O Brahmin! The furious goddess caught the body of that demon from loin, started revolving round with her left hand and began beating him like a drum.

ततोऽट्टहासं मुमुचे तादृशे वाद्यतां गते।
हास्यात्समुद्भवस्तस्या भूता नानाविधाः क्रमात्॥ १७॥

With the sound coming out by the beating, the goddess made a peal of laughter. Her fierce laugh originated a number of strange ghosts.

केचिद्व्याघ्रमुखा रौद्रा वृकाकारास्तथाऽपरे।
हयास्या महिषास्याश्च वराहवदनाः परे॥ १८॥

Some among them had tiger-like mouths, the complexion of some other was Vṛka like, some had horse-like face, some other had buffalo like faces while the rest has pig like faces.

आखुकुक्कुटवक्राश्च गोजाविकमुखास्तथा।
नानावक्राक्षिचरणा नानायुधधरास्तथा॥ १९॥

Some had faces of mouse, some other had faces of cock, cow, goat or sheep like. All of them had different faces, eyes and feet and equipped with numerous weapons.

गायन्त्यन्ये हसन्त्यन्ये क्रीडन्त्यन्ये तु संहताः।
वादयन्त्यपरे तत्र स्तुवन्त्यन्ये तथाम्बिकाम्॥ २०॥

A certain number of them began singing in groups, some others started laughing, some began moving in pleasure, some started playing musical instruments and some began praying to the goddess.

सा तैर्भूतगणैर्देवी सार्धं तद्दानवं बलम्।
शातयामास चड्क्राम्य यथा तृण्यां महाशनिः॥ २१॥

The goddess in the company of those ghosts made sharp attacks on the demon's army and killed it all as the thunderbolt destroys the entire crop.

सेनान्ये निहते तस्मिंस्तथा सेनाग्रगामिभिः।
चिक्षुरः सैन्यपालस्तु योधयामास देवताः॥ २२॥

When the front army and its commander were killed, another commander Cikṣura began to fight against gods.

कार्मुकं दृढमाकर्णमाकृष्य रथिनां वरः।
ववर्ष शरजालानि यथा मेघो वसुन्धराम्॥ २३॥

The best demon among the warriors rode on chariots, gave tension up to the ear to his bow and threw a volley of arrows the same way as the clouds rain on the earth.

तान्दुर्गा स्वशरैश्छित्त्वा शरसंघान्सुपर्वभिः।
सौवर्णपुङ्खानपराञ्च्छराञ्जग्राह षोडश॥ २४॥

The goddess Durgā cut-off that volley of arrows so thrown by her arrows with fantastic nodes and put another sixteen arrows having gold wings on her bow.

ततश्चतुर्भिश्चतुरस्तुरङ्गानपि भामिनी।
हत्वा सारथिमेकेन ध्वजमेकेन चिच्छिदे॥ २५॥

Goddess Durgā killed his four horses by throwing four arrows, his charioteer by an arrow and cut-off the flag by shooting another arrow.

ततस्तु सशरं चापं चिच्छैदैकेषुणाम्बिका।
छिन्ने धनुषि खड्गं च चर्म चादत्तवान्बली॥ २६॥

Ambikā then cut-off his bow with arrow through an arrow. The chivalrous Cikṣura picked up his sword and shield immediately when the bow and arrow were so cut-off.

तं खड्गं चर्मणा सार्द्धं दैत्यस्याधुन्वतो बलात्।
शरैश्चतुर्भिश्चिच्छेद ततः शूलं समाददे॥ २७॥

The goddess threw four arrows and cut-off his sword with shield which he was waving to and fro. He then picked up Śūla.

समुद्यम्य महाशूलं प्राद्रवत्स तथाऽम्बिकाम्।
क्रोष्टुको मुदितोऽरण्ये मृगराजवधूं यथा॥ २८॥

He rushed to Ambikā by waving his Śūla so lifted up. His movement appeared as if the fox runs a race toward the lioness when it feels exaggeratedly happy himself.

तस्याभिपततः पादौ करौ शीर्षं च पञ्चभिः।
शरैश्चिच्छेद संक्रुद्धा न्यपतत्स हतोऽसुरः॥ २९॥

The goddess filled with anger, threw five arrows on that aggressor (demon), cut-off both his arms, feet and head from the body and thus he fell down dead.

तस्मिन्सेनापतौ क्षुण्णे तदोग्रास्यो महासुरः।
समाद्रवत वेगेन करालास्यास्तु दानवः॥ ३०॥

When the commander of the army was so dead, a dreadful monster Ugrāsya and a demon Karālāsya rushed to attack the goddess.

बाष्कलश्चोद्धतश्चैव उग्रास्योऽथोग्रकार्मुकः।
दुर्द्धरो दुर्मुखश्चैव बिडालनयनोऽपरः॥ ३१॥
एतेऽन्ये च महात्मानो दानवा बलिनां वराः।
कात्यायनीमाद्रवन्त नानाशस्त्रास्त्रपाणयः॥ ३२॥

The demons Bāṣkala, Uddhata, Ugrāsya, Ugrakārmuka, Durdhara, Durmukha and Viḍālanayana and several others then attacked simultaneously the goddess. All of them were well equipped with weapons and had well built bodies.

तान्दृष्ट्वा लीलया दुर्गा वीणां जग्राह पाणिना।
वादयामास हसती तथा डमरुकं वरम्॥ ३३॥

Goddess Durgā laughed at them when see saw them advancing took a lyre and ḍamaru in her hands and began playing with them.

यथा यथा वादयते देवी वाद्यानि तानि च।
तथा तथा भूतगणा नृत्यन्ति च हसन्ति च॥ ३४॥

With the sound of those musical instruments played by goddess Kātyāyanī, the ghosts (Bhūtagaṇas) in her company began dancing and merry-making.

ततोऽसुराः शस्त्रधराः समभ्येत्य सरस्वतीम्।
अभ्यघ्नंस्तांश्च सा देवी जग्राह परमेश्वरी॥ ३५॥

The demons so equipped with weapons then started throwing them on Sarasvatī when they reached nearer to her. The goddess caught them by the hair.

प्रगृह्य केशेषु महासुरांस्ता-
नुत्पत्य सिंहात्तु नगस्य सानुम्।
ननर्त्त वीणां परिवादयन्ती
पपौ च पानं जगतां जनित्री॥ ३६॥

Having caught them by the hair, Kātyāyanī jumped down from her lion, took them at a

ridge of that mountain, piped the lyre and began sucking their blood.

ततस्तु देव्या बलिनो महासुरा
दोर्दण्डनिर्धूतविशीर्णदर्पाः।
विशस्त्रवस्त्रा व्यसवश्च जाता-
स्ततस्तु तान्वीक्ष्य महासुरेन्द्रान्॥ ३७॥
देव्या महौजा महिषासुरस्तु
व्यद्रावयद्भूतगणान्खुराग्रैः।
तुण्डेन पुच्छेन तथौजसाऽन्या-
न्निःश्वासवातेन च भूतसंघान्॥ ३८॥

The mighty and proud demons thus, lost both their apparels and lives. When Mahiṣāsura saw such a dreadful end of his mighty commanders, he drove all ghosts away by hitting them with legs, horns, tail, chest and dreadful expiration through the nose.

विषाणकोट्या च परान्प्रमथ्य
दुद्राव सिंहपतिहन्तुकामः।
ततोऽम्बिका क्रोधवशं जगाम
चिक्षेप दैत्यं सहसैव लीलया॥ ३९॥

He made a dreadful noise like a thunderbolt, hit hard with his horns the other soldiers (gods) fighting for goddess and rushed fast to kill the lion. This made Ambikā more furious.

ततः स कोपादथ तीक्ष्णशृङ्गः
क्षिप्रं गिरिन्भूमिमशीर्णयच्च।
संक्षोभयंस्तोयनिधीन्घनांश्च
विध्वंसयन्प्राद्रवताथ दुर्गाम्॥ ४०॥

Mahiṣa then began destroying the mountain and earth with his sharp horns as he was fiercely in furiated. He polluted even the water of the ocean and covered the clouds with the dust so blown. Thus, he immediately rushed towards goddess Durgā.

सा चाथ पाशेन बबन्ध दुष्टं
स चाप्यभूद्विन्नकटः करीन्द्रः।
करं प्रचिच्छेद च हस्तिनोऽग्रं
स चापि भूयो महिषोऽभिजातः॥ ४१॥

He then fastened that wicked demon with Pāśa. The demon by virtue of his supernatural powers then turned into an intoxicated elephant, dreadful in look and attack. The goddess immediately cut-off the fore portion of his trunk. He then turned into a buffalo again.

ततोऽस्य शूलं व्यसृजद्भवानी
स शीर्णमूलो न्यपतत्पृथिव्याम्।
शक्तिं प्रचिक्षेप हुताशवक्त्रां
सा कुण्ठिताग्रा न्यपतन्महर्षे॥ ४२॥

O great hermit! Mṛdānī then threw Śūla on him but it was split in parts and fell down on the ground. She then shot the śakti given by the fire god but that too lost its edge (viz. it could not act on the body of that demon).

चक्रं हरेर्दानवचक्रहन्तुः
क्षिप्रं च वक्रत्वमुपागतं हि।
गदां समाविध्य धनेश्वरस्य
क्षिप्ताऽऽशु भग्ना न्यपतत्पृथिव्याम्॥ ४३॥

Then the discus given by Hari was shot but it also proved null and void in spite of its magnificent power to kill all demons as it was seen earlier. The mace given by Kubera too was split and fell down on the ground when thrown at the monster.

जलेशपाशोऽपि महासुरेण
विषाणतुण्डाग्रखुरप्रणुन्नः।
निरस्यता कोपितया च मुक्तो
दण्डस्तु याम्यो बहुखण्डतां गतः॥ ४४॥

That fierce monster made futile the attack made through Pāśa given by Varuṇa by crushing it under feet, the fore limbs, teeth etc. The daṇḍa given by Yama was also split in several parts when it was used for the attack.

वज्रं सुरेन्द्रस्य च विग्रहेऽस्य
मुक्तं सुसूक्ष्मत्वमुपाजगाम।
संत्यज्य सिंहं महिषासुरस्य
दुर्गाधिरूढा सहसैव पृष्ठम्॥ ४५॥

The thunderbolt given by Indra was also used in order to give a hard blow but was also split in several micro parts merely when it touched the body of Mahiṣāsura. Durgā then suddenly jumped down from the back of the lion and rode on the back of that monster.

पृष्ठस्थितायां महिषासुरोऽपि
पोल्यूयते वीर्यमदान्मृडान्याम्।
सा चापि पद्भ्यां मृदुकोमलाभ्यां
ममर्द तं क्लिन्नमिवाजिनं हि॥४६॥

Mahiṣāsura began to leap up frequently on account of having been proud of his power (vīrya) She also began churning his wet body with her delicate feet.

स मृद्यमानो धरणीधराभो
देव्या बली हीनबलो बभूव।
ततोऽस्य शूलेन बिभेद कण्ठं
तस्मात्पुमान्खड्गधरो विनिर्गतः॥४७॥

The giant body of that monster (Mahiṣāsura) lost power soon as a result of so churning from feet by the goddess. At the same time, the goddess beheaded him with a blow made by Śūla. A man with a sword in hand then appeared immediately from the beheaded body of that monster.

निष्क्रान्तमात्रं हृदये यदा त-
माहत्य संगृह्य कचेषु कोपात्।
शिरः प्रचिच्छेद वरासिनाऽस्य
हाहाकृतं दैत्यबलं तदाऽभूत्॥४८॥

No sooner had he appeared, than the goddess kicked at his chest region, caught his hair in grip and cut-off his head, immediately. The demon army began wailing on watching such a fierce scene.

सचण्डमुण्डाः समयाः सतारः
सहासिलोम्ना भयकातराक्षाः।
संताड्यमानाः प्रमथैर्भवान्याः
पातालमेवाविविशुर्भयार्ताः॥४९॥

Caṇḍa, Muṇḍa, Maya, Tārā and Asilomā etc. mighty monsters were frightened badly and entered immediately into the nether world so as to save themselves from more thrashing by the goddess.

देव्या जयं देवगणा विलोक्य
स्तुवन्ति देवीं स्तुतिभिर्महर्षे।
नारायणीं सर्वजगत्प्रतिष्ठां
कात्यायनीं घोरमुखीं सुरूपाम्॥५०॥

O great hermit! The gods on seeing such a grand victory of goddess Kātyāyanī, the fierce face, enchanting complexion, Nārāyaṇī, sole cause for creation of entire universe, began praying to her with several hymns.

संस्तूयमाना सुरसिद्धसंघैः
कात्यायनी सा हरपादमूले।
भूयो भविष्याम्यमरार्थमेव
मुक्त्वा सुरांस्तान्प्रविवेश दुर्गा॥५१॥

Goddess Durgā who sits at the feet of lord Śiva, worshipped by gods and siddhas declared- "I will again appear for the cause of gods." With these words in declaration, that Durgā suddenly vanished from there.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे देवीमाहात्म्ये महिषासुरवधो नाम विंशतितमोऽध्यायः॥२०॥

Chapter 21

The story of the birth of Umā

नारद उवाच

पुलस्त्य कथ्यतां तावद्भूयो देव्या समुद्भवः।
महत्कौतूहलं मेऽद्य विस्तराद्ब्रह्मवित्तम॥ १॥

Nārada said- O great Pulastya, you are the best among the sages known to Brahma. Please, again tell me in detail about the origin of goddess today. I am curious enough to listen.

पुलस्त्य उवाच

श्रूयतां कथयिष्यामि भूयोऽस्या संभवं मुने।
शुम्भासुरवधार्थाय लोकानां हितकाम्यया॥ २॥

Pulastya said- O hermit! Listen to carefully to the re-appearance of goddess for the cause

of killing Śumbha monster in order to maintain peace in the world. I am now going to explain it.

या सा हिमवत: पुत्री भवेनोढा तपोधन।
उमा नाम्ना च तस्या: सा कोशाज्जाता तु कौशिकी॥ ३

That goddess Kauśikī got her birth from the Kośa (by virtue of penance) of goddess Umā, daughter of Himālaya married to lord Śaṅkara.

संभूय विन्ध्यं गत्वा च भूयो भूतगणैर्वृता।
शुम्भं चैव निशुम्भं च वधिष्यति वरायुधै:॥ ४॥

She would go after birth again to the mountain Vindhya in the company of her ghosts (bhūtagaṇas) and slaughter Śumbha and Niśumbha by exercising her acute and sharp weapons.

नारद उवाच

ब्रह्मंस्त्वया ममाख्याता मृता दक्षात्मजा सती।
संजाता हिमवत्पुत्रीत्येव मे वक्तुमर्हसि॥ ५॥

Nārada said- O Brahmin! You yourself had said that Satī, the daughter of Dakṣa was dead; then how come she again became the daughter of Himālaya? Please, give a detailed account of that event.

यथा हि पार्वती कोशात्समुद्भूता हि कौशिकी।
यथा हतवती शुम्भं निशुम्भंच महासुरम्॥ ६॥
कस्य चेमौ सुतौ वीरौ ख्यातौ शुम्भनिशुम्भकौ।
एतद् विस्तरत: सर्वं यथावद्वक्तुमर्हसि॥ ७॥
भगवंस्त्वत्प्रसादेन देव्याश्चरितमुत्तमम्।
श्रुतं विस्तरतो ब्रूहि पार्वत्या: संभवं मुने॥ ८॥

Again please, tell that how Kauśikī appeared from the Kośa of goddess Pārvatī and how she slaughtered the mighty and indomitable monsters Śumbha and Niśumbha? Again tell in detail that who was the father of Śumbha and Niśumbha? By your grace, I listened such excellent character of goddess Durgā, now recite me in detail about the story of goddess Pārvatī and her birth.

पुलस्त्य उवाच

एतत्ते कथयिष्यामि पार्वत्या: संभवं मुने।
शृणुष्वावहितो भूत्वा स्कन्दोत्पत्तिं च शाश्वतीम्॥ ९॥

Pulastya said- O hermit! I describe the origin of Kauśikī from Pārvatī. Listen carefully to the episode on the origin of immortal Skanda.

रुद्र: सत्यां प्रनष्टायां ब्रह्मचारिव्रते स्थित:।
निराश्रमत्वमापन्नस्तपस्तप्तुं व्यवस्थित:॥ १०॥

Rudra began to engross himself in austerity by observing celibacy strongly when Satī set her body on fire.

स चासीद्देवसेनानीर्दैत्यदर्प्पविनाशन:।
शिवरूपत्वमास्थाय सैनापत्यं समुत्सृजत्॥ ११॥

He was the commander of divine army and destroyed the monsters by virtue of his being chivalrous and skilled in war-craft. He had then shifted to peace and became Śiva. Thus, he resigned from commanding the divine army.

ततो विनाकृता देवा: सेनानाथेन शंभुना।
दानवेन्द्रेण विक्रम्य निशुम्भेन पराजिता:॥ १२॥

The demon king Mahiṣa defeated all gods under forcible attack when he saw that Śambhu is no more commanding the divine army.

ततो जग्मु: सुरेशानं द्रष्टुं चक्रगदाधरम्।
श्वेतद्वीपे महाहंसं प्रपन्ना: शरणं हरिम्॥ १३॥

The gods so defeated went to see Cakragadādhara (lord Viṣṇu) at Śvetadvīpa and sheltered by him. Lord Viṣṇu is the sole ruler of gods and called Mahāhaṅsa (supreme soul).

तानागतान्सुरान्दृष्ट्वा तत: शक्रपुरोगमान्।
विहस्य मेघगम्भीरं प्रोवाच पुरुषोत्तम:॥ १४॥

Lord Viṣṇu (Puruṣottama) saw gods, he smiled and said in a tone serious as the clouds.

किं जिता: स्थासुरेन्द्रेण निशुम्भेन दुरात्मना।
येन सर्वे समेत्यैव मम पार्श्वमुपागता:॥ १५॥

Why have you been defeated by the demon king the barbarous Mahiṣa? why has and the case finally come to me.

तद्युष्माकं हितार्थाय यद्वदामि सुरोत्तमाः।

तत्कुरुध्वं जयो यद्धि समाश्रित्य भवेत्ततः॥ १६॥

O great gods! Do as I say in the interest of you all and worth enabling you to conquer demons.

य एते पितरो देवस्त्वग्निष्वात्तेति विश्रुताः।

अमीषां मानसी कन्या मेना नाम्नाऽस्ति देवता॥ १७॥

O gods! The divine Pitara known as Agniṣvātta has a virgin (Mānasī) called Menā.

तामाराध्य महातिथ्यां श्रद्धया परयाऽमराः।

प्रार्थयध्वं सतीमेनां प्रालेयाद्रिमहार्थतः॥ १८॥

O gods! Do worship of Satī Menā on Mahātithi (Amāvasyā) with keen obeisance and request her to marry Himālaya (viz. accept to be wife of Himālaya).

तस्यां सा रूपसंयुक्ता भविष्यति तपस्विनी।

दक्षकोपाद्यया मुक्तं मलवज्जीवितं प्रियम्॥ १९॥

That usterious virgin who once had abandoned her dear life like night-soil (rubbish) on account of neglect made by Dakṣa (her father) will get birth from the womb of Menā.

सा शङ्करात्सतेजोंऽशं जनयिष्यति यं सुतम्।

स हनिष्यति दैत्येन्द्रं शुम्भं च सपदानुगम्॥ २०॥

The son born as a result of consummation with Śaṅkara of that virgin shall kill the demon king Mahiṣa with his army and all attendants.

तस्माद्गच्छत पुण्यं तत्कुरुक्षेत्रं महाफलम्।

तत्र पृथूदके तीर्थे पूज्यन्तां पितरोऽव्ययाः॥ २१॥

Hence, I suggest you to go at Kurukṣetra, the blessed place and do worship of imperishable ancestors at the holy place of Pṛthūdaka.

महातिथ्यां महापुण्ये यदि शत्रुपराभवम्।

भवनाथात्मना सर्वे इच्छथ क्रियतामिति॥ २२॥

Perform this rite at that most sacred place on Mahātithi if you all wish to give defeat to your enemy.

पुलस्त्य उवाच

इत्युक्त्वा वासुदेवेन देवाः शक्रपुरोगमाः।

कृताञ्जलिपुटा भूत्वा पप्रच्छुः परमेश्वरम्॥ २३॥

Pulastya said- Indra etc. gods asked that supreme god with folded hands when this was suggested by him.

देवा ऊचुः

किं तत्कुरुक्षेत्रमितिं यत्र पुण्यं पृथूदकम्।

उद्भवं तस्य तीर्थस्य भगवान्प्रब्रवीतु नः॥ २४॥

The gods asked- Where is Kurukṣetra that has the holy place Pṛthūdaka? Explain the origin of that holy place.

केयं प्रोक्ता महापुण्या तिथीनामुत्तमा तिथिः।

यस्यासं हि पितरो दिव्या अद्भिः पूज्या प्रयत्नतः॥ २५

Explain again the best day (tithi) most sacrosanct on which we should worship the divine ancestors.

ततः सुराणां वचनान्मुरारिः कैटभार्हनः।

कुरुक्षेत्रोद्भवं पुण्यं प्रोक्त्वांस्तां तिथीमपि॥ २६॥

Murāri, who once had killed the monster Kaiṭabha then began explaining the origin of sacred Kurukṣetra and that holiest the day (tithi).

श्रीभगवानुवाच

सोमवंशोद्भवो राजा ऋक्षो नाम महाबलः।

कृतस्यादौ समभवदृक्षात्संवरणोऽभवत्॥ २७॥

Lord said- During the beginning of Kṛta era, a mighty king Ṛbha was born in the Soma dynasty. Saṁvaraṇa was originated by Ṛkṣa.

स च पित्रा निजे राज्ये बाल एवाभिषेचितः।

बाल्येऽपि धर्मनिरतो मद्भक्तश्च सदाऽभवत्॥ २८॥

His father Ṛkṣa enthroned him when he was merely a child. He was religion abiding and my devotee since childhood.

पुरोहितस्तु तस्यासीद्वसिष्ठो वरुणात्मजः।

स तमध्यापयामास साङ्गान्वेदानुदारधीः॥ २९॥

Vasiṣṭha, the son of Varuṇa, was his priest (Purohita). He taught him the Vedas with their aṅgas (parts).

ततो जगाम चारण्ये त्वनध्याये नृपात्मजः।
सर्वकर्मसु निक्षिप्य वसिष्ठं तपसां निधिम्॥ ३०॥

That prince went to the forest when his study was completed by duly assigning the affairs of the state to the austere Vasiṣtha.

ततो मृगस्य व्याक्षेपादेकाकी वाजिना वनम्।
वैभ्राजं स जगामाथ मनोन्मोदने तन्मुने॥ ३१॥

Attached with haunting, he then reached alone a deserted forest Vaibhrāja and intoxicated there (viz. engrossed himself in pleasure so deep as to forget other liabilities).

ततस्तु कौतुकाविष्टः सर्वर्तुकुसुमे वने।
अवितृप्तः सुगन्धस्य समन्ताद्ध्यचरद्वनम्॥ ३२॥

He saw a forest where all seasonal flowers simultaneously blossomed. It geared up his curiosity to see entire forest as the fragrant atmosphere rendered him with extreme pleasure.

सवनान्तं ददर्शाथ फुल्लकोकनदावृतम्।
कह्लारपद्मकुमुदैः कमलेन्दीवरैरपि॥ ३३॥

He saw the forest covered everywhere with phulla, kokanada, kalhāra, padma, lily, lotus and Indīvara flowers.

तत्र क्रीडन्ति सततमप्सरोऽमरकन्यकाः।
तासां मध्ये ददर्शाथ कन्यां संवरणोऽधिकाम्॥ ३४॥

The divine damsels and nymphs were playing there regularly. Saṁvaraṇa saw a most beautiful virgin among them.

दर्शनादेव स नृपः काममार्गणपीडितः।
तथा सा तं समीक्ष्यैव कामबाणातुराऽभवत्॥ ३५॥

With meeting the eyes with each other the prince as also that virgin simultaneously fell a prey to sensuous feelings.

उभौ तौ पीडितौ मोहं जग्मतुः काममार्गणैः।
राजा चलासनो भूम्यां निपपात तुरङ्गमात्॥ ३६॥

Both of them lost consciousness on account of feeling excessive appeal for sex. The king lost control on the horse back and he fell down on the ground immediately.

तमभ्येत्य महात्मानो गन्धर्वाः कामरूपिणः।
सिषिचुर्वारिणा तेन लब्धसंज्ञोऽभवत्क्षणात्॥ ३७॥

The Gandharvas having power to change their complexion voluntarily soon got him and sprinkled water on his face. Thus, he regained conscious.

सा चाप्सरोभिरुत्पाट्य नीता पितृकुलं निजम्।
ताभिराश्वासिता चापि मधुरैर्वचनाम्बुभिः॥ ३८॥

The nymphs on the other side lifted up that unconscious virgin and brought to her father's home. They revived her by sprinkling water in the form of their sweet words of assurance.

स चाप्यारुह्य तुरगं प्रतिष्ठानं पुरोत्तमम्।
गतस्तु मेरुशिखरं कामचारी यथाऽमरः॥ ३९॥

That king too rode on his horse and returned to Pratiṣṭhāna pura as the sensuous gods visit the peak of Meru mountain.

यदा प्रभृति सा दृष्टा चक्षुषा तपती गिरौ।
तदा प्रभृति नाश्नाति दिवा स्वपिति वा निशि॥ ४०॥

Since the day Saṁvaraṇa, the son of Ṛkṣa saw Tapatī, the divine damsel there, he was so deeply enchanted as he left the day meal and sleep at night.

ततः सर्वविदव्यग्रो विदित्वा वरुणात्मजः।
तपतीतापितं वीरं पार्थिवं तपसां निधिः॥ ४१॥
समुत्पत्य महायोगी गगनं रविमण्डलम्।
विवेश देवं तिग्मांशुं ददर्श स्यन्दने स्थितम्॥ ४२॥

When Vasiṣtha, the son of Varuṇa saw that chivalrous king so anxious for Tapatī by virtue of his intuition and Yoga; he ascended to the sky, entered within sun orbit and saw lord sun seated on his chariot.

तं दृष्ट्वा भास्करं देवं ननाम द्विजसत्तमः।
प्रतिप्रणमितश्चासौ भास्करेणाप्यसावृषिः॥ ४३॥

The great Dvija Vasiṣtha saluted god sun and rode on his chariot when it was reciprocated by him.

ज्वलज्जटाकलापोऽसौ दिवाकरसमीपगः।
शोभते वारुणिः श्रीमान्द्वितीय इव भास्करः॥ ४४॥

Vasiṣṭha looked like a second sun with aura shining and matted hair when he took a seat beside the sun.

ततः संपूजितोऽर्घाद्यैर्भास्करेण तपोधनः।
पृष्टश्चागमने हेतुं प्रत्युवाच दिवाकरम्॥४५॥

God sun honoured him by offering Argha etc. and asked about the purpose of his visit. Vasiṣṭha replied-

समायातोऽस्मि देवेश याचितुं त्वां महाद्युते।
सुतां संवरणस्यार्थे त्वं च तां दातुमर्हसि॥४६॥

O most radiant god! I have come to ask for the hand of your daughter to Saṁvaraṇa. Please, fulfil my demand.

ततो वसिष्ठाय दिवाकरेण
निवेदिता सा तपती तनूजा।
गृहागताय द्विजपुंगवाय
राज्ञोऽर्थतः संवरणस्य चैव॥४७॥

O gods! lord sun then replied in the affirmative and offered that virgin Tapatī for the king Saṁvaraṇa to Vasiṣṭha so came with demand to him.

सावित्रमासाद्य वचो वसिष्ठः
स्वमाश्रमं पुण्यमुपाजगाम।
सा चापि संस्मृत्य नृपात्मजं तं
कृताञ्जलिर्वाक्यमिदं बभाषे॥४८॥

Vasiṣṭha then returned to his āśrama with the daughter of sun. That virgin too remembered the prince and said to Vasiṣṭha with folded hands.

तपत्युवाच

ब्रह्मन्मयाखेदमुपेत्य यो हि
सहाप्सरोभिः परिचारिकाभिः।
दृष्टो ह्यरण्येऽमरगर्भतुल्यो
नृपात्मजो लक्षणतोऽपि जाने॥४९॥

Tapatī said- O Brahmin! I know the characteristics of the prince I saw in that forest when I was in the company of attendant nymphs and lost my consciousness due to over attraction for him.

पादौ शुभौ चक्रगदासिचिह्नौ
जङ्घे तथोरू करिहस्ततुल्यौ।
कटिर्यथा केसरिणस्तथैव
क्षामं च मध्यं त्रिवलीनिबद्धम्॥५०॥

Both this feet are with the marks of discus, mace and axe, his legs and thighs are like an elephant's trunk, his loin is like that of a lion's loin and the middle portion of his body is very thin with three lines drawn thereupon.

ग्रीवास्य शङ्खाकृतिमादधाति
भुजौ च पीनौ कठिनौ सुदीर्घौ।
हस्तौ तथा पद्मदलोद्भवाङ्कौ
छत्राकृतिस्तस्य शिरो विभाति॥५१॥

His neck is like a conch, both arms sturdy, solid and long, marks of lotus flower on his palms and his head is like an umbrella.

नीलाश्च केशाः कुटिलाश्च तस्य
कर्णौ समांसौ सुसमा च नासा।
दीर्घाश्च तस्याङ्गुलयः सुपर्वाः
पद्भ्यां कराभ्यां दशनाश्च शुभ्राः॥५२॥

His hair is blue and curly, both ears are fleshy, soild nose, fingers of hands and toes of feet are beautiful with nodes and long in size and his teeth are all white.

समुन्नतः षड्भिरुदारवीर्य-
स्त्रिभिर्गभीरस्त्रिषु च प्रलम्बः।
रक्तस्तथा सप्तसु राजपुत्रः
कृष्णश्चतुर्भिस्त्रिभिरानतोऽपि॥५३॥

That valorous king is unnata from six places, gambhīra from three places, long from three other places, red from five places, dark from four places and humble (bent) from three places.

द्वाभ्यां च शुक्लः सुरभिश्चतुर्भिः
सन्त्येव पद्मानि दशैव चास्यः।
वृतः स भर्त्ता भगवन्हि पूर्वं
तं राजपुत्रं परमं विचिन्त्य॥५४॥

He is white at three places and fragrant at four places. Lotus marks are visible at his ten

places.[1] O lord! I have already determined to be the bride of that king on the earth.

ददस्व मां नाथ तपस्विमुख्य
गुणोपपन्नाय समीहिताय।
स्नेहात्प्रकामं प्रवदन्ति सन्तो
दातुं तथाऽन्यस्य विभो क्षमस्त्वम्॥५५॥

O lord! Offer me to that austere and meritorious king only as the scholars say that the virgin passionate to any particular man should not be offered to other. O sovereign! I bid apology if you see any mistake in my statement.

देवदेव उवाच
इत्येवमुक्तः सवितुश्च पुत्र्या
ऋषिस्तदा ध्यानपरो बभूव।
जाने तमेवर्क्षसुतं सकामं
मुदा युतो वाक्यमिदं जगाद॥५६॥

Lord Viṣṇu said- The austere hermit did meditation on the matter, became happy to know her attachment for Saṁvaraṇa and replied-

देवदेव उवाच
स एव पुत्रि क्षितिपात्मजस्त्वया
दृष्टः पुरा कामयसे यमद्य।
स एष चायाति ममाश्रमं वै
ऋक्षात्मजः संवरणो हि नाम्ना॥५७॥

O daughter! You had seen the same king in the forest for which you have been brought here. That Saṁvaraṇa, the son of Ṛkṣa is coming soon to my āśrama.

1. The meaning to the hymn and above is given in commentary of Rāma Chandra Bhaṭṭa on Vāmanapurāṇa is under- The unnata parts of body are six in number i.e. forehead, shoulder, armpit, neck, loin and thigh, three parts are called gambhīra. These are navel, middle portion and belly, both arms and testicles are long (Pralamba) both eye balls, lips, hands, feet and nails are red (raktima), hair, furs and brows are dark, both brows, both eyelids and ears are humble (bent), teeth and eyes are white and hair, mouth and both armpits are fragrant.

अथाजगामैव नृपस्य पुत्र-
स्तदाश्रमं ब्राह्मणपुंगवस्य।
दृष्ट्वा वसिष्ठं प्रणिपत्य मूर्ध्ना
स्थितां त्वपश्यत्तपतीं नरेन्द्रः॥५८॥

Shortly that king came to the āśrama of Vasiṣṭha. He bowed his head before Vasiṣṭha, saluted with sheer obeisance and saw Tapatī there.

दृष्ट्वा च तां पद्मविशालनेत्रां
संदृष्टपूर्वेयमिति व्यचिन्तयत्।
पप्रच्छ केयं ललना द्विजेन्द्र
स वारुणिः प्राह नराधिपेन्द्रम्॥५९॥

He thought he had already seen her when he watched her huge lotus eyes. He asked- "O divine! Who is this spinster?" Vasiṣṭha, the son of Varuṇa replied.

हयं विवस्वद्दुहिता नरेन्द्र
नाम्ना प्रसिद्धा तपती पृथिव्याम्।
मया तवार्थाय दिवाकरोऽर्थितः
प्रादान्मया त्वाश्रममापितेयम्॥६०॥

O King! This is the daughter of sun popularly known as Tapatī on the earth. Lord sun offered her to me when I so requested for you and thus, she is brought here.

तस्मात्समुत्तिष्ठ नरेन्द्र देव्याः
पाणिं तपत्या विधिबद्गृहाण।
इत्येवमुक्तो नृपतिः प्रहृष्टो
जग्राह पाणिं विधिवत्तपत्याः॥६१॥

Hence, O King! Prepare yourself soon to solemnise marriage with Tapatī. The king overflowed with joy and solemnise marriage with Tapatī with exercise of all rites prescribed for marriage.

सा तं पतिं प्राप्य मनोऽभिरामं
सूर्यात्मजा शक्रसमप्रभावम्।
रेमे च तेनैव गृहोत्तमेषु
यथा महेन्द्रेण पुलोमजा दिवि॥६२॥

That Tapatī (daughter of sun) began to live in the palace with her beautiful and meritorious husband so happily as if Paulomī (daughter of a monster) enjoyed pleasure with Mahendra in the heaven.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे तापत्ये उमासंभवो नामैकविंशोऽध्यायः॥ २१॥

Chapter 22

Glorification of Brahma-saras

देवदेव उवाच

तस्यां तपत्यां नरसत्तमेन
जात: सुत: पार्थिवलक्षणस्तु।
स जातकर्मादिभिरेव संस्कृतो
ह्यवर्धताज्येन हुतो यथाऽग्नि:॥ १॥

Lord Viṣṇu said- "Tapatī gave birth to a son, having all characteristics of a king as a result of consummation with that chivalrous Saṁvaraṇa. His body availed growth as the fire on pouring ghee and all rituals like Jātakarma were executed in due course of time."

कृतं च चूडाकरणं तु देवा
विप्रेण मित्रावरुणात्मजेन।
नवाब्दिकस्य व्रतबन्धनं च
वेदे च शास्त्रे विधिपारगोऽभूत्॥ २॥

O gods! Vasiṣṭha, the son of couple gods Mitra and Varuṇa, executed the ritual of Cūḍākaraṇa for him. The ritual of upanayana was carried out when he attained the age of nine years and thus he acquired outstanding knowledge on the Vedas and scriptures in due course of time.

ततश्चतु:षड्भिरपीह वर्षै:
सर्वज्ञतामभ्यगमत्ततोऽसौ।
ख्यातं पृथिव्यां पुरुषोत्तमोऽसौ
नाम्ना कुरु: संवरणस्य पुत्र:॥ ३॥

He acquired all requisite standard of knowledge at the age of twenty four years. That son of Saṁvaraṇa got popularity as Kuru in this world.

ततो नरपतिर्दृष्ट्वा पुत्रं तं षोडशाब्दिकम्।
दारक्रियार्थमरोद्यत्नं शुभकुले तत:॥ ४॥

The king Saṁvaraṇa then wished to see the marriage of his learned and meritorious son with a virgin from a noble family.

सौदाम्नीं च सुदाम्नस्तु सुतां रूपाधिकां नृप:।
कुरोरर्थाय वृतवान्स प्रादात्कुरवेऽपि ताम्॥ ५॥

He thought fit Saudāmanī, the daughter of Sudāmā for his meritorious son Kuru in his search for a bride and Sudāmā on his part had also given due consent.

स तां नृपसुतां लब्ध्वा स्वधर्मानविरोधयन्।
रेमे तन्व्या सह तया पौलोम्या मघवानिव॥ ६॥

Kuru began to enjoy the pleasures of conjugal life as Paulomī (Śacī) with Indra in heaven by taking care of the limits drawn in Dharma and Artha (the essence). He was extremely happy with Saudāmanī, his wife.

ततो नरपति: पुत्रं राज्यभारक्षमं बली।
विदित्वा यौवराज्याय विधानेनाभ्यषेचयत्॥ ७॥

The king then made him crowned prince as he thought him competent to handle the affairs of state aptly.

ततो राज्येऽभिषिक्तस्तु कुरु: पित्रा निजे पदे।
स पालयामास महीं पुत्रवच्च प्रजा: स्वयम्॥ ८॥

Having so enthroned and assigned with all affairs of the state, Kuru began ruling the earth and subject with the same spirit as a father for his children.

स एव क्षेत्रपालोऽभूत्पशुपाल: स एव हि।
स सर्वपालकश्चासीत् प्रजापालो महाबल:॥ ९॥

He became the most powerful king having a strong command on territory, great ruler, good administrator and just.

ततोऽस्य बुद्धिरुत्पन्ना ह्यस्मिँल्लोके गरीयसी।
यावत्कीर्ति: सुसंस्था हि तावद्वास: सुरै: सह॥ १०॥

With the passage of time he came to know that fame is supreme to acquire in this world. Divine dwelling stands for the time, the account of fame is not over.

स त्वेवं नृपतिश्रेष्ठो याथातथ्यमवेक्ष्य च।
विचचार महीं सर्वां कीर्त्यर्थं तु नराधिपः॥११॥

After giving due thought to the factual aspects, that king decided to move around the entire earth in order to acquire fame.

ततो द्वैतवनं नाम पुण्यं लोकेश्वरो बली।
तदासाद्य सुसंतुष्टो विवेशाभ्यन्तरं ततः॥१२॥

In course of his tours, that powerful king reached Dvaitavana and wished to see interior of the forest.

तत्र देवीं ददर्शाथ पुण्यां पापविमोचिनीम्।
प्लक्षजां ब्रह्मणः पुत्रीं हरिजिह्वां सरस्वतीम्॥१३॥
सुदर्शनस्य जननीं ह्रदं कृत्वा सुविस्तृतम्।
स्थितां भगवतीं कूले तीर्थकोटिभिराप्लुताम्॥१४॥

He saw there goddess Sarasvatī, the holy river emanating from the Plakṣa tree, the tongue of Hari (Harijihvā), daughter of Brahma, mother of Sudarśana, flowing on a broadened bed and surrounded by several crore holy places at her bank.

तस्यास्तज्जलमासाद्य स्नात्वाप्रीतोऽभवन्नृपः।
समाजगाम च पुनर्ब्रह्मणो वेदिमुत्तराम्॥१५॥

The king took a dip in that river and his body felt unprecedented cool and fresh. Then he went to the altar of Brahmā (syamantapañcaka) existed at the north.

समन्तपञ्चकं नाम धर्मस्थानमनुत्तमम्।
आसमन्ताद्योजनानि पञ्च पञ्च च सर्वतः॥१६॥

That holy place Samantapañcaka is spread on a land five yojana each from four sides.

देवा ऊचुः
कियन्तो वेदयः सन्ति ब्रह्मणः पुरुषोत्तम।
येनोत्तरतया वेदी गदिता सर्वपञ्चके॥१७॥

The gods said- "O Puruṣottama! How many altars has Brahmā? As you told Sarvapañcaka, the altar at north."

हरिरुवाच
वेदयो लोकनाथस्य पञ्चधर्मस्य सेतवः।
यासु चेष्टं सुरेशेन लोकनाथेन शंभुना॥१८॥

Lord Viṣṇu said- "Brahmā, the creator of the world has five altars existing as a bridge to religion and lord Śambhu had performed yajña on them all."

प्रयागो मध्यमा वेदिः पूर्वा वेदिर्गयाशिरः।
विरजा दक्षिणा वेदिरनन्तफलदायिनी॥१९॥
प्रतीची पुष्करा वेदिस्त्रिभिः कुण्डैरलंकृता।
स्यमन्तपञ्चके चोक्ता वेदिरेवोत्तरा तथा॥२०॥

Prayāga is the middle altar, Gayāśira, is the altar at east, Virajā is southern altar, Puṣkara, decorated by three ponds is the western altar and imperishable Syamantapañcaka has been said to be the northern altar.

तदमन्यत राजर्षिरिदं क्षेत्रं महाफलम्।
करिष्यामि कृषिष्यामि सर्वान्कामान्यथेप्सितम्॥२१॥

The royal saint Kuru thought of making fruit pouring in that area and started cultivating all desires.

इति संचिन्त्य मनसा त्यक्त्वा स्यन्दनमुत्तमम्।
चक्रे कीर्त्यर्थमतुलं स्थानं तत्पार्थिवर्षभः॥२२॥

He alighted from his chariot with this determination and constructed an unique place for acquisition of fame.

कृत्वा सीरं ससौवर्णं गृह्य रुद्रवृषं प्रभुः।
वोढारं याम्यमहिषं स्वयं कर्षितुमुद्यतः॥२३॥

He made a plough of gold, yoked the bull of lord Śaṅkara and Pauṇḍraka buffalo of Yama and prepared himself for ploughing.

तं कर्षन्तं नरवरं समभ्येत्य शतक्रतुः।
प्रोवाच राजन्किमिदं भवान्कर्तुमिहोद्यतः॥२४॥

In the meantime, Indra appeared there and enquired of the king- "O king! for what purpose are you ready to act here?"

राजाऽब्रवीत्सुरवरं तपः सत्यं क्षमां दयाम्।
कृषामि शौचदाने च योगं च ब्रह्मचारिताम्॥२५॥

The king replied- "I intend to grow crops of penance, truth, forgiveness, kindness, purity, generosity, yoga and celibacy here.

तं चोवाच हरिर्देव: कस्माद्बीजं नरेश्वर।

लब्धं त्वयेति सहसा ह्यवहस्य गतस्तत:॥ २६॥

Indra said- O king! where from did you get this seed consisting of eight parts (things)? With these words, lord Indra smiled and immediately left that place.

गतेऽपि शक्रे नृपतिरहन्यहनि सीरधृक्।

कृषतेऽन्यत्समन्ताच्च सप्त क्रोशान्महीपति:॥ २७॥

The king began to plough the field up to seven kosa from each side and adopted it as a regular practice for a long period.

ततोऽहमब्रुवं गत्वा कुरो किमिदमित्यथ।

तदाऽष्टाङ्गं महाधर्मं समाख्यातं नृपेण हि॥ २८॥

Then one day I also visited there and asked- "O Kuru! what are you doing?" The king replied- "I am cultivating the great religion consisting of eight limbs."

ततो मयाऽस्य गदितं नृप बीजं क्व तिष्ठति।

स चाह मम देहस्थं बीजं तमहमब्रुवम्।

देह्यहं वापयिष्यामि सीरं कृषतु वै भवान्॥ २९॥

ततो नृपतिना बाहुर्दक्षिण: प्रसृत: कृत:।

प्रसृतं तं भुजं दृष्ट्वा महाचक्रेण वेगत:॥ ३०॥

सहस्रधा प्रचिच्छेद यस्मादेकभुजोऽभवत्।

तत: सव्यो भुजो राज्ञा दत्तश्छिन्नोऽप्यसौ मया॥ ३१॥

I then asked further- "O king! Where is that seed?" The king replied- "It is within my body." I requested- "Give me that seed as I will assist you in sowing and you with plough the field." The king stretched his right arm. I immediately cut-off that arm through discus in several thousand pieces and gave them to you all. Then the king stretched his left arm. I also cut-off that in several micro pieces.

तथैवोरुयुगं प्रादान्मया च्छिन्नौ च तावुभौ।

तत: स मे शिर: प्रादात्तेन प्रीतोऽस्मि तस्य च।।

वरदोऽस्मीत्यथेत्युक्ते कुरुर्वरमयाचत॥ ३२॥

He then offered both thighs to which I also cut into pieces. He then offered his head and I was pleased with him and he asked blessing when I undertook for that.

कुरुरुवाच

यावदेतन्मया कृष्टं धर्मक्षेत्रं तदस्तु व:।

स्नातानां च मृतानां च महापुण्यफलं त्विह॥ ३३॥

Kuru said- May the land so ploughed by me become popular as a holy place and the persons taking a bath and dying here attain great blessings for their noble deeds.

उपवासश्च दानं च स्नानं जप्यं च माधव।

होमयज्ञादिकं चान्यच्छुभं वाऽप्यशुभं विभो॥ ३४॥

त्वत्प्रसादाद्धृषीकेश शङ्खचक्रगदाधर।

अक्षयं प्रवरे क्षेत्रे भवत्वत्र महाफलम्॥ ३५॥

O Mādhava! O sovereign god! O Hṛṣīkeśa with conch and discus in hands! the activities like fast, donation, bath, japa, havana, yajña etc. and even the evils may bestow undepleting fruits under your grace.

तथा भवान्सुरै: सार्द्धं समं देवेन शूलिना।

वसात्र पुण्डरीकाक्ष मन्नामव्यञ्जकेऽच्युत॥

इत्येवमुक्तस्तेनाहं राज्ञा बाढमुवाच तम्॥ ३६॥

तथा च त्वं दिव्यवपुर्भव भूयो महीपते।

तथान्तकाले मय्येव लयमेष्यसि सुव्रत॥ ३७॥

"And O Puṇḍarīkākṣa! O Acyuta! this place known after my name (Kurukṣetra) should be made residence by you with Śaṅkara and other gods. I request for your grace." I nodded positive and then blessed- "O king! receive again the divine body and O resolute! I bless that you will merge with me after death."

शाश्वती तव कीर्तिश्च भविष्यति न संशय:।

तत्र वै याजको यज्ञान्यजिष्यसि सहस्रश:॥ ३८॥

Your fame shall remain everlasting here undoubtedly. Several thousand people shall host yajña here.

तस्य क्षेत्रस्य रक्षार्थं ददौ स पुरुषोत्तम:।

यक्षं च चन्द्रनामानं वासुकिं चापि पन्नगम्॥ ३९॥

विद्याधरं शङ्कुकर्णं सुकेशं राक्षसेश्वरम्।

अजावनं च नृपतिं महादेवं च पावकम्॥ ४०॥

Lord Viṣṇu appointed the demi-god Candra, Vāsuki serpent, Śaṅkukarṇa,

Vidyādhara, Sukeśi demon king, Ajāvana, the king and Mahādeva, the fire for defending that holy place.

एतानि सर्वतोऽभ्येत्य रक्षन्ति कुरुजाङ्गलम्।
अमीषां बलिनोऽन्ये च भृत्याश्चैवानुयानिनः॥४१॥

All the above including their attendants and followers defend Kurujāṅgala from all directions.

अष्टौ सहस्राणि धनुर्द्धराणां
निवारयन्तीह सुदुष्कृतान्वै।
स्नातुं न यच्छन्ति महोग्ररूपा-
स्त्वन्यस्य ते वीर चराचराणाम्॥४२॥

The archers, eight thousand in number, restrict the entrance of evil-doers and they do not allow the sinners of this mobile and inert world of creatures to take a dip in the holy river.

तस्यैव मध्ये बहुपुण्ययुक्तं
पृथूदकं पापहरं शिवं च।
पुण्या नदी प्राङ्मुखतां प्रयाता
जलौघयुक्तस्य सुता जलाढ्या॥४३॥

There is a holy place Pṛthūdaka just at the centre of it. A holy river with clean water flows from here towards east.

पूर्वं नदीयं प्रपितामहेन
सृष्टा समं भूतगणैः समस्तैः।
महीं जलं वह्निसमीरमेव
खं त्वेवमादौ विबभौ पृथूदकम्॥४४॥

Lord Brahmā had created at the initial phase of creating the earth, water, fire, air and ether etc. all organisms in this holy place and it is called Pṛthūdaka.

सर्वे तथा तोयधयो महान्त-
स्तीर्थानि नद्यः स्रवणाः सरांसि।
संनिर्मितानीह महाभुजेन
सदेवमार्गः सलिलं हि तेषु॥४५॥

Waters of all great oceans, holy places, rivers, springs and reservoirs created by lord Brahmā are assembled with the water of this holy place.

देवदेव उवाच

सरस्वतीदृषद्वत्योरन्तरे कुरुजाङ्गले।
मुनिप्रवरमासीनं पुराणं लोमहर्षणम्।
अपृच्छन्त द्विजवराः प्रभवं सुरसत्तमाः॥४६॥

Lord Viṣṇu said- During ancient period, the Brahmins asked the old hermit Lomaharṣaṇa about the magnificence of reservoir (sarovara). He was then living at Kurujāṅgala, a place located between Sarasvatī and Dṛṣadvatī.

ऋषय ऊचुः

प्रमाणं सरसो ब्रूहि तीर्थानां च विशेषतः।
देवतानां च माहात्म्यमुत्पत्तिं वामनस्य च॥४७॥

(They requested)- Describe the expanse of this reservoir, the magnificence pertaining to the holy places and gods residing and the origin of Vāmana.

एतच्छ्रुत्वा वचस्तेषां तान्द्विजाँल्लोमहर्षणः।
प्रणिपत्य पुराणर्षिमिदं वचनमब्रवीत्॥४८॥

Having heard this request from them the highly pleased primeval hermit saluted and said the following words-

लोमहर्षण उवाच

ब्रह्माणमीशं कमलासनस्थं
विष्णुं च लक्ष्मीसहितं तथैव।
रुद्रं च देवं प्रणिपत्य मूर्ध्ना
तीर्थं वरं ब्रह्मसरः प्रवक्ष्ये॥४९॥

Lomaharṣaṇa said- I describe the great holy place of Brahmasara with the expression of my humble salute to lord Brahmā seated on the lotus, Viṣṇu with Lakṣmī and lord Mahādeva.

रन्तुकादौजसं चापि पावनाद्य चतुर्मुखम्।
सरः सन्निहितं प्रोक्तं ब्रह्मणः पूर्वमेव तु॥५०॥

Brahmā had stated long ago that this reservoir is extended from Rantuka to Aujasa and from Pāvana to Caturmukha.

कलिद्वापरयोर्मध्ये व्यासेन च महात्मना।
सरः प्रमाणं यत्प्रोक्तं तच्छृण्वन्तु द्विजोत्तमाः॥५१॥

O great Dvijas! Listen to the dimension of this reservoir as told by the great soul Vyāsa during the middle period of Kali and Dvāpara (the age).

विश्वेश्वराद्धस्तिपुरं तथा कन्या जरद्गवी।
यावदोघवती प्रोक्ता तावत्संनिहितं सरः॥५२॥

This reservoir extends in the length from Viśveśvara to Astipura and from Kanyā Jaradgavī to Oghavatī.

मया श्रुतं प्रमाणं तु कथ्यमानं तु वामनम्।
तच्छृण्वन्तु द्विजश्रेष्ठाः पुण्यं वृद्धिकरं महत्॥५३॥

O great Dvijas! Listen to the authoritative dimension, as I heard from Vāmana Purāṇa.

विश्वेश्वराद्देववरा नृपावनात् सरस्वती।
सरः सन्निहितं प्रोक्तं समन्तादर्द्धयोजनम्॥५४॥

This reservoir spread a yojana each from all sides should be considered in expanse from Viśveśvara to Devavara and from Nṛpāvana to the Sarasvatī.

एतदाश्रित्य देवाश्च ऋषयश्च समागताः।
सेवन्ते मुक्तिकामार्थं स्वर्गार्थं चापरे स्थिताः॥५५॥

The gods and hermits resort to it and use the water of this reservoir with sole desire of emancipation and other people reside here with a desire to attain heaven after death.

ब्रह्मणा सेवितमिदं सृष्टिकामेन योगिना।
विष्णुना स्थितिकामेन हरिरूपेण सेवितम्॥५६॥

Yogī Brahmā had used this water for creation and Viṣṇu as Hari sipped it for the proper maintenance of the world.

रुद्रेण च सरोमध्यं प्रविष्टेन महात्मना।
सेव्य तीर्थं महातेजाः स्थाणुत्वं प्राप्तवान्हरः॥५७॥

The great soul Rudra entered at its middle portion and sipped the holy water. He thus attained the essence of being Sthāṇu.

आद्यैषा ब्रह्मणो वेदिस्ततो रामह्रदः स्मृतः।
कुरुणा च यतः कृष्टं कुरुक्षेत्रं ततः स्मृतम्॥५८॥

It was initially an altar of Brahma but subsequently, it was addressed as "Rāmahrada". Later on it was ploughed by Kuru and since then popularly known as Kurukṣetra.

तरन्तुकारन्तुकयोर्यदन्तरं
यदन्तरं रामह्रदस्य पश्चकात्।
एतत्कुरुक्षेत्रसमन्तपञ्चकं
पितामहस्योत्तरवेदिरुच्यते॥५९॥

The portion between Tarantuka and Arantuka as also Rāmahrada and Caturmukha is Samantapañcaka Kurukṣetra and this very place is called the north altar of Brahmā.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे सरोमाहात्म्ये द्वाविंशोऽध्यायः॥२२॥

Chapter 23

Description of Bali's Coronation as the King of demons

ऋषय ऊचु:

बूहि वामनमाहात्म्यमुत्पत्तिं च विशेषत:।

यथा बलिर्नियमितो दत्तं राज्यं शतक्रतो:॥ १॥

The hermits said- "Describe particularly the magnificence of Vāmana and his origin and please explain how lord Vāmana had bridled Bali and returned the heaven to Indra which was conquered by him."

लोमहर्षण उवाच

शृण्वन्तु मुनय: प्रीता वामनस्य महात्मन:।

उत्पत्तिं च प्रभावं च निवासं कुरुजाङ्गले॥ २॥

Lomaharṣaṇa said- O sages! listen with pleasure to the origin, magnificence and his dwelling in Kurujāṅgala.

तथैव वंशं दैत्यानां शृण्वन्तु द्विजसत्तमा:।

यस्मिन्वंशे समभवद्बलिर्वैरोचनि: पुरा॥ ३॥

O great Dvijas! Further, listen about the demon dynasty in which Bali, the son of Virocana born in the distant past.

दैत्यानामादिपुरुषो हिरण्यकशिपु: पुरा।

तस्य पुत्रो महातेजा: प्रह्लादो नाम दानव:॥ ४॥

तस्माद्विरोचनो जज्ञे बलिर्जज्ञे विरोचनात्।

हते हिरण्यकशिपौ देवानुत्साद्य सर्वत:॥ ५॥

राज्यं कृतं च तेनेष्टं त्रैलोक्ये सचराचरे।

कृतयज्ञेषु दैत्येषु त्रैलोक्ये दैत्यतां गते॥ ६॥

Long ago, Hiraṇyakaśipu was the king of demons. Prahlāda, the valorous demon, was his son. Prahlāda was the father of Virocana and Virocana was blessed with Bali as son. On the death of Hiraṇyakaśipu, Bali ruled properly over the three-world as he had defeated the gods from their respective places and positions. The gods however, did tremendous effort to defend but could not stay before the demon army led by Bali, resulting to which three-world was subjugated by demons.

जये तथा बलवतोर्मयशम्बरयोस्तथा।

शुद्धासु दिक्षु सर्वासु प्रवृत्ते धर्मकर्मणि॥ ७॥

The mighty Maya and Śambara conquered. Everywhere spread the religious acts and the directions got purity.

संप्रवृत्ते दैत्यपथे अयनस्थे दिवाकरे।

प्रह्लादशम्बरमयैरनुरागेण चैव हि॥ ८॥

दिक्षु सर्वासु गुप्तासु गगने दैत्यपालिते।

वेदेषु मखशोभां च स्वर्गस्थां दर्शयत्सु च॥ ९॥

God sun too shifted to dakṣiṇāyana (i.e. favourable to the demons). Prahlāda, Śambara, Maya and Anuhrāda etc. demons began to defend the state from all directions. The sky too was subjugated by the demons. The gods began to see the yajña then hosted in the heaven.

प्रकृतिस्थे ततो लोके वर्त्तमाने च सत्पथे।

अभावे सर्वपापानां धर्मभावे सदोत्थिते॥ १०॥

The entire world stood rigid in nature and began compliance of the religion. As evils ceased, the spiritual conscience rooted undeviated.

अभावे सर्वपापानां धर्मभावे सदोत्थिते॥ १०॥

चतुष्पादे स्थिते धर्मे ह्यधर्मे पादविग्रहे।

प्रजापालनयुक्तेषु भ्राजमानेषु राजसु।

स्वधर्मयुक्तेषु तथा सर्वेष्वाश्रमवासिषु॥ ११॥

The religion was duly established in its four segments. The evil reduced to stand on a single segment. All kings took care of their subjects and people from all āśramas began to follow the acts prescribed for them as per their respective religion.

अभिषिक्तोऽसुरैः सर्वैर्दैत्यराज्ये बलिस्तदा।

हृष्टेष्वसुरसंघेषु नदत्सु मुदितेषु च॥ १२॥

The demons at this peaceful phase of time, enthroned Bali and the community of demons as a whole celebrated festivities at that auspicious moment.

अथाभ्युपगता लक्ष्मीर्बलिं पद्मान्तरप्रभा।

पद्मोद्यतकरा देवी वरदा सुप्रवेशिनी॥ १३॥

Lakṣmī, the goddess having radiance of lotus petal, who blessed with wealth came to Bali. A lotus flower was in her hand.

श्रीरुवाच

बले बलवतां श्रेष्ठ दैत्यराज महाद्युते।

प्रीताऽस्मि तव भद्रं ते देवराजपराजये॥ १४॥

Lakṣmī said- O great victorious king! O valorous demon king! I am graceful to you for the defeat that you gave to Indra. I bless you with all good things.

यत्त्वया युधि विक्रम्य देवराजः पराजितः।

दृष्ट्वा ते परमं सत्त्वं ततोऽहं स्वयमागता॥ १५॥

Since you have conquered the divine state by virtue of the valour you showed in the battle-field, I have therefore, came to see you.

नाश्चर्यं दानवव्याघ्र हिरण्यकशिपोः कुले।

प्रसूतस्यासुरेन्द्रस्य तव कर्मेदमीदृशम्॥ १६॥

O great demon! It's not so surprising a matter as you were born in the family of the demon king Hiraṇyakaśipu.

विशेषितस्त्वया राजन्दैत्येन्द्रः प्रपितामहः।

येन भुक्तं हि निखिलं त्रैलोक्यमिदमव्ययम्॥ १७॥

O king! You are more peculiar them your great grandfather Hiraṇyakaśipu because you are ruling over the three-world entirely.

एवमुक्त्वा तु सा देवी लक्ष्मीर्दैत्यनृपं बलिम्।
प्रविष्टा वरदा सेव्या सर्वदेवमनोरमा॥ १८॥

With these words addressed to Bali, that Lakṣmī goddess entered with him- the goddess worshipped by all gods, who is worth adoration, is a favourite and gracious to all.

तुष्टश्च देव्यः प्रवरा ह्रीः कीर्तिर्द्युतिरेव च।
प्रभा धृतिः क्षमा शक्तिर्ऋद्धिर्दिव्या महामतिः॥ १९॥
श्रुतिर्विद्या स्मृतिः कीर्तिः शान्तिः पुष्टि स्तथा क्रिया।
सर्वाश्चाप्सरसो दिव्या नृत्तगीतविशारदाः॥ २०॥
प्रपद्यन्ते तु दैत्येन्द्रं त्रैलोक्यं सचराचरम्।
प्राप्तमैश्वर्यमतुलं बलिना ब्रह्मवादिना॥ २१॥

All great goddesses Hrī,[1] Kīrti, Dyuti,[2] Prabhā, Dhṛti,[3] Kṣamā, Bhūti,[4] Ṛddhi,[5] Divyā, Mahāmati,[6] Śruti, Smṛti, Iḍā,[7] Śānti, Puṣṭi,[8] Kriyā and the nymphs expert at singing and dance then were pleased with Bali and they began to serve him in varied ways. Thus, Bali the follower of Brahma obtained the unique prosperity of the entire three-world.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे बलिवंशवर्णने त्रिविंशोऽध्यायः॥ २३॥

Chapter 24

Vicotry of Bali on gods

ऋषय ऊचु:

देवानां ब्रूहि मे कर्म यद्वृत्तास्ते पराजिता:।

कथं देवाधिदेवोऽसौ विष्णुर्वामनतां गत:॥ १॥

The hermits said- Please, tell us what activity caused such a defeat for the gods and how the god Viṣṇu became Vāmana.

लोमहर्षण उवाच

बलिसंस्थं च त्रैलोक्यं दृष्ट्वा देव: पुरंदर:।

मेरुसंस्थं ययौ शक्र: स्वमातुर्निलयं शुभम्॥ २॥

Lomaharṣaṇa said- When Indra saw that the three-world has been subjugated by Bali, he went to his mother who was then living on mountain Meru, all safe as a residence.

समीपं प्राप्य मातुश्च कथयामास तां गिरम्।

आदित्याश्च यथा युद्धे दानवेन पराजिता:॥ ३॥

He described the complete events pertaining to the battle against demons which resulted in defeat for the gods when he safely reached there before his mother.

अदितिरुवाच

यद्येवं पुत्र युष्माभिर्न शक्यो हन्तुमाहवे।

बलिर्विरोचनसुत: सर्वैश्चैव मरुद्गणै:॥ ४॥

Aditi said- O son! you cannot kill Bali, the son of Virocana even if you join gods with Marudgaṇas if the state of affair is so dangerous.

सहस्रशिरसा शक्यं केवलं हन्तुमेव हि।

तेनैकेन सहस्राक्ष हन्तुं नान्येन शक्यते॥ ५॥

O thousand-eyed son! Only a thousand heads (lord Viṣṇu) can kill him in the battle and he cannot be killed by any other ways.

तद्वत्पृच्छाद्य पितरं कश्यपं ब्रह्मवादिनम्।

पराजयार्थं दैत्यस्य बलेस्तस्य महात्मन:॥ ६॥

I will ask your father Kaśyapa, follower of Brahma, for the defeat of that great soul Bali.

ततो देवा: सहसुरा: संप्राप्ता: कश्यपान्तिकम्।

तत्रापश्यंश्च मारीचं मुनिं दीप्ततपोनिधिम्॥ ७॥

आद्यं देवगुरुं दिव्यं प्रदीप्तं ब्रह्मतेजसा।

तेजसा भास्कराकारै: स्थितमग्निशिखोपमम्॥ ८॥

न्यस्तदण्डं तपोयुक्तं बद्धकृष्णाजिनाम्बरम्।

वल्कलाजिनसंवीतं प्रदीप्तमिव तेजसा॥ ९॥

हुताशवद्दीप्यमानमाज्यगन्धपुरस्कृतम्।

स्वाध्यायवन्तं पितरं वपुष्मन्तमिवानलम्॥ १०॥

ब्रह्मवादिनमत्यग्रं चराचरगुरुं प्रभुम्।

ब्रह्मणा-प्रतिमं लक्ष्म्या कश्यपं दीप्ततेजसम्॥ ११॥

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1. Bashfulness.
2. Splendour
3. Fortitude.
4. Prosperity.
5. Magnificence.
6. Supreme Intelligence.
7. The earth.
8. Nourishment.

The gods then went to Kaśyapa who was filled with splendour, austerity, the son of sage Marīci, glowing with the radiance of Brahma, who was Devaguru, the first born Puruṣa. His aura was like the sun beams, his body was blazing with tremendous flame like the fire of sacrifice. He was pondered over perseverance, follower of Brahma, truthful, preceptor of gods and demons alike and his influence was great because of having been graced by Lakṣmī.

यः स्रष्टा सर्वलोकानां प्रजानां पतिरुत्तमः।
आत्मभावविशेषेण तृतीयोऽयं प्रजापतिः॥ १२॥

He is the third Prajāpati on account of being his creator of the three worlds, the best Prajāpati and spiritually being great.

अथ प्रणम्य ते वीराः सहादित्याः सुरर्षभाः।
ऊचुः प्राञ्जलयः सर्वे ब्रह्माणमिव मानसाः॥ १३॥

All gods went in the company of Aditi saluted him and reported the following matter as Nārada reported the matter to his father i.e. Brahma.

अजेयो युधिशक्रेण बलिर्दैत्यो बलाधिकः।
तस्माद्विधत्त नः श्रेयो देवानां पुष्टिवर्धनम्॥ १४॥

Indra has been defeated by the mightiest demon Bali. Hence, suggest the measures benevolent for the gods now so that they could become more powerful.

श्रुत्वा तु वचनं तेषां पुत्राणां कश्यपः प्रभुः।
अकरोद् गमने बुद्धिं ब्रह्मलोकाय लोककृत्॥ १५॥

Kaśyapa, the creator of world (loka) decided to visit the abode of Brahmā for appropriate suggestions in the matter.

कश्यप उवाच

शक्र गच्छाम सदनं ब्रह्मणः परमाद्भुतम्।
तथा पराजयं सर्वे ब्रह्मणः ख्यातुमुद्यताः॥ १६॥

Kaśyapa said- O Indra! Let us go to the most excellent abode of lord Brahmā and report the matter there immediately.

सहादित्यास्ततो देवा याताः काश्यपमाश्रमम्।
प्रस्थिता ब्रह्मसदनं ब्रह्मर्षिगणसेवितम्॥ १७॥

All gods went with Aditi to that āśrama then marched quickly towards the abode of Brahmā duly protected and surrounded by the hermits.

ते मुहूर्तेन संप्राप्ता ब्रह्मलोकं सुवर्चसः।
दिव्यैः कामगमैर्यानैर्यथार्हैः सुमहाबलैः॥ १८॥

All those gods, mighty and brilliant reached there within seconds through their divine aircraft operated merely by the desire.

ब्रह्माणं प्रष्टुमिच्छन्तस्तपोराशिं तमव्ययम्।
अध्यगच्छन्त विस्तीर्णां ब्रह्मणः परमां सभाम्॥ १९॥

Those people so desirous to see lord Brahmā entered into the assembly hall spacious enough to sit and discuss.

षट्पदोद्गीतमधुरां सामगैः समुदीरिताम्।
श्रेयस्करीममित्रघ्नीं दृष्ट्वा संजहृषुस्तदा॥ २०॥

They were pleased to see the auditorium from where the murmuring sound of bees was coming out from chanting Sāma, a place all benevolent and worth killing the enemies.

ऋचो बह्वृचमुख्यैश्च प्रोक्ताः क्रमपदाक्षरैः।
शुश्रुवुस्त्वमरव्याघ्रा विततेषु च कर्मसु॥ २१॥

Those gods heard the Ṛcās of the Ṛgveda chanted systematically by the best scholars in course of executing several intensive rituals there.

यज्ञविद्यावेदविदः पदक्रमविदस्तथा।
स्वरेण परमर्षीणां सा बभूव प्रणादिता॥ २२॥

The auditorium echoed continuous with the voice of the supreme hermits, well learned in the Vedas, the procedure of yajña.

यज्ञसंस्तवविद्भिश्च शिक्षाविद्भिस्तथा द्विजैः।
छन्दसां चैव चार्थज्ञैः सर्वविद्याविशारदैः॥ २३॥
लोकायतिकमुख्यैश्च शुश्रुवुः स्वरमीरितम्।
तत्र तत्र च विप्रेन्द्रा नियताः संशितव्रताः॥ २४॥
जपहोमपरा मुख्या ददृशुः कश्यपात्मजाः।
तस्यां सभायामास्ते स ब्रह्मा लोकपितामहः॥ २५॥

The gods heard the voice of the expert in saṁstaras of yajña, the educationist (learned),

the scholars learned in the meaning of Vedic hymns, the Dvijas expert in all learning and experienced in the best Lokāyatikas.[1] They all were chanting hymns. The sons of Kaśyapa saw there the best Brahmins who were expert at executing japa, havana in an orderly manner. Lokapitāmaha Brahmā was seated in that auditorium.

चराचरगुरुः श्रीमान्विद्यया वेदमायया।
उपासन्त च तत्रैव प्रजानां पतयः प्रभुम्॥ २६॥

The Prajāpatis present there were adoring lord Brahmā who is the preceptor to the gods and demons alike and enriched with Vidyā (learning) and Vedamāyā.

दक्षः प्रचेताः पुलहो मरिचिश्च द्विजोत्तमाः।
भृगुरत्रिर्वसिष्ठश्च गौतमो नारदस्तथा॥ २७॥
विद्यास्तथान्तरिक्षं च वायुस्तेजो जलं मही।
शब्दः स्पर्शश्च रूपं च रसो गन्धस्तथैव च॥ २८॥
प्रकृतिश्च विकारश्च यच्चान्यत्कारणं महत्।
साङ्गोपाङ्गश्च चत्वारो वेदा लोकपतिस्तथा॥ २९॥
नयाश्च क्रतवश्चैव संकल्पः प्राण एव च।
एते चान्ये च बहवः स्वयंभुवमुपासते॥ ३०॥
धर्मो ह्यर्थश्च कामश्च क्रोधो हर्षश्च नित्यशः।
शुक्रो बृहस्पतिश्चैव संवर्त्तोऽथबुधस्तथा॥ ३१॥
शनैश्चरश्च राहुश्च ग्रहाः सर्वे व्यवस्थिताः।
मरुतो विश्वकर्मा च वसवश्च द्विजोत्तमाः॥ ३२॥
दिवाकरश्च सोमश्च दिनं रात्रिस्तथैव च।
अर्द्धमासाश्च मासाश्च ऋतवः षट् च संस्थिताः॥ ३३॥

O the great Dvijas! Lord Brahmā was being worshipped by Dakṣa, Pracetā, Pulaha, Marīci, Bhṛgu, Atri, Vasiṣṭha, Gautama and Nārada, all learnings, the ether, air, splendour, water, earth, word, touch, complexion, essence and smell, nature, deformation, another great causes, the four Vedas with their aṅgas (parts) and lokapati, ethics, offering, resolution, breathing (prāṇa) and by numerous others. O great dvijas! Artha, Dharma, Kāma, anger, gaiety, Venus, Jupiter, Mars, Mercury, Saturn and demon head stars were also present in an orderly manner there. Marudgaṇas, Viśvakarmā, Vasu, sun, moon, day, night, fortnight, month and six seasons were also there.

तां प्रविश्य सभां दिव्यां ब्रह्मणः सर्वकामदाम्।
कश्यपस्त्रिदशेशश्च पुत्रो धर्मभृतां वरः॥ ३४॥
सर्वतेजोमयीं दिव्यां ब्रह्मर्षिगणसेविताम्।
ब्राह्म्या श्रिया सेव्यमानामचिन्त्यां विगतक्लमाम्॥ ३५॥
ब्रह्माणं प्रेक्ष्य ते सर्वे परमासनमास्थितम्।
शिरोभिः प्रणता देवं देवा ब्रह्मर्षिभिः सह॥ ३६॥

The best among religion abiding hermits Kaśyapa entered that auditorium filled with all desires, splendour, brilliance, radiating with splendour of Brahma (the knowledge). It was indescribable and beyond imagination. He turned towards Brahmā in that auditorium who was seated on the best chair and saluted him with all hermits known to Brahma.

ततः प्रणम्य चरणौ नियताः परमात्मनः।
विमुक्ताः सर्वपापेभ्यः शान्ता विगतकल्मषाः॥ ३७॥

All those resolute attained de-nova mental power; their sins were absolved and they cooled down when they saluted that supreme soul.

दृष्ट्वा तु तान्सुरान्सर्वान्कश्यपेन सहागतान्।
आह ब्रह्मा महातेजा देवानां प्रभुरीश्वरः॥ ३८॥

Lord of celestials Brahmā said when he saw the gods came there with Kaśyapa.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे बलिविजयप्रसंगे चतुर्विंशोऽध्यायः॥ २४॥

1. Ways of the world.

Chapter 25

Departure of Kaśyapa and gods to Kṣīrasāgara

ब्रह्मोवाच

यदर्थमिह संप्राप्ता भवन्तः सर्व एव हि।

चिन्तयाम्यहमव्यग्रे तदर्थं च महाबलाः॥ १॥

Brahma said- O mighty gods! I am pondering over the matter earlier for which you all have now come to me.

भविष्यति च वः सर्वं काङ्क्षितं यत्सुरोत्तमाः।
बलेर्दानवमुख्यस्य योऽस्य जेता भविष्यति॥ २॥
न केवलं सुरादीनां गतिर्मम स विश्वकृत्।
त्रैलोक्यस्यापि नेता च देवानामपि स प्रभुः॥ ३॥

O great gods! Your desire shall reap complete success. The creator of the universe who will defeat the demon king Bali is not only the god of gods but I also adore him and consider him saviour. He is the leader of the three-worlds and sovereign to all gods.

यः प्रभुः सर्वलोकानां विश्वेशश्च सनातनः।
पूर्वजोऽयं सदाप्याहुरादिदेवं सनातनम्॥ ४॥

The god of all worlds, forefather to all is also addressed as Sanātana Ādideva.

तं देवापि महात्मानं न विदुः कोऽप्यसाविति।
देवानस्मान् श्रुतिं विश्वं स वेत्ति पुरुषोत्तमः॥ ५॥

The gods etc. do not know that supreme soul but he is well introduced to the gods, myself, Śruti and the universe very well.

तस्यैव तु प्रसादेन प्रवक्ष्ये परमां गतिम्।
यदि योगं समास्थाय तपश्चरति दुश्चरम्॥ ६॥
क्षीरोदस्योत्तरे कूल उदीच्यां दिशि विश्वकृत्।
अमृतं नाम परमं स्थानमाहुर्मनीषिणः॥ ७॥
भवन्तस्तत्र वै गत्वा तपसा शंसितव्रताः।
अमृतं स्थानमासाद्य तपश्चरत दुश्चरम्॥ ८॥

I, on his pleasure suggest to you the best measures for resolving your problem. All people go to the best place addressed by scholars as Amṛta. It is located at the northern bank of Kṣīrasāgara that falls at north from here. The creator of this universe is seated there in a tough penance under Yoga. You all resolute should at that place and sit in tough penance.

ततः श्रोष्यथ संघुष्टां स्निग्धगम्भीरनिःस्वनाम्।
उष्णान्ते तोयदस्येव तोयपूर्णस्य निःस्वनम्॥ ९॥
रक्तां पुष्टाक्षरां रम्यामभयां सर्वदा शिवाम्।
वाणीं परमसंस्कारां वदतां ब्रह्मवादिनाम्॥ १०॥
दिव्यां सत्याकरीं सत्यां सर्वकल्मषनाशिनीम्।
सर्वदेवाधिदेवस्य ततोऽसौ भवितात्मनः॥ ११॥
तस्य व्रतसमाप्त्यां तु योगव्रतविसर्जने।
अमोघं तस्य देवस्य विश्वतेजो महात्मनः॥ १२॥
कस्य किं वो वरं देवा ददामि वरदः स्थितः।
स्वागतं वः सुरश्रेष्ठा मत्समीपमुपागताः॥ १३॥

You will hear at the end of the summer season the voice of that lord. It will appear as a thundering cloud, tender with grave sound, filled with love, attractive, impressive words intertwined, all benevolent, processed like the follower of Brahma, divine, truthful and competent to abolish the evils. Thus, when Yogavrata of metaphysician Kaśyapa will be over, lord Viṣṇu will address you all- "O gods! I greet you all come to me. I want to bless you. Ask you all the desirous thing and each will definitely receive the same.

ततोऽदितिः कश्यपश्च गृहणीयातां वरं तदा।
प्रणम्य शिरसा पादौ तस्मै देवाय धीमते॥ १४॥
भगवानेव नः पुत्रो भवत्विति प्रसीद नः।
उक्तश्च परया वाचा तथाऽस्त्विति स वक्ष्यति॥ १५॥

Aditi and Kaśyapa then bowed their heads at the feet of lord Brahma and wished that the god might appear as their son with his pleasure. He impliedly fulfil their desire when it is blessed by him.

देवा ब्रुवन्तु ते सर्वे कश्यपोऽदितिरेव च।
तथाऽस्त्विति सुराः सर्वे प्रणम्य शिरसा प्रभुम्।
श्वेतद्वीपं समुद्दिश्य गताः सौम्यदिशं प्रति॥ १६॥

Kaśyapa, Aditi and all gods accepted unanimously the suggestion, bowed their heads in honour and marched towards north from the Śvetadvīpa.

तेऽचिरेणैव संप्राप्ताः क्षीरोदं सरितां पतिम्।
यथोद्दिष्टं भगवता ब्रह्मणा सत्यवादिना॥ १७॥

They all reached shortly the bank of Kṣīrasāgara as suggested by lord Brahmā.

ते क्रान्ताः सागरान्सर्वान्पर्वतांश्च सकाननान्।
नदीश्च विविधा दिव्याः पृथिव्यां ते सुरोत्तमाः॥ १८॥

Those gods crossed on their way all oceans of this earth, the mountains surrounded by forests and numerous other divine rivers too.

अपश्यन्त तमो घोरं सर्वसत्त्वविवर्जितम्।

अभास्करममर्यादं तमसा सर्वतो वृतम्॥ १९॥

They all then saw the land deserted, unseen by the sun, and surrounded by the endless darkness from all sides.

अमृतं स्थानमासाद्य कश्यपेन महात्मना।

दीक्षिता: कामदं दिव्यं व्रतं वर्ष सहस्रकम्॥२०॥

प्रसादार्थं सुरेशाय तस्मै योगाय धीमते।

नारायणाय देवाय सहस्राक्षाय भूतये॥२१॥

Whey they finally reached the place known as Amṛta, the learned hermit Kaśyapa consecrated all gods of Kāmadavrata for one thousand years in order for the pleasure of that Yogī, thousand-eyed, benevolent Nārāyaṇa.

ब्रह्मचर्येण मौनेन स्थाने वीरासनेन च।

क्रमेण च सुरा: सर्वे तप उग्रं समास्थिता:॥२२॥

All gods then sat in strict penance by observing celibacy, silence and in posture of Vīrāsana in an orderly manner.

कश्यपस्तत्र भगवान्प्रसादार्थं महात्मन:।

उदीरयत वेदोक्तं यमाहु: परमं स्तवम्॥२३॥

Lord Kaśyapa chanted a Vedic psalm known as the supreme soul Viṣṇu for attaining their grace.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे कश्यपादीनां क्षीरसागरगमने पञ्चविंशोऽध्याय:॥२५॥

Chapter 26

Eulogy of Nārāyaṇa by Kaśyapa

कश्यप उवाच

एकशृङ्ग वृषसिन्धो वृषाकपे सुरवृष अनादिसंभव रुद्र कपिल विष्वक्सेन सर्वभूतपते ध्रुव धर्म वैकुण्ठ वृषावर्त्त अनादिमध्यनिधन धनंजय शुचिश्रव पृश्नितेज: निजजय अमृतशय सनातन त्रिधामन् तुषित महातत्त्व लोकनाथ पद्मनाभ विरिञ्चे बहुरूप अक्षय अक्षर हव्यभुक् खण्डपरशो शक्र मुञ्जकेश हंस महादक्षिण हृषीकेश सूक्ष्म महानियमधर विरज: लोकप्रतिष्ठ अरूप अग्रज धर्मज धर्मनाभ हव्यभुक् गभस्तिनाथ शतक्रतुनाथ चन्द्ररथ सूर्यतेज: समुद्रवास: अज सहस्रशिर: सहस्रपाद अयोमुख महापुरुष पुरुषोत्तम सहस्रबाहो सहस्रमूर्ते सहस्रास्य सहस्रसंभव विश्वं त्वामाहु:। पुष्पहास चरमात्वमेव वौषट्। वषट्कारं त्वामाहुरग्र्यं मुखेषु प्राशितारं शतधारं सहस्रधारं। बभूव भूवन्द्या भूनाथ भृगुपुत्र वेदवेद्य ब्रह्मशय ब्राह्मणप्रिय।त्वमेव द्यौरसि मातारिश्वाऽसि धर्मोऽसि।होता पोता हन्ता मन्ता नेता होमहेतुस्त्वमेव। अग्र्यश्च धाम्नात्वमेव ऋग्भि: सुभाण्ड इज्योऽसि। सुमेधोऽसि। समिधस्त्वमेव पतिर्गतिर्दाता त्वमसि। मोक्षोऽसि। योगोऽसि। सृजसि धाता परमयज्ञोऽसि सोमोऽसि दीक्षितोऽसि। दक्षिणाऽसि। विश्वमसिस्थविर हिरण्यगर्भ नारायण त्रिनयन आदिवर्ण आदित्यतेज: महापुरुष पुरुषोत्तम आदिदेव भूविक्रम त्रिविक्रम प्रभाकर शंभो स्वयंभू: भूतादिमहाभूतोऽसि विश्वभूत विश्वं त्वमेव विश्वगोप्ताऽसि पवित्रमसि। विश्वभव ऊर्ध्वकर्मन् अमृत दिवस्पते वाचस्पते घृतार्चि: अनन्तकर्म्मवंश प्राग्वंशधी: त्वमश्वमेध: वरार्थिनां वरदोऽसि त्वम्॥

चतुर्भिश्च चतुर्भिश्च द्वाभ्यां पञ्चभिरेव च॥
हूयते च पुनर्द्वाभ्यां तुभ्यं होत्रात्मने नम:॥ १॥

Kaśyapa prayed- Salute to Ekaśṛṅga, Vṛṣārci, Sindhuvṛṣa, Vṛṣākapi, Suravṛṣa, Anādisambhava, Rudrakapila, Viṣvaksena, Sarvabhūtapati, Dhruva, Dharmādharma, Vaikuṇṭha, Vṛṣāvartta, Anādimadhyanidhana, Dhanañjaya, Śuciśrava, Pṛśniteja, Nijajaya, Amṛteśaya, Sanātana, Tridhāma, Tuṣita, Mahātattva, Lokanātha, Padmanābha Viriñci, Bahurūpa, Akṣaya, Akṣara, Havyabhuja, Khaṇḍaparaśu, Śakra, Muñjakeśa, Haṅsa, Mahādakṣiṇa, Hṛṣīkeśa, Sūkṣma, Mahāniyamadhara, Viraja, Lokapratiṣṭha, Arūpa, Agraja, Dharmaja, Dharmanābha, Gabhastinābha, Śatakratunābha, Candraratha,

Sūryateja, Samudravāsa, Aja, Sahastraśira,, Sahastrapāda, Adhomukha, Mahūpuruṣa, Puruṣottama, Sahastrabāhu, Sahastramūrti, Sahastrāsya and Sahastrasaṁbhava you are addressed as Sahastrasattva. O Puṣpahāsa, O Carama! you are Vauṣaṭ and addressed as Vaṣaṭ. You are Agrayya, Prāśitāra in yajñas, Sahastradhāra, Bhūḥ, Bhuvaḥ and Svaḥ. You are Vedavedya, Brahmaśaya, Brāhmaṇapriya, Dyauḥ, Mātarśvā, Dharma, Hotā, Potā, Mantā, Netā and Homahetu. You are Agrayya of Viśvateja and Subhāṇḍa by directions viz. the directions are embedded with you. You are Ijya, Sumedha, Samidhā, Mati, Gati and donor. You are Yoga, emancipation, Strṣṭā, Dhātā, Paramayajña, Soma, Dīkṣita, Dakṣiṇā and the universe. You are Sthavira, Hiraṇyanābha, Nārāyaṇa, Trinayana, Ādityavarṇa, Ādityateja, Mahāpuruṣa, Puruṣottama, Ādideva, Suvikrama, Prabhākara, Śambhu, Svayambhū, Bhūta etc., Mahābhūta, Viśvabhūta and the universe. You are the saviour and protector of this world; you are sacred, Viśvabhava, Ūrdhrakarma, Amṛta, Divaspati, Vācaspati, Ghṛtārci, Anantakarma, Vaṅśa, Prāgvaṅśa, Viśvapā and bless the desired object to the devotees.

Salute to havi (oblation) receiver as- four (āśrāvaya), four (astu srauṣaḍ), two (yaja), five (ye yajāmahe) and again two (vaṣaṭ) syllables (thus, total = 7 syllables) because you yourself are Hotra (havana).

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे
कश्यपकृतभगवत्स्तुतौ षड्विंशोऽध्यायः॥ २६॥

Chapter 27

Grant of boon to Aditi by lord Viṣṇu

लोमहर्षण उवाच

नारायणस्तु भगवाञ्छ्रुत्वैवं परमं स्तवम्।
ब्रह्मज्ञेन द्विजेन्द्रेण कश्यपेन समीरितम्॥ १॥
उवाच वचनं सम्यक्तुष्टः पुष्टपदाक्षरम्।
श्रीमान्प्रीतमना देवो यद्वदेत्प्रभुरीश्वरः॥ २॥

वरं वृणुध्वं भद्रं वो वरदोऽस्मि सुरोत्तमाः।

Lomaharṣaṇa said- The psalm so offered and chanted by the learned Dvija Kaśyapa had accessed to lord Nārāyaṇa, he was pleased and said in syllables intertwined with tenderness- O great gods! you ask any desired thing. May you all enjoy welfare, I will give the desire wish to you all.

कश्यप उवाच

प्रीतोऽसि नः सुरश्रेष्ठ सर्वेषामेव निश्चयः॥ ३॥
वासवस्यानुजो भ्राता ज्ञातीनां नन्दिवर्द्धनः।
आदित्या अपि च श्रीमान्भगवानस्तु वै सुतः॥ ४॥

Kaśyapa replied- O great god! We all have determined to ask on your pleasure that you please appear from the womb of Aditi as she desired and become her son as also Indra could see you as his younger brother.

अदितिर्देवमाता च एतमेवार्थमुत्तमम्।
पुत्रार्थं वरदं प्राह भगवन्तं वरार्थिनी॥ ५॥

Aditi, the mother of all gods, also begged that lord to see him as her son commensurate with the desire of her husband Kaśyapa.

देवा ऊचुः

निःश्रेयसार्थं सर्वेषां दैवतानां महेश्वरः।
त्राता भर्ता च दाता च शरणं भव नः सदा॥ ६॥

The gods said- O Maheśvara! Please, be a defender, donor, survivor and shelter always for the supreme welfare of us.

ततस्तानब्रवीद्विष्णुर्देवान् कश्यपमेव च।
सर्वेषामेव युष्माकं ये भविष्यन्ति शत्रवः।
मुहूर्तमपि ते सर्वे न स्थास्यन्ति ममाग्रतः॥ ७॥

Lord Viṣṇu then said to those gods and Kaśyapa- "irrespective of the number of your enemies, those shall not stay even for a moment before me."

हत्वाऽसुरगणान्सर्वान्यज्ञभागाग्रभोजिनः।
हव्यादांश्च सुरान्सर्वान्कव्यादांश्च पितॄनपि॥ ८॥
करिष्ये विबुधश्रेष्ठा पारमेष्ठ्येन कर्मणा।
यथायातेन मार्गेण निवर्तध्वं सुरोत्तमाः॥ ९॥

O great gods! killing the demons, I will manage the oblation of offering for gods and their meal, the foremost oblation of yajña and Kavya for the Manes. O great gods! Go back now to the same route from which you have come to me.

लोमहर्षण उवाच

एवमुक्ते तु देवेन विष्णुना प्रभविष्णुना।
ततः प्रहृष्टमनसः पूजयन्ति स्म तं प्रभुम्॥ १०॥
विश्वेदेवा महात्मानः कश्यपोऽदितिरेव च।
नमस्कृत्य सुरेशाय तस्मै देवाय रंहसा॥ ११॥
प्रयाताः प्राग्दिशं सर्वे विपुलं कश्यपाश्रमम्।
ते कश्यपाश्रमं गत्वा कुरुक्षेत्रवनं महत्॥ १२॥
प्रसाद्य ह्यदितिं तत्र तपसे तां न्ययोजयन्।
सा चचार तपो घोरं वर्षाणामयुतं तदा॥ १३॥

Lomaharṣaṇa said- All gods including Kaśyapa and Aditi worshipped lord Viṣṇu happily, bowed their head with sheer respect and returned to the āśrama of Kaśyapa which was situated at the east from there. They thus reached Kurukṣetra at the āśrama of Kaśyapa, congratulated Aditi, engaged her in penance and thus, she observed strict penance for ten thousand years.

तस्या नाम्ना वनं दिव्यं सर्वकामप्रदं शुभम्।
आराधनाय कृष्णस्य वाग्यता वायुभोजना॥ १४॥
दैत्यैर्निराकृतान्दृष्ट्वा सभयानृषिसत्तमान्।
वृथापुत्राऽहमिति सा निर्वेदात्प्रणता हरिम्।
तुष्टाव वाग्भिरिष्टाभिः स्तुतिभिः सा तपोधना॥ १५॥
शरण्यं शरणं विष्णुं प्रणता भक्तवत्सलम्।
देवदैत्यमयं चादिमध्यमान्तस्वरूपिणम्॥ १६॥

O great hermits! The forest in which Aditi observed the penance later-on address as Aditivana after her name. It was indeed divine forest which fulfilled the desire of Aditi. O great hermits! Aditi who saw that her sons were humiliated by demons, noticed their weakness, worried for their success, had observed silence, lived on air and chanted psalms for the pleasure of lord Viṣṇu, the great shelter, gracious to the devotees, the sovereign god, the creator, protector and destroyer of the universe.

अदितिरुवाच

नमः कृत्यार्तिनाशाय नमः पुष्करमालिने।
नमः परमकल्याण कल्याणायादिवेधसे॥ १७॥

Aditi recited- I salute the god who remove the pains caused by Kṛtyā, I salute god who wears a Puṣkara garland. O supreme god! You render the best to the devotees. You are welfare in yourself and the foremost creator of this universe. I salute you.

नमः पङ्कजनेत्राय नमः पङ्कजनाभये।
नमः पङ्कजसंभूतिसंभवायात्मयोनये॥ १८॥

Salute to lotus-eyed god, salute to god having lotus on navel. Salute to the originator of Brahmā and salute to Ātmayoni.

श्रियः कान्ताय दान्ताय दान्तदृश्याय चक्रिणे।
नमः पद्मासिहस्ताय नमः कनकरेतसे॥ १९॥

Salute to the husband of Lakṣmī, the suppressor of senses, visible to ascetics, holder of discus in hand, the Kanakaretā holding lotus and sword in hands.

तथाऽत्मज्ञानयज्ञाय योगिचिन्त्याय योगिने।
निर्गुणाय विशेषाय हरये ब्रह्मरूपिणे॥ २०॥

Salute to Ātmajñāna yajña, a topic for Yogīs' meditation, Yogī, Nirguṇa, peculiar, Hari and Brahmarūpa.

जगत्संतिष्ठते यत्र जगतो यो न दृश्यते।
नमः स्थूलातिसूक्ष्माय तस्मै देवाय शार्ङ्गिणे॥ २१॥

Salute to the holder of Śārṅga bow in whom this universe existed yet invisible and who is so micro and formidable in his features.

यं न पश्यन्ति पश्यन्तो जगदप्यखिलं नराः।
अपश्यद्भिर्जगद्यश्च दृश्यते हृदि संस्थितः॥ २२॥
बहिर्ज्योतिरलक्ष्यो यो लक्ष्यते ज्योतिषः परः।
यस्मिन्नेव यतश्चैव यस्यैतदखिलं जगत्॥ २३॥
तस्मै समस्तजगतामम्राय नमो नमः।
आद्यः प्रजापतिः सोऽपि पितॄणां परमः पतिः।

पतिः सुराणां यस्तस्मै नमः कृष्णाय वेधसे॥ २४॥

Salute to Vidhātā (creator) invisible to the people materialistic but visible at heart, to the people not attached to worldly affairs, who spreads light outside and always invisible, who is seen apparent in the light, the god in whom this whole world is existed, who is the creator of this universe and who himself rules over this world. Frequent salute to the foremost Prajāpati, the supreme administrator of Pitṛgaṇas and the god Kṛṣṇa who is the ruler of all gods.

यः प्रवृत्तैर्निवृत्तैश्च कर्मभिस्तु विरज्यते।

स्वर्गापवर्गफलदो नमस्तस्मै गदाभृते॥ २५॥

Salute to the god who holds mace in his hand, who is detached to the intended and given-up trend of deeds and who render with the fruit of heaven emancipation.

यश्चिन्त्यमानो मनसा सद्यः पापं व्यपोहति।

नमस्तस्मै विशुद्धाय परस्मै हरिमेधसे॥ २६॥

Salute to that sacrosanct Harimedhā supreme soul who destroys all evils when duly remembered by devotees.

ये पश्यन्त्यखिलाधारमीशानमजमव्ययम्।

न पुनर्जन्ममरणं प्राप्नुवन्ति नमामि तम्॥ २७॥

I salute that god who is the sole cause of the world, Īśāna, Aja (Unborn) and imperishable (Imperishable), whose glimpse can destroy forever the cycle of birth and death.

यो यज्ञो यज्ञपरमैरिज्यते यज्ञसंस्थितः।

तं यज्ञपुरुषं विष्णुं नमामि प्रभुमीश्वरम्॥ २८॥

I salute that yajña form, yajña established, yajña Puruṣa, Īśvara, lord Viṣṇu.

गीयते सर्ववेदेषु वेदविद्भिर्विदां गतिः।

यस्तस्मै वेदवेद्याय नित्याय विष्णवे नमः॥ २९॥

I salute the god duly praised in all the Vedas by the scholars (known to the Vedas), who is the aim of learned persons, who is known to the Vedas and everlasting.

यतो विश्वं समुद्भूतं यस्मिन्प्रलयमेष्यति।

विश्वोद्भवप्रतिष्ठाय नमस्तस्मै महात्मने॥ ३०॥

Salute to that supreme soul from whom this world has been originated, will finally merge and who is the cause of the origin and existence of the world.

आब्रह्मास्तम्बपर्यन्तं व्याप्तं येन चराचरम्।

मायाजालसमुन्नद्धं तमुपेन्द्रं नमाम्यहम्॥ ३१॥

I salute that Upendra under whose control the movable and immovable Ābrahmastamba (world) is so extended.

योऽत्र तोयस्वरूपस्थो बिभर्त्यखिलमीश्वरः।

विश्वं विश्वपतिं विष्णुं तं नमामि प्रजापतिम्॥ ३२॥

I salute that ruler of the universe and Prajāpati Viṣṇu who provides with maintenance this entire world and who has existed in the form of water.

मूर्तं तमोऽसुरमयं तद्विना विनिहन्ति यः।

रात्रिजं सूर्यरूपी च तमुपेन्द्रं नमाम्यहम्॥ ३३॥

I salute the Upendra in the form of sun who shelters the tangible dark monster of the night.

यस्याक्षिणी चन्द्रसूर्यौ सर्वलोकशुभाशुभम्।

पश्यतः कर्म सततं तमुपेन्द्रं नमाम्यहम्॥ ३४॥

Whose sun and moon eyes watch all good and bad activities of organisms executed throughout the three-worlds, I salute that Upendra.

यस्मिन्सर्वेश्वरे नित्यं सत्यमेतन्मयोदितम्।

नानृतं तमजं विष्णुं नमामि प्रभवाव्ययम्॥ ३५॥

I salute that unborn, everlasting creator Viṣṇu, the Sarveśvara about whom all that I have said is true and not untrue.

यद्येतत्सत्यमुक्तं मे भूयश्चातो जनार्दन।

सत्येन तेन सकलाः पूर्यन्तां मे मनोरथाः॥ ३६॥

O Janārdana! by virtue of the truth if actually I have stated true here may he fulfil my all desires.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे अदितिवरप्रदानवर्णने सप्तविंशोऽध्यायः॥ २७॥

Chapter 28

Grant of boon to Aditi by lord Viṣṇu

लोमहर्षण उवाच

एवं स्तुतोऽथ भगवान्वासुदेव उवाच ताम्।

अदृश्यः सर्वभूतानां तस्याः संदर्शने स्थितः॥ १॥

Lomaharṣaṇa said- Lord Vāsudeva, invisible to all creatures appeared before her as a result of the prayer so made and said-

श्रीभगवानुवाच

मनोरथांस्त्वमदिते यानिच्छस्यभिवाञ्छितान्।

तांस्त्वं प्राप्स्यसि धर्मज्ञे मत्प्रसादान्न संशयः॥ २॥

Lord Viṣṇu said- O religion abiding Aditi! You shall undoubtedly receive all that is desired by you under my grace.

शृणु त्वं च महाभागे वरो यस्ते हृदि स्थितः।

मद्दर्शनं हि विफलं न कदाचिद्भविष्यति॥ ३॥

O great lady! Ask for whatever you desire and listen that a glimpse of me by the devotees seldom proves fruitless.

यश्चेह त्वद्वने स्थित्वा त्रिरात्रं वै करिष्यति।

सर्वे कामाः समृध्यन्ते मनसा यानिहेच्छति॥ ४॥

Whosoever person shall live in this forest for three nights with penance, all his desires will be fulfilled by my pleasure.

दूरस्थोऽपि वनं यस्तु अदित्याः स्मरते नरः।

सोऽपि याति परं स्थानं किं पुनर्निवसन्नरः॥ ५॥

For to say of the man who resides in that forest when merely remembering once the Aditivana enables a man living at far distance to attain the supreme abode.

यश्चेह ब्राह्मणान्यञ्च त्रीन्वा द्वावेकमेव वा।

भोजयेच्छ्रद्धया युक्तः स याति परमां गतिम्॥ ६॥

Whosoever person shall offer food to fire, a tree, two or even only one Brahmin with sheer obeisance definitely will attain the best position in his life.

अदितिरुवाच

यदि देवः प्रसन्नस्त्वं भक्त्या मे भक्तवत्सल।

त्रैलोक्याधिपतिः पुत्रस्तदस्तु मम वासवः॥ ७॥

Aditi said- O merciful god! I wish to see my son Indra, the ruler of three-worlds if you indeed are pleased with my devotion.

हृतं राज्यं हृतश्चास्य यज्ञभाग इहासुरैः।

त्वयि प्रसन्ने वरद तत्प्राप्नोतु सुतो मम॥ ८॥

The monsters have exhorted his state and the share in offering (yajña). O gracious lord! My son should regain his right with your pleasure.

हृतं राज्यं न दुःखाय मम पुत्रस्य केशव।

प्रपन्नदायविभ्रंशो बाधां मे कुरुते हृदि॥ ९॥

O Keśava! The confiscation of the state from my son is not a matter of worry to me but the bereavement of coparcenary share from the subjugated is the strong cause for my pain.

भगवानुवाच

कृतः प्रसादो हि मया तव देवि यथेप्सितम्।

स्वांशेन चैव ते गर्भे संभविष्यामि कश्यपात्॥ १०॥

The lord said- O goddess! I have graced on you as per your desire. I will come to your womb soon by virtue of coition by Kaśyapa through my own rays and thus, will become your son.

तव गर्भे समुद्भूतस्ततस्ते ये त्वरातयः।

तानहं च हनिष्यामि निर्वृता भव नन्दिनि॥ ११॥

I will kill all your enemies after birth from your womb. O Nandinī! return now to your āśrama.

अदितिरुवाच

प्रसीद देवदेवेश नमस्ते विश्वभावन।

नाहं त्वामुदरे वोढुमीश शक्ष्यामि केशव।

यस्मिन्प्रतिष्ठितं सर्वं विश्वयोनिस्त्वमीश्वरः॥ १२॥

Aditi said- O god of the gods! Please, be gracious. O beloved of the whole universe! I salute you. O Keśava! O Īśā! I will not able to endure you as everything is within yourself. You are Viśvayoni and Īśvara.

श्रीभगवानुवाच

अहं च त्वां वहिष्यामि आत्मानं चैव नन्दिनि।

न च पीडां करिष्यामि स्वस्ति तेऽस्तु व्रजाम्यहम्॥ १३

The lord said- O Nandini! I will bear you as well as myself and you will feel no pain during pregnancy. I wish all good of you and now leave this place.

इत्युक्त्वाऽन्तर्हिते देवेऽदितिर्गर्भं समादधे।
गर्भस्थिते तत: कृष्णे चचाल सकला क्षिति:।
चकम्पिरे महाशैला जग्मु: क्षोभं महाब्धय:॥ १४॥

With these words, the lord suddenly vanished. Aditi was conceived within due course of time. The whole universe became capricious since the day Kṛṣṇa came into the womb of Aditi. The mountains started shivering and oceans frequently rising with tides.

यतो यतोऽदितिर्याति ददाति पदमुत्तमम्।
ततस्तत: क्षिति: खेदान्ननाम द्विजपुंगवा:॥ १५॥

O great Brāhmaṇas! The earth falling under the feet of Aditi during pregnancy pressed down on her walking.

दैत्यानामपि सर्वेषां गर्भस्थे मधुसूदने।
बभूव तेजसो हानिर्यथोक्तं परमेष्ठिना॥ १६॥

As lord Brahmā had stated earlier, the splendour (so developed by demons by observing religion) of demons began decreasing since the day the lord Madhusūdana appeared in the womb of Aditi.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे अदितिवरप्रदानवर्णने अष्टविंशोऽध्याय:॥ २८॥

Chapter 29

Condemning and Imparting of Curse to Bali

लोमहर्षण उवाच

निस्तेजसोऽसुरान्दृष्ट्वा समस्तानसुरेश्वरः।

प्रह्लादमथ पप्रच्छ बलिरात्मपितामहम्॥ १॥

Lomaharṣaṇa said- When the demon king Bali saw all demons losing their splendour, he enquired of his grandfather Prahlāda about the reason for this change.

बलिरुवाच

तात निस्तेजसो दैत्या निर्दग्धा इव वह्निना।

किमेते सहसैवाद्य ब्रह्मदण्डहता इव॥ २॥

Bali said- O grandfather! The demons have lost their splendour and their physique is now appearing as singed by fire. Why have all these suddenly become as beaten by Brahmadaṇḍa?

दुरिष्टं किं नु दैत्यानां किं कृत्या विधिनिर्मिता।

नाशायैषा समुद्भूता येन निस्तेजसोऽसुराः॥ ३॥

Has anything wrong taken place for the demons? or any Kṛtyā has been arisen for the destruction of the demons? Otherwise, tell me the reason for the fading of the monsters.

लोमहर्षण उवाच

इत्यसुरवरस्तेन पृष्टः पौत्रेण ब्राह्मणाः।

चिरं ध्यात्वा जगादेदमसुरं तं तदा बलिम्॥ ४॥

Lomaharṣaṇa said- O Brahmins! Prahlāda peeped deep into matter for long when so enquired by Bali. He then replied.

प्रह्लाद उवाच

चलन्ति गिरयो भूमिर्जहाति सहजां धृतिम्।

सद्यः समुद्राः क्षुभिता दैत्या निस्तेजसः कृताः॥ ५॥

Prahlāda said- The mountains are trembling, the earth is losing her patience, the oceans are frequently rising with tides and the demons have lost splendour.

सूर्योदय यथा पूर्वं तथा गच्छन्ति न ग्रहाः।

देवानां च परा लक्ष्मीः कारणेनानुमीयते॥ ६॥

The stars are not moving as before the sun rises. The peculiar Lakṣmī of gods through reason is estimated.

महदेतन्महाबाहो कारणं दानवेश्वर।

न ह्यल्पमिति मन्तव्यं त्वया कार्यं कथंचन॥ ७॥

O great arm! O king of demons! It is certainly a major cause. One should not deem it a simple matter and you should exercise any measure for it (In case, it is not done, the dire-consequences in future are not ruled out).

लोमहर्षण उवाच

इत्युक्त्वा दानवपतिं प्रह्लादः सोऽसुरोत्तमः।

अत्यर्थभक्तो देवेशं जगाम मनसा हरिम्॥ ८॥

Lomaharṣaṇa said- The demon kin Prahlāda then remembered the sacrosanct god Nārāyaṇa and took his shelter.

स ध्यानपथगं कृत्वा प्रह्लादश्च मनोऽसुरः।
विचारयामास ततो यथा देवो जनार्दनः॥ ९॥

Prahlāda began to concentrate on god Janārdana and his mind was engrossed in the almighty.

स ददर्शोदरेऽदित्याः प्रह्लादो वामनाकृतिम्।
तदन्तश्च वसून रुद्रानश्विनौ मरुतस्तथा॥ १०॥
साध्यान् विश्वे तथादित्यांन् गन्धर्वोरगराक्षसान्।
विरोचनं च तनयं बलिं चासुरनायकम्॥ ११॥
जम्भं कुजम्भं नरकं बाणमन्यांस्तथाऽसुरान्।
आत्मानमुर्वीं गगनं वायु वारि हुताशनम्॥ १२॥
समुद्राद्रिसरिद्द्वीपान्सरांसि च पशून्महीम्।
वयोमनुष्यानखिलांस्तथैव च सरीसृपान्॥ १३॥
समस्तलोकस्रष्टारं ब्रह्माणं भवमेव च।
ग्रहनक्षत्रताराश्च दक्षाद्यांश्च प्रजापतिन्॥ १४॥
संपश्यन्विस्मयाविष्टः प्रकृतिस्थः क्षणात्पुनः।
प्रह्लादः प्राह दैत्येन्द्रं बलिं वैरोत्रिं ततः॥ १५॥

He saw dwarf-shaped lord in the womb of Aditi. Prahlāda fell in the net of overwhelming surprise when he saw all Vasus, Rudras, both Aśvinīkumāras, Marutas, Sādhyas, Viśvedevas, Ādityas, Gandharvas, serpents, monsters, his son Virocana, Bali, Jambha, Kujambha, Naraka, Bāṇa, other monsters including himself and the earth, ether, air, water, fire, oceans, mountains, rivers, islands, reservoirs, animals, birds, all human beings, reptiles, Brahmā (the creator), Śiva, stars, constellations, galaxy and all Prajāpatis including Dakṣa. However, he soon returned to conscious and said Bali, the son of demon king Virocana.

तत्संज्ञातं मया सर्वं यदर्थं भवतामियम्।
तेजसो हानिरुत्पन्ना शृण्वन्तु तदशेषतः॥ १६॥

I have now fully known the cause for the loss of your splendour. Listen to it in detail.

देवदेवो जगद्योनिरयोनिर्जगदादिजः।
अनादिरादिर्विश्वस्य वरेण्यो वरदो हरिः॥ १७॥
परावराणां परमः परापरसतां गतिः।
प्रभुः प्रमाणं मानानां सप्तलोकगुरोर्गुरुः।
स्थितिं कर्तुं जगन्नाथः सोऽचिन्त्यो गर्भतां गतः॥ १८॥

Jagannātha, the god of gods, the yoni of the world, ayoni, the foremost born in the world, unborn, Vareṇya, Varada, Hari, supreme in Parāvars, the axiom of gentlemen in the material and metaphysical world, the authoritative dimension god, preceptor to the preceptors of all the seven lokas has come in the womb for re-establishing stability in this world.

प्रभुः प्रभूणां परमः पराणा-
मनादिमध्यो भगवाननन्तः।
त्रैलोक्यपंशेन सनाथमेकः
कर्तुं महात्माऽदितिजोऽवतीर्णः॥ १९॥

The god of gods, greatest, beyond the creation of beginning, middle and the last (viz. unborn, unlived, undead), unending great soul god has incarnated in the form of son to Aditi for the welfare of this entire universe.

न यस्य रुद्रो न च पद्मयोनि-
र्नेन्द्रो न सूर्येन्दुमरीचिमिश्राः।
जानन्ति दैत्याधिप यत्स्वरूपं
स वासुदेवः कलयावतीर्णः॥ २०॥

O the king of demon! Vāsudeva never seen even by Rudra, Brahma, Indra, Sun, Moon and Marīci etc. has been born with one of his rays (Kalā).

यमक्षरं वेदविदो वदन्ति
विशन्ति यं ज्ञानविधूतपापाः।
यस्मिन्प्रविष्टा न पुनर्भवन्ति
तं वासुदेवं प्रणमामि देवम्॥ २१॥

He is addressed as syllable by the people learned in the Vedas, the innocent people by virtue of their knowledge merge with him and never again fall in the cycle of born and death. I salute Vāsudeva of such characteristics.

भूतान्यशेषाणि यतो भवन्ति
यथोर्मयस्तोयनिधेरजस्रम्।
लयं च यस्मिन्प्रलये प्रयान्ति
तं वासुदेवं प्रणतोऽस्म्यचिन्त्यम्॥ २२॥

I salute Vāsudeva who originates all creatures ceaselessly like the sea waves and calls back to them all within him at the time of great devastation (Mahāpralaya).

न यस्य रूपं न बलं प्रभावो
न च प्रताप: परमस्य पुंस:।
विज्ञायते सर्वपितामहाद्यैस्तं
वासुदेवं प्रणमामि नित्यम्॥ २३॥

I salute daily Vāsudeva whose complexion, power, influence and magnificence is even unknown to Brahmā etc. gods.

रूपस्य चक्षुर्ग्रहणे त्वगेषा
स्पर्शग्रहित्री रसना रसस्य।
घ्राणं च गन्धग्रहणे नियुक्तं
न घ्राणचक्षु: श्रवणादि तस्य॥ २४॥

(It is true that) he has provided all creatures with eyes to see, skin to touch, tongue to enjoy taste and nose to smell but he himself is without these sensory organs.

स्वयंप्रकाश: परमार्थतो य:
सर्वेश्वरो वेदितव्य: स युक्त्या।
शक्यं तमीड्यमनघं च देवं
ग्राह्यं नतोऽहं हरिमीशितारम्॥ २५॥

The god of all (Sarveśvara) who himself is light, can be realised through the application of mind. I salute that powerful, adorable, innocent, omnipresent, Īśa, Hari.

येनैकदंष्ट्रेण समुद्धृतेयं
धराऽचला धारयतीह सर्वम्।
शेते ग्रसित्वा सकलं जगद् य-
स्तमीड्यमीशं प्रणतोऽस्मि विष्णुम्॥ २६॥

The ever stable earth lifted up by him on a single tooth (viz. when god Viṣṇu incarnated as Varāha) is so powerful as all creatures live on it. He sleeps after merging the entire world within him. I salute such magnificent god Viṣṇu.

अंशावतीर्णेन च येन गर्भे
हतानि तेजांसि महाऽसुराणाम्।
नमामि तं देवमनन्तमीश
मशेषसंसारतरो: कुठारम्॥ २७॥

I salute the god who is like an axe to the world tree (viz. at the time of destruction) ad who had pull out the splendour of mighty demons even when he was in the womb.

देवो जगद्योनिरयं महात्मा
स षोडशांशेन महासुरेन्द्रा:।
सुरेन्द्रमातुर्जठरं प्रविष्टो
हतानि वस्तेन बलं वपूंषि॥ २८॥

O great demons! That great soul god in the form of world-yoni has introduced himself into the womb of Indra's mother having sixteenth fraction of his art (Kalā) or rays. He has pull all your physical powers now.

बलिरुवाच
तात कोऽयं हरिर्नाम यतो नो भयमागतम्।
सन्ति मे शतशो दैत्या वासुदेवबलाधिका:॥ २९॥

Bali enquired- O grandfather! Who is such Hari now become cause for our fright? Here are several thousand demons with us who are more mighty than Vāsudeva.

विप्रचित्ति: शिबि: शंकुरय:शंकुस्तथैव च।
हयशिरा अश्वशिरा भङ्गकारो महाहनु:॥ ३०॥
प्रतापी: प्रघश: शुम्भ: कुक्कुराक्षश्च दुर्जय:।
एते चान्ये च मे सन्ति दैतेया दानवास्तथा॥ ३१॥

Among these demons, some are Vipracitti, Śibi, Śaṅku, Ayaḥśaṅku, Hayaśirā, Aśvaśirā, Bhaṅkāra, Mahāhanu, Pratāpī, Praghaśa, Śambhu, Durjaya and Kukurākṣa.

महाबला महावीर्या भूभारधरणक्षमा:।
एषामेकैकश: कृष्णो न वीर्यार्द्धेन संमित:॥ ३२॥

All these are great warriors, valorous and even capable to hold the burden of the entire

earth. Kṛṣṇa is not even comparable to half power which each of these demons holds.

लोमहर्षण उवाच

पौत्रस्यैतद्वचः श्रुत्वा प्रह्लादो दैत्यसत्तमः।

सक्रोधश्च बलिं प्राह वैकुण्ठाक्षेपवादिनम्॥ ३३॥

Lomaharṣaṇa said- Prahlāda got angry at listening to such a statement derogating the power of god Viṣṇu from his grandson. He said to Bali.

विनाशमुपयास्यन्ति दैत्या ये चापि दानवाः।

येषां त्वमीदृशो राजा दुर्बुद्धिरविवेकवान्॥ ३४॥

All these monsters and demons shall be killed under the rule of such a foolish and malafide king as you are.

देवदेवं महाभागं वासुदेवमजं विभुम्।

त्वामृते पापसंकल्पः कोऽन्य एवं वदिष्यति॥ ३५॥

O evil mind! Who except you shall make such derogatory comments on the god of gods, sovereign Vāsudeva and Mahābhāga Aja?

य एते भवता प्रोक्ताः समस्ता दैत्यदानवाः।

सब्रह्मकास्तथा देवाः स्थावरान्ता विभूतयः॥ ३६॥

त्वं चाहं च जगच्चेदं साद्रिद्रुमनदीवनम्।

समुद्रद्वीपलोकोऽयं यश्चेदं सचराचरम् ॥ ३७॥

यस्याभिवाद्यवन्द्यस्य व्यापिनः परमात्मनः।

एकांशांशकलाजन्म कस्तमेवं प्रवक्ष्यति॥ ३८॥

ऋते विनाशाभिमुखं त्वामेकमविवेकिनम्।

दुर्बुद्धिमजितात्मानं वृद्धानां शासनातिगम्॥ ३९॥

Who except you, destruction, fool, evil-minded, ignorant to soul (Ajitātmā), violator of elder's advice; will put such derogatory remarks about the revered god who has originated all these demons and monsters told by you including gods, the movable and immovable properties, you yourself, me, these mountains, trees, rivers and forest found in this world with all oceans and islands by one mere friction of his art.

शोच्योऽहं यस्य मे गेहे जातस्तव पिताऽधमः।

यस्य त्वमीदृशः पुत्रो देवदेवावमानकः॥ ४०॥

It is a matter of anxiety to me that the cunning son I am blessed with who could reproduce a son speaking insults to the god of god Viṣṇu.

तिष्ठत्यनेकसंसारसंघातौघविनाशिनि।

कृष्णे भक्तिरहं तावदवेक्ष्यो भवता न किम्॥ ४१॥

For to say your devotion for Kṛṣṇa, the destroyer of the entire world with its creatures, had you not at least take a care of my honour, (who is your grandfather).

न मे प्रियतरः कृष्णादपि देहोऽयमात्मनः।

इति जानात्ययं लोको भवांश्च दितिनन्दन॥ ४२॥

O son of Diti! You yourself including this whole world also knows the fact that I love Kṛṣṇa beyond my own life. (viz. no value of my life without Kṛṣṇa).

जानन्नपि प्रियतरं प्राणेभ्योऽपि हरिं मम।

निन्दां करोषि तस्य त्वमकुर्वन्गौरवं मम॥ ४३॥

In spite of duly known to the fact that I love Kṛṣṇa more than my life, you shown disrespect me condemning that god in my presence.

विरोचनस्तव गुरुर्गुरुस्तस्याप्यहं बले।

ममापि सर्वजगतां गुरुर्नारायणो हरिः॥ ४४॥

O Bali! Your preceptor (father) is Virocana, I am his preceptor (father) and my preceptor (father) is Nārāyaṇa Hari.

निन्दां करोषि तस्मिंस्त्वं कृष्णे गुरुगुरोर्गुरौ।

यस्मात्तस्मादिहैव त्वमैश्वर्याद् भ्रंशमेष्यसि॥ ४५॥

(When this is the position) you are condemning your preceptor (Virocana), his preceptor (Prahlāda) and my preceptor Śrī Kṛṣṇa. Hence, your prosperity shall lick the dust as a result of such gross humiliation.

स देवो जगतां नाथो बले प्रभुर्जनार्दनः।

नन्वहं प्रत्यवेक्ष्यस्ते भक्तिमानत्र मे गुरुः॥ ४६॥

O Bali! That supreme Janārdana is the master of this whole universe. Considering me devoted to my preceptor (viz. I myself) you should have not criticised me.

एतावन्मात्रमप्यत्र निन्दता जगतो गुरुम्।
नापेक्षितस्त्वया यस्मात्तस्माच्छापं ददामि ते॥४७॥

O accused of criticising the preceptor of this whole universe! as you have not taken the least care of me, I curse you.

यथा मे शिरसश्छेदादिदं गुरुतरं बले।
त्वयोक्तमच्युताक्षेपं राज्यभ्रष्टस्तथा पत॥४८॥

O Bali! the derogatory remark you made on Acyuta is more cruel than my murder. Hence, dethroned soon and live a pauper's life.

यथा न कृष्णादपरः परित्राणं भवार्णवे।
तथाऽचिरेण पश्येयं भवन्तं राज्यविच्युतम्॥४९॥

As there is no other saviour except lord Kṛṣṇa from the ocean of worldly living, may I see you soon dethroned.

इति श्रीवामनपुराणे सरोमाहात्म्ये उनत्रिंशोऽध्यायः॥२९॥

Chapter 30

Eulogy of Vāmana by Brahma

लोमहर्षण उवाच

इति दैत्यपतिः श्रुत्वा वचनं रौद्रमप्रियम्।

प्रसादयामास गुरुं प्रणिपत्य पुनः पुनः॥ १॥

Lomaharṣaṇa said- The king Bali bowed several times on the feet of the preceptor (Prahlāda) in order to pacify him.

बलिरुवाच

प्रसीद तात मा कोपं कुरु मोहहते मयि।

बलावलेपमूढेन मयैतद्वाक्यमीरितम्॥ २॥

Bali requested- O grandfather! Please, be happy and do not curse me as I fell pray to affection. Such remarks were made by me having been proud of power the vested in me.

मोहापहतविज्ञानः पापोऽहं दितिजोत्तम।

यच्छप्तोऽस्मि दुराचारस्तत्साधु भवता कृतम्॥ ३॥

O great demon! I am a sinner as I had lost discretion on account of affection gripped. I say good the curse you have inflicted on me.

राज्यभ्रंशं यशोभ्रंशं प्राप्स्यामीति ततस्त्वहम्।

विषण्णोऽसि यथा तात तथैवाविनये कृते॥ ४॥

O grandfather! As you have been aggrieved due to my obstinacy, I therefore, accept decay of fame and dethroning.

त्रैलोक्यराज्यमैश्वर्यमन्यद्वा नातिदुर्लभम्।

संसारे दुर्लभास्तात गुरवो ये भवद्विधाः॥ ५॥

O grandfather! It is not tough to gain ruling over three-world, the luxury or anything other but a preceptor like you are rarely found.

प्रसीद तात मा कोपं कर्तुमर्हसि दैत्यप।

त्वत्कोपपरिदग्धोऽहं परितप्ये दिवानिशम्॥ ६॥

O guardian of demons! Be happy and spit on the anger now. I am burning in the fire erupted through your anger.

प्रह्लाद उवाच

वत्स कोपेन मे मोहो जनितस्तेन ते मया।

शापो दत्तो विवेकश्च मोहेनापहृतो मम॥ ७॥

Prahlāda said- O grandson! I was gripped in affection and it had destroyed within moment my discretion. Hence, I cursed you.

यदि मोहेन मे ज्ञानं नाक्षिप्तं स्यान्महासुर।

तत्कथं सर्वगं जानन्हरिं कञ्चिच्छपाम्यहम्॥ ८॥

O great demon! Had my discretion not vanished that moment, how then I would have cursed because god is omnipresent.

यो यः शापो मया दत्तो भवतोऽसुरपुंगवः।

भाव्यमेतेन नूनं तस्मात्त्वं मा विषीद वै॥ ९॥

O demon king! Don't be anxious any more as the curse will definitely act fully in the course of time.

अद्यप्रभृति देवेशे भगवत्यच्युते हरौ।

भवेथा भक्तिमानीशे स ते त्राता भविष्यति॥ १०॥

I suggest you to become a devotee to that lord Acyuta from this day and he only can defend you.

शापं प्राप्य च मे वीर देवेशः संस्मृतस्त्वया।

तथा तथा वदिष्यामि श्रेयस्त्वं प्राप्स्यसे यथा॥ ११॥

O warrior! You have remembered that god of gods when I cursed you. Hence, I will say all which will good for you.

लोमहर्षण उवाच

अदितिर्वरमासाद्य सर्वकामसमृद्धिदम्।

क्रमेण ह्युदरे देवो वृद्धिं प्राप्तो महायशा:॥ १२॥

Lomaharṣaṇa said- When Aditi got all fructifying grace, the great illustrious god (Viṣṇu) began to develop in her womb.

ततो मासेऽथ दशमे काले प्रसव आगते।

अजायत स गोविन्दो भगवान्वामनाकृति:॥ १३॥

That god Govinda later on with the initiation of the tenth month was born in a dwarf's body.

अवतीर्णे जगन्नाथे तस्मिन्ह सर्वामरेश्वरे।

देवाश्च मुमुचुर्दु:खं देवमाताऽदितिस्तथा॥ १४॥

The gods and their mother Aditi freed themselves from the tough grip of sorrow with the birth of that Jagannātha who was god of gods.

ववुर्वाता: सुखस्पर्शा नीरजस्कमभून्नभ:।

धर्मे च सर्वभूतानां तदा मतिरजायत॥ १५॥

Pleasant breeze started blowing, the sky looked clear and all organisms are inspired towards welfare activities.

नोद्वेगश्चाप्यभूद्देहे मनुजानां द्विजोत्तमा:।

तदा हि सर्वभूतानां धर्मे मतिरजायत॥ १६॥

O best Dvijas! The human beings lost anxiety and their mind tended to execute noble deeds.

तं जातमात्रं भगवान्ब्रह्मा लोकपितामह:।

जातकर्मादिकां कृत्वा क्रियां तुष्टाव च प्रभुम्॥ १७॥

Lord Brahmā appeared just when god Vāmana was born and performed the rituals like Jātakarma etc. He then chanted the prayer.

ब्रह्मोवाच

जयाधीश जयाजेय जय विश्वगुरो हरे।

जन्ममृत्युजरातीत जयानन्त जयाच्युत॥ १८॥

Brahmā said- O god of gods! Victory to you. O undefeated! Victory to you. O preceptor to world, O Hari! Victory to you. O beyond birth and death, O unending god! Victory to you. O Acyuta! Victory to you.

जयाजित जयाशेष जयाव्यक्तस्थिते जय।

परमार्थार्थ सर्वज्ञ ज्ञानज्ञेयार्थनि:सृत॥ १९॥

O unconquered! Victory to you. O Aśeṣa! Victory to you. O inexpressible! Victory to you. O the supreme essence! O omniscient! You have originated the knowledge and its perceivable meaning! Victory to you.

जयाशेष जगत्साक्षिञ्जगत्कर्त्तर्जगद्गुरो।

जगतोऽजगदन्तेश स्थितौ पालयसे जय॥ २०॥

O Aśeṣa! O witness of world! O creator! O preceptor of world! Victory to you. O creator, nourisher and destroyer by movable and immovable! victory to you.

जयाखिल जयाशेष जय सर्वहृदिस्थित।

जयादिमध्यान्तमय सर्वज्ञानमयोत्तम॥ २१॥

O absolute! Victory to you. O Aśeṣa! Victory to you. O dweller in all hearts! Victory to you. O the beginning, middle and end of everything. O omniscient! O greatest! Victory to you.

मुमुक्षुभिरनिर्देश्य नित्यहृष्ट जयेश्वर।

योगिभिर्मुक्तिकामैस्तु दमादिगुणभूषण॥ २२॥

O beyond conscience of the people desirous of emancipation, O ever seeing god! O Īśvara! Victory to you. O Yogīs aim and O god! with Dama etc. virtues! Victory to you.

जयातिसूक्ष्म दुर्ज्ञेय जय स्थूल जगन्मय।

जय सूक्ष्मातिसूक्ष्म त्वं जयानिन्द्रिय सेन्द्रिय॥ २३॥

O most micro-form god! O rare to knowledge! Victory to you. O formidable! O world form god! Victory to you. O minutest to the micro! Victory to you. O with and without sensory organs! Victory to you.

जय स्वमायायोगस्थ शेषभोग जयाक्षर।

जयैकदंष्ट्राप्रान्तेन समुद्धृतवसुंधर॥ २४॥

O meditator on Māyā (illusion)! Victory to you. O syllable on the bed of Śeṣa! Victory to you. O uplifter of the earth on a single tooth (Vārāha)! Victory to you.

नृकेसरिन्सुरारातिवक्षःस्थलविदारण।

साम्प्रतं जय विश्वात्मन्मायावामन केशव॥ २५॥

O Nṛsiṁha! O dissector of the hearts of gods' enemies, O Viśvātman! O Māyā Vāmana! O Keśava! Victory to you.

निजमायापरिच्छिन्न जगद्धातर्जनार्दन।

जयाचिन्त्य जयानेकस्वरूपैकविध प्रभो॥ २६॥

O god you are beyond the reach of illusion (Māyā)! O the ruler of world! O Janārdana! Victory to you. O god you are beyond imagination and are in countless forms. O absolute outstanding god! Victory to you.

वर्द्धस्व वर्द्धितानेकविकारप्रकृते हरे।

त्वय्येषा जगतामीशे संस्थिता धर्मपद्धतिः॥ २७॥

O god you have increased numerous defects by way of Prakṛti (nature). Such magnificent Hari! May you grow fast. The system of religion exists on you god.

न त्वामहं न चेशानो नेन्द्राद्यास्त्रिदशा हरे।

ज्ञातुमीशा न मुनयः सनकाद्या न योगिनः॥ २८॥

O Hari! Śaṅkara, Indra gods including I myself, Sanaka etc. sages or Yogīs are not capable to recognise you.

त्वं मायापटसंवीतो जगत्यत्र जगत्पते।

कस्त्वां वेत्स्यति सर्वेश त्वत्प्रसादं विना नरः॥ २९॥

O master of universe! You are covered by an apparel of illusion in this world. O god of all gods! Who can recognise you without your pleasure?

त्वमेवाराधितो येन प्रसादसुमुखः प्रभो।

स एव केवलं देवं वेत्ति त्वां नेतरो जनः॥ ३०॥

O sovereign! Only the devotee graced by you knows you and nobody else.

तदीश्वरेश्वरेशान विभो वर्द्धस्व भावन।

प्रभवायास्य विश्वस्य विश्वात्मन्पृथुलोचन॥ ३१॥

O god of gods! O Īśvara, O sovereign! O Bhāvana! O the soul of the world! O Pṛthulocana! may you access growth for the origin of this world?

लोमहर्षण उवाच

एवं स्तुतो हृषीकेशः स तदा वामनाकृतिः।

प्रहस्य भावगम्भीरमुवाचारूढसंपदम्॥ ३२॥

Lomaharṣaṇa said- The dwarf Hṛṣīkeśa then smiled and said in an impressive and elegant manner.

स्तुतोऽहं भवता पूर्वमिन्द्राद्यैः कश्यपेन च।

मया च वः प्रतिज्ञातमिन्द्रस्य भुवनत्रयम्॥ ३३॥

You yourself, Indra etc. gods and Kaśyapa had prayed to me during ancient period. I had also promised to return the empire of heaven to Indra amid your presence.

भूयश्चाहं स्तुतोऽदित्या तस्याश्चापि मयाश्रुतम्।

यथा शक्राय दास्यामि त्रैलोक्यं हतकण्टकम्॥ ३४॥

Aditi had then worshipped me and I again promised her that I would give Indra an empire consisting of the three-world absolutely free from encumbrances.

सोऽहं तथा करिष्यामि यथेन्द्रो जगतः पतिः।

भविष्यति सहस्राक्षः सत्यमेतद् ब्रवीमि वः॥ ३५॥

I shall chalk out a plan there to enthrone the thousand-eyed Indra on the empire of three-worlds. I am giving a true statement to all of you present here.

ततः कृष्णाजिनं ब्रह्मा हृषीकेशाय दत्तवान्।

यज्ञोपवीतं भगवान्ददौ तस्य बृहस्पतिः॥ ३६॥

Lord Brahmā then gave the hide of a black stag to Hṛṣīkeśa and lord Jupiter gave a sacrificial thread (yajñopavīta).

आषाढमददाद्दण्डं मरीचिर्ब्रह्मणः सुतः।

कमण्डलुं वसिष्ठश्च कौशं चीरमथाङ्गिराः।

आसनं चैव पुलहः पुलस्त्यः पीतवाससी॥ ३७॥

Marīci, the son of Brahmā, gave him a stick of Palāśa. Vasiṣṭha gave a kamaṇḍalu and Aṅgirā gave a silk cloth. Pulaha gave an āsana and Pulastya gave two yellow tint clothes.

उपतस्थुश्च तं वेदाः प्रणवस्वरभूषणाः।

शास्त्राण्यशेषाणि तथा सांख्ययोगोक्तयश्च याः॥ ३८॥

Vedas with chanting "Oṁ", all scriptures and the dictums contemplated on philosophies like Sāṁkhya Yoga etc. automatically inserted themselves into his mind.

स वामनो जटी दण्डी छत्री धृतकमण्डलुः।
सर्ववेदमयो देवो बलेरध्वरमभ्यगात्॥ ३९॥

That Vāmana (dwarf) with matted hair, a stick, an umbrella and a water-pot (kamaṇḍala) then went to the offering (yajña) hosted by demon king Bali.

यत्र यत्र पदं विप्रा भूभागे वामनो ददौ।
ददाति भूमिर्विवरं तत्र तत्राभिपीडिता॥ ४०॥

O Brahmins! The land pressed by the feet of Vāmana while walking were turned into deep trenches on his way to Bali.

स वामनो जडगतिर्मृदु गच्छन्सपर्वताम्।
साब्धिद्वीपवतीं सर्वां चालयामास मेदिनीम्॥ ४१॥

The slow motion of Vāmana shook the entire earth consisting of oceans, islands and mountains even when he was putting his steps gently.

बृहस्पतिस्तु शनकैर्मार्गं दर्शयते शुभम्।
तथा क्रीडाविनोदार्थमतिजाङ्य गतोऽभवत्॥ ४२॥

Jupiter became a guide to him and he also put a brake on his swift walking. For the sake of joking and recreation, he was also walking with him at slow speed.

ततः शेषो महानागो निःसृत्यासौ रसातलात्।
साहाय्यं कल्पयामास देवदेवस्य चक्रिणः॥ ४३॥

The great serpent came up from the nether region and began assisting that god with discus in hand.

तदद्यापि च विख्यातमहेर्विलमनुत्तमम्।
तस्य संदर्शनादेव नागेभ्यो न भयं भवेत्॥ ४४॥

That sacred place is popular even today as Ahivila. A man seldom fears serpents when he merely visits that place and sees it.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे
कश्यपकृतभगवत्स्तुतौ त्रिंशोऽध्यायः॥ ३०॥

Chapter 31

Description of the characters of Vāmana and Bali

लोमहर्षण उवाच

सपर्वतवनामुर्वीं दृष्ट्वा संक्षुभितां बलिः।

पप्रच्छोशनसं शुक्रं प्रणिपत्य कृताञ्जलिः॥ १॥

Lomaharṣaṇa said- Bali asked Śukrācārya the reason for the shaking of the entire earth with all forests and mountains.

आचार्य क्षोभमायाति साब्धिभूमिधरा मही।

कस्माद्य नासुरान्भागान्प्रतिगृह्णन्ति वह्नयः॥ २॥

O Ācārya! What is the reason for the shaking of this entire earth consisting of oceans and mountains and why the fire is not accepting (burning) the oblation offered for the share of monsters?

इति पृष्टोऽथ बलिना काव्यो वेदविदां वरः।

उवाच दैत्याधिपतिं चिरं ध्यात्वा महामतिः॥ ३॥

Having questioned by Bali, Śukrācārya, the foremost of Vedic scholars, concentrated his mind a long on the topic enquired and then told to the chief of demons.

अवतीर्णो जगद्योनिः कश्यपस्य गृहे हरिः।

वामनेनेह रूपेण परमात्मा सनातनः॥ ४॥

The everlasting supreme soul and the cause of this world (jagadyoni) has been born as Kaśyapa's son.

स नूनं यज्ञमायाति तव दानवपुंगवः।

तत्पादन्यासविक्षोभादियं प्रचलिता मही॥ ५॥

O demon king! He is undoubtedly, coming to your place of offering and this earth is shivering due to the steps he takes in walking.

कम्पन्ते गिरयश्चैव क्षुभिता मकरालयाः।

नेयं भूतपतिं भूमिः समर्था वोढुमीश्वरम्॥ ६॥

By this very reason, these mountains are trembling, the oceans are on tides and this land is not capable to bear the burden of its own master.

सदेवासुरगन्धर्वा यक्षराक्षसपन्नगा।

अनेनैव धृता भूमिरापोऽग्निः पवनो नभः।

धारयत्यखिलान्देवान्मनुष्यांश्च महासुरान्॥७॥

He himself holds all gods, Gandharvas, demi-gods, monsters, the earth including serpents, the water, fire, air, ether, human beings and all great monsters.

इयमस्य जगद्धातुर्माया कृष्णस्य गह्वरी।

धार्यधारकभावेन यथा संपीडितं जगत्॥८॥

It is the grave illusion of this world holding Kṛṣṇa and this illusion of the holder and the held in turn is being perceived as the vacillation of the world.

तत्सन्निधानादसुरा न भागर्हाः सुरद्विषः।

भुञ्जते नासुरान्भागानपि तेन त्रयोऽग्नयः॥९॥

As he is near, the monsters being enemies to the gods have been denied the oblation (Havi) and due to such influence, the three-fires are not accepting the share of monsters.

शुक्रस्य वचनं श्रुत्वा हृष्टरोमाऽब्रवीद्बलिः।

धन्योऽहं कृतपुण्यश्च यतो यज्ञपतिः स्वयम्॥१०॥

यज्ञमभ्यागतो ब्रह्मन्मत्तः कोऽन्योऽधिकः पुमान्।

Bali was in deep exhilaration on hearing the statement of Śukrācārya. He said- O Brahmin! I am the luckiest and most successful of persons as the master himself of offering (yajñapati) is approaching me. Who is there any better person than me?

यं योगिनः सदोद्युक्ताः परमात्मानमव्ययम्।

द्रष्टुमिच्छन्ति देवोऽसौ ममाध्वरमुपेष्यति।

यन्मयाचार्य कर्त्तव्यं तन्ममादेष्टुमर्हसि॥११॥

Yogins stake their life in meditation only to see that supreme and imperishable God and he himself is coming today to my place of offering. O Ācārya (Preceptor)! order me what should I do for him?

शुक्र उवाच

यज्ञभागभुजो देवा वेदप्रामाण्यतोऽसुर।

त्वया तु दानवा दैत्य यज्ञभागभुजः कृताः॥१२॥

Śukra said- O monster! The Vedas authorise only the gods to enjoy the oblations offered in yajña but you have made the monsters to accept them.

अयं च देवः सत्त्वस्थः करोति स्थितिपालनम्।

विसृष्टं च तथाऽयं च स्वयमत्ति प्रजाः प्रभुः॥१३॥

The god approaching here nourishes and gives stability to the world. He too creates the universe and he himself destroys the creation so made. All this is done on the basis of sattva property (guṇa).

भवांस्तु वन्दी भविता नूनं विष्णुः स्थितौ स्थितः।

विदित्वैवं महाभाग कुरु यत्ते मनोगतम्॥१४॥

As god Viṣṇu is engaged in administrative function, you definitely will fall in bondage. Keep this important thing in your mind and do whatever you think best.

त्वयाऽस्य दैत्याधिपते स्वल्पकेऽपि हि वस्तुनि।

प्रतिज्ञा नैव वोढव्या वाच्यं साम तथाऽफलम्॥१५॥

O demon king! Don't bind yourself under any promise and do merely a humble chat that will not involve in giving anything.

कृतकृत्यस्य देवस्य देवार्थं चापि कुर्वतः।

अलं दद्यां धनं देवे त्वेतद्वाच्यं तु याचतः।

कृष्णस्य देवभूत्यर्थं प्रवृत्तस्य महासुरः॥१६॥

O great monster! God Kṛṣṇa is under resolution to favour gods and execute something in their favour. He is determined to bring back prosperity to the gods. Hence don't say that you will give enough money for gods.

बलिरुवाच

ब्रह्मन्कथमहं ब्रूयामन्येनापि हि याचितः।

नास्तीति किमु देवेशं संसारस्याघहारिणः॥१७॥

Bali said- O Brahmin! How can I say even to the common people that the thing begged for is not with me? When this is the position of my conscience, how shall the god of gods be denied by me?

व्रतोपवासैर्विविधैर्यः प्रभुर्गृह्यते हरिः।

स मे वक्ष्यति देहीति गोविन्दः किमतोऽधिकम्॥१८॥

Countless fasts and resolutions are observed in order to see that Hari and when he himself is coming and will beg me for anything, what achievement more than it will be for me to please him?

यदर्थं सुमहारम्भा दमशौचगुणान्वितैः।
यज्ञाः क्रियन्ते यज्ञेशः स मां देहीति वक्ष्यति॥ १९॥

The god (yajñeśa) himself will beg for something with expressive words from me for whose grace the people observe Dama, purity etc. virtues and perform the most expensive offerings (yajña).

तत्साधु सुकृतं कर्म तपः सुचरितं च नः।
यन्मां देहीति विश्वेशः स्वयमेव वदिष्यति॥ २०॥

As the ruler of this world himself will ask for something from me, it indicates it climax of achievement and confirms the process through which I observed austerity.

नास्तीत्यहं गुरो वक्ष्ये तमभ्यागतमीश्वरम्।
प्राणत्यागं करिष्येऽहं न तु नास्ति जने क्वचित्॥ २१॥

O preceptor! Whether you suggest that I should answer in the negative to such a god coming as a beggar? I think it is better to die than to say 'no' to any person.

नास्तीति यन्मया नोक्तमन्येषामपि याचताम्।
वक्ष्यामि कथमायाते तस्मिन्नभ्यागतेऽच्युते॥ २२॥

When I have never refused anything to any person till date, how then will I refuse Acyuta anything on his arrival?

श्लाघ्य एव हि वीराणां दानाद्यापत्समागमः।
न बाधाकारि यद्दानं तदङ्ग बलवत्स्मृतम्॥ २३॥

The excess donation may bring sometimes adversity to the bold persons but O preceptor! the donation not causing any hurdle in anyway is undoubtedly considered a better donation.

मद्राज्ये नासुखी कश्चिन्न दरिद्रो न चातुरः।
न दुःखितो न चोद्विग्नो न शमादिविवर्जितः॥ २४॥
हृष्टस्तुष्टः सुगन्धी च तृप्तः सर्वसुखान्वितः।
जनः सर्वो महाभाग किमुताहं सदा सुखी॥ २५॥

Nobody in my realm is pauper, ailing, anxious, sad and in grief and all are virtuous. O lord! all people are healthy, sturdy, satisfied, meritorious and happy here. What to say more when I am also happy always?

एतद्विशिष्टमत्राहं दानबीजफलं लभे।
विदितं मुनिशार्दूल मयैतत् त्वन्मुखवाच्छुतम्॥ २६॥

O sage laureate! I have come to know through your information that I am going to gain the best fruit for donation of a distinct thing.

मत्प्रसादपरो नूनं यज्ञेनाराधितो हरिः।
मम दानमवाप्यासौ पुष्णाति यदि देवताः॥ २७॥

If he satiates the gods by virtue of the donation received from me, it prima-facie purported the pleasure of Hari on my prayer through this offering (yajña).

एतद्बीजवरे दानबीजं पतति चेद्गुरौ।
जनार्दने महापात्रे किं न प्राप्तं ततो मया॥ २८॥
विशिष्टं मम तद्दानं परितुष्टाश्च देवताः।
उपभोगाच्छतगुणं दानं सुखकरं स्मृतम्॥ २९॥

If the seed of my donation is sown this time in the king seed, great eligible and revered Janārdana, what is then left escaped from me? The donation is considered a hundred times greater then enjoyment (consumption).

मत्प्रसादपरो नूनं यज्ञेनाराधितो हरिः।
तेनाभ्येति न संदेहो दर्शनादुपकारस्कृत्॥ ३०॥

Hari as worshipped by me through yajña is definitely pleased with me. He, undoubtedly, is coming here to gratify me.

अथ कोपेन चाभ्येति देवभागोपरोधतः।
मां निहन्तुं ततो हि स्याद्वधः श्लाघ्यतरोऽच्युतात्॥ ३१॥

If he is coming to kill me on account of my restrictions imposed on offering oblations to gods, such a death under his anger too will be for good.

एतज्ज्ञात्वा मुनिश्रेष्ठ दानविघ्नकरेण मे।
नैव भाव्यं जगन्नाथे गोविन्दे समुपस्थिते॥ ३२॥

O great sage! take clear notice of my determination and please don't interfere on donation to god when he arrives here.

लोमहर्षण उवाच

इत्येवं वदतस्तस्य प्राप्तस्तत्र जनार्दनः।

सर्वदेवमयोऽचिन्त्यो मायावामनरूपधृक्॥ ३३॥

Lomaharṣaṇa said- As Bali could finish his statement, Janārdana in dwarf form by illusion appeared there.

तं दृष्ट्वा यज्ञवाटं तु प्रविष्टमसुराः प्रभुम्।

जग्मुः प्रभावतः क्षोभं तेजसा तस्य निष्प्रभाः॥ ३४॥

The monsters lost their splendour and began trembling when they saw Hari entered in the place of offering.

जेपुश्च मुनयस्तत्र ये समेता महाध्वरे।

वसिष्ठो गाधिजो गर्गो अन्ये च मुनिसत्तमाः॥ ३५॥

Vasiṣṭha Viśvāmitra, Garga and other renowned sages present at that yajña sat on japa (silent chanting).

बलिश्चैवाखिलं जन्म मेने सफलमात्मनः।

ततः संक्षोभमापन्नो न कश्चित्किंचिदुक्त्वान्॥ ३६॥

Bali took it as the greatest achievement of his life. As all monsters were trembling and anxious, nobody said anything to Bali.

प्रत्येकं देवदेवेशं पूजयामास तेजसा।

अथासुरपतिं प्रह्वं दृष्ट्वा मुनिवरांश्च तान्॥ ३७॥

देवदेवपतिः साक्षाद्विष्णुर्वामनरूपधृक्।

तुष्टाव यज्ञं वह्निं च यजमानमथार्चित्।

यज्ञकर्माधिकारस्थान् सदस्यान् द्रव्यसंपदम्॥ ३८॥

Dazzled by the glowing presence of Hari, everyone adored him there. The dwarf form god Viṣṇu appreciated the yajña, fire, clients, authorised members for performing that yajña and the items used for offering when he was given honour by Bali and those all great hermits.

सदस्याः पात्रमखिलं वामनं प्रति तत्क्षणात्।

यज्ञवाटस्थितं विप्राः साधु साध्वित्युदीरयन्॥ ३९॥

O Brahmins! all members to that function then arrived there and began appreciating the god Vāmana.

स चार्घमादाय बलिः प्रोद्भूतपुलकस्तदा।

पूजयामास गोविन्दं प्राह चेदं महासुरः॥ ४०॥

Over-excited Bali took Arghya, worshipped Govinda and said to him.

बलिरुवाच

सुवर्णरत्नसंघातो गजाश्वसमितिस्तथा।

स्त्रियो वस्त्राण्यलंकारान् गावो ग्रामाश्च पुष्कला॥ ४१॥

सर्वं च सकलां पृथ्वीं भवतो वा यदीप्सितम्।

तद्दामि वृणुष्वेष्टं ममार्थाः सन्ति ते प्रियाः॥ ४२॥

Bali said- I give the items like gold, gems, elephant, horses, women, ornaments, cows and villages. The entire earth or whatever you ask. Please, say what you want. All my possessions are yours.

इत्युक्तो दैत्यपतिना प्रीतिगर्भान्वितं वचः।

प्राह सस्मितगम्भीरं भगवान्वामनाकृतिः॥ ४३॥

Vāmana laughed at such an ear-pleasing request of Bali and seriously said-

ममाग्निशरणार्थाय देहि राजन्पदत्रयम्।

सुवर्णग्रामरत्नादि तदर्थिभ्यः प्रदीयताम्॥ ४४॥

O king! give me only a piece of land measuring three steps as I want to construct a fire-place (agniśālā). Give gold, villages and gems etc. things to other desirous people.

बलिरुवाच

त्रिभिः प्रयोजनं किं ते पदैः पदवतां वर।

शतं शतसहस्रं वा पदानां मार्गतां भवान्॥ ४५॥

Bali said- O the supreme designated! What use will you do of mere three steps measuring land? Ask for at least a land measuring one hundred or one hundred thousand steps.

श्रीवामन उवाच–

एतावता दैत्यपते कृतकृत्योऽस्मि मार्गणे।

अन्येषामर्थिनां वित्तमिच्छया दास्यते भवान्॥ ४६॥

Lord Vāmana replied- O demon king! I am thankful to you and an satisfied. Satisfy other persons with the donation as per their desire.

एतच्छ्रुत्वा तु गदितं वामनस्य महात्मनः।
वाचयामास वै तस्मै वामनाय महात्मने॥४७॥

Hearing these words of great souled Vāmana, Bali gave word to the great Vāmana.

पाणौ तु पतिते तोये वामनोऽभूदवामनः।
सर्वदेवमयं रूपं दर्शयामास तत्क्षणात्॥४८॥

When the custom of donation was under process, Vāmana became gigantic with pouring water drops in his palm. He then showed his body consisting of all gods within it.

चन्द्रसूर्यौ तु नयने द्यौः शिरश्चरणौ क्षितिः।
पादाङ्गुल्यः पिशाचास्तु हस्ताङ्गुल्यश्च गुह्यकाः॥४९॥

(In such a gigantic form) the sun and moon were his eyes, ether was his head, earth was his two feet, the devils were his toes and Guhyaka were the fingers on hand.

विश्वेदेवाश्च जानुस्था जङ्घे साध्याः सुरोत्तमाः।
यक्षा नखेषु संभूता रेखास्वप्सरसस्तथा॥५०॥

Viśvedevas were his thighs, Sādhyas both his pubic, Yakṣas his nails and nymphs the lines.

दृष्टिर्ऋक्षाण्यशेषाणि केशाः सूर्यांशवः प्रभोः।
तारका रोमकूपाणि रोमेषु च महर्षयः॥५१॥

All constellations were his sight, sun-beams were his hair, galaxies were his furs and the hermits were seated on those furs.

बाहवो विदिशस्तस्य दिशः श्रोत्रे महात्मनः।
अश्विनौ श्रवणे तस्य नासा वायुर्महात्मनः॥५२॥

Directions on their angles were his arms, directions were both his ears, both Aśvinīkumāras were his ear-balls and air was his nose.

प्रसादे चन्द्रमा देवो मनो धर्मः समाश्रितः।
सत्यमस्याभवद्वाणी जिह्वा देवी सरस्वती॥५३॥

Moon was his forehead and Dharma was his mind, truth was his speech and his tongue was goddess Sarasvatī.

ग्रीवाऽदितिर्देवमाता विद्यास्तद्वलयस्तथा।
स्वर्गद्वारमभून्मैत्रं त्वष्टा पूषा च वै भ्रुवौ॥५४॥

God's mother Aditi was his neck, Vidyā (learning) was his shoulders, heaven door was his anus and Tvaṣṭā and Pūṣā were his brows.

मुखे वैश्वानरश्चास्य वृषणौ तु प्रजापतिः।
हृदयं च परं ब्रह्म पुंस्त्वं वै कश्यपो मुनिः॥५५॥

Vaiśvānara was his mouth and Prajāpati was his testicles, supreme Brahma was his heart and sage Kaśyapa was his Puṁstva.

पृष्ठेऽस्य वसवो देवा मरुतः सर्वसंधिषु।
वक्षस्थले तथा रुद्रो धैर्यं चास्य महार्णवाः॥५६॥

Vasu was his back, Marutas were all his body joints, Rudra was his chest and the great oceans were in his patience.

उदरे चास्य गन्धर्वा मरुतश्च महाबलाः।
लक्ष्मीर्मेधा धृतिः कान्तिः सर्वविद्याश्च वै कटिः॥५७॥

Gandharva and mighty mantras were in his belly and Lakṣmī wisdom, patience, splendour and all learning have existed in his loin.

सर्वज्योतींषि यानीह तपश्च परमं महत्।
तस्य देवाधिदेवस्य तेजः प्रोद्भूतमुत्तमम्॥५८॥

All luminaries and supreme Mahat tapa[1] are the splendid lustre of the Great God.

तनौ कुक्षिषु वेदाश्च जानुनी च महामखाः।
इष्टयः पशवश्चास्य द्विजानां चेष्टितानि च॥५९॥

The Vedas were on his body and armpits and great Iṣtis of yajña, the endeavour of animals and Brahmins were both his pubic zones.

तस्य देवमयं रूपं दृष्ट्वा विष्णोर्महात्मनः।
उपसर्पन्ति ते दैत्याः पतङ्गा इव पावकम्॥६०॥

As the moths go to the flames, those demons rushed to that great soul Viṣṇu in such a gigantic form.

1. The very exhalted austerity.

चिक्षुरस्तु महादैत्यः पादाङ्गुष्ठं गृहीतवान्।
दन्ताभ्यां तस्य वै ग्रीवामङ्गुष्ठेनाहनद्धरिः॥६१॥

The great monster Cikṣura gripped his big toe under teeth. Lord gave a hard blow through the thumb and injured his neck.

प्रमथ्य सर्वानसुरान् पादहस्ततलैर्विभुः।
कृत्वा रूपं महाकायं संजहाराशु मेदिनीम्॥६२॥

He churned badly all monsters by using his palms and toes and snatched the earth shortly from them.

तस्य विक्रमतो भूमिं चन्द्रादित्यौ स्तनान्तरे।
नभो विक्रममाणस्य सक्थिदेशे स्थितावुभौ॥६३॥

The moon and sun were at the middle portion of his nipples while they shifted at the navel at the time of measuring the ether.

परं विक्रममाणस्य जानुमूले प्रभाकरौ।
विष्णोरास्तां स्थितस्यैतौ देवपालनकर्मणि॥६४॥

Moon and sun shifted to the pubic zone when lord Viṣṇu measured the supreme loka (world) for divine cause.

जित्वा लोकत्रयं तांश्च हत्वा चासुरपुंगवान्।
पुरंदराय त्रैलोक्यं ददौ विष्णुरुरुक्रमः॥६५॥

with his gigantic steps, lord Viṣṇu killed all mighty monsters, measured the three-worlds and gave them back to Indra.

सुतलं नाम पातालमधस्ताद्वसुधातलात्।
बलेर्दत्तं भगवता विष्णुना प्रभविष्णुना॥६६॥

That mightiest god Viṣṇu then gave Bali the empire of Sutala named nether world which was just beneath the earth.

अथ दैत्येश्वरं प्राह विष्णुः सर्वेश्वरेश्वरः।
यत्त्वया सलिलं दत्तं गृहीतं पाणिना मया॥६७॥
कल्पप्रमाणं तस्मात्ते भविष्यत्यायुरुत्तमम्।
वैवस्वते तथाऽतीते काले मन्वन्तरे तथा॥६८॥
सावर्णिके तु संप्राप्ते भवानिन्द्रो भविष्यति।
इदानीं भुवनं सर्वं दत्तं शक्राय वै पुरा॥६९॥

Lord Viṣṇu then said to Bali- As I have accepted the water given by you on my palm, you therefore, enjoy longevity for a Kalpa and become Indra when Vaivasvata Manvantara is over and Sāvarṇika Manvantara will commence. This is because I have already given Indra sanction to rule throughout the Manvantara currently in existence.

चतुर्युगव्यवस्था च साऽधिका ह्येकसप्ततिः।
नियन्तव्या मया सर्वे ये तस्य परिपन्थिनः॥७०॥

The provision of the period which is worked out for some more than the seventy one frequency of four ages viz. the period of one Manvanatara, I will regulate the enemies of Indra during this entire period.

तेनाहं परया भक्त्या पूर्वमाराधितो बले।
सुतलं नाम पातालं समासाद्य वचो मम॥७१॥
वसासुर ममादेशं यथावत्परिपालयन्।
तत्र देवासुखोपेते प्रासादशतसंकुले॥७२॥
प्रोत्फुल्लपद्मसरसि ह्रदशुद्धसरिद्वरे।
सुगन्धी रूपसंपन्नो वराभरणभूषितः॥७३॥
स्रक्चन्दनादिदिग्धाङ्गो नृत्यगीतमनोहरान्।
उपभुञ्जन् महाभोगान् विविधान् दानवेश्वर॥७४॥
ममाज्ञया कालमिमं तिष्ठ स्त्रीशतसंवृतः।
यावत्सुरैश्च विप्रैश्च न विरोधं न गमिष्यसि॥७५॥
तावत्त्वं भुङ्क्ष्व संभोगान्सर्वकामसमन्वितान्।
यदा सुरैश्च विप्रैश्च विरोधं त्वं करिष्यसि।
बन्धिष्यन्ति तदा पाशा वारुणा घोरदर्शनाः॥७६॥

O Bali! He had worshipped me with sheer reverence for a long time. Hence, follow my words and enter into the nether world called Sutala and enjoy the divine pleasure there. There are several thousand palaces, reservoirs enriched with full blossoms lotus, fountains and streams flowing with clean and pure water. O demon king! reside there up to the period told by me. Smear scent on body, wear beautiful garments, garlands and sandal, enjoy the company of several hundred beautiful women, their dance and songs and remember that unless you give honour to Brahmins and gods, you will not enjoy all desirous pleasures

there. In case, you forget my advice, the Pāśa (lord) of Varuṇa will grip you very hard.

बलिरुवाच

तत्रासतो मे पाताले भगवन्भवदाज्ञया।

किं भविष्यत्युपादानमुपभोगोपपादकम्।

आप्यायितो येन देव स्मरेयं त्वामहं सदा॥७७॥

Bali said- O god! O lord! What will the material for my consumption in the nether world? I need them in abundance so that I could keep your grace always in mind without worries.

श्रीभगवानुवाच-

दानान्यविधिदत्तानि श्राद्धान्यश्रोत्रियाणि च।

हुतान्यश्रद्धया यानि तानि दास्यन्ति ते फलम्॥७८॥

The Lord said- The donations made by you without following the procedure prescribed, the obeisance without calling expert Brahmins and the havanas you have performed till date without reverence, will bless you there.

अदक्षिणास्तथा यज्ञाः क्रियाश्चाविधिना कृताः।

फलानि तव दास्यन्ति अधीतान्यव्रतानि च॥७९॥

The yajña you have performed without fee (dakṣiṇā) given to Brahmins, the deeds performed haphazard and the sturdy without resolution shall fructify for you there.

उदकेन विना पूजा विना दर्भेण याः क्रियाः।

आज्येन च विना होमः फलं दास्यन्ति ते बले॥८०॥

O Bali! The worship made without water, the ritual without using kuśa grass and the havana without ghee will become fruitful to you.

यश्चेदं स्थानमाश्रित्य क्रियाः काश्चित्करिष्यति।

न तत्र चासुरो भागो भविष्यति कदाचन॥८१॥

Whosoever will perform any activity (religious) at this place, will never be subjugated by the monsters.

ज्येष्ठाश्रमे महापुण्ये तथा विष्णुपदे ह्रदे।

ये च श्राद्धानि दास्यन्ति व्रतं नियममेव च॥८२॥

क्रिया कृता च या काचिद्विधिनापि वा।

सर्वं तदक्षयं तस्य भविष्यति न संशयः॥८३॥

Śrāddha, donation, fast or resolution and any activity either made abiding by procedure of not by any person at holiest Jyeṣṭhāśrama and the reservoir called Viṣṇupada Sarovara shall all fructify undoubtedly for him.

ज्येष्ठ मासि सिते पक्षे एकादश्यामुपोषितः।

द्वादश्यां वामनं दृष्ट्वा स्नात्वा विष्णुपदे ह्रदे।

दानं दत्त्वा यथाशक्त्या प्राप्नोति परमं पदम्॥८४॥

The man attains to the supreme position by observing fast on Ekādaśī of bright fortnight in the month of June (Jyeṣṭha) month, a bath in Viṣṇupada reservoir calls Brahmin and satisfies him with dakṣiṇā.

लोमहर्षण उवाच

बलेर्वरमिमं दत्त्वा शक्राय च त्रिविष्टपम्।

व्यापिना तेन रूपेण जगामादर्शनं हरिः॥८५॥

Lomaharṣaṇa said- After gracing this way Bali and giving the empire of the three-world to Indra, the lord in so gigantic a complexion vanished.

शशास च यथापूर्वमिन्द्रस्त्रैलोक्यपूर्जितः।

निःशेषं च तदा कालं बलिः पातालमास्थितः॥८६॥

The mighty Indra then took over the affairs of the three-world and Bali resided/ruled the nether world throughout the period as suggested by god Viṣṇu.

इत्येतत् कथितं तस्य विष्णोर्माहात्म्यमुत्तमम्।

वामनस्य शृण्वन् यस्तु सर्वपापैः प्रमुच्यते॥८७॥

Thus, the best episode pertaining to that god Vāmana was explained. Whosoever will listen to this magnificent story shall definitely be absolved from his sins.

बलिप्रह्लादसंवादं मन्त्रितं बलिशुक्रयोः।

बलेर्विष्णोश्च चरितं ये स्मरिष्यन्ति मानवाः॥८८॥

नाधयो व्याधयस्तेषां न च मोहाकुलं मनः।

भविष्यति द्विजश्रेष्ठाः पुंसस्तस्य कदाचन॥८९॥

O great Brahmins! Those people shall enjoy healthy living and peace of mind (free from anxiety due to affection) who keep in memory the collocation between Bali and Prahlāda, the

deliberation of Bali and Śukra and the noble deeds of Bali and Viṣṇu.

च्युतराज्यो निजं राज्यमिष्टप्राप्तिं वियोगवान्।
समाप्नोति महाभागा नरः श्रुत्वा कथामिमाम्॥९०॥

O great souls! The person dethroned receives again his empire and the man suffering from pain of separation gets again an opportunity to see his beloved by listening to it.

ब्राह्मणो वेदमाप्नोति क्षत्रियो जयते महीम्।
वैश्यो धनसमृद्धिं च शूद्रः सुखमवाप्नुयात्।
वामनस्य च माहात्म्यं शृण्वन् पापैः प्रमुच्यते॥९१॥

(By listening to it) the Brahmin gets proper learning in the Vedas, the Kṣatriya conquers the earth and the Vaiśya receives prosperity as also the Śūdra attains pleasure. Its listening absolves a man from his sins.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे सरोमाहात्म्ये
वामनबलिचरितं एकत्रिंशोऽध्यायः॥३१॥

Chapter 32

Mārkaṇḍeya eulogises Sarasvatī

ऋषय ऊचु:

कथमेषा समुत्पन्ना नदीनामुत्तमा नदी।

सरस्वती महाभागा कुरुक्षेत्रप्रवाहिनी॥ १॥

The hermits asked- How did the best river Sarasvatī among all other rivers originate? We see it flowing in Kurukṣetra.

कथं सर: समासाद्य कृत्वा तीर्थानि पार्श्वत:।

प्रयाता पश्चिमामाशां दृश्यादृश्यगति: शुभा।

एतद्विस्तरतो ब्रूहि तीर्थवंशं सनातनम्॥ २॥

How did this holiest river adopt the western direction with its meeting in reservoir, originating several holy places at along its banks and its visible and invisible flow?

लोमहर्षण उवाच

प्लक्षवृक्षात्समुद्भूता सरिच्छ्रेष्ठा सनातनी।

सर्वपापक्षयकरी स्मरणादपि नित्यश:॥ ३॥

Lomaharṣaṇa said- This everlasting holiest river having extreme power to absolve the evils by mere calling its to one's memory; it has emanated from the Plakṣa tree.

सैषा शैलसहस्राणि विदार्य च महानदी।

प्रविष्टा पुण्यतोयोघा वनं द्वैतमिति श्रुतम्॥ ४॥

This great river of clean water entered in Dvaita forest after penetrating the womb of several thousand mountains.

तस्मिन्प्लक्षे स्थितां दृष्ट्वा मार्कण्डेयो महामुनि:।

प्रणिपत्य तदा मूर्ध्ना तुष्टावाथ सरस्वतीम्॥ ५॥

The great sage Mārkaṇḍeya saw goddess Sarasvatī on that Plakṣa tree, bowed his head and prayed.

त्वं देवि सर्वलोकानां माता देवारणि: शुभा।

सदसद्देवि यत्किञ्चिन्मोक्षदाय्यर्थवत् पदम्॥ ६॥

तत् सर्वं त्वयि संयोगि योगिवद् देवि संस्थितम्।

अक्षरं परमं देवि यत्र सर्वं प्रतिष्ठितम्।

अक्षरं परमं ब्रह्म विश्वं चैतत्क्षरात्मकम्॥ ७॥

O goddess! You are the mother of all lokas (worlds) and Araṇi (originator) of the gods. O goddess! all positions of truth, falsehood, leading to emancipation and wealth (essence) are annexed with you like two joint things (matter). O goddess! The supreme knowledge syllable and this mortal world has always existed within you.

दारुण्यवस्थितो वह्निर्भूमौ गन्धो यथा ध्रुवम्।

तथा त्वयि स्थितं ब्रह्म जगच्चेदमशेषत:॥ ८॥

As the fire in wood and smell in land has existed everlastingly, knowledge (Brahma) and this entire world has existed within you.

ॐकाराक्षरसंस्थानं यत् तद् देवि स्थिरास्थिरम्।

तत्र मात्रात्रयं सर्वमस्ति यद्देवि नास्ति च॥ ९॥

O goddess! Everything either movable or immovable exists in the syllable "Oṁ". Whatever is in existence or non-existence holds three mātrās of the syllable Oṁ.

त्रयो लोकास्त्रयो वेदास्त्रैविद्यं पावकत्रयम्।

त्रीणि ज्योतींषि वर्गाश्च त्रयो धर्मादयस्तथा॥ १०॥

त्रयो गुणास्त्रयो वर्णास्त्रयो देवास्तथा क्रमात्।

त्रैधातवस्तथाऽवस्थाः पितरश्चैवमादयः॥ ११॥

एतन्मात्रात्रयं देवि तव रूपं सरस्वति।

विभिन्नदर्शनामाद्यां ब्रह्मणो हि सनातनीम्॥ १२॥

The three worlds (Bhuḥ, Bhuvaḥ and Svaḥ)[1], the three Vedas (Ṛk, Yajuḥ and Sāma), three learnings (Āyurveda, Dhanurveda and Gāndharva), three fires (Gārhapatya, Āvahanīya and Dakṣiṇāgni), three luminaries (sun, moon and fire), three steps (vargas) i.e. Dharma, etc., three properties (sattva etc.), three varṇas (Brāhmaṇa etc. three castes.), three gods, three dhātus (vāta, pitta and kapha), three stages (awakening, dream, dormance) and three ancestors (father etc.,) all three mātrās[2] are your own forms. You are called Ādyā and Sanātanī icon having varied forms of Brahma.

सोमसंस्था हविःसंस्थाः पाकसंस्थाः सनातनी।

तास्त्वदुच्चारणाद्देवि क्रियन्ते ब्रह्मवादिभिः॥ १३॥

O goddess! the follower of Brahma (knowledge) perform Somasaṁsthā, Haviḥsaṁsthā[3] and everlasting Pākasaṁsthā[4] with the chanting of your name.

अनिर्देश्यपदं त्वेतदर्धमात्राश्रितं परम्।

अविकार्यक्षयं दिव्यं परिणामविवर्जितम्॥ १४॥

तवैतत्परमं रूपं यन्न शक्यं मयोदितुम्।

न चास्येन न वा जिह्वाताल्वोष्ठादिभिरुच्यते॥ १५॥

O goddess. Undefinable, composed of half a measure, supreme, unchanging, imperishable, celestial, devoid of alteration is this your other supreme form which I cannot express. And even the mouth does not declare it, nor the tongue, the copper-coloured lip, or other organs.

स विष्णुः स वृषो ब्रह्मा चन्द्रार्कज्योतिरेव च।

विश्वावासं विश्वरूपं विश्वात्मानमनीश्वरम्॥ १६॥

साङ्ख्यसिद्धान्तवेदोक्तं बहुशाखास्थिरीकृतम्।

अनादिमध्यनिधनं सदसच्च सदैव तु॥ १७॥

That form of yours is Viṣṇu, Vṛṣa (Dharma) Brahmā, moon, sun and the flame. Whose dwelling is the universe, which has the form of the universe; which is the ruler of the universe, the Supreme Ruler; which is mentioned in the discussions of the Sānkhya and Vedānta philosophies, and firmly established in many Śākhās; which is without beginning middle or end; which is good, bad, and neutral.

एकं त्वनेकधाऽप्येकं भावभेदसमाश्रितम्।

अनाख्यं षड्गुणाख्यं च ब्रह्माख्यं त्रिगुणाश्रयम्॥ १८॥

It is equally in one and manifold forms, based on one's exclusive devotion to the Vedas, beyond explanation, enriched with six properties (guṇas) including luxury etc., consisting of countless explanations and a basis for the three properties (guṇas).

नानाशक्तिविभावज्ञं नानाशक्तिविभावकम्।

सुखात् सुखं महत्सौख्यं रूपं तत्त्वगुणात्मकम्॥ १९॥

This form of yours being formed of the element property knows the origin of numerous powers and their originator too. It is the greatest and supreme pleasure (Mahatsukha).

एवं देवि त्वया व्याप्तं सकलं निष्कलं च यत्।

अद्वैतावस्थितं ब्रह्म यच्च द्वैते व्यवस्थितम्॥ २०॥

O goddess, that which has parts is pervaded by you, and so also that which has no parts; that which resides in non-duality, and that which resides in duality.

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1. Earth, Atmosphere and the Sky.
2. Mātrā; short, long, and prolated.
3. The names of these sacrifices are explained in the foot-notes of Mārkaṇḍeya Purāṇa by E. Pargiter The Soma-saṁsthā are (1) agni-ṣṭoma, (2) atyangi-ṣṭoma, (3) ukthya, (4) shoḍaśin, (5) atirātra, (6) vājapeya, and (7) āptor-yāma. The haviḥ-saṁsthā are (1) agnyādheya, (2) agni-hotra, (3) darśa-pūrnamāsan, (4) cāturmāsyani, (5) paśu-bandha, (6) sautra-maṇi, and (7) agrajaṇeṣṭi.
4. The pāka-saṁsthā are given differently by different authors. According to Āpastamba they are (1) aupāsana-homa, (2} viśva-deva, (3) pārvaṇa, (4) aṣṭakā, (5) śrāddha, (6) sarpa-bali, (7) isāna-bali. According to Baudhāyaṇa, (1) huta, (2) prahuta, (3) āhata, (4) śūlagava, (5) bali- haraṇa, (6) pratyavarohaṇa, and (7) aṣṭakā-homa. According to Gautama, (1) aṣṭakā, (2) parvaṇa, (3) śrāddha, (4) śravaṇi, (5) āgrahāyani, (6) caitrī, and (7) āśvayuji.

येऽर्था नित्या ये विनश्यन्ति चान्ये
येऽर्थाः स्थूला ये तथा सन्ति सूक्ष्माः।
ये वा भूमौ येऽन्तरिक्षेऽन्यतो वा
तेषां देवि तत्त्व एवोपलब्धिः॥ २१॥

Things that are permanent, and others that perish; those again that are gross, or those that are subtler than the subtle; those again that are on the earth, or those that are in the atmosphere or elsewhere;— they all derive their perceptibility from you indeed.

यद्यामूर्त्तं यद्य मूर्तं समस्तं
यद्वा भूतेष्वेकमेव च किञ्चित्।
यद्वा द्वैते व्यस्तभूतं च लक्ष्यं
तत्संबद्धं त्वक्षरैर्व्यञ्जनैश्च॥ २२॥

Whatever is tangible or intangible, that exists in all organisms in single form, that only for them and the form which is seen as separate forms in Dvaita (duality) that all is connected with your vowels and consonants.

एवं स्तुता तदा देवी विष्णोर्जिह्वा सरस्वती।
प्रत्युवाच महात्मानं मार्कण्डेयं महामुनिम्।
यत्र त्वं नेष्यसे विप्र तत्र यास्याम्यतन्द्रिता॥ २३॥

Thereupon, being praised thus, the goddess Sarasvatī, who is Viṣṇu's tongue, answered the great hermit Mārkaṇḍeya. O Brahmin! I will follow you continuously and without feeling wearied myself wherever you want to take me.

मार्कण्डेय उवाच

आद्यं ब्रह्मसरं पुण्यं ततो रामह्रदः स्मृतः।
कुरुणा ऋषिणा कृष्टं कुरुक्षेत्रं ततः स्मृतम्।
तस्य मध्येन वै गाढं पुण्या पुण्यजलावहा॥ २४॥

Mārkaṇḍeya said- The place at first famous as Brahmasara, then Rāmahṛda and finally renowned as Kurukṣetra when it was cultivated by hermit Kuru is all good for your flow. Hence, please, flow there.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे सरोमाहात्म्ये सरस्वतीस्तोत्रं नाम द्वात्रिंशोऽध्यायः॥ ३२॥

Chapter 33

Praise of Sarasvatī

लोमहर्षण उवाच–

इत्यृषेर्वचनं श्रुत्वा मार्कण्डेयस्य धीमतः।

नदी प्रवाहसंयुक्ता कुरुक्षेत्रं विवेश ह॥ १॥

Lomaharṣaṇa said- Taking care of the words of highly intelligent Mārkaṇḍeya, the river flowed in Kurukṣetra.

तत्र सा रन्तुकं प्राप्य पुण्यतोया सरस्वती।

कुरुक्षेत्रं समाप्लाव्य प्रयाता पश्चिमां दिशम्॥ २॥

That holy water Sarasvatī entered in Rantuka, flowed through Kurukṣetra and then took a turn towards the west.

तत्र तीर्थसहस्राणि ऋषिभिः सेवितानि च।

तान्यहं कीर्त्तयिष्यामि प्रसादात्परमेष्ठिनः॥ ३॥

There are several thousand holy places surrounded by hermits in Kurukṣetra. I will describe them with pleasure of lord Brahma.

तीर्थानां स्मरणं पुण्यं दर्शनं पापनाशनम्।

स्नानं मुक्तिकरं प्रोक्तमपि दुष्कृतकर्मणः॥ ४॥

Even evildoers are blessed when they bring into memory the holy places and visiting them absolves them from sins and a bath there enables them to attain emancipation.

ये स्मरन्ति च तीर्थानां देवताः प्रीणयन्ति च।

स्नान्ति च श्रद्दधानाश्च ते यान्ति परमां गतिम्॥ ५॥

The persons who keep in memory the holy places with sheer obeisance, please the gods and who take a bath there, attain the supreme position.

अपवित्रः पवित्रो वा सर्वावस्थां गतोऽपि वा।

यः स्मरेत् कुरुक्षेत्रं स बाह्याभ्यन्तरः शुचिः॥ ६॥

The person who is either pure in heart or malicious or whatever his position and who remembers Kurukṣetra, becomes pure in body and mind both.

कुरुक्षेत्रं गमिष्यामि कुरुक्षेत्रे वसाम्यहम्।

इत्येवं वाचमुत्सृज्य सर्वपापैः प्रमुच्यते॥ ७॥

I will go to Kurukṣetra and reside there; whosoever says or resolves, absolves the man from all sins.

ब्रह्मज्ञानं गयाश्राद्धं गोग्रहे मरणं तथा।
वासः पुंसां कुरुक्षेत्रे मुक्तिरुक्ता चतुर्विधा॥ ८॥

The knowledge on Brahma, Śrāddha in Gayā, stake of life for the cause of cows defence and dwelling in Kurukṣetra are the four acts said to be deserving emancipation for human beings.

सरस्वतीदृषद्वत्योर्द्वयोर्देवनद्योर्यदन्तरम्।
तं देवनिर्मितं देशं ब्रह्मावर्त्तं प्रचक्षते॥ ९॥

The country made by gods in the middle of two divine rivers i.e. Sarasvatī[1] and Dṛṣadvatī, is called Brahmāvarta.

दूरस्थोऽपि कुरुक्षेत्रं गच्छामि च वसाम्यहम्।
एवं यः सततं ब्रूयात्सोऽपि पापैः प्रमुच्यते॥ १०॥

The person who says- "I will go to Kurukṣetra and reside there" is absolved from all sins committed.

तत्र चैव सरःस्नायी सरस्वत्यास्तटे स्थितः।
तस्य ज्ञानं ब्रह्ममयमुत्पत्स्यति न संशयः॥ ११॥

the man who takes a bath in the reservoir while living on the bank of Sarasvatī, undoubtedly acquires Brahmajñāna.

देवता ऋषयः सिद्धाः सेवन्ते कुरुजाङ्गलम्।
तस्य संसेवनान्नित्यं ब्रह्म चात्मनि पश्यति॥ १२॥

The gods, hermits and siddhas always live in Kurukṣetra. The men living there regularly perceives Brahma within him.

चञ्चलं हि मनुष्यत्वं प्राप्य ये मोक्षकाङ्क्षिणः।
सेवन्ति नियतात्मानो ऽऽपि दुष्कृतकारिणः॥ १३॥
ते विमुक्ताश्च कलुषैरनेकजन्मसंभवैः।
पश्यन्ति निर्मलं देवं हृदयस्थं सनातनम्॥ १४॥

The evildoers and whosoever reside there keen of emancipation by putting appropriate control over their senses, get rid of the painful chain of sins coming down from several evils committed in numerous preceding lines and can see the almighty in their hearts.

ब्रह्मवेदिः कुरुक्षेत्रं पुण्यं सन्निहितं सरः।
सेवमाना नरा नित्यं प्राप्नुवन्ति परं पदम्॥ १५॥

The persons attain supreme position who continuously live in Kurukṣetra, worship Brahmavedī and take a bath in the holy water of the reservoir which has been there.

ग्रहनक्षत्रताराणां कालेन पतनाद्भयम्।
कुरुक्षेत्रे मृतानां च पतनं नैव विद्यते॥ १६॥

Decline of the stars, constellations and galaxy is sure in the course of time but the persons dying in Kurukṣetra never suffer from falling down.

यत्र ब्रह्मादयो देवा ऋषयः सिद्धचारणाः।
गन्धर्वाप्सरसो यक्षाः सेवन्ते स्थानकाङ्क्षिणः॥ १७॥

Brahma etc. gods, hermits, siddhas, soothsayers, Gandharvas, nymphs and demi-gods reside there for the sake of attaining to supreme position.

गत्वा तु श्रद्धया युक्तः स्नात्वा स्थाणुमहाह्रदे।
मनसा चिन्तितं कामं लभते नात्र संशयः॥ १८॥

A man undoubtedly enjoys desired fruit when he visits there (Kurukṣetra) and takes a bath in the great reservoir of Sthāṇu as it is called.

नियमं च ततः कृत्वा गत्वा सरः प्रदक्षिणम्।
रन्तुकं च समासाद्य क्षामयित्वा पुनः पुनः॥ १९॥
सरस्वत्यां नरः स्नात्वा यक्षं दृष्ट्वा प्रणम्य च।
पुष्पं धूपं च नैवेद्यं दत्त्वा वाचमुदीरयेत्॥ २०॥
तव प्रसादाद्यक्षेन्द्र वनानि सरितश्च याः।
भ्रमिष्यामि च तीर्थानि अविघ्नं कुरु मे सदा॥ २१॥

One should first devise a regulated routine, walk around the reservoir (sarovara), visit Rantuka, pray to be absolved of his evils again and again, take a bath in Sarasvatī, see the

1. The modern Sarasvatī, between the Yamuna and Sutlej. For description, see Arch. Survey Reports, vol. II. 214; and XIV. Pp. 87-90 and Plate XXVI. South and East of it was the Dṛṣadvatī and between them lay the sacred region called Brahmāvarta (Manu II. 17, 18).

demi-god, salute him and submit a prayer when flowers, fragrance and naivedya is duly offered as- "O the king of demi-gods! I will walk around the forest, rivers and holy places here. So, please, remove all hurdles I may find in those places."

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे सरोमाहात्म्ये त्रयस्त्रिंशोऽध्यायः॥ ३३॥

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Chapter 34

Account of the forests, rivers and tīrthas of Kurukṣetra

ऋषय ऊचु:

वनानि सप्त नो ब्रूहि सप्त नद्यश्च या: स्मृता:।

तीर्थानि च समग्राणि तीर्थस्नानफलं तथा॥ १॥

The hermits said- Describe please, the magnificence of those seven forests, nine rivers, all holy places and a bath in them.

येन येन विधानेन यस्य तीर्थस्य यत्फलम्।

तत्सर्वं विस्तरेणेह ब्रूहि पौराणिकोत्तम॥ २॥

O best among the hermits learned in the Purāṇas! Kindly tell us the procedure to be adopted for each and every holy place in order to reap perfect grace.

लोमहर्षण उवाच–

शृणु सप्त वनानीह कुरुक्षेत्रस्य मध्यत:।

येषां नामानि पुण्यानि सर्वपापहराणि च॥ ३॥

Lomaharṣaṇa said- Listen to the names of the seven forests of Kurukṣetra as by merely listening to these names, a man attains perfect freedom from the clutches of evils.

काम्यकं च वनं पुण्यं तथाऽदितिवनं महत्।

व्यासस्य च वनं पुण्यं फलकीवनमेव च॥ ४॥

तत्र सूर्यवनस्थानं तथा मधुवनं महत्।

पुण्यं शीतवनं नाम सर्वकल्मषनाशनम्॥ ५॥

वनान्येतानि वै सप्त नदी: शृणुत मे द्विजा:।

सरस्वती नदी पुण्या तथा वैतरणी नदी॥ ६॥

आपगा च महापुण्या गङ्गा मन्दाकिनी नदी।

मधुस्रवा वासुनदी कौशिकी पापनाशिनी॥ ७॥

दृषद्वती महापुण्या तथा हिरण्वती नदी।

वर्षाकालवहा: सर्वा वर्जयित्वा सरस्वतीम्॥ ८॥

These names are Kāmyak-vana, Aditivana, Vyāsavana, Pulakīvana, Sūryavana, Madhuvana and Śītavana. All these are sacred forests. O Brahmins! now listen to the names of the holy rivers. These are- Sarasvatī, Vaitaraṇī,[1] Āpagā, Mandākinī, Gaṅgā, Madhusravā, Vāsu, Kauśikī, Dṛṣadvatī and Hiraṇyavatī. All rivers besides Sarasvatī among these only flow during the rainy season.

एतासामुदकं पुण्यं प्रावृट्काले प्रकीर्त्तितम्।

रजस्वलत्वमेतासां विद्यते न कदाचन।

तीर्थस्य च प्रभावेण पुण्या ह्येता: सरिद्वरा:॥ ९॥

Their water is considered clean and pure during the rainy season. These never suffer from the impurity of menstruation. By virtue of being holy places, all these rivers are holy.

शृण्वन्तु मुनय: प्रीतास्तीर्थस्नानफलं महत्।

गमनं स्मरणं चैव सर्वकल्मषनाशनम्॥ १०॥

O sages! Listen cheerfully to the great fruit for bathing in this holy place. A visit and keeping it in memory a bath are major measures to efface the evils.

रन्तुकं च नरो दृष्ट्वा द्वारपालं महाबलम्।

यक्षं समभिवाद्यैव तीर्थयात्रां समाचरेत्॥ ११॥

The journey should be started when the gatekeeper demi-god Rantuka is duly seen and saluted.

ततो गच्छेत विप्रेन्द्रा नाम्नाऽदितिवनं महत्।

अदित्या यत्र पुत्रार्थे कृतं घोरं महत्तप:॥ १२॥

O Brahmins! Aditivana should then be visited. Aditi had observed strict penance here for being blessed with a son.

तत्र स्नात्वा च दृष्ट्वा च अदितिं देवमातरम्।

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1. This is no doubt the modern Bytarni, which flows through the north of Orissa; and if it is rightly classed here, the Ṛkṣa Range must include the hills which stretch along the south of Chota Nagpore.

पुत्रं जनयते शूरं सर्वदोषविवर्जितम्।

आदित्यशतसंकाशं विमानं चाधिरोहति॥ १३॥

The person reproduces a chivalrous and meritorious son when he takes a bath and then sees the icon of Aditi here. He rides on an aircraft (Vimāna) illuminated as several thousand suns (viz. he receives extraordinary guide from almighty and performs noble deeds in his life-time).

ततो गच्छेद्धि विप्रेन्द्रा विष्णोः स्थानमनुत्तमम्।

सवनं नाम विख्यातं यत्र संनिहितो हरिः॥ १४॥

O great Brahmins! The place renowned as Savana should then be visited. It is the everlasting place of residing where lord Viṣṇu, the defender of the world, always resides.

विमले च नरः स्नात्वा दृष्ट्वा च विमलेश्वरम्।

निर्मलः स्वर्गमायाति रुद्रलोकं च गच्छति॥ १५॥

Then there comes Vimala tīrtha. The man who takes a bath and sees the temple of Vimaleśvara attains divine life and goes to the abode of Rudra after his death.

हरिं च बलदेवं च एकमात्रससमन्वितौ।

दृष्ट्वा मोक्षमवाप्नोति कलिकल्मषसंभवैः॥ १६॥

The man seeing Kṛṣṇa and Balarāma jointly sitting absolves him from all evils which may usually be committed due to the impact of the Kaliyuga.

ततः पारिप्लवं गच्छेत्तीर्थं त्रैलोक्यविश्रुतम्।

तत्र स्नात्वा च दृष्ट्वा च ब्रह्माणं वेदसंयुतम्॥ १७॥

ब्रह्मवेदफलं प्राप्य निर्मलः स्वर्गमाप्नुयात्।

तत्रापि संगमं प्राप्य कौशिक्यां तीर्थसंभवम्।

संगमे च नरः स्नात्वा प्राप्नोति परमं पदम्॥ १८॥

He should then go to Pāriplava, a holy place, famous all over the three-world. Heavenly abode is achieved and the man approaches Brahma (knowledge) as a blessing for taking a bath and seeing Brahmā with the Vedas. Supreme position is achieved when a man takes a bath at the confluence of Kauśikī river.

धरण्यास्तीर्थमासाद्य सर्वपापविमोचनम्।

क्षान्तियुक्तो नरः स्नात्वा प्राप्नोति परमं पदम्॥ १९॥

The man given to forgiveness as virtue in him, attains supreme position when he takes a bath in the holy place of Dharaṇī. It absolves him from all sins attached with a man.

धरण्यामपराधानि कृतानि पुरुषेण वै।

सर्वाणि क्षमते तस्य स्नातमात्रस्य देहिनः॥ २०॥

All offences committed by a man in this world are compounded or waived off when he takes a bath here.

ततो दक्षाश्रमं गत्वा दृष्ट्वा दक्षेश्वरं शिवम्।

अश्वमेधस्य यज्ञस्य फलं प्राप्नोति मानवः॥ २१॥

A visit to the āśrama of Dakṣa and a sight of Śiva as Dakṣeśvara endows a man with the fruit as he would have obtained for Aśvamedha yajña (horse sacrifice).

ततः शालूकिनीं गत्वा स्नात्वा तीर्थे द्विजोत्तमाः।

हरिं हरेण संयुक्तं पूज्य भक्तिसमन्वितः।

प्राप्नोत्यभिमताँल्लोकान् सर्वपापविवर्जितान्॥ २२॥

O great Brahmins! The man attains to the desired worlds (lokas) and his sins are absolved when he takes a bath in Śalūkinī, the holy place and bows his head with keen reverence before an icon of Hari and Hara both compact.

सर्पिर्दधि समासाद्य नागानां तीर्थमुत्तमम्।

तत्र स्नानं नरः कृत्वा मुक्तो नागभयाद्भवेत्॥ २३॥

The fear of serpent-bite during life-span is effaced for ever when a man visits Sarpirdadhi, the holy place of serpents and takes a bath there.

ततो गच्छेत विप्रेन्द्रा द्वारपालं तु रन्तुकम्।

तत्रोष्य रजनीमेकां स्नात्वा तीर्थवरे शुभे॥ २४॥

द्वितीयं पूजयेद् यत्र द्वारपालं प्रयत्नतः।

ब्राह्मणान्भोजयित्वा च प्रणिपत्य क्षमापयेत्॥ २५॥

तव प्रसादाद्यक्षेन्द्र मुक्तो भवति किल्बिषैः।

सिद्धिर्मयाऽभिलषिता तया सार्द्धं भवाम्यहम्।

एवं प्रसाद्य यक्षेन्द्रं ततः पञ्चनदं व्रजेत्॥ २६॥

पञ्चनद्याश्च रुद्रेण कृता दानवभीषणा:।

तेन सर्वेषु लोकेषु तीर्थं पञ्चनदं स्मृतम्॥ २७॥

O great Brahmins! One should then again visit Rantuka, the gatekeeper and stay there for a night. He should take a bath the next morning, pay homage to Rantuka and offer food to Brahmins there. He should then say with folded hands- O king of demi-gods! a man is absolved from his evils when graced by you. Bless me that I could get success for what I have proposed. Pañcanada, another holy place should then be visited. God Rudra had (constructed) flown five rivers here for the demons. It is, therefore, called Pañcanada.

कोटितीर्थानि रुद्रेण समाहृत्य यत: स्थितम्।

तेन त्रैलोक्यविख्यातं कोटितीर्थं प्रचक्षते॥ २८॥

As Rudra exists there incorporating with him several crore holy places, it is called Koṭi-tīrtha.

तस्मिंस्तीर्थे नर: स्नात्वा दृष्ट्वा कोटीश्वरं हरम्।

पञ्चयज्ञानवाप्नोति नित्यं श्रद्धासमन्वित:॥ २९॥

A man taking a bath with sheer obeisance and seeing Hara known as Koṭīśvara is blessed with the same fruit as he would have obtained by arranging of the five sacrifices.

तत्रैव वामनो देव: सर्वदेवै: प्रतिष्ठित:।

तत्रापि च नर: स्नात्वा ह्यग्निष्टोमफलं लभेत्॥ ३०॥

The gods have installed there are icon of god Vāmana. A man gets the blessing equal to Agniṣṭoma yajña when he takes a bath there.

अश्विनोस्तीर्थमासाद्य श्रद्धावान्यो जितेन्द्रिय:।

रूपस्य भागी भवति यशस्वी च भवेन्नर:॥ ३१॥

The man who exercise checks on his senses and has keen obeisance, gets a beautiful complexion and fame as blessing for bathing in the holy place of Aśvinīkumāras.

वराहं तीर्थमाख्यातं विष्णुना परिकीर्तितम्।

तस्मिन् स्नात्वा श्रद्दधान: प्राप्नोति परमं पदम्॥ ३२॥

A man achieves supreme position when he takes a bath in the holy place of Varāha as described by lord Viṣṇu himself.

ततो गच्छेत विप्रेन्द्रा: सोमतीर्थमनुत्तमम्।

यत्र सोमस्तपस्तप्त्वा व्याधिमुक्तोऽभवत्पुरा॥ ३३॥

O great Brahmins! Soma-tīrtha should then be visited. The moon during long past, had observed strict penance here in order to get rid of disease.

तत्र सोमेश्वरं दृष्ट्वा स्नात्वा तीर्थवरे शुभे।

राजसूयस्य यज्ञस्य फलं प्राप्नोति मानव:॥ ३४॥

व्याधिभिश्च विनिर्मुक्त: सर्वदोषविवर्जित:।

सोमलोकमवाप्नोति तत्रैव रमते चिरम्॥ ३५॥

A man is blessed with the fruits equal to Rājasūya yajña, enjoys his life free from the clutches of ailments and physical defects, goes to Somaloka after death and enjoys all pleasure there for a prolonged period as a result of a mere bath in that holy place.

भूतेश्वरं च तत्रैव ज्वालामालेश्वरं तथा।

तावुभौ लिङ्गावभ्यर्च्य न भूयो जन्म चाप्नुयात्॥ ३६॥

There are two liṅgas (i.e. Bhūteśvara and Jvālāmāleśvara) at that very place. A man gets-rid of the birth and death cycle when he worships them.

एकहंसे नर: स्नात्वा गोसहस्रफलं लभेत्।

कृतशौचं समासाद्य तीर्थसेवी द्विजोत्तम:॥ ३७॥

पुण्डरीकमवाप्नोति कृतशौचो भवेन्नर:।

ततो मुञ्जवटं नाम महादेवस्य धीमत:॥ ३८॥

उपोष्य रजनीमेकां गाणपत्यमवाप्नुयात्।

तत्रैव च महाग्राही यक्षिणी लोकविश्रुता॥ ३९॥

स्नात्वाऽभिगम्य तत्रैव प्रसाद्य यक्षिणीं तत:।

उपवासं च तत्रैव महापातकनाशनम्॥ ४०॥

Fruits equal to the donation of several thousand cows is obtained when a bath is taken in Ekahaṁsa. The great Dvija attains to purity of mind and a fruit of Puṇḍarīka (a special yajña) on a mere visit at the holy place of "Kṛtaśauca". He attains Gāṇapatya on a night halt at holy place of Muñjavata[1] of

1. It is a mountain on the ridge of Himavat (Mahā-Bh., Aśvam.-p. viii. 180). It seems to have been

Mahādeva. Mahāgrāhī Yakṣiṇī popularly known to the world is also there. One should take a bath here, pay homage to Yakṣiṇī and observe a fast. It will efface all heinous evils committed by him earlier.

कुरुक्षेत्रस्य तद्द्वारं विश्रुतं पुण्यवर्द्धनम्।
प्रदक्षिणमुपावर्त्य ब्राह्मणान्भोजयेत्ततः।
पुष्करं च ततो गत्वा अभ्यर्च्य पितृदेवताः॥४१॥

He should do pradakṣiṇā (round turn) of the famous gate of Kurukṣetra and offer food to the Brahmins. He should then visit Puṣkara and do worship of his Pitṛs.

जामदग्न्येन रामेण आहृत तन्महात्मना।
कृतकृत्यो भवेद्राजा अश्वमेधं च विन्दति॥४२॥

Jāmdagnya Rāma (Paraśurāma) has established this holy place. The man attains to his ambition and the king avails of the fruit equal to Aśvamedha yajña.

कन्यादानं च यस्तत्र कार्त्तिक्यां वै करिष्यति।
प्रसन्ना देवतास्तस्य दास्यन्त्यभिमतं फलम्॥४३॥

Whosoever will solemnise the marriage of his daughter (Kanyādāna) there, receives definitely the fruit desired by him provided that it should be performed on a full moon day of Kārtika month.

कपिलश्च महायक्षो द्वारपालः स्वयं स्थितः।
विघ्नं करोति पापानां दुर्गतिं च प्रयच्छति॥४४॥

The great demi-god Kapila is the gatekeeper there who punishes the evildoer and restricts their entry inside.

पत्नी तस्य महायक्षी नाम्नोदूखलमेखला।
आहत्य दुन्दुभिं तत्र भ्रमते नित्यमेव हि॥४५॥

His wife Udūkhalamekhalā, a great Yakṣiṇī strolls there daily plying a trumpet.

सा ददर्श स्त्रियं चैकां सपुत्रां पापदेशजाम्।
तामुवाच तदा यक्षी आहत्य निशि दुन्दुभिम्॥४६॥

That Yakṣiṇī saw a woman with her son born in the country of evil played the trumpet and said to her.

युगन्धरे दधि प्राश्य उषित्वा चाच्युतस्थले।
तद्वद्भूतालये स्नात्वा सपुत्रा वस्तुमिच्छसि॥४७॥

You want to take curd in Yugandhara, live in Acyutasthala, take a bath in Bhūtālaya and then dwell permanently with your son.

दिवा मया ते कथितं रात्रौ भक्ष्यामि निश्चितम्।
एतच्छ्रुत्वा तु वचनं प्रणिपत्य च यक्षिणीम्॥४८॥
उवाच दीनया वाचा प्रसादं कुरु भामिनि।
ततः सा यक्षिणी तां तु प्रोवाच कृपयाऽन्विता॥४९॥

I have talked to you in the day but I will eat you definitely at night. That woman bowed her head and said politely- "O sister! be gracious to me." Yakṣiṇī then said her-

यदा सूर्यस्य ग्रहणं कालेन भविता क्वचित्।
सन्निहत्यां तदा स्नात्वा पूता स्वर्गं गमिष्यसि॥५०॥

You should take a bath on the day of solar eclipse in Sannihatyā. It will bring back purity to you and then you will attain to the heaven.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे सरोमाहात्म्ये चतुस्त्रिंशोऽध्यायः॥३४॥

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also called Muñjāvaṭa, and the summit Muñja-pṛṣṭha. It was visited by Vasu-homa, king of Aṅga, and Rāma and Māndhātṛ (Śānti-p. cxxii. 4469-75). It was a sacred place of pilgrimage (Kūrma Pur. II xxxvii. 38).

Chapter 35

Account of various tīrthas and forests

लोमहर्षण उवाच-

ततो रामह्रदं गच्छेत्तीर्थसेवी द्विजोत्तमः।
तत्र रामेण विप्रेण तरसा दीप्ततेजसा॥ १॥
क्षत्रमुत्साद्य वीरेण ह्रदाः पञ्च निवेशिताः।
पूरयित्वा नरव्याघ्र रुधिरेणेति नः श्रुतम्॥ २॥
पितरस्तर्पितास्तेन तथैव च पितामहाः।
ततस्ते पितरः प्रीता राममूचुर्द्विजोत्तमाः॥ ३॥

Lomaharṣaṇa said- The Dvija should then visit Rāmahṛda. Brahmiṇ Rāma (Paraśurāma), chivalrous son of Jamadagni had made five reservoirs here when he killed forcibly the Kṣatriyas. O king to people! We heard that he had filled these five reservoirs with the blood

of the Kṣatriyas and thus satiated his Pitara and grandfathers. O great Dvijas! the so pleased Pitras then said to Paraśurāma-

राम राम महाबाहो प्रीताः स्मस्तव भार्गव।
अनया पितृभक्त्या च विक्रमेण च ते विभो॥ ४॥

O chivalrous! O Bhārgava Rāma! O sovereign! We are pleased with your devotion to Pitṛs and your valour as well.

वरं वृणीष्व भद्रं ते कमिच्छसि महायशः।
एवमुक्तस्तु पितृभी रामः प्रभवतां वरः॥ ५॥
अब्रवीत्प्राञ्जलिर्वाक्यं स पितॄनागने स्थितान्।
भवन्तो यदि मे प्रीता यद्यनुग्राह्यता मयि॥ ६॥
पितृप्रसादादिच्छेयं तपसाऽस्यायनं पुनः।
यच्च रोषाभिभूतेन क्षत्रमुत्सादितं मया॥ ७॥
ततश्च पापान्मुच्येयं युष्माकं तेजसा ह्यहम्।
ह्रदाश्चैते तीर्थभूता भवेयुर्भुवि विश्रुताः॥ ८॥

O great illustrious! Ask us whatever you want? Paraśurāma the most chivalrous said with folded hands- "I would like to regain my power of austerity if you really are pleased with me and desirous of giving what I desire. May the splendour with you absolve me from the offence I committed by the massacre of the Kṣatriyas in my vagary of anger. May these reservoirs be famous as holy place in the world!

एवमुक्ताः शुभ वाक्यं रामस्य पितरस्तदा।
प्रत्यूचुः परमप्रीता रामं हर्षपुरस्कृताः॥ ९॥

The ancestors cheered on listening to this desire and said-

तपस्ते वर्द्धतां पुत्र पितृभक्त्या विशेषतः।
यच्च रोषाभिभूतेन क्षत्रमुत्सादितं त्वया॥ १०॥
ततश्च पापान्मुक्तस्त्वं पातितास्ते स्वकर्मभिः।
ह्रदाश्च तव तीर्थत्वं गमिष्यन्ति न संशयः॥ ११॥

O son! May your penance increase manifold by virtue of your devotion to Pitṛs. As the Kṣatriyas were killed due to their evil acts, you are now free from the trap of that evil. These reservoirs made by you shall undoubtedly become holy places during the days to come.

ह्रदेष्वेतेषु ये स्नात्वा स्वान्पितॄंस्तर्पयिन्ति च।
तेभ्यो दास्यन्ति पितरो यथाभिलषितं वरम्॥ १२॥
ईप्सितान्मानसान्कामान्स्वर्गवासं च शाश्वतम्।
एवं दत्त्वा वरान्विप्रा रामस्य पितरस्तदा॥ १३॥
आमन्त्र्य भार्गवं प्रीतास्तत्रैवान्तर्हितास्तदा।
एवं रामह्रदाः पुण्या भार्गवस्य महात्मनः॥ १४॥

The people who do tarpaṇa of their Pitṛs after a bath in these reservoirs, shall achieve their ambitions and everlasting residence in heaven after death by the grace of Pitṛs. O Brahmins! The Pitṛs of Paraśurāma then wished to return and cheerfully vanished there. Thus, these reservoirs had become holy places.

स्नात्वा ह्रदेषु रामस्य ब्रह्मचारी शुचिव्रतः।
राममभ्यर्च्य श्रद्धावान् विन्देद् बहु सुवर्णकम्॥ १५॥

The man by virtue of his reverence, purity in resolution observes celibacy and takes a bath in the reservoirs made by Paraśurāma and then worships him. It renders him with considerable quantum of gold.

वंशमूलं समासाद्य तीर्थसेवी सुसंयतः।
स्ववंशसिद्धये विप्राः स्नात्वा वै वंशमूलके॥ १६॥

O Brahmins! A bath in Vaṅśamūla tīrtha renders a man with axiom in his race when he visits there and regulates his senses properly.

कायशोधनमासाद्य तीर्थं त्रैलोक्यविश्रुतम्।
शरीरशुद्धिमाप्नोति स्नातस्तस्मिन्न संशयः॥ १७॥

A man's body enjoys purity when he takes a bath in the renowned holy place Kāyaśodhana. It is famous all through the three worlds.

शुद्धदेहश्च तं याति यस्मान्नावर्त्तते पुनः।
तावद्भ्रमन्ति तीर्थेषु सिद्धास्तीर्थपरायणाः।
यावन्न प्राप्नुवन्तीह तीर्थं तत्कायशोधनम्॥ १८॥

The man with so purified a body then goes to a place from where he never returns. The Siddha Puruṣa visits frequently the holy places unless they reach at Kāyaśodhana.

तस्मिस्तीर्थे च संप्लाव्य कायं संयतमानसः।
परं पदमवाप्नोति यस्मान्नावर्त्तते पुनः॥ १९॥

The man having doubts in mind and heart too approaches such supreme position from where he returns never by cleaning his body in that holy place.

ततो गच्छेच्च विप्रेन्द्रास्तीर्थं त्रैलोक्यविश्रुतम्।
लोका यत्रोद्धृताः सर्वे विष्णुना प्रभविष्णुना॥ २०॥
लोकोद्धारं समासाद्य तीर्थस्मरणतत्परः।
स्नात्वा तीर्थवरे तस्मिन् लोकान् पश्यति शाश्वतम्॥ २१

O great Brahmins! One should then visit the holy places Lokoddhara, famous in the three worlds. Lord Viṣṇu had promoted all lokas there. A bath in Lokoddhara enables a man to see everlasting lokas provided that he should keep in memory this holy place every time.

यत्र विष्णुः स्थितो नित्यं शिवो देवः सनातनः।
तौ देवौ प्रणिपातेन प्रसाद्य मुक्तिमाप्नुयात्॥ २२॥

Viṣṇu and Śiva both gods are there. One should, therefore, do salute to them and please for their grace. It will lead him to emancipation.

श्रीतीर्थं तु ततो गच्छेत् शालग्राममनुत्तमम्।
यत्र स्नातस्य सान्निध्यं सदा देवः प्रयच्छति॥ २३॥

The holy place pertaining to goddess Śālagrāma should then be visited. The goddess gives a dwelling place close to her when a bath is taken there.

कपिलाह्रदमासाद्य तीर्थं त्रैलोक्यविश्रुतम्।
तत्र स्नात्वाऽर्चयित्वा च दैवतानि पितॄंस्तथा॥ २४॥
कपिलानां सहस्रस्य फलं विन्दति मानवः।
तत्र स्थितं महादेवं कापिलं वपुरास्थितम्॥ २५॥
दृष्ट्वा मुक्तिमवाप्नोति ऋषिभिः पूजितं शिवम्।
सूर्यतीर्थं समासाद्य स्नात्वा नियतमानसः॥ २६॥
अर्चयित्वा पितृन्देवानुपवासपरायणः।
अग्निष्टोममवाप्नोति सूर्यलोकं च गच्छति॥ २७॥

The blessing equal to donation of one thousand Kapilā cows is obtained when a man visits Kapilāhṛda, a famous holy place in the three-worlds, takes a bath there and worships gods and Pitṛs. Emancipation is attained by seeing Mahādeva Śiva worshipped there by hermits having pale bodies. The man should observe fast, impose control on his mind and heart, take a bath in Sūrya-tīrtha and worship his Pitṛs. It renders the fruit equal to Agniṣṭoma and the devotee goes to Sūryaloka (abode of sun) after death.

सहस्रकिरणं देवं भानुं त्रैलोक्यविश्रुतम्।
दृष्ट्वा मुक्तिमवाप्नोति नरो ज्ञानसमन्वितः॥ २८॥

The man rendered with knowledge when he sees sun god, with thousand rays and renowned in the three-worlds definitely then attains to emancipation.

भवानीवनमासाद्य तीर्थसेवी यथाक्रमम्।
तत्राभिषेकं कुर्वाणो गोसहस्रफलं लभेत्॥ २९॥

The man on a pilgrimage then goes to Bhavānī-vana for religious bathing and receives a gift equal to the donation of one thousand cows.

पितामहस्य पिबतो ह्यमृतं पूर्वमेव हि।
उग्रात्सुरभिर्जाता सा च पातालमाश्रिता॥ ३०॥

A cow (Surabhi) was originated from the mouth of Brahmā when he was eructating in the distant past. The cow so originated then entered into the nether world.

तस्याः सुरभयो जाता मातरो लोकमातरः।
ताभिस्तत्सकलं व्याप्तं पातालं सुनिरन्तरम्॥ ३१॥

The cows generally address as mother by people then born from that single cow. The generation was so spurted up that the nether world was fully covered with cows.

पितामहस्य यजतो दक्षिणार्थमुपाहृताः।
आहूता ब्राह्मणा ताश्च विभ्रान्ता विवरेण हि॥ ३२॥

These were brought for dakṣiṇā when lord Brahma arranged an offering and so brought cows trapped in cave thereby misdirected.

तस्मिन्विवरद्वारे तु स्थितो गणपतिः स्वयम्।
यं दृष्ट्वा सकलान्कामान्प्राप्नोति संयतेन्द्रियः॥३३॥

Gaṇapati himself is seated at the door of that cave. the man who has good control over his senses achieves all success in his mission by merely seeing him there.

सङ्गिनीं तु समासाद्य तीर्थं मुक्तिसमाश्रयम्।
देव्यास्तीर्थे नरः स्नात्वा लभते रूपमुत्तमम्॥३४॥
अनन्तां श्रियमाप्नोति पुत्रपौत्रसमन्वितः।
भोगांश्च विपुलान् भुक्त्वा प्राप्नोति परमं पदम्॥३५॥

As a result of a bath in the holy place Saṅginī, a man gets a beautiful complexion, undepleting luxuries, sons and grandsons and occupies, ensures emancipation for the devotee.

ब्रह्मावर्ते नरः स्नात्वा ब्रह्मज्ञानसमन्वितः।
जायते नात्र संदेहः प्राणान्मुञ्चति स्वेच्छया॥३६॥

A bath in Brahmāvartta leads a man to become a Brahma knower and he abandons body whenever so desired by him.

ततो गच्छेत विप्रेन्द्रा द्वारपालं तु रन्तुकम्।
तत्र तीर्थे सरस्वत्या यक्षेन्द्रस्य महात्मनः॥३७॥
तत्र स्नात्वा महाप्राज्ञ उपवासपरायणः।
यक्षस्य च प्रसादेन लभते कामिकं फलम्॥३८॥

O great Brahmins! He should then go to the holy place called Rantuka located on the bank of Sarasvatī river. Rantuka is a great demi-god and blesses the man with fulfilment of desire when a bath is taken and fast is observed there.

ततो गच्छेत विप्रेन्द्रा ब्रह्मावर्त्तं मुनिस्तुतम्।
ब्रह्मावर्त्ते नरः स्नात्वा ब्रह्म चाप्नोति निश्चितम्॥३९॥

O great Brahmins! One should thereafter visit the holy place Brahmāvartta, the place appreciated by sages. A man who takes bath in this place attains supreme Brahma.

ततो गच्छेत विप्रेन्द्राः सुतीर्थकमनुत्तमम्।
तत्र संनिहिता नित्यं पितरो दैवतैः सह॥४०॥
तत्राभिषेकं कुर्वीत पितृदेवार्चने रतः।
अश्वमेधमवाप्नोति पितॄन्प्रीणाति शाश्वतान्॥४१॥

O great Brahmins! Then there comes the number of holy place Sutīrthaka. The Pitṛs with gods reside there. A bath and worship of gods and Pitṛs endows the man with the fruit of Aśvamedha sacrifice as this act pleases his Pitṛs.

ततोऽम्बुवनं धर्मज्ञ समासाद्य यथाक्रमम्।
कामेश्वरस्य तीर्थे तु स्नात्वा श्रद्धासमन्वितः॥४२॥
सर्वव्याधिविनिर्मुक्तो ब्रह्मवासिर्भवेद् ध्रुवम्।
मातृतीर्थे च तत्रैव यत्र स्नातस्य भक्तितः॥४३॥
प्रजा विवर्द्धते नित्यमनन्तां चाप्नुयाच्छ्रियम्।
ततः शीतवनं गच्छेन्नियतो नियताशनः॥४४॥
तीर्थं तत्र महाविप्रा महदन्यत्र दुर्लभम्।
पुनाति दर्शनादेव दण्डकं च द्विजोत्तमाः॥४५॥

O great religious! One should then go to Ambuvana and see the holy place Kāmeśvara. A bath there ensures obtaining Brahma and a body free from ailments. There falls another holy place Matṛtīrtha. A bath here blesses one with children and undepleting wealth. Śītavana is then worth seeing. The man should impose due control on his diet and the senses both in route to this holy place. A rare holy place daṇḍaka is also existed in that forest somewhere else. It renders purity of heart and mind merely by seeing it.

केशानभ्युक्ष्य वै तस्मिन् पूतो भवति पापतः।
तत्र तीर्थवरं चान्यत् स्वानुलोमायनं महत्॥४६॥

A man gets-rid of clutches of evils when he does muṇḍana ceremony (shaving off hair from head completely). One more holy place Svānulomāyana is also there.

तत्र विप्रा महाप्राज्ञा विद्वांसस्तीर्थतत्पराः।
स्वानुलोमायने तीर्थे विप्रास्त्रैलोक्यविश्रुते॥४७॥
प्राणायामैर्निर्हरन्ति स्वलोमानि द्विजोत्तमाः।
पूतात्मानश्च ते विप्राः प्रयान्ति परमां गतिम्॥४८॥

O great Brahmins! In this famous holy place, the learned Brahmins abandon their hair and attain supreme position with all purity in soul.

दशाश्वमेधिकं चैव तत्र तीर्थं सुविश्रुतम्।
तत्र स्नात्वा भक्तियुक्तस्तदेव लभते फलम्॥४९॥

There is one more holy place Daśāśvamedhika and it renders the same fruit on bathing here as is rendered by Śvānulomāyana.

ततो गच्छेत श्रद्धावान्मानुषं लोकविश्रुतम्।
दर्शनात् तस्य तीर्थस्य मुक्तो भवति किल्बिषैः॥५०॥

The man on pilgrimage should then visit Mānuṣa-tīrtha, a popular holy place of the world. Merely seeing it, ensures weaving-off of evils.

पुरा कृष्णमृगास्तत्र व्याधेन शरपीडिताः।
विगाह्य तस्मिन् सरसि मानुषत्वमुपागता॥५१॥

In days of yore, black stag suffering from the pain of an arrow shot by a hunter fell down in that reservoir but suddenly he gained a manly body.

ततो व्याधाश्च ते सर्वे तानपृच्छन्द्विजोत्तमान्।
मृगाः अनेन वै याता अस्माभिः शरपीडिताः॥५२॥
निमग्नास्ते सरः प्राप्य क्व ते याता द्विजोत्तमाः।
तेऽब्रुवंस्तत्र वै पृष्टा वयं ते च द्विजोत्तमाः॥५३॥
अस्य तीर्थस्य माहात्म्यान्मानुषत्वमुपागताः।
तस्माद्यूयं श्रद्दधानाः स्नात्वा तीर्थे विमत्सराः॥५४॥
सर्वपापविनिर्मुक्ता भविष्यथ न संशयः।
ततः स्नाताश्च ते सर्वे शुद्धदेहा दिवं गताः॥५५॥

The hunters had then asked those Brahmins- O great Dvija! a black stag, shot by us has suddenly vanished from this reservoir. Can you tell us where it may be now? The Brahmin replied- "I myself was that stag but now got a human body when I fell in this reservoir. You all can be resolved from sins if a bath with sheer reverence is taken by you." They all followed him, got purity in body and thus, approached the heavenly abode.

एतत्तीर्थस्य माहात्म्यं मानुषस्य द्विजोत्तमाः।
ये शृण्वन्ति श्रद्दधानास्तेऽपि यान्ति परां गतिम्॥५६॥

O great Dvijas! The people mere listening to this magnificence of Mānuṣa-tīrtha too attain supreme position.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे सरोमाहात्म्ये पञ्चत्रिंशोऽध्यायः॥३५॥

Chapter 36

Account of tīrthas of Kurukṣetra

लोमहर्षण उवाच–

मानुषस्य तु पूर्वेण क्रोशमात्रे द्विजोत्तमाः।

आपगा नाम विख्याता नदी द्विजनिषेविता॥ १॥

Lomaharṣaṇa said- O great Dvijas! A popular river Āpagā flows at a length of one kosa facing east from Mānuṣa-tīrtha. Dvijas live on its banks.

श्यामाकं पयसा सिद्धमाज्येन च परिप्लुतम्।

ये प्रयच्छन्ति विप्रेभ्यस्तेषां पापं न विद्यते॥ २॥

The people who feed Brahmins on a cuisine of Śyāmāka rice cooked in milk and added ghee, become free from the clutches of sins.

ये तु श्राद्धं करिष्यन्ति प्राप्य तामापगां नदीम्।

ते सर्वकामसंयुक्ता भविष्यन्ति न संशयः॥ ३॥

The persons doing śrāddha on the bank of Āpagā river shall undoubtedly receive their mission duly achieved.

शंसन्ति सर्वे पितरः स्मरन्ति च पितामहाः।

अस्माकं च कुले पुत्रः पौत्रो वाऽपि भविष्यति॥ ४॥

य आपगां नदीं गत्वा तिलैः संतर्पयिष्यति।

तेन तृप्ता भविष्यामो यावत्कल्पशतं गतम्॥ ५॥

The Pitṛs say and Pitāmaha bring to mind a wish to get tarpaṇa made with sesamum seed on the bank of Āpagā from a son or grand-son born in their clan. They imagine that their act will keep them satiated for the period of several hundred kalpas.

नभस्ये मासि संप्राप्ते कृष्णपक्षे विशेषतः।

चतुर्दश्यां तु मध्याह्ने पिण्डदो मुक्तिमाप्नुयात्॥ ६॥

The man giving Piṇḍa to his Pitṛs at noon on fourteenth day of dark fortnight in the

month of Bhādrapada (August) definitely attains to emancipation.

ततो गच्छेत विप्रेन्द्रा ब्रह्मणः स्थानमुत्तमम्।
ब्रह्मोदुम्बरमित्येवं सर्वलोकेषु विश्रुतम्॥७॥

O great Brahmins! One should then visit Brahmodumbara, the best place of Brahmā as duly known to this world.

तत्र ब्रह्मर्षिकुण्डेषु स्नातस्य द्विजसत्तमाः।
सप्तर्षीणां प्रसादेन सप्तसोमफलं लभेत्॥८॥

O Brahmins! The man bathing in reservoirs called Brahmarṣi/kuṇḍas obtains the fruit of Somayajña by the grace of Saptarṣis.

भरद्वाजो गौतमश्च जमदग्निश्च कश्यपः।
विश्वामित्रो वसिष्ठश्च अत्रिश्च भगवानृषिः॥९॥
एतैः समेत्य तत्कुण्डं कल्पितं भुवि दुर्लभम्।
ब्रह्मणा सेवितं यस्माद् ब्रह्मोदुम्बरमुच्यते॥१०॥

This reservoir was made by the joint participation of Bharadvāja, Gautama, Jamadagni, Kaśyapa, Viśvāmitra, Vasiṣṭha and the renowned hermit Atri. As lord Brahmā resides here it is called Brahmodumbara.

तस्मिंस्तीर्थे वरे स्नातो ब्रह्मणोऽव्यक्तजन्मनः।
ब्रह्मलोकमवाप्नोति नात्र कार्या विचारणा॥११॥

A bath in this best holy place of inexpressible and unborn Brahmā enables a man to access to Brahmaloka.

देवान्पितॄन्समुद्दिश्य यो विप्रं भोजयिष्यति।
पितरस्तस्य सुखिता दास्यन्ति भुवि दुर्लभम्॥१२॥

The man who will feed Brahmins for the purpose of satiation of gods and Pitṛs, the pleased Pitṛs shall render him with the rare thing of the world.

सप्तर्षींश्च समुद्दिश्य पृथक्स्नानं समाचरेत्।
ऋषीणां च प्रसादेन सप्तलोकाधिपो भवेत्॥१३॥

A man taking a bath seven times i.e. each for the pleasure of a hermit out of seven; their pleasure will endow him ruling on seven worlds.

कपिलस्थेति विख्यातं सर्वपातकनाशनम्।
यस्मिन्स्थितः स्वयं देवो वृद्धकेदारसंज्ञितः॥१४॥
तत्र स्नात्वार्चयित्वा च रुद्रं दण्डिसमन्वितम्।
अन्तर्ज्ञानमवाप्नोति शिवलोके स मोदते॥१५॥

Kapisthala is a famous holy place there. It decays all evils of devotees. God Vṛddha Kedāra himself resides there. A bath and worship of god Rudra along with Diṇḍi, gives a power of intuition and he enjoys the pleasure of living in the abode of Śiva.

यस्तत्र तर्पणं कृत्वा पिबते चुलकत्रयम्।
दिण्डिदेवं नमस्कृत्य केदारस्य फलं लभेत्॥१६॥

The man doing tarpaṇa sipping three palmful water and saluting god Diṇḍi gets fruit of a visit at the holy place of Kedāra.

यस्तत्र कुरुते श्राद्धं शिवमुद्दिश्यं मानवः।
चैत्रशुक्लचतुर्दश्यां प्राप्नोति परमं पदम्॥१७॥

A Śrāddha on the fourteenth day of a bright fortnight in the month of Caitra (March) for the pleasure of Mahādeva, provides with the supreme position to the man who acts accordingly.

कलस्यां तु ततो गच्छेद्यत्र देवी च संस्थिता।
दुर्गा कात्यायनी भद्रा निद्रा माया सनातनी॥१८॥

One should then visit the holy place Kalasī where goddess Bhadrā, Nidrā, Māyā, Sanātanī, Kātyāyanī and goddess Durgā herself abide.

कलस्यां च नरः स्नात्वा दृष्ट्वा दुर्गां तटस्थिताम्।
संसारगहनं दुर्गं निस्तरेन्नात्र संशयः॥१९॥

A bath in Kalasī, a sight at goddess Durgā on the bank of river enables a man to cross successfully the toughest worldly fort.

ततो गच्छेद्धि सरकं त्रैलोक्यस्यापि दुर्लभम्।
कृष्णपक्षे चतुर्दश्यां दृष्ट्वा देवं महेश्वरम्॥२०॥
लभते सर्वकामांश्च शिवलोकं स गच्छति।
तिस्रः कोट्यस्तु तीर्थानां सरके द्विजसत्तमाः॥२१॥

Saraka-tīrtha is then worth seeing as it is a rare holy place in the three-worlds. A sight of

god Maheśvara on the fourteenth day of dark fortnight enables a man to get success in his mission and after death to deserve a place in the abode of Śiva. O great Dvija! Saraka holds three crore holy places in its lap.

रुद्रकोटिस्तथा कूपे सरोमध्ये व्यवस्थिता।
तस्मिन्सरे च यः स्नात्वा रुद्रकोटिं स्मरेन्नरः॥ २२॥
पूजयित्वा रुद्रकोटिं भविष्यति न संशयः।
रुद्राणां च प्रसादेन सर्वदोषविवर्जितः॥ २३॥
ऐन्द्रज्ञानेन संयुक्तः परं पदमवाप्नुयात्।
इडास्पदं च तत्रैव तीर्थं पापभयापहम्॥ २४॥

Rudrakoṭi is located in the well just at the centre of the reservoir. A bath in that reservoir and Rudrakoṭi in mind automatically amounts to the worship of one crore Rudra. By the grace of Rudras, that man is protected from the defects/evils, rendered with highest conscience and thus, achieves the supreme position. At the same place, there exists a holy place Iḍāspada. It absolves evils and removes fear from the mind of devotees.

अस्मिन्मुक्तिमवाप्नोति दर्शनादेव मानवः।
तत्र स्नात्वाऽर्चयित्वा च पितृदेवगणानपि॥ २५॥
न दुर्गतिमवाप्नोति मनसा चिन्तितं लभेत्।
केदारं च महातीर्थं सर्वकल्मषनाशनम्॥ २६॥
तत्र स्नात्वा तु पुरुषः सर्वदानफलं लभेत्।
किं रूपं च महातीर्थं तत्रैव भुवि दुर्लभम्।
तस्मिन्स्नातस्तु पुरुषः सर्वयज्ञफलं लभेत्॥ २७॥

A mere watching of this holy place ensures emancipation. A bath and worship of Pitṛs and gods here endows one with prosperity and the man receives the desired things. The great holy place Kedāra should then be visited. A bath in that place gives fruit of all donations. Kiṁrūpa-tīrtha is also there on the ground. A bath here gives a devotee the fruit equal to executing all yajñas.

सरकस्य तु पूर्वेण तीर्थं त्रैलोक्यविश्रुतम्।
अन्यजन्म सुविख्यातं सर्वपापप्रणाशनम्॥ २८॥

A holy place Anyajanma falls on the east from Saraka. It is popular throughout the three worlds.

नारसिंहं वपुः कृत्वा हत्वा दानवमूर्जितम्।
तिर्यग्योनिस्थितो विष्णुः सिंहीषु रतिमाप्तवान्॥ २९॥

Attaining the form of a lion and slaying the powerful demon, lord Viṣṇu then dwelling among the animals developed affection for lions.

ततो देवाः संगन्धर्वा आराध्य वरदं शिवम्।
ऊचुः प्रणतसर्वाङ्गा विष्णुदेहस्य लम्भने॥ ३०॥

All gods including Gandharvas the worshipped lord Śiva, saluted him and prayed to him to manage the situation. They explained that the return of Nṛsiṁha back in the original form of Viṣṇu has become necessary.

ततो देवो महात्माऽसौ शारभं रूपमास्थितः।
युद्धं च कारयामास दिव्यं वर्षसहस्रकम्।
युद्ध्यमानौ तु तौ देवौ पतितौ सरमध्यतः॥ ३१॥
तस्मिन्सरस्तटे विप्रो देवर्षिर्नारदः स्थितः।
अश्वत्थवृक्षमाश्रित्य ध्यानस्थस्तौ ददर्श ह॥ ३२॥
विष्णुश्चतुर्भुजो जज्ञे लिङ्गाकारः शिवः स्थितः।
तौ दृष्ट्वा तत्र पुरुषौ तुष्टाव भक्तिभावितः॥ ३३॥

Mahādeva disguised himself as Sarabha (camel) and fought against Nṛsiṁha for several thousand divine years. Both gods fell into a reservoir while fighting. Divine hermit Nārada was in meditation on the bank of that reservoir under a pīpala tree. He was suddenly disturbed and looked at them. Lord Viṣṇu turned in his original form and Śiva in the form of a liṅga. Nārada duly worshipped them.

नमः शिवाय देवाय विष्णवे प्रभविष्णवे।
हरये च उमाभर्त्रे स्थितिकालभृते नमः॥ ३५॥

Salute to god Śiva, salute to impressive Viṣṇu. Salute to administrator god Viṣṇu and the god of destruction Śiva.

हराय बहुरूपाय विश्वरूपाय विष्णवे।
त्र्यम्बकाय सुसिद्धाय कृष्णाय ज्ञानहेतवे॥ ३६॥

Salute to Hara of varied forms and Viṣṇu of universal form. Salute to great merciful

Tryambaka and Kṛṣṇa, the cause of knowledge.

धन्योऽहं सुकृतीं नित्यं यद्दृष्टौ पुरुषोत्तमौ।
ममाश्रममिदं पुण्यं युवाभ्यां विमलीकृतम्॥ ३७॥
अद्यप्रभृति त्रैलोक्ये अन्यजन्मेति विश्रुतम्॥ ३८॥

I am lucky and noble as I could see simultaneously both Puruṣas. My āśrama so purified by you has indeed become sacrosanct. This place shall gain popularity as Anyajanma throughout the three worlds.

य इहागत्य च स्नात्वा पितॄन्सन्तर्पयिष्यति।
तस्य श्रद्धान्वितस्येह ज्ञानमैन्द्रं भविष्यति॥ ३९॥

The man doing tarpaṇa of his Pitṛs after a bath shall receive the power of intuition.

अश्वत्थस्य च यन्मूलं सदा तत्र वसाम्यहम्।
अश्वत्थवन्दनं कृत्वा यमं रौद्रं न पश्यति॥ ४०॥

I will always reside at the root of pīpala tree. The man worshipping this pīpala, shall not see Yama in his fierce form.

ततो गच्छेद्धि विप्रेन्द्रा नागस्य ह्रदमुत्तमम्।
पुण्डरीकाभ्भसि स्नात्वा यज्ञस्य फलमाप्नुयात्॥ ४१॥

O great Brahmins! One should then go to the Nāgahṛda. A bath in Pauṇḍarīka ensures the fruit of Puṇḍarīka (particular yajña) for the devotee.

दशम्यां शुक्लपक्षस्य चैत्रस्य तु विशेषतः।
स्नानं जपस्तथा श्राद्धं मुक्तिमार्गप्रदायकम्॥ ४२॥

A bath, japa and śrāddha ensures emancipation provided that it is done on tenth day of the bright fortnight in Caitra (March) month.

ततस्त्रिविष्टपं गच्छेत्तीर्थं देवनिषेवितम्।
तत्र वैतरणी पुण्या नदी पापप्रमोचनी॥ ४३॥

Triviṣṭapa is the next holy place to visit. The gods reside here and a river Vaitaraṇī flows there. It effaces the evils earlier committed.

तत्र स्नात्वाऽर्चयित्वा च शूलपाणिं वृषध्वजम्।
सर्वपापविशुद्धात्मा गच्छत्येव परां गतिम्॥ ४४॥

A bath and worship of Śūlapaṇī Vṛṣdhvaja effaces the sins of a devotee and he thereby attains supreme position.

ततो गच्छेद्धि विप्रेन्द्रा रसावर्त्तमनुत्तमम्।
तत्र स्नात्वा भक्तियुक्तः सिद्धिमाप्नोत्यनुत्तमाम्॥ ४५॥

O great Brahmins! One should then go to the holy place Rasāvarta. A bath with devotion renders the best achievement to the devotee here.

चैत्रशुक्लचतुर्दश्यां तीर्थे स्नात्वा ह्यलेपके।
पूजयित्वा शिवं तत्र पापलेपो न विद्यते॥ ४६॥

The evils even cannot touch a man when he takes a bath in the holy place Alepaka on the fourteenth day of the bright fortnight in the month of Caitra (March) and then offer homage to lord Śiva.

ततो गच्छेद्धि विप्रेन्द्राः फलकीवनमुत्तमम्।
यत्र देवाः सगन्धर्वा साध्याश्च ऋषयस्तथा।
तपश्चरन्ति विपुलं दिव्यं वर्षसहस्रकम्॥ ४७॥

O great Brahmins! One should then visit the holy place Phalakīvana. Here reside the gods, gandharvas, sādhyas and hermits. They do penance strictly for one thousand divine years.

दृषद्वत्यां नरः स्नात्वा तर्पयित्वा च देवताः।
अग्निष्टोमातिरात्राभ्यां फलं विन्दति मानवः॥ ४८॥

The man receives the fruit of offering like Agniṣṭoma and Atrirātra by taking a bath in the river Dṛṣadvatī and do tarpaṇa of gods.

सोमक्षये च संप्राप्ते सोमस्य च दिने तथा।
यः श्राद्धं कुरुते मर्त्यस्तस्य पुण्यफलं शृणु॥ ४९॥

Listen to the fruit of śrāddha on the fifteenth day of the dark fortnight (amāvasyā) with Monday here.

गयायां च यथा श्राद्धं पितॄन्प्रीणाति नित्यशः।
तथा श्राद्धं च कर्त्तव्यं फलकीवनमाश्रितैः॥ ५०॥

As śrāddha made on Gayā satiates the Pitṛs daily, the persons living in Phalkīvana should perform śrāddha in the same manner.

मनसा स्मरते यस्तु फलकीवनमुत्तमम्।
तस्यैव पितरस्तृप्तिं प्रयास्यन्ति न संशयः॥ ५१॥

The man who ever brings to memory the Phalakīvana, his Pitṛs too are satiated definitely.

तत्रापि तीर्थं सुमहत्सर्वदेवैरलंकृतम्।
तस्मिन्स्नातस्तु पुरुषो गोसहस्रफलं लभेत्॥५२॥

A holy place sumahat is located there. It is surrounded by gods and the man taking a bath here receives the fruit of the donation of one thousand cows.

पाणिखाते नरः स्नात्वा पितॄन् संतर्प्य मानवः।
अवाप्नुयाद् राजसूयं सांख्यं योगं च विन्दति॥५३॥

The man receives the fruit of Rājsūya yajña, Sāṁkhya (knowledge) and Yoga (karma) when he takes a bath in Pāṇikhāta-tīrtha and do tarpaṇa for Pitṛs.

ततो गच्छेद्धि सुमहत्तीर्थं मिश्रकमुत्तमम्।
तत्र तीर्थानि मुनिना मिश्रितानि महात्मना॥५४॥
व्यासेन मुनिशार्दूल दधीच्यर्थं महात्मना।
सर्वतीर्थेषु स स्नाति मिश्रके स्नाति यो नरः॥५५॥

Another holy place Miśraka is then worth visiting. O great hermits! The great soul Vyāsa had mixed the water of all holy places here for Dadhīci. The man taking a bath in Miśraka-tīrtha thus, is considered as if he has bathed in all holy places.

ततो व्यासवनं गच्छेन्नियतो नियताशनः।
मनोजवे नरः स्नात्वा दृष्ट्वा देवं मनीषिणम्॥५६॥
मनसा चिन्तितं सर्वं सिद्ध्यते नात्र संशयः।
गत्वा मधुवटीं चैव देव्यास्तीर्थं नरः शुचिः॥५७।
तत्र स्नात्वा च वै देवान्पितॄंश्च प्रयतो नरः।
स देव्या समनुज्ञातो यथा सिद्धिं लभेन्नरः॥५८॥

One should then impose control over one's senses and observe punctuality in diet. Vyāsavana is then the next visiting place. A bath in "Manojava" and the sight of lord Śiva undoubtedly renders the man with desired success. A bath and worship of gods and Pitṛs in Madhuvatī, a holy place pertaining to goddess, endows supreme axiom/achievement by the grace of goddess.

कौशिक्याः संगमे यस्तु दृषद्वत्यां नरोत्तमः।
स्नायीत नियताहारः सर्वपापैः प्रमुच्यते॥५९॥

A bath at the confluence of Kauśikī and Dṛṣadvatī rivers effaces all the sins attached with a man.

ततो व्यासस्थलीं गच्छेद्यत्र व्यासेन धीमता।
पुत्रशोकाभिभूतेन देहत्यागाय निश्चयः॥६०॥
कृतो देवैश्च विप्रेन्द्र पुनरुत्थापितस्तदा।
अभिगम्य स्थलीं तस्य पुत्रशोकं न विन्दति॥६१॥

O great Brahmins! There comes then Vyāsathalī where the learned Vedavyāsa had decided to take his last breath in agony of his son's death. However, the gods had again inspired and consoled him. A man seldom suffers from the agony of his son's death whosoever visits there.

किंदत्तं कूपमासाद्य तिलप्रस्थं प्रदाय च।
गच्छेद्य परमां सिद्धिं ऋणैर्मुक्तिमवाप्नुयात्॥६२॥

A visit at Kiṁdatta Kūpa and donation of sesamum a prastha (a certain measurement of quantum) ensures supreme achievement and liberty from the burden of debts to a man.

अह्नं च सुदिनं चैव द्वे तीर्थे भुवि दुर्लभे।
तयोः स्नात्वा विशुद्धात्मा सूर्यलोकमवाप्नुयात्॥६३॥

The two holy places- Ahṇa and Sudina are among the rare places on the earth. A bath in them ensures achieving the abode of sun for a man.

कृतजप्यं ततो गच्छेत् त्रिषु लोकेषु विश्रुतम्।
तत्राभिषेकं कुर्वीत गङ्गायां प्रयतः स्थितः॥६४॥
अर्चयित्वा महादेवमश्वमेधफलं लभेत्।
कोटितीर्थं च तत्रैव दृष्ट्वा कोटीश्वरं प्रभुम्॥६५॥
तत्र स्नात्वा श्रद्दधानः कोटियज्ञफलं लभेत्।
ततो वामनकं गच्छेत्त्रिषु लोकेषु विश्रुतम्॥६६॥
यत्र वामनरूपेण विष्णुना प्रभविष्णुना।
बलेरपहृतं राज्यमिन्द्राय प्रतिपादितम्॥६७॥

One should then go at Kṛtajapya, a holy place renowned throughout the three worlds. Regular dwelling and bath in the Gaṅgā as

also worship of Mahādeva endows one with the fruit of Aśvamedha (horse sacrifice). Koṭi-tīrtha is also there where a bath and homage to Koṭiśvara gives a man the fruit of a crore yajñas. Then there is Vāmanaka, another holy place known to the three-worlds. It is the same place where Vāmana (dwarf) form Viṣṇu had trickily confiscated the empire from Bali and headed it over to Indra.

तत्र विष्णुपदे स्नात्वा अर्चयित्वा च वामनम्।
सर्वपापविशुद्धात्मा विष्णुलोकमवाप्नुयात्॥६८॥

The man attains the abode of Viṣṇu when duly purified by a bath in Viṣṇupada, a holy place and worship of god Vāmana.

ज्येष्ठाश्रमं च तत्रैव सर्वपातकनाशनम्।
तं तु दृष्ट्वा नरो मुक्तिं संप्रयाति न संशयः॥६९॥

Jyeṣṭāśrama is also located there. A mere sight of this place enables a man to get emancipation.

ज्येष्ठे मासि सिते पक्षे एकादश्यामुपोषितः।
द्वादश्यां च नरः स्नात्वा ज्येष्ठत्वं लभते नृषु॥७०॥

A man gets better living than common men if he observes fast on the eleventh day of bright fortnight in the month of Jyeṣṭha (June) month and takes bath on Dvādaśī (the twelvth day).

तत्र प्रतिष्ठिता विप्रा विष्णुना प्रभविष्णुना।
दीक्षाप्रतिष्ठासंयुक्ता विष्णुप्रीणनतत्पराः॥७१॥

The magnificence lord Viṣṇu had blessed with supreme position to the Brahmins who were qualified in procedure of yajña etc. and who had worshipped him with due honour.

तेभ्यो दत्तानि श्राद्धानि दानानि विवधानि च।
अक्षयाणि भविष्यन्ति यावन्मन्वन्तरस्थितिः॥७२॥

The donations given to Brahmins fructify undepleting and gain stability up to one Manvantara (viz. the period in which four eras cycled seventy one time).

तत्रैव कोटितीर्थं च त्रिषु लोकेषु विश्रुतम्।
तस्मिंस्तीर्थे नरः स्नात्वा कोटियज्ञफलं लभेत्॥७३॥

There also exists Koṭi-tīrtha, a renowned holy place throughout the three worlds.

कोटीश्वरं नरो दृष्ट्वा तस्मिंस्तीर्थे महेश्वरम्।
महादेवप्रसादेन गाणपत्यमवाप्नुयात्॥७४॥

The person receives Gāṇapatya by the grace of Mahādeva when he pay homage to Koṭiśvara Maheśvara in that holy place.

तत्रैव सुमहत्तीर्थं सूर्यस्य च महात्मनः।
तस्मिन्स्नात्वा भक्तियुक्तः सूर्यलोके महीयते॥७५॥

The great holy place of great soul Sūryadeva is there. The man is adored in the abode of sun by taking a bath with sheer devotion there.

ततो गच्छेच्च विप्रेन्द्रास्तीर्थं कल्मषनाशनम्।
कूलोत्तारणनामानं विष्णुना कल्पितं पुरा॥७६॥
वर्णानामाश्रमाणां च तारणाय सुनिर्मलम्।

O great Brahmins! One should then go to Kulottāraṇa-tīrtha. It sways all sins attached to a man. It had been installed by god Viṣṇu for the purification of the people abiding by their religion as prescribed by the Varṇāśrama long ago.

ब्रह्मचर्यात्परं मोक्षं य इच्छन्ति सुनिर्मलम्।
तेऽपि तत्तीर्थमासाद्य पश्यन्ति परमं पदम्॥७७॥

The people willing emancipation through celibacy also see supreme position by a visit there.

ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा।
कुलानि तारयेत्स्नातः सप्त सप्त च सप्त च॥७८॥

The celibate, householder (Gṛhastha), Vānaprasthī and recluse do welfare for as many as twenty one generations preceding by taking a bath there.

ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा ये तत्परायणाः।
स्नाताः भक्तियुताः सर्वे पश्यन्ति परमं पदम्॥७९॥

The Brahmins, Kṣatriya, Vaiśya or Śūdra taking a bath in that holy place receive supreme positions.

दूरस्थोऽपि स्मरेद्यस्तु कुरुक्षेत्रं सवामनम्।
सोऽपि मुक्तिमवाप्नोति किं पुनर्निवसन्नरः॥८०॥

The man at far distant place can also attain emancipation by only bringing the scene of

Kurukṣetra into his mind. What to say about the man who is permanently living there?

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे सरोमाहात्म्ये षट्त्रिंशोऽध्यायः॥ ३६॥

Chapter 37

Account of the tīrthas of Kurukṣetra

लोमहर्षण उवाच–

पवनस्य ह्रदे स्नात्वा दृष्ट्वा देवं महेश्वरम्।
विमुक्तः कलुषैः सर्वैः शैवं पदमवाप्नुयात्॥ १॥

Lomaharṣaṇa said- A bath in the reservoir called Pavana and a vision of Maheśvara effaces all sins of a man and he obtains the position of welfare (Śiva).

पुत्रशोकेन पवनो यस्मिंल्लीनो बभूव ह।
ततः सब्रह्मकैर्देवैः प्रसाद्य प्रकटीकृतः॥ २॥

God Pavana was merged in this very reservoir on account of gloom for the separation of his son and Brahmā etc., gods had then pleased him and made him to appear again during ancient period.

ततो गच्छेत अमृतं स्थानं तच्छूलपाणिनः।
यत्र देवैः सगन्धर्वै हनुमान् प्रकटीकृतः॥ ३॥

One would then go to Amṛta-sthāna of Śūlapāṇi where the gods with gandharvas originated Hanuman.

तत्र तीर्थे नरः स्नात्वा अमृतत्वमवाप्नुयात्।
कुलोत्तारणमासाद्य तीर्थसेवी द्विजोत्तमः॥ ४॥
कुलानि तारयेत् सर्वान्मातामहपितामहान्।
शालिहोत्रस्य राजर्षेस्तीर्थं त्रैलोक्यविश्रुतम्॥ ५॥
तत्र स्नात्वा विमुक्तस्तु कलुषैर्देहसंभवैः।
श्रीकुञ्जं तु सरस्वत्यां तीर्थं त्रैलोक्यविश्रुतम्॥ ६॥
तत्र स्नात्वा नरो भक्त्या अग्निष्टोमफलं लभेत्।
ततो नैमिषकुञ्जं तु समासाद्य नरः शुचिः॥ ७॥
नैमिषस्य च स्नानेन यत्पुण्यं तत्समाप्नुयात्।
तत्र तीर्थं महाख्यातं वेदवत्या निषेवितम्॥ ८॥

A bath in that holy place makes a man immortal. The Brahmin conscious of his clan visit at Kulottaraṇa and satiates with emancipation all generations preceding of his paternal and maternal grandfather. A bath in Śālihotra holy place sways all the physical evils deliberately or innocently committed by a man. Śrīkuñja is a holy place known to the three worlds in Sarasvatī. A bath in that holy place endows a man with the fruit of Agniṣṭoma yajña. Then there comes Naimiṣa-kuñja. A bath in this place gives the fruit of a bath in the holy place of Naimiṣāraṇya. A renowned holy place on the bank of Vedavatī has existed there.

रावणेन गृहीतायाः केशेषु द्विजसत्तमाः।
तद्वधाय च सा प्राणान्मुमुचे शोककर्शिता॥ ९॥

O great Brahmins! During ancient period, once Rāvaṇa caught her by the hair and in a fit of gloom she wished him killed shortly and took her last breath at this very place.

ततो जाता गृहे राज्ञो जनकस्य महात्मनः।
सीता नामेति विख्याता रामपत्नी पतिव्रता॥ १०॥

She was then born as daughter of Janaka and became a chaste wife of lord Rāma. She is still remembered with other chaste ladies.

सा हृता रावणेनेह विनाशायात्मनः स्वयम्।
रामेण रावणं हत्वा अभिषिच्य विभीषणम्॥ ११॥
समानीता गृहं सीता कीर्तिरात्मवता यथा।
तस्यास्तीर्थे नरः स्नात्वा कन्यायज्ञफलं लभेत्॥ १२॥
विमुक्तः कलुषैः सर्वैः प्राप्नोति परमं पदम्।
ततो गच्छेत सुमहद्ब्रह्मणः स्थानमुत्तमम्॥ १३॥
यत्र वर्णावरः स्नात्वा ब्राह्मण्यं लभते नरः।
ब्राह्मणश्च विशुद्धात्मा परं पदमवाप्नुयात्॥ १४॥

Rāvaṇa had abducted her for his self-destruction. As the great resolute (Jitacitta) gets fame, Rāma killed Rāvaṇa, enthroned Vibhīṣaṇa and came back to the throne of Ayodhyā. A man gets the fruit as Kanyādāna by taking a bath in this holy place. All his evils are effaced and one attains supreme position. One should then visit the best and great place of Brahmā. A bath here makes

even a man of inferior varṇa get elements of a Brahmin and thus attains the supreme place.

ततो गच्छेत् सोमस्य तीर्थं त्रैलोक्यदुर्लभम्।

यत्र सोमस्तपस्तप्त्वा द्विजराज्यमवाप्तवान्॥ १५॥

Then there comes Soma-tīrtha where the moon had obtained the elements of a great Dvija as he had observed strict penance here.

तत्र स्नात्वाऽर्चयित्वा च स्वपितृन्दैवतानि च।

निर्मुक्तः स्वर्गमायाति कार्तिक्यां चन्द्रमा यथा॥ १६॥

By bath and worship of Pitṛs and gods, a man is purified as the moon light of full-moon in the month of Kārtika (October).

सप्तसारस्वतं तीर्थं त्रैलोक्यस्यापि दुर्लभम्।

यत्र सप्त सरस्वत्य एकीभूता वहन्ति च॥ १७॥

सुप्रभा काञ्चनाक्षी च विमला मानसह्रदा।

सरस्वत्योघनामा च सुवर्णुर्विमलोदका॥ १८॥

A holy place, Saptasārasvata is a rare place in the three-worlds. The seven branches of Sarasvatī river known as Suprabhā, Kāñcanākṣī, Viśālā, Mānasahṛdā, Sarasvatī, Oghanāmā, Vimalodakā and Suveṇu conglomerate into one and then a single river flows.

पितामहस्य यजतः पुष्करेषु स्थितस्य ह।

अब्रुवन् ऋषयः सर्वे नायं यज्ञो महाफलः॥ १९॥

न दृश्यते सरिच्छ्रेष्ठा यस्मादिह सरस्वती।

तच्छ्रुत्वा भगवान्प्रीतः सस्माराथ सरस्वतीम्॥ २०॥

When all hermits prepared for doing yajña for lord Brahmā in the holy place of Puṣkara, they said- "This yajña shall not fructify with grand success because the holiest river Sarasvatī is not being seen here." Brahmā summoned Sarasvatī through meditation when he heard this averment from the hermits appointed for executing yajña.

पितामहेन यजता आहूता पुष्करेषु वै।

सुप्रभा नाम सा देवी तत्र ख्याता सरस्वती॥ २१॥

The Sarasvatī so summoned by lord Brahmā when seated for yajña in Puṣkara appeared and called Suprabhā.

तां दृष्ट्वा मुनयः प्रीता वेगयुक्तां सरस्वतीम्।

पितामहं मानयन्तीं ते तु तां बहु मेनिरे॥ २२॥

Having seen Sarasvatī flowing swiftly for keeping up the honour of Brahmā, the hermits honoured it very much.

एवमेषा सरिच्छ्रेष्ठा पुष्करस्थ सरस्वती।

समानीता कुरुक्षेत्रं माङ्कणेन महात्मना॥ २३॥

The great soul Maṅkaṇa brought this holiest and long-existing Sarasvatī and appeared in Puṣkara at Kurukṣetra.

नैमिषे मुनयः स्थित्वा शौनकाद्यास्तपोधनाः।

ते पृच्छन्ति महात्मानं पौराणं लोमहर्षणम्॥ २४॥

Śaunanka etc. sages gathered in Naimiṣāraṇya asked the most aged (due to longevity) Lomaharṣaṇa.

कथं यज्ञफलोऽस्माकं वर्त्ततां सत्पथे मुने।

ततोऽब्रवीन्महाभागः प्रणम्य शिरसा मुनीन्॥ २५॥

"How shall the fruit for yajña come to all of us who always walk through the path of welfare?" That learned hermit bowed his head in honour and continued further.

सरस्वती स्थिता यत्र तत्र यज्ञफलं महत्।

एतच्छ्रुत्वा तु मुनयो नानास्वाध्यायवेदिनः॥ २६॥

समागम्य ततः सर्वे सस्मरुते सरस्वतीम्।

सा तु ध्याता ततस्तत्र ऋषिभिः सत्रयाजिभिः॥ २७॥

समागता प्लावनार्थं यज्ञे तेषां महात्मनाम्।

नैमिषे काञ्चनाक्षी तु स्मृता मङ्कणकेन सा॥ २८॥

समागता कुरुक्षेत्रं पुण्यतोया सरस्वती।

गयस्य यजमानस्य गयेष्वेव महाक्रतुम्॥ २९॥

आहूता च सरिच्छ्रेष्ठा गययज्ञे सरस्वती।

विशालां नाम तां प्राहुर्ऋषयः संशितव्रताः॥ ३०॥

The great fruit of yajña has always existed where Sarasvatī resides. The sages learned several Vedas and then remembered Sarasvatī together. When so summoned by the hermits performing session (yajña of long form) river Sarasvatī appeared and known as Kāñcanākṣī to flow through the land of Naimiṣa to give purity to it. That famous river again entered in

the form of Sarasvatī when the sage Mayaṅka summoned her. In the offering (yajña) executed by Gaya at Gayā region, Sarasvatī was summoned again and the hermits gave it the name of Viśālā.

सरित्सा हि समाहूता मङ्कणेन महात्मना।
कुरुक्षेत्रं समायाता प्रविष्टा च महानदी॥३१॥

That river summoned by the great soul Maṅkaṇa entered in Kurukṣetra.

उत्तरे कोशलाभागे पुण्ये देवर्षिसेविते।
उद्दालकेन मुनिना तत्र ध्याता सरस्वती॥३२॥

The hermit Uddālaka summoned Sarasvatī to north Kauśala province which was surrounded by the divine hermits.

आजगाम सरिच्छ्रेष्ठा तं देशं मुनिकारणात्।
पूज्यमाना मुनिगणैर्वल्कलाजिनसंवृतैः॥३३॥

Thus, Sarasvatī, the holiest river entered into that province for that sage and worshipped by the sages, wearing tree bark and stag hide for clothes. She got popularity as Manoharā and she is capable to efface all sins.

मनोहरेति विख्याता सर्वपापक्षयावहा।
आहूता सा कुरुक्षेत्रे मङ्कणेन महात्मना।
ऋषेः समाननार्थाय प्रविष्टा तीर्थमुत्तमम्॥३४॥

She appeared to give honour to the call of the great soul Maṅkaṇa in the holiest place of *Kurukṣetra*.

सुवेणुरिति विख्याता केदारे या सरस्वती।
सर्वपापक्षया ज्ञेया ऋषिसिद्धनिषेविता॥३५॥

Sarasvatī river famous as Suveṇu is worshipped by the hermits and siddhas. She is called a river effacing all sins.

साऽपि तेनेह मुनिना आराध्य परमेश्वरम्।
ऋषीणामुपकारार्थं कुरुक्षेत्रं प्रवेशिता॥३६॥

She too appeared in Kurukṣetra for the good of hermits by virtue of the worship made by that sage.

दक्षेण यजता साऽपि गङ्गाद्वारे सरस्वती।
विमलोदा भगवती दक्षेण प्रकटीकृता॥३७॥

Dakṣa while performing yajña in Gangadvāra originated goddess Sarasvatī.

समाहूता ययौ तत्र मङ्कणेन महात्मना।
कुरुक्षेत्रं तु कुरुणा यजिता च सरस्वती॥३८॥

When Sarasvatī worshipped by Kuru at Kurukṣetra flew there when she was duly summoned there.

सरोमध्ये समानीता मार्कण्डेयेन धीमता।
अभिष्टूय महाभागः पुण्यतोयां सरस्वतीम्॥३९॥
यत्र मङ्कणकः सिद्धः सप्तसारस्वते स्थितः।
नृत्यमानश्च देवेन शंकरेण निवारितः॥४०॥

Learned Mārkaṇḍeya brought Sarasvatī in the middle of reservoir through his worship in depth. Lord Śaṅkara had at the same place prevented Maṅkaṇaka who was dancing in the holy place of Saptasārasvata.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे सरोमाहात्म्ये सप्तत्रिंशोऽध्यायः॥३७॥

Chapter 38

Praise of Śiva by Maṅkaṇaka

ऋषय ऊचु:

कथं मङ्कणक: सिद्ध: कस्माज्जातो महानृषि:।

नृत्यमानस्तु देवेन किमर्थं स निवारित:॥ १॥

The hermits said- How did Maṅkaṇaka attain special achievement? Who was the father of that great hermit? Why did Mahādeva restrain from him doing dance?

लोमहर्षण उवाच–

कश्यपाद्य सुतो जज्ञे मानसो मङ्कणो मुनि:।

स्नानं कर्तुं व्यवसितो गृहीत्वा वल्कलं द्विजा:॥ २॥

Lomaharṣaṇa said- The hermit Maṅkaṇaka was the son of Kaśyapa born when he summoned him through intuition. One day he went to take a batn with a tree bark (Balkala) in his hand.

तत्रा गता ह्यप्सरसो रम्भाद्या: प्रियदर्शना:।

स्नायन्ति रुचिरा: स्निग्धास्तेन सार्धमनिन्दिता:॥ ३॥

The beautiful nymphs like Rambhā etc. also were there and all those most beautiful nymphs began to take a bath with them.

ततो मुनेस्तदा क्षोभाद्रेतः स्कन्नं यदम्भसि।
तद्रेतः स तु जग्राह कलशे वै महातपाः॥४॥

The semen of that sage ejaculated in the river there but it was picked up by that great ascetic in a pitcher.

सप्तधा प्रविभागं तु कलशस्थं जगाम ह।
तत्रर्षयः सप्त जाता विदुर्यान्मरुतो गणान्॥५॥
वायुवेगो वायुबलो वायुहा वायुमण्डलः।
वायुज्वालो वायुरेतो वायुचक्रश्च वीर्यवान्॥६॥
एते ह्यपत्यास्तस्यर्षेर्धारयन्ति चराचरम्।
पुरा मङ्कणकः सिद्धः कुशाग्रेणेति मे श्रुतम्॥७॥
क्षतः किल करे विप्रास्तस्य शाकरसोऽस्रवत्।
स वै शाकरसं दृष्ट्वा हर्षाविष्टः प्रनृत्तवान्॥८॥

The semen so collected in the pitcher was divided into seven parts. Seven hermits were born from it and were called Marutas. Their names are- Vāyuvega, Vāyubala, Vāyuhā, Vāymandala, Vāyujvāla, Vāyureta and mighty Vāyucakra. These seven sons of that hermit holds the movable and immovable world. O Brahmins! I heard that the kuśa point had injured the hand of Maṅkaṇaka. Śākarasa began oozing from his hand as a result of such an injury. When he saw that oozing fluid, he became happy and began dancing in merriment.

ततः सर्वं प्रनृत्तं च स्थावरं जङ्गमं च यत्।
प्रनृत्तं च जगदृष्ट्वा तेजसा तस्य मोहितम्॥९॥
ब्रह्मादिभिः सुरैस्तत्र ऋषिभिश्च तपोधनैः।
विज्ञप्तो वै महादेवो मुनेरर्थे द्विजोत्तमाः॥१०॥

This dance had influenced the entire movable and immovable world. When Brahmā etc. gods and austere hermits saw the entire world dancing, they requested Mahādeva.

नायं नृत्येद्यथा देव तथा त्वं कर्तुमर्हसि।
ततो देवो मुनिं दृष्ट्वा हर्षाविष्टमतीव हि॥११॥
सुराणां हितकामार्थं महादेवोऽभ्यभाषत।
हर्षस्थानं किमर्थं च तवेदं मुनिसत्तम।
तपस्विनो धर्मपथे स्थितस्य द्विजसत्तम॥१२॥

O god! Do such a thing that can impose restrictions on his dancing. When god Mahādeva saw the hermits in happy moods, he said for their good- O great sages! O great Dvija! What is the reason for your great merriment? You all are austere and religion abiding.

ऋषिरुवाच-

किं न पश्यसि मे ब्रह्मन्कराच्छाकरसं स्रुतम्।
यं दृष्ट्वाऽहं प्रनृत्तो वै हर्षेण महताऽन्वितः॥१३॥

The hermit said- O Brāhmaṇa! Are you not seeing that Śākarasa is oozing from my hand which the kuśa straw injured? As this is a phenomenon to me, I am very happy and in a vagary of mirth I am dancing.

तं प्रहस्याब्रवीद्देवो मुनिं रागेण मोहितम्।
अहं न विस्मयं विप्र गच्छामीह प्रपश्यताम्॥१४॥

God Mahādeva laughed and replied to the said sage so enchanted- O Brahmin! Look here I am not feeling any surprise to see this.

एवमुक्त्वा मुनिश्रेष्ठं देवदेवो महाद्युतिः।
अङ्गुल्यग्रेण विप्रेन्द्राः स्वाङ्गुष्ठ ताडयद् भवः॥१५॥

O Brahmins! With these words god Mahādeva hit on his thumb by the tip of his finger.

ततो भस्म क्षतात्तस्मान्निर्गतं हिमसन्निभम्।
तद्दृष्ट्वा व्रीडितो विप्रः पादयोः पतितोऽब्रवीत्॥१६॥

Then ashes as white as ice (i.e. clean) began to come out from the injured part. The Brāhmaṇa were ashamed to see it and fell on the feet of god Mahādeva. He said-

नान्यं देवादहं मन्ये शूलपाणेर्महात्मनः।
चराचरस्य जगतो वरस्त्वमसि शूलधृक्॥१७॥

I do not consider you different from Śūlapāṇi Mahādeva. O Śūlapāṇi, you are the best among this movable and immovable world.

त्वदाश्रयाश्च दृश्यन्ते सुरा ब्रह्मादयोऽनघ।
पर्वस्त्वमसि देवानां कर्त्ता कारयिता महत्॥ १८॥

O innocent by deeds! Brahmā etc. gods are seen as your shelter. You are the first among all gods, you are the creator, nourisher and of supreme form (Mahāsvarūpa).

त्वत्प्रसादात् सुराः सर्वे मोदन्ते ह्यकुतोभयाः।
एवं स्तुत्वा महादेवमृषिः स प्रणतोऽब्रवीत्॥ १९॥

All gods enjoy the pleasure fearlessly under your grace. After the prayer so made, the hermit bowed his head and said-

भगवंस्त्वतप्रसादाद्धि तपो मे न क्षयं व्रजेत्।
ततो देवः प्रसन्नात्मा तमृषिं वाक्यमब्रवीत्॥ २०॥

O god! Nay my penance not depreciate or subside in any way. Mahādeva then was pleased and said to that hermit.

ईश्वर उवाच–

तपस्ते वर्द्धतां विप्र मत्प्रसादात् सहस्रधा।
आश्रमे चेह वत्स्यामि त्वया सार्द्धमहं सदा॥ २१॥

The god said- O Brahmin! may your penance increase several thousand ways. I will always reside in this āśrama with you.

सप्तसारस्वते स्नात्वा यो मामर्चिष्यते नरः।
न तस्य दुर्लभं किञ्चिदिह लोके परत्र च॥ २२॥
सारस्वतं च तं लोकं गमिष्यति न संशयः।
शिवस्य च प्रसादेन प्राप्नोति परमं पदम्॥ २३॥

The man who will worship me by taking a bath in this Saptasārasvata, nothing shall be rare to him in this world and in the world of metaphysics. He shall definitely attain the Sārasvataloka and occupy a supreme position under my grace (Śiva).

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे सरोमाहात्म्ये अष्टत्रिंशोऽध्यायः॥ ३८॥

Chapter 39

Praise of Auśanasa Tīrtha

लोमहर्षण उवाच–

ततस्त्वौशनसं तीर्थं गच्छेत्तु श्रद्धयान्वितः।
उशना यत्र संसिद्धो ग्रहत्वं समासवान्॥ १॥

Lomaharṣaṇa said- One should then visit Auśanasa, a holy place. The Uśana (Venus) had got magnificence having good catch on accomplishments.

तस्मिन् स्नात्वा विमुक्तस्तु पातकैर्जन्मसंभवैः।
ततो याति परं ब्रह्म यस्मान्नावर्त्तते पुनः॥ २॥

The man approaches the supreme Brahma free from the cycle of birth and death and an accumulation of his earlier evils.

रहोदरो नाम मुनिर्यत्र मुक्तो बभूव ह।
महता शिरसा ग्रस्तस्तीर्थमाहात्म्यदर्शनात्॥ ३॥

It was the grace of seeing this holy place that freed Rahodara, a sage anxious due to the heavy head stuck with him.

ऋषय ऊचुः

कथं रहोदरो ग्रस्तः कथं मोक्षमवाप्तवान्।
तीर्थस्य तस्य माहात्म्यमिच्छामः श्रोतुमादरात्॥ ४॥

The hermits said- How was Rahodara, the hermit stuck with a head and how was he freed? We want to listen to you about this magnificence of holy place in detail.

लोमहर्षण उवाच

पुरा वै दण्डकारण्ये राघवेण महात्मना।
वसता द्विजशार्दूला राक्षसास्तत्र हिंसिताः॥ ५॥

Lomaharṣaṇa said- O great Brahmins! Mahātmā Rāghava had slaughtered the monsters while living in Daṇḍakavana.

तत्रैकस्य शिरच्छिन्नं राक्षसस्य दुरात्मनः।
क्षुरेण शितधारेण तत्पपात महावने॥ ६॥

A head of a monster fell in that great forest as somewhere a sharp edged weapon had slit the same. It was the momentum of blow that his head was thrown at such a long distance.

रहोदरस्य तल्लग्नं जङ्घायां वै यदृच्छया।
वने विचरतस्तत्र अस्थि भित्त्वा विवेश ह॥ ७॥

Eventually it finally fell on the thigh of Rahodara, the sage who was strolling at that time. So high presence it had that it got fixed there by fracturing the bone.

स तेन लग्नेन तदा द्विजातिर्न शशाक ह।
अभिगन्तुं महाप्राज्ञस्तीर्थान्यायतनानि च॥८॥

On account of fixing that head on his thigh, the hermit was unable to visit holy places and temples.

स पूतिना विस्रवता वेदनार्त्तो महामुनिः।
जगाम सर्वतीर्थानि पृथिव्यां यानि कानि च॥९॥

Fainting with intolerable pain, he visited anyhow all holy places on the earth. Due to the deep wound a foul smell began to spread and pus started secreting.

ततः स कथयामास ऋषिणां भावितात्मनाम्।
तेऽब्रुवन् ऋषयो विप्र प्रयाह्यौशनसं प्रति॥१०॥

One day he told about the event thoroughly to the hermits. they advised- "Go to the holy place of Auśanāsa."

तेषां तद्वचनं श्रुत्वा जगाम स रहोदरः।
ततस्त्वौशनसं तीर्थं तस्योपस्पृशतस्तदा॥११॥
तच्छिरश्चरणं मुक्त्वा पपातान्तर्जले द्विजाः।
ततः स विरजा भूत्वा पूतात्मा वीतकल्मषः॥१२॥
आजगामाश्रमं प्रीतः कथयामास चाखिलम्।
ते श्रुत्वा ऋषयः सर्वे तीर्थमाहात्म्यमुत्तमम्।
कपालमोचनमिति नाम चक्रुः समागताः॥१३॥

O Dvijas! Rahodara went to Auśanāsa. A mere touch of the water proved so magnificent as the head so stuck, fell down into that water. The pain due to the injury vanished within seconds and the hermit returned to his hermitage happily. He again reported how the cure was effected at Auśanāsa. The hermits present there unanimously named it Kapālamocana, when they heard of such a surprising event.

तत्रापि सुमहत्तीर्थं विश्वामित्रस्य विश्रुतम्।
ब्राह्मण्यं लब्धवान्यत्र विश्वामित्रो महामुनिः॥१४॥

A holy place of Viśvāmitra is also there. Here, Viśvāmitra had got the essence of Brāhmaṇa.

स्निस्तीर्थवरे स्नात्वा ब्राह्मण्यं लभते ध्रुवम्।
ब्राह्मणस्तु विशुद्धात्मा परं पदमवाप्नुयात्॥१५॥

Whosoever takes a bath in that holy place, definitely attains the essence of Brāhmaṇa and so a pure hearted Brāhmaṇa attains the supreme position.

ततः पृथूदकं गच्छेन्नियतो नियताशनः।
तत्र सिद्धस्तु ब्रह्मर्षि रुषङ्गुर्नाम नामतः॥१६॥

One should regulate his routine and put a check on his senses and then visit the holy place Pṛthūdaka. A Brahmarṣi Ruṣaṅgu had got accomplishments (siddhis) here.

जातिस्मरो रुषङ्गुस्तु गङ्गाद्वारे सदा स्थितः।
अन्तकालं ततो दृष्ट्वा पुत्रान्वचनमब्रवीत्।
इह श्रेयो न पश्यामि नयध्वं मां पृथूदकम्॥१७॥

The great soul Ruṣaṅgu lived throughout his life at Gaṅgādvāra (Hardvāra) but when he saw the time of last breath coming nearer, he called his sons and said- "Take me to Pṛthūdaka as I do not see any welfare here."

विज्ञाय तस्य तद्भावं रुषङ्गोस्ते तपोधनाः।
तं वै तीर्थे उपानिन्युः सरस्वत्यास्तपोधनम्॥१८॥

Giving due honour to the last wish of their father, the austere sons took him to Pṛthūdaka (Sarasvatī-tīrth).

स तैः पुत्रैः समानीतः सरस्वत्यां समाप्लुतः।
स्मृत्वा तीर्थगुणान्सर्वान्ग्राहेदमृषिसत्तमान्॥१९॥
सरस्वत्युत्तरे तीर्थे यस्त्यजेदात्मनस्तनुम्।
पृथूदके जप्यपरो नूनं चामरता व्रजेत्॥२०॥

That great soul hermit took a bath in Sarasvatī, remembered the magnificence of the holy places and declared- "The man receives the element of god at death who takes his last breath in Pṛthūdaka, holy place.

तत्रैव ब्रह्मयोन्यस्ति ब्रह्मणा यत्र निर्मिता।
पृथूदकं समाश्रित्य सरस्वत्यास्तटे स्थितम्॥२१॥
चातुर्वर्ण्यस्य सृष्ट्यर्थमात्मज्ञानपरोऽभवत्।
तस्याभिध्यायतः सृष्टिं ब्रह्मणोऽव्यक्तजन्मनः॥२२॥
मुखतो ब्राह्मणा जाता बाहुभ्यां क्षत्रियास्तथा।
ऊरूभ्यां वैश्यजातीयाः पद्भ्यां शूद्रास्ततोऽभवन्॥२३॥

The Brahmayoni-tīrtha installed by Brahma also falls there. Brahmā prepared himself for acquiring Brahmajñāna which was utilised by him for the wealth of the four varṇas. He seated himself at the bank of Sarasvatī in Pṛthūdaka. When he was engrossed in the plan of creation, Brāhmaṇa originated from his mouth, Kṣatriyas from his arms, Vaiśyas from both thighs and Śūdra originated from his feet.

चातुर्वर्ण्यं ततो दृष्ट्वा आश्रमस्थं ततस्ततः।
एवं प्रतिष्ठितं तीर्थं ब्रह्मयोनीति संज्ञितम्॥ २४॥

He then saw the four varṇas settled with several stages (āśramas). Brahmayoni, the holy place, was so originated/established.

तत्र स्नात्वा मुक्तिकामः पुनर्योनिं न पश्यति।
तत्रैव तीर्थं विख्यातमवकीर्णेति नामतः॥ २५॥
यस्मिंस्तीर्थे बको दाल्भ्यो धृतराष्ट्रममर्षणम्।
जुहाव वाहनैः सार्धं तत्राबुध्यत्ततो नृपः॥ २६॥

The man desirous of emancipation does not observe his rebirth on the earth. Another holy place is Avakīrṇa here. A hermit Dālbhya (as he was born in Dalbha gotra) Vaka his name had once set the angry Dhṛtarāṣṭra with his chariot into ashes here and then the king could understand his knowledge.

कथं प्रतिष्ठितं तीर्थमवकीर्णेति नामतः।
धृतराष्ट्रेण राज्ञा च स किमर्थं न प्रसादितः॥ २७॥

The hermit asked- How was Avakīrṇa installed and why had the king Dhṛtarāṣṭra pleased Dālbhya Vaka?

लोमहर्षण उवाच–

ऋषयो नैमिषेया दक्षिणार्थं ययुः पुरा।
तत्रैव च बको दाल्भ्यो धृतराष्ट्रमयाचत॥ २८॥

Lomaharṣaṇa said- Long long ago, the hermits residing in Naimiṣāraṇya visited the place of Dhṛtarāṣṭra for dakṣiṇā (alms). One of the hermits Vaka begged for alms (contribution) from Dhṛtarāṣṭra.

तेनापि तत्र निन्दार्थमुक्तः पश्चनृतं तु यत्।
ततः क्रोधेन महता मांसामुत्कृत्य तत्र ह॥ २९॥
पृथूदके महातीर्थे अवकीर्णेति नामतः।
जुहाव धृतराष्ट्रस्य राष्ट्रं नरपतेस्ततः॥ ३०॥

The king Dhṛtarāṣṭra told something tantamount to humiliation in a language used by village folk and untrue. Vaka (born in gotra of Dālbhya) was aggrieved at such a behaviour and he vowed to cut flesh and started doing havana of those organs with the intention to destroy the entire kingdom and the king.

हूयमाने तदा राष्ट्रे प्रवृत्ते यज्ञकर्मणि।
अक्षीयत ततो राष्ट्रं नृपतेर्दुष्कृतेन वै॥ ३१॥

The nation began falling in morality, bona-fides etc. virtues in the mind of the subject and determination of ruling thus, started due to yajña in strong to destroy.

ततः स चिन्तयामास ब्राह्मणस्य विचेष्टितम्।
पुरोहितेन संयुक्तो रत्नान्यादाय सर्वशः॥ ३२॥
प्रसादनार्थं विप्रस्य ह्यवकीर्णे ययौ तदा।
प्रसादितः स राज्ञा च तुष्टः प्रोवाच तं नृपम्॥ ३३॥
ब्राह्मणा नावमन्तव्याः पुरुषेण विजानता।
अवज्ञातो ब्राह्मणस्तु हन्यात्त्रिपुरुषं कुलम्॥ ३४॥

He then thought over the matter, took it as the act of Brāhmaṇa the king Dhṛtarāṣṭra visited Avakīrṇa holy place in order to please the Brahmin. When the king bowed to the extent the sage had wished, it caused pleasure to the hermit. He said to the king- "A scholar should not disobey the Brahmin because the humiliated Brahmin destroys as many as three generations of the concerned to cause pain to such a level of feelings.

एवमुक्त्वा स नृपतिं राज्येन यशसा पुनः।
उत्थापयामास ततस्तस्य राज्ञो हिते स्थितः॥ ३५॥

He uplifted the king with the stately affairs as also the fame and became a well-wisher and friendly to him.

तस्मिंस्तीर्थे तु यः स्नाति श्रद्दधानो जितेन्द्रियः।
स प्राप्नोति नरो दिव्यं मनसा चिन्तितं फलम्॥ ३६॥

The man having control on his senses and reverence in mind everyday receives the desired fruits.

तत्र तीर्थं सुविख्यातं यायातं नाम नामतः।
यस्येह यजमानस्य मधु सुस्राव वै नदी॥ ३७॥

A holy place known as Yāyāta has existed here. The river had flow with honey for the nutrition of the people seated there in penance.

तस्मिन्स्नातो नरो भक्त्या मुच्यते सर्वकिल्बिषैः।
फलं प्राप्नोति यज्ञस्य अश्वमेधस्य मानवः॥ ३८॥

The man is absolved from all sins by taking a dip in that river and the fruit of Aśvamedha can be had from it.

मधुस्रवं च तत्रैव तीर्थं पुण्यतमं द्विजाः।
तस्मिन्स्नात्वा नरो भक्त्या मधुना तर्प्पयेत्पितॄन्॥ ३९॥

O Dvijas! A holy place known as Madhusrava has also existed there. A devotee should do tarpaṇa for his forefathers by offering honey to them.

तत्रापि सुमहत्तीर्थं वसिष्ठोद्वाहसंज्ञितम्।
तत्र स्नातो भक्तियुतो वासिष्ठं लोकमाप्नुयात्॥ ४०॥

A grand and attractive holy place Vasiṣṭhodvāha has also existed there. The man taking a bath in it, receives the loka of Vasiṣṭha.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे सरोमाहात्म्ये एकोनचत्वारिंशोऽध्यायः॥ ३९॥

Chapter 40

Account of the Vasiṣṭha-apavāha-tīrtha in Kurukṣetra

ऋषय ऊचु:

वसिष्ठस्यापवाहोऽसौ कथं वै संबभूव ह।

किमर्थं सा सरिच्छ्रेष्ठा तमृषिं प्रत्यवाहयत्॥ १॥

The hermits then asked- How had the Vasiṣṭhāpavāha originated? Why had that rivulet swept away that hermit?

लोमहर्षण उवाच-

विश्वामित्रस्य राजर्षेर्वसिष्ठस्य महात्मन:।

भृशं वैरं बभूवेह तप: स्पर्द्धाकृते महत्॥ २॥

Lomaharṣaṇa said- On account of competition there arose superfluous envy in the mind of Viśvāmitra to cross the limits of Vasiṣṭha the renowned hermit (Sattvavadi) in intelligence.

आश्रमो वै वसिष्ठस्य स्थाणुतीर्थे बभूव ह।

तस्य पश्चिमदिग्भागे विश्वामित्रस्य धीमत:॥ ३॥

The hermitage of Vasiṣṭha was located in the holy place of Sthāṇu, the āśrama of Viśvāmitra was located at its west.

यत्रेष्ट्वा भगवान्स्थाणु: पूजयित्वा सरस्वीतम्।

स्थापयामास देवेशो लिङ्गाकारां सरस्वतीम्॥ ४॥

वसिष्ठस्तत्र तपसा घोररूपेण संस्थित:।

तस्येह तपसा हीनो विश्वामित्रो बभूव ह॥ ५॥

The god of gods Sthāṇu (Śiva) first performed yajña and then established Sarasvatī in the form of liṅga. Vasiṣṭha was engrossed in deep penance there. But, Viśvāmitra was inferior to him in austerity.

सरस्वतीं समाहूय इदं वचनमब्रवीत्।

वसिष्ठं मुनिशार्दूलं स्वेन वेगेन आनय॥ ६॥

इहाहं तं मुनिश्रेष्ठं हनिष्यामि न संशय:।

एतच्छ्रुत्वा तु वचनं व्यथिता सा महानदी॥ ७॥

He called Sarasvatī and said- Bring the hermit Vasiṣṭha with your low (i.e. float him with you). I will kill that great sage at this place. That great river Sarasvatī was shocked to listen to this order.

तथा तां व्यथितां दृष्ट्वा वेपमानां महानदीम्।

विश्वामित्रोऽवदत्क्रुद्धो वसिष्ठं शीघ्रमानय॥ ८॥

As Viśvāmitra was in anger, he again ordered- "Go immediately and bring Vasiṣṭha here."

ततो गत्वा सरिच्छ्रेष्ठां वसिष्ठं मुनिसत्तमम्।

कथयामास रुदती विश्वामित्रस्य तद्वच:॥ ९॥

The river went with a heavy heart to the hermit Vasiṣṭha and told him very sadly.

तप: क्रियाविशीर्णां च भृशं शोकसमन्विताम्।

उवाच तां सरिच्छ्रेष्ठां विश्वामित्राय मां वह॥ १०॥

तस्य तद्वचनं श्रुत्वा कृपाशीलस्य सा सरित्।
चालयामास तं स्थानात् प्रवाहेणाम्भसस्तदा॥ ११॥

He suggested to the sad river- "Flow me to Viśvāmitra; I am ready. So he was flown with the water waves to him from that place.

स च कूलापहारेण मित्रावरुणयो सुतः।
उह्यमानश्च तुष्टाव तदा देवीं सरस्वतीम्॥ १२॥

As the river carrying safely through her banks that Mitrāvaruṇa (son of Mitra and Varuṇa jointly) began to pray to Sarasvatī.

पितामहस्य सरसः प्रवृत्ताऽसि सरस्वती।
व्याप्तं त्वया जगत्सर्वं तवैवाम्भोभिरुत्तमैः॥ १३॥

O Sarasvatī! You came out from the reservoir of lord Brahmā. You have surrounded the entire world with your clean water.

त्वमेवाकाशगा देवी मेघेषु सृजसे पयः।
सर्वास्त्वापस्त्वमेवेति त्वत्तो वयमधीमहे॥ १४॥

You turn in a goddess moving on ether by filling clouds with water. You have existed in the form of all waters. We do study from you (viz. it is the only influence that inspires us for doing perseverance).

पुष्टिर्धृतिस्तथा कीर्त्तिः सिद्धिः कान्तिः क्षमा तथा।
स्वधा स्वाहा तथा वाणी तवायत्तमिदं जगत्॥ १५॥

You are the endower of health, holding, fame, brilliance, forgiveness, prudence and speech. This entire world is enslaved of you.

त्वमेव सर्वभूतेषु वाणीरूपेण संस्थिता।
एवं सरस्वती तेन स्तुता भगवती तदा॥ १६॥
सुखेनोवाह तं विप्रं विश्वामित्राश्रमं प्रति।
न्यवेदयत्तदाऽ खिन्ना विश्वामित्राय तं मुनिम्॥ १७॥

You have existed in the form of speech in all organisms. Goddess Sarasvatī so prayed brought that Brahmin comfortably to the āśrama of Viśvāmitra. She offered that innocent sage for Viśvāmitra very sadly.

तमानीतं सरस्वत्या दृष्ट्वा कोपसमन्वितः।
अथान्विषत्प्रहरणं वसिष्ठान्तकरं तदा॥ १८॥

When Viśvāmitra found Vasiṣṭha brought to his home, he began to search for a weapon to kill him with.

तं तु क्रुद्धमभिप्रेक्ष्य ब्रह्महत्याभयान्नदी।
अपोवाह वसिष्ठं तं मध्येन चैवाम्भसस्तदा।
उभयोः कुर्वती वाक्यं वञ्चयित्वा च गाधिजम्॥ १९॥

River Sarasvatī saw that violent excitement in Viśvāmitra, smelt of a Brahmin's murder, she immediately turned and flew with his body from there. It again took care in depth of comfortability of Vasiṣṭha.

ततोऽपवाहितं दृष्ट्वा वसिष्ठमृषिसत्तमम्।
अब्रवीत्क्रोधरक्ताक्षो विश्वमित्रो महातपाः॥ २०॥

The most austere Viśvāmitra was over excited seeing that Sarasvatī has disobeyed him. He thundered a curse on her.

यस्मान्मां सरितां श्रेष्ठे वञ्चयित्वा विनिर्गता।
शोणितं वह कल्याणि रक्षोग्रामणिसंयुता॥ २१॥

O great river! As you have disobeyed me, carry blood instead of water and pieces of demon's bodies.

ततः सरस्वती शप्ता विश्वामित्रेण धीमता।
अवहच्छोणितोन्मिश्रं तोयं संवत्सरं तदा॥ २२॥

The gracious river had borne the curse of Viśvāmitra as long as for a year and carried with her the blood of demons.

अथर्षयश्च देवाश्च गन्धर्वाप्सरसस्तदा।
सरस्वतीं तदा दृष्ट्वा बभूवुर्भृशदुःखिताः॥ २३॥

Having seen Sarasvatī so dirty, all hermits, gods, gandharvas and nymphs fell into grief.

तस्मिंस्तीर्थवरे पुण्ये शोणितं समुपावहत्॥ २४॥
ततो भूतपिशाचाश्च राक्षसाश्च समागताः।

Blood began to flow in that sacrosanct holy place. Devils and Piśācas gathered on the banks of Sarasvatī.

ततस्ते शोणितं सर्वे पिबन्ति सुखमासत।
तृप्ताश्च सुभृशं तेन सुखिता विगतज्वराः।
नृत्यन्तश्च हसन्तश्च यथा स्वर्गजितस्तथा॥ २५॥

They began to live peacefully by sipping the blood so flowing with Sarasvatī. They felt gaiety to the extent that they here got heaven through their valour and began dancing in a state of happiness.

कस्यचित्त्वथ कालस्य मुनय: सतपोधना:।
तीर्थयात्रां समाजग्मु: सरस्वत्यां तपोधना:॥२६॥

With the passage of certain time, the hermits went to the banks of Sarasvatī.

तां दृष्ट्वा राक्षसैर्घोरै: पीयमानां महानदीम्।
परित्राणे सरस्वत्या: परं यत्नं प्रचक्रिरे॥२७॥

They (the hermits) began to think over a strategy to rescue Sarasvatī so surrounded by demons due to the flowing of blood (the best diet of rude monsters) for satiating demons.

ते तु सर्वे महाभागा: समागम्य महाव्रता:।
आहूय सरितां श्रेष्ठामिदं वचनमब्रुवन्॥२८॥
किं कारणं सरिच्छ्रेष्ठे शोणितेन ह्रदो ह्ययम्।
एवमाकुलतां यात: श्रुत्वा वेत्स्यामहे वयम्॥२९॥

All those great resolute and lucky people summoned together the river Sarasvatī and said- O great river! We want to listen as to why the reservoir is full of blood?

तत: सा सर्वमाचष्ट विश्वामित्रविचेष्टितम्।
ततस्ते मुनय: प्रीता: सरस्वत्यां समानयन्।
अरुणां पुण्यतोयौघां सर्वदुष्कृतनाशनीम्॥३०॥
दृष्ट्वा तोयं सरस्वत्या राक्षसा दु:खिता भृशम्।
ऊचुस्तान्वै मुनीन्सर्वान्दैत्ययुक्ता: पुन: पुन:॥३१॥

She then described to them all about the foul play of Viśvāmitra with Vasiṣṭha. The hermits then brought Aruṇa river to make pure the water of Sarasvatī. The demons became sad when they saw the water of Sarasvatī so purified. He began to say frequently to all sages in a state of pain and worry.

वयं हि क्षुधिता: सर्वे धर्महीनाश्च शाश्वता:।
न च न: कामकारोऽयं यद्वयं पापकारिण:॥३२॥
युष्माकं चाप्रसादेन दुष्कृतेन च कर्मणा।
पक्षोऽयं वर्धतेऽस्माकं यत: स्मो ब्रह्मराक्षसा:॥३३॥

All of us live hungry and seldom abide by the rules. It is not our self will that we are committing sins, but our party gets growth due to your neglect and evil acts towards us. We all are Brahmarākṣasa (the people who are lapsed from the essence of Brahma in spite of their birth in the Brahmin community.

एवं वैश्याश्च शूद्राश्च क्षत्रियाश्च विकर्मभि:।
ये ब्राह्मणान्प्रद्विषन्ति ते भवन्तीह राक्षसा:॥३४॥

The Vaiśya, Śūdra and Kṣatriya too become demons, turn into the tendency of monsters as a result of their various bad activities and are envious to Brahmins.

योषितां चैव पापानां योनिदोषेण वर्द्धते।
इयं संततिरस्माकं गतिरेषा सनातनी॥३५॥

Our generations receive a spurt due to the defects of yoni (genital) of misconduct of women. It is the perpetual process of our growth.

शक्ता भवन्त: सर्वेषां लोकानामपि तारणे।
तेषां ते मुनय: श्रुत्वा कृपाशीला: पुनश्च ते॥३६॥
ऊचु: परस्परं सर्वे तप्यमानाश्च ते द्विजा:।
क्षुतकीटावपन्नं च यच्चोच्छिष्टाशितं भवेत्॥३७॥
केशावपन्नमाधूतं मारुतश्वासदूषितम्।
एभि: संस्पृष्टमन्नं च भागं वै राक्षसां भवेत्॥३८॥
तस्माज्ज्ञात्वा सदा विद्वान् अन्नान्येतानि वर्जयेत्।
राक्षसानामसौ भुङ्क्ते यो भुङ्क्ते अन्नमीदृशम्॥४१॥

You are capable to do welfare of all lokas. The gracious sages made mutual consult and said- The food is polluted when it comes in touch with sneeze and insects, when it is residual after eating, hair dropped in it, received with insult and polluted by expirated air. It becomes the share of monsters.

शोधयित्वा तु तत्तीर्थमृषयस्ते तपोधना:।
मोक्षार्थं रक्षसां तेषां संगमं चाप्यकल्पयन्॥४०॥

The scholar should take notice of these things and give up such food. One who eats such polluted food, eats only the share of monsters.

अरुणाया: सरस्वत्या: संगमे लोकविश्रुते।

त्रिरात्रोपोषित: स्नातो मुच्यते सर्वकिल्बिषै:॥४१॥

That man becomes free from the clutches of all evils who observes fast for three nights and takes a bath in the confluence of Aruṇā and Sarasvatī rivers.

प्राप्ते कलियुगे घोरे अधर्मे प्रत्युपस्थिते।

अरुणासंगमे स्नात्वा मुक्तिमाप्नोति मानव:॥४२॥

On introduction of the gross Kaliyuga with its devastating effects and the communication or spread off demoralise activities, the man taking a bath in the confluence of Aruṇā and Sarasvatī attains emancipation.

ततस्ते राक्षसा: सर्वे स्नाता: पापविवर्जिता:।

दिव्यमालाम्बरधरा: स्वर्गस्थितिसमन्विता:॥४३॥

All those monsters then took a bath, received purity of heart, put on divine garlands and clothes and got better positions in heaven.

इति श्रीवामनपुराणे पुलस्त्यनारसंवादे सरोमाहात्म्ये चत्वारिंशोऽध्याय:॥४०॥

Chapter 41

Account of Kurukṣetra-tīrthas and Praise of the Prācī Sarasvatī

लोमहर्षण उवाच–

समुद्रास्तत्र चत्वारो दर्विणा आहृता: पुरा।

प्रत्येकं च नर: स्नातो गोसहस्रफलं लभेत्॥ १॥

Lomaharṣaṇa said- The hermit Darvi brought there four oceans. A man attains the fruit of the donation made of a thousand cows.

यत्किंचित्क्रियते तस्मिंस्तपस्तीर्थे द्विजोत्तमा:।

परिपूर्णं हि तत्सर्वमपि दुष्कृतकर्मण:॥ २॥

O great Dvijas! The penance made there gets perfection even when it is made by an evil-doer.

शतसाहस्रिकं तीर्थं तथैव शतिकं द्विजा:।

उभयोर्हि नर स्नातो गोसहस्रफलं लभेत्॥ ३॥

O Brahmins! The man taking a bath in Śatasāhastrika and Śatika places, received the fruit equal to that of the cows donated in number one thousand.

सोमतीर्थं च तत्रापि सरस्वत्यास्तटे स्थितम्।

यस्मिन्स्नातस्तु पुरुषो राजसूयफलं लभेत्॥ ४॥

Somatīrtha has existed on the bank of Sarasvatī there. The man who takes a bath in it, receives the fruit equal to the Rājasūya yajña.

रेणुकाश्रममासाद्य श्रद्दधानो जितेन्द्रिय:।

मातृभक्त्या तु यत्पुण्यं तत्पुण्यं प्राप्नुयान्नर:॥ ५॥

The man of keen reverence in heart and who has control on his senses, obtains fruits equal to that received in the form of a mother's blessing.

ऋणमोचनमासाद्य तीर्थं ब्राह्मणसेवितम्।

कुमारस्याभिषेकं च ओजसं नाम विश्रुतम्॥ ६॥

तस्मिन्स्नातस्तु पुरुषो यशसा च समन्वित:।

कुमारपुरमाप्नोति कृत्वा श्राद्धं तु मानव:॥ ७॥

The holy place installed by Brahma absolves the man from the debts of gods, hermits and ancestors. The man becomes illustrious by taking a bath in Ojasa, the place where once Kumāra (Kārtikeya) was coronated. He receives Kumāra Pura as a blessing for the śrāddha made there.

चैत्रषष्ठ्यां सिते पक्षे यस्तु श्राद्धं करिष्यति।

गयाश्राद्धे च यत्पुण्यं तत्फलं प्राप्नुयान्नर:॥ ८॥

The man who will take a bath here on the sixth day of the bright fortnight in the month of Caitra (March) receives the fruit as obtained by how he had observed śrāddha in Gayā.

संनिहत्यां यथा श्राद्धं राहुग्रस्ते दिवाकरे।

तथा श्राद्धं तत्र कृतं नात्र कार्या विचारणा॥ ९॥

When the sun is gripped by the demon head viz. at the time of solar eclipse and one does śrāddha and the śrāddha observed here is analogous to the view of the magnificence. One should, therefore, doubt on it.

ओजसे ह्यक्षयं श्राद्धं वायुना कथितं पुरा।

तस्मात् सर्वप्रयत्नेन श्राद्धं तत्र समाचरेत्॥ १०॥

The air had declared several eras ago that the śrāddha observed in Ojasa attains everlasting position. One should, therefore, observe śrāddha there sure.

यस्तु स्नानं श्रद्दधानश्चैत्रषष्ठ्यां करिष्यति।

अक्षय्यमुदकं तस्य पितृणामुपजायते॥ ११॥

The pitaras of a person taking a bath with reverence for the peace of mind here on the sixth day of the bright fortnight in Caitra (March) month, receive undepleting water in the heaven (viz. they never feel the discomfort of drinking water while living in heaven).

तत्र पञ्चवटं नाम तीर्थं त्रैलोक्यविश्रुतम्।

महादेवः स्थितो यत्र योगमूर्तिधरः स्वयम्॥ १२॥

A holy place Pañcavaṭa has existed there. This place is popularly known throughout the three-worlds. God Mahādeva himself seated there in the form of a Yogī.

तत्र स्नात्वाऽर्चयित्वा च देवदेवं महेश्वरम्।

गाणपत्यमवाप्नोति दैवतैः सह मोदते॥ १३॥

The man receives the position of Gaṇapati by taking a dip and worshipping the god of gods Maheśvara. He then lives in the company of gods.

कुरुतीर्थं च विख्यातं कुरुणा यत्र वै तपः।

तप्तं सुघोरं क्षेत्रस्य कर्षणार्थं द्विजोत्तमाः॥ १४॥

O great Dvijas! The popular holy place Kurutīrtha has existed here. Kuru had seated in strict penance here for ploughing the land.

तस्य घोरेण तपसा तुष्ट इन्द्रोऽब्रवीद्वचः।

राजर्षे परितुष्टोऽस्मि तपसाऽनेन सुव्रत॥ १५॥

Indra said when pleased with his deep penance- "O king hermit! I am pleased with the penance made by you."

यज्ञं ये च कुरुक्षेत्रे करिष्यन्ति शतक्रतोः।

ते गमिष्यन्ति सुकृताँल्लोकान्पापविवर्जितान्॥ १६॥

The people observing sacrifice (yajña) for Indra in Kurukṣetra attain the lokas made for noble men and the evils committed by them earlier are effaced.

अवहस्य ततः शक्रो जगाम त्रिदिवं प्रभुः।

आगम्यागम्य चैवैनं भूयोभूयोऽवहस्य च॥ १७॥

शतक्रतुरनिर्विण्णः पृष्ट्वा पृष्ट्वा जगाम ह।

यदा तु तपसोग्रेण संतप्तं देहमात्मनः।

ततः शक्रोऽब्रवीत्प्रीतो ब्रूहि यत्ते चिकीर्षितम्॥ १८॥

God Indra then went to heaven. He laughed to see his Herculean task. Before departing, he made several enquiries ridiculously. When Kuru cultivated his body through toughest penance, Indra asked with love- "Ask for what you desire?"

कुरुरुवाच–

ये श्रद्दधानास्तीर्थेऽस्मिन्मानवा निवसन्ति ह।

ते प्राप्नुवन्ति सदनं ब्रह्मणः परमात्मनः॥ १९॥

Kuru replied- "May the devotees living at this place, attain the abode of Brahma."

अन्यत्र कृतपापा ये पञ्चपातकदूषिताः।

अस्मिंस्तीर्थे नराः स्नात्वा मुक्ता यान्तु परां गतिम्॥ २०॥

May the people who had committed any evil anywhere and vitiated of five offences (viz. murder of Brahmins, liquor sipping, theft, sex with preceptor's wife and contact of any kind with these miscreants), receive supreme position by mere a dip in this place!

कुरुक्षेत्रे पुण्यतमे कुरुक्षेत्रं द्विजोत्तमाः।

तं दृष्ट्वा पापमुक्तस्तु परं पदमवाप्नुयात्॥ २१॥

O Dvijas! Kuru is the most sacrosanct place in Kurukṣetra; the evil-doers even receive supreme position merely when they visit here.

कुरुक्षेत्रे नरः स्नातो मुक्तो भवति किल्बिषैः।

कुरुणा समनुज्ञातः प्राप्नोति परमं पदम्॥ २२॥

A man is absolved from all sins by taking a bath in Kurukṣetra and attains supreme position under the grace of Kuru.

स्वर्गद्वार ततो गच्छेत् शिवद्वारे व्यवस्थितम्।

तत्र स्नात्वा शिवद्वारे प्राप्नोति परमं पदम्॥ २३॥

One should visit then the gate of heaven (Stargadvāra) existed in Śivadvāra (the door

of welfare). The man taking a bath in Śivadvāra attains supreme position.

ततो गच्छेदनरकं तीर्थं त्रैलोक्यविश्रुतम्।
यत्र पूर्वं स्थितो ब्रह्मा दक्षिणे च महेश्वरः॥ २४॥
रुद्रपत्नी पश्चिमतः पद्मनाभोत्तरे स्थितः।
मध्ये अनरकं तीर्थं त्रैलोक्यस्यापि दुर्लभम्॥ २५॥

One should then visit Anaraka, a holy place popular throughout the three worlds. Brahmā exists at its east, Maheśvara at south, Rudrapatnī in the west, Padmanābha in the north and in the middle of them this place has existed.

यस्मिन्स्नातास्तु मुच्येत पातकैरुपपातकैः।
वैशाखे च यदा षष्ठी मङ्गलस्य दिनं भवेत्॥ २६॥
तदा स्नानं तत्र कृत्वा मुक्तो भवति पातकैः।
यः प्रयच्छेत कनकांश्चतुरो भक्ष्यसंयुतान्॥ २७॥
कलशं च तथा दद्यादपूपैः परिशोभितम्।
देवताः प्रीणयेत्पूर्वं करकैरन्नसंयुतैः॥ २८॥
ततस्तु कलशौ दद्यात्सर्वपातकनाशनम्।
अनेनैव विधानेन यस्तु स्नानं समाचरेत्॥ २९॥
स मुक्तः कलुषैः सर्वैः प्रयाति परमं पदम्।
अन्यत्रापि यदा षष्ठी मङ्गल्येन भविष्यति॥ ३०॥

A man is freed from evils and heinous evils committed. A bath on the sixth day of Vaiśhakha (May) if it falls on Tuesday, absolves the man from all evils attached. One should donate kalaśa (metal pitcher) full of four Karaka (special vessel) and Apūpas (Mūlapuā) this day after a bath. He should prior to donation worship the god by offering Karakas cooked with cereal. The men taking a bath with this procedure, attains the supreme position after decay of sins attached. If there is the sixth day of month with Tuesday, the bath on that day also fructifies in spite of the month not being Vaiśakha (May).

तत्रापि मुक्तिफलदा कृत्या तस्मिन्भविष्यति।
तीर्थे च सर्वतीर्थानां यस्मिन्स्नातो द्विजोत्तमाः॥ ३१॥
सर्वदेवैरनुज्ञातः परं पदमवाप्नुयात्।
काम्यकं च वनं पुण्यं सर्वपातकनाशनम्॥ ३२॥

O great Dvijas! The holy place of places viz. the best holy place Kāmyaka-vana is considered. A man receives supreme position as a result of a bath taken there.

यस्मिन्प्रविष्टमात्रस्तु मुक्तो भवति किल्बिषैः।
यमाश्रित्य वनं पुण्यं सविता प्रकटः स्थितः॥ ३३॥

Even an entrance into this place absolves the sins of a man thoroughly. The sun as Pūṣā has apparently existed in this sacrosanct forest.

पूषा नाम द्विजश्रेष्ठा दर्शनान्मुक्तिमाप्नुयात्।
आदित्यस्य दिने प्राप्ते तस्मिन्स्नातस्तु मानवः।
विशुद्धदेहो भवति मनसा चिन्तितं फलम्॥ ३४॥

O Brahmins! A sight of Pūṣā ensures emancipation of the people. The man taking a bath in that place on Sunday receives the pure body and thus he obtains the desired objects.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे सरोमाहात्म्ये एकचत्वारिंशोऽध्यायः॥ ४१॥

Chapter 42

Description of Durgā-tīrtha and others

ऋषय ऊचु:

काम्यकस्य तु पूर्वेण कुञ्जं देवैर्निषेवितम्।

तस्य तीर्थस्य संभूतिं विस्तरेण ब्रवीतु न:॥ १॥

The hermits said- Kindly explain the origin of Kañjatīrtha worshipped by the gods in detail which is located at the east of Kāmyaka.

लोमहर्षण उवाच–

शृण्वन्तु मुनय: सर्वे तीर्थमाहात्म्यमुत्तमम्।

ऋषीणां चरितं श्रुत्वा मुक्तो भवति किल्विषै:॥ २॥

Lomaharṣaṇa said-O hermits! listen to the best magnificence of all holy places. A man is absolved from sins by giving ear to the character of hermits.

नैमिषेयाश्च ऋषय: कुरुक्षेत्रं समागता:।

सरस्वत्यास्तु स्नानार्थं प्रवेशं न च लेभिरे॥ ३॥

The hermits of Naimiṣaraṇya came to take a bath in Sarasvatī at Kurukṣetra but they could not enter.

ततस्तु कल्पयामासुस्तीर्थं यज्ञोपवीतिकम्।
शेषास्तु मुनयस्तत्र न प्रवेशं हि लेभिरे॥ ४॥

They then constructed a holy place namely "yajñopavītika", the rest of hermits could not access even to it.

रन्तुकस्याश्रमात्तावद् यावत्तीर्थं सचक्रकम्।
ब्राह्मणैः परिपूर्णं तु दृष्ट्वा देवी सरस्वती॥ ५॥
हितार्थं सर्वविप्राणां कृत्वा कुञ्जानि सा नदी।
प्रयाता पश्चिमं मार्गं सर्वभूतिहते स्थिता॥ ६॥

Goddess Sarasvatī constructed the groves and then she moved towards west for the welfare of all organisms. As the number of devotees living on her banks was increasing, goddess took their comforts in mind and groves were grown there.

पूर्वप्रवाहे यः स्नाति गङ्गास्नानफलं लभेत्।
प्रवाहे दक्षिणे तस्या नर्मदा सरितां वरा॥ ७॥
पश्चिमे तु दिशाभागे यमुना संश्रिता नदी।
यदा उत्तरतो याति सिन्धुर्भवति सा नदी॥ ८॥

The people who take a bath at the starting place of this river obtain the fruit equal to a bath in the Ganges. At its south side flows Narmadā and Yamunā at the west. It is Sindhu when it flows towards north.

एवं दिशाप्रवाहेण याति पुण्या सरस्वती।
तस्यां स्नातः सर्वतीर्थे स्नातो भवति मानवः॥ ९॥

Thus, the sacred river Sarasvatī flows in several directions. The man taking a bath in them automatically has taken a bath in all holy places.

ततो गच्छेद् द्विजश्रेष्ठा मदनस्य महात्मनः।
तीर्थं त्रैलोक्यविख्यातं विहारं नाम नामतः॥ १०॥

O great Brahmins! There is another holy place worth visit at Madanavihāra as it is addressed. It is famous throughout the world.

यत्र देवाः समागम्य शिवदर्शनकाङ्क्षिणः।
समागता न चापश्यन्देवं देव्या समन्वितम्॥ ११॥

At this place, the gods desirous of seeing lord Śiva mere come but nobody among them could see god Śiva conjugally compact to each other in body.

ते स्तुवन्तो महादेवं नन्दिनं गणनायकम्।
ततः प्रसन्नो नन्दीशः कथयामास चेष्टितम्॥ १२॥
भवस्य उमया सार्धं विहारे क्रीडितं महत्।
तच्छ्रुत्वा देवतास्तत्र पत्नीराहूय क्रीडिताः॥ १३॥

On their failure, an idea emerged and they began to worship Naṅdī (the gaṇa of Śiva cardinal popularly known as carrier to lord Śaṅkara having the body of a bull). Nāṇdī was pleased and described the play of lord Śiva with Umā, (daughter of Himālaya) in varied ways in that "Vihāra". The gods also called their cows and began to play with them in varied ways.

तेषा क्रीडाविनोदेन तुष्टः प्रोवाच शंकरः।
योऽस्मिंस्तीर्थे नरः स्नाति विहारे श्रद्धयाऽन्वितः॥ १४॥
धनधान्यप्रियैर्युक्तो भवते नात्र संशयः।
दुर्गातीर्थं ततो गच्छेदुर्गया सेवितं महत्॥ १५॥

Lord Śaṅkara was pleased with them and declared that whosoever men take a bath here with observing all serenity shall always be in the company of his beloved and prosperity. One should then visit great holy place Durgā.

यत्र स्नात्वा पितॄन्पूज्य न दुर्गतिमवाप्नुयात्।
तत्रापि च सरस्वत्याः कूलं त्रैलोक्यविश्रुतम्॥ १६॥

The man who takes a bath and worships in pitaras seldom is deteriorated in material as also metaphysical terms. A well famous in the three-world has existed there.

दर्शनान्मुक्तिमाप्नोति सर्वपातकवर्जितः।
यस्तत्र तर्पयेद्देवान्पितॄंश्च श्रद्धयान्वितः॥ १७॥
अक्षय्यं लभते सर्वं पितृतीर्थं विशिष्यते।
मातृहा पितृहा यश्च ब्रह्महा गुरुतल्पगः॥ १८॥
स्नात्वा शुद्धिमवाप्नोति यत्र प्राची सरस्वती।
देवमार्गप्रविष्टा च देवमार्गेण निःसृता॥ १९॥

A mere visit to this holy place blesses the man with emancipation after cleaning all evils with reverence. The man who does tarpaṇa of gods and pitṛs gets everlasting supply of

desired material things. Pitṛtīrtha has specific magnificence. The heinous evils such as murder of father or mother or courtship with the teacher's wife can be washed forever in the holy water of this place. So, a dip is enough in the water here. The Sarasvatī at its course facing east has entered through the divine route and emanated from the divine route also.

प्राची सरस्वती पुण्या अपि दुष्कृतकर्मणाम्।
त्रिरात्रं ये करिष्यन्ति प्राचीं प्राप्य सरस्वतीम्॥ २०॥
न तेषां दृष्कृतं किंचिद्देहमाश्रित्य तिष्ठति।
नरनारायणौ देवौ ब्रह्मा स्थाणुस्तथा रविः॥ २१॥
प्राचीं दिशं निषेवन्ते सदा देवाः सवासवाः।
ये तु श्राद्धं करिष्यन्ति प्राचीमाश्रित्य मानवाः॥ २२॥
तेषां न दुर्लभं किंचिदिह लोके परत्र च।
तस्मात्प्राची सदा सेव्या पञ्चम्यां च विशेषतः॥ २३॥
पञ्चम्यां सेवमानस्तु लक्ष्मीवान् जायते नरः।
तत्र तीर्थमौशनसं त्रैलोक्यस्यापि दुर्लभम्॥ २४॥
उशना यत्र संसिद्ध आराध्य परमेश्वरम्।
ग्रहमध्येषु पूज्यते स तस्य तीर्थस्य सेवनात्॥ २५॥

Sarasvatī with its course at east, gratifies even the evildoers also. The man who observes fast for three nights loses all evils in body. Both gods Nara and Nārāyaṇa, Brahmā, Sthāṇu, Sun and Indra including all gods always live in the east. The man doing śrāddha in Prācī Sarasvatī is nothing left of rare thing in this world and in that world also. One should therefore, always and on the day of Pañcamī (the fifth day of either fortnight) take a bath in Sarasvatī taking the flow towards east. The man who takes a bath here on Pañcamī, obtains wealth in abundance. Auśavaśa is a holy place rare in the three worlds. Śukrācārya got here accompaniments in course of praying to Parameśvara. As a result of residing here the people gain so much intelligence as they are worshipped amid the stars.

एवं शुक्रेण मुनिना सेवितं तीर्थमुत्तमम्।
ये सेवन्ते श्रद्दधानास्ते यान्ति परमां गतिम्॥ २६॥

The best holy place where austerity conducted by Śukra hermit was fulfilled ensures the supreme position in the heaven when a dip is taken in this place.

यस्तु श्राद्धं नरो भक्त्या तस्मिंस्तीर्थे करिष्यति।
पितरस्तारितास्तेन भविष्यन्ति न संशयः॥ २७॥

A śrāddha with sheer devotion undoubtedly uplifts his pitaras by the inner soul satisfied.

चतुर्मुखं ब्रह्मतीर्थं यत्र मर्यादया स्थितम्।
ये सेवन्ते चतुर्दश्यां सोपवासा वसन्ति च॥ २८॥
अष्टम्यां कृष्णपक्षस्य चैत्रे मासि द्विजोत्तमाः।
ते पश्यन्ति परं सूक्ष्मं यस्मान्नावर्तते पुनः॥ २९॥

O great Dvijas! A reservoir with four corners cylindrical shaped is called Brahmtīrtha. A bath here on the fourteenth day of eight fortnights and a bath on the eighth day of the dark fortnight with fast and half there at night enables a man to perceive the supreme essence (in its most micro form) and he thus becomes free from the swing of frequent birth and death.

स्थाणुतीर्थं ततो गच्छेत्सहस्रलिङ्गशोभितम्।
तत्र स्थाणुवटं दृष्ट्वा मुक्तो भवति किल्विषैः॥ ३०॥

One should then visit Sthāṇu-tīrtha looking magnificent with one thousand liṅgas. A sight of Sthāṇu banyan makes the man free from evils.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे सरोमाहात्म्ये द्विचत्वारिंशोऽध्यायः॥ ४२॥

Chapter 43

Description of Creation and Religion

ऋषय ऊचु:

स्थाणुतीर्थस्य माहात्म्यं वटस्य च महामुने।
सन्निहत्यसरोत्पत्तिं पूरणं पांशुना तत:॥ १॥
लिङ्गानां दर्शनात्पुण्यं स्पर्शनेन च किं फलम्।
तथैव सरमाहात्म्यं ब्रूहि सर्वमशेषत:॥ २॥

The hermits asked- O great hermit! Tell us in detail about the holy place Sthāṇuvaṭa and the magnificence of the banyan tree there.

How did the reservoir originate, how was it filled with dust? What are the blessings of a visit there to see the liṅgas and touching them and what magnificence does this reservoir bear?

लोहमर्षण उवाच–

शृण्वन्तु मुनयः सर्वाः पुराणं वामनं महत्।

यच्छ्रुत्वा मुक्तिमाप्नोति प्रसादाद्वामनस्य तु॥ ३॥

Lomaharṣaṇa said- O all sages! listen to the great Vāmana Purāṇa so magnificent as merely listening to this episode ensures emancipation for a man.

सनत्कुमारमासीनं स्थाणोर्वटसमीपतः।

ऋषिभिर्बालखिल्याद्यैर्ब्रह्मपुत्रैर्महात्मभिः॥ ४॥

Sanatkumāra once was seated in the company of Balakhilya etc. hermits, the sons of Brahmā. It was a site near Sthāṇu-vaṭa (banyan).

मार्कण्डेयो मुनिस्तत्र विनयेनाभिगम्य च।

पप्रच्छ सरमाहात्म्यं प्रमाणं च स्थितं तथा॥ ५॥

The hermit Mārkaṇḍeya went to him and asked humbly about the magnificence attached to the reservoir, its expanse and location etc. in detail.

मार्कण्डेय उवाच–

ब्रह्मपुत्र महाभाग सर्वशास्त्रविशारद।

ब्रूहि मे सरमाहात्म्यं सर्वपापभयापहम्॥ ६॥

Mārkaṇḍeya said- O Sanatkumāra! You are skilled in all the scriptures and are the son of revered Brahmā. Please, tell us about the magnificence subsiding/effacing the force of evils.

कानि तीर्थानि दृश्यानि गुह्यानि द्विजसत्तम्।

लिङ्गानि ह्यतिपुण्यानि स्थाणोर्यानि समीपतः॥ ७॥

येषां दर्शनमात्रेण मुक्तिं प्राप्नोति मानवः।

वटस्य दर्शनं पुण्यमुत्पत्तिं कथयस्व मे॥ ८॥

O great Dvija! Tell us further about the number of visible and invisible holy places and the number of liṅgas existed there. Do these provide one with emancipation? Tell also about the fruit for seeing the banyan tree and its origin.

प्रदक्षिणायां यत्पुण्यं तीर्थस्नानेन यत्फलम्।

गुह्येषु चैव दृष्टेषु यत्पुण्यमभिजायते॥ ९॥

देवदेवो यथा स्थाणुः सरोमध्ये व्यवस्थितः।

किमर्थं पांशुना शक्रस्तीर्थं पूरितवान्पुनः॥ १०॥

स्थाणुतीर्थस्य माहात्म्यं चक्रतीर्थस्य यत्फलम्।

सूर्यतीर्थस्य माहात्म्यं सोमतीर्थस्य ब्रूहि मे॥ ११॥

The fruits of Pradakṣṇiā (round revolving) a visit, the visible and invisible holy places, their observation (a sight at them) and the circumstance in which lord Śiva (Sthāṇu) appeared in the middle of the reservoir are the topics of our curiosity. Further, tell us how god Indra filled again completely this reservoir with dust, the magnificence of Sthāṇu-tīrtha, the fruit of Cakra-tīrtha, its magnificence with Sūrya-tīrtha and Soma-tīrtha.

शंकरस्य च गुह्यानि विष्णोः स्थानानि यानि च।

कथयस्व महाभाग सरस्वत्याः सविस्तरम्॥ १२॥

O learned sage! Tell us in detail about the secret places (spots) of god Śaṅkara and Viṣṇu located on the bank of Sarasvatī.

ब्रूहि देवाधिदेवस्य माहात्म्यं देव तत्त्वतः।

विरञ्चस्य प्रसादेन विदितं सर्वमेव च॥ १३॥

As you know everything by the grace of god Brahmā, please tell about the magnificence of the god of gods very clearly.

लोमहर्षण उवाच–

मार्कण्डेयवचः श्रुत्वा ब्रह्मात्मा स महामुनिः।

अतिभक्त्या तु तीर्थस्य प्रवणीकृतमानसः॥ १४॥

Lomaharṣaṇa said- The mind of hermit was impressed by the praise as made by Mārkaṇḍeya about the sheer devotion for the holy place.

पर्यङ्कं शिथिलीकृत्य नमस्कृत्य महेश्वरम्।

कथयामास तत्सर्वं यच्छ्रुतं ब्रह्मणः पुरा॥ १५॥

He first loosened his posture in which he was seated earlier, bowed his head to god Śaṅkara and described all events pertaining to

the long ancient as he had listened from Brahmā, his father.

सनत्कुमार उवाच–

नमस्कृत्य महादेवमीशानं वरदं शुभम्।

उत्पत्तिं च प्रवक्ष्यामि तीर्थानां ब्रह्मभाषिताम्॥ १६॥

Sanatkumāra said- I bow before the factors blessings, Varadātā)who gives as desired) Mahādeva, Īśāna and start telling about the holy places, as heard from Brahmā.

पूर्वमेकार्णवे घोरे नष्टे स्थावरजङ्गमे।

बृहदण्डमभूदेकं प्रजानां बीजसंभवम्॥ १७॥

Long ago, a gigantic egg originated in the form of reproduction (seed) when the entire world with the movable as also immovable objects was destroyed.

तस्मिन्नण्डे स्थितो ब्रह्मा शयनायोपचक्रमे।

सहस्रयुगपर्यन्तं सुप्त्वा स प्रत्यबुध्यत॥ १८॥

Brahmā existed within that egg and he wanted to relax in slumber. Thus, he slept for several thousand eras and then awoke.

सुप्तोत्थितस्तदा ब्रह्मा शून्यं लोकमपश्यत।

सृष्टिं चिन्तयतस्तस्य रजसा मोहितस्य च॥ १९॥

Brahmā, on getting back consciousness, looked around him and found nothing in the cosmic world. Rajoguṇa inserted in his mind suddenly and he began to think of creation.

रजः सृष्टिगुणं प्रोक्तं सत्त्वं स्थितिगुणं विदुः।

उपसंहारकाले च तमोगुण प्रवर्त्तत :॥ २०॥

Rajoguṇa (Rajas property) is considered creative and Sattvaguṇa is promoter. At the line of devastation, the Tāmasa tendency is originated.

गुणातीतः स भगवान्व्यापकः पुरुषः स्मृतः।

तेनेदं सकलं व्याप्तं यत्किंचिज्जीवसंज्ञितम्॥ २१॥

(Actually) god is beyond property (guṇa) and omnipresent. He is called Puruṣa. All matters considered organisms are spread by virtue of his art.

स ब्रह्मा स च गोविन्द ईश्वरः स सनातनः।

यस्तं वेद महात्मानं स सर्वं वेद निश्चितम्॥ २२॥

He himself is Brahmā, Viṣṇu and immortal Maheśvara. The person known to that great soul becomes omniscient and free from bondage.

किं तेषां सकलैस्तीर्थैराश्रमैर्वा प्रयोजनम्।

येषामनन्तकं चित्तमात्मन्येव व्यवस्थितम्॥ २३॥

Whose unending citta (mind and heart) is managed in the soul; there is no necessity of visiting holy places and āśramas.

आत्मा नदी संयमपुण्यतीर्था

सत्योदका शीलशमादियुक्ता।

तस्यां स्नातः पुण्यकर्मा पुनाति

न वारिणा शुद्ध्यति चान्तरात्मा॥ २४॥

The river constituted by modesty, meditation with realisation of soul is with many holy places in the form of control over the senses and it is filled with water in the form of truth. The man taking a bath in it, gets the pleasure of both purity of heart and mind. Here water cannot purify the river soul.

एतत्प्रधानं पुरुषस्य कर्म

यदात्मसंबोधसुखे प्रविष्टम्।

ज्ञेयं तदेव प्रवन्दति सन्त-

स्तत्प्राप्य देही विजहाति कामान्॥ २५॥

It is the main duty of a man to take entrance in the pleasure of self-knowledge (Ātmajñāna). The saints consider him the learned. A man with self-knowledge gives up all his wishes.

नैतादृशं ब्राह्मणस्यास्ति वित्तं

यथैकता समता सत्यता च।

शीलं स्थितिर्दण्डविधानवर्जन-

मक्रोधनश्चोपरमः क्रियासु॥ २६॥

There is no other wealth analogous to maintain reluctance from the activities, the virtues like unity, equity, truthfulness, modesty and non-violence through control on temper for a Brahmin in this world.

एतद् ब्रह्म समासेन मयोक्तं ते द्विजोत्तम।

यज्ज्ञात्वा ब्रह्म परमं प्राप्स्यसि त्वं न संशयः॥ २७॥

O great Dvija! I have explained this knowledge in brief to you. You will definitely access to Brahma when you duly understand it.

इदानीं शृणु चोत्पत्तिं ब्रह्मणः परमात्मनः।
इमं चोदाहरंस्तत्र श्लोकं नारायणं प्रति॥ २८॥

Now listen to the origin of Brahma, the supreme soul. The people reproduce the following hymn about Nārāyaṇa.

आपो नारा वै तनव इत्येवं नाम शुश्रुमः।
तासु शेते स यस्माच्च तेन नारायणः स्मृतः॥ २९॥

Āpa viz. water is called Nāra and (of supreme soul) Tanau. He sleeps on it hence, addressed as Nārāyaṇa.

विशुद्धः सलिले तस्मिन्विज्ञायान्तर्गतं जगत्।
अण्डं विभेद भगवांस्तस्मादोमित्यजायत॥ ३०॥

As the god awakened, he understood that the world is shrunk in the egg and he thus, penetrated the egg. "Oṁ" the syllable came out as a result of such penetration.

ततो भूरभवत्तस्माद्भुव इत्यपरः स्मृतः।
स्वः शब्दश्च तृतीयोऽभूद्भूर्भुवःस्वेति संज्ञिताः॥ ३१॥

Then it gave birth to Bhūḥ, Bhuvaḥ and Svaḥa in an orderly manner. Completely they called "Bhūrbhuvaḥ Svāhaḥ."

तस्मात्तेजः समभवत्तत्सवितुर्वरेण्यं यत्।
उदकं शोषयामास यत्तेजोऽणुविनिःसृतम्॥ ३२॥

The splendour that shows with sun was than originated from it. This splendour so come out of the egg dried the water up.

तेजसा शोषितं शेषं कललत्वमुपागतम्।
कललाद्बुद्बुदं ज्ञेयं ततः काठिन्यतां गतम्॥ ३३॥

In course when the water was being absorbed, the Śeṣa converted it in the form of gastrula (kalala); it originated Buda-buda (marrow) and then it was solidified.

काठिन्याद्धरणी ज्ञेया भूतानां धारिणी हि सा।
यस्मिन्स्थाने स्थितं ह्यण्डं तस्मिन् संनिहितं सरः॥ ३४

This crystallisation gave birth to the earth and it holds all beings on its breasts. Saṁhitā reservoir is located where that egg was originated and observed by Brahmā.

यदाद्यं निःसृतं तेजस्तस्मादादित्य उच्यते।
अण्डमध्ये समुत्पन्नो ब्रह्मा लोकपितामहः॥ ३५॥

As the splendour originated very first (Ādi), the sun was called Āditya. Lokapitāmaha Brahma was originated from the middle portion of that egg.

उल्बं तस्याभवन्मेरुरर्जरायुः पर्वताः स्मृताः।
गर्भोदकं समुद्राश्च तथा नद्यः सहस्रशः॥ ३६॥
नाभिस्थाने यदुदकं ब्रह्मणो निर्मलं महत्।
महत्सरस्तेन पूर्णं विमलेन वराम्भसा॥ ३७॥

The outer shell of the egg is the Meru mountain and other mountains are considered the Jarayu (internal crust) of that egg. Ocean and several thousand rivers and the garbhodaka the clean water at the navel zone of Brahma, had filled the reservoir with that magnificent water.

तस्मिन्मध्ये स्थाणुरूपी वटवृक्षो महामनाः।
तस्माद्विनिर्गता वर्णा ब्राह्मणाः क्षत्रिया विशः॥ ३८॥
शूद्राश्च तस्मादुत्पन्नाः शुश्रूषार्थं द्विजन्मनाम्।
ततश्चिन्तयतः सृष्टिं ब्रह्मणोऽव्यक्तजन्मनः।
मनसा मानसा जाताः सनकाद्या महर्षयः॥ ३९॥

The banyan tree with its vast trunk has existed just at the middle of it. Brahmin, Kṣatriya and Vaiśya varṇas came out from that tree and Śūdras originated for the service of Dvijas. Then the great hermits Sanaka etc. originated from the mind of inexpressible and unborn Brahmā.

पुनश्चिन्तयतस्तस्य प्रजाकामस्य धीमतः।
उत्पन्ना ऋषयः सप्त ते प्रजापतयोऽभवन्॥ ४०॥

The seven hermits were originated from Brahmā so doing efforts for creation. The all became Prajāpati.

पुनश्चिन्तयतस्तस्य रजसा मोहितस्य च।
बालखिल्याः समुत्पन्नास्तपःस्वाध्यायतत्पराः॥ ४१॥

When Brahma under the influence of doing creation again thought for it, Balkhilyas the hermits having great perseverance originated.

ते सदा स्माननिरता देवार्चनपरायणाः।

उपवासैर्व्रतैस्तीव्रैः शोषयन्ति कलेवरम्॥४२॥

They always do bath daily, worship gods, observe several fasts and put command on their body through penance.

वानप्रस्थेन विधिना अग्निहोत्रसमन्विताः।

तपसा परमेणेह शोषयन्ति कलेवरम्॥४३॥

They exploit their body for arranging Agnihotra, follow Vānaprastha rite and do strict penance.

दिव्यं वर्षसहस्रं ते कृशा धमनिसंतताः।

आराधयन्ति देवेशं न च तुष्यति शंकरः॥४४॥

They sat on penance for several thousand divine years and became weakest in body and mere breathing was remained with them but god Śaṅkara took no notice of them. He did not appear.

ततः कालेन महता उमया सह शंकरः।

आकाशमार्गेण तदा दृष्ट्वा देवी सुदुःखिता॥४५॥

प्रसाद्य देवदेवेशं शंकरं प्राह सुव्रता।

क्लिश्यन्ति ते मुनिगणा देवदारुवनाश्रयाः॥४६॥

तेषां क्लेशक्षयं देव विधेहि कुरु मे दयाम्।

किं वेदधर्मनिष्ठानामनन्तं देव दुष्कृतम्॥४७॥

नाद्यापि येन शुद्ध्यन्ति शुष्कस्नाय्वस्थिशोषिताः।

तच्छ्रुत्वा वचनं देव्याः पिनाकी पातितान्धकः।

प्रोवाच प्रहसन्मूर्ध्ना चारुचन्द्रांशुशोभितः॥४८॥

After a long lapse of period, god Śaṅkara was on his tour with Umā through the ether. The goddess with great resolutions saw them and said to Śaṅkara- "These hermits are bearing great pains in this forest of Devadāra tree. O god! be graceful to me and remove their pains. O god! I ask you if the evils committed by them are so large in account that they could not attain purity even when they exploited their body to the extent that mere bones and some flesh has been left with them." God Śaṅkara laughed at it and said-

श्रीमहादेव उवाच-

न वेत्सि देवि तत्त्वेन धर्मस्य गहना गतिम्।

नैते धर्मं विजानन्ति न च कामविवर्जिताः॥४९॥

Śrī Mahādeva said- O goddess! The position of religion is deepest and you are still alien to it. These people neither know the essence of religion nor are they free from Kāma (acts or appeal for sex).

न च क्रोधेन निर्मुक्ताः केवलं मूढबुद्धयः।

एतच्छ्रुत्वाऽब्रवीद्देवी मा मैवं शंसितव्रतान्॥५०॥

देव प्रदर्शयात्मानं परं कौतूहलं हि मे।

स इत्युक्त उवाचेदं देवीं देवः स्मिताननः॥५१॥

Anger is also affiliated with them. These are merely stupid. The goddess said- "Don't say these words specially for these people who are seated on long penance. O god! Please make your appearance before them. I am in surprise at your statement used for them. Śaṅkara laughed at this and said-

तिष्ठ त्वमत्र यास्यामि यत्रैते मुनिपुंगवाः।

साधयन्ति तपो घोरं दर्शयिष्यामि चेष्टितम्॥५२॥

Stop here. I play some art where these hermits are seated in gross penance.

इत्युक्ता तु ततो देवी शंकरेण महात्मना।

गच्छस्वेत्याह मुदिता भर्त्तारं भुवनेश्वरम्॥५३॥

यत्र ते मुनयः सर्वे काष्ठलोष्ठसमाः स्थिताः।

अधीयाना महाभागाः कृताग्निसदनक्रियाः॥५४॥

The goddess felt happiness and said- "You should go surely to the place where those living hermits well known to Agnihotra, perseverance and who are this time looking as wood and lump of clay.

तान्विलोक्य ततो देवो नग्नः सर्वाङ्गसुन्दरः।

वनमालाकृतापीडो युवा भिक्षाकपालभृत्॥५५॥

आश्रमे पर्यटन्भिक्षां मुनीनां दर्शनं प्रति।

देहि भिक्षां ततश्चोक्त्वा ह्याश्रमादाश्रमं ययौ॥५६॥

God Śaṅkara converted his body into an ascetic naked fully in body and young. He started asking for alms serially from one āśrama to another.

तं विलोक्याश्रमगतं योषितो ब्रह्मवादिनाम्।
सकौतुकस्वभावेन तस्य रूपेण मोहिता:॥५७॥
प्रोचु: परस्परं नार्य एहि पश्याम भिक्षुकम्।
परस्परमिति चोक्त्वा गृह्य मूलफलं बहु॥५८॥
गृहाण भिक्षामूचुस्तास्तं देवं मुनियोषित:।
स तु भिक्षाकपालं तं प्रसार्य बहु सादरम्॥५९॥

The wives of those Brahma followers attracted towards him, were surprised and with a curiosity to see him more closely they said to each other- "Come with us. We should see this beggar." They collected the fruits and roots, went to the beggar and said- "receive alms." He also stretched the alms pot (kapāla) in honour before them.

देहि देहि भिक्षां शिवं वोऽस्तु भवतीभ्यस्तपोवने।
हसमानस्तु देवेशस्तत्र देव्या निरीक्षित:।
तस्मै दत्त्वैव तां भिक्षां पप्रच्छुस्ता: स्मरातुरा:॥६०॥

Pārvatī was seeing lord Śaṅkara saying O native of this place of penance! give alms. May all you see welfare. He was laughing with words. Some of the ladies asked him as they were incited for courtship.

नार्य ऊचु:
कोऽसौ नाम व्रतविधिस्त्वया तापस सेव्यते।
यत्र नग्नेन लिङ्गेन वनमालाविभूषित:।
भवान्वै तापसो ह्यद्यो ब्रूहि स्मो यदि मन्यसे॥६१॥

The ladies said- O ascetic! tell us the purpose for observing so hard penance at the youth and that too with a naked body. If you sanction, we can offer ourselves for courtship.

इत्युक्तस्तापसीभिस्तु प्रोवाच हसितानन:।
इदमीदृग् व्रतं किंचिन्न रहस्यं प्रकाशते॥६२॥

Śaṅkara laughed again and said- "The purpose of this penance cannot be told as it is mysterious enough."

शृण्वन्ति बहवो यत्र तत्र वाऽऽख्या न विद्यते।
अस्य व्रतस्य सुभगा इति मत्वा गमिष्यथ॥६३॥

O lucky woman! This mystery cannot be explained in the presence of several people. Take this thing as explanation and go on your way to home.

एवमुक्तास्तदा तेन ता: प्रत्यूचुस्तदा मुनिम्।
रहस्ये हि गमिष्यामो मुने न: कौतुकं महत्॥६४॥

They replied immediately- O sage! As we are curious enough to know, we shall go at solitude with you.

इत्युक्त्वा तास्तदा तं वै जगृहु: पाणिपल्लवै:।
काचित्कण्ठे सकन्दर्पा बाहुभ्यामपरास्तथा॥६५॥
जानुभ्यामपरा नार्य: केशेषु ललितापरा:।
अपरास्तु कटीरन्ध्रे अपरा पादयोरपि॥६६॥

With these words they all simultaneously gripped his body through arms, some were hung on to his neck, some others gripped him in arms, some gripped his pubic, some began pulling his hair, some wrapped with his loin and certain others caught his feet.

क्षोभं विलोक्य मुनय आश्रमेषु स्वयोषिताम्।
हन्यतामिति संभाष्य काष्ठपाषाणपाणय:॥६७॥
पातयन्ति स्म देवस्य लिङ्गमूर्द्धत्य भीषणम्।
पातिते तु ततो लिङ्गे गतोऽन्तर्धानमीश्वर:॥६८॥

When the sages saw and smelt commotion, they rushed there with stones and logs, made hard blows on his penis and it fell down on the ground and with the falling of liṅga (penis) god vanished.

देव्या स भगवान् रुद्र: कैलासं नगमाश्रित:।
पतिते देवदेवस्य लिङ्गे नष्टे चराचरे॥६९॥
क्षोभो बभूव सुमहानृषीणां भावितात्मनाम्।
एवं देवे तदा तत्र वर्तति व्याकुलीकृते॥७०॥
उवाचैको मुनिवरस्तत्र बुद्धिमतां वर:।
न वयं विद्म: सद्भावं तापसस्य महात्मन:॥७१॥
विरिञ्चिं शरणं याम: स हि ज्ञास्यति चेष्टितम्।
एवमुक्ता: सर्व एव मुनय: लज्जिता भृशम्॥७२॥

God Śaṅkara then returned to Kailāśa with goddess Umā then. The entire movable and immovable properties of this nature began to meet destruction on account of the fall of the liṅga. The innocent hermits were aggrieved at seeing this. One of worst hermits said- "Me do not know the existence of that ascetic. We

should go before Brahma to come to a clear position. He only can tell the mystery of this event." All hermits were ashamed to hear this.

ब्रह्मण: सदनं जग्मुर्देवै: सह निषेवितम्।
प्रणिपत्याथ देवेशं लज्जयाऽधोमुखा: स्थिता:॥७३॥

They reached the abode of Brahmā duly filled with gods, saluted him and stood hesitating before him.

अथ तान्दु:खितान्दृष्ट्वा ब्रह्मा वचनमब्रवीत्।
अहो मुग्धा यदा यूयं क्रोधेन कलुषीकृता:॥७४॥
न धर्मं च क्रियां कांचिज्ज्ञायते मूढबुद्धय:।
श्रूयतां धर्मसर्वस्वं तापसा: क्रूरचेष्टिता:॥७५॥
विदित्वा यद्बुध: क्षिप्रं धर्मस्य फलमाप्नुयात्।
योऽसावात्मनि देहेऽस्मिन्विभुर्नित्यो व्यवस्थित:॥७६॥
सोऽनादि: स महास्थाणु पृथक्त्वे परिसूचित:।
मणिर्यथोपधानेन धत्ते वर्णोज्ज्वलोऽपि वै॥७७॥
तन्मयो भवते तद्वदात्माऽपि मनसा कृत:।
मनसो भेदमाश्रित्य कर्मभिश्चोपचीयते॥७८॥
तत: कर्मवशाद्भुङ्क्ते संभोगान् स्वर्गनारकान्।
तन्मन: शोधयेद्धीमान्ज्ञानयोगमुपक्रमै:॥७९॥

Brahmā consoled them by saying- "Oh! you all are stupid because your hearts filled with impurity of anger. O idiots! you don't know the procedure of religion. O cruel ascetics! listen to the mystery of religion that pours immediately with the fruits. The immortal sovereign in our body is unborn and Mahāsthāṇu. It appears more different than the body. As the gem of white colour gets the colour of the metal in which it is studded, the soul too joins with the mind, resorts to the discrimination of mind and exhibited through deed/acts. Then he endures the vicissitudes of life according to his activeness. The wise man should do purification of mind by the applications of knowledge and yoga etc. measures.

तस्मिन् शुद्धे ह्यन्तरात्मा स्वयमेव निराकुल:।
न शरीरस्य संक्लेशैरपि निर्दहनात्मक:॥८०॥
शुद्धिमाप्नोति पुरुष: संशुद्धं यस्य नो मन:।
क्रिया हि नियमनार्थाय पातकेभ्य: प्रकीर्त्तिता:॥८१॥
यस्मादत्याविलं देहं न शीघ्रं शुद्ध्यते किल।
तेन लोकेषु मार्गोऽयं सत्पथस्य प्रवर्त्तक:॥८२॥

On being that mind purified the inner soul automatically becomes Nirākula (free from anxiety). The man not purified in mind never becomes pure from the pains exploiting the body. The rituals have been provided for avoiding the evils. The impure soul doesn't become pure shortly. Hence, this true way of loka has been enforced.

वर्णाश्रमविभागोऽयं लोकाध्यक्षेण केनचित्।
निमित्तं मोहमाहात्म्यं चिह्न चोत्तमभागिनाम्॥८३॥

Any chairperson (promoter) of loka (world) has made this provision of classification in Varṇāśrama as a symbol of magnificence of affliction.

भवन्त: क्रोधकामाभ्यामभिभूताश्रमे स्थिता:।
ज्ञानिनामाश्रमो वेश्म अनाश्रममयोगिनाम्॥८४॥

You are filled with anger and sex in spite of living in āśrama. The home is like an āśrama for scholars and it is not an āśrama for the stupid.

क्व च न्यस्तसमस्तेच्छा क्व च नारीमयो भ्रम:।
क्व क्रोधमीदृशो घोरं येनात्मानं न जानथ॥८५॥

This illusion of yours in feminine matter ipso facto shows that you are deeply immersed in the well of temptation while a thorough detachment is necessary. Your anger has made you blind to identity with your soul.

यत्क्रोधनो यजति यद् ददाति
यद् वा तपस्तपति यज्जुहोति तस्य।
न तस्य प्राप्नोति फलं हि लोके
मोघं फलं भवति तस्य हि क्रोधनस्य॥८६॥

The yajña arranged, the donation made or the penance or havana whatever is made gives no fruit to him. All fruits go for waste when the man is of loose temperament.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे सरोमाहात्म्ये त्रिचत्वारिंशोऽध्याय:॥४३॥

Chapter 44

Eulogy of Śiva by Gods

सनत्कुमार उवाच–

ब्रह्मणो वचनं श्रुत्वा ऋषय: सर्व एव ते।

पुनरेव च पप्रच्छुर्जगत: श्रेयकारणम्॥ १॥

Sanatkumāra said- All those hermits asked for the measure for the welfare of the world when they heard the statement of Brahmā.

ब्रह्मोवाच–

गच्छाम: शरणं देवं शूलपाणिं त्रिलोचनम्।

प्रसादाद्देवदेवस्य भविष्यथ यथा पुरा॥ २॥

Brahmā said- let us go to the shelter of Śūlapāṇi Trilocana. All of you will become again as before by the grace of that god.

इत्युक्ता ब्रह्मणा सार्द्धं कैलासं गिरिमुत्तमम्।

ददृशुस्ते समासीनमुमया सहितं हरम्॥ ३॥

Those people went to the best mountain of Kailāśa in the company of Brahmā. They saw there Śaṅkara seated with Umā.

तत: स्तोतुं समारब्धो ब्रह्मा लोकपितामह:।

देवाधिदेवं वरदं त्रैलोक्यस्य प्रभु शिवम्॥ ४॥

Lokapitāmaha Brahmā had then started worshipping god Śaṅkara, the master of three-worlds.

ब्रह्मोवाच–

अनन्ताय नमस्तुभ्यं वरदाय पिनाकिने।

महादेवाय देवाय स्थाणवे परमात्मने॥ ५॥

Brahmā said- I salute Vardātā, Pināka holder, Mahādeva, Sthāṇu form and unending god.

नमोऽस्तु भुवनेशाय तुभ्यं तारक सर्वदा।

ज्ञानानां दायको देवस्त्वमेक: पुरुषोत्तम:॥ ६॥

O Bhuvaneśvara! You ferry this life-boat across the river of this universe. I salute you. You are only Puruṣottama and knowledge providing god.

नमस्ते पद्मगर्भाय पद्मशाय नमो नम:।

घोरशातिस्वरूपाय चण्डक्रोध नमोऽस्तु ते॥ ७॥

Salute to Padmagarbha and Padmeśa frequently. O Caṇḍakrodha! You are the treasure of peace. I salute you.

नमस्ते देव विश्वेश नमस्ते सुरनायक।

शूलपाणे नमस्तेऽस्तु नमस्ते विश्वभावन॥ ८॥

O god of the universe! salute to you. O head of gods! salute to you. O Śūlapāṇi! salute to you. O Viśvabhāvana! salute to you.

एवं स्तुतो महादेवो ब्रह्मणा ऋषिभिस्तदा।

उवाच मा भैर्व्रजत लिङ्गं वो भविता पुन:॥ ९॥

God Mahādeva on this prayer assured- "Don't be afraid. You should now move. The liṅga will again be as before."

क्रियतां मद्वच: शीघ्रं येन मे प्रीतिरुत्तमा।

भविष्यति प्रतिष्ठायां लिङ्गस्यात्र न संशय:॥ १०॥

Follow my words immediately. I will undoubtedly feel pleasure of establishing the liṅga.

ये लिङ्गं पूजयिष्यन्ति मामकं भक्तिमाश्रिता:।

न तेषां दुर्लभं किंचिद्भविष्यति कदाचन॥ ११॥

Nothing shall be rare to the devotees to my liṅga anytime.

सर्वेषामेव पापानां कृतानामपि जानता।

शुद्ध्यते लिङ्गपूजायां नात्र कार्या विचारणा॥ १२॥

All evils even if deliberately committed are purified by worshipping the liṅga. One should not doubt about it.

युष्माभि: पातितं लिङ्गं सारयित्वा महत्सर:।

सन्निहत्यां तु विख्यातं तस्मिञ्शीघ्रं प्रतिष्ठितम्॥ १३॥

Pick up the liṅga cut-off by you all and establish immediately in the holy place popular with the name of Sāṅnihatya.

यथाऽभिलषितं कामं तत: प्राप्स्यथ ब्राह्मणा:।

स्थाणुनाम्ना हि लोकेषु पूजनीयो दिवौकसाम्॥ १४॥

O Brahmins! you will see your wishes fulfilled by doing this. This liṅga popular as Sthāṇu shall be adorable to gods.

स्थाण्वीश्वरे स्थितो यस्मात्तत: स्थाण्वीश्वर: स्मृत:।

ये स्मरन्ति सदा स्थाणुं ते मुक्ता: सर्वकिल्बिषै:॥ १५॥

भविष्यन्ति शुद्धदेहा दर्शनान्मोक्षगामिनः।
इत्येवमुक्ता देवेन ऋषयो ब्रह्मणा सह॥ १६॥
तस्माद्दारुवनाल्लिङ्गं नेतुं समुपचक्रमुः।
न तं चालयितुं शक्तास्ते देवा ऋषिभिः सह॥ १७॥

That liṅga due to being it at Sthāṇvīśvara shall be called Sthāṇavīśvara. The people always remembering Sthāṇu shall be absolved from their evils attached and the sight at Sthāṇvīśvara with a clean heart will enable them to attain emancipation. All hermits including Brahmā then began to state a plan to carry away that liṅga from Dāruvana. But the gods including hermits found them unable to carry the same.

श्रमेण महता युक्ता ब्रह्माणं शरणं ययुः।
तेषां श्रमाभिपन्नानामिदं ब्रह्माऽब्रवीद्वचः॥ १८॥

They sheltered to Brahmā when they sweated in their efforts. Brahmā inspired them when he saw them exhausted.

किं वा श्रमेण महता न यूयं वहनक्षमाः।
स्वेच्छया पातितं लिङ्गं देवदेवेन शूलिना॥ १९॥

What purpose is of hard labour? You all cannot pick it up because Mahādeva deliberately has dropped it down.

तस्मात्तमेव शरणं यास्यामः सहिताः सुराः।
प्रसन्नश्च महादेवः स्वयमेव स नयिष्यति॥ २०॥

Hence, O gods! Let us go to his shelter together. Mahādeva himself will pick up his liṅga with his pleasure.

इत्येवमुक्ता ऋषयो देवाश्च ब्रह्मणा सह।
कैलासं गिरिमासेद् रुद्रदर्शनकाङ्क्षिणः॥ २१॥

All hermits and gods, therefore, reached Kailāśa mountain with the intention to see lord Śaṅkara. Brahmā also accompanied them.

न च पश्यन्ति ते देवं ततश्चिन्तासमन्विताः।
ब्रह्माणमूचुर्मुनयः क्व स देवो महेश्वरः॥ २२॥

They didn't see Śaṅkara there. The hermits asked Brahmā in a state of worry- "Where is that god Maheśvara?"

ततो ब्रह्मा चिरं ध्यात्वा ज्ञात्वा देवं महेश्वरम्।
हस्तिरूपेण तिष्ठन्तं मुनिभिर्मानसः स्तुतम्॥ २३॥

Brahmā then peeped deeply at the master and saw that Maheśvara worshipped and prayed by hermits is in the form of an elephant.

अथ ते ऋषयः सर्वे देवाश्च ब्रह्मणा सह।
गता महत्सरः पुण्यं यत्र देवः स्वयं स्थितः॥ २४॥

All hermits and gods then reached that sacred reservoir with Brahmā where Śaṅkara was himself present.

न च पश्यन्ति तं देवमन्विषन्तस्ततस्ततः।
ततश्चिन्तान्विता देवा ब्रह्मणा सहिता स्तिथाः॥ २५॥
पश्यन्ति देवीं सुप्रीतां कमण्डलुविभूषिताम्।
प्रीयमाणा तदा देवी इदमदं वचनमब्रुवीत्॥ २६॥

They tried their best to see god Śaṅkara but could not succeed. Those people worried with Brahmā saw a goddess with Kamaṇḍala (water-pot) in her hands. The goddess said with grace.

श्रमेण महता युक्ता अन्विषन्तो महेश्वरम्।
पीयतामृतं देवास्ततो ज्ञास्यथ शंकरम्।
एतच्छ्रुत्वा तु वचनं भवान्या समुदाहृतम्॥ २७॥
सुखोपविष्टास्ते देवाः पपुस्तदमृतं शुचि।
अनन्तरं सुखासीनाः पप्रच्छुः परमेश्वरीम्॥ २८॥

All of you are exhausted now in search of Maheśvara. O gods! sip the nectar here. Then only you could see Śaṅkara. The gods sipped that sacred nectar by sitting in comfortable posture as suggested by that goddess (Bharānī). Those people then asked that Parameśvarī (goddess).

क्व स देव इहायातो हस्तिरूपधरः स्थितः।
दर्शितश्च तदा देव्या सरोमध्ये व्यस्थितः॥ २९॥

The god in elephant form had come here but where is he now? The goddess indicated the middle of the reservoir where Śaṅkara was seated.

दृष्ट्वा देवं हर्षयुक्ताः सर्वे देवाः सहर्षिभिः।
ब्रह्माणमग्रतः कृत्वा इदं वचनमब्रुवन्॥ ३०॥

All gods led by Brahmā saw happily the god and said-

त्वया त्यक्तं महादेव लिङ्गं त्रैलोक्यवन्दितम्।

तस्य चानयने नान्यः समर्थः स्यान्महेश्वरः॥ ३१॥

O Mahādeva! the liṅga once abandoned by you is not easy to bring here. Our effort have failed.

इत्येवमुक्तो भगवान्देवो ब्रह्मादिर्भिहरः।

जगाम ऋषिभिः सार्द्धं देवदारुवनाश्रमम्॥ ३२॥

God Mahādeva went to the āśrama located in Dāruvana in the company of Brahmā etc. gods.

तत्र गत्वा महादेवो हस्तिरूपधरो हरः।

करेण जग्राह ततो लीलया परमेश्वरम्॥ ३३॥

The elephant form god Mahādeva went there and lifted up that liṅga playfully in his trunk.

तमादाय महादेवः स्तूयमानो महर्षिभिः।

निवेशयामास तदा सरःपार्श्वे तु पश्चिमे॥ ३४॥

Mahādeva so prayed by hermits established it at the west side of that reservoir.

ततो देवाः सर्व एव ऋषयश्च तपोधनाः।

आत्मानं सफलं दृष्ट्वा स्तवं चक्रुर्महेश्वरे॥ ३५॥

All gods and the austere hermits then so became successful to pick up the liṅga from there. Happily they began to pray to Mahādeva.

नमस्ते परमात्मन् अनन्तयोने लोकसाक्षिन् परमेष्ठिन् भगवन् सर्वज्ञ क्षेत्रज्ञ परावरज्ञ सर्वेश्वर ज्ञानज्ञेय महाविरञ्च महाविभूते महाक्षेत्रज्ञ महापुरुष सर्वभूतावास मनोनिवास आदिदेव महादेव सदाशिव ईशान दुर्विज्ञेय दुराराध्य महाभूतेश्वर परमेश्वर महायोगेश्वर त्र्यम्बक महायोगिन् परब्रह्मन् परमज्योतिः ब्रह्मविदुत्तम ॐकार वषट्कार स्वाहाकार स्वधाकार परमकारण सर्वगत सर्वदर्शन सर्वशक्त सर्वदेव अज सहस्रार्चिः सुधामन् हरधाम वंशवर्त्त संवर्त्त संकर्षण वडवानल आग्नीषोमात्मक पवित्र महापवित्र महामेघ महाकामहन् हंस परमहंस महाराजिक महेश्वर महाकामुक महाहंस भवक्षयकर सुरसिद्धार्चित हिरण्यवाह हिरण्यरेतः हिरण्यनाभ हिरण्याग्रकेश मुञ्जकेशिन् सर्वलोकवरप्रद सर्वानुग्रहकर कमलेशय हृदयेशय ज्ञानोदधे शंभो च विभो महायज्ञ महायाज्ञिक सर्वयज्ञमय सर्वयज्ञसंस्तुत निराश्रय समुद्रेश अत्रिसंभूत भक्तानुकम्पक अभग्नयोग योगधर वासुकिमहाहिविद्योतितविग्रह हरितनयन त्रिलोचन जटाधर नीलकण्ठ चन्द्रार्धधर उमाशरीरार्धधर शूलधर पिनाकधर खड्गचर्मधर गजचर्मधर दुस्तरसंसारमहासंहारकर प्रसीद भक्तजनवत्सल॥ ३५॥

Salute to Parmātman! Anantayoni, Lokasākṣiṇa, Parmeṣṭina! Bhagavāna! omniscient, first god of territory, Parāvarajña, Jñānajñeya, Sarveśvara, Mahāvirañci, Mahāvibhūti, Mahākṣetrajña, Mahāpuruṣa, Sarvabhūtāvāsa, Manonivāsa, Ādideva, Mahādeva, Sadāśiva, Īśāna, Durvijñeya, Durārādhya, Mahābhūteśvara, Parameśvara, Mahāyogeśvara, Tryambaka, Mahāyogin, Parambrahman, Paramajyoti, Brahmavid, Uttama, Oṁkāra, Vaṣaṭkāra, Svāhākāra, Svadhākāra, Paramakāraṇa, Sarvagata, Sarvadarśin, Sarvaśakti, Sarvadeva, Aja, Sahastrārci, Pṛṣārci, Sudhāman, Haradhāma, Anantadhāma, Saṁvarta, Saṅakarṣaṇa, Vaḍavānala, Agniṣomātmaka, Pavitra, Mahāpavitra, Mahāmegha, Mahāmāyādhara, Mahākāma, Kāmahan, Haṁsa, Paramahaṁsa, Mahārājika, Maheśvara, Mahākāmuka, Mahāhaṁsa, Bhavakṣayakara, Sura-siddhārcita, Hiraṇyavāha,, Hiraṇyaretaḥ, Hiraṇyanābha, Hiraṇyāgrakeśa, Muñjakeśin, Sarvalokavaraprada, Sarvānugrahakara, Kamaleśaya, Kuśeśaya, Hṛdayeśaya, Jñānodadhi, Śambho, Vibho, Mahāyajña, Mahāyājñika, Sarvayajñamaya, Sarvayajña-hṛdaya, Sarvayajñasaṅstuta, Nirāśraya, Samudreśaya, Atrisambhava, Bhaktānukampi, Abhagnayoga, Yogadhara, the god glittering face by the great gem of Vāsuki, Haritanayana, Trilocana, Jaṭādhara, Nīlakaṇṭha, Candrārdhadhara, Umāśarīrārdhadhara, Gajacarmadhara, O great god of the destruction. O gracious god to devotees, be merciful to us.

एवं स्तुतो देवगणैः सुभक्त्या
सब्रह्ममुख्यैश्च पितामहेन।
त्यक्त्वा तदा हस्तिरूपं महात्मा
लिङ्गं तदा संनिधानं चकार॥ ३६॥

Thus, god Śaṅkara abandoned the elephant form and inserted him into the liṅga when so prayed to by Brahmā in the company of all gods and hermits.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे सरोमाहात्म्ये
चतुश्चत्वारिंशोऽध्यायः॥ ४४॥

Chapter 45

Description of Sthāṇu liṅga

सनत्कुमार उवाच–

अथोवाच महादेवो देवान्ब्रह्मपुरोगमान्।

ऋषीणां चैव प्रत्यक्षं तीर्थमाहात्म्यमुत्तमम्॥ १॥

Sanatkumāra said- God Mahādeva told about the best magnificence of holy place to Brahmā etc. gods in the presence of hermits.

एतत्सान्निहतं प्रोक्तं सरः पुण्यतमं महत्।

मयोपसेवितं यस्मात्तस्मान्मुक्तिप्रदायकम्॥ २॥

This reservoir has been considered supremely holy and called Sāṅnihita. As it is enriched with my presence, it renders emancipation.

इह ये पुरुषाः केचिद्ब्राह्मणाः क्षत्रिया विशः।

लिङ्गस्य दर्शनादेव पश्यन्ति परमं पदम्॥ ३॥

The people of Brāhmaṇa, Kṣatriya and Vaiśya varṇa, receive the supreme position by seeing the liṅga.

अहन्यहनि तीर्थानि आसमुद्रात्सरांसि च।

स्थाणुतीर्थं समेष्यन्ति मध्यं प्राप्ते दिवाकरे॥ ४॥

All holy places from the oceans to the reservoir come and mix with Sthāṇu-tīrtha at noon daily.

स्तोत्रेणानेन च नरो यो मां स्तोष्यन्ति भक्तितः।

तस्याहं सुलभो नित्यं भविष्यामि न संशयः॥ ५॥

I will appear and grace the person who, will pray to me with these hymns. I undertake it.

इत्युक्त्वा भगवान्रुद्रो ह्यन्तर्धानं गतः प्रभुः।

देवाश्च ऋषयः सर्वे स्वानि स्थानानि भेजिरे॥ ६॥

With these words, god Rudra vanished. All gods and hermits then returned to their respective places.

ततो निरन्तरं स्वर्गं मानुषैर्मिश्रितं कृतम्।

स्थाणुलिङ्गस्य माहात्म्यदर्शनात्स्वर्गमाप्नुयुः॥ ७॥

Then the entire heaven was filled with people. It is the magnificence of Sthāṇu-liṅga that a man gets to heaven by merely seeing it.

ततो देवः सर्वे एव ब्रह्माणं शरणं ययुः।

तानुवाच तदा ब्रह्मा किमर्थमिह चागताः॥ ८॥

Then all gods sheltered themselves under god Brahmā. Brahmā then asked- "For what purpose, have all of you come here?"

ततो देवाः सर्व एव इदं वचनमब्रुवन्।

मानुषेभ्यो भयं तीव्रं रक्षास्माकं पितामह॥ ९॥

Then all gods said- O Pitāmaha! I am extremely afraid of people. Please, defend us all.

तानुवाच तदा ब्रह्मा सुरांस्त्रिदशनायकः।

पांशुना पूर्यतां शीघ्रं सारः शक्रेहितं कुरु॥ १०॥

Then god Brahmā said to those gods- "O Indra! fill the reservoir immediately with the dust and fulfil your desire."

ततो ववर्ष भगवान्पांशुना पाकशासनः।

सप्ताहं पूरयामास सरो देवैस्तदा वृतः॥ ११॥

God Indra, the killer of Pakarākṣasa surrounded by gods, rained dust and filled the reservoir with it.

तं दृष्ट्वा पांशुवर्षं च देवदेवो महेश्वरः।

करेण धारयामास लिङ्गं तीर्थवटं तथा॥ १२॥

Maheśvara, the greatest god held liṅga and tīrtha Vaṭa, in his hand when the dust was being filled in it.

तस्मात्पुण्यतमं तीर्थमाद्यं यत्रोदकं स्थितम्।

तस्मिन्स्नातः सर्वतीर्थैः स्नातो भवति मानवः॥ १३॥

Thus, the reservoir filled with water earlier has become the holiest place. The man who

takes a bath in it, is considered as if he has taken a bath in all holy places.

यस्तत्र कुरुते श्राद्धं वटलिङ्गस्य चान्तरे।
तस्य प्रीताश्च पितरो दास्यन्ति भुवि दुलर्भम्॥ १४॥

The devotee doing śrāddha in the middle of banyan and liṅga thus appeases his Pitṛs and gets rare things on the earth under their grace.

पूरितं च ततो दृष्ट्वा ऋषयः सर्व एव ते।
पांशुना सर्वगात्राणि स्पृशन्ति श्रद्धया युताः॥ १५॥

All those hermits began to smear dust on their body when they saw the reservoir filled with dust.

तेऽपि निर्धूतपापास्ते पांशुना मुनयो गताः।
पूज्यमानाः सुरगणैः प्रयाता ब्रह्मणः पदम्॥ १६॥

Those sages also went to Brahmaloka, praised by gods and became free from evils.

ये तु सिद्धा महात्मानस्ते लिङ्गं पूजयन्ति च।
व्रजन्ति परमां सिद्धिं पुनरावृत्तिदुर्लभाम्॥ १७॥

The ascetics used to worship that liṅga began to receive supreme accomplishments making them free from the cycle of birth and death.

एवं ज्ञात्वा तदा ब्रह्मा लिङ्गं शैलमयं तदा।
आद्यं लिङ्गं तदा स्थाप्य तस्योपरि दधार तत्॥ १८॥

Brahma pressed liṅga a little bit more and kept the liṅga made of stone in it.

ततः कालेन महता तेजसा तस्य रञ्जितम्।
तस्यापि स्पर्शनात्सिद्धाः परं पदमवाप्नुयात्॥ १९॥

With the passage of some time the liṅga made of boulder also became powerful as it had got the influence of the first liṅga put at its base. Its touch began to lead man for emancipation.

ततो देवैः पुनर्ब्रह्मा विज्ञप्तो द्विजसत्तमाः।
एते यान्ति परां सिद्धिं लिङ्गस्य दर्शनान्नराः॥ २०॥

O great Dvija! The gods then informed Brahmā again that the people are receiving greater achievements merely by touching the liṅga made of stone.

तच्छ्रुत्वा भगवान्ब्रह्मा देवानां हितकाम्यया।
उपर्युपरि लिङ्गानि सप्त तत्र चकार ह॥ २१॥

God Brahmā took the welfare of gods in mind and established seven liṅgas one on the other.

ततो ये मुक्तिकामाश्च सिद्धाःशमपरायणाः।
सेव्य पांशुं प्रयत्नेन प्रयाताः परमं पदम्॥ २२॥

The siddhagaṇas detached by worldly enjoyments and desirous of emancipation then started putting the dust on their head and got emancipation.

पांशवोऽपि कुरुक्षेत्रे वायुना समुदीरिताः।
महादुष्कृतकर्माणं प्रयन्ति परं पदम्॥ २३॥

The dust flown by wind in Kurukṣetra too renders even the evil-doers with supreme position.

अज्ञानाज्ज्ञानतो वाऽपि स्त्रियो वा पुरुषस्य वा।
नश्यते दुष्कृतं सर्वं स्थाणुतीर्थप्रभावतः॥ २४॥

The evils committed either innocently or deliberately are destroyed by the influence of Sthāṇu-tīrtha.

लिङ्गस्य दर्शनान्मुक्तिः स्पर्शनाच्च वटस्य च।
तत्सन्निधौ जले स्नात्वा प्राप्नोत्यभिमतं फलम्॥ २५॥

A sight of the liṅga and a touch ensures emancipation. The man receives deserved fruit when he takes a bath in the water near to it.

पितृणां तर्पणं यस्तु जले तस्मिन्करिष्यति।
बिन्दौ बिन्दौ तु तोयस्य अनन्तफलभाग्भवेत्॥ २६॥

The person doing tarpaṇa of his ancestors gets unending fruits as countless quantity of drops conglomerated with the river water.

यस्तु कृष्णतिलैः सार्द्धं लिङ्गस्य पश्चिमे स्थितः।
तर्पयेच्छ्रद्धया युक्तः स प्रीणाति युगत्रयम्॥ २७॥
यावन्मन्वन्तरं प्रोक्तं यावल्लिङ्गस्य संस्थितिः।
तावत्प्रीताश्च पितरः पिबन्ति जलमुत्तमम्॥ २८॥

At the west from liṅga, tarpaṇa with black sesamum is provided. The person who follows this procedure satiates his Pitṛs as long as three ages. Up to the period of Manvanatara

and the liṅga is existed, the Pitṛgaṇa derive clear water happily.

कृते युगे सान्निहत्यं त्रेतायां वायुसंज्ञितम्।

कलिद्वापरयोर्मध्ये कूपे रुद्रह्रदं स्मृतम्॥ २९॥

The reservoir called Sāṅnihatya in Kṛtayuga is supreme to take a bath. The reservoir called Vāyu is worth worship in Tretā. The well called Rudrahṛada is the best to bathe in Kali and Dvāpara Yugas.

चैत्रस्य कृष्णपक्षे च चतुर्दश्यां नरोत्तमः।

स्नात्वा रुद्रकरे तीर्थे परं पदमवाप्नुयात्॥ ३०॥

A man of purity of heart receives supreme position by taking a bath in Rudrahṛada on the fourteenth day of the dark fortnight in the month of Caitra (March).

यस्तु वटे स्थितो रात्रौ ध्यायते परमेश्वरम्।

स्थाणार्वटप्रसादेन मनसा चिन्तितं फलम्॥ ३१॥

The man who concentrate on god by sitting under a banyan tree, receives the desired fruit by the grace of Sthāṇu vaṭa.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे सरोमाहात्म्ये पञ्चचत्वारिंशोऽध्यायः॥ ४५॥

Chapter 46

Description of various liṅgas

सनत्कुमार उवाच–

स्थाणोर्वटस्योत्तरत: शुल्कतीर्थं प्रकीर्त्तितम्।

स्थाणोर्वटस्य पूर्वेण सोमतीर्थं द्विजोत्तमा:॥ १॥

Sanatkumāra said- O great Dvija! Śukra-tīrtha exists at north from Sthāṇuvaṭa and Soma-tīrtha exists at the east.

स्थाणोर्वटं दक्षिणतो दक्षतीर्थमुदाहृतम्।

स्थाणोर्वटात् पश्चिमत: स्कन्दतीर्थं प्रतिष्ठितम्॥ २॥

Dakṣa-tīrtha at its south and Skanda-tīrtha exists at its west. A mere vision of it ensures supreme position to a man.

एतानि पुण्यतीर्थानि मध्ये स्थाणुरिति स्मृत:।

तस्य दर्शनमात्रेण प्राप्नोति परमं पदम्॥ ३॥

Sthāṇu holy place is situated in the middle of these two holy places. A mere vision of it renders the man with emancipation.

अष्टम्यां च चतुर्दश्यां यस्त्वेतानि परिक्रमेत्।

पदे पदे यज्ञ फलं स प्राप्नोति न संशय:॥

The man who does Parikramā (round turn) on the eighth and fourteenth day of the fortnight (bright and dark both) receives the fruit equal to the yajña counted by steps so taken.

एतानि मुनिभि: साध्यैरादित्यैर्वसुभिस्तदा।

मरुद्भिर्वह्निभिश्चैव सेवितानि प्रयत्नत:॥ ५।

The sages, sādhyas, ādityas, vasus, marutas and fuel have made their dwelling in these holy places.

अन्ये ये प्राणिन: केचित् प्रविष्टा: स्थाणुमुत्तमम्।

सर्वपापविनिर्मुक्ता: प्रयान्ति परमां गतिम्॥ ६॥

Other organisms also receive supreme position by their entrance only into this holiest holy place Sthāṇu.

अस्ति तत्संनिधौ लिङ्गं देवदेवस्य शूलिन:।

उमा च लिङ्गरूपेण हरपार्श्वं न मुञ्चति॥ ७॥

A liṅga of the god of gods Mahādeva has existed near it. Umā existed there in the form of liṅga does not abandon her collateral conduct with Śaṅkara.

तस्य दर्शनमात्रेण सिद्धिं प्राप्नोति मानव:।

वटस्य उत्तरे पार्श्वे तक्षकेण महात्मना:॥ ८॥

प्रतिष्ठितं महालिङ्गं सर्वकामप्रदायकम्।

वटस्य पूर्वदिग्भागे विश्वकर्मकृतं महत्॥ ९॥

लिङ्गं प्रत्यङ्मुखं दृष्ट्वा सिद्धिमाप्नोति मानव:।

तत्रैव लिङ्गरूपेण स्थिता देवी सरस्वती॥ १०॥

The man by a mere sight of them attains accomplishments. The great soul Takṣaka has installed a Mahāliṅga at the north collateral contact of the banyan tree. A sight of the liṅga facing west endows supreme position to a devotee.

प्रणम्य तां प्रयत्नेन बुद्धिं मेधां च विन्दति।

वटपार्श्वे स्थितं लिङ्गं ब्रह्मणा तत्प्रतिष्ठितम्॥ ११॥

दृष्ट्वा वटेश्वरं देवं प्रयाति परमं पदम्।

ततः स्थाणुवटं दृष्ट्वा कृत्वा चापि प्रदक्षिणम्॥ १२॥

प्रदक्षिणीकृता तेन ससद्वीपा वसुंधरा।

स्थाणोः पश्चिमदिग्भागे नकुलीशो गणः स्मृतः॥ १३॥

Goddess Sarasvatī has existed there in the form of a liṅga. The man gets wisdom and knowledge who salutes that place with obeisance. Lord Brahma had installed the liṅga at the collateral of the banyan tree. A mere sight of Sthāṇuvaṭa and its pradakṣiṇā is considered as if the man has done pradakṣiṇā of the entire universe. A gaṇa Nakulīśa has existed at the west to this liṅga.

तमभ्यर्च्य प्रयत्नेन सर्वपापैः प्रमुच्यते।

तस्य दक्षिणदिग्भागे तीर्थं रुद्राकरं स्मृतम्॥ १४॥

A man is absolved from all sins by doing worship of it. A holy place Rudrakara has existed at its south.

तस्मिन्स्नातः सर्वतीर्थे स्नातो भवति मानवः।

तस्य चोत्तरदिग्भागे रावणेन महात्मना॥ १५॥

प्रतिष्ठितं महालिङ्गं गोकर्णं नाम नामतः।

आषाढमासे या कृष्णा भविष्यति चतुर्दशी।

तस्यां योऽर्चति गोकर्णं तस्य पुण्यफलं शृणु॥ १६॥

The man taking a bath in it automatically is considered as if he has taken a bath in all holy places. A Mahāliṅga Gokarṇa has existed at its north. It has been installed by Rāvaṇa. The man who does worship of Gokarṇa on the fourteenth day of the dark fortnight in the month of Āṣāḍha (July) receives the fruits as I am now going to tell you all.

कामतोऽकामतो वाऽपि यत्पापं तेन संचितम्।

तस्माद्विमुच्यते पापात्पूजयित्वा हरं शुचिः॥ १७॥

He by virtue of homage to Hara is absolved from all the sins committed earlier innocently or deliberately.

कौमारे ब्रह्मचर्येण यत्पुण्यं प्राप्यते नरैः।

तत्पुण्यं सकलं तस्य अष्टम्यां योऽर्चयेच्छिवम्॥ १८॥

The man doing worship of god Śiva on the eighth day of any fortnights (with bright or dark) receives the splendour had he received by observing Kaumāra Brahmacarya.

यदीच्छेत्परमं रूपं सौभाग्यं धनसंपदः।

कुमारेश्वरमाहात्म्यात्सिद्ध्यते नात्र संशयः॥ १९॥

If the mere wishes were beautiful complexion, luck or wealth and property, the magnificence of Kumareśvara undoubtedly endows it with him.

तस्य चोत्तरदिग्भागे लिङ्गं पूज्य विभीषणः।

अजरश्चामरश्चैव कल्पयित्वा बभूव ह॥ २०॥

Vibhīṣaṇa got immortality and freedom from old age pains as he had established liṅga on the north side of it and duly worshipped it.

आषाढस्य तु मासस्य शुल्का या चाष्टमी भवेत्।

तस्यां पूज्यः सोपवासो ह्यमृतत्वमवाप्नुयात्॥ २१॥

A man attains immortality if he observes fast on the eighth day of the bright fortnight in the month of Āṣāḍha (July) and worship.

खरेण पूर्णेरितं लिङ्गं तस्मिन्स्थाने द्विजोत्तम।

तं पूजयित्वा यत्नेन सर्वकामानवाप्नुयात्॥ २२॥

O great Dvija! Here exists a liṅga which was worshipped by Kara. A worship here fulfils all desired things.

दूषणस्त्रिशिराश्चैव तत्र पूज्य महेश्वरम्।

यथाऽभिलषितान्कामानापतुस्तौ मुदाऽन्वितौ॥ २३॥

Dūṣaṇa and Triśirā worshipped Maheśvara there, became happy and their desires were fulfilled.

चैत्रमासे सिते पक्षे यो नरस्तत्र पूजयेत्।

तस्य तौ वरदौ देवौ प्रयच्छेतेऽभिवाञ्छितम्॥ २४॥

The man who worships there in the bright fortnight of the month Caitra (March) receives desired fruits.

स्थाणोर्वटस्य पूर्वेण हस्तिपादेश्वरः शिवः।

तं दृष्ट्वा मुच्यते पापैरन्यजन्मनि संभवैः॥ २५॥

Hastipādeśvara Śiva has existed at the east of Sthāṇuvaṭa. A vision of god Śiva there absolves the man from all sins committed by him in his other births.

तस्य दक्षिणतो लिङ्गं हारीतस्य ऋषेः स्थितम्।
यत्प्रणम्य प्रयत्नेन सिद्धिं प्राप्नोति मानवः॥ २६॥

A liṅga established by Hārīta hermit has existed at its south. A man achieves accomplishment (siddhi) by saluting this liṅga.

तस्य दक्षिणपार्श्वे तु वापीतस्य महात्मनः।
लिङ्गं त्रैलोक्यविख्यातं सर्वपापहरं शिवम्॥ २७॥

There exists another liṅga capable to absolve men from evils at its southern collateral contact. It was installed by the renowned hermit Hārīta.

कङ्कालरूपिणा चापि रुद्रेण सुमहात्मना।
प्रतिष्ठितं महालिङ्गं सर्वपापप्रणाशनम्॥ २८॥

The great soul Rudra in the form of a skeleton has also established a Mahāliṅga capable to efface all evils.

भुक्तिदं मुक्तिदं प्रोक्तं सर्वकिल्विषनाशनम्।
लिङ्गस्य दर्शनादेव ह्यग्निष्टोमफलं लभेत्॥ २९॥

That liṅga renders both enjoyments and emancipation. A man receives the fruits equal to the Agniṣṭoma yajña by a mere sight of that liṅga.

तस्य पश्चिमदिग्भागे लिङ्गं सिद्धप्रतिष्ठितम्।
सिद्धेश्वरं तु विख्यातं सर्वसिद्धिप्रदायकम्॥ ३०॥

A liṅga installed by siddha has existed at its west. It is famous as Siddheśvara and provides all accomplishments.

तस्य दक्षिणदिग्भागे मृकण्डेन महात्मना।
तत्र प्रतिष्ठितं लिङ्गं दर्शनात्सिद्धिदायकम्॥ ३१॥

The great soul Mṛkaṇḍa has installed a liṅga at its southern part. Its vision renders grand success.

तस्य पूर्वे च दिग्भागे आदित्येन महात्मना।
प्रतिष्ठितं लिङ्गवरं सर्वकिल्बिषनाशनम्॥ ३२॥

The great soul Āditya had also installed a liṅga at its east. It is also powerful enough to efface the evils piled during one's preceding births.

चित्राङ्गदस्तु गन्धर्वो रम्भा चाप्सरसां वरा।
परस्परं सानुरागौ स्थाणुदर्शनकाङ्क्षिणौ॥ ३३॥
दृष्ट्वा स्थाणुं पूजयित्वा सानुरागौ परस्परम्।
आराध्य वरदं देवं प्रतिष्ठाप्य महेश्वरम्॥ ३४॥

The gandharva Citrāṅgada and the best nymph Rambhā jointly with their mutual love wished to see Sthāṇu, visited here, worshipped and installed Maheśvara, the great giver here.

चित्राङ्गदेश्वरं दृष्ट्वा तथा रम्भेश्वरं द्विज।
सुभगो दर्शनीयश्च कुले जन्म समाप्नुयात्॥ ३५॥

O Dvija! A man receives luck, beauty and meritorious sons doing upliftment of their clan when he sees the Citrāṅgadeśvara and Rambheśvara here.

तस्य दक्षिणतो लिङ्गं वज्रिणा स्थापितं पुरा।
तस्य प्रसादात् प्राप्नोति मनसा चिन्तितं फलम्॥ ३६॥

Indra had established a liṅga in the distant past at its south. A man gets the desired fruit by the grace of this liṅga.

पराशरेण मुनिना तथैवाराध्य शङ्करम्।
प्राप्तं कवित्वं परमं दर्शनाच्छङ्करस्य च॥ ३७॥

Similarly, Parāśara worshipped Śaṅkara and got poetic talents by seeing it.

वेदव्यासेन मुनिना आराध्य परमेश्वरम्।
सर्वज्ञत्वं ब्रह्मज्ञानं प्राप्तं देवप्रसादतः॥ ३८॥

The hermit Vedavyāsa had got omniscience and Brahmajñāna, by virtue of worship of Parameśvara and his pleasure.

स्थाणोः पश्चिमदिग्भागे लिङ्गं हिमवतेश्वरम्।
प्रतिष्ठित महालिङ्गं दर्शनात् पापनाशनम्॥ ३९॥

Vāyu has also installed a liṅga at west to Sthāṇu. As Vāyu is in the form of the life-span, its vision effaces the evils of a man stuck.

तस्यापि दक्षिणे भागे लिङ्ग हिमवतेश्वरम्।
प्रतिष्ठितं पुण्यकृतां दर्शनात् सिद्धिकारकम्॥ ४०॥

A liṅga called Himavateśvara has also existed at its south. It gives grand success to a man by merely seeing it.

तस्यापि पश्चिमे भागे कार्तवीर्येण स्थापितम्।
लिङ्गं पापहरं सद्यो दर्शनात्पुण्यमाप्नुयात्॥४१॥

Kartavīrya has also installed a liṅga at its west. It is effacing sins and immediate success is rendered when a man visits here and takes a bath.

तस्याप्युत्तरदिग्भागे सुपार्श्वे स्थापितं पुनः।
आराध्य हनुमांश्चाप सिद्धिं देवप्रसादतः॥४२॥

Hanumān had worshipped the liṅga installed in its collateral at north and achieved grand success in his mission by the grace of god.

तस्यैव पूर्वदिग्भागे विष्णुना प्रभविष्णुना।
आराध्य वरदं देवं चक्रं लब्धं सुदर्शनम्॥४३॥

At its eastern direction, lord Viṣṇu had worshipped the god and got Sudarśana-cakra from him.

तस्यापि पूर्वदिग्भागे मित्रेण वरुणेन च।
प्रतिष्ठितौ लिङ्गवरो सर्वकामप्रदायकौ॥४४॥

Mitra and Varuṇa had installed two liṅgas at its east direction. These fulfil all desires of devotees.

एतानि मुनिभिः साध्यैरादित्यैर्वसुभिस्तथा।
सेवितानि प्रयत्नेन सर्वपापहराणि वै॥४५॥

All these liṅgas are duly surrounded by sages, Sādhyas, Ādityas and Vasus and these efface all sins.

स्वर्णलिङ्गस्य पश्चात्तु ऋषिभिस्तत्त्वदर्शिभिः।
प्रतिष्ठितानि लिङ्गानि येषां संख्या न विद्यते॥४६॥
तथा ह्युत्तरतस्तस्य यावदोघवती नदी।
सहस्रमेकं लिङ्गानां देवपश्चिमतः स्थितम्॥४७॥

Uncountable liṅgas have been installed at the back side of the liṅga made of gold by the hermits having knowledge in depth (tattvadarśī). Similarly, one thousand liṅgas are installed at the rear to god up to the river Oghavatī.

तस्यापि पूर्वदिग्भागे बालखिल्यैर्महात्मभिः।
प्रतिष्ठिता रुद्रकोटिर्यावत्सन्निहितं सरः॥४८॥

The great soul Bālakhilyas had installed one crore Rudra at the east direction up to Sāṅnhita reservoir.

दक्षिणेन तु देवस्य गन्धर्वैर्यक्षकिन्नरैः।
प्रतिष्ठितानि लिङ्गानि येषां संख्या न विद्यते॥४९॥

The gandharvas, yakṣas and kinnaras have installed numerous liṅgas at the south direction from here.

तिस्रः कोट्योऽर्धकोटी च लिङ्गानां वायुरब्रवीत्।
असंख्याताः सहस्राणि ये रुद्राः स्थानमाश्रिताः॥५०॥

Vāyu has described three and a half crore liṅgas. Numerous thousand liṅgas of Rudra have existed in Sthāṇu-tīrtha.

एतज्ज्ञात्वा श्रद्दधानः स्थाणुलिङ्गं समाश्रयेत्।
यस्य प्रसादात्प्राप्नोति मनसा चिन्तितं फलम्॥५१॥

Taking in notice the above points about Sthāṇu liṅga one should follow the procedure systematically provided for worship and visit. A man doing this always receives the desired fruit.

अकामो वा सकामो वा प्रविष्टः स्थाणुमन्दिरम्।
विमुक्तः पातकैर्घोरैः प्राप्नाति परमं पदम्॥५२॥

The man getting entrance into Sthāṇu temple either with or without a desire receives supreme position after liberty from the bondage of gross sins.

चैत्रे मासे त्रयोदश्यां दिव्यनक्षत्रयोगतः।
शुक्रार्कचन्द्रसंयोगे दिने पुण्यतमे शुभे॥५३॥
प्रतिष्ठितं स्थाणुलिङ्गं ब्रह्मणा लोकधारिणा।
ऋषिभिर्देवसंघैश्च पूजितं शाश्वतीः समाः॥५४॥

The lokapitāmaha Brahma had installed Sthāṇu liṅga on the thirteenth day of Caitra (March) month. When divine constellations were taking sextile and the days so falling are Friday, Sunday and Monday on a supreme selected best day. The hermits and gods worship it always or for everlasting period.

तस्मिन्काले निराहारा मानवाः श्रद्धयाऽन्विताः।
पूजयन्ति शिवं ये वै ते यान्ति परमं पदम्॥५५॥

The people observing fast and worshipping god Śiva with reverence definitely obtain supreme position.

तदारूढमिदं ज्ञात्वा ये कुर्वन्ति प्रदक्षिणाम्।

प्रदक्षिणीकृता तैस्तु सप्तद्वीपा वसुंधरा॥५६॥

Under an assumption that Śiva himself is seated in the form of a liṅga, a parikramā (round turn) so made is considered as if the devotee has done parikramā of the entire earth.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे सरोमाहात्म्ये षट्चत्वारिंशोऽध्यायः॥४६॥

Chapter 47

The legend of the king Vena

मार्कण्डेय उवाच–

स्थाणुतीर्थप्रभावं तु श्रोतुमिच्छाम्यहं मुने।

केन सिद्धिरिह प्राप्ता सर्वपापभयापहा॥ १॥

सनत्कुमार उवाच–

Mārkaṇḍeya said- O sage! I want to listen to the magnificence of Sthāṇu-tīrtha who had obtained here an accompaniment effacing the fear of all evils.

शृणु सर्वमशेषेण स्थाणुमाहात्म्यमुत्तमम्।

यच्छ्रुत्वा सर्वपापेभ्यो मुक्तो भवति मानवः॥ २॥

Sanatkumāra said- Listen to the magnificence of Sthāṇu. The people are liberated fully from the cruel clutches of evils.

एकार्णवे जगत्यस्मिन्नष्टे स्थावरजङ्गमे।

विष्णोर्नाभिसमुद्भूतः पद्ममव्यक्तजन्मनः।

तस्मिन् ब्रह्मा समुद्भूतः सर्वलोकपितामहः॥ ३॥

A lotus was originated from the navel of god Viṣṇu when this movable and immovable world was destroyed and immersed in the great ocean.

तस्मान्मरीचिरभवन्मरीचेः कश्यपः सुतः।

कश्यपादभवद्भास्वांस्तस्मान्मनुरजायत॥ ४॥

Marīci was born from Lom. Kaśyapa was the son of Marīci. Sūrya was originated from Kaśyapa and Manu originated from Sūrya.

मनोस्तु क्षुवतः पुत्र उत्पन्नो मुखसंभवः।

पृथिव्यां चतुरन्तायां राजासीद् धर्मरक्षिता॥ ५॥

A son was born from the sneezing of Manu. He became a king defending religion on this whole earth.

तस्य पत्नी बभूवाथ भया नाम भयावहा।

मृत्योः सकाशादुत्पन्ना कालस्य दुहिता तदा॥ ६॥

Bhayā was his fierce wife. She was born from Mṛtyu, the daughter of Kāla.

तस्यां समभवद्वेनो दुरात्मा वेदनिन्दकः।

स दृष्ट्वा पुत्रवदनं क्रुद्धो राजा वेन ययौ॥ ७॥

Vena, the rude condemning the Veda was born from her. The king became angry on looking at the face of his son and went into the forest.

तत्र कृत्वा तपो घोरं धर्मेणावृत्य रोदसी।

प्राप्तवान् ब्रह्मसदनं पुनरावृत्तिदुर्लभम्॥ ८॥

The king observed gross penance there, covered the middle part of the earth and ether with religion and departed to Brahmaloka from where nobody returns to the world consisting of the cycle of birth and death.

वेनो राजा समभवत्समस्ते क्षितिमण्डले।

स मातामहदोषेण तेनः कालात्मजात्मजः॥ ९॥

घोषयामास नगरे दुरात्मा वेदनिन्दकः।

न दातव्यं न यष्टव्यं न होतव्यं कदाचन॥ १०॥

Vena then became the king of the entire earth. On account of inspiration he got from the defects of his grandfather (maternal) that rude opponent to the Vedas declared that "people are strictly prohibited for arranging donation, yajña and havana." He was the son of Bhayā, the daughter of Kāla.

अहमेकोऽत्र वै वन्द्यः पूज्योऽहं भवतां सदा।

मया हि पालिता यूयं निवसध्वं यथासुखम्॥ ११॥

Only I alone am worth worship for you in this world; live happily under my defence and maintenance.

तन्मत्तोऽन्यो न देवोऽस्ति युष्माकं यः परायणम्।

एतच्छ्रुत्वा तु वचनमृषयः सर्व एव ते॥ १२॥

परस्परं समागम्य राजानं वाक्यमब्रुवन्।
श्रुतिः प्रमाणं धर्मस्य ततो यज्ञः प्रतिष्ठितः॥ १३॥

There is no other god except me who could be worth worship by you all. All hermits together made a representation before the king and said- "The Vedas are the only authority for religion. The yajña gets fulfilment or perfection when the Vedas are duly perused and followed."

यज्ञैर्विना नो प्रीयन्ते देवाः स्वर्गनिवासिनः।
अप्रीता न प्रयच्छन्ति वृष्टिं सस्यस्य वृद्धये॥ १४॥

The gods living in heaven do not please if yajñas are not performed and they do not rain for the proper growth of cereals.

तस्माद्यज्ञैश्च देवैश्च धार्यते सचराचरम्।
एतच्छ्रुत्वा क्रोधदृष्टिर्वेनः प्राह पुनः पुनः॥ १५॥

The movable and immovable entire world is held by yajñas and gods. Vena became angry on this and declared frequently.

न यष्टव्यं न दातव्यमित्याह क्रोधमूर्च्छितः।
ततः क्रोधसमाविष्टा ऋषयः सर्व एव ते॥ १६॥
निर्जघ्नुर्मन्त्रपूतैस्ते कुशैर्वज्रसमन्वितैः।
ततस्त्वराजके लोके तमसा संवृते तदा॥ १७॥
दस्युभिः पीड्यमानास्तान् ऋषींस्ते शरणं ययुः।
ततस्ते ऋषयः सर्वे ममन्थुस्तस्य वै करम्॥ १८॥
सव्यं तस्मात्समुत्तस्थौ पुरुषो ह्रस्वदर्शनः।
तमूचुर्ऋषयः सर्वे निषीदतु भवानिति॥ १९॥

With words- "yajña and donations are worthless to perform", he became blind with fury. All those hermits also lost their temper on such criticism to the Vedas and they killed him by shooting kuśa made strong like thunderbolt by reciting hymns. As the state thereafter became without a king, a chaotic situation prevailed. Decoity and other crimes spurted up rapidly. The people aggrieved of the situation, once visited those great hermits. They churned the left hand of Vena and thus appeared a dwarf man. He said to the hermits- "Please, be seated."

तस्मान्निषादा उत्पन्ना वेनकल्मषसंभवाः।
ततस्ते ऋषयः सर्वे ममन्थुर्दक्षिणं करम्॥ २०॥

Niṣāda were originated representing the evils committed by Vena. All hermits then churned the right hand of that corpse.

मथ्यमाने करे तस्मिन्नुत्पन्नः पुरुषोऽपरः।
बृहत्सालप्रतीकाशो दिव्यलक्षणलक्षितः॥ २१॥

A man tallest like the Sala tree having divine characteristics was born as a result of so much churning.

धनुर्बाणाङ्कितकरश्चक्रध्वजसमन्वितः।
तमुत्पन्नं तदा दृष्ट्वा सर्वे देवाः सवासवाः॥ २२॥
अभ्यषिञ्चन्पृथिव्यां तं राजानं भूमिपालकम्।
ततः स रञ्जयामास धर्मेण पृथिवीं तदा॥ २३॥

All gods including Indra encoronated him as king to the earth. He then ruled properly on the earth. The marks of bow-arrows, discus and flag etc. were found on his body.

पित्राऽपरञ्जिता तस्य तेन सा परिपालिता।
तत्र राजेतिशब्दोऽस्य पृथिव्या रञ्जनादभूत्॥ २४॥

His father had made the subject upset in varied ways while he ruled very generously and provided maintenance to him. As he ruled judiciously, he was called Rājā.

स राज्यं प्राप्य तेभ्यस्तु चिन्तयामास पार्थिवः।
पिता मम अधर्मिष्ठो यज्ञव्युच्छित्तिकारकः॥ २५॥
कथं तस्य क्रिया कार्या परलोकसुखावहा।
इत्येवं चिन्तयानस्य नारदोऽभ्याजगाम ह॥ २६॥

Having rode on throne, he thought on the measures keeping the soul of his father satiated in heaven. He was known to the fact that on account of infringement on the Vedas and prohibitions on yajña as he exercised, his soul would not find pleasure in heaven. When he was just thinking on this topic, Nārada appeared there.

तस्मै स चासनं दत्त्वा प्रणिपत्य च पृष्टवान्।
भगवन्सर्वलोकस्य जानासि त्वं शुभाशुभम्॥ २७॥
पिता मम दुराचारो देवब्राह्मणनिन्दकः।
स्वकर्मरहितो विप्रः परलोकमवाप्तवान्॥ २८॥

He offered a seat, saluted and then asked him- O lord! You know all the good and bad of these worlds. O Brahmin! Do you know, my atheist father, critic of the Vedas and Brahmins and just reverse to as expected from a king, had gone to heavenly abode.

ततोऽब्रवीन्नारदस्तं ज्ञात्वा दिव्येन चक्षुषा।
म्लेच्छमध्ये समुत्पन्नः क्षयकुष्ठसमन्वितम्॥२९॥

Nārada looked at him thoughtfully and said- "He was born in a community of Mleccha and suffering from ailments like leprosy and T.B.

तच्छ्रुत्वा वचनं तस्य नारदस्य महात्मनः।
चिन्तयामास दुःखार्त्तः कथं कार्यं मया भवेत्॥३०॥

The prediction as made by Nārada, shocked Rājā deep and he thought on the appropriate act to do for bringing back some comforts to him.

इत्येवं चिन्तयानस्य मतिर्जाता महात्मनः।
पुत्रः स कथ्यते लोके यः पितॄस्त्रायते भयात्॥३१॥

The great soul arrived finally at an idea that the son is one who makes free his Pitṛs from fear.

एवं संचिन्त्य स तदा नारदं पृष्टवान्मुनिम्।
तारणं मत्पितुस्तस्य मया कार्यं कथं मुने॥३२॥

He then asked Nārada- "O sage! Tell me the measure to bring some comforts for my father who is so suffering in his rebirth.

नारद उवाच–

गच्छ त्वं तस्य तं देहं तीर्थेषु कुरु निर्मलम्।
यत्र स्थाणोर्महत्तीर्थं सरः संनिहितं प्रति॥३३॥

Nārada said- "go at Sāṅnihita (reservoir) tīrtha of Sthāṇu and give him a physical bath there.

एतच्छ्रुत्वा तु वचनं नारदस्य महात्मनः।
सचिवे राज्यमाधाय राजा स तु जगाम ह॥३४॥

Rājā assigned the stately affairs to his minister and left the palace to exercise the measures suggested by Nārada.

स गत्वा चोत्तरां भूमिं म्लेच्छमध्ये ददर्श ह।
कुष्ठरोगेण महता क्षयेण च समन्वितम्॥३५॥

He saw his father suffering from leprosy and T.B. in the family of Mlecchas at north direction of his empire.

ततः शोकेन महता संतप्तो वाक्यमब्रवीत्।
हे म्लेच्छा नौमि पुरुषं स्वगृहं च नयाम्यहम्॥३६॥

He was filled with agony and said- "O Mleccha! I salute all of you and carry this man to my home."

तत्राहमेनं निरुजं करिष्ये यदि मन्यथ।
तथेति सर्वे ते म्लेच्छाः पुरुषं तं दयापरम्॥३७॥
ऊचुः प्रणतसर्वाङ्गा यथा जानासि तत्कुरु।
तत आनीय पुरुषान् शिविकावाहनोचितान्॥३८॥
दत्त्वा शुक्लं च द्विगुणं सुखेन नयत द्विजम्।
ततः श्रुत्वा तु वचनं तस्य राज्ञो दयावतः॥३९॥
गृहीत्वा शिविकां क्षिप्रं कुरुक्षेत्रेण यान्ति ते।
तत्र नीत्वा स्थाणुतीर्थे अवतीर्य च ते गताः॥४०॥
ततः स राजा मध्याह्ने तं स्नापयति वै तदा।
ततो वायुरन्तरिक्षे इदं वचनमब्रवीत्॥४१॥

I will cure the ailments under my care if so allowed by you all. All Mlecchas put their heads on his feet in honour to his generosity and replied- "Very well. Do as you like." He then called the palanquin bearers and ordered them- "Bring this Dvija carefully to my residence. They lifted-up the palanquin, brought him Sthāṇu-tīrtha through the route of Kurukṣetra, put the palanquin comfortably down and then returned to their home. They were given remuneration just double than usual by the Rājā.

मा तात साहसं कार्षीस्तीर्थं रक्ष प्रयत्नतः।
अयं पापेन घोरेण अतीव परिवेष्टितः॥४२॥
वेदनिन्दा महत्पापं यस्यान्तो नैव लभ्यते।
सोऽयं स्नानान्महत्तीर्थं नाशयिष्यति तत्क्षणात्॥४३॥
एतद्वायोर्वचः श्रुत्वा दुःखेन महताऽन्वितः।
उवाच शोकसंतप्तस्तस्य दुःखेन दुःखितः।
एष घोरेण पापेन अतीव परिवेष्टितः॥४४॥

When the king was putting off his clothes to give a bath on a fine noon, Vāyu warned- "O king! Don't so dare. Keep in mind the importance of the holy place. Defend its magnificence. This man is stuck with grown evils. Remember that criticising the Vedas is a heinous crime and it is beyond the cure by giving a bath at this great holy place. Instead of any success to your effort, the honour everlasting of this holy place shall be subsided."

प्रायश्चित्तं करिष्येऽहं यद्वदिष्यन्ति देवता:।
ततस्ता देवता: सर्वा इदं वचनमब्रुवन्॥४५॥

The Rājā became very anxious when he heard the warning so given by Vāyu. He said- "This man is badly suffering from a heinous offence."

स्नात्वा स्नात्वा च तीर्थेषु अभिषिञ्चस्व वारिणा।
ओजसा चुलुकं यावत्प्रतिकूलां सरस्वतीम्॥४६॥
स्नात्वा मुक्तिमवाप्नोति पुरुष: श्रद्धयाऽन्वित:।
एष स्वपोषणपरो देवदूषणतत्पर:॥४७॥
ब्राह्मणैश्च परित्यक्तो नैष शुद्ध्यति कर्हिचित्।
तस्मादेनं समुद्दिश्य स्नात्वा तीर्थेषु भक्तित:॥४८॥
अभिषिञ्चस्व तोयेन तत: पूतो भविष्यति।
इत्येतद्वचनं श्रुत्वा कृत्वा तस्याश्रमं तत:॥४९॥
तीर्थयात्रां ययौ राजा उद्दिश्य जनकं स्वकम्।
स तेषु प्लवनं कुर्वंस्तीर्थेषु च दिने दिने॥५०॥
अभ्यषिञ्चत्स्वपितरं तीर्थतोयेन नित्यश:।
एतस्मिन्नेव काले तु सारमेयो जगाम ह॥५१॥
स्थाणोर्मठे कौलपतिर्देवद्रव्यस्य रक्षिता।
परिग्रहस्य द्रव्यस्य परिपालयिता सदा॥५२॥
प्रियश्च सर्वलोकेषु देवकार्यपरायण:।
तस्यैवं वर्त्तमानस्य धर्ममार्गे स्थितस्य च॥५३॥
कालेन चलिता बुद्धिर्देवद्रव्यस्य नाशने।
तेनाधर्मेण युक्तस्य परलोकगतस्य च॥५४॥
दृष्ट्वा यमोऽब्रवीद्वाक्यं श्वयोनिं व्रज मा चिरम्।
तद्वाक्यानन्तरं जात: श्वा वै सौगन्धिके वने॥५५॥

I will do everything suggested by gods for regrettal of this offence. All gods then suggested- "Take a bath in all holy places, bring water from there and then clean his body with so accumulated waters. A bath in each holy place found from Ojasa to Culuka on the bank of Sarasvatī river ensures the emancipation for a man. This man indulged in self-satisfying acts and used to criticise the gods. The Brahmins had, therefore, abandoned him. It never be purified. Hence, you first take a bath in all holy places, bring water from there and then sprinkle that water on his body. The sprinkling of so accumulated water shall definitely purify him. Rājā constructed an āśrama there, kept him there and went on a pilgrimage on behalf of his father (the man so suffering). The began to take bath of holy places and then wash his body continuously. In that course, a dog came there. He was a Mahanta (the priest) on a convent located in Sthāṇu-tīrtha in his previous life and responsible for keeping the money offered by devotees, the worship and for protection of the donated wealth. No doubt he was surviving an ideal life and taking all judicious measures to defend the wealth and worship punctually but at a certain phase of period, he deviated himself from religion. He began to squander the wealth offered to the temple. On his death, his evil acts produced him before Yama and he ordered- "go back in birth as a dog. Don't stay here anymore." He thus was born in the yoni of a dog in Saugandhika Vana.

तत: कालेन महता श्वयूथपरिवारित:।
परिभूत सरमया दु:खेन महता वृत:॥५६॥

After a long lapse of time, one day he was in a herd of dogs chasing a bitch. She offered her for courtship with other dogs but humiliated him. It caused deep shock in his mind.

त्यक्त्वा द्वैतवनं पुण्यं सांनिहत्यं ययौ सर:।
तस्मिन्प्रविष्टमात्रस्तु स्थाणोरेव प्रसादत:॥५७॥
अतीव तृषया युक्त: सरस्वत्यां ममज्ज ह।
तत्र संप्लुतदेहस्तु विमुक्त: सर्वकिल्बिषै:॥५८॥

Burning in the fire of humiliation so made, he left immediately Daivata-vana and reached

near holy reservoir of Sāṅnihatya. As he had raced long distance, he jumped into Sarasvatī river in order to satisfy his thirst and to refresh his tired body. All his evils were effaced due to the specific grace of the holy water.

आहारलोभेन तदा प्रविवेश कुटीरकम्।
प्रविशन्तं तदा दृष्ट्वा श्वानं भयसमन्वितः॥५९॥
स तं पस्पर्श शनकैः स्थाणुतीर्थे ममज्ज ह।
पततः पूर्वतीर्थेषु विप्रुषैः परिषेचितः॥६०॥
शुनोऽस्य गात्रसंभूतैरब्बिन्दुभिः स सिञ्चितः।
विरक्तदृष्टिश्च शुनः क्षेणेण च ततः परम्॥६१॥

He then entered into a hermitage to satisfy his hunger. As the man (Vena in previous birth) feared of his sudden entrance in cottage his body was touched by him. As he was frightened, his body rolled on and he fell in the reservoir of Sthāṇu-tīrtha. By virtue of regular bath given by his son, the water of all holy places so used, the water drops so poured on his body from that dog and his fall suddenly in Sthāṇu-tīrtha all combindly made him detach himself from the worldly affairs.

स्थाणुतीर्थस्य माहात्म्यात्स पुत्रेण च तारितः।
नियतस्तत्क्षणाज्जातो दिव्यदेहसमन्वितः।
प्रणिपत्य तदा स्थाणुं स्तुत कर्तुं प्रचक्रमे॥६२॥

As he had gained an innovated healthy body under the grace of that holy place and the service rendered by his son, he was now a pure soul. He therefore, saluted Sthāṇu god (Śiva) and began praying.

वेन उवाच–

प्रपद्ये देवमीशानं त्वामजं चन्द्रभूषणम्।
महादेवं महात्मानं विश्वस्य जगतः पतिम्॥६३॥

Vena prayed- "I take shelter of Aja, Candrabhūṣaṇa (who holds moon on head as ornament), Īśāna, Deva, Mahātmā (the great soul), Mahādeva and the master of this entire world.

नमस्ते देवदेवेश सर्वशत्रुनिषूदन।
देवेशबलविष्टम्भि देवदैत्यैश्च पूजित॥६४॥

O god of gods! O killer of all enemies! O Deveśa! (lord of gods) O restricting god for Bali! O god of gods and demons! I salute you.

विरूपाक्ष सहस्राक्ष त्र्यक्ष यक्षेश्वरप्रिय।
सर्वतः पाणिपादान्त सर्वतोऽक्षिशिरोमुख॥६५॥

I salute Virūpākṣa,[1] Sahastrākṣa,[2] Tryakṣa,[3] dear to the lord of Yakṣa, feet and hands holding all around, and having eyes and mouth in all directions.

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठसि।
शङ्कुकर्ण महाकर्ण कुम्भकर्णार्णवालय॥६६॥

Your audio power is omnipresent, you have covered all throughout this universe. I salute Śankukarṇa,[4] Mahākarṇa, Kumbhakarṇa[5] and salute the ocean dweller.

गजेन्द्रकर्ण गोकर्ण पाणिकर्ण नमोऽस्तु ते।
शतजिह्व शतावर्त शतोदर शतानन॥६७॥

Salute to Gajendrakarṇa,[6] Gokarṇa,[7] Pāṇikarṇa,[8] Śatajihva, Śatāvarta,[9] Śatodara,[10] Śatānana.[11]

गायन्ति त्वां गायत्रिणो ह्यर्चयन्त्यर्क्कमर्किणः।
ब्रह्माणं त्वा शतक्रतो उद्वंशमिव मेनिरे॥६८॥

The people chanting Gāyatrī hymns there, sing your magnificence. The devotees to sun god worship you in the form of sun. All people consider you Brahmā having superior clan than Indra.

मूर्त्तौ हि ते महामूर्त्ते समुद्रम्बुधरास्तथा।
देवताः सर्व एवात्र गोष्ठे गाव इवासते॥६९॥

O great icon! Your icon incorporates oceans, clouds and all gods together as the cows live together in their sheds.

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1. Diversely-eyed
2. Thousand-eyed
3. Three-eyed.
4. Who is having pointed-ears.
5. Pot-eared.
6. Elephant-eared.
7. Cow-eared.
8. Hand-eared.
9. Having hundred tufts on the head.
10. Hundred-bellied.
11. Hundred-faced.

शरीरे तव पश्यामि सोममग्निं जलेश्वरम्।

नारायणं तथा सूर्यं ब्रह्माणं च बृहस्पतिम्॥७०॥

I am seeing Soma, Agni, Varuṇa, Nārāyaṇa, Sun, Brahmā and Jupiter in your body.

भगवन्कारणं कार्यं क्रियाकारणमेव तत्।

प्रभवः प्रलयश्चैव सदसच्चापि दैवतम्॥७१॥

You are Bhagavān (lord of prosperity), Kāraṇa, Kārya (cause and effect), Prabhava[1], Pralaya,[2] Sat,[3] Asat[4] and Daivata.[5]

नमो भवाय शर्वाय वरदायोग्ररूपिणे।

अन्धकासुरहन्त्रे च पशूनां पतये नमः॥७२॥

Salute to Bhava,[6] Śarva,[7] Varada,[8] killer of Andhaka demon and Paśupati.[9]

त्रिजटाय त्रिशीर्षाय त्रिशूलासक्तपाणये।

त्र्यम्बकाय त्रिनेत्राय त्रिपुरघ्न नमोऽस्तु ते॥७३॥

O destroyer of Tripura! O holder of tree matted hair, having three heads, trident holder, Tryambaka,[10] Trinetra, I salute you.

नमो मुण्डाय चण्डाय अण्डायोत्पत्तिहेतवे।

डिण्डिमासक्तहस्ताय डिण्डिमुण्डाय ते नमः॥७४॥

Salute to Muṇḍa,[11] Caṇḍa,[12] Aṇḍa,[13] cause of origin, Ḍiṇḍimapāṇi[14] and Ḍiṇḍimuṇḍa.[15]

नमोर्ध्वकेशदंष्ट्राय शुल्काय विकृताय च।

धूम्रलोहितकृष्णाय नीलग्रीवाय ते नमः॥७५॥

1. Origin of all beings of the world.
2. Destruction.
3. Pure.
4. Impure (Unreal).
5. Man presiding deity.
6. God of well-being
7. Destroyer of sins.
8. Boon provider.
9. Lord of cattle.
10. Pervading the three worlds.
11. Bald headed.
12. Cruel.
13. The Mundane Egg.
14. Playing drum in hands.
15. A kind of plant.

Salute to Urdhvakeśa,[16] Urdhvadaṅṣṭrā,[17] Śuṣka,[18] Vikṛta,[19] Dhūmra Lohita[20], Kṛṣṇa and Nīlagrīva.

नमोऽस्त्वप्रतिरूपाय विरूपाय शिवाय च।

सूर्यमालाय सूर्याय स्वरूपध्वजमालिने॥७६॥

Salute to unique, eccentric Śiva, holder of sun as garland, Sun and Svarūpadhvajamālī.[21]

नमो मानातिमानाय नमः पटुतराय ते।

नमो गणेन्द्रनाथाय वृषस्कन्धाय धन्विने॥७७॥

Salute to Mānātimāna.[22] Salute to Paṭutara.[23] Salute to Gaṇendranātha,[24] Vṛṣaskanda[25] and Dhanvī.[26]

संक्रन्दनाय चण्डाय पर्णधारपुटाय च।

नमो हिरण्यवर्णाय नमः कनकवर्चसे॥७८॥

Salute to Saṅkrandana,[27] Caṇḍa, Parṇadhārapuṭa[28] and Hiraṇyavarṇa.[29] Salute to Kanakvarcas.[30]

नमः स्तुताय स्तुत्याय स्तुतिस्थाय नमोऽस्तु ते।

सर्वाय सर्वभक्षाय सर्वभूतशरीरिणे॥७९॥

Salute to the adored and adorable. Salute to Stuta,[31] Stutya,[32] Stutistha,[33] Sarva, Sarvabhakṣa[34] and Sarvabhūtaśarīrī.[35]

नमो होत्रे च हन्त्रे च सितोदग्रपताकिने।

नमो नम्याय नम्राय नमः कटकटाय च॥८०॥

16. Having erected hair.
17. Having projected teeth.
18. Harsh.
19. Deformed.
20. Dark-red.
21. Having similar banner and garland.
22. Having pride and great honour.
23. More skilled.
24. Lord of Gaṇas.
25. Bull like shoulders.
26. Holder of bow.
27. Roared.
28. Leaf-edge Funnel.
29. Body-colour like gold.
30. Shining as gold.
31. Propitiated.
32. Worthy for pray.
33. Abiding in a hymn of praise.
34. Destroyer of all beings.
35. *Incorporating all creature in himself.*

Salute to Hotā,[1] Hantā[2] and Sitodagrapatākī.[3] Salute to Namya[4] and Namra.[5] Salute to Kaṭakaṭa.[6]

नमोऽस्तु कृशनाशाय शयितायोत्थिताय च।

स्थिताय धावमानाय मुण्डाय कुटिलाय च॥८१॥

Salute to Kṛśanāśa,[7] Śayita,[8] Utthita,[9] Sthita,[10] Dhāvamāna,[11] Muṇḍa and Kuṭila.[12]

नमो नर्त्तनशीलाय लयवादित्रशालिने।

नाट्योपहारलुब्धाय मुखवादित्रशालिने॥८२॥

Salute to Nartanśīla,[13] Layavāditraśālī,[14] Nāṭyopahāralubdha[15] and Mukhavāditraśālī.[16]

नमो ज्येष्ठाय श्रेष्ठाय बलातिबलघातिने।

कालनाशाय कालाय संसारक्षयरूपिणे॥८३॥

Salute to Jyeṣṭha, Śreṣṭha, Balātibalaghāti,[17] Kālanāśa,[18] Kāla and in the form of destroyer of the world.

हिमवद्दुहितु कान्त भैरवाय नमोऽस्तु ते।

उग्राय च नमो नित्यं नमोऽस्तु दशबाहवे॥८४॥

O the husband of Himālaya's daughter! Salute to you. Salute to Ugra[19] and salute to the god of ten arms.

चितिभस्मप्रियायैव कपालासक्तपाणये।

विभीषणाय भीष्माय भीमव्रतधराय च॥८५॥

Salute to Citibhasmapriya,[20] Kapālapāṇi, Vibhīṣaṇa,[21] Bhīṣma[22] and Bhīmavratadhara.[23]

नमो विकृतवक्त्राय नमः पूतोग्रदृष्टये।

पक्वाममांसलुब्धाय तुम्बिवीणाप्रियाय च॥८६॥

Salute to Vikṛtavaktra. Salute to Pūtogradṛṣṭi,[24] Pakvāmaṁāsalubdha[25] and Tumbivīṇāpriya.[26]

नमो वृषाङ्कवृष्टाय गोवृषाभिरुते नमः।

कटङ्कटाय भीमाय नमः परपराय च॥८७॥

Salute to Vṛṣārikavṛkṣa.[27] Salute to Govṛṣābhiruta,[28] Salute to Kaṭaṅkaṭa, Bhīma and Paraparā.[29]

नमः सर्ववरिष्ठाय वराय वरदायिने।

नमो विरक्तरक्ताय भावनायाक्षमालिने॥८८॥

Salute to Sarvavariṣṭha,[30] Vara and Varadāyi. Salute to Viraktarakta,[31] Bhāvanā and Akṣamālī.[32]

विभेदभेदभिन्नाय छायायै तपनाय च।

अघोरघोररूपाय घोरघोरतराय च॥८९॥

Salute to Vibhedabhedabhinna,[33] Chāyā, Tapana, Aghoraghorarūpa[34] and Ghoraghoratara.[35]

नमः शिवाय शान्ताय नमः शान्ततमाय च।

बहुनेत्रकपालाय एकमूर्त्ते नमोऽस्तु ते॥९०॥

Salute to Śiva and Śānta. Salute to Śāntatama, Anekanetra and Kapāladhārī. O single icon god! Salute to you.

---

1. Sacrificer.
2. Violent.
3. Bannered.
4. Worthy to praise.
5. Gentle.
6. Straw mat plaiter.
7. Thin-nosed.
8. Recliming.
9. Risen.
10. Staying.
11. Running.
12. Crooked.
13. Indulged in dancing.
14. Having knowledge of musical pause and instruments.
15. Covetous of dramatic presents.
16. Expert in mouth organ music.
17. Having excessive strength to destroy the most powerful.
18. Destroyer of influence of time.
19. Violent.
20. Fond of the ashes of funeral pyre.
21. Terrible.
22. Dreadful.
23. Observer of horrible vows.
24. Holy and formidable sighted.
25. Greedy of annealed and undressed meat.
26. Lover of Tumbi and lute.
27. A kind of plant.
28. Creating nosie of an excellent bull.
29. Higher than the highest.
30. Foremost of all beings.
31. Disaffected and impassioned.
32. Wearer of Rudrākṣa garland.
33. Distinguishable by variety and difference.
34. Unterrible and terrible.
35. Violent and most violent.

नमः क्षुद्राय लुब्धाय यज्ञभागप्रियाय च।

पञ्चालाय सिताङ्गाय नमो यमनियामिने॥ ९१॥

Salute to Kṣudra, Lubdha, Yajñbhāga-priya,[1] Pañcāla and Sitāṅga. Salute to the regulator of Yama.

नमश्चित्रोरुघण्टाय घण्टाघण्टनिघण्टिने।

सहस्रशतघण्टाय घण्टामालाविभूषिणे॥ ९२॥

Salute to Citrorughaṇṭa,[2] Ghaṇṭāghaṇṭanighaṇṭī,[3] Sahastraśataghaṇṭa[4] and Ghaṇṭamālāvibhūṣita.[5]

प्राणसंघट्टगर्वाय नमः किलकिलप्रिय।

हुंहुंकाराय पाराय हुंहुंकारप्रियाय च॥ ९३॥

Salute to Prāṇasaṅghattagarva,[6] Kilikilipriya,[7] Huṁhuṁkāra, Pāra and Huṁhuṁkārapriya.

नमः समसमे नित्यं गृहवृक्षनिकेतिने।

गर्भमांसभृगालाय तारकाय तराय च॥ ९४॥

Salute to Samasama,[8] Gṛhavṛkṣaniketī,[9] Garbhamāṁsaśṛgāla,[10] Tāraka[11] and Tara.[12]

नमो यज्ञाय यजिने हुताय प्रहुताय च।

यज्ञवाहाय हव्याय तप्याय तपनाय च॥ ९५॥

Salute to Yajña, Yajamāna,[13] Huta, Prahuta, Yajñavāha,[14] Havya,[15] Tapya[16] and Tapana.

नमस्तु पयसे तुभ्यं तुण्डानां पतये नमः।

अन्नदायान्नपतये नमो नानान्नभोजिने॥ ९६॥

Salute to Payasa.[17] Salute to the master of Tuṇḍās.[18] Salute to Annada, Annapati and Nānānnabhojī.[19]

नमः सहस्रशीर्षाय सहस्रचरणाय च।

सहस्रोद्यतशूलाय सहस्राभरणाय च॥ ९७॥

Salute to Sahasraśīrṣa,[20] Sahasracaraṇa,[21] Sahasraodyutaśūla[22] and Sahasrābharaṇa.[23]

बालानुचरगोप्त्रे च बाललीलाविलासिने।

नमो बालाय वृद्धाय क्षुब्धाय क्षोभणाय च॥ ९८॥

Salute to Bālānucaragoptā,[24] Bālālīlāvināsi,[25] Bāla, Vṛddha, Kṣubdha and Kṣobhaṇa.[26]

गङ्गालुलितकेशाय मुञ्जकेशाय वै नमः।

नमः षट्कर्मतुष्टाय त्रिकर्मनिरताय च॥ ९९॥

Salute to Gaṅgālulitakeśa[27] and Muñjakeśa. Salute to Ṣaṭkarma, Tuṣṭa and Trikarmanirata.[28]

नग्नप्राणाय चण्डाय कृशाय स्फोटनाय च।

धर्मार्थकाममोक्षाणां कथ्याय कथनाय च॥ १००॥

Salute to Nagnaprāṇa,[29] Caṇḍa, Kṛśa,[30] Sphoṭana[31] and religion, essence, sex and emancipation, the statement and the intention.

साङ्ख्याय साङ्ख्यमुख्याय साङ्ख्ययोगमुखाय च।

नमो विरथरथ्याय चतुष्पथरथाय च॥ १०१॥

Salute to Sāṁkhya, Sāṁkhyamukhya, Sāṁkhyayogamukha, Viratharathya[32] and Catuṣpatharatha.[33]

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1. One who likes the sacrifical oblations.
2. Possessing valuable bell.
3. Having bell and metal place.
4. Having thousands and hundreds of bells.
5. Wearer of garland of small bells.
6. Proudy of controlling the airs.
7. Fond of sweet sound.
8. Disturber of peace.
9. Dweller on a home tree.
10. Jackal fond of children's flash.
11. Driver.
12. A kind of boat.
13. *Sacrificer.*
14. Offering oblations to the gods.
15. Sacrifical material.
16. Performing austerity.
17. Important spirit.
18. Mouth.
19. Eater of different types of food.
20. Having numerous heads.
21. Having innumerable feet.
22. Having numerous tridents raised.
23. Having innumerable ornaments.
24. Protector of child.
25. One who likes children playing.
26. The Stirer of nature and souls.
27. Whose dishevelled hair occupied by Gaṅga.
28. Engaged in three chief duties.
29. Bare-hearted.
30. Emancipated.
31. Manifesting.
32. Chariotless.
33. Having a chariot on the crossway.

कृष्णाजिनोत्तरीयाय व्यालयज्ञोपवीतिने।

वक्त्रसंधानकेशाय हरिकेश नमोऽस्तु ते।

त्र्यम्बिकाम्बिकनाथाय व्यक्ताव्यक्ताय वेधसे॥ १०२॥

O Harikeśa! Kṛṣṇājinottarīya,[1] Vyālayajñopavītī,[2] Vaktrasaṅdhānakeśa,[3] *Tryambikāmbikanātha,*[4] *Vyaktāvyakta*[5] *and* Vedhā.[6]

कामकामदकामघ्न तृप्ततृप्तविचारिणे।

नमः सर्वद पापघ्न कल्पसंध्याविचारिणे॥ १०३॥

Salute to Kāma, Kāmada, Kāmaghna, (cupid, giver of desire and destroyer of cupid) Tṛptātṛptavicārīn.[7] Salute to Sarvada, Pāpaghna and Kalpasaṁkhyavicārīn.[8]

महासत्त्वमहाबाहो महाबल नमोऽस्तु ते।

महामेघ महाप्रख्य महाकाल महाद्युते॥ १०४॥

O Mahāsattva! O Mahābāhu! O Mahābala! O Mahāmegha! O Mahāprakhya! O Mahākāla! and O Mahādyuti! I salute you.

मेघावर्त्त युगावर्त्त चन्द्रार्कपतये नमः।

त्वमन्नमन्नभोक्ता च पक्वभुक्पावनोऽनलः॥ १०५॥

O Meghāvartta! O Yugāvartta! O Candrārkapati! I salute you. You are cereals, its consumer, consumer of cooked food and sacrosanct.

जरायुजाश्चाण्डजाश्चैव स्वेदोद्भिदजाश्च ये।

त्वमेव देवदेवेश भूतग्रामश्चतुर्विधः॥ १०६॥

O Devadeveśa! You are Jarāyuja,[9] Aṇḍaja,[10] Svedaja,[11] Udbhijja[12] and Bhūtagrāma[13] of four types.

1. Wearing the skin of black dear on the upper-half.
2. Having sacred thread as snake.
3. Having hair near to face.
4. Three-eyed lord.
5. Perceptible and Imperceptible.
6. The creator.
7. Satisfaction, Unsatisfaction and Discriminating.
8. Consider of a number of alternatives.
9. Born from the uterus.
10. Born out of egg.
11. Born of sweat.
12. Born from earth.
13. Aggregate of living beings.

स्रष्टा चराचरस्यास्य पाता हन्ता तथैव च।

त्वामाहुर्ब्रह्म विद्वांसो परं ब्रह्म ब्रह्मविदां गतिम्॥ १०७॥

You are creator, nourisher and destroyer of this movable and immovable world. Knower of Brahma says- "you are Brahma and you also hold the position of Brahma knowers.

मनसः परमज्योतिस्त्वं वायुज्योतिषामपि।

हंसवृक्षे मधुकरमाहुस्त्वां ब्रह्मवादिनः॥ १०८॥

You are Vāyu that holds the constellations and you are the supreme flame of mind. The follower of Brahma say you are a bee murmuring on the branches of Haṁsavṛkṣa.[14]

यजुर्मयो ऋङ्मयस्त्वामाहुः साममयस्तथा।

पठ्यसे स्तुतिभिर्नित्यं वेदोपनिषदां गणैः॥ १०९॥

You are addressed as Yajuḥ, Ṛk and Sāma. The Vedas and Upaniṣads bear the psalm in themselves.

ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा वर्णावराश्च ये।

त्वमेव मेघसंघाश्च विद्युतोऽशनिगर्जितम्॥ ११०॥

You yourself are Brāhmaṇa, Kṣatriya, Vaiśya, Śūdra and the varṇa most inferior, cluster of clouds, lightning and thundering.

संवत्सरस्त्वमृतवो मासो मासार्धमेव च।

युगा निमेषाः काष्ठाश्च नक्षत्राणि ग्रहाबलाः॥ १११॥

You are light year (saṁvatsara), the season, months, fortnight, era, movements, Kāṭhā (a measure of time), constellation, stars and kalās.

वृक्षाणां ककुभोऽसि त्वं गिरीणां हिमवान्गिरिः।

व्याघ्रो मृगाणां पततां तार्क्ष्योऽनन्तश्च भोगिनाम्॥ ११२॥

You are Kakubha (Arjuna tree) among trees, Himālaya among mountains, lion among wild animals, eagle among the birds and Ananta (Śeṣanāga) among the serpents.

क्षीरोदोऽस्युदधीनां च यन्त्राणां धनुरेव च।

वज्रं प्रहरणानां च व्रतानां सत्यमेव च॥ ११३॥

14. Tree of individual self.

You are Kṣīrasāgara[1] among oceans, bow among weapons, thunderbolt among arms and truth among the resolutions.

त्वमेव द्वेष इच्छा च रागो मोक्षः क्षमाक्षमे।
व्यवसायो धृतिर्लोभः कामक्रोधौ जयाजयौ॥ ११४॥

You are envy, passion, affection, forgiveness, cruelty/revenge, occupation, patience, greed, appeal, anger, victory and defeat.

त्वं शरी त्वं गदी चापि खट्वाङ्गी च शरासनी।
छेत्ता भेत्ता प्रहर्ताऽसि मन्ता नेता सनातनः॥ ११५॥

You hold arrows, mace, khaṭvāṅga and bow. You are penetrator, driller, snatcher, thinker, leader and immortal.

दशलक्षणसंयुक्तो धर्मोऽर्थः काम एव च।
समुद्राः सरितो गङ्गा पर्वताश्च सरांसि च॥ ११६॥

You are the religion consisting of ten characteristics; you are wealth (essence), Kāma (sex), all oceans, rivers, the Ganges, mountains and reservoir.

लतावल्ल्यस्तृणौषध्यः पशवो मृगपक्षिणः।
द्रव्यकर्मगुणारम्भः कालपुष्पफलप्रदः॥ ११७॥

You render with life the creepers, tendrils, straws, medicines, animals, stag, birds, promoter of the use and investment of matter (Dravya) and timely giver of flowers.

आदिश्चान्तश्च वेदानां गायत्री प्रणवस्तथा।
लोहितो हरितो नीलः कृष्णः पीतः सितस्तथा॥ ११८॥
कद्रुश्च कपिलश्चैव कपोतो मेचकस्तथा।
सवर्णश्चाप्यवर्णश्च कर्त्ता हर्त्ता त्वमेव हि॥ ११९॥

You are the beginning and end of the Vedas; you are Gāyatrī and Praṇava. You yourself are the colours like red, green, blue, dark yellow, white, dark black, pale, grey, violet, coloured, colourless, maker and destroyer.

त्वमिन्द्रश्च यमश्चैव वरुणो धनदोऽनिलः।
उपप्लवश्चित्रभानुः स्वर्भानुरेव च॥ १२०॥

You are Indra, Yama, Varuṇa, Kubera, Vāyu, Upaplava (Réhu), Citrabhānu (Agni), Svarbhānu (Sun) and Bhānu.

शिक्षाहौत्रं त्रिसौपर्णं यजुषां शतरुद्रियम्।
पवित्रं च पवित्राणां मङ्गलानां च मङ्गलम्॥ १२१॥

You are learning, Hotra, Trisauparṇa, Śatarudriya of Yajurveda, sacred among sacred things, purest and in the form of most benevolence.

तिन्दुको गिरिजो वृक्षो मुद्गं चाखिलजीविनाम्।
प्राणाः सत्त्वं रजश्चैव तमश्च प्रतिपत्पतिः॥ १२२॥
प्राणोऽपानः समानश्च उदानो व्यान एव च।
उन्मेषश्च निमेषश्च क्षुतं जृम्भितमेव च॥ १२३॥

You are Tinduka, Girija (Śilājatu) tree, Mudga, Akhilajīvana, Prāṇa, Sattva, Raja, Tama and Pratipatpati. You are Prāṇa, Apāna, Samāna, Udāna, Vyāna, Unmeṣa, Nimeṣa, Kṣuta (sneezing) and yawning.

लोहितान्तर्गतो दृष्टिर्महावक्त्रो महोदरः।
शुचिरोमा हरिश्मश्रुरूर्ध्वकेशश्चलाचलः॥ १२४॥

You are Lohitāntargata,[2] Dṛṣṭi,[3] Mahāvaktra,[4] Mahodara,[5] Śuciromā,[6] Hariśmaśru,[7] Urdhvakeśa,[8] Cala and Acala (moveable and unmoveable).

गीतवादित्रनृत्यज्ञो गीतवादित्रकप्रियः।
मत्स्यो जालो जलौकाश्च कालः केलिकला कलिः॥

You are known to songs, musical instruments, dance and you have a great liking for them. You are fish, its net, whirlpool, death (Kāla), expert at erotics and quarrel.

अकालश्च विकालश्च दुष्कालः काल एव च।
मृत्युश्च मृत्युकर्त्ता च दक्षो दक्षभयंकरः॥ १२६॥

You are in the form of famine, Vikāla, adversity and Kāla (time or death). You are

1. Ocean of milk.

2. Existing in blood.
3. Vision.
4. Large-faced.
5. Big bellied.
6. White-haired.
7. Having a ruddy beard.
8. Having raised hair.

death, the death-maker, Yakṣa and terrible for Yakṣas.

संवर्त्तकोऽन्तकश्चैव संवर्त्तकबलाहकः।
घण्टो घण्टी महाघण्टी चिरी माली च मातलिः॥ १२७॥

You are Saṁvartaka, Antaka (Yama), Saṁvartaka and Balāhaka clouds. You are Ghaṇṭa, Ghaṇṭī, Mahāghaṇṭī, Cirī,[1] Mālī[2] and Mātali.

ब्रह्मकालयमाग्नीनां दण्डी मुण्डी त्रिमुण्डधृक्।
चतुर्युगश्चतुर्वेदश्चातुर्होत्रप्रवर्त्तकः॥ १२८॥

You are Muṇḍī,[3] Daṇḍī[4] and Trimuṇḍadhārī[5] who punish Brahma, Kāla, Yama and Agni. You are the promoter of the four eras, the Vedas and yajñas.

चातुराश्रम्यनेता च चातुर्वर्ण्यकरस्तथा।
नित्यलक्षप्रियो धूर्त्तो गणाध्यक्षो गणाधिपः॥ १२९॥

You are the leader of four āśramas and creator of four varṇas. You always love gambling, you are shrewd, Gaṇādhyakṣa and Gaṇādhipa (chief and master of Gaṇas).

रक्तमाल्याम्बरधरो गिरिको गिरिकप्रियः।
शिल्पी च शिल्पिनां श्रेष्ठः सर्वशिल्पप्रवर्तकः॥ १३०॥

You hold a red garland and garment, you are dweller on mountain, you have a great liking for mountains, you are craft, the best craftsman and promoter of all crafts.

भगनेत्राङ्कुशश्चण्डः पूष्णो दन्तविनाशनः।
स्वाहा स्वधा वषट्कारो नमस्कारो नमो नमः॥ १३१॥

You are the destroyer of the eyes of Bhaga, the teeth of Caṇḍa and Pūṣā. You are Svāhā, Svadhā, Vaṣaṭkāra and Namaskāra (salutation). I salute you frequently.

गूढव्रतो गुह्यतपास्तारकस्तारकामयः।
धाता विधाता संधाता पृथिव्या धरणोऽपरः॥ १३२॥

You are Gūḍhavrata[6], Guhyatapā,[7] Tāraka[8] and Tārakāmaya.[9] You are Dhātā, Vidhātā, Sandhātā and the best holder of this earth.

ब्रह्मा तपश्च सत्यं च व्रतचर्यमथार्जवम्।
भूतात्मा भूतकृद्भूतिर्भूतभव्यभवोद्भवः॥ १३३॥

You are Brahmā, austerity, truth, celibacy and Ārjava. You are the soul of organisms, the result of the acts executed by them and the origin of this world so wide for living creatures.

भूर्भुवः स्वर्ऋतं चैव ध्रुवो दांतो महेश्वरः।
दीक्षितोऽदीक्षितः कान्तो दुर्दान्तो दान्तसंभवः॥ १३४॥

You are Bhūḥ Bhuvaḥ, Svaḥ, Ṛta (divine), Dhruva, Dānta (restrained) and Maheśvara. You are Dīkṣita (consecrated), Adīkṣita, Kānta (lovely), Durdānta[10] and Dāntasambhava.

चन्द्रावर्त्तो युगावर्त्तः संवर्त्तकप्रवर्त्तकः।
बिन्दुः कामो ह्यणुः स्थूलः कर्णिकारस्रजप्रियः॥ १३५॥

You are Candrāvartta,[11] Yugāvartta,[12] Saṁvartaka and Pravarta. You are fond of Bindu (drop), Kāma, Aṇu (atom), Sthūla and a garland of Karṇikāra.

नन्दीमुखो भीममुखः सुमुखो दुर्मुखस्तथा।
हिरण्यगर्भः शकुनिर्महोरगपतिर्विराट्॥ १३६॥

You are Nandīmukha, Bhīmamukha, Sumukha and Durmukha. You are Hiraṇyagarbha, Śakuni,[13] Mahoragapati[14] and Virāṭ.[15]

अधर्महा महादेवो दण्डधारो गणोत्कटः।
गोनर्दो गोप्रतारश्च गोवृषेश्वरवाहनः॥ १३७॥

1. Making slow progress.
2. Garlanded.
3. Bald.
4. Staff-handed.
5. Three-headed.
6. Having a hidden vow.
7. Secret oblations.
8. Star.
9. Constellation.
10. Uncontrolled.
11. One who repeats Himself as the Moon.
12. One who repeats Himself as the recurring Ages.
13. A bird.
14. Lord of the great serpents.
15. The Supreme Intellect.

You are the killer of sons, Mahādeva, Daṇḍadhāra (the wearer of Rod), Gaṇotkaṭa, Gonarda[1], Gopratāra[2] and Govṛṣeśvara-vāhana.[3]

त्रैलोक्यगोप्ता गोविन्दो गोमार्गो मार्ग एव च।
स्थिरः श्रेष्ठश्च स्थाणुश्च विक्रोशः क्रोश एव च॥१३८॥

You are Trailokyagoptā,[4] Govinda, Gomārga[5] and Mārga. You are Sthira, Śreṣṭha, Sthāṇu,[6] Vikrośa[7] and Krośa.

दुर्वारणो दुर्विषहो दुःसहो दुरतिक्रमः।
दुर्द्धर्षो दुष्प्रकाशश्च दुर्दर्शो दुर्जयो जयः॥१३९॥

You are Durvāraṇa,[8] Durviṣaha,[9] Duḥsaha,[10] Duratikrama,[11] Durdharṣa,[12] Duṣprakāśa,[13] Durdarśa,[14] Durjaya[15] and Jaya.[16]

शशाङ्कानलशीतोष्णः क्षुत्तृषाश्च च निरामयः।
आधयो व्याधयश्चैव व्याधिहा व्याधिनाशनः॥१४०॥

You are moon, fire, cold, warmth, hunger, temptation, health, adversity, ailment, cure to ailment and eradicator of disease.

समूहश्च समूहश्च हन्ता देवः सनातनः।
शिखण्डी पुण्डरीकाक्षः पुण्डरीकवनालयः॥१४१॥

You are group of the groups, destroyer and everlasting god. You are Śikhaṇḍī,[17] Puṇḍarīkākṣa[18] and Puṇḍarīkavanālaya.[19]

1. Bellowing like a bull.
2. Leader of cattle across the water.
3. Rider of an excellent bull.
4. Protector of three worlds.
5. Path of cow.
6. Firmest.
7. Cry of alarm.
8. Irresistible.
9. Intolerable.
10. Unbearable.
11. Difficult to be overcome.
12. Difficult to be assaited.
13. Bad light.
14. Unclear vision.
15. Invincible.
16. Conquering.
17. Having curly hair.
18. Realisable in the lotus of the heart.
19. Residing in a bed of lotuses.

त्र्यम्बको दण्डधारश्च उग्रदंष्ट्रः कुलान्तकः।
विषापहः सुरश्रेष्ठः सोमपास्त्वं मरुत्पते।
अमृताशी जगन्नाथो वेददेवगणेश्वरः॥१४२॥

O the master of Maruts! O god of gods! You are Tryambaka, Daṇḍadhāra,[20] Urgradaṅṣṭra,[21] Kulāntaka,[22] Viṣāpaha,[23] Suraśreṣṭha,[24] Somapāyī,[25] Amṛtāśī,[26] Jagannātha[27] and Gaṇeśvara.[28]

मधुश्चयुतानां मधुपा ब्रह्मवांस्त्वं घृतच्युतः।
सर्वलोकस्य भोक्ता त्वं सर्वलोकपितामहः॥१४३॥

You are honey drinking bee for the honey-suckers, Brahmavāk[29], Ghṛtacyuta,[30] Sarvalokabhoktā[31] and Sarvalokapitāmaha.[32]

हिरण्यरेताः पुरुषस्त्वमेकः
त्वं स्त्री पुमांस्त्वं हि नपुंसकं च।
बालो युवा स्थविरो देवदंष्ट्रा
त्वन्ते गिरिर्विश्वकृद्विश्वकर्त्ता॥१४४॥

You are Hiraṇyaretā Puruṣa.[33] You are woman, man and eunuch too. You are with form of children, youth, aged, the divine elephant. You are the venerable creator of all things and the destroyer of all worlds.

त्वं वै धाता विश्वकृतां वरेण्यस्
त्वां पूजयन्ति प्रणताः सदैव।
चन्द्रादित्यौ चक्षुषी ते भवान् हि
त्वमेव चाग्निः प्रपितामहश्च।
आराध्य त्वां सरस्वतीं वाग्लभन्ते
अहोरात्रे निमिषोन्मेषकर्त्ता॥१४५॥

20. Staff-bearer.
21. Having sharp teeth.
22. Destroyer of a race.
23. Antidote.
24. Greatest of all gods.
25. Drinker of Soma juice.
26. Living on nectar.
27. Lord of world.
28. Head of Gaṇas.
29. The sacred text.
30. The distiller of ghee
31. Enjoyer of the world.
32. Grandfather of the entire world.
33. Gold-seeded supreme being.

You are the best architect among architects. The people suffering always worship you for defence. Moon and sun are like your eyes. You are Agni and Brahman. You are in Sarasvatī form too. People adore you and receive power of speech. You are day and night and shutting and opening of the eyes.

न ब्रह्मा न च गोविन्दः पौराणा ऋषयो न ते।
माहात्म्यं वेदितुं शक्ता याथातथ्येन शंकर॥ १४६॥

O god Śaṅkara! Brahmā, Govinda and ancient hermits too cannot know the actual magnificence that you hold.

पुंसां शतसहस्राणि यत्समावृत्य तिष्ठति।
महतस्तमसः पारे गोप्ता मन्ता भवान्सदा॥ १४७॥

You have incorporated several lakhs of people within. You always maintain yourself beyond to the great illusion. You are secret and the key to such mystery.

यं विनिद्रा जितश्वासाः सत्त्वस्थाः संजितेन्द्रियाः।
ज्योतिः पश्यन्ति युञ्जानास्तस्मै योगात्मने नमः॥ १४८॥

Salute to that Yogī form observed by sages devoting their time in abstract contemplation, sleepless, gaining power over the act of breathing, characterized by goodness, controlled in senses, perceive with the mind as light.

या मूर्त्तयश्च सूक्ष्मास्ते न शक्या या निदर्शितुम्।
ताभिर्मां सततं रक्ष पिता पुत्रमिवौरसम्॥ १४९॥

The feature being so macro as one cannot express them through words are saluted and expect defence through them as the father defends his wedlock son.

रक्ष मां रक्षणीयोऽयं तवानघ नमोऽस्तु ते।
भक्तानुकम्पी भगवान्भक्तश्चाहं सदा त्वयि॥ १५०॥

O innocent! Defend me. I am worth given defence. I salute you. You are the devotee-loving god and I am always your devotee.

जटिने दण्डिने नित्यं लम्बोदरशरीरिणे।
कमण्डलुनिषङ्गाय तस्मै रुद्रात्मने नमः॥ १५१॥

Salute to Jaṭī, Daṇḍī, Lambodara Śarīri and Kamaṇḍalu (water pot) holder Rudrātmā.

यस्य केशेषु जीमूता नद्यः सर्वाङ्गसन्धिषु।
कुक्षौ समुद्राश्चत्वारस्तस्मै तोयात्मने नमः॥ १५२॥

Salute to Toyātmā[1], in whose hairs are the clouds, all rivers in joints of whose body and four oceans in armpits.

संभक्ष्य सर्वभूतानि युगान्ते पर्युपस्थिते।
यः शेते जलमध्यस्थस्तं प्रपद्येऽम्बुशायिनम्॥ १५३॥

I go for shelter to the god sleeping on water bed, who gathers all organisms in his belly at the time of the great devastation (Pralaya) and then sleeps there.

प्रविश्य वदनं राहोर्यः सोमं पिबते निशि।
ग्रसत्यर्कं च स्वर्भानू रक्षितस्तव तेजसा॥ १५४॥

You sip Soma by getting in the mouth of demon head at night and this demon head grips the sun by the power given by you. Your are saluted.

ये चात्र पतिता गर्भा रुद्र गन्धस्य रक्षणे।
नमस्तेऽस्तु स्वधा स्वाहा प्राप्नुवन्ति तदद्भुते॥ १५५॥

Salute to the wombs fallen here under defence of Rudragandha. Svāhā and Svadhā attain that magnificently.

येऽङ्गुष्ठमात्राः पुरुषा देहस्थाः सर्वदेहिनाम्।
रक्षन्तु ते हि मां नित्यं ते मामाप्यायन्तु वै॥ १५६॥

May the Puruṣa existed in the bodies of all organisms defend me daily and always be gracious. They are thumb like in size.

ये नदीषु समुद्रेषु पर्वतेषु गुहासु च।
वृक्षमूलेषु गोष्ठेषु कान्तारगहनेषु च॥ १५७॥
चतुष्पथेषु रथ्यासु चत्वरेषु सभास च।
हस्त्यश्वरथशालासु जीर्णोद्यानालयेषु च॥ १५८॥
ये च पञ्चसु भूतेषु दिशासु विदिशासु च।
चन्द्रार्कयोर्मध्यगता ये च चन्द्रार्करश्मिषु॥ १५९॥
रसातलगता ये च ये च तस्मात्परं गताः।
नमस्तेभ्यो नमस्तेभ्यो नमस्तेभ्यश्च नित्यशः॥ १६०॥

1. One whose essence is water.

I do frequently salute the god who resides in rivers, oceans, mountains, caves, tree, roots, cowsheds, deep trenches, roundabouts, streets, compounds, assemblies, elephant and horse sheds, depredated gardens, houses, five elements, directions and sub-directions, at the middle of sun and moon, on their rays, nether and more in depth than nether.

येषां न विद्यते संख्या प्रमाणं रूपमेव च।

असंख्येयगणा रुद्रा नमस्तेभ्योऽस्तु नित्यशः॥ १६१॥

Salute to Rudragaṇas who are uncountable, no symbol or mark to perceive and no complexion.

प्रसीद मम भद्रं ते तव भावगतस्य च।

त्वयि मे हृदयं देव त्वयि बुद्धिर्मतिस्त्वयि॥ १६२॥

Be good all of you. Be gracious on me as I am in depth of thinking on you. O god! My heart, mind and aspiration-all are engrossed in you.

स्तुत्वैवं स महादेवं विरराम द्विजोत्तमः॥ १६३॥

Thus, that best Dvija recited for the pleasure of Mahādeva and then relaxed.

इति वामनपुराणे पुलस्त्यनारदसंवादे सरोमाहात्म्ये सप्तचत्वारिंशोऽध्यायः॥ ४७॥

Chapter 48

Boon-providing to Vena

सनत्कुमार उवाच–

अथैनमब्रवीद्देवस्त्रैलोक्याधिपतिर्भवः।

आश्वासनकरं चास्य वाक्यविद्वाक्यमुत्तमम्॥ १॥

Sanatkumāra said- The master of three-worlds and supreme orator then was pleased and said to Vena-

शिव उवाच–

अहो तुष्टोऽस्मि ते राजन्स्तवेनानेन सुव्रत।

बहुनाऽत्र किमुक्तेन मत्समीपे वसिष्यसि॥ २॥

O king! O great resolute! I am satisfied with the psalm. No need to say anything more in praise. You will reside near me.

उषित्वा सुचिरं कालं मम गात्रोद्भवः पुनः।

असुरो ह्यन्धको नाम भविष्यसि सुरान्तकृत्॥ ३॥

After the long passage of time you will become Andhaka and kill the gods originated from my body.

हिरण्याक्षगृहे जन्म प्राप्य वृद्धिं गमिष्यसि।

पूर्वाधर्मेण घोरेण वेदनिन्दाकृतेन च॥ ४॥

As you have criticised the Vedas, you would have to be born as the son of Hiraṇyākṣa and thus, you will be brought up there.

साभिलाषो जगन्मातुर्भविष्यसि यदा तदा।

देहं शूलेन हत्वाऽहं पावयिष्यामि समार्बुदम्॥ ५॥

When you will then expect Pārvatī to accompany and enjoy carnal temptations, I will kill you through Śūla and thus, your body so slaughtered will avail of purity up to several billion years.

तत्राप्यकल्मषो भूत्वा स्तुत्वा मां भक्तितः पुनः।

ख्यातो गणाधिपो भूत्वा नाम्ना भृङ्गिरिटिः स्मृतः॥ ६॥

You will, on rebirth, worship me with strict penance and then become a popular commander of gaṇas and addressed as Bhṛṅgiriṭi.

मत्संनिधाने स्थित्वा त्वं ततः सिद्धिं गमिष्यसि।

वेनप्रोक्तं स्तवमिमं कीर्त्तयेद्यः शृणोति च॥ ७॥

नाशुभं प्राप्नुयात्किंचिद्दीर्घमायुरवाप्नुयात्।

यथा सर्वेषु देवेषु विशिष्टो भगवाञ्शिवः॥ ८॥

तथा स्तवो वरिष्ठोऽयं स्तवानां वेननिर्मितः।

यशोराज्यसुखैश्वर्यधनमानाय कीर्त्तितः॥ ९॥

You will then live near me and obtain grand success (siddhi). The psalm offered by Vena here shall ensure longevity and enjoy all good for a man who will recite and listen to it. As Mahādeva is the greatest among gods, the psalm framed and recited here by Vena is the best among all other prayers. Its recital endows fame, state, pleasure, luxury, wealth and honour.

श्रोतव्यो भक्तिमास्थाय विद्याकामैश्च यत्नतः।

व्याधितो दुःखितो दीनश्चोरराजभयान्वितः॥ १०॥
राजकार्यविमुक्तो वा मुच्यते महतो भयात्।
अनेनैव तु देहेन गणानां श्रेष्ठतां व्रजेत्॥ ११॥
तेजसा यशसा चैव युक्तो भवति निर्मलः।
न राक्षसाः पिशाचा वा न भूता न विनायकाः॥ १२॥
विघ्नं कुर्युर्गृहे तत्र यत्रायं पठ्यते स्तवः।
शृणुयाद्या स्तवं नारी अनुज्ञां प्राप्य भर्तृतः॥ १३॥
मातृपक्षे पितुः पक्षे पूज्या भवति देववत्।
शृणुयाद्यः स्तवं दिव्यं कीर्त्तयेद्वा समाहितः॥ १४॥
तस्य सर्वाणि कार्याणि सिद्धिं गच्छन्ति नित्यशः।
मनसा चिन्तितं यच्च यच्च वाचाऽनुकीर्त्तितम्॥ १५॥
सर्वं संपद्यते तस्य स्तवनस्यानुकीर्त्तनात्।
मनसा कर्मणा वाचा कृतमेनो विनश्यति।
वरं वरय भद्रं ते यत्त्वया मनसेप्सितम्॥ १६॥

The men desirous of learning should listen to this psalm with sheer reverence. The ailing persons, grievous, pauper, feared of thief or king or the man expelled from empire get fearlessness attains the supreme position among gaṇas in this life and their heart get purity and splendour thereby popularity assured. Wherever this psalm is recited, the monsters, devils, ghosts or Vināyakas do not create any hurdle there. The woman listening to it with due permission of her husband, definitely receives honour not lesser than god in her fathers side and father-in-law side. All arrows of the man get fulfilment on a day-to-day basis who either listens to or recites this psalm in perfect meditation. The evils committed by his mind, speech and acts are destroyed. Be your all good. Ask me whatever you desire.

वेन उवाच–

अस्य लिङ्गस्य माहात्म्यात्तथा लिङ्गस्य दर्शनात्।
मुक्तोऽहं पातकैः सर्वैस्तव दर्शनतः किल॥ १७॥

Vena said- I have been absolved from all sins due to the magnificence of this liṅga, its look and your own presence has made me free from the clutches of all evils.

यदि तुष्टोऽसि देवे यदि देयो वरो मम।
देवस्वभक्षणाज्जातं श्वयोनौ तव सेवकम्॥ १८॥
एतस्यापि प्रसादं त्वं कर्त्तुमर्हसि शंकर।
एतस्यापि भयान्मध्ये सरसोऽहं निमज्जितः॥ १९॥
देवैर्निवारितः पूर्वं तीर्थेऽस्मिन्स्नानकारणात्।
अयं कृतोपकारश्च एतदर्थे वृणोम्यहम्॥ २०॥

O god! If you are pleased with me and willing to give me desired, please, then take of notices your devotee who was born as a dog on account of punishment for misappropriation of deity account /the fund. Gods had prohibited me to take a bath earlier but it is his grace that I could fall in this reservoir under influence of fear. He has done good for me. I therefore, ask your grace for him.

तस्यैतद्वचनं श्रुत्वा तुष्टः प्रोवाच शंकरः।
एषोऽपि पापनिर्मुक्तो भविष्यति न संशयः॥ २१॥
प्रसादान्मे महाबाहो शिवलोकं गमिष्यति।
तथा स्तवमिमं श्रुत्वा मुच्यते सर्वपातकैः॥ २२॥
कुरुक्षेत्रस्य माहात्म्यं सरसोऽस्य महीपते।
मम लिङ्गस्य चोत्पत्तिं श्रुत्वा पापैः प्रमुच्यते॥ २३॥

God Śiva was satisfied to listen to this statement and said- O great arm god! He too will be undoubtedly absolved from the evils. He will thus receive the abode of Śiva. The man listening to this psalm will escape from all evils. O king! The magnificence of Kurukṣetra and the reservoir and the origin of liṅga will absolve the people from evils whosoever will listen to it.

सनत्कुमार उवाच–

इत्येवमुक्त्वा भगवान्सर्वलोकनमस्कृतः।
पश्यतां सर्वलोकानां तत्रैवान्तरधीयत॥ २४॥

Sanatkumāra said- with these words, the god suddenly vanished from there.

स च श्वा तत्क्षणादेव स्मृत्वा जन्म पुरातनम्।
दिव्यमूर्त्तिधरो भूत्वा तं राजानमुपस्थितः॥ २५॥

That dog. too appeared before that king when his consciousness was returned to his

memory about his previous life and got a healthy human body.

कृत्वा स्नानं ततो वैन्यः पितृदर्शनलालसः।
स्थाणुतीर्थे कुटीं शून्यां दृष्ट्वा शोकसमन्वितः॥ २६॥

When Vena's son Pṛthu returned from the holy place after a bath and with water for cleaning the body of his father, he saw the cottage deserted. It spurted-up his sorrow and he began wailing.

दृष्ट्वा वेनोऽब्रवीद् वाक्यं हर्षेण महताऽन्वितः।
सत्पुत्रेण त्वया वत्स त्रातोऽहं नरकार्णवात्॥ २७॥

Vena saw his son, became happy and said to Pṛthu, O son! You have defended me from falling into hell.

त्वयाऽभिषिञ्चितो नित्यं तीर्थस्थपुलिने स्थितः।
अस्य साधोः प्रसादेन स्थाणोर्देवस्य दर्शनात्॥ २८॥
मुक्तपापश्च स्वर्लोकं यास्ये यत्र शिवः स्थितः।
इत्येवमुक्त्वा राजानं प्रतिष्ठाप्य महेश्वरम्॥ २९॥
स्थाणुतीर्थे ययौ सिद्धिं तेन पुत्रेण तारितः।
स च श्वा परमां सिद्धिं स्थाणुतीर्थप्रभावतः॥ ३०॥
विमुक्तः कलुषैः सर्वैर्जगाम भवमन्दिरम्।
राजा पितृऋणैर्मुक्तः परिपाल्य वसुंधराम्॥ ३१॥
पुत्रानुत्पाद्य धर्मेण कृत्वा यज्ञं निरर्गलम्।
दत्त्वा कामांश्च विप्रेभ्यो भुक्त्वा भोगान्पृथग्विधान्॥ ३२

By virtue of living at the bank of this holy place, the pure water you sprinkled daily on me, the grace of this gentleman and a vision of Sthāṇudeva compoundly enabled me to be free from the evils committed. I am now going to that heavenly abode where Śiva himself lives. The Rājā thereafter installed a liṅga of Maheśvara in Sthāṇu-tīrtha and thus, got grand success (siddhi) in his life. The dog was also freed from the account of evils and went to the abode of Śiva. After being free from the debts of Piṭṛ, Rājā ruled happily, reproduced sons and perpetually performed yajña during his life-time. He gave in donation the desired things to Brahmins and enjoyed luxury throughout his life.

सुहृदो ऋणैर्मुक्त्वा कामैः संतर्प्य च स्त्रियः।
अभिषिच्य सुतं राज्ये कुरुक्षेत्रं ययौ नृपः॥ ३३॥

After making his friends free from debts and satiating the temptations of his queens, he throned his son and then went to Kurukṣetra.

तत्र तप्त्वा तपो घोरं पूजयित्वा च शंकरम्।
आत्मेच्छया तनुं त्यक्त्वा प्रयातः परमं पदम्॥ ३४॥

He observed gross penance, worshipped god Śaṅkara, took his last breath voluntarily and thus, got supreme position in the heaven.

एतत्प्रभावं तीर्थस्य स्थाणोर्यः शृणुयान्नरः।
सर्वपापविनिर्मुक्तः प्रयाति परमां गतिम्॥ ३५॥

The man listening to the magnificence of this Sthāṇu-tīrtha approaches supreme position after coming out from the cumbersome net of evils.

इति श्रीवामनपुराणे सरोमाहात्म्ये पुलस्त्यनारदसंवादे
अष्टचत्वारिंशोऽध्यायः॥ ४८॥

Chapter 49

Formation of the Caturmukha-liṅgas and Śiva's eulogy by Brahmā

मार्कण्डेय उवाच–

चतुर्मुखानामुत्पत्तिं विस्तरेण ममानघ।

तथा ब्रह्मेश्वराणां च श्रोतुमिच्छा प्रवर्त्तते॥ १॥

Mārkaṇḍeya said- O innocent! I am curious to listen about the origin of four mouthed Brahmā and Brahmeśvara.

सनत्कुमार उवाच–

शृणु सर्वमशेषेण कथयिष्यामि तेऽनघ।

ब्रह्मणः स्रष्टुकामस्य यद् वृत्तं पद्मजन्मनः॥ २॥

Sanatkumāra said- O innocent! Listen now to the complete detail on Brahmā, the god born from the lotus flower. I am going to explain it.

उत्पन्न एव भगवान्ब्रह्मा लोकपितामहः।

ससर्ज सर्वभूतानि स्थावराणि चराणि च॥ ३॥

Brahmā with his birth created immediately the movable and immovable organisms.

पुनश्चिन्तयत: सृष्टिं जज्ञे कन्या मनोरमा।

नीलोत्पलदलश्यामा तनुमध्या सुलोचना॥ ४॥

In next turn, a beautiful virgin, having a dark complexion analogous to a blue petal lotus, thin loins and attractive eyes.

तां दृष्ट्वाभिमतां ब्रह्मा मैथुनायाजुहाव ताम्।

तेन पापेन महता शिरोऽशीर्यत वेधस:॥ ५॥

Brahmā called her for coition. It being an evil, Brahmā lost his head immediately.

तेन शीर्णेन स ययौ तीर्थं त्रैलोक्यविश्रुतम्।

सान्निहत्यं सर: पुण्यं सर्वपापक्षयावहम्॥ ६॥

He picked up that fallen head and visited Sāṅnihatya reservoir, a place capable to absolve all evils.

तत्र पुण्ये स्थाणुतीर्थे ऋषिसिद्धनिषेविते।

सरस्वत्युत्तरे तीरे प्रतिष्ठाप्य चतुर्मुख:॥ ७॥

आराधयामास तदा धूपैर्गन्धैर्मनोरमै:।

उपहारैस्तथा हृद्यै रौद्रसूक्तैर्दिने दिने॥ ८॥

In that sacred place Sthāṇu surrounded by hermits and siddhas, he installed a Śiva-liṅga having four mouths at the north facing bank of Sarasvatī. He then began worship regularly by offering Dhūpa, fragrance, beautiful gifts and chanting Rudra Sūtkas.

तस्यैवं भक्तियुक्तस्य शिवपूजापरस्य च।

स्वयमेवाजगामाथ भगवान्नीललोहित:॥ ९॥

Impressed by the worship so made, god Nīlalohita Śiva himself appeared there.

तमागतं शिवं दृष्ट्वा ब्रह्मा लोकपितामह:।

प्रणम्य शिरसा भूमौ स्तुतिं तस्य चकार ह॥ १०॥

ब्रह्मोवाच–

नमस्तेऽस्तु महादेव भूतभव्य भवाश्रय।

नमस्ते स्तुतिनित्याय नमस्त्रैलोक्यपालिने॥ ११॥

Brahmā saluted Śiva and started praying him- O Mahādeva! You are the only shelter for the past, present and future. I salute you. Salute to the nourisher of this entire world and you are worshipped daily.

नम: पवित्रदेहाय सर्वकल्मषनाशिने।

चराचरगुरो गुह्यगुह्यानां च प्रकाशकृत्॥ १२॥

Salute to the god having pure body and who efface the evils of the devotees. O preceptor of the movable and immovable world! You disclose even the mystery of mysteries.

रोगा न यान्ति भिषजै: सर्वरोगविनाशन।

रौरवाजिनसंवीत वीतशोक नमोऽस्तु ते॥ १३॥

You eradicate the ailments so chronic as recovery not possible by the physicians. O god you put the hide of Ruru stag on body. You are free from the agony. I salute you.

वारिकल्लोलसंक्षुब्धमहाबुद्धिविघट्टिने।

त्वन्नामजापिनो देव न भवन्ति भवाश्रया:॥ १४॥

O organiser of great wisdom! The Ganges water flows with musical tone from your matted hair. The people chanting your name never fall dump in the world sea.

नमस्ते नित्यनित्याय नमस्त्रैलोक्यपालन।

शंकरायाप्रेमयाय व्याधीनां शमनाय च॥ १५॥

Salute to everlasting god. Salute to the nourisher of three-worlds, Śaṅkara, Aprameya (Immeasurable) and destroyer of ills.

परायापरिमेयाय सर्वभूतप्रियाय च।

योगेश्वराय देवाय सर्वपापक्षयाय च॥ १६॥

Salute to Para (Supreme), Illimitable, dear to all creatures, master in yoga, god and the remover of all evils.

नम: स्थाणवे सिद्धाय सिद्धवन्दिस्तुताय च।

भूतसंसारदुर्गाय विश्वरूपाय ते नम:॥ १७॥

Salute to god worshipped by Sthāṇu,[1] siddha[2] an the people chanting hymns. You are first to the world of organisms and you are in universal form.

फणीन्द्रोक्तमहिम्ने ते फणीन्द्राङ्गदधारिणे।

फणीन्द्रवरहाराय भास्कराय नमो नम:॥ १८॥

1. Immovable.
2. Perfected.

O magnificent as described by the king serpent, you hold the Aṅgada of serpent king, garland of serpent king and the form of Bhāskara (the Sun).

एवं स्तुतो महादेवो ब्रह्माणं प्राह शंकरः।

न च मन्युस्त्वया कार्यो भाविन्यर्थे कदाचन॥ १९॥

Śaṅkara said to Brahmā when he was pleased by virtue of worship- "You should not weep for the things about which preponderance of possibility has existed."

पुरा वराहकल्पे ते यन्मयाऽपहृतं शिरः।

चतुर्मुखं च तदभून्न कदाचिन्नशिष्यति॥ २०॥

I had cut-off your head during Varāhakalpa.[1] It has now been replaced by four mouths and it will never destroy.

अस्मिन्सन्निहिते तीर्थे लिङ्गानि मम भक्तितः।

प्रतिष्ठाप्य विमुक्तस्त्वं सर्वपापैर्भविष्यसि॥ २१॥

By installing my liṅgas with devotion in this Sāṅnihita Tīrtha, you will escape from all evils.

सृष्टिकामेन च पुरा त्वयाऽहं प्रेरितः किल।

तेनाहं त्वां तथेत्युक्त्वा भूतानां देशवर्त्तिवत्॥ २२॥

दीर्घकालं तपस्तप्त्वा मग्नः संनिहिते स्थितः।

सुमहान्तं ततः कालं त्वं प्रतीक्षां ममाकरोः॥ २३॥

You had inspired me during ancient period for the creation of this universe. I had undertaken the responsibility. I observed prolonged penance like an organism and then engrossed in Sāṅnihita reservoir with thoughts about creation. You had waited on me for a longer period.

स्रष्टारं सर्वभूतानां मनसा कल्पितं त्वया।

सोऽब्रवीत्त्वां तदा दृष्ट्वा मां मग्नं तत्र चाम्भसि॥ २४॥

You then concentrated on the creator of all creatures in mind. He saw me immersed in water and said to you.

यदि मे नाग्रजस्त्वन्यस्ततः स्रक्ष्यामहं प्रजाः।

त्वयैवोक्तश्च नैवास्ति त्वदन्यः पुरुषोऽग्रजः॥ २५॥

If nobody other is senior to me, I will do creation. You said- "no other person than him was there."

स्थाणुरेष जले मग्नो विवशः कुरु मद्धितम्।

स सर्वभूतानसृजद्दक्षादींश्च प्रजापतीन्॥ २६॥

This Sthāṇu is immersed in water and not in position to do any act. Do a good for me. He created Dakṣa etc. Prajāpatis and all creatures.

यैरिमं प्रकरोत्सर्वं भूतग्रामं चतुर्विधम्।

ताः सृष्टमात्राः क्षुधिताः प्रजाः सर्वाः प्रजापतिम्॥ २७॥

बिभक्षयिषवो ब्रह्मन्सहसा प्राद्रवंस्तदा।

स भक्ष्यमाणरक्षार्थी पितामहमुपाद्रवत्॥ २८॥

अथासां च महावृत्तिः प्रजानां संविधीयताम्।

दत्तं ताभ्यस्त्वया ह्यन्नं स्थावराणां महौषधीः॥ २९॥

जङ्गमानि च भूतानि दुर्बलानि बलीयसाम्।

विहितान्नाः प्रजाः सर्वाः पुनर्जग्मुर्यथागतम्॥ ३०॥

Thus, he made him to originate the Bhūtagrāma. O Brahman! The subject of their generation, he felt hunger and ran to gobble up even Prajāpati on account of starring. He ran to Pitāmaha for giving defence and said- "Make provision for the profession of subjects. You have provided them food. The medicines became food for immovable and the weak movable became the food for the strongly built creatures, when the subject got food they returned to their respective places.

ततो ववृधिरे सर्वाः प्रीतियुक्ताः परस्परम्।

भूतग्रामे विवृद्धे तु तुष्टे लोकगुरौ त्वयि॥ ३१॥

समुत्तिष्ठञ्जलात्तस्मात्प्रजाः संदृष्टवानहम्।

ततोऽहं ताः प्रजा दृष्ट्वा विहिताः स्वेन तेजसा॥ ३२॥

क्रोधेन महता युक्तो लिङ्गमुत्पाट्य चाक्षिपम्।

तत्क्षिप्तं सरसो मध्ये ऊर्ध्वमेव यदा स्थितम्॥ ३३॥

Then they all began to prosper in a mutually loving and cordial atmosphere. The created beings attaining prosperity, and you the Lord of the Universe being pleased, I emerged out of the water and saw the progeny, and seeing them, I endowed them

1. Period of Boar incarnation.

with my own splendour. Then seeing the subject, I eradicated Liṅga and hurled it down immediately into the lake, and it stood there erect.

तदा प्रभृति लोकेषु स्थाणुरित्येष विश्रुतः।
सकृद्दर्शनमात्रेण विमुक्तः सर्वकिल्बिषैः॥ ३४॥
प्रयाति मोक्षं परमं यस्मान्ना वर्त्तते पुनः।
यश्चेह तीर्थे निवसेत्कृष्णाष्टम्यां समाहितः॥ ३५॥
स मुक्तः पातकैः सर्वैरम्यागमनोद्भवैः।
इत्युक्त्वा भगवान्देवस्तत्रैवान्तरधीयत॥ ३६॥

Since then the liṅga became famous as Sthāṇu. A man at a mere vision is absolved from all sins and attains emancipation. He does not return again to the cycle of birth and death. The person residing in his holy place with well controlled mind and heart on the eighth day of dark fortnight is absolved from all evils causing on account of irregularity in diet and arbitrary actions. With these words, Mahādeva vanished from there.

ब्रह्मा विशुद्धपापस्तु पूज्य देवं चतुर्मुखम्।
लिङ्गानि देवदेवस्य ससृजे सरमध्यतः॥ ३७॥

Brahmā purified from sins, worshipped Mahādeva and installed liṅgas of the god of gods in the middle of the reservoir.

आद्यं ब्रह्मसरः पुण्यं हरिपार्श्वे प्रतिष्ठितम्।
द्वितीयं ब्रह्मसदनं स्वकीये ह्याश्रमे कृतम्॥ ३८॥

He first installed Brahmasara collateral to Hari and then constructed Brahmasadana in this āśrama.

तस्यैव पूर्वदिग्भागे तृतीयं च प्रतिष्ठितम्॥।
चतुर्थं ब्रह्मणा लिङ्गं सरस्वत्यास्तटे कृतम्॥ ३९॥

Brahmā installed the third liṅga at its east and installed the fourth liṅga on the bank of Sarasvatī.

एतानि ब्रह्मतीर्थानि पुण्यानि पावनानि च।
ये पश्यन्ति निराहारास्ते यान्ति परमां गतिम्॥ ४०॥

The people observing fast and seeing these holy places of Brahma receive supreme position. All these places are capable of removing evils.

कृते युगे हरेः पार्श्वे त्रेतायां ब्रह्मणाश्रमे।
द्वापरे तस्य पूर्वेण सरस्वत्यास्तटे कलौ॥ ४१॥
एतानि पूजयित्वा तु दृष्ट्वा भक्तिसमन्विताः।
विमुक्ताः कलुषैः सर्वैः प्रयान्ति परमां गतिम्॥ ४२॥

The people who merely see the liṅga installed at collateral to Hari in Kṛtayuga, at Brahmā's āśrama in Tretā, at its east in Dvāpara and on the bank of Sarasvatī in Kaliyuga and who worship them, achieve supreme position by making them free from the net of all evils.

सृष्टिकाले भगवता पूजितस्तु महेश्वरः।
सरस्वत्युत्तरे तीरे नाम्ना ख्यातश्चतुर्मुखः॥ ४३॥

At the time of creation Maheśvara was worshipped by the Lord on the northern bank of Sarasvatī, popularly known as Caturmukha.

तं प्रणम्य श्रद्दधानो मुच्यते सर्वकिल्बिषैः।
लीलासंकरसंभूतैस्तथा वैभाण्डसंकरैः॥ ४४॥

The man saluting him gets absolved from all sins originated from Lolāsāṅkarya and Vaibhāṇḍasāṅkarya.

तथैव द्वापरे प्राप्ते स्वाश्रमे प्रार्च्य शंकरम्।
विमुक्तो राजसैर्भावैर्वर्णसंकरसंभवैः॥ ४५॥

Similarly, Brahmā freed him from the Réjasatic temperament originated from Varṇasāṅkarya[1] by worshipping Śaṅkara in his āśrama at the advent of Dvāpara.

ततः कृष्णचतुर्दश्यां पूजयित्वा तु मानवः।
विमुक्तः पातकैः सर्वैरभोज्यस्यान्नसंभवैः॥ ४६॥

The man worshipping there on the fourteenth day of the dark fortnight is absolved from the evils stuck due to taking the food not eatable.

कलिकाले तु संप्राप्ते वसिष्ठाश्रममास्थितः।
चतुर्मुखं स्थापयित्वा ययौ सिद्धिमनुत्तमाम्॥ ४७॥

Brahmā got grand success (siddhi) by installing Caturmukha at Vasiṣṭhāśrama when there entered the Kaliyuga.

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1. Inter-mixing of castes.

तत्रापि ये निराहारा: श्रद्दधाना जितेन्द्रिया:।

पूजयन्ति महादेवं ते यान्ति परमं पदम्॥४८॥

The people who worship Mahādeva by observing fast, with reverence and by putting strong control on their senses definitely attain the supreme position.

इत्येतत्स्थाणुतीर्थस्य माहात्म्यं कीर्त्तितं तव।

यच्छ्रुत्वा सर्वपापेभ्यो मुक्तो भवति मानव:॥४९॥

I have explained the magnificence of Sthāṇu-tīrtha to you. The person hearing it is absolved from all sins.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे सरोमाहात्म्ये एकोनपञ्चाशत्तमोऽध्याय:॥४९॥

Chapter 50

Description of Pṛthūdaka-tīrtha

देवदेव उवाच

ततोऽवदद्देववरस्तु तीर्थं यस्माद्भवानेकतया प्रयाति।

पृथूदकेत्येव च नाम तुभ्यं भविष्यते तीर्थवरः पृथिव्याः॥१

एवं पृथूदको देवाः पुण्यं पापभयापहः।

तं गच्छध्वं महातीर्थं यावत् संनिधिबोधत॥ २॥

The god of gods said- the great holy places of the world shall be of the name "Pṛthūdaka" where you performs the meditation. O gods! Thus, the holy place Pṛthūdaka is sacrosanct and destroyer of evils and fear together. Go at the great holy places falling till Sannidhi reservoir is arrived.

यदा मृगशिरोऋक्षे शशिसूर्यौ बृहस्पतिः।

तिष्ठन्ति सा तिथिः पुण्या त्वक्षया परिगीयते॥ ३॥

The sacred day when moon, sun and Jupiter come in the constellation Mṛgaśirā is called an Akṣayā Tithi.

तं गच्छध्वं सुरश्रेष्ठा यत्र प्राची सरस्वती।

पितॄनाराधयध्वं च तत्र श्राद्धेन भक्तितः॥ ४॥

O the best gods! Where Sarasvatī river flows at the east direction go there and do worship of your Pitṛs by performing śrāddha.

ततो मुरारिवचनं श्रुत्वा देवाः सवासवाः।

समाजग्मुः कुरुक्षेत्रे पुण्यतीर्थं पृथूदकम्॥ ५॥

All gods including Indra went to Pṛthūdaka existed in Kurukṣetra, the holy place when so suggested by Murāri.

तत्र स्नात्वा सुराः सर्वे बृहस्पतिमचोदयन्।

विशस्व भगवन् ऋक्षमिदं मृगशिरः कुरु॥ ६॥

पुण्यां तिथिं पापहरां तव कालोऽयमागतः।

All gods said to Bṛhaspati (Jupiter) after taking bath there- "O lord! Enter in this Mṛgaśirā constellation and make it a sin absolving Tithi holy. The appropriate time has come now.

प्रवर्त्तते रविस्तत्र चन्द्रमाऽपि विशत्यसौ॥ ७॥

तवायत्तं गुरो कार्यं सुराणां तत्कुरुष्व वः।

Sun is existed there and moon is also entering into it. O preceptor! The divine work is in your hands. Please, complete this assignment.

इत्येवमुक्तो देवैस्तु देवाचार्योऽब्रवीदिदम्॥ ८॥

यदि वर्षाधिपोऽहं स्यां ततो यास्यामि देवताः।

बाढमूचुः सुराः सर्वे ततोऽसौ प्राक्रमन्मृगम्॥ ९॥

The dip preceptor Bṛhaspati replied- "I will go if it makes me the regent of the year." All gods said- "Very well". He then entered into constellation Mṛgaśirā.

आषाढे मासि मार्गर्क्षे चन्द्रक्षयतिथिर्हि या।

तस्यां पुरन्दरः प्रीतः पिण्डं पितृषु भक्तितः॥ १०॥

प्रादात्तिलमधून्मिश्रं हविष्यान्नं कुरुष्वथ।

ततः प्रीतास्तु पितरस्तां प्राहुस्तनयां निजाम्॥ ११॥

मेनां देवाश्च शैलाय हिमयुक्ताय वै ददुः।

तां मेनां हिमवाँल्लब्ध्वा प्रमादाद्दैवतेष्वथ।

प्रीतिमानभवद्यासौ रराम च यथेच्छया॥ १२॥

Purandara happily offered Piṇḍa made of cereal used for offering mixed with sesamum and honey on the fifteenth day of dark fortnight (amāvasyā) in constellation Mṛgaśirā of the mouth Āṣāḍha (July). The ancestors then gave their daughter Menā to gods. The

gods gave her to Himālaya. Himālaya pleased to receive Menā as gift from gods and began to live happily with her.

ततो हिमाद्रिः पितृकन्यया सम
संतर्पयन् वै विषयान् यथेष्टम्।
अजीजनत् सा तनयाश्च तिस्रो
रूपातियुक्ताः सुरयोषितोपमाः॥ १३॥

Himālaya then began enjoying sex with so offered daughter of ancestors. That Menā too gave birth to three virgins (daughters). All these were beautiful as the wives of gods.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे उमासंभवे
कुरुक्षेत्रमाहात्म्यं नाम पञ्चाशत्तमोऽध्यायः॥ ५०॥

Chapter 51

Conversation between Umā and Baṭuka

पुलस्त्य उवाच–

मेनायां कन्यकास्तिस्रो जाता रूपगुणान्विताः।

सुनाभ इति च ख्यातश्चतुर्थस्तनयोऽभवत्॥ १॥

Pulastya said- Menā gave birth to three beautiful and mysterious daughters and the fourth was her renowned son Sunābha.

रक्ताङ्गी रक्तनेत्रा च रक्ताम्बरविभूषिता।

रागिणी नाम संजाता ज्येष्ठा मेनासुता मुने॥ २॥

O sage! The first daughter of Menā was Rāgiṇī. Her body organs were of red colour, red eyes and apparel of her choice were also of red colour.

शुभाङ्गी पद्मपत्राक्षी नीलकुञ्चितमूर्धजा।

श्वेतमाल्याम्बरधरा कुटिला नाम चापरा॥ ३॥

The second daughter of Menā was Kuṭilā. Her organs were nicely built, her eyes were like lotus petals, curly hairs, her choice was for white garland and white apparel.

नीलाञ्जनचयप्रख्या नीलेन्दीवरलोचना।

रूपेणानुपमा काली जघन्या मेनकासुता॥ ४॥

Kālī was her youngest daughter. Her complexion was analogous to a blue shade Añjana cluster and eyes like blue louts. She was excellently beautiful.

जातास्ताः कन्यकास्तिस्रः षडब्दात्पुरतो मुने।

कर्तुं तपः प्रयाताश्च देवास्ता ददृशुः शुभाः॥ ५॥

O sage! These three virgins had gone out from home after six years age for observing strict penance. Gods saw those beautiful virgins.

ततो दिवाकरैः सर्वैर्वसुभिश्च तपस्विनी।

कुटिला ब्रह्मलोकं तु नीता शशिकरप्रभा॥ ६॥

All Ādityas and Vasus then took Kuṭilā to abode of Brahma. Her complexion was like moon light.

अथोचुर्देवताः सर्वाः किं त्वियं जनयिष्यति।

पुत्रं महिषहन्तारं ब्रह्मन्व्याख्यातुमर्हसि॥ ७॥

All gods then said to Brahmā- O Brahman! Kindly, explain that whether she will give birth to a buffalo (Mahiṣa) killer son?

ततोऽब्रवीत् सुरपतिर्नेयं शक्ता तपस्विनी।

शार्वं धारयितुं तेजो वराकी मुच्यतां त्वियम्॥ ८॥

The king of gods replied- "This austere girl cannot conceive the semen (teja) of Śārva Śiva." Leave this poor girl.

ततस्तु कुटिला क्रुद्धा ब्रह्माणं प्राह नारद।

तथा यतिष्ये भगवन्यथा शार्वं सुदुर्धरम्॥ ९॥

धारयिष्याम्यहं तेजस्तथैव शृणु सत्तम।

तपसाऽहं सुतप्तेन समाराध्य जनार्दनम्॥ १०॥

यथा हरस्य मूर्धानं नमयिष्ये पितामह।

तथा देव करिष्यामि सत्यं सत्यं मयोदितम्॥ ११॥

O Nārada! Kuṭilā aggrieved on this and said to Brahmā- "O Bhagavan! Listen to what I am telling. I will do effort to make myself able to retain the semen (not easy to retain) of god Śiva. O Pitāmaha! I say truly that I will sit on so hard penance for Janārdana, as it would bend god Śaṅkara with his head down.

पुलस्त्य उवाच–

ततः पितामहः क्रुद्धः कुटिलां प्राह दारुणम्।

भगवानादिकृद्ब्रह्मा सर्वेशोऽपि महामुने॥ १२॥

Pulastya said- O great sage! Brahmā got angry on her vanity expression and said to her.

ब्रह्मोवाच-

यस्मान्मद्वचनं पापे न क्षान्तं कुटिले त्वया।

तस्मान्मच्छापनिर्दग्धा सर्वा आपो भविष्यसि॥ १३॥

Brahmā said- O evil mind Kuṭilā! As you have not given honour to my words, I curse you to loss your body and turn in water.

इत्येवं ब्रह्मणा शप्ता हिमवद्दुहिता मुने।

आपोमयी ब्रह्मलोकं प्लावयामास वेगिनी।१४॥

O sage! The so cursed daughter of Himālaya turned into water and forcibly it began to sway Brahmaloka with her.

तामुद्वृत्तजलां दृष्ट्वा प्रबबन्ध पितामहः।

ऋक्सामाथर्वयजुर्भिर्वामयैर्ब्रन्धनैर्दृढम्॥ १५॥

Pitāmaha put checks on such devastating flow of water with the bonds of Ṛk, Sāma, Atharva and Yajus.

सा बद्धा संस्थिता ब्रह्मंस्तत्रैव गिरिकन्यका।

आपोमयी प्लावयन्ती ब्रह्मणो विमला जटाः॥ १६॥

O Brahmin! That daughter of mountain then began to live within grip of Brahmā's matted hair and could not take any outer flow.

या सा रागवती नाम सापि नीता सुरैर्दिवम्।

ब्रह्मणे तां निवेद्यैवं तामप्याह प्रजापतिः॥ १७॥

The gods took Rāgavatī also in the heaven and offered her to Brahmā. She was told the same thing by Brahmā.

साऽपि क्रुद्धाऽब्रवीन्नूनं तथा तप्स्ये महत्तपः।

यथा मन्नामसंयुक्तो महिषघ्नो भविष्यति॥ १८॥

She also became angry and said- "I will definitely do such a penance as the killer of Mahiṣa will be known after my name.

तामप्यथाशपद् ब्रह्मा संध्या पापे भविष्यसि।

या मद्वाक्यमलङ्घ्यं वै सुरैर्लङ्घयसे बलात्॥ १९॥

Brahmā cursed her also- "O evil doer lady! You will become Saṅdhyā as you have violated my words which always complied by all gods.

साऽपि जाता मुनिश्रेष्ठ संध्यारागवती ततः।

प्रतीच्छत् कृत्तिकायोगं शैलेया विग्रहं दृढम्॥ २०॥

O great sage! That daughter of mountain Rāgavatī became Saṅdhyā and began waiting for Kṛttikā Yoga for her joining therewith.

ततो गते कन्यके द्वे ज्ञात्वा मेना तपस्विनी।

तपसो वारयामास उमेत्येवाब्रवीच्च सा॥ २१॥

The chaste Menā resisted her third daughter Kālī from doing penance as she had seen the result of her two girls. She therefore addressed her as 'Umā'.

तदेव माता नामास्याश्चक्रे पितृसुता शुभा।

उमेत्येव हि कन्यायाः सा जगाम तपोवनम्॥ २२॥

The daughter of Pitṛs, the philanthropic and affectionate mother Menā gave the same name Umā to her youngest daughter. She also went to Tapovana (the forest suitable for penance).

ततः सा मनसा देवं शूलपाणिं वृषध्वजम्।

रुद्रं चेतसि संधार्य तपस्तेपे सुदुष्करम्॥ २३॥

She then kept in mind Śūlapāṇi Vṛṣadhvaja Rudra and seated on gross penance.

ततो ब्रह्माऽब्रवीद्देवान्गच्छध्वं हिमवत्सुताम्।

इहानयध्वं तां कालीं तपस्यन्तीं हिमालये॥ २४॥

Brahmā then said to gods one day- "Go at Kālī, the daughter of Himālaya and call her here. She is observing penance there."

ततो देवाः समाजग्मुर्ददृशुः शैलनन्दिनीम्।

तेजसा विजितास्तस्या न शेकुरुपसर्पितुम्॥ २५॥

Then the god came at that place and saw the daughter of Himālaya. They however, dazzled of the radiance around her aura and could not go near to her.

इन्द्रोऽमरगणैः सार्धं निर्द्धूतस्तेजसा तया।

ब्रह्मणोऽधिकतेजोऽस्या विनिवेद्य प्रतिष्ठितः॥ २६॥

Indra including over gods were faded of her radiance. They came back and reported Brahmā that due to excessity of the radiant complexion, their efforts met failure.

ततो ब्रह्माऽब्रवीत् सा हि ध्रुवं शंकरवल्लभा।

यूयं सतेजसा नूनं विक्षिप्तास्तु हतप्रभाः॥ २७॥

Brahmā said- "She will definitely become the wife of god Śaṅkara as you all have dazzled of her splendour."

तस्माद् भजध्वं स्वं स्वं हि स्थानं भो विगतज्वरा:।

सतारकं हि महिषं विद्ध्वं निहतं रणे॥ २८॥

Hence, O gods! Be worriless and return to your respective places. Consider it confirm that Mahiṣa along with Tāraka shall be killed in battle.

इत्येवमुक्ता देवेन ब्रह्मणा सेन्द्रका: सुरा:।

जग्मु: स्वान्येव धिष्ण्यानि सद्यो वै विगतज्वरा:॥ २९

All gods including Indra became tension free and returned to their respective places immediately when they heard this declaration from Brahmā.

उमामपि तपस्यन्तीं हिमवान् पर्वतश्चेर:।

निवर्त्य तपसस्तस्मात् सदारो ह्यनयद् गृहान्॥ ३०॥

Himālaya went at Tapovana with his wife Menā and brought Umā at home when the penance was over.

देवोऽप्याश्रित्य तद्रौद्रं व्रतं नाम निराश्रयम्।

विचचार महाशैलान् मेरुप्राय्यान् महामति:॥ ३१॥

The great learned Mahādeva also observed that fierce fast called Nirāśraya (nothing to take for survival) and began strolling on the great mountains like Meru etc.

स कदाचिन्महाशैलं हिमवन्तं समागत:।

तेनार्चित: श्रद्धयाऽसौ तां रात्रिमवसद्धर:॥ ३२॥

One he went at the great mountain of Himālaya. He stayed for a night when it was requested by Himālaya.

द्वितीयेऽह्नि गिरीशेन महादेवो निमन्त्रित:।

इहैव तिष्ठस्व विभो तप:साधनकारणात्॥ ३३॥

On the next day, the king mountain invited Mahādeva and said- "O sovereign god! Live here for penance."

इत्येवमुक्तो गिरिणा हरश्चक्रे मतिं च ताम्।

तथावाश्रममाश्रित्य त्यक्त्वा वासं निराश्रमम्॥ ३४॥

On request of Himālaya, Śiva thought it right suggestion. He abandoned nomadic movement and began to live in āśrama.

वसतोऽप्याश्रमे तस्य देवदेवस्य शूलिन:।

तं देशमगमत् काली गिरिराजसुता शुभा॥ ३५॥

The most handsome third daughter of Himālaya (king of mountains) Kālī visited that place when Śaṅkara, the lord of gods was becoming an Āśramite.

तामागतां हरो दृष्ट्वा भूयो जातां प्रियां सतीम्।

स्वागतेनाभिसंपूज्य तस्थौ योगरतो हर:॥ ३६॥

Śiva provided entertainment as possible when saw that Satī had come in her rebirth and again engrossed with meditation.

सा चाभ्येत्य वरारोहा कृताञ्जलिपरिग्रहा।

ववन्दे चरणौ शैवौ सखीभि: सह भामिनी॥ ३७॥

That beautiful virgin put her folded hands on the feet of Mahādeva along with her girl-friends (viz. She saluted with keen reverence).

ततस्तु सुचिराच्छर्व: समीक्ष्य गिरिकन्यकाम्।

न युक्तं चैवमुक्त्वाऽथ सगणोऽन्तर्दधे तत:॥ ३८॥

Śaṅkara stared at Kālī for several minutes, bluttered as- "It is not good" and vanished immediately with his gaṇas.

साऽपि शर्ववचो रौद्रं श्रुत्वा ज्ञानसमन्विता।

अन्तर्दु:खेन दह्यन्ती पितरं प्राह पार्वती॥ ३९॥

The words delivered by Śaṅkara shocked in depth Pārvatī and she aptly submitted her resolution before her father.

तात यास्ये महारण्ये तपुं घोरं महत्तप:।

आराधनाय देवस्य शंकरस्य पिनाकिन:॥ ४०॥

"O father! I will set out for strict penance in a dense forest for the cause of pleasing god Śaṅkara."

तथेत्युक्तं वच: पित्रा पादे तस्यैव विस्तृते।

ललिताख्या तपस्तेपे हराराधनकाम्यया॥ ४१॥

The father said- "Very well". Lalitā (Pārvatī) then began worship for Śiva's pleasure at the broad valley of Himālaya when so permitted by her father.

तस्याः सख्यस्तदा देव्याः परिचर्यां तु कुर्वते।
समित्कुशफलं चापि मूलाहरणमादितः॥४२॥

Her girl friends also began attending her. They supplied woods, kuśa, fruits and roots etc. for her worship.

विनोदनार्थं पार्वत्या मृन्मयः शूलधृग् हरः।
कृतश्च तेजसा युक्तो भद्रमस्त्विति साऽब्रवीत्॥४३॥

Those (girl friends) constructed an icon of god Śaṅkara with trident in his hand for recreation of Pārvatī. Pārvatī appreciated and liked their effort and said- "well done".

पूजां करोति तस्यैव तं पश्यन्ती मुहुर्मुहुः।
ततोऽस्यास्तुष्टिमगमच्छ्रद्धया त्रिपुरान्तकृत्॥४४॥

She engrossed with worship to that icon and gaze frequently to it. With the passage of time, god Śaṅkara pleased on her worship.

बटुरूपं समाधाय आषाढी मुञ्जमेखली।
यज्ञोपवीती छत्री च मृगाजिनधरस्तथा॥४५॥
कमण्डलुव्यग्रकरो भस्मारुणितविग्रहः।
प्रत्याश्रमं पर्यटन्स तं काल्याश्रममागतः॥४६॥

He then picked up a stick of Palāśa in hand, put mekhalā of Muñja, sacred thread, umbrella, hide of stag on body, kamaṇḍalu in hand, ash smeared on body and became a beggar. He reached at the āśrama of Kālī finally on his visit to all other āśramas.

तमुत्थाय तदा काली सखीभिः सह नारद।
पूजयित्वा यथान्यायं पर्यपृच्छदिदं ततः॥४७॥

O Nārada! Kālī and her girl-mates stood up in his honour, provided entertainment and then asked.

उमोवाच–

कस्मादागम्यते भिक्षो कुत्र स्थाने तवाश्रमः।
क्व च त्वं परिगन्तासि मम शीघ्रं निवेदय॥४८॥

Umā said- O beggar! Tell me immediately the place from where you came. Where is your āśrama and where will you go now?

भिक्षुरुवाच–

ममाश्रमपदं बाले वाराणस्यां शुचिव्रते।
अथातस्तीर्थयात्रायां गमिष्यामि पृथूदकम्॥४९॥

The beggar said- "O virgin on sacred fast! My āśrama is at Vārāṇasī. I am on pilgrimage. I will go at Pṛthūdaka from here.

देव्युवाच–

किं पुण्यं तत्र विप्रेन्द्र लब्धासि त्वं पृथूदके।
पथि स्नानेन च फलं केषु किं लब्धवानसि॥५०॥

The goddess further enquired- "O great Vipra! What will the fruit you gain in Pṛthūdaka? What fruits have you already obtained as a result of bath in holy places visited by you on way to here?"

भिक्षुरुवाच–

मया स्नानं प्रयागे तु कृतं प्रथममेव हि।
ततोऽथ तीर्थे कुब्जाम्रे जयन्ते चण्डिकेश्वरे॥५१॥
बन्धुवृन्दे च कर्कन्धे तीर्थे कनखले तथा।
सरस्वत्यामग्निकुण्डे भद्रायां तु त्रिविष्टपे॥५२॥
कोनटे कोटितीर्थे च कुब्जके च कृशोदरि।
निष्कामेन कृतं स्नानं ततोऽभ्यागां तवाश्रमम्॥५३॥

The beggar replied- O thin roin virgin! I have first taken bath in Prayāga and in a serial to my way here I took bath in Kubjāmra, Jayanta, Caṇḍikeśvara, Bandhuvṛnda, Karkandha, Kanakhala, Sarasvatī, Agnikuṇḍa, Bhadrā, Triviṣṭapa, Konaṭa, Koṭi-tīrtha and Kubjaka.

इहस्थां त्वां समाभाष्य गमिष्यामि पृथूदकम्।
पृच्छामि यदहं त्वां वै तत्र न क्रोद्धुमर्हसि॥५४॥

After conversation with you, my next visit will be at Pṛthūdaka. Don't be angry if I ask some questions to you.

अहं यस्तपसाऽऽत्मानं शोषयामि कृशोदरि।
बाल्येऽपि संयततनुस्ततः श्लाघ्यं द्विजन्मनाम्॥५५॥

O thin belly virgin! It is all good for Brāhmaṇas if he utilises his youth for penance and I am on the same path.

किमर्थं भवती रौद्रं प्रथमे वयसि स्थिता।
तपः समाश्रिता भीरु संशयः प्रतिभाति मे॥५६॥

But O delicate virgin! Why are you observing such strict penance even at so young age? It fills my mind with suspicion.

प्रथमे वयसि स्त्रीणां सह भर्त्रा विलासिनि।

सुभोगा भोगिता: काला व्रजन्ति स्थिरयौवने॥५७॥

O spinster! O charming virgin! The women generally live in close touch of their husbands and enjoy the carnal and material pleasures.

तपसा वाञ्छयन्तीह गिरिजे सचराचरा:।

रूपाभिजनमैश्वर्यं तद्य ते वर्त्तते बहु॥ ५८॥

O daughter of mountain! The creatures generally observe penance for attaining complexion, noble family and luxury but all these are already rested with you.

तत्किमर्थमपास्यैतानलंकाराञ्जटा धृता:।

चीनांशुकं परित्यज्य किं त्वं वल्कलधारिणी॥५९॥

Why has you then put mated hair instead of putting ornaments on body? Why has you put tree bark on body by setting aside the silk and Cināṅśuka garments?

पुलस्त्य उवाच–

ततस्तु तपसा वृद्धा देव्या: सोमप्रभा सखी।

भिक्षवे कथयामास यथावत् सा हि नारद॥६०॥

Pulastya said- O Nārada! Somaprabhā, one of girl-friends to Pārvatī then told the factual position for which she was observing the fast.

सोमप्रभोवाच–

तपश्चर्या द्विजश्रेष्ठ पार्वत्या येन हेतुना।

तं शृणुष्व त्वियं काली हरं भर्तारमिच्छति॥६१॥

Somaprabhā said- O great Brahmin! Listen to the cause for which Pārvatī is engaged in penance. This Kālī, wants to see Śiva as her husband.

पुलस्त्य उवाच

सोमप्रभाया वचनं श्रुत्वा संकम्प्य वै शिर:।

विहस्य च महाहासं भिक्षुराह वचस्त्विदम्॥६२॥

Pulastya said- The beggar laughed with head gestures on listening it and replied.

भिक्षुरुवाच–

वदामि ते पार्वति वाक्यमेवं

केन प्रदत्ता तव बुद्धिरेषा।

कथं कर: पल्लवकोमलस्ते

समेष्यते शार्वकरं ससर्पम्॥६३॥

The beggar said- "O Pārvatī! I ask you the name of person so inspired you. How your hands delicate as a leaf would join the serpent moving hand of Śiva?

तथा दुकूलाम्बरशालिनी त्वं

मृगारिचर्माभिवृतस्तु रुद्र:।

त्वं चन्दनार्क्ता स च भस्मभूषितो

न युक्तरूपं प्रतिभाति मे त्विदम्॥६४॥

You put beautiful garments while Śiva put tigers' hide on body. You smear sandal on body while Śiva smear the ash. Hence, it is not matching anyhow to my mind.

पुलस्त्य उवाच–

एवं वादिनि विप्रेन्द्र पार्वती भिक्षुमब्रवीत्।

मा मैवं वद भिक्षो त्वं हर: सर्वगुणाधिक:॥६५॥

Pulastya said- O great Brahmin! Pārvatī replied immediately to him- O beggar! Don't say such thing. Śaṅkara is the best among all merits.

शिवो वाऽप्यथवा भीम: सधनो निर्धनोऽपि वा।

अलंकृतो वा देवेशस्तथा वाऽप्यनलंकृत:॥६६॥

यादृशस्तादृशो वाऽपि स मे नाथो भविष्यति।

निवार्यतामयं भिक्षुर्विवक्षु: स्फुरिताधर:।

न तथा निन्दक: पापी यथा शृण्वन् शशिप्रभे॥६७॥

Irrespective of Śiva's being fierce or gentle, rich or poor, ornamented or without ornament. Whatever he is, he will definitely become my husband. O Śaśiprabhā! Prohibit him from advancing as his lips indicate that he will again say something wrong for Śiva. The person criticising is not considered so evil-doer as who listens it.

पुलस्त्य उवाच–

इत्येवमुक्त्वा वरदा समुत्थातुमथैच्छत।

ततोऽत्यजद्भिक्षुरूपं स्वरूपस्थोऽभवच्छिव:॥६८॥

Pulastya said- With these word, Pārvatī wished to go anywhere. God Śiva in the

meantime, abandoned his disguised form and appeared there.

भूत्वोवाच प्रिये गच्छ स्वमेव भवनं पितुः।
तवार्थाय प्रहेष्यामि महर्षीन् हिमवद्गृहे॥६९॥

He said- O beloved! Go back to your father's mansion. I will send the great hermits to the home of Himavat.

यच्चेह रुद्रमीहन्त्या मृन्मयश्चेश्वरः कृतः।
असौ भद्रेश्वरेत्येवं ख्यातो लोके भविष्यति॥७०॥

This clay icon made by you were in order to focus your mind for, Śaṅkara shall gain popularity in the world as Bhadreśvara.

देवदानवगन्धर्वा यक्षाः किंपुरुषोरगाः।
पूजयिष्यन्ति सततं मानवाश्च शुभेप्सवः॥७१॥

The gods, demons, gandharva, yakṣa, kinnaras (eunuch), serpent and human-beings will worship this icon for fulfilment of their desires.

इत्येवमुक्ता देवेन गिरिराजसुता मुने।
जगामाम्बरमाविश्य स्वमेव भवनं पितुः॥७२॥

O sage! Pārvatī immediately complied with the instructions of Śiva and went back through sky route at Himālaya.

शङ्करोऽपि महातेजा विसृज्य गिरिकन्यकाम्।
पृथूदकं जगामाथ स्नानं चक्रे विधानतः॥७३॥

The great god Śaṅkara too visited at Pṛthūdaka and took bath after seeing up the daughter of mountain king.

ततस्तु देवप्रवरो महेश्वरः
पृथूदके स्नानमपास्तकल्मषः।
कृत्वा सनन्दिः सगणः सवाहनो
महागिरिं मन्दरमाजगाम॥७४॥

The god of gods Maheśvara absolved from impurity by virtue of bath in Pṛthūdaka and then returned to the great mountain Mandara with his Nandī, gaṇas and carrier (vāhana).

आयाति त्रिपुरान्तके सह गणैर्ब्रह्मर्षिभिः सप्तभि-
रारोहत्पुलको बभौ गिरिवरः संहृष्टचित्तः क्षणात्।
चक्रे दिव्यफलैर्जलेन शुचिना मूलैश्च कन्दादिभिः
पूजां सर्वगणेश्वरैः सह विभोरद्रिस्त्रिनेत्रस्य तु॥७५॥

The mountain king was exhilarated seeing seven hermits, the gaṇas and Śaṅkara came at his abode. He entertained them by offering divine fruits, roots, tubers (kanda) and clean water.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे उमासंभवे मन्दरगिरिप्रवेशो नाम एकपञ्चाशत्तमोऽध्यायः॥५१॥

Chapter 52

Prayer of Gods to Himalaya for settlement of marriage of Umā with Śiva

पुलस्त्य उवाच–

ततः संपूजितो रुद्रः शैलेन प्रीतिमानभूत।

सस्मार च महर्षीस्तु अरुन्धत्या समं ततः॥ १॥

Pulastya said- Rudra pleased on getting such entertainment from the mountain king and he then remembered all hermits including Arundhatī.

ते संस्मृतास्तु ऋषयः शंकरेण महात्मना।

समाजग्मुर्महाशैलं मन्दरं चारुकन्दरम्॥ २॥

On so summoned by Śaṅkara, those hermits came at the great mountain Mandara where beautiful caves were existing.

तानागतान्समीक्ष्यैव देवस्त्रिपुरनाशनः।

अभ्युत्थायाभिपूज्यैतानिदं वचनमब्रवीत्॥ ३॥

Mahādeva, the killer of Tripura monster, stood up in their honour, saluted and then said.

धन्योऽयं पर्वतश्रेष्ठः श्लाघ्यः पूज्यश्च दैवतैः।

धूतपापस्तथा जातो भवतां पादपङ्कजैः॥ ४॥

This best mountain is graced, appreciated by gods and adorable but now with your lotus feet here, it has been absolved of all sins.

स्थीयतां विस्तृते रम्ये गिरिप्रस्थे समे शुभे।

शिलासु पद्मवर्णासु श्लक्ष्णासु च मृदुष्वपि॥ ५॥

Please, be seated on the lotus colour, smooth and soft boulders of this huge, attractive, plain and beautiful ridge.

पुलस्त्य उवाच-

इत्येवमुक्ता देवेन शंकरेण महर्षयः।

समवेत्य त्वरुन्धत्या विविशुः शैलसानुनि॥ ६॥

Pulastya said- the hermits seated on ridge with Arundhatī when so suggested by god Śaṅkara.

उपविष्टेषु ऋषिषु नन्दी देवगणाग्रणीः।

अर्घ्यादिना समभ्यर्च्य स्थितः प्रयतमानसः॥ ७॥

When the hermits so seated comfortably, the pioneer gaṇa Nandī stood up after offering arghya etc. to them.

ततोऽब्रवीत्सुरपतिर्धर्म्यं वाक्यं हितं सुरान्।

आत्मनो यशसो वृद्ध्यै सप्तर्षीन्विनयान्वितान्॥ ८॥

Śiva then most humbly said illustrious, benevolent and religion abiding words.

हर उवाच-

कश्यपात्रे वारुणेय गाधेय शृणु गौतम।

भरद्वाज शृणुष्व त्वमङ्गिरस्त्वं शृणुष्व च॥ ९॥

ममासीद्दक्षतनुजा प्रिया सा दक्षकोपतः।

उत्ससर्ज्ज सती प्राणान् योग दृष्ट्या पुरा किल॥ १०॥

Śaṅkara said- "Listen, O Kaśyapa! O Atri! O Vasiṣṭha! O Viśvāmitra! O Gautama! O Bharadvāja! O Aṅgirā!" You all know, Satī, the daughter of Dakṣa was my beloved during ancient period. She abandoned her life by practising profound and abstract contemplation in the past.

साऽद्य भूयः समुद्भूता शैलराजसुता उमा।

सा मदर्थाय शैलेन्द्रो याच्यतां द्विजसत्तमाः॥ ११॥

She has born as daughter of Himālaya now. O great Dvijas! I therefore, request you all to ask her hand for me from Himālaya.

पुलस्त्य उवाच-

सप्तर्षयश्चैवमुक्ता बाढमित्यब्रुवन्वचः।

ॐ नमः शंकरायेति प्रोक्त्वा जग्मुर्हिमालयम्॥ १२॥

Pulastya said- "On these words, the seven hermits said- 'Very good' and visited at Himālaya with 'Oṁ Namaḥ Śaṅkarāya' on their lips."

ततोऽप्यरुन्धतीं शर्वः प्राह गच्छस्व सुन्दरि।

पुरन्ध्र्यो हि पुरन्ध्रीणां गतिं धर्मस्य वै विदुः॥ १३॥

Śiva then instructed Arundhatī! O beautiful lady! Accompany them to Himālaya as the women only know the feminine maters better than the men.

इत्येवमुक्ता दुर्लङ्घ्यं लोकाचारं त्वरुन्धती।

नमस्ते रुद्र इत्युक्त्वा जगाम पतिना सह॥ १४॥

Arundhatī, the most popular chest woman in this world, chanted "salute to Rudra" and accompanied with her husband.

गत्वा हिमाद्रिशिखरमोषधिप्रस्थमेव च।

ददृशुः शैलराजस्य पुरीं सुरपुरीमिव॥ १५॥

They all saw the city of Himālaya analogous to the heaven from one of its ridges. It was covered by the medicinal plants grown everywhere.

ततः संपूज्यमानास्ते शैलयोषिद्भिरादरात्।

सुनाभादिभिरव्यग्रैः पूज्यमानास्तु पर्वतैः॥ १६॥

गन्धर्वैः किंनरैर्यक्षैस्तथाऽन्यैस्तत्पुरस्सरैः।

विविशुर्भुवनं रम्यं हिमाद्रेर्हाटकोज्ज्वलम्॥ १७॥

The wives of Himālaya, Sunābha etc. stable mountains, Gandharvas, Kinnaras, Yakṣas and other gave them due entertainment and they entered finally in the golden shade palace of Himālaya.

ततः सर्वे महात्मानस्तपसा धौतकल्मषाः।

समासाद्य महाद्वारं संतस्थुर्द्वाःस्थकारणात्॥ १८॥

Then the high-souled ones who had shaken off their sins by penance, reaching the principal gate had to stop at the gate for enquiry of the gate-keeper.

ततस्तु त्वरितोऽभ्यागाद् द्वाःस्थोऽद्रिर्गन्धमादनः।

धारयन्वै करे दण्डं पद्मरागमयं महत्॥ १९॥

The door-keeper Gandhamādana mountain with a huge log of Padmarāga immediately came there.

ततस्तमूचुर्मुनयो गत्वा शैलपतिं शुभम्।

निवेदयास्मान् संप्राप्तान् महत्कार्यार्थिनो वयम्॥ २०॥

The hermits said- "Give message to the king mountain that we have come with important matter to discuss."

इत्येवमुक्तः शैलेन्द्रो ऋषिभिर्गन्धमादनः।
जगाम तत्र यत्रास्ते शैलराजोऽद्रिभिर्वृतः॥ २१॥

Complying with their message, Gandhamādana went to Himālaya, surrounded by several mountains.

निषण्णो भुवि जानुभ्यां दत्त्वा हस्तौ मुखे गिरिः।
दण्डं निक्षिप्य कक्षायामिदं वचनमब्रवीत्॥ २२॥

He knelt down on the ground, placed both hands near mouth, putting the stick in the armpit replied as follows :

गन्धमादन उवाच–

इमे हि ऋषयः प्राप्ता शैलराज तवार्थिनः।
द्वारे स्थिताः कार्यिणस्ते तव दर्शनलालसाः॥ २३॥

Gandhamādana said- "O king mountain! Some hermits have come with some important mater to discuss with you and they are stood at the gate waiting to see you.

पुलस्त्य उवाच–

द्वाःस्थवाक्यं समाकर्ण्य समुत्थायाचलेश्वरः।
स्वयमभ्यागमद्द्वारि समादायार्घ्यमुत्तमम्॥ २४॥

Pulastya said- Himālaya stood up, pick-up arghya in hands and approached himself at the gate.

तानर्च्यार्घ्यादिना शैलः समानीय सभातलम्।
उवाच वाक्यं वाक्यज्ञः कृतासनपरिग्रहान्॥ २५॥

He gave arghya, pay homage, brought them in assembly and said when they seated comfortably.

अनभ्रवृष्टिः किमियमुताहोऽकुसुमं फलम्।
अप्रतर्क्यमचिन्त्यं च भवदागमनं त्विदम्॥ २६॥

Himālaya said- "How this sudden visit have you taken today as your arrival here is beyond imagination and unexpected."

अद्यप्रभृति धन्योऽस्मि शैलराडद्य सत्तमाः।
संशुद्धदेहोऽस्म्यद्यैव यद्धवन्तो ममाजिरम्॥ २७॥
आत्मसंसर्गसंशुद्धं कृतवन्तो द्विजोत्तमाः।
दृष्टिपूतं पदाक्रान्तं तीर्थं सारस्वतं यथा॥ २८॥

O great hermits! I am graced today and for my real position as king mountain. As you have purified my palace by your sight, feet and by contact of your great soul like a bath in Sārasvata holy place; my body is purified today.

दासोऽहं भवतां विप्राः कृतपुण्यश्च साम्प्रतम्।
येनार्थिनो हि ते यूयं तन्माऽनुज्ञातुमर्हथ॥ २९॥

O Brahmins! I am slave to you all. I have got the fruit for noble deeds today. Please, order me what should I do for you all.

सदारोऽहं समं पुत्रैर्भृत्यैर्नप्तृभिरव्ययाः।
किंकरोऽस्मि स्थितो युष्मदाज्ञाकारी तदुच्यताम्॥ ३०॥

O hermits! I am mere servant to you with wife, sons, grandsons and all servants. Hence, please, order me.

पुलस्त्य उवाच–

शैलराजवचः श्रुत्वा ऋषयः संशितव्रताः।
ऊचुरङ्गिरसं वृद्धं कार्यमद्रौ निवेदय॥ ३१॥

Pulastya said- The hermits said Aṅgirā, the renowned sage- "Please, tell the purpose of our arrival here to Himālaya."

इत्येवं चोदितः सर्वैर्ऋषिभिः कश्यपादिभिः।
प्रत्युवाच परं वाक्यं गिरिराजं तगङ्गिराः॥ ३२॥

Aṅgirā so requested by all Ṛṣis with Kaśyapa etc. spoke the most excellent words to the king of mountains Himālaya.

अङ्गिरा उवाच–

श्रूयतां पर्वतश्रेष्ठ येन कार्येण वै वयम्।
समागतास्त्वत्सदनमरुन्धत्या समं गिरे॥ ३३॥

Aṅgirā said- O king of mountains! Listen to the purpose of our arrival at your home with Arundhatī.

योऽसौ महात्मा सर्वात्मा दक्षयज्ञक्षयंकरः।
शंकरः शूलधृक् शर्वस्त्रिनेत्रो वृषवाहनः॥ ३४॥
जीमूतकेतुः शत्रुघ्नो यज्ञभोक्ता स्वयं प्रभुः।
यमीश्वरं वदन्त्येके शिवं स्थाणुं भवं हरम्॥ ३५॥

भीममुग्रं महेशानं महादेवं पशोः पतिम्।

वयं तेन प्रेषिताः स्मस्त्वत्सकाशं गिरीश्वर॥ ३६॥

O king mountain! The great soul, universal soul, destroyer of Dakṣa's yajña, Śūla holder, Śarva, three eyed, bull rider, Jīmūtaketu, enemy killer, consumer to yajña, god Śaṅkara known by a few people as Śiva, Sthāṇu, Bhava, Hara, Bhīma, Ugra, Maheśāna, Mahādeva and Paśupati has sent us to you.

इयं या त्वत्सुता काली सर्वलोकेषु सुन्दरी।

तां प्रार्थयति देवेशस्तां भवान्दातुमर्हति॥ ३७॥

Your most beautiful daughter Kālī is wished as bride by Deveśa (Śaṅkara). Please, give your consent.

स एव धन्यो हि पिता यस्य पुत्री शुभं पतिम्।

रूपाभिजनसंपत्त्या प्राप्नोति गिरिसत्तम॥ ३८॥

O great mountain! Only the father is graced whose daughter gets a man born in noble family, rich in earning and of good complexion as her husband.

यावन्तो जङ्गमागम्या भूताः शैल चतुर्विधाः।

तेषां माता त्वियं देवी यतः प्रोक्तः पिता हरः॥ ३९॥

O mountain! As Hara is considered the father of all creatures, this goddess is the mother of this movable and immovable world.

प्रणम्य शंकरं देवाः प्रणमन्तु सुतां तव।

कुरुष्व पादं शत्रूणां मूर्ध्नि भस्मपरिप्लुतम्॥ ४०॥

May all gods salute your daughter after Śaṅkara. Put your foot with ash on the head of your enemies.

याचितारो वयं शर्वो वरो दाता त्वमप्युमा।

वधूः सर्वजगन्माता कुरु यच्छ्रेयसे तव॥ ४१॥

We are donee, Śaṅkara is bridegroom, you are donor and Umā, the mother of entire world is bride. Do as do deem fit.

पुलस्त्य उवाच–

तद्वचोऽङ्गिरसः श्रुत्वा काली तस्थावधोमुखी।

हर्षमागम्य सहसा पुनर्दैन्यमुपागता॥ ४२॥

Pulastya said- Kālī bowed her head down when she heard the plea of Aṅgirā. She suddenly gleamed with joy but on next moment became sad again.

ततः शैलपतिः प्राह पर्वतं गन्धमादनम्।

गच्छ शैलानुपामन्त्र्य सर्वानाहर्तुमर्हसि॥ ४३॥

The king mountain ordered Gandhamādana- "Go and invite here all mountains."

ततः शीघ्रतरः शैलो गृहाद्गृहमगाज्जवी।

मेर्वादीन् पर्वतश्रेष्ठानाजुहाव समन्ततः॥ ४४॥

Gandhamādana (the mountain) moved to the places of other mountains are brought there all of them including Meru etc.

तेऽप्याजग्मुस्त्वरावन्तः कार्यं मत्वा महत्तदा।

विविशुर्विस्मयाविष्टाः सौवर्णेष्वासनेषु च॥ ४५॥

All these mountains came immediately calculating any urgency of the matter. They seated with surprise on the gold made chairs.

उदयो हेमकूटश्च रम्यको मन्दरस्तथा।

उद्दालको वारुणश्च वराहो गरुडासनः॥ ४६॥

शुक्तिमान् वेगसानुश्च दृढशृङ्गोऽपि शृङ्गवान्।

चित्रकूटस्त्रिकूटश्च तथा मन्दरकाचलः॥ ४७॥

विन्ध्यश्च मलयश्चैव पारियात्रोऽथ दुर्दरः।

कैलासाद्रिर्महेन्द्रश्च निषधोऽञ्जनपर्वतः॥ ४८॥

एते प्रधाना गिरस्यथाऽन्ये क्षुद्रपर्वताः।

उपविष्टाः सभायां वै प्रणिपत्य ऋषींश्च तान्॥ ४९॥

The prominent mountains like Udaya, Hemakūṭa, Ramayak, Mandara, Uddālaka, Vāruṇa, Varāha, Garuḍāsana, Śuktimān, Vegasānu, Dṛḍaśṛṅga, Śṛṅgavān, Citrakūṭa, Trikūṭa, Mandarācala, Vindhya, Malaya, Pāriyātrā, Durdara, Kailāsa, Mahendra, Niṣadha, Añjana and other small mountains saluted hermits and took their place in the assembly.

ततो गिरीशः स्वां भार्यां मेनामाहूतवांश्च सः।

समागच्छतु कल्याणी समं पुत्रेण भामिनी॥ ५०॥

The king mountain then called his wife Menā. "Come, blessed lady, together with your son."

साऽभिवन्द्य ऋषीणां च चरणांश्च तपस्विनी।
सर्वान्ज्ञातीन्समाभाष्य विवेश ससुता ततः॥५१॥

She then bowed her head before the hermits, saw for permission from courtiers and took seat with her son.

ततोऽद्रिषु महाशैल उपविष्टेषु नारद।
उवाच वाक्यं वाक्यज्ञः सर्वानाभाष्य सुस्वरम्॥५२॥

O Nārada! When all mountains seated comfortably, Himālaya sought their permission and said-

हिमवानुवाच–

इम सप्तर्षयः पुण्या याचितारः सुतां मम।
महेश्वरार्थं कन्यां तु तद्यावेद्यं भवत्सु वै॥५३॥

Himavān said- these noble soul seven hermits are begging hand of my daughter for god Śaṅkara. I have to put this only matter before you all.

तद्वदध्वं यथा प्रज्ञं ज्ञातयो यूयमेव मे।
नोल्लङ्घ्य युष्मान्दास्यामि तत्क्षमं वक्तुमर्हथ॥५४॥

You all are my sanguine and siblings. Please, forward your well thought submissions. I will not offer my daughter in violation to your opinion. Hence, please, give your valuable suggestion on the matter.

पुलस्त्य उवाच–

हिमवद्वचनं श्रुत्वा मेर्वाद्याः स्थावरोत्तमाः।
सर्व एवाब्रुवन् वाक्यं स्थिताः स्वेष्वासनेषु ते॥५५॥

Pulastya said : Listening to the words of Himavata, Meru and all other great mountains suggested happily.

याचिताश्च मुनयो वरस्त्रिपुरहा हरः।
दीयतां शैल कालीयं जामाताऽभिमतो हि नः॥५६॥

When Saptarṣis are begging Kālī for Śaṅkara, the killer of Tripura monster, there should be no delay in saying O.K. we request you king to give the hand of your daughter in the hand of Śaṅkara. We give our consent to see Śaṅkara as son-in-law.

मेनाप्यथाह भर्तारं शृणु शैलेन्द्र मद्वचः।
पितॄनाराध्य दत्तैस्तैर्दत्ताऽनेनैव हेतुना॥५७॥
यस्त्वस्यां भूतपतिना पुत्रो जातो भविष्यति।
स हनिष्यति दैत्येन्द्रं महिषं तारकं तथा॥५८॥

Menā said to her husband- O king mountain! Listen to me. The gods had offered me to you by paying homage to ancestors with a purpose that my daughters son will take birth from Śaṅkara and he shall kill the demon king Mahiṣa and Tāraka.

इत्येवं मेनया प्रोक्तः शैलैः शैलेश्वरः सुताम्।
प्रोवाच पुत्रि दत्ताऽसि शर्वाय त्वं मयाऽधुना॥५९॥

When so suggested by Menā and mountains, Himavān said to his daughter- O daughter! I have given you this day to Śaṅkara.

ऋषीनुवाच कालीयं मम पुत्री तपोधनाः।
प्रणामं शंकरवधूर्भक्तिनम्रा करोति वः॥६०॥

He said to hermits- O austere sages! My daughter and now Śaṅkara's bride humbly salutes you all.

ततोऽप्यरुन्धती कालीमङ्कमारोप्य चाटुकैः।
लज्जमानां समाश्वास्य हरनामोदितैः शुभैः॥६१॥

Arundhatī picked up Kālī in her lap and effaced her hesitation with chanting the noble names of Śaṅkara.

ततः सप्तर्षयः प्रोचुः शैलराज निशामय।
जामित्रगुणसंयुक्तां तिथिं पुण्यां सुमङ्गलाम्॥६२॥
उत्तराफाल्गुनीयोगं तृतीयेऽह्नि हिमांशुमान्।
गमिष्यति च तत्रोक्तो मुहूर्त्तो मैत्रनामकः॥६३॥

Saptarṣis then said- O king mountain! Listen to now the auspicious day matching with the quality of Jāmātā. On the third day from today, the moon will join the constellation Uttarāphālgunī. It is called "Maitra" ceremony.

तस्यां तिथ्यां हरः पाणिं ग्रहीष्यति समन्त्रकम्।
तव पुत्र्या वयं यामस्तदनुज्ञातुमर्हसि॥६४॥

God Śaṅkara will accept the hand of your daughter with Vedic procedure on that day. Now, we ask your permission to return from here.

ततः संपूज्य विधिना फलमूलादिभिः शुभैः।
विसर्जयामास शनैः शैलराड् ऋषिपुंगवान्॥६५॥

After worshipping them, the king mountain then bade farewell to those hermits by offering tasty fruits and roots.

तेऽप्याजग्मुर्महावेगात्त्वाक्रम्य मरुदालयम्।
आसाद्य मन्दरगिरिं भूयोऽपश्यन्त शंकरम्॥६६॥
प्रणम्योचुर्महेशानं भवान् भर्ताऽद्रिजा वधूः।
सब्रह्मकास्त्रयो लोका द्रक्ष्यन्ति घनवाहनम्॥६७॥

They came at Mandaragiri through sky route, saluted Śaṅkara and said- "You are bridegroom and Girijā is your bride from now. The creatures of three worlds including Brahmā will see Ghanavāhana (Śiva).

ततो महेश्वरः प्रीतो ऋषीन् सर्वाननुक्रमात्।
पूजयामास विधिना अरुन्धत्या समं हरः॥६८॥

Śaṅkara then happily provided entertainment and honour in orderly manner to Saptaṛṣis including Arundhatī.

ततः संपूजिता जग्मुः सुराणां मन्त्रणाय ते।
तेऽप्याजग्मुर्हरं द्रष्टुं ब्रह्मविष्णिवन्द्रभास्कराः॥६९॥

They went to invited all gods after getting worship from Śiva so decent. Brahmā, Viṣṇu, Indra and sun etc. gods to came to see Śiva.

गेहं ततोऽभ्येत्य महेश्वरस्य
कृतप्रणामा विविशुर्महर्षे।
सस्मार नन्दिप्रमुखांश्च सर्वा-
नभ्येत्य ते वन्द्य हरं निषण्णाः॥७०॥

O great sage! Having visited there, they all saluted Śiva and entered into the home. Śiva summoned Nandī etc. gaṇas. They came, saluted and then seated there.

देवैर्गणैश्चापि वृतो गिरीशः
स शोभते मुक्तजटाग्रभारः।
यथा वने सर्ज्जकदम्बमध्ये
प्ररोहमूलोऽथ वनस्पतिर्वा॥७१॥

Śaṅkara surrounded by gods and gaṇas with his opened matted hair was seen as banyan tree grown between the Sarjja and Kadamba trees in the forest.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे उमासंभवे
गौरीविवाहे द्विपञ्चाशत्तमोऽध्यायः॥५२॥

Chapter 53

The marriage of Pārvatī and Śiva

पुलस्त्य उवाच–

समागतान्सुरान्दृष्ट्वा नन्दिराख्यातवान्विभोः।

अथोत्थाय हरिं भक्त्या परिष्वज्य न्यपीडयत्॥ १॥

Pulastya said- Nandī informed Śaṅkara about the arrival of all gods there. Śaṅkara stood up and embraced god Viṣṇu with sheer obeisance.

ब्रह्माणं शिरसा नत्वा समाभाष्य शतक्रतुम्।

आलोक्यान्यान् सुरगणान् संभावयत् स शंकरः॥ २॥

Śaṅkara bowed before Brahmā in salute, asked Indra his well being and expressed honour for other gods by turning towards them.

गणाश्च जय देवेति वीरभद्रपुरोगमाः।

शैवाः पाशुपताद्याश्च विविशुर्मन्दराचलम्॥ ३॥

The followers of Śiva Vīrabhadra etc. the Pāśupatas, entered in Mandarācala with pronounciating "victory to god".

ततस्तस्मान्महाशैलं कैलासं सह दैवतैः।

जगाम भगवान् शर्वः कर्तुं वैवाहिकं विधिम्॥ ४॥

God Śiva then climbed on Kailāśa, the great mountain for performing the rituals of marriage. All gods were also present there.

ततस्तस्मिन् महाशैले देवमाताऽदितिः शुभा।

सुरभिः सुरमा चान्याश्चक्रुर्मण्डनमाकुलाः॥ ५॥

Aditi, the revered mother of gods, Surabhi, Surasā and other women then decorated Śiva there.

महास्थिशेखरी चारुरोचनातिलको हरः।

सिंहाजिनी चालिनीलभुजंगकृतकुण्डलः॥ ६॥

महाहिरत्नवलयो हारकेयूरनूपुरः।

समुन्नतजटाभारो वृषभस्थो विराजते॥ ७॥

Śaṅkara with skull, gorocana tilaka on forehead, tiger's hide on body, ear-ring of serpent blue (black) like bee, bangle of serpents gem, garland, keyūra and nūpura and long ascending matted hair then rode on bull.

तस्याग्रतो गणाः स्वैः स्वैरारूढा यान्ति वाहनैः।
देवाश्च पृष्ठतो जग्मुर्हुताशनपुरोगमाः॥ ८॥

His gaṇas were marching ahead on their respective carriages (vāhana) with Agni as their leader and other gods followed him.

वैनतेयं समारूढः सह लक्ष्म्या जनार्दनः।
प्रयाति देवपार्श्वस्थो हंसेन च पितामहः॥ ९॥

On both collateral's of Śiva, there were Viṣṇu on eagle and Brahmā on swan.

गजाधिरूढो देवेन्द्रश्छत्रं शुक्लपटं विभोः।
धारयामास विततं शच्या सह सहस्रदृक्॥ १०॥

Indra, the thousand eyed god rode on elephant and held a wide umbrella of white cloth.

यमुना सरितां श्रेष्ठा बालव्यजनमुत्तमम्।
श्वेतं प्रगृह्य हस्तेन कच्छपे संस्थिता ययौ॥ ११॥

Yamunā, the best river rode on tortoise and began to walk with white fan (camvara) in her hand.

हंसकुन्देन्दुसङ्काशं बालव्यजनमुत्तमम्।
सरस्वती सरिच्छ्रेष्ठा गजारूढा समादधे॥ १२॥

The holiest river Sarasvatī too rode on elephant with fan (camvara) analogous to Haṁsa, Kunda and Indu.

ऋतवः षट् समादाय कुसुमं गन्धसंयुतम्।
पञ्चवर्णं महेशानं जग्मुस्ते कामचारिणः॥ १३॥

The six seasons began to walk with procession with five-coloured fragrant flowers.

मत्तमैरावतनिभं गजमारुह्य वेगवान्।
अनुलेपनमादाय ययौ तत्र पृथूदकः॥ १४

Pṛthūdaka rode on elephant intoxicant as Airāvata and began walking with smearing items (anulepana).

गन्धर्वास्तुम्बरुमुखा गायन्तो मधुरस्वरम्।
अनुजग्मुर्महादेवं वादयन्तश्च किंनराः॥ १५॥

Gandharvas including Tumbaru moved with singing melodious songs and Kinnara with plying on musical instruments. They were at the back side of Śiva.

नृत्यन्त्योऽप्सरसश्चैव स्तुवन्तो मुनयश्च तम्।
गन्धर्वा यान्ति देवेशं त्रिणेत्रं शूलपाणिनम्॥ १६॥

The nymphs moved dancing and sages and Gandharva moved with chanting psalms on Śūlapāṇi Trilocana.

एकादश तथा कोट्यो रुद्राणां तत्र वै ययुः।
द्वादशैवादितेयानामष्टौ कोट्यो वसूनपि॥ १७॥
सप्तषष्टिस्तथा कोट्यो गणानामृषिसत्तम।
चतुर्विंशत्तथा जग्मुर्ऋषीणामूर्ध्वरेतसाम्॥ १८॥

O great sages! Thus, eleven crore Rudras, twelve crore Ādityas, eight crore Vasus, Sixty seven crore gaṇas and twenty four crore Udhrvaretā hermit took departure from there.

असंख्यातानि यूथानि यक्षकिन्नररक्षसाम्।
अनुजग्मुर्महेशानं विवाहाय समाकुलाः॥ १९॥

Yakṣa, Kinnara and monsters were in uncountable groups and all were moved impatiently for the marriage of Śiva. They were following god Śaṅkara.

ततः क्षणेन देवेशः क्ष्माधराधिपतेस्तलम्।
संप्राप्तस्त्वागमन् शैलाः कुञ्जरस्थाः समन्ततः॥ २०॥

The god of gods reached on Himālaya within second. The mountains rode on elephants had surrounded him from four sides.

ततो ननाम भगवांस्त्रिणेत्रः स्थावराधिपम्।
शैलाः प्रणेमुरीशानं ततोऽसौ मुदितोऽभवत्॥ २१॥

God Śaṅkara saluted the king mountain and other mountains saluted Śiva. He was filled with you.

समं सुरैः पार्षदैश्च विवेश वृषकेतनः।
नन्दिना दर्शिते मार्गे शैलराजपुरं महत्॥ २२॥

God Śaṅkara on bull entered in the grand palace of king mountain with gods and counsellors following Nandī the guide.

जीमूतकेतुरायात इत्येवं नगरस्त्रियः।
निजं कर्म परित्यज्य दर्शनव्यापृताभवन्॥ २३॥

The women living in city left their respective works and engrossed in seeing Jīmūtaketu Śaṅkara when the heard commotion of his arrival.

माल्यर्द्धमन्या चादाय करेणैकेन भामिनी।
केशपाशं द्वितीयेन शंकराभिमुखी गता॥ २४॥

A woman with half made garland in one hand and scattered hair on other, rushed towards Śaṅkara.

अन्याऽलक्तकरागाढ्यं पादं कृत्वाकुलेक्षणा।
अनलक्तकमेकं हि हरं द्रष्टुमुपागता॥ २५॥

Another woman was smearing mahāvara on her feet but when she heard the commotion, forgot that she had smeared mahāvara on a single foot.

एकेनाक्ष्णाऽञ्जितेनैव श्रुत्वा भीममुपागतम्।
साञ्जनां च प्रगृह्यान्या शलाकां सुष्ठु धावति॥ २६॥

One more woman rushed towards Śiva with Añjana on a eye and the pouch and splint for other eye.

अन्या सरसनं वासः पाणिनादाय सुन्दरी।
उन्मत्तेवागमन्नग्ना हरदर्शनलालसा॥ २७॥

In a passion to see Śaṅkara, another woman had forgotten that she was changing apparels. She rushed naked with clothes on her hand.

अन्याऽतिक्रान्तमीशानं श्रुत्वा स्तनभरालसा।
अनिन्दत रुषा बाला यौवनं स्वं कृशोदरी॥ २८॥

On thin loin virgin with heavy breasts felt uneasiness due to mature youth while running and began to condemn her youth for such disturbance in seeing Śaṅkara.

इत्थं स नागरस्त्रीणां क्षोभं संजनयन् हरः।
जगाम वृषभारूढो दिव्यं श्वशुरमन्दिरम्॥ २९॥

Śaṅkara on bull thus, entered in the divine palace of his father-in-law by arousing passions in the heart of the women living in that city.

ततः प्रविष्टं प्रसमीक्ष्य शंभुं
शैलेन्द्रवेश्मन्यबला ब्रुवन्ति।
स्थाने तपो दुश्चरमम्बिकाया-
श्चीर्णं महानेष सुरस्तु शंभुः॥ ३०॥

The women present in the palace said king mountain that the penance has been rightly observed as Śaṅkara is indeed, a great god.

स एष येनाङ्गमनङ्गतां कृतं
कन्दर्पनाम्नः कुसुमायुधस्य।
क्रतोः क्षयी दक्षविनाशकर्त्ता
भगाक्षिहा शूलधरः पिनाकी॥ ३१॥

This Śaṅkara had once set in fire Kandarpa (god of sex). He is Kratukṣayī, Dakṣa destroyer, Bhagākṣi hantā, Śūladhara and Pinākī.

नमो नमः शंकर शूलपाणे
मृगारिचर्माम्बर कालशत्रो।
महाहिहाराङ्कितकुण्डलाय
नमो नमः पार्वतिवल्लभाय॥ ३२॥

O Śaṅkara, the holder of trident, the wearer of the tiger's skin, the subduer of Kāla, the god of death, the wearer of the necklace and Kuṇḍala of great serpents, lover of Pārvatī! "Frequent salute to you."

इत्थं संस्तूयमानः सुरपतिविधृतेनातपत्रेण शंभुः
सिद्धैर्वन्द्यः सयक्षैरहिकृतवलयी चारुभस्मोपलिप्तः।
अग्रस्थेनाग्रजेन प्रमुदितमनसा विष्णुना चानुगेन
वैवाहीं मङ्गलाढ्यां हुतवहमुदितामारुरोहाथ वेदीम्॥

So propitiated and shadowed by umbrella held by Indra, adorable to Siddhas and Yakṣas, with the bracelet of a snake, ash-smeared body, with Brahmā delighted at heart before him, followed by Viṣṇu, Śiva went at the marital altar where sacred fire was blazing.

आयाति त्रिपुरान्तके सहचरैः सार्धं च सप्तर्षिभि
र्व्यग्रोऽभूद्गिरिराजवेश्मनि जनः काल्याः समालंकृतौ।
व्याकुल्यं समुपागताश्च गिरयः पूजादिना देवताः
प्रायो व्याकुलिता भवन्ति सुहृदः कन्याविवाहोत्सुकाः॥

The citizen and inhabitants of palace were busy with making-up Kālī, giving proper entertainment to gods when Śiva visited there with his attendants and Saptarṣis. The gentlemen usually keep them busy with serving the guests so came.

प्रसाध्य देवीं गिरिजां ततः स्त्रियो
दुकूलशुक्लाभिवृताङ्गयष्टिकाम्।
भ्रात्रा सुनाभेन तदोत्सवे कृते
सा शंकराभ्याशमथोपपादिता॥ ३५॥

The women decorated Pārvatī with white silk garments and her brother Sunābha took her to Śaṅkara for marital rituals to be performed.

ततः शुभे हर्म्यतले हिरण्मये
स्थिताः सुराः शंकरकालिचेष्टितम्।
पश्यन्ति देवोऽपि समं कृशाङ्ग्या
लोकानुजुष्टुं पदमाससाद॥ ३६॥

The gods seated in gold studded palace began to see the marital rituals of Śaṅkara and Pārvatī. Mahādeva too seated at the sacred place with thin body Pārvatī.

यत्र क्रीडा विचित्राः सुकुसुमतरवो वारिणो बिन्दुपातै-
र्गन्धाढ्यैर्गन्धचूर्णैः प्रविरलमवनौ गुण्ठितौ गुण्डिकायाम्
मुक्तादामैः प्रकामं हरगिरितनया क्रीडनार्थं तदाऽघ्नत्
पश्चात् सिन्दूरपुञ्जैरविरततवितैश्चक्रतुः क्ष्मां सुरक्ताम्॥

In a circled land duly decorated by beautiful flowers, Śaṅkara and Pārvatī sprinkled water and fragrant scents on each other. They hit each other by Muktādāma and then made the earth red by pouring vermilion.

ए वं क्रीडां हरः कृत्वा समं च गिरिकन्यया।
आगच्छद् दक्षिणां वेदिमृषिभिः सेवितां दृढाम्॥ ३८॥

Thus, Śaṅkara with the daughter of Himālaya came at the south altar surrounded by Ṛsis when such playing was over.

अथाजगाम हिमवान् शुक्लाम्बरधरः शुचिः।
पवित्रपाणिरादाय मधुपर्कमथोज्ज्वलम्॥ ३९॥

Then Himavān came there with white madhuparka. He had put Pavitrī and white garments on body.

उपविष्टस्त्रिनेत्रस्तु शाक्रीं दिशमपश्यत।
सप्तर्षिकांश्च शैलेन्द्रः सूपविष्टोऽवलोकयन्॥ ४०॥

Śaṅkara was looking at east direction while seated and the king mountain took seat properly facing Saptarṣīs.

सुखासीनस्य शर्वस्य कृताञ्जलिपुटो गिरिः।
प्रोवाच वचनं श्रीमान् धर्मसाधनमात्मनः॥ ४१॥

The mountain (Himālaya) with folded hands spoke words leading to virtue and merit to Śaṅkara-

हिमवानुवाच–

मत्पुत्रीं भगवान् कालीं पौत्रीं च पुलहाग्रजे।
पितृणामपि दौहित्रीं प्रतीच्छेमां मयोदिताम्॥ ४२॥

Himavān said- O god! Please, accept the grand daughter of Pulahāgraja, Pitara's daughter's daughter and my daughter being so given to you.

पुलस्त्य उवाच–

इत्येवमुक्त्वा शैलेन्द्रो हस्तं हस्तेन योजयन्।
प्रादात् प्रतीच्छ भगवन् इदमुच्चैरुदीरयन्॥ ४३॥

Pulastya said- "With these words the king mountain joined the hand of Pārvatī with that of Śaṅkara and pronounced loudly- O god! Accept her."

हर उवाच–

न मेऽस्ति माता न पिता तथैव
न ज्ञातयो वाऽपि च बान्धवाद्याः।
निराश्रयोऽहं गिरिशृङ्गवासी
सुतां प्रतीच्छामि तवाद्रिराज॥ ४४॥

Śaṅkara said- O king mountain! I am without father, mother, coparceners or siblings. I live on the peak of a mountain lonely. I accept your daughter.

इत्येवमुक्त्वा वरदोऽवपीडयत्
करं करेणादिकुमारिकायाः।
सा चापि संस्पर्शमवाप्य शंभोः
परां मुदं लब्धवती सुरर्षे॥ ४५॥

With these words, Śaṅkara took the hand of Pārvatī in his hand. O divine hermit! A touch with Śaṅkara's hand pleased her also.

तथाऽधिरूढो वरदोऽथ वेदिं
सहाद्रिपुत्र्या मधुपर्कमश्नन्।
दत्त्वा च लाजान् कलमस्य शुक्लां-
स्ततो विरञ्ची गिरिजामुवाच॥४६॥

Then Śaṅkara seated on altar with mountain daughter while eating madhuparka. Then Brahmā gave white fried paddy (khīla) to Pārvatī and said-

कालि पश्यस्व वदनं भर्तु शशधरप्रभम्।
समदृष्टिः स्थिरा कुरुष्वाग्नेः प्रदक्षिणम्॥४७॥

O Kālī look at the moon like face of your husband and do pradakṣiṇā (round turn) of fire by maintaining all equity in mind.

ततोऽम्बिका हरमुखे दृष्टे शैत्यमुपागता।
यथाऽर्करश्मिसंतप्ता प्राप्य वृष्टिमिवावनी॥४८॥

When Pārvatī looked at the face of Śaṅkara, she felt herself so satiated as the earth satiates with water of rain after excessive warm by the sun.

भूयः प्राह विभोर्वक्त्रमीक्षस्वेति पितामहः।
लज्जया साऽपि दृष्टेति शनैर्ब्रह्माणमब्रवीत्॥४९॥

Pitāmaha said again- "Look at the face of Vibhu." She hesitatingly replied- "I have seen".

समं गिरिजया तेन हुताशस्त्रिःप्रदक्षिणम्।
कृतो लाजाश्च हविषा समं क्षिप्ता हुताशने॥५०॥

Pārvatī then made three Parikramās of fire and offered lāvā (khīla) with the oblation (haviṣya) to fire.

ततो हराङ्घ्रिर्मालिन्या गृहीतो दायकारणात्।
किं याचसि च दास्यामि मुञ्चस्वेति हरोऽब्रवीत्॥५१॥

Mālinī caught the feet of Śaṅkara with demand of Nega (reward). Śaṅkara asked- "Leave my feet and ask what do you want. I will certainly give it to you."

मालिनी शंकरं प्राह मत्सख्या देहि शंकर।
सौभाग्यं निजगोत्रीयं ततो मोक्षमवाप्स्यसि॥५२॥

Mālinī said- O Śaṅkara! Give my friend the pleasure of your gotra. Only the, I will leave your feet.

अथोवाच महादेवो दत्तं मालिनि मुञ्च माम्।
सौभाग्यं निजगोत्रीयं योऽस्यास्तं शृणु वच्मि ते॥५३॥

Mahādeva said- O Mālinī! I have given it and please, leave my feet. I tell you her pleasure of gotra. Listen to it.

योऽसौ पीताम्बरधरः शङ्खधृङ् मधुसूदनः।
एतदीयो हि सौभाग्यो दत्तोऽमुत्रेमेव हि॥५४॥

I give the prosperity of Madhusūdana holding Pitāmbara and conch and my own gotra.

इत्येवमुक्ते वचने प्रमुमोच वृषध्वजम्।
मालिनी निजगोत्रस्य शुभचारित्रमालिनी॥५५॥

Thus, the high conduct Mālinī left the feet of Śaṅkara when he undertook properly and in expressive words.

यदा हरो हि मालिन्या गृहीतश्चरणे शुभे।
तदा कालीमुखं ब्रह्मा ददर्श शशिनोऽधिकम्॥५६॥

Brahmā saw the face of Kālī, more beautiful than the moon when Mālinī had suddenly caught the feet of Śaṅkara.

तद् दृष्ट्वा क्षोभमगमत् शुक्रच्युतिमवाप च।
तच्छुक्रं बालुकायां च खिलीचक्रे ससाध्वसः॥५७॥

An attractive sight of Kālī excited Brahmā and his semen ejaculated. On account of fear, he covered the semen by throwing lump of sand on it.

ततोऽब्रवीद्धरो ब्रह्मन्न द्विजान् हन्तुमर्हसि।
अमी महर्षयो धन्या बालखिल्याः पितामह॥५८॥

Śaṅkara knew the fact and said- O Brahman! Don't slaughter Brahmins. These all are Bālkhilya hermits, so graced by you.

ततो महेशवाक्यान्ते समुत्तस्थुस्तपस्विनः।
अष्टाशीतिसहस्राणि बालखिल्या इति स्मृताः॥५९॥

As the statement of Śaṅkara could over, there originated eighty eight thousand Bālkhilya ascetics from the sand.

ततो विवाहे निर्वृत्ते प्रविष्टः कौतुकं हरः।
रेमे सहोमया रात्रिं प्रभाते पुनरुत्थितः॥ ६०॥

Śaṅkara went Kautukāgāra (isolated place) when marriage was fully solemnised. He enjoyed courtship with Pārvatī at night and got up early in the next morning.

ततोऽद्रिपुत्रीं समवाप्य शंभुः
सर्वैः समं भूतगणैश्च हृष्टः।
संपूजितः पर्वतपार्थिवेन
स मन्दरं शीघ्रमुपाजगाम॥ ६१॥

Śaṅkara was happy to receive Pārvatī as his bride and came back at Mandarācala immediately when king mountain had duly entertained him with all gods and Bhūtagaṇas.

ततः सुरान् ब्रह्महरीन्द्रमुख्यान्
प्रणम्य संपूज्य यथाविभागम्।
विसृज्य भूतैः सहितो महीध्र-
मध्यावसन्मन्दरमष्टमूर्तिः॥ ६२॥

Aṣṭamūrti Śaṅkara then honoured and provided entertainment to Brahmā, Viṣṇu, Indra etc. gods, saluted them and bade farewell. He then began to live on Mandara mountain with his Bhūtagaṇas.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे उमासंभवे
गौरीविवाहो नाम त्रिपञ्चाशत्तमोऽध्यायः॥ ५३॥

Chapter 54

Birth of Gaṇeśa

पुलस्त्य उवाच

ततो गिरौ वसन् रुद्रः स्वेच्छया विचरन् मुने।

विश्वकर्माणमाहूय प्रवोच कुरु मे गृहम्॥ १॥

Pulastya said- O sage! Once Śaṅkara said Viśvakarmā while living on the Mandara mountain happily- "construct a house for me."

ततश्चकार शर्वस्य गृहं स्वस्तिकलक्षणम्।

योजनानि चतुःषष्टिः प्रमाणेन हिरण्मयम्॥ २॥

He constructed a house as long as sixty four yojana, marked with Svāstika and gold-work severally.

दन्ततोरणनिर्व्यूहं मुक्ताजालान्तरं शुभम्।

शुद्धस्फटिकसोपानं वैडूर्यैकृतरूपकम्॥ ३॥

The gates were built by ivory and decorated by decent pearl studded tapestry. The stairs were made of pure sphaṭika studded with Vaidūryamaṇi.

सप्तकक्षं सुविस्तीर्णं सर्वैं समुदितं गुणैः।

ततो देवपतिश्चक्रे यज्ञं गार्हस्थ्यलक्षणम्॥ ४॥

That huge house with seven spacious rooms was all facilitating. The god of gods then performed the household yajña there.

तं पूर्वचरितं मार्गमनुयाति स्म शङ्करः।

तथा सतस्त्रिनेत्रस्य महान् कालोऽभ्यगान्मुने॥ ५॥

God Śaṅkara followed the couple-life and kept himself busy in merriment's. O sage! A prolong period passed to such routine of god Śaṅkara.

रमतः सह पार्वत्या धर्मापेक्षी जगत्पतिः।

ततः कदाचिन्नर्मार्थं कालीत्युक्ता भवेन हि॥ ६॥

One day while passing the house-hold life peacefully, god Śaṅkara marked at Girijā by addressing her as Kālī.

पार्वती मन्युनाविष्टा शंकरं वाक्यमब्रवीत्।

संरोहतीषुणा विद्धं वनं परशुना हतम्।

वाचा दुरुक्तं बीभत्सं न प्ररोहति वाक्क्षतम्॥ ७॥

वाक्सायका वदनान्निष्पतन्ति

तैराहतः शोचति रात्र्यहानि।

न तान्विमुञ्चेत हि पण्डितो जन-

स्तदद्य धर्मं वितथं त्वया कृतम्॥ ८॥

7- Pārvatī filled with anger and said- "A forest cut-off by axe and penetrated by arrow again can flourish with greenery but the injury inflicted by speech is never recovered. The people so penetrated by harsh words do wailing day and night. Hence, harsh words should not be inflicted by conscious people on others. You have infringed that religion today.

तस्माद्व्रजामि देवेश तपस्तप्तुमनुत्तमम्।

तथा यतिष्ये न यथा भवान् कालीति वक्ष्यति॥ ९॥

Hence, O Mahādeva! I am going to observe the supreme penance. I will do effort so decent that you will never again address me as Kālī.

इत्येवमुक्त्वा गिरिजा प्रणम्य च महेश्वरम्।
अनुज्ञाता त्रिणेत्रेण दिवमेवोत्पपात ह॥ १०॥

With these words Pārvatī saluted god Śaṅkara, asked his permission and moved through the sky route.

समुत्पत्य च वेगेन हिमाद्रिशिखरं शिवम्।
टङ्कच्छिन्नं प्रयत्नेन विधात्रा निर्मितं यथा॥ ११॥

She went at the ridge of Himādri appearing as if it made Brahmā pointed to skilful cutting.

ततोऽवतीर्य सस्मार जयां च विजयां तथा।
जयन्तीं च महापुण्यां चतुर्थीमपराजिताम्॥ १२॥

On descending from sky at mountain, she remembered Jayā, Vijayā, Mahāpuṇyā, Jayantī and Aparājitā.

ताः संस्मृताः समाजग्मुः कालीं द्रष्टुं हि देवताः।
अनुज्ञातास्तथा देव्याः शुश्रूषां चक्रिरे शुभाः॥ १३॥

All these goddesses just then came to see Kālī. All these began to serve her.

ततस्तपसि पार्वत्यां स्थितायां हिमवद्वनात्।
समाजगाम तं देशं व्याघ्रो दंष्ट्रानखायुधः॥ १४॥

When Pārvatī seated on penance, a tiger having sharp teeth and nails came there from a adjacent forest.

एकपादस्थितायां तु देव्यां व्याघ्रस्त्वचिन्तयत्।
यदा पतिष्यते चेयं तदादास्यामि वै अहम्॥ १५॥

He thought to pounce and eat flesh of Pārvatī when she will fall because she was stood on her single foot.

इत्येवं चिन्तयन्नेव दत्तदृष्टिर्मृगाधिपः।
पश्यमानस्तु वदनमेकदृष्टिरजायत॥ १६॥

That tiger stared at the face of Pārvatī with an imagination that soon or after, she will fall from mountain and he will then satiate his hunger.

ततो वर्षशतं देवी गृणन्ती ब्रह्मणः पदम्।
तपोऽतप्यत्ततोऽभ्यागाद् ब्रह्मा त्रिभुवनेश्वरः॥ १७॥

Then the goddess did penance as long as the period of one hundred years. She was chanting Brahma mantra. Brahmā, the master of three-worlds then appeared there.

पितामहस्ततोवाच देवीं प्रीतोऽस्मि शाश्वते।
तपसा धूतपापाऽसि वरं वृणु यथेप्सितम्॥ १८॥

Brahmā said to goddess- O Sanātanī! I am glad to see you. You are absolved of sins now. Ask whatever pleases you.

अथोवाच वचः काली व्याघ्रस्य कमलोद्भव।
वरदो भव तेनाहं यास्ये प्रीतिमनुत्तमाम्॥ १९॥

Kālī replied- O lotus born! Please, grace on this tiger. It will really be the more cause for my pleasure.

ततः प्रादाद्वरं ब्रह्मा व्याघ्रस्याद्भुतकर्मणः।
गाणपत्यं विभौ भक्तिमजेयत्वं च धर्मिताम्॥ २०॥

Brahmā bestowed that tiger the leadership of gaṇas, devotion for Śaṅkara, religion abiding and unconquered.

वरं व्याघ्राय दत्त्वैवं शिवकान्तामथाब्रवीत्।
वृणीष्व वरमव्यग्रा वरं दास्ये तवाम्बिके॥ २१॥

He said to Pārvatī after blessing the tiger- O Ambikā! Ask anything with balanced mind and heart. I will bestow you with that thing.

ततो वरं गिरिसुता प्राह देवी पितामहम्।
वरः प्रदीयतां मह्यं वर्णं कनकसंनिभम्॥ २२॥

Pārvatī said to Brahmā! O Brahmin! I want to see my complexion as fair as the gold.

तथेत्युक्त्वा गतो ब्रह्मा पार्वती चाभवत्ततः।
कोशं कृष्णं परित्यज्य पद्मकिञ्जल्कसन्निभा॥ २३॥

Brahmā blessed by saying- "May it be as desired." He then returned to his abode. The dark complexion of Pārvatī too turned into a complexion like ovule of lotus.

तस्मात् कोशाच्च संजाता भूयः कात्यायनी मुने।
तामभ्येत्य सहस्राक्षः प्रतिजग्राह दक्षिणाम्।
प्रोवाच गिरिजां देवो वाक्यं स्वार्थाय वासवः॥ २४॥

O sage! Kātyāyanī originated from that dark complexion. The thousand eyed Indra

received daksiṇā from her. He requested Pārvatī-

इन्द्र उवाच

इयं प्रदीयतां मह्यं भगिनी मेऽस्तु कौशिकी।

त्वत्कोशसंभवा चेयं कौशिकी कौशिकोऽप्यहम्॥ २५॥

Indra said- "Please, give her to me. May this Kauśikī be my sister from today. As she has originated from your complexion, it is Kauśikī and I myself is Kauśika also.

तां प्रादादिति संश्रुत्य कौशिकीं रूपसंयुताम्।

सहस्राक्षोऽपि तां गृह्य विन्ध्यं वेगाज्जगाम च॥ २६॥

King of gods, Indra took Kauśikī at Vindhyācala when Pārvatī stated- "I have given."

तत्र गत्वा त्वथोवाच तिष्ठस्वात्र महाचले।

पूज्यमाना सुरैर्नाम्ना ख्याता त्वं विन्ध्यवासिनी॥ २७॥

Indra said to Kauśikī at Vindhya! O mighty goddess! Live here. The gods will worship you and you will be popularly known as Vindhyavāsinī.

तत्र स्थाप्य हरिर्देवीं दत्त्वा सिंहं च वाहनम्।

भवामरारिहन्त्रीति उक्त्वा स्वर्गमुपागमत्॥ २८॥

He thus, settled the goddess there, offered a lion as carrier (vāhana) and wished- "May! You be killer to the enemies of gods." He then returned to the heaven.

उमाऽपि तं वरं लब्ध्वा मन्दरं पुनरेत्य च।

प्रणम्य च महेशानं स्थिता सविनयं मुने॥ २९॥

ततोऽमरगुरुः श्रीमान् पार्वत्या सहितोऽव्ययः।

तस्थौ वर्षसहस्रं हि महामोहनके मुने॥ ३०॥

O sage, being blessed with the boon, reaching Mandara again and bowing down to Maheśvara, Umā remained there modestly. O sage! Śrīmān (majestic), imperishable (Impersihable), Amaraguru (master of the gods) then remained immersed in sensual enjoyment with Pārvatī for one thousand years.

महामोहस्थिते रुद्रे भुवनाश्चेलुरुद्धताः।

चुक्षुभुः सागराः सप्त देवाश्च भयमागमन्॥ ३१॥

This existing of god Rudra in Mahāmoha made all creatures in three-worlds arbitrary and autocrat. They began to be corrupt. All the seven seas excited and the gods threatened.

ततः सुरा सहेन्द्रेण ब्रह्मणः सदनं गताः।

प्रणम्योचुर्महेशानं जगत् क्षुब्धं तु किं त्विदम्॥ ३२॥

The gods then visited at abode of Brahmā with Indra. They saluted Brahmā and asked- "Why has this entire world so excited?"

तानुवाच भवो नूनं महामोहनके स्थितः।

तेनाक्रान्तास्त्विमे लोका जग्मुः क्षोभं दुरत्ययम्॥ ३३॥

He replied- "It means Mahādeva is definitely existed in Mahāmohanaka. These lokas are excited as an impact of his being in Mahāmohanka.

इत्युक्त्वा सोऽभवत्तूष्णीं ततोऽम्यूचुः सुरा हरिम्।

आगच्छ शक्र गच्छामो यावत्तन्न समाप्यते॥ ३४॥

With these words, he observed silence. The gods then said to Indra. O Śakra! Unless Mahāmohanaka is over we should move.

समाप्ते मोहने बालो यः समुत्पत्स्यतेऽव्ययः।

स नूनं देवराजस्य पदमैन्द्रं हरिष्यति॥ ३५॥

The child born on the salvation of affection, shall be immortal and snatch the position of Indra definitely.

ततोऽमराणां वचनाद् विवेको बलघातिनः।

भयाज्ज्ञानं ततो नष्टं भाविकर्मप्रचोदनात्॥ ३६॥

The desecration on account of so said by gods and knowledge on account of fear was lost in Indra as something otherwise was wished by almighty.

ततः शक्रः सुरैः सार्धं वह्निना च सहस्रदृक्।

जगाम मन्दरगिरिं तच्छृङ्गे न्यविशत्तम॥ ३७॥

The thousand eyed Indra then went at the mountain Mandara with fire god and others. They seated on its peak.

अशक्ताः सर्व एवैते प्रवेष्टुं तद्भवाजिरम्।

चिन्तयित्वा तु सुचिरं पावकं ते व्यसर्जयन्॥ ३८॥

They however, could not enter into the house of Mahādeva. After a long run deliberation, they first sent fire there.

स चाभ्येत्य सुरश्रेष्ठो दृष्ट्वा द्वारे च नन्दिनम्।
दुष्प्रवेशं च तं मत्वा चिन्तां वह्निः परां गतः॥३९॥

The god fire went there, saw Nandī at the gate, thought it impossible to enter and worried.

स तु चिन्तार्णवे मग्नः प्रापश्यच्छंभुसद्मनः।
निष्कामन्तीं महापङ्क्तिं हंसानां विमलां तथा॥४०॥

As he was worrying, he saw a huge row of swans coming out from the house of Śambhu.

असावुपाय इत्युक्त्वा हंसरूपो हुताशनः।
वञ्चयित्वा प्रतीहारं प्रविवेश हराजिरम्॥४१॥

Considering it a good option, the fire disguised as swan, defrauded the gate-keeper and thus, entered in the house of Mahādeva.

प्रविश्य सूक्ष्ममूर्त्तिश्च शिरोदेशे कपर्दिनः।
प्राह प्रहस्य गम्भीरं देवा द्वारि स्थिता इति॥४२॥

The micro body fire reached near the head of Mahādeva, laughed there and said in serious tone- "gods are stood at the gate."

तच्छ्रुत्वा सहसोत्थाय परित्यज्य गिरेः सुताम्।
विनिष्क्रान्तोऽजिराच्छर्वो वह्निना सह नारद॥४३॥

O Nārada! Mahādeva heard these words and got up immediately. He left Pārvatī aside and came out through corridor with fire.

विनिष्क्रान्ते सुरपतौ देवा मुदितमानसाः।
शिरोभिरवनीं जग्मुः सेन्द्रार्कशशिपावकाः॥४४॥

Seeing Śaṅkara came out from the room moon, sun and fire including Indra etc. became happy and in honour to Śiva, they all put their head on the ground.

ततः प्रीत्या सुरानाह वदध्वं कार्यमाशु मे।
प्रणामावनतानां वो दास्येऽहं वरमुत्तमम्॥४५॥

Then god Mahādeva said to gods- "Please, tell me the work. I will give you all as per desire.

देवा ऊचुः

यदि तुष्टोऽसि देवानां वरं दातुमिहेच्छसि।
तदिह त्यज्यतां तावन्महामैथुनमीश्वर॥४६॥

The gods said- O Īśvara! If you are pleased and wish to render the gods their desired, please, give up this Mahāmaithuna (great courtship) immediately.

ईश्वर उवाच

एवं भवतु संत्यक्तो मया भावोऽमरोत्तमाः।
ममेदं तेज उद्रिक्तं कश्चिद् देव प्रतीच्छतु॥४७॥

The gods said- O great gods! Be it as you desired. I give up the attachment. Any gods among you should entertain this semen within him.

पुलस्त्य उवाच

इत्युक्ताः शंभुना देवाः सेन्द्रचन्द्रदिवाकराः।
असीदन्त यथा मग्नाः पङ्के वृन्दारका उव॥४८॥

Pulastya said- Moon, sun etc. gods including Indra because very said like an elephant trapped in marshy land when they heard Śaṅkara.

सीदत्सु दैवतेष्वेवं हुताशोऽभ्येत्य शंकरम्।
प्रोवाच मुञ्च तेजस्त्वं प्रतीच्छाम्येष शंकर॥४९॥

The fire went to Śaṅkara when he saw the gods so sad and said- O Śaṅkara ejaculate please. I will hold it with me.

ततो मुमोच भगवांस्तद्रेतः स्कन्नमेव तु।
जलं तृषान्ते वै यद्वत्तैलपानं पिपासितः॥५०॥

God Śiva then released the semen which had trickled down, as if a thirsty man sometimes sips even the oil also to get rid of his thirst.

ततः पीते तेतसि वै शार्वे देवेन वह्निना।
स्वस्थाः सुराः समामन्त्र्य हरं जग्मुस्त्रिविष्टपम्॥५१॥

When the semen was so sipped by fire, the gods returned worryless to the heaven with permission of Śambhu.

संप्रयातेषु देवेषु हरोऽपि निजमन्दिरम्।
समभ्येत्य महादेवीमिदं वचनमब्रवीत्॥५२॥

Mahādeva too entered in his room on gods' departure and said to Mahādevī-

देवि देवैरिहाभ्येत्य यत्नात् प्रेष्य हुताशनम्।
नीत: प्रोक्तो निषिद्धस्तु पुत्रोत्पत्तिं तवोददरात्॥५३॥

O goddess! The gods called me by secretly sending fire here and suggested not to reproduce child from your womb.

साऽपि भर्तुर्वच: श्रुत्वा क्रुद्धा रक्तान्तलोचना।
शशाप दैवतान् सर्वान् नष्टपुत्रोद्भवा शिवा॥५४॥

The goddess was filled with anger for gods as they had denied her from the pleasure of being a mother. She cursed them-

यस्मान्नेच्छन्ति ते दुष्टा मम पुत्रमथौरसम्।
तस्मात्ते न जनिष्यन्ति स्वासु योषित्सु पुत्रकान्॥५५॥

As those wicked do not wish to see the birth of child from my womb, they shall also not reproduce children from their wives.

एवं शप्त्वा सुरान्गौरी शौचशालामुपागमत्।
आहूय मालिनीं स्नातुं मतिं चक्रे तपोधन॥५६॥

After so curse given, Gaurī entered in toilet called Mālinī and said that she wants to take bath.

मालिनी सुरभिं गृह्य श्लक्ष्णमुद्वर्तनं शुभा।
देव्यङ्गमुद्वर्तयते कराभ्यां कनकप्रभम्।
तत्स्वेदं पार्वती चैव मेने कीदृग्गुणेन हि॥५७॥

The beautiful Mālinī took fragrant massage matter and began to smear it on golden body of goddess by using both hands. Pārvatī began to ponder upon the property existed in perspiration.

मालिनी तूर्णमगमद्गृहं स्नानस्य कारणात्।
तस्यां गतायां शैलेयी मलाद्यत्रे गजाननम्॥५८॥

Mālinī went to bath room immediately. Gaurī build Gajānana from that perspiration.

चतुर्भुजं पीनवक्ष:पुरुषं लक्षणान्वितम्।
कृत्वोत्ससर्ज भूम्यां च स्थिता भद्रासने पुन:॥५९॥

She built a man having four arms and broad chest with all masculine characteristics and put it on the ground. She then seated on a good seat.

मालिनी तच्छिर:स्नानं ददौ विहसती तदा।
ईषद्धासमुखीं दृष्ट्वा मालिनीं प्राह नारद॥६०॥

Mālinī gave bath to goddess from bath with smile. The goddess asked Mālinī when she noticed her smiling.

किमर्थं भीरु शनकैर्हससि त्वमतीव च।
साऽथोवाच हसाम्येवं भवत्यास्तनय: किल॥६१॥
भविष्यतीति देवेन प्रोक्तो नन्दी गणाधिप:।
तच्छ्रुत्वा मम हासोऽयं संजातोऽद्य कृशोदरि॥६२॥
यस्माद् देवै: पुत्रकाम: शंकरो विनिवारित:।
एतच्छ्रुत्वा वचो देवी सस्नौ तत्र विधानत:॥६३॥

O caprice (Bhīma)! Why are you laughing so slowly? Mālinī said- I am smiling on the words of Mahādeva as he had said that you will give birth to a son. Certainly, it will be. As the gods restricted Śaṅkara to wish a son, a memory of his statement has made me to smile on futility. The goddess took proper bath there after listening to Mālinī.

स्नात्वाऽर्च्य शंकरं भक्त्या समभ्यागाद् गृहं प्रति।
तत: शंभु: समागत्य तस्मिन् भद्रासने त्वपि॥६४॥
स्नातस्तस्य ततोऽधस्तात् स्थित: स मलपूरुष:।
उमास्वेदं भवस्वेदं जलभृतिसमन्वितम्॥६५॥
तत्संपर्कात् समुत्तस्थौ फूत्कृत्य करमुत्तमम्।
अपत्यं हि विदित्वा च प्रीतिमान् भुवनेश्वर:॥६६॥

The goddess entered in her room after bath and homage to Śaṅkara. Mahādeva also took bath on the same seat used earlier by goddess. That artificial man was lying under that seat. The perspiration of Umā, the water and perspiration mixed with ash from Śaṅkara's body got combination and that man got up with a loud trumpet from his trunk. Considering him as his son, god Śaṅkara exhilarated.

तं चादाय हरो नन्दिमुवाच भगनेत्रहा।
रुद्र: स्नात्वाऽर्च्य देवादीन् वाग्भिरद्भि: पितॄनपि॥६७

Mahādeva, the destroyer of Bhaga's eye took him and said to Nandī- "It is my own

son." Śaṅkara worshipped gods through psalm and ancestors through water after bath.

जप्त्वा सहस्रनामानमुमापार्श्वमुपागतः।
समेत्य देवीं विहसन् शंकरः शूलधृग् वचः॥६८॥
प्राह त्वं पश्य शैलेयि स्वसुतं गुणसंयुतम्।
इत्युक्ता पर्वतसुता समेत्यापश्यदद्भुतम्॥६९॥
यत्तदङ्गमलाद्दिव्यः कृतो गजमुखं नरम्।
ततः प्रीता गिरिसुता तं पुत्रं परिषष्वजे॥७०॥

He then chanted Sahastranāma and went to Umā. Śaṅkara smiled and said her- O daughter of mountain! Look at your meritorious son. Pārvatī saw it with surprise that the perspiration of her body has built a man having trunk of an elephant. Umā then embraced that so.

मूर्ध्नि चैनमुपाघ्राय ततः शर्वोऽब्रवीदुमाम्।
नायकेन विना देवि मया भूतोऽपि पुत्रकः॥७१॥
यस्माज्जातस्ततो नाम्ना भविष्यति विनायकः।
एष विघ्नसहस्राणि सुरादीनां करिष्यति॥७२॥

Śambhu smelt his head and said- O goddess! You son has born without Nāyaka (womb). Hence, he will be addressed as Vināyaka. He will remove the several hundred types of hurdles usually appearing while executing noble deeds.

पूजयिष्यन्ति चैवास्य लोका देवि चराचकराः।
इत्येवमुक्त्वा देव्यास्तु दत्तवांस्तनयाय हि॥७३॥
सहायं तु गणश्रेष्ठं नाम्ना ख्यातं घटोदरम्।
तथा मातृगणा घोरा भूता विघ्नकराश्च ये॥७४॥
ते सर्वे परमेशेन देव्याः प्रीत्योपपादिताः।
देवी च स्वसुतं दृष्ट्वा परां मुदमवाप च॥७५॥

O goddess! The entire movable and immovable world will adore him. With these words, Śambhu nominated Vināyaka as Ghaṭodara, the principal gaṇa and gross Mātṛgaṇas and Bhūtas responsible for hurdles were made his assistants. In order to win the heart of Umā, god Śaṅkara originated all of them. They goddess too pleased to see her son so honoured.

रेमेऽथ शंभुना सार्द्धं मन्दिरे चारुकन्दरे।
एवं भूयोऽभवद्देवी इयं कात्यायनी विभो।
या जघान महादैत्यौ पुरा शुम्भनिशुम्भकौ॥७६॥

The goddess then began to enjoy sex with Śambhu on Mandarācala having a number of beautiful cares. O Vibhu! Similarly, the goddess Kātyāyanī was originated who had killed two fierce demons Śumbha and Niśumbha during long past.

एतत्तवोक्तं वचनं शुभाष्यं
यथोद्भवः पर्वततो मृडान्याः।
स्वर्ग्यं यशस्यं च तथाऽघहारि
आख्यानमूर्जस्करमद्रिपुत्र्याः॥७८॥

I have explained the sacred episode pertaining to birth of Mṛḍānī from a mountain. This episode renders with heaven and fame. It is sin absolving and glorious.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे उमासंभवे विनायकोत्पत्तिर्नाम चतुष्पञ्चाशत्तमोऽध्यायः॥५४॥

Chapter 55

The story of Śumbha-Niṣumbha and slaying of Caṇḍa and Muṇḍa

पुलस्त्य उवाच–

कश्यपस्य दनुर्नाम्ना भार्यासीद् द्विजसत्तम।
तस्याः पुत्रत्रयं चासीत् सहस्राक्षाद् बलाधिकम्॥ १॥

Pulastya said- O great dvija! Danu was the wife of Kaśyapa. She gave birth to three sons who were mightier than Indra.

ज्येष्ठः शुम्भ इति ख्यातो निशुम्भश्चापरोऽसुरः।
तृतीयो नमुचिर्नाम महाबलसमन्वितः॥ २॥

The eldest among them was Śumbha, the middle was Niśumbha and the youngest and third number son was Namuci.

योऽसौ नमुचिरित्येवं ख्यातो दनुसुतोऽसुरः।
तं हन्तुमिच्छति हरिः प्रगृह्य कुलिशं करे॥ ३॥

Indra wished killing Namuci, the famous son of Danu by a hard blow of thunderbolt.

त्रिदिवेशं समायान्तं नमुचिस्तद्भयादथ।
प्रविवेश रथं भानोस्ततो नाशकदच्युतः॥४॥

When Indra was proceeding ahead, Namuci saw him and entered in the sun chariot under influence of fright. Due to this cause, he could not kill him.

शक्रस्तेनाथ समयं चक्रे सह महात्मना।
अवध्यत्वं वरं प्रादाच्छस्त्रैरस्त्रैश्च नारद॥५॥

O Nārada! The great soul Indra then established an alliance with him and booned him that the arms and weapons will prove futile to kill him.

ततोऽवध्यत्वमाज्ञाय शस्त्रादस्त्राच्च नारदः।
संत्यज्य भास्कररथं पातालमुदयादथ॥६॥

O Nārada! When that monster was confirmed of the fact that he cannot be kill by arms and weapons, he left the shelter of sun's chariot and entered into nether.

स निमज्जन्नपि जले सामुद्रं फेनमुत्तमम्।
ददृशे दानवपतिस्तं प्रगृह्येदमब्रवीत्॥७॥

That demon saw the best white foam of the sea while immersed in water. He got hold of it and wished-

यदुक्तं देवपतिना वासवेन वचोऽस्तु तत्।
अयं स्पृशतु मां फेनः कराभ्यां गृह्य दानवः॥८॥
मुखनासाक्षिकर्णादीन् संममार्ज यथेच्छया।
तस्मिञ्छक्रोऽसृजद् वज्रमन्तर्हितमपीश्वरः॥९॥

May that all fructify as king god Indra has booned. May this froth touch me. With these words, the monster took froth in his both hands and started smearing it on his mouth, nose and ears etc. God Indra originated secretly his thunderbolt within that froth.

तेनासौ भग्ननासास्यः पपात च ममार च।
समये च तथा नष्टे ब्रह्महत्याऽस्पृशद्धरिम्॥१०॥

He fell down dead as his nose and mouth both were split. Indra fell in sin of Brahmins murder as his promise was breached.

स वै तीर्थं समासाद्य स्नातः पापादमुच्यत।
ततोऽस्य भ्रातरौ वीरौ क्रुद्धौ शुम्भनिशुम्भकौ॥११॥

He could efface his sins when visited at holy places and took bath there. When his elder brothers Śumbha and Niśumbha heard this mystery, they filled with anger.

उद्योगं सुमहत्कृत्वा सुरान् बाधितुमागतौ।
सुरास्तेऽपि सहस्राक्षं पुरस्कृत्य विनिर्ययुः॥१२॥

Both of them raided on the gods with intention to kill them all. The gods under leadership of Indra also marched forward to face them.

जितास्त्वाक्रम्य दैत्याभ्यां सबलाः सपदानुगाः।
शक्रस्याहृत्य च गजं याम्यं च महिषं बलात्॥१३॥
वरुणस्य मणिच्छत्रं गदां वै मारुतस्य च।
निधयः पद्मशङ्खाद्या हृतास्त्वाक्रम्य दानवैः॥१४॥

Both those monsters gave a hard defeat to all gods including their army and the major commanders. They seized the elephant from Indra, buffalo from Yama, gem-studded umbrella from Varuṇa, Gadā from Vāyu and tolus, conch etc. rare wealth of gods by a fierce attack.

त्रैलोक्यं वशगं चास्ते ताभ्यां नारद सर्वतः।
तदाजग्मुर्महीपृष्ठं ददृशुस्ते महासुरम्॥१५॥
रक्तबीजमथोचुस्ते को भवानिति सोऽब्रवीत्।
स चाह दैत्योऽस्मि विभो सचिवो महिषस्य तु॥१६॥

O Nārada! Both of them enslaved the three-worlds. They then came down on the earth, saw Raktabīja and asked him- "Who are you?" He replied- O sovereign king! I am a demon and minister to Mahiṣāsura.

रक्तबीजेति विख्यातो महावीर्यो महाभुजः।
अमात्यौ रुचिरौ वीरौ चण्डमुण्डाविति श्रुतौ॥१७॥
तावास्तां सलिले मग्नौ भयाद्देव्या महाभुजौ।
यस्त्वासीत् प्रभुरस्माकं महिषो नाम दानवः॥१८॥
निहतः स महादेव्या विन्ध्यशैले सुविस्तृते।
भवन्तौ कस्य तनयौ कौ वा नाम्ना परिश्रुतौ।
किंवीर्यौ किंप्रभावौ च एतच्छंसितुमर्हथः॥१९॥

7- I am most valorous and huge armed demon and famous as Raktabīja in the world.

The two ministers of Mahiṣāsura named Caṇḍa and Muṇḍa have immersed deep in water as they feared of goddess. Mahādevī has also killed our king Mahiṣa at Vindhya mountain. Tell me that who is your father and what is your popular name? To what extent you are valorous and influencive in term of physical power?

शुम्भनिशुम्भावूचतु:

अहं शुम्भ इति ख्यातो दनो: पुत्रस्तथौरस:।

निशुम्भोऽयं मम भ्राता कनीयान् शत्रुपूगहा॥ २०॥

Śumbha and Niśumbha replied- I am wedlock son of Danu and popularly addressed as Śumbha. This is my younger brother popularly known as Niśumbha. He is killer of enemies.

अनेन बहुशो देवा: सेन्द्ररुद्रदिवाकरा:।

समेत्य निर्जिता वीरा येऽन्ये च बलवत्तरा:॥ २१॥

This Niśumbha has defeated several times the great gods like Indra, Rudra, Divākara etc. and many other powerful warriors.

तदुच्यतां कया दैत्यो निहतो महिषासुर:।

यावत्तां घातयिष्याव: स्वसैन्यपरिवारितौ॥ २२॥

Tell me now that who is the woman you say killed Mahiṣāsura. Both of us will go with our army and kill that woman.

इत्थं तयोस्तु वदतोर्नर्मदायास्तटे मुने।

जलवासाद्विनिष्क्रान्तौ चण्डमुण्डौ च दानवौ॥ २३

O sage! When these monster were talking mutually, the monster Caṇḍa and Muṇḍa came out from the river.

ततोऽभ्येत्यासुरश्रेष्ठौ रक्तबीजं समाश्रितौ।

ऊचतुर्वचनं श्लक्ष्णं कोऽयं तव पुरस्सर:॥ २४॥

स चोभौ प्राह दैत्योऽसौ शुम्भो नाम सुरार्दन:।

कनीयानस्य च भ्राता द्वितीयो हि निशुम्भक:॥ २५॥

They went near Raktabīja and asked humbly- "Who is this stood beside you? He replied- It is Śumbha and that is Niśumbha, his younger brother. These have defeated the gods several times.

एतावाश्रित्य तां दुष्टां महिषघ्नीं न संशय:।

अहं विवाहयिष्यामि रत्नभूतां जगत्त्रये॥ २६॥

I will undoubtedly make that wicked Mahiṣāsura killer but beautiful woman with assistance of these two monsters.

चण्ड उवाच-

न सम्यगुक्तं भवता रत्नार्होऽसि न साम्प्रतम्।

यं प्रभु: स्यात्स रत्नार्हस्तस्माच्छुम्भाय योज्यताम्॥ २७

Caṇḍa said- "You have not said right. You are still incompetent to get that gem. Only a king is able to receive such gem. Hence, think this only for Śumbha.

तदाचचक्षे शुम्भाय निशुम्भाय च कौशिकीम्।

भूयोऽपि तद्विधां जातां कौशिकीं रूपशालिनीम्॥ २८॥

They described then Kauśikī so originated before Śumbha and Niśumbha.

तत: शुम्भो निजं दूतं सुग्रीवं नाम दानवम्।

दैत्यं च प्रेषयामास सकाशं विन्ध्यवासिनीम्॥ २९॥

Then Śumbha sent his messenger, the demon Sugrīva to Vindhyavāsinī.

स गत्वा तद्वच: श्रुत्वा देव्यागत्य महासुर:।

निशुम्भशुम्भावाहेदं मन्युनाभिपरिप्लुत:॥ ३०॥

That monster went there, became furious when heard otherwise from goddess and with burning in anger he said to Śumbha and Niśumbha.

सुग्रीव उवाच-

युवयोर्वचनाद्देवी प्रदेष्टुं दैत्यनायकौ।

गतवानहमद्यैव तामहं वाक्यमब्रुवम्॥ ३१॥

यथा शुम्भोऽतिविख्यात: ककुद्मी दानवेष्वपि।

स त्वां प्राह महाभागे प्रभुरस्मि जगत्त्रये॥ ३२॥

यानि स्वर्गे महीपृष्ठे पाताले चापि सुन्दरि।

रत्नानि सन्ति तावन्ति मम वेश्मनि नित्यश:॥ ३३॥

त्वमुक्ता चण्डमुण्डाभ्यां रत्नभूता कृशोदरि।

तस्माद्भजस्व मां वा त्वं निशुम्भं वा ममानुजम्॥ ३४॥

Sugrīva said- O commanders of monster! I had gone to goddess as suggested by you all. I

said to her- O luckiest virgin! Śumbha, the greatest monster has communicated to you- "I am the ruler of three-worlds. O beautiful lady! All gems once had with heaven, earth and nether are always stored in my treasure. O thin loin lady! Caṇḍa and Muṇḍa have told you a gem. Hence, choose either me or my younger brother for being your husband.

सा चाह मां विहसती शृणु सुग्रीव मद्वचः।
सत्यमुक्तं त्रिलोकेशः शुम्भो रत्नार्ह एव च॥३५॥

She laughed and replied me- O Sugrīva! Listen to me. You have truly said that the ruler of three-world Śumbha is capable to keep gem with him.

किं त्वस्ति दुर्विनीताया हृदये मे मनोरथः।
यो मां विजयते युद्धे स भर्ता स्यान्महासुर॥३६॥

But O great monster! I have promised to marry with a man who will defeat me in battle. I cannot deviate from this promise.

मया चोक्ताऽवलिप्ताऽसि यो जयेत् ससुरासुरान्।
स त्वां कथं न जयते सा त्वमुत्तिष्ठ भामिनि॥३७॥

I said to her- "You have become proudy. The monster who has conquered all gods and demons will in fact, conquer you also. Hence, O beautiful spinster! "Please stand-up."

साऽथ मां प्राह किं कुर्मि यदनालोचितः कृतः।
मनोरथस्तु तद्गच्छ शुम्भाय त्वं निवेदय॥३८॥

She then said to me- "What should I do? I have resolved without giving mind to the possibilities otherwise. Hence, go and report Śumbha as stated by me.

तयैवमुक्तस्त्वभ्यागां त्वत्सकाशं महासुरः।
सा चाग्निकोटिसदृशी मत्वैवं कुरु यत्क्षमम्॥३९॥

Hence, O great monster! I have come to you for reporting the same as she said. She is like blazing flame. Please, take in notice the report and do as you think good.

पुलस्त्य उवाच-

इति सुग्रीववचनं निशम्य स महासुरः।
प्राह दूरस्थितं शुम्भो दानवं धूम्रलोचनम्॥४०॥

Pulastya said- Having heard the report, that great monster Śumbha, said Dhūmralocana who was at some distance from him.

शुम्भ उवाच-

धूम्राक्ष गच्छ तां दुष्टां केशाकर्षणविह्वलाम्।
सापराधां यथा दासीं कृत्वा शीघ्रमिहानय॥४१॥

Śumbha said- O Dhūmrākṣa! go there immediately and bring here that rude like slave by catching her hair in fist.

यश्चास्याः पक्षकृत् कश्चिद्भविष्यति महाबलः।
स हन्तव्योऽविचार्यैव यदि हि स्यात्पितामहः॥४२॥

If any powerful man would stand on his favour, kill him without thinking otherwise. Don't care even if that man would Brahmā himself.

स एवमुक्तः शुम्भेन धूम्राक्षोऽक्षौहिणीशतैः।
वृतः षड्भिर्महातेजा विन्ध्यं गिरिमुपाद्रवत्॥४३॥

Dhūmrākṣa endowed with great splendour, went at Vindhya mountain with an army numbered as six hundred Akṣauhiṇī.[1]

स तत्र दृष्ट्वा तां दुर्गा भ्रान्तदृष्टिरुवाच ह।
एह्येहि मूढे भर्तारं शुम्भमिच्छस्व कौशिकि।
न चेद् बलान्नयिष्यामि केशाकर्षणविह्वलाम्॥४४॥

On seeing Kauśikī he fell in illusion and said- O Idiot! Come immediately. Kauśikī! Penetrate a wish to see Śumbha your husband. In case, you deny, I will grip your hair forcibly and carry there."

श्रीदेव्युवाच-

प्रेषितोऽसीह शुम्भेन बलान्नेतुं हि मां किल।
तत्र किं ह्यबला कुर्याद्यथेच्छसि तथा कुरु॥४५॥

Śrīdevī said- It is certain that Śumbha has sent you for carrying me forcibly. What can a weak woman do now? Do as you wish.

---

1. An army consisting of 21,870 elephants, 21,870 chariots, 65,610 horses, and 109,350 foot. (Since an anīkinī consists of 27 vāhinīs, and 27 is the cube of 3, *akṣauhiṇī* may be a compound of 2. *akṣa* and *vāhinī*; or it may possibly be connected with 1. *akṣa*, axle, car.) [Monier Williams Sanskrit English Dictionary]

पुलस्त्य उवाच-

एवमुक्तो विभावर्या बलवान् धूम्रलोचनः।
समभ्यधावत् त्वरितो गदामादाय वीर्यवान्॥४६॥

Pulastya said- Dhūmralocana rushed with mace towards here when he heard such reply from the goddess.

तमापतन्तं सगदं हुंकारेणैव कौशिकी।
सबलं भस्मसाच्चक्रे शुष्कमग्निरिवेन्धनम्॥४७॥

Kauśikī made a ear-piercing voice from her mouth and burnt him with army as the fire burns the dry fuel into ash.

ततो हाहाकृतमभूज्जगत्यस्मिंश्चराचरे।
सबलं भस्मसान्नीतं कौशिक्या वीक्ष्य दानवम्॥४८॥

Having observed the scene so created by Kauśikī by burning that mighty monster with his army, the entire universe including movable and immovable organisms frightened severally.

तच्च शुम्भोऽपि शुश्राव महच्छब्दमुदीरितम्।
अथादिदेश बलिनौ चण्डमुण्डौ महासुरौ॥४९॥
रुरुं च बलिनां श्रेष्ठं तथा जग्मुर्मुदाऽन्विताः।
तेषां च सैन्यमतुलं गजाश्वरथसंकुलम्॥५०॥
समाजगाम सहसा यत्रास्ते कोशसंभवा।
तदायान्तं रिपुबलं दृष्ट्वा कोटिशतावरम्॥५१॥
सिंहोऽद्रवद् धुतसटः पाटयन् दानवान् रणे।
कांश्चित् करप्रहारेण कांश्चिदास्येन लीलया॥५२॥
नखैः कांश्चिदाक्रम्य उरसा प्रममाथ च।
ते वध्यमानाः सिंहेन गिरिकन्दरवासिना॥५३॥
भूतेश्च देव्यनुचरैश्चण्डमुण्डौ समाश्रयन्।
तावार्त्तं स्वबलं दृष्ट्वा कोपप्रस्फुरिताधरौ॥५४॥

Śumbha also heard that loud voice. He then ordered marching Caṇḍa and Muṇḍa with powerful monsters as also the mightiest monster Ruru. They marched happily. Their unique army with elephants, horses and chariots shortly got that place where Kauśikī was present. When the lion running fast and piercing their bodies. He very artfully knocked down some soldiers by slapping, some other by mouth, some with nails and some others with hitting by his chest. They all so being killed by the care dwelling lion and the ghost assisting goddess ran away to Caṇḍa and Muṇḍa. When they saw their army so troubled they became dangerous with fury and their lips began oscillation.

समाद्रवेतां दुर्गां वै पतङ्गाविव पावकम्।
तावापतन्तौ रौद्रौ वै दृष्ट्वा क्रोधपरिप्लुता॥५५॥

Both monsters rushed fast towards goddess as moth rushes towards flame. The goddess became angry to see those fierce monsters forwarding.

त्रिशिखां भ्रुकुटीं वक्त्रे चकार परमेश्वरी।
भ्रुकुटीकुटिलाद्देव्या ललाटफलकाद् द्रुतम्।
काली करालवदना निःसृता योगिनी शुभा॥५६॥

The goddess raised her three lined brow up. From the curved brow in forehead, Yoginī Kālī came out immediately. Her mouth was looking most dangerous.

खट्वाङ्गमादाय करेण रौद्र-
मसिञ्च कालाञ्जनकोशमुग्रम्।
संशुष्कगात्रा रुधिराप्लुताङ्गी
नरेन्द्र मूर्ध्ना स्रजमुद्वहन्ती॥५७॥

A fierce Khaṭvāṅga and aggressive sword with holder like Kālāñjana were in her hands. Her body was dried and blood strained and there was a garland of the kings heads on her neck.

कांश्चित् खड्गेन चिच्छेद खट्वाङ्गेन परान् रणे।
न्यषूदयद् भृशं क्रुद्धा सरथाश्वगजान् रिपून्॥५८॥

She furiated and killed some of the enemies consisting of elephant, chariot and horses by blows of sword and some other by Khaṭvāṅga.

चर्माङ्कुशं मुद्गरं च सधनुष्कं सघण्टिकम्।
कुञ्जरं सह यन्त्रेण प्रचिक्षेप मुखेऽम्बिका॥५९॥

Then Ambikā began to throw in her mouth the elephant with carma, goad, Mudgara, bow, gongs and yantra.

सचक्रकूबररथं ससारथितुरङ्गमम्।
समं योधेन वदने क्षिप्य चर्वयतेऽम्बिका॥६०॥

She put in her mouth the chariot with its wheels and structure, the horses and warriors and began chewing.

एकं जग्राह केशेषु ग्रीवायामपरं तथा।
पादेनाक्रम्य चैवान्यं प्रेषयामास मृत्यवे॥६१॥

She called death for some by gripping hair, some by pressing neck and some others by hitting hard through feet.

ततस्तु तद्बलं देव्या भक्षितं सबलाधिपम्।
रुरुर्दृष्ट्वा प्रदुद्राव तं चण्डी ददृशे स्वयम्॥६२॥
आजघानाथ शिरसि खट्वाङ्गेन महासुरम्।
स पपात हतो भूम्यां छिन्नमूल इव द्रुमः॥६३॥

When Ruru saw that dreadful scene in which the entire army was being so churned by goddess, he immediately rushed there Caṇḍī saw him forwarding and gave a hard blow of Khaṭvāṅga on his head. He fell down on ground like a fallen tree cut-off at root. Thus, he was dead.

ततस्तं पतितं दृष्ट्वा पशोरिव विभावरी।
कोशमुत्कर्तयामास कर्णादिचरणान्तिकम्॥६४॥

The goddess cut-off the portion of his body from ears to the feet when saw him on the ground. It was done just as hide of a dead animal is pulled out.

सा च कोशं समादाय बबन्ध विमला जटाः।
एका न बन्धमगमत्तामुत्पाट्याक्षिपद्भुवि॥६५॥

She tied her matted hair with that hide (skin). A matted hair was escaped from tie-up. Hence, she pulled in from root and threw on the ground.

सा जाता सुतरां रौद्री तैलाभ्यक्तशिरोरुहा।
कृष्णार्धमर्धशुक्लं च धारयन्ती स्वकं वपुः॥६६॥

That portion of her matted hair turned into a fierce goddess. Her hair were soaked in oil and her half body was dark while another half was fair (white).

साऽब्रवीद्वरमेकं तु मारयामि महासुरम्।
तस्या नाम तदा चक्रे चण्डमारीति विश्रुतम्॥६७॥

She said- "I shall rather kill atleast one great monster." The goddess had since then addressed by the name, Caṇḍamārī.

प्राह गच्छस्व सुभगे चण्डमुण्डाविहानय।
स्वयं हि मारयिष्यामि तावानेतुं त्वमर्हसि॥६८॥

The goddess said- O Subhage! Bring her Caṇḍa and Muṇḍa. I will kill them myself. You are capable to bring them here.

श्रुत्वैवं वचनं देव्याः साऽभ्यद्रवत तावुभौ।
प्रदुद्रुवतुर्भयात्तौ दिशमाश्रित्य दक्षिणाम्॥६९॥

She rush there when so ordered by the goddess. Both of them ran away in fear towards south.

ततस्तावपि वेगेन प्राधावत्त्यक्त्वाससौ।
साऽधिरुह्य महावेगं रासभं गरुडोपमम्॥७०॥

Caṇḍamārī then rode on donkey as fast as eagle in running, chased them fiercely. She was naked in body.

यतो गतौ हि तौ दैत्यौ तत्रैवानुययौ शिवा।
सा ददर्श तदा पौण्ड्रं महिषं वै यमस्य च॥७१॥

Goddess chased them at every place wherever they go. Finally, she saw Pauṇḍra buffalo on Yama there.

सा तस्योत्पाटयामास विषाणं भुजगाकृतिम्।
तं प्रगृह्य करेणैव दानवानन्वगाज्जवात्॥७२॥

She pulled up the serpentine horn of that buffalo and rushed after those monsters with that horn in her hand.

तौ चापि भूमिं संत्यज्य जग्मतुर्गगनं तदा।
वेगेनाभिसृता सा च रासभेन महेश्वरी॥७३॥

Both monsters left the earth then and approached to the ether. Maheśvarī chased them rapidly there also.

ततो ददर्श गरुडं पन्नगेन्द्रं चिषादिषुम्।
कर्कोटकं स दृष्ट्वैव ऊर्ध्वरोमा व्यजायत॥७४॥

The goddess saw Garuḍa, a predator of Karkoṭaka the serpent king. He was stunned when saw the goddess in such fierce form.

भयान्मार्याश्च गरुडो मांसपिण्डोपमो बभौ।
न्यपतंस्तस्य पत्राणि रौद्राणि हि पतत्रिणः॥७५॥

The Garuḍa became as dull as a piece of flesh an account of fear. His wings were fell in sheer fright.

खगेन्द्रपत्राण्यादाय नागं कर्कोटकं तथा।
वेगेनानुसरद्देवी चण्डमुण्डौ भयातुरौ॥७६॥

With wings of Garuḍa and serpent Karkoṭaka, the goddess continuously chased the frightened Caṇḍa and Muṇḍa.

संप्राप्तौ च तदा देव्या चण्डमुण्डौ महासुरौ।
बद्धौ कर्कोटकेनैव बद्ध्वा विन्ध्यमुपागमत्॥७७॥

The goddess then reached at Caṇḍa and Muṇḍa, the great monsters she fastened them by the serpent Karkoṭaka and brought at the mountain of Vindhya.

निवेदयित्वा कौशिक्यै: कोशमादाय भैरवम्।
शिरोभिर्दान्वेन्द्राणां ताक्ष्यपत्रैश्च शोभनै:॥७८॥
कृत्वा स्रजमनौपम्यां चण्डिकायै न्यवेदयत्।
घर्घरां च मृगेन्द्रस्य चर्मण: सा समार्पयत्॥७९॥

She offered these monsters to the goddess Kauśikī, made an excellent garland of the monsters' heads and Garuḍa's wings intertwined in the thread made of their skin and offered it also to goddess Kauśikī. She further offered a Ghagharā made of tiger's hide to her.

स्रजमन्यां खगेन्द्रस्य पत्रैर्मूर्ध्नि निबध्य च।
आत्मना सा पपौ पानं रुधिरं दानवेष्वपि॥८०॥

She made another garland from the wings of Garuḍa, tied it around her head and began to suck the blood of monsters.

चण्डं त्वादाय चण्डं च मुण्डं चासुरनायकम्।
चकार कुपिता दुर्गा विशिरस्कौ महासुरौ॥८१॥

The Pracaṇḍa Durgā then gripped Caṇḍa and the commander of monster's army Muṇḍa and cut-off their heads in a fit of anger.

तयोरेवाहिना देवी शेखरं शुष्करेवती।
कृत्वा जगाम कौशिक्या: सकाशं मार्यया सह॥८२॥

The goddess Śuṣkarevatī approached to Kauśikī with Caṇḍamārī and an ornament for her which was a garland made up of their heads intertwined with the thread of serpent.

समेत्य साऽब्रवीद्देवि गृह्यतां शेखरोत्तम:।
ग्रथितो दैत्यशीर्षाभ्या नागराजेन वेष्टित:॥८३॥

They said when approached there- O goddess! Accept this best head ornament intertwined with the serpent king in which heads are fixed.

तं शेखरं शिवा गृह्य चामुण्डा मूर्ध्नि विस्तृतम्।
बबन्ध प्राह चैवैनां कृतं कर्म सुदारुणम्॥८४॥

The goddess Śivā fastened that head ornament around Cāmuṇḍā's head and said- "You have really executed the most fierce work."

शेखरं चण्डमुण्डाभ्यां यस्माद्धारयसे शुभम्।
तस्माल्लोके तव ख्यातिश्चामुण्डेति भविष्यति॥८३॥

As you have put a good head ornament of Caṇḍa and Muṇḍa's head, you will gain popularity as Cāmuṇḍā in this world.

इत्येवमुक्त्वा वचनं त्रिनेत्रा
सा चण्डमुण्डस्रजधारिणीं वै।
दिग्वाससं चाभ्यवदत् प्रतीता
निषूदय स्वारिबलान्यमूनि॥८४॥

That goddess holding the garland of Caṇḍa and Muṇḍa's heads was so address by Kauśikī and then said to Digambarā- "Kill your these armies of enemy."

सा त्वेवमुक्ताऽथ विषाणकोट्या
सुवेगयुक्तेन च रासनेन।
निषूदयन्ती रिपुसैन्यमुग्रं
चचार चान्यानसुरांश्चखाद॥८५॥

Accepting this order, that goddess with fast running Rāsahha began to kill the aggressive army of enemy from the fore-point of Viṣāṇa and started eating the bodies of monsters.

ततोऽम्बिकायास्त्वथ चण्डमुण्डा
मार्या च सिंहेन च भूतसंघै:।
निपात्यमाना दनुपुंगवास्ते
ककुद्मिनं शुम्भमुपाश्रयन्तम्॥८६॥

The warrior monsters sheltered to their commander Śumbha when Ambikā, her attendants, Carmamuṇḍā Mārī, lion and Bhūtas had began thrashing them so badly.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे देवीमाहात्म्ये चण्डमुण्डवधो नाम पञ्चपञ्चाशत्तमोऽध्यायः॥५५॥

Chapter 56

Killing of Rakta-bīja, Niśumbha and Śumbha

पुलस्त्य उवाच–

चण्डमुण्डौ च निहतौ दृष्ट्वा सैन्यं च विद्रुतम्।
समादिदेशातिबलं रक्तबीजं महासुरम्।
अक्षौहिणीनां त्रिंशद्भिः कोटिभिः परिवारितम्।।१।।
तमापतन्तं दैत्यानां बलं दृष्ट्वैव चण्डिका।। २।।
मुमोच सिंहनादं वै ताभ्या सह महेश्वरी।

Pulastya said- When Śumbha saw Caṇḍa and Muṇḍa dead and the soldiers so anxious and troubled, he ordered Raktabīja to attack on the goddess. When Maheśvarī Caṇḍikā saw the thirty crore Akṣauhiṇī army marching forward for attack, she along with those other goddesses made a loud voice as roaring of a lion.

निनदत्यास्ततो देव्या ब्रह्माणी मुखतोऽभवत्।
हंसयुक्तविमानस्था साक्षसूत्रकमण्डलुः।।३।।
माहेश्वरी त्रिनेत्रा च वृषारूढा त्रिशूलिनी।
महाहिवलया रौद्रा जाता कुण्डलिनी क्षणात्।।४।।

At the time of so mouth opening for loud roaring, Brāhmaṇī rode on swan with basil garland and Kamaṇḍalu in hands as also Māheśvarī rode on bull, three eyed, with trident, serpent bangle and earring were originated from other.

कण्ठादथ च कौमारी बर्हिपत्रा च शक्तिनी
समुद्भूता च देवर्षे मयूरवरवाहना।।५।।

O divine sage! Kaumārī decorated with peacock wings, holding śakti, riding on peacock was originated from her throat.

बाहुभ्यां गरुडारूढा शङ्खचक्रगदासिनी।
शार्ङ्गबाणधरा जाता वैष्णवी रूपशालिनी।।६।।

The Vaiṣṇavī śakti originated from both arms of the goddess. She was on Garuḍa and conch, discus, mace, sword and bow and arrows were in her hands.

महोग्रमुशला रौद्रा दंष्ट्रोल्लिखितभूतला।
वाराही पृष्ठतो जाता शेषनागोपरि स्थिता।।७।।

From the back of Kauśikī, there originated Vārāhī śakti. She was on Śeṣanāga, musala in her hand and he jaws began piercing the earth.

वज्राङ्कुशोद्यतरा नानालंकारभूषिता।
जाता गजेन्द्रपृष्ठस्था माहेन्द्री स्तनमण्डलात्।।८।।

From her breasts, there appeared Māhendrī śakti. She was on elephant, thunderbolt and goad on her hands and decorated by varied variety of ornaments.

विक्षिपन्ती सटाक्षैपैर्ग्रहनक्षत्रतारकाः।
नखिनी हृदयाज्जाता नारसिंही सुदारुणा।।९।।

From her heart there appeared fierce Nārsiṁhī śakti goddess. She was originated through the heart beating of goddess Kauśikī. She began frightening the stars, constellations and galaxy with her acute and lengthy nails.

ताभिर्निपात्यमानं तु निरीक्ष्य बलमासुरम्।
ननाद भूयो नादान्वै चण्डिका निर्भया रिपून्।
तन्निनादं महच्छ्रुत्वा त्रैलोक्यप्रतिपूरकम्।। १०।।
समाजगाम देवेशः शूलपाणिस्त्रिलोचनः।
अभ्येत्य वन्द्य चैवैनां प्राह वाक्यं तदाऽम्बिके।। ११।।
समायातोऽस्मि वै दुर्गे देह्याज्ञां किं करोमि ते।
तद्वाक्यसमकालं च देव्या देहोद्भवा शिवा।। १२।।
जाता सा चाह देवेशं गच्छ दौत्येन शंकर।
ब्रूहि शुम्भं निशुम्भं च यदि जीवितुमिच्छथ।। १३।।
तद्गच्छध्वं दुराचाराः सप्तमं हि रसातलम्।
वासवो लभतां स्वर्गं देवाः सन्तु गतव्यथाः।। १४।।

Caṇḍikā made an hear piercing roar when see saw that the goddess (śaktis) killing enemies and the monsters' army. When Mahādeva, the three eyed god with trident in his hand, heard such sound shivering three-worlds, he came to goddess, saluted her and

said- "O Ambikā! O Durgā! I have come. What good should I do for you? Order me." As the words could over, there appeared suddenly Śivā from the body of Kauśikī. She said to Mahādeva- "O Śaṅkara! Go as a messenger to Śumbha and Niśumbha say them to enter into nether if they want to live anymore. It will facilitate Indra to regain the heaven and it will abolish the pains of gods.

यजन्तु ब्राह्मणाद्यामी वर्णा यज्ञांश्च साम्प्रतम्।
नोचेद्बलावलेपेन भवन्तो योद्धुमिच्छथ॥ १५॥
तदागच्छध्वमव्यग्रा एषाऽहं विनिषूदये।
यतस्तु सा शिवं दौत्ये न्ययोजयत नारद॥ १६॥
ततो नाम महादेव्याः शिवदूतीत्यजायत।
ते चापि शंकरवचः श्रुत्वा गर्वसमन्वितम्।
हुंकृत्वाऽभ्यद्रवन्सर्वे यत्र कात्यायनी स्थिता॥ १७॥

These Brahmins will then able to perform their yajña. In case, they still want fighting them say then to proceed forward immediately. I will kill them without any more inconvenience. O Nārada! As the goddess made Śiva her messenger, she was called Śivadūtī. When those monsters heard the proudy averment of goddess from Śiva. They all rushed with a loud noise toward Kātyāyanī.

ततः शरैः शक्तिभिरङ्कुशैर्वरैः
परश्वधैः शूलभुशुण्डिपट्टिशैः।
प्रासैः सुतीक्ष्णैः परिघैश्च विस्तृतै-
र्ववर्षतुर्दैत्यवरौ सुरेश्वरीम्॥ १८॥

Both monsters then attacked on goddess with arrows, śakti, goad, axe, śūla, Bhuśuṇḍī, Paṭṭiśa, acute Prāsa and huge Parigha etc. weapons.

सा चापि बाणैर्वरकार्मुकच्युतैश्
चिच्छेद शस्त्राण्यथ बाहुभिः सह।
जघान चान्यान् रणचण्डविक्रमा
महासुरान् बाणशतैर्महेश्वरी॥ १९॥

And Maheśvarī, most valorous in battle too cut-off the weapons of monsters by her arrows and chopped off their arms together with the missiles they held. She killed other mighty demons by several hundreds of arrows.

मारी त्रिशूलेन जघान चान्यान्
खट्वाङ्गपातैरपरांश्च कौशिकी।
महाजलक्षेपहतप्रभावान्
ब्राह्मी तथान्यानसुरांश्चकार॥ २०॥

Mārī killed a numerous monsters, Kauśikī slaughtered several of them by Khaṭvāṅga and Brāhmī killed many other monsters by sprinkling water on them.

माहेश्वरी शूलविदारितोरसश्
चकार दग्धानपरांश्च वैष्णवी।
शक्त्या कुमारी कुलिशेन चैन्द्री
तुण्डेन चक्रेण वराहरूपिणी॥ २१॥

Māheśvarī penetrated the heart of a number of monsters by her Śūla. Vaiṣṇavī burn to many monsters in fire. Kumārī killed monsters by śakti, Aindrī by thunderbolt, Vārāhī by mouth and discus.

नखैर्विभिन्नानपि नारसिंही
अट्टाट्टहासैरपि रुद्रदूती।
रुद्रस्त्रिशूलेन तथैव चान्यान्
विनायकश्चापि परश्वधेन॥ २२॥

Nārsiṁhī killed several monsters by giving hard blows through her nails, Śivadūtī by peal of laughter, Rudra by trident and Vināyaka by giving hard blow from axe.

एवं हि देव्या विविधैस्तु रूपै-
र्निपात्यमाना दनुपुंगवास्ते।
पेतुः पृथिव्याः भुवि चापि भूतै-
स्ते भक्ष्यमाणाः प्रलयं प्रजग्मुः॥ २३॥

Thus, the varied forms goddess began to kill monsters and their bodies continuously fell down on the earth. The ghosts began to eat their flesh as soon as they fell down on the ground.

ते वध्यमानास्त्वथ देवताभि-
र्महासुरा मातृभिराकुलाश्च।

विमुक्तकेशास्तरलेक्षणा भयात्
ते रक्तबीजं शरणं हि जग्मुः॥ २४॥

All those monsters badly frightened of the gods and Matṛ-śaktis as continuos devastation they saw there. Hence, frightened those became pala, lost courage to continue fight and ran to shelter of Raktabīja.

स रक्तबीजः सहसाऽभ्युपेत्य
वरास्त्रमादाय च मातृमण्डलम्।
विद्रावयन् भूतगणान् समन्ताद्
विवेश कोपात् स्फुरिताधरश्च॥ २५॥

Suddenly Raktabīja appeared there for battle. He was furiated and on account of excess anger, his lips were moving up and down frequently. He drove away the herd of ghosts and entered into the orbit where goddess were killing the monsters so brutally.

तमापतन्तं प्रसमीक्ष्य मातरः
शस्त्रैः शिताग्रैर्दितिजं ववर्षुः।
यो रक्तबिन्दुर्न्यपतत्पृथिव्यां
स तत्प्रमाणस्त्वपरोऽपि जज्ञे॥ २६॥

When Mātṛśaktis saw him coming forward, they shot a volley of arrows on him. Each blood drops fell from his body on the ground was being turned into one more monster.

ततस्तदाश्चर्यमयं निरीक्ष्य
सा कौशिकी केशिनिमभ्युवाच।
पिबस्व चण्डे रुधिरं त्वराते-
र्वितत्य वक्त्रं वडवानलाभम्॥ २७॥

Kauśikī said to Keśinī when saw such surprising scene- O Caṇḍikā! Spread your mouth with full length like Vaḍavānala and sip the blood of enemy.

सा त्वेवमुक्ता वरदाऽम्बिका हि
वितत्य वक्त्रं विकरालमुग्रम्।
ओष्ठं नभस्पृक् नृथिवीं स्पृशन्तं
कृत्वाऽधरं तिष्ठति चर्ममुण्डा॥ २८॥

Ambikā opened then her fierce mouth. Her upper lip was touching the sky and lower was touching the earth. In such form she was addressed as Carmamuṇḍa.

ततोऽम्बिका केशविकर्षणाकुलं
कृत्वा रिपुं प्राक्षिपत स्ववक्त्रे।
बिभेद शूलेन तथाऽप्युरस्तः
क्षतोद्भवान्ये न्यपतंश्च वक्त्रे॥ २९॥

Ambikā then caught the enemy with hair, dragged him, pressed by teeth and hit hard on his chest. Thus, the other monsters generating from blood drops also fell in her mouth.

ततस्तु शोषं प्रजगाम रक्तं
रक्तक्षये हीनबलो बभूव।
तं हीनवीर्यं शतधा चकार
चक्रेण चामीकरभूषितेन॥ ३०॥

Her blood dried and on account of non-fertility of blood drops, he got weakness. When the goddess saw him so weak, his body was cut in one hundred pieces of discus which was gold studded.

तस्मिन् विशस्ते दनुसैन्यनाथे
ते दानवा दीनतरं विनेदुः।
हा तात हा भ्रातरिति ब्रुवन्तः
क्व यासि तिष्ठस्व मुहूर्त्तमेहि॥ ३१॥

The monsters began availing for Raktabīja by saying O brother! O dear! Where are you going? Stop for a moment. Come to us.

तथाऽपरे विलुलितकेशपाशा
विशीर्णवर्माभरणा दिगम्बराः।
निपातिता धरणितले मृडान्या
प्रदुद्रुवुर्गिरिवरमुह्य दैत्याः॥ ३२॥

Mṛḍānī knocked down brutally rumours monsters who were deformed by garments, weapons and whose hair were scattered in such chaotic condition. Some among them were naked as their garments fully torn.

विशीर्णवर्मायुधभूषणं तत्
बलं निरीक्ष्यैव हि दानवेन्द्रः।
विकीर्णचक्राक्षरथे निशुम्भः
क्रोधान्मृडानीं समुपाजगाम्॥ ३३॥

The monster king Niśumbha forwarded to Mṛḍānī when he saw that devastated scene in which his army had lost its shield, weapons and garments. He was on a chariot which wheels were broken and axis deviated.

खड्गं समादाय च चर्म भास्वरं
धुन्वन् शिरः प्रेक्ष्य च रूपमस्याः।
संस्तम्भमोहज्वरपीडितोऽथ
चित्रे यथाऽसौ लिखितो बभूव॥ ३४॥

He had sword and a shining shield and tried to make a severe attack on goddess but when he stared at her face, his mind, heart and body stunned in sheer excitement. He stood like a lifeless state.

तं स्तम्भितं वीक्ष्य सुरारिमग्रे
प्रोवाच देवी वचनं विहस्य।
अनेन वीर्येण सुरास्त्वया जिता
अनेन मां प्रार्थयसे बलेन॥ ३५॥

When the goddess saw so stunned monster, she smiled and said- Have you conquered the gods with this very valour and whether on the basis of very power, you request me to accept as husband?

श्रुत्वा तु वाक्यं कौशिक्या दानवः सुचिरादिव।
प्रोवाच चिन्तयित्वाऽथ वचनं वदतां वरः॥ ३६॥

The monster peeped into the scorn inflicted by goddess for several minutes and then replied-

सुकुमारशरीरोऽयं मच्छस्त्रपतनादपि।
शतधा यास्यते भीरु आमपात्रमिवाम्भसि॥ ३७॥

O caprice lady! Your most delicate body shall break in several hundred pieces like an unbaked clay pot in water if I blow hard my weapon on you.

एतद् विचिन्तयन्नर्थं त्वां प्रहर्तुं न सुन्दरि।
करोमि बुद्धिं तस्मात्त्वं मां भजस्वायतेक्षणे॥ ३८॥

O nice virgin! This only thought is resisting me from attack. Hence, O huge eyed lady! I submit again myself for your acceptance.

मम खड्गनिपातं हि नेन्द्रो धारयितुं क्षमः।
निवर्त्तय मतिं युद्धाद्भार्यां मे भव साम्प्रतम्॥ ३९॥

The severe blow made by my sword is unbearable even for Indra. Spit therefore, on idea of battle and please, be my bride.

इत्थं निशुम्भवचनं श्रुत्वा योगीश्वरी मुने।
विहस्य भावगम्भीरं निशुम्भं वाक्यमब्रवीत्॥ ४०॥

O sage! Yogīśvarī heard the submission of monster she smiled said in cryptic tone-

नाजिताऽहं रणे वीर भवे भार्या हि कस्यचित्।
भवान्यदीह भार्यार्थी ततो मां जय संयुगे॥ ४१॥

O warrior! I cannot accept anyone my husband unless he defeats me in battle. In case, you desire so, come and defeat me.

इत्येवमुक्ते वचने खड्गमुद्यम्य दानवः।
प्रचिक्षेप तदा वेगात्कौशिकीं प्रति नारद॥ ४२॥

O Nārada! That monster attacked with sword on goddess with full might when so neglected by her.

तमापतन्तं निस्त्रिंशं षड्भिर्बर्हणराजितैः।
चिच्छेद चर्मणा सार्द्धं तदद्भुतमिवाभवत्॥ ४३॥

When the goddess saw that sword with shield forwarding towards her, she put six arrows having shape of peacocks tail on bow and split it in pieces. This scene was rare indeed.

खड्गे सचर्मणि छिन्ने गदां गृह्य महासुरः।
समाद्रवत् कोशभवां वायुवेगसमो जवे॥ ४४॥

When the monster saw his sword so failed in target he immediately took mace and pounced on goddess fiercely.

तस्यापतत एवाशु करौ श्लिष्टौ समौ दृढौ।
गदया सह चिच्छेद क्षुरप्रेण रणेऽम्बिका॥ ४५॥

Ambikā cut-off this sturdy and strong built arms through her Kṣurapra (arrows) immediately when she saw that commotion of attack.

तस्मिन्निपतिते रौद्रे सुरशत्रौ भयंकरे।
चण्डाद्या मातरो हृष्टाश्चक्रुः किलकिलाध्वनिम्॥ ४६॥

On so falling of that monster on ground made Caṇḍī etc. Matṛkās exhilarated and they expressed this mirth by making loud voice.

गगनस्थास्ततो देवाः शतक्रतुपुरोगमाः।
जयस्व विजयेत्यूचुर्हृष्टाः शत्रौ निपातिते॥४७॥

Indra etc. gods who were seeing at this battle, became happy to see the fall of their enemy. They energised the goddess by saying- "O victorious goddess! Victory to you."

ततस्तूर्याण्यवाद्यन्त भूतसंघैः समन्ततः।
पुष्पवृष्टिं च मुमुचुः सुराः कात्यायनीं प्रति॥४८॥

The ghosts then piped trumpets from all sides and the gods showered flowers on goddess from above.

निशुम्भं पतितं दृष्ट्वा शुम्भः क्रोधान्महामुने।
वृन्दारकं समारुह्य पाशपाणिः समभ्यगात्॥४९॥

O great sage! When Śumbha saw his brother so fell down on the ground, he furiated, took Pāśa in hand and marched forward on elephant's back.

तमापतन्तं दृष्ट्वाऽथ सगजं दानवेश्वरम्।
जग्राह चतुरो बाणांश्चन्द्रार्धाकारवर्चसः॥५०॥

When the goddess saw him coming forward, she took out four half-moon shape arrows from holder.

क्षुरप्राभ्यां समं पादौ द्वौ चिच्छेद द्विपस्य सा।
द्वाभ्यां कुम्भे जघानाथ हसन्ती लीलयाऽम्बिका॥५१॥

That Ambikā cut-off two fore-legs of elephant through two acute arrows and attacked at his belly with two other arrows. She was smiling that time.

निकृत्ताभ्यां गजः पद्भ्यां निपपात यथेच्छया।
शक्रवज्रसमाक्रान्तं शैलराजशिरो यथा॥५२॥

The elephant fell down on ground like the ridge of a mountain on which thunderbolt has befallen as his fore-legs were cut-off.

तस्यावर्जितनागस्य शुम्भस्याप्युत्पतिष्यतः।
शिरश्चिच्छेद बाणेन कुण्डलालंकृतं शिवा॥५३॥

Śivā cut-off the head of Śumbha with ear-rings through an arrow when he leapt from the back of so fallen elephant.

छिन्ने शिरसि दैत्येन्द्रो निपपात सकुञ्जरः।
यथा समहिषः क्रौञ्चो महासेनसमाहतः॥५४॥

The demon king fell down with elephant as Krauñca was fallen with buffalo when Mahāsena Kārtikeya had hit hard on him. He had thus, lost his head.

श्रुत्वा सुराः सुररिपू निहतौ मृडान्या
सेन्द्राः ससूर्यमरुदश्विवसुप्रधानाः।
आगत्य तं गिरिवरं विनयावनम्रा
देव्यास्तदा स्तुतिपदं त्विदमीरयन्तः॥५५॥

When the Sun, Marut, Aśvinīkumāra including Indra and Vasus heard the slaughter of both enemies by goddess, they all approached at that mountain and began to worship the goddess.

देवा ऊचुः

नमोऽस्तु ते भगवति पापनाशिनि
नमोऽस्तु ते सुररिपुदर्पशातनि।
नमोऽस्तु ते हरिहरराज्यदायिनि
नमोऽस्तु ते मुखभुजकार्यकारिणि॥५६॥

The gods prayed. We all salute goddess Bhagavatī and the goddess who absolves all sins of human beings. Salute to the goddess suppressing the ego of enemies. Salute to the goddess who has given empire to Viṣṇu and Śaṅkara. Salute to yajñabhoktā and defender of gods.

नमोऽस्तु ते त्रिदशरिपुक्षयंकरि
नमोऽस्तु ते शतमखपादपूजिते।
नमोऽस्तु ते महिषविनाशकारिणि
नमोऽस्तु ते हरिहयभास्करस्तुते॥५७॥

Salute to the killer of gods' enemy. Salute to goddess worshipped by Indra. Salute to Mahiṣāsura killer. Salute to goddess duly worshipped by Viṣṇu, Śaṅkara and the sun god.

नमोऽस्तु तेऽष्टादश बाहुशालिनि
नमोऽस्तु ते शुम्भनिशुम्भघातिनि।
नमोऽस्तु ते चार्त्तिहरे त्रिशूलिनि
नमोऽस्तु नारायणि चक्रधारिणि॥५८॥

O goddess having eighteen arms! We salute you. Salute to killer of Śumbha and Niśumbha. O goddess you efface the miseries of all beings. O goddess you hold trident. We salute you. O discus holding goddess! O Nārāyaṇī! Salute to you.

नमोऽस्तु वाराहि सदा धराधरे
त्वां नारसिंहि प्रणता नमोऽस्तु ते।
नमोऽस्तु ते वज्रधरे गजध्वजे
नमोऽस्तु कौमारि मयूरवाहिनि॥५९॥

O Vārāhī! O earth holding goddess! Salute to you. O Nārasiṁhī! We bow down our head and salute you. O thunderbolt holding! O Gajadhavaje! Salute to you. O Kaumāri! O goddess having peacock vehicle! We salute you.

नमोऽस्तु पैतामहहंसवाहने
नमोऽस्तु मालाविकटे सुकेशिनि।
नमोऽस्तु ते रासभपृष्ठवाहनि
नमोऽस्तु सर्वार्त्तिहरे जगन्मये॥६०॥

O goddess you sit on swan of Brahmā. Salute to you. You hold fierce garland and you have decent hair. We salute you. O goddess! You ride on donkey. We salute you. O goddess absolving human beings from evils! O universal form goddess! We salute you.

नमोऽस्तु विश्वेश्वरि पाहि विश्वं
निषूदयारीन् द्विजदेवतानाम्।
नमोऽस्तु ते सर्वमयि त्रिनेत्रे
नमो नमस्ते वरदे प्रसीद॥६१॥

O ruler of entire universe! Salute to you. Defend this entire universe and slaughter the enemies of Brāhmins and gods. O three eyed! O omnipresent! Salute to you. O boon giving goddess! Frequent salute to you. Be graced, please.

ब्रह्माणी त्वं मृडानी वरशिखिगमना शक्तिहस्ता कुमारी
वाराही त्वं सुवक्त्रा खगपतिगमना वैष्णवी त्वं सशार्ङ्गी।
दुर्दश्या नारसिंही घुरघुरितरवा त्वं तथैन्द्री सवज्रा
त्वं मारी चर्ममुण्डा शवगमनरता योगिनीयोगसिद्धा॥

You yourself are Brāhmaṇī and Mṛḍānī. You move on beautiful peacock and you hold śakti in hand. You are Vārāhī with attractive face. You move by riding on Garuḍa, holding Śārṅga bow and called Vaiṣṇavī. You are fierce Nārasiṁhī with ghura-ghura sound making. You hold thunderbolt and called Aindrī as also Mahāmārī Carmamuṇḍā. You move on corpse and you are Yogasiddhā Yoginī.

ॐ॥नमस्ते त्रिनेत्रे भगवति तवचरणानुषिता
ये अहरहर्विनतशिरसोऽवनता:।
नहि नहि परिभवमस्त्यशुभं च
स्तुतिबलकुसुमकरा: सततं ये॥६३॥

O three eyed Bhagavatī! Salute to you. The people who take shelter of your feet and bow their heads at your feet daily and who chant psalm always with flowers in their hands never defeated and always receive welfare.

ॐ॥एवं स्तुता सुरवरै: सुरशत्रुनाशी
प्राह प्रहस्य सुरसिद्धमहर्षिवर्यान्।
प्राप्तो मयाऽद्भुततमो भवतां प्रसादात्
संग्राममूर्ध्नि सुरशत्रुजय: प्रमर्दात्॥६४॥

The goddess killing enemies of gods on psalm so chanted smiled and said to gods, siddhas and great hermits. I have gained excellent victory on enemies of gods by suppressing them in battle with your good wishes.

इमां स्तुतिं भक्तिपरा नरोत्तमा
भवद्भिरक्तामनुकीर्त्तयन्ति।
दु:स्वप्ननाशो भविता न संशयो
वरस्तथाऽन्यो व्रियतामभीप्सित:॥६५॥

The people chanting this psalm offered by you all this time will definitely see the abolition of their nightmares. Ask anything other desired by you.

देवा ऊचु:

यदि वरदा भवती त्रिदशानां
द्विजशिशुगोषु यतस्व हिताय।
पुनरपि देवरिपूनपरांस्त्वं
प्रदह हुताशनतुल्यशरीरे॥६६॥

The gods said- "If you want to boon the gods, do good for Brahmins, children and cows. O goddess! Your body is having a fire complexion. Burn all gods enemies again in the prospective days.

देव्युवाच-

भूयो भविष्याम्यसृगुक्षितानना
हराननस्वेदजलोद्भवा सुरा:।
अन्धासुरस्याप्रतिपोषणो रता
नाम्ना प्रसिद्धा भुवनेषु चर्चिका॥६७॥

The goddess! O gods! I shall slaughter Andhāsura and gods will address me as Carcikā in this world. I shall born from the perspiration of Śaṅkara's mouth. My mouth will be strained with blood.

भूयो वधिष्यामि सुरारिमुत्तमं
संभूय नन्दस्य गृहे यशोदया।
तं विप्रचित्तिं लवणं तथाऽपरौ
शुम्भं निशुम्भं दशनप्रहारिणी॥६८॥

I will slaughter the enemy of gods by taking birth from the womb of Yaśodā in the home of Nanda. I will slaughter Vipracitti, Lavaṇāsura and other Śumbha and Niśumbha after getting incarnation there.

भूय: सुरास्तिष्ययुगे निराशनी
निरीक्ष्य मारी च गृहे शतक्रतो:।
संभूय देव्याऽमितसत्यधामया
सुरा भरिष्यामि च शाकम्भरी वै॥६९॥

O gods! I will provide maintenance to whole world by taking birth as Śākambharī in the house of Indra with Amitasatyadhāma goddess. This will be done when the famine will grip the creatures and they will strive.

भूयो विपक्षक्षपणाय देवा
विन्ध्ये भविष्याम्यृषिरक्षणार्थम्।
दुर्वृत्तचेष्टान्विनिहत्य दैत्यान्
भूय: समेष्यामि सुरालयं हि॥६९॥

O gods! I will again take birth at Vindhya mountain for killing the enemies and defending the hermits. O gods! I will go again to heaven after destruction of the evil doing monsters.

यदाऽरुणाक्षो भविता महासुर:
तदा भविष्यामि हिताय देवता:।
महालिरूपेण विनष्टजीवितं
कृत्वा समेष्यामि पुनस्त्रिविष्टपम्॥७०॥

O gods! I will again take birth in the form of a Bee (Bramara) when the great demon Aruṇākṣa with take birth. I will kill him and then again go to the heaven.

पुलस्त्य उवाच-

इत्येवमुक्त्वा वरदा सुराणां
कृत्वा प्रणामं द्विजपुंगवानाम्।
विसृज्य भूतानि जगाम देवी
खं सिद्धसंघैरनुगम्यमाना॥७१॥

Pulastya said- with these word, salute to the Brahmins and bidding farewell to other creatures (beings) that goddess took a departure to the heaven.

इदं पुराणं परमं पवित्रं
देव्या जयं मङ्गलदायि पुंसाम्।
श्रोतव्यमेतन्नियतै: सदैव
रक्षोघ्नमेतद्भगवानुवाच॥७२॥

The balanced mind people should listen this ancient, supreme sacrosanct and benevolent episode on victory of them. The god has said it Rakṣoghna.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे देवीमाहात्म्ये शुम्भनिशुम्भवधो नाम षट्पञ्चाशत्तमोऽध्याय:॥५६॥

Chapter 57

Birth of Kārtikeya

नारद उवाच

कथं समहिषः क्रौञ्चो भिन्नः स्कन्देन सुव्रत।

एतन्मे विस्तराद् ब्रह्मन् कथयस्वामितद्युते॥ १॥

Nārada asked- O great resolute Brahmin! Tell me in detail that how Skanda had killed Krauñca with Mahiṣa.

पुलस्त्य उवाच

शृणुष्व कथयिष्यामि कथां पुण्यां पुरातनीम्।

यशोवृद्धिं कुमारस्य कार्तिकेयस्य नारद॥ २॥

Pulastya said- O Nārada! I explain the ancient story of Kumāra Kārtikeya. Please listen to it. It enhances the fame of the devotee.

यत्तत्पीतं हुताशेन स्कन्नं शुक्रं पिनाकिनः।

तेनाक्रान्तोऽभवद् ब्रह्मन् मन्दतेजा हुताशनः॥ ३॥

O Brahmin! The fire had sipped that ejaculated semen of god Śaṅkara. The splendour of fire became dull due to impact of it.

ततो जगाम देवानां सकाशमितद्युतिः।

तैश्चापि प्रहितस्तूर्णं ब्रह्मलोकं जगाम ह॥ ४॥

Then the most splendour for fire went to the gods and he on being sent by them it immediately went to the abode of Brahma.

स गच्छन्कुटिलां देवीं ददर्श पथि पावकः।

तां दृष्ट्वा प्राह कुटिले तेज एतत्सुदुर्द्धरम्॥ ५॥

The fire saw the goddess named Kuṭilā on his way to abode of Brahmā. Having seen in the fire said- O Kuṭilā! This splendour is unbearable.

महेश्वरेण संत्यक्तं निर्दहेद् भुवनान्यपि।

तस्मात् प्रतीच्छ पुत्रोऽयं तव धन्यो भविष्यति॥ ६॥

This splendour (semen) ejaculated by Śaṅkara will burn all lokas. Hence, please, hold it. You will receive a meritorious son from it.

इत्याग्निना सा कुटिला स्मृत्वा स्वमतमुत्तमम्।

प्रक्षिपस्वाम्भसि मम प्राह वह्निं महापगा॥ ७॥

The great river Kuṭilā said to Agni as she recollected her mission in mind- "Drop it on my water."

ततस्त्वधारयद्देवी शार्वं तेजस्त्वपूपुषत्।

हुताशनोऽपि भगवान् कामचारी परिभ्रमन्॥ ८॥

That goddess then held the semen of Śaṅkara and began providing nutrition. God fire also began to make tour voluntarily.

पञ्चवर्षसहस्राणि धृतवान् हव्यभुक्ततः।

मांसमस्थीनि रुधिरं मेदोन्त्रेतसीत्वचः॥ ९॥

रोमश्मश्रूक्षिकेशाद्याः सर्वे जाता हिरण्मयाः।

हिरण्यरेता लोकेषु तेन गीतश्च पावकः॥ १०॥

The fire had held that semen for fire thousand years. Due to such long pregnancy, the flesh, bone, blood, marrow, intestine, skin, furs, share, moustache, eyes and hair etc. turned into golden colour. This is the reason, the fire is called as Hiraṇyaretā.

पञ्चवर्षसहस्राणि कुटिला ज्वलनोपमम्।

धारयन्ती तदा गर्भं ब्रह्मणः स्थानमागता॥ ११॥

Kuṭilā went at the abode of Brahmā by holding that fire like womb for five thousand years.

तां दृष्ट्वान् पद्मजन्मा संतप्यन्तीं महापगाम्।

दृष्ट्वा पप्रच्छ केनायं तव गर्भः समाहितः॥ १२॥

Brahmā, the god lotus saw that great river very sad and asked- "Tell me that how had you conceived?"

सा चाह शाङ्करं यत्तच्छुक्रं पीतं हि वह्निना।

तदशक्तेन तेनाद्य निक्षिप्तं मयि सत्तम॥ १३॥

She replied- O great Brāhmaṇa! as the fire who had once sipped that semen of Śaṅkara but on account of being unable to bear, he dropped it on me.

पञ्चवर्षसहस्राणि धारयन्त्या पितामह।

गर्भस्य वर्त्तते कालो नायं पपात कर्हिचित्॥ १४॥

She said-O great Brahmā! A period of five thousand years have been lapsed since I conceived, but the delivery is still awaited."

तच्छ्रुत्वा भगवानाह गच्छ त्वमुदयं गिरिम्।
तत्रास्ति योजनशतं रौद्रं शरवणं महत्॥ १५॥

Lord Brahmā said- "Go at Udayācala. A huge forest of Sarpata measuring one hundred yojana is existed there."

तत्रैनं क्षिप सुश्रोणि विस्तीर्णे गिरिसानुनि।
दशवर्षसहस्रान्ते ततो बालो भविष्यति॥ १६॥

O the lady of thin loin! Drop it on that extended mountain ridge. It will turn in child form after ten thousand years.

सा श्रुत्वा ब्रह्मणो वाक्यं रूपणी गिरिमागता।
आगत्य गर्भं तत्याज मुखेनैवाद्रिनन्दिनी॥ १७॥

That great river went on the mountain after hearing to the statement of Brahmā and did abortion through her mouth.

सा तु संत्यज्यं तं बालं ब्रह्माणं सहसाऽगमत्।
आपोमयी मन्त्रवशात्संजाता कुटिला सती॥ १८॥

She went back immediately near Brahmā by leaving that child there. The Satī Kuṭilā turned into river due to curse.

तेजसा चापि शार्वेण रौक्मं शरवणं महत्।
तन्निवासरताश्चान्ये पादपा मृगपक्षिणः॥ १९॥

On account of splendour of Śaṅkara, that forest of Sarapata turned into gold radiance. The trees, stags and birds residing there also turned into gold.

ततो दशसु पूर्णेषु शरद्दशशतेष्वथ।
बालार्कदीप्तिः संजातो बालः कमललोचनः॥ २०॥

When thus, ten thousand years passed, a child having eyes lotus-like and full of splendour like a sun was born there.

उत्तानशायी भगवान्दिव्ये शरवणे स्थितः।
मुखेऽङ्गुष्ठं समाक्षिप्य रुरोद घनराडिव॥ २१॥

The gods sleeping on his back, with thumb in mouth began weeping like a cloud in that divine Śaravaṇa.

एतस्मिन्नन्तरे दिव्यः कृत्तिकाः षट् सुतेजसः।
ददृशुः स्वेच्छया यान्त्यो बालं शरवणे स्थितम्॥ २२॥

In the meantime, the all six Kṛttikas saw that child in Śaravaṇa when they were walking voluntarily on their way.

कृपायुक्ताः समाजग्मुः यत्र स्कन्दः स्थितोऽभवत्।
अहं पूर्वमहं पूर्वं तस्मै स्तन्येऽभिचुक्रुशुः॥ २३॥

These Kṛttikas fell in pity and went there where Skanda was lying. In order to feed him milk, each of them wanted her turn first than others. They raised a dispute saying- "I will feed first the baby."

विवदन्तीः स ता दृष्ट्वा षण्मुखः समजायत।
अबीभरश्च ताः सर्वाः शिशुं स्नेहाच्च कृत्तिकाः॥ २४॥

That Kumāra suddenly turned into six mouthed child when he saw that those are disputing with each other. Thus, he fulfilled the desire of all of them. Those Kṛttikas then brought up properly that child with them.

भ्रियमाणः स ताभिस्तु बालो वृद्धिमगान्मुने।
कार्त्तिकेयेति विख्यातो जातः स बलिनां वरः॥ २५॥

O sage! That child was grown in their custody. He became famous as Kārttikeya among the strong built people.

एतस्मिन्नन्तरे ब्रह्मन्पावकं प्राह पद्मजः।
कियत्प्रमाणः पुत्रस्ते वर्त्तते साम्प्रतं गुहः॥ २६॥

O Brahmin! Brahmā in the meantime, asked the fire- "What age has your son Guha attained this time?"

स तद्वचनमाकर्ण्य अजानंस्तं हरात्मजम्।
प्रोवाच पुत्रं देवेश न वेद्मि कतमो गुहः॥ २७॥

The fire being unfamiliar to that child as Śaṅkara's son, then enquired- O god! I am not familiar to Śaṅkara's son. Tell me that who is Guha?

तं प्राह भगवान् यत्तु तेजः पीतं पुरा त्वया।
त्रैयम्बकं त्रिलोकेश जातः शरवणे शिशुः॥ २८॥

The god said to him- O the god of three-world! The semen sipped by you once during long ago has now born in the form of a child.

श्रुत्वा पितामहवचः पावकस्त्वरितोऽभ्यगात्।

वेगिनं मेषमारुह्य कुटिला तं ददर्श ह॥ २९॥

On hearing to the statement of Brahmā, the god fire went there rapidly by riding on the goat. Kuṭilā saw him going there.

ततः पप्रच्छ कुटिला शीघ्रं क्व व्रजसे कवे।

सोऽब्रवीत् पुत्रदृष्ट्यर्थं जातः शरवणे शिशुम्॥ ३०॥

Kuṭilā then asked- O god fire! Where are you going? He said- "I am going to see a child born in Śaravaṇa."

साऽब्रवीत्तनयो मह्यं ममेत्याह च पावकः।

विवदन्तौ ददर्शाथ स्वेच्छाचारी जनार्दनः॥ ३१॥

She said that child is mine and the fire said it is mine. Janārdana who was walking voluntarily saw them disputing with each other.

तौ पप्रच्छ किमर्थं वा विवादमिह चक्रथः।

तावूचतुः पुत्रहेतो रुद्रशुक्रोद्भवाय हि॥ ३२॥

Janārdana asked both of them- "Why are you disputing? They replied- "For the son born from the semen of Rudra."

तावुवाच हरिर्देवो गच्छ तं त्रिपुरान्तकम्।

स यद्वक्ष्यति देवेशस्तत्कुरुध्वमसंशयम्॥ ३३॥

Viṣṇu advised them- "Go at Tripuārāntaka. Do then whatever is suggested by that god."

इत्युक्तौ वासुदेवेन कुटिलाग्नी हरान्तिकम्।

समभ्येत्योचतुस्तथ्यं कस्य पुत्रेति नारद॥ ३४॥

O Nārada! Kuṭilā and fire both went to Śaṅkara when so advised by Vāsudeva and asked the fact that whose son was that child?

रुद्रस्तद्वाक्यमाकर्ण्य हर्षनिर्भरमानसः।

दिष्ट्या दिष्ट्येति गिरिजां प्रोद्भूतपुलकोऽब्रवीत्॥ ३५॥

The mind of Śaṅkara was filled with pleased. He pleased and said to Girijā- "It is the chance. It is a chance."

ततोऽम्बिका प्राह हरं देव गच्छाव तं शिशुम्।

प्रष्टुं समाश्रयेद्यं स तस्य पुत्रो भविष्यति॥ ३६॥

Ambikā then said to Śaṅkara- O god! We should go there and ask that child. He will be the son of the person whose shelter is preferred by him.

बाढमित्येव भगवान् समुत्तस्थौ वृषध्वजः।

सहोमयाम कुटिलया पावकेन च धीमता॥ ३७॥

God Śaṅkara Pārvatī, Kuṭilā and fire god said- "very good" and stood up together.

संप्राप्तास्ते शरवणं हराग्निकुटिलाम्बिकाः।

ददृशुः शिशुकं तं च कृत्तिकोत्सङ्गशायिनम्॥ ३८॥

Śaṅkara, Pārvatī, Kuṭilā and fire went together in Śaravaṇa. They saw that child looping on the lap of Kṛttikā.

ततः स बालकस्तेषां मत्वा चिन्तितमादरात्।

योगी चतुर्मूर्तिरभूत् षण्मुखः स शिशुस्त्वपि॥ ३९॥

That six mouthed child understood their intention and in spite of being Yogī, he turned into four bodies.

कुमारः शंकरमगाद्विशाखो गौरिमागमत्।

कुटिलामगमच्छाखो महासेनोऽग्निमभ्ययात्॥ ४०॥

Kumāra went to Śaṅkara, Viśākha went to Girijā, Śākha went to Kuṭilā and fire god became happiest.

ततः प्रीतियुतो रुद्र उमा च कुटिला तथा।

पावकश्चापि देवेशः परां मुदमवाप च॥ ४१॥

Then Rudra, Umā, Kuṭilā and fire god became happiest.

ततोऽब्रुवन् कृत्तिकास्ताः षण्मुखः किं हरात्मजः।

ता अब्रवीद्धरः प्रीत्या विधिवद् वचनं मुने॥ ४२॥

Then those Kṛttikās asked- whether Ṣadanama is the son of Śaṅkara? O sage! Śaṅkara said them all-

नाम्ना तु कार्त्तिकेयो हि युष्माकं च तनयस्त्वसौ।

कुटिलायाः कुमारेति पुत्रोऽयं भविताऽव्ययः॥ ४३॥

O Kṛttikās! He will be your son and addressed as Kārttikeya and this immortal Kumāra will be the son of Kuṭilā.

स्कन्द इत्येव विख्यातो गौरीपुत्रो भवत्वसौ।

गुह इत्येव नाम्ना च ममासौ तनयः स्मृतः॥ ४४॥

He will be son of Gaurī and addressed as

Skanda. He will be my son also and addressed as Guha.

महासेन इति ख्यातो हुताशस्यास्तु पुत्रकः।
शारद्वत इति ख्यातः सुतः शरवणस्य च॥४५॥

He will be a popular son of fire as Mahāsena. As Śāradvata, he will be the son of Śaravaṇa.

एवमेष महायोगी पृथिव्यां ख्यातिमेष्यति।
षडास्यत्वान् महाबाहुः षण्मुखो नाम गीयते॥४६॥

Thus, this Mahāyogī will gain popularity on the earth. Being his six mouths he will be famous as Ṣaṇmukha.

इत्येवमुक्त्वा भगवान् शूलपाणिः पितामहम्।
सस्मार दैवतैः सार्द्धं तेऽप्याजग्मुस्त्वरान्विताः॥४७॥

Śūlapāṇi Śaṅkara brought in memory Pitāmaha Brahmā including all gods. They all came there quickly.

प्रणिपत्य च कामारिमुमां च गिरिनन्दिनीम्।
दृष्ट्वा हुताशनं प्रीत्या कुटिलां कृत्तिकास्तथा॥४८॥
ददृशुर्बालमत्युग्रं षण्मुखं सूर्यसन्निभम्।
मुष्णन्तमिव चक्षूंषि तेजसा स्वेन देवताः॥४९॥

Those gods saluted Kāmāri Śaṅkara and Pārvatī. They saw the fire god, Kuṭilā and Kṛttikās very happy and saw there further the most aggressive, sun like glittering and dazzling all eyes with radiance a child having six mouths.

कौतुकाभिवृताः सर्वे एवमूचुः सुरोत्तमाः।
देवकार्यं त्वया देव कृतं दिव्याऽग्निना तथा॥५०॥

Those great gods said amazingly- O god! You including goddess and fire have performed the assignment which should be executed by the gods.

तदुत्तिष्ठ व्रजामोऽद्य तीर्थमौजसमव्ययम्।
कुरुक्षेत्रं सरस्वत्यामभिषिञ्चाम षण्मुखम्॥५१॥

Hence, please, stand-up we should now go at Aujasa, the everlasting holy place. We should sprinkle water on this six mouthed child in Sarasvatī by taking a visit at Kurukṣetra.

सेनायाः पतिरस्त्वेष देवगन्धर्वकिंनराः।
महिषं घातयत्वेष तारकं च सुदारुणम्॥५२॥

O gods, gandharvas and kinnaras! May he become our commander and kill the Mahiṣa and the fierce Tāraka.

बाढमित्यब्रवीच्छर्वः समुत्तस्थुः सुरास्ततः।
कुमारसहिता जग्मुः कुरुक्षेत्रं महाफलम्॥५३॥

Śaṅkara said- "very good". All gods then stood up and went at Kurukṣetra with Kumāra.

तत्रैव देवताः सेन्द्रा रुद्रब्रह्मजनार्दनाः।
यत्नमस्याभिषेकार्थं चक्रुर्मुनिगणैः सह॥५४॥

Indra, Rudra, Brahmā, Janārdana etc. all gods including hermits then did Abhiṣeka of that Kumāra.

ततोऽम्बुना सप्तसमुद्रवाहिना
नदीजलेनापि महाफलेन।
वरौषधीभिश्च सहस्रमूर्तिभि-
स्तदाभ्यषिञ्चन् गुहमच्युताद्याः॥५५॥

Then Acyuta etc. gods did Abhiṣeka of Guha by mixing the pure water of Sarasvatī and the rivers flowing down into seven seas as also with the best medicines.

अभिषिञ्चति सेनान्यां कुमारे दिव्यरूपिणि।
जगुर्गन्धर्वपतयोपतयो ननृतुश्चाप्सरोगणाः॥५६॥

When Kumāra got Abhiṣeka for the designation of army commander, the king gandharvas did singing and the nymphs started dancing.

अभिषिक्तं कुमारं हि गिरिपुत्री निरीक्ष्य हि।
स्नेहादुत्सङ्गगं स्कन्दं मूर्ध्न्यजिघ्रन्मुहुर्मुहुः॥५७॥

Girijā picked up Kumāra with affection in her lap when he saw that he has been selected as commander of the army. She began to smell his head again and again.

जिघ्रती कार्त्तिकेयस्य अभिषेकार्द्रमाननम्।
भात्यद्रिजा यथेन्द्रस्य देवमाताऽदितिः पुरा॥५८॥

Pārvatī looked like Aditi, the mother of gods who smelt head of Indra during ancient

period when she also smelt the face of Kārtikeya, which was soaked in water.

तदाभिषिक्तं तनयं दृष्ट्वा शर्वो मुदं ययौ।
पावकं कृत्तिकाश्चैव कुटिला च यशस्विनी॥५९॥

Then Śaṅkara, the fire, Kṛttikās and illustrious Kuṭilā became happy to see their son so appointed on the higher position.

ततोऽभिषिक्तस्य हरः सेनापत्ये गुहस्य तु।
प्रमथांश्चतुरः प्रादाच्छक्रतुल्यपराक्रमान्॥६०॥
घण्टाकर्णं लोहिताक्षं नन्दिसेनं च दारुणम्।
चतुर्थं बलिनां मुख्यं ख्यातं कुमुदमालिनम्॥६१॥

Then Śaṅkara assigned Kumudamālī the best among four Pramathas- Ghaṇṭākarṇa, Lohitākṣa, Dāruṇa Nandisena and Kumudamālī himself.

हरदत्तान् गणान् दृष्ट्वा देवाः स्कन्दस्य नारद।
प्रददुः प्रमथान् स्वांन् स्वान् सर्वे ब्रह्मपुरोगमाः॥६२॥

O Nārada! Having seen the gaṇas given by Śaṅkara, all gods including Brahma etc. gave their Pramathās for Skanda.

स्थाणुं ब्रह्मा गणं प्रादाद्विष्णुः प्रादाद्गणत्रयम्।
संक्रमं विक्रमं चैव तृतीयं च पराक्रमम्॥६३॥

Brahmā gave his gaṇa sthāṇu and Viṣṇu gave three gaṇas i.e. Saṁkrama, Vikrama and Parākrama.

उत्केश पङ्कजौ शक्रो रविर्दण्डकपिङ्गलौ।
चन्द्रो मणिं वसुमणिमश्विनौ वत्सनन्दिनौ॥६४॥

Indra gave Utkeśa and Paṅkaja, the sun gave Daṇḍaka and Piṅgala, the moon gave Maṇi and Vasumaṇi and Asvinīkumāras gave Vatsa and Nandī.

ज्योतिर्हुताशनः प्रादाज्ज्वलज्जिह्वं तथा पुरम्।
कुन्दं मुकुन्दं कुसुमं त्रीन् धाताऽनुचरान्ददौ॥६५॥

The fire gave Jyoti and Jvalajjihva and Dhātā gave three servants i.e. Kunda, Mukunda and Kusuma.

चक्रानुचक्रौ त्वष्टा च वेधातिस्थिरसुस्थिरौ।
पाणित्यजं कालकञ्च प्रादात् पूषा महाबलौ॥६६॥

Tvaṣṭā gave Cakra and Anucakra, Vedhā gave Atisthira and Susthira while Pūṣā gave the mighty Pāṇityaja and Kālaka.

स्वर्णमालं घनाह्वं च हिमवान्प्रमथोत्तमौ।
प्रादाद्देवोच्छ्रितो विन्ध्यस्त्वतिशृङ्गं च पार्षदम्॥६७॥

Himālaya gave Svarṇmāla, the best among Pramathas as also Ghanāhva and the highest Vindhyancala gave a member (Pārṣada) Atiśṛṅga.

सुवर्चसं च वरुणः प्रददौ चातिवर्चसम्।
संग्रहं विग्रहं चाब्धिर्नागा जयमहाजयौ॥६८॥

Varuṇa gave Suvarcā and Ativarcā, the sea gave Saṁgraha and Vigraha and the serpents gave Jaya and Mahājaya.

उन्मादं शङ्कुकर्णं च पुष्पदन्तं तथाऽम्बिका।
घसं चातिघसं वायुः प्रादादनुचरावुभौ॥६९॥

Ambikā gave Unmāda, Śaṅkukarṇa and Puṣpadanta, while Pavana gave two attendants i.e. Ghasa and Atighasa.

परिघं चटकं भीमं दाहातिदहनौ तथा।
प्रददावंशुमान्पञ्च प्रमथान्षण्मुखाय हि॥७०॥

Aṁśumān gave five Pramathas i.e. Parigha, Caṭaka, Bhīma, Dahati and Dahana.

यमः प्रमाथमुन्माथं कालसेनं महामुखम्।
तालपत्रं नाडिजङ्घं षडेवानुचरान्ददौ॥७१॥

Yama gave six attendants i.e. Pramātha, Unmātha, Kālasena, Mahāmukha, Tālapatra and Nāḍijaṅgha.

सुप्रभं च सुकर्माणं ददौ धाता गणेश्वरौ।
सुव्रतं सत्यसन्धं च मित्रः प्रादाद्विजोत्तम॥७२॥

O great Dvija! Dhātā gave Suprabha and Sukarmā, Gaṇeśvara, Mitra gave his two attendants i.e. Suvrata and Satyasandha.

अनन्तः शङ्कुपीठश्च निकुम्भः कुमुदोऽम्बुजः।
एकाक्षः कुनटी चक्षुः किरीटी कलशोदरः॥७३॥
सूचीवक्त्रः कोकनदः प्रहासः प्रियकोऽच्युतः।
गणाः पञ्चदशैते हि यक्षैर्दत्ता गुहस्य तु॥७४॥

Yakṣas gave Kārtikeya fifteen gaṇas. These were Ananta, Śaṅkupīṭha, Nikumbha, Kumuda, Ambuja, Aikākṣa, Kunaṭī, Cakṣu,

Kirīṭī, Kalaśodara, Sūcīvaktra, Kokanada, Prahāsa, Priyaka and Acyuta.

कालिन्द्या कलकन्दश्च नर्मदाया रणोत्कटः।

गोदावर्याः सिद्धयात्रस्तमसायाद्रिकम्पकौ॥७५॥

Kālindī gave Kālakanda,, Narmadā gave Raṇotkaṭa, Godāvarī gave Siddhayātra and Tamasā gave Adrikampaka.

सहस्रबाहुः सीताया वञ्जुलायाः सितोदरः।

मन्दाकिन्यास्तथा गन्दो विपाशायाः प्रियंकरः॥७६॥

Sitā gave Sahastrābāhu, Vañjulā gave Sitodara, Mandākinī gave Nanda and Vipāśā gave Priyaṅkara.

ऐरावत्याश्चतुर्दंष्ट्रः षोडशाक्षो वितस्तया।

मार्जारं कौशिकी प्रादात्क्रथक्रौञ्चौ च गौतमी॥७७॥

Airāvatī gave Catudanṣṭra, Vitastā gave Ṣoḍaśākṣa, Kauśikī gave Mārjāra and Gomatī gave Kratha and Krauñca.

बाहुदा शतशीर्षं च वाहा गोनन्दनन्दिकौ।

भीमं भीमरथी प्रादाद्वेगारिं सरयूर्ददौ॥७८॥

Bāhudā gave Śataśīrṣa, Vāhā gave Gonanda and Nandika, Bhīmarathī gave Bhīma and Sarayū gave Vegāri.

अष्टबाहुं ददौ काली सुबाहुमपि गण्डकी।

महानदी चित्रदेवं चित्रा चित्ररथं ददौ॥७९॥

Kāśī gave Aṣṭabāhu, Gaṇḍakī gave Subāhu, Mahānadī gave Citradeva and Citrā gave Citraratha.

कुहूः कुवलयं प्रादान्मधुवर्णं मधूदका।

जम्बूकं धूतपापा च वेणा श्वेताननं ददौ॥८०॥

Kuhu gave Kuvalaya, Madhūdakā gave Madhuvarṇa, Dhūtapāpā gave Jambūka and Veṇā gave Śvetānana.

श्रुतवर्णा च पर्णासा रेवा सागरवेगिनम्।

प्रभावाऽर्थ सहं प्रादात् काञ्चना कनकेक्षणम्॥८१॥

Parṇāsā gave Śrutavarṇa, Revā gave Sāgaravegī, Prabhāvā gave Artha and Saha while Kāñcanā gave Kanakekṣaṇa.

गृध्रपत्रं च विमला चारुवक्त्रं मनोहरा।

धूतपापा महारावं कर्णा विदुमसन्निभम्॥८२॥

Vimalā gave Gṛdhrapatra, Manohara gave Cāruvaktra, Dhūtapāpā gave Mahārāva and Karṇā gave Vidrumasaṅnibha.

सुप्रसादं सुवेणुश्च जिष्णुमोघवती ददौ।

यज्ञबाहुं विशाला च सरस्वत्यो ददुर्गणान्॥८३॥

Suveṇu gave Suprasāda and Oghavatī gave Jiṣṇu, Viśālā gave yajñabāhu. Thus, these rivers gave numerous gaṇas (or Sarasvatī etc. rivers gave numerous gaṇas).

कुटिला तनयास्यादाद् दश शक्रबलान् गणान्।

करालं सितकोशं च कृष्णकेशं जटाधराम्॥८४॥

मेघनादं चतुर्दंष्ट्रं विद्युज्जिह्वं दशाननम्।

सोमाप्यायनमेवोग्रं देवयाजिनमेव च॥८५॥

Kuṭilā gave her son ten gaṇas. These were Karāla, Sitakeśa, Kṛṣṇakeśa, Jaṭādhara, Meghanāda, Caturdaṅṣṭra, Vidhujjihva, Daśānana, Somāpyāyana and Ugra Devayājī.

हंसास्यं कुण्डजठरं बहुग्रीवं हयाननम्।

कूर्मग्रीवं च पञ्चैतान्ददुः पुत्राय कृत्तिकाः॥८६॥

Kṛttikas gave fire attendants to their so. These were Haṁsāsya, Kuṇḍajaṭhara, Bahugrīva, Hayānana and Kūrmagrīva.

स्थाणुजङ्घं कुम्भवक्त्रं लोहजङ्घं महाननम्।

पिण्डाकारं च पञ्चैतान्ददुः स्कन्दाय चर्षयः॥८७॥

The hermits gave Skanda their fire attendants. These were Sthāṇujaṅgha, Kumbhavaktra, Lohajaṅgha, Mahānana and Piṇḍākāra.

नागजिह्वं चन्द्रभासं पाणिकूर्ममशिक्षकम्।

चाषवक्त्रं च जम्बूकं ददौ तीर्थं पृथूदकम्॥८८॥

Pṛthūdaka, the holy place gave the attendants i.e. Nāgajihva, Candrabhāsa, Pāṇikūrma, Śaśīkṣa, Cāṣavaktra and Jambūka.

चक्रतीर्थं सुचक्राक्षं मकराक्षं गयाशिरः।

गणं पञ्चशिवं नाम ददौ कनखलं स्वकम्॥८९॥

Cakratīrtha gave Sucakrākṣa, Gayāśira gave Makarākṣa and Kanakhala gave his gaṇa Pañcaśikha.

बभ्रुदत्तं वाजिशिरा बाहुशालं च पुष्करम्।

सर्वौजसं माहिषकं मानसः पिङ्गलं तथा॥९०॥

Vājiśira gave Bandhudatta, Puṣkara gave Bāhuśāla and Mānasa gave Sarvaujasa, Māhiṣaka and Piṅgala.

रुद्रमौशनसः प्रादात्ततोऽन्यान्मातरो ददुः।
वसुदामां सोमतीर्थः प्रभासो नन्दिनीमपि॥९१॥
इन्द्रतीर्थं विशोकां च उदपानो घनस्वनाम्।
सप्तसारस्वतः प्रादान्मातरश्चतुरोद्धताः॥९२॥
गीतप्रियां माधवीं च तीर्थनेमिं स्मिताननाम्।
एकचूडां नागतीर्थः कुरुक्षेत्रं पलासदाम्॥९३॥

Auśanasa gave Rudra and others gave Mātṛkās. Somatīrtha gave Vasudāmā, Prabhāsa gave Nandinī and Indra-tīrtha gave Viśokā. Udpāna gave Ghanasvanā and Saptasāravata gave four excellent Mātṛkas. These were- Gītapriyā, Mādhavī, Tīrthanemi and Smitānanā. Nāgatīrtha gave Aikacūḍā and Kurukṣetra gave Palāsadā.

ब्रह्मयोनिश्चण्डशिलां भद्रकालीं त्रिविष्टपः।
चौण्डीं भैण्डीं योगभैण्डीं प्रादाच्चरणपावनः॥९४॥

Brahmayoni gave Caṇḍaśilā, Triviṣṭipa gave Bhadrakālī and Caraṇapāvana gave Cauṇḍī, Baiṇḍī and Yogabhaiṇḍī.

सोपानीयां मही प्रादाच्छालिकां मानसो ह्रदः।
शतघण्टां शतानन्दां तथोलूखलमेखलाम्॥९५॥
पद्मावतीं माधवीं च ददौ बदरिकाश्रमः।
सुषमामेकचूडां च देवी धमधमां तथा॥९६॥
उत्क्राथन्नीं वेदमित्रां केदारो मातरो ददौ।
सुनक्षत्रां कदूलां च सुप्रभातं सुमङ्गलाम्॥९७॥
देवमित्रां चित्रसेनां ददौ रुद्रमहालयः।
कोटरामूर्द्धवेणीं च श्रीमतीं बहुपुत्रिकाम्॥९८॥
पतितां कमलाक्षीं च प्रयागो मातरो ददौ।
सुपलां मधुकुम्भां च ख्यातिं दहदहां पराम्॥९९॥
प्रादात् खटकटां चान्यां सर्वपापविमोचनः।
संतानिकां विकलिकां क्रमश्चत्वरवासिनीम्॥१००॥

Mahī gave Sopāniyā, Mānasohṛda gave Śālikā and Badarikāśrama gave Śatānandā, Śataghaṇṭā, Ulūkhalamekhalā, Padmāvatī and Mādhavī. Kedāratīrtha gave Mātṛkas. These were- Suṣamā, Aikacūḍā, Dhamadhamā, Devī Utkrāthanī and Vedamitrā. Rudramahālalya gave Sunakṣatrā, Kadrūlā, Suprabhātā, Sumaṅgala, Devamitrā and Citrasenā. Prayāga gave Mātṛkas i.e. Koṭarā Urdhrvaveṇī, Śrīmati, Bahuputrikā, Palitā and Kamalākṣī. Sarvapapavimocana gave Sūpalā, Madhukumbhā, Khayāti, Dahadahā, Parā and Khaṭakaṭa. Krama gave Santanikā, Vikalikā and Catvaravāsinī.

जलेश्वरीं कुक्कुटिकां सुदामां लोहमेखलाम्।
वपुष्मत्युल्मुकाक्षी च कोकनामा महाशनी।
रौद्राकर्कटिकातुण्डा श्वेततीर्थो ददौ त्विमाः॥१०१॥

Śvetatīrtha gave his attendants Jaleśvarī, Kukuṭikā, Sudāmā, Lohamekhalā, Vapuṣmatī, Ulmukākṣī, Kokanāmā, Mahāśanī Raudrā, Karkaṭikā and Tuṇḍā.

एतानि भूतानि गणांश्च मातरो
दृष्ट्वा महात्मा विनतातनूजः।
ददौ मयूरं स्वसुतं महाजवं
तथाऽरुणस्ताम्रचूडं च पुत्रम्॥१०२॥

Having seen these ghosts, gaṇas and Mātṛkas, Garuḍa, the son of Vinata offered his peacock a speedy vehicle and Aruṇa gave his son Tāmracūḍa.

शक्तिं हुताशोऽद्रिसुता च वस्त्रं
दण्डं गुरुः सा कुटिला कमण्डलुम्।
मालां हरिः शूलधरः पताकं
कण्ठे च हारं मघवानुरस्तः॥१०३॥

The five gave Kārtikeya śakti, Pārvatī gave garments, Bṛhaspati gave Daṇḍa, Kuṭilā gave Kamaṇḍalu, Viṣṇu gave garland, Śaṅkara gave flag and Indra offered his garland to him.

गणैर्वृतो मातृभिरन्वयातो
मयूरसंस्थो वरशक्तिपाणिः।
सैनाधिपत्ये स कृतो भवेन
रराज सूर्येव महावपुष्मान्॥१०४॥

Kārtikeya began luminating as the sun god with gaṇas, Mātṛkas, peacock with śakti in his

hand when he was appointed as commander of army.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे कार्त्तिकेयोत्पत्तौ सप्तपञ्चाशत्तमोऽध्यायः॥५७॥

Chapter 58

Killing of Tāraka and Mahiṣa

पुलस्त्य उवाच

सेनापत्येऽभिषिक्तस्तु कुमारो दैवतैरथ।

प्रणिपत्य भवं भक्त्या गिरिजां पावकं शुचिम्॥ १॥

षट् कृत्तिकाश्च शिरसां प्रणम्य कुटिलामपि।

ब्रह्माणं च नमस्कृत्य इदं वचनमब्रवीत्॥ २॥

Pulastya said- So appointed on commander post by gods, Kumāra saluted Śaṅkara, Pārvatī and the sacred fire. He then bowed his head before six Kṛttikas and Kuṭilā. Finally, he saluted Brahmā and said-

कुमार उवाच

नमोऽस्तु भवता देवा ओं नमोऽस्तु तपोधनाः।

युष्मत्प्रसादाज्जेष्यामि शत्रू महिषतारकौ॥ ३॥

Kumāra said- O gods! I salute you all. O great austere! I salute you with chanting "Oṁ" the supreme syllable. I will conquer Mahiṣa and Tāraka both enemies.

शिशुरस्मि न जानामि वक्तुं किंचन देवताः।

दीयतां ब्रह्मणा सार्द्धमनुज्ञा मम साम्प्रतम्॥ ४॥

O gods! I am merely a child and alien to art of speaking. Please allow me to submit this time you all including Brahmā.

इत्येवमुक्ते वचने कुमारेण महात्मना।

मुखं निरीक्षन्ति सुराः सर्वे विगतसाध्वसाः॥ ५॥

All gods began to gaze at him when the great soul Kumāra so stated.

शंकरोऽपि सुतस्नेहात् समुत्थाय प्रजापतिम्।

आदाय दक्षिणे पाणौ स्कन्दान्तिकमुपागमत्॥ ६॥

Śaṅkara stood up affectionately for his son, gave Brahmā support of his right hand and came to Skanda.

अथोमा प्राह तनयं पुत्र एह्येहि शत्रुहन्।

वन्दस्व चरणौ दिव्यौ विष्णोर्लोकनमस्कृतौ॥ ७॥

Umā then said to her son- O every killer son! Come here. Do pray and salute of Viṣṇu the world's adorable god.

ततो विहस्याह गुहः कोऽयं मातर्वदस्व माम्।

यस्यादरात् प्रणामोऽयं क्रियते मद्विधैर्जनैः॥ ८॥

Guha then said smiling- O Mother! tell me that who is he? Explain his great fullness that even make the people of higher status like us to bow before him.

तं माता प्राह वचनं कृते कर्मणि पद्मभूः।

वक्ष्यते तव योऽयं हि महात्मा गरुडध्वजः॥ ९॥

His mother said- "Brahmā will tell you when the work is over that who is this Garuḍa riding greatman?"

केवलं त्विह मां देवस्त्वत्पिता प्राह शंकरः।

नान्यः परतरोऽस्माद्धि वयमन्ये च देहिनः॥ १०॥

You father, god Śaṅkara has told me only that nobody among us and among the creatures is not greater than him.

पार्वत्या गदिते स्कन्दः प्रणिपत्य जनार्दनम्।

तस्थौ कृताञ्जलिपुटस्त्वाज्ञां प्रार्थयतेऽच्युतात्॥ ११॥

Skanda did salute to Janārdana and stood-up with folded hands and asked the permissible from Acyuta.

कृताञ्जलिपुटं स्कन्दं भगवान् भूतभावनः।

कृत्वा स्वस्त्ययनं देवो ह्यनुज्ञां प्रददौ ततः॥ १२॥

Lord Viṣṇu, having bestowed his benedictions on Kārtikeya who stood folded-handed in benediction gave him order.

नारद उवाच

यत्तत् स्वस्त्ययनं पुण्यं कृतवान् गरुडध्वजः।

शिखिध्वजाय विप्रर्षे तन्मे व्याख्यातुमर्हसि॥ १३॥

Nārada said- O great Brahmin! Please, explain that what did the wish made by Garuḍa riding god Viṣṇu for peacock riding Kārtikeya.

पुलस्त्य उवाच

श्रृणु स्वस्त्ययनं पुण्यं यत्प्राह भगवान्हरिः।

स्कन्दस्य विजयार्थाय महिषस्य वधाय च॥ १४॥

Pulastya said- Listen to the blessing made by god Viṣṇu for the victory of Skanda and killing of Mahiṣa.

स्वस्ति ते कुरुतां ब्रह्मा पद्मयोनी रजोगुणः।

स्वस्ति चक्राङ्कितकरो विष्णुस्ते विदधात्वजः॥ १५॥

May! Lotus born, Rajas Brahmā do good for you. May! Unborn Viṣṇu with discus in hand do all good for you.

स्वस्ति ते शंकरो भक्त्या सपत्नीको वृषध्वजः।

पावकः स्वस्ति तुभ्यं च करोतु शिखिवाहनः॥ १६॥

May! Śaṅkara, the bull rider do all good for you gracefully. O Peacock rider! May! God fire do all good for you.

दिवाकरः स्वस्ति करोतु तुभ्यं

सोमः सभौमः सबुधो गुरुश्च।

काव्यः सदा स्वस्तिकरोतु तुभ्यं

शनैश्चरः स्वस्त्ययनं करोतु॥ १७॥

May! The stars like sun, mars, mercury and Jupiter do good for you. May the Venus and Saturn do all good for you.

मरीचिरत्रिः पुलहः पुलस्त्यः

क्रतुर्वसिष्ठो भृगुरङ्गिराश्च।

मृकण्डुजस्ते कुरुतां हि स्वस्ति

स्वस्ति सदा सप्त महर्षयश्च॥ १८॥

Marīci, Atri, Pulaha, Pulastya, Kratu, Vasiṣṭha, Bhṛgu, Aṅgirā, Mārkaṇḍeya hermit do good for you and may! Saptarṣi do always good for you.

विश्वेऽश्विनौ साध्यमरुद्गणाग्नयो

दिवाकराः शूलधरा महेश्वराः।

यक्षाः पिशाचा वसवोऽथ किन्नराः

ते स्वस्ति कुर्वन्तु सदोद्यतास्त्वमी॥ १९॥

May! Viśvedeva, Aśvinīkumāra, Sādhya, Marutas, fire, sun, Śūladharā, Maheśvara, Yakṣa, devils, Vasu and Kinnaras be always prepared to do good for you.

नागाः सुपर्णाः सरितः सरांसि

तीर्थानि पुण्यायतनाः समुद्राः।

महाबला भूतगणा गणेन्द्राः

ते स्वस्ति कुर्वन्तु सदा समुद्यताः॥ २०॥

May! The serpent, birds, rivers, reservoir, the holy places, the seas, the mighty ghosts and Vināyakas always prepared to do good for you.

स्वस्ति द्विपादिकेभ्यस्ते चतुष्पादेभ्य एव च।

स्वस्ति ते बहुपादेभ्यस्त्वपादेभ्योऽप्यनामयम्॥ २१॥

May! You receive all good from the human beings and cattle's. May! You receive all good from the organisms having several feet and may the organism without feet bless you for victory.

प्राचीं दिग् रक्षतां वज्री दक्षिणां दण्डनायकः।

पाशी प्रतीचीं रक्षतु लक्ष्मांशुः पातु चोत्तराम्॥ २२॥

May! The thunderbolt holding god (Indra) defend the east, the god with Daṇḍa (Yama) defend the south, the god holding Pāśa (Varuṇa) defend the west and the moon defend the north.

वह्निर्दक्षिणपूर्वां तु कुबेरो दक्षिणापराम्।

प्रतीचीमुत्तरां वायुः शिवः पूर्वोत्तरामपि॥ २३॥

May! The fire defend Agnikoṇa, Kubera defend Nairṭya, Pavana defend Vāyavya and Śiva defend Īśāna.

उपरिष्टाद् ध्रुवः पातु अधस्ताच्च धराधरः।

मुसली लाङ्गली चक्री धनुष्मानन्तरेषु च्॥ २४॥

May! Dhruva defend upside, Dharādhara defend downside and Viṣṇu, holding musala, plough, discus and bow defend in the intervals.

वाराहोऽम्बुनिधौ पातु दुर्गे पातु नृकेसरी।

सामवेदध्वनिः श्रीमान् सर्वतः पातु माधवः॥ २५॥

May! Vārāha defend while in the sea, Narasiṁha in inaccessible place and Śrīmān Mādhava in the form Sāmaveda sound defend you from all sides.

पुलस्त्य उवाच

एवं कृतस्वस्त्ययनो गुहः शक्तिधरोऽग्रणीः।

प्रणिपत्य सुरान् सर्वान् समुत्पतत भूतलात्॥ २६॥

Pulastya said- When blessing was over, the mighty commander Guha flew up from the land after saluting all gods.

तमन्वेव गणाः सर्वे दत्ता ये मुदितै सुरैः।

अनुजग्मुः कुमारं ते कामरूपा विहंगमाः॥ २७॥

The gaṇas given by the pleased gods followed Kumāra in disguise of birds they converted them voluntarily.

मातरश्च तथा सर्वाः समुत्पेतुर्नभस्तलम्।

समं स्कन्देन बलिना हन्तुकामा महासुरान्॥ २८॥

All mothers too flew up in the sky in order to support Skanda in killing the monsters.

ततः सुदीर्घमध्वानं गत्वा स्कन्दोऽब्रवीद्गणान्।

भूम्यां तूर्णं महावीर्याः कुरुध्वमवतारणम्॥ २९॥

Skanda said gaṇas when he marched at some distance- O great warriors! Descend on earth immediately.

गणा गुहवचः श्रुत्वा अवतीर्य महीतलम्।

आरात् पतन्तस्तद्देशं नादं चक्रुर्भयंकरम्॥ ३०॥

All gaṇas descended on the earth and made a loud noise while descending at a distance.

तन्निनादो महीं सर्वामापूर्य च नभस्तलम्।

विवेशार्णवरन्ध्रेण पातालं दानवालयम्॥ ३१॥

Such loud noise entered in nether, the dwelling place of Dānavas by covering the entire earth and ether from the great holes in the bottom of sea.

श्रुतः स महिषेणाथ तारकेण च धीमता।

विरोचनेन जम्भेन कुजम्भेनासुरेण च॥ ३२॥

The wise Mahiṣa, Tāraka, Virocana, Jambha and Kujambha etc. monsters heard that sound.

ते श्रुत्वा सहसा नादं वज्रपातोपमं दृढम्।

किमेतदिति संचिन्त्य तूर्णं जग्मुस्तदान्धकम्॥ ३३॥

Having heard the gross thud like thunderbolt, they all went to Andhaka in order to know what it was.

ते समेत्यान्धकेनैव समं दानवपुंगवाः।

मन्त्रयामासुरुद्विग्नास्तं शब्दं प्रति नारद॥ ३४॥

O Nārada all those mighty monsters became sad and began to think over that loud noise.

मन्त्रयत्सु च दैत्येषु भूतलात् सूकराननः।

पातालकेतुर्दैत्येन्द्रः संप्राप्तोऽथ रसातलम्॥ ३५॥

When these monsters were deliberating, the demon king Pātālaketu having pig like mouth came up on ground from the nether world.

स बाणविद्धो व्यथितः कम्पमानो मुहुर्मुहुः।

अब्रवीद्वचनं दीनं समभ्येत्यान्धकासुरम्॥ ३६॥

The arrows were stabbed on his body causing pain and he was shivering. So, he came anyhow before Andhakāsura and spoke in fear of the event.

पातालकेतुरुवाच

गतोऽहमासं दैत्येन्द्र गालवस्याश्रमं प्रति।

तं विध्वंसयितुं यत्नः समारब्धं बलान्मया॥ ३७॥

Pātālaketu said- O the king of monsters! I had gone to the āśrama of Gālava. I forcibly began to destroy him.

यावत्सूकरूपेण प्रविशामि तमाश्रमम्।

न जाने तं नरं राजन्येन मे प्रहितः शरः॥ ३८॥

O king! Just when I went that āśrama in disguise of a pig, suddenly a man shot arrow at me.

शरसंभिन्नजत्रुश्च भयात् तस्य महाजवः।

प्रणष्ट आश्रमात्तस्मात्स च मां पृष्ठतोऽन्वगात्॥ ३९॥

As the arrow had broken in jaw, I ran fastly from that āśrama. He chased me to a longer distance.

तुरङ्गखुरनिर्घोषः श्रूयते परमोऽसुर।

तिष्ठ तिष्ठेति वदतस्तस्य शूरस्य च पृष्ठतः।

तद्भयादस्मि जलधिं संप्राप्तो दक्षिणार्णवम्॥ ४०॥

O monster! He was chasing and his words- "Stop, stop" were ringing in my ears. The sound of hoof of the horse on which he was

rode coming nearer. Due to fear of him, I came at the southern sea.

यावत्पश्यामि तत्रस्थान्नानावेषाकृतीन्नरान्।
केचिद्गर्जन्ति घनवत् प्रतिगर्जन्ति चापरे॥४१॥

I saw there the people having several forms and sizes. Some among them were making sound like cloud thundering and others were reciprocating them.

अन्ये चोचुर्वयं नूनं निघ्नामो महिषासुरम्।
तारकं घातयामोऽद्य वदन्त्यन्ये सुतेजसः॥४२॥

Others were saying that we will definitely kill Mahiṣāsura. The other people of sturdy limbs were saying that they will kill Tāraka.

तच्छ्रुत्वा सुतरां त्रासो मम जातोऽसुरेश्वर।
महार्णवं परित्यज्य पतितोऽस्मि भयातुरः॥४३॥
धरण्यां विवृतं गर्तं स मामन्वपतद्बली।
तद्भयात् संपरित्यज्य हिरण्यपुरमात्मनः॥४४॥
तवान्तिकमनुप्राप्तः प्रसादं कर्तुमर्हसि।
तच्छ्रुत्वा चान्धको वाक्यं प्राह मेघस्वनं वचः॥४५॥
न भेतव्यं त्वया तस्मात् सत्यं गोप्तास्मि दानव।
महिषस्तारकश्चोभौ बाणश्च बलिनां वरः॥४६॥
अनाख्यायैव ते वीरास्त्वन्धकं महिषादयः।
स्वपरिग्रहसंयुक्ता भूमिं युद्धाय निर्ययुः॥४७॥

O king monster! I was feared of listening their declaration. I ran to the open trench (hole) on the earth in fright. That warrior chased me. On account of his fear, I have come to you and abandoned my own Hiraṇyapura. Please, be gracious to me. Andhaka declared in cloud thundering voice in reply to him- "O monster! Don't fear of him. I am your defender. Then Mahiṣa and Tāraka including Bāṇa set out on battle with their attendants without seeing for the permission from Andhaka."

यत्र ते दारुणाकारा गणाश्चक्रुर्महास्वनम्।
तत्र दैत्याः समाजग्मुः सायुधाः सबला मुने॥४८॥

O hermit! These monsters with their army went at the place where the gaṇas of fierce size making noise.

दैत्यानापततो दृष्ट्वा कार्त्तिकेयगणास्ततः।
अभ्यद्रवन्त सहसा स चोग्रो मातृमण्डलः॥४९॥

The gaṇas of Kārtikeya and the group of aggressive Mātṛkas suddenly raided on the monsters when they saw them.

तेषां पुरस्सरः स्थाणुः प्रगृह्य परिघं बली।
निषूदयत् परबलं क्रुद्धो रुद्रः पशूनिव॥५०॥

The mighty Sthāṇu-Rudra at their front began thrashing the army of enemy like animals in a fit of anger by giving hard blows through Parigha.

तं निघ्नन्तं महादेवं निरीक्ष्य कलशोदरः।
कुठारं पाणिनादाय हन्ति सर्वान् महासुरान्॥५१॥

Kalaśodara began killing the monsters by taking axe in his hand when he saw Mahādeva so killing the monsters.

ज्वालामुखो भयंकरः करेणादाय चासुरम्।
सरथं सगजं साश्वं विस्तृते वदनेऽक्षिपत्॥५२॥

The fierce Jvālāmukha began to press the bodies of monsters with horses, chariots and elephants after gripping them through hands.

दण्डकक्षापि संक्रुद्धः प्रासपाणिर्महासुरम्।
सवाहनं प्रक्षिपति समुत्पाट्य महार्णवे॥५३॥

The furiated Daṇḍaka began to throw the monsters into sea by picking up them with their carriage (vāhana). A sword was in his hand.

शङ्कुकर्णश्च मुसली हलेनाकृष्य दानवान्।
संचूर्णयति मन्त्रीव राजानं प्रासभृद् वशी॥५४॥

As the minister becomes cause for destruction of unjust king, Śaṅkukarṇa holding musala and Prāsa began churning monsters through the plough.

खड्गचर्मधरो वीरः पुष्पदन्तो गणेश्वरः।
द्विधा त्रिधा च बहुधा चक्रे दैतेयदानवान्॥५५॥

The bold Puṣpadanta, heard of gaṇas, holding sword and shield, began to cut-off the monsters in two, three and numerous pieces.

पिङ्गलो दण्डमुद्यम्य यत्र यत्र प्रधावति।
तत्र तत्र प्रदृश्यन्ते राशयः शावदानवैः॥५६॥

Whenever Piṅgala rushed with daṇḍa in his hand, a pile of monsters' corpse was seen there.

सहस्रनयनः शूलं भ्रामयन्वै गणाग्रणीः।
निजघानासुरान्वीरः सवाजिरथकुञ्जरान्॥५७॥

The chivalrous Sahasranayana, the best among gaṇas was killing monsters with horse, chariots and elephants.

भीमो भीमशिलावर्षैः स पुरस्सरतोऽसुरान्।
निजघान यथैवेन्द्रो वज्रवृष्ट्या नगोत्तमान्॥५८॥

Bhīma was killing the forwarding monsters like a rain of boulders, as if Indra was destroying the great mountains through thunderbolt.

रौद्रः शकटचक्राक्षो गणः पञ्चशिखो बली।
भ्रामयन्मुद्गरं वेगान्निजघान बलाद्रिपून्॥५९॥

The mighty gaṇa Pañcākṣa having eyes like axle to chariot wheel was slaughtering the mighty enemies through the hard blows made by Mudgara.

गिरिभेदी तलेनैव सारोहं कुञ्जरं रणे।
भस्म चक्रे महावेगो रथं च रथिना सह॥६०॥

Giribhedī, the fast racer began to destroy the elephant with its rider and charioteer with chariot by blowing merely his slaps.

नाडीजङ्घोऽङ्घ्रिपातैश्च मुष्टिभिर्जानुनाऽसुरान्।
कीलाभिर्वज्रतुल्याभिर्जघान बलवान्मुने॥६१॥

O sage! The mighty Nāḍījaṅgha began to thrash the monsters with blows from feet, fist, legs and thunderbolt like elbows.

कूर्मग्रीवो ग्रीवयैव शिरसा चरणेन च।
लुण्ठनेन तदा दैत्यान्निजघान सवाहनान्॥६२॥

Kūrmagrīva began to kill the monsters by blows from neck, head and feet and by pursing the vehicles.

पिण्डाकरस्तु तुण्डेन शृङ्गाभ्यां च कलिप्रिय।
विदारयति संग्रामे दानवान् समरोद्धतान्॥६३॥

O Nārada! Piṇḍāraka began to penetrate the monsters aggressive to war by giving blows from teeth and Śṛṅga.

ततस्तत्सैन्यमतुलं वध्यमानं गणेश्वरैः।
प्रदुद्रावाथ महिषस्तारकश्च गणाग्रणीः॥६४॥

Mahiṣa and Tāraka marched forward aggressively when they saw Gaṇeśvaras killing that uncountable army.

ते हन्यमानाः प्रमथा दानवाभ्यां वरायुधैः।
परिवार्य समन्तात्ते युयुधुः कुपितास्तदा॥६५॥

All those Pramathagaṇas covered both monsters who were blowing special arms from all sides and began fighting fiercely.

हंसास्यः पट्टिशेनाथ जघान महिषासुरम्।
षोडशास्यस्त्रिशूलेन शतशीर्षो वरासिना॥६६॥

Haṁsāya began to blow Paṭṭiśa, Ṣoḍaśākṣa from trident and Śataśīrṣa by sword gave blows on Mahiṣāsura.

श्रुतायुधस्तु गदया विशोको मुसलेन च।
बन्धुदत्तस्तु शूलेन मूर्ध्नि दैत्यमताडयत्॥६७॥

Śrutāyudha gave blows from mace, viśoka from musala and Bandhudatta from Śūla on the head of that monster.

तथान्यैः पार्षदैर्युद्धे शूलशक्त्यृष्टिपट्टिशैः।
नाकम्पत् ताड्यमानोऽपि मैनाक इव पर्वतः॥६८॥

Similarly, the other members (Pārṣadas) gave him sharp blow of Śūla, Ṛṣṭi and Paṭṭiśa but he stood undeviated like Maināka mountain.

तारको भद्रकाल्या च तथोलूखलया रणे।
वध्यते चैकचूडाया दार्यते परमायुधैः॥६९॥

Bhadrakālī, Ulūkhalā and Aikacūḍā blew hard on Tāraka with the specific weapons.

तौ ताड्यमानौ प्रमथैर्मातृभिश्च महासुरैः।
न क्षोभं जग्मतुर्वीरौ क्षोभयन्तौ गणानपि॥७०॥

Both these monsters were putting in excitement to gaṇas without getting excited by Pārṣadas and Mātṛśaktis.

महिषो गदया तूर्णं प्रहारैः प्रमथानथ।
पराजित्य प्रराधावत् कुमारं प्रति सायुधः॥७१॥

Mahiṣāsura then rushed to Kumāra with weapons in his hands after giving a bitter

defeat to Pramathas by blowing mace etc. weapons.

तमापतन्तं महिषं सुचक्राक्षो निरीक्ष्य हि।
चक्रमुद्यम्य संक्रुद्धो रुरोध दनुनन्दनम्॥७२॥

Sucakrākṣa picked up discus and prevented that Mahiṣa while saw his marching forward.

गदाचक्राङ्कितकरौ गणासुरमहारथौ।
अयुध्येतां तदा ब्रह्मन् लघु चित्रं च सुष्ठु च॥७३॥

O Brāhmaṇa! the monsters and gaṇas both great warriors (charioteers) began to fight varied ways that time.

गदां मुमोच महिषः समाविध्य गणाय तु।
सुचक्राक्षो निजं चक्रमुत्सर्जासुरं प्रति॥७४॥

Mahiṣa threw his mace on Sucakrākṣa after giving it a turn. Sucakrākṣa also threw his discus on that monster.

गदां छित्त्वा सुतीक्ष्णारं चक्रं महिषमाद्रवत।
तत उच्चुक्रुशुर्दैत्यास हा हतो महिषस्त्विति॥७५॥

That discus with spikes very acute was thrown on Mahiṣa. It split in pieces the mace so thrown. Then the monsters began to cry with words "Oh! Mahiṣa has been killed."

तच्छ्रुत्वाऽभ्यद्रवद्बाणः प्रासमाविध्य वेगवान्।
जघान चक्रं रक्ताक्षं पञ्चमुष्टिशतेन हि॥७६॥

Bāṇāsura with reddened eyes in anger, rushed just with Prāsa in his hand and gave a blow to discus with five hundred fists (muṣṭis).

पञ्चबाहुशतेनापि सुचक्राक्षं बबन्ध सः।
बलवानपि बाणेन निष्प्रयत्न गतिः कृतः॥७७॥

He then fastened Sucakrākṣa with his fire hundred arms. Sucakrākṣa was made actionless by Bāṇāsura however he was mighty enough to fight.

सुचक्राक्षं सचक्रं हि बद्धं बाणासुरेण हि।
दृष्ट्वाऽद्रवद्गदापाणिर्मकराक्षो महाबलः॥७८॥

When the mighty Makarākṣa saw Sucakrākṣa so fastened by Bāṇāsura, he rushed with a mace in his hands.

गदया मूर्ध्नि बाणं हि निजघान महाबलः।
वेदनार्त्तो मुमोचाथ सुचक्राक्षं महासुरः।
स चापि तेन संयुक्तो व्रीडायुक्तो महामनाः॥७९॥
स संग्रामं परित्यज्य सालिग्राममुपाययौ।
बाणोऽपि मकाराक्षेण ताडितोऽभूत्पराङ्मुखः॥८०॥

The mighty Makarākṣa gave a sharp blow on the head of Bāṇāsura by his mace. Bāṇā left Sucakrākṣa free on account to severe pain on his head. That chivalrous ashamed after seeing his free from his grip. In vagary of so depression, he went to Śālīgrāma. Bāṇa too left continuing the fight because of injury.

प्रभज्यत बलं सर्वं दैत्यानां सुरतापस।
ततः स्वबलमीक्ष्यैव प्रभग्नं तारको बली।
खड्गोद्यतकरो दैत्यः प्रदुद्राव गणेश्वरान्॥८१॥

O Nārada! The hole army of demons was scattered. That chivalrous demon Tāraka rushed towards Gaṇeśvaras with a sword in his hand.

ततस्तु तेनाप्रतिमेन सासिना
ते हंसवक्त्रप्रमुखा गणेश्वराः।
समातरश्चापि पराजिता रणे
स्कन्दं भयार्त्ताः शरणं प्रपेदिरे॥८२॥

That unique warrior holding sword had then defeated the Gaṇeśvaras including Mātṛkas and Haṁsavaktra etc. They all sheltered to Skanda due to severe fear.

भग्नान् गणान् वीक्ष्य महेश्वरात्मज
स्तं तारकं सासिनमापतन्तम्।
दृष्ट्वैव शक्त्या हृदये बिभेद
स भिन्नमर्मा न्यपतत् पृथिव्याम्॥८३॥

Kumāra, the son of Maheśvara pierced Tārakas' heart by his acute blow of śakti when he saw his forwarding with sword and when gaṇas were seen frightened. He fell on the ground due to such sharp blow.

तस्मिन्हते भ्रातरि भग्नदर्पो
भयातुरोऽभून्महिषो महर्षे।

संत्यज्य संग्रामशिरो दुरात्मा
जगाम शैलं स हिमाचलाख्यम्॥८५॥

O Maharṣi! The proud of Mahiṣāsura licked dust on the death of his brother Tāraka. That rude became anxious, showed back to the battle and ran toward Himālaya.

बाणोऽपि वीरे निहतेऽथ तारके
गते हिमाद्रिं महिषे भयार्त्ते।
भयाद्विवेशोग्रमपां निधानं
गणैर्बले वध्यति सापराधे॥८६॥

When chivalrous Tāraka was killed, frightened Mahiṣa ran to Himālaya and the miscreant army was slaughtered by gaṇas, Bāṇa also entered into the deep ocean in vagary of fright.

हत्वा कुमारो रणमूर्ध्नि तारकं
प्रगृह्य शक्तिं महता जवेन।
मयूरमारुह्य शिखण्डमण्डितं
ययौ निहन्तुं महिषासुरस्य ॥८७॥

Kumāra rode on peacock having Śikhaṇḍa and rushed to kill Mahiṣāsura after he so killed Tāraka in the battle.

स पृष्ठतः प्रेक्ष्य शिखण्डिकेतनं
समापतन्तं वरशक्तिपाणिनम्।
कैलासमुत्सृज्य हिमाचलं तथा
क्रौञ्चं समभ्येत्य गुहां विवेश॥८८॥

When Mahiṣāsura saw the rider of peacock (Kumāra) with particular śakti chasing him, he immediately left behind Kailāsa and Himālaya, reached at the Krauñca mountain and entered into a care there.

दैत्यं प्रविष्टं स पिनाकिसूनु-
र्जुगोप यत्नाद्भगवान् गुहोऽपि।
स्वबन्धुहन्ता भविता कथं त्वहं
संचिन्तयन्नेव ततः स्थितोऽभूत्॥८९॥

God Guha, the son of Mahādeva began to keep a vigil on the monster so entered into the care. He stood there thinking that how to kill his brother.

ततोऽभ्यगात् पुष्करसंभवस्तु
हरो मुरारिस्त्रिदशेश्वरश्च।
अभ्येत्य चोचुर्महिषं सशैलं
भिन्दस्व शक्त्या कुरु देवकार्यम्॥९०॥

Then lotus born Brahmā, god Śaṅkara, Viṣṇu and Indra came there and said- "Kill Mahiṣa with mountain by blowing your śakti. Thus, complete the divine assignment."

तत् कार्तिकेयः प्रियमेव तथ्यं
श्रुत्वा वचः प्राह सुरान्विहस्य।
कथं हि मातामहनप्तृकं वधे
स्वभ्रातरं भ्रातृसुतं च मातुः॥९१॥

Kārtikeya smiled on this factual and pleasing instruction and said to gods- "How can I kill the grandson of my grandfather (mother's father), my brother and the nephew of my mother?"

एषा श्रुतिश्चापि पुरातनी किल
गायन्ति यां वेदविदो महर्षयः।
कृत्वा च यस्यां मतमुत्तमायाः
स्वर्गं व्रजन्ति त्वतिपापिनोऽपि॥९२॥

(In this context) an ancient Śruti (dictum) is spoken. It has been applied by the learned persons in Vedas called Ābhaṇaka. According to this best dictum, even heinous miscreants go to the heaven.

गां ब्राह्मणं वृद्धमथाप्तवाक्यं
बालं स्वबन्धुं ललनामदुष्टाम्।
कृतापराधा अपि नैव वध्या
आचार्यमुख्या गुरवस्तथैव॥९३॥

The cow, Brahmin, old people, realistic, child, one's relative, a chaste woman and Ācārya etc. preceptors are not worth giving sentence of death even if any offence is committed by them.

एवं जानन्धर्ममग्र्यं सुरेन्द्रा
नाहं हन्यां भ्रातरं मातुलेयम्।
यथा दैत्यो निर्गमिष्यद् गुहान्तः
तदा शक्त्या घातयिष्यामि शत्रुम्॥९४॥

O great gods! I will not kill my own brother as I am known to that dictum. I will kill that demon by using my śakti as and when he comes out from the care.

श्रुत्वा कुमारवचनं भगवान्महर्षे
कृत्वा मतं स्वहृदये गुहमाह शक्रः।
मत्तो भवान्न मतिमान् वदसे किमर्थं
वाक्यं शृणुष्व हरिणा गदितं हि पूर्वम्॥ ९५॥

O great hermit! Indra pondered upon the statement given by Kumāra and said- "You are not wiser than me. Why are you speaking? Listen to what Hari had said long ago."

नैकस्यार्थे बहून् हन्यादिति शास्त्रेषु निश्चयः।
एकं हन्याद्बहूनां हि न पापी तेन जायते॥ ९६॥

It is quoted specifically on scriptures that one should not kill many for one person. However, the man is unstuck to the evil when he kills one for safeguards of the interests of others.

एतच्छ्रुत्वा मया पूर्वं समयस्थेन चाग्निज।
निहतो नमुचिः पूर्वं सोदरोऽपि ममानुजः॥ ९७॥

O son of fire! Having heard this theorem I had long ago killed my sibling Namuci in spite of alliance and amicable relations between us.

तस्माद्बहूनामर्थाय सक्रौञ्चं महिषासुरम्।
घातयस्व पदाक्रम्य शक्त्या पावकदत्तया॥ ९८॥

Hence, kill Mahiṣāsura with Krauñca by blowing will valour, the śakti given by fire god.

पुरंदरवचः श्रुत्वा क्रोधादारक्तलोचनः।
कुमारः प्राह वचनं कम्पमानः शतक्रतुम्॥ ९९॥

Having heard, this Kumāra's eyes became red with anger. He said to Indra slightly shivering in excitement.

मूढ किं ते बलं बाह्वोः शारीरं चापि वृत्रहन्।
येनाधिक्षिपसे मां त्वं ध्रुवं न मतिमानसि॥ १००॥

O stupid enemy of Vṛtra! To what extent you have power in body and arms. Whether it is worth challenging me. You, falsely boosting like a man lost of wisdom.

तमुवाच सहस्राक्षस्त्वत्तोऽहं बलवान्गुह।
तं गुहः प्राह एह्येहि युद्ध्यस्व बलवान्यदि॥ १०१॥

The thousand eyed Indra said to him- O Guha! I am stronger than you. Guha challenged Indra- "If you think so, then come and fight."

शक्रः प्राहाथ बलवान् ज्ञायते कृत्तिकासुत।
प्रदक्षिणं शीघ्रतरं यः कुर्यात्क्रौञ्चमेव हि॥ १०२॥

Indra replied- O son of Kṛttikā! The person coming first in round-turn (pradakṣiṇā) of Krauñca mountain, shall be deemed mightier.

श्रुत्वा तद्वचनं स्कन्दो मयूरं प्रोह्य वेगवान्।
प्रदक्षिणं पादचारी कर्तुं तूर्णतरोऽभ्यगात्॥ १०३॥

Skanda stood up and went very fast on foot to do Parikramā of the Krauñca mountain. He did not ride on peacock.

शक्रोऽवतीर्य नागेन्द्रात् पादेनाथ प्रदक्षिणाम्।
कृत्वा तस्थौ गुहोऽभ्येत्य मूढं किं संस्थितो भवान्॥ १०४

Indra to came there after Parikramā he made bare-foot and left his elephant behind. Skanda approached to Skanda and said- "O idiot! Why are you seated here?"

तमिन्द्रः प्राह कौटिल्यं मया पूर्वं प्रदक्षिणः।
कृताऽस्य न त्वया पूर्वं कुमारः शक्रमब्रवीत्॥ १०५॥

Indra replied- "I have done Pradakṣiṇā earlier than you. Kumāra protested and said- "You have not made it first."

मया पूर्वं मया पूर्वं विवदन्तौ परस्परम्।
प्राप्योचतुर्महेशाय ब्रह्मणे माधवाय च॥ १०६॥

Both of them began disputing on this issue by saying he was first- he was first. Thus, they went to Śaṅkara, Brahmā and Viṣṇu and reported it before them.

अथोवच हरिः स्कन्दं प्रष्टुमर्हसि पर्वतम्।
योऽयं वक्ष्यति पूर्वं स भविष्यति महाबलः॥ १०७॥

Viṣṇu said to Skanda- "Ask the mountain Krauñca. The man named by mountain shall be considered the first who made parikramā.

तन्माधववचः श्रुत्वा क्रौञ्चमभ्येत्य पावकिः।
पप्रच्छाद्रिमिदं केन कृतं पूर्वं प्रदक्षिणम्॥ १०८॥

Hearing the words of Nārāyana, the fire-born God reached to Krauñca mountain and asked him that "Eho circumambulated first?"

इत्येवमुक्तः क्रौञ्चस्तु प्राह पूर्वं महामतिः।
चकार गोत्रभित् पश्चात्त्वया कृतमथो गुह॥ १०९॥

Krauñca, the wise mountain said- "O Guha! Indra had done it first and then you had made it."

एवं ब्रुवन्तं क्रौञ्चं स क्रोधात्प्रस्फुरिताधरः।
बिभेद शक्त्या कौटिल्यो महिषेण समं तदा॥ ११०॥

Kumāra furiated on mountain, he blew the śakti and the entire mountain along with Mahiṣāsura penetrated in pieces. It was completely collapsed.

तस्मिन्हतेऽथ तनये बलवान् सुनाभो
वेगेन भूमिधरपार्थिवजस्तथाऽगात्।
ब्रह्मेन्द्ररुद्रमरुदश्विवसुप्रधाना
जग्मुर्दिवं महिषमीक्ष्य हतं गुहेन॥ १११॥

On the death of his son, the might Sunābha, son of Himālaya came there very fast. Brahmā, Indra, Rudra, Vāyu, Aśvinīkumāra, Vasu etc. gods, returned to heaven when they conformed of the death of Mahiṣāsura by Guha.

स्वमातुलं वीक्ष्य बली कुमारः
शक्तिं समुत्पाट्य निहन्तुकामः।
निवारितश्चक्रधरेण वेगा-
दालिङ्ग्य दोर्भ्यां गुरुरित्युदीर्य॥ ११२॥

Mighty Kumāra intended to kill his maternal uncle through the hard blows of śakti. However, Viṣṇu appeared in the meantime, embraced him and prohibited him by saying that he was Guha's preceptor.

सुनाभमभ्येत्य हिमाचलस्तु
प्रगृह्य हस्तेऽन्यत एव नीतवान्।
हरिं कुमारं सशिखण्डिनं
नयन्वेगाद्दिवं पन्नगशत्रुपत्रः॥ ११३॥

Himālaya came to Sunābha, took him with hand, brought towards other side and Hari, the rider on Garuḍa took Kumāra with peacock to heaven very fast.

ततो गुहः प्राह हरिं सुरेशं
मोहेन नष्टो भगवन्विवेकः।
भ्राता मया मातुलेयो निरस्त-
स्तस्मात्करिष्ये स्वशरीरशोषम्॥ ११४॥

Guha than said to Sureśvara Hari- "O god! My discretion suffered due to excessive affection. I have killed my maternal brother. Hence, I will put my body on fasts.

तं प्राह विष्णुर्व्रज तीर्थवर्यं
पृथूदकं पापतरोः कुठारम्।
स्नात्वौघवत्यां हरमीक्ष्य भक्त्या
भविष्यसे सूर्यसमप्रभावः॥ ११५॥

Viṣṇu said to him- "O Kumāra! Go at the holy place Pṛthūdaka in order to absolve from sin. That place is like an axe to the tree of evils.

इत्येवमुक्तो हरिणा कुमार-
स्त्वभ्येत्य तीर्थं प्रसमीक्ष्य शंभुम्।
स्नात्वाऽर्च्य देवान्सं रविप्रकाशो
जगाम शैलं सदनं हरस्य॥ ११६॥

Following the words of Hari, Kumāra went at Pṛthūdaka. He saw Mahādeva there. He took bath, worshipped gods, regained the splendour like sun and then returned to the residential mountain of Mahādeva.

सुचक्रनेत्रोऽपि महाश्रमे तप-
श्चचार शैले पवनाशनस्तु।
आराधयामास वृषध्वजं तदा
हरोऽस्य तुष्टो वरदो बभूव॥ ११७॥

The Gaṇeśvara Sucakranetra began to observe penance for the pleasure of god Śaṅkara in Mahāśrama situated on the mountain. Śaṅkara pleased on such strict penance and prepared to give him desired.

देवात् स वव्रे वरमायुधार्थे
चक्रं तथा वै रिपुबाहुखण्डम्।
छिन्द्याद्यथा त्वत्प्रतिमं करेण
बाणस्य तन्मे भगवान् ददातु॥ ११८॥

He asked for having special weapon with him. "O god! Please, give me an excellent discus which may torn into pieces the multitude of the arms of the enemy Bāṇa in a matchless fashion.

तमाह शंभुर्व्रज दत्तमेतद्
वरं हि चक्रस्य तवायुधस्य।
बाणस्य तद्बाहुवनं प्रवृद्धं
संछेत्स्यसे नात्र विचावणाऽस्ति॥ ११९॥

Mahādeva said to him- "Go now. I have given discus for which you asked. It shall definitely, suppress the over grown arms power of Bāṇāsura.

वरे प्रदत्ते त्रिपुरान्तकेन
गणेश्वरः स्कन्दमुपाजगाम।
निपत्य पादौ प्रतिवन्द्य हृष्टौ
निवेदयामास हरप्रसादम्॥

When Skanda so received the discus, Gaṇeśvara went to him, bowed on his feet, prayed and described the grace of Mahādeva before him.

एवं तवोक्तं महिषासुरस्य
वधं त्रिनेत्रात्मजशक्तिभेदात्।
क्रौञ्चस्य मृत्युः शरणागतार्थं
पापापहं पुण्यविवर्धनं च॥ १२१॥

Thus, I have completely described the episode pertaining to the slaughter of Mahiṣāsura by the son of Śaṅkara. Krauñca was spoiled as he had sheltered the sinner. This episode effaces the evils and increases the account of noble deeds.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे
महिषासुरतारकवधोपाख्याने क्रौञ्चभेदनं
नामाष्टपञ्चाशत्तमोऽध्यायः॥ ५८॥

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Chapter 59

Defeat of demon Andhaka

नारद उवाच

योऽसौ मन्त्रयतां प्राप्तो दैत्यानां शरताडितः।
स केन वद निर्भिन्नः शरेण दितिजेश्वरः॥ १॥

Nārada said- Please, tell us that the demon suddenly. Killed by an arrow thrown on him while he was busy in discussing matters in a meeting, who was that person who attacked so fiercely?

पुलस्त्य उवाच

आसीन्नृपो रघुकुले रिपुजिन्महर्षे
तस्यात्मजो गुणगणैकनिधिर्महात्मा।
शूरोऽरिसैन्यदमनो बलवान् सुहृत्सु
विप्रान्धदीनकृपणेषु समानभावः॥ २॥
ऋतध्वजो नाम महान् महीयान्
स गालवार्थे तुरगाधिरूढः।
पातालकेतुं निजघान पृष्ठे
बाणेन चन्द्रार्धनिभेन वेगात्॥ ३॥

Pulastya said- O great hermit! Ripujita was the king in Raghu dynasty. He had a son meritorious, great soul chivalrous, enemy killer, mighty and generous to do equal with friends, Brahmins, blinds, paupers and misers.

नारद उवाच

किमर्थं गालवस्यासौ साधयामास सत्तम।
येनासौ पत्रिणा दैत्यं निजघान नृपात्मजः॥ ४॥

Nārada said- What work in favour of the hermit Gālava, had performed by that son of king by throwing that arrow?

पुलस्त्य उवाच

पुरा तपस्तप्यति गालवर्षि-
र्महाश्रमे स्वे सततं निविष्टे।
पातालकेतुस्तपसोऽस्य विघ्नं
करोति मौढ्यात् स समाधिभङ्गम्॥ ५॥

Pulastya said- The hermit Gālava was doing penance at āśrama during long ago. The

demon Pātālaketu used to create hurdles in his penance and disturbances to his meditation. He was doing this all under influence of ignorance.

न चेष्यतेऽसौ तपसो व्ययं हि
शक्तोऽपि कर्तुं त्वथ भस्मसात्तम्।
आकाशमीक्ष्याथ स दीर्घमुष्णं
मुमोच निःश्वासमनुत्तमं हि॥६॥

In spite of being capable to turn his body into ashes, he was not intended to misuse the power so acquired. He looked at sky and expirated long, hot and bitter air.

ततोऽम्बराद्वाजिवरः पपात
बभूव वाणी त्वशरीरिणी च।
असौ तुरङ्गो बलवान्क्रमेत
अह्ना सहस्राणि तु योजनानाम्॥७॥

Then there fell a horse beautiful down from the ether. It had been declared by an invisible sound simultaneously that the horse so dropped down can cross a distance of one thousand yojana in a day.

स तं प्रगृह्याश्ववरं नरेन्द्रं
ऋतध्वजं योज्य तदात्तशस्त्रम्।
स्थितस्तपस्येव ततो महर्षि-
र्दैत्यं समेत्य विशिखैर्नृपजो बिभेद॥८॥

The hermit assigned that horse to king Ṛtadhvaja and continued his penance. The prince thereafter went to that demon and injured him by an arrow.

नारद उवाच
केनाम्बरतलाद्वाजी निसृष्टो वद सुव्रत।
वाक्कस्यादेहिनी जाता परं कौतूहलं मम॥९॥

Nārada said- O great resolute! Please tell us who had dropped that horse down on earth and who made that intangible declaration? I am curious to listen about all this.

पुलस्त्य उवाच
विश्वावसुर्नाम महेन्द्रगायनो
गन्धर्वराजो बलवान्यशस्वी।
निसृष्टवान् भूवलये तुरङ्गं
ऋतध्वजस्यैव सुतार्थमाशु॥१०॥

Pulastya said- The illustrious and mighty chief of the Gandharva, the musician to lord Indra named Viśvāvasu had dropped the horse down on the earth for his daughter on behalf of Ṛtadhvaja.

नारद उवाच
कोऽर्थो गन्धर्वराजस्य येनाप्रैषीन्महाजवम्।
राज्ञः कुवलायाश्वस्य कोऽर्थो नृपसुतस्य च॥११॥

Nārada said- "What was the purpose of that Gandharva in sending that horse and what purpose was of the king Kuvalayāśva?"

पुलस्त्य उवाच
विश्वावसोः शीलगुणोपपन्ना
आसीत्पुरन्ध्रीषु वरा त्रिलोके।
लावण्यराशिः शशिकान्तितुल्या
मदालसा नाम मदालसैव॥१२॥

Pulastya said- Viśvāvasu had a daughter Madālasā. She was filled with intoxication. She was modest, the best among all women in three-worlds, a beautiful one and her radiance was like moon-light.

तां नन्दनो देवरिपुस्तरस्वी
संक्रीडन्तीं रूपवतीं ददर्श।
पातालकेतुस्तु जहार तन्वीं
तस्यार्थतः सोऽश्ववरः प्रदत्तः॥१३॥

Pātālaketu, an enemy of gods saw her enjoying at Nandana forest and abducted her. That special horse was given for her defence.

हत्वा च दैत्यं नृपतेस्तनूजो
लब्ध्वा वरोरूमपि संस्थितोऽभूत्।
दृष्टो यथा देवपतिर्महेन्द्रः
शच्या तथा राजसुतो मृगाक्ष्या॥१४॥

After killing that demon, the prince got that virgin having the best thighs and married her. The prince with that deer eyed virgin was looking as if Indra is there with his wife Indrāṇī.

नारद उवाच

एवं निरस्ते महिषे तारके च महासुरे।

हिरण्याक्षसुतो धीमान्किमचेष्टत वै पुनः॥ १५॥

Nārada said- What had Andhaka done when the great demon Tāraka and Mahiṣa were killed? Andhaka was the son of notorious demon Hiraṇyākṣa.

पुलस्त्य उवाच

तारकं निहतं दृष्ट्वा महिषं च रणेऽन्धकः।

क्रोधं चक्रे सुदुर्बुद्धिर्दैत्यानां देवसैन्यहा॥ १६॥

Pulastya said- When Andhaka saw Tāraka and Mahiṣa both killed in battle, he filled with anger. He was destroyer of divine army and most cunning demon.

ततः स्वल्पपरीवारः प्रगृह्य परिघं करे।

निर्जगामाथ पातालाद्विचचार च मेदिनीम्॥ १७॥

He then took Parigha in hand and came out from nether with a few soldiers. He came upon earth and began strolling.

ततो विचरता तेन मन्दरे चारुकन्दरे।

दृष्टा गौरी च गिरिजा सखीमध्ये स्थिता शुभा॥ १८॥

While so strolling, he saw Gaurī, the daughter of Himālaya on mountain Mandara covered by the caves.

ततोऽभूत् कामबाणार्त्तः सहसैवान्धकोसुरः।

तां दृष्टा चारुसर्वाङ्गीं गिरिराजसुतां वने॥ १९॥

Having seen that beautiful daughter of Himālaya, Andhaka suddenly filled with sensuous feeling.

अथोवाचासुरो मूढो वचनं मन्मथान्धकः।

कस्येयं चारुसर्वाङ्गी वने चरति सुन्दरी॥ २०॥

Then Andhaka, that idiot and sensuous demon said- whose daughter is this beautiful virgin?

इयं यदि भवेन्नैव ममान्तःपुरवासिनी।

तन्मदीयेन जीवेन क्रियते निष्फलेन किम्॥ २१॥

If I could not make her my bride it is but useless living for me? (viz. I should get her at any cost as my bride).

यदस्यास्तनुमध्याया न परिष्वङ्गवानहम्।

अतो धिङ् मम रूपेण किं स्थिरेण प्रयोजनम्॥ २२॥

Condemn to my formidable complexion being its useless if I could not get the pleasure of embracing this thin loin virgin.

स मे बन्धुः स सचिवः स भ्राता साम्परायिकः।

यो मामसितकेशीं तां योजयेन् मृगलोचनाम्॥ २३॥

He would only be my brother, secretary, sibling and the comrade in war who would make my meeting with that beautiful virgin.

इत्थं वदति दैत्येन्द्रे प्रह्लादो बुद्धिसागरः।

पिधाय कर्णौ हस्ताभ्यां शिरःकम्पं वचोऽब्रवीत्॥ २४॥

The wise Prahlāda covered his ears with both hands, nodded his head in rejection when he heard this averment from the demon king Andhaka. He said-

मा मैवं वद दैत्येन्द्र जगतो जननी त्वियम्।

लोकनाथस्य भार्येयं शंकरस्य त्रिशूलिनः॥ २५॥

O demon king! Don't say this. She is the mother of world and wife of Śaṅkara, the trident holder and monster of this whole universe.

मा कुरुष्व सुदुर्बुद्धिं सद्यः कुलविनाशिनीम्।

भवतः परदारेयं मा निमज्ज रसातले॥ २६॥

Don't do such act as this will immediately destroy the whole clan. She is other's wife for you. Hence, don't fall in nether. (viz. Don't be so cunning).

सत्सु कुत्सितमेवं हि असत्स्वपि हि कुत्सितम्।

शत्रवस्ते प्रकुर्वन्तु परदारावगाहनम्॥ २७॥

May! Such act condemned by gentlemen as also the wicked to perform by your enemies.

किंचित् त्वया न श्रुतं दैत्यनाथ

गीतः श्लोकं गाधिना पार्थिवेन।

दृष्ट्वा सैन्यं विप्रधेनुप्रसक्तं

तथ्यं पथ्यं सर्वलोके हितं च॥ २८॥

O king demon! Whether have you not heard the benevolent, factual and preventive hymn chanted by Gādhi king when he saw his son

Viśvāmitra applying force to snatch the Brahmin's cow.

वरं प्राणास्त्याज्या न च पिशुनवादेष्वभिरतिः
वरं मौनं कार्यं न वचनमुक्तं यदनृतम्।
वरं क्लीबैर्भाव्यं न च परकलत्राभिगमनं
वरं भिक्षार्थित्वं न च परधनास्वादमसकृत्॥२९॥

It is good to abandon the life but not good to fall in affection when anything has been brought forward by any back-biter. Better to keep silence then to tell a lie. It is good to live impotent but courtship with other's wife is always prohibited. Better to ask for alms than using other's money frequently.

स प्रह्लादवचः श्रुत्वा क्रोधान्धो मदनार्दितः।
इयं सा शत्रु जननीत्येवमुक्त्वा प्रदुद्रुवे॥३०॥

The sensuous Andhaka rushed toward that virgin saying that she is the mother f that enemy. He became furious on bearing this averment of Prahlāda.

ततोऽन्वधावन् दैतेया यन्त्रमुक्ता इवोपलाः।
तान् रुरोध बलान्नन्दी वज्रोद्यतकरोऽव्ययः॥३१॥

The other demons then chased him like a stone threw from an apparatus. Imperishable Nandī took thunderbolt in his hand and resisted him forcibly.

मयतारपुरोगास्ते वारिता द्रावितास्तथा।
कुलिशेनाहतास्तूर्णं जग्मुर्भीता दिशो दश॥३२॥

All those demons including Maya and Tāraka etc. so resisted and driven, departed to the ten directions.

तानर्दितान्रणे दृष्ट्वा नन्दिनाऽन्धकदानवः।
परिघेण समाहत्य पातयामास नन्दिनम्॥३३॥

When Andhaka saw all of them so suffered, he hit hard by Parigha on Nandī and knocked him down.

शैलेयं पतितं दृष्ट्वा धावमानं तथाऽन्धकम्।
शतरूपाऽभवद्गौरी भयात्तस्य दुरात्मनः॥३४॥

When Gaurī saw Nandī knocked down and Andhaka coming rapidly. She bursted him into several thousand forms due to his fear.

ततः स देवीगणमध्यसंस्थितः
परिभ्रमन् भाति महासुरेन्द्रः।
यथा वने मत्तकरी परिभ्रमन्
करेणुमध्ये मदलोलदृष्टिः॥३५॥

The fierce demon moving among goddesses was looked as if an intoxicated elephant moves among the several feminine elephants.

न परिज्ञातवांस्तत्र का तु सा गिरिकन्यका।
नात्राश्चर्यं न पश्यन्ति चत्वारोऽमी सदैव हि॥३६॥

He could not understand that who is the daughter of mountain? The four type people are not seen always hence, there is no surprise if he could not recognise the daughter of mountain, Gaurī.

न पश्यतीह जात्यन्धो रागान्धोऽपि न पश्यति।
न पश्यति मदोन्मत्तो लोभाक्रान्तो न पश्यति।
सोऽपश्यमानो गिरिजां पश्यन्नपि तदाऽन्धकः॥३७॥

These people are- (1) the blind by birth, (2) the man blind of affection, (3) the intoxicant and (4) the greedy man. This was the reason, Andhaka could not see Girijā while she was present there.

प्रहारं नाददत्तासां युवत्य इति चिन्तयन्।
ततो देव्या स दुष्टात्मा शतावर्या निराकृतः॥३८॥

That demon did not attack on them considering them all the women. It was the goddess Śatāvarī who hit hard on him.

कुट्टितः प्रवरैः शस्त्रैर्निपपात महीतले।
वीक्ष्यान्धकं निपतितं शतरूपा विभावरी॥३९॥
तस्मात् स्थानादपाक्रम्य गताऽन्तर्धानमम्बिका।
पतितं चान्धकं दृष्ट्वा दैत्यदानवयूथपाः॥४०॥
कुर्वन्तः सुमहाशब्दं प्राद्रवन्त रणार्थिनः।
तेषामापततां शब्दं श्रुत्वा तस्थौ गणेश्वरः॥४१॥

He fell down on the earth when crushed body by the specific weapons. The hundred form goddess Ambikā vanished suddenly from there when she saw Andhaka so knocked down. The commanders of army in demons and monsters simultaneously made a tumult and rushed to attack on goddess. When

Gaṇeśvara heard the commotion so made by monsters, he suddenly stood up.

आदाय वज्रं बलवान् मघवानिव कोपितः।
दानवान् समयान् वीरः पराजित्य गणेश्वरः॥४२॥
समभ्येत्याम्बिकां दृष्ट्वा ववन्दे चरणौ शुभौ।
देवी च ता निजा मूर्तीः प्राह गच्छध्वमिच्छया॥४३॥
विहरध्वं महीपृष्ठे पूज्यमाना नरैरिह।
वसतिर्भवतीनां च उद्यानेषु वनेषु च॥४४॥
वनस्पतिषु वृक्षेषु गच्छध्वं विगतज्वराः।
तास्त्वेवमुक्ताः शैलेय्या प्रणिपत्याम्बिकां क्रमात्॥४५॥
दिक्षु सर्वासु जग्मुस्ताः स्तूयमानाश्च किन्नरैः।
अन्धकोऽपि स्मृतिं लब्ध्वा अपश्यन्नद्रिनन्दिनीम्।
स्वबलं निर्जितं दृष्ट्वा ततः पातालमाद्रवत्॥४६॥

Furiated Gaṇeśvara took thunderbolt analogous to Indra's weapon, defeated all monsters including Maya, went to Ambikā and bowed his head on her feet. The goddess also instructed her varied forms- "Go whenever you like. Stole on the earth and receive worship from the human beings there. You all will reside in orchards, forests, regetations and trees. Be fearless and now move from here. All of them kept the words of Ambikā, bowed their heads, received honour from eunuchs (Kinnaras) and then moved to all directions. Andhaka got conscious after sometime, but could not see Girijā there. He saw that his whole army was badly crushed so, he returned back to the nether.

ततो दुरात्मा स तदाऽन्धको मुने
पातालमभ्येत्य दिवा न भुङ्क्ते।
रात्रौ न शेते मदनेषुताडितो
गौरीं स्मरन्कामबलाभिपन्नः॥४७॥

O sage! Andhaka could not forget the beauty of Gaurī, became sensuous and anxious to get her. His mind was stuck to Gaurī so severely that neither he used to take food in the day nor slept for seconds at the night.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे भैरवप्रादुर्भावे नवपञ्चाशत्तमोऽध्यायः॥५९॥

Chapter 60

The story of Demon Mūra

नारद उवाच

क्व गत: शंकरो ह्यासीद्येनाम्बा नन्दिना सह।

अन्धकं योधयामास एतन्मे वक्तुमर्हसि॥ १॥

Nārada said- "Tell me please where Śaṅkara was at the time Gaurī and Nandī fought against Andhaka?"

पुलस्त्य उवाच

यदा वर्षसहस्रं तु महामोहे स्थितोऽभवत्।

तदाप्रभृति निस्तेजा: क्षीणवीर्य: प्रदृश्यते॥ २॥

Pulastya said- After the end of great affection for one thousand years, god Śaṅkara had lost splendour and felt him very weak.

स्वमात्मानं निरीक्ष्याथ निस्तेजोऽशं महेश्वर:।

तपोऽर्थाय तदा चक्रे मतिं मतिमतां वर:॥ ३॥

When wisest Śaṅkara guessed of his power loss, he decided to observe penance in order to regain the power and splendour.

स महाव्रतमुत्पाद्य समाश्वास्याम्बिकां विभु:।

शैलादिं स्थाप्य गोप्तारं विचचार महीतले॥ ४॥

That sovereign Śaṅkara resorted to great fast (resolution), assured Ambikā of his decision, handed over the security to Nandī (Śaila etc.) and started walking on the earth.

महामुद्रार्प्पितग्रीवो महाहिकृतकुण्डल:।

धारयाण: कटीदेशे महाशङ्खस्य मेखलाम्॥ ५॥

He put Mahāmudrā in neck, earrings of great serpents and Mekhalā of Mahāśaṅkha (conch) on his loin region.

कपालं दक्षिणे हस्ते सव्ये गृह्य कमण्डलुम्।

एकाहवासी वृक्षे हि शैलसानुनदीष्वटन् ॥ ६॥

He began to stroll around the trees in plains, climb on the mountain peaks and on the river banks with Narakapāla in his right hand and Kamaṇḍalu in left hand.

स्थानं त्रैलोक्यमास्थाय मूलाहारोऽम्बुभोजन:।

वाय्वाहारस्तथा तस्थौ नववर्षशतं क्रमात्॥ ७॥

He passed nine hundred years in tour around three worlds and lived on roots, water and air as his diet during this period.

ततो वीटां मुखे क्षिप्य निरुच्छ्वासोऽभवद् यतिः।
विस्तृते हिमवत्पृष्ठे रम्ये समशिलातले॥ ८॥

That ascetic then took a seat on upper Himālaya at an attractive and plain surface of the ridge and controlled his breathing by putting Vīṭā on his mouth.

ततो वीटां विदार्यैव कपालं परमेष्ठिनः।
साऽर्चिष्मती जटामध्यान्निषण्णा धरणीतले॥ ९॥

That Vīṭā blazing with flames later on entered into the skull, penetrated the forehead, came out from the middle portion of matted hair and fell down on the earth.

वीटया तु पतन्त्याऽद्रिर्दारितः क्ष्मासमोऽभवत्।
जातस्तीर्थवरः पुण्यः केदार इति विश्रुतः॥ १०॥

On account of such sudden fall of Vīṭā, the mountain burst and turned into plain land. The holy place Kedāra became famous at that part of the land.

ततो हरो वरं प्रादात् केदाराय वृषभध्वजः।
पुण्यवृद्धिकरं ब्रह्मन् पापघ्नं मोक्षसाधनम्॥ ११॥

O Brahmin! Mahādeva, the bull rider then endowed Kedāra with power to absolve sin, enhance noble deed (puṇya) and ensure emancipation to the devotees.

ये जलं तावके तीर्थे पीत्वा संयमिनो नराः।
मधुमांसनिवृत्ता ये ब्रह्मचारिव्रते स्थिताः॥ १२॥
षण्मासाद्धारयिष्यन्ति निवृत्ताः परपाकतः।
तेषां हृत्पङ्कजेष्वेव मल्लिङ्गं भविता ध्रुवम्॥ १३॥

Those self-controlled men who would drink your water and practise a vow of celibacy for six months without eating flesh, liquor and the food prepared and offered by others, shall surely have my liṅga appeared on the lotus of their hearts.

न चास्य पापेभिरतिर्भविष्यति कदाचन।
पितृणामक्षयं श्राद्धं भविष्यति न संशयः॥ १४॥

They will never indulge them in sins and the śrāddha made by them for ancestors shall be undepleting and keep all in satiation.

स्नानदानतपांसीह होमजप्यादिकाः क्रियाः।
भविष्यन्त्यक्षया नृणां मृतानामपुनर्भवः॥ १५॥

A bath, donation, penance, offering (Homa) and Japa etc. performed here shall be undepleting and the devotees shall never fall in the trap of birth and death again.

एतद्वरं हरात्तीर्थं प्राप्य पुष्णाति देवताः।
पुनाति पुंसां केदारस्त्रिनेत्रवचनं यथा॥ १६॥

That Kedāra, the holy place since then began to render people with purity and gods with satiations by virtue of Mahādeva's grace.

केदाराय वरं दत्त्वा जगाम त्वरितो हरः।
स्नातुं भानुसुतां देवीं कालिन्दीं पापनाशिनीम्॥ १७॥

Mahādeva having so blessed Kedāra, immediately went to Yamunā known as Kālindī and daughter of sun god for bath.

तत्र स्नात्वा शुचिर्भूत्वा जगामाथ सरस्वतीम्।
वृतां तीर्थशतैः पुण्यैः प्लक्षजां पापनाशिनीम्॥ १८॥

After bath there, god Śaṅkara went Sarasvatī a river emanating from Plakṣa tree, surrounded by several hundred holy places with fresh and pure body.

अवतीर्णस्ततः स्नातुं निमग्नश्च महाम्भसि।
द्रुपदां नाम गायत्रीं जजापान्तर्जले हरः॥ १९॥

He descended for bath, took a dip and began chanting Drupadā Gāyatrī in the water of that holy river.

निमग्ने शंकरे देव्यां सरस्वत्यां कलिप्रिय।
साग्रः संवत्सरो जातो न चोन्मज्जत्त ईश्वरः॥ २०॥

O favourite to Kali (Nārada)! God Śaṅkara took so deep dip in that river that he did not come up while period of a complete year passed since that day.

एतस्मिन्नन्तरे ब्रह्मन् भुवनाः सप्त सार्णवाः।
चेलुः पेतुर्धरण्यां न नक्षत्रास्तारकैः सह॥ २१॥

O Brahmin! The seven bhuvanas began to shiver with meantime and constellations with stars began falling on the earth.

आसनेभ्य: प्रचलिता देवा: शक्रपुरोगमा:।
स्वस्त्यस्तु लोकेभ्य इति जपन्त: परमर्षय:॥ २२॥

The prominent gods including Indra, trembled on their seats and the hermits in such amazing circumstance began enchanting- "May! The universe be defended."

तत: क्षुब्धेषु लोकेषु देवा ब्रह्माणमागमन्।
दृष्ट्वोचु: किमिदं लोका: क्षुब्धा: संशयमागता:॥ २३॥

The gods came to Brahmā when all worlds was seen so excited. They saluted him and asked- "Why the lokas have been so excited and filled with doubts?"

तानाह पद्मसंभूतो नैतद् वेद्मि च कारणम्।
तदागच्छत वो युक्तं द्रष्टुं चक्रगदाधरम्॥ २४॥

Lotus born Brahmā replied- "I don't know why is this being. Come you all with me. It is good to see lord Viṣṇu who holds Cakra and Gadā."

पितामहेनैवमुक्ता देवा: शक्रपुरोगमा:।
पितामहं पुरस्कृत्य मुरारिसदनं गता:॥ २५॥

Thus addressed by Brahmā, Indra and all other gods followed Brahmā and they visited at the abode of Murāri under his lead.

नारद उवाच

कोऽसौ मुरारिर्देवर्षे देवो यक्षो नु किंनर:।
दैत्यो वा राक्षसो वापि पार्थिवो वा तदुच्यताम्॥ २६॥

Nārada said- O divine hermit! Please, tell me who is this Murāri? Whether he is any god, yakṣas, kinnara, demon, monster or any man?

पुलस्त्य उवाच

योऽसौ रज:सत्त्वमयो गुणवांश्च तमोमय:।
निर्गुण: सर्वगो व्यापी मुरारिर्मधुसूदन:॥ २७॥

Pulastya said- Omnipresent, holder of three property (viz. sattva, rajas and tamas), tangible and intangible Madhusūdana is popular as Murāri.

नारद उवाच

योऽसौ मुर इति ख्यात: कस्य पुत्र: स गीयते।
कथं च निहत: संख्ये विष्णुना तद्वदस्व मे॥ २८॥

Nārada said- "Please, tell me that who was Mura? Whose son was he? How did Viṣṇu kill him in the battle?"

पुलस्त्य उवाच

श्रूयतां कथयिष्यामि मुरासुरनिबर्हणम्।
विचित्रमिदमाख्यानं पुण्यदं पापनाशनम्॥ २९॥

Pulastya said- ''Listen! I am going to describe that eccentric, holy and sin effacing episode.''

कश्यपस्यौरस: पुत्रो मुरो नाम दनूद्भव:।
स ददर्श रणे शस्तान् दितिपुत्रान् सुरोत्तमै:॥ ३०॥

Kaśyapa got his son Mura from the womb of Danu. He saw all demons defeated by gods in the battle.

तत: स मरणाद्भीतस्तप्त्वा वर्षगणान्बहून्।
आराधयामास विभुं ब्रह्माणमपराजितम्॥ ३१॥

He was frightened to see that dreadful scene, observed penance for several years in deserted place and focused his mind on exclusive worship of sovereign Brahmā.

ततोऽस्य तुष्टो वरद: प्राह वत्स वरं वृणु।
स च वव्रे वरं दैत्यो वरमेनं पितामहात्॥ ३२॥

Later-on Brahmā pleased and said- "O dear! Ask for your pleasure. That demon asked from Pitāmaha.

यं यं करतलेनाहं स्पृशेयं समरे विभो।
स स मद्धस्तसंस्पृष्टस्त्वमरोऽपि मरत्वत:॥ ३३॥

O sovereign god! The man touched by me through the palm should die irrespective of his being mortal or immortal.

बाढमित्याह भगवान् ब्रह्मा लोकपितामह:।
ततोऽभ्यागान्महातेजा मुर: सुरगिरिं बली॥ ३४॥

God Brahmā said- "Be it as you desired." That mighty demon Mura then reached at Surgiri hill (abode of the gods).

समेत्याह्वयते देवं यक्षं किन्नरमेव वा।

न कश्चिद्युयुधे तेन समं दैत्येन नारद॥ ३५॥

O Nārada! He challenged the gods, yakṣa, kinnara etc. there for battle but nobody came up for fight against him.

ततोऽमरावतीं क्रुद्धः स गत्वा शक्रमाह्वयत्।

न चास्य सह योद्धुं वै मतिं चक्रे पुरंदरः॥ ३६॥

He then visited at Amarāvatī in a furious mood. He challenged god Indra there. Indra too gave up idea to fight against him.

ततः स करमुद्यम्य प्रविवेशामरावतीम्।

प्रविशन्तं न तं कश्चिन्निवारयितुमुत्सहेत्॥ ३७॥

He then entered in Amarāvatī with his hand lifted up. Nobody could dare to impose restriction on his such entrance.

स गत्वा शक्रसदनं प्रोवाचेन्द्रं मुरस्तदा।

देहि युद्धं सहस्राक्ष नो चेत् स्वर्गं परित्यज॥ ३८॥

He thus, reached at the palace of Indra and said- "O thousand eyed! Do battle with me or give up the heaven immediately."

इत्येवमुक्तो मुरुणा ब्रह्मन् हरिहयस्तदा।

स्वर्गराज्यं परित्यज्य भूचरः समजायत॥ ३९॥

O Brahmin! Following the words of Mura, Indra left the throne at once and started moving on the earth.

ततो गजेन्द्रकुलिशौ हतौ शक्रस्य शत्रुणा।

सकलत्रो महातेजा देवैः सह सुतेन च॥ ४०॥

कालिन्द्या दक्षिणे कूले निवेश्य स्वपुरं स्थितः।

मुरश्चापि महाभोगान् बुभुजे स्वर्गसंस्थितः॥ ४१॥

The demon Mura seized Indra's elephant and thunderbolt. Indra settled at the southern bank of Yamunā with his wife, son and gods and Mura enjoyed the pleasure of heaven since then.

दानवाश्चापरे रौद्रा मयतारपुरोगमाः।

मुरमासाद्य मोदन्ते स्वर्गे सुकृतिनो यथा॥ ४२॥

Other fierce monsters like Maya and Tāraka too accessed to Mura in heaven and began enjoying all luxuries like the people who receive them as a result of noble deeds performed earlier.

स कदाचिन्महीपृष्ठं समायातो महासुरः।

एकाकी कुञ्जरारूढः सरयूं निम्नगां प्रति॥ ४३॥

Later-on that monster descended any day on the earth, rode on elephant and thus, reached at the bank of Sarayū.

स सरय्वास्तटे वीरं राजानं सूर्यवंशजम्।

ददृशे रघुनामानं दीक्षितं यज्ञकर्मणि॥ ४४॥

He saw a mighty king Raghu of solar dynasty performing sacrifices on the bank of Sarayū river.

तमुपेत्याब्रवीद्दैत्यो युद्धं मे दीयतामिति।

नो चेन्निवर्ततां यज्ञो नेष्टव्या देवतास्त्वया॥ ४५॥

That monster went to him and said- "do battle with me or stop the yajña. You cannot worship gods.

तमुपेत्य महातेजा मित्रावरुणसंभवः।

प्रोवाच बुद्धिमान् ब्रह्मन् वसिष्ठस्तपतां वरः॥ ४६॥

O Brahmin! Vasiṣṭha, the son of Mitra and Varuṇa, the wise ascetic went to him and said-

किं ते जितैर्नरैर्दैत्य अजितानुशासय।

प्रहर्तुमिच्छसि यदि तं निवारय चान्तकम्॥ ४७॥

O monster! What will be the benefit of your accomplishment if consumed on defeating the human beings? Defeat those who are still undefeated. In case, you are so prepared, do an attack on Yama, the death god.

स बली शासनं तुभ्यं न करोति महासुर।

तस्मिञ्जिते हि विजितं सर्वं मन्यस्व भूतलम्॥ ४८॥

O fierce monster! He is mighty and do not follow your order. In case, you won him, consider that you have then won this entire earth.

स तद्वसिष्ठवचनं निशम्य दनुपुंगवः।

जगाम धर्मराजानं विजेतुं दण्डपाणिनम्॥ ४९॥

Having heard these words from Vasiṣṭha, that demon marched to vanquish Daṇḍapāṇi, the lord of virtues.

तमायान्तं यमः श्रुत्वा मत्वाऽवध्यं च संयुगे।

स समारुह्य महिषं केशवान्तिकमागमत्॥५०॥

Having heard the march of that monster and being known him undefeated, Yama immediately rode on buffalo and went to see god Keśava.

समेत्य चाभिवाद्यैनं प्रोवाच मुरचेष्टितम्।

स चाह गच्छ मामद्य प्रेषयस्व महासुरम्॥५१॥

He reached there, bowed his head and then reported the strategy of Mura. He said- "Go at once to that monster and send him to me."

स वासुदेववचनं श्रुत्वाऽभ्यागात् त्वरान्वितः।

एतस्मिन्नन्तरे दैत्यः संप्राप्तो नगरीं मुरः॥५२॥

Following Vāsudeva's statement, he returned immediately. Just then Mura, the demon entered into his city.

तमागतं यमः प्राह किं मुरे कर्तुमिच्छसि।

वदस्व वचनं कर्त्ता त्वदीयं दानवेश्वर॥५३॥

Yama said to him- O Mura! Tell me your intention first. O demon king! I follow you.

मुर उवाच

यम प्रजासंयमनान्निवृत्तिं कर्तुमर्हसि।

नो चेत् तवाद्य छित्वाऽहं मूर्धानं पातये भुवि॥५४॥

Mura said- O Yama! Stop the regulation imposed on the subject with immediate effect nonetheless you will be beheaded.

तमाह धर्मराड् वाक्यं यदि मां संयमाद् भवान्।

गोपियति मुरो सत्यं करिष्ये वचनं तव॥५५॥

O Brahmin! Dharmarāja replied- "I will certainly follow you if you could defend me from the power that regulates me."

मुरस्तमाह भवतः कः संयन्ता वदस्व माम्।

अहमेनं पराजित्य वारयामि न संशयः॥५६॥

Mura said to him-"Tell me that who is your regulating god? I will undoubtedly, put check on him and subjugate."

यमस्तं प्राह मे विष्णुर्देवश्चक्रगदाधरः।

श्वेतद्वीपनिवासी यः स मां संयमतेऽव्ययः॥५७॥

Yama replied- God Viṣṇu, the holder of cakra, mace, resident of white island, the imperishable is my regulating god. I work under his orders.

तमाह दैत्यशार्दूलः क्वासौ वसति दुर्जयः।

स्वयं तत्र गमिष्यामि तस्य संयमनोद्यतः॥५८॥

The lion monster Mura said to Yama- "Where does that sovereign live? I myself will go there to subjugate him.

तमुवाच यमो गच्छ क्षीरोदं नाम सागरम्।

तत्रास्ते भगवान्विष्णुर्लोकनाथो जगन्मयः॥५९॥

Yama, the god of death said to him "Go at the ocean of milk (Kṣīrasāgara). God Viṣṇu, the master of universe lives there."

मुरस्तद्वाक्यमाकर्ण्य प्राह गच्छामि केशवम्।

किंतु तु त्वया न तावद्धि संयम्या धर्म मानवाः॥६०॥

Mura heard this and said- O Dharmarāja! I go to Keśava but instruct you not regulating the human beings until I return.

स प्राह गच्छ त्वत्तो वा प्रवर्त्तिष्ये जयं प्रति।

संयन्तुर्वा यथा स्याद्धि ततो युक्तं समाचर॥६१॥

He said to Mura- "Go now. I will do effort to win your regulating authority. Do battle only thereafter."

इत्येवमुक्त्वा वचनं दुग्धाब्धिमगमन्मुरः।

यत्रास्ते शेषपर्यङ्के चतुर्मूर्तिर्जनार्दनः॥६२॥

With these words, Mura reached at Kṣīrasāgara. Janārdana, the four-formed god was there on the bed of Anantanāga.

नारद उवाच

चतुर्मूर्त्तिः कथं विष्णुरेक एव निगद्यते।

सर्वगत्वात्कथमपि अव्यक्तत्वाच्च तद्वद॥६३॥

Nārada asked- Please, explain that why does god Viṣṇu consider Caturmūrti while he is one? Whether he is so address due to being his omniscient and inexpressible.

पुलस्त्य उवाच

अव्यक्तः सर्वगोऽपीह एक एव महामुने।

चतुर्मूर्तिर्जगन्नाथो यथा ब्रह्मंस्तथा शृणु॥६४॥

Pulastya said- O Brahmin! He is one in spite of being inexpressible and omniscient. Listen to the reason for being him addressed as Caturmūrti.

अप्रतर्क्यमनिर्देश्यं शुक्लं शान्तं परं पदम्।
वासुदेवाख्यमव्यक्तं स्मृतं द्वादशपत्रकम्॥६५॥

The best position as Vāsudeva has been said Apratarkya, Anirdeśya, white, tender, inexpressible and Dvādaśapatraka.

नारद उवाच

कथं शुक्लं कथं शान्तमप्रतर्क्यमनिन्दितम्।
कान्यस्य द्वादशैवोक्ता पत्रका तानि मे वद॥६६॥

Nārada asked- How is he Śukla, Śānta, Apratarkya and Anindita? Please, explain the so called Dvādaśpatraka of him.

पुलस्त्य उवाच

शृणुष्व गुह्यं परमं परमेष्ठिप्रभाषितम्।
श्रुतं सनत्कुमारेण तेनाख्यातं च यन्मम॥६७॥

Pulastya said- Listen to the secret statement laid down by god Brahmā. Sanatkumāra had heard the same and told to me.

नारद उवाच

कोऽयं सनत्कुमारेति य ब्रह्मणः स्वयम्।
तवापि तेन गदितं वद मामनुपूर्वशः॥६८॥

Nārada said- Kindly, tell me in orderly manner about Sanatkumāra to whom Brahmā addressed and from whom you came to know those secret words.

पुलस्त्य उवाच

धर्मस्य भार्याऽहिंसाख्या तस्यां पुत्रचतुष्टयम्।
संजातं मुनिशार्दूल योगशास्त्रविचारकम्॥६९॥

Pulastya said- Ahiṁsā (non-violence) is the wife of Dharma. She gave birth to four sons. O great sage! All of them were expert in Yogaśāstra.

ज्येष्ठः सनत्कुमारोऽभूद् द्वितीयश्च सनातनः।
तृतीयः सनको नाम चतुर्थश्च सनन्दनः॥७०॥

Sanatkumāra was the eldest, Sanātana was the next, Sanaka was the third and Sanadana was the fourth son.

सांख्यवेत्तारमपरं कपिलं वोढुमासुरिम्।
दृष्ट्वा पञ्चशिखं श्रेष्ठं योगयुक्तं तपोनिधिम्॥७१॥

They all visited to Kapila (expert in Sāṁkhya Śāstra), Voḍhu, Āsuri and Pañcaśikha (expert in Yoga).

ज्ञानयोगं न ते दद्युर्ज्यार्यसोऽपि कनीयसम्।
मानमुक्तं महायोगं कपिलादीनुपासतः॥७२॥

They never imparted spiritual knowledge to the juniors. The people worshipping Kapila etc. were said mere quantum to Mahāyoga as he was not interested to preach everything so known to him.

सनत्कुमारश्चाभ्येत्य ब्रह्माणं कमलोद्भवम्।
अपृच्छद् योगविज्ञानं तमुवाच प्रजापतिः॥७३॥

Sanatkumāra went to lotus born Brahmā and asks science on Yoga. Prajāpati said to him.

ब्रह्मोवाच

कथयिष्यामि ते साध्य यदि पुत्रत्वमिच्छसि।
यस्य कस्य न वक्तव्य तत्सत्यं नान्यथेति हि॥७४॥

O Sādhya! I will tell you only when you wish to be my son. As it is true, not otherwise, it should not be made common to know for all.

सनत्कुमार उवाच

पुत्र एवास्मि देवेश यतः शिष्योऽस्म्यहं विभो।
न विशेषोऽस्ति पुत्रस्य शिष्यस्य च पितामह॥७५॥

Sanatkumāra said- O god of gods! I am your son as I am your pupil. O Pitāmaha! There is no difference between a son and pupil.

ब्रह्मोवाच

विशेषः शिष्यपुत्राभ्यां विद्यते धर्मनन्दन।
धर्मकर्मसमायोगे तथापि गदतः शृणु॥७६॥

Brahmā said- O son of Dharma! There is no difference between a son and pupil particularly when religious ceremony and noble deeds and executed. I tell you that thing, please, listen to it.

पुन्नाम्नो नरकात् त्राति पुत्रस्तेनेह गीयते।

शेषपापहर: शिष्य इतीयं वैदिकी श्रुति:॥७७॥

It is a Vedic dictum that the son saves his father from falling in the hell called Puṁ, he therefore is called "Putra". The pupil on other side, absolves the remaining sins and called Śiṣya.

सनत्कुमार उवाच

कोऽयं पुन्नामको देव नरकात् त्राति पुत्रक:।

कस्माच्छेषं तत: पापं हरेच्छिष्यश्च तद्वद॥७८॥

Sanatkumāra said- O god! Please, tell that what is the hell addressed as Puṁ from which the son defends his father. Further, what are the residual sins from which the pupil (Śiṣya) defends.

ब्रह्मोवाच

एतत् पुराणं परमं महर्षे

योगाङ्गयुक्तं च सदैव यच्च।

तथैव चोग्रं भयहारि मानवं

वदामि ते साध्य निशामयैनम्॥७९॥

Brahmā said- O great sage! I am going to tell you an episode, most ancient, defending from fear and pertaining to the components of Yoga. O Sādhya! Listen it carefully.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे भैरवप्रादुर्भावे षष्टितमोऽध्याय:॥६०॥

Thefting of fruits, wandering and uprooting trees is heinous evil. It is addressed as the second hell.

वर्ज्यादानं तथा दुष्टमवध्यवधबन्धनम्।

विवादमर्थहेतूत्थं तृतीयं नरकं स्मतम्॥ ३॥

Consumption of prohibited things, killing organisms prohibited and the dispute for bondage and wealth (artha) is the third vicious hell.

भयदं सर्वसत्त्वानां भवभूतिविनाशनम्।

भ्रंशनं निजधर्माणां चतुर्थं नरकं स्मृतम्॥ ४॥

Coercion to all organisms, an attitude of destruction for the outstanding of world and breach of one's own religion is called the fourth hell.

मारणं मित्रकौटिल्यं मिथ्याभिशपनं च यत्।

मिष्टैकाशनमित्युक्तं पञ्चमं तु नृयातनम्॥ ५॥

Thrashing (Māraṇa), rude behave for friend, false oath and consumption of sweet lonely is called the fifth Nṛpācana hell.

यन्त्रः फलादिहरणं यमनं योगनाशनम्।

यानयुग्मस्य हरणं षष्ठमुक्तं नृयातनम्॥ ६॥

Thefting of apparatus, fruits etc., fastening any person, destruction of the thing belonging to others when failed to receive under manipulation (Yoganāśana) and the stealing of an yoke to Yāna (chariot) is called the sixth Nṛpācana hell.

राजभागहरं मूढं राजजायानिषेवणम्।

राज्ये त्वहितकारित्वं सप्तमं निरयं स्मृतम्॥ ७॥

Withholding of the state's share under ignorance, courtship with the queen and doing unfavour to state is called the seventh hell.

लुब्धत्वं लोलुपत्वं च लब्धधर्मार्थनाशनम्।

लालासंकीर्णमेवोक्तमष्टमं नरकं स्मृतम्॥ ८॥

Greed, temptation, sensuality, spend thrift of the wealth earned with toil and the speech mixed with getting intention is called the eighth hell.

विप्रोष्य ब्रह्महरणं ब्राह्मणानां विनिन्दनम्।

Chapter 61

The story of Demon Mura

ब्रह्मोवाच

परदाराभिगमनं पापीयांसोपसेवनम्।

पारुष्यं सर्वभूतानां प्रथमं नरकं मतम्॥ १॥

Brahmā said- Courtship with other's wife, acquaintance of the evildoers and harsh attitude for all living organisms is addressed as the first hell.

फलस्तेयं महापापं फलहीनं तथाऽटनम्।

छेदनं वृक्षजातीनां द्वितीयं नरकं स्मृतम्॥ २॥

विरोधं बन्धुभिश्चोक्तं नवमं नरपाचनम्॥ ९॥

The acts like expelling Brahmin from the country, stealing of the Brahmin's wealth, criticising Brahmins and protesting siblings is the ninth Narapācana hell.

शिष्टाचारविनाशं च शिष्टद्वेषं शिशोर्वधम्।

शास्त्रस्तेयं धर्मनाशं दशमं परिकीर्तितम्॥ १०॥

Rude behave, envy against civilised people, infanticide, stealing of scriptures and dissolution of one's own religion is called the tenth hell.

षडङ्गनिधनं घोरं षाड्गुण्यप्रतिषेधनम्।

एकादशममेवोक्तं नरकं सद्भिरुत्तमम्॥ ११॥

Destroying attitude towards Vedic learning consisting of six components and prohibition of royal-properties (guṇas) viz., alliance, war etc. is said by scholars as the eleventh gross hell.

सत्सु निन्दा सदा वैरमनाचारमसत्क्रिया।

संस्कारपरिहीनत्वमिदं द्वादशमं स्मृतमे॥ १२॥

Always envious of gentlemen, evil-doing, nuisance and uncultured living is called the twelfth hell.

हानिर्धमार्थकामानामपवर्गस्य हारणम्।

संभेदः संविदामेतत् त्रयोदशममुच्यते॥ १३॥

Loss of Dharma (noble deed), Artha (essence, wealth) and Kāma (worldly desires), denial of emancipation and an attitude to create discrimination among these is called the thirteenth hell.

कृपणं धर्महीनं च यद्वर्ज्यं यच्च वह्निदम्।

चतुर्दशममेवोक्तं नरकं तद्विगर्हितम्॥ १४॥

Miser, atheist (evildoer), wicked (denied by society) and one who sets things on fire is called the fourteenth hell (Vigarhita).

अज्ञानं चाप्यसूयत्वमशौचमशुभावहम्।

स्मृतं तत्पञ्चदशकमसत्यवचनानि ह॥ १५॥

The ignorance, impurity, envy, evil-doing, dirty and the untrue statements is called the fifteenth hell.

आलस्यं वै षोडशममाक्रोधं च विशेषतः।

सर्वस्य चाततायित्वमावासेष्वग्निदीपनम्॥ १६॥

Laziness, excess fury, coercive attitude for all and setting home on fire is called the sixteenth hell.

इच्छा च परदारेषु नरकाय निगद्यते।

ईर्ष्याभावश्च सत्येषु उद्धत्तं तु विगर्हितम्॥ १७॥

Attachment for other's wife, jealous attitude for truth and a behave stubborn and worth condemning has been said as renderer of hell very certain.

एतैस्तु पापैः पुरुषः पुन्नामाद्यैर्न संशयः।

संयुक्तः प्रीणयेद्देवं संतत्या जगतः पतिम्॥ १८॥

The man stuck with these Punnāma etc. sins pleases Janārdana, the master of universe through his son.

प्रीतः सृष्ट्या तु शुभया पापाद्येन मुच्यते।

पुंनामनरकं घोरं विनाशयति सर्वतः॥ १९॥

Janārdana pleased on the meritorious children, destroy the hell addressed as Punnāma as a result of the noble acts performed by such children.

एतस्मात् कारणात् साध्य सुतः पुत्रेति गद्यते।

अतः परं प्रवक्ष्यामि शेषपापस्य लक्षणम्॥ २०॥

O Sādhya! This the reason 'Suta' is called Putra. I now tell the characteristics of residual sin.

ऋणं देवर्षिभूतानां मनुष्याणां विशेषतः।

पितॄणां च द्विजश्रेष्ठ सर्ववर्णेषु चैकता॥ २१॥

ओंकारादपि निर्वृतिः पापकार्यकृतश्च यः।

मत्स्यादश्च महापापमगम्यागमनं तथा॥ २२॥

O great Dvija! The heinous offences are debt of gods, hermits, organisms particularly the debts of human beings and ancestors, unity among all Varṇas, abandon of chanting 'Oṁ', evil-doing, eating fish and courtship with a woman prohibited.

घृतादिविक्रयं घोरं चण्डालादिपरिग्रहः।

स्वदोषच्छादनं पापं परदोषप्रकाशनम्॥ २३॥

Sale of ghee etc., receiving donation from Caṇḍāla etc., hiding one's own fault and revealing the defects of others are the gross offences.

मत्सरित्वं वाग्दुष्टत्वं निष्ठुरत्वं तथा परम्।
टोकित्वं तालवादित्वं नाम्ना वाचाऽप्यधर्मजम्॥ २४॥
दारुणत्वमधार्मित्वं नरकावहमुच्यते।
एतैश्च पापैः संयुक्तः प्रीणयेद्यदि शंकरम्॥ २५॥
ज्ञानाधिकमशेषेण शेषं पापं जयेत्ततः।
शारीरं वाचिकं यत्तु मानसं कायिकं तथा॥ २६॥
पितृमातृकृतं यच्च कृतं यच्चाश्रितैर्नरैः।
भ्रातृभिर्बान्धवैश्चापि तस्मिञ्जन्मनि धर्मज॥ २७॥
तत्सर्वं विलयं याति स धर्मः सुतशिष्ययोः।
विपरीते भवेत्साध्य विपरीतः पदक्रमः॥ २८॥

Manipulation, harsh speech, cruelty, comments and criticism abruptly on mere name telling, fierce attitude and the activities not permitted under law (religion) are the cause for hell. If a man filled with these evils worships Śaṅkara, he can control on residual evils completely by virtue of his grace. O the son of Dharma! All activities executed by body, speech and mind in previous life, the activities performed by father, the dependants and siblings are merged with. O Sādhya! It is the religion of the son and the pupil. Reverse position is to avail if these are executed wrongly.

तस्माच्च पुत्रश्च शिष्यश्च हि विधातव्यौ विपश्चिता।
एतदर्थमभिध्याय शिष्याच्छ्रेष्ठतरः सुतः।
शेषात् तारयते शिष्यः सर्वतोऽपि हि पुत्रकः॥ २९॥

The scholar should therefore, establish the tradition of son and the pupil. The son is better than the pupil on the basis of very purpose. The pupil absolves from the residual sins while the son defends from all evils.

पुलस्त्य उवाच
पितामहवचः श्रुत्वा साध्यः प्राह तपोधनः।
त्रिः सत्यं तव पुत्रोऽहं देव योगं वदस्व मे॥ ३०॥

Pulastya said- The ascetic Sanatkumāra said to Brahmā- O god! I give statement on oath that I am your son. Hence, please preach me Yoga.

तमुवाच महायोगी त्वन्मातापितरौ यदि।
दास्येते च ततः सूनर्दायादो मेऽसि पुत्रक॥ ३१॥

Mahāyogī Brahmā then said- O son! You will be may Dāyāda (adopted) son if your parent voluntarily offer you to me.

सनत्कुमारः प्रोवाच दायादपरिकल्पना।
येयं हि भवता प्रोक्ता तां मे त्वं व्याख्यातुमर्हसि॥ ३२

Sanatkumāra said- O god! What is meant by the term Dāyāda (adopted) son? Please, explain the same to me.

तदुक्तं साध्यमुख्येन वाक्यं श्रुत्वा पितामहः।
प्राह प्रहस्य भगवाञ्छृणु वत्सेति नारद॥ ३३॥

O Nārada! Brahmā laughed on the words from the foremost of Sādhyas and said- O son! Listen now.

ब्रह्मोवाच
औरसः क्षेत्रजश्चैव दत्तः कृत्रिम एव च।
गूढोत्पन्नोऽपविद्धश्च दायादा बान्धवास्तु षट्॥ ३४॥

Brahmā said- there are six Dāyāda- Aurasa, Kṣetraja, Datta, Kṛtrima, Gūḍhotpanna and Apaviddha.

अमीषु षट्सु पुत्रेषु ऋणपिण्डधनक्रियाः।
गोत्रसाम्यं कुले वृत्तिः प्रतिष्ठा शाश्वती तथा॥ ३५॥

By these six sons, the debt, Piṇḍa, Gotrasāmya, wealth transactions, Kulavṛtti and stable prestige is established.

कानीनश्च सहोढश्च क्रीतः पौनर्भवस्तथा।
स्वयं दत्तः पारशवः षडदायादबान्धवाः॥ ३६॥

There are similarly six Adāyāda. These are- Kānīna, Sahoḍha, Krīta, Paunarbhava, Svayaṁdatta and Pāraśava.

अमीभिर्ऋणपिण्डादिकथा नैवेह विद्यते।
नामधारक एवेह न गोत्रकुलसंमतः॥ ३७॥

These cannot perform the Piṇḍa etc. rituals and absolve from the debt. These are merely

nominees. These are not conformed by Gotra and Kula.

तत्तस्य वचनं श्रुत्वा ब्रह्मण: सनकाग्रज:।

उवाचैषां विशेषं मे ब्रह्मन् व्याख्यातुमर्हसि॥ ३८॥

Hearing the words of Brahmā, Sanatkumāra[1] said- O Brahman! Please, tell me the specific characteristic of all them.

ततोऽब्रवीत् सुरपतिर्विशेषं शृणु पुत्रक।

औरसो य: स्वयं जात: प्रतिबिम्बमिवात्मन:॥ ३९॥

Brahmā said- O son! I tell you specifically. Please, listen to it. The son born by one's own participation in courtship is called Aurasa (wedlock). He is one's own image (pratibimba).

क्लीबोन्मत्ते व्यसनिनि पत्यौ तस्याज्ञया तु य:।

भार्या ह्यनातुरा पुत्रं जनयेत्क्षेत्रजस्तु स:॥ ४०॥

The son born from the womb of one's own wife as a result of her intercourse by other person but under his permission and on account of his being impotent, intoxicant or eccentric is called Kṣetraja.

मातापितृभ्यां यो दत्त: स दत्त: परिगीयते।

मित्रपुत्रं मित्रदत्तं कृत्रिमं प्राहुरुत्तमा:॥ ४१॥

If the parents give their son to other person, he is called Dattaka (adopted). The scholars call the son of a friend and the son given by friend as artificial son.

न ज्ञायते गृहे केन जातस्त्विति स गूढक:।

बाह्यत: स्वयमानीत: सोऽपविद्ध: प्रकीर्तित:॥ ४२॥

The son about whose birth by whom remains in doubt in a family is called Gūḍha (cryptic). A son brought in from outside is called Apaviddha.

कन्याजातस्तु कानीन: सगर्भोढ: सहोढक:।

मूल्यैर्गृहीत: क्रीत: स्याद्विविध: स्यात्पुनर्भव:॥ ४३॥

A son born from the womb of spinster is called Kānīna. The virgin pregnant at the time of marriage when gives birth to a son thereafter, so born son is called Sahoḍha. The son got from market (by purchase) is called Krīta. Punarbhava sons are of two types.

दत्त्वैकस्य या कन्या हृत्वाऽन्यस्य प्रदीयते।

तज्जातस्तनयो ज्ञेयो लोके पौनर्भव: स्मृत:॥ ४४॥

The son born from a virgin first given to a man and then given to another after divorce or anyway by snatching rights is called Punarbhava.

दुर्भिक्षे व्यसने चापि येनात्मा विनिवेदित:।

स स्वयंदत्त इत्युक्तस्तथान्य: कारणान्तरै:॥ ४५॥

Who surrenders himself as son to others due to famine, drug addiction or other reasons is called Svayamdatta son.

ब्राह्मणस्य सुत: शूद्र्यां जायते यस्तु सुव्रत।

ऊढायां वाप्यनूढायां स पारशव उच्यते॥ ४६॥

O resolute! A son born from the womb of Śūdra either married or unmarried as a result of coition with Brahmin is called Pāraśava.

एतस्मात् कारणात् पुत्र न स्वयं दातुमर्हसि।

स्वमात्मानं गच्छ शीघ्रं पितरौ समुपाह्वय॥ ४७॥

O son! Due to these reasons you cannot surrender yourself. Hence, go to your parent and call them here immediately.

तत: स मातापितरौ सस्मार वचनाद्विभो:।

तावाजग्मतुरीशानं द्रष्टुं वै दम्पती मुने॥ ४८॥

O sage! Sanatkumāra then remembered his parent. O sage! Those couple came there to see Brahmā.

धर्मोऽहिंसा च देवेशं प्रणिपत्य न्यषीदताम्।

उपविष्टौ सुखासीनौ साध्यो वचनमब्रवीत्॥ ४९॥

Dharma and Ahiṁsā both saluted Brahmā and seated there. Sanatkumāra when they seated conformably said-

सनत्कुमार उवाच

योगं जिगमिषुस्तात ब्रह्माणं समचूचुदम्।

स चोक्त्वान् मां पुत्रार्थे तस्मात्त्वं दातुमर्हसि॥ ५०॥

Sanatkumāra said- O father! I requested Brahmā to impart knowledge on Yoga. He said me to be his son. Hence, I wish you would surrender me to him.

1. The oldest mind-born son of Brahmā.

तावेवमुक्तौ पुत्रेण योगाचार्यं पितामहम्।

उक्तवन्तौ प्रभोऽयं हि आवयोस्तनयस्तव:॥५१॥

Both of them on statement from their son said to Brahmā- O god! May this son of ours be your from this day.

अद्यप्रभृत्ययं पुत्रस्तव ब्रह्मन्भविष्यति।

इत्युक्त्वा जग्मतुस्तूर्णं येनैवाभ्यागतौ यथा॥५२॥

O Brahman! this son will be yours from today. With these words they returned to from where they came.

पितामहोऽपि तं पुत्रं साध्यं च सद्विनयान्वितम्।

सनत्कुमारं प्रोवाच योगं द्वादशपत्रकम्॥५३॥

Brahmā too initiated the son, the Sādhya Sanatkumāra, endowed with humility as he was, into the 'Dvādaśapatraka' Yoga.

शिखासंस्थं तु ओंकारं मेषोऽस्य शिरसि स्थित:।

मासो वैशाखमासा च प्रथमं पत्रकं स्मृतम्॥५४॥

The Oṁ syllable existed on the braid of Vāsudeva, the zodiac Aries existed on head and the month of Vaiśākha (April) are the first petal (patra) of it.

नकारो मुखसंस्थो हि वृषस्तत्र प्रकीर्तित:।

ज्येष्ठमासश्च तत्पत्रं द्वितीयं परिकीर्तितम्॥५५॥

Nakāra as existed in mouth, the zodiac Taurus at very place and Jyeṣṭha month (May) are called his second petal.

मोकारो भुजयोर्युग्मं मिथुनस्तत्र संस्थित:।

मासो आषाढनामा तृतीयं पत्रकं स्मृतम्॥५६॥

Mokāra existed on both arms, the zodiac Gemini and Āṣāḍha month (June) are his third petal.

भकारं नेत्रयुगलं तत्र कर्कटक: स्थित:।

मास: श्रावण इत्युक्तश्चतुर्थं पत्रकं स्मृतम्॥५७॥

Bhakāra existed in his both eyes, the zodiac Cancer and the month of Śrāvaṇa (July) are his forth petal.

गकारं हृदयं प्रोक्तं सिंहो वसति तत्र च।

मासो भाद्रस्तथा: प्रोक्त: पञ्चमं पत्रकं स्मृतम्॥५८॥

Gakāra existed on his chest, the zodiac Leo and the month of Bhādrapada (August) are his fifth petal.

वकारं कवचं विद्यात् कन्या तत्र प्रतिष्ठिता।

मासश्चाश्वयुजो नाम षष्ठं तत्पत्रकं स्मृतम्॥५९॥

Vakāra existed as his shield, the zodiac Virgo and the month of Āśvina (September) are his sixth petal.

तेकारमस्त्रग्रामं च तुलाराशि: कृताश्रय:।

मासश्च कार्त्तिको नाम सप्तमं पत्रकं स्मृतम्॥६०॥

Tekāra existed in the form of his weapons, the zodiac Libra and the month of Kārtika (October) are his seventh petal.

वाकारं नाभिसंयुक्तं स्थितस्तत्र तु वृश्चिक:।

मासो मार्गशिरा नाम त्वष्टकं पत्रकं स्मृतम्॥६१॥

O sage! Vākāra existed in the form of his navel, the zodiac Scorpio and the month of Mārgaśīrṣa (November) are his eighth petal.

सुकारं जघनं प्रोक्तं तत्रस्थश्च धनुर्धर:।

पौषो गदितो मासो नवमं परिकीर्तितम्॥६२॥

Sukāra existed in the form of his pubic, the zodiac Sagittarius and the month of Pauṣa (December) are his ninth petal.

देकारश्चोरुयुगले मकरोऽप्यत्र संस्थित:।

माघो निगदितो मास: पत्रकं दशमं स्मृतम्॥६३॥

Dekāra existed in the form of his couple thigh, the zodiac Capricorn and the month of Māgha (January) are his tenth petal.

वाकारो जानुयुग्मं च कुम्भस्तत्रादिसंस्थित:।

पत्रकं फाल्गुन: प्रोक्तं तदेकादशमुत्तमम्॥६४॥

Vākāra existed in the form of his couple knees, the zodiac Aquarius and the month of Phālguna (February) are his eleventh petal.

पादौ यकारौ मीनोऽपि स चैत्रे वसते मुने।

इदं द्वादशं प्रोक्तं पत्रं वै केशवस्य हि॥६५॥

Yakāra existed as his couple feet, the zodiac Pisces and the month of Caitra (March) are his twelfth petal. These are the twelve petals of Keśava.

द्वादशारं तथा चक्रं षण्णाभि द्वियुतं तथा।
त्रिव्यूहमेकमूर्तिश्च तथोक्तः परमेश्वरः॥६६॥

His discus is consisting of twelve spikes, twelve navels and Trivyūha. Thus, is the single feature (image) of that supreme god.

एतत् तवोक्तं देवस्य रूपं द्वादशपत्रकम्।
यस्मिन् ज्ञाते मुनिश्रेष्ठ न भूयो मरणं लभेत्॥६७॥

O great sage! I have described this twelve petal form of god. A knowledge on it defends the man from the frequent cycle of birth and death.

द्वितीयमुक्तं सत्त्वाढ्यं चतुर्वर्णं चतुर्मुखम्।
चतुर्बाहुमुदाराङ्गं श्रीवत्सधरमव्ययम्॥६८॥

His second immortal, Sattvamaya, Śrīvatsadhārī form is consisting of Caturvarṇa, Caturbāhu and liberal parts.

तृतीयस्तामसो नाम शेषमूर्तिः सहस्रपात्।
सहस्रवदनः श्रीमान् प्रजाप्रलयकारकः॥६९॥

His third Śeṣamūrti consisting of one thousand feet, one thousand mouth is Tamoguṇa with Śrī. It brings destruction to the organisms.

चतुर्थो राजसो नाम रक्तवर्णश्चतुर्मुखः।
द्विभुजो धारयन् मालां सृष्टिकृच्चादिपूरुषः॥७०॥

His fourth form is Rājas. This form is decorated with red tint, four mouth, two arms and garlands on the necks. This very form is of creator Ādipuruṣa.

अव्यक्तात् संभवन्त्येते त्रयो व्यक्ता महामुने।
अतो मरीचिप्रमुखास्तथाऽन्येऽपि सहस्रशः॥७१॥

O great sage! These three expressive mūrtis originate from the inexpressive. Marīci etc. hermits and other several thousand persons have been born from this form.

एतत् तवोक्तं मुनिवर्य रूपं
विभोः पुराणं मतिपुष्टिवर्धनम्।
चतुर्भुजं चापि मुरुर्दुरात्मा
कृतान्तवाक्यात् पुनराससाद॥७२॥

O sage! I have described the most ancient and wisdom enhancing form of god Viṣṇu before you. The wicked Muru visited to Viṣṇu when so suggested by Yama.

तमागतं प्राह मुने मधुघ्नः
प्राप्तोऽसि केनासुरकारणेन।
स प्राह योद्धुं सह वै त्वयाऽद्य
तं प्राह भूयः सुरशूत्रहन्ता॥७३॥

O sage! Madhusūdana asked him- O monster! What purpose is for your arrival here? He said- I have come here to battle against you. God Viṣṇu again said to him-

यदीह मां योद्धुमुपागतोऽसि
तत्कम्पते ते हृदयं किमर्थम्।
ज्वरातुरस्येव मुहुर्मुहुर्वै
तन्नास्मि योत्स्ये सह कातरेण॥७४॥

If you really have come for fight, why then your heart is throbbing frequently as it happens when a man suffers from fever. Hence, I will not fight against a coward.

इत्येवमुक्तो मधुसूदनेन
मुरस्तदा स्वे हृदये स्वहस्तम्।
कथं क्व कस्येति मुहुरस्तथोक्त्वा
निपातयामास विपन्नबुद्धिः॥७५॥

When god Viṣṇu asked Muru, he said how? Where? Whose? Frequently and best conscious of the magnificence of his touch. He put his hand on heart.

हरिश्च चक्रं मृदुलाघवेन
मुमोच तद्धृत्कमलस्य शत्रोः।
चिच्छेद देवास्तु गतव्यथाभवन्
देवं प्रशंसन्ति च पद्मनाभम्॥७६॥

Hari Took his discus and penetrated the heart of that enemy. All gods then began to pray god Padmanābha as their worry is now over.

एतत्तवोक्तं मुरदैत्यनाशनं
कृतं हि युक्त्या शितचक्रपाणिना।
अतः प्रसिद्धं समुपाजगाम
मुरारिरित्येव विभुर्नृसिंहः॥७७॥

I have thus, told you the destruction of Mura demon by god Viṣṇu, the holder of sharp discus. Sovereign Nṛsiṁha on account of this event became famous as Murāri.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे भैरवप्रादुर्भावे मुरवधो नामैकषष्टितमोऽध्यायः॥ ६१॥

Chapter 62

The story of Demon Mura

पुलस्त्य उवाच

ततो मुरारिभुवनं समभ्येत्य सुरास्ततः।

ऊचुर्देवं नमस्कृत्य जगत्संक्षुब्धिकारणम्॥१॥

Pulastya said- All gods then visited at Viṣṇu, bowed their heads in however and asked him the reason for sudden excitement of the universe.

तच्छ्रुत्वा भगवान्प्राह गच्छामो हरमन्दिरम्।

स वेत्स्यति महाज्ञानी जगत्क्षुब्धं चराचरम्॥२॥

God Murāri heard the curiosity and said- Let us go to Śiva. That great scholar definitely would know the reason for the anxiety of the movable and immovable world.

तथोक्ता वासुदेवेन देवाः शक्रपुरोगमाः।

जनार्दनं पुरस्कृत्य प्रजग्मुर्मन्दरं गिरिम्।

न तत्र देवं वृषं न देवीं न च नन्दिनम्॥३॥

Indra etc. gods followed god Vāsudeva and reached at the mountain Mandar. They did not see Mahādeva, the bull, goddess Pārvatī and Nandī there.

शून्यं गिरिमपश्यन्त अज्ञानतिमिरावृताः।

तान् मूढदृष्टीन् संप्रेक्ष्य देवो विष्णुर्महाद्युतिः॥४॥

प्रोवाच किं न पश्यध्वं महेशं पुरतः स्थितम्।

तमूचुर्नैव देवेशं पश्यामो गिरिजापतिम्॥५॥

On account of being gripped with ignorance, these people saw that mountain void. God Viṣṇu when saw the gods so sinking in ignorance, addressed them- "Whatever you people not seeing Mahādeva just front of you all? They replied we are not seeing the husband of mountain's daughter.

न विद्मः कारणं तच्च येन हृष्टिर्हृता हि नः।

तानुवाच जगन्मूर्त्तिर्यूयं देवस्य सागसः॥६॥

We do not know the reason why our vision has been destroyed. God Viṣṇu (Jaganmūrtti) said- You are offender of god Śiva.

पापिष्ठा गर्भहन्तारो मृडान्याः स्वार्थतत्पराः।

तेन ज्ञानविवेको वै हतो देवेन शूलिना॥७॥

You people have struck to heinous offence as you had destroyed the womb of Mṛḍānī. God Śūlapāṇi had therefore, seized your discretion and conscious both.

येनाग्रतः स्थितमपि पश्यन्तोऽपि न पश्यथ।

तस्मात् कायविशुद्ध्यर्थं देवदृष्ट्यर्थमादरात्॥८॥

तप्तकृच्छ्रेण संशुद्धाः कुरुध्वं स्नानमीश्वरे।

क्षीरस्नाने प्रयुञ्जीत सार्द्धं कुम्भशतं पुरा॥९॥

This is the reason, Śaṅkara is before you still you are unable to see him. Hence, all people should purify your mind and soul by observing Tapta-kṛcchra in order to see god and take bath with sheer reverence. O gods! Arrange one hundred fifty pitchers of milk in order to give bath to the god.

दधिस्नाने चतुःषष्टिर्द्वात्रिंशद्धविषोऽर्हणे।

पञ्चगव्यस्य शुद्धस्य कुम्भाः षोडश कीर्तिताः॥१०॥

(Then for his bath) a provision of sixty four pitchers full of curd, thirty two pitchers ghee and sixteen pitcher pure Pañcagavya has been made.

मधुनोऽष्टौ जलस्योक्ताः सर्वे ते द्विगुणाः सुराः।

ततो रोचनया देवमष्टोत्तरशतेन हि॥११॥

अनुलिम्पेत् कुङ्कुमेन चन्दनेन च भक्तितः।

बिल्वपत्रैः सकमलैः धत्तूरसुरचन्दनैः॥१२॥

मन्दारैः पारिजातैश्च अतिमुक्तैस्थाऽर्चयेत्।

अगुरुं सह कालेयं चन्दनेनापि धूपयेत्॥१३॥

O gods! A bath with eight pitcher full of honey and bath with water just double in number of pitchers has been stated. One should then smear gorocana, kuṁkuṁa and sandal as much as one hundred eight times. Then worship with bilvapatra, lotus, horn fruit

(dhattūrā), sura-candana, Mandāra, Pārijāta and Atimukta flowers should be made.

जप्तव्यं शतरुद्रीयं ऋग्वेदोक्तै पदक्रमैः।
एवं कृते तु देवेशं पश्यध्वं नेतरेण हि॥ १४॥

You should then do japa on Śatarudrīya in serial to padas laid down in Ṛgveda. By doing this, you will be able to see the god of gods. There is no other measure to see him.

इत्युक्त्वा वासुदेवेन देवाः केशवमब्रुवन्।
विधानं तप्तकृच्छ्रस्य कथ्यतां मधुसूदन।
यस्मिञ्छीर्णे कायशुद्धिर्भवते सार्वकालिकी॥ १५॥

The gods said Keśava- O Madhusūdana! Please, tell us the provision of Tapta-kṛcchra that renders physical purity every time.

वासुदेव उवाच

त्र्यहमुष्णाः पिबेदाप त्र्यहमुष्णं पयः पिबेत्।
त्र्यहमुष्णं पिबेत्सर्पिर्वायुभक्षो दिनत्रयम्॥ १६॥

Vāsudeva said- One should sip hot water for three days, three day then hot milk, three days, in hot ghee and live on air for another three days.

पला द्वादश तोयस्य पलाष्टौ पयसः सुराः।
षट्पलं सर्पिषः प्रोक्ता दिवसे दिवसे पिबेत्॥ १७॥

O gods! One should sip twelve pala water, eight pala milk and six pala ghee during the above-said days.

पुलस्त्य उवाच

इत्येवमुक्ते वचने सुराः कायविशुद्धये।
तप्तकृच्छ्ररहस्यं वै चक्रुः शक्रपुरोगमाः॥ १८॥

Pulastya said- Indra etc. gods then observe Tapta-kṛcchra fast for bringing in purity to the body.

ततो व्रते सुराश्छीर्णे विमुक्ताः पापतोऽभवन्।
विमुक्तपापा देवेशं वासुदेवमथाब्रुवन्॥ १९॥

The gods absolved from sins when that fast was observed. The gods so absolved from sins said to Vāsudeva-

क्वासौ वद जगन्नाथ शंभुस्तिष्ठति केशव।
यं क्षीराद्यभिषेकेण स्नापयामो विधानतः॥ २०॥

O Jagannātha! O Keśava! Please, tell that where is Śambhu existed? See that we can give bath to him with milk etc. only when we could see Mahādeva.

अथोवाच सुरान्विष्णुरेष तिष्ठति शंकरः।
मद्देहे किं न पश्यध्वं योगंश्चायं प्रतिष्ठितः॥ २१॥

God Viṣṇu said to gods- God Śaṅkara is existed in my body. Whether you all are still unable to see?

तमूचुर्नैव पश्यामस्त्वत्तो वै त्रिपुरान्तकम्।
सत्यं वद सुरेशान महेशानः क्व तिष्ठति॥ २२॥

Those people said to him- We people are not seeing god Śaṅkara in you too. O Sureśāna! Tell us in fact that where is Maheśa existed?

ततोऽव्ययात्मा स हरिः स्वहृत्पङ्कजशायिनम्।
दर्शयामास देवानां मुरारिर्लिङ्गमैश्वरम्॥ २३॥

Avyaya soul Murāri Hari then showed the divine liṅga sleeping in his heart lotus to all gods.

ततः सुराः क्रमेणैव क्षीरादिभिरनन्तरम्।
स्नापयांचक्रिरे लिङ्गं शाश्वतं ध्रुवमव्ययम्॥ २४॥

The gods then gave bath to that everlasting, stable and immortal liṅga with milk etc. in a systematic manner.

गोरोचनया त्वालिप्य चन्दनेन सुगन्धिना।
बिल्वपत्राम्बुजैर्देवं पूजयामासुरञ्जसा॥ २५॥

They worshipped thereafter that god by smearing gorocana, the fragrant sandal and by offering bilvapatra and lotus flowers.

प्रधूप्यागुरुणा भक्त्या निवेद्य परमौषधीः।
जप्त्वाऽष्टशतनामानं प्रणामं चक्रिरे ततः॥ २६॥

The gods then offered the supreme medicines with lighting Dhūpa etc. They chanted one hundred eight names of Śaṅkara and saluted.

नारद उवाच

इत्येवं चिन्तयन्तश्च देवदेतौ हरीश्वरौ।
कथं योगत्वमापन्नौ सत्त्वान्यतमसोद्भवौ॥ २७॥

All gods began to think that how integration has been established between Hari, born with sattva while Śaṅkara born with Tamas?

पुलस्त्य उवाच

सुराणां चिन्तितं ज्ञात्वा विश्वमूर्तिरभूद्विभुः।
सर्वलक्षणसंयुक्तः सर्वायुधधरोऽव्ययः॥ २८॥

When Hari came to know the doubt looming in the minds of gods, he turned him into Avyaya, Vibhu, Viśvamūrti with all characteristics and weapons in his hands.

सार्द्धं त्रिनेत्रं कनकाहिकुण्डलं
जटागुडाकेशखगर्षभध्वजम्।
समाधवं हारभुजङ्गवक्षसं
पीताजिनाच्छन्नकटिप्रदेशम्॥ २९॥
चक्रासिहस्तं हलशार्ङ्गपाणिं
पिनाकशूलाजगवान्वितं च।
कपर्दखट्वाङ्गकपालघण्टा-
सशङ्खटङ्काररवं महर्षे॥ ३०॥
दृष्ट्वैव देवा हरिशंकरं तं
नमोऽस्तु ते सर्वगताव्ययेति।
प्रोक्तप्रणामाः कमलासनाद्या-
श्चक्रुर्मतिं चैकतरां नियुज्य॥ ३१॥

O hermit! The gods saw with surprise Viṣṇu comprising simultaneously and in a single body serpent earrings, matted hair, bull, garland of serpent, Pināka, Śūla, Ājagava bow, Kaparda, Mahādeva with Khaṭvāṅga, gong, stag hide, three eyes, Pītāmbara, Cakra, Asi, plough, Śārṅga bow, conch, kamala kuṇḍala, guḍākeśa, eagle, garland. Brahmā etc. gods said- "salute to omniscient avyaya" and thus introduced with the integrated form of Hari and Śaṅkara.

तानेकचित्तान् विज्ञाय देवान् देवपतिर्हरिः।
प्रगृह्याभ्यद्रवत्तूर्णं कुरुक्षेत्रं स्वमाश्रमम्॥ ३२॥

When Viṣṇu saw that the gods are known properly the integration we took them to his āśrama at Kurukṣetra.

ततोऽपश्यन्त देवेशं स्थाणुभूतं जले शूचिम्।
दृष्ट्वा नमः स्थाणवेति प्रोक्त्वा सर्वेऽह्युपाविशन्॥ ३३॥

Those all gods then saw the god of gods Sthāṇu immersed into water. They spoke unanimously- "Salute to Sthāṇu" and seated there.

ततोऽब्रवीत् सुरपतिरेह्येहि दीयतां वरः।
क्षुब्धं जगज्जगन्नाथ उन्मज्जस्व प्रियातिथे॥ ३४॥

Indra then said- O Jagannātha![1] O Priyātithi![2] "This entire world has been agitated." Come to us and bestow a boon.

ततस्तां मधुरां वाणीं शुश्राव वृषभध्वजः।
श्रुत्वोत्तस्थौ च वेगेन सर्वव्यापी निरञ्जनः॥ ३५॥

Mahādeva, the bull rider then heard that melodious speech. The omnipresent Nirañjana then stood up on the water.

नमोऽस्तु सर्वदेवेभ्यः प्रोवाच प्रहसन्हरः।
स चागतः सुरैः सेन्द्रैः प्रणतो विनयान्वितैः॥ ३६॥

He said smiling- "Salute to all gods. Indra etc. gods saluted humbly to god Śaṅkara so came there.

तमूचुर्देवताः सर्वास्त्यज्यतां शंकर द्रुतम्।
महाव्रतं त्रयो लोकाः क्षुब्धास्त्वत्तेजसावृताः॥ ३७॥

All gods said to him- "O Śaṅkara! Give up this great resolution immediately. Three worlds have been excited due to the splendour so increased by virtue of penance made by you.

अथोवाच महादेवो मया त्यक्तो महाव्रतः।
ततः सुरा दिवं जग्मुर्हृष्टाः प्रयतमानसाः॥ ३८॥

God Mahādeva then said- "I abandon just this Mahāvrata. The gods then returned to heaven with all satisfaction and balanced mind.

ततोऽपि कम्पते पृथ्वी साब्धिद्वीपाचला मुने।
ततोऽभिचिन्तयदुदुः किमर्थं क्षुभिता मही॥ ३९॥

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1. Master of the universe.
2. Fond of guests.

O sage! The sea, island and mountains on the earth were shivering. Rudra then thought why is the earth so trembling?

ततः पर्यचरच्छूली कुरुक्षेत्रं समन्ततः।
ददर्शौघवतीतीरे उशनसं तपोनिधिम्॥४०॥

Śaṅkara, the holder of trident then began to walk around Kurukṣetra. He saw ascetic Uśana on the bank of Oghavatī.

ततोऽब्रवीत्सुरपतिः किमर्थं तप्यते तपः।
जगत्क्षोभकरं विप्र तच्छीघ्रं कथ्यतां मम॥४१॥

God Śaṅkara said to him- O Brahmin! Tell me that why are you doing penance to the extent that this entire world is excited.

उशना उवाच

तवाराधनकामार्थं तप्यते हि महत्तपः।
संजीविनीं शुभा विद्यां ज्ञातुमिच्छे त्रिलोचन॥४२॥

Uśanā said- "I am observing the great penance with a desire to worship you. O three eyed god! I want to know the benevolent Saṅjīvanī learning.

हर उवाच

तपसा परितुष्टोऽस्मि सुतप्तेन तपोधन।
तस्मात् संजीविनीं विद्या भवान् ज्ञास्यति तत्त्वतः॥४३॥

Mahādeva said- O ascetic! I am happy to see the penance so properly observed by you. Hence, you will know Saṅjīvanī learning with its original and real form.

वरं लब्ध्वा ततः शुक्रस्तपसः संन्यवर्त्तत।
तथापि चलते पृथ्वी साब्धिभूभृन्नगावृता॥४४॥

Śukra then did over his penance. The earth consisting of sea, mountain, tree etc. was still shivering.

ततोऽगमन्महादेवः सप्तसारस्वतं शुचि।
ददर्श नृत्यमानं च ऋषिं मङ्कणसंज्ञितम्॥४५॥

Then the sacrosanct Mahādeva went to Saptasārasvata. He saw there Maṅkaṇa, a hermit dancing.

भावेन पोप्लूयति बालवत् स
भुजौ प्रसार्यैव ननर्त्त वेगात्।
तस्यैव वेगेन समाहता तु
चचाल भूर्भूमिधरैः सहैव॥४६॥

He was dancing like a child innocently and forgetting everything. His hands were spread wide and he was jumping on heels. The rhythm of dance was so splendid that the earth was shivering with mountains.

तं शंकरोऽभ्येत्य करे निगृह्य
प्रोवाच वाक्यं प्रहसन् महर्षे।
किं भावितो नृत्यसि केन हेतुना
वदस्व मामेत्य किमत्र तुष्टिः॥४७॥

Śaṅkara accessed to him, caught his hand and said with smile on lips- O hermit! Why and for what purpose are you dancing? Please, tell me that why are you so happy?

स ब्राह्मणः प्राह ममाद्य तुष्टि-
र्येनेह जाता शृणु तद्द्विजेन्द्र।
बहून् गणान् वै मम तप्यतस्तपः
संवत्सराः कायविशोषणार्थम्॥४८॥

That Brahmin said- O great Dvija! Listen to all that pleases me. A number of years passed to the penance I observed in order to bring down my body.

ततोऽनु पश्यामि करात् क्षतोत्थं
निर्गच्छते शाकरसं ममेह।
तेनाद्य तुष्टोऽस्मि भृशं द्विजेन्द्र
येनास्मि नृत्यामि सुभावितात्मा॥४९॥

I see now that the injured part of my hand is pouring with vegetable juice. This has pleased me and it is the sole reason for my intoxicated dance in exhilaration.

तं प्राह शंभुर्द्विज पश्य मह्यं
भस्म प्रवृत्तोऽङ्गुलितोऽतिशुक्लम्।
संताडनादेव न च प्रहर्षो
ममास्ति नूनं हि भवान्भ्रमत्तः॥५०॥

Śambhu said to him- O Dvija! Look at me. A white ash is coming out from my finger when I hit here. Yet I am not so happy. You have definitely become mad.

श्रुत्वाऽथ वाक्यं वृषभध्वजस्य
मत्वा मुनिर्मङ्कणको महर्षे।
नृत्यं परित्यज्य सुविस्मितोऽथ
ववन्द पादौ विनयावनम्रः॥५१॥

O great hermit! Maṅkaṇaka stopped dancing when he heard Śaṅkara. He surprised enough and bowed to his feet very humbly.

तमाह शंभुर्द्विज गच्छ लोकं
तं ब्रह्मणो दुर्गममव्ययस्य।
इदं च तीर्थं प्रवरं पृथिव्यां
पृथूदकस्यास्तु समं फलेन॥५२॥

Śambhu said to him- O Dvija! Go to the inaccessible abode of Brahmā. This holiest place will pour with the fruits analogous to Pṛthūdaka.

सांनिध्यमत्रैव सुरासुराणां
गन्धर्वविद्याधरकिंनराणाम्।
सदाऽस्तु धर्मस्य निधानमग्र्यं
सारस्वतं पापमलापहारि॥५३॥

The gods, demons, gandharva, vidyādhara and kinnaras shall always be present here. This holiest sārasvata will always be an abode of religion and absolving the evils and sins.

सुप्रभा काञ्चनाक्षी च सुवेणुर्विमलोदका।
महोदरा चौघवती विशाला च सरस्वती॥५४॥
एताः सप्त सरस्वत्यो निवसिष्यन्ति नित्यशः।
सोमपानफलं सर्वाः प्रयच्छन्ति सुपुण्यदाः॥५५॥

Seven rivers- Suprabhā, Kāñcanākṣī, Suveṇu, Vimalodakā, Manoharā, Oghavatī, Viśālā Sarasvatī will flow here. All these rivers give the fruit equal to had on soma sipping.

भवानपि कुरुक्षेत्रं मूर्त्तिं स्थाप्य गरीयसीम्।
गमिष्यति महापुण्यं ब्रह्मलोकं सुदुर्गमम्॥५६॥

You too will go to most sacrosanct and inaccessible abode of Brahma by installing a best icon at Kurukṣetra.

इत्येवमुक्तो देवेन शंकरेण तपोधनः।
मूर्त्तिं स्थाप्य कुरुक्षेत्रे ब्रह्मलोकमगाद्वशी॥५७॥

On being said by Mahādeva, the austere Maṅkaṇaka installed an icon at Kurukṣetra and went to abode of Brahma.

गते मङ्कणके पृथ्वी निश्चला समजायत।
अथागान्मन्दरं शंभुर्निर्जनावसथं शुचि॥५८॥

The earth got stability when the hermit Maṅkaṇaka went to the abode of Brahmā. Mahādeva too returned at his sacred residence on Mandara mountain.

एवं तवोक्तं द्विज शंकरस्तु
गतस्तदासीत् तपसेऽथ शैले।
शून्येऽभ्ययाद्द्रष्टुमतिर्हि देव्या
संयोधितो येन हि कारणेन॥५९॥

O Dvija! I here told you that Śaṅkara had gone for penance and at that interval of his absence, Andhaka fought against the goddess.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे भैरवप्रादुर्भावे द्विषष्टितमोऽध्यायः॥६२॥

Chapter 63

The story of king Daṇḍaka

नारद उवाच

गतोऽधकस्तु पाताले किमचेष्टत दानवः।

शंकरो मन्दरस्थोऽपि यच्चकार तदुच्यताम्॥ १॥

Nārada said- What did Andhaka, the monster do in nether? Further tell that what did Mahādeva do while living on Mandara mountain?

पुलस्त्य उवाच

पातालस्थोऽन्धको ब्रह्मन् बाध्यते मदनाग्निना।

संतप्तविग्रहः सर्वान् दानवानिदमब्रवीत्॥ २॥

Pulastya said- O Brāhmaṇa! Andhaka felt excess lust while he was living at nether world. His body was excited. He said to all monsters.

स मे सुहृत्स मे बन्धुः स भ्राता स पिता मम।
यस्तामद्रिसुतां शीघ्रं ममान्तिकमुपानयेत्॥ ३॥

He is my true friend, sibling, brother and father who will bring that mountain's daughter to me.

एवं ब्रुवति दैत्येन्द्रे अन्धके मदनान्धके।
मेघगम्भीरनिर्घोषं प्रह्लादो वाक्यमब्रवीत्॥ ४॥

When the monster said these words, Prahlāda became serious and said-

येयं गिरिसुता वीर सा माता धर्मतस्तव।
पिता त्रिनयनो देवः श्रूयतामत्र कारणम्॥ ५॥

O warrior! The daughter of mountain is your mother by religion and three-eyed Śaṅkara is your father. Listen to the reason for this-

तव पित्रा ह्यपुत्रेण धर्मनित्येन दानव।
आराधितो महादेवः पुत्रार्थाय पुरा किल॥ ६॥

O monster! Your father was religion abiding but issueless. He therefore, did a firm penance long ago for the pleasure of god Śiva.

तस्मै त्रिलोचनेनासीद्दत्तोऽन्योऽप्येव दानवः।
पुत्रकः पुत्रकामस्य प्रोक्त्वेत्थं वचनं विभो॥ ७॥

O monster! The three eyed god gave him a blind son and said-

नेत्रत्रयं हिरण्याक्ष नर्मार्थमुमया मम।
पिहितं योगसंस्थस्य ततोऽध्वमभवत्तमः॥ ८॥

O Hiraṇyākṣa! One day Umā had closed my three eyes just for merriment when I was in meditation. It originated Tama in the form of darkness.

तस्माच्च तमसो जातो भूतो नीलघनस्वनः।
तदिदं गृह्यतां दैत्य तवौपयिकमात्मजम्॥ ९॥

An organism thundering like cloud was born from that darkness. His complexion too was blue like cloud. O monster! Receive it. It is an appropriate son for you.

यदा तु लोकविद्विष्टं दुष्टं कर्म करिष्यति।
त्रैलोक्यजननीं चापि अभिवाञ्छिष्यतेऽधमः॥ १०॥
घातयिष्यति वा विप्रं यदा प्रक्षिप्य चासुरान्।
तदाऽस्य स्वयमेवाहं करिष्ये कायशोधनम्॥ ११॥

When this mean-child will do wicked activities, fall in affection for Pārvatī or kill the Brahmins by sending monsters, I myself will do purification of his body.

एवमुक्त्वा गतः शंभुः स्वस्थानं मन्दराचलम्।
त्वत्पिताऽपि समभ्यागात्त्वामादाय रसातलम्॥ १२॥

Śambhu went to Mandarācala with these words and your father also came to netherland with you.

एतेन कारणेनाम्बा शैलेयी भविता तव।
सर्वस्यापीह जगतो गुरुः शंभुः पिता ध्रुवम्॥ १३॥

Hence, mountain's daughter is your mother and Śambhu, the preceptor to entire world is your father.

भवानपि तपोयुक्तः शास्त्रवेत्ता गुणाप्लुतः।
नेदृशे पापसंकल्पे मतिं कुर्याद्भवद्विधः॥ १४॥

You are acetic, known to Śāstras and enriched with a number of strange qualities. Hence, the man like you should not indulge your mind in such evil some acts.

त्रैलोक्यप्रभुरव्यक्तो भवः सर्वैर्नमस्कृतः।
अजेयस्तस्य भार्येयं न त्वमर्होऽमरार्दन॥ १५॥

O enemy of gods! In expressive Śiva is the ruler of three worlds. You should not even think of any affection for his life.

न चापि शक्तः प्राप्तुं ता भवाञ्शैलनृपात्मजाम्।
अजित्वा सगणं रुद्रं स च कामोऽथ दुर्लभः॥ १६॥

You cannot receive that mountain's daughter without giving defeat to Śaṅkara including his gaṇas. Hence, your such desire is rare and impossible.

यस्तरेत्सागरं दोर्भ्यां पातयेद्भुवि भास्करम्।
मेरुमुत्पाटयेद्वापि स जयेच्छूलपाणिनम्॥ १७॥

Only a man capable to cross the sea by swimming or knock down sun on the ground or root out the Meru mountain can conquer Śaṅkara.

उताहोस्विदिमां शक्याः क्रियां कर्तुं नरैर्बलात्।

न च शक्यो हरो जेतुं सत्यं सत्यं मयोदितम्॥ १८॥

Or the above-said works can be done with manpower but Śaṅkara still is undefeated. I have said this all solemnly.

किं त्वया न श्रुतं दैत्य यथा दण्डो महीपतिः।

परस्त्रीकामवान् मूढः सराष्ट्रो नाशमासवान्॥ १९॥

O monster! Have you not listen that the idiot king Daṇḍa was ruined with his state as he once wished to do courtship with other's wife?

आसीद्दण्डो नाम नृपः प्रभूतबलवाहनः।

स च वव्रे महातेजाः पौरोहित्याय भार्गवम्॥ २०॥

A king, daṇḍa had a large army and carriers (vāhanas). He appointed Śukrācārya as his priest (Purohita).

ईजे च विविधैर्यज्ञैर्नृपतिः शुक्रपालितः।

शुक्रस्यासीच्च दुहिता अरजा नाम नामतः॥ २१॥

The king performed a number of yajñas under super vision of Śukrācārya. Śukrācārya had a daughter Arajā.

शुक्रः कदाचिदगमद् वृषपर्वाणमासुरम्।

तेनार्चितश्चिरं तत्र तस्थौ भार्गवसत्तमः॥ २२॥

Śukrācārya once had gone to Vṛṣaparvā. Bhārgava stayed there for several period there when he required so to him.

अरजाः स्वगृहे वह्निं शुश्रूषन्ती महासुर।

अतिष्ठत सुचार्वङ्गी ततोऽभ्यागान्नराधिपः॥ २३॥

O great monster! The beautiful Arajā was at her home serving the fire. Once that king visited there.

स पप्रच्छ क्व शुक्रोति तमूचुः परिचारिकाः।

गतः स भगवान् शुक्रो याजनाय दनोः सुतम्॥ २४॥

He asked- where is Śukrācārya? The home-maids replied- he had gone to arrange yajña at Danunandana.

पप्रच्छ नृपतिः का तु तिष्ठते भार्गवाश्रमे।

तास्तमूचुर्गुरोः पुत्री संतिष्ठत्यरजा नृप॥ २५॥

The king asked- whether any female is in the āśrama of Bhārgava? They replied- O king! Arajā, the daughter of preceptor is there.

तामाश्रमे शुक्रसुतां द्रष्टुमिक्ष्वाकुनन्दनः।

प्रविवेश महाबाहुर्ददर्शारजसं ततः॥ २६॥

The chivalrous Ikṣvāku's son entered into āśrama to see that daughter and saw Arajā.

तां दृष्ट्वा कामसंतप्तस्तत्क्षणादेव पार्थिवः।

संजातोऽन्धक दण्डस्तु कृतान्तबलचोदितः॥ २७॥

O Andhaka! On account of the shadow of event, the king motivated and become passionate to see her.

ततो विसर्जयामास भृत्यान् भ्रातॄन् सुहृत्तमान्।

शुक्रशिष्यानपि बली एकाकी पृष्ठ आव्रजत्॥ २८॥

The mighty king removed all maids, brothers, intimate friends and the disciples of Śukrācārya from there and entered lonely at her room.

तमागतं शुक्रसुता प्रत्युत्थाय यशस्विनी।

पूजयामास संहृष्टा भ्रातृभावेन दानव॥ २९॥

The illustrious daughter of Śukra honoured that king as her brother happily.

ततस्तामाह नृपतिर्बाले कामाग्नितापितम्।

मां समाह्लादयस्वाद्य स्वपरिष्वङ्गवारिणा॥ ३०॥

The king said to her- O virgin! I am badly burning in the fire of lust. Satiate me with water of embrace today.

साऽपि प्राह नरश्रेष्ठ मा विनीनश आतुरः।

पिता मम महाक्रोधात् त्रिदशानपि निर्दहेत्॥ ३१॥

Arajā said- O great king! Don't destroy yourself under gimmick of lust. My father can even burn into ash the gods too.

मूढबुद्धे भवान्भ्राता ममापि त्वनयाप्लुतः।

भगिनी धर्मतस्तेऽहं भवाञ्शिष्यः पितुर्मम॥ ३२॥

O idiot! You are my brother but presently, affection has made you blind. I am your sister by religion because you are the disciple of my father.

सोऽब्रवीद्भीरु मां शुक्रः कालेन परिधक्ष्यति।

कामाग्निर्निर्दहति मामद्यैव तनुमध्यमे॥ ३३॥

That Daṇḍaka said- O coward! Śukra will burn and anytime in future but O thin loin beauty! The fire of lust is burning my body presently.

सा प्राह दण्डं नृपतिं मुहूर्तं परिपालय।

तमेव याचस्व गुरुं स ते दास्यत्यसंशयम्॥ ३४॥

Arajā said to Daṇḍa- O king! Wait just for a muhūrta (four hours). Ask your preceptor and I think, he will definitely offer me to you.

दण्डोऽब्रवीत्सुतन्वङ्गि कालक्षेपो न मे क्षमः।

च्युतावसरकर्तृत्वे विघ्नो जायेत सुन्दरि॥ ३५॥

Daṇḍa said- "O beautiful virgin! I am unable to see for more time. The work meets to hurdle if opportunity is once lost."

ततोऽब्रवीच्च विरजा नाहं त्वां पार्थिवात्मज।

दातुं शक्ता स्वमात्मानं स्वतन्त्रता न हि योषितः॥ ३६॥

Arajā replied- O king! I am unable to surrender myself to you as the women are never free to take such decision.

किं वा ते बहुनोक्तेन मा त्वं नाशं नराधिप।

गच्छस्व शुक्रशापेन सभृत्यज्ञातिबान्धवः॥ ३७॥

O king! It is no use of saying anything excess. Don't ruin your servants, family and near and dears due to curse of Śukrācārya.

ततोऽब्रवीन्नरपतिः सुतनु शृणु चेष्टितम्।

चित्राङ्गदाया यद् वृत्तं पुरा देवयुगे शुभे॥ ३८॥

The king replied- O beautiful virgin! Listen to an episode on Citrāṅgadā which took place long ago during Devayuga[1].

विश्वकर्मसुता साध्वी नाम्ना चित्राङ्गदाऽभवत्।

रूपयौवनसंपन्ना पद्महीनेव पद्मिनी॥ ३९॥

Viśvakarmā had a celibate virgin Citrāṅgadā. She was most beautiful, in youth and appeared as Padminī without Padma.

सा कदाचिन्महारण्यं सखीभिः परिवारिता।

जगाम नैमिषं नाम स्नातुं कमललोचना॥ ४०॥

That lotus eyed virgin went one day with her girl-friends for bath in a dense forest Naimiṣa.

सा स्नातुमवतीर्णा च अथाभ्यागान्नरेश्वरः।

सुदेवतनयो धीमान्सुरथो नाम नामतः।

ता ददर्श च तन्वङ्गीं शुभाङ्गो मदनातुरः॥ ४१॥

She descended into water for bath. In the meantime, the wise king Suratha, the son of Sudeva reached there. He filled with lust when he saw that virgin.

तं दृष्ट्वा सा सखीराह वचनं सत्त्वसंयुतम्।

असौ नराधिपसुतो मदनेन कदर्थ्यते॥ ४२॥

मदर्थे च क्षमं मेऽस्य स्वप्रदानं सुरूपिणः।

सख्यस्तामब्रुवन् बाला न प्रगल्भाऽसि सुन्दरि॥ ४३॥

Citrāṅgadā told her friends when she saw Suratha- "that prince is feeling appeal for me." It is therefore, good to offer myself to satiate him as he is of beautiful complexion. The friends suggested- "O beautiful virgin! You are still intact and not free to do this."

अस्वातन्त्र्यं तवास्तीह प्रदाने स्वात्मनोऽनघे।

पिता तवास्ति धर्मिष्ठः सर्वशिल्पविशारदः॥ ४४॥

O innocent virgin! You are not independent to surrender yourself as your father is most religious and expert in all crafts.

न ते युक्तमिहात्मानं दातुं नरपतेः स्वयम्।

एतस्मिन्नन्तरे राजा सुरथः सत्यवाकः सुधीः॥ ४५॥

समभ्येत्याऽब्रवीदेनां कन्दर्पशरपीडितः।

त्वं मुग्धे मोहयसि मां दृष्ट्वैव मदिरेक्षणे॥ ४६॥

Hence, it is not good for you to surrender here before the prince. In the meantime the wise and truthful Suratha came to them and said- O enchanting beauty! O intoxicated girl! I am just enticed on mere a sight at your face.

त्वदृष्टिशरपातेन स्मरेणाभ्येत्य ताडितः।

तन्मां कुचतले तल्पे अभिशायितुमर्हसि॥ ४७॥

The cupid has pierced me with the arrow of your glances. Hence, allow me to rest on the bed of your breasts.

नो चेत् प्रधक्ष्यते कामो भूयो भूयोऽतिदर्शनात्।

ततः सा चारुसर्वाङ्गी राज्ञो राजीवलोचना॥ ४८॥

1. The age of the gods, the first age of the world (*krita*),

वार्यमाणा सखीभिस्तु प्रादादात्मानमात्मना।
एवं पुरा तया तन्व्या परित्रातः स भूपतिः॥४९॥

Otherwise the sensuality will burn me if I gaze at you frequently. That lotus eyed beautiful virgin had then offered her to the king without taking in notice the words of her mates. Thus, that thin loin girl had satiated that king.

तस्मात्त्वमपि सुश्रोणि मां परित्रातुमर्हसि।
अरजस्काऽब्रवीद्दण्डं तस्या यद् वृतमुत्तरम्॥५०॥
किं त्वया न परिज्ञातं तस्मात् ते कथयाम्यहम्।
तदा तया तु तन्वङ्ग्या सुरथस्य महीपतेः॥५१॥
आत्मा प्रदत्तः स्वातन्त्र्यात्ततस्तामशपत्पिता।
यस्माद्धर्मं परित्यज्य स्त्रीभावान्मन्दचेतसे॥५२॥
आत्मा प्रदत्तस्तस्माद्धि न विवाहो भविष्यति।
विवाहरहिता नैव सुखं लस्यसि भर्तृतः॥५३॥

Hence, O girl of beautiful buttocks! You too defend me. Arajā, the daughter of Śukra said to the king Daṇḍa- whether you do not aware of its consequence? Hence, I warn you. When that youth lady offered her to Suratha, her father had cursed her. O idiot girl! You have crossed all limits made for womanhood and offered her for sex. You would have to pass your rest of life without marriage. Thus, you will not enjoy the pleasure of husband throughout your life.

न च पुत्रफलं नैवं पतिना योगमेष्यसि।
उत्सृष्टमात्रे शापे तु ह्यपोवाह सरस्वती॥५४॥
अकृतार्थं नरपतिं योजनानि त्रयोदश।
अपकृष्टे नरपतौ साऽपि मोहमुपागता॥५५॥

You shall neither bless with son nor enjoy courtship with husband when this curse was over, the river Sarasvatī swept the king up to a distance of thirteen yojana. She too fainted when the king so swept away.

ततस्ताः सिषिचुः सख्यः सरस्वत्या जलेन हि।
सा सिच्यमाना सुतरां शिशिरेणाप्यथाम्भसा॥५६॥
मृतकल्पा महाबाहो विश्वकर्मसुताऽभवत्।
तां मृतामिव विज्ञाय जग्मुः सख्यस्त्वरान्विताः॥५७॥
काष्ठान्याहर्तुमपरा वह्निमानेतुमाकुलाः।
सा च तास्वपि सर्वासु गतासु वनमुत्तमम्॥५८॥
संज्ञां लेभे सुचार्वङ्गी दिशश्चाप्यवलोकयत्।
अपश्यन्ती नरपतिं तथा स्निग्धं सखीजनम्॥५९॥
निपपात सरस्वत्यां पयोसि स्फुरितेक्षणा।
तां वेगात् काञ्चनाक्षी तु महानद्यां नरेश्वर॥६०॥
गोमत्यां च प्ररिचिक्षेप तरङ्गकुटिले जले।
तयाऽपि तस्यास्तद्भाव्यं विदित्वाऽथ विशांपते॥६१॥
महावेन परिक्षिप्ता सिंहव्याघ्रभयाकुले।
एवं तस्याः स्वतन्त्राया एषाऽवस्था श्रुता मया॥६२॥

The girl-mates then sprinkled water of Sarasvatī river on her face. The coldest water turned the body of Citrāṅgadā into unconscious state. They thought that she is dead. So, they went to forest for collecting woods to make her pyre. When they all were out, she regained conscious and saw around. When she did not see the king and her mates, she fell down in Sarasvatī river. O king! The river Sarasvatī threw her on the curvy waves of Gomatī. The great river Gomatī too threw her in a dense forest filled with lions and tiger. I have thus, heard the consequence of such surrender as made by her independently before the king.

तस्मान्न दास्याम्यात्मानं रक्षन्ती शीलमुत्तमम्।
तस्यास्तद्वचनं श्रुत्वा दण्डः शक्रसमो बली।
विहस्य त्वरजां प्राह स्वार्थमर्थक्षयंकरम्॥६३॥

I shall therefore, not surrender myself to you. The king Daṇḍa who was as mighty as Indra himself laughed and rebutted the sense expressed by Arajā.

दण्ड उवाच

तस्या यदुत्तरं वृत्तं तत्पितुश्च कृशोदरि।
सुरथस्य तथा राज्ञस्तच्छ्रोतुं मतिमादध॥६४॥

Daṇḍa said- O thin loin beauty! Listen to the events taken place later-on with the king Suratha and the father of Citrāṅgadā.

यदाऽवकृष्टे नृपतौ पतिता सा महावने।
तदा गगनसंचारी दृष्टवान् गुह्यकोऽञ्जनः॥६५॥

When she fell in a dense forest and bereaved of the king so swept away, a Guhyaka Añjana saw her when he was moving through the sky route.

ततः सोऽभ्येत्य तां बालां परिसान्त्व्य प्रयत्नतः।
प्राह मा गच्छ सुभगे विषादं सुरथं प्रति॥६६॥

He then went to the virgin, consoled her anyhow and said- O Subhage! Don't wail for Suratha.

ध्रुवमेष्यसि तेन त्वं संयोगमसितेक्षणे।
तस्माद्गच्छस्व शीघ्रं त्वं द्रुष्टुं श्रीकण्ठमीश्वरम्॥६७॥

O black eyed girl! You will definitely see him. Go as early as possible to see god Śrī Kaṇṭha.

इत्येवमुक्ता सा तेन गुह्यकेन सुलोचना।
श्रीकण्ठमागता तूर्णं कालिन्द्या दक्षिणे तटे॥६८॥

That beautiful eyed virgin! Went shortly at southern bank of Yamunā river where Śrī Kaṇṭha's temple was situated.

दृष्ट्वा महेशं श्रीकण्ठं स्नात्वा रविसुताजले।
अतिष्ठत शिरोनम्रा यावन्मध्यस्थितो रविः॥६९॥

She took bath in the water of Yamunā, saw Maheśvara Śrī Kaṇṭha and bowed her head from morning till noon.

अथाजगाम देवस्य स्नानं कर्तुं तपोधनः।
शुभः पाशुपताचार्यः सामवेदी ऋतुध्वजः॥७०॥

In the meantime, Ṛtadhvaja came Śrī Kaṇṭha for bath. He was meritorious, Pāśupatācārya, Sāmavedī and austere.

ददर्श तत्र तन्वङ्गी मुनिश्चित्राङ्गदां शुभाम्।
रतीमिव स्थितां पुण्यामनङ्गपरिवर्जिताम्॥७१॥

Ther the sage saw the slender-bodied beautiful lady lying as if she was the virtuous Rati abandoned by her cupid Kāmadeva.

तां दृष्ट्वा स मुनिर्ध्यानमगमत् केयमित्युत।
अथ सा तमृषिं वन्द्य कृताञ्जलिरुपस्थिता॥७२॥

That sage stressed on his mind to recollect data if he ever saw her. She came to him, bowed on his feet and then stood with folded hands before him.

तां प्राह पुत्रि कस्यासि सुता सुरसुतोपमा।
किमर्थमागताऽसीह निर्मनुष्यमृगे वने॥७३॥

The hermit asked her- O daughter! Who is your father? You appear as divine damsel. Tell me, why have you come in this deserted (without animals and human beings)?

ततः सा प्राह तमृषिं याथा तथ्यं कृशोदरी।
श्रुत्वार्षिः कोपमगमदशपच्छिल्पिनां वरम्॥७४॥

That beautiful girl then submitted true reported about her. The sage became furious on hearing it and cursed on Viśvakarmā, the best craftsman of heaven.

यस्मात् स्वतनुजातेयं परदेयाऽपि पापिना।
योजिता नैव पतिना तस्माच्छाखामृगोऽस्तु सः॥७५॥

As that sinner has closed the doors of even the another husband for his daughter by curse so severally. May! He turn into the body of a monkey.

इत्युक्त्वा स महायोगी भूयः स्नात्वा विधानतः।
उपास्य पश्चिमां संध्यां पूजयामास शंकरम्॥७६॥

That Mahāyogī then took bath again, observed sandhyā facing west and worshipped the god Śaṅkara.

संपूज्य देवदेवेशं यथोक्तविधिना हरम्।
उवाचागम्यतां सुभ्रूं रुदन्तीं पतिलालसाम्॥७७॥

When the worship as prescribed is scripture was over, he said to Citrāṅgadā who was desirous of husband and had beautiful brows and teeth.

गच्छस्व सुभगे देशं सप्तगोदावरं शुभम्।
तत्रोपास्य महादेवं महान्तं हाटकेश्वरम्॥७८॥

O Subhage! Go at the country known as Saptagodāvara worship Hāṭakeśvara Mahādeva there and reside.

तत्र स्थिताया रम्भोरु ख्याता देववती शुभा।
आगमिष्यति दैत्यस्य पुत्री कन्दरमालिनः॥७९॥

O Rambhoru! A meritorious girl Devavatī, the daughter of demon Kandaramālī will come to see you during your stay there.

तथाऽन्या गुह्यकसुता नन्दयन्तीति विश्रुता।
अञ्जनस्यापि तत्रापि समेष्यति तपस्विनी।
तथाऽपरा वेदवती पर्जन्यदुहिता शुभा॥८०॥

Besides this, Nandayantī, an austere girl of Añjana Guhyaka and Kalyāṇī, the daughter of Vedavatī, the cloud will also come there.

यदा तिस्रः समेष्यन्ति सप्तगोदावरे जले।
हाटकाख्ये महादेवे तदा संयोगमेष्यसि॥८१॥

When these three will come at Hāṭakeśvara in Saptagodāvara, you will meet with them.

इत्येवमुक्ता मुनिना बाला चित्राङ्गदा तदा।
सप्तगोदावरं तीर्थमगमत्त्वरिता ततः॥८२॥

The virgin Citrāṅgadā followed the words of that sage and immediately visited at Saptagodāvara, the holy place.

संप्राप्य तत्र देवेशं पूजयन्ती त्रिलोचनम्।
समध्यास्ते शुचिपरा फलमूलाशनाऽभवत्॥८३॥

She made a strict routine of observing worshipped to god Śaṅkara, she lived on the wild fruits and roots and observed the celibacy.

स चर्षिर्ज्ञानसंपन्नः श्रीकण्ठायतनेऽलिखत्।
श्लोकमेकं महाख्यानं तस्याश्च प्रियकाम्यया॥८४॥

That scholar sage inscribed a hymn from a great episode in Śrī Kaṇṭha temple keeping in mind her all good.

न सोस्ति कान्त् त्रिदशोऽसुरो वा
यक्षोऽथ मर्त्यो रजनीचरो वा।
इदं हि दुःखं मृगशावनेत्र्या
निमार्जयेद्यः स्वपराक्रमेण॥८५॥

Here is no gods, monsters, yakṣas, men and demons who can defend a stag-eyed virgin through his valour.

इत्येवमुक्त्वा स मुनिर्जगाम
दृष्टुं विभुं पुष्करनाथमीड्यम्।
नन्दीं पयोष्णीं मुनिवृन्दवन्द्यां
संचिन्तयन्नेव विशालनेनाम्॥८६॥

Having done this, that sage again thought about that stag-eyed girl and then went at the bank of Payoṣṇī river duly appreciated by sages in order to see the sovereign god Puṣkaranātha.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे भैरवप्रादुर्भावे दण्डोपाख्याने त्रिषष्टितमोऽध्यायः॥६३॥

Chapter 64

Liberation of Jābāli

दण्ड उवाच–

चित्राङ्गदायास्त्वरजे तत्र सत्या यथासुखम्।

स्मरन्त्या: सुरथं वीरं महान्काल: समभ्यगात्॥ १॥

Daṇḍa said- O Arajā! Citrāṅgadā caused lapse of longer period there with memory of chivalrous Suratha in her mind.

विश्वकर्माऽपि मुनिना शप्तो वानरतां गत:।

न्यपतन्मेरुशिखराद्भूपृष्ठं विधिनोदित:॥ २॥

Viśvakarmā cursed by the sage had to become monkey. On account of the force of eventuality he came down on the earth from the high ridge of Meru mountain.

वनं घोरं सुगुल्माढ्यं नदीं शालूकिनीमनु।

शाल्वेयं पर्वतश्रेष्ठं समावसति सुन्दरि॥ ३॥

O beautiful virgin! He began to live on the best mountain Śālveya surrounded by dreadful forest near the river Śālūkinī.

तत्रासतोऽस्य सुचिरं फलमूलान्यथाश्नत:।

कालोऽत्यगाद्वरारोहे बहुवर्षगणो वने॥ ४॥

O beautiful lady! "He passed several years in that forest and lived on wild fruits and roots."

एकदा दैत्यशार्दूल: कन्दराख्य: सुतां प्रियाम्।

प्रतिगृह्य समभ्यागात्ख्यातां देववतीमिति॥ ५॥

Once upon a time, a demon named Kandara, came there with his dear daughter Devavatī.

तां च तद्वनमायान्तीं समं पित्रा वराननाम्।

ददर्श वानरश्रेष्ठ: प्रजग्राह बलात्करे॥ ६॥

The foremost among monkeys saw Devavatī coming to the forest with his father and caught his hand forcibly.

ततो गृहीतां कपिना स दैत्यः स्वसुतां शुभे।
कन्दरो वीक्ष्य संक्रुद्धः खड्गमुद्यम्य चाद्रवत्॥७॥

O virtuous one, when the demon Kandara saw her daughter gripped by monkey, he picked up sword and chased him.

तमापतन्तं दैत्येन्द्रं दृष्ट्वा शाखामृगो बली।
तथैव सह चार्वङ्ग्या हिमाचलमुपागमतः॥८॥

The mighty monkey fled to the Himālayas with that beautiful-bodied lady when he saw the lord of demons forwarding.

ददर्श च महादेवं श्रीकण्ठं यमुनातटे।
तस्याविदूरे गहनमाश्रमं ऋषिवर्जितम्॥९॥

He saw Mahādeva Śrīkaṇṭha on the bank of Yamunā and a huge Āśrama (hermitage) but without any sage there.

तस्मिन्महाश्रमे पुण्ये स्थाप्य देववतीं कपिः।
न्यमज्जत स कालिन्द्यां पश्यतो दानवस्य हि॥१०॥

He kept Devavatī at that sacred āśrama and dived into the Kālindī (Yamunā) water. Kandara saw this scene with his eyes.

सोऽजानत् तां मृतां पुत्रीं समं शाखामृगेण हि।
जगाम च महातेजाः पातालं निलयं निजम्॥११॥

Kandara guessed of the death of his daughter with that monkey by drowning in Yamunā. He therefore, returned to his state, the nether world.

स चापि वानरो देव्या कालिन्द्या वेगतो हतः।
नीतः शिवीति विख्यातं देशं शुभजनावृतम्॥१२॥

Goddess Kālindī took with her waves that monkey to the land called Śivi and full of virtuous people.

ततस्तीर्त्वाऽथ वेगेन स कपिः पर्वतं प्रति।
गन्तुकामो महातेजा यत्र न्यस्ता सुलोचना॥१३॥

The monkey then crossed that river and intended to return to the mountain where that beautiful eyed girl was kept by him.

अथापश्यत् समायान्तमञ्जनं गुह्यकोत्तमम्।
नन्दयन्त्या समं पुत्र्या गत्वा जिगमिषुः कपिः॥१४॥

He then saw the best of the Yakṣas, named Añjana who was coming with his daughter Nandayantī.

तां दृष्ट्वाऽमन्यत श्रीमान्सेयं देववती ध्रुवम्।
तन्मे वृथा श्रमो जातो जलमज्जनसंभवः॥१५॥

The monkey confused of her for Devavatī and thought that his endeavour to sink on river has perhaps gone waste.

इति संचिन्तयन्नेव समाद्रवत सुन्दरीम्।
सा तद्भयाच्च न्यपतन्नदीं चैव हिरण्वतीम्॥१६॥

Than that monkey rushed towards her. In a sheer fright, that beautiful lady fell into the river Hiraṇvatī.

गुह्यको वीक्ष्य तनयां पतितामापगाजले।
दुःखशोकसमाक्रान्तो जगामाञ्जनपर्वतम्॥१७॥

When Guhyaka (Yakṣa) saw his daughter drown into river, he was shocked with sorrow and grief and went back to the Añjana mountain.

तत्रासौ तप आस्थाय मौनव्रतधरः शुचिः।
समास्ते वै महातेजाः संवत्सरगणान्बहून्॥१८॥

That great man (Guhyaka) sat on penance for several years. He observed purity and silence.

नन्दयन्त्यपि वेगेन हिरण्वत्याऽपवाहिता।
नीता देशं महापुण्यं कोशलं साधुभिर्युतम्॥१९॥

The river Hiraṇvatī took with her waves Nandayantī to holiest Kośala country inhabited by saints and gentlemen.

गच्छन्ती सा च रुदती ददृशे वटपादम्।
प्ररोहप्रावृततनुं जटाधरमिवेश्वरम्॥२०॥

She was weeping bitterly as she strolled about, and then saw a banyan tree. That banyan was with a number of airy roots like Maheśvara's matted hair.

तं दृष्ट्वा विपुलच्छायं विशश्राम वरानना।
उपविष्टा शिलापट्टे ततो वाचं प्रशुश्रवे॥२१॥

That beautiful virgin sat on a stone lying under the dense shadow of that tree. She then heard a speech.

न सोऽस्ति पुरुषः कश्चिद्यस्तं ब्रूयात्तपोधनम्।
यथा सतनयस्तुभ्यमुद्बद्धो वटपादपे॥ २२॥

'Alas' there is any person here who can report Ṛtadhvaja that his son is fastened with this banyan tree.

सा श्रुत्वा तां तदा वाणीं विस्पष्टाक्षरसंयुताम्।
तिर्यगूर्ध्वमधश्चैव समन्तादवलोकयन्॥ २३॥

She looked here and there all around to find the man so explaining because that voice was clear and precise.

ददृशे वृक्षशिखरे शिशुं पञ्चाब्दिकं स्थितम्।
पिङ्गलाभिर्जटाभिसतु उद्बद्धं यत्नतः शुभे॥ २४॥

O virtuous lady! she saw a five year old child at the top of that tree. He was duly fastened by the aerial roots of banyan.

तं विब्रुवन्तं दृष्टैव नन्दयन्ती सुदुःखिता।
प्राह केनासि बद्धस्त्वं पापिना वद बालक॥ २५॥

Nandyanatī became sad and addressed that speaker- "O child! Tell me that who is the sinner of fastening you in this manner?

सतामाह महाभागे बद्धोऽस्मि कपिना वटे।
जटास्वेवं सुदुष्टेन जीवामि तपसो बलात्॥ २६॥

That infant replied- O great lady! A wicked monkey has fastened me with aerial roots here. I am living on the power of my penance.

पुरोन् मत्तपुरेत्येव तत्र देवो महेश्वरः।
तत्रास्ति तपसो राशिः पिता मम ऋतध्वजः॥ २७॥

During long past, god Maheśvara dwelled at a place called Puronmattapurā. My father Ṛtadhvaja used to be there. He was austere.

तस्यास्मि जपमानस्य महायोगं महात्मनः।
जातोऽलिवृन्दसंयुक्तः सर्वशास्त्रविशारदः॥ २८॥

When that exhalted self was contemplating a deep meditation, I was born, proficient in all the scriptures and attended by a row of bees.

ततो मामब्रवीत्तातो नामकृत्वा शुभानने।
जाबालीति परिख्याय तच्छृणुष्व शुभानने॥ २९॥

O good complexion virgin! My father addressed me as Jābāli and listen to what he was said to me.

पञ्चवर्षसहस्राणि बाल एव भविष्यसि।
दशवर्षसहस्राणि कुमारत्वे चरिष्यसि॥ ३०॥

He said- you shall remain a boy for five thousand years and Kumāra (youth) for ten thousand years thereafter.

विंशतिं यौवनस्थायी वीर्येण द्विगुणं ततः।
पञ्चवर्षशतान् बालो भोक्ष्यसे बन्धनं दृढम्॥ ३१॥

You will enjoy manhood for twenty thousand years and shall pass old age just double to that period. Five hundred years of your childhood shall pass in firm bondage.

दशवर्षशतान्येव कौमारे कायपीडनम्।
यौवने परमान् भोगान्द्विसहस्रसमास्तथा॥ ३२॥

You shall suffer from physical pains during teenage upto ten thousand years and you will enjoy the supreme pleasures upto two thousand years during manhood.

चत्वारिंशच्छतान्येव वार्धके क्लेशमुत्तमम्।
लप्स्यसे भूमिशय्याढ्यं कदन्नाशनभोजनम्॥ ३३॥

During forty thousand years of old age, you shall have to suffer severe pains. You shall be compelled to lie on ground and eat coarse food.

इत्येवमुक्तः पित्राऽहं बालः पञ्चाब्ददेशिकः।
विचरामि महीपृष्ठं गच्छन् स्नातुं हिरण्वतीम्॥ ३४॥

When the statement of my father was over, I was at the age of five years walking on earth to see and bath at the river Hiraṇvatī.

ततोऽपश्यं कपिवरं सोऽवदन्मां क्व यास्यसि।
इमां देववतीं गृह्य मूढ न्यस्तां महाश्रमे॥ ३५॥

I saw a monkey on the way. He said to me- O foolish fellow! "Where are you going with Devavatī, kept by me in this great āśrama?"

ततोऽसौ मां समादाय विस्फुरन्तं प्रयत्नतः।
वटाग्रेऽस्मिन्नुद्बबन्ध जटाभिरपि सुन्दरि॥३६॥

Then, O beautiful lady! He caught me and tied me to the top of this banyan tree by my matted hair. I was shivering that time with fear.

तथा च रक्षा कपिना कृता भीरु निरन्तरैः।
लतापाशैर्महायन्त्रमध्स्ताद् दुष्टबुद्धिना॥३७॥

O delicate lady! That wicked monkey made a cage by using several creepers as cord, kept me beneath and restrained me continuously.

अभेद्योऽयमनाक्रम्य उपरिष्टात्तथाप्यधः।
दिशां मुखेषु सर्वेषु कृतं यन्त्रं लतामयम्॥३८॥

That cage made up of creepers was very strong from four sides and cannot be pierced even from up or down side.

संयम्य मां कपिवरः प्रयातोऽमरपर्वतम्।
यथेच्छया मया दृष्टमेतत्ते गदितं शुभे॥३९॥

That monkey thereafter voluntarily went at Amara mountain and I am here so fastened. O lady! I have told all that seen by me.

भवती का महारण्ये ललना परिवर्जिता।
समायाता सुचार्वङ्गी केन सार्थेन मां वद॥४०॥

O beautiful virgin! Tell me that who are you and have come with whom in this dreadful forest?

साऽब्रवीदञ्जनो नाम गुह्यकेन्द्रः पिता मम।
नन्दयन्तीति मे नाम प्रम्लोचागर्भसंभवा॥४१॥

She replied! "Añjana, the lord of Yakṣas is my father. My name is Nandayantī. My mother is Pramlocā.

तत्र मे जातके प्रोक्तमृषिणा मुद्गलेन हि।
इयं नरेन्द्रमहिषी भविष्यति न संशयः॥४२॥

Mudgala, a great sage had predicted that this girl shall undoubtedly become a queen.

तद्वाक्यसमकालं च व्यनदद् देवदुन्दुभिः।
शिवा चाशिवनिर्घोषा ततो भूयोऽब्रवीन्मुनिः॥४३॥

Celestial drums in heaven were piped just then and auspicious as well as inauspicious sonds were reported simultaneously. The sage again had declared :

न संदेहो नरपतेर्महाराज्ञी भविष्यति।
महान्तं संशयं घोरं कन्याभावे गमिष्यसि॥४४॥

There is no scope of doubt that this virgin will become the queen of a king. However, she will remain in a precarius condition during her maidenhood. The sage left that place with such wonderful statement.

ततो जगाम स ऋषिरेवमुक्त्वा वचोऽद्भुतम्।
पिता मामपि चादाय समागन्तुमथैच्छत॥४५॥

My father then wished once to visit at holy place with me. When we were on the way, a monkey sprang up from the bank of Hiraṇvatī.

तीर्थं ततो हिरण्वत्यास्तीरात् कपिरथोत्पतत्।
तद्भयाच्च मया ह्यात्मा क्षिप्तः सागरगाजले।
तयाऽस्मि देशमानीता इमं मानुषवर्जितम्॥४६॥

Due to fear I rushed but suddenly fell into the river. The river has carried me to this deserted land.

श्रुत्वा जाबालिरथ तद्वचनं वै तयोदितम्।
प्राह सुन्दरि गच्छस्व श्रीकण्ठं यमुनातटे॥४७॥

Jābāli heard this report and said- O nice lady! Go at Śrīkaṇṭha situated on the bank of Yamunā river.

तत्रागच्छति मध्याह्ने मत्पिता शिवमर्चितुम्।
तस्मै निवेदयात्मानं ततः श्रेयोऽधिलप्स्यसे॥४८॥

My father comes there to worship Śaṅkara exactly at noon. Report to him about you. You shall definitely receive bliss from him.

ततस्तु त्वरिता काले नन्दयन्ती तपोनिधिम्।
परित्राणार्थमगमद्धिमाद्रेर्यमुनां नदीम्॥४९॥

Nandayantī then speedily started for a holy hermitage and reached at Ṛtadhvaja, a holy place situated on the bank of Yamunā river in the Himādri for her defence.

सात्वदीर्घेण कालेन कन्दमूलफलाशना।
संप्राप्ता शंकरस्थानं यत्रागच्छति तापसः॥५०॥

She took the wild fruits and roots on the way and reached at that place of Śaṅkara

where the ascetics used to visit daily in the noontime.

ततः सा देवदेवेशं श्रीकण्ठं लोकवन्दितम्।
प्रतिवन्द्य ततोऽपश्यदक्षरांस्तान्महामुने॥५१॥

O great sage! She then worshipped the god of gods Śrīkaṇṭha and looked at the words inscribed there.

तेषामर्थं हि विज्ञाय सा तदा चारुहासिनी।
तज्ञाबाल्युदितं श्लोकमलिखद्यान्यमात्मनः॥५२॥

Having understood the meaning of that hymn, that virgin inscribed the words spoken by Jābāli and one more hymn relating to her.

मुद्गलेनास्मि गदिता राजपत्नी भविष्यति।
सा चावस्थामिमां प्राप्ता कञ्चिन्मां त्रातुमीश्वरः॥५३॥

The hermit Mudgala had once declared that I will become queen. But I am passing these days in such piteous condition. Whether there is any lord who could defend me?

इत्युल्लिख्य शिलापट्टे गता स्नातुं यमस्वसाम्।
ददृशे चाश्रमवरं मत्तकोकिलनादितम्॥५४॥

She wrote this on a slab of stone and then descended in Yamunā for bath. She discovered there an attractive hermitage resonant with the sweet songs of cuckoo.

ततोऽमन्यत सात्रर्षिर्नूनं तिष्ठति सत्तमः।
इत्येवं चिन्तयन्ती सा संप्रविष्टा महाश्रमम्॥५५॥

She then fencied that the hermit definitely lives here. Guessing this in mind, she entered in that sacred āśrama.

ततो ददर्श देवाभां स्थितां देववतीं शुभाम्।
संशुष्कास्यां चलन्नेत्रां तु परिम्लानामिवाब्जिनीम्॥५६

She then saw the virtuous Devavatī of divine lustre, with face emaciated and eyes moving like a withered lotus.

सा चापतन्तीं ददृशे यक्षजां दैत्यनन्दिनी।
केयमित्येव संचिन्त्य समुत्थाय स्थिताऽभवत्॥५७॥

Devavatī saw the Yakṣa's daughter approaching her. She stood up thinking that "who is she."

ततोऽन्योन्यं समालिङ्ग्य गाढं गाढं सुहृत्तया।
पप्रच्छतुस्तथान्योऽन्यं कथयामासतुस्तदा॥५८॥

Then both of them embrace one another friendly and began enquiring and talking each other.

ते परिज्ञाततत्त्वार्थे अन्योन्यं ललनोत्तमे।
समासीने कथाभिस्ते नानारूपाभिरादरात्॥५९॥

Both these virgins transacted the true events which took place in their lives and began to say stories in order to get recreation.

एतस्मिन्नन्तरे प्राप्तः श्रीकण्ठ स्नातुमादरात्।
स तत्त्वज्ञो मुनिश्रेष्ठो अक्षराण्यवलोकयन्॥६०॥

In the intervening time, that learned sage came near Śrīkaṇṭha for bath and saw the words inscribed on a the slab.

स दृष्ट्वा वाचयित्वा च तदर्थमधिगम्य च।
मुहूर्तं ध्यानमास्थाय व्यजानाच्च तपोनिधिः॥६१॥

He watched, read and understood the meaning. A concentration for second, gave him the exact knowledge on the matter.

ततः संपूज्य देवेशं त्वरया स ऋतध्वजः।
अयोध्यामगमल्क्षिप्रं द्रष्टुमिक्ष्वाकुमीश्वरम्॥६२॥

The hermit Ṛtadhvaja then worshipped the god of gods and went Ayodhyā to see the king Ikṣvāku.

तं दृष्ट्वा नृपतिश्रेष्ठं तापसो वाक्यमब्रवीत्।
श्रूयतां नरशार्दूल विज्ञप्तिर्मम पार्थिव॥६३॥

The ascetic met to the chief of kings and said- O king!, the bravest of men, listen to my report.

मम पुत्रो गुणैर्युक्तः सर्वशास्त्रविशारदः।
उद्बद्धः कपिना राजन् विषयान्ते तवैव हि॥६४॥

O king! A monkey has tied up my meritorious and learned son in the border of your realm.

तं हि मोचयितुं नान्यः शक्तस्त्वत्तनयादृते।
शकुनिर्नाम राजेन्द्र स ह्यस्त्रविधिपारगः॥६५॥

O king! Nobody else but only your expert archer son Śakuni can make him free from the ties.

तन्मुनेर्वाक्यमाकर्ण्य पिता मम कृशोदरि।
आदिदेश प्रियं पुत्रं शकुनिं तापसान्वये॥६६॥

O slender-waisted one, hearing those words of the hermit, my father asked his dear son Śakuni to go in company with the ascetic.

ततः स प्रहितः पित्रा भ्राता मम महाभुजः।
संप्राप्तो बन्धनोद्देशं समं हि परमर्षिणा॥६७॥

My brother in compliance with the order of his father then reached at the place where the son of sage was fastened in his company.

दृष्ट्वा न्यग्रोधमत्युच्चं प्ररोहास्तृतदिङ्मुखम्।
ददर्श वृक्षशिखरे उद्बद्धमृषिपुत्रकम्॥६८॥

He observed the son of sage tied at the top of that huge and tall banyan tree. It was covered with the dense aerial roots from all sides.

तांश्च सर्वांल्लतापाशान् दृष्टवान्स समन्ततः।
दृष्ट्वा स मुनिपुत्रं तं स्वजटासंयतं वटे॥६९॥
धनुरादाय बलवानधिज्यं स चकार ह।
लाघवादृषिपुत्रं तं रक्षंश्चिच्छेदमार्गणैः॥७०॥

He inspected properly those creepers from all sides, the position of sage's son tied by the roots, picked up the bow and began to cut the root very aptly so that the child could escape of blows.

कपिना यत्कृतं सर्वं लतापाशं चतुर्दिशम्।
पञ्चवर्षशते काले गते शक्तस्तदा शरैः॥७१॥

The grip of creepers made by that monkey could finally cut-off when as much as five hundred years passed.

लताच्छन्नं ततस्तूर्णमारुरोह मुनिर्वटम्।
प्राप्तं स्वपितरं दृष्ट्वा जाबालिः संयतोऽपि सन्॥७२॥
आदरात् पितरं मूर्ध्ना ववन्दत विधानतः।
संपरिष्वज्य सु मुनिर्मूर्ध्न्याघ्राय सुतं ततः॥७३॥

The sage Ṛtadhvaja then climbed up that huge tree surrounded by creepers. Jābāli bowed his head for father in his honour inspite of his being tied. That sage smelt his forehead and embraced him.

उन्मोचयितुमारब्धो न शशाक सुसंयतम्।
ततस्तूर्णं धनुर्न्यस्य बाणांश्च शकुनिर्बली॥७४॥
आरुरोह वटं तूर्णं जटा मोचयितुं तदा।
न च शक्नोति संच्छन्नं दृढं कपिवरेण हि॥७५॥

He then started opening the ties but being these very strong, he failed. Mighty Śakuni then kept his bow and arrow on the ground and climbed up on banyan tree to open those knots. He himself failed to open those knots made by the monkey.

यदा न शकिता स्तेन संप्रमोचयितुं जटाः।
तदाऽवतीर्णः शकुनिः सहितः परमर्षिणा॥७६॥

When he was not able to disentangle the boy from his matted locks, Śakuni and the great sage together descended down on the earth.

जग्राह च धनुर्बाणांश्चकार शरमण्डपम्।
लाघवाद्दर्धचन्द्रैस्तां शाखां चिच्छेद स त्रिधा॥७७॥

He then picked up bow and arrows and made a bower of arrows. Then he used half crescent arrows to cut that branch into three segments.

शाखया कृत्तया चासौ भारवाही तपोधनः।
शरसोपानमार्गेण अवतीर्णोऽथ पादपात्॥७८॥

The child (Jābāli) came down from tree with the branch of tree so cut-off through the leaders made by Śakuni from his arrows.

तस्मिंस्तदा स्वे तनये ऋतध्वज-
स्त्रातो नरेन्द्रस्य सुतेन धन्विना।
जाबालिना भारवहेन संयुतः
समाजगामाथ नदीं स सूर्यजाम्॥७९॥

When his son was so liberated by the valorous son of the king, he took Jābāli at the bank of the river Yamunā with him.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे
चतुःषष्टितमोऽध्यायः॥६४॥

Chapter 65

Marriage of Citrāṅgadā

दण्डक उवाच

एतस्मिन्नन्तरे बाले यक्षासुरसुते मुने।

समागते हरं द्रष्टुं श्रीकण्ठं योगिनां वरम्॥ १॥

Daṇḍaka said- During such intervening period, the daughter of Yakṣa and the Asura both came to see Śrīkaṇṭha Mahādeva.

ददृशाते परिम्लानसंशुष्ककुसुमं विभुम्।

बहुनिर्माल्यसंयुक्तं गते तस्मिन् ऋतध्वजे॥ २॥

Ṛtadhvaja having departed from the temple till then, both these virgins found the lord among faded and dried flowers and strewn over with many remains of offerings of garlands.

ततस्तं वीक्ष्य देवेशं ते उभे अपि कन्यके।

स्नापयेते विधानेन पूजयेतामहर्निशम्॥ ३॥

When they saw Śrīkaṇṭha, both the maidens washed him according to prescriptions and worshipped him day and night.

ताभ्यां स्थिताभ्यां तत्रैव ऋषिरभ्यागमद्वनम्।

द्रष्टुं श्रीकण्ठमव्यक्तं गालवो नाम नामतः॥ ४॥

When they were living there, a sage named Gālava came to see inscrutable Śrīkaṇṭha in that forest.

स दृष्ट्वा कन्यकायुग्मं कस्येदमिति चिन्तयन्।

प्रविवेशं शुचिः स्नात्वा कालिन्द्या विमले जले॥ ५॥

ततोऽनुपूजयामास श्रीकण्ठं गालवो मुनिः।

गायेते सुस्वरं गीतं यक्षासुरसुते ततः॥ ६॥

When he saw two virgins, a thought came in his mind as whose daughter they might be? He took bath in the pure water of Yamunā, gained purity in heart and soul and then worshipped Mahādeva Śrīkaṇṭha. The daughter of Yakṣa and monster then began singing in melodious voice.

ततः स्वरं समाकर्ण्य गालवस्ते अजानत।

गन्धर्वकन्यके चैते संदेहो नात्र विद्यते॥ ७॥

Hearing their voice, Gālava guessed of them as daughters of any Gandharva because only they were so expert in singing.

संपूज्य देवमीशानं गालवस्तु विधानतः।

कृतजप्यः समध्यास्ते कन्याभ्यामभिवादितः॥ ८॥

Having done worship, Gālava did Japa of Śrīkaṇṭha. Both maidens saluted him and he then seated there.

ततः पप्रच्छ स मुनिः कन्यके कस्य कथ्यताम्।

कुलालङ्कारकरणे भक्तियुक्ते भवस्य हि॥ ९॥

That sage asked- "Tell me that who is your father?" You are meritorious and devotee to god Śaṅkara.

तमूचतुर्मुनिश्रेष्ठं याथातथ्यं शुभानने।

जातो विदितवृत्तान्तो गालवस्तपतां वरः॥ १०॥

Then two pretty-faced maidens reported the real facts before Gālava and thus, he could knew all about them.

समुष्य तत्र रजनीं ताभ्यां संपूजितो मुनिः।

प्रातरुत्थाय गौरीशं संपूज्य च विधानतः॥ ११॥

The sage honoured by both virgins stayed that at night. In next morning, he worshipped Śaṅkara, the husband of Gaurī according to the injunctions.

ते उपेत्याब्रवीद्यास्ये पुष्करारण्यमुत्तमम्।

आमन्त्रयामि वां कन्ये समनुज्ञातुमर्हथः॥ १२॥

He then went to them and said- I shall go to excellent Puṣkara forest. So, I want to ask your permission to my mission. Please, give your consent.

ततस्ते ऊचतुर्ब्रह्मन्दुर्लभं दर्शनं तव।

किमर्थं पुष्करारण्यं भवान्यास्यत्यथादरात्॥ १३॥

Both maidens asked him- O Brāhmaṇa! your meeting is rare. Why are you visiting Puṣkara forest with such reverence?

ते उवाच महातेजा महत्कार्यसमन्वितः।

कार्तिकी पुण्यदा भाविमासान्ते पुष्करेषु हि॥ १४॥

The most learned and noblest sage said to them- "The full moon night of Kārtika

(November) month is approaching nearer. It gives rare boons as a result of bath in Puṣkara.

ते ऊचतुर्वयं यामो भवान्यत्र गमिष्यति।

न त्वया स्म विना ब्रह्मन्निह स्थातुं हि शक्नुवः॥ १५॥

Both of them replied- We will follow you everywhere you go. O Brahmin! We cannot remain here without you.

बाढमाह मुनिश्रेष्ठस्ततो नत्वा महेश्वरम्।

गते च ऋषिणा सार्द्धं पुष्करारण्यमादरात्॥ १६॥

The hermit said- "It's very well." They, saluted Maheśvara and went to Puṣkara forest with the hermit.

तथाऽन्ये ऋषयस्तत्र समायाताः सहस्रशः।

पार्थिवा जानपद्याश्च मुक्त्वैकं तमृतध्वजम्॥ १७॥

Barring Ṛtadhvaja, there were gathered several thousand hermits, the kings and the citizens of the Janapadas (district).

ततः स्नाताश्च कार्त्तिक्यामृषयः पुष्करेष्वथ।

राजानश्च महाभागा नाभागेक्ष्वाकुसंयुताः॥ १८॥

The hermits, the illustrious kings including Nābhāga and Ikṣvāku etc. took bath in Puṣkara, the holy place on the day of Kārtika Pūrṇimā.

गालवोऽपि समं ताभ्यां कन्यकाभ्यामवातरत्।

स्नातुं स पुष्करे तीर्थे मध्यमे धनुषाकृतौ॥ १९॥

Gālava too descended to take bath in Puṣkara, the holy place in the shape of bow with those two maidens.

निमग्नश्चापि ददृशे महामत्स्यं जलेशयम्।

बह्वीभिर्मत्स्यकन्याभिः प्रीयमाणं पुनः पुनः॥ २०॥

When he took dip in depth, a huge size fish was seen there being frequently gratified by many female fish again and again.

स ताश्चाह तिमिर्मुग्धाः यूयं धर्मं न जानथ।

जनापवादं घोरं हि न शक्तः सोढुमुल्बणम्॥ २१॥

That fish said to them "You are infatuated, do not know what is morality?" I cannot bear excessive and dreadful public censure.

तास्तामूचुर्महामत्स्यं किं न पश्यसि गालवम्।

तापसं कन्यकाभ्यां वै विचरन्तं यथेच्छया॥ २२॥

Those female fish said to the great fish- "Whether you are not seeing an ascetic Gālava moving freely in company of two virgins."

यद्यसावपि धर्मात्मा न बिभेति तपोधनः।

जनापवादात्तत्किं त्वं बिभेषि जलमध्यगः॥ २३॥

"When this virtuous-souled ascetic is not afraid of public blame, why do you, dwelling inside water as you are, fear any reproach?"

ततस्ताश्चाह स तिमिर्नैष वेत्ति तपोधनः।

रागान्धो नापि च भयं विजानाति सुबालिशः॥ २४॥

That great fish replied- "This ascetic is blind of affection and does not know the morality. He is blind with lust and has no fear of the blame that pierces later-on."

तच्छ्रुत्वा मत्स्यवचनं गालवो व्रीडया युतः।

नोत्ततार निमग्नोऽपि तस्थौ स विजितेन्द्रियः॥ २५॥

Gālava ashamed of listening to such remark. He did not came up and by virtue of his extreme powers remained at the bottom of river for a longer period.

स्नात्वा ते अपि रम्भोरू समुत्तीर्य तटे स्थिते।

प्रतीक्षन्त्यौ मुनिवरं तद्दर्शनसमुत्सुके॥ २६॥

Both those virgins came out from the river after bath, stood up at the bank and waited curiously for that sage.

वृत्ता च पुष्करे यात्रा गता लोका यथागतम्।

ऋषयः पार्थिवाश्चान्ये नाना जानपदास्तदा॥ २७॥

All sages, the kings and citizen returned back to their respective place when this journey to Puṣkara was completed.

तत्र स्थितैका सुदती विश्वकर्मतनूरुहा।

चित्राङ्गदा सुचार्वङ्गी वीक्षन्ती तनुमध्यमे॥ २८॥

There was left only Citrāṅgadā, a beautiful lady with attractive teeth. That daughter of Viśvakarmā was stood there and gazing at those two virgins.

ते स्थिते चापि वीक्षन्त्यौ प्रतीक्षन्त्यौ च गालवम्।
संस्थिते निर्जने तीर्थे गालवोऽन्तर्जले तथा॥ २९॥

Both of them too stood in that deserted place for long as they were waiting for Gālava. However, Gālava had determined not to come up from water, so he remained there.

ततोऽभ्यगाद्वेदवती नाम्ना गन्धर्वकन्यका।
पर्जन्यतनया साध्वी घृताचीगर्भसंभवा॥ ३०॥

Then there came Vedavatī, the virtuous Gandharva maiden. Her mother was Ghṛtācī and father was Parjanya, a Gandharva.

सा चाभ्येत्य जले पुण्ये स्नात्वा मध्यमपुष्करे।
ददर्श कन्यात्रितयमुभयोस्तटयोः स्थितम्॥ ३१॥

She took bath in the holy water of the middle tank in Puṣkara and saw the three maidens stood on either side of the river.

चित्राङ्गदामथाभ्येत्य पर्यपृच्छदनिष्ठुरम्।
कासि केन च कार्येण निर्जने स्थितवत्यसि॥ ३२॥

She first came to Citrāṅgadā and asked politely- "Who are you? Tell me the purpose for which you are here in this deserted place."

सा तामुवाच पुत्रीं मां विन्दस्व सुरवर्धकेः।
चित्राङ्गदेति सुश्रोणि विख्यातां विश्वकर्मणः॥ ३३॥

Citrāṅgadā replied- O you of lovely hips! Know me as Citrāṅgadā, the daughter of Viśvakarmā, the divine artisan.

साहमभ्यागता भद्रे स्नातुं पुण्यां सरस्वतीम्।
नैमिषे काञ्चनाक्षीं तु विख्यातां धर्ममातरम्॥ ३४॥

O good virgin! I had gone to take bath in Kañcanākṣī, the sacred river in Naimiṣa, the place known as the mother of religion.

तत्रागताथ राज्ञाऽहं दृष्टा वैदर्भकेण हि।
सुरथेन स कामार्तो मामेव शरणं गतः॥ ३५॥

The king Suratha of Vidarbha dynasty saw me there and surrendered himself unto me as he was encited to my beauty.

मयात्मा तस्य दत्तश्च सखीभिर्वार्यमाणया।
ततः शप्ताऽस्मि तातेन वियुक्ताऽस्मि च भूभुजा॥ ३६॥

My companions resisted me, yet I surrendered myself for him. My father then cursed me and it separated me from the king.

मर्तुं कृतमतिर्भद्रे वारिता गुह्यकेन च।
श्रीकण्ठमगमं द्रष्टुं ततो गोदावरं जलम्॥ ३७॥

O nice maiden! I thought of suicide but Guhyaka resisted me. I then went to visit Śrīkaṇṭha and then accessed to Godāvarī.

तस्मादिमं समायाता तीर्थप्रवरमुत्तम्।
न चापि दृष्टः सुरथः स मनोह्लादनः पतिः॥ ३८॥

I came from there in this best holy place. But I still unable to see my heart-ravishing husband Suratha.

भवती चात्र का बाले वृत्ते यात्राफलेऽधुना।
समागता हि तच्छंस मम सत्येन भामिनि॥ ३९॥

O young lady! You have come here when the auspicious day has over. Please, tell me who are you? O spinster! Tell me everything correctly.

साबव्रीच्छ्रूयतां याऽस्मि मन्दभाग्या कृशोदरी।
यथा यात्राफले वृत्ते समायाताऽस्मि पुष्करम्॥ ४०॥

She replied- O slender-waisted one! Listen to my introduction and the reason for arrival in Puṣkara when the auspicious time is over.

पर्जन्यस्य घृताच्यां तु जाता वेदवतीति हि।
रममाणा वनोद्देशे दृष्टाऽस्मि कपिना सखि॥ ४१॥

I am Vedavatī. My mother is Ghṛtācī and father is Parjanya. O friend! I was strolling around a forest when a monkey saw me.

स चाभ्येत्याब्रवीन्त् का त्वं यासि देववतीति हि।
आनीतास्याश्रमात्केन भृपृष्ठान्मेरुपर्वतम्॥ ४२॥

He came to me and asked- "Who are you? Where are you going?" You definitely are Devavatī. Who has picked you up from an āśrama on the earth to this mountain Meru?

ततो मयोक्तो नैवास्मि कपे देववतीत्यहम्।
नाम्ना वेदवतीत्येवं मेरोरपि कृताश्रया॥ ४३॥

I replied- O monkey! I am not Devavatī and my name is Vedavatī. I always live on the mountain Meru.

ततस्तेनातिदुष्टेन वानरेण ह्यभिद्रुता।

समारूढास्मि सहसा बन्धुजीवं नगोत्तमम्॥४४॥

That wicked monkey then attacked me. I suddenly climbed on the tree of Bandhujīva.

तेनापि वृक्षस्तरसा पादाक्रान्तस्त्वभज्यत।

ततोस्य विपुलां शाखां समालिङ्ग्य स्थिता त्वहम्॥४५॥

The monkey hit hard by kicks and collapsed that tree. I remained hugged to a large branch of that tree.

तत: प्लवङ्गमो वृक्षं प्राक्षिपत् सागराम्भसि।

सह तेनैव वृक्षेण पतितास्म्यहमाकुला॥४६॥

The monkey then threw that tree in sea. I was frightened badly and fell into the see along with that tree.

ततोम्बरतलाद् वृक्षं निपतन्तं यदृच्छया।

ददृशु: सर्वभूतानि स्थावराणि चराणि च॥४७॥

All movable and immovable beings saw the scene of that tree falling down from the sky of its own accord.

ततो हाहाकृतं लोकैर्मां पतन्तीं निरीक्ष्य हि।

ऊचुश्च सिद्धगन्धर्वा: कष्टं सेयं महात्मन:॥४८॥

इन्द्रद्युम्नस्य महिषी गदिता ब्रह्मणा स्वयम्।

मनो: पुत्रस्य वीरस्य सहस्रक्रतुयाजिन:॥४९॥

All those cried with grief when they saw me falling down along with the tree. The Siddhas and Gandharvas said- "Oh! It is piteous scene." Brahmā had declared himself that this maiden will become the queen of high-souled Indradyumna, the son of Manu, the Kartā[1] of several thousand sacrifices.

तां वाणीं मधुरां श्रुत्वा मोहमस्म्यागता तत:।

न च जाने स केनापि वृक्षश्छिन्न: सहस्रधा॥५०॥

Having heard that sweet voice, I fell unconscious. I do not know who had cut-off that tree in several thousand pieces.

ततोऽस्मि वेगात् बलिना हतानलसखेन हि।

समानीतास्म्यहमिमं त्वं दृष्टा चाद्य सुन्दरि॥५१॥

The mighty wind, the friend of fire has then brought me here with its strong waves. O pretty lady! I could now see you here.

तदुत्तिष्ठस्व गच्छाव: पृच्छाव: क इमे स्थिते।

कन्यके अनुपश्ये हि पुष्करस्योत्तरे तटे॥५२॥

So, stand up please. Let us move from here and see that who are the girls standing at the northern bank of this Puṣkara river, we should enquire them.

एवमुक्त्वा वराङ्गी सा तया सुतनुकन्यया।

जगाम कन्यके द्रष्टु प्रष्टुं कार्यसमुत्सुका॥५३॥

With these words that curious virgin took her and reached at the place where two girls were stood. They wanted to identify them.

ततो गत्वा पर्यपृच्छत् ऊचतुरुभे अपि।

यातातथ्यं तयोस्ताभ्यां स्वमात्मानं निवेदितम्॥५४॥

Then both of them approached the two girls and questioned them. They too in their turn narrated the true facts and expressed themselves clearly.

ततस्ताश्चतुरोपीह सप्तगोदावरं जलम्।

संप्राप्य तीरे तिष्ठन्ति अर्चन्त्यो हाटकेश्वरम्॥५५॥

These four maidens then began to live in that holy place near the confluence of seven Godāvarī waters and engaged themselves in the worship of god Śaṅkara.

ततो बहून् वर्षगणान् बभ्रमुस्ते जनास्त्रय:।

तासामर्थाय शकुनिर्जाबालि: सऋतध्वज:॥५६॥

Śakuni, Jābāli and Ṛtadhvaja walked here and there in quest of these ladies for several years.

भारवाही ततो खिन्नो दशाब्दशतिके गते।

काले जगाम निर्वेदात्समं पित्रा तु शाकलम्॥५७॥

When one thousand years passed, the fatigued load-bearer Jābāli left the hope and returned with his father at the district of Śākala.

तस्मिन्नरपति: श्रीमानिन्द्रद्युम्नो मनो: सुत:।

समध्यास्ते स विज्ञाय सार्घपात्रो विनिर्ययौ॥५८॥

1. Performer.

The king Indradyumna, son of Manu was residing there. He came out from palace with Arghya in his hand when he learned of their presence.

सम्यक्संपूजितस्तेन सजाबालिर्ऋतध्वजः।
स चेक्ष्वाकुसुतो धीमान् शकुनिर्भ्रातृजोऽर्चितः॥५९॥

He worshipped with reverence Jābāli and Ṛtadhvaja and honoured the talented nephew Śakuni who was the son of Ikṣvāku.

ततो वाक्यं मुनिः प्राह इन्द्रद्युम्नं ऋतध्वजः।
राजन्नष्टाऽबलाऽस्माकं नन्दयन्तीति विश्रुता॥६०॥

Ṛtadhvaja sage then said to Indradyumna- "O king! Our frail maiden Nandayantī has been missing."

तस्यार्थे चैव वसुधा अस्माभिरटिता नृप।
तस्मादुत्तिष्ठ मार्गस्व साहाय्यं कर्तुमर्हसि॥६१॥

O king! All of us have traversed the entire earth in search of her. Hence, please take it in your notice, do search of her and thus, co-operate us in the mission.

अथोवाच नृपो ब्रह्मन् ममापि ललनोत्तमा।
नष्टा कृतश्रमस्यापि कस्याहं कथयामि ताम्॥६२॥

The king then said- O Brāhmaṇa! a maiden of mine too is missing. I have done enormous labour to search her. To whom should I say about her?

आकाशात् पर्वताकारः पतमानो नगोत्तमः।
सिद्धानां वाक्यमाकर्ण्य बाणैश्छिन्नः सहस्रधा॥६३॥

I had cut a mountain-like tree falling from the sky into several thousand pieces in compliance with the words of Siddhas.

न चैव सा वरारोहा विभिन्ना लाघवान्मया।
न च जानामि सा कुत्र तस्माद्गच्छामि मार्गितुम्॥६४॥

I very aptly defended that beautiful virgin from injury. But I don't know where is she. I am therefore, ready to go with you in search of her.

इत्येवमुक्त्वा स नृपः समुत्थाय त्वरान्वितः।
स्यन्दनानि द्विजाभ्यां स भ्रातृपुत्राय चार्पयत्॥६५॥

That king immediately stood-up and gave chariots to both Brahmins and his nephew too.

तेऽधिरूह्य रथांस्तूर्णं मार्गन्ते वसुधां क्रमात्।
बदर्याश्रममासाद्य ददृशुस्तपसां निधिम्॥६६॥
तपसा कर्शितं दीनं मलपङ्कजटाधरम्।
निःश्वासायासपरमं प्रथमे वयसि स्थितम्॥६७॥

They began to investigate on the earth in systematic manner on the chariots. They saw an eminent ascetic seated on penance when they reached at Badarī āśrama. The young hermit was found to be emaciated by austerities, miserable, bearing matted locks, besmeared with dirt and mud and he was breathing hard.

तमुपेत्याब्रवीद्राजा इन्द्रद्युम्नो महाभुजः।
तपस्विन् यौवने घोरमास्थितोऽसि सुदुश्चरम्॥६८॥
तपः किमर्थं तच्छंस किमभिप्रेतमुच्यताम्।
सोऽब्रवीत्को भवान्ब्रूहि ममात्मानं सुहृत्तया॥६९॥
परिपृच्छसि शोकार्तं परिखिन्नं तपोन्वितम्।

The king Indradyumna went to him and said- O ascetic! Tell me that why are you seated on such strict penance at this early stage? Further, please, tell us that what is your mission? He enquired- "Please, tell me first that who are you and why are you so anxious to ask me, a hermit lean and afflicted with grief?"

स प्राह राजाऽस्मि विभो तपस्विन्शाकले पुरे॥७०॥
मनोः पुत्रः प्रियो भ्राता इक्ष्वाकोः कथितं तव।
स चास्मै पूर्वचरितं सर्वं कथितवान्नृपः॥७१॥

He replied- O ascetic! O sovereign! I am the son of Manu, brother of Ikṣvāku and king of Śākalapura. The ascetic also narrated all his previous life.

श्रुत्वा प्रोवाच राजर्षिर्मा मुञ्चस्व कलेवरम्।
आगच्छ यामि तन्वङ्गीं विचेतुं भ्रातृजोऽसि मे॥७२॥

The pious king then said- "Don't abandon your life." You are my nephew come, we should go in search of that slender-bodied lady.

इत्युक्त्वा संपरिष्वज्य नृपं धमनिसंततम्।
समारोप्य रथं तूर्णं तापसाभ्यां न्यवेदयत्॥७३॥

With these words, he embraced the weak prince. He rode him on a chariot and presented him before both ascetics.

ऋतध्वजः सपुत्रस्तु तं दृष्ट्वा पृथिवीपतिम्।
प्रोवाच राजन्नेहेहि करिष्यामि तव प्रियम्॥७४॥

When Ṛtadhvaja saw that prince, he along with his son said- O prince! "Come, come here. I will do good for you."

याऽसौ चित्राङ्गदा नाम त्वया दृष्टा हि नैमिषे।
सप्तगोदावरे तीर्थं सा मयैव विसर्जिता॥७५॥

I have left by myself Citrāṅgadā who was beheld by you in Naimiṣa in the holy confluence of seven Godāvarīs.

तदागच्छथ गच्छामः सौदेवस्यैव कारणात्।
तत्रास्माकं समेष्यन्ति कन्यास्तिस्रस्तथापराः॥७६॥

Hence, come with us. Let us all go there for the son of Sudeva. We shll see three more maidens there.

इत्येवमुक्त्वा स ऋषिः समाश्वास्य सुदेवजाम्।
शकुनिं पुरतः कृत्वा सेन्द्रद्युम्नः सपुत्रकः॥७७॥
स्यन्दनेनाश्वयुक्तेन गन्तुं समुपचक्रमे।
सप्तगोदावरं तीर्थं यत्र ताः कन्यका गताः॥७८॥

That hermit consoled the son of Sudeva, accompanied by Indradyumna and his own son, they began to move towards Saptagodāvara on the chariot under lead of Śakuni where those maidens had gone.

एतस्मिन्नन्तरे तन्वी घृताची शोकसंयुता।
विचचारोदयगिरिं विचिन्वन्ती सुतां निजाम्॥७९॥

In the meantime, Ghṛtācī, the slender-bodied girl afflicted with grief was strolling on the Udayagiri in search of her daughter.

तमाससाद च कपिं पर्यपृच्छत् तथाप्सराः।
किं बाला न त्वया दृष्टा कपे सत्यं वदस्व मां॥८०॥

The Apsaras got that monkey there. She asked him- "O monkey! Tell me the truth if you have seen my daughter anywhere?"

तस्यास्तद्वचनं श्रुत्वा स कपिः प्राह बालिकाम्।
दृष्ट्वा देववती नाम्ना मा न्यस्ता महाश्रमे॥८१॥
कालिन्द्या विमले तीर्थे मृगपक्षिसमन्विते।
श्रीकण्ठायतनस्याग्रे मया सत्यं तवोदितम्॥८२॥

That monkey replied- "I have seen a maiden named Devavatī and kept her at a great āśrama near Śrīkaṇṭha temple at the bank of Kālindī river where birds and deers are found abundantly." I have reported this fact to you truely.

सा प्राह वानरपते नाम्ना वेदवतीति सा।
न हि देववती ख्याता तदागच्छ व्रजावहे॥८३॥

Ghṛtācī said- O chief of monkeys! She is Vedavatī and not Devavatī. Hence, come with me and we should go there together.

घृताच्यास्तद्वचः श्रुत्वा वानरस्त्वरितक्रमः।
पृष्ठतोऽस्याः समागच्छन्नदीमन्वेव कौशिकीम्॥८४॥

The monkey was agreed to Ghṛtācī and went jumpingly in company of her towards Kauśikī river.

ते चापि कौशिकीं प्राप्ता राजर्षिप्रवरास्त्रयः।
द्वितयं तापसाभ्यां च रथैः परमवेगिभिः॥८५॥

Those three great princely sages too reached near Kauśikī river with Jābāli and Ṛtadhvaja on the speedy chariots.

अवतीर्य रथेभ्यस्ते स्नातुमभ्यागमन्नदीम्।
घृताच्यपि नदीं स्नातुं सुपुण्यमाजगाम ह॥८६॥

They alighted from the chariot and came near to the river for bath. Ghṛtācī too came for bath in that river.

तामन्वेव कपिः प्रायादृष्टो जाबालिना तथा।
दृष्ट्वैव पितरं प्राह पार्थिवं च महाबलम्॥८७॥

The monkey too came behind her and Jābāli saw him. He immediately reported his father and the mighty king about monkey's appearance there.

स एव पुनरायाति वानरस्तात वेगवान्।
पूर्वं जटास्वेव बलाद्येन बद्धोऽस्मि पादपे॥८८॥

O father! That powerful monkey is coming again. It is the same monkey who once forcibly tied me with the aerial roots of banyan tree with my matted locks.

तज्जाबालिवचः श्रुत्वा शकुनिः क्रोधसंयुतः।
सशरं धनुरादाय इदं वचनमब्रवीत्॥ ८९॥

Having heard Jābāli, Śakuni became furious, picked up his bow fitted with arrow and said-

ब्रह्मन्प्रदीयतां मह्यमाज्ञा तात वदस्व माम्।
यावदेनं निहन्म्यद्य शरेणैकेन वानरम्॥ ९०॥

O Brahmin! O father! Give me permission. Tell me that should I kill this monkey at once with a single arrow?

इत्येवमुक्ते वचने सर्वभूतहिते रतः।
महर्षिः शकुनिं प्राह हेतुयुक्तं वचो महत्॥ ९१॥

The great hermit engaged in doing good to all beings then said to Śakuni :

न कश्चित्तात केनापि बध्यते हन्यतेऽपि वा।
वधबन्धौ पूर्वकर्मवश्यौ नृपतिनन्दन॥ ९२॥

O prince! "None can be killed or fettered by another." O son of a king! "Slaughter and imprisonment are governed by past deeds."

इत्येवमुक्त्वा शकुनिमृषिर्वानरमब्रवीत्।
एह्येहि वानरास्माकं साहाय्यं कर्तुमर्हसि॥ ९३॥

The sage then said to the monkey- "O monkey! Come up. It is proper for you to help us."

इत्येवमुक्तो मुनिना बाले स कपिकुञ्जरः।
कृताञ्जलिपुटो भूत्वा प्रणिपत्येदमब्रवीत्॥
ममाज्ञा दीयतां ब्रह्मन्शाधि किं करवाण्यहम्॥ ९४॥

O young lady, thus addressed by the hermit, the great monkey saluted the sage with folded hands and said- "O Brahmin! Instruct me that what should I do at this moment?"

इत्युक्ते प्राह स मुनिस्तं वानरपतिं वचः।
मम पुत्रस्त्वयोद्बद्धो जटासु वटपादपे॥ ९५॥

The sage then said to the lord of monkeys- "You had tied my son with his matted hair with the banyan tree."

न चेन्मोचयितुं वृक्षाच्छक्नुयामोऽपि यत्नतः।
तदनेन नरेन्द्रेण त्रिधा कृत्वा तु शाखिनः॥ ९६॥

In spite of our best efforts, we could not make him finally free from that tree. Hence, this king had cut that tree into three pieces.

शाखां वहति मत्सूनुः शिरसा तां विमोचय।
दशवर्षशतान्यस्य शाखां वै वहतोऽगमन्॥ ९७॥

My son is still bearing the burden of the branch of that tree. Please, make him free now. He had now completed ten centuries since he has been carrying the branch.

न च सोऽस्ति पुमान् कश्चिद्यो ह्युन्मोचयितुं क्षमः।
स ऋषेर्वाक्यमाकर्ण्य कपिर्जाबालिनो जटाः॥ ९८॥
शनैरुन्मोचयामास क्षणादुन्मोचिताश्च ताः।
ततः प्रीतो मुनिश्रेष्ठो वरदोभूदृतध्वजः॥ ९९॥

There is no person who could make him free. That monkey gradually untied the matted locks of Jābāli and those were quickly unleased. The sage Ṛtadhvaja was then pleased and wished to give him a boon.

कपिं प्राह वृणीष्व त्वं वरं यन्मनसेप्सितम्।
ऋत्ध्वजवचः श्रुत्वा इमं वरमयाचत॥ १००॥
विश्वकर्मा महातेजाः कपित्वे प्रतिसंस्थितः।
ब्रह्मन्भवान्वरं मह्यं यदि दातुमिहेच्छति॥ १०१॥
तत्स्वदत्तो महाघोरो मम शापो निवर्त्यताम्।
चित्राङ्गदायाः पितरं मां त्वष्टारं तपोधन॥ १०२॥

He said to monkey- "Ask whatever you desire." Viśvakarmā in the form of that monkey begged this boon from Ṛtadhvaja- "O Brāhmaṇa! if you really are intended to give me a boon, please, remove the impact of curse once thundered on me by youself." O ascetic, "Recognise me as Tvaṣṭā," the father of Citrāṅgadā.

अभिजानीहि भवतः शापाद्वानरतां गतम्।
सुबहूनि च पापानि मया यानि कृतानि हि॥ १०३॥
कपिचापल्यदोषेण तानि मे यान्तु संक्षयम्।
ततो ऋतध्वजः प्राह शापस्यान्तो भविष्यति॥ १०४॥
यदा घृताच्यां तनयं जनिष्यसि महाबलम्।

इत्येवमुक्तः संहृष्टः स तथा कपिकुञ्जरः॥ १०५॥

I have become monkey due to your curse. Whatever sins I have committed in this monkey form, please destroy them by your blessing. Ṛtadhvaja said- "the curse shall be effaced when you will give birth to a mighty son from the womb of Ghṛtācī." That monkey became happy with the blessings of Ṛtadhvaja.

स्नातुं तूर्णं महानद्यामवतीर्णः कृशोदरि।
ततस्तु सर्वे क्रमशः स्नात्वाऽर्च्य पितृदेवताः॥ १०६॥
जग्मुर्हृष्टा रथेभ्यस्ते घृताची दिवमुत्पतत्।
तामन्वेव महावेगः स कपिः प्लवतां वरः॥ १०७॥

O slender-waisted lady, the eminent monkey descended immediately for bath in the river. Thereafter, they all took bath and doing (Tarpaṇa of ancestors)[1] and gods and returned by their chariots, while Ghṛtācī proceeded to the heaven. That monkey chased her very fast.

ददृशे रूपसंपन्नां घृताचीं च प्लवङ्गमः।
सापि तं बलिनां श्रेष्ठं दृष्ट्वैव कपिकुञ्जरम्॥ १०८॥
ज्ञात्वाऽथ विश्वकर्माणं कामयामास कामिनी।
ततोऽनुपर्वतश्रेष्ठे ख्याते कोलाहले कपिः॥ १०९॥
रमग्रामास तां तन्वीं सा च तं वानरोत्तमम्।
एवं रमन्तौ सुचिरं प्राप्तौ तौ विन्ध्यपर्वतम्॥ ११०॥

The monkey beheld the beautiful Ghṛtācī. That lady wished courtship with him when she saw him and knowing him to be Viśvakarmā. That monkey then enjoyed courtship with that lady on the mountain Kolāhala. They enjoyed sporting prolong and arrived at the Vindhya mountain.

रथैः पञ्चापि तत्तीर्थं संप्राप्तास्ते नरोत्तमाः।
मध्याह्नसमये प्रीताः सप्तगोदावरं जलं॥ १११॥

Those five persons (Ṛtadhvaja and other) too reached at noon at the holy place of Saptagodāvara.

प्राप्य विश्रामहेत्वर्थमवतेरुस्त्वरान्विताः।
तेषां सारथयश्चाश्वान् स्नात्वा पीतोदकाप्लुतान्॥ ११२
रमणीये वनोद्देशे प्रचारार्थे समुत्सृजन्।

They alighted from the chariots to relax there. Their charioteers also took bath, offered water for horses and then left them for gazing in the attractive forest region.

शाड्वलाढ्येषु देशेषु मुहूर्त्तादेव वाजिनः॥ ११३॥
तृप्ताः समाद्रवन्सर्वे देवायतनमुत्तमम्।
तुरङ्गखुरनिर्घोषं श्रुत्वा ता योषितां वराः॥ ११४॥
किमेतदिति चोक्त्वैव प्रजग्मुर्हाटकेश्वरम्।
आरुह्य बलभीं तास्तु समुदैक्षन्त सर्वशः॥ ११५॥

Those horses satisfied within a moment because there was grass abundantly grown. Those horses then began speding near the temple. Having heard the sound coming from hoofs of horses, those maidens went at the temple of Hāṭakeśvara with curiosity to see what is it and looked around getting up on the attic.

अपश्यंस्तीर्थसलिले स्नायमानान् नरोत्तमान्।
ततश्चित्राङ्गदा दृष्ट्वा जटामण्डलधारिणम्।
सुरथं हसती प्राह संरोहत्पुलका सखीम्॥ ११६॥

From there, they saw the exalted being bathing in the river. Citrāṅgadā saw the king Suratha with matted hair. She became very happy to see him and informed her maiden companion about it.

योऽसौ युवा नीलघनप्रकाशः
संलक्ष्यते दीर्घभुजः सुरूपः।
स एव नूनं नरदेवसूनु-
र्वृतो मया पूर्वपतरं पतिर्यः॥ ११७॥

Look at the young-chap with long arms and complexion like blue cloud, I had surrounded before that king on that day.

यश्चैष जाम्बूनदतुल्यवर्णः
श्वेतं जटाभारमधारयिष्यत्।
स एष नूनं तपतां वरिष्ठो
ऋतध्वजो नात्र विचारमस्ति॥ ११८॥

1. Propitiating the forefathers.

It need not to stress much on mind that the man of golden complexion with white matted hair is definitely the best ascetic Ṛtadhvaja.

ततोऽब्रवीदथो हृष्टा नन्दयन्ती सखीजनम्।
एषोऽपरोऽस्यैव सुतो जाबालिर्नात्र संशयः॥ ११९॥

Then Nandayantī said happily to the other mates that the other person undoubtedly is Jābāli, the son of Ṛtadhvaja.

इत्येवमुक्त्वा वचनं बलभ्या अवतीर्य च।
समासताग्रतः शंभोर्गायन्तयो गीतिकां शुभाम्॥ १२०॥

With this chat, they sat before the icon of god Śaṅkara and began singing all benevolent song-

नमोऽस्तु शर्व शंभो त्रिनेत्र चारुगात्र त्रैलोक्यनाथ उमापते दक्षयज्ञविध्वंसकर कामाङ्गनाशन घोरपापप्रणाशन महापुरुष महोग्रमूर्त्ते सर्वसत्त्वक्षयंकर शुभंकर महेश्वर त्रिशूलधारिन् स्मरारे गुहावासिन् दिग्वासः महाचन्द्रशेखर जटाधर कपालमालाविभूषितशरीर वामचक्षुः वामदेव प्रजाध्यक्ष भगाक्ष्णोः क्षयंकर भीमसेन महासेननाथ पशुपते कामाङ्गदहन चत्वरवासिन् शिव महादेव ईशान शंकर भीम भव वृषभध्वज जटिल प्रौढ महानाट्येश्वर भूरिरत्न अविमुक्तक रुद्र रुद्रेश्वर स्थाणो एकलिङ्ग कालिन्दीप्रिय श्रीकण्ठ नीलकण्ठ अपराजित रिपुभयंकर संतोषपते वामदेव अघोर तत्पुरुष महाघोर अघोरमूर्त्ते शान्त सरस्वतीकान्त कोनाट सहस्रमूर्ते महोद्भव विभो कालाग्निरुद्र रुद्र हर महीधरप्रिय सर्वतीर्थाधिवास हंस कामेश्वर केदाराधिपते पूरिपूर्ण मुचुकुन्द मधुनिवासिन् कृपाणपाणे भयंकर विद्याराज सोमराज कामराज रञ्जक अञ्जनराजकन्या-हृदचलवसते समुद्रशायिन् गजमुख घण्टेश्वर गोकर्ण ब्रह्मयोने सहस्रवक्राक्षिचरण हाटकेश्वर नमस्तेऽस्तु ते॥

We salute to Śarva, Śambhu, Trinetra (three-eyed), Cārugātra[1], Trailokyanātha,[2] Umāpati, destroyer of Dakṣa's yajña, killer of Kāma (sex god), Pāpa-praṇāśana,[3] Mahā-puruṣa, Mahogramūrtti,[4] destroyer of all beings, creator of weal, Maheśvara, trident bearer, enemy of cupid, resident of caves, naked, Mahāśaṅkha Śekhara, holder of matted hair, holder of skull garland, Vāmacakṣu,[5] Vāmadeva, Prajādhyakṣa,[6] killer of the eyes of Bhaga, of the terrible army, lord of Mahāsena, Paśupati,[7] Kāmāṅgadhana,[8] Catvaravāsini,[9] Śiva, Mahādeva, Īśāna, Śaṅkara, Bhīma, Bhava, Vṛṣabhadhvaja,[10] Jaṭila,[11] Prauḍha,[12] Mahānāṭyeśvara,[13] Bhūriratna,[14] Avimuktaka, Rudra, Rudreśvara,[15] Sthāṇu,[16] Ekaliṅga, fond of Kālindī, Śrīkaṇṭha, Nīlakaṇṭha, Aparājita,[17] Ripubhayaṅkara,[18] Santoṣapati,[19] Vāmadeva, Aghora,[20] Tatpuruṣa,[21] Mahāghora, Aghoramūrtti,[22] Śānta,[23] Sarasvatīkānta, Konāṭ a, Sahastramūrtti,[24] Mahodbhava,[25] sovereign, Kālāgnirudra, Rudra,, Hara, Mahīdhara-priya,[26] Sarvatīrthādhivāsa,[27] Haṁsa,[28] Kāmeśvara, Kedārādhipati, Paripūrṇa,[29] Mucukunda, Madhunivāsin,[30] Kṛpāṇapāṇi,[31]

1. Having elegant limbs.
2. Lord of the three worlds.
3. Destroyer of terrible sins.
4. Terribly fierce in visage.
5. Bearer of matted hair.
6. Lord of the creatures.
7. Lord of the beings.
8. Consumer of the body of Kāma.
9. Dweller of the sacrifical platform.
10. Bull-ensigned one.
11. Having tangled hair.
12. Fully mature.
13. Lord of the great drama.
14. Possessor of gems galore.
15. Lord of the furious.
16. Immovable.
17. Undefeatable.
18. Frightful to enemies.
19. Having great satisfaction.
20. Not dreadful.
21. An eminent person.
22. Dreadful yet of undreadful visage.
23. Calm.
24. Having thousand forms.
25. One who has an eminent origin.
26. One who is fond of mountains.
27. Resident of all holy places.
28. The supreme soul.
29. A complete one.
30. Dweller in honey.
31. Holder of a sword.

Bhayaṅkara, Vidyārāja,[1] Somarāja,[2] Kāmarāja, Rañjaka,[3] permanent dweller in the heart of the princess Añjana king, Samudraśāyin,[4] Gajamukha,[5] Ghaṇṭeśvara, Gokarṇa, Brahmayoni, Sahastravaktrākṣicaraṇa[6] and Hāṭakeśvara.

एतस्मिन्नन्तरे प्राप्ता: सर्व एवर्षिपार्थिवा:।

द्रष्टुं त्रैलोक्यकर्तारं त्र्यम्बकं हाटकेश्वरम्॥ १२१॥

At the same time, all sages and kings reached there to visit Tryambaka, Hāṭakeśvara, the creator of the three-worlds.

समारूढाश्च सुस्नाता ददृशुर्योषितश्च ता:।

स्थितास्तु पुरतस्तस्य गायन्त्यो गेयमुत्तमम्॥ १२२॥

After taking bath, they beheld those women singing excellent songs before the icon of god.

तत: सुदेवतनयो विश्वकर्मसुतां प्रियाम्।

दृष्ट्वा हृषितचित्तस्तु संरोहत्पुलको बभौ॥ १२३॥

The son of Sudeva then exhilarated to see her beloved, the daughter of Viśvakarmā.

ऋतध्वजोऽपि तन्वङ्गीं दृष्ट्वा चित्राङ्गदां स्थिताम्।

प्रत्यभिज्ञाय योगात्मा बभौ मुदितमानस:॥ १२४॥

Yogī Ṛtadhvaja too recognised slender-bodied Citrāṅgadā and became highly delighted.

ततस्तु सहसाऽभ्येत्य देवेशं हाटकेश्वरम्।

संपूजयन्तस्त्र्यक्षं ते स्तुवन्त: संस्थिता: क्रमात्॥ १२५॥

Then all people went to the god of gods Hāṭakeśvara. They worshipped three eyed god, stood up and chanted prayers.

चित्राङ्गदापि तान्दृष्ट्वा ऋतध्वजपुरोगमान्।

समं ताभि: कृशाङ्गीभिरभ्युत्थायाभ्यवादयत्॥ १२६॥

Citrāṅgadā too stood up with those virgins when saw Ṛtadhvaja etc. and saluted them.

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1. Master of knowledge.
2. Master of the moon.
3. The pleasure-giver.
4. Reposer in ocean.
5. Elephant-faced.
6. Possessor of a thousand mouths, eyes and feet

स च ता: प्रतिनन्द्यैव समं पुत्रेण तापस:।

समं नृपतिभिर्हृष्ट: संविवेश यथासुखम्॥ १२७॥

That ascetic with his son congratulated them and seated there comfortably with kings.

तत: कपिवर: प्राप्तो घृताच्या सह सुन्दरि।

स्नात्वा गोदावरीतीर्थे दिदृक्षुर्हाटकेश्वरम्॥ १२८॥

O beautiful lady! The monkey with Ghṛtācī also attended them after taking bath in the holy Godāvarī. He was also desirous of visiting Hāṭakeśvara.

ततोऽपश्यत् सुतां तन्वीं घृताची शुभदर्शनाम्।

साऽपि तां मातरं दृष्ट्वा हृष्टाऽभूद्वरवर्णिनी॥ १२९॥

Ghṛtācī then saw her slim-bodied daughter there. She too exhilarated on seeing her mother.

ततो घृताची स्वां पुत्रीं परिष्वज्य न्यपीडयत्।

स्नेहात् सबाष्पनयना मुहुस्तां परिजिघ्रती॥ १३०॥

Ghṛtācī embraced boldly her daughter. She began smelling the weeping daughter on the head again and again.

ततो ऋतध्वज: श्रीमान्कपिं वचनमब्रवीत्।

गच्छानेतुं गुह्यकं त्वमञ्जनाद्रौ महाञ्जनम्॥ १३१॥

The ascetic Ṛtadhvaja then instructed the monkey- "Go at the mountain Añjana to bring Guhyaka (Yakṣa) here."

पातालादपि दैत्येशं वीरं कन्दरमालिनम्।

स्वर्गाद्गन्धर्वराजानं पर्जन्यं शीघ्रमानय॥ १३२॥

Bring here the demon king Kandaramālī from the nether world and king of Gandharva Parjanya from the heaven.

इत्येवमुक्ते मुनिना प्राह देववती कपिम्।

गालवं वानरश्रेष्ठ इहानेतुं त्वमर्हसि॥ १३३॥

The ascetic having said this, Devavatī said to the monkey- "O great monkey! Please, bring Gālava also here."

इत्येवमुक्ते वचने कपिर्मारुतविक्रम:।

गत्वाऽञ्जनं समामन्त्र्य जगामामरपर्वतम्॥ १३४॥

The monkey with rapid speed went on the mountain Añjana, invited Guhyaka from there

and proceeded to the mountain of gods thereafter.

पर्जन्यं तत्र चामन्त्र्य प्रेषयित्वा महाश्रमे।
सप्तगोदावरे तीर्थे पातालमगमत् कपिः॥ १३५॥

He invited Parjanya there, suggested him the route to the great hermitage situated in Saptagodāvara and then went to the netherland.

तत्रामन्त्र्य महावीर्यं कपिः कन्दरमालिनम्।
पातालादभिनिष्क्रम्य महीं पर्यचरज्जवी॥ १३६॥

He invited Kandaramālī there, came up then on earth and began strolling there.

गालवं तपसो योनिं दृष्ट्वा माहिष्मतीमनु।
समुत्पत्यानयच्छीघ्रं सप्तगोदावरं जलम्॥ १३७॥

He leapt rapidly when he saw Gālava near Māhiṣmatī and brought him immediately near the holy place Saptagodāvara.

तत्र स्नात्वा विधानेन संप्राप्तो हाटकेश्वरम्।
ददृशे नन्दयन्तीं चं स्थितां देववतीमपि॥ १३८॥

He reached near Hāṭakeśvara, taking bath there, he saw Nandayantī and Devavatī staying there.

तं दृष्ट्वा गालवं चैव समुत्थायाभ्यवादयन्।
स चार्चिष्यन्महादेवं महर्षीनभ्यवादयत्।
ते चापि नृपतिश्रेष्ठास्तं संपूज्य तपोधनम्॥ १३९॥
प्रहर्षमतुलं गत्वा उपविष्टा यथासुखम्।
तेषूपविष्टेषु तदा वानरोपनिमन्त्रिताः॥ १४०॥
समायाता महात्मानो यक्षगन्धर्वदानवाः।

All were stood up to honour Gālava when they saw him approaching near. They too worshipped Mahādeva and saluted the hermits. Those great kings also honoured the ascetic and deriving immense pleasure, sat down comfortably. Yakṣa, Gandharva and demon all greatmen then came there.

तानागतान् समीक्ष्यैव पुत्र्यस्ताः पृथुलोचनाः॥ १४१॥
स्नेहार्द्रनयनाः सर्वास्तदा सस्वजिरे पितॄन्।
नन्दयन्त्यादिका दृष्ट्वा सपितृका वरानना॥ १४२॥
सबाष्पनयना जाता विश्वकर्मसुता तदा।
अथ तामाह स मुनिः सत्यं सत्यध्वजो वचः॥ १४३॥

The daughters when saw their fathers, their huge eyes filled with tears of joy. They all embraced their fathers. When Citrāṅgadā saw her other mates meeting their fathers, she also started weeping. Then Ṛtadhvaja sage narrated her the fact.

मा विषादं कृथाः पुत्रि पिताऽयं तव वानरः।
सा तद्वचनमाकर्ण्य व्रीडोपहतचेतना॥ १४४॥

"O daughter! Don't be dejected. This monkey is your father." She ashamed of listening these words.

कथं तु विश्वकर्माऽसौ वानरत्वं गतोऽधुना।
दुष्पुत्र्यां मयि जातायां तस्मात्त्यक्षे कलेवरम्॥ १४५॥

How could Viśvakarmā, my father becomes a monkey? Perhaps it has been due to the birth of an inauspicious daughter as I am. Therefore, I shall give up my body.

इति संचिन्त्य मनसा ऋतध्वजमुवाच ह।
परित्रायस्व मां ब्रह्मन् पापोपहतचेतनाम्॥ १४६॥
पितृघ्नी मर्तुमिच्छामि तदनुज्ञातुमर्हसि।
अथोवाच मुनिस्तन्वीं मा विषादं कृथाधुना॥ १४७॥

She made up her mind to suicide and said to Ṛtadhvaja- O Brāhmaṇa! please, absolve all sins committed by me. I am the sole cause for this state of my father. I therefore, desire to die soon. Please, allow me. Then the sage consoled her and said- "Don't weep any more in this matter."

भाव्यस्य नैव नाशोऽस्ति तन्मा त्याक्षीः कलेवरम्।
भविष्यति पिता तुभ्यं भूयोऽप्यमरवर्द्धकिः॥ १४८॥
जातोऽपत्ये घृताच्यां तु नात्र कार्या विचारणा।
इत्येवमुक्ते वचने मुनिना भावितात्मना॥ १४९॥

The future events cannot be ceased by death. Hence, don't abandon your body. Your father shall again become a celestial artisan when Ghṛtācī gives birth to a son. "There is no scope of doubt in this regard," narrated by the hermit, whose soul was purified by meditation.

घृताची तां समभ्येत्य प्राह चित्राङ्गदां वचः।
पुत्रि त्यजस्व शोकं त्वं मासैर्दशभिरात्मजः॥ १५०॥

भविष्यति पितुस्तुभ्यं मत्सकाशान्न संशयः।
इत्येवमुक्ता संहृष्टा बभौ चित्राङ्गदा तदा॥ १५१॥

Ghṛtācī then went to Citrāṅgadā and said- "O daughter! Give up agony." There is no doubt that I shall give birth to a son from courtship with your father within forthcoming ten months. Citrāṅgadā became happy when it was said by Ghṛtācī.

प्रतीक्षन्ती सुचार्वङ्गी विवाहे पितृदर्शनम्।
सर्वास्ता अपि तावन्तं कालं सुतनुकन्यकाः॥ १५२॥
प्रत्यैक्षन्त विवाहं हि तस्या एव प्रियेप्सया।
ततो दशसु मासेषु समतीतेष्वथाप्सराः॥ १५३॥

Citrāṅgadā waited to see her father at the time of her marriage. Those beautiful maidens were also eager for her pleasure waited during that period for her marriage.

तस्मिन् गोदावरीतीर्थे प्रसूता तनयं नलम्।
जातेऽपत्ये कपित्वाद्य विश्वकर्माऽप्यमुच्यत॥ १५४॥

That nymph gave birth to a son Nala at Godāvarī-tīrtha when ten month's period was over. With this birth of a son, Viśvakarmā was also liberated from his monkey-hood.

समभ्येत्य प्रियां पुत्रीं पर्यष्वजत चादरात्।
ततः प्रीतेन मनसा सस्मार सुरवर्द्धकिः॥ १५५॥
सुराणामधिपं शक्रं सहैव सुरकिन्नरैः।
त्वष्टाऽथ संस्मृतः शक्रो मरुद्गणवृस्तदा॥ १५६॥
सुरैः सरुद्रैः संप्राप्तस्तत्तीर्थं हाटकाह्वयम्।
समायातेषु देवेषु गन्धर्वेष्वप्सरस्सु च॥ १५७॥

He went to his beloved daughter and embraced her. Viśvakarmā then summoned the king of gods Indra, the lord of gods and Kinnaras happily. Remembered by Viśvakarmā, Indra surrounded by the multitude of Maruts, and together with gods accompanied by Rudras came at the holy place Hāṭaka.

इन्द्रद्युम्नो मुनिश्रेष्ठमृतध्वजमुवाच ह।
जाबालेर्दीयतां ब्रह्मन् सुता कन्दरमालिनः॥ १५८॥

Indradyumna said to Ṛtadhvaja when gods, gandharvas and apsarases came there- "O Brāhmaṇa! give Jābāli the daughter of Kandaramālī."

गृह्णातु विधिवत्पाणिं दैतेय्यास्तनयस्तव।
नन्दयन्तीं च शकुनिः परिणेतुं स्वरूपवान्॥ १५९॥

Your son should solemnise the marriage with the daughter of demon. Śakuni, the beautiful prince should be wed to Nandyantī.

ममेयं वेदवत्यस्तु त्वाष्ट्रेयी सुरथस्य च।
बाढमित्यब्रवीद्धृष्टो मुनिर्मनुसुतं नृपम्॥ १६०॥

May this Vedavatī remain as my spouse, while the daughter of Viśvakarma (Citrāṅgadā) be the wife of Suratha. The sage said to the king- "Be it so".

ततोऽनुचक्रुः संहृष्टा विवाहविधिमुत्तमम्।
ऋत्विजोऽभूद् गालवस्तु हुत्वा हव्यं विधानतः॥ १६१॥

Then those all people solemnised the marriage happily and followed the due procedure. Gālava became Ṛtvika[1] and offered havya (oblations) in a ritual manner.

गायन्ते तत्र गन्धर्वा नृत्यन्तेऽप्सरसस्तथा।
आदौ जाबालिनः पाणिर्गृहीतो दैत्यकन्यया॥ १६२॥

The gandharvas sang songs that time and the nymphs began to dance. The daughter of demon first give her hand in the hand of Jābāli.

इन्द्रद्युम्नेन तदनु वेदवत्या विधानतः।
ततः शकुनिना पाणिर्गृहीतो यक्षकन्यया॥ १६३॥
चित्राङ्गदायाः कल्याणि सुरथः पाणिमग्रहीत्।
एवं क्रमाद्विवाहस्तु निर्वृत्तस्तनुमध्यमे॥ १६४॥

Following this, Indradyumna then accepted Vedavatī, Śakuni accepted the daughter of Yakṣa and Suratha accepted the hand of Citrāṅgadā as his wife. In this order, O slender-waisted one, they all were married in a systematic manner.

वृत्ते मुनिर्विवाहे तु शक्रादीन्प्राह दैवतान्।
अस्मिंस्तीर्थे भवद्भिस्तु सप्तगोदावरे सदा॥ १६५॥
स्थेयं विशेषतो मासमिमं माधवमुत्तमम्।

1. The chief priest.

बाढमुक्त्वा सुराः सर्वे जग्मुर्हृष्टा दिवं क्रमात्॥ १६६॥

When the marriage of all so solemnised, Ṛtadhvaja said to Indra and other gods- "Reside always you all in this holy place of Saptagodāvara. You all should particularly live here during the month of Vaiśākha. The gods went to heaven with the words "Very well."

मुनयो मुनिमादाय सपुत्रं जग्मुरादरात्।
भार्याश्चादाय राजानः स्वं स्वं नगरमागताः॥ १६७॥

The sages together with Ṛtadhvaja and his son returned to their hermitage. The kings too returned to their capitals with their wives.

प्रहृष्टाः सुखिनस्तस्थुः भुञ्जते विषयान् प्रियान्।
चित्राङ्गदायाः कल्याणि एवं वृत्तं पुरा किल।
तन्मां कमलपत्राक्षि भजस्व ललनोत्तमे॥ १६८॥

All people began to live happily and enjoyed all that they desired. O nice lady! The episode in detail of Citrāṅgadā thus, arrives at conclusion. Hence, O lotus-eyed lady, do you gratify me.

इत्येवमुक्त्वा नरदेवसूनु-
स्तां भूमिदेवस्य सुतां वरोरुम्।
स्तुवन्मृगाक्षीं मृदुना क्रमेण
सा चापि वाक्यं नृपतिं बभाषे॥ १६९॥

With these words, the king Daṇḍa began to appreciate the fawn-eyed lady with pretty thigh. psalm. She too replied to the king in soft tone.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे
पञ्चषष्टितमोऽध्यायः॥ ६५॥

you also from the disastrous curse of my father i.e., I shall not surrender myself to you.

प्रह्लाद उवाच–

इत्थं विवदमानां तां भार्गवेन्द्रसुतां बलात्।

कामोपहतचित्तात्मा व्यध्वंसयत मन्दधीः॥ २॥

Prahlāda said- "That evil-minded was filled with lust and forcibly ravished the daughter of the leading scion of Bhṛgu (Śukra) even after her strong protest."

तां कृत्वा च्युतचारित्रां मदान्धः पृथिवीपतिः।

निश्चक्रामाश्रमात् तस्माद् गतश्च नगरं निजम्॥ ३॥

The egoist king came out from that hermitage when satisfied with intercourse and returned to his realm.

साऽपि शुक्रसुता तन्वी अरजा रजसाप्लुता।

आश्रमादथ निर्गत्य बहिस्तस्थावधोमुखी॥ ४॥

Arajā being smeared with menstrual blood due to intercourse, too came out of the hermitage and seated there. She had bent her head down on account of shame and agony.

चिन्तयन्ती स्वपितरं रुदती च मुहुर्मुहुः।

महाग्रहोपतप्तेव रोहिणी शशिनः प्रिया॥ ५॥

She thought of her father frequently and began wailing like Rohiṇī, a constellation beloved of moon god, when oppressed by the great seizer (Rāhu).

ततो बहुतिथे काले समाप्ते यज्ञकर्मणि।

पातालादागमच्छुक्रः स्वमाश्रमपदं मुनिः॥ ६॥

After a long lapse of time, the sage Śukra came back to his hermitage from the nether world when the sacrificial offerings were over.

आश्रमान्ते च ददृशे सुतां दैत्य रजस्वलाम्।

मेघलेखामिवाकाशे संध्यारागेण रञ्जिताम्॥ ७॥

O demon! He saw his daughter with marks of menstrual blood seated outside the hermitage like the cluster of clouds reddened in evening.

तां दृष्ट्वा परिपप्रच्छ पुत्रि केनासि धर्षिता।

कः क्रीडति सरोषेण सममाशीविषेण हि॥ ८॥

Chapter 66

Reduction of King Daṇḍa to ashes

अरजा उवाच–

नात्मानं तव दास्यामि बहुनोक्तेन किं तव।

रक्षन्ती भवतः शापादात्मानं च महीपते॥ १॥

Arajā said- O lord of the earth! It is no use saying much to you. I shall defend myself and

He enquired her- "O daughter! Who has done intercourse with you? Who is playing with the furious snake?"

कोऽद्यैव याम्यां नगरीं गमिष्यति सुदुर्मतिः।
यस्त्वां शुद्धसमाचारां विध्वंसयति पापकृत्॥ ९॥

Tell me that who is such wicked sinner now willing to go to the abode of Yama on this very day? Who has polluted you, my nice charactered- daughter.?

ततः स्वपितरं दृष्ट्वा कम्पमाना पुनः पुनः।
रुदन्ती व्रीडयोपेता मन्दं मन्दमुवाच ह॥ १०॥

Then seeing her father, Arajā told with tremble, pain and continous weeping to her father-

तव शिष्येण दण्डेन वार्यमाणेन चासकृत्।
बलादनाथा रुदती नीताऽहं वचनीयताम्॥ ११॥

Your disciple Daṇḍa had committed this offence even when I protested, wept and begged him not to do such evil act. I could not defend myself as forcibly he had put me in this blame-worthy state.

एतत् पुत्र्या वचः श्रुत्वा क्रोधसंरक्तलोचनः।
उपस्पृश्य शुचिर्भूत्वा इदं वचनमब्रवीत्॥ १२॥

Śukrācārya filled with anger and his eyes became red. He did ācamana, purified his mouth by sipping water and then said these words-

यस्मात् तेनाविनीतेन मत्तो ह्यभयमुत्तमम्।
गौरवं च तिरस्कृत्य च्युतधर्माऽरजाः कृता॥ १३॥
तस्मात् सराष्ट्रः सबलः सभृत्यो वाहनैः सह।
सप्तरात्रान्तराद् भस्म ग्राववृष्ट्या भविष्यति॥ १४॥

"As that wicked had humiliated the preaching delivered by me during study and made Arajā corrupt; he along with his kingdom, army, servants and means of conveyance shall be reduced to ashes as a result of continuous raining with hailstorms within seven nights."

इत्येवमुक्त्वा मुनिपुङ्गवोऽसौ
शप्त्वा स दण्डं स्वसुतामुवाच।
त्वं पापमोक्षार्थमिहैव पुत्रि
तिष्ठस्व कल्याणी तपश्चरन्ती॥ १५॥

He so cursed Daṇḍa with these words and then turned towards his daughter. He consoled her saying that- "O daughter! Stay here in this very place to practice austerities for the purging of your sin."

शप्त्वेत्थं भगवान् शुक्रो दण्डमिक्ष्वाकुनन्दनम्।
जगाम शिष्यसहितः पातालं दानवालयम्॥ १६॥

Lord Śukra thereafter, took his disciples in company and went to nether world where the demons were living.

दण्डोऽपि भस्मसाद्भूतः सराष्ट्रबलवाहनः।
महता ग्राववर्षेण सप्तरात्रान्तरे तदा॥ १७॥

On account of excessive rain with hailstorms, Daṇḍa was destroyed within seven nights with his state, army and chariot.

एवं तद्दण्डकारण्यं परित्यज्यन्ति देवताः।
आलयं राक्षसानां तु कृतं देवेन शंभुना॥ १८॥

The gods therefore, avoided the forest Daṇḍakāraṇya and Śambhu made that place abode of demons.

एवं परकलत्राणि नयन्ति सुकृतीनपि।
भस्मभूतान् प्राकृतांस्तु महान्तं च पराभवम्॥ १९॥

Thus, the intercourse with other's wife is so disastrous that it burns into ashes even well-doing laymen. What to say than of the common people as they definitely are destroyed?

तस्मादन्धक दुर्बुद्धिर्न कार्या भवता त्वियम्।
प्राकृताऽपि दहेन्नारी किमुताहोद्रिनन्दिनी॥ २०॥

O Andhaka! You should therefore, avoid to commit such offence. When an ordinary woman can burns a man in ashes, what to say about the consequence for committing such offence with the daughter of mountain?

शंकरोऽपि न दैत्येश शक्यो जेतुं सुरासुरैः।
द्रष्टुमप्यमितौजस्कः किमु योधयितुं रणे॥ २१॥

O demon king! Nobody among gods and demons can defeat Śaṅkara. When it is

impossible to see god Mahādeva in battle, how then imagining a battle with him is possible?

पुलस्त्य उवाच–

इत्येवमुक्ते वचने क्रुद्धस्ताम्रेक्षणः श्वसन्।

वाक्यमाह महातेजाः प्रह्लादं चान्धकासुरः॥ २२॥

Pulastya said : This being said, the demon Andhaka, possessing immense power, filled with anger, his eyes copper-red, took a deep breathe and replied-

किं ममासौ रणे योद्धुं शक्तस्त्रिणयनोऽसुर।

एकाकी धर्मरहितो भस्मारुणितविग्रहः॥ २३॥

O demon! Whether that ash smeared body, lonely and impious person abiding three eyed can dare to battle with me?

नान्धको बिभियादिन्द्रान्नामरेभ्यः कथंचन।

स कथं वृषपत्राक्षाद् बिभेति स्त्रीमुखेक्षकात्॥ २४॥

How I (Andhaka) can fear from one whose eyes resemble marmelos Vṛṣa leaves and who gazes at women's face, when I never afraid of Indra or other gods?

तच्छ्रुत्वाऽस्य वचो घोरं प्रह्लादः प्राह नारद।

न सम्यगुक्तं भवता विरुद्धं धर्मतोऽर्थतः॥ २५॥

O Nārada! Prahlāda, on being so heard from him said- "You have spoken incorrectly. Your statement is just contrary to Dharma (the sacred law) and Artha (worldy gains)."

हुताशनपतङ्गाभ्यां सिंहक्रोष्टुकयोरिव।

गजेन्द्रमशकाभ्यां च रुक्मपाषाणयोरिव॥ २६॥

एतेषामेभिरुदितं यावदन्तरमन्धक।

तावदेवान्तरं चास्ति भवतो वा हरस्य च॥ २७॥

O Andhaka! The difference between you and Mahādeva is so large as it is seen between fire and an insect, a lion and a jackal, a huge elephant and a maśaka[1] and between gold and the stone.

वारितोऽसि मया वीर भूयो भूयश्च वार्यसे।

शृणुष्व वाक्यं देवर्षेरसितस्य महात्मनः॥ २८॥

O valorous! I have restricted you and tried my efforts to prohibit you from indulging such heinous activity. Listen to the dictum laid down by the renowned sage Asita in this context :

यो धर्मशीलो जितमानरोषो

विद्याविनीतो न परोपतापी।

स्वदारतुष्टः परदारवर्जी

न तस्य लोके भयमस्ति किंचित्॥ २९॥

The person religion abiding, without anger and ego, polite and learned, avoiding cause for pain of others', contented with his own wife and without any lust for other's wife is free from all fears in this world.

यो धर्महीनः कलहप्रियः सदा

परोपतापी श्रुतिशास्त्रवर्जितः।

परार्थदारेष्वसुरवर्णसंगमी

सुखं न विन्देत परत्र चेह॥ ३०॥

The man not abiding religion, indulging in quarrels every time, putting others in pain, alien to Vedas and scriptures, tempted to others' wife and wealth and who does courtship with varṇas other than his own; cannot feel pleasure either in this material world or in the next.

धर्मान्वितोऽभूद् भगवान् प्रभाकरः

संत्यक्तरोषश्च मुनिः स वारुणिः।

विद्याऽन्वितोऽभून्मनुरर्कपुत्रः

स्वदारसंतुष्टमनास्त्वगस्त्यः॥ ३१॥

God Prabhākara (Sun) was attended with virtue, hermit Vāruṇī (Vaśiṣṭha) had abandoned the anger, Manu, the son of Sun god was learned and Agastya was contented with his own wife.

एतानि पुण्यानि कृतान्यमीभि-

र्मया निबद्धानि कुलक्रमोक्त्या।

तेजोन्विताः शापवरक्षमाश्च

जातास्तु सर्वे सुरसिद्धपूज्याः॥ ३२॥

These meritorious deeds, which I have related as a traditional saying, were done by

1. Mosquito.

them. Consequently, all these ascetics became powerful, capable of pronouncing a curse and granting a boon, and worthy of respect by gods and Siddhas.[1]

अधर्मयुक्तोऽङ्गसुतो बभूव
विभुश्च नित्यं कलहप्रियोऽभूत्।
परोपतापी नमुचिर्दुरात्मा
पराबलेप्सुर्नहुषश्च राजा॥३३॥

The son of Aṅga was atheist, Vibhu was quarrelsome, the wicked-minded Namuci gave pains to others and the king Nahuṣa wanted to enjoy courtship with other's wife.

परार्थलिप्सुर्दितिजो हिरण्यदृक्
मूर्खस्तु तस्याप्यनुजः सुदुर्मतिः।
अवर्णसङ्गी यदुरुत्तमौजा
एते विनष्टास्त्वनयात् पुरा हि॥३४॥

Hiraṇyākṣa, the son of Diti was tempted to grab other's wealth, his younger brother was fool and evil-hearted and the valorous Yadu was interested in doing intercourse with the women of other varṇas.[2] All these perished in ancient times because of their haughtiness.

तस्माद् धर्मो न संत्याज्यो धर्मो हि परमा गतिः।
धर्महीना नरा यान्ति रौरवं नरकं महत्॥३५॥

One should therefore, not abandon Dharma because religion is the supreme position to acquire for a man. The atheist or non-religious people fall in the wide hell called Raurava.

धर्मस्तु गदितः पुंभिस्तारणे दिवि चेह च।
पतनाय तथाऽधर्म इह लोके परत्र च॥३६॥

The people have said the religion as a sole boat that ferry them across this world and the world where everyone has to go after death.

त्याज्यं धर्मान्वितैर्नित्यं परदारोपसेवनम्।
नयन्ति परदारा हि नरकानेकविंशतिम्।
सर्वेषामपि वर्णानामेष धर्मो ध्रुवोऽन्धक॥३७॥

Courtship with other's wife is strictly prohibited particularly for the religion abiding people. The wives of others carry the man to suffer in twenty one hells. O Andhaka! This is the eternal duty of all varṇas.

परार्थपरदारेषु यदा वाञ्छां करिष्यति।
स याति नरकं घोरं रौरवं बहुलाः समाः॥३८॥

The man who tempts to other's wealth and wife, definitely falls in gross hell called Raurava for several years.

एवं पुराऽसुरपते देवर्षिरसितोऽव्ययः।
प्राह धर्मव्यवस्थानं खगेन्द्रायारुणाय हि॥३९॥

O lord of the demons! The great soul hermit Asita had long ago laid down this dictum before Garuḍa and Aruṇa.

तस्मात् सुदूरतो वर्जेत् परदारान् विचक्षणः।
नयन्ति निकृतिप्रज्ञं परदाराः पराभवम्॥४०॥

The wise man should therefore, abandon even the thinking of coition with other's wife. Others' wives lead men of humble wisdom to discomfiture.

पुलस्त्य उवाच–
इत्येवमुक्ते वचने प्रह्लादं प्राह चान्धकः।
भवान् धर्मपरस्त्वेको नाहं धर्मं समाचरे॥४१॥

Pulastya said- Andhaka replied Prahlāda that "You are the only person devoted to religion. I do not practice Dharma."

इत्येवमुक्त्वा प्रह्लादमन्धकः प्राह शम्बरम्।
गच्छ शम्बर शैलेन्द्रं मन्दरं वद शंकरम्॥४२॥

Andhaka then ordered Śambara- O Śambara! go at the mountain Mandara, the chief of the mountains and say there to Śaṅkara-

भिक्षो किमर्थं शैलेन्द्रं स्वर्गोपम्यं सकन्दरम्।
परिभुञ्जसि केनाद्य तव दतो वदस्व माम्॥४३॥

O beggar! why is it that you enjoy the great mountain Mandara which is heaven like and surrounded by several caves? Tell me that who has given you this mountain for residing?

तिष्ठन्ति शासने मह्यं देवाः शक्रपुरोगमाः।
तत् किमर्थं निवससे मामनादृत्य मन्दरे॥४४॥

1. Semi-divine beings of the Bhuvar-loka.
2. Castes.

Indra etc. all gods follow my orders. How are you living on this mountain Mandara with sheer disobedience to me?

यदीष्टस्तव शैलेन्द्रः क्रियतां वचनं मम।
येयं हि भवतः पत्नी सा मे शीघ्रं प्रदीयताम्॥४५॥

If you really like this mountain, do then as I say. Give me your wife immediately.

इत्युक्तः स तदा तेन शम्बरो मन्दरं द्रुतम्।
जगाम तत्र यत्रास्ते सह देव्या पिनाकधृक्॥॥४६॥

Śambara immediately followed the order and went at mountain Mandara where the wielder of the Pināka bow was staying along with the goddess Pārvatī.

गत्वोवाचान्धकवचो याथातथ्यं दनोः सुतः।
तमृत्तरं हरः प्राह शृण्वत्या गिरिकन्यया॥४७॥

Śambara gave the message exactly as it was given by Andhaka there. Śaṅkara replied in presence of Pārvatī (daughter of mountain) :

ममायं मन्दरो दत्तः सहस्राक्षेण धीमता।
तत्र शक्नोम्यहं त्यक्तुं विनाज्ञां वृत्रवैरिणः॥४८॥

The wise hundred-eyed Indra has given me this mountain. Hence, I cannot abandon it without orders from the enemy of Vṛtra.

यद्याब्रवीद् दीयतां मे गिरिपुत्रीति दानवः।
तदेषा यातु स्वं कामं नाहं वारयितुं क्षमः॥४९॥

The demon has raised demand for Pārvatī, she is free to go if so desired by herself. I cannot resist her.

ततोऽब्रवीत् गिरिसुता शम्बरं मुनिसत्तम।
ब्रूहि गत्वाऽन्धकं वीर मम वाक्यं विपश्चितम्॥५०॥

O great sage! Pārvatī then said to Śambara- O chivalrous! Give a message from me to Andhaka:

अहं पताका संग्रामे भवानीश्च देविनौ।
प्राणद्यूतं परिस्तीर्य यो जेष्यति स लप्स्यते॥५१॥

"I am like a flag (of victory) in war. You and Śaṅkara are the players around a dice-board of life. The one who shall take risk of life and defeat the other opponent, shall be accepted by me."

इत्येवमुक्तो मतिमान् शम्बरोऽन्धकमागमत्।
समागम्याब्रवीद् वाक्यं शर्वगौर्योश्च भाषितम्॥५२॥

The wise Śambara went to Andhaka and reported there the message given by Śaṅkara and Pārvatī.

तच्छ्रुत्वा दानवपतिः क्रोधदीप्तेक्षणः श्वसन्।
समाहूयाब्रवीद् वाक्यं दुर्योधनमिदं वचः॥५३॥

The eyes of demon king reddened with anger. He expirated long, calling Duryodhana ordered-

गच्छ शीघ्रं महाबाहो भेरीं सान्नाहिकीं दृढाम्।
ताडयस्व सुविश्रब्धं दुःशीलामिव योषितम्॥५४॥

O large-armed one! Go immediately and beat hard, without any hesitation, the war preparatory drum, like a woman of evil-conduct.

समादिष्टोऽन्धकेनाथ भेरीं दुर्योधनो बलात्।
ताडयामास वेगेन यथाप्राणेन भूयसा॥५५॥

Duryodhana followed the order and began blowing the drum with full power and speed.

सा ताडिता बलवता भेरी दुर्योधनेन हि।
सत्वरं भैरवं रावं रुराव सुरभी यथा॥५६॥

The trumpet so piped by mighty Duryodhana made a loud sound like Surabhi.

तस्यास्तं स्वरमाकर्ण्य सर्व एव महासुराः।
समायाताः सभां तूर्णं किमेतदिति वादिनः॥५७॥

When demons heard the loud sound of trumpet, they rushed with curiosity and entered within seconds in the assembly.

याथातथ्यं च तान् सर्वानाह सेनापतिर्बली।
ते चापि बलिनां श्रेष्ठाः सन्नद्धा युद्धकाङ्क्षिणः॥५८॥

The mighty commander-in-chief then revealed the facts before them. Those all warriors then got ready to fight.

सहान्धका निर्ययुस्ते गजैरुष्ट्रैर्हयै रथैः।
अन्धको रथमास्थाय पञ्चनल्वप्रमाणतः॥५९॥
त्र्यम्बकं स पराजेतुं कृतबुद्धिर्विनिर्ययौ।

They came out under lead of Andhaka with elephants, camels, horses and chariots.

Andhaka with decision to defeat Śaṅkara came out on a chariot measuring five furlongs (Nalva) with determination to defeat the three-eyed deity.

जम्भः कुजम्भो हुण्डश्च तुहुण्डः शम्बरो बलिः॥ ६०॥
बाणः कार्तस्वरो हस्ती सूर्यशत्रुर्महोदरः।
अयः शङ्कुः शिबिः शाल्वो वृषपर्वा विरोचनः॥ ६१
हयग्रीवः कालनेमिः संह्लादः कालनाशनः।
शरभः शलभश्चैव विप्रचित्तिश्च वीर्यवान्॥ ६२॥
दुर्योधनश्च पाकश्च विपाकः कालशम्बरौ।
एते चान्ये च बहवो महावीर्या महाबलाः।
प्रजग्मुरुत्सुका योद्धुं नानायुधधरा रणे॥ ६३॥

The demons Jambha, Kujambha, Huṇḍa, Tuhuṇḍa, Śambara, Bali, Bāṇa, Kārtasvara, Hastī, Sūryaśatru, Mahodara, Ayaḥśaṅkuḥ, Śibi, Śālva, Vṛṣaparavana, Virocana, Hayagrīva, Kālanemi, Saṁhlāda, Kālanāśana, Śarabha, Śalabha, strong Vipracitti, Duryodhana, Pāka, Vipāka, Kāla and Śambara and other numerous mighty and valorous demons picked up their weapons and set out for fight with curiosity.

इत्थं दुरात्मा दनुसैन्यपाल-
स्तदान्धको योद्धुमना हरेण।
महाचलं मन्दरमभ्युपेयिवान्
स कालपाशावसितो हि मन्दधीः॥ ६४॥

Thus the evil-hearted, foolish Andhaka, the commander-in-chief of demons army went at Mandara mountain with a decision to fight against Śaṅkara as the time of his death was near.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे भैरवप्रादुर्भावे अन्धकसैन्यनिर्गमनं नाम षट्षष्टितमोऽध्यायः॥ ६६॥

Chapter 67
Vision of Sadāśiva

पुलस्त्य उवाच–

हरोऽपि शम्बरे याते समाहूयाथ नन्दिनम्।

प्राहामन्त्रय शैलादे ये स्थितास्तव शासने॥ १॥

Pulastya said- Śaṅkara too when Śambara departed, summoned Nandī and said- "O Śailādi! call all those who are under your dominion."

ततो महेशवचनान्नन्दी तूर्णतरं गतः।

उपस्पृश्य जलं श्रीमान् सस्मार गणनायकान्॥ २॥

Nandī went out immediately in compliance with Śaṅkara's words and summoned Gaṇa-chiefs with ācamana[1].

नन्दिना संस्मृताः सर्वे गणनाथाः सहस्रशः।

समुत्पत्य त्वरायुक्ताः प्रणतास्त्रिदशेश्वरम्॥ ३॥

All chiefs of Gaṇas, being thousands in number came immediately where Śaṅkara was and bowed their heads before him.

आगतांश्च गणान्नन्दी कृताञ्जलिपुटोऽव्ययः।

सर्वान् निवेदयामास शंकराय महात्मने॥ ४॥

Immortal Nandī then informed Śaṅkara that all the Gaṇas had arrived.

नन्द्युवाच–

यानेतान् पश्यसे शंभो त्रिनेत्राञ्जटिलाञ्शुचीन्।

एते रुद्रा इति ख्याताः कोट्य एकादशैव तु॥ ५॥

Nandī said- O Śambhu! The neat and clean Gaṇas having three eyes, matted hairs are called Rudras. They are eleven crores in number.

वानरास्यान् पश्यसे यान् शार्दूलसमविक्रमान्।

एतेषां द्वारपालास्ते मन्नामानो यशोधनाः॥ ६॥

The faced and valorous like lions bears the same name as myself and are the door-keepers of Rudras. They regard fame as the only wealth.

षण्मुखान् पश्यसे यांश्च शक्तिपाणीञ्शिखिध्वजान्।

षट् च षष्टिस्तथा कोट्यः स्कन्दनाम्नः कुमारकान्॥ ७॥

The six-faced Śākhas with śakti in their hand and rode on peacock are Skanda Kumāras. These are sixty six crores in number.

एतावत्यस्तथा कोट्यः शाखा नाम षडाननाः।

1. Sipping water.

विशाखास्तावदेवोक्ता नैगमेयाश्च शंकर॥ ८॥

O Śaṅkara! The Gaṇas called Śākhas having six faces are in same number (sixty-six crores) and Viśākhas as also Naigameya Gaṇas are also in same number.

सप्तकोटिशतं शंभो अमी वै प्रमथोत्तमाः।

एकैकं प्रति देवेश तावत्यो ह्यपि मातरः॥ ९॥

O Śambhu! Those worthy Pramathas are in seven hundred crores number. O god of gods! They have each, as many Mātṛkās.[1]

भस्मारुणितदेहाश्च त्रिनेत्राः शूलपाणयः।

एते शैवा इति प्रोक्तास्तव भक्ता गणेश्वराः॥ १०॥

These ash-smeared bodies, three eyed gaṇas having Śūla[2] in hand are called Śaivas. All these pioneer Gaṇas are your devotees.

तथा पाशुपताश्चान्ये भस्मप्रहरणा विभो।

एते गणास्त्वसंख्याताः साहायार्थं समागताः॥ ११॥

O sovereign! Numerous other ash-smeared bodies with weapons in hands are Pāśupata Gaṇas. They have also came here to serve you.

पिनाकधारिणो रौद्रा गणाः कालमुखापरे।

तव भक्ताः समायाता जटामण्डलिनोद्भुता॥ १२॥

Your other gaṇas called Kālamukhas, fierce in body, having dangerous face, holding Pināka bows, wearing matted locks and devoted to you have also come here.

खट्वाङ्गयोधिनो वीरा रक्तचर्मसमावृताः।

इमे प्राप्ता गणा योद्धुं महाव्रतिन उत्तमाः॥ १३॥

The excellent Gaṇas Mahāvratī expert in fighting with Khaṭvāṅga[3] and having red shield have also come to fight for you.

दिग्वाससो मौनिनश्च घण्टाप्रहरणास्तथा।

निराश्रया नाम गणाः समायाता जगद्गुरो॥ १४॥

O preceptor of the universe! The nude Gaṇas Nirāśrayas have also come here. They observe silence and hold bells as weapon in their hands.

सार्धद्विनेत्राः पद्माक्षाः श्रीवत्साङ्कितवक्षसः।

समायाताः खगारूढा वृषभध्वजिनोऽव्ययाः॥ १५॥

The Gaṇas possessing two and a half eyes, with lotus like eyes, mark of Śrīvatsa on their chests, seated on birds, bull-bannered have also come here. All of them are imperishable.

महापाशुपता नाम चक्रशूलधरास्तथा।

भैरवो विष्णुना सार्द्धमभेदेनार्चितो हि यैः॥ १६॥

They are called the Mahāpāśupatas, holding discuses and Śūla in their hands. They have worshipped Bhairava with Viṣṇu identically.

इमे मृगेन्द्रवदनाः शूलबाणधनुर्धराः।

गणास्त्वद्रोमसंभूता वीरभद्रपुरोगमाः॥ १७॥

These are the lion-faced Gaṇas with Vīrabhadra as their leader, holding spears, arrows and bows and originating from the hair on your body.

एते चान्ये च बहवः शतशोऽथ सहस्रशः।

साहायार्थं तवायाता यथा प्रीत्यादिशस्व तान्॥ १८॥

These and several hundred other gaṇas too have come for assisting you. Give them order as per your choice.

ततोऽभ्येत्य गणाः सर्वे प्रणेमुर्वृषभध्वजम्।

तान् करेणैव भगवान् समाश्वास्योपवेशयत्॥ १९॥

All Gaṇas then bowed their heads before the bull-riding god. God gave hint of acceptance through his hand and wished that they should take their seats.

महापाशुपतान् दृष्ट्वा समुत्थाय महेश्वरः।

संपरिष्वजताध्यक्षांस्ते प्रणेमुर्महेश्वरम्॥ २०॥

Maheśvara seeing the Mahāpāśupatas, rose and embraced his army commanders. They all saluted him with reverence.

ततस्तदद्भुततमं दृष्ट्वा सर्वे गणेश्वराः।

सुचिरं विस्मिताक्षाश्च वैलक्ष्यमगमत् परम्॥ २१॥

The eyes of all Gaṇas began dizzying of having an eye on that excellent scene. Then they all wondered for a very long time and were ashamed to the extreme.

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1. Mother-goddesses.
2. Javelins.
3. Skull-clubs.

विस्मिताक्षान् गणान् दृष्ट्वा शैलादिर्योगिनां वरः।
प्राह प्रहस्य देवेशं शूलपाणिं गणाधिपम्॥ २२॥

When the great Yogī Śailādi etc. saw them dizzy eyed, they smiled and said to the god of gods Śūlapāṇi.[1]

विस्मितामि गणा देव सर्व एव महेश्वर।
महापाशुपतानां हि यत् त्वयालिङ्गनं कृतम्॥ २३॥

O god Maheśvara! Your embrace of Mahāpāśupatas have threw these all Gaṇas in surprise.

तदेतेषां महादेव स्फुटं त्रैलोक्यविन्दकम्।
रूपं ज्ञानं विवेकं च वदस्व स्वेच्छया विभो॥ २४॥

Hence O Mahādeva! O sovereign! Describe as you please about their complexion, knowledge and conscience that have reached the three-world.

प्रमथाधिपतेर्वाक्यं विदित्वा भूतभावनः।
बभाषे तान् गणान् सर्वान् भावाभावविचारिणः॥ २५॥

Understanding the sayings of Parmatha-chief, the lord of the creator addressed all those Gaṇas, considerers of existence and non-existence.

रुद्र उवाच

भवद्भिर्भक्तिसंयुक्तैर्हरो भावेन पूजितः।
अहंकारविमूढैश्च निन्दद्भिर्वैष्णवं पदम्॥ २६॥

Rudra said- You all have worshipped Hara with reverence but condemned the devotees of Viṣṇu on account of ignorance causing dullness to mind.

तेनाज्ञानेन भवतोऽनादृत्यानुविरोधिता।
योऽहं स भगवान् विष्णुर्विष्णुर्यः सोऽहमव्ययः॥ २७॥

On account of such ignorance looming in you all, special honour was given to them while you have been disregarded. Listen that Viṣṇu and I myself are one and equal. There is no dividing line between both of us.

नावयोर्वै वै विशेषोऽस्ति एका मूर्तिर्द्विधा स्थिता।
तदमीभिर्नरव्याघ्रैर्भक्तिभावयुतैर्गणैः॥ २८॥

1. Carrying a trident in his hand.

यथाहं वै परिज्ञातो न भवद्भिस्तथा हरिः।
येनाहं निन्दितो नित्यं भवद्भिर्मूढबुद्धिभिः॥ २९॥
तेन ज्ञानं हि वै नष्टं नातस्त्वालिङ्गिता मया।
इत्येवमुक्ते वचने गणाः प्रोचुर्महेश्वरम्॥ ३०॥

There lies no discrimination between us. A single form is seen in two reflections. These Gaṇas therefore, know me better than you all. No doubt can be raised in their conscience. When I take the matter from this angle, you all have so condemned me instead of praying. This is the reason, you all have lost your discretion. I therefore, has not embraced you. On this, the Gaṇas said to Maheśvara.

कथं भवान्यथैक्येन संस्थितोऽस्ति जनार्दनः।
भवान् हि निर्मलः शुद्धः शान्तः शुक्लो निरञ्जनः॥ ३१॥

"How is it that you are identical with Janārdana?" You are of pure heart, sacrosanct, always in peace, white and Nirañjana (detached) while Viṣṇu is attached.

स चाप्यञ्जनसङ्काशः कथं तेनेह युज्यते।
तेषां वचनमर्थाढ्यं श्रुत्वा जीमूतवाहनः॥ ३२॥
विहस्य मेघगम्भीरं गणानेवमुवाच ह।
श्रूयतां सर्वमाख्यास्ये स्वयशोवर्द्धनं वचः॥ ३३॥

In these circumstances, how can he join or integrate with you? Having heard such substantial pleas, Jīmūta-vāhana[2] Śaṅkara smiled and thundered to Gaṇas like the cloud and said- "I shall tell everything that enhances my own glory in detail.

न त्वेव योग्या यूयं हि महाज्ञानस्य कर्हिचित्।
अपवादभयाद्गुह्यं भवतां हि प्रकाशये॥ ३४॥

You all are not entitled to acquire Mahājñāna.[3] Yet due to fear that you may blame, I disclose the cryptic element before you all.

प्रियध्वमपि चैतेन यन्मच्चित्तास्तु नित्यशः।
एकरूपात्मकं देहं कुरुध्वं यत्रमास्थिताः॥ ३५॥

2. Cloud-dwelling.
3. Highest-knowledge.

By having exclusive devotion to me, other people are also dear to you. Make your indiscriminative or integrated relation with the god to whom you worship.

पयसा हविषाद्यैश्च स्नपनेन प्रयत्नतः।
चन्दनादिभिरेकाग्रैर्न मे प्रीतिः प्रजायते॥ ३६॥

I never please on the devotees who give bath to my icon with milk or ghee and smear sandal etc. without any concentration.

यत्नात्क्रकचमादाय छिन्दध्वं मम विग्रहम्।
नरकार्हा भवद्भक्ता रक्षामि स्वयशोऽर्थतः॥ ३७॥

Take a saw in your hand and cut me in pieces, yet I shall defend you all hell-bearing devotees for my fame.

माऽयं वदिष्यते लोको महान्तमपवादिनम्।
यथा पतन्ति नरके हरभक्तास्तपस्विनः॥ ३८॥

(This is because) this world will call me a highly scandalous person, by saying that the devotees to Śaṅkara fall in hell.

व्रजन्ति नरकं घोरं इत्येवं परिवादिनः।
अतोऽर्थं न क्षिपाम्यद्य भवतो नरकेऽद्भुते॥ ३९॥

The people criticising this way, fall in the gross hell. I therefore, do not want to throw you in that gross hell.

यन्निन्दध्वं जगन्नाथं पुष्कराक्षं च मन्मयम्।
स चैव भगवाञ्शर्वः सर्वव्यापी गणेश्वरः॥ ४०॥

The Puṣkarākṣa[1] Jagannātha criticised by you is actually god Śarva, the head of gaṇas and omnipresent god. He is of my own form.

न तस्य सदृशो लोके विद्यते सचराचरे।
श्वेतमूर्तिः स भगवान्पीतो रक्तोऽञ्जनप्रभः॥ ४१॥

Nobody analogous to him is existed in this movable and immovable world. That god has white, yellow, red and dark aura or complexion.

तस्मात्परतरं लोके नान्यद् धर्मं हि विद्यते।
सात्त्विकं राजसं चैव तामसं मिश्रकं तथा॥ ४२॥

There is no other Dharma in this world better than him. That god Sadāśiva, adored by all people holds the Sattva, Rājasa, Tāmasa and the mixed properties (guṇa).

स एव धत्ते भगवान्सर्वपूज्यः सदाशिवः।
शंकरस्य वचः श्रुत्वा शैवाद्याः प्रमथोत्तमाः॥ ४३॥

Hearing Śaṅkara's words, Śaiva and other Gaṇas then enquired- "O god! Kindly describe the characteristics of Sadāśiva."

प्रत्यूचुर्भगवन्ब्रूहि सदाशिवविशेषणम्।
तेषां तद्भाषितं श्रुत्वा प्रमथानामथेश्वरः।
दर्शयामास तद्रूपं स च शैवं निरञ्जनम्॥ ४४॥

When the god of Pramathas (Śaṅkara) saw curiosity of Gaṇas, he showed his Sadāśiva form.

ततः पश्यन्ति हि गणाः तमीशं वै सहस्रशः।
सहस्रवक्त्रचरणं सहस्रभुजमीश्वरम्॥ ४५॥

The several thousand Gaṇas then saw that god having thousand mouths, thousand feet and thousand arms.

दण्डपाणिं सुदुर्दृश्यं लोकैर्व्याप्तं समन्ततः।
दण्डसंस्थाऽस्य दृश्यन्ते देवप्रहरणास्तथा॥ ४६॥

He was everywhere in all lokas, Daṇḍapāṇi[2] and rarest to see. All weapons of god were also seen comprised in his Daṇḍa.

ततस्त्वेकमुखं भूयो ददृशुः शंकरं गणाः।
रौद्रैश्च वैष्णवैश्चैव धृतं चिह्नैः सहस्रशः॥ ४७॥

The Gaṇas then saw one mouthed Śaṅkara with several thousands marks of Rudra and Viṣṇu.

अर्द्धेन वैष्णववपुरर्द्धेन हरविग्रहः।
खगध्वजं वृषारूढं खगारूढं वृषध्वजम्॥ ४८॥

The half part of that form was of Hara and another half was of Viṣṇu (the bird rider). Further, one fraction of that half was of bull rider while the another fraction was of bird rider.

यथा यथा त्रिनयनो रूपं धत्ते गुणाग्रणीः।
तथा तथा च जायन्ते महापाशुपता गणाः॥ ४९॥

1. Lotus-eyed.

2. Sovereign with club in hand.

With the changing of forms by three eyed god, more and more Gaṇas i.e. Mahāpāśupatas came into being.

ततोऽभवद्यैकरूपी शंकरो बहुरूपवान्।
क्षणाच्छ्वेतः क्षणाद्रक्तः पीतो नीलः क्षणादपि॥५०॥
मिश्रको वर्णहीनश्च महापाशुपतस्तथा।
क्षणाद्भवति रुद्रेन्द्रः क्षणाच्छंभुः प्रभाकरः॥५१॥
क्षणार्द्धाच्छंकरो विष्णुः क्षणाच्छर्वः पितामहः।
ततस्तदद्भुततमं दृष्ट्वा शैवादयो गणाः॥५२॥
अजानन्त तदैक्येन ब्रह्मविष्ण्वीशभास्करान्।
यदाऽभिन्नममन्यन्त देवदेवं सदाशिवम्॥५३॥

Then the multi-formed Śaṅkara converted into single-formed. He also appeared with two forms, single form and without any form. He continuously changed his complexion within seconds and seen as white, red, yellow, blue, mixed coloured, colourless and Mahāpāśupata. Śrī Śaṅkara was seen Indra at a moment, Sūrya at another moments, Viṣṇu and Pitāmaha (Brahmā) etc. in half instant of time. Momentary changes were seen one after another. The gaṇas Śaiva etc. were confirmed that Brahmā, Viṣṇu, Īśa and Bhāskara are one and there lies no duality when they find such phenomenal scene.

तदा निर्धूतपापास्ते समजायन्त पार्षदाः।
तेष्वेवं धूतपापेषु अभिन्नेषु हरीश्वरः॥५४॥
प्रीतात्मा विबभौ शंभुः प्रीत्या युक्तोऽब्रवीद्वचः।
परितुष्टोऽस्मि सर्वेषां ज्ञानेनानेन सुव्रताः॥५५॥

When all attendants of Śiva realised Sadāśiva as an integrated god, they all come out from the trap of evils. When the discrimination in their minds was effaced, Śambhu pleased on them. He said affectionately- "O great resolute! I am happy on being you all so conscious."

वृणुध्वं वरमानन्त्यं दास्ये वो मनसेप्सितम्।
ऊचुस्ते देहि भगवन्वरमस्माकमीश्वर।
भिन्नदृष्ट्युद्भवं पापं यत्तदभ्रंशं प्रयातु नः॥५६॥

"Now ask your desires to uncountable number. I will give you whatever boon you desire." They said- O god! O Maheśvara! Endow us with absolving all sins crept in our minds due to sense of dualism.

पुलस्त्य उवाच–
बाढमित्यब्रवीच्छर्वश्चक्रे निर्धूतकल्मषान्।
संपर्यष्वजताव्यक्तस्तान्सर्वान्गणयूथपान्॥५७॥

Pulastya said- Śaṅkara wished as they desired and removed their evil feelings with embracement to all those heads of Gaṇa-regiments..

इति विभुना प्रणतार्तिहरेण
गणपत्यः वृषमेघरथेन।
श्रुतिगदितानुगमेनेव मन्दरं
गिरिमवत्य समध्यवसन्तम्॥५८॥

Then all heads of Gaṇas spread over the entire territory of Mandara mountain from all sides with Śaṅkara, the bull and cloud riding god. It was arranged in accordance with the Vedic injunctions.

आच्छादितो गिरिवरः प्रमथैर्घनाभै-
राभाति शुक्लतनुरीश्वरपादजुष्टः।
नीलाजिनाततनुः शरदभ्रवर्णो
यद्वद्विभाति बलवान्वृषभो हरस्य॥५९॥

As the mighty bull of Śaṅkara having fair complexion like clouds of pleasant season (Śarada) covered with the hide of blue stag is looked, the white mountain Mandara was looking the same when all Pramathas having cloud complexion covered it.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे भैरवप्रादुर्भावे सदाशिवदर्शनं नाम सप्तषष्टितमोऽध्यायः॥६७॥

Chapter 68

Andhaka's fight with Śiva

पुलस्त्य उवाच-

एतस्मिन्नन्तरे प्राप्तः समं दैत्यैस्ताऽन्धकः।

मन्दरं पर्वतश्रेष्ठं प्रमथाश्रितकन्दरम्॥ १॥

Pulastya said- In the meantime, Andhaka reached at the greatest of mountains Mandara,

where Pramathas were living. His army of demons was also with him.

प्रमथा दानवान्दृष्ट्वा चक्रु: किलकिलाध्वनिम्।
प्रमथाश्चापि संरब्धा जघ्नुस्तूर्याण्यनेकश:॥ २॥

When Pramathas saw demons, they made a loud voice 'kil-kil' and began to play with several trumpets and other war striking instruments in sheer excitement.

स चावृणोन्महानादो रोदसी प्रलयोपम:।
शुश्राव वायुमार्गस्थो विघ्ननाथो विनायक:॥ ३॥

That fierce sound had pierced the heart of ether and the earth viz. everywhere echo of these was heard because it was the same big-bang as occurs at the time of great devastation (Pralaya). Vināyaka, the god removing hurdles was moving through sky route that time. He therefore, also heard that voice.

समभ्ययात् सुसंक्रुद्ध: प्रमथैरभिसंवृत:।
मन्दरं पर्वतश्रेष्ठं ददृशे पितरं तथा॥ ४॥

With great indignation, he went at the mountain Mandara in company of Pramathas and saw there his father.

प्रणिपत्य तथा भक्त्या वाक्यमाह महेश्वरम्।
किं तिष्ठसि जगन्नाथ समुत्तिष्ठ रणोत्सुक:॥ ५॥

He bowed his head for father (Śaṅkara) and enquired- "O lord of the world! Why are you so relaxing? Please, stand up with zeal to fight against enemy."

ततो विघ्नेशवचनाज्जगन्नाथोऽम्बिकां वच:।
प्राह यास्येऽन्धकं हन्तुं स्थेयमेवाप्रमत्तया॥ ६॥

Mahādeva then stood up and said to Ambikā- "I will go for killing Andhaka. Take guard of yourself."

ततो गिरिसुता देवं समालिङ्ग्य पुन: पुन:।
समीक्ष्य सस्नेहहरं प्राह गच्छ जयान्धकम्॥ ७॥

Pārvatī embraced him frequently, looked at Śiva with love and said- "Go and vanquish Andhaka."

ततोऽमरगुरोर्गौरी चन्दनं रोचनाञ्जनम्।
प्रतिवन्द्य सुसंप्रीता पादावेवाभ्यवन्दत॥ ८॥

Gaurī then put sandal paste, rocana[1] and añjana[2] on the forehead of Śaṅkara and worshipped his feet affectionately.

ततो हर: प्राह वचो यशस्यं मालिनीमपि।
जयां च विजयां चैव जयन्तीं चापराजिताम्॥ ९॥

Mahādeva then said to Mālinī, Jayā, Vijayā, Jayantī and Aparājitā-

युष्माभिरप्रमत्ताभि: स्थेयं गेहे सुरक्षिते।
रक्षणीया प्रयत्नेन गिरिपुत्री प्रमादत:॥ १०॥

"You women must now live cautiously in a safe house and defend Pārvatī from being careless with your efforts."

इति संदिश्य ता: सर्वा: समारुह्य वृषं प्रभु:।
निर्जगाम गृहात् तुष्टो जयेप्सु: शूलधृग् बली॥ ११॥

After, instructing all of them, God Śaṅkara took śūla in his hand and left happily from home with a determination of victory.

निर्गच्छतस्तु भवनादीश्वरस्य गणाधिपा:।
समन्तात् परिवार्यैव जयशब्दांश्च चक्रिरे॥ १२॥

The heads of gaṇas immediately surrounded Śaṅkara as soon as he came out from the house from four sides and pronounced the voice for 'victory, victory'.

रणाय निर्गच्छति लोकपाले
महेश्वरे शूलधरे महर्षे।
शुभानि सौम्यानि सुमङ्गलानि
जातानि चिह्नानि जयाय शंभो:॥ १३॥

O hermit! When Śaṅkara, protector of the world, started for the battle, having spear in hand, there appeared good, modest and benevolent indications indicative of victory.

शिवा स्थिता वामतरेऽथ भागे
प्रयाति चाग्रे स्वनमुन्नदन्ती।
क्रव्यादसंघाश्च तथामिषैषिण:
प्रयान्ति हृष्टास्तृषितासृगर्थे॥ १४॥

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1. Yellow-pigment.
2. Collyrium.

A she-jackal was seen at the left hand side and she was running with expressions from mouth. Groups of carrion-eating, blood-thirsty creatures desirous of flesh also went cheerfully.

दक्षिणाङ्गं नखान्तं वै समकम्पत शूलिनः।
शकुनिश्चापि हारीतो मौनी याति पराङ्मुखः॥ १५॥

The right part of Śaṅkara's body was shivered from root to the finger tips. A bird Hārīta was following silently them.

निमित्तमीदृशान् दृष्ट्वा भूतभव्यभवो विभुः।
शैलादिं प्राह वचनं सस्मितं शशिशेखरः॥ १६॥

When Mahādeva, the sovereign god with crescent on his forehead, the all-pervading god covering the past, present and the future, smiled and said to Śailādi (Nandī) :

शशिशेखर उवाच–
नन्दिन् जयोऽद्य मे भावी न कथंचित् पराजयः।
निमित्तानीह दृश्यन्ते संभूतानि गणेश्वर॥ १७॥

Śaṅkara said- O Nandī! O heads of Gaṇas! There are good indications appearing to my eyes (for the omens have appeared and are seen here). Hence, I will definitely achieve victory. I will not suffer from defeat by any means.

तच्छंभुवचनं श्रुत्वा शैलादिः प्राह शंकरम्।
कः संदेहो महादेव यत् त्वं जयसि शात्रवान्॥ १८॥

Śailādi replied- "O Mahādeva! How can it be doubted that you will vanquish the enemies? You will definitely conquer."

इत्येवमुक्त्वा वचनं नन्दी रुद्रगणांस्तथा।
समादिदेश युद्धाय महापाशुपतैः सह॥ १९॥

With these words, Nandī ordered Rudras to attack on enemy along with Mahāpāśupatas.

तेऽभ्येत्य दानवबलं मर्दयन्ति स्म वेगिताः।
नानाशस्त्रधरा वीरा वृक्षानशनयो यथा॥ २०॥

Those warriors began to crush the army of demons by using numerous weapons the same way as the thunderbolt destroys the trees.

ते वध्यमाना बलिभिः प्रमथैर्दैत्यदानवाः।
प्रवृत्ताः प्रमथान् हन्तुं कूटमुद्गरपाणयः॥ २१॥

Those sons of Diti and Danu took Kūṭa-Mudgara[1] in their hands and attacked on Pramathas when attack was so made by them.

ततोऽम्बरतले देवाः सेन्द्रविष्णुपितामहाः।
ससूर्याग्निपुरोगास्तु समायाता दिदृक्षवः॥ २२॥

Indra, Viṣṇu, Brahmā, Sūrya and Agni etc. gods then gathered in sky in order to see that fierce battle.

ततोऽम्बरतले घोषः सस्वनः समजायत।
गीतवाद्यादिसंमिश्रो दुन्दुभीनां कलिप्रिय॥ २३॥

O Nārada! Echo from drum, the slogans and the sound of other war declaring instruments then began to spread throughout the sky.

ततः पश्यत्सु देवेषु महापाशुपतादयः।
गणास्तद्दानवं सैन्यं जिघांसन्ति स्म कोपिताः॥ २४॥

The furious Mahāpāśupatas and other Gaṇas then began slaughtering the demons army within seconds when the gods were just looking on.

चतुरङ्गबलं दृष्ट्वा हन्यमानं गणेश्वरैः।
क्रोधान्वितस्तुहुण्डस्तु वेगेनाभिससार ह॥ २५॥

Tuhuṇḍa forwarded furiously when he saw severe killing of the four segments (infantry, horse rider, elephant rider and camel rider) through the hands of Gaṇa-chiefs.

आदाय परिघं घोरं पट्टोद्बद्धमयस्मयम्।
राजते राजतेऽर्थमिन्द्रध्वजमिवोच्छ्रितम्॥ २६॥

He was looking excellently good like uplifted flag of Indra with formidable silver-white iron mace, fixed with a strip of silk in his hand.

तं भ्रामयानो बलवान्निजघान रणे गणान्।
रुद्राद्याः स्कन्दपर्यन्तास्तेऽभज्यन्त भयातुराः॥ २७॥

The mighty Tuhuṇḍa gave hard blows to Gaṇas in battle by brandishing that mace. All

1. Secret mallets.

those Gaṇas from Rudras to even Skandas fled panic-stricken.

तत्प्रभग्नं बलं दृष्ट्वा गणनाथो विनायकः।
समाद्रवत वेगेन तुहुण्डं दनुपुंगवम्॥ २८॥

When Vināyaka, the head of Gaṇa saw his soldiers so scattered, he speedily rushed towards the demon Tuhuṇḍa.

आपतन्तं गणपतिं दृष्ट्वा दैत्यो दुरात्मवान्।
परिघं पातयामास कुम्भपृष्ठे महाबलः॥ २९॥

When the wicked and mighty demon saw Gaṇapati forwarding fast, he let his mace fall on the frontal globe of Gaṇapati.

विनायकस्य तत्कुम्भे परिघं वज्रभूषणम्।
शतधा त्वगमद्ब्रह्मन् मेरोः कूट इवाशनिः॥ ३०॥

O Brahman! That mace as hard as thunderbolt split into several hundred pieces when so blown on the frontal globe of Gaṇapati. This phenomenon took place the same way as the thunderbolt is split in several hundred pieces if befallen on the ridge of Meru mountain.

परिघं विफलं दृष्ट्वा समायान्तं च पार्षदम्।
बबन्ध बाहुपाशेन राहू रक्षन् हि मातुलम्॥ ३१॥

When Rāhu (the devil head) saw the mace infructuous and the Pārṣada (Gaṇeśa) coming, he just appeared and gripped him tightly with his fastening arms, with a view to protect his maternal uncle.

स बद्धो बाहुपाशेन बलादाकृष्य दानवम्।
समाजघान शिरसि कुठारेण महोदरः॥ ३२॥

Inspite of so gripped by Rāhu, Vināyaka dragged with force the demon and gave a sharp blow from his axe on his head.

काष्ठवत्स द्विधा भूतो निपपात धरातले।
तथाऽपि नात्यजद् राहुर्बलवान् दानवेश्वरः।
स मोक्षार्थऽकरोद् यत्नं न शशाक च नारद॥ ३३॥

That demon divided into two parts and fell down. The mighty Rāhu still not loosened his grip, O Nārada! He did his every effort to cut-off the arm grip and get liberty yet he failed.

विनायकं संयतमीक्ष्य राहुणा
कुण्डोदरो नाम गणेश्वरोऽथ।
प्रगृह्य तूर्णं मुशलं महात्मा
राहुं दुरात्मानमसौ जघान॥ ३४॥

When Kuṇḍodara Gaṇa having enormous size saw Vināyaka so gripped by Rāhu, he took musala[1] and gave a blow on Rāhu.

ततो गणेशः कलशध्वजस्तु
प्रासेन राहुं हृदये बिभेद।
घटोदरो वै गदया जघान
खड्गेन रक्षोऽधिपतिः सुकेशी॥ ३५॥

Then Kalaśa-dhvaja[2] Gaṇa pierced the heart region of Rāhu with a spear. Ghaṭodara hit him by a mace and the demon king Sukeśī hit with sword.

स तैश्चतुर्भिः परिताड्यमानो
गणाधिपं राहुरथोत्ससर्ज।
संत्यक्तमात्रोऽथ परश्वधेन
तुहुण्डमूर्द्धानमथो बिभेद॥ ३६॥

Rāhu could not bear the simultaneous blows by four warriors from every side and he made Vināyaka free from his grip. He immediately cut-off the head of Tuhuṇḍa when released from Rāhu's grip.

हते तुहुण्डे विमुखे च राहौ
गणेश्वराः क्रोधविषं मुमुक्षवः
पञ्चैककालानलसन्निकाशा
विशन्ति सेनां दनुपुंगवानाम्॥ ३७॥

When Tuhuṇḍa was so killed and Rāhu lost power to sustain, the five Gaṇeśvaras simultaneously forced their way into the army of demons with a view to disgorging the venom of their wrath upon them.

तां वध्यमानां स्वचमूं समीक्ष्य
बलिर्बली मारुततुल्यवेगः।
गदां समाविध्य जघान मूर्ध्नि
विनायकं कुम्भतटे करे च॥ ३८॥

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1. Boulder.
2. Pitcher-bannered.

The mighty Bali took his club and gave hard blows on the belly, forehead and trunk of Vināyaka when he saw that his army was being butchered by them.

कुण्डोदरं भग्नकटिं चकार
महोदरं शीर्णशिरःकपालम्।
कुम्भध्वजं चूर्णितसंधिबन्धं
घटोदरं चोरुविपन्नसंधिम्॥ ३९॥

He rendered Kuṇḍodara broken in the waist, crushed the skull of Mahodara, cracked the joints of Kumbhadhvaja and broked the legs of Ghaṭodara.

गणाधिपांस्तान्विमुखान् स कृत्वा
बलान्वितो वीरतरोऽसुरेन्द्रः।
समभ्यधावत् त्वरितो निहन्तुं
गणेश्वरान् स्कन्दविशाखमुख्यान्॥ ४०॥

That mighty, exceedingly valiant demon-chief, after having repulsed those Gaṇeśvaras, rushed to kill Skanda, Viśākha etc. pioneer Gaṇeśvara.

तमापतन्तं भगवान् समीक्ष्य
महेश्वरः श्रेष्ठतमं गणानाम्।
शैलादिमामन्त्र्य वचो बभाषे
गच्छस्व दैत्यान् जहि वीर युद्धे॥ ४१॥

Then, the omnipresent Maheśvara called the chief of Gaṇas, Śailādi (Nandī) when saw him marching forward and said- "O warrior! Go and kill the demons in battle."

इत्येवमुक्तो वृषभध्वजेन
वज्रं समादाय शिलादसूनुः।
बलिं समभ्येत्य जघान मूर्ध्नि
संमोहितः सोऽवनिमाससाद॥ ४२॥

Nandī, the son of Śilāda then took a thunderbolt, approached to Bali and hit hard on his head. He fainted and fell down on the ground.

संमोहितं भ्रातृसुतं विदित्वा
बली कुजम्भो मुसलं प्रगृह्य।
संग्रामयंस्तूर्णतरं स वेगात्
ससर्ज नन्दिं प्रति जातकोपः॥ ४३॥

When Kujambha saw his nephew unconscious, he gave a round turn to boulder with anger and threw it with full force on Nandī.

तमापतन्तं मुसलं प्रगृह्य
करेण तूर्णं भगवान् स नन्दी।
जघान तेनैव कुजम्भमाहवे
स प्राणहीनो निपपात भूमौ॥ ४४॥

The mighty Nandī held that musala in his hand and gave the hard blows from that boulder to him. He could not bear the blows and fell down dead.

हत्वा कुजम्भं मुसलेन नन्दी
वज्रेण वीरः शतशो जघान।
ते वध्यमाना गणानायकेन
दुर्योधनं वै शरणं प्रपन्नाः॥ ४५॥

Warrior Nandī killed several hundred other demons with the thunderbolt after killing Kujambha. The demons took shelter of Duryodhana then.

दुर्योधनः प्रेक्ष्य गणाधिपेन
वज्रप्रहारैर्निहतान्दितीशान्।
प्रासं समाविध्य तडित्प्रकाशं
नन्दिं प्रचिक्षेप हतोऽसि वै ब्रुवन्॥ ४६॥

When Duryodhana saw demons killed by the blows of thunderbolt, he picked up Prāsa as quickly as the spark of lightening and threw it towards Nandī with words that "you are killed now."

तमापतन्तं कुलिशेन नन्दी
बिभेद गुह्यं पिशुनो यथा नरः।
तत्प्रासमालक्ष्य तदा निकृत्तं
संवर्त्य मुष्टिं गणमाससाद॥ ४७॥

Nandī cut-off that Prāsa from thunderbolt the same way as a backbiter discloses the secrecy. When Duryodhana saw that javelin cut-off, he made fist and approached to Nandī.

ततोऽस्य वज्री कुलिशेन तूर्णं
शिरोऽच्छिनत् तालफलप्रकाशम्।
हतोऽथ भूमौ निपपात वेगाद्
दैत्याश्च भीता विगता दिशो दश॥४८॥

Nandī then beheaded him like the fruit of Tāla[1] by his Kuliśa[2]. He fell down on the ground and the frightened demons ran away towards all directions.

ततो हतं स्वं तनयं निरीक्ष्य
हस्ती तदा नन्दिनमाजगाम।
प्रगृह्य बाणासनमुग्रवेगं
बिभेद बाणैर्यमदण्डकल्पै:॥४९॥

When Hastī saw his son so dead, he approached to Nandī. He picked up his bow and shot volley of arrows analogous to Yamadaṇḍa[3] on him.

गणान् सनन्दीन् वृषभध्वजांस्तान्
धाराभिरेवाम्बुधरास्तु शैलान्।
ते छाद्यमानुरबाणजालै-
र्विनायकाद्या बलिनोऽपि वीरा:।
सिंहप्रणुन्ना वृषभा यथैव
भयातुरा दुद्रुविरे समन्तात्॥५०॥

As the clouds cover the mountains with streams, he covered all Gaṇas of Śaṅkara including Nandī with arrows. Those Vināyaka and other warriors so covered by the net of arrows shot by that demon began to run here and there like the bulls when attacked by lion.

परङ्मुखान् वीक्ष्य गणान् कुमार:
शक्त्या पृषत्कानथ वारयित्वा।
तूर्णं समभ्येत्य रिपुं समीक्ष्य
प्रगृह्य शक्तिं हृदयं बिभेद॥५१॥

When Kumāra saw Gaṇas showing back to the battlefield, he cut-off all arrows by throwing his Śakti. He then immediately approached to the enemy and plunged the Śakti into his chest.

शक्तिनिर्भिन्नहृदयो हस्ती भूम्यां पपात ह।
ममार चारिपृतना जाता भूय: पराङ्मुखी॥५२॥

Hastī fell down dead on ground when his heart so pierced by Śakti and the army of enemy once again shattered.

अमरारिबलं दृष्ट्वा भग्नं क्रुद्धा गणेश्वरा:।
पुरतो नन्दिनं कृत्वा जिघांसन्ति स्म दानवान्॥५३॥

When Gaṇeśvara saw the demon army so shattered, he furiously began killing demons under lead of Nandī.

ते वध्यमाना: प्रमथैर्दैत्याश्चापि पराङ्मुखा:।
भूयो निवृत्ता बलिन: कार्त्तस्वरपुरोगमा:॥५४॥

As the Pramathas started killing them, the mighty demons too, who had retreated, came back with Kārtasvara leading.

तान्निवृत्तान्समीक्ष्यैव क्रोधदीप्तेक्षण: श्वसन्।
नन्दिषेणो व्याघ्रमुखो निवृत्तश्चापि वेगवान्॥५५॥

When Nandiṣeṇa with tiger mouth saw them so returned, he filled with anger, his eyes became red and he expirated long. He then also turned towards battle field.

तस्मिन् निवृत्ते गणपे पट्टिशाग्रकरे तदा।
कार्त्तस्वरो निववृते गदामादाय नारद॥५६॥

O Nārada! Kārttasvara returned to battle-field with mace in his hand when he saw the leader of Gaṇas again ready to fight with a Paṭṭiśa[4] in his hand.

तमापतन्तं ज्वलनप्रकाशं
गण: समीक्ष्यैव महासुरेन्द्रम्।
तं पट्टिशं भ्राम्य जघान मूर्ध्नि
कान्तस्वरं विस्वरमुन्नदन्तम्॥५७॥

When Gaṇapati saw that mighty demon king, having glow of body as fire, he gave a round turn to his Paṭṭiśa and hit hard on his head. Kārttasvara fell down dead with a ear piercing cry.

1. Palm-fruit.
2. Thunderbolt
3. Mace of the king of death (Yama).
4. Sharp-edged spear.

तस्मिन्हते भ्रातरि मातुलेये
पाशं समाविध्य तुरङ्गकन्धरः।
बबन्ध वीरं सह पट्टिशेन
गणेश्वरं चाप्यथ नन्दिषेणम्॥५८॥

When the warrior Turaṅgakandhara saw that his maternal brother is dead, he threw his noose and tied Nandiṣeṇa, the head of gaṇas with Paṭṭiśa in his hand.

नन्दिषेणं तथा बद्धं समीक्ष्य बलिनां वरः।
विशाखः कुपितोऽभ्येत्य शक्तिपाणिरवस्थितः॥५९॥

When mighty Viśākha saw Nandiṣeṇa so fastened, he approached to him immediately in fury and stood up before him with spear in his hand.

तं दृष्ट्वा बलिनां श्रेष्ठः पाशपाणिरयःशिराः।
संयोधयामास बली विशाखं कुक्कुटध्वजम्॥६०॥

When mighty Ayaḥśirā saw the cock-bannered Viśākha, he picked up noose in his hand and began battle against Viśākha.

विशाखं सन्निरुद्धं वै दृष्ट्वाऽयःशिरसा रणे।
शाखश्च नैगमेयश्च तूर्णमाद्रवतां रिपुम्॥६१॥

When the Gaṇas Śākha and Naigameya saw Viśākha bound by Ayaḥśirā in the battle, they immediately rushed towards the enemy.

एकतो नैगमेयेन भिन्नः शक्तया त्वयःशिराः।
एकतश्चैव शाखेन विशाखप्रियकाम्यया॥६२॥

In order to please Viśākha, Naigameya from one side and Śākha from other side pierced Ayaḥśirā with a sharp-edged spear.

स त्रिभिः शंकरसुतैः पीड्यमानो जहौ रणम्।
ते प्राप्ताः शम्बरं तूर्णं प्रेक्ष्यमाणा गणेश्वराः॥६३॥

When Ayaḥśirā was hit by the three sons of Śaṅkara, he left the battle. Gaṇeśvara, then saw Śambara and approached him immediately.

पाशं शक्त्या समाहत्य चतुर्भिः शंकरात्मजैः।
जगाम विलयं तूर्णमाकाशादिव भूतलम्॥६४॥

The noose, being hit with spear by four sons of Śaṅkara, broke into pieces in no time and fell down from sky on the ground.

पाशे निराशतां याते शम्बरः कातरेक्षणः।
दिशोऽथ भेजे देवर्षे कुमारः सैन्यमर्दयत्॥६५॥

Śambara was threatened when Pāśa (noose) was destroyed and ran wherever he found the route and Kumāra began to suppress the army.

तैर्वध्यमाना पृतना महर्षे
सा दानवी रुद्रसुतैर्गणैश्च।
विवर्णरूपा भयविह्वलाङ्गी
जगाम शुक्रं शरणं भयार्ता॥६६॥

O hermit! That army of demons so beaten by those sons of Rudra and Gaṇas panicked with fear of blows and sheltered to Śukrācārya.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे दैत्यपराजयो नामाष्टषष्टितमोऽध्यायः॥६८॥

Chapter 69

Killing of Jambha and Kujambha

पुलस्त्य उवाच-

ततः स्वसैन्यमालक्ष्य निहतं प्रमथैरथ।

अन्धकोऽभ्येत्य शुक्रं तु इदं वचनमब्रवीत्।।१।।

Pulastya said- When Andhaka saw his army incessantly being killed by Pramathas, he went to Śukrācārya and said-

भगवंस्त्वां समाश्रित्य वयं बाधाम देवताः।

अथान्यानपि विप्रर्षे गन्धर्वसुरकिन्नरान्।। २।।

O lord! O great Brahmin! Having obtained you as our asylum, we will kill the gods and others, also the Gandharvas, Suras and Kinnaras.

तदियं पश्य भगवन् मया गुप्ता वरूथिनी।

अनाथेव यथा नारी प्रमथैरपि काल्यते।। ३।।

O god! Please, see that the army so defended by me is being destroyed by Pramathas like a woman without support of her husband.

कुजम्भाद्याश्च निहता भ्रातरो मम भार्गव।

अक्षवाः प्रमथाश्चामी कुरुक्षेत्रफलं यथा।। ४।।

O Bhārgava! My brothers Kujambha and others have been killed and these Pramathas are imperishable like immortal fruits of Kurukṣetra, the holiest place.

तस्मात् कुरुष्व श्रेयो नो न जीयेम यथा परैः।
जयेम च परान् युद्धे तथा त्वं कर्तुमर्हसि॥५॥

Hence, do welfare of us all so that we remain undefeated by the enemies and further, exercise such a measure that ensure our victory in the battle.

शुक्रोऽन्धकवचः श्रुत्वा सान्त्वयन् परमाद्भुतम्।
वचनं प्राह देवर्षे ब्रह्मर्षिर्दानवेश्वरम्।
त्वद्धितार्थं यतिष्यामि करिष्यामि तव प्रियम्॥६॥
इत्येवमुक्त्वा वचनं विद्यां संजीवनीं कविः।
आवर्तयामास तदा विधानेन शुचिव्रतः॥७॥

O divine hermit! The Brahmarṣi Śukrācārya listened to Andhaka, consoled the demon king and said- "I will do all effort for your welfare and do your favour." With these words, Śukrācārya used his Sañjīvanī Vidyā[1] by virtue of being his a great resolute.

तस्यामावर्त्यमानायां विद्यायामसुरेश्वराः।
ये हताः प्रथमं युद्धे दानवास्ते समुत्थिताः॥८॥

When that Vidyā was used, all the demon kings and the demons killed earlier in war came back to life.

कुजम्भादिषु दैत्येषु भूय एवोत्थितेष्वथ।
युद्धायाभ्यागतेष्वेव नन्दी शंकरमब्रवीत्॥९॥

When Nandī saw Kujambha etc. demons, revived and forwarding for re-fighting, he said to Śaṅkara :

महादेव वचो मह्यं शृणु त्वं परमाद्भुतम्।
अविचिन्त्यमसह्यं च मृतानां जीवनं पुनः॥१०॥

O Mahādeva! Listen to my phenomenal statement : "It is beyond imagination and tolerance to see revival of once dead demons."

ये हताः प्रमथैर्दैत्या यथाशक्त्या रणाजिरे।
ते समुज्जीविता भूयो भार्गवेणाथ विद्यया॥११॥

The demons killed by Pramathas in battle have once again brought back to life by Bhārgava by virtue of application of his Sañjīvanī Vidyā.

तदिदं तैर्महादेव महत्कर्म कृतं रणे।
संजातं स्वल्पमेवेश शुक्रविद्याबलाश्रयात्॥१२॥

Hence, O Mahādeva! O god! The enormous labour made by us in battle has now been proved futile due to the Vidyā (learning) applied by Śukrācārya.

इत्येवमुक्ते वचने नन्दिनं कुलनन्दिनम्।
प्रत्युवाच प्रभुः प्रीत्या स्वार्थसाधनमुत्तमम्॥१३॥

These words being said by Nandi, the bestower of joy to his family, Mahādeva said to Nandī, the words leading to the best accomplishment of his object-

गच्छ शुक्रं गणपते ममान्तिकमुपानय।
अहं तं संयमिष्यामि यथायोगं समेत्य हि॥१४॥

O lord of Gaṇas! "Go to Śukra and bring him quickly to me. I shall restrain him after encountering according to circumstances."

इत्येवमुक्तो रुद्रेण नन्दी गणपतिस्ततः।
समाजगाम दैत्यानां चमूं शुक्रजिघृक्षया॥१५॥

When Rudra so ordered, the master of Gaṇas, Nandī entered into the army of demons with an intention to seize Śukrācārya.

तं ददर्शासुरश्रेष्ठो बलवान् हयकन्धरः।
संरूरोध तदा मार्गं सिंहस्येव पशुर्वने॥१६॥

He was seen by mighty and prominent demon Hayakandhara and precluded him the same way as if the animal is restricting the route of a lion.

समुपेत्याहनन्नन्दी वज्रेण शतपर्वणा।
स पपाताथ निःसंज्ञो ययौ नन्दी ततस्त्वरन्॥१७॥

Nandī approached him, gave an acute blow of Śataparva (thunderbolt of hundred joints) and he fell down on ground unconscious. Then Nandī left that place in hurry.

1. The science of enlivening.

ततः कुजम्भो जम्भश्च बलो वृत्रस्त्वयःशिराः।

पञ्चदानवशार्दूला नन्दिनं समुपाद्रवन्॥ १८॥

Then Kujambha, Jambha, Bala, Vṛtra and Ayaḥśirā, the five excellent demons rushed towards Nandī.

तथाऽन्ये दानवश्रेष्ठा मयह्लादपुरोगमाः।

नानाप्रहरणा युद्धे गणनाथमभिद्रवन्॥ १९॥

Similarly, Maya and Hlāda etc. demons, holding numerous type of arms and weapons in battle-field rushed towards Nandī.

ततो गणानामधिपं कुट्यमानं महाबलैः।

समपश्यन्त देवास्तं पितामहपुरोगमाः॥ २०॥

The gods including Pitāmaha (Brahmā) saw that Gaṇādhipa was than badly thrashed by the mighty demons.

तं दृष्ट्वा भगवान् ब्रह्मा प्राह शुक्रपुरोगमान्।

साहाय्यं क्रियतां शंभोरेतदन्तरमुत्तमम्॥ २१॥

Lord Brahmā said to Indra and other gods- "Give support to Śambhu at this tough moment you all."

पितामहोक्तं वचनं श्रुत्वा देवाः सवासवाः।

समापतन्त वेगेन शिवसैन्यमथाम्बरात्॥ २२॥

Indra etc. gods descended immediately then and assembled with Śiva's army in compliance with the instructions of Brahmā.

तेषामापततां वेगः प्रमथानां बले बभौ।

आपगानां महावेगं पतन्तीनां महार्णवे॥ २३॥

As the rivers run rapidly towards ocean, the gods same way assembled with the army of Pramathas.

ततो हलहलाशब्दः समजायत चोभयोः।

बलयोर्घोरसङ्काशो सुरप्रमथयोरथ॥ २४॥

A loud commotion and sound (Halahala-sound) was produced from the two armies of Pramathas and demons.

तमन्तरमुपागम्य नन्दी संगृह्य वेगवान्।

रथाद् भार्गवमाक्रामत्सिंहः क्षुद्रमृगं यथा॥ २५॥

At the same time, Nandī got opportunity to seize Bhārgava, attacked him from the chariot as a lion grips a tiny animal.

तमादाय हराभ्याशमागमद्गणनायकः।

निपात्य रक्षिणः सर्वानथ शुक्रं न्यवेदयत्॥ २६॥

Gaṇanāyaka approached to Śaṅkara cleaning the way by killing demons and ultimately brought Śukrācārya before him.

तमानीतं कविं शर्वः प्राक्षिपद्वदने प्रभुः।

भार्गवं त्वावृततनुं जठरे स न्यवेशयत्॥ २७॥

God Śaṅkara threw Śukra into his mouth and put him comfortably in his belly.

स शंभुना कविश्रेष्ठो ग्रस्तो जठरमास्थितः।

तुष्टाव भगवन्तं तं मुनिर्वाग्भिरथादरात्॥ २८॥

Thus gobbled within stomach by Śambhu, Śukrācārya began to praise respectfully the glorious one while in the belly of god.

शुक्र उवाच–

वरदाय नमस्तुभ्यं हराय गुणशालिने।

शंकराय महेशाय त्र्यम्बकाय नमो नमः॥ २९॥

Śukra prayed- "Obeisance to Hara, the meritorious and bestower of boons. Frequent salute to Śaṅkara, Maheśa, Tryambaka."

जीवनाय नमतस्तुभ्यं लोकनाथ वृषाकपे।

मदनाग्ने कालशत्रो वामदेवाय ते नमः॥ ३०॥

O Lokanātha! O Vṛṣākapi! You are in the form of life. I salute you. O fire like god! O Kālaśatru! Salute to you, O Vāmadeva.

स्थाणवे विश्वरूपाय वामनाय सदागते।

महादेवाय शर्वाय ईश्वराय नमो नमः॥ ३१॥

Frequent salute to Sthāṇu, the universal form, Vāmana,[1] Sadāgati,[2] Mahādeva, Śarva and Īśvara.

त्रिनयन हर भव शंकर उमापते जीमूतकेतो

गुहागृह श्मशाननिरत भूतिविलेपन शूलपाणे

पशुपते गोपते तत्पुरुषसत्तम नमो नमस्ते।

Frequent salute to three-eyed, Hara, Śaṅkara, husband of Umā, Jīmūtaketu,

1. The dwarf.
2. Always moving.

Guhāgṛha,[1] Śmaśānanirata,[2] Bhūtivilepana,[3] Śūlapāṇi,[4] Paśupati,[5] Gopati,[6] Tatpuruṣa.[7]

इत्थं स्तुत: कविवरेण हरोऽथ भक्त्या
प्रीतो वरं वरय दद्मि तवेत्युवाच।
सं प्राह देववर देहि वरं ममाद्य
यद्वै तवैव जठरात् प्रतिनिर्गमोऽस्तु॥ ३२॥

When the great poet so prayed, Śaṅkara said- "I am pleased with you. Ask everything desired, I will give you the same." He requested- "O god! Give me boon to come out from your stomach."

ततो हरोऽक्षीणि तदा निरुध्य
प्राह द्विजेन्द्राद्य विनिर्गमस्व।
इत्युक्तमात्रो विभुना चचार
देवोदरे भार्गवपुंगवस्तु॥ ३३॥

Śaṅkara then closed his eyes and said- "O great Dvija (Brahmana)! Now come out. Bhārgava began to stroll in the belly of Mahādeva when god instructed with these words.

परिभ्रमन् ददर्शाथ शंभोरेवोदरे कवि:।
भुवनार्णवपातालान् वृतान् स्थावरजङ्गमै:॥ ३४॥

While so strolling within the belly of Śaṅkara, Śukrācārya saw the earth, ocean and nether world covered by movable and immovable things.

आदित्यान् वसवो रुद्रान् विश्वेदेवान् गणांस्तथा।
यक्षान्किंपुरुषाद्यादीन् गन्धर्वाप्सरसां गणान्॥ ३५॥
मुनीन् मनुजसाध्यांश्च पशुकीटपिपीलिकान्।
वृक्षगुल्मान् गिरीन् वल्ल्य: फलमूलौषधानि च॥ ३६॥
स्थलस्थांश्च जलस्थांश्चानिमेषान्निमिषानपि।
चतुष्पदान् सद्विपादन् स्थावरान् जङ्गमानपि॥ ३७॥
अव्यक्तांश्चैव व्यक्तांश्च सगुणान्निर्गुणानपि।

1. Having caves as home.
2. Attached to burning place.
3. Smearing ashes.
4. Having lance in hand.
5. Lord of animals.
6. Lord of cows.
7. The most excellent being.

स दृष्ट्वा कौतुकाविष्ट: परिबभ्राम भार्गव:।
तत्रासतो भार्गवस्य दिव्य: संवत्सरो गत:॥ ३८॥

Bhārgava curiously began to walk there observing Ādityas, Vasus, the host of Maruts, Viśvedevas, Gaṇas, Yakṣas, Kinnaras, Gandharvas, host of Apsarases, Sages, human beings, Sādhyas, animals, insects, ants, trees, creepers, mountains, buds, fruits, roots, plants, terrestrial, aquarium, Animiṣas,[8] Sanimiṣas,[9] quadrupeds, human beings (two leg creatures), immovable, movable, inexpressible, expressible (tangible and intangible), with qualities (Saguṇas) and without qualities (Nirguṇas). Having seen these things, possessed of curiosity, Śukra roamed here and there and one divine year passed with Śukra dwelling there.

न चान्तमलभद् ब्रह्मंस्तत: श्रान्तोऽभवत् कवि:।
स श्रान्तं वीक्ष्य चात्मानं नालभन्निर्गमं वशी।
भक्तिनम्रो महादेवं शरणं समुपागमत्॥ ३९॥

O Brahmins! Śukra could not find the end of the route and he tired badly there. When he found him unable to walk more and could not find the exit, nothing else he did but resorted to god Mahādeva.

शुक्र उवाच–

विश्वरूप महारूप विश्वरूपाक्षसूत्रधृक्।
सहस्राक्ष महादेव त्वामहं शरणं गत:॥ ४०॥

Śukra said- O Viśvarūpa! O Mahārūpa! O Viśvarūpākṣa![10] O Sūtradhṛk![11] O Sahastrākṣ a![12] O Mahādevo! I have come to you for my refuge.

नमोऽस्तु ते शंकर शर्व शंभो
सहस्रनेत्राङ्घ्रिभुजङ्गभूषण।
दृष्टैव सर्वान् भुवनांस्तवोदरे
श्रान्तो भवन्तं शरणं प्रपन्न:॥ ४१॥

8. Those winking their eyes.
9. Those which do not wink their eyes.
10. Mighty in form.
11. Wearing a many-coloured rosary.
12. Having thousand eyes.

O Śaṅkara! O Śambhu! O Śarva! O Sahastranetrāñghra![1] O Bhujañgabhūṣaṇa![2] I have seen all lokas (worlds) in your belly and now I am badly exhausted. Hence, finally came to your shelter.

इत्येवमुक्ते वचने महात्मा
शंभुर्वचः प्राह तदा विहस्य।
निर्गच्छ पुत्रोऽसि ममाधुना त्वं
शिश्नेन भो भार्गववंशचन्द्र॥४२॥

The great soul Śambhu laughed on this and said- "You have now become my son. Hence, O descendant of Bhārgava dynasty! Come out from my penis now."

नाम्ना तु शुक्रेति चराचरास्त्वां
स्तोष्यन्ति नैवात्र विचारमन्यत्।
इत्येवमुक्त्वा भगवान् मुमोच
शिश्नेन शुक्रः स च निर्जगाम॥४३॥

The entire movable and immovable world will now pray you calling 'Śukra'. There is no more scope for thinking otherwise. God Mahādeva then released Śukra from his penis route and he came out safely.

विनिर्गतो भार्गववंशचन्द्रः
शुक्रत्वमापद्य महानुभावः।
प्रणम्य शंभुं स जगाम तूर्णं
महासुराणां बलमुत्तमौजाः॥४४॥

Released from the route of penis, thus, having obtained the acquaintance of semen gland, Śukra, the moon like descendant in Bhārgava dynasty bowed his head before Śambhu and immediately joined the army of mighty demons.

भार्गवे पुनरायाते दानवा मुदिताभवन्।
पुनर्युद्धाय विदधुर्मतिं सह गणेश्वरैः॥४५॥

The demons pleased on safe return of Bhārgava. They again determined to fight against Gaṇeśvaras.

गणेश्वरास्तानसुरान् सहामरगणैरथ।
युयुधुः संकुलं युद्धं सर्व एव जयेप्सवः॥४६॥

The Gaṇeśvaras including all gods desirous of victory fought fiercely against those demons.

ततोऽसुरगणानां च देवतानां च युध्यताम्।
द्वन्द्वयुद्धं समभवद्घोररूपं तपोधन॥४७॥

O austere! A fierce battle was then started between mighty demons and the gods.

अन्धको नन्दिनं युद्धे शङ्कुकर्णं त्वयः शिराः।
कुम्भध्वजं बलिर्धीमान्नन्दिषेणं विरोचनः॥४८॥

Andhaka began to fight against Nandī, Ayaḥśirā against Śaṅkukarṇa, wise Bali against Kumbhadhvaja and Virocana against Nandiṣeṇa.

अश्वग्रीवो विशाखं च शाखो वृत्रमयोधयत्।
बाणस्तथा नैगमेयं बलं राक्षसपुंगवः॥४९॥

Aśvagrīva fought against Viśākha, Śākha against Vṛtra, Bāṇa, the foremost among the demons with Bala, the son of Nigama.

विनायको महावीर्यः परश्वधधरो रणे।
संक्रुद्धो राक्षसश्रेष्ठं तुहुण्डं समयोधयत्।
दुर्योधनश्च बलिनं घण्टाकर्णमयोधयत्॥५०॥

Vināyaka, the great valorous with an axe in hand began to fight against mighty demon-chief Tuhuṇḍa and Duryodhana began fighting against the powerful Ghaṇṭākarṇa.

हस्ती च कुण्डजठरं ह्लादो वीरं घटोदरम्।
एते हि बलिनां श्रेष्ठा दानवाः प्रमथास्तथा।
संयोधयन्ति देवर्षे दिव्याब्दानां शतानि षट्॥५१॥

Hastī began fighting against Kuṇḍajaṭhara and Hlāda began fighting against Ghaṭodara. O divine hermit! All these mighty demons and Pramathas fought continuously till six hundred divine years were over.

शतक्रतुमथायान्तं वज्रपाणिमभिस्थितम्।
वारयामास बलवान् जम्भो नाम महासुरः॥५२॥

The mighty and great demon Jambha, countered Indra who was forwarding with thunderbolt in his hand.

1. Having thousand eyes and thousand feet.
2. Having serpents as your ornaments

शंभुनामाऽसुरपतिः स ब्रह्माणमयोधयत्।

महौजसं कुजम्भश्च विष्णुं दैत्यान्तकारिणम्॥५३॥

The demon king Śambhu began fighting against Brahmā and Kujambha the mighty demon began fighting against Viṣṇu, the destroyer of demons.

विवस्वन्तं रणे शाल्वो वरुणं त्रिशिरास्तथा।

द्विमूर्धा पवनं सोमं राहुर्मित्रं विरूपधृक्॥५४॥

Śālva began fighting against Yama, Triśirā against Varuṇa, Dvimūrdhā against Pavana, Rāhu against Soma and Virūpadhṛk against Mitra.

अष्टौ ये वसवः ख्याता धराद्यास्ते महासुरान्।

अष्टावेव महेष्वासान् वारयामासुराहवे॥५५॥

सरभः शलभः पाकः पुरोऽथ विपृथुः पृथुः।

वातापी चेल्वलश्चैव नानाशस्त्रास्त्रयोधिनः॥५६॥

The eight Vasus renowned as Dharā etc. names coped with eight archers in demons' army. These were Sarabha, Śalabha, Pāka, Pura, Vipṛthu, Pṛthu, Vātāpī and Ilvala. Those demons began fighting with numerous type of arms and weapons.

विश्वेदेवगणान् सर्वान् विष्वक्सेनपुरोगमान्।

एक एव रणे रौद्रः कालनेमिर्महासुरः॥५७॥

A dreadful demon Kālanemi began fighting lonely against Viśvedeva Gaṇas with Viṣvaksena as their leader.

एकादशैव ये रुद्रास्तानेकोऽपि रणोत्कटः।

योधयामास तेजस्वी विद्युन्माली महासुरः॥५८॥

A mighty demon Vidyunmālī, furious in battle, faced lonely the eleven Rudras.

द्वावश्विनौ च नरको भास्करानेव शम्बरः।

साध्यान् मरुद्गणांश्चैव निवातकवचादयः॥५९॥

Naraka fought against born Aśvinikumāras, Śambara against Adityas and Nivāta, Kavaca etc. fought against Sādhyas and Marudgaṇas.

एवं द्वन्द्वसहस्राणि प्रमथामरदानवैः।

कृतानि च सुराब्दानां दशतीः षट् महामुने॥६०॥

O great sage! Several thousand couples of Pramathas and demons thus, fought continuos war up to sixty divine years.

यदा न शकिता योद्धुं दैवतैरमरादयः।

तदा मायां समाश्रित्य ग्रसन्तः क्रमशोऽव्ययान्॥६१॥

When demons failed in defeating the gods, they resorted to fallacy (tactics) and started grasping the gods under manipulations.

ततोऽभवच्छैलपृष्ठं प्रावृडभ्रसमप्रभैः।

आवृतं वर्जितं सर्वैः प्रमथैरमरैरपि॥६२॥

The mountain without Pramathas and gods then covered with the lustre of demons like the rainy clouds.

दृष्ट्वा शून्यं गिरिप्रस्थं ग्रस्तांश्च प्रमथामरान्।

क्रोधादुत्पादयामास रुद्रो जृम्भायिकां वशी॥६३॥

When Rudra saw the mountain region void of Pramathas and gods badly gripped in by demons, he in vagary of anger, originated Jṛmbhāyikā.

तया स्पृष्टा दनुसुता अलसा मन्दभाषिणः।

वदनं विकृतं कृत्वा मुक्तशस्त्रं विजृम्भिरे॥६४॥

When Jṛmbhāyikā touched the demons, they began to talk slowly, fell in laxity, curved their mouths and started yawning.

जृम्भमाणेषु च तदा दानवेषु गणेश्वराः।

सुराश्च निर्ययुस्तूर्णं दैत्यदेहेभ्य आकुलाः॥६५॥

When demons yawned, the Gaṇeśvaras and gods immediately came out from their mouths and thus, became scot-free from the anxiety.

मेघप्रभेभ्यो दैत्येभ्यो निर्गच्छन्तोऽमरोत्तमाः।

शोभन्ते पद्मपत्राक्षा मेघेभ्य इव विद्युतः॥६६॥

The great lotus-eyed gods while coming out from the body of demons appeared like clouds, looked as brilliant as lightening coming out from the clouds.

गणामरेषु च समं निर्गतेषु तपोधन।

अयुध्यन्त महात्मानो भूय एवातिकोपिताः॥६७॥

O austere! The gaṇas and gods when so came out, the mighty demons filled with anger and started fighting.

ततस्तु देवैः सगणैः दानवाः शर्वपालितैः।

पराजीयन्त संग्रामे भूयो भूयस्त्वहर्निशम्॥६८॥

The gaṇas and gods under lead of Śambhu then frequently gave bitter defeat to demons in battle, day and night.

तत्रस्त्रिनेत्रः स्वां संध्यां सप्ताब्दशतिके गते।

कालेऽभ्युपासत तदा सोऽष्टादशभुजोऽव्ययः॥६९॥

When a period of seven hundred years lapsed in such fighting incessantly, the three eyed, eighteen arms god Mahādeva began to observe his sandhyā (meditation).

संस्पृश्यापः सरस्वत्यां स्नात्वा च विधिना हरः।

कृतार्थो भक्तिमान् मूर्ध्ना पुष्पाञ्जलिमुपाक्षिपत्॥७०॥

He took bath in Sarasvatī river, touched the water and offered a handful of flowers with his head bowed in reverence.

ततो ननाम शिरसा ततश्चक्रे प्रदक्षिणम्।

हिरण्यगर्भेत्यादित्यमुपतस्थे जजाप ह॥७१॥

He then did salute by bowing his head, made Pradakṣiṇā[1] and prayed as also did japa with Hiraṇyagarbha etc. hymns, the sun god.

त्वष्ट्रे नमो नमस्तेऽस्तु सम्यगुच्चार्य शूलधृक्।

ननर्त भावगम्भीरं दोर्दण्डं भ्रामयन् बलात्॥७२॥

Śūlapāṇi[2] then pronounciated duly the hymn- *"Tvaṣṭre Namo Namaste stu"*, began whirling his arms with force and danced.

परिनृत्यति देवेशे गणाश्चैवामरास्तथा।

नृत्यन्ते भावसंयुक्ता हरस्यानुविलासिनः॥७३॥

When Gaṇas and Gods saw Hara dancing, they also followed him. Thus, all began dancing.

संध्यामुपास्य देवेशः परिनृत्य यथेच्छया।

युद्धाय दानवैः सार्द्धं मतिं भूयः समादधे॥७४॥

When sandhyā and dancing was over, the god of gods decided again to fight against the demons.

1. Circumambulation.
2. Holder of lance.

ततोऽमरगणैः सर्वैस्त्रिनेत्रभुजपालितैः।

दानवा निर्जिताः सर्वे बलिभिर्भयवर्जितैः॥७५॥

The mighty and fearless gods under defence of Śaṅkara's arm, won all demons in war.

स्वबलं निर्जितं दृष्ट्वा मत्वाऽजेयं च शंकरम्।

अन्धकः सुन्दमाहूय इदं वचनमब्रवीत्॥७६॥

When Andhaka saw his army defeated badly and victory of Śaṅkara, he called Sunda and said:

सुन्द भ्राताऽसि मे वीर विश्वास्यः सर्ववस्तुषु।

तद्वदाम्यद्य यद्वाक्यं तच्छ्रुत्वा यत्क्षमं कुरु॥७७॥

O warrior Sunda! You are my brother and loyal to me in all matters. Hence, listen to carefully what I say and complete the same as early as you can.

दुर्जयोऽसौ रणपटुर्धर्मात्मा कारणान्तरैः।

समासते हि हृदये पद्माक्षी शैलनन्दिनी॥७८॥

This pious-minded Śiva is undefeatable because of expert in war-craft and strategy. The lotus-eyed Pārvatī has however, won my heart and I want to gain her at any cost.

तदुत्तिष्ठस्व गच्छामो यत्रास्ते चारुहासिनी।

तत्रैनां मोहयिस्यामि हररूपेण दानव॥७९॥

Hence, be ready now. Let us go, where the lotus-eyed Pārvatī is living. "O demon! I will turn my complexion into Śaṅkara's and thus, enchant her."

भवान्भवस्यानुचरो भव नन्दी गणेश्वरः।

ततो गत्वाऽथ भुक्त्वा तां जेष्यामि प्रमथान्सुरान्॥८०॥

You should go with me in disguise of Nandī there. I will enjoy with her to the extent of my satiation and then conquer these Pramathas and gods.

इत्येवमुक्ते वचने बाढं सुन्दोऽभ्यभाषत।

समजायत शैलादिरन्धकः शंकरोऽप्यभूत्॥८१॥

Sunda replied- "Very well, I am ready to serve you." He immediately turned into Nandī's complexion and Andhaka became Śiva.

नन्दिरुद्रौ ततो भूत्वा महासुरचमूपती।
संप्राप्तौ मन्दरगिरिं प्रहारैः क्षतविग्रहौ॥८२॥

The chivalrous Andhaka and his assistant Sunda in disguise of Śiva and Nandī went then at the place where Pārvatī was. There were several wounds on their body due to battle.

हस्तमालम्ब्य सुन्दस्य अन्धको हरमन्दिरम्।
विवेश निर्विशङ्केन चित्तेनासुरसत्तमः॥८३॥

Andhaka fearlessly entered the home of Śiva holding the hand of Sunda.

ततो गिरिसुता दूरादायान्तं वीक्ष्य चान्धकम्।
महेश्वरवपुश्छन्नं प्रहारैर्जर्जरच्छविम्॥८४॥
सुन्दं शैलादिरूपस्थमवष्टभ्याविशत्ततः।
तं दृष्ट्वा मालिनीं प्राह सुययां विजयां जयाम्॥८५॥

When Pārvatī saw Śiva coming with Nandī and there were several wounds on their bodies, she entered her home hurrily and ordered to illustrious Mālinī, Suyaśā, Vijayā and Jayā :

जये पश्यस्व देवस्य मदर्थे विग्रहं कृतम्।
शत्रुभिर्दानववरैस्तदुत्तिष्ठस्व सत्वरम्॥८६॥

"O Jayā! Look at the body of my husband. How has his body formed with wounds. Hence, stand-up immediately."

घृतमानय पौराणं बीजिकां लवणं दधि।
व्रणभङ्गं करिष्यामि स्वयमेव पिनाकिनः॥८७॥

Bring immediately here the pre-stored ghee, bījikā,[1] salt and curd. I myself will soothe and dress the wounds of Śaṅkara, the Pināka holder.

कुरुष्व शीघ्रं सुयशे स्वभर्तुर्व्रणनाशनम्।
इत्येवमुक्त्वा वचनं समुत्थाय वरासनात्॥८८॥
अभ्युद्ययौ तदा भक्त्या मन्यमाना वृषध्वजम्।
शूलपाणेस्ततः स्थित्वा रूपं चिह्नानि यत्नतः॥८९॥
अन्वियेष ततो ब्रह्मन्नोभौ पार्श्वस्थितौ वृषौ।
सा ज्ञात्वा दानवं रौद्रं मायाच्छादितविग्रहम्॥९०॥

O Suyaśā! "Dress the injuries of your master immediately." Considering Andhaka as Śiva, she then stood-up and approached to him. When she approached near and stressed on herself to scrutinise indepth the characteristics on complexion of Śiva. O Brahmin! She saw that both the Vṛṣa signs existed in his collaterals were absent. Hence, she understood that he is actually a demon, clandestinely turned in Śiva's complexion.

अपयानं तदा चक्रे गिरिराजसुता मुने।
देव्याश्चिन्तितमाज्ञाय सुन्दं त्यक्त्वान्धकोऽसुरः॥९१॥
समाद्रवत वेगेन हरकान्तां विभावरीम्।
समाद्रवत दैतेयो येन मार्गेण साऽगमत्॥९२॥

O sage! As soon as Pārvatī smelt manipulation of demon, she ran away from there. Andhaka too left behind Sunda and chased Pārvatī speedily.

अपस्कारान्तरं भञ्जन् पादप्लुतिभिराकुलः।
तमापतन्तं दृष्ट्वैव गिरिजा प्राद्रवद्भयाद्॥९३॥

He ran with anxiety crushing the rubbles and other hurdles on the way under his feet. Girijā frightened badly when she saw that demon is forwarding to her.

गृहं त्यक्त्वा ह्युपवनं सखिभिः सहिता तदा।
तत्राप्यनुजगामासौ मदान्धो मुनिपुंगव॥९४॥

O great sage! The goddess then reached in a garden with her maids. Andhaka chased her there too.

तथापि न शशापैनं तपसो गोपनाय तु।
तद्भयादाविशद्गौरी श्वेतार्ककुसुमं शुचि॥९५॥

In spite of such contravention made by Andhaka, she still held control on her anger and finally entered the radiant Arka flower on account of fear.

विजयाद्या महागुल्मे संप्रयाता लयं मुने।
नष्टायामथ पार्वत्यां भूयो हैरण्यलोचनिः॥९६॥
सुन्दं हस्ते समादाय स्वसैन्यं पुनरागमत्।

O sage! Vijayā etc. too merged in the dense bushes. When Pārvatī had vanished, the son of

1. Citron.

Hiraṇyākṣa, Andhaka returned to the battle-field with Sunda in a despair.

अन्धके पुनरायाते स्वबलं मुनिसत्तम॥ ९७॥
प्रावर्तत महायुद्धं प्रमथासुरयोरथ।
ततोऽमरगणश्रेष्ठो विष्णुश्चक्रगदाधरः॥ ९८॥

O great sage! The battle between Pramatha and gods thereafter took a fierce shape when Andhaka rejoined his army. In the meantime, there appeared god Viṣṇu with discus and gadā in his hands.

निजघानासुरबलं शंकरप्रियकाम्यया।
शार्ङ्गच्युतैर्बाणैः संस्यूता दानवर्षभाः॥ ९९॥
पञ्च षट् सप्त चाष्टौ वा ब्रध्नपादैर्घना इव।
गदया कांश्चिदवधीत् चक्रेणान्यान् जनार्दनः॥ १००॥

He began killing the demons with a desire to do good to Śaṅkara. The arrows shot from Śārṅga bow killed five, six, seven or eight demons simultaneously the same way as the sun beams shatter the clouds. Janārdana (Viṣṇu) killed a few among them by the blows of mace and some others by discus.

खड्गेन च चकर्तान्यान् दृष्ट्यान्यान् भस्मसाद् व्यधात्।
हलेनाकृष्य चैवान्यान् मुसलेन व्यचूर्णयत्॥ १०१॥

He killed some demons by giving blows of sword, turned into ash some other by his sight and dragged some demons, he crushed with pestle.

गरुडः पक्षपाताभ्यां तुण्डेनाप्युरसाऽहनत्।
स चादिपुरुषो धाता पुराणः प्रपितामहः॥ १०२॥
भ्रामयन्विपुलं पद्ममभ्यषिञ्चत वारिणा।
संस्पृष्टा ब्रह्मतोयेन सर्वतीर्थमयेन हि॥ १०३॥
गणामरगणाश्चासन् नवनागशताधिकाः।

Garuḍa killed countless demons by attack he made through wings, beak and the chest. Ādipuruṣa (the first born) Brahmā revolved the great lotus round and sprinkled water on all of them. The gaṇas and gods each obtained energy equaled more that one hundred young elephants when that droplets touched their bodies.

दानवास्तेन तोयेन संस्पृष्टाश्चाघहारिणा॥ १०४॥
सवाहनाः क्षयं जग्मुः कुलिशेनेव पर्वताः।
दृष्ट्वा ब्रह्महरी युद्धे घातयन्तौ महासुरान्॥ १०५॥
शतक्रतुश्च दुद्राव प्रगृह्य कुलिशं बलि।

On other side, these droplets began killing demons with their chariots (vāhanas) as the mountains are destroyed when thunderbolt is befallen on them. When Indra saw Brahmā and Viṣṇu killing these chivalrous demons; he too rushed there with thunderbolt.

तमापतन्तं संप्रेक्ष्य बलो दानवसत्तमः॥ १०६॥
मुक्त्वा देवं गदापाणिं विमानस्थं च पद्मजम्।
शक्रमेवाद्रवत् योद्धुं मुष्टिमुद्यम्य नारद।
बलवान् दानवपतिरजेयो देवदानवैः॥ १०७॥

O Nārada! When the demon king Bala saw Indra's joining war, he left aside Brahmā, sitting on the aircraft and Viṣṇu with mace in his hand. He rushed towards Indra fiercely for an attack on him. Bala was a demon lord undefeated till then by all gods and demons.

तमापतन्तं त्रिदशेश्वरस्तु
दोष्णां सहस्रेण यथाबलेन।
व्रजं परिभ्राम्य बलस्य मूर्ध्नि
चिक्षेप हे मूढ हतोऽस्युदीर्य॥ १०८॥

When Indra saw Bala forwarding, he gave a round turn to thunderbolt by using his thousand arms and threw it targeting his head with saying- "O stupid! You are now killed."

स तस्य मूर्ध्नि प्रवरोऽपि वज्रो
जगाम तूर्णं हि सहस्रधा मुने।
बलोऽद्रवद्देवपतिश्च भीतः
पराङ्मुखोऽभूत्सुमरान्महर्षे॥ १०९॥

O sage! That thunderbolt split into several thousand pieces when blown on his head. Bala then rushed towards Indra. O great hermit! The king of gods badly threatened and turned back from the battle.

तं चापि जम्भो विमुखं निरीक्ष्य
भूत्वाऽग्रतः प्राह न युक्तमेतत्।

तिष्ठस्व राजाऽसि चराचरस्य

न राजधर्मे गदितं पलायनम्॥ ११०॥

When Jambha saw Indra showing back to the battle, he came forward and said- "It is not good for you O Indra. You are the king of all movable and immovable worlds. Showing conduct slated for a king like yours.

सहस्राक्षो जम्भवाक्यं निशम्य

भीतस्तूर्णं विष्णुमागान्महर्षे।

उपेत्याह श्रूयतां वाक्यमीश

त्वं मे नाथो भूतभव्येश विष्णो॥ १११॥

O great sage! Indra feared badly when Jambha scorned so bitterly. He approached to Viṣṇu and said- "O god! Listen to me. O governor of past and future! You are my only master."

जम्भस्तर्जयतेऽत्यर्थं मां निरायुधमीक्ष्य हि।

आयुधं देहि भगवन् त्वामहं शरणं गतः॥ ११२॥

Seeing me without weapons, Jambha is challenging me with taunts. O god! Please, give weapons to me to carry on fighting. I have come in your shelter.

तमुवाच हरिः शक्रं त्यक्त्वा दर्पं व्रजाधुना।

प्रार्थयस्वायुधं वह्निं स ते दास्यत्यसंशयम्॥ ११३॥

Viṣṇu said to Indra- "Go to the fire god and pray him for any weapon. I think, fire god will accede to your humble request and provide you with suitable weapons.

जनार्दनवचः श्रुत्वा शक्रस्त्वरितविक्रमः।

शरणं पावकमगादिदं चोवाच नारद॥ ११४॥

O Nārada! Indra complied with Viṣṇu's suggestion immediately. He reached to fire god and requested-

शक्र उवाच–

निघ्नतो मे बलं वज्रं कृशानो शतधा गतम्।

एष चाहूयते जम्भस्तस्माद्दे ह्यायुधं मम॥ ११५॥

Indra said- "O Agni! My thunderbolt has split into several hundred pieces when I was killing Bala. Now, Jambha is challenging me. Hence, please, provide me with any suitable weapon."

पुलस्त्य उवाच–

तमाह भगवान्वह्निः प्रीतोऽस्मि तव वासव।

यत्त्वं दर्पं परीत्यज्य मामेव शरणं गतः॥ ११६॥

Pulastya said- "Agni (God fire) replied- O Vésava (Indra)! I am pleased on you, because you have come here setting aside the feeling of superiority."

इत्युद्यार्य स्वशक्त्यास्तु शक्तिं निष्काम्य भावतः।

प्रादादिन्द्राय भगवान्नोचमानो दिवं गतः॥ ११७॥

The ever luminary god fire made appear another Śakti-weapon from his śakti and gave it to Indra and went to heaven.

तामादाय तदा शक्तिं शतघण्टां सुदारुणाम्।

प्रत्युद्ययौ तदा जम्भं हन्तुकामोऽरिमर्दनः॥ ११८॥

Indra, the suppresser of enemy then returned to battle-field for killing Jambha with Śakti he so received from fire god. It was fierce with one hundred bells.

तयातियशसा दैत्यः सहसैवाभिसंद्रुतः।

क्रोधं चक्रे तदा जम्भो निजघान गजाधिपम्॥ ११९॥

When Indra suddenly chased Jambha, he furiously hit hard on his Airāvata.[1]

जम्भमुष्टिनिपातेन भग्नकुम्भकटो गजः।

निपपात यथा शैलः शक्रवज्रहतः पुरा॥ १२०॥

The elephant lost its forehead region due to severe blow of fist and it fell on ground as the mountains earlier were fell when thunderbolt thrown by Indra.

पतमानाद् द्विपेन्द्रात्तु शक्रश्चाप्लुत्य वेगवान्।

त्यक्त्वैव मन्दरगिरिं पपात वसुधातले॥ १२१॥

Indra immediately jumped from falling elephant, escaped from Mandara mountain and began falling straight way on the ground.

पतमानं हरिं सिद्धाश्चारणाश्च तदाऽब्रुवन्।

मा मा शक्र पतस्वाद्य भूतले तिष्ठ वासव॥ १२२॥

1. The master-elephant.

When he was so falling, the Siddhas and Cāraṇas said- "O Indra! Don't fall on the earth! Stop please."

स तेषां वचनं श्रुत्वा योगी तस्थौ क्षणं तदा।
प्राह चैतान् कथं योत्स्ये अपः शत्रुभिः सह॥ १२३॥

Yogī Indra made balance for a second and said- "How will I fight these enemies without carrier (vāhana)?"

तमूचुर्देवगन्धर्वा मा विषादं व्रजेश्वर।
युध्यस्व त्वं समारुह्य प्रेषयिष्याम यद् रथम्॥ १२४॥

The gods and gandharvas replied- O god! Don't be grievous. We are sending a chariot for yours continuing the war. Please, accept it and carry on fighting.

इत्येवमुक्त्वा विपुलं रथं स्वस्तिकलक्षणम्।
वानरध्वजसंयुक्तं हरिभिर्हरिभिर्युतम्॥ १२५॥
शुद्धजाम्बूनदमयं किङ्किणीजालमण्डितम्।
शक्राय प्रेषयामासुर्विश्वावसुपुरोगमाः॥ १२६॥

Viśvāvasu etc. then sent a grand chariot for Indra. Its shape was that of Svastika (an auspicious mark), Hanuman on its flag, green colour horses were yoked with it. It was made up of pure gold and tingeing bells were fixed.

तमागतमुदीक्ष्याथ हीनः सारथिना हरिः।
प्राह योत्स्ये कथं युद्धे संयमिष्ये कथं हयान्॥ १२७॥

When Indra saw that chariot without charioteer he said- "How will I do both functions simultaneously i.e. controlling the horse and fighting.

यदि कश्चिच्च सारथ्यं करिष्यति ममाधुना।
ततोऽहं घातये शत्रून्नान्यथेति कथंचन॥ १२८॥

In case, someone acts as charioteer to me, I can destroy the enemies and can do nothing without it.

ततोऽब्रुवंस्ते गन्धर्वा नास्माकं सारथिर्विभो।
विद्यते स्वयमेवाश्वांस्त्वं संयन्तुमिहार्हसि॥ १२९॥

Gandharva then replied- O king! We have no charioteer this time. You yourself can control the horses.

इत्येवमुक्ते भगवांस्त्यक्त्वा स्यन्दनमुत्तमम्।
क्ष्मातलं निपपातैव परिभ्रष्टस्रगम्बरः॥ १३०॥

These words having been said, Lord Indra then left the most excellent chariot and fell down on the ground with a big thud. His garlands and garments both scattered.

चलन्मौलिर्मुक्तकचं परिभ्रष्टायुधाङ्गदः।
पतमानं सहस्राक्षं दृष्ट्वा भूः समकम्पत॥ १३१॥

(Indra while falling from the mountain to ground), His crown was unsteady, hair of the head scattered and his weapons as also bracelet fell down on ground. The earth began shivering when it saw the fall of Indra.

पृथिव्यां कम्पमानायां शमीकर्षेस्तपस्विनी।
भार्याऽब्रवीत् प्रभो बालं बहिः कुरु यथासुखम्॥ १३२

When the wife of hermit Śamīka felt the earth shivering, she said- "Dear husband! Take this baby conformably out from the hermitage."

स तु शीलावचः श्रुत्वा किमर्थमिति चाब्रवीत्।
सा चाह श्रूयतां नाथ दैवज्ञपरिभाषितम्॥ १३३॥
यदेयं कम्पते भूमिस्तदा प्रक्षिप्यते बहिः।
यद्बाह्यतो मुनिश्रेष्ठ तद्धवेद्द्विगुणं मुने॥ १३४॥

Hearing the words of Śīlā, He told- But why? She replied- O husband! Please, listen. The astrologers say that the things should be taken out from the home as things existed outside become twofold (viz. Increase just double).

एतद्वाक्यं तदा श्रुत्वा बालमादाय पुत्रकम्।
निराशङ्को बहिःशीघ्रं प्राक्षिपत् क्ष्मातले द्विजः॥ १३५॥

Then, hearing these words, the Brahmin took his son immediately out and put him on the ground.

भूयो गोयुगलार्थाय प्रविष्टो भार्यया द्विजः।
निवारितो गता वेला अर्द्धहानिर्भविष्यति॥ १३६॥

When he was again entering into cowshed to take two cows out her wife forbaded and said that earthquake is now over and the things taken out this moment will reduce to just half.

इत्येवमुक्ते देवर्षिर्बहिर्निर्गम्य वेगवान्।
ददर्श बालद्वितयं समरूपमवस्थितम्॥ १३७॥

This being said, O hermit! Brahmin then came out of the house and saw that two babies of analogous form are lying there.

तं दृष्ट्वा देवता: पूज्य भार्यां चाद्भुतदर्शनाम्।
प्राह तत्त्वं न विन्दामि यत् पृच्छामि वदस्व तत्॥ १३८॥

He then came in, worshipped god and then said to his genius wife- "I don't know the mystery lying with this. Hence, please give answer to my queries."

बालस्यास्य द्वितीयस्य के भविष्यद् गुणा वद।
भाग्यानि चास्य यच्चोक्तं कर्म तत् कथयाधुना॥ १३९॥

First tell me that what qualities the other baby will acquire? Tell further, their luck as also the activities they will perform in their life.

साऽब्रवीन्नाद्य ते वक्ष्ये वदिष्यामि पुन: प्रभो।
सोऽब्रवीद् वद मेऽद्यैव नोचेन्नाश्नामि भोजनम्॥ १४०॥

His wife replied- O dear husband! I will not reply you today on these matters wait for another time, please. He stressed on her and said that he will abandon food if it is not explained today.

सा प्राह श्रूयतां ब्रह्मन् वदिष्ये वचनं हितम्।
कातरेणाद्य यत्पृष्टं भाव्यं कारुरयं किल॥ १४१॥

She replied- O Brahmin! Listen to the facts, I am now going to disclose. As you are hurry to answer, this baby shall definitely be a craftsman (Śilpī).

इत्युक्त्वति वाक्ये तु बाल एव त्वचेतन:।
जगाम साह्यं शक्रस्य कर्तुं सौत्यविशारद:॥ १४२॥

The baby was just innocent that time yet he stood-up and went to assist Indra to drive his chariot will expertise.

तं व्रजन्तं हि गन्धर्वा विश्वावसुपुरोगमा:।
ज्ञात्वेन्द्रस्यैव साहाय्ये तेजसा समवर्धयन्॥ १४३॥

Viśvāvasu and other Gandharvas blessed that infant with enormous energy when he was on his way to see Indra.

गन्धर्वतेजसा युक्त: शिशु: शक्रं समेत्य हि।
प्रोवाचैह्येहि देवेश प्रियो यन्ता भवामि ते॥ १४४॥

The infant energised with blessing of Gandharvas approached to Indra and said- "O king of god! Come, please. I offer my services as an expert charioteer to you."

तच्छ्रुत्वास्य हरि: प्राह कस्य पुत्रोऽसि बालक।
संयन्ताऽसि कथं चाश्वान् संशय: प्रतिभाति मे॥ १४५॥

Indra enquired- O baby! Tell me that who is your father? How will you bridle the horses? I am doubtful in this matter.

सोऽब्रवीदृषितेजोत्थं क्ष्माभवं विद्धि वासव।
गन्धर्वतेजसा युक्तं वाजियानविशारदम्॥ १४६॥

He replied- O Vāsava! Consider me promoted by the semen of hermit, born from land and equipped with splendour of Gandharvas. I am expert in handling the chariot.

तच्छ्रुत्वा भगवाञ्छक्र: खं भेजे योगिनां वर:।
स चापि विप्रतनयो मातलिर्नामविश्रुत:॥ १४७॥

God Indra when satisfied, went to the ether and that Brahmin's on renowned later-on as Mātali too followed him.

ततोऽधिरूढस्तु रथं शक्रस्त्रिदशपुंगव:।
रश्मीन् शमीकतनयो मातलि: प्रगृहीतवान्॥ १४८॥

Indra then rode on chariot and Mātali; the son of sage Śamīka held the bridle.

ततो मन्दरमागम्य विवेश रिपुवाहिनीम्।
प्रविश्य ददृशे श्रीमान् पतितं कार्मुकं महत्॥ १४९॥
सशरं पञ्चवर्णाभं सितरक्तासितारुणम्।
पाण्डुच्छायं सुरश्रेष्ठस्तं जग्राह समार्गणम्॥ १५०॥

They then marched towards to battle-field at Mandara mountain. When they were entering, Indra saw a bow having painted with five colours i.e. white, red, dark, pink and yellow, with an arrow. He picked up it.

ततस्तु मनसा देवान् रजःसत्त्वतमोमयान्।
नमस्कृत्य शरं चापे साधिज्ये विनियोजयत्॥ १५१॥

He then summoned Brahmā, Viṣṇu and Śiva in mind, bowed his head, gave tension to the string and put an arrow on bow.

ततो निश्चेरुरत्युग्रां शरा बर्हिणवाससः।
ब्रह्मेशविष्णुनामाङ्का सूदयन्तोऽसुरान् रणे॥ १५२॥

Several arrows came out from that single arrow with names of Brahmā, Viṣṇu and Maheśvara inscribed on them and the demons could not bear the blows so hard.

आकाशं विदिशः पृथ्वीं दिशश्च स शरोत्करैः।
सहस्राक्षोऽतिपटुभिश्छादयामास नारद॥ १५३॥

O Nārada! That thousand eyed god shot a volley of arrows aptly and covered the sky, the earth, directions and the sub-directions with them.

गजो विद्धो हयो भिन्नः पृथिव्यां पतितो रथः।
महामात्रो धरां प्राप्तः सद्यः सीदज्छरातुरः॥ १५४॥

The elephants penetrated, horses slaughtered, chariots fell on ground and the elephant drivers fell down dead with cries.

पदातिः पतितो भूमौ शक्रमार्गणताडितः।
हतप्रधानभूयिष्ठं बलं तदभवद् रिपो॥ १५५॥

The infantry killed badly on account of injury caused by the arrows shot by Indra. About a major part of prominent commanders in demons army thus, finished.

तं शक्रबाणाभिहतं दुरासदं
सैन्यं समालक्ष्य तदा कुजम्भः।
जम्भासुरश्चापि सुरेशमव्ययं
प्रजग्मतुर्गृह्य गदे सुघोरे॥ १५५॥

When the demon Kujambha and Jambha saw that victorious army killed by Indra's arrows, they rushed towards him with mace in their hands.

तावापतन्तौ भगवान् निरीक्ष्य
सुदर्शनेनारिविनाशनेन।
विष्णुः कुजम्भं निजघान वेगात्
स स्यन्दनाद् गामगमद् गतासुः॥ १५७॥

God Viṣṇu, the destroyer of the enemies, seeing these two demons coming, struck hard Kujambha with his Sudarśana-cakra. He fell down on the earth from the chariot and was dead on the ground.

तस्मिन्हते भ्रातरि माधवेन
जम्भस्ततः क्रोधवशं जगाम।
क्रोधान्वितः शक्रमुपाद्रवद् रणे
सिंहं यथैणोऽतिविपन्नबुद्धिः॥ १५८॥

When Kujambha was so killed by Médhava (Viṣṇu), Jambha filled with anger. He rushed towards Indra in sheer anger the same way as the stag in stable of puzzle runs towards lion.

तमापतन्तं प्रसमीक्ष्य शक्र-
स्त्यक्त्वैव चापं सशरं महात्मा।
जग्राह शक्तिं यमदण्डकल्पां
तामग्निदत्तां रिपवे ससर्ज॥ १५९॥

When Indra saw him forwarding swiftly, he left aside the bow and arrow and threw the śakti like Yama's daṇḍa given by fire god on him.

शक्तिं सघण्टां कृतनिःस्वनां वै
दृष्ट्वा पतन्तीं गदया जघान।
गदां च कृत्वा सहसैव भस्मसाद्
बिभेद जम्भं हृदये च तूर्णम्॥ १६०॥

When Jambha saw the śakti with bells forwarding, he hit it by his mace that śakti set mace in fire and penetrated the heart of Jambha within seconds.

शक्त्या स भिन्नो हृदये सुरारिः
पपात भूम्यां विगतासुरेव।
तं वीक्ष्य भूमौ पतितं विसंज्ञं
दैत्यास्तु भीता विमुखा बभूवुः॥ १६१॥

That god's enemy fell down dead when his heart was so pierced. When demons saw him dead, they terrified and set back to the battle-field.

जम्भे हते दैत्यबले च भग्ने
गणास्तु हृष्टा हरिमर्चयन्तः।

वीर्यं प्रशंसन्ति शतक्रतोश्च
स गोत्रभिच्छर्वमुपेत्य तस्थौ॥ १६२॥

When Jambha was killed and demons army so scattered, all gaṇas appreciated the valour exhibited by Indra and worshipped Hari. Indra went to Śaṅkara and stood up there.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे भैरवप्रादुर्भावे जम्भकुजम्भवधो नाम नवषष्टितमोऽध्यायः॥ ६९॥

Chapter 70

Defeat of Andhaka and eulogy of Śiva by Andhaka

पुलस्त्य उवाच–

तस्मिंस्तदा दैत्यबले च भग्ने
शुक्रोऽब्रवीदन्धकमासुरेन्द्रम्।
एह्येहि वीराद्य गृहं महासुरा
योत्स्याम भूयो हरमेत्य शैलम्॥ १॥

Pulastya said- When the army of demons so scattered, Śukra said to Andhaka- O chivalrous demon! Return to home this time, we will come again on this mountain and fight against Śaṅkara.

तमुवाचान्धको ब्रह्मन् न सम्यग्भवतोदितम्।
रणान्नैवापयास्यामि कुलं व्यपदिशन् स्वयम्॥ २॥

Andhaka said to him- O Brahmin! You have not said outright. I shall not bring scar to my family by showing back to the battle-field.

पश्य त्वं द्विजशार्दूल मम वीर्यं सुदुर्धरम्।
देवदानवगन्धर्वान् जेष्ये सेन्द्रमहेश्वरान्॥ ३॥

O great Dvija! See please, my prominent valour. I will conquer and subjugate all gods, demons and gandharvas including Indra and Maheśvara.

इत्येवमुक्त्वा वचनं हिरण्याक्षसुतोऽन्धकः।
समाश्वास्याब्रवाच्छंभुं सारथिं मधुराक्षरम्॥ ४॥

With these words Andhaka, the son of Hiraṇyākṣa, inspired in sweet voice, his charioteer Śambhu and said-

सारथे वाहय रथं हराभ्याशं महाबल।
यावन्निहन्मि बाणौघैः प्रमथामरवाहिनीम्॥ ५॥

"O mighty charioteer! Bring forward any chariot just before Mahādeva. I will kill the army of Pramathas and gods by shorting with volley of arrows.

इत्यन्धकवचः श्रुत्वा सारथिस्तुरगांस्तदा।
कृष्णवर्णान् महावेगान् कशयाऽभ्याहनन्मुने॥ ६॥

O sage! When charioteer was so ordered by Andhaka, he lashed very powerful the dark coloured horses with whip.

ते यत्नतोऽपि तुरगाः प्रेर्यमाणा हरं प्रति।
जघनेष्ववसीदन्तः कृच्छ्रेणोहुश्च तं रथम्॥ ७॥

The horses so forwarded to Śaṅkara were feeling pain in legs and anyhow were pulling that chariot.

वहन्तस्तुरगा दैत्यं प्राप्ताः प्रमथवाहिनीम्।
संवत्सरेण साग्रेण वायुवेगसमा अपि॥ ८॥

In spite of being fastest as air in speed, the horses carrying that demon could reach at Mandara after a period of year.

ततः कार्मुकमानम्य बाणजालौर्गणेश्वरान्।
सुरान् संछादयामास् सेन्द्रोपेन्द्रमहेश्वरान्॥ ९॥

Andhaka there gave bend to his bow and covered all gods including, Gaṇeśvara, Indra, Upendra (Viṣṇu) and Maheśvara with a volley of arrows.

बाणैश्छादितमीक्ष्यैव बलं त्रैलोक्यरक्षिता।
सुरान् प्रोवाच भगवांश्चक्रपाणिर्जनार्दनः॥ १०॥

When Janārdana, the holder of discus and defender of three-worlds saw the army covered by arrows, he said to gods.

विष्णुरुवाच–

किं तिष्ठध्वं सुरश्रेष्ठा हतेनानेन वै जयः।
तस्मान्मद्वचनं शीघ्रं क्रियतां वै जयेप्सवः॥ ११॥

Viṣṇu said- O gods! Why have you so seated? Victory in its real meaning can be gained only when this demon is killed. Hence, you all gods act as I suggest for obtaining that victory.

शास्यन्तामस्य तुरगाः समं रथकुटुम्बिना।
भज्यतां स्यन्दनश्चापि विरथः क्रियतां रिपुः॥ १२॥

Kill his horses with the charioteers and make the enemy without chariot by splitting the chariot.

विरथं तु कृतं पश्चादेनं धक्ष्यति शंकरः।
नोपेक्ष्यः शत्रुरुद्दिष्टो देवाचार्येण देवताः॥ १३॥

Śaṅkara will set him on fire after he losses his chariot and charioteer. O gods! Jupiter, the preceptor of gods has truly said that one should not neglect his enemy.

इत्येवमुक्ताः प्रमथा वासुदेवेन सामराः।
चक्रुर्वेगं सहेन्द्रेण समं चक्रधरेण च॥ १४॥

When Vāsudeva so instructed, all Pramathas and gods including Indra and Viṣṇu attacked fiercely.

तुरगाणां सहस्रं तु मेघाभानां जनार्दनः।
निमिषान्तरमात्रेण गदया विनिपोथयत्॥ १५॥

Janārdana killed one thousand horses having cloud like complexion within seconds.

हताश्चात् स्यन्दनात् स्कन्दः प्रगृह्य रथसारथिम्।
शक्त्या विभिन्न हृदयं गतासुं व्यसृजद्भुवि॥ १६॥

Skanda pulled the chariot so broken will all horses killed out and pierced his heart by hitting śakti. When he found dead, the corpso was thrown on the ground.

विनायकाद्याः प्रमथाः समं शक्रेण दैवतैः।
सध्वजाक्षं रथं तूर्णमभञ्जत तपोधनाः॥ १७॥

Austerious Vināyaka et. In company of Indra etc. gods broke into pieces shortly the chariot with flag and the axis.

सहसा स महातेजा विरथस्त्यज्य कार्मुकम्।
गदामादाय बलवानभिदुद्राव दैवतान्॥ १८॥

The mighty Andhaka kept aside his bow when he lost his chariot and rushed towards gods with mace in his hand.

पदान्यष्टौ ततो गत्वा मेघगम्भीरया गिरा।
स्थित्वा प्रोवाच दैत्येन्द्रो महादेवं स हेतुमत्॥ १९॥

He walked eight steps, stopped then and said Mahādeva in sensuous voice his motive.

भिक्षो भवान् सहानीकस्त्वसहायोऽस्मि साम्प्रतम्।
तथापि त्वां विजेष्यामि पश्य मेऽद्य पराक्रमम्॥ २०॥

O beggar! You have an army this time and I am lonely and helpless yet I will conquer you. See my valour today.

तद्वाक्यं शंकरः श्रुत्वा सेन्द्रासुरगणांस्तदा।
ब्रह्मणा सहितान् सर्वान् स्वशरीरे न्यवेशयत्॥ २१॥

Śaṅkara merged all gods including Indra and Brahmā within him when he heard the statement of Andhaka.

शरीरस्थांस्तान् प्रमथान् कृत्वा देवांश्च शंकरः।
प्राह एह्येहि दुष्टात्मन् अहमेकोऽपि संस्थितः॥ २२॥

When Śaṅkara kept all gods within his belly, he said- "O ciked! Come now because I also lonely stood here.

तं दृष्ट्वा महदाश्चर्यं सर्वामरगणक्षयम्।
दैत्यः शंकरमभ्यागाद्गदामादाय वेगवान्॥ २३॥

That demon saw amazingly that merger of gods yet he picked up mace in his hand and went to Śaṅkara within second.

तमापतन्तं भगवान्दृष्ट्वा त्यक्त्वा वृषोत्तमम्।
शूलपाणिर्गिरिप्रस्थे पदातिः प्रत्यतिष्ठत॥ २४॥

When Śūlapāṇi saw him approaching fast, he left the mountain and stood on feet at the mountain.

वेगेनैवापतन्तं च बिभेदोरसि भैरवः।
दारुणं सुमहद् रूपं कृत्वा त्रैलोक्यभीषणः॥ २५॥

Bhairava made a fierce form of his body and pierced the heart of Andhaka so approaching.

दंष्ट्राकरालं रविकोटिसंनिभं
मृगारिचर्माभिवृतं जटाधरम्।
भुजङ्गहारामलकण्ठकन्दरं
विंशार्धबाहुं सषडर्धलोचनम्॥ २६॥

(That form of Śaṅkara) was with fierce jaws, glowing with the light of one crore suns, covered by the hide of tiger, it had matted hair, its neck was decorated by snake garland, it had ten arms and three eyes.

एतादृशेन रूपेण भगवान् भूतभावनः।
बिभेद शत्रुं शूलेन शुभदः शाश्वतः शिवः॥ २७॥

Śiva in such fierce form penetrated the heart of enemy by blowing Śūla on his heart. Śaṅkara, the god is all benevolent, immortal, loved by all creatures.

सशूलं भैरवं गृह्य भिन्नेऽप्युरसि दानवः।
विजहारातिवेगेन क्रोशमात्रं महामुने॥ २८॥

O great sage! In spite of so penetrated his heart, that demon gripped Bhairava with Śūla and pulled him to a distance of one kosa.

ततः कथंचिद्भगवान् संस्तभ्यात्मानमात्मना।
तूर्णमुत्पाटयामास शूलेन सगदं रिपुम्॥ २९॥

Then the god stopped him from so pulling through stronger check on mind, gave a sharp blow by Śūla on the enemy with mace.

दैत्याधिपस्त्वपि गदां हरमूर्ध्नि न्यपातयत्।
कराभ्यां गृह्य शूलं च समुत्पतत दानवः॥ ३०॥

The demon king also hit hard on the forehead of Śaṅkara by his mace and he sprang upside with Śūla gripped in hand.

संस्थितः स महायोगी सर्वाधारः प्रजापतिः।
गदापातक्षताद्भूरि चतुर्धाऽसृगथापतत्॥ ३१॥

That Mahāyogī being basis of all creatures remain undeviated and in standing posture but the blood streams abundantly began flowing in four number from his forehead due to severe blow of mace.

पूर्वधारासमुद्भूतो भैरवोऽग्निसमप्रभः।
विद्याराजेति विख्यातः पद्ममालाविभूषितः॥ ३२॥

The blood stream facing east gave birth to Bhairava known as Vidyārāja. His complexion was like glowing fire and a lotus garland was around his neck.

तथा दक्षिणधारोत्थो भैरवः प्रेतमण्डितः।
कालराजेति विख्यातः कृष्णाञ्जनसमप्रभः॥ ३३॥

The south facing stream gave birth to a Bhairava known as Kālarāja. He was of Kṛṣṇānjana glowing with preta like complexion.

अथ प्रतीचीधारोत्थो भैरवः पत्रभूषितः।
अतसीकुसुमप्रख्यः कामराजेति विश्रुतः॥ ३४॥

The renowned Bhairava Kārāja was originated from the blood stream facing crest direction. He was decorated by the leaves like Atasīpuṣpa.

उदग्धाराभवश्चान्यो भैरवः शूलभूषितः।
सोमराजेति विख्यातश्चक्रमालाविभूषितः॥ ३५॥

From the blood stream facing north, the Bhairava called Somarāja with Śūla, discus in hand, garland in neck was originated.

क्षतस्य रुधिरात् जातो भैरवः शूलभूषितः।
स्वच्छन्दराजो विख्यातः इन्द्रायुधसमप्रभः॥ ३६॥

The blood from the injury gave birth to renowned Bhairava called Svaccandarāja.

भूमिस्थाद् रुधिराज्जातो भैरवः शूलभूषितः।
ख्यातो ललितराजेति सौभाञ्जनसमप्रभः॥ ३७॥

From the blood fell on earth, Lalitarāja Bhairava was originated. His complexion was like Srubhāñjana and Śūla in his hand.

एवं हि सप्तरूपोऽसौ कथ्यते भैरवो मुने।
विघ्नराजोऽष्टमः प्रोक्तो भैरवाष्टकमुच्यते॥ ३८॥

O sage! Thus seven Bhairavas were originated from the wound made by Andhaka on the head of Śaṅkara. The eighth Bhairava is called Vighnarāja. Thus, there are eight Bhairavas in all.

एवं महात्मना दैत्यः शूलप्रोतो महासुरः।
छत्रवद् धारितो ब्रह्मन् भैरवेण त्रिशूलिना॥ ३९॥

O Brahman! The great soul Triśulī thus, held the Śūla stabbed demon like an umbrella.

तस्यासृगुल्बणं ब्रह्मञ्छूलभेदादवापतत्।
येनाकण्ठं महादेवो निमग्नः सप्तमूर्तिमान्॥ ४०॥

O Brahmin! Excessive blood was poured from that demon due to deep wound so given by Śūla. Mahādeva in seven forms that time was soaked fully with that blood.

ततः स्वेदोऽभवद्भूरि श्रमजः शंकरस्य तु।
ललाटफलके तस्माज्जाता कन्याऽसृगाप्लुता॥ ४१॥

On account of excessive labour so made, perspiration caused on the forehead of Śaṅkara. It gave birth to a virgin fully soaked in blood.

यद्भूम्यां न्यपतद्विप्र स्वेदबिन्दुः शिवाननात्।
तस्मादङ्गारपुञ्जाभो बालकः समजायत॥४२॥

O Brahmin! The sweat drops fallen from the face of Śaṅkara on ground originated a child with complexion of fire (viz. Yellow).

स बालस्तृषितोऽत्यर्थं पपौ रुधिरमान्धकम्।
कन्या चोत्कृत्य संजातमसृग्विलिलिहेऽद्भुता॥४३॥

That thirsty baby began sipping the blood of Andhaka and that excellent girl too stood-up and began licking the blood so oozing.

ततस्तामाह बालार्कप्रभां भैरवमूर्तिमान्।
शङ्करो वरदो लोके श्रेयोऽर्थाय वचो महत्॥४४॥

Śaṅkara, in the form of Bhairava that live, said to that virgin having complexion as that of sun with blessing voice.

त्वां पूजयिष्यन्ति सुरा ऋषयः पितरोरगाः।
यक्षविद्याधराश्चैव मानवाश्च शुभंकरि॥४५॥

O benevolent girl! The gods, hermits, pitara, snakes, yakṣa, vidyādhara and human beings all will pray you.

त्वां स्तोष्यन्ति सदा देवि बलिपुष्पोत्करैः करैः।
चर्चिकेति शुभं नाम यस्माद् रुधिरचर्चिता॥४६॥

O goddess! Those people will pray you by giving sacrifice (Bali) and palmful flowers. You are soaked with the blood this way, the devotees will address you as Carcikā.

इत्येवमुक्ता वरदेन चर्चिका
भूतानुयाता हरिचर्मवासिनी।
महीं समन्ताद्विचचार सुन्दरी
स्थानं गता हैङ्गुलताद्रिमुत्तमम्॥४७॥

That beautiful Carcikā with tiger hide as garment and born from the blood of Andhaka strolled around the earth and reached at the best mountain Haiṅgulatā for residing.

तस्यां गतायां वरदः कुजस्य
प्रादाद्वरं सर्ववरोत्तमं यत्।
ग्रहाधिपत्यं जगतः शुभाशुभं
भविष्यते त्वद्वशगं महात्मन्॥४८॥

Śaṅkara after her departure, gave Kuja (Mars) his desired. (He said) O great soul! You will become the king of stars and good and bad of this world will depend on your pleasure or anger.

हरोऽन्धकं वर्षसहस्रमात्रं
दिव्यं स्वनेत्रार्कहुताशनेन।
चकार संशुष्कतनुं त्वशोणितं
त्वगस्थिशेषं भगवान्स भैरवः॥४९॥
तत्राग्निना नेत्रभवेन शुद्ध
स मुक्तपापोऽसुरराड् बभूव।
ततः प्रजानां बहुरूपमीशं
नाथं हि सर्वस्य चराचरस्य॥५०॥
ज्ञात्वाऽथ सर्वेश्वरमीशमव्ययं
त्रैलोक्यनाथं वरदं वरेण्यम्।
सर्वैः सुराद्यैर्नतमीड्यमाद्यं
ततोऽन्धकः स्तोत्रमिदं चकार॥५१॥

Those Bhairava Hara dried up the body of Andhaka for one thousand divine years through his fire and sun form eyes thus, it became void of blood and were bones and skin could remain there. That demon king purified and his sins absolved on account of being dried up by fire originated from Śaṅkara's eye. Andhaka during that period could understand properly the multiform god, the regulator, ruler of all movable and immovable world, Sarveśvara, Avyaya, Īśa, master of three-worlds, Varda, Vareṇya, adorable to all gods etc. and the Ādya Śaṅkara. He therefore, prayed-

अन्धक उवाच–
नमोऽस्तु ते भैरव भीममूर्ते
त्रैलोक्यगोप्त्रे शितशूलधारिणे।
विंशार्द्धबाहो भुजगेशहार
त्रिनेत्र मां पाहि विपन्नबुद्धिम्॥५२॥

O gigantic form Bhairava! O defender of three-worlds, O holder of Śūla and splendour, I salute you. O three eyed god! You hold ten arms and make garland of serpent king! Please, defend me, the demon of misdirected mind.

जयस्व सर्वेश्वर विश्वमूर्ते
सुरासुरैर्वन्दितपादपीठ।
त्रैलोक्यमातर्गुरवे वृषाङ्क
भीत: शरण्यं शरणागतोऽस्मि॥५३॥

Victory to you O Viśvamūrti Sarveśvara! Your feet are adored by the gods and demons both. O Vṛṣāṅka! You are the husband of the mother of three-world. I have come in shelter to you in spite of my being capable to give shelter. This is due to fear of my enmity unknowingly made with you.

त्वां नाथ देवा: शिवमीरयन्ति
सिद्धा हरं स्थाणुं महर्षयश्च।
भीमं च यक्षा मनुजा महेश्वरं
भूतानि भूताधिपमामनन्ति॥५४॥

O god! The gods say you Śiva (the benevolent god), Siddhas address you as Hara (absolver from sins), hermits address as Sthāṇu (undeviated), Yakṣa say Bhīma, human beings say Maheśvara and the creatures consider their master.

निशाचरा उग्रमुपार्चयन्ति
भवेति पुण्या: पितरो नमन्ति।
दासोऽस्मि तुभ्यं हर पाहि मह्यं
पापक्षयं मे कुरु लोकनाथ॥५५॥

The demons worship you as Ugra, your name. He noble ancestors salute calling you Bhava. O Hara! I am your slave. Please, defend me. O Lokanātha! Please, eradicate the sins committed by me.

भवांस्त्रिदेवस्त्रियुगस्त्रिधर्मा
त्रिपुष्करश्चासि विभो त्रिनेत्र।
त्रय्यारुणिस्त्रिश्रुतिरव्ययात्मन्
पुनीहि मां त्वां शरणं गतोऽस्मि॥५६॥

O sovereign three eyed god! You are Trideva, Triyuga, Tridharmā and Tripuṣkara. O Avyaya soul! You are Trayyāruṇi and three Vedas. Please, render me with purity. I have come to your shelter.

त्रिणाचिकेतस्त्रिपदप्रतिष्ठ:
षडङ्गवित् त्वं विषयेष्वलुब्ध:।
त्रैलोक्यनाथोऽसि पुनीहि शंभो
दासोऽस्मि भीत: शरणागतस्ते॥५७॥

You are Triṇāciketa, enshrined on three positions (the heaven, the earth and nether), you are learned to six components. (Education, Kalpa, grammar, etymology, rhyme and astrology) of Vedas, detached to worldly affairs and the ruler of three worlds. O Śambhu! Please, render me with purity. I am your slave. I am frightened and have come to your shelter.

कृतो महात् शंकर तेऽपराधं
मया महाभूतपते गिरीश।
कामारिणा निर्जितमानसेन
प्रसादये त्वां शिरसा नतोऽस्मि॥५८॥

O Śaṅkara! O master of all beings! O mountain residing god! The enemy in the form of lust had overpowered me. This is the reason, I committed such heinous crime. I salute you with bowing my head.

पापोऽहं पापकर्माऽहं पापात्मा पापसंभव:।
त्राहि मां देव ईशान सर्वपापहरो भव॥५९॥

I am sinner, evildoer, manipulator and grown on sins. O god Īśāna! O all sin absolving Mahādeva! Please, defend me.

मा मे क्रुध्यस्व देवेश त्वया चैतादृशोऽस्म्यहम्।
स्पृष्ट: पापसमाचारो मे प्रसन्नो भवेश्वर॥६०॥

O Deveśa! don't be so angry with me. You yourself have made me such offender. O god! Please, be happy on me.

त्वं कर्त्ता चैव धाता च त्व जयस्त्वं महाजय:।
त्वं मङ्गल्यस्त्वमोंकारस्त्वमीशानो ध्रुवोऽव्यय:॥६१॥

You are creator and administrator. You are victory and you also are the grand victory.

You are benevolent. You are the syllable "Oṁ". You are yourself Īśāna, Avyaya and the Dhruva.

त्वं ब्रह्मा सृष्टिकृन्नाथस्त्वं विष्णुस्त्वं महेश्वरः।
त्वमिन्द्रस्त्वं वषट्कारो धर्मस्त्वं च सुरोत्तमः॥६२॥

You are creator Brahmā and sovereign, you are Īśvara, you are Viṣṇu and Maheśvara. You are Indra, you are Vaṣaṭkāra, you are religion and you are the best god.

सूक्ष्मस्त्वं व्यक्तरूपस्त्वं त्वमव्यक्तस्त्वमीश्वरः।
त्वया सर्वमिदं व्याप्तं जगत् स्थावरजङ्गमम्॥६३॥

You are in micro form, you are tangible and intangible. You are Īśvara. This entire movable and immovable world is existed because of your creation.

त्वमादिरन्तो मध्यश्च त्वमनादिः सहस्रपात्।
विजयस्त्वं सहस्राक्षो विरूपाक्षो महाभुजः॥६४॥

You are the begin, the middle and the end, you are unborn and Sahastrapāta. You are victory, you are thousand eyed, Virūpākṣa and of huge arms god.

अनन्तः सर्वगो व्यापी हंसः पुण्याधिपोऽच्युतः।
गीर्वाणपतिरव्यग्रो रुद्रः पशुपतिः शिवः॥६५॥

You are Ananta, Sarvagata, omnipresent, Haṁsa, Prāṇādhipa, Acyuta, Gīrvāṇapati, Avyākula, Rudra, Paśupati and Śiva.

त्रैविद्यस्त्वं जितक्रोधो जितारिर्विर्जितेन्द्रियः।
जयश्च शूलपाणिस्त्वं त्राहि मां शरणागतम्॥६६॥

You are Traividyā, Krodhajayī, Śatrujayī, Indriyajayī, Jaya and Śūlapāṇi. Please, defend me, who is in your shelter.

पुलस्त्य उवाच–

इत्थं महेश्वरो ब्रह्मन्स्तुतो दैत्याधिपेन तु।
प्रीतियुक्तः पिङ्गलाक्षो हैरण्याक्षमुवाच ह॥६७॥

Pulastya said- O Brahmin! When so prayed by demon king Andhaka, Maheśvara, the yellow eyed god said to him-

सिद्धोऽसि दानवपते परितुष्टोऽस्मि तेऽन्धक।
वरं वरय भद्रं ते यमिच्छसि विनाऽम्बिकाम्॥६८॥

O demon king! You have now become Siddha. I am pleased with you. Ask whatever please you except Ambikā. May you see all welfare.

अन्धक उवाच–

अम्बिका जननी मह्यं भगवांस्त्र्यम्बकः पिता।
वन्दामि चरणौ मातुर्वन्दनीया ममाम्बिका॥६९॥

Andhaka said- Ambikā is my mother and you Tryambaka are my father. I pray at the feet of mother. Ambikā is adorable to me.

वरदोऽसि यदीशान तद्यातु विपुलं मम।
शारीरं मानसं वाग्जं दुष्कृतं दुर्विचिन्तितम्॥७०॥

O Īśāna! If you really want to give me desired, please, bless me with bona-fides and eradicate the mala-fides that lead to physical, mental and evils committed by speech.

तथा मे दानवो भावो व्यपयातु महेश्वर।
स्थिराऽस्तु त्वयि भक्तिस्तु वरमेतत् प्रयच्छ मे॥७१॥

O Maheśvara! I want stable and undeviating devotion at your feet and removal of my monstrous spirits. Please, render me with such boon.

महादेव उवाच–

एवं भवतु दैत्येन्द्र पापं ते यातु संक्षयम्।
मुक्तोऽसि दैत्यभावाच्च भृङ्गी गणपतिर्भव॥७२॥

Mahādeva said- O king of demons! Be it as you have desired. May your all evils destroy. You are now free from the monstrous feelings. Be now my Gaṇapati Bhṛṅgī.

इत्येवमुक्त्वा वरदः शूलाग्रादवतार्य तम्।
निर्मार्ज्य निजहस्तेन चक्रे निर्व्रणमन्धकम्॥७३॥

With these words, god Mahādeva brought down Andhaka from the point of Śūla and filled his would merely of touching thereupon.

ततः स्वदेहतो देवता ब्रह्मादीनाजुहाव सः।
ते निश्चेरुमहात्मानो नमस्यन्तस्त्रिलोचनम्॥७४॥

He then summoned Brahmā etc. gods existed in his body. All those great souls came out with salute to three eyed god.

गणान् सनन्दीनाहूय संनिवेश्य तदाग्रतः।

भृङ्गिनं दर्शयामास ध्रुवं नैषोऽन्धकेति हि॥७५॥

He called all gaṇas including Nandī, ordered to take seat there, introduced Bhṛṅgī with them and said- "He is definitely not Andhaka now."

तं दृष्ट्वा दानवपतिं संशुष्कपिशितं रिपुम्।

गणाधिपत्यमापन्नं प्रशशंसुर्वृषध्वजम्॥७६॥

They all appreciated the bull riding god Mahādeva when they saw that the enemy demon king turned in skeleton and now made the head of gaṇas.

ततस्तान् प्राह भगवान्संपरिष्वज्य देवताः।

गच्छध्वं स्वानि धिष्ण्यानि भुञ्जीध्वं त्रिविधं सुखम्॥७७॥

The god then embraced those gods and said- O gods! Go now to your respective places and live happily in the heaven.

सहस्राक्षोऽपि संयातु पर्वतं मलयं शुभम्।

तत्र स्वकार्यं कृत्वैव पश्चाद्यातु त्रिविष्टपम्॥७८॥

The one thousand eyed Indra should also go at the white Malaya mountain and return to heaven after completing the task there.

इत्येवमुक्त्वा त्रिदशान्समाभाष्य व्यसर्जयत्।

पितामहं नमस्कृत्य परिष्वज्य जनार्दनम्॥७९॥

He saluted Pitāmaha, embraced Janārdana and did conversation with gods and so bade good-bye to all. These all gods so given farewell then returned to the heaven.

महेन्द्रो मलयं गत्वा कृत्वा कार्यं दिवं गतः।

गतेषु शक्रप्राग्र्येषु देवेषु भगवाञ्शिवः॥८०॥

विसर्जयामास गणाननुमामन्य यथार्हतः।

गणाश्च शंकरं दृष्ट्वा स्वं स्वं वाहनमास्थिताः॥८१॥

जग्मुस्ते शुभलोकानि महाभोगानि नारद।

यत्र कामदुघा गावः सर्वकामफलद्रुमाः॥८२॥

Mahendra went Malayācala, accomplished his work there and then returned to the heaven. When Śakra etc. gods so returned to their respective places, god Śiva honoured gaṇas according their position and status and bade them fare-well. O Nārada! The gaṇas too rode on their carriers (vehicles) after seeing Śaṅkara and returned to those worlds (abodes) where the cows give desired things, the trees bestow with all desired fruits.

नद्यस्त्वमृतवाहिन्यो ह्रदाः पायसकर्दमाः।

स्वां स्वां गतिं प्रयातेषु प्रमथेषु महेश्वरः॥८३॥

समादायान्धकं हस्ते सनन्दिः शैलमभ्यगात्।

द्वाभ्यां वर्षसहस्राभ्यां पुनरायाद्धरो गृहम्॥८४॥

Where there are rivers in which nectar flows and the reservoirs filled with Pāyasa.[1] When Pramathas returned to their respective places, Maheśvara took the hand of Andhaka in his hand and went at the Mandara mountain with his Nandī. After the passage of two thousand years, Śaṅkara returned to his home.

ददृशे च गिरेः पुत्री श्वेतार्ककुसुमस्थिताम्।

समायातं निरीक्ष्यैव सर्वलक्षणसंयुतम्॥८५॥

त्यक्त्वाऽर्ककुसुमं तूर्णं सखीस्ताः समुपाह्वयत्।

समाहूताश्च देव्या ता जयाद्यास्तूर्णमागमन्॥८६॥

He saw Girijā within white colour Arka flower. When Pārvatī saw Śaṅkara with proper examination of the special marks on his body, she came out from that flower and then called all her maids. Jayā etc. all goddesses immediately came there when so called by Pārvatī.

ताभिः परिवृता तस्थौ हरदर्शनलालसा।

ततस्त्रिनेत्रो गिरिजां दृष्ट्वा प्रेक्ष्य च दानवम्॥८७॥

नन्दिनं च तथा हर्षादालिङ्ग्य गिरेः सुताम्।

अथोवाचैष दासस्ते कृतो देवि मयाऽन्धकः॥८८॥

Surrounded by the maids, Pārvatī stood-up with an appetite to see Hara. The three eyed god saw first Girijā then turned towards that demon and Nandī and ultimately, embraced her. He then said- O goddess! I have made Andhaka your slave now.

पश्यस्व प्रणतिं यातं स्वसुतं चारुहासिनि।

इत्युद्यार्यान्धकं चैव पुत्र एह्येहि सत्वरम्॥८९॥

1. A milk-preparation.

व्रजस्व शरणं मातुरेषा श्रेयस्करी तव।
इत्युक्तो विभुना नन्दी अन्धकश्च गणेश्वरः॥९०॥
समागम्याम्बिकापादौ ववन्दतुरुभावपि।
अन्धकोऽपि तदा गौरीं भक्तिनम्रो महामुने।
स्तुतिं चक्रे महापुण्यां पापघ्नीं श्रुतिसंमताम्॥९१॥

O nice smiling beloved! Look at your son. He is saluting you. He then said- O son! Come quickly. Take shelter to your mother. She will do your all good. Gaṇeśvara Nandī and Andhaka both touched the feet of Ambikā. O great sage! Andhaka then started praying Gaurī with sin effacing, evil crushing and Vedas affirmed psalm.

अन्धक उवाच–

ॐ नमस्तेऽस्तु भवानीं भूतभव्यप्रियां लोकधात्रीं जनित्रीं स्कन्दमातरं महादेवप्रियां स्यन्दिनीं चेतनां त्रैलोक्यमातरं धरित्रीं देवमातरमथेज्यां श्रुतिं स्मृतिं दयां लज्जां कान्तिमश्यामसूयां मतिं सदापावनीं दैत्यसैन्यक्षयकरीं माहामायां वैजयन्तीं सुशुभां कालरात्रि गोविन्दभगिनीं शैलराजपुत्रीं सर्वदेवार्चितां सर्वभूतार्चितां विद्यां सरस्वतीं त्रिनयनमहिषीं नमस्यामि मृडानीं शरण्यां शरणमुपागतोऽहं नमो नमस्ते।
इत्थं स्तुता साऽन्धकेन परितुष्टा विभावरी।
प्राह पुत्र प्रसन्नाऽस्मि वृणुष्व वरमुत्तमम्॥९२॥

Andhaka prayed- "I salute Bhavānī. I bow my head on the feet of Bhūtabhavya Priyā,[1] Lokadhātrī,[2] Janitrī,[3] mother of Skanda, wife of Mahādeva, Dhāriṇī,[4] Syandinī,[5] Cetanā,[6] mother of three-worlds, Dharitrī,[7] mother of gods, Ijyā,[8] Veda, Smṛti, kindness, shame, the best brilliance, indignation, thought, always purifier, killer of the demons army, Mahāmāyā, Vaijayantī, extremely auspicious, Kālarātri, sister of Govinda, daughter of the king mountain, worshipped by all gods, adored by all organisms, learning, Sarasvatī and the life of three eyed god. I have come in shelter of Mṛḍānī[9]." I do frequent salute to you.

Bhavānī pleased on Andhaka having so prayed by him. She said- "O son! I am pleased on you. As the best thing desired by you."

भृङ्गिरुवाच–

पापं प्रशममायातु त्रिविधं मम पार्वति।
तथेश्वरे च सततं भक्तिरस्तु ममाम्बिके॥९३॥

Bhṛṅgī said- O Pārvatī! O Ambikā! I ask you that all sins committed by me three ways (i.e. physical, mental, speech) and be my firm devotion for the god.

पुलस्त्य उवाच–

बाढमित्यब्रवीद्गौरी हिरण्याक्षसुतं ततः।
स चास्ते पूजयन्शर्वं गणानामधिपोऽभवत्॥९४॥

Pulastya said- Gaurī then blessed the son of Hiraṇyākṣa. Be it as desired by you. He became one of the heads of gaṇas and engrossed his mind always with worship of god Śiva.

एवं पुरा दानवसत्तमं तं
महेश्वरेणाथ विरूपदृष्ट्या।
कृत्वैव रूपं भयदं तु भैरवं
भृङ्गित्वमीशेन कृता स्वभक्त्या॥९५॥

Thus, Maheśvara during ancient period gave a dreadful form by his curved sight to that demon king Andhaka and then he himself instilled devotion in his heart and made him Bhṛṅgī.

एतत्तवोक्तं हरकीर्तिवर्धनं
पुण्यं पवित्रं शुभदं महर्षे।
संकीर्तनीयं द्विजसत्तमेषु
धर्मायुरारोग्यधनैषिणा सदा॥९६॥

1. Dearer in the past and future.
2. Creator of the world.
3. Progenitor.
4. Supporter.
5. Dropper of milk.
6. Having pure intelligence.
7. Bearer.
8. Sacrifice.
9. Wife of Mṛḍa or Śiva.

O great hermit! I have told you an episode increasing the fame of Hara. It is noble, sacrosanct and benevolent too. The Dvijas desirous of religion, age, health and wealth should always do pray of it and recite it always.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे भैरवप्रादुर्भावे अन्धकवरप्रदानं नाम सप्ततितमोऽध्यायः॥७०॥

Chapter 71

Birth of the seven Maruts in the different Manvantaras

नारद उवाच-

मलयेऽपि महेन्द्रेण यत्कृतं ब्राह्मणर्षभ।
निष्पादितं स्वकं कार्यं तन्मे व्याख्यातुमर्हसि॥ १॥

Nārada said- O great Dvija! Listen to the task executed by Mahendra at Malaya mountain from me also.

पुलस्त्य उवाच-

श्रूयतां यन्महेन्द्रेण मलये पर्वतोत्तमे।
कृतं लोकहिते ब्रह्मन्नात्मनश्च तथा हितम्॥ २॥

Pulastya said- O Brahmin! The book executed by Mahendra at the mountain Malaya for the welfare of the world and his own is worth listening. Hence, listen to it carefully.

अन्धासुरस्यानुचरा मयतारपुरोगमाः।
ते निर्जिताः सुरगणैः पातालगमनोत्सुकाः॥ ३॥

The servants of Andhaka demon i.e. Maya, Tāra etc. intended to go into nether when they were defeated by the gods.

ददृशुर्मलयं शैलं सिद्धाध्युषितकन्दरम्।
लताविमानसंछन्नं मत्तसत्त्वसमाकुलम्॥ ४॥
चन्दनैरुरगाक्रान्तैः सुशीतैरतिसेवितम्।
माधवीकुसुमामोदं ऋष्यर्चितहरं गिरिम्॥ ५॥

Those people saw Malaya mountain adored by hermits, caves used as residence by siddhās, surrounded by the creepers filled with the intoxicated creatures, covered by the cold blood serpents and filled with the fragrance of Mādhavī flower.

तं दृष्ट्वा शीतलच्छायं श्रान्ता व्यायामकर्षिताः।
मयतारपुरोगास्ते निवासं समरोचयन्॥ ६॥

The demons Maya, Tārā etc. were tired and felt weakness in body when they reached there, so they wished to reside there.

तेषु तत्रोपविष्टेषु प्राणतृप्तिप्रदोऽनिलः।
विवाति शीतः शनकैर्दक्षिणो गन्धसंयुतः॥ ७॥

When they seated there, the cold breeze from south direction was blown with satiating effect to the breathing they felt there.

तत्रैव च रतिं चक्रुः सर्व एव महासुराः।
कुर्वन्तो लोकपूज्ये विद्वेषं देवतागणे॥ ८॥

All mighty demons started living there without giving ear to the protest made by the gods worshipped by all human beings.

ताञ्ज्ञात्वा शंकरः शक्रं प्रेषयन्मलये सुरान्।
स चापि ददृशे गच्छन्पथि गोमातरं हरिः॥ ९॥

Śaṅkara came to know their forcibly living there. He therefore, sent Indra there. Indra saw a cow on his way to Malaya mountain.

तस्याः प्रदक्षिणां कृत्वा दृष्ट्वा शैलं च सुप्रभम्।
ददृशे दानवान् सर्वान् संहृष्टान् भोगसंयुतान्॥ १०॥

He made a Pradakṣiṇā (round turn) of the mountain and then saw demons living happily with all their enjoyments at that all radiant mountain.

अथाजुहाव बलहा सर्वानेव महासुरान्।
ते चाप्याययुरव्यग्राः विकिरन्तः शरोत्करान्॥ ११॥

Indra then challenged all these mighty demons. They also forwarded by shorting volley of arrows without feeling least anxiety.

तानागतान् बाणजालैः रथस्थोऽद्भुतदर्शनः।
छादयामास विप्रर्षे गिरिं वृष्ट्या यथा घनः॥ १२॥

O Brahmin! Indra was on chariot and looked excellent. He covered all those demons within net of arrow in such a way that it seemed as if clouds have covered the mountains with raining.

ततो बाणैरवच्छाद्य मयादीन् दानवान्हरिः।
पाकं जघान तीक्ष्णाग्रैर्मार्गणैः कङ्कवाससैः॥ १३॥

Indra then covered Maya etc. demons with arrows and slaughtered Pāka named demon by acute arrows having shape of Kaṅka wings.

तत्र नाम विभुर्लेभे शासनत्वात् शरैर्दृढैः।
पाकशासनतां शक्रः सर्वामरपतिर्विभुः॥ १४॥

There the all-pervading Śakra (Indra), lord of all immortals came to be called Pākaśāsana owing to his striking (Pāka) with forceful arrows.

तथाऽन्यं पुरनामानं बाणा सुरसुतं शरैः।
सुपुङ्खैर्दारयामास ततोऽभूत्स पुरन्दरः॥ १५॥

He similarly, killed Pura, the son of Bāṇāsura by shooting arrows having shape of decent wings. This is the reason for addressing him as Purandara.

हत्वेत्थं समरेऽजैषीद् गोत्रभिद्दानवं बलम्।
तद्यापि विजितं ब्रह्मन् रसातलमुपागमत्॥ १६॥

O Brahmin! Indra gave defeat to the army of demons in battle by slaughtering those demons. So subjugated remaining soldiers of demons' army then shifted to the nether world.

एतदर्थं सहस्राक्षः प्रेषितो मलयाचलम्।
त्र्यम्बकेन मुनिश्रेष्ठ किमन्यच्छ्रोतुमिच्छसि॥ १७॥

O great sage! God Śaṅkara for the same purpose had sent thousand eyed Indra at the mountain Malaya. What more do you want to listen?

नारद उवाच–

किमर्थं दैवतपतिर्गोत्रभित्कथ्यते हरिः।
एष मे संशयो ब्रह्मन् हृदि संपरिवर्तते॥ १८॥

Nārada said- O Brahmin! A doubt is looming in my mind that why is Indra, the lord of gods called Gotrabhit?

पुलस्त्य उवाच–

श्रूयतां गोत्रभिच्छक्रः कीर्तितो हि यथा मया।
हते हिरण्यकशिपौ यद्यकारारिमर्दनः॥ १९॥

Pulastya said- Listen to carefully that why has I addressed Indra as Gotrabhit and what did Indra do after Hiraṇyakaśipu was killed?

दितिर्विनष्टपुत्रा तु कश्यपं प्राह नारद।
विभो नाथोऽसि मे देहि शक्रहन्तारमात्मजम्॥ २०॥

O Nārada! Diti said Kaśyapa on the death of her son- "O god! You are my husband. So, please, endow me with a son who could kill Indra.

कश्यपस्तामुवाचाथ यदि त्वमसितेक्षणे।
शौचाचारसमायुक्ता स्थास्यसे दशतीर्दश॥ २१॥
संवत्सराणां दिव्यानां ततस्त्रैलोक्यनायकम्।
जनयिष्यसि पुत्रं त्वं शत्रुघ्नं नान्यथा प्रिये॥ २२॥

Kaśyapa said to her- O dark eyed lady! You will be able to give birth mighty son to kill Indra only when you could observe purity upto one hundred divine years. O darling! There is no other measure to exercise than it.

इत्येवमुक्ता सा भर्त्रा दितिर्नियममास्थिता।
गर्भाधानं ऋषिः कृत्वा जगामोदयपर्वतम्॥ २३॥

Having heard this suggestion, Diti resorted to the rule. At the due time, Kaśyapa participated in intercourse and went at Udayagiri.

गते तस्मिन् मुनिश्रेष्ठः सहस्राक्षोऽपि सत्वरम्।
तमाश्रममुपागम्य दितिं वचनमब्रवीत्॥ २४॥

Indra went at that cottage just when the sage took departure and said to Diti-

करिष्याम्यनुशुश्रूषां भवत्या यदि मन्यसे।
बाढमित्यब्रवीद् देवी भाविकर्मप्रचोदिता॥ २५॥

"I will wait upon you, if you please." As the forthcoming events definitely take place, Diti permitted Indra to serve her.

समिदाहरणादीनि तस्याश्चक्रे पुरंदरः।
विनीतात्मा च कार्यार्थी छिद्रान्वेषी भुजङ्गवत्॥ २६॥

Purandara began to investigate the loopholes like a serpent in order to achieve success in his aim and began to bring wood (samidhā) etc. for Diti.

एकदा सा तपोयुक्ता शौचे महति संस्थिता।
दशवर्षशतान्ते तु शिरःस्नाता तपस्विनी॥ २७॥
जानुभ्यामुपरिस्थाप्य मुक्तकेशा निजं शिरः।
सुष्वाप केशप्रान्तैस्तु संश्लिष्टचरणाऽभवत्॥ २८॥

When a period of one thousand years passed, the lady over cautious in maintaining purity, took bath from head to feet, her hair were unlocked, she put her head on pubic and eventually began slumbering. Her hairs covered her feet.

तमन्तरमशौचस्य ज्ञात्वा देव: सहस्रदृक्।
विवेश मातुरुदरं नासारन्ध्रेण नारद॥ २९॥

O Nārada! Thousand-eyed Indra searched the loophole and entered into the ovary of mother through nostril.

प्रविश्य जठरे क्रुद्धो दैत्यमातु: पुरंदर:।
ददर्शोर्ध्वमुखं बालं कटिन्यस्तकरं महत्॥ ३०॥

Entering into the ovary, the furious Indra saw there a baby with his hands on loins and mouth upside lifted.

तस्यैवास्येऽथ ददृशे पेशीं मांसस्य वासव:।
शुद्धस्फटिकसङ्काशां कराभ्यां जगृहेऽथ ताम्॥ ३१॥

Vāsava saw a vein white as sphatic in his mouth. He lightly gripped that muscle with couple hand.

तत: कोपसमाध्मातो मांसपेशीं शतक्रतु:।
कराभ्यां मर्दयामास तत: सा कठिनाऽभवत्॥ ३२॥

Indra in sheer anger churned that muscle by hand resulting which it became very hard.

ऊर्ध्वेनार्धं च ववृधे त्वधोऽर्धं ववृधे तथा।
शतपर्वाऽथ कुलिश: संजातो मांसपेशित:॥ ३३॥

The half part of that muscle slided upside and another half slided downside. Thus, a thunderbolt with hundred knots was formed by that muscle.

तेनैव गर्भं दितिजं वज्रेण शतपर्वणा।
चिच्छेद सप्तधा ब्रह्मन् स रुरोद च विस्वरम्॥ ३४॥

O Brahmin! Indra cut-off the womb in seven parts by using that thunderbolt. That baby began to weep loudly in the womb.

ततोऽप्यबुध्यत दितिरजानाच्छक्रचेष्टितम्।
शुश्राव वाचं पुत्रस्य रुदमानस्य नारद॥ ३५॥

O Nārada! Diti then awakened and she understood the offence so committed by Indra. She heard the voice of so weeping baby.

शक्रोऽपि प्राह मा मूढ रुदस्वेति सुघर्घरम्।
इत्येवमुक्त्वा चैकैकं भूयश्चिच्छेद सप्तधा॥ ३६॥

Indra too said- O idiot! Don't weep with "thundering" sound. He again cut of each part in seven pieces with these words.

ते जाता मरुतो नाम देवभृत्या: शतक्रतो:।
मातुरेवापचारेण चलन्ते ते पुरस्कृता:॥ ३७॥

They thus, became later-on the servants of gods and called Maruta. Due to the mistake committed by mother, the run forward.

तत: सकुलिश: शक्रो निर्गम्य जठरात् तदा।
दितिं कृताञ्जलिपुट: प्राह भीतस्तु शापत:॥ ३८॥

Indra then came out from the every ovary of Diti, frightened of the curse to be given by her and said with folded hands-

ममास्ति नापराधोऽयं यच्छस्तस्तनयस्तव।
तवैवापनयाच्छस्तस्तन्मे न क्रोद्धुमर्हसि॥ ३९॥

I have committed no offence in cutting-off the baby in your womb. You had bent downward and this mistake in taking care of sanctity caused this all. Hence, you should not angry with me.

दितिरुवाच

न तवात्रापराधोऽस्ति मन्ये दिष्टमिदं पुरा।
संपूर्णे त्वपि काले वै योऽशौचत्वमुपागत:॥ ४०॥

Diti said- "You have committed no mistake at all. I consider it predestined. Perhaps, on account of such preponderance of event, a slight mistake in taking care of purity has committed by me just at the time when period was matured.

पुलस्त्य उवाच–

इत्येवमुक्त्वा तान्बालान्परिसान्त्व्य दिति: स्वयम्।
देवराज्ञा सहैनांस्तु प्रेषयामास भामिनी॥ ४१॥

Pulastya said- Diti consoled those babies with these words to Indra and sent them all in company of him.

एवं पुरा स्वानपि सोदरान् स
गर्भस्थितानुञ्झरितं भयार्त:।

बिभेद वज्रेण ततः स गोत्रभित्
ख्यातो महर्षे भगवान् महेन्द्रः॥४२॥

O great sage! Indra had thus, cut-off his sibling in pieces within the womb of his mother during long past. This is the reason, he got another name as Gotrabhit (viz. one who had killed his siblings).

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे शक्रचरिते
मरुदुत्पत्तिर्नामैकसप्ततितमोऽध्यायः॥७१॥

Chapter 72

Birth of the seven Maruts

नारद उवाच–

यदमी भवता प्रोक्ता मरुतो दितिजोत्तमाः।
तत्केन पूर्वमासन् वै मरुन्मार्गेषु कथ्यताम्॥ १॥

Nārada said- Kindly explain that at what branch or route Maruts were existed before their origin from Diti as you have already told to us?

पूर्वमन्वन्तरेष्वव समतीतेषु सत्तम।
के त्वासन्वायुमार्गस्थास्तन्मे व्याख्यातुमर्हसि॥ २॥

O great hermit! Kindly tell me specifically that which branch of Maruts was existed at air route when the previous Manvantara passed by?

पुलस्त्य उवाच–

श्रूयतां पूर्वमरुतामुत्पत्तिं कथयामि ते।
स्वायंभुवं समारभ्य यावन्मन्वन्तरं त्विदम्॥ ३॥

Pulastya replied- I explain now the story pertaining to the origin of Marudgaṇas from Svāyambhuva Manvantara to current Manvantara before you. Please, listen to it carefully.

स्वायंभुवस्य पुत्रोऽभून्मनुर्नाम प्रियव्रतः।
तस्यासीत्सवनो नाम पुत्रस्त्रैलोक्यपूजितः॥ ४॥

Priyavrata was the son of Svāyambhuva Manu and Savana renowned throughout the three-world was the son of that Priyavrata.

स चानपत्यो देवर्षे नृपः प्रेतगतिं गतः।
ततोऽरुदत्तस्य पत्नी सुवेदा शोकविह्वला॥ ५॥

O sage! Savana could not reproduce children and thus, dead without issue. He therefore, obtained Pretagati (as per Hindu ritual, the man if dead without son, becomes Preta). His wife Sudeva began weiling bitterly on his sudden death.

न ददाति तथा दग्धुं समालिङ्ग्य स्थिता पतिम्।
नाथ नाथेति बहुशो विलपन्ती त्वनाथवत्॥ ६॥

She did not offered the corpse for pyre, embraced tightly her husband's dead body and started weeping with loud cries as an orphan.

तामन्तरिक्षादशरीरिणी वाक्
प्रोवाच मा राजपत्नीह रोदीः।
यद्यस्ति ते सत्यमनुत्तमं तदा
भवत्वयं ते पतिना सहाग्निः॥ ७॥

An intangible voice in the meantime came from the sky and addressed her- "O queen! Do not weep. If you are so chaste, this fire of your chastity shall turn in pyre for both of you together."

सा तां वाणीमन्तरिक्षान्निशम्य
प्रोवाचेदं राजपुत्री सुवेदा।
शोचाम्येनं पार्थिवं पुत्रहीनं
नैवात्मानं मन्दभाग्यं विहङ्ग॥ ८॥

Sudevā heard this voice and said- "O space moving voice! "I am weeping for this king who has dead without son and seldom for my being."

सोऽथाब्रवीन्मा रुदस्वायताक्षि
पुत्रास्त्वत्तो भूमिपालस्य सप्त।
भविष्यन्ति वह्निमारोह शीघ्रं
सत्यं प्रोक्तं श्रद्धस्व त्वमद्य॥ ९॥

The voice again suggested- O huge eyed lady! Don't weep. You will shortly given birth to seven sons from consummation with the same king. Hence, sit on pyre immediately. I am telling you the truth. Have faith on me.

इत्येवमुक्ता खचरेण बाला
चितौ समारोप्य पतिं वराहम्।
हुताशमासाद्य पतिव्रता तं
संचिन्तयन्ती ज्वलनं प्रपन्ना॥ १०॥

That lady followed the suggestion given by that intangible voice, put the corpse of her husband on pyre, kept in mind the memory of him, lit the fire and thus, resorted to fire.

ततो मुहूर्तान्नृपतिः श्रिया युतः
समुत्तस्थौ सहितो भार्ययाऽसौ।
खमुत्पपाताथ स कामकारी
समं महिष्या च सुनाभपुत्र्या॥ ११॥

Within hours when the fire blazed, that king stood-up with her wife from pyre, ascended to the sky and began strolling there voluntarily.

तस्याम्बरे नारद पार्थिवस्य
जाता रजोगा महिषीं तु गच्छतः।
स दिव्ययोगात् प्रतिसंस्थितोऽम्बरे
भार्यासहायो दिवसानि पञ्च॥ १२॥

O Nārada! While ascending to sky, the queen got menstruation and that king stayed in sky with divine sextile there for five days. His wife also was with him.

ततस्तु षष्ठेऽहनि पार्थिवेन
ऋतुर्न वन्ध्योऽद्य भवेद्विचिन्त्य।
रराम तन्व्या सह कामचारी
ततोऽम्बरात्प्राच्यवतास्य शुक्रम्॥ १३॥

The sensuous king took care of utilising the cycle of reproduction and began enjoying intercourse with his wife on the sixth day of menstruation. He was finally ejaculated from the sky.

शुक्रोत्सर्गावसाने तु नृपतिर्भार्यया सह।
जगाम दिव्यया गत्या ब्रह्मलोकं तपोधन॥ १४॥

O austere! That king moved to the abode of Brahma just after he ejaculated. His wife also followed him.

तदम्बरात् प्रचलितमभ्रवर्णं
शुक्रं समाना नलिनी वपुष्यती।
चित्रा विशाला हरितालिनी च
सप्तर्षिपत्न्यो ददृशुर्यथेच्छया॥ १५॥

O great hermit! The seven spouses of hermits saw. The semen as white as Abhraka falling from the sky with curiosity and attraction. These wives were- Samānā, Nalinī, Vapuṣmatī, Citrā, Viśālā, Haritā and Alinī.

तदृष्ट्वा पुष्करे न्यस्तं प्रत्यैच्छन्त तपोधन।
मन्यमानास्तदमृतं सदा यौवनलिप्सया॥ १६॥

O austere! They all considered the semen as nectar and kept it safely in Puṣkara with a desire to receive enduring youth.

ततः स्नात्वा तु विधिवत्संपूज्य तान् निजान् पतीन्।
पतिभिः समनुज्ञाताः पपुः पुष्करसंस्थितम्॥ १७॥
तच्छुक्रं पार्थिवेन्द्रस्य मन्यमानास्तदाऽमृतम्।
पीतमात्रेण शुक्रेण पार्थिवेन्द्रोद्भवेन ताः॥ १८॥
ब्रह्मतेजोविहीनास्ता जाताः पत्न्यस्तपस्विनाम्।
ततस्तु तत्यजुः सर्वे सदोषास्ताश्च पत्नयः॥ १९॥

They all took bath, honoured their husbands, asked their permission and then sipped that semen considering the same as if nectar. No sooner they sipped that semen ejaculated by the king, all of them were lost of Brahma splendour. The ascetics considered them defective and gave up their ties with them.

सुषुवुः सप्त तनयान् रुदतो भैरवं मुने।
तेषां रुदितशब्देन सर्वमापूरितं जगत्॥ २०॥

O sage! The wives of those hermits wept bitterly throughout the period the womb matured in their belly and gave birth finally seven sons. All babies were wept so loud as it echoed the entire territory of the world.

अथाजगाम भगवान्ब्रह्मा लोकपितामहः।
समभ्येत्याब्रवीद् बालान् मा रुदध्वं महाबलाः॥ २१॥

Subsequently god Brahma appeared there. He went to the babies and said- O brave babies! "Don't weep so loud."

मरुतो नाम यूयं वै भविष्यध्वं वियच्चराः।
इत्येवमुक्त्वा देवेशो ब्रह्मा लोकपितामहः॥ २२॥
तानादाय वियच्चारि मारुतानादिदेश ह।
ते त्वासन्मरुतस्त्वाद्या मनोः स्वायंभुवेऽन्तरे॥ २३॥

You all will be addressed as Marut and stroll freely in the sky. He then took them all to sky and ordered them to reside there. These babies were the foremost Marut during the regime of Svāyambhuva Manu.

स्वारोचिषे तु मरुतो वक्ष्यामि शृणु नारद।
स्वारोचिषस्य पुत्रस्तु श्रीमानासीत् ऋतध्वजः॥ २४॥

O Nārada! I will now tell you about Marut's originated during the regime of Svārociṣa Manu. Listen it patiently. Ṛtadhvaja was the son of Svārociṣa.

तस्य पुत्राभवन् सप्त सप्तार्चिः प्रतिमा मुने।
तपोऽर्थं ते गताः शैलं महामेरुं नरेश्वराः॥ २५॥

O sage! He had seven sons having fire like complexion. The all kings went at great Meru mountain for penance.

आराधयन्तो ब्रह्माणं पदमैन्द्रमथेप्सवः।
ततो विपश्चिन्नामाथ सहस्राक्षो भयातुरः॥ २६॥

They began worshipping Brahmā with an intention to obtain the throne of god Indra. When Indra took notice of their resolution, he was badly frightened.

पूतनामप्सरोमुख्यां प्राह नारद वाक्यवित्।
गच्छस्व पूतने शैलं महामेरु विशालिनम्॥ २७॥

O Nārada! Skilled orator Indra called the chief nymph Pūtanā and ordered- "O Pūtanā! Go at Mahāmeru mountain."

तत्र तप्यन्ति हि तपः ऋतध्वजसुता महत्।
यथा हि तपसो विघ्नं तेषां भवति सुन्दरि॥ २८॥
तथा कुरुष्व मा तेषां सिद्धिर्भवतु सुन्दरि।
इत्येवमुक्ता शक्रेण पूतना रूपशालिनी॥ २९॥
तत्राजगाम त्वरिता यत्रातप्यन्त ते तपः।
आश्रमस्याविदूरे तु नदी मन्दोदवाहिनी॥ ३०॥

The sons of Kratudhvaja are engrossed with penance there. O charming lady! Exercise all that could disturb them and create circumstances just contrary to drive their mind away from the intention they have made. Beautiful Pūtanā immediately went there and saw them engrossed with penance. A rivulet with soft flow was nearby that place.

तस्यां स्नातुं समायाताः सर्व एव सहोदराः।
साऽपि स्नातुं सुचार्वङ्गी त्ववतीर्णा महानदीम्॥ ३१॥

All those siblings came there to take a bath in morning. That beautiful nymph too descended in that rivulet at the same time for bath.

ददृशुस्ते नृपाः स्नातां ततश्चुक्षुभिरे मुने।
तेषां च प्राच्यवच्छुक्रं तत्पपौ जलचारिणी॥ ३२॥
शङ्खिनी ग्राहमुख्यस्य महाशङ्खस्य वल्लभा।
तेऽपि विभ्रष्टतपसो जग्मू राज्यं तु पैतृकम्॥ ३३॥

O sage! When those princes saw her bathing there, they were highly excited and ejaculated in the river. The semen so discharge was sipped by Śaṅkhinī, the wife of a crocodile Mahāśaṅkha. Thus, their penance was breached and they returned back desperately to their father's kingdom.

सा चाप्सराः शक्रमेत्य याथातथ्यं न्यवेदयत्।
ततो बहुतिथे काले सा ग्राही शङ्खरूपिणी॥ ३४॥
समुद्धृता महाजालैर्मत्स्यबन्धेन मानिनी।
स तां दृष्ट्वा महाशङ्खीं स्थलस्थां मत्स्यजीविकः॥ ३५॥
निवेदयामास तदा ऋतध्वजसुतेषु वै।
तथाऽभ्येत्य महात्मानो योगिनां योगधारिणः॥ ३६॥

That nymph also returned to Indra and reported the event. Subsequently, a fisherman after several 'year once caught in net that Śaṅkhinī, crocodile. When he saw it was crocodile instead of fish, he left her at the bank and went to Kratudhvaja. He reported the matter there before those princes. Those expert Yogī immediately went to her (crocodile's wife).

नीत्वा स्वमन्दिरं सर्वे पुरवाप्यां समुत्सृजन्।
ततः क्रमाच्छंखिनी सा सुषुवे सप्त वै शिशून्॥ ३७॥

They brought her to the palace and released in a vast reservoir there. That crocodile gave birth to seven sons subsequently.

जातमात्रेषु पुत्रेषु मोक्षभावमगाद्य सा।
अमातृपितृका बाला जलमध्यविहारिण:॥३८॥

The crocodile was dead immediately after delivery and the parentless babies began to live in the water.

स्तन्यार्थिनो वै रुरुदुरथाभ्यागात्पितामह:।
मा रुदध्वमितीत्याह मरुतो नाम पुत्रका:॥३९॥

They started weeping loudly for milk. Brahmā appeared their for their assistance and consoled them by saying- "O sons! Don't weep. You all shall be addressed as Marut.

यूयं देवा भविष्यध्वं वायुस्कन्धविचारिण:।
इत्येवमुक्त्वाथादाय सर्वांस्तान् दैवतान् प्रति॥४०॥
नियोज्य च मरुन्मार्गे वैराजं भवनं गत:।
एवमासंश्च मरुतो मनो: स्वारोचिषेऽन्तरे॥४१॥

"You will stroll on the shoulder of the air." With these words, Brahmā took all those gods with him, set them at the air route and returned to his abode. Thus, Maruts were originated during the regime of Svārociṣa Manu.

उत्तमे मरुतो ये च ताञ्छृणुष्व तपोधन।
उत्तमस्यान्ववाये तु राजासीन्निषधाधिप:॥४२॥
वपुष्मानिति विख्यातो वपुषा भास्करोपम:।
तस्य पुत्रो गुणश्रेष्ठो ज्योतिष्मान्धार्मिकोऽभवत्॥४३॥

O austere! Listen to about Maruts during Manvantara (uttama). In the dynasty of uttama, there was a renowned king Vapuṣmāna having complexion as bright as the sun. He was Niṣadhādhipa. He had a religious and meritorious son called Jyotiṣmāna.

स पुत्रार्थी तपस्तेपे नदीं मन्दाकिनीमनु।
तस्य भार्या च सुश्रोणी देवाचार्यसुता तथा॥४४॥
तपश्चरणयुक्तस्य बभूव परिचारिका।
सा स्वयं फलपुष्पाम्बुसमित्कुशं समाहरत्॥४५॥

He began to exercise penance on the bank of Mandākinī as he was desirous of getting a son. His wife, Kalyāṇī, the daughter of Jupiter (preceptor to gods) began to assist him during that penance. She herself used to collect fruits, flowers, water, fuel and kuśa grass.

चकार पद्मपत्राक्षी सम्यक् चातिथिपूजनम्।
पतिं शुश्रूषमाणा सा कृशा धमनिसंतता॥४६॥

That lotus-eyed beautiful woman used to greet all guests at the cottage there. Owing to such hard living during penance, her body became thin and lean and the veins appeared on the skin.

तेजोयुक्ता सुचार्वङ्गी दृष्टा सप्तर्षिभिर्वने।
तां तथा चारुसर्वाङ्गीं दृष्ट्वाऽथ तपसा कृशाम्॥४७॥
पप्रच्छुस्तपसो हेतुं तस्यास्तद्धर्तुरेव च।
साऽब्रवीत्तनयार्थाय आवाभ्यां वै तप:क्रिया॥४८॥

The seven hermits (Saptarṣis) once met that beautiful and bright lady living in a forest. They saw that her body became thin and lean. During their stay there, they asked that why were they observing such strict penance. She replied- "Both of us are desirous of a son."

ते चास्यै वरदा ब्रह्मन् जाता: सप्त महर्षय:।
व्रजध्वं तनया: सप्त भविष्यन्ति न संशय:॥४९॥
युवयोर्गुणसंयुक्ता महर्षीणां प्रसादत:।
इत्येवमुक्त्वा जग्मुस्ते सर्व एव महर्षय:॥५०॥

O Brahmin! They blessed her by saying- "Now return to your kingdom. You will definitely give birth to seven sons by virtue of our blessing. With these words, all those hermits had taken departure from there."

स चापि राजर्षिरगात् सभार्यो नगरं निजम्।
ततो बहुतिथे काले सा राज्ञो महिषी प्रिया॥५१॥
अवाप गर्भं तन्वङ्गी तस्मान्नृपतिसत्तमात्।
गुर्विण्यामथ भार्यायां ममारासौ नराधिप:॥५२॥

Following the suggestion of Saptarṣis, that king returned to his palace with wife from forest. After a lapse of several years, that queen conceived and just then the king was dead.

सा चाप्यारोढुमिच्छन्ती भर्तारं वै पतिव्रता।

निवारिता तदाऽमात्यैर्न तथाऽपि व्यतिष्ठत॥५३॥

The chaste lady was passionate to sit on pyre with her husband but the ministers tried to console her. She did not still put ear to their suggestions and became stubborn to die with husband.

समारोप्याथ भर्तारं चितायामारुहद्य सा।

ततोऽग्निमध्यात् सलिले मांसपेश्यपतन्मुने॥५४॥

She put the corpse of her husband on pyre and then sat on the same with it. O sage! When the pyre was blazing in flames, a muscle from body from the middle portion of pyre fell in the water.

साऽम्भसा सुखशीतेन संसिक्तां सप्तधाऽभवत।

तेऽजायन्ताथ मरुत उत्तमस्यान्तरे मनोः॥५५॥

The muscle divided in seven pieces when immersed into cold water. Those seven pieces became Maruts during regime of Uttama Manu.

तामसस्यान्तरे ये च मरुतोप्यभवन्पुरा।

तानहं कीर्तयिष्यामि गीतनृत्यकलिप्रिय॥५६॥

O hermit! You are found of singing, dancing and the lover of strife. I will describe about very first the Maruts born on first Manvantara.

तामसस्य मनोः पुत्रो ऋतध्वज इति श्रुतः।

स पुत्रार्थी जुहावाग्नौ स्वमांसं रुधिरं तथा॥५७॥

The son of Tāmasa Manu was famously called Ṛtadhvaja. He offered his flesh and blood of his body in order to obtain a son.

अस्थीनि रोमकेशांश्च स्नायुमज्जायकृद्घनम्।

शुक्रं च चित्रगौ राजा सुतार्थी इति नः श्रुतम्॥५८॥

We all have heard that the king desirous of son had offered his bones, furs, hair, nerves, marrow, liver and semen in fire.

सप्तस्वेवार्चिषु ततः शुक्रपातादनन्तरम्।

मा मा क्षिपस्वेत्यभवच्छब्दः सोऽपि मृतो नृपः॥५९॥

Who semen was throw on seven fires, a voice was heard restricting for doing that act with- "don't throw, don't throw" and that king was dead suddenly.

ततस्तस्माद्भुतवहात्सप्तधा तत्तेजसोपमाः।

शिशवः समजायन्त ते रुदन्तोऽभवन् मुने॥६०॥

O sage! Seven brilliant babies then appeared from those seven type fires and began weeping there.

तेषां तु ध्वनिमाकर्ण्य भगवान्पद्मसंभवः।

समागम्य निवार्य्याथ स चक्रे मरुतः सुतान्॥६१॥

God Padmayoni came there and prohibited them from so weeping. He made those seven babies Marut gods.

ते त्वासन् मरुतो ब्रह्मंस्तामसे देवता गणाः।

येऽभवन्रैवते तांश्च शृणुष्व त्वं तपोधन॥६२॥

O Brahmin! Those seven babies became the god Marut during the period of Tāmasa Manvantara. O great resolute! The Maruts born during Raivata Manvantara had the following account of their life.

रैवतस्यान्ववाये तु य आसीद्रिपुजिद्धनी।

रिपुजिन्नामतः ख्यातो न तस्यासीत्सुतः किल॥६३॥

Ripujit was a popular king in the dynasty of Raivata. He was a victorious king and had strong control on senses but issuless.

स समाराध्य तपसा भास्करं तेजसां निधिम्।

अवाप कन्यां सुरतिं तां प्रगृह्य गृहं ययौ॥६४॥

He worshipped god Bhāskara through strict penance and got a daughter Surati under that god's grace. He took her to his palace.

तस्यां पितृगृहे ब्रह्मन्वसन्त्यां स पिता मृतः।

साऽपि दुःखपरीताङ्गी स्वां तनुं त्यक्तुमुद्यता॥६५॥

O Brahmin! The father of that girl was dead when she was unmarried. She too became ready under severe influence of grief to commit suicide.

ततस्तां वारयामासुर्ऋषयः सप्त मानसाः।

तस्यामासक्तचित्तास्तु सर्व एव तपोधनाः॥६६॥

Seven mind-born[1] ṛṣis forbaded her from doing that as all of them were fell in love with her.

1. Mānasa.

अपारयन्ती तद्दुःखं प्रज्वाल्याग्निं विवेश ह।
ते चापश्यन्त ऋषयस्तच्चित्ता भावितास्तथा॥६७॥

That spinster however, could not endure the grief, she burnt fire and seated on that pyre, the hermits fell in love with her saw her so burning.

तां मृतामृषयो दृष्ट्वा कष्टं कष्टेति वादिनः।
प्रजग्मुर्ज्वलनाद्यापि सप्ताजायन्त दारकाः॥६८॥

They expressed grief by saying- "it is a matter of regret" and then walked from there away. Seven sons then born from that pyre.

ते च मात्रा विनाभूता रुरुदुस्तान्पितामहः।
निवारयित्वा कृतवांल्लोकनाथो मरुद्गणान्॥६९॥

They began weeping due to lack of mother. God Brahmā consoled them any how and then designated on the position of Maruts.

रैवतस्यान्तरे जाता मरुतोऽमी तपोधन।
शृणुष्व कीर्तयिष्यामि चाक्षुषस्यान्तरे मनोः॥७०॥

O great resolute! Those seven babies were later-on called Maruts during Raivata Manvantara. I will now describe the Maruts who born during the regime of Cākṣuṣa Manu. Please, listen to carefully.

आसीन्मङ्किरिति ख्यातस्तपस्वी सत्यवाक् शुचिः।
सप्तसारस्वते तीर्थे सोऽतप्यत महत्तपः॥७१॥

There was an ascetic called Mańki. He was truthful and sacrosanct. He had observed strict penance in Saptasārasvata Tīrtha.

विघ्नार्थं तस्य तुषितां देवाः संप्रेषयन् वपुम्।
सा चाभ्येत्य नदीतीरे क्षोभयामास भामिनी॥७२॥

The gods sent a nymph called "vapu" in order to impede his penance. That nymph descended down at the bank of river and enchanted to her beauty, he was excited.

ततोऽस्य प्राच्यवच्छुक्रं सप्तसारस्वते जले।
तां चैवाप्यशपन्मूढां मुनिर्मङ्कणको वपुम्॥७३॥

He was ejaculated when taking bath in Saptasārasvata. The sage Mańkaṇak cursed that stupid "vapu" too.

गच्छ लब्धाऽसि मूढे त्वं पापस्यास्य महत् फलम्।
विध्वंसयिष्यति हयो भवतीं यज्ञसंसदि॥७४॥

O stupid nymph! Go on your way immediately. You will receive very hard for so impeding in my penance. The horse in yajña sańsada shall destroy you under hoofs.

एवं शप्त्वा ऋषिः श्रीमान् जगामाथ स्वमाश्रमम्।
सरस्वतीभ्यः सप्तभ्यः सप्त वै मरुतोऽभवन्॥७५॥

That great hermit after inflicting curse, returned back to his cottage subsequently, the seven Sarasvatī's gave birth to seven Maruts.

एतत् तवोक्ता मरुतः पुरा यथा
जाता वियद्व्याप्तिकरा महर्षे।
येषां श्रुते जन्मनि पापहानि-
र्भवेद्य धर्माभ्युदयो महान् वै॥७६॥

O hermit! I have now completely described the episode on the origin of Maruts present in the space during ancient period. This account of their origin results in the decay of evils and great introduction of religion (noble deed) with the man merely by withering to it.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे मरुदुत्पत्तिर्नाम द्विसप्ततितमोऽध्यायः॥७२॥

Chapter 73

Appearance of Vāmana and the slaughter of Kālanemi

पुलस्त्य उवाच–

एतदर्थं बलिर्दैत्यः कृतो राजा कलिप्रिय।

मन्त्रप्रदाता प्रह्लादः शुक्रश्चासीत्पुरोहितः॥ १॥

Pulastya said- O Kalipriya! Bali the demon was therefore, made king. Prahlāda was his minister and Śukra was the priest (Purohita).

ज्ञात्वाऽभिषिक्तं दैतेयं विरोचनसुतं बलिम्।

दिदृक्षवः समायाता समयाः सर्व एव हि॥ २॥

When Maya and all other demons knew about incoronation of Bali, the son of Virocana, they came to see him there.

तानागतान्निरीक्ष्यैव पूजयित्वा यथाक्रमम्।

पप्रच्छ कुलजान्सर्वान्किनु श्रेयस्करं मम॥ ३॥

Bali honoured his kith and kins came there and asked- "What is good for me?"

तमूचुः सर्व एवैनं शृणुष्व सुरमर्दन।

यत्ते श्रेयस्करं कर्म यदस्माकं हितं तथा॥ ४॥

All of them suggested- "O suppressor of gods! Listen to all good for you coupled with good for your interests."

पितामहस्तव बली आसीद् दानवपालकः।

हिरण्यकशिपुर्वीरः स शक्रोऽभूज्जगत्त्रये॥ ५॥

The most chivalrous Hiraṇyakaśipu was your grandfather. He during his life-span had subjugated the three worlds and ruled there.

तमागत्य सुरश्रेष्ठो विष्णुः सिंहवपुर्धरः।

प्रत्यक्षं दानवेन्द्राणां नखैस्तं हि व्यदारयत्॥ ६॥

The greatest god Viṣṇu appeared in disguise of lion and pierced his heart in the presence of all respected demons.

अपकृष्टं तथा राज्यमन्धकस्य महात्मनः।

तेषामर्थे महाबाहो शंकरेण त्रिशूलिना॥ ७॥

O great warrior! The trident holder Śaṅkara had took over the kingdom of mighty Andhaka for those gods.

तथा तव पितृव्योऽपि जम्भः शक्रेण घातितः।

कुजम्भो विष्णुना चापि प्रत्यक्षं पशुवत् तव॥ ८॥

Similarly, Indra had killed your brother Jambha and Viṣṇu had killed Kujambha like an animal before you.

शम्भुः पाको महेन्द्रेण भ्राता तव सुदर्शनः।

विरोचनस्तव पिता निहतः कथयामि ते॥ ९॥

Mahendra had killed Śambhu, Pāka and your own brother Sudarśana. Your father Virocana was also killed.

श्रुत्वा गोत्रक्षयं ब्रह्मन्कृतं शक्रेण दानवः।

उद्योगं कारयामास सह सर्वैर्महासुरैः॥ १०॥

O Brahmin! When the demon heard of his family massacre through Śakra (Indra), he issued instructions to all demons to be ready for war.

रथैरन्ये गजैरन्ये वाजिभिश्चापरेऽसुराः।

पदातयस्तथैवान्ये जग्मुर्युद्धाय दैवतैः॥ ११॥

A certain number of demons were on chariots, some on elephants, some on horses and some on foot while marching past to fight a war against the gods.

मयोऽग्रे याति बलवान् सेनानाथो भयंकरः।

सैन्यस्य मध्ये च बलिः कालनेमिश्च पृष्ठतः॥ १२॥

वामपार्श्वमवष्टभ्य शाल्वः प्रथितविक्रमः।

प्रयाति दक्षिणं घोरं तारकाख्यो भयंकरः॥ १३॥

The fierce and mighty commander-in-chief Maya had gone to the fore portion of the army. Bali was at the middle of the army, Kālanemi at the back, the popular valorous Śālva was that left and the dreadful Tāraka was at the right collateral of that army.

दानवानां सहस्राणि प्रयुतान्यर्बुदानि च।

संप्रयातानि युद्धाय देवैः सह कलिप्रिय॥ १४॥

O Kalipriya (Nārada)! Thousands, millions and billions of demons departed to battle against the gods.

श्रुत्वाऽसुराणामुद्योगं शक्रः सुरपतिः सुरान्।

उवाच योगं दैत्यांस्तान् योद्धुं सबलसंयुतान्॥ १५॥

God Indra when heard of the preparation made on part of demons, said to the gods- all of us should march past for fighting against those demons.

इत्येवमुक्त्वा वचनं सुरराट् स्यन्दनं बली।

समारुरोह भगवान् यतमातलिवाजिनम्॥ १६॥

With these words, mighty god Indra rode on the chariot controlled by Mātali.

समारूढे सहस्राक्षे स्यन्दनं देवतागणाः।

स्वं स्वं वाहनमारुह्य निश्चेरुर्युद्धकाङ्क्षिणः॥ १७॥

When Indra rode on chariot, all gods rode on their respective chariots and began doing march past for the battle.

आदित्या वसवो रुद्राः साध्या विश्वेऽश्विनौ तथा।

विद्याधरा गुह्यकाश्च यक्षराक्षसपन्नगा:॥ १८॥

राजर्षयस्तथा सिद्धा नानाभूताश्च संहता:।

गजानन्ये रथानन्ये हयानन्ये समारुहन्॥ १९॥

Āditya, Vasu, Rudra, Sādhya, Viśvedeva, Aśvinīkumāra, Vidyādhara, Guhyaka, Yakṣa, Rākṣasa, Pannaga,[1] Rājarṣi,[2] Siddha and several types of Bhūtas[3] were joined with them. Some were on elephants, some others on chariots and a few among them rode on the horses.

विमानानि च शुभ्राणि पक्षिवाह्यानि नारद।

समारुह्याद्रवन्सर्वे यतो दैत्यबलं स्थितम्॥ २०॥

O Nārada! Some gods went there riding on the white aircrafts driven by the birds.

एतस्मिन्नन्तरे धीमान्वैनतेय: समागत:।

तस्मिन्विष्णु: सुरश्रेष्ठ अधिरुह्य समभ्यगात्॥ २१॥

In the meantime, there came Garuḍa, god Viṣṇu rode on his back and went to fight against the demons.

तमागतं सहस्राक्षस्त्रैलोक्यपतिमव्ययम्।

ववन्द मूर्ध्नाऽवनत: सह सर्वै: सुरोत्तमै:॥ २२॥

The thousand eyed Indra bowed his head including all gods with him in honour of the three-world ruler god Viṣṇu.

ततोऽग्रे देवसैन्यस्य कार्त्तिकेयो गदाधर:।

पालयञ्जघनं विष्णुर्याति मध्यं सहस्रदृक्॥ २३॥

Then Kārtikeya took the front, god Viṣṇu with his mace took the rear and thousand eyed Indra covered the middle portion of that army.

वामं पार्श्वमवष्टभ्य जयन्तो वज्रते मुने।

दक्षिणं वरुण: पार्श्वमवष्टभ्याव्रजद् बली॥ २४॥

O sage! Jayanta covered the left collateral and mighty Varuṇa covered the right collateral portion of the army.

ततोऽमराणां पृतना यशस्विनी

स्कन्देन्द्रविष्णवम्बुपसूर्यपालिता।

नानास्त्रशस्त्रोद्यतदो: समूहा

समाससादारिबलं महीध्रे॥ २५॥

Subsequently, the illustrious army of gods under lead of Skanda, Viṣṇu, Varuṇa and sun equipped with a number of arms and weapons approached to the army of enemy on the mountain.

उदयाद्रितटे रम्ये शुभे समशिलातले।

निर्वृक्षे पक्षिरहिते जातो देवासुरो रण:॥ २६॥

A fierce battle of gods and demons was fought at the attractive, plain valley of hillock at Udayācala where there were no trees and birds.

संनिपाततस्तयो रौद्र: सैन्ययोरभवन्मुने।

महीधरोत्तमे पूर्वं यथा वानरहस्तिनो:॥ २७

O sage! As the battle between monkeys and elephants took place during earlier period, the same fierce battle was fought amid both armies.

रणरेणू रथोद्भूत: पिङ्गलो रणमूर्धनि।

संध्यानुरक्त: सदृशो मेघ: खे सुरतापस॥ २८॥

O divine ascetic! The tawny battle-dust raised by the chariot wheels ascended to the sky and appeared like red cloud in the evening.

तदासीत् तुमुलं युद्धं न प्राज्ञायत किंचन।

श्रूयते त्वनिशं शब्द: छिन्धि भिन्धीति सर्वत:॥ २९॥

It was difficult to notice that who was killing to whom in that fierce battle. "Kill", "hurt" like words from the mouth of soldiers were only coming out there.

ततो विशसनो रौद्रो दैत्यानां दैवतै: सह।

जातो रुधिरनिष्यन्दो रज:संयमनात्मक:॥ ३०॥

On account of dreadful killing made by gods and demons, the streams of blood started flowing which pressed the dust so flown to sky.

शान्ते रजसि देवाद्यास्तद् दानवबलं महत्।

अभिद्रवन्ति सहिता: समं स्कन्देन धीमता॥ ३१॥

1. The serpent god.
2. Royal hermit.
3. Imps and goblins.

When dust was so pressed, the gods under lead of Kārtikeya, attacked on the army of demons.

निजघ्नुर्दानवान् देवाः कुमारभुजपालिताः।
देवान् निजघ्नुर्दैत्याश्च मयगुप्ताः प्रहारिणः॥ ३२॥

The gods defended by Kārtikeya killed the demons and the demons defended by Maya attacked fiercely on the gods.

ततोऽमृतरसास्वादाद् विना भूताः सुरोत्तमाः।
निर्जिताः समरे दैत्यैः समं स्कन्देन नारद॥ ३३॥

O Nārada! Then the mighty gods including Skanda were defeated by demons in war because they had no nectar to sip.

विनिर्जितान् सुरान् दृष्ट्वा वैनतेयध्वजोऽरिहा।
शार्ङ्गमानम्य बाणौघैर्निजघान ततस्ततः॥ ३४॥

When the rider of Garuḍa, the enemy killer god Viṣṇu saw the gods defeated, he gave a bend to his Śārṅga bow and began shooting arrows like rain.

ते विष्णुना हन्यमानाः पतत्त्रिभिरयोमुखैः।
दैतेयाः शरणं जग्मुः कालनेमिं महासुरम्॥ ३५॥

The demons so being killed by the iron head arrows shot from Viṣṇu resorted to the mighty demon Kālanemi.

तेभ्यः स चाभयं दत्त्वा ज्ञात्वाऽजेयं च माधवम्।
विवृद्धिमगमद् ब्रह्मन् यथा व्याधिरुपेक्षितः॥ ३६॥

O Brahmin! He assured the demons not being worry, he started forwarding as a disease towards the undefeated Mādhava.

यं यं करेण स्पृशति देवं यक्षं सकिन्नरम्।
तं तमादाय चिक्षेप विस्तृते वदने बली॥ ३७॥

That mighty Kālanemi began to grip Yakṣa or Kinnara in his hand and put in mouth just then.

संरम्भाद् दानवेन्द्रो विमृदति दितिजैः संयुतो देवसैन्यं
सेन्द्रं सार्कं सचन्द्रं करचरणनखैरस्त्रहीनोऽपि वेगात्।
चक्रैर्वैश्वानराभैस्त्ववनिगगनयोस्तिर्यगूर्ध्वं समन्तात्
प्राप्तेऽन्ते कालवह्नेर्जगदखिलमिदं रूपमासीद्दिधक्षोः॥ ३८

That demon lord inspite of having no weapons started inflicting nails, kicks and slaps on gods' army including Indra, Sūrya, moon etc. fiercely with strong support from the demons. He began to give blows upside sky and down on earth by using discus like fire blazed. Every direction was covered by such discus. His complexion at that time was looked analogous to the fire blazed for destruction of whole universe at the time of devastation.

तं दृष्ट्वा वर्द्धमानं रिपुमतिबलिनं देवगन्धर्वमुख्याः
सिद्धाः साध्याश्विमुख्या भयतरलदृशः प्राद्रवन् दिक्षु सर्वे
पोप्लूयन्तश्च दैत्या हरिममरगणैरर्चितं चारुमौलिं
नानाशस्त्रास्त्रपातैर्विगलितयशसंचक्रुरुत्सिक्तदर्पाः॥ ३९

When gods, Gandharvas, Siddhas, Sādhyas, Aśvinīkumāras etc. saw forwarding that mighty enemy, they frightened and began to flee here and there. The demons were exhilarated when they saw the gods fleeing. They were specially energised and jumped towards Viṣṇu, the god adored by all gods with attractive crown he had and blew attacks on him with special arms and weapons.

तानित्थं प्रेक्ष्य दैत्यान् मयबलिपुरगान् कालनेमिप्रधानान्
बाणैराकृष्य शार्ङ्गं त्वनवरतमुरोभेदिभिर्वज्रकल्पैः।
कोपादारक्तदृष्टिः सरथगजहयान् दृष्टिनिर्धूतवीर्यान्
नाराचाख्यैःसुपुङ्खैर्जलदइवगिरीन्छादयामासविष्णुः॥

When god Viṣṇu saw such aggressive efforts on part of demons i.e. Maya, Bali and Kālanemi, he became furious and his eyes reddened. He made the chariots, elephants and horses stand still merely by a gaze at them. As the clouds cover the sky, he then covered the entire hillock with special arrows called Nārāca having attractive wings attached.

तैबाणैश्छाद्यमाना हरिकरनुदितैः कालदण्डप्रकाशै-
र्नाराचैरर्धचन्द्रैर्बलिमयपुरगा भीतभीतास्त्वरन्तः।
प्रारम्भे दानवेन्द्रं शतवदनमथो प्रेषयन् कालनेमिं
स प्रायाद्देवसैन्यप्रभुममितबलं केशवं लोकनाथम्॥ ४१

Bali and Maya etc. demons afraid of such severe attack by god Viṣṇu as the crescent

shaped Nārāca arrows shot by him had covered them all. They sent very first to cope with Viṣṇu, the mightiest hundred-faced demon-chief Keśava to Lokanātha.[1]

तं दृष्ट्वा शतशीर्षमुद्यतगदं शैलेन्द्रशृङ्गाकृतिं
विष्णुः शार्ङ्गमपास्य सत्वरमथो जग्राह चक्रं करे।
सोऽप्येनं प्रसमीक्ष्य दैत्यविटपप्रच्छेदनं मानिनं
प्रोवाचाथ विहस्य तं च सुचिरं मेघस्वनो दानवः॥४२॥

When Viṣṇu saw Kālanemi analogous to the mountain ridge with one hundred heads and mace in his hand, he put the bow at rest and picked up immediately the discus. The demons gazed at Viṣṇu laughed longer with a voice of thundering cloud and then addressed to Hari, the destroyer of demon like trees.

अयं स दनुपुत्रसैन्यवित्रासकृद्रिपुः
परमकोपितः स मधोर्विघातकृत्।
हिरण्यनयनान्तकः कुसुमपूजारतिः क्व
याति मम दृष्टिगोचरे निपतितः खलः॥४३॥

This is the highly indignant foe causing fear to the troops of demons, most furious, killer of Madhu, slaughterer of Hiraṇyākṣa and pleased when flowers are offered. Where does this wicked may go now from escape of my eyes?

यद्येष सम्प्रति ममाहवमभ्युपैति
नूनं न याति निलयं निजमम्बुजाक्षः।
मन्मुष्टिपिष्टशिथिलाङ्गमुपात्तभस्म
संद्रक्ष्यते सुरजनो भयकातराक्षः॥४४॥

If the lotus-eyed one now meets me in duel, I am sure he will not go back to his own house. The god-fold will, with terror-stricken eyes, find him kissing the dust, his limbs smashed and slackened by my fists.

इत्येवमुक्त्वा मधुसूदनं वै
स कालनेमिः स्फुरिताधरोष्ठः।
गदां खगेन्द्रोपरि जातकोपो
मुमोच शैले कुलिशं यथेन्द्रः॥४५॥

With these words, Kālanemi giving a thrill to his both lips under sheer influence of anger, threw his mace on Garuḍa as Indra throws thunderbolt on the mountain.

तामापतन्तीं प्रसमीक्ष्य विष्णु-
र्घोरां गदां दानवबाहुमुक्ताम्।
चक्रेण चिच्छेद सुदुर्गतस्य
मनोरथं पूर्वकृतेव कर्म॥४६॥

God Viṣṇu destroyed that dreadful mace thrown by that demon the same way as the pre-executed deeds destroy the ambitions of an unlucky man.

गदां छित्त्वा दानवाभ्याशमेत्य
भुजौ पीनौ संप्रचिच्छेद वेगात्।
भुजाभ्यां कृत्ताभ्यां दग्धशैलप्रकाशः
संदृश्येताप्यपरः कालनेमिः॥४७॥

Viṣṇu approached to that demon after he cut-off mace and immediately cut-off his study arms. Kālanemi without arms looked as next burnt mountain.

ततोऽस्य माधवः कोपात् शिरश्चक्रेण भूतले।
छित्त्वा निपातयामास पक्वं तालफलं यथा॥४८॥

Mādhava then beheaded him by a sharp blow of discus and it fell down on the earth like Tālaphala.

तथा विबाहुर्विशिरा मुण्डतालो यथा वने।
तस्थौ मेरुरिवाकम्प्यः कबन्धः क्ष्माधरेश्वरः॥४९॥

The trunk of Kālanemi without arms and head appeared as Muṇḍātāla in the forest yet it remain stood there.

तं वैनतेयोऽप्युरसा खगोत्तमो
निपातयामास मुने धरण्याम्।
यथाऽम्बराद् बाहुशिरःप्रणष्ट-
बलं महेन्द्रः कुलिशेन भूम्याम्॥५०॥

O sage! As Mahendra had cut-off the arms and beheaded Bala through his attack by thunderbolt, Garuḍa the same way pushed on ground that trunk of Kālanemi by hitting through his chest.

1. Lord of the world.

तस्मिन्हते दानवसैन्यपाले
संपीड्यमानस्त्रिदशैश्च दैत्याः।
विमुक्तशस्त्रालकचर्मवस्त्राः
संप्राद्रवन् बाणमृतेऽसुरेन्द्राः॥५१॥

When that commander-in-chief of demons was killed, all demons except Bāṇāsura ran away from there throwing their arms, shields and garments there as the gods had badly beaten them.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे वामनप्रादुर्भावे कालनेमिवधो नाम त्रिसप्ततितमोऽध्यायः॥७३॥

Chapter 74

The fight of Asuras-Bali, Maya and other with the gods and the victory of demons

पुलस्त्य उवाच–

संनिवृत्ते ततो बाणे दानवाः सत्वरं पुनः।

निवृत्ता देवतानां सशस्त्रा युद्धलालसाः॥ १॥

Pulastya said- "The demons again picked up their weapons and came back to the battle-field when Bāṇāsura began to fight again.

विष्णुरप्यमितौजास्तं ज्ञात्वाऽजेयं बलेः सुतम्।

प्राहामन्त्र्य सुरान्सर्वान्युध्यध्वं विगतज्वराः॥ २॥

When the most valorous Viṣṇu saw that mighty son of Bali is forwarding, he called all gods and said- "Do carry fighting fearlessly."

विष्णुनाऽथ समादिष्टा देवाः शक्रपुरोगमाः।

युयुधुर्दानवैः सार्धं विष्णु स्त्वन्तरधीयत॥ ३॥

The gods Indra etc. ordered by Viṣṇu began fighting while god Viṣṇu himself disappeared.

माधवं गतमाज्ञाय शुक्रो बलिमुवाच ह।

गोविन्देन सुरास्त्यक्तास्त्वं जयस्वाधुना बले॥ ४॥

When Śukra saw Mādhava's absence, he said to Bali- "O Bali! Govinda has abandoned the gods. Now, proceed and be conqueror."

स पुरोहितवाक्येन प्रीतो याते जनार्दने।

गदामादाय तेजस्वी देवसैन्यमभिद्रुतः॥ ५॥

The valorous Bāṇāsura exhilarated on encouragement given by Śukra. He took mace and rushed towards the army of gods.

बाणो बाहुसहस्रेण गृह्य प्रहरणान्यथ।

देवसैन्यमभिद्रुत्य निजघान सहस्रशः॥ ६॥

Bāṇāsura took weapons on his thousand arms, raided on the army of gods and killed several thousand gods.

मयोऽपि मायामास्थाय तैस्ते रूपान्तरैर्मुने।

योधयामास बलवान् सुराणां च वरूथिनीम्॥ ७॥

O sage! The mighty Maya also began fighting against the gods by representing him in varied complexions through the illusion.

विद्युज्जिह्वः पारिभद्रो वृषपर्वा शतेक्षणः।

विपाको विक्षरः सैन्यं तेऽपि देवानुपाद्रवन्॥ ८॥

The demons Vidyujjhva, Pāribhadra, Vṛṣaparvā, Śatekṣaṇa, Vipāka and Vikṣara also made severe attack on the army of gods.

ते हन्यमाना दितिजैर्देवाः शक्रपुरोगमाः।

गते जनार्दने देवे प्रायशो विमुखाभवन्॥ ९॥

On account of sudden absence made by god Viṣṇu, Indra etc. gods got severe blows on their body and most of them were set aside from the war.

तान् प्रभग्नान् सुरगणान्बलिबाणपुरोगमाः।

पृष्ठतस्त्वद्रवन्सर्वे त्रैलोक्यविजिगीषवः॥ १०॥

All demons intended to conquer the three-worlds including Bali and Bāṇa rushed towards fleeing gods.

संबाध्यमाना दैतेयैर्देवाः सेन्द्रा भयातुराः।

त्रिविष्टपं परित्यज्य ब्रह्मलोकमुपागताः॥ ११॥

Indra and other badly beaten gods were frightened, they left behind the heaven and went to the abode of Brahma.

ब्रह्मलोकं गतेष्वित्थं सेन्द्रेष्वपि सुरेषु वै।

स्वर्गभोक्ता बलिर्जातः सपुत्रभ्रातृबान्धवः॥ १२॥

Thus, on departure of Indra etc. gods to the abode of Brahmā, Bali became the king of heaven with his sons, siblings and kith and kins.

शक्रोऽभूद् भगवान् ब्रह्मन्बलिर्बाणो यमोऽभवत्।

वरुणोऽभून्मयः सोमो राहुर्ह्लादो हुताशनः॥ १३॥

O Brahmin! Bali became Indra and Bāṇa became Yama. Similarly, Maya became Varuṇa and devil-head, moon and Prahlāda became fire there.

स्वर्भानुरभवत्सूर्यः शुक्रश्चासीद्बृहस्पतिः।
येऽन्येऽप्यधिकृता देवास्तेषु जाताः सुरारयः॥ १४॥

The devil-tail (Ketu) got the seat of sun god and Śukra substituted for Jupiter (Bṛhaspati). Similarly, the demons took over all designations of other several gods.

पञ्चमस्य कलेरादौ द्वापरान्ते सुदारुणः।
देवासुरोऽभूत्संग्रामो यत्र शक्रोऽप्यभूद्बलिः॥ १५॥

In the beginning of fifth Kali era and at later part of Dvāpara, a fierce battle took place between the gods and demons. Bali became Indra that time.

पाताला: सप्त तस्यासन् वशे लोकत्रयं तथा।
भूर्भुवःस्वरिति ख्यातं दशलोकाधिपो बलिः॥ १६॥

The seven nether and three worlds known as Bhūḥ, Bhuvaḥ, Svaḥ were under his ruling. Thus, Bali had become a king of ten worlds.

स्वर्गे स्वयं निवसति भुञ्जन् भोगान् सुदुर्लभान्।
तत्रोपासत गन्धर्वा विश्वावसुपुरोगमाः॥ १७॥

Bali began to live in heaven with all luxuries for his enjoyments there. Viśvāvasu etc. Gandharvas started serving him.

तिलोत्तमाद्याप्सरसो नृत्यन्ति सुरतापसाः।
वादयन्ति च वाद्यानि यक्षविद्याधरादयः॥ १८॥

O divine hermit! The nymphs Tilottamā etc. always used to keep him happy through their expert dance and Yakṣa as also Vidyādhara etc. used to play on musical instruments.

विविधानपि भोगांश्च भुञ्जन् दैत्यैश्वरो बलिः।
सस्मार मनसा ब्रह्मन्प्रह्लादं स्वपितामहम्॥ १९॥

O Brahmin! The demon king Bali remembered his grandfather Prahlāda while his days were passing in such comforts.

संस्मृतो नसृणा चासौ महाभागवतोऽसुरः।
समभ्यागात्त्वरायुक्तः पातालात् स्वर्गमव्ययम्॥ २०॥

Prahlāda, the great devotee to god Viṣṇu ascended to the immortal heaven on the call from his grandson.

तमागतं समीक्ष्यैव त्यक्त्वा सिंहासनं बलिः।
कृताञ्जलिपुटो भूत्वा ववन्दे चरणावुभौ॥ २१॥

Bali left his seat, stood-up immediately and honoured him with folded hands. When he saw grandfather has come.

पादयोः पतितं वीरं प्रह्लादस्त्वरितो बलिम्।
समुत्थाप्य परिष्वज्य विवेश परमासने॥ २२॥

Prahlāda quickly gave support of his hands to so bowed on feet Bali, made him to stand, gave a tight embrace and then seated comfortably.

तं बलिः प्राह भोस्तात त्वत्प्रसादात्सुरा मया।
निर्जिताः शक्रराज्यं च हतं वीर्यबलान्मया॥ २३॥

Bali said to him- O grandfather! I have given a defeat to all gods and seized the kingdom of Indra under your kind grace.

तदिदं तात मद्वीर्यविनिर्जितसुरोत्तमम्।
त्रैलोक्यराज्यं भुङ्क्ष त्वं मयि भृत्ये पुरःस्थिते॥ २४॥

O father! Please, enjoy the ruling of this three-worlds so seized from the gods by virtue of giving them defeat and I would like to register my presence as your orderly.

एतावता पुण्ययुतः स्यामहं तात यत् स्वयम्।
त्वदङ्घ्रिपूजाभिरतस्त्वदुच्छिष्टान्नभोजनः॥ २५॥

O father! I will become a noble man by such service to you and by taking the residual food from you.

न सा पालयते राज्यं धृतिर्भवति सत्तम।
न धृतिर्गुरुशुश्रूषां कुर्वतो जायते विभो॥ २६॥

O great saint! O sovereign! The patience is learnt at the feet of preceptor and it is decayed while ruling a state (viz. service provides with the virtue of tolerance but ruling makes the man disobedient and rude).

ततस्तदुक्तं बलिना वाक्यं श्रुत्वा द्विजोत्तमः।
प्रह्लादो प्राह वचनं धर्मकामार्थसाधनम्॥ २७॥

O great Dvija! Prahlāda replied favouring Dharma, Artha and Kāma when he heard the request of his grandson.

मया कृतं राज्यमकण्टकं पुरा
प्रशासिताभ: सुहृदोऽनुपूजिता:।.
दत्तं यथेष्टं जनितास्तथाऽऽत्मजा:
स्थितो बले सम्प्रति योगसाधक:॥ २८॥

I have enjoyed the pleasure of ruling earlier without any hurdles. I have administered the earth and worshipped the friends. I already have made donations to the extent of my satisfaction and reproduced the sons. However, I am an ascetic this time.

गृहीतं पुत्र विधिवन्मया भूयोऽर्पितं तव।
एवं भव गुरूणां त्वं सदा शुश्रूषणे रत:॥ २९॥

O son! I have accepted all that you give and now I have returned it to you. Always maintain your obeisance for the preceptors as it is seen in you this time.

इत्येवमुक्त्वा वचनं करे त्वादाय दक्षिणे।
शाक्रे सिंहासने ब्रह्मन्बलिं तूर्णं न्यवेशयत्॥ ३०॥

O Brahmin! With this reply, Prahlāda took Bali with his right hand and enthroned him on the seat of Indra.

सोपविष्टो महेन्द्रस्य सर्वरत्नमये शुभे।
सिंहासने दैत्यपति: शुशुभे मघवानिव॥ ३१॥

That demon king Bali looked like Indra himself when he took seat on that great throne of Indra which was studded with all gems.

तत्रोपविष्टश्चैवासौ कृताञ्जलिपुटो नत:।
प्रह्लादं प्राह वचनं मेघगम्भीरया गिरा॥ ३२॥

Having seated on that throne, he said to Prahlāda in serious voice, with folded hand and in polite tone.

यन्मया तात कर्तव्यं त्रैलोक्यं परिरक्षता।
धर्मार्थकाममोक्षेभ्यस्तदादिशतु मे भवान्॥ ३३॥

O father! Kindly, tell me the duties as a king to three-worlds which could cover all aspects relating to Dharma, Artha, Kāma and Mokṣa.

तद्वाक्यसमकालं च शुक्र: प्रह्लादमब्रवीत्।
यद्युक्तं तन्महाबाहो वदस्वास्योत्तरं वच:॥ ३४॥

Simultaneously, Śukra also said- "O great warrior! Give answer to what you think outright."

वचनं बलिशुक्राभ्यां श्रुत्वा भागवतोऽसुर:।
प्राह धर्मार्थसंयुक्तं प्रह्लादो वाक्यमुत्तमम्॥ ३५॥

Prahlāda, the devotee of Viṣṇu suggested the aspects covering all the aspects of Dharma and Artha when he heard the requests from Bali and Śukra simultaneously.

यदायत्यां क्षमं राजन् यद्धितं भुवनस्य च।
अविरोधेन धर्मस्य अर्थस्योपार्जनं च यत्॥ ३६॥
सर्वसत्त्वानुगमनं कामवर्गफलं च यत्।
परत्रेह च यच्छ्रेय: पुत्र तत्कर्म आचर॥ ३७॥

O son! Capable of giving birth to good future, benevolent to the world, earning of wealth permissible in religion, consumption of things not disturbing any creature and an act appreciated in this material world and that metaphysical world is worth of executing. Hence, execute only such acts.

यथा श्लाघ्यं प्रयास्यद्य यथा कीर्तिर्भवेत्तव।
यथा नायशसो योगस्तथा कुरु महामते॥ ३८॥

O wise king! Do such a act that may deserve appreciation, bring in fame for you and not least infamy.

एतदर्थं श्रियं दीप्तां काङ्क्षन्ते पुरुषोत्तमा:।
येनैतानि गृहेऽस्माकं निवसन्ति सुनिर्वृता:॥ ३९॥
कुलजो व्यसने मग्न: सखा चार्थबहि: कृत:।
वृद्धो ज्ञातिर्गुणी विप्र: कीर्तिश्च यशसा सह॥ ४०॥

The noble people intend to acquire specific wealth which can give shelter to noble but suffering man, poor friend, old aged scholar, meritorious Brahmin and the brilliant fame may thus come to their home.

तस्माद्यथैते निवसन्ति पुत्र
राज्यस्थितस्येह कुलोद्गताद्या:।
तथा यतस्वामलसत्त्वचेष्ट
यथा यशस्वी भविताऽसि लोके॥ ४१॥

Hence, O son! O good thinker and doer! Engage yourself in acts which may give shelter to the people born in above noble families and which may bring in popularity for you.

भूम्यां सदा ब्राह्मणभूषितायां
क्षत्रान्वितायां दृढवापितायाम्।
शुश्रूषणासक्तिसमुद्भवाया-
मृद्धिं प्रयान्तीह नराधिपेन्द्राः॥४२॥

The great kings receive prosperity when the state ruled by them is duly filled by Brahmins, Kṣatriyas, the land duly cultivated by Vaiśyas and due services are given by Śūdras.

तस्माद् द्विजाग्र्याः श्रुतिशास्त्रयुक्ता
नराधिपांस्ते प्रतियाजयन्तु।
दिव्यैर्यजन्तु क्रतुभिर्द्विजेन्द्रा
यज्ञाग्निधूमेन नृपस्य शान्तिः॥४३॥

Hence, the great Brahmins duly known to scriptures should arrange yajña for the kings. Only learned Dvijas should do divine yajña. The smoke ascending from the fire of yajña ensures peace for the king.

तपोऽध्ययनसंपन्ना याजनाध्यापने रताः।
सन्तु विप्राः बले पूज्यास्त्वन्नोऽनुज्ञामवाप्य हि॥४४॥

O Bali! The Brahmins engrossed with the yajña executed according to the procedure prescribed by study on Vedas and teaching be honoured by receipt of your orders.

स्वाध्याययज्ञनिरता दातारः शस्त्रजीविनः।
क्षत्रियाः सन्तु दैत्येन्द्र प्रजापालनधर्मिणः॥४५॥

O king of demons! Take care that the Kṣatriyas should do perseverance and yajña, be generous, expert in arms and weapons as also keep the subject at charms.

यज्ञाध्ययनसंपन्ना दातारः कृषिकारिणः।
पाशुपाल्यं प्रकुर्वन्तु वैश्या विपणिजीविनः॥४६॥

The Vaiśyas under your ruling should perform yajña and study, they should be generous, agriculturist, businessmen and should do animal husbandry.

ब्राह्मणक्षत्रियविशां सदा शुश्रूषणे रताः।
शूद्राः सन्त्वसुरश्रेष्ठ तवाज्ञाकारिणः सदा॥४७॥

O demon king! The Śūdras should do service to Brahmins, Kṣatriyas and Vaiśyas and should always observe the discipline imposed by you.

यदा वर्णाः स्वधर्मस्था भवन्ति दितिजेश्वर।
धर्मवृद्धिस्तदा स्याद्वै धर्मवृद्धौ नृपोदयः॥४८॥

O Ditijeśvara! When the people of all varṇas observe their respective religions, the religion is definitely increased and the king obtains accession to on proper enhancement of the religion.

तस्माद्वर्णाः स्वधर्मस्थास्त्वया कार्याः सदा बले।
तद्वृद्धौ भवतो वृद्धिस्तद्धानौ हानिरुच्यते॥४९॥

Hence, O Bali! Always maintain the varṇas in their respective religion/acts. You will receive progress when their religion will get good progress.

इत्थं वचः श्राव्य महासुरेन्द्रो
बलिं महात्मा स बभूव तूष्णीम्।
ततो यदाज्ञापयसे करिष्ये
इत्थं बलिः प्राह वचो महर्षे॥५०॥

Prahlāda! The great man became silent with these words to Bali, O hermit! Bali then replied- "I shall act on the order so passed by you."

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे वामनप्रादुर्भावे चतुःसप्ततितमोऽध्यायः॥७४॥

Chapter 75

Description of wealth of Bali

पुलस्त्य उवाच-

ततो गतेषु देवेषु ब्रह्मलोकं प्रति द्विज।
त्रैलोक्यं पालयामास बलिर्धर्मान्वितः सदा॥ १॥

Pulastya said- O Dvija! Bali began ruling on three-worlds by observing the religion perpetually when the gods went to the abode of Brahma.

कलिस्तदा धर्मयुतं जगदृष्ट्वा कृते यथा।
ब्रह्माणं शरणं भेजे स्वभावस्य निषेवणात्॥ २॥

When Kali era saw that all people under the rule of Bali are busy with their respective duties as per religion prescribed for them, he went to the shelter of Brahmā with a request to bring back the situations in which he could sustain.

गत्वा स ददृशे देवं सेन्द्रैर्दैवैः समन्वितम्।
स्वदीप्त्या द्योतयन्तं च स्वदेशं ससुरासुरम्॥ ३॥

He saw Brahma there in company of Indra etc. gods when he reached. They were illuminating his abode with the mixed radiance.

प्रणिपत्य तमाहाथ तिष्यो ब्रह्माणमीश्वरम्।
मम स्वभावो बलिना नाशितो देवसत्तम॥ ४॥

Kali bowed before Brahmā and said- O great god! Bali has destroyed my nature completely.

तं प्राह भगवान् योगी स्वभावं जगतोऽपि हि।
न केवलं हि भवतो हृतं तेन बलीयसा॥ ५॥

The Yogī[1] god Brahmā said to Kali- "Not only yours but the nature of entire world has been abducted by that mightiest Bali.

पश्यस्व तिष्ठ देवेन्द्रं वरुणं च समारुतम्।
भास्करोऽपि हि दीनत्वं प्रयातो हि बलाद्बले:॥ ६॥

O Kali! Look at Varuṇa and Indra including Marut. Bhāskara even has lost of his radiance before the radiance of Bali.

न तस्य कश्चित् त्रैलोक्ये प्रतिषेद्धाऽस्ति कर्मणः।
ऋते सहस्रं शिरसं हरिं दशशताङ्घ्रिकम्॥ ७॥

Viṣṇu with his one thousand heads and one thousand feet can only restrict his activities as nobody other than him is so capable.

स भूमिं च तथा नाकं राज्यं लक्ष्मीं यशोऽव्ययः।
समाहरिष्यति बलिः कर्तुः सद्धर्मगोचरम्॥ ८॥

That imperishable god shall abduct the land, heaven, state, wealth and fame received by Bali through his noble deeds.

1. Perfacted in meditation.

इत्येवमुक्तो देवेन ब्रह्मणा कलिरव्ययः।
दीनान्दृष्ट्वा स शक्रादीन्विभीतकवनं गतः॥ ९॥

When Brahmā told him to Kali, he stared at Indra etc. gods and found them all faded. He then went into the forest called Vibhītaka.

कृतं प्रावर्तत तदा कलेर्नाशात् जगत्त्रये।
धर्मोऽभवच्चतुष्पादश्चातुर्वर्ण्येऽपि नारद॥ १०॥

O Nārada! Kṛtayuga spread throughout three-worlds when Kali is vanished and Catuṣpāda religion was spread in four varṇas.

तपोऽहिंसा च सत्यं च शौचमिन्द्रियनिग्रहः।
दया दानं त्वानृशंस्यं शुश्रूषा यज्ञकर्म च॥ ११॥
एतानि सर्वजगतः परिव्याप्य स्थितानि हि।
बलिना बलवान् ब्रह्मन् तिष्योऽपि हि कृतः कृतः॥ १२

The entire world got the people observing penance, non-violence, truthfulness, purity, celibacy, kindness, donation, politeness, service and performance of yajña. O Brahmin! Bali had converted the mighty Kali into Kṛtayuga.

स्वधर्मस्थायिनो वर्णा ह्याश्रमांश्चाविशन्द्विजाः।
प्रजापालनधर्मस्थाः सदैव मनुजर्षभाः॥ १३॥

All varṇas duly settled with their respective religion, the Dvijas began to resort various āśramas and the king began to observe his first and foremost religion of defending the subject properly.

धर्मोत्तरे वर्तमाने ब्रह्मन्नस्मिञ्जगत्त्रये।
त्रैलोक्यलक्ष्मीर्वरदा त्वायाता दानवेश्वरम्॥ १४॥

O Brahmin! When the three-worlds was observing religion, the wealth goddess of three-worlds came to Bali.

तामागतां निरीक्ष्यैव सहस्राक्षत्रियं बलिः।
पप्रच्छ काऽसि मां ब्रूहि केनाप्यर्थेन चागता॥ १५॥

When Bali saw the wealth of Indra came at this door, he asked- "Tell me that who are you and have come for what purpose?

सा तद्वचनमाकर्ण्य तदा श्रीः पद्ममालिनी।
बले शृणुष्व याऽस्मि त्वामायाता महिषी बलात्॥ १६॥

Lakṣmī adorned with the lotus garland, heard him and said- O Bali! I forcibly have come to you and please, listen to me."

अप्रमेयबलो देवो योऽसौ चक्रगदाधरः।
तेन त्यक्तस्तु मघवा ततोऽहं त्वामिहागता॥ १७॥

God Viṣṇu, the unique in power and discus as also mace in his hands has abandoned Indra. Hence, I have come to you.

स निर्ममे युवत्यश्चतस्रो रूपसंयुताः।
श्वेताम्बरधरा चैव श्वेतस्रगनुलेपना॥ १८॥
श्वेतवृन्दारकारुढा सत्त्वाढ्या श्वेतविग्रहा।
रक्ताम्बरधरा चान्या रक्तस्रगनुलेपना॥ १९॥
रक्त्वाजिसमारूढा रक्ताङ्गी राजसी हि सा।
पीताम्बरा पीतवर्णा पीतस्रगनुलेपना॥ २०॥

Viṣṇu had created four spinsters among which, the first was having 'Sattva' prominent, white complexion, white garments, white garland, smeared with white sandal and riding on white elephant. The second was 'Rājasa' prominent, red complexion, red garments on body, red garland, smeared with red sandal and riding on red colour horse.

सौवर्णस्यन्दनचरा तामसं गुणमाश्रिता।
नीलाम्बरा नीलमाल्या नीलगन्धानुलेपना॥ २१॥
नीलवृषसमारूढा त्रिगुणा सा प्रकीर्तिता।
या सा श्वेताम्बरा श्वेता सत्त्वाढ्या कुञ्जरस्थिता॥ २२॥
सा ब्रह्माणं समायाता चन्द्रं चन्द्रानुगानपि।
या सा रक्ता रक्त्वासना वाजिस्था रजसान्विता॥ २३॥
तां प्रादाद्देवराजाय मनवे तत्समेषु च।
पीताम्बरा या सुभगा रथस्था कनकप्रभा॥ २४॥
प्रजापतिभ्यस्तां प्रादात् शुक्राय च विशःसु च।
नीलवस्त्रालिसदृशी या चतुर्थी वृषस्थिता॥ २५॥
सा दानवान्नैर्ऋतांश्च शूद्रान्विद्याधरानपि।
विप्राद्याः श्वेतरूपां तां कथयन्ति सरस्वतीम्॥ २६॥

The third was 'Tāmasa' prominent, yellow complexion, yellow garments, yellow garland, yellow colour fragrance smeared and riding on chariot made of gold. The fourth was three properties mixed, blue complexion, blue garments, blue flower garland, fragrance and riding on blue colour bull. The Sattva prominent, white complexion, white garment and seating on white elephant goddess went to Brahmā, moon-god and the followers of moon. The goddess having Rājasa prominent, red complexion, red garment and sitting on red colour horse was provided to the lord of gods, Manu and the people analogous to them. The goddess having gold complexion, yellow garments, sitting on chariot was given to Prajāpatis, Śukra and Vaiśyas. The goddess having blue garments, analogous to a bee, sitting on a bull was given to demons, Naiṛtas, Śūdras and Vidyādharas. That white complexion goddess is called Sarasvatī by Vipra etc.

स्तुवन्ति ब्रह्मणा सार्धं मखे मन्त्रादिभिः सदा।
क्षत्रिया रक्तवर्णां तां जयश्रीमिति शंसिरे॥ २७॥

They offer psalm to her in yajña by Brahmā etc. through psalm etc. Kṣatriyas say that goddess having red complexion as Jayaśrī.

सा चन्द्रेणासुरश्रेष्ठ मनुना च यशश्विनी।
वैश्यास्तां पीतवसनां कनकाङ्गीं सदैव हि॥ २८॥
स्तुवन्ति लक्ष्मीमित्येव प्रजापालास्तथैव हि।
शूद्रास्तां नीलवर्णाङ्गीं स्तुवन्ति च सुभक्तितः॥ २९॥
श्रियदेवीति नाम्ना तां समं दैत्यैश्च राक्षसैः।
एवं विभक्तास्ता नार्यस्तेन देवेन चक्रिणा॥ ३०॥

O great demon! She became illustrious in company of Indra and Manu. Vaiśya and Prajāpatis worship that yellow garment goddess having golden complexion calling her Lakṣmī. Śūdras including demons and devils do offer psalm to that blue complexion goddess calling her Śrīdevī. Thus, that discus holding god classified those goddesses.

एतासां च स्वरूपस्थास्तिष्ठन्ति निधयोऽव्ययाः।
इतिहासपुराणानि वेदाः साङ्गास्तथोक्तयः॥ ३१॥
चतुःषष्टिकलाः श्वेता महापद्मो निधिः स्थितः।
मुक्तासुवर्णरजतं रथाश्वजगभूषणम्॥ ३२॥

शस्त्रास्त्रादिकवस्तूनि रक्ता पद्मो निधिः स्मृतः।
गोमहिष्यः खरोष्ट्रां च सुवर्णाम्बरभूमयः॥३३॥
ओषध्यः पशवः पीता महानीलो निधिः स्थितः।
सर्वासामपि जातीनां जातिरेका प्रतिष्ठिता॥३४॥
अन्येषामपि संहर्त्री नीला शङ्खो निधिः स्थितः।
एतासु संस्थितानां च यानि रूपाणि दानव।
भवन्ति पुरुषाणां वै तान् निबोध वदामि ते॥३५॥

Imperishable Nidhis are existed in their complexion. History, Purāṇa, Vedas with their parts (Aṅgas), Veda, Smṛtis, sixty four Kalās and Mahāpadma Nidhi are vested with the goddess having white complexion. Pearls, gold, silver, chariot, horse, elephant, garments, weapons, arms and Padmanidhi in the form of garments are vested with the goddess having red complexion cow, buffalo, donkey, camel, gold, garments, land, medicines and Mahānīla Nidhi in the form of animal are vested with the goddess having yellow complexion. Śaṅkha Nidhi in the form of the best among all castes embedding with her all other castes is existed with the goddess having blue complexion. O demon! Now I am going to describe the characteristics of Puruṣas falling under these complexions of Nidhis. Understand these all.

सत्यशौचाभिसंयुक्ता मखदानोत्सवे रताः।
भवन्ति दानवपते महापद्माश्रिता नराः॥३६॥

O demon king! The people sheltered to Mahāpadma observe truth and purity and always engaged with performing yajña, donation and festivals.

यज्विनो सुभगा दृप्ता मालिनो बहुदक्षिणाः।
सर्वसामान्यसुखिनो नराः पद्माश्रिताः स्थिताः॥३७॥

The man with Padma perform yajña, enjoy luck, egoist, honour preferring, generous to high level and enjoy more pleasure as compared to the common people.

सत्यानृतसमायुक्ता दानाहरणदक्षिणाः।
न्यायान्यायव्ययोपेता महानीलाश्रिता नराः॥३८॥

The person vesting Mahānīla are found using truth and false in mixed form, clever while doing transactions. They do justice, injustice and extravagant.

नास्तिकाः शौचरहिताः कृपणा भोगवर्जिताः।
स्तेयानृतकथायुक्ता नराः शङ्खाश्रिता बले॥३९॥
इत्येवं कथितस्तुभ्यं तेषां दानव निर्णयः॥४०॥

O Bali! The people vesting Śaṅkha are found atheist, unclean, miser, away from luxury, thief and liar. O demon! I have thus, described their complexion to you.

अहं सा रागिणी नाम जयश्रीस्त्वामुपागता।
ममास्ति दानवपते प्रतिज्ञा साधुसंमता॥४१॥

That Jayaśrī addressed as Rāgiṇī have now come to you. O demon king! I have made a promise duly confirmed by the gentlemen.

समाश्रयामि शौर्याढ्यं न च क्लीबं कथंचन।
न चास्ति भवस्तुल्यो त्रैलोक्येऽपि बलाधिकः॥४२॥

I always go to the bold man and seldom go to the impotent. Nobody in three-world is as mighty as you.

त्वया बलविभूत्या हि प्रीतिर्मे जनिता ध्रुवा।
यत्त्वया युधि विक्रम्य देवराजो विनिर्जितः॥४३॥

You have won Indra by virtue of your valour shown in the war and thus, you have acquired my firm affection for you.

अतो मम परा प्रीतिर्जाता दानव शाश्वती।
दृष्ट्वा ते परमं सत्त्वं सर्वेभ्योऽपि बलाधिकम्॥४४॥

O demon! This is the reason I have become affectionate to you firmly and to the level best as you have supreme power and the best valour.

शौण्डीर्यमानिनं वीरं ततोऽहं स्वयमागता।
नाश्चर्यं दानवश्रेष्ठ हिरण्यकशिपोः कुले॥४५॥
प्रसूतस्यासुरेन्द्रस्य तव कर्म यदीदृशम्।
विशेषतस्त्वया राजन्दैतेयः प्रपितामहः॥४६॥
विजितं विक्रमाद्येन त्रैलोक्यं वै परैर्हतम्।
इत्येवमुक्त्वा वचनं दानवेन्द्रं तदा बलिम्॥४७॥

जयश्रीश्चन्द्रवदना प्रविष्टाऽद्योतयच्छुभा।
तस्यां चाथ प्रविष्टायां विधवा इव योषितः॥४८॥
समाश्रयन्ति बलिनं ह्रीश्रीधीधृकीर्तयः।
प्रभा मतिः क्षमा भूतिर्विद्या नीतिर्दया तथा॥४९॥
श्रुतिः स्मृतिर्धृति कीर्तिर्धृतिः शान्तिः क्रियान्विता।
पुष्टिस्तुष्टी रुचिस्त्वन्या तथा सत्त्वश्रिता गुणाः।
ताः सर्वा बलिमाश्रित्य व्यश्राम्यन्त यथासुखम्॥५०॥

Hence, I myself have come to you O most valorous and respected warrior. O the best demon! As you have born in the family of Hiraṇyakaśipu, your dead are therefore, not surprising at all. O king! The three-world seized by enemies has now again conquered by you bravely and thus, has enhanced the fame of your great grandfather, the son of Diti. With these word to the demon king Bali, the moon complexion goddess Jayaśrī entered in him and began radiating him. With her entrance, all other goddesses like Hrī, Śrī, Buddhi, Dhṛti, Kīrti, Prabhā, Mati, Kṣamā, Samṛddhi, Vidyā, ethics, kindness, Śruti, Smṛti, Mūrti, Śānti, Kriyā, Puṣṭi, Tuṣṭi too began living with ease like widows under shelter of Bali.

एवंगुणोऽभूद्दनुपुंगवोऽसौ
बलिर्महात्मा शुभबुद्धिरात्मवान्।
यज्वा तपस्वी मृदुरेव सत्यवाक्
दाता विभर्ता स्वजनाभिगोप्ता॥५१॥

The great soul Bali was thus enriched with positive mission, self realisation, asceticism, performance of yajña, courteous, truthful, generous, defender to his own people and began providing subject with nice maintenance.

त्रिविष्टपं शासति दानवेन्द्रे
नासीत्क्षुधार्तो मलिनो न दीनः।
सदोज्ज्वलो धर्मरतोऽथ दान्तः
कामोपभोक्ता मनुजोऽपि जातः॥५२॥

During the regime of Bali in heaven, there was no person suffering from hunger, poverty and evil-doer. The human beings also became brilliant,'religions, generous and dutiful.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे वामनप्रादुर्भावे पञ्चसप्ततितमोऽध्यायः॥७५॥

Chapter 76

Aditi obtains boon from Viṣṇu

पुलस्त्य उवाच–

गते त्रैलोक्यराज्ये तु दानवेषु पुरंदरः।

जगाम ब्रह्मसदनं सह देवैः शचीपतिः॥ १॥

Pulastya said- When the empire of three-worlds fell under the demons, Indra, the husband of Śacī went to the abode of Brahma with all gods.

तत्रापश्यत् स देवेशं ब्रह्माणं कमलोद्भवम्।

ऋषिभिः सार्धमासीनं पितरं स्वं च कश्यपम्॥ २॥

He saw there the lotus-born Brahmā and his father Kaśyapa in the company of a number of hermits.

ततो ननाम शिरसा शक्रः सुरगणैः सह।

ब्रह्माणं कश्यपं चैव तांस्तु सर्वांस्तपोधनान्॥ ३॥

Indra in company of all gods bowed his head before Brahmā, Kaśyapa and all those ascetics.

प्रोवाचेन्द्रः सुरैः सार्धं देवनाथं पितामहम्।

पितामह हृतं राज्यं बलिना बलिना मम॥ ४॥

Indra along with gods said to the god of gods Pitāmaha- O Pitāmaha! The mighty Bali has seized my empire.

ब्रह्मा प्रोवाच शक्रैतद्भुज्यते स्वकृतं फलम्।

शक्रः पप्रच्छ भो ब्रूहि किं मया दुष्कृतं कृतम्॥ ५॥

Brahmā said- O Indra! You are suffering from the account of pre-deeds performed by you. Indra asked- kindly, highlight the evils committed by me.

कश्यपोऽप्याह देवेश भ्रूणहत्या कृता त्वया।

दित्युदरात् त्वया गर्भो कृत्तो वै बहुधा बलात्॥ ६॥

Kaśyapa also said to Indra- "You have committed infanticide. You had once cut into several pieces the womb of Diti forcibly."

पितरं प्राह देवेन्द्रः स मातुर्दोषतो विभो।
कृन्तनं प्राप्तवान्गर्भो यदशौचा हि साऽभवत्॥७॥

Indra said to his father- "O sovereign! That womb was split due to the omission committed by mother as she had become defile."

ततोऽब्रवीत् कश्यपस्तु मातुर्दोषः स दासताम्।
गतस्ततो विनिहतो दासोऽपि कुलिशेन भो॥८॥

Kaśyapa then replied- "On account of the fault committed by mother, that womb was become slave. You then hit hard by thunderbolt that slave too."

तच्छ्रुत्वा कश्यपवचः प्राह शक्रः पितामहम्।
विनाशं पाप्मनो ब्रूहि प्रायश्चित्तं विभो मम॥९॥

Indra said to Pitāmaha when heard this- "O sovereign! Kindly tell me the procedure for regrettal that could efface the sin."

ब्रह्मा प्रोवाच देवेशं वसिष्ठः कश्यपस्तथा।
हितं सर्वस्य जगतः शक्रस्यापि विशेषतः॥१०॥

Brahmā, Vasiṣṭha and Kaśyapa told Indra the following procedure benevolent not only for him but for the entire world.

शङ्खचक्रगदापाणिर्माधवः पुरुषोत्तमः।
तं प्रपद्यस्व शरणं स ते श्रेयो विधास्यति॥११॥

Go at shelter to Puruṣottama Mādhav holding conch, discus and mace in hands. He will certainly do your all good.

सहस्राक्षोऽपि वचनं गुरूणां स निशम्य वै।
प्रोवाच स्वल्पकालेन कस्मिन् प्राप्यो बहूदयः।
तमूचुर्देवता मर्त्ये स्वल्पकाले महोदयः॥१२॥

That thousand eyed god then enquired- "Where is possible the progress within short term?" The gods said to him- "It is only possible at short term on the earth."

इत्येवमुक्तः सुरराड्विरिञ्चिना
मरीचिपुत्रेण च कश्यपेन।
तथैव मित्रावरुणात्मजेन
वेगान्महीपृष्ठमवाप्य तस्थौ॥१३॥

When so said by Brahmā, Kaśyapa, the son of Marīci and Vasiṣṭha, the gods' king Indra descended on the earth.

कालञ्जरस्योत्तरतः सुपुण्य-
स्तथा हिमाद्रेरपि दक्षिणस्थः।
कुशस्थलात्पूर्वत एव विश्रुतो
वसोः पुरात्पश्चिमतोऽवतस्थे॥१४॥

He began to live at the holy place located at the north to Kalingara mountain, south to Himādri, east to Kuśasthala and west to Vasupura.

पूर्वं गयेन नृवरेण यत्र
यष्टोऽश्वमेधः शतकृत्सुदक्षिणः।
मनुष्यमेधः शतकृत्सस्रक्
त्नरेन्द्रसूयश्च सहस्रकृद् वै॥१५॥

The king Gaya had during ancient period, executed one hundred sacrifices of horses, eleven hundred sacrifices of human beings and one thousand Rājasūya yajña with dakṣiṇā in abundance.

तथा पुरा दुर्यजनः सुरासुरैः
ख्यातो महामेध इति प्रसिद्धः।
यत्रास्य चक्रे भगवान् मुरारिः
वास्तव्यमव्यक्ततनुः खमूर्तिमत्॥
ख्यातिं जगामाथ गदाधरेति
महाद्यवृक्षस्त शितः कुठारः॥१६॥

When Gaya had performed the yajña called popularly Mahāmedha rare to perform by the gods and demons, inexpressive and sky form Murāri had lived that holy place. He then became popular as Gadādhara in the form of sharp axe for the largest tree of evils.

यस्मिन्द्विजेन्द्राः श्रुतिशास्त्रवर्जिताः
समत्वमायान्ति पितामहेन।
सकृत् पितॄन् यत्र च संप्रपूज्य
भक्त्या त्वनन्येन मानवा।
फलं महामेधमखस्य मानवा
लभन्त्यनन्तं भगवत्प्रसादात्॥१७॥

Where the great Brahmin receive the position of Pitāmaha in spite of unknown to Vedas and scriptures. The man receives the unending fruit of Mahāmedha under the grace of god even when he once offers worship to ancestors.

महानदी यत्र सुरर्षिकन्या
जलापदेशाद्धिमशैलमेत्य।
चक्रे जगत्पापविमुक्तमग्र्यां
संदर्शनप्राशनमज्जनेन॥ १८॥

There flows the best Mahānadī, the virgin of divine hermit (Nārada). It approaches to Himālaya in the form of water and decays the worldly evils by sipping, bathing and merely looking at her.

तत्र शक्रः समभ्येत्य महानद्यास्तटेऽद्भुते।
आराधनाय देवस्य कृत्वाश्रममवस्थितः॥ १९॥

Indra went at the excellent bank of Mahānadī for worship of god Viṣṇu and began living these in a cottage.

प्रातःस्नायी त्वधःशायी एकभक्तस्त्वयाचितः।
तपस्तेपे सहस्राक्षः स्तुवन्देवं गदाधरम्॥ २०॥

Indra observed a good routine consisting of bath, lying on ground, living on one time good in begged and by worshipping Gadādhara god.

तस्यैवं तप्यतः सम्यग् जितसर्वेन्द्रियस्य हि।
कामक्रोधविहीनस्य साग्रः संवत्सरो गतः॥ २१॥

He observed celibacy strictly and kept him free from sex and anger upto a year thereafter. Thus, his penance for a year was completed.

ततो गदाधरः प्रीतो वासवं प्राह नारद।
गच्छ प्रीतोऽस्मि भवतो मुक्तपापोऽसि साम्प्रतम्॥ २२॥

O Nārada! Gadādhara Viṣṇu then pleased and said to Indra- "I am pleased on you. You should now go because your sins have absolved."

निजं राज्यं च देवेश प्राप्स्यसे न चिरादिव।
यतिष्यामि तथा शक्र भावि श्रेयो यथा तव॥ २३॥

O Indra! You shall now shortly take over your state. O Indra, I will do all that defend your interests.

इत्येवमुक्तोऽथ गदाधरेण
विसर्जितः स्नाप्य मनोहरायाम्।
स्नातस्य देवस्य तदैनसो नरा-
स्तं प्रोचुरस्माननुशासयस्व॥ २४॥

With these words, Gadādhara suggested him to take bath in the river Manoharā and then gave fare-well. When Indra took a dip, the evils till then existing with him said- "Give us permission to leave, please."

प्रोवाच तान्भीषणकर्मकारान्
नाम्ना पुलिन्दान्मम पापसंभवाः।
वसध्वमेवान्तरमद्रिमुख्ययो-
र्हिमाद्रिकालञ्जरयोः पुलिन्दाः॥ २५॥

Indra said to those evils- "As you have born on account of the sins committed by me, you shall be addressed as Pulinda. Go and live in the middle of Himālaya and Kālinjara, two great mountain.

इत्येवमुक्त्वा सुरराट् पुलिन्दान्
विमुक्तपापोऽमरसिद्धयक्षैः।
संपूज्यमानोऽनुजगाम चाश्रमं
मातुस्तदा धर्मनिवासमीड्यम्॥ २६॥

With these words to Pulindas, the purified Indra got honour from gods, siddhas and yakṣas and went to the cottage of his religious mother.

दृष्ट्वाऽदितिं मूर्ध्नि कृताञ्जलिस्तु
विनम्रमौलिः समुपाजगाम्।
प्रणम्य पादौ कमलोदराभौ
निवेदयामास तपस्तदात्मनः॥ २७॥

Indra approached to Aditi with folded hands, bowed head, touched her lotus feet and then he described his penance before her.

पप्रच्छ सा कारणमीश्वरं तम्
आघ्राय चालिङ्ग्य सहाश्रुदृष्ट्या।

स चाचचक्षे बलिना रणे जयं
तदात्मनो देवगणैश्च सार्द्धम्॥ २८॥

Aditi with tears in her eyes, smelt Indra, embraced her and asked the reason for his observing the so-called penance. Indra said the entire account of his defeat with all gods in a war against Bali.

श्रुत्वैव सा शोकपरिप्लुताङ्गी
ज्ञात्वा जितं दैत्यसुतैः सुतं तम्।
दुःखान्विता देवमनाद्यमीड्यं
जगाम विष्णुं शरणं वरेण्यम्॥ २९॥

When Aditi came to know about defeat of his son in the hands of Diti's sons, she suffered agony and grief. She therefore, sheltered to Viṣṇu, the unborn and adorable god.

नारद उवाच-
कस्मिन्जनित्री सुरसत्तमानां
स्थाने हृषीकेशमनन्तमाद्यम्।
चराचरस्य प्रभवं प्रमाण-
माराधयामास शुभे वद त्वम्॥ ३०॥

Nārada said- Please, tell us that the mother of gods, Aditi had at what place worshipped Hṛṣikeśa, the unborn, unending, creator of movable and immovable world and the most ancient god.

पुलस्त्य उवाच-
सुरारणिः शक्रमवेक्ष्य दीनं
पराजितं दानवनायकेन।
सितेऽथ पक्षे मकरर्क्षगेऽर्के
घृतार्चिषः स्यादथ सप्तमेऽह्नि॥ ३१॥
दृष्ट्वैव देवं त्रिदशाधिपं तं
महोदये शक्रदिशाऽधिरूढम्।
निराशना संयतवाक्सुचित्ता
तदोपतस्थे शरणं सुरेन्द्रम्॥ ३२॥

Pulastya said- When Aditi saw Indra seized of power of subjugated by Bali, sheltered to god sun with imposing control on mind and speech both when sun god enshrined on Capricorn zodiac, on the day of Sūrya Saptamī and when she saw the sun rising at the east.

अदितिरुवाच-
जयस्व दिव्याम्बुजकोशचौर
जयस्व संसारतरोः कुठार।
जयस्व पापेन्धनजातवेद
स्तघौघसंरोध नमो नमस्ते॥ ३३॥

Aditi said- O thief of divine Ambujakośa! Victory to you. O axe to the tree like world! Victory to you. O fire to the evil form fuel! Victory to you. O destroyer of darkness! Frequent salute to you.

नमोऽस्तु ते भास्कर दिव्यमूर्ते
त्रैलोक्यलक्ष्मीतिलकाय ते नमः।
त्वं कारणं सर्वचराचरस्य
नाथोऽसि मां पालय विश्वमूर्ते॥ ३४॥

O Bhāskara! O divine icon! Salute to you. O husband of Lakṣmī of three-worlds! Salute to you. You are the cause for the movable and immovable world and administrator. O Viśvamūrti! Please, defend me.

त्वया जगन्नाथ जगन्मयेन
नाथेन शक्रो निजराज्यहानिम्।
अवाप्तवन् शक्रपराभवं च
ततो भवन्तं शरणं प्रपन्ना॥ ३५॥

O ruler of the world! It is due to your wish that made Indra loosing his empire and defeated by his enemy. Hence, I have come in shelter to you.

इत्येवमुक्त्वा सुरपूजितं सा
आलिख्य रक्तेन हि चन्दनेन।
संपूजयित्वा करवीरपुष्पैः
संधूप्य धूपैः कणमर्कभोज्यम्॥ ३६॥
निवेद्य चैवाज्युयतं महार्ह-
मन्नं महेन्द्रस्य हिताय देवी।
स्तवेन पुण्येन च संस्तुवन्ती
स्थिता निराहारमथोपवासम्॥ ३७॥

She then draw a sketch of sun god with red sandal, worshipped by offering Karvīra flower (kanail flowers), lighted Dhūpa and grain worth consumable by sun as also best food cooked with ghee. She observed fast, recited sacred psalms and sat there for long.

ततो द्वितीयेऽह्नि कृतप्रणामा
स्नात्वा विधानेन च पूजयित्वा।
दत्त्वा द्विजेभ्यः कणकं तिलाज्यं
ततोऽग्रतः सा प्रयता बभूव॥३८॥

She did salute, took bath and worshipped on next day also and gave Brahmins kanaka, sesamum and ghee. Then see observed more hard penance.

ततः प्रीतोऽभवद्भानुर्धृतार्चिः सूर्यमण्डलात्।
विनिःसृत्याग्रतः स्थित्वा इदं वचनमब्रवीत्॥३९॥

These acts in worship made Sun graceful. He came out from the orbit, stood up before Aditi and said-

व्रतेनानेन सुप्रीतस्तवाहं दक्षनन्दिनि।
प्राप्यसे दुर्लभं कामं मत्प्रसादान्न संशयः॥४०॥

O daughter of Dakṣa! I am very pleased on the fast observed by you. You therefore, shall definitely receive rare things by virtue of my grace.

राज्यं त्वत्तनयानां वै दास्ये देवि सुरारणि।
दानवान् ध्वंसयिष्यामि संभूयैवोदरे तव॥४१॥

O mother of gods! I will take birth from your belly, bring back the throne for your sons and kill all demons.

तद्वाक्यं वासुदेवस्य श्रुत्वा ब्रह्मन् सुरारणिः।
प्रोवाच जगतां योनिं वेपमाना पुनः पुनः॥४२॥

Hearing those words of Vāsudeva, O Brahman! Aditi with shivering body frequently said to Jagatyoni Viṣṇu-

कथं त्वामुदेरणामहं वोढुं शक्ष्यामि दुर्धरम्।
यस्योदरे जगत्सर्वं वसेत्स्थावरजङ्गमम्॥४३॥

You hold this entire world consisting of movable and immovable. Then tell me that how my belly will hold you as baby?

कस्त्वां धारयितुं नाथ शक्तस्त्रैलोक्यधार्यसि।
यस्य सप्तार्णवाः कुक्षौ निवसन्ति सहाद्रिभिः॥४४॥

O god! You hold this three-world. Your armpit holds seven seas including all mountains. Who then dare to hold you?

तस्माद्यथा सुरपतिः शक्रः स्यात्सुरराडिह।
यथा च न मम क्लेशस्तथा कुरु जनार्दन॥४५॥

Hence, O Janārdana! Do such thing which one side restore the empire of gods and no bigger trouble caused to me on the other.

विष्णुरुवाच-

सत्यमेतन्महाभागे दुर्धरोऽस्मि सुरासुरैः।
तथापि संभविष्यामि अहं देव्युदरे तव॥४६॥

Viṣṇu said- O lucky lady! It is true that the gods and demons cannot hold me. I will still take birth from your womb.

आत्मानं भुवनान् शैलांस्त्वाञ्च देवि सकश्यपाम्।
धारयिष्यामि योगेन मा विषादं कृथाऽम्बिके॥४७॥

O goddess! I will hold myself, the bhuvanas, the mountains and Kaśyapa including you yourself through an exercise of Yoga. O mother! You need not worry at all.

तवोदरेऽहं दाक्षेयि संभविष्यामि वै यदा।
तदा निस्तेजसो दैत्याः संभविष्यन्त्यसंशयम्॥४८॥

O daughter of Dakṣa! the demons shall cross their splendour when I will establish as foetus in your belly.

इत्येवमुक्त्वा भगवान् विवेश
तस्याश्च भूयोऽरिगणप्रमर्दी।
स्वतेजसोंऽशेन विवेश देव्याः
तदोदरे शक्रहिताय विप्र॥४९॥

O Brāhmaṇa! With these words god Viṣṇu, the killer of enemies, inserted in the belly of that goddess through a fraction of his splendour for safeguarding the interests of Indra.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे
वामनप्रादुर्भावेऽदितिवरप्रदानं नाम
षट्सप्ततितमोऽध्यायः॥७६॥

Chapter 77

Teachings of Prahlāda to Bali

पुलस्त्य उवाच-

देवमातुः स्थिते देवे उदरे वामनाकृतौ।

निस्तेजसोऽसुरा जाता यथोक्तं विश्वयोनिना॥ १॥

Pulastya said- According to the statement of Viśvayoni (creator), the demons become powerless when the dwarf from god was inserted into the womb of the mother of gods.

निस्तेजसोऽसुरान्दृष्ट्वा प्रह्लादं दानवेश्वरम्।

बलिर्दानवशार्दूल इदं वचनमब्रवीत्॥ २॥

When the mighty Bali saw the demons lost of splendour, he said Prahlāda.

बलिरुवाच-

तात निस्तेजसो दैत्याः केन जातास्तु हेतुना।

कथ्यतां परमज्ञोऽसि शुभाशुभविशारद॥ ३॥

Bali said- O father! Kindly tell me the reason that why have the demons lost of power? O knower to all good and bad! You are supreme learned.

पुलस्त्य उवाच-

तत्पौत्रवचनं श्रुत्वा मुहूर्तं ध्यानमास्थितः।

किमर्थं तेजसो हानिरिति कस्मादतीव वा॥ ४॥

Pulastya said- Why and by whose effect the splendour of demons have receded was the question on which Prahlāda concentrated his mind for a moment in order to see the clue and explain the same.

स ज्ञात्वा वासुदेवोत्थं भयं दैत्येष्वनुत्तमम्।

चिन्तयामास योगात्मा क्व विष्णुः साम्प्रतं स्थितः॥ ५

As that soul of Yogī came to know the fear arisen due to Vāsudeva, he pondered on tracing the presence of Viṣṇu through his intuitive power.

अधो नाभेः स पातालान् सप्त संचिन्त्य नारद।

नाभेरुपरि भूरादींल्लोकांश्चर्तुमियाद् वशी॥ ६॥

O Nārada! In course of applying his intuitive power, he presumed and traced seven nether in the lower part of navel zone and then pulled his power towards upper side of naval zone in order to see Bhūḥ etc. lokas.

भूमिं तां पङ्कजाकारां तन्मध्ये पङ्कजाकृतिम्।

मेरुं ददर्श शैलेन्द्रं शातकुम्भं महर्द्धिमत्॥ ७॥

He saw lotus shaped land and the great lotus shaped Meru enriched with great prosperity and gold in the middle of that land.

तस्योपरि महापुर्यस्त्वष्टौ लोकपतींस्तथा।

तेषामुपरि वैराजीं ददृशे ब्रह्मणः पुरीम्॥ ८॥

He saw eight rulers of loka (world) in Mahāpurīs upside and Vairājpurī upper side that Mahāpurī. It was the abode of lord Brahmā.

तदधस्तान्महापुण्यमाश्रमं सुरपूजितम्।

देवमातुः स ददृशे मृगपक्षिगणैर्वृतम्॥ ९॥

He saw below that the cottage of gods' mother Aditi, a sacred place, adored by gods and filled with the birds and animals.

तां दृष्ट्वा देवजननीं सर्वतेजोऽधिकां मुने।

विवेश दानवपतिरन्वेष्टुं मधुसूदनम्॥ १०॥

O sage! Having seen Aditi, filled with supreme splendour, Prahlāda entered into the belly of Aditi in order to trace Madhusūdana.

स दृष्टवाञ्जगन्नाथं माधवं वामनाकृतिम्।

सर्वभूतवरेण्यं तं देवमातुरथोदरे॥ ११॥

He saw that Mādhava, the ruler of the world and the foremost among all beings, in the form of a dwarf man in her belly.

तं दृष्ट्वा पुण्डरीकाक्षं शङ्खचक्रगदाधरम्।

सुरासुरगणैः सर्वैः सर्वतो व्याप्तविग्रहम्॥ १२॥

तेनैव क्रमयोगेन योगेन दृष्ट्वा वामनतां गतम्।

दैत्यतेजोहरं विष्णुं प्रकृतिस्थोऽभवत्ततः॥ १३॥

When he saw Puṇḍarīkākṣa[1] holding conch, discus and mace and all gods and demons merged with him, he immediately calculated by the same power of intuition that the cause for loss of demons energy is the incarnation of Viṣṇu in dwarf form. Then, he gradually, came back to the normal state.

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1. Lotus-eyed lord.

अथोवाच महाबुद्धिर्विरोचनसुतं बलिम्।

प्रह्लादो मधुरं वाक्यं प्रणम्य मधुसूदनम्॥ १४॥

The wisest Prahlāda then saluted Madhusūdana and replied benevolent to Bali, the son of Virocana.

प्रह्लाद उवाच–

श्रूयतां सर्वमाख्यास्ये यतो वो भयमागतम्।

येन निस्तेजसो दैत्या जाता दैत्येन्द्र हेतुना॥ १५॥

Prahlāda said- O king of demon! The cause of fear an the effect of which has made demons loss of their energy is now known to me perfectly. Please, listen to what I am going to tell you.

भवता निर्जिता देवाः सेन्द्ररुद्रार्कपावकाः।

प्रयाताः शरणं देवं हरिं त्रिभुवनेश्वरम्॥ १६॥

Rudra, Sūrya and fire etc. gods defeated by you asked the shelter of Hari.

स तेषामभयं दत्त्वा शक्रादीनां जगद्गुरुः।

अवतीर्णो महाबाहुरदित्या जठरे हरिः॥ १७॥

That preceptor of world, the chivalrous Hari, had assured Indra etc. gods to live fearlessly and has now appeared in Indra etc. gods to live fearlessly and has now appeared in the womb of Aditi, the mother of gods.

हृतानि वस्तेन बले तेजांसीति मतिर्मम।

नालं तमो विषहितुं शक्रं सूर्योदयं बले॥ १८॥

O Bali! It is my opinion that he was abducted the splendour of you all, O Bali! Remember that the dark cannot bear the dawn.

पुलस्त्य उवाच–

प्रह्लादवचनं श्रुत्वा क्रोधे प्रस्फुरिताधरः।

प्रह्लादमाहाथ बलिर्भाविकर्मप्रचोदितः॥ १९॥

Pulastya said- When Bali heard the statement of Prahlāda, his lips began vibrating up and down and as the future events cannot be restricted, Bali enquired Prahlāda in anger.

बलिरुवाच–

तात कोऽयं हरिर्नाम यतो नो भयमागतम्।

सन्ति मे शतशो दैत्या वासुदेवबलाधिकाः॥ २०॥

Bali said- O father! Who is this Hari? Which has become cause for our fear. We have several hundred demons mightier than Vāsudeva.

सहस्रशो यैरमराः सेन्द्ररुद्राग्निमारुताः।

निर्जित्य त्याजिताः स्वर्गं भग्नदर्पा रणाजिरे॥ २१॥

Those people had defeated, suppressed their ego and driven out from the territory of heaven the several thousands gods including Rudra, fire, mind and Indra etc.

येन सूर्यरथाद्वेगाच्चक्रं कृष्टं महाजवम्।

स विप्रचित्तिर्बलवान्मम सैन्यपुरस्सरः॥ २२॥

That mighty Vipracitti is the commander of my army. He had pulled the discus more speedy than the chariot of sun.

अयःशङ्कुः शिवः शंभुरसिलोमा विलोमकृत्।

त्रिशिरा मकराक्षश्च वृषपर्वा नतेक्षणः॥ २३॥

एते चान्ये च बलिनो नानायुधविशारदाः।

येषामेकैकशो विष्णुः कलां नार्हति षोडशीम्॥ २४॥

Ayaḥśaṅkha, Śiva, Śambhu, Asilomā, Vilomakṛt, Triśirā, Makarākṣa, Vṛṣaparvā and Natekṣaṇa and other numerous experts in war are my assistants and Viṣṇu is even not equal to the sixteenth friction of their power.

पुलस्त्य उवाच–

पुत्रस्यैतद्वचः श्रुत्वा प्रह्लादः क्रोधमूर्छितः।

धिग्धिगित्याह स बलिं वैकुण्ठाक्षेपवादिनम्॥ २५॥

धिक्त्वां पापसमाचार दुष्टबुद्धि सुबालिश।

हरिं निन्दयतो जिह्वा कथं न पतिता तव॥ २६॥

Pulastya said- Prahlāda annoyed when he heard such criticism of god Viṣṇu and cursed him- "I reprimand the evildoer and wicked fool like you. Why does your tongue not fall on ground while criticising god Viṣṇu.

शोच्यस्त्वमसि दुर्बुद्धे निन्दनीयश्च साधुभिः।

यत्त्रैलोक्यगुरुं विष्णुमभिनिन्दसि दुर्मते॥ २७॥

O fool! O wicked! You are condemnable for gentlemen and learned people because you are criticising Viṣṇu, the only preceptor of three-worlds.

शोच्यश्चापि न संदेहो येन जातः पिता तव।
यस्य त्वं कर्कशः पुत्र जातो देवावमान्यकः॥ २८॥

I myself is also uncivilsed who reproduced you father because he in turn got such cruel and god critic son.

भवान्किल विजानाति तथा चामी महासुराः।
यथा नान्यः प्रियः कश्चिन्मम तस्माज्जनार्दनात्॥ २९॥

You and these mighty demons undoubtedly know that there is no other person beloved me as Viṣṇu himself.

जानन्नपि प्रियतरं प्राणेभ्योऽपि हरिं मम।
सर्वेश्वरेश्वरं देवं कथं निन्दितवानसि॥ ३०॥

Hari is favourite to me more than my own breathing. You are known to this fact, yet deliberately you have criticised him before me.

गुरुः पूज्यस्तव पिता पूज्यस्तस्याप्यहं गुरुः।
ममापि पूज्यो भगवान्गुरुर्लोकगुरुर्हरिः॥ ३१॥

Your father is adorable and preceptor to you. I am preceptor and honourable to him. God Hari, preceptor of this entire universe is my preceptor and honourable too.

गुरोर्गुरुगुरुर्मूढ पूज्यं पूज्यतमस्तव।
पूज्यं निन्दयसे पाप कथं न पतितोऽस्यधः॥ ३२॥

O foolish evildoer! The preceptor to preceptor i.e. supreme preceptor is worth more respect and honour from you. You criticise the respected hence, why don't you decline.

शोचनीया दुराचारा दानवामी कृतास्त्वया।
येषां त्वं कर्कशो राजा वासुदेवस्य निन्दकः॥ ३३॥

You has made these evildoer demons more cruel and notorious as you the critic of Vāsudeva are the ruler of them.

यस्मात्पूज्योऽर्चनीयश्च भवता निन्दितो हरिः।
तस्मात्पापसमाचार राज्यनाशमवाप्नुहि॥ ३४॥

O sinner! As you have criticised an adorable and honourable Hari, you will loss the rein of your ruling.

यथा नान्यत्प्रियतरं विद्यते मम केशवात्।
मनसा कर्मणा वाचा राज्यभ्रष्टस्तथा पत॥ ३५॥

As nobody is more favourite to me than Hari to my mind, acts and speech. Hence, fall from the throne and suffer from the dishonour.

यथा न तस्मादपरं व्यतिरिक्तं हि विद्यते।
चतुर्दशसु लोकेषु राज्यभ्रष्टस्तथा पत॥ ३६॥

As nobody than him is equal to his powers, hence, loss your throne and be an item to criticise.

सर्वेषामपि भूतानां नान्यल्लोके परायणम्।
यथा तथाऽनुपश्येयं भवन्तं राज्यविच्युतम्॥ ३७॥

As nobody else than Vāsudeva is the shelter of all worldly organisms, hence, may I see your fall from the throne.

पुलस्त्य उवाच–

एवमुच्चरिते वाक्ये बलिः सत्वरितस्तदा।
अवतीर्यासनाद् ब्रह्मन्कृताञ्जलिपुटो बली॥ ३८॥
शिरसा प्रणिपत्याह प्रसादं यातु मे गुरुः।
कृतापराधानपि हि क्षमन्ते गुरवः शिशून्॥ ३९॥

Pulastya said- O Brahmin! The mighty Bali immediately alighted down from his throne, bowed his head with folded hands and said- "O preceptor! Kindly, please on me because preceptors pardon the disciples whenever any fault is committed on their part.

तत्साधु यदहं शप्तो भवता दानवेश्वर।
न बिभेमि परेभ्योऽहं न च राज्यपरिक्षयात्॥ ४०॥

O mighty demon! You have all right to curse me. I am not afraid of enemies and decline of the throne too.

नैव दुःखं मम विभो यदहं राज्यविच्युतः।
दुःखं कृतापराधत्वाद्भवतो मे महत्तरम्॥ ४१॥

O sovereign! I feel no sorry for decline of state from my ruling. The only cause for my agony is that I have committed something so worse as you aggrieved.

तत् क्षम्यतां तात ममापराधो
बालोऽस्मयनाथोऽस्मि सुदुर्मतिश्च।
कृतेऽपि दोषे गुरवः शिशूनां
क्षाम्यन्ति दैन्यं समुपागतानाम्॥ ४२॥

Hence, O father! Kindly, pardon me. I am an orphan and a child of caprice mind. The preceptors always pardon their students found guilt but when they express regret for the same.

पुलस्त्य उवाच–

स एवमुक्तो वचनं महात्मा
विमुक्तमोहो हरिपादभक्तः।
चिरं विचिन्त्याद्भुतमेतदित्थ-
मुवाच पौत्रं मधुरं वचोऽथ॥४३॥

Pulastya said- Prahlāda, the greatman having detached feelings and extreme devotion to god Viṣṇu's feet thought sometime and then reciprocated his grandson in these words-

प्रह्लाद उवाच–

तात मोहेन मे ज्ञानं विवेकश्च तिरस्कृतः।
येन सर्वगतं विष्णुं जानंस्त्वां शप्तवाहनम्॥४४॥

Prahlāda said- O father! The affection had covered my discretion and understanding both. This was the reason, I cursed you while I am known very well to the fact that Viṣṇu is omnipresent and omniscient.

नूनमेतेन भाव्यं वै भवतो येन दानव।
ममाविशन्महाबाहो विवेकप्रतिषेधकः॥४५॥

O demon! You had definitely such future and this very thing had inserted affection, the lock to the room of discretion within me at that moment.

तस्माद्राज्यं प्रति विभो न ज्वरं कर्तुमर्हसि।
अवश्यंभाविनो ह्यर्था न विनश्यन्ति कर्हिचित्॥४६॥

Hence, O sovereign! Don't worry for the state. The preponderant matters seldom destroy.

पुत्रमित्रकलत्रार्थे राज्यभोगधनाय च।
आगमे निर्गमे प्राज्ञो न विषादं समाचरेत्॥४७॥

A wise man should not feel dismay on arrival and departure of the son, friend, wife, royal luxuries and the wealth.

यथा यथा समायान्ति पूर्वकर्मविधानतः।
सुखदुःखानि दैत्येन्द्र नरस्तानि सहेत्तथा॥४८॥

O king of demons! As the pleasure and grief come down according to the provision of pre-discharged activities, it is better to endure them all by establishing a possible co-ordination.

आपदामागमं दृष्ट्वा न विषण्णो भवेद्वशी।
संपदं च सुविस्तीर्णां प्राप्य नोऽधृतिमान् भवेत्॥४९॥

A resolute and balanced man should not fall prey to anxiety and never give up the shelter of patience when wealth in abundance knocks at his door.

धनक्षये न मुह्यन्ति न हृष्यन्ति धनागमे।
धीराः कार्येषु च सदा भवन्ति पुरुषोत्तमाः॥५०॥

The best people do not feel pleasure when wealth comes to them nor they feel dismay when it goes out. They always stand for their duties and seldom deviated.

एवं विदित्वा दैत्येन्द्र न विषादं कथंचन।
कर्तुमर्हसि विद्वंस्त्वं पण्डितो नावसीदति॥५१॥

O lord of demons! You should not feel any bad for the curse inflicted by me due to my being blind in affection. You are scholar and a scholar never feels pain.

तथाऽन्यच्च महाबाहो हितं शृणु महार्थकम्।
भवतोऽथ तथाऽन्येषां श्रुत्वा तच्च समाचर॥५२॥

O warrior! Listen to the words in essence and benevolent for you yourself and all others and bring in practice these.

शरण्यं शरणं गच्छ तमेतं पुरुषोत्तमम्।
स ते त्राता भयादस्माद्दानवेन्द्र भविष्यति॥५३॥

O king of demons! Go to the shelter of that Puruṣottama who is yielder of refuge. He will only defend you from this fear.

ये संश्रयन्ति हरिमीशमनादिमध्यं
विष्णुं चराचरगुरुं हरिमीशितारम्।
संसारगर्तपतितस्य करावलम्बं
नूनं न ते भुवि नरा ज्वरिणो भवन्ति॥५४॥

The people sheltering to Hari, Viṣṇu, beyond the beginning, middle and end, preceptor to the movable and immovable worlds, the uplifter of the people fell in the worldly pit (trench) through his hands and regulating authority of all- definitely attain to all pleasure viz. never fall prey to the sorrow.

तन्मना दानवश्रेष्ठ तद्भक्तश्च भवाधुना।
स एष भवत: श्रेयो विधास्यति जनार्दन:॥५५॥

O mighty demon! Engross your mind with that god and be his devotee. That Janārdana will do your all welfare.

अहं च पापोपशमार्थमीश-
माराध्य यास्ये प्रति तीर्थयात्राम्।
विमुक्तपापश्च तदा गमिष्ये
यत्राच्युतो लोकपतिर्नृसिंह:॥५६॥

I will also go on pilgrimage after due worship of god so as my sins could resolve. I will go where acyuta Nṛsiṁha, the master of this entire universe is.

पुलस्त्य उवाच–
इत्येवमाश्वास्य बलिं महात्मा
संस्मृत्य योगाधिपतिं च विष्णुम्।
आमन्त्र्य सर्वान्दनुयूथपालान्
जगाम कर्तुं त्वथ तीर्थयात्राम्॥५७॥

Pulastya said- The great soul Prahlāda summoned god Viṣṇu, the king of Yogīs after he consoled Bali this way and he went on journey with due permission of the ruler of demon communities.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे वामनप्रादुर्भावे बलिशिक्षादानं नाम सप्तसप्ततितमोऽध्याय:॥७७॥

Chapter 78

Defeat of Dhundhu demon

नारद उवाच-

कानि तीर्थानि विप्रेन्द्र प्रह्लादोऽनुजगाम ह।

प्रह्लादतीर्थयात्रां मे सम्यगाख्यातुमर्हसि॥ १॥

Nārada said- O great Brahmin! How may pilgrims were visited by Prahlāda? Describe the pilgrimage of Prahlāda appropriately and with full account.

पुलस्त्य उवाच-

शृणु त्वं कथयिष्यामि पापपङ्कप्रणाशिनीम्।

प्रह्लादतीर्थयात्रां ते शुद्धप्रण्यप्रदायिनीम्॥ २॥

Pulastya said- Listen please, the description on pilgrimage made by Prahlāda capable to destroy the evil mud and provide sacred mind to execute noble deeds.

संत्यज्य मेरुं कनकाचलेन्द्र

तीर्थं जगामामरसंघजुष्टम्।

ख्यातं पृथिव्यां शुभदं हि मानसं

यत्र स्थितो मत्स्यवपुः पुरेशः॥ ३॥

He left behind the mountain Meru made up of gold and visited at the popular holy place addressed as Mānasa Tīrtha where gods reside and Sureśa, in the form of a fish lives.

तस्मिंस्तीर्थवरे स्नात्वा संतर्प्य पितृदेवताः।

संपूज्य च जगन्नाथमच्युतं श्रुतिभिर्युतम्॥ ४॥

He worshipped at that holy place Acyuta Jagannātha with Vedic hymns after bath and tarpaṇa made for the Pitṛs or deceased ancestors and gods.

उपोष्य भूयः संपूज्य देवर्षिपितृमानवान्।

जगाम कच्छपं द्रष्टुं कौशिक्यां पापनाशनम्॥ ५॥

Further, he worshipped with observing fasts, the gods, hermits, ancestors and human beings and went to see Kacchapa (tortoise) absolving evils in the river Kauśikī.

तस्यां स्नात्वा महानद्यां संपूज्य ज जगत्पतिम्।

समुपोष्य शुचिर्भूत्वा दत्त्वा विप्रेषु दक्षिणाम्॥ ६॥

He took bath in that great river, worshipped Janārdana, observed fasts, purified him and gave dakṣiṇā to Brahmins.

नमस्कृत्य जगन्नाथमथो कूर्मवपुर्धरम्।

ततो जगाम कृष्णाख्यं द्रष्टुं वाजिमुखं प्रभुम्।

तत्र देवह्रदे स्नात्वा तर्पयित्वा पितॄन्सुरान्॥ ७॥

संपूज्य हयशीर्षं च जगाम गजसाह्वयम्।

He saluted Jagannātha existed there in the form of a tortoise and went to see the god having horse mouth and addressed as Kṛṣṇa from there. He took bath in a reservoir Devahṛda offered tarpaṇa to the gods and pitaras, worshipped Hayagrīva and then returned to Hastināpura.

तत्र देवं जगन्नाथं गोविन्दं चक्रपाणिनम्॥ ८॥
स्नात्वा संपूज्य विधिवत् जगाम यमुनां नदीम्।
तस्यां स्नातः शुचिर्भूत्वा संतर्प्यर्षिसुरान्पितॄन्।
ददर्श देवदेवेशं लोकनाथं त्रिविक्रमम्॥ ९॥

He took bath there, worshipped Jagannātha Govinda god holding discus in his hand and then reached near Yamunā river. He took there bath too, do tarpaṇa of hermits, pitaras and gods and finally, went to see Trivikrama, the god of gods and master of this world.

नारद उवाच–

साम्प्रतं भगवान्विष्णुस्त्रैलोक्याक्रमणं वपुः।
करिष्यति जगत्स्वामी बलेर्बन्धनमीश्वरः॥ १०॥
तत्कथं पूर्वकालेऽपि विभुरासीत्त्रिविक्रमः।
कस्य वा बन्धनं विष्णुः कृतवांस्तद्य मे वद॥ ११॥

O Nārada asked- God Viṣṇu, the ruler of this world will now hold a body rising fear for the three-world and will thus, bind Bali. Therefore, how the all-pervading Viṣṇu has been spoken of as having strided over the three worlds in three steps in former time also or tell me whom did Viṣṇu bind?

पुलस्त्य उवाच–

श्रूयतां कथयिष्यामि योऽयं प्रोक्तस्त्रिविक्रमः।
यस्मिन्काले संबभूव यं च वञ्चितवानसौ॥ १२॥

Pulastya said- Listen carefully the introduction with Trivikrama, his period of birth and who was tied by him that time as being explained by me now.

आसीद्धुन्धुरिति ख्यातः कश्यपस्यौरसः सुतः।
दनोर्गर्भसमुद्भूतो महाबलपराक्रमः॥ १३॥

A wedlock son of Kaśyapa and Danu was mightiest and valorous. His name was Dhundhu.

स समाराध्य वरदं ब्रह्माणं तपसाऽसुरः।
अवध्यत्वं सुरैः सेन्द्रैः प्रार्थयत् स तु नारद॥ १४॥

O Nārada! That demon worshipped Brahma, the great giver through strict penance and requested him to make him so strong as undefeated by Indra gods.

तद् वरं तस्य च प्रादात् तपसा पङ्कजोद्भवः।
परितुष्टः स च बली निर्जगाम त्रिविष्टपम्॥ १५॥

When Brahmā pleased on his penance, he booned him as desired. That mighty Dhundhu then went to heaven.

चतुर्थस्य कलेरादौ जित्वा देवान्सवासवान्।
धुन्धुः शक्रत्वमकरोद्धिरण्यकशिपौ सति॥ १६॥

During initiation period of the fourth Kali when Hiraṇyakaśipu was ruling Dhundhu conquered all gods including Indra and seized his throne.

तस्मिन्काले स बलवान्हिरण्यकशिपुस्ततः।
चचार मन्दरगिरौ दैत्यो धुन्धुं समाश्रितः॥ १७॥

The mighty demon Hiraṇyakaśipu used to stroll around Mandara mountain under subordination from Dhundhu.

ततोऽसुरा यथा कामं विचरन्ति त्रिविष्टपे।
ब्रह्मलोके च त्रिदशा संस्थिता दुःखसंयुताः॥ १८॥

The demons also began to live and enjoy the pleasure of heaven voluntarily. All gods were very anxious and began to live in the abode of Brahmā.

ततोऽमरान् ब्रह्मसदो निवासिनः
श्रुत्वाऽथ धुन्धुर्दितिजानुवाच।
व्रजाम दैत्या वयमग्रजस्य
सदो विजेतुं त्रिदशान्सशक्रान्॥ १९॥

When Dhundhu heard of gods' residing in abode of Brahmā he said to demons- O demons! Let us march to the abode of Brahmā to win Indra etc. gods.

ते धुन्धुवाक्यं तु निशम्य दैत्याः
प्रोचुर्न नो विद्यति लोकपाल।
गतिर्यया याम पितामहाजिरं

सुदुर्गमोऽयं परतो हि मार्गः॥ २०॥

When demons heard Dhundhu, they replied- O king! We are lack of that speed which may proceed us to the abode of Brahmā. The route to Brahmaloka is inaccessible and very far from here.

इतः सहस्रैर्बहुयोजनाख्यै-
लोको महर्नाम महर्षिजुष्टः।
येषां हि दृष्ट्याऽर्पणचोदितेन
दह्यन्ति दैत्याः सहसेक्षितेन॥ २१॥

A world called Mahaḥ is existed at several thousands yojana away from here. The hermits reside there. A sight of those hermits is so powerful as it can burn all demons.

ततोऽपरो योजनकोटिना वै
लोको जनो नाम वसन्ति यत्र।
गोमातरोऽस्मासु विनाशकारि
यासां रजोऽपीह महासुरेन्द्रः॥ २२॥

A world known as "Jana" exists at another one crore yojana distance where the cows lie. O great king! The dust flown from their movement is of killing effect to us.

ततोऽपरो योजनकोटिभिस्तु
षड्भिस्तपो नाम तपस्विजुष्टः।
तिष्ठन्ति यत्रासुर साध्यवर्या
येषां हि निश्वासमरुत् त्वसह्यः॥ २३॥

The world "Tapa" surrounded by ascetics is at another distance of six crore yojana. O demon! The great Sādhyas live there. The expirated air from them is intolerable to us.

ततोऽपरो योजनकोटिभिस्तु
त्रिंशद्भिरादित्यसहस्रदीप्तिः।
सत्याभिधानो भगवन्निवासो
वरप्रदोऽभूद्भवतो हि योऽसौ॥ २४॥

Then there exists the world "Satya" radiating with the light of one thousand Ādityas at a distance of thirty crore yojana thereafter. That world is the residence of that god who had provided you with a home.

यस्य वेदध्वनिं श्रुत्वा विकसन्ति सुरादयः।
संकोचमसुरा यान्ति ये च तेषां सधार्मिणः॥ २५॥

The gods etc. avail growth by hearing to the recital of Vedas from them and the demons as also their homogeneous receive recession to the growth.

तस्मान्मा त्वं महाबाहो मतिमेतां समादधः।
वैराज्यभुवनं धुन्धो दुरारोहं सदा नृभिः॥ २६॥

Hence, O warrior Dhundhu! Don't even think of this because the abode of Brahma is always impossible to ascend.

तेषां वचनमाकर्ण्य धुन्धुः प्रोवाच दानवान्।
गन्तुकामः स सदनं ब्रह्मणो जेतुमीश्वरान्॥ २७॥

Hearing their words, Dhundhu, who intended to reach at Brahmaloka to win the gods; said to the demons-

कथं तु कर्मणा केन गम्यते दानवर्षभाः।
कथं तत्र सहस्राक्षः संप्राप्तः सह दैवतैः॥ २८॥

O warrior demons! How and by what manner one can access to there? How did Indra reach there with gods?

ते धुन्धुना दानवेन्द्राः पृष्टाः प्रोचुर्वचोऽधिपम्।
कर्म तत्र वयं विद्मः शुक्रस्तद्वेत्त्यसंशयम्॥ २९॥

On being enquired by the king, those demons replied- "We do not know that manner. However, there is no doubt that Śukrācārya is known to this act."

दैत्यानां तु वचः श्रुत्वा धुन्धुर्दैत्यपुरोहितम्।
पप्रच्छ शुक्रं किं कर्म कृत्वा ब्रह्मसदोगतिः॥ ३०॥

Hearing the words of demons, Dhundhu then asked Śukrācārya, the priest of demons- "Please, tell me that what deed can enable to access at the abode of Brahma?"

ततोऽस्मै कथयामास दैत्याचार्यः कलिप्रियः।
शक्रस्य चरितं श्रीमान्पुरा वृत्ररिपोः किल॥ ३१॥
शक्रः शतं तु पुण्यानां क्रतूनामजयत् पुरा।
दैत्येन्द्र वाजिमेधानां तेन ब्रह्मसदो गतः॥ ३२॥

O favourite to Kali! He was then told the activities of Indra, the enemy of Vṛtra. (He

said)- O demon king! Indra, during ancient period had performed one hundred Aśvamedha yajñas. On account of this, he could went to the abode of Brahma.

तद्वाक्यं दानवपतिः श्रुत्वा शुक्रस्य वीर्यवान्।
यष्टुं तुरगमेधानां चकार मतिमुत्तमाम्।
अथामन्त्र्यासुरगुरुं दानवांश्चाप्यनुत्तमान्॥३३॥
प्रोवाच यक्ष्येऽहं यज्ञैरश्वमेधैः सुदक्षिणैः।
तदागच्छध्वमवनीं गच्छामो वसुधाधिपान्॥३४॥
विजित्य हयमेधान्वै यथाकामगुणान्वितान्।
आहूयन्तां च निधयस्त्वाज्ञाप्यन्तां च गुह्यकाः॥३५॥

The mighty lord of demon wished to perform Aśvamedha yajña when he heard this from Śukrācārya. He then invited the preceptor of demon and the selected demons and said- "I will organise Aśvamedha yajñas and give dakṣiṇā to the Brahmins. Hence, come with me. Let us move to the earn and perform Aśvamedha voluntarily and appropriately by subjugating the kings call Nidhis and order Guhyakas."

आमन्त्र्यन्तां च ऋषयः प्रयामो देविकातटम्।
सा हि पुण्या सरिच्छ्रेष्ठा सर्वसिद्धिकरी शुभा।
स्थानं प्राचीनमासाद्य वाजिमेधान् यजामहे॥३६॥

Invite the hermits. Let us move to the bank of Devikā river. That holy river is all benevolent and shall provide us with all success. We will organise yajña after reaching at that ancient place.

इत्थं सुरारेर्वचनं निशम्यासुरयाजकाः।
बाढमित्यब्रवीद् हृष्टो निधयः संदिदेशः सः॥३७॥

The preceptor of demon okayed the plan of that demon and he happily ordered Nidhis to come.

ततो धुन्धुर्देविकायां प्राचीने पापनाशने।
भार्गवेन्द्रेण शुक्रेण वाजिमेधाय दीक्षितः॥३८॥

Śukra, the great Bhārgava[1] then reached at the bank of Devikā river, the ancient holy place and consecrated Dhundhu for hosting the Aśvamedha yajña.

सदस्या ऋत्विजश्चापि तत्रासन् भार्गवा द्विजाः।
शुक्रस्यानुमते ब्रह्मन् शुक्रशिष्याश्च पण्डिताः॥३९॥

O Brahmin! The disciples of Śukra and learned Brahmins of Bhārgava clan became the member and Ṛtvija to that yajña under instructions of Śukra.

यज्ञभागभुजस्तत्र स्वर्भानुप्रमुखा मुने।
कृताश्चासुरनाथेन शुक्रस्यानुमते सुराः॥४०॥

O sage! The king of demons made Svarbhānu etc. demons the consumer (bhogī) to the oblation (havi) of that yajña under permission of Śukrācārya.

ततः प्रवृत्तो यज्ञस्तु समुत्सृष्टस्तथा हयः।
हयस्यानुययौ श्रीमानसिलोमा महासुरः॥४१॥

The yajña then stated and horse was released free. The mighty demon Asilomā followed the path of that demon.

ततोऽग्निधूमेन मही सशैला
व्याप्ता दिशः शं विदिशश्च पूर्णाः।
तेनोग्रगन्धेन दिवस्पृशेन
मरुद्ववौ ब्रह्मलोके महर्षे॥४२॥

O hermit! The smoke emitted from that yajña covered the earth with mountains, the ether, directions and sub-directions. The sky touching fragrance began to flow in the abode of Brahmā.

तं गन्धमाघ्राय सुरा विषण्णा
जानन्त धुन्धुं हयमेधदीक्षितम्।
ततः शरण्यं शरणं जनार्दनं
जग्मुः सशक्रा जगतः परायणम्॥४३॥

The gods were desperated by smelling that fragrance. They came to know that Dhundhu has taken consecration of Aśvamedha. They thereafter, took shelter to Janārdana including Indra as he is only shelter to all suffering people.

प्रणम्य वरदं देवं पद्मनाभं जनार्दनम्।
प्रोचुः सर्वे सुरगणा भयगद्गदया गिरा॥४४॥

1. Bhārgava, as descended from Bhṛgu family.

All gods saluted god Janārdana, the lotus navel and great giver and said in sharp pain-

भगवन् देवदेवेश चराचरपरायण।
विज्ञप्तिः श्रूयतां विष्णो सुराणामार्तिनाशन॥४५॥

O god of gods Viṣṇu! You always remove gods from the trap of grief and do welfare to all movable and immovable organisms. Please, listen to our submission in pain.

धुन्धुर्नामासुरपतिर्बलवान् वरबृंहितः।
सर्वान्सुरान्विनिर्जित्य त्रैलोक्यमहरद्बलिः॥४६॥

The king of demons, Dhundhu has taken sky rocketing growth. That mighty demon has conquered all gods and seized the three-world.

ऋते पिनाकिनो देवात् त्राताऽस्मान् न यतो हरे।
अतो विवृद्धिमगमद्यथा व्याधिरुपेक्षितः॥४७॥

O Hari! There being no defender than Pināki n to gods, that demon has grown like a disease left in carelessness.

साम्प्रतं ब्रह्मलोकस्थानपि जेतुं समुद्यतः।
शुक्रस्य मतमादाय सोऽश्वमेधाय दीक्षितः॥४८॥

He now wants to conquer and subjugate us even in the abode of Brahma and he has consecrated under suggestions of Śukra for Aśvamedha yajña.

शतं क्रतूनामिष्ट्वाऽसौ ब्रह्मलोकं महासुरः।
आरोढुमिच्छति वशी विजेतुं त्रिदशानपि॥४९॥

That might demon wants to get into Brahmaloka and defeat gods by virtue of one hundred Aśvamedha sacrifice, he has already started.

तस्मादकालहीनं तु चिन्तयस्व जगद्गुरो।
उपायं मखविध्वंसे येन स्याम सुनिर्वृताः॥५०॥

Hence, O preceptor of this whole universe! Please, do some immediate acts which may breach the process of Aśvamedha, so arranged by him so that we all could take a sign of relief.

श्रुत्वा सुराणां वचनं भगवान्मधुसूदनः।
दत्त्वाऽभयं महाबाहुः प्रेषयामास साम्प्रतम्।
विसृज्य देवताः सर्वा ज्ञात्वाऽजेयं महासुरम्॥५१॥
बन्धनाय मतिं चक्रे धुन्धोर्धर्मध्वजस्य वै।
ततः कृत्वा स भगवान् वामनं रूपमीश्वरः॥५२॥
देहं त्यक्त्वा निरालम्बं काष्ठद्देविकाजले।
क्षणान्मज्जंस्तथोन्मज्जन्मुक्तकेशो यदृच्छया॥५३॥

On hearing the words of gods, God Viṣṇu assumed them living fearless and made them to return to Brahmaloka. He was well known that Dhundhu is religion abiding thereby undefeated. Hence, he thought fastening him under certain conditions. God Viṣṇu then disguised Vāmana (dwarf) and left him flowing with the water of Devikā river like a wooden piece. Within a moment, the open hair god began giving up and down in the water of that river.

दृष्टोऽथ दैत्यपतिना दैतेयैश्चान्यैस्तथर्षिभिः।
ततः कर्म परित्यज्य यज्ञियं ब्राह्मणोत्तमाः॥५४॥
समुत्तारयितुं विप्रमाद्रवन्त समाकुलाः।
सदस्या यजमानश्च ऋत्विजोऽथ महौजसः॥५५॥
निमज्जमानमुज्जहुः सर्वे ते वामनं द्विजम्।
समुत्तार्य प्रसन्नास्ते पप्रच्छुः सर्व एव हि।
किमर्थं पतितोऽसीह केनाक्षिप्तोऽसि नो वद॥५६॥

He was seen to Dhundhu, the demons and other hermits organising that yajña. The Brāhmaṇa left their attendance in yajña and rushed impatiently to rescue that Brahmins. All members, client and learned Ṛtvijas rescued that drowned Brahmins and asked- "Tell us that why have you fallen here or who had thrown you?"

तेषामाकर्ण्य वचनं कम्पमानो मुहुर्मुहुः।
प्राह धुन्धुपुरोगांस्ताञ्छ्रूयतामत्र कारणम्॥५७॥

He shivered frequently and then replied Dhundhu etc.- "Listen to its reason, please.

ब्राह्मणो गुणवानासीत्प्रभास इति विश्रुतः।
सर्वशास्त्रार्थवित्प्राज्ञो गोत्रतश्चापि वारुणः॥५८॥

There was a an excellent Brahmin called by Prabhāsa, intellect and master of all scriptures, born in the clan of Varuṇa.

तस्य पुत्रद्वयं जातं मन्दप्रज्ञं सुदु:खितम्।
तत्र ज्येष्ठो मम भ्राता कनीयानपरस्त्वहम्॥५९॥

He was blessed with two sons. Both of them were dull mind and suffering from palms. Out of them, I am younger and my brother was elder.

नेत्रभास इति ख्यातो ज्येष्ठो भ्राता ममासुर।
मम नाम पिता चक्रे गतिभासेति कौतुकात्॥६०॥

O demon! My elder brother is popularly known as Netrabhāsa. My father had gave me name as Gatibhāsa with curiosity.

रम्यश्चावसथो बन्धो शुभश्चासीत् पितुर्मम।
त्रविष्टपगुणैर्युक्तश्चारुरूपो महासुर॥६१॥

O mighty Dhundhu! The home of my father was attractive, pleasant, enriched with the divine qualities and beautiful.

तत: कालेन महता आवयो: स पिता मृत:।
तस्यौर्ध्वदेहिकं कृत्वा गृहमावां समागतौ॥६२॥

Later-on our father met to death on one fateful day. We performed the funeral rites and came back to home.

ततो मयोक्त: स भ्राता विभजाम गृहं वयम्।
तेनोक्तो नैव भवतो विद्यते भाग इत्यहम्॥६३॥

I then suggested my brother- "Let us do partition of the home. He said- "You have no shame at all in the home."

कुब्जवामनखञ्जानां क्लीबानां श्वित्रिणामपि।
उन्मत्तानां तथाऽन्धानां धनभागो न विद्यते॥६४॥

It is because the humpbacked, dwarf, lame, impotent, leper, lunatic and blinds have no share with the property.

शय्यासनस्थानपात्रं स्वेच्छयान्नभुजक्रिया।
एतावद्दीयते तेभ्यो नार्थभागहरा हि ते॥६५॥

They are only provided with a place for sleeping and a right to take food voluntarily. They seldom become claimant of the wealth.

एवमुक्ते मया सोक्त: किमर्थं पैतृकाद् गृहात्।
धनार्धभागमर्हामि नाहं न्यायेन केन वै॥६६॥

I enquired him that on what justice and why am I not entitle to the half share in parental property?

इत्युक्त्वति वाक्येऽसौ भ्राता मे कोपसंयुत:।
समुत्क्षिप्याक्षिपन्नद्यामस्यां मामिति कारणम्॥६७॥

My elder brother was furiated on this statement from me, he picked-up my body and threw with full force into river.

ममास्यां निम्नगायां तु मध्येन प्लवतो गत:।
काल: संवत्सराख्यस्तु युष्माभिरिह चोद्धृत:॥६८॥

I have completed more than the period of a year so floating on river. All of you have here rescued me.

के भवन्तोऽत्र संप्राप्ता: सस्नेहा बान्धवा इव।
कोऽयं शक्रप्रतिमो दीक्षितो यो महाभुज:॥६९॥

Who are all of you to whom I am gratified and consider as my kith and kins? Who is this valorous like Indra duly consecrated for yajña?

तन्मे सर्वं समाख्यात याथातथ्यं तपोधना:।
महर्द्धिसंयुता यूयं सानुकम्पाश्च मे भृशम्॥७०॥

O ascetics! Tell me all this in detail. You all people are prosperous and have done special mercy on me.

तद्वामनवच: श्रुत्वा भार्गवा द्विजसत्तमा:।
प्रोचुर्वयं द्विजा ब्रह्मन् गोत्रतश्चापि भार्गवा:॥७१॥

The Brahmins of Bhārgava clan replied him- "O Brahmin! All of us are Brahmins from Bhārgava race."

असावपि महातेजा धुन्धुर्नाम महासुर:।
दाता भोक्ता विभक्ता च दीक्षितो यज्ञकर्मणि॥७२॥

The great demon Dhundhu was splendid and also a great donor, distributor and enjoyer demon. He has been consecrated in performance of yajña.

इत्येवमुक्त्वा देवेशं वामनं भार्गवास्तत:।
प्रोचुर्दैत्यपतिं सर्वे वामनार्थकरं वच:॥७३॥

All Brahmins of Bhārgava clan then turned towards demons' king Dhundhu and suggested

him to do favour of the dwarf so saved from drowning.

दीयतामस्य दैत्येन्द्र सर्वोपस्करसंयुतम्।
श्रीमदावसथं दास्यो रत्नानि विविधानि च॥७४॥

O king of demons! Give him with a home enriched with all facilities including servants and a number of gems too.

इति द्विजानां वचनं श्रुत्वा दैत्यपतिर्वचः।
प्राह द्विजेन्द्र ते दद्मि यावदिच्छसि वै धनम्॥७५॥

The king said on their suggestion- "O great Dvija! I will give you wealth to the extent desired by you."

दास्ये गृहं हिरण्यं च वाजिनः स्यन्दनान् गजान्।
प्रयच्छाम्यद्य भवतो ब्रियतामीप्सितं विभो॥७६॥

O sovereign! Ask for all things desired by you. I will give you today the home, gold, horse, chariot and elephant.

तद्वाक्यं दानवपतेः श्रुत्वा देवोऽथ वामनः।
प्राहासुरपतिं धुन्धुं स्वार्थसिद्धिकरं वचः॥७७॥

Hearing the words of the lord of demons, the dwarf god very aptly stated to Dhundhu, his purposeful thing.

सोदरेणापि हि भ्रात्रा ह्रियन्ते यस्य संपदः।
तस्याक्षमस्य यद्दत्तं किमन्यो न हरष्यति॥७८॥

Whether the donated property shall not be again seized from an unable man by others who could not acquire his right even on parental property?

दासीर्दासांश्च भृत्यांश्च गृहं रत्नं परिच्छदम्।
समर्थेषु द्विजेन्द्रेषु प्रयच्छस्व महाभुज॥७९॥

O warrior! Provide the great Brahmins with servants, maids, slaves, home, gems and good clothes too.

मम प्रमाणमालोक्य मामकं च पदत्रयम्।
संप्रयच्छस्व दैत्येन्द्र नाधिक रक्षितुं क्षमः॥८०॥

O king of demons! Look at my body size and only provide me with three steps of land because I am not able to defend more than it.

इत्येवमुक्तं वचनं महात्मना
विहस्य दैत्याधिपतिः सऋत्विजः।
प्रादाद् द्विजेन्द्राय पदत्रयं यदा
यदा स नान्यं प्रगृहाणं किंचित्॥८१॥

When that dwarf god did not accept anything else, the Ṛtvijas and demons king laughed at his demand but provided three steps measuring land.

क्रमत्रयं तावदवेक्ष्य दत्तं
महासुरेन्द्रेण विभुर्यशस्वी।
चक्रे ततो लङ्घयितुं त्रिलोकीं
त्रिविक्रमं रूपमनन्तशक्तिः॥८२॥

When the resolution was passed by the king, the illustrious sovereign held a Trivikrama form in order to measure the three worlds.

कृत्वा च रूपं दितिजांश्च हत्वा
प्रणम्य चर्षींश्च प्रथमक्रमेण।
महीं महीध्रैः सहितां सहार्णवां
जहार रत्नाकरपत्तनैर्युताम्॥८३॥

He then killed the demons, saluted the hermits and measured in a step the whole earth consisting of mountains, seas, quarry of gems and cities.

भुवं सनाकं त्रिदशाधिवासं
सोमार्कऋक्षैरभिमण्डितं नभः।
देवो द्वितीयेन जहार वेगात्
क्रमेण देवप्रियमीप्सुरीश्वरः॥८४॥

The god Vāmana desirous of doing good for the gods measured Bhuvarloka with heaven, the abode of gods and the ether adorned with moon, sun and constellations with his second step.

क्रमं तृतीयं न यदाऽस्य पूरितं
तदाऽतिकोपाद्दनुपुङ्गवस्य।
पपात पृष्ठे भगवांस्त्रिविक्रमो
मेरुप्रमाणेन तु विग्रहेण॥८५॥

When his third step was not completed, then the glorious one of three steps fell on the back of the excellent demon with his body measuring as much as the Meru mountain.

पतता वासुदेवेन दानवोपरि नारद।
त्रिंशद्योजनसाहस्री भूमिर्गर्ते दृढीकृता॥८६॥

O Nārada! On account of Vāsudeva's fall on a demon, a trench of thirty thousand yojana formed under ground.

ततो दैत्यं समुत्पाट्य तस्यां प्रक्षिप्य वेगतः।
अवर्षत् सिकतावृष्ट्या तं च गर्तमपूरयत्॥८७॥

Having tron out the demon, he then threw the demon in the trench so formed and filled then that trench with sand.

ततः स्वर्गं सहस्राक्षो वासुदेवप्रसादतः।
सुराश्च सर्वे त्रैलोक्यमवापुर्निरुपद्रवाः॥८८॥

Indra then got heaven with the grace of Vāsudeva and all gods thus, regained their respective places without any more hurdles in three-worlds.

भगवानपि दैत्येन्द्रं प्रक्षिप्य सिकतार्णवे।
कालिन्द्या रूपमाधाय तत्रैवान्तरधीयत॥८९॥

The god again came back to his original form just after he threw the king of demons in the lump of sand at river Yamunā's bank and then, he vanished.

एवं पुरा विष्णुरभूच्च वामनो
धुन्धुं विजेतुं च त्रिविक्रमोऽभूत्।
यस्मिन्स दैत्येन्द्रसुतो जगाम
महाश्रमे पुण्ययुतो महर्षे॥९०॥

Thus, god Viṣṇu had become Vāmana and Trivikrama in order to conquer Dhundhu. O hermit! Prahlāda, the son of Hiraṇyakaśipu visited at that āśrama.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे वामनप्रादुर्भावे धुन्धुपराजयो नामाष्टसप्ततितमोऽध्यायः॥७८॥

Chapter 79

Legend of Pururavā

पुलस्त्य उवाच–

कालिन्दीसलिले स्नात्वा पूजयित्वा त्रिविक्रमम्।

उपोष्य रजनीमेकां लिङ्गभेदं गिरिं ययौ॥ १॥

Pulastya said- Prahlāda worshipped Trivikrama after bath in the river of Yamunā, observed fast for a night and then went at the mountain addressed as Liṅgabheda.

तत्र स्नात्वा च विमले भव दृष्ट्वा च भक्तितः।

उपोष्य रजनीमेकां तीर्थं केदारमाव्रजत॥ २॥

He took bath in the holy water of Yamunā, worshipped Śaṅkara with keen devotion and visited at the holy place Kedāra after a night halt there.

तत्र स्नात्वाऽर्च्य चेशां माधवं चाप्यभेदतः।

उषित्वा वासरान्सप्त कुब्जाम्रं प्रजगाम ह॥ ३॥

He worshipped Śiva and Viṣṇu after bath with indiscriminative mind, resided there for seven days and then moved to Kubjāmra.

ततः सुतीर्थे स्नात्वा च सोपवासी जितेन्द्रियः।

हृषीकेशं समभ्यर्च्य ययौ बदरिकाश्रमम्॥ ४॥

Prahlāda, the balanced mind demon took bath and observed fast there. He then worshipped god Hṛṣīkeśa and then went to Badarikāśrama.

तत्रोष्य नारायणमर्च्य भक्त्या

स्नात्वाऽथ विद्वान्स सरस्वतीजले।

वाराहतीर्थे गरुडासनं स

दृष्ट्वाऽथ संपूज्य सुभक्तिमांश्च॥ ५॥

That learned Prahlāda worshipped Nārāyaṇa after bath in river Sarasvatī while residing there. He then visited to Varāha-tīrtha, saw Viṣṇu rode on Garuḍa there and worshipped with keen devotion.

भद्रकर्णे ततो गत्वा जयेशं शशिशेखरम्।

दृष्ट्वा संपूज्य च शिवं विपाशामभितो ययौ॥ ६॥

He then visited at Bhadrakarṇa, saw the god of victory Śaśiśekhara Śiva there, worshipped that god and went towards Vipāśā thereafter.

तस्यां स्नात्वा समभ्यर्च्य देवदेवं द्विजप्रियम्।
उपवासी इरावत्यां ददर्श परमेश्वरम्॥७॥
समाराध्य द्विजश्रेष्ठ शाकले वै पुरूरवाः।
समवाप परं रूपमैश्वर्यं च सुदुर्लभम्॥८॥

He took bath in Vipāśā, observed fast, worshipped the god of gods and then went towards Irāvatī. O great Brahmin! He saw Parameśvara there. Pururavā once got the best complexion and rare luxury when he worshipped the gods at Śākala.

कुष्ठरोगाभिभूतश्च यं समाराध्य वै भृगुः।
आरोग्यमतुलं प्राप संतानमपि चाक्षयम्॥९॥

Bhṛgu had recovered health after attack of contagious disease called leprosy when he worshipped Parameśvara there. He also got children after convalescence.

नारद उवाच-

कथं पुरूरवा विष्णुमाराध्य द्विजसत्तम्।
विरूपत्वं समुत्सृज्य रूपं प्राप श्रिया सह॥१०॥

Nārada enquired- O great Dvija! How Pururavā had regained the rare complexion leaning back the deformity as a result of worshipping god Viṣṇu?

पुलस्त्य उवाच-

श्रूयतां कथयिष्यामि कथां पापप्रणाशिनीम्।
पूर्वं त्रेतायुगस्यादौ यथावृत्तं तपोधन॥११॥

Pulastya said- O great resolute! Listen to an ancient episode which took place during earlier part of Tretā era to which I am going to describe.

मद्रदेश इति ख्यातो देशो वै ब्राह्मणः सुतः।
शाकलं नाम नगरं ख्यातं स्थानीयमुत्तमम्॥१२॥

O son of Brahmā! There was a province, known as Madradeśa. In Madra state, there was a best city addressed as Śākala.

तस्मिन्विपणिवृत्तिस्थः सधर्माख्योऽभवद्वणिक्।
धनाढ्यो गुणवान्भोगी नानाशास्त्रविशारदः॥१३॥

There lived a businessman named Sudharmā, rich, meritorious, luxurious and learned to a number of scriptures.

स त्वेकदा निजाद् राष्ट्रात् सुराष्ट्रं गन्तुमुद्यतः।
सार्थेन महता युक्तो नानाविपणिपण्यवान्॥१४॥
गच्छतः पथि तस्याथ मरुभूमौ कलिप्रिय।
अभवद् दस्युतो रात्रौ स्कन्दोऽतिदुःसहः॥१५॥

He once became ready to departure towards Surāṣṭra from his own country. O Kalipriya! When he was on the way through the desert in a caravan of businessmen with marketable items, the decoits attacked on them at a night.

ततः स हृतसर्वस्वो वणिग्दुःखसमन्वितः।
असहायो मरौ तस्मिंश्चचारोन्मत्तवद्वशी॥१६॥

That balanced mind Sudharmā became very sad on such loot and seizure and began strolling like a mad man around the desert.

चरता तदरण्यं वै दुःखाक्रान्तेन नारद।
आत्मा इव शमीवृक्षो मरावासादितः शुभः॥१७॥

O Nārada! When he was moving hither and thither like a mad man, he could see a Śamī tree in that desert and felt it like a good friend.

तं मृगैः पक्षिभिश्चैव हीनं दृष्ट्वा शमीतरुम्।
श्रान्तः क्षुत्तृट्परीतात्मा तस्याधः समुपाविशत्॥१८॥

That tree was without birds and there were no animals under it. Having seen it, the tired and hungry business man Sudharmā sat under its shade.

सुप्तश्चापि सुविश्रान्तो मध्याह्ने पुनरुत्थितः।
समपश्यदथायान्तं प्रेतं प्रेतशतैर्वृतम्॥१९॥

He slept for hours and could get up in the noon and saw a Preta forwarding in company of several thousand Pretas.

उह्यमान्तमथाऽन्येन प्रेतेन प्रेतनायकम्।
पिण्डाशिभिश्च पुरतो धावद्भी रूक्षविग्रहैः॥२०॥

That commander of Preta was being carried by another Preta. The dried body Piṇḍāśī (Preta) were rushing front to him.

अथाजगाम प्रेतोऽसौ पर्यटित्वा वनानि च।
उपगाम्य शमीमूले वणिक्पुत्रं ददर्श सः॥२१॥

That Preta came back after sufficient touring in forests and he saw that businessman Sudharmā when reached at the Śamī tree.

स्वागतेनाभिवाद्यैनं समाभाष्य परस्परम्।

सुखोपविष्टश्छायायां पृष्ट्वा कुशलमास्तवान्॥ २२॥

He saluted Sudharmā courteously and Sudharmā greeted him. They mutually conversated. Then the Preta sat under the shade of that tree comfortably and duly introduced with Sudharmā.

ततः प्रेताधिपतिना पृष्टः स तु वणिक्सखः।

कुतं आगम्यते ब्रूहि क्व साधो वा गमिष्यसि॥ २३॥

The commander of Pretas then asked that merchant- "O gentleman! Tell me the place of your arrival and where will you go now?"

कथं चेदं महारण्यं मृगपक्षिविवर्जितम्।

समापन्नोऽसि भद्रं ते सर्वमाख्यातुमर्हसि॥ २४॥

I wish your good. Tell me that how have you come in this largest forest where no birds and animals are living?

एवं प्रेताधिपतिना वणिक्पृष्टः समासतः।

सर्वमाख्यातवान् ब्रह्मन् स्वेदशधनविच्युतिम्॥ २५॥

O Brahmin! In reply to the enquiry, that businessman explained in brief the name of his country and the event causing loss of his wealth.

तस्य श्रुत्वा स वृत्तान्तं तस्य दुःखेन दुःखितः।

वणिक्पुत्रं ततः प्राह प्रेतपालः स्वबन्धुवत्॥ २६॥

Having heard his complete story, the commander of Preta became sad, treated him as his own brother and said to that son of businessman-

एवं गतेऽपि मा शोकं कर्तुमर्हसि सुव्रत।

भूयोऽप्यर्था भविष्यन्ति यदि भाग्यबलं तव॥ २७॥

"O great resolute! You should not be felt grief even if this all has happened. In case, you are supported by fortune, the wealth will come again to you."

भाग्यक्षयेऽर्थाः क्षीयन्ते भवन्त्यभ्युदये पुनः।

क्षीणस्यास्य शरीरस्य चिन्तया नोदयो भवेत्॥ २८॥

The wealth is decayed when not supported by the destiny. Again the proceeds starts deeming when luck is again supportive. If this body is deteriorated in worry, nothing like progress can be achieved.

इत्युच्चार्य समाहूय स्वान्भृत्यान्वाक्यमब्रवीत्।

अद्यातिथिरयं पूज्यः सदैव स्वजनो मम॥ २९॥

With these words, he called his attendants and ordered- "Girl all entertainment to this guest who has become my brother like now."

अस्मिन्दृष्टे वणिक्पुत्रे यथा स्वजनदर्शनम्।

अस्मिन्समागते प्रेताः प्रीतिर्जाता ममातुला॥ ३०॥

After seeing this son of the merchant it has seemed to me as if I have seen my own man. O ghosts! "I am happy to see him here."

एवं हि वदतस्तस्य मृत्पात्रं सुदृढं नवम्।

दध्योदनेन संपूर्णमाजगाम यथेप्सितम्॥ ३१॥

तथा नवा च सुदृढा संपूर्णा परमाम्भसा।

वारिधानी च संप्राप्ता प्रेतानामग्रतः स्थिता॥ ३२॥

A new clay pot was immediately brought by ghosts. It was filled up with curd and odana.[1] Then there appeared before ghosts, a water pot filled-up with pure drinking water.

तामागतां ससलिलमन्नं वीक्ष्य महामतिः।

प्राहोत्तिष्ठ वणिक्पुत्र त्वमाह्निकमुचापर॥ ३३॥

The high-minded when saw that food and water said- "O the son of a merchant! Stand-up please and eat these things."

ततस्तु वारिधान्यास्तौ सलिलेन विधानतः।

कृताह्निकावुभौ जातौ वणिक् प्रेतपतिस्तथा॥ ३४॥

Subsequently, the merchant and the commander of Pretas both performed their routine activities prior to feeding. They use the pure water from the pitcher for this purpose.

ततो वणिक्सुतायासौ दध्योदनमथेच्छया।

दत्त्वा तेभ्यश्च सर्वेभ्यः प्रेतेभ्यो व्यददात् ततः॥ ३५॥

The commander of Preta then offered curd and food sufficient to that businessman and all Pretas received it thereafter.

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1. Boiled rice.

भुक्तवत्सु च सर्वेषु कामतोऽम्भसि सेविते।
अनन्तरं स बुभुजे प्रेतपालो वराशनम्॥ ३६॥

When all of them have taken sufficient food and refreshment, that commander took himself that food.

प्रकामतृप्ते प्रेते च वारिधान्योदनं तथा।
अन्तर्धानमगाद्ब्रह्मन्वणिक्पुत्रस्य पश्यतः॥ ३७॥

When Preta duly satiated, the water pot and food vessel immediately vanished and it surprised the businessman.

ततस्तदद्भुततमं दृष्ट्वा स मतिमान् वणिक्।
पप्रच्छ तं प्रेतपालं कौतूहलमना वशी॥ ३८॥

Seeing that very great wonder, that powerful merchant, with his mind filled with curiosity, enquired that lord of ghosts-

अरण्ये निर्जने साधो कुतोऽन्नस्य समुद्भवः।
कुतश्च वारिधानीयं संपूर्णा परमाम्भसा॥ ३९॥

"O gentleman! The pitchers containing food and water suddenly appeared here and then vanished when all of us are satiated. This phenomenon presses me to ask you that from which place, they had been come."

तथामी तव ये भृत्यास्त्वत्तस्ते वर्णतः कृशाः।
भवानपि च तेजस्वी किंचित्पुष्टवपुः शुभः॥ ४०॥
शुक्लवस्त्रपरीधानो बहूनां परिपालकः।
सर्वमेतन्ममाचक्ष्व को भवान् का शमी त्वियम्॥ ४१॥

Who are these attendants thinner then you in body? Again you, a little bit sturdy body, white dressed, glowing complexion and provider of food to so many Pretas are still strange to me. So, please, give me your introduction. Please, tell me in detail that who are you and what is this Śamī tree.

इत्थं वणिक्सुतवचः श्रुत्वाऽसौ प्रेतनायकः।
शशंस सर्वमस्याद्यं यथावृत्तं पुरातनम्॥ ४२॥

When commander of Pretas heard businessman's curiosity, he described in detail about him.

अहमासं पुरा विप्र शाकले नगरोत्तमे।
सोमशर्मेति विख्यातो बहुलागर्भसंभवः॥ ४३॥

(He said)- long ago I was born from the womb of Bahula, my mother in a city called Śākala. I got the name as Somaśarmā, a renowned Brahmin during his life-span.

ममास्ति च वणिक् श्रीमान्प्रातिवेश्यो महाधनः।
स तु सोमश्रवा नाम विष्णुभक्तो महायशाः॥ ४४॥

Somaśravā was my neighbour. He was prosperous and wealthy businessman. He was illustrious and devotee to god Viṣṇu.

सोऽहं कदर्यो मूढात्मा धनेऽपि सति दुर्मतिः।
न ददामि द्विजातिभ्यो न चाश्नाम्यन्नमुत्तमम्॥ ४५॥

In spite of my being prosperous too, I was miser and fool. I neither gave donation to Dvijātis nor consume that money in luxuries.

प्रमादाद्यदि भुञ्जेऽहं दधिक्षीरघृतान्वितम्।
ततो रात्रौ नृभिर् घोरैस्ताड्यते मम विग्रहः॥ ४६॥

If any day I took by mistake the edibles like curd, sweet dish (rice cooked with milk) and products cooked in ghee; the dreadful people used to beat me at night.

प्रातर्भवति मे घोरा मृत्युतुल्या विषूचिका।
न च कश्चिन्ममाभ्यासे तत्र तिष्ठति बान्धवः॥ ४७॥

On next morning, it was the routine that cholera caught to me with dire dysentery. Nobody among my own family members used to stay and serve me that time.

कथं कथमपि प्राणा मया संप्रतिधारिताः।
एवमेतादृशः पापी निवसाम्यतिनिर्घृणः॥ ४८॥

Anyhow I served myself and lived alone. Thus, I was living a evil some and shameless life.

सौवीरतिलपिण्याकसतुशाकादिभोजनैः।
क्षपयामि कदन्नाद्यैरात्मानं कालयापनैः॥ ४९॥

I was deteriorating my health by living merely on jujube fruits, oil-cake of sesamum, sattu (groats of barley-meal) and vegetable etc. Thus, anyhow my life passed.

एवं तत्रासतो मह्यं महान्कालोऽभ्यगादथ।
श्रवणद्वादशी नाम मासि भाद्रपदेऽभवत्॥५०॥

I lived there prolong and once the auspicious day of Śravaṇa Dvādaśī fell in the month of Bhādrapada (August).

ततो नागरिको लोको गतः स्नातुं हि संगमम्।
इरावत्या नड्वलाया ब्रह्मक्षत्रपुरस्सरः॥५१॥

Brahmins, Kṣatriya etc. varṇas people went for taking bath in the confluence of Irāvatī and Naḍvalā rivers.

प्रातिवेश्यप्रसङ्गेन तत्राप्यनुगतोऽस्म्यहम्।
कृतोपवासः शुचिमानेकादश्यां यतव्रतः॥५२॥

On persuasion of my neighbour, I too followed those people. I observed fast on Ekādaśī with all care to sanctity.

ततः संगमतोयेन वारिधानीं दृढां नवाम्।
संपूर्णां वस्तुसंवीतां छत्रोपानहसंयुताम्॥५३॥
मृत्पात्रमतिमृष्टस्य पूर्णं दध्योदनस्य ह।
प्रदत्तं ब्राह्मणेन्द्राय शुचये ज्ञानधर्मिणे॥५४॥

I offered the learned and religious Brahmins as donation a numerous things including umbrella, shoes, water pots filled with the water of confluence and clay pots filled with sweet, curd and food.

तदेव जीवता दत्तं मया दानं वणिक्सुत।
वर्षाणां सप्ततीनां वै नान्यद्दत्तं हि किंचन॥५५॥

O businessman! That was single donation which I made during the life-span of seventy years. Nothing else it was donated by me throughout life.

मृतः प्रेतत्वमापन्नो दत्त्वा प्रेतान्नमेव हि।
अमी चादत्तदानास्तु मदन्नेनोपजीविनः॥५६॥

I became Preta after death as I had only donated that food for Preta. The people living on the food offered by me had never donated anything in their lives.

एतत्ते कारणं प्रोक्तं यत्तदन्नं मयाभ्यसा।
दत्तं तदिदमायाति मध्याह्नेऽपि दिने दिने॥५७॥

I have told the reason for the phenomenon seen by you that at every noon, the food and water donated that day appears before me.

यावन्नाहं च भुञ्जामि न तावत्क्षयमेति वै।
मयि भुक्ते च पीते च सर्वमन्तर्हितं भवेत्॥५८॥

It is undepleted till I take but as soon as I am satiated with that food and drink, it is vanished.

यच्चातपत्रमददं सोऽयं जातः शमीतरुः।
उपानद्युगले दत्ते प्रेतो मे वाहनोऽभवत्॥५९॥

The umbrella I donated to Brahmins provides me shelter and shade in the form of Śamī tree. A pair of shoes given by me has provided me with a carriage of Preta.

इदं तवोक्तं धर्मज्ञ मया कीनाशतात्मनः।
श्रवणद्वादशीपुण्यं तवोक्तं पुण्यवर्धनम्॥६०॥

O religious man! I have told you the reason for my being a Preta simultaneous to the description on Śravaṇa Dvādaśī, an auspicious and benevolent day.

इत्येवमुक्ते वचने वणिक्पुत्रोऽब्रवीद्वचः।
यन्मया तात कर्त्तव्यं तदनुज्ञातुमर्हसि॥६१॥

The businessman said- "O brother! Order me that what good should I do for you."

तत्तस्य वचनं श्रुत्वा वणिक्पुत्रस्य नारद।
प्रेतपालो वचः प्राह स्वार्थसिद्धिकरं ततः॥६२॥

Hearing the words of that businessman, O Nārada! The commander of Preta replied with a statement which was good for him.

यत्त्वया तात कर्तव्यं मद्धितार्थं महामते।
कथयिष्यामि तत् सम्यक् तव श्रेयस्करं मम॥६३॥

O wise man! I tell the thing you capable to do for my welfare. In case, you execute in properly, it will endow with the good for both.

गयायां तीर्थजुष्टायां स्नात्वा शौचसमन्वितः।
मम नाम समुद्दिश्य पिण्डनिर्वपणं कुरु॥६४॥

Please, go at the holy place Gayā and observe fast there. Then, do Piṇḍadāna for me there.

तत्र पिण्डप्रदानेन प्रेतभावादहं सखे।

मुक्तस्तु सर्वदातॄणां यास्यामि सहलोकताम्॥६५॥

O friend! Your deed (Piṇḍadāna) will ensure my relieve from this Pretayoni and the abode of the people who donate all they had.

यथेयं द्वादशी पुण्या मासि प्रौष्ठपदे सिता।

बुधश्रवणसंयुक्ता साऽतिश्रेयस्करी स्मृता॥६६॥

Dvādaśī (the twelfth day of bright fortnight) with Śravaṇa constellation and Wednesday of the month Pauṣa (January) is said the most auspicious day for Piṇḍadāna.

इत्येवमुक्त्वा वणिजं प्रेतराजोऽनुगैः सह।

स्वनामानि यथान्यायं सम्यगाख्यातवाञ्छुचिः॥६७॥

With these words to that businessman, the commander of Pretas explained his and all other Pretas name to him.

प्रेतस्कन्धे समारोप्य त्याजितो मरुमण्डलम्।

रम्येऽथ शूरसेनाख्ये देशे प्राप्तः स वै वणिक्॥६८॥

He was provided a Preta to carry on shoulder and thus, he sent-off that desert area. Thus, that businessman reached in the attractive country known as Śūrasena.

स्वकर्मधर्मयोगेन धनमुद्यावचं बहु।

उपार्जयित्वा प्रययौ गयाशीर्षमनुत्तमम्॥६९॥

He earned the precious and common wealth by putting at stake his activities and religion and thus, became wealthy soon. He then went at the holy place of Gayāśīrṣa.

पिण्डनिर्वपणं तत्र प्रेतानामनुपूर्वशः

चकार स्वपितॄणा च दायादानामनन्तरम्॥७०॥

He did there Piṇḍadāna for relieve of Pretas and then gave Piṇḍas to his ancestors and coparceners too.

आत्मनश्च महबुद्धिर्महाबोध्यं तिलैर्विना।

पिण्डनिर्वपणं चक्रे तथान्यानपि गोत्रजान्॥७१॥

That wise man did Piṇḍadāna called Mahābodhya without sesamum for himself. Piṇḍadāna for other kith and kins was thereafter also made by him.

एवं प्रदत्तेष्वथ वै पिण्डेषु प्रेतभावतः।

विमुक्तास्ते द्विजाः प्रेता ब्रह्मलोकं ततो गताः॥७२॥

O Dvija! Those Preta relieved from their existing yoni by virtue of such Piṇḍadāna made by that businessman and went to the abode of Brahma.

स चापि हि वणिक्पुत्रो निजमालयमाव्रजत।

श्रवणद्वादशीं कृत्वा कालधर्ममुपेयिवान्॥७३॥

That businessman also returned to his home and observed fast on Śravaṇa Dvādaśī regularly till his last breath.

गन्धर्वलोके सुचिरं भोगान्भुक्त्वा सुदुर्लभान्।

मानुष्यं जन्ममासाद्य च बभौ शाकले विराट्॥७४॥

He thereafter enjoyed the rare luxuries prolong in the abode of Gandharvas and then became the king of Śākalapurī on rebirth as a man.

स्वधर्मकर्मवृत्तिस्थः श्रवणद्वादशीरतः।

कालधर्ममवाप्यासौ गुह्यकावासमाश्रयत्॥७५॥

He again observed fast on Śravaṇa Dvādaśī regularly coincide skilfully tackling the stately affairs.

तत्रोष्य सुचिरं कालं भोगान्भुक्त्वाऽथ कामतः।

मर्त्यलोकमनुप्राप्य राजन्यतनयोऽभवत्॥७६॥

He enjoyed a number of luxuries there for prolong period, maintained himself on the throne and then descended to the earth. Here too he became a prince.

तत्रापि क्षत्रवृत्तिस्थो दानभोगरतो वशी।

गोग्रहेऽरिगणाञ्जित्वा कालधर्ममुपेयिवान्।

शक्रलोकं स संप्राप्य देवैः सर्वैः सुपूजितः॥७७॥

Here he again followed the conduct of a Kṣatriya and satisfied him with luxuries and donations in a balanced manner. Once upon a time, he suppressed the cow abductors but then met to natural death. He then went to the abode of Indra and honoured by all gods there.

पुण्यक्षयात्परिभ्रष्टः शाकले सोऽभवद्द्विजः।

ततो विकटरूपोऽसौ सर्वशास्त्रार्थपारगः॥७८॥

He lived in heaven till the account of noble deeds not squared up. Then he came to earth and became Brahmin in Śākala country. He was of fierce complexion but all scriptures were duly known to him.

विवाहयद्द्विजसुतां रूपेणानुपमां द्विज।
सावमेने च भर्तारं सुशीलमपि भामिनी॥७९॥
विरूपमिति मन्वाना ततस्सोऽभूत् सुदु:खित:।
ततो निर्वेदसंयुक्तो गत्वाश्रमपदं महत्॥८०॥
इरावत्यास्तटे श्रीमान्रूपधारिणमासदत्।
तमाराध्य जगन्नाथं नक्षत्रपुरुषेण हि॥८१॥

O Dvija! He married with an excellent beautiful Brahmin's daughter. That lady used to dishonour her husband because of being his ugly face and never could see his merits. On account of such attitude from spouse, the Brahmin became very sad. One day he abandoned all his love for her, reached at a great āśrama located on the bank of Irāvatī river and began worshipping Jagannātha in the form of Nakṣatra Puruṣa, the beautiful god.

सुरूपतामवाप्याग्र्यां तस्मिन्नेव च जन्मनि।
तत: प्रियोऽभूद्भार्याया भोगवांश्चाभवद्वशी
श्रवणद्वादशीभक्त: पूर्वाभ्यासादजायत॥८२॥

He thus, regained beautiful complexion after some time and got affection and love from her wife. He further, became prosperous by the grace of god so worshipped. As the habit of observing fast of Śravaṇa Dvādaśī descending since pre-births, he maintained it in this life too.

एवं पुराऽसौ द्विजपुङ्गवस्तु
कुरूपरूपो भगवत्प्रसादात्।
अनङ्गरूपप्रतिमो बभूव
मृतश्च राजा स पुरूरवाऽभूत्॥८३॥

In spite of being ugly complexion earlier, that Brahmin got a beautiful complexion analogous to sex god and became Pururavā after death.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे वामनप्रादुर्भावे
प्रह्लादतीर्थयात्रायं पुरूरवस उपाख्यानं नाम
नवसप्ततितमोऽध्याय:॥७९॥

Chapter 80

The rules for observing Nakṣatra-Puruṣa-vrata

नारद उवाच–

पुरूरवा द्विजश्रेष्ठ यथा देवं श्रियः पतिम्।

नक्षत्रपुरुषाख्येन आराधयत तद्वद॥ १॥

Nārada said- O great twice-born! Please describe the fast known as Nakṣatra Puruṣa and followed by Pururavā for the worship of Vāsudeva, the husband of goddess Lakṣmī.

पुलस्त्य उवाच–

श्रूयतां कथयिष्यामि नक्षत्रपुरुषव्रतम्।

नक्षत्राङ्गानि देवस्य यानि यानीह नारद॥ २॥

Pulastya said- O Nārada! I enumerate the Nakṣatra Puruṣa fast and the constellation form organs of that god. Please, listen to it attentively.

मूलर्क्षं चरणौ विष्णोर्जङ्घे द्वे रोहिणी स्मृते।

द्वे जानुनी तथाऽश्विन्यौ संस्थिते रूपधारिणः॥ ३॥

The constellation Mūla is both feet of Viṣṇu, Rohiṇī is both pubic and Aśvini is existed in the form of his both legs.

आषाढे द्वे द्वयं चोर्वोर्गुह्यस्थं फाल्गुनीद्वयम्।

कटिस्थाः कृत्तिकाश्चैव वासुदेवस्य संस्थिताः॥ ४॥

The constellations Pūrvāṣāḍha and Uttarāṣāḍha exist at both thighs of Vāsudeva, Pūrvāphālgunī and Uttarāphālgunī constellations at anus region and Kṛttikā constellation exists at the loin of Vāsudeva.

प्रौष्ठपद्याद्वयं पार्श्वे कुक्षिभ्यां रेवती स्थिता

ऊरःसंस्था त्वनुराधा श्रनिष्ठा पृष्टसंस्थिता॥ ५॥

The constellations Pūrvābhādrapada and Uttarabhādrapada exist at both collaterals, Revatī at both armpits, Anurādhā at the chest and Dhaniṣṭhā at the rear region.

विशाखा भुजयोर्हस्तः करद्वयमनुत्तमम

पुनर्वसुरथोङ्गुल्यो नखाः सार्पं तथोच्यते॥ ६॥

Viśākhā exists at both arms, Hasta at both hands, Punarvasu exist at fingers and Āśleṣā at the nails.

ग्रीवास्थिता तस्य ज्येष्ठा श्रवणं कर्णयोः स्थितम्।
मुखसंस्थस्तथा पुष्यः स्वातिर्दन्ताः प्रकीर्तिता॥७॥

Jyeṣṭhā in neck, Śravaṇa in both ears, Puṣya in mouth and Svāti constellation exist at the teeth of Vāsudeva.

हनू द्वे वारुणश्चोक्तो नासा पैत्र उदाहृतः।
मृगशीर्ष नयनयो रूपधारिणि तिष्ठति॥८॥

Śatabhiṣā at both chins, Maghā at the nose and Mṛgaśīrṣa exists at the eyes of beautiful god.

चित्रा चैव ललाटे तु भरणी तु तथा शिरः।
शिरोरुहस्था चैवार्द्रा नक्षत्राङ्गमिदं हरेः॥९॥

Citrā exists at forehead, Bharaṇī at the head, Ārdra at hair and thus, the complete body of Viṣṇu is formed of constellations. Hence, it is Nakṣatra-śarīra of god.

विधानं संप्रवक्ष्यामि यथान्यायेन नारद।
संपूजितो हरिः कामान् विदधाति यथेप्सितम्॥१०॥

O Nārada! I will now describe the fast, procedure of which pleases god Viṣṇu to the extent that he renders with all desired fruits.

चैत्रमासे सिताष्टम्यां यदा मूलगतः शशी।
तदा तु भगवत्पादौ पूजयेत् तु विधानतः॥
नक्षत्रसन्निधौ दद्याद्विप्रेन्द्राय च भोजनम्॥११॥

One should worship the feet of god when moon enters in Mūla constellation and the day is the eighth of bright fortnight in the month of Caitra (March). The Brahmins should be fed in the existence of that constellation.

जानुनी चाश्विनीयोगे पूजयेदथ भक्तितः।
दोहदे च हविष्यान्नं पूर्ववद् द्विजभोजनम्॥१२॥

Both knees of god are to be adored with obeisance when there exists Aśvini constellation. He cereal prepared for oblation (havi) should be used as massage and Brahmins should be offered with food.

आषाढाभ्यां तथा द्वाभ्यां द्वावूरू पूजयेद् बुधः।
सलिलं शिशिरं तत्र दोहदे च प्रकीर्तितम्॥१३॥

In a conjoin state of Pūrvāṣaḍha and Uttarāṣāḍha, the thighs should be worshipped by the learned people and cold water is to be smeared.

फाल्गुनीद्वितये गुह्यं पूजनीयं विचक्षणैः।
दोहदं च पयो गव्यं देयं च द्विजभोजनम्॥१४॥

A learned man should worship the genital (private part) of god in conjoin state of both phālguni constellations. The Brahmin should be given food and a dohada (massage) of milk and ghee is to be given.

कृत्तिकासु कटिः पूज्या सोपवासो जितेन्द्रियः।
दोहदं च विभोर्देयं सुगन्धं कुसुमोदकम्॥१५॥

The waist region of god to be worshipped in presence of Kṛttikā constellation. The devotee should observed fast, impose checks on senses and donate a dohada of water immersing scanted flowers within it.

पार्श्वौ भाद्रपदायुग्मे पूजयित्वा विधानतः।
गुडं सलेयकं दद्याद्दोहदं देवकीर्तितम्॥१६॥

Both colleterals of god are to be worshipped with prescribed manner in both Bhādrapadas. The jaggery liquefied as pleases god should be given for dohada.

द्वे कुक्षी रेवतीयोगे दोहदे मुद्गमोदकाः।
अनुराधासु जठरं षष्टिकान्नं च दोहदे॥१७॥

Both armpits of god are to be worshipped when Revatī constellation is existed. Laddūs prepared by green-gram should be given in Dohada. Belly is to be worshipped in Anurādhā constellation and Ṣaṣṭī rice (sixty days crop of rice) should be given in Dohada.

श्रविष्ठायां तथा पृष्ठं शालिभक्तं च दोहदे।
भुजयुग्मं विशाखासु दोहदे परमोदनम्॥१८॥

Worship of back region is prescribed in presence of Dhaniṣṭhā constellation cooked Śāli rice is to be given in Dohada. Both arms of god should be worshipped in Viśākhā constellation and superior cereal is prescribed for Dohada.

हस्ते हस्तौ तथा पूज्यौ यावकं दोहदे स्मृतम्।
पुनर्वसावङ्गुलीश्च पटोलस्तत्र दोहदे॥१९॥

Worship of two hands and dohada of cooked food prepared from barley product is to be offered in the presence of Hasta constellation. Fingers to be worshipped and Paṭola (cucumber) as dohada should be given in Punarvasu constellation.

आश्लेषासु नखान् पूज्या दोहदे तित्तिरामिषम्।
ज्येष्ठायां पूजयेद्ग्रीवां दोहदे तिलमोदक:॥ २०॥

Worship of nails and flesh of partridge is prescribed in presence of Āśleṣā constellation. Neck is to be worshipped and sesamum laddū as dohada are prescribed in Jyeṣṭhā.

श्रवणे श्रवणौ पूज्यौ दधिभक्तं च दोहदे।
पुष्ये मुखं पूजयेत दोहदे घृतपायसम्॥ २१॥

Worship of both ears and dohada of curd and rice is prescribe in Śravaṇa constellation. Worship of month in Puṣya constellation with dohada of sweet dish cooked in ghee should be made.

स्वातियोगे च दशना दोहदे तिलशष्कुली।
दातव्यं केशवप्रीत्यै ब्राह्मणस्य च भोजनम्॥ २२॥

The teeth are to be worshipped in Svāti constellation with dohada of sesamum and Śaṣkulī (pudī). Brahmins should be offered food for the pleasure of Keśava.

हनू शतभिषायोगे पूजयेच्च प्रयत्नत:।
प्रियङ्गुरक्तशाल्यन्नं दोहदे मधुविद्विष:॥ २३॥

Chins of god to be worshipped in Śatabhiṣā constellation and dohada of Viṣṇu's favourite Priyaṅgu and Raktaśāli food to be given.

मघासु नासिका पूज्या मधु दद्याच्च दोहदे।
मृगोत्तमाङ्गे नयने मृगमांसं च दोहदे॥ २४॥

Nose should be worshipped in Maghā constellation and dohada of Madhu is to be given. Two eyes on forehead are to be worshipped in Mṛgaśirā constellation and flesh of Mṛga as dohada to be given.

चित्रायोगे ललाटं च दोहदे चारुभोजनम्।
भग्णीषु शिर: पूज्यं चारु भक्ष्यं च दोहदे॥ २५॥

Forehead of god in Citrā constellation and dohada of tasty food is to be given. Head of Viṣṇu to be worshipped in Bharaṇī constellation and finely cooked rice is to be given in dohada.

संपूजनीया विद्वद्भिरार्द्रायोगे शिरोरुहा:।
विप्रांश्च भोजयेद्भक्त्या दोहदे च गुडार्द्रकम्॥ २६॥

The scholars should worship the hair of god in Ārdra constellation, donation of jaggery and ginger in dohada and food should be offered to Brahmin with keen devotion.

नक्षत्रयोगेष्वेतेषु संपूज्य जगत: पतिम्।
पारिते दक्षिणां दद्यात् स्त्रीपुंसोश्चारुवाससी॥ २७॥

When Viṣṇu, the ruler of universe is duly worshipped, one should offer two nice garments to a man and woman after Pārāyaṇa (the ceremony of completion).

छत्रोपानत्श्वेतयुगं सप्तधान्यानि काञ्चनम्।
घृतपात्रं च मतिमान् ब्राह्मणाय निवेदयेत्॥ २८॥

The wise man should give in donation an umbrella, a pair of white shoes, seven cereals, gold and vessel of ghee to the Brahmin.

प्रतिनक्षत्रयोगेन पूजनीया द्विजातय:।
नक्षत्रमय एवैष पुरुष शाश्वतो मत:॥ २९॥

The Brahmins should be worshipped/ honoured at the conjoining of each and every constellation. It is the everlasting Puruṣa in the form of Nakṣatra (constellation).

नक्षत्रपुरुषाख्यं हि व्रतानामुत्तमं व्रतम्।
पूर्वं कृतं हि भृगुणा सर्वपातकनाशनम्॥ ३०॥

This religious vow or practice of Nakṣatra Puruṣa is the supreme. Bhṛgu had observed this sin absolving religious practice long ago.

अङ्गोपाङ्गानि देवर्षे पूजयित्वा जगद्गुरो:।
सुरूपाण्यभिजायन्ते प्रत्यङ्गाङ्गानि चैव हि॥ ३१॥

O divine hermit! When a man worships all organs and organille of god, his own organs receive the beauty and strength both in return.

सप्तजन्मकृतं पापं कुलसंगागतं च यत्।
पितृमातृसमुत्थं च तत्सर्वं हन्ति केशव:॥ ३२॥

The account of sins during seven previous birth either committed by the man himself,

stuck due to acquaintance of family and due to parent being sinner are all eradicated completely by Keśava.

सर्वाणि भद्राण्याप्नोति शरीरारोग्यमुत्तमम्।
अनन्तां मनसः प्रीतिं रूपं चातीव शोभनम्॥ ३३॥

By virtue of worship, they receive all good, a healthy body, unending love in mind and the complexion of the devotee also becomes attractive.

वाङ्माधुर्यं तथा कान्तिं यच्चान्यदभिवाञ्छितम्।
ददाति नक्षत्रपुमान्पूजितस्तु जनार्दनः॥ ३४॥

Nakṣatra Puruṣa Janārdana as a result of worship endow the devotee with melodious speech, radiance and other desired things.

उपोष्य सम्यगेतेषु क्रमेणर्क्षेषु नारद।
अरुन्धती महाभागा ख्यातिमग्र्यां जगाम ह॥ ३५॥

O Nārada! The luckiest Arundhatī had gained supreme popularity as a result of observing fast in presence of these constellations in an orderly manner.

अदितिस्तनयार्थाय नक्षत्राङ्गं जनार्दनम्।
संपूजयित्वा गोविन्दं रेवन्त पुत्रमाप्तवान्॥ ३६॥

Āditya had once worshipped Janārdana, the Nakṣatra Puruṣa with a passion for being blessed with son and thus, received Revanta, the meritorious son.

रम्भारूपमवापाग्र्य वाङ्माधुर्यं च मेनका।
कान्तिं विधुरवापाग्र्यां राज्यं राजा पुरूरवाः॥ ३७॥

As a consequence of observing this fast, Rambhā, the nymph had got supreme beauty, Menakā sweet voice, the moon best radiance and Pururavā had got the throne.

एवं विधानतो ब्रह्मन्नक्षत्राङ्गो जनार्दनः।
पूजितो रूपधारी यैस्तैः प्राप्ता तु सुकामिता॥ ३८॥

O Brahmin! Whosoever had worshipped Janārdana (Viṣṇu) in the form of Nakṣatra Puruṣa, definitely received the desired things in his life.

एतत् तवोक्तं परमं पवित्रं
धन्यं यशस्यं शुभरूपदायि।
नक्षत्रपुंसः परमं विधानं
शृणुष्व पुण्यामिह तीर्थयात्राम्॥ ३९॥

I have this, enumerated the procedure of the fast for the pleasure of god Nakṣatra Puruṣa capable to give the best and illustrious complexion before you. Now, listen to the description on the sacrosanct pilgrimage.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे वामनप्रादुर्भावे प्रह्लादतीर्थयात्रायां नक्षत्रपुरुषो नामाशीतितमोऽध्यायः॥ ८०॥

Chapter 81

Descriptiion of killing of Jalodbhava

पुलस्त्य उवाच–

इरावतीमनुप्राप्य पुण्यां तामृषिकन्यकाम्।

स्नात्वा संपूजयामास चैत्राष्टम्यां जनार्दनम्॥ १॥

Pulastya said- Prahlāda took bath in the river Irāvatī, the holiest virgin of a hermit and worshipped Janārdana on the eighth day of either fortnight in the month of Caitra (March).

नक्षत्रपुरुषं चीर्त्वा व्रतं पुण्यप्रदं शुचि।

जगाम स कुरुक्षेत्रं प्रह्लादो दानवेश्वरः॥ २॥

The demon king Prahlāda observed sanctitively this holy religious act of Nakṣatra Puruṣa and went at Kurukṣetra.

ऐरावतेन मन्त्रेण चक्रतीर्थं सुदर्शनम्।

उपामन्त्र्य ततः सस्नौ वेदोक्तविधिना मुने॥ ३॥

O sage! He summoned Sudarśana-cakra Tīrtha through Airāvata hymn and took bath there as the procedure prescribed.

उपोष्य क्षणदां भक्त्या पूजयित्वा कुरुध्वजम्।

कृतशौचो जगामाथ द्रष्टुं पुरुषकेसरिम्॥ ४॥

He stayed there for a night, worshipped Kurudhvaja with keen devotion and after purifying his body, he went to see Nṛsiṁha.

स्नात्वा तु देविकायां तु नृसिंहं प्रतिपूज्य च।

तत्रोष्य रजनीमेकां गोकर्णं दानवो ययौ॥ ५॥

He took bath in Devikā river, worshipped Nṛsiṁha, stayed there for a night and then went at Gokarṇa Tīrtha.

तस्मिन् स्नात्वा तथा प्राचीने पूज्येशं विश्वकर्मिणम्।
प्राचीने चापरे दैत्यो द्रष्टुं कामेश्वरं ययौ॥ ६॥

He first took bath at Prācī compound and worshipped Viśvakarmā god there. Then he went to see Kāmeśvara at another compound.

तत्र स्नात्वा च दृष्ट्वा च पूजयित्वा च शंकरम्।
द्रष्टुं ययौ च प्रह्लादः पुण्डीरकं महाम्भसि॥ ७॥

He took bath, sighted god Śaṅkara, worshipped and went to see Puṇḍarīka, a god existed in water.

ततः स्नात्वा च दृष्ट्वा च संतर्प्य पितृदेवताः।
पुण्डीरकं च संपूज्य उवास दिवसत्रयम्॥ ८॥

He did tarpaṇa for departed forefathers, after bath, saw Puṇḍarīka, worshipped and stayed there for three days.

विशाखयूपे तदनु दृष्ट्वा देवं तथाजितम्।
स्नात्वा तथा कृष्णतीर्थे त्रिरात्रं न्यवसच्छुचिः॥ ९॥

Prahlāda then saw the got Ajita in Viśākhāyūpa, took bath in Kṛṣṇa-tīrtha and resided there for three nights observing all rules of purity.

ततो हंसपदे हंसं दृष्ट्वा संपूज्य चेश्वरम्।
जगामासौ पयोष्णायामखण्डं द्रष्टुमीश्वरम्॥ १०॥

He then saw and worshipped god Haṁsa in Haṁsapada and went thereafter at Payoṣṇī to see Akhaṇḍeśvara.[1]

स्नात्वा पयोष्णयाः सलिले पूज्याखण्डं जगत्पतिम्।
द्रष्टुं जगाम मतिमान् वितस्तायां कुमारिलम्॥ ११॥

Prahlāda went to see Kumārila in Vitastā when the took bath in Payoṣṇī and worshipped unimpaired, the ruler of universe.

तत्र स्नात्वाऽर्च्य देवेशं बालखिल्यैर्मरीचिभिः।
आराध्यमानं यद्यत्र कृतं पापप्रणाशनम्॥ १२॥

After bath there, he worshipped sin absolving go of gods adored by Bālakhilyas who sip the sun beams.

यत्र सा सुरभिर्देवी स्वसुतां कपिलां शुभाम्।
देवप्रियार्थमसृजद्धितार्थं जगतस्तथा॥ १३॥

The goddess Surabhi had abandoned his daughter Kapilā in order to obtain the pleasure of god and welfare of the whole world.

तत्र देवह्रदे स्नात्वा शंभुं संपूज्य भक्तितः।
विधिवद्दधि च प्राश्य मणिमन्तं ततो ययौ॥ १४॥

He took bath in Devahṛda, worshipped Śambhu and went at the holy place Maṇimān after taking curd as prescribed custom for there.

तत्र तीर्थवरे स्नात्वा प्राजापत्ये महामतिः।
ददर्श शंभुं ब्रह्माणं देवेशं च प्रजापतिम्॥ १५॥

The wise Prahlāda took bath at the holy place Prajāpati and saw Śaṅkara, Brahmā and god of gods Prajāpati.

विधानतस्तु तान्देवान्पूजयित्वा तपोधनः।
षड्रात्रं तत्र च स्थित्वा जगाम मधुनन्दिनीम्॥ १६॥

O resolute! Prahlāda stayed there for six nights after worship of those gods in orderly manner and then went at Madhunandinī.

मधुमत्सलिले स्नात्वा देवं चक्रधरं हरम्।
शूलबाहुं च गोविन्दं ददर्श दनुपुङ्गवः॥ १७॥

Prahlāda (Danupuṅgava) took bath in the water of Madhumatī river and saw Śiva holding discus and Govinda, holding śūla.

नारद उवाच–

किमर्थं भगवान्शंभुर्दधाराथ सुदर्शनम्।
शूलं तथा वासुदेवो ममैतद् ब्रूहि पृच्छतः॥ १८॥

Nārada said- kindly, tell me that why had Śiva held Sudarśana and Vāsudeva the Śūla there?

पुलस्त्य उवाच–

श्रूयतां कथयिष्यामि कथामेतां पुरातनीम्।
कथयामास तां विष्णुर्भविष्यमनवे पुरा॥ १९॥

Pulastya said- Please, listen to the ancient story now being told by me. God Viṣṇu had told it to the prospective Manu.

जलोद्भवो नाम महासुरेन्द्रो
घोरं स तप्त्वा तप उग्रवीर्यः।

1. Unimpaired or imperishable Lord

आराधयामास विरञ्चिमारात्
स तस्य तुष्टो वरदो बभूव॥ २०॥
देवासुराणामजयो महाहवे
निजैश्च शस्त्रैरमरैरवध्यः।
ब्रह्मर्षिशापैश्च निरीप्सितार्थो
जले च वह्नौ स्वगुणोपहर्त्ता॥ २१॥

There was one mighty king of demons called Jalodbhava (water-born). That mighty demon worshipped god Brahmā with observing terrific penance. Brahmā pleased and endowed him with powers defeating all gods and demons. It was said that the specific weapons of gods too shall fail to put any harm to him. The curse thundered by hermits known to Brahma shall even prove futile and the fire and water shall do not harm to him.

एवंप्रभावो दनुपुङ्गवोऽसौ
देवान्महर्षीन्नृपतीन्समग्रान्।
आबाधमानो विचचार भूम्यां
सर्वाः क्रियाः नाशयदुग्रमूर्तिः॥ २२॥

That demon having these specific powers then began ruling on earth. He put in pain all gods, hermits and kings too. That cruel demon had destroyed all benevolent activities.

ततोऽमरा भूमिभवाः सभूपाः
जग्मुः शरण्यं हरिमीशितारम्।
तैश्चापि सार्धं भगवाञ्जगाम
हिमालयं यत्र हरस्त्रिणेत्रः॥ २३॥

The gods then took birth on the earth took the kings in their company and went to the supreme regulating authority god Viṣṇu. God too went with them at Himālaya where Hara was existed.

संमन्त्र्य देवर्षिहितं च कार्यं
मतिं च कृत्वा निधनाय शत्रोः।
निजायुधानां च विपर्ययह तौ
देवाधिपौ चक्रतुरुग्रकर्मिणौ॥ २४॥

A meeting arranged there and strategy stated for killing that enemy as it was only benevolent project for gods and hermits. Both gods then exchanged their weapons immediately.

ततश्चासौ दानवौ विष्णुशर्वौ
समायातौ तज्जिघांसू सुरेशौ।
मत्वाऽजेयौ शत्रुभिर्घोररूपौ
भयात्तोये निम्नगायां विवेश॥ २५॥

When that wicked demon saw the god of gods Śaṅkara and Viṣṇu marching forward of attack, considering them undefeated. The demon entered into the bottom of river with a fright.

ज्ञात्वा प्रविष्टं त्रिदिवेन्द्रशत्रुं
नदीं विशालां मधुमत्सुपुण्याम्।
द्वयोः सशस्त्रौ तटयोर्हरीशौ
प्रच्छन्नमूर्ती सहसा बभूवतुः॥ २६॥

When Śaṅkara and Viṣṇu saw the demon hidden in huge and holy river Madhumatī, they suddenly hide on the both banks of that river.

जलोद्भवश्चापि जलं विमुच्य
ज्ञात्वा गतौ शंकरवासुदेवौ।
दिशस्समीक्ष्य भयकातराक्षो
दुर्गं हिमाद्रिं च तदारुरोह॥ २९॥

Jalodbhava came up from the water considering Śaṅkara and Viṣṇu returned till then. He cautiously started looking all sides with fear and thus, climbed on the ridge of inaccessible Himālaya.

महीध्रशृङ्गोपरि विष्णुशंभू
चङ्क्रम्यमाणं स्वरिपुं च दृष्ट्वा।
वेगादुभौ दुद्रुवतुः सशस्त्रौ
विष्णुस्त्रिशूली गिरिशश्च चक्री॥ २८॥

Viṣṇu with trident and Śaṅkara with discus rushed fast towards every when they saw him climbing on the ridge of the mountain.

ताभ्यां स दृष्टस्त्रिदशोत्तमाभ्यां
चक्रेण शूलेन च भिन्नदेहः।
पपात शैलात्तपनीयवर्णो
यथाऽन्तरिक्षादि विमला च तारा॥ २९॥

They hit hard on his body by throwing discus and trident simultaneously. That demon having golden complexion fell down from the mountain like a white star falling from the sky.

एवं त्रिशूलं च दधार विष्णु-
श्चक्रं त्रिनेत्रोऽप्यरिसूदनार्थम्।
यत्राघहन्त्री ह्यभवद् वितस्ता
हराङ्घ्रिपाताच्छिशिराचलात्तु॥३०॥

Viṣṇu had thus, held trident while Śaṅkara had held discus for killing their enemy Jalodbhida. The foot print of Śiva on Himālaya began emanating the river Vitastā just then.

तत्राप्य तीर्थं त्रिदशाधिपाभ्या
पूजां च कृत्वा हरिशंकराभ्याम्।
उपोष्य भक्त्या हिमवन्तमागाद्
द्रष्टुं गिरीशं शिवविष्णुगुप्तम्॥३१॥

Prahlāda worshipped Viṣṇu and Śaṅkara both gods there, stayed there with obeisance and went to see then Himālaya duly defended by Śiva and Viṣṇu both gods.

तं समभ्यर्च्य विधिवद्दत्त्वा दानं द्विजातिषु।
वितस्ते हिमवत्पादे भृगुतुङ्गं जगाम सः॥३२॥

Prahlāda worshipped both gods in orderly manner, gave donation to Brahmins and visited thereafter at Bhṛgutuṅga, existing at the extended foothill of Himālaya.

यत्रेश्वरो देववरस्य विष्णोः
प्रादाद्रथाङ्गप्रवरायुधं वै।
येन चिच्छेद त्रिधैव शंकरो
जिज्ञासमानोऽस्त्रबलं महात्मा॥३३॥

God Śambhu had given supreme god Viṣṇu the best weapon there. In order to examine the power vested in that weapon, Viṣṇu had cut-off Śaṅkara in three pieces.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे प्रह्लादतीर्थयात्रायां जलोद्भववधो नामैकाशीतितमोऽध्यायः॥८१॥

Chapter 82

Legend of Asura Śrīdāma and his killing by Viṣṇu

नारद उवाच–

भगवँल्लोकनाथाय विष्णवे विषमेक्षणः।

किमर्थमायुधं चक्रं दत्तवाँल्लोकपूजितम्॥ १॥

Nārada said- O god! Why had three eyed Śaṅkara given Cakra, the weapon renowned to Viṣṇu, the ruler of universe?

पुलस्त्य उवाच–

शृणुष्वावहितो भूत्वा कथामेतां पुरातनीम्।

चक्रप्रदानसंबद्धां शिवमाहात्म्यवर्धिनीम्॥ २॥

Pulastya said- Please, listen attentively to the ancient story having contents of reasons on which Śiva gave Cakra to Viṣṇu. It enhances the magnificence of god Śiva.

आसीद्द्विजातिप्रवरो वेदवेदाङ्गपारगः।

गृहाश्रमी महाभागो वीतमन्युरिति स्मृतः॥ ३॥

There was a luckiest and great Brahmin Vītamanyu. He was expertly known to Vedas, their components (aṅgas) and a house-hold Brahmin.

तस्यात्रेयी महाभागा भार्याऽऽसीच्छीलसंमता।

पतिव्रता पतिप्राणा धमशीलेति विश्रुता॥ ४॥

His wife Dharmaśīlā was luckiest, modest, chaste, beloved to husband and from the clan of Atri.

तस्यामस्य महर्षेस्तु ऋतुकालाभिगामिनः।

संबभूव सुतः श्रीमान् उपमन्युरिति स्मृतः॥ ५॥

When that hermit enjoyed intercourse with her in appropriate time (viz. at menstruation period), she gave birth to a beautiful son Upamanyu.

तं माता मुनिशार्दूलं शालिपिष्टरसेन वै।

पोषयामास वदती क्षीरमेतत् सुदुर्गता॥ ६॥

O great sage! The parent being poorest, the juice of ground rice was given him during infancy on pretext to being it milk. Thus, he was brought up.

सोऽजानानोऽस्य क्षीरस्य स्वादुतां पय इत्यथ।
संभावनामप्यकरोच्छालिपिष्टरसेऽपि हि॥७॥

As the baby had never tasted milk, he habitually used to think that rice juice as milk.

स त्वेकदा समं पित्रा कुत्रिचिद्द्विजवेश्मनि।
क्षीरौदनं च बुभुजे सुस्वादु प्राणिपुष्टिदम्॥८॥

Later-on he once attend the feast in the home of a client with his father. Sweet-dish (rice cooked with milk) was offered there and he ate it with taste never recognised.

स लब्ध्वाऽनुपमं स्वादं क्षीरस्य ऋषिदारकः।
मात्रा दत्तं द्वितीयेऽह्नि नादत्ते पिष्टवारि तत्॥९॥

That baby did not accept next day the rice juice when it was offered by mother because he had till then recognised the real taste of rice cooked with milk.

रुदोदाथ ततो बाल्यात्पयोऽर्थं चातको यथा।
तं माता रुदती प्राह बाष्पगद्गदया गिरा॥१०॥

He instead began weeping for milk like a thirsty Cātaka and revealed inflexibility. The mother lost patience, tears came out from her eyes and said-

उमापतौ पशुपतौ शूलधारिणि शंकरे।
अप्रसन्ने विरूपाक्षे कुतः क्षीरेण भोजनम्॥११॥

How can we get sweet dish until Śiva, the lord of Umā, the Paśupati, trident holder, deformed body god pleases?

यदीच्छसि पयो भोक्तुं सद्यः पुष्टिकरं सुत।
तमाराधय देवेशं विरूपाक्षं त्रिशूलिनम्॥१२॥

O son! If you really want to sip nutritious milk immediately, do worship of that Mahādeva holding trident.

तस्मिंस्तुष्टे जगद्धाम्नि सर्वकल्याणदायिनि।
प्राप्यतेऽमृतपायित्वं किं पुनः क्षीरभोजनम्॥१३॥

Leave the side the milk when nectar is available easily under the grace of that god because he is the only basis of this whole world and a great giver. So, pray to him.

तन्मातुर्वचनं श्रुत्वा वीतमन्युसुतोऽब्रवीत्।
कोऽयं विरूपाक्ष इति त्वयाराध्यस्तु कीर्तितः॥१४॥

The son of Vītamanyu enquired his mother- "Who is that deformed body god (Virūpākṣa) to whom you say I should please?"

ततः सुतं धर्मशीला धर्माढ्यं वाक्यमब्रवीत्।
योऽयं विरूपाक्ष इति श्रूयतां कथयामि ते॥१५॥

Dharmaśīlā then replied- Listen to the introduction of that deformed body god to which I am going to explain.

आसीन्महासुरपतिः श्रीदाम इति विश्रुतः।
तेनाक्रम्य जगत्सर्वं श्रीर्नीता स्ववशं पुरा॥१६॥

Long long ago there was a mighty king of demons called Śrīdāma. He had suppressed all human beings of this whole world and enslaved Lakṣmī, the goddess of wealth.

निःश्रीकास्तु त्रयो लोकाः कृतास्तेन दुरात्मना।
श्रीवत्सं वासुदेवस्य हर्तुमैच्छन्महाबलः॥१७॥

That wicked demon had terrified the three-worlds. He then intended to seize the Śrīvatsa, an ornament of god Viṣṇu.

तस्य दुष्टं स भगवानभिप्रायं जनार्दनः।
ज्ञात्वा तस्य वधाकाङ्क्षी महेश्वरमुपागमत्॥१८॥

When god Janārdana smelt that malice intention of the wicked demon, he went to Maheśvara to consult a strategy for his murder.

एतस्मिन्नन्तरे शंभूर्योगमूर्तिधरोऽव्ययः।
तस्थौ हिमाचलप्रस्थमाश्रित्य श्लक्ष्णभूषितम्॥१९॥

He saw there that Śambhu, the immortal and apparent icon of Yoga has seated on a smooth surface on Himālaya's ridge.

अथाभ्येत्य जगन्नाथः सहस्रशिरसं विभुम्।
आराधयामास हरिः स्वयमात्मानमात्मना॥२०॥

Viṣṇu then approached to one thousand headed sovereign Jagannātha and began worshipping himself.

साग्रं वर्षसहस्रं तु पादाङ्गुष्ठेन तस्थिवान्।
गृणंस्तत्परमं ब्रह्म योगिज्ञेयमलक्षणम्॥२१॥

He stood on thumb of his foot for a period longer than one thousand years and observed Japa of supreme Brahma, beyond characteristics and inaccessible to the reach of Yogīs.

ततः प्रीतः प्रभुः प्रादाद्विष्णवे परमं पदम्।
प्रत्यक्षं तैजसं श्रीमान् दिव्यं चक्रं सुदर्शनम्॥ २२॥

God Mahādeva pleased then and gave a supreme divine Sudarśana-cakra glowing with light.

तद्दत्त्वा देवदेवाय सर्वभूतभयप्रदम्।
कालचक्रनिभं चक्रं शंकरो विष्णुमब्रवीत्॥ २३॥

While Śaṅkara gave Viṣṇu that Cakra equivalent to Kālacakra terrifying all creatures, he said-

वरायुधोऽयं देवेश सर्वायुधनिबर्हणः।
सुदर्शनं द्वादशारं षण्णाभिर्द्वियुगो जवी॥ २४॥

O god of gods! This supreme weapon having twelve spikes, six nuclear and two yugas is speedy and it can split the power of all other weapons available till now. It is called Sudarśana-cakra.

आरासंस्थास्त्वमी तत्र देवा मासाश्च राशयः।
शिष्टानां रक्षणार्थाय संस्थिता ऋतवश्च षट्॥ २५॥
अग्निः सोमस्तथा मित्रो वरुणोऽथ शचीपतिः।
इन्द्राग्नी चाप्यथो विश्वे प्रजापतय एव च॥ २६॥
हनूमांश्चाथ बलवान् देवो धन्वन्तरिस्तथा।
तपश्चैव तपस्यश्च द्वादशैते प्रतिष्ठिताः।
चैत्राद्याः फाल्गुनान्ताश्च मासास्तत्र प्रतिष्ठिताः॥ २७॥

The gods, months, zodiacs, six seasons, fire, moon, sun, water, Indra, Viśvedeva, Prajāpati, mightiest Hanumān, Dhavantari Deva, penance and austerity i.e. twelve in number and the twelve months falling from Caitra (March) to Phālguna (February) are installed in its spikes for defence of gentlemen.

त्वमेवमाधाय विभो वरायुधं
शत्रुं सुराणां जहि मा विशङ्किथाः।
अमोघ एषोऽमरराजपूजितो
धृतो मया नेत्रगतस्तपोबलात्॥ २८॥

'O all-pervading one, you accept this great weapon to kill the enemy of the gods without any hesitatation. This is unfailing, honoured by the lord of gods and held by me in the eyes by the power of penance.'

इत्युक्तः शंभुना विष्णुः भवं वचनमब्रवीत्।
कथं शंभो विजानीयाममोघो मोघ एव वा॥ २९॥

When Śambhu heard by Viṣṇu, he said curiously- "O Śambhu! How will I confirm with its being supreme powerful or a common weapon?

यद्यमोघो विभो चक्रः सर्वत्राप्रतिघस्तव।
जिज्ञासार्थं तवैवेह प्रेक्षिष्यामि प्रतीच्छ भोः॥ ३०॥

O sovereign! If this discus is really Amogha (supreme) and bears undefeated powers why should not I first try it on you. Please, bear its blows.

तद्वाक्यं वासुदेवस्य निशम्याह पिनाकधृक्।
यद्येवं प्रक्षिपस्वेति निर्विशङ्केन चेतसा॥ ३१॥

The holder of Pināka bow suggested- "If this is the position, blow it then without any reservation on me."

तन्महेशानवचनं श्रुत्वा विष्णुः सुदर्शनम्।
मुमोच तेजोजिज्ञासुः शंकरं प्रति वेगवान्॥ ३२॥

In order to examine the undefeated and unfailed power of that cakra, Viṣṇu blew it on Śaṅkara.

मुरारिकरविभ्रष्टं चक्रमभ्येत्य शूलिनम्।
त्रिधा चकार विश्वेशं यज्ञेशं यज्ञयाजकम्॥ ३३॥

That cakra immediately reached at Śaṅkara and it divided his (the gods of world, god of offering and performer of offering) body in three pieces.

हरं हरिस्त्रिधाभूतं दृष्ट्वा कृत्तं महाभुजः।
व्रीडोपप्लुतदेहस्तु प्रणिपातपरोऽभवत्॥ ३४॥

When great warrior Hari saw Śaṅkara cut-off in three pieces, he ashamed. He bowed to Śaṅkara.

पादप्रणामवनतं वीक्ष्य दामोदरं भवः।
प्राह प्रीतिपरः श्रीमानुत्तिष्ठेति पुनः पुनः॥३५॥

Śaṅkara picked up Hari from his feet with love and said- "Please, stand-up." He then consoled.

प्राकृतोऽयं महाबाहो विकारश्चक्रनेमिना।
निकृत्तो न स्वभावो मे सोऽच्छेद्योऽदाह्य एव च॥३६॥

O great warrior! My Prākṛta Vikāra has only been cut-off by the cakra edge. My nature is still as before and not split. It is inseparable and impenetrable.

तद्यदेतानि चक्रेण त्रीणि भागानि केशव।
कृत्तानि तानि पुण्यानि भविष्यन्ति न संशयः॥३७॥

O Keśava! Three parts of my body as made by cakra shall undoubtedly enhance the welfare of the world.

हिरण्याक्षः स्मृतो ह्येकः सुवर्णाक्षस्तथा परः।
तृतीयो विश्वरूपाक्षस्त्रयोऽमी पुण्यदा नृणाम्॥३८॥

The first part shall be called Hiraṇyākṣa, the second Suvarṇākṣa and the third part will be addressed as Virūpākṣa. All these three parts shall bestow the people with great fruits.

उत्तिष्ठ गच्छस्व विभो निहन्तुममरार्दनम्।
श्रीदाम्नि निहते विष्णो नन्दयिष्यन्ति देवताः॥३९॥

O sovereign! Stand please and march for slaughtering the enemy of gods. O Viṣṇu! the gods will express joy on slaughtering of Śrīdāma.

इत्येवमुक्तो भगवान्हरेण गरुडध्वजः।
गत्वा सुरगिरिप्रस्थं श्रीदामानं ददर्श ह॥४०॥

In pursuance with the words of Śaṅkara, the Garuḍa rider god went at the mountain ridge and saw Śrīdāmā there.

तं दृष्ट्वा देवदर्पघ्नं दैत्यं देववरो हरिः।
मुमोच चक्रं वेगाढ्यं हतोऽसीति ब्रुवन्मुहुः॥४१॥

Just when Viṣṇu saw that suppressor of gods, he threw with full force that cakra with frequent challenge that he is now dead.

ततस्तु तेनाप्रतिपौरुषेण
चक्रेण दैत्यस्य शिरो निकृत्तम्।
संछिन्नशीर्षो निपपात शैलाद्
वज्राहतं शैलशिरो यथैव॥४२॥

That cakra beheaded that demon within no time as it was having unique power. The beheaded demon fell down from the mountain ridge as the ridge falls on befalling the thunderbolt.

तस्मिन्हते देवरिपौ मुरारि-
रीशं समाराध्य विरूपनेत्रम्।
लब्ध्वा च चक्रं प्रवरं महायुधं
जगाम देवो निलयं तपोनिधिम्॥४३॥

When the demon was killed, Murāri worshipped Virūpākṣa Śaṅkara and he then returned to his abode in Kṣīrasāgara with that supreme weapon cakra.

सोऽयं पुत्र विरूपाक्षो देवदेवो महेश्वरः।
तमाराधय चेत्साधो क्षीरेणेच्छसि भोजनम्॥४४॥

O son! He is that Maheśvara, the god having deformed body. O gentle body! If you want to take food with milk, do worship of him.

तन्मातुर्वचनं श्रुत्वा वीतमन्युसुतो बली।
तमाराध्य विरूपाक्षं प्राप्तः क्षीरेण भोजनम्॥४५॥

That mighty son of Vītamanyu followed the words of his mother, worshipped Virūpākṣa Śaṅkara and got then the food with milk.

एवं तवोक्तं परमं पवित्रं
संछेदनं शर्वतनोः पुरा वै।
तत्तीर्थवर्यं स महासुरो वै
समाससादाथ सुपुण्यहेतोः॥४६॥

Thus, I have told you the sacrosanct story related to the penetration of Śaṅkara's body as taken place during long long past. That great demon Prahlāda went at that supreme place for adding noble deed with his career.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे वामनप्रादुर्भावे श्रीदामचरितं नाम द्व्यशीतितमोऽध्यायः॥८२॥

Chapter 83

Prahlāda's pilgrimage

पुलस्त्य उवाच–

तस्मिंस्तीर्थवरे स्नात्वा दृष्ट्वा देवं त्रिलोचनम्।

पूजयित्वा सुवर्णाक्षं नैमिषं प्रययौ ततः॥ १॥

Pulastya said- Prahlāda took bath at that holiest place, saw three eyed Mahādeva, worshipped Suvarṇākṣa and then visited at Naimiṣāraṇya.

तत्र तीर्थसहस्राणि त्रिंशत्पापहराणि च।

गोमत्याः काञ्चनाक्ष्याश्च गुरुदायाश्च मध्यतः॥ २॥

In between the rivers Gomatī, Kāñcanākṣī and Gurudā, there are as much as thirty thousand holy places.

तेषु स्नात्वाऽर्च्य देवेशं पीतवाससमच्युतम्।

ऋषीनपि च संपूज्य नैमिषारण्यवासिनः॥ ३॥

देवदेवं तथेशानं संपूज्य विधिना ततः।

गयायां गोपतिं द्रष्टुं जगाम स महासुरः॥ ४॥

He took bath on all those rivers and worshipped Acyuta with Pitāmbara on body and who is the god of gods. He honoured duly the hermits residing at Naimiṣāraṇya, worshipped Maheśa, the god of gods in orderly manner and then went at Gayā for seeing Gopati.

तत्र ब्रह्मध्वजे स्नात्वा कृत्वा चास्य प्रदक्षिणाम्।

पिण्डनिर्वपणं पुण्यं पितॄणां स चकार ह॥ ५॥

He took bath in Brahmadhvaja, did parikramā of that holy place and did Piṇḍadāna for ancestor.

उदपाने तथा स्नात्वा तत्राभ्यर्च्य पितॄन्वशी।

गदापाणिं समभ्यर्च्य गोपतिं चापि शंकरम्॥ ६॥

Prahlāda took bath in Udapāna there and worshipped ancestors, Viṣṇu, the holder of mace and Śaṅkara, the Gopati.

इन्द्रतीर्थे तथा स्नात्वा संतर्प्य पितृदेवताः।

महानदीजले स्नात्वा सरयूमाजगाम सः॥ ७॥

He took bath in Indra-tīrtha and did tarpaṇa of ancestors and gods. He then took bath in the pure water of Mahānadī and reached near Sarayū.

तस्यां स्नात्वा समभ्यर्च्य गोप्रतारं कुशेशयम्।

उपोष्य रजनीमेकां विरजां नगरीं ययौ॥ ८॥

He took bath in Sarayū also, worshipped Kuśeśaya in Gopratāra, took halt for a night there and entered into Virajā city.

स्नात्वा विरजसे तीर्थे दत्त्वा पिण्डं पितॄंस्तथा।

दर्शनार्थं ययौ श्रीमान् अजितं पुरुषोत्तमम्॥ ९॥

After having a bath in Virajā-tīrtha, he offered Piṇḍadāna to ancestors and then went to see the Supreme lord Puruṣottama.

तं दृष्ट्वा पुण्डरीकाक्षमक्षरं परमं शुचिः।

षड्रात्रमुष्य तत्रैव महेन्द्रं दक्षिणं ययौ॥ १०॥

That innocent Prahlāda saw Puṇḍarīkākṣa, stayed there for six nights and then went at Mahendra mountain existed in south.

तत्र देववरं शुभ्रमर्द्धनारीश्वरं हरम्।

दृष्ट्वार्च्य संपूज्य पितॄन्नमहेन्द्रं चोत्तरं गतः॥ ११॥

Prahlāda saw there Mahādeva, the supreme god Ardhanārīśvara, worshipped and prayed him and then moved toward north.

तत्र देववरं शंभुं गोपालं सोमपायिनम्।

दृष्ट्वा स्नात्वा सोमतीर्थे सह्याचलमुपागतः॥ १२॥

He saw the god Śambhu and Gopāla, Somapāyin, took bath in Soma-tīrtha and then went at Sahyācala.

तत्र स्नात्वा महोदक्यां वैकुण्ठं चार्च्य भक्तितः।

सुरान्पितॄन् समभ्यर्च्य पारियात्रं गिरिं गतः॥ १३॥

Prahlāda took a dip in Mahodakī, worshipped Viṣṇu, gods and ancestors with keen devotion and then visited at Pāriyātra mountain.

तत्र स्नात्वा लाङ्गलिन्यां पूजयित्वाऽपराजितम्।

कशेरुदेशं चाभ्येत्य विश्वरूपं ददर्श सः॥ १४॥

Prahlāda took bath there in Lāñgalinī, worshipped Aparājita and saw Viśvarūpa at Kaśerudeśa.

यत्र देववरः शंभुर्गणानां तु सुपूजितः।

विश्वरूपमथात्मानं दर्शयामास योगवित्॥ १५॥

The supreme god Śambhu, worshipped by Ganas, conversant with Yoga exhibited himself in the universal form.

तत्र मङ्कुरणिकातोये स्नात्वाऽभ्यर्च्य महेश्वरम्।

जगामद्रिं स सौगन्धिं प्रह्लादो मलयाचलम्॥ १६॥

Prahlāda took bath in the water of Maṅkuṇikā worshipped Maheśvara and then went at Malayācala, filled with scent.

महाह्रदे ततः स्नात्वा पूजयित्वा च शंकरम्।

ततो जगाम योगात्मा द्रष्टुं विन्ध्ये सदाशिवम्॥ १७॥

The soul of Yogī, Prahlāda took bath in great reservoir, worshipped Śaṅkara and then visited at the mountain Vindhya for seeing god Sadāśiva.

ततो विपाशासलिले स्नात्वाऽभ्यर्च्य सदाशिवम्।

त्रिरात्रं समुपोष्याथ अवन्तीं नगरीं ययौ॥ १८॥

He there took bath in the river Vipāśā and worshipped Sadāśiva. He took halt for three nights there and then entered in Avantī city.

तत्र शिप्राजले स्नात्वा विष्णुं संपूज्य भक्तितः।

श्मशानस्थं ददर्शाथ महाकालवपुर्धरम्॥ १९॥

He took bath there in the holy water of Śiprā, worshipped god Viṣṇu with keen devotion and went to seen Mahākāla body holder in Śmaśāna.

तस्मिन् हि सर्वसत्त्वानां तेन रूपेण शंकरः।

तामसं रूपमास्थाय संहारं कुरुते वशी॥ २०॥

Self-controlled Śaṅkara in his Tāmasa form, destroy all organisms there.

तत्रस्थेन सुरेशेन श्वेतकिर्नाम भूपतिः।

रक्षितस्त्वन्तकं दग्ध्वा सर्वभूतापहारिणाम्॥ २१॥

Sureśa existed there had set Antaka, the suppressor of all organisms on fire and defended the king Śvetaki.

तत्रातिहृष्टो वसति नित्यं शर्वः सहोमया।

वृतः प्रमथकोटीभिर्बहुभिस्त्रिदशार्चितः॥ २२॥

Summoned by several crore gaṇas and worshipped by gods the supreme god Śaṅkara lives there happily with Umā.

तं दृष्ट्वाऽथ महाकालं कालकालान्तकान्तकम्।

यमसंयमनं मृत्योर्मृत्युं चित्रविचित्रकम्॥ २३॥

श्मशाननिलयं शंभुं भूतनाथं जगत्पतिम्।

पूजयित्वा शूलधरं जगाम निषधान् प्रति॥ २४॥

After seeing Mahakāla, the destroyer of the dreadful god of death, the multiformed, death of death, Śmaśānavāsī,[1] Bhūtanātha,[2] Jagatpati,[3] Śūladhārī,[4] Śaṅkara went towards the Niṣadha country.

तत्रामरेश्वरं देवं दृष्ट्वा संपूज्य भक्तितः।

महोदयं समभ्येत्य हयग्रीवं ददर्श सः॥ २५॥

Having seen and worshipped god Amareśvara with keen devotion, Prahlāda went at Mahodaya and saw there Hayagrīva.

अश्वतीर्थे ततः स्नात्वा दृष्ट्वा च तुरगाननम्।

श्रीधरं चैव संपूज्य पञ्चालविषयं ययौ॥ २६॥

He then took bath in Aśva-tīrtha, saw the icon of Aśvamukha,[5] worshipped Śrīdhara and went at Pañcāla country.

तत्रेश्वरगुणैर्युक्तं पुत्रमर्थपतेरथ।

पाञ्चलिक वशी दृष्ट्वा प्रयागं परतो ययौ॥ २७॥

Prahlāda went Prayāga after he saw Pañcālika, the son of Kubera, the god of wealth and enriched with the divine quality.

स्नात्वा सन्निहिते तीर्थे यामुने लोकविश्रुते।

दृष्ट्वा वटेश्वरं रुद्रं माधवं योगशायिनम्॥ २८॥

द्वावेव भक्तितः पूज्यौ पूजयित्वा महासुरः।

माघमासमथोपोष्य ततो वाराणसीं गतः॥ २९॥

Prahlāda took bath in the well-known Sannihita Tīrtha of the Yamunā region, worshipped Vaṭeśvara Rudra and Mādhava lying in meditation and stayed there

1. Resident of the cemetery.
2. Lord of all creatures.
3. Master of the universe.
4. Holder of trident.
5. Hayagrīva.

throughout the month of Māgha (January). He then went at Vārāṇasī.

ततोऽस्यां वरणायां च तीर्थेषु च पृथक्पृथक्।
सर्वपापहराह्येषु स्नात्वाऽर्च्य पितृदेवता:॥ ३०॥
प्रदक्षिणीकृत्य पुरीं पूज्याविमुक्तकेशवौ।
लोलं दिवाकरं दृष्ट्वा ततो मधुवनं ययौ॥ ३१॥

Prahlāda then took bath in several holy places situated in the region covered by Asī and Varuṇā, worshipped ancestors and gods and then made Pradakṣiṇā of Purī. He then worshipped Avimukteśvara and Keśava and after seeing Lolārka, he entered into Madhuvana.

तत्र स्वायंभुवं देवं ददर्शासुरसत्तम:।
तमभ्यर्च्य महातेजा: पुष्करारण्यमागमत्॥ ३२॥
तेषु त्रिष्वपि तीर्थेषु स्नात्वाऽर्च्य पितृदेवता:।

The great demon Prahlāda saw Svayambhū god there. He worshipped that god and then went at Puṣkarāraṇya. In all the three Tīrthas, he bathed and worshipped the Manes and gods.

एतत्पवित्रं परम पुराणं प्रोक्त त्वगस्त्येन महर्षिणा च।
धन्यं यशस्य बहुपापनाशनं संकीर्तनाच्छ्रणात्संस्मृतेश्च॥

This most pious Purāṇa is narrated by great hermit Agastya. One who recites, hears and remembers this Purāṇa, he becomes fortunate, gains fame and all his sins are destroyed.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे वामनप्रादुर्भावे प्रह्लादतीर्थयात्रा नाम चतुरशीतितमोऽध्याय:॥ ८३॥

The great Brāhmaṇa Śukra invited foremost of the brāhmaṇas in this religion-bound pilgrimage.

भृगुणाऽऽमन्त्र्यमाणस्ते श्रुत्वाऽऽत्रयेसगौतमाः।
कौशिकाङ्गिरसश्चैव तत्वज्ञाः कुरुजाङ्गलम्॥३॥
उत्ताराशां प्रजाग्मुस्ते नदीमनु शतद्रवीम्।
शातद्रवे जले स्नात्व विवासं प्रययुस्ततः॥४॥

On invitation of Śukracārya, Atrī, Gautam, Kauśika, Aṅgirā and other hermits conversant in all scriptures went to the north direction guided by Śatadravi river and after taking bath in the river, they all went to the hermitage of Śukra.

विज्ञाय तत्रास्य रतिं स्नात्वाऽर्च्य पितृदेवताः।
ततोऽपि किरणां पुण्यां दिनेशकिरणच्युताम्॥५॥

Feeling the great honour by Śukracarya, they took bath, worshipped the ancestors and gods and went to the bank of the Kiraṇā river originated from the rays of Sun.

तस्यां स्नात्वा च देवर्षे सर्व एव महर्षयः।
सुपुण्योदां वेगवतीं स्नात्वा जग्मुरथेश्वरीम्॥६॥

O great sage! All those hermits after taking bath in that virtue providing, Vegavatī river went towards Iśvarī.

देविकाया जले स्नात्वा पयोष्णायां च तापसाः।
अवतीर्णा मुने स्नातुं माधवाद्याः सुपानवीम्॥७॥

There they took bath in the water of Devikā and Payoṣṇā and after that they Mādhava etc. Ṛsis proceeded to take bath in Sumānavī river.

ततो निमग्ना ददृशुः प्रतिबिम्बमथात्मनः।
अन्तर्जले द्विजश्रेष्ठ महदाश्चर्यकारणम्॥८॥

O great Brāhmaṇa, when they dived in water and saw the reflection of theirselves on the surface of water, they were highly surprised.

उन्मज्जन्तश्च ददृशुः पुनर्तिस्मितमानसाः।
ततः स्नात्वा समुत्तीर्णा ऋषयः सर्व एव हि॥९॥
पुष्कराक्षमयोगन्धिं ब्रह्माणं चाप्यपूजयत्।

When they came out from the water, again they saw such reflection which caused them

Chapter 84

Prahlāda's pilgrimage

पुलस्त्य उवाच-

गते च तीर्थयात्रायां प्रह्लादे दानवेश्वरे।
कुरुक्षेत्रं समभ्यागाद्द्रष्टुं वैरोचनो मुने॥१॥

Pulastya said- "O sage!, when lord of demons Prahlāda departed for pilgrimage, then king Bali came to visit Kurukṣetra.

तस्मिन्महाधर्मयुते तीर्थे ब्राह्मणपुङ्गवः।
शुक्रो द्विजातिप्रवरानामन्त्रयत भार्गवः॥२॥

further wonder. After a bath, they all worshipped Ayogandhi, Puṣkarākṣa and Brahmā.

ततो भूयः सरस्वत्यास्तीर्थे त्रैलोक्यविश्रुते।
कोटितीर्थे रुद्रकोटिं ददर्श वृषभध्वजम्॥ १०॥

He then visited at renowned holy place Koṭi-tīrtha on the bank of Sarasvatī and saw bull-bannered Rudrakoṭi.

नैमिषेया द्विजवरा मागधेयाः ससैन्धवाः।
धर्मारण्याः पौष्करेया दण्डकारण्यकास्तथा॥ ११॥
चाम्पेया भारुकच्छेया देविकातीरगाश्च ये।
ते तत्र शंकरं द्रष्टुं समायाता द्विजातयः॥ १२॥

During long long past, the residents of Naimiṣāraṇya, Magadha, Sindhu province, Dharmāraṇya, Puṣkara, Daṇḍakāraṇya and the Brāhmaṇas of Campā, Bhārukaccha and of the bank of Devikā river came there to see Śaṅkara.

कोटिसंख्यास्तपःसिद्धा हरदर्शनलालसाः।
अहं पूर्वमहं पूर्वमित्येवं वादिनो मुने॥ १३॥

O sage! Several crore siddha ascetics, sanctified by penance and endowed with supernatural powers began to dispute by saying- "I will see first, I will see first."

तान् संक्षुब्धान् हरो दृष्ट्वा महर्षीन् दग्धकिल्बिषान्।
तेषामेवानुकम्पार्थं कोटिमूर्त्तिरभूद् भवः॥ १४॥

When god Śaṅkara saw these innocent hermits, who were purged of sins, the agitated Śaṅkara, out of compassion for them, assumed a crore of forms.

ततस्ते मुनयः प्रीताः सर्व एव महेश्वरम्।
संपूजयन्तस्तस्थुर्वै तीर्थं कृत्वा पृथक् पृथक्।
इत्येवं रुद्रकोटीति नाम्ना शंभुरजायत॥ १५॥

All those sages then constructed separate holy places happily and began to live regularly worshipping Maheśvara. Thus, Śambhu was called Rudrakoti.

तं ददर्श महातेजाः प्रह्लादो भक्तिमान् वशी।
कोटितीर्थं ततः स्नात्वा तर्पयित्वा वसून् पितॄन्।
रुद्रकोटिं समभ्यर्च्य जगाम कुरुजाङ्गलम्॥ १६॥

Prahlāda, the devotee of balanced mind perceived them, took bath in one crore holy places, did tarpaṇa of Vasus and ancestors and he went Kurujāṅgala after they worshipped duly god Śaṅkara.

तत्र देववरं स्थाणुं शंकरं पार्वतीप्रियम्।
सरस्वतीजले मग्नं ददर्श सुरपूजितम्॥ १७॥

There he saw the great God Śaṅkara, the consort of Pārvatī and who was immersed in the water of Sarasvatī river.

सारस्वतेऽम्भसि स्नात्वा स्थाणुं संपूज्य भक्तितः।
स्नात्वा दशाश्वमेधे च संपूज्य च सुरान् पितॄन्॥ १८॥
सहस्रलिङ्गं संपूज्य स्नात्वा कन्याह्रदे शुचिः।
अभिवाद्य गुरुं शुक्रं सोमतीर्थं जगाम ह॥ १९॥

Bathing in the water of Sarasvatī and worshipping Sthāṇu with keen devotion, and worshipping gods and ancestors after taking bath in Daśāśvamedha, he took bath in Kanyā reservoir, observed purity, worshipped Sahasraliṅga, saluted the preceptor Śukrācārya in Śukra-tīrtha and went to the Soma-tīrtha.

तत्र स्नात्वाऽर्च्य च पितॄन् सोमं संपूज्य भक्तितः।
क्षीरिकावासमभ्येत्य स्नानं चक्रे महायशाः॥ २०॥

The highly reputed Prahlāda took bath there, worshipped ancestors and Soma and took bath in Kṣīrikāvāsa when he reached there.

प्रदक्षिणीकृत्य तरुं वरुणं चार्च्य बुद्धिमान्।
भूयः कुरुध्वजं दृष्ट्वा पद्माख्यां नगरीं गतः॥ २१॥

Wise Prahlāda did circumambulation of the tree existed there, worshipped Varuṇa, perceived Kurudhvaja and went to Padmā city.

तत्रार्च्य मित्रावरुणौ भास्करौ लोकपूजितौ।
कुमारधारामभ्येत्य ददर्श स्वामिनं वशी॥ २२॥

Prahlāda, the celibate worshipped Mitrāvaruṇa, renowned in the world, visited at Kumāradhārā and perceived Svāmī there.

स्नात्वा कपिलधारायां संतर्प्यार्च्य पितॄन् सुरान्।
दृष्ट्वा स्कन्दं समभ्यर्च्य नर्मदायां जगाम ह॥ २३॥

He took bath in Kapiladhārā, offered Tarpaṇa oblations to the Manes, worshipped gods, perceived and worshipped Skanda and then went to the Narmadā river.

तस्यां स्नात्वा समभ्यर्च्य वासुदेवं श्रियः पतिम्।
जगाम भूधरं द्रष्टुं वाराहं चक्रधारिणम्॥ २४॥

He took bath in Narmadā, worshipped Vāsudeva, the husband of Lakṣmī and then he went to see Vārāha god, the discus-holder and the sustainer of earth.

स्नात्वा कोकामुखे तीर्थे संपूज्य धरणीधरम्।
त्रिसौवर्णं महादेवमर्बुदेशं जगाम ह॥ २५॥

He took bath in Kokāmukha holy place, worshipped Dharaṇīdharam[1] there and then went to Trisauvarṇa, Śiva, the lord of Arbuda.

तत्र नारीह्रदे स्नात्वा पूजयित्वा च शंकरम्।
कालिञ्जरं समभ्येत्य नीलकण्ठं ददर्श सः॥ २६॥

He took bath in Nārīhṛda, worshipped god Śaṅkara, reached Kāliñjara and perceived the temple of Nīlakaṇṭha there.

नीलतीर्थजले स्नात्वा पूजयित्वा ततः शिवम्।
जगाम सागरानूपे प्रभासे द्रष्टुमीश्वरम्॥ २७॥

He took bath in the holy water of Nīla-tīrtha, worshipped Śiva and went to see god at Prabhās-tīrtha located on sea-shore.

स्नात्वा च संगमे नद्याः सरस्वत्यार्णवस्य च।
सोमेश्वरं लोकपथिं ददर्श स कपर्दिनम्॥ २८॥

He could see Kapardī Someśvara, the lord of the universe while bathing at the confluence of Sarasvatī river and the sea.

यो दक्षशापनिर्दग्धः क्षयी ताराधिपः शशी।
आप्यायितः शंकरेण विष्णुना सकपर्दिना॥ २९

Kapardī[2] Śaṅkara and Viṣṇu had given the moon, the lord of stars, its full shape when it was suffering from deterioration on account of the curse inflicted by Dakṣa.

तावर्च्य देवप्रवरौ प्रजगाम महालयम्।
तत्र रुद्रं समभ्यर्च्य प्रजगामोत्तरान्कुरून्॥ ३०॥

He went at Mahālaya after worshipping both these gods. He worshipped Rudra and then went Uttarakuru.

पद्मनाभं स तत्रार्च्य सप्तगोदावरं ययौ।
तत्र स्नात्वाऽर्च्य विश्वेशं भीमं त्रैलोक्यवन्दितम्॥ ३१॥

After worshipping Padmanābha there, he went at Saptagodāvara. After bath, he worshipped Bhīma, the ruler of universe as renowned throughout the three-worlds.

गत्वा दारुवने श्रीमान् लिङ्गं च स ददर्श ह।
तमर्च्य ब्राह्मणीं गत्वा स्नात्वाऽर्च्य त्रिदशेश्वरम्॥ ३२॥

Śrī Prahlāda went into Dāruvana and saw liṅga of Śiva there. After worship of that liṅga, he took bath in Brāhmaṇī river and worshipped Mahādeva, the Tridaśeśvara.

प्लक्षावतरणं गत्वा श्रीनिवासमपूजयत्।
ततश्च कुण्डिनं गत्वा संपूज्य प्राणतृप्तिदम्॥ ३३॥

He then went at Plakṣāvataraṇa and worshipped Śrīnivāsa. He then worshipped the soul-consoling one, at Kuṇḍina.

शूर्पारकं चतुर्बाहुं पूजयित्वा विधानतः।
मागधारण्यमासाद्य ददर्श वसुधाधिपम्॥ ३४॥

He worshipped the four armed god at Śūrpāraka, went to Māgadhāraṇya and perceived god Vasudhādhipa[3] there.

तमर्चयित्वा विश्वेशं स जगाम प्रजासुखम्।
महीतीर्थे ततः स्नात्वा वासुदेवं प्रणम्य च॥ ३५॥

He went at Prajāmukha after worship of that Viśveśa. He then took bath in Mahā-tīrtha and saluted Vāsudeva.

शोणं संप्राप्य संपूज्य रुक्मवर्माणमीश्वरम्।
महाकोश्यां महादेवं हंसाख्यं भक्तिमानथ॥ ३६॥
पूजयित्वा जगन्नाथ सैन्धवारण्यमुत्तमम्।

1. The sustainer of the earth.
2. Braided and knotted hair.
3. Lord of the world.

तत्रेश्वरं सुनेत्राख्यं शङ्खशूलधरं गुरुम्॥
पूजयित्वा महाबाहुः प्रजगाम त्रिविष्टपम्॥ ३७॥

He went at Śoṇa and worshipped the god holding gold shield (Śiva). The devotee Prahlāda then worshipped Mahādeva known as Haṁsa in Mahākośī, went to the excellent Saindhavāraṇya and worshipped Sunetra, the revered god holding conch and trident. Prahlāda thereafter went at Triviṣṭapa.

तत्र देवं महेशानं जटाधरमिति श्रुतम्।
तं दृष्ट्वाऽऽर्च्य हरिं चासौ तीर्थं कनखलं ययौ॥ ३८॥

He there worshipped Maheśāna popularly known as Jaṭādhara. Seeing and adoring him and Hari, he went to the Kanakhala Tīrtha.

तत्रार्च्य भद्रकालीशं वीरभद्रं च दानवः।
धनाधिपं च मेघाङ्कं ययावथ गिरिव्रजम्॥ ३९॥

Demon Prahlāda worshipped Bhadrakālīśa, Vīrabhadra and Meghāṅka, the god of wealth (Kubera) and then went to Girivraja.

तत्र देवं पशुपतिं लोकनाथं महेश्वरम्।
संपूजयित्वा विधिवत्कामरूपं जगाम ह॥ ४०॥

He worshipped there the god Paśupati Maheśvara in orderly manner and went at Kāmarūpa.

शशिप्रभं देववरं त्रिनेत्रं
संपूजयित्वा सह वै मृडान्या।
जगाम तीर्थं प्रवरं महाख्यं
तस्मिन्महादेवमपूजयत् सः॥ ४१॥

He worshipped there systematically god of gods three-eyed Śaṅkara with Mṛḍānī (Pārvatī) having moonlight complexion, went at Mahākhya-tīrtha thereafter and worshipped Mahādeva there.

ततस्त्रिकूटं गिरिमद्रिपुत्रं
जगाम द्रष्टुं स हि चक्रपाणिम्।
तमीड्य भक्त्या तु गजेन्द्रमोक्षणं
जजाप जप्यं परमं पवित्रम्॥ ४२॥

Prahlāda then went at Trikūṭa in order to see Viṣṇu, the son of Atri and holder of discus in hand, worshipped him with keen devotion and recited Gajendra Mokṣaṇa, the holy psalm to god at the peak of adversity.

तत्रोष्य दैत्येश्वरसूनुरादरा-
न्मासत्रयं मूलफलाम्बुभक्षी।
निवेद्य विप्रप्रवरेषु काञ्चनं
जगाम घोरं स हि दण्डकं वनम्॥ ४३॥

Prahlāda, the son of demon's king stayed there for three months living on roots, fruits and water. He then gave Brahmins gold and went at gross forest called Daṇḍakavana.

तत्र दिव्यं महाशाखं वनस्पतिवपुर्धरम्।
ददर्श पुण्डरीकाक्षं महाश्वापदवारणम्॥ ४४॥

He saw there Puṇḍarīkākṣa, defender from predator animals and in the form of a tree having huge branches and green leaves.

तस्याधस्थात् त्रिरात्रं स महाभागवतोऽसुरः।
स्थितः स्थण्डिलशायी तु पठन् सारस्वतं स्तवम्॥ ४५

The great devotee to Viṣṇu, Prahlāda recited Sārasvata Stava for three nights there and took rest on a compound under it without and quilt.

तस्मात्तीर्थवरं विद्वान्सर्वपापप्रमोचनम्।
जगाम दानवो द्रष्टुं सर्वपापहरं हरिम्॥ ४६॥

The learned Prahlāda went from there Śreṣṭhatīrtha in order to cool his eyes by seeing at Hari, the absolver of all sins.

तस्याग्रतो जजापासौ स्तवौ पापप्रणाशनौ।
यौ पुरा भगवान्प्राह क्रोडरूपी जनार्दनः॥ ४७॥

He recited two sin-destroying hymns revealed in days of yore by Lord Nārāyaṇa in his Kroḍa-form.

तस्मादथागाद्दैत्येन्द्रः शालग्रामं महाफलम्।
यत्र संनिहितो विष्णुश्चरेषु स्थावरेषु च॥ ४८॥

Prahlāda thereafter went at Śālagrāma-tīrtha from there. Viṣṇu is existed there in all movable and immovable things.

तत्र सर्वगतं विष्णुं मत्वा चक्रे रतिं बली।
पूजयन्भगवत्पादौ महाभागवतो मुने॥ ४९॥

O sage! Considering god Viṣṇu omniscient, devotee demon Prahlāda adored the feet of that god and established his sheer obeisance.

इयं तवोक्ता मुनिसंघजुष्टा
प्रह्लादतीर्थानुगतिः सुपुण्या।
यत्कीर्तनाच्छ्रवणात्स्पर्शनाच्च
विमुक्तपापा मनुजा भवन्ति॥५०॥

I have explained completely the pilgrimage of Prahlāda, the great devotee to god Viṣṇu in which he saw the groups of sages living at each and every holy place so visited by him. The people reciting, hearing and visiting there enjoy the pleasure of being free from the bondage of sins.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे वामनप्रादुर्भावे प्रह्लादतीर्थयात्रा नाम चतुरशीतितमोऽध्यायः॥८४॥

Chapter 85

Gajendra-Mokṣa-Stotra

नारद उवाच–

यान् जप्यान्भगवद्भक्त्या प्रह्लादो दानवोऽजपत्।

गजेन्द्रमोक्षणादींस्तु चतुरस्तान्वदस्व मे॥ १॥

Nārada said- Kindly tell me the four psalms including Gajendra Mokṣaṇā etc. recited by Prahlāda with sheer devotion.

पुलस्त्य उवाच–

शृणुष्व कथयिष्यामि जप्यानेतांस्तपोधन।

दुःस्वप्ननाशो भवति यैरुक्तैः संश्रुतैः स्मृतैः॥ २॥

Pulastya said- O resolute! Listen to the psalms being told by me. The nightmares are decayed by mere reciting, listening and remembering them.

गजेन्द्रमोक्षणं त्वादौ शृणुष्वं तदनन्तरम्।

सारस्वतं ततः पुण्यौ पापप्रशमनौ स्तवौ॥ ३॥

There comes first the Gajendra Mokṣaṇa hymn. I will then described Sārasvata and two other psalms absolving from the sins.

सर्वरत्नमयः श्रीमांस्त्रिकूटो नाम पर्वतः।

सुतः पर्वतराजस्य सुमेरोर्भास्करद्युतेः॥ ४॥

The beautiful mountain Trikūṭa studded all gems is the son of king mountain Sumeru having radiance like the Sun.

क्षीरोदजलवीच्यग्रैर्धौतामलशिलातलः।

उत्थितः सागरं भित्त्वा देवर्षिगणसेवितः॥ ५॥

That mountain having clean valleys washed continuously by the waves of Kṣīrasāgara once had come up from the bottom of sea. The gods and hermits always reside there.

अप्सरोभिः परिवृतः श्रीमान् प्रस्रवणाकुलः।

गन्धर्वैः किन्नरैर्यक्षैः सिद्धचारणपन्नगैः॥ ६॥

विद्याधरैः सपत्नीकैः संयतैश्च तपस्विभिः।

वृकद्वीपगजेन्द्रैश्च वृतगात्रो विराजते॥ ७॥

That mountain looks very nice as surrounded by nymphs, covered by the fountains, gandharvas, kinnaras, yakṣas, siddhas, cāraṇas, serpents, vidhyādharas with their wives, ascetics and surrounded by the wild animals like vṛka, tigers and elephants.

पुन्नागैः कर्णिकारैश्च बिल्वामलकपाटलैः।

चूतनीपकदम्बैश्च चन्दनागुरुचम्पकैः॥ ८॥

शालैस्तालैस्तमालैश्च सरलार्जुनपर्पटैः।

तथाऽन्यैर्विविधैर्वृक्षैः सर्वतः समलंकृतः॥ ९॥

That mountain is well decorated by punnāgas, karṇikāra, bilva, āmalaka, pāṭala, mango, nīpa, kadamba, sandal, aguru, campaka, śāla, tāla, tamāla, sarala, arjuna, parpaṭa and a number of other trees.

नानाधात्वङ्कितैः शृङ्गैः प्रस्रवद्भिः समन्ततः।

शोभितो रुचिरप्रस्थैस्त्रिभिर्विस्तीर्णसानुभिः॥ १०॥

That mountain is adorned with the peaks marked by several metals, fountains flowing from four sides and three ridges very broad and attractive.

मृगैः शाखामृगैः सिंहैर्मातङ्गश्च सदामदैः।

जीवञ्जीवकसंघुष्टैश्चकोरशिखिनादितैः॥ ११॥

That mountain is always filled with the voices of stags, monkeys, lions, intoxicated elephants, cakoras, partridges and peacocks.

तस्यैकं काञ्चनं शृङ्गं सेवते यं दिवाकरः।

नानापुण्यसमाकीर्णं नानागन्धादिवासितम्॥ १२॥

God sun rises from one of its gold studded ridges covered by numerous kinds of flowers and scented with several kinds of flavours.

द्वितीयं राजतं शृङ्गं सेवते यं निशाकरः।

पाण्डुराम्बुदसंकाशं तुषारचयसंनिभम्॥ १३॥

God moon rises from another ridge studded with silver and analogous to white colour clouds and dew cluster.

वज्रेन्द्रनीवैडूर्यतेजोभिर्भासयन्दिशः।

तृतीयं ब्रह्मसदनं प्रकृष्टं शृङ्गमुत्तमम्॥ १४॥

The third ridge of Trikūṭa is abode of Brahmā. it luminates all direction with radiance of diamond, Indranīla, Vaidūrya etc. gems.

न तत्कृतघ्नाः पश्यन्ति न नृशंसा न नास्तिकाः।

नातप्ततपसो लोके ये च पापकृतो जनाः॥ १५॥

The ungrateful, the wicked, the atheist, those who have not practised austerity and those that are sinful in this world cannot see it.

तस्य सानुमतः पृष्ठे सरः काञ्चनपङ्कजम्।

कारण्डवसमाकीर्णं राजहंसोपशोभितम्॥ १६॥

कुमुदोत्पलकह्लारैः पुण्डरीकैश्च मण्डितम्।

कमलैः शतपत्रैश्च काञ्चनैः समलंकृतम्॥ १७॥

पत्रैर्मरकतप्रख्यैः पुष्पैः काञ्चनसंनिभैः।

गुल्मैः कीचकवेणूनां समन्तात्परिवेष्टितम्॥ १८॥

There lies a reservoir at rear side of that mountain surrounded by golden flowers having petals like Markata gem and the bushes of bamboo called Kīcaka from four sides. It is covered by Kāraṇḍavas, trimmed by flamingos, decorated by lily, lotus, kahlāra, puṇḍarīka etc. species of lotus and ornamented by golden lotus having one hundred petals.

तस्मिन्सरसि दुष्टात्मा विरूपोऽन्तर्जलेशयः।

आसीद्ग्राहो गजेन्द्राणां रिपुराकेकरेक्षणः॥ १९॥

On the water of that reservoir, there lived a wicked and ugly crocodile with half-closed eyes and who was the enemy of elephants.

अथ दन्तोज्ज्वलमुखः कदाचिद् गजयूथपः।

मदस्रावी जलाकाङ्क्षी पादचारीव पर्वतः॥ २०॥

वासयन्मदगन्धेन गिरिमैरावतोपमः।

गजो ह्यञ्जनसंकाशो मदाच्चलितलोचनः॥ २१॥

तृषितः पातुकामोऽसौ अवतीर्णश्च तज्जलम्।

सलीलः पङ्कजवने यूथमध्यगतश्चरन्॥ २२॥

Once upon a time an elephant, the chief of his group, having white shining teeth, intoxicated, thirsty, having huge body like a walking mountain analogous to Airāvata, making the mountain fragrant with the scent of ichor, like the guardian elephant Añjana, with eyes moving on account of rut, descended in the water of that reservoir by spreading scent of his intoxication and began to play with his commune around lotus cluster.

गृहीतस्तेन रौद्रेण ग्राहेणाव्यक्तमूर्तिना।

पश्यन्तीनां करेणूनां क्रोशन्तीनां च दारुणम्॥ २३॥

ह्रियते पङ्कजवने ग्राहेणातिबलीयसा।

वारुणैः संयतः पाशैर्निष्प्रयत्नगतिः कृतः॥ २४॥

The crocodile clandestinely caught that elephant. He began wailing but within no time that mighty crocodile pulled the elephant in the lotus forest, fastened him with Pāśa[1] of Varuṇa and made him motionless and dull.

वेष्ट्यमानः सुघोरैस्तु पाशैर्नागो दृढैस्तथा।

विस्फूर्य च यथाशक्ति विक्रोशंश्च महारवान्॥ २५॥

When that chief elephant was fastened with the dreadful Pāśa, he began to roar loudly longing for life.

व्यथितः स निरुत्साहो गृहीतो घोरकर्मणा।

परमापदमापन्नो मनसाऽचिन्तयद्धरिम्॥ २६॥

When elephant was so gripped by crocodile, he lost courage and aggrieved. At that moment of extreme adversity, he began summoning god Hari in his mind.

स तु नागवरः श्रीमान्नारायणपरायणः।

1. Nooses.

तमेव शरणं देवं गत: सर्वात्मना तदा॥ २७॥

That king elephant was devotee to Nārāyaṇa. He therefore, sheltered to that omnipresent god.

एकात्मा निगृहीतात्मा विशुद्धेनान्तरात्मना।

जन्मजन्मान्तराभ्यासात् भक्तिमान्नारुडध्वजे॥ २८॥

That elephant being practised during several pre-births could easily focused his mind on god and began praying god Viṣṇu, the Garuḍa rider with all purity in heart.

नान्यं देवं महादेवात् पूजयामास केशवात्।

मथितामृतफेनाभं शङ्खचक्रगदाधरम्॥ २९॥

सहस्रशुभनामानमादिदेवमजं विभुम्।

प्रगृह्य पुष्कराग्रेण काञ्चनं कमलोत्तमम्।

आपद्विमोक्षमन्विच्छन् गज: स्तोत्रमुदीरयत्॥ ३०॥

He did not worshipped other gods except Keśava. He focused his mind on unborn, sovereign god Viṣṇu having complexion as white as the froth of nectar obtained after churning and conch, discus and mace in his hands. He picked up a golden lotus in his tusk, wished liberty from that sudden calamity and began reciting the psalm.

गजेन्द्र उवाच–

ॐ नमो मूलप्रकृतये अजिताय महात्मने।

अनाश्रिताय देवाय नि:स्पृहाय नमोऽस्तु ते॥ ३१॥

The king elephant said- Salute to unconquerable soul in the form of Oṁ, the root nature. Salute to independent and unique god.

नम आद्याय वामाय आर्षाय प्रवर्तिने।

अनन्तराय चैकाय अव्यक्ताय नमो नम:॥ ३२॥

Salute to the god in form of Ādyābīja,[1] adored by hermits and the founder. Indiscriminative, one and all and inexpressible god in saluted frequently.

नमो गुह्याय गूढाय गुणाय गुणवार्तिने।

अतर्क्यायाप्रमेयाय अतुलाय नमो नम:॥ ३३॥

Salute to cryptic, secret, in the form of property (gaṇa) and beyond property (without gaṇa). Salute to the god beyond logic, unique and incomparable.

नम: शिवाय शान्ताय निश्चिन्ताय यशस्विने।

सनातनाय पूर्वाय पुराणाय नमो नम:॥ ३४॥

Frequent salute to quiet, benevolent, auspicious, beyond imagination, illustrious, everlasting, Ancient and Primeval.

नमो देवाधिदेवाय स्वभावाय नमो नम:।

नमो जगत्प्रतिष्ठाय गोविन्दाय नमो नम:॥ ३५॥

Salute to the god of gods. Frequent salute to His Nature. Salute to the god creating this world. Frequent salute to Govinda.

नमोऽस्तु पद्मनाभाय नमो योगोद्भवाय च।

विश्वेश्वराय देवाय शिवाय हरये नम:॥ ३६॥

Salute to Padmanābha[2] and Yogadbhava.[3] Salute to the Lord of Universe and of divine form, Śiva and Hari.

नमोऽस्तु तस्मै देवाय निर्गुणाय गुणात्मने।

नारायणाय विश्वाय देवानां परमात्मने॥ ३७॥

Salute to the divine form, Nirguṇa and Guṇātmā.[4] Salute to the soul of universe Nārāyaṇa and supreme soul of gods.

नमो नम: कारणवामनाय

नारायणायामितविक्रमाय।

श्रीशार्ङ्गचक्रासिगदाधराय

नमोऽस्तु तस्मै पुरुषोत्तमाय॥ ३८॥

Salute to the god dwarf form and unique valorous. Salute to Puruṣottama holding Śrī, Śārṅga, discus, sword and mace.

गुह्याय वेदनिलयाय महोदराय

सिंहाय दैत्यनिधनाय चतुर्भुजाय।

ब्रह्मेन्द्ररुद्रमुनिचारणसंस्तुताय

देवोत्तमाय वरदाय नमोऽच्युताय॥ ३९॥

1. Primitive cause

2. Lotus like nevel.
3. Source of Yoga.
4. Attributeless and embodiment of qualities e.i. Sattva, Rajas and Tamas.

Salute to the best god Acyuta, great giver, secret, abode of Vedas, Mahodara, holder of lion form for demon killing, four armed and adored by Brahmā, Indra, Rudra, sages and soothsayers.

नागेन्द्रदेहशयनाय सुप्रियाय
गोक्षीरहेमशुकनीलघनोपमाय।
पीताम्बराय मधुकैटभनाशनाय
विश्वाय चारुमुकुटाय नमोऽजराय॥४०॥

Salute to the universe formed god, free from old age, the god sleeping on the bed of king serpent, the god described using simile of cow milk, gold, parrot and blue clouds, who puts yellow garments, who has killed Madhu-kaiṭabha and the god holding beautiful crown.

नाभिप्रजातकमलस्थचतुर्मुखाय
क्षीरोदकार्णवनिकेतयशोधराय।
नानाविचित्रमुकुटाङ्गदभूषणाय
सर्वेश्वराय वरदाय नमो वराय॥४१॥

Salute to the god with Brahmā existing on the lotus originated from the navel, the god dwelling in Kṣīrasāgara, illustrious, with excellent crown and Aṅgada etc. ornaments, great giver and boon from god of all.

भक्तिप्रियाय वरदीप्तसुदर्शनाय
फुल्लारविन्दविमलायतलोचनाय
देवेन्द्रविघ्नशमनोद्यपौरुषाय।
योगेश्वराय वरदाय नमो वराय॥४२॥

Salutation to the most Excellent, Boon-giver, Master of Yoga, Fond of devotion, who is glowing with the best radiance, beautiful complexion god, having huge eyes like blossomed lotus, the god always prepared to efface the hurdles of Indra and who is in the form of boon itself.

ब्रह्मायनाय त्रिदशायनाय
लोकाधिनाथाय भवापनाय।
नारायणायात्महितायनाय
महावराहाय नमस्करोमि॥४३॥

I salute Him who is abode of Brahmā and other gods' shelter, ruler of three-worlds, destroyer of this universe, Nārāyaṇa, the resort to *self-interest* Mahā Varāha.

कूटस्थमव्यक्तमचिन्त्यरूपं
नारायणं कारणमादिदेवम्।
युगान्तशेषं पुरुषं पुराणं
तं देवदेवं शरणं प्रपद्ये॥४४॥

I go to the shelter of Kūṭastha,[1] inexpressible, having complexion beyond imagination, causative, the foremost Nārāyaṇa, Purāṇa Puruṣa (Ancient) who remains even after the end of era and god of gods.

योगेश्वरं चारुविचित्रमौलि-
मज्ञेयमग्र्यं प्रकृतेः परस्थम्।
क्षेत्रज्ञमात्मप्रभवं वरेण्यं
तं वासुदेवं शरणं प्रपद्ये॥४५॥

I go to shelter of Yogeśvara, crown holder, having strange complexion, beyond knowledge, the supreme god, beyond Prakṛti, knower of the territory, Ātmaprabhava (Self-born), Vareṇya Vāsudeva.

अदृश्यमव्यक्तमचिन्त्यमव्ययं
महर्षयो ब्रह्ममयं सनातनम्।
वदन्ति यं वै पुरुषं सनातनं
तं देवगुह्यं शरणं प्रपद्ये॥४६॥

I go to shelter the god Guhya addressed as invisible, inexpressible, beyond imagination, imperishable, Brahma form and immortal Puruṣa by hermits.

यदक्षरं ब्रह्म वदन्ति सर्वगं
निशम्य यं मृत्युमुखात् प्रमुच्यते।
तमीश्वरं तृप्तमनुत्तमैर्गुणैः
परायणं विष्णुमुपैमि शाश्वतम्॥४७॥

The god addressed as imperishable, omnipresent, Brahman, the absolute reality, Listening about whom, the people are escaped

1. Unchangeable Supreme being.

from the jaws of death, who is enriched with the best qualities, self satiated and perpetual shelter giver.

कार्यं क्रिया कारणमप्रमेयं
हिरण्यबाहुं वरपद्मनाभम्।
महाबलं वेदनिधिं सुरेशं
व्रजामि विष्णुं शरणं जनार्दनम्॥४८॥

I shelter to the god being in the form of act, procedure and cause, inaccessible to the proofs, Hiraṇyabāhu, with best lotus in navel, supreme powerful, trouser of Vedas, god of gods, Janārdana Viṣṇu.

किरीटकेयूरमहार्हनिष्कै-
र्मण्युत्तमालंकृतसर्वगात्रम्।
पीताम्बरं काञ्चनभक्तिचित्रं
मालाधरं केशवमभ्युपैमि॥४९॥

I shelter to Keśava whose body is adorned with crown, Keyūra and most precious gems, who puts yellow garments, adorned with golden leaf composition and who put garland in the neck.

भवोद्भवं वेदविदां वरिष्ठं
योगात्मनां सांख्यविदां वरिष्ठम्।
आदित्यरुद्राश्विवसुप्रभावं
प्रभुं प्रपद्येऽच्युतमात्मवन्तम्॥५०॥

I shelter to the creator of world, the supreme among people known to Vedas, best among Yogīs and Sāṁkhya knowers, Āditya, having influence of Rudra, Aśvinīkumāra and Vasus, Acyuta and soul form god.

श्रीवत्साङ्कं महादेवं देवगुह्यमनौपमम्।
प्रपद्ये सूक्ष्ममचलं वरेण्यमभयप्रदम्॥५१॥

I shelter to the god holding Śrīvatsa, great god, cryptic among gods, beyond comparison, micro, stable, the Most distinguished who endow with fearlessness.

प्रभवं सर्वभूतानां निर्गुणं परमेश्वरम्।
प्रपद्ये मुक्तसङ्गानां यतीनां परमां गतिम्॥५२॥

I shelter to creator of all organisms, Nirguṇa (attributeless), supreme position of detached ascetics, the supreme god.

भगवन्तं गुणाध्यक्षमक्षरं पुष्करेक्षणम्।
शरण्यं शरणं भक्त्या प्रपद्ये भक्तवत्सलम्॥५३॥

I shelter to the master of merits, akṣara, lotus eyed, great shelter, gracious to devotees with keen devotion.

त्रिविक्रमं त्रिलोकेशं सर्वेषां प्रपितामहम्।
योगात्मान महात्मानं प्रपद्येऽहं जनार्दनम्॥५४॥

I shelter to great soul Janārdana, the Trivikrama, god of three-worlds, the foremost ancestor of all organisms.

आदिदेवमजं शंभुं व्यक्ताव्यक्तं सनातनम्।
नारायणमणीयांसं प्रपद्ये ब्राह्मणप्रियम्॥५५॥

I shelter to Ādideva,[1] unborn, Śambhu, present in expressible and inexpressible both forms, the Eternal, most micro, favourite to Nārāyaṇa.

नमो वराय देवाय नमः सर्वमहाय च।
प्रपद्ये देवदेवेशमणीयांसमणोः सदा॥५६॥

Salute to the supreme god. Salute to almighty. I am always in shelter to most micro form god of gods.

एकाय लोकतत्त्वाय परतः परमात्मने।
नमः सरस्रशिरसे अनन्ताय महात्मने॥५७॥

Salute to great soul ananta, who is in the form of world, all alone, Parātpara (Higher than highest) Supreme soul and having thousand heads.

त्वमेव परमं देवमृषयो वेदपारगाः।
कीर्तयन्ति च यं सर्वे ब्रह्मादीनां परायणम्॥५८॥

The hermits having expertise in Vedas, you only are addressed as supreme god and shelter to Brahmā etc. gods.

नमस्ते पुण्डरीकाक्ष भक्तानामभयप्रद।
सुब्रह्मण्य नमस्तेऽस्तु त्राहि मां शरणागतम्॥५९॥

O Lotus-eyed! O defender of devotees! I salute you. O Subrahmaṇya! Salute to you. Please, defend me, your sheltered.

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1. First divine cause.

पुलस्त्य उवाच-

भक्तिं तस्यानुसंचिन्त्य नागस्यामोघसंभवः।

प्रीतिमानभवद्विष्णुः शङ्खचक्रगदाधरः॥६०॥

Pulastya said- Viṣṇu, whose birth was unerring (amoghasambhava), holder of conch, discus and mace pleased on considering the devotion of that king elephant.

सान्निध्यं कल्पयामास तस्मिन्सरसि केशवः।

गरुडस्थो जगत्स्वामी लोकाधारस्तपोधनः॥६१॥

The ruler of universe, the sole basis of all lokas, the resolute Keśava rode immediately on Garuḍa and went at the bank of that reservoir.

ग्राहग्रस्तं गजेन्द्रं तं तं च ग्राहं जलाशयात्।

उज्जहाराप्रमेयात्मा तरसा मधुसूदनः॥६२॥

The unique soul Madhusūdana pulled out that elephant and crocodile both from the reservoir immediately.

स्थलस्थं दारयामास ग्राहं चक्रेण माधवः।

मोक्षयामास नागेन्द्रं पाशेभ्यः शरणागतम्॥६३॥

Mādhava made free the king elephant so sheltered from the grip of crocodile by cutting-off his head through discus.

स हि देवशापेन हूहूर्गन्धर्वसत्तमः।

ग्राहत्वमगमत् कृष्णान् वधं प्राप्य दिवं गतः॥६४॥

The Gandharva Hūhū turned into crocodile on account of curse inflicted by Devala went to heaven when so killed by Kṛṣṇa (Viṣṇu).

गजोऽपि विष्णुना स्पृष्टो जातो दिव्यवपुः पुमान्।

आपाद्विमुक्तौ युगपद्गजगन्धर्वसत्तमौ॥६५॥

That elephant also became a man having divine body when touched by god Viṣṇu. Thus, the elephant and Gandharva both freed from adversity simultaneously.

प्रीतिमान्पुण्डरीकाक्षः शरणागतवत्सलः।

अभवत्तत्र देवेशस्ताभ्यां चैव प्रपूजितः॥६६॥

When both of them worshipped god Viṣṇu, that defender to sheltered Puṇḍarīkākṣa god was pleased.

इदं च भगवान्योगी गजेन्द्रं शरणागतम्।

प्रोवाच मुनिशार्दूल मधुरं मधुसूदनः॥६७॥

O great sage! The glorious God Madhusūdana, the Yogī sweetly said to the excellent elephant who has taken shelter with Him-

श्रीभगवानुवाच-

यो मां त्वाञ्च सरश्चेदं ग्राहस्य च विदारणम्।

गुल्मकीचकरेणूनां रूपं मेरोः सुतस्य च॥६८॥

अश्वत्थं भास्करं गङ्गां नैमिषारण्यमेव च।

संस्मरिष्यन्ति मनुजाः प्रयाताः स्थिरबुद्धयः॥६९॥

कीर्तयिष्यन्ति भक्त्या च श्रोष्यन्ति च शुचिव्रताः।

दुःस्वप्नो नश्यते तेषां सुस्वप्नश्च भविष्यति॥७०॥

Śrī god said- "The man whosoever will summon in mind with all purity and balanced disposition this reservoir, you, I, killing of crocodile, bushes grown here, Kīcaka, forms of Reṇu and Meru's son, pipal, sun, Gaṅgā and Naimiṣāraṇya with recital and listening attentively, nightmares to them shall effaced and better days will come undoubtedly.

मात्स्यं कौर्मञ्च वाराहं वामनं तार्क्ष्यमेव च।

नारसिंहं च नागेन्द्रं सृष्टिप्रलयकारकम्॥७१॥

एतानि प्रातरुत्थाय संस्मरिष्यन्ति ये नराः।

सर्वपापैः प्रमुच्यन्ते पुण्यं लोकमवाप्नुयुः॥७२॥

The man whosoever will call in mind early in morning while leaving bed my incarnation as fish, tortoise, pig, dwarf, eagle, Nṛsiṁha, elephant and creator as also destroyer of this universe, definitely receive the noble world by absolving from the evils.

पुलस्त्य उवाच-

एवमुक्त्वा हृषीकेशो गजेन्द्रं गरुडध्वजः।

स्पर्शयामास हस्तेन गजं गन्धर्वमेव च॥७३॥

Pulastya said- with these words to elephant, Garuḍa rider Hṛṣīkeśa touched elephant and gandharva both.

ततो दिव्यवपुर्भूत्वा गजेन्द्रो मधुसूदनम्।

जगाम शरणं विप्र नारायणपरायणः॥७४॥

O Brahmin! The elephant sheltered exclusively to Viṣṇu held a divine body and bowed before god.

ततो नारायणः श्रीमान्मोक्षयित्वा गजोत्तमम्।
पापं बन्धाच्च शापाच्च ग्राहं चाद्भुतकर्मकृत्॥७५॥

Nārāyaṇa, the excellent doer then made free the elephant and crocodile from bondage of evils and curse.

ऋषिभिः स्तूयमानश्च देवगुह्यपरायणैः।
गतः स भगवान्विष्णुर्दुर्विज्ञेयगतिः प्रभुः॥७६॥

That god executing deeds beyond imagination was prayed by the devotee hermits and god Viṣṇu then disappeared suddenly.

गजेन्द्रमोक्षणं दृष्ट्वा देवाः शक्रपुरोगमाः।
ववन्दिरे महात्मानं प्रभुं नारायणं हरिम्॥७७॥

Indra etc. gods prayed varied ways Nārāyaṇa Hari when they saw that elephant has become freed from the grip of crocodile.

महर्षयश्चारणाश्च दृष्ट्वा गजविमोक्षणम्।
विस्मयोत्फुल्लनयनाः संस्तुवन्ति जनार्दनम्॥७८॥

Hermits and Cāraṇas became happy to see rescue of elephant and all they recited psalms in praise of Janārdana.

प्रजापतिपतिर्ब्रह्मा चक्रपाणिविचेष्टितम्।
गजेन्द्रमोक्षणं दृष्ट्वा इदं वचनमब्रवीत्॥७९॥

Prajāpati Lord Brahmā on seeing at Viṣṇu's act of liberation of chief elephant, said-

य इदं शृणुयान्नित्यं प्रातरुत्थाय मानवः।
प्राप्नुयात् परमां सिद्धिं दुःस्वप्नस्तस्य नश्यति॥८०॥

The man whosoever will listen to it in early morning after leaving bed, attain to supreme position and his nightmare will efface forever.

गजेन्द्रमोक्षणं पुण्य सर्वपापप्रणाशनम्।
कथितेन स्मृतेनाथ श्रुतेन च तपोधन॥
गजेन्द्रमोक्षणेनेह सद्यः पापात् प्रमुच्यते॥८१

O resolute! This episode on rescue campaign of elephant by god Viṣṇu is all sacrosanct and it effaces all evils. A man is absolved from evil immediately when he states, summons to mind and listen to it.

एतत्पवित्रं परमं सुपुण्यं
संकीर्तनीयं चरितं मुरारेः।
यस्मिन्किलोक्ते बहुपापबन्धनात्
लभ्येत मोक्षो द्विरदेन यद्वत्॥८२॥

This all pure act of Murāri Viṣṇu is worth reciting and giver of supreme blessing. A man reciting it, enjoys liberty from all ties of evils like the elephant in this episode.

अजं वरेण्यं वरपद्मनाभं
नारायणं ब्रह्मनिधिं सुरेशम्।
तं देवगुह्यं पुरुषं पुराणं
वन्दाम्यहं लोकपतिं वरेण्यम्॥८३॥

I pray Aja (unborn), Vareṇya (Excellent), the best Padmanābha, Nārāyaṇa, Brahmanidhi, Sureśa, Devaghuya,[1] Purāṇa-puruṣa and the ruler of the three-worlds.

पुलस्त्य उवाच
एतत् तवोक्तं प्रवरं स्तवानां
स्तवं मुरारेर्वरनागकीर्तनम्।
यं कीर्त्य संश्रुत्य तथा विचिन्त्य
पापापनोदं पुरुषो लभेत॥८४॥

Pulastya said- I have thus, explained this supreme psalm of Murāri before you which was once recited by elephant. A man enjoys liberty from the ties of evils by reciting, listening and summoning to mind this best psalm.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे वामनप्रादुर्भावे गजेन्द्रमोक्षणं नाम पञ्चाशीतितमोऽध्यायः॥८५॥

Chapter 86

The Sārasvata-Stotra

पुलस्त्य उवाच–

कश्चिदासीद् द्विजद्रोग्धा पिशुनः क्षत्रियाधमः।
परपीडारुचिः क्षुद्रः स्वभावादपि निर्घृणः॥ १॥

1. Mysterious god

Pulastya said- there was a Kṣatriya meanest in behaviour, envious to Brahmins, critic, coercive, cunning and barbarious nature.

पर्यासिता: सदा तेन पितृदेवद्विजातय:।

स त्वायुषि परिक्षीणे जज्ञे घोरो निशाचर:॥ २॥

He always dishonoured the gods and dvijātis. He became a gross demon when his age was finished.

तेनैव कर्मदोषेण स्वेन पापकृतां वर:।

क्रूरैश्चक्रे ततो वृत्तिं राक्षसत्वाद्विशेषत:॥ ३॥

On account of that evil and particularly because of being his demon, that heinous criminal began to earn his livelihood through the cruel or illegal acts.

तस्य पापरतस्यैवं जग्मुर्वर्षशतानि तु।

तेनैव कर्मदोषेण नान्या वृत्तिमरोचयत॥ ४॥

The period about one hundred years passed to his involvement in doing heinous acts. Due to defects of that act his interests to other profession were dead.

यं यं पश्यति सत्त्वं स तं तमादाय राक्षस:।

चखाद रौद्रकर्माऽसौ बाहुगोचरमागतम्॥ ५॥

That heinous demon would then grip the man seen of his sturdy arms and make prey of him.

एवं तस्यातिदुष्टस्य कुर्वत: प्राणिनां वधम्।

जगाम च महान्काल: परिणामं तथा वय:॥ ६॥

That wicked demon had passed a longer period in killing the innocent lives and then his body started deteriorating.

स कदाचित्तपस्यन्तं ददर्श सरितस्तटे।

महाभागमूर्ध्वभुजं यथावत्संयतेन्द्रियम्॥ ७॥

He once saw a luckiest hermit duly balance mind and sensory organs in systematic a process, keeping his mouth facing the ether on the bank of a river.

अनया रक्षया ब्रह्मन्कृतरक्षं तपोनिधिम्।

योगाचार्यां शुचिं दक्षं वासुदेवपरायणम्॥ ८॥

O Brahmin! That Yogācārya, devotee to Vāsudeva, resolute, pure soul and mind, expert, had defended him from the clutches of that demon.

विष्णु: प्राच्यां स्थितश्चक्री विष्णुर्दक्षिणतो गदी।

प्रतीच्यां शार्ङ्गधृग्विष्णुर्विष्णु: खड्गी ममोत्तरे॥ ९॥

May Viṣṇu with discus defend me at east, Gadādhara Viṣṇu at the south, Viṣṇu holding Śārṅga bow at the west and Viṣṇu holding sword at the north defend me.

हृषीकेशो विकोणेषु तच्छिद्रेषु जनार्दन:।

क्रोडरूपी हरिर्भूमौ नारसिंहोऽम्बरे मम॥ १०॥

Hṛṣīkeśa in the angles of directions, Janārdana in those direction and sub-directions, Hari in Varāha form on the land and Nṛsiṁha in the sky should defend me.

क्षुरान्तममलं चक्रं भ्रमत्येतत्सुदर्शनम्।

अस्यांशुमाला दुष्प्रेक्ष्या हन्तुं प्रेतनिशाचरान्॥ ११॥

This Sudarśana-cakra is rotating fastly, it is acute and its beams are very tough to endure.

गदा चेयं सहस्रार्चिरुद्यमन् पावको यथा।

रक्षोभूतपिशाचानां डाकिनीनां च शातनी॥ १२॥

May this mace destroy the demons, ghosts, devils and ḍākinīs. It is vested with one thousand beams like the fire emitting flames.

शार्ङ्गं विस्फूर्जितं चैव वासुदेवस्य मद्रिपून्।

तिर्यङ्मनुष्यकूष्माण्डप्रेतादीन्हन्त्वशेषत:॥ १३॥

May the glowing Śārṅga bow of Vāsudeva destroy completely the violent animals and predating birds, the men, demons and devils now become my enemies.

खड्गधाराज्वलज्ज्योत्स्नानिर्धूता ये ममाहिता:।

ते यान्तु सौम्यतां सद्यो गरुडेनेव पन्नगा:॥ १४॥

As the serpents are stunned of fear when they saw eagle, my opponents and rivals would loss their vanity and turn humble by virtue of the sharp edge of sword held by god Viṣṇu. I wish for it.

ये कूष्माण्डास्तथा यक्षा दैत्या ये च निशाचरा:।

प्रेता विनायका: क्रूरा मनुष्या जृम्भका: खगा:॥ १५॥

सिंहादयो ये पशवो दन्दशूकाश्च पन्नगा:।

सर्वे भवन्तु ते सौम्याविष्णुचक्ररवाहता:॥ १६॥

I wish all Kūṣmāṇḍa, Yakṣa, demon, demon, devil, Vināyaka, cruel people, Jṛmbhaka, birds, lion etc. animals and bite of serpents having dangerous poison be subdued before the speed of discus held by god Viṣṇu and may these all become modest to me.

चित्तवृत्तिहरा ये च ये जना: स्मृतिहारका:।
बलौजसां च हर्तारश्छायाविध्वंसकाश्च ये॥ १७॥
ये चोपभोगहर्तारो ये च लक्षणनाशका:।
कूष्माण्डास्ते प्रणश्यन्तु विष्णुचक्ररवाहता:॥ १८॥

May all Kūṣmāṇḍa etc. (ghost and devils) disturbing the citta (the heart and mind both), reducing memory, predator of power and splendour, destroyer of radiance, killer of pleasures and destroyer of characteristics be wound thereby eradicate.

बुद्धिस्वास्थ्यं मन:स्वास्थ्यं स्वास्थ्यमैन्द्रियकं तथा।
ममास्तु देवदेवस्य वासुदेवस्य कीर्तनात्॥ १९॥

May recital of god of gods Vāsudeva endow me with healthy mind, attitude and sensors.

पृष्ठे पुरस्तादथ दक्षिणोत्तरे
विकोणतश्चास्तु जनार्दनो हरि:।
तमीड्यमीशानमनन्तमच्युतं
जनार्दनं प्राणपतिं न सीदति॥ २०॥

May Janārdana Hari be present at my back, front, right, left and the angles existed in directions. A man bowing his head with sheer obeisance before Janārdana, the adorable Īśāna, Ananta and Acyuta seldom suffers.

यथा परं ब्रह्म हरिस्तथा परं
जगत्स्वरूपश्च स एव केशव:।
ऋतेन तेनाच्युतनामकीर्तना-
त्प्रणाशमेतु त्रिदिवं ममाशुभम्॥ २१॥

Hari is supreme as Brahma has supreme place. That Keśava is in the form of world. May! The three omens of me destroy by virtue of the truth that I have recited the names of Acyutas.

इत्येवसावात्मरक्षार्थं कृत्वा वै विष्णुपञ्जरम्।
संस्थितोऽसावपि बली राक्षस: समुपाद्रवत्॥ २२॥

Thus, he was existed there vinyāsa (summoning god with several names on the parts of bodes). That mighty demon rushed towards him.

ततो द्विजनियुक्तयां रक्षया रजनीचर:।
निर्धूतवेग: सहसा तस्थौ मासचतुष्टयम्॥ २३॥
यावद्द्विजस्य देवर्षे समाप्तिर्वै समाधित:।
ततो जप्यावसानेऽसौ तं ददश निशाचरम्॥ २४॥

O divine hermit! When that demon approached to the boundary of defence appropriated by Brāhmaṇa, he became motionless and fell there unless after passage of four months, the meditation was over. After satisfactory completion of Japa, he saw that demon lying there.

दीनं हतबलोत्साहं कान्दिशीकं हतौजसम्।
तं दृष्ट्वा कृपयाऽऽविष्ट: समाश्वास्य निशाचरम्॥ २५॥
पप्रच्छागमने हेतुं स चाचष्टे यथागतम्।
स्वभावमात्मनो द्रष्टुं रक्षया तेजस: क्षितिम्॥ २६॥
कथयित्वा च तद्रक्ष: कारणं विविधं तत:।
प्रसीदेत्यब्रवीद्विप्रं निर्विण्ण: स्वेन कर्मणा॥ २७॥

He consoled that down-head, powerless, discouraged, anxious and splendour lost demon and asked the reason for his arrival. He explained that his splendour has been reduced as he has understood his real nature. He described a number of reasons but expressed pain on his activity. He said to Brahmin- "Please, be in cheers."

बहूनि पापानि मया कृतानि बहवो हता:।
कृता: स्त्रियो मया बह्व्यो विधवा: पुत्रवर्जिता:।
अनागसां च सत्त्वानामल्पकानां क्षय: कृत:॥ २८॥

I have committed sins in abundance and killed a number of people. I made the women widows and issueless and killed the innocent organisms lesser in power than me.

तस्मात्पापादहं मोक्षमिच्छामि त्वत्प्रसादत:।
पापप्रशमायालं कुरु मे धर्मनाशनम्॥ २९॥

I want to get-rid-of the evils so committed under your grace. Please, preach me the religion (acts) that could efface the evils.

पापस्यास्य क्षयकरमुपदेशं प्रयच्छ मे।

तस्य तद् वचनं श्रुत्वा राक्षसस्य द्विजोत्तमः॥ ३०॥

Please, preach me the way to absolve the heinous activities committed by me. The religious dvija preached for his interests.

वचनं प्राह धर्मात्मा हेतुमद्य सुभाषितम्।

कथं क्रूरस्वभावस्य सतस्तव निशाचर।

सहसैव समायाता जिज्ञासा धर्मवर्त्मनि॥ ३१॥

O demon! How your curiosity was born suddenly in the matter of acts and now you want to observe regrettal.

राक्षस उवाच–

त्वां वै समागतोऽस्म्यद्य क्षिप्तोऽहं रक्षया बलात्।

तव संसर्गतो ब्रह्मन् जातो निर्वेद उत्तमः॥ ३२॥

The demon said- I was thrown forcibly out as soon as I could love to you. Perhaps, it was the phenomenal of the defence you summoned metaphysically. O Brahmin! It is the influence of your contact that inspired me to detach from such activities.

का सा रक्षा न तां वेद्मि वेद्मि नास्याः परायणम्।

यस्याः संसर्गमासाद्य निर्वेदं प्रापितो परम्॥ ३३॥

I don't know that which type of that defence is so phenomenal that it has suddenly shifted my mind to other side.

त्वं कृपां कुरु धर्मज्ञ मय्यनुक्रोशमावह।

यथा पापापनोदो मे भवत्यार्य तथा कुरु॥ ३४॥

O religion abiding! O Ārya! Have a grace on me. Be merciful to me. Do the activity which could efface the sins committed by me.

पुलस्त्य उवाच–

इत्येवमुक्तः स मुनिस्तदा वै तेन राक्षसम्।

प्रत्युवाच महाभाग विमृश्य सुचिरं मुनिः॥ ३५॥

Pulastya said- Being thus addressed by Rākṣasa that great sage thought in mind for a little while and then replied.

ऋषिरुवाच–

यन्मामाहोपदेशार्थं निर्विण्णः स्वेन कर्मणा।

युक्तमेतद्धि पापानां निवृत्तिरुपकारिका॥ ३६॥

The hermit said- You have done outright to ask my suggestion when you suddenly realised the dire-consequence of the acts committed by you. A man receives progress by effacing his evils.

करिष्ये यातुधानानां नत्वहं धर्मदेशनम्।

तान्संपृच्छ द्विजान्सौम्य ये वै प्रवचने रताः॥ ३७॥

However, I will not preach religion to the demons. Hence, O modest man! Ask those Brahmins who deliver speech.

एवमुक्त्वा ययौ विप्रश्चिन्तामाप च राक्षसः।

कथं पापापनोदः स्यादिति चिन्ताकुलेन्द्रियः॥ ३८॥

That Brahmin with these words, left that place. His senses became inpatient when he worried of the acts committed and their consequences.

न चखाद स सत्त्वानि क्षुधा संबाधितोऽपि सन्।

षष्ठे षष्ठे तदा काले जन्तुमेकमभक्षयत्॥ ३९॥

He did not eat the organisms in spite of suffering from hunger. He began to kill and prey at only bird / organism within three days (six time means single diet on third day).

स कदाचित्क्षुधाविष्टः पर्यटन्विपुले वने।

ददर्शाथ फलाहारमागतं ब्रह्मचारिणम्॥ ४०॥

Once upon a time, he saw a celibate came for plucking fruits from the forest when he was strolling there. He was most hungry.

गृहीतो रक्षसा तेन स तदा मुनिदारकः।

निराशो जीविते प्राह सामपूर्वं निशाचरम्॥ ४१॥

The demon gripped the son of hermit. That celibate, having lost hope of life, enquired him.

ब्राह्मण उवाच–

भो भद्र ब्रूहि यत् कार्यं गृहीतो येन हेतुना।

तदनुब्रूहि भद्रं ते अयमस्म्यनुशाधि माम्॥ ४२॥

The Brahmin said- O gentleman! Tell me about your mission and why have you gripped me? I wish all good for you. Order me, please.

राक्षस उवाच–

षष्ठे काले त्वमाहार: क्षुधितस्य समागत:।

नि:श्रीकस्यातिपापस्य निर्घृणस्य द्विजद्रुह:॥४३॥

The demon said- I am without money, an evildoer, most miscreant, cruel and rival to Brahmin. I am hungry and on third day as my rule for taking diet, I see you here.

ब्राह्मण उवाच–

यद्यवश्यं त्वया चाहं भक्षितव्यो निशाचर।

आयास्यामि तवाद्यैव निवेद्य गुरवे फलम्॥४४॥

Brahmin said- O demon! Of you really want to eat my flesh, I first want to offer these fruits to my preceptor and will then return soon.

गुर्वर्थमेतदागत्य यत्फलग्रहणं कृतम्।

ममात्र निष्ठाप्राप्तस्य फलानि विनिवेदितुम्॥४५॥

The fruits gathered by me here for preceptor, I with obeisance, want to hand-over these to him.

स त्वं मुहूर्तमात्रं मामत्रैवं प्रतिपालय।

निवेद्य गुरवे यावदिहागच्छाम्यहं फलम्॥४६॥

Hence, wait for me here for a few minutes (muhūrta) so that I could come back after giving these fruits to preceptor.

राक्षस उवाच–

षष्ठे काले न मे ब्रह्मन्कश्चिद् ग्रहणमागत:।

प्रतिमुच्येत देवोऽपि इति मे पापजीविका॥४७॥

The Rākṣasa said- O Brahmin! Nobody even the gods themselves cannot escape from my hand when I see him on the expiry of third day living without food.

एक एवात्र मोक्षस्य तव हेतु: शृणुष्व तम्।

मुञ्चाम्यहमसंदिग्धं यदि तत्कुरुते भवान्॥४८॥

Listen to a single step for your liberty. I will relieve you if you could exercise it properly.

ब्राह्मण उवाच–

गुरोर्यत्र विरोधाय यत्र धर्मोपरोधकम्।

तत्करिष्याम्यहं रक्षो यत्र व्रतहरं मम॥४९॥

The Brahmin said- O demon! If the assignment is not against preceptor, resister to religion and not having effect of splitting my resolution; I certainly perform it without any reservations.

राक्षस उवाच--

मया निसर्गतो ब्रह्मन् जातिदोषाद्विशेषत:।

निर्विवेकेन चित्तेन पापकर्म सदा कृतम्॥५०॥

The demon said- O Brahmin! I have committed sins always due to having it my nature, particularly being defective caste and without discretion of citta.

आबाल्यान्मम पापेषु न धर्मेषु रतं मन:।

तत्पापसंक्षयान्मोक्षं प्राप्नुयां येन तद् वद॥५१॥

My mind stucked to evils instead of religion. Please, therefore tell me the step that may curtail my evils and ensure my emancipation.

यानि पापानि कर्माणि बालत्वाच्चरितानि च।

दुष्टां योनिमिमां प्राप्य तन्मुक्ति कथय द्विज॥५२॥

O Dvija! Tell me the steps to be followed for regrettal of the offences committed unknowingly due to having this wicked yoni and which may ensure my emancipation.

यद्येतद्द्विजपुत्र त्वं समाख्यास्यस्यशेषत:।

तत: क्षुधार्तान्मत्तस्त्वं नियतं मोक्षमाप्स्यसि॥५३॥

O Brahmin! In case you could explain a viable method duly understood to me, I assure of not killing you and would like to starve better than murder.

न चेत् तत्पापशीलोऽहमत्यर्थं क्षुत्पिपासित:।

षष्ठे काले नृशंसात्मा भक्षयिष्यामि निर्घृण:॥५४॥

If you could not satisfy me, I am starving thereby cruel as I could get you on the third day of my living without food.

पुलस्त्य उवाच।

एवमुक्तो मुनिसुतस्तेन घोरेण रक्षसा।

चिन्तामवाप महतीमशक्तस्तदुदीरणे॥५५॥

Pulastya said- As that hermit's son was not able enough to suggest viable way the method to receive emancipation, he worried most as his life was at stake.

विमृश्य चिरं विप्रः शरणं जातवेदसम्।

जगाम ज्ञानदानाय संशयं परमं गतः॥५६॥

He pondered on the matter longer but confused. Hence, he summoned fire to mind for providing with the viable knowledge.

यदि शुश्रूषितो वह्निर्गुरुशुश्रूषणादनु।

व्रतानि वा सुचीर्णानि सप्तार्चिः पातु मां ततः॥५७॥

He prayed- O Agni! Defend me at this eleven hour if I have given you importance and honour next to preceptor with the core of my heart and mind. Please, rescue me if I have really served you and observed the parts solemnly.

न मातरं न पितरं गौरवेण यथा गुरुम्।

सर्वदैवावगच्छामि तथा मां पातु पावकः॥५८॥

O Agni! If I have given the teacher more importance then parent in the matter of expression of respect, please, defend me.

यथा गुरुं न मनसा कर्मणा वचसाऽपि च।

अवजानाम्यहं तेन पातु सत्येन पावकः॥५९॥

If I have really not insulted anyway either through acts or speech and mind to my preceptor, this truth may ensure my defence under grace of fire.

इत्येवं मनसा सत्यान् कुर्वतः शपथान् मुने।

सप्तार्चिषा समादिष्टा प्रादुरासीत् सरस्वती॥६०॥

When he was so summoning wisdom from fire, goddess Sarasvatī appeared there at once under instructions of fire.

सा प्रोवाच द्विजसुतं राक्षसग्रहणाकुलम्।

मा भौर्द्विजसुताहं त्वां मोक्षयिष्यामि संकटात्॥६१॥

She said to the anxious and puzzled Brahmin who was trembling wit fright of death, O Brahmin! Don't be afraid. I will rescue you at this moment of calamity.

यदस्य रक्षसः श्रेयो जिह्वाग्रे संस्थिता तव।

तत्सर्वं कथयिष्यामि ततो मोक्षमवाप्स्यसि॥६२॥

I will make my seat at the fore-portion of your tongue and automatically start telling the welfare forth to exercise for this demon. You shall then enjoy liberty.

अदृश्या रक्षसा तेन प्रोक्त्वेत्थं च सरस्वती।

अदर्शनं गता सोऽपि द्विजः प्राह निशाचरम्॥६३॥

Maintaining her invisible to that demon, goddess Sarasvatī vanished. That Brahmin then suggested the demon.

ब्राह्मण उवाच-

श्रूयतां तव यच्छ्रेयस्तथाऽन्येषां च पापिनाम्।

समस्तपापशुद्ध्यर्थं पुण्योपचयदं च यत्॥६४॥

Brahmin said- "Listen carefully being now told by me the way which will ensure all good not only for you but also for other evil-doers like you.

प्रातरुत्थाय जप्तव्यं मध्याह्नेऽह्नःक्षयेऽपि वा।

असंशयं सदा जाप्यो जपतां पुष्टिशान्तिदः॥६५॥

Get up early in morning and recite this psalm in noon and evening also. This japa give peace and satisfaction to the man who exercises it.

ॐ हरिं कृष्णं हृषीकेशं वासुदेवं जनार्दनम्।

प्रणतोऽस्मि जगन्नाथं स मे पापं व्यपोहतु॥६६॥

I salute Oṁ Hari, Kṛṣṇa, Hṛṣīkeśa, Vāsudeva, Janārdana, Jagannātha. I wish he should remove my evils.

चराचरगुरुं नाथं गोविन्दं शेषशायिनम्।

प्रणतोऽस्मि परं देवं स मे पापं व्यपोहतु॥६७॥

I do salute to the preceptor of this movable and immovable world, the ruler of the universe, the supreme god Govinda. I pray to absolve my sins.

शङ्खिनं चक्रिणं शार्ङ्गधारिणं स्रग्धरं परम्।
प्रणतोऽस्मि पतिं लक्ष्म्याः स मे पापं व्यपोहतु॥६८॥

I salute the husband of Lakṣmī, the conch, discus, śārṅga bow and garland holding god. I pray him to absolve me sins.

दामोदरमुदाराक्षं पुण्डरीकाक्षमच्युतम्।
प्रणतोऽस्मि स्तुतं स्तुत्यैः स मे पापं व्यपोहतु॥६९॥

I bow my head at the feet of Dāmodara, kind eyed, Puṇḍarīkākṣa and Acyuta worshipped through reciting a number of psalms.

नारायणं नरं शौरिं माधवं मधुसूदनम्।
प्रणतोऽस्मि धराधारं स मे पापं व्यपोहतु॥७०॥

I salute to Nārāyaṇa, Nara, Śauri, Mādhava, Madhusūdana and Dharādhāra. May that god absolve the sins committed by me earlier.

केशवं चन्द्रसूर्याक्षं कंसकेशिनिषूदनम्।
प्रणतोऽस्मि महाबाहुं स मे पापं व्यपोहतु॥७१॥

I salute Keśava, sun and moon eyed, killer of Kaṁsa and Keśi, the great warrior. May be absolve my sins.

श्रीवत्सवक्षसं श्रीशं श्रीधरं श्रीनिकेतनम्।
प्रणतोऽस्मि श्रियः कान्तं स मे पापं व्यपोहतु॥७२॥

I salute Śrīśa, Śrīdhara, Śrīniketana and Śrīkānta holding Śrīvatsa on the chest. May he remove the effect of sins committed erstwhile.

यमीशं सर्वभूतानां ध्यायन्ति यतयोऽक्षरम्।
वासुदेवमनिर्देश्यं तमस्मि शरणं गतः॥७३॥

I am tempted to the shelter of Vāsudeva on which ascetics concentrate looking and feeling him on Akṣara. He is sovereign god.

समस्तालम्बनेभ्यो यं व्यावृत्त्य मनसो गतिम्।
ध्यायन्ति वासुदेवाख्यं तमस्मि शरणं गतः॥७४॥

I go to shelter Īśvara known as Vāsudeva concentrated by ascetics controlling their mind from other worldly issues.

सर्वगं सर्वभूतं च सर्वस्याधारमीश्वरम्।
वासुदेवं परं ब्रह्म तमस्मि शरणं गतः॥७५॥

I go to shelter of omniscient, in the form of all organisms, nourisher of all, Īśvara and Vāsudeva called Brahma.

परमात्मानमव्यक्तं यं प्रयान्ति सुमेधसः।
कर्मक्षयेऽक्षयं देवं तमस्मि शरणं गतः॥७६॥

I go to the shelter of inexpressible, undepleting, the supreme soul god who is perceived by the learned persons when their activities are declined or involved in evils.

पुण्यपापविनिर्मुक्तो यं प्रविश्य पुनर्भवम्।
न योगिनः प्राप्नुवन्ति तमस्मि शरणं गतः॥७७॥

I go to the shelter of Yogīs who after crossing the boundary of feelings as evil and noble attain him and them enjoy liberty from the cycle of birth and death.

ब्रह्म भूत्वा जगत्सर्वं सदेवासुरमानुषम्।
यः सृजत्यच्युतो देवस्तमस्मि शरणं गतः॥७८॥

I go to the shelter of imperishable god, who hold the form of Brahmā and create gods, demons and entire world including human beings.

ब्रह्मत्वे यस्य वक्त्रेभ्यश्चतुर्वेदमयं वपुः।
प्रभुः पुरातनो जज्ञे तमस्मि शरणं गतः॥७९॥

I go to the shelter of Brahmā from whose mouth the Purātana sovereign having body consisting of four Vedas originated.

ब्रह्मरूपधरं देवं जगद्योनिं जनार्दनम्।
स्रष्टृत्वे संस्थितं सृष्टौ प्रणतोऽस्मि सनातनम्॥८०॥

I salute Janārdana, the Eternal and the origin of all beings in the form of Brahma existed as creator for this entire world.

स्रष्टा भूत्वा स्थितो योगी स्थितावसुरसूदनः।
तमादिपुरुषं विष्णुं प्रणतोऽस्मि जनार्दनम्॥८१॥

I salute Janārdana, the First-born who exists as recluse in spite of being his creator and who destroys the demons at the time of great devastation (Pralaya).

धृता मही हता दैत्याः परित्रातास्तथा सुराः।
येनं तं विष्णुमाद्येशं प्रणतोऽस्मि जनार्दनम्॥८२॥

I salute the foremost god Janārdana Viṣṇu who holds this earth, killed the demons and guarded gods time to time.

यज्ञैर्यजन्ति यं विप्रा यज्ञेशं यज्ञभावनम्।

तं यज्ञपुरुषं विष्णुं प्रणतोऽस्मि सनातम्॥८३॥

I salute to Sanātana Viṣṇu, yajña puruṣa, yajñabhāvana, yañgeśa worshipped by Brahmins through the yajñas they perform.

पातालवीथीभूतानि तथा लोकान्निहन्ति यः।

तमन्तपुरुषं रुद्रं प्रणतोऽस्मि सनातनम्॥८४॥

I salute Sanātana Rudra, the god residing in nether world, destroyer of organisms and lokas (worlds). He is Anta-puruṣa (who only exists after devastation).

संभक्षयित्वा सकलं यथासृष्टमिदं जगत्।

यो वै नृत्यति रुद्रात्मा प्रणतोऽस्मि जनार्दनम्॥८५॥

I salute Rudrātmā Janārdana who merges this once created whole world with him and then start dancing.

सुरासुराः पितृगणा यक्षगन्धर्वराक्षसाः।

संभूता यस्य देवस्य सर्वगं तं नमाम्यहम्॥८६॥

I bow down that all-pervading Viṣṇu, from whom all Gods, demons, Pitṛgaṇas (ancestors), yakṣa, gandharva and Rākṣasas have born.

समस्तदेवाः सकला मनुष्याणां च जातयः।

यस्यांशभूता देवस्य सर्वगं तं नतोऽस्म्यहम्॥८७॥

I salute that omnipresent god from whose rays all species of gods and human beings have been originated.

वृक्षगुल्मादयो यस्य तथा पशुमृगादयः।

एकांशभूता देवस्य सर्वगं तं नमाम्यहम्॥८८॥

I salute that all reaching god whose rays are existed in this world in the form of trees, creepers etc.

यस्मान्नान्यत्परं किंचिद्यस्मिन्सर्वं महात्मनि।

यः सर्वमध्यगोऽनन्तः सर्वगं तं नमाम्यहम्॥८९॥

I salute that omnipresent god from whom nothing is different, that supreme soul holds everything and he is inserted in all hearts everlasting.

यथा सर्वेषु भूतेषु गूढोऽग्निरिह दारुषु।

विष्णुरेवं तथा पापं ममाशेषं प्रणश्यतु॥९०॥

May Viṣṇu, the god inserted in all organisms so micro form as the fire is inserted in the wood-absolve the evils committed by me.

यथा विष्णुमयं सर्वं ब्रह्मादि सचराचरम्।

यच्च ज्ञानपरिच्छेद्यं पापं नश्यतु मे तथा॥९१॥

As this material world in its entirety including Brahmā etc. is covered by Viṣṇu, he is the treasure of knowledge. I wish my evils get absolved.

शुभाशुभानि कर्माणि रजःसत्त्वतमांसि च।

अनेकजन्मकर्मोत्थं पापं नश्यतु मे तथा॥९२॥

May the account of sins accumulated from several previous births due to evil-deeds committed, the Tāmasa, Rājasa and Sattva being cause for good and evil acts, be eradicated.

यन्निशायां च यत्प्रातर्यन्मध्याह्नापराह्णयोः।

संध्ययोश्च कृतं पापं कर्मणा मनसा गिरा॥९३॥

यत्तिष्ठता यद्व्रजता यच्च शय्यागतेन मे।

कृतं यदशुभं कर्म कायेन मनसा गिरा॥९४॥

अज्ञानतो ज्ञानतो वा मदाद्यलितमानसैः।

तत्क्षिप्रं विलयं यातु वासुदेवस्य कीर्तनात्॥९५॥

May the good or evil acts committed by my body through mind, speech and action, at night, in morning, at noon, afternoon and evening, while sitting, walking, sleeping, deliberately or undeliberately (innocently) or a mind deflated in ego- be absolved by virtue of reciting psalms for the pleasure of Vāsudeva.

परदारपरद्रव्यवाञ्छाद्रोहोद्भवं च यत्।

परपीडोद्भवां निन्दां कुर्वता यन्महात्मनाम्॥९६॥

यच्च भोज्ये तथा पेये भक्ष्ये चोष्ये विलेहने।

तद्यातु विलयं तोये यथा लवणभाजनम्॥९७॥

Sins originated on account of greed for other's wife and wealth, envy, coercion,

abusing greatmen and due to effect of edibles, drinks, the food which needs gobble the liquid food consumed by licking and sipping should be dissolved as salt pot is dissolved in water.

यद्बाल्ये यच्च कौमारे यत्पापं यौवने मम।
वय:परिणतौ यच्च यच्च जन्मान्तरे कृतम्॥ ९८॥
तन्नारायण गोविन्द हरेकृष्णेश कीर्तनात्।
प्रयातु विलयं तोये यथा लवणभाजनम्॥ ९९॥

As the salt vessel is dissolved when placed in water, the sins committed during childhood, teenage, youth, old age and previous births should be dissolved by virtue of reciting the names of god as Nārāyaṇa, Govinda, Harikṛṣṇa and Īśa.

विष्णवे वासुदेवाय हरये केशवाय च।
जनार्दनाय कृष्णाय नमो भूयो नमो नम:॥ १००॥

My salutation frequently is conveyed to Hari, Viṣṇu, Vāsudeva, Keśava, Janārdana and Kṛṣṇa.

भविष्यन्नरकघ्नाय नम: कंसविघातिने।
अरिष्टकेशिचाणूरदेवारिक्षयिणे नम:॥ १०१॥

I salute to the killer of Kaṁsa, the god defending from perspective fall in the hell, salute to killer of Ariṣṭa, Keśi and Cāṇūra etc. demons.

कोऽन्यो बलेर्वञ्चयिता त्वामृते वै भविष्यति।
कोऽन्यो नाशयति बालद् दर्पं हैहयभूपते:॥ १०२॥

Who except you could cheat Bali and who could destroy the egoness of Haihaya king without you?

क: करिष्यत्यथाऽन्यौ वै सागरे सेतुबन्धनम्।
वधिष्यति दशग्रीवं क: सामात्यपुर:सरम्॥ १०३॥

Who can construct a bridge on sea except you? And who can kill Daśagrīva (Rāvaṇa) along with his ministers.

कस्त्वामृतेऽन्यो नन्दस्य गोकुले रतिमेष्यति।
प्रलम्बपूतनादीनां त्वामृते मधुसूदन।
नियन्ताऽप्यथवा शास्ता देवदेव भविष्यति॥ १०४॥

O Madhusūdana! Who except you can play with game of love in Gokula of Nanda? O god of gods! Who except you could slaughter and control Pralamba and Pūtanā etc.

जपन्नेव नर: पुण्यं वैष्णवं धर्ममुत्तमम्।
इष्टानिष्टप्रसङ्गेभ्यो ज्ञानतोऽज्ञानतोऽपि वा॥ १०५॥
कृतं तेन तु तत् पापं सप्तजन्मान्तराणि वै।
महापातकसंज्ञं वा तथा चैवोपपातकम्॥ १०६॥
यज्ञादीनि च पुण्यानि जपहोमव्रतानि च।
नाशयेद्योगिनां सर्वमामपात्रमिवाम्भसि॥ १०७॥

The man reciting this supreme Vaiṣṇava decays the pretty and heinous evils committed in context with desired and undesired, deliberately or innocently during seven births and the noble deeds performed like yajña, homa and fasts etc. as the coarse pitcher is dissolve in water.

नर: संवत्सरं पूर्णं तिलपात्राणि षोडश।
अहन्यहनि यो दद्यात्पठत्येतच्च तत्समम्॥ १०८॥
अविप्लुतब्रह्मचर्यं संप्राप्य स्मरणं हरे:।
विष्णुलोकमवाप्नोति सत्यमेतन्मयोदितम्॥ १०९॥

I state solemnly that the man giving sixteen vessels full of sesamum daily along with reciting this psalm under strict observance of celibacy and summoning god receives the abode of Viṣṇu after his death.

यथैतत् सत्यमुक्तं मे न ह्यल्पमपि मे मृषा।
राक्षसग्रस्तसर्वाङ्गं तथा मामेष मुञ्चतु॥ ११०॥

If I have stated it true and nothing is false like in my statement, this demon should left me as I am suffering.

पुलस्त्य उवाच–

एवमुच्चारिते तेन मुक्तो विप्रस्तु रक्षसा।
अकामेन द्विजो भूयस्तमाह रजनीचरम्॥ १११॥

Pulastya said- The demon made free the Brahmin. Dvija again said to demon in plain words.

ब्राह्मण उवाच–

एतद्भद्र मया ख्यातं तव पातकनाशनम्।
विष्णो: सारस्वतं स्तोत्रं यज्जगाद सरस्वती॥ ११२॥

Brahmin said- O gentleman! the Eternal (Sārasvata) hymns of Viṣṇu as stated by goddess Sarasvatī herself has been explained by me exacted in that form without modification anyway.

हुताशनेन प्रहिता मम जिह्वाग्रसंस्थिता।
जगादैनं स्तवं विष्णोः सर्वेषां चोपशान्तिदम्॥ ११३॥

Sarasvatī existed on the fore portion of my tongue who was sent by the fire god, has recited this psalm to Viṣṇu.

अनेनैव जगन्नाथं त्वमाराधय केशवम्।
ततः शापापनोदं तु स्तुते लप्स्यसि केशवे॥ ११४॥

Do worship of Keśava, the master of universe. By offering psalm to Keśava you shall definitely absolve from the evils.

अहर्निशं हृषीकेश स्तवेनानेन राक्षस।
स्तुत्वा भक्तिं दृढां कृत्वा ततः पापाद् विमोक्ष्यसे॥ ११५॥

O demon! Pray Hṛṣīkeśa with this psalm daily night and day. Keep sheer devotion for god in your heart and mind. By offering this psalm to Keśava you shall be absolved from sins.

स्तुतो हि सर्वपापानि नाशयिष्यत्यसंशयम्।
स्तुतो हि भक्त्या नृणां स सर्वपापहरो हरिः॥ ११६॥

Hari so prayed shall definitely destroy your all evils. Hari, the destroyer of all sins absolve the people from the sins committed earlier.

पुलस्त्य उवाच-

ततः प्रणम्य तं विप्रं प्रसाद्य च निशाचरः।
तदैव तपसे श्रीमान् शालग्राममगाद् वशी॥ ११७॥

Pulastya said- that self-controlled demon then saluted the Brahmin, pleased him and moved for Śālagrāma in order to observe penance so suggested.

अहर्निशं स एवैनं जपन्सारस्वतं स्तवम्।
देवक्रियारतिर्भूत्वा तपस्तेपे निशाचरः॥ ११८॥

That demon began engrossing his mind there with the worship of god with reciting the above-said psalm throughout the day and night.

समाराध्य जगन्नाथं स तत्र पुरुषोत्तमम्।
सर्वपापविनिर्मुक्तो विष्णुलोकमवाप्तवान्॥ ११९॥

He worshipped there Puruṣottama Jagannātha, absolved from all sins committed till then and obtained the abode of Viṣṇu.

एतत्ते कथितं ब्रह्मन्विष्णोः सारस्वतं स्तवम्।
विप्रवक्त्रस्थया सम्यक्सरस्वत्या समीरितम्॥ १२०॥

O Brahmin! I have thus completely told you this Sārasvata strotra for the pleasure of Viṣṇu as it came down from Sarasvatī seated tongue of Brahmin.

य एतत्परमं स्तोत्रं वासुदेवस्य मानवः।
पठिष्यति स सर्वेभ्यः पापेभ्यो मोक्षमाप्स्यति॥ १२१॥

The man reciting this supreme psalm, will definitely absolve from the sins committed earlier by him.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे वामनप्रादुर्भावे सारस्वतस्तोत्रं नाम षडशीतितमोऽध्यायः॥ ८६॥

Chapter 87

Birth of Vāmana and his eulogy by Brahmā

पुलस्त्य उवाच

नमस्तेऽस्तु जगन्नाथ देवदेव नमोऽस्तु ते।

वासुदेव नमस्तेऽस्तु बहुरूप नमोऽस्तु ते॥ १॥

Pulastya said- O Lord of Universe! Salute is conveyed to you. O god of gods! I salute you. O Vāsudeva! Salute to you. O multifarious god! Salute to you.

एकशृङ्ग नमस्तुभ्यं नमस्तुभ्यं वृषाकपे।

श्रीनिवास नमस्तेऽस्तु नमस्ते भूतभावन॥ २॥

O single horn god! Salute to you. O Vṛṣākapi (Man-ape)! Salute to you. O Śrīnivāsa (abode of Lakṣmī)! Salute to you. O Bhūtavāhana[1]! Salute to you.

विष्वक्सेन नमस्तुभ्यं नारायण नमोऽस्तु ते।

ध्रुवध्वज नमस्तेऽस्तु सत्यध्वज नमोऽस्तु ते॥ ३॥

1. Who causes the growth of creatures.

O Viṣvaksena! Salute to you. O Nārāyaṇa! salute to you. O Dhruvadhvaja![1] Salute to you. O Satyadhvaja! Salute to you.

यज्ञध्वज नमस्तुभ्यं धर्मध्वज नमोऽस्तु ते।
तालध्वज नमस्तेऽस्तु नमस्ते गरुडध्वज॥ ४॥

O Yajñadhvaja![2] Salute to you. O Dharmadhvaja![3] Salute to you. O Tāladhvaja![4] Salute to you. O Garuḍadhvaja! Salute to you.

वरेण्य विष्णो वैकुण्ठ नमस्ते पुरुषोत्तम।
नमो जयन्त विजय जयानन्त पराजित॥ ५॥

O Vareṇya! O Viṣṇu! O Vaikuṇṭha, O Puruṣottama! Salute to you. O Jayanta, O Vijaya, O Jaya! O Ananta! O Parājita! Salute to you.

कृतावर्त महावर्त महादेव नमोऽस्तु ते।
अनाद्याद्यन्त मध्यान्त नमस्ते पद्मजप्रिय॥ ६॥

O Kṛtāvarta![5] O Mahāvarta![6] O Mahādeva! Salute to you. O Anādya![7] O Ādyanta![8] O Madhyānta![9] O Padmajapriya![10] Salute to you.

पुरञ्जय नमस्तुभ्यं शत्रुञ्जय नमोऽस्तु ते।
शुभञ्जय नमस्तेऽस्तु नमोऽस्तु धनञ्जय ॥ ७॥

O Puranjaya![11] Salute to you. O Śatruñjaya! Salute to you. O Subhañjaya![12] Salute to you. O Dhanañjaya![13] Salute to you.

सृष्टिगर्भ नमस्तुभ्यं शुचिश्रवः पृथुश्रवः।
नमो हिरण्यगर्भाय पद्मगर्भाय ते नमः॥ ८॥

O Sṛṣṭigarbha! O Śuciśrava![14] O Pṛthuśrava![15] Salute to you. Salute to Hiraṇyagarbha. Salute to Padmagarbha.[16]

नमः कमलनेत्राय कालनेत्राय ते नमः।
कालनाभ नमस्तुभ्यं महानाभ नमोऽस्तु ते॥ ९॥

Salute to lotus-eyed. Salute to Kālanetra.[17] Salute to Kālanābha.[18] O Mahānābha![19] Frequent salute to you.

वृष्णिमूल महामूल मूलावास नमोऽस्तु ते।
धर्मावास जलावास श्रीनिवास नमोऽस्तु ते॥ १०॥

O Vṛṣṭimūla![20] O Mahāmūla![21] O Mūlāvāsa![22] Salute to you. O Dharmāvāsa! O Jalāvāsa! O Śrīnivāsa! Salute to you.

धर्माध्यक्ष प्रजाध्यक्ष लोकाध्यक्ष नमोऽस्तु ते।
सेनाध्यक्ष नमस्तुभ्यं कालाध्यक्ष नमोऽस्तु ते॥ ११॥

O Dharmādhyakṣa! O Prajādhyakṣa! O Lokādhyakṣa! frequent salute to you. O Senādhyakṣa! Salute to you. O Kālādhyakṣa! Salute to you.

गदाधर श्रुतिधर चक्रधारिन् श्रियो धर।
वनमालाधर हरे नमस्ते धरणीधर॥ १२॥

O Gadādhara! O Śrutidhara![23] O Cakradhara! O Śrīdhara! O Vanamālādhara! O Dharaṇīdhara Hari! Salute to you.

आर्चिषेण महासेन नमस्तेऽस्तु पुरुष्टुत।
बहुकल्प महाकल्प नमस्ते कल्पनामुख॥ १३॥

O Ārciṣeṇa! O Mahāsena! O Puruṣṭuta![24] Salute to you. O Bahukalpa![25] O Mahākalpa! O Kalpanāmukha![26] Salute to you.

सर्वात्मन्सर्वग विभो विरिञ्चे श्वेत केशव।
नील रक्त महानील अनिरुद्ध नमोऽस्तु ते॥ १४॥

1. Pole-star-bannered.
2. Sacrifice-bannered.
3. Law-bannered.
4. Palm-bannered.
5. Revolving.
6. The great whirlpool.
7. Having no beginning.
8. Beginning and end.
10. Middle and end.
10. Dear to Brahmā
11. Conqueror of city.
12. Conqueror of prosperity.
13. Conqueror of wealth.
14. Having holy name.
15. Far-famed.
16. One who is worshipped inside the lotus of the heart.
17. Black-eyed.
18. Time-navelled.
19. Large-navelled.
20. Foudation of rain.
21. The great root.
22. The original residence.
23. Receptacle of the wisdom of the Vedas.
24. Highly lauded.
25. Manifold.
26. Source of invention.

Salute to Sarvātman,[1] omnipresent, sovereign, Viriñci,[2] Śveta, Keśava, Nīla, Rakta, Mahānīla, Aniruddha.

द्वादशात्मक कालात्मन् सामात्मन्परमात्मक।
व्योमकात्मक सुब्रह्मन् भूतात्मक नमोऽस्तु ते॥ १५॥

Salute to Dvādaśatmaka,[3] Kālātman,[4] Sāmātman,[5] Paramātmaka, Vyomakātmaka,[6] Subrahman, Bhūtātmaka.[7]

हरिकेश महाकेश गुडाकेश नमोऽस्तु ते।
मुञ्जकेश हृषीकेश सर्वनाथ नमोऽस्तु ते॥ १६॥

Salute to Harikeśa, Mahākeśa, Guḍākeśa. Salute to Muñjakeśa, Hṛṣīkeśa,[8] Sarvanātha.

सूक्ष्म स्थूल महास्थूल महासूक्ष्म शुभंकर।
श्वेतपीताम्बरधर नीलवास नमोऽस्तु ते॥ १७॥

O Sūkṣma! O Sthūla! O Mahāsthūla! O Mahāsūkṣma! O Śubhaṅkara![9] O Śveta-pītāmbaradhara! O Nīlavāsa! I salute you.

कुशेशय नमस्तेऽस्तु पद्मेशय जलेशय।
गोविन्द प्रीतिकर्ता च हंस पीताम्बरप्रिय॥ १८॥

O Kuśeśaya![10] O Padmeśaya![11] O Jaleśaya! O Govinda! O Pritīkartā! O Haṁsa![12] O Pītāmbarapriya! I salute you.

अधोक्षज नमस्तुभ्यं सीरध्वज जनार्दन।
वामनाय नमस्तेऽस्तु नमस्ते मधुसूदन॥ १९॥

O Adhokṣaja![13] O Sōradhvja![14] O Janārdana! Salute to you. O Vāmana! Salute to you. O Madhusūdana! Salute to you.

1. The universal soul.
2. Brahmā
3. Appearing in twelve forms.
4. Composed of Kāla.
5. Composed of Sāmans.
6. The sky in essence.
7. Who includes all creatures in his self.
8. Ruler of the sense organs.
9. Promoter of welfare.
10. Reclining on the Kuśa grass.
11. Reclining on the lotus.
12. Saviour of created brings from the round of rebirth.
13. Whose senses are directed downwards.
14. Plough-bannered.

सहस्रशीर्षाय नमो ब्रह्मशीर्षाय ते नमः।
नमः सहस्रनेत्राय सोमसूर्यानलेक्षण॥ २०॥

I salute to Sahastraśīrṣa (thousand headed), salute to Brahmaśīrṣa.[15] I salute to thousand eyed, sun, moon and fire-eyed.

नमश्चाथर्वशिरसे महाशीर्षाय ते नमः।
नमस्ते धर्मनेत्राय महानेत्राय ते नमः॥ २१॥

I salute Atharvaśira, I salute Mahāśīrṣa. Salute to Dharmanetra[16] and Mahānetra.

नमः सहस्रपादाय सहस्रभुजमन्यवे।
नमो यज्ञवराहाय महारूपाय ते नमः॥ २२॥

I salute the god having innumerable feet, thousand arms and in one thousand yajña's form. Salute to yajña Varāha. Salute to the gigantic complexion of god.

नमस्ते विश्वदेवाय विश्वात्मन्विश्वसंभव।
विश्वरूप नमस्तेऽस्तु त्वत्तो विश्वमभूदिदम्॥ २३॥

Salute to Viśvedeva. Salute you O Viśvātman,[17] Viśvasambhava and Viśvarūpa. This whole world has originated from you.

न्यग्रोधस्त्वं महाशाखस्त्वं मूलकुसुमार्चितः।
स्कन्धपत्राङ्कुरलतापल्लवाय नमोऽस्तु ते॥ २४॥

You are Nyagrodha,[18] Mahāśākha[19] and you are adored with the mūla flowers. I salute you seeing in the form of trunk, leaves, buds, creepers etc.

मूलं ते ब्राह्मणाः ब्रह्मान् स्कन्धस्ते क्षत्रियाः प्रभो।
वैश्याः शाखा दलं शूद्रा वनस्पते नमोऽस्तु ते॥ २५॥

O Brāhmaṇa! Brahmins are your root. O god! Kṣatriyas are your shoulders, Vaiśya are branches and Śūdras are the leaves. O vegetation! I salute you.

ब्राह्मणाः साग्नयो वक्त्रा दोर्दण्डाः सायुधा नृपाः।
पार्श्वाद्विशश्चोरुयुगाज्जाताः शूद्राश्च पादतः॥ २६॥

15. Brahman's head.
16. Having virtuous eyes.
17. The inner essence of the universe.
18. Nyag-rodha, Ficus indica.
19. Uraria lagopodioides

Brahmin with fire is your mouth and Kṣatriya with weapons are your two great arms. Vaiśyas and Śūdras have been originated from the collateral parts two thighs and feet respectively.

नेत्राद्भानुरभूत्तु तुभ्यं पद्भ्यां भूः श्रोत्रयोर्दिशः।
नाभ्या ह्यभूदन्तरिक्षं शशाङ्को मनसस्तव॥ २७॥

The sun god was originated from your eyes. Your feet, ears, navel and mind have originated the earth, directions, space and moon respectively.

प्राणाद्वायुः समभवत्कामाद्ब्रह्मा पितामहः।
क्रोधात् त्रिनयनो रुद्रः शीर्ष्णो द्यौः समवर्तत॥ २८॥

The wind, Brahmā, three-eyed Rudra and Dyuloka (abode of sun) have been originated from your breathing (Prāṇa), sex, anger and head.

इन्द्राग्नी वदनात् तुभ्यं पशवो मलसंभवाः।
ओषध्यो रोमसंभूता विरजास्त्वं नमोऽस्तु ते॥ २९॥

Indra and fire originated from your mouth, animals were born of the refuse, plants came into being from the hair of your body. You are Virāja. I salute you.

पुष्पहास नमस्तेऽस्तु महाहास नमोऽस्तु ते।
ॐकारस्त्वं वषट्कारो वौषट् त्वं च स्वधा सुधा॥ ३०

Salute to Puṣpahāsa,[1] Mahāhāsa, Oṁkāra, Vaṣaṭkāra and Vauṣaṭ. You are Svadhā and Sudhā.

स्वाहाकार नमस्तुभ्यं हन्तकार नमोऽस्तु ते।
सर्वाकार निराकार वेदाकार नमोऽस्तु ते॥ ३१॥

Salute to Svāhākāra, Hantakāra, Sarvākāra, Nirākāra and Vedākāra.

त्वं हि वेदमयो देवः सर्वदेवमयस्तथा।
सर्वतीर्थमयश्चैव सर्वयज्ञमयस्तथा॥ ३२॥

You contain the Vedic knowledge and you comprise all gods. You are all holy places and all yajñas.

नमस्ते यज्ञपुरुष यज्ञभागभुजे नमः।
नमः सहस्रधाराय शतधाराय ते नमः॥ ३३॥

O Yajñapuruṣa![2] Salute to you. Salute to yajñabhāgabhogī.[3] Salute to Sahastradhārā and Śatadhārā.

भूर्भुवःस्वःस्वरूपाय गोदायामृतदायिने।
सुवर्णब्रह्मदात्रे च सर्वदात्रे च ते नमः॥ ३४॥

I salute to the god in the form of Bhūr-Bhuvaḥ-Svaḥ, Goda (Presenting with Kine), Amṛtadātā, Suvarṇabrahmadātā (Giver of wealth and religious knowledge) and bestower of every thing.

ब्रह्मेशाय नमस्तुभ्यं ब्रह्मादि ब्रह्मरूपधृक्।
परब्रह्म नमस्तेऽस्तु शब्दब्रह्म नमोऽस्तु ते॥ ३५॥

Salutation to Brahmeśa. I salute you O Brahmādi,[4] O god in the form of Brahmā, O supreme Brahma. I salute you O Śabdabrahma!

विद्यास्त्वं वेद्यरूपस्त्वं वन्दनीयस्त्वमेव च।
बुद्धिस्त्वमपि बोध्यश्च बोद्धास्त्वं च नमोऽस्तु ते॥ ३६॥

You are learning, you are knower and you yourself are knowable too. You are wisdom, the matter understood and the knowledge itself. I salute you.

होता होमश्च हव्यं च हूयमानश्च हव्यवाट्।
पाता पोता च पूतश्च पावनीयश्च ॐ नमः॥ ३७॥

You are Hotā, Homa, Havya, Hūyamāna[5] and you are Havyavāṭ,[6] Pātṛ,[7] Potṛ,[8] Pūta and sacrosanct Oṁ syllable. I salute you.

हन्ता च हन्यमानश्च ह्रियमाणस्त्वमेव च।
हर्ता नेता च नीतिश्च पूज्योऽग्र्यो विश्वधार्यसि॥ ३८॥

You are killer, you are killed, abductor you are and you also are abducted. You are politician, the politics you are. You are revered, supreme and holder of entire world.

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1. Smiling with flowers.
2. Soul of sacrifices.
3. Enjoyer of sacrifice.
4. Beginning with Brahmā.
5. Being offered as an oblation.
6. Fire.
7. Defender.
8. Purified.

स्रुक्स्रुवौ परधामासि कपालोलूखलोऽरणिः।

यज्ञपात्रारणेयस्त्वमेकधा बहुधा त्रिधा॥ ३९॥

You are Sruk Suvau (Sruk and Sruva ladles used in sacrifice), Paradhāma, Kapāla, Ulūkhala,[1] Araṇi,[2] yajña vessels, Āraṇeya, one-form, two-forms and three (many forms).

यज्ञस्त्वं यजमानस्त्वमीड्यस्त्वमसि याजकः।

ज्ञाता ज्ञेयस्तथा ज्ञानं ध्येयो ध्याताऽसि चेश्वर॥ ४०॥

You are yajña and you also are client (yajamāna). You are Īḍya (to be invoked) and Yājaka (sacrificer). You are as scholar (knower), knowable, knowledge, aim, aimer and Īśvara.

ध्यानयोगश्च योगी च गतिर्मोक्षो धृतिः सुखम्।

योगाङ्गानि त्वमीशानः सर्वगस्त्वं नमोऽस्तु ते॥ ४१॥

You are Dhyānayoga,[3] Yogī, Gati,[4] Mokṣa (emancipation), patience (Dhṛti), pleasure, Yogāṅga, Īśāna and omniscient. I salute you.

ब्रह्मा होता तथोग्रता साम यूपोऽथ दक्षिणा।

दीक्षा त्वं त्वं पुरोडाशस्त्वं पशुः पशुवाह्यसि॥ ४२॥

You are Brahmā,[5] Hotā, Udgātā, Sāma, Yūpa, Dakṣiṇā and Dīkṣā. You are Puroḍāśa, you are sacrifical animal and carrier of animals (Paśuvāhi).

गुह्यो धाता परमः शिवो नारायणस्तथा।

महाजनो निरयणः सहस्रार्केन्दुरूपवान्॥ ४३॥

You are Guhya,[6] Dhātā, Parama, Śiva, Nārāyaṇa, Mahājana, Nirayana,[7] and glowing with complexion of one thousand sun and moons' radiance.

द्वादशारोऽथ षण्णाभिस्त्रिव्यूहो द्वियुगस्तथा।

कालचक्रो भवानीशो नमस्ते पुरुषोत्तमः॥ ४४॥

You are Kālacakra, Īśa and Puruṣottama having twelve spikes, six nucleus (Nābhi), three Vyūhas and two yokes. I salute you.

पराक्रमो विक्रमस्त्वं हयग्रीवो हरीश्वरः।

नरेश्वरोऽथ ब्रह्मेशः सूर्येशस्त्वं नमोऽस्तु ते॥ ४५॥

You are valour, chivalours, Hayagrīva, Harīśvara, Nareśvara, Brahmeśa and Sūryeśa. I salute you.

अश्ववक्त्रो महामेधाः शंभुः शक्रः प्रभञ्जनः।

मित्रावरुणमूर्तिस्त्वममूर्तिरनघः परः॥ ४६।

You are Aśvavaktra, Mahāmedhā, Śambhu, Śakra, Prabhañjana,[8] Mitrāvaruṇamūrti,[9] Amūrti, Anagha[10] and supreme.

प्राग्वंशकायो भूतादिर्महाभूतोऽच्युतो द्विजः।

त्वमूर्ध्वकर्ता ऊर्ध्वश्च ऊर्ध्वरेता नमोऽस्तु ते॥ ४७॥

You are Prāgvaṅśakāya,[11] Bhūtadi,[12] Mahābhūta, Acyuta and Dvija. You are Udhrvakarttā,[13] Udhrva and Udhrvaretā.[14] I salute you.

महापातकहा त्वं च उपपातकहा तथा।

अनीशः सर्वपापेभ्यस्त्वामहं शरणं गतः॥ ४८॥

You are destroyer of heinous offences and efface the petty offences. You are unattached to all sins. I here come to your shelter.

इत्येतत् परमं स्तोत्रं सर्वपापप्रमोचनम्।

महेश्वरेण कथितं वाराणस्यां पुरा मुने॥ ४९॥

O sage! Maheśvara during long past had recited this great praiseful, sin absolving psalm in Vārāṇasī.

केशवस्याग्रतो गत्वा स्नात्वा तीर्थे सितोदके।

उपशान्तस्तथा जातो रुद्रः पापवशात् ततः॥ ५०॥

Rudra absolved from the effect of sin and cooled down when he took bath in the clean water here and saw Keśava.

1. Wooden mortar.
2. Piece of wood for kindling sacrificial fire.
3. Profound meditation.
4. Refuge.
5. Brahman-priest.
6. Mysterious.
7. Egression from earthly life.
8. Wind.
9. Form of Mitra and Varuṇa.
10. Sinless.
11. The previous generation in person.
12. The supreme spirit.
13. Whose action tends upwards.
14. Perpetually celibate.

एतत्पवित्रं त्रिपुरघ्नभाषितं
पठन्नरो विष्णुपरो महर्षे।
विमुक्तपापो ह्युपशान्तमूर्तिः
संपूज्यते देववरैः प्रसिद्धैः॥४९॥

O great hermit! The man devotee to god Viṣṇu who recites this psalm once recited by the enemy of Tripura definitely absolves from evils, becomes courtious, gains popularity and honoured by the supreme gods.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे वामनप्रादुर्भावे पापप्रशमनस्तवो नाम सप्ताशीतितमोऽध्यायः॥८७॥

Chapter 88

Another sin-absolving Eulogy

पुलस्त्य उवाच

द्वितीयं पापशमनं स्तवं वक्ष्यामि ते मुने।

येन सम्यगधीतेन पापं नाशं तु गच्छति॥ १॥

Pulastya said- O sage! I recite another psalm capable to absolve the sins. A study properly of it, effaces the accumulated account of sins.

मत्स्यं नमस्ये देवेशं कूर्मं गोविन्दमेव च।

हयशीर्षं नमस्येऽहं भवं विष्णुं त्रिविक्रमम्॥ २॥

I salute Govinda in the forms of god Matsya and Kūrma. I salute Hayaśīrṣa, Bhava and Trivikrama Viṣṇu.

नमस्ये माधवेशानौ हृषीकेशकुमारिणौ।

नारायणं नमस्येऽहं नमस्ते गरुडासनम्॥ ३॥

I salute Mādhava, Īśāna, Hṛṣīkeśa and Kumāra. I salute Nārāyaṇa. I salute the Garuḍa-rider.

ऊर्ध्वकेश नृसिंहं च रूपधारं कुरुध्वजम्।

कामपालमखण्डं च नमस्ये ब्राह्मणप्रियम्॥ ४॥

I salute Udhrvakeśa, Narasiṁha, Kurudhvaja, Kāmapāla, Akhaṇḍa, and Brahmin loving god.

अजितं विश्वकर्माणं पुण्डरीकं द्विजप्रियम्।

हरिं शंभुं नमस्ये च ब्रह्माणं सप्रजापतिम्॥ ५॥

I salute unconquerable, Viśvakarmā, Puṇḍarīka, Dvijapriya, Haṁsa, Śambhu and Brahmā with Prajāpati.

नमस्ये शूलबाहुं च देवं चक्रधरं तथा।

शिवं विष्णुं सुवर्णाक्षं गोपतिं पीतवाससम्॥ ६॥

I salute Śūlabāhu, the god holding cakra, Śiva, Viṣṇu, Suvarṇākṣa, Gopati and Pītavāsa.

नमस्ये च गदापाणिं नमस्ये च कुशेशयम्।

अर्धनारीश्वरं देवं नमस्ये पापनाशनम्॥ ७॥

I salute the god holding mace. I salute Kuśeśaya. I salute Ardhanārīśvara and the god absolving sins.

गोपालं च सवैकुण्ठं नमस्ये चापराजितम्।

नमस्ये विष्णुरूपं च सौगन्धिं सर्वदाशिवम् ॥ ८॥

I salute Gopāla, Vaikuṇṭha and undefeatable. I bow head before Viśvarūpa, Saugandhi and Sadāśiva.

पाञ्चालिकं हयग्रीवं स्वयम्भुवममरेश्वरम्।

नमस्ये पुष्कराक्षं च पयोगन्धिं च केशवम्॥ १०॥

I salute Pāñcālika, Hayagrīva, Svāyuambhuva, Amareśvara, Puṣkarāka, Payogandhi and Keśava.

अविमुक्तं च लोलं च ज्येष्ठेशं मध्यमं तथा।

उपशान्तं नमस्येऽहं मार्कण्डेयं सजम्बुकम्।

I salute Avimukta, Lola, Jyeṣṭheśa, Madhyama, Upaśānta and Mārkaṇḍeya with Jambuka.

नमस्ये पद्मकिरणं नमस्ये वडवामुखम्।

कार्त्तिकेयं नमस्येऽहं बाह्लीकं शिखिनं तथा॥ ११॥

I salute the god Padmakiraṇa. I salute Vaḍavāmukha. I salute Kārttikeya, Bāhlīka and Śikhi.

नमस्ये स्थाणुमनघं नमस्ये वनमालिनम्।

नमस्ये लाङ्गलीशं च नमस्येऽहं श्रियः पतिम्॥ १२॥

I salute Sthāṇu and Anagha including Vanamālī. I salute Lāṅgalīśa and husband of Lakṣmī.

नमस्ये च त्रिनयनं नमस्येहव्यवाहनम्।

नमस्ये च त्रिसौवर्णं नमस्ये धरणीधरम्॥ १३॥

I salute Trinetra and Havyavāhana. I salute Trisauvarṇa and Dharaṇidhara.

त्रिणाचिकेतं ब्रह्मेशं नमस्ये शशिभूषणम्।

कपर्दिनं नमस्ये च सर्वामयविनाशनम्॥ १४॥

I salute Triṇāciketa, Brahmeśa and Śaśibhūṣaṇa. I salute Kapardī who are penance to all ills.

नमस्ये शशिनं सूर्यं ध्रुवं रुद्रं महौजसम्।

पद्मनाभं हिरण्याक्षं नमस्ये स्कन्दमव्ययम्॥ १५॥

I salute moon, sun, Dhruva and splendours Rudra. I salute Padmanābha, Hiraṇyākṣa and imperishable Skanda.

नमस्ये भीमहंसौ च नमस्ये हाटकेश्वरम्।

सदाहंसं नमस्ये च नमस्ये प्राणतर्पणम्॥ १६॥

I salute Bhīma and Haṁsa. I salute Hāṭakeśvara. I salute Sadāhaṁsa and Prāṇatarpaṇa.

नमस्ये रुक्मकवचं महायोगिनमीश्वरम्।

नमस्ये श्रीनिवासं च नमस्ये पुरुषोत्तमम्॥ १७॥

I salute Rukmakavaca, great Yogī and Īśvara. I salute Śrīnivāsa and Puruṣottama.

नमस्ये च चंतुर्बाहुं नमस्ये वसुधाधिपम्।

वनस्पतिं पशुपतिं नमस्ये प्रभुमव्ययम्॥ १८॥

I salute the four-armed god. I salute the ruler of the earth. I salute vegetation, Paśupati and imperishable god.

श्रीकण्ठं वासुदेवं नीलकण्ठं सदण्डिनम्।

नमस्ये सर्वमनघं गौरीशं नकुलीश्वरम्॥ १९॥

I salute Śrīkaṇṭha, Vāsudeva, Daṇḍī including Nīlakaṇṭha, Sarva, Anagha, Gaurīśa and Nakulīśvara.

मनोहरं कृष्णकेशं नमस्ये चक्रपाणिनम्।

यशोधनं महाबाहुं नमस्ये च कुशप्रियम्॥ २०॥

I salute Kṛṣṇakeśa and Cakrapāṇi the attractive gods. I salute Yaśodhara, Mahābāhu and Kuśapriya.

भूधरं छादितगदं सुनेत्रं शूलशङ्खिनम्।

भद्राक्षं वीरभद्रं च नमस्ये शङ्कुकर्णिनम्॥ २१॥

I salute Bhūdhara, Chāditagada, Sunetra, Śūlaśaṅkhi, Bhadrākṣa, Vīrabhadra and Śaṅkukarṇika.

वृषध्वजं महेशं च विश्वमित्रं शशिप्रभम्।

उपेन्द्रं चैव गोविन्दं नमस्ये पङ्कजप्रियम्॥ २२॥

I say Namaskara to bull rider, Maheśa, Viśvāmitra, Śaśiprabhā, Upendra, Govinda and Paṅkajapriya.

सहस्रशिरसं देवं नमस्ये कुन्दमालिनम्।

कालाग्निं रुद्रदेवेशं नमस्ये कृत्तिवाससम्॥ २३॥

I salute the one thousand headed god and Kundamālī. I salute Kālāṅgni, Rudra and Kṛttivāsa.

नमस्ये छागलेशं च नमस्ये पङ्कजासनम्।

सहस्राक्षं कोकनदं नमस्ये हरिशंकरम्॥ २४॥

I salute Chāgaleśa and Paṅkajāsana. I salute thousand eyed god, Kokanada and Hariśaṅkara.

अगस्त्यं गरुडं विष्णुं कपिलं ब्रह्मवाङ्मयम्।

सनातनं च ब्रह्माणं नमस्ये ब्रह्मतत्परम्॥ २५॥

I salute Agastya, Garuḍa, Viṣṇu, Kapila, Brahmavāṅgmaya, Sanātana, Brahmā and that all alert Brahma.

अप्रतर्क्यं चतुर्बाहुं सहस्रांशुं तपोमयम्।

नमस्ये धर्मराजानं देवं गरुडवाहनम्॥ २५॥

I salute Apratakrya, four armed, one thousand rays, resolute, Dharmarāja and the god having carriage of eagle.

सर्वभूतगतं शान्तं निर्मलं सर्वलक्षणम्।

महायोगिनमव्यक्तं नमस्ये पापनाशनम्॥ २६॥

I salute omnipresent, a god residing in the hearts of all, the silent, pure, holy, meritorious, great Yogī, inexpressible and sin resolving god.

निरञ्जनं निराकारं निर्गुणं निर्मलं पदम्।

नमस्ये पापहन्तारं शरण्यं शरणं व्रजे॥ २८॥

I salute Nirañjana, Nirākāra, Nirguṇa, the holiest place of god and the god absolving sins. I salute him obeisance.

एतत्पवित्रं परमं पुराणं
प्रोक्तं त्वगस्त्येन महर्षिणा च।
धन्यं यशस्यं बहुपापनाशनं
संकीर्तनात् स्मरणात् संश्रवाच्च॥ २९॥

The hermit Agastya had recited this most ancient psalm. Numerous evils are effaced merely when it is recited, summoned and hearing. The man doing this becomes illustrious and successful in his life.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे वामनप्रादुर्भावे प्रह्लादतीर्थयात्रायां द्वितीयः पापनाशनस्तवो नामाष्टाशीतितमोऽध्यायः॥ ८८॥

Chapter 89

Description of the birth of Viṣṇu as incarnation of Vāmana

पुलस्त्य उवाच–

गतेऽथ तीर्थयात्रायां प्रह्लादे दानवेश्वरे।

कुरुक्षेत्रं समभ्यागाद् यष्टुं वैरोचनो बलिः॥ १॥

Pulastya said- Bali, son of Virocana went Kurukṣetra to organise offering (yajña) when demon king Prahlāda set-off for pilgrimage.

तस्मिन् महाधर्मयुते तीर्थे ब्राह्मणपुंगवः।

शुक्रो द्विजातिप्रवरानामन्त्रयत भार्गवान्॥ २॥

The great Brahmin Śukrācārya invited Bhārgavas (Brāhmaṇas of Bhārgava family) to participate in that holy place for yajña.

भृगूनामन्त्र्यमाणा वै श्रुत्वात्रेयाः सगौतमाः।

कौशिकाङ्गिरसश्चैव तत्यजुः कुरुजाङ्गलान्॥ ३॥

When Atri, Gautama, Kauśika and Aṅgira gotra Brahmins came to know that Brahmins of Bhṛgu race were also invited, they abandoned Kurujaṅgala.

उत्तराशां प्रजग्मुस्ते नदीमनु शतद्रुकाम्।

शातद्रवे जले स्नात्वा विपाशां प्रययुस्ततः॥ ४॥

They reached at the bank of Śatadru river at north. They took bath in the holy water of Śatadru and then went at the bank of Vipāśā river.

विज्ञाय तत्राप्यरतिं स्नात्वाऽर्च्य पितृदेवताः।

प्रजग्मुः किरणां पुण्यां दिनेशकिरणच्युताम्॥ ५॥

Having not found suitable and comfortable place, they took bath, worshipped ancestors and gods and then went on the bank of river Kiraṇā originated from the sun beams.

तस्यां स्नात्वाऽर्च्य देवर्षे सर्व एव महर्षयः।

ऐरावतीं सुपुण्योदां स्नात्वा जग्मुरथेश्वरीम्॥ ६॥

O divine hermit! After bath and worship in that river, all hermits went at the bank of river Airavatī, took bath in it and then reached at the bank of Īśvarī river.

देविकाया जले स्नात्वा पयोष्ण्यां चैव तापसाः।

अवतीर्णा मुने स्नातुमात्रेयाद्याः शुभां नदीम्॥ ७॥

O sage! Ātreya etc. ascetics descended in Śubhā river after having bath in Devikā and Payoṣṇī rivers.

ततो निमग्ना ददृशुः प्रतिबिम्बमथात्मनः।

अन्तर्जले द्विजश्रेष्ठ महदाश्चर्यकारकम्॥ ८॥

O great Dvija! Those people saw their reflection when they were immersed into water. They were surprised.

उन्मज्जने च ददृशुः पुनर्विस्मितमानसाः।

ततः स्नात्वा समुत्तीर्णा ऋषयः सर्व एव हि॥ ९॥

The hermits so surprised again saw that reflection when they came out from river. Ultimately, they took bath and came out from that river.

जग्मुस्ततोऽपि ते ब्रह्मन् कथयन्तः परस्परम्।

चिन्तयन्तश्च सततं किमेतदिति विस्मिताः॥ १०॥

O Brāhmaṇa! all people then moved from there discussing mutually the surprising thing they came across in the river.

ततो दूरादपश्यन्त वनषण्डं सुविस्तृतम्।

वनं हरदगश्यामं खगध्वनिनिनादितम्॥ ११॥

Then they saw a forest, from a certain distance. It was huge, dark looking as Śaṅkara's throat and echoed with the chattering of birds.

अतितुङ्गतया व्योम आवृण्वानं नरोत्तमम्।
विस्तृताभिर्जटाभिस्तु अन्तर्भूमिं च नारद॥ १२॥

O Nārada! Being that forest at highest altitude, it was appeared touching the sky and the earth lower side was covered by the roots deep emerged.

काननं पुष्पितैर्वृक्षैरतिभाति समन्ततः।
दशार्द्धवर्णैः सुखदैर्नभस्तारागणैरिव॥ १३॥

That forest was looking very attractive with five coloured flower plants on all sides like sky with the lunar mansions, giver of happiness and with the stars.

तं दृष्ट्वा कमलैर्व्याप्तं पुण्डरीकैश्च शोभितम्।
तद्वत्कोकनदैर्व्याप्तं वनं पद्मवनं यथा॥ १४॥
प्रजग्मुस्तुष्टिमतुलां ते ह्लादं परमं ययुः।
विविशुः प्रीतमनसो हंसा इव महासरः॥ १५॥

They exhilarated and satiated to see that forest covered by lotus-like Padmavana (forest of lotus), ornamented by Puṇḍarīkas and surrounded by Kokanadas. As swan enters in a great reservoir, they entered this forest happily.

तन्मध्ये ददृशुः पुण्यमाश्रमं लोकपूजितम्।
चतुर्णां लोकपालानां वर्गाणां मुनिसत्तम॥ १६॥

O great sage! They saw amid that forest a holy cottage popularised in public. It was of four vargas (Dharma, Artha, Kāma and Mokṣa).

धर्माश्रमं प्राङ्मुखं तु पलाशविटपावृतम्।
प्रतीच्यभिमुखं ब्रह्मन् अर्थस्येक्षुवनावृतम्॥ १७॥
दक्षिणाभिमुखं काम्यं रम्भाशोकवनावृतम्।
उदङ्मुखं च मोक्षस्य शुद्धस्फटिकवर्चसम्॥ १८॥

O Brahmin! The cottage facing east and covered by Palāśa trees is Dharmāśrama, the cottage surrounded by the cane forest at west was Arthāśrama, the cottage facing south and covered by banana and Aśoka trees was Kāmāśrama and the cottage facing north and white as sphaṭika was Mokṣāśrama.

कृतान्ते त्वाश्रमी मोक्षः कामस्त्रेतान्तरे श्रमी।
आश्रम्यर्थो द्वापरान्ते तिष्यादौ धर्म आश्रमी॥ १९॥

Mokṣa occupies the hermitage at the end of Satya yuga. Kāma becomes dweller of āśrama in Tretā, the Artha becomes dweller of āśrama at the end of Dvāpara while Dharma starts living in the hermitage in the beginning of Kaliyuga.

तान्याश्रमाणि मुनयो दृष्ट्वात्रेयास्ततोऽव्ययाः।
तत्रैव च रतिं चक्रुरखण्डे सलिलाप्लुते॥ २०॥

Having seen those hermitages, the imperishable sages, took delight there on the Akhaṇḍa mountain sprinkled with water.

धर्माद्यैर्भगवान् विष्णुरखण्ड इति विश्रुतः।
चतुर्मूर्तिर्जगन्नाथः पूर्वमेव प्रतिष्ठितः॥ २१॥

God Viṣṇu is renowned as Akhaṇḍa according to books in religion. It is already settled that Jagannātha is of four icons.

तमर्चयन्ति ऋषयो योगात्मानो बहुश्रुताः।
शुश्रूषयाऽथ तपसा ब्रह्मचर्येण नारद॥ २२॥

O Nārada! Learned ascetics and hermits worship them with service, penance and celibacy.

एवं ते न्यवसंस्तत्र समेता मुनयो वने।
असुरेभ्यस्तदा भीताः स्वाश्रितयाखण्डपर्वतम्॥ २३॥

The hermits frightened from demons began to live together under proper shelter of that Akhaṇḍa mountain.

तथाऽन्ये ब्राह्मणा ब्रह्मन् अश्मकुट्टा मरीचिपाः।
स्नात्वा जले हि कालिन्द्याः प्रजग्मुर्दक्षिणामुखाः॥ २४

O Brāhmaṇa! other Brahmins, Aśmakuṭṭas and Marīcipas took bath in the water of Yamunā and moved towards south.

अवन्तीविषयं प्राप्य विष्णुमासाद्य संस्थिताः।
विष्णोरपि प्रसादेन दुष्प्रवेशं महासुरैः॥ २५॥

They reached at Avanti city, an inaccessible place to demons under Viṣṇu's grace and began to live in shelter to Viṣṇu.

बालखिल्यादयो जग्मुरवशा दानवाद्भयात्।

रुद्रकोटिं समाश्रित्य स्थितास्ते ब्रह्मचारिणः॥ २६॥

The helpless Bālakhilya etc. hermits went at Rudrakoṭi under influence of fright from demons' side and began living there.

एवं गतेषु विप्रेषु गौतमाङ्गिरसादिषु।

शुक्रस्तु भार्गवान् सर्वान् निन्ये यज्ञविधौ मुने॥ २७॥

O sage! Śukrācārya took all Brahmins from Bhārgava family to organise yajña when Gautama and Aṅgirasa etc. Brahmins left that place vacate.

अधिष्ठिते भार्गवैस्तु महायज्ञेऽमितद्युते।

यज्ञदीक्षां बलेः शुक्रश्चकार विधिना स्वयम्॥ २८॥

O splendours sage! Śukrācārya gave Bali *yajñadīkṣā in an orderly manner in the yajña* organised by the Brahmins from Bhārgava clan.

श्वेताम्बरधरो दैत्यः श्वेतमाल्यानुलेपनः।

मृगाजिनावृतः पृष्ठे बर्हिपत्रविचित्रितः॥ २९॥

समास्ते विततेयज्ञे सदस्यैरभिसंवृतः।

हयग्रीवप्रलम्बाद्यैर्मयबाणपुरोगमैः॥ ३०॥

The demon Bali with white garments, white garland and anointing the body, covered by the skin of deer at the back, looking charming due to kuśs-grass, took seat in pavilion of yajña. He was surrounded by the other members i.e. Hayagrīva, Pralamba, Maya and Bāṇa etc.

पत्नी विन्ध्यावली तस्य दीक्षिता यज्ञकर्मणि।

ललनानां सहस्रस्य प्रधाना ऋषिकन्यका॥ ३१॥

His wife Vindhyāvalī, the chief among the thousand wives, the daughter of a sage, too consecrated.

शुक्रेणाश्वः श्वेतवर्णो मधुमासे सुलक्षणः।

महीं विहर्तुमुत्सृष्टस्तारकाक्षोऽन्वगाच्च तम्॥ ३२॥

Śukrācārya relieved a horse in the month of Caitra having auspicious characteristics for strolling on the earth. The demon Tārakākṣa began following him.

एवमश्वे समुत्सृष्टे विततेयज्ञकर्मणि।

गते च मासत्रितये हूयमाने च पावके॥ ३३॥

पूज्यमानेषु दैत्येषु मिथुनस्थे दिवाकरे।

सुषुवे देवजननी माधवं वामनाकृतिम्॥ ३४॥

When the horse had been released, the sacrifice had expanded, when three months had passed, when oblations had been offered in the fire and when the demons were being worshipped and the sun existed in Mithuna, then the mother of god gave birth to Viṣṇu of dwarfish form.

तं जातमात्रं भगवन्तमीशं

नारायणं लोकपतिं पुराणम्।

ब्रह्मा समभ्येत्य समं महर्षिभिः

स्तोत्रं जगादाथ विभोर्महर्षे॥ ३५॥

O great hermit! No sooner that glorious god, Nārāyaṇa, Purāṇa-puruṣa[1] born, Brahmā in company of hermits went there and prayed him.

नमोऽस्तु ते माधव सत्त्वमूर्ते

नमोऽस्तु ते शाश्वत विश्वरूप।

नमोऽस्तु ते शत्रुवनेन्धनाग्ने

नमोऽस्तु वै पापमहादवाग्ने॥ ३६॥

O Sattvamūrta! O Mādhava! Salute to you. O immortal! O universal form god! I salute you. Salute to fire for the fuel of trees in the form of enemies. Obeisance to you, O terrible forest-fire for sin.

नमोऽस्तु पुण्डरीकाक्ष नमस्ते विश्वभावन।

नमस्ते जगदाधार नमस्ते पुरुषोत्तम॥ ३७॥

We salute Puṇḍarīkakṣa, Viśvabhāvana, Jagadādhāra and Puruṣottama.

नारायण जगन्मूर्ते जगन्नाथ गदाधर।

पीतवासः श्रियःकान्त जनार्दन नमोऽस्तु ते॥ ३८॥

We salute Nārāyaṇa, Jaganmūrti, Jagannātha, Gadādhara, yellow apparel god, husband of Lakṣmī and Janārdana.

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1. The ancient.

भवांस्त्राता च गोप्ता च विश्वात्मा सर्वगोऽव्ययः।

सर्वधारी धराधारी रूपधारी नमोऽस्तु ते॥ ३९॥

Namaskāra to rescuer, defender, Viśvātmā, omni-reach (Sarvagāmī), imperishable, Sarvadhāraka,[1] Dharādhāraka[2] and Rūpadhāraka.[3]

वर्धस्व वर्द्धिताशेषत्रैलोक्य सुरपूजित।

कुरुष्व दैवतपते मघोनोऽश्रुप्रमार्जनम्॥ ४०॥

O revered god! O extender of all the three-worlds, O who is worshipped by Gods, O ruler of gods! Extend your grace to console Indra with prompt relief.

त्वं धाता च विधाता च संहर्ता त्वं महेश्वर।

महालय महायोगी योगशायिन् नमोऽस्तु ते॥ ४१॥

You are nourisher, creator, destroyer, Maheśvara, Mahālaya, Mahāyogī and Yogaśāyī. Salute to you.

इत्थं स्तुतो जगन्नाथः सर्वात्मा सर्वगो हरिः।

प्रोवाच भगवान्महां कुरूपनयनं विभो॥ ४२॥

That omni-soul, omni-reach, ruler of the world, god Hari said- "O sovereign! Do please, my Upanayana ritual."

ततश्चकार देवस्य जातकर्मादिकाः क्रियाः।

भारद्वाजो महातेजा बार्हस्पत्यस्तपोधनः॥ ४३॥

Bharadvāja descendant of Bṛhaspati race and of great splendour performed the rituals like Jātakarma etc. of Vāmana.

व्रतबन्धं तथेशस्य कृतवान् सर्वशास्त्रवित्।

ततो ददुः प्रीतियुताः सर्व एव वरान् क्रमात्॥ ४४॥

Bharadvāja, learned to all scriptures then performed the rituals of sacred thread ceremony for Īśvara. All others present there then presented the gifts to him in order.

यज्ञोपवीतं पुलहस्त्वहं च सितवाससी।

मृगाजिनं कुम्भयोनिर्भरद्वाजस्तु मेखलाम्॥ ४५॥

Pulaha gave sacred thread, I (Pulastya) gave two white garments, Agastya, born in water-jar, gave stag-hide and Bharadvāja gave Mekhala (waist thread).

पालाशमददाद्दण्डं मरीचिर्ब्रह्मणः सुतः।

अक्षसूत्रं वारुणिस्तु कौश्यं वेदमथाङ्गिराः॥ ४६॥

Marīci, son of Brahmā gave a stick of Pālāśa, Vāruṇi (Vasiṣṭha) gave Akṣasūtra (basil garland) and Aṅgirā gave a broom made of Kuśa grass.

छत्रं प्रादाद् रघू राजा उपानद्युगलं नृगः।

कमण्डलुं बृहत्तेजाः प्रादाद्विष्णोर्बृहस्पतिः॥ ४७॥

The king Raghu gave umbrella, Nṛga gave a pair of shoes and Bṛhaspati gave a Kamaṇḍalu to Viṣṇu (then Vāmana).

एवं कृतोपनयनो भगवान्भूतभावनः।

संस्तूयमानो ऋषिभिः साङ्गं वेदमधीयत॥ ४८॥

When Upanayana ritual so performed completely, god Bhūta-bhāvana did study on Vedas with their Aṅgas (viz. education, kalpa, grammar, etymology, rhyme and astrology).

भरद्वाजादाङ्गिरसात् सामवेदं महाध्वनिम्।

महदाख्यानसंयुक्तं गन्धर्वसहितं मुने॥ ४९॥

O sage! He learned Sāmaveda based on sounds with complete stories including Gandharvavidyā under kind guidance of Aṅgirasa Bharadvāja.

मासेनैकेन भगवान् ज्ञातश्रुतिमहार्णवः।

लोकाचारप्रवृत्त्यर्थमभूच्छ्रुतिविशारदः॥ ५०॥

The glorious god, a great ocean of wisdom became expert in Vedas within interval of one month only. He thus, gave respect to the worldly traditions.

सर्वशास्त्रेषु नैपुण्यं गत्वा देवोऽक्षयोऽव्ययः।

प्रोवाच ब्राह्मणश्रेष्ठं भरद्वाजमिदं वचः॥ ५१॥

Vāmana, the Akṣaya, imperishable said politely to Bharadvāja when study on all scriptures was completed.

श्रीवामन उवाच–

ब्रह्मन् व्रजामि देह्याज्ञां कुरुक्षेत्रं महोदयम्।

तत्र दैत्यपतेः पुण्यो हयमेधः प्रवर्त्तते॥ ५२॥

1. Supporter of all.
2. Supporter of earth.
3. Assumer of form.

Śrī Vāmana said- "O Brāhmaṇa! I want to go at the holiest place of Kurukṣetra. Please, order me." The demons' king has arranged there the holy Aśvamedha yajña.

समाविष्टानि पश्यस्व तेजांसि पृथिवीतले।
ये संनिधानाः सततं मदंशाः पुण्यवर्धनाः।
तेनाहं प्रतिजानामि कुरुक्षेत्रं गतो बलिः॥५३॥

Please, see that the brilliance is being introduced in my holy places existed on the earth. I therefore, acknowledged with Bali's presence at Kurukṣetra.

भारद्वाज उवाच

स्वेच्छया तिष्ठ वा गच्छ नाहमाज्ञापयामि ते।
गमिष्यामो वयं विष्णो बलेरध्वरं मा खिद॥५४॥

Bharadvāja said- "I will not order you in the matter of yours taking visit there or not doing so. It depends on you choice whether you live here or go anywhere." O Viṣṇu! we will go at the yajña hosted by Bali. Don't worry on it.

यद्भवन्तमहं देव परिपृच्छामि तद् वद।
केषु केषु विभो नित्यं स्थानेषु पुरुषोत्तम।
सान्निध्यं भवतो ब्रूहि ज्ञातुमिच्छामि तत्त्वतः॥५५॥

O god! Please, explain to what is being enquired by me. O sovereign! O Puruṣottama! I want to know clearly the places where you really reside.

वामन उवाच

श्रूयतां कथयिष्यामि येषु येषु गुरो अहम्।
निवसामि सुपुण्येषु स्थानेषु बहुरूपवान्॥५६॥

Vāmana said- "O preceptor! Please listen to the places where I reside in varied forms as I am capable to appear in different forms."

ममावतारैर्वसुधा नभस्तलं
पातालमम्भोनिधयो दिवञ्च।
दिशः समस्ता गिरयोऽम्बुदाश्च
व्याप्ता भरद्वाज ममानुरूपैः॥५७॥

O Bharadvāja! The earth, sky, nether, ocean, heaven, all directions, mountains and clouds are fully covered by my incarnated forms.

ये दिव्या ये च भौमा जलगगनचराः स्थावरा जङ्गमाश्च
सेन्द्राः सार्काः सचन्द्रा यमवसुवरुणा ह्यग्नयः सर्वपालाः।
ब्रह्माद्याः स्थावरान्ता द्विजखगसहिता मूर्तिमन्तो ह्यमूर्ते
ते सर्वे मत्प्रसूता बहुविविधगुणाः पूरणार्थं पृथिव्याः॥५८

O Brāhmaṇa! those which dwells in heaven, those which dwells on earth, those which move in water and air, moving ones and non-moving ones, Indra, Sun, Moon, Yama, Vasu, Varuṇa and all-protecting fires; corporeals and incorporeals beginning from Brahmā and ending with immovables–all these, along with birds having extremely varied qualities, have been produced by me for filling the earth.

एते हि मुख्याः सुरसिद्धदानवैः
पूज्यास्तथा संनिहिता महीतले।
यैर्ईष्टमात्रैः सहसैव नाशं
प्रयाति पापं द्विजवर्य कीर्तनैः॥५९॥

All these cardinal matters existed on earth are adorable to gods, siddhas and demons. O great Dvija! The evil is decayed merely by reciting these.

इति श्रीवामनपुराणे पुलस्त्यनारसंवादे प्रह्लादतीर्थयात्रायां वामनप्रादुर्भावे वामनजन्म नाम नवाशीतितमोऽध्यायः॥८९॥

Chapter 90

Description of different places of god Vāmana

श्रीभगवानुवाच

आद्यं मात्स्यं महद्रूपं संस्थितं मानसे ह्रदे।
सर्वपापक्षयकरं कीर्तनस्पर्शनादिभिः॥ १॥

God Vāmana said- My first huge fish form (Mātsya) capable to decay all sins by offering psalm and touch is existed in Mānasa reservoir.

कौर्ममन्यत्सन्निधानं कौशिक्याः पापनाशनम्।
हयशीर्षं च कृष्णांशे गोविन्दं हस्तिनापुरे॥ २॥

My second sin absolving tortoise (Kaurma) incarnation is existed in the river Kauśikī. Hayaśīrṣa form at Kṛṣṇāṅśa and Govinda form at Hastināpura are existed.

त्रिविक्रमं च कालिन्द्यां लिङ्गभेदे भवं विभुम्।
केदारे माधवं शौरि कुब्जाम्रे हृष्टमूर्धजम्॥ ३॥

I am in the form of Trivikrama in Kālindī, Vyāpaka Bhava in Liṅgabheda, Mādhava Śauri in Kedāra and Hṛṣṭamūrdhaja in Kubjāmra is existed.

नारायणं बदर्यां च वाराहे गरुडासनम्।
जयेशं भद्रकर्णे च विपाशायां द्विजप्रियम्॥ ४॥

Nārāyaṇa in Badarikāśrama, eagle rider in Vārāha, Jayeśa in Bhadrakarṇa and Dvijapriya on the bank of Vipāśā river is existed.

रूपधारमिरावत्यां कुरुक्षेत्र कुरुध्वजम्।
कृतशौचे नृसिंहं च गोकर्णे विश्वकर्मिणम्॥ ५॥

Rūpadhāra form in Irāvatī, Kurudhvaja in Kurukṣetra, Nṛsiṁha in Kṛtaśauca, Viśvakarmā in Gokarṇa is existed.

प्राचीने कामपालं च पुण्डरीकं महाम्भसि।
विशाखयूपे ह्यजितं हंसं हंसपदे तथा॥ ६॥

Kāmapāla form in Prācīna, Puṇḍarīka in Mahāmbhasa, Ajita in Viśākhayūpa and Haṁsa form is existed in Haṁsapada.

पयोष्णायामखण्डं च वितस्तायां कुमारिलम्।
मणिमत्पर्वते शंभुं ब्रह्मण्ये च प्रजापतिम्॥ ७॥

Akhaṇḍa in Payoṣṇī-river, Kumārila in Vitastā, Śambhu in mountain Maṇimān and Prajāpati form in Brahmaṇya is existed.

मधुनद्यां चक्रधरं शूलबाहुं हिमालये।
विद्धि विष्णुं मुनिश्रेष्ठ स्थितमोषधिसानुनि॥ ८॥

O great sage! Cakradhara in Madhu river, Śūlabāhu in Himālaya and Viṣṇu form in Auṣadhiprastha is existed.

भृगुतुङ्गे सुवर्णाक्षं नैमिषे पीतवाससम्।
गयायां गोपतिं देवं गदापाणिनमीश्वरम्॥ ९॥

Suvarṇākṣa in Bhṛgutuṅga, Pītavāsa in Naimiṣa and Gadāpāṇī Īśvara Gopatideva form in Gayā is existed.

त्रैलोक्यनाथं वरदं गोप्रतारे कुशेशयम्।
अर्द्धनारीश्वरं पुण्ये माहेन्द्रे दक्षिणे गिरौ॥ १०॥

Kuśeśaya, the ruler of three-worlds, the great giver god in Gopratāra and Ardhanārīśvara form in the southern holy mountain Mahendra is existed.

गोपालमुत्तरे नित्यं महेन्द्रे सोमपीथिनम्।
वैकुण्ठमपि सह्याद्रौ पारियात्रेऽपराजितम्॥ ११॥

Somapīthi Gopāla form at north to Mahendra mountain, Vaikuṇṭha on Sahyādri mountain and Aparājita form in Pāriyātra is existed.

कशेरुदेशे देवेशं विश्वरूपं तपोधनम्।
मलयाद्रौ च सौगन्धिं विन्ध्यपादे सदाशिवम्॥ १२॥

Resolute Viśvarūpa Deveśa in Kaśeru country, Saugandhi in Malaya mountain and Sadāśiva form in Vindhyapāda is existed.

अवन्तिविषये विष्णु निषधेष्वमरेश्वरम्।
पाञ्चालिकं च ब्रह्मर्षे पाञ्चालेषु व्यवस्थितम्॥ १३॥

O Brahmarṣi! Viṣṇu form in Avanti country, Amareśvara in Niṣadha and my Pāñcālika form in Pāñcāla country is existed.

महोदये हयग्रीवं प्रयागे योगशायिनम्।
स्वयंभुवं मधुवने अयोगन्धिं च पुष्करे॥ १४॥

Hayagrīva in Mahodara, Yogaśāyī in Prayāga, Svayambhuva in Madhuvana and Ayogandhi form in Puṣkara is existed.

तथैव विप्रप्रवरं वाराणस्यां च केशवम्।
अविमुक्तकमत्रैव लोलश्चात्रैव गीयते॥ १५॥

O great Brahmin! Similarly Keśava form is existed at Vārāṇasī. At the same place, it is said that my Avimuktaka and Lola form is existed.

पद्मायां पद्मकिरणं समुद्रे वडवामुखम्।
कुमारधारे बाह्लीशं कार्त्तिकेयं च बर्हिणम्१६॥

Padmakiraṇa form exists in Padmā, Vaḍavāmukha form in ocean, Bāhīśa form, Kārtikeya form and Barhin form exists in Kumāradhāra.

अजेशे शम्भुमनघं स्थाणुं च कुरुजाङ्गले।
वनमालिनमाहुर्मां किष्किन्धावासिनो जनाः॥ १७॥

Anagha and Śambhu form in Ajeśa, Sthāṇumūrti in Kurujāñgala is existed. The residents of Kiṣkindhā call me Vanamālī.

वीरं कुवलयारूढं शङ्खचक्रगदाधरम्।
श्रीवत्साङ्कमुदाराङ्गं नर्मदायां श्रियः पतिम्॥ १८॥

Devotees address me as Vīra, Kuvalayārūḍha, Śaṅkha-cakra-gadādhara (holder of conch, discus and mace), -Śrīvatsāṅka and Udārāṅga Śrīpati in Narmadā.

माहिष्मत्यां त्रिनयनं तत्रैव च हुताशनम्।
अर्बुदे च त्रिसौपर्णं क्ष्माधरं सूकारचले॥ १९॥

My three-eyed and Hutāśana form is existed in Māhiṣmatī. Similarly, my Trisauparṇa form in Arbuda and Kṣmādhara form in Sūkarācala is existed.

त्रिणाचिकेतं ब्रह्मर्षे प्रभासे च कपर्दिनम्।
तत्रैवात्रापि विख्यातं तृतीयं शशिशेखरम्॥ २०॥

O Brahmarṣi! My Triṇāciketa, Kapardī and the well-known third Śaśiśekhara form is renowned in Prabhāsa.

उदये शशिनं सूर्यं ध्रुवं च त्रितयं स्थितम्।
हेमकूटे हिरण्याक्षं स्कन्दं शरवणे मुने॥ २१॥

Three icons i.e. Śasī (moon), Sūrya (sun) and Dhruva forms are situated at Udayagiri. O sage! My Hiraṇyākṣa form in Hemakūṭa and Skanda form in the thicket of reeds is existed.

महालये स्मृतं रुद्रमुत्तरेषु कुरुष्वथ।
पद्मनाभं मुनिश्रेष्ठ सर्वसौख्यप्रदायकम्॥ २२॥

O great sage! My Rudra form in Mahālaya and Padmanābha form, the giver of all pleasures is existed at Uttarakuru.

सप्तगोदावरे ब्रह्मन्विख्यातं हाटकेश्वरम्।
तत्रैव च महाहंसं प्रयागेऽपि वटेश्वरम्॥ २३॥

O Brāhmaṇa! my renowned Hāṭakeśvara and Mahāhaṁsa form exists in Saptagodāvara and Vaṭeśvara form exists in Prayāga.

शोणे च रुक्मकवचं कुण्डिने घ्राणतर्पणम्।
भिल्लीवने महायोगं मादरेषु पुरुषोत्तमम्॥ २४॥

Rukmakavaca in Śoṇa, Ghrāṇatarpaṇa in Kuṇḍina, Mahāyoga in Bhillīvana and Puruṣottama form in Mādra is existed.

प्लक्षावतरणे विप्र श्रीनिवासं द्विजोत्तम।
शूर्पारके चतुर्बाहुं मगधायां सुधापतिम्॥ २५॥

O great Dvija! Śrīnivāsa in Plakṣāvataraṇa, Caturbāhu in Śūrpāraka and Sudhāpati form in Magadha is existed.

गिरिव्रजे पशुपतिं श्रीकण्ठं यमुनातटे।
वनस्पतिं समाख्यातं दण्डकारण्यवासिनम्॥ २६॥

Paśupati in Girivraja, Śrīkaṇṭha on the bank of Yamunā and the Vanaspati (vegetative) form in Daṇḍakāraṇya is renowned.

कालिञ्जरे नीलकण्ठं सरय्वां शंभुमुत्तमम्।
हंसयुक्तं महाकोश्यां सर्वपापप्रणाशनम्॥ २७॥

Nīlakaṇṭha in Kāliñjara, the foremost Śambhu form in Saryū and Haṁsayukta form in Mahākośī is existed.

गोकर्णे दक्षिणे शर्वं वासुदेवं प्रजामुखे।
विन्ध्यशृङ्गे महाशौरिं कन्थायां मधुसूदनम्॥ २८॥

Śarva form in south Gokarṇa, Vāsudeva in Prajāmukha, Mahāśauri on the peak of Vindhya mountain and Mahdusūdana form in Kanthā is existed.

त्रिकूटशिखरे ब्रह्मन् चक्रपाणिनमीश्वरम्।
लौहदण्डे हृषीकेशं कोसलायां मनोहरम्॥ २९॥

O Brahmin! Cakrapāṇin (Īśvara with discus) on the peak of Trikūṭa mountain, Hṛṣīkeśa in Lauhadaṇḍa and Manohara form in Kosalā is existed.

महाबाहुं सुराष्ट्रे च नवराष्ट्रे यशोधरम्।
भूधरं देविकानद्यां महोदायां कुशप्रियम्॥ ३०॥

Mahābāhu form exists in Surāṣṭra, Yaśodhara n Navarāṣṭra, Bhūdhara in Devikā river and Kuśapriya form in Mahodā is existed.

गोमत्यां छादितगदं शङ्खोद्धारे च शङ्खिनम्।
सुनेत्रं सैन्धवारण्ये शूरं शूरपुरे स्थितम्॥ ३१॥

Chāditagata form in Gomatī, Śaṅkhī form in Śaṅkhoddhara, Sunetra form in Saindhava forest and Śūra form in Śūrapura is existed.

रुद्राख्यं च हिरण्वत्यां वीरभद्रं त्रिविष्टपे।
शङ्कुकर्णं च भीमायां भीमं शालवने विदुः॥ ३२॥

The people are known my Rudra form exists at Hiraṇyavatī, Vīrabhadra form at Triviṣṭapa, Śaṅkukarṇa in Bhīmā and Bhīma form in Śālavana is existed.

विश्वामित्रं च गदितं कैलासे वृषभध्वजम्।
महेशं महिलाशैले कामरूपे शशिप्रभम्॥ ३३॥

Bull rider Viśvāmitra in Kailaśa, Maheśa in Mahilāśaila and Śaśiprabha form in Kāmarūpa is existed.

बलभ्यामपि गोमित्रं कटाहे पङ्कजप्रियम्।
उपेन्द्रं सिंहलद्वीपे शक्राह्वे कुन्दमालिनम्॥ ३४॥

Gomitra in Balabhī, Paṅkajapriya in Kaṭāha, Upendra in Simhaladvīpa and Kundamālī form in Śakrāhva is existed.

रसातले च विख्यातं सहस्रशिरसं मुने।
कालाग्निरुद्रं तत्रैव तथाऽन्यं कृत्तिवाससम्॥ ३५॥

O sage! The well-known Sahastraśīrṣa, Kālāgni and Kṛttivāsa form is existed in Rasātala (nether land).

सुतले कूर्मचलं वितले पङ्कजासनम्।
महातले गुरो ख्यातं देवेशं छागलेश्वरम्॥ ३६॥

O preceptor! Kūrma and Acala form in Sutala, Paṅkajāsana in Vitala and Chāgaleśvara form is popularly situated at Mahātala.

तले सहस्रचरणं सहस्रभुजमीश्वरम्।
सहस्राक्षं परिख्यातं मुसलाकृष्टदानवम्॥ ३७॥

My one-thousand eyed form having one thousand feet, one thousand arms and killer of enemy by Musala is located in Tala.

पाताले योगिनामीशं स्थितञ्च हरिशंकरम्।
धरातले कोकनदं मेदिन्यां चक्रपाणिनम्॥ ३८॥

Yogīśa and Hariśaṅkara form exists in nether world, Kokanada form on surface and Cakrapāṇi form in Medini (earth) is exited.

भुवर्लोके च गरुडं स्वर्लोके विष्णुमव्ययम्।
महर्ल्लोके तथाऽगस्त्यं कपिलं च जने स्थितम्॥ ३९॥

Garuḍa in Bhuvarloka, imperishable Viṣṇu in Svarloka, Agastya in Maharloka and Kapila in Janaloka is existed.

तपोलोकेऽखिलं ब्रह्मन्वाङ्मयं सत्यसंयुतम्।
ब्रह्माणं ब्रह्मलोके च सप्तमे वै प्रतिष्ठितम्॥ ४०॥

O Brahmin! Akhila and Vāñgamaya form with truth is existed in Tapoloka and Brahmā form in Saptama Brahmaloka is existed.

सनातनं तथा शैवे परं ब्रह्म च वैष्णवे।
अप्रतर्क्यं निरालम्बे निराकाशे तपोमयम्॥ ४१॥

Sanātana form in Śivaloka, Supreme Brahma in Viṣṇuloka, Apratarkya in Nirālamba and Tapomaya form is existed at Nirākāśa.

जम्बूद्वीपे चतुर्बाहुं कुशद्वीपे कुशेशयम्।
प्लक्षद्वीपे मुनिश्रेष्ठ ख्यातं गरुडवाहनम्॥ ४२॥

O great sage! Caturbāhu in Jambudvīpa, Kuśeśaya in Kuśadvīpa and Garuḍavāhana in Plakṣadvīpa is existed.

पद्मनाभं तथा क्रौञ्चेशाल्मले वृषभध्वजम्।
सहस्रांशुः स्थितः शाके धर्मराट् पुष्करे स्थितः॥ ४३॥

Padmanābha form in Krauñcadvīpa, Vṛṣabhadhvaja form in Śālmaladvīpa, Sahastrāñśu exists in Śākadvīpa and Dharmarāja exists in Puṣkaradvīpa.

तथा पृथिव्यां ब्रह्मर्षे शालग्रामे स्थितोऽस्म्यहम्।
सजलस्थलपर्यन्तं चरेषु स्थावरेषु च॥ ४४॥

O Brahmarṣi! I am similarly, located within Śālagrāma on the earth. Thus, I exist in all movable and immovable things/organisms starting from water and land.

एतानि पुण्यानि ममालयानि
ब्रह्मन् पुराणानि सनातनानि।

धर्मप्रदानीह महौजसानि

संकीर्तनीयान्यघनाशनानि॥ ४५॥

O Brāhmaṇa! these are my sacred abodes, ancient, eternal, bestower of piety, most influencive, wroth reciting and sin absolving places.

सकीर्तनात् स्मरणाद् दर्शनाच्च

संस्पर्शनादेव च देवताया:।

धर्मोऽर्थकामाद्यपवर्गमेव

लभन्ति देवा मनुजा: ससाध्या:॥ ४६॥

The gods, human beings and sādhya people attain Dharma, Artha, Kāma and Mokṣa by virtue of reciting these psalm, keeping in memory, visiting, seeing and touching these icons.

एतानि तुभ्यं विनिवेदितानि

ममालयानीह तपोमयानि।

उत्तिष्ठ गच्छामि महासुरस्य

यज्ञं सुराणां हि हिताय विप्र॥ ४७॥

O Brahmin! I have told you these holiest places pertaining to me. Please, stand-up now as I proceed to yajña arranged by Bali for safe-guard of divine interests.

पुलस्त्य उवाच–

इत्येवमुक्त्वा वचनं महर्षे

विष्णुर्भरद्वाजमृषिं महात्मा।

विलासलीलागमनो गिरीन्द्रात्

स चाभ्यगच्छत् कुरुजाङ्गलं हि॥ ४८॥

Pulastya said! O Maharṣi! With these words to the hermit Bharadvāja, great soul Viṣṇu started moving from there with speed and reached soon at Kurujāñgala from that mountain.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे वामनप्रादुर्भावे स्वस्थानकथनं नाम नवतितमोऽध्याय:॥ ९०॥

Chapter 91

Dialogue of Śukra and Bali

पुलस्त्य उवाच

ततः समागच्छति वासुदेवे
महो चकम्पे गिरयश्च चेलुः।
क्षुब्धाः समुद्रा दिवि ऋक्षमण्डलो
बभौ विपर्यस्तगतिर्महर्षे॥ १॥

Pulastya said- O hermit! The earth on walking Vāsudeva in dwarf form began shivering, the mountains deviated, oceans rose in tides and the galaxy in sky suffered dwindling.

यज्ञः समागात् परमाकुलत्वं
न वेद्मि किं मे मधुहा करिष्यति।
यथा प्रदग्धोऽस्मि महेश्वरेण
किं मां न संधक्ष्यति वासुदेवः॥ २॥

Sacrifice became very much perturbed thinking. "I don't know what Viṣṇu, the killer of Madhu, will do to me. Will Viṣṇu not burn me in the same way I was burnt by Śiva.

ऋक्सामममन्त्राहुतिभिर्हुताभि-
र्वितानकीयान् ज्वलनास्तु भागान्।
भक्त्या द्विजेन्द्रैरपि संप्रदत्तानैव
नैव प्रतीच्छन्ति विभोर्भयेन॥ ३॥

The oblations offered through āhutis with Dvijas of Ṛgveda and Sāmaveda hymns and with keen devotion were not being accepted by fire due to fear of god Viṣṇu.

तान् दृष्ट्वा घोररूपांस्तु उत्पातान् दानवेश्वरः।
पप्रच्छोशनसं शुक्रं प्रणिपत्य कृताञ्जलिः॥ ४॥

Seeing those portents of terrible form, the lord of demons Bali asked Śukrācārya, the preceptor of demons, after bowing down to him and with folded hands–

किमर्थमाचार्य मही सशैला
रम्भेव वाताभिहता चचाल।
किमासुरीयान् सुहुतानपीह
भागान् न गृह्णन्ति हुताशनाश्च॥ ५॥

O Ācārya! Why the earth including mountains is shivering like a plantain tree beaten by the waves of wind and why was fire not accepting the oblations offered in course of yajña which particularly are being offered for demons?

क्षुब्धा: किमर्थं मकरालयाश्च भो
ऋक्षा न खे किं प्रचरन्ति पूर्ववत्।
दिश: किमर्थं तमसा परिप्लुता
दोषेण कस्याद्य वदस्व मे गुरो॥ ६॥

Why have oceans filled with tides? Why are the constellations moving with unusual speed in the sky and why have the directions covered with dark? O preceptor! Kindly, tell me whose fault is responsible for all this?

पुलस्त्य उवाच-

शुक्रस्तद्वाक्यमाकर्ण्य विरोचनसुतेरितम्।
अथो ज्ञात्वा कारणं च बलिं वचनमब्रवीत्॥ ७॥

Pulastya said- Hearing those words spoken by the son of Virocana, Śukra thought for a few moments and replied Bali when cause became apparent to his mind.

शुक्र उवाच-

शृण्वद्य दैत्येश्वर येन भागान्
नामी प्रतीच्छन्ति हि आसुरीयान्।
हुताशना मन्त्रहुतानपीह
नूनं समागच्छति वासुदेव:॥ ८॥

Śukrācārya said- "O king of demons! Listen to me. Vāsudeva is definitely coming here." This is the reason the oblations for demons offered with fire hymns remain unaccepted.

तदङ्घ्रिविक्षेपमपारयन्ती
मही सशैला चलिता दितीश।
तस्यां चलत्यां मकरालयामी
उद्वृत्तवेला दितिजाद्य जाता:॥ ९॥

O son of Diti! As the earth is unable to bear the burden of his foot steps, it is shivering. O Ditija (lord of demons)! These oceans are violating their limits due to frequent shivering of earth.

पुलस्त्य उवाच-

शुक्रस्य वचनं श्रुत्वा बलिर्भार्गवमब्रवीत।
धर्मं सत्यं च पथ्यं च सर्वोत्साहसमीरितम्॥ १०॥

Pulastya said- Hearing the words of Śukra, Bali said to Bhārgava the statement endowed with piety, true, benevolent and energising-

बलिरुवाच-

आयाते वासुदेवे वद मम भगवन् धर्मकामार्थतत्त्वं
किं कार्यं किं च देयं मणिकनकमथो भूगजाश्वादिकं वा।
किं वा वाच्यं मुरारेर्निजहितमथवा तद्धितं वा प्रयुञ्जे
तथ्यं पथ्यं प्रियं भो मम वद शुभदं तत्करिष्ये न चान्यत्॥

Bali said- "O god! Explain the exercisable deed on arrival of Vāsudeva corroborating to religion, essence, harmony and emancipation." What thing out of gem, earth, elephant or horse should I donate him? What should I say Murāri? What good for myself or his should be performed? Please, tell me the facts benevolent, auspicious and favourite. I will do as you suggest and will do nothing otherwise.

पुलस्त्य उवाच-

तद्वाक्यं भार्गव: श्रुत्वा दैत्यनाथेरितं महत्।
विचिन्त्य नारद प्राह भूतभव्यविदीश्वर:॥ १२॥

Pulastya said- "O Nārada! Bhārgava, knower of past and future both, thought for a little while on request and said-

त्वया कृता यज्ञभुजोऽसुरेन्द्रा
बहिष्कृता ये श्रुतिदृष्टमार्गा:।
श्रुतिप्रमाणं मखभोजिनो बहि:
सुरास्तदर्थं हरिरभ्युपैति॥ १३॥

You have made demons entitle to receive oblations of yajña while it has been prohibited in Vedas as these have been ousted from this right out. You have again denied the god entitle ab-initio to oblations of offering in Vedas. This is the reason, Hari is coming here.

तस्याध्वरं दैत्यसमागतस्य
कार्यं शृणु त्वं परिपृच्छसे यत्।
कार्यं न देयं हि विभो तृणाग्रं
यदध्वरे भूकनकादिकं वा॥ १४॥

O demon! As you have asked dealing with Vāmana on his arrival here, (it is to state) he should not be given even the tip of a thorn or the earth, gold and other things in the sacrifice.

वाच्यं तथा साम निरर्थकं विभो
कस्ते वरं दातुमलं हि शक्नुयात्।
यस्योदरे भूर्भुवनाकपाल-
रसातलेशा निवसन्ति नित्यशः॥ १५॥

You should say these peaceful words to him which convey no sense, O sovereign! "Who is able to give anything to a god whose stomach dwells permanently the protectors of earth, aerial region and heaven and the lord of the nether world."

बलिरुवाच-

मया न चोक्तं वचनं हि भार्गव
न चास्ति मह्यं न च दातुमुत्सहे।
समागतेऽप्यर्थिनि हीनवृत्ते
जनार्दने लोकपतौ कथं तु॥ १६॥

Bali said- "O Bhārgava! I seldom said even any misconduct man who came to me with expectation that I have nothing and I don't want to give." When Janārdana, the ruler of universe is now approaching to me, then tell me that how can I say as suggested by you?

एवं च श्रूयते श्लोकः सतां कथयतां विभो।
सद्भावो ब्राह्मणेष्वेव कर्त्तव्यो भूतिमिच्छता।
दृश्यते हि तथा तद्य सत्यं ब्राह्मणसत्तम॥ १७॥

O sovereign! Gentleman have stated that the man willing luxury should always keep bona-fide spirit for Brahmins. O great Brahmin! His dictum appears allright.

पूर्वाभ्यासेन कर्माणि संभवन्ति नृणां स्फुटम्।
वाक्कायमानसानीह योन्यन्तरगतान्यपि॥ १८॥

The activities performed by people through speech, body and mind, automatically appear and sprout in other births too on account of previous practice made.

किं वा त्वया द्विजश्रेष्ठ पौराणी न श्रुता कथा।
या वृत्ता मलये पूर्वं कोशकारसुतस्य च॥ १९॥

O great Dvija! Have you not heard the ancient story of Kośakāra's son which took place at Malayācala?

शुक्र उवाच-

कथयस्व महाबाहो कोशकारसुताश्रयाम्।
कथां पौराणिकीं पुण्यां महाकौतूहलं हि मे॥ २०॥

Śukra said- "O great warrior! Please, tell the story pertaining to the son of Kośakāra. I am curious to listen."

बलिरुवाच-

शृणुष्व कथयिष्यामि कथामेतां मखान्तरे।
पूर्वाभ्यासनिबद्धां हि सत्यां भृगुकुलोद्वह॥ २१॥

Bali said- "O great son of Bhṛgu family! I am telling this true story related to impact of previous practice." Please, listen to it.

मुद्गलस्य मुनेः पुत्रो ज्ञानविज्ञानपारगः।
कोशकार इति ख्यात आसीद्ब्रह्मंस्तपोरतः॥ २२॥

O Brāhmaṇa! hermit Mudgala had a son called Kośakāra. He was renowned scholar and full of conscience.

तस्यासीद्दयिता साध्वी धर्मिष्ठा नामतः श्रुता।
सती वात्स्यायनसुता धर्मशीला पतिव्रता॥ २३॥

Dharmiṣṭhā was the name of his wife. She was daughter of Vātsyāyana, chaste, celibate, religious and devoted to her husband.

तस्यामस्य सुतो जातः प्रकृत्या वै जडाकृतिः।
मूकवन्नालपति स न च पश्यति चान्धवत्॥ २४॥

He was blessed with a son from that lady. He was of inert nature. Like a dumb man neither he could speak nor watch the things like a blind.

तं जातं ब्राह्मणी पुत्रं जडं मूकं त्वचक्षुषम्।
मन्यमाना गृहद्वारि षष्ठेऽहनि समुत्सृजत्॥ २५॥

When that Brāhmaṇa's wife considered that baby inert, dumb and blind, she threw him at the gate of her home on the sixth day of birth.

ततोऽभ्यागाद् दुराचारा राक्षसी जातहारिणी।
स्वं शिशुं कृशमादाय सूर्पाक्षी नाम नामतः॥ २६॥

A misconduct female-demon Sūrpākṣī who used to theft babies came there with her thin and lean built son.

तत्रोत्सृज्य स्वपुत्रं सा जग्राह द्विजनन्दनम्।
तमादाय जगामाथ भोक्तुं शालोदरे गिरौ॥ २७॥

She left her son there and picked up the son of Brahmin. She took him and went to eat at the mountain Śālodara.

ततस्तामागतां वीक्ष्य तस्या भर्ता घटोदरः।
नेत्रहीनः प्रत्युवाच किमानीतस्त्वया प्रिये॥ २८॥

Her blind husband Ghaṭodara when guessed of her arrival asked- "O beloved! What have you brought here?"

साऽब्रवीत् राक्षसपते मया स्थाप्य निजं शिशुम् ।
कोशकारद्विजगृहे तस्यानीतः प्रभो सुतः॥ २९॥

She said- "O lord! O master of the demons! I have left my son behind at the home of sage Kośakāra and brought here his son.

स प्राह न त्वया भद्रे भद्रमाचरितं त्विति।
महाज्ञानी द्विजेन्द्रोऽसौ ततः शप्स्यति कोपितः॥ ३०॥

The demon said- "O gentle woman! You have not done any good act that Brahmin is a great scholar." Hence, he shall curse on us under influence of anger.

तस्माच्छीघ्रमिमं त्यक्त्वा मनुजं घोररूपिणम्।
अन्यस्य कस्यचित् पुत्रं शीघ्रमानय सुन्दरि॥ ३१॥

O nice lady! Leave therefore, this baby having ugly face at the same place from where you picked it up and bring here the son of another person.

इत्येवमुक्ता सा रौद्रा राक्षसी कामचारिणी।
समाजगाम त्वरिता समुत्पत्य विहायसम्॥ ३२॥

Following the suggestion of her husband, that fierce woman (demon) flew on sky and reached there within no time.

स चापि राक्षससुतो निसृष्टो गृहबाह्यतः।
रुरोद सुस्वरं ब्रह्मन् प्रक्षिप्याङ्गुष्ठमानने॥ ३३॥

O Brāhmaṇa! That son of demon left outside the home, began weeping loudly with his thumb in mouth.

सा क्रन्दितं चिराच्छ्रुत्वा धर्मिष्ठ पतिमब्रवीत्।
पश्य स्वयं मुनिश्रेष्ठ सशब्दस्तनयस्तव॥ ३४॥

When Dharmiṣṭha heard him weeping for longer time, she said to her husband- "O great sage! Look at here! Your son has started weeping loudly."

त्रस्ता सा निर्जगामाथ गृहमध्यात्तपस्विनी।
स चापि ब्राह्मणश्रेष्ठः समपश्यत तं शिशुम्॥ ३५॥

That virtuous and fearful lady went outside the home. That Brahmin also saw that baby.

वर्णरूपादिसंयुक्तं यथा स्वतनयं तथा।
ततो विहस्य प्रोवाच कोशकारो निजां प्रियाम्॥ ३६॥

When Kośakāra sage saw the similar complexion of that baby as that of his own son, he laughed and said to his wife.

एतेनाविश्य धर्मिष्ठे भाव्यं भूतेन साम्प्रतम्।
कोऽप्यस्माकं छलयितुं सुरूपी भूवि संस्थितः॥ ३७॥

O Dharmiṣṭhā! Now some evil-spirit has entered the body of the child. Definitely some one of good form, is staying on earth to deceive us.

इत्युक्त्वा वचनं मन्त्री मन्त्रैस्तं राक्षसात्मजम्।
बबन्धोल्लिख्य वसुधां सकुशेनाथ पाणिना॥ ३८॥

With these words, that learned of Mantras tied that son of demon with Mantras after making lines upon earth with his hand holding Kuśa-grass.

एतस्मिन्नन्तरे प्राप्ता सूर्पाक्षी विप्रबालकम्।
अन्तर्धानगतां भूमौ गृहे चिक्षेप गृहदूरतः॥ ३९॥

In the meantime, the invisible Surpākṣi reached there. She stopped at a distance and threw that son of Brāhmaṇa on earth.

तं क्षिप्तमात्रं जग्राह कोशकारः स्वकं सुतम्।
सा चाभ्येत्य ग्रहीतुं स्वं नाशकद्राक्षसी सुतम्॥ ४०॥

Kośakāra gripped his own son just after he was thrown. However that demoness could not seize her son even after coming there.

इतश्चेतश्च विभ्रष्टा सा भर्तारमुपागमत्।
कथयामास यद्वृत्तं स्वद्विजात्मजहारिणम्॥४१॥

Falling here and there on both sides, she went to her husband and explained that she had then lost her own as also the son of Brahmin both.

एवं गतायां राक्षस्यां ब्राह्मणेन महात्मना।
स राक्षसशिशुर्ब्रह्मन् भार्यायै विनिवेदितः॥४२॥

O Brāhmaṇa! when demoness returned, that Brahmin gave the child of demon to his wife.

स चात्मतनयः पित्रा कपिलायाः सवत्सयाः।
दध्ना संयोजितोऽत्यर्थं क्षीरेणेक्षुरसेन च॥४३॥

His own son was nourished by the father with a lot of curd and milk of brown cow having a calf and with the sugarcane juice.

द्वावेव वर्द्धितौ बालौ संजातौ सप्तवार्षिकौ।
पित्रा च कृतनामानौ निशाकरदिवाकरौ॥४४॥

Both boys attained the age of seven years. The father gave them names as Niśākara and Divākara.

नैशाचरिर्दिवाकीर्तिर्निशाकीर्तिः स्वपुत्रकः।
तयोश्चकार विप्रोऽसौ व्रतबन्धक्रियां क्रमात्॥४५॥

The name of demon's son was Divākīrti while the name of Brahmin's son was Niśākīrti. Brahmin systematically performed the sacred thread ceremony of both.

व्रतबन्धे कृते वेदं पपाठासौ दिवाकरः।
निशाकरो जडतया न पपाठेति नः श्रुतम्॥४६॥

Divākara began reciting Vedas when thread ceremony was made. However, Niśākara being inertia, did not set his mind on Vedas. We people have listen this all.

तं बान्धवाश्च पितरौ माता भ्राता गुरुस्तथा।
पर्यनिन्दंस्तथा ये च जना मलयवासिनः॥४७॥

The mother, father, brother, siblings, preceptor and other residents of Malaya mountain began criticising him.

ततः स पित्रा क्रुद्धेन क्षिप्तः कूपे निरूदके।
महाशिलां चोपरि वै पिधानमवरोपयत्॥४८॥

One day the Brahmin became furious on his folly, threw him in a well without water and covered by a boulder.

एवं क्षिप्तस्तदा कूपे बहुवर्षगणान्स्थितः।
तत्रास्त्यामलकीगुल्मः पोषाय फलितोऽभवत्॥४९॥

That boy lived there for a number of years when so thrown in the well. An Āmalakī tree was grown in that well. It laden with fruits for the maintenance of that baby.

ततो दशसु वर्षेषु समतीतेषु भार्गव।
तस्य माताऽगमत्कूपं तमन्धं शिलयाचितम्॥५०॥

O Bhārgava! "A period of decade passed when his mother went near that dark and boulder covered well."

सा दृष्ट्वा निचितं कूपं शिला गिरिकल्पया।
उच्चैः प्रोवाच केनेयं कूपोपरि शिला कृता॥५१॥

She spoke loudly when saw that well covered by a heavy boulder- "Who has kept this boulder on the well?"

कूपान्तस्थः स तां वाणीं श्रुत्वा मातुर्निशाकरः।
प्राह प्रदत्ता पित्रा मे कूपोपरि शिला त्वियम्॥५२॥

When Niśākara heard his mother's voice, he told- "My father has kept this stone on the mouth of well."

साऽतिभीताऽब्रवीत्कोऽसि कूपान्तस्थोऽद्भुतस्वरः।
सोऽप्याह तव पुत्रोऽस्मि निशाकरेति विश्रुतः॥५३॥

She frightened and said- Who are you inside well speakingly so strange? He replied- "I am your son Niśākara."

साऽब्रवीत्तनयो मह्यं नाम्ना ख्यातो दिवाकरः।
निशाकरेति नाम्नाऽहो न कश्चित्तनयोऽस्ति मे॥५४॥

She said- "My son is Divākara and I have no son addressed as Niśākara."

स चाह पूर्वचरितं मातुर्निरवशेषतः।
सा श्रुत्वा तां शिलां सुभ्रूः समुत्क्षिप्यान्यतोऽक्षिपत्॥

That boy then told the previous story in the fullest details and being satisfied, his mother

anyhow removed that boulder and threw it other side.

सोत्तीर्य कूपात् भगवन् मातुः पादाववन्दत ।

सा स्वानुरूपं तनयं दृष्ट्वा स्वजनमग्रतः॥५६॥

O god! That boy touched the feet of his mother when he was pulled upside the well. She saw the son born from her womb as there was resemblance existed.

ततस्तमादाय सुतं धर्मिष्ठा पतिमेत्य च।

कथयामास तत्सर्वं चेष्टितं स्वसुतस्य च॥५७॥

Dharmiṣṭhā then took him to home and told the whole episode of her son to husband.

ततोऽन्वपृच्छद्विप्रोऽसौ किमिदं तात कारणम्।

नोक्त्वान् यद्भवान् पूर्वं महत्कौतूहलं मम॥५८॥

That Brahmin asked then- "O son! You didn't speak during birth. Tell me its reason. I am very curious to listen it."

तच्छ्रुत्वा वचनं धीमान् कोशकारं द्विजोत्तमम।

प्राह पुत्रोऽद्भुतं वाक्यं मातरं पितरं तथा॥५९॥

Hearing these words, the wise son reciprocated strange to Kośakāra, the excellent Brāhmaṇa, his father and mother.

निशाकर उवाच-

श्रूयतां कारणं तात येन मूकत्वमाश्रितम्।

मया जडत्वमनघ तथाऽन्धत्वं स्वचक्षुषः॥६०॥

Niśākara said- "O innocent father! Listen to the reason why I had resorted to dumbness, inertia and blindness."

पूर्वमासमहं विप्र कुले वृन्दारकस्य तु।

वृषाकपेश्च तनयो मालागर्भसमुद्भवः॥६१॥

O Brahmin! I was the son of Vṛṣāakapi born from the womb of Mālā in respectable Vṛndāraka family in my previous life.

ततः पिता पाठयन्मां शास्त्रं धर्मार्थकामदम्।

मोक्षशास्त्रं परं तात सेतिहासश्रुतिं तथा॥६२॥

O father! My father that time taught me the scriptures providing with accomplishment of Dharma, Artha, Kāma and Mokṣa, history and scriptures ensuing emancipation including Vedas.

सोऽहं तात महाज्ञानी परावरविशारदः।

जातो मदान्धस्तेनाहं दुष्कर्माभिरतोऽभवम्॥६३॥

O father! I was great scholar and expert in prudence as also metaphysics. It increased my ego making me blind and it all had turned me into evil activities.

मदात्समभवल्लोभस्तेन नष्टा प्रगल्भता।

विवेको नाशमगमत् मूर्खभावमुपागतः॥६४॥

The ego further originated greed in me. It had mined my knowledge on scriptures. My discretion was cost and I became quite stupid.

मूढभावतया चाथ जातः पापरतोऽस्म्यहम्।

परदारपरार्थेषु मतिर्मे च सदाऽभवत्॥६५॥

On account of having ignorance, I became evildoer. My mind also attached to other's wife and wealth.

परदाराभिमर्शित्वात् परार्थहरणादपि।

मृतोऽस्म्युद्बन्धनेनाहं नरकं रौरवं गतः॥६६॥

As I had made physical contacts with other's wife and extorted other's wealth, I was thrown into Raurava hell after death.

तस्माद् वर्षसहस्रान्ते भुक्तशिष्टे तदागसि।

अरण्ये मृगहा पापः संजातोऽहं मृगाधिपः॥६७॥

After suffering for as much as one thousand years, the residual sins then gave me birth as tiger and began killing animals mercilessly.

व्याघ्रत्वे संस्थितस्तात बद्धः पञ्जरगः कृतः।

नराधिपेन विभुना नीतश्च नगरं निजम्॥६८॥

O father! Any influencive king caught me one day, fastened and kept in a cage. He then took me to his palace from the forest.

बद्धस्य पिञ्जरस्थस्य व्याघ्रत्वेऽधिष्ठितस्य ह।

धर्मार्थकामशास्त्राणि प्रत्यभासन्त सर्वशः॥६९॥

Inspite of being a tiger, fastened and kept in cage, I was still in memory of the scriptures relating to Dharma, Artha and Kāma.

ततो नृपतिशार्दूलो गदापाणिः कदाचन।

एकवस्त्रपरीधानो नगरान्निर्ययौ बहिः॥७०॥

That glorious king subsequently put single garment on body, took mace in hand and moved out from his city.

तस्य भार्या जिता नाम रूपेणाप्रतिमा भुवि।
सा निर्गते तु रमणे ममान्तिकमुपागता॥७१॥

His wife Jitā was unique beautiful on this earth. She came to me one day when her husband was away.

तां दृष्ट्वा ववृधे चित्ते पूर्वाभ्यासान्मनोभवः।
यथैव धर्मशास्त्राणि तथाहमवदं च ताम्॥७२॥

When I saw her, my sensuality too increased in line with the increase of my knowledge on scriptures due to previous practice. I said to her-

राजपुत्रि सुकल्याणि नवयौवनशालिनि।
चित्तं हरसि मे भीरु कोकिला ध्वनिना यथा॥७३॥

O handsome, nice and ascending youth lady! As cuckoo attracts the minds of people through her sweet voice, you have attracted me.

सा मद्वचनमाकर्ण्य प्रोवाच तनुमध्यमा।
कथमेवावयोर्व्याघ्र रतियोगमुपेष्यति॥७४॥

Hearing my words, that beautiful lady replied- "O tiger! How is coition between us is possible?"

ततोऽहमब्रवं तात राजपुत्रीं सुमध्यमाम्।
द्वारमुद्घाटयाद्य त्वं निर्गमिष्यामि सत्वरम्॥७५॥

O father! I then said to that beautiful queen- "Open the doors of cage and I would then come out immediately."

साऽप्यब्रवी दिवा व्याघ्र लोकोऽयं परिपश्यति।
रात्रावुद्घाटयिष्यामि ततो रंस्याव स्वेच्छया॥७६॥

She said- O tiger! The people will see us in the day. I will open it at night and then enjoy coition to the extent of satiation.

तामेवाहमवोचं वै कालक्षेपेऽहमक्षमः।
तस्मादुद्घाटय द्वारं मां बन्धाच्च विमोचय॥७७॥

I further said- "I am unable to enjoy if any more delay is made. Hence, open the door and make me free from striyos."

ततः सा पीवरश्रोणी द्वारमुद्घाटयन्मुने।
उद्घाटिते ततो द्वारे निर्गतोऽहं बहिः क्षणात्॥७८॥

Then the large hipped lady opened the door. The gate being opened, I jumped within a moment outside.

पाशानि निगडादीनि छिन्नानि हि बलान्मया।
सा गृहीता च नृपतेर्भार्या रमितुमिच्छता॥७९॥

I forcibly cut-off the fetters, iron-chains etc. and caught that queen for coition.

ततो दृष्टोऽस्मि नृपतेर्भृत्यैरतुलविक्रमैः।
शस्त्रहस्तैः सर्वतश्च तैरहं परिवेष्टितः॥८०॥

The attendants of king, powerful and chivalrous enough saw me and gripped me with weapons from all sides.

महापाशैः शृङ्खलाभिः समाहत्य च मुद्गरैः।
वध्यमानोऽब्रुवमहं मा मा हिंसध्वमाकुलाः॥८१॥

They fastened me with thicker cords and chains and then thrashed by mudgaras. I requested them not blowing so hard on my body when it was continuously going on.

ते मद्वचनमाकर्ण्य मत्वैव रजनीचरम्।
दृढं वृक्षे समुद्बध्य घातयन्त तपोधन॥८२॥

O resolute! Hearing my words, those people thought me demon, tied me with a tree and killed at last.

भूयो गतश्च नरकं परदारनिषेवणात्।
मुक्तो वर्षसहस्रान्ते जातोऽहं श्वेतगर्दभः॥८३॥

I again fell in heaven on account of coition with other's wife. After passage of a period of one thousand years, I got liberty and then took birth as a white donkey.

ब्राह्मणस्याग्निवेश्यस्य गृहे बहुकलत्रिणः।
तत्रापि सर्वविज्ञानं प्रत्यभासत् ततो मम॥८४॥

At that stage, I lived in the custody of a Brahmin called Agniveśya having several wives. Here too the knowledge acquired by me in previous birth was ready in my memory.

उपवाह्यः कृतश्चास्मि द्विजयोषिद्धिरादरात्।
एकदा नवराष्ट्रीया भार्या तस्याग्रजन्मनः॥८५॥
विमतिर्नामतः ख्याता गन्तुमैच्छद् गृहं पितुः।
तामुवाच पतिर्गच्छ आरुह्य श्वेतगर्दभम्॥८६॥

The wives of Brahmins have employed me in riding work, one day the wife of that Brahmin wished to go at her father's house in Navarāṣṭra Deśa. Her name was Vimati. Her husband said to her- "Ride on this white donkey and visit there happily."

मासेनागमनं कार्यं न स्थेयं परतस्ततः।
इत्येवमुक्ता सा भर्त्रा तन्वी मामधिरुह्य च ॥८७॥

Return from there within a month and don't wish to live there anymore. That wife rode on me after she heard these instruction from the Brahmin.

बन्धनादवमुच्याथ जगाम त्वरिता मुने।
ततोऽर्द्धपथि सा तन्वी मत्पृष्ठादवरुह्य वै॥८८॥
अवतीर्णा नदीं स्नातुं स्वरूपा चार्द्रवाससा।
साङ्गोपाङ्गा रूपवतीं दृष्ट्वा तामहमाद्रवम्॥८९॥

O sage! She freed me from tie and set out. When she reached just half the way, she alighted from back and got down for bath in a river. Being in wet clothes, her complexion fully disclosed before my eyes. I fell in love with her and excited.

मया चाभिद्रुता तूर्णं पतिता पृथिवीतले।
तस्यामुपरि भो तात पतितोऽहं भृशातुरः॥९०॥

She fell down when I leapt upon her in sheer excitement. O father! Having under severe influence of lust, I bent on her immediately.

दृष्टो भर्त्रानुसृष्टेन नृणा तदनुसारिणा।
प्रोत्क्षिप्य यष्टिं मां ब्रह्मन् समधावत् त्वरान्वितः॥९१॥

O Brahmin! An attendant of her husband was coming behind us. He saw what I was doing. He picked a rod in hand and rushed towards me.

तद् भयात् तां परित्यज्य प्रद्रुतो दक्षिणामुखः।
ततोऽभिद्रवतस्तूर्णं खलीनरशना मुने॥९२॥
ममासक्ता वंशगुल्मे दुर्मोक्षे प्राणनाशने।
तत्रासक्तस्य षड्रात्रान्ममाभूज्जीवितक्षयः॥९३॥

I left that lady there immediately under fear of thrashing to be given by that attendant and rushed fast towards south. He strip of my rein trapped in a fatal bush of bamboo. I thus, trapped there for six nights and then dead.

गतोऽस्मि नरकं भूयस्तस्मान्मुक्तोऽभवं शुकः।
महारण्ये ततो बद्धः शबरेण दुरात्मना॥९४॥

I had to see hell. After release from there, I became a parrot. A wicked hunter caught me once in a cage.

पञ्जरे क्षिप्य विक्रीतो वणिक्पुत्राय शालिने।
तेनाप्यन्तःपुरवरे युवतीनां समीपतः॥९५॥
शब्दशास्त्रविदित्येव दोषघ्नश्चेत्यवस्थितः।
तत्रासतस्तरुण्यस्ता ओदनाम्बुफलादिभिः॥९६॥
भक्ष्यैश्च दाडिमफलैः पुष्णन्त्यहरहः पितः
कदाचित् पद्मपत्राक्षी श्यामा पीनपयोधरा॥९७॥
सुश्रोणी तनुमध्या च वणिक्पुत्री प्रिया शुभा।
नाम्ना चन्द्रावली नाम समुद्घाट्याथ पञ्जरम्॥९८॥

He sold me after sometime to a business man having martial status. He understood me well learned and courteous and thus, put my cage where his wives were living. Those women used to give rice, water and pomegranate to eat. One day, his lotus eyed, broad nipples, attractive pubic and thin loin wife Candrāvalī opened the door of my cage.

मां जग्राह सुचार्वङ्गी कराभ्यां चारुहासिनी।
चकारोपरि पीनाभ्यां स्तनाभ्यां सा हि मा ततः॥९९॥

She, having beautiful limbs and smilimg sweetly then seized me in both her hands and then she placed me on her heavy breasts.

ततोऽहं कृतवान्भावं तस्यां विलसितुं प्लवन्।
ततोऽनुप्लवतस्तत्र हारे मर्कटबन्धनम्॥१००॥
बद्धोऽहं पापसंयुक्तो मृतश्च तदनन्तरम्।
भूयोऽपि नरकं घोरं प्रपन्नोऽस्मि सुदुर्मतिः॥१०१॥

I expressed temptation to enjoy sex with her. I began giving parting to her and in

course of that my neck trapped to her metal garland and it was so acute as it killed me. I again fell in the hell being such malicious mind.

तस्माच्चाहं वृषत्वं वै गतश्चाण्डालपक्कणे।
स चैकदा मां शकटे नियोज्य स्वां विलासिनीम्॥ १०२॥
समारोप्य महातेजा गन्तुं कृतमतिर्वनम्।
ततोऽग्रतः स चाण्डालो गतस्त्वेवास्य पृष्ठतः॥ १०३॥
गायन्ती याति तच्छ्रुत्वा जातोऽहं व्यथितेन्द्रियः।
पृष्ठस्तु समालोक्य विपर्यस्तस्तथोत्प्लुतः॥ १०४॥

I then born as a bull and once reached at the home of Cāṇḍāla. He yoked me with carriage and his wife rode on it. That Cāṇḍāla was driving me to forest and his wife was singing happily. She was seated rear side. My genital excited and I became anxious to look at her. I suddenly turned back and fell down reverse in that process.

पतितो भूमिमगमम् तदक्षे क्षणविक्रमात्।
योक्त्रे सुबद्ध एवास्मि पञ्चत्वमगमं ततः॥ १०५॥

I fell down due to momentary jolt I took. Tied to the yoke tightly, I died.

भूयो निमग्नो नरके दशवर्षशतान्यपि।
अतस्तव गृहे जातस्त्वहं जातिमनुस्मरन्॥ १०६॥

I again was thrown in hell for another period of one thousand years. From there, fully known to my previous births, I have born at your home.

तावन्त्येवाद्य जन्मानि स्मरामि चानुपूर्वशः।
पूर्वाभ्यासाच्च शास्त्राणि बन्धनं चागतं मम॥ १०७॥
तदहं जातविज्ञानो नाचरिष्ये कथंचन।
यायानि घोररूपाणि मनसा कर्मणा गिरा॥ १०८॥

I am remembering really all those previous practice, I got knowledge on scriptures and bondage of evils both coincide. I will therefore, seldom commit any evil though application of my mind, acts and speech in this yoni.

शुभं वाऽप्यशुभं वाऽपि स्वाध्यायः शास्त्रजीविका
बन्धनं वा वधो वाऽपि पूर्वाभ्यासेन जायते॥ १०९॥

Good, bad, perseverance, profession relating to study, bondage or murder all are performed by the previous practice.

जातिं यदा पौर्विकीं तु स्मरते तात मानवः।
तदा स तेभ्यः पापेभ्यो निवृत्तिं हि करोति वै॥ ११०॥

O father! When a man is known to his previous birth, he always remains away from committing the evils again once committed.

तस्माद् गमिष्ये शुभवर्धनाय
पापक्षयायाथ मुने ह्यरण्यम्।
भवान्दिवाकीर्तिमिमं सुपुत्रं
गार्हस्थधर्मे विनियोजयस्व॥ १११॥

Hence, O sage! I will go to forest for increasing the account of noble deeds and absolving the evils committed earlier. Apparent Divākīrtti, your son for worldly affairs i.e. living as household.

बलिरुवाच–
इत्येवमुक्त्वा स निशाकरस्तदा
प्रणम्य मातापितरौ महर्षे।
जगाम पुण्यं सदनं मुरारेः
ख्यातं बदर्याश्रममाद्यमीड्यम्॥ ११२॥

Bali said- O hermit! With these words to his father, Niśākara touched the feet of his parent and went at Badarikāśrama, the sacred residing place of renowned god Nārāyaṇa.

एवं पुराऽभ्यासरतस्य पुंसो
भवन्ति दानाध्ययनादिकानि।
तस्माच्च पूर्वं द्विजवर्य वै मया
अभ्यस्तमासीन्ननु ते ब्रवीमि॥ ११३॥

Similarly, a man performs the acts like donation and doing study under the sheer influence of previous practice. I am therefore, revealing the factual position of pre-practice before you about me.

दानं तपो वाऽध्ययनं महर्षे
स्तेयं महापातकमग्निदाहम्।
ज्ञानानि चैवाभ्यमतां हि पूर्वं
भवन्ति धर्मार्थयशांसि नाथ॥ ११४॥

O hermit! O preceptor! Donation, penance, study, stealing, heinous offences, immolation, knowledge, Dharma, Artha and fame etc. are originated in man proportionate to his practice made thereupon during previous births.

इत्येवमुक्तो बलवान्स शुक्रं
दैत्येश्वरः स्वं गुरुमीशितारम्।
ध्यायंस्तदास्ते मधुकैटभघ्नं
नारायणं चक्रगदासिपाणिम्॥ ११५॥

Pulastya said- the demon king, Bali, the mighty began to fix his mind on Nārāyaṇa, holder of discus, mace and sword, the killer of Madhu-kaiṭbha with these words to Śukrācārya, his preceptor and regulator/adviser.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे शुक्रबलिसंवादो नामैकनवतितमोऽध्यायः॥ ९१॥

Chapter 92

Bondage of king Bali

पुलस्त्य उवाच-

एतस्मिन्नन्तरे प्राप्ते भगवान्वामनाकृतिः।

यज्ञवाटमुपागम्य उच्चैर्वचनमब्रवीत्॥ १॥

Pulastya said- The god in his dwarf form just then appeared there. He spoke loudly when arrived at the place of offering (yajña).

ॐकारपूर्वाः श्रुतयो मखेऽस्मिन्

तिष्ठन्ति रूपेण तपोधनानाम्।

यज्ञोऽश्वमेधः प्रवरः क्रतूनां

मुख्यस्तथा सत्रिषु दैत्यनाथः॥ २॥

The hymns of Vedas with syllable "Oṁ" are existed there in the form of hermits. Aśvamedha is the supreme offering and Bali, the king of demon is prominent among the people who performed offering till date.

इत्थं वचनमाकर्ण्य दानवाधिपतिर्वशी।

सार्घ्यपात्रः समभ्यागाद्यत्र देवः स्थितोऽभवत्॥ ३॥

Bali, the balanced mind demon king went at the place where god Vāmana was with arghya (a water vessel).

ततोऽर्च्य देवदेवेशमर्घ्यमर्घादिनासुरः।

भरद्वाजर्षिणा सार्धं यज्ञवाटं प्रवेशयत्॥ ४॥

He honoured the god of gods with arghya etc. formalities, brought him to Bharadvāja hermit and entered in the altar of offering.

प्रविष्टमात्रं देवेशं प्रतिपूज्य विधानतः।

प्रोवाच भगवन्ब्रूहि किं दद्मि तव मानद॥ ५॥

When Vāmana entered in the place of offering, Bali gave special honour and said- O god! O respected! Tell me what should I give to you.

ततोऽब्रवीत् सुरश्रेष्ठो दैत्यराजानमव्ययः।

विहस्य सुचिरं कालं भरद्वाजमवेक्ष्य च॥ ६॥

That immortal god laughed longer, put his sight on Śukrācārya and said to Bali.

गुरोर्मदीयस्य गुरुस्तस्यास्त्यपग्निपरिग्रहः।

न स धारयते भूम्यां पारक्यां च जातवेदसम्॥ ७॥

The preceptor to my own preceptor is Agnihotri (viz. does offering daily). He did not perform yajña and lit fire on other's land.

तदर्थमभियाचेऽहं मम दानवपार्थिव।

मच्छरीरप्रमाणेन देहि राजन् पदत्रयम्॥ ८॥

O king demon! For the sake of my preceptor's pleasure, I beg you merely three steps measuring land as per my complexion (viz. size of body).

मुरारिर्वचनं श्रुत्वा बलिर्भार्यामवेक्ष्य च।

बाणं च तनयं वीक्ष्य इदं वचनमब्रवीत्॥ ९॥

Hearing the words of Murāri, Bali stared at his son Bāṇa and wife and said ironically-

न केवलं प्रमाणेन वामनोऽयं लघुः प्रिये।

येन क्रमत्रयं मौर्ख्याद् याचते बुद्धितोऽपि च॥ १०॥

O beloved! "This dwarf is not only smaller in body but his mind is dwarfness." He asks only three steps measuring land due to dwarfness in mind and nothing more.

प्रायो विधाताऽल्पधियां नराणां

बहिष्कृतानां च महानुभाग्यैः।

धनादिकं भूरि न वै ददाति
यथेह विष्णुर्न बहुप्रयासः॥ ११॥

The god oftenly keep away the unlucky people from wealth in abundance because of their slow wit. This was the reason, Viṣṇu did not make more efforts.

न ददाति विधिस्तस्य यस्य भाग्यविपर्ययः।
मयि दातरि यच्छायमद्य याचेत् पदत्रयम्॥ १२॥

The man having his luck reverse is bereaved by almighty from giving. Inspite of here being a donor so great of me, he merely asks for three step land.

इत्येवमुक्त्वा वचनं महात्मा
भूयोऽप्युवाचाथ हरिं दनूजः।
याचस्व विष्णो गजवाजिभूमिं
दासीर्हिरण्यं यदभीप्सितं च॥ १३॥

The great man Bali again encouraged Hari- "O Viṣṇu! ask for the things like elephant, horse, land, attendants and gold etc. whatever you wish."

भवान् याचयिता विष्णो अहं दाता जगत्पतिः।
दातुर्याचयितुर्लज्जा कथं न स्यात् पदत्रये॥ १४॥

You Viṣṇu are beggar and I the ruler of world is here donor. When this is the position, it will really be shameful to donee and donor both.

रसातलं वा पृथिवीं भुवं नाकमथापि वा।
एतेभ्यः कतमं दद्यां स्थानं याचस्व वामन॥ १५॥

O Vāmana! Please, beg again your desires. Tell me what should I donate out of nether, earth, Bhuvarloka or heaven.

गजाश्वभूहिरण्यादि तदर्थिभ्यः प्रदीयताम्।
एतावता त्वहं चार्थी देहि राजन् पदत्रयम्॥ १६॥

Vāmana suggested- Give elephant, horse, land, gold etc. things to the persons requested for. O king! I need only this. Please, give me land measuring three steps.

इत्येवमुक्ते वचने वामनेन महासुरः।
बलिर्भृङ्गारमादाय ददौ विष्णोः क्रमत्रयम्॥ १७॥

The great Bali, picked up Kamaṇḍalu and resolved for giving land measuring three steps to Viṣṇu.

वामन उवाच-
पाणौ तु पतिते तोये दिव्यं रूप चकार ह।
त्रैलोक्यक्रमणार्थाय बहुरूपं जगन्मयम्॥ १८॥

As soon as the water fell in the palm of Viṣṇu, he held a gigantic universal form in order to measure three worlds.

पद्भ्यां भूमिस्तथा जङ्घे नभस्त्रैलोक्यवन्दितः।
सत्यं तपो जानुयुग्मे ऊरुभ्यां मेरुमन्दरौ॥ १९॥
विश्वेदेवा कटीभागे मरुतो वस्तिशीर्षगाः।
लिङ्गे स्थितो मन्मथश्च वृषणाभ्यां प्रजापतिः॥ २०॥
कुक्षिभ्यामर्णवाः सप्त जठरे भुवनानि च।
वलिषु त्रिषु नद्यश्च यज्ञास्तु जठरे स्थिताः॥ २१॥

The land was in his feet, ether in legs, Satyaloka and Tapoloka in both pubic, Meru and Mandara mountain in both thighs, Viśvedeva in loin, Marudgaṇas at the top of anus region, Kāmadeva in genital, Prajāpati in testicles, seven seas in armpits, all bhuvanas in belly, rivers in navel region and yajña in the belly.

इष्टापूर्तादयः सर्वाः क्रियास्तत्र तु संस्थिताः।
पृष्ठस्था वसवो देवाः स्कन्धौ रुद्रैरधिष्ठितौ॥ २२॥

All activities Iṣṭāpūrta etc. mere existed in stomach. Vasus and gods were on his back and Rudras on shoulders.

बाहवश्च दिशः सर्वा वसवोऽष्टौ करे स्मृताः।
हृदये संस्थितो ब्रह्मा कुलिशो हृदयास्थिषु॥ २३॥

All directions were merged with his arms. Eight Vasus were in his hands, Brahmā in heart and the thunder-bolt on the ribs.

श्रीसमुद्रा उरोमध्ये चन्द्रमा मनसि स्थितः।
ग्रीवाऽदितिर्देवमाता विद्यास्तद्वलयस्थिताः॥ २४॥

Śrī and sea were in the middle of his heart, moon in mind, Aditi, the god's mother in neck and all learnings in the wrinkles on neck.

मुखे तु साग्नयो विप्राः संस्कारा दशनच्छदाः।
धर्मकामार्थमोक्षीयाः शास्त्राः शौचसमन्विताः॥ २५॥
लक्ष्म्या सह ललाटस्थाः श्रवणाभ्यामथाश्विनौ।
श्वासस्थो मातरिश्वा च मरुतः सर्वसंधिषु॥ २६॥

Brahmin worshipping fire was in his mouth, all religious rituals on lips, the scriptures relating to virtue, love, money and salvation, together with the hygienic rules, including Lakṣmī on forehead, Aśvinīkumāras in ears, wind in breathing and Marudgaṇas on all joins existed.

सर्वसूक्तानि दशना जिह्वा देवी सरस्वती।
चन्द्रादित्यौ च नयने पक्ष्मस्थाः कृत्तिकादयः॥ २७॥

All aphorisms were on his teeth, goddess Sarasvatī on tongue, moon and sun on both eyes and Kṛttikā etc. constellations were existed on eye brows.

शिखायां देवदेवस्य ध्रुवो राजा न्यषीदत।
तारका रोमकूपेभ्यो रोमाणि च महर्षयः॥ २८॥

King Dhruva sat on the tuft of God of gods, the stars shot from the pores of his skin and hermits on hair were existed.

गुणैः सर्वमयो भूत्वा भगवान्भूतभावनः।
क्रमेणैकेन जगतीं जहार सचराचराम्॥ २९॥

The god, dear to all organisms so merged all and measured this entire earth consisting of movable and immovables in a single step.

भूमिं विक्रममाणस्य महारूपस्य तस्य वै।
दक्षिणोऽभूत् स्तनश्चन्द्रः सूर्योभूदथ चोत्तरः।
नभश्चाक्रमतो नाभिं सूर्येन्दू सव्यदक्षिणौ॥ ३०॥

When that gigantic god was measuring the earth, the moon and sun became his southern and northern nipples. Similarly, moon and sun occupied the left and right portion of his navel.

द्वितीयेन क्रमणेनाथ स्वर्महर्जनतापसाः।
क्रान्तार्धार्धेन वैराजं मध्येनापूर्यताम्बरम्॥ ३१॥

He then measured within half step, the heaven, Maharloka, Janaloka and Tapoloka and measured by another half the Vairajāloka and the aerial region was filled with the central part.

ततः प्रतापिना ब्रह्मन् बृहद्विष्णुविङ्घ्रणाम्बरे।
ब्रह्माण्डोदरमाहत्य निरालोकं जगाम सः॥ ३२॥

O Brahmin! The huge and valorous foot of Viṣṇu thereafter crossed the belly portion of cosmos and entered into Nirāloka.

विश्वाङ्घ्रिणा प्रसरता कटाहो भेदितो बलात्।
कुटिला विष्णुपादे तु समेत्य कुटिला ततः॥ ३३॥
तस्माद्विष्णुपदीत्येव नामाख्यातमभून्मुने।
तथा सुरनदीत्येवं तामसेवन्त तापसाः।
भगवानप्यसंपूर्णे तृतीये तु क्रमे विभुः॥ ३४॥
समभ्येत्य बलिं प्राह ईषत्प्रस्फुरिताधरः।
ऋणाद् भवति दैत्येन्द्र बन्धनं घोरदर्शनम्।
त्वं पूरय पदं तन्मे नो चेद्बन्धं प्रतीच्छ भो॥ ३५॥

The stretching foot of Viṣṇu then crossed forcibly the Kaṭāha. His foot then reached near Kuṭilā river. O sage! Kuṭilā then renowned as Viṣṇupāda. The ascetics subsequently began taking bath in her considering as divine river. The gigantic god reached Bali when third step could not feet anyplace to measure. He said in an irony- O demon king! Fierce bondage grip the man when the debt is not repaid. Accept either my foot now or accept the rest as liability.

तन्मुरारिवचः श्रुत्वा विहस्याथ बलेः सुतः।
बाणः प्राहामरपतिं वचनं हेतुसंयुतम्॥ ३६॥

Hearing those words of Murāri, Bāṇa, the son of Bali smiled and said with reasons to the lord of gods-

बाणासुर उवाच–
कृत्वा महीमल्पतरां जगत्पते
स्वायंभुवादिभुवनानि वै षट्।
कथं बलिं प्रार्थयसे सुविस्तृतां
यां प्राग्भवान्नो विपुलामथाकरोत्॥ ३७॥

Bāṇa said- "O ruler of universe! You have derogated the dignity of the earth by constructing/classifying it in six bhuvanas like

Svāyambhuva etc. When you already have made the borders of land so short, how can you claim of more extended land to give?

विभो मही यावतीयं त्वयाऽद्य
सृष्टा समेता भुवनान्तरालैः।
दत्ता च तातेन हि तावतीयं
किं वाक्छलेनैष निबध्यतेऽद्य॥ ३८॥

O sovereign! My father has given you today the earth consisting of bhuvanas classified and created by you. Why does you then bound him through your manipulation of speech?

या नैव शक्त्या भवता हि पूरितुं
कथं वितन्याद् दितिजेश्वरोऽसौ।
शक्तस्तु सम्पूजयितुं मुरारे
प्रसीद मा बन्धनमादिशस्व॥ ३९॥

O Murāri! "How can the lord of demons offer what is not possible for you to create? He is able to worship you." Be pleased, do not order his imprisonment.

प्रोक्तं श्रुतौ भवतापीश वाक्यं
दानं पात्रे भावते सौख्यदायि।
देशे सुपुण्ये वरदे यच्च काले
तच्चाशेषं दृश्यते चक्रपाणे॥ ४०॥

Also O god! You himself have stated in Vedas that the donation made to eligible in unity of time, place and action always proves pleasure pouring. O god having discus in hand! That circumstance is really existed here.

दानं भूमिः सर्वकामप्रदेयं
भवान्पात्रं देवदेवो जितात्मा।
कालो ज्येष्ठामूलयोगे मृगाङ्कः
कुरुक्षेत्रं पुण्यदेशं प्रसिद्धम्॥ ४१॥

The land giving all desires is being donated, you are eligible to it. The time also is that when moon is in the conjunction of Jyeṣṭhā and Mēla (stars) and there exists renowned Kurukṣetra, the sacred place.

किं वा देवोऽस्मद्विधैर्बुद्धिहीनैः
शिक्षापनीयः साधु वाऽसाधु चैव।
स्वयं श्रुतीनामपि चादिकर्त्ता
व्याप्य स्थितः सदसद्यो जगद्वै॥ ४२॥

The people fools like us cannot give any suggestion either good or bad to the god like you. You yourself are the first composer of Vedas and existed covering the entire world consisiting of real and unreal.

कृत्वा प्रमाणं स्वयमेव हीनं
पदत्रयं याचितवान् भुवश्च।
किं त्वं हि गृह्णासि जगत्त्रयं भो
रूपेण लोकत्रतवन्दितेन॥ ४३॥

You yourself had begged the land measuring three steps by reducing the size of your body to a dwarf. O god! "Whether you have not already covered the three worlds by your gigantic form adored by all people of three worlds?"

नात्राश्चर्यं यज्जगद्वै समग्रं
क्रमत्रयं नैव पूर्णं तवाद्य।
क्रमेण त्व लङ्घयितुं समर्थो
लीलामेतां कृतवान् लोकनाथ॥ ४४॥

It is not surprising if this whole world has fell short to complete your three steps as you are capable to measure it even by single step. O ruler of lokas! You have merely revealed it like your art.

प्रमाणहीनां स्वयमेव कृत्वा
वसुंधरां माधव पद्मनाभ।
विष्णो न वध्नासि बलिं न दूरे
प्रभुर्यदेवेच्छति तत्करोति॥ ४५॥

O Mādhava! O Padmanābha! O Viṣṇu! It is not good to derogate the earth by proving it smaller as you yourself has created it. The almighty does what he likes.

पुलस्त्य उवाच–
इत्येवमुक्ते वचने बाणेन बलिसूनुना।
प्रोवाच भगवान् वाक्यमादिकर्त्ता जनार्दनः॥ ४६॥

Pulastya said- This being said by Bāṇa, son of Bali, God Janārdana, the foremost creator replied Bāṇa–

त्रिविक्रम उवाच–

यान्युक्तानि वचांसीत्थं त्वया बालेय साम्प्रतम्।

तेषां वै हेतुसंयुक्तं शृणु प्रत्युत्तरं मम॥४७॥

Trivikrama said- "O son of Bali! Listen to the reasonable answer to your curious statements from me."

पूर्वमुक्तस्तव पिता मया राजन् पदत्रयम्।

देहि मह्यं प्रमाणेन तदेतत् समनुष्ठितम्॥४८॥

I very first had stated to your father to give land measuring three steps as per the size of my body. He has performed donation appropriately.

किं न वेत्ति प्रमाणं मे बलिस्तव पितासुर।

प्रायच्छद्येन निःशङ्कं ममानन्तं क्रमत्रयम्॥४९॥

O demon! Does not your father, Bali, know my size, so that he unhesitatingly offered me three endless steps?

सत्यं क्रमेण चैकेन क्रमेयं भूर्भुवादिकम्।

बलेरपि हितार्थाय कृतमेतत्क्रमत्रयम्॥५०॥

It is true that I can measure the entire worlds consisting of Bhūḥ, Bhuvaḥ, Svaḥ etc. It is for the benefit of Bali too that the three steps have been made.

तस्माद्यन्मम बालेय त्वत्पित्राऽम्बुकरे महत्।

दत्तं तेनायुरेतस्य कल्पं यावद्भविष्यति॥५१॥

O son of Bali! As your father has given water in my palm as a proof or resolution, he will attain age of a Kalpa.

गते मन्वन्तरे बाण श्राद्धदेवस्य साम्प्रतम्।

सावर्णिके च संप्राप्ते बलिरिन्द्रो भविष्यति॥५२॥

O Bāṇa! Bali will be coronated as Indra on expiry of Srāddhadeva Manvantara and on commencement of Sāvarṇika Manvantara.

इत्थं प्रोक्त्वा बलिसुतं बाणं देवस्त्रिविक्रमः।

प्रोवाच बलिमभ्येत्य वचनं मधुराक्षरम्॥५३॥

With these words to Bāṇa, the son of Bali, Trivikrama god went to Bali and said him affectionately–

श्रीभगवानुवाच–

आपूरणाद्दक्षिणाया गच्छ राजन् महाफलम्।

सुतलं नाम पातालं वस तत्र निरामयः॥५४॥

God said- "O king! Till my honorarium is paid, you go and live free from diseases in the nether world called Sutala which is highly fruitful."

बलिरुवाच–

सुतले वसतो नाथ मम भोगाः कुतोऽव्ययाः।

भविष्यन्ति तु येनाहं निवत्स्यामि निरामयः॥५५॥

Bali said- "O demon! Tell me the wherefrom I will get undepleting luxuries for living with cheers and sound health in Sutala."

त्रिविक्रम उवाच–

सुतलस्थस्य दैत्येन्द्र यानि भोगानि तेऽधुना।

भविष्यन्ति महार्हाणि तानि वक्ष्यामि सर्वशः॥५६॥

Trivikrama said- "O demon king! I describe all those sumptuous luxuries which will be received by you while residing in Sutala."

दानान्यविधिदत्तानि श्राद्धान्यश्रोत्रियाणि च।

तथाधीतान्यव्रतिभिर्दास्यन्ति भवतः फलम्॥५७॥

The donations made without following the manner prescribed, funeral rites (Śrāddha) without Vedic scholars, studies performed by those who do not observe the vow of Brahmacarya will have their fruit accrued to you.

तथान्यमुत्सवं पुण्यं वृत्ते शक्रमहोत्सवे।

द्वारप्रतिपदा नाम तव भावी महोत्सवः॥५८॥

Pratipadā after Śakra festival shall be observed as a day of your worship and this day will be addressed as Dvārapratipadā.

तत्र त्वां नरशार्दूला हृष्टाः पुष्टाः स्वलंकृताः।

पुष्पदीपप्रदानेन अर्चयिष्यन्ति यत्नतः॥५९॥

At that time, the healthy and wealthy people will dress well and worship you with flowers and lamp lighted.

तत्रोत्सवो मुख्यतमो भविष्यति
दिवानिशं हृष्टजनाभिरामम्।
यथैव राज्ये भवतस्तु साम्प्रतं
तथैव सा भाव्यथ कौमुदी च॥६०॥

As an attractive festivity (mahotsava) continuously maintained in your state due to human beings all in pleasure, the festival being celebrated on that auspicious day shall be called Kaumudī.[1]

इत्येवमुक्त्वा मधुहा दितीश्वरं
विसर्जयित्वा सुतलं सभार्यम्।
यज्ञं समादाय जगाम तूर्णं
स शक्रसद्मामरसंघजुष्टम्॥६१॥

Madhusūdana then sent Bali with his queen in Sutala loka. He took yajña with him and immediately went at Indra's palace surrounded by gods.

दत्त्वा मघोने च विभुस्त्रिविष्टपं
कृत्वा च देवान् मखभागभोक्तॄन्।
अन्तर्दधे विश्वपतिर्महर्षे
संपश्यतामेव सुराधिपानाम्॥६२॥

O hermit! God Viṣṇu, the omnipresent god then returned heaven to Indra, made them share-holder to the oblations offered through yajña and suddenly disappeared before the very eyes of the lord of gods.

स्वर्गं गते धातरि वासुदेवे
शाल्वोऽसुराणां महता बलेन।
कृत्वा पुरं सौभमिति प्रसिद्धं
तदान्तरिक्षे विचचार कामात्॥६३॥

The demon Śālva made a large army of demons, constructed the city known as Saubha and began to walk freely in the sky when Vāsudeva returned to his abode at Vaikuṇṭha.

मयस्तु कृत्वा त्रिपुरं महात्मा
सुवर्णताम्रायसमय्यसौख्यम्।
सतारकाक्षः सह वैद्युतेन
संतिष्ठते भृत्यकलत्रवान् सः॥६४॥

The great Maya with his wives and attendants constructed three palaces by using gold, copper and iron, provided with all amenities of the highest order, and began to live happily there in company of Tārakākṣa and Vaidyuta and his servants.

बाणोऽपि देवेन हृते त्रिविष्टपे
बद्धे बलौ चापि रसातलस्थे।
कृत्वा सुगुप्तं भुवि शोणिताख्यं
पुरं स चास्ते सह दानवेन्द्रैः॥६५॥

Bāṇāsura also constructed Śoṇita city taking care of all safety norms and began to live there with demon kings when the heaven was seized by Viṣṇu and Bali tied under resolution and sent to nether.

एवं पुरा चक्रधरेण विष्णुना
बद्धो बलिर्वामनरूपधारिणा।
शक्रप्रियार्थं सुरकार्यसिद्धये
हिताय विप्रर्षभगोद्विजानाम्॥६६॥

Thus, Viṣṇu, the discus holding god appeared in dwarf form during long past and tied Bali under promise for the interests of Indra, welfare of gods and all benevolents for hermits, cows and dvijas.[2]

प्रादुर्भवस्ते कथितो महर्षे
पुण्यः शुचिर्वामनस्याघहारी।
श्रुते यस्मिन् संस्मृते कीर्तिते च
पापं याति प्रक्षयं पुण्यमेति॥६७॥

O hermit! I have described the episode on appearance of Vāmana, the god absolving sins and enhancing noble deeds. Sins are absolved and noble deeds increase by listening, summoning and reciting this episode.

1. Full of hilarity.

2. Twice-born classes.

एतत्प्रोक्तं भवतः पुण्यकीर्त्तेः
प्रादुर्भावो बलिबन्धोऽव्ययस्य।
यच्चाप्यन्यत् श्रोतुकामोऽसि विप्र
तत्प्रोच्यतां कथयिष्याम्यशेषम्॥६८॥

O Brahmin! I have described an episode on origin of Vāmana, the immortal god having far and wide fame and binding down of Bali by the imperishable (Viṣṇu) of sacred fame. Now, ask "what more you want to listen?" I will tell that exhaustively.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे बलिबन्धनं नाम द्विनवतितमोऽध्यायः॥९२॥

Chapter 93

Worship of Vāmana by Brahmā

नारद उवाच-

श्रुतं यथा भगवता बलिर्बद्धो महात्मना।

किंत्वस्त्यन्यत्तु प्रष्टव्यं तच्छ्रुत्वा कथयाद्य मे॥ १॥

Nārada said- "I heard all that as Vāmana, the along almighty had tied Bali under promissory estoppel. However, there is also another matter to enquire. Please, explain it to me as I ask you.

भगवान् देवराजाय दत्त्वा विष्णुस्त्रिविष्टपम्।

अन्तर्धानं गतः क्वासौ सर्वात्मा तात कथ्यताम्॥ २॥

सुतलस्थश्च दैत्येन्द्रः किमकार्षीत् तथा वद।

का चेष्टा तस्य विप्रर्षे तन्मे व्याख्यातुमर्हसि॥ ३॥

O learned hermit! "Tell me that where had god Viṣṇu gone after disappearing when he assigned the ruling of heaven to Indra, the king of gods? In addition to it, please tell me that what did Bali at Sutala do? Kindly, tell me in particular that what activities he performed thereafter."

पुलस्त्य उवाच-

अन्तर्धाय सुरावासं वामनोऽभूदवामनः।

जगाम ब्रह्मसदनमधिरुह्योरगाशनम्॥ ४॥

Pulastya said- God Vāmana abandoned his dwarf form after he vanished and went, riding on the serpent devourer (Garuḍa) at the abode of Brahma, the abode of gods.

वासुदेवं समायान्तं ज्ञात्वा ब्रह्माऽव्ययात्मकः।

समुत्थायाथ सौहार्दात् सस्वजे कमलासनः॥ ५॥

Brahmā, the imperishable god stood up on his lotus-feet and embraced affectionately him when he saw Viṣṇu came there.

परिष्वज्यार्च्य विधिना वेधाः पूजादिना हरिम्।

पप्रच्छ किं चिरेणेह भवतागमनं कृतम्॥ ६॥

Brahmā honoured Hari in prescribed manner and asked- "Please, tell me the purpose of your arrival after a lapse of prolong period."

अथोवाच जगत्स्वामी मया कार्यं महत्कृतम्।

सुराणां ऋतुभागार्थं स्वयं भो बलिबन्धनम्॥ ७॥

The ruler of universe replied- I have performed a noble deed. O Svayambhu! I have tied Bali for ensuring gods' share with yajña.

पितामहस्तद्वचनं श्रुत्वा मुदितमानसः।

कथं कथमिति प्राह त्वं मां दर्शितुमर्हसि॥ ८॥

Brahmā pleased hearing this- "But how? Please, reveal that form before me too."

इत्येवमुक्ते वचने भगवान् गरुडध्वजः।

दर्शयामास तदूपं सर्वदेवमयं लघु॥ ९॥

The Garuḍa-bannered God exhibited that complexion incorporating all gods therein.

तं दृष्ट्वा पुण्डरीकाक्षं योजनायुतविस्तृतम्।

तावानेवोर्ध्वमानेन ततोऽजः प्रणतोऽभवत्॥ १०॥

Pitāmaha bowed his head when he saw Puṇḍarīkākṣa expanded to ten-thousand yojanas wide and equally vast in height.

ततः प्रणम्य सुचिरं साधु साध्वित्युदीर्य च।

भक्तिनम्रो महादेवे पद्मजः स्तोत्रमीरयत्॥ ११॥

Brahmā bowed his bead for longer, appreciated and began reciting psalm of Mahādeva with keen devotion-

ॐनमस्ते देवाधिदेव वासुदेव एकशृङ्ग बहुरूप वृषाकपे भूतभावन सुरासुरवृष सुरासुरमथन पीतवासः श्रीनिवास

असुरनिर्मितान्त अमितनिर्मित कपिल महाकपिल विष्वक्सेन नारायण ध्रुवध्वज सत्यध्वज खड्गध्वज तालध्वज वैकुण्ठ पुरुषोत्तम वरेण्य विष्णो अपराजित जय जयन्त विजय कृतावर्त महादेव अनादे अनन्त आद्यन्तमध्यनिधन पुरंजय धनंजय शुचिश्रव पृश्निगर्भ कमलगर्भ कमलायताक्ष श्रीपते विष्णुमूल मूलाधिवास प्रजाध्यक्ष गदाधर श्रीधर श्रुतिधर वनमालाधर लक्ष्मीधर धरणीधर पद्मनाभ विरिञ्चे आर्ष्टिषेण महासेन सेनाध्यक्ष परिष्टुत बहुकल्प महाकल्प कल्पनामुख अनिरुद्ध सर्वग सर्वात्मन् द्वादशात्मक सूर्यात्मक सोमात्मक कलात्मक व्योमात्मक भूतात्मक रसात्मक परमात्मन् सनातन मुञ्जकेश हरिकेश गुडाकेश केशव नील सूक्ष्म स्थूल पीत रक्त श्वेत श्वेताधिवास रक्ताम्बरप्रिय प्रीतिकर प्रीतिवास हंस सीरध्वज नीलवास सर्वलोकाधिवास कुशेशय अधोक्षज गोविन्द जनार्दन मधुसूदन वामन नमस्तेऽस्तु॥ ॐ सहस्रशीर्षाऽसि सहस्रदृगसि सहस्रपादोऽसि त्वं कमलोऽसि महापुरुषोऽसि सहस्रबाहुरसि सहस्रमूर्तिरसि त्वां वेदाः प्राहुः सहस्रवदनं ते नमस्ते॥ ॐ नमस्ते विश्वदेवेश विश्वभूः विश्वात्मक विश्वरूप विश्वसंभव त्वत्तो विश्वमिदमभवद् ब्राह्मणस्त्वन्मुखेभ्योऽभवन् क्षत्रिया दोः संभूताः ऊरुयुग्माद् विशोऽभवन् शूद्राश्चरणकमलेभ्यः। नाभ्या भवतोऽन्तरिक्षमजायत इन्द्राग्नी वक्त्रतो नेत्राद् भानुरभून्मनसः शशाङ्कः अहं प्रसादजस्तव क्रोधात् त्र्यम्बकः प्राणाज्जातो भवतो मातरिश्वा शिरसो द्यौरजायत श्रोत्राद्दिशो भूरियं चरणादभूत श्रोत्रोद्भवादिशोभिवतः स्वयंभोनक्षत्रास्तो-जोद्भवाः मूर्त्तयश्चामूर्तयश्च सर्वे त्वत्तः समुद्भूताः। अतो विश्वात्मकोऽसि ॐ नमस्ते पुष्पहासोऽसि महाहासोऽसि परमोऽसि ॐकारोऽसि वषट्कारोऽसि स्वाहाकारोऽसि वौषट्कारोऽसि स्वधाकारोऽसि वेदमयोऽसि तीर्थमयोऽसि यजमानमयोऽसि। यज्ञमयोऽसि सर्वधाताऽसि यज्ञभोक्ताऽसि शुक्रधाताऽसि भूर्द भुवर्द स्वर्द स्वर्णद गोद अमृतदोऽसीति। ॐ ब्रह्मादिरसि ब्रह्ममयोऽसि यज्ञोऽसि वेदकामोऽसि वेद्योऽसि यज्ञधारोऽसि महामीनोऽसि महासेनोऽसि महाशिरा असि। नृकेसर्यसि होताऽसि होमयोऽसि हव्योऽसि हूयमानोऽसि हयमेधोऽसि पोताऽसि पावयिताऽसि पूतोऽसि पूज्योऽसि दाताऽसि हन्यमानोऽसि ह्रियमाणोऽसि हर्त्तासीति। नीतिरसि नेताऽसि अग्र्योऽसि विश्वधामाऽसि शुभाण्डोऽसि ध्रुवोऽसि आरणेयोऽसि ध्यानोऽसि ध्येयोमसि ज्ञेयोऽसि ज्ञानोऽसि यष्टाऽसि दानोऽसि भूमाऽसि ईक्ष्योऽसि ब्रह्माऽसि होताऽसि उद्गाताऽसि गतिमतां गतिरसि ज्ञानिनां ज्ञानमसि योगिनां योगोऽसि मोक्षगामिनां मोक्षोऽसि श्रीमतां श्रीरसि गृह्योऽसि पाताऽसि परमसि सोमोऽसि सूर्योऽसि दक्षिणाऽसि दीक्षिणाऽसि नरोऽसि त्रिनयनोऽसि महानयनोऽसि आदित्यप्रभवोऽसि सुरोत्तमोऽसि शुचिरसि शुक्रोऽसि नभोऽसि नभस्योऽसि इषोऽसि ऊर्जोऽसि सहोऽसि सहस्योऽसि तपोऽसि तपस्योऽसि मधुरसि माधवोऽसि कालोऽसि संक्रमोऽसि विक्रमोऽसि पराक्रमोऽसि अश्वग्रीवोऽसि महामेधोऽसि शंकरोऽसि ब्रह्मेशोऽसि सूर्योऽसि मित्रावरुणोऽसि प्राग्वंशकाशोऽसि भूतादिरसि महाभूतोऽसि ऊर्ध्वकर्माऽसि कर्त्ताऽसि

सर्वपापविमोचनोऽसि त्रिविक्रमोऽसि ॐ नमस्ते।

I salute you O god of gods! Vāsudeva! Aikśṛṅga! Multiform! Vṛṣākapi! Bhūtabhāvana! Supreme among gods and demons! Surāsura mathana! Pitavāsa![1] Śrīnivāsa![2] Asuranirmitānta![3] Amitanirmita![4] Kapila! Mahākapila! Viṣvaksena! Nārāyaṇa. Dhruvadhvaja! Satyadhvaja! Khaḍgadhvaja! Tāladhvaja! Vaikuṇṭha! Puruṣottama! Vareṇya, Viṣṇu! Aparājita! Jaya! Jayanta! Vijaya! Kṛtāvarta! Mahādeva! Anādi, Ananta, Ādyanta, Purañjaya, Dhanañjaya, Śuciśrava, Pṛśnigarbha (I salute you). I salute you O Kamalagarbha! Kamalāyatākṣa, Śrīpati, Viṣṇumūla, Mūlādhivāsa,[5] Dharmādhivāsa,[1]

1. Wearer of yellow garments.
2. Abode of fortune.
3. Ender of all constructions of demons.
4. Having unlimited form.
5. Abode of all roots.

Dharmavāsa, Dharmādhyakṣa,[2] Prajādhyakṣa, Gadādhara, Śrīdhara, Vanamālādhara, Lakṣmīdhara, Dharaṇīdhara, Padmanābha. I bow my head for Viriñci,[3] Ārṣṭiṣeṇa, Mahāsena, Senādhyakṣa, Puruṣṭuta, Bahukalpa, Mahākalpa, Kalpanāmukha, Aniruddha, Sarvaga, Sarvātman, Dvādaśātmaka,[4] Sūryātmaka,[5] Somātmaka, Kālatmaka, Vyomātmaka,[6] Bhūtātmaka.[7] O essence, supreme soul, immortal, Muñjakeśa, Harikeśa,[8] Guḍādeśa,[9] Keśava, Nīla, Sūkṣma, Sthūla, Pīta, Rakta, Śveta, Śvetādhivāsa, found of red apparel, dear to all, treasure of love, Haṁsa, Nīlavāsa, Sīradhvaja, Sarvalokādhivāsa, Kuśeśaya,[10] Adhokṣaja,[11] Govinda, Janārdana, Madhusūdana, I salute you. You are having one thousand heads, eyes, feet, lotus, Mahāpuruṣa, one thousand armed and having one thousand icons. The gods address you as Sahasravadana, I salute you. Salute to Oṁ Viśvedeva, Viśvabhū, Viśvātmaka, Viśvarūpa, Viśvasambhava. This world has been originated from you. Brahmins have originated from your mouth, Kṣatriyas from arms, Vaiśyas from both thighs and Śūdras from your lotus feet.

O Svayambhū! Space is originated from your navel, Indra and fire from mouth, the sun from your eyes, moon from your mind and I am originated by your pleasure. Your anger has given birth to Tryambaka, your breathing has given birth to Mātariśvā,[12] the head originated Dyuloka, the directions from your ears, this earth from your feet and constellations have been originated from your splendour. All tangible and intangible matters have been originated from you. I salute you as you are in world form "Oṁ" syllable. You are Puṣpahāsa, Mahāhāsa, Parama, Oṁkāra, Vaṣaṭkāra, Svāhākāra, Vauṣaṭkāra, Svadhākāra, Vedas form, holy places, clients, yajña, creator of all, yajñabhoktā, Śukradhātā, Bhūrda, Bhuvarda, Svarda, Svarṇada, Goda and Amṛtada. You are "Oṁ" syllable Brahmā etc., Brahma, Yajña, Vedakāma, Vadya, Yajñadhāra, Mahāmīna, Mahāsena, Mahāśivā, Nṛkesarī, Hotā, Homya, Havya, Hūyamāna, Hayamedha, Potā, Pāvayitā,[13] Pūta,[14] Pūjya, Dātā, Hanyamāna,[15] Hṛyamāṇa[16] and Harita.[17] "Oṁ" you are ethics, leader, agray, Viśvadhāma, Śubhāṇḍa, Dhruva, Āraṇeya, Dhāyna, Dhyeya, Jñeya, Jñāna, Yaṣṭā, Dāna, Bhūmā, Īkṣya, Brahmā, Hotā, Udgātā, speed of racers, knowledge of scholars, yoga of yogīs, emancipation of its desirous, wealth of rich people and you are Gṛhya, Pātā and Parama.

You are moon, sun, consecration, donation, man, three-eyed, great-eyed, Ādityaprabhava,[18] Surottama, Śuci, Śukra,[19] Sky, rainy season, the months Agrahāyana and Bhādra, Pauṣa, Māgha, Phālguna, Caitra and Vaiśākha, time transference, Iṣa, Ūrja, Saha, Sahasya, Tapa, Tapasya, honey, Mādhava, Kāla, Saṅkrama, valourous, courageous, horse-necked, great yajña, Śaṅkara, Harīśvara, Śambhu, Brahmeśa, Sūrya, Mitrāvaruṇa, Prāgvaṅśakāya, Bhūta etc., Mahābhūta, Urdhvakarmā, Karttā, Sarva-pāpavimocana and Trivikrama. I salute you.

पुलस्त्य उवाच–

इत्थं स्तुत: पद्मभवेन विष्णु-

1. Dweller in religion.
2. Supervisor of religion.
3. Purger.
4. Twelve-formed.
5. Sun-formed.
6. Sky-formed.
7. Creature-formd.
8. Yellow-haired.
9. Conqueror of sleep.
10. Lier on Kuśa grass.
11. Born from a lower organ.
12. Wind.
13. The purifier.
14. The purified.
15. Who is killed.
16. Being stolen.
17. Who is stealer.
18. Source of sun.
19. Bright.

स्तपस्विभिश्चाद्भुतकर्मकारी
प्रोवाच देवं प्रपितामहं तु
वरं वृणीष्वामलसत्त्ववृत्ते॥ १२॥

Pulastya said- When so prayed by Brahmā and other ascetics, Viṣṇu, the excellent doer said Pitāmaha- "O purest Sattvavṛtti! Ask to what you desire."

तमब्रवीत्प्रीतियुत: पितामहो
वरं ममेहाद्य विभो प्रयच्छ।
रूपेण पुण्येन विभो ह्यनेन
संस्थीयतां मद्भवने मुरारे॥ १३॥

Brahmā said politely- "O sovereign! O Murāri! I wish you should live always in very complexion here at my residence."

इत्थं वृते देववरेण प्रादात्
प्रभुस्तथास्त्विति तमव्ययात्मा।
तस्थौ हि रूपेण हि वामनेन
संपूज्यमान: सदने स्वयंभो:॥ १४॥

The sovereign Avyayātmā said in reply- "It will be as you desired." Since then he remained there in dwarf form and received honour with keen devotion.

नृत्यन्ति तत्राप्सरसां समूहा
गायन्ति गीतानि सुरेन्द्रनायना:।
विद्याधरास्तूर्यवरांश्च वादयन्
स्तुवन्ति देवासुरसिद्धसंघा:॥ १५॥

A group of nymphs began dancing there, the singers started singing under instructions from Indra, Vidyādhara began piping trumpet and the commune of gods, demons and siddhas began reciting psalms.

तत: समाराध्य विभुं सुराधिप:
पितामहो धौतमल: स शुद्ध:।
स्वर्गं विरिञ्चि: सदनात् सुपुष्पा-
ण्यानीय पूजां प्रचकार विष्णो:॥ १६॥

Then the lord of gods, the grandfather Brahmā became absolved from sins and attained all purity. Brahmā in heaven brought beautiful flowers and offered them to Viṣṇu while worship.

स्वर्गे सहस्रं स तु योजनानां
विष्णु: प्रमाणेन हि वामनोऽभूत्।
तत्रास्य शक्र: प्रचकार पूजां
स्वयंभुवस्तुल्यगुणां महर्षे॥ १७॥

Viṣṇu in heaven extended to one thousand yojanas in his dwarf form. O hermit! Indra worshipped him there with fragrant producing beautiful flowers like Brahmā.

एतत्तवोक्तं भगवांस्त्रिविक्रम-
श्चकार यद्देवहितं महात्मा।
रसातलस्थो दितिजश्चकार
यत्तच्छृणुष्वाद्य वदामि विप्र॥ १८॥

O Brahmin! I have enunciated the complete episode of sending Bali in Sutala and return of ruling to Indra. Whatever Bali had did in Sutala, I am going to describe the same today. Please, listen it carefully.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे वामनप्रादुर्भावे ब्रह्मोक्तस्तवो नाम त्रिनवतितमोऽध्याय:॥ ९३॥

Chapter 94

Praise of Vāmana by Prahlāda

पुलस्त्य उवाच–

गत्वा रसातलं दैत्यो महार्हमणिविचित्रितम्।

शुद्धस्फटिकसोपानं कारयामास वै पुरम्॥ १॥

Pulastya said- Going to the nether world the demon equipped the city with staircases of pure crystal and decorated it with costly gems.

तत्र मध्ये सुविस्तीर्णः प्रासादो वज्रवेदिकः।

मुक्तजालान्तरद्वारो निर्मितो विश्वकर्मणा॥ २॥

Viśvakarmā constructed a palace in the centre of that city having extended altars reinforced like thunderbolt and a gate studded with pearls fairly trimmed.

तत्रास्ते विविधान् भोगान् भुञ्जन्दिव्यान्स मानुषान्।

नाम्ना विन्ध्यावलीत्येवं भार्याऽस्य दयिताऽभवत्॥ ३॥

Bali began residing there enjoying the worldly and divine comforts and luxuries. Vindhyāvalī was his beloved wife.

युवतीनां सहस्रस्य प्रधाना शीलमण्डिता।

तया सह महातेजा रेमे वैरोचनिर्मुने॥ ४॥

O sage! She was a modest lady pioneer to several thousand women there. Bali, the son of mighty Virocana enjoyed intercourse with her.

भोगासक्तस्य दैत्यस्य वसतः सुतले तदा।

दैत्यतेजोहरः प्राप्तः पाताले वै सुदर्शनः॥ ५॥

When he was thus dwelling in Sutala, steeded in enjoyment, one day there reached Sudarśana-cakra, the killer of demons pride.

चक्रे प्रविष्टे पातालं दानवानां पुरे महान्।

बभौ हलहलाशब्दः क्षुभितार्णवसंनिभः॥ ६॥

With entrance of that Cakra in nether, the city of demons, there roused a loud commotion like an agitated ocean in that city of demons.

तं च श्रुत्वा महाशब्दं बलिः खड्गं समाददे।

आः किमेतदितीत्यञ्च पप्रच्छासुरपुंगवः॥ ७॥

Having heard that loud noise, king Bali, drew his sword in hand and asked- "Hay! What is it?"

ततो विन्ध्यावली प्राह सान्त्वयन्ती निजं पतिम्।

कोशे खड्गं समावेश्य धर्मपत्नी शुचिव्रता॥ ८॥

Vindhyāvalī, his chaste and religious queen consoled him, put the sword within scabbard and said-

एतद्भागवतं चक्रं दैत्यचक्रक्षयंकरम्।

संपूजनीयं दैत्येन्द्र वामनस्य महात्मनः।

इत्येवमुक्त्वा चार्वङ्गी सार्घपात्रा विनिर्ययौ॥ ९॥

It is the adorable Cakra of god Vāmana who is capable to kill the commune of demons. With these words, that pretty-limbed lady went out with arghya[1] etc.

1. Pot containing respectful offering.

अथाभ्यागात्सहस्रारं विष्णोश्चक्रं सुदर्शनम्।

ततोऽसुरपतिः प्रह्वः कृताञ्जलिपुटो मुने।

संपूज्य विधिवच्चक्रमिदं स्तोत्रमुदीरयत्॥ १०॥

In the meantime, Sudarśana-cakra having one thousand spikes reached there rotating. O sage! Bali worshipped that Cakra with folded hands and politely. He then recited this psalm–

नमस्यामि हरेश्चक्रं दैत्यचक्रविदारणम्।

सहस्रांशुं सहस्राभं सहस्रारं सुनिर्मलम्॥ ११॥

Bali said- I salute Sudarśana-cakra of Viṣṇu the sacrosanct god having one thousand beams, one thousand light rays and one thousand spikes.

नमस्यामि हरेश्चक्रं यस्य नाभ्यां पितामहः।

तुण्डे त्रिशूलधृक्शर्व अरामूले महाद्रयः॥ १२॥

आरेषु संस्थिता देवाः सेन्द्राः सार्काः सपावकाः।

जवे यस्य स्थितो वायुरापोऽग्निः पृथिवी नभः॥ १३॥

आरप्रान्तेषु जीमूताः सौदामिन्यृक्षतारकाः।

बाह्यतो मुनयो यस्य बालखिल्यादयस्तथा॥ १४॥

I salute that cakra of Viṣṇu in whose navel, there is Pitāmaha, trident-holding Mahādeva on the top, great mountain in the root of spikes, Indra sun, fire etc. gods in spikes, wind, water, fire, earth and ether in motion, cloud, lightening, constellations and galaxy on its edges and Bālakhilya etc. sages are existed in its exterior part.

तमायुधवरं वन्दे वासुदेवस्य भक्तितः।

यन्मे पापं शरीरोत्थं वाग्जं मानसमेव च॥ १५॥

तन्मे दहस्व दीप्तांशो विष्णोश्चक्र सुदर्शन।

यन्मे कुलोद्भवं पापं पैतृकं मातृकं तथा॥ १६॥

तन्मे हरस्व तरसा नमस्ते अच्युतायुध।

आधयो मम नश्यन्तु व्याधयो यान्तु संक्षयम्।

त्वन्नामकीर्तनाच्चक्र दुरितं यातु संक्षयम्॥ १७॥

I salute that supreme weapon of Vāsudeva with keen devotion. O Sudarśana-cakra, you are the radiated fraction of Śrī Viṣṇu. Please, absolve my physical, mental and the evils

committed by speech. O weapon of Acyuta! Please, remove immediately all sins committed in my paternal and maternal families. I salute you. May the ills and calamities stuck to me removed. O Cakra! My eyes at you would absolve me from sins. I recite psalm for you.

इत्येवमुक्त्वा मतिमान्समभ्यच्यार्थ भक्तितः।
संस्मरन्पुण्डरीकाक्षं सर्वपापप्रणाशनम्॥ १८॥

With these words, the wise Bali worshipped the discus with sheer reverence and summoned Puṇḍarīkākṣa to his mind.

पूजितं बलिना चक्रं कृत्वा निस्तेजसोऽसुरान्।
निश्चक्रामाथ पातालाद्विषुवे दक्षिणे मुने॥ १९॥

O sage! The discus so honoured by Bali made all demons lost of splendour, came up from nether and moved towards south.

सुदर्शने निर्गते तु बलिर्विक्लवतां गतः।
परमामापदं प्राप्य सस्मार स्वपितामहम्॥ २०॥

When Sudarśana disappeared from his sight, Bali became anxious. Having gross calamity he guessed of, no other option but he thought better to summon his grand father.

स चापि संस्मृतः प्राप्तः सुतलं दानवेश्वरः।
दृष्ट्वा तस्थौ महातेजाः सार्घपात्रो बलिस्तदा॥ २१॥

With that summon, Prahlāda having eminent power of intuition, appeared before Bali in Sutala. The mighty warrior Bali stood immediately up with arghya in his hands.

तमर्च्य विधिना ब्रह्मन् पितुः पितरमीश्वरम्।
कृताञ्जलिपुटो भूत्वा इदं वचनमब्रवीत्॥ २२॥

O Brāhmaṇa! Bali gave reverence and worship to his noble grandfather and requested him with folded hands.

संस्मृतोऽपि मया तात सुविषण्णेन चेतसा।
तन्मे हितं च पथ्यं च श्रेयोग्र्यं वद तात मे॥ २३॥

O grand-father! I have summoned you with most desperated heart. Hence, suggest me what is advantageous and salutary, and the highest blessing for me.

किं कार्यं तात संसारे वसता पुरुषेण हि।
कृतेन येन वै नास्य बन्धः समुपजायते॥ २४॥

O grand-father! What a man should do in worldly living which may keep him free from bondage?

संसारार्णवमग्नानां नराणामल्पचेतसाम्।
तरणे यो भवेत् पोतस्तन्मे व्याख्यातुमर्हसि॥ २५॥

Kindly, tell me the raft capable of crossing over, for people of little understanding, plunged into the ocean of wordly life.

पुलस्त्य उवाच–

एतद्वचनमाकर्ण्य तत्पौत्राद्दानवेश्वरः।
विचिन्त्य प्राह वचनं संसारे यद्धितं परम्॥ २६॥

Pulastya said- "Demon king (Prahlāda) thought for a while and then made a statement benevolent for living in the world."

प्रह्लाद उवाच–

साधु दानवशार्दूल यत्ते जाता मतिस्त्वियम्।
प्रवक्ष्यामि हितां तेऽद्य तथाऽन्येषां हितं बले॥ २७॥

Prahlāda said- "O great demon! You are really thankful as such wit has arisen in your mind." O Bali! I say now the things good for you and all others living in this world.

भवजलधिगतानां द्वन्द्ववाताहतानां
सुतदुहितृकलत्रत्राणभारार्दितानाम्।
विषमविषयतोये मज्जतामप्लवानां
भवति शरणमेको विष्णुपोतो नराणाम्॥ २८॥

The people immersed in worldly ocean, striken by the wind of opposite conditions, bent with the over burden of defending the sons, daughters and wife, engrossed with other worldly affairs have only a boat of Viṣṇu to shelter and row across it without any disruption.

ये संश्रिता हरिमनन्तमनादिमध्यं
नारायणं सुरगुरुं शुभदं वरेण्यम्।
शुद्धं खगेन्द्रगमनं कमलालयेशं
ते धर्मराजशरणं न विशन्ति धीराः॥ २९॥

The people who have resorted to Nārāyaṇa, beginningless, middleless and endless, giver of auspiciousness, most distinguished, bestower of good furtune, rider of Garuḍa, husband of Lakṣmī, chiwf of the gods do not enter the court of king Yama.

स्वपुरुषमभिवीक्ष्य पाशहस्तं
वदति यमः किल तस्य कर्णमूले।
परिहर मधुसूदनप्रसन्नान्
प्रभुरहमन्यनृणां न वैष्णवानाम्॥ ३०॥

Yamarāja whispers into the ears of his messenger stood before him with pāśa in his hands– "Leave them who betake themselves to Madhusūdana. I am sovereign to other people and seldom to Vaiṣṇava."

तथाऽन्यदुक्तं नरसत्तमेन
इक्ष्वाकुणा भक्तियुतेन नूनम्।
ये विष्णुभक्ताः पुरुषाः पृथिव्यां
यमस्य ते निर्विषया भवन्ति॥ ३१॥

Besides it, Ikṣvāku, the most excellent man, endowed with devotion had said that "devotees to Viṣṇu on earth are outside the jurisdiction of Yama."

सा जिह्वा या हरिं स्तौति तच्चित्तं यत्तदर्पितम्।
तावेव केवलौ श्लाघ्यौ यौ तत्पूजाकरौ करौ॥ ३२॥

That is verily the tongue which recites the psalm to Viṣṇu, Citta (Mind) is admirable if it is engrossed with Viṣṇu and the hands admirable are those through which god Viṣṇu is worshipped.

नूनं न तौ करौ प्रोक्तौ वृक्षशाखाग्रपल्लवौ।
न यौ पूजयितुं शक्तौ हरिपादाम्बुजद्वयम्॥ ३३॥

The hands that do not worship the lotus feet of Hari are not hands but the fore buds of a tree branch.

नूनं तत्कण्ठशालूकमथवा प्रतिजिह्विका।
रोगो वाऽन्यो न सा जिह्वा या न वक्ति हरेर्गुणान्॥ ३४

The tongue not describing the gracious deeds of god is not tongue and it is only Kaṇṭaśālūka (throat of a frog), Pratijihvā or any other type of a disease of throat.

शोचनीयः स बन्धूनां जीवन्नपि मृतो नरः।
यः पादपङ्कजं विष्णोर्न पूजयति भक्तितः॥ ३५॥

The man not worshipping the lotus feet of god Viṣṇu with reverence is like a dead man inspite of living and a scar like for his siblings.

ये नरा वासुदेवस्य सततं पूजने रताः।
मृता अपि न शोच्यास्ते सत्यं सत्यं मयोदितम्॥ ३६॥

I say solemnly that the people engrossed with the worship of Vāsudeva regularly don't derogate even after their death.

शारीरं मानसं वाग्जं मूर्तामूर्तं चराचरम्।
दृश्यं स्पृश्यमदृश्यं तत्सर्वं केशवात्मकम्॥ ३७॥

All matters related to body, mind, speech, intangible, tangible, movable, immovable, visible and invisible are in the form of Viṣṇu.

येनार्चितो हि भगवान् चतुर्धा वै त्रिविक्रमः।
तेनार्चिता न संदेहो लोकाः सामरदानवाः॥ ३८॥

The people engrossed with worshipping Trivikrama (Vāmana) god have definitely worshipped all lokas including gods and demons.

यथा रत्नानि जलधेरसंख्येयानि पुत्रक।
तथा गुणा हि देवस्य त्वसंख्यातास्तु चक्रिणः॥ ३९॥

O son! As the ocean bears countless gems, the properties (guṇas) of Viṣṇu too are countless.

ये शङ्खचक्राब्जकरं च सशार्ङ्गिणं
खगेन्द्रकेतुं वरदं श्रियः पतिम्।
समाश्रयन्ते भवभीतिनाशनं
संसारगर्ते न पतन्ति ते पुनः॥ ४०॥

The people sheltering to Śrīpati, the great giver, holder of conch, discus, lotus and śārṅga bow in hands, eagle rider, destroyer of worldly fears, seldom fall in the worldly trench.

येषां मनसि गोविन्दो निवासी सततं बले।

न ते परिभवं यान्ति न मृत्योरुद्विजन्ति च॥४१॥

O Bali! The people whose hearts are made residence of Govinda always, do not suffer disrespect and are not afraid of death.

देवं शार्ङ्गधरं विष्णुं ये प्रपन्ना: परायणम्।

न तेषां यमसालोक्यं न च ते नरकौकस:॥४२॥

The best shelter, god Viṣṇu, the holder of śārṅga bow if resorted, the people have not to fall in hell or go to the abode of Yama.

न तां गतिं प्राप्नुवन्ति श्रुतिशास्त्रविशारदा:।

विप्रा दानवशार्दूल विष्णुभक्ता व्रजन्ति याम्॥४३॥

O great demon! The position attained by devotees to Viṣṇu is seldom achieved by Brahmins learned to Vedas and scriptures.

या गतिर्दैत्यशार्दूल हतानां तु महाहवे।

ततोऽधिकां गतिं यान्ति विष्णुभक्ता नरोत्तमा:॥४४॥

O chivalrous demon! The devotees to god Viṣṇu attain better position than the people who are killed in great battles.

या गतिर्धर्मशीलानां सात्त्विकानां महात्मनाम्।

सा गतिर्गदिता दैत्य भगवत्सेविनामपि॥४५॥

O demon! The devotees to god attain the position as attained by religion abiding, high-souled and greatmen.

सर्वावासं वासुदेवं सूक्ष्ममव्यक्तविग्रहम्।

प्रविश्यन्ति महात्मानस्तद्भक्ता नान्यचेतस:॥४६॥

The people exclusively devoted to god enter in subtle, unmanifested, great-souled Vāsudeva having inexpressible body.

अनन्यमनसो भक्त्या ये नमस्यन्ति केशवम्।

शुचयस्ते महात्मानस्तीर्थभूता भवन्ति ते॥४७॥

The people saluting Keśava exclusively with devotion are always holy and high-souled.

गच्छन् तिष्ठन् स्वपन् जाग्रत् पिबन्नश्नन्नभीक्ष्णश:।

ध्यायन् नारायणं यस्तु न ततोऽन्योऽस्ति पुण्यभाक्।

वैकुण्ठं खड्गपरशुं भवबन्धसमुच्छिदम्॥४८॥

प्रणिपत्य यथान्यायं संसारे न पुनर्भवेत्।

क्षेत्रेषु वसते नित्यं क्रीडन्नास्तेऽमितद्युति:॥४९॥

आसीन: सर्वदेहेषु कर्मभिर्न स बध्यते।

येषां विष्णु: प्रियो नित्यं ते विष्णो: सततं प्रिया:॥५०

The man who keeps his mind focused on Nārāyaṇa while walking, standing, sleeping, awaking and taking anything, receives blessing of god at every moment. Bowing head with reverence before Vaikuṇṭha god holding sword and axe, does not again leaves a man to rotate with the cycle of birth and death. A devotee to Kṛṣṇa living in his territory and enjoying all worldly pleasures however, attached to the material things yet seldom fall in the bondage of Karmas. The people who love Viṣṇu are loved by Viṣṇu always.

न ते पुन: संभवन्ति तद्भक्तास्तत्परायणा:।

ध्यायेद्दामोदरं यस्तु भक्तिनम्रोऽर्चयेत वा॥५१॥

The devotees to Dāmodara, the sheltered or who pray them never take birth again in this material world.

न स संसारपङ्केऽस्मिन् मज्जते दानवेश्वर।

कल्यमुत्थाय ये भक्त्या स्मरन्ति मधुसूदनम्।

स्तुवन्त्यप्यभिशृण्वन्ति दुर्गाण्यतितरन्ति ते॥५२॥

O demon king! "The people remembering Madhusūdana early in morning do not immerse in the mire of worldly life. The people reciting his psalm and listening to his gracious deeds easily cross the castles.

हरिवाक्यामृतं पीत्वा विमलै: श्रोत्रभाजनै:।

प्रहृष्यति मनो येषां दुर्गाण्यतितरन्ति ते॥५३॥

The people feeling cheers in mind while sipping the nectar of the words recited about Hari through the ear vessels, easily cross all difficulties.

येषां चक्रगदापाणौ भक्तिरव्यभिचारिणी।

ते यान्ति नियतं स्थानं यत्र योगेश्वरो हरि:॥५४॥

The people keeping stable devotion on Viṣṇu with cakra and mace in his hands definitely go at the place of Yogeśvara Hari.

विष्णुकर्मप्रसक्तानां भक्तानां या परा गति:।

सा तु जन्मसहस्रेण न तपोभिरवाप्यते॥५५॥

The supreme position as achieved by the devotees engross with the service to Viṣṇu cannot be achieved even when a penance for the period covering one thousand births is observed.

किं जप्यैस्तस्य मन्त्रैर्वा किं तपोभि: किमाश्रमै:।
यस्य नास्ति परा भक्ति: सततं मधुसूदने॥५६॥

The people inspite of observing japa, hymn, penance and āśramas get no advantage if their mind is void of continuos devotion to Madhusūdana.

वृथा यज्ञा वृथा वेदा वृथा दानं वृथा श्रुतम्।
वृथा तपश्च कीर्तिश्च यो द्वेष्टि मधुसूदनम्॥५७॥

The people envious of Madhusūdana never receive any blessing from yajña, Vedas, donation, knowledge, penance and fame observed, acquired or earned by them.

किं तस्य बहुभिर्मन्त्रैर्भक्तिर्यस्य जनार्दने।
नमो नारायणायेति मन्त्र: सर्वार्थसाधक:॥५८॥

As the only hymn "Namo Nārāyaṇāya (Saluation to Nārāyaṇa)" bestows with all essence, there is no use of reciting several hymns for devotees to Janārdana.

विष्णुरेव गतिर्येषां कुतस्तेषां पराजय:।
येषामिन्दीवरश्यामो हृदयस्थो जनार्दन:॥५९॥

How can there be their discomfiture whose shelter is Viṣṇu alone and in whose heart dwells the lotus-blue Janārdana?

सर्वमङ्गलमाङ्गल्यं वरेण्यं वरदं प्रभुम्।
नारायणं नमस्कृत्य सर्वकर्माणि कारयेत्॥६०॥

All acts should be performed after saluting the Auspicious of the Auspicious, the most worthy, the boon-granting lord Nārāyaṇa.

विष्टयो व्यतिपाताश्च येऽन्ये दुर्नीतिसंभवा:।
ते नामस्मरणाद्विष्णोर्नाशं यान्ति महासुर॥६१॥

O chivalrous demon! Viṣṭis, Vytipāta and all other calamities originated from the malicious feelings are destroyed merely when Viṣṇu, the pious name is recited.

तीर्थकोटिसहस्राणि तीर्थकोटिशतानि च।
नारायणप्रणामस्य कलां नार्हन्ति षोडशीम्॥६२॥

The hundred and thousand crore holy places are not equal to the sixteenth fraction (kalā) of saluting Nārāyaṇa.

पृथिव्यां यानि तीर्थानि पुण्यान्यायतनानि च।
तानि सर्वाण्यवाप्नोति विष्णोर्नामानुकीर्तनात्॥६३॥

All holy places and sacred temples as found in whole earth are only visited when the man recites psalms of Viṣṇu.

प्राप्नुवन्ति न तांल्लोकान् व्रतिनो वा तपस्विन:।
प्राप्यन्ते ये तु कृष्णस्य नमस्कारपरैर्नरै:॥६४॥

The lokas (worlds) obtained by people saluting to Śrī Kṛṣṇa are all obtained by virtue of reciting the sacred name of Viṣṇu.

योऽप्यन्यदेवताभक्तो मिथ्याऽर्चयति केशवम्।
सोऽपि गच्छति साधूनां स्थानं पुण्यकृतां महत्॥६५॥

The man devotee to other god but falsely worshipping Keśava too achieves the supreme place of saints who have executed noble deeds.

सातत्येन हृषीकेशं पूजयित्वा तु यत्फलम्।
सुचीर्णेतपसा नृणां तत्फलं न कदाचन॥६६॥

The fruit obtained as a result of regular worship of Hṛṣīkeśa, cannot be obtained even by people observing gross penance.

त्रिसंध्यं पद्मनाभं तु ये स्मरन्ति सुमेधस:।
ते लभन्त्युपवासस्य फलं नास्त्यत्र संशय:॥६७॥

The wise people who summons to their mind Padmanābha in three sandhyās (morning, noon and evening) undoubtedly receive the blessing as for observing fasts.

सततं शास्त्रदृष्टेन कर्मणा हरिमर्चय।
तत्प्रसादात्परां सिद्धिं बले प्राप्स्यसि शाश्वतीम्॥६८॥

O Bali! Do worship of Hari regularly as prescribed in scriptures with its procedure. You will achieve perpetual and enduring success with his pleasure.

तन्मना भव तद्भक्तस्तद्याजी तं नमस्कुरु।

तमेवाश्रित्य देवेशं सुखं प्राप्स्यसि पुत्रक॥६९॥

O son! Salute him by submitting yourself as Tanmanā, Tadbhakta and reciting psalm of god Viṣṇu. You will attain real pleasure under shelter of that god of gods.

आद्यं ह्यनन्तमजरं हरिमव्ययं च
ये वै स्मरन्त्यहरहर्नवरा भुविस्थाः।
सर्वत्रगं शुभदं ब्रह्ममयं पुराणम्
ते यान्ति वैष्णवपदं ध्रुवमक्षयञ्च॥७०॥

The greatmen residing on earth achieve undeviated Vaiṣṇava position by virtue of summoning day and night imperishable, primeval, endless, unchanging, omni-reach, auspicious Hari with access everywhere and consisiting of the Veda, attain the everlasting and unfailing position of Viṣṇu.

ये मानवा विगतरागपरापरज्ञा
नारायणं सुरगुरुं सततं स्मरन्ति।
ते धौतपाण्डुरपुटा इव राजहंसाः।
संसारसागरजलस्य तरन्ति पारं॥७१॥

The people detached to worldly affairs and knower of supreme Brahma, who call Nārāyaṇa, the preceptor of gods regularly, they cross the worldly ocean like flamingos having white wings.

ध्यायन्ति ये सततमच्युतमीशितारं
निष्कल्मषं प्रवरपद्मदलायताक्षम्
ध्यानेन तेन हतकिल्बिम्वेदनास्ते।
मातुःपयोधररसं न पुनः पिबन्ति॥७२॥

The people who focus their mind continuously on Acyuta, having best lotus eyes, innocent and regulator, they do not again suck the breast of mother for milk because their sins are fully absolved by the grace of god.

ये कीर्तयन्ति वरदं वरपद्मनाभम्
शङ्खाब्जचक्रवरचापगदासिहस्तम्
पद्मालयावदनपङ्कजषट्पदाख्यम्।
नूनं प्रयान्ति सदनं मधुघातिनस्ते॥७३॥

The people reciting psalm of Padmanābha, the great giver, holder of conch, lotus, cakra, bow, mace and sword in his hands, keen to the lotus body of Lakṣmī, definitely attain the abode of Madhusūdana.

शृण्वन्ति ये भक्तिपरा मनुष्याः
संकीर्त्यमानं भगवन्तमाद्यमजन्म्।
ते मुक्तपापाः सुखिनो भवन्ति
यथाऽमृतप्राशनतर्पितास्तु॥७४॥

The people having devotion absolve from sins and enjoy pleasure by listening to psalm of foremost god like the creature getting satisfaction after food.

तस्माद्ध्यानं स्मरणं कीर्तनं वा
नाम्नां श्रवणं पठतां सज्जनानाम्।
कार्यं विष्णोः श्रद्धधानैर्मनुष्यैः
पूजातुल्यं तत्प्रशंसन्ति देवाः॥७५॥

The devotee people therefore, listen to the names of god Viṣṇu from the people who meditate, summon, recite or pray Viṣṇu. The gods appreciate such people adorable to all.

बाह्यैस्तथाऽन्तःकरणैरविक्लवै-
र्यो नार्चयेत् केशवमीशितारम्।
पुष्पैश्च पत्रैर्जलपल्लवादिभि
र्नूनं स मुष्टो विधितस्करेण॥७६॥

The man who does not worship Keśava, the controller by offering flowers, leaves, water and fragrances with healthy sensories internal and external bath, it should be considered about him that a smuggler in the form of method (vidhi) has looted him.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे भगवत्प्रशंसा नाम चतुर्नवतितमोऽध्यायः॥९४॥

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Chapter 95

The method of worshipping of Viṣṇu narrated by Prahlāda to Bali

बलिरुवाच–

भवता कथितं सर्वं समाराध्य जनार्दनम्।

या गतिः प्राप्यते लोके तां मे वक्तुमिहार्हसि॥ १॥

Bali said- You have described all whatever was enquired by me. Please, explain now the position obtained as a result of worshipping god Janārdana.

केनार्चनेन देवस्य प्रीतिः समुपजायते।

कानि दानानि शस्तानि प्रीणनाय जगद्गुरोः॥ २॥

What type of worship arouses love for Vāsudeva? In order to please Jagadguru (preceptor of universe) the donations prescribed need explanation here so that I could understand then properly.

उपवासादिकं कार्यं कस्यां तिथ्यां महोदयम्।

कानि पुण्यानि शस्तानि विष्णोस्तुष्टिप्रदानि वै॥ ३॥

Kindly, tell the best day for fast which could endow with great success to the devotee. Classify please, the noble deeds favourite to god Viṣṇu.

यच्चान्यदपि कर्त्तव्यं हृष्टरूपैरनालसैः।

तदप्यशेषं दैत्येन्द्र ममाख्यातुमिहार्हसि॥ ४॥

O demon king! Please, tell me further, other acts worth executing with fresh mental disposition and by leaving aside the laziness.

प्रह्लाद उवाच–

श्रद्धयानैर्भक्तिपरैर्यान्युद्दिश्य जनार्दनम्।

बले दानानि दीयन्ते तानूचुर्मनयोऽक्षयान्॥ ५॥

Prahlāda said- O Bali! The donations given for the purpose of pleasing god Viṣṇu are called Akṣaya (undepleting) by sages. These should be made with keen devotion and obeisance.

ता एव तिथयः शस्ता यास्वभ्यर्च्य जगत्पतिम्।

तच्चित्तस्तन्मयो भूत्वा उपवासी नरो भवेत्॥ ६॥

The best days are those in which the man observes fast by focusing his heart and mind on Viṣṇu after worship.

पूजितेषु द्विजेन्द्रेषु पूजितः स्याज्जनार्दनः।

एतान् द्विषन्ति ये मूढास्ते यान्ति नरकं ध्रुवम्॥ ७॥

Janārdana is automatically worshipped when Brahmins are respected. The fools keeping jealousy of them definitely fall in hell.

तानर्चयेन्नरो भक्त्या ब्राह्मणान्विष्णुतत्परः।

एवमाह हरिः पूर्वं ब्राह्मणा मामकी तनुः॥ ८॥

A man devotee to Viṣṇu should honour Brahmins with keen devotion. God Viṣṇu during long past had declared himself that Brahmins are his body.

ब्राह्मणो नावमन्तव्यो बुधो वाऽप्यबुधोऽपि वा।

सोऽपि दिव्या तनुर्विष्णोस्तस्मात्तामर्चयेन्नरः॥ ९॥

Either Brahmin is scholar or illiterate, one should not humiliate him. He is the divine body of Viṣṇu. Hence, he should be honoured.

तान्येव च प्रशस्तानि कुसुमानि महासुर।

यानि स्युर्वर्णयुक्तानि रसगन्धयुतानि च॥ १०॥

O great demon! The best flowers for worship should be consisting of colour, essence and fragrance.

विशेषतः प्रवक्ष्यामि पुण्यानि तिथयस्तथा।

दानानि च प्रशस्तानि माधवप्रीणनाय तु॥ ११॥

I describe now the particular flowers, days and donations stated for the pleasure of Mādhava.

जाती शताह्वा सुमनाः कुन्दं बहुपुटं तथा।

बाणश्च चम्पकाशोकं करवीरं च यूथिका॥ १२॥

पारिभद्रं पाटला च बकुलं गिरिशालिनी।

तिलकं च जपाकुसुमं पीतकं नागरं त्वपि॥ १३॥

एतानि हि प्रशस्तानि कुसुमान्यच्युतार्चने।

सुरभीणि तथाऽन्यानि वर्जयित्वा तु केतकीम्॥ १४॥

The flowers best for worship of Janārdana are- Mālati, Śatahvā, Sumanā, Kunda, Bahupuṭa, Bāṇa, Campaka, Aśoka, Karvīra,

Kanaira, Yuthikā (Jūhī), Pāribhadra, Pāṭala, Bakula (maulaśirī, Girisālinī, Tilaka, Japā, Pītaka and Nāgara.

Apart from above, other flowers having perfume too are considered best barring Ketakī flowers.

बिल्वपत्रं शमीपत्रं पत्रं भृङ्गमृगाङ्कयो:।

तमालमालकीपत्रं शस्तं केशवपूजने॥ १५॥

The best leaves for worship of Keśava are-Bilvapatra, Śamīpatra,[1] Bhṛṅga and Mṛgāṅkapatra, Tamāla[2] and leaves of Āmalakī.[3]

येषामपि हि पुष्पाणि प्रशस्तान्यच्युतार्चने।

पल्लवान्यपि तेषां स्यु: पत्राण्यर्चाविधौ हरे:॥ १६॥

The leaves of flower plants whose flow0ers are used for worship of Acyuta are considered equally good for worship.

वीरुधां च प्रवालेन बर्हिषां चार्चयेत्तथा।

नानारूपैश्चाम्बभवै: कमलेन्दीवरादिभि:॥ १७॥

Viṣṇu should be worshipped by offering buds of Vīrudhas and Kuśa, several species of lotus growing in water and Indīvara etc.

प्रवालै: शुचिभि: श्लक्ष्णैर्जलप्रक्षालितैर्बले।

वनस्पतीनामर्च्येत तथा दूर्वाग्रपल्लवै:॥ १८॥

O Bali! Viṣṇu should be worshipped by offering the buds cleaned by water, fresh and smooth of vegetables and the top side leaves of Durvā (long live plant).

चन्दनेनानुलिम्पेत कुङ्कुमेन प्रयत्नत:।

उशीरपद्मकाभ्यां स तथा कालीयकादिना॥ १९॥

Sandal, Kuṅkuma, Uśīra,[4] Padmaka (lotus) and Sandal-wood etc. should be smeared on the icon of Viṣṇu.

महिषाख्यं कणं दारु सिह्लकं सागुरुं सिता।

शङ्खं जातीफलं श्रीशे धूपानि स्यु: प्रियाणि वै॥ २०॥

The grain called Mahiṣa, Dāru. Sihlaka,[5] Aguru (aloe wood), Sitā,[6] conch and Jātīphala[7] made fragrance (Dhūpa) is favourite to Viṣṇu.

हविषा संस्कृता ये तु यवगोधूमशालय:।

तिलमुद्गदयो माषा व्रीहयश्च प्रिया हरे:॥ २१॥

Barley, wheat, śāli rice, seasmum, green gram,[8] urada[9] and cereals are favourite to Hari.

गोदानानि पवित्राणि भूमिदानानि चानघ।

वस्त्रान्नस्वर्णदानानि प्रीतये मधुघातिन:॥ २२॥

O Sinless one! The slayer of Madhu demon is favourite of cow, sacred land, garments food and gold in donation.

माघमासे तिला: देयस्तिलधेनुश्च दानव।

इन्धनादीनि च तथा माधवप्रीणनाय तु॥ २३॥

O demon! Sesamum in the month of Māgh0a (January), Tiladhenu and fuel etc. should be donated.

फाल्गुने व्रीहयो मुद्गा वस्त्रकृष्णाजिनादिकम्।

गोविन्दप्रीणनार्थाय दातव्यं पुरुषर्षभै:॥ २४॥

The great man should donate rice, green gram, garments and hide of black stage in the month of Phālguna (February) for the pleasure of Govinda.

चैत्रे चित्राणि वस्त्राणि शयनान्यासनानि च।

विष्णो: प्रीत्यर्थमेतानि देयानि ब्राह्मणेष्वथ॥ २५॥

Garments of different designs, bed and seats should be donated to Brahmins in the month of Caitra (April) for the pleasure of god Viṣṇu.

गन्धमाल्यानि देयानि वैशाखे सुरभीणि च।

देयानि द्विजमुख्येभ्यो मधुसूदनतुष्टये॥ २६॥

Fragrant things and garlands should be donated to learned Brahmins in the month of Vaiśākha for the pleasure of Madhusūdana.

उदकुम्भाम्बुधेनुं च तालवृन्तं सुचन्दनम्।

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1. Leaves of Prosopis Spicigera
2. Xanthochymus pictorius
3. Pinus Webbiana
4. The fragrant root of the plant Andropogon Muricatus.
5. The olibanum tree, Liquidambar Orientale,
6. Sandal wood.
7. A nutmeg
8. Mudga, Green gram, Phaseolus mungo.
9. Māṣa, a kind of bean, Phaseolus Radiatus.

त्रिविक्रमस्य प्रीत्यर्थं दातव्यं साधुभिः सदा॥ २७॥

A gentleman should donate water pitcher, Jaladhenu, fan made up of Tāla[1] and high quality sandal for the pleasure of Trivikrama to Bra00hmins. It should be done in the month of Jyeṣṭha (May).

उपानद्युगलं छत्रं लवणामलकादिकम्।

आषाढे वामनप्रीत्यै दातव्यानि तु भक्तितः॥ २८॥

A pair of shoes, umbrella, salt and āmalaka etc. should be donated in the month of Āṣāḍha (July) for the pleasure of Vāmana (dwarf).

घृतं च क्षीरकुम्भाश्च घृतधेनुफलानि च।

श्रावणे श्रीधरप्रीत्यै दातव्यानि विपश्चिता॥ २९॥

A wise man should donate Brahmins milk pitcher, Ghṛtadhenu[2] and fruits on the month of Śrāvaṇa (August) for the pleasure of god Śrīdhara.

मासि भाद्रपदे दद्यात् पायसं मधुसर्पिषी।

हृषीकेशप्रीणनार्थं लवणं सगुडोदनम्॥ ३०॥

Sweet dish, honey, ghee, salt and food mixed with jaggery should be donated to Brahmins for the pleasure of Hṛṣīkeśa in the mo0nth of Bhādrapada (September).

तिलास्तुरङ्गं वृषभं दधि ताम्रायसादिकम्।

प्रीत्यर्थं पद्मनाभस्य देयमाश्वयुजे नरैः॥ ३१॥

The people should donate to Brahmins sesamum, horse, bull, curd, copper and iron etc. for the pleasure of Padmanābha in the month of Āśvina (October).

रजतं कनकं दीपान् मणिमुक्ताफलादिकम्।

दामोदरस्य तुष्ट्यर्थं प्रदद्यात्कार्त्तिके नरः॥ ३२॥

A man should donate silver, gold, lamp, gem, pearl and fruits etc. for the pleasure of Dāmodara in the month of Kārttika (November).

खरोष्ट्राश्वतरान् नागान् यानयुग्यमजाविकम्।

दातव्यं केशवप्रीत्यै मासि मार्गशिरे नरैः॥ ३३॥

The people should donate donkey, camel, mule, elephant, goat pulling carriage and the sheep for the pleasure of Keśava in the month of Mārgaśīrṣa (December).

प्रासादनगरादीनि गृहप्रावरणादिकम्।

वामनस्य च तुष्ट्यर्थं पौषे देयानि भक्तितः॥ ३४॥

The palace, city, home and prāvaraṇa etc. should be donated in Pauṣa month (January) for the pleasure of Nārāyaṇa.

दासीदासमलंकारमन्नं षड्रससंयुतम्।

पुरुषोत्तमस्य तुष्ट्यर्थं प्रदेयं सार्वकामिकम्॥ ३५॥

The attendants, maid servants, ornaments and food consisting of six essences should be donated all time for the pleasure of Puruṣottama.

यद्यदिष्टतमं किंचिद्यद्वाऽप्यस्य गृहे शुचि।

तत्तद्धि देयं प्रीत्यर्थं देवदेवाय चक्रिणे॥ ३६॥

The most favourite thing or purest thing lying at home should be donated to Brahmins for the pleasure of the god of gods holding Cakra.

यः कारयेन्मन्दिरं केशवस्य

पुण्यांल्लोकान् स जयेच्छाश्वतान् वै।

दत्त्वाऽऽरामान्पुष्पफलाभिपन्नान्

भोगान्स भुङ्क्ते कामतः श्लाघनीयान्॥ ३७॥

The man constructing the temple of Keśava receives continuously the higher positions. The man donating gardens enriched with flowers and fruits ensure rare luxuries for a man who donate them for the pleasure of god Viṣṇu.

पितामहस्य पुरतः कुलान्यष्टौ तु यानि च।

तारयेदात्मना सार्धं विष्णोर्मन्दिरकारकः॥ ३८॥

The man who constructs the temple of Viṣṇu, absolves the sins and keeps at pleasure as much as eight generations precedent to his grandfather.

इमाश्च पितरो दैत्य गाथा गायन्ति योगिनः।

पुरता यदुसिंहस्य ज्यामघस्य तपस्विनः॥ ३९॥

1. A palm leaf used as a fan.
2. Ghee in the shape of a milch-cow.

O demon! ancestors had told this magnificence to an ascetic Jyāmagha, the great Yogī born in Yadu clan.

अपि नः स कुले कश्चिद्विष्णुभक्तो भविष्यति।
हरिमन्दिरकर्ता यो भविष्यति शुचिव्रतः॥४०॥

Whether any descendant to us shall born in our successive clans. Who will construct the temple of Hari during his life time?

अपि नः सन्ततौ जायेद्विष्ण्वालयविलेपनम्।
संमार्जनं च धर्मात्मा करिष्यति च भक्तितः॥४१॥

Whether any man in our children (generation) shall born for brooming at the place of temple and smear fragrance on the icon of Viṣṇu.

अपि नः सन्ततौ जातो ध्वजं केशवमन्दिरे।
दास्यते देवदेवाय दीपं पुष्पानुलेपनम्॥४२॥

Whether any man donating flag in the temple of Keśava and offering lamp, flowers and fragrance to smear on the god of gods shall born anytime in our family (descendants).

महापातकयुक्तो वा पातकी चोपपातकी।
विमुक्तपापो भवति विष्ण्वायतनचित्रकृत्॥४३॥

The man heinous miscreant, miscreant of involved in petty offences absolves them all when he trims the temple of Viṣṇu.

इत्थं पितॄणां वचनं श्रुत्वा नृपतिसत्तमः।
चकारायतनं भूम्यां स्वयं च लिम्पतासुर॥४४॥

O Demon! That king constructed a temple on the earth when he heard such pronouncement from ancestors and used to smear fragrance to the icon of Viṣṇu.

विभूतिभिः केशवस्य केशवाराधने रतः।
नानाधातुविकारैश्च पञ्चवर्णैश्च चित्रकैः॥४५॥

He began worshipping god Keśava in various forms designed, the objects made of several kind metals and fire colour pictures.

ददौ दीपानि विधिवद् वासुदेवालये बले।
सुगन्धितैलपूर्णानि घृतपूर्णानि च स्वयम्॥४६॥

O Bali! He himself donated a lamp full of ghee and perfumed oil in orderly manner as prescribed.

नानावर्णा वैजयन्त्यो महारजनरञ्जिताः।
मञ्जिष्ठा नवरङ्गीयाः श्वेतपाटलिका श्रिताः॥४७॥

He installed white and red flags dyed with Kusumbha Mañjiṣṭhā and several type flags having nine colours in the temple of Viṣṇu.

आरामा विविधा हृद्याः पुष्पाढ्याः फलशालिनः।
लतापल्लवसंछन्ना देवदारुभिरावृताः॥४८॥

He developed an orchard by planting flower plants, creepers, Kedāra etc. several trees.

कारिताश्च महामञ्चधिष्ठिताः कुशलैर्जनैः।
पौरोगवविधानज्ञै रत्नसंस्कारिभिर्दृढैः॥४९॥

He engaged the people expert in processing gems and kitchen designing in construction and constructed huge pavilions there.

तेषु नित्यं प्रपूज्यन्ते यतयो ब्रह्मचारिणः।
श्रोत्रिया ज्ञानसंपन्ना दीनान्धविकलादयः॥५०॥

Ascetics, celibates, śrotriyas duly learned, poor, blinds and handicapped people were honoured daily in those places.

इत्थं स नृपतिः कृत्वा श्रद्दधानो जितेन्द्रियः।
ज्यामघो विष्णुनिलयं गत इत्यनुशुश्रुम॥५१॥

We people heard that the king Jyāmagha went to the abode of Viṣṇu as a result of executing these deeds. He was having keen obeisance and balanced disposition.

तमेव चाद्यापि बले मार्ग ज्यामघकारितम्।
व्रजन्ति नरशार्दूला विष्णुलोकजिगीषवः॥५२॥

O Bali! The people wishing to go at the abode of Viṣṇu still follow the route shown by Jyāmadha.

तस्मात्त्वमपि राजेन्द्र कारयस्वालयं हरेः।
तमर्चयस्व यत्नेन ब्राह्मणांश्च बहुश्रुतान्।
पौराणिकान्विशेषेण सदाचाररताञ्शुचीन्॥५३॥

Hence O king! Construct a temple of Hari and worship that Hari, learned Brahmins and particularly the persons known to Purāṇas and who live tidy with courteous behaviour.

वासोभिर्भूषणै रत्नैर्गोभिर्भूकनकादिभिः।
विभवे सति देवस्य प्रीणनं कुरु चक्रिणः॥५४॥

Do efforts to please god holding cakra, by giving garments, ornaments, gems, cows, earth and gold etc. till prosperity vests with you.

एवं क्रियायोगरतस्य तेऽद्य
नूनं मुरारिः शुभदो भविष्यति।
नरा न सीदन्ति बले समाश्रिता
विभुं जगन्नाथमनन्तमच्युतम्॥५५॥

Murāri shall definitely do your good if you could engage yourself in the activities as described herein before. O Bali! The people sheltering to Jagannātha, Acyuta, sovereign, Ananta seldom suffer pains during the course of their life.

पुलस्त्य उवाच-
इत्येवमुक्त्वा वचनं दितीश्वरो
वैरोचनं सत्यमनुत्तमं हि।
संपूजितस्तेन विमुक्तिमाययौ
संपूर्णकामो हरिपादभक्तः॥५६॥

Pulastya said- Having heard the true and best advice from his grandfather (Prahlāda), Bali honoured him and Prahlāda, the eminent scholar then left that place.

गते हि तस्मिन्मुदिते पितामहे
बलबेर्भौ मन्दिरमिन्दुवर्णम्।
महेन्द्रशिल्पिप्रवरोऽथ केशवं
स कारयामास महामहीयान्॥५७॥

On return of Prahlāda in happy disposition, the palace of Bali began luminating like the moon. That great king Bali called Diśvakarmā and engaged him for the construction of Keśava's temple. It was soon built by him.

स्वयं स्वभार्यासहितश्चकार
देवालये मार्जनलेपनादिकाः।
क्रिया महात्मा यवशर्कराद्या
बलिं चकाराप्रतिमां मधुद्रुहः॥५८॥

Bali with his queen began brooming, smearing the temple area himself. He offered the best Naivedya (offering of food for an idol) of barley and sugar mixed to Madhusūdana.

दीपप्रदानं स्वयमायताक्षी
विन्ध्यावली विष्णुगृहे चकार।
गेयं स धर्म्यश्रवणं च धीमान्
पौराणिकैर्विप्रवरैरकारयत्॥५९॥

He rage eyed Vindhyāvalī began lighting lamp at that temple of Viṣṇu herself. Wise Bali used to arrange lectures of learned Brahmins on Purāṇas in that temple.

तथाविधस्यासुरपुंगवस्य
धमर्ये सुमार्गे प्रतिसंस्थितस्य।
जगत्पतिर्दिव्यपुर्जनार्दन
स्तस्थौ महात्मा बलिरक्षणाय॥६०॥

Mahātmā Janārdana, the ruler of universe, holder of divine body stood there to defend Bali the religion abiding king.

सूर्यायुताभं मुसलं प्रगृह्य
निघ्नन्स दुष्टाननरियूथपालान्।
द्वारि स्थितो न प्रददौ प्रवेशं
प्राकारगुप्तौ बलिनो गृहे तु॥६१॥

He used to destroy the commanders of enemy's army by blowing musala having radiation of countless suns at the gate and never allow anyone to enter in the palace duly protected by domes.

द्वारि स्थिते धातरि रक्षपाले
नारायणे सर्वगुणाभिरामे।
प्रासादमध्ये हरिमीशितार
मभ्यर्चयामास सुरर्षिमुख्यम्॥६२॥

When Nārāyaṇa, the Vidhātā resumed his service as gatekeeper, Bali began worshipping the best controller Hari just at the centre of his palace.

स एवमास्तेऽसुरराड् बलिस्त
समर्चयन्वै हरिपादपङ्कजौ।

Bali with his queen began brooming, smearing the temple area himself. He offered the best Naivedya (offering of food for an idol) of barley and sugar mixed to Madhusūdana.

दीपप्रदानं स्वयमायताक्षी
विन्ध्यावली विष्णुगृहे चकार।
गेयं स धर्म्यश्रवणं च धीमान्
पौराणिकैर्विप्रवरैरकारयत्॥५९॥

He rage eyed Vindhyāvalī began lighting lamp at that temple of Viṣṇu herself. Wise Bali used to arrange lectures of learned Brahmins on Purāṇas in that temple.

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धमर्ये सुमार्गे प्रतिसंस्थितस्य।
जगत्पतिर्दिव्यपुर्जनार्दन
स्तस्थौ महात्मा बलिरक्षणाय॥६०॥

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निघ्नन्स दुष्टाननरियूथपालान्।
द्वारि स्थितो न प्रददौ प्रवेशं
प्राकारगुप्तौ बलिनो गृहे तु॥६१॥

He used to destroy the commanders of enemy's army by blowing musala having radiation of countless suns at the gate and never allow anyone to enter in the palace duly protected by domes.

द्वारि स्थिते धातरि रक्षपाले
नारायणे सर्वगुणाभिरामे।
प्रासादमध्ये हरिमीशितार
मभ्यर्चयामास सुरर्षिमुख्यम्॥६२॥

When Nārāyaṇa, the Vidhātā resumed his service as gatekeeper, Bali began worshipping the best controller Hari just at the centre of his palace.

स एवमास्तेऽसुरराड् बलिस्त
समर्चयन्वै हरिपादपङ्कजौ।

सस्मार नित्यं हरिभाषितानि
स तस्य जातो विनयाङ्कुशस्तु॥ ६३॥

The demon king Bali used to worship the lotus feet of Hari and keep in memory the psalm of Hari always. This rule (routine) became mandatory (Vinayāṅkuśa) to him.

इदं च वृत्तं स पपाठ दैत्यराट्
स्मरन्सुवाक्यानि गुरोः शुभानि।
तथ्यानि पथ्यानि परत्र चेह
पितामहस्येन्द्रसमस्य वीरः॥ ६४॥

That chivalrous demon king used to recite this episode by keeping in mind the benevolent statements of his Indra like grandfather (Prahlāda). Those statements were not only benevolent to this material world but also for the metaphysical world.

ये वृद्धवाक्यानि समाचरन्ति
श्रुत्वा दुरुक्तान्यपि पूर्वतस्तु।
स्निग्धानि पश्चान्नवनीतशुद्धा
मोदन्ति ते नात्र विचारमस्ति॥ ६५॥

The persons who follow in practice the advice first delivered in harsh words but thereafter tender as butter by the elders, definitely attain pleasure.

आपद्भुजङ्गदष्टस्य मन्त्रहीनस्य सर्वदा।
वृद्धवाक्यौषधा नूनं कुर्वन्ति किल निर्विषम्॥ ६६॥

The medicine in the form of advice from elders undoubtedly removes the poison inserted in a man bitten by the serpent of calamity particularly when he is thoughtless.

वृद्धवाक्यामृतं पीत्वा तदुक्तान्यनुमन्य च।
या तृप्तिर्जायते पुंसां सोमपाने कुतस्तथा॥ ६७॥

The satiation felt to the people after sipping the words nectar like of elders and brining to practice accordingly cannot anyway is felt by sipping Soma.

आपत्तौ पतितानां येषां वृद्धा न सन्ति शास्तारः।
ते शोच्या बन्धूनां जीवन्तोऽपीह मृततुल्याः स्युः॥ ६८

The elders who do not administer the people trapped in calamity are scar like to their relations and they are dead in spite of living.

आपद्ग्राहगृहीतानां वृद्धाः सन्ति न पण्डिताः।
येषां मोक्षयितारो वै तेषां शान्तिर्न विद्यते॥ ६९॥

The people having lack of learned elders capable to defend from calamity by their apt advice, cannot avail peace in life and always they are gripped by crocodiles of calamity.

आपज्जलनिमग्नानां ह्रियतां व्यसनोर्मिभिः।
वृद्धवाक्यैर्विना नूनं नैवोत्तारः कथंचन॥ ७०॥

Besides the elder advice, there is no other measure capable to defend the people immersed in water of calamity and fell prey to the waves of bad habits (vyasana).

पुलस्त्य उवाच

तस्माद्यो वृद्धवाक्यानि शृणुयाद्विदधाति वा।
स सद्यः सिद्धिमाप्नोति यथा वैरोचनो बलिः॥ ७१॥

Hence, the man hearing to the elders advice and who brings in practice, attains success shortly like Bali, the son of Virocana.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे उपसंहारे नाम पञ्चनवतितमोऽध्यायः॥ ९५॥

Chapter 96

Phala-śruti or mention of rewards of Vāmana Purāṇa

पुलस्त्य उवाच–

एनन्मया पुण्यतमं पुराणं
तुभ्यं तथा नारद कीर्तितं वै।
श्रुत्वा च कीर्त्या परया समेतो
भक्त्या च विष्णोः पदमभ्युपैति॥ १॥

Pulastya said- O Nārada! I have thus, completely described this most sacrosanct Purāṇa. The man listening to it, goes to the abode of Viṣṇu after acquiring sheer devotion and supreme fame.

यथा पापानि पूयन्ते गङ्गावारिविगाहनात्।

तथा पुराणश्रवणाद्दुरितानां विनाशनम्॥ २॥

As all sins are washed by taking a dip in water of Ganges, they were listening to Purāṇa all evils stuck to man are absolved.

न तस्य रोगा जायन्ते न विषं चाभिचारिकम्।
शरीरे च कुले ब्रह्मन्य: शृणोतीह वामनम्॥ ३॥

O Brahmin! The man listening to this Purāṇa with keen devotion his body and family remain unaffected of the poison generally inserted as a result of involvement in worldly deeds and his family enjoys healthy living.

शृणोति नित्यं विधिवच्च भक्त्या
संपूजयन् य: प्रणतश्च विष्णुम्।
स चाश्वमेधस्य सदक्षिणस्य
फलं समग्रं परिहीनपाप:॥ ४॥
प्राप्नोति दत्तस्य सुवर्णभूमे-
रश्वस्य गोनागरथस्य चैव।
नारी नरश्चापि च पादमेकं
शृण्वन् शुचि: पुण्यतम: पृथिव्याम्॥ ५॥

The man who worships god Viṣṇu by observing sattva tendency and listens this Purāṇa daily with devotion, becomes free from bondage of evils and receives blessing as it would have on performing Aśvamedha yajña with appropriate donation and when gold, land, horse, cow, elephant and chariot are donated. The man and woman duly digested to only chapter to this Purāṇa, become free from the clutches of evils and start executing noble deeds in his/her very life.

स्नाने कृते तीर्थवरे सुपुण्ये
गङ्गाजले नैमिषपुष्करे वा।
कोकामुखे यत्प्रवदन्ति विप्रा:
प्रयागमासाद्य च माघमासे॥ ६॥
स तत्फलं प्राप्य च वामनस्य
संकीर्तयन्नान्यमना: पदं हि
गच्छेन्मया नारद तेऽद्य चोक्तं
यद् राजसूयस्य फलं प्रयच्छेत्॥ ७॥

The person reciting a single hymn while walking but with mind exclusively devoted to god, receives the blessing as it would have on a bath with water of holy place, water of Ganges, Naimiṣāraṇya, Puṣkara, Kokāmukha and Prayāga in the month of Māgha (January). O Nārada! I have explained the Purāṇa which blesses with the fruit of Rājasūya yajña.

यद्भूमिलोके सुरलोकलभ्ये
महत्सुखं प्राप्य नर: समग्रम्
प्राप्नोति चास्य श्रवणान्महर्षे
सौत्रामणेर्नास्ति च संशयो मे॥ ८॥

O hermit! There is no doubt anyway to my mind regarding magnificence of listening to this Purāṇa. It really gives all great pleasures available on this earth and heaven and thus, the devotee attains the fruit of Sautrāmaṇi[1] yajña.

रत्नस्य दानस्य च यत्फलं भवेद्
यत्सूर्यस्य चेन्दोर्ग्रहणे च राहो।
अन्नस्य दानेन फलं यथोक्तं
बुभुक्षिते विप्रवरे च साग्निके॥ ९॥
दुर्भिक्षसंपीडितपुत्रभार्ये
यामी सदा पोषणतत्परे च।
देवाग्निविप्रर्षिरते च पित्रो:
शुभूषके भ्रातरि ज्येष्ठसाम्ने।
यत्तत्फलं संप्रवदन्ति देवा:
स तत्फलं लभते चास्य पाठात्॥ १०॥

A man reciting this Purāṇa receives the blessing which would have received by him had he donated gems to gods, donations made on aegis of solar and moon eclipse, donation of food to hungry but the Brahmin being Agnihotrī, donations made to the person engaged in maintenance of son, wife and siblings suffering from famine, donations made to a person engaged in service of Brahmins and fire and donations made by him to parent and elder brother.

1. A partic. sacrifice in honour of Indra.

चतुर्दशं वामनमाहुरग्र्यं
श्रुते च यस्याघचयाश्च नाशम्।
प्रयान्ति नास्त्यत्र च संशयो मे
महान्ति पापान्यपि नारदाशु॥ ११॥

O Nārada! This Vāmana Purāṇa is the fourteenth Purāṇa in the list of eighteen Purāṇas. There is no doubt to my mind being its competent to absolve shortly a number of evils committed earlier and the heinous offences too.

पाठात् संश्रवणाद् विप्र श्रावणादपि कस्यचित्।
सर्वपापानि नश्यन्ति वामनस्य सदा मुने॥ १२॥

O sage! O Brahmin! A recital, hearing and explaining before others this Vāmana Purāṇa decays all sins committed by the people earlier.

इदं रहस्यं परमं तवोक्तं
न वाच्यमेतद्धरिभक्तिवर्जिते।
द्विजस्य निन्दारतिहीनदक्षिणे
सहेतुवाक्यावृतपापसत्त्वे॥ १३॥

I have explained this most cryptic and mysterious essence before you. It should not be disclosed before atheist, rival to Brahmins, brute, uncivilised and the people who plead otherwise than spiritual linkage.

नमो नमः कारणवामनाय नित्यं यो वदेन्नियतं द्विजः।
तस्य विणुः पदं मोक्षं ददाति सुरपूजितः॥ १४

Viṣṇu, the god adored by gods give the supreme position of liberty (emancipation) to dvija who recites regularly the hymn- "Namo Namaḥ Kāraṇa Vāmanāya."

वाचकाय प्रदातव्यं गोभूस्वर्णविभूषणम्।
वित्तशाठ्यं न कर्तव्यं कुर्वन् श्रवणनाशकम्॥ १५॥

The person reciting this Purāṇa should be provided with cow, land and gold ornaments. One should not be miser in donation because such trend destroys the blessing of listening completely.

त्रिसंध्यं च पठन् शृण्वन्सर्वपापप्रणाशनम्।
असूयारहितं विप्र सर्वसम्पत्प्रदायकम्॥ १६॥

O Brahmin! All kinds of properties are achieved when this Purāṇa is recited and listened in trio-sandhyās[1] by observing the rules of purity in heart and mind. It absolves the man from all sins thereby progress and prosperity is assured.

It is last salute to Vāmana Purāṇa

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे उपसंहारे नाम षण्णवतितमोऽध्यायः॥ ९६॥

॥ॐ॥शुभमस्तु। श्रीकृष्णार्पितमस्तु।

1. Juncture of the three divisions of the day (morning, noon and evening).

वामनपुराणस्य श्लोकानुक्रमणिका

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॥इति श्लोकानुक्रमणिका समाप्ता॥