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PART II

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SKANDA PURĀṆA

BOOK I: MĀHEŚVARAKHAṆḌA

SECTION II: KAUMĀRIKĀKHAṆḌA[1]

CHAPTER ONE

Redemption of Five Apsarās by Arjuna[2]

Obeisance to Śrī Gaṇeśa. Om, salute to Bṛhaspati. Obeisance to that Brahmā. Bow to Viṣṇu.

The holy sages said:

1. O wide-eyed one, recount those five *Tīrthas* (i.e. holy places of ablution) which are on the shores of the Southern Sea. They are spoken of very highly (by people).

1. The section called Kaumārikākhaṇḍa appears to be an independent work mainly for the glorification of the sacred place Mahīsāgara-Saṅgama ('Confluence of Mahī with the Sea'). In concluding this Khaṇḍa the author specifically states that the sacred episode of the Confluence of Mahī with the Sea is thus described (ii.66.126) and this is followed by the *Phala-Śruti* of hearing etc. of this. There is a deliberate attempt to integrate the followers of Śiva and Viṣṇu in the last two verses: The devoted listener of this Khaṇḍa "will go to the region of Rudra" (*Rudrasalokatām vrajet*|— ii.66.134) and "will go to the region of Viṣṇu" (*Viṣṇupadam prayāti*— ii.66.135).

The author of this work (as will be pointed out at relevant places) differs from the legends about Śiva and Skanda as described in the previous section, viz. Kedārakhaṇḍa. Both Kedārakhaṇḍa and Kaumārikākhaṇḍa have their own independent *Phala-Śruti* verses. Even stylistically the authors of these sections appear different unless we suppose that the author improved his style in the second section, viz. Kaumārikākhaṇḍa.

2. This refers to Arjuna's self-exile as an expiation for his entry into the armoury to protect a Brāhmaṇa's cows, while Draupadī and Yudhiṣṭhira were together there (Mbh, *Ādi* 212.19-35). During his exile, he went to the South for pilgrimage, where he bathed in five lakes avoided by the public due to the crocodiles therein. Arjuna bathed in them and dragged out

2. Nārada and others say that these *Tīrthas* yield the benefit of all the *Tīrthas*. We wish to hear the story and the greatness of those *Tīrthas*.

Ugraśravas said:

3. Listen to the great power of Kumāranātha with wonderfully meritorious holy stories. It is what Dvaipāyana (Vyāsa) formerly recounted to me with body covered with hair standing on end and drops of perspiration of delight.

4. In this connection, let the *Gāthā* (i.e. religious verse) sung by Kumāra be heard, O excellent sages. It has been adored by all the Devas, Sages and Manes.

5. "If a man resorts to *Madhvācāra-Staṁbha-Tīrtha*[1] (*Sādhvācāra-Staṁbha-Tīrtha*) his residence will invariably be in Brahmaloka like that of mine.

6. Viṣṇuloka is greater than Brahmaloka; Śiva's world is greater than that; since he loves his son, Guhaloka is the greatest."

7. In this connection, there is a wonderful story of Phālguna (i.e. Arjuna) formerly described by Nārada. I shall tell that story in detail to you, O excellent sages.

8. Formerly, for a certain reason, from Maṇikūṭa[2], Kirīṭi (Arjuna) went to the five *Tīrthas* on the Southern Sea in order to take his holy bath.

one by one the crocodiles, when they caught hold of him while bathing. Their curse was thus terminated and they became celestial damsels again (Mbh, *Ādi*, Chs. 215-216).

The author of the Purāṇa has not only borrowed the story but also most of the verses from the above chapters of Mbh, as can be seen from the comparative table of identical verses in Mbh and SkP:

Mbh, *Ādi*, *Ch.* 215	SkP *I. ii.* 1
Verse No. 7	14
8-23	23-37
Ch. 216	
1-7	39-44
9-19a	66-75

1. Khambhāta or Cambay in Gujarat (De 194).

2. V.l. *Maṇipūrataḥ* is better as it is supported by Mbh, *Ādi*, Ch. 214. This Maṇipūra was the then capital of Kaliṅga. It is identified with Māṇika Paṭṭam, a sea port at the mouth of Chilka lake (De. 126).

9-12. Out of fear, ascetics always used to avoid those *Tīrthas*. The first *Tīrtha* of Kumāreśa (Lord Kārttikeya) is a favourite of the sage Kumāreśa.[1] The second one of Stambheśa is a favourite of the sage Saubhadra. The other (third) one is Barkareśvara. It is an excellent *Tīrtha* loved by Paulomī. The fourth one is Mahākāla, a favourite of the king Karandhama. The fifth one is called Siddheśa. It is a favourite *Tīrtha* of Bharadvāja. The leading scion of the family of Kuru saw all these five *Tīrthas*. They were highly meritorious but they were avoided by ascetics.

13-15. On seeing them nearby, he asked the great sages, the followers of Nārada: "These *Tīrthas* are very beautiful and have wonderful powers. Tell me, why are they always avoided by the expounders of the Vedas?"

The Ascetics replied:

Five crocodiles live in them. They take away the ascetics. Hence, O Scion of the family of Kuru, these *Tīrthas* are avoided.

On hearing this (that warrior) of great arms made up his mind to go to those *Tīrthas*.

16-17. Then those ascetics told him: "O Phālguna, it does not behove you to go therein. Many kings and sages have been killed by crocodiles. In the course of the last twelve years, you have taken holy dips in millions of *Tīrthas*. Of what worth are these *Tīrthas* unto you? Do not become one observing (the suicidal vow of) *Patangavrata* (i.e. way of moths falling into the fire)."

Arjuna said:

18. May the quintessence of what has been spoken (advised) by (you) people showering kindness (on me) be explained here (and now). A man seeking piety and virtue should not be prevented by noble-souled ones.

19. If a foolish-minded person prevents a man desirous of performing holy rites, he will be reduced to ash by the deep sighs of the people dependent on him.

---

1. Mbh, *Ādi* 215.3 attributes this to sage Agastya and not to sage Kumāreśa. But as no name of a sage is given in the text, textually Kumāreśa becomes the sage attached to this Tīrtha.

20. Life is momentary like the lightning-streak. If that is spent for the sake of holy rites, let it pass away like that. What is the harm therein?

21. Only they are the genuine men on the earth, whose life, wealth, wives, sons, fields and abodes are utilized (and sacrificed) for the sake of Dharma.

The Ascetics replied:

22. Since you say in this manner, O Pārtha, let your life be prolonged; may your love be always directed towards righteous life. Go ahead and do as you desire.

23. On being told thus, the most excellent one among the descendants of Bharata bowed down to them. He was encouraged with blessings. He went ahead to visit those holy *Tīrthas*.

24. Thereafter that hero, the scorcher of enemies, went to the excellent *Tīrtha* of the great sage Saubhadra. He plunged into it and began to bathe in it.

25. Thereupon a great crocodile that had been moving about under the waters caught hold of Dhanañjaya, the son of Kuntī, a tiger among men.

26. Kaunteya seized that tremulous aquatic animal with force. That hero of mighty arms, the most excellent one among mighty persons, rose up along with it.

27. On being raised up by Arjuna of great renown that crocodile became a woman of auspicious features adorned with all ornaments.

28-30. Her tresses were lustrous, O Brāhmaṇas. She was very charming and had a divine form.

On seeing this great miracle, Dhanañjaya, the son of Kuntī, became excessively delighted. He spoke these words to that woman:

"O lady of auspicious features, who are you? Whence did this happen that you became an aquatic animal? What for have you committed this great sin?"

The woman replied:

I am a celestial damsel, O son of Kuntī, and I used to roam about and stay in the forests of Devas.

31. I am a permanent beloved of Kubera, named Varcā. O warrior of powerful arms, I had four other friends, all of whom were splendid ones, capable of going (anywhere) as they pleased.

32-36. I started along with them from the abode of the king of Devas. Then all of us saw a Brāhmaṇa who was abodeless (i.e. a *Saṁnyāsin*). He was handsome. He was reciting the Vedic Mantras. He was residing in a lonely place. O hero, that forest was enveloped in the splendour of his penance. Like the sun, he brightened the entire region (around him). On seeing his penance, wonderful appearance and handsome features, I descended down to that spot with a desire to cause some hindrance to his penance. All of us, Saurabheyī, Sāmeyī, Budbudā, Latā and I simultaneously approached that Brāhmaṇa, O descendant of Bharata, singing, sporting, cajoling and enticing him.

37-38. That sage of great heroism did not turn his mind or attention towards us. That excessively refulgent one did not waver at all. He remained engaged in the spotless penance. O great Kṣatriya hero, that Brāhmaṇa became angry with us and cursed us: "You will become crocodiles and stay under water for a hundred[1] years."

39. Thereupon all of us became distressed and pained, O most excellent one among the descendants of Bharata. We sought refuge in that Brāhmaṇa ascetic devoid of sins:

40. "We had become arrogant due to our beauty, youthful age and love. We have committed an improper thing. O Brāhmaṇa, it behoves you to forgive us.

41. This alone is a slaughter (death) of us that we came here to tempt you whose soul has reached a praiseworthy state. That is enough for us, O ascetic.

42. People who deliberate on virtue and piety consider that women have been created as those who should never be killed. Hence, O sage conversant with Dharma, this view of learned men (should be accepted by you) righteously.

43. Good men protect and defend those who seek refuge

1. At the time of cursing, the Brāhmaṇa meant 'permanently' by the term '*śatam*', but when the celestial damsels begged pardon, he restricted the term to one hundred years only. Vide v 65 below which is a quotation from Mbh, *Ādi* 216.8.

in them. You are worthy of being sought refuge in. We have approached you. Hence it behoves you to forgive us."

44. On being told thus, that righteous Brāhmaṇa, the performer of splendid rites, having the lustre of the sun and the moon, condescended to favour us, O heroic warrior.

The Brāhmaṇa said:

45. Considering the conduct of all of you I am a bit confused in my mind. Alas, your impudence and temerity! Alas, your delusions! Your inclination towards sinful activity!

46. If people were to be aware that death is always perched on their heads, they cannot even relish their food; much less would the commission of a misdemeanour appeal to them.

47. Alas, the birth of one among human beings is the rarest among all births; even that is being slighted by certain vicious ones deluded by women!

48. We put to them this question: What is the cause of your birth? What is the gain thereby? Think about this seriously in your minds and then let it be replied.

49. We do not blame these (women) from whom comes birth. We censure only those persons who are reckless with them, who associate with them without any restraint.

50. Since couples are created by the Lotus-born Lord for the growth of the universe, that process should be maintained. There is no sin or harm in it.

51. The maintenance of the stage of a householder is blessed, if it is carried out with that woman who is given (in marriage) by kinsmen in the presence of Fire-god and in the assembly of Brāhmaṇas. Only then can it yield all benefits.

52-53. The union of Prakṛti and Puruṣa with each other can be conducive to Guṇa only when it is achieved. If it is not achieved, it is for *Aguṇa* (absence of Guṇa). In this manner, one's own householdership achieved with effort is excellent and is conducive to great Guṇa (i.e. goodness, welfare). If it is not achieved, it is for *Aguṇa* (i.e. evil).

54. In the city with five entrances, the gatekeeper is accompanied by eleven soldiers. (Though) he is with his woman, how can he have many children if he is insentient?[1]

1. City = body; five entrances = five seats of the sense organs; eleven sol-

55. The union with a woman is for the service to the whole universe through *Pañcayajñas*[1] ('five holy rites') and other sacred activities. Alas, it is being utilized otherwise by foolish persons!

56. Oh, listen. If not, your desire of listening becomes splendid (?). Still we cry and shout with our arm raised. But who hears?[2]

57. The semen virile is the essence of the six *Dhātus*[3] ('essential constituents of the body'). If a good *Yoni* (vagina) is avoided and it is deposited in a *Kuyoni* (despicable Yoni), the defects are many as told by Yama.

58. At the outset he is the enemy of medicinal herbs. Then he is the enemy of self, enemy of departed parents, enemy of the whole universe. He goes to the hell of *Andha* (*Tāmisra*) and remains there for endless years.

59. Pitṛs, Devas, sages, common people and all living beings depend upon man. For that purpose one should put restraint on oneself.

60. They say that a man of self-restraint is a *Sattīrtha* ('a holy spot'). That man has perfect control over speech, mind, tongue, hands and ears. Others are *Kākatīrthas* ('contemptible ones').

61. Men of *Tāmasa* nature take delight in a crow-like (i.e. evil-natured) person (mis)taking him for a swan. What benefit do Devas derive thereby? Let this be thought of.

diers = five organs of sense, five organs of action and mind. Woman = Prakṛti. Children = created objects. Gatekeeper = Individual Soul.

1. The *Pañcayajñas* are known as 'Five great (Mahā-sacrifices'. They are the obligatory daily observances prescribed since early Vedic period. They are as follows:

(1) *Deva-yajña*: Offerings in fire (even fuel sticks) or Fire worship.

(2) *Pitṛ-yajña*: Offering *Svadhā* (*Śrāddha* repast) even with water.

(3) *Bhūta-yajña*: Offering *Bali* (at least a ball of food) to beings (animals etc.).

(4) *Manuṣya-yajña*: Giving food to guests.

(5) *Brahma-yajña*: Recitation of the Veda—at least one *Mantra*.

These prescriptions are found in *Śatapatha Br.* (XI.5.6.1), *Tait. Āraṇyaka* (II.10) etc.

2. An echo of Mbh, *Svarga* 5.62.

3. Constituents of the body, viz. chyle, blood, flesh, fat, bone, marrow.

62. If one reflects in one's heart about the structure of the universe in this manner, how can one's mind indulge in and be diverted by sinful activities even for the sake of the three worlds?

63. This (fact) has been read by other men in the sacred literature. It has been directly perceived by me in the world of Yama. How will I become deluded then, O women?

64. What anger (should I feel) towards you all? People carry out those things for which they have been created, whether they are real or unreal.

65. (The words) *Śatam* (hundred), *Sahasram* (thousand) and *Viśvam* (all)—all denote inexhaustibleness. The measure 'hundred' only does not denote 'inexhaustibleness' (or unendingness).

66-67. As crocodiles you will be catching hold of persons in the water. If an excellent man takes you out of the water and throws you on the ground you will all regain your own respective forms. Falsehood has never been uttered by me even in jest. The purification by his auspicious contact will be conducive to your good?

The woman said:

68-72. Thereafter, we saluted that Brāhmaṇa. After circumambulating him, we went away from that place and thought thus as we were extremely miserable and dejected: 'Where can all of us in the shortest possible time meet that man who will give us back our own respective previous forms?' After thinking thus for a short while, O descendant of Bharata, we saw the celestial sage Nārada of great fortune. On seeing that celestial sage of unmeasured lustre, all of us became delighted. After saluting him, O son of Pṛthā, we stood there with our misery (visible) in our faces. He asked us the cause of our misery and we told him the same.

73-76. After hearing the same exactly, he spoke these words:

"In the southern ocean there are five *Tīrthas* in a marshy place. Go to those beautiful and meritorious places. Do not delay. Dhanañjaya, a son of Pāṇḍu, a tiger among men, (a hero) of pure soul, will liberate you all stationed there, from this misery. There is no doubt about it."

After hearing his words, O warrior, we have all come here.

It behoves you to make those words true, O son of Pāṇḍu. Indeed the birth of good men like you is for the help of the wretched and miserable people.

77. On hearing her words, the son of Pāṇḍu took bath in all the *Tīrthas* one by one and redeemed them who had become crocodiles. He made them regain their original forms.

78. Then they bowed down to that warrior. They uttered blessings and good wishes for his victory. As they were about to go, Dhanañjaya, the son of Pṛthā, said to them:

79-80. "This is the doubt surging in my heart. Why did sage Nārada permit you to stay (here) in your exile? Even the basest fellow works in the interest of persons whom he adores. Why did Nārada say that you could stay in these *Tīrthas* worthy of his adoration?

81. Similarly, how could you all stay here in spite of the fact that the very powerful *Navadurgās* (nine Durgās i.e. goddesses), Siddheśa and Siddhagaṇapa ('Lord of the Siddha groups') are here?

82. Each of these is competent to ward off even Devas. How was it that none of them prevented you all from obstructing (the functioning of) these *Tīrthas*?

83. As I think of this my mind wavers. My curiosity has been aroused much. It behoves you to tell only the truth."

The celestial damsels said:

84-85. You have put a relevant question, O son of Kuntī. Now look in the direction of the North. Here comes the praiseworthy sage Nārada surrounded by his Brāhmaṇa (followers). He will answer every questions you have put.[1]

After saying this, they went up into the sky.

1. This chapter, a borrowal from Mbh, is used as a setting for the Kaumārikākhaṇḍa, the main narrator of which is Nārada. After the arrival of Nārada, the celestial damsels disappear from the scene.

CHAPTER TWO

Glorification of Holy Places

Sūta said:

1. Thereupon, the son of Pāṇḍu approached Nārada who was adored by Devas and surrounded by Brāhmaṇas. He made obeisance to all and grasped (their feet).

2. Then Nārada said to him: "O Dhanañjaya, be victorious over your enemies. May your mind be inclined towards virtue and piety as well as (respectful to) Devas and Brāhmaṇas.

3. Engaged in this journey of pilgrimage lasting for twelve years, O heroic warrior, I hope you are not tired and afflicted nor have you become desperately furious.

4. Even the minds of sages, O son of Pāṇḍu, become tired and afflicted by journeys of pilgrimage. They become desperately furious, despite its being the cause of obstacles to (spiritual) welfare.

5. O son of Pāṇḍu, are you not (in the way) affected by this defect? In this connection, we have heard this *Gāthā*[1] sung by Aṅgiras:

6 'Only he whose hands, feet and mind are well-restrained and whose rites are all devoid of aberrations, derives benefit from (visits to) holy places.'

7-9. This fact should be borne in mind by you. O dear one, what do you think? Your brother is Yudhiṣṭhira and your friend is Keśava. (Hence it is proper that you should be virtuous.) Further, this is but proper that men should be guided and trained by Brāhmaṇas. We are indeed the preceptors and instructors in virtue and piety, established therein by Viṣṇu. We hear this *Gāthā* sung by Viṣṇu in the connection, in regard to Brāhmaṇas:

10. 'I am Vikuṇṭha. Listening to my spotless, immortal fame is like a holy dip. It immediately sanctifies the universe down to a *Śvapaca* ('one who cooks dog's flesh', a Cāṇḍāla). I have attained fame as a *Sutīrtha* ('holy and pious one') through you. So I

---

1. These are floating traditional verses ascribed to some great sage like Manu, Aṅgiras etc. Many of them are untraceable even in Smṛti works ascribed to these sages. For example this verse is untraceable in *Āṅgirasa Smṛti* (G.M. edition).

will (not hesitate to) cut even my own arm, if it were to be adverse.'

11. We shall say something pleasing to you, O son of Pṛthā. All of those whom you desire to be happy and prosperous are so, namely the Yādavas and the Pāṇḍavas.

12. Now, at the bidding of Dhṛtarāṣṭra, Vīravarmā,[1] the king who had harassed Kurus, has been killed by Bhīmasena.

13. Indeed, he had been invincible to all the kings like the powerful Bali of yore. In the manner in which a thorn is removed by another thorn, Dhṛtarāṣṭra conquered him."

14. On hearing these and other words uttered by Nārada, Phālguna (i.e. Arjuna) became extremely joyous. He said: "Whence can there be absence of welfare in their case?

15. They always abide by the opinions and suggestions of Brāhmaṇas. They are the adorers of Brāhmaṇas. I too am going on pilgrimage to holy places with mental restraint, in accordance with my ability.

16. I came to this *Tīrtha*. There is great joy in my heart. Blessed indeed is the visit to the *Tīrthas*. A holy dip in them is all the more so.

17. Listening to the greatness is still further so, as even Sage Aurva has said so. Hence, O sage, I wish to hear the good features of this *Tīrtha*.

18-19. Along with this alone should it be listened to as (to why pilgrimage has been) accepted by you, O sage. You have wandered in the three worlds. Hence you know all the essential things. I consider this *Tīrtha* better than the other *Tīrthas*, because this is honoured by you."

Nārada said:

20-21. This is proper on your part, O son of Pṛthā, possessing good qualities, that you enquire about the merits. Only meritorious persons can befittingly listen to the merits arising from holy rites. Time is spent everyday by good men in listening

1. Mbh does not refer to any Vīravarmā who was killed by Bhīma. The *Jaimini Aśvamedha* refers to one Viravarmā who stopped the sacrificial horse of Pāṇḍavas but was persuaded by Kṛṣṇa to let it go. But this Vīravarmā also is not killed by Bhīma. Probably the author of this part of SkP has used a different version of Mbh.

to holy rites and devout activities as well as in praying and eulogizing, (while) the whole life is spent by sinners in evil conversations and idle talk everyday.

So I shall glorify the many merits of this *Tīrtha*.

22-25. On hearing the same you will know that what has been accepted and adopted by me is proper.

Formerly, O son of Pṛthā, in the course of my wanderings in the three worlds, as a follower of Kapila,[1] I went to the world of Brahmā. There I saw the grandfather (of the worlds). Brahmā, devoid of impurities and surrounded by saintly kings, celestial sages as well as by embodied and unembodied beings, shone like the moon surrounded by the stars. I bowed down to him. I was offered welcome by means of a glance. I sat there joyously along with Kapila. In the meantime his spies and emissaries came there.

26-29a. They are sent everyday by Brahmā to visit (the whole of) the universe. They bowed down and took their seats. With his gracious glances as sweet as nectar he seemed to flood them, as he spoke thus: "What are those places you have wandered over? What are the wonderful things seen or heard by you? Recount them. Merit accrues on listening to them."

When this was said by the Lord, a person named Suśravas, who was considered to be their leader, bowed down to Brahmā and spoke thus:

29b-32. "Our submission (of information) in front of the Lord is like showing a lamp in front of the sun. Still the matter must be reported by me as I have been urged by you for the sake of others. After listening to and understanding many holy rites and pious pursuits, a sage named Kātyāyana wanted to know the essence. (He performed a penance) standing on a single big toe for a hundred years. Thereupon a celestial voice spoke to him: 'O Kātyāyana, listen. Ask sage Sārasvata[2] on the banks

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1. New information. Neither *Purāṇic Encyclopedia* nor Chitrāva's *Prācīna Caritra Kośa* mention Nārada's being a follower of Kapila. Nor the story of his bringing Brahmins from Kalāpa-grāma and settling them at Mahīsāgara-saṅgama is traced in the above mentioned reference books.

2. This Sārasvata appears to be the son of Dadhīca and the river Sarasvatī (Mbh, *Śalya* 51.13-14). He mentions Sarasvatī being his teacher (v 40).

of Sarasvatī. He is conversant with Dharma. He will explain to you the essential features to be achieved through Dharma.'

33. On hearing this, the excellent sage approached that renowned leading sage, bent down his head touching the ground and asked him what he had in his mind:

34-35. 'Some praise Truth. Others praise penance and cleanliness. Some praise the Sāṁkhya system of philosophy. Others speak (highly) of Yoga system. Some praise forgiveness and forbearance as well as excessive straightforwardness. Some praise (the vow of) silence. Some say that learning is the greatest thing.

36. Some praise perfect knowledge. Some praise excellent detachment. Some know the holy rites of Agniṣṭoma as the greatest thing.

37-39. Some praise the knowledge of Ātman whereby one views a clod of earth, a stone and a lump of gold alike. When this is the position in the world, people are deluded and perplexed in the matter of what should be done and what should not be done. They begin to argue as to which is the best one among these and contributes the most towards our welfare?' It behoves you to say which of these is the greatest thing to be pursued by noble souls, O sage conversant with Dharma. Which is the thing that achieves all objectives?"

Sārasvata said:

40. I shall speak about the essence that Sarasvatī told me. Listen to it. The entire universe is of the nature of a shadow. Origin and destruction are its characteristic features. It is transitory like the bending and breaking (i.e. knitting) of the eyebrows by a courtesan.

41. Wealth, life, youth and worldly pleasures are unsteady like reflection of the moon in water. After pondering over this intelligently, one should resort to Sthāṇu (i.e. Śiva) (the deity) and *Dāna* (i.e. the holy rite of charitable gifts).

42. A person inclined towards the rite of *Dāna* is not liable to commit sins—so says the *Śruti*. Similarly the *Śruti* avers

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The Sārasvata Pāṭha of Taittirīya Saṁhitā attributed to him was taught to him by Sarasvatī (PE pp. 694-95).

that a devotee of Sthāṇu does not undergo (frequent) births and deaths.

43-45. Listen to the two *Gāthās* formerly proclaimed and sung by Sāvarṇi. The Lord whose vehicle is the Bull, is veritable Dharma indeed. That Mahādeva is honoured and adored. He is called the greatest Dharma. Only Lord Hara redeems one from the ocean of worldly existence,[1] where one gets immersed in its waters, where misery is the whirlpool, darkness is terrible, Dharma and Adharma constitute the waters, anger is the marsh and mud, arrogance and inebriation is the crocodile, greed, the cause of all pain and difficulty, is the bubble and false pride and prestige is the majestic depth extending as far as the netherworlds. But it is adorned with the vehicle (i.e. ship) of the *Sattva Guṇa*.

46-50. Though the body is *Asāra* ('worthless'), one must extract the essence from it, viz. *Dāna* ('charitable gift'), *Vṛtta* ('good conduct'), *Vrata* ('holy observance'), *Vācaḥ*, (i.e. words—auspicious, truthful and pleasing words), *Kīrti* ('fame'), *Dharma* ('virtue'), *Āyuṣaḥ* (i.e. longevity or means of increasing longevity such as use of medicinal herbs, yogic procedures etc.) and *Paropakaraṇa* ('rendering help to others').

Attachment of virtue, anxiety for renown, good indulgence in charitable gifts, absence of interest and attachment in the sensual objects—if one gets all these, one has attained the benefit of one's birth.

In this country called Bhārata,[2] after taking the birth as a man, which is not stable and permanent, if one does not pursue activities conducive to the welfare of *Ātman*, *Ātman* is indeed deceived by him.

Human birth is difficult to be obtained by (even) Devas and Asuras. After obtaining this, one should perform those things which would prevent him from falling into hell. Human birth is the root of everything. It is conducive to the achievement of all aims.

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1. The comparison of Saṁsāra with a river and the analogy described here is common to all Purāṇas and is found in the works of modern saints as well.

2. The special mention of Bhārata is due to its holiness as a *Karma-bhūmī* whence one can attain *Mokṣa*. Its being a *Karma-bhūmī* is mentioned in other Purāṇas also, e.g. BP 27.2, MkP 55.21-22, MtP 114.6-7, BdP I.2.16.4.

51-54. Even if you (have put in) no effort to gain anything, at least save the capital by all means.

The ship of your body has been bought by you at a great cost of merit in order to cross the ocean of misery. Cross it before it (i.e. the boat) breaks.

Even after obtaining a body having no malady or defect, which is very difficult to get, if one does not get away from the world, he becomes the slayer of Ātman, the basest man.

Ascetics perform penance; sacrificing priests perform *Havana* and charitable gifts are given—all these are eagerly pursued for the sake of obtaining the other world.

Kātyāyana asked:

Of these two, namely charitable gifts and penance, O holy lord, which is more difficult? Which yields greater benefit after death? O Sārasvata, tell it.

Sārasvata said:

55. There is nothing more difficult to perform on the earth than *Dāna* (charitable gift). O sage, this is perceived directly with the world as the witness.

56. Abandoning (i.e. risking) their own dear life for the sake of wealth, they enter the oceans, forests and mountains out of great greed. They face the great dangers therein.

57. Others adopt service which is known as *Śva-vṛtti* ('canine way of life'). Others pursue agricultural activities involving great strain and much violence.

58. It is very difficult to give up the wealth that has been acquired with great pain and strain, which is more important and beloved than the vital airs and which has been obtained by means of hundreds of strenuous exertions.

59. Whatever a rich person donates[1] (as a gift) or whatever he (enjoys and) consumes is the real asset of the man. (For after his death) other persons amuse and enjoy themselves with the womenfolk and the riches of the dead man.

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1. This and the following verses up to v 80 are in praise of *Dāna* (*Dāna-stuti*). They are found in different Purāṇas and works on Dharma Śāstra. These eulogies of gifts (*Dāna-stutis*) are found since the Vedic times.

60. I consider the person who begs day by day as my preceptor because he wipes and cleanses (our minds) like one who wipes off a mirror.

61. That which is being given is not wasted. It increases more and more. If the well (is dug up deeper and) water is pumped out, it becomes pure and has abundance of water.

62. For the sake of pleasure in one birth, one gives up thousands of births. An intelligent man (through the meritorious deed of charitable gifts) amasses in a single birth all the happiness and pleasure of a thousand births.

63. A foolish man does not gift away wealth because he is afraid of poverty in this world. An intelligent man gifts away wealth because he is afraid of the same in the other world.

64. What will those persons resorting to what is fragile and brittle, do with their wealth? The body for the sake of which they desire wealth, is not permanent.

65. Formerly the two syllables '*nā-sti*' ('there is nothing') had been habitually repeated by them. That had become adverse to them now with the two syllabled '*De-hi*' ('give').

66. All the people (who beg) enlighten a miser thus: "Give. This is the result of not giving. May not you too be like this."

67. It is for helping the donor himself that the suppliant says, "Give me", since the donor goes up (to heaven) and the donee stands below.

68. The following persons are born so, because they have not given anything in charity: They are indigent persons, sickly ones, foolish ones and those who run errand for others. They are always victims of misery.

69. A rich man who does not give in charity, a poor man who is not an ascetic (i.e. does not perform penance)—these two should be thrown into water after tying a big rock round their neck.

70. One in a hundred is born as a heroic warrior; one in a thousand is a scholar; one in a hundred-thousand is an orator; a donor may or may not be born.

71. The earth is sustained by these seven: cows, brāhmaṇas, Vedas, chaste women, truthful persons, persons who are not greedy and those who habitually gift away (i.e. donors).

72. Śibi,[1] the son of Uśīnara, went to heaven from here after dedicating his limbs and his own bosom-born son for the sake of a Brāhmaṇa.

73. Since he gifted away his own eyes to a Brāhmaṇa, Pratardana,[2] the lord of Kāśī, attained unparalleled renown both here and hereafter.

74. Nimi[3] of the land of Videha gave his kingdom to Brāhmaṇas. Jāmadagnya (i.e. Paraśurāma) gave the earth and Gaya, the earth along with the cities.

75. When Parjanya (i.e. god of rain) did not shower, Vasiṣṭha, the creator of abodes for all living beings, enlivened the subjects like Prajāpati.

76. Brahmadatta,[4] the king of Pañcāla territory, the most excellent one among intelligent persons, gave the treasure Śaṅkha to eminent Brāhmaṇas and attained heaven.

77. The saintly king Sahasrajit[5] of great fame forsook his dear life for the sake of Brāhmaṇas and attained very excellent worlds.

78. These and many others who were tranquil in their minds and who had conquered their sense organs went to the world of Rudra due to their devotion to Sthāṇu and their charitable gifts.

79-80. As long as this earth will exist, the reputation of these persons will remain well-established.

Thinking thus you should seek the essential thing. Be devoted

1. Instances of great donors of the past are given in this up to v 78. Śibi's offer of his own flesh to the pigeon protected by him is described in Mbh, *Vana* 197.21-28 and sacrifice (i.e. cooking) of his son is narrated there in ch. 198.

2. Pratardana, the son of King Divodāsa of Kāśī and queen Mādhavī, the daughter of Yayāti, became king of Kāśī and offered his merits to his grandfather Yayāti (Mbh, *Udyoga* 117.18; 122.6-7). His gift of his own eyes to a Brāhmaṇa is noted in Mbh, *Śānti* 234.20.

3. Nimi, a king of Videha, is famous as a royal sage in Buddhist *Jātakas*. His gift of kingdom to Brāhmaṇas is recorded in Mbh, *Vana* 234.26.

4. Brahmadatta, an ancient king of Pañcālas, is another famous king in Buddhist and mediaeval literature. His donation of all his treasure (*Śaṅkha-nidhi*) to Brāhmanas and proceeding to Brahmaloka is noted in Mbh, *Śānti* 234.29; *Anuśāsana* 137.17.

5. The great self-sacrifice of Sahasrajit, giving his life for Brāhmaṇas and going to heaven, is recorded in Mbh, *Śānti* 234.31.

to Sthāṇu and the holy rite of charitable gift. Kātyāyana too eschewed his delusion and was (devoted to Sthāṇu and the holy rite of charitable gifts).

Nārada said:

81. On hearing this story recounted by Suśravas, the Lotus-born Deity was much filled with tears of joy. He praised (him) again and again:

82. "Well said, O dear one. This is thus and not otherwise." Sārasvata spoke the truth. Similarly this *Śruti* is also true:

83. Gift, monetary gift, is a shield unto *Yajñas*. In this world, all living beings derive livelihood from donors. They dispelled enemies through gifts. Through gift, enemies become friends. Everything is established in gift. Hence they speak of *Dāna* ('gift') as the greatest (holy act).

84. In the terrible ocean of worldly existence which is disturbed and turbid due to the billows of *Dharma* and *Adharma* one should resort to *Dāna*. It is made like a ship.

85-87. It is after thinking thus that Brāhmaṇas were established by me at Puṣkara; in Kṛtayuga Brāhmaṇas were established by Śrī and Hari between Gaṅgā and Yamunā, in the middle land ('doab'). Most excellent ones among the knowers of the Vedas were established by Śrīgaurī; Nāgaras[1] were established by Rudra and Śaktipūrbhavas were established by Pārvatī. Similarly (Brāhmaṇas were established) at Śrīmāla by Lakṣmī. Thus, these and other *Agrahāras* (i.e. villages gifted to Brāhmaṇas) were provided by excellent Suras with a desire for uplifting the worlds.

88. We do not have any desire for the benefit of the holy rite of *Dāna*, O excellent Suras. It is for the sake of protecting good people that *Dāna* has been glorified by us.

89. Brāhmaṇas who have been allotted proper abodes, uplift the other three castes by means of instructions of various sorts in the matter of piety and virtue. Therefore Brāhmaṇas are extremely worthy of adoration.

1. VV 85-87 record the traditional information about the settlement of certain Brāhmaṇical castes in Gujarat. The author's devotion to Mahīsāgara-saṅgama and other local information shows that probably he belonged to that part of Gujarat.

90-91. *Dāna* is of four types[1]: *Dāna, Utsarga, Kalpita* and *Saṁśruta*. They are of different nature; they have been glorified in this order. The gift of tanks, wells and lakes, trees, educational institutions, temples, monasteries, water booths, houses, fields—this is called *Utsarga*.

92. If any man were to perform any meritorious rite while resorting to these, one-sixth of the merit accruing therefrom is obtained by the Brāhmaṇa who has gifted the same.

93. Among all these, settling Brāhmaṇas (in a good place) is the greatest. Settling deities also is an act of Dharma, because it has that as its root.

94. The share of the ancestors of the donor in the merit remains as long as the temple lasts or the abode of the Brāhmaṇa remains steady.

95. This is a small form of trade (i.e. investment) yielding much benefit. When old ruins are restored and renewed the benefit is stated to be double the same.

96. Hence I too say this, O excellent Suras. There is nothing equal to *Dāna*. What Sārasvata said was true.

Nārada said:

97. The Suras applauded what had been said by Sārasvata and the Lotus-born Lord said approvingly: "Well said! Well said!" The Suras and I were struck with wonder.

98. Then, when the assembly dispersed, I sat on a slab on the beautiful top of Meru and thought thus:

99-101. "Virañci (Brahmā) spoke the truth. Why does he live, he by whom not a single thing has been done whereby he could have the satisfaction of having done the duty? Therefore, how can I clearly perform the rite of charitable gift? My only asset is a loin-cloth and a staff. I don't have even a little of wealth. If one gives to a non-deserving person or if one does not

1. Though *Dāna* is said to be of four types, there are technical differences. *Dāna* constitutes the donor's giving up of ownership over a thing and making another the owner of it and the donor then cannot use it. But in *Utsarga* the owner gives up ownership for the benefit of all (*sarvabhūtebhyaḥ*). An *Utsarga* consists of construction of temples, tanks, parks etc. for the public. The original owner (donor) as a member of the public however can use it. In *Dāna* he cannot do so.

give to a deserving person (one incurs sin). Hence the holy rite of charitable gift is a difficult one, because one has to distinguish between the deserving and the non-deserving.

102. If a gift is made at the proper place and time to a deserving person, with a pure mind, of what is acquired by justifiable means, the benefit is enjoyed at the time of youth.

103. If the gift is made with a *Tāmasa* attitude or in an angry mood, the benefit is enjoyed while he is in the womb. There is no doubt about it.

104-105. Even during boyhood, the benefit is enjoyed if the gift is made out of arrogance or hypocrisy.

If the gift is made with unjustly acquired wealth or if it is made with an ulterior motive, the man enjoys the benefit during old age. There is no doubt about it. Hence gift is to be made in this manner. The time and place must be proper. The person receiving must be deserving. The gift should be made in accordance with the injunctions. The wealth should have been acquired by fair, auspicious means. There must be respect (for the recipient) in the man making the gift. He should not have roguish tendency or stubbornness.[1]

106. How can this take place in the state of poverty? The ancient sages devoid of impurities have spoken truthful words.

107. A man devoid of wealth has neither this world nor the other world at any rate.[2] People see an indigent person standing by as a despicable one.

108. Poverty is a sin in this world. Who dares or deserves to praise it? A fallen man is pitied by all. A poor man is also pitied.

109. A man who is bodily lean is not actually lean. Lean are those who are deficient in horses, wealth, servants and guests. Only such a person is called *Kṛśa* ('lean').

110. A man with plenty of wealth is highly praiseworthy in the world, though his family may be a bad one. An indigent

1. For a classification ot *Dāna*, cf. B.G. XVII. 20-22.
2. VV 107-112 are *Subhāṣitas* disparaging poverty.

person is censured even if his family is on a par with the bright moon.

111. People who have become superior in knowledge, those who have grown rich with penance, those people who have acquired vast learning—all these stand at the doorway of one who is rich in (i.e. has accumulated) wealth, as his servants.

112. Although in the three worlds wealth is not averse to us, it yields fruit only when solicited by another."

113-114. I thought over all these things clearly. I looked ahead for a suitable place.

After thinking in various ways, I wandered over countries, villages, cities and many hermitages. There I got a place which was good and where I could settle Brāhmaṇas.

CHAPTER THREE

Greatness of the Tīrtha at the Confluence of Mahī and Sea

Sūta said:

1-5. (Nārada said:) Thus I wandered, O excellent one among warriors. I, Nārada, went on visiting the different holy places on the earth. While I wandered over the whole of the earth, I reached the hermitage of Bhṛgu. It is here that the highly meritorious river Revā flows. It is the most excellent river. By remembering it once, one obtains excellent happiness lasting for a period of seven *Kalpas*. It is auspicious and comprises within it all the *Tīrthas*. If it is glorified, it sanctifies him (i.e. the glorifier). More particularly so, if one has a glimpse of it (by paying a visit). If one takes bath in it, O son of Pṛthā, that being is liberated from sins. Just as the Piṅgalā Nāḍī (a tubular vessel of the body) is established in the middle of the body, so also this river is established in the middle of the entire universe. It is glorified as such. There is on Revā, a *Tīrtha* named Śuklatīrtha[1] which is destructive of sins.

1. Śuklatīrtha is described in details in SkP, Revākhaṇḍa, Chs. 155.47-119 and 156 but there is no mention of Bhṛgu's hermitage there, though

6a. If one takes bath therein even the sin of Brāhmaṇa-slaughter is destroyed.

6b-7. Near it, on the northern bank of Revā, is the hermitage.[1] It was full of many kinds of trees. And it was rendered splendid by creepers and hedges. There were different kinds of flowers and fruits. The region was beautified with plantain trees.

8. There were many beasts of prey. It reverberated with the sounds of birds. It was rich in the splendour of fragrant flowers and resounded with the characteristic cries of peacocks spread everywhere.

9. Bees forsook everything and lay concealed humming in the same way as a devotee forsakes the world and lies at the feet of Hara.

10. Cuckoos caused reverberation all round with their sweet cooing sound, just as Brāhmaṇas pacify sages afraid of the worldly existence through nectar-like narration of stories.

11. With their fruits, flowers, leaves, shades and logs (i.e. pieces of branches), the trees delighted everyone like people who perform holy rites of Hara.

12. Birds fond of their youngs chirped '*Putra-Putra*' ('O son, O son') like Śaiva devotees fond of Śiva ever repeating the words 'Śiva-Śiva' etc.

13. Such was the penance-grove and the environment of the hermitage of that sage. It was adorned all round by Brāhmaṇas knowing the three Vedas (or branches of learning).

14. The cardinal points were filled with the loud chanting sounds of Ṛk, Yajus and Sāma Vedas just as the three worlds (were filled with the sounds of his prayers) by a resolute devotee of Rudra.

15. O son of Pṛthā, I reached that place where the excellent sage Bhṛgu, of the greatest and the most virtuous soul, was seated. The refulgence of his penance illuminated the whole place.

Bhṛgukaccha (mod. Broach) is regarded as a hermitage of Bhṛgu (De 34). The author perhaps refers to the same here.

1. VV 7-15: A beautiful description of Bhṛgu's hermitage. Purāṇas seem to have same sets of descriptions of jungles, hermitages, some phenomena in nature etc They, however, do not appear mechanical due to variety of ideas, similes etc.

16. I was both distressed and delighted. On seeing me arrive at the place, all those Brāhmaṇas with Bhṛgu as their leader, stood up in great reverence.

17. They welcomed me and accompanied by Bhṛgu offered me *Arghya* etc. and permitted by me those prominent sages took their respective seats.

18-19. After realizing that I had taken (sufficient) rest, Bhṛgu asked me: "Where have you to go, O excellent sage? Why have you come here? Clearly specify the reason and purpose of your arrival." Thereupon, O son of Pṛthā, anxious that I was, I spoke to Bhṛgu:

20-22a. "Let it be heard. I shall tell the purpose for which I have come here. The entire ocean-girt earth has been roamed over by me. For the sake of gifting land-grants to Brāhmaṇas I am seeking at every step beautiful and pleasing pieces of land, holy and devoid of defects, connected with holy Tīrthas as well. But I do not see anything at all."

Bhṛgu said:

22b-24. O sinless one, I too had wandered before. The entire ocean-girt earth had been seen then by me. My intention had been (to find a suitable place) for settling Brāhmaṇas.

There is a splendid holy river named Mahī.[1] It consists of all Tīrthas. (It is identical with all Tīrthas.) It is divine and charming, gentle and destructive of all great sins. There is no doubt about it that the earth itself is present there in the form of the river.

25. Whatever holy spots and sacred bathing places there are, both visible and invisible, all of them reside in the waters of that river Mahī, O Nārada.

26. Where that great river of sacred waters joins the ocean, O celestial sage, there has arisen (a holy Tīrtha called) *Mahī-Sāgara-Saṅgama* ('the Confluence of Mahī and Sea').

27-30. There is a Tīrtha there named Stambha.[2] It is well-

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1. This is the most important river in this Khaṇḍa. It rises in the Purāṇic Pāriyātra mountain (in Malwa) and joins the gulf of Cambay (Khambhat or Khambayat).

2. Mod. name Khambhat is derived from Stambha Tīrtha.

known in the three worlds. The learned men who take bath there become rid of all sins. They never approach Yama. Formerly when I went to take my holy bath there, a wonderful thing was observed by me. That miracle I shall describe in detail, O sage. Listen to that great and wonderful thing. When I went to the meeting place of Mahī and *Sāgara* (ocean) for bathing, I saw a leading sage seated on its bank (brilliant) like fire. He was very tall and old. Only the skeleton remained (but) he was adorned with the glory of penance.[1]

31. Raising his hands, he was crying repeatedly. On seeing him grieving, I too became distressed.

32. This is a characteristic of good people that on seeing miserable people they too become miserable a hundred times more. So I too cried.

33. Non-violence, truthfulness and non-stealing—these are rare in spite of *Mānuṣya* (i.e. state of being a man). Then I approached him and asked:

34. "Why do you cry, O sage? What is the cause of your grief? Even if it be a great secret, tell me it as my desire to know it is intense."

35. Thereupon, the sage told me, "O Bhṛgu, I am unfortunate. Hence I cry. Do not ask me. What person will speak about his misfortune?"

36. I was struck with wonder and I said to him once again:

"Rare indeed is the birth in the land of Bharata; there too, *Manuṣyatā* (i.e. birth in human species) is still more so.

37-38. Even if (such) birth as man (is acquired) it is rare to be born as a Brāhmaṇa. There too the state of being a sage is rare. In sage-hood the acquirement of power of penance is still more rare. After having obtained all these five, why do you cry, O sage? In this connection my wonder is great." Even as I was asking thus, a sage named Subhadra came there.

39-40. He had understood the greatness of this Tīrtha. So he had left Meru and built his hermitage here. The sage used to

1. VV 30-80 describe the story of a Brahmin Devaśarmā who imparted one fourth of his penance to Brahmin Subhadrā for performing *Śrāddha* on behalf of Devaśarmā at the confluence of Mahī and the Sea. This confluence is shown to be more efficacious and holier than that of Gaṅgā and the Sea.

worship Stambheśvara always. Like me, he too asked the sage the cause of the lamentation.

41. Then that sage performed the rite of *Ācamana* (i.e. ceremonial sipping of water) and said: "O sages, let the cause (of my grief) be heard. I am a sage named Devaśarmā. I have restrained my tongue (speech) and mind.

42. I have my own abode wherein I used to stay in the spot where Gaṅgā meets the ocean. I used to perform the *Tarpaṇa* rite during the New-Moon days for the Manes.

43. At the end of the Śrāddha, they used to manifest directly to me and offer benedictions. Once the delighted Pitṛs said to me:

44. 'O Devaśarmā, we are always coming here near you. But never do you come to our abode. Why so, O dear son?'

45-47. I was desirous of seeing that abode, but I was unable to convey this to them. Then after saying 'Let it be' I went along with the Manes to the sacred mansion of the Manes which was on a level with Bhaumaloka (i.e. the world of Mars). I stayed in various places and saw in front of me some praiseworthy people very difficult to be seen on account of the halo of brilliant splendour. So I asked my own Manes: 'Who are these coming? They are much contented and duly worshipped. They are extremely joyous. You are not like these.' "

The Pitṛs (Manes) said:

48. Welfare unto thee. They are the meritorious Pitṛs of the great sage Subhadra. They have been propitiated (with the *Tarpaṇa* rite, with gingelly seeds and water) by that sage, at the place where Mahī meets the ocean.

49. It is the place where the holy river Mahī which comprises all the Tīrthas merges with the ocean. There during *Darśa* ('New-Moon day') Subhadra performs the *Tarpaṇa* rite of those persons, dear son.

50. On hearing their words, I became much ashamed. I was struck with wonder. After bowing down to these Manes, I returned to my own abode.

51. I thought thus: 'I will go there surely where the river

Mahī joins the ocean, which is well-known as Mahīsāgarasaṅgama.

52. I will make my hermitage there and perform the rite of *Tarpaṇa* to my Pitṛs on every New-Moon day in the same manner as this Subhadraka of praiseworthy name.

53. Of what avail is that sinner, the destroyer of his own family, if in spite of his being alive, his Pitṛs desire for other things?'

54-55. After thinking thus, I joyously said to Ruci, my wife, "O Ruci, accompanied by you I will go to Mahīsāgarasaṅgama and will stay there alone. Be disposed to come quickly. You are chaste, pure, and of noble birth. You are famous too. Hence, O splendid lady, it behoves you to do according to what has been thought of by me."

Ruci said:

56-59a. O Sinner, I have been (well nigh) killed by you, O pillar in a cremation ground! I would rather that he was not born; he, the wicked fellow, by whom I have been given to you (in marriage). Enough of you. Even with the diet of bulbous roots and fruits (your stomach) is not filled. You wish to take me there where only salt water is always obtained. You alone go there. Let your ancestors be delighted. O old man, you may go or stay like a crow for a long time.

59b-60. When she said thus, I closed my ears. I directed (ordered) my disciple Vipula to look after my house and came here alone, I take my holy bath here and perform the *Tarpaṇa* rite to the Pitṛs with great reverence.

61. I am now worried much like a sinner in hell. If I continue to stay here, I will be only *Ardhadehadhara* ('having only half of the body').

62-63. A man without his wife is known as *Ardhadeha* ('half-bodied'). Just as without the Ātman (i.e. one's self) nothing can take place in the body, so also one without wife is not eligible for (performing) holy rites. A man who is very fondly attached to the bodies and wives is a brute.

64. Only the fruit is to be reaped from these two. There is nothing essential or substantial in them. A half-bodied man is considered not worthy of being touched by good people.

65-68. Uttama,[1] the son of Uttānapāda, was made *Aspṛśya* ('not worthy of being touched') by Suras.

If I go there, there is no Mahīsāgara there. How can I even go? My feet do not move at all. In this dilemma of ignorance, my wounded mind is extremely distressed. Hence I have lost much of my sense. I feel extremely sorry. I lament and cry.

On hearing his words full of emotion, Subhadra and I said, "Good! Good!" We prostrated in front of Mahīsāgara-Saṅgama.

69-70. Both of us thought of the remedy on behalf of the sage. After attaining human birth which is as transient as a water-bubble, one should work for others. He alone is a genuine *Puruṣa* (man). Others are *Purīṣakas* ('faeces'). Thereupon Subhadra thought well and said to the excellent sage:

71-72. "O sage, do not be distressed and dejected. O Devaśarmā, be steady. I shall dispel your grief like the sun dispelling darkness. I shall go to my hermitage. You will not be laughed at (by anyone) here. Listen to the cause thereof. I shall perform the *Tarpaṇa* to your *Pitṛs* on your behalf."

Devaśarmā said:

73. May your life be a hundred years, since you speak thus. On my behalf and for my sake you wish to perform a great task which is (well nigh) impossible.

74-76. In the place of delight, sorrow affects me again. Listen, good people do not take an auspicious statement in vain, O sage. How can I make you do this great rite in vain? Say, I shall say something whereby I can have expiation.

1. To illustrate how a half-bodied, i.e. wifeless man is of an untouchable status, he gives the instance of Uttama, the step-brother of Dhruva, the son of King Uttānapāda. He was regarded as untouchable by gods as he was killed in an unmarried state by a Yakṣa.

BhP IV.8.9 and IV.10.3 support the fact of his so dying during a hunting expedition but not his treatment as an untouchable by gods.

You are adjured by my vital airs. Do as I suggest. I shall always perform *Śrāddha* on the *Darśa* day, with your Pitṛs in view. I shall perform it in the meeting place of Gaṅgā and the ocean. Here, you perform the same rite for my Pitṛs.

77. I shall give you a fourth part of the penance accumulated by me in the course of this birth. Do it in this manner alone.

Subhadra said:

78. If you are satisfied in this way, let it be so, O great sage. Everything should be done by a person who knows in a manner whereby good people are delighted.

Bhṛgu said:

79-80. Devaśarmā became delighted thereby. He offered a fourth of his merit repeating the offer thrice (in words). He went away to his place. Subhadra remained there.

O Nārada, Mahī-Sāgarasaṅgama is of this nature. On remembering it I experience a great thrill even now.

Nārada said:

81-82. I heard this, O Phālguna, like a dead man obtaining nectar. I said with words choked due to delight to Bhṛgu: "Excellent! Excellent! You and we shall go to the extremely splendid banks of Mahī. We shall look over the entire place, the excellent region."

83. On hearing my words, Bhṛgu went along with me. The whole of the excessively meritorious bank of Mahī was seen.

84. On seeing it I became excessively delighted with hair standing up all over the body. I spoke to the tiger (i.e. eminent) among sages with words choked with delight:

85-86. "O Bhṛgu, thanks to your grace, I shall make this abode very excellent. O Brāhmaṇa, may you be pleased to go to your abode. I shall think about what should be done."

After bidding adieu to Bhṛgu thus, I sat on the bank of that river which had ripples and waves producing a tumultuous sound with great enthusiasm. Just as a yogin meditates on the Ātman, I thought about my (subsequent) duties.

CHAPTER FOUR

Dialogue between Nārada and Arjuna: Different Kinds of Charitable Gifts

Nārada said:

1. Then I began to think: 'How can this place come in my possession? For, this earth is always under the control of kings.

2. If I go to Dharmavarman[1] and beg for the land, he will surely hand it over to me but what is acquired by begging is not very decent.

3. Indeed, it has been so declared by the sages. Wealth is of three kinds:[2] The most excellent one is *Śukla* ('white'), the mediocre one is *Śabala* ('of variegated colours') and the basest one is called *Kṛṣṇa* ('black').

4-5. What is obtained from disciple through the teaching of the Vedas is *Śukla.*

What is obtained through a daughter, usury, business operation, agricultural activities or begging is called *Śabala* by good people.

What is acquired through gambling, stealing, daring adventures and fraudulent means is regarded as *Kṛṣṇa.*

6. If a person performs a holy rite by means of *Śukla* wealth with great faith and sincerity, in a holy spot and on behalf of a deserving person, he will enjoy the benefit thereof as a Deva.

7. If one were to offer charitable gifts to those who seek them with *Rājasa* emotions and feelings, by means of *Śabala* wealth, one enjoys the benefit thereof as a human being.

8. If a man, the basest among men, is actuated by *Tāmasa* emotions and feelings and offers charitable gift by means of *Kṛṣṇa* wealth, he enjoys the benefit thereof after being reborn as an animal after death.

9-10. The wealth acquired by me by begging will clearly be of the *Rājasa* nature. Or, in the capacity of a Brāhmaṇa I may request the king for monetary gift. That also is very bad for the

1. This king of Saurāṣṭra is not mentioned in other Purāṇas.

2. For the classification of wealth into *Śukla* (i.e white, pure), *Śabala* (i.e. dark-white, mixed) and *Kṛṣṇa* (i.e. dark) cf. *Nārada Smṛti, Ṛṇadāna* vv. 40-43; *Viṣṇu Dh. S.* ch. 58 also divides wealth in the same way.

same reason, in my opinion. This *Pratigraha* ('acceptance of monetary gift') is terrible. It may taste like honey, but it is comparable to poison in its injurious effects.

11. Distress and affliction is always associated with *Pratigraha* and it affects the Brāhmaṇa.' Hence, I refrained from the sinful *Pratigraha*.

12. Then I began to think again and again: 'We shall make the region come into our possession by any of the means, by either of the two means.'

13. Just as the husband of a vicious wife never ceases to worry, so also pondering and deliberating on this I never came to the end of my anxious thoughts.

14. In the meantime, O son of Pṛthā, many sages came there to take their holy dip in the sacred Mahīsāgarasaṅgama.

15-16. I asked them all: "From where have you come?" They bowed down to me and said: "O sage, there is a king named Dharmavarmā in the land of Saurāṣṭra. He is the overlord of this territory. Desirous of knowing the truth of *Dāna*, he performed penance for many years.

17-18. Then an ethereal voice pronounced a verse[1]: 'O king, listen. It is said that *Dāna* has two *Hetus* (causes, motives), six *Adhiṣṭhānas* (bases), six *Aṅgas* (ancillaries), two *Pākas* (places of fruition), four *Prakāras* (varieties), three *Vidhis* (procedures) and three *Nāśas* (destructive factors or agents).'

After pronouncing this verse the ethereal voice stopped.

19. In spite of being asked, it did not explain the meaning of the verse, O Nārada. Thereupon, King Dharmavarmā announced through the beating of drums:

20. 'I will give the following things to that person who gives the correct interpretation of this verse that has been acquired by me through penance.

21. I will give seven million cows, gold (coins) to that extent and seven villages to the person who explains this verse.'

22. On hearing the important announcement of the king through the drum, O sage, crores of Brāhmaṇas of many countries came.

23. But the words of the verse were difficult to understand,

1. For explanation of the verse, see below vv 41-84.

O sage. Those prominant Brāhmaṇas could not explain it like a dumb man who could not express (the taste of) treacle.

24. But out of covetousness for the prize, we too went there, O Nārada. But since the verse was very difficult to understand, we gave it a low bow and came to this place.

25. As this verse was inexplicable, the prize was not obtainable by us. How are we to conduct this pilgrimage? Thinking over all these things, we came away to this place."

26. O Phālguna, on hearing these words of those noble souls, I was much delighted. After bidding them adieu I thought thus.

27. 'Oh! I have got the means to acquire the place. There is no doubt about it. By explaining the verse, I will get the place and the prize from the king.

28. I will get them as a price of my learning. Thus (the question of) begging or accepting monetary gifts does not arise. Truthfully did Vāsudeva, the ancient sage, the preceptor of the universe, say:

29-31. If one has faith in holy rites, that faith is never unfulfilled; if one has great keenness for sinful activities that too is never unfulfilled: Thinking thus, learned men do according to their taste. This statement of the lord is true. Though my desire was great and very difficult to be fulfilled, it has germinated, grown up and borne fruit clearly. I know clearly (the meaning of this verse which is inscrutable (to others).

32-33. This had formerly been explained to me by the unembodied Pitṛs.' Thus, O son of Pṛthā, I thought over it frequently. After bowing down to the Tīrtha Mahīsāgara-Saṅgama repeatedly, I started from there in the guise of an old Brāhmaṇa. Then I went to the king.

34. I told him thus, "O king, listen to the explanation of the verse. Please increase the gift which you have announced by beating the drums."

35. When it was said (by me) thus, the king said: "Crores of excellent Brāhmaṇas have said thus. But they are not able to explain its meaning.

36-37. What are the two causes? What are those bases mentioned to be six? What are those six ancillaries? What are those regarded as the two places of fruition? What are those four varieties? What are the three types of *Dānas*, O Brāhmaṇa?

What are said to be the three destructive agents of *Dāna*? Explain this clearly.

38-41. If you clarify these seven questions, O Brāhmaṇa, I will give you seven million cows, gold (coins) to that extent and seven villages. If not, you will (have to) go back to your house."

When the king Dharmavarmā, the lord of Saurāṣṭra, spoke these words I said to him:

"Let it be so. Listen attentively. I shall clearly explain the verse.[1] Hear the two causes of *Dāna*. *Śraddhā* ('faith') and *Śakti* ('capacity') are the two causes of growth and imperishability of the act of charitable gifts. The quantity of the thing gifted away (is immaterial). It may be small or great. Both of them cause prosperity.

42-43. There are some verses about *Śraddhā*:

'*Dharma* ('virtue, piety') is subtle. It is not acquired through many bodily sufferings or physical strain. Nor is it obtained through heaps of wealth. *Śraddhā* is (the cause of) *Dharma*. It is a wonderful penance. *Śraddhā* is both heaven and liberation ('*Mokṣa*'). *Śraddhā* is the entire universe.

44. Even if one gifts away one's entire assets, nay, the very life itself, without *Śraddhā* ('faith and sincerity') one will not obtain any benefit. Therefore, one should be faithful and sincere.

45. Dharma is achieved through *Śraddhā* and not through great heaps of wealth. Indeed, the sages who were poor and intelligent went to heaven as they were endowed with *Śraddhā*.

46. Listen, *Śraddhā* is inherent in the nature of the embodied beings. It is of three types, viz. *Sāttvika*, *Rājasa* and *Tāmasa*.[2]

47. Persons of the *Sāttvika* type worship Devas. Those of *Rājasa* type worship Yakṣas and Rākṣasas. People of the *Tāmasa* type worship ghosts, goblins and spirits.'[3]

48. Hence, lord Rudra is gratified with that charitable gift offered by a faithful one and given to a deserving one. The wealth

1. This discussion on *Dāna* shows considerable influence of BG, ch. XVII.
2. Quotation from BG XVII. 2.
3. Quoted from BG XVII. 4.

must be one that is acquired through fair, justifiable means. It does not matter even if it is of a very small quantity.

Verses about Śakti[1]

49. The surplus that one has after having properly fed and clothed the members of the family, may be given as gifts. If it is otherwise, the *Dharma* of the donor is like honey in taste but poison in effect (afterwards).[2]

50. When one's own people are leading a life of hardship, if one offers any gift to other people who are well-off, one is acting like a person who swallows poison thinking that he is drinking honey. His charitable gift is only a semblance of righteousness.[3]

51. If one performs the funeral rites and obsequies with great deal of trouble and disturbance to the servants, the same will ultimately cause unhappiness to one who is alive as well as to the dead man.[4]

52-54. Even during emergency the following nine things should not be given away as gifts by wise men[5]: *Sāmānya* (i.e. a property shared with others or commonly or jointly owned by many), *Yācita* (i.e. what has been obtained by begging), *Nyāsa* ('deposited amount'), *Ādhi* (i.e. what is pledged or mortgaged), *Dārāḥ* ('wife'), *Darśanam* ('bail-amount'), *Anvāhita* ('security deposit'), *Nikṣepa* ('amount held in Trust'), and *Sarvasva* ('the entire property') when one's family is not extinct. A man who gives these as gifts is a foolish person. He will have to perform *Prāyaścitta* (i.e. expiatory rites for it).

Thus, O king, the two causes have been mentioned.

Be pleased to listen. Now I shall mention the bases. They are six in number. Hear them.

55. *Dharma, Artha* ('wealth'), *Kāma* ('desire'), *Vrīḍā* ('shame'), *Harṣa* ('delight') and *Bhaya* ('fear'): They say that these six are the bases of *Dānas*.

1. *Śakti* is the capacity of the donor. The verses here summarise the limits to generosity laid down in Dharma Śāstra.
2. Verse from Bṛhaspati, quoted in Aparārka (p. 780).
3. Quoted from Manu XI.9.
4. Vide Manu XI.10.
5. Quoted from Dakṣa III.19-20; cf. Nārada, *Dattapradānika* 4-5.

56. If a gift is made to a deserving person everyday without expecting anything in return (here or hereafter), only with the idea that it is one's duty, it is called *Dharmadāna* (i.e. gift based on *Dharma*).

57. After tempting a rich man with the offer of some money if one gains a lot of wealth, the money so offered (? a bribe) they call *Arthadāna*. Henceforth (I shall mention) *Kāmadāna*. Listen.

58. Expecting something in return, if a gift is made on certain occasions with great attachment (but) to undeserving persons, it is called *Kāmadāna* (i.e. *Dāna* based on a desire).

59. Out of shame, if, in the open assembly, one promises to the suppliants something and offers a gift, the *Dāna* so given is well known as *Vrīḍādāna* (i.e. *Dāna* based on sense of shame).

60. If, after seeing or hearing something pleasing, one is pleased and offers a present as a token of his delight, this *Dāna* is called *Harṣadāna* (i.e. *Dāna* based on delight) by people who discuss (the problems of) Dharma.

61. If something is given to persons who never help, in order to avoid rebuke or revilement, censure or injury, it is called *Bhayadāna* (i.e. *Dāna* based on fright).

62-64a. The six bases (of *Dānas*) have been mentioned. Listen to the six ancillaries (of *Dāna* viz.) *Dātā* ('donor'), *Pratigrahītā* ('the recipient'), *Śuddhi* ('purity'), *Deya* ('the thing gifted'), *Dharmayuk* ('the thing associated with Dharma') and *Deśa-Kāla* ('place and time'). These are known as six ancillaries of gifts.[1]

The donor is highly praiseworthy on the basis of six counts: (1) he should be free from sickness; (2) he should be a righteous soul; (3) desirous of giving; (4) free from vices or danger; (5) pure in conduct; (6) his vocation as well as activities should be free from reproach.[2]

64b-66. The donor who is not straightforward, who entertains no faith, whose mind is restless and disquiet, who is insolent and cowardly, who is dishonest (lit. who gives false promises) and who is always sleepy is the meanest one of *Tāmasa* nature. A Brāhmaṇa who is white (i.e. pure and exalted) in three[3] respects,

1. Cf. Devala quoted by Hemādri in *caturvargacintāmaṇi, Dāna* Section.
2. Quotation from Devala in Aparārka, p. 199.
3. *Triśukla*—(i) exalted in family pedigree, (ii) in learning and (iii) in behaviour; *vide infra* 5.120.

viz. family, learning and behaviour, is of meagre means of livelihood, who is kind and considerate, whose sense-organs are unimpaired, and who is free from the defects of source of origin, is called *Pātra* ('a deserving person').

If the donor's immediate reaction on seeing suppliants is one of excessive pleasure with delighted face, if he shows hospitality and absence of malice, it is called *Śuddhi* ('Purity').

67. The wealth that has been earned by one without harassing others or by giving undue pain to others (and by) one's own effort, is called *Deya* (i.e. that which deserves to be gifted). It may be small or large in quantity.[1]

68-70. If the gift is associated with some holy rite or pious activity, it is called *Dharmayuk*. If there is dejection (in the heart), the benefit is nil. (If a rare thing is gifted it has special merit. If a thing out of season is gifted it has special merit. If a gift is made when the recipient is in need of if, it has special merit.) Therefore the place and time should be chosen properly for *Dāna*. If they are befitting they are excellent and not otherwise. The six ancillaries have been mentioned. Listen to the two places of fruition. They say that the two places of fruition are this world and the other world.

71. If anything is gifted to good people, the benefit thereof is attained in the other world. If any gift is made to bad people, the benefit thereof is enjoyed here (in this world) itself.

72. The two places of fruition have been pointed out thus. Listen to the four varieties[2]: They are in order *Dhruva*, *Āhustrika*, *Kāmya* and *Naimittika*.

73-76. This is the Vedic path of charitable gifts. It has been divided into four as explained by Brāhmaṇas. Gift of water booths, parks, lakes etc. where the fruit is desired (and enjoyed) by all is called *Dhruva*.

1. Cf. Devala as quoted in Aparārka, p. 288.

2. Normally *dānas* are classified into three types, viz. *Nitya*, *Naimittika* and *Kāmya* but our author, probably under the influence of Devala, adds *Āhustrika* (called *Ājasrika* by Devala) for *nitya* (i.e. everyday gifts such as food after *Vaiśvadeva*).

The lines from: *Prapārāmātaḍāgādi* (v.73b) to *sadā homavivarjitam* (v.76b) are a quotation from Devala; vide *Aparārka*, p. 289 where he quotes these lines of Devala.

What is given everyday they call *Āhustrika* (i.e. gift without any motive or desire).

What is given with a desire to obtain progeny, victory, prosperity, wife and children is called *Kāmya*. It is based on a desire.

In the Smṛti texts the *Naimittika* (*dāna*) is mentioned as threefold, viz. *Kālāpekṣa* (i.e. caused by a particular time), *Kriyāpekṣa* (i.e. necessitated by a certain holy rite) and *Guṇāpekṣa* (based on certain qualities). Always these rites are performed without *Homa* (i.e. ghee offerings in the sacred fire). Thus the varieties have been described to you. The three types are (being) mentioned now.

77. The three types are *Uttama* ('best'), *Madhyama* ('mediocre') and *Kānīyasa* (inferior)[1]. There are eight *Dānas* of the superior type in accordance with the injunction; four *Dānas* of the mediocre type and the remaining ones are of the inferior type. This is the *Trividhatva* (i.e. three types of *dāna*).

78. The *Uttamadānas* are the following: (The gift of:) houses, palaces, learning, earth or land, a cow, a well, marketplace and saving lives by means of medicines, foodstuffs or by way of withstanding attacks on them. They are called *Uttamadānas* because excellent things are offered as gifts.

79. Food grains, resting places, garments and vehicles such as horse etc: These are the *Madhyamadānas* because these mediocre things are offered as gifts.

80-81. The gifts of footwear, an umbrella, vessels etc., curds, honey and seats, lamps, staff, (precious) stones etc. are called *Kānīyasas*. The last one is of the duration of many years (?). Listen to the three destructive agents of Dānas.

82-83. If the donor regrets much after making a gift it is called *Āsura* ('demoniac'). It is devoid of benefit. If the donor gives without faith or sincerity, it is called *Rākṣasa*. This is also fruitless. If the donor rebukes and then makes the gift, or if after giving, the donor reproaches the Brāhmaṇa, it is called *Paiśāca* ('pertaining to ghosts and vampires'). It is also fruitless. These three are the destructive agents of *Dāna*.

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1. Although v. 81a is a quotation from Devala, the classification of *dānas* given here is somewhat different from that of Devala. *Vide Aparārka*, pp. 289-90.

84. Thus the excellent greatness of *Dāna* connected with the seven words (i.e. questions) has been explained, O king, according to my capacity. Tell me whether it is correct or not."

Dharmavarmā said:

85. Today my birth has become fruitful. Today my penance has borne fruits. O most excellent one among persons of good actions, I have been made contented and blessed today.

86-88. If a Brahmacārin studies the whole of his life, his life is fruitless. If a person gets a wife after undergoing great deal of sufferings and she happens to be one speaking displeasing words it is vain. If one digs a well with great strain and the water happens to be saltish, the digging is vain. If life is spent without pious activities and many sufferings are undergone, the life is vain. In the same manner my name had been vain but now it has been made fruitful by you. Hence obeisance to you. Repeated obeisance to the Brāhmaṇas.

89-90. Truly did Viṣṇu say to Sanatkumāra and others in the abode of Viṣṇu:

"When I partake of the offerings of ghee in the sacrifice through my mouth, i.e. the Fire-god (I am happy but it is not as much as) I get from the mouth of a Brāhmaṇa who gets satisfaction while eating every morsel (of food) with all his holy rites and fruits thereof dedicated to me. (When I see him taking food I am happy. This happiness is more than in the previous case.)"

91. I have done something not pleasing to the Brāhmaṇas. Hence I am not happy. Brāhmaṇas are the lords of all. Let them forgive my misdemeanour. I entreat them.

92. Who are you, holy Sir? You are not an ordinary person. I bow down to you for the favour you have shown. Reveal yourself, O Sage.

When told thus, I spoke to him then:

Nārada said:

93. O excellent king, I am Nārada. I have come here for the sake of a plot of land. Give me the money and the land for erecting a holy shrine as promised (by you).

94. Although this earth and wealth belong to Devas, O king, it is necessary that the king of the day and of the place should be requested.

95. He is the incarnation of Īśvara. He is the lord and the bestower of freedom from fear. Similarly I request you to attain the purity of the wealth. At the outset give me an abode, because you are the person to fulfil my request.

The King said:

96. If you are Nārada, O Brāhmaṇa, let the entire kingdom be yours. Undoubtedly I shall render service to your Brāhmaṇas.

Nārada said:

97. If you are a devotee of ours, you must carry out our suggestion.

98. Give me all the amount that you have promised. But give me land only to the extent of seven *Gavyūtis* ($7 \times 3 = 21$ kms). Its protection is only through you.

He agreed to it. I began to think about the remaining affairs.

CHAPTER FIVE

Dialogue between Nārada and Sutanu

Nārada said:

1. Then I said to Dharmavarmā, "Let the wealth remain with you. I shall take it at the time of need" and I came over to the mountain Raivata (i.e. Mt. Girnār in Gujarat).

2. I was delighted to see that excellent mountain which rose up like the hand of the Earth beckoning all good men.

3. Different kind of trees shine on it like the sons, wife and others (i.e. other members of a household) who have a righteous lord of the house.

4. Joyous and contented cuckoos cooed and chirped there like groups of pupils who had acquired good knowledge from an excellent preceptor on the earth.

5. By performing penance there men can obtain whatever they desire, like a devotee who derives all that he wishes for, after resorting to Śrī Mahādeva.

6. After reaching the great rocky ridge of that mountain, O son of Pṛthā, I became delighted by the cool breeze of great fragrance. I thought thus in my mind:

7. 'I have now acquired a spot which (ordinarily) is very difficult to get. Now I shall begin (my attempt) for getting the Brāhmaṇas (to be settled there).

8. Indeed those Brāhmaṇas who are considered to be the most deserving of all should be looked for by me. Statements of the expounders of the Vedas are thus heard in this connection.

9. Just as a rudderless boat is incompetent to cross a waterway, so also even an excellent Brāhmaṇa is incapable of redeeming (others) if he does not practise good conduct.

10. A Brāhmaṇa who does not study (scriptural texts) ceases to be (a Brāhmaṇa) like (the quickly extinguishing) grass-fire. *Havya* ('sacrificial offerings') should not be given to him. Indeed the rite of *Havana* ('sacrificial oblations') is not performed on ash (but a blazing fire).

11. If deserving persons are ignored and a charitable gift is offered to a n undeserving person, it is (as bad as) offering *Gavāhnika* ('daily measure of food given to a cow') to a donkey after ignoring a cow.

12. The charitable gift offered to a fool is transitory and worthless like the seed sown in a barren land, or milking (a cow) in a broken pot, or the *Havya* offered on ash.

13. If a monetary gift is offered to an undeserving person and contrary to the injunctions, not only does the money so offered vanish but also the remaining merit is destroyed.

14-15. The following things acquired by undeserving persons kill them (i.e. cause harm): land and cow destroy worldly pleasures; gold destroys the body; horse causes harm to the eye and garments; ghee causes harm to the brilliance; and gingelly seeds cause harm to the progeny. Hence a person not learned should be afraid of accepting monetary gifts and the like. Even

with a small quantity of these (if accepted) the unlettered one suffers from pain and disaster like the cow bogged in a marshy place.

16. Hence a gift offered to the following is everlasting and imperishable: those with hidden (power of) penance, those who secretly study and recite (the Vedas), those who are devoted only to their wives and those who are tranquil.

17. If a gift is offered to a deserving person at the proper place and time and the thing so given is acquired by good means and if it is offered with sincerity and ardent faith, that would be an index of good piety.

18. One does not become a deserving person by learning alone or austerities alone. Where there is good conduct along with these two, people call them deserving persons.

19. Among these three qualities, learning is the most important quality. One without learning is like a blind man. Those with learning are considered to be blessed with (perfect) eyesight.

20. Hence learned persons, persons with perfect vision should be tested (i.e. found by test) in every land. I will make the gift to those who will answer my questions.'

21. After thinking thus in my mind, I started from that place and visited the hermitages of great sages, O Phālguna.

22-29. I used to sing the following verses in the form of questions.[1] Listen to them. "Who knows *Mātṛkā* ('alphabet')? How many types? What are the syllables? Which Brāhmaṇa knows the five times five wonderful house? Who knows how to make the multiformed woman into a single-formed one? Which man of the world knows the *Citrakathābandha*[2]? Which man devoted to *Mantras* and learning knows the great crocodile of the ocean? Which excellent Brāhmaṇa knows the eightfold Brāhmaṇahood? Who will tell the 'root' days (i.e. the days of the beginning) of the four *Yugas*? Who knows the 'root' days (i.e. the first day of the advent of each *Manvantara*) of fourteen Manus? On which day did the Sun formerly get his chariot? Who

1. The questions asked here are explained in vv. 50ff. (being the reply of Sutanu to Nārada).

2. Vide vv. 97-98 below.

knows that which causes affliction to all living beings like a black serpent? Who shall be the cleverest of all clever people in this cruel and terrible world (i.e. worldly existence)? Which Brāhmaṇa knows and expounds the two paths?"

These are my twelve questions. Those excellent Brāhmaṇas who know these, are the greatest among those worthy of being praised. I will be their worshipper for a long time.

Singing thus I wandered over the whole of the earth.

30-31. They said: "The questions put by you give pain. We do salute you." Thus I roamed over the entire earth. Even after seeking them over the entire earth, I did not get a single Brāhmaṇa. I sat on the top of the Himālaya mountain and began to think again: 'All the Brāhmaṇas have been seen. What should I do next?'

32. Even as I was thinking thus, this struck my mind: I have not gone yet to the excellent village of Kalāpa.[1]

33. Eighty-four thousand Brāhmaṇas who are devoted to the study (i.e. listening and learning) of the Vedas, live there like embodied forms of penance.

34. I will go to that place: Saying so, I started then. Walking through the sky, I crossed the snow (-clad peak) and reached the other side.

35. I saw the great jewel of a village situated on that holy spot. It extended to a hundred *Yojanas*. It was full of different kinds of trees.

36. There were hundreds of excellent hermitages of meritorious persons. All the animals and other living beings did not have any animosity or wickedness *inter se*.

37. The whole village always rendered help to the sages performing sacrifices. Similarly the assistance of good and virtuous persons never ceased (i.e. was always available).

38. There was the great abode of sages, the imperishable abode in that village. (The recitation of) *Mantras* (with words)

1. A mythological place where Maru and Devāpi, the last kings of the Solar and Lunar races await the dawning of *Kṛtayuga* to re-establish their dynasties. It was a pleasure haunt of Urvaśī and Purūravas. It is supposed to be near Badarikāśrama. Though the author's description of Kalāpa-grāma is imaginary, the location is mythologically approximate.

such as *Svāhā, Svadhā, Vaṣaṭ(-kāra)* and *Hanta(-kāra)* never ceased there.

39. It is here, O son of Pṛthā, that the seed for the sake of *Kṛtayuga* is kept in reserve. So also that of the Solar and Lunar races as well as that of Brāhmaṇas.

40. After reaching that place, I entered the hermitages of Brāhmaṇas. There, excellent Brāhmaṇas were engaged in discussing various doctrines.

41-43. They were discussing and arguing mutually. They appeared like the Vedas in embodied forms. Some of those intelligent ones, of noble souls, refuted others as (crows) scatter the pieces of flesh in the sky. There I raised my hand and said: "O Brāhmaṇas, of what avail are your shouts like the cawings of crows? Let this be heard. If you possess perfect knowledge, clarify my questions, the many unbearable questions I will ask."

Brāhmaṇas said:

44. Tell us, O Brāhmaṇa, your questions? On hearing them, we shall answer them. This is indeed a great gain for us that Your Honour put these questions.

45. With a desire to be the first to answer (and saying "I first") they (vied with one another and) denied the opportunity to others to answer. Just as brave warriors go ahead saying "I will go first, I will go first", so also (they came forward).

46-47. Then I put to them the old twelve questions. On hearing them, those leading sages said in a playful mood: "O Brāhmaṇa, of what use are these childish questions put by you? These questions will be answered by one among us whom you consider the least learned (i.e. these questions do not deserve to be answered by a learned man)."

48. I became surprised thereby. I considered myself contented and blessed. Thinking one of them to be the least learned among them, I said: "Let this one reply."

49. Thereupon that boy named Sutanu, a boy having no boyishness (i.e. ignorance), spoke to me:

Sutanu said:

My speech proceeds slowly, O Brāhmaṇa, on account of your

silly (i.e. very simple) questions. Still I shall reply because you consider me the least (learned).

50-53a. The letters of the alphabet are known to be fiftytwo. The syllable OM is the first among them. Then there are fourteen vowels. The *Sparśas* (i.e. the consonants) are thirtythree. Then there is *Anusvāra* (ṁ). There are the following too: *Visarjanīya* (ḥ = :) and *Jihvāmūlīya* (ḥk, ḥkh) and *Upadhmānīya* (ḥp, ḥph). Thus these are the fiftytwo.

Thus the number has been explained to you. O Brāhmaṇa, listen to the meaning of these:

53b-55. In this context, I will tell you an ancient legend. The events took place formerly in Mithilā, in the abode of a Brāhmaṇa.

Formerly, in the city of Mithilā, there was a Brāhmaṇa named Kauthuma. All the lores that are on the earth had been mastered by him, O Brāhmaṇa. He exerted himself earnestly in this matter for thirtyone thousand years.

56-57. Without the break of even a single moment, he continued to read (i.e. learn). Then he married. After some time a son was born to Kauthuma. Behaving like a dullard, he learned the *Mātṛkās* (i.e. letters of the alphabet) only. After reading the *Mātṛkās*, he did not learn anything else at all.

58-59. Then the father who was extremely dejected and distressed, spoke to that sluggish fellow: "Study, son, study. I will give you sweetmeats. Else I shall give them to others and twist your ears."

The Son replied:

60. O father, is it for the sake of sweetmeats that one should study? Should covetousness be the reason? Study for men, it is said, should be for the sake of the attainment of the greatest good.

Kauthuma said:

61. May you get the duration of the life of god Brahmā, since you say this. Let this good sense be in you (for ever). Why do you not study further?

The Son said:

62. Everything that should be learned and understood has been learnt here (in *Mātṛkās*) itself. Thereafter why should the throat be made more and more parched? Tell me.

The Father said:

63. O boy, you are speaking in a mysterious manner. What thing has been understood by you here. Say it again, O dear one, I wish to hear your words.

The Son said:

64. Even after learning for thirtyone thousand years, O father, only different kinds of arguments and mistaken notions have been retained by you in your mind.

65. Various *Dharmas* have been mentioned in the *Darśanas* ('systems of philosophy') by specifically pointing them out. But your mind is acting like a gaseous matter in regard to them. I shall destroy that.

66-67. You are making a study of the instructions but you are not conversant with the real meaning. Those Brāhmaṇas who rely solely on the wordings of the text are indeed biped brutes. Hence I shall tell you those words which will wonderfully act as the solar splendour dispelling the darkness of delusion.[1]

68. *Akāra* (i.e. the letter *A*) is described (i.e. it means) to be Brahmā. *Ukāra* (i.e. letter *U*) is called Viṣṇu. *Makāra* (i.e. letter *MA*) is declared as Rudra. These three are spoken of as *Guṇas.*

69. The half *Mātrā* at the top of ॐ is the greatest one. It is Sadāśiva himself. This is the greatness of *Oṁkāra.* This is the eternal *Śruti.*

70. The greatness of *Oṁkāra* cannot be exactly described even in ten thousand years, even by means of a crore of *Granthas* (i.e. books, verses).

1. VV. 68ff explain the mystic significance of *Om*, the *Mātṛkās* etc. It is beyond the scope of an annotator to assess the rationality regarding the presumptions *A*=God Brahmā, *U*=Viṣṇu, *M*=Rudra or the 14 Vowels from *A* to *Aḥ* (*Visarga*) as representing 14 Manus and such other esoteric explanations offered in these verses.

71-75. Again let what is mentioned as the utmost essence be listened to. The letters beginning with *Akāra* (letter *A*) and ending with *ḥkāra* (letter *Ḥ* i.e. *Visarga*) are the fourteen Manus. They are Svāhaṁbhuva, Svārocis, Auttama, Raivata, Tāmasa, Cākṣuṣa the sixth one, Vaivasvata the current one, Sāvarṇi, Brahmasāvarṇi, Rudrasāvarṇi, Dakṣasāvarṇi, Dharmasāvarṇi, Raucya and Bhautya. They have the complexions in the following order: white, pale-white, red, coppery, yellow, tawny, black, dark, smoky, and reddish brown, brown, three-coloured, variegated, karkandhura (i.e. having the colour of the jujube fruit).

76. Vaivasvata is *Kṣakāra* also, O dear father. He is seen as black in colour (also). The thirty-three letters beginning with letter *KA* and ending with *HA* are the (thirty-three) Devas.

77-78. The letters beginning with *KA* and ending with *THA* are known as the twelve Ādityas, viz. Dhātā, Mitra, Aryaman, Śakra, Varuṇa, Aṁśu, Bhaga, Vivasvān, Pūṣan, Savitṛ the tenth one, Tvaṣṭṛ the eleventh and Viṣṇu who is called the twelfth (Āditya).

79-80. He is the last born among the Ādityas but he is superior to others (in goodness and power). The letters beginning with *DA* and ending with *BA* are known as the eleven Rudras. They are Kapāli, Piṅgala, Bhīma, Virūpākṣa, Vilohita, Ajaka, Śāsana, Śāstā, Śaṁbhu, Caṇḍa and Bhava.

81-82. The eight letters beginning with *BHA* and ending with *ṢA* are considered to be the eight Vasus. They are Dhruva, Ghora, Soma, Āpa, Anala, Anila, Pratyūṣa and Prabhāsa. These are known as the eight Vasus. The two letters *SA* and *HA* are reputed as the Aśvins. Thus these thirty-three are known.

83-84. The *Anusvāra*, *Visarga*, *Jihvāmūlīya* and *Upadhmānīya* are the four types of living beings, viz. *Jarāyujas* ('those born of the womb'), *Aṇḍajas* ('those born of eggs'), *Svedajas* ('born of sweat') and *Udbhijjas* ('trees and creepers that break the ground and grow'). Thus, O dear father, the living beings are declared. This is the implied meaning that is mentioned just now, Listen to the true meaning now.

85. Those men who resort to these Devas and are devoted to holy rites, become merged in that eternal position of the half *Mātrā* (i.e. Sadā śiva).

86. These living beings belonging to the four species of creatures become liberated, when mentally, verbally and physically they worship Suras.

87. If in any treatise these Devas are not honoured by sinners, that treatise should not be held sacred even if god Brahmā himself were to speak it out.

88. These Devas are well-established in the path of Vedas. In all heretical treatises, they are denounced by men of evil action.

89. Those vicious people who transgress these Devas and perform the rites of penance, charitable gifts and repetition of names, do tremble (i.e. wander) in the path of the Maruts.

90. Alas! See the might of delusion of those who have not conquered themselves (i.e. controlled themselves). Those sinners study *Mātṛkā* but do not honour Suras.

Sutanu said:

91. On hearing his words, the father became extremely surprised. He asked him many questions and he (i.e. the son) replied then and there.

92. Your first question about the *Mātṛkā* has been clarified by me. Listen to the clarification of the second question on the wonderful abode of five times five.

93-95a. The five elements, the five *Karmendriyas* ('organs of action'), *Jñānendriyas* ('organs of sense'), the five *Viṣayas* ('objects of senses'), the mind, the intellect and *Ahaṁkāra* ('Cosmic Ego'), *Prakṛti* and *Puruṣa*, the twenty-fifth one, i.e. Sadāśiva —these are the principles called five times five.[1] The house made by them is the body. He who understands this exactly, attains Śiva.

95b. Expounders of Vedānta call *Buddhi* ('intellect') as the multi-formed woman.

96. Since it refers to various objects, it undergoes various forms. But with the contact of the one object—Dharma—it is only one though it might have had many forms.

1. The influence of Sāṅkhyas is obvious but it is theistic.

97-98. The knower of this true meaning does not fall into hell. What is not mentioned by the sages, what does not honour and accept the deities, and that which is full of lust: learned men call such statements, *Bandham Citrakatham* ('the bondage caused by strange talk'?).

Now listen to the (answer of the) fifth (question).

99. The one, *Lobha* ('greed') only is the crocodile. It is due to greed that sins are committed. It is from greed that anger is aroused and lust too takes its origin from greed.

100. In fact everything (mentioned below) proceeds from greed: delusion, deception, false prestige, stiffness, desire to take away other people's wealth, ignorance and absence of wisdom.

101. The robbing of other people's wealth, molestation of other men's wives, all risky adventures and the commission of atrocities—all these are the results of greed.

102-104a. This greed along with delusion should be conquered by one who has conquered his own self. Hypocrisy, hatred, censure, slander-mongering and malice—all these occur in greedy people who have not won over their own selves.

They may be persons knowing all the great *Śāstras* thoroughly, they may have learned much and they may be the dispellers of doubts, but being victims of greed they face downfall.

104b-109. Those who are affected by greed and anger are devoid of the conduct of *Śiṣṭas* ('well-behaved, respected people'). They are like persons with sweet speech who keep a razor within. They are like wells covered with grass.

These people who have the motive and capacity try in various ways. These ruthless ones among human kind destroy the ways of all, out of greed. (OR: Out of greed, cruel people destroy all the pathways which people having the motive and the capacity make.)

These pretenders to piety are insignificant creatures. They adorn themselves with the external symbols of piety, but they rob the entire universe. These persons who are greedy should always be known as great sinners. Janaka, Yuvanāśva-Vṛṣādarbhi,[1]

1. The reading *Vṛṣādarbhi* shows that this Yuvanāśva was a supremely generous king who donated everything and went to heaven as mentioned in Mbh, *Śānti* 234.15.

Prasenajit[1] and many other overlords of people have attained heaven because they had eschewed greed. Hence those who avoid greed cross the ocean of worldly existence. Others will be swallowed by the crocodile undoubtedly.

Then, O Brāhmaṇa, understand the eight classes of Brāhmaṇas.[2]

110-111. *Mātra, Brāhmaṇa, Śrotriya* and *Anūcāna, Bhrūṇa, Ṛṣikalpa, Ṛṣi* and *Muni*: these eight types of Brāhmaṇas have been mentioned at the outset in the Vedas. The later ones mentioned in the above list are (consecutively) greater than the earlier ones on account of the excellence of their learning and good conduct.

112. A person who has been born in a Brāhmaṇa family, his caste alone is that of Brāhmaṇa. But if he has not approached (a Guru for learning) and is devoid of holy rites, he is called *Mātra*.

113. A person who is straightforward, has eschewed ulterior motives, practises (the precepts of) the Vedas, is quiet and merciful and always utters the truth is called a *Brāhmaṇa*.

114. A person who has learned (at last) one branch (of the Vedas) along with its *Kalpa* and all the *Aṅgas* and who is habitually engaged in all the six holy duties and is well conversant with *Dharma* is known by the name *Śrotriya*.

115. A Brāhmaṇa who is well conversant with the Vedas and *Vedāṅgas* and their (essential) principles, who is of pure mind, who has got rid of sins, who is excellent and intelligent and who has a number of disciples eagerly engaged in the study of the Vedas etc. is known as *Anūcāna*.

116. A person endowed with all the good qualities of *Anūcāna*, who has restrained his senses with regular performance of *Yajña* and study of the Vedas, and who partakes of the food that remains (after everyone has taken his food) is called *Bhrūṇa* by good people.

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1. Another ancient king noted for generosity. According to Mbh, *Śānti* 240.36, he gifted a hundred thousand cows along with calves.

2. The classification of Brāhmaṇas, their nomenclature and characteristics of each class given in vv. 110-19 is based on Devala (*vide Aparārka*, pp. 284-85).

117. He who has attained all knowledge, both Vedic and secular, who has restrained his senses and who always stays in a hermitage is called *Ṛṣikalpa* ('nearly equal to a *Ṛṣi*').

118. A person who has sublimated his sexual urge, who is very excellent, who has regular and simple food habits, who is free from suspicions, who is truthful and is competent to curse or bless shall be a *Ṛṣi*.

119. A person who refrains (from worldly activities completely), who is conversant with all principles, who is devoid of lust and anger, who is engaged in meditation and is free from activities, who has subdued the senses and who considers a lump of clay and a block of gold on a par is a *Muni*.

120. Those who are exalted by family pedigree, learning and good behaviour are the leading Brāhmaṇas designated as *Triśuklas*. They are adored in *Savana* and other sacrificial rites.

121. Thus the types of Brāhmaṇas have been described. Now listen to the days of the beginnings of the *Yugas*.[1] The ninth day in the bright half of the month of Kārttika is glorified as the first day of *Kṛtayuga*.

122. The third day in the bright half of the month of Vaiśākha is said to be the first day of *Tretāyuga*.

The new-moon day in the month of Māgha is known by learned men as the first day of *Dvāparayuga*.

123. The thirteenth day in the dark half of the month of Bhādrapada is known as the first day of *Kali*. These first days of the *Yugas* are known as the days causing everlasting benefits if charitable gifts are offered (on these days).

124. One should know that gifts made and *Havanas* (i.e. Fire worship, oblations to gods) performed on these four *Yugādi* days ('first days of the *Yugas*') yield ever-lasting benefits. Charitable gifts made over a period of hundred years in the course of

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1. There seems to be some difference of opinion in Purāṇas about the days on which the *Yugas* commenced. Thus MtP 17.4-5, VP III.14.12-13 give 3rd *Tithi* of bright half of Vaiśākha, 9th of the bright half of Kārttika, 13th of the dark half of Bhādrapada and 15th *Tithi* of dark half of Māgha as the *Yugādi* (i.e. days of commencement) of *Kṛta*, *Tretā*, *Dvāpara* and *Kali* respectively (*vide* HD IV, p. 374, footnote 841 for other differences).

a *Yuga* and those made on a single day, i.e. on the first day are of equal benefits.

125-128. The first days of the *Yugas* have been described. Now listen to the first days of the *Manvantaras*.[1]

The order is the same as that of the *Manvantaras* mentioned before (in verses 72 etc.): (1) The ninth day of the bright half of the month of Aśvayuj, (2) the twelfth day (of the bright half) of Kārttika, (3) the third day of the bright half of the month of Caitra,(4)the third day of the bright half of the month of Bhādrapada, (5) the new-moon day in the month of Phālguna, (6) the eleventh day of (the bright half of) the month of Pauṣa, (7) the tenth day of the month of Āṣāḍha, (8) the seventh day of the month of Māgha,(9) the eighth day of the dark half of the month of Śrāvaṇa, (10) the full-moon day of the month of Āṣāḍha, (11) the full-moon day in the month of Kārttika, (12) the full-moon day of the month of Phālguna, (13) the full-moon day of the month of Caitra, and (14) the full-moon day of the month of Jyeṣṭha.

These are the first days of the *Manvantaras* causing everlasting benefits for the charitable gifts made on these days.

129. The seventh day in the month of Māgha called by Brāhmaṇas *Rathasaptamī* is the day on which formerly the Sun obtained the chariot.

130. If charitable gifts are made, *Havana* is performed or sacrifice is made on that day, all these yield everlasting benefit. It eradicates all poverty and it is considered as causing pleasure to the Sun.

131-132. Listen exactly to that person whom learned men call *Nityodvejaka* ('one who always causes affliction to living beings'). He who begs everyday cannot attain heaven. Just like thieves, he afflicts the living beings. That man of sinful soul goes to *Naraka* ('Hell') since he causes perpetual affliction (to others).

133. The person who, having pondered over: 'By what acts (of mine) have I been born here? Where (shall) I have to go from this place', adopted suitable measures, is called *Dakṣa-dakṣa* ('cleverest of all the clever people').

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1. This list of the *Manvādi Tithis* (i.e. *Tithis* of the commencement of the 14 *Manvantaras*) agrees with that in MtP 17.6-8 and AP 117, 59-62.

134. In the course of eight months, in a day, in the early stage of life or in the course of the whole life a person must do that *Karman* ('act') whereby he attains happiness in the end.

135. The expounders of Vedānta have mentioned two paths—that of *Arcis* ('flame, bright light') and that of *Dhūma* ('smoke'). The person who proceeds through the path of *Dhūma* returns (to *Saṁsāra*). He who goes along the path of *Arcis* attains liberation.

136. The path of *Dhūma* is attained through *Yajñas* and the path of *Arcis* is obtained through *Naiṣkarmya* (i.e. cessation of all activities with motives and desires). The path other than these two is called *Pākhaṇḍa* ('heretic path').

137. He who does not accept Devas or performs none of the holy rites enjoined by Manu, does not go through any of these two paths. This is the essential principle.

138. Thus O excellent Brāhmaṇa, your questions have been clarified in accordance with my capacity. Tell me whether it is good or otherwise. Reveal yourself too.

CHAPTER SIX

Nārada Settles Brāhmaṇas at the Holy Spot

Śrī Nārada said:

1. On hearing this, O Phālguna, I had a thrill of joy. After revealing my identity, I spoke to the Brāhmaṇas thus:

2. "Blessed indeed is our father since eminent Brāhmaṇas of your type are the defenders of what has been created by him. Formerly Hari revealed this truth:

3. 'Other than the eminent Brāhmaṇas, the expounders of my path, can there be anything greater than me? I am infinite and I am the overlord of all living beings. There is nothing else greater than I.'

4. Hence, in every respect I am blessed to-day. The fruit of my birth has been obtained, since all of you who are free from sins and calamities, have been seen by me."

5. Then those Brāhmaṇas, the leader among whom was Śātātapa, got up suddenly. They honoured and adored me by the offerings of *Arghya*, *Pādya* etc.

6-7. They said to me, O son of Pṛthā, the following words befitting good people: "Blessed are we, O celestial sage, since you have come here to us. Where are you coming from? Where have you to go now? What is the purpose in coming here? Let this be said, O excellent sage."

8. On hearing these pleasing words of the Brāhmaṇas, O son of Pāṇḍu, I replied to those eminent sages: "Let this be heard, O excellent Brāhmaṇas.

9-10. At the instance of god Brahmā, I wish to give a charitable gift, an auspicious holy spot, to the Brāhmaṇas in the great Tīrtha (named) Mahī-Sāgara-Saṅgama I had been testing the Brāhmaṇas on my way to this place. You have been examined. I shall now settle you (in a colony), O Brāhmaṇas. Agree to it."

11-15a. On being told thus, Śātātapa looked at the Brāhmaṇas and said: "It is true, O Nārada, that Bhārata (India) is inaccessible even to Devas. What then about Mahī-Sāgara-Saṅgama there itself? A person taking his holy plunge there, attains all the benefits of a great Tīrtha. But there is a great risk by which we are extremely frightened. There are many thieves there. They are merciless and fond of daring adventures. They are taking our wealth denoted by the sixteenth and twenty-first letter among *Sparśas* (i.e. *TA* and *PA*. So TAPAS, penance, is indicated here). Without that wealth, how can we lead our life? Better to live fasting than to be within the grip of thieves."

Arjuna said:

15b-16a. A strange thing is being told, O Brāhmaṇa. Who are the thieves referred to? What is the wealth they are taking away? Who are these of whom the Brāhmaṇas are afraid?

Nārada said:

16b-19. Lust, anger etc. are the thieves and penance is the wealth. Since they were afraid that this would be taken away, the Brāhmaṇas said to me this. I told them subsequently, "Let it be

known, O excellent Brāhmaṇas. What will the roguish thieves do to those men who are alert and watchful? If a person is frightened, idle and unclean, what indeed can be accomplished by him? The earth will swallow that man."

Śātātapa said:

20. We are afraid of the thieves. Indeed they take away a great deal of our wealth. Then how can we continue to be awake?

21. The roguish thieves went away somewhere. Hence we bowed down and came. Thus we abandon everything. We are frightened, O sage.

22. Accepting gifts too is terrible. It gives only one-sixth benefit.

Even as he was saying thus, a sage named Hārīta said:

23. "Who will foolishly abandon (the holy place) Mahī-Sāgara-Saṅgama where heaven and liberation can be easily attained?

24. Which clever man will continue to stay in Kalāpa and other villages if residence in Stambhatīrtha[1] can be obtained even for half a moment?

25. What will the fear of thieves and all do to us if we steadfastly retain Kumāranātha, the protector, in our mind?

26. Without daring, prosperity cannot be obtained at all. Hence, O Nārada, I will go there at your instance.

27-31. I have under me twenty-six thousand Brāhmaṇas. They are all engaged in the six holy acts (i.e. duties) of Brāhmaṇas (viz. study and teaching of Vedas, performance of sacrifice by oneself or through others, acceptance of gifts and giving religious gifts). They are devoid of greed and arrogance or fraud. I will come along with them. This is excellent in my opinion."

When these words were uttered, I took them on the top of my staff and returned at once, O son of Pṛthā. I walked through the firmament with great joy. I passed through the snowy path extending to a hundred *Yojanas* and came to Kedāra[2] accompa-

1. Khambhat or Cambay in Gujarat.

2. Kedāranātha, one of the twelve great *Liṅgas*. It is in Garhwal district of U.P.

nied by those excellent Brāhmaṇas. That place could be approached through sky as well as through a *Bila* ('subterranean passage') and not otherwise, due to the favour of Skanda.

Arjuna said:

32. Where is that village Kalāpa?[1] How can it be approached through subterranean passage? How is it due to the favour of Skanda? O Nārada, tell this to me.

Nārada said:

33. It is told (by the *Smṛtis*) that there is a snowy path extending to a hundred *Yojanas*. At the end of it is the Kalāpa village which too extends to a hundred *Yojanas*.

34. At the end, it is said, there is a *Vālukārṇava* ('sea of sand') extending to a hundred *Yojanas*. Hence that land (in the middle) extending to a hundred *Yojanas* is described as *Bhūmi-svarga* ('heaven on the earth').

35. Listen how it is possible to go there through a *Bila* ('underground passage'). One should worship and propitiate Lord Guha without taking food or water.

36. When Guha considers him to be free from sin, he directs him in dream, O descendant of Bharata, saying, "Go to the southern direction."

37. To the west of Guha, there is a big cave, a subterranean passage. He should enter it and go ahead seven hundred steps.

38. There is an emerald Liṅga of the lustre of the sun there. Ahead of it, there is the soil of golden colour free from impurities.

39-41. The person shall bow down to that Liṅga and take up some soil. He should then come to Stambha Tīrtha and propitiate Kumāraka. Then a *Kolam* (= weight of one *Tolā*) of its water must be taken from the well after nightfall. Mixing the clay with that water, the person shall apply the same over the eyes like

1. From the description of the location of Kalāpagrāma, it appears to be a hundred *Yojanas* (1200 kms) to the north (east?) of Kedāra (in Garhwal District in U.P.) and beyond Kalāpagrāma is a desert extending one hundred *Yojanas*. Kalāpa is thus a fertile strip of land between the snowy Himalayas and the desert. It may be in a fertile valley in the northern range of the Himalayas. But the subterranean path described in vv. 34-43 appears ficititious.

collyrium and smear it over parts of the body like unguent. Perhaps at the sixtieth step, he sees the splendid hole (i.e. underground path) through the power of the collyrium.

42. The person then goes through that passage. By the power of unguent-like application over the body, the person is not eaten by the extremely terrible worms named Kārīṣa.

43. He may be able to see Siddhas resembling the sun in the middle of the passage. Going ahead like this, O son of Pṛthā, he reaches the excellent village of Kalāpa.

44. Life expectation is reputed to be four thousand years there. The fruits may be eaten. There is no necessity to acquire any further merit.

45-47. Thus it has been revealed to you. What happened subsequently; listen to it. On account of my power of penance I placed the Brāhmaṇas in minute forms on the top of the staff and came over to Mahī-Sāgara-Saṅgama. Having got down there then, they were released on the bank of the sacred waterway. Then a holy plunge was taken by me along with those excellent Brāhmaṇas.

48. We took our bath in the meeting place of Mahī and the ocean, which dispels all defects and sins, like the forest fire (consuming forest trees). We then performed the good holy rites of *Tarpaṇa* ('water libations').

49. We repeated the most excellent of the names to be recited. We entered the holy meeting place (of the river and the ocean) and looked at the Sun, thinking about Hari in the heart.

50. In the meantime, O son of Pṛthā, the Devas with Śakra at their head, the Planets beginning with Āditya ('the Sun') and all the Guardians of the Quarters gathered together.

51-52. The eight species of Devas, groups of Gandharvas and of celestial damsels assembled there. There was vocal and instrumental music in the course of that great festival. I made the preparation for washing the feet of the Brāhmaṇas. At that time, I heard the words of some guest.

53. It had the sound of *Sāmans*; it had the third note (i.e. *Gāndhāra* or the third accent, *Svarita*). It was very pleasing to the mind like the excellent devotion to Śiva.

54. He was asked by the Brāhmaṇas who got up (at that

time): "Who are you, O Brāhmaṇa? Where have you come (from)? What do you seek? Tell us what you wish."

The Brāhmaṇa said:

55. I am the sage named Kapila.[1] Let this be intimated to Nārada. I have come to request him.

56. On hearing that I said: "Blessed am I, O great sage Kapila, since you have come here. There is nothing which cannot be given to you by us. There is no deserving person better than you."

Kapila said:

57-58. O Nārada, son of Brahmā, listen to what should be given by you to me. Give me eight thousand Brāhmaṇas. I shall make a gift of lands to those Brāhmaṇas, the residents of the village Kalāpa. Let this be done, O holy lord.

59-61. Thereupon I promised thus, "Let it to be so, O great sage. O Kapila, let the excellent holy spot Kāpila be made by you. If at the time of *Śrāddha* or at an auspicious time, a guest were to be turned away (i.e. disappointed after approaching one in one's hermitage), every rite of the one shall be futile. He who does not adore a guest shall go to the world of hell (named) Raurava. He by whom the guest is worshipped is adored by Devas too."

62-63. Sage Kapila was fed and propitiated with gifts and *Yajñas*. Thereafter, the glorious great sage Hārīta was invited for the purpose of washing the feet in the assembly of Siddhas and Devas. Then Hārīta placed his left foot forward.

64. Thereupon, a loud laughter arose among the Siddhas, celestial damsels and the Devas (?). But thinking more about the earth, the Brāhmaṇas said "Well done! Well done!"(?)

65. Then, in my mind, there arose a sudden and great spasm of grief. I thought that the *Gāthā* ('verse') sung by the previous wise men was quite true.

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1. As noted in *supra* ftn to v.22, ch. 2, Kapila is the preceptor of Nārada, the narrator of this *Kaumārikā Khaṇḍa*. But this Kapila is not treated like a *Guru* and hence must be another Brahmin of the same name.

66. In all actions and rites the *Śabda* ('word, syllable') *HA* is despicable. Certainly auspicious words should be uttered by those who perform great tasks or holy rites.

67. Then I said to the Brāhmaṇas: "You will become fools. You will be subjected to all confusion and chaos due to poverty. You will have only a very little quantity of wealth and grain."

68-70. When this was uttered, Hārīta laughed and spoke thus: "It will be your own loss, O sage, if you curse us. What curse is to be given to you? This curse alone will be your curse." Then I thought over and said: "O Brāhmaṇa, what else could I (do), after you had placed your left foot forward?"

Hārīta said:

71-75a. Listen to the reason, O intelligent one, why there has been listlessness (in my heart). It was because I thought thus to myself, 'Alas, acceptance of gifts is a miserable thing. The Brahminical splendour of Brāhmaṇas becomes diminished by accepting gifts. A Brāhmaṇa who accepts a *Mahādāna* ('great charitable gift') gives to the donor all his merits and auspiciousness and the donor gives him his inauspiciousness (and sins) too.

A donor and a recipient may argue with each other (?). He whose hand is placed beneath (with the palm upwards) (for accepting gifts) is abandoned as one of less intellect.'

It was because I was thinking thus that there was listlessness in my heart, O Nārada.

75b-77a. The following do become listless and inattentive: One who is distressed due to (want of) sleep; one who is excessively frightened; one who is greatly passionate and lustful; one who is afflicted due to sorrow; one who has been deprived of the entire belongings; and one whose mind is engrossed in another matter or person. A sensible man should not be angry with these. If you have become angry, O sage, it shall be harmful to you alone.

Thereupon, being repentent I spoke to them:

77b-78. "Fie upon me, the evil-minded one who has not pondered before action. What is it that does not befall those who commit themselves before pondering over anything?

79. One shall not jump into an action all of a sudden. It is

the cause of great disasters. All the riches woo the self-possessed one who thinks well before doing anything.[1]

80-82. Truthfully did Cirakārī say formerly: Formerly there was an extremely intelligent famous Brāhmaṇa named Cīrakārī[2] in the family of Aṅgiras. He was the son of Gautama. Since he used to undertake all activities after some delay in pondering over them, and in view of the fact that he accomplished his tasks only after some delay, he was called *Cirakārī.* Undertaking (activities) with lethargy, he was called silly and dull-witted by the people with versatility of intellect but (really) not far-sighted.

83-87. Once his father became angry with his mother because of her moral laxity.[3] Passing over other sons, his father said to him, 'Kill this mother (of yours).' On account of his natural quality of delaying in all activities, he said after some time, 'So (it shall be).' In view of his habit of doing everything after a delay, he thought over this for a long time: 'How shall I carry out the behest of my father and how shall I refrain from killing my mother? Under the pretext of doing a *Dharma,* am I to sink in this (sin) like an evil one? If father's command is *Dharma,* sparing mother may be an *Adharma.*[4] There is no free-

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1. Cf. Bhāravi's *Kirātārjunīya* II.30. Apologetically Nārada attributes his curse to Hārīta due to his thoughtlessness (v. 78) and in support, quotes this verse equating thereby slowness in action with thoughtfulness (*Vimṛśyakāritva*).

2. The episode of Cirakārī appears in Mbh, *Śānti* 266.3-78. Our text (SkP) adopts about 85 lines or so from Mbh and adds a few different lines of its own. But there are important differences between the two versions.

(1) The Mbh Story seems to be influenced by the story of Gautama and Ahalyā, while that in SkP by Paraśurāma-Jamadagni episode with the difference that Paraśurāma kills his mother instantly despite his love for her and gets her resuscitated again immediately. Here Cirakārī delays till his father cools down and reverses the order.

(2) In SkP Indra, the ravisher of Cirakārī's mother appears as an adviser. Strangely enough Gautama condones his wife's lapse, as she took Indra disguised as Gautama as her bonafide husband.

(3) As pointed out by Nīlakaṇṭha, the commentator of Mbh, the Cirakārī legend advises delay in executing an order involving *Himsā.* Here delay in action is interpreted as thoughtfulness.

(4) The sober attitude to women's lapses is an advanced outlook in SkP.

3. *Vide* v.108 below.

4. (otherwise it is the duty of the son always to protect his mother.)

dom in the state of being a son. Does it not afflict me much? Who can be happy after killing a woman and that too one's own mother?

88. Who can gain renown after disrespecting his father? It is proper to respect one's father and it is also proper to protect one's own mother.

89. Both of them are worthy of forbearance. How can one overstep them? Father re-creates himself in his wife. He is re-born in his own wife (and that is the son).

90. It is to preserve and uphold morality, chastity and spiritual lineage of the family (that he does so). I am his own self. I have been assigned the status of a son by my father.

91. What the father says in the post-natal holy rite and what he says at the time of the investiture with the sacred thread, is sufficient to stabilise (the relationship) with a desire to attain the honour of being a father.

92. It is the father alone who gives everything worthy of being given, beginning with (our very) body. Hence, the directive of the father should be carried out. It need not be deliberated upon.

93. Sins of one who carries out the instructions of his father are blown away. Father is heaven. Father is *Dharma*. Father is the greatest penance.

94. If father is pleased, all the deities are pleased. If father pronounces the blessings, they immediately resort to him (to fructify).

95-97a. If father hails with joy, that is the expiation for all sins. The flower breaks away from its peduncle. The fruit falls off from the stalk. A son (by his misdeeds) may try to harm the filial affection. But father does not cast it off. It is (the duty) of the son to think thus about the importance of father. The position of father is by no means insignificant. (Now) I shall think about my mother.

97b-98. My mother is the cause of this mortal frame of mine, this human form evolved out of the five elements, just as *Araṇi* (i.e. a piece of wood used to kindle sacred fire) which causes fire. Mother is the *Araṇi* for the body of a man. She is the completion or accomplishment of all the aims in life.

99. On the acquisition of a mother, one is accorded good

protection; otherwise one is helpless and devoid of guidance. If anyone adopts (a lady) as his mother, he never comes to grief even if he is devoid of wealth. Even old age does not overpower him.

100-102a. Though a person is bereft of wealth, yet he approaches (his mother) in the house calling her 'O mother'. One who has resorted to one's mother will act like a two-year old infant even in his hundredth year, even when he is surrounded by sons and grandsons.

It is the mother who brings up the son in accordance with the injunctions regarding nourishment whether he (i.e. the son) is efficient or inefficient, whether he is lean or fat. No one else does this.

102b-105. When he grows old, he becomes miserable. When one is separated from one's mother, one becomes aged and distressed. The whole of the universe becomes a void for him then.

There is no shade (i.e. protection from the blazing sun) like mother; there is no goal (of spiritual attainment) like mother; there is no other protection like mother; there is no water booth like mother (as she breast-feeds her child).

A mother is called *Dhātrī*[1] because she holds us within her belly. She is *Jananī* because she gives birth to us. She is *Aṁbā* because she causes the growth and development of our limbs. She is called *Vīrasū* by giving birth to heroic sons. Since she renders service to infants, she is called *Śvaśrū*.[2] She is called *Mātā* because she (deserves ?) honours and respects.

106. They know that father is the single aggregation of all deities. The multitude of human beings and deities do not excel mother.

107. Preceptors if fallen are to be abandoned, but not at all mother (even though fallen) because mother is more important than anyone else in view of her holding the children in her womb and nurturing them.'

108. On the banks of the river Kauśikī, his mother was wistfully watching king Bali who was sporting with his womanfolk. Since she took a long time (to return to the hermitage) he was directed (by his father) to kill his own mother.

1. Cf. Mbh, *Śānti* 226.32, 33 for similar etymologies.
2. Mbh reading '*suśrū*' (*Śānti* 266.33) is better.

109-111. Though he was pondering over the whole thing, even after a long time he did not come to the end (i.e. decision) of his deliberation. In the meantime Śakra assumed the form of a Brāhmaṇa and came near the hermitage of his father singing the following verse:

'All women are false as *Sūtrakāra* ('composer of aphorisms') has said it. Hence only the fruit must be taken from them. The learned one, the intelligent one must not keep his eyes on their defects.'

On hearing this the liberal-minded Medhātithi (?Gautama[1]) worshipped him.

112. He was miserable and worried. He returned shedding tears profusely: 'Alas, I have been swayed by malice; I have sunk down in the ocean of misery.

113. I have killed a chaste woman, my wife. Who will redeem me (from the sin)? The liberal-minded Cirakārī has been ordered by me in a hurry.

114. If he is *Cirakārī* ('delaying in action') he may save me from sin. O Cirakārika, welfare unto you. Welfare unto you, O Cirakārika.

115. If you are delayed in acting to-day you really are *Cirakārika.* Save me, your mother and the penance acquired by me.

116. (Save) my soul that has entered sinful activity, O Cirakārika of splendid name.'

Thinking thus the dejected Gautama reached the place.

117-120. He saw his son Cirakārika near his mother. On seeing his father the extremely distressed Cirakārī abandoned the weapon and stood near him with the head (bent down). He began to pray for his favour. On seeing his son prostrating on the ground with the head (bent down), and his wife still alive, he experienced greatest joy. When the son had stood near her with the weapon in his hand, she had not understood that he was about to kill her. On seeing the son bowing down at the feet of his father this idea occurred to her: 'From fear he is trying to hide his fickleness in taking up a weapon.'

1. Gautama appears to be the *Gotra* and Medhātithi is the personal name of Cirakārī's father.

121. His father smiled for a long time, sniffed at his head for a long time, embraced him for a long time with his arms and blessed, 'Live for a long time.'

122. Medhātithi who was joyful for a long time said to his son: 'O Cirakārika, welfare unto you. Be Cirakārī ('delayer in-action') for a long time.

123. O gentle son, what is being done by you after a great deal of delay in the course of a long period, does not make me grieved.'

The learned one, the excellent sage Gautama, quoted the following *verses* too:

124. "One should take counsel for a long time. One should abandon what is done (by one) only after a delay. One should contract friendship only after a prolonged (test). But that friendship should be maintained for a long time.

125. In sickness, in pride, in haughtiness (i.e. arrogance), in a sinful act and in a displeasing activity he who delays is praised.

126. He who delays to take action when the guilt of the following persons is not clear, is praised. They are kinsmen, friends, servants and womenfolk.

127. One should pursue righteous activities for a long time. One should continue search and research for a long time. One should associate with learned men for a long time. One should serve persons liked and loved, for a long time.

128-129a. One should train and educate oneself for a long time. In the case of telling others even what is virtuous and righteous by way of advice, if one delays in it, one is not despised. One should ask others and listen to others for a long time. By such delay one is not insulted.

129b-131.[1] In doing the righteous thing, when the enemy has weapons in his hands, when a deserving person is near at hand, when there is danger and in the case of worshipping good people, the person who delays in not praised."

After saying this, he reached his hermitage in the company of his wife and son. He performed worship for a long time. The sage went to heaven where he stayed for a long time.

1. This shows that prompt action in emergencies is advocated by the Purāṇa.

As for us, though we speak thus, we have been duped by delusion.

132. In the age of *Kali*, O Brāhmaṇas, my curse will fall on you. Some Brāhmaṇas will always be equipped with all good qualities."

133. After washing the feet (of the Brāhmaṇas) I made the Devas the witnesses near Dharmavarman and performed the rite of *Saṁkalpa* (i.e. ceremonious announcement of what is proposed to be done).

134. The Brāhmaṇas were made satisfied by means of various gifts of gold, cows, houses, ready cash etc., wives, ornaments and garments.

135-136. Then Indra raised his hand and said in the assembly of Devas: "As long as the daughter of the Mountain, who has occupied the left part of the body of Hara, as long as Gaṇeśa, as long as we all stay, as long as the three worlds continue to exist, O Suras, this holy spot established by Nārada shall flourish and rejoice.

137. If a person were to harass (by troublesome acts, thefts etc.) the people here or spoil this place, he should be the victim of Brahmā's curse, Rudra's curse, Viṣṇu's curse and the curse of the Brāhmaṇas."

138. Thereupon all of them became delighted and said "Let it be so".

Thus in the holy spot established by me, the sage founded the holy region of Kapila. Both of them were for the sake of Devas. Thereupon, the delighted Devas went to the celestial abode.

CHAPTER SEVEN

Nāḍījaṅgha's Story

Arjuna said:

1. The miraculous greatness of the place of meeting of Mahī and the ocean has been described by you. I am very much surprised and am highly delighted.

2. I, therefore, wish to hear this in detail, O Nārada. In whose *Yajña* did Mahī become wearied and highly distressed due to the scorching heat of the fire?

Nārada said:

3. I shall recount the great narrative as to how the river Mahī was born. Listening to this holy story, O Son of Pāṇḍu, you will obtain merit.

4. Formerly, there was a king on the earth well-known as Indradyumna.[1] He was a liberal donor, conversant with all *Dharmas*. The lord was worthy of honour and he honoured others.

5-6. He knew what was proper and what improper. He was an abode of discriminating knowledge, an ocean of good qualities.

There was no city, village or town which was not characterized by the signs of his *Pūrta Dharma* (i.e. building of temples, shrines,

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1. The story of Indradyumna which is told here in extenso, is briefly stated in prose in Mbh, *Vana* 199.

Indradyumna, an ancient king, was driven out of heaven on the ground that his renown was forgotten on the earth. He came down to the earth and enquired of the following oldest living beings on the earth:

(i) Mārkaṇḍeya, the sage,
(ii) Pravaraka, the owl,
(iii) Nāḍījaṅgha, the crane, and
(iv) Akūpāra, the tortoise.

The last remembers Indradyumna for his sacrifices. When there was one witness to remember him, he was invited again to heaven by sending a chariot.

SkP tells this story in details as Mahī, the central point of this Khaṇḍa, rose due to Indradyumna's sacrifices. In our text, Indradyumna refuses to go to an ephemeral world like *Svarga*.

parks, tanks etc. for public good) on the whole of the earth. He performed the offering of many girls in marriages in accordance with the Brāhma[1] form of marriage.

7-11. This king gave thousands and thousands by way of charitable gift to those who sought wealth. On the days of *Daśamī* ('tenth day of the lunar fortnight'), *Dundubhīs* (i.e. big drums) were placed on elephants and beaten to announce throughout the city that the people should perform the holy rite (of fasting) of *Ekādaśī* the next day in the morning. That king performed many *Yajñas* continuously, where they drank the *Soma* juice. This continuity was broken only when the king was engaged in battle. With the *Darbha* grass spread over it, the earth rose up two *Aṅgulas* in level. It is possible to count the sand particles in Gaṅgā, the torrents of rain, as well as the stars in the sky, by wise men but not his meritorious deeds. On account of meritorious deeds like these, the king attained the abode of Prajāpati along with his physical body, by means of an aerial chariot, O son of the Kuru family. Then he enjoyed all those pleasures which even the immortal ones (i.e. Devas) found it difficult to attain.

12. At the end of a hundred *Kalpas*, once, when the king approached him at the time of service and attendance, Prajāpati (Brahmā) spoke to him:

Brahmā said:

13. O excellent king Indradyumna, go immediately to the earth's surface. You must not remain in my world even for a moment to-day.

Indradyumna asked:

14. Why do you despatch me to the earth from here now, O Brahmā, when much of my merit still remains. Tell me the reason.

Brahmā replied:

15-17. Well-protected merit alone, O king, is not the cause of enjoying heavenly pleasures, without spotless fame extending

1. *Brāhma*—The most excellent form of marriage. In this one's daughter with valuables is gifted to one well-versed in Vedas.

to the three worlds. Due to the lapse of a great deal of time there has resulted loss of your renown now on the surface of the earth. Go and revive it, O king, if you have any desire to stay in my abode.

Indradyumna said:

18. How can my meritorious deeds continue to be on the earth, O Brahmā? What should be done by me? The means (for doing so) do not occur to my mind.

Brahmā said:

19-21a. *Kāla* ('Time') is very powerful indeed. It takes up even me as well as all the Cosmic Eggs. What then in the case of people like you? Hence I consider, O king, that this is the proper thing for you to do, that you return to the heaven after making your renown clearly manifest once again.

21b-24a. The king heard these words of Brahmā and found himself come down to the earth in the city of Kāṁpilya.[1] He himself asked (the people) about himself, his city and his country with great surprise.

The people said:

We do not know king Indradyumna or his city, which you are asking us. Ask someone of a very long life.

Indradyumna enquired:

24b-28. O people, on this earth, in this kingdom of the conqueror of the earth, who is reputed as the oldest living person? Tell me where he is. Do not delay.

The people replied:

It is heard that there is a sage in the forest of Naimiṣa, who

1. Kāṁpilya - Modern Kampil, 28 miles north-east of Fatehgarh in Farrakkabad District U.P. It was the capital of king Drupada of South Pāñcāla. It was presumably Indradyumna's capital city ages back as he started his search for someone knowing him here.

is well-known as Mārkaṇḍeya and who can remember (events) of the last seven *Kalpas*. Go to him and clarify your doubts.

Advised thus by them, he went there, saw that sage, bowed down to him and asked him what he had in his mind.

Indradyumna said:

Your Holy Lordship are well-known in the world now as the oldest living person. Hence I ask whether Your Lordship know king Indradyumna or not.

Śrī Mārkaṇḍeya replied:

29. Within the last seven *Kalpas* there was no one named Indradyumna. O king, what shall I say? Ask me some other doubt of yours.

30. On hearing those words the king became disappointed. He attempted to gather material to make fire. On seeing it, the sage said:

Mārkaṇḍeya said:

31-34. O gentle Sir, do not commit this rash act. Listen to my words. Even after a hundred years, bliss may come to a man if he remains alive.

So I shall do something to prevent and assuage your misery. Listen, gentle Sir. I have an aged friend, a crane well reputed as Nāḍījaṅgha. He will know you definitely. Hence, come quickly; we shall go to that place.

Indeed the life of noble-souled ones has mutual help as its sole benefit and purpose. If he were to know (Indradyumna), without any trace of doubt, he will say so.

35. Thus the prominent Brāhmaṇa and the leading king started with pleasure towards Himālaya, the abode of Nāḍījaṅgha.

36. On seeing his friend Mārkaṇḍeya who had come after a long time, the crane became delighted. He along with (other) birds welcomed him with great longing for him and stood face to face.

37. At the outset he made all the customary demonstration of pleasure by means of welcome and enquiry after the health. Thereafter he asked him the purpose of his visit, saying "Tell me the reason for your visit."

38-40. Thereafter, Mārkaṇḍeya told the crane about the matter on hand as desired by him: "Do you know Indradyumna who had been a king on this earth? This, my friend, wants to know the same. If not, he would rather forsake his life by entering fire. In order to save his life, tell me if you know the king."

Nāḍījaṅgha replied:

41-42. O leading Brāhmaṇa, now I remember (the events of the last) fourteen *Kalpas*. Far from seeing him, I never remember having heard any news about him. There was no king named Indradyumna on the earth. Only this much do I know, O leading Brāhmaṇa.

Nārada said:

43. On hearing that his age was so much, the king was surprised and asked: "What is it on account of which there was such a long life of yours? Is it charitable gift or penance? I am surprised (at it)."

Nāḍījaṅgha said:

44. On account of the greatness of Ghṛtakaṁbala[1] and of the boon of the Trident-bearing Lord, I secured this long life. This body of a crane is due to a curse.

45. In my previous birth I was a Brāhmaṇa's son on the earth, the son of the good sage Viśvarūpa, of the same spiritual lineage as Pārāśarya.

46. I was a boy ('*Bālaka*'), a great favourite of my father, fondly called *Baka* ('a crane') by him. O gentle Sir, during my boyhood I was naturally very rash.

1. Originally *Ghṛtakaṁbala* as described in AV Pariśiṣṭa 33 was different. The Purāṇic rite is described in vv. 47ff. *Ghṛtakaṁbala Pūjā* is to be performed on *Makara-Saṅkrānti* day. The chapter describes the great efficacy of such a *Pūjā*.

47-51. Once on a *Makarasaṅkrānti* day in (the beginning) of *Uttarāyaṇa* ('Northern transit of the Sun'), I took away the emerald Śivaliṅga of my father while he was busily engaged in the worship of the deity. On account of my childishness and rashness I took it away and put it in a pot of ghee. In the morning, when the night came to a close, as my father removed the remnants of the previous day's worship, he found the Śiva shrine vacant. On seeing it (so) he became terrified. He asked me in a sweet voice: "Dear boy, tell me where you have kept the Liṅga concealed. I shall give you whatever is desired by you, something to eat or anything else liked by you."

Thereupon, due to my childish nature and because I was greedy of the foodstuff (promised), the auspicious Liṅga was taken out of the pot of ghee and handed over to my father.

52. After some time I died and was reborn in a palace as the son of the overlord of Ānarta.[1] I could then recollect the (events of the) previous birth.

53. It was all due to the greatness of ghee-covering (of the Liṅga) ['*Ghṛta-Kaṁbala*'] when the sun was in Capricorn. It was due to the contact of the ghee and the Liṅga, although due to childishness and contemptuous disregard.

54. Thereupon, the Liṅga was installed by me remembering the previous birth. Ever since then, I used to smear (i.e. cover), Liṅgas with ghee.

55. I continued to do this in accordance with my capacity after inheriting the kingdom of my forefathers. Then the delighted Lord, the consort of Pārvatī, said to me:

56. "I am delighted with your *Ghṛtakaṁbalapūjā* in the previous birth. I have given you the kingdom (on that account). Now choose whatever you desire."

57-60a. On being chosen by me Śiva granted me the lordship of the Gaṇas on Kailāsa as desired by me. Even as I bowed down to him and stood before him in the same body, Śiva who was perpetually delighted, said to me: "From today onwards if any other man were to worship me with ghee on the *Makarasaṅkrānti* day, he shall surely become a Gaṇa of mine."

1. Ānarta is North Gujarat here (De 7).

After saying this, O gentle Sir, Śiva made me the lord of a crore of Gaṇas with the name *Pratīpa Pālaka* and I stood by the order of Śiva.

60b-63. Though I obtained the royal glory, yet, as the Providence would have it, I was not competent to retain it. This glory was like a bee that hovered round and round with the six feet such as *Kāma* ('Lust') etc. and was naturally very fickle. Like a mad elephant I wandered (everywhere). I was devoid of the thought of what should be done and what should not be done. I was exceedingly haughty and proud. Just as a mean, base-born man, in spite of obtaining learning, nobility of birth and riches, becomes a victim of calamities, in the same manner as rivers fall into ocean (I too became overwhelmed by calamities).

64. When some time elapsed thus, in the course of my wanderings, I casually went to a mountain where the caves were blocked by ice (boulders).

65. The sage Gālava[1] (was staying) there with his wife and was engaged in penance for ever. He was lean and emaciated due to severe austerities with the network of blood vessels (clearly visible).

66. This physical body of the Brāhmaṇa was not at all fond of worldly pleasures and benefits. He was devoted to severe penance for the sake of endless happiness after death.

67-68. His wife, a lady of excellent complexion, vanquished the whole universe with her excessive beauty. She was a slender-bodied, dark-complexioned, fawn-eyed lady with plump and protruding breasts. Her speech was slightly faltering like the inarticulate sound of a swan expressing joy. In her gait, she resembled an elephant in rut. She had ample buttocks but very slender waist. She had very long tresses.

69. Her navel was depressed. (It seemed) that she was created by Brahmā who desired to see all beauty, scattered (in different objects), concentrated in one individual.

70-74a. I became immodest on seeing that beloved wife of Gālava, O gentle Sir. I became hit with volleys of arrows by

1. He is a different person from the son of Viśvāmitra or the sage who married king Yayāti's daughter Mādhavī mentioned in Mbh, *Udyoga*, Chs. 106-21 and other sages of the same name mentioned in Chitrav's *Prācīna Caritra Kośa* (PCK), pp. 319-20.

the Flower-bowed Lord (i.e. Kāma Deva). Even the sages who are supposed to possess discretion are so, only as long as they are not looked at with the side-glances by fawn-eyed women.

This was resolved by me in my mind as I desired to abduct her. (I mentally planned) that I would kidnap in such and such a manner, that lady well-guarded by the power of penance of the sage. (I thought) 'If the sage curses me for her sake, it will be my discomfiture. Either she becomes my wife or I court death. So I shall become a disciple of this sage and be devoted to his service. On getting an opportunity, I will kidnap her. This lady is not suited to this sage.'

74b-82. I came to that decision and so assumed the form of a disciple. Urged by the inevitable future, I bowed down to Gālava and spoke the following words.

In the case of the following things, everything will be in accordance with what has been formerly done by men, viz. intellect, friendship and endeavour. "I am endowed with discrimination and detachment, O holy lord, and I have approached you. I am your disciple. I have to be taught (by you). I bow down to the sentient Brahman, visible in the form of Gālava. He is the great sage who is my helmsman and who is to take me across (the ocean of worldly existence) which is boundless. He is Viṣṇu who has taken the form of a Brāhmaṇa.

I have been bitten by the black serpent of *Avidyā* ('Ignorance'). I am afflicted with its poison, O *Jāṅgulika* ('Snake-doctor'), revive me by means of the great *Mantras* of sound advice.

The great tree of excessive delusion is growing within the *Āvāpa* ('water-basin round a tree') of the heart. Let it be destroyed by the sharp-edged hatchet of your (wise) sayings.

Let this tree which grows (as an obstruction) in the path of liberation and which is watered by the association of the foolish ones, be cut now by means of the axe of learning by (you), the carpenter.

I resort (to you). I am your disciple devoted to your service for a long time. I shall bring sacrificial twigs, *Darbha* grass, fruits and roots, logs of wood and water. Bless me, the humble one, who have approached you."

83. Already I had been nicknamed *Baka* formerly (i.e. in previous birth) and now I resorted to the deceitful tactics of a

Baka thus. Thereupon, the sage who had always fixed his mind on straightforwardness blessed me.

84. I became excessively humble and began to please him along with his wife. Everyday, I tried to delight them strenuously in order to gain their confidence.

85. The sage was wise. He did not have full confidence in his wife who could be a target (of attack of vicious persons). Moreover, he knew about the general conduct of women. Hence the Brāhmaṇa used to sleep keeping her in his lap (guarding her closely).

86. On another day that Brāhmaṇa lady happened to be in her monthly period. Having confidence in me, the poor lady slept in a place away (from the sage) at night.

87. Thinking this to be a good opportunity, I became delighted. At midnight I assumed the guise of a robber and abducted her.

88. On being taken away by me, the lady lamented loudly. I (pacified her saying) 'no', 'no'. Recognising me by my voice, she spoke to the sage:

89-90. "This wicked fellow of fraudulent tactics like those of a crane, covering himself with the cloak of piety and misbehaving much, is taking me by force. Save me from him, O Gālava.

He has been your disciple. Now he has become a robber. He desires to abduct me. Hence protect me (O Sage). Worthy of being sought refuge in, be my resort and refuge."

91. Simultaneously with her utterance of these words the sage Gālava awoke. Saying "Stop, stop" to me he paralyzed my movement.

92. Paralyzed by the sage, I stood motionless like a form painted in a picture. I became ashamed and felt as though I was entering my own limbs.

93. Then the infuriated Gālava approached me and said those words as unbearable as thunderbolt, whereby I became a crane.

Gālava said:

94. Since I have been deceived by you, O meanest among men, by adopting fraudulent tactics of a crane, you will be a crane for a long time.

95. Thus, because I resorted to an evil thing, I was cursed by the sage. By trying to enjoy another man's wife I came to this disaster.

96. There is nothing else which shortens the life-span of a person than enjoying another man's wife.

97. That chaste ascetic lady whose limbs had been defiled by my touch, took her bath after being released by me and cursed me in the same manner.

98. On being cursed by both of them, I trembled like the leaves of the holy fig tree. I bowed down to the couple there and said:

99. "I am a Gaṇa of Īśvara himself. Still I was rude and immodest (and harmed) you both. Just as you have restrained me, in the same manner kindly bless me too.

100. Indeed in the case of a Brāhmaṇa, there is a razor in the speech, but the heart is butter-like. They may be angry but when entreated they become pleased in a moment.

101. Since I opposed you, you alone must be my refuge. To those who falter in their steps on the ground the ground itself is their support.

102. Even the lordship of Gaṇas has become a cause of regret for me. The riches of a rude and immodest fellow come to an end in disaster.

103. Men of discrimination know by means of their intellect the calamity coming from others. But the mean-minded do not know both (?) without their own exprience.

104. After attaining splendour, learning and prosperity an immodest fellow becomes proud and haughty like me and never retains his position for a long time.

105. To those who are blind with pride, the cause of pride are learning, wealth and nobility. These alone cause restraint in good persons.

106. The intellect of those who have not conquered their own self is not inclined towards good result and consequence. Those people like me cause the bad reputation of being 'Fickle' to Śrī (i.e. wealth and glory).

107. Hence, O excellent sage, be pleased. Put an end to my curse. Good men are always of forgiving nature, even in the case of impolite persons."

108. When I put forward such pleading words humbly, the sage became inclined to be pleased and he put an end to my curse.

Gālava said:

109. When you assist King Indradyumna in reviving his lost reputation, you will attain liberation.

110. Thus due to the curse of the sage, I became a *Baka* in the family of Kāśyapa. Ever since, I am staying on the Himācala mountain.

111. As a result of the *Ghṛtakaṁbala* (i.e. worship of the *Liṅga* by smearing it with ghee), I obtained kingdom and long life. Now I have the ability to know the events of the previous life and other similar powers. Through the curse of the sage Gālava I got the form of a crane. So, O gentle Sir, everything asked by you today has been recounted.

CHAPTER EIGHT

Prākārakarṇa's Story[1]

Nārada said:

1. On hearing the words uttered by the crane Nāḍījaṅgha, the king became extremely miserable in the company of Mārkaṇḍeya.

2. On seeing the king miserable with tears in the eyes, the sage who too was equally sorry, spoke to the crane on his behalf:

3-4. "O highly fortunate bird, after creating hope in Indradyumna, I came here along with him to you, hoping that since we two are long-lived, we may know Indradyumna partially.

But his purpose is not achieved. He will give up his life by entering fire, since he has come to the stage of frustration and dejection.

1. This chapter describes the great efficacy of Śiva's worship with *Bilva* leaves.

5. He approached me. I approached you. But his desire was not fulfilled. So I shall follow him. I adjure you with death.

6. Good people cannot tolerate seeing that the person who has been given hope and allowed to come near is disappointed. Hence death is far better than life.

7. What he had in his heart was requested for by him and it was promised by me, keeping in my mind you, my friend of very long life, in the matter of knowing him.

8. There is no purpose in my long life since I was not able to accomplish what had been promised. O friend, now, it fulfils the hope and desire of those who request (for help) by deception alone.

9. If what is promised is carried out, the state of being a slave in the village of the meanest folk is praiseworthy in the case of (all) men as in the case of Hariścandra. Not sticking to truthfulness is not praiseworthy at all.

10-11. *Mitra* ('Friend') is a synonym of *Sneha* ('affection') and that is known as *Saptapada* (i.e. effected by speaking seven words or going seven steps together). Of what nature is that affection which is not perceptible towards a distressed friend?

Hence I shall gather together means of making fire along with (this king) for the sake of one whose body is renown. This is true, O friend.

12. Allow me (to go), O highly fortunate Nāḍījaṅgha, O most excellent one among birds. This is my last meeting with you."

Nārada said:

13. He heard these words uttered by Mārkaṇḍeya, which were as unbearable as thunderbolt. He meditated for a moment. Then (apparently) pleased he spoke to them:

Nāḍījaṅgha said:

14. If it is so, O excellent sage, prevent this friend of yours from entering the fire now. There is a person who has lived longer than I.

15. He is an owl named Prākārakarṇa on the mountain Śivaparvata (i.e. Kailāsa). He will know king Indradyumna certainly.

16. Hence I shall go to that mountain, the abode of Śiva, along with you and this (king) for the sake of accomplishing the task of (our) friend.

17. After he had said this, those three leading *Dvijas* ('twice-borns')—a bird, a brāhmaṇa, a kṣatriya) went to Kailāsa and saw that owl (staying) in his own nest.

18. With due welcome and honour he received them. The *Baka* was asked about the other two. He then told him about everything that they wanted.

19. "You are long-lived. If you know king Indradyumna tell us. There is something to be done by knowing it. We (three) will then remain alive."

20-21. On being asked thus, the owl became sad, because it had to accomplish the task of a friend (but could not do so). He said, "I do not know king Indradyumna. Twenty-eight *Kalpas* have passed since I was born on this earth. This king Indradyumna was neither heard of, nor seen on this earth."

22-23. On hearing this, the king was surprised that the span of his life was so great. Although he was sad, he asked (the owl) about his longevity: "If your life is so long, say how it was obtained by you. How did you get this excessively contemptible state of an owl?"

Prākārakarṇa said:

24. Listen, O gentle Sir, how I got a long life. It was due to the worship of Śiva. This contemptible form of an owl is due to the curse of a great sage.

25. Formerly I was a Brāhmaṇa born in the family of Vasiṣṭha. I was well-known as Ghaṇṭa. I was engaged in the worship of Śiva at Vārāṇasī.

26. I habitually listened (to the discourses) on *Dharma* in the assembly of good men. I heard (the mode of worshipping). I worshipped Lord Śiva with unbroken *Bilva* (*Aegle Marmelos*) leaves.

27. Neither jasmine nor *Mandāra* (*Erythrina Indica*) nor lotus nor *Mallikā* (*Jasminum Zambac*) are such a favourite of the enemy of Madana (i.e. Lord Śiva) as *Śrīvṛkṣa* (i.e. *Bilva*).

28. If a single (i.e. three in a cluster) unbroken *Bilva* leaf is placed on the head of Śiva, the merit of (the worship with) a hundred thousand flowers is obtained.

29. One can live for a hundred-thousand years in heaven by worshipping the *Liṅga* faithfully with unbroken *Bilva* leaves brought by oneself.

30. Hearing this from good scriptures, I used to worship Īśvara faithfully thrice a day with *Bilva* leaves, each being a cluster of three leaves.

31. Then at the end of a hundred years, the Moon-crested Lord became satisfied. He appeared before me and spoke to me in a voice as majestic as the sound of cloud:

Īśvara said:

32. O eminent Brāhmaṇa, I am satisfied and delighted with your worship with the *Bilva* leaves. Choose what you desire, which I shall give unto you even if it be very difficult to get.

33. I get extremely great satisfaction and delight (when I am worshipped) with even a single unbroken *Bilva* leaf; not so with crores of other (flowers etc.).

34. On being told thus by Lord Śaṁbhu, I chose the boon that had been in my mind. "O Lord, make me an immortal one, devoid of old age."

35. Then the Lord with sportive grace said to me unhesitatingly, "So (it shall be)" and vanished. I derived great delight and pleasure.

36. I knew myself to be the most blessed and contented on the earth. At this time itself there was a certain Brāhmaṇa born in the family of Bhṛgu.

37. Virtuous and meritorious in the course of three births, he was an *Akṣavit* ('conversant with the sense organs') as well as *Akṣarārthavit* ('one who knows the letters and their meaning or one who knows the imperishable one'). A chaste woman well-reputed as Sudarśanā was his beloved wife.

38. She was the daughter of Devala. She was unparalleled on the earth in regard to her beauty. She used to be joyous at the sight of her husband, on seeing his face.

39. In her he begot a daughter who was considered not different from her mother. She (i.e. the girl) ceased to be a child and was heading towards youthful (form and features).

40-41. The father was unable to give the daughter endowed with all good qualities, to anyone. She was seen by me at the time of transition from one stage to another (i.e. childhood to maidenhood). She was very charming due to the emotions and sentiments of the developing youthfulness awakening in her. The two stages had a happy mingling in her body like that of rice and gingelly seeds. All the other emotions and sentiments were being expelled from her body.

42-45. She was playing along with her friends. She was like a doll of excessive beauty. O Brāhmaṇa, on seeing the slender-waisted lady with shapes and features not to be found in others, I thought thus: 'The creator by whom she has been made is a different one.'

Thereupon I was made an object of *Sāttvika Bhāvas* (i.e. external symptoms of inner feelings, such as perspiration, hair standing on end through thrill etc.) by the Flower-bowed (i.e. god of Love) after sportingly hitting me with arrows.

Then her friend was asked by me in faltering speech, "Whose (daughter) is she?" She said, "She is the daughter of a Brāhmaṇa belonging to the family of Bhṛgu. She has not yet been married to anyone. She has come here to play."

46. Extremely struck and hurt by the Flower-arrowed (i.e. Lord Kāma) with volleys of arrows, I went to her father, a scion of the Bhṛgu family. Bowing down to him, I requested him (to give) her (to me).

47. On coming to know that I was equal (to them) in conduct and nobility (i.e. family-status) and that I was seeking her earnestly, he gave (her) to me verbally in the first instance.

48-50. Thereupon the daughter of Bhārgava heard that she had been given to an ugly Brāhmaṇa, from persons who were speaking (about it). Lamenting, she said to her mother: "See what has been done. By giving me to such a bridegroom, a very improper thing has been perpetrated by my father. I shall stir poisonous liquid and drink it or I shall enter fire. It is better. I will never become the wife of an ugly husband at any cost."

51. Afterwards the mother enlightened her daughter and spoke to Bhārgava with insistence, "Our daughter should not be given to an ugly man."

52-53. After hearing the words of the beloved wife and after going through the treatises on *Dharma Śāstra* he decided thus: "If a better bridegroom arrives he can take away the girl offered (verbally). It is only after the foot has been placed on the rocky slab, at the seventh step, that there shall be the culmination (i.e. ratification) of the marriage ceremony."[1] After deciding thus the Brāhmaṇa gave that daughter to another person.

54. On the day previous to the actual marriage the entire thing was heard by me. Therefore, I got extremely ashamed in front of the friends.

55. O gentle Sir, I was unable to show my face. Very much afflicted with lust, I abducted her late in the night when she was asleep.

56-58. I took her to a lonely place very difficult to be approached and performed the rite of marriage in accordance with the *Gāndharva* form of marriage and carried out what was desired in the heart.

Although the lass did not like it, I forcibly had sexual intercourse with her. Her father came closely behind. In the morning of the next-day, he came there surrounded by (some) Brāhmaṇas. On seeing his daughter married, Bhārgava who was infuriated cursed me, O gentle Sir.

Bhārgava said:

59. Since my daughter was married by you through the rite of a *Niśācara* ('Night-wanderer', i.e. demon), you shall, O sinner, become ere long a *Niśācara*."

60-61. On being cursed thus, I bowed down to him after clasping his feet. "Alas! Alas!" said I in faltering tone and with eyes filled with tears. Thereafter I said, "Why do you curse me though I am free from blame? In fact your daughter was in the first instance given to me verbally by you.

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1. This seems to be based on Vasiṣṭha Dh.S. 17.73 and Manu VIII.165 and 168.

62-64. The girl was married by me. *Smṛti* says that gifting away can take place only once. Kings speak out only once; learned men speak out only once; girls are offered (in marriage) only once. These three are to take place only once.

65-66. Your Honour cursed me in vain. Let this be pondered over. The evil-minded one who after having given away the daughter verbally, backs out (of his promise) later on, falls into a hell. This is decided in the sacred treatises."

67. On hearing it, he came to the conclusion that my words were true. He mentally repented. The sage then spoke to me thus:

68. "My words cannot be otherwise. You will become an owl. O excellent Brāhmaṇa, even an owl is called a *Niśācara* ('night-wanderer').

69. When you become one helping in recognizing Indradyumna, O Brāhmaṇa, you will regain your original form." So said he to me.

70. Simultaneously with the utterance of those words by him, I obtained this owl-hood. So many days (in human reckoning) have passed by equivalent to twenty-eight days of Brahmā (i.e. twenty-eight *Kalpas*).

71. Formerly I gained a very long life by means of worshipping the Moon-crested Lord with the leaves of the *Bilva* tree. Now due to this sage's curse this contemptible form of a *Niśācara* (i.e. owl) became mine on the (banks of the river Mandākinī on the) montain Kailāsa.

CHAPTER NINE

The Vulture's Story[1]

The Owl said:

1. Thus everything connected with my previous birth has been told, viz. the form, the cause of long life and the birth as an owl.

2. After saying this to that one having the same name as Indra (i.e. King Indradyumna), when he stopped, the crane Nāḍījaṅgha who was sad, spoke these words to his friend:

Nāḍījaṅgha said:

3. The purpose for which we all have come, O highly intelligent one, has not been achieved. Therefore, it has come to this that all the three of us should die.

4. If Indradyumna is not recognized and known this, gentle Sir, will wish to die. Following him, Mārkaṇḍeya (will die) and it is clear (that) I (will die) after him.

5. Fie upon the life of the affectionless evil-minded one who watches (his) friend dying as the task of (his) friend is unaccomplished![2]

6. Therefore, O bird, I shall follow these two who are dying. I take leave of you. Here is my final obeisance and embrace.

7. After being unable to accomplish what has been promised to a friend or to a guest, how is it that those who have shattered hopes, but, yet desire to live, do not feel ashamed?

8. Hence I shall undoubtedly enter fire along with these two. I have taken leave of you. Out of affection, kindly offer me water libations.

9. When Nāḍījaṅgha said thus, the owl steadied himself and spoke these words of nectar-like sweetness, in a faltering voice and with tears in his eyes.

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1. Here the great efficacy of worshipping Śiva with *Damanaka* (Artemisia indica, called *Davaṇā* in Marathi) is shown. We still worship Śiva with *Damanaka* on the 14th day of the Bright Half of the (Lunar) month Caitra. This festival includes rocking the god in a swing (*dolā*).

2. The word '*vinirvṛtte*' in *mitrakārye vinirvṛtte* should be emended as *anirvṛtte*.

Ulūka (the owl) said:

10. (*Defective verse*) If you die when I, your friend, am alive, from to-day onwards who will take (i.e. covet) my heart (i.e. friendship)?

11. There is a great means of escape (i.e. wayout) in this matter. There is a friend of mine on the mountain Gandhamādana. He is a friend as dear to me as my own life. He is a vulture who has lived a longer life than I.

12-13a. He will know and recognize king Indradyumna.

After saying thus, the owl stepped forward and stood there. He, the king, (sage) Mārkaṇḍeya and the crane went to Gandhamādana.

13b-15a. On seeing his friend coming and standing in front of him, the vulture (came out) from his nest. He was very delighted. He came before all of them. After duly welcoming and honouring them at the outset with great hospitality, offering of seats and foodstuffs, the king of vultures asked the owl his object (of visit).

15b-16. He replied: "This crane is a friend of mine. The sage is his friend. The third one is a friend of the sage. It is on his behalf that this matter has been taken up. He will himself live when Indradyumna is seen and recognized and not otherwise.

17-18. Clearly he will enter fire. After that we will (also do so). He has been forbidden by me because I know you to be long-lived.

So if you know him, tell us. Grant the lives unto the four of us. After protecting us, obtain good reputation and the destruction of all sins."

The Vulture said:

19. Since my birth, O owl, fifty-six *Kalpas* have elapsed, but king Indradyumna has neither been seen nor heard of.

20. Indradyumna was struck with wonder on hearing it. Though he was distressed, he asked the bird the cause of his long life.

The Vulture said:

21. Listen, O gentle Sir, formerly I was born as a monkey. I was very fickle. Once in the due order of seasons, the season of spring appeared.

22-23. On the fourteenth day in the bright half of the month of Caitra, the constellation being *Hasta* and the *Yoga* being *Harṣaṇa*, the *Damanaka* festival was celebrated in a Śiva temple in the middle of the forest, (in the temple) named Jagadyogeśvara, in front of the lord of Devas, the origin of the world.

24-27. The Liṅga had been placed here in a golden swing by the people. At night I climbed on to it and rocked the swing again and again for a long time on account of the fickleness natural to my species.

In the morning the people who came there for the purpose of worship saw a monkey in the swing. They beat me with sticks and rods. I died even as I was within the swing in the temple of Śiva. I died due to their many hard beatings and blows as unbearable as thunderbolt. Thanks to the greatness of swinging Śiva, I was reborn in the palace of a king.

28-31. I was known as Kuśadhvaja[1] and was the son of the lord of Kāśī. I had the power to remember (the incidents of) the previous birth. I succeeded to the kingdom and inherited great fortune and power. I celebrated the *Damanaka* festival popular all over the earth, in the month of Caitra.

As one swings Śiva stationed in the *Dolā* ('Swing') all inauspiciousness vanishes and merit comes, O gentle Sir.

I took Śiva-Dīkṣā ('initiation for the purpose of the worship of Śiva'). I was consecrated by means of all consecratory rites by *Śivācāryas* (i.e. preceptors in the sacred rites and literature pertaining to Śiva). After getting all the consecratory rites ending with *Nirvāha-Dīkṣā* (the *Dīkṣā* of completion and conclusion) from the *Āgamas*, I became rid of *Paśupāśas* ('the bondages of individual souls').

32. With the mind internally directed, I thus propitiated the

1. This king is different from his namesake, the king of Videha. It is only in this Purāṇa that the name of the king is used to illustrate the efficacy of *Damanaka-Vrata*.

lord of Devas, the consort of Umā, the preceptor of the worlds, and the cause of the destruction of all distresses.

33. I restrained the activities of the mind and practised *Vairāgya* (i.e. detachment, having no attachment to the worldly affairs). I repeated the *Udgītha Mantra* and meditated upon its meaning. I thought of the eighth sentiment (i.e. *Adbhuta* or wonder).

34. On knowing that I was unaffected by *Antarāyas* (i.e. obstacles, hindrances) through *Praṇidhāna*[1] ('abstract contemplation') and deep-rooted practice, Hara became pleased and said:

Īśvara said:

35. O Kuśadhvaja, I am satisfied. Choose whatever is desired as your boon. None else has such a steady (spiritual) practice on the whole of the earth.

36. On hearing this, Śaṁbhu was told by me, "I shall be one of your Gaṇas with this body itself". The Lord spoke the words. "So be it."

37. Then he brought me to Kailāsa and granted me an aerial chariot which was studded with all precious stones. It was a divine aerial chariot equipped with divinely miraculous features.

38-39. Seated in it and delighted very much, I used to move about. After the lapse of some time on this very mountain in spring when the gentle southern wind was blowing, I was seated near the window (of my *Vimāna*) and saw the daughter of a sage. The fire of love blazed in me.

40-44. O gentle Sir, I saw the daughter of sage Agniveśya[2] standing in water without any clothes on. She was on the threshold of youth. She was a Śyāmā,[3] with slender waist. She was fawn-eyed. She had ample buttocks. Her thighs resembled the interior of a plantain tree (full, round and lovely). Her breasts

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1. The term is taken from Patañjali's *Yoga-Sūtra* 1.23 where it is translated as 'devotion' (J.H. Woods, *Yoga System of Patañjali*).

2. He is different from Agniveśya mentioned in Mbh, *Ādi* 12 9.39-40, *Vana* 26.23.

3. A beautiful lady of golden complexion.

were very close to each other. Beauty was gradually sprouting in her body. Her face resembled the lotus that was in full bloom. She could be adequately described only by good scholars and that too in accordance with their intellect and not in accordance with her instrinsic nature. Her side glances were like volleys of arrows. *Smara* ('god of Love') seemed to occupy her body himself and struck me hard with those arrows. She was playing as she liked surrounded by her friends. Impatient with love I got down from the aerial chariot and abducted her.

45. On being seized by me and placed in the aerial chariot she lamented loudly for a long time shouting "O father, O father", O gentle Sir.

46-47a. Her friends were very sad. They ran to the sage and said to him, "Your daughter is being taken away by a certain *Vaimānika* ('one moving about in an aerial chariot'). O holy lord, she is crying. Save her. Get up."

47b-49a. On hearing these words of those (girls) from all round, the gentle sage, the storehouse of austerities, Agniveśya, hurriedly came up to her in the sky. "Stop, stop," said he to me and restricted my movement through the power of his penance. The infuriated sage then spoke these unbearable words to me:

Agniveśya said:

49b-51a. My daughter was carried away by force by you in the manner in which a piece of flesh is carried away by a vulture in the sky. So, be a vulture now immediately.

My daughter, an ascetic girl, has been abducted by you against her will. O vicious one, obtain its fruit now itself.

51b-52a. On hearing this I was overcome with fear. I bent down my face with shame. I grasped the feet of the sage. I fell down at his feet and grasped them. I lamented loudly.

52b-54a. (I then said thus:) "She has not been abducted by me after knowing (that she is an ascetic girl). She has not been outraged till now. O ascetic, be pleased. Take back your curse. Ascetics naturally forgive those who bow down. They are good people. So, be pleased. Let me not become a vulture."

54b-56. When I sought refuge in him and bowed down to him thus, the great sage became appeased and said, "My words

cannot at all be untrue. But when you assist in recognizing King Indradyumna, you will get freed from the curse."

57. After saying this that sage took with him his daughter whose modesty had not been violated and went to his own abode. I became a vulture then.

58. Thus, O gentle Sir, everything has been recounted to you. My birth in the royal abode was due to the rocking of the swing of Īśvara at the time of the celebration of *Damanaka* festival. This is how I became an attendant of Śiva and (later) was transformed due to the curse of Agniveśya into a vulture.

CHAPTER TEN

Revival of Indradyumna's Renown

Nārada said:

1. On hearing the words of the vulture, Indradyumna became afflicted with sorrow and surprise. He took leave of him and got ready for his death.

2. On seeing him desirous of dying along with the owl and others, and considering his (i.e. the vulture's) longevity to have some connection with it, he (i.e. the vulture) said:

3. "Do not do like this. Listen to my words, O gentle Sir. There is someone longer-lived than I. He will certainly know what has been desired by you.

4. In the Mānasa lake there is a tortoise well-known by the name Mantharaka. There is nothing unknown to him. Come, we shall go there."

5. Thereupon, the king, the sage, the vulture and the crane along with the owl, became delighted. With a desire to see the tortoise they started on their journey.

6. The tortoise had settled himself on the bank of the lake. On seeing these from a distance, he became terrified and so he went down under the water very quickly.

7. The owl then laughingly said to him these words: "Why

have you, O tortoise, vanished? Why have you turned your face away from your guests?

8. Agni is the sire of Brāhmaṇas; the Brāhmaṇa, of the people of all the castes; the lover, of women; the father is the sire of the sons; and the guest is the sire of all.

9. Why have you become averse to all (etiquettes regarding) hospitality after eschewing this great virtue? Why do you take on yourself the sin of everyone?[1] Speak out, O tortoise. Reply to this now."

The Tortoise said:

10. I am a long-lived one. I know how to perform the good rite of hospitality. I know that honouring visitors has been laid down decisively in the sacred treatises.

11-16. Let the great (and important) reason thereof be heard. I shall tell it to you. In all these days I have never been averse to any guest. I have been performing the holy rite of honouring and welcoming all.

But I am afraid of this king Indradyumna who appears to be honest and simple-minded and who is the fifth among you.

This king had been performing a *Yajña* formerly in the city named Raucaka. At that time my back (shell) was burnt by the sacrificial fire. The wound thereof has not yet healed.

So I have become afraid once again that he will burn me here on the earth by means of the power of distillation (i.e. squeezing of Soma juice).

At the end of this statement of the Tortoise, O most excellent one among the descendants of Kuru, there fell a shower of flowers from the sky released by groups of celestial damsels. When the fame of the king was revived, divine musical instruments were played.

17. They were surprised much. They saw an aerial chariot standing in front. It had been brought there for the sake of Indradyumna, presided over (i.e. occupied and driven) by a messenger of Devas.

1. Vide Manu III.100.

18. Suras and Brāhmaṇas offered him fresh blessings. Shouts of praise were heard in the sky.

19. Then, stopping the aerial chariot, the messenger of Devas said (thus) loudly to Indradyumna, even as the heaven-dwellers were listening:

The Messenger of Devas said:

20. Your spotless renown has been revived, O King, in all the three worlds. Hence get into this aerial chariot quickly.

21. Be pleased to go to the world of Brahmā for a stay there for a period of a *Kalpa*. I have been sent by him for the purpose of bringing you.

22-23. (Even) if there is limitless quantity of merit, one shall be staying in heaven only as long as his renown spreads over the whole of the earth. It is for this purpose of attaining the abode of Suras that the holy rite of *Pūrta*, such as the construction of lakes, parks, wells etc. has been laid down in *Dharmaśāstras*.

Indradyumna said:

24. These are my friends, viz. (sage) Mārkaṇḍeya, the Crane, the Owl, the Vulture and the Tortoise. The power of these has been the cause of my prosperity.

25. Therefore, if these too proceed to the world of Brahmā along with me staying at the head, I shall go to the world of Brahmā myself and not otherwise.

26. He who acts (favourably) without depending upon the action and reaction of others is called a (true) friend by learned men.

27-30. Those who are engaged in selfish activities are mere *Asundharas* ('bearers of vital airs'). While death is natural, life is an aberration.

The greatest acquisition of living beings is the affection and friendship of other living beings. The following are sinners: wretched people, lustful ones, those who do not truthfully abide by their promises, those who are inimical to elders and those who cause the death of friends—all these fall into hell.

But these five who (are prepared to) die for others' sake are good persons. The redemption of my fame and renown is (due to)

the power of these noble-souled ones. If they go to heaven along with me, O messenger of Devas, I will also go and not otherwise.

The Messenger of Devas said:

31-32. All these were Gaṇas of Hara. They were cursed and so they had fallen (from their positions) and come to the earth. At the end of their period of curse, O king, they will go back to Śiva. So, O king, leave them off and you alone come with me. They do not like to leave lord Maheśvara. Heavenly pleasures do not appeal to them.

Indradyumna said:

33. If it is so you can go, O messenger. I will not come to heaven.

34. I shall try to become a Gaṇa myself. Heaven and heavenly pleasures are censured for the various defects such as impurity, utter destruction etc.

35-39. Though laid down in the Vedas, I do not desire heavenly pleasure. He who is stationed there faces downfall again. This fear does not disappear from his mind. I do not desire heaven from which a man is sure to fall off.

Even when I had the (balance of) merit, I had been dropped down by the Four-faced Lord from his world. I am ashamed thereby. How will I go back to him?

After saying this to the messenger, the king asked the tortoise the reason for his longevity even as the messenger was listening with wonder: "O tortoise, how did you get this long life? You are my friend and comrade. You are my preceptor by whom my renown was redeemed."

The Tortoise said:

40-41. Listen, O king, to the divine story that destroys sins through the listening. The story is sweet and is connected with the greatness of Śiva.

A man who listens to this story with attention, O king, becomes rid of all sins. It is after attaining the favour of Śambhu that I gained this longevity and the birth as a tortoise.

CHAPTER ELEVEN

The Previous Births of the Tortoise

The Tortoise narrated:

1-2. Formerly I was a Brāhmaṇa well-known as Śāṇḍilya. During my childhood, O king, even as I was playing, a lofty shrine of Śiva was made by me. It was made of wet sand and dust particles during the rainy season. It was rendered splendid by a lofty rampart-wall.

3-4. It was highly charming due to the five *Āyatanas*[1] (i.e. separate abodes of the deities), O king. It contained the idols of Vināyaka, Śivā (i.e. the goddess Pārvatī), Sun-god and the Slayer of Madhu (i.e. Viṣṇu). Yellow clay was used to make a replica of the *Kalaśa* (i.e. rounded pinnacle on the top of a temple). It was beautified with clusters of banners and festoons. The arched gateway was made of wood. It was adorned with a swing.

5. It was rendered brilliant with a series of steps made very firm. It was sufficiently high. It was full of many wonderful features and very divine. I did all these things in the company of my friends.

6. Due to my childishness, a pebble that had been rendered clean by means of rainwater, was made into *Jāgeśvara Liṅga* and established within (the shrine).

7-11. *Bakapuṣpas* ('*Agati Grandiflora*') and other flowers were fetched from the fields. Other tender flowers plucked from creepers such as *Kūṣmāṇḍas* (a variety of pumpkin gourd) etc., many thousands of flowers from the thorn-apple plants having excellent colours, *Mandāras*, *Bilvapatras*, *Dūrvā* grasses and fresh sprouts were used by me to worship Śiva. A beautiful worship was arranged by me. Thereafter the *Tāṇḍava* dance was started wherein no particular holy rite had to be performed. Due to my childishness, I sang too in front of Śiva but the tone was devoid of musical charm. I did this worship only once in the course of

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1. A synthesis of the five sects of Śiva, Viṣṇu, Devī, Gaṇeśa and the Sun-god. If Śiva is given the central position and the above four gods around him it is *Śiva-pañcāyatana*; if Viṣṇu is in the central position and other four gods around, it is *Viṣṇu-pañcāyatana*. Here it is *Śiva-pañcāyatana*.

my childhood, surrounded by groups of other children. Then I died, O king. I was reborn as a Brāhmaṇa with the power of recollecting (incidents of) the previous birth. I was born in the city of Vidiśā[1] where I performed a special worship of Śiva.

12-15a. I had due initiation in the worship of Śiva and was blessed by the *Śivāgamas* (i.e. sacred literature of the cult of Śiva).

He who constructs a temple of Śiva and instals with great faith, the *Liṅga*, in the palace of Śiva, shall live in heaven for a crore of *Kalpas*. A maker of a temple of Śiva stays in the abode of Śiva for as many years as there are atoms of earth, O king, in the shrine of Śiva.

These statements of the *Purāṇas* were remembered by me, and I made a beautiful temple of Śiva by means of rocky slabs in accordance with the injunctions of Viśvakarman.

15b-17. The abode of Śiva can be made of clay, wood, burnt bricks or rocky slabs. The merit accrued in each case is ten times greater than that in the previous case. (I practised all the rituals,[2] viz.) I lay on ash; I took bath three times everyday; I had my meal of food received as alms while begging; I wore matted hair and performed penance eagerly devoted to the propitiation of Śiva. Even as I was practising all these rites, O king, I had my death once again.

18-19. In my third birth I was born as an Emperor of all the earth ruling in the excellent city of Pratiṣṭhāna.[3] I could then remember (the incidents of) the previous birth. Born in the Solar race, I was well-known by the name Jayadatta. Then, O king, many kinds of palaces were built by me.

20-22. In that birth I was eagerly absorbed in propitiating Śaṁbhu. Flowers, of which *Bakapuṣpa* (*'Agati Grandiflora'*) was prominent, were simply selected. I performed the worship with

1. A town 26 miles north-east of Bhopal (Madhya Pradesh). Kālidāsa mentions it in the *Meghadūta* and his play *Mālavikāgnimitra*. In British days it was called Bhilsa but now its original name is restored.

2. This is the *Pāśupata* way of asceticism (*vide* Lakulīśa's *Pāśupatasūtra* with Com. of Kauṇḍiṇya).

3. Probably Jhusi opposite to Allahabad. It was the capital of Purūravas. The life of this king cannot be connected with Paiṭhaṇ (old name Pratiṣṭhāna) in Maharashtra.

the flowers made of gold, silver and precious stones, O king. Charitable gift of cooked food etc., O excellent king, I made in such (dishes) (i.e. made of gold, silver etc). The worship of Śiva-liṅgas only I performed with (genuine, real) flowers. Thereupon Lord Śaṁbhu was pleased with me and granted boons.

23-25a. Śiva granted me, O king, the boon of immortality and freedom from old age with the same physical body.

Having acquired such an extra-ordinary boon, I wandered over the whole of this earth like an elephant (as if) blinded with intoxication. I, the king, abandoned devotion to Śiva. Being affected with lust, I began to molest women (who were) the wives of others.

25b-30. Molestation of other men's wives is the main cause of destruction of longevity, penance, fame, splendour, renown and glory.

Though he (such a person) has ears, i.e. the power of audition, he becomes (behaves) as if bereft of that (power). Though he has eyes, he becomes dull (or senseless) like a (really) blind person. Though he is endowed with consciousness, he behaves as if he is lacking in it. Though he appears to be learned, he clearly becomes a fool.

O king, a man becomes like this within a moment when he becomes the object of the gaze of fawn-eyed women.

If he dies he has to stay in hell; if he is alive he has to be afraid of the ruler. Thus molestation of other men's wives ruins both the worlds.

Since I had the firm knowledge that I was free from death and old age, I gave up fear of this world or of hereafter and so, O king, I began to molest and outrage the women of others.

31. Having come to know that I was transgressing all bounds of decorum and propriety, due to the fact that Īśa had bestowed some boons on me, Yama approached Śaṁbhu and he informed him about my transgression of piety and virtue.

Yama said:

32-36a. O lord, I am unable to curb and restrain this sinner, because he is well protected by your might and greatness. Direct someone else for my job.

O Īśa, O lord, the following have been mentioned by you as

the basis and support of the universe: chaste women, cows, Brāhmaṇas learned in Vedas, liberal-minded people who are not greedy and those who abide by truth. The most important among them are chaste women.

Chaste women have been outraged by him. My rule of virtue has been violated by Jayadatta, the resident of Pratiṣṭhāna, who has become mad and proud due to boons granted by you, O lord of Devas. He has vanquished and humiliated me.

36b. On hearing these words of Dharma, the lord became infuriated. He brought me to his presence even as I was trembling with palms joined in reverence. He cursed me.

Īśvara said:

37-39. O (fellow) of wicked conduct, chaste women have been outraged by you who are mad with lust. So you are cursed by me to become a tortoise instantaneously.

Thereupon after humbly bowing down to him, the lord, the dispeller of the grief of the curse, was entreated by me. He said, "In the sixtieth *Kalpa* you shall become free from the curse. You shall become a Gaṇa of mine."

After saying this, Śiva vanished.

40. Then I became a tortoise extending to ten *Yojanas*. I was taken to the waters of the sea by you for the performance of *Yajña*.

41. You were a great performer of *Yajñas* and you took me ahead. Even as I remember it, I am afraid. My back has been burnt by you. See these wounds on any back.

42. At that time, O Indradyumna, many *Cayanas* (i.e. keeping the sacred fires) were conducted by you on my back in accordance with the injunctions of the *Kalpasūtras* (i.e. liturgical treatises in the form of aphorisms).

43. O lord of the earth, on being scorched by the *Yajñas*, the earth exuded the essence of all the *Tīrthas* and that became the river Mahī.

44-46. One is liberated from all sins by taking bath in it. Once, during a certain *Naimittika Pralaya* ('periodical deluge'), O king, I came to this Mānasa lake that was being flooded to the

extent of a hundred *Yojanas*. Fifty-six *Kalpas* have elapsed. Four more remain. Thereafter, I will have liberation. Thus I obtained long life and due to a curse of Īśvara, O king, I, the outrager of the modesty of chaste women, became a tortoise.

47-49. Tell me what shall be done unto you who happen to be my enemy and now a guest in my house. My back was scorched by you for a long time by fire formerly. Even now I perceive the back burning as it were due to the fire. (Hence due to the continuance of the memory of your reputation, you have been eligible for *Svarga*.) Why was that aerial chariot attended by messengers of gods that had come here rejected by you? Enjoy the pleasures earned and acquired by you.

Indradyumna said:

50. I have been banished from heaven by the Four-faced Lord himself. Ashamed that I am, I will not go back (to heaven) which is defiled due to the great dangers of downfall etc.

51-52. Hence I will practise discrimination and detachment which destroys ignorance and sin. I shall endeavour to obtain enlightenment for the sake of liberation (from *Saṁsāra*). Just as you receive me with hospitality because I have come to your abode, in the same manner, kindly advise me as to who will be my preceptor and take me across the ocean (of worldly existence) that is boundless.

The Tortoise said:

53. There is a great sage named Lomaśa who has lived longer than I, O king. He has been seen by me in the village of Kalāpa formerly somewhere.

Indradyumna said:

54-55. So come. We, all of us together, shall go to him (i.e. Lomaśa) only. Learned men say that association with good people is more sacred than visits to *Tīrthas*.

On hearing these words of the king, all those six persons thought about that prominent sage and were delighted.

Desirous of knowing the cause of his great longevity, they started immediately to meet that eminent Brāhmaṇa.

CHAPTER TWELVE

Great Efficacy of the Worship of Śiva: The Story of Sage Lomaśa

Nārada said:

1-2. Then they saw the great sage named Lomaśa, O Pārtha. He had restrained all his senses, and had the power of *Kriyā-yoga*. He was penance incarnate; matted hair on his head were turned tawny due to ablutions thrice a day. (He was so brilliant that) he appeared like fire with ghee poured in it.

3. In his left hand he held a sheaf of straw for the sake of shade. The most excellent one among Brāhmaṇas held an *Akṣamālā* ('rosary of beads') in his right hand. He was a follower of the path known as *Maitra*.

4. Without injuring or causing harm to any living being moving over the earth with harsh words if one attains spiritual perfection by *Japya* ('repetition of holy names') one is called a *Maitra* sage.

5. The crane, the king, the Brāhmaṇa sage, the owl, the vulture and the tortoise saw that long-lived ascetic in the Kalāpa village and bowed down to him.

6. They were warmly received by this (sage) by welcoming them, offering seats to them and according them all a very hospitable treatment in a befitting manner. They became delighted and disclosed to him what they had in their heart.

The Tortoise said:

7. This is king Indradyumna who has been the leader of all who used to perform *Yajñas*. In view of the loss of his renown, he has been banished from heaven by Brahmā.

8. Through Mārkaṇḍeya and others, he redeemed his reputation, O excellent one. He does not desire *Svarga* (heaven) which (appears) terrible (to him) in view of his likely downfall once again and (other similar risks).

9. With your blessings he wishes to have *Mahodaya* ('salvation') here itself. Hence this king needs to be enlightened by you. He is your disciple, O holy lord. He has been brought here to you by me. Tell him the good things that he desires.

10. Helping others is the vow adopted by good men, especially in regard to those who are worthy of being enlightened and so have approached as disciple.

11-12. If a good advice is given to sinners who are not worthy of being enlightened, undoubtedly it causes (mutual) hatred or death to one of them.

This sage who never errs in regard to those worthy of being enlightened gives the very same. Thus you (alone) understand virtue. Whence do we?

Lomaśa said:

13. O tortoise, everything that has been said by you to me today is proper. It is an ancient injunction laid down in *Dharmaśāstra*. We have been reminded of it.

14. Speak out, O king, confidently, the doubt that is lurking within your mind. Who said what to you? I shall undoubtedly tell you that which remains (yet to be told).

Indradyumna said:

15-16. O holy lord, this is my first question. Let this be explained to me. Even in this summer season, when the sun (is blazing) in the middle (of the sky), why don't you have an *Āśrama* (hermitage)? Even a small hut (you don't have). You make a shade on the head through straws held in the hand.

Lomaśa said:

17. This body shall fall down definitely as death is certainly inevitable. For whose sake is an abode (to be) made by persons in the middle of this transient world?

18-19. In the case of a person whose friend happens to be Mṛtyu ('god of Death') or who has imbibed excellent nectar, it is proper for him to say, "This will happen to me tomorrow or this day will come in thousands of *Yugas*." But even that has assumed the existence of today. Of what account are persons who have the termination of life in death!

20. An effect has conformity with its cause. This physical body is produced out of the semen virile. How can it have purity like the burning coal when it is washed? Tell me.

21. O excellent king, even for the sake of this body, people

who are vanquished by the (internal) six enemies (viz. lust, anger etc.) commit sins. How is it that they are not ashamed?

22-23. (Man) is born of Brahmā here. He is produced out of two sandgrains. How can one who reads and listens to what is said in the *Nigamas* continue to live?

The *Māyā* of Viṣṇu, however, deludes the person who lacks discrimination. Even persons living for hundreds of years do not know Death lurking in the heart.

24-25. The teeth are shaky. Fortune is fickle and inconstant. Youth, life, charitable gifts, house of people—everything is transitory and unsteady, O king. After knowing thus that the worldly existence (itself) is worthless and extremely unsteady, for whose sake, O king, are huts (forts, strongholds etc.) being constructed?

Indradyumna said:

26. Your Holiness ('Bhagavān'[1]) alone are reported to be the longest-lived one in the whole of the three worlds. It was for this purpose that I came here. So why should you speak thus?

Lomaśa said:

27. Once in every *Kalpa*, a hair falls off from my body. When all of them have fallen, my death will take place.

28. Have a look at the spot around my knee. A patch of two *Aṅgulas* on my body has become devoid of hair. Therefore I am afraid: of what avail are houses, when there is certainty of death?

Nārada said:

29. On hearing his words thus the king was surprised much. He laughingly asked him the cause of such a longevity.

1. The term *Bhagavān* is applied to Lomaśa due to his omniscience. Cf. VP VI.5.78:

utpattiṁ pralayaṁ caiva
bhūtānām āgatim gatim|
vetti vidyām avidyām ca
sa vācyo bhagavān iti||

Indradyumna asked:

30. I am asking you this, O Brāhmaṇa, whether it was the power of charitable gifts or penance that your life has become so long like this.

Lomaśa said:

31. Listen, O king, I shall recount the meritorious story of what happened in my previous birth. That is connected with the holy rites of the Śiva cult and that dispels all sins.

32. Formerly I was an excessively impoverished Śūdra roaming over the earth very much afflicted with hunger.

33-34. A great *Liṅga* was caught by me in the net. In the midday a pool of water was seen not very far off.

Thereafter I entered the waters thereof and had my bath. I drank the water and bathed the *Liṅga* of Śaṁbhu. (Its) worship was performed by means of splendid lotuses.

35. I was overpowered by hunger. After bowing down to Śrīkaṇṭha, I set off once again. I died on the way, O excellent king.

36. Thereafter, I was born as a son in the house of a Brāhmaṇa. I could recollect (the events of) the previous birth, due to the bathing of the *Śivaliṅga* and adoring it once with lotus flowers.

37. Being aware (of the fact) that this universe is the manifestation of *Avidyā*,[1] that it is false and that it has only an apparent reality and after realizing that this universe is the outcome of *Avidyā* I adopted silence.

38. Since I had been obtained by him (as a son) in his old age after propitiating Maheśvara, the name given to me by him was Īśāna.

39. That Brāhmaṇa decided thus: 'I will remove (i.e. remedy) his dumbness.' After resolving thus that Brāhmaṇa brought many medicines endearingly and tried to cure me.

40-43. (He tried) many magical formulae and spells and many physicians were engaged. He tried many other means as well. On seeing the foolishness of my parents whose minds had got deluded by the great *Māyā*, I began to laugh mentally.

1. Influence of the Advaita philosophy of Śaṅkara is conspicuous in the whole of this Section.

Similarly after attaining youth, every night I used to leave the house at night, worship Śaṁbhu with lotuses and then go to bed. Afterwards when my father died I was forsaken by my kinsmen, thinking that I was stupid. I was glad at it. I remained (a devotee) having fruits alone for my food and I took delight in worshipping Īśa with various kinds of lotuses.

44. Thereupon, at the end of a hundred years, the Moon-crested Lord, the bestower of boons became directly visible. He was entreated to grant (me) the abolition of old age and death.

Īśvara said:

45. There is neither immortality nor freedom from old age to one who bears a name and a form. Even if it happens to be I myself, there is the destruction of the physical body. So make a limit for the period of your existence.

46-47. On hearing these words of Śaṁbhu, the following (boon) was chosen by me then: "Let one hair (from my body) fall at the end of a *Kalpa*. If all the hair fall off, let me die. Thereafter, I shall be your Gaṇa. This is the boon wished for by me."

Saying "So be it", lord Hara vanished.

48-49. Ever since then I became wholly devoted to penance. One is liberated from the sin of Brāhmaṇa-slaughter by worshipping Śiva with solar lotuses or other varieties of lotuses. There is no doubt about this. Do this, O great king; you too will obtain what is desired by you.

50-51. There is nothing difficult to be obtained in the three worlds by the people who are devotees of Hara (i.e. Śiva).

If one restrains external activities, and curbs the organs of sense and those of action and merges into Sadāśiva perpetually, this is called *Antaryoga* ('Internal Yoga'). Since this *Antaryoga* is very difficult to be practised, Śiva himself recommended *Bahiryoga* ('External Yoga').

52. The worship with the five *Bhūtas* ('elements') is certainly conducive to special benefits. It is unaffected by hindrances, fruition of *Karmas*, latent impression etc.

53. After propitiating Īśāna, if one repeats *Praṇava* (i.e. *Oṃ*), one shall attain salvation.

Only when all the sins are destroyed, does one feel emotionally attached to Śiva.

54-56. Even the news of Śiva will not reach those persons whose minds are afflicted with sins. Birth in the land of Bhārata is very rare; worship of Śiva is rare; ablution and holy dip in the river Gaṅgā is rare. Devotion to Śiva is still very rare; charitable gifts to a (gifts-worthy) Brāhmaṇa is very rare; the worship of fire is very rare. (The good fortune of) the worship of Puruṣottama is very difficult to be attained by persons with little meritorious deeds.

57. (*Defective Verse*) Yoga (can be achieved) with a hundred thousand bows (*Dhanuṣām*?); fire (can be attained) with half of it; one shall become a deserving person with a hundred thousand. Revā (i.e. Narmadā) and Rudra (can be attained) with sixty hundred thousand(?).

58. Thus everything concerning how my life got prolonged due to propitiation of Maheśvara, has been spoken to you, O king.

59. It is definite that in the entire three worlds there is nothing very difficult to get, or impossible to be achieved, or rarely to be accomplished by noble-souled persons who perform (rites of) devotion to Śiva.

60-61. O king, who will not bow down to Śaṅkara after knowing that Nandiśvara attained fulfilment through that self-same body after worshipping Śiva?

When Śveta, the king, worshipped Śrīkaṇṭha, even Kāla (i.e. god of Death) was annihilated. Who then will not worship that Īśa?

62. Who will not seek refuge in him by whose will this universe is born (i.e. created), sustained and dissolved?

63. The secret of the above is this that the most important duty of men is the worship of Śiva, O king. The worlds of heaven etc. act as obstacles to the attainment of Śiva. It is a fact that a person who bows down to Śiva, attains Śiva instantaneously.

CHAPTER THIRTEEN

Śatarudriya Liṅgas

Nārada said:

1. The king heard these words of that great sage and said: "I will never abandon you and go to any other person.

2. By being blessed by you only, I shall just today propitiate the *Liṅga* which bestows all the *Siddhis* on men. Let all these go the way they have come."

3. On hearing those words of the king, the crane, the vulture, the tortoise and the owl also bowed down to sage Lomaśa and told him the same.

4. That Brāhmaṇa who was the friend of everyone, told them, "Let it be so." He blessed all of them who were worthy of being enlightened and who bowed down to him like disciples.

5. The sage who was kind and compassionate towards those who bowed down to him and who was eager to bless them, instructed them by initiating them in the procedure of *Liṅga*-worship according to the injunctions of the sacred treatises of the Śaiva cult. It is appropriately said that the association with good people is far superior to (a visit to) *Tīrthas* ('sacred places').

6. The assembly of good men is like a wonderful unprecedented type of sunrise which causes immediate maturity and ripening of fruits and is an instantaneous dispeller of unhappiness and misery which is difficult to be wiped out.

7-9. (It is extra-ordinary because) it dispels the darkness within (not without, as in the case of the sun) absolutely.

The waves of the nectarine juice of the pleasure arising from contact with the assembly of good people are all excellent. They are like the real Ambrosia. They have all the six tastes. They are (sweet) like sugar and honey.

Thereafter, all of them with (sage) Mārkaṇḍeya and the king at their head, who attained the association of saintly people at the bidding of Śiva, began their *Kriyāyoga* (i.e. the performance of holy rites). Even as they were engaged in penance, once in the course of my pilgrimage to the holy spots, I went (to that place) eager to see Lomaśa.

10. Pilgrimage includes visiting important persons as incidental to visiting holy places. The place frequented and resorted to by good persons alone, O king, is called so (i.e. holy).

11. After due veneration and offering of hospitality was over and after I had finished taking rest, O Phālguna, they with Nāḍījaṅgha as their head bowed down to me and asked me:

They (Nāḍījaṅgha and others) said:

12. O holy Brāhmaṇa, we, all the four of us, are fallen due to the curse(s) incurred by us on account of our own act(s). Direct us to some holy place for absolving ourselves from the curse(s).

13-15. This (part of the) earth yields no fruit, O sage, and Bhārata is full of fruits. There too mention one place where the benefit of all the *Tīrthas* (can be had).

On being asked thus by them I spoke to them: "Ask Saṁvarta.[1] He will tell you exactly where (you can find) that region of the earth which is conducive to the attainment of the benefit of all the *Tīrthas*."

They asked:

16-19. Where is this Yogin? We never knew him (before). It is a blessing unto us that (we will attain) liberation on meeting Saṁvarta. If you know him, tell (it). Association with a friend will not be fruitless?

After pondering deeply again and again, I spoke to them:

"This Saṁvarta is in Vārāṇasī. He resorts to a hidden *Liṅga*. He is smeared with dirt. He does not wear clothes. He eats what he gets by begging after *Kutapa* (i.e. the eighth *Muhūrta* of the

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1. Saṁvarta was the son of Aṅgiras and the brother of Bṛhaspati. When Bṛhaspati refused to perform sacrifice for king Marutta, Saṁvarta accepted the responsibility and performed the sacrifice as if to compete with Bṛhaspati (Mbh, *Vana* 129.13-17; *Droṇa* 55.38; *Śānti* 29.20-21). But in our text Saṁvarta is shown to be afraid of being drafted for the sacrifice by king Marutta and hence living *incognito* in Vārāṇasī.

day). He eats food out of his own hands (that serve the purpose of) vessels. He is in every respect (devoid of possessions). He meditates on the supreme Brahman, the lord designated as *Praṇava* (i.e. *Oṃ*).

20. After taking his food, he goes to the forest in the evening. This great Yogin is not known to (all) people. He is the Lord of Yogins. There are others having (an outward) form like him wearing the *Liṅga*.[1]

21-23. I shall describe his characteristic features whereby you will be able to recognize the sage. A dead body should be placed on the main road at night without the knowledge of the public. But you must remain close at hand. He who comes to that spot and suddenly turns back is Saṁvarta. Undoubtedly he does not tread on a dead body. He should be approached humbly and asked what is desired.

24. If he asks you, 'By whom have I been mentioned (to you all)?', you tell him about me. Immediately after that say, 'After mentioning you, he entered fire.' "

25. On hearing this, they all carried out my suggestion. They reached Vārāṇasī and on seeing Saṁvarta, they all did as instructed.

26. On seeing the corpse placed by them Saṁvarta returned, although he was very hungry. On seeing him going quickly, they followed him.

27-29. "Stop for a moment, O Brāhmaṇa." Saying thus to him as he went along the highway (they followed him). As he went away, he rebuked them saying, "Return. You must not come anywhere near me. It is not good for you." He then fled to a faraway lake and asked them all angrily, "By whom have I been mentioned? Tell me quickly so that I can reduce him to ash by the fire of my curse. Or (I shall burn) you if you do not tell me the truth."

30-31. Tremblingly they told the sage, "By Nārada."

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1. Wearing of *Liṅga* is not the speciality of the *Liṅgāyata* community. Brahmins used to wear it as recorded here. Kannad epigraphs of pre-Basava period mention that Brahmin *Ācāryas* used to wear it and founded *Liṅga*-Temples in Karnatak (Rice, *Epigraphica Carnatika*). Also vide *supra Kedārakhaṇḍa*, p. 51 fnt 1.

Then he asked them again, "Where has that gossipmonger gone now? Where is he now among all the worlds? I shall reduce that (contemptible) nominal Brāhmaṇa to ash." They became frightened and told the sage again:

They said:

32. After mentioning you to us, O great Brāhmaṇa, he entered fire immediately. We do not know the reason thereof.

Saṁvarta replied:

33. I too would have done to him what has been done by himself. So, tell me your business. I will not remain here long for your sake.

Arjuna asked:

34. If you had entered fire, O celestial sage Nārada, how did you come to life again? Explain this miracle to me.

Nārada explained:

35-37. Neither fire nor ocean, neither wind nor a tree, neither a mountain nor a weapon have power to destroy my body, O descendant of Bharata. Further, what Saṁvarta thought has been performed by me. I have been honoured. Even after entering fire, I came out (unaffected). Just as someone, O Phālguna, enters a flower-house, indeed so also I entered fire and came out.

Now listen to what happened subsequently.

38. Saṁvarta told them, i.e. to Mārkaṇḍeya and others, thus: "Let the path be made free from the corpse/bone. I am hungry. I will wander in the city for alms. Put the question to me."

They said:

39-40. We have fallen down due to a curse. We shall attain liberation by your blessings. O great sage, tell the means to the same, to us who have bowed down (to you). O Saṁvarta, tell (the name of that) *Tīrtha* where a man attains the benefit of all the *Tīrthas*. There we shall stay.

Saṁvarta replied:

41. After paying obeisance to Kumāra and Durgās, O excellent ones, I shall tell you about the *Tīrtha* called Mahīsāgara-Saṅgama ('the confluence of the river Mahī and the ocean').

42-44. By means of his sacrifices, this earth was lifted up by two *Aṅgulas*, by this intelligent lion of a king, Indradyumna. Because of the burning of logs, the earth was scorched then. A stream of water exuded from it. It was bowed down to by all the Devas. It came to be known as the river Mahī. They know that its waters consist of all the *Tīrthas* on the earth.

45. The river named Mahī rises in the country named Mālavaka. It is an auspicious river, both the banks being highly meritorious. It falls into the sea in the South.

46. The great river named Mahī has been (in its earlier stages) full of all the *Tīrthas*. What (doubt) then about (the sanctity of) its meeting place with the Lord of Rivers!

47-50. It is stated that the waters of Mahī comprise (the essence of) waters of all the twenty thousand six hundred holy *Tīrthas* and rivers,[1] viz. Vārāṇasī, Kurukṣetra, Gaṅgā, Revā, Sarasvatī, Tāpī, Payoṣṇī, Nirvindhyā, Candrabhāgā, Irāvatī, Kāverī, Sarayū, Gaṇḍakī, Naimiṣa, Gayā, Godāvarī, Aruṇā, Varuṇā—these and hundreds of other holy rivers on the earth.

51. It is said that according to the words (i.e. opinion) of Kumāra (i.e. Skanda), the fruit one obtains by taking baths in all the *Tīrthas* on the earth is gained by taking a holy dip in (the confluence of) Mahī and the sea.

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1. Most of these sacred places and rivers are well known. The less known are noted here:

Revā	—Narmadā
Payoṣṇī	—Pain-Gaṅgā, a branch of Wardha in Maharashtra (De 156)
Nirvindhyā	—A tributory of Chambal between the river Betwa (Vetravatī) and Sindh in Malwa
Candrabhāgā	—(Modern) Chinab (De 47)
Irāvatī	—Rāvi or Rāpti (De 79)
Aruṇā	—A branch of Sarasvatī in Kurkṣetra; Cunningham identifies it with Mārkaṇḍā which joins Sarasvatī at Pehoa (Haryana) (De 11)
Varuṇā	—The river Vārṇā near Vārāṇasī

52. If you wish to see the assemblage of all the *Tīrthas* in one place, go to the highly meritorious Mahīsāgarasaṅgama.

53. I too stayed there for many years formerly,* but came here because I was afraid of Nārada.

54. He was there nearby. He is a great gossipmonger. My fear is this that he would mention about me to Marutta who is performing a *Yajña.*

55. As I am excessively afraid of Marutta, I am staying here wholly disguised in the middle of many naked (sages) as one of them.

56. Further, even here, Nārada will certainly mention about me. Activities of that sort of this slanderer are seen.

57. This should not be mentioned by you all to anyone anywhere. King Marutta is endeavouring (to secure me in order) to accomplish his *Yajña.*

58. For another reason, he has been abandoned by my brother (Bṛhaspati), the preceptor of Devas. Knowing me to be the son of his (earlier) preceptor (Aṅgiras), he wants me to be the *Ṛtvik* in his *Yajña.*

59-61. I do not have any benefit through the (performance of) sacrificial activities that involve injury and violence and that are included in *Avidyā.* There is (some benefit) through the sacrifice performed by means of insentient articles[1] such as twigs, flowers, *Darbhas* etc. as mentioned in the Vedas. If it is performed through insentient articles the benefit also will be so, since the effect is similar to the cause.

Hence you all go there quickly following the king. The Brāhmaṇa Yājñavalkya[2] himself is Brahmā (i.e. the presiding priest in the *Yajña*) there.

62. Formerly he was staying in the city of Mithi(lā) in his excellent hermitage. On seeing a *Nakula* ('mongoose') coming, he spoke these words to Gārgī:

63. "O Gārgī, take care of the milk, O gentle lady, here

1. Purāṇas abhor sacrifices involving *Hiṁsā* as illustrated by the fall of Uparicara Vasu for agreeing with Indra about sacrifice involving *Hiṁsā.* They are not against *Yajña* institute provided the sacrifice is performed with insentient things.

2. VV 62-100 describe why the great sage Yājñavalkya, the recipient of White Yajurveda, was born as the son of a base Brahmin in Mārwār.

comes a *Nakula*. Ward off that *Nakula* who is intent upon drinking the milk."

64. On being told this, the *Nakula* became infuriated. He had been angry formerly and had been cursed by the ancestors of Jamadagni. He said to the sage:

65. "Alas! Fie upon you both! Fie! Fie! Shamelessness is seen in men who commit sins.

66. How do they commit sins—those mean men who have to experience severe pain in hell after death?

67. How can one commit sins—one in whose life the existence even for a moment is not certain?

68. O sage, you think thus: 'I am intelligent. I am of noble birth.' So you rebuke me, O foolish one, very proudly, 'This is a *Nakula*.'

69. O Yājñavalkya, what has been learnt by you? What is your position as a great Yogin? You rebuke and revile at an innocent one. Fie upon that learning of yours!

70. Tell me, in which Veda, in which Smṛti has this been stated whereby you call me *Nakula* (and rebuke me) with these harsh words?

71-72. Don't you know this? If a person utters harsh words to others, the followers of Yama will place their feet on his throat and pierce his ears with as many iron darts as the harsh words used by that wicked man, even as he is crying loudly.

73-74. Hypocritical, talkative people like you rob poor people through a thousand hands of Dharma. On account of yoûr words which were equal to thunderbolt, a weapon smeared with poison or *Kālakūṭa* itself, my condition became somewhat like that of death.

75-77. They can remove painful darts stuck in ears and nose, from the body but the dart of wounding words cannot be taken out because it remains sticking to the heart. It would be better if a man was killed after being afflicted and crushed by means of machines. But one should not at all cause injury to him by means of harsh words.

How was it that I was struck and wounded by means of harsh words like, 'You are a *Nakula*' ('one without a decent family') by you, O Yājñavalkya, a pedant who always fancies himself to be a learned person?"

Saṁvarta said:

78. On hearing these words of his, Yājñavalkya was greatly struck with wonder. With palms joined together (in reverence) he spoke:

79. "Obeisance to the great Adharma[1] (Evil?) whose origin we do not know, though we know even the minutest atom. Whence comes arrogance of learning in the case of good people?

80. Virañci (i.e. Brahmā), Viṣṇu and others as well as Soma, Indra and others are omniscient. Even they err. What to say of (ordinary) people like us!

81. If a pitiable wretch of a man fancies himself as a knower of Dharma out of delusion, the wretched fellow then desires to restrain the wind within his fist.

82. Some are doomed due to ignorance; some due to their pride of knowledge. Some base and mean men are doomed on account of their lethargy even after obtaining knowledge.

83. It has been laid down in the Vedas, Smṛtis, Itihāsas and Purāṇas that Dharma has four *Pādas* (feet). But the mean fellow, a brute, does not bring it in practice.

84. It is clear that he will repent and regret after reaching the abode of the god of Death. Verily it has been stated thus by the compiler of the Gṛhya (Sūtras) in the scripture:

85. 'One shall call a Nakula *Sakula* (one with a family). One shall not touch anyone in his vulnerable point.'

Although I have got it all by heart, yet it is just parrot-like (i.e. blindly repeating what others say).

86-90. Whether it is due to lethargy or due to non-adherence to good conduct, it is futile—it is same.

The man who is contented with the reading (i.e. learning by heart) alone and who professes to be a scholar, is considered to be a brute. There is no worse brute than he.

The Vedas do not redeem a deceitful person from sin. He continues to go and return on account of Māyā. Just as the chicks with full-fledged wings abandon the nest, so also at the time of death, the Vedas leave him off.

If a Brāhmaṇa were to prepare himself to go to heaven by

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1. V.L. *Dharmāya* in GM edition of SkP is better. It means 'obeisance to Dharma!'

reciting (the Veda) alone, he is like a child seated in the lap of his mother but desiring to seize the moon.

Hence it behoves you to suffer my rude mis-demeanour (and pardon me for it). Everyone says like this. The same was repeated by me thus."

The Nakula said:

91. This is indeed a vain utterance on your part that you consider yourself like all (ordinary) people. This is not proper for noble souls to say so.

92. The difference among horses, elephants and metals, logs of wood, stones and garments, women, men and waters is great (in extent).

93. If other ordinary uncultured people commit many (kinds of) sins, should they be followed by important personages and perpetrate (similar sins)?

94-97. The sacred literature has been composed for the sake of all; and mind and intelligence have been given to all by the creator. Still if there are sinners, it is not the fault of the creator. They alone are unfortunate ones.

Should a Brāhmaṇa particularly be like ordinary people? Since, all people do whatever a great man does (i.e. imitate) and since all the people follow whatever authority he lays down, therefore the duty ('Dharma') of good people should not be abandoned by great men at any time, even for their own sake as well as for the sake of others. Your learning is unbecoming and unjust.

98-99. Since I have been afflicted by you, O sage, with terrible words, I will curse you immediately. You are considered worthy of a curse by me.

You told me "You are a *Nakula*." Hence you will be born as the basest in the family, out of delusion. You will be a *Nakula*, O sage.

Saṁvarta said:

100. On hearing these words, Yājñavalkya decided the future course. He was reborn as son of a Brāhmaṇa in the Maru Deśa (? Desert or Mārwār).

101. He became the son of a Brāhmaṇa of bad conduct and

was a sinner. He was a ruthless and garrulous one. He belonged to a vicious family. The son (previous Yājñavalkya) could remember (the events of) the previous birth.

102. His name was Bhartṛyajña. Observing through the eye of knowledge, that Brāhmaṇa came to the secret sacred place Mahī-sāgara-saṅgama.

103. There he became a Pāśupata (i.e. follower of the sect of Paśupati—Śiva) and was devoted to the propitiation of Śiva. He is there now worshipping Mahākāla, born of the Self-born Lord.

104. The man who perpetually worships Mahākāla with great faith and devotion, becomes liberated from the blemish of being born in an ignoble family, like a serpent leaving off his slough.

105. As and when he looks at that Liṅga with sincerity and faith, he gets liberated from the defects arising from a hundred births.

106. Bhartṛyajña performed the worship of the Liṅga there itself and became rid of the defects of the seed (i.e. heredity). That was the greatness of the Liṅga.

107. After getting rid of the ignoble birth he called Nakula (a mongoose) by the word *Babhru* (tawny-coloured). Hence this sacred Tīrtha became famous as '*Babhru Tīrtha*'.[1]

108. Hence go there itself to the meeting place of Mahī and the ocean. Resorting to the five Tīrthas there, you will surely attain salvation.

109. After saying thus, the Brāhmaṇa, Saṁvarta went away as he pleased. After approaching the sage Bhartṛyajña, they stayed there.

110-114. By means of his power of knowledge, he knew that they were the Gaṇas of Śaṁbhu. He said:

"Indeed your merit is great and free from impurities because you have come to this hidden holy spot where the river Mahī meets the ocean.

Ablution, charitable gift, repetition of holy names, *Homa* and offering rice-balls (to Pitṛs) in particular—all these become everlasting in their results (if performed) at Mahī-sāgara-saṅ-

1. VV up to 107 explain the genesis of Babhru Tīrtha.

gama. Holy dip, gifts and other holy rites performed here will yield never-ending benefits.

When formerly the celestial sage Nārada established this holy place, boons had been granted by the Planets. This boon had been granted by Śani:

When the New-Moon day coincides with Saturday, one should perform Śrāddha there along with a holy dip, charitable gifts etc.

115-116. If on a Saturday in the month of Śrāvaṇa the *Kuhū* (i.e. New Moon without the slightest visibility of the Moon) also falls and the Sun has his monthly transit, and if the Yoga called Vyatīpāta also happens to be there in the same *Tithi* ('Lunar day') that holy combination is called *Puṣkara*. It is superior to a hundred *Parvans*.

117-122. It is with great difficulty that the combination of all good *Yogas* is obtained.[1] On that day, one should duly worship an iron image of Śani and a gold idol of the Sun at the meeting place of Mahī and the ocean. Śani should be meditated on with *Mantras* pertaining to Śani and the Sun with the *Sūrya Mantras*. *Arghya* should be offered to the Sun for the destruction of all sins. The holy dip here is superior to that at Prayāga; charitable gift here is more beneficial than that at Kurukṣetra. Offering rice balls (to manes), O son of Pāṇḍu, is superior to that offered at the holy place called Gayā. This holy Parvan is attained through great heaps of merit. It is definite that the Pitṛs meet with everlasting satisfaction in the firmament.

Just as Gayaśiras is meritorious and excessively conducive to the gratification of Pitṛs, so also and even more than that is the meritorious Mahī-sāgara-saṅgama.

(*Mantra for taking bath*)

123. "Agni is the *Retas* ('semen virile') in the body along with *Mṛḍā* ('graciousness'). Viṣṇu is the discharger of the *Retas*. He is the navel of *Amṛta* ('nectar')."

Repeating these truthful words (mentioned above in the Mantra) with great faith, one should take the plunge in the meeting place of Mahī and the ocean.

1. For *Yogas* and *Vyatīpāta* vide supra *Kedāra Khaṇḍa*, p. 283, ftn 2; p. 284, ftn 1. But the list does not include Puṣkara noted here in vv 115-16.

(*Mantra for giving Arghya*)

124. "The holy ocean is the mouth of all the rivers. The excellent Mahī is Aṁbā (Mother, goddess). It is in the form of all the Tīrthas. To these two I offer the *Arghya*. I bow down, I salute them."

125-127. The following eighteen names should be repeated at the time of the holy dip. The man (i.e. the devotee) should repeat them everywhere at the time of Śrāddha.

The names are: (1) Tāmrā, (2) Rasyā, (3) Payovahā, (4) Pitṛprītipradā, (5) Śubhā, (6) Sasyamālā, (7) Mahāsindhu, (8) Dātur-Dātrī, (9) Pṛthustutā, (10) Kanyā (daughter) of Indradyumna, (11) Kṣitijanmā, (12) Irāvatī, (13) Mahīparṇā, (14) Mahiśṛṅgā, (15) Gaṅgā, (16) Paścimavāhinī (17) Nadī and (18) Rājanadī.

These names have been mentioned by Pṛthu. A person who repeats these names shall go to the region of Yajñamūrti (i.e. Viṣṇu in the form of Yajña).

128. This is the Mantra for the *Arghya*: "O queen of rivers, you were born at the time of the milking of the Earth which yielded great delight and which fascinated the whole universe; you absolve me, O flow of Mahī (?)."

129. One who bestows even a silver bangle here is reborn on the earth in a family abounding in wealth and foodgrains.

(*The Mantra for offering a silver bangle*)

130. The bangle should be thrown (offered) repeating the following Mantra: "I worship Mahī and Sāgara with the offering of a silver bangle. Let there be no poverty or loss of wealth unto me."

131. By taking the holy dip and by offering charitable gifts at Mahī-sāgara-saṅgama, one gets the same benefit as one gets by visiting all the Tīrthas (together) and by performing all Yajñas.

132-136a. When a dispute arises[1] (or when a crime is committed) he, the suspected person, should be asked (to swear) with

1. In describing the greatness of Mahī, its judicial capacity is described in vv 132-36a.

water in the cup of his folded palms at Mahī-sāgara-saṅgama. He should be bathed, repeating the *Aghora* Mantra. He must then be made to stand with the level of the water coming to his navel in the Mahī-sāgara-saṅgama. He then must be told to repeat the following after raising his right hand: "If there is Dharma (virtue) here, if there is truth here, if this Saṅgama (i.e. meeting place of Mahī and the sea) is truthful, If the seers of the Kratus are truthful, my auspiciousness and inauspiciousness shall be true." After saying this he brings down the right hand and (forcibly) comes out. If he is a sinner he will get fever instantaneously. Otherwise he is considered to be devoid of guilt, even if he gets fever after seven days.

136b-139. By taking holy dips here, by repeating holy names and by performing penance here, very many persons have gone to Rudraloka through sacred and holy rites.

He who takes his holy bath here particularly on a Monday with great devotion, and visits the five Tīrthas is liberated from all sins. Thus the greatness of the Tīrtha was narrated in various ways.

After instructing them in the *Pūjāyoga* ('rite of worship') in accordance with the injunctions of the *Śivāgamas* (i.e. sacred scriptures of the Śaiva cult), Bhartṛyajña explained to them the procedure in the propitiation of Śiva.

140. The sage filled with the ocean of devotion to Śiva spoke to them: "There is no lord greater than Śiva. This is true, O devotees of Śaiva holy rites."

141. Indeed he who abandons Śiva and worships anything else non existent and unreal, abandons the nectar within his hand and runs after a mirage.

142. This universe that is directly perceived is identical with Śiva and Śakti, being marked with *Liṅga* and *Bhaga*. Nowhere is it marked with any other Deva.

143-144a. He who abandons Rudra, the father, and Aṁbikā, the mother, behaves like one who abandons his own father and offering of libation and rice balls to the Manes.

If you wish to wash off all the sins, listen to the greatness of Rudra in the following excellent Śatarudriya:[1]

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1. VV 144b-194 enumerate the names of eminent gods and persons who

[In the following verses (144b-194) the names of devotees and the Liṅgas they worship are given along with the names they repeat as *Japa*.]

144b-145a. Brahmā worshipped the Hāṭaka Liṅga of the Lord with matted hair. He repeats the name *Jagatpradhāna* ('the chief of the universe') and shines.

145b-146a. There is Kṛṣṇa-Liṅga (Black Liṅga) at Kṛṣṇa-mūla. Its name is *Arjita*. Having worshipped that Liṅga, Sanaka and others won over (attained) the goal of the universe.

146b. The Seven Sages (worship the Liṅga) in the form of the shoots of the Darbha grass (and its name is) *Viśvayonika* ('the source of origin of the universe').

147a. (Worshipping it) in the firmament, Nārada extols it as *Jagad-bīja* ('seed of the universe').

147b. Indra worships an adamantine Liṅga and the name (he repeats) is *Viśvātman* ('the soul of the universe').

148. The Sun worships a copper Liṅga. The name for his Japa is *Viśvasṛj* ('the creator of the universe').

The Moon worships a pearl Liṅga repeating the name *Jagat-pati* ('Lord of the world').

149. The Fire-god worships a Liṅga of sapphire. The name he repeats is *Viśveśvara* ('Controller or Master of the universe').

150. Śukra worships a ruby Liṅga and the name he repeats is *Viśvakarman* ('the maker of the universe').

Dhanada (i.e. Kubera) worships a golden Liṅga and repeats the name *Īśvara*.

151. Viśvedevas worship a silver Liṅga and the name (they repeat) is *Jagatāṁ Pati* ('Protector of the world'). The Wind worship a Liṅga of brass and the name is *Śaṁbhu* ('Granter of prosperity').

152. Vasus worship a Liṅga of bell-metal and the name (they repeat) is *Svayaṁbhū* ('the Self-born god').

worshipped a *Liṅga* of a particular material etc. and Śiva's particular name they used for *Japa*. Śiva's name used for *Japa* describes a particular aspect or power of Śiva, for example: *Jagat-pradhāna* ('the chief of the universe'), *Viśva-yonika* ('the source of the universe') etc. Finally he concludes in v 195 that everything possessing magnificence and splendour is due to propitiation of Śiva—a verse echoing BG X.41.

The Mothers worship a Liṅga made of three metals and the name is *Bhūteśa* ('Lord of living beings or goblins').

153. The Liṅga of Rākṣasas is made of iron. The name (they repeat) is *Bhūtabhavyabhavodbhava* ('the Source of everything past, present and future').

Guhyakas worship a Liṅga made of lead. They repeat the name *Yoga*.

154. (Sage) Jaigīṣavya worships a Liṅga in his *Brahmarandhra* (i.e. the aperture in the crown of the head). The name he repeats is *Yogeśvara* ('Master of Yoga').

Nimi worships the Liṅgas in his two eyes and repeats the name *Śarva*.

155. Dhanvantari worships a Liṅga of *Gomaya* ('full of rays' or 'cow dung'?). The name (he repeats) is *Sarvalokeśvareśvara* ('the Master of all the lords of the worlds').

Gandharvas worship a Liṅga made of timber and the name is *Sarvaśreṣṭha* ('the Greatest of all').

156. Rāghava worships the Liṅga of *lapis lazuli* and the name (he repeats) is *Jagajjyeṣṭha* ('the Most Pre-eminent in the world').

Bāṇa worships an emerald Liṅga and the name is *Vasiṣṭha* ('the Most Excellent)'.

157. Varuṇa worships a crystal Liṅga and the name (he repeats) is *Parameśvara* ('the Supreme Lord').

Nāgas (Serpents) worship a coral Liṅga and the name is *Lokatrayaṁkara* ('Creator of the three worlds').

158-160a. Bhāratī (i.e. goddess of Speech) worships *Tāraliṅga* (i.e. Liṅga made of big beautiful pearls) and the name is *Lokatrayāśrita* ('the Support of the three worlds').

Śani (i.e. the planet Saturn) worships the Liṅga at the Saṅgamāvarta (i.e. an eddy at the place where the river meets the ocean) and the name is *Jagannātha* ('Lord of the world').

In the region of Śani at *Mahī-sāgara-saṅgama*, Rāvaṇa (used to) worship a Liṅga made of jasmine-plant at midnight repeating the name *Sudurjaya* ('Unvanquishable').

Siddhas worship *Mānasa* (mental) Liṅga. The name they repeat is *Kāmamṛtyujarātiga* ('the Transcender of Kāma, death and old age').

160b. Bali worships a Liṅga of gleaned food-grains. The name he repeats is *Jñānātman* ('Knowledge-soul': 'the Soul of knowledge').

161. *Marīcipās* ('Imbibers of rays') worship a Liṅga formed of flowers. The name is *Jñānagamya* ('Approachable through knowledge').

Beings born of dung worship *Śakṛt-Liṅga* ('Liṅga made of dung') and the name is *Jñānajñeya* ('Knowable through knowledge').

162. *Phenapās* ('Inbibers of foam') worship a Liṅga evolved from foams. The name (they repeat) is *Sudurvida* ('Extremely difficult to know').

Kapila worships *Vālukāliṅga* ('Liṅga made of sand') repeating the name *Varada* ('Bestower of boons') of Hara.

163. *Sārasvata* worships the Liṅga in the speech and the name is *Vāgīśvara* ('the Controller of speech')

Gaṇas worship Liṅga in the form of a *Mūrti* ('idol') and the name they repeat is *Rudra.*

164. Devas worship a Liṅga made of *Jāṁbūnada* (i.e. a particular variety of gold) and the name is *Śitikaṇṭha* ('Black-throated').

Budha (i.e. the planet Mercury) worships a *Śaṅkha Liṅga* (i.e. Liṅga made of a conch). The name he repeats is *Kaniṣṭha.*

165. Aśvins worship a Liṅga made of clay. The name (they repeat) is *Suvedhasa* ('the Excellent creator'). Vināyaka worships a Liṅga made of flour and the name is *Kapardin* ('God with matted hair').

166. Kuja (i.e. Mars) worships a Liṅga made of butter. The name he repeats is *Karālaka* ('the Formidable one').

Tārkṣya (i.e. Garuḍa) worships a Liṅga made of cooked rice and the name he repeats is *Haryakṣa* ('Yellow-eyed', 'a Lion').

167. Kāma worships a Liṅga made of jaggery. The name (he repeats) is *Ratida* ('Giver of pleasure'). Śacī worships a Liṅga made of salt. The name is *Babhrukeśa* ('the Brown-haired').

168. Viśvakarman worships *Prāsāda Liṅga* ('Palace-Liṅga'?) and the name is *Yāmya.*

Vibhīṣaṇa worships a Liṅga made of dust particles. The name is *Suhṛttama* ('the Best friend').

Sagara worships a Liṅga made of bamboo shoots. The name is *Saṅgata*.

169. Rāhu worships a Liṅga made of *Ramaṭha* (Asafoetida). He repeats the name *Gamya* ('Approachable'). Lakṣmī worships *Lepya Liṅga* (Plastering-Liṅga) and the name is *Harinetra* ('Viṣṇu's eye').

170. Yogins worship the Liṅga stationed in all living beings. The name is *Sthāṇu* ('Immovable').

Human beings worship different kinds (of Liṅgas). The name is *Puruṣaṁnāman*.

171. The Constellations worship Liṅga of the nature of splendour. The name is *Bhaga Bhāsvara* ('Brilliant Śiva').

Kinnaras worship *Dhātu Liṅga* ('Liṅga made of minerals'). The name is *Sudīpta* ('Extremely refulgent').

172. Brahmarākṣasas worship the Liṅga and the name is *Devadeva* ('God of gods').

Vāraṇas (i.e. Elephants) worship the Liṅga made of tusk (ivory). The name is *Raṁhasa* ('Force').

173. Sādhyas worship Liṅga of the nature of seven (v. 1 all the) Lokas. The name is *Bahurūpa* ('Multi-formed').

Seasons ('*Ṛtus*') worship Liṅga of the nature of Dūrvā shoot. The name is *Sarva*.

174. Celestial damsels worship a Liṅga made of saffron. The name is *Śaṁbhoḥpriya* ('Favourite with Śaṁbhu').

Urvaśī worships a Liṅga made of red lead. The name is *Priyavāsana* ('Favourite perfume'?).

175. The preceptor worships *Brahmacāri Liṅga* ('Liṅga in the form of the religious student') and the name is *Uṣṇīṣin* ('Turbanwearer').

Yoginīs worship a Liṅga of *Alaktaka* ('red lac') and the name is *Subabhruka* ('Excellently deep brownish').

176. Siddha Yoginīs worship a Liṅga made of *Śrīkhaṇḍa* ('sandalwood') and the name is *Sahasrākṣa* ('Thousand-eyed god').

Ḍākinīs worship *Māṁsaliṅga* ('Liṅga made of flesh'). The name is *Mṭḍhusa* ('Most bountiful').

177. Manus worship a Liṅga made of *Anna* (food). The name is *Giriśa*. Agastya worships a Liṅga made of *Vrīhi* (i.e. of rice grains) and the name is *Suśānta* ('Extremely quiescent').

178. Devala worships a Liṅga made of barley and the name is *Pati* ('the Protector').

Vālmīki worships a Liṅga made of *Valmīka* ('ant-hill') and the name is *Ciravāsī* ('Eternal dweller').

179. Pratardana worships Bāṇa Liṅga (i.e. Liṅga found in Narmadā). The name is *Hiraṇyabhuja* ('Golden-armed one').

Daityas worship a Liṅga made of black mustard. The name is glorified as *Ugra* ('the Terrible').

180. Dānavas worship *Niṣpāvaja Liṅga* ('Liṅga made out of the wind caused by winnowing'). The name is *Dikpati* ('the Lord of cardinal points').

Clouds worship Liṅga of the nature of *Nīra* (water) and the name is *Parjanyapati* ('the Lord of rains').

181. Yakṣas worship a Liṅga evolved from pulses. The name is remembered as *Bhūtapati* ('the Protector of Bhūtas').

Pitṛs worship a Liṅga made of cooked gingelly seeds. The name (of the Liṅga) is *Vṛṣapati* ('Lord of the bull').

182. Gautama worships Liṅga of the nature of *Goraja* (? 'dust raised by cows') (? *Gorasa*—curds, milk products). The name is *Gopati* ('Lord of cows').

Vānaprasthas ('Forest-dwellers') worship a Liṅga made of fruits. The name is Vṛkṣāvṛta ('One surrounded by trees').

183. Skanda worships *Pāṣāṇaliṅga* (i.e. Liṅga made of stone). The name is *Senānya* ('the Leader of the army').

The serpent Aśvatara worships a Liṅga made of foodgrains and the name is *Madhyama* ('Central', 'Impartial').

184. *Yajvan* worships a Liṅga made of *Puroḍāśa* (i.e. sacrificial offering of ground rice) and the name is *Sruvahasta* ('One with a sacrificial ladle').

Yama worships a Liṅga made of black iron. The name he repeats is *Dhanvin* ('Wielder of a bow').

185. Jāmadagnya Worships a Liṅga made of barley shoot. The name is *Bhargodaitya* ('Lustrous Daitya'?)

Jāmadagnya worships a Liṅga made of barley shoot. The name *Bahurūpa* ('Many-formed').

186. Māndhātā worships a Liṅga made of sugar. The name is *Bāhuyuga* ('a Pair of arms'; 'Two-armed').

Cows worship the Liṅga in the form of milk. The name is *Netrasahasraka* ('Of thousand eyes').

187. Sādhyas worship the Liṅga of the form of *Bhartṛs* (lords). The name is remembered as *Viśvapati* ('the Lord of the universe'). (The twin Sages) Nārāyaṇa and Nara worship a Liṅga made of Muñja grass and the name is *Sahasraśira* ('Thousand-headed').

188. Pṛthu worships Liṅga in the form of *Tārkṣya* (Garuḍa? also snake, horse, bird). The name is *Sahasracaraṇa* ('Thousand-legged').

Birds worship *Vyomaliṅga* ('sky-Liṅga') and the name is *Sarvātmaka* ('the Immanent soul of all').

189. The Earth worships *Meruliṅga* ('Meru in the form of a Liṅga') and the name is *Dvitanu* ('twin-bodied': *Ardhanārīśvara*).

Paśupati worships a Liṅga made of sacred ash. The name is *Maheśvara* ('the Great lord').

190. Sages worship Liṅga of the form of knowledge and the name is *Cirasthāna* ('the Eternal abode').

Brāhmaṇas worship *Brahmaliṅga*. They know the name as *Jyeṣṭha* ('the Eldest').

191. Śeṣa worships a Liṅga made of *Gorocana* (i.e. a yellow pigment made of cow's bile and urine). The name is remembered as *Paśupati* ('the Lord of paśus').

Vāsuki worships *Viṣaliṅga* ('poison-Liṅga') and the name is *Śaṅkara* ('Happiness-giver').

192. Takṣaka worships Kālakūṭākhya Liṅga ('Liṅga of the poison named Kālakūṭa') and the name is *Bahurūpa* ('Multi-formed').

Karkoṭa worships a Liṅga made of the poison Halāhala and the name is *Ekākṣa* ('One-eyed').

193. Padmā worships a Liṅga made of the poison named Śṛṅgī and the name is *Dhūrjaṭi* ('With heavy matted hair')

Putra worships Liṅga of the form of *Pitṛ* ('father'). The name is *Viśvarūpa* ('Of the form of the universe').

194. Goddess Śivā worships a Liṅga made of *Pārada* ('mercury') and the name is *Tryaṁbaka* ('Three-eyed god').

Matsya (fish) and others worship *Śāstraliṅga* ('Liṅga in the form of sacred literature') and the name is *Vṛṣākapi*.

195. Of what avail is much talk in this vein? Whatever thing there is in the world possessing magnificence and splendour

has been made so by means of the holy rite of propitiating Śiva.

196. If ash can turn out to be a tree by being drenched in water, one devoid of devotion to Śiva can be said to be successfull (in his efforts).

197. If you have an inclination towards the attainment of the *Puruṣārthas*—aims of human life, viz. virtue, wealth, love and liberation, Hara should be propitiated. He is considered to be the bestower of all the three worlds.

198. If a person reads this *Śatarudrīya* every morning, Lord Śiva will be pleased with him and will grant him all the boons.

199. There is nothing else more meritorious than this and yielding greater benefit than this. It is the secret of (all) the Vedas. This has been mentioned to me by the Sun-god.[1]

200. When Śatarudrīya is repeated, all the sins are destroyed—the sin that has been committed through words and the sin that has been perpetrated mentally.

201. If he repeatedly reads Śatarudrīya, he who is distressed with sickness becomes liberated from ailment, he who is bound become liberated from bondage and he who is under some fear becomes liberated from fear.

202. If a person recites these hundred names and (pours) hundred potfuls (of water on the Liṅga) and puts hundred flowers on it and bows down to Śiva a hundred times, he is liberated from all sins.

203. These hundred Liṅgas (mentioned above), the hundred devotees and the hundred names (of Rudra)—all these are destructive of all defects.

204. Particularly, he who recites (verses of) (at least) five Liṅgas out of these (hundred) Liṅgas, is liberated from the faults arising from the objects of the five sense organs.[2]

1. This sage was Yājñavalkya in his previous birth and the Sun-god was the preceptor of Yājñavalkya as he gave him the White Yajurveda.

2. VV 198-204 are usual *Phala-śruti* verses (describing the fruits of reciting *Śatarudrīya*).

Nārada said:

205. On hearing this, they (Indradyumna and others) became joyous. They prayed, worshipped the five Liṅgas and became devoted to the meditation of Śiva.

206. A long time after that Lord Śaṅkara rejoiced at their excellent devotion. He became personally visible and told them (thus):

Śiva said:

207. O crane, owl, vulture, tortoise and King Indradyumna, You will attain the *Sārūpya* (i.e. having the same form as that of the Lord Śiva) form of salvation and will stay in my world.

208. Lomaśa and Mārkaṇḍeya will become *Jīvanmuktas* ('liberated while living').

When this was spoken by the lord of Devas, the king installed the Liṅga.

209-211. The name of that Liṅga is Indradyumna or Mahākāla.[1]

After understanding the good qualities of the Tīrtha and desirous of permanent reputation, the king installed the matchless Liṅga of threefold beauty and said:

"Let this Indradyumneśvara Liṅga be delighted (and flourishing) for many long years—as long as the Moon, the Sun and the Earth last." Thereupon Lord Śiva said, "So be it" and said further:

212. "He who regularly worships this Aindradyumna Liṅga (installed by Indradyumna) here, will certainly become a Gaṇa and live in my world."

213. After saying thus the Moon-crested Lord went to the world of Rudra, along with those five who became Gaṇas.

214. King Indradyumna, the overlord of the earth, was a king of such a power. When that heroic king performed Yajñas this river Mahī was created by him.

215. It is in this manner that *Mahī-sāgara-saṅgama* became meritorious. It has been succinctly recounted to you, O Pārtha (Arjuna).

1. VV 209-218 describe the importance of the *Liṅga* Indradyumneśvara and of the *Tīrtha*, Mahī-sāgara-saṅgama.

216. A man who takes his holy dip in this *Saṅgama* and worships Indradyumneśvara, will permanently dwell there where the Lord, the consort of Pārvatī, dwells.

217. Since this Liṅga had been installed by him after casting off all bondages and attachments, this Liṅga is destructive of all bondages. It bestows the lordship of Gaṇas, O Phālguna.

218. Thus, the meritorious greatness of this excellent *Saṅgama* has been recounted to you. The greatness and the miraculous merits of the lord Indradyumneśvara also has been recounted to you. It is conducive to sanctity.

CHAPTER FOURTEEN

The Legend of Vajrāṅga

Arjuna said:

1. O great sage, I wish to hear about the greatness of Kumāranātha, which was mentioned by you in another context. I wish to hear about it in detail.

Nārada narrated:

2. It was after slaying Tāraka, the son of Vajrāṅga, that lord Guha installed this Liṅga, O Phālguna (Arjuna).

3. O son of Pṛthā, there is no doubt about this that Kumāreśa dispels all the sins through direct visits, listening to the stories, meditations and worship and salutation through the Vedic Mantras.

Arjuna said:

4. This story is very miraculous. It is destructive of sins. Relate this in detail and truthfully, O Nārada.

5. Who was this Daitya Vajrāṅga? Of what power and efficacy was Tāraka? How was he killed? How was Guha born?

6. How did the *Liṅga* named Kumāreśvara come to be installed? What is the benefit from this Liṅga? Speak this in detail to me.

Nārada said:

7. After bowing down to Kumāra, the commander-in-chief, and to Īśvara, listen with concentration, O son of Pṛthā, to the great story of Kumāra.

8. The Prajāpati named Dakṣa was a mind-born son of Brahmā. He begot of Vīriṇī sixty daughters, O Phālguna.

9-11a. He gave ten daughters to Dharma, thirteen to Kaśyapa, twenty-seven to Soma (the Moon-god), four to Ariṣṭanemī and two each to Bhūta[1] (?), Aṅgiras and Kṛśāśva.

Listen to the names of these (sisters as well as) co-wives from me. The three worlds are filled with their progeny.

11b-14. Bhānu, Lambā, Kakut, Bhūmi, Viśvā, Sādhyā, Marutvatī, Vasu, Muhūrtā and Saṅkalpā were the wives of Dharma. Listen to their sons.

Indrasena, a bull among Devas (i.e. prominent Deva) was the son of Bhānu. Vidyota was born of Lambā. From him were born Stanayitnus.

Śakaṭa was the son of Kakut from whom the son Kīkaṭa was born.

From Bhū (Bhūmi), Durga, Svarga and Nanda were born.

Viśvedevas were born of Viśvā. They call them (i.e. Viśvedevas) progenyless.

15-17. The twelve Sādhyas were born of Sādhyā. Arthasiddhi was theiy son.

Marutvān and Sujayanta were born of Marutvatī. People with perfect knowledge call these two (by the names) Nara and Nārāyaṇa.

The eight Vasus were the sons of Vasu.

The Muhūrtakas were born of Muhūrtā. To all living beings, they (the *Muhūrtas*) bestow the respective benefits of acts done during their own periods.

Saṅkalpa was the son of Saṅkalpā. Kāma was born as the son to Saṅkalpa.

18-19. Surūpā gave birth to eleven Rudras.[2] They were:

1. Bahuputra in VP.

2. Here only ten Rudras are enumerated in the text instead of eleven. The omitted name is Candra (vide *infra* I.ii.21.19-20. We do not find consenus on the specific names of these Rudras. For example MtP 5.29-30

Kapālī, Piṅgala, Bhīma, Virūpākṣa, Vilohita, Ajaka, Śāsana, Śāstā, Śaṁbha and Bhava the last one (? ten only). Other attendants of Rudra are remembered as the sons of Virūpā.

20. Svadhā, the wife of the Prajāpati Aṅgiras, gave birth to the Pitṛs. Sanī (?Sacī) gave birth to the holy lord, the son Atharvāṅgirasa.

21. Arcis and Dhiṣaṇā were the two wives of Kṛśāśva, whose sons were the groups of missiles and their Saṁhāra (withdrawal).

22-23a. Pataṅgī, Yāminī, Tāmrā and Timi were the wives of Ariṣṭanemi. Pataṅgī gave birth to *Pataṅgas* (birds), Yāminī to *Śalabhas* (locusts etc.).

Herons, vultures etc. were the sons of Tāmrā. The aquatic animals were the sons of Timi.

23b-25. Now listen to the names of the wives of Kaśyapa. They are the mothers of the worlds. It was from them that this universe was born. Their names are conducive to welfare:

Aditi, Diti, Danu, Siṁhī, Danāyus, Surabhi, Ariṣṭā, Vinatā, Grāvā, Dayā, Krodhavaśā, Irā and the two named Kadru and Muni. The Mothers have been glorified.

26. Ādityas were the sons of Aditi. Daityas are glorified as the sons of Diti. Dānavas are said to be the sons of Danu. Rāhu, the planet, is the son of Siṁhī.

27. The powerful group called Danāyu was born of Danāyus. The cows were born of Surabhi. The Yugandharas (Bulls? 'Pole of a carriage to which the yoke is fixed') were the sons of Ariṣṭā.

28-29. Vinatā gave birth to Aruṇa and the excessively powerful Garuḍa.

The beasts of prey were the sons of Grāvā.

The group (called) Krodhavaśa was born of (the lady) Krodhavaśā. The trees are remembered as the sons of Irā.

The serpents are remembered as the sons of Kadru and the groups of the celestial damsels were born of Muni.

give a different list of eleven Rudras as follows: (1) Ajaikapāt, (2) Ahirbudhnya, (3) Virūpākṣa, (4) Raivata, (5) Hara, (6) Bahurūpa, (7) Tryaṁbaka, (8) Sāvitra, (9) Jayanta, (10) Pinākī, (11) Aparājita.

30. The heroic Hiraṇyakaśipu and the other (son) Hiraṇyākṣa, the two sons of Diti, were killed by Viṣṇu.

31-35a. Diti whose sons had been killed propitiated Kaśyapa. The gentle lady requested for the boon of another son of great strength who would kill Śakra in battle.

The holy lord granted her the boon (saying), "Observe restraint and perform holy rites for a thousand years."

On being told thus she did so, staying at Puṣkara with great purity and concentration. While she was practising these holy observances, the Thousand-eyed Lord (Indra) came there and devoutly served her. She permitted him (to render these services). When ten years yet remained for the completion of the thousand years, Diti who was satisfied with the devotion of Śakra, joyously spoke to Śakra:

Diti said:

35b. O most excellent one among Devas, know that I have more or less completed the holy rite and observances.

36. A brother will be born to you. You will enjoy glory along with him. You will enjoy the kingdom of the three worlds without any obstacle or nuisance.

37. After saying this the gentle lady Diti slept during the day with her feet touching her tresses. It was the power of the inevitable destiny that urged her to sleep.

38. On seeing that opportune moment and the loophole (Indra) assumed a Yogic form and entered her body. With his thunderbolt, he cut the foetus in the belly of Diti into seven pieces.

39-40. Maghavan (Indra) cut each of them further into seven pieces furiously. Diti woke up on hearing the cries of (the pieces) that were being cut by his Vajra. She said to Śakra, "It should not be killed. It should not be killed."

41-43. Śakra told them, "*mā rodīḥ*" (Do not cry). He came out of the belly and stood in front of his mother (i.e. mother's sister). Being frightened, he joined his palms in reverence. He spoke these words to his mother who was very angry with him:

"You slept during the day, Mother, with your feet trampling on your tresses. In the open air, you slept for a long time. Your

foetus was cut by me. Fortynine pieces have been made of your (foetus) by means of my Vajra; they are (your) sons.

44. Let your words be true. I shall enjoy the glory and fortune along with them. I shall give them abodes in the firmament as long as I am (there).

45. Since they were told '*mā rodīḥ*' (by me), they shall become well-known as Maruts."[1]

On being told thus, Diti became ashamed. She could not reply at all.

46. Indra went along with them. They are remembered as the winds at the extremities of the quarters. Then the sad and dejected Diti said to her husband once again:

47. "O holy lord, give unto me a son who will be the powerful slayer of Śakra and who cannot be killed with the missiles and weapons of the heaven-dwellers.

48. If you do not give me a (favourable) reply, O Prajāpati, know that I am dead."

On being told thus, he said to his unhappy and dejected wife:

49-50. "Be engaged in severe austerities and perform penance for ten thousand years. Then a son named Vajrāṅga will be born to you. His limbs will be adamantine. They cannot be cut even with steel. They will be so hard. He will be a righteous man."

On getting the boon that gentle lady went to the forest for practising penance.

51-52. She performed a terribly severe penance. At the end of the penance, the noble lady gave birth to a son who was unconquerable, irresistible, unvanquishable and who could not be cut even with Vajra. As soon as he was born, he became the master of all scriptural texts and topics.

53-54. He said to his mother with devotion, "Mother, what shall I do?" Thereupon, Diti who was delighted said, "O dear son, many of my sons were killed by the Thousand-eyed one (Indra). I wish to get adequate compensation for them by getting Śakra slain."

1. The story is obviously in support of the popular etymology of *Maruts*.

55. "Of course", said he. After saying so, the powerful Daitya went to heaven along with his army. With his arms alone as his weapons, he conquered Śakra in the battle.

56. Just as a lion drags a small and insignificant animal, he dragged Devendra by his leg and brought him near his mother even as he was, with great fear, pleading (for release).

57. In the mean time, Brahmā and Kaśyapa of great power of penance came there excessively frightened. Brahmā said to him:

58. "He is pleading (for release). Release him, dear son. Of what avail is he? It is said that insulting an honourable man is tantamount to slaying him.

59. He who is released at our instance, is indeed dead, though he may be breathing (i.e. living). Those who kill an enemy in the battle are not glorified as heroes.

60-61a. Those who release enemies after causing humiliation to their honour and prestige, are indeed better. Just as you carried out the words (i.e. behest) of your mother regarding it to be the most honourable, so also you must carry out the words of your father. Release Vāsava, dear son."

61b-64. On hearing this, Vajrāṅga bowed down and spoke these words: "I have nothing to do with him. Mother's behest has been executed by me. You are the lord of Suras and Asuras and my great-grandfather. I shall carry out your directives, O Lord. Here, Śatakratu is released. I do not crave for the rulership of the three worlds already enjoyed by Śakra, which is like a woman enjoyed by another or like a garland enjoyed by another.

What is the essence or what is it that has some intrinsic worth in the three worlds? Let that be spoken to me."

Brahmā said:

65. There is nothing greater than *Tapas* ('penance'). *Tapas* is the asset of great men. Everything is attained through penance. You are worthy of (performing) a penance, O dear son.

Vajrāṅga said:

66. There will be great pleasure to me by (performing) *Tapas*. Let there be no obstacle in it through your favour, O Lord.

He stopped after saying this.

Brahmā said:

67. If after abandoning a ruthless attitude, you wish to perform penance, O son, with this mind and intellect, the benefit of the whole life has been obtained by you.

68. After saying this, the Lotus-born Lord created (a woman of wide eyes. The Lotus-born Lord gave her to him as his wife.

69. The grandfather (Brahmā) gave her the name Varāṅgī ('one of beautiful limbs'). Thereafter Brahmā went to heaven along with Kaśyapa.

70-71. Vajrāṅga went along with her to the forest for penance. With his hands lifted up, that great Daitya stood (steady) for a period of a thousand years. His eyes were like the petals of a lotus. He had pure intellect and he performed great penance. He spent an equal period with face bent down and the same period as an aspirant, performing penance amidst five fires.

72. He did not take any food. He performed a terrible penance. He shone as a mass of penance. Then he spent a period of a thousand years under water performing (penance).

73-74. When he went under water, his wife, an extremely chaste woman, stayed on the bank of the same lake meditating about him. She observed the vow of silence without taking any food, thinking that her husband also was without food. Thus the chaste woman performed the penance. While she was performing the penance Indra scared and terrorized her.

75. He took the form of a monkey and came near her. After piercing her eyes, he urinated and emptied the bowels (there).

76. Desirous of causing hindrance to her penance, he tugged at her clothes, shook her face and made her tresses dishevelled.

77. Then he caused her great pain in the form of a ram. Then in the form of a serpent, he coiled round her feet.

78. Indra, the ruler of Devas, dragged her far off from that place. Due to the power of her penance, she could not be killed by him.

79. On account of her forbearance, the exalted noble lady did not become angry even very slightly. Then in the form of a jackal, he defiled the hermitage.

80-81. In the form of fire he burned her great hermitage. In the form of an extremely terrible gust of wind, he pulled and dragged that auspicious lady. Thus when he continued his teasing and scaring tactics in the forms of a lion, a wolf, etc., and never desisted from them, the wife of Vajrāṅga thought that it was the wickedness of the Mountain and got ready to curse him.

82. On observing that she was about to curse, the Mountain hurriedly assumed the form of a man and spoke to that excellent lady of beautiful eyes:

Śaila (the Mountain) said:

83. O lady of great holy rites, I am not vicious. I am a person worthy of being resorted to by all living beings. It is the slayer of Vṛtra who is angry with you and who inflicts great pain on you.

84-85. In the mean time, the period of a thousand years had elapsed. When the time had passed, the Lotus-born Lord became delighted. Coming to the lake, he spoke to Vajrāṅga:

Brahmā said:

86. I shall grant you all that you desire, O son of Diti. Get up.

On being told thus, the great Daitya, the storehouse of the (power of) penance, got up and spoke to the grandfather of all the worlds, these words with palms joined in reverence:

Vajrāṅga said:

87. Let there be no demoniac feeling or emotion in me. Let there be no desire for Śakra's kingdom. Let there be the ardour for penance, piety and virtue (in me).

88. "Let it be so", said Brahmā with great surprise in his mind. 'He treats Śakra with indifference. Who can resist the (inevitable) future?

89-91a. Sages, men and Devas beginning with Śiva and

Brahmā do not (i.e. cannot) transgress the future event, like the great ocean, the boundary of the foreshore.' Thinking thus, god Brahmā vanished there itself.

When the penance had been concluded, Vajrāṅga of steady restraint wanted to take food, but could not see his wife in his own hermitage.

91b-93. 'One who is without a wife lives in vain.' Thinking thus, he looked for his wife here and there. He was desirous of performing the daily rituals and looking for his associate in this world and in the world hereafter, saw her crying.

He saw his beloved wife in a wretched plight hiding her face behind a tree and lamenting. On seeing her the Daitya said consoling her:

Vajrāṅga said:

94-95. O timid lady, who has harmed you? Who has offended you even as you were performing penance in your own way? Why do you cry, O lass, when I, your husband, am alive? What desire of yours shall I fulfil? O beautiful lady, tell me quickly.

If a man does not show affection caressing the goddess of his own house, the lady of auspiciousness, adorned with all good qualities, the lady who has come to collaborate with him as in the case of a lame man closely cooperating with a blind man, if he does not fulfil her desires, is he a man? I think, he is not a (real) man.

CHAPTER FIFTEEN

The Birth of the Asura Tāraka

Varāṅgī said:

1. I have been ruined, thrown off and injured, terrorized, and afflicted by the terrible lord of Devas many times, as though I were lordless and helpless.

2. Unable to see the other shore of the ocean of misery, I even prepared myself to forsake my vital airs. If you have any mercy for me, give me a son who will be my saviour from the terrible misery.

3-6. On being told thus, the great Daitya who was very sad and unhappy, thought thus in his heart: 'Although I have no desire for demoniac emotions, I do agree, on the basis of the sacred scriptures, that one's wife is worthy of one's sympathy. For, one who has a wife (i.e. the householder) upholds all the other *Āśramas* ('stages in life') by his (own) *Āśrama*[1] and crosses the ocean of distress and sorrow in the same way as one crosses the sea with boats.

It is with the support and help of the wife that householders conquer easily the enemies in the form of sense-organs, the enemies who cannot be conquered by those who rely on others, like the master of a fort who subdues and puts down thieves and robbers. No one is competent to emulate the goddess of the house (i.e. wife).

7. (No one can render as much service as a wife) even if he devotes the entire life-time to pious activities.

The wife is called *Jāyā* because the self is reborn in her.[2]

8. She is remembered as *Bhāryā* because she has to be sustained and nourished. She herself only is said to be *Gṛha* ('House'); she alone is, therefore, remembered as *Gṛhiṇī*.

9. She is called *Kalatra* because she is the saviour from the sins of the worldly existence. Who is not entitled to be compassionate towards such a beloved person?

10. Devala has remarked that a man (must have) three lights. The three are wife, holy rites and learning and they should be achieved with great effort.

11. I am her husband. In this capacity, if I do not protect her from affliction and pain, I shall undoubtedly fall into hell as declared by the *Śāstras*.

1. Cf. the eulogy of the *āśrama* of householder in Manu III.77-78; Mbh. *Śānti* 270.6-7 and 296.39.

2. As in Brāhmaṇas, Purāṇas are also fond of such popular etymologies.

12-15. I too can conquer Indra. Thus let me be free of the debt (of revenge). Afterwards I will fulfil her desire. I will give her a son of great strength.'

Thinking thus, Vajrāṅga whose eyes became excited due to anger, began a penance once again with a view to take revenge on Mahendra.

On coming to know of his cruel resolve, Brahmā came hurriedly once again to the place where the son of Diti was present.

That venerable lord (Brahmā) spoke to him in sweet voice:

Brahmā said:

16-18. What for do you practise this ruthless restraint, O Daitya, (though) you are face to face with food. Speak it out to me, O (Daitya) of great holy rites. For a thousand years you did not take food. You abandoned the benefit thereof. The food that you got was only for a moment. The renunciation of desires for what has not been obtained is not remembered as much as the abandonment of what has been obtained, O lotus-eyed one.

On hearing these words of Brahmā, the Daitya spoke with palms joined in reverence:

The Daitya said:

19-20. O grandfather, I will perform a severe penance for the sake of my wife. I am earnest in the endeavour for a son who will subdue the pride of Devas.

On hearing these words, the Four-faced Lotus-born Lord was pleased and he said:

Brahmā said:

21-23. Enough of your penance, O dear one; do not get yourself involved in an extensive painful (task). A son of great strength named Tāraka will be born to you. He will make the wives of Devas untie their braided and ornamented tresses (i.e. destroy Devas and make them widows).

On being told thus the king of Daityas bowed down to Brahmā and bade farewell to him. He then went to his wife and joyously made her delighted. The couple, having achieved their object, became satisfied and returned to their hermitage then.

24. Varāṅgī of excellent complexion, became pregnant and retained the foetus within herself for a full period of a thousand years.

25-27. Then at the end of a thousand years Varāṅgī gave birth (to a son).

When that great Daitya who (subsequently) terrified all the worlds, was being born, the entire Earth shook. The great oceans surged and rolled and the mountains quaked. Terrible gusts of wind blew. The excellent sages (were frightened) like a deer struck and wounded by a hunter. They repeated holy names (for the removal of the fear). The sun and other (luminaries) lost their splendour. Mists and fogs enveloped the quarters.

28. When that great Asura was born, all the (other) great Asuras as well as their women became delighted and came there.

29-30a. The Asura maidens who were filled with great delight sang and danced. Then, O son of Pṛthā, as the great festive celebrations of Dānavas went on, Devas including Mahendra became dejected in their minds.

30b-31. Immediately after he was born, the great Daitya of very fierce exploit, was crowned by Kuraṅga, Mahiṣa and other Daityas in the great empire of all the Asuras. In this they were accompanied by all the other great Asuras.

32. On acquiring the great kingdom, O most excellent one among the sons of Pāṇḍu, Tāraka spoke these cogent, well-argued words to the excellent Dānavas:

33-34. "O Asuras of great strength, all of you listen to my words. After hearing let your intellect (determination) be made firm (in carrying out) my suggestions.

An everlasting enmity (with Devas) has become deeply rooted on account of our own birth and parentage. I will make that enmity conducive to the victory over them.

35. But I think that such a (confrontation) with Suras can be successful only through penance. Hence, O sons of Danu, I shall, at the outset, perform a severe penance.

36-38. Thereafter we shall conquer Suras and enjoy the three worlds. Indeed, a person with a suitable means attains stable success. One not endowed thus is fickle. He is incompetent to safeguard even that which has been acquired."

On hearing those words of that Asura, all the Dānavas became struck with wonder. They hailed him with the shouts 'Bravo! Bravo!'.

He went to an excellent cave of the mountain Pāriyātra [1]

39-43. There flowers of all the seasons lay scattered. Different kinds of medicinal herbs illuminated it. It had different kinds of shelters where exudations from various minerals spread. It had many shapes. It was full of birds of different species. It had various springs and fountains and lakes of various sorts.

After reaching that cave, the Daitya practised a severe penance. He got initiated in the cult of Paśupati with special modes of worship. He repeated the (famous) five Mantras. He did not take food. He performed *Pañcatapas* ('penance in the middle of five fires'). Thus ten thousand years elapsed. Then he began to cut off one *Karṣa* (i.e. a weight of sixteen Māṣas) of flesh from his body everyday and put it in the fire by way of *Homa*. Thereby he became devoid of flesh. With his body devoid of flesh, he became a mass of penance.

44. All the living beings around blazed with his splendour. All the Suras became very anxious. They were scared of his penance.

45. In the meantime, Brahmā who became excessively pleased, went to the peak of that mountain in order to grant boons unto Tāraka.

46. Seated in his chariot drawn by Swans, he reached the king of mountains. The Lord then spoke to Tāraka in a sweet voice:

Brahmā said:

47-48. Get up from your penance, O son. There is nothing which is impossible for you now. Choose a boon in accordance with your desire, whatever may be in your mind.

1. Pāriyātra—Western part of the Vindhya region extending from the source of Chambal to the gulf of Cambay (De 149).

On being told thus, Tāraka, the Daitya, spoke to the Lord with palms joined in reverence:

Tāraka said:

49-51. O Lord, we have contracted (hereditary) enmity with the Amaras. It has become the duty of our tribe. Daityas have been exterminated by them mercilessly. My idea is that I should be the redeemer of those (Daityas). Let me be the person who cannot be killed by any living being or any missile of great potentiality. I shall not be killed by Devas too. This is the boon that is in my mind. Grant this boon unto me, O Lord of Devas. I do not desire any other boon.

52-53. Thereupon, Virañca, the leader of the immortals spoke to that Daitya: "Possession of a physical body by an embodied being is not seen without death. To one who is born, death is inevitable. This truth has been noted in the Vedas. Thinking thus choose your boon so that you need not fear." Then the great Daitya (thought that death could very well be) from an infant of seven days.

Tāraka said:

54-55. Excepting a boy of seven days, I shall not be killed by any of the Devas. Let me be the person who cannot be killed otherwise.

The great Asura who was requested (to modify his boon) by him and who had been deluded by false prestige, chose from Brahmā (this mode of) death.

Brahmā then told him, "So be it" in accordance with the directions of Hara.

56-58. The lord went to heaven and the Daitya to his own abode. The chief Daityas surrounded that Daitya like birds crowding round a tree laden with fruits.

When Tāraka, the descendant of Diti, became established in that great kingdom, in a place stated by Brahmā, on the northern shore of the great ocean, the trees there, O son of Pṛthā, became very splendid and auspicious (blossoming and bearing fruits) in all the seasons.

59. All excellences, viz. beauty, splendour, fortitude, intelligence and uninterrupted glory—every excellence without any flaw or defect, attended the Dānava.

60. He smeared his limbs with black aloe. He was adorned with a great crown. Beautiful armlets were tied (round his arms). He was seated on a great throne.

61. Celestial damsels danced before him. Excellent Gandharvas sang (to delight) him. The Moon and the Sun were kept on the path for the purpose of light, and the Wind-god (had to serve) for fanning (him). The Planets which loudly proclaimed the command for long life went ahead of him(?).

62. Thus that Daitya enjoyed, after getting the kingdom through the power of his arms. He became haughty because he had an army with all component parts raised and increased. He addressed his ministers once and said as follows:

CHAPTER SIXTEEN

Tāraka and Devendra Prepare for War

Tāraka said:

1-2. Deluded by the kingdom that resembles a water bubble, by women, by dice and by drinks, a man abandons (i.e. wastes) his manliness even after taking birth here. There is no doubt about this that his life is useless to the end of the Kalpa.

3. A man who does not fulfil the desire of his mother and father, who does not make his kinsmen free from grief or who does not earn excellent fame and honour, is (no better than) a dead man in this world, though he might have been born (i.e. though he is alive).

4. Hence, for the conquest of the chiefs of immortal ones (Devas) and for taking away the royal glory of the three worlds immediately, let my chariot of eight wheels be yoked and my army consisting of multitudes of invincible Daityas be got ready.

5-6. Let my banner with golden staff and silken cloth (be made ready). Let my umbrella fitted with clusters of pearls be kept ready. Today I shall untie the braided and ornamented tresses of the celestial women in the same manner as a monkey (i.e. Devendra in the form of a monkey) who did the same to my mother. I shall be a *Tāraka* ('Saviour') unto her truly (i.e. in the real sense of the term).

Nārada said:

7. On hearing the words of Tāraka, a Dānava named Grasana, who was the Commander-in-chief of the king of Daityas, did so without any delay.

8. Sounding the war-drum majestically, he hurriedly summoned all the Daityas together and got ready the chariot of the intelligent king of Daityas.

9. He got the chariot yoked with a thousand Garuḍas who were comparable to the Garuḍa in lustre. They were indeed the sons of Suparṇa (i.e. Garuḍa), who were stationed in the caves of Meru.

10. The king of Daityas conquered them and made them his vehicles. That chariot had eight times eight (i.e. sixty-four) wheels. It extended to four *Yojanas*.

11. It had been equipped with many sports-apartments. It was very charming due to vocal and instrumental music. When it was (finally) fitted, it appeared to be like a Gandharva city.

12. Ten Daityas of fierce exploits came there, each accompanied by a crore of followers. There were many others too (ready) for war.

13-15a. Their leader was Jaṁbha. Kujaṁbha was next to him. The others were Mahiṣa, Kuñjara, Meṣa, Kālanemi, Nimi, Mathana, Jaṁbhaka and Śuṁbha. Thus there were ten great Daityas as their chiefs. All the leading Daityas had huge mountain-like bodies and were very fierce in exploits. They had different kinds of weapons. They were masters of various kinds of weapons and missiles.

15b-16. The flagstaff of Tāraka was highly terrifying with its many forms. Sometimes it appeared like a terrible Rākṣasa; in some places like Piśāca, crow and vulture. Thus that flagstaff was seen as one of various forms.

17-18. Grasana, the Commander-in-chief, shone with the emblem of a crocodile on his flag.

The face of Piśāca was the emblem of Jaṁbha. It was made of iron. There was the symbol of donkey shaking its tail on the flag of Kujaṁbha.

A lustrous golden figure of jackal shone as the emblem of Mahiṣa.

19-20. Vulture was the emblem of Kuñjara, that of Meṣa was Rākṣasa. Mahākāla was the emblem of Kālanemi; big whale was the emblem of Nimi; that of Mathana Rākṣasī and that of Jaṁbhaka was crow. Big wolf was the symbol of Śuṁbha. Such were the flags that shone.

21-23. The emblems (on the flags) of others were of various sizes and designs.

The chariot of Grasana was fitted with a hundred swift-footed tigers with gold necklaces and it shone. It had the loud sound of great clouds. A hundred lions were yoked to the chariot of Jaṁbha.

The chariot of Kujaṁbha was fitted with donkeys having the faces of Piśācas; that of Mahiṣa with as many camels and that of Gaja was fitted with as many horses.

24-26. The chariot of Meṣa was fitted with terrible panthers; that of Kālanemi with elephants.

Nimi was seated on a mountain supported by four elephants which resembled huge clouds, which had the fragrance (of ichor) and each of which had four curved teeth.

The great Daitya named Mathana shone on a black horse a hundred *Hastas* long, which had golden ornaments, which had been rendered splendid by a cluster of white chowries and which had a flower garland (round its neck). He had a noose in his hand.

27. Jaṁbhaka had mounted a camel that had a necklace of tinkling bells. The Dānava named Śuṁbha was riding on a great cloud named Kālamuñca ('showering at the proper time').

28-30. Other Dānava warriors had different kinds of vehicles and weapons. They had fierce armours of variegated (colours and shapes). They were adorned with ear-rings and turbans. They had different kinds of upper garments, garlands and ornaments. They had smeared different kinds of unguents and sweet

scents. They were being eulogized by hundreds of bards and panegyrists. Great and powerful warriors went ahead with different retinues to the accompaniment of different kinds of musical instruments. In that army there were many warriors and soldiers engrossed in (listening to) various kinds of heroic stories.

31. That army of the lion among Daityas was seen to be terrible in its form. The dust particles of the ground embraced (i.e. covered) the horses, the chariots and the foot soldiers.

32. The infuriated lord of Daityas seated in his great chariot with his ten (assistant) Daityas, shone like the great Lord with ten arms actively inclined to destroy the universe. He marched towards the Suras.

33. In the meantime, on seeing that army of the Dānavas, the Wind-god, the messenger of Devas, went to the heavenly abode of Suras in order to report (it) to Indra.

34. After going to the divine assembly of the noble-souled Mahendra, he reported the matter on hand in the presence of the Devas.

35. On hearing that, the highly intelligent king of Devas shut eyes (to consider the gravity of the report) and at the proper time spoke these words to Bṛhaspati:

Indra said:

36. A great clash of Devas with Dānavas is imminent. In this context tell me what should be done. Advise the means based and developed on good policy.

37. On hearing these words of Mahendra, the lord of words, the liberal-minded Bṛhaspati of exalted magnificence replied:

Bṛhaspati said:

38. O most excellent one among Suras, in the case of those who wish to secure victory over the army consisting of four units, it is declared (by *Śāstras*) that the policy of great prudence begins with *Sāman* ('peace'). This is the eternal position.

39. *Sāman* ('peaceful negotiations'), *Dāna* ('gift or bribe'), *Bheda* ('sowing dissensions in the enemy's party') and the fourth one *Daṇḍa* ('punishment, actual attack')—these expedients as a

wies policy are to be employed one by one at the proper time and place.

40. The decisive conclusion (in this matter) is that *Sāman* should be employed in regard to noble persons of good quality; *Dāna* should be employed in regard to greedy persons and *Bheda* in regard to persons who are frightened and those who doubt and hesitate.

41. *Daṇḍa* should be used always in the case of vicious persons. *Sāman* has no place in regard to the vicious Daityas because they are devoid of good qualities.

42. What have they to do with wealth and glory, since they are in affluent condition? They are considered to be *Abhedyas* (i.e. above sowing of dissension) even by god Brahmā on account of their class character (i.e. generic affinity or sense of community).

43-44. The only expedient, if you please, to use in this case is *Daṇḍa*. A wicked man is never capable of becoming a good man.

Whether he is fondled or protected well, he never leaves off his natural characteristics. It is thus that my intellect thinks. You can do whatever you decide.

45. On being told thus, the Thousand-eyed Lord said: "It is like this alone". After pondering over what should be done, he addressed the assembly of the immortal ones:

46-48. "O dwellers of heaven, listen to my words with respect. All of you are partakers of your share in the sacrifices. You are the persons liked by good people, and are of the Sāttvika type. You abide by your own respective positions and are always engaged in protecting the universe. For some reason the lords of Dānavas harass you. *Sāman* and other expedients are not applicable in their case. Let *Daṇḍa* alone be employed.

49. Let the mind and the intellect be directed towards war. Let the army be gathered together. Let the weapons be invoked. Let the deities of the weapons be worshipped."

50-52. On being thus addressed, those who were prominent among Devas got themselves accoutred and decorating themselves with gold, (they became) ready with ten thousand horses. "Let my Amaras (Devas) equip and deploy their vehicles and aerial cars. O Devas, start (march) immediately after appointing Yama as the Commander-in-chief. You all possess many wonder-

ful qualities and are unvanquishable to Devas and Dānavas." The chariot of Mahendra, got properly yoked by Mātali, was also seen.

53. Mounted on a buffalo, Yama occupied a place in the front line of the army. He was surrounded on all sides by groups having fierce tinkling bells.

54. *Hutāśa* (the Fire-god) was seated on a ram with a javelin in his hand. He had filled the whole sky with bright flames, as at the time of the Kalpa period (i.e. end of the world).

55. *Pavana* (the Wind-god) was seated on a great bear with a goad in his hand. His terrific speed then was extremely enhanced. He was (also) seen in the front line of the army.

56. The Lord of waters himself was seated on a big serpent. The hero holding a great noose was present in the army.

57. Dhanādhyakṣa (Kubera) moved about in a divine chariot to which men had been yoked. He had an iron club in his hand in the battlefield. He roared like a great lion.

58. Nirṛti, the lord of Rākṣasas, was seen in a chariot fitted with horses having the faces of Rākṣasas. He had a bow (in his hand). He was seen surrounded by groups of Rākṣasas. He had a loud sound.

59. The Moon-god, the Sun-god, Aśvins, Vasus, the deities called Sādhyas, Viśvedevas and Rudras—all stood ready for the battle.

60. Gandharvas were seen with Viśvāvasu at the head. They had golden stools and gold-embroidered upper garments. Their armours, weapons and emblems were of various colours and sizes.

61. Similarly, the Rākṣasas of red hair were seen with vulture as their emblem on their flags. They had red upper garments and iron ornaments without any impurities.

62. Crores of Yakṣas beginning with Maṇibhadra were seen clad in black garments. They were great warriors with terrible *Aśanis* ('thunderbolts') in their hands.

63. Terrible Piśācas (ghosts) shone there with copper (covered) flagstaffs with owl as the emblem. Panther skin constituted their garments. They had great impetuosity and energy.

64. Similarly Kinnaras stood there (ready for) battle with

white garments and white silk banner. Most of them had elephants in rut for their vehicles.

65. The gentle flag of the Lord of the Ocean shone with a swan for its emblem. It was beautified with clusters of pearls and had the lustre of a (pearl) necklace.

66. The lofty flagstaff of Dhanada (Kubera) with its pinnacle made of the great precious stone, ruby, appeared as though it was desirous of going into the sky.

67. The great flagstaff of Yama was made of black iron. Crow was its emblem. On the flag of the Lord of Rākṣasas (i.e. Nirṛti) was the face of a ghost.

68. The Moon-god and the Sun-god of unmeasured splendour had respectively gold and lion for their emblems.

The flag of Aśvins had the emblem of pitcher of variegated colours.

69. Elephant in golden (lines) adorned with precious gems was the emblem on the flag of Indra. It was fixed along with white chowries.

70-74. The flags of others too of various forms shone in the battle. That army of the king of Devas including Serpents, Yakṣas, Gandharvas, Nāgas and the Night-walkers appeared very invincible. The groups of different Devas numbered thirty-three crores. The enemy of Pāka (i.e. Indra) was seated on his elephant Airāvata. It had the lustre (and the height) of the Himālaya mountain. It had white chowries on its ears. It had a beautiful and pure garland of golden lotuses. There was fascinating and brilliant saffron mark. It sportingly trumpeted from the cheek(?) Indra was seated on it. The extremely powerful Lord had garments of exceptional beauty and very many varieties of colours. He was adorned with a vast canopy above with diamonds studded (therein).

He had armlets fitted on either arm. He had a thousand eyes. He was panegyrized by thousand of bards and panegyrists. Thus Indra appeared splendid in heaven.

CHAPTER SEVENTEEN

The Fight between Yama and Grasana

Nārada said:

1. Then, these two armies met together like two tempestuous oceans at the close of the Yuga.

2-4. That extremely terrible clash of the two armies of Suras and Asuras became excessively tumultuous as though (it was) the termination of a Yuga, due to the sound of conchs and war drums, of the roaring Devas and Daityas, the loud sound of the musical instruments, the trumpeting sound of the elephants, the neighing sound of the groups of horses and the noise of the rims of chariots.

5. With the desire for life eschewed and with fury enveloping all their limbs, they clang to one another and became excessively red due to their march against each other.

6. Chariots met chariots (in great clash), elephants with huge elephants, foot soldiers with (the rival) foot soldiers and horses with other great horses.

7-9. All sorts of weapons and missiles (flew everywhere) in the sky—weapons such as lances, thunderbolts, iron clubs, *Bhiṇḍipālas* (i.e. sling-like instruments for hurling stones), axes, javelins, *Paṭṭiśas* (i.e. sharp-edged spears), spears, mallets, pointed lances made of iron, *Guḍas* (i.e. armours of elephants), discuses, *Śaktis* (i.e. javelins), *Tomaras* (i.e. varieties of iron clubs), goads, *Karṇis* (i.e. arrows furnished with knots), darts, iron-tipped arrows, *Vatsadantas* (a variety of arrows), arrows with crescent-shaped edges, *Bhallas* (i.e. missiles), *Vetasapatras* (i.e. arrows with the shape of leaves of reed), *Śukatuṇḍas* (i.e. arrows shaped like the beaks of parrots) and others of wonderful nature.

10. These missiles and weapons covered all the quarters. The sky became completely dark. They were not seen or known by one another in that confusing darkness.

11-12. They cut and chopped off one another even as they were invisible in that darkness The whole earth was covered with ear-rings, elephants, horses, foot soldiers—falling and already fallen. It appeared as though lotuses fell from the lake of the sky and (got scattered everywhere).

13. Huge elephants resembling mountains fell down on the ground with blood flowing out. Their tusks were broken, the frontal globes on the foreheads of those elephants were pierced through. Their long trunks were chopped off.

14. Chariots fell shattered with their axle pole and shafts broken down. Crores of foot soldiers and thousands of horses fell down.

15. Thousands of rivers of blood began to flow giving great delight to flesh-eating goblins and *Vetālas* ('vampires').

16. In that battle of such a nature, the Commander-in-chief Grasana, the slayer of foes, scattered the army of Devas with a great shower of arrows.

17. Then, turning towards Grasana, Yama who had become over-infuriated, discharged a shower of arrows especially of the blazing lustre of fire.

18-20. Pierced with many arrows, Grasana of great exploit, wanted to take revenge on him. He bent his terrible bow and struck him (i.e. Yama) with thousands, five hundred thousands of arrows. He (Yama) warded off the arrows discharged by Grasana. Yama inflicted injuries on Grasana with terrible showers of arrows. Grasana, the lord of Dānavas, cut and chopped off the oncoming volleys of arrows of Kṛtānta with the shower of his own arrows.

21-25. On seeing that his own volley of arrows was in vain Yama hurled a blazing mallet at the chariot of Grasana. As the mallet approached him, Grasana, the slayer of foes, jumped down from his excellent chariot and caught it sportingly with his left hand. With the same mallet he furiously and forcibly struck the buffalo of Yama. It fell down on the ground. Yama jumped down from the falling buffalo. With a barbed dart he hit Grasana forcefully in his face. With the blow of the barbed dart, he fall down unconscious on the ground.

26. On seeing Grasana fallen down, Jaṁbha of terrible exploit, hit the chest of Yama with his javelin.

27. On account of that blow much blood was vomited through the mouth by Yama. Distressed by the hard blow, Kṛtānta (Yama) became unconscious.

28. On seeing that Yama was struck down and distressed, Dhanādhipa (Kudera) who wielded a mace in his hand and was

surrounded by groups of ten thousand Yakṣas, furiously rushed against Jaṁbha.

29. Just as one welcomes the affectionate words of the king, so did Jaṁbha who was surrounded by the Dānava army receive (i.e. caught) him, though he had been rushing with fury.

30. Regaining consciousness, Grasana hurled at Yama a heavy iron club adorned and beautified with jewels and gold (plates) and capable of destroying all barriers and hindrances.

31-32. On seeing the iron club approaching, the Buffalo-vehicled (Lord) furiously discharged a baton as terrific as universal fire, to thwart the attack of the iron club surrounded by clusters of flames. The baton came into clash with the iron club and roared tremendously like the thundering cloud.

33-37. Their mutual clash was as unbearable as that of the collision of two mountains. The sound of their mutual friction and clash stunned the quarters. The whole universe became agitated and bewildered as though they suspected the advent of the deluge. Within a moment the loud report subsided. The blazing flames gathered and accumulated together like a meteor. Thus the clash in the sky was excessively terrible. After quelling the iron club, the baton fell on the head of Grasana in the same manner as pre-destined (blow of) fate befalls one destroying all manly efforts.

On account of that blow Grasana (was so stunned that he) saw the quarters enveloped in darkness. He lost consciousness and fell on the ground smeared with dust particles of the ground. A terrible cry of distress 'Alas! Alas!' arose in both the army camps.

38. Within a short time ('*Muhūrta*' = 48 minutes), Grasana regained consciousness and found his body shattered and the garments and the ornaments in great disarray.

39-41. He then thought about the means of taking revenge: 'Fie upon the manliness of mine! Am I the Commander-in-chief of the Lord? How can I be so? The armies were dependent upon me. If I was conquered they were also conquered(?) Only a good man who has no high esteem about himself (can) rejoice happily. If one who is esteemed, is weak, one has neither (friend) nor foe.' Thinking thus that (Daitya) of great strength got up quickly.

42-48. Grasana of terrible resolve bit his lips (in fury). He seized a hammer as brilliant as the baton of Kāla and as huge as a mountain. He hurriedly went ahead in his chariot and approached Antaka (Yama) in the battlefield. After coming to Yama he whirled the terrible hammer with great force and hurled it on the head of Yama. On seeing the brilliant hammer, Yama's vision became dim and he was bewildered. The extremely powerful (Yama) dodged the unbearable *Mudgara* (hammer, mallet). When he slipped aside, the hammer pounded and pressed ten thousand *Kiṅkaras* ('servants') of Yama of fierce and terrible activities.

On seeing the ten thousand Kiṅkaras (servants) killed, the army of the Kiṅkaras numbering thousand millions angrily rushed at Grasana.

On seeing that splendid army full of Kiṅkaras, Grasana thought that thousands of Yamas (were attacking him). The army of such a (formidable) form and nature got Grasana involved in showers of arrows.

49. That great battle became a very terrible one like the time of world annihilation, at the end of a Kalpa. Some of them crushed and broke the enemies with mountains and some with the arrows going straight ahead.

50. Some crushed and pounded with iron clubs; some with showers of maces and mallets. Some haughty (Kiṅkaras) struck with blows of barbed missiles and darts.

51. Other Kiṅkaras hung down from his arms. Others hurt and hit with rocks; still others with trees of great height.

52. Others hit his limbs with their teeth. Other Kiṅkaras hit and struck his back with their fists.

53. On being assailed by them, Grasana became intensely angry. He shook them off from his body. He pounded and thrashed thousands of them on the ground.

54. He stood up and killed some Kiṅkaras in the battle with his fists; some he killed by kicking them; and others he reduced to powder by running over (them).

55. Within a moment, O descendant of Bharata, he led them all to the world of Yama (i.e. killed them). By this battle with the Kiṅkaras, he became stronger like fire (fed) with fuel.

56. On seeing him unaffected by fatigue and on seeing his own men exhausted and killed, the buffalo-vehicled Yama came there raising his baton.

57-60. As he approached, Grasana struck him on his chest with his mace. Antaka, the slayer of foes, did not mind at all that action of Grasana. With his baton, he killed the tigers. He (Grasana) fell down on the ground from the chariot. Thereafter the proud (Daitya) got up in a trice, thought about himself and rushed with the speed of the wind towards the chariot of Yama, on foot. He got into the chariot and fought with Yama with his hands and dragged him (with force). Yama, the most excellent one among powerful persons, threw his weapons away and engaged in a hand-to-hand fight.

61. The valiant Grasana caught hold of Yama by his loin-cloth and whirled him with great speed till his mind became utterly bewildered.

62. Yama freed himself with great difficulty and seized the Asura by the neck with both the hands and whirled him. He (Grasana) then released himself.

63. Then both of them ruthlessly hit each other with their fists, but due to the superior vigour and virility of the leading Daitya, Yama became more exhausted and tired.

64-65. He wished for some rest by placing his face over the shoulder of the Daitya. On seeing him tired, the Daitya shook him off with force, toppled him on the ground and thrashed him with his heals and hands. Thereat much blood flowed from the mouth of Yama.

66-68. Finding him apparently lifeless, the Dānava left him off. After gaining victory he shouted haughtily and frightened Devas. He went back to his own army and stood there immovable like a mountain.

On account of the loud shout (of victory) of Grasana in the battle, Suras became distressed. Their limbs were wounded by the great weapons and missiles. When Yama fell down on the ground lustreless, Suras became frightened and they trembled.

CHAPTER EIGHTEEN

The Battle Between the Armies of Tāraka and the Devas

Nārada said:

1-5. With arrows that pierced through vital and vulnerable points, the quarters were obstructed by the infuriated Jaṁbha and the army of Dhanādhipa Kubera was very much afflicted. On seeing that action of the Daitya, the valorous Kubera drew his bowstring as far as his ear and wounded the extremely powerful Jaṁbha in the chest, in the course of the battle by means of a thousand arrows with fire-like splendour. Then the heroic (Daitya) laughed and discharged in a trice thirty thousand, a hundred thousand, a crore and a thousand million arrows.

On seeing his quickness, the infuriated Dhanādhyakṣa seized a great mace and hurled it at him in the manner in which a person desirous of heaven throws off (i.e. lavishly donates) his wealth. When the mace was discharged, there was a loud noise like one at the destruction of the world.

6. Many kinds of frightened cries of the living beings rose up in the sky. A great (violent) wind blew in the sky covered with clouds.

7-11a. Indeed that mace of Vaiśravaṇa (Kubera) was adored and worshipped in all the three worlds. On seeing that mace approaching, the sight of which was as unbearable as the clusters of streaks of lightning, the Daitya discharged a shower of arrows for restraining the mace. The Daitya of matchless exploits and valour discharged various weapons such as discus, spears, barbed missiles, *Śataghnīs* ('killers of hundreds'), sharp-edged spears, clubs tipped with iron, iron clubs, trees and mountains. Crushing and disregarding all those weapons, that mace struck against the chest of the Daitya as though it was the dazzling sun at the close of the Kalpa. Vehemently shattered by it, Jaṁbha vomited frothy blood. He lost consciousness and fell down from the chariot on the ground.

11b-13. On seeing Jaṁbha fallen down, Kujaṁbha of terrible resolve, became highly furious. Filling the quarters with loud shouts, he made a network of arrows around Kubera like a cage around a bird.

The powerful lord of Yakṣas cut off that network of arrows which was as powerful as the network of the illusions of Māyā. Further he discharged other arrows at him.

14. Like an angry man disregarding the wise advice of good people, the Daitya sportingly cut those arrows.

On seeing those arrows devoid of any effect, Dhanādhipa became angry.

15. He took up an unthwartable Śakti (Javelin) that produced a loud noise of hundred bells (fixed on it). Discharged then by him, the Śakti pierced the heart (of the Daitya).

16. Just as the misery arising from the worldly existence pierces the heart of a man deficient in enlightenment, so also the Śakti pierced the heart (of the Daitya) and fell down on the ground.

17-19. Within a moment, the Dānava of terrible form steadied himself. The Daitya then seized a sharp-edged spear that could split even mountains. Just as a vicious man breaks the heart of a man of nobility and dignity through harsh words that rend all vital and vulnerable points, the Daitya pierced the chest of Dhanada in the course of that battle by means of that sharp-edged spear. On account of the stunning blow of that sharp-edged spear Dhaneśa swooned.

20-21. Just as a good man on hearing the vile words (of a wicked man breaks down), so Kubera dropped (i.e. sat) on the seat in the driving box of the chariot.

On seeing him in that posture as though dead, Lord Nirṛti, the Rākṣasa (Guardian of South-West), followed by the army of *Niśācaras* (Night-walkers) speedily rushed at Kujaṁbha of terrible exploits.

22. On seeing the inviolable and unassailable Lord of Rākṣasas, Kujaṁbha urged and mobilised Daityas against the chariot of the Lord of Rākṣasas.

23-27a. On seeing the army that was excessively terrible and that had very powerful missiles, mobilised (against him) Nirṛti hurriedly jumped off from his chariot. With a keen-edged sword and a shield in his hands, he rushed at the chief of Rākṣasas(?).

Just as an elephant enters a lotus pond and srirs it up, so also he entered the army of Dānavas and agitated it in many

ways. He pulled out thousands of them and chopped them off. With his excellent sword, he cut and pierced hundreds of others. He filled the ground with the faces of Daityas wherein the lips had been kept bitten (by them with their teeth).

Then, on seeing his own army almost annihilated, the Daitya Kujaṁbha left off Dhanapati (Kubera) and rushed against Nirṛti.

27b-29a. (In the meantime) Jaṁbha regained consciousness. He captured the followers of Dhanādhyakṣa alive and bound them in a thousand ways with nooses and ropes. The jewels in embodied form as well as the treasures such as *Padma* and others, and all the divine vehicles and aerial chariots(were thus captured by him).

29b-31a. On regaining consciousness, Dhaneśa saw such a situation and he heaved a deep hot sigh.

Due to fury his eyes turned copper-coloured. He meditated on the divine missile of Garuḍa. Fixing an arrow on his bow, he discharged that arrow that could tear into the enemies, in the middle of the army of Dānavas.

31b-34. At the outset the bow was seen with flames of fire blazing from it. Then crores of sparks arose from the bow. Then the missile made the entire sky all round filled with flames.

On seeing that missile, Jaṁbha of terrible exploits, immediately released the *Saṁvarta* missile. Then the *Gāruḍa* missile became quelled thereby.

Thereafter the Dānava, highly excited with wrath, looked at Kubera. He roared and rushed against Dhanada on foot.

35. On seeing the Daitya coming towards him, Kubera became bewildered, and he was about to flee.

36. As he was running away, his brilliant crown adorned with gems and jewels fell on the ground, like the disc of the sun falling from the sky.

37-40. (His followers thought thus:) 'The defeat and break-up of the Yakṣas of great nobility, has begun in this battle. It is proper to die in the front line of the battle. It is an ornament for us.' Thus resolved the inviolable followers of Dhanada. Equipped with different kinds of weapons and missiles in their hands they were determined to fight. Those Yakṣas who

valued their honour as the greatest wealth stood encircling the crown.

Looking at them with great indignation the Dānava, full of vehement heroism, took up a *Bhuśuṇḍī* missile as weighty as a mountain and very terrific in shape and size. He then thrashed and pounded the Night-walkers who were protecting the crown.

41-42. After crushing them down, who numbered a hundred thousand, and after defeating Dhanada in battle, the foe of immortal ones placed the crown, the treasures and the wealth (looted) in his own chariot. Taking all these (he went back to his camp) surrounded by his own army. With a loud shout he routed Devas everywhere.

43. Kubera also who was deprived of all his wealth and had the hair on his scalp dishevelled was excessively frightened. He returned on foot alone and remained in a dejected mood like a wretched person.

44-48. The delighter of *Rajanīcaras* (i.e. Nirṛti) clashed with Kujaṁbha.

Resorting to never-failing Māyā (i.e. illusion-creating power) of *Tamas* (Darkness) the lord of Rākṣasas, the great Daitya (? i.e. Nirṛti) made the universe filled with darkness and bewildered them (everyone). Thereupon, the armies of Dānavas lost the power of sight. They were unable to proceed ahead even from one step to another. Thereupon, Lord Nirṛti killed the great armies of Dānavas by showering different kinds of missiles. Those armies were very much covered with thick darkness.

When the Daityas were being killed, when Kujaṁbha was in a perplexed state of mind, Mahiṣa, the leader of Dānavas, who resembled the cloud at the close of the Kalpa, discharged the missile *Sāvitra* (i.e. having Savitṛ, the Sun-god, as its deity) adorned with a mass of meteors.

49. When the blazing supreme missile *Sāvitra* manifested and spread everywhere the extremely terrible darkness was dispelled.

50. Marked by the sparks and flames of the missile, the darkness turned white, like a lake full of full-blown lotuses and devoid of impurities (turning white) in autumn.

51. Then, when the darkness disappeared, the chief Daityas regained (the power of) their eyes. With ruthless vigour and speed, they wrought wonderful (havoc) in the army of Devas.

52. Then, taking up his terrific bow and the arrow comparable to a serpent, Kujaṁbha rushed hurriedly towards the army of Rakṣodeva (Nirṛti).

53. On seeing him approaching, the leader of Rākṣasas (Nirṛti) went close to him and pierced him with sharp arrows having the sound similar to that of Kāla ('god of Death') and thunderbolt.

54-56. Neither the taking up, nor the fixing, nor the release was visible in the case of those arrows. With terrible clusters of arrows he split and cut those arrows with great rapidity and facility. He broke the flagstaff of the foe of the immortal ones by means of a very sharp arrow. With (another) sharp-pointed arrow he removed the charioteer from the inner seat of the chariot. With (another) arrow resembling the god of Death he struck him in his chest. Afflicted much by that blow he trembled terribly.

57-58. The great Daitya was afflicted much by the great Rākṣasa (i.e. Nirṛti) like a mountain at the time of earthquake. Considering him invincible in battle the Daitya approached Nirṛti's chariot on foot. With his left hand he caught hold of Nirṛti and kept him pressed down with his knee.

59. Extremely infuriated he then wished to cut off his head with his sword. On seeing that Nirṛti was held under his control by Kujaṁbha in the course of the battle a great tumultuous uproar was caused among Devas.

60. In the meantime Lord Varuṇa (came there) surrounded by noose-bearing followers. With a noose he fastened both the hands of the great Dānava.

61. The Noose-bearing (Lord Varuṇa) ruthlessly struck with his iron club, the Daitya whose hands had been tied and whose prowess was (thus) rendered futile.

62. Shedding blood through the tubular vessel on account of that blow, he assumed the form of a black cloud having streaks of lightning.

63-65. On seeing Kujaṁbha in such a plight the demon Mahiṣa wished to swallow both the Suras, viz. Nirṛti and

Varuṇa. The keen curved teeth made his mouth powerful. Without making any noise he opened his mouth. Both of them observed the evil intention of that Daitya and became frightened. Abandoning the chariot, they quickly fled from the place on foot. Afraid of Mahiṣa, both of them sought refuge in the Chastiser of Pāka (i.e. Indra).

66-69. The infuriated Daitya, Mahiṣa rushed at Varuṇa. On seeing him about to fall into the jaws of Death, the Moon-god discharged a weapon in the form of a thick boulder of ice. The Moon-god sent a second matchless missile presided over by the Wind-god. The limbs of the armies of Asuras burned all round because of the dry fierce wind, the cold and huge boulder of ice and the weapons wielded by the Moon-god. All the Dānavas were distressed much because their manliness and courage was chilled (and frozen).

70-71. They were unable to take up any weapon. They were unable to move too. With his mouth quaking with chillness, Mahiṣa remained inactive. He sat with his face turned downwards and the hands clasping the shoulders. All those Daityas who could not take any counter-move were conquered by the Moon-god.

72. They abandoned altogether all their desire for battle. They stood there eagerly trying to save their lives. Thereupon Kālanemi who blazed with anger, spoke to the Daityas:

73. "O impassioned ones, you have mastered all missiles and weapons; you are cruel. Each of you is competent to hold aloft the entire universe by means of your arms.

74. Each of you is competent to swallow the entire universe consisting of the mobile and immobile beings. The entire horde of heaven-dwellers is no match unto each of you severally.

75. Why are you then frightened with your eyes indicating the excess of fear you have? Why have you been defeated in the battle? This is not proper on the part of heroes especially of those born as (i.e. in the family of) Daityas.

76. What face will you show to our king Tāraka? With his fury aroused, he will do away with your lives as you have desisted from fighting."

77-81. Though addressed thus, those great Asuras did not say anything. On account of chillness, they had lost the power

of hearing and the ability to utter words. The Daityas had become dumb and almost dead in the course of the great battle. On seeing those Daityas absent-minded and utterly afflicted with chillness, and thinking about his duty befitting the occasion, Kālanemi, the great Asura, resorted to *Mānavī Māyā*. He expanded his huge body and filled the sky, the quarters and the intervening spaces. The great Dānava created ten thousand suns in his body. He filled the quarters and the intermediate spaces with fires. Then within a moment the entire region of the three worlds became filled with flames.

82. On account of that cluster of flames, the Snow-rayed Lord (Moon) went away quickly. Then gradually the chilly, bad (climate of the) day vanished. It shone brightly.

83. Thanks to the *Māyā* of Kālamemi, that army of the great Dānavas, shone brightly and splendidly.

On seeing that the army of the Dānavas had regained consciousness, the Sun-god was so furious that the extremities of his eyes became excessively red. He spoke to Aruṇa:

The Sun-god said:

84-87. Take the chariot quickly to the place where Kālanemi has his chariot. In the fierce conflict there, all the living beings will be destroyed. The Moon has been defeated—the Moon whose strength we had relied upon.

On being told thus, the elder brother of Garuḍa, though seated within the chariot itself, drove the horses that had white Cāmaras (i.e. streamers adorning the heads) over their heads.

The Lord of the light of the universe, seized a well-strung bow, O son of Pāṇḍu. The groups of arrows had immediately a lustre like that of poison.

88. He fixed a missile presided over by Śaṁbara (the demon juggler) and discharged an arrow. He discharged a second arrow too combined with *Indrajāla* (Magic).

89. The Śaṁbara missile created an interchange in their forms within a moment. Devas were given the form of Dānavas and Dānavas were given the form of Devas.

90. Overwhelmed by anger like Kṛtānta ('god of Death') at the time of the annihilation of the world, Kālanemi killed his

own people, the Rākṣasas(?), through the awful dexterity in the use of missiles, because he thought them to be Suras.

91. He killed some of them with the sword with a very keen edge; some with showers of iron-tipped arrows; some with terrible iron clubs; and some with terrific axes.

92. He made the heads of some, the arms of some and the charioteers of great energy (of others) fall down from the chariot. Some he pounded by the speed of the chariot. Some he thrashed by the fierce blows of his fists.

CHAPTER NINETEEN

The Battle between Viṣṇu and Kālanemi

Nārada said:

1-2. The infuriated Kālanemi did not recognize their (real) forms. He thought Nimi, the great Daitya to be a Deva. Hence with great dexterity and rapidity he caught hold of that hero by the hair and dragged him and roared. Thereupon Nimi said thus to the extremely powerful Kālanemi.

3-4. "I am Nimi, O Kālanemi, do not kill me thinking me to be a Sura. Know that deluded as you are in the course of this battle, ten crores of Asuras, your own people, who were unvanquishable to Suras, have been killed by you mistaking them to be Devas. Hence hurry up. Discharge the *Brahmāstra* that foils all other missiles."

5. On being enlightened by him, that Daitya became agitated and let him off. Hurriedly he duly discharged an arrow charged with *Brahmāstra*.

6. Thereupon, that *Brahmāstra* blazed in the sky in an extremely miraculous manner. The entire army of Devas became frightened and excited.

7. Counteracted by the *Brahmāstra*, the Śaṁbara missile became ineffective. When his missile was repulsed, the Sun-god became angry.

8. He resorted to a great *Indrajāla* (Magic) and made his body extremely terrible. He occupied the whole of the three worlds by means of his exploding, dazzling, mass of rays.

9. The Lord scorched the army of Dānavas whose marrows, bones and blood began to melt away. He made the eyes of the great Dānavas blind.

10-12. The fat of the elephants trickled down; chariots fell on the ground. The horses and the charioteers who were distressed by the scorching heat, heaved deep sighs. Suffering from thirst they went about here and there in search of water. They roamed over valleys and chasms between mountains, the ridges of mountains and the forests. Even as they sought water hovering round one another, an extremely fierce forest-fire raged there burning down all the trees (around).

13-14. The seekers of water saw in front of them waves of water. Though it was in front of them, they could not reach it or get at it. Here and there the great Daityas were seen lying down dead on the ground, without getting water quickly very near them, on the ground.

15. Chariots and elephants fell down. Horses became excessively tired. They ran about here and there. They vomited (blood). Fats got melted. Blood trickled down.

16-18. Crores and crores of Dānavas were seen dead. When such a huge destruction of the Dānavas occurred, Kālanemi became afflicted with fury. Excessive anger made his eyes copper-coloured. He assumed the form of a black cloud. Hundreds of his shining hair were like streaks of lightening. The majestic sound that he produced by striking his arms was like the thunder clap through which he made the hearts in the universe tremble. Covering the entire sky he destroyed the lustre of the Sun completely.

19. He showered cool water over the army of the great Dānavas. Getting that shower, Daityas gained relief gradually.

20-22. Just like the seedlings and sprouts that had got withered (due to heat) and became (fresh) on getting a good shower on the earth (the Daityas became refreshed).

Thereafter, in the form of a cloud, Kālanemi, the great Asura, who could not be defeated, made a terrible shower of weapons on the armies of Devas. On being afflicted through

that shower by Daityas and others, Devas could not see any way out like the cows afflicted by chillness. Extremely frightened, they took shelter under one another, among the elephants, horses and the chariots. They concealed themselves in various places.

23-25. While they were trying to hide themselves, they were killed by Kālanemi. Devas were seen falling down with the joints of their limbs broken by the weapons. Their heads were torn asunder; their heads were shattered; their thighs and knees were broken. The chariot wheels were turned upside down. Strong flagstaffs fell down. Thousands of horses and ten thousands of elephants (were killed). On account of the terrible flow of their blood the whole ground became impassable.

26-28. Thus in the course of that battle, Kālanemi, the great Daitya of immense power, killed within a short period a hundred thousand Gandharvas, five hundred thousand Yakṣas, five hundred thousand Kinnaras and seven hundred thousand leading Piśācas (ghosts). There is no count of the other species of Suras. Infuriated Kālanemi who had become excessively haughty and furious killed crores of them fearlessly.

29-33. In that great terrible holocaust of Devas, the heroic Aśvins became excessively enraged. They shone brilliantly with their various missiles and armours of variegated shapes. They struck everyone of the Daityas in the battle with sixty arrows. All those arrows pierced through (the bodies of) the great Daityas and entered the earth along with the feathers fixed to their extremities.

(Kālanemi) somehow came to his senses on account of their hitting with the arrows. He took up a discus with a hundred thousand spokes that had been smeared with oil and that (was considered) a superior weapon in battle. With that discus he cut off the shaft of the chariot of Aśvins. Then the Daitya took up a bow and arrows comparable to serpents.

He showered (volleys of arrows) on the head of the Physicians (i.e. Aśvins), covering the sky above (with the arrows). They too cut off all the arrows of the Daitya by means of missiles invoked by them.

34. On seeing this feat of those two, (the Daitya) was

surprised and got enraged. He took up a mallet as terrible as the baton of Kāla ('god of Death').

35-39. He whirled it with great force and hurled it against his(?) chariot. On seeing that mallet approaching, even while it was in the sky, both the Aśvins left off their chariots with great speed. That mallet resembling a mountain pounded and thrashed both the chariots. That mallet adorned with a number of gold (plates) tore off the ground (beneath).

On seeing that action of his, the Physicians with wonderful ways of fighting, fought with the great Dānava assaulting him with the adamantine missile (*'Vajrāstra'*). On account of terrible strokes from the thunderbolt, the Dānava was wounded. Even as the entire army was watching it, the chariot, the flagstaff, the bow, the umbrella and the armour got split into a hundred pieces in a moment.

40. On seeing that marvellous (i.e. difficult to be performed) deed of the Aśvins, the Daitya of terrible exploits and great strength discharged the Nārāyaṇa missile in the course of that battle.

41. Thereupon the *Vajrāstra* (the adamantine missile, thunderbolt) became quiescent. Kālanemi then angrily attempted to catch hold of Aśvins alive.

42. On getting his intention both of them abandoned the battlefield. With all their limbs trembling, they fled on foot to the place where Vāsava (Indra) was present.

43-45. Kālanemi, the Daitya, closely pursued them roaring frequently. The cruel Daitya followed by his entire army entered the army of Indra. When he rushed at Indra like the god of Death at the close of a Kalpa, all the living beings became agitated on seeing him. Giving out loud cries of distress, Devas thought that it was a defeat of Mahendra leading to the destruction of all the worlds.

46. All the big mountains quaked. Meteors fell down from the sky. The clouds roared and rumbled. There was a loud sound in all the quarters.

47. On seeing the ominous happenings of all the *Bhūtas* (elements, living beings) Devas including Indra became frightened. They mentally sought refuge in Vāsudeva, the Lord of the universe.

48-49. 'Obeisance to Brahmaṇyadeva, to the Lord helpful to the welfare of cows and Brāhmaṇas; obeisance to Kṛṣṇa, the benefactor of the universe. Repeated obeisance to Govinda. May that Govinda save us.' Thus the Suras who were overwhelmed by fright, prayed repeatedly.

50-52a. Knowing what they were thinking of the Garuḍa-emblemed Lord woke up. Shaking off his Yogic slumber, the Lord got up from his bedstead—the Lord whose lotus-like feet were gently pressed and caressed by the lotus-like pair of hands of Lakṣmī, the brilliant complexion of whose body was akin to the lustre of the autumnal sky and the blue lotus, whose chest shone with the jewel Kaustubha, whose beautiful armlets were as brilliant as the Sun. And he pondered over the agitation of Suras and sent for Vainateya (Garuḍa).

52b-54. On being called, Garuḍa who had been very dejected, came and stood (ready). The Lord who had the powerful brilliance of various kinds of divine missiles, mounted (Garuḍa) and went to the battlefield of Suras. There he saw Devendra who was frightened and attacked by great Dānavas whose colour was like that of fresh clouds and who were excessively furious. And he (Devendra) was like a man who had been (mobbed) by unfortunate wretches seeking some monetary help.

55. On being frequently eulogized by Suras, Viṣṇu went there for protecting them like a pure meritorious deed for protecting (one) from misfortune.

56. Then the chief Daitya saw an orb of lustre in the sky like that of a hundred suns rising simultaneously.

57. Dānavas wished to know the source of that refulgence. Then they saw Garuḍa as terrible as the fire at the close of the Kalpa.

58. They saw four-armed Hari of matchless splendour seated thereon. On seeing him the chief Asuras became highly delighted in their minds.

59. "This is that lord Keśava, the slayer of enemies, the refuge unto all. If this (Lord) is defeated all the Devas are also defeated. There is no doubt about it.

60-61. It is by depending upon him that Guardians of the Quarters and the immortal ones partake of their shares in the *Yajñas*". Saying thus the ten great warriors of Daityas, Kālanemi

and others, gathered together from various places, encircled him from all sides, and hit him with various weapons.

62. Kālanemi pierced Janārdana with sixty arrows; Nimi hit him with a hundred arrows and Mathana with eighty arrows.

63. Jaṁbhaka struck him with seventy arrows and Śuṁbha with ten arrows. The remaining Daitya leaders hit Viṣṇu with an arrow each.

64-67. They hit Garuḍa with ten darts each in the battle. Unable to brook that action of theirs Viṣṇu, the slayer of Dānavas, killed (i.e. struck) each of the Dānavas with six arrows discharged straight.

Kālanemi once again pierced the chest of Viṣṇu by three arrows (each) drawn as far as the ear. Due to anger Kālanemi's eyes had become red.

Those three arrows resembling heated gold, on his (Viṣṇu's) chest shone like the brilliant rays of Kaustubha of sparkling lustre. Pained a little on account of those arrows Hari seized a mallet.

68-69. Raising it he discharged it with great velocity towards the Dānava. Even before it reached him, the great Dānava who had become infuriated split it into small pieces like gingelly seeds, with hundred arrows, even as it was still in the space. Thereby he exhibited his dexterity and rapidity of action.

Thereupon Viṣṇu who became infuriated seized a terrible barbed missile.

70-71. With that he speedily struck the heart of the Daitya. Regaining consciousness in a moment, Kālanemi, the great Asura, seized a Śakti, the tip of which was very sharp and which produced a loud sound like that of a boisterous laughter, with the golden bells (attached to it). The delighter of Diti pierced the left arm of Viṣṇu by means of that Śakti.

72. As blood trickled from it, his arm that had been pierced by the Śakti, shone like a blue cloud from which lightning streak flickers frequently.

73-75. Then the infuriated Viṣṇu took up a huge bow and seventeen arrows that had sharp tips which could pierce vital parts. With six and three arrows he pierced the heart of the Daitya with four the charioteer and the flagstaff with a single arrow. He cut the bowstring and the bow with two arrows and

the arm with one arrow. Like a man deluded by defects, he was deeply hurt in the heart.

76. He became red (all over the body) on account of the blood that had flowed down. He was tall and his mind was agitated by pain. Like a Kiṁśuka ('Butea frondosa') tree shaken by the wind, he trembled much.

77. On observing him trembling, Keśava seized a mace. With great force (i.e. velocity) he hurled it at Kālanemi for killing him.

78-79. That terrible (mace) immediately fell on Kālanemi's head. The Asura's crown was shattered and his head was shattered to pieces. From all the pores (in his body) blood oozed out. He appeared like a mountain from which the minerals flowed out. Broken down, devoid of consciousness, he fell down in his own chariot with the life still clinging to him.

80. As the Dānava fell within the chariot, Acyuta, the slayer of enemies, the Lord with the discus as his weapon, spoke these words with a smile:

81-82. "O Asura, you are left off. Go. You can have some relief now. Be alive. Within a short while I alone shall be your annihilator."

On hearing these words of Viṣṇu, the Lord of all, the charioteer who was afraid of the Lord of all the worlds, took away the chariot of Kālanemi very far away within a moment.

CHAPTER TWENTY

Viṣṇu Fights with Daityas

Nārada said:

1. On seeing him, all the Dānavas became infuriated. Like bees hovering around wine distilled from grapes all of them were surrounded by their own respective armies. They obstructed (the path) from all sides.

2-3. Nimi was seated on a terrible elephant resembling a mountain. With ichor oozing (from its temples) it was irrepressi-

ble. There were white banners of various sizes over it. Its cheeks were slightly broken. It had a golden colour and so the elephant appeared like a mountain covered by forest fire. The strong Daitya, Nimi, mounted that elephant in the course of the battle and marched against Hari.

4. Twenty-seven crores of terrible Dānavas, shining with crowns and coats of mail were the protectors of that elephant.

5. Mathana rode on a horse resembling a mountain and attacked Hari. Jaṁbhaka was seated on a camel with a neck five Yojanas long(?)

6-7. Śuṁbha marched riding on a ram twelve Yojanas long. The other leading Dānavas too got ready with various weapons in their hands. They were enraged against Viṣṇu who was unwearied (i.e. indefatiguable) in action.

Daitya Nimi came with a *Parigha* ('iron bar'); Mathana came with a *Mudgara* ('mallet').

8. In the course of that great battle, Śuṁbha, came with a spear of sharp point; Grasana with a barbed missile; Krathana with a discus; and the infuriated Jaṁbha with a *Śakti* ('javelin').

9-11a. They hit Nārāyaṇa with all these weapons. The remaining ones hit him with arrows that could split vital parts. Those missiles discharged (by them) entered Puruṣottama like the instructions of a preceptor repeated many times entering a good disciple.

Then the infuriated Hari took up his bow and excellent arrows. He suppressed the Daitya army in the same manner as *Arthavacas* ('talk about *Artha*'—wealth etc.), suppresses *Dharma*.

11b-14. He pierced Nimi with twenty arrows having fiery splendour; Mathana with ten; Śuṁbha with five. The infuriated Mādhava pierced Mahiṣa in the chest with a hundred arrows; Jaṁbha with twelve sharp arrows; and all the others with eight arrows each.

On seeing his agility and dexterity, the Dānavas became excessively infuriated. They exerted themselves much, covering Hari with arrows. Dānava Nimi cut off his bowstring with a *Bhalla* ('crescent-shaped arrow').

15. With great excitement Mahiṣāsura cut off the bow from his hand. Jaṁbha inflicted injury on (i.e. wounded) Garuḍa by means of thirty thousand arrows.

16. Śuṁbha pierced his arms with ten thousand arrows. Thereupon, Mādhava, surprised in mind, seized a mace.

17-18. He despatched it with great velocity towards Mathana in the course of the great battle. Even before it reached him, Nimi struck it with thousands of arrows resembling a threshing rod. He caused it to fall down and roared like a black cloud. Thereupon, the Bhūtas ('Spirits') began to shout "*HĀ, HĀ* (Alas)".

19-20. Obviously never was such power manifested whereby that mace was shattered to smithereens. On seeing it fallen down like a prayer to a wrong person, Hari seized a mallet of very terrible nature, adorned with divine gems and jewels. With great force he hurled it aiming it at Dānava Nimi.

21-23. As it was coming, three Daityas warded it off in the firmament itself. Daitya Jaṁbha curbed it with an iron club, Grasana with a sharp-edged spear and Daitya Mahiṣa with a javelin. All of them roared very loudly. On seeing it destroyed completely like a good man by wicked persons, he took up a very fierce *Śakti* having the loud sound of a hundred bells. In the course of the terrific battle, he discharged it aiming it at Jaṁbha.

24-25. On seeing it coming, Jaṁbha hurriedly jumped from his chariot and sportingly caught hold of it in the same manner as a lover catching hold of his beloved. That powerful Daitya laughed and struck Garuḍa on his head with the same (*Śakti*). Then he went back to his chariot, took up a bow and began to engage himself (in fighting).

26-28. On being hurt and pained by the *Śakti* in the course of the battle, Garuḍa became unconscious. Then, O descendant of Bharata, Viṣṇu laughed and said: "Well-done! Well-done!" With a stroke of his hand he revived the son of Vinatā from his state of unconsciousness and consoled him with (gentle) words. Just as everything planned by a man who has a wicked and vile wife, becomes futile, so also the *Śakti* became futile. Thereupon, he fixed another great bowstring of high durability (to his bow).

29. After making a twanging sound by slapping his palms, he released a *Raudra* missile (with Rudra as its presiding deity). On account of the refulgence of the missile, the entire firmament became invisible.

30-31. The earth, the cardinal points and the intervening spaces shone as though they were full of arrows.

On seeing the great power of that missile, Asura Grasana, the Commander-in-chief, immediately discharged a *Brahma*-missile that could oust and ward off (and quell) all the other missiles. On account of that, the *Rudra*-missile that had been terrible unto all the worlds became subsided.

32. When that missile had been repelled, Viṣṇu, the slayer of Dānavas, discharged *Kāladaṇḍāstra* that terrified all the worlds.

33. When that missile was being fixed (invoked) and discharged, a tempestuous wind began to blow. Goddess Earth quaked and the oceans were split asunder.

34. On seeing the fierceness of that missile, Dānavas became very ferocious in the battle. They made use of various kinds of divine missiles in the course of the battle.

35. Grasana made use of *Nārāyaṇa* missile. Nimi discharged the excellent missile of Tvaṣṭṛ. Jaṁbha made use of *Aiṣika* missile for the purpose of fighting and repelling the *Daṇḍa* missile (i.e. Kāladaṇḍa).

36. By the time the missiles of Nārāyaṇa etc. were being fixed and were ready to be discharged for the purpose of repelling (that missile), the Kāladaṇḍa had killed in a moment, a crore of leading Daityas.

37-38. Afterwards on account of the clash with the missiles of Daityas, the missile of *Kāladaṇḍa* had its fearful nature subsided. On seeing his own missile subdued, Hari out of anger, assumed a form of the deadly fire (at end of world). He took up his discus which had the lustre of ten thousand blazing suns. Its spokes were very fierce. It appeared like his second self. It was ablaze (with fiery flames). The Four-armed Lord gripped it well and hurled it against the Commander-in-chief in the course of the fight.

39. On seeing that discus advancing, the excellent Daityas tried to ward off that extremely terrific discus completely in every respect by means of their own prowess, but they could not (do so) in the same manner as the fierce destiny due to the accumulation of past *Karmas* cannot be dispelled.

40. That discus which was like the fresh blazing rays of the sun and the movement of which could not be comprehended,

fell on the neck of Grasana. Its terrible nave became red by the flowing stream of blood of that (Daitya). Then once again it returned to the hand of the enemy of Mura.

41. In the course of that battle, the Dānava was struck down by the discus. He fell on the ground and died. The remaining Daityas became excessively sad and angry. Some of them struck (their arms) and wrung their hands.

42. Thereupon, when Grasana, the Daitya-Chief of the army, was killed the (other) Dānavas fought with Hari without any check or restraint.

43. They fought with sharp-edged spears, threshing rods, barbed missiles, maces and iron lances and bars. They fought with arrows of very sharp points, discuses and javelins.

44. With arrows comparable to the flames of fire, Janārdana who took perfect aim split into a hundred pieces each one of those volleys of missiles discharged by them.

45. The infuriated Janārdana killed crores and crores of them. Thereupon (they all gathered together) suddenly and fell upon Keśava.

46. Some of them seized Garuḍa by both the feet. Hundreds of Asuras hung suspended from his wings. Others hung down from his beak.

47. The great Daityas roared frequently and hung down from the bow of Keśava, his two arms and his head.

48. On seeing that great wonderful feat Siddhas, Cāraṇas and the emissaries (of Devas) cried loudly "*HĀ, HĀ*" (Alas). They eulogized Hari.

49. Hari shook them off and caused them to fall on the ground, like an enlightened man shaking off all the blemishes arising from the worldly existence.

50. Viṣṇu drew out his excellent sword Nandaka from its scabbard and took up the stainless shining shield as well. He rushed after them on foot.

51. Within a *Muhūrta* (= 48 minutes) Keśava cut off on the way, one thousand billions of excellent Daityas after moving about many times (on the battlefield).

52. Then the excellent Asuras Nimi and others roared. Those great warriors rushed at Keśava who was coming on foot.

53-54. Garuḍa too came there quickly. Hari climbed on to its back. In that tumultuous battle he said to Garuḍa: "O Tārkṣya, if you are not tired, proceed towards Mathana. If you are tired go away from the battlefield for a short while."

Tārkṣya said:

55-59. O Lord of the worlds, I am not at all fatigued because I remember (with regret) something, viz. the fact that Tāraka has made my sons his vehicle.

Saying this he went towards Daitya Mathana.

On seeing the Lord holding the conch, discus and the iron club, face to face, he struck him on his chest with a *Bhiṇḍipāla* (i.e. a small javelin hurled from a sling) that had very sharp edges.

Without minding that blow at all in the course of that great battle, Viṣṇu struck him with five arrows that could pierce through even lordly mountains.

On being hit in the chest with ten arrows drawn as far as the ear he swooned. But Mathana regained consciousness within a short while. He took up a *Parigha* ('iron bar') and hit Janārdana on his head.

60. On account of that blow Viṣṇu reeled a bit. Thereupon, rolling his eyes in anger, Mādhava seized the iron club.

61. With that he hit Mathana forcefully on the chest. With his limbs shattered to pieces, he fell on the ground and died.

62. When Mathana fell on the ground after being utterly thrashed, all those Daityas became utterly tired, exhausted and dejected on the battlefield.

63. When those Dānavas of great honour and prestige became spiritless and despondent, Mahiṣa, the Lord of the Dānavas, became angry with his eyes turned red.

64. That terrible Mahiṣa who rushed at Hari depending solely on the strength of his arms attacked Hari with a keen-edged lance.

65-70. The hero forcefully struck Garuḍa on the chest with his *Śakti*. Thereupon the Daitya opened his mouth which resembled a cave in a big mountain. In the course of that battle he wished to swallow Acyuta along with Garuḍa.

On coming to know the intention of the Dānava, the highly powerful lord filled his mouth with divine weapons. On being

injured and struck by those (missile-charged) arrows, Mahiṣa who resembled a mountain, fell down and died. Half of his body rolled down.

On seeing Mahiṣa fallen down, Hari resuscitated his life and said to Mahiṣa: "O Dānava, you do not deserve death from me. You are to be killed by a woman as mentioned by the Lotus-born Lord himself. Get up. You have been released by me. Go quickly from this great battle." On being told thus by Hari, the Asura went away from that spot.

71-72. When Daitya Mahiṣa was turned away, Dānava Śumbha bit his lips sternly and knitted his eyebrows making the whole face (appear) crooked. He thrashed one of the hands with the other and took up a terrible bow. Stringing the bow (and drawing) he released hundreds of very terrible arrows.

73-76. He fought in a wonderfully diverse manner. He hit hard with his fists. Then the Daitya hit Viṣṇu and Garuḍa with many arrows resembling the flames of blazing fires, discharged without any abstacle.

On being afflicted much by the arrows of the leading Daitya, Viṣṇu took up a *Bhuśuṇḍi* missile resembling the Lord of Death. With that he pounded to powder the shoulder bone of Śumbha in the course of the battle, the collar bone that shone like a mountain. He smashed his face also.

With arrows drawn as far as the ear and having the colour and refulgence of fire and the sun, he hit them. With three arrows, he hit Śumbha's arm, the head of the charioteer with sixty-two arrows and with ten arrows he hit the flagstaff of the Daitya.

On being hit by them and frustrated by them, the leading Daitya was smeared with the blood that flowed (from his body). He appeared to be losing his courage. Then the Lord with a conch, lotus and Śārṅga bow in his hands spoke to him:

77. "O inauspicious Śumbha, you are destined to be easily killed in a very few days by a woman. You do not deserve to be killed by me, O deluded one. It is futile."

Thereupon that Dānava Śumbha went away.

78. On hearing those words from Viṣṇu's mouth Jambha roared loudly like a lion.

Shaking the world with his loud boisterous laughter in the course of the battle, he spoke the (following) words sportively:

79-81. "O resider in waters, what have you to do with these Daityas deficient in exploits. Come to me in the course of this battle, if you have (any) manliness left anywhere. It was because Jaṁbha was not present then that Hiraṇyākṣa and other Daityas could be killed by you formerly. See me standing ready now. O Hari, have a look at these arms of mine resembling palm trees or the excessively hard chest resembling the thunderbolt. Strike me; that will be a pleasure."

82. On being told thus by him Keśava licked the corners of his mouth angrily and hurled a terrible iron bar that could split even mountains.

83. Then, immediately thereafter Viṣṇu hurled a hard mallet which was made of iron and which appeared like a second mountain.

84. On seeing those two weapons, Jaṁbha placed his bow on the chariot. He jumped down and seized the (coming) iron bar. With that he hit Garuḍa.

85. After that he took up a second weapon, a mallet. Roaring in the course of the battle and using all his vital airs and force he hit Govinda on the head.

86. On account of those two severe blows, both of them, Garuḍa and Keśava, fell into a swoon. They were unconscious and were almost like dead.

87. On seeing that great wonderful feat, the excellent Daityas roared. This universe did not brook them as they were swayed with delight and pride.

88. They encouraged Jaṁbha with leonine roars, sounds of the slapping and clapping of the hands, the twangs of the bowstrings and the sounds of the arrows. They waved their clothes.

89-90. They filled the conchs (with blowing sounds) and hurled the Devatās.

Hari regained consciousness in the course of the great battle. Along with Vainateya, he embraced Jaṁbha. Then he turned his face away from the unavoidable fight and rapidly fled.

CHAPTER TWENTYONE

Tāraka's Victory in the Battle

Nārada said:

1. On seeing him fleeing with his flag and bow smashed and destroyed and the Daityas rejoicing, Indra (was in a dilemma) not knowing what he should do.

2. The Lord of Suras came near Viṣṇu in a great hurry. He then spoke to him (Viṣṇu) sweet words instilling enthusiasm.

3. "O Lord, why do you play with these Dānavas of vicious minds? How can that man whose vital and vulnerable points have been found (controlled) by wicked men, pursue his activities?

4. A base man treated indifferently by a powerful person thinks that it is due to his strength. Hence an intelligent man should never neglect a mean-minded one.

5. If you think that a warrior on a chariot becomes victorious by the excellent fighting performance of a good warrior going ahead, O Lord, who was your friend (and assistant) formerly at the time of slaying Hiraṇyākṣa?

6. Daitya Hiraṇyakaśipu was very powerful and arrogant. But coming into contact with you, he was destroyed like a blade of grass (in fire). Who was your forerunner (i.e. going in front of you) (then)?

7. Formerly, the very powerful Daityas who were equal to Madhu and Kaiṭabha went to the jaws of Death after coming into clash with you, like fireflies entering a fire.

8. In every *Yuga*, O Hari, Daityas met with death at your hands. Similarly, O Viṣṇu, you are the support now of Suras here, who are terrified."

9. On being urged thus, Viṣṇu of great powerful arms, increased in size, strength, splendour and prosperity. The slayer of enemies had been the support of all living beings.

10-15. Then Keśava said to the Thousand-eyed one (i.e. Indra) laughingly: "What you said is true. It is the same as the words within me (i.e. what I feel about it). I am able to burn all the Dānavas in the three worlds within a moment. But Tāraka cannot be killed by anyone excepting a seven-day old infant.

Mahiṣa and Śumbha—these two are destined to be killed by a woman. Jambha has been cursed by Durvāsas that he will be killed by you. Hence you kill Jambha who has been excessively haughty. That Dānava cannot be killed by any other living being except you. Protected by me in battle, you do annihilate Jambha, a thorn unto the universe, with your divine valour.

On hearing these words of Viṣṇu, the slayer of the enemies of the immortal ones, the Thousand-eyed Lord (Indra) ordered the presiding (i.e. Commanding) officers of Suras to arrange the army. Then requested by Devas, Viṣṇu arranged the army (strategically).

16. Hari made the eleven Rudras occupy the frontline going ahead as they possessed the essence of the heroism and power of penance of all the worlds.

17-24. They assumed the *Ālīḍha*[1] posture. Those great gods were very powerful. Their necks were blue. They applied *Tripuṇḍra* ('three parallel lines of sacred ash') on their foreheads and the crescent moon on their crests. They were tawny-eyed and wielded spears in their hands. Their lofty matted hair was tawny-coloured. They wore lion's hide (as dress). Those (gods) with terrible arms, besmeared their bodies with sacred ash.

Those Rudras beginning with Kapālīśa had routed great Asuras (formerly in battles). They were: Kapālī, Piṅgala, Bhīma, Virūpākṣa, Vīlohita, Ajaka, Śāsana, Śāstā, Śambhu, Caṇḍa and Bhava.

These eleven Rudras of infinite strength and superhuman power protected Devas roaring like rumbling clouds.

Śatakratu (Indra) was seated on the Airāvata who was very huge and had the lustre of Himālaya. He wore a golden lotus-garland and was adorned with a series of great golden bells that were moving to and fro. He had four tusks. He could assume any form as he pleased. Ichor was flowing from his cheeks. On this intoxicated elephant Indra was seated. He sat on it like the refulgent sun on the peak of Himagiri. Māruta ('Wind-god') of unmeasured exploit protected the region to his left. Agni ('Fire-god') who filled all cardinal points with flames protected the other

1. In this posture, while shooting an arrow, the right knee is advanced and the left leg is retracted.

one. Viṣṇu, the lord of battles, was the protector of Indra at the rear.

25-27. Ādityas, Vasus, Viśvedevas, Maruts, Aśvins, Gandharvas, Rākṣasas, Yakṣas, Kinnaras and the great serpents—crores and crores of these—made their (separate) groups marked by their respective emblems. They proclaimed their reputation through groups of bards and panegyrists going ahead. They moved ahead proud of (their ability) to slay Daityas. They had weapons and banners of different colours.

28. The army of Indra was guarded and defended by groups of immortal beings. With the sound of the vehicles reverberating and adorned with crores of banner-cloths white and (fluttering) far above it increased the sorrow of the sons of Diti.

29-30. Gajāsura, a Daitya in the form of a bull-elephant, saw the army of Suras coming. He was a great performer in the ocean of wholesale killing. He had an axe for his weapon and made a cup of teeth and lips (teeth firmly cutting the lips). He stamped and crushed Devas under his feet and hurled the others with his trunk.

31. He killed the others with his battle-axe. The great Daitya had terrific power. Even as he was killing (them), Devas, Gandharvas and Kinnaras became furious.

32-33. All of them jointly discharged a mass of miraculous weapons and missiles such as battle-axes, discuses, small javelins, mallets, lances, barbed missiles, sharp (pointed) arrows and unbearable mallets. The Daitya swallowed all of them like the leader of a herd (of elephants) swallowing mouthfuls of his food.

34. With the tips of (his) curved fangs throbbing with anger, he made a roaring sound slapping his palms. Killing Suras in the battle, he moved (so quickly) everywhere, that the Dānava could not be seen (in one place for a long time).

35. A loud noise of "HĀ, HĀ" (Alas!) arose from all those groups of Suras whereon Gajāsura fell.

36. On seeing that army fleeing all round, the Rudras with egotism rising up like flames of fire, spoke to one another:

37. "O, catch hold of the leading Daitya, O powerful ones split him; drag him. Break (pierce) him with sharp spears through, at the vital points."

38-39. On hearing those words, Kapālī took up his spear,

sharp and shining at the tip, and wiped it with his left hand. In his excitement his eyes were gaping. It appeared as though he had (scattered) red and blue lotuses in all the quarters. Then he went towards the great Daitya, knitting his eyebrows.

40. He held the spear with a firm grip of his fist. Kapālī, devoid of impurities, struck the Dānava in the elephant form, on the frontal globe of his forehead.

41. Thereupon all the other ten Rudras struck the great Daitya whose body resembled a huge mountain, by means of spears made of iron without impurities (? steel).

42-43. From all the tubular vessels and pores (of the Daitya) blood began to flow. With the flow of blood caused by the spears of the Rudras, the Dānava Gaja shone like a pure lake in the autumn, full of full-blown blue lotuses without any impurities and surrounded by swans whose bodies had white splendour like Rudras.

44. In the course of fighting Daitya Gajāsura with his sprout-like ears moving to and fro, pierced the infuriated Kapālī and Bhava in the navel region by means of his tusks.

45. On seeing him engaged with two Rudras, the (other) nine Rudras immediately pierced the body of the enemy of the immortal ones by means of arrows and spears.

46-47. Then the great Asura left off Kapālī and Bhava. With great speed, the infuriated Daitya rushed towards the nine Rudras. He pressed them with the kicks of his feet and trunk as well. Then, when he became exhausted by the spear fight, Kapālī caught hold of the trunk of the enemy of the immortal ones (i.e. Devas).

48-50. With great velocity he whirled Gajāsura. On seeing that the Daitya was sick with fatigue and that the life had slipped a little and that he was not enthusiastic to fight, he himself lost enthusiasm in the battle. Even as he (i.e. Gajāsura) was being whirled, his terrible hide was scraped off. In spite of blood dripping from every part of it he made it his robe. Then Devas eulogized him in various ways by means of many hymns.

51-53. And they said to him: "He who kills him will die". On seeing the form of Kapālin covered by the elephant-hide, they were frightened and fled. They hit and they fell down in thousands.

Thus, when that leading Dānava of great strength was shaken and tossed about, Nimi rushed quickly riding on an inebriated elephant with sounds raised by a hundred *Dundubhis*. He agitated the armies of Suras.

54. To whatever directions the elephant of Nimi went, Devas fled from them (i.e. cardinal points) along with their vehicles and trembling frequently through fear cried loudly.

55-58. Even at the smell of his (i.e. Nimi's) elephant, the elephants of Suras fled. While the armies of Suras were running away, the Chastiser of Pāka (i.e. Indra) stayed there along with the eight defenders of the cardinal points and Keśava.

When his (i.e. Nimi's) elephant came near the elephant of Śakra, the latter became frightened. He trumpeted terribly. Though he was held with great effort, he stood like the Cakora bird (i.e. frightened).

When (his) elephant fled, Indra who was riding on him took an aboutturn and fought with the great Dānava.

59. Śatakratu hit Nimi on his chest with his spear, and with his iron club he struck with great force the elephant on his cheek.

60. Without minding that blow, Nimi of fearless manliness struck Airāvata in the region of the hip by means of a hammer.

61-62. On being hit by the mallet in the course of the fight, the elephant of Śakra, mountain-like in form, went down (i.e. sat) to the earth on his hind legs. With agility that great elephant of Devas got up quickly. On being threatened by the elephant of Nimi, he fled from the battlefield.

63. Then a harsh and strong wind blew raising much gravel and dust in the face of Nimi's elephant. He did not tremble but stood like a mountain shedding blood from his body. Thereby he appeared like a mountain full of lakes of minerals (in its body).

64. Dhaneśa hurled a heavy iron club forcefully towards the elephant of the Dānava and the iron club fell and hit his head.

65. On account of that stroke of the iron club the elephant fell into a swoon. With a great force he hit the earth with his tusks, and fell down like a mountain.

66-68. When the elephant fell down, there was a great leonine roar everywhere among the armies of Suras. It became

intense by the trumpeting sound of the elephants, neighing sound of the horses and the sounds of slapping of the hands by the archers in the army. On seeing the elephant killed and Nimi turned away (from the battlefield), and also on hearing the leonine roar of Suras reverberating in the cardinal points, Jaṁbha, blazed with anger like a fire that is enkindled.

69. Thereafter, with his eyes turned red with anger and fixing an arrow to the bow, he said in a shrill voice, "Stop, stand." He also encouraged his charioteer.

70. On seeing him coming with the arrow fixed to the bow, Śatakratu who never got frightened, grasped his bow tightly.

71-74. He took up an arrow with a crescent-moon-like tip, cleaned with oil and capable of flying in a straight line. With that, the slayer of Bala and Vṛtra, cut off his bow along with the arrows.

After casting aside that bow which had been broken, Jaṁbha, the delighter of Dānavas, took up another heavy bow and with it he discharged oil-cleaned, straight-flying arrows which had the shape of a serpent.

He pierced Śakra in the region of the collar bone with ten arrows, in the region of the heart with three arrows and in the shoulders with two arrows.

75-78a. Śakra discharged a volley of arrows towards the great Dānava. Even before the arrows discharged by the arm of Śakra reached him, while they were in the sky itself, the great Dānava cut them into a hundred pieces by means of arrows comparable to flames of fire. Thereupon, Devendra covered the Lord of Dānavas carefully by means of a volley of arrows, like the sky with clouds during the rainy season.

The Daitya too pierced (Śakra) by means of sharp arrows, just as the Wind scatters away the cluster of clouds which could not be stopped at the cardinal points.

78b-81. When Śakra could not excel the great Dānava on account of his fury and agitation, he discharged an extremely miraculous *Gandharva* missile. Thereupon, the whole of the sky was pervaded by its refulgence. (It created) *Gandharva* cities of miraculously wonderful shapes having different kinds of ramparts and arched gateways, discharging showers of arrows all round.

The great army of Daityas which was being killed by that shower of arrows sought refuge in Jaṁbha saying "Save us, save us", O descendant of Bharata.

82. Then Jaṁbha of great virility, roared and laughed frequently. Remembering the good behaviour of good people, he assured them freedom from fear.

83. Then he discharged a very excessively frightful missile named *Mauśala*. Thereupon, the entire universe became filled with terrible threshing rods.

84-85. All the *Gandharva* cities were shattered by them. Then with a single fierce blow, he smashed to smithereens the Sura, his chariot, horse and elephant. They fell into hundreds and thousands of pieces.

Thereafter the lord of Suras, Śakra, discharged a *Tvāṣṭra* missile.

86. When that missile was being fixed (to the bow), sparks of fire came out. Then thousands of mechanical arts and lores(?) manifested themselves.

87. (Now) the fight (was carried on) by those machines (in the sky). The firmament became devoid of stars. The *Mauśala* missile was broken by those machines. Asuras were killed then.

88. Jaṁbha then released a *Śaila* missile that could reduce the collection of machines to powder. Thereupon showers of stones of the *Vyāma* (i.e. the measure equal to the distance between the tips of fingers when the arms are stretched on either side) length began.

89. Whatever machines had been made by the *Tvāṣṭra* missile, O descendant of Bharata, were reduced to very small pieces like gingelly seeds, on account of the fall of those stones.

90. Falling with great speed, those stones then fell with great force and hitting the heads of Devas, tore up the ground and the army consisting of the four units.

91. Thereupon, the thousand-eyed Purandara despatched the *Vajra* missile whereat the great shower of stones and rocky slabs was shattered all round.

92. With the *Śaila* missile subdued, Jaṁbha who resembled a mountain (in steadiness) despatched an *Aiṣika* missile. He (thus) smashed the valour of the enemy.

93-95. When the great missile *Aiṣika*, the extremely terrible missile, prevailed, the armies of Devas were burned along with the chariots and elephants. The *Vajra* missile that had split even mountains was destroyed by the *Aiṣika* missile. While the armies were being burned all round by the refulgence of the missile, the Slayer of Bala, the Chastiser of Pāka, despatched an *Āgneya* ('of Fire-god') missile. On account of this missile, the *Aiṣika* missile was destroyed.

96. When that missile was repelled, the *Pāvaka* (i.e. *Āgneya*) missile gained the upper hand. The army of Jaṁbha, his chariots and the charioteer were burned.

97. When his missile had been repulsed the great Daitya who had presence of mind and brightness of conception discharged a *Vāruṇa* (i.e. presided over by Varuṇa, the god of rain) missile that could subdue the flames of fire.

98. Thereupon, the sky was filled with clouds shining with lightning streaks. The earth was covered with hailstones as big as elephants.

99-101. The universe was filled with torrents (of rain) equal in size to the trunks of elephants.

On seeing the *Āgneya* missile subdued and repulsed, Indra despatched a matchless *Vāyavya* (i.e. presided over by the Wind-god) missile. Thereby the clouds were dispelled.

As the cluster of clouds was dispelled by the power of the *Vāyavya* missile, the sky became devoid of turbidness. It assumed the lustre of the petals of the blue lotus. On account of the excessively (violent) gust of wind, all Dānavas began to shiver.

102-103. Even those who were the most powerful among them could not stand there in the battle(field). Thereupon, Jaṁbha became a mountain extending to ten *Yojanas* for the curbing of the violent wind. The Commander of the army of Dānavas (in the form of a mountain) was covered with various kinds of trees and creepers and endowed with different kinds of miraculous features.

104. When the violent gusts of wind subsided with the great Daitya's assumption of the form of a mountain, Śatakratu discharged the great *Aśani* (i.e. thunderbolt) of adamantive features.

105. When that *Aśani* fell upon it, the caves and the streams

all round upon the Daitya in the form of a mountain became shattered and scattered.

106-107. Thereupon the magical power of transforming into a mountain, of the great Dānava receded. With the deceptive power of transforming into a mountain thus repulsed, the excessively proud Lord of Dānavas transformed himself into a terrible elephant of the huge size of a mountain. He trampled and crushed the army of Devas. With his tusks he killed Suras.

108-110. The Dānava seized some with his trunk and thrashed them on his back. While he was destroying the armies of Suras, the slayer of Vṛtra (Indra) discharged a *Narasiṁha* missile that was unassailable. Thereupon, thousands of lions came out, thanks to the power of the *Mantra*. They had claws resembling a saw. Out of delight they made loud sounds of boisterous laughter and displayed their curved teeth. When the body (of the Dānava) was split and torn by them, he gave up the deceptive *Māyā* of being an elephant.

111. Thereupon he became a terrible serpent with a number of hoods. The great warriors in the army of Suras were burned by his poisonous breath.

112. Striking (enemies) in the course of the battle, Śakra discharged a *Garuḍa* missile. Thereupon thousands of *Garuḍas* emerged from it.

113. Those *Garuḍas* came upon Jaṁbha who had assumed the form of a serpent. The Daitya was split into pieces and his *Māyā* ('magical power of deception') was destroyed.

114. When his *Māyā* was frustrated, Jaṁbha, the great Asura, assumed a matchless form reaching up to the region of the Moon and the Sun.

115-117. Rolling his eyes, he wished to swallow the leading Suras. The army of Suras along with the elephants and the great warriors entered his mouth that was terrible and of which the palate was very formidable descending up to Pātāla. When the armies were being swallowed by the powerful Dānava, Śakra became dejected and distressed, driving his vehicle (i.e. Airāvata) who had already become tired. He did not know what to do then. He spoke thus to Janārdana:

118-120. "Command what it is that has to be particularly

done by us subsequently (in this situation). We shall do that unto this Dānava who is desirous of fighting."

Thereupon the liberal-minded Hari spoke this to the Lord with the thunderbolt for his weapon (i.e. Indra):

"O cowardly one afraid of the enemies, the battle should not be abandoned now (though) it is terrible. Do not go. Do not be confused and deluded. O Lord, remember quickly the missile pertaining to Nārāyaṇa with great purity of mind."

On hearing it he discharged it (i.e. the *Nārāyaṇāstra*).

121. In the meantime the Daitya with his open mouth had swallowed within a short while three hundred thousands each of the Kinnaras, Serpents, and Rākṣasas.

122. Thereupon, the Nārāyaṇa missile struck his chest. With his heart pierced by the great missile, he shed much blood.

123. Thereupon, along with his refulgence the form of that Daitya too was destroyed. Thereat, the Daitya vanished after making a laughter of a loud report.

124-128. Stationed in the firmament in an invisible form that leading Daitya discharged *Śastrāśani* ('weapon of thunderbolt') that was a great destroyer of the armies of Suras.

Similarly the Dānava showered axes, discuses, adamantine arrows, mallets, lances, swords, javelins (having iron-tipped ends), *Guḍas* (elephant armours) etc. out of anger. They were indestructible as well as inexhaustible. The ground was filled with those terrible missiles discharged by the Dānava on the armies of Devas. It was also filled with arms, heads with earrings, thighs resembling the trunks of elephants, lordly elephants comparable to mountains, chariots with their shafts, poles, rods, wheels and axles broken and the charioteers as well. The earth became impassable as flesh and blood formed a massive bog.

129. The great army of Suras flowed like a stream where blood constituted eddies and whirlpools, the huge bodies of elephants formed rocky boulders and (wherein) headless trunks danced.

130-138a. It caused great delight to jackals, vultures and crows. After drinking the blood the flesh dripping blood was scattered (here and there) by Piśāca species (ghosts). They were dancing along with their wives who had no (undue) excitement. A certain haughty wife was infuriated when the Piśāca

collected the hoofs of the horses along with the pearls found within the frontal globes of elephants. Some of them rejoice in their ear-rings. Others look at it with anger. Great experts in the matter (of ornaments) of the ears pacify them in many ways. Some say, "O Devas, O Daityas, we pray to you, you must fight like this till the end of the *Kalpa* for the sake of satisfying us." Some said, "This is a Daitya (plump with flesh). This is Deva who has great quantity of flesh. If he were to die in the battle we shall give the Creator (many offerings) without being requested." While the heroes were fighting some (Piśācas) began to lick the sides of their mouths.

Some said, "From this (frothy) water we know whether the fellow is wicked or good." Some who had inclinations towards religion performed the *Tarpaṇa* rites (libations etc.) to the Pitṛs and the Devas, by means of the auspicious blood and flesh on the banks of the river of blood.

Some of them were seated on heaps of flesh, but seeing a piece of flesh in the hand of another, they began to shout loudly, "Give me, give me" in the same manner as miserly rich men.

138b-142a. Some of them were satiated themselves but when they saw others eating they angrily bit their lips and looked at them with extreme malice and jealousy. Some furiously struck their bellies and censured them because they wished for everything edible, like persons who are themselves satisfied (yet) wish for other's wealth. Some said, "Only today has the creation of Brahmā become praiseworthy. Previously the good dawn and the excellent stars were futile".

Thus here and there, in the midst of various gossips and dialogues of the meat-eating Piśācas in the course of the battle, Jaṁbha who was invisible reduced Devas to powder by means of his weapons.

142b-143. Then Śakra, Dhaneśa, Varuṇa, Pavana (the Wind-god), Anala (the Fire-god), Yama and Nirṛti, all of great power, collectively discharged divine missiles in the sky aiming at the Dānava.

144. The missiles of the Devas discharged towards the Dānava became futile like the hundred actions of excessively cruel-minded people done to harm a noble-minded person.

145-146. The tired Daityas and the Devas did not know where he had gone. (Devas) had all their limbs pierced and split by the missile of the Daitya. Like cows oppressed by chillness they got merged into one another expressing "Alas! what will be the future?"

On seeing that situation Hari spoke to Indra and the Devas:

147. "O king of Devas, remember the *Aghora Mantra.* The missile thereof has the power and potentiality of the *Pāśupata.* It had been granted to you by Rudra who was delighted. It has never been repulsed and it hits and strikes excellent heroes."

148-150a. On being enlightened and urged by Hari thus, Śakra bowed down to the Bull-emblemed Lord Śiva. He then took up the arrow with crescent-shaped tip which is well-honoured in divine battle and was destructive of enemies. The intelligent (Lord Indra) fixed it to his invincible bow and charged it with *Aghora Mantra.* He then drew the bowstring as far as his ear (along with the arrow) whose rays were infallible and released it quickly for slaying him.

150b-153. On seeing the great missile coming on, the Asura shed his Māyā suddenly. His face began to tremble. His body became stiff. He became excited. Then the arrow with crescent-like tip charged with the *Mantra* of the excellent missile and suddenly discharged from the bow of Purandara in the course of the great battle, emulated the mid-day Sun by means of its (dazzling) body. It caused the head of Jaṁbha to fall down along with the ear-rings—the head that had the lustre of a prominently projecting crown, that had been rendered fragrant by many sweet smelling flowers and the hair on which had the lustre of the fire that diffuses smoke all round.

154. When Jaṁbha was killed by Indra Suras praised him much. Lord Vāsudeva too said, "Well-done! Well-done!"

155. On seeing Jaṁbha slain, the leading Dānavas turned their faces back with their hopes and ambitions shattered; all of them fled to Tāraka.

156. On seeing them frightened and on hearing that four of them (leading Dānavas) had been slain, he urged the charioteer, "Rush quickly towards Indra for the battle."

157-160a. He said, "So be it", and when Tāraka was seated in the chariot, he proceeded ahead. The Lord of Dānavas went

forth with haughtiness, anger, pride, exhibition of valour as well as disrespect and contempt (for others). He got into his chariot fitted with a thousand Garuḍas. All the weapons had been neatly arranged therein. It was well-guarded by means of all kinds of missiles. It was richly endowed with all the prosperity of the three worlds. It produced a rumbling sound like the roar of the Annihilator at the close of a *Kalpa*.

He was accompanied by a great army. He caused the cardinal points and the intervening directions to reverberate.

160b-164. On seeing him, the Thousand-eyed one (i.e. Indra) abandoned his vehicle, the elephant, and occupied the chariot got ready by Mātali. It was well-adorned with heated gold. It extended to four *Yojanas*. Groups of Siddhas rendered it beautiful. Gandharvas and Kinnaras sang songs therein. Celestial damsels made it tumultuous with their dances. It was capable of offering resistance (to others) by means of all kinds of weapons. It was well-studded with great gems and jewels.

The Guardians of the Quarters in their coats of mail surrounded that chariot from all sides. They stood all round the chariot along with Garuḍa-emblemed Lord. Thereat the earth quaked. A rough wind along with the groups of Maruts blew.

165-167. The seven oceans agitated and surged. The lustre of the sun was dimmed and destroyed. Then the missiles blazed and the vehicles shook. Then everything was raised and elevated. Then Tāraka was seen. On one side was Tāraka. On (the other) side were the groups of Suras.

The ruin of all the worlds was on one side, the uplift of the world was on the (other) side. All the living beings, mobile and immobile ones, became afraid and dismayed.

168-169. In that encounter, O son of Pṛthā, Suras praised thus: "The missiles, the refulgence, the wealth, the warriors, the glory, the strength, the heroic deeds, the inherent power, the puissance—all these are the result of our penance, the penance of Devas and Asuras.

170. With excellent arrows resembling fire and having bent joints Devas pierced Tāraka who was approaching them.

171. Without minding those wounds in his chest made by the arrows of Devas, the great Daitya filled the sky, the quarters and the earth with arrows.

172-176a. The Daitya pierced Nārāyaṇa with seventy arrows; Hutāśana (Fire-god) with ninety; Māruta (Wind-god) on the head with ten; Yama with ten; Dhanada with seventy; Varuṇa with eight and Nirṛti with twentyeight arrows. The Daitya then hit and injured each of them with ten arrows that tore the vital points. The Daitya then pierced Mātali with three arrows. He hit Garuḍa with ten arrows and the buffalo with nine arrows. Thereafter the Daitya split the coats of mail of the Devas into small pieces like gingelly seeds with arrows having bent joints. He split their bows too.

176b-180. Thereafter, the Devas devoid of coats of mail and bows became afflicted much. By the time they could take up other bows and release arrows, (the Dānava) fitted an arrow having a lustre similar to that of deadly fire and hit Śakra in the chest. He too released arrows. Then (the Dānava) looked up in the sky and saw Garuḍa and Viṣṇu having the shapes and features of a hundred Suns. He hit them with two arrows and they fell into a swoon.

With sharp arrows he made the bodies of Yama, Vahni (the Fire-god), Varuṇa and Nirṛti terror-stricken and unconscious. He gathered arrows together and made Vāyu breathless through them.

181. Hari regained consciousness and encouraged the Lords of the Quarters. With an arrow he removed the head of the charioteer from his body along with the ear-rings.

182. Blazing with anger against that comet (i.e. harbinger of evil) Vāsava caused his banner to fall down after cutting his flagstaff. He split the crown of the king of Daityas.

183. Dhaneśa (Kubera) who was infuriated, split his bow into many pieces by means of his arrows.

Vāyu reduced his chariot with the Earth as theshaft (? 'kṣoṇi-kūbaram') to small pieces like gingelly seeds.

184-187. In the course of the battle, Nirṛti with his arrows reduced his coat of mail to small pieces like gingelly seeds.

After performing this matchless deed, Devas beginning with Vāsudeva licking the sides of their mouths shouted "Stop! Stop!"

On seeing this activity of Devas, Tāraka of matchless valour,

discharged a terrible mallet in the course of the battle towards the Thousand-eyed god.

On seeing the mallet approaching in the course of the battle, the mallet that could not be warded off, the Chastiser of Pāka jumped off from the chariot and came down to the earth. The mallet of very harsh sound fell in the interior part of the chariot.

188. It smashed the chariot to smithereens, but Mātali did not die.

The Daitya took up a sharp-edged spear and hit Keśava in his chest.

189-190. He hit Garuḍa in the shoulder, who sat down and became senseless. He split Rākṣasendra (i.e. Nirṛti) with a sword and made him fall on the ground.

He made Yama also fall to the ground after hitting his face. He struck Vahni with a javelin and made him unconscious.

191. With his foot he dragged Vāyu and made him fall on the ground. He knocked and hit Dhaneśa furiously with the tip of his bow.

192. Within a short while he killed each of the groups of Devas with their own respective weapons like a Guru dispelling the ignorance of boys with their own respective arguments(?)

193. Regaining consciousness, Viṣṇu seized his irresistible discus which was painted by the blood, suet and fat of leading Dānavas.

194. Keśava vehemently discharged it on the chest of the leading Dānava. That discus with the lustre of the sun fell on the Daitya.

195. Like a blue lotus (hurled) on a rock, it got shattered on his body.

Thereupon Mahendra too discharged his *Vajra* that was being adored for a long time.

196-198a. In his fight with the leading Dānava, it was on this that Śakra had pinned his hope of victory. Reaching the person of Tāraka who was heroic, it split into a hundred pieces and its rays were scattered.

Then Vāyu who was never dejected in his mind roared with great energy. He discharged his goad that had the splendour of blazing fire.

198b-200. On seeing it shattered on his body, Vāyu became

extremely infuriated. He uprooted a prominently huge mountain with fully blossomed trees in its caves. He hurled the mountain extending to ten *Yojanas* at the leading Dānava.

Just as a boy plays with a ball, the leading Daitya caught with his left hand smilingly that mountain which was approaching him.

201-202. Striking with the same (mountain), he made Antaka (Yama) fall down.

Then, Kṛtānta (Yama) who was beside himself with fury, lifted up his invincible baton. He whirled it with all his might and hurled it at the head of the leading Daitya and it fell on the head of the Asura. The Daitya caught hold of it smilingly.

203. Fire-god who could burn up the worlds at the close of the *Kalpa*, blazed with anger and hurled a *Śakti* towards the leading Dānava in the course of the battle.

204-205. That shone on his chest like a garland of Śirīṣa flowers.

Thereafter, drawing from its scabbard the sword as pure as the sky, brightening the three worlds with its lustre, Nirṛti, the Guardian of a Quarter, hurled it at the leading Dānava. It fell on his head.

206-209. Even as it fell, the sword immediately broke into a hundred pieces.

Thereupon, the infuriated Lord of Waters (Varuṇa) who desired to bind the arms of the Lord of Daityas, discharged the noose that had an excessively terrible form. Reaching the arm of the Daitya, that noose suddenly broke up (in the form) of a lordly serpent with an awful row of teeth like a saw.

Thereupon, the Aśvins, Moon-god and Sun-god, Sādhyas, Vasus, Yakṣas, Rākṣasas, Gandharvas and Serpents—all these mighty ones, once again struck the Lord of Daityas severally with different kinds of missiles.

210-214. The missiles did not have any adverse effect on his body that was comparable to an adamantine mountain. Then, Tāraka, the Lord of Dānavas, jumped out furiously and killed crores of the Devas with his fists and kicks.

On seeing such a vigour of the Daitya, Lord Hari said, "Flee, O Devas" and saying thus he vanished. Devas beginning with Śakra became eager to flee but they were held back, being drag-

ged by the hair, and with blows of fist and kicks struck by the excessively haughty Daityas, the chief of whom was Kālanemi. They joyously caught hold of their hair and dragged. They were taken across the dry river and bitten on the divine paths(?) Thus the Guardians of the Quarters were pulled and tossed in many ways by the great Asuras.

215. Then a tumultuous sound rose amidst the powerful Daityas, O descendant of Bharata, shaking the earth, heaven and the nether worlds.

216. The joyous Daityas then eulogized Tāraka, shouting "Be victorious". They filled and blew loudly the conches having the lustre of jasmine and the moon.

217. They made terrible twanging sounds with the bows and the arrows and clapped their hands. The extremely delighted Daityas shouted and danced repeatedly.

218. Like a cowherd driving herds of cattle in front of him, the Lord of Daityas kept the Devas in front. Seated in his chariot he went ahead accompanied by Asuras.

219-221. The powerful Tāraka went to his city (Mod. Khambhat or Cambay) situated on the shore of the sea (near the confluence of the river) Mahī with the sea. It extended over twelve *Yojanas*. It was rendered beautiful by a rampart wall made of copper. It contained many palaces and mansions. It was rendered splendid by many miraculous features. In that city three (types of) sounds never died out—the sound of music, the twanging sound of the bowstring and the sound of "Let the worldly pleasures be enjoyed". After entering the city the king went to his palace.

222-225. With great festivity and celebration, he was received and honoured by his sons and wives. There, the king went to his brilliant assembly-hall and occupied the throne. He was eulogized by the sons of Diti and gratified and amused by celestial damsels. The Lord was surrounded by leading Daityas seated on brilliant thrones, as if by lions.

In the meantime a divine lady appeared in that city. In beauty she was unequalled, O son of Pṛthā. She was adorned with different kinds of ornaments. On seeing her, king Tāraka was very much surprised. Surprised thus amidst those Daityas, he addressed them with these words smilingly:

226. "Who are you, gentle lady? Tell me, O lady fascinatingly beautiful in form, what have you to do with me? Formerly we have never seen a woman like you."

The woman replied:

227-230. Know me, O excellent Daitya, who am the goddess of splendour and glory of the three worlds. O Lord, I have been acquired by you by means of your penance and heroism.

I adhere to and serve that man who has heroism, is never idle or lethargic, is endued with austerity and is never cowardly, who is a liberal donor and reasonable enjoyer.

I abandon at once, O delighter of Diti, a coward, a person who is extremely morose and dejected, one who harasses chaste ladies and one who fears and suspects everyone.

Mahendra had been almost abandoned by me when your mother had been insulted by him. Now he is under your control.

231. Tāraka then said to her, "Surely, so be it". That gentle lady, Lakṣmī, honoured in the three worlds, permeated him.

232. Then the women who were very well adorned joyously received him with due honour, taking up the Vīrakāṁsya[1] ('a bell-metal pot or plate used to wave lights before victorious heroes on their return') and felicitated him.

233. The Devas who had been bound by the Daityas were highly dejected. They stood at the gate, and were made the laughing stock of women, the Daitya and other citizens.

234. In the meantime, Viṣṇu, the intelligent one adopted the form of a Daitya. Standing in the midst of those who were laughing in derision, he recited these two verses:

235-236. "What is seen of them is very small and insignificant. What is it that the king will not do, recollecting the anger of his mother? There is no one who does not bow down after

1. When warriors return home victoriously, it was the custom to welcome them by waving lights around their faces. The bell-metal or brass dish-like plate was used to keep the lights on it in the ceremony of light-waving. That plate being associated with reception of heroes is called *Vīra-kāṁsya*.

approaching a very powerful person. O Suras, stay here by adopting the way of white cranes like *Markas* (? monkeys)."

237. On hearing this advice directly from Hari, the advice which had been intended to be a sarcasm, the Devas stayed there in the form of monkeys.

238. They began to dance in many ways. The Daityas and the womenfolk of the Asuras urged and incited them and joyously fed them.

239. Thereupon Viṣṇu, the intelligent one, spoke to the gatekeeper of the Daitya, "Announce (to the king) these monkeys for the sake of amusement and diversion of the great king."

240-242. The delighted gatekeeper entered the assembly. He knelt on the ground and joined his palms in reverence. Then he spoke clearly and concisely (lit. in a very few words) without any quibble whatsoever, "O Lord of Daityas, groups of monkeys are standing at the entrance. They are capable of amusing you very well. If you have a desire, it behoves you to see."

On hearing this the king said, "Why do you then delay?"

243-244. On hearing these words the gatekeeper said to Kālanemi, "The great king wishes to see these monkeys immediately, O Chief of bodyguards. Along with these please entertain our Lord."

Thereupon, Kālanemi took them to the king.

245. Among the *Markas*, the Viṣṇu Marka also went after abandoning the form of a Daitya. Then they danced well in front of Daitya Tāraka.

246-247. All the Markas were cheered and applauded by the Daityas. Being amused, they shouted with joy and delight. The king was excessively delighted by their dance. He said, "O Marka-devas, I am delighted and so am granting you freedom from fear. Be pleased to stay in my abode. No fear need be entertained in the heart."

248. On hearing this, Viṣṇumarka danced and spoke thus, "O king, we wish to know the limit and boundary of your abode."

249. On being asked thus, Tāraka, the excellent Daitya laughed and said, "My abode is three-storeyed. This is the group of the three worlds."

250. Harimarka then said, "If it is so, remember your own words. O king, let these Markas roam about in all the three worlds without any sort of fear.

251. O king, adherence to truth is far superior even to a hundred horse-sacrifices. Remembering this virtue, O Lord of Daityas, make your words truthful."

252. Then the Daitya who was excessively surprised, spoke these words, "Well, O monkey, you are highly enlightened. Tell me the truth. Who are you?"

The Lord replied:

253-254. If it has reached your ears, I am Nārāyaṇa by name. It is to protect the Devas that I have adopted the form of a *Marka*. If that is an honourable virtue, keep up your own words. Let these Suras roam about your abode.

255. O leading king, haughtiness should never find a place in your heart, thinking yourself to be a hero if you see the power of *Kāla* (Time or Death).

256. If people die successively, there is no slayer as such. It is sheer foolishness, if the hater thinks that he is the perpetrator also.

257. Who are they whom mishaps do not beset at due time? They (i.e. mishaps) afflict sages, Devas, great Asuras, people who are old and learned in the three *Vidyās* (or Vedas) and ascetics in the forest. It is the power of Kāla and not that of any doer or agent.

258. Neither by the power of *Mantras* nor by intelligence nor by manliness does one get what he is not destined to get. At the due time even one who is asleep does get it.

259. None of these is conducive to the happiness of a person: service rendered to parents, worship of deities or other good behaviour and conduct.

260. Neither learning nor penance, neither charitable gifts nor friends and kinsmen are competent to save a man afflicted by Kāla.

261. Without the power of Kāla, men cannot avert (the destiny). Hundreds of obstacles cannot prevent that which is bound to happen from happening and that which is bound to go from going.

262. Meritorious deeds are like the physical body. Kāla is like the individual soul. It is when these two join together that effects are achieved, O Daitya.

263. Alas! O Daitya, crores of Daityas far superior to you, have, in the days gone by, suffered miserable plights and have been tossed and wafted by the wind of Kāla like cotton from the silk-cotton tree.

264. After getting this position you are thinking too much of yourself. You consider yourself as eternal as Lord Brahmā, the source of all living beings.

265. This is not an unshakable position. Nor can it be said that it is an unending post of anyone in particular. On account of your childish intellect you think, 'This is mine.'

266. You believe in what should not be believed. You consider the unstable, stable. Under the delusion of 'This is mine' you wish to possess and retain the glory of the three worlds.

267. This (position) cannot be a steady and permanent possession of yours, of ours or of others. It is after passing through many others that it has come to you and is stationed in you for the time being.

268. O Tāraka, she (i.e. Trailokya-lakṣmī) is fickle. She will stay with you for some time and like an extremely restless harlot she will pass on to others.

269. I do not see now those persons by whom the three worlds have been enjoyed richly endued with gems and jewels as well as medicinal herbs along with rivers, mountains and mines.

270-272. There have been many leading Dānavas of great might, viz. Hiraṇyakaśipu the hero, the invincible Hiraṇyākṣa, Prahlāda, Namuci the hero, Vipracitti, Virocana, Kīrti, Śūra, Vātāpi the warrior, Ilvala, Aśvagrīva, Śaṁbara, Puloman, Madhu, Kaiṭabha and the others, the chief of whom was Viśvajit. All of them have been killed by Kāla. Indeed Kāla is mightier than (all) others.

273. Austerity extending over ten thousand years has been performed by all of them. It is not correct that you alone have practised a great penance. All of them were engaged in holy and truthful rites. All of them possessed very great learning.

274. All of them were donors, giving plenty to the deserving. All of them were sons of the daughters of Dakṣa. Refulgent and

victorious though they were, they were slain and annihilated by Kāla.

275. Give up your desire for sensual enjoyments and lustful experiences. Give up this pride arising from affluence and prosperity. When this affluence vanishes, grief will afflict you.

276. Do not grieve at the time of sorrow. Do not be excessively delighted at the time of happiness. Abandoning (i.e. ignoring) the past and the future, maintain your activity in the present.

277. Indra was always alert and engaged in Yogic practice. Still Kāla has beset him. Pardon me, O Daitya, ere long he will beset you too.

278. Who is competent to stand before me in battle if I am angry? But Kāla, the powerful factor, has intervened. Hence I stand waiting, O Tāraka.

279-281. You alone know me, O Daitya, who I am and of what nature is my prowess. In the different *Kalpas*, crores and thousand billions of great Daityas have been killed (by me). Of them, O Tāraka, you cannot equal even a thousand-millionth part. In every *Kalpa*, it is I who create the entire universe beginning with Brahmā. If I wish, I keep it (ever)alive. If I do not wish, I destroy it in a moment. It is not that I do not dare to kill you in the company of all the other Daityas.

282-285. But I do not violate Dharma even to the slightest extent with the tip of the finger. In spite of being the most prominent one, if I infringe upon Dharma which is of the nature of the excellent Brahman, in whom will Dharma seek refuge?

Do not think that I am the agent; the lord who is the permanent supreme authority is Kāla. It brings to perfection the universe as in the case when fruit appears in the tree. Misery as well as happiness arise from the same type of *Karmans* and Puruṣa (person) undergoes it, O Daitya. See the wonderful nature of Kāla. It should be noted by all intelligent men that everything happens due to the influence of Kāla.

286. Learned men know that when one's own *Karman* becomes ripe, it yields the fruit. Hence one should perform auspicious rites which will be of a meritorious nature.

287. There shall be happiness, thanks to meritorious deeds. It is certain that misery will result from sins. Thinking about

this, O leading Daitya keep your promise if you can honour my words wholly.

Tāraka replied:

288-289. On seeing me stationed here accompanied by Kālanemi and others, whose intellect will not become pained? Even that of Mṛtyu who is desirous of killing others (will become pained). But your intellect is steady. It is not pained. It visualizes the reality.

290-291. Whatever you say is true. There is no doubt about it. After seeing the universe leading (towards destruction) which embodied being will be eager to believe in the body or in riches in the world? I too know this world as non-eternal in this way.

292-295. The world is thrown into the fire of Kāla which is terrible and which goes on perpetually. It is a secret thing (known to a few alone). Even as a man says, "I shall do this today. I shall do this tomorrow", Kāla dispels everything, like the flood in a river that sweeps away everything on its way. Only now have I seen this. It has not been forgotten. The prattle of men who are being taken away by Kāla is heard. But the people who are attached to jealousy, false prestige, covetousness, lust, anger, fear, desire, delusion and arguments do not understand it. O Keśava, they cannot discriminate between what is weighty (i.e. important) and what is not weighty, what should be done and what should not be done, O Keśava.

296. I know you, O Viṣṇu, as the Lord, the most excellent one among all living beings. What shall we do? On account of our powerful natural traits, we do not meditate on you.

297. Some worship you with devotion, some with enmity, some with frivolous sport. All of them are worthy of your compassion. You are the immanent soul of all embodied beings.

298. The ancient and eternal Dharma is the same unto all living beings. Let all the heaven-dwellers who, being seized depend on me, are released by me, now go away.

299. Again, in the form of monkeys, they must roam about in all the three worlds. They must not desire a share in the *Yajñas*. This is the stipulated condition.

300. When this was said by Tāraka, the Devas were delighted.

If a ram, even after being shorn, be released alive from a butcher, it is (definitely) a gain.

The Lord advised:

301-303. O Lord of Daityas, be a knower of reality. Be endowed with learning, wisdom and power of penance. You are able to see Kāla clearly like a myrobalan on the palm.

O highly intelligent devotee of Śiva, who are conversant with the behaviour of Kāla, O son of Vajrāṅga, you are blessed. You are one worthy of being loved by intelligent ones.

Enjoy the three worlds as long as the power (potency) of your penance lasts. These Suras will roam over the universe under this condition.

304. After saying this, lord Nārāyaṇa, surrounded by the herd of Markas, went away from that region and came to the mountain Meru.

305-307. After reaching Meru,[1] Hari spoke these words, "All of you go to Brahmā. He will do what is conducive to your welfare. You must never violate the conditions. They should be maintained." Saying this, lord Viṣṇu vanished there itself, after being bowed to and eulogized by the Devas. The Suras went to Brahmā.

308. The excellent ones from heaven who went there eulogized him. His brilliance shone in all the three worlds. Attaining great prosperity by the grace of Śiva, the heroic son of Vajrāṅga too rejoiced.

309-310. He himself became Indra: Nīmi was appointed in the place of Vahni; Kālanemi became Yama; Stambha was appointed in the place of Nirṛti. Mahiṣa officiated as Varuṇa; Meṣa took charge from the Wind-god; Kujambha became the officer in the place of Dhanada. Tāraka gave the posts of others to other Daityas.

CHAPTER TWENTYTWO

The Birth of Pārvatī

Nārada said:

1. Having assumed the form of *Markas* Devas who had been humiliated thus, accompanied by Mahendra, went to the abode of the Self-born Lord.

2. Thereupon, Brahmā who was surprised, spoke to those leading Suras, "Stay here in your own forms. There is no fear from Tāraka here."

3. Thereupon, Devas who resumed their own forms and whose lotus-like faces had become faded, bowed down to him like sons bowing down to their father. All of them eulogized him then:

4. "Obeisance to you, the source of the universe, the cause, the protector and the annihilator of the universe. Obeisance to you. O lord, these are the three states of yours:

5. At the outset, you created the waters and cast semen virile therein. It became the Golden Egg in which the worlds including mobile and immobile beings (took shape).

6. In the Vedas they call you one with the Cosmic Form (*Virāḍ-rūpa*).[1] Your single form is like this: Pātāla is the root (i.e. sole) of the foot. The heel and the foot are Rasātala.

7-8. Mahātala is the ankle; Talātala is the calf; Sutala is the knee; Vitala and Atala are the thighs; the surface of the earth is the hip; the sky-surface is the navel; the region of the luminaries is the region of the chest and the heavenly world is called the arms.

9. The world of Mahaḥ is the neck; Janaloka is glorified as the face; Tapoloka is the forehead and Satya Loka is cited as the head.

10. The sun and the moon are the eyes; the cardinal points are the ears and the Aśvins the nose. The expounders of the Vedas say that you are the Ātman abiding in the *Brahmarandhra* ('the aperture on the crown of the head').

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1. VV. 6-10 describe the Cosmic Form (*Virāḍ-rūpo*) of god Brahmā.

11. Those who remember this *Virāḍ Rūpa* and worship it become rid of the bondage of births and attain you, the Supreme region.

12. Thus they praise: You are gross as stationed in the middle of living beings; your subtle form is meditated upon in imagination. Therefore, the Vedas say that you are omnipresent. O Lotus-born, to you we offer worship assuredly (*id*)."

13. On being eulogized thus, Virañci became extremely compassionate. Though he knew (everything), he spoke thus in order to pacify them:

14. "All of you are extremely miserable and wretched; your lotus-like faces have become faded. Your weapons have been snatched away from you. Suddenly your ornaments and garments have been lost.

15. O Devas, the vexation and mortification to which you are subjected affect me too, because in my *Vairāja* body you are termed as the arms.

16-17. (*Defective*) Whatever is dignified and exalted; whatever possessed intrinsic strength; whatever is virtuous and powerful (is my body). In it you are in the place of my arms. These my arms have been destroyed. Indeed my arms were cut off by that wicked-minded one. It behoves you to say, O Devas, what he has done unto you."

Devas said:

18. We have been insulted and injured very much by the son of Vajrāṅga, O Lord, to whom you had granted boons. That you do know exactly.

19. The shore of the ocean near the mouth of the river Mahī, the holy spot Śārvika has been forcibly occupied by him, O Lord. It has been turned into a desert.

20. All the supernatural powers of all Devas have been taken away by him. In the form of a great *Bhūta* (spirit) he alone is the lord of the universe.

21. The Moon, the Sun, the Planets, the Stars and others belonging to the Deva-side have been dismissed by him and those belonging to the Daitya-side have been appointed by him (in their place).

22. We were held captive by him and derided very much.

By the favour of Viṣṇu we somehow extricated ourselves from the difficult situation.

23. We have sought refuge (in you). We are afflicted. We are distressed due to hunger and thirst. Considering that we have been the preservers of *Dharma* (virtue and piety), it behoves you to protect (us).

24. On being told thus by Suras about the misdemeanour of the Daitya, the Self-born Lord pondered over it truthfully and then said to Suras:

25. "Tāraka, the Daitya, cannot be killed by anyone whether Sura or Asura. The Lord by whom he will be killed is not yet born.

26-28. By means of his penance he became so refulgent that he was capable to burn the three worlds. He was then prevented by me by making him choose the boons he liked. That Daitya chose the boon that his death should be from a seven-day old infant. That seven-day old infant who will be born to Śaṅkara will be the slayer of Tāraka, the hero.

29. The auspicious goddess named Satī who immolated herself as a result of the insult and disrespect from Dakṣa, will be born as the daughter of Himācala.

30. Effort should be made for the union of that goddess and Śaṅkara. Undoubtedly, I shall do whatever remains to be done in this task."

31. Devas, on being told thus directly by the Lotus-born Lord, bowed down to him and went to Meru in the form of *Markas*.

32. When Devas had gone, Lord Brahmā, the grandfather of the worlds, remembered Niśā ('Night'), his own body born formerly.

33. Then the goddess Night approached and stood near Brahmā. On seeing her the Lord told her (i.e. Night) in a lonely place:

34. "O (goddess) Night, a great task of the Devas has come up. That has to be carried out by you, O gentle lady. Listen to the exact nature of the task.

35-39. There is a Lord of Daityas named Tāraka. He is a comet unto the Suras. He has never been conquered. In order

to liquidate him, Lord Śiva will procreate a son. He will bring about the destruction of that Daitya Tāraka.

At the outset, when I was born I saw lord Ardhanārīśvara standing in front. He was standing pervading the entire universe. On seeing him, I told him 'Worship the Lord with devotion.' Thereupon the female became separate from the male. All the women in the three worlds are proclaimed as born of the female. The eleven Rudras and male ones are born of the male part. On seeing the female, I told my son Dakṣa:

40. 'Accept this daughter. The universe is mine as well as yours. This will be your daughter saving you from the miserable hell named *Puṁ*.'

41. On being told thus by me, Dakṣa adopted her as his daughter. After giving her the name Satī, he devoutly gave her to Rudra.

42. On a certain occasion, the father insulted her. He was a person of sinful resolve, a stigma on the family, a person of suicidal activities, a wicked soul.

43. Those who do not honour Rudra are clearly blots on the family. They are Piśācas ('Ghosts'). They become wicked souls and *Brahma-Rākṣasas*.

44. On account of insult from him (Dakṣa), the goddess cast off her body. The *Yajña* was destroyed by Bhava. These and (subsequent things) are known to you.

45. Now she will be born as the daughter of Himālaya. Certainly, she will attain Maheśvara as her husband.

46. Therefore, this is the job to be carried out by you. Enter the womb of Menā and turn her complexion black so that she will be Kālī ('dark-complexioned').

47-49. On being laughed at by Rudra, she will perform a great penance. After concluding her holy observances the goddess herself will become fierce and formidable. Then she will herself regain the extremely fair complexion. Being separated from her, he will consider the entire space of the three worlds a void.

He will perform a severe penance waiting for the goddess, in a cave of the same (Himālaya) mountain which is frequented by Siddhas.

50. The great son born to them who have performed great penances, will be the annihilator of Daitya Tāraka.

51. O splendid lady, without penance there can never be any achievement anywhere. Penance is called the root of all *Siddhis* ('miraculous powers').

52. O goddess, the Dānavas whose leaders will be Caṇḍa and Muṇḍa and who cannot be vanquished by the whole world should be killed by you after coming out of the body (of Pārvatī).

53. O goddess, since you will kill Caṇḍa and Muṇḍa, you will become famous by the name *Cāmuṇḍā*[1] in the world.

54. Thereupon, O goddess, O bestower of boons, the world will worship you in different forms and ways. You who can go wherever you like, will accomplish their desires.

55-56. Excellent Brāhmaṇas worship you as *Gāyatrī* with Oṁkāra as her face. Kings of very great power (will worship you) as *Ūrjitā* ('having great power and potentiality') and bestower of strength. Vaiśyas worship (you) as *Bhūti* ('prosperity'). Similarly, O splendid one, Śūdras worship as *Śivā*.

You are *Kṣānti* ('forbearance') of the sages, which cannot be agitated. You are *Dayā* (mercy) of those who have holy observances and restraints.

57-59. You are *Nīti* ('policy') of those who make strategic movements. You have the great collection of *Upāyas* ('expedients'). You are the environment of wealth and riches. You are considered as the vital air. You are the *Yukti* ('device') of all the living beings. You are the *Gati* ('goal') of all embodied ones. You are *Rati* ('pleasure') of those who are inclined towards pleasure. You are *Prīti* ('affection') of those who see things dear to the heart. You are *Kānti* ('lustre') of those who have splendid forms. You are *Śānti* ('peace') of those who perform auspicious holy rites. You are *Bhrānti* ('delusion') of those who have deluded minds. You are the fruit (i.e. merit) of those who perform *Kratus* ('sacrifices').

60. You are the great foreshore of the oceans. You are *Līlā* ('dalliance') of those who lead graceful romantic lives. You

1. Apart from the popular etymology of Cāmuṇḍā from Caṇḍa and Muṇḍa, god Brahmā praises (in vv. 54-63), Niśā, his former body as if she is the highest deity. The subordinate position of Niśā becomes obvious in v. 64.

are *Saṁbhūti* ('origin and existence') of the objects. You are the *Sthiti* ('preservation') protecting the worlds.

61. You are the night of destruction (at the end of the world), the destroyer of all the groups of the worlds. You are *Vibhāvarī* ('night'), the bestower of the pleasure of the beloved's embrace.

62. Be pleased with us. We have bowed down. Look at us with gracious eyes.

63. Those who eulogize you, O auspicious one, in this manner and worship you, will invariably attain all their desires. There is no doubt about this."

64. On being told thus the goddess Niśā joined her palms in reverence. Saying "So be it" she hurriedly went, at the outset, to the great abode of Himālaya.

65. There in a great mansion with gem-studded walls, she saw Menā with pale yellowish white complexion and lotus-like face.

66. She was seated with a slight bend to one side where the breasts protruded with the nipples somewhat dark in colour. Medicinal herbs had been tied to her limbs after being charged with excellent *Mantras*.

67-68. When the pair of lotus-like eyes of Menā closed slightly, the goddess of Night, at the instance of Brahmā, entered the mouth of the mother of the mother of the universe and gradually entered her stomach. The goddess Vibhāvarī ('Night') coloured the complexion of the goddess, mother of Guha.

69. Thereafter, in the excellent *Brāhma Muhūrta* (i.e. early dawn), Menā, the bestower of auspiciousness on the universe, the beloved wife of Himagiri, gave birth (to a daughter) of splendid face.

70. When she was born, all the living beings, the mobile as well as the immobile ones, became happy. All the residents of all the worlds were joyful.

71. The minds of cruel animals and embodied beings became calm. The refulgence of all the luminaries was enhanced.

72. The plants and the medicinal herbs of the forest yielded tasty fruits and fragrant flowers. The sky became devoid of cloudiness and clear.

73. The wind was very pleasing to the touch. The quarters were very charming. All the scriptures that had been forgotten became manifest.

74-76. At that time the power of important holy spots became highly meritorious. Everyone had faith in truth, virtue, study of the Vedas, *Yajña*, charitable gifts and penance at the time of the birth of Guha's mother.

In the firmament, the immortal ones with their eyes blooming with delight, showered flowers. Devas, the chiefs of whom were Hari, Brahmā, Mahendra, the Sun, the Wind and the Fire gods released showers of flowers over the splendid abode of Menā.

77-80. The great mountains beginning with Meru assumed physical forms and took part in that great festival. They were rendered splendid by means of *Vīrakāṁsyas* (i.e. bell metal plates to hold *Nīrājana* lamps during waving ceremony). Oceans and Rivers also came from all sides. At that time Himavān became worthy of being served, worshipped and approached by all the mobile and immobile beings in the world, O descendant of Bharata. After enjoying the great festival all of them went back to their respective abodes.

CHAPTER TWENTYTHREE

Himavān Consoled

Nārada said:

1. Thereafter the goddess born of the Mountain played and sported. That goddess of good fortune and exalted magnificence, the splendid lady, played along with the girls of Devas and Gandharvas, the ladies of Mountains and of Kinnara families and the daughters of acetics.

2. Once, O son of Pāṇḍu, Vāsava (i.e. Indra) who was staying on Meru, remembered me. On being remembered I went to Vāsava.

3. On seeing me the Thousand-eyed Lord became extremely delighted. He got up and worshipped me. After receiving his adoration I said:

4. "O deadly fire of annihilation destroying the intensively mad arrogance of great Asuras, I hope you are hale and hearty and are delighted (too)."

5-8. On being asked by me thus, Śakra smilingly spoke these words: "The sprout of welfare of the three worlds has come out. With regard to the outcome of its fruit, you have been remembered, O Sage. You know everything thought by everyone. Still I (act as) one who reminds and urges. If one confides matters to a friend, one attains great pleasure. Therefore, you (meet) the Lord of Mountains, the beloved wife of the Mountain and the goddess born of the Mountain and make them take Hara as the bridegroom. (See) that they do not approve of anyone else."

9. Thereafter, on hearing his words I went to the excellent Mountain whose abode was in *Oṣadhiprastha* ('land of medicinal herbs'). He (shone) like the lord of the heavenly world himself.

10. I was honoured by him. A golden seat was offered to me with great devotion by himself. I sat on it with great pleasure.

11. As I accepted his respectful reception (*arghya*) the Mountain with his face beaming like a full-blown lotus slowly enquired about my happiness and the progress of penance in sweet smooth words.

12-18a. I too enquired about his well-being and then replied to the Lord of the Mountains: "O Lord of the Mountains, you occupy the eastern and the western cardinal points and protect the living beings. Oh, you are blessed indeed, O Mountain! With your assistance, leading Brāhmaṇas achieve everything they require through penance, holy rites and sacred ablutions. You support some Brāhmaṇas through the materials required for *Yajñas* and some, by offering them fruits, bulbous roots etc. What then need be said about you? O Mountain, other living beings too resort to you in various ways and rejoice in the same manner as the living beings resorting to a householder. You suffer the rigours of chillness, sunshine and heavy downpour. You bear patiently different kinds of sufferings and help other

creatures. Good people are like this. What then need be said more than this about you? You are blessed, O Mountain, because Maheśvara himself occupies a cave in you."

18b-21. O Phālguna, when I spoke these truthful words, the queen of Himālaya, Menā, came there desirous of seeing me. She was followed by her daughter. A few servant-maids too followed. She entered the great assembly with her face bent down and all the limbs (covered decently). Thereafter, the queen of the Mountain bowed down to me and saluted me with her face covered with a cloth (veil) and with palms of the lotus-like hands joined in reverence. With truthful blessings I offered my benedictions to her.

22. "O splendid lady, always be chaste, well-behaved, fortunate mother of heroes and attended by heroes, O lady, the bestower of the progress of the family."

23. Then I spoke in sweet gentle words to the daughter of Himālaya Mountain, whose surprise was evident in her eyes: "Come, girl, near me."

24. Then the goddess, the mother of the universe, exhibiting her childhood to me clasped her father's neck and slipped down in his lap.

25-26. The father gently spoke these words to her, "O daughter, salute the sage. Thanks to the grace of the sage, you will certainly get a well-approved husband."

On being told thus, the lass covered her face with the end of her garment. With a slight quiver and a muffled hum, she whispered something and thereafter did not say anything.

27-32. I was surprised then. Being the most excellent one among those who are conversant with courteous behaviour, I said to the goddess once again, "O splendid girl, come. I shall give you a gem-set toy kept by me for long."

On being told thus, she got up from her father's lap speedily and saluted my feet. She was taken in my lap by me. Considering that she would be worthy of being worshipped by the universe I said, "O lass, I do not see anything befitting you. I do not know what blessing should I offer. What is the blessing suitable unto you?"

When this was spoken by me, the queen of the Lord of

Mountains, out of motherly affection, became afraid that I would not bless her. She urged me slowly:

"O Holy Lord, you know everything, the past and the future. Therefore, I wish to know of what nature will her husband be."

On hearing this my face was covered with smiles. Witty and humorous that I am, I said thus:

33-34. "O gentle lady, her husband is one who is not born. He is one with evil characteristics. He is naked. He is absolutely devoid of wealth. He is furious (by nature). He is always surrounded by cruel persons."[1]

On hearing this, Himācala became extremely excited and bewildered as well as bereft of all energy. With his throat choked with tears, the great Mountain spoke to me:

35. "Oh! this world is extremely mysterious. It is incomprehensible even to great men. He who is the most excellent one due to his efficiency, does not show mercy to men.

36. It is with very great effort, by means of many kinds of meritorious deeds that people attain the rare state of being a human being.

37-39a. Though it is unstable, somehow with very great difficulty it is considered to be stable. There too, rare indeed is a chaste wife who follows (her husband in) similar holy rites, who is born of a great family and who will adhere to her husband.

There again, it is rare to be able to practise pious rites along with her, as laid down in the Vedas, in a manner conducive to the welfare of the three worlds.

39b-40. Again it is very rare that one is born to her. That child is for the sake of its child (continuation of the race?) in the world, O Nārada. It is the meritorious one who gets something from among these rare things.

41. Someone may or may not desire all these things. The worldly existence (*Saṁsāra*) makes a man deficient and wanting in something or the other.

42. It is a defect in the worldly existence that one has to experience the fruit of one's own (past) actions.

All the Vedas praise the stage of a householder.

1. The real meaning of these apparently disparaging epithets is given in vv. 52-59.

43. Some say that it is not so. How can they (survive) if there is no householder? Therefore, the acquisition of a son is praised by Brahmā in the scriptures.

44. That is for the sake of further increase in the creation and to save (one) from hell. There, the creation is not possible without the birth of women.

45. That species is by nature wretched and victim of ill-luck and dejection. Lest there should be disrespect to them, the following statement of great effect has been distinctly made by Brahmā in the scriptures:

46. 'A daughter is equal to ten sons. The merit that one derives by bringing up ten sons is obtainable by bringing up one daughter.'

47-50. Hence a daughter becomes deplorable to the father. She increases his misery always even if she happens to be wholly endowed with all objects, even if she possesses sons, a husband and ample wealth. The statement that has been made by you in regard to this (daughter of mine) causes me grief. For what fault was my daughter considered not worthy of benediction? How is it that her husband is one who is not born? How is he one with evil characteristics? How is he devoid of wealth, O sage? How is it that he is the bestower of all on all? This impossible statement of yours bewilders my mind as it were."

51. As he was overwhelmed by sorrow along with his wife owing to the affection for his daughter, O son of Pāṇḍu, I consoled him with truthful words:

52. "Do not be sad, O king of Mountains, on this occasion of delight. You are highly meritorious. Listen to my statement which is meaningful.

53. This girl, your daughter, is the mother of this universe, the bestower of all *Siddhis*. In her former birth she had been the wife of Bhava under the name Satī.

54. 'What shall I give her—an insignificant fellow giving a lamp to the Sun?' It was thinking thus that I did not offer any benediction to the great goddess.

55. Her husband is one who is not born, because Bhava is (always) present. That great Lord, the source of all the creatures past, present and future, is one who is not born.

56-57. Śaṅkara, the supreme Īśvara is the refuge, is eternal, and the chastiser.

All the deities meditate upon him as the goal. He is not obtained even through all the Vedas. O Mountain, the entire universe beginning with Brahmā, they say, is like a toy in the hand of a boy.

58. Though his activities may not be auspicious, Hara is an abode of all auspiciousness. Though he is devoid of wealth, he is the bestower of all. He alone knows himself.

59. That Lord is permanent, steady, the great Lord, the unageing Hara. He will become her husband. Then why do you feel sorry?"

CHAPTER TWENTYFOUR

Kāma is Burned

Nārada said:

1-2. On hearing this along with his wife, he became highly delighted in his mind. After bowing down to me he said, "If it is so, I am (really) meritorious. I will tell you something more. The right hand of my daughter is spread out (as in offering a thing and thus) faces upwards. What is the reason thereof? O Nārada, I wish to hear about it."

3-6. On being asked thus by the Mountain, I told the reason then: "Her hand is always in the position of offering freedom from fear to all the living beings. Therefore, the hand faces upwards. O Mountain, she is the wife of the Bull-emblemed Lord of the universe. She is the future mother of all the worlds. She is the sanctifier of all living beings. Hence steps should be duly taken by you, O most excellent one among the leading Mountains, so that she can be immediately united with the Pināka-bearing Lord quickly. In this, O Himālaya, a great task of Devas is involved."

7-8. After saying this to Himālaya I took leave of him and informed Vāsava too: "Greater part of my duty has been

accomplished by me. But the Five-arrowed one (i.e. Madana, the god of Love) should be induced (and sent) for the remaining part of the task." After directing him thus, O Phālguna, I went to Tāraka.

9-11. I am fond of quarrels and hence I went to him for intimating this matter to him clearly. Urged by my suggestion, Himādri directed Pārvatī along with her friends to propitiate Bhava (i.e. Śiva). She served that Lord. On seeing her good conduct, Pārvatī was employed (by god Śiva) (to fetch) flowers, water, fruits etc. She duly carried out (the task assigned to her). At my instance, Mahendra remembered Smara (god of Love), O descendant of Bharata.

12. On coming to know that he was being remembered, (the mind-born god of Love) whose missile was the sprout of Mango tree, appeared immediately in the company of Rati and Vasanta (i.e. the spring season).

13-16. The intelligent one (i.e. Indra) touched him (gently) smilingly and spoke to him these words: "O lover of Rati, of what avail is much advice to you? You live in the mind. Hence you know what is in the mind of all living beings. Still, I will tell you (something) remembering my eagerness for my own task. It behoves you, O Manmatha, to carry out a great task of mine. Maheśvara, the lord of compassion, is separated from his wife Satī. Unite him with the goddess born in the house of Himādri. When the goddess and the Lord are satisfied, they will carry out whatever you wish."

Madana said:

17-20. This is not true, O Lord of Devas. Indeed that Lord has taken pleasure in penance. As Manu has said, magnificence and refulgence cannot be attained by other means (than penance). In the Vedāntas, the Brāhmaṇas censure and insult me every now and then: "This Kāma (Lust) is a great fire of great appetite, a great sinner. Spiritual knowledge is enveloped by this eternal enemy of wise men. Hence this Kāma should be abandoned always by excellent men, as though it is a serpent." How will Maheśvara be delighted with me of such a nature? Just as Vāsudeva, the preceptor of the universe, is not pleased

with a sinner addicted to drinking liquor, (so is Maheśvara not delighted with me).

Indra said:

21-25. Do not say so, O highly fortunate one. Without you, which man on the earth is competent to attain (the four aims in life, viz.) *Dharma, Artha, Kāma* and *Mokṣa*? Whatever is achieved in the world has *Kāmanā* (Desire) at its root. How is it then that those who aspire after salvation censure Kāma? True indeed is the statement in the Veda that your form is three-fold, O Manmatha, viz. Tāmasa, Rājasa and Sāttvika. If the desire is not for liberation(?) it is your Tāmasa form. A mere desire for something, with the intention of having some pleasure, is your Rājasa form. The desire of a simple nature for some object is your Sāttvika form. Who is it, tell me, who does not resort to one of these three forms?

26-27. You are the Great Being itself worthy of being worshipped. Carry out this task of ours. On seeing even ordinary persons afflicted learned men save them even at the cost of their own lives, while this (task) is great and has great outcome. Thinking thus, you make that task clearly manifest in every respect.

28. On hearing this and saying "So be it", Smara (i.e. Madana) went to Himādri. He was accompanied by Rati and Vasanta. He was richly (endowed) (supplied) with cuckoo and other parts of his army.

29. There he saw the holy region of the hermitage of Śaṁbhu. It was full of many kinds of trees and was teeming with animals which were quiescent therein.

30. There he saw the gatekeeper of the Three-eyed Lord, named Vīraka as if Lord Maheśāna incarnate, and ten thousands of his Gaṇas.

31-32. He saw Maheśāna with the eyes fixed on the tip of the nose. He was seated in the middle of an altar under the shade of a Devadāru tree. His body was straight and erect. He was seated motionless, comfortably engaged in meditation. Maheśvara had controlled all the sense organs and had entered

the Supreme Ātman through (his) Ātman. He was a storehouse of penance.

33. On seeing him in that posture, Madana tried to enter within him. Under the pretext of the humming (of the) bee, he entered the mind (of Śiva).

34. In the meantime the Lord with the eyes opened and the mind affected with love, remembered the daughter of the king of Mountains.

35. (Ushered in and) announced by Vīraka, the daughter of the Mountain entered. At that time the highly fortunate girl entered in the same manner as she used to do usually.

36. The Lord found that his mind had become enamoured of her. He sportingly curbed (the feeling) and looked behind. There he saw the Lover of Rati (Madana) with the bow fully bent.

37. With the compassionate feeling of destroying (that feeling of love), the Lord went to various places.[1] Everywhere he saw Madana standing behind with the arrow fully drawn on the bow.

38. Mahādeva wandered over rivers, mountains, hermitages and lakes. But he saw him always behind him.

39. After wandering over all the three worlds, he came back to his hermitage once again. On seeing him still stationed behind, Hara released a deep breath.

40. Thereafter, O son of Pāṇḍu, Kāma was reduced to ash by the fire emanating from the third eye even as the heaven-dwellers were lamenting.

41. After reducing him to ash, the fire that arose from the eyes of Hara increased in size in order to burn the entire universe. It filled the faces of all cardinal points with its flames.

42-43. Thereafter, for the sake of the people of the universe Bhava divided that fire of Smara among proud people, the moon, flowers, songs, bees, the beaks of the cuckoo and sporting grounds. Indeed when one is near them, the heart of lovers becomes more affectionate.

1. Śaṅkara's fleeing away from Madana and Madana's pursuit of Śaṅkara is a special feature of this episode in this *(Kaumārikā) Khaṇḍa.*

44-45a. That fire gets enkindled eternally. It is very difficult to be cured and is conducive to unhappiness.

On seeing Smara reduced to ash by the flames of the fiery breaths of Hara, pitiable Rati cried and lamented along with (her) friend Madhu ('Spring').

45b. She who was thus crying was consoled by Madhu in various ways:

46. On hearing the lamentations of Rati, the Bull-emblemed Lord of Devas looked at Kāma's wife with great compassion and said:

47. "O gentle lass, though he has no body, your husband will do everything necessary at the time of amorous dalliance. There is no doubt about this.

48. When Lord Viṣṇu incarnates as the son of Vasudeva, he who will be born as his son, will be your husband."

49. On being told thus, Rati bowed down to Rudra and went away as she pleased in the company of Vasanta and others.

CHAPTER TWENTYFIVE

Mahādeva Meets Pārvatī: Eagerness for Marriage with Pārvatī

Arjuna said:

1-3. O celestial sage, the story that is being narrated (by you) is (life-giving) just like Nectar. O sage tell me further. Lord Maheśvara knows Satī as his own wife and the task of the slaying of Tāraka. He was performing the penance due to the bereavement of Satī. (In spite of all these) why did he burn Smara (Kāma)? You had also said that he performed penance due to the separation from Satī and that the Lord occupied Himādri because of his desire to have union with her.

Nārada narrated:

4-9. It is true, O son of Pṛthā, that this was the desire of Bhava at the outset: "I must not be united with her before performing the penance. Without a penance, one does not

become pure in body. Bodily contact with one of impure body is not (proper). Penance is the root cause of all great acts. The achievement of those who have not performed penance does not reach (the level of) great men's deeds. It is for this reason that the Lord burned that arrogant one (i.e. Kāma).

When Smara was burned, the Lord left off Pārvatī (standing) there bashfully. Accompanied by the Gaṇas, the Lord reached Kailāsa.

The goddess got very much dejected and faltered at every step. Cursing her own life, she wandered here and there.

Himādri asked Rati who was lamenting on his peak:

10. "Who are you, O auspicious lady? To whom do you belong? Why do you cry?" On being asked, Rati recounted everything as it happened.

11. When it was reported thus by Rati, the Mountain became agitated in his mind. He reached the place (of Pārvatī), took his daughter by hand and went to his own city.

12. Through the mouth of her friends, she informed her parents thus: "Of what use is this wretched unfortunate body?

13. I will either get the husband desired (by me) or cast off this body. If the desired object is impossible to be achieved, how can it be obtained without penance?

14. Hence I will dry up my physical body by means of different kinds of restraints. If you both have kindness towards me, permit me for this."

15. On hearing these words, the mother and father said to that auspicious (girl), "*U-MĀ* ('Oh, do not')! O excessively frail daughter, your body is not capable of enduring the pain and rigour of penance.

16-17. O girl of gentle appearance, the future events and objects cannot be avoided at any time. Even if a man does not wish for them, the future events do take place. Hence O girl, no purpose will be served by means of penance."

Śrīdevī replied:

18. My opinion is that this statement of yours is not correct. It is not through destiny alone that objects are achieved.

19. A man acquires fruit partly by means of fate, partly by

means of force (efforts) and partly as a natural sequence. There is no fourth means (for acquisition of fruit).

20. It is said that Brahmāhood was acquired by Brahmā by the power of penance. I do not wish to count what has been acquired by others.

21. If the desired thing is not accomplished through the body which is unstable (i.e. perishable), a foolish fellow will regret later when the body falls off (i.e. passes away).

22. This is the nature of this body. It is born in some place and it dies in another place. In some cases, it dies in the womb and in some cases it dies as soon as it is born.

23. It perishes in childhood, in youth or in old age. Of what use is this fickle body, if one's own purpose is not achieved?

24. After saying this, she went to the peak of Himālaya, the holy peak of many miracles and mysteries. She was accompanied by her friends and was tearfully looked at by her parents.

25. There, the daughter of the Mountain cast off her (costly) robes and ornaments. She wore divine bark garments and performed penance with great restraint.

26. Installing Īśvara in the heart and enthusiastically reciting *Praṇava* (i.e. *Oṁkāra*), Pārvatī became one worthy of being honoured even by sages and was then so honoured (even by them), O son of Pṛthā.

27-31. She used to take holy baths thrice a day. For a hundred years she used to eat only a leaf of Pāṭala (trumpet flower-tree). For another hundred years, she ate only a withered Bilva leaf. For another hundred years, she drank water only and for still another hundred years she lived on air only. Thereafter practising restraints she stood on the big toes of her feet. Then she remained without any food. On account of her penance, people became scorched. Then on seeing the universe energized (scorched?) by her penance, Hara personally came there in the guise of a Brahmacārin ('religious student'). He wore divine bark garments and covered himself with the hide of Ruru deer. He held a staff having the requisite good characteristics. He had presence of mind and decent behaviour. There-

upon, with great respect her friends received him and adored him.

32-36. When he expressed his desire to speak to the daughter of the Mountain, he was urged (to wait) thus by (her) friends:

"O holy Brāhmaṇa, this splendid girl of great fortune has taken up holy observances and restraints. In another five *Muhūrtas* (i.e. four hours) her holy observances will be concluded. Therefore, wait till that time. Thereafter, O Brāhmaṇa, you will carry on a dialogue with our friend on various topics relating to virtue, piety and devotion."

After saying this, those friends, Vijayā and others, spent their time in front of the Brāhmaṇa describing the activities of the goddess with tears on their faces (eyes).

A little before the close of the stipulated period, the highly intelligent Brahmacārin, under the pretext of a general survey (of the premises) went to a deep pool of water situated near her hermitage. He fell down into it and therefore cried extremely aloud.[1]

37-39. "I am drowning here. One of you, kindly lift me up." On hearing him cry aloud in a shrill voice thus, Vijayā and others came there and offered him their hands. Thereupon he sank deeper and deeper and went farther and farther crying louder and louder. "I would rather die than touch a girl without spiritual achievement. This is not a lie." Thereupon, Pārvatī herself came there after concluding her holy observances.

40-41. She offered him her left hand but he did not approve of it. "O gentle lady, one shall not accept what is not at all clean, what has been done contemptuously and what has been performed by one with some defects. Your left hand is unclean and I will never hold it."

42-43. On being told thus, Pārvatī said: "I will not offer my right hand to anyone, O Brāhmaṇa, as it has been allotted to the Lord of the Devas. Lord Bhava alone will hold my right

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1. This ruse of drowning in a pool by Śaṅkara to catch hold of the right hand of Pārvatī and her determination to end her life as she got polluted by helping the disguised Śiva out of the pool by her right hand, is an innovation not given in *Kedārakhaṇḍa* Ch. 22, vv 42 ff.

hand, even if it were to be shattered by severe penance. What has been said by me is true."

The Brāhmaṇa said:

44-48. If your pride is of this sort, by whom can (my) departure be prevented? Just like your vow, my vow too is unshakable. We (Brāhmaṇas) are worthy of respect of even Rudra. Of what nature is your penance, tell me, whereby you neglect a distressed Brāhmaṇa who is on the point of death. If you disrespect Brāhmaṇas go away from (the path of) my vision. If you consider them worthy of being worshipped, lift me up. Otherwise not.

Thereupon, after pondering upon the pros and cons in various ways, the splendid lady considered the uplift of the Brāhmaṇa superior to all the other Dharmas. Then she offered him her right hand and lifted him up. It was to demonstrate that a woman redeems a man drowning in the ocean of worldly existence, that the Lord, the source of the world of existence, did so.

49. After lifting him up she took her bath and seated herself in a yogic posture.

50. The religious student then said laughingly: "O splendid lady, what is it that you wish to do that you have adopted a firm yogic posture? O lady of slender limbs!"

51. The goddess replied: "With the Yogic fire I shall burn this body, since I have become *Ucchiṣṭa* (i.e. left over, spoilt) though my mind was fixed in Mahādeva."

52. The Brahmacārin then said: "O Pārvatī! After speaking a few words (on some topic) as desired by a Brāhmaṇa you may do as you please.

53. A desire of a Brāhmaṇa should never be disregarded by good people. If you accept this as *Dharma*, O Pārvatī, speak (with me) for a short while."

54. The goddess said, "O Brāhmaṇa, speak, I shall wait for a *Muhūrta* (i.e. 48 minutes)."

Then the holy observer of rites himself said to the goddess accompanied by her friends:

55. "What for, O beautiful lady, is this penance begun in the fresh bloom of your youth? It does not appear to me to be befitting.

56. You have obtained the rare birth as a human being in the abode of the king of Mountains. Why do you, O gentle lady, forsake all worldly pleasures of very rare nature and subject your body to torture?

57. I am much pained on seeing you—a girl of excessively delicate frame—having become extremely afflicted like a lotus plant smitten by frost.

58. O splendid lady, this is another thing concerning you that gives me a great headache that you are desirous of giving up your body. O girl, you are not enlightened.

59. The statement that the god of Love is vile and crooked in regard to human beings is indeed true, because although you are lovable to all, you are subjecting your body to pains this way.

60. (The one whom you desire) is naked. His antecedents and family background are unknown. He is a bearer of a trident. He is the Lord of the groups of goblins. His abode is cremation ground. His vehicle is a bull. He smears his body with ash.

61. He covers himself with the hide of an elephant. His limbs are adorned with serpents etc. He wears matted locks of hair. He is deformed in the eyes. He is devoid of *Guṇas* ('qualities'). How can he be suitable unto you?

62. Nobility of birth, good conduct and other qualities have been spoken by learned men as the qualities in a bridegroom. Not even one among them finds a place in him. Hence he is not suitable unto you.

63. Formerly the moon-light (the moon's digit) was worthy of being pitied on account of its desire to be in contact with him, O Pārvatī. Now you have become a second one wishing his company.

64. Although we ascetics view everyone equally, O Pārvatī, this enterprise on your part pains me. It is like having *Śūla* (i.e. stake for impaling criminals) for consecration as *Yūpa* (i.e. sacrificial post).

65. How can you have (i.e. endure) all these things, viz. riding on a bull, residence in cremation ground, being hand in hand with one who has serpents round his arms and silken cloth tied with elephant hide?

66. Everything provoking the derisive laughter of the common people, and everything irrelevant has been begun by you. Being a woman, how was a contact with *Bhūti* (ash, riches) desired by you?

67. Hence retract your mind from this (i.e. Śiva), the enemy of Madana, the antagonist of everyone. O fawn-eyed one, desist from wooing the monkey-eyed one."

68. On hearing the Brahmacārin who was Īśvara himself and who was speaking against Īśvara, the goddess became infuriated and said in words faltering (due to emotion):

69. "O Brāhmaṇa, do not, do not speak against Śaṅkara thus. A man enters dense darkness through the contemptuous insult of the Lord of Devas.

70. You do not understand the activities of the Lord properly. Listen, O Brāhmaṇa, so that you shall be absolved of this sin.[1]

71. He is the primordial cause of all the worlds. Therefore, who can know his family? He is glorified as *Digvāsas* (i.e. having the cardinal points for his garments) because the entire universe is his form.

72. He is called *Śūlin* because he bears the *Śūla*—the trident in the form of the three *Guṇas*. The *Bhūtas* are those who are not in bondage, those who are liberated in every respect. He is the Lord of those *Bhūtas*.

73. The cremation ground (is symbolic of) the whole world. He stays there because he is compassionate towards the suppliants. *Bhūti* ('prosperity') constitutes riches and he bears it. Hence he is called *Bhūtibhṛt*.

74. *Dharma* is called by the name *Vṛṣa* (bull). He rides on it. Therefore he is called *Vṛṣī*. Serpents are the defects beginning with anger. The Lord identical with the universe holds them (under control).

75-78. Different kinds of holy rites (*Karmayogas*) are the matted locks of hair he wears. The three Vedas are the three eyes. The three *Puras* means the physical body having the three *Guṇas*. The Lord reduces it to ash. Therefore, he is remembered

1. VV 70-78 explain the underlying meaning of Śiva's epithets.

as *Tripuraghna*. How can those people with subtle vision who understood Mahādeva of such a nature remain without worshipping Hara. Or, O Brāhmaṇa, since all people are afraid of worldly existence, they do everything after thinking and pondering upon everything. This has been done by me too after thinking deeply. Whether he is auspicious or inauspicious, you too do worship him."

79. When she said thus, the lips of the Brāhmaṇa quivered slightly. On coming to know of it, she said to the friend: "He is desirous of saying something.

80. Let this Brāhmaṇa be prevented. He speaks disparagingly about great men. It is not only he who speaks thus but he who hears the same also will be a sharer in the sin.

81. Or what have we to do with an argument with the Brāhmaṇa? We shall close our ears and go away. Let him be whatever he is."

82. When, after saying thus she got up, closed her ears and was about to go, Hara assumed his real form and caught hold of her garment.

83. On seeing the Lord, the great goddess became agitated. Umā bowed down to Maheśāna with bent (head) and eulogized (him).

84. Mahādeva spoke to her: "O splendid lady, I am your slave. I have been bought by you with the wealth in the form of penance. Command me as you please."

The goddess said:

85. O Śaṁbhu, you are the Lord of my mind. That has been already given to you by me. My parents are the lords of my body. It behoves you to honour them.

Mahādeva said:

86-87. On seeing you endowed with beauty, your father took a vow: "I will give my daughter only in a *Svayaṁvara* and not otherwise." Hence let his words be so. O lady with excellent buttocks, you urge Himācala to conduct a *Svayaṁvara*. I shall accept you therein.

88. After saying this to her, Lord Mahādeva, the pure one

seated among the pure ones, went to the place he wished to go. She went back to her city.

89-94. On seeing the goddess, the Mountain along with Menā was delighted. After embracing her and sniffing at her head, he asked and she said everything. Himācala announced the *Svayaṁvara* of his daughter as commanded by the Lord of Devas.[1] He announced it with great delight in all the worlds. The two Aśvins, the twelve Ādityas, Gandharvas, Garuḍa, Serpents, Yakṣas, Siddhas, Sādhyas, Daityas, Kiṁpuruṣas, Mountains, Oceans etc., nay all those who were the most excellent ones in the three worlds, all the thirtythree crore, thirtythree thousand, thirtythree hundred and thirtythree Devas, went to the excellent *Svayaṁvara* of the daughter of Lord of Mountains. On being invited, Viṣṇu laughingly said to Meru:

95-97. "Dear one, she is our goddess. Go. I shall bow down to her."

The daughter of the Mountain, the goddess, got into a splendid aerial chariot made of gold and beautified by all gems. It was guarded from all sides. She was bedecked in all ornaments. She was eulogized by the dancing celestial damsels, different groups of Gandharvas, splendid Kinnaras and bards. She stood there holding the *Vīrakāṁsya* (i.e. bell-metal vessel for the hero).

98. (A maid) of Pārvatī named Śālinī, with face resembling the full disc of the moon at dusk held the white umbrella, radiating rays of precious stones mixed (studded) in it.

99. She was surrounded by the divine ladies with chowries in their hands. She had a garland (in her hand) made of flowers coming from the celestial tree.

100-101. While she was standing thus, while all the three worlds were present there, the bull-emblemed Mahādeva, for the sake of sport, became a small child. Lord Bhava was then held and guarded in the lap of a certain person named Jaya. To him of course he was the Lord of the truthful meaning(?)

1. The *Svayaṁvara* of Umā and the subsequent fight with gods is not mentioned in *Kedārakhaṇḍa* chs. 23-27. But there is only the description of marriage of Umā and Śiva.

102. On seeing that child in his lap, gods enquired one another, "Who is this?" Infuriated much they shouted loudly.

103. The slayer of Vṛtra raised his hand and lifted up the thunderbolt (to strike him). That hand of his so lifted up remained in that position.

104. It was paralysed sportingly by the Lord of Devas in the form of a child. He not only could not discharge the thunderbolt but also could not move his hand.

105. Towards that child Vahni ('Fire-god') could not hurl his *Śakti*, though he stood up (for the same). Yama could not discharge his baton. Nirṛti could not send the sword against the child.

106. King Varuṇa could not send his noose. Nor was Samīraṇa ('Wind-god') able to hurl his flag-staff. Soma could not discharge *Guḍa* (i.e. elephant's armour) nor could Dhaneśa hurl his great and strong iron club.

107. The Ādityas could not hurl different weapons nor could the Vasus discharge the threshing rod (i.e. pestle). Dānavas beginning with Tāraka could not discharge their extremely terrible weapons.

108-111. These as well as others in the worlds were rendered motionless by the Lord of Devas. Pūṣan gnashed his teeth. In his deluded state, he looked at the child. Immediately after being seen by Śaṁbhu, his teeth fell down. Bhaga made his eyes deformed (i.e. he viewed with a distorted vision). His eyes split. The Lord took away the strength, the splendour and the Yogic power of everyone.

Even as those Suras stood thus with great fury Brahmā meditated on it and understood the act of Hara. Hence Vidhi (i.e. Brahmā) approached Mahādeva and eulogized him with great purity.

112-114. Brahmā eulogized through the secret names from Purāṇas, Sāman-songs, and the Vedas:

"Obeisance to you, O Mahādeva, obeisance, obeisance to the great goddess. It is by your grace that *Buddhi* etc. and the entire universe function. All the Devas are dull and stupid; they have not recognised Śaṅkara, the great Lord who is saluted by all the Devas and who has come here. O Devas, seek refuge in him immediately, if you wish to live."

115-118. Then the Suras who were highly excited bowed down and eulogized the Lord:

"Obeisance, obeisance, O great Lord. Save us, save us, O Lord of the universe, (though) we are of bad conduct and we have engaged ourselves in self-injury. Oh! See our stupidity. Though we know that Umā, the great goddess, will be your wife, we have gathered here. It is proper if our kingdom is taken away by Asuras because our intellect (has gone astray) thus. What has been done! Or this is not our fault since we are *Paśus* (brutes or Jīvas).

119. O Lord, we do everything on being impelled by you, the *Pati* ('Lord'). You are Īśvara, the Lord of all living beings, the Supreme Lord.

120. You whirl the entire universe as though it has been placed on a machine. You whirl it through your Māyā. We have been deluded thereby and it was so that we have come to the *Svayaṁvara*.

121. Obeisance to that Lord of the *Paśus*; obeisance to you. Be pleased with us." Thereupon, the three-eyed Lord of Devas became pleased with them.

122. On being eulogized by Brahmā, the Lord made all of them as before (by removing their paralysed state).

Thereupon, Daityas, the chief of whom was Tāraka, became infuriated and spoke thus:

123. "Who is this Mahādeva?[1] We do not worship or honour him". Thereupon the boy laughed and sportingly made a *Huṁkāra* (i.e. loud humming sound).

124. Merely because of that *Huṁkāra* those Daityas went (i.e. were thrown back) to their own city. Everything connected with that *Svayaṁvara* celebration was forgotten by them.

125-129. It was due to the power of Mahādeva that the Daityas of terrible activities became so.

1. This is strange. Tāraka is a devotee of Śiva. Skanda refuses to kill him saying "My arm does not discharge the *Śakti* to kill a devotee of Rudra" (*Infra* Ch. 32 v. 92). Even after killing Tāraka, Skanda laments for Tāraka (*infra* Ch. 33. v 8) and established three *Liṅgas* for him (*ibid*, Ch. 33 vv. 49-66) as expiation.

O Phālguna, such is the power of Śiva over Devas and Daityas. How then can the meaning of the word *Īśvara* be applied to anyone other than he (Śiva). Undoubtedly, those who do not worship the Three-eyed Lord of this universe, are deluded and stupid. Their regret later on will be great.

Thereafter, on being eulogized by the Suras beginning with the Lotus-born Lord, the Three-eyed Lord of Devas assumed an excessively wonderful body. All the Devas became dazzled by his refulgence. Therefore, all the Devas including Indra, the Moon and the Sun, Brahmā, Sādhyas, Vasus, Viśvedevas, Yama and Rudra requested the Lord for (a divinely powerful) vision.

130. Śarva, the husband of Aṁbā, granted them as well as to Bhavānī and the Mountain the most excellent vision in order to see his own excellent physical body.

131. After obtaining the divine and the most excellent vision by the favour of Rudra, the Devas including Brahmā saw Maheśvara.

132. Thereupon the sages sang, the sky-walkers showered flowers and the divine *Dundubhi* drums were sounded loudly.

133. The chiefs of Gandharvas sang; the groups of the celestial damsels danced; all the lords of the Gaṇas rejoiced. Pārvatī, Aṁbā too rejoiced.

134-136. Brahmā and others considered Bhavānī and Īśvara complete (on their being united). In the presence of the heaven-dwellers, the delighted goddess placed the divine fragrant garland at his feet. They said, "Well done! Well done!" With their heads touching the ground they bowed down to him worshipped by and accompanied by the goddess. All the Devas including Brahmā joyously sang, "Be victorious".

CHAPTER TWENTYSIX

The Marriage of Hara and Gaurī Celebrated

Nārada said:

1. Brahmā then saluted Mahādeva. With palms joined in reverence, he said to Maheśvara, "O Lord, let the marriage be celebrated."

2-4 On hearing his words, Lord Hara said thus: "O Brahmā, we are dependent upon you and Himādri. Whatever is proper and relevant may be done. We are under your control now." Thereupon, for the sake of the marriage of Maheśa, Brahmā instantaneously himself created a divine city, splendidly set with gems and jewels. It extended to a hundred *Yojanas* and it was rendered beautiful with hundreds of mansions.

5-8. Mahādeva himself stayed in that city. The Lord thought of the Seven Sages. When they arrived, he sent them to offer the letter of confirmation regarding Aṁbikā. Accompanied by Arundhatī, they went to Himācala and delighted him and his wife by mentioning the good qualities of the Lord. They gave him the letter of confirmation. They were duly honoured and entertained by him. They returned from the Mountain and intimated everything to the Three-eyed Lord. He congratulated them. Thereafter, the Lord invited the entire universe for the marriage.

9-12. Excepting Daityas of wicked nature, all of them came, the entire universe consisting of the mobile and immobile beings. The universe with Viṣṇu as the leader and including Brahmā, proclaimed the greatness of the enemy of the Puras. Brahmā said to him stationed in front on the Gandhamādana,[1] "O Deva, it is time for the marriage ceremony."

Thereafter, the grandfather, with his eyes distended on account of excessive love, tied the Crescent Moon to his matted locks of hair.[2] With great delight, Viṣṇu himself made his matted hair splendid.

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1. The author has a vague idea about Mt. Gandhamādana. It seems, he believes it to be a portable mountain for Śiva's convenience.

2. An interesting ornamentation of Śiva as a bridegroom with a garland of skulls etc.

13-19. Cāmuṇḍā, tied to his head a large garland of skulls and said to Giriśa, "Beget a son, O Śaṅkara, who will kill the family of the leading Daitya and offer libations unto me with blood."

The Sun himself with great delight fixed a red jewel with blazing fiery sparks and illuminating the three worlds with its refulgence, to the tuft of the Lord of Devas. The chief (Serpents) Śeṣa, Vāsuki etc., the splendid ones, sparkling with their splendour, offered themselves to Īśvara in the place of ornaments. With different kinds of jewel-fittings, the Vāyus (i.e. Wind-gods) decorated the bull that had sharp pointed horns and also the lustre of the Himālaya mountain. Śakra held the elephant's hide himself and stood in front.

Pretanātha saluted and offered a garland of human bones without ash of silver lustre on the skull. Vahni (i.e. Fire-god) gave a refulgent divine hide of deer. The Lord who was adorned thus by all the attendants shone well.

20. Then the officials of Himādri spoke these words to Vīraka, "Let there not be delay. Let Bhava be informed of this."

21. With his hands joined together in reverence, Vīraka bowed down to the Lord and said: "These officials of Himādri want Maheśāna to hurry up."

22. On hearing these words, the Lord said, "Yes, soon." The Seven Oceans showed him the mirror.

23. There, the great Lord saw his own form identical with the universe. Then, with palms joined in reverence, the intelligent Keśava spoke to Sthāṇu (i.e. Śiva):

24-26. "O Mahādeva, Lord of Devas, O Śaṅkara, slayer of Tripura, you shine with this form that delights the universe, O Maheśvara, like another Maheśvara ('Lord of festivals')." Then the smiling Mahādeva was hailed saying, "Be victorious in all the worlds". Taking hold of Viṣṇu's hand, he slowly mounted the Bull. Thereafter, Vasus and Devas handed him the trident.

27. Dhanada accompanied by all the treasures stood near-by. Then Hara, the immanent soul of the universe, moved ahead with the trident in his hand.

28-29. With the sounds of the divine *Dundubhi* drums, showers of flowers, music, the dances of the celestial damsels and

others, and the Loud shouts of "Victory", the Lord went ahead. Brahmā and Viṣṇu of great lustre rode on the Swan and Garuḍa and went ahead keeping to the left and right sides of the Lord.

30-37a. The following persons then went behind the Lord: Aditi, Diti, Danu, Kadru, Suparṇajā, Paulomī, Surasā, Siṁhikā, Surabhi, Muni, Siddhi, Māyā, Kṣamā, the goddess, Durgā, Svāhā, Svadhā, Sudhā, Sāvitrī, Gāyatrī, Lakṣmī, Dakṣiṇā, Dyuti, Spṛhā, Mati, Dhṛti, Buddhi, Manthi(?), Ṛddhi, Sarasvatī, Rākā, Kuhū, Sinīvālī, Devī Bhanumatī, Dharaṇī, Dhāraṇī, Velā, the queen Rohiṇī etc. The mothers and wives of other Devas went to the marriage of the Lord of Devas. All of them rejoiced. Serpents, Garuḍas, Yakṣas, Gandharvas, Kinnaras, Naras (human beings), Oceans, Mountains, Cloud, Months, Years, the Vedas, Mantras, Yajñas, all the Vedic Dharmas, Huṁkāras, Praṇavas, the thousands of Itihāsas, crores of the Devas beginning with Mahendra and their vehicles too followed Mahādeva. There were crores and thousand billions of these.

37b. Innumerable lords of Gaṇas came there. Billions and trillions of Gaṇas followed behind (the Lord). Gaṇas having the colour of conch-shell were crores in number.

38-39. Gaṇas called Kekaras numbered ten crore; Vidyuts eight crore; Viśākhas sixtyfour crore; Pāriyātrikas nine crore; glorious Sarvāntaka and Vikṛtānana went with six crores; Jvālā-keśa went surrounded by twelve crores.

40. The glorious Samada with seven crores; Dundubha with eight crores; Kapālīśa with five crores; the splendid Saṁhlādaka with six crores.

41. Kundaka and Kuṁbhaka each with a crore. Viṣṭaṁbha, the chief of the Gaṇas, the most excellent of all, went with eight crores.

42. Pippala with a thousand; the powerful *Sannāda* too like that; Āveśana with eight; Candratāpana with seven crores.

43. Mahākeśa with a thousand; Nandi with twelve crores; Nāga, Kāla, Karāla and Mahākāla (each) with a hundred.

44. Agnika with a hundred crores. Agnimukha with a crore. Ādityamūrdhā and Dhanāvaha each with a crore.

45. Sannāga with a hundred; Kumuda with three crores. Amogha, Kokila and Sumantraka each with a crore.

46. Kākapāda with six crores; the Gaṇa called Santānaka with six crores; Mahābala, Madhupiṅga and Piṅgala (each) with nine crores.

47. Nīla with ninety; Caturvaktra and Pūrvapāt each with seventy; Vīrabhadra, Karaṇa and Bālaka each with sixty-four.

48. Pañcākṣa, Śatamanyu and Meghamanyu each with twenty crores; Kāṣṭhakoṭi, Sukeśa and Vṛṣabha each with sixty-four.

49-50. Viśvarūpa, Tālaketu and Sitānana each with fifty; Īśāna, Vṛddhadeva, Dīptātmā, Mṛtyuhā, Viṣāda, Yamahā and Bhṛṅgiriṭi, Aśanī and Hāsaka as well as Sahasrapāt each with sixty-four.

51. These and other leaders of the Gaṇas followed. They were innumerable and all of them were very powerful. All of them had a thousand hands. They wore matted locks of hair and crowns.

52. They had the crescent moon for an ornament. They were blue-throated and three-eyed. They were adorned with necklaces, ear-rings, armlets, crowns and other ornaments.

53. They were endowed with *Aṇimā* and other qualities (*Siddhis*). They were competent to curse as well as to bless. Leading chiefs of Gaṇas resembling crores of Suns came there.

54-55. The Gaṇas stationed in the nether worlds, sky and the earth (came there); the residents of all the worlds too came there.

Tumburu, Nārada, Hāhā, Hūhū and the Sāmagas took up stringed instruments and played on them in the festival of Śaṅkara. All the sages and ascetics sang Vedic songs of great sacred nature.

56-57. They were delighted in their minds and repeated the sacred *Mantras* pertaining to marriage rites. Thus started Giriśa. He was fanned by Gaṅgā and Yamunā, while the Lord of the Waters held the umbrella. He was cheered and humoured by the different groups of women showering fried grains and holding various kinds of talks.

58-59. With great festivity, the Lord of Devas entered the abode of the Mountain, where golden domes shone. It was fitted with hundreds of arched gateways; there all the floors had

been paved with lapis lazuli. It had a number of houses built of gems and jewels. While entering he was being eulogized.

60. Then Himācala was seen there extremely excited. When Mahādeva approached he began giving orders to his servants.

61. Then the Mountain requested Brahmā to accept the office of the preceptor. The intelligent (Mountain) entrusted Vāsudeva (Viṣṇu) with the entire burden of all the duties.

62-63. He said to him, "In this marriage, O Viṣṇu, how can the rites of *Lājāhoma* ('offerings of the fried grain') etc. take place, without the brother of the bride? Indeed my son Maināka is inside the sea." Viṣṇu of great intellect spoke to him as he was in a predicament due to worry:

64. "In this matter, O Lord of Mountains, you need not worry at all. I am the brother of the mother of the universe. It is so and not otherwise."

65. Then the Mountain was delighted. He brought the well-adorned Pārvatī to the assembly-hall surrounded by crores of friends.

66-67. Surrounded by his attendants, Śarva entered the marriage Pandal, the columns of which were made of sapphire, the shining ground of which had been paved with gold. It had been beautified with clusters of pearls and was illuminated with blazing medicinal herbs; it contained thousands of gem-set seats and was extended to a hundred *Yojanas.*

68. Then, the Mountain accompanied by his wife, became delighted while washing the feet of Bhava. He sprinkled the water on himself and on all the people (present there).

69. After giving *Pādya, Ācamana, Madhuparka* and a cow (as gift) the Brāhmaṇas began to ponder upon the procedure of *Pradāna* ('giving the daughter in marriage').

70. "I am giving you my daughter, the granddaughter of Kavyavāhas (Pitṛs)." After saying this the Mountain stood (silent). He did not know the particulars of Hara.[1]

71-73. Then he asked everyone about the family (of Śiva). No one knew that. Then Viṣṇu said this: "Why are the others being asked? He is of unknown family and parentage. Let him

1. A tricky position. Viṣṇu took a philosophical stand and resolved the dilemma.

alone be asked. It is only the serpent that knows the feet of serpents, O Himācala. If he does not mention his *Gotra* ('Lineage'), my sister should not be given." Thereat all of them laughed loudly.

74-75. Within a moment all the laughter subsided. Everyone awaited what Hara would say. Then Hara pondered in various ways. He appeared to be a bit afraid—'they may not give Pārvātī in marriage if I (Śiva) do not tell them my Gotra.' He remained dumb, speechless due to bashfulness. O son of Pṛthā, he smiled. Then the leading persons said, "Be quick. The time is up."

76. Hari spoke to Maheśāna who was afraid, "I shall name your grandfather and father." "Listen, O mountain, to the procedure."

77. "O Śambhu, to you the son of Ātman, to the grandson of Ātman".

When this was said by Viṣṇu, all of them said, "Well-done! Well-done!"

78-79. The Lord too exhibited an intelligence more excellent than that of all others. Then the Mountain mentioned it and gave the goddess along with the formal libation of water. He dedicated himself to the Lord. The Mountain offered himself with water to the Lord. Then all of them were surprised. They praised the marriage rite.

80. The giver is the Lord of all Mountains. The presiding priest is the Four-faced Lord. The bridegroom is Paśupati himself and the bride is the Mother of the universe.

81. When the sages eulogized, when the great shower of flowers was being scattered and while the celestial musical instruments were being played, the Three-eyed Lord (formally) grasped the hand (of the goddess).

82. On glancing at the bashful goddess, the daughter of the Himālaya Mountain, the Lord was not satiated. Nor did she delight the Bull-bannered Lord to satiation.

83. The sages beginning with Brahmā gazed at the goddess of wonderful form and mentally sought refuge in Parameśvara (Śiva).

84. "Let us not lose sense over Pārvatī, like Nārada and

Parvata[1] (over Śrīmatī)." Thereupon, he carried out the desire of everyone.

85. Then, Parameśvara was eulogized by the Devas and sages. He entered the auspicious altar containing the Fire-god in an embodied form.

86-89. By means of the *Mantras* prescribed in the Vedas, who were bodily present (there), he performed the Homa in the Agni of an embodied form. Hara circumambulated the fire three times and performed *Lājā Homa* (i.e. offering of the fried grains in the fire). Hari, the brother of Umā, smilingly said to him, "O Īśvara, many people have gathered. The pressure of the crowd of people is great. O Hara, all the ornaments should be guarded well with careful attention by you." Then Hara said to him, "Do not over-guard it even from your own people. Request for something. I shall give you." Then Viṣṇu said, "It is good. Let my devotion to you be firm." He granted that rare (boon).

90. Then both of them, Hara and Janārdana, who were pleased, gave as *Dakṣiṇā* to Brahmā the protection of the creation; to Agni they gave shares in the *Yajñas*.

91-94. To Bhṛgu and others, he gave as *Dakṣiṇā*, the protection of the Vedas. Then there was a wonderfully pleasant time with songs, dances and feastings as they pleased and many kinds of festivities. After giving them gifts as they desired, he bade farewell to the whole world. Bhava then consoled the parents of the goddess who had been miserable. He consoled them with sweet words. He took leave of Himācala, Brahmā and Keśava and went to Mandara mountain. He was duly worshipped along with his followers by the Mountain.

95-96. When Lord Nīlalohita had gone along with Umā to his pure mountain, the Mountain Himavān began to cry. Who is that father of a girl whose mind is not agitated and excited?

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1. Both Parvata and Nārada were rivals for the hand of king Sṛñjaya's daughter. When she preferred Nārada, Parvata quarrelled with him and cursed him (Mbh, *Droṇa* 55.9-14). The sages did not want to quarrel over Pārvatī who was already married to Śaṅkara.

The man who listens to, and studies this (description of the) marriage of the daughter of the King of Mountains with great purity, especially in the course of a marriage festival, attains auspiciousness and perpetual prosperity.

CHAPTER TWENTYSEVEN

Pārvatī Enraged: The Origin of Gaṇeśa

Nārada said:

1. Then along with the goddess the Lord entered the abode that had been directly built by Īśāna and was matchlessly divine. It was splendid and was set with all sorts of gems and jewels.

2. There, the destroyer of the vision of Bhaga[1] sported with the goddess on the Mandara mountain, in the palace and in the park. He was delighted in his mind.

3. In the meantime Devas had been excessively harassed by Tāraka, urged to a great extent by me who was desirous of bringing about a quarrel.

4-6. They came to Lord Bhava and eulogized him with many hymns. In the meantime the goddess cleansed her person and applied perfumes and unguents over her body. With the dirt of the cleansing therefrom she created a human body with elephantine face.[2] On being moved with compassion by the holy eulogies of Devas the goddess spoke to him addressing "O son" with delighted mind. In the meantime Śarva came there and spoke these words:

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1. Vide Mbh, *Sauptika* 18.22. KP (I.15.62-63) states that Vīrabhadra plucked out Bhaga's eye but the exploit is attributed to Śiva here.

2. VV 4-22 recount the origin of the elephant-headed god Gaṇeśa. But according to other Purāṇas the elephant-head of this god is a substitution for the original head which fell down due to the evil eye of Śani (BsP). God Śiva is said to have beheaded him when he did not allow him to see his mother (Pārvatī) in the bathroom (SP). For other explanatory legends vide Chitrāv's PCK. p. 303.

7-10. "O daughter of the Mountain, listen; of what nature would he be? By means of his exploits, prowess and compassion he will be on a par with me. Your son will be just like me in qualities. Those sinners of evil conduct who hate the Vedas and Virtue (*Dharma*) will be harassed by him with obstacles throughout their lives till death. Those who do not honour me or Viṣṇu, the preceptor of the universe, will be hindered by Vighnarāja (Gaṇapati). They will enter great darkness. There will be perpetual quarrel in their houses. It will never subside.

11-14. By the obstacles caused by your son, everything connected with them will perish to the very root.

He will cause obstacles to those by whom persons worthy of adoration are not respected duly, those who are excessively prone to anger and untruth and those who are terribly venturesome.

He will remove the obstacles of those persons who abide by the *Dharma* of Śrutis (i.e. holy rites laid down in the Śrutis) and those who keep up the customs and conventions of their kinsmen and society, those who are merciful and those who are devoid of anger.

O splendid lady, without his worship all pious deeds and holy rites of various kinds will be hindered and obstructed."

On hearing this Umā said to Śaṅkara, "Let it be so."

15. His body increased in size and he brightened the quarters. Thereupon, Śarva gave him to Suras along with Gaṇas (saying), "This is your Lord till the advent of the slayer of Tāraka."

16. Since then, *Vighnapati* ('Lord of obstacles'), the destroyer of the agony of those who bow down, was eulogized by Devas. He made their activities obstacle-free and put obstacles in the activities of Daityas.

17. Afterwards goddess Pārvatī adopted a sapling of Aśoka as her own son and nurtured it with waters brought by herself.

18. She invited the Seven Sages and made them perform the auspicious and consecratory rites of the tree. Then the Sages spoke to that lady of slender body:

19. "O goddess, it behoves you to fix a rule for the path pointed out by you alone. What will be the benefit in adopting trees as sons?"

The goddess said:

20-23. If a learned man digs a well in a village without water, he will rejoice in heaven as long as there is water in that well.

A tank is on a par with ten wells. A lake is on a par with ten tanks. A girl is on a par with ten lakes. A sacrifice is on a par with ten girls (daughters). A son is on a par with ten sacrifices and a tree is on a par with ten sons. This is my rule. It is invariable and it sanctifies the worlds. When the ruins are repaired the benefit is considered to be twofold.

Thus the origin of Gaṇeśa (has been recounted).

24-27. Thereafter, once, the Lord was sporting with Umā on the Mandara mountain. In a splendid silver mansion that delighted (everyone) both of them sported and had pleasant and meritorious talks. Flowers had been scattered here and there. Hence bees were humming and hovering round in great numbers for the sake of the fragrance of those flowers. The middle portion (of the mansion) reverberated with the loud songs of Kinnaras. There was also the pleasant sound of peacocks kept as pets for the sake of sports, as well as of swans. The windows were made and beautified with different kinds of pearls and gems and jewels. While they were thus engaged, a loud sound was heard. It filled the entire sky.

28. On hearing it the goddess became curious. The goddess of splendid body asked Śaṅkara with great surprise, "What is this?"

29. Giriśa spoke to the goddess, "They have already been seen by you. These are my Gaṇas, O splendid lady. They play about on this mountain. They are fond of you.

30. They had been excellent men on the earth and I had been propitiated by them by means of penance, vow of celibacy, various kinds of physical sufferings in visiting holy spots etc.

31. They have come near me in my world, O lady of excellent face. They are capable of creating and annihilating the universe consisting of mobile and immobile beings.

32. Without them I am not at all happy. I do not feel joy without these. I am they and they are me. O Pārvatī, see them."

33. On being told thus, the goddess became surprised. The

goddess with her eyes resembling lotus petals and addressed thus by Mahādeva, saw them through the window.

34. Some of them were lean, some short, some tall. Some of them were very stout with large bellies. They had the faces of tiger, elephant, sheep and goat. They had the faces of different kinds of living beings.

35. Some wore the hides of tigers. Others were naked. Others had faces with flames coming out of their mouths. Some had the ears of cows and some (had those) of elephants. They had many feet, faces and eyes.

36. Some had very strange vehicles. They wielded various kinds of weapons. Some were conversant with the principles of vocal music and instrumental music. They were fond of sweet songs of all living beings.

37. On seeing them Pārvatī said, "How many are these and what are their names?"

Śrī Śaṅkara said:

38. O gentle lady, these are innumerable. They have innumerable names as well. The entire universe is filled with these terrible beings of great strength.

39-40. These enter Siddha-kṣetras (i.e. holy places of Siddhas), streets, dilapidated parks, houses, the bodies of Dānavas, children, maddened persons etc. They rejoice with different kinds of food and sports. Some are heat-imbibers, some foam-imbibers, some smoke-imbibers and some honey-imbibers. The diet of some is ichor. Others eat everything and some eat no food at all.

41. They engage themselves in singing and dancing and other simple activities. They are fond of the sound of different kinds of musical instruments. They are infinite in number. Their qualities cannot be described.

The goddess (Śrī Devi) said:

42. Who is this one who has coated his face with powdered red arsenic, who has the form of the Sun in refulgence and who resembles you in features.

43. On hearing your great qualities sung about by the Gaṇas, O Lord, he repeatedly dances and makes humorous gestures.

44. In great excitement, he repeats 'Sadāśiva', 'Śiva'. Blessed indeed is he because he has so much devotion to you, O Maheśvara.

45a. I wish to know him. What is the name of this Gaṇa of yours?

Śrī Śaṅkara replied:

45b-47. O gentle lady, daughter of the Mountain, he is Vīraka, a permanent favourite of mine. He has many mysterious features and good qualities. O Aṁbikā, he is considered to be my gatekeeper.

Devī said:

O Slayer of the Puras, I have great yearning and craving for a son like him. When will I get a son like him, the bestower of delight?

Śarva said:

Let him alone be your son till there is another one like him.

48. On being told thus, she told Vijayā, "Bring Vīraka quickly." Vijayā went to Vīraka and spoke these words:

49. "Come on, Vīraka, the splendid goddess is pleased with you. That goddess calls you with the permission of Bhava himself."

50. On being told thus, he became greatly agitated. He wiped his face with his hand. Slowly he came near the goddess followed by Vijayā.

51. On seeing him, the daughter of the Mountain said in a sweet voice, "Come, Come, dear Son. You are given to me by Bhava as my son."

52. On being told thus, he prostrated before the goddess falling down like a staff. Then he stood up as before. The mother then embraced him and placed Vīraka in her lap.

53. She kissed him in the cheek and stroked his limbs. She herself adorned him with different kinds of ornaments.

54. After considering him as her son and after fondling him for a long time, Umā said, "So, go and play along with the Gaṇas."

55. Thereupon, that son of Pārvatī played amidst the Gaṇas eulogizing the devotion to Śaṅkara repeatedly in his mind.

56. 'I bow down unto all living beings and request them to do something very difficult to do. Worship Īśāna with devotion. This is the benefit of that devotion.'

57. When Vīraka went out to play, goddess Pārvatī sported with (the Lord) wearing matted locks of hair, recounting various kinds of stories.

58. Then Maheśvara placed his arms round the neck of the daughter of the Mountain. In order to make her perform a special penance, he made the following witty remarks to the goddess:

59. Indeed Śarva had a white-complexioned body. He shone particularly like the moon. The goddess had the complexion of blue lotus, coloured (as it were) by the night.

Śarva said:

60. On my white body, O slender-bodied lady, you with your black colour shine like a black serpent maiden coiling round a fair sandalwood tree.

61. You are like the dark night mixed with the moonlight. You give me the defect of vision like the night in the dark half (of the lunar month).

62. On being addressed thus, the daughter of the Mountain got her neck released from (the grip of) Śarva. With the eyes reddened due to anger and with the face deformed by the knitting of the eyebrows she said:

63. "O Crescent-bearing one, that all the people are assailed by other people is because of their own deeds. A suppliant of necessity meets with frustration?

64. I sought you with various kinds of severe austerities and brilliant activities. (Unfortunately) at every step that holy observance of mine is being insulted.

65. O Śarva, I am not crooked nor am I adverse and odd and deformed, O Dhūrjaṭī. You have attained forbearance, because of your own faults as well as of the faults of the splendour of *Doṣākara* (i.e. the Moon, also one who is a mine of defects).

66. I do not deprive (others) of eyes. You alone are a

destroyer of eyes (eye-sight). Bhaga knows this (aspect) of yours. So also the entire three worlds.

67. You create a headache in me reviling me with your own defects. For you called me *Kṛṣṇā* (black) but you are called *Mahākāla* ('extremely black or a great annihilator').

68. I am going to the mountain in order to abandon myself by means of penance. I have nothing to do with my being continuously alive because I have been insulted by a rogue."

69. On hearing her words which had been very sharp on account of anger, Bhava, Hara whose conduct was inscrutable said in great excitement:

70. "O daughter of the Mountain, you are not conversant with the reality. I am not censuring or reviling you. With the intention of uttering some coaxing words I engaged myself in this diversion of amusing words.

71. It was a mistake on my part (to have thought) that the daughter of the Mountain had a clean mind about her being my beloved. Generally the way of thinking of persons in great prosperity is peculiar (i.e. other than the ordinary).

72. O lady of dark limbs, the words of people like us act (i.e. imply) otherwise. If you are angry, O timid lady, I will not say like this again to you.

73. I shall be a sycophant—a flatterer saying amusing words. O lady of pure smiles, give up your anger; I bow down my head before you. I pray to you with the palms joined in reverence.

74. I do not undergo any perturbation even though I am censured with mean insult. It is better that I am extremely humble. Still, O goddess, you do not thereby become endowed with good qualities."

75. Although she was advised and urged by means of many words of flattery and good words by the Lord, the chaste lady did not give up her intense anger, because she had been wounded in a vulnerable spot.

76. She shook off her feet held by the hands of Śaṅkara. With her forelocks thrown back, the daughter of the Mountain wished to go away in a hurry.

77. As she went off in fury, the Slayer of the Puras (Śiva) said, "It is true that the daughter is on a par with her father in her limbs.

78. Your mind is like the peak of Himācala encircled and obscured by the clusters of clouds. Your mind is very difficult to be fathomed.

79. You have acquired hardness from the forests of Himācala, crookedness from the rivers and impossibility of being resorted to from the snow.

80. All these things, O goddess have come over to you from Himācala."

On being told thus, the daughter of the Mountain said to Giriśa once again:

81. With her face fuming and shaking with anger and the lips throbbing she said: "O Śarva, do not censure people with good qualities. You are viewing everyone in comparison with you.

82. Because of your contact with the wicked ones, everything has come over to you: The state of being many-tongued from the serpents, the lack of *Sneha* (affection, glossiness) from the ash (which you apply to your person).

83. (You have got) turbidness of the heart from the moon; *Durbodhatva* (inability to understand) from the bull. Or enough of speaking too much. Why should I talk and strain myself?

84. You were a resident of cremation ground. You have no sense of shame because of your nudity. You are devoid of mercy because you are a skull-bearer. Who can (enumerate your faults)?"

CHAPTER TWENTYEIGHT

Pārvatī Goes to the Mountain for Penance

Nārada said:

1. After saying thus, the daughter of Himādri went out of the mansion. As she proceeded ahead, the Gaṇas made a hue and cry.

2. "Where are you going, mother?", saying this and crying

loudly, they ran forward. Vīraka grasped the feet of the goddess and said in a faltering voice choked with tears:

3-4. "O Mother, what is this? Where are you going in great fury? Why are you hurrying away? I will follow you, my mother, very affectionate towards me. If I am forsaken by you, I will not be able to bear the harshness of Giriśa. A son will always be the victim of the harshness of his father if he has no mother."

5-10. With her right hand, the mother lifted up his face and said to Vīraka: "O son, do not feel sorry. (If bereaved of the mother) It is not proper to fall down from the top of the mountain. It is not justifiable for you to go with me. I shall tell you, my son, a befitting job; listen. I have been called *Kṛṣṇā* ('Black') by Hara and censured. I was treated with contempt. I shall therefore perform a penance and acquire white complexion. This (Lord) is enamoured of women of white complexion. After I have gone, you must guard the entrance continuously looking for even the smallest aperture. See that no women enters and approaches Hara. If you happen to see any other woman here, tell me, dear son. Thereupon I shall do what is suitable." Vīraka, the son devoid of ailments and delighted in every limb said, "Let it be so" (i.e. your order is proper, I shall abide by it).

11. He had his person dipped in the pond of nectar in the form of the mother's order. His fever (i.e. heated feelings) got subsided. After paying obeisance to his mother, he went to see the Three-eyed god.

12-14. When the Elephant-faced One bowed down and stood there with the throat choked with tears requesting, "O Pārvatī, take me too," she said, "O boy, since you are elephant-faced, he will laugh at you as at me. Hence come along with me. Let my state or fate be that of yours too. Death is better than discomfiture at the hands of knaves, dear son". Saying thus and taking (the Elephant-faced One) with her, she went to the mountain Himādri.

CHAPTER TWENTYNINE

Kumāra Becomes Commander-in-chief of the Deva Army
(i) Legend of Arbuda

Nārada said:

1. As she was going ahead, the daughter of the Mountain saw a friend of her mother. She had great refulgence. She was the deity of the Mountain. Her name was Kusumāmodinī.

2. That deity looked at the daughter of the Mountain with her mind agitated and overcome with affection. After embracing her, she asked her loudly, "Where are you going?"

3. She told her everything regarding the cause of her anger with Śaṅkara. Thereafter the daughter of the Mountain mentioned this to that deity honoured by her mother:

4-6. "O uncensured (i.e. praise-worthy) one, you are the presiding deity of the Lord of the Mountains. You have always been present here and you have been greatly affectionate to me. Therefore, I shall tell you what should be done now. If any other lady were to enter the premises of the Pināka-bearing Lord, O splendid lady, you must mention it to me. I shall later on do what is befitting in that respect." When that deity said, "So be it", the goddess went towards the Mountain (her father).

7-8a. Renouncing her ornaments and other things, the daughter of the Mountain put on bark-garments. There on the great beautiful peak which was rendered extremely splendid with various mysterious features, she performed penance while her son protected her.

8b-11. During summer, she scorched herself in the midst of the Five Fires. During rainy season, she spent the time in water. During Hemanta (i.e. early winter) she sat (and slept) on bare ground. She performed the penance without any intake of food.

In the meantime, a powerful Daitya, son of Andhaka named Āḍi, the brother of Baka, performed an extensive penance, because he wished to defeat Hara.[1] He did not forget the old

1. VV 8-32 narrate the story of demon Āḍi's attempt on Śaṅkara's life by assuming Pārvatī's form (cf. MtP 155). Āḍi-Baka war was between Vasiṣṭha and Viśvāmitra. It has nothing to do with this legend.

enmity, because Daitya Andhaka, the enemy of the immortal beings, had been defeated by Giriśa. He was on the lookout for an opportunity (to take revenge) in secret. He knew that the daughter of the Mountain had gone away.

12. Brahmā who was delighted with his penance came to him and said, "O excellent one among Asuras, tell me, what you wish to acquire by means of penance?"

13-14. The Daitya said to Brahmā, "I choose exemption from death."

Brahmā said:

O Asura, there is no living creature without death. O lord of Daityas, an embodied being has to meet with his death from one cause or other.

On being told thus, the lion-like Daitya spoke thus to the Lotus-born Lord:

15. "When my form is changed, O Lotus-born Lord, let my death take place. Otherwise, I should be immortal."

16. On being told thus, the delighted Lotus-born Lord said, "So be it". On being told thus, the Asura, established in the kingdom of Daityas, considered it to be immortality itself.

17. He came to the abode of the Slayer of the Tripuras. On arrival, he saw Vīraka stationed at the entrance.

18. Āḍi assumed the form of a serpent and deceived him. Unhindered by Vīraka, he entered the place near Hara.

19. He forsook the form of the serpent. Deluded in his mind, the great Asura, in the guise of Umā, wanted to deceive Giriśa.

20-21. He assumed the form of Umā, very exquisite and unbelievably beautiful. It was perfect in every limb and it contained many signs and symbols of recognition (of being Umā). On account of the delusion of his intellect, he attempted to kill Giriśa. For that purpose the Daitya had kept within the vaginal passage some hard adamantine teeth with sharp points.

22-25. After assuming the form of Umā thus, the Daitya stationed himself near Hara. On seeing that great Asura, Giriśa was delighted and he embraced him thinking him to be the

daughter of the Mountain (due to similarity) in every limb. He asked him (her), "Oh, your feelings are perfectly genuine. You are not a fake (i.e. impersonation of the) daughter of the Mountain. O lady of excellent complexion, you have understood my desire and come here. Separated from you, I feel all the three worlds a void. You have come back to me in a delighted (mood). This is but proper."

On being told thus, the Asura in the guise of Umā concealed his activities and spoke:

26. "I went away to perform penance at your calling me '*Kālī*' (black). But I did not have any pleasure in the same. Therefore, I have come near you."

27-32. On being told thus, Śaṅkara had some doubt and he thought thus: 'The lady of slender body became angry with me directly. She is steadfast in holy observances. But without realizing her desired object, she has came back. What is this? I am doubtful about it.' He thought this in secret. Then he thought about the various signs of recognition. He did not see the scar in the shape of a lotus on the left side, nor the curly hair over the folded skin. Thereupon the Pināka-bearing Lord understood that it was the magical deception of the Dānava. With a slight smile on his face, he fixed the terrible Rudra missile in his penis and did everything to fulfil the desire of the Daitya. The Asura cried aloud making (piteous and) terrible shrieks. He became utterly dead.

Vīraka did not know about this killing of the leading Asura. When the Daitya was killed, the deity of the Mountain was informed of the fact by the Wind-god, that went there quickly. She intimated this to the daughter of the Mountain.

33. The goddess heard the same from the Wind-god. Due to anger, her eyes became excessively red. She saw her son Vīraka with an afflicted heart.

34-35. "You have abandoned me, your mother, agitated due to affection. Thereby you provided an opportunity for women (to go in) for Śaṅkara's secret activities. Hence your(?) mother will be rough, hard, insentient, devoid of heart, a rock and similar to the syllables Gaṇeśa (Gaṇeśākṣarasadṛśa'?)

36. When the daughter of the Mountain uttered this curse,

(her) anger came out of her mouth in the form of a lion of great strength.

37-40. Afterwards the goddess regretted and let off the lion of terrible jaw with great mane round the neck. He continued to shake his strong tail. His mouth was fierce like a cave with terrible curved teeth. The tongue was lolling from the gaping mouth. His belly was thin (in size). He was desirous of eating.

Then the chaste gentle lady endeavoured to be stationed (i.e. enter) in its mouth.

After realizing the mental inclination of the goddess, the Four-faced Lord came to the hermitage that was an abode of riches. After coming, Brahmā spoke to Girijā in polished speech:

41. "O goddess, what are you desirous of obtaining? What rare thing can I give you?"

On hearing it, the daughter of the Mountain said with due reverence to elders:

42-43. "Śaṅkara has been obtained by me through the extremely difficult process of penance, as my husband. Bhava called me many times 'black-complexioned one'. I shall be golden-complexioned with his love secured. I must be able to be on one side of the Lord of goblins, my husband, without any hesitation, whatsoever."

44. On hearing her words, the Lotus-seated Lord spoke: "Let it be so. Further you will be the occupant of half of the body of your husband."[1]

45-46. There upon a lady of the bright lustre of a blue lotus came out of her body. She was very terrible. She had three eyes. She had a bell in her hand. There were many kinds of ornaments covering (i.e. decorating) (her) limbs. She had put on a yellow silken robe. Thereupon, Brahmā spoke to the goddess of the lustre of the blue lotus:

47-50. "At my bidding and through the contact of the body of this daughter of the Mountain, you have attained blessedness of satisfaction. You are single (entire) without parts(?) You have the previous form(?).

Let this lion that has come out of the anger of the goddess, O lady of excellent face, be your powerful vehicle as well as the

1. This explains *Ardhanārīśvara* ('Half man-half woman') form of Śiva.

emblem in your flag. Go to the Vindhya mountain. There you will perform the task of Devas, after killing Śumbha and Niśumbha, the commanders of the army of Tāraka. This Yakṣa, named Pāñcāla, has been given to you, O goddess, as your servant. He has a hundred thousand Yakṣas as his followers and attendants. He has hundreds of great Māyās."

51-59. On being told thus, the goddess Kauśikī said to Brahmā, "Let it be so." After Kauśikī had gone, all the good qualities that she had acquired in her previous birth, came to her by themselves. They resorted to her.

After realizing her ambitious desire, Umā regretted the same. Censuring herself, she went near Giriśa. As she was going in, Vīraka who held a gold (-topped) staff, stopped her with great care. He said to her angrily, "Stop. Stop. Where are you going? You have no business here. Go away, lest I should rebuke you. A Daitya who had assumed the form of the goddess, entered (this abode) in order to deceive the Lord. He was not seen (by me). He was killed by the Lord. After he had been killed, I was rebuked by the intelligent Nīlakaṇṭha. I have been commanded earnestly: 'Dear son, nobody should be allowed to go in by you.' Hence, even if you were to be standing at the entrance for many years, you will not gain entry. Go away, only one shall enter (this abode) (i.e.) my mother who is very affectionate towards me. She is the daughter of the Lord of Mountains, Pārvatī, the beloved of Rudra."

On being told thus, the goddess thought in her mind:

60-62. 'Oh, that was not a woman! It had been a Daitya! The Wind-god did not see him clearly. In vain was Vīraka cursed by me, overwhelmed by anger. What should not be done is being done generally by the deluded (stupid) persons overwhelmed by anger. Reputation is destroyed by anger. Anger destroys stable prosperity and glory. Without understanding all the facts I cursed my son. Mishaps easily befall those who misunderstand facts.'

63. After thinking thus, the daughter of the Mountain had her face lowered due to shame, her face that had the lustre of lotus. She spoke to Vīraka thus:

64. "O Vīraka, I am your mother. Let not your mind be

confused. I am the beloved wife of Śaṅkara, the daughter of Himālaya mountain.

65. O son, do not entertain any doubt because of your error in noting the present state of my body. This whiteness of my complexion has been granted to me by the Lotus-born Lord who had been propitiated.

66. You have been cursed by me because the events brought about by the Daitya had not been known. It was thought that a woman entered (the place) while Śaṅkara was seated there alone.

67. It is impossible to revoke the curse, but I shall tell you this. You will be born of Śilāda in a rock of human shape.

68-73. In the holy forest of Arbudāraṇya[1] which yields heavenly pleasures and liberation unto men, O Vīraka, there is the *Liṅga* called *Acaleśvaraliṅga*. It yields the same benefit unto men as the Viśvanātha liṅga at Vārāṇasī. Its benefit is equivalent to that of ten pilgrimages to Prabhāsa. It is said that by taking one trip to the great mountain Arbuda, the same can be acquired. By performing penance in this place and by casting off the essential ingredients of the body (i.e. by dying) in this place, men will never become *Saṁsārin* (i.e. subjected to births and deaths), as Maheśvara himself has uttered. If (a pilgrimage to) Arbuda could be (performed) by persons who are miserable due to frequent births and they can resort to it, why should they remember Vārāṇasī and Kedāra? It is not necessary. There you shall propitiate Lord Bhava. Bearing the name Nandin, you will come here quickly and will attain the status of gatekeeper."

On being told thus, Vīraka experienced the greatest pleasure. His hair stood on end. He bowed down to her, eulogized his mother with various words and spoke to her:

74-75. "I am blessed, O Goddess, because I will get the rare (blessing of) human birth. This curse is in the form of a blessing, particularly in the Arbuda Mountain, because very near it is the holy meeting place of Mahī and the ocean.

1. Arbuda is Mount Abu in the Aravali range in Rajasthan. Vasiṣṭha's hermitage was here. It is a sacred hill to Jains also.

76-77. (*If the* earth had the form of a cow) this region would constitute the udder of the earth. It is between the mountain and the sea. I shall go there and attain great merit, thanks to the devotion to Bhava. Then, O mother, I shall return." After saying this, he became the son of a rock.

The goddess entered the abode of the Moon-crested Lord.

The end of the narrative of Arbuda

78-81. On seeing her, the Three-eyed Lord said to her, "Fie upon women!' She bowed down to him and said, "This is true. Not false. Women who constitute the insentient part of *Prakṛti* surely deserve censure. It is by the favour of *Puruṣas* (men, souls) that they are liberated from the ocean of worldly existence."

Thereupon, the delighted Hara said to her, "O splendid lady, you are a befitting one now. I shall confer upon you a son, O splendid one, whereby you will attain fame."

Thereupon Hara, the abode of many mysterious features, sported with the goddess.[1]

82. Thousands of years (passed by). Devas who were impatient-minded urged Fire-god to know about the activities of Śaṅkara.

83. In the form of a pigeon, Fire-god deceived the gate-keeper stationed at the entrance and entered the place near Hara.

84-85. The Lord of Devas saw him. Observing that Pārvatī had bent down, he said to Fire-god, "What has been done by you is not proper. O vicious one, my excellent semen virile has been emitted from its source. Take it or I will burn you down with my fury."

86. He (Fire-god) became frightened and imbibed it up. Since he was the mouth of all Devas, those Suras were made bewildered and excited along with Fire-god.

87. Breaking open the bellies of these (Suras) the semen virile of Maheśvara came out and that became a lake of mercury extending to a hundred *Yojanas.*

1. The following story of the birth of Skanda, the parental claim of Śiva, Pārvatī, Agni, Svāhā, the river Gaṅgā and six Mothers forming Kṛttikā (Pleiades) in the sky is repeated twice in Mbh, *Vana* 225, 226, 231; *Anuśāsana* 85, 86.

88. Vahni (Fire-god) too became excited. He discharged it (i.e. Śiva's semen) into Gaṅgā. Burning within herself that goddess cast it off by means of her waves.

89-90. Thereby it became the Śveta (white) mountain famous in the three worlds.

In the meantime, Vahni was called to Himālaya by the Seven Sages who were performing *Homas*. They invoked him through the power of *Mantras*. After coming there, Vahni accepted his share of what was offered as *Homa*.

91. On another day (still) stationed there, he saw their wives who were on a par with the trunk of the golden plantain tree (in complexion). They were like the digit of the moon (in beauty).

92-95. Looking at them with full-blown eyes, Vahni was overcome by sexual desire. He thought again, 'It is not justifiable (i.e. proper) that I should be excited too much (at the sight of these ladies). I am loving the chaste wives of the Brāhmaṇas. Those ladies do not entertain love for me in return. This is a very serious sinful crime. It is clear that I will perish like a blade of grass. By committing this, my fame will be destroyed. The ignominy will last as long as the moon and the stars stay.'

After thinking thus in various ways, he went into a deep forest. He was unable to restrain his mind even through numerous means. Thereupon that love-lorn one became unconscious.

96. Then his wife named Svāhā understood his misdemeanour. On understanding it, she thought in her mind; she was greatly delighted.

97-98. 'Since I am with him for a long time he is treating me with indifference and contempt. He has abandoned me, his own wife, and has begun to desire carnal gratification from the wives of the noble-souled Seven Sages. Therefore, I shall assume the form of these ladies and sport about with him.'

There was an exceedingly splendid lady named Śivā. She was the wife of Aṅgiras.

99-101. (Svāhā) assumed her form and approaching Fire-god, she said: O Agni, I have been scorched by the god of Love. It behoves you to love me in return. If you don't do so, O Lord, consider me (no better than) dead. O Hutāśana, I am the wife

of Aṅgiras and my name is Śivā. I came here along with all of them. They too will come here in due order. You are our perpetual lover and our mind is constantly fixed in you."

102. Already afflicted with love, he had his sexual intercourse with her. When he was delighted, that gentle lady too became delighted. She came out of the middle of the forest.

103-107. She thought thus, 'If they see this form of mine in the forest, they will falsely attribute to the Brāhmaṇa ladies, the fault coming from Fire-god. Hence, I shall protect this and become a *Garuḍī*.' Assuming the form of *Suparṇā*, she saw the Śveta mountain abounding in stems of reeds (*Śara*) and guarded by Rākṣasas and Piśācas. She soared suddenly to the top of the mountain and deposited the semen virile in a golden pot because she was unable to bear it. She assumed the forms of the remaining wives of the noble-souled Seven Sages and had amorous dalliance with Fire-god. But she could not assume the divine form of Arundhatī.

108-109. It was on account of the power of penance (of Arundhatī) as well as the regular services rendered by her to her husband that Svāhā could not assume her form.

O leading scion of the family of Kuru, Agni's semen virile was deposited by her like that six times in that pot. It was deposited by Svāhā on the first day in the dark half of the lunar month of Caitra. Thereupon Fire-god bewailed and swooned on account of his misery.

110-113. 'Alas, sin has been committed by me.' Thinking thus, he resolved to cast off his physical body. Thereupon an ethereal voice said, "Do not die. This is the inevitable future. O Fire-god, who is free from (the shackles of) future destiny. It was due to the inevitability of the future events that other men's wives were resorted to by you, though mentally. In the great sacrifice of Śvetaketu you will suffer from indigestion brought about by continuous (pouring in of) offerings of ghee. But give up your sorrow. These were not they (i.e. the wives of the Seven Sages). It was your own wife Svāhā. It behoves you to see your son in the pitcher on the Śvetaparvata." Thereupon, Fire-god went there and saw his son, the Holy Lord.

Arjuna asked:

114-115. Why did Svāhā assume the forms of those six (ladies), O great sage? They are all devoted to their husbands. They are chaste ascetic women (refulgent) like fire; Svāhā was guilty. Was she not afraid of those six (ladies)? For, O sage, they are competent to burn the entire universe through their devotion to their husbands.

Nārada replied:

116-120. This is true, O most excellent one among the descendants of Kuru. Listen to that reason also why they did not curse her (though) their forms had been assumed by her. Due to their ignorance, those six wives took their baths in Gaṅgā at the place where formerly the semen virile of Rudra had been cast off by Fire-god. Therefore, they got excited with passion and they were deluded by that brilliance (of semen virile). Bashful (to come in the presence) of their husbands, they remained in secret on the banks of Gaṅgā.

On observing this opportunity, Svāhā wanted to fulfil her desire. She entered their bodies and took away their refulgence (semen virile). The wife of Vahni sported with him as has already been mentioned by me.

121. It was because they remembered this service, O descendant of Bharata, that she was not cursed by them. For curse should not be given to a person who has helped.

122. On coming to know by means of their (spiritual) knowledge that they had become impure, the great sages abandoned the six of them except (the seventh) the gentle lady Arundhatī.

123. The holy lord Viśvāmitra sought refuge in Kumāra. He composed a divine hymn to Mahāsena.

124. It consists of one hundred and eight names. By repeating them, sins are destroyed and one shall attain perfect knowledge.

Hymn to Mahāsena[1]

125. You are *Brahmavādī* (expounder of the Vedas); you are Brahmā and Brahman, *Brāhmaṇa-vatsala* (one who loves

1. Although Skanda is hailed here as the highest and the most prominent deity in this hymn, in Vedic literature he has little prominence.

Brāhmaṇas), *Brahmaṇya* (one friendly to Brāhmaṇas), *Brahmadeva* (Lord of Brahmā), *Brahmada* (bestower of the Vedas), *Brahmasaṅgraha* (epitome of the Vedas),

126. *Paraṁ Paramaṁ Tejas* (the supreme and the greatest refulgence), *Maṅgalānāṁ ca Maṅgalam* (auspiciousness in the auspicious things), *Aprameyaguṇa* (one of immeasurable good qualities). You are *Mantrāṇām Mantraga* (i.e. you are present in the Mantras).

127. O Lord, you are *Sāvitrīmaya* (identical with the Sāvitrī Mantra). You are *Aparājita* (unvanquished) everywhere. You are the Mantra identical with Lord Śarva. You are the most excellent one among those deities of six syllables.

128. You are *Mālī* (having a garland), *Maulī* (wearer of a crown), *Patākī* (having a banner), *Jaṭī* (having matted hair) *Muṇḍī* (having a shaven head), *Śikhaṇḍī* (having a tuft), *Kuṇḍalī* (decorated with ear-rings), *Lāṅgalī* (having a ploughshare), *Bāla* (boy), *Kumāra* (infant), *Pravara* (perfect one), *Vara* (the most excellent one).

129. You are *Gavāṁputra* (son of Gaus i.e. cows or rays etc.), *Surārighna* (destroyer of the enemy of the Suras), *Saṁbhava* (birth), *Bhavabhāvana* (sanctifier of worldly existence), *Pinākin* (holding the Pināka bow), *Śatruhan* (slayer of foes), *Śveta* (white one), *Gūḍha* (hidden one), *Skanda*, *Karāgraṇī* (leader of makers and creators),

130. *Dvādaśa* (twelfth one), *Bhū*, *Bhuva*, *Bhāvī* (one who will be born), *Bhuvaḥ Putra* (son of Bhū), *Namaskṛtaḥ* (one who is saluted or bowed to), *Nāgarāja* (identical with the king of serpents), *Sudharmātmā* (excessively righteous-souled), *Nākapṛṣṭha* (vault of the Heaven), *Sanātana* (the eternal one).

131. You are *Bhartṛ* (lord, the supporter), *Sarvabhūtātmā* (the immanent soul of living beings); you are *Trātā* (saviour); you are *Sukhāvaha* (conducive to happiness); you are *Śaradakṣa* (clever in discharging arrowa), *Śikhī* (having tresses) *Jetā* (conqueror), *Ṣaḍvaktra* (six-faced), *Bhayanāśana* (destroyer of fear),

132. *Hemagarbha* (golden-wombed one), *Mahāgarbha* (large-wombed), *Jaya* (victory), *Vijayeśvara* (lord of victory). You are the *Kartā* (maker). You are *Vidhātā* (creator), *Nitya* (permanent one), *Nityārimardana* (ever-suppressor of foes),

133. *Mahāsena* (having a great army), *Mahātejas* (having dazzling refulgence), *Vīrasena* (having heroic army), *Bhūpati* (king), *Siddhāsana* (i. one occupying the posture called *siddha* or ii. one who has perfected the postures), *Surādhyakṣa* (presiding deity of Suras), *Bhīmasena* (one who has a terrible army), *Nirāmaya* (devoid of ailments),

134. *Śauri* (identical with Kṛṣṇa), *Yadu* (identical with Yadu), *Mahātejas* (one who has excessive brilliance), *Vīryavān* (endowed with heroism), *Satyavikrama* (of truthful exploit), *Tejogarbha* (having refulgence within), *Asuraripu* (enemy of Asuras), *Suramūrti* (having the form of Suras), *Surorjita* (having the prowess of Suras),

135. *Kṛtajña* (? grateful or one who is conversant with what is done), *Varada* (bestower of boons), *Satya* (truthful), *Śaraṇya* (one worthy of being a refuge), *Sādhuvatsala* (one who is affectionate to good men), *Suvrata* (one of good holy rites), *Sūryasaṅkāśa* (resembling the sun), *Vahnigarbha* (having fire within), *Bhuvaḥkaṇa* (identical with even a bit of earth),

136. *Pippalī* (Prob. a *Sāman* of that name, acc to MW 628, bestower of sensual enjoyments), *Śīghraga* (one who goes quickly), *Raudrī* (terrible one), *Gāṅgeya* (son of Gaṅgā), *Ripudāraṇa* (terror of enemies), *Kārttikeya* (son of the *Kṛttikās*), *Prabhu* (lord), *Kṣānta* (one who forgives), *Nīladaṁṣṭra* (one with blue curved teeth), *Mahāmānas* (lofty-minded),

137. *Nigraha* (one who curbs), *Nigrahāṇām Netā* (leader of those who curb and restrain). You are *Suranandana* (delighter of Suras), *Pragraha* (hospitable), *Paramānanda* (having supreme bliss), *Krodhaghna* (destroyer of anger), *Tāra* (one with a high tone), *Ucchrita* (lofty one),

138. *Kukkuṭī* (having cock as emblem), *Bahulī* (identical with pleiades), *Divya* (divine), *Kāmada* (bestower of desired objects), *Bhūrivardhana* (of the abundant increase), *Amogha* (infallible) *Amṛtada* (the bestower of nectar), *Agni* (identical with Fire-god), *Śatrughna* (slayer of enemies), *Sarvamodana* (delighter of all),

139. *Avyaya* (immutable), *Amara* (immortal), *Śrīmān* (endowed with glory), *Unnata* (lofty one), *Agnisambhava* (born of Agni), *Piśācarāja* (king of ghosts), *Sūryābha* (having the lustre

of the sun), Sivātmā (identical with Śiva), Śivanandana (son or delighter of Śiva),

140. Apārapāra (one like the boundless vast expanse), *Durjñeya* (incomprehensible), *Sarvabhūtahiterata* (one who is engaged in the welfare of all living beings), *Agrāhya* (one who cannot be comprehended), *Kāraṇam* (cause), *Kartā* (agent, doer), *Parameṣṭhī* (stationed in the supreme excellence), *Parampada* (the highest region),

141-142. *Acintya* (one who cannot be thought of), *Sarvabhūtāmā* (the immanent soul in all living beings), *Sarvātmā* (one who is the soul of all). You are eternal.

Thus that Lord of all living beings was eulogized by Viśvāmitra, the great sage, by enumerating these one hundred and eight names. The Lord was delighted and appeared in front of him. He spoke thus to the leading sage: "Let (the boon) be chosen.

143. O excellent Brāhmaṇa, my eulogy has been composed by you (well). This will be conducive to the achievement of the desires of living beings on the earth.

144-147. Fortune will flourish in the family of that person who reads this regularly. Neither Rākṣasas nor Piśācas, neither goblins nor mishaps cause obstacles in that house where they eulogize me thus. He will not have evil dreams. The person who is bound will be liberated from bondage. By the power of this hymn (prayer) the man will attain a divine status. It behoves you to consecrate me by means of those consecratory rites mentioned in the Vedas, since a life without consecratory rites is said to be like that of a brute. You too, by the boon granted by me, will become a *Brahmarṣi.*"

148. Then the sage performed his post-natal holy rites. Further at the bidding of Lord Skanda, he took up the work of his priest.

149-152. Thereupon, Vahni came there and saw his son Guha who had six heads, ears twice as many and twelve eyes, arms and feet. He had only one neck and one body. He looked at Kumāra who was a mere lump of flesh on the first day. On the second day it had the form of an individual. On the third day he became an infant. On the fourth day he became a complete (i.e. full grown) one. He was consecrated on the fifth day. He saw

Fire-god. Thereupon, O son of Pṛthā, Pāvaka (Fire-god) embraced him and kissed him. He addressed him as "O son" and granted him the *Śakti* missile himself.

153-157. He received the *Śakti* and bowed down to Fire-god. He then climbed on to Śvetaśṛṅga, seeing and surveying all the ten directions with his faces. He shouted terribly striking terror into the whole universe including the Asuras. Then, with his *Śakti* he split the peak of Śveta mountain that extended to a hundred *Yojanas* and that was surrounded by ten thousand billions of Rākṣasas. With a single stroke it fell down on the earth in smithereens. Those Rākṣasas who were the perpetual enemies of *Dharma* (virtue, piety) were smashed. Then the ground all round was agitated (i.e. quaked heavily) and was shattered completely. All the mountains became frightened. Everyone cried aloud as though at the time of ultimate deluge. All the living beings shouted loudly, "Save, save (us)."

158-163. On hearing this, Devas spoke to Indra collectively: "He by whom the three worlds have been agitated by means of a single blow, O Vāsava, will instantaneously destroy the entire universe if infuriated. But we have been created by Brahmā for the purpose of protection. That task of protection should be carried on always even if (our) vital airs be on the point of departure. If the universe is being agitated even as we watch and observe, fie upon the birth of heroes (like us)! Indeed, immediate death is more praiseworthy. Therefore, O Vāsava, it behoves you to resist him along with us." On being told thus Śakra said "So be it", and went to him along with Devas in order to make his vigour more impetuous. That fierce, impetuous and unssailable army of Devas began to bellow and roar. On seeing it Guha roared like ocean.

164. On account of that loud sound, the army of Devas ran here and there irrationally, resembling the ocean excited and thrown up.

165. On seeing Devas arrived (there) desirous of killing him, the son of Fire-god discharged from his mouth increasing flames of fire.

166-167. He burned the armies of Devas rolling on the ground. With their heads and bodies blazing, with their weapons and vehicles burning brilliantly, they appeared like the clusters

of stars dropping down suddenly from the firmament. While being burned thus, they sought refuge in the son of Fire-god.

168. Devas said to the wielder of the thunderbolt, "O Śatakratu, discharge the thunderbolt." Śakra who was told thus by Devas, hurled the thunderbolt against Skanda.

169-173. (The thunderbolt) discharged by him, O excellent one among the descendants of Kuru, hit the right side of Skanda. On account of the blow from the thunderbolt the right side of the noble-souled Skanda split and another person was born. He was youthful. He had golden armour and other equipments. He held a *Śakti*. He had divine ear-rings. He became well-known as Śakha. He too roared in a mysteriously wonderful manner. Then once again the infuriated Indra pierced (i.e. wounded) the chest of Skanda. There also a person like him was born. He became well-known as Naigameya. The four persons beginning with Skanda roared and rushed at him. Thereupon Indra abandoned the thunderbolt. With palms joined in reverence, he sought refuge in him. Skanda, the most excellent one, granted freedom from fear to him as well as to his army.

174. Thereupon the delighted gods played upon the musical instruments. On account of the blow from the thunderbolt, excessively powerful daughters (girls) were also born to him.

175-179. These terrible ones carry away the infants still in the wombs or immediately after being born. These *Śiśumātṛs* ('Infant Mothers') are seven, viz. Kākī, Hilimā, Rudrā, Vṛṣabhā, Āyā, Palālā and Mitrā. The infant (Lord Kumara) enriched by the vigour and vitality of these (mothers) became excessively terrific. The son born as a result of the blessings of Skanda was the fearful Lohitākṣa. Thus the mysterious group of Skanda-mātṛs (named) Vīrāṣṭaka ('eight heroic ones') has been recounted. This group has to be devoutly worshipped always. It bestows peace and calmness after subduing all types of *Apasmāras* ('epileptic fits'). Śrī ('glory and prosperity') assumed a body and approached and served Skanda who had golden armour and necklace, who was clad in red robes and had youthful lustre, the most excellent one in all the three worlds. Śrī resorted to him herself and bowed down to him.

180-181. All the Devas bowed down to him when Śrī conjoined him and said, "O Lord of golden complexion, be the

benefactor of all the worlds. May you be our Indra, O Lord, for the sake of the welfare of the three worlds."

Skanda enquired:

182. O excellent Suras, what does Indra do to all the worlds? How does Sureśvara (Indra) always protect the groups of Devas.

Devas said:

183. Indra bestows upon all living beings, strength, splendour, progeny and happiness. Sureśvara grants intelligence and everything they inherit.

184. He takes away (everything) from those who are vicious in their activities. He grants (everything) to those who adhere to good activities. Very powerful in his own activities, he instructs and commands all living beings.

185-186. He becomes the sun where there was no sun (before); there shall be moon where there was no moon (before); there shall be fire and wind, the cause (and sustenance) of life on the earth. This should be done by Indra. Indra has vast power and potentiality. O hero! be our Indra; kill Tāraka. Obeisance to you.

Indra said:

187. O mighty one, of powerful arms, you be Indra, causing happiness to all of us. O Skanda, I bow down to you and pray. Kill Tāraka and protect us.

Skanda said:

188-189. You alone rule over the three worlds. May you alone be Indra forever. I shall perform the tasks of Indra but the status of Indra is not desired by me. You alone are the Lord. Welfare unto you. You are the king of the three worlds as well as my king. O Śakra, what bidding of yours shall I carry out? Tell me.

Indra said:

190. If this statement is true, if it has been decisively uttered

by you, O excessively powerful one, be invested with the powers of the Commander-in-chief of Devas.

Skanda said:

191. For the destruction of Dānavas, for the sake of the achievement of the objectives of Devas and for the sake of cows and Brāhmaṇas, let your words be so.

192-194. When this was uttered, there arose a very loud shout of the Suras as well as of all the living beings. It caused a quiver in all the three worlds. They eulogized him saying, "Be victorious." They played on the musical instruments. They danced. They eulogized him and made applauses. On account of that noise, the daughter of the Mountain became surprised. She said to Śaṅkara, "O Lord, what is this overpowering noise?"

Rudra said:

195-196. It is the different kinds of words and utterances of the delighted Suras that are heard now, O gentle lady, since a son has been born to you. O meritorious lady, your son will wipe off the tears of the heaven-dwellers, of chaste ladies, of cows and of Brāhmaṇas.

197-198. While he said thus, the goddess became very eager to see him. Since Śaṅkara of great splendour had a great deal of affection for his son, Bhava along with his Gaṇas rode on his bull together with the goddess. Eager to see his son, he came there with great enthusiasm.

199-203. Then Brahmā, the Prajāpati ('Lord of created beings') said to Mahāsena: "Go ahead to meet your father Mahādeva and your mother, O Lord. Your birth at the outset was due to the mingling of the semen virile of these two."

After saying "So be it", Mahāsena of immeasurable soul adored his father Maheśvara, and his mother. Pārvatī and Parameśvara embraced their son for a long time and blessed him. They were extremely delighted. The delighted Śaṅkara handed over to him the essential principle of *Siddhasāra*(?) The goddess who was pleased and delighted extremely, granted him liberation

from *Prakṛti*. In the meantime, the six goddesses (i.e. wives of the Sages) came there.

204-206. They had been abandoned by the sages. They addressed him "O son". Pārvatī then said, "This is my son and not yours". Svāhā said, "Mine." Fire-god also said, "Mine." Rudra said, "Mine." The divine river (Gaṅgā) too said, "Mine." They argued and quarrelled with one another terribly. Indeed, O son of Pṛthā, the love for one's son is very powerful. What is it that it does not cause one to do?

207. Then (the Lord) laughingly told them, "Argument is not proper. Guha is son unto all of you. Let the boon be chosen from me."

208. Then the six goddesses said, "Let heaven be everlasting unto us." Guha said to them, "So be it". Śakra said thereafter:

209-211. "The rival Devī ('shining star') Abhijit who is (really) the younger sister of Rohiṇī is vying (with her), O Skanda, because she is desirous of getting the status of the elder and a separate identity. Ever since then I am confused. Therefore fix (her) in her proper place."

When he said "So be it," then Kṛttikās went to heaven. That star (Abhijit) shines as though it has seven heads. It is the star with Vahni (Fire-god) as the deity.

Then Svāhā said to him, "I am not a favourite with Agni of great flames. Therefore, grant me his favour and love as well as perpetual stay with him."

Skanda said:

212-215. Whatever Brāhmaṇas offer into the sacred fire such as *Havya* and *Kavya*, they will offer them with your name. Your residence shall be along with him forever.

Fire-god prayed for shares in the sacrifices and also for sons.

He (the Lord) said, "From today do obtain the shares in sacrifice." The others requested, "You, be our reputed son."

"It shall be so", said Skanda to them. Indeed it was a rare (privilege). Then all the Yogins, Sanaka and others, joined together and crowned him on that mountain as the overlord of all Yogins.

216. Thereupon, the Yogins called him *Yogīśvara*.

The Devas were delighted and they played on different kinds of musical instruments.

217. With him (Skanda) crowned (thus) the Śveta mountain shone like the very beautiful *Udaya* (rising) mountain with the sun radiant with (many) rays.

218-219. Then Devas, Gandharvas and celestial damsels began to dance. The loud sound of all the delighted living beings was heard. Thus the entire universe along with Indra stationed on the Śveta mountain never reached satiety by looking at the delighted Skanda.

CHAPTER THIRTY

Skanda Installed as the Commander-in-Chief

Nārada said:

1. Then, along with Suras, Skanda descended from the top of the Śveta[1] mountain. In order to slay Tāraka, he went to the southern direction.

2-3. Thereupon, the son of Pāvaka (i.e. Skanda) was crowned and invested with the power of the overlord of all the spirits and goblins on the banks of the river Sarasvatī, O son of Pāṇḍu. He was made the lord[2] of *Grahas* (i.e. evil demons harassing people), *Upagrahas* (i.e. minor demons), *Vetālas* (vampires), *Śākinīs* (ogresses), *Unmādas* (i.e. evil spirits of madness), *Apasmāras* (epileptic fits) and the *Piśācas* (ghosts eating flesh) by *Devas*.

4-6. It was for the purpose of preventing those spirits etc. of wicked intentions from transgressing the limits. Hence he who is attacked by these, shall seek refuge in the son of Pāvaka. *Grahas* etc. avoid a person whose senses are controlled; none of

1. The portion of Himālaya to the east of Tibet (De 200).

2. Skanda's association with evil spirits etc. is a legacy of pre-Epic period. For example, In *Pāraskara Gr. S.* a demon Cough is called Kumāra and Mahāsena is a disease-demon.

whose sense-organs are loose and disordered; who is always pure and is never lethargic or idle; who is godly and a devotee of Skanda. They are destroyed even when seen from far by those who are devoted to Maheśvara or to Nārāyaṇa.

7-9a. Then, along with all the Suras, Guha went to the banks of Mahī.[1] There be listened to the excellent greatness of Mahī, recounted by the Devas. Skanda was surprised and he bowed down to the river; thereafter, the Devas, the chief of whom was Śakra, bowed down to Guha who had resorted to the southern bank and established himself there and spoke these words:

9b-16. "O Skanda, no army obtains pleasure and happiness without a sinless Commander-in-chief duly installed as such. Hence allow us to consecrate you as such, with the holy and auspicious waters of Mahī and the ocean. We shall sprinkle those waters over you and it behoves you to glance at us at that place.

Just as the footprints of others get (i.e. are included) in the footprint of an elephant, so also all other holy spots and centres of pilgrimage get merged in the waters of the ocean and Mahī. Just as the Three-eyed Lord is glorified as comprising all the living beings, so also the place of meeting of Mahī and the ocean comprises all the holy spots.

Just as the semi-female form of Rudra bestows everything, so also the holy bath in Mahī and the ocean bestows all benefits. If a person, O Skanda, offers libations to the manes with the feelings of devotion in this holy spot, there is no doubt in this that it is as good as offering the libations in all holy spots. The fact that the water herein is saltish should not be minded much, for just as various grasses etc. of astringent or bitter taste when taken in by a cow, yield sweet milk, so also the water herein bestows delight and satisfaction to *Pitṛs*."

17-18. While the Devas were speaking thus, Kapila,[2] the

1. The march of Guha's army appears to be as follows: Western Himālayas to Sarasvatī, thence to Mahī-sāgara-saṅgama. Tāraka's capital was near Cambay. Skanda's route being unexpected, Tāraka was taken by surprise (*vide infra* 31.42-46 and his rebuke of Kālanemi, his commander-in-chief *infra* 32.3-4).

2. Kapila's presence was natural as his hermitage (now known as Mātṛgayā) was in that area.

sage proclaimed, "This is true. O son of Umā. Mahī comprises all holy waters. Kardama (my father) and I have understood the great qualities of this *Tīrtha*. I have abandoned all (the other parts of) the earth and I stay here after putting up my hermitage."

19-22. Then Maheśvara said "What has been said by the Suras is true." Brahmā and others also told him, "Here you shall be our leader once again. O hero, we shall perform your sacred ablution here. Command us." Thereupon, the noble-minded Skanda who was surprised, took his bath there and spoke these words to them. "Let Devas perform the rite of sprinkling the water over me."

Thereupon, they collected all the requisites for the consecrative ablution in accordance with (the injunctions of) the *Śāstras*.[1] Four principal Ṛtviks, viz. Brahmā, Kapila, Bṛhaspati and the fourth one Viśvāmitra performed the *Homa*-rite in the fire sanctified by *Mantras*.

23. There were hundreds of other sages too who had mastered the Vedas. There, O descendant of Bharata, Mahādeva performed a miracle.

24-25. He was seen in the form of a *Liṅga* stationed in the middle of the sacred fire-pit. The Lord had assumed the form of the *Liṅga* in order to impress that "It is I myself, stationed in the fire, that always receive the *Haviṣ* offerings." The Devas bowed down with great joy to that matchless *Liṅga*.

26-28a. It is destructive of all sins, O son of Pṛthā, and it bestows all desired benefits.

At the end of the rite of *Homa*, an excellent seat studded with divine gems and jewels was offered by Himālaya. Skanda sat there in that auspicious seat.

Thereafter, the Devas poured the sacred water to the accompaniment of holy *Mantras*, in accordance with the injunctions, over Kumāra, the son of Śaṅkara. All the auspicious materials required for the same had been duly collected together.

Then the (following) gods sprinkled water over Kumāra, the son of Śaṅkara (for installing him as the Commander-in-chief).

28b-37a. Indra, Viṣṇu of great valour, Brahmā, Rudra, all the Planets beginning with Sun-god, the two gods, Fire and

1. VV 22-37 give the Purāṇic procedure of installing a commander.

Wind, Ādityas, Vasus, Rudras, Sādhyas, the two Aśvins, Viśvedevas, Maruts, Gandharvas, celestial damsels, divine sages, Brāhmaṇical sages, Vālakhilyas, Marīcipās, Vidyādharas, Siddhas with yogic power, sages Pulastya, Pulaha and others, Manes, Kaśyapa, Atri, Marīci, Bhṛgu, Aṅgiras, Dakṣa, Manus, Luminaries, Seasons, Rivers in embodied forms such as Mahī and others, Oceans beginning with Saltish Ocean, Holy Spots beginning with Prabhāsa, Earth, Firmament, Quarters, Trees, Mountains, Mothers beginning with Aditi who personally performed special auspicious rites for Guha, Serpents, chief of whom was Vāsuki, Garuḍa and Aruṇa (the two brothers), Varuṇa, Dhanada, Yama with his attendants, Rākṣasa Nirṛti, Goblins, Flesh-eaters, Dharma, Bṛhaspati, Kapila, Visvāmitra and various other groups of Devas too numerous to be mentioned. All these performed the rite of ablution by sprinkling the holy water over Guha joyously on the bank of Mahī.

37b-38. Thereafter Paśupati gave unto him the great army of all the Bhūtas (Goblins) that was very terrible. It made a loud rumbling sound and was capable of subduing the haughtiness of Devas, Daityas and others. Viṣṇu gave him the Vaijayantī garland that increased strength.

39. Umā whose lustre was like that of the Sun gave him two dustless clothes. Gaṅgā gave him an excellent divine *Kamaṇḍalu* (water-pot) originating from nectar (or producing nectar).

40. Along with the Ocean Mahī, the great river, gave him the necklace of rosary beads with great joy. Bṛhaspati gave Kumāra a staff.

41. Garuḍa gave his beloved son Mayūra ('Peacock') having a cluster of feathers of various colours as tail. Aruṇa gave him a cock Tāmracūḍa ('having copper-coloured crest').

42-44. Lord Varuṇa gave him a goat fully possessed of strength and vigour. Brahmā gave him a deerhide that was (conducive to) victory and the acquisition of sacred knowledge. He gave him four attendants also who had great vigour and prowess. They were his mental sons named Nandisena, Lohitākṣa, Ghaṇṭākarṇa and the fourth one who was well-known as Kusumamālin and had excessive strength. Then Lord Sthāṇu (Śiva) gave him his great Pārṣada (named) Kratu.

45. Indeed in the course of the war between Devas and Asuras this infuriated attendant had killed with his hands fourteen million Daityas of terrible deeds.

46. Yama then gave him two attendants comparable to Yama and Kāla. They were Unmātha and Pramātha. They had excessive vigour and great lustre.

47. The joyous Sun-god gave unto Kārttikeya, O son of Pṛthā, his two constant followers, the Subhrāṭs.

48. Soma (the Moon) gave his attendants Maṇi and Sumaṇi who resembled Kailāsa peak and had white garlands and (scented) unguents.

49-52. Agni gave him (two attendants) of great strength, viz. Jvālājihva and Jyotiṣ.

Viṣṇu of long strides gave Skanda three attendants, viz. Parigha, Bala and Bhīma of very great strength.

Vāsava, the slayer of the warriors of enemies, gave the son of Maheśa two attendants Utkrośa and Pañcaja who wielded thunderbolt and baton (respectively). Indeed those two had slain in battle many enemies of Mahendra.

O foremost one among the descendants of Bharata, the delighted Aśvins gave Skanda (two attendants) Vardhana and Bandhana who were great experts in Āyurveda.

53. Vāyu gave Kārttikeya two attendants Bala and Atibala who had big mouths and were very powerful.

54-56. Lord Varuṇa gave the warriors Ghasa and Atighasa. O son of Pṛthā, Himavān gave his daughter's son (two attendants) Suvarcas of noble soul and Ativarcas.

Meru gave Kāñcana and Meghamālin. The delighted Vindhya gave the son of Svāhā the two splendid attendants Ucchrita and Atiśṛṅga who were great fighters with stones.

57. Accompanied by river Mahī the Ocean gave the two heroic attendants Saṁgraha and Vigraha who wielded iron clubs.

58. Pārvatī of beautiful and auspicious appearance gave the son of Agni Unmāda, Puṣpadanta and Śaṅkukarṇa.

59. Suparṇa gave the son of Jvalana (Fire-god) two attendants Jaya and Mahājaya, two serpents who were the most excellent ones among mighty warriors.

60. Thus Sādhyas, Rudras, Vasus, Pitṛs and all others who are the foremost in the world gave attendants to Skanda.

61. They were exceedingly powerful, of varying grades of strength and potentiality. They had different kinds of weapons and ornaments. They are too numerous, O Phālguna, to be reckoned.

62. The Mothers gave the Lord groups of Mothers who were very auspicious and by whom the three worlds including mobile and immobile beings have been pervaded.

63-69. The Mothers are as follows: Prabhāvatī, Viśālākṣī, Gopālā, Gonasā, Apsujātā, Bṛhaddaṇḍī, Kālikā, Bahuputrakā, Bhayaṅkarī, Cakrāṅgī, Tīrthanemī, Mādhavī, Gītapriyā, Alātākṣī, Caṭulā, Śalabhāmukhī, Vidyujjihvā, Rudrakālī, Śatolūkhalamekhalā, Śataghaṇṭākiṅkiṇikā, Cakrākṣī, Catvarālayā, Pūtanā, Rodanā, Āmā, Koṭarā, Meghavāhinī, Ūrdhvaveṇīdharā, Jarāyus, Jarjarānanā, Khaṇṭakheṭī, Dahadahā, Dhamadhamā, Jayā, Bahuveṇī, Bahuśirā, Bahupādā, Bahustanī, Śatolūkamukhī, Kṛṣṇā, Karṇaprāvaraṇā, Śūnyālayā, Dhānyavāsā, Paśudā, Dhānyadā, Sadā. These and many other Mothers (were given unto him). O leading scion of the family of Bharata, since they (those Mothers) are innumerable, I am not able to reckon them.

70-71. They dwelt on trees and quadrangles; they had their abodes in the places where four roads meet; they lived in caves and cremation grounds and they had mountains, cascades and cataracts as their regular dwelling places. They had different kinds of dress and ornaments. They assumed different kinds of forms. They spoke different languages and they wielded different kinds of weapons. They surrounded Guha there.

72-73. Then the glorious Guha shone like another Guha (i.e. He was matchless). He was crowned and invested with the office of the Commander-in-chief by the different Devas and great sages.

Then the son of Fire-god bowed down severally to all of them, the leaders among whom were Bhava and Brahmā, and said to them.

"Let the boon be chosen."

CHAPTER THIRTYONE

Kumāra's March against the City of Tārakāsura

Nārada said:

1. After granting blessings unto him they requested Guha for the boon: "This alone is our boon: Kill Tāraka, the sinner."

2. After saying "Let it be so" to them, the enemy of Tāraka possessing great splendour mounted his peacock saying "Yoga, Yoga".

3-4. With the Śakti in his hand Guha roared and then announced to the Devas, "O excellent Suras, if I do not kill Tāraka the sinner today, I shall clearly attain the state of those who slight and disrespect cows and Brāhmaṇas."

When this was solemnly promised by him there arose a loud sound.

5-6. At the behest of Śarajanman (Kumāra, born in the forest of reeds) they said, "Yoga, Yoga".

Clad in two dust-free red clothes the son of Pārvatī stationed at the head of all the Devas joyously moved (ahead). His banner shone well being rendered splendid by the emblem of a cock.

7-8. Even with his feet he was able to split mountains in the course of a battle. In his hand the *Guhaśakti* (Guha's weapon *Śakti*) shone splendidly. It was loved by all living beings and it was full of quiescent lustre and excessive strength. Its hardness (was famous) in all the worlds and the armour too was full of that.

9-10. From the body of (the Lord) of great heroism, who was about to fight, the following qualities manifested themselves: Virtue (*Dharma*), Truthfulness, Absence of delusion, Splendour, Refulgence, Unimpairedness, Power, Prowess and Mercy. Joining the pair of hands (in reverence) they all stood in front of the noble-souled Lord, ready to carry out his commands.

11. As he went ahead, Lord Hara along with Pārvatī closely followed him in a chariot having the colour of the sun.

12. The chariot had been playfully made by Lord Hara himself. A thousand lions had been yoked to that excellent chariot.

13-16. O tiger among men, Brahmā himself held the reins. The lions of that chariot had beautiful manes. As they moved

ahead they roared loudly. They appeared ready to drink up the sky. They frightened the mobile and immobile beings.

Seated in that chariot along with Umā Paśupati shone like the sun accompanied by clouds and rainbow and embellished by the streak of lightning.

In front of him went Lord Dhaneśa Kubera, Naravāhana ('whose vehicle is drawn by men') along with the Guhyakas. He had occupied the beautiful Puṣpaka (aerial chariot).

Riding on Airāvaṇa Śakra along with the suras closely followed the Bull-emblemed Lord, the bestower of boons.

17-22a. To his right Devas and Maruts, the fighters in diverse ways, went along with Vasus and accompanied by Rudras. Accompanied by Mṛtyu and surrounded on all sides by terrible Ailments in hundreds infuriated Yama went on his left side. Behind Yama went the terrible white trident of Rudra named Vijaya. It had three spikes and had been made by Rudra himself. Behind him went Lord Varuṇa, the lord of waters, with a terrible noose. He was surrounded by hundreds of different kinds of aquatic animals. Rudra's sharp-edged spear went behind Vijaya surrounded by the excellent weapons beginning with maces, iron clubs, *Śaktis* etc.

22b-28. The great missile Pāśupata followed the sharp-edged spear, O son of Pṛthā. It had only a single foot, but it was extremely terrible with many head and bellies. Behind it went his Kamaṇḍalu ('water-pot') that was served by groups of great sages. To its right shone the staff that went ahead encircled by glory and splendour. It was accompanied by Bhṛgu and Aṅgiras and was adored by Devas.

Rākṣasas, the other Devas, Gandharvas, Serpents, Rivers great and small, Oceans, sages, groups of celestial damsels, Constellations, Planets, the mobile and immobile beings and the Mothers followed the great Lord, and they were hungry. Behind everyone was the intelligent Hari seated on Tārkṣya (Garuḍa). He guarded the entire army surrounded by his own retinue.

Thus, accompanied by the army the son of the Three-eyed Lord came to the northern shore. He resorted to the copper rampart and stood there.

29. Seeing the prosperity and excellent glory of the city

of Tāraka Mahāsena was surprised. He praised his (i.e. the Demon's) power of penance.

30. Seated on his peacock and surveying (everything), with the umbrella held over him, shone Guha who was on a par with the moon in his lustre.

31. The Lord of great lustre was fanned by Vāyu and Agni with chowries. He was surrounded by his own retinue and groups of attendants given to him by the Mothers and Suras.

32-36. Thereafter, amidst Devas Śakra bowed down to him and spoke these words: "O Mahāsena, see, see (the army) of the extremely powerful Daityas who do not fully comprehend you, their annihilator, like men engrossed in (the activities of) the household. Let a messenger be sent to their abode. Let him mention about you to Tāraka. This is customary among heroes. It is the bestower of fame on great people."

With the permission (of the Lord), O Dhanañjaya, Śakra directed me, a devotee of Skanda, and sent me to the leader of Asuras. He considered me fit for the job of a messenger. I was myself desirous of going and was sent by Śakra.

In his palace in the midst of thousands of women I spoke (to him) thus: "O base Asura, O demon of wicked mind, Śakra says this to you. Listen:

37-38. 'O Dānava, much sin has been committed by you by torturing and harassing the universe. I shall destroy that sin of yours today. If you are a man, O excessively sinful one, come out. If you do not come out, I will cast your city into the ocean within a moment for the sake of its purification.' "

39. On hearing these harsh words the demon who had been surrounded by the groups of women became infuriated. He raised his closed fist and rushed at me. I was frightened and so I ran away (from that place).

40. Being excited and bewildered, I reported the incident to Kumāra. When I came back, the Daitya began to think in his mind,

41. 'Without getting a support Śakra does not dare to say like this. The terribly awful omens produce fear in me.'

42-45. After thinking thus he got up and climbed on to the window-sill. Seated on the window-sill of the topmost storey of his abode consisting of a thousand storeys he saw the army of

Devas that had covered up the earth and the firmament. The ten quarters reverberated with the sounds of chariots, elephants and horses, aerial chariots of wonderful shapes and sizes, the loud songs of Kinnaras, of *Dundubhi* drums, horns of cows, cymbals and conchs. On seeing that army that could not be stirred up or agitated he thought thus, 'These had already been defeated by me. Why have they come again?'

46. The Daitya who was thinking thus, heard the harsh and terrible words proclaimed by the divine bards. They were heart-rending to Tāraka:

47. "O Lord, be victorious; the entire army of Devas has been illuminated by your arms that have became red by means of the lustre of the rays of your matchless *Śakti*. O Lord Kumāra who causes bloom in the face of the Destroyer of the Puras like the moon amongst the cluster of lilies, be victorious. You are like the submarine fire to the ocean of the race of Daityas, O Lord having the peacock with sweet voice for your vehicle. With the sprout-like nail of the feet you have pounded the crowns of Asuras; O Mahāsena, you are like the forest-fire unto the dry grass (in the form) of the family of Tāraka; O Lord of Yogins, O Skanda, be victorious. Your lotus-like feet have been rendered brilliant by the rows of nails resembling the sun that dispels the darkness of the worrying thoughts spreading in the sky of the heart of Yogins, O seven-day old boy-god, the burner of the grief of all the worlds.

48. Hail, Hail to you, the charming one. Obeisance to you, the dispeller of the fear of good people. Salute to you, O infant-Lord, having the mountain (for your abode); obeisance, obeisance, destroy the enemies of Devas."

CHAPTER THIRTYTWO

Tāraka is Slain

Nārada said:

1. On hearing this eulogy loudly proclaimed by the celestial bards the Daitya remembered the words of Brahmā that he would be killed by an infant.

2. On hearing it all his limbs became wet (with sweat). The king then spoke to the gatekeeper, "I wish to see the Ministers. Bring them quickly. Do not delay."

3-4. Then, at the instance of the king, those (Ministers), the chief of whom was Kālanemi, came.

Tāraka, the Daitya, said: "What is it that you have done? You have never given me any news regarding the enemies. You are intoxicated with wine and lecherous pursuits. Hence you are not worthy of being Ministers (Advisers). One who gives advice to the king conducive to his welfare is called a *Mantrī.*

The Ministers replied:

5. Who cares to know (more) about the miserable Devas? We the Daityas need not know. This was our opinion.

6. Do not be anxious, O great king. We will defeat the Suras. What fear can we have from an infant? This anxious thought itself is shameful.

7-11. All this can be easily managed. Let the *Bherī* (drum) be sounded firmly and loudly.

Thereupon at the instance of the Lord of Daityas *Bherī* (drum) was beaten intensely and repeatedly which made (the Daitya soldiers) equip themselves suitably and get ready for war. It shook the entire universe.

On being remembered by the king of the Daityas crores and thousands of crores and tens of hundreds of *Parārdhas* of great Asuras came there immediately from the mountains, rivers, oceans, nether worlds and firmament. They had the lustre of the fire at the close of the *yugas.* The commander Kālanemi immediately advanced against Devas. Tāraka was seated in a

chariot that extended to four *Yojanas* and had many wonderful features. He appeared to be somewhat dejected and miserable.

12. In the meantime, O son of Pṛthā, the entire rampart was pulled down by the infuriated attendants of Skanda. The parks and gardens were destroyed.

13. Then the goddess Earth along with parks and forests quaked. The sky was ablaze with the stars. The universe became extremely confused.

14-17. The entire universe was plunged in darkness. The sky was pervaded by vultures. Thereupon, the great army, the chief of which was Kālanemi, was seen there, O son of Pṛthā. It was equipped with many weapons. It resembled the clouds at the time of deluge. It was terrible and unlimited in number. It roared and uttered different kinds of words. The army rushed against the Devas in battle. It attacked Lord Śaṅkara. By means of mountains, *Śataghnīs* ('Hundred-killers') and iron bolts the army of the Devas was driven away by the Daityas who had great weapons and were roaring. Within a moment the army became averse to fighting.

18. When they were being struck and hit by the Asuras like a forest by fires (the army of the Devas) fell down like great forests of trees at the site of forest fires.

19. The heaven-dwellers fled here and there with their bones, heads and bodies shattered. On being killed by the great Asuras, they did not find any leader, help or guide.

20. On seeing the army fleeing Lord Purandara consoled that army that had been extremely afflicted by the Dānavas. He spoke thus to them:

21-22. "O heroes, welfare unto you. Give up your fear. Take up your weapons. Turn your attention to fighting. Entertain no pain or fear at all. This Mahāsena who has the brilliance of deadly fire and is seated on his peacock is your protector. Why are you afraid in spite of this?"

23. On hearing the words of Śakra the heaven-dwellers were pacified and cheered up. Taking Śakra as their resort they fought with the Dānavas.

24. In that battle Kālanemi confronted Mahendra. Jaṁbhaka accompanied by a thousand *Akṣauhiṇīs* fought with Śaṅkara.

25-29. Kujaṁbha who too had as many *Akṣauhiṇīs* fought with Viṣṇu. All the other Devas, Maruts of great strength, Sādhyas and Vasus fought with the leading Daityas.

After fighting in various ways, O son of Pṛthā, Kālanemi jumped up suddenly on to the head of Airāvaṇa. He hit the elephant with a kick and Śakra with his fist roaring loudly. Both of them fell on the ground. Thereupon Kālanemi lifted up the unconscious Śakra, put him in the chariot and went towards Tāraka. Then the Devas beginning with Antaka began to cry loudly:

30-31. "The king is being taken away. He is being removed. There is no one to protect him."

In the meantime by means of arrows discharged from the Pināka bow Śarva had slain Jaṁbhaka along with his army and given great delight to vultures (by offering a feast of dead bodies). He approached Kālanemi and seated in the chariot spoke to him these words:

32-34. "Of what avail is Mahendra? Fight with me, O Dānava of extremely vicious intellect professing to be a hero. Thereupon you will know what is heroism."

Kālanemi replied:

Who will fight with a naked man? Even if he is killed and the same were to be mentioned in the assemblies of Daitya warriors, there will be a general laughter. O wicked-minded one, look for someone like you.

On hearing those contemptuous words Śarva was surprised.

35-37. Then Kumāra seated on his peacock suddenly rushed there. Vāsudeva too rushed there after killing Kujaṁbha with his followers.

Then Hari said to Skanda: "Of what avail is this sinful base Daitya to you, O Lord? See my prowess for a short while."

After saying this Keśava who was seated on Garuḍa restrained him. He showered him (i.e. Kālanemi) with arrows discharged from his bow Śārṅga.

38. On being hit by those arrows as if by thunderbolts the infuriated great Asura left Vāsava and split those arrows by means of his own arrows.

39. The Daitya laughingly and playfully restrained and curbed every arrow and miraculous missile of divine power that Hari discharged.

40. Janārdana who was quick in taking action, seized his (iron club) Kaumodakī and hurled it at the leader of the army. It smashed the charioteer.

41. Then the demon jumped down from the chariot and opened his great mouth widely. He seized Garuḍa by his beak along with Viṣṇu and put them both into his mouth.

42. Then all the Devas and all the worlds fainted. The earth quaked. The seven mountains and the seven oceans trembled.

43-51. In that great battle Kālanemi roared and danced. When the time for hurrying up approached, Viṣṇu became steady and composed. With his discus he tore open the belly (of the Daitya). Coming out he shone like the rising sun. By means of his Māyā power Hari deluded him and thereafter took him to the nether worlds. There he lay like a log of wood. Afterwards ten crores of Daityas were killed with the discus.

The delighted Devas became free from stupefaction instantly. Then Śarva embraced him and said:

"O Janārdana, well done! well done! There is no one else to do what has been done by you. This Daitya is stronger and far more powerful than the demons, very difficult to be conquered, beginning with Mahiṣa and others—those demons who were struck down by the Goddess. He has been defeated by you. O Janārdana, this demon ought to have been killed by you in the Tārakāmaya[1] battle. Again in the form of Kaṁsa he should be killed by you in your eighth incarnation."

Thus Devas praised Vāsudeva, the sire of the universe. When the army of Daityas regained consciousness, they killed and destroyed them by means of volleys of arrows. Shattered by the great weapons those bodies of Daityas fell on the ground, O son of Pṛthā, like the scattered clouds falling all round. Thereupon the army became leaderless and helpless.

52. By means of their weapons they were turned away by

1. A war that was waged between Devas and Asuras fighting on behalf of Bṛhaspati and Soma (Candra) respectively, the cause being Tārā, Bṛhaspati's adulterous wife living with Soma who refused to return her to her lawful spouse.

Devas who followed Skanda. Thereupon, all the joyous and delighted Devas shouted loudly in glee.

53-57. They played on all the musical instruments jointly. On seeing his army broken and shattered with all the heroes killed in the great battle and on observing the great joy of Devas, Tāraka said to his charioteer:

"O charioteer, see my armies routed by Suras. They had been looked upon by us like blades of grass! See the wonderful way in which *Kāla* (works). Hence, take my chariot quickly to Devas. Let the base Suras see the power of my arms and run away."

Saying this to the charioteer and shaking his very huge bow the king whose eyes became red with anger entered the army of Devas. On seeing the demon coming Hari spoke to Skanda:

58-61. "O Kumāra, see the Lord of Daityas, who is like Kāla (god of Death) at the close of a Yuga. This is that same (demon) by whom Śiva had been propitiated by means of terrible penance. It is he by whom Śakra and others had been transformed into monkeys for one hundred million years. It is he who could not be defeated by us despite our pile of all (superior) weapons in the course of the battle. This great Asura should not be viewed with contemptuous disregard. He is Tāraka. This is your seventh day. Now it is mid-day. Slay him before sunset. Otherwise he cannot be killed."

After saying thus Keśava hurriedly spoke to Śakra and others:

62-63. "Make the leading Daitya get exhausted so that he can be easily slain."

Thereupon at the instance of Viṣṇu the dwellers of heaven roared and approached (i.e. attacked) him (i.e. Tāraka) with great joy and showered him with volleys of arrows. Laughingly Tāraka routed all the Devas.

64-67. He routed Devas like an atheist of evil conduct who drives away (i.e. disregards) the instructors in different scriptures. They were unable to bear that hero who was occupying the great chariot like a person overpowered by epileptic fits and uttering displeasing words. Driving away all the Devas within a moment Tāraka came towards Kumāra shaking his great bow. On seeing him coming Skanda proceeded against him; Bhava guarded his left side and Hari the right one. The attendants

who were thousands of millions in number guarded him from the rear.

68. Then in that great battle of Devas and Daityas both of them came into contact with each other like *Dharma* and *Adharma* in their ascendancy. They caused great miracles and surprise in the universe.

69-71. Then approaching Kumāra playfully Tāraka spoke: "O boy, you are indeed a very small infant. Why do you, at the instance of Devas, come to me for fighting like a moth falling into fire? What do I gain by killing you? O boy, you have been released by me. Go and drink milk. Take this ball. Play with it." On being told thus, the preceptor of the Yogins laughed and said to Tāraka:

72-74. "Do not disregard contemptuously the state of being a small infant. Even an infant serpent causes distress and strain. Even the young (rising) sun is very difficult to look at directly. Even a small fire is very difficult to be touched. A Mantra consists of very few letters. But is it not found effective and fruitful, O Daitya?"

After saying this he seized the ball hurled by the Daitya. He charged it with the Śakti missile and discharged it against the Daitya. On being hit with it his chariot was reduced to powder.

75-76. It was a chariot four *Yojanas* in extent and was equipped with many wonderful features. When the excellent chariot was shattered, the sons of Garuḍa became free. They flew up with great difficulty and entered another ocean. Thereupon the infuriated Tāraka hurled a mallet at Guha.

77-79. It appeared like the Vindhya mountain. Skanda caught hold of it and struck it against his broad chest. The mallet was then smashed to a hundred pieces. The Daitya thought that the Six-faced Lord was invincible in battle. He then recollected the words of Brahmā. On seeing him as though frightened, crores of Daitya heroes roared loudly and showered Mahāsena with various kinds of weapons.

80-85. Then infuriated Skanda hurled the terrible Śakti on them. When the miraculous Śakti missile was thrown by Skanda of unmeasured splendour, excessively terrible clusters of meteors fell on the earth. The extremely terrible Śakti was hurled by the

son of Bhava. A crore of Śaktis fell out from it, O leader of the descendants of Bharata.

Then the powerful Lord struck with the Śakti missile held in his hand. Eight thousand billions and a thousand crores of the Daityas were struck down. Thousand million and a crore of vehicles were struck down. He made the leading Daitya (so deformed that) his belly appeared like a deep eddy. The Daitya had been surrounded by ten *nikharvas* ('billions') (of his soldiers).

When the enemies were being killed, O son of Pṛthā, the followers of Kumāra made a tumultuous sound filling all the ten quarters. Some were killed by the Śaktis that had come out from the sparks of the Śakti missile.

86. Thousands of Daityas were tossed, shaken and killed by the flag. Some were frightened by the sounds of bells. They fell down with broken hearts.

87. Some were killed by the wings of the peacock. Some by his feet. Crores of them were pierced by the cock and swallowed.

88-90. Others numbering thousands of billions were killed by the attendants (of Skanda) and the Mothers. Thus, when the Dānavas were being killed by Guha and others, Tāraka came to Skanda along with the misfortunes of the worlds as it were. He took up his shining iron club having a hundred thousand bells. It was unthwartable too. With it he struck the peacock and the peacock turned his face. On seeing Skanda with his face averted (from fighting) Vāsudeva spoke in a hurry:

91. "O Lord of Devasenā ('the army of Devas'), discharge the Śakti quickly against the great Asura. Keep your own promise. Look the sun is about to set."

Skanda said:

92. It was by you, O Janārdana, that this (Daitya) was mentioned to me as a devotee of Rudra. My arm does not discharge the Śakti to kill a devotee of Rudra.[1]

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1. This shows Skanda's reluctance to kill a devotee of Śiva (Tāraka) despite his having brought about a havoc and being a terror to the universe. He was persuaded by the Ethereal Voice to kill Tāraka and establish a *Liṅga* as an act of expiation (vv. 142-144).

93. One who is not Rudra himself will not worship Rudra. Hara himself (appears) in the form of the devotee. What will be the nature of our life after killing this (Daitya) who is of the form of Rudra?

94. If they are insulted and abused, reviled, neglected and disregarded, pained and tormented, the devotees of Rudra burn down the entire family. What then, if they are killed?

95. If he were to kill me in the battle, let him kill me. That would be better. But, O Viṣṇu, I am not prepared to take up arms against a devotee of Rudra.

Śrī Bhagavān (Viṣṇu) said:

96-97. This is not befitting you, O Skanda. Listen as to who is a genuine devotee of Rudra. Sages conversant with the Vedas know that there are two bodies of Śiva, the Lord of the daughter of the Mountain. One is that consisting of the beings. The other is the visible one. One who hates and harasses all living beings is not said to be a genuine devotee of Rudra.

98-100. A person who is devoted to Rudra must be merciful towards all living creatures. Hence slay this (false devotee) of the Pināka-bearing Lord, because he is the hater and harasser of all living beings, especially of human beings. O Lord, in this matter I do not, find any fault for you.

Even after hearing these words of truthful meaning from Govinda, O descendant of Bharata, (Kumāra) was not inclined to kill him because he remembered him as a devotee of Rudra. Thereupon the infuriated Tāraka rushed at Keśava.

101. He said thus, "O extremely wicked-minded one, I will kill you. See my power. I shall destroy the root of all Devas, pious rites and intelligent ones. After killing you today I shall chop off all of them. See my power."

Viṣṇu said:

102-107. O Lord of Daityas, why should there be (a fight) between you and me? Listen to the truth. Here is Śarva in his chariot. If he is killed, everything is killed.

On hearing this, the infuriated Tāraka immediately proceeded towards the chariot of Rudra.

Approaching the chariot of Rudra he caught hold of its pole. When the infuriated Tāraka caught hold of the pole suddenly the heaven and the earth cried loudly and the great sages fainted. The Daityas of very huge size resembling (large) clouds roared. They were sure that they would conquer.

Surmising the idea and intention of Tāraka, Lord Śaṅkara abandoned the chariot along with Umā and mounted his bull. Repeating the *Mantra* "Oṁ" Brahmā resorted to the sky suddenly.

108. Then Tāraka lifted up the chariot that had been made by Rudra and had a hundred lions (yoked to it), dashed it against the ground and smashed it to powder.

109-110. The trident, the Pāśupata and other weapons approached suddenly. But Bhava, Giriśa, stopped them saying, "He can be managed." Thereupon realizing his self-deception as well as that by Rudra, the Daitya maliciously roared and rushed suddenly against Maheśvara who was riding his bull.

111-115a. Thereupon various Devas rushed (against the Daitya) in the following manner: Janārdana lifted up his discus and rushed speedily. Indra lifted up his thunderbolt. Yama raised his staff roaring loudly. The infuriated Dhaneśvara roared raising his iron club. Varuṇa roared with his noose held aloft. Vāyu raised his terrible great goad. The Fire-god (Vahni) lifted up his Śakti of great refulgence. Nirṛti raised his sharp sword. The infuriated Rudras lifted up their tridents. Sādhya-devas raised their bows. Vasus lifted up iron bolts. Viśvedevas raised pestles and thrashing rods. The Moon and the Sun their refulgence, the Aśvinīdevas the medicinal herbs, the serpents the blazing poison and Himādri and other important ones lifted up the mountains.

115b-117. On seeing the Devas roaring and rushing (against him), O son of Pṛthā, Tāraka turned suddenly trumpeting like a great elephant. With his adamantine fist he hit Śakra in his arm and made him fall down. He seized the staff from Yama, struck him with it on his head and made him fall down. With his (own) chest he hit Dhanada and his iron club and made him fall on the ground.

118. He seized the noose from Varuṇa and bound him with

it and toppled him down. With his great goad he went on striking Vāyu for a long time on his head.

119. With Phūtkāras ('blowing out wind from his mouth') Tāraka subdued the blazing fire. He seized Nirṛti's sword, struck him with it and made him fall down.

120. Rudras were tortured with (their own) tridents, Sādhyas with their bows, Vasus with their own iron bolts and Viśvedevas with their own pestles.

121-122. He covered the Moon and the Sun with dust particles. They appeared as though they were stationed in an anthill. He smashed the terrible and great medicinal herbs of Aśvinīdevas by means of palms. By trampling and treading on them he made the poisonous serpents rid of their poisons. The mountains were choked and suffocated much by means of (other) mountains.

123. Thus within a *muhūrta* he made the army of Devas unconscious. It cried out "*Hā, Hā*" (Alas!) in distress Then he rushed at the Discus-wielding Lord (i.e. Viṣṇu) roaring.

124. Then Keśava laughed and suddenly vanished like the Lord (Svāmī), the most excellent one among the intelligent, who always becomes invisible to *Kuyogins* ('a bad *yogin*').

125. Not being able to see Viṣṇu, the infuriated Daitya Tāraka rushed against the Bull-vehicled Lord with great speed lifting up his closed fist.

126. Like a streak of lightning, Lord Hari became (partly) visible and invisible. Lifting up his arm he loudly proclaimed to Devas:

127. "Alas, O Devas, run away, if you have sufficient strength to flee. All of us who came here at the instance of an infant have been deluded.

128. Has this verse not been heard—the verse that was formerly sung by the son of the Self-born Lord? 'Whatever is deposited and placed on trust in infants, women, bad scholars, and epileptic patients (or forgetful persons) is no better than fallen in peril (or being lost).'

129-130. All that is (i.e. the truth of that is) borne out by direct experience now. If we had previously known that he would not kill a devotee of Rudra, if he had not taken that vow

also, we would not have had this great sorrowful plight and destruction.

131. Or, if this evil-minded one does not kill the Lord of Daityas, do not be afraid, O highly fortunate ones. I shall kill your enemies.

132. See now, O Devas, the unlimited power of my arms. Look (now), with a single (blow of my) fist I shall destroy the base Daitya.

133. My right arm is permanently offered to you by me. I shall kill your enemies. I shall keep up this promise.

134. Just as a violent gust of wind dispels clouds, I shall in a moment destroy all those great Asuras who are in the sky, on the earth and in the nether worlds."

135. After saying this, Jagannātha raised his closed right fist. Without any weapon, he jumped down from the back of Tārkṣya (Garuḍa) and dashed (against the Daitya).

136. While Govinda was running, all the three worlds shook. The entire universe swooned. Devas became excessively afraid.

137. He was on a par with Rudra at the close of the Kalpa. While he was running flames came out from his mouth. By them, a hundred *Kharvas* (i.e. 1 followed by ten zeroes) of Daityas were killed.

138. Thereupon Siddhas in the firmament directly spoke these words: "O Vāsudeva, eschew your anger. If you are furious, where will be the universe?"

139. He did not pay heed to that statement. He said, "I shall not do anything else." The infuriated Hari called and challenged the great Daitya and rushed at him.

140. He spoke these words:

"Let me acquire that merit which those who strenuously protect good men acquire. Let me acquire that merit which those who kill the vicious ones get."

141. Then Mahāsena saw Tāraka proceeding towards Rudra and also Hari the ancient Puruṣa (Being) pursuing Tāraka.

142-144. He saw the universe extremely agitated. He recollected his own promise made earlier. He noticed the red disc of the sun suspended in the western horizon. He heard an ethereal voice as follows: "O Skanda, why are you exhausted and

dispirited? If after killing a Brāhmaṇa you repent and install a *Liṅga* of Īśa, you will be liberated from the sins of hundreds of slaughters." On hearing this (ethereal speech) Skanda became extremely infuriated so much so that he appeared desirous of burning the earth.

145. Then the son of Bhava jumped down from his peacock, laughingly embraced Keśava with his arms and spoke:

146. "I know you, O Viṣṇu, as one endowed with great intellect and exploit. You can kill all the Daityas of the past, present and future by means of *Huṁkāras* (i.e. humming and hissing sound in anger).

147. You alone are the slayer of Daityas, the protector of Devas. You are the person who establishes *Dharma* (virtue and piety). Here I have joined my palms in reverence to you.

148. Within half a moment, see my prowess. The sun is becoming ruddier and ruddier."

Thus Vāsudeva was pleased and delighted by Skanda who (duly) bowed down to him.

149. Keśava became rid of anger. He embraced Skanda and spoke these words: "Now Dharma has acquired a patron in you. Suras have a leader in you, O Guha.

150. Recollect yourself what for you have been born from Maheśvara. It is for the sake of protecting good men and annihilating the vicious ones. The birth and the whole life of noble-souled persons is for the sake of Suras and Brāhmaṇas.

151-152. You are born from the splendour of Rudra, the goddess (Pārvatī), Gaṅgā, Kṛttikās, Svāhā and Vahni. Make that splendour fruitful (effective). If one makes use of one's wealth, vigour and assets for the sake of good people, all those things are really fruitful. Not otherwise, O son of Rudra.

153. Let virtue, Devas, cows, Sādhyas and Brāhmaṇas become delighted today by your vigour and prowess. Exhibit your power and potentiality."

Skanda said:

154-155. If I do not kill Tāraka immediately, let me get the same state (of life) as one gets if one abandons you and Śiva, O Keśava. Let me get that state that one gets by abandoning Śrutis (Vedas), by tormenting and harassing one's own chaste

wife, by keeping aloof from good people, by leading the life aimlessly and fruitlessly and by being ruthless. Let me get that state, O Keśava.

156. When this was averred (by Skanda) a loud sound (of applause) arose from the ranks of Heaven-dwellers. Some of them praised Guha and some praised Lord Nārāyaṇa.

157. Then, in the course of that great battle, Hari mounted on his Tārkṣya and Mahāsena on his cock and both of them rushed at Tāraka.

158-159. Lord Mahāsena was clad in red clothes. His garland and ornaments were red. He was red-eyed with large powerful arms. He had golden armour. He lifted the Śakti with his arm and made all the living beings tremble. Approaching Tāraka he said to him laughingly:

160. "Stop, stop, O excessively wicked one. Your life is held by me (within my power). Let the world be made well pleased and yielder of all rare *Siddhis*.

161. I am striking at your ruthlessness towards Dharma, Devas and cows. Remember the weapon in which you have had sound training."

162-163. When this was spoken by Guha and when Tāraka turned a certain woman came out of his head. With her refulgence, she illuminated him, up and down and all the quarters. On seeing the woman Guha said: "Who are you? Why have you come out?"

The woman replied:

164. I am called Śakti, O Guha. I am always stationed on the earth. I have been acquired by this king of Daityas by means of great penance.

165. I stay in all Suras. I stay in Brāhmaṇas devoted to the subjects mentioned in scriptural texts. I stay in chaste women. But I never stay in a place devoid of good qualities.

166. O Guha, the collection (balance) of the meritorious deeds of this (Daitya) got exhausted now. Therefore, I am going away forsaking him. Kill him for the good of the universe.

167. When she went away, the head of the Daitya shivered.

His body also quivered and trembled.[1] Then it lost all its vigour and prowess within a moment.

168-170. In the meantime the son of the daughter of the Mountain hurled the Śakti which emitted meteor-like sparks, and surpassed the sun and fire by its lustre. It made a loud terrible sound like the roaring of the ocean at the time of the close of the Kalpa. It seemed to be desirous of burning the universe. It appeared to be the special unfortunate position of Planets marking the time of death of the unfortunate Tāraka. It (the Śakti) could tear up mountains and surpassed all beings in its strength. The infuriated Guha lifted it up, roared loudly and discharged it.

171. While discharging it he proclaimed thus: "If Dharma prevails in the world, if Dharma is ever victorious, then let this Daitya be destroyed by virtue of this truth."

172. Discharged by the arms of Kumāra that unassailable Śakti which could not be curbed, pierced his (i.e. Tāraka's) heart. After piercing it, it fell on the earth.

173. With a wavelike movement of water it came back to Skanda. The Asura had been struck with the Śakti. His heart had been split and he made the entire earth vibrate by his loud roar. Then he fell down with his face down and died.

174. Thus, O son of Pṛthā, Tāraka who had scorched the three worlds and who had defeated Suras many times, was killed by Kumāra in the great battle.

175-176. When this Daitya was killed, the entire universe became delighted. Pleasant gentle breezes blew. The sun shone with good lustre. Fires blazed quietly. The (terrific) sounds produced in various quarters quietened down.

177-178. Then the delighted Keśava, the slayer of enemies, said to Skanda once again: "O Skanda, O Skanda of powerful arms, the son of Bala named Bāṇa, is harassing Devas by wielding the Krauñca mountain. O hero, since he is afraid of you now, he has fled to the mountain. Kill with the force of your *śakti* that demon of evil design who is stationed on the Krauñca mountain."

1. It will be seen that Tāraka was deeply demoralized after the desertion of Lakṣmī. He was too nervous to put up a fight. He fell down dead at the stroke of Kumāra's *Śakti*.

179. The Lord of great refulgence pierced with his *śakti* the mountain Krauñca where many tigers roamed about roaring, and which was full of many trees and animals.

180. The śakti of loud sound pierced the mountain and burned thousands of tigers and ten thousand crores of Daityas and Bāṇa as well.

181-182. Even today, O son of Pṛthā, that hole through the Krauñca exists.[1] It is through it that swans and Krauñca (crane) birds go to the Mānasa lake. After killing Bāṇa, the great śakti came back to Skanda in the same manner as the mind of a good man directed elsewhere is brought back to the original state.

183. Then Hari, Indra and others eulogized; Rambhā and other excellent women danced. They played on various musical instruments. The Immortals exclaimed loudly, "Well done! Well done!"

CHAPTER THIRTYTHREE

The Greatness of the Liṅgas Installed by Kumāra

Nārada said:

1-4. With his body as huge as a mountain fallen on the ground, it appeared as though he was embraced by the Earth like a man of good qualities by a woman of good qualities.

On seeing him so, Devas were surprised. They sang the songs of victory repeatedly. Some of the Heaven-dwellers were afraid to go near him, thinking that perhaps Tāraka, the Daitya, might get up and kill them.

On seeing him fallen on the ground, Guha became dejected in mind, O son of Pṛthā. The highly intelligent Lord bewailed. He forbade the eulogy of Devas and spoke these words:

5-6. "O Suras, how do you eulogize me, the sinner who ought to be pitied. This (demon) who had been the lord of all the

1. Now called the *Niti Pass*, Kumaun Division, Uttara Pradesha. It is a passage between Tibet and India (De 104).

five (elements) cannot be called a creature of Prakṛti (i.e. he is divine). He is stated as born of a part of Rudra. One who is inimical to him is not like Rudra.

A (the following) verse (is) sung by the son of the Self-born Lord:

7. 'After killing a heroic person, one is liberated from that sin by (giving) one thousand cows as a religious gift. Therefore, no person should be killed by learned men. Somehow they must avoid killing him.'

8. Though there is no blemish in killing a person of sinful conduct, still I bemoan as he was a devotee of Rudra.

9. Therefore, I wish to know some expiation, since, even great sins acquired (committed) by one, are dispelled by means of expiations."

10. When the intelligent son of Śiva was bewailing thus, Vāsudeva, the sire of men, spoke these words from amongst Devas:

11. "O son of Śiva, if the Vedas, Smṛtis, Itihāsas and Purāṇas are authoritative, there is no sin in slaying a vicious person.

12. If a merciless man nourishes his own life by taking other people's lives, his slaughter is conducive to his own welfare, otherwise that man will meet with downfall.

13. A person who kills a foetus in womb wipes off his sin by transferring it to a person who eats his food. A wife of wanton conduct transfers her sin to her husband. A disciple and a person on whose behalf the preceptor performs sacrifices dispel their sin by transferring it to the preceptor, and a thief does so by transferring it to the king.

14. If a capable person does not kill or curb a sinful person, he incurs half of the other man's sins.

15. If sinners are not killed by the persons who stand by for the sake of protection, O Guha, to whom will the helpless world turn for refuge?

16. How can *Yajñas* and the Vedas by which the universe is held up and sustained, continue? Hence, merit has been acquired by you and no sin at all (in any sense).

17. Or, O Lord, if you have any special regard for the

devotees of Rudra, I shall speak about the great and excellent atonement in regard to them.

18. (Through those atonements) a person is liberated from the sins accruing ever since his birth. He rejoices in the world of Rudra till the end of the *Kalpa*.

19. If a person repents after committing a sin, O Skanda, there is no atonement for him except the propitiation of Rudra.

20.[1] What else can be greater than (that Rudra) whose greatness even Brahmā is not competent to describe and about whom even the Vedas speak with great fear?

21. Who can be greater than Śrīkaṇṭha who retained in his throat (the great poison) Halāhala which was about to destroy the entire Cosmic Egg all of a sudden?

22. Who can be a greater Deva than he who became distressed in mind due to the distress of the Cosmic Egg and hence performed the *Tāṇḍava* dance of misery? Who can be greater than the god who is the slayer of Māra?

23. Who can be a greater person than that Lord on whose head the flow of the Celestial River that extended throughout the firmament, appeared just like the size of a drop of water?

24. All the holy rites beginning with *Yajña* are futile without the worship of Rudra. In this matter Dakṣa is a true and concrete example. Who can be a greater Lord than Rudra?

25-26. In the course of his battle with Tripura, the Earth was the chariot; Brahmā was the charioteer; I was the arrow; the Mandara mountain was the bow; and the Moon and the Sun were the two wheels of the chariot.[2]

Some propitiate him by means of the Yogic path. It is very difficult to be achieved for those who perpetually worship the void (*śūnya*).

27-34a. Hence he who wishes for worldly pleasures and liberation, should worship the *Liṅga*.

At the beginning of the creation, the Lord remained in the form of a *Liṅga*. In trying to find its magnitude there was a dispute between me and Brahmā. But we were not successful in that attempt.

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1. The influence of the *Śiva-Mahimna-Stotra* is obvious on this and some of the following verses.

2. Cf. Mbh *Karṇa* 34.16-57.

Since the entire universe consisting of mobile and immobile beings always becomes merged into the *Liṅga*, this is called the *Liṅga* of the intelligent Rudra by Devas.

If a person faithfully bathes the *Liṅga* with pure water, the entire universe beginning with Brahmā and ending with a blade of grass is propitiated.

If an intelligent man bathes that *Liṅga* with *Pañcāmṛta*, the entire universe along with Pitṛs is bathed and propitiated by nectar.

If a person worships the *Liṅga* with flowers of seasonal occurrence, there is no doubt about this that the entire universe is worshipped by him.

If a clever man offers *Naivedya* (food offerings) in front of the *Liṅga*, the whole universe shall be fed by him. Such is the great benefit of the *Liṅga*.

Of what avail is much talk? Whatever is done unto the *Liṅga*, be it very little or be it much, it gives pleasure to all.

34b-38a. He who installs that *Liṅga* in a clean place with great devotion, shall be rid of all sins. He rejoices in the world of Rudra. He who installs a *Śiva-Liṅga* of splendid characteristics obtains the benefit which one gets by performing *Yajñas* every-day—so the learned men have said.

O Skanda, just as Agni is glorified as the mouth of all Devas, so also the *Liṅga* is the mouth of all the worlds. There is no doubt about it.

(Even) by starting (the installation of the *Liṅga*) one is liberated from all the sins committed in the course of all the births. He shall redeem a hundred generations of his family both past and future.

38b-42. If a person builds a temple (for the *Liṅga*) made of clay, wood, baked bricks or stones, he derives the benefit successively increasing by a hundred times (per each type of construction).

If he puts up a rounded pinnacle on the top he rejoices in the world of Rudra till the end of a *Kalpa* in the company of twentyone generations in his family. He will be as happy as Rudra.

Liṅga has such benefits. Hence it is superior to everything else. It is not inferior to anything.

Hence, O Mahāsena, it behoves you to install a *Liṅga* here. If anything that I have said is ugly, unpleasant or irrelevant, O Mahāsena, let Maheśvara himself who is the witness, the Supreme Being, speak out."

When Govinda said thus, there was a loud shout of approbation, "Well done! Well done!"

43-47. Mahādeva then embraced Skanda and spoke these words: "Since you show great kindness towards my devotees I am extremely delighted with you. But what Lord Vāsudeva, the sire of the universe, has said is so and not otherwise. What has been said by Viṣṇu cannot be altered. It should be known that I am Hari and Hari is me. O (Lord) of holy rites, there is no difference between us as in the case of two lamps. He who hates him, hates me. He who follows him is my follower. He who knows this, O Skanda, is my devotee. Not otherwise."

Skanda said:

48-51. I know thus (the fact) about you and Viṣṇu, O Śaṅkara. The ethereal voice at the time of slaying Tāraka said the very same thing that Hari who is devoted to virtue, said to me in regard to the *Liṅga*. I shall therefore, install the *Liṅga* that dispels all sins. One shall be in the place where the vow for slaying him was taken by me. The second shall be in the place where the Asura had been abandoned by Śakti and therefore he had become devoid of intrintic strength. The third one shall be in the place where he had been killed. It shall quell the sin of murder.

52. On saying this, the son of Pāvaka (i.e. Skanda) called Viśvakarman and said: "It behoves you to make three pure *Liṅgas* immediately."

53. At the instance of Bāhuleya (i.e. Kumāra), the Celestial Carpenter made three pure *Liṅgas* and delivered them to Kumāra.

54-56. Then, along with Viṣṇu, Śaṅkara, Brahmā and others, he installed at the outset in the west, very nearby the extremely splendid *Liṅga* called *Pratijñeśvara*.[1]

1. The location of the three *Liṅgas* described in this chapter may be indicated as follows:

On the eighth day in the dark half of the month of Caitra a devotee should perform all the rites, viz. holy bath, fast, worship and keeping awake at night. He will then be liberated from the sin of *Pāruṣya* (i.e. violence, cruelty, etc.). So said Maheśvara himself there for the sake of the pleasure of Skanda.

57. Then to the south-east of the lake where Śakti had come out (from Tāraka) he installed the second *Liṅga*.

58. That splendid *Liṅga*, the dispeller of sins, (was called) *Kapāleśvara*. He eulogized that Śakti too and installed her there.

59. Very near Kapāleśvara, he installed the goddess *Kapālikeśvarī* in the northern quarter. They call this *Śakticchidra*.

60-62. Pātālagaṅgā (river Gaṅgā of the nether worlds) is very auspicious and it dispels all sins. After taking his holy dip there, Skanda who was extremely kind and compassionate, offered libations to Tāraka. He was then accompanied by all Devas. He offered the libation saying, "Let this water libation along with gingelly seeds be of everlasting benefit to the noble-souled devotee of Rudra, the son of Vajrāṅga, grandson of Kaśyapa."

63-64. Then the delighted Maheśvara said even as Skanda was listening to it, "If a man takes his holy dip, observes fast and worships Kapāleśvara and the goddess on the fourteenth day in the dark half of the month of Caitra, he is liberated from the sin arising from destruction of brilliance (*tejovadha*?).

65. On this same lunar day, when the Yoga (i.e. conjunction of stars) is auspicious, if the day of the week happens to be Monday and the *Karaṇa* (astronomical period) is *Taitila* (name of the fourth *Karaṇa*), there shall be a combination of six auspicious things. If the devotee takes his holy dip and repeats the *Rudra Mantra* both during the day time as well as during the night, he shall go to the world of Rudra along with his physical body.

66. Very near Kapāleśa, the place is glorified as Śakticchidra.



On the whole of the earth, there is no other holy spot equal to this."

67. On hearing these words of Rudra, Skanda became extremely delighted. All the Devas too rejoiced and exclaimed "Well done! Well done!"

CHAPTER THIRTYFOUR

The Greatness of Kumāreśa

Nārada said:

1-2. Then, as Guha was desirous of installing the third *Liṅga*, Brahmā said thus for his (Guha's) satisfaction: "We shall ourselves make another (*Liṅga*). Although this one also is a splendid *Liṅga* devoid of all defects, I shall make another (*Liṅga*) which shall be the most excellent of all."

3. Then Brahmā himself made an excellent *Liṅga* devoid of all defects. It was pleasing to the eyes and the mind. Its benefits were attractive.

4-6. There, for the gratification of Skanda, a very beautiful lake was constructed by all the Devas. The Heaven-dwellers placed the holy waterways beginning with Gaṅgā there and they spoke to them, "As long as this lake exists, be pleased to stay here, all of you." For gratifying "Śara(reed)-born Lord (i.e. Skanda), all the holy waterways said, "So be it."

Then, accompanied by Brāhmaṇas, beginning with the son of Gādhi, Brahmā himself propitiated Hutāśana ('Fire-god') by means of the *Mantras* pertaining to Rudra.

7. Then, on the auspicious fourteenth day of the month of Vaiśākha, those important Brāhmaṇas installed the *Liṅga* permanently.

8-10. The chiefs of Gandharvas sang songs. Groups of celestial damsels danced.

Then the delighted Skanda took his holy dip in the splendid lake. With great devotion, he bathed that *Liṅga* with the waters

of all the holy waterways. He worshipped it with different kinds of flowers repeating the *Mantras*. At the time of the worship, Hara was present within the *Liṅga* along with mobile and immobile beings. He himself accepted the worship.

11. Adoring him with great feelings of devotion, Skanda asked, "What are the offerings to be made unto you? What are the benefits of the different kinds of offerings?"[1]

Śrī Mahādeva said:

12. If anyone installs my *Liṅga* and makes a splendid abode (temple), he will reside in my world as long as the moon and the sun last.

13. He will shine with fame for as many lives as the number of times he makes my abode clean and white-washed.

14. By offering a flagstaff, one becomes a distinguished and eminent person. By offering a banner, one becomes free from sins. By inscribing pictures, he rejoices with Gandharvas.

15. By sweeping dust particles, a man becomes liberated from ailments. By painting the abode of the Lord, one attains a beautiful body.

16. By offering flowers, milk and other things, by giving gingelly seeds, water, raw rice-grains and Darbha grass and by giving *Arghya* on the head of Śaṁbhu one shall stay in heaven for ten thousand years.

17. If one bathes the *Liṅga* with ghee, one shall destroy all sins. If one bathes the *Liṅga* with honey, one shall become lovely and pretty as well as fortunate and prosperous. If he bathes it with curds or milk he shall become free from ailments.

18. The merit (of bathing the *Liṅga*) with water, curds, milk etc. gradually increases ten times. After bathing it devoutly for a month, one should make it dry and shining by rubbing with flour etc.

19. By bathing me with the five products of the milk of a Kapilā (i.e. brown-coloured) cow or by the waters of the Celestial River (Gaṅgā) and by worshipping me, one attains my world.

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1. VV 12-35 describe the fruit obtained from different kinds of service rendered to Kumāreśa.

20. Scented water is better than water sprinkled with Darbha grass. Water from holy rivers etc. is better than that (scented water). Water taken from the meeting place of Mahī and the ocean is better than that of holy rivers.

21. By taking water separately in a pot (for bathing Lord Śiva) one derives the same benefit as is obtained by giving a Kapilā cow in charity. If the pot is made of clay, copper, silver or gold the benefit increases hundred-fold gradually.

22. Sandalwood, aloe, saffron and camphor are serially superior (to the previous one). By applying the same over me (i.e. *Liṅga*), one shall become glorious, lovely and happy.

23. Incense with fragrant gum-resin is good. Camphor is better. Agallochum is still superior. By offering these incenses, a man can easily attain heavenly pleasures.

24. One who offers a lamp obtains fame and excellent vision. By offering *Naivedya* (i.e. food offerings) one gets well-cooked savory food.

25. If a flower of *Hemakarṇa* (Campaka?) is offered, the person obtains twice the benefit. He becomes truthful too.

26. After filling (i.e. covering) up the *Liṅga* by means of unbroken *Bilva* leaves or different kinds of flowers, one shall stay in heaven for a hundred thousand years.

27. A man who makes a flower-grotto shall become pure in heart. He shall sport about in heaven for a long time in the Puṣpaka aerial chariots.

28. By offering ornaments and robes, a man becomes an enjoyer of worldly pleasures. By offering good chowries the man becomes a king.

29. He who offers beautiful canopy is never assailed by enemies. By means of vocal and instrumental music as well as dances, the devotee becomes pure and attains me.

30. By offering conchs and bells, the devotee becomes learned and well-reputed. By performing the *Rathayātrā* (i.e. solemn procession with the *Liṅga* or idol placed in a chariot) festival, one shall be liberated from sorrows for a long time.

31. By performing prostrations and obeisance, the devotee shall be born in a great family. By reading scriptural texts in front of me, the devotee becomes wise and learned.

32. By eulogizing me with devotion, a man is liberated from the delusions of mind. By taking affectionately and wearing devoutly the remnants of worship, one obtains the benefit of the charitable gift of a cow.

33. By waving lights ceremoniously, one becomes devoid of agony and grief. By offering cooling devices, one becomes liberated from the torments arising from (the disturbance of) the humours.

34. After bowing down and offering charitable gifts according to one's capacity in the presence of the *Liṅga*, the devotee obtains hundred-fold benefits. He rejoices here and hereafter.

35. If the rites are performed in accordance with the injunctions, I forgive fifteen offences when obeisances are made, twenty when ablutious are performed and a hundred offences when worship is performed.

36-39. O Kumāra, all this will take place here as indicated in the case of those who worship me stationed here in Kumāreśvara (shrine).

O dear one, just as I stay in Vārāṇasī in the form of Viśvanātha, so also I will stay in this secret holy spot (or well protected holy spot) in the middle of Kumāreśvara.

On hearing these words from Rudra within the hearing of the Devas, Guha became surprised. He bowed down to and eulogized the consort of the daughter of the Mountain.

Prayer

40. "Obeisance to Śiva devoid of ailments. I salute Śiva identical with the mind. Obeisance to Śiva worshipped by Suras. Obeisance to you always, you who are merciful to devotees.

41. Obeisance to Bhava, the source of the world. Hail to you who have killed Manobhava (i.e. god of Love). Obeisance to you whose great holy rites are mysterious. I salute the support of the inexplicable Māyā.

42. Obeisance to Śarva, to Śiva, to the Siddha, the ancient one. Obeisance to Kāla (god of Death). I salute *Kala* (the sweet-toned one): obeisance to you, the Lord who are beyond Kāla (Time) and Kalā (Arts).

43. Obeisance to one with natural prosperity. I salute the one who scatters unmeasured great prosperity; I bow to the one worthy of being a refuge. Obeisance to the one devoid of *Guṇas*. Obeisance to you, the follower (i.e. possessor) of dreadful qualities.

44. Hail to the creator of different kinds of worlds; obeisance to the bestower of everything on the devotees. Salutation to the creator, the source of all holy rites. Obeisance always to you, O Lord, to the excellent maker.

45. Obeisance to you always, to the Lord with infinite forms. Salute to you always, to the one whose fury is unbearable. Obeisance to you whose measurement is impossible. I bow to you whose vehicle is the great bull.

46. Obeisance to the highly famous one, the great panacea. Obeisance to you, the dispeller of the groups of ailments. I salute the mobile and immoble one, to the bestower of thoughts. Obeisance to Śiva, the Lord of Kumāra.

47. O my Lord, O Lord of the living beings, you are the great Lord, O Lord of (god of) love, Lord of Speech, Lord of strength, Lord of intellect, O Lord of anger, O Lord of fascination, O Lord of the superior and the inferior. Hail to you, O Lord of salvation. O Lord lying in the cavity (of the heart)."

48. After eulogizing the trident-bearing husband of Umā, the bestower of boons and after bowing down to him, the son of Umā said, "Obeisance, obeisance (to you)."

49. For a long time Śiva commended this hymn that was befitting unto him and that was full of devotion, and spoke these words:

50. "The miserable circumstance of the slaughter of one of my devotees should not cause worry to you, O dear son. You are worthy of being praised even by sages, by this act (of yours).

51. Listen to the benefit acquired by those people who will be eulogizing me with great devotion by means of the hymn composed by you, both in the mornings as well as in the evenings.

52. They will have neither sickness nor poverty nor will they be separated from their beloved ones. After enjoying rare worldly pleasures, they will go over to my abode.

53. Further I shall grant other boons too that are excessively difficult to get. I have been extremely delighted by your devotion. O dear son, for the sake of your gratification (I shall bestow them).

54. If people worship me on the Vaiśākhī day, offer charitable gifts and eulogize me along with the worship on the shores of Mahī and the ocean, all their holy rites will have everlasting benefits.

55. Those men who take their holy dip in the lake here on the Vaiśākhī day, will obtain the benefit of all holy spots.

56. He who takes his bath in the meeting place of Mahī and the ocean and perpetually worships me, Kumāreśa, with devotion, will have the power of recollecting (the incidents of) the previous birth.

57. This recollection of the previous birth, O son, makes him remember all those rare duties conducive to spiritual welfare, whatever may be the *Jāti* (species/caste) in which he is born.

58. At the time when there is drought, O son of Kṛttikās, one should duly bathe me with various auspicious *Kalaśas* ('water pots').

59. A devotee should bathe me with scented water one, three, five or seven nights and then apply saffron.

60. The devotee should wear red clothes and worship with oleander flowers, china rose flowers (or any other) red flowers or with flower garlands.

61. He should feed Brāhmaṇas and ascetics of well-praised holy rites. He shall perform *Lakṣahoma* (i.e. offerings of ghee etc. into the fire a hundred thousand times), *Śivahoma* and *Grahahoma* etc.

62. Thereafter a land-gift should be made. Then *Gavāhnika* (i.e. daily fodder to a cow) should be offered. The words "Śiva, Śiva, Oṁ Śānti" should be pronounced. Then the *Rudra Mantra* should be got repeated.

63. By means of these holy rites performed in accordance with this injunction by excellent Brāhmaṇas, even those clouds that are not filled will shower rain. There is no doubt about it.

64. The earth will be filled with various kinds of grains and grassy meadows. People and cowherds will enjoy good health.

65-70a. The king shall be virtuous. He will not be afflicted by the troops and hosts of enemies.

One who bathes my *Liṅga* with ghee during the transit of the sun (from one zodiac to another) gets the merit of gifting away a virgin (in marriage). There is no doubt about this.

He who bathes the Lord with milk or *Pañcāmṛta* (i.e. mixture of milk, sugar, ghee, curds and honey) obtains the merit of (performing an) *Agniṣṭoma* sacrifice.

He who dies at the holy spot of Kumāreśvara shall stay in the world of Rudra till the time of the annihilation of all living beings.

Listen to the merit earned by a person who takes his holy bath in the place where Mahī meets the ocean, during the transit of the sun, during the equinoxes, during the solar or lunar eclipse, during the full-moon or new-moon day, during the movement of the sun from one zodiac to another or during the *Vaidhṛta* period (of stellar position) and worships me, Kumāreśa, with great devotion.

70b-72a. Whatever be the cumulative merit of taking holy dip in all the *Tīrthas* all over the earth, or of worshipping all the *Liṅgas*—that merit is acquired by one who worships Lord Kumāreśa. By serving Kumāreśvara a man certainly obtains freedom from sickness, acquisition of sons and wealth, happiness and issues.

72b-78. (*Partially defective text*) If an ascetic stays here with great cleanliness and vow of celibacy, he attains the great *Pāśupata Yoga* and gets merged in me.

I show the result at once to the mortals of sinful souls by eight types of *Divya*[1] ('ordeals through which guilt is proved or denied'). *Kośa* (i.e. vessel for holding the water intended for the ordeal) is the usual one. The *Liṅga* should be bathed by (repeating) the five *Mantras* beginning with *Aghora*. The *Liṅga* should be made shining and brilliant. For the sake of the *Divya* ordeal that water should be offered with the *Aghora Mantra* itself. The man (i.e. suspect) shall drink three handfuls of this water repeating as follows: 'If there is virtue, truth and Īśvara in the three worlds, I shall immediately find out the auspiciousness or inauspiciousness

1. Ordeals were popular in those days.

by drinking the (water from the) *Kośa*. If the good point is seen; there is auspiciousness; if it is false, it shall kill his body.' The results are experienced by one having an excessive degree of merit or sin within three days, three fortnights, three months or three years.

79. These boons have been granted by me to the *Liṅga* installed by you here. (What shall I do) for the sake of increasing your gratification, O son of Umā? Tell me.

Skanda said:

80. I am contented and blessed, O Maheśvara, thanks to these boons granted by you. Obeisance, obeisance, obeisance to you. This place should never be abandoned by you, O Lord.

81-82. After bowing down to the Lord thus, he bowed down to his mother and said, "This place should not be abandoned by you too, dear mother, for the sake of my love. I shall install you too here, O Pārvatī; be the bestower of boons."

Śrīdevī said:

83-86. O son, I too stay there where Śarva abides in his form. Particularly on account of your devotion I shall remain here as the bestower of boons on women. Observing your activities during the battles as well as your mercifulness towards devotees of Rudra, I have been excessively delighted by you. I have become the most important one among those endowed with sons. I think that the ordeal of child-bearing undergone by women becomes fruitful when the son is gladly announced by good men as a devotee of Rudra, O son of six faces. Hence I shall stay here for the sake of your gratification.

87-91. On being propitiated by women, I will grant good fortune, good husband and sons. If they worship me with flowers, incense and unguents after bathing in cold water on the third day in the month of Caitra, I will grant them eight types of *Saubhāgya* ('conjugal felicity, blessedness' etc.). They will enjoy all fortunes and riches (along with) parents, parents-in-law, sons and husbands.

A woman of great devotion should get herself weighed against

a collection of the following eight things: saffron, flowers, sandal, betel leaves, collyrium, sugarcane, salt (i.e.) the seventh of the lot, and the eighth is mentioned to be good *Jīraka* (cumin seeds). (These should be given away as gifts.) She may weigh herself severally against gold, scents or auspicious fruits (which also may be gifted away). After that she may eat (some) salt. She will never be a widow.

92. If a woman takes the holy dip and worships me in the months of Māgha, Kārttika or Caitra, she will never experience ill-luck, misery and poverty.

93. On hearing these words of the daughter of the Mountain, the delighted son of Pārvatī installed (the idol of) the daughter of the Mountain and spoke to *Kapardin*[1] ('one having matted hair'):

94-96. "O Lord, be the dispeller of the obstacles of those who, at the outset, worship you with flowers, incense and sweet-meats and then worship Kumāreśa."

Kapardī said:

O brother, there will never be obstacles (in the activities of) those men who are devotees of this *Liṅga* installed by you. My word follows (my decision).

When this was spoken (i.e. promised) by Vighnarāja (Gaṇapati), the delighted (Kumāra) installed him too. Hence he should be worshipped always particularly on the Caturthī (fourth Tithi).

97. After installing Kumāreśa thus and after getting these boons from Śiva, the Six-faced Lord was pleased in his mind. He considered himself blessed.

98-102a. He stayed there itself partially in the presence of Kumāreśvara.

Those who go on pilgrimage called *Svāmiyātrā* shall visit Kumāra stationed here. Their pilgrimage then becomes fruitful, O descendant of Bharata. The devotee should worship Kārttikeya particularly on the full-moon day in the month of Kārttika. He shall obtain the same benefit as in Svāmiyātrā. Such is the efficacy of the meeting place of Mahī and the ocean. Taking

*The context shows that god Gaṇeśa is meant here.

(that holy spot) as the basis, the *Liṅga* is worshipped for the sake of the welfare of the soul. He who is attacked by ailments, shall be liberated from them by repeating the hundred and eight names. With purity (of mind and body) and vow of celibacy he should repeat them for a month. He will be liberated from sins.

102b-105. Raji,[1] Rāma and others propitiated this formerly (and became famous). They attained a kingdom hundred times powerful and also the world of Rudra.

Jamadagni's son propitiated the *Liṅga* for ten thousand years and obtained an axe by which he chopped off the arms of Arjuna in the course of a battle. In front of the Lord of Devas, after realizing the great qualities of the Tīrtha, the excellent *Liṅga* well-known as Rāmeśvara was installed. He who worships it with devotion goes to the world of Rudra.

106. O Phālguna, Rāma and Kumāreśa shall be pleased with him. Thus the description of Kumāreśa has been made succinctly.

107-110. He who glorifies Kumāreśa in his presence and those who listen to it everyday, dwell in the world of Rudra.

If a person reads the greatness of this *Liṅga* at the time of *Śrāddha*, the *Śrāddha* of Pitṛs becomes one of everlasting benefit. There is no doubt about this.

If one repeats the greatness of this *Liṅga* to a pregnant woman, the son born shall have all good qualities and the daughter born shall be chaste.

This (narrative) is meritorious, virtuous, dispeller of sins and the cause of delight. It bestows all the desired benefits on those who read and listen.

1. Raji –a valiant son of Āyu of Purūravas's race. He helped Indra to defeat the Asuras on condition of getting Indra-hood. He was ultimately deceived by Indra by assuming mock-modesty.

CHAPTER THIRTYFIVE

Greatness of Staṁbheśvara[1]

Nārada said:

1. Kumāreśa was installed here by Kumāra. Thereupon, Suras bowed down to Guha and said with palms joined together (in reverence):

2. "We shall submit something to you. Listen to it accurately. The practice well-known among victorious persons, is being recounted.

3-5. A pillar should be erected as a memorial of victory by those who vanquish enemies in the course of a battle. Hence for the sake of commemorating your victory, let us erect an excellent pillar. It behoves you to accord permission. There is the third excellent *Liṅga* made by Viśvakarman; fix it on the top of the pillar, O son of Śiva."

When this was requested by Suras, the noble-minded Skanda said, "So be it."

6. Thereupon the delighted Suras beginning with Śakra, fixed on the battle ground, a brilliant and excellent pillar made of gold.

7. They paved the space all round it with gems and jewels. There, the splendid celestial damsels danced in ten (different) ways.

8. The delighted Mothers of Skanda sang auspicious songs. There Indra and others danced. Viṣṇu himself played musical instruments.

9-11a. Showers of flowers fell from the sky. Divine musical instruments were played. After fixing the pillar named Jaya thus, the deity Staṁbheśvara that delights the entire universe, was installed by the son of the Three-eyed Lord in the presence of all the delighted Devas, the chief of whom was Brahmā and who were joined by Hari, Hara etc. along with Indra and groups of sages.

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1. Name of the *Linga* installed on the victory-pillar erected on the ground where the battle between Tārakāsura and Skanda was fought.

11b-13. To the western side of the same a well was made by the noble-souled Guha with the tip of his *Śakti*, Gaṅgā flowing through the bottom (of the well). On the fourteenth day in the dark half of the month of Māgha, O son of Pāṇḍu, a devotee should take bath in the well and offer water libations to Pitṛs with devotion. That man clearly obtains the benefit that one obtains by performing *Gayā-śrāddha*.

14. Thereafter the devotee should worship Lord Staṁbheśvara with sweet-smelling flowers. He shall attain the benefit of *Vājapeya* (sacrifice). He then rejoices in the abode of Rudra.

15-16. If any sinless person worships Staṁbheśvara after performing the *Śrāddha* rite in the place of meeting of Mahī and the ocean on the full-moon day or the new-moon day, his Pitṛs become satisfied, and being gratified they grant blessings. After dispelling all sins, he goes to the world of Rudra where he is honoured.

17-18. So said Lord Rudra formerly for the gratification of Skanda. Thus the fourth excellent *Liṅga* was installed. All the Devas bowed down to it and exclaimed loudly, "Well-done! Well-done!"

CHAPTER THIRTYSIX

Description of the Five Liṅgas Concluded

Nārada said:

1. On seeing those *Liṅgas* (installed) on the earth by the son of Hara, Devas, the chief of whom were Hari, Brahmā and Indra spoke to one another:

2. "Oh! blessed indeed is this Kumāra by whom four *Liṅgas* have been installed on this rare (holy spot of) Mahīsāgara-Saṅgama.

3. We too shall install a series of *Liṅgas* for (our own) purification, for the sake of the gratification of Skanda and Rudra, for the sake of the good people and for our own benefit.

4-6. Or (*Another Alternative*) Devas are crores in numbers. There is no limit to the number of the sages. If all of us were to install *Liṅgas* here on the banks of Mahī, how can there be (proper and regular) worship thereof, in view of their numberlessness.

It is said (in the Smṛtis), 'If in any country the *Liṅga* of Rudra is not worshipped in accordance with (the people's) capacity, that country becomes ruined and ravaged by famine, pestilence and robbers.' Therefore, we shall collectively install one *Liṅga* that shall be auspicious."

7. After coming to this decision, all those Suras, the chief of whom were Hari and Brahmā as well as Guha, obtained permission from Maheśvara and they were delighted.

8. They (searched and) found out a splendid region of land in a secluded place and installed an excellent *Liṅga* made by Brahmā himself.

9. Guha called that *Liṅga* by the name *Siddheśvara*,[1] because it had been installed by the Devas beginning with Brahmā after they had achieved their objects.

10. There (near) that *Liṅga* an excellent tank was dug by all the Devas. It was filled by those noble-souled ones with the excellent holy waters of all of the *Tīrthas*.

11. In the meantime, O son of Pṛthā, the son of Śeṣa, named Kumuda, came from Pātāla and said to the remaining snakes and serpents:

12. "In the course of this war with Tāraka, a Dānava named Pralamba[2] fled out of fight for fear of Skanda and the sinful one has entered Pātāla.

13. O leading serpents, he is destroying your riches, sons, wives, daughters and abodes. Hurry up, run immediately."

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1. The major shrines of Śiva mentioned in this Khaṇḍa are within an area of about ten acres around the present area of the chowk of Cambay.

Pratijñeśvara (Ch. 33), Kumāreśa (Ch. 34), Staṁbheśvara (Ch. 35) mentioned previously and Siddheśvara mentioned here—all are situated within this small area.

2. Probably a namesake of Pralaṁba mentioned in Mbh, *Ādi*. 65.29, as other Purāṇas are silent about this feat of Skanda.

14. On hearing those words of Kumuda, the son of Śeṣa, the leading serpents became eager and anxious saying "Let us go, let us go."

15. Thereupon, Skanda prevented them. With great anger he took up his *Śakti* and hurled it towards Pātāla directing "Let the Daitya be killed."

16. Thereupon, the *Śakti* hurled by Skanda's arm, pierced the earth and with great velocity entered (Pātāla) as fate enters (i.e. befalls) a man all of a sudden.

17. It killed Pralaṁba who had been surrounded by a crore (of Daityas). It delighted the serpents and went back preceded by waves of waters.

18. The hole made in the ground by the Śakti, O son of Pṛthā, was filled with the waters of Pātālagaṅgā that dispels sins.

19-20. Skanda gave it a name. It is remembered as Siddhakūpa. If a man takes his holy bath in the well on the eighth and fourteenth days of the dark fortnights, observes fast and worships Lord Siddheśvara without diverting his mind towards anything else, a great number of his sins arising from worldly existence becomes dissolved.

21. A clever devotee who takes his holy bath in the Siddhakuṇḍa and performs the *Śrāddha* rite, shall be liberated from all sins. In every birth, he shall be deservedly endowed with devotion.

22. The delighted Rudra granted this boon that the *Vaṭa* (banyan tree) shall be of everlasting benefit to him. It will be like the *Vaṭa* at Prayāga. This is true. There is no doubt about it at all.

23. A highly fortunate one should come here and perform the *Śrāddha* rite with great devotion. That offering of rice balls shall be of everlasting gratification unto all the *Pitṛs*.

24. Thereupon, the Devas beginning with Brahmā accompanied by Skanda, prayed to goddess Siddhāṁbikā, the great Śakti.

25. "It was on being permeated by you that Lord Janārdana, in the form of a fish, performed various feats for the sake of uplifting the universe."

26-27. They requested her thus: "O auspicious one, this place should never be abandoned by you. All these powerful

Kṣetrapālas (i.e. watch and ward of all the holy shrines) (should be blessed by you). O auspicious one, those who worship you on the eighth and fourteenth day by means of oblation and flowers, should always be protected by you in the course of all mishaps."

28. On being told thus, the Siddhamātā (Goddess) accepted it saying, "So be it." They installed her to the north of the *Liṅga*.

29. Then the Devas themselves placed sixty-four *Kṣetrapālas* and Maheśvara named Siddheya for the protection of the holy spot.

30-31a. If people worship you at the beginning of their enterprises every year with the oblation of Rājamāṣa (a kind of pulse), you should protect them like a delighted father who protects his own people.

31b-32a. Thereafter the Devas who bestow spiritual achievements requested Siddhivināyaka, the son of Kapardin, and joyously installed him.

32b-35. The powerful god Vighnarāṭ (i.e. Gaṇeśa) grants *Siddhi* ('success') to those who always worship him here when beginning new undertakings.

If a person worships the seven Siddhas, visits them or remembers them, he is liberated from all the sins and blemishes. The seven Siddhas are: Siddheśvara, Siddhavaṭa, Siddhāmbikā, Siddhavināyaka, Siddheya-Kṣetrādhipati (see verse 29), Siddhasaras and Siddhakūpa.[1]

36-39a. The delighted Rudra granted rare boons to the Suras here:

"He who takes his bath in the Siddhakūpaka on the eighth day in the dark half of the month of Vaiśākha, offers rice-balls at the (root of the) Banyan tree and worships me, attains *Siddhis*.

He who always worships me with the vow of celibacy and control over the senses, will achieve all the eight *Siddhis*. The eight *Siddhis* will be conducive to the attainment of what is wished for by him.

A man who, with mental concentration and purity, repeats

1. This is the general set found in important *Tīrthas*. The word *Siddha* is in association with all, as it is the group of god Siddheśvara.

the *Mantras* and performs *Homas* and offerings of oblations shall attain the *Siddhi* wished for.

39b-42a. He who visits Siddheśa with great mental concentration definitely attains *Siddhi*. Even if there are obstacles, he is not affected by them. The great goddess Siddhāmbikā who is present here is the bestower of *Siddhi* on the leading *Sādhakas* (spiritual aspirants) who repeat *Mahāvidyā*[1] ('the great *Mantra*').

As a result of the repetition of the *Mantras*, she grants all the *Siddhis* desired, to the devotees who are steadfast, self-possessed, truthful in their minds and strictly adhering to the vow of celibacy.

42b-46. By the favour of Siddhāmbikā, Vighneśvara, Kṣetrapati as well as mine, many miracles and wonderful incidents will happen in this place where a great cavity has been made (leading to) Pātāla by the *Śakti* of Guha. O Suras, crores of men will attain *Śakti* here. The *Sādhakas* will attain the states of Devas, Vidyādharas, Gandharvas, Nāgas (Serpents) and Yakṣas. They will be immortal. There is a *Sthaṇḍila* (altar, piece of ground) here named Vijaya. Thanks to its power, one will obtain rare *Siddhi* by propitiating Siddhāmbikā. He who visits me stationed here, he who worships me or he who propagates my cult shall acquire merit."

Nārada said:

47-49. When these boons were granted by the Three-eyed Lord, the excellent Suras became excessively delighted. They sang this lyric: "All of us, O Devas, have been gratified by him (i.e. the devotee) through *Yajñas*, repetition of holy names, hymns and austerities, by the man who worships the *Siddhi Liṅga*. 'He will acquire all desired benefits.' So quoth Śaṅkara."

50-52. After saying this, the Devas who had become victorious in the company of Skanda, who had caused beautiful palaces of big pearls to be made, granted the facility of obtaining the fourfold aim in life (i.e. Virtue, Wealth, Love and Salvation) to the holy shrine, went away.

Some of them praised Skanda; others the holy spot; others Hari. Some of them praised the five *Liṅgas* and some the battle.

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1. Vide infra chapter 62 v 60.

Thus they went to heaven.

Then in the firmament (itself) Hara embraced Mahāsena and spoke:

53-54. "Dear Son, they stay permanently in the seventh layer of winds.[1] Whenever there is anything to be done, O Son, I should be always consulted. By visiting me and through devotion unto me, you will attain the greatest welfare. I shall stay in Stambhatīrtha. I will never forsake it."

55. After saying this, Maheśvara embraced him and bade him farewell. He bade farewell to the others too, the chiefs of whom were Brahmā and Viṣṇu. He was hailed and applauded by them with devotion.

56. The Suras who had been sent off went to their respective abodes. Śarva went to Kailāsa and Guha to the seventh *Skandha* (layer) (of winds).

57-60a. Thus the origin of the five *Liṅgas* has been recounted, O Son of Pṛthā.

A man of great intellect who reads the story connected with Skanda or he who listens to it or proclaims it to others, shall become famous, long-lived, lovely, pretty, glorious, brilliant and splendid to look at. He shall be free from fear of all living beings and devoid of miseries of all kinds.

A man who remains pure and listens to the story of Skanda in the presence of Kumāreśvara shall become a great owner of wealth.

60b-62. This (story) dispels all diseases of children afflicted with ailments as well as those persons who resort to the palace gates. It is conducive to wealth to a great extent. After death the man shall attain *Sāyujya* (i.e. perfect identity) with the Six-faced Lord.

The Devas granted this boon to Skanda(?) and went to heaven.

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1. This is Pravaha which causes the motion of the planets.

CHAPTER THIRTYSEVEN

Bhuvanakośa[1]
Evolution of the Universe: Description of Dvīpas or Continents

Nārada said:

1-2. O Arjuna, I shall describe to you the greatness of Barbarī Tīrtha, how the princess Śataśṛṅgā well-known as Kumārikā became *Barbarikā* (i.e. a she-goat). It is after her name that this *Khaṇḍa* (Section) is called *Kaumārikā-Khaṇḍa*. It yields the four-fold aim of life.

3. It was by her that the different kinds of villages were constructed on the earth. It was by her that this Bhārata Khaṇḍa was rendered well-ordered and established.

Dhanañjaya (Arjuna) said:

4-5. O sage, this extremely miraculous story must be heard by me. Narrate to me the story of Kumārī in detail. How was this universe evolved through *Karman* (actions) and *Jāti* (birth and parentage)? How was the sub-continent of Bhārata (well-ordered)? This has always been my desire to hear.

Nārada narrated[2]:

6. In this Unmanifest (principle) devoid of light, both *Pradhāna* and *Puruṣa*, that are unborn came into contact as one unit. This much only we have heard.

7. Then merely on being looked at by *Prakṛti* and urged by its own nature and time that are its forms, the principle of *Mahat* came into being.

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1. *Bhuvanakośa* or 'the description of the universe' is an important topic in Purāṇas. Its importance lies not so much in the traditional Sāṅkhya idea of the evolution of the universe or in the mythological description of the seven higher worlds and seven nether worlds, but in the light it sheds on the geographical information about the earth and its continents etc. There is similarity in the description of Bhuvanakośa recorded in different Purāṇas as in VāP 45.109-137, KP I.47, MtP 114.34ff and others.

2. Purāṇas in general accept the Sāṅkhya theory of evolution of the universe.

8. When the principle called *Mahat* was being evolved, the principle called *Aham* (Cosmic Ego) was born. It is said by the sages as being of three-fold nature, viz. *Sāttvika, Rājasa* and *Tāmasa.*

9. Learned men know that five subtle elements known as *Tanmātras* were evolved out of the Cosmic Ego of the *Tāmasa* type. Five different gross elements (*Bhūtas*) were born of *Tanmātras.*

10. Know that the (five) organs of actions and (five) sense-organs are born of *Sāttvika Ahaṁkāra.* They know that the eleventh *Manas* (mind) is *Rājasa.*

11. Thus they know that the twenty-four principles were born formerly. O descendant of Bharata, they were seen by Sadāśiva, the *Puruṣa* (Primeval Person)

12. They had the form of a bubble wherefrom was born the splendid *Aṇḍa* (Egg). This *Brahmāṇḍa* (Cosmic Egg), it is said, extended to a hundred crores (of *Yojanas* in dimension).

13-14. Brahmā is said to be its soul. He divided this into three (parts). Devas were stationed (in the portion) above, human beings in the middle and Nāgas and Daityas in the nether worlds. It was (divided and) arranged into three divisions. Thereafter, each of them was further divided into seven by him.

15. Each of these, viz. the nether worlds, the continents (of the earth) and the heavenly worlds, consists of seven (parts). I shall describe the seven continents.[1] Listen to their arrangement.

16. It is proclaimed that the Jaṁbū Dvīpa extends to a hundred thousand *Yojanas.* It has the shape of the solar disc. It is surrounded by the briny ocean extending to as much (i.e. a hundred thousand *Yojanas*).

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1. Originally the earth was regarded as consisting of four continents (*caturdvīpī*). Later on it came to be regarded as consisting of seven continents (*Saptadvīpī*). Our text enumerates these continents in vv 16-22a. These *Dvīpas* were believed to be concentric, circular and each surrounded by an ocean of different contents such as water, milk, wine, sugarcane juice etc. It is interesting to note that ancient Greeks, Chinese, Arabs believed in seven divisions of the world on the basis of climate, habitat etc. Each of our Purāṇic continents (except Krauñca) has a special representative tree indicating the climatic conditions of that continent.

17. The Śāka Dvīpa is twice as much as Jaṁbū Dvīpa (in extent). It is surrounded by the Milky Ocean extending as much (as the dimension of Śāka Dvīpa).

18. Then there is the Puṣkara Dvīpa twice (as much as Śāka Dvīpa). It is surrounded by the ocean of liquor extending to that much (i.e. Puṣkara Dvīpa). It causes confusion and delusion to Daityas.

19. Thereafter, it is said that there is the Kuśa Dvīpa which is twice (as much as Puṣkara Dvīpa). It is surrounded on all sides by the Ocean of Curds extending to that much (*space*).

20-22a. Thereafter is the Dvīpa called Krauñca which is twice (as much as the Kuśa Dvīpa). It is surrounded by the Ocean of Ghee. Then there is the Śālmali Dvīpa which is twice (as much as Krauñca Dvīpa). It is surrounded by the Ocean of Sugarcane Juice extending to as much (as the Śālmali Dvīpa). Then there is the Gomeda (Plakṣa elsewhere) Dvīpa which is twice (as much as Śālmali Dvīpa). It is surrounded on all sides by the beautiful Ocean of Pure Tasty Water.

22b-24. Thus the seven continents and the oceans together extend to twenty-five million three hundred and fifty thousand (*Yojanas*), O son of Pṛthā. In the two fortnights, viz. the dark and the bright, the ebb and the flow of the tide is observed to be five hundred and ten Aṅgulas.

Beyond these is the golden ground, O great scion of the family of Kurus. It extends to ten crores (of *Yojanas*).

25-27. It is the place where Devas sport about. Beyond that is the mountain Lokāloka which is circular in shape and which extends to ten thousand *Yojanas*. Beyond this is the terrible darkness difficult to be seen and devoid of living beings.

From the seven oceans up to this, the distance is proclaimed as thirtyfive crore one million nine hundred and forty thousand (*Yojanas*), O Phālguna.

28-31. The *Kaṭāha* (i.e. the semi-spheroidal shell) of the Cosmic Egg extends to a crore of *Yojanas*. The Cosmic Egg is united to this *Kaṭāha* at the middle of Meru. The distance from this spot in all the ten directions should be known as fifty crores (of *Yojanas*). There is a mountain named Meru[1] in the middle of

1. This mountain is now identified with the Pamirs (*vide* AGP, pp. 47-52).

Jambū Dvīpa. Its total extent from top to bottom should be known as one hundred thousand *Yojanas*. Its extent underneath (the earth) is sixteen thousand *Yojanas* and the height (above the ground) is eighty-four thousand *Yojanas*. Its extent on the top is thirtytwo thousand *Yojanas*. Its top is like a shallow tray. It has three peaks.

32-33. Brahmā's residence is on the middle peak: that of the Three-eyed Lord is on the north-east (peak) and that of Vāsudeva (i.e. Viṣṇu) on the south-west (peak). The peak of Brahmā is golden; that of Śaṅkara is of gems and jewels and that of Keśava is of silver. On the four sides of Meru there are supporting pillar-like mountains.

34. Mandara mountain is in the east; Gandhamādana is in the south; Vipula is in the west and Supārśva in the north.

35. *Kadaṁba* (Nauclea Cadamba) should be known (as the chief tree) on Mandara; *Jaṁbu* (wood apple tree) on Gandhamādana, *Aśvattha* (ficus religiosa) on Vipula and *Vaṭa* (banyan tree) on Supārśva.

36. These chief mountains have the width of one thousand and one hundred (*Yojanas*) each. On the tops of these, there are four parks.

37. The park on the east is Caitraratha by name; that in the south Gandhamādana; that in the west should be known as Vaibhrāja and the park in the north is Citraratha.

38-40. Know from me the four lakes in the four quarters. In the east is the lake named Aruṇoda; Mānasa is the lake in the south; in the west is the lake named Śītodaka and in the north Mahāhrada.

These pillar-like supporting mountains are twenty-five thousand *Yojanas* in height. The mass of each of them (i.e. width) is said to be a thousand *Yojanas*.

There are many *Kesara* mountains also (i.e. mane-like mountain ranges).

41. To the south of Meru there are three *Maryāda* mountains (forming the boundary line). They are the three mountains,[1] namely Niṣadha, Hemakūṭa and Himavān.

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1. These are identified as follows:
Niṣadha represents Hindukush Kunlun chain;

42-43. They are a hundred thousand *Yojanas* in length and two thousand *Yojanas* in width. There are three mountains to the north of Meru,[1] viz. Nīla, Śveta and Śṛṅgavān. Mālyavān is to the east of Meru and the mountain named Gandha to the west.[2] Thus the mountains all round (Meru) in the Jaṁbū Dvīpa have been recounted.

44. The fruits of the Jaṁbū tree growing on Gandhamādana mountain have the size of great elephants. The continent is known as Jambū Dvīpa after the name of the tree.

45. There was a Manu named Svāyaṁbhuva (son of the Self-born Lord). He was the first Prajāpati ('Patriarch'). There was a woman named Śatarūpā. Prajāpati married her. He had two sons named Priyavrata and Uttānapāda.

46. Dhruva, the son of Uttānapāda, was extremely righteous. He propitiated Viṣṇu with great devotion and obtained an everlasting abode.

47-48. Ten sons were born to Priyavrata, the saintly king. Three of them took to renunciation and resorted to the Supreme Being. The remaining seven sons were installed (as rulers) by him in the seven continents. The eldest who was well-known as Āgnīdhra became the overlord of Jambū Dvīpa.

49. He had nine sons, O son of Pṛthā. They are known as the lords of the nine Varṣas[3] (sub-continents). Those Varṣas continue to be known after their names even today.

Hemakūṭa is the Ladakh-Kailash-Trans-Himalayan chain; and *Himavān* represents the great Himalayan range (AGP p. 53).

1. They are located thus:

Nīla represents Zarafshan-Trans-Alai-Tienshan chain; *Śveta* is the Nura-Tau-Turkistan-Atbashi chain; *Śṛṅgavān* represents Kara-Tau-Kirghiz-Ketman chain of mountains (AGP p. 53).

2. Although our text posits Mount Mālyavān to the east of Meru (Pamirs) and Gandha, i.e. Gandhamādana to the west of Meru, BhP, MtP differ regarding their location. Taking into account all evidence, Mālyavān represents the Sarikol range while Gandhamādana represents the northern ridge of the great Hindukush arch known as Khwaja Mohammad Range.

3. The nine sub-continents or *Varṣas* are delineated in vv 50-56. The early original concept of four-continented (*Caturdvīpī*) earth is now replaced by the *Saptadvīpī* concept.

50-51. Each of them is known as extending to nine thousand *Yojanas*. There are sub-continents in all the four directions of Meru. Between the two mountains Gandha and Mālyavān the sub-continent is called Ilāvṛta of golden ground. The sub-continent between Mālyavān and the ocean is called Bhadrāśva.

52-55. The sub-continent between Gandhavān and the ocean is known as Ketumāla. The sub-continent between Śṛṅgavān and the ocean is known as Kurukhaṇḍa. The sub-continent between Śṛṅgavān and Śveta mountains is called Hiraṇmaya.

They say that the sub-continent between Sunīla and Śveta mountains is Ramyaka. The sub-continent Harikhaṇḍa is between Niṣadha and Hemakūṭa (mountains). The sub-continent between Himavān and Hemakūṭa is known as Kiṁpuruṣa Khaṇḍa. The sub-continent between Himālaya and the ocean is known as Nābhikhaṇḍa.

56. The sub-continents Nābhi and Kuru have the shapes of bows and Himavān and Śṛṅgavān are glorified (i.e. described as being) in the place of the bow-string.

57. Ṛṣabha was Nābhi's son. Bharata was born of Ṛṣabha. This sub-continent is glorified as Bhārata also after his name.[1]

58. It is here that one acquires (the four objectives of) Virtue, Wealth, Love and Liberation.[2] All the other sub-continents are places of experiencing pain, enjoyment of pleasures, O scion of the family of Kuru.

59. In the continent Śākadvīpa,[3] there is the tree *Śāka* (teak) extending to a thousand *Yojanas*. It is after its name that the continent is known as Śākadvīpa.

60. The overlord of that too is Priyavrata himself under the name Medhātithi.

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1. This is confirmed in BhP XI.2.15.17, VāP 33.51-52, MkP 53.39-40 and in Jaina tradition. But MtP 114.5-6 derives 'Bhārata' from √bhṛ and identifies him with Manu—a Gupta-period attempt at Brahminization.

2. This importance of Bhāratavarṣa is endorsed in BhP V.17.11, BdP I.2.16-7, VāP I.45-77, MtP 114.6-7, MkP 55.21-22. It is also called *Karma-bhūmi*.

3. VV 59-63 describe Śākadvīpa.

Each *dvīpa* has its special characteristic tree (indicating the climatic region), founder-king, castes with special names, presiding god and sub-continents.

61. It has seven sub-continents named after his seven sons, viz. Purojava, Manojava, Vepamāna, Dhūmrānīka, Citrarepha, Bahurūpa and Viśvacāra.

62. In the continent of Śākadvīpa the persons named Ṛtavrata, Satyavrata and Anuvrata mutter the names of the Lord of the nature of Vāyu (i.e. Wind-god).

63. The *Japa* is as follows: "May that immanent Lord protect us, the Lord who enters the living beings and divides them with his own bright rays, who controls (all the inner organs) and in whose control lies the entire universe."

64. In the continent Kuśadvīpa[1] there is that stump of Kuśa grass a thousand *Yojanas* (in height). Since the continent is distinguished with Kuśa as its symbol, it is called Kuśadvīpa.

65. The Lord of that continent is Hiraṇyaromā, son of Priyavrata. There are seven sub-continents named after his sons, viz. Vasu, Vasudāna, Dṛḍha, Kavi, Nābhigupta, Satyavrata and Vāmadeva. The four castes are called *Kuliśa, Kovida, Abhiyukta* and *Kulaka.* They eulogize the Fire-god.

66. "O Fire-god (the knower of all created things), you are the carrier of oblations directly to the Supreme Brahman (or you form a part of the body of the transcendental Barhman). Worship the Supreme Person by sacrifice (sacrificial oblations) offered to gods who are the limbs of the body of the Cosmic Person."

67. In the continent of Krauñca there is a mountain named Krauñca.[2] It extends to ten thousand *Yojanas.* It was this mountain that was pierced by Guha. The symbol of the continent Krauñca is that mountain.

68. The overlord there is the son of Priyavrata named Ghṛtapuṣṭi. There are seven sub-continents named after his sons, viz. Āma, Madhuruha, Meghapṛṣṭha, Svadhāma, Ṛtāśva, Lohitārṇava and Vanaspati.

69. The castes are called *Guru, Ṛṣabha, Draviṇa* and *Devaka.*

70. They eulogize the Lord in the form of water.

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1. Kuśadvīpa is described in vv 64-66.

2. VV 67-71 describe the Krauñcadvīpa. But no special tree to indicate climatic zone is mentioned here. The mountain Krauñca is its special feature.

71. The *Japa* is: "Waters are endowed with the powers and vigour of the Supreme God. They purify the three worlds, viz. the earth, the firmament (*Bhuvarloka*) and the heaven (*Svarloka*). They are (naturally) the destroyers of all sins and afflictions. They touch the world of their own accord (for its purification)."

72. The fragrance of the tree named Śālmali ('silk-cotton') spreads to a thousand *Yojanas*. The continent marked by it is called Śālmalidvīpa.[1]

73. The overlord is Yajñabāhu, the son of Priyavrata. There are seven sub-continents named after his sons, viz. Surocana, Saumanasya, Ramaṇaka, Devabarhi, Pāribhadra, Āpyāyana and Abhijñāna.

74-75. The castes are called *Śrutadhara*, *Vīrya*, *Vasundhara* and *Iṣandhara*. They worship Lord Soma (the Moon-god). The *Japa* is as follows: "May Soma be our shining Lord—Soma who during the bright fortnights and dark fortnights divides his own digits between Pitṛs and Devas and also to all the subjects below."

76. There is a Plakṣa tree named Gomeda. It is very beautiful. Under its shade the (people of the) continent have attained increase in fat on account of their greed (for the fruits thereof). This continent is called Gomedadvīpa.[2]

77. Idhmajihva, the son of Priyavrata is the ruler. There are seven sub-continents named after his sons, viz. Śiva, Suramya, Subhadra, Śānti, Aśapta, Amṛta and Abhaya.

78. The four castes named *Haṁsa*, *Patańga*, *Ūrdhvāñcana* and *Satyāńga* worship the Lord Sun-god.

79. "We meditate on the Sun whose form is that of Viṣṇu, who is the soul of the problem that arose there(?) as well as of the immortal Brahman and of Mṛtyu."

80. The continent (called Puṣkara) appears to be dazzling on account of one million gold leaves extending to a thousand *Yojanas*. That is the symbol of the continent called Puṣkara.[3]

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1. Śālmali (Silk-cotton)-dvīpa is described in vv 72-75.

2. Gomedadvīpa described in vv 76-79 is also called Plakṣa in other Purāṇas as that tree, i.e Plakṣa, is its representative.

3. Puṣkaradvīpa described in vv 80-87 appears to be a land of casteless sages.

81-83. The overlord of that continent is the son of Priyavrata named Vītahotra. His sons are Ramaṇaka and Dhātaka. There are two sub-continents called by their own names. In between them, there is a circular mountain named Mānasācala in which Lord Sun revolves.

84. There are no (different) castes. All of them are equal and they meditate on Brahman.

85. The *japa* is: "Whatever *Liṅga* constituted of rites (? karmamayam) people worship with a sense of difference (between God and the devotee) is the *Brahma-Liṅga* which is one and non-dual. Obeisance to that Lord."

86-87. They entertain neither anger nor malice by acquisition of merit or sin. Ten thousand and twice that is proclaimed as the life span respectively (in the two continents). Accompanied by their beloved ones, they perform *Japa* and they sport about like the immortal ones.

Henceforth I shall describe to you the position of the higher world.

CHAPTER THIRTYEIGHT

The Position of the Higher World

Nārada said:

1-6. O descendant of Kuru, the Sun's disc is a hundred thousand *Yojanas* from the earth.[1] The (height) of the chariot of the Sun is nine thousand *Yojanas*.

1. This chapter describes the crude Purāṇic astronomy. The description of the sun (vv 1-22) contains some modern ideas, e.g. that the sun never sets (v 8), the transits (*ayanas*) of the sun and equinoxes (vv 10-16). The rest is poetry or traditional concepts. Similar ideas are found in other Purāṇas also (e.g. MtP 124-128).

The smooth rhythmic motion of the sun is attributed to the seven musical Vedic metres as horses. A beautiful concept.

The shaft of the chariot is proclaimed as twice that (i.e. 18,000 *Yojanas*). The axle (of the chariot) of the Sun is fifteen million seven hundred thousand *Yojanas* long.

It has one wheel (i.e. year) fixed to it. It is described to have three navels (i.e. three parts of four months each), six tyres (viz. six seasons) and five spokes[1](?)

There is a second large axle twenty-four thousand and five thousand five hundred (*Yojanas*) long (? 29,500), O son of Pāṇḍu.

The magnitude of the axle of the chariot is (equal to) the magnitude of the two half-yokes(?) The shorter axle and that half-yoke is fixed on the Polar Star.

The second axle on the left is placed on the Mānasottara mountain.[2]

The horses are the seven *chandas* (Vedic metres). Listen to their names from me:

7. Gāyatrī, Bṛhatī, Uṣṇik, Jagatī, Triṣṭup, Anuṣṭup and Paṅkti; thus the metres, the horses of the Sun, have been recounted.

8. Since the Sun is always present, there is actually no rising or setting of the Sun. The appearance and disappearance of the Sun are called by the names 'rising' and 'setting'.

9. Standing in the city of Śakra and others, he touches the three cities. Therefore stationed on the side of the triangle it is diffused everywhere as the cities are stationed in the form of a triangle(?)

10. In the beginning of the northern transit, the Sun goes to the zodiac of *Makara* (Capricorn). Thereafter he goes to *Kumbha* (Aquarius) and *Mīna* (Pisces) zodiacs as well as others too.

11. When he has passed over three of these zodiacs, he has the equinoctial transit. Then the Sun makes the day and the night equal to each other (in duration).

12. Then the night becomes shorter and the day longer. Then at the end of *Mithuna* (Gemini) he reaches his climax.

13-16. After reaching the zodiac *Karkaṭaka* (Cancer) he begins the transit to the South.

1. BhP 21.13 reads *dvādaśāram* 'Twelve spokes' (viz. months).
2. Cf. BhP 21.13.

Just as the external ring of the potter's wheel whirls quickly, so also in the course of the Southern transit the Sun moves quickly. On account of the excessive velocity, he moves with the support of the path of the wind. Hence, he passes over a great deal of ground in a short period.

Just as the middle part of the potter's wheel moves slowly so also, during the Northern transit the Sun moves slowly. Hence he covers a smaller ground in the course of a greater period.

17. During dusk and dawn, the (demons) Mandehas desire to swallow the Sun.[1] O Phālguna, this is a curse of Prajāpati (Brahmā) to the demons.

18. (On account of the curse) they have never ending successive bodies and death (thereof) everyday. Therefore, the battle between them and the Sun is extremely terrible.

19. As the Brāhmaṇas perform the *Sandhyā* prayer always, those sinners are burnt by the waters sanctified by *Gāyatrī* which they pour down.

20-22. Those who do not perform the *Sandhyā* rites are ungrateful. They fall into the *Raurava* hell.

Every month a separate Sun goes ahead with the horses, the sages, Gandharvas, Rākṣasas, the celestial damsels, the Grāmaṇīs (leaders) and Serpents.

The following are said to be the twelve Ādityas: Dhātā, Aryamā, Mitra, Varuṇa, Vivasvān, Indra, Pūṣan, Savitṛ,[2] Aṁśa, Bhaga, Tvaṣṭṛ and Viṣṇu. They are the Suns in the months beginning from Caitra.

23-27. Beyond the abode of the Sun[3] is the disc of the Moon. It is stationed a hundred thousand *Yojanas* (from the Sun). It is said that his chariot has three wheels. There are ten horses having the lustre of jasmine flowers. They have been yoked both on the left and the right side. A hundred thousand *Yojanas* from the Moon high above shines the entire stellar zone. It is proclaimed that the constellations (stars) are fourteen

1. VV 17-22 explain the necessity of performing the *Sandhyā* ('twilight prayer').

2. Parjanya in KP I.42.2.

3. VV 23-32 record the crude astronomical ideas before the age of Telescopes. The omission of the description of Mars shows the reliance of the editor on a defective MS.

Arbudas (1 *Arbuda* = 10^8), eighty *Jaladhis* (1 *Jaladhi* = 10^{18}) and twenty crores.

Budha (Mercury) is two hundred thousand *Yojanas* above the stellar zone.

The chariot of the son of the Moon (i.e. Budha) is evolved from *Vāyu* and *Agni*. It is fitted with eight reddish brown horses having the velocity of wind.

28. Uśanas (Venus) is said to be stationed two hundred thousand *Yojanas* beyond Mercury. The chariot of Śukra is fitted with eight horses originating from the earth.

29. It is proclaimed that two hundred thousand *Yojanas* above Mars (Bhauma) is stationed the preceptor of gods (Bṛhaspati or Jupiter). To his golden chariot are yoked eight yellowish white horses.[1]

30. Śauri (Saturn) is stationed two hundred thousand *Yojanas* above Bṛhaspati. To his chariot are yoked eight brindled and spotted horses.

31. The horses of Svarbhānu (Rāhu) are eight in number. They resemble bees and are grey-coloured. They are yoked only once and they draw the chariot. They are always stationed beneath the Sun.

32. It is said that the zone of the Seven Sages (the Great Bear) is a hundred thousand *Yojanas* above Saturn. Dhruva (the Pole Star) is stationed a hundred thousand *Yojanas* above the Great Bear.

33. Dhruva is the pivot[2] (central point) round which the entire group of the luminaries moves. Dhruva is fixed at the tail of a collection of stars in the formation of Gangetic porpoise.

34a. They say that this *Śiśumāra* (i.e. collection of stars in the form of the Gangetic porpoise) is the immutable form of Vāsudeva, the Ātman.

34b. O Phālguna, all this is tied to Dhruva by aerial cords.

35. It is said that the extent of the disc of the Sun is nine

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1. The description of Mars appears to be omitted here.

2. The vast space contains stars which are arranged like a Gangetic porpoise. This is called *Śisumāracakra*. The control pivot is Dhruva around which the stars move.

thousand *Yojanas*. It is proclaimed that the extent of the disc of the Moon is twice that of the disc of the Sun.

36. Svarbhānu (Rāhu) is equal to them and moves beneath. He assumes the form of a circle and lifts (casts) up a pure shadow of the earth (?).

37-39. Venus has a mass that is one-sixteenth of that of the Moon. It should be known that Bṛhaspati (Jupiter) is one-fourth less than Venus. Mars, Saturn and Mercury are one-fourth less than Jupiter.

There are stars with various widths such as five hundred *Yojanas*, four hundred, three hundred, two hundred, hundred, one *Yojana* and even half a *Yojana* but not smaller than that. The Bhūmiloka, i.e. Bhūrloka can be traversed on foot.

40-42. The space between the earth and the Sun is proclaimed as *Bhuvarloka*.[1] The space between Dhruva and the Sun is fourteen *Niyutas* (*Niyuta* = ten thousand crores) of *Yojanas*. This is called *Svarloka* by those who ponder on the configuration and structure of the universe. The space above Dhruva, a crore of *Yojanas* away, is glorified as *Maharloka*. Two crore *Yojanas* away from it, is the *Janaloka* where the four Sanas (i.e. Sanaka, Sanandana, Sanātana and Sanatkumāra) live.

Four crore *Yojanas* beyond it is what is called *Tapas Loka*.

43-45a. It is in the *Tapas Loka* that Devas named *Vairājas* live. They are free from the fear of being burnt.

Six times that distance away from *Tapas Loka*, shines *Satya Loka* where *Apunarmarakas* ('those who do not die again') live. It is called the world of Brahmā.

A matchless, auspicious and splendid abode shines eighteen crore eighty five lakh (*Yojanas*) above that.

45b-46. The three worlds named *Bhūḥ*, *Bhuvaḥ* and *Svaḥ* are *Kṛtaka* ('created ones'). The three worlds *Jana*, *Tapas* and *Satya* are *Akṛtakas* (uncreated). It is said that *Maharloka* is in between the *Kṛtaka* and the *Akṛtaka* worlds.

47-48. It becomes void at the close of the *Kalpa*. It is not destroyed completely. These seven worlds that have been

1. VV 40-48 give the locations etc. of the worlds (*lokas*) above the earth (cf. BdP 3.4.2.8-46).

mentioned are attained by merits. They know that these worlds can be attained through performance of sacrifices, charitable gifts, *Japas*, *Homas*, pilgrimages to holy spots and multitudes of holy rites mentioned in the Vedas and other (scriptural texts).

49. From the top of the Cosmic Egg, a holy current of water flowed down and flooded all the worlds. Gaṅgā came to mount Meru.

50-52. Then it flowed over the whole of the earth and entered the nether worlds.

The goddess stationed on the top of the Egg always stays at the entrance. She is surrounded by crores and crores of goddesses and Piṅgala (Śiva). That splendid goddess stationed there protects the Egg always. She who has great strength and valour, kills multitudes of vicious people.

(Now) Listen to the seven *Skandhas*[1] (Layers) of the winds and how they are stationed:

53-54. The first Vâyu called *Pravaha* has, after enveloping the earth, been stationed in the zone of clouds. It is very powerful and it carries (with it) the clouds. The clouds which are made of smoke and heat are filled with the waters of ocean. They become blue-coloured and they shower plenty of rain, O descendant of Bharata.

55. The second one is *Âvaha* by name. It is fixed to the disc of the Sun. The Solar disc tied with Dhruva by means of that (wind) is able to whirl.

56. The third one named *Udvaha* is fixed to the body of the Moon. Tied with Dhruva by means of that wind, the disc of the Moon whirls.

57. The fourth one, *Saṁvaha* by name is stationed in the stellar zone. United with Dhruva by means of gaseous cords, the stellar zone whirls.

58. The fifth wind named *Vivaha* is fixed with the Planets. United with Dhruva by means of this wind, the group of Planets (is able) to whirl.

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1. The seven *Skandhas* or layers of winds described in vv 53-61 are the bonds or gravitational forces which make the heavenly bodies move round Dhruva.

59. The sixth wind named *Parivaha* is stationed in the zone of the Seven Sages (the Great Bear). The Seven Sages wander in the firmament after being bound with Dhruva by means of this wind.

60-61. The seventh wind named *Parāvaha* is united with Dhruva. The *Dhrauvya Cakra* (i.e. the circle known after Dhruva) was established by this. O descendant of Bharata, others too have been established by this (wind).

It is by resorting to this wind that the ten thousand sons of Dakṣa, the Prajāpati, went to the end of the quarters quickly.

62. Thus these fortynine (seven times seven) sons of Diti (known as Maruts) continuously blow on, going everywhere and carrying (i.e. bearing) everything.

63-64. Above Dhruva is the place devoid of the Sun, stars and constellations. They are always sustained and established by their own splendour, by their own power.

Thus the worlds above (the earth) have been recounted to you. Listen to the nether worlds from me.

CHAPTER THIRTYNINE

The Greatness of Barkareśvara[1]

Nārada said:

1-5. All the Pātāla worlds together come to a height of seventy thousand (*Yojanas*).[2] They are *Atala, Vitala, Nitala, Rasātala, Talātala, Sutala* and the seventh one *Pātāla.*

The soils there, O descendant of Kuru, are (respectively) black, white, red, yellow, (brown like) sugar, (grey like) rock and golden. These are rendered splendid by excellent mansions.

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1. *Barkara* is a hyper-Sanskritization of *bakrā* ('a he-goat'). It was introduced probably after the Muslim invasions of Saurāṣṭra (C.E. 739 and after) and assimilated in Sanskrit due to commercial and other contacts with Muslims in ancient ports like Nagarā.

The *Liṅga* called Barkareśvara is a natural boulder of rock.

2. VV 1-9 describe the nether world as a happy place like Svarga.

There are thousands of Dānavas, Daityas and Serpents there. Many things, more beautiful than those in the heavenly world, have been seen by me. The Serpents there have many jewels of various kinds which cause delight (to persons).

It is full of young maidens of Daityas and Dānavas. They are endowed with great beauty. Who will not find Pātāla highly pleasant even if he be a liberated soul?

6. There is neither heat nor cold there. There is neither rain nor the experience of any misery. There every kind of edible and foodstuff is found. Every time is the time of enjoyment of pleasures there.

7. In the seventh nether world, i.e. Pātāla, there is the *Liṅga* Śrī Hāṭakeśvara. It had been installed by Brahmā, O son of Pṛthā. It is a thousand *Yojanas* in height.

8. The mansion (or the shrine) of Hāṭaka *Liṅga* is ten thousand *Yojanas* in height. It is divinely studded with all gems and jewels. It is embellished with many wonderful features.

9. There the different groups of excellent and leading Serpents worship that *Liṅga*. Beneath it there is much water and beneath that there are the hells.[1]

10. All sinners are cast into them. Listen to them, O highly intelligent one. They are fifty-five crores in number. There are twenty-one crores of kings (to look after them).

11-14a. They (i.e. the hells) are as follows:

Raurava, Śūkara, Rodha, Tāla, Viśasana, Mahājvāla, Taptakuṁbha, Lavaṇa, Vimohaka, Rudhirāndha, Vaitaraṇī, Kṛmiśa, Kṛmibhojana, Asipatravana, Kṛṣṇa, Lālābhakṣya the terrible, Pūyavaha, Pāpa, Vahnijvāla, Adhaḥśiras, Sandaṁśa, Kṛṣṇasūtra, Tamas, Avīci, Śvabhojana, Visūci and another Avīci.

14b-17. A false witness falls into Raurava; a person who restrains cows and Brāhmaṇas falls into Rodha. A liquor-addict is cast into Śūkara; a person who kills human beings on false pretexts falls into Tāla; a defiler of preceptor's bed falls into Taptakuṁbha; a slayer of a devotee falls into Taptaloha.

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1. VV 10-25 describe the hells for specific categories of sinners—a sort of deterrent to raise public morals.

One who insults preceptors and elders is thrown into Mahājvāla. A slayer (i.e. one who censures, opposes, corrupts etc.) of scriptural texts goes to Lavaṇa; a person who transgresses the limits of decency falls into Vimohaka.

One who hates Devas falls into Kṛmibhakṣya; he who practises vicious worship falls into Kṛmiśa. He who takes food without first offering it to Pitṛs and Devas goes to Lālābhakṣya.

18-20. One who harasses animals on false pretexts falls into Viśasana; one who illegally makes weapons falls into Adhomukha. One who sides with and supports evil men and things and one who takes food in isolation, falls into Pūyavāhaka.

One who keeps cats, cocks and hens, dogs and birds, one who sets fire to the houses of the deaf and the blind people as well as grasses and grains and other things in the fields and one who sustains himself by means of stagecraft and stellar calculations (astrology)—all these men go to Vaitaraṇī.

He who is intoxicated and arrogant on account of wealth and youth, he who destroys wealth, falls into the hell Kṛṣṇa.

21. One who cuts off trees without any purpose falls into Asipatravana. All those who maintain themselves by means of jugglery and cheating fall into Vahnijvāla.

22-24. Those who go after other men's wives, those who swallow other men's food fall into Sandaṁśa. Those who sleep by day, those who are guilty of omissions and commissions in observance of holy rites, and those who are proud of their (handsome) bodies—all these fall into Śvabhojana. Those who do not accept or honour Śiva and Hari go to the hell Avīcin.

On account of these and other sins as well as by resorting to many things not justified in the scriptural texts, thousands of people fall into extremely terrible hells.

25. Hence, if any intelligent man wishes liberation from these, both the Lords Hari and Hara should be worshipped by him according to the Vedic path.

26. Beneath the hells is stationed the fire named Kālāgni. Beneath that is Ananta (Śeṣa).

27. The entire universe is only like a *Sarṣapa* (a mustard seed) on the top of Ananta's head. Thus, in view of the fact that his power is unfathomable he is glorified as *Ananta*.

28. The elephants of (i.e. supporting) the quarters are: Padma, Kumuda, Añjana and Vāmana. Beneath that is *Aṇḍa-kaṭāha* ('shell of the Cosmic Egg'). There is Ekāvīra(?) there too.

29-30. It is said that there is water there extending to four hundred and ninety thousand (*Yojanas*). Beneath it there are crores of Narakas (hells). Then there is the great fire extending to two crores (of *Yojanas*). Beneath that, it is said there is darkness extending to forty thousand (*Yojanas*).

31. (All these together extend to) forty-four crore eight million nine hundred and eighty thousand (*Yojanas*).

32. Beneath that is the *Aṇḍakaṭāha* ('shell of the Cosmic Egg'). It is another one extending to a crore (of *Yojanas*).

The goddess Kapāliśā keeps a staff (of chastisement) in her hand.

33-34. She is the protectress there. She is surrounded by crores and crores of goddesses. At the end of the *Kalpa*, the burning fire produced by the breath of Saṅkarṣaṇa (i.e. Serpent Śeṣa) urges the Kālāgni and the universe is burned. It is in this manner that the nether worlds have been built, O descendant of Bharata.

35-39. Listen to the protectors in the semispheroidal lid in the middle layer. Vasudhāmā is stationed in the East and Śaṅkhapāla in the South. Takṣakeśa is stationed in the West and Ketumān in the North.

(The goddesses are) Harasiddhi, Suparṇākṣī, Bhāskarā and Yoganandinī. The (supreme) goddess accompanied by crores and crores of goddesses protects this.

Forever do I bow down to Brahmā, Viṣṇu and Maheśvara by whom this extremely mysterious Cosmic Egg has been established.

Viṣṇu's world and Rudra's world are glorified as exterior to this. Only Brahmā is competent to describe it and not people like us. It is here that the liberated people performing holy rites of Hari and Hara always go.

40. This Cosmic Egg is surrounded on all sides by the *Kaṭāha* (shell) in the same manner as the fruit of the wood-apple tree is surrounded by rind.

41. It is surrounded by (a layer of) water having ten times its volume.[1] That (layer of water) is surrounded by (the layer of) fire. The (layer of) fire is surrounded by Vāyu. (The layer of) Vāyu is surrounded by Ether and Ether by the Cosmic Ego.

42-44. *Ahaṁkāra* (Cosmic Ego) is enveloped by (the principle called) *Mahat* and *Mahat* is surrounded by *Prakṛti* (Primordial Matter). Each of these six layers is ten times (bigger than) the previous one. The seventh layer of *Prakṛti* is said to be infinite-fold (than the previous one), O Son of Pṛthā.

There are thousands and thousands, ten thousands, nay, hundreds of crores and crores of Cosmic Eggs like this. All of them are of this type as recounted herein.

45-46a. I bow down to that Sadāśiva whose great magnificence is such, O son of Pṛthā. He who does not resort to and worship Śiva, the redeemer from great delusion, is really dull-witted, of sinful soul. Who is more insensible and irrational than he?

46b. Henceforth I shall narrate the measurements of Time. Understand it.[2]

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1. Cf. VāP 4.87, KP I.4.46. Purāṇas believe that the 'Egg of the Universe' is externally enveloped by sheaths of *Bhūtas* (elements) and the principles up to Prakṛti.

2. VV 46b-64 give the measures of time:

Cf. Brahmāṇḍa I.2.29. 5-21.

15 *Nimeṣas*	=1 *Kāṣṭhā*
30 *Kāṣṭhās*	=1 *Kalā*
30 *Kalās*	=1 *Muhūrta*
30 *Muhūrtas*	=Day and night (24 hours)
(*Ahorātra*—a complete day)	
15 *Ahorātras*	=1 *Pakṣa* (Fortnight)
2 *Pakṣas*	=1 Month
2 Months	=*Ṛtu* (season)
3 *Ṛtus*	=1 *Ayana* (Transit of the Sun)
2 *Ayanas*	=1 *Vatsara* (Year).

The day has five *Kalās* of three *Muhūrtas* each viz. *Prātaḥ* (morning), *Saṅgava* (Forenoon), *Madhyāhna* (Mid-day), *Aparāhṇa* (Afternoon) and *Sāyāhṇa* (Evening). The years (*Vatsaras*) are five, viz. *Saṁvatsara, Parivatsara, Idvatsara, Anuvatsara, Yuga*. This is the early concept of a *yuga*.

VV 54-64 give the comparison of human and super-human reckoning of Time.

47-50. Fifteen *Nimeṣas* makes one *Kāṣṭhā*. Thirty *Kāṣṭhās* make one *Kalā*. Thirty *Kalās* make one *Muhūrta*. Thirty *Muhūrtas* make one night and day.

In one day (12 hours) there are five *periods* each of three *Muhūrtas*. Listen to them. They are: *Prātaḥ* (morning), *Saṅgava* (forenoon), *Madhyāhna* (midday), *Aparāhṇa* (afternoon), *Sāyāhna* (evening) the fifth. Thus all together there are fifteen *Muhūrtas*. Fifteen *Ahorātras* (days of 24 hours) make what is called a *Pakṣa* (fortnight).

Two *Pakṣas* make one month. Two solar months make one *Ṛtu* (seasons). Three *Ṛtus* make one *Ayana* (transit of the Sun). Two *Ayanas* make what is called *Varṣa* (year).

51-53. They say that *Māsas* (months) are of four different types[1] and *Vatsaras* (years) of five different types. The first one is *Saṁvatsara*. The second one is *Parivatsara*; the third one is *Idvatsara* and the fourth one *Anuvatsara*. The fifth one is *Yuga* by name. This is the decision in reckoning.

One human month is one day and one night for Pitṛs. The dark half is said to be the day and the bright half the night (of Pitṛs).

54. The human year is said to be one day of Devas. The Northern transit is the day and the Southern transit is the night (of Devas).

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1 Human month = One day of *Pitṛs*

1 Human year = One day of *Devas* (the Northern transit, the day and the Southern transit, the night)

1 year of *Devas* = 1 day of *Saptarsis*

Post-Vedic Yuga duration

	Human years	
Kṛta	1728,000	)
Tretā	1296,000	) 1 *Yuga* of Devas
Dvāpara	864,000	) (*Divyayuga*)
Kali	432,000	)

71 *Divyayugas* = 1 *Manvantara* (Manu's life span)

14 *Manvantaras* = 1 day of Brahmā

Brahmā's life is *his* hundred years.

There is a consensus in *Purāṇas* and *Smṛtis* about this reckoning (*vide* I. BhP III.11.310, KP T. 5.6-19, MtP 142.4, VāP 50.168-178).

1. The four different types of *Māsas* (months) are: (1) *Saura* (Solar); (2) *Saumya* (Lunar); (3) *Nākṣatra* (Stellar); (4) *Sāvana* (Sacrificial).

—VāP I.50.188

55-59. The year of the Devas is considered to be a day of the Seven Sages (*Ursa Major*). A year of the Seven Sages is said to be one day of Dhruva.

One million seven hundred and twenty-eight thousand human years make the *Kṛta Yuga*. One million two hundred and ninety-six thousand years make the *Tretā Yuga*. Eight hundred and sixty-four thousand years make the *Dvāpara Yuga*. *Kali Yuga* is spoken of as consisting of four hundred and thirty-two thousand years. These four *Yugas* together constitute one *Yuga* of Devas.

Seventy-one such *Yugas* and a little more constitute the life span of one Manu. The life spans of fourteen Manus constitute one day of Brahmā.

60-63. The same period is equivalent to a thousand *Yugas*. Listen, it is called *Kalpa*.

The thirty days in a month of Brahmā are named as follows: Bhavodbhava, Tapobhavya, Ṛtu, Vahni, Varāhaka, Sāvitra, Āsika, Gāndhāra, Kuśika, Ṛṣabha, Khaḍga, Gāndhārīya, Madhyama, Vairāja, Niṣāda, Meghavāhana, Pañcama, Citraka, Jñāna, Ākūti, Mīna, Daṁśa, Bṛṁhaka, Śveta, Lohita, Rakta, Pītavāsas, Śiva, Prabhu and Sarvarūpa. The span of his life is a hundred years.

64. It is divided into two halves, the earlier half and the later half. This is spoken of as *Brahmamāna* ('Reckoning according to Brahmā'). I am not competent to describe the reckoning according to Viṣṇu and Śaṅkara.

65-66. Where am I who am endowed with deficient intellect, O son of Pṛthā? Where are the two others Hari and Tryaṁbaka? (i.e. there is a lot of difference between I and the two great gods.)

Recknoning (of Time) in Pātāla is done by the units of measurement of Devas. This has been indicated to you. Listen intelligently to the *Prākṛta* ('that of Prakṛti') again.

Thus is the arrangement of Brahmā.

Śrīnārada said:

67. There was one named Ṛṣabha[1] whose name, O son of

1. Ṛṣabha is the first *Tīrthaṅkara* of Jainas. But as contrasted with BhP (V.4, 5, 6), the author of this *Khaṇḍa* regards him a heretic.

Pṛthā, will be associated with many heretic concepts and views in *Kali Yuga*. They will be contributory to the delusion of all the worlds.

68. Bharata was his son. Śataśṛṅga was his (i.e. Bharata's) son. Eight sons and a daughter were born to him.

69-70. They were Indradvīpa, Kaseru, Tāmradvīpa, Gabhastimān, Nāga, Saumya, Gandharva and Varuṇa. The girl's name was Kumārikā. The face of the daughter, O son of Pṛthā, was of the shape of a goat.[1] Listen to the cause thereof which is full of great mystery.

71-72. Very near the river Mahī and the Ocean, in the vicinity of Stambhatīrtha, in a place that shone with rows of trees and was scattered over with abundance (growth) of hedges and creepers, in a place very difficult to traverse, once a she-goat happened to come. It had strayed there from (its) flock.

73. Wandering here and there amongst the network of hedges, it got entangled and could not come out. The splendid goat became excessively afflicted with hunger and thirst.

74-75. Having got stuck up amongst the hedges and bushes it died therein. After some time that portion of its body beneath the head broke loose and fell into Mahīsāgara Saṅgama on a Saturday which happened to be a New-Moon day as well. It fell into that sacred spot which possessed the powers of all other holy spots and which was conducive to liberation from all sins.

76. The entire head remained as before. Since it had got entangled in the network of bushes and hedges, it did not fall into the waters.

77-78. As the remaining part of the body (the headless trunk) of the goat had fallen in the Mahī-Sāgara Saṅgama, O noble scion of the family of Kuru, that goat was reborn as the daughter of Śataśṛṅga, the king of Siṁhala, thanks to the power of that holy spot. Her face become exactly like that of a goat.

79-81. In the remaining part of her body, the splendid girl shone like a celestial damsel with auspicious features. That king

1. Neither Jaina tradition nor other Brāhmaṇical Purāṇas are aware of a goat-headed descendant of Bharata. It is however true that shepherds from Kaccha, Saurashtra, and Gujarat migrate to this area annually and such traying and death of a goat as describe here is not unusual.

had no issue before this. The daughter was born as one comparable to a hundred sons. She increased the joy and delight of her kinsmen. But on seeing her face of the shape of a goat, all the officers of the king became surprised very much. The king and the members of the inner apartments became excessively sad and dejected.

82. On seeing such a form, all the ministers and administrative officers too were sorry and miserable. All the amazed citizens expressed their surprise saying, "Oh! what is this?"

83. Then she attained the age of youth and could be compared to the daughters of Devas themselves. On seeing her own face in the mirror, the previous birth was recollected by her.

84-88. The recollection was due to the power of the Tīrtha. She accordingly informed her parents, "You need not be dejected and sad on my account, O dear father. O mother, certainly you must not be grief-stricken. This is the fruit of the deeds of the previous birth." Then that princess recounted to them the details of her previous life. She submitted to her parents her desire to go to that place where the body of her previous life had fallen.

"I shall, O dear father, go to Mahīsāgara-Saṅgama. O king, see to this that I reach that place." Then it was promised by Śataśṛṅga, her father. By means of boats full of jewels, the king made arrangements for her transport.

89. She reached Staṁbha Tīrtha along with the boats and riches. She gave as religious gifts much of the wealth. She gifted away everything.

90. She searched among the network of hedges and creepers. Her head was seen there with the bare skin and bones alone remaining. She brought it with great efforts.

91-92. She burned it near the *Saṅgama* (the meeting place of the river and the ocean). The bones were cast into the confluence (*Saṅgama*). Thereupon, by the power of the holy spot, her face became as lustrous as the moon. Neither the girls of Devas, nor the maidens of Nāgas (Serpents), nor human beings had such a splendid face as she had.

93. All the Suras, Asuras and human beings were fascinated by her beauty. They wooed and entreated her in various ways, but she did not desire any bridegroom.

94-95. A strenuous penance very difficult to perform was joyously begun by her. When a year was complete, Maheśvara, the Lord of Devas, appeared before her and said, "I am the bestower of boons." Thereupon the virgin adored him and spoke these words:

96. "If you are gratified, O Lord of Devas, if a boon is to be granted to me, O Śaṅkara, may your presence be permanent here."

97-100. "Let it be so." When this (boon) was uttered by Śarva, the virgin was delighted. Śiva named Barkareśa was installed by her then, O most excellent one among the Kurus, at the place where the head of the goat had been burned.

On hearing this extremely wonderful story from me a leading serpent named Svastika came from Talātala to see that virgin.

Earth was dug up by his head as he was proceeding ahead. At a place there sprang up to the north-east of Barkareśa, the well named Svastika. It was filled up by the (waters of) Gaṅgā, O son of Pṛthā. It yields the benefit of all the holy spots.

101-105. On seeing the *Liṅga* installed, Śiva was delighted and granted the boons. "Those persons whose dead bodies are cast into the ocean, will have everlasting benefit. After staying in heaven for a long time, when they come back (to the earth), they will become valorous kings fully endowed with everything.

If a man devoutly worships Barkareśa, after taking his bath in the waters of the ocean and Mahī, he will attain whatever he desires.

If an extremely faithful man takes his bath at the well (called Svastika) on the fourteenth day in the dark half of the month of Kārttika, offers water libations to his ancestors and worships Barkareśa, he is liberated from all sins."

106. After obtaining all these boons she went back to Siṁhala and reported what happened to her, to Śataśṛṅga, her father.

107. On hearing it, the king and all the people were surprised, O Phālguna. They praised the holy river Mahī and came there with great reverence.

108. They took their bath, offered charitable gifts of various kinds and were extremely delighted by the greatness of the holy spot. Then they went back to Siṁhala.

109. As his daughter Kumārī did not wish a bridegroom, wealth or anything else, the king gave her something with pleasure. Listen to what he gave.

110. He divided this Bhārata sub-continent into nine regions. Eight of them he gave to his (eight) sons and the ninth one to Kumārī.[1]

111. I shall describe the different regions rendered splendid by the mountains. Listen from me to the mountains and the sub-continents named after the sons.

112. Mahendra, Malaya, Sahya, Śuktimān, Ṛkṣaparvata, Vindhya and Pāriyātra—these seven are the chief mountains.[2]

113. Indradvīpa[3] is said to be beyond Mahendra. The sub-continent of Kumārikā is said to be located on the lower slopes of Pāriyātra.

114. Each of these regions extends to a thousand (*Yojanas*). Listen to the succinct description of the origin of the rivers, O Phālguna.

115. The rivers beginning with Vedasmṛti[4] are considered to have originated from Pāriyātra. The rivers beginning with Narmadā and Sarasā have come out of Vindhya.

116. Śatadru, Candrabhāgā and others have originated from Ṛkṣaparavata.[5] Rivers beginning with Ṛṣikulyā and Kumārī[6] are born of Śuktimān.

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1. VV 110-119 give an idea of the ancient map of India.

2. Out of these Śuktimān is close to Mahendra, the source of Ṛṣikulyā or Ṛṣikā of KP. But De regards it as a portion of Vindhya joining Pāriyātra and Ṛkṣa mountains (p. 196). Ṛkṣaparvata represents the modern Vindhyas from the source of Sonar up to the catchment area of the river Son (AGP 112). The Vindhya of the Purāṇas includes Satpura range (south of Narmadā) and Mahadeo Hills and Hazaribagh Range (AGP 112). Pāriyātra or Pāripātra corresponds to Aravallis and Western Vindhya. The rest are known by the same names today.

3. To the south of Mahendra according to this Purāṇa and Abul Fazī (Ain-i-Akbari III.31). Majumdar, Sircar identify it with Burma but that is not applicable here.

4. Banas 'by others' means probably Vedavatī, Vṛ-(Vra)taghnī and others as given in this (identical) verse in VāP, BdP KP. and MkP.

5. This shows that the author of Kaumārikākhaṇḍa is not aware that Candrabhāgā (Chenab) and Śatadru (Sutlej) rise in the Himalayas and not in Ṛkṣa-parvata.

6. Recorded as Sukumārī in VāP, MtP and BdP. It is now called Suktel. It joins Mahānadī at Sonpur (Orissa).

117. The rivers Tāpī, Payoṣṇī, Nirvindhyā, Kāverī, river Mahī, Kṛṣṇā, Veṇī and Bhīmarathī are said to have originated from Sahya[1] mountain.

118. Kṛtamālā,[2] Tāmraparṇī and other rivers originated from Malaya mountain. The rivers beginning with Trisāmā and Ṛṣyakulyā[3] are said as originated from Mahendra.

119. After dividing the kingdom thus among his sons and the daughter Kumārī, the king Śataśṛṅga went to the mountain in the north (i.e. Gandhamādana or Badarikāśrama) and performed penance.

120-123. After performing a severe penance there on the excellent mountain Śataśṛṅga, that excellent king Śataśṛṅga went to the world of Brahmā. It was here, O son of Kuntī, that you were born of Pāṇḍu along with your brothers.

The magnificent virgin Kumārī of exalted fortune stayed at Stambhatīrtha. With the wealth coming from her sub-continent, she performed the rites of giving in charity and austere penance.

After some time, nine sons of great vigour, strength and zeal were born to each of those eight brothers. They gathered together, approached Kumārī and spoke (thus):

124. "O splendid lady, you are our family goddess. Be pleased with us. Divide these eight sub-continents into seventy-two regions yourself and give them to us so that there will be no difference (discord) amongst us."

125. On being asked thus, she who was conversant with all righteous acts and pious duties and who was on a par with Brahmā in wisdom and knowledge, divided the nine continents into seventy-two regions.

126. I shall truthfully tell you, O Phālguna, their names, the villages, towns, shores and banks and their number.[4]

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1. Out of these only Kāverī, Kṛṣṇā, Veṇī and Bhīmarathī rise in the Sahya Mountain. Payoṣṇī and Nirvindhyā (Newuj) rise in Vindhya as noted by VāP, MtP etc. The author of KK appears to be ill-informed.

2. Now called Vaigai. Kṛtamālā's other name Katamālā shows the Kottai Malai peak as its source.

3. The closeness of Mahendra and Śuktimān mountains misleads the Purāṇa-writers to assign Ṛṣikulyā to both the mountains.

4. VV 127-164 give the seventytwo sub-divisions of India at the time of

127. There were four crores of villages in the realm of Nīvṛda Maṇḍala.[1] Bālāka[2] is said to be a country with two and half crores of villages.

128. They know that there are twelve million five hundred thousand villages in Purasāhaṇaka.[3] It is said that there are four hundred thousand villages in Andhala.[4]

129. It is said that there are one hundred thousand villages in Nepāla. Three million six hundred thousand villages have been declared as included in Kānyakubja.[5]

130. It is said that there are seven million two hundred thousand villages in Gājaṇaka[6] (Gazni). There are one million eight hundred thousand villages in Gauḍa[7] Deśa.

131. Nine hundred thousand villages are well-known in Kāmarūpa.[8] There are nine hundred thousand villages in

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KK though the credit of division among all the brothers is given to Princess Kumārī. Probably a later interpolation.

1. Nīvṛda or Nirvṛta—Noth-West of Vaṅga (E. Bengal) [De 142; Sircar, *Studies in the Geography of Ancient and Medieaval India* (SGMI 259)]. Nivṛta as the name of a District is found in Junagarh Rock-Inscription of Rudradaman I. Awasthi's suggestion to locate this District in the valley of the river Nīvṛti (mentioned in SkP I Aruṇācala Māhātmya 18.21) is worth considering. Maṇḍala means a district.

2. Bālāka—According to Jāyasī's *Padamāvata* 26.4 the country was famous for horses like Tukhāra (Upper Oxus Valley). Awasthi's identification of Bālāka and Baluchistan is a bit far-fetched. Its identification with Balkha is out of the question as it is separately mentioned in this chapter.

3. Purasāhaṇaka—Probably Sāhaṇapura near Najibābād in Bijnor District, U.P. If the V. l. *Khurasāhaṇaka* is accepted, it is evidently Khurāsāna (Awasthi pp. 30-31).

4. Andhra?

5. Kānyakubja=Kanauj (U.P.)

6. Gājaṇaka is identified with Gazni. Jāyasī in *Padamāvata* 35.3, 42.10 mentions it as Gājanā. V.S. Agrawal holds that *Gājaṇā* is the correct form for Gazni.

7. Gauḍa is generally taken as West Bengal. But here its association with Gājaṇaka (Gazni) shows that it is probably Gauḍa mentioned in Rāhan inscription, as being ruled by Rāṇā Hammīra (IA XVIII, p. 14).

Mediaeval Hindi poets mention a principality called Gauḍa in N.W. India along with Kāṁboja (*Rājavilāsa* I.122).

We may accept Awasthi's suggestion of identifying the Gauḍa in our text with the Gauḍa (Ghor) in Afghanistan near Gazni.

8. Kāmarūpa: "A country extended from Kāleśvara to Śvetagiri and

Ḍāhala[1] named after the Vedas (Cedīs?).

132. Nine hundred thousand villages are well-known in Kāntipūra.[2] Similarly nine hundred thousand villages are well-known in Mācipūra.[3]

133. In the Oḍḍiyāṇa country[4] nine hundred thousand (villages) have been declared. Similarly nine hundred thousand (villages) have been declared in Jālandhara[5] land.

134. Nine hundred thousand (villages) have been mentioned in Lohapūra[6] land. Seven hundred thousand villages have been declared in Pāṁbīpura.[7]

135. Seven hundred thousand villages are said to exist in Raṭarāja.[8] There are five hundred thousand villages in Hariāla(?)[9]

136. Three hundred and fifty thousand (villages) have been mentioned in the realm of Draḍa.[10] Similarly three hundred and fifty thousand have been mentioned in Vambhaṇavāhaka.[11]

137. There are twenty-one thousand villages in Nīlapūraka.[12]

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from Tripurā to Nīlaparvata" (*Śakti-Saṅgama Tantra* III.7 10). Modern Guvahati region in Assam.

1. Ḍāhala—Ḍabhāla of inscriptions, modern Baghelkhanda.

2. Kāntipūra—Probably the same as Kānti in Mbh. *Bhīṣma* 9.40, the region round Kantit in Mirzapur District, U.P.

3. Mācipūra (Mā-Ti-Pu-Lo of Yuan chwang)—Madawar of Mundore, eight miles north of Bijnor (De 128).

4. Oḍḍiyāṇa—The Swat Valley (Aw. 35).

5. Jālandhara—Modern Jullunder, a District town in Panjab. The name is derived from its demon-founder. In ancient times it was also known as Trigarta and is a *Mahāpīṭha*.

6. Lohapūra—Lahore (now in Pakistan) (SGAMI 260).

7. Pāṁbīpura—Unidentified.

8. Raṭarāja—Raṭṭarājya (Maharashtra).

9. Hariāla—Hariyana (SGAMI 260).

10. Draḍa—The land of Daradas near Kashmir (Awasthi, p. 37).

11. Vaṁbhaṇa Vāhaka—Vaṁbhaṇa is a Pkt form of Brāhmaṇa. The place is the same as Brāhmaṇavāha in *Kāvyamīmāṁsā*. It is the country of Brāhmaṇas—*Brāhmaṇakanāmā janapadaḥ* in Patañjali's *Mahābhāṣya* and Brachmanoi of the Greeks, in the middle Sindh. Identified with Brāhmaṇābād in Sindh.

12. Nīlapūraka—Identification doubtful.
   (1) Land where the Nīlā joins the Sindhu—probably the valley of Kishenganga.
   (2) Nellore in Tamilnad.

Similarly, O son of Pṛthā, in the land of Amala[1] there are a hundred thousand villages.

138. In the land named Narendu,[2] there are one hundred and twenty-five thousand (villages). One hundred and twenty-five thousand (villages) have been mentioned in the Atilāṅgala[3] land also.

139. In Mālava there are one hundred eighteen thousand one hundred and eighty (118,180) (villages). Similarly in the land of Sayaṁbhara,[4] one hundred twenty-five thousand (villages) have been mentioned.

140. In Mevāḍa[5] one hundred twenty-five thousand (villages) have been mentioned. Vāguri[6] is said as having eighty thousand (villages).

141. Gurjarātra[7] is said to have seventy thousand villages. Pāṇḍu's[8] realm too has seventy thousand (villages).

142. In the land called Jahāhuti[9] (Jejahuti or Jejābhukti) there are forty-two thousand (villages). Kāśmīra Maṇḍala is said to have sixty-eight thousand (villages).

143. They know that there are thirty-six thousand villages in Koṅkana. Laghukoṅkana (Northern Koṅkana?) has one thousand four hundred forty villages.

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1. Amala—Awasthi places it on the Western Ghats (p. 38).

2. Narendu—Unidentified. Sircar's identification with Varendu (SGAMI 260) is unacceptable as we have a separate deśa called Varenduka in v 160.

3. Atilāṅgala—Awasthi identifies it with Northen Circars (p. 39). Sircar prefers to read 'Jāṅgala' for 'Lāṅgala' but 'Jāṅgala' is separately mentioned in v 138.

4. Sayaṁbhara is a Pkt formation of Śākaṁbhara and it corresponds to the country around Sāṁbhār in Rajasthan.

5. Mevāḍa is a Pkt formation of Skt Medapāṭa.

6. Vāguri—known in historical times as Bāgari, a small State near Mewar. It roughly corresponds to Dungarpur region of Rajasthan.

7. As Lāṭa is separately mentioned, Gurjarātra here corresponds to Northern Gujarat and Southern Marwar.

8. Pāṇḍudeśa according to *Śakti Sangama Tantra* 26, is to the west of Delhi, to the south of Kamboja, adjoining areas of Western Punjab. Ptolemy places the country Pandouoi (Pāṇḍava) about Bidaspes (Vitastā)—Jhelum—and includes Sāṅgala (Sialkot). *Yoga Vāsiṣṭha* (III.104.2) equates this Uttara Pāṇḍava with Mathura.

9. Jahāhuti is Jejākabhukti, and represents the Khajuraho area of Bundelkhand.

144-145. Twenty thousand villages have been declared in Sindhu. Kacchamaṇḍala[1] has two thousand eight hundred twenty (villages) (2800+20). It is said that in Saurāṣṭra, there are fifty-five thousand villages.

146. Lāḍa[2] land is said to have twenty-one thousand (villages). Atisindhu, it is said, has ten thousand villages. Similarly, O son of Pṛthā, Aśvamukha[3] has ten thousand (villages).

147-148. Ekapāda[4] is known as having ten thousand (villages). Similarly the land Sūryamukha[5] is said as having ten thousand (villages). Similarly the land Ekabāhu[6] is said to have ten thousand (villages).

149-150. The land Sañjāyu[7] has ten thousand (villages). Similarly the land named Śiva[8] is known as having ten thousand (villages). Kālahayañjaya[9] is well-known as having ten thousand (villages). Liṅgodbhava[10] Deśa has ten thousand (villages).

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1. At the time of Yuan Chwang, Sindhu Deśa was divided into four parts, of which Kaccha (modern Cutch) was one. The upper Sindha was called Atisindhu (as in v 146 below).

2. Lāḍa is a Pkt formation of Skt Lāṭa and consisted of the Nausari-Bharoch region of Gujarat (SGAMI 260).

3. Aśvamukha corresponds to Pratapgarh and Rae Bareli districts of U.P. (Smith and Mirashi—*Corpus Inscriptionum Indicarum* IV.385).

4. Ekapāda, the Ocypodes of Megasthenes. *Bṛhatsaṁhitā* places these swift-footed people in the East. But Mbh, *Sabhā* 30.69 associates these people with Banavāsī (Northern Canara, Karnatak) and Kerala. Hence, the region must be to the south of Vindhya.

5. According to Sircar, Sūryamukha or Śūrpanakha is a scribal error for Sūrpāraka or Sopara in Thane District of Maharashtra.

6. Ekabāhu—Unidentified.

7. Sañjāyu—Sañjayantī in Mbh, *Sabhā* 70 is modern Sanjān in Thane District of Maharashtra.

8. Śiva deśa—Śivas are a tribal people in RV. Their country Siboi corresponds to modern District of Jhang in Pakistan.

9. Kālahayañjaya—Kālahaya (ja) is probably modern Kahala or Kahal, some 28 miles from Gorakhpur on the Gorakhpur-Azamgarh road (Awasthi 46).

10. SkP, *Nāgarakhaṇḍa* states that Śiva appeared in the Liṅga form at Ānarta. Hence, probably Ānarta (Awasthi 46).

Bhadra[1] and Devabhadra are known to have twenty thousand (villages) each.

151. Ciṭa and Virāṭaka[2] are known to have thirty-six thousand (villages) (each). Yamakoṭi [3] is declared as having thirty-six thousand (villages).

152-153. Rāmaka[4] land is said to have eighteen crores (of villages). The three lands of Tomara,[5] Karṇāṭa and Yugala (Piṅgala)[6] have one hundred twenty-five thousand villages each. The land Strīrājya[7] is known as having five hundred thousand villages.

154. The realm of Pulastya[8] is said to have one million (villages). The lands of Kāṁboja[9] and Kosala have each a million (villages).

155. Bālhika[10] is known as having four hundred thousand villages. Laṅkā[11] Deśa is known as having thirty-six thousand villages.

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1. Bhadra and Devabhadra can be identified if *Bha* is regarded as a scribal error for *Ma* as both are quite similar in Devanagari script. Their identity is dubious.

2. Out of the pair, Ciṭa is difficult to locate. Virāṭaka or Virāṭa, the capital of Matsyadeśa, modern Jaipur-Alwar-Bharatpur region of Rajasthan.

3. Yamakoṭi is identified by Dr. Motichandra with Aimāks of Central Afghanistan. Awasthi doubts this (p. 47).

4. Rāmaka—Mbh locates it in South India (*Sabhā* 31.68) but our text gives no clue to its location.

5. Tomaradeśa is the land governed by Tomaras, i.e. the Delhi region. This indicates the time of this list (presumably a later interpolation).

6. Yugala (Puṅgala) is Pūgala—part of Jaisalmer ruled by Bhaṭṭis. 'Puṅgala' is mentioned in folklore of Hariyana.

7. Strirājya—mentioned in different Purāṇas. It appears to be dominated by women—Probably the valley of Nepal. Nepalese (Newars) believe that their country belongs to Kumārī—a living form of Durgā—a girl of the priest community with certain auspicious sign, who has not reached the age of menstruation. The King receives the mandate to rule from her. The Kumārī is replaced by another before she approaches her first menstruation (G.S. Singh's *The Newars*).

8. Pulastya Deśa—Unidentified.

9. Kāṁboja is variously identified with a region near Kandhar (Awasthi), Pamir region, North of Dardistan (V.S. Agrawal), Rajauri in the Poonch and Jammu region (H.C. Ray Chaudhary), Kafiristan (AGP 143)

10. Bālhika—Modern Balkha region.

11. Laṅkādeśa—different from Ceylon or Siṁhala dvīpa. R.B. Hiralal,

156. Kuru Deśa[1] is known as having sixty-four thousand (villages). Jaya, the land of Kirātas,[2] is said to have one hundred fifty thousand (villages).

157. They say that there are five hundred thousand villages in Vidarbha. It is proclaimed that Vardhamāna has[3] fourteen thousand (villages).

158. It is said that the island of Siṁhala[4] has ten thousand (villages). The land Pāṇḍudeśaka[5] has thirty-six thousand villages.

159. Bhayānaka[6] is said to have a hundred thousand villages. The land Magadha[7] is said to have sixty-six thousand (villages).

160. The land Pāṅgudeśaka[8] has sixty thousand villages. It is said that Varenduka[9] has thirty thousand villages.

161. Mūlasthāna[10] is declared as having twenty-five thousand villages. Yavana[11] is known as having forty thousand villages.

H.D. Sankalia locate it in Central India or Western India or upper part of the Deccan. It is still a moot point.

1. Kuru is a well-known country in Mbh and Purāṇas with its capital at Hastināpura. Its three constituents were Kuru-Jāṅgala, Kuru and Kurukṣetra.

2. Kirāta deśa, Tippārā, included Sylhet and some part of Assam (De 100).

3. Vardhamāna—Modern Burdwan but variously located as between Allahabad and Vārāṇasī, north of Vindhya, near Dacca, Malwa, Kathiawad (De 25).

4. Siṁhala—As per our text, Siṁhala is different from Laṅkā which is mentioned as a different region in v 155. This Purāṇa regards Siṁhala (Ceylon) as an integral part of Kumārīkhaṇḍa (India) and geographically it is correct. That Śataśṛṅga, father of Kumārī, the King of Ceylon sends Kumārī to Staṁbha-Tīrtha (Cambay) to stay permanently shows amicable Indo-Ceylonese relations in those days.

5. Pāṇḍudeśaka or Pāṇḍya corresponds to Madurai and Tinnevelly districts of Tamil Nadu. Madura is called Southern Mathura.

6. Bhayānaka—Prakrit formation of Skt Bhadānaka. It was probably a part of Matsyadeśa (IHQ 26.3 p. 226).

7. The ancient Magadha comprised modern Patna, Gaya, and Shahabad districts of Bihar.

8. Pāṅgudeśa—unidentified.

9. Varendu is Varendra—The Malda-Rajashahi-Bogra region. Narendu and Varendu are repetitions (in v 138).

10. Mūlasthāna—Multan. Formerly famous for the Sun-temple.

11. Yavana Deśa—Probably the Arab Kingdom in Sindha as Rājaśekhara

162. Pakṣabāhu[1] is mentioned as having four thousand villages. These are the seventy-two[2] lands (regions or territories). The numbers of villages have already been recounted.

163. Thus in Bharatakhaṇḍa, ninety-six crore seven million two hundred thousand *Pattanas* (towns) have been proclaimed.

164. O descendant of Bharata, there are thirty-six thousand seashores. Thus she divided the nine sub-continents and gave them to her nephews.

165-166. (Partially defective text) The sister thought thus, 'Usually brothers become furious against sisters (if they take away anything from the family assets).'

After thinking thus, the splendid lady gave her own share also even when they were not willing to take that. After doing it and having got their consent, she came to Stambhatīrtha.

167-170a. At that time, in all those lands, the most excellent of all the means for the accomplishment of the fourfold aim of life was said to be Kumārīśvara shrine.[3] There, this Kumārikā knew the secret shrine (*Guptakṣetra*). She stayed in the Gupta-kṣetra worshipping Kumāreśa and performed great holy rites. She regularly bathed in the six deep pools at the Saṅgama.

After lapse of some time, when the mansion erected by Skanda got ruined and dilapidated, she made a new golden mansion there.

170b-173. Then the Great Lord was delighted. He was much gratified by her devotion. He rose up from Kumāraliṅga,

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mentions it in the western part along with the country of Brāhmaṇavāha (Brahmanabad in Sindha). See v 136 above.

1. Pakṣabāhu—unidentified.

2. Actually the list countains 75 countries, not 72 as stated in the text. The traditional number of villages assigned to some of these countries have epigraphic support (Sircar: SGAMI ch. V)

3. This is an important temple in the temple complex around Chowk at Cambay. The deity said to be installed by Kumāra Skanda is a marble Liṅga with its Brahmasūtra clearly visible. The modern temple is five feet below the present land surface. When Kumārikā went to stay there, it was in dilapidated condition and she reconstructed it (vv 163-173). This shows the antiquity of the shrine. The figure of a Darpaṇakanyā thereon and a portion of door lamb outside testify to its antiquity. The present temple seems to be a second reconstruction in the 17th century as noted by R.N. Mehta (ENP 172).

appeared before her and said to her: "O gentle lady, I have been gratified by your devotion and wisdom. This mansion which had fallen in ruins, has been renovated. Hence I have become delighted. O Kumārikā, I will become well-known after your name. The maker as well as the re-builder (of a shrine) are said as having equal benefits. Therefore, people will call me Kumāreśa and Kumārīśa.

174. The boons granted at Barkareśa to you have been granted permanently. O lady of excellent complexion, your time has come near.

175. A woman without a husband can have neither heaven nor liberation as in the case of Vṛddhakanyā on the splendid banks of Sarasvatī.

176. Hence, O gentle lady of excellent complexion, choose as your husband a person who has achieved Siddhi in this holy spot and who is known as Mahākāla."

177. Then at the instance of Rudra, she chose him as her husband. Accompanied by Mahākāla, she went to Rudraloka.

178-179. There the delighted Pārvatī, embraced her and said: "Since, O splendid lady, the entire earth was drawn by you as if in a picture, you will be known by the name Citralekhā. Hence be my friend." Thereupon, she became her splendid friend Citralekhā.[1]

180. It was by her that Aniruddha was suggested as the excellent husband to Uṣā. She was the most excellent among Yoginīs. She was the beloved wife of Mahākāla.

181. She had formerly performed a penance when, on completion of every hundred years, she just drank a drop of rain water. Hence in the firmament she is called Apsarā.

182. That Kumārī of this type, O Phālguna, installed this *Liṅga* named Barkareśvara.[2] It gives happiness and welfare.

183. Hence, O descendant of Bharata, the cremation (of

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1. VV 176-181—This new information is grafted on Citrarekhā of BhP X.62.14-23. But in BhP Citralekhā was Kumbhāṇḍa's daughter.

2. This Liṅga is a natural boulder. *Barkara* is obviously a hyper-Sanskritization of 'Bakrā' (a he-goat).

dead bodies) here as well as the casting of the bones (into the ocean) are said to be superior to those at Prayāga, as the words of Maheśa have indicated.

CHAPTER FORTY

The Birth of Mahākāla: The Arrangement of Four Yugas

Arjuna asked:

1-2. Who is this Mahākāla[1]? How did he attain *Siddhi*, O excellent sage, in this holy spot? I have been surprised very much. Narrate all this to me. I ask you in all sincerity and faith.

Nārada said:

3. After bowing down to Mahākāla, the immutable Sthāṇu, the bestower of boons, O scion of the family of Pāṇḍu, I shall narrate his story in accordance with my capacity.

4. Formerly in the city of Vārāṇasī, there was an excellent devotee of great fame named Māṁṭi. He was the most excellent one among those who muttered the holy names; he regularly performed the *Japa* of Rudra and was highly fortunate.

5. Being sonless, he used to perform the *Japa* of *Rudra Mantras*. When a hundred years elapsed, Śaṅkara became pleased with him and said:

6. "O Māṁṭi, your son will be intelligent. He will have my power and valour. He will be the redeemer of your entire family."

7-9. On hearing these words of Rudra, Māṁṭi became highly delighted. After a lapse of some time Caṭikā, the wife of the noble-souled Māṁṭi, became pregnant. She appeared as though penance itself had taken a physical form. Four years

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1. Mbh, *Sabhā* 10.34 merely mentions Mahākāla, an attendant of Śiva, as being a member of the assembly of Kubera. SkP supplies his history here.

passed and yet the foetus did not come out after leaving the belly of the mother. Thereupon Māṁṭi, addressed it in conciliatory words:

10-13. "O dear one, even an ordinary son gives perpetual pleasure to his parents. You are born of me and of a pure mother. Why do you inflict excessive pain on me? Why is it that you have no desire for residence among human beings? The living beings of various other species bewail thus, 'When will we be born as human beings? It is the state where there is uninterrupted continuity of (all the *Puruṣārthas*, viz.) virtue, wealth, love and liberation. In that state the different holy rites pertaining to Pitṛs and Devas are performed and worship yields great fruits.' The state of being born as human beings is matchless and worthy of being desired even by Heaven-dwellers. Why have you disregarded it? How is it that disregarding it you stay in the belly itself?"

The Foetus replied:

14. O dear father, I know that all these things are very rare; but I am all the while extremely afraid of the *Kālamārga* ('the path of time', i.e. death).

15. Two paths have been mentioned in the Vedas, viz. *Kāla* and *Arcis* (flame, light). They go to salvation through (the Path of) *Arcis* and to (the world) of action through the path of *Kāla*.

16. One who goes by the path of *Kāla*, whether he reaches *Svarga* or remains in *Naraka*, does not get happiness, like a deer hit and injured by a hunter.

17. For the same reason, a learned man should, with concentration, exert himself so as to ward off the misery on account of *Kāla* who is of a very majestic and terrible form.

18. Therefore, O dear father, if my mind had not been deluded and confounded through various kinds of defects, I would have had the rare human birth immediately.

19-20. Thereupon, his extremely frightened father, O son of Pṛthā, sought refuge in Maheśvara, the Lord, saying "Save me, save me, O Maheśvara. O Lord, excepting you, who is the other person who can bestow on me what I desire? A son has been given by you. You do make (him) take birth."

21-22. Maheśvara who was delighted by his great devotion, said to his *Vibhūtis* ('super-human powers'), viz. *Dharma* (Virtue), *Jñāna* (Knowledge), *Vairāgya* (Detachment), *Aiśvarya* (Exalted might) and their opposites, *Adharma* (Evil), *Ajñāna* (Ignorance), *Avairāgya* (Absence of detachment) and *Anaiśvarya* (Absence of exalted might): "Let the son of Māṁṭi be enlightened quickly."

Then those lustrous *Vibhūtis* spoke to the foetus:

23-24. "O highly intelligent son of Māṁṭi, no fear need be entertained by you in your heart. Four of us beginning with *Dharma* will not forsake your heart."

Then the other four beginning with *Adharma* said, "We will not be like that. Your mind (will not be influenced by us). From us you have no fear."

25. On this assurance by the *Vibhūtis*, the infant came out immediately. He trembled and cried excessively.

26-27. Then the *Vibhūtis* said, "O Māṁṭi, even now this son of yours is afraid of the path of Kāla. He trembles and cries. Hence he will be well-known as *Kālabhīti*." After granting this boon, they went near Mahādeva.

28-31. That boy grew up like the moon in the bright half of a month. He was duly consecrated by means of consecratory rites.

The intelligent boy became observer of the holy vow (Path) of Paśupati.

He began to mutter the five *Mantras*, viz. *tat-puruṣāya vidmahe etc.*[1] He remained pure. He was devoted to pilgrimage. O descendant of Bharata, he took his holy dip in Rudrakṣetras (i.e. holy spots presided over by Rudra) muttering (all) these Mantras.

On hearing the excellence of the secret (*Gupta* v. l. *Śubha*—auspicious) shrine Kālabhīti went there. He took bath in the

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1. The complete *Mantra* is:
tat-puruṣāya vidmahe mahādevāya dhīmahi|
tan no rudraḥ pracodayāt||
It is in Taittirīya Āraṇyaka, Mahānārāyaṇīya Up. 17.4. The five *Mantras* of this Up. 17.1-5 form the basic *Pāśupata Sūtras* on which Kauṇḍinya wrote a lucid *Bhāṣya*. Bloomfield gives 3-1a, 2a, 3a, 4.15a, 17.4a as the 5 *Mantras*.

waters of Mahī, repeated the *Mantras* crores of times and returned.

Not far away (from it), he saw a Bilva tree. On seeing it, he repeated the *Mantras* a hundred thousand times underneath it.

32. As the Brāhmaṇa performed the *Japa* of the *Mantras*, all the sense organs disappeared. Within a moment he attained the form of the great Bliss (i.e. was absorbed therein).

33. There cannot be anything in heaven etc. comparable with his bliss. Just as the sacred water of Gaṅgā can be compared only with itself, so also (his bliss can be compared only with itself as nothing else is comparable with it).[1]

34. He was merged therein for a short while. Again he regained his previous state (of consciousness). Thereupon, O son of Pṛthā, Kālabhīti was surprised. He said:

35. "I did not have such a great bliss in Vārāṇasī, or Naimiṣa, or Prabhāsa or Kedāra or even in Amarakaṇṭaka.

36. Neither in Śrī-Parvata nor at any other place was there anything (blissful) like what is going on today. My sense-organs are devoid of aberrations. They are as clear and pure as the waters of Gaṅgā.

37. I have great love for all living beings. All the three worlds shine clearly (i.e. appear distinctly). My mind understands the one great *Dharma*.

38-40. Oh, (what a great) influence of this place! It is clearly stated (as follows): 'If the place (of stay) is devoid of defects, if it is pure and free from all types of troubles the *Dharma* and *Artha* of the person staying there shall increase in a thousand ways.'

Hence, on account of this influence, I know this in my mind that this region is superior to the other holy spots, among which Kāśī is the chief one. Hence I shall stay here itself and perform excellent penance.

41. 'This is definitely the holy spot.' He who always says this and runs about in great thirst (covetousness) will never attain *Siddhi*. He shall die with great pain and strain."

42. After thinking thus, he stationed himself underneath the Bilva tree. Standing on the tip of the big toe (for his support), he performed the *Japa* of the *Mantras* of Rudra.

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1. An example of *Ananvaya alaṅkāra*.

43-44. He began to observe this rule and drank only a drop of water like fire (?) in the course of a hundred years. When a hundred years passed thus in his performing the *Japa*, O descendant of Bharata, a certain man came there holding a pot filled with water.

He bowed down to Kālabhīti and spoke thus to him with great delight:

45. "O highly intelligent one, your holy observance and vows are complete today. Accept this water. It behoves you to make my exertion fruitful."

Kālabhīti enquired:

46. Who are you by caste please? Tell me what is exactly your occupation and conduct? After knowing your caste and occupation and conduct, I shall accept it and not otherwise.[1]

The man said:

47-48. I do not know my parents.[2] I do not know whether they are absolutely lost for me or not. I see this that I have always been thus, the same man. I have nothing to do with conducts and religious activities. Hence I will (can) not say this nor do I do according to this.

Kālabhīti said:

49-51. If this is so, I will not take water at all from you. Listen in this context to the words recorded in the Vedas and expressed by my preceptor:

"If the family background of anyone is not known, if it is without the purity of the seed (heredity), a good man taking food or drink from him, goes to ruin at that very instant.

If a person does not know Rudra, if he is not a devotee of Rudra, one who takes food or drink from him shall be a sinner. There is no doubt about it.

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1. The whole episode shows how caste-system had become hardened at the time of SkP.

2. Such *double entendre* about Śiva is used in Kedārakhaṇḍa 22.50-33, KK, Supra 25.57-67.

52. He who takes food without knowing Śiva, is called *Brahmahā* ('slayer of a Brāhmaṇa'). A murderer of a Brāhmaṇa wipes off (all the merits) of the person who takes his food. Hence one shall not take his food.

53. Just as the water of Gaṅgā kept in a pot (becomes) impure and defiled by even a drop of wine falling into it, so a person (though knowing Śiva becomes defiled) if he takes food from a person who does not know Śiva.

54. He who is of a low caste is not a devotee of Śiva. Hence good qualities must be accepted. The two persons must be observed (well) i.e. cautiously avoided in regard to the acceptance of anything from them."

The man said:

55. My laughter is provoked by this statement of yours. Oh, you are silly and foolish! You are a lier. You are stupid and devoid of the power of recollection.

56. Śiva resides in all beings always. A statement may be true or false. But it does not mean that Śiva is censured thereby.

57. If a person makes any difference between the Supreme Ātman and Hara, he is a person with a vision of difference. Mṛtyu (Death) causes great fear unto him.

58. Or what is the impurity in water? Tell me. This pot is made of clay. It has been baked in (purifying) fire too.

59. It is filled with water. In which of these is there impurity? Why?

60-61. If due to my touch impurity is inferred, then I am stationed on this earth. Tell me, where do you stand? Why do you walk over the earth? Why don't you walk in the firmament? If (everything) is pondered over in this manner, your utterance will be like that of a silly person.

Kālabhīti said:[1]

62. If it is said that Śiva exists in all living beings (equally), why do atheists not eat clay along with their food?

63. For the sake of the purity of the universe, an arrange-

1. Much of what follows is obscure.

ment has been established by him. It is sustained through the fruit (of the acts done). It is not otherwise. Listen to it(?)

64. The creator created this universe consisting of forms and it is tied with a variety of names, like a cow with a rope (to the peg).

65. The variety of names consists of four kinds. *Dhvani* (sound), *Varṇas* (letters), *Pada* (word) and *Vākya* (sentence)—these are the four.

66. *Dhvani* is of the nature of *Nāda* (sound). *Varṇas* (letters of the alphabet) are those beginning with the letter *A*. *Pada* is what is called *Śabda* (word); a *Vākya* (sentence) is an aggregate of words, for example *Śivam bhajet* ('One should worship Śiva').

67. It is the opinion of the Vedas that a *Vākya* will be of three kinds. One is *Prabhusammata* ('an authoritarian utterance like that of a lord and master') and the other (is) *Śuhṛtsammata* ('friendly utterance').

68-75. (The last one) is *Kāntāsammata* ('loving utterance like that of a wife'). Thus they know that sentence is of three types.

Just as the lord and master commands (the servant saying "Do this" so also) do *Śruti* and *Smṛti*. They call these two *Prabhusammatam*.

(Statements in) *Itihāsa, Purāṇa* etc. are called *Suhṛtsammata*. Like a friend these (texts) enlighten and advise him (i.e. the layman) truthfully.

Kāvyālāpa (poetry and drama) is called *Kāntāsammatam*.

Prabhuvākya (words and utterances of the *Śrutis*) and *Smṛta* (what is laid down in the *Smṛti* texts) are pure externally and internally. The utterance of a friend also which is pure, should be followed with a desire for obtaining heavenly pleasures.

All these should be followed by persons born on the earth, so says the Veda.

If this is spoken by you in accordance with the utterances of the (school of) atheism, do *Śrutis*, scriptures and *Purāṇas* become useless on account of this? Formerly Brāhmaṇas beginning with the Seven Sages, Kṣatriyas and all those who had been silly before, became clever and perfect when they followed the Vedas—so is the statement in the Vedānta: those who adhere to

Sattva go up; those who are of *Rājasa* nature stay in the middle and those of *Tāmasa* nature go down.[1]

By taking in *Sāttvika* food and by means of *Sāttvika* activities and conduct one shall go to heaven.

76. Not that we enviously grumble that Śiva is not present in the living beings. Definitely he abides in all the livings beings. Listen to the analogy in this connection.

77-79. There are many kinds of ornaments made of gold. Some of them are pure in form and some are base and low. There is gold in everyone of (those ornaments). Similarly, Sadāśiva (is present in everyone). The base one on being purified becomes pure but not identical. Similarly this body on being purified becomes clean and clearly goes to heaven. Hence in every respect, nothing should be taken by an intelligent person from a base one.

80-82a. Even if one purifies this body, it cannot be taken up (accepted) in every respect. One that is acceptable in every (other) respect is not so in the matter of evacuation (of the bowels) as well as that of taking in food. This stone shall be pure in few days. It becomes clear(?) Hence by all means it is clear that I shall not take the water. Whether right or not the great *Śruti* is our authority.

82b-86. When this was said, that man laughingly scratched the ground with his right thumb. Thereby he made a great and excellent pit. There he poured that water whereby the pit was filled. There was some surplus water. He drew a line with his foot (toe). He filled up a lake with the surplus water. Even after seeing this great miracle, the Brāhmaṇa did not wonder at it, since miracles of many kinds are possible in the case of those who perform special worship etc. of the *Bhūtas* (spirits) etc. Hence merely on account of a miracle, one shall not abandon the eternal path of *Śruti*.

The man said:

87-88. O Brāhmaṇa, you are a great fool. But you speak learned words. Was not this verse uttered by those who know the

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1. Cf. BG. XIV.18.

ancient tradition, heard by you? "The well belongs to one. The pot belongs to another. The rope is also of another man, O descendant of Bharata. Some people offer the drink and some others do drink. All of them have equal shares." Therefore, why do you not drink the water (offered) by me, though you are one conversant with *Dharma*?

Nārada said:

89-90. Thereupon, the verse about equal shares was pondered over by him in various ways. Unable to come to a decision, he thought again (and decided).

If (in a sea) many boats and ships are launched and much money defrayed, there may be equal sharing. Thus again and again if someone does the same thing, he may have share in the benefits.

91-95. Remaining pure and meditating on Śiva, Kālabhīti came to this decision: "In regard to the builder of the palace and digger of the well, there is no question of accepting water. Hence the benefit is similar in the case of one who drinks."

After deciding thus he said to that man: "It is true; but in the case of filling the pit with the water from the pot, after having seen it directly, tell me, how can a person like me drink it? Whether it is right or not, I will not at all drink."

On seeing his firm decision like this, O scion of the family of Kurus, that person laughed and vanished within an instant.

Kālabhīti was exceedingly surprised. 'What is (the meaning of) this incident?' He thought over this again and again.

96. While he was pondering thus, a great and excellent *Liṅga* sprang up from the ground beneath the Bilva tree. It illuminated all the quarters.

97-99. At the time of the manifestation of that great *Liṅga*, O descendant of Bharata, groups of celestial damsels danced in the firmament. Gandharvas sang in sweet tones, agreeably and charmingly. Indra released a shower of Pārijāta flowers. Devas and sages eulogized with different kinds of hymns and shouted, "Be victorious".

When that great festive celebration was going on, O descendant of Kuru, Kālabhīti who was highly joyous, bowed down and uttered this prayer:

Prayer (by Kālabhīti)[1]

100. "I resort to Mahākāla, the Dark-throated Lord, the destroyer of sins, the dispeller of the dirt of worldly existence, full of *Kalā* (the Śakti of consciousness evolving all thirty-six principles), the destroyer of the *Kālamārga* ('Path of Kāla'), the Lord in the form of the annihilator of worldly existence.

101. I bow down to your (first) face, O Īśāna. The *Śruti* eulogizes you. You are the Lord of Bhūtas. You are the great-grandfather. Obeisance to you, the great Lord.

102. I resort to that Lord whom the Veda eulogizes. I take refuge in that second one (face) named, *Tatpuruṣa*. We know you, O Śrīrudra. Grant that unto us, O Lord of Devas, obeisance and salute to you.

103. I resort to the third face *Aghora*, served and worshipped by the *Atharva Veda*. Your forms are non-terrible as well as terrible. I always bow down to you as well as to the extremely terrible *Bhūtas* (goblins).

104. I resort to the fourth face[2] always. Obeisance to you, *Sadyobhijāta*. In every birth of mine in different places, O Bhava, O Śiva, you be my source of origin, you without beginning, you without birth.

105. Obeisance to you, to Vāmadeva, the eldest Rudra, to Kāla, to one who changes and modifies *Kalā*, to you who cause *Bala* (strength) as well as who suppress *Bala* (i.e. the demon of that name), to the slayer of living beings, to the developer of mind.

106. We worship you, the three-eyed one, who increases prosperity and welfare, through meritorious (sacrificial) scents. Just like the ripe *Urvāruka* (cucumber fruit) which is easily separated (from the stalk), save me from the terrible bondage, O Tryaṁbaka, save us from the path of Death.[3]

107. You are pleased with those sages devoid of passionate attachment, who repeat your six-syllabled excellent *Mantra* (viz.

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1. The eulogy echoes Rudrādhyāya from *Taitt. Saṁhitā* IV.v.

2. It should be *Vāmadeva* as per serial order in *Śruti*. Our text gives *Īśāna, Tatpuruṣa, Aghora, Sadyojāta* and *Vāmadeva* as the order of the *Mantras* designating the heads of Rudra.

3. Cf. RV VII. 59.12, Vāj. Saṁhitā 3.60, Tait. Saṁhitā I.8.6.2.

Om namaḥ śivāya), O Iśa. We shall also repeat that *Mantra*, viz. *Namaḥ śivāya* with the *Oṁkāra* prefixed to it ('Oṁ obeisance to Śiva')."

108. On being eulogized thus, O descendant of Bharata, Mahādeva emanated from the *Liṅga*. Illuminating the three worlds by his brilliance, he appeared before the Brāhmaṇa and said to him:

109. "O Brāhmaṇa, O dear son, since I have been very well worshipped by you, here in this great Tīrtha, I am extremely delighted with you. Kāla is not at all the lord.

110. It was I who came to you in the form of a man. On seeing your adherence to *Dharma*, I am gratified that the path of virtue is being maintained by people like you.

111. With the holy waters of all the *Tīrthas*, the pit as well as the lake was filled by me. This highly meritorious water has been brought for your sake by me.

112. The hymn that you sang in my eulogy has the esoteric teaching of seven(?) *Mantras*. If this is recited or repeated, one shall get the benefit of the seven *Mantras*.

113. Choose from me the boon wished and thought of by you in your mind. I have been extremely delighted with you. There is nothing which cannot be given to you."

Kālabhīti said:

114. I am blessed. I am contented since, O Śaṅkara, you are pleased. All the *Dharmas* become fruitful if you are satisfied. Otherwise, they are considered as involving exertion.

115. If you are satisfied, may you be pleased to be for ever present here in this *Liṅga*. Whatever is done at the shrine of this *Liṅga*—may it be of everlasting benefit.

116. May the merit of men on visiting this *Liṅga* be the same, O Lord, as is obtained through ten thousand repetitions of the *Pañca mantras* (five *mantras* mentioned above).

117. Since I have been liberated from the path of Kāla, O Maheśvara, let this *Liṅga* be well-known as *Mahākāla*.[1]

1. The temple of Mahākāla stands on the bank of the Lake Mādalā and the building is like Kumāreśvara and Stambheśvara temples.

118. If a man takes his holy bath in this well and offers water libations to *Pitṛs*, let him get the benefit of all the *Tīrthas*. Let the Manes attain everlasting state.

119. On hearing his words thus, Śaṅkara was delighted and said: "I always reside where there is a Self-born *Liṅga*.

120. There are different types of *Liṅgas*, viz Self-born *Liṅga* (that one found in *Narmadā* and called) *Bāṇa*; *Liṅga* made of gems and jewels, made of minerals. The former ones are ten times more efficacious than the latter ones.

121. In the sky there is the *Tāraka Liṅga* (*Liṅga* made of constellations); in Pātāla there is *Hāṭakeśvara* and on the earth there is that Self-born *Liṅga*—all these three are on a par with one another.

122-124. If anything is specially requested for, it will be wholly realised. In this holy spot (offering of) flowers, fruits, *Naivedya* (food offerings), eulogy, charitable gifts and everything else shall be of everlasting benefit.

On the fourteenth day in the dark half of the month of Māgha, while there is *Śiva Yoga*, i.e. *Vyatīpāta*, O dear son, if a devotee takes his holy bath in the well to the east of the *Liṅga* and offers water libations to Pitṛs, he will attain the benefit of all the *Tīrthas*. The Pitṛs will have everlasting state.

125-126. He shall worship Mahākāla in every *Yāma* (i.e. watch of 3 hours) on that night. He who throws (holy flowers) on all the *Liṅgas*, shall attain the merit of keeping a holy vigil.

If a devotee conquers the sense-organs and always worships me in the *Liṅga* here, worldly enjoyment and liberation are not far from him, O excellent Brāhmaṇa.

127. He who takes his holy bath in the lake and worships this *Liṅga* on the eighth and fourteenth days in Māgha, on Mondays and on *Parvan* days, shall go to (i.e. attain) Śiva.

128-131. Charitable gifts, repetition of *Rudra Mantras* and penance—everything will be everlasting (in benefit). You will be second to Nandin as my doorkeeper with the name Mahākāla, O dear one, because you have conquered the path of Kāla.

The saintly king Karandhama[1] will come here ere long. You will preach *Dharma* unto him and then come to my world."

1. Karandhama—A king of Ikṣvāku race. Son of Khaninetra and father of Avikṣit. His original name was Suvarcas. But once when surrounded

After saying thus, Lord Rudra became merged in the middle of the *Liṅga*. Mahākāla rejoiced and performed a great penance there.

Thus ends (the section) of the appearance of Mahākāla.[1]

Nārada said:

132-133. Then, after a lapse of some time, O son of Pṛthā, king Karandhama who was desirous of understanding excellences in pious activities, heard about the great qualities of the Tīrtha and Mahākāla's story. Therefore, he came there, took his holy bath in the waters of Mahī and the ocean and worshipped the *Liṅgas*.

134. After reaching Mahākāla, he experienced great pleasure. The Lord of the people did not reach the point of satiety while looking at the excellent great *Liṅga*.

135. On seeing Mahākāla, he considered his life fruitful as in the case of a poor and wretched person after obtaining a pot full of valuable treasure.

136-139a. By visiting the shrine of Mahākāla one shall attain the merit of ten thousand *Japas* of the five *Mantras*. With great reverence and adoration, he worshipped, bowed down to and eulogized the excellent *Liṅga* and then approached Mahākāla.

Recollecting the words of Rudra, Mahākāla smilingly welcomed the king and offered due reverence and *Argha* (materials of worship).

After the (due preliminary) enquiries about the welfare etc. and at the end of the dialogue, the king addressed Mahākāla and spoke these words as he remained there with a calm expression on his face.

Karandhama said:

139b-143. O Holy Lord, this doubt perpetually haunts my mind. The water libation called *Tarpaṇa* is performed by men.

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alone by armies of hostile kings, he created an army by the clapping of his hands and defeated the enemy. Thenceforth, he became famous as *Karandhama* (Mbh, *Āśvamedhika* 4.2-19).

1. Some editions conclude the 40th chapter here.

The water (offered) goes into the water, but how do the ancestors become delighted and contented thereby? In this manner, the offering of rice balls etc. and the worship—everything is observed only here. How can we presume (think) that it is enjoyed by Pitṛs and others? Is it not that nothing reaches them(?) In dreams beggars are seen attacking a man. Direct visual experiences of Devas are always had. But how do they accept them? My mind is confused in this regard.

Mahākāla replied:[1]

144. The form of existence of those Pitṛs and the heaven-dwellers is of this nature. They can be talked to from afar; they can be worshipped also from afar and they can as well be eulogized from a distance.

145-147. They know the past, the present and the future. They assume the form of subtle elements. Their physical body consists of nine principles, viz. the five *Tanmātras* (subtle elements of sound etc.), the mind, the intellect, the ego and the *Jaḍa* (i.e. Prakṛti); *Puruṣa* is considered to be the tenth one. Therefore, they are satisfied with the subtle essence of smell, taste and sound. They take the essence of touch. They are contented on seeing a pure and clean thing. O king, there is nothing false in this.

148-149. Just as grass unto animals and food-grains unto human beings, so also the subtle essence of foodstuff forms the diet of the species of deities.

The powers of all living beings in regard to knowledge cannot be even thought of. Hence they take up the essences of the principles. The rest is seen here itself.

Karandhama asked:

150. *Śrāddha* is offered to Pitṛs. They are under the control of their own *Karmans*, whether they are stationed in heaven or in hell. How is it enjoyed by them?

151-152. (If you say) that they are stationed in heaven or

1. VV 144-171 give a brilliant explanatory defence of the rites called *Tarpaṇa* and *Śrāddha* in the dialogue between Karandhama and Mahākāla.

in hell and are controlled by the *Karmans*, how are they competent to grant these boons? How is it that they are capable thereof?

May the grandfathers (ancestors) delighted with men grant longevity, progeny, wealth, learning, heaven, salvation, pleasures and kingdom.

Mahākāla answered:

153. It is true, O excellent king, that Pitṛs have to abide by their *Karmans*, but Devas, Asuras, Yakṣas and others are unembodied.

154. The embodied Pitṛs of the four castes are remembered as (i.e. said by scriptures to be) of seven kinds.[1] They are competent to grant everything desired and they do grant it.

155. Thirty-one groups of those Pitṛs are very powerful, O king. *Śrāddha* performed shall propitiate those great Pitṛs.

156. Those propitiated ones propitiate his ancestors at the place where they are stationed. In this manner Śrāddha shall be taken unto one's own people. They grant the boons.

The king said:

157. How is it that (oblation) is not given unto Suras and others, O Brāhmaṇas, just as in the case of the *Bhūtas* (spirits) etc. it is given by indicating their names?

158. Why should there be elaborate offerings such as "This is to the Pitṛs, this is to the Brāhmaṇas and this is to the fire"? This involves strain of the mind, body etc.

Mahākāla replied:

159-161. Specific respectful statement should be offered always in the case of everyone. Without this relevant mark of distinction, they never accept it. A dog standing at our very door may accept whatever is offered to it. But, O king, does a very important person accept things like a dog? In this manner, Devas

1. Cf. RV VI.22.2. Probably the author follows Manu (III.195-197) and gives the following list of Pitṛs: (1) Somasads (of sādhyas), (2) Agniṣvāttas (of Devas), (3) Barhīṣads (of Gandharvas and demigods), (4) Somapās (of Brāhmaṇas), (5) Havirbhuj (of Kṣatriyas), (6) Ājyapas (of Vaiśyas) and (7) Sukālins (of Śūdras). SkP VI.216.9-10 adds (8) Raśmipas and (9) Upahūtas.

never accept (the offerings) like the *Bhūtas*. They are very well fond of the pure ones but they do not accept the *Havis* offerings from one who does not have faith.

162. Those beings bereft of impurities do not accept anything offered without *Mantras*. Even *Śruti* says this, O king, in the matter of the *Mantras*.

163. *Mantras* are the deities. Whatever a learned man does with (uttering) the *Mantras*, does it with (i.e. through) the deities. (Whatever) he gives with *Mantras* gives it with deities. Whatever he accepts with *Mantras*, he accepts along with the deities. Hence one should not take up or accept what is (given) without *Mantras*.

164. Hence everything should always be given along with *Mantras* from the Purāṇas or the Vedas. Otherwise they will not accept it. It may go to the *Bhūtas* (ghosts).

The king asked:

165. How is it that charitable gift is offered along with these things, viz. *Darbhas*, gingelly seeds, raw rice grains and water? I wish to know the reason thereof.

Mahākāla replied:

166-168. Formerly plenty of land gifts were made (to Pitṛs). But Daityas forcibly entered and seized them. Thereupon, Devas and Pitṛs spoke to the Lotus-born (Lord): "O Lord, even as we stand watching, everything is taken away by Daityas. Accord protection against them, lest we should perish."

169-170. Then, after pondering over this, Brahmā made the means of protection. In the case of Pitṛs, it (the gift) is accompanied by gingelly seeds; in the case of Devas it is accompanied by raw rice grains. Water and *Darbhas* are used in all the cases. (If it is done) like this, Asuras do not seize it. If they are given without these, the fruit thereof is appropriated by Daityas.

171. Pitṛs and Devas will heave a deep sigh (of grief) and go. The donor does not get any benefit (of the gift). Hence in all the *Yugas* the rite of charitable gift is performed in this manner.

Karandhama said:

172. I wish to hear the arrangement of the four *Yugas* correctly.[1] I have been always entertaining this desire.

Mahākāla narrated:

173. Know that the first *Yuga* is *Kṛta*; thereafter *Tretā Yuga* is remembered. Then *Dvāpara* and *Kali*. Thus in brief they are four.

174. The *Yuga-vṛtta* (i.e. the main characteristics of the Yugas) are as follows: *Kṛta Yuga* is *Sāttvika* (i.e. people will be of *Sāttvika* nature). *Tretā* is *Rājasika*. *Dvāpara* is a mix of *Rājasa* and *Tāmasa* (i.e. people therein will have both types of nature), while *Kali Yuga* should be known as *Tāmasika*.

175. In *Kṛtayuga*, *Dhyāna* (Meditation) is the supreme thing; in the *Tretā* it is said to be *Yajña*. Good, truthful conduct in *Dvāpara* is supreme, while *Dāna* ('charitable gift') alone is so in *Kaliyuga*.

176. In *Kṛta* Age, creation is mental and the conduct has pleasure as the aim. The subjects are brilliant and lustrous. They are contented and always delighted and keen in the enjoyment of pleasures.

177. In *Kṛta* Age there was no such difference as low or high (status) among the subjects. They were all auspicious without any distinction. They have equal span of life, happiness and beauty.

178. They have no loss of happiness or affection. Nor have they any dispute or hatred or physical exhaustion. Devoted to compassion as they were, they lived on the mountains or in the sea (islands).

179-180. At that time there was no caste distinction or the discipline of the different stages in life. There was no question

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1. The topic of *Yugas*, though not logically connected with *Śrāddha* is included here. *Yugas*—A description of their characteristics, the gradual deterioration of physical, mental capacities, and moral conducts of the people from *Kṛta* to *Kali* form an important topic in many Purāṇas e.g. VāP 32, 58, 59, MtP 142-145, BdP 27-34. Purāṇic description of the evolution of the present food-growing economy from the old food-gathering economy with equality of all men in the *Kṛta* age is interesting.

of mixed castes. They always meditate solely upon Śiva, the great god, and not on others. In the fourth quarter of that Age joyous conduct disappeared. Thereafter there appeared trees, horses and abodes(?)

181-182. (Those trees) yielded garments, ornaments and fruits. On the same trees was produced the excellent honey made by bees in every leafy cup. It had sweet smell, fine colour and exquisite taste. At the end of *Kṛta Yuga*, those subjects maintained themselves with that (honey).

183-185. The subjects grew up well-nourished and delighted. They were devoid of ailments. After a lapse of some time their sense of taste increased in intensity. In view of the nature of the *Yuga*, meditation on Śiva became further reduced (in frequency and depth). They seized (to extort more products from) those trees forcibly. On account of this misdemeanour on their part, actuated by the defect of greediness, those Kalpa trees were destroyed in some places along with the product of honey.

186. Even when that *Sandhi* (junction between the *Kṛta* and *Tretā Yugas*) was almost over with only a short period yet remaining, rivalry and disputes arose. On account of chillness and hot sunshine as well as due to mental miseries, they became extremely dejected.

187. For the sake of protective covering (shades) they made houses and abodes here and there. Thereafter, in *Tretāyuga*, *Siddhis* once again manifested to them.

188. On account of rain, fourteen types of rural and sylvan medicinal herbs and (other vegetables) grew up. Since there was (plenty of) water on the earth (the products of agriculture) ripened in unploughed land without the seeds being sown.

189. Trees, creepers and hedges grew up along with the seasonal fruits and flowers. By means of them as well as with the grains, fruits and flowers, they (people) maintained themselves.

190-191. Thereafter, lust and greediness were once again engendered in them in every respect. Taking possession of the rivers, fields and mountains and making their use with great vigour and power, they forcibly (appropriated the products of) the trees, creepers and medicinal herbs. Thereby the fourteen types of medicinal herbs and other vegetation were ruined contrary (to their expectation).

192. After bowing (?bending) down, those medicinal herbs entered the earth. The subjects were afflicted. For the sake of the welfare of all living beings, Pṛthu, the son of Vena, milked the cow (in the form of the earth).

193-198. Ever since then, medicinal herbs and other vegetables are cultivated by means of ploughshares. The subjects sustained themselves by means of agricultural occupations and were protected by Kṣatriyas. The organization of castes and stages of life and the institution of *Yajña* characterize *Tretā Yuga.* The senseless subjects abandoned salvation in the form of meditation on Sadāśiva and resorted to flowery speech. Through attachment they attained heaven.

Thereafter, in *Dvāpara Yuga,* different men begin to have different views and opinions mentally, verbally and physically. Agricultural and other pursuits are carried on with great difficulty. They have greediness and lack of fortitude. They abandon Śiva. There is a mixture of *Dharmas* (religious rites). In *Dvāpara Yuga* the discipline of castes and stages in life begins to be destroyed. The Vedas are divided into four by Vyāsas. One Veda is divided into four sections for the sake of Brāhmaṇas. Itihāsas and Purāṇas differ (or become many?) due to the importance of the people (*lokagauravāt*?)

199-202. The eighteen Purāṇas are *Brāhma, Pādma, Vaiṣṇava* (i.e. *Viṣṇu*), *Śaiva, Bhāgavata, Nāradīya, Mārkaṇḍeya* the seventh, *Āgneya* which is mentioned as the eighth, *Bhaviṣya* which is declared as the ninth, *Brahmavaivarta* which is remembered as the tenth, the *Laiṅga* which is the eleventh, *Vārāha* which is the twelfth, *Skānda* which is the thirteenth; *Vāmana* the fourteenth, *Kaurma* which is remembered as the fifteenth, *Mātsya* which is mentioned as the sixteenth, *Gāruḍa* the next one and *Brahmāṇḍa* after this.[1]

203-208. Listen to the Vyāsas in this *Vārāhakalpa.*[2] They

1. Vāyu Purana is not included in this list.

2. The belief that in every *Dvāpara,* a Vyāsa is born to arrange the floating Vedic hymns in to four *Saṁhitās* is found in other Purāṇas such as VP III.3, BhP 1. 4.24-25, KP I.52, VāP 23.107-213 where the 28 incarnations of Śiva are co-ordinated with the Vyāsas. The names of the Vyāsas are also different in different Purāṇic lists. For example, in BdP we find Svayaṁbhū (Brahmā), Prajāpati, Uśanas, Bṛhaspati, Sanadvāja, Antarīkṣa, Dharma, and Ṛjīṣa—which are not included in the SkP list. KP I.52 gives Ṛṣabha,

are: Ṛtu, Satyabhārgava, Aṅgiras, Savitṛ, Mṛtyu, and the intelligent Śatakratu. The further ones are Vasiṣṭha, Sārasvata, Tridhāman, Vedavit, sage Trivṛta, Śatatejas who is remembered as Viṣṇu Nārāyaṇa himself, Karaka the intelligent, Āruṇi, Lord Ṛtañjaya, Kṛtañjaya, Bharadvāja, Gautama, Kavisattama, sage Vājaśravas, sage Yuṣmāyaṇa, Tṛṇabindu, Ṛkṣa, Śakti, Parāśara, Jātukarṇya, sage Dvaipāyana who is Viṣṇu himself. All these, the chief of whom is Aśvatthāman, have been indicated as the future ones. The *Dharmaśāstras* (composed) for the sake of the world are different in *Dvāpara*.

209-210. The following are the Law-givers of *Dharmaśāstras*[1]: Manu, Atri, Viṣṇu, Hārīta, Yājñavalkya, Uśanas, Aṅgiras, Yama, Āpastaṁba, Saṁvarta, Kātyāyana, Bṛhaspati, Parāśara, Vyāsa, Śaṅkha, Likhita, Dakṣa, Gautama, Śātātapa and Vasiṣṭha.

211. After the twilight of *Dvāpara*, when *Kaliyuga* begins to function Śaiva yoga becomes extinct and Yoganandanas[2] were born.

212-216. In the first, *Śvetakali*, the propagator of the Śaiva cult was Rudra himself. Thereafter, the following: Sutāra, Tāraṇa, Suhotra, Kaṅkaṇa, the great sage named Loka, Jaigīṣavya, Lord Dadhivāhana, Sage Ṛṣabha, Dharma, Ugra, Atri, Sabālaka, Gautama, Vedaśīrṇa, Gokarṇa, Śikhaṇḍibhṛt, Guhāvāsī, Jaṭāmālī, Aṭṭahāsa the terrible, Lāṅgalī, Saṁyamī, Śūlī,

Sutejas, Sucakṣu, Nārāyaṇa and Vālmīki, who do not find a place in the SkP and BdP lists. The latter gives a list of 32 Vyāsas, though avowedly it is of 28 Vyāsas.

1. The author has given an old list, as *Devala Smṛti* is not included herein. This does not mean that *Devala Smṛti* did not exist at the time of the author of SkP or the author did not know it. As the notes show, SkP quotes a number of verses from that *Smṛti* which Aparārka positively states to be quotations from *Devala*.

2. This list of *Yoganandanas* or Teachers of Śaivism, though called "future", precede the SkP. Most of these are mythological persons except Lakuliśa who was born at Kāyāvarohaṇa or Kāyarohaṇa near Debhoi in Gujarat. He is the founder of the *Pāśupata* sect. His *Pāśupata-sūtras* commented upon by Kauṇḍiṇya have been published at Trivendrum. A comparison of this list with that in VāP I.23 shows that the lists, with the exception of Bhṛgu, Vālī and Dāruka of VāP are identical.

Diṇḍī, Juṇḍīśvara himself, Sahiṣṇu, Somaśarmā, Lakulīśa of Kāyāvarohaṇa. O king, these and others are the future masters of Yoga (Yogeśvaras) in order. In *Kali Yuga* these will summarize the Śiva cult and expound it, O king.

217. Thus is mentioned the summary of the Śāstra (system of philosophy) in *Kali* age. Listen to the functioning of the *Kali* age which causes delight as well as anxiety.

218. In *Kali* age[1] men with their sense-organs overwhelmed by *Tamas*, begin to acquire deceit and jealousy and they will be envious of the ascetics and kill them.

219. In *Kali* age attachment (to worldly objects) is tormentingly overpowering. There is perpetual fear of hunger and drought. The adversity in all the countries is very terrible.

220. *Śruti* is not (considered) an authority, because people resort to unrighteous activities. They are impious, of improper behaviour, excessively hot-tempered and deficient in refulgence and splendour.

221-222. Greedy persons utter lies, are evil and have predominantly female progeny. On account of evil worships, wrong studies, misconducts, blasphemous scriptures and defective *Karmans* of the Brāhmaṇas, subjects begin to dwindle. Kṣatriyas and Vaiśyas become extinct. Śūdras and Brāhmaṇas, increase (in number).

223. Śūdras sit along with Brāhmaṇas and take their food. They lie on the same bed as they (i.e. Śūdras). Śūdras conduct themselves like Brāhmaṇas and Brāhmaṇas behave like Śūdras.

224. Thieves pursue the activities of kings and kings behave like thieves. Chaste wives become rare and *Abhisārikās* (i.e. women going to their paramours in rendezvous) increase in number.

225. Then the earth (land) yields less fruit and other products. In some places it yields excessive fruits. Kings do not

1. Almost all Purāṇas and Mbh depict a disconcerting picture of the *Kali* Age, e.g. Mbh, *Vana* Chs. 188, 190; *Śānti* 69.80-97; BhP XII.1, 2; VP VI.1; VāP I.58.30-70. There are many verses common in these descriptions of different Purāṇas. R.C. Hazra states that such was the actual condition of the Hindu Society after Aśoka and before 200 C.E. (*Puranic Records on Hindu Rites and Customs*). But the description is applicable even today and as such is prophetic.

protect (the subjects). They plunder them because they are fearless on account of their sinful nature.

226. Persons not born as Kṣatriyas become rulers. Brāhmaṇas subsist on Śūdras. All the Śūdras become persons who argue, dispute and expound. They are congratulated (v.l. bowed to) by Brāhmaṇas.

227-230. On seeing Brāhmaṇas seated, persons of very deficient intellect do not begin to move (to give respect).

With great humility Brāhmaṇas keep their hand over their mouths and whisper (various) words into the ears of even a base Śūdra. Even when Brāhmaṇas are present Śūdras occupy high seats, even while they are looking on. Although a king knows this, he does not punish them. See the power of the (changed) Times.

Brāhmaṇas of meagre learning but endowed with power and fortune, embellish Śūdras with splendid white flowers and other decorations. Brāhmaṇas accept base monetary gifts from heretics.

231-232. Thereby the vilest Brāhmaṇas fall into the Raurava hell which cannot be crossed. Brāhmaṇas begin to sell the fruits of their penances and *Yajñas*. There will be crores of such *yatis* (ascetics) in *Kali* age. People (at that time) will have less of male progeny and abundance of female children.

233. They censure Vedic statements and the subjects dealt with in the Vedas. The sacred texts composed by Śūdras themselves (will) become authorities.

234. There will be predominance of the beasts of prey and dwindling in the number of cows. There will be no purity in the holy rites of anyone, such as charitable gifts etc.

235. There will be destruction of good persons. Kings will not be adequate defenders. People will sell foodstuffs in the country. Vedic texts will be sold on the highways where four roads meet.

236-237. Young women will sell their hair in *Kali* age. Women will be the chief and important persons in households. They will be hard and rough as well as ill-clad in dirty garments.

They will be arrogant and greedy, swallowing much food like the evil spirits called *Kṛtyās*. The general public will be

merchants and interested in business deals. Vāsava (Indra) will shower rain indiscriminately.

238-240. People will be beggars of many things. They will be surrounded by persons of evil activity, conduct and habit as well as heretics in false and deceptive guises. They will be interdependent. People will be undaunted in committing sinful acts. They will rob others of their gems and jewels and outrage the modesty of other men's wives. Towards the end of the *Yuga*, men aged less than sixteen will beget children and girls aged twelve will bear children.

241-244. There will be thieves robbing other thieves. There will be other robbers taking away everything from these robbers. When pursuit of knowledge and holy rites cease to be in vogue, when the world becomes devoid of devout activities, worms, mice and serpents will harass and torment human beings.

O King, at that time there will be an increase in the number of those other heretics whose attitude is antagonistic to the system of castes and the discipline of the four stages in life.

In *Kali* age, since people will be over-fond of sinful deeds, miseries on account of children, wives etc., ruin and decay of the body and sickness will occur as a result of the *Tamas* quality.

Though *Kali* age is thus a storehouse of defects, yet listen to its great good qualities.

245-248. Persons belonging to the three *Yugas*, the blessed ones who perform holy rites say thus[1]: "At that time (in *Kali* age) human beings attain *Siddhi* in the course of a very short time. Those human beings who perform holy rites mentioned in *Śrutis*, *Smṛtis* and *Purāṇas* with faith and devotion in *Kali* age attain *Siddhi* in a short while.

Holy rites (fructify) in a period of a year in *Tretā*, those performed in *Dvāpara* require the course of a month. These benefits are attained in a day in *Kali* age, if an intelligent devotee performs the holy rites strenuously.

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1. Good points of *Kaliyuga*, prompt results of good actions are described in vv 245-248.

O King, in the age of *Kali*, persons performing the holy rites of Hari and Hara and attaining *Siddhis* are as many as those attaining *Siddhis* in the course of all the other three *Yugas*.

You do understand from me what is going to happen in the twenty-eighth *Kali Yuga*.

249-250. When three thousand two hundred ninety years elapse (pass) in *Kali Yuga*[1] there will be born an overlord of heroes named Śūdraka on this earth. He will be the remover of the burden of the earth. He will propitiate (the *Liṅga*) in the place discussed (by us) and will attain *Siddhi*.

251. Thereafter in the year three thousand three hundred ten of the *Kali* era, the kingdom of the Nandas will come into being[2] and Cāṇakya will kill them.

252-254. He will attain liberation from all the sins in the Śuklatīrtha. In the year three thousand twenty only(?) the kingdom of Vikramāditya will come into being.[3] Thanks to the grace of Durgās, he will attain *Siddhis*. He will redeem poor people.

Thereafter in the year three thousand one hundred there will be (a ruler) named Śaka who will remove the excessive poverty (of the people).[4]

255-256. In the year three thousand six hundred, Lord Budha (Buddha?) himself a part of Viṣṇu and protector of virtue

1. In C.E. 1986, Kali Era is 5087. Hence this Śūdraka must have lived in C.E. 188-189 in the reign of Rudrasiṁha I of Kṣatrapa dynasty. In *The Age of Imperial Unity* (BVB Vol. II, p. 264) he, i.e. Śūdraka is regarded as a legendary figure and not a historical person.

2. Inscriptional and other evidence shows 3101 B.C. as the beginning of *Kali* Age. The Author is ill-informed on this point. *Kali* Age 3310=C.E. 209. But Nanda dynasty was founded in 364 B.C. (*vide* chronology in *The Age of Imperial Untiy*, pp. 31-35). If we accept that Megasthenes, the Greek Ambassador, was at the Court of Pāṭaliputra of Candragupta I of the Gupta dynasty and not Candragupta Maurya, the date of Nanda must be shifted back by centuries.

3. *Kali* Age began in 3101 B.C. 3020 years after *Kali* means C.E. 81 as the beginning of *Vikrama Saṁvat*!

4. This means the Śaka Era began in 1 B.C. (beginning of *Kali* Age 3101-3100 *Kali*). If the Purāṅa means Śālivāhana Śaka it began in C.E. 78.

will be born in Magadha[1] as the son of Hemasadana and Añjanī. The activities of that noble-souled person will be many.

257-260. He will slay crores of fierce persons, the chief of whom will be Jyotirbindu. He will enjoy the seven continents for sixty-four years. He will leave behind him his reputation among his devotees and will go to heaven. Since he will be superior to all other incarnations on account of his good qualities, they will speak of him as Budha the dispeller of all sins.

In the year four thousand four hundred (of *Kali* Era) there will be a great king named Pramiti in the line of the Moon.[2] He will be a strong leader of many armies.

261. He will slay crores of Mlecchas and all heretics. He will then revive the pure and excellent *Vedic Dharma* without any admixture.

262-266. That king will pass away in the middle of Gaṅgā and Yamunā.

After some time the subjects will be extremely afflicted. They will resort to terrible holy rites with knavish tendency. They will be unbridled. They will be extremely greedy. They will join in groups and attack one another. They will be excited and afflicted with great strain.

When the holy rites laid down in *Śrutis* and *Smṛtis* become extinct, they will be killed by one another. They will be unruly and transgressers of the norms of propriety. They will be devoid of mercy, affection and bashfulness. They will be short in stature. Even at the age of twenty-five, they will forsake their houses and wives. Grief-stricken and agitated in their sense organs, they will be moving crying aloud "Alas! Alas"! Struck and harassed by (repeated) absence of rain, they will become miserable and will abandon their cultivation and other activities.

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1. This Budha is not Buddha, the founder of Buddhism. The Purāṇa author puts Budha's birth in C.E. 499 (3600 after *Kali*, i.e. 3600-3101 B.C. =499) which is unhistorical. The names of his parents too are not the same as those of Gautama Buddha, the great promulgator of *Ahiṁsā*, and a recluse is credited with slaying crores of people.

2. The date of Pramati comes to C.E. 1299 (4400 after the Kali—3101 B.C., the beginning of *Kali* age). History does not know such a king. Some scholars try to identify him with Candragupta II of Gupta dynasty, but the dates conflict.

267. Leaving off their own country-parts they will resort to the borderlands, river-banks, seashores and mountains.

268. They will be in wretched and dejected states. They will sustain themselves by means of raw flesh, roots and fruits. They will be clad in bark garments or hides of deer. They will be devoid of possessions and devoid of holy rites.

269. Śālva, the Mleccha will destroy all abodes of pious activities. He will be the perpetrator of terrible deeds without caring for the superior, middling and inferior statuses.

270-272. In order to kill him, Viṣṇu, the Lord of the universe, himself, O excellent king, will be born as the son of Viṣṇuyaśas[1] in (the village of) Śaṁbhala. Surrounded by excellent Brāhmaṇas, he will slay Śālva after slaying crores, billions and one hundred millions of sinners.

He will protect that *Dharma* which keeping the Veda in front closely follows it.

273. After carrying out many noble tasks Parameśvara (the Supreme Lord) will make a boat in the form of *Dharma* on behalf of good people. He will then go to the other world.

274-276. Then, O King, *Kṛta Yuga* will begin to function once again. The first *Kṛta Yuga* is superior to the others.

The twenty-eighth *Kali* will begin to function from the other (?) Then in the *Kṛta Yuga* the solar race and the lunar race will function from the Maru king and Devāpi. Brāhmaṇas will originate from Śrutadeva.

Thus, O king, is the arrangement of the four *Yugas*. In all the four *Yugas* those are blessed who worship Hara and Acyuta.

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1. This incarnation of Viṣṇu is mentioned in VāP, MtP and BdP. Some scholars identify him with King Viṣṇuvardhana (Yaśovarman) of Mandsore and some with Candragupta II. But the dates of the Incarnation of Viṣṇu and of these kings do not tally.

CHAPTER FORTYONE[1]

Kinds of Sins; Procedure of Śiva Worship; Rules of Good Conduct

Karandhama asked:

1. Some say that liberation can be attained by resorting to Śiva. Some say, it is acquired by resorting to Viṣṇu, while others (say it) by resorting to Vedhas (Brahmā). From whom do you consider (that it can be acquired)[2]?

Mahākāla replied:

2. All these three Lords, O leader of men, have unlimited greatness. The minds of even great Yogins get confused in this matter. What then (of an ordinary person) like me?

3. Formerly, the sages residing in the Naimiṣa forest, doubted in their minds about the excellence (of Devas) and went to the world of Brahmā.

4-5. At that very moment, Brahmā who was humble uttered this verse: "Obeisance to that Ananta (Infinite one) whose end is not obtained as well as to Maheśa. Let both of them always bestow favour on me (their) devotee." Thereupon considering him (i.e. Viṣṇu) the most excellent one, the sages went to the Milk Ocean.

6-7. There, the Lord of Yoga, on waking up spoke thus: "I salute Brahmā the greatest among all living beings and Sadāśiva who has the form of Brahman. Let them both be for my welfare and auspiciousness."

Thereafter, those Brāhmaṇas who were surprised, went away (from that place).

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1. This Chapter deals with the following topics:
   (1) Equality of the gods of Trinity (VV 2-14).
   (2) Sins, their classification and acts comprised in them (VV 16-79).
   (3) Procedure of the worship of Śiva (VV 81-119).
   (4) Code of Conduct—*Sadācāra* (VV 120-173).
   (5) Mahākāla's attainment of Kailāsa—Importance of Mahākāla Liṅga (VV 174-190).

2. The author attempts to synthesize the three religious cults of his time by asserting equality of the gods of Trinity—Brahmā, Viṣṇu and Śiva, by showing one deity to be devoted to the other two.

8-9. At Kailāsa, they saw Sthāṇu speaking to Girijā, "On the Ekādaśī day let me dance and keep awake in the abode of Viṣṇu. I am always performing penance for the sake of propitiating Hari and Brahmā."

On hearing this those sages went away dejected. They said:

10-12. "Since the Lords themselves do not go beyond one another who cares for people like us who have been created by those created by those created by them. Those who speak of their status of being the most excellent, the middling and the mean one in regard to these (Lords) are speakers of untruth and sinners. Certainly they will fall into hell."

Thus decided those ascetics residing in the Naimiṣa forest. O leading king, this is true. This is my clear opinion too.

13-14. Thousands of *Jāpakas* ('those who repeat the *Mantras*'), Vaiṣṇavas and Śaivas have followed Brahmā, Viṣṇu and Sthāṇu. Hence one can worship that Lord for whom one's mind has attachment. He shall be free from sins. This is my excellent opinion.

Karandhama asked:

15. What are those sins,[1] O leading Brāhmaṇa, through which the minds become confused and therefore it has no inclination towards the Vedas and holy rites?

Mahākāla said:

16. It should be known that there are crores of different sins-gross, subtle and not very subtle, due to differences in mental functioning.

17. Among them, those groups of sins that are gross and that cause a fall into hell, are succinctly described. They are committed by means of mind, speech and body.

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1. For the guidance of ordinary people, the Purāṇa has prescribed traditional rules of conduct. Manu's advice is to follow one's ancestors' path and that is the *Sadācāra*. Kumārila regards only those usages which are not opposed to the Vedas as authoritative.

It is noteworthy that violations of these rules by some great men is condoned as they are like fire which though omnivorous, is a sanctifier (BhP X.33-30).

18. The fourfold sinful mental activity is as follows: Thinking (carnally) about the wives of others; eagerly thinking (coveting) about the wealth of others; thinking ill of others mentally; indulgence in those activities that should not be pursued.

19. Babbling irrelevant words, uttering displeasing and untrue words, reviling and abusing others, backbiting and slanderous utterances—these are the four sinful verbal activities.

20. Eating forbidden food, violence, false and illegitimate pursuit of love and taking away other people's wealth—these are the four sinful physical activities.

21. Thus twelve different kinds of sinful activities originating from the three, viz. mind, speech and body have been spoken. I shall describe the further sub-divisions thereof, the fruits of which are unending.

22. Those who hate Mahādeva, the Lord who redeems us from the ocean of worldly existence (i.e. he who enables us to cross this ocean), become burdened with very great sins and they fall into the fires of hell.

23-26. They speak about six very great sins that yield unending (evil) results: (The corresponding sinners are:) (1) Those who do not rejoice or feel delighted and eulogize on seeing Śaṅkara; (2) those who do not hesitate at all to do whatever they please without courteous and requisite activities of reverence in the presence of Śiva and preceptor, those who stand thus and play; (3) those who do not accept the code of conduct of the followers of the Śiva cult; (4) those who hate the six kinds of devotees of Śiva; (5) the sinner who forsakes the preceptor who is in agony, who is infirm and feeble, who has gone to foreign lands or who is harassed by his enemies; and (6) he who despises or insults his wife, sons and friends.

27-31a. The following should be known as great sins, as great as the censure of one's own preceptor:

Murder of a Brāhmaṇa, the (act of an) imbiber of liquor, (one of) the thief and the defiler of the bed of the preceptor—these are great sin(ner)s and the fifth among them is the (act of) one who associates with these.

Those who speak words wounding the vital feelings of a Brāhmaṇa out of anger, hatred, fear or greed are called *Brahmaghnas* ('slayers of Brāhmaṇas').

He who invites a Brāhmaṇa who possesses nothing and who begs (for something) and then afterwards says, "I do not have anything", is known as a *Brahmahā* ('slayer of Brāhmaṇas'). He who, out of arrogance for his learning, makes a good Brāhmaṇa sitting quietly in assembly, destitute of his lustre (influence of learning) and refulgence, is proclaimed a Brāhmaṇa-killer.

31b-36a. One who deliberately tries to attain the position of dignity by attributing to oneself false (non-existent) qualities, as against his preceptors, is proclaimed a *Brahmaghna* ('killer of a Brāhmaṇa').

They call him *Brahmaghātaka* ('slayer of Brāhmaṇa') who causes obstacles (in the path) of feeding Brāhmaṇas who desire to eat food as their bodies are harassed by hunger and thirst.

A backbiter, a person who is very alert and enthusiastic in finding out faults (weak points) in all the people, a cruel one causing anxiety and distress (to others) is declared a *Brahmahā* ('Brāhmaṇa-killer').

They call him *Brahmaghātaka*, who creates obstacles to cows overwhelmed by thirst, approaching (drinking) water. He who, learning the weak points or defects of another persons, whispers them in the royal ear—such a cruel sinful slanderer is called a murderer of a Brāhmaṇa.

36b-40. If anyone takes away the legitimately earned wealth of Brāhmaṇas either by deceitful means or by using force, that sin is considered to be like the sin of Brāhmaṇa-slaughter.

A foolish-minded person who after learning scriptures abandons them, or he who learns scriptures for the sake of self-sustenance, incurs a sin that is equal to that of drinking liquor—it should be known. The following are terrible sins similar to drinking of liquor: Discontinuing Agnihotra, subsidiary holy rites of the five *Yajñas*, forsaking parents, perjury, slaying friends, eating prohibited foods, killing wild animals for pleasure, setting fire to villages, forests and cowpens out of anger.

41-42. The stealing of the entire possession of a poor man, abduction of men and women, taking away (illegally) horses and elephants, stealing of cows, misappropriation of land and of gems, jewels, gold, medicines, sweet juices, sandal-paste, aloe wood, camphor, woven silk, coloured clothes and the money deposited with oneself are known as equal to stealing gold.

43-44. Not giving one's daughter of marriageable age in marriage to a suitable bridegroom, carnally approaching the wives of one's own sons and friends as well as one's own sister, outraging the modesty of virgins which is a terrible (sin), cohabiting with a woman of low caste and having intercourse with a woman of the same caste—all this is known as equal to defiling of one's own preceptor's bed.

45. If a person promises to a Brāhmaṇa some amount of money but does not give it nor does he remind the Brāhmaṇa—these two are minor sins of equal gravity.

46-60. The following are *Upapātakas* ('minor sins'): Arrogance; excessive anger; hypocrisy; ungratefulness; too much of indulgence in worldly pleasures; miserliness; roguery; jealousy; dismissal of servants; beating of pious men, kinsmen, ascetics, cows, Kṣatriyas, Vaiśyas, women, Śūdras; destruction of trees in the hermitages of (followers of) Śiva; destruction of flower gardens; performance of *Yajña* on behalf of those who are unworthy of the same; begging of anything from the unworthy; selling of sacrificial (utensils?), gardens, lakes, wives, progeny etc.; (abandonment) of pilgrimages, holy fasts, holy observances and the devout rites in a shrine; sustaining oneself with the money or earnings belonging to womenfolk; utter subservience to womenfolk; neglecting the duty of protecting women; carnally approaching a woman addicted to drinking liquor; non-payment of debts; sustenance by means of false and unrighteous usury; taking monetary gifts from censured persons; scandalizing chaste virgins; poisoning; killing by means of magic amulets; exorcising and making use of black magic; use of sorcery for attraction as well as extermination; activity solely for satisfying the sense of taste and sexual urge; learning and teaching of the Vedas against payment; acts of a *Vrātya* (i.e. nonperformer of consecatory rites); abandonment of holy observances; indiscriminate eating of all kinds of foods; resorting to heterodox doctrines; adopting dry arguments and censuring Devas, Fire-god, preceptors and pious men as well as cows, Brāhmaṇas, kings and emperors directly or indirectly.

Those who have completely eschewed the worships of Pitṛs and Devas, those who have abandoned their own holy rites, those of evil conduct, atheists of sinful habits, those who do not

always tell the truth, he who indulges in sexual intercourse on *Parvan* days or during day-time, those who discharge semen in water, those who practise intercourse with animals or women in their monthly course or with a woman of a different caste or inanimate objects, those who disappoint and shatter the hopes of wives, sons, friends and acquaintances, those who speak displeasing words to the common people, ruthless ones, those who break agreements, those who destroy lakes and wells and aqueducts of sweet juices (taste?) and he who serves different kinds of cooked food to the people sitting in the same row—perpetrators of such acts are known as *Upapātakins* ('sinners of a minor gravity').

Know from me the sinners with sins of lesser degrees.

61. Those men who interrupt the activities of their masters, friends and ascetics, and those who create differences (i.e. difficulties) in the acts of cows, Brāhmaṇas and girls are known as sinners.

62. Those who are distressed at the glory and prosperity of others; those who resort to and serve a base and vile woman; those who do not perform the holy rites of *Yajñas*, charitable gifts etc. for the sake of (sitting in) the row (of *śiṣṭas* or respectable persons ?);

63. those who discharge faeces etc. in cow-pens, fireplace, water, public street, shades of trees, mountains, in parks and shrines;

64-65. those who are perpetually engaged in songs and playing on musical instruments; those who are inebriated; those who indulge in joyous shouts; those who adopt fraudulent guises and deceptive activities and conduct; those who transact illegal business dealings; those who make forged documents; those who carry on treacherous and unfair war; he who is extremely merciless towards servants; he who suppresses and maltreats animals;

66. he who slowly (and patiently) hears the speech (of another) and falsely pretends to be pleased; he who is inconstant, deceitful, knavish and feigns false humility;

67. he who while enjoying food (himself) leaves the following persons starving and hungry: wife, sons, friends, boys (in-

fants), old men, lean, emaciated and the sick servants, guests and kinsmen;

68. he who himself eats very good food to his heart's content but serves inferior types of foods to Brāhmaṇas, to be known as one who has cooked the food in vain and to be despised by the expounders of Brahman;

69. those who voluntarily take up holy observances but give them up (in the middle) because they have not conquered their sense organs; those who frequently belabour cows and oxen and make them bear burdens or draw (carts);

70. those who do not nourish and nurture weak ones; those who hate others if they lose their wealth; those who inflict pain on (others) by means of witchcraft and sorcery; those who make (even) wounded persons bear (burden);

71-75. those who take their food without giving them; those who do not treat the sick ones; he who keeps goats and sheep; he who brings up buffaloes; a seafarer; husband of a Śūdra woman; he who follows the profession of the people of the inferior castes; a physician; a religious hypocrite; he who transgresses injunctions of scriptures and levies taxes as he pleases; the (king) who always takes interest in punishing; he who takes no interest in punishing at all—all these are minor sinners. If the subjects of a king are oppressed by the officials of a corrupt nature or by thieves that king is cooked in hells. If an idle king indulging in vices sees a non-thief as thief or a thief as a non-thief, he will fall into a hell.

These and many other sins have already been mentioned and understood by those who are conversant with ancient history.

76. A man who steals other people's wealth, of whatever value it may be, of the size of even a mustard, becomes a sinner and worthy of being cast into a hell.

77. After death, on account of these and other sins, the man shall obtain a physical body of a size and nature of the former, for the sake of undergoing torture.

78. Hence a person endowed with excellent faith should avoid these three kinds of sins leading to fall into a hell. He should seek refuge in Sadāśiva.

79. Neither prostrations nor eulogy, neither worship nor

the repetition of holy names performed by him, shall be fruitless due to contact, curiosity or greed.

Karandhama requested:

80. It behoves you to recount succinctly the procedure of the worship of Śiva, by performing which a man gets the merit of Śiva's worship.

Mahākāla said:

81. One shall always worship Śaṅkara early in the morning, at midday or in the evening.

By visiting and touching (with reverence) (Lord Śiva), a man shall surely become blessed.

82. At the outset, he should perform the rite of holy bath or he shall perform *Bhasma Snāna* (i.e. smear ash all over the body). One who is in difficulties shall perform only *Kaṇṭha Snāna* (i.e. of the lower limbs alone beneath the neck). Or he may have *Mantra Snāna* (i.e. repetition of the *Mantra* instead of taking the actual bath).

83. One shall wear woollen garment or a white garment or it may be as red as minerals (red chalk). It must be fresh. It should be neither dirty nor patched up.

84. One shall wear an upper garment also. Without it, his worship will be fruitless. He must have the *Tripuṇḍra* mark with the holy ash (i.e. three parallel lines drawn with ash) on the forehead, chest and on the shoulders.

85. He who worships Mahādeva with delight, looks at him again and again. After casting off all the defects outside (the temple), one should enter the shrine of Śiva.

86. After entering, he should bow down to the Lord. Then he must enter the *sanctum sanctorum*. After washing the hands, he must concentrate his attention on Śiva and take away the remnants of the previous day's worship.

87. The devotee performs the rite of *Mārjana* (i.e. ceremonious wiping of the *liṅga* with water), because on account of devotion he becomes Rudra. Hence this is mutual wiping out with Sthāṇu.

88. One should abide by (i.e. live in) devotion to Rudra. Thereby one shall wipe off the dirt (i.e. sins). In the case of one who

always wipes thus, no dirt (sin) remains. Only the devotion to God abides in him.

89. Thereafter the devotee should fill *Gaḍukas* (metal water-pots) with pure water. All the vases or water-pots should be of equal size. All of them should be of splendid appearance.

90. All of them should be devoid of cracks and crevasses. Their forms should be auspicious (in appearance). All of them should be filled with water. They should be filled with water purified (i.e. filtered) with a cloth. They should be rendered fragrant by means of scents and incenses.

91-93. When they are washed, filled or taken (from one place to another) the six-syllabled *Mantra* (viz. *Oṁ namaḥ śivāya*) should be repeated. One shall have one hundred and eight, twenty-eight or eighteen or four vases. The number should not be less than that. The following *Dravyas* (i.e. materials of worship): milk, curds, ghee, honey and sugarcane juice[1] shall be placed to the left of Bhava. Thereafter, the devotee should come out and worship the Doorkeepers (deities).

94-95. Henceforth the *Mantras* to be expressive of all these (Doorkeepers of the Lord) are mentioned in due order: (i) *Oṁ Gam* obeisance to Gaṇapati ('Lord of the Gaṇas'), (ii) *Oṁ Kṣāṃ* obeisance to Kṣetrapāla, (iii) *Oṁ Gam* obeisance to the elders or preceptors (Gurus). This much in the firmament. (iv) *Oṁ Kaumṁ* obeisance to family goddess, (v) Oṁ obeisance to Nandin, (vi) *Oṁ* obeisance to Mahākāla, (vii) Oṁ obeisance to Dhātṛ and Vidhātṛ.

Thereafter he should enter (the shrine) and sit facing the north, a little to the right side of the *Liṅga*. He should sit straight-backed on a level seat. He shall be pure (in mind and body) and shall meditate for a short while.

96. He should meditate upon the solar disc in the middle of the lotus, surrounded by *Darbhas* etc. He should meditate upon the circle of fire stationed in the middle of the lunar disc.

97-98. The devotee should meditate upon Lord Śiva as being in the middle—the Lord who has the cosmic form, who is accompanied by the eight primordial Śaktis beginning with Vāmā, who has five faces, ten arms and three eyes, who is adorn-

1. These ingredients form *Pañcāmṛta* (collection of five nectars or sweet things).

ed by the (crescent) moon, and in whose left lap is seated the daughter of the Mountain and who is frequently eulogized by Siddhas. Then at the outset, O King, he (i.e. devotee) should offer *Pādya* (water for washing the feet) and *Arghya* (materials of worship) to Śaṁbhu.

99. The *Arghya* consists of: Water, raw grains of rice, *Darbha* grass, sweet-smelling flowers, ghee, scents, milk, curds and honey. *Arghya* is declared to be of nine constituents.

100. With the mind mellowed with faith, he should perform ablution of the *Liṅga*. At the outset a vase is taken and the devotee should perform the rite of *Malasnāna* (i.e. washing away the dirt).

101. With half (the quantity of water) he should bathe (the *Liṅga*). Then he should rub off the dirt. With all (the water) thereafter he shall bathe it. Then he shall worship and bathe it.

102. Thereafter, he should bow down with devotion and bathe (the *Liṅga*) repeating the *Mūlamantra* which consists of twelve syllables as follows: *Oṁ Huṁ viśvamūrtaye śivāya namaḥ* ('obeisance to the lord Śiva with the Cosmic form').

103. Repeating the *Mūlamantra* he should bathe (the *Liṅga*) with water, milk, curds, honey and sugarcane juice severally before worshipping and offering the incense and water.

104-105. He should bathe (the *Liṅga*) with (the waters in all) the vases and after it has been washed he shall dry it (with a cloth) and smear it with sweet scents. After drying it and applying scents, he shall bathe it (again) and apply sandal paste. Thereafter, he shall worship it with various kinds of flowers. Listen to the procedure by which it should be worshipped.

106. On the *Āgneya Pāda* (at the bottom on the South-East side)—Oṁ obeisance to *Dharma*.

On the South-West—Oṁ obeisance to *Jñāna* (Knowledge).

On the North-West—Oṁ obeisance to *Vairāgya* (Detachment).

On the North-East—Oṁ obeisance to *Aiśvarya* (Masterliness and prosperity).

On the East (foot)—Oṁ obeisance to *Adharma* (Evil).

On the South—Oṁ obeisance to *Ajñāna* (Ignorance).

On the West—Oṁ obeisance to *Avairāgya* (Non-detachment).

On the North—Oṁ obeisance to *Anaiśvarya* (Non-prosperity).

Oṁ obeisance to the Infinite one.

Oṁ bow to the *Padma* (Lotus).

Oṁ salute to the solar disc.

Oṁ obeisance to the lunar disc.

Oṁ salute to the circle of fire.

Oṁ obeisance to the five *Mantras' Śaktis* ('Powers of Mantras') such as Vāmā, Jyeṣṭhā and others.

Oṁ obeisance to the goddess, the supreme *Prakṛti.*

Oṁ obeisance to the Lord with the five faces, viz. *Īśāna, Tatpuruṣa, Aghora, Vāmadeva* and *Sadyojāta*? (Salute) to the Lord with the cosmic form, with the forms of Rudra, Sādhya, Vasu, Āditya, Viśvedevas and other gods; (bow) to the great Lord with the forms of the immobile and the mobile beings such as *Aṇḍaja* (born of eggs), *Svedaja* (born of sweat), *Udbhijja* (those that grow after piercing the earth—sprouts and shoots) and *Jarāyuja* (viviparous); *Oṁ Huṁ*, obeisance to Śiva of the cosmic form; obeisance to the trident, to the bow, to the sword, to the skull, to the staff and to the axe.

107. Then at the entrance to the watershed: Oṁ obeisance to Caṇḍīśvara.

After duly worshipping thus the devotee should offer the *Arghya.*

108. (*Mantra*:) O Mahādeva, for the purpose of completing the worship accept this *Arghya* comprising water, raw rice grains, flower and excellent fruits.

109. If one is competent, one should perform the Vasupūjā after offering *Arghya.* Thereafter he should perform the rites of *Dhūpa* (incense waving), *Dīpa* (waving light) and *Naivedya* (food offering) in due order.

110-111. The devotee should ring the bell there. Then the *Nīrājana* rite of waving the lights ceremoniously to the Lord of Devas to the accompaniment of the sounds of conch and musical instruments should be performed. He who witnesses the rite of *Nīrājana* of the Trident-bearing Lord of the Devas shall become liberated from all the sins. What to say of the man who actually performs the rite!

112. Even if a person pretends to perform dance, vocal music and instrumental music, the Lord will be pleased with him, since the benefit of vocal music and instrumental music is infinite.

113. After eulogizing by means of hymns, he should prostrate on the ground like a staff. He should crave the pardon of the Lord of Devas saying, "(O lord) forgive my misdeeds; (make them) good deeds."

114-116. He who worships Rudra thus, particularly in this *Liṅga*, should redeem his father, grandfather and great-grandfather from all sins. He shall stay in the world of Rudra for a long time. He shall become a devotee of Maheśvara, abiding by the holy rite of noble conduct. If he worships with concentration and single-minded devotion for the sake of liberation from the bondage of *Paśu* (individual Soul), if he worships Rudra thus, this universe is propitiated by him.

117. But, all this shall be fruitful, O king, only if he does not transgress the discipline of good conduct. Dharma becomes fruitful on account of practising it. One attains heaven by the practice of the above *Śiva-dharma*.

118-119. One attains long life through good conduct. Good conduct destroys the inauspicious and the ill-omened things. *Yajñas*, charitable gifts and austerities of that person who transgresses the code of good conduct and does (as he pleases), are not conducive to prosperity. I shall give a general outline of that (code of good conduct). O King, listen:

120. Effort should be made by a householder in achieving the three aims of life (Virtue, Love and Wealth). On the achievement of those, a householder realises *Siddhi* both here and hereafter.

121-125. One shall wake up in the *Brāhma Muhūrta* (early dawn) and deliberate upon *Dharma* and Wealth. After getting up, he should perform the rite of *Ācamana* (ceremonious sipping of water) after finishing the brushing of the teeth. The learned devotee should be calm, pure in mind and body and then perform the rite of *Sandhyā* Prayer. In the case of the morning *Sandhyā*, it shall be while the stars shine (before they fade away) and in the case of the evening *Sandhyā*, it should be before the sun sets. He should avoid telling lies and speaking evil words as well

as harsh ones (rebukes). He should avoid serving evil persons, indulging in heretic doctrines, false *Śāstras* etc., O King.

Great sages have laid down that looking into the mirror, brushing the teeth, combing the hair and worshipping the deities should be performed in the forenoon. One should avoid a sitting plank of *palāśa* wood, sandal and toothpicks made of *Palāśa*. A learned man shall not drag the chair (sitting plank) by the foot.

126-130. A clever man should not carry water and fire simultaneously. One should not stretch one's legs in the presence of the preceptor, deity or fire.

One should circumambulate the preceptor, old men, persons who are more learned, an ascetic, temples of gods, the tree in a monastery and at the crossroads.

Taking food, evacuating the bowels, sporting, dalliance and sexual intercourse should be carried on in a secluded spot by one conversant with *Dharma*. Extraordinary power of speech and intellect, austerity, means of livelihood and age should be kept secret.

During day time, one should evacuate the bowels or pass urine facing the north and during the night, facing the south. If this is done, longevity will not be affected.

131-133. Intellect is destroyed if one passes urine facing fire, the sun, a cow, a person who performs holy rites, the moon, waterway, and dusk.

After taking food, sleeping, standing(?), passing urine and evacuating the bowels and after traversing the streets, one should always perform the *Ācamana* rite and touch with water five limbs (viz. feet, hands, eyes, ears, shoulders).

One should not pass urine in a river, in a cremation ground, in ash, in cowdung, in a ploughed field or in a meadow where grass has not been cut.

134-135. A clever man should perform *Śauca* (cleansing) rite by means of water taken out.

Five types of clay should be avoided, viz. that from within water, from temple, from ant-hill, from where mice live, from an accursed place and from the place devoid of purity and cleanliness.

The rite of cleansing must be done till bad odour and stickiness is removed.

136. One shall not strike oneself nor should one give oneself up to sorrow. One shall not scratch one's own head with both the hands.

137. (*Defective Text*) One should protect one's wife. A learned man shall abandon groundless malicious attitude towards her. Without sunset (?) one should not perform any holy rite.

138. One shall concentrate one's mind on Śiva and earn wealth without injuring or harming any living being or with the least injury to living beings. One should not be too miserly.

139-140. One should not be malignant (towards anyone). One should not be ungrateful. Nor should one be inclined to injure others. One shall not be fickle with hands and feet (i.e. they should not be shaken without any reason frequently) nor with one's eyes (i.e. one should not wink too often). One should be straightforward.

One should not be fickle with speech or limbs of the body. Nor should one do anything which is uncivil, rude or imprudent. One should not engage oneself in vain arguments or futile enmity.

141. One should acquire wealth through different means (such as *Sāma, Dāna* etc.). The means of *Daṇḍa* should be adopted where there is no other go. One should avoid (sharing of) food, bed and vessels with persons who have estranged from one.

142. O excellent King, one should not go between or through two fires or *Liṅgas* or between fire and *Liṅga* or between two Brāhmaṇas or between a husband and a wife.

143. One should not go in between the Sun and the Temple of the Sun or Viṣṇu, nor between Hara and his bull; otherwise one would incur sin by going in between them.

144. A learned person should not take food nor perform *Homa* rites in the fire, nor adore Brāhmaṇas, nor perform the worship of gods with a single cloth on (one's own body), i.e. without an upper garment also.

145-147. While cutting, threshing, wiping, purifying water, sawing, taking food, beginning to sleep, getting up, going,

sneezing, beginning a new enterprise, concluding a work, after uttering a displeasing word, drinking, smelling, touching, hearing, while desiring to speak, after having sexual intercourse and after purifying oneself, one should utter the name of Sthāṇu twenty times. He who does so, should be known as *Māheśvara* ('follower of Maheśvara'). All the others are so only in name. They are mere name-bearers.

148-150a. He shall become identical with Rudra and shall attain Śiva in the end. One should not speak directly to another man's wife. Or if it becomes inevitable to speak, a learned man should address her as mother, sister, daughter or noble lady. If one is *Ucchiṣṭa* (i.e. has not washed the mouth after taking food) one should not touch anything nor should look at the sun, at the moon or at the stars. One should not make sounds on one's own head.

150b-153. One should not sit in the same seat with one's own sister, daughter or mother in a secluded spot. For, the group of sense-organs is uncontrollable. Even a learned man becomes confused and enchanted.

If the teacher comes to one's own house as a guest, one should get up from one's seat and earnestly offer a seat unto him and prostrate at his feet.

A learned man should never sleep with his head towards the north or towards the west. He should sleep with his head towards the Agastya Star (i.e. the South) and Indra (i.e. the East).

One should avoid looking at, touching and talking to a woman in her monthly course.

154-156. One should not pass urine, evacuate the bowels or discharge semen into water. If one does so, one should perform the rite of worshipping the deities, human beings, and sages according to one's ability. One should worship Pitṛs as well. A follower of Maheśvara deserves to take food (only) thereafter.

One should perform *Ācamana*, be pure and observe silence and sit facing the East or the North. He should keep the hands between the knees. He shall keep his mind fixed to it. He should take food without blaming or finding fault with it, unless there is injury or insult. A learned man should not make critical remarks about it (food).

157. One should not take naked bath nor should lie down or move about naked. One should not announce misdeeds of the preceptor. If he is angry one should pacify him.

158. One should not listen to scandals or slander of the preceptor even if others are giving vent to it. One should rather give up a hundred (other) works and ever listen to religion (i.e. religious discourses).

159. It always cleanses off the dirt (i.e. evil thoughts in the mind) like that from a house or mirror.

On the fourteenth day in the bright half of a month, one should take food only at night (and observe fast by day).

160. If one is (physically) incapable (of observing fasts for) three nights, he (may take food and still) be a follower of Maheśvara. But he should not prepare for himself (and eat) *Saṁyāva* (i.e. cake of wheat flour), *Kṛśīra* (i.e. sweetmeat made from gingelly seeds) or flesh.

161. In the morning and in the evening, one should take food only after feeding one's guests. One should avoid sleeping, learning and taking food during *Sandhyā* (dawn and dusk).

162-165. If out of delusion one takes food at dawn and at dusk, one should become (a resident of) the abode of Asuras. After taking bath, one should not shake off the tresses.

When one sneezes or spits on the path one should touch the right ear and beg for forgiveness from all the living beings.

One should not wear blue cloth(?) nor should one interchange the upper and the lower garments.

A dirty cloth and a cloth devoid of a fringe i.e. with threads coming out at the sides should be avoided.

One should wash the face, hands and feet and sit down (with hands) in between the knees. He should perform *Ācamana* three times and wipe the face twice. One should touch the limbs with water and touch the head as well.

166-168. One should perform all holy rites after performing the *Ācamana* twice. When one sneezes or spits out, when something sticks to the teeth (and one picks it out) and after talking to fallen people, one should perform the rite of *Ācamana*.

Three Vedas must be studied everyday. One should (try to) become a learned man. One should acquire wealth by righteous means. Worship should be performed scrupulously.

A learned man should never use the word "Thou" even in regard to a mean and low person. The appellation 'Thou' and the slaughter of the preceptors, both are equal.

169-170. Truth should be told (always). One shall be friendly (with everyone) at all times. All wearisome and fatiguing tasks should be avoided.

As many days as one lives in this world, the soul should be joined to magnificent rites.

The soul that has become sullied should be purified always by means of holy baths in Tīrthas, fasts, holy rites and observances, charitable gifts to deserving persons, *Homas*, *Japas* and *Yajñas*, adoration of Bhava (Śiva) and special worship of Devas.

171. O King, one should perform with detachment an act, by doing which anywhere one's self does not incur any slander, provided it is not to be kept secret from great persons.

172. Thus a general outline has been given to you. The rest should be known by you from the *Smṛtis* and *Purāṇas*.

173. To a person who practises pious rites thus and stays in the abode of Maheśa, everything is splendid both here and hereafter on attaining wealth, virtue and love.

Nārada said:

174. Thus while Mahākāla was recounting different kinds of virtuous activities, O Phālguna, there was heard a loud sound in the sky.

175-176. Listen, who came there even as they were watching: Brahmā, Viṣṇu, Rudra himself, the goddess (Pārvatī), the Gaṇas of Rudra, Devas beginning with Indra, prominent sages beginning with Vasiṣṭha and groups of Gandharvas and celestial damsels, the chief of whom were Tumburu and others.

177. Filled with excessive devotion, the intelligent Mahākāla worshipped all of them, the chief of whom was Maheśa. He worshipped them in various ways.

178-179. Thereafter, he was made to sit in an excellent seat made of gems and jewels, by Brahmā and others. He was coronated in Mahī-Sāgara-Saṅgama. Then he was joyously embraced and placed in her lap by the goddess. O son of Pṛthā, the excessively intelligent Mahākāla was adopted as her own son.

180. This was spoken by her: "O devotee of holy Śiva-rites, do stay in the abode of Śiva like Śiva as long as this Cosmic Egg lasts. Do stay thus on account of your devotion to Śiva."

181. This boon was granted by the Lord: "He who conquers the sense organs and remains pure and worships your (i.e. Mahākāla's) *Liṅga* will come up to my world.

182. Visit, eulogy, adoration, prostration, *Japa* performed and charitable gifts given at this *Liṅga* here cause great pleasure unto me."

183. When this was uttered, Devas were surprised. They shouted, "Excellent! Excellent!" Devas, chief of whom were Brahmā and Viṣṇu, eulogized Mahākāla.

184-186. Mahākāla was eulogized by Suras and saluted by Cāraṇas. He was surrounded on all sides by the dancing celestial damsels along with the splendid songs of Gandharvas and crores and crores of Gaṇas who eulogized. With Bhava at the head, he went to the abode of Rudra. Thus, O descendant of Kuru, this great *Liṅga* had originated.

187-188. The well and the lake of Mahākāla is meritorious and it yields *Siddhis*. Mahākāla embraces those men, O son of Pṛthā, who are engaged in propitiating the *Liṅga* here and recommend them to Śiva. This wonderful *Liṅga* is well-known in the three worlds.

189-190. If the *Liṅga* is visited, touched and worshipped, those men will go to the abode of Bhava. Thus, O Phālguna, these seven *Liṅgas* came into existence. Those who listen to this and praise these are excellent men. They are blessed.

CHAPTER FORTYTWO

The Story of Brāhmaṇa Aitareya

Nārada said:

1. Some time after having established the holy spot, I thought in mind once again, with a desire to bless Brāhmaṇas:

2. "This holy spot does not shine without Vāsudeva, in the

same manner as the universe does not without the sun, (for) Vāsudeva indeed is an ornament of all ornaments.

3. If Hari is not the leading deity in a holy spot, in a house, in the mind or in a scriptural treatise, all those things are improper and vile. Even a holy spot of swans turns out to be that of crows.

4. Therefore, with a desire to bless the whole universe I shall propitiate the Lord, the bestower of boons, the most excellent person and bring him to this holy spot with (at least) one digit."

5. After thinking thus, O descendant of Kuru, I stationed myself here and propitiated the great Yogin by means of *Jñāna Yoga* ('Path of Knowledge') for a hundred years.

6. I used to repeat the eight-syllabled *Mantra*, viz. *Oṁ namo nārāyaṇāya* after restraining all the sense organs. Becoming identical with Vāsudeva, I became engaged in being merciful towards all living beings.

7. Being propitiated thus by me, Hari became visible to me, seated on Garuḍa and surrounded by crores of Gaṇas (attendants).

8. With palms joined in reverence, I welcomed him. I offered *Arghya* to Hari in accordance with the injunctions. I bowed down to him and having joined the palms together implored him:

9. "O Lord Nārāyaṇa (Viṣṇu), formerly your unborn, eternal form consisting of Nara and Nārāyaṇa has been seen by me in the Śveta Dvīpa continent.

10. O Janārdana, establish (at least) one of the Kalās (digits) of that form here. If you are pleased with me, let this be performed by you."

11-18. On being requested thus by me, the Garuḍa-emblemed Lord said: "O son of Brahmā, let it be so in the manner you have desired within your heart. Whatever you have desired will always take place here."

After saying this, Lord Viṣṇu placed his Kalā here and went away. With a desire to bless the world, Viṣṇu was installed (here) by me.

As Lord Hari himself, the resident of the continent Śveta-

dvīpa, is staying here, the oldest Lord of the world Vāsudeva himself is remembered as Viśva.

When the splendid Ekādaśī (eleventh) day comes in the bright half of the month of Kārttika,[1] a devotee should take his holy dip in the springs, fountains etc. and worship Acyuta devoutly by means of the *Pañcopacāra* worship (i.e. offering five articles of worship, viz. *gandha*—sandal-wood or other fragrant paste, flowers, incense-burning, waving of light—*dīpa*, *naivedya*—offering of food to the deity).

He should observe fast and then keep a vigil the whole of the night, singing and playing on musical instruments in front of Hari. Or he should have discourse on Viṣṇu and his legend avoiding all the while hypocrisy and anger.

He should offer charitable gifts according to his ability. With delighted mind he should observe holy rites and restrictions. He shall be released from all the sins committed in many births, even if he is slayer of a Brāhmaṇa. There is no doubt about it. He shall go to Vaikuṇṭha by means of the aerial chariot of Garuḍa.

19-25. The man shall redeem one hundred and one generations of his family, O son of Pṛthā.

If a man performs the rite of *Jāgara* (i.e. keeping religious vigil at night) with the following twenty-five features on the Ekādaśī day, he is never reborn on the earth: It must be with full faith, great joy, enthusiasm and desire. It should be free from egotism. It must be accompanied by holy baths, offering of incense and application of unguents. Flowers should be offered and *Naivedya* (i.e. food offerings) should be dedicated. *Arghyas* are to be offered. At the end of every *Yāma* (i.e. watch of three hours), lights should be waved ceremoniously. *Chowries* should (be shaken at the sides of the Lord) with great delight. *Bherī* drums should be sounded. There should be provision for hearing the Purāṇas. Devotional dances should be held without sleep or dozing. O descendant of Bharata, there should not be any desire to taste something in order to quench hunger and thirst. The sweet fragrance of the Lord's feet should be smelt. Songs

1. The procedure of observing the *Ekādaśī Vrata*. The details of *Hari Jāgara* are given in vv 19-25.

that Viṣṇu is fond of, should be sung and worship should be performed. Pilgrimage to the holy places of Viṣṇu should be undertaken. The anus should be restricted (i.e. no evacuation of the bowels in the course of the holy rites). All the sense organs should be restrained and the vow of celibacy should be scrupulously observed. Hymns and prayers should be recited. Water to wash the feet must be offered. It must be accompanied by truthful Yogic practice and truthfulness as well as meritorious discussions.

26. In this excellent Tīrtha, there was formerly a Brāhmaṇa named Aitareya.[1] He was very prosperous and by the favour of Vāsudeva he had attained *Siddhi.*

Arjuna enquired:

27. Whose son was Aitareya, O sage? Where was his residence? How did that intelligent man attain *Siddhi* by the grace of Vāsudeva?

Nārada replied:

28-30. In this very (holy) place established by me, in the family of Hārīta, there was a prominent Brāhmaṇa named Māṇḍūki who was a master of the Vedas and the ancillaries to Vedas. He had a wife named Itarā who was endowed with all the qualities of a chaste woman. A son was born to her and he is known as Aitareya.

31. Ever since his childhood he muttered the twelve-syllabled *Mantra* (*Oṁ namo bhagavate vāsudevāya*) which he had learned and practised in the previous birth.

32. He never heard anything else. He never spoke or thought in his mind about anything else. That son of the Brāhmaṇa had such a power in boyhood then.

33-35. Thereupon, he thought that he was dumb. The father tried various ways to enlighten him. When he was not inclin-

1. He is different from Aitareya, the Vedic sage, to whom *Aitareya Brāhmaṇa* and *Āraṇyaka* are attributed. His discourse is intended to create *Vairāgya* about the body and *Saṁsāra—sarvaṁ duḥkhaṁ, sarvaṁ kṣaṇikam* ('everything is full of misery and is momentary'). This teaching of the Buddha seems to have influenced the then Brāhmaṇism.

ed to speak, his father mentally decided, O descendant of Bharata, that he was an imbecile. The father married another woman and had sons by her. That wife was Piṅgā by name and four sons were born to her. They were clever in performing holy rites. They became expounders of the Vedas and the Vedāṅgas (i.e. ancillaries to Vedas).

36-41. They were adored everywhere by Brāhmaṇas in the course of *Yajñas* and *Śānti Homas*. But Aitareya continued to repeat the great *Mantra* in the temple of Hari three times everyday. He did not exert himself in anything else. Thereupon, on seeing the sons of her co-wife, the heart of his mother was rent to pieces. She spoke these words to her son: "It is only for causing distress unto me that you are born. Fie upon my birth and life! If the wife is insulted by the husband and if the son does not possess good qualities, it would have been better that the woman was not born at all. This is very clear. This Piṅgā is a meritorious woman because her sons have great good qualities. They are conversant with the principles of Vedas and Vedāṅgas. On account of their good qualities, they are honoured everywhere. Therefore, O son, unfortunate that I am, I shall drown myself in the place where Mahī meets the ocean. Death is far better. Of what avail is life to me! You too, O son, are a great observer of silence and a long standing devotee of Hari. Be happy."

Nārada said:

42-46. On hearing these words of his mother, Aitareya meditated for a short while. Conversant with virtue, he laughingly told his mother, after bowing down to her:

"O mother, you have been overwhelmed by what is unreal and false. Though you are endowed with knowledge, you are (caught) within ignorance. O splendid lady, you bewail what need not be grieved, but you do not lament on what should be mourned. Why are you infatuated in this unreal world for this physical body?

Indeed, this is foolishness. It is not proper for the mother of (a person) like me. What is essential in the worldly existence is different. Deluded persons see a different (i.e. non-essential) thing as essential, just as one sees a glow-worm as stationary like

a lamp at night. If you think that it is essential, listen to its worthlessness.

47-50. Human birth is of such a nature that it gives pain ever since conception, O splendid lady. The householder named *Jīva* (Individual Soul) lives in a house, the skeletal framework of which constitutes its supporting beam. It is fastened and fitted with the sinews. It is smeared and plastered with blood, flesh and fat. It is a receptacle for faeces and urine. It is covered with hair as though with grass. It is spread over by a skin of good colour. The mouth is its only big entrance. It is embellished with six windows. The two lips are the panels of the doors. The teeth do the work of bolts. Perspiration flows out through the vessels of the body. It is stationed in the fire of the jaws of Death.

51-52. Prakṛti constituted by three qualities (*guṇas*) is his wife. His children are *Bodha* (awareness), egotism, love, anger, greed etc. Alas, in this manner the deluded fellow functions! What are his delusions? Know them correctly.

53. Just as streams and currents flow continuously from a mountain, so also phlegm, urine and other secretions flow out of this body. It is for this body that the person feels a fascination.

54. There is not a single clean spot in the body which is the storehouse of all kinds of dirt. It appears as though it is a leather bag of faeces and urine.

55. After touching the excretory organs and vessels of the outlet, the hand is cleansed with clay and water. Still why does not man become disgusted with this pot of dirt?

56. Even after it is scrupulously and with great effort purified with scented water and other things the physical body does not cast off its intrinsic (odorous) nature like the tail of a dog (which does not become straight even if it) is twisted and turned.

57. If a man is not disgusted with the dirt and the bad odour of his own body, what else can cause his detachment?

58. *Śauca* (cleansing the bodily parts) is proclaimed as a means of dispelling the bad odour and sliminess in the body. After these two have been removed, he becomes pure if the innate disposition is pure.

59. A man who is defiled in his innate disposition does not become pure even if he performs the rite of *Śauca* till his death, with all the waters of Gaṅgā and with huge boulders or clay resembling mountains.

60-61. A wicked and vicious-souled man does not become pure by means of holy baths in the *Tīrthas* or by means of austerities. Does a perspiring man get purity on being washed in the *Tīrtha*?

Even if a man, defiled in his mental disposition, enters fire, he does not attain heaven or salvation. The only thing he gets is the burning of his body.

62-63. Purity of the mental disposition is the greatest *Śauca* (i.e. means of cleanliness). By this are to be judged all the holy rites as well as ordinary activities. The wife is embraced with a different emotional feeling and the daughter with another emotion. The son views the breasts (of his mother) differently and the husband differently. Hence one should purify the mind. Of what avail are other external means?

64-70a. One who is extremely pure in his mind, attains heavenly pleasures and salvation. The means of purification of the bad odour and sliminess due to the faeces and urine of *Avidyā* (ignorance) and *Rāga* (passionate attachment) is the pure water of knowledge and the clay of excellent detachment.

Thus they know that this body is impure by nature. It is as much devoid of essence as the hollow bamboo. It has (no) pith like the plantain tree.

If an intelligent person thus knows that the body is defective and becomes unattached and severed (from it), he goes out (i.e. is liberated). The person who clings to it fast, remains in the world.

Thus on account of various *Karmans* and defects not known, the life and birth of human beings is full of strain and pain. It is proclaimed as full of misery.

Just as (a wayfarer) surrounded by huge mountains stands still and helpless, so also the embodied soul enveloped by the outer membrane of the embryo stays in a miserable condition.

Just as a man fallen into the sea remains agitated and excited, so also the human being drenched in the secretions of the womb, remains agitated.

70b-73. Just as something placed within an iron cauldron is cooked by fire, so also (the foetus) placed within the pot of womb is cooked by the gastric fire.

Misery is felt when one is continuously pricked by (red-hot) pins of fire. In womb one experiences eight times that misery and pain. Thus the misery of living beings within womb has been described. The misery of all the beings both mobile and immobile is in accordance with their respective wombs. A living being stationed there recollects all the (previous) births.

74-76. 'I had been dead and was born again. I was born and (later) I died. Thousands of different sources of origin have been seen by me. Now, as soon as I am born, I will get consecrated. I shall perform great holy rites for the sake of prosperity, so that I will not be in a womb again. I shall learn and acquire the wisdom and knowledge of Hari that causes worldly existence to stop.'

Thus (the soul in the womb) remains there pondering over the means of salvation.[1]

77. As the child is being born, it experiences misery crores of times more than that within the womb. The recollection (of previous births) that it had during its stay in the womb, perishes as soon as it is born.

78. When it is touched by the wind outside, it becomes deluded. The power of recollection (of previous births) is immediately lost, when it becomes deluded again.

79. After the loss of the power of recollection, the creature becomes enamoured of that (new) life immediately on account of the previous *Karman.*

80. Passionately attached (to worldly affairs) and deluded, people begin to be engaged in evil actions that should not be pursued. There they do dot know themselves nor others nor even deities.

1. Our text describes the impure nature of the body with a view to create non-attachment to it, and emphasizes the importance of mental purity which leads to Heaven and *Mokṣa.*

81. He (the deluded man) never pays heed to what is conducive to his own welfare. He does not see even when he has eyes. Even when he goes along the level path along with (people) of equal status, he appears to stumble at every step.

82. Though he has intellect yet he does not understand even when he is urged and enlightened by learned men. So he undergoes strain and pain, becoming a slave unto passion and delusion.

83. In view of the fact that there is no recollection (of the experience within) the womb, scriptural texts have been expounded by great sages for recounting the misery thereof. They are conducive to the attainment of heavenly pleasures and salvation.

84. It is greatly surprising that even though there is the scriptural knowledge conducive to the attainment of all objects and performance of holy rites, there are persons who never aspire for the welfare of themselves.

85. There is great misery during infancy because of the lack of development of the sense organs. Even if he wishes, he is unable to speak or do anything.

86. There is great misery at the cutting of the teeth as well as on account of some congenital sickness. There is affliction due to various kinds of infantile diseases and the evil spirits harassing children.

87. Overwhelmed by thirst and hunger, the infant remains in some place yelling and screaming. Out of delusion, the child may take in even faeces and urine.

88. In later childhood, there shall be misery on account of the piercing of the ears, blows and beating by the parents, the ordeal of learning the alphabet and chastisement by teachers.

89. In youth the sense organs become (as if) maddened and get uncontrollable. Lust and passion inflict urgent pressure and torment on him. (Due to these) when can there be (real) happiness to one constantly overwhelmed by passionate attachment (during youth)?

90. One who is attached to worldly pleasures out of delusion, experiences very great misery due to malice and jealousy. Passion is instrumental in producing all defects in a person, as attachment is in the case of an angry person.

91. He does not get (sufficient) sleep at night because he is tortured by the fire of lust. Whence does he get happiness even during the day-time, since he is anxious and worried about earning money.

92. The pleasure due to sexual intercourse with women who are enjoyed by him but who (i.e. women) are the receptacles of all defects, is declared as one similar to the discharge of faeces and urine.

93. Honour and respect is overshadowed by dishonour and disrespect. Association with the near and dear is affected by separation and youth is swallowed by old age. Where is happiness without affliction and harassment?[1]

94. With his body wrinkled and hair turned grey and physique impaired and enfeebled, he becomes incapable of all activities and is (thus) worn out and infirm due to old age.

95. Youth and personal beauty of men and women, which formerly were mutually attractive, become, when overwhelmed by old age, not pleasing to either of them.

96. Due to his inability and infirmity, man overwhelmed by old age is assailed and insulted by his wife, sons and other kinsmen as well as servants of evil conduct.

97. Since an old and disabled man is incapable of achieving virtue, wealth, love and salvation, a person must perform holy rites (even while he is young).

98. A disturbance of the equilibrium of (the humours) of the body, e.g. wind, bile and phlegm etc. is called sickness. This physical body is proclaimed as a conglomeration of wind etc.

99-100. Hence this physical body of our own should be known as one full of sickness and ailments. Many miseries are caused by the different kinds of ailments in the body. If that is not to be known by oneself, what else shall I say? Hundred and one deaths lurk behind this physical body.

101. Among them, one is associated with the god of Death. The remaining ones are known as adventitious. The diseases that

1. An echo of Buddha's teaching. Probably all ascetic sects of ancient India thought alike. Vide Haripad Chakraborti's *Asceticism in Ancient India*

are said to be adventitious or casual, get healed by means of medicine.

102-106a. Death in league with Kāla is not quelled by means of *Japas, Homas* and charitable gifts. It is said that the following are the gateways of death unto the physical body: different kinds of ailments, living beings beginning with serpents, poisons and black magic. If the embodied being is overtaken by *Kāla* and if he is afflicted with serpent-bites, ailments etc., even Dhanvantari (the divine physician) cannot bring him back to normal health.

Neither medicine, nor penance, neither *Mantras,* nor friends and kinsmen are capable of saving a man afflicted with *Kāla* (Death).

Death in league with Kāla cannot be stopped by means of elixirs of life, austerities, *Japas,* noble-souled persons, by mastery in Yoga and even by intelligent men collectively.

106b-111a. There is no agony like death. There is nothing as fearful as death. There is no terror like death unto all living beings.

Death cuts off and severs (association with) good wives, sons and friends, kingdoms, riches and pleasures all bound together by means of the bond of friendship and love.

Don't you see, mother, that among a thousand persons there may or may not be five centenarians?

Octogenarians die and some men (mere) septuagenarians too die. Sixty is (supposed to be) a long life but even that is not certain.[1]

By the time the embodied soul reaches the fullest extent of the span of life, thanks to his previous *Karmans,* night in the form of death swallows half of it.

111b-116. Twenty years pass away without the pursuits of virtue, wealth and love in the period of infancy and in old age due to ignorance and slothfulness as well as senile incapacity.

Half of the remaining period is taken away from the persons by adventitious frights and risks and many kinds of ailments and griefs. Life is what is left (after all these).

1. V 110 shows that sixty years was the average span of life at the time of KK.

At the end of life, one meets with the excessively terrible death. The man who dies is born again, thanks to his *Karmans*. He is born in crores and crores of species of life.

By death, we mean the separation of the persons from the different types of physical bodies they have taken. That is due to their previous *Karmans*. The destruction is not in toto.

There is nothing to compare with the misery of the death of a creature. It enters the great darkness even as the vital parts are being pricked and cut.

Excessively miserable, he laments and screams thus: 'O father, O mother, O beloved.'

117-122a. People are swallowed by Death like a frog by a serpent. A person in death-bed is surrounded by his beloved ones and is abandoned by (distant) kinsmen. He heaves deep hot sighs with parched mouth. He rolls on to the four sides of the cot frequently. Having lost his sense, he forcibly (throws i.e.) raps and kicks with his hands and feet. While lying on the cot, he wishes to be taken down to the ground. From the ground he wants to come back to the cot and again to the ground. (Sometimes) he is naked and shameless. He smears himself with urine and faeces.

With the throat, lips and palate (parched and dried up), he begs for water. He thinks about his assets, 'To whom will these go, when I am dead?'

On being dragged by the noose of Kāla (god of Death), he digs (clutches) the five low depressions in his body. Even as all (the others) watch, he dies producing a *Ghurghura* (grumbling and gurgling sound) in his throat.

122b-125. Like a caterpillar, the Jīva enters a new body and abandons the old one slowly. It grasps the new one partially and then leaves the old one.

To a person of discrimination requesting and entreating (others) gives more distress than death itself. The misery at death is momentary but that caused by solicitation is infinite. This is understood by me now, since the dead man (is my) preceptor. One should not entreat others. Greed is the cause of disrespect and contempt. There is misery at the outset and in the middle. There is terrible agony at the end.

126. This succession of sorrows and misery is natural in the case of all living beings.

Hunger is proclaimed as the greatest ailment among all sicknesses and disorders.

127-131. By means of food as tonic, it is subdued for a short time. The agony of the ailment of hunger is very acute. It destroys all strength. Overcome by it, a man dies as in the case of other ailments.

What happiness does a king have? His is only a conceit such as ('such and such a thing) is in my house.' All his ornaments are mere burden. 'All the unguents are mine.' All the songs are mere prattling. All dances are the activities of the intoxicated ones. If we think deeply (we shall say) where is happiness in the enjoyment of a realm to the kings whose minds are worried and anxious on account of their desire for mutual conquest.

Great kings beginning with Nahuṣa have fallen down even after attaining heaven, their downfall being due to their pride and arrogance born of their prosperity and glory. Who derives happiness from prosperity?

132-134. Devas stay above (each other) excelling one another (in merit). The benefit of merit is enjoyed in heaven by men after cutting off the root, because they cannot perform any other holy rite there (in heaven). This is the terrible defect in this matter. (Just as) a tree naturally falls down on the ground when its roots are cut, so heaven-dwellers cause the people to go down when their merits are exhausted.

Thus if we think (deeply) on the matter, even in heaven Devas do not have (genuine) pleasure.

135-138. The misery of hell-dwellers is well-known. Why should it be described?

There are agonies to the immobile beings as well. They are burned by forest fires. They become withered due to frost. They experience the terrible ordeal of being cut by axes. Barks are peeled off for the purpose of making garments. Leaves, branches and fruits fall down due to fierce gusts of wind. They are continuously crushed and thrashed by elephants and other forest animals.

Thirst and hunger of serpents as well as their fury and misery are terrible.

In the world the wicked are struck or bound with noose. Thus, O mother, there is misery every now and then in the case of reptiles.

139. Germs, worms etc. are born and destroyed suddenly. Similarly animals and birds experience great distress and misery due to rain, chillness and scroching rays of the sun.

140. The deer are always afflicted with and afraid of the great pain of hunger and thirst. Listen to the miseries of herds of animals and of elephants.

141-146a. Hunger, thirst, chillness etc. torment them. They are killed, bound and beaten. Their nostrils are pierced. They are tortured with hooks, whips and goads, they are beaten with bamboos, lances, wooden hammers and goads. They are fettered in chains. They have the misery of lifting and carrying loads. They are tormented when they are tamed and trained for warfare. They are separated from their herds. They are taken to the forests and similar (miseries etc. befall them).

The world of mobile and immobile beings is pervaded by (i.e. full of) many kinds of miseries such as famine, bad luck, foolishness, poverty, the state of superiority and inferiority, death, political crises, revolutions etc. There is misery in mutual subjugation as well as in vying with one another for excellence. There is transitoriness of grandeur or regal power and the (sure) downfall of the exalted. Such miseries pervade (i.e. affect) all the mobile and immobile beings beginning with the (denizens of) hell and ending with human beings. Hence a learned man should abandon everything.

146b-149a. A man may place a load from one shoulder to another and consider that as rest. Every misery in the world is like this. One misery is (apparently) subdued by another.

Thus, on knowing that the entire universe is distressed, people are trying to excel one another, one shall attain the great *Nirveda* (i.e. complete indifference to worldly affairs). Absence of attachment is attained through this indifference. There is a possibility of the dawning of knowledge through absence of attachment. Through knowledge one shall realize the Supreme Lord Viṣṇu and attain salvation.

149b-153. O mother, I shall not find pleasure anywhere in

this world which is like this, like the pure royal swan which points out unclean spots of the crow.

Listen, O mother, to the place where I shall remain calm and undisturbed.

The abode (fort) of Avidyā is extremely terrible. The different acts are large trees. Fanciful conceptions are biting flies and sharks. Grief is frost and delight is sunshine. It is full of the darkness of delusion. Greediness is like pythons and reptiles. Worldly pleasure is like the wrong path. It liberates lust and anger (i.e. gives them a free scope).

I have crossed that fort and entered a great forest. After entering it, those who know it do not bewail; nor are they defiled.

154-158. One is not afraid of anyone there nor anyone is afraid of him.

In that forest there are seven great trees, seven rivers, seven fruits, seven hermitages, seven *Samādhis* (meditations) and seven *Dīkṣās* (initiations). This is the form of the forest.[1]

The fruits and flowers are of different colours. Some of them are divine and have five colours. Some have four colours, some three, some two and some only one colour.

The trees putting forth these flowers pervade that forest. Seven chaste ladies stay there above the sun with their faces turned below. They take up the juices from the subjects above. Some may know all of them really.

159-162. There are seven mountains by which the three worlds are held and supported. There are seven rivers always flowing with the water of Brahman.

The following should be known as the mountains: *Tejas* (splendour), *Abhayadānatva* (offering freedom from fear as charitable gifts), *Adroha* (not harming anyone), *Kauśala* (cleverness), *Acāpalya* (non-fickle-mindedness), *Akrodha* (absence of anger) and the seventh one *Priyavāda* (speaking pleasant words).

These mountains are stationed in that forest of *Vidyā*.

The *Hradas* (whirlpools) are as follows: Firm resolve, refulgence, equality, self-control, absence of the sense of possession, penance and contentment is the seventh one.

1. The author is fond of the number seven. The symbolism of the forest called '*Vidyā*' is explained in the following verses.

Devotion arising from realizing the good qualities of the Lord shall be the first river.

163-166. Worship with flowers etc. is the second, the third one is circumambulation; the fourth is verbal in form comprising the eulogy (of the Lord); the fifth is dedication (of one's self) unto God; one-ness with Brahman is said to be the sixth and the seventh one is *Siddhi* (achievement). These seven rivers have been mentioned here by Brahmā the Parameṣṭhin.

Brahmā, Dharma, Yama, Agni, Indra, Varuṇa and Kubera: these seven worship the seven ones, viz. Dhruva and others. The confluence of these rivers is in a place near Vaikuṇṭha.

167. The quiescent, those who control their sense-organs, those who are contented within the soul go from there to the Supreme One, greater than the great.

Some are trees, some are female ones and some others are the knowers of truth.

168. Some call them rivers—all the seven are the most excellent ones, conversant with perfect knowledge.

Desirous of performing the holy rites flawlessly, I am practising the vow of celibacy (Brahmacarya).[1]

169-170. There the sacrificial twig is Brahman itself. Brahman itself is the holy fire and Brahman is the bed of *Kuśa* grass; waters are Brahman; the preceptor is Brahman. This is the *Brahmacarya* of mine (i.e. the practice of the vow of celibacy). Learned men know this as the subtle form of the vow of celibacy. Listen to my preceptor, O mother, the person who imparted instruction unto me.

171. (*Defective Text*) There is only one to admonish and guide. There is no second one to chastise. Staying within the heart itself, he governs the man. Urged by him like water, by the *Praṇava*(?) I behave and act in the manner I am directed to do.

172. There is only one Guru (preceptor). There is no second one like him. He is stationed in the heart. I repeat what he says.

It was because they disrespected him, i.e. Mukunda, the preceptor, that all the Dānavas were defeated and degraded.

1. Special nature of Aitareya's *Brahmacarya* is explained in vv 169-170.

173. There is only one kinsman. There is no second one. He is stationed in the heart and I repeat what he says. All the kinsmen and relatives have been taught and instructed by him. They, the Seven Sages shine in the firmament.

'174-177. The vow of celibacy must be resorted to. Listen what the life of a householder is like. My wife is in the form of Prakṛti. I am never thinking about her at any time in my mind. But, O mother, she always thinks about me in everything on my behalf. The following seven fires blaze and shine on my behalf: nose, tongue, eye, skin, ear the fifth one, the mind and the intellect.

These seven are my sacrificial twigs: smell, taste, colour, sound, touch the fifth one, *Mantavya* (the object of thought) and *Boddhavya* (the object of understanding).

The performance of *Homa* is through meditation of Nārāyaṇa. Nārāyaṇa himself partakes of it.

178-181. I am worshipping that Lord by a *Yajña* like this. If one does not wilfully desire, all one's desires will be realized. All defects come unto one who attaches oneself to worldly affairs(?)

Just as the leaves of lotus are not clung (i.e. do not get wet) with drops of water, similarly I am not besmeared (i.e. affected) with emotional outbursts.

I am eternal. Hence there is nothing non-eternal in me.

Since I scrutinize the natural reaction of many a practice(?), the class of worldly enjoyment does not cling to my activities like the cluster of rays of the sun in the firmament.

O mother, do not be grieved, I shall take you to that region which one cannot attain by the performance of hundreds of secrifices."

182-186. On hearing these words of her son, Itarā became surprised. She thought thus, 'If my son is a scholar like this, he will certainly become famous in the world. Thereby my reputation also will enhance greatly.'

While she was thinking thus at night, Lord Hari was delighted and surprised at his words. Holding the conch, the discus and the iron club, he himself came out from the idol and appeared

before him. The Lord had the lustre of crores of suns. He illuminated the universe with his refulgence.

With his hair standing on end by the thrill of ecstatic delight and with his voice choked up with tears of joy, the intelligent son of Itarā prostrated himself on the ground and (getting up) kept the palms of his hands joined in reverence on his head and eulogized the Lord as follows:

187. "Obeisance to you, to Lord Vāsudeva. We meditate on you. Obeisance to Pradyumna, Aniruddha and Saṅkarṣaṇa (i.e. the four *Vyūhas* in Pāñcarātra system).

188. Obeisance to the Lord solely constituted of perfect knowledge, whose form consists of the supreme bliss, who is quiescent and whose vision is free from dualism.

189. With the experience alone of the bliss of the soul (you have) well-eschewed (the six) *Ūrmis* (viz. sorrow, delusion, hunger, thirst, old age and death). Obeisance to you. Hail to the great Hṛṣīkeśa. Salute to you of infinite power and potentiality.

190. May he who alone is attainable (comprehensible) to the mind when words cease to be (i.e. beyond the ken of words), who is essentially consciousness beyond name and form, and who is beyond *Sat* (existence) and *Asat* (non-existence) (for ever) protect us.

191. Obeisance to you, the Brahman from which this (visible) world is born, wherein it abides and in which it (finally) gets merged like the various products of clay in clay.

192. I bow down to (that power) which permeates within and without like the firmament and which the mind, the intellect, the sense organs and the vital airs (can) neither touch nor comprehend.

193. The physical body, the sense organs, the vital airs, the mind and the intellect are capable of performing their respective functions only when in contact with the Lord's (Supreme Soul's) parts and not on other occasions, in the same manner as red-hot particles of heated iron appear as fire (and not in their proper form).

194. I bow down to that great Lord, the chastizer and governor, in the earlier, middle and later *Yugas*. I bow down by four (parts), three (parts), two (parts) and in one way.

195. We worship you who are that great and pure Truth whom all those desirous of salvation worship and who have the nature of the ten (different forms). They bow down after abandoning (all other) goals.

196. Oṁ, obeisance to you the Lord, the great Supreme Puruṣa of exalted power and magnificence, the Lord of *Vibhūtis* (super-human powers), whose pair of lotus-like feet are fondled by the lotus-like pairs of hands of all the groups of leading Sātvatas. Obeisance to you, O great Parameṣṭhin.

197. Agni is your mouth, earth pair of feet, sky the head, the sun and the moon the eyes, the entire set of worlds the belly and the four quarters the arms. O Lord, obeisance to you.

198. Even if we collect together all the births of all times with great pain, O Lord, they are not as many as the living beings drunk by me here in the great ocean of worldly existence of extremely terrible form(?)

199. O Lord, there is not that much wealth (quantity) of stones on (great mountains like) Himālaya, Mahendra, Kailāsa, Meru and others as I have obtained (in the numbers) by assuming (i.e. being born into) innumerable bodies (i.e. births).

200. There are no regions on the earth, O Lord, where I have not been born and I have not died; where, after being born, I have not been eaten by creatures and groups of spirits.

201. Even in hundred thousands of years according to divine reckoning, the clouds do not shower as much water, O Lord, as the tear-drops of mine that have fallen in the course of (different) births, on being assailed and tormented by grief.

202. I think that the calculation of the number of my parents does not approach the number of atoms on the earth (i.e. it supersedes them). I am unable, O Lord of Devas, to calculate the number of my friends, foes, dependents and kinsmen.

203. My mind is an enemy that cannot be controlled. It has been dedicated to you, but, with the hell of his assistants beginning with *Krodha* (anger) *Kāma* (love, attachment) snatches it away again and again and keeps it under his control. O Lord, what shall I do?

204. I am afflicted and agonized much; you are compas-

sionate and merciful, O Viṣṇu, to a person who has fallen in the deep crevasse of worldly existence.

Even a wretched person who has fallen in troubles but resorts to noble-souled persons, never suffers nor perishes.

205. The ultimate resort of an ailing person is the physicians; that of a man sinking down in the great ocean is a boat; that of a child is its parents; and O Hari, you alone are the resort of a person distressed with the extremely terrible worldly existence.

206. Be pleased, O Lord of all, who has permeated all, O cause of all, the essence of the highest truth.

By your acceptance, redeem me from the deep pit of worldly existence which is a cluster of great calamities and miseries.

207. Save this person (i.e. me) frequently tormented by hunger, thirst and the (disturbance of) three *Dhātus* (i.e. the three humours of the body viz. wind, bile and phlegm), by chillness, heat, wind and water individually and collectively, by the fire of lust and by fury extremely unbearable, even as I watch and observe, even while I am perishing, O Acyuta, O Urukrama (i.e. one whose steps are very big).

208. When the great Lord Vāsudeva, the creator of the universe is eulogized by me with devotion, let there be all welfare unto the entire universe. Let all its defects be destroyed.

209. When Vāsudeva, the creator of the universe is eulogized by me today, let all those groups of living beings who dwell on the earth, in heaven, in firmament and in the nether worlds (Rasātala), become endowed with *Siddhi* (spiritual achievement).

210. When the infinite Vāsudeva, the creator and sustainer of the universe, is eulogized by me let the ignorant persons become conversant with perfect knowledge; let those who are always fierce in their thoughts become endowed with quiescence.

211. Those who listen to me even as I eulogize, others who see me uttering this, Devas, Asuras and others, human beings and lower animals—let all these become the partakers of the *Yoga* (i.e. union with) of Acyuta.

212. Those who are dumb; those who (can) neither read nor see because of defects of the sense organs, animals etc., germs,

ants and other insects—let them become partakers of the *Yoga* of Acyuta.

213. Let the miseries in the universe perish; let the group of defects be removed from the subjects.

Let every man have the same feeling towards the common people as he has towards himself, his brother or his son.

214. When Viṣṇu who is a physician unto everyone, who is clever in the annihilation of all defects, who is the cause of tranquility, satisfaction and emancipation, is stationed in the heart of all people, let all the bondages of worldly existence become untied and loosened.

215. When Vāsudeva, the creator of the universe, is remembered, let my sin be destroyed, whether it is mental, verbal or physical.

216. Just as a sin is removed when the name 'Vāsudeva' is uttered, when a devotee of Viṣṇu glorifies (him) or when Hari is remembered, so also let my sin perish by means of that truth.

217. This person (I) is foolish and deluded; he is of deficient intellect; he is capable of doing very little; even when it undergoes pain and torture, my mind is not influenced by worldly pleasures. Thus, O Lord of all, be merciful towards me who have bowed down (to you). O Lord, even the Lotus-born Lord is not competent enough to eulogize you (adequately).

218. O Lord, be pleased. O Viṣṇu, take pity on me, helpless that I am. Indeed you are extremely merciful and compassionate. O Hari, it behoves you to uplift me who have sunk deep into the ocean of worldly existence and whose wretchedness is unlimited. You are Puruṣottama (i.e. the most excellent and Supreme Person)."

219. On being eulogized by Aitareya thus, Lord Vāsudeva of highly noble soul, spoke to him thus, with great delight:

220. "O dear one, O Aitareya, I am delighted by your devotion and by your eulogy. Choose your boon from me—whatever is desired by you even if it be difficult to get."

Aitareya said:

221. O Lord, this boon alone is desired by me. O Hari, be my helmsman as I am sinking down in the terrible (ocean of) worldly existence.

Śrī Bhagavān said:

222. You are already liberated from the worldly existence, since you have such a devotion as this. You have no bondage due to the *Grahas* and the *Mahāgrahas*, the two sets of thirteen.[1]

223. He who always eulogizes me (i.e. Vāsudeva), desired by persons in the well protected (esoteric) holy spots, by means of this eulogy, shall attain the destruction of sins.

224. Since sins become annihilated on account of this eulogy (prayer), it will become well-known as *Aghanāśana* ('Destroyer of Sins').

225. He who observes fast on the Ekādaśī day and recites this prayer in front of me, becomes a sanctified soul. He will attain my world.

226. Just as *Guptakṣetra* (the shrine of Viṣṇu near Mahī-Sāgara-Saṅgama which is an esoteric holy spot) is loved by me more than all the other holy spots, so also this prayer is liked by me more than all other prayers.

227. Those living beings on behalf of which this prayer is repeated by noble-souled persons, will attain peace, good fortune and intellect, due to my kindness.

228. O dear one, duly perform all the Vedic rites with great faith. If they are dedicated to me and if they are performed without craving for particular benefits, you will never involve yourself in any bondage.[2]

229. Get yourself a wife and perform *Yajñas*. Delight your mother. Undoubtedly you will attain me by means of intense meditation on me.

230-232a. The intellect, the mind, the elements, (the five) organs of sense and (the five) organs of action—these are the thirteen *Grahas*. Through these there shall be the thirteen *Mahāgrahas*, viz. the objects of understanding, those of thought, egotism, sound, touch, colour, taste, smell, speech, taking up, moving about, evacuation and enjoyment.

232b-235a. O son, take up pure *Mahāgrahas* by means of your own pure *Grahas* and through the path of meditation on

1. For the lists of *Grahas* and *Mahāgrahas* see vv 230-232 below.

2. This is the doctrine of *Niṣkāma Karman* advocated in BG III.19, 30, 31; VI. 4; XVIII. 23.

me. Thus you will attain salvation. Thus, O heroic one, through *Karmans* alone you will attain *Naiṣkarmya* (i.e. state in which no action creates binding).

A clever man gets gold from copper mixed with mercury. In the same manner you will get liberation.

Salvation is not difficult to be obtained here by a person who abides by the discipline of castes and stages of life and keeps good conduct, who has dedicated (the fruit of) holy rites to me and who is endowed with meditation on me.

235b-237. Therefore, O dear boy, remain thus engaged in holy rites. You will redeem seven members (i.e. generations) of your family and will get merged in me. Even the Vedas which you have not learned so far, will manifest themselves in you. Then you go to the *Yajña* of Harimedhas[1] in the Koṭitīrtha. There the ambition of your mother will be realized thoroughly.

238. After saying thus, Lord Viṣṇu entered the idol (while) being watched winklessly by the mother and the son:

239. Thereafter, the surprised Aitareya bowed down to the idol of Vāsudeva and joyously spoke these words to his mother:

240. "Formerly I was a Śūdra.[2] I was afraid of the defects of worldly existence. Hence I sought refuge in a Brāhmaṇa who had attained perfection in holy activities.

241. That kind-hearted one conveyed to me the *Mantra* of twelve syllables (*Oṁ namo bhagavate vāsudevāya*) saying 'Repeat this always'. I repeatedly performed the rite of *Japa*.

242. It is the result of the power of that *Japa* that I was born of your womb. So also the power of recollecting previous birth, the devotion of Viṣṇu and permanent stay here.

243. Now I am going to the sacrifice of Harimedhas. I bow down to your form for the propitiation of Viṣṇu and (thereby) propitiate you."

244-248. Thereafter, he approached him (Harimedhas) as he was performing *Yajña* surrounded by crores of Brāhmaṇas in Koṭitīrtha in the city named Mahīnagara.

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1. An ancient royal sage. His sacrificial performance was so ideal that Janamejaya's sacrifice was compared to it (Mbh, *Ādi* 55.3).

2. The story of the previous birth of Aitareya is introduced to emphasize the importance of the *Japa* of twelve-syllabled *Mantra* of Viṣṇu.

He requested his mother to go home. The Brāhmaṇa then uttered this *Verse* in the *Yajña*:

"Obeisance to that Lord Viṣṇu of unimpeded intellect, deluded by whose Māyā, we are wandering through the ocean of *Karmas* (actions)."

Those Brāhmaṇas, the chief of whom was Harimedhas, heard this verse of profound meaning. They worshipped him by offering him seat etc. Thereafter, by means of his cleverness in (expounding) the meaning of the Vedic Texts those Brāhmaṇas were delighted by him. They gave him monetary gifts. Harimedhas gave his daughter also. He came back to his house taking the wealth and the girl.

249-252. He saluted his mother. He duly begot sons of great purity. Aitareya performed *Yajñas*. He was devoted to the holy rite of *Dvādaśī*.

Afterwards, by means of the meditation on Vāsudeva, he attained salvation. It is this holy Lord Vāsudeva that dwells here, O descendant of Bharata.

They know that if anyone worships, adores and eulogizes him, he will have everything of everlasting benefit.

A man obtains, thanks to the grace of Vāsudeva, a benefit similar to what has been previously described to you by me while expounding *Śivadharmas*.[1]

CHAPTER FORTYTHREE

Establishment of Bhaṭṭāditya

Śrī Nārada said:

1. Then, O son of Pṛthā, once again I desired to bless the people and so wished to bring here the (directly) visible Lord Mārtaṇḍa[2] (the Sun-god).

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1. This Purāṇa takes every opportunity to equate (and to identify) Śiva and Viṣṇu.

2. The great Ācārya Śaṅkara is credited to have given impetus to amalgamate the five main sects of the worshippers of Śiva, Viṣṇu, Devī, Gaṇeśa,

2. Since the Sun-god is a raft unto all living beings (for crossing the Saṁsāra), he is considered, O son of Kuntī, the redeemer of all both here and hereafter.

3. Those who remember the Sun-god devoutly; those men who glorify him and those who perpetually worship him, are undoubtedly blessed and have their objectives achieved.

4. Those who are engrossed in the devotion to the Sun-god, those whose minds always dwell on him, those who always remember the Sun, do not become miserable at all.

5. The benefit of the due worship of the Sun is the acquisition of beautiful houses, women decorated with different kinds of ornaments, and wealth never seen hitherto (by the devotee).

6. Rare is the devotion to the Sun-god; rare is his worship; charitable gifts for him (?) are few; therefore *Homa* unto him is also rare.

7. If the two syllables *Ra-vi* together with obeisance etc. remain at the tip of the tongue (of a person) his life is fruitful.

8. After thinking thus in my heart about the greatness of the Sun-god, O son of Pṛthā, I devoutly propitiated the Sun-god for full hundred years.

9-12. I prayed to him by means of extremely pure *Japas* of *Chandas* (Vedic Texts); subsisted on air only (during that period).

Thereupon the Lord Sun assumed a second form through his Yogic power. He (came down) from the sky. It was very difficult to look at him on account of his refulgence. Thus he appeared directly (before me).

With palms joined in reverence I bowed down to Lord Ravi. I propitiated the Lord through different kinds of *Sāman Mantras*. The delighted Lord, the bestower of boons, said to me, "O

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and Sūrya (the Sun-god). They are brought together and their joint worship *Pañcāyatana-Pūjā* is still prevalent. In response to that move, the author wants to bring in the Sun-god to enhance the sanctity and popularity of the Gupta Kṣetra. Moreover, it may be due to the influence of Maga Brahmins that the Sun worship became very popular in Saurashtra and that part of Gujarat, as is testified by the remains of Sun-temples. Some of them are converted. In Rajasthan, the Kālī Temple in the fort of Chitor is famous, where Rajputs used to pay their last obeisance to the deity Kālī before their final assault (Johar). The present appearance shows that the temple is of that deity, but while circumambulating it one finds it to be a Sun-temple.

Celestial Sage, I have been propitiated by you for a long time by means of your penance."

13-16. On being told thus, I spoke these words to the Lord of the world: "If your Lordship are pleased with me, if a boon has to be granted to me, it behoves you to stay here permanently, O Bhānu, along with the *Kalā* (digit) of yours that functions in Kāmarūpa (modern Assam) and which had been formerly propitiated by king Rājavardhana[1] and the people (his subjects)."

Thereupon it was said by the delighted Lord, O descendant of Bharata, "So be it."

I then installed the Sun-god named Bhaṭṭāditya. Ravi himself directed this, because it (the idol of Sun-god) had been installed by me, a Bhaṭṭa (a learned Brāhmaṇa).

17. After that, when Ravi made an entry (into that idol) I worshipped him with flowers. With feelings of devotion (as if) flooding all my limbs, I repeated this prayer consisting of one hundred and eight names (containing) the secret (essence) of all the Vedas:

(*Prayer*—108 *names of the Sun-god*)

18-30 (1) *Saptasapti* (Having seven horses), (2) *Acintyātma* (One whose soul cannot be comprehended properly), (3) *Mahākāruṇikottama* (Most excellent among the excessively merciful ones), (4) *Sañjīvana* (Enlivener to all), (5) *Jaya* (Victorious), (6) *Jīva* (Life-principle), (7) *Jīvanātha* (Lord of the living beings), (8) *Jagatpati* (Lord of the universe), (9) *Kālāśraya* (Support of Time), (10) *Kālakartṛ* (Maker of Time), (11) *Mahāyogin* (Great Yogin), (12) *Mahāmati* (Extremely intelligent), (13) *Bhūtāntakaraṇa* (One who causes the destruction of spirits), (14) *Deva* (Shining one), (15) *Kamalānanda-nandana* (The delighter of lotuses), (16) *Sahasrapāt* (Thousand-footed (rayed) one), (17) *Varada* (Bestower of boons), (18) *Divyakuṇḍalamaṇḍita* (Adorned with divine ear-rings), (19) *Dharmapriya* (One fond of virtue), (20) *Arcitātmā* (One whose soul is worshipped), (21) *Savitā* (Progenitor of the world), (22) *Vāyu-vāhana* (Having Pravaha wind as the vehicle for movement), (23) *Āditya* (Son of Aditi), (24) *Akrodhana* (Non-furious), (25) *Sūrya* (One who

1. King of Vaiśāli, a great devotee of the Sun-god. His subjects wanted him to rule over them for 10,000 years and so secured a boon from the Sun-god.

moves in the sky), (26) *Raśmimālī* (Having a garland of rays), (27) *Vibhāvasu* (Having light as wealth), (28) *Dinakṛt* (Cause of the day by rising), (29) *Dinahṛt* (One who takes away the day by setting), (30) *Maunī* (The silent one), (31) *Surutha* (Having a good chariot), (32) *Rathināṁvara* (The most excellent among chariot-warriors), (33) *Rājñīpati*[1] (Lord of kings?), (34) *Svarṇaretas* (Gold-semened), (35) *Pūṣan* (Sanctifier), (36) *Tvaṣṭṛ* (Architect of gods), (37) *Divākara* (The maker of day), (38) *Ākāśatilaka* (Sacred mark on the forehead of the firmament), (39) *Dhātā* (Creator), (40) *Saṁvibhāgī* (Divider of day and night), (41) *Manohara* (Enchanting the mind), (42) *Prājña* (Intelligent), (43) *Prajāpati* (Lord of the subjects), (44) *Dhanya* (Blessed), (45) *Viṣṇu* (The pervader), (46) *Śrīśa* (Lord of glory), (47) *Bhiṣagvara* (Most excellent among physicians), (48) *Ālokakṛt* (Cause of brilliance), (49) *Lokanātha* (Lord of worlds), (50) *Lokapālanamaskṛta* (One who is bowed to by the Guardians of the Quarters), (51) *Viditāśaya* (One who has understood the ideas of others), (52) *Sunaya* (One whose policy is good), (53) *Mahātmā* (Noble-souled), (54) *Bhakta-vatsala* (One fond of his devotees), (55) *Kīrti* (Fame), (56) *Kīrtikara* (Cause of fame), (57) *Nitya* (Permanent), (58) *Rociṣṇu* (Splendidly brilliant) (59) *Kalmāṣāpahā* (Remover of sins), (60) *Jitānanda* (One who has kept pleasure), under control (61) *Mahāvīrya* (One who has great vigour and potentiality), (62) *Haṁsa* (Swan in the sky), (63) *Saṁhārakāraka* (Cause of annihilation), (64) *Kṛtakṛtya* (One who has fulfilled obligations), (65) *Susaṅga* (Having good association), (66) *Bahujña* (One who is conversant with many things), (67) *Vacasāṁpati* (Lord of words), (68) *Viśvapūjya* (One worthy of being worshipped by all), (69) *Mṛtyuhārī* (Remover of death), (70) *Ghṛṇī* (Kind), (71) *Dharmasya Kāraṇam* (Cause of virtue), (72) *Praṇatārtihara* (Remover of the agony of those who bow down to him), (73) *Aroga* (Immune from disease), (74) *Āyuṣmān* (Long-lived), (75) *Sukhada* (Bestower of happiness), (76) *Sukhī* (Happy), (77) *Maṅgala* (Auspicious), (78) *Puṇḍarīkākṣa* (Lotus-eyed), (79) *Vratī* (Observer of holy rites), (80) *Vrataphalaprada* (Bestower of the fruit of holy rites), (81) *Śuci* (Pure), (82) *Pūrṇa* (Complete), (83) *Mokṣamārgadātā* (Bestower i.e. guide of the path of

1. 33 needs emendation as 'Rājñām Patiḥ'.

salvation), (84) *Bhoktā* (Enjoyer), (85) *Maheśvara* (Great Lord), (86) *Dhanvantari*, (87) *Priyābhāṣī* (Eloquent in pleasing words), (88) *Dhanurvedavit* (One who is conversant with the science of archery), (89) *Ekarāṭ* (Sole Lord), (90) *Jagatpitā* (Father of the universe), (91) *Dhūmaketu* (Having smoke as banner, i.e. Fire), (92) *Vidhūta* (One who is liberated), (93) *Dhvāntahā* (Remover of darkness), (94) *Guru* (Preceptor), (95) *Gopati* (Lord of rays), (96) *Kṛtātithya* (One who extends hospitality), (97) *Śubhācāra* (One whose conduct is splendid), (98) *Śucipriya* (One fond of cleanliness), (99) *Sāmapriya* (One fond of *Sāman* Verses), (100) *Lokabandhu* (Kinsman of the world), (101) *Naikarūpa* (Having many forms), (102) *Yugādikṛt* (Cause of the beginning of the Yugas), (103) *Dharma-Setu* (Protector of the limits of *Dharma*), (104) *Lokasākṣī* (Witness unto the world), (105) *Kheṭaka* (One who wanders in the sky), (106) *Arka* (Deserving worship), (107) *Sarvada* (Bestower of everything), (108) *Prabhu* (Lord).

31. Let lord Bhānu, thus eulogized by me with one hundred and eight names and a favourite of all the worlds, be pleased with all the worlds.

32. Delighted by this eulogy Bhāskara said to me: "O Celestial Sage, desirous of doing what is pleasing to you, I shall always stay here with the *Kalā* (Digit).

33. He who worships Bhaṭṭāditya here will obtain the benefit of worshipping a thousand times that in Kāmarūpa.

34. If a Brāhmaṇa gives anything in charity here, whether little or great in quantity, aiming at me, I will make it inexhaustible and accept it as produced by (my own) hands.

35-36. On Sunday, seventh lunar day or the sixth lunar day, if a devotee will worship me with three hundred big lotus flowers of different varieties such as red, *Kalhāra*, *Śatapatra* or *Mahāpadma* or the flowers of *Kesara* and *Karavīraka*, he will certainly obtain whatever he wishes.

37. By visiting me with devotion, one shall have the destruction of ailments and poverty. By bowing down, one attains heaven and by listening continuously (to my prayer) one shall attain salvation.

38-41. He who does not show devotion unto me shall meet with destruction certainly.

Listen to the benefit if one repeats thrice or once a day the hundred and eight names uttered by you in front of me. He shall become famous, elegant, learned, excessively happy, pleasing to look at and a centenarian devoid of all kinds of ailments. If anyone listens to this or reads it with mental and physical purity, the food acquired by him shall become inexhaustible even if it was very little. He shall be victorious always. He shall be able to remember (his previous) birth.

42. Hence, this *Mantra* should be repeated by you. It is the greatest means of securing prosperity. Similarly make an excellent pit (pond) in front of me for the sake of holy bath.

43. The pit shall be in the park in the place where the Kalā of Kāmarūpa is installed."

After granting the boons thus, Bhānu vanished there itself.

44. Thereafter, at the instance of Bhāskara, a pit was made by me by means of a piece of *Darbha* grass in the middle of the park, to the left of Siddheśa.

45. The pit is (the same as) that produced in Kāmarūpa, O descendant of Bharata. The trees too are the very same ones. This created a great surprise in my mind.

46-50. On the seventh day in the bright half of the month of Māgha, a man or a woman should take holy bath in the *Kuṇḍa* and visit Bhaṭṭāditya. His merit shall be limitless.

He who worships the *Ratha* (chariot of the Sun-god) shall also have limitless merit. All those people who visit and witness *Rathayātrā* (holy procession of the idol in the chariot), whatever may be the path in which he celebrates it, are blessed. There is no doubt about it.

Those people who celebrate or make all arrangements for the celebration of *Rathayātrā* (*Rathotsava*) will be endowed with sons, food grains and wealth. They will be devoid of ailments. They will possess great refulgence.

The benefit of taking the holy bath in the *Kuṇḍa* of Bhaṭṭāditya on the seventh day is the same as is glorified by learned men, as the benefit of taking it in all the Tīrthas beginning with Gaṅgā.

He who takes his holy bath in the *Kuṇḍa* and offers *Arghya* to the Sun-god, attains the benefit of the charitable gift of a hundred *Kapilā* (tawny) cows.

Arjuna said:

51-52. O great sage, Vāsudeva and all others say that without the *Arghya* offered to Bhāskara (the Sun-God) everything done in the forenoon is fruitless. O most excellent one among those conversant with the sacred injunctions, I wish to hear the procedure regarding it.

Nārada said:

53. Listen to the procedure, destructive of all sins, that Brahmā and other Devas follow in offering *Arghya* to the noble-souled Bhāskara.

54. At the outset, early in the morning, when the Sun rises, a devotee should be pure in body and mind. He should make a circle with red sandal-paste over the circle made of cow-dung. Then he should take a copper vessel and fill it with red (paste) and other materials. Within it he should place gold, raw rice grains, *Dūrvā* grass, curds and ghee. He shall then place (the vessel) (in the mystic circle).

55. He should touch his body with this *Mantra*:

'Oṁ obeisance to *Khakholka*' (The sky-meteor: The Sun)

This *Mantra* should be repeated seven times and the devotee will remain steady. Thereby purity is obtained and the body becomes worthy of performing the worship. Thereafter he meditates on Lord Savitṛ as follow:

"He is seated on his seat in the middle of the Maṇḍala (Mystic Circle). He has twelve forms. He is being worshipped by Suras etc." After meditation, he places the aforesaid *Arghya* vessel on his head and kneels on the ground facing the Sun. With mind concentrated on him (the Sun-god), he should repeat the *Arghya Mantra*. It is reported as having come out of the mouth of the Sun.

56. On hearing the sound of the utterance of that (*Mantra*), Bhāskara stops his chariot, accepts the *Arghya* and grants the boon desired.

57-62. "Oṁ, I am invoking that maker of the worlds, the dispeller of darkness, in whose chariot, they say, the seven *Chandases* (Metres) are yoked as horses and whose charioteer is Aruṇa who is seated in front, driving the chariot. He is surroun-

ded by all these: Jayā, Vijayā, Jayantī, Pāpanāśinī, Iḍā, Piṅgalā, the horses and others who carry, Diṇḍi, Śeṣa serpent, Gaṇeśa, Skanda, Revanta, Tārkṣya, so also Kalmāṣa and Pakṣin (bird), Rājñī (Empress) Nikṣubhā, goddess Lalitā, Saṁjñikā, Devas who partake of the *Yajñas* and others who have been glorified. He is surrounded by those who stay above and below.

Lord Bhānu is of the nature of water and makes this *Yajña* function. Accept this *Arghya* and *Pādya*. Obeisance, Obeisance."

Invocation

63. O thousand-rayed one, O bestower of boons in the form of life, obeisance to you—thus the *Sānnidhyakaraṇam* (causing the nearness or presence). He utters "*Oṁ Vaṣaṭ*" and looks at the pair of the feet of the Sun and pours out (the contents of) the vessel on the ground at his feet. This is called *Pādya*.

After offering the *Pādya* thus, he should keep the palms joined together in reverence and utter *Susvāgata* (grand welcome) thus:

"Welcome, O Lord, Come. Grant me your favour and be seated. Here accept the adoration and mentally grant me your favour. Be (please seated) here as long as I perform the worship."

64. Thus he shall offer *Vijñāpana* (submission) and the lotus seat by means of this *Mantra*.

"That is the lotus-seat, O delighter of lotuses, be seated."

After he has been seated, the devotee should perform the remaining worship according to the following procedure:

"Oṁ, obeisance to *Soma-mūrti*, the lord of the milky sea"—thus the bathing with milk etc.

"Oṁ, obeisance to Bhāskara residing in water"—thus bathing with water.

Thereafter he should offer a pair of white cloths with this *Mantra*:

"O Sun, accept this pair of cloths. Have mercy on me. One of them shall be an ornament unto your waist and the other shall be a covering for your limbs (upper part)."

65. Then he shall offer *Yajñopavīta* (sacred thread) with this *Mantra*:

"Accept this pure, excellent and holy *Yajñopavīta* of spun thread, O Lord of Devas. Obeisance to you."

66. Thereafter, he should, in accordance with his ability, offer ornaments such as white crown, ring etc. with this *Mantra*:

"This crown is studded with jewels. Accept this ornament offered by me with devotion. Accept this ring and ornaments."

67. After offering ornaments thus, he should offer unguent with red dye, saffron, camphor and red sandal paste in mixture:

68. "O Lord of hot rays, this is the juice of the trees loved much by you. That is proper and meet unto you, O Lord, accept it with mercifulness towards me."

69. Thereafter, he should perform the worship with (the flowers) *Campaka, Japā* (China rose), *Karavīra* (oleander), *Karṇaka, Kesara* (Mesua ferrea), *Kokanada* (red water Lily) etc.

70. "Oṁ, this juice of *Vanaspati* (vegetation) is divine and endowed with fragrance. It is excellent scent. It is the food (*āhāra*)[1] of all the Devas. Let this incense be accepted."

71. This is the *Mantra* for *Śallakī* incense:

Thereafter he should offer *Naivedya* (food offering) made of milk-pudding etc. by means of this *Mantra*:

"Accept this *Naivedya* offered by me in a full vessel. It is nectar. It increases the vital force of all living beings. Be pleased with me."

72. Thereafter, he should offer water for cleaning, betel leaves, lights, *Āratrika* (waving of lights ceremoniously), *Śītalikā* (cooling devices) and worship once again. Then he should eulogize according to his ability. He should then utter, "Forgive our act, ill-done or well-done." He should then bid the ceremonious farewell.

Then, he should bow down again and offer gold, garments, sacred thread and ornaments to a Brāhmaṇa, gather the remnants of the worship and cast them into water. This is the procedure of offering *Arghya*.

73. He who offers *Arghya* to Bhāskara thus, to his idol or in the mystic circle everyday in the morning shall become a self-like favourite of Ravi.

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1. *āghreya* ('scent') is the usual reading—Note 3 p. 171b of Venk. Edr.

74. O son of Pṛthā, Karṇa gives *Arghya* to Bhāskara in accordance with this procedure. Therefore, he is considered to be a sincere lover (devotee) of Sūrya.

75-76. If he is unable he should give only one *Arghya* everyday to the Sun. Then on the *Rathasaptamī* day, it should be scrupulously performed in the *Kuṇḍa*. He shall obtain the benefit of a horse-sacrifice and attain the world of the Sun.

Therefore, O descendant of Bharata, *Arghya* should be offered with all effort.

77-78. Thus the Lord Bhaṭṭāditya of such power dwells here. Hence he is great and dispeller of many sins. He increases piety. Here there is that *Divya* (divine ordeal) of eight types offering proofs immediately.[1] It is just like the swallowing of *Halāhala* poison by the sinners, O son of Pṛthā.

CHAPTER FORTYFOUR

Description of the Divyas[2] *(Ordeals)*

Arjuna enquired:

1. O great sage, I wish to hear the different kinds of *Divya* ordeals. How and which of them are to be carried out, so that merit and sin become clear thereby.

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1. See the next chapter.

2. *Divya* or ordeal is "that which decides what cannot be or is not to be decided by human means of proof" (*Divyatattva* p. 574). It is an irrational judicial method used by ancients (including Europeans) and was resorted to only when none of the human means of proof or circumstantial evidence were possible. The earliest reference to *Divyas* is found in *Chāndogya Upaniṣad* VI. 16.1. Some kinds of ordeals are still reported from Caste Panchāyats of backward and nomadic tribes. The tenuous relation of this method of ancient judicial system with this Purāṇa is its occurrence in the presence of Bhaṭṭāditya with a view to boost up its importance.

There are some differences of details in the instructions regarding the procedure of the ordeals in this *Purāṇa* and in *Smṛtis* as given by Kane, HD III. Ch. XIV.

Nārada said:

2. Learned men know that Divya ordeals are eight in number, viz. *Śapathas* (solemn oaths), *Kośa* (drinking holy water), *Dhaṭaka* (balance), *Viṣa* (poison), *Agni* (fire), *Taptamāṣaka* (heated piece of coin or gold), *Phāla* (ploughshare) and *Taṇḍula* (rice grains).

3-5. In those matters where there are no witnesses, when two persons argue mutually, in a case of treason, in false accusations, in rash activities etc. the unknown (guilty man) can be found out by means of oaths. For the sake of (pointing out the truth), solemn oaths have been taken by great sages and Devas.

King Javana took a false oath before Vasiṣṭha. Within a year he became poor and miserable along with his family, O descendant of Bharata.

6. If a person takes false oaths, it is like a blind man going to the abode of his enemy. The foolish one opens the doors of the Raurava hell for himself.

7-8. Sinners think thus, 'No one sees us.' Devas do see them. (Similarly) the inner Puruṣas of themselves see them.

The Sun, the Moon, fire, wind, firmament, the earth, water, heart, Yama, day, night, the two *Sandhyās* (dusk and dawn) and *Dharma*—all these understand the activities of a man.[1]

9. Realizing this (it is necessary) that one shall take only truthful oaths. By taking false oaths one ruins oneself both here and hereafter.

10. He shall be pure (in body and mind) and say thus: "This is the truth that I say, since you are the witness thereof. Grant me the benefit whether auspicious or otherwise." Saying thus, he shall touch the feet of the Sun-god (Bhaṭṭāditya).

11-12. While taking the oath, a Brāhmaṇa should touch a scriptural text, a Kṣatriya should touch a weapon, a Vaiśya should touch MĀ[2] (his professional goddess, Lakṣmī's idol) and a Śūdra his own preceptor. In the case of all the people this is generally applicable that they should touch their mother, father or any other person worthy of reverence.

1. Cf. *Mbh* Ādi 74.30 and *Manu* VIII.86.

2. The editor of the Veṅkaṭeśvara edition in a footnote explains *mām spṛśan* 'touching me', i.e. swearing by Nārada'. The v.l. *vṛttiṁ spṛśan* 'touching his profession or goods' is unambiguous.

The form of *Kośa* ordeal has already been (rather 'will be') explained to you, O son of Pāṇḍu.

13-15. The king shall give *Kośa* (pail of holy water) to people of all the castes except Brāhmaṇas. The man shall be made to drink the water with which his favourite deity is bathed. If a man is equally (impartially) devoted to all the deities, he shall be made to drink the water with which the idol of the Sun-god is bathed. In the case of all fierce deities the arrow or other weapons should be bathed or taking a solemn vow, fresh water of the deities' bath be given to drink. The fruit (result) of the *Kośa* ordeal must be revealed within twentyone days.[1]

16-18. Henceforth listen to the procedure of *Mahā Divya* ordeals. On account of the confidence(?), the *Divya* ordeal will remove all doubts.

Brahmā formerly said that the ordeal must be administered Saśiraska[2] (and) in the case of heinous and fierce crimes *Aśiraska* too shall be clearly administered.

The king shall not administer it (*Śiraska*) to the saintly men and bachelors among the four castes. The *Dhaṭa* ordeal (of the balance) should not be administered when there is violent blowing (of wind). The ordeal of fire should not be administered during hot season.

19-23. The ploughshare ordeal should not be administered in the case of religious students: nor the ordeal of rice in the case of those who have ulcers in the mouth; poison ordeal should not be administered to those who suffer from leprosy and biliousness as well as to Brāhmaṇas.

The ordeal of heated coin is righteous and faultless. Everyone deserves to be administered it.

In a country where people die due to sickness, one shall not administer the ordeals of solemn oaths and *Kośa* (drinking sacred water).

Some people withstand (obstruct) the power of *Divya* ordeals by means of *Āsura* (demoniac) *Mantras*. In their case, one shall

1. But 14 days according to *Yājñavalkya* II.113 and *Nārada* IV.330.

2. *Śiras* (head) indicates the last stage of the law suit indicating fine or corporal punishment (*Mitākṣarā* on Yāj. II.95). Making an offer to pay a fine or undergo corporal punishment is said to be *Śīrṣakastha* or *Śirastha* in Smṛtis (*Yājñavalkya* II.95, *Nārada* IV.257).

employ persons of devout and virtuous pursuits capable of resisting their effects.

After finding out the obstructors of the Divya ordeal, the king should banish those sinners permanently from his realm. Indeed they are thorns to the people of all the worlds. The king should endeavour always to find them out.

24-27. Indeed they are of evil conduct and thieves of thieves.

One should subject to lesser ordeals those persons whose defects have been observed before but who are conversant with virtue and are engaged in righteous activities and not in big undertakings.

O descendant of Bharata, the king shall have faith in the words of those persons who have never uttered lies ever since their birth.

Even after understanding the devout and pious habits of a person, if the king administers (the ordeals) out of greed or anger, he himself becomes defiled.

Therefore a *Divya* ordeal shall be administered in the case of sinners. The ordeal of *Dhaṭa* (balance) is described at the outset.

28-32. In the south-eastern part of level ground two posts of any *Yajñiya* (i.e. worthy of being used as posts in a sacrifice) tree shall be fixed. Each post shall be seven cubits (*Hastas*) long, of which two *Hastas* shall go beneath the ground leaving five above the ground. The distance between the posts shall be four *Hastas*. A transverse beam should be carefully fixed over the posts. The balance rod, the cross bar, shall be free from cuts and cracks. It shall be hard and firm. It should be taken from any of the following trees: *Khadira* (Acacia Catechu), *Arjuna* (Terminalia Arjuna), *Śiṁśapa* (Dalbergia Sissoo) and *Śāla* (Vatica Robusta).

Two slings shall be suspended from the transverse beam.

Thus the balance shall be made facing the east (i.e. the posts supporting the beam must be on the south and the north). It shall be steady. The place selected must be very clean.

33-35. The balance may be on pillars of stones(?) Either a merchant or a goldsmith or a clever brazier shall be made the person holding the balance. He shall be impartial towards enemy and friend. The clever judge shall announce to the person holding the balance thus: "If a person holds the balance

falsely, he will go to the same worlds (hells) as are declared in the case of the slayer of a Brāhmaṇa or in the case of the slayer of women and children."

36-37. In one of the slings (pan of the balance) he shall place the known man (? the accused) who has observed fast. The learned man shall place in the second sling pure white clay. He shall avoid, bricks, pebbles, ash, skulls (lids of broken pots) and bones. After weighing him (the umpire) shall make him get down.

38-44. A *Patra* (a leaf on which something is written) shall be placed on his (of the accused) head and he shall be placed on the sling) along with the *Patra*. On the *Patra* the following *Mantra* should be written as has been enjoined by the Self-born Lord previously:

"O goddess named *Tulā* (Balance), you are the daughter of Brahmā. The syllable *TU* is said as having the sense "Weighty" and the syllable *LĀ* the sense "lightness". Therefore you are spoken of as "*Tulā*"[1] because you have both the weighty and the light joined together.

O splendid lady, relieve this accused one from suspicion."

The judge then places once again that man in the balance along with the *Patra*. If he goes up (decreases) in weight he shall be (considered) pure and devout.[2] If he goes down (becomes heavy in weight) those who are conversant with Dharma know that he is not pure. If the sling snaps or the balance rod breaks, (the judge) shall make him sit in the balance once again. Thus the knowledge shall be free from doubts and justice shall not be given up. All this should be done on a Sunday after worshipping the Sun.

Henceforth I shall expound the *Viṣa* (Poison) ordeal. Listen.

45-49. It is said to be of two types. *Ghaṭasarpa Viṣa* (the poison of the Serpent kept in a pot) or anyone of the poisons, *Śārṅga* (derived from the *Śṛṅga* plant) or *Vatsanābha* (aconite) or *Hima Śailabhava* or *Haimavata*[3] (originating in the Himālayas).

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1. A popular etymology.
2. As per translation of Kane in HD III, p. 370.
3. Cf. *Yājñavalkya* II.112.

Poison weighing seven *yavas* (barley seeds) or six besmeared with ghee (should be given).

The following should be written on a *Patra*: "O Poison, Son of Brahmā, you abide by and cling to truth and virtue. Save this man from sin. Be nectar on account of his truthfulness."

The *Patra* is then placed on the head of the accused.

Those conversant with Dharma know that if the poison is digested without any (adverse) effect such as vomiting, unconsciousness etc., (the judge) shall consider him pure.

Second Type

A hungry serpent is kept in a pot. The *Mantra* written on the *Patra* in the previous (case) is uttered. The accused is also kept hungry. Clapping seven times(?) the accused touches the serpent. If the serpent does not bite him he is considered free from guilt.[1]

50-52. Listen from me the Fire Ordeal as ordained by Virañci (god Brahmā)[2]:

Seven circles are to be drawn in front of the Sun-god. The decision is that the circle should be drawn consecutively (?) (from the west) to the east. (The diameter of) each of the circle should be sixteen *Aṅgulas* and the distance between each circle should be the same (sixteen *Aṅgulas*). All ordeals are to be performed in the presence of gods and Brāhmaṇas. The accused should have observed a fast and clad in wet cloth.

53. The ordeal shall be supervised by the king or an officer authorized by him. It shall be conducted in the presence of learned Brāhmaṇas and ministers.

54-59a. When it is evening, the accused in a pure condition should face the east folding both the palms of his hands. Making his hands even (unfolded?) in another quadrangular mystic circle (the judge and others) should announce the charge-sheet (lit. what has been done etc.). He should wear a garland. They should (firmly) tie seven leaves of *Aśvattha* tree to his hands with a newly spun cotton thread.

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1. Raṭṭa queen Candrikā alias Candalādevī of Saundatti is recorded to have proved her chastity through this *ghaṭa-sarpa* ordeal in C.E. 1208 (I.A. Vol. 19, p. 246).

2. This procedure is different from the Fire-ordeal of Sītā described by Vālmiki in VR Yuddha, Sargas 116-118.

An iron ball eight *Aṅgulas* in width and fifty *Palas* in weight should be heated in fire. At the outset the Sun is worshipped and then the Fire-god with red flowers, red sandal powder and incense. A *Patra* (letter of the charge-sheet) should be tied to the head of the accused after writing the following *Mantra* thereon as Brahmā utters it:

59b-62a. "You are, O Fire-god, the set of the four Vedas. You are invoked in the *Yajñas*. Since you sanctify and dispel sins, you are called *Pāvaka* ('the purifier'). You are the mouth of all the Devas. You are the mouth of the expounders of Brahman. You are stationed in the stomach of all living beings. So you know the good and the evil. Reveal yourself to the sinners, O Pāvaka. Be flaming and brilliant unto them. Or in the case of those who are pure in mind, O powerful one, be cool."

62b-65. Then the accused should cross the circles slowly. After crossing them (all) slowly, he shall drop the iron ball on the ground. The leaves are removed then from his hands and grains of rice are pressed on his palms. If the hands are seen without any injury, he is considered to be pure and virtuous. If he drops it (the iron ball) down out of fear or if it is seen below(?) he shall be made to handle the lump of iron once again. This is the procedure proclaimed.

Henceforth I shall describe the procedure for *Taptamāṣa* (heated nugget of gold). Listen.

66-69. A vessel made of iron, copper or clay, four *Aṅgulas* deep and sixteen *Aṅgulas* square in the base shall be filled with ghee or oil twenty *Palas*[1] in weight. When it is heated well, the replica of a pulse made of gold (a nugget of gold weighing one *Māṣa*) shall be dropped into it. The *Mantra* mentioned in the case of ordeal by fire (shall be written on a *Patra* and) placed on the head of the accused.

The accused must lift the heated lump of gold by means of the thumb and another finger. If he lifts it up unhesitatingly and without boil or swelling it should be known that he is guiltless.

I shall describe the ordeal by *Phāla* (ploughshare). You listen to it, O Dhanañjaya.

70-73. A flat piece of iron eight *Aṅgulas* and not more long and four *Aṅgulas* wide and weighing twelve *Palas* is called *Phāla*

1. 320 Guñjā or 1 Tolā(?) in weight, (Kane, HD III, ftn 585).

(ploughshare). The *Mantra* mentioned in the case of ordeal by fire should be (written on a *Patra* and) placed on the head of the accused. The accused shall lick thrice (once according to *Smṛti-Candrikā* II.119) a six-*Aṅgula* portion of this sheet (after being heated?) and take back his tongue. Cow's milk is given as an excellent means of cleaning it. Then the tongue is examined. If it is burned, the accused is not let off. If it is clean, it should be understood that he is not guilty.

Henceforth I shall mention the age-old procedure of the ordeal by *Taṇḍula* (rice grains).

74. The ordeal of rice grains should be administered in the case of theft and not at all in the other cases. Rice grains are kept soaked in water overnight.

75-77. In the morning, they are undoubtedly to be given for chewing (eating?). With his face to the east, he should be charge-sheeted thrice on a leaf either of *Pippala* or *Bhūrja* and not of any other tree. The rice-grains cleared of the husk should be purified. Placing them in an earthen pot, the accused should be seated before the Sun-god. The pure rice-grains should be sanctified religiously with the (following) *Mantra*:

78. "You are administered by persons well-coversant with Dharma as a means of purification (or test) of human beings. You are eulogized. It behoves you, O rice grain, to save (us) by means of truth and virtue."

79. It is then given to the accused for chewing. He sits facing the east and spits out the rice. After they have been spit out (while the suspect is) facing the sun, if blood is seen therein the accused shall be pronounced guilty.

80. Thus, there are held eight types of divine ordeals, O scion of the family of Kuru, in front of Bhaṭṭāditya when the guilt of suspects is dispelled.

81. Similarly those conversant with tradition mention two types of divine ordeals by water. One is known as *Jalahasta* and the other as *Majjana.*

82-83. The time taken by a vigorous person discharging an arrow and then taking it back is noted. The accused is pressed down for so long under water. If he remains alive, he shall be pronounced guiltless.

Such is this spot of Bhaṭṭāditya, O descendant of Bharata. It has come to be on the earth by the kindness of Bhānu through (my efforts).

CHAPTER FORTYFIVE

The Story of Nandabhadra

Nārada said:

1-5. Listen to the wonderful story about the holy spot Bahūdaka.

This holy spot is called Bahūdaka because the Bahūdaka Kuṇḍa[1] which is in Kāmarūpa has been transplanted here.

After performing penance for many years here, a splendid *Liṅga* has been installed here by Kapila. It is named Kapileśvara. O son of Pṛthā, a merchant known as Nandabhadra worshipped that *Liṅga* three times a day with great respect. He was conversant with the special features of all holy rites. He was like another Dharma (virtue) himself. Nothing whatsoever proclaimed as Dharma was unknown to him. He was a friend unto all for ever. He engaged in the welfare of everyone.

6-8. Mentally, physically and verbally, he resorted to Dharma. He decided like this "There never is, was or will be a *Dharma* which is free from defects in every respect." Dharma is like an ocean. It has increased and it spreads everywhere. It was (as if) churned by Nandabhadra and (the essence) was brought out by him. Listen to that. He considers *Vāṇijya* (Trade, Merchant's Profession) as the most excellent for the sake of sustenance. He resorted to it for that purpose.

9-11. A shelter (abode) was made by him with wood and grass. He carried on trade with only a moderate profit and avoided liquor. He did not deceive anyone. He did not treat anyone with difference and was impartial towards all living beings.

1. 'A *Kuṇḍa* of plentiful water'—so called, as the plentifulness of water is due to heavy rainfall in that region.

Without any deception, he purchased articles of trade from others and sold them to everyone without (practising) deception. This was his holy vow. Some persons praise *Yajña*, but Nandabhadra does not think so.

12-18. It is because of the definite decision regarding involvement of the following defects in performing sacrifice. Listen to it, O son of Pāṇḍu. If a greedy, lying, hypocritical and boastful person performs a *Yajña*, he destroys the universe and leads himself to blinding darkness (hell).

The *Āhuti* duly oblated into the fire reaches the Sun-god. Rain originates from the Sun, foodgrains from rain and progeny therefrom. (Defective text)

If and when the performer of a sacrifice (performs it at will?) the sacrificial priests and the material (get spoiled). If the sacrificer performs a sacrifice without (giving) the due monetary fees of the same or performs it contravening the injunctions, he will have a birth due to that sin like that of a thief(?)

The sacrificial animals killed (during sacrifice) will strike the *Yajamāna* (performer of the *Yajña*) when dead by means of sticks(?). Hence it is ordained that the performance of *Yajña* by means of pure barley seeds as the materials, is splendid.[1]

He thought thus and came to the conclusion about the essence of *Yajña*. Worship of the Lord with sincerity and faith, obeisance, eulogy and offerings of *Havis*—all these are auspicious. This *Yajña* is devoid of sins. This alone is called (genuine) *Yajña* whereby deities become pleased.

19-20. Some persons praise renunciation but Nandabhadra does not think so. If a person renounces worldly objects (physically) but mentally grasps (covets) them, he is fallen from both (i.e. this world and the other one) and with the ground split (under him) he perishes. (What constitutes) the essence of renunciation—the excellence of it—has been suppressed (i.e. missed) by him.

21. A true recluse should be like this:

He does not censure or praise anyone's actions. Like the moon (merging all with its light) he merges (treats as equal?) people following different paths in the world.

1. The Purāṇa recommends every now and then a sacrifice wherein no *hiṁsā* is involved.

22. He neither hates nor loves (anyone). He is not antagonistic (to anyone) nor does he follow and obey (anyone). He is self-possessed. He considers a piece of stone and a lump of gold alike. If anyone censures him or praises him, he views it in the same (indifferent) manner.

23-25a. He grants freedom from fear to all living beings. He has the features of the blind and the deaf (not-seeing evil, not hearing evil). He does not yearn for the fruits of (religious) acts. That is the way of propitiating Śiva. He seeks Dharma for this reason. He is not covetous. With great discernment and discrimination, Nandabhadra understood its essence in regard to salvation.

25b-31. Some persons praise agriculture. Nandabhadra does not think so. In the course of their agricultural activities people castrate bulls and pierce their nostrils. They make them pull great weights and carry heavy loads. They bind and tame and repress them. They take the cattle through muddy marshy places full of flies and other biting insects in plenty. Other animals are afflicted by drawing vehicles. They think that the destruction of the foetus is not at all different from this act. In the Vedas the name of cows is *Aghnyā* ('that which should not be killed'). How can one afflict such (cows)?

The ploughshare destroys the ground and those (creatures, worms etc.) that live in the clay. In the living beings with five sense-organs reside all the deities like the Sun-god, the Moon-god and the Wind-god etc. What shall one think about that highly stupid fellow who sells them? Goat is the Fire-god; ram is Varuṇa; the Earth is the Sun; cow is Virāṭ (the Cosmic Being) and calf is Soma (the Moon). By selling these, one does not achieve *siddhi* (salvation).

32-33. (Partially defective Text) Agriculture always involves thousands of defects like these. The plough shall have eight bullocks (four pairs) (yoked to it). One should give a thirtieth part of agricultural produce in charity. One must get rid of old animals. Whence shall such agriculture flourish? This essence was drawn (understood) about agricultural profession by that Nandabhadra.

34. Food should be utilized (dedicated) for the sake of deities and manes, in accordance with one's ability. One should

consume it always after distributing it among Brāhmaṇas, common people and other living beings.

35-41a. Some persons praise plenty of wealth and prosperity. Nandabhadra does not agree with it. Men use men as their slaves for their pleasure. Day and night they harass (other men) by killing (beating), binding or obstructing them. Whose property is this body? Creator's, mother's or father's? (Defective Text) Is it the property of mother or father, of a powerful buyer, of fire or of dog? Thinking thus, rich people behave like immortal beings.

Sinners with arrogance due to prosperity and wealth (are like) persons intoxicated with strong liquor. A man haughty on account of his affluence, becomes maddened and falls. The rich who treats all servants like himself does not err. But where is such an embodied soul endowed with the knowledge of the soul in this manner?

He extracted (thus) the essence of supremacy and affluence. Listen to it. The rich shall not be averse to any living being. He (must help everyone) in accordance with his capacity.

41b-44a. Some persons praise Tīrthas (holy places and waters). Nandabhadra does not think so for various reasons. It is tiresome (to go on a pilgrimage). There is (the possibility of) mixture of castes. Heat, chillness, winds, hunger and thirst as well as bad temper spoil the atmosphere(?) of a holy spot. Even the man (pilgrim) may face ruin.

If there is faith, even a man with only a few cows as wealth, can have the enjoyment associated with wealth. He is capable of acquiring great merit. Where is that man who is always pure and who always worships deities? The essence of *Tīrthas* is in every house.

44b-47. Neither waters, nor mountains nor great stress and strain sanctify (men) and dispel their sins. It is the soul (of oneself) that sanctifies and dispels sins if a man refrains from committing sins further. Thus this intelligent Nandabhadra learnt the excellent conduct from different spheres and assimilated it. As this saintly man continued his (pious) activities thus, Devas, the chief of whom was Vāsava, liked him much and they were even surprised much.

In the very same place, there was a Śūdra neighbour of (Nandabhadra) too.

48-50. He envied the virtuous Nandabhadra frequently. He was an atheist of a very bad conduct and character but was known by the name Satyavrata. He was always on the lookout for (finding out) the weak and vulnerable points of Nandabhadra thinking, 'If I am able to find out his weakness, I shall make him deviate from piety.'

This is the nature of the cruel and wicked-minded atheists. They cause not only their own downfall, but they also make others fall.

51. Nandabhadra, the intelligent one who continued to be like this, had (only) one son. Unfortunately, when Nandabhadra was old, the son died.

52. The highly intelligent (Nandabhadra) considered that as brought about by fate and so did not grieve over it. "Is there any god or man who can escape from fate?"

53-55. Thereafter, his beloved wife whose name was Kanakā, who was endowed with all the good qualities of a chaste wife, who was the personified form (as it were) of the virtue of a householder and who was Arundhatī herself, passed away, O son of Pṛthā. Thereupon, although he was one who had curbed all his sense-organs, he bewailed thus on account of the disruption in his domestic life: "Alas! I am a sinner." He bewailed thus very frequently. On seeing this loophole after a long time, Satyavrata felt very happy.

56-57. Like Dadhikarṇa (the proverbially deceitful cat in the *Pañcatantra*) he approached Nandabhadraka and said to him thus:

"Alas! Nandabhadra, if you too have such a fate, then I think in my mind that this Dharma (righteousness) is futile."

58. After saying these and similar words, Satyavrata (apparently) endowed with sympathy, said to Nandabhadra:

59-60. "Nandabhadra, I have been always desirous of saying something to you. Since there was no relevant context (occasion), it has not been said at any time. A person making any statement out of proper occasion, even if he be Bṛhaspati

(Guru of the Devas), meets with dishonour like a base man. His intellect will be disregarded."

Nandabhadra said:

61. Speak (out), speak. There is nothing good and exceedingly pleasing that should be kept as a secret by me. Even salvation cannot be compared with the words of persons endowed with pure *Sattva* quality.

Satyavrata said:

62. I shall make a statement[1] free from defects, devoid of the nine and nine (i.e. eighteen) defects of speech as well as the nine defects of intellect.

63. That is called a statement which possesses the following five characteristics: *Saukṣmya* (subtlety), *Saṁkhyā* (reckoning, deliberation), *Krama* (order), *Nirṇaya* (decision or conclusion) and *Prayojana* (purpose).

64. The first characteristic of a statement which is called *Prayojana* (purpose) pertains to *Dharma*, *Artha*, *Kāma* and *Mokṣa*.

65. After declaring solemnly the purpose (which is one) among *Dharma*, *Artha*, *Kāma* and *Mokṣa*, if the speaker says specifically "thus is that (purpose)", it is called *Nirṇaya* (decision).

66. The order in which things are to be spoken such as "This is to be said first", "This is to be said afterwards", is called *Kramayoga* by the knowers of the essence of statement.

67. The proportion of defects and merits is specifically and separately noticed. Let this (notice) be understood as *Saṁkhyā*.

68. If there is apparent difference in the purport to be understood through statements but identity is also seen, the most excellent reason thereof is to be pointed out as *Saukṣmya*.

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1. There have been differences of opinion as to what constitutes a sentence or a statement. Mīmāṁsā requires three elements to constitute a sentence, viz. *Ākāṅkṣā* (expectancy), *Yogyatā* (compatibility), and *Sannidhi* (proximity) (See *Tantravārtika*, p. 455). Skt. Grammarians regard the following four elements essential: (1) *Ākāṅkṣā* ('inter-dependance of the words uttered') 2. *Āsatti* (proximity), 3. *Tātparya* (definite import or significance of words), 4. *Yogyatā* (acceptability)—*Paramalaghu-mañjūṣā*, Chowkhamba, Varanasi, 1946, p. 33. Our author has given an allied but different list of the five constituents of a statement herein, and explained them in vv 64-69.

69-72a. Thus the characteristics of *Vākya* (statement) (have been mentioned). Listen to the eighteen defects in words. They are: (1) *Apetārtha* (meaning not clear in spite of the utterance)

(2) *Abhinnārtha* (difference of the meaning is not clearly understood)

(3) *Apravṛtta* (spoken in obsolete words which are not current)

(4) *Adhika* (redundant)

(5) *Aślakṣṇa* (unpolished)

(6) *Sandigdha* (doubtful)

(7) Elongated pronunciation of the last syllable of a word

(8) *Parāṅmukha* (words conveying meaning contrary to the intended purport)

(9) Untrue

(10) Ungrammatical (with inaccurate forms)

(11) Contrary and antagonistic to *Dharma*, *Artha* and *Kāma*

(12) *Nyūna* (deficient in words to convey the intended meaning)

(13) *Kaṣṭa* (painful or difficult to express)

(14) Exaggerated

(15) Words reversed or misarranged (as in spoonerism)

(16) *Saśeṣa* (message or purport remains incomplete despite the completion of the sentence)

(17) *Ahetuka* (absence of proper reasoning to convince)

(18) *Niṣkāraṇa* (unnecessary or irrelevant to the purpose)

(Now) you listen to those defects caused by (defective) intelligence.

72b-78. I will not speak anything out of lust, anger, fear, greed, wretchedness, crookedness (ignobility), baseness, pitilessness and pride.

When the speaker, the hearer and the statement are not impaired or defective and they come to the same level in regard to the desire to speak or express themselves, the meaning is revealed clearly. When the speaker insults the listener or when the listener ignores the speaker, the statement does not get on, i.e. become understandable.

Or, if the speaker abandons all truthfulness and speaks only what is pleasing to the listener, the latter begins to suspect him. (Hence) That statement is also defective.

Hence the speaker who abandons what is pleasing to him and what is pleasing to the listener and utters nothing but the truth is genuine speaker and not any other person on the earth. I avoid false arguments not originating from the collections of scriptures. Since I adhere to the vow (observance) of speaking only the truth I am Satyavrata. I shall speak only the truth unto you. It behoves you to consider it like that.

79-80. O gentle Sir, since the time you became engaged in worshipping a stone (an idol of god) I see that nothing auspicious has taken place. You had only one son who also passed away. Your noble virtuous wife too died. O good man, false acts bear fruit like this.

81. Where are the Devas?[1] This is utterly false. If they exist they could have been seen. All these fictitious ideals have been evolved by deceitful Brāhmaṇas for the sake of money.

82. They give food intending it for the ancestors and the manes. This provokes laughter in me. It would cause famine if dead men were to eat anything.

83. Listen to the truth in regard to what these stupid and base Brāhmaṇas variously describe as the (process of the) creation of the universe.

84. The origin as well as the destruction of the universe—both these (concepts) are unreal and false, as this universe has (always) been in existence as it is (now).

85. This entire universe exists (and functions) by its nature. All these (Planets), the chief of whom is the Sun, rotate and revolve due to their nature. The winds (continue to) blow for ever due to their nature and the cloud showers rain by nature.

86. It is by nature that grains grow. Rain, chillness and bright sunshine, everything occurs by nature. The earth remains (stable like this) naturally. Rivers (too) flow by nature.

87. It is by nature that mountains appear (like this) and this ocean remains (like this) by nature. A pregnant woman delivers a child naturally. It is due to nature. These many living beings (exist and function) by nature.

88. Just as by (its inherent) nature, as a natural result of the change of season, the thorns in the jujube tree become crook-

1. VV 81-94 state the Lokāyata Philosophy.

ed, so also all these changes appear (become manifest) due to (their) nature. No (other) maker can be seen (herein).

89-90. When things stand like this, a deluded person is like a mad and intoxicated man. Some knaves praise human birth as the most excellent one. Listen (to my opinion) in regard to this. There is no greater distress than human birth. Let it not befall even our enemies. There are thousands of causes of grief occurring every moment in a human life.

91-94. Human birth is known as toll (Tax?). It is only the fortunate man who escapes from this. Animals, birds, worms and insects sport about as they please unbound. It is very difficult to attain their species. The immobile beings are carefree. Their happiness on the earth is very great. Of what use is much (talk)? All the other species of living beings are far more blessed than human beings.

Realize that all this is due to nature. The idea that some are (born as) immobile beings, some as insects, birds, human beings etc. due to (their) merit, demerit etc. is false.

Hence, O Nandabhadra, forsake all unreal things. Drink happily. Play with toys. Enjoy the pleasures. This is the truth on the earth.

Nārada said:

95-96. By means of these unimpressive, improper and irrelevant words of Satyavrata, the lofty-minded Nandabhadra was not moved. Like an ocean that cannot be agitated, he laughingly said:

97. "What you say that (only) virtuous men are always the victims of unhappiness is not true. We see a series of miseries befalling sinners too.

98. The distresses of bondage and capital punishment or death, death of wives and children—these are seen even in the case of sinners. Hence *Dharma* (virtue) is considered to be weighty and important.[1]

99. Great men say thus about a good man, 'This gentleman is very good. Oh! this distress of his is very great.' This is rarely said in the case of sinners.

1. VV 97-118 give the Purāṇic refutation of Lokāyata view.

100. If a sinner were to enter your house greedy of getting your money, wife etc., you too will be afraid of him. You may hate him, and may get angry with him. That is futile.

101. Your statement that there is no Maheśvara as the cause of the universe is a puerile utterance of yours. Can there be subjects without a king?

102. You say that the stone idol and *Liṅga* are false and that my worship of the same is futile; that is because you do not know the greatness of *Liṅga*, like a blind man who does not know the Sun.

103. All the Suras beginning with Brahmā, kings of great prosperity, all men and sages worship the *Liṅga*.

104. There are *Liṅgas* with their names and symbols. Are all these fools and you Satyavrata alone wise and learned?

105. Formerly Lord Brahmā installed god Nīlalohita (Śiva) at Puṣkara. Thereby, he attained great *Siddhi*. (Being thus competent) the Lord created these beings.

106. After killing Rāvaṇa in battle, the Rāmeśvara Liṅga was installed on the seashore by Viṣṇu. Is this in vain?

107. After killing Vṛtra formerly, Śakra installed Śaṅkara on Mahendra. Freed of his sins (of *Brahmahatyā*) he rejoices even now in heaven.

108. By installing Śiva in the Gaṅgā-Sāgara-Saṅgama, the Sun became free from illness. The Moon-god installed Śiva at Prabhāsa on the Western Ocean.

109. Yama and Dhanada (Kubera) installed *Liṅga* at Kāśī, Garuḍa and Kaśyapa on Sahya and Vāyu and Varuṇa in Naimiṣa. They rejoice well.

110. Did not Lord Guha install in this very same Stambha-tīrtha, the Kumāreśa Liṅga that dispels all sins?

111. I do not endeavour to enumerate the *Liṅgas* installed thus by other Suras, kings and sages.

112. All the residents of the earth, all the dwellers of heaven and all the residents of Pātāla become satisfied by the worship of the *Liṅga*.

113. I am very much surprised at what you said, viz. 'The Devas do not exist. If they exist, why are they not seen anywhere?'

114-115. Are the Devas to beg horse-grams of you like wretched beggars? O highly intelligent one, indeed a *Sādhaka*

(one who is not a siddha) is your preceptor. But if in your opinion all things are achieved by nature, tell me how cooked meal can be got without a maker (cook).

116. Are not thorns seen without jujube? Then whose is that creation which is already present there in that manner?

117. You say that animals etc. are very happy and that they are blessed. Excepting you, no one has said or heard this.

118. Those who are of *Tāmasa* nature, those who are maimed and mutilated, need not have any strain or pain. Let them be praised(?) Excellent men are endowed with all sense organs. How is it that they are not blessed?

119-120. I think that your vow of abiding by truthfulness is only conducive to your fall into hell and it has been accepted by you for that purpose. (In this) You need not entertain any fear of a great calamity. This desire will be fulfilled ere long. (Defective Text) You were expounding with a great show of arrogance which was definitely ignorance. Thus the absence of anything substantial is clear from the very pompous show at the outset.

121. The words of deceitful persons are always concluded in arrogance and show. They are extra-brilliant like a bad counterfeit coin. This is a perpetual test unto the good people.

122. The words of good people are free from defects in the beginning, middle and the end. Just as gold becomes more and more lustrous on being heated or rubbed on a touchstone so also they will be splendid and auspicious (if tested).

123. What was intended by you was different and the statement was different. This fault is not yours but of ours who listen to your words.

124. This is the good point in the atheists, serpents and poison that it is not their fault that they delude or stupefy others but is the fault of the others.

125. Water, cloth, gingelly seeds, oil or scent are rendered fragrant by the scent of flowers. These qualities are produced by contact.

126. Association with foolish ones is the cause of a series of stupefaction and ignorance. Association with good men is the cause of righteousness everyday.

127. Hence those who are intent on and devoted to peace and quiescence should always associate with the intelligent, elderly, saintly, pious persons and ascetics of pure feelings.

128-130. They must not associate with the base and the mean-minded, the illiterate ones, particularly those who have not realized their souls.

One should serve and specially associate with those persons who have the following three white things (i.e. things free from blemishes): family, learning and deeds and especially with those who have acquired scriptural knowledge.

By visiting, touching, talking to, sitting alone and taking food with bad people, men deviate and fall off from the path of righteousness and good conduct. They do not achieve beatitude. On account of association with the base and the mean-minded, the intellect of men becomes vitiated.

131-133. Association with the middling makes one a middling and one becomes very excellent by coming into contact with the most excellent ones.

I remember this *dharma* and hence I am not seeking any association with you once again. You censure Brāhmaṇas by whom the ocean has been made unfit for drinking.[1] The *Vedas* are authoritative: the *Smṛtis* are authoritative; words full of righteousness and meaning are authoritative. Who will look upon his words as authoritative, who does not consider the above mentioned three authoritative?"

After speaking these word the noble-souled Nandabhadra suddenly went out of his house at that very time. He went to the Kuṇḍa of Bhaṭṭaravi that was holy and was Bahūdaka itself.

1. This refers to Agastya's drinking up of the ocean.

CHAPTER FORTYSIX

Events Connected with Bālāditya[1]

Nārada said:

1-2. After worshipping the excellent *Kapileśvara Liṅga* situated on the bank of Bahūdaka Kuṇḍa, Nandabhadra, the highly intelligent one, bowed down and stood in front of it with palms joined in reverence. He sang these verses because he was somewhat miserable on account of the way of the world.

3. "If I see Sadāśiva, the creator of this universe, O Lord, I shall embarrass him by asking many questions.

4. What deficiency would there have been without (in the absence of) creating the world? O desireless Lord, the universe was created in various ways like Bhārgava (a potter).

5. Why was something like yourself not created by you who are conscious, pure and devoid of attachment etc.? An insentient (world) has been created (by you).

6. Why is this universe beginning with Brahmā and ending with an insect being subjected to stress and strain due to (succession of) birth and death as well as happiness and misery by you who are impartial and devoid of enmity?

7. What benefit do you derive, O Sadāśiva, by placing some persons in heaven and some in hell? Tell me, why do you do like this?

8. These human beings separated from their beloved sons and others scream and howl, O Karuṇāsāra (one whose essence is mercifulness). Won't you ever have mercy on them?

9. This is highly improper in every respect that your own devotees too sink and submerge in the ocean of misery along with the sinners.

10-11. Enchanted and confounded by the conduct of the world in this manner, I do not wish to go to any other place. I will not eat. I will not drink water. I will meet my death. I will stay here thinking about this." Pondering thus in his mind Nandabhadra stayed there.

1. Bālāditya is the name of the Sun-god installed in the name of the boy who enlightened Nandabhadra. The object of this chapter is to glorify the Barkarika Tīrtha and Mahī-Sāgara-Saṅgama.

12. On the fourth day thereafter, a certain boy of seven years who (appeared to be) afflicted with all sorts of pains came to that splendid bank of Bahūdaka.

13. He was extremely emaciated. He suffered from leprosy and the wounds were dripping and oozing pus. At every step he lost consciousness. But the boy controlled himself with great difficulty and said to Nandabhadra:

14. "O handsome man with fine features in every limb, why are you too miserable?"

Thereupon, Nandabhadra told the cause (to him) completely.

15. On hearing all of it the boy said with dejected mind: "Alas, this is indeed painfully terrible in case of learned men that they are not wise!

16. (It is a pity) that persons with perfect sense organs desire to die in vain. Within a short while, Khaṭvāṅga[1] attained the path of salvation in this world.

17. Who will abandon Bharata Khaṇḍa when he has his life still left? I am I think firm though I have been abandoned by my parents.

18. I am unable to walk about, still I do not wish to die. The Vedic statement that all acquisitions are immeasurable is true.

19-22a. In your case, as your body is strong and firm, contentment is proper and befitting.

If somehow my body becomes free from ailments, I will do that (such) act every minute which can be enjoyed in Yuga after Yuga.

If a person has all the sense organs under his control, if his body is firm and strong, but if he desires for something else (death), who else is more senseless than he?

Thousands of occasions of grief and hundreds of occasions of pleasure come to a foolish fellow everyday, but not to a learned one.

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1. Khaṭvāṅga—Son of Ilavilā; another name Dilīpa, famous for performing sacrifices (Mbh, *Droṇa* 61.1-10). But as per BhP, he was the son of Viśvasaha (IX.9.41). When he learnt that he was to die after one *Muhūrta*, he devoted it to Lord Hari and got liberation (BhP III.1.12-13).

22b-26a. Learned men like you do not get involved in those activities which are contrary to wisdom and knowledge, the activities that are beset with many dangers and that destroy their very roots.

They say that intellect has eight adjuncts. It destroys all calamities and woes. You possess intellect which is pure and not opposed to the Vedas and the Smṛtis.

People like you do not become dejected and frustrated on account of physical and mental miseries caused by distresses, calamities and difficulties, by the mishaps of one's own kith and kin.

Men of wisdom and intellect do not desire what is unattainable. They do not bewail what is lost nor do they lose their sense on account of misfortune and adversity.

26b-30a. The world is assailed by miseries arising from the physical body as well as from the mind. Listen to the means of assuaging them both in detail as well as briefly.

The physical and mental sufferings are caused mainly by four things.[1] (Again) mental suffering is due to gain of the undesirable and loss of the desirable. Thus mental suffering is of two types. The examples have been stated. The body is pained and afflicted with mental suffering in the same manner as water kept within a pot (becomes heated) by (association with) a heated ball of iron.

30b-35. *Vyādhi* (physical illness) and *Ādhi* (mental illness) are overcome in a two-fold way of applying immediate remedies and taking continuous preventive measures (avoidance). Hence, one shall subdue mental suffering by means of knowledge in the same manner as one subdues fire by means of water.

When mental suffering is subdued, physical suffering too becomes subdued. Affection is found to be the root cause of the suffering of mind. It is due to affection that a good person gets involved and experiences misery. Miseries have their roots in affection and fears too have their origin in affection. Sorrow, joy, fatigue and weariness—everything results from affection. It is from affection that sensual attachment as well as greed for

1. viz. sickness, contact with the undesirable, weariness and giving up the desirable.

objects of pleasure take their origin. Both of them tend to produce unhappiness. The former one is known as very serious.

36. Hence a person who sacrifices and who has no enmity is not miserable. A person who does not sacrifice and who has no restraint (on himself) undergoes birth and death again.

37. Hence one should not yearn for affection from friends or by hoarding money. One should counteract (suffering) that has come out of the body by knowledge.

38. Like water that does not stick to the leaves of lotus, affection does not contaminate persons of spiritual achievement, persons equipped with wisdom, those who are conversant with scriptural texts and those who have realized their souls.

39. A person overcome by attachment is dragged by lust. Desire is kindled in him and thereafter his thirst increases.

40. Thirst (greed) is indeed the most sinful of all. It is considered to be the cause of perpetual suffering. It is full of evil and it results in terrible forms.

41. One who eschews thirst (greed) attains happiness—thirst that cannot be abandoned by vicious men, that does not diminish even when persons grow old and perish, that is a sickness that causes the end of vital airs (i.e. death).

42. Thirst has neither beginning nor end; it penetrates the entire body of a man. On coming into existence, it destroys in the same manner as rust of iron destroys iron itself.

43. Just as firewood perishes due to the fire originating from itself (by friction), so also a person who has not realized the soul perishes on account of greed originating from himself.

44. Hence one should not be covetous on account of the body or kinsmen. One should not be unduly delighted on acquiring things nor shall one bewail on losing them."

Nandabhadra said:

45. O boy, I do not think that you are a boy (in reality). I bow down to you. I am extremely satisfied with your utterances. I shall ask you something.

46. Men censure lust, anger, arrogance and the sense-organs. In that connection arises this desire to speak:

47. 'I am so and so. This is my task. I am a person of this

sort.' This and similar assertions (born) of self-consciousness are proclaimed *Ahaṁkāra* (egotism).

48-49. If this has to be avoided, one without it will be proclaimed as insane.

Kāma is called desire. If that is eschewed by a man, how is heaven attained or the desire to get liberated (to take root in us) as in the case of a piece of rock? If anger is to be abandoned, how can enemies be eliminated?

50-52. Without anger one cannot discriminate between external and internal enemies. People will be considered as insignificant as a blade of grass. If one suppresses the sense-organs after thinking them to be vicious and restraining them, how can one listen to pious discourses? How can one even live? In this matter my mind is, as though, pierced. It is dejected due to the danger of ignorance. Similarly, why was this insentient universe created by the sentient or conscious Soul? It is afflicted in various ways. Alas, why is this?

The boy replied:

53. You have aptly put the question. This is where creatures lose sense and become deluded. Listen with attention to what I have understood from Dvaipāyana.[1]

54. We have formerly heard that *Prakṛti* and *Puruṣa* are eternal, without a beginning. Before the creation (of the universe) these two that have neither death nor old age, remain with the sameness of nature.

55. Then, urged by time and nature, at the outset *Prakṛti* desired a union with *Puruṣa*. For want of it, it became agitated.

56. That *Prakṛti* which is of *Tāmasa* nature was sportingly viewed by the Lord. The faulty one then became *Rājasa* (of *Rajas* nature). Then it became *Sāttvika* (of *Sattva* nature).

57. Thus on account of the glances of the Lord, *Prakṛti* became possessed of three qualities (*Guṇas*). Presiding over it, the Supreme Lord became *Trimūrti* (i.e. having three forms).

58. (The Lord) activized a part of his Self in order to stimulate it (i.e. *Prakṛti*). It produced the principle of *Mahat*. Learned men know that it has three qualities (*Guṇas*).

1. VV 54-76 onwards give an exposition of the Sāṅkhya school regarding the evolution of the universe etc.

59. *Ahaṁkāra* ('Cosmic ego') which is of *Sattva*, *Rajas* and *Tamas* nature was evolved from it. The quality of *Tamas* turns into the quality of *Rajas* and *Rajas* may lead to the quality of *Sattva*.

60-61. Learned men say that liberation takes place when it is of pure *Sattva* nature.

Hence for the purification of *Tamas* and *Rajas* in every respect, the Supreme Lord divided his own (self into) parts under the name *Jīvātmans* (Individual Souls). There are as many *Kṣetrajñas* (Individual Souls) as there are physical bodies.

62-66. Just as sparks come out from a heated (piece of) iron, similar is the creation of subtle and gross elements from *Ahaṁkāra* of the *Tāmasa* nature. The creation of sense-organs is from (the *Ahaṁkāra*) of *Sāttvika* nature. They too possess three qualities. Through the glance of the Supreme Being (an embodiment of existence, consciousness and bliss) and (as if) with a perfect machine (*saṁsiddha-yantreṇa*) the qualities of *Rajas* and *Tamas* are purified with *Sattva* by seekers of liberation (from *Saṁsāra*).

Hence one attains the *Sāttvikī Siddhi* (achievement of *Sattva* nature) by properly regulating love, anger, activities of the sense-organs and *Ahaṁkāra*. Love and other things of the *Rājasa* and *Tāmasa* nature should be abandoned. But those of *Sattva* nature should always be resorted to by those who desire to conquer *Saṁsāra* (i.e. to attain liberation from the cycle of births and deaths).

I shall succinctly state the characteristics of the three *Guṇas* unto you.

67. The characteristic features of the *Sattva Guṇa* are: Regular study of scriptural texts, the knowledge (gained) thereby, purity, exercising restraint on the sense-organs, performance of pious and holy rites and meditation on the Soul.

68. Acquiring wealth through unjust means, lethargy, atheism, cruelty, beggary etc. are the characteristic features of the *Tamas Guṇa*.

69. Hence, one should attain the status of a deity through these *Sāttvika* characteristics beginning with intellect: through *Rājasa* characteristics he would attain the status of a human being and that of a stump through *Tāmasa* characteristics.

70-75. Liberation shall be through intellect etc. and through these (others) alone suffering etc. If these were not to be present, nothing will be possible. Just as a goldsmith purifies gold by means of his ingenuity etc., similarly the *Rajas* and *Tamas* qualities should be purified by the *Sāttvika* qualities.

It is through the beginningless conglomeration of *Guṇas* that living beings (even though) seers (knowers) of Śāstras, become happy or miserable.

The Lord allotted two million eight hundred thousand species of creatures to each of these three *Guṇas*. Thus there are eight million four hundred thousand species of living beings. They are evolved out of the mind as well as the Soul. All of them are parts of the Supreme Lord (but) are deluded by the *Guṇas* of *Prakṛti*. They suffer from distress and pain as destined by the Lord.

76. For the sake of the good of foodgrains, waters and living beings, the knowers of truth say that human nature is infused with devotion to Śiva.

Nandabhadra asked:

77-79. It is so. But O highly intelligent one, I shall ask you once more. Gods are the bestowers of everything. Why do they not save the men who are their devotees, from sorrow and misery?

Some persons who are deeply devoted to gods are seen particularly immersed in miseries (despite their devotion to gods). On account of this, my intellect is deluded. O boy, what do you think?

The boy replied:

80. Devotees of a deity are declared to be of two types: *Aśuci* (impure) and *Śuci* (pure). A person who is devoted to the Lord physically, verbally and mentally is called a *Bhakta* (devotee).

81. When an impure man worships deities, the spirits take possession of him. He loses sense at the very same moment.

82-84. Having lost sense and becoming deluded, he takes to different kinds of unworthy and sinful activities. Thereafter he perishes quickly. Therefore, one should not worship (when one is) unclean.

If a clean, pure man worships and if something inauspicious befalls him, obviously it is caused by one of his previous actions. Thus crores of *Karmas* become released (? they are wiped off).

Even Maheśvara, since he was afraid of (the demon of) Brāhmaṇa-slaughter, had to run about here and there. He took holy dips in Tīrthas. How can another escape (the effect of *Karma*) as in the case of Nārada after abducting the daughter of Ambarīṣa[1] from Parvata?

85. Even Rāma had (to bear the insult of) the abduction of Sītā. How can another escape? Even Brahmā had to bear the cutting off of his head as he (illicitly) loved his daughter.

86. Indra, Candra, Ravi (Sun-god), Viṣṇu had got the fruit of their acts (*Karmas*). Hence, what has been committed by them must always be experienced by men.

87. It is the conclusion in the Vedas that no one can escape from what has been done by him. But, thanks to the grace of the Lord, one thing can be obtained by persons who undergo religious observances.

88. What should be experienced in the course of many births can be experienced in a single birth. After experiencing it, one can attain one's objectives. This is the considered decision.

89. Those who are pure and undergo religious observances, those who perform austerities with their sins dispelled, rejoice here along with their sons and grandsons and rejoice in the other world as well.

90. Hence Devas should always be worshipped by pure persons endowed with faith and (one's) nature should be purified by performing duties assigned to one's own caste.

91-92. Without Śiva, even a duty performed duly and perfectly shall lead only to stress and strain in the case of one of evil conduct—so says Lord Hara. Hence the fruit of what has been done by oneself (i e. one's *Karma*) must be experienced, and Sadāśiva should be worshipped. Undue attachment and (unnecessary) hatred should be eschewed by one with perfect conduct. This is the greatest thing.

1. According to Mbh, *Droṇa* 55.9-14, it was King Sṛñjaya's daughter and not that of Ambarīṣa.

Nandabhadra said:

93. O one endowed with pure intellect! What is this that even sinful men can be seen rejoicing along with their wives and possessing plenty of wealth?

The boy said:

94-96. It is obvious that charitable gifts had been offered by them in their previous births under (the influence of) *Tamas* (*guṇa*) and Śaṁbhu had been worshipped with *Rajas* (*guṇa*). That fruit of their own action has been obtained by them.

But due to the influence of what had been performed by them through *Tamas*, they will have no interest or zeal for pious acts, O most excellent one among men of knowledge.

There is no doubt about this that after enjoying the fruit of the merit, they go to hell. In this doubtful case, what has been said by Mārkaṇḍeya is cited here.

97. "To one (enjoyment) is (had) only here, not hereafter (in the other world after death); to another (enjoyment) is (had) only hereafter and not here; to one there is enjoyment both here and hereafter; and to another there is no enjoyment either here or hereafter.

98. (In the first case) there was merit acquired in his previous (births) that has resulted in enjoyment (now). But he does not acquire any fresh merit. This is called *Ihabhoga* ('enjoyment here'). (It is the case) of an unfortunate fellow of very deficient intellect.

99. (In the second case) he has no merit acquired beforehand (in his previous birth). But by means of austerities, he does acquire merit (now). Obviously that sensible one will have enjoyment in the other world as a result of his pious acts.

100. (In the fourth case) he has no merit acquired previously. He does not acquire merit here too. Therefore, he gets no enjoyment either here or hereafter. Fie upon that base man!"

101. After knowing this, O noble one of exalted dignity and good fortune, eschew all thorns and darts (i.e. sins). Worship Rudra. Observe the special duties (scrupulously) of your caste. Indeed there is nothing greater than this.

102. If anyone bewails when desired objects are lost or

becomes delighted when they are acquired, that certainly becomes a bondage (and the cause) of another birth.

Nandabhadra said:

103. Obeisance to you, to the intelligent one in the form of a boy but who is learned (not an ignorant one in reality). Who are you? I wish to know you (your real self), you with pure smiles.

104. Many old men have always been seen by me and worshipped. But such an intellect as this has neither been seen nor heard by me in them.

105. Since my life-long doubts have been dispelled sportingly (by you), it is my opinion that you are certainly not an ordinary person.

The boy said:

106-111. A great deal has to be said. Listen to the story with attention and concentration.

In my life, fourteen lives prior to this, in the city of Vidiśā,[1] I was a Brāhmaṇa by the name Dharmajālika. I was conversant with the principles of *Vedas* and *Vedāṅgas*. I was the most excellent one among those conversant with the subject-matter of *Smṛtis* and (other) scriptures. I was an expounder of *Dharmaśāstras* like Bṛhaspati himself. I expounded the different *Dharmas* to the people very well. But I myself was of extremely bad conduct. I was a king (the worst) among sinners. I regularly ate meat and drank liquor. I hankered after the wives of others. I was a liar. I was an imposter. I was always roguish and a religious hypocrite. I was greedy and vicious. I spoke good things but never followed them in action. Just as a fisherman spreads the net, so also I threw the net of fraud against the people. Therefore the persons knowing the truth called me *Dharmajālika*.

112. When my life came to an end, I died and went to the abode of Yama. I was thrown in Kūṭaśālmali hell on account of my many accumulated sins.

1. In Madhya Pradesh, 26 miles north-east of Bhopal. Formerly it was the capital of Daśārṇadeśa (*Meghadūta* I.25).

113. I was dragged and reminded of my acts by the messengers of Yama. Cut and pierced by swords, I died and became alive again (to undergo the punishment).

114-118a. I remained in the hell for many many long years, censuring myself in various ways. Blessed is the man who has, albeit for a short while, the same good sense of piety and virtue as he has while undergoing the torture in the hell.

I bow to the land of *Karmans.* The good or evil action one performs here for a short while does not perish even after many Yugas. Thereafter, my learned father liberated me from the hell. Along with them (other hell-dwellers) I was also liberated, but still I suffered pain and sorrow. I underwent the life of an immobile being too with its numerous stresses and strains. Afterwards I became a worm on the splendid banks of the river Sarasvatī.

118b-120. I lay down and slept soundly on the pathway itself. By chance a chariot came that way and I heard its loud rumbling sound. On hearing that thunder-like sound suddenly I became afraid. I quickly left the pathway and fled far away from that path. In the mean time, Vyāsa came there by chance.

121-122. That sage saw me frightened and took pity on me. Since, during my life as a Brāhmaṇa, different kinds of holy rites had been expounded by me to the common people, I could meet Vyāsa then as a result of that holy deed. Then the venerable one conversant with all sorts of cries (of animals etc.) spoke to me in the language of insects.

123. "O worm, why do you run away like this? Why are you afraid of death? Well, in the case of a man the fear is proper. How is it so in your case?"

124-126. On being told thus, I became wise, thanks to the previous merit. I told Vyāsa thus:

"O (Sage) worthy of being saluted by the universe, I am not afraid of death in any respect. O venerable one, this alone is my fear that I shall (have) to go to a still lower species. There are crores and crores of lower species other than this despicable life (of a worm). I am afraid of the suffering to be had in the womb of those species and not of anything else."

Vyāsa said:

127. Do not be afraid. I will liberate you from all these species even if it takes a long time. I will certainly make you attain the birth as a Brāhmaṇa.

128. On being told thus by the son of Kālī (i.e. Vyāsa) I bowed down to that preceptor of the universe. I came to the pathway. Crushed by the wheel, I met my death.

129. Thereafter I was born in different species of animals and birds such as crow, jackal etc. On all those occasions, Vyāsa met me and reminded me of the same.

130. Thereafter, I was thrown into various species of beings. Ultimately in the course of this life, I was born in the house of a Brāhmaṇa. I am extremely miserable.

131. Ever since my birth, I have been avoided and abandoned by my parents, since I undergo this great pain due to leprosy and the dripping wounds thereof.

132-133. During my fifth year, Vyāsa came to me and repeated the *Sārasvata Mantra* into my ears. Thereby I am able to remember the scriptural texts not learned (now) as well as the whole of the Vedas and holy rites. This was told to me by Vyāsa: "Go to the shrine of Guha. There you console the highly intelligent Nandabhadra.

134-135. Cast off your vital airs (body) in Bahūdaka. Make someone immerse your bones in the waters of Mahī. Thereafter, you will become the good sage Maitreya. Then you will attain salvation."

So said Vyāsa to me. Then I came here with great difficulty from the land of Vāhikas.[1]

136. Thus the whole of my story has been narrated by me to you Always avoid, O Nandabhadra, painful life of sin in this manner.

Nandabhadra said:

137. Oh! exceedingly wonderful is your life whereby my

1. Vāhikas—Vālhika, Bāhlika—Baluchistan south of Quetta and the Bolan Pass, consists of the valleys of Bolon, Nari and Gokh rivers and not Bactria—AGP 142.

mind has become hundred times firmly established in the pursuit of virtue (*Dharma*).

138. But I wish to do something in return for the righteous acts recounted by you. Remember *Dharma* and order me to do something specific.

The boy said:

139. I will remain at this *Tīrtha* without food for seven days. I will repeat the *Mantras* eulogizing the Sun-god. Then I will give up my life.

140. Thereafter, I should be cremated by you at the holy Barkarikā Tīrtha. My bones should be cast into the ocean here.

141. If your mind is full of love for me, I shall direct you to do a greater task. Listen to it.

142. In this Bahūdaka Tīrtha where I shall cast off my life, Lord Sun should be installed by you with my name as its designation.

143. Lord Bhāskara on being propitiated will bestow health, wealth, food grains, sons, wives and riches—these are the words of the Vedas.

144. Savitṛ is the Supreme God. He is all in all unto the twice-born castes. He is eulogized by the Vedas and Vedāṅgas. You too should always worship him.

145. This Bahūdaka Kuṇḍa should always be resorted to by you. I shall recount its greatness succinctly as indicated by Vyāsa.

146. If any man takes his holy bath in the excellent Kuṇḍa of Bahūdaka in accordance with the injunctions, he will have health, wealth, food grains etc. in all his births.

147. If anyone bathes in Bahūdaka on the seventh day in the month of Māgha and offers rice balls to the Manes, they will attain everlasting satisfaction.

148. If anyone remains pure and performs a sacrifice on the banks of Bahūdaka, it will have the benefit of a hundred sacrifices. There is no doubt about it.

149. He who abandons his life on the banks of Bahūdaka, rejoices in the world of the Sun. He shall be born as a son of virtuous people.

150. If anyone practises *Japa* on the banks of Bahūdaka, it

is proclaimed that it yields one hundred thousand times more (fruits). *Japa*, *Homa* and worship are likewise (in merit).

151. If anyone feeds one Brāhmaṇa on the banks of Bahūdaka with sweet food, it is as fruitful as feeding a crore of Brāhmaṇas.

152. If a woman feeds auspicious Gaurikā girls (each eight years of age) on the banks of Bahūdaka, Umā will welcome her splendidly.

153. If anyone practises Yogic exercises on the banks of Bahūdaka, he will achieve final beatitude within six months. There is no doubt about this.

154. If anything is given on the banks of Bahūdaka with the dead ones in view, it shall reach them and yield everlasting benefits.

155. Holy bath, charitable gifts, *Japa*, *Homa*, study of the Vedas, libations to the Manes—all these performed on the banks of Bahūdaka shall yield very great results.

156. O Nandabhadra, this benefit spoken by Vyāsa with regard to Bahūdaka Kuṇḍa should be retained in your mind, O highly intelligent one.

157. After saying this he became silent. After taking his bath in the Kuṇḍa, the pure one resorted to a rocky slab on the banks and began to repeat the *Mantras*.

Śrī Nārada said:

158. Thereafter, at the end of seven days, the boy cast off his life. He was cremated by Nandabhadra and the Brāhmaṇas in the manner indicated (by the boy).

159. He installed the Lord well-known as Bālāditya at the place where the boy cast off his vital airs eagerly engaged in the repetition of the *Mantras*.

160. If anyone takes his bath in Bahūdaka and worships Bālāditya, Lord Bhāskara will be pleased with him. He will obtain the means of liberation.

161-162. Nandabhadra begot other sons of another wife exactly like him. The intelligent one engaged in meditation on Śiva and Sūrya (Sun), entered Rudra's body, from where it is

very unlikely that people would return, O son of Pṛthā. Such is the great Kuṇḍa known as Bahūdaka.

163. Vallīnātha will release a part of himself on its bank. He will be a Yogin, an incarnation of Dattātreya.

164-168. By worshipping that Lord, one shall attain Yogic powers. He will have prosperity in cattles. This Lord is a refuge unto cows.

O descendant of Bharata, King Purūravas, the son of Budha, installed a shrine to the west, dedicated to the Sun-god. This Sun-god is on a par with Bhaṭṭāditya. He bestows all desired things. His holy spot is on a par with Bahūdaka, O descendant of Bharata.

The greatness of this holy spot should be whispered into the ears of a son or a disciple, but not to an atheist at any cost.

If anyone listens to this with faith, Bhāskara will be pleased with him. If this is held in the heart he is liberated from the ocean of worldly existence.

CHAPTER FORTYSEVEN

Installation of Goddesses at Bahūdaka Tīrtha

Nārada said:

1. O Jaya (Arjuna), listen how Devīs have been installed by me after (due) propitiation, for the defence of this holy spot.

2. Just as the *Ātman*, Supreme Lord, pervades all living beings, so also the eternal *Prakṛti*, Supreme Goddess, permeates (everything).

3-5. One attains vigour and all excellences by the grace of the goddess Śakti. O son of Pṛthā, she is stationed in all living beings as *Buddhi* (intellect), *Hrī* (modesty), *Puṣṭi* (nourishment), *Lajjā* (shyness), *Tuṣṭi* (satisfaction), *Śānti* (peace), *Kṣamā* (forgiveness), *Spṛhā* (desire), *Śraddhā* (faith) and *Cetanā* (consciousness). Śakti originates from *Utsāha* (zeal), *Mantra* (counsel) and *Prabhu* (the Lord).

This alone is always the cause of bondage and salvation. Indra and others attained magnificence and prosperity by propitiating her.

6-8. The base and the lowly who do not honour Śakti and who slight her, meet with downfall even if they be leading Yogins. It is clear. They fall like those (Yogins) belonging to Kāśī.

Formerly there were some leading masters of Yoga (*Siddha-yogins*) at Vārāṇasī. By slighting and insulting Śakti they met with a steep downfall.

Hence Śakti should always be worshipped by an embodied soul. On being delighted, she grants all desires. On being angry, she annihilates in a moment.

9. That Supreme Prakṛti exists in many different forms. Among them some great goddesses have been installed here. Listen to them.

10-11. Four great Śaktis are established in the four quarters (of this Tīrtha). Siddhāmbikā was installed by Guha in the East. It is proclaimed that she was created from the primordial Prakṛti at the beginning (of the creation) of the universe. Since she was propitiated by Siddhas, she is (known as) Siddhāmbikā.

12-15. Tārā was installed by me in the South, for the sake of the redemption of the Devas, as she has resorted to Kūrma (Viṣṇu, the Tortoise). Permeated by her, Kūrma, the sire of the universe, lifted up the Vedas. With his body possessed by her, Budha[1] will kill the Bauddhas (Buddhists) in crores, the sinners who destroyed the Vedic path. She is the daughter of the Mountain. She has been brought by me after due propitiation.

She is surrounded by crores of very fierce goddesses. With due deference to me, she has resorted to the southern quarter and stationed herself.

16-18. In the West is installed the splendid goddess Bhāskarā permeated by whom the discs of all the stars, the chief of whom is Bhāskara (the Sun), shine. They come and go quickly. This refulgent Śakti is of great power, O scion of the family of Kuru. She has been brought by me from Kaṭāha[2] after due propitiation

1. Vide supra 40.255-259. As noted there this King is untraced in history.

2. *Kaṭāha* is the (uppermost) protective crust of the universe (*Brahmāṇḍa*). This goddess was posted for the protection of *Brahmāṇḍa*.

and stationed here. She is always surrounded by crores and crores (of goddesses). She protects the western quarter.

19-21. In the northern quarter is installed the goddess Yoganandinī. She has come out from the body of the greatest *Prakṛti* formerly.

The four Sanas (Sanaka, Sanandana etc.) attained (perfection in) Yoga on being viewed through the pure vision of that Śakti (i.e. by the grace of that goddess). That goddess Yogīśvarī was well propitiated by Sanaka and others. She has been brought here after due propitiation from the *Aṇḍakaṭāha* (semispheroidal pan of the Cosmic Egg). She is surrounded by Yoginīs and is established in the northern quarter.

22. Thus these four great Śaktis are stationed perpetually. On being worshipped, they always bestow desired things; if angry they are capable of destruction.

23-26. Thereafter, nine Durgās have been brought by me. Listen to them. The greatest goddess is Tripurā by name. It was on being possessed by her that Śiva, the Lord of the universe, reduced the Tripuras ('three cities') to ash. Thereafter Lord Hara proclaimed her (by the designation) Tripurā. He himself eulogized her. Hence she is worthy of being worshipped by all the worlds.

After due propitiation, she was brought by me from the Amareśvara mountain. She is the bestower of desired things unto her devotees. She is near Bhaṭṭāditya.

27-33. Another great Śakti is the eternal Kolaṁbā. Keśava in the form of a Boar ('Kola') was entered into by her and he lifted up the Earth. Hence she was called Kolaṁbā by Viṣṇu and then eulogized and adored. O son of Pṛthā, that goddess was pleased by me by the Yoga of devotion. She who was on the mountain Varāha Giri was brought by me. She said to me: "There must be a *Kūpa* ('well') presided over by Rudrāṇī in the place where I stay, due to the kindness towards the suppliants. Without that well, I do not find any pleasure anywhere. Hence, O Brāhmaṇa, dig an excellent well yourself here."

On being told thus by the goddess, I dug the well by means of the root of a *Darbha* grass. Rudrāṇī herself shone therein. Thereafter, I took my holy bath there, repeated the *Mantras* and propitiated the Devas. Thereafter, goddess Kolaṁbā, goddess

of the universe, was adored. The delighted goddess thereupon spoke to me when I bowed down:

34-36. "I will always stay here. I have been delighted by you. I will destroy the evil of those men who take their holy bath in the well here, particularly on the eighth day in the month of Māgha, and worship me.

Near Meru there is a well of Rudrāṇī. It consists of all holy Tīrthas. It is stationed in a park where (flowers and vegitation) of all the seasons are (ever) present. This is that well itself.

37. O Nārada, the holy bath in this well is superior to that in Prayāga, Gaṅgā and Gayā in particular. It has been proclaimed so by me.

38-39. Therefore, at your instance, O ascetic, I have settled here accompanied by Guha. With (perpetual) alertness, I will protect this sacred lake. If the people worship me after worshipping Kumāreśa along with sixty crores of the goddesses etc. I will be the bestower of desired objects on them."

Nārada said:

40. On being told thus then by the delighted goddess, O son of Pṛthā, I became rejoiced and replied thus to Kolaṁbā, the mother of the universe:

41. "Here, O goddess, you are the mother and cause of this well-protected holy spot. They who do not worship you, will have their pilgrimage rendered futile.

42. This holy sacred lake will become well-known by your name. You will be the goddess of this lake; you will be the goddess of this Tīrtha also."

43. Thus, after performing a penance of long duration, this splendid great Durgā has been installed by me. Hence she is worthy of being always worshipped by wise and learned men.

44-46. In the same direction (i.e. east), a third (Durgā) has also been installed by me. The power of this Kapāleśī has been formerly recounted by Guha.

Blessed are those excellent men who visit her always. After worshipping Kapāleśvara, it is this *Viśvaśakti* who (should be worshipped).

Thus these three Durgās are installed and stationed in the

eastern quarter. I shall mention the highly excellent three Durgās in the west.

47. The goddess who protects the whole of the Cosmic Egg, the goddess Suvarṇākṣī has been propitiated and installed in this Tīrtha.

48. If people bow down and worship this goddess with devotion, it is the same as though she has been worshipped along with thirty-three crores of goddesses.

49. Another great Durgā stationed there (named) Carcitā had been brought here with great devotion from the bottom of Rasātala by me.

50. This goddess is worshipped and meditated upon by many Devas and Daityas who wish to gain valour. She granted them heroism.

51. This great Durgā herself, later in Kali Yuga, will liberate valorously Śūdraka, the excellent hero who will be bound by thieves.

52. Thereafter, by propitiating her he will attain the leadership of heroes. He will attack the enemies, the chief of whom will be Kālasena, and kill them.

53. Hence she has to be propitiated always by men who desire to perform heroic deeds. Carcitā who is a great Durgā is stationed in the western quarter.

54. Similarly the third (Durgā) (named) Trailokyavijayā is also stationed in this quarter. It was by propitiating her that Rohiṇīpati (the Moon-god) attained victory in all the three worlds. She has been brought by me from the world of the Moon. On being worshipped she always bestows victory.

55. Thus these are (stationed) in the western quarter. Listen (to the goddesses) in the northern quarter. In the northern quarter are stationed three goddesses, the chief among whom is Ekavīrā.

56. The goddess named Ekavīrā is directly worshipped by Śiva. Being permeated by her, this Bhūtarāṭ ('King of goblins', i.e. Śiva) destroys the entire universe.

57. By means of the prowess of Ekavīrā he reduced the worlds to ash. When eleven Yugas become complete, he becomes distinguished by the ash (of the universe).

58. Ekavīrā is of this nature. She is the eternal Śakti. On being worshipped and propitiated she bestows everything desired by men.

59. She has been brought by me, O descendant of Bharata, from the world of Brahmā to this place after due propitiation. They know that even the very utterance of her name is destructive of wicked people.

60. The second goddess Durgā of great strength is Harasiddhi by name. O son of Pāṇḍu, she was brought here by me from Śīkottara after due propitiation.

61-65. While staying at Śīkottara, when Rudra was being solicited by Pārvatī, the *Ḍakinī Mantra* was told (communicated) to the goddess by merciful Śiva. The chaste daughter of the Mountain became deluded as a result of the power of the *Mantra*. She attacked Bhava (Śiva), ate his flesh and drank his blood. Thereupon, Harasiddhi, the great Durgā, the dispeller of anguish, came out from the body of Rudra. She was a great expert in *Mantras*. That goddess with a thousand arms attacked and assailed (Girijā). She liberated Giriśa and scolded and reviled her (?Girijā). Thenceforth, she is glorified in the world as Harasiddhi. Surrounded by sixty crores of goddesses she is worshipped by Suras.

66. By propitiating this goddess who destroys all defects, Sugrīva and others became exceedingly powerful and capable of annihilating groups of Ḍākinīs.

67. Hence one shall worship her mentally, verbally and physically. Ḍakinī and others will not approach (attack) (them).

68-70. After Harasiddhi Caṇḍikā, the ninth Durgā,[1] the

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1. The following is the list of nine Durgās:
   1. Tripurā
   2. Kolaṁbā
   3. Kapāleśī
   4. Suvarṇākṣī
   5. Carcitā
   6. Trailokya-vijayā
   7. Ekavīrā
   8. Harasiddhi
   9. Caṇḍikā

third one (in the northern quarter) is stationed in the north-east corner. Even the Lord of Speech cannot adequately describe her.

It was she who formerly came out of the body of Pārvatī, killed Caṇḍa and Muṇḍa, the great Asuras, and ate them furiously.

There were a hundred Akṣauhiṇīs (of Asuras) and the Asuras Caṇḍa and Muṇḍa, still a mouthful of the goddess was not complete. Imagine how terribly powerful she can be.

71. It was she herself who became thirsty and drank the blood of (the followers of) Andhaka. Thereafter, Lord Bhava killed Andhaka.

72-73. She drank the blood of the demons Raktabījas. After Cāmuṇḍā had drunk the blood of thousand millions and crores of Daityas of sinful activities, she placed Raktaja at the disposal of the goddess.

O descendant of Bharata, she becomes contented by the salutations of devotees.

74. A holy Kuṇḍa of this goddess was got ready by me. It is splendid and auspicious. One will attain the benefit of all the *Tīrthas* merely by touching this.

75. Different kinds of *Siddhis* such as *Harasiddhi, Devasiddhi* and *Dharmasiddhi*, are obtained in this *Tīrtha* by persons engaged (in the worship of Caṇḍikā).

76. If a person worships the goddess, whether with a little quantity of materials or with a large quantity, Kātyāyanī surrounded by hundred of crores (of followers) bestows prosperity on him.

77. Thus these nine great Durgās are stationed in this *Tīrtha* here. The four *Digdevīs* (Goddesses of the Quarters) should always be worshipped by persons desirous of auspiciousness.

78-80. During the Navarātra (festival of nine days) of the month of Āśvina in particular, a devotee shall observe fast or take food once a day[1] and worship these goddesses by means of

1. "eat (articles of) a single type of grain."

oblations, offerings of sweet cakes etc., libations, incenses and scents. These (goddesses) protect him in the streets and the cross-roads where three or four roads meet together. Ghosts, spirits, vampires etc. will not afflict him. Adversities and calamities flee from him and the Yoginīs please him.

81. One who seeks sons will get sons; one who seeks wealth will get wealth; one who is distressed due to sickness will be rid of it; and one who is in bondage will be liberated therefrom.

82-83. Whether a man or a woman, whoever acts devoutly and faithfully, shall attain all desired objects, whatever he or she thinks in his or her mind.

These goddesses are wish-yielding cows; they are on a par with the philosopher's stone; they are like wish-yielding Kalpa creepers unto devotees. There is no substitute[1] for them.

84. Similarly there is *Bhūtamātā* ('Mother of ghosts') to the south of Harasiddhi. Her greatness is unparalleled. I shall recount it to you succinctly.

85. Formerly, it is said that, the learned Guha was crowned as the overlord of goblins, ghosts and vampires on the banks of the river Sarasvatī.

86. Lord Guha mercifully assigned the diet as follows unto them and kept all those ghosts within bounds (of decency):

87. "Whatever is offered unto the fire without *Mantras*, whatever is performed without Vedic sanction, whatever is done with anger without faith shall be for your consumption."

88-89. Thereupon all those beings became delighted by consuming these. But after a lapse of some time, those ghosts and other beings began to attack Devas and swallow everything holy or unholy, offered faithfully or otherwise (indiscriminately). Thereupon those Devas, distressed with hunger, reported this to Guha.

90-91. On hearing it, Guha became furious like Kāla (i.e. god of death). As he became angry, a certain twelve-eyed female, too dazzling to be seen properly like a blazing cluster of fires, came out from the middle of his eyebrows. She bowed down to him and said, "O Lord, I am your Śakti. Quickly direct me on to a task of yours. What desire of yours should I carry out?"

1. 'doubt' Venk. Edt.

Skanda said:

92-93a. Transgressing my behest, everything offered by human beings is being consumed by these base, sinful groups of ghosts, as they please. Hence bring them round quickly within the bounds (of decency). O splendid one, hundred crores of these goddesses will follow you.

93b-95. Saying "So be it," the Śakti of Guha rode on a peacock and came to *Sarojavana* (Lotus-park) surrounded by the Devīs. There she saw the groups of ghosts.

96-98. After approaching them, the goddess struck them with different kinds of weapons. On being struck and hit in the course of the great battle, the spirits, the vampires and others began to propitiate that goddess in a piteous manner, in different guises. Some of them began to dance in the guise of Brāhmaṇas uttering the words of ascetics. They repeatedly said "O goddess, O lotus-eyed one, be pleased." Then the delighted goddess spoke to them, "Let anything be chosen as you please."

99-100. They said to her, "Save us, O goddess, be the mother of the *Bhūtas* (ghosts). We will never transgress the bounds laid down by Skanda. Alway grant boon to those who propitiate you thus."

Śrīdevī said:

101. If people propitiate me thus on the New-Moon day in the month of Vaiśākha by means of ornaments of good luck, flowers, rice mixed with curd and adorations (articles of worship) all their adversities will completely vanish.

102-104. After granting this boon, the goddess surrounded by the ghosts began to rejoice. It was the goddess of such power that was brought here by me, O descendant of Bharata. One who bows down to her becomes liberated from all adversities.

The goddesses of such prowess here in this excellent holy spot, have been succinctly glorified by me. O Arjuna, they are fourteen in number and they are worshipped by leading men in fourteen excellent places.

CHAPTER FORTYEIGHT

The Description of Somanātha[1]

Nārada said:

1. Henceforth, I shall relate comprehensively and clearly the greatness of Somanātha. He who listens to what I recount, shall be rid of sins.

2. Formerly, in *Tretā Yuga*, there were two exceedingly brilliant Brāhmaṇas (named) Ūrjayanta and Prāleya, hailing from Cauḍa Deśa,[2] O son of Pṛthā.

3-5. Once they came across a meaningful stanza in a Purāṇa. On seeing it, those two who were conversant with all schools of philosophy and scriptural texts, were thrilled. "The Lotus-born (Lord) recounted the Tīrthas beginning with Prabhāsa to Pulastya. What pilgrimage they have resorted to (i.e. their undertaking the pilgrimage is fruitless) if they have not taken their holy bath in Prabhāsa!"[3]

On reading this verse (they repeated it frequently), those two excellent Brāhmaṇas started immediately to take their bath in Prabhāsa.

6. After crossing and passing through rivers and forests gradually (in due order) they crossed the auspicious river Narmadā crowded with multitudes of great sages.

7. They (heard of) the greatness of the Guptakṣetra (the secret shrine) at Mahī-Sāgara-Saṅgama. After taking their bath there, they started for Prabhāsa through that (region).

8. As the path was desolate[4] they were exceedingly afflicted with hunger and thirst. Those two Brāhmaṇas became unconscious near Siddhaliṅga.

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1. This chapter describes the glory of the two *Liṅgas* called Somanātha near Siddheśvara at the Guptakṣetra and also of the *Liṅga* Hāṭakeśvara there.

2. Coladeśa—The region of Coromandal coast south of Pennar.

3. Prabhāsa—Somanātha near Verawal in Saurashtra. It is a famous *Jyotir-liṅga* and the scene of the fratricidal clash of Yādavas and that of the death of Kṛṣṇa and Balarāma.

4. They seemed to have travelled through what is called 'the Desert of Cambay'.

9-10. They boldly started after bowing down to Siddhanātha. They were scorched by the midday sun. They were tormented with excessive hunger and thirst. Their legs became stiff like pillars. Suddenly they fell senseless on the ground. After a short while, Prāleya spoke to Ūrjayanta.

11-14. He spoke with confidence and courage: "Dear friend, was this not heard by you? As a person becomes pale (and weak) in limbs due to pilgrimage, so Hara, the Lord of Soma, becomes more distressed (and well-disposed) on account of charitable gifts (in the form of physical suffering by pilgrims)."

When this was said and heard, they began to limp. Prāleya walked a short while lamely. Suddenly a *Liṅga* very difficult to be seen (due to its brilliance) split the ground and came up. An ethereal voice rose with a shower of flowers preceding the same, "O Prāleya, it is for your sake that this *Liṅga* has come up on the seashore. It yields the same benefit as Somanātha. O (Brāhmaṇa) of holy rites, stay here."

Prāleya said:

15-16a. If it be like this, if this be true, I have resolved in my mind that before death I must go to Prabhāsa. This is definite.

16b-19a. Thereupon, Ūrjayanta too regaining consciousness came a-limping and saw the *Liṅga* that had emerged. He too took up the same stand.

Thereafter Bhava who manifested himself, made their bodies strong and sturdy by means of his sight. Thereafter, they went to Prabhāsa and to the abode of Śiva. Thus there happened to be two Somanāthas near Siddheśvara. Ūrjayanta in the west and the other one Prāleyeśvara.

19b-21. If anyone takes his holy bath slowly in the waters of Somakuṇḍa and in the waters of the ocean and Mahī and then visits both the Somanāthas, he is rid of the sins of the entire life.

Brahmā installed here in Mahīnagaraka, a *Liṅga* named Hāṭakeśvara far more beautiful than (the deity in) Pātāla. With

great purity (in mind and body), he eulogized the Lord. Listen to it, O son of Pāṇḍu.

(Prayer) Hymn to Hāṭakeśvara

22-25. Obeisance to you, O Lord Rudra, O Bhāskara (Refulgent one), to the (Lord) of unmeasured refulgence. Salute to Bhava, to Rudra, to *Rasa* (Juice, Essence), to you identical with water, to Śarva in the form of the Earth. Obeisance to the Lord perpetually full of scents;[1] to Īśa. Repeated obeisance to you, Vāyu of good touch. Hail to the Lord of Paśus (individual souls), to Pāvaka (fire, the sanctifying one) of extreme splendour; to the terrible one; to the Lord in the form of *Vyoman* (firmament). Obeisance to you, solely of the form of sound. Bow to you, the great Lord, to Soma; obeisance to you, the immortal deathless one; to Ugra (fierce one); to the worshipping one; obeisance to you, the Karmayogin.

26-29. Thus the hymn was uttered in the form of the divine names. A man who, with purity, recites or listens to this prayer composed by Brahmā unto Hāṭakeśvara Liṅga daily attains merger with Aṣṭamūrti (i.e. Śiva). There is no doubt about it.

He who remembers with purity the Liṅga of Hāṭakeśvara shall be granted all boons by Brahmā by whom this was installed.

O Jaya, thus there are many holy *Tīrthas* of this sort in the meeting place of Mahī and the ocean. They have been succinctly described by me.

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1. Cf *sugandhim puṣṭivardhanam* in Rudrādhyāya.

CHAPTER FORTYNINE

Dialogue between Kamaṭha and the Sun-God (Purāṇic Embryology)

Arjuna said:

1. The *Tīrthas* and the *Liṅgas* are very wonderful, O great sage. On hearing about them from your lotus-like mouth my mind is delighted very much.

2. O holy Lord, describe unto me those important holy spots installed by you at Mahīnagaraka.

Nārada said:

3. O Phālguna, I shall recount to you the holy spots and shrines that are in the glorious Mahīnagaraka. It is there that the holy Lord Sun-god Jayāditya abides.

4. One who glorifies the name of Jayāditya shall be rid of all ailments. He shall obtain whatever is desired in his mind.

5. Merely by visiting that (Lord), O son of Pṛthā, a man with great faith will be endowed to the full with all auspicious things and will be liberated from everything inauspicious.

6. O son of Pṛthā, listen to the origin of that Lord. I shall recount it to you. By listening to it or glorifying it one shall attain the grace of Bhāskara.

7. After establishing this holy place, I went to the world of the Sun-god some time later by chance, seeking a meeting with the Lord.

8. After bowing down to him, when I took my seat, Bhāskara greeted me with *Arghya*. The Lord then (slightly) laughingly said to me in sweet voice:

9. "O sage Nārada, O Brāhmaṇa, whence are you coming? Where are you going? Where have you been roaming all this while?"

Nārada said:

10. On being asked thus by Bhāskara, I spoke to him these words: "I was roaming in the sub-continent of Bhārata. O Lord Bhāskara, I am coming from Mahīnagaraka with a view to see you."

The Sun-god said:

11. Tell me about the good qualities of those Brāhmaṇas who reside in the holy spot that has been established by you. What are the special characteristics of those Brāhmaṇas?

Nārada said:

12-15. On being asked thus by the Lord, I spoke these words again: "Oh! If I were to praise them, I shall be blamed thus, 'This man praises his own people.' How can I censure them because they do not deserve it? It is a painful job either way.

Or, while the greatness of those noble-souled ones is vast, if it is described minimisingly it will be a great defect and default of mine.

If you have the desire to hear (about the good qualities) of those leading Brāhmaṇas honoured by me, better go there yourself. They should be seen by yourself directly. This is my opinion, O Sun-god."

16. On hearing these words of mine, Ravi became surprised much. The Lord of the day said repeatedly, "I shall see them myself."

17-18. After bidding farewell to me, Bhāskara assumed the form of a Brāhmaṇa. The Lord who blazes in the firmament went to the seashore by his Yogic power.

Thereafter, an old Brāhmaṇa of great splendour was seen by my Brāhmaṇas. He was wearing matted hair that had become tawny in colour on account of the holy baths thrice a day.

19. Thereupon, those Brāhmaṇas, the chief of whom was Hārīta, became excessively delighted. Their eyes beamed like full-blown lotuses. They rose up from their Vedic sacrificial hall and rushed towards that Brāhmaṇa.

20-23. After bowing down to the excellent Brāhmaṇa, they joyfully spoke thus, "This day of ours is auspicious. This holy spot has become exceedingly excellent, since, O excellent Brāhmaṇa, you have come here of your own accord. Undoubtedly, it is because of their kindness towards blessed householders that excellent Brāhmaṇas come to them in the guise of guests, in order to sanctify them. Hence, sanctify our houses by stepping therein, meeting us and taking food and sitting along with us."

The guest said:

24. Food is of two types, O Brāhmaṇas, viz. *Prākṛta* (pertaining to Prakṛti, natural) and *Parama*[1] (the Supreme One). Therefore, I wish that *Parama* type of meal be given unto me in a proper manner.

25. On hearing this from the guest, Hārīta spoke to his eight year old son Kamaṭha, "Do you understand, dear son, what is spoken of by this Brāhmaṇa?

Kamaṭha said:

26. O dear father, after bowing down to you, I shall tell what *Parama* meal is like. I shall propitiate the Brāhmaṇa by offering him *Parama* meal.

27. It is said that a father becomes free from indebtedness (to Pitṛs) by the birth of a son. I shall make that statement true by propitiating the excellent guest.

28. Meal is of two types. Their division is thus. One is called *Prākṛta* and the other one is *Parama*.

29-30. The first one, *Prākṛta*, is said to be the propitiation of the group of the twenty-four Principles, the chief of whom is Prakṛti. They say that it is the (common) meal of six different tastes (such as sweet, salt, pungent, sour, astringent and bitter) and of five different kinds (such as eatable, drinkable, lickable etc.). When this is consumed, the *Kṣetra* characterized as the physical body, shall become contented.

31-32. The other one is called *Parama Bhojana*. It is the meal unto the *Parama*, i.e. the soul. It is listening to the discourse on piety and virtue of different types. That is called *Anna* (food). The person who enjoys the food is *Kṣetrajña* (the individual soul). The ears (do the work of) the mouth (in this case).

33. That I shall give to this excellent Brāhmaṇa. "O Brāhmaṇa, ask (me) what you wish. I shall propitiate you in accordance with my ability, in the midst of the assembly of these Brāhmaṇas."

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1. This classification of food is explained vv 28-32.

Nārada said:

34-35. On hearing these weighty words of Kamaṭha, that guest mentally praised him and put this question: "How is the living being, the creature, born? How does it die? After being reduced to ash where does it go?"

Kamaṭha said:

36. After bowing down to the preceptor at the outset and to Dharma thereafter, O Brāhmaṇa, I shall reply your question sung about in the *Chandas* (Vedas).

37-39. It is reported that three types of *Karmas* are the cause of the birth of a creature, viz. merit, demerit and a mixture of the two. They (*Karmas*) are *Sattva*, *Rajas* and *Tamas* (types). The creature of *Sattva* nature passes on to heaven. After some time he falls down from heaven but shall be wealthy, virtuous and happy.

The creature of *Tamas* nature falls into hell. After undergoing many tortures, he becomes an immobile being.

40. After meeting with and getting into touch with great men, after enjoying in their company, after sharing seats with them in the course of a long time, he undergoes great many transmigrations and ultimately becomes a human being.

41. While a man, he will undergo miseries of poverty etc. or he will be deficient in limbs or sense-organs. This is manifestly clear to all the people as the characteristic sign of sin.

42-43. A creature of mixed *Karma* becomes an animal. Undergoing transmigrations and due to the contact with great men, he shall become a man. He who has greater merit and less demerit, becomes miserable in the (first earlier) part of life and afterwards becomes endowed with happiness.

44. He who has greater sins and less merits becomes happy in the earlier part of life and miserable later. This is the characteristic feature of the mixed *Karma*.

45-47. Listen to the birth of a human being.[1] When the male semen virile and the female blood come into contact, the soul that is free from all defects, transmigrates (therein) clearly.

1. A crude Purāṇic Embryology is given in vv 45-61.

Equipped and endowed with the *Guṇas*, the mind, the intellect, auspiciousness and inauspiciousness, the soul enters the womb and remains as an embryo. It being stupefied remains in that state of embryo for a month.

48. In the second month it becomes solidified. Different limbs are developed in the third month.

49. Bones are formed in the fourth month (the Fetus stage). The growth of skin is in the fifth month and hair grows in the sixth month.

50. The fetus is endowed with the faculty of understanding in the seventh month. In the seventh month itself it takes in the food and drink of its mother.

51-52. It undergoes great anguish in the eighth and ninth months with the fingers covering its face and the Jarāyu (outer skin of the embryo) enveloping its limbs. If the child is a eunuch, it lies in the middle; if it is a female, it lies on the left side; and if it is a male, it lies on the right side. It lies in the middle of the back facing the (gastric) fire.

53. Undoubtedly it knows the species in which it is to be born. It remembers the details of many (previous) births.

54. It is not able to see anything in the blinding darkness. It may become fascinated by smell. It feels chillness when cold water is drunk by the mother. It is conscious of heat when hot water is drunk by her.

55-56. It undergoes great distress when the mother takes exercise (moves about etc.) and acute pain on account of her sickness. Other ailments too occur unobserved by the mother or father. Those ailments cause acute pain and distress to the child (in the womb) due to the tenderness (of the body). It finds even a short period as long as a hundred years.

57. It undergoes great torture within the womb on account of the previous *Karmas*. Every now and then it indulges in wishful thinking about (performing) merits and good actions (in future).

58. (It thinks thus) 'If I were to take birth and live among human beings, I will do all those things whereby I will certainly get salvation.'

59-61. After the *Simantonnayana* ceremony,[1] the fetus begins to think thus. It undergoes great pain and distress and these two months pass on as though they were three *Yugas*. When the period of gestation is complete, pressed and moved by the wind of delivery, the creature remains with its face turned downwards. It experiences great pain. The child with its face down comes out through the vaginal passage with great difficulty. It feels as though its skin is being cut and pared.

62. For the period of a month (after birth) the child just feels the touch of the hands (of others) as though it is being sawn with a saw. It remains so deluded.

63. Coming under the control of the previous *Karmas*, it loses the experience that it had while in the womb. Thereafter, it begins to do all sorts of actions white, red and black (i.e. of the nature of *Sattva*, *Rajas* and *Tamas*).

64-69. The physical body is like an abode[2] unto the man. The bones and the skeleton act like the sloping beam or timber in the roof. The sinews and the nerves are the tying cords. Blood and flesh are the plaster of clay for smearing. Faeces and urine are held in this vessel. It is well-fitted with seven walls (the seven *Dhātus* or constituents of the body). It is covered with hair as though with grass. The mouth is the single main door. It is decorated with eight windows (the eight pores). The two lips are the panels of the door; the teeth act as the bolts with which they are closed and sealed. The vessel of sweat is the drain. Phlegm and bile flow in it. It is overwhelmed with old age and sorrow. It is stationed in the fire of the jaws of death. It is destroyed by attachment, hatred etc. It is born with six sheaths. It is thus, O Brāhmaṇa, that this house of a body is produced. The individual soul is the householder who dwells here. Intellect is his wife. He achieves salvation, heaven and hell.

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1. One of the purificatory ceremonies observed by women in the 4th, 6th or 8th month of their pregnancy; it appears to be of the 8th month here.

2. The author seems to like the analogy between the body and a house.

CHAPTER FIFTY

Human Body—A Miniature Cosmos: Departure of the Soul to the Next World

The guest said:

1. O boy Kamaṭha of no immature intellect, the exact thing is mentioned by you. I wish to hear about the characteristics of the body. Describe the same.

Kamaṭha said:

2. Understand that the physical body is like the Cosmic Egg. Listen how it is so. The sole of the feet is Pātāla. The forepart of the foot is Rasātala.

3. The pair of ankles is (i.e. corresponds to) Talātala; the calves, Mahātala; the knees, Sutala; the thighs, Vitala. The hip is Atala.

4. They call the navel (the surface of) the earth; the belly Bhuvarloka; the region of the chest the heavenly world; the neck the Maharloka; and the face Janaloka.

5-6. They call the eyes Tapas Loka and the region of the head, Satyaloka. Just as there are seven continents situated on the earth, so also there are seven *Dhātus* (i.e. essential ingredients of the body). Understand them from me by their names. Skin, blood, flesh, suet, bones, marrow and semen virile—these are the *Dhātus*.

7-8. There are three hundred and sixty bones;[1] three million fifty-six thousand nine tubular vessels. They take liquid secretions of the body (to the different parts) like the rivers on the earth carrying water.

9. The body is covered by three and a half crores of hair, gross and fine. They are said to be visible and invisible.

10. Six limbs are important. Listen as they are being mentioned by me, viz. two arms, two thighs, the head and the stomach.

11. The intestines are three and their length is three and a half *Vyāmas* (i.e. the distance between the middle fingers when

1. VV 7-16 give crude ideas about human anatomy.

both the hands are extended). Brāhmaṇas conversant with the Vedas say that they are three *Vyāmas* in length in the case of women.

12. The lotus in the heart is glorified as having the stalk above and face downwards. To the left of the lotus of the heart is the spleen and to the right is the liver.

13-14. O Brāhmaṇa, the cavities of marrow, suet, fat, urine, bile, phlegm, faeces and the last one the blood are said to be two *Añjalis* (cavity formed when the open hands are joined together). Functioning therefrom they sustain the body.

15. There are seven needle-like vessels of which five are in the head, O Brāhmaṇa. One is in the penis and one is in the tongue.

16. All the tubular vessels issue from the navel-lotus. The most important among them are *Suṣumnā*, *Iḍā* and *Piṅgalā*.

17. Coming to the door of the nostrils, they contribute to the growth of the body (?) Vāyu, Agni and Candramas (the Moon-god) are stationed in the body, each of them being of five types.

18. *Prāṇa*, *Apāna*, *Samāna*, *Udāna* and *Vyāna* are said to be the five types of *Vāyu*.[1] They say that their functions (are as follows).

19. The function of *Prāṇa* is proclaimed as follows: Inhalation, exhalation and the ingression of food and drink. It is situated from the neck (throat) to the head.

20. The discharge of faeces, urine and semen virile as well as the delivery of the child in the womb is said to be the function of *Apāna*. Its situation is above the anus.

21. *Samāna* handles food and disseminates it. It moves about unchecked through the hips and buttocks.[2] It enables tasting.

22. *Udāna* makes the organs of speech function. Eructation, vomiting and the main endeavour in all physical activities—these too are the functions of Udāna. Its situation is the portion up to the throat.

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1. VV 18-23 enumerate the functions of vital airs.

2. The reading is probably *Sarvasrotasvavārita*, 'unchecked in all the vessels'?

23. *Vyāna* is stationed in the heart. It moves continuously throughout the body. It causes the increase of the essential ingredients of the body. It causes the production of sweat and saliva and the opening and closing of the eyes.

24. The *Pāvaka* (fire) is stationed in the body in the following five forms:[1] *Pācaka, Rañjaka, Sādhaka, Ālocaka* and *Bhrājaka*.

25. *Pācaka* is always present in the chamber of digestion. It digests food. *Rañjaka*, stationed in the *Āmāśaya* (i.e. the receptacle of undigested food), prepares the juice and converts it into blood.

26. *Sādhaka*, stationed in the heart, instills enthusiasm in the intellect etc. *Ālocaka* is stationed in the eye. It gives the person the ability to see forms and colours.

27-28. *Bhrājaka* is stationed in the skin. On being purified, it makes the body glisten.

It is said that Soma is stationed in the body in five forms,[2] viz. *Kledaka, Bodhaka, Tarpaṇa, Śleṣmaṇa* and *Ālaṁbaka*.

Kledaka abides in the abdomen permanently. It moistens (?liquefies) the food.

29. *Bodhaka* resides in the tongue. It enables (persons) to cognize (the different tastes). *Tarpaṇa* is stationed in the head. It is called so because it propitiates the eyes etc.

30. *Śleṣmaṇa* is present in all the joints. It produces phlegmatic secretion. *Ālaṁba* abides in the chest and moves throughout the body.

31. Thus the body is sustained by *Vāyu, Agni* and *Soma*. The vessels (carrying blood) and the empty cavity of the belly are born of *Ākāśa* (ether).

32-33. Know the following as *Pārthiva* ('evolved from the earth'): nose, hair, nails, bones, courage(?), weightiness, skin, flesh, heart, anus, navel, suet, liver, marrow, intestines, receptacle of undigested food, tubular vessels of the body, sinews and abdomen. Brāhmaṇas conversant with Vedas say thus.

1. The 'fire element' in the body and its varieties and their functions are given in vv 24-28.

2. VV 27b-30 enumerate the functions of the five varieties of *Soma* in the body.

34. The white area of the eyes (cornea) is so on account of phlegm. It is inherited from the father. The black circular area is so on account of gaseousness. It is inherited from the mother.

35-36. (The eye has five areas.[1]) The first one is that of the eyelashes. The second one is that of the skin, the white area (cornea) is mentioned as the third and the fourth one is the black area (iris). The fifth one is *Dṛṅmaṇḍala* (circular pupil). There are two other portions of the eyes, viz. *Upāṅga* and *Apāṅga*.

37. *Upāṅga* is the border area of the eyes and *Apāṅga* (the outer corner of the eye) is at the root of the nose.

The scrotum and testicles are said to consist of suet, blood, phlegm and flesh.

38. The tongue consists of blood and flesh in the case of all embodied souls. There are six bundles of nerves in the two hands, two lips, penis and neck.

39. In this way, in this body of seven times seven (fortynine) parts abides *Jīva*, the twenty-fifth principle, pervading it. Its residence is in the head.

40. The three ingredients, viz. skin, blood and flesh are inherited from the mother and suet, marrow and bones are said to originate from the father. These six are called *Kauśika*.

41. Thus the body is evolved out of the (five) elements. I shall describe to you how this body develops by means of the foodstuffs originating from the five elements.

42-45. That food is eaten by embodied beings in morsels (consisting) of lumps of food.[2] At first *Vāyu* that is *Prāṇa* divides into two the undigested food in the stomach. It excites by blowing the fire slowly. The fire, being blown thus, makes the water very hot. With the hot water all round it the food is cooked once again. On being cooked, it becomes separated into two, viz. the sedimentary excretion as well as the juicy part.

46-48. The sedimentary excretion is discharged from the body in the form of twelve different impurities. The twelve seats of impurity are two eyes, two ears, two nostrils, tongue, teeth, penis, anus, nails and hair-pores.

1. It is only the front portion of the eye that is described here. The growth of the body from the elements ends with v 40.

2. The ideas about the digestive system are given in vv 42-51.

All the tubular vessels are connected to the lotus of the heart on all sides. *Vyāna* places the subtle juicy essence at the mouths (i.e. openings of those vessels). Then *Samāna* fills those vessels with that juicy essence.

49-51. Being full, they extend throughout the body. The juicy essence within the vessels is cooked by the fire *Rañjaka*. Being cooked, it is converted into blood. Thereafter the following things are produced successively: skin, hair, tresses, flesh, sinews, nerves, bones, nails, marrow, purity of the sense organs and increase in semen virile.

Thus the resultant products of the food taken in are proclaimed of twelve types.

52. This body which is produced thus is intended to be the instrument or means of merit, just as a splendid chariot is the means of transportation of burden (and passengers).

53. If it is not kept in good condition by means of various efforts such as smearing the body with oil etc. what can it do? If it does not carry burden, what function is carried out by it?

54. In the same manner, if meritorious deeds are not performed, what is the use of this body developed and nurtured by means of excellent meals? In that case it is like that of brutes.

55-57. The following verses are worth noting in this context:

'Good and bad results are experienced by a person in accordance with what he has done, the time and the place of doing, the age and the manner in which he has done it.

Hence good deeds must always be performed by those who seek uninterrupted happiness. Otherwise enjoyment of pleasures is disrupted like the small streams (drying up) during the summer.

Since many acute pains and miseries originate from sins, they are not to be committed. Indeed it causes distress and affliction to the soul.'

58. Thus, O good Sir, your question has been clarified by me in accordance with my ability as to how a living being is born. Listen to the manner in which it dies.[1]

1. VV 59-72. Ideas about death—the *Liṅga Śarīra* and after-death conditions.

59. When the *Karma* that is conducive to the length of life becomes exhausted and the time of death arrives, the embodied soul, subject to the control of his own *Karma*, is dragged by the servants of Yama.

60. The individual soul, bound by the nooses of merits and sins and accompanied by the five *Tanmātras*, the mind, the intellect and *Ahaṁkāra* (Ego) abandons the body.

61. The soul of the doers of meritorious deeds goes out through the seven apertures of the head. The soul of sinners goes through the lower ones and that of Yogins goes through the *Brahmarandhra* (i.e. an aperture in the crown of the head).

62. At that very same moment, he takes up another body called *Ativāhika* or *Liṅga-śarīra* ('the subtle body'). It is of the size of the thumb up to its joint. It is created by his own vital airs.

63. The soldiers of Yama then tie the soul stationed in that body and then take him along the path belonging to Yama, using excessive force.

64-65. It is like a heated frying pan or a burning iron ball or scorched sands or like a copper vessel. The sinner is dragged by the soldiers over a distance of eighty-six thousand *Yojanas* from the earth and taken to the city of Yama.

66-69. In some places it is very chill. It is exceedingly impassable. In some places there is great darkness. The dead one is eaten and bitten by crows, ravens and jackals with beaks and snouts of fiery touch, as well as by bees, flies and mosquitoes, serpents and scorpions. While being bitten the creature screams and cries but does not die. In some places it is eaten by terrible Rākṣasas. It is dragged and thrown off. It is burned and taken along the path of very terrible sand.

It passes that impassable path within ten *Muhūrtas*. But the *Puruṣa* (i.e. the dead man) thinks it to be very long as though it is a year.

70. He is taken across the terrible river named *Vaitaraṇī* in which putrid matter and blood flows and hair and tresses float about, like moss and grass.

71-72. Thereafter, he is placed in front of Yama by his servants. A sinner sees him to be exceedingly frightful and surrounded by Kāla, Antaka and others. A man of meritorious

deeds sees him as Dharmarāja of very gentle form then. Only human beings go to the world of Yama and not others.

73-74. It is after death that the creatures are allotted their different species of birth(?) Only men are heard (spoken of) as ghosts and not other creatures. A virtuous man is honoured there and a sinner is tied with a noose round his neck. Listen to the path by which a virtuous man goes. I shall describe it to you.

75. Men who endow (for charitable purposes) trees and parks, go through a path abounding in fruits and flowers. Men who gift away umbrellas go through shade in great happiness.

76-77. Those who give footwear go by means of vehicles. Those who had endowed wells, tanks etc. do not feel thirst. Those who give as charitable gifts vehicles, beds and seats go ahead by means of aerial chariots. Those who had offered foodstuffs, go after taking food to their satisfaction. Those who give lights, go through the bright (path) and those who give cows as religious gift, easily cross that river (Vaitaraṇī).

78. The devotees of the Sun-god, Mahādeva and Puruṣottama ever since their birth go along (that path) duly honoured by the followers of Yama.

79. The man who has gifted plots of land, a cow, gold, metals, gingelly seeds, cotton, salt and the seven kinds of cereals goes in a happy manner.

80. Citragupta reviews the case of sinners and persons of meritorious deeds who go there and submits the report to the Lord of the Dead, i.e. Yama.

81-82. Thereafter, that man stays in the world of the departed souls for a year in the course of which a body of his gets developed. Day after day, he consumes the food etc. that is given by his kinsmen along with the pitcher of water and attains growth and improvement thereby.

83-84. He himself gets the food etc. offered by him (to Brāhmaṇas and the needy) earlier (i.e. while alive on the earth). There is no giver (of food etc. to him) if nothing was given by himself.

If he has offered water, he is not afflicted much with hunger and thirst. The water offered by the kinsmen becomes a river and comes over to him.

85. If the monthly *Śrāddha* with the sixteen *Śrāddhas* preceding it is not performed on his behalf, he is not liberated from the state of ghosthood.

86. It is said that the day is reckoned in the world of departed souls in accordance with the human reckoning. Hence food should be given to the ghost everyday for a year.

87-90. The terrible followers of Yama, the groups named *Śmāśānikas* protect the sinner (suffering from) cold, wind and heat in the same manner as a (prisoner) is guarded in a jail by rough and rugged men.

If the *Preta-piṇḍas* (i.e. rice balls meant for the departed) are not given along with the sixteen *Śrāddhas*, the dead man is not liberated from the state of ghosthood even in the course of *Yugas*. When the rite of *Sapiṇḍīkaraṇa*[1] is performed duly by kinsmen and the year is completed, he gets a perfect and full body. A sinner gets a body of very hideous form and a righteous one a divine and excellent body.

91-93. Thereafter, he goes to heaven or hell according to his *Karma*. The hells beginning with Raurava are situated beneath Pātāla. The worlds beginning with *Svar* and ending with *Satya* are situated above the world of heaven. *Svarga* is attained by merit as laid down in the *Itihāsas*, *Purāṇas*, *Vedas* and *Smṛtis*. *Naraka* (hell) is obtained by what is contrary to it. This too is in conformity with time, place and *Karma*.

94. The *Sapiṇḍīkaraṇa*, if it is performed before or in the course of a year of ghosthood is said to continue for a year certainly.

95. If anyone has performed three *Medhas* ('sacrifices') or worshipped the three Suras (i.e. Brahmā, Viṣṇu and Śiva) or is killed in battle, he does not go to the world of ghosts.

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1. *Sapiṇḍīkaraṇa* is a rite to be performed within one year after the death of a person. Four *Piṇḍas* or rice-balls are prepared, one for the *Preta* (i.e. ghost of the deceased person) and three for his deceased paternal ancestors. The *Preta-Piṇḍa* (i.e. rice-ball meant for the deceased person) is divided into three and each third of this *Piṇḍa* is put into each of the three *Piṇḍas* meant for the three generations of his paternal ancestry. On completion of *Sapiṇḍīkaraṇa* the *Preta* ceases to be so and becomes one with the *Pitṛs*, else it continues to be a ghost. For the procedure of this *Śrāddha* vide Kane's HD, Vol. IV, pp. 521 ff.

96. One goes to the excellent heaven by (as a result of) pure merit; to the blinding darkness by unmixed (i.e. utter) sin; and to both by mixed sin and merit. He has a body also in conformity with it.

97. Thus your three questions regarding birth, death and departure to the other world and stay therein have been clarified in the manner in which my preceptor has explained to me. What do you wish to hear further? I shall explain to you.

CHAPTER FIFTYONE

The Greatness of Jayāditya

The guest said:

1-3. The form of the other world that has been recounted by you on the basis of the scriptures, is undoubtedly like that. But in this connection, atheists, sinners of very little intelligence express their doubts. In order to dispel the doubts, recount the fruit of *Karmas* that is experienced here itself. If it is there, O Kamaṭha, describe how one will be born as a result of his sinful deeds. What will be the evil action as a consequence of which he is born so?

Kamaṭha said:

4. I shall tell everything. Be steady and listen to it. I shall tell as my preceptor has recounted it and as it has been retained in my mind.[1]

5-6a. A murderer of a Brāhmaṇa will become a consumptive patient. A person habitually drinking liquor shall become one with dark-brown teeth. A stealer of gold becomes one with decaying nails. A defiler of the preceptor's bed will be bad-skinned (i.e. will have skin-disease). One who associates with the

1. VV 5-33 give the Purāṇic ideas of sins leading to particular types of birth.

sinners mentioned above shall have all ailments. These five are great sinners.

6b. One who listens to the slander of good men becomes deaf.

7. A boastful sinner censuring the good one, becomes dumb. A person who disobeys elders and preceptors shall be an epileptic patient.

8. One who insults them becomes a worm. If a man is indifferent towards a noble man worthy of adoration, he will become evil-minded.

9. A base man who steals the property of good men shall become lame for as many years as the number of steps he takes for that crime.

10. A person who takes back a thing after gifting it away, becomes a chameleon. If a person does not pacify those persons worthy of respect who have become angry, he will suffer from ailments of the head.

11. A person who carnally approaches a woman in her menses is reborn as a Cāṇḍāla. A person who steals clothes shall be affected with white leprosy. A person committing arson shall suffer from black leprosy.

12. A thief of silver becomes a frog. A man guilty of perjury will suffer from ulcer in the mouth. A man who looks at another man's wife with lust, shall suffer from the diseases of eyes.

13. A person who promises something but does not give the same, becomes short-lived. A base man who deprives a Brāhmaṇa of his means of livelihood, shall always suffer from indigestion.

14. A person who takes a life-long vow of not taking rice etc. and retracts the same, shall always be a chronic patient. A person who, in spite of having (married) many wives (neglects them) and emits semen only in (i.e. enjoys) one wife shall become a consumptive patient.

15. If a person who is engaged by his master to perform holy rites acts unjustly, or if he himself were to consume the materials got ready, that foolish fellow shall suffer from dropsy.

16. If a strong man neglects (to protect) a weak man who

is being harassed, he shall become devoid of limbs. A person who steals food shall be starved.

17a. A man who acts partially in administration of justice shall suffer from diseases of the tongue.

17b-19. A person who compels another to perform a holy rite thereby causing separation from wife and others, and a person who partakes first what he has cooked(?) shall suffer from ailments of the throat.

One who takes food without performing (daily) five *Yajñas* (*Pañca-mahā-yajñas*) shall become a hog in a village.

One who indulges in sexual intercourse during *Parvan* days shall suffer from urinary disease. A foolish man who abandons his wife and becomes attached to prostitutes etc., is born as a bald-headed person.

20. A person who insultingly disregards friends, relatives, (his) master, and close followers and keeps himself aloof from them, shall always be in troubles about his means of livelihood.

21. If a person serves his parents, master or elders fraudulently, he will find it very difficult to acquire wealth or he will lose the wealth acquired.

22. If a person robs one who has put faith and confidence in him, he shall become a victim of miseries. A man who commits base and vile acts towards a virtuous man, shall become dwarfish.

23-24. A person who keeps a very feeble bullock as a vehicle, shall become crippled in limbs. One who kills cows shall be born blind. One who causes suffering to cows shall be devoid of cattle. One who is cruel to cows and torments them with blows etc., shall always find travel along the paths troublesome.

25. He who is dull in assembly is born with goitre. One who is always angry becomes a Cāṇḍāla. A slanderer has offensive breath.

26. One who sells goats shall become a hunter. A pimp shall become a hired servant. An atheist becomes one with gingelly seeds for food. A man without faith will become a singer by profession.[1]

1. It appears that the rofession of singers was looked upon contemptuously during that period.

27. One who eats forbidden food will have inflammation of the glands of the neck. A person who distils liquor shall become a widower (lit. 'one who eats his wife'). A man who acquires knowledge through injustice shall become a fool.

28. One who steals scriptures shall become squint-eyed. He who hates holy legends will become evil-minded. Falling from the hell, he drops down into the mouth of a worm.

29. One who deprives deities, Brāhmaṇas and cows of their (means of) sustenance will have vomiting sensation and nausea whenever he takes food. He who breaks tanks and parks will have maimed hands.

30. A man who adopts fraudulent means in the course of a trial shall be exploited or harassed by his servants. A man who is devoted to other men's wives shall always suffer from male diseases.

31. A quack or a bad physician shall become a rheumatic patient. One who defiles the bed of the preceptor shall become evil-skinned (i.e. having skin disease).

He who indulges in sexual intercourse with a she-ass shall become a diabetic patient. One who has sexual intercourse with a woman of his own *Gotra* will be issueless.

32. He who carnally approaches his sister, mother or daughter-in-law shall become seedless (i.e. impotent). One who is ungrateful shall be unsuccessful in all enterprises.

33. Thus a general idea of the characteristics of sinners has been given. Even Citragupta will be bewildered in describing (them) completely.

34. These sinners, after falling off from hell undergo births and deaths in thousands of species. Those are born with these characteristics (as mentioned above).

35. Those who disregard *Dharma* as well as those who are overpowered by vices or calamities should inferentially be known as persons whose sins have not been exhausted.

36. Those whose sins have come to an end, those who have come back from heaven shall be rid of all vices. They will resort solely to virtue.

37-39. The following verses are noteworthy in this regard:

'Excellent happiness results from virtue; sorrow and misery

originate from vice. Hence one should perform virtuous deeds for the sake of happiness and should avoid sin and vice.

Since it is declared that happiness in both the worlds is attained only through virtue, one should solely perform virtuous deeds for the achievement of everything.

A man should live even for a *Muhūrta* with (performing) auspicious deeds but not live even for a *Kalpa* performing acts which are adverse to both the worlds.'

40. Thus, O Brāhmaṇa, what has been asked by you has been said by me. Whether it is ill-said or well-said it should be forgiven. What else shall I say?

Nārada said:

41. On hearing this statement of Kamaṭha who was only eight years old, Lord Bhāskara (the Sun-god) became delighted and extremely surprised.

42-45. He praised those Brāhmaṇas, the chief of whom was Hārīta: "Oh, the earth itself is blessed on account of the excellent Brāhmaṇas of this sort! God Brahmā is blessed since the bounds of decency laid down by him are being maintained by these great Brāhmaṇas. The Vedas too are blessed now. What (How great) must be the intellect of Hārīta and others among whom even this boy's intellect is so clear as this? Undoubtedly there is nothing in the three worlds not known to these. These are far superior to what Nārada had said."

46-51. After praising those Brāhmaṇas thus, the delighted Sun-god spoke: "I am the Sun-god, O leading Brāhmaṇas. It is for the purpose of seeing you all that I have come from the solar world. The fruit of having eyes has been obtained by me.

Even the low-borns are sanctified by conversing or sitting (i.e. associating) with leading Brāhmaṇas like you, O Brāhmaṇas. Then what of persons like me!

In every respect, Nārada who is conversant with the reality of the three worlds, is blessed. You who have shaken off all your sins, increase his welfare. I bow down to all of you mentally and intellectually and with great concentration since you are great due to penance, learning and conduct. Choose any boon that you wish even if you think that it is rare and difficult to be acquired. Indeed you yourselves are bestowers of boons. But let not

my contact (with you) be fruitless. Indeed the association with deities never becomes fruitless. Hence choose some boon from me. I shall grant it to you."

Śrī Nārada said:

52-53. On hearing these words of the Sun, those excellent Brāhmaṇas became delighted. They adored him with great devotion by means of *Pādyas*, *Arghyas*, eulogies and salutations. Repeating great *mantras* such as *Maṇḍala* etc.(?) they spoke to the Sun:

54-57. "Be victorious, O Āditya; be victorious, O Lord; be victorious, O Bhānu; be victorious, O Lord free from impurities. Be victorious, O Lord of the Vedas. O Lord of the day, save us for ever. You are the greatest Lord unto the Brāhmaṇas. The entire creation of Brāhmaṇas is identical with you. This abode of ours, O Lord, glanced at by you is very much sanctified by you. Today our Vedas (i.e. Vedic learning) have become fruitful. Today our holy rites have become fruitful. O Lord of rays, today our abode has become fruitful by coming into contact with you. If you wish to grant us any boon we will choose this. This spot of ours should never be forsaken (by you)."

The Sun-god replied:

58-61. Since at the outset the word *Jayāditya* has been uttered by you, I will be well-known as Jayāditya.[1] So I shall always abide here. As long as the earth, the oceans, the mountains and the cities exist, O Brāhmaṇas, I will not abandon this. Stationed here, I shall destroy poverty, ailments, ringworm, leprosy etc. of those whose worship (me). If a man worships me (who am) installed here, I will accept his worship as though it had been performed by him after coming to the solar world.

Śrī Nārada said:

62-63. When this was said by the Lord, the excellent Brāhmaṇas beginning with Hārīta, installed the idol in accordance with the injunctions laid down in the Vedas. Then the Brāhmaṇas said thus: "O Kamaṭha, it is for your sake that Lord Ravi is stationed here. Hence you eulogize in the beginning."

1. Hence the title of the chapter.

64. On being told thus by all the Brāhmaṇas, Kamaṭha, the most excellent one among eloquent persons, bowed down to Jayāditya and sang this great eulogy *Jayādityāṣṭaka* ('Eight stanzas in praise of Jayāditya'):

65-73. "O Ādi-deva[1] (First god), you are not accomplished (i.e. visualized). You are only heard of in the Yajurveda. (The knower) speaks of it to be such. The four-fold speech (viz. *Parā*, *Paśyantī*, *Madhyamā* and *Vaikharī*) stays very far away from you (i.e. you are far beyond the ken of speech). Being audacious, I (dare to) praise you with a selfish desire. Please forgive this.

You are of twelve forms—Mārtaṇḍa, Sūrya, Aṁśu, Ravi, Indra, Bhānu, Bhaga, Aryamā, Svarṇaretas, Divākara, Mitra and Viṣṇu. You are well-known. Obeisance to you.

Salutation to you, the firmamental *Liṅga* with the three worlds and entire sky as your *Sanctum Sanctorum*. You are spoken of as being the support of waters and having the clusters of stars as a garland of flowers.

You are the Lord of Lords. You are the refuge of the helpless. You are the protector of those who seek asylum in you. You are merciful towards the miserable ones. You are the eye of eyes. You are the intellect of intellect of people. You are the illuminator of the sky. Be victorious, you are the vital principle of lives.

You are the one bringing poverty to poverty (i.e. the remover of poverty), O abode of treasures. You are the one who brings inauspiciousness to inauspiciousness. You are the one bringing welfare unto welfare. You are famous as causing powerful sickness to sickness (itself) in the world. O Jayāditya, the incomprehensible one, be victorious for a long time.

Even mother, father and kinsmen forsake one who is ailing, overpowered by leprosy, whose nose is broken, body is shattered, who is senseless. You protect a person who is abandoned by all. Who else is like that except you?

You are my father. You alone are my mother. You are my preceptor. You alone are my kith and kin. You are my Dharma.

1. This designation is used for gods Brahmā, Viṣṇu, Śiva, Gaṇeśa and Sūrya (the Sun)—MW 136A.

You are the path of my salvation. I am your slave, O Lord (it is up to you to) abandon or save me.

I am a sinner. I am deluded. I am of exceedingly evil activities. I am not a receptacle of good conduct. I am hideous, still I fall at your feet (and request thus). O Śrījayārka, bring victory to your devotees."

Nārada said:

74. On being eulogized thus by the noble-souled Kamaṭha Jayāditya smilingly said to him in words of tenderness and gravity:

75. "Nothing is inaccessible on the earth to him who eulogizes me with this Jayādityāṣṭaka ('eight-versed prayer to Jayāditya') which has been recited by you.

76. If, particularly on a Sunday, a person recites this after worshipping me, neither diseases nor poverty affect him. There is no doubt about it.

77. I have been propitiated by you, O dear one, I grant this boon unto you. You will become omniscient on the earth. Thereafter you will attain salvation.

78. Your father will become an author of a Smṛti text (viz. *Hārīta-Smṛti*). He will be adored by Brāhmaṇas. This spot will never perish.

79-80. O dear one, I will not at all forsake this spot."

After saying this, after being eulogized and adored, that Lord took permission of the leading Brāhmaṇas and vanished there itself. Thus, O son of Pṛthā, Jayāditya arose (i.e. came to be installed) on the earth.

81-85. O (hero) of holy rites, (the deity was installed) on a Sunday after the advent of the month of (Āśvina).

He who worships Jayāditya, on (any) Sunday in the month of Āśvina after taking his holy bath in Koṭitīrtha, dispels the sin of Brahmin-slaughter.

By worshipping with red garlands, red sandal paste and saffron, by smearing unguents, by offering scents, incense etc. by offering foodstuffs made of ghee and puddings, a murderer of a Brāhmaṇa, a drink-addict, a thief and a defiler of the preceptor's bed are liberated from all the sins. They go to the world of the Sun.

They obtain all worldly pleasures, sons, wives and wealth. They will be endowed with all desired objects. They will stay in the world of the Sun-god for a long time.

86. Visiting Jayāditya on any Sunday, glorifying and remembering him, causes cessation of all ailments.

87. Those who are devotees of the unmanifest Lord, having no beginning or end, who is the receptacle of refulgence, get merged in the Solar region, free from ailments.

88-89. During the Solar Eclipse, O son of Pṛthā, a devotee should take his holy bath in the Ravikūpa ('Well of the Sun') with great concentration and mental purity. He should perform *Homa* with great care. He should offer charitable gift in accordance with his ability, stationed in front of Jayāditya. O Jaya, listen to the greatness of his merit with single-minded attention.

90. By the favour of Jayāditya, that man will obtain the same merit as in the case of (pilgrimage to) the following holy spots: Kurukṣetra, Prabhāsa, Puṣkara, Vārāṇasī, Prayāga and Naimiṣa.

CHAPTER FIFTYTWO

The Story of Koṭitīrtha[1]

Arjuna said:

1. How did Koṭitīrtha originate, O sage? By whom was it made? How is it that the merit of a crore of *Tīrthas* is obtained here, O sage?

Nārada said:

2. When this spot was established by me, Lord Brahmā, the grandfather (of the worlds), was propitiated and brought from his world (*Brahmaloka*).

1. Though the heading of the chapter mentions the Koṭitīrtha, it includes the installation of Koṭīśvara, Atrīśvara. Bharadvājeśvara and Gautameśvara Liṅgas also.

3-4. Then, at midday, Lord Vidhi (Brahmā) remembered a crore of *Tīrthas* for the sake of his bath. On being remembered, they all came here—one million from Svarga, seven million from the earth and two million from Pātāla. All of these came on being remembered.

5. When Pitāmaha began his worship, O leading scion of the family of Kuru, *Liṅgas* too came in the same number.

6-11. After performing the ablution and worshipping the *Liṅgas* and after concluding the midday rites, the Lotus-born Lord lovingly granted me boons.

Thereafter, a lake was mentally created by the Lord. Lord Prajāpati was adored by those *Tīrthas* and was asked:

"O Lord Dhātā, what shall we do? Command us."

On hearing those words of the *Tīrthas*, Brahmā, the Prajāpati spoke: "All the *Tīrthas* should stay here in this lake. Since I worshipped all the *Liṅgas*, all the *Liṅgas* should stay in a single *Liṅga*. The devotees shall get the benefit of the holy bath in all the crores of *Tīrthas* as well as that of the worship of a crore of *Liṅgas*. They shall get the benefit of charitable gifts too in the same manner, if my words are true.

If anyone performs *Śrāddha* here and offers rice balls in accordance with the injunctions, the Pitṛs will be propitiated everlastingly. There is no doubt about it.

12. If anyone takes his holy bath and worships Lord Koṭīśvara without thinking about anything else, he will obviously obtain the benefit of worshipping a crore of *Liṅgas*.

13. By taking his bath in Koṭitīrtha, one gets the benefit of (baths in) all the *Tīrthas* in the three worlds and in all the rivers beginning with Gaṅgā."

14. After granting the boon thus, Lord Brahmā went to his region (*Brahmaloka*). Ever since then, Koṭitīrtha became well-renowned.

15. Formerly the excellent Devas beginning with Brahmā performed many *Yajñas* on its banks. Thereafter, they attained great *Siddhi*.

16. Formerly, O sinless one, penance was performed by the excellent sages beginning with Vasiṣṭha. Other ascetics too obtained everything they desired in their minds.

17-18. Formerly, penance was performed, O son of Pṛthā, here in this *Tīrtha* by Atri. An excellent *Liṅga* was installed to the south of Koṭitīrtha (by him). It is called *Atrīśvara Liṅga*. It is destructive of great sins. After installing that *Liṅga*, he made an excellent lake in front of it.

19. After taking his holy dip there and worshipping Atrīśvara, if any man performs *Śrāddha* carefully, he shall dwell in the world of Rudra for a long time.

20. It is reported, O mighty-armed one, that penance was performed and *Yajñas* were performed by sage Bharadvāja in the excellent lake Koṭitīrtha.

21. The exceedingly charming *Liṅga* Bharadvājeśvara was installed. After making a very beautiful lake there, be obtained a great pleasure.

22. After taking his bath there, a man should perform *Śrāddha* with great devotion and in accordance with the injunctions. After worshipping Bharadvājeśvara, he is honoured in the world of Śiva.

23. Further, the holy Lord, sage Gautama performed a very severe penance at this Koṭitīrtha with the hope of a re-union with Ahalyā.[1]

24. The intelligent (sage) realized union with Ahalyā, thanks to the power of this *Tīrtha*. He derived a great pleasure (thereby).

25. The holy Lord installed a great *Liṅga* at this holy spot. It is named Gautameśvara. It is on the banks of the lake Ahalyāsaras.[2]

Arjuna said:

26. O Brāhmaṇa, when was this great lake dug by Ahalyā? Tell me the cause of this Ahalyāsaras in its entirety.

Nārada told:

27. It is reported that in ancient times, Ahalyā, due to her

1. VR is not aware of Gautama's coming to the Mahī-Sāgara-Saṅgama or this Koṭitīrtha for penance. VR states that after cursing Indra and Ahalyā, Gautama went to Himālaya for penance. (VR I.48.34)

2. This story of creating Ahalyāsaras described in vv 27-30 below is unknown to VR.

union with Indra, was cursed by Gautama. She then felt extremely sorry for it, O Phālguna.

28. Thereafter, the sage who was very much depressed and miserable, performed a penance at Koṭitīrtha. As a result of that penance, O son of Pṛthā, he was re-united with Ahalyā.

29. Then the chaste lady became extremely delighted. She created an exceedingly meritorious lake in this excellent spot, filled with the water of (all) *Tīrthas*.

30. A devotee should perform holy ablution in the Ahalyāsaras and then offer rice-balls (to *Pitṛs*). By properly worshipping Gautameśa he goes to the world of Brahmā.

31. Many sages who were free from impurities have performed severe penances, O excellent one among men, at Koṭitīrtha and have attained the greatest *Siddhi* (i.e. liberation).

32. Formerly, austerities, charitable gifts and sacrifices were performed by many kings at this holy spot. They have attained the greatest *Siddhi* (thereby).

33. If anyone propitiates a single Brāhmaṇa with sumptuous food on the banks of this holy Tīrtha, due to that faith, it is as good as a crore (Brāhmaṇas) propitiated.

34-36. If any man, O son of Pṛthā, gives different kinds of jewels, cows, plots of lands, gingelly seeds, cereals and different kinds of clothes to Brāhmaṇas with great sincerity and faith, it has merits a hundred crores of times, thanks to the power of Koṭitīrtha. If anyone promises anything to Brāhmaṇas at Koṭitīrtha but does not give it, he causes a hundred and one generations of his family to fall into the exceedingly terrible hell Raurava. Afterwards he himself falls into it.

37. At the advent of the month of Māgha (January-February) early in the fine morning, when the Sun is in the zodiac Capricorn, a devotee should take his holy bath here. Listen from me to his merit.

38-41a. The merit that is acquired in all the *Tīrthas*, the benefit derived from all *Yajñas*, all charitable gifts and holy rites —all this can be obtained by a man in Koṭitīrtha everyday. There is no doubt about it.

If a man performs *Śrāddha* here, when the Sun is in the zodiac *Kanyā* ('Virgo'), the *Pitṛs* get that satisfaction which they do not derive even from Gayā *Śrāddha*.

At the advent of the month of Kārttika (October-November) if anyone performs holy ablution etc. it will have everlasting benefit in accordance with the words of Brahmā.

41b-43. By performing a single *Yajña* here, one attains the benefit of a crore of *Yajñas*. By giving a virgin in marriage according to *Brāhma* rite, the benefit derived is a crore of times, since all charitable gifts in Koṭitīrtha have a crore of times more benefit.

One shall gives up one's life at Koṭitīrtha, thinking of Mādhava in the heart. O son of Pṛthā, he will have heavenly pleasures for a long time. He will attain everlasting goal (of *Mokṣa*).

44. Groups of Devas beginning with Brahmā worship the person who casts off his mortal body in the excellent sacred place Koṭitīrtha.

45-47. If the body of anyone is cremated on the banks of this *Tīrtha*, if the bones are cast into the Mahī-Sāgara-Saṅgama, O son of Pṛthā, even the Lord of Speech is not capable of expressing his benefit. It is after knowing thus, O son of Pṛthā, that one resorts to the great holy spot Koṭitīrtha everyday. Its benefit is on a par with that of the gift of a thousand tawny cows everyday. Hence this is the rarest (holy spot) in heaven, earth and the nether worlds.

CHAPTER FIFTYTHREE

Greatness of Tripuruṣaśālā and the Glory of Nārada's Lake

Nārada said:

1. I shall describe another thing, the excellent greatness of the *Śālā* ('chamber'). When the holy spot was established by me formerly, I was told (thus) by the leading Brāhmaṇas.

2. "O (sage) of holy rites, make some arrangement for the protection of the holy spot." Thereupon I promised thus: "I shall accord protection to the holy spot."

3-6. Afterwards Brahmā, Viṣṇu and Maheśvara were propitiated by me with concentration of mind. All the three excellent

gods were delighted thereby. They came to me and said, "O Nārada, let a boon be chosen." After worshipping them I said, "Let the holy spot be protected. This boon alone should be granted to me by the well-propitiated Devas, so that the holy spot is neither damaged nor ruined and my fame is spread." Then this was promised by the Lords of the Devas: "O sage, let it be so. We shall accord protection to your Brāhmaṇas through our parts (*aṁśas*)."

7. After saying this, their (respective) digits were released, bestowed by the three gods themselves. Thereafter all the (three) excellent Suras vanished.

8-13. Then along with the Brāhmaṇas, the three Lords of the there worlds (viz. Brahmā, Viṣṇu and Maheśvara) were severally installed in front of the chamber as the defenders of the holy spot.

Whenever Brāhmaṇas are harassed by anyone (the procedure is as follows). In the forenoon the *Ṛgveda Mantras* are recited, in the midday the *Yajur Mantras* and in the third *Yāma* (i.e. afternoon) the *Sāman Mantras* are recited in loud tone. Then the infuriated Brāhmaṇas will pronounce the curses on them. Whoever it be shall be reduced to ash within seven days, in the course of a year or within three years. The *Mantra* for the course is as follows:

"If the protection of the holy spot has been promised by you all in front of Nārada, may our enemy be reduced to ash instantaneously by the truthfulness of that vow."

It is certain that (the trouble-maker) becomes reduced to ash on account of this *Mantra*.

He who visits the chamber of three Puruṣas (i.e. Deities) everyday, worships them and makes them pleased, is honoured in the heavenly world.

[The greatness of the chamber of the three Puruṣas (is concluded).]

The glory of the Nārada Lake

Nārada said:

14-17a. I shall describe another thing, O son of Pṛthā. The greatness of my lake is vast, unparalleled and very difficult to be obtained by Devas.

Formerly this lake was dug by me by means of a blade of *Darbha* grass. The clay was taken out by means of a copper vessel. The excellent waters were brought from all the *Tīrthas* and poured into that lake. Thereby the lake was filled up.

17b-21. At the advent of the month of Āśvina, on any Sunday, if a man performs *Śrāddha* with (mental and physical) purity after taking his holy bath there (in the Nārada Lake) and giving charitable gifts in particular, his Manes become contented until all the living beings are annihilated (i.e. to the end of the world).

This is well-known as *Nāradīya Saras* ('Lake belonging to Nārada') throughout the earth. It is attained even by Devas only by means of great deal of merit.

Whatever is given as charitable gifts here, the *Homa* offerings made in the fire—all these should be known as everlasting on account of the regular practice of *Japas* and fasts. One who takes his bath in the excellent lake of Nārada and faithfully worships Nāradeśvara is liberated from all sins.

22. It was in this *Tīrtha*, O son of Pṛthā, that penance was performed formerly by all the Serpents for the sake of redemption from the curse of Kadrū[1] as well as with a desire for their own welfare.

23-25. Thereupon they attained great *Siddhi* on account of the efficacy of this holy *Tīrtha*.

Thereafter, all the delighted Serpents installed the powerful *Liṅga* (named) Nāgeśvara on the northern side of (the lake of) Nārada.

Infinite is the merit of those persons who take their bath in the excellent lake of Nārada and worship Hara named Nāgeśvara with great devotion. They need not be afraid of serpents in accordance with the utterance (promise) of the serpents.

[The description of the greatness of the lake belonging to Nārada (is over).]

1. This refers to Kadrū's cursing her own children (i.e. Serpents) for their disobedience to stick to the tail of the divine horse Uccaiḥśravas and make it appear black and thus enable her to make her co-wife Vinatā her servant (Mbh, *Ādi* 20-8).

Nārada said:

26-29a. There is a goddess here, O son of Pāṇḍu, named Aparadvārakā. She is (the goddess) with her abode always fixed at the entrance to the Cosmic Egg. She is guarded by twenty-four crores of goddesses. After performing a penance of long duration, she was propitiated and brought here by me from that place. The great goddess was installed at the western entrance. Dvāravāsinī had been installed at the eastern entrance to the city.

29b-31. On the ninth day in the dark half of the month of Caitra, a man should take his bath in the *Kuṇḍa* and worship that goddess by means of oblations, Bakula flowers (Mimusops Elengi), food offerings, scents, incense etc. His sin committed in the course of seven births perishes instantaneously. Whatever the man desires, he will acquire.

32-33. A barren woman obtains a son merely through a holy dip there on the ninth day in the month of Caitra and by worship with flowers, incense and *Arghya*. The goddess destroys all obstacles and grants all *Siddhis* to the devotes instantaneously. This is undoubtedly true.

34-35. The man shall worship Uttaradvārakā too in accordance with the injunctions in this manner. That excellent man also will get this same benefit. By worshipping goddess Dvāravāsinī who is installed at the eastern entrance, one shall obtain the desired benefit.

36-38. At the advent of the month of Āśvina, particularly during *Navarātra* (i.e. the first nine days), the devotee should observe fast on all the nine nights and take bath in the *Kuṇḍa* with purity. He should worship the deity with devotion with flowers, incense and food offerings as well as libations. A sonless person will get sons; a poor man will get wealth. O son of Pṛthā, a barren woman gives birth (to children). There is no doubt about this.

CHAPTER FIFTYFOUR

The Glory of Nārada Idol

Nārada said:

1. O son of Pṛthā, there is my idol too there (installed) due to the desire of the Brāhmaṇas. I never abandon it which is adorned with umbrella and staff.

2. By worshipping me on the splendid eleventh day in the bright half of the month of Kārttika, one is liberated from the blemishes of *Kali*.

Arjuna said:

3. Ever since my boyhood there has been a doubt in my mind. If I (openly declare it and) ask you about it, O Brāhmaṇa, it does not behove you to be angry.

4. You have always been well-acquainted with the duties pertaining to salvation. You are impartial to all living beings. You have complete control over the sense-organs. You are devoid of excessive attachment and hatred.

5. You have equally eschewed censure and praise. You observe the vow of silence. You are glorified as ever liberated. (But) O Nārada, O sage, you are as quick (i.e. fast moving) as the wind in the world.

6. You are seen moving about like lightning. You are honoured by the intelligent ones (but) you always provoke quarrels in the world. You are devoid of kindness towards all living beings.

7. Many thousands of Devas, Gandharvas, Rākṣasas, kings, leading sages and Daityas have been ruined on account of the quarrels provoked by you.

8. Why do you have this type of activity? Dispel this doubt of mine, O Brāhmaṇa. On account of this doubt, one is unable to sleep happily like the deer pierced with an arrow.

Sūta said:

9-10. On hearing these words from Phālguna, O Śaunaka, sage Nārada laughingly glanced at the face of Bābhravya. This

Brāhmaṇa named Bābhravya was a scion of the family of Hārīta. He always remains near sage Nārada.

11. Highly intelligent that he was, be understood the desire of Nārada. He said laughingly to Phālguna in friendly words:

Bābhravya said:

12. What you say about Nārada is true, O son of Pāṇḍu. In this matter all men have the same doubt.

13. Therefore, I shall report everything to you as it had been heard a short time ago from Kṛṣṇa, the scion of the Yādava family.

14-18a. In the course of his pilgrimage to Mahīsāgara, Lord Kṛṣṇa came there accompanied by Ugrasena, Vasudeva, Babhru, Rāma, son of Rukmiṇī, Yuyudhāna and others. After going to Mahī-sāgara-saṅgama along with his kinsmen, he performed *Piṇḍa Dāna*[1] (offering rice balls) etc. and made many charitable offerings. With great care, he worshipped Guheśvara and other *Liṅgas*. He took his bath in Koṭitīrtha and worshipped Jayāditya. Thereafter, Kṛṣṇa of lofty mind and yogic power worshipped sage Nārada. He was accompanied by an earlier born (i.e. senior by birth) one who had matted hair.

18b. Even as many leading Brāhmaṇas including me were within hearing, Ugrasena, the great king, spoke to Kṛṣṇa in the assembly:

Ugrasena asked:

19-20. O Kṛṣṇa, I shall ask you to clarify a doubt of mine. This Nārada is highly intelligent and honoured by the whole universe. Why is he exceedingly fickle? Like the wind he wanders over the universe. Why is he fond of quarrels? Why is he exceedingly fond of you?

1. Kṛṣṇa's parents were alive. Still he is shown to have performed *Piṇḍadāna*. The author of the Purāṇa holds that one whose father is alive can perform *Piṇḍadāna*. This is a disputed point in *Dharma Śāstra* (vide Kane, HD Vol. IV pp 511-513). Those, in Maharashtra follow *Nirṇaya-sindhu* which regards a *jīvatpitṛka* ('one whose father is alive') as ineligible to perform *Piṇḍadāna*.

Śrīkṛṣṇa said:

21-26. What has been asked by you is true. O king, I shall speak everything to you. Nārada, the excellent sage, was formerly cursed by Dakṣa on seeing that his sons were led astray from the path of creation (i.e. natural path) by Nārada. Since he led astray his (Dakṣa's) sons on two occasions, Dakṣa pronounced two curses: "You will nowhere stay while wandering over all the worlds. Incited by others, you will become a tale-bearer."[1]

Although he (Nārada) was capable of countering the curses the sage accepted them. He deserves praise for it since he himself is capable (of countering the curses).

It is after foreseeing the time of (imminent) ruin that he instigates (and increases) a quarrel. As he tells the truth, he is not defiled by a sin. Although he wanders everywhere, he is not affected by the defects of wandering since his mind never deviates from the (supreme) being who ought to be meditated upon (i.e. God). Listen as to why he entertains such an exceedingly deep love for me.

27. Indeed I always eulogize Nārada of divine vision by means of the hymn pronounced by Mahendra. Listen to it, O king:

Hymn to Nārada

28. I bow down to that Nārada who has no arrogance due to learning or good conduct but whose learning and good conduct are well-known.

29. I bow down to that Nārada who has none of these (defects): Absence of interest, anger, fickleness and fear. He is composed and free from (habitual) procrastination.

30. I salute that Nārada who does not change his word (once uttered) either due to lust or to covetousness and who is worthy of being adored by all creatures (i.e. living beings).

31. I pay obeisance to that Nārada who is conversant with the principles and goal of spiritual endeavour, who is forbearing, powerful and straightforward, who has conquered his sense-organs and who speaks the truth.

1. *Vide* BhP VI. 5.5-43.; VP I.15.91-102

32. I bow down to that Nārada who is full-grown and venerable in respect of splendour, fame, intellect, prudence, humility, birth and penance.

33. I salute that Nārada whose conduct and dress are pleasing and whose diet, behaviour, eyes and utterances are good and who is splendid.

34. I pay obeisance to Nārada who causes excessive happiness, who has no sin and who never takes delight in other people's misfortune.

35. I bow down to that Nārada who always abides by the duties enjoined in the Vedas, Smṛtis and Purāṇas and who is free from (i.e. is above) either pleasure or displeasure.

36. I salute Nārada who is uninterested in foodstuffs and other things, who is learned, who is never idle, who is a Brāhmaṇa of vast learning and whose narratives are charming.

37. I bow down to that Nārada who has never erred before in respect of wealth, anger and love and by whom these defects have been eliminated.

38. I pay obeisance to Nārada who is devoid of the defect of infatuation and fascination, who has great devotion to welfare and who has prudence and modesty.

39. I bow down to that Nārada who is never contaminated by contacts (but) whose soul appears to be attached, who is eloquent and who has no prolonged doubts.

40. I bow down to that Nārada who never abandons scriptural texts, who never subsists on his penance and whose mind is productive at all times.

41. I salute that Nārada who puts in great efforts, who exerts his intelligence, who is never satiated with concentration and meditation and who never errs in his efforts.

42. I bow down to Nārada who does not become elated by the acquisition of wealth, who does not become dejected on account of non-acquisition, whose intellect is steady and whose soul is not excessively attached.

43. I seek refuge in Nārada who is richly endowed with all good qualities, who is efficient, pure and unafraid, who knows the proper occasions and is conversant with good policies.

(The Hymn ends here.)

44. Everyday I recite this hymn of Nārada, O king. Therefore, the excellent sage has great love for me.

45. If any other person too remains pure and repeats this prayer everyday, he will ere long attract great favour of the Celestial Sage.

46. O king, after listening to these good qualities of Nārada, repeat this meritorious prayer. The sage will be pleased with you.

Bābhravya said:

47. On hearing the good qualities of Nārada from Kṛṣṇa orally, in this manner, the king became extremely pleased and acted according to his suggestion.

48. After giving plenty of excellent gifts to the excellent leading Brāhmaṇas (admirers or worshippers) of Nārada, saying "Let Nārada be pleased", he worshipped Nārada.

49. After concluding this pilgrimage duly, Kṛṣṇa the excellent Puruṣa, went to Dvārāvatī along with his brother, kinsmen and relatives.

50. Similarly you too, O descendant of Kuru, after listening to the good qualities of Nārada entertain faith and listen to the duty in this connection.

51. On the *Prabodhinī Dvādaśī* (twelfth day) in the bright half of the month of Kārttika, this sage always wakes up from his trance and meditates on Viṣṇu.[1]

52. On that day, with great concentration and purity, a devotee should take his holy bath here itself in the well dug up by Nārada and perform *Śrāddha* with great care.

53-57. The penance, charitable gift, and *Japa* done here in the well, become everlasting. Then the devotee shall waken up Viṣṇu by (reciting) the *Mantra* beginning with "*Idaṁ Viṣṇo*"[2].

Afterwards, O son of Pāṇḍu, he should waken up sage Nārada by means of the following *Mantra*:

"O excellent sage, just as the yogic slumber was abandoned by Hari so you too abandon it for rendering help to the worlds."

After wakening him by this *Mantra*, he should worship

1. That Nārada's slumber is like Viṣṇu's is a new information in the SkP.
2. Probably some Purānic verse as it is not traced in Bloomfield's *Vedic Concordance*.

Nārada by means of the hymn pronounced by Kṛṣṇa and also by offering umbrella, garments[1] and splendid adorations.

Uttering "Let Nārada be pleased", he should bow down to the Brāhmaṇas devoutly. Umbrella, garments and pot of water should be given to Brāhmaṇas in accordance with his capacity.

58. If it is done like this, he is liberated from sins by the grace of the sage. He will never meet with quarrels. He will never have misery or sorrow.

CHAPTER FIFTYFIVE

The Characteristics of Yoga

Sūta said:

1. On hearing these words of Bābhravya, the scion of the family of Kuru became surprised. His hair stood on end. He bowed down to Nārada with great devotion.

2-3. After praising him for a long time, he spoke to Nārada: "O sage, hearing the greatness of the *Guptakṣetra* ('well-guarded holy spot') from you, I am not fully contented. It behoves you to recount it again.

Nārada said:

4-6. I shall describe the greatness of Gautameśvara, the great *Liṅga*, O leading member of the Kurus. Listen to it with attention.

Akṣapāda, the great Yogin, became the great sage named Gautama. The holy Lord brought Godāvarī (to the Deccan). He was the husband of Ahalyā.[1]

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1. Akṣapāda Gautama and Gautama (the husband of Ahalyā) are two different persons. VR knows the latter and does not even hint at his being the author of *Nyāya Sūtra*.

On coming to know about the greatness of the *Guptakṣetra*, he performed a great penance[1] here practising Yoga.

7. After attaining perfection (and consequent powers) in Yoga, a *Liṅga* named Gautameśvara was installed here by the noble-souled Gautama.

8. A devotee should bathe this great *Liṅga* and smear it with sandal paste. After worshipping it with various kinds of flowers, he should burn in front of it the aromatic gum-resin. He shall be liberated from all sins and he will be honoured in the world of Rudra.

Arjuna said:

9. I wish to know correctly an outline of the general features of Yoga, O Nārada. All people praise Yoga since it is better than even the most excellent (paths to liberation).

Nārada said:

10. I shall explain (to you) the truth about Yoga succinctly, O leading scion of the family of Kuru. One becomes free from impurities even by (merely) listening to it. What to say when it is practised!

11. The essence of Yoga is proclaimed (to consist in) the restraint of the fluctuations of the mind.[2] Yogins achieve it by the practice of eight limbs.

12-13. The limbs (of Yoga) are abstention (*yama*), observance (*niyama*), restriction (regulation) of breath (*prāṇāyāma*) the third, withdrawal of the senses (*pratyāhāra*), fixed attention (*dhāraṇā*), the object of meditation (*dhyeya*), contemplation (*dhyāna*) the eventh and perfect concentration (*samādhi*)—(Thus) Yoga is glorified as having eight limbs.[3]

Listen, O son of Pāṇḍu, to the characteristic features of those eight severally.

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1. As noted previously VR does not mention Gautama having ever visited the Mahī-Sāgara-Saṅgama.

2. *Yogaścitta-vṛtti-nirodhaḥ*/YS I.2.

3. Our text omits posture (*āsana*) mentioned in the lists of limbs (*Yoga-Sūtra* II. 29) and adds *dhyeya* instead (not mentioned in YS) to make the number eight.

14-20. By practising these in due order a man attains Yoga.

Non-violence, truthfulness, non-stealing, the vow of celibacy and non-acceptance of gifts—these five are called *Yamas* ('Abstentions').[1] Listen to their characteristics too.

He who endeavours for the welfare of all living beings as in his own case (practises the first *Yama*). It is called *Ahiṁsā* ('non-violence') and it is enjoined in the Vedas.

Giving a correct statement of what has been seen, heard, inferred and experienced by oneself, without causing pain to others,[2] is called *Satya* ('truthfulness').

Abstinence from taking possession of other people's properties, even in cases of emergency, whether it be mental, physical or verbal, is called *Asteya* ('non-stealing').

Abstinence from sexual intercourse mentally, verbally and physically in the case of ascetics is called *Brahmacarya* ('vow of celibacy'). In the case of householders, having sexual intercourse during the period after the four days of menses is (not opposed to) the 'vow of celibacy'.

This (the following) is said to be *Aparigraha* ('non-acceptance of gifts'): Renunciation of everything mentally, verbally and physically is *Aparigraha* in the case of ascetics. In the case of householders mental renunciation is *Aparigraha*. Thus the *Yamas* have been recounted to you. Listen to the five *Niyamas* ('observances').

21. Cleanliness, contentment, penance, *japa* and devotion to Guru (Preceptor[3])—these are the observances. Listen to the characteristics of these five separately.

22. *Śauca* ('cleanliness') is said to be of two kinds—the external and the internal. Cleansing with clay and water is said to be the external one and the purification of the mind is the internal one.

23. Perpetual mental satisfaction with the means of subsistence one has (adopted) legitimately, or by alms, or by agricultural and other occupations is called *Tuṣṭi* ('contentment').

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1. *Vide* YS II.30.

2. *Vyāsa-bhāṣya* on YS II.30 echoes the same in similar words.

3. Cf YS II.32. For *Svādhyāya* (Vedic study) and *Iśvara-Praṇidhāna* (Devotion to God) our text substitutes *Japa* and *Guru-bhakti* (Devotion to Guru).

24. If a person engaged in reducing his diet, observes the prescribed expiatory penances like *Cāndrāyaṇa*[1] it is called *Tapas* (penance).

25. *Svādhyāya* is called *Japa*. It is the repeated utterance of OM etc. Devotion to Śiva, to knowledge and to the preceptor is said to be *Gurubhakti*.

26. Only after practising and mastering these observances and abstentions should the clever (devotee) endeavour to get ready for controlling the breath. The aspirant of Yogic practice should not do it otherwise.

27-28. Since wind (*Vāyu*) will get irritated (resulting in gastric disorders) in an unclean body and since one contracts leprosy(?), sluggishness etc. on account of the disorder of wind, a clever aspirant for Yogic achievement shall first make the body pure and then endeavour for the next (step, viz. breath-control). O son of Pāṇḍu, listen, I shall describe the characteristics of the control of breath.

29-30. The regulation of *Prāṇa* and the *Apāna* (inhalation and exhalation while breathing) is called *Prāṇāyāma*.[2] It is mentioned by *Dhīras* (the wise persons who have realized the soul) that *Prāṇāyāma* is of three types: *Laghu* (short), *Madhya* (medium) and *Uttarīya* (or *Uttama*) (superior). That which has twelve *Mātrās* (measures of time) is *Laghu*. The time required for opening and closing the eyes once is called a *Mātrā*. The *Madhya* (type of *prāṇāyāma*) has twice that (i.e. 24 *Mātrās*) and *Uttama* is said to be having (measures) three times (of *Laghu*) (i.e. 36 *Mātrās*).

31. One shall overcome defects gradually thus: By the first one (i.e. *Laghu*), one shall overcome sweating; by the middle

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1. *Cāndrāyaṇa*—The expiation based on the waxing and waning of the moon. Therein on the first day of the dark half of the month, 15 morsels are to be eaten and one morsel less is taken on succeeding days (*tithis*) so that on the New Moon (Amāvāsyā) only one morsel is taken. Then on the first day of the bright half two morsels are taken and one is added on each day; thus on the 14th day 15 morsels are taken and a complete fast is observed on the Full-Moon day.

There are 5 varieties of *Cāndrāyaṇa*. It is an expiation for all lapses of a general nature. But it is also a penance as well as a way to accumulate merit. Here it is treated as Penance (*Tapas*).

2. VV 29-40 deal with *Prāṇāyāma* or breath control.

one shall eliminate tremor. He shall conquer sorrow and fatigue by means of the third.

32. One should sit in the lotus-postures comfortably and practise the three modes of *Prāṇāyāma*, viz. *Recaka* (exhaling), *Pūraka* (inhaling) and *Kumbhaka* (suspending breathing).

33-35. It is proclaimed as *Prāṇāyāma* because there is a restraint on the *Prāṇas* (vital airs). Just as the impurities in the minerals and metals brought from mountains are burnt when they are put in fire, so also the defect of sense-organs is burnt by means of *Prāṇāyāma*.

Hence a knower of Yoga should always restrain the vital airs. The divine (powers) *Śānti* etc. are gradually achieved by means of *Prāṇāyāma*.

36-39. (Divine faculties e.g.) *Śānti*, *Praśānti*, *Dīpti* and *Prasāda* are obtained in the due order. The first good thing (i.e. result) is the subduing of the impulse to indulge in sins, congenital or acquired. After completely dispelling the defects of greediness and delusion power of penance is obtained. Thus what is called *Vāsanā Śānti* ('cessation of impulsiveness') comes first.

The clarity of all the sense-organs (is called *Praśānti*), that of the intellect (is called *Dīpti*) and that of the winds (respiration) is called *Prasāda*. Thus the four good things should be attained. A Yogin should always practise *Prāṇāyāma* that has such a benefit.

40. On being served (regularly), lions, tigers and elephants become gentle. So also *Prāṇa* when restrained, regulated by practice becomes controlled.

41-42. *Prāṇāyāma* has been recounted; listen to *Pratyāhāra* ('withdrawal of the senses'). The withdrawal of the mind pursuing objects of sensual pleasures is pointed out as *Pratyāhāra*. It is its complete restraint.

Pratyāhāra has been explained. Now listen to the characteristic features of *Dhāraṇā* ('retention').

43-45. Just as those who seek water drink it through leaves or hollow tubes etc. slowly, so also the Yogī takes and leads the wind which he has controlled.

The wind enters through the nostrils at the outset and comes to the heart, then to the palate and then to the region between the eyebrows. By means of compression, the practitioner of Yogic exercises takes the (vital) wind up slowly to the four-petalled and six-petalled (lotuses?) as well as to the twelve-petalled and thirty-two petalled. Then he successfully retains the *Prāṇa* in the *Brahmarandhra* ('the aperture at the crown of the head').

46. Twelve *Prāṇāyāmas* make what is glorified as *Dhāraṇā* ('Retention'). After establishing ten of these *Dhāraṇās* the Yogin attains equality with the imperishable being.

47. Listen to the characteristics of what should be the *Dhyeya* ('object of meditation') of one who maintains *Dhāraṇā*, O son of Pṛthā. *Dhyeya* is of many kinds. Its end is not seen. (It is unlimited.)

48. Some meditate on Śiva; some on Hari; some on the Sun-god; others on Brahmā; and some meditate on the Goddess, the greatest being.

49. One gets merged with what one meditates upon. Hence one should always remember Lord Śiva, Hara of five faces.

50-53. Hara should be meditated upon as follows: He is seated in the lotus posture; He is white in complexion; He has a pomegranate in his hand; He remains in a state of meditation; He has ten hands; His face beams with spiritual delight. The object of meditation has been recounted to you. Hence one should perform *Dhyāna* (meditation). The characteristic feature of meditation is this: He who has resorted to *Dhāraṇā* does not become separate from the object of meditation even for half a moment. After coming to this stage that is very difficult to climb (attain), the devotee conversant with Yoga does not think about anything else. This is proclaimed as *Samādhi* (concentration). Listen even as I clearly explain the characteristics of *Samādhi*.

54. One who has attained the supreme Puruṣa devoid of (objects of sense such as) sound, touch, taste, smell and colour, is glorified as one abiding in *Samādhi*.

55. After attaining is (the *Samādhi* stage) a man is not at all assailed by distractions. One who adheres to *Samādhi* is never shaken even by a great pain.

56. He will never hear any external sound even if hundreds of conchs were blown or *Bherī* drums were beaten near his ears.

57. He will never experience any external touch even if he be struck with a whip, if his body be burnt or if he be placed in a terrible place that is extremely chill.

58-60. What to say of such objects of senses as colour, smell and taste in regard to such a man!

Again, neither thirst nor hunger harass that person at all who sees the *Ātman* through the *Ātman* and obtains the state of *Samādhi.*

It is neither in heaven nor in the nether worlds nor in the mortal world that that (supreme) happiness is seen which a man obtains after reaching the state of steady *Samādhi.*

61. To a person who has achieved the Yogic power thus, O scion of the family of Kuru, there are five very terrible obstacles.[1] Listen to them:

62. *Prātibha* (intellectual), *Śrāvaṇa* (auditional), *Daiva* (divine), *Bhrama* (whirling) and the terrible *Āvarta* (revolving). When his intellect has grasped all scriptural texts, the *Prātibha* defect occurs. It is of *Sattva* nature.

63-65a. Thereby the Yogin quickly becomes highly conceited in his mind.

Śrāvaṇa is the ability to hear (sounds) thousands of *Yojanas* away. This is the second *Sāttvika* defect. One who is haughty on account of this, perishes. The next one, *Daiva*, is the ability to see eight species of Devas, viz. Vidyādharas, Apsaras (celestial damsels), Yakṣas, Rakṣasas, Gandharvas, Kinnaras, Guhyakas, Siddhas, Bhūtas. This also is a *Sāttvika* defect. He perishes on account of this conceit.

65b-69. He will become agitated in the surging mass of people, as though in a whirlpool of water. This is the defect called *Āvarta.* It is of *Rājasa* nature causing great terror. If the mind of the Yogin whirls and whirls without any basis, because all supports have been taken away, it is the defect called *Bhrama.* It is a quality of *Tāmasa* nature.

All the Deva species have had their Yogic power destroyed on account of these obstacles that are extremely terrible. They

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1. VV 61-72 deal with obstacles of *Samādhi.*

revolve again and again. Hence a Yogin must cover himself with the pure mental blanket and contemplate on the Supreme Brahman. He must direct his mind towards Brahman. Foodstuffs of *Sattva* nature should be resorted to by one who aspires for *Siddhi*.

70-72. A Yogin will not at all achieve anything through *Rājasa* and *Tāmasa* (types of food).

Alms should be begged and taken by the Yogin from noble-souled learned Brāhmaṇas who have faith and control over sense-organs. The alms should be: cooked barley, rice, butter-milk, milk, gruel, fully ripened fruits and roots, grains, oil-cake and flour. These are the items of food well-known as the causes of the achievement of *Siddhis* by Yogins.

73. A devotee who practises Yogic exercises should know the time of death by omens. He should then take Yogic exercises with mental purity and concentration in order to elude the god of Death.

74-78. I shall mention the omens whereby one conversant with Yogic knowledge knows (the impending) death.[1]

If a chaste woman wearing red or black garments and singing leads a person to the southern quarter in the course of a dream, he will not live (long).

If anyone sees in dream a naked Jaina mendicant laughing and leaping, he should know that death has arrived in his form.

If a person sees himself in a dream as stationed in a vehicle with bears or monkeys yoked to it, goes south singing and gets immersed in a well, marshy place or cow-dung, he will not live (long thereafter).

If one sees in a dream a dry river filled with one of these, viz. hair, coal, ash or serpents, one shall not live (long).

If in a dream a man is hit or struck with stones by dreadful, hideous, coarse and rough men with weapons uplifted, that man shall die immediately.

79-81. If at sunrise a howling vixen rushes in front of a man, or in the opposite direction or all round him, he meets death immediately.

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1. VV 74-89a enumerate different omens and signs indicating impending death. Similar ideas are found in Jaina works like *Maraṇa-kaṇḍikā*, *Riṣṭa-samuccaya* of Durgadeva and the like.

If a person does not cognise smell after the light (of the oil-lamp) has been put out, if a person spits out fire at night, if a person does not see his reflection in another man's eyes, he will not live for long.

On seeing the weapon of Indra (? rainbow) at mid-night or eclipse during day time, one shall know that one has approached the decline of one's own life.

82-87a. If any person's nose becomes crooked, if the ears are (partially) depressed and (partially) lifted up, if water oozes out from the left eye, his life is (as good as) extinct.

When the face gets a reddish tinge, the tongue becomes black, an intelligent man should know that his own death is imminent.

If a person goes to the south in a vehicle drawn by a camel or a donkey, in the course of a dream, if he does not hear any (inner) sound even after closing the ears, he does not live long.

If a person sees in a dream that he falls down and the door is closed against him, that bright vision has become red, if a person in the course of a dream enters fire but does not come out again, or does not come out after entering water, his life is only thus far.

87b-92a. If at night or during day time, a person is hit or struck by wicked spirits simple or distorted, Yama and Death have approached him.

If a person (ordinarily) after being devoted to them, censures or insults deities, elders, parents or others or learned persons, he does not live long.

On seeing such adverse omens, the person conversant with Yoga should resort to *Dhāraṇā* perfectly and remain motionless in concentration.

If he does not want death, he does not meet it. If he desires salvation, he should let off the vital airs through *Brahmarandhra* at the crown of the head. There are obstacles assailing the Yogin even when the body is being liberated.[1] Listen to them also, O son of Pāṇḍu.

92b-96.[2] In the city of Īśāna, in that of Rākṣasas, in the region of Yakṣas, of Gandharvas, of Indra, of Soma, of Prajā-

1. VV 92-114. The *siddhis* working as obstacles to liberation are detailed.
2. What follows is mostly obscure.

pati and of Brahmā—in these eight regions, there are eight *Siddhis* each. Listen to them.

They may be those belonging to the Earth, to *Tejas*, to *Vāyu*, to Ether, mind, or the intellect born of the ego. Each of them is of eight types, having each double of the previous one(?) and in due order. At the outset there are eight and in the end there are sixty-four. Listen how it is so.

There are eight *Siddhis* pertaining to the Earth, viz. stoutness, shortness, childhood, old age, youth,[1] the forms of the different castes and ability to assume bodies with the help of four (elements) excluding the part of the Earth.

97-99. When the principle of Earth is conquered, these eight *Siddhis* occur in *Aiśānya* (north-east, the city of Īśāna).

There are sixteen *Siddhis* known in the city of Rākṣasas, eight mentioned before and further eight as follows: ability to stay in water as on the ground; not being sick; he will be able to drink up the ocean; ability to get water everywhere—even dry (things) become liquid; the ability to assume body by means of the three (elements); he will be able to place rivers in his hand; absence of wounds and the splendour of the body. These are the eight (*Siddhis*) mentioned.

100-102a. In the abode of Yakṣas, there are twenty-four *Siddhis*, the sixteen mentioned before and the eight *Siddhis* of *Tejas*, viz. ability to create fire from the body; elimination of the fear of being scorched by it; ability to offer power to the worlds (people); ability to make fire burn in the middle of water; picking fire by hand; sanctifying by means of mere recollection; recreating what is reduced to ash and ability to assume body of two (elements).

102b-105. Speed and velocity of the mind; ability to penetrate other living beings; ability to bear heavy weights sportingly even of mountains etc.; lightness; weightiness; prevention (stopping) of the wind with the pair of hands; making all parts of the earth quake by touching down with the tip of fingers and ability to assume a body of a single element—these are the special *Siddhis* in the world of Gandharvas. There are altogether thirty-

1. The stage of life called *Kaumāra* from birth to the age of five appears to be left out. The following are further stages: *Śiśu* 'under eight', *Pogaṇḍa* 'up to the 16th year'—MW p. 728 C.

two *Siddhis* in the world of Gandharvas, the twenty-four mentioned before and these eight.

Listen further.

106-108a. In the world of Indra (eastern quarter) there are forty *Siddhis*, thirty-two mentioned before and eight *Siddhis* of the nature of wind, viz. production without shadow; non-perception (invisibility?) of the sense organs; ability to go through the sky; perpetual subdual of the senses etc.; perception of sound from afar; ability to understand all sounds; understanding *Tanmātra* symbolism; and insight into all living beings—these are the eight *Siddhis*.

108b-110a. Ability to acquire (everything) as desired; ability to go to any desired place; predominance everywhere; viewing of all hidden things; seeing all the world—these are the eight(?) mental *Siddhis*. (These are in addition to) the forty *Siddhis* mentioned before. These are known (as the *Siddhis*) in the world of Soma.

110b-111. Ability to cut; ability to heat; ability to bind; (ability of) changing the world; delighting all living beings and the victory over Death and over Time—these are the eight *Siddhis*(?) originating from *Ahaṁkāra* (Ego) in the world of Prajāpati. The *Siddhis* mentioned before (should also be included).

112-114. Ability to create the universe by one's facial expression; (ability of) blessing it; power of annihilating it; the variegated functioning of the world; the explicit dissimilarity(?); extinction one by one of what is other than auspicious and the state of being the maker—these are the eight (*Siddhis*) originating from *Buddhi* ('Intellect'). Along with the previous fifty-six *Siddhis* there are altogether sixty-four *Guṇas* (*Siddhis*). These function in the region of Brahmā.

It is a secret that has been spoken to you.

115. These *Siddhis* can be achieved by Yogins even when they are alive or when the bodies change.

He should not have any contact (i.e. attachment to them) because of the possibility of downfall.

116. In the case of a Yogin who practises Yogic feats after dispelling these qualities (i.e. powers mentioned above), all the eight *Siddhis* that bring about Yogic achievement function.

117-120. They are *Aṇimā*, *Laghimā*, *Mahimā*, *Prāpti*, *Prākāmya*, *Īśitva*, *Vaśitva* and *Kāmāvasāyitā*. These *Siddhis* are stationed (expressed) in the world of Maheśvara. *Aṇimā* ('atomatization') is minuteness of all minute things. *Laghimā* ('lightness') is remembered because of its quickness; *Mahimā* ('greatness') because of the state of being venerable to the remaining (people); *Prāpti* ('ability to get') because there is nothing inaccessible to him; *Prākāmya* ('pervading') because he can pervade (everything); *Īśitva* (masterliness) because he is a master of everything; *Vaśitva* ('ability to win over') because he is able to conquer and win others. It is the excellent seventh *Siddhi*. *Kāmāvasāyitā* is the ability to stay wherever one wishes to remain.[1]

121. These *Siddhis* occur in one who attains the status of *Īśvara* (Lord). Thereafter, he is not reborn nor does he grow or perish.

122-123. He who attains salvation in this manner is said to be liberated.

Just as water poured into water gets merged with it, so also the soul of the Yogin becomes identified with the Supreme Soul.

After realizing the benefit thus, the Yogin should always practise Yoga.

124-131a. In this context of Yogic merging, Yogins free from impurities cite this simile. The solar stone, when in contact with the rays of the moon, does not become one with it, nor does it emit sparks of fire. Kapiñjala bird, mouse and mongoose stay in a house like its masters. When it is destroyed, they go elsewhere. They have no sorrow (for its destruction). This is an example for the ascetic (to emulate).

With its very small mouth, the earthworm gathers heaps of clay. This is instructive unto the Yogin.

Realizing that a tree equipped with leaves, flowers and fruits can be destroyed by animals, birds, human beings etc. Yogins achieve *Siddhi*(?)

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1. Vyāsa in YS III.45 explains these *Siddhis* ('supernatural powers') differently. Thus:

Prāpti—Extension, seen when the Yogin touches the moon with a mere finger's tip.

Kāmāvasāyitva—The capacity to will actual facts so that the elements which are the evolving causes remain as he wills.

If a Yogī observing the tip of the horn in the body of the Ruru deer of the shape of the religious mark on the forehead, should grow along with it, he attains *Siddhi*.

A person walks up a lofty gradient with a vessel full of(liquid) materials. Do not the Yogins understand the deep concentration required on seeing this?

That is his abode where he stays. That is his food whereby he lives. That is his wealth whereby his Yogic achievement is realized.

131b-134a. The Yogin should take up only that knowledge which is conducive to his work on hand (i.e. Yoga). The multiplicity of knowledge (i.e. objects that should be known) causes obstacles in the achievement of Yogic power.

If a person were to run after things thirsting for knowledge like "This is to be known; this is to be known", he will never realize his object of knowledge even if he were to live for a thousand *Kalpas*.

He shall abandon all attachment. He shall conquer anger. He shall take in only small quantity of food (light food). He shall subdue all sense organs. After closing all doors (sources of perception) by means of the intellect, he should engage his mind in meditation.

134b-137. He shall resort to a diet of *Sattva* nature. He shall never take in that whereby he will become senseless. Consuming that, he shall become a favourite guest of the Raurava hell.

The ascetic is proclaimed *Tridaṇḍī* ('having three staffs') because he has *Vāgdaṇḍa* (i.e. control over speech), *Karmadaṇḍa* ('control of physical action') and *Manodaṇḍa* ('control of mind').

The general public loves him. Even in his absence his qualities are glorified. Even the animals are not afraid of him.

The characteristic feature of *Siddhi* is told here:

138. Absence of lustfulness, good health, non-harshness, auspicious smell of faeces and urine, splendour, vividness and gentleness in tone—this is the first indication of the Yogic functioning.

139. One who has concentration and mental purity, one who is devoted to Brahman, one who does not err, one who is pure, one who takes interest in solitude and who has conquered

the sense-organs is the lofty-minded one who attains the Yogic power. Thereafter, by means of Yogic practice, he attains salvation.

140. On account of him, the family becomes sanctified. The mother becomes blessed and contented and the Earth fortunate. His mind is immersed in the ocean of happiness and engaged in the great Brahman of no external path(?).

141. The ascetic whose intellect is pure, who considers a lump of clay and a block of gold as equal, who views all living beings alike, goes to the eternal region that never perishes. He is not born again.

142. Thus the secret of Yoga has been explained by me. Gautama attained Yoga of this type. It was by him, O son of Pṛthā, that this *Liṅga* was installed. It destroys sins on being visited and worshipped.

143-144. A devotee should worship this *Liṅga* on the night of the fourteenth day in the dark half of the month of Āśvina after taking bath in the most important lake Ahalyāsaras. He should perform all the rites with sincerity, faith and devotion. On account of this great rite, he shall be freed from all sins. He goes to the place where Gautama the sage dwells.

145-146. Thus the greatness of the *Guptakṣetra* has been succinctly recounted by me. He who listens to this completely becomes pure. What more shall I say?

He who devoutly listens to this excellent narrative of Gautama obtains sons, grandsons and everything desired. He goes to the everlasting region.

CHAPTER FIFTYSIX

Brahmeśvara, Mokṣeśvara and Garbheśvara

Nārada said:

1. Henceforth I shall recount (the glory of) the excellent Brahmeśa *Liṅga*, merely by remembering which one shall obtain the benefit of *Vājapeya* sacrifice.

2. Once, in the days of yore, O son of Pṛthā, a very severe penance was performed by Brahmā who was desirous of creating (the universe). He performed the penance for a thousand and five hundred years.

3. Śaṅkara, the Lord of Pārvatī, was completely satisfied by that penance. He granted to the maker of the worlds the boon that he had desired.

4. The grandfather (i.e. Brahmā) who was contented in having fulfilled his mission, became delighted and joyous. After knowing the greatness of the holy spot, he himself made a *Liṅga*.

5. He dug a meritorious lake named Brahmasaras. It was located to the east of Mahīnagara. It was very splendid and destructive of great sins.

6. The Lord installed the great *Liṅga* on its bank. It is said that Lord Śaṅkara himself is present there.

7. The holy spot named Brahmeśa is superior to Puṣkara, O Phālguna. One should take his holy bath there and offer rice-balls (to Pitṛs) devoutly.

8. He should offer charitable gifts in accordance with his capacity, especially in the month of Kārttika. He should devoutly worship Lord Brahmeśa with a delighted heart.

9-10. His Pitṛs become satisfied till the annihilation of all living beings. By plunging into this holy *Tīrtha*, the devotee obtains that benefit which is obtained in the holy *Tīrthas* including Gaṅgā by men, as well as the merit obtained in Puṣkara and Kurukṣetra during solar eclipse.

11-12. Listen to the extremely wonderful greatness of *Mokṣa-Liṅga*, O son of Pṛthā. For the sake of the welfare of the holy region, I propitiated Maheśvara and installed the excellent

Liṅga of Hara named Mokṣeśvara. Thereafter, O son of Pṛthā, I dug up a well by means of the tip of a blade of *Darbha* grass.

13. After propitiating Brahmā, Parameṣṭhin, the maker of the worlds, Sarasvatī was brought from the *Kamaṇḍalu* ('water pot') of Brahmā.

14-15. For the liberation of the ghosts of people, a man should take bath in the well of Mokṣanātha on the fourteenth day of the bright half of the month of Kārttika and (after bath) offer therein balls of gingelly seeds intended for the ghosts of the dead persons. It will certainly result in (the attainment of) the fruit of (visiting) the Mokṣa Tīrtha (i.e. liberation from ghosthood).

16. There will never be a ghost in his family, O son of Pṛthā. There is no doubt about it. By the power of this holy spot all the ghosts obtain liberation.

17. After scrupulously taking his holy ablution in the excellent well of Jayāditya and bowing down to Garbheśvara no devotee has to enter into wombs (i.e. has to be reborn).

18. Thus, O son of Pṛthā, the greatness of the Guptakṣetra has been succinctly recounted to you by me. He who listens to this wholly shall become pure. What shall I tell you further?

CHAPTER FIFTYSEVEN

The Glory of Nīlakaṇṭha

Nārada said:

1. Thereafter, the Brāhmaṇas and Nārada propitiated Maheśvara and installed Śaṅkara in the holy city Mahīnagaraka.

2. For the welfare of the worlds (they installed) the excellent *Liṅga* Kedāra to the north of Atriśa. It is destructive of great sins.

3-6a. A man who takes his holy bath in Atrikuṇḍa and performs the *Śrāddha* rite in accordance with the injunctions and bowing down to Atriśa visits Kedāra, will never suck the breasts of a mother again. He shall be liberated.

Then Rudra himself gave Nīlakaṇṭha to the noble-souled Nārada and himself stayed in the splendid Mahīnagaraka.

A man who takes his holy bath in Koṭitīrtha and visits Nīlakaṇṭha as well as bows down to Jayāditya shall attain Rudra-loka.

6b-8. Those excellent men who take their holy bath in the well and worship Jayāditya will by the grace of Jayāditya never face the extinction of their family.

Thus, O son of Pṛthā, the narrative of Mahīnagaraka has been recounted to you. On listening to it completely one is liberated from all sins.

CHAPTER FIFTYEIGHT

End of Arjuna's Pilgrimage[1]

Arjuna enquired:

1. Why is this holy spot a *Guptakṣetra* ('a secret well-guarded holy spot')? Why is it a secret, O Nārada? Its great power has never been told to anyone (else).

Nārada replied:

2. Listen, O son of Pāṇḍu, to the old story about the name *Guptakṣetra*, and how this (spot) became concealed and secret due to a curse.

3. Formerly, for some reason, the presiding deities of all the *Tīrthas* collectively went to the assembly-chamber of Brahmā in order to pay obeisance to the god.

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1. This chapter explains why the holy place Mahī-Sāgara-Saṅgama was not famous as other sacred places like Kāśī, Prayāga etc. It appears that even at the time of writing this Purāṇa by the anonymous writer of KK, this place was neglected and temple-buildings were in a dilapidated condition and were shown to have been repaired or restructured by Princess Kumārī (Barkareśvarī). The story of the curse to this holy place is invented to explain its obscurity and negligence by the public.

4-7. There were the (presiding) deities of Puşkara, Prabhāsa, Nimiṣa, Arbuda, Kurukşetra and the holy Dharmāraṇya. There were the deities of Vastrāpatha, Śveta and Phalgutīrtha, of Kedāra and crores of other *Tīrthas* as well. There were the presiding deities of the confluence of Sindhu and the sea, of Mahī-Sāgara and Gaṅgā and Sāgara. There were the deities of Sūkara (i.e. Varāhakşetra) and the rivers, the chief of whom were Gaṅgā and Revā. There were the deities of all the whirlpools, the chief of whom was Śoṇa Hrada.

8. They came in groups in order to know their (comparative) excellence. Those deities who were free from impurities came to the great assembly of Brahmā.

9. On seeing that all the *Tīrthas* had come, Pitāmaha stood up along with all the members of the assembly.

10. After bowing down to all the *Tīrthas*, the Lord (Brahmā) with his eyes glistening due to surprise and beaming like full blown (lotus), addressed them with palms joined in reverence:

11. "Today our entire abode has been highly sanctified by you all. We too have been purified by meeting you all.

12. Seeing the Tīrthas is conducive to welfare. So also their touch, holy bath in them. Their glorification and recollection cannot take place without great merit.

13. Even those who are very ruthless, terrible and contaminated by great sins are sanctified by the *Tīrthas*. All the more so in the case of those who are established in Dharma (i.e. abide by all sorts of pious and devout activities)."

14. After saying this, he commanded his son Pulastya, "Bring *Arghya* quickly for the sake of these *Tīrthas* so that I shall honour them."

Pulastya said:

15-17. O Lotus-born Lord, innumerable *Tīrthas* are seen here (yet) as you order me, O dear father, I shall bring only one *Arghya*. For in the Texts on Dharma, this verse occurs: "If there be innumerable persons worthy of being offered *Arghya* and adored, it should be offered to only one who is the most distinguished and excellent among them."

Brahmā said:

18. O dear son, the words uttered by you are very significant and well said. Do so. Bring only a single *Arghya* very quickly.

Nārada said:

19. Thereupon Pulastya quickly brought the excellent *Arghya*. Brahmā took it up in his hands and spoke these words to the *Tīrthas*:

20. "Let one chief among you be declared jointly by you all. I shall offer *Arghya* to him. Thus (the fault of) unfairness will not accrue to me."

The Tīrthas said:

21. We do not know at all our relative superiority. That was why we have come here. You understand it yourself and hence may decide the same.

Brahmā said:

22-24. I do not know in any way the superiority among you. Obeisance to you all. It behoves you all to let me know your own respective boundless superiority. How can we judge in the presence of such great ones as Gaṅgā, Gayā, Kāśī, Puṣkara, Naimiṣa, Kurukṣetra, Revā, Mahī-sāgara-saṅgama and hundreds of *Tīrthas* like Prabhāsa etc.?

Nārada said:

25. When this was stated by the Lotus-born Lord, no one said anything. After a long time Mahī-sāgara-saṅgama said:

26. "O Four-faced Lord, quickly offer the *Arghya* unto me, since no one can (compete) even with one croreth of my portion.

27. When the earth was being scorched by king Indradyumna, the river named Mahī took its origin with all the *Tīrthas* melted into it.

28. That river is the collective form of all the *Tīrthas*. They are united with me. Hence I too am identical with all the *Tīrthas* and well-known in the three worlds as such.

29. Guha (i.e. Skanda) installed the great *Liṅga* of Īśvara named Kumāreśvara. I have been given the status of the chief among the *Tīrthas* by the noble-souled Guha himself.

30. Nārada established the splendid sacred place on my banks. Formerly I have been given the status of being the most excellent among all the holy spots by Nārada himself.

31. Thus for three excellent reasons, let the *Arghya* be given to me. No other *Tīrtha* is on a par with even a part of (my) quality (sanctity)."

32. When this was spoken by the king of *Tīrthas*, O son of Pṛthā, O descendant of Bharata, no one said anything as they waited for what Brahmā might say.

33. Thereupon Dharma, the eldest son of Brahmā, smeared with white unguents and wearing white garlands, lifted his right hand and spoke these words:

34. "Alas! This is painful and ill-said by the king of *Tīrthas* out of delusion, since one's own good qualities should not be spoken of by oneself even if they be real. They should never be mentioned by good people.

35. If during the state of affluence, anyone disdains others and proclaims his own good qualities, this is egotism of *Rajas* nature. It is reprehensible.

36. Hence despite the existence of good qualities, this *Tīrtha* will remain unknown and in a ruined condition on account of this egotism.

37. It may be known as Staṁbhatīrtha, since it has become boastful. Even Brahmā obtained the (evil) consequence of boastfulness immediately. What to say of others?"

38. When this was uttered by Lord Dharma, a loud exclamation "*Hā! Hā!*" (Alas! Alas!) was heard. Thereupon the Lord of Yogins (i.e. Guha) and I came to the spot, O son of Pāṇḍu.

39-40. Approaching Lord Dharma, Guha spoke these words: "It is highly improper, O Dharma, to give this curse out of impudence and rudeness. Let anyone among the *Tīrthas* say whether this Mahī-sāgara-saṅgama does or does not deserve this exalted magnificence.

41. It is true, that his own good quality was proclaimed by the king of *Tīrthas*. But what is the fault here? For otherwise making a false statement becomes a good quality!

42. It is not proper on the part of the protectors (of people) to take such actions without proper reflection. If they do so, to whom can the subjects resort?"

43-44. When this was spoken by Guha, Dharma spoke these words: "This is true that Mahī-sāgara-saṅgama is a worthy one deserving the honour of being the chief among all the *Tīrthas* and the *Arghya* (worship) from Pitāmaha (i.e. Brahmā). But one's own good qualities should not be proclaimed by oneself. This is the perpetual vow of good people. Self-praise, even indirectly will unseat even Brahmā.

45-48. Did not Yayāti formerly fall from heaven on to the earth because he boasted about himself along with remarks disparaging to others?

The standards formerly fixed by the wise Īśa (i.e. Śiva) should be honoured by us. What sensible man will transgress them?

It is for this purpose that your father has commanded and appointed us. We have maintained it. If Lords like you do as you please, this is forsaken by us. Let some other person be assigned."

After saying this, he was about to set aside his seal of authority. I then thought over the point at issue and spoke thus:

49-54. "Obeisance to great Dharma, to the noble-souled creator of the universe, to the Lord perpetually adored by Brahmā, Viṣṇu and Śiva, to the destroyer of sins. If, O Dharma, you lay down your seal of authority for any reason, what shall be our state? O Lord, do not ruin the universe. It behoves you to honour Guha, the Lord of Yogins, since the son of Śiva must be personally and directly honoured like Śiva. It behoves Guha the Lord and master to honour you. Thanks to the unity between you two, the universe shall live happily. Let not the curse pronounced by you on the king of *Tīrthas*, O bestower of honour, be a repudiation of the king of Tīrthas. Let it be made a blessing."

55-56. Even as I uttered this, the Lotus-born Lord praised me and said, "What has been said by Nārada is relevant. O Dharma, carry out his suggestion. Honour Guha since Guha is our master."

When this was spoken by Brahmā, Dharma spoke these words:

57-58. "Obeisance to Guha, the Siddha, of whom we are the servants. O Lord Skanda, listen attentively to this submission of mine. This great *Tīrtha* will become unknown and lose its fame due to its boastfulness. But known as Staṁbhatīrtha it will become very famous.

59-65. It will be well-known as Staṁbhatīrtha[1] and yield the benefit of all the *Tīrthas*. If any man performs charitable rites or holy ablution here, he will have all those benefits exactly as mentioned.

Listen attentively to the benefit of the pilgrimage to Mahīsāgara when the New-Moon day falls on a Saturday. It is equal to the following: ten pilgrimages to Prabhāsa, seven to Puṣkara, eight to Prayāga, five to Kurukṣetra, three to Vastrāpatha, five to Gaṅgā, four to Kūpodarī, six to Kāśī and five to Godāvarī. That is the benefit of (the pilgrimage to) Staṁbhatīrtha on a New-Moon day coinciding with Saturday."

When the boon was granted thus, Skanda became delighted in his mind.

66. With great concentration, Brahmā offered *Arghya* (worship) to Staṁbhatīrtha. The Lord of unmeasured splendour granted it the status of being the most excellent one among all the *Tīrthas*.

67-68. He honoured the *Tīrthas* and Lord Guha and bade farewell to them. Such is the legend indicating the origin of the name *Guptakṣetra*. Again, for increasing its reputation celestial damsels were sent here by me. They have been liberated from the state of being crocodiles, O scion of the family of Kuru, by you.

69-70. That is because your birth as well as that of Kṛṣṇa in this world is for the sake of protecting all forms of Dharma.

The great benefit of all the *Tīrthas* has been recounted to you. On hearing this from the beginning a person is liberated from all sins.

Sūta said:

71. On hearing this, Vijaya (i.e. Arjuna) the intelligent one, was very much surprised. He praised (Nārada). On being bidden farewell by Nārada and others he went to Dvārakā.

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1. Popular etymology of *Staṁbhatīrtha*, modern Khambayat (Cambay). The fact is that the first settlement of Śaivite Brahmins was established on the virgin pillar-like well-protected cliffs, *stambha* from Ved. *Skambha* meaning 'a pillar'. Hence the name *Staṁbhatīrtha*, 'The holy place of the pillar'. VV 57-60 are only a poetic explanation. *Staṁbha* implies haughtiness of the *Tīrtha* for which it was cursed to remain unknown and in a ruined condition (vide vv 36-37).

CHAPTER FIFTYNINE

The Departure of Ghaṭotkaca to Prāgjyotiṣa

Śaunaka said:

1-3. O Sūta, the extremely wonderful, unparalleled *Gupta-kṣetra* has been glorified. It enhances delight.

Previously while you were glorifying Siddhaliṅga, you said thus: "By the grace of Siddhamātā ('Siddha mother') and through the assistance of Caṇḍila, a meritorious soul named Vijaya will achieve *Siddhis*."

Who is this one named Caṇḍila? Who is the person named Vijaya?

4-6a. How did he achieve *Siddhi* by the favour of Siddha mother? Recount this accurately. Indeed we have great curiosity for hearing it. Who is not enthusiastic in the matter of listening to the conduct of good people?

Ugraśravas narrated:

You have asked well. It is a long time since I heard the story from Dvaipāyana directly, O Brāhmaṇas, yet I shall recount it to you.

6b-11. Formerly, after obtaining the daughter of king Drupada (in the *Svayaṁvara*), the sons of Pāṇḍu established themselves later on in Indraprastha at the suggestion of Dhṛtarāṣṭra. They were then protected by Vāsudeva. Once the Pāṇḍavas were sitting together in the asssembly and conversing on various topics. While the exploits of Devas, Sages, Pitṛs and ghosts as well as kings were being talked about Ghaṭotkaca, the son of Bhīma, came there.

On seeing him, the five brothers and the valorous Vāsudeva suddenly got up from their seats and joyously embraced him. The humble son of Bhīma bowed down and saluted them. After blessing him, the king made him sit on his lap. With great affection he sniffed him on his head and told him (openly) in the assembly of the people:

Yudhiṣṭhira said:

12-15. Whence are you coming, dear son? Where have

you been diverting yourself so long? I hope you happily rule the kingdom inherited from your (maternal) uncle. O son of Hiḍaṁbī, I hope you never misbehave towards Brāhmaṇas, good men, cows and gods. It is pleasing to Hari and us. The entire forest of Hiḍaṁba and his army of Rākṣasas are being protected by you, O good (son), and (I hope) then the prosperity of the people is on the increase. I hope your mother is very happy. She has done (many things) pleasing to us. Even as a virgin, she cast off all false prestige and resorted to Bhīma as her husband.

16-20. On being enquired thus by king Dharma (i.e. Yudhiṣṭhira) the son of Hiḍambī replied smilingly:

"When my wicked uncle was killed, I was appointed to rule the kingdom. I have since then placed the kingdom under good administration, killing the vicious people.

My mother, the gentle lady of divine penance, is quite happy. She always used to tell me, 'O dear son, be devoted to your father and uncles.'

On hearing her words I have come from the region at the foot of Meru[1] for bowing down to you all, with devout and humble mind. I wish that you engage me in some noble task, since there is great benefit in it. If the son is always obedient to his parents and uncles, he will conquer the worlds above and will be famous here in this world."

Sūta said:

21. As his son said thus, the king Dharma embraced him again and again with tears of joy, and said to him with his voice choked:

22-24. "You alone are our devout helper. It is for this purpose, O son of Hiḍaṁbī, that good persons wish for sons. Sons of that sort redeem them here and hereafter. Certainly a son is like his mother; your mother is greatly devoted to us. You too are like that.

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1. From Mbh *Ādi*, Ch. 150, it is clear that Hiḍiṁba-Vana was near Vārāṇasī as Pāṇḍavas came out of the tunnel from Lākṣāgṛha ('House of Lac') and found themselves in the Kingdom of Hiḍiṁba. Mount Meru (the Pamirs) is far away from it. The words 'from the foot of Meru' show the ignorance of the author about the exact location of 'Hiḍiṁba-Vana'.

25. Oh! this dear wife of my brother has surpassed the glory of her husband (since) she has undertaken penance.

26-27. Certainly my sister-in-law's activities are not at all prompted by lust or desire to enjoy worldly pleasures. It is because she seeks the happiness of her son that she has resorted to penance, the (main) purpose of which is the attainment of the other world. If a girl even of a low family is herself devoted and gives birth to a devout son, I consider her to be an excellent one belonging to a noble family."

28. After speaking many such (complimentary) sentences, Dharmarāja spoke thus to Keśava:

29-32. "O lotus-eyed Lord, you know how he was born to Bhīma and how, as soon as he was born, he became a mighty youth. In the case of eight divine species birth and attainment of youth occur simultaneously. Hence he attained youth immediately. So, Kṛṣṇa, I am always worried about getting a suitable wife for him. Wherefrom can I get a suitable wife for the son of Hiḍaṁbī? O Lord Kṛṣṇa, O omniscient one, you know the whole of the three worlds. O scion of the family of Yadu, it behoves you to suggest a wife suitable for the son of Hiḍaṁbī."

Sūta said:

33. On being told thus by king Dharma, Janārdana thought for a while and spoke these words:

34. "There is one, O king. I shall tell you about a girl splendid and suitable for him. Now she lives in the beautiful and excellent city of Prāgjyotiṣa.[1]

35. O son of Pṛthā, she is the daughter of Muru[2] of wonderful exploits. He was a friend of Naraka as dear to him as his life.

36. You know it all that that terrible Daitya was killed and his fortress made of nooses destroyed by me and that he was a wicked one.

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1. Prāgjyotiṣapura—Kāmarūpa or Kāmākhyā in Assam.

2. Muru or Mura—An Asura, Defence Officer of Naraka. He built round the city of Prāgjyotiṣa his nooses. Kṛṣṇa destroyed that network and killed Mura (Mbh, *Sabhā* 38.29).

37. Then, after Muru, the Daitya, had been killed by me, his terrible daughter Kāmakaṭaṅkaṭā came to fight with me because she was extremely mighty and vigorous.

38. She held a sword and a shield. In the great battle I fought with her by means of great arrows discharged from the excellent bow Śārṅga.

39. With her sword the daughter of Muru cut off my arrows. Approaching (me), she struck Garuḍa with her sword.

40. Overcome with fainting sensation, Garuḍa became unconscious. Thereupon, the discus was taken up by me for killing her.

41. On seeing that the discus was raised by me on the battle ground, the goddess named Kāmākhyā stood before me and spoke these words:

42. 'O Puruṣottama, it does not behove you to kill her. Protect her. Invincibility has been granted to her by me along with a sword and a shield.

43. She was granted unparalleled intellect and the greatest might in battle. That was why even in three days the daughter of Muru has not been subdued by you.'

44. On being told thus, I spoke these words to the goddess, 'Here I have withdrawn, O splendid lady, (now you) stop her too.'

45-48. Thereafter Kāmākhyā embraced her, her own devotee, and spoke these words to her: 'O gentle lady, refrain from fighting. He cannot be killed by anyone in battle. Mādhava is invincible in war. There is no one, there will never be one and there never was anyone who could vanquish him in battle. Even the Three-eyed Lord, O daughter, cannot defeat him. How can anyone else (do so)? Hence, O splendid lady, bow down to him. Turn away from this fight. This is clearly proper on your part. You will become the daughter-in-law of Bhīma, his brother (i.e. cousin).

49. Hence, O gentle lady, honour Janārdana, your father-in-law. O learned lady, you must not grieve over your (dead) father.

50-52. Death is inevitable for a person who is born and rebirth is inevitable for one who dies. Many know this. Say, by whom can it be prevented? Whom does not Death assail at the proper time? (Even) sages, Devas, great Asuras, men with the

learning of the three Vedas and kings (cannot escape). Death does assail them. A person conversant with the superior and inferior or prior and posterior things does not become deluded anywhere. The death of your father at the hand of this Janārdana is praiseworthy. He has become liberated from all sins and has gone to the abode of Viṣṇu.'

53-56. On being told by Kāmākhyā thus, Kāmakaṭaṅkaṭā gave up her anger, covered her limbs and bowed down to me. After granting her my blessing, I spoke to her, O leading member of the family of Bharata:

'Stay here in this city, duly honoured by Bhagadatta. Bhagadatta has been made the king by me as well as by goddess Earth. He will honour you in diverse ways as though you are his sister. Staying here you will attain the son of Hiḍaṁbī as your husband.'

After consoling that gentle lady, the daughter of Muru, in this manner, I bade farewell to her.

57. She stayed in that city and I went to the abode of Śakra. Then I came to Dvāravatī and met you.

58-64. Thus she is the splendid and befitting wife to the son of Hiḍambī. In that battle connected with Kāmākhyā, she shone like a terrible lightning. Her beauty is not extolled by me as it is improper for a father-in-law (to do so). Indeed it is not proper for a good person to describe in detail all women.

Further, a condition has been stipulated by her. Listen to it: 'A man who conquers me by silencing me with questions (in disputations) as well as by fighting with me, shall be my husband.'

On hearing this stipulation, many Daityas and Rākṣasas went there in order to win her over. But they were (all) conquered and slain by her.

No one who has gone to her has returned alive as in the case of a swarm of locusts that enters bright fire (never to return). If Ghaṭotkaca of great vigour and might dares to conquer the daughter of Muru, she will certainly be his wife."

Yudhiṣṭhira said:

65-67. She may very well have many good qualities but she has one great defect. What is the use of that milk which is mixed with poison?

How can I throw away the son of Bhīmasena, the boy who is dear to me more than my own life, for the sake of a mere adventure, (although) I can understand (the purport) of your pure words? Other girls are available in different lands, O Janārdana. It behoves you to suggest some excellent one (from) among them.

Bhīma said:

68-71. The words uttered by Keśava are well said. They are excellent and significant. What the king said out of affection does not appeal to me.

The valour of a Kṣatriya should be tested by an extremely difficult task as in the case of that of a leading elephant among the herds of elephants and not among deer.

Leading persons (heroes) must make themselves famous in every respect. How can one get that reputation except by accomplishing difficult tasks?

O son of Pṛthā, the protection of the son of Hiḍaṁbī is not within our control. The creator by whom he has been given (to us) will protect him.

72-73. Effort must be made in every respect to rise to a lofty position by a sensible person. If due to (adverse) fate, it is not achieved, it is not the fault of that sensible man.

Just as Devavrata (Bhīṣma) formerly abducted the daughters of the king of Kāśī single-handedly, so also let the son of Hiḍaṁbī bring the daughter of Muru single-handedly. Let there be no delay.

Arjuna said:

74-76. The words uttered by Bhīma are based on manliness alone. It appears to me that what is feeble may become powerful with destiny as its supporting cause. Kāmākhyā will never utter anything false and she has previously said thus, "O gentle lady, Bhīmasena's son will take hold of your hand." For this reason let Ghaṭotkaca go there immediately. This appeals to me, O Kṛṣṇa. Say whether you like it.

Kṛṣṇa said:

77. Your words as well as those of the noble-souled Bhīma

appeal to me. No one indeed is equal to the son of Bhīmasena in intellect as well as prowess.

78. My inner conscience says that the daughter of Muru is already obtained. So, let the son of Hiḍaṁbī go immediately. Dear son, what do you think?

Ghaṭotkaca said:

79-80. It is not justifiable to speak about one's own good qualities in front of venerable persons. Good qualities and the rays of the sun shine only in action.

In every respect, I shall do only that whereby my father and uncles, the pure sons of Pāṇḍu need not be ashamed in open assemblies on account of me, their son.

81. After saying this, the mighty one stood up and bowed down to them. Blessed by his father and uncles with good wishes for victory, he desired to proceed.

82-84. As he was about to go, Janārdana congratulated him and said this: "At the time of debate, you should remember me, the cause of success, so that I can enhance your strength as well as the intellect that cannot be distracted and swayed."

After saying thus Kṛṣṇa embraced him and bade farewell to him with blessings.

Then at the close of the day, the powerful son of Hiḍaṁbā rose up into the sky with Sūryākṣa, Kālākṣa and Mahodara as his followers and went to the city namad Prāgjyotiṣa.

CHAPTER SIXTY

The Birth of Barbarīka[1]

Sūta said:

1. He saw a thousand-storeyed golden mansion standing in a great park outside the city of Prāgjyotiṣa.

1. This name is derived from Barbara, an alien tribe in India. The son of Ghaṭotkaca was so named as his hair was like that of Barbaras. This story

2. It was filled with the sounds of flutes, lutes and *Mṛdaṅgas* (drums). It was teeming with maid-servants, ten thousand in number.

3. The servants of Bhagadatta coming in and going out enquired: "What does the sister wish?" and they filled the whole mansion.

4. Approaching that mansion that resembled the peak of Meru, the son of Hiḍaṁbī saw a female companion Karṇa-prāvaraṇā.

5. The hero said to her gently, "O gentle lady, where is the daughter of Muru. I am a guest coming from a far-off land, a lover of hers. I wish to see her."

Karṇaprāvaraṇā said:

6. O mighty-armed one, what have you to do with the daughter of Muru? O lover, crores of lovers have been killed by her previously.

7. On seeing your form with a potful of laughter with the tresses always lifted up, O hero, I bow down to your feet. I am standing by ready to carry out your behests.

8. Therefore, rejoice in my company, O lover; enjoy all types of pleasures. I shall give three beloveds to your three followers.

Ghaṭotkaca said:

9. O blessed lady, O splendid one, what you have proposed befits you. But these words of yours do not enter my mind.

10. That is because, O gentle lady, Kāma who is antagonistic to one does not bind the person to whom one is drawn and attached. Therefore, what can we do?

11. One of these two shall occur today: your mistress will be seen and won over by me and she will sport with me or I will be defeated by her and shall go the way (i.e. death) the previous lovers have gone.

12. Therefore, O Karṇaprāvaraṇā, let her be quickly informed so that she can adore the guest at least by her sight.

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of Barbarika is found only in SkP and not in BhP which is the source of such legends.

13. On hearing these words of the son of Bhīma, the demoness (went up to the top of the palace) with faltering steps and spoke these words to the daughter of Muru, who was on the top of the palace:

14. "O gentle lady, a certain glorious young man of splendour unparalleled in the three worlds is standing at the gate as your guest of love. Command what should be done next."

Kāmakaṭaṅkaṭā said:

15. Let him be quickly allowed to come in; why do you delay? Perhaps by good fortune, my condition may be fulfilled."

16-17. On being told these words, the chaperon went to Ghaṭotkaca and said:

"O lover, go immediately to her presence, the presence of Death."

On being told so, the son of Bhīma laughingly left his followers there and entered the mansion like a lion entering a cave of Meru.

18-22. He saw there a number of parrots, doves and thrushes as well as inebriated female companions.

Then he saw that (daughter of Muru) too. She was superior to Rati in giving pleasure by her beauty and youth. Bedecked in all ornaments, she was comfortably seated on a swing. On seeing her flashing like lightning, the son of Bhīma thought: 'Ah! this is the lady suggested (as wife) for me by Kṛṣṇa (and) my father as befitting (me). It is justifiable (natural) that for the sake of this (lady) a number of lovers have met death formerly. A large number of lovers pine away for the sake of their beloved ones and lose their bodies. Then why should this destruction (death) be reckoned as great?'

Thus the lover, the son of Bhīma, thought in various ways and (ultimately) said:

23. "O ruthless one with adamantine heart! I have come here as your guest. Hence offer me the adoration due to good persons in accordance with what you have cherished in your heart."

24. On hearing these words of the son of Hiḍaṁbī, Kāma-

kaṭaṅkaṭā was struck with wonder (to see) at his handsome features. She censured her own childishness.

25. 'Fie upon me, because such a condition has been previously stipulated by me! If it had not been made formerly, this (man) would have become my husband.'

26-27. Thinking thus, she spoke these words to the son of Bhīma: "You have come in vain, O gentle Sir. Return alive and live happily. Or if you love me (ardently) quickly narrate a tale. If you recount a story and put me in a doubtful fix, I shall come under your control; otherwise you will be slain by me and have an eternal sleep."

Sūta said:

28-30. As she spoke these words, he looked at her with the extremity of his eye, remembered Kṛṣṇa, the sire of the mobile and the immobile beings, and began the story:

"A certain young man indulged freely in sensual pleasures with his wife. She gave birth to a daughter. The wife died thereafter and the man brought up his daughter and nursed her properly.

31-32. That splendid girl grew into a young maiden with all the limbs fully developed, with the breasts and waist shining brilliantly and with the lotus-like face beaming. At that time his mind, overwhelmed by lust, broke all ties and fetters. The vicious fellow embraced his daughter and said:

33. 'You are the daughter of my neighbour. You were brought here and nourished by me for a long time so that you can be my wife. Hence fulfil that task, my beloved one.'

34. On being told thus, she accepted his words as true. She resorted to him as her husband and he to her as his wife.

35. A daughter was born to her from that lecherous donkey. Tell me whether that child is his daughter or granddaughter. If you are capable of it, answer my question immediately."

Sūta said:

36-39a. On hearing this question, she pondered over it in many ways in her mind. She could not arrive at any decisive conclusion at all. When she was defeated by means of that question, she made use of her power.

With her hands she struck at the golden chain of the swing. Thereupon crores of extremely terrible Rākṣasas came out. Lions, tigers, boars, deer, buffaloes and leopards also came out.

39b-41. On seeing those numerous animals rushing at him furiously in order to swallow him, the son of Bhīma laughingly sounded (rubbed against one another) the nails of his small finger and thumb. Thereupon twice the number of Rākṣasas etc. came out. All those (animals) created by the daughter of Muru were swallowed in a moment by them. When her power was repulsed, she resorted to her physical force.

42-44. She got up suddenly from the swing and wished to seize her sword. The son of Bhīma chased her speedily as she stood up, caught hold of her hair with his left hand and made her fall on the ground. He then placed his left foot on her neck and took up the knife in his right hand with a desire to chop off her nose. Then the daughter of Muru trembled and spoke slowly to Ghaṭotkaca:

45. "O Lord, I have been defeated by you in three ways, viz. by the question, by means of the (magical) power and by means of physical force. Obeisance to you. Hence leave me. I am your servant. Command me. I shall carry it out."

Ghaṭotkaca said:

46. If it is so, you are released. Show me your force once again.

After saying this he released her. On being released she bowed down and said:

47. "I know you, O mighty one, as a hero, the most excellent one among powerful persons. You are the leader of all Rākṣasas. You have unlimited and unparalleled valour in all the three worlds.

48. You are the overlord of Guhyakas known as Kālanābha. For the protection of Yakṣas, you are born on the earth as the lord of sixty crores.

49. It was Kāmākhyā who told this to me. I remembered everything. This mansion of mine along with my followers have been given to you by myself.

50-54. O my dear Lord, command me. What behest shall I carry out?"

Ghaṭotkaca said:

O daughter of Muru, if one has parents and kinsmen, it is not proper at all that one should marry secretly. Hence, O splendid lady, carry me quickly to Śakraprastha (i.e. Indraprastha) now. This is our family tradition that the wife should carry the husband. After getting their permission, I shall marry you there.

Thereafter, the daughter of Muru intimated (everything) to king Bhagadatta. After taking ample wealth, she bade farewell to her brother. Then carrying Ghaṭotkaca on her back the uncensured (praiseworthy) lady came to Śakraprastha surrounded by many attendants, equipped with various kinds of articles.

55. Thereafter, he was congratulated by Vāsudeva and the Pāṇḍavas. At an auspicious hour the son of Bhīma grasped her hand (i.e. married her).

56. After marrying her in accordance with the excellent ways current among Kurus as well as among the Rākṣasas, he propitiated the Pāṇḍavas with her wealth.

57 Both Kuntī and Draupadī who were propitiated by the wealth of the daughter of Muru rejoiced very much. They performed auspicious rites for her.

58. After the marriage celebration was concluded, the king duly honoured Ghaṭotkaca accompanied by his wife and directed him (to go back) to his own kingdom.

59. After accepting his behest with bent head, the son of Hiḍambī accompanied by his wife, the daughter of Muru, went to his own auspicious kingdom in the forest of Hiḍaṁba.

60. With enhanced blessings proclaimed by the Rākṣasa women through *Vīrakāṁsyas* (i.e. reception by waving lamp in a tray of bell-metal), he rejoiced in his own kingdom with great celebrations and festivities.

61. Thereafter, the son of Bhīma sported with her in the forests of variegated colours and the banks of rivers like Rāvaṇa along with Mandodarī.

62. Even as the son of Hiḍaṁbī, a tiger among Rākṣasas, (a leader) of great lustre was sporting about thus, a son was born to him. He had the lustre of the rising sun.

63-66. As soon as he was born, he increased in size. In a moment he became a young man. He had the lustre of a blue cloud. His face resembled a pot. He had long eyes. His hair on the head as well as on the body rose up. He bowed down to his parents and said: "I bow down to both of you. Parents are the preceptors of a person born. I shall become free from the indebtedness to you by always doing what is pleasing to you. I wish to have a name given by you two. Thereafter what is conducive to welfare and prosperity should be performed."

Thereupon the son of Bhīma embraced his son and spoke these words:

67-68. "Since you have the hair like that of a Barbara, you will be named Barbarīka, O mighty-armed one. You will increase the delight of the family. What is conducive to your welfare is glorified by the leading Brāhmaṇas in various ways. Therefore, we shall go to the city of Dvārakā and ask Vāsudeva, the Lord of the race of Yadu."

CHAPTER SIXTYONE

The Liturgy of Gaṇeśvara

Sūta said:

1. Thereafter, Ghaṭotkaca left Kāmakaṭaṅkaṭā there. Followed by his son, the intelligent one went to Dvārakā through the sky.

2. On seeing that Rākṣasa coming with another Rākṣasa as his follower, the soldiers residing in Dvārakā raised a great hue and cry.

3. In every village nine hundred thousand chariots were kept ready and they said, "Two Rākṣasas have come. Let them be forced to come down by means of (our) arrows."

4. On seeing those warriors of the Yadu clan armed with

weapons, Ghaṭotkaca lifted up his huge arm and proclaimed in a loud voice:

5-6. "Know me, O heroes, to be the Rākṣasa son of Bhīma. I am Ghaṭotkaca, highly beloved of Vāsudeva. I have come here for the sake of paying obeisance to him. Report to the Lord of the Yādavas that I have come here along with my son." On hearing these words, they intimated the same to Kṛṣṇa.

7. The Lord who was in the assembly said, "Let him come here quickly." Thereupon, they brought Ghaṭotkaca into the city of Dvārakā.

8. Along with his son, he saw (on the way) beautiful forests and parks, mountains for sports and mansions. Then he entered the assembly hall.

9. There he saluted Ugrasena, Vasudeva, Sātyaki (some Yādavas), chief of whom were Akrūra and Rāma. Then he saluted Kṛṣṇa.

10. As he fell down at his feet along with his son, Kṛṣṇa embraced him. After granting him his blessings he made him sit near him. Then he asked:

11. "O son, a tiger among Rākṣasas, the perpetuator of the line of the Kurus, I hope, all is well. Wherefore is your current visit?"

Ghaṭotkaca replied:

12. O Lord, by your favour I am happy in every respect. Let the reason be heard as to why I have come here.

13. This is my son born of the wife suggested by Your Lordship. He will put a question to you. Let it be heard. It is for that that I have come.

Śrīkṛṣṇa said:

14. Dear boy, O grandson of Muru. You do speak anything. Ask me whatever you wish. Just as Ghaṭotkaca is very dear to me, so are you also.

Barbarīka said:

15. After bowing to you, the primordial Lord, mentally, intellectually and by means of concentrated meditation, I put

this question: "O Mādhava, what is that whereby the creature who is born, attains welfare?

16-17. Some say that virtue is conducive to welfare. Others say that it is good fortune, masterliness, sacrificing food, suppression of the sense-organs, penance, materials (of worship), enjoyment of pleasures and liberation. Thus, there are hundreds of things causing welfare, O Puruṣottama. Tell me decisively what will be conducive to the welfare of myself and my family."

Śrīkṛṣṇa said:

18-20. O dear boy, different excellent causes of welfare are prescribed for different castes.

To the Brāhmaṇas, penance is the root of all causes. Control of sense organs, study of the Vedas, expounding virtue (*Dharmas*)—these are mentioned by learned men as conducive to (their) welfare.

In the case of Kṣatriyas, it is power and force that is glorified as worthy of being achieved. Chastisement of the wicked ones and protection of the good people (—these are also conducive to the welfare of Kṣatriyas).

In the case of Vaiśyas, it is breeding of cattle, agriculture and perfect knowledge of arts and crafts.

21-22. In the case of a Śūdra, it is service rendered to the twice-born castes. Living like this, he may be on a par with a Vaiśya. Or he shall subsist on different kinds of arts and crafts, thereby rendering service to the twice-born castes. He should be devoted to his wife (alone); he should nourish his servants. He should be pure and faithful. He should perform prostrations and repeat *Mantras*. He should never cease to perform the five *Yajñas*.

23-25. You are born in the family of Kṣatriyas. Listen to what you must do. At the outset acquire power of unparalleled nature. Thereby chastise the wicked ones. Protect the good. Thus you will attain heaven. Power is obtained, dear son, by the great favour of goddesses. Therefore, perform the rites of propitiation of goddesses for obtaining power.

Barbarīka said:

26. Which goddess should I propitiate and in which shrine? In which holy spot? Tell me after making your mind favourably disposed to me.

Sūta said:

27-31. On being asked thus, Lord Dāmodara meditated for a short while and said:

"Dear boy, I shall tell you the holy spot where you will perform the penance. At Mahī-sāgara-saṅgama, there is the holy spot well-known as Guptakṣetra.

All the different goddesses in the three worlds have been brought there and unified by Nārada of exceedingly noble soul.

The four goddesses of the quarters there and the nine Durgās are to be propitiated by you. Their unity is difficult to get.

Worship them everyday, dear son, with flowers, incense and unguents, eulogies and material offerings, till they are satisfied with you.

When the goddesses are propitiated, nothing is inaccessible: power, wealth, fame, sons, beautiful wife, heaven, liberation and excellent happiness (—everything is attained). It is the truth that has been spoken to you."

Sūta said:

32-35. After saying thus to Barbarīka, Kṛṣṇa said to Ghaṭotkaca:

"O noble Ghaṭotkaca, your son is certainly a noble-hearted one. Hence a second name 'Suhṛdaya' is given to him by me."

After saying this the Lord embraced him and propitiated him with different kinds of wealth. Then, the Lord directed Barbarīka to go to Guptakṣetra. He bowed down to Kṛṣṇa, the Yādavas and his father. He took the permission of all of them and went to Guptakṣetra.

With the permission (of Kṛṣṇa) to go, Ghaṭotkaca went to his forest.

36-38a. Remembering the virtues of his son, he protected his own kingdom along with his wife.

The intelligent Suhṛdaya built his hermitage in Dagdhasthalī. He worshipped the goddesses three times a day with holy rites

and meditations. As he continuously propitiated with flowers, incense and offerings of various kinds, the goddesses became delighted in the course of three years.

38b-40. They appeared before him and granted that noble-souled one that rare power which no one in the three worlds had. They said: "O highly refulgent one, you stay here itself for some time. By the association of Vijaya, you will attain more of welfare."

On being told by all the goddesses, he remained there itself.

41-43. Then there came a Brāhmaṇa hailing from Magadha. His name was Vijaya. That excellent Brāhmaṇa traversed the entire earth on foot. At Kāśī he attained *Vidyābala* (the power of learning) and came here for the purpose of practice. He worshipped the seven *Liṅgas*, the chief of which was Guheśvara. In order to achieve the fruit of learning, he propitiated the goddesses for a long time. Thereupon, the goddesses were delighted with him and spoke these words to him in a dream:

44. "O good Sir, practise your learning in the courtyard, in front of Siddha-mother. This devotee Suhṛdaya will assist you."

45. On hearing those words in the course of the dream, Vijaya got up and went near the goddess. He then sought the grandson of Bhīma.

46-51. On hearing the words of the goddess he consented to help him. On the fourteenth day in the dark half Vijaya observed fast. After taking his bath and remaining pure, he worshipped the *Liṅgas* and the goddesses severally. After taking his holy bath and observing fast, Barbarīka remained at his side. Then on the night of the first day, he went in front of Siddhāmbikā. He made the mystic sacrificial diagram in the shape of vagina and nine hands. In the eight quarters he fixed eight pegs along with the Sūtra(?) (thread). Wearing deer-hide in the company of Barbarīka, he tied up the tuft of (his) hair. After performing the rite of *Digbandha* with protective *mantras*, he started the main rite in the middle of the mystic diagram, in the excellent sacrificial pit with the three *Mekhalās* (borders).

After offering the sword made of *Khadira* (Catechu) whetted by means of the *Mantras* and fixing pegs all round he said to Barbarīka:

52. "Remain here pure and clean without sleeping. Repeat

the hymn of the goddess so that there is no obstacle, while I perform the holy rites."

53-54. Having said this, while Barbarīka of great strength stood by, Vijaya of great self-control, performed the rites (known as) *Śoṣaṇa* (drying up), *Dāha* (burning) and *Plavana* (flooding). Then he seatedhimself comfortably. He repeated one hundred and eight times the *Mantra*: "*Gum*, Obeisance unto the preceptors." After bowing down to the preceptors, he began the holy rite of Gaṇeśvaras.

55-56. I shall now tell the greatest *Mantra* of Gaṇapati. It is short but full of deep meaning. It accomplishes every task and bestows all *Siddhis* (supernatural powers).

57. This great *Mantra* consists of seven syllables, viz. *Oṁ, Gāṁ. Gīṁ, Gūṁ, Gaiṁ, Gauṁ, Gaḥ.*

Oṁ the sage (seer) of the *Mantra* of Gaṇapati is Gaṇaka by name; the deity is Vighneśvara; the seed is *Gaṁ*; *Oṁ* is its (spiritual) power; its utility and application is for the purpose of worship, *Japa*, sacred mark on the forehead, anything desired in the mind or for *Homa*.[1] The aspirant is to apply the sacred mark on the forehead at the outset. '*Oṁ Gaṁ*, Obeisance to Gaṇapati'—this (is) the *Mantra* for (at the time of applying) the sacred mark. On the sacred mark new unbroken rice grains are to be applied with the *Mantra* '*Oṁ Gaṁ*, Obeisance to Gaṇapati'.

Thus (is) the *Mantra* for sacred mark on the forehead. With this *Mantra* he shall offer three handfuls of flowers to Gaṇeśa. With the original (*Mūla* or *Mahā*) *Mantra* he should offer here sandal paste, scents, flowers, incense, light, food offerings, areca nut, betel leaf etc. Thereafter he should repeat the *Mūla Mantra* by way of *Japa*. According to his capacity he can repeat one hundred and eight times, thousand times, hundred thousand times

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1. This Mantra is a *Kavaca* (Protective armour) in BsP (*Brāhma* 29-9ff) as follows:

Gaṁ svāhā mūlamantro'yam praṇavena samanvitaḥ |
Gāṃ namo hṛdayam seyam
Gīṁ śiraḥ parikīrtitam |
Śikhāṁ ca gūṁ namo jñeyam
Gaiṁ namaḥ kavacam smṛtam |
Gauṁ namo netram uddiṣṭam
Gaḥ phaṭ kāmāstram ucyate ||

or a crore times. For the sake of *Homa*, one-tenth of the times, he should invoke the fire saying "O Gaṇeśa fire, I invoke you". "Oṁ Svāhā unto Gaṇapati". With this *Mantra* he should perform the rite of *Homa* by means of pills of aromatic resin gum. This is the application. This is the great liturgy of Gaṇeśvara.

If anyone practises this excellent *Mantra* at the time of obstacles, all obstacles perish and what is desired in the mind is achieved.

58-60. Dākinīs, demons, terrible ghosts and enemies perish. Others can be won over and controlled.

Knowing this liturgy of Gaṇeśvara, Vijaya applied the sacred mark duly and repeated the *Mantra* one hundred and eight times. He performed *Homas* one-tenth times with the pills and worshipped Siddhivināyaka. Then at night he worshipped Siddheya kṣetrapāla.

CHAPTER SIXTYTWO

The Practice of Mahāvidyā

Śaunaka enquired:

1. O Sūta, formerly the origin of Gaṇapa has been heard by us. How was Kṣetranātha born? Describe this to us who listen.

Sūta replied:

2. When the heaven-dwellers were harassed by the Daitya Dāruka, they bowed down to Śiva who was seated along with the goddess and said thus:

3-5. "O Lord, we are harassed by the Daitya Dāruka, who cannot be subdued by Suras and Asuras and who is extremely terrifying. We have been dislodged from our abodes. Excepting Ardhanārīśvara (Lord of half-man-half-woman form) no one else can kill that vicious one, neither Viṣṇu nor the Moon nor anyone else. Be a refuge unto us who are being troubled by him."

After saying this Devas said, "Save us, save us" and lamented.

6. Thereupon, Hara became highly sympathetic and merciful. Pārvatī took the black colour from his throat and created a fearful woman.

7-8a. She released her *Śakti* and transferred it to her. The splendid goddess then spoke these words: "Since you are very black your name will be Kālikā. O splendid lady, slay that wicked-minded enemy of Devas quickly."

8b-12. On being told thus, Kālikā of loud roar, went up to him (Dāruka) and made him dead through her roar alone. His heart was split and he died along with his followers.

Then stationed in the cremation ground of Avantī, she roared loudly many times. Thereby the three worlds became maimed and mutilated as though dead.

Thereupon, Rudra assumed the form of a child for the sake of the universe. The Lord came near her in the cremation ground, crying.

Kālikā who became merciful, kept the crying child on her lap and suckled it at her breasts saying, "Do not cry." Under the pretext of sucking her milk the boy drank up the anger arising from her body.

13. That anger had been very unbearable due to the poison coming out of the throat of Hara. After the furious nature had been sucked (by the child), Kālikā became gentle.

14-15. Having accomplished his mission, the child desired to abandon that form of a child. Thereupon, Devas became afraid of danger once again from Kālikā. They said, "O boy, do not abandon the child state. Have mercy."

The child said:

16-20. You need not be afraid of Kālikā because the goddess has been made gentle. If you are afraid, I shall create other boys, viz. the sixty-four Kṣetrapālas ('Defenders of the holy place').

After saying this he created them from his mouth.

Maheśvara in the form of a boy spoke to those beings in the form of boys: "Twenty-five of you will stay in the heavenly worlds; the same number in the nether worlds and fourteen in

the terrestrial world. You shall protect these regions. This person (i.e. I) shall be stationed in the cremation ground. The vehicle shall be a dog. The food offerings for you shall be the mixture of *Rājamāṣa* (i.e. a kind of pulse) and rice.

If any man performs any holy rite without first worshipping you, that rite of his shall be fruitless. It will be enjoyed by ghosts and demons." After saying this, Lord Rudra vanished there itself.

21. The Kṣetrapālas stationed themselves in their respective places as appointed. In this manner, the creation of Kṣetrapālas has been recounted succinctly.

22-24. I shall tell the procedure of propitiation whereby they (the Kṣetrapālas) become pleased. "*Om Kṣām* obeisance to Kṣetrapāla." This is the nine-syllabled great Mantra.[1]

A devotee should offer sandal-paste etc. with this *Mantra*; the mixture of rice and *Rājamāṣa* should be divided into sixty-four parts and offered along with *Vaṭakas* (pies) of the same number; sixty-four lamps, betel leaves and arecanuts should be offered. The devotee then bows down straight like a rod and repeats the following great hymn:

25. "Oṃ (the Kṣetrapālas) have hair raised above, deformed eyes, red and tawny in colour. They have terrible forms. I bow down to Kṣetrapālas.

26-29a. I bow to these Kṣetrapālas of heaven: Ahvara, Āpakuṁbha, Iḍācāra, Indramūrti, Kolākṣa, Upapāda, Ṛtuṁsana, Siddheya, Valika, Nīlapāt, Ekadaṁṣṭrika, Irāpati, Aghahārī, Vighnahārī, Antaka, Ūrdhvapāda, Kaṁbala, Khañjana, Khara, Gomukha, Jaṅghāla, Gaṇanātha, Vāraṇa, Jaṭāla and Ajaṭāla.

29b-32. Ṛkāra, Haṭhakārī, Ṭaṅkapāṇi, Khaṇi, Ṭhaṇṭhaṅkaṇa, Jaṁbara, Sphuliṅgāsya, Taḍidruci, Dantura, Ghananāda, Nandaka, Phetkārakārī, Pañcāsya, Barbarī, Bhīmarūpavān, Bhagnapakṣa, Kālamegha, Yuvāna, Bhāskara, Raurava, Laṁboṣṭha, Vaṇija, Sujaṭālika, Sugandha and Huhuka. I bow down to these defenders of Pātāla.

33-36. Huṁkāra in all the Liṅgas; Bhayāvaha in the cremation grounds; Mahālakṣa in the terrible forest. Jvālākṣa is stationed in the abode(s); Ekavṛkṣa on the trees; Karālavadana

1. The *Mantra* of nine syllables is: *Oṁ kṣāṁ kṣetrapālāya namaḥ.*

in the night; Ghaṇṭārava resides in caves; Padmakhañja stays in water; Durārodha in the places where four roads meet; Kurava on mountains; Kṣetrapāla called Pravāha in streams; Maṇibhadra in treasuries; Rasādhyakṣa in Rasakṣetra (juicy field) and Koṭana in sacrificial chambers. These fourteen have pervaded the earth. (I bow down to them) the above named thus.

37. Thus I seek refuge in the Kṣetrapas numbering sixty-four. Let them be pleased. Let them be pleased. Let them be satisfied with my worship."

38. If a pure and clean person worships the Kṣetrapas thus during all the holy rites, the Kṣetrapas become pleased with him and grant him what is desired.

39. Knowing this procedure in the liturgy regarding Kṣetrapas, Vijaya duly worshipped Siddheya in the manner mentioned and eulogized him.

40-41. After bowing down to the goddess, he worshipped Vaṭayakṣiṇī (i.e. the deity on the banyan tree).

Formerly, when Brāhmaṇas were brought from Kalāpa village by Nārada, a Brāhmaṇa widow named Sunandā had also come along with them in order to perform penance on the banks of the river Mahī.

42. She performed the holy rites (expiations) of Parāka,[1] Kṛcchra[2] and Atikṛcchra.[3] In the months of Jyeṣṭha and Bhādra-

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1. This penance consists in not taking any food for 12 days along with self-control and vigil (Manu X.215; Baudhāyana Dh. S. IV. 5.16; Yāj. Smṛ III.20; AP 171.10). This dispels all sins:

japa-homa-rataḥ kuryād dvādaśāham abhojanam|
parāka eṣa vikhyātaḥ sarva-pāpa-praṇāśanaḥ||

—*Prāyaścitta-Viveka*, p. 515.

2. *Kṛcchra* is a general name for several penances. According to *Sāma-vidhāna Brāhmaṇa* (I.2.1) "One should eat sacrificial food for three days only by day and eat nothing at night; then for three days more one should eat at night only; and should observe complete fast for three days." This is the *Kṛcchra* penance.

3. *Atikṛcchra*—According to Manu XI.213, this penance consists in eating one morsel of food in the morning only for the first three days; for the next three days in the evening only, and observe fast for the next three days (Kane, HD IV, p. 130).

pada she performed *Trirātrika* (i.e. a vow observed for three nights) rites of Sāvitrī twice.

43. That delighter of her family observed fast during the whole of the month of Kārttika. After performing the worship of seven *Liṅgas*, she always worshipped the goddess.

44-45. She took her holy bath in Mahī-sāgara-saṅgama during New-Moon days. By means of the different observances like these she shook off all her sins and went to the world of Umā where she was welcomed. With a part she was born as Vaṭayakṣiṇī on its banks.

46-48. Hara stationed in the Siddhaliṅga became pleased with her and granted her this boon: "If anyone performs my worship without worshipping her, that worship of his will be wholly fruitless. This has been said by me and it should be sustained by me."

Hence one should always worship Vaṭayakṣiṇī stationed on the banyan tree with flowers, incense and food offerings, repeating this Mantra with devotion:

"O Sunandā, O Vaṭayakṣiṇī, you are worthy of being propitiated. Accept this worship of mine. Be pleased with me for all times."

49. By worshipping, bowing down and craving the pardon of Vaṭayakṣiṇī, a man or woman always obtains all desired objects.

50. Vijaya of great intellect knew this greatness. With great devotion, he worshipped Vaṭayakṣiṇī stationed on the banyan tree.

51. Thereafter he eulogized Siddhāmbikā and repeated the great *Mantra* named *Aparājita* pertaining to Viṣṇu and accompanied by regular practice.

52. Merely by remembering this great *Vidyā*, one can destroy all miseries. I shall communicate that *Vidyā*, O leading Brāhmaṇas. Listen.

53. *The Aparājitā Vidyā*

"Oṁ, obeisance to lord Vāsudeva. I bow to Ananta having thousand heads, to the Lord lying in the Milk Ocean, to the Lord having the body of Śeṣa for a couch, to the Lord having

Garuḍa as vehicle, to the yellow-robed one. O Vāsudeva, O Saṅkarṣaṇa, O Pradyumna, O Aniruddha, O Hayaśiras ('Horse-headed one'), O Varāha ('Boar'), O Narasiṁha ('Man-lion'), O Vāmana ('Dwarf'), O Trivikrama ('one who took three steps' and covered the universe), O Paraśurāma, O Rāma, O bestower of boons, obeisance to you, salute to you. Kill, kill the Asuras, Daityas, Dānavas, Yakṣas, Rākṣasas, Bhūtas, ghosts, vampires, Kuṁbhāṇḍas, Siddhayoginīs, Ḍākinīs, evil spirits beginning with Skanda,[1] evil stars and planets and others; burn, burn (these); cook, cook; crush, crush; destroy, destroy these; rout; put them to flight with your conch, discus, thunderbolt, iron club, mace and plough; reduce them to ash; obeisance to the thousand-armed one; O thousand-footed one, O thousand-weaponed one, be victorious, be victorious; defeat, defeat; O undefeated one, O unobstructed one, O thousand-eyed one, blaze, blaze; burn brightly, burn brightly; O Cosmic-formed one, O multi-formed one, O slayer of Madhu, O great Boar, O great Puruṣa, O Vaikuṇṭha, O Nārāyaṇa, O Padmanābha, O Govinda, O Dāmodara, O Hṛṣīkeśa, O destroyer of all Asuras, O controller of all, O dispeller of all miseries, O breaker of all *Yantras*, O destroyer of all serpents, O great Lord of all Devas, O Lord who releases one from all bondages, O destroyer of all enemies, O destroyer of all fevers, O preventer of all evil spirits, O subduer of all sins, O Janārdana, O delighter of people, obeisance to you. *Svāhā.*"

54. If a person repeats, recites, listens, remembers, retains or glorifies this *Aparājitā*, the great *Vidyā* pertaining to the Great Viṣṇu, he need not be afraid of violent winds, fires, thunderbolts, hail-storms, thunder showers, (dangers from) seas, evil spirits, thieves or beasts of prey.

55. If these words and syllables of this *Mantra* are repeated, memorized, worshipped with full accomplishment, one need not be afraid of the nocturnal darkness, women, royal household, poisons of various kinds, black magic of others to win over, to create hatred, to destroy, to kill or to imprison.

56. This is its (procedure): "Repeated obeisance to you, O fearless one, O sinless one, O undefeated one, O undaunted one,

1. It is strange that god Skanda should be classed with evil spirits in the Purāṇa named after him.

O immortal one, O unconquered one, O goddess attained by the repetitions, O goddess attained by the remembering ones, O entire one without parts, O Umā, O Dhruvā ('fixed one'), O Arundhatī, O Sāvitrī, O Gāyatrī, O Jātavedasī, O Mānastokā (?), O Sarasī, O Sarasvatī, O Dharaṇī, O Dhāriṇī, O Saudāminī, O Aditi, O Vinatā, O Gaurī, O Gāndhārī, O Mātaṅgī, O Kṛṣṇā, O Yaśodā, O speaker of truth, O expounder of Brahman, O Kālī, O Kapālinī, O goddess capable of instantly increasing the size of limbs, protect, protect everything on the land, water and atmosphere; protect, protect from the harassments and troubles from all evil spirits. *Svāhā.*"

57-59. If a woman's menstrual discharge is obstructed, if there is abortion, if the children die (early), if a woman conceives only once, she must practise the repetition and retention of this *Mantra* [or this *Mantra* written or engraved in metal and tied to her]. She is not assailed by these defects.

(If a man holds it) he will always be victorious in battle, in royal household and in the game of dice. If this *Mantra* is engraved on a weapon used (in battle) he will win the war. It is always destructive of enlargement of the spleen, acute pain and all ailments of eyes. It destroys fevers, headaches etc. of all persons.

60. The *Mantra* is as follows:

"Kill, Kill, kālī; move, move, Kālī; O Gaurī, blow, blow; Gaurī, O Vidyā, O Ālā, Tālā, Mālā, Gandhā, Bandhā, cook, cook; O Vidyā, destroy sin, kill (the effects of) bad dream; O destroyer of pains, O night, O dusk, O sound of drum, O goddess of mental velocity, O goddess with conch, discus, thunderbolt and spear, O destroyer of premature death, O goddess of the universe, O Draviḍī, O Drāviḍī, O beloved of Keśava, O goddess honoured by Śiva, O suppressor of the irrepressible, O Śarvarī (night), O Kirātī, O Mātaṅgī, Oṁ Hrāṁ Hraṁ Hraṁ Hraṁ, Krāṁ Kraṁ Kraṁ Kraṁ, Tvara, Tvara (hasten); suppress, suppress all those who hate me directly or indirectly; press, press; scorch, scorch; fell, fell; dry up, dry up; uproot, uproot those who hate me directly, indirectly; O Brahmāṇī, O Māheśvarī, O Vārāhī, O Vināyakī, O Aindrī, O Āgneyī, O Cāmuṇḍā, O Vāruṇī, O goddess with fierce lustre, O sister of Indra and Upendra, O Vijayā, O goddess increasing peace, welfare, and nourishment, O goad of Kāma, O milker of what is desired, O bestower of all

desired objects as boon, O goddess staying in all living beings, make, make the remedial *Vidyā* of retaliation; O goddess who attracts, O goddess who enters, O goddess with garlands of flames, O Ramaṇī ('one who gives pleasure'), O Rāmaṇī ('one who causes one to give pleasure'), O Dharaṇī, O Dhāriṇī, O Manonmāninī ('increasing honour'), protect, protect.

O Vāyavyā ('goddess pertaining to the wind'), O goddess with garlands of flames, O scorcher, O drier, O one with blue banner, O Mahāgaurī, O Mahāśrayā ('great support'), Mahāmayūrī ('great peahen'), O ray of the sun, O Jāhnavī ('Gaṅgā'), O bell of Yama tinkling *Kiṇi Kiṇi*(?), O Cintāmaṇi (philosopher's stone), O Surabhi (divine cow), Surotpannā ('born of Suras'), O Kāmadughā ('yielding whatever is desired'), let my task be achieved as desired. Svāhā, Oṁ Svāhā, Oṁ Bhūḥ Svāhā, Oṁ Bhuvaḥ Svāhā, Oṁ Svaḥ Svāhā, Oṁ Bhūr-Bhuvaḥ-Svaḥ Svāhā.

Let the sin go back whence it came, Svāhā, O Balā ('strength'), Mahābalā ('having great strength'), O achiever of what is not achieved. Svāhā."

61. Thus Vijaya restrained himself and accomplished this *Aparājitā Vidyā* pertaining to Viṣṇu by means of the mind, intellect and concentration.

62. If a man merely reads this even without regular practice, O leading Brāhmaṇa, all his obstacles perish.

CHAPTER SIXTYTHREE

Vijaya's Accomplishment of Siddhi

Sūta said:

1-3. Repeating the important *Mantras* named *Balā* and *Atibalā*, he performed *Homa* with mustard mixed with saffron in the fire of *Aśvattha* ('holy fig tree') and *Lākṣā* ('lac').

When the first *Yāma* (3 hours) passed by, a certain woman came there. She had a single cloth drenched in blood. Her hair was standing up over her head, Her eyes were very frightful. Her

teeth were white. She instilled fear even in other frightful persons. She came near the spot where the *Homa* was being performed and roared loudly.

4. On seeing her Vijaya was immediately bewildered like a man much afraid. But Barbarīka was fearless. He came in front of her.

5. The most excellent one among the intelligent persons, the heroic (Barbarīka) caught hold of her throat and roared twice loudly like a thundering cloud.

6. On seeing him, she was much surprised. She was about to discharge her dagger, when her throat was pressed with force. She could not hurl it at him.

7. When the throat was pressed again and again by that powerful (son of Ghaṭotkaca), she emitted all sorts of sounds like a mountain struck by thunderbolt.

8. After letting out groans, she cried out "Save me, save me." Then she was let off by that sympathetic one. She fell at his feet and said:

9. "I have sought refuge in you. I am your servant and slave. Know me as Mahājihvā, the demoness who can assume any form she pleases.

10-13. My abode is the cremation ground of Kāśī. I used to dispel the pride of Devas and Dānavas.

O hero, if you grant me the rare gift of my vital airs (i.e. if you spare my life) I shall begin to perform penance granting immunity from fear to all living beings. In this matter, I shall take the solemn oath on my own lord and myself. If I were to act contrary to this, let me be reduced to ash instantaneously."

When she said thus the hero made her take a vow solemnly and then released her. Released from the painful situation, she became delighted and then went to the forest. The hero remained there itself with the sword in his hand.

14-18a. Then at midnight, a loud roaring sound was heard. Darkness spread everywhere having the appearance of the hell Tamondha.

Thereafter, a mountain with a hundred peaks was seen there. It was very extensive. It discharged different kinds of rocks and various types of tall trees. It showered much blood having the rumbling sound of different kinds of torrents.

On seeing that mountain, the son of Ghaṭotkaca was undaunted. He became himself another mountain twice the size of the other and suddenly pounced on it. With his feet, he hit the other mountain. Then that mountain became shattered and scattered over the ground.

18b-25. Thereupon (a demon named) Repalendra rushed out from that spot. His body was a *Yojana* long. He had a hundred heads and a hundred bellies. He emitted great flames through his mouths.

On seeing him fleeing, Barbarīka of great strength assumed a form like his and chased him as he continued to roar. Then, at mid-night, both of them fought perfectly and vigorously in diverse ways, with volleys of arrows like two clouds in the rainy season. When their bows were cut, they fought with swords. When their swords were cut, they fought with their fists.

Like two mountains with wings intact, they steadily fought for a long time.

Then (Barbarīka) whirled him for a while after severing him at the armpit. He then dashed him on the ground. He released him as he lay sprawled on the ground. Then he hurled him in the south-east corner on the shores of Mahī-Sāgara. A little away from it, even today there is the village named Repalendra.

Thus (the demon) named Repala whose exploits were similar to those of Vṛtra, who was the lord of the cremation ground in Avantī and who caused obstacles, was killed. After killing him the hero Barbarīka once again stood (at the place of his duty).

26-30a. Then, in the third *Yāma*, a she-mule named Duhadruhā came from the western direction. She resembled a mountain. She emitted a loud roaring sound. She appeared to shake the earth with her feet (i.e. hoofs). She appeared like a lightning-streak falling down from clouds. She had the lustre of the sun and fire. On seeing her coming, the son of Ghaṭotkaca went near her and rode on her quickly and laughingly. When she ran speedily, he hit her on her snout with his fists. He stopped her there itself. On being afflicted she stood there.

Thereafter Duhadruhā became furious and roared loudly. Leaping and jumping, she hurled Barbarīka on the ground. That was what Barbarīka wished for.

30b-35a. She then roared loudly and kicked him. The hero caught hold of the legs and hurled her sportingly on the ground.

Again she got up and began to run. He restrained her. With a blow of his fist, he made her fall on the ground and pressed her throat and teeth. He then squeezed her as though she were a wet cloth and killed her immediately.

Thus the queen of Śākinīs, whose place of origin was the cremation ground in Sīkarottarasthāna was slain by Barbarīka.

After slaying her, he hurled her sportingly to the western quarter. Even today there is a village there named Duhadruhā. Thereafter Barbarīka remained guarding as before.

35b-40. Then in the fourth *Yāma,* a mysterious Digaṁbara Jaina mendicant came there. He had a shaven head. He was naked and he held a fan of peacock feathers. He appeared to be a man of great holy rites. He spoke these words: "Alas, it is painful indeed! Non-violence is the greatest virtue. Why then does the fire burn brightly? When *Homa* is performed there is a great slaughter of small living beings."

On hearing these words of his Barbarīka spoke smilingly:

"Fire is the mouth of all Devas. When we perform *Homa* therein, O sinner, why do you utter lies? O wicked one, you are worthy of being punished and taught a lesson." After saying this he suddenly jumped up and held him fast by the armpit. He then hit his teeth with his fist blows and made him fall onto the ground. As he fell down with his face covered with blood, Barbarīka left him there.

41-44. Within a moment, he regained consciousness and assumed the terrible form of a Daitya. Afraid of the grandson of Bhīma, he fled and entered the hollow of a cave.

There was a city named Bahuprabhā, sixty *Yojanas* long. He entered that city and following him closely Barbarīka too entered it. On seeing Barbarīka, the demons Pālāśins there began to shout, "Run. Let him be killed. Let him be cut. Let him be split." On hearing it, nine crores of terrible Daitya heroes armed with different kinds of weapons rushed at the hero Barbarīka.

45. On seeing the crores of those Daityas, the infuriated grandson of Bhīma, closed his eyes and suddenly rushed into their midst.

46-51. He killed some of them by kicking; others with the

blows of the fists; he quickly despatched a few to the abode of Yama by hitting them with his chest. Just as an infuriated elephant makes a forest of reeds razed to the ground, so also the nine crores of Rākṣasas along with that demon were killed by Barbarika.

Then the serpents, the chief of whom is Vāsuki eulogized Suhṛdaya by means of various utterances and spoke to him:

"The greatest task of the serpents has been accomplished by you, O son of Ghaṭotkaca. This is a Daitya named Pālāśī who has been slain along with his followers. O hero, we had been harassed by this wicked demon along with the company of his followers. By different means, we were sent even beneath the nether worlds. Hence choose your desired boon from the serpents. We are all bestowers of boons to you because we have been extremely delighted."

Suhṛdaya said:

52. If the boon is to be granted to me, I shall choose this. Let Vijaya be absolutely free from all obstacles. Let him obtain Siddhi.

53. Thereupon, the serpents became delighted. They said, "So be it." He was honoured by the serpents. After giving them the city, he returned.

54-56. On his way back through the hole he saw a *Liṅga* of great lustre and made of all kinds of jewels. It was stationed beneath the *Kalpa* tree and was being worshipped by many serpent maidens.

He was surprised and so asked the serpent maidens, "By whom was this *Liṅga* of the lustre of the sun and the moon installed? There are pathways from the *Liṅga* going to the four direction. What are they?"

57. On hearing these words of the hero (a serpent maiden) of large buttocks and breasts said thus bashfully, smilingly and glancing through the extremities of the eyes:

58. "This great *Liṅga* has been installed here by the noble-souled Śeṣa, the king of all serpents, after performing a penance.

59-61a. It yields all *Siddhis* when it is seen, touched, medi-

tated upon and worshipped.[1] This pathway to the east of the *Liṅga* goes to Śrīparvata on the earth. This has been made by Elāpatra for the serpents to go there.

This pathway to the south goes to Śūrpāraka on the earth. This has been made by the serpent Karkoṭa for going there.

61b-63. This path to the west goes to Prabhāsa of great lustre. It has been made by Airāvata for the serpents to go.

This path to the north through which you are waiting to go, goes to Siddhaliṅga in Guptakṣetra. It has been bored by the Śakti of Guha. The path is made by Takṣaka of noble-soul for going there.

64. Thus, O hero, this has been described. Let my request be heard. Who are you? It was only just now that you went along this way, pursuing a Daitya. Now itself you have come back alone. What is this? Tell us.

65. All of us are your servants. We choose you as our husband. Sport with us on the various grounds here."

Barbarīka said:

66-70. I am born of the race of Kurus. I am the grandson of the son of Pāṇḍu, well-known as Barbarīka. I had come to kill that Daitya. That sinner of a demon has been killed. I shall go back to the earth. I have nothing to do at all with you (maidens), because I have adopted a vow of perpetual celibacy.

Having said thus he worshipped that *Liṅga* and prostrated before it like a staff. The hero then went up wistfully glanced at by those maidens. Then he came out and saw the face of Vijaya that was bright due to delight like the face of the eastern quarter.

By that time Vijaya had concluded all his rites.

71. Within a moment he came up with a refulgence like that of the sun. Thereupon a number of flowers were showered by Devas from the sky.

72. Leading Gandharvas sang. Groups of celestial damsels danced. Thereupon, Vijaya spoke these words to Barbarīka:

73-77. "It was by your favour, O lord of heroes, that the incomparable *Siddhi* was attained by me. Live long, rejoice long,

1. VV 59-63 give the location of the *Liṅga* installed by Śeṣa.

stay long. Be victorious for a long time. That is why good persons wish for the association of good people, since association with good people is a panacea for all evils. Take the sacred ash from the *Homa*. It has the lustre of saffron. It removes all acute pains. It heals all wounds. It has inexhaustible benefits in the course of a battle. If you discharge it at the outset, it will cause the death of your enemies. It will destroy their bodies. Thus you will have easy victory over your enemies."

Barbarīka said:

78-79. He who renders help to others without any return benefit in view is called a good man. If anyone helps with some selfish motive, what merit is there in his goodness?

Therefore, give this ash to someone else. I have not even the least concern with anything like this. I do not expect anything from you except a pleasant and gentle glance.

Devas said:

80-81. A great battle will take place between the Kurus and the Pāṇḍavas. If the Kauravas were to obtain this ash kept on the ground, it will be exceedingly risky and dangerous to the Pāṇḍavas obviously. Hence accept the ash.

He too carried out their suggestion.

82-83. Devas accompanied by goddesses honoured Vijaya also who had acquired all fortune, glory and riches. They gave him the name Siddhasena also.

Thus Vijaya, the Brāhmaṇa, achieved the rare *Siddhi*. Barbarīka remained devoted to the goddess after doing this.

CHAPTER SIXTYFOUR

The greatness of Bhīmeśvara

Sūta said:

1-2. While the grandson of Bhīma thus resided there on the banks, engaged in the propitiation of the goddess and worship of the seven *Liṅgas*, the Pāṇḍavas who had been defeated in the game of dice, came there after some time in the course of their travels over the earth by way of pilgrimage.

3. At the outset itself, all of them with Draupadī as the sixth member reached (the shrine of) goddess Caṇḍikā situated in the north-east of the holy spot. They had become extremely tired on the way.

4-5. At that time the group of Caṇḍikās sat there itself. Barbarīka saw those warriors arriving there but he did not know the Pāṇḍavas nor they him, because ever since his birth there had been no contact between he and the Pāṇḍavas.

6. After entering the temple, the Pāṇḍavas approached (the idol of) the goddess and offered rice balls etc. Then they looked for water to quench their thirst.

7. Therefore Bhīma entered the *Kuṇḍa* in order to drink water. As he was entering it, Yudhiṣṭhira said these words:

8. "Take water out and wash your feet. Thereafter you may drink water. Otherwise great sin will befall you."

9. With eyes extremely agitated on account of thirst, Bhīma did not hear those words of the king. With a desire for water, he entered the *Kuṇḍa*.

10. On seeing the water, he resolved to drink it there itself. For the sake of cleanliness, he washed his face, hands and feet.

11. If anyone drinks water without washing, ghosts and vampires will enter him and drink it.

12. While Vṛkodara (i.e. Bhīma) was washing his feet thus, Suhṛdaya who was above, spoke these truthful words:

13. "O vicious one with sinful resolve, what is this that you are doing? You are washing your face, hands and feet in the *Kuṇḍa* of the goddess.

14. It is with this water that the goddess is always bathed

by me. Therefore, are not you afraid of sin in dropping dirty water therein?

15-16. As it is, dirty water is not worthy of being touched even by men. How can it be touched by gods? Why do you incur this sin? Tell me the truth. Come out of this *Kuṇḍa* immediately. Stand outside and drink. O sinner, if you are such a fool, why do you roam about (as a pilgrim) to holy spots?"

Bhīma said:

17-19. O ruthless, base Rākṣasa, what are you saying? Why do you speak harshly? Indeed, water is meant to be utilised by all living beings. It has been said by excellent sages that one should have holy ablution in *Tīrthas*. Washing the limbs is also said to be (a form of) ablution. Why then do you rebuke me? If people do not drink or wash their limbs, what for are the holy rites of *Pūrta* (i.e. endowing wells, tanks etc.) performed by virtuous persons?

Suhṛdaya said:

20-23. One should necessarily take bath in important *Tīrthas*. This is true. There is no doubt about it. But, in *Caras* (mobile ones, i.e. flowing rivers and streams) you can enter (the *Tīrtha* for bathing) but in *Sthāvaras* (immobile ones, i.e. tanks, wells etc.) you must stand outside (for bathing).

It is not ordained that bath in the *Sthāvaras* should be performed by entering them. In places where water is not taken by devotees for bathing the deities, or in those lakes where the water level is above hundred *Hastas*, it is ordained so. Even in the case of (permitted) entry, the procedure is to wash the feet outside (before entering) and then to take bath. Otherwise, it is said, there is sin. Has not this verse, formerly pronounced by the lotus-born Lord Brahmā, been heard by you?

24-26. "Those who discharge faeces, urine, rubbish, phlegm, spittle, tears and gargled water (in *Tīrthas*) are on a par with slayers of Brāhmaṇas."

Hence come out quickly. If you have no control over your sense organs, O puerile one of evil conduct, why do you roam about the holy spots (for pilgrimage)?

Only he whose hands, feet, and mind are perfectly under control and whose activities are free from aberrations, will attain the benefit of the *Tīrtha*.

Bhīma said:

27. Let it be sin or virtue, I am unable to come out. Neither hunger nor thirst can ever be controlled by me.

Suhṛdaya said:

28. Why do you commit a sin for the sake of life? Tell me. Has this verse uttered by Śibi not been heard by you?

29. "A man should live even for a short while with 'white' (i.e. pure) actions but not for a *Kalpa* with actions opposed to both the worlds."

Bhīma said:

30. My ears have become deaf due to your crowing sound. I will certainly drink water here. You may very well lament or become dried up.

Suhṛdaya said:

31. I am born in the family of Kṣatriyas who protect virtue. Hence I will not allow you to commit a sin at any cost.

32-36. Hence, O pitiable wretch, come out of this *Kuṇḍa* immediately. Otherwise I will smash your head with brickbats.

After saying this, he took a brick and hurled it at his head. Bhīma dodged that brick and jumped out. Both of them began to revile each other. Both of them were of immense strength. Both of them were masters of warfare. With their long mighty arms, they fought with each other. Both of them had broad chests and long arms. Both were experts in close combats and duels. They struck each other with fists, knees and heels. Then within a short while, the son of Pāṇḍu, the descendant of Kuru, became exhausted.

37. Even when he was exhausted, Bhīma tried again and again to get up to fight. He became still more exhausted, but Barbarīka grew (in power).

38-40. Then Barbarīka lifted him with great force and dashed him (against the ground) furiously to the surprise of everyone. When he swooned and trembled again and again, he lifted him up and walked towards the sea in order to hurl him into the deep waters there. With their eyes restrained by the goddess, the Pāṇḍavas did not see this.

41. When the leading scion of the heroic family of Kuru was caught like that by that hero of wonderful valour, Devas and Devīs (goddesses) became surprised on seeing him from the sky.

42. On seeing Barbarīka gone to the seashore, Lord Rudra spoke to him from the sky:

43. "O Barbarīka of great strength, tiger among Rākṣasas, let go off this Bhīma, your grandfather, the most excellent one among the descendants of Bharata.

44. Indeed he is on a pilgrimage in the company of his brothers and Kṛṣṇā (i.e. Draupadī). He came to this *Tīrtha* in order to take his ablution.

45. In every respect the descendant of Kuru deserves your honour and respect. One's grandfather should be revered irrespective of his being sinful or sinless."

Sūta said:

46-48. Immediately after hearing these words of Rudra, he released (Bhīma) and fell at his feet. He then said: "Alas! Fie upon me! Alas! Let me be forgiven. Let me be forgiven." He said thus repeatedly. Beating his own head he cried again and again. As he was lamenting regretfully and fainting down frequently, Bhīmasena embraced and kissed him. Then he spoke these words:

49-55. "We do not know you nor you us ever since your birth. (Of course) your stay here had been heard from Ghaṭotkaca and Kṛṣṇa, O dear son. But as we had been overwhelmed by various kinds of calamities, we forgot it completely. It is clear that all faculties of memory will be lost in the case of persons suffering from misery. All our sorrows have been brought about by (the evils of) time. Do not bewail, dear boy. The fault is not yours even in the least.

Everyone going astray deserves to be punished by a Kṣatriya. Even one's own self should be punished by a good man if it goes

along evil path. What to say of father, mother, friend, brother, son etc.! Blessed indeed am I. My delight is very great indeed. My ancestors too are blessed, because my grandson is a knower of virtue and protects Dharma. You deserve boons because you deserve the praise of good people. Hence give up your sorrow. It behoves you to be calm and composed."

Barbarīka said:

56. I am a sinner, O grandfather. I am more accursed than a Brāhmaṇa-slayer. I am despicable. I am not worthy of being praised, O Lord; it does not behove you even to see or touch me.

57. Expiation has been prescribed by learned men in the case of all sins. But there is no expiation for one wanting in devotion to one's parents.

58. Hence I shall myself cast off my body in Mahī-Sāgara-Saṅgama, the body by which my grandfather has been afflicted.

59. In this manner let me avoid being sinful in (subsequent) births. It does not behove anyone to make me desist from this intention.

60. That is because one who prevents someone from explation will be partly afflicted and affected by the same sin.

After saying this, the powerful hero went to the sea and jumped into it.

61-68. The sea trembled. It thought, 'How can I kill him?' Thereupon, Siddha Mother (goddess Siddhāṁbikā) and the fourteen goddesses steadied him and embraced him. Accompanied by Rudra, they said to him, "O leader among heroes! There is no sin if the act is done due to ignorance. This is a statement in the scriptures. It does not behove you to make it otherwise (disobey it). See your grandfather; he is closely behind you. He is repeatedly uttering, 'O son, O Son.' He is ready to die after you. If you give up your body now, O hero, Bhīma too will forsake it (i.e. his own). That will be a great sin on you. Realise this and retain your physical body, O highly intelligent one.

Or if you are desirous of abandoning your body, there too listen to these words. It has been destined that your death will take place in a short while at the hands of Kṛṣṇa, the son of

Devakī. Wait for it, if you wish, since death at the hands of Viṣṇu is far more excellent. Hence, wait for that period at our request."

On being told thus Barbarīka returned, though he was dejected.

69-70. He tauntingly spoke these words to Rudra, Cāmuṇḍā and other goddesses, "O goddess, you certainly know that Pāṇḍavas are being protected by the Śārṅga-bowed Lord. But why did you ignore them in their act of acquiring kingdom? But Vṛkodara has been protected by you after coming here."

Devī said:

71 I shall protect my devotee from death at the hands of Kṛṣṇa. Since he fought a great fight in the rite connected with Caṇḍikā, he will be universally worshipped by the name Caṇḍila.

72. After saying this all the Devas and Devīs vanished. Bhīma took him with him and spoke everything to the Pāṇḍavas.

73. The Pāṇḍavas were surprised. They adored him again and again. They actively performed their holy bath and other rites in accordance with the injunctions.

74. In the place where he was set free by Rudra, Bhīma installed a very lustrous *Liṅga* well-known as Bhīmeśvara.

75. A devotee must observe fast on the fourteenth day in the dark half of the month of Jyeṣṭha. He must worship Bhīmeśa at night. He will be liberated from all sins of this birth.

76. Just as the seven main *Liṅgas* hereof yield great benefits when worshipped well, so also this Bhīmeśvara *Liṅga* dispels all sins. It is worthy of being worshipped well.

CHAPTER SIXTYFIVE

Disagreement between Bhīma and Yudhiṣṭhira: Installation of Keleśvarī

Sūta said:

1. After spending seven nights in this holy spot along with his brothers, Yudhiṣṭhira of great splendour set about to depart.

2. After taking bath in the clear morning, he worshipped the Devīs and the *Liṅgas*. After circumambulating the shrine and the holy spot, he repeated the prayer to the goddess. It had been pronounced by Kṛṣṇa that it should be always repeated at the time of journeys.

Yudhiṣṭhira said:

3-6. O goddess worthy of being adored! O goddess of great power, O beloved sister of Kṛṣṇa! After bowing to you I seek refuge in you mentally, verbally and physically.

O goddess who granted immunity from fear to Saṅkarṣaṇa whose lustre is on a par with Kṛṣṇa's splendour, who are (one whole without any parts) Ekānaṁsā,[1] O great goddess, O Śivā, protect me like your son.

This universe is entirely pervaded by you whose form is of unmanifest nature. Thinking thus, I have sought refuge in you. Protect me, O splendid lady.

At the outset of all new enterprises, my Ātman is always dedicated to you by me in the company of my followers. O gentle lady, after understanding this, let me be pitied.

Sūta said:

7. As the king said this with joined palms placed on the head, the son of Vāyu (Bhīma) laughingly and disdainfully spoke these words:

8. "O king, people say about you that this Yudhiṣṭhira is

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1. *Ekānaṁśā* is the proper name of the goddess who was Nanda's daughter (vide 87 infra).

(i.e. you are) omniscient. Their words are idle and vain, because you do not know even a bit.

9. Which leader among intelligent persons, the most excellent one among those conversant with all scriptures, will seek refuge in women, like you with an honest and simple mind and intellect?

10. For, you yourself know that it is proclaimed in all sacred books that this Prakṛti is *Jaḍa* ('insentient') and *Mūḍha* ('deluded'). It is by her that the universe is enchanted and stupefied.

11. Learned men say that Puruṣa is conscious and Prakṛti is insentient, O presiding lord of men; that Prakṛti is the beloved of Puruṣa.

12. Therefore, O Yudhiṣṭhira, O foolish-minded one, you yourself are Puruṣa but you bow down to and praise Prakṛti. The fact that you bow down to her, causes much laughter in me.

13. No one will take the shoes and place them on one's head like that foolish person who is engrossed in devotion to a goddess.

14. O son of Pṛthā, if speech abides in you without any restriction as in the case of heralds and bards, why do you not eulogize Mahādeva, the slayer of Tripura.

15. If you do not eulogize Maheśāna, O (King) of great intellect, due to the consideration that he is unmanifest, why do you not eulogize Daśārha (Kṛṣṇa), Puruṣottama (the best among men) (who is visible)?

16. It is by his grace that the daughter of Drupada was obtained by us, the kingdom at Indraprastha was secured and the sacrifice of *Rājasūya* was performed by you.

17. A bow was obtained by Vijaya (i.e. Arjuna); Jarāsandha was killed by me. Similarly we wish to regain our glory from the Kauravas.

18-19. All these things we accomplished by the grace of Kṛṣṇa. You eulogize (someone else) leaving that Kṛṣṇa and still wish to win. You know yourself that you are born in the excellent family of Kauravas. Still, if due to the meagreness of your intellect, you do not pray to Yādava (Kṛṣṇa), why don't you eulogize Arjuna of great vigour?

20. It was by him that the target (set in Draupadi's *Svayaṁvara*) was formerly hit; Karṇa and others were defeated; the Khāṇḍava forest was burnt and kings were subdued in the course of a *Yajña*.

21-23. It is heard that even Maheśāna has been defeated by him by dint of his valour. Take refuge in him because he has been able to stay in the heavenly world (for some time) and praise him.

Or you may be thinking like this: 'Why was not my kingdom returned to me by him through (the help of) Śakra?' Thinking thus you do not praise my brother.

Then, O Yudhiṣṭhira, why do you not eulogize me, a heroic warrior by whom you have been formerly saved from the house of lac.

24. The Lord of Madra was struck with a tree and forced to sprawl in the dry river.[1] The emperor Jarāsandha was struck down.

25. The eastern quarter was conquered. Baka was killed formerly as well as Hiḍamba, the great warrior, and Kirmīra was killed in the forest now.

26. I am your perpetual follower and I protect you on different occasions. But I don't find her protecting you, (the goddess) whom you eulogize, O descendant of Bharata.

27-28. Or, if you, the most excellent one among those who forgive, do not eulogize me because you have come to know that I am the most voracious person, that I am weak due to hunger, that I am cruel and that I am reckless, then be a person of good self-restraint and utter the *Mantra* OM. Why don't you go about your way thus? Indeed a person who indulges in useless talk becomes defective (and sinful).

29. Ghosts, vampires and demons haunt a man engaged in useless talk. One haunted by them will speak irrelevant, senseless words again and again.

30. Whatever one who indulges in futile talk eats, whatever auspicious rite he performs, shall entirely give satisfaction only to ghosts etc. This is the conclusion in the sacred scriptures.

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1. Mbh, *Ādi* 189.23-29 mention only a wrestling duel between Śalya, the king of Madras, and Bhīma but not the exploit recorded here.

31. Indeed this world is not for him; how can the other world belong to him? Hence futile talk should be scrupulously avoided by a sensible man.

32. Even after being reminded thus, if you do the same again, we shall have to presume that you are haunted by ghosts and therefore, you should be treated by means of different kinds of medicines."

Sūta said:

33. On hearing this extensive speech made by Bhīmasena, as though a big canvas curtain was spread on the stage, Yudhiṣṭhira laughed and said:

34. "Certainly you are one with very little good knowledge. The Vedas have been studied by you in vain, because you do not think about and honour Aṁbikā, the mother of all living beings.

35. Why do you disregard and insult her considering her as one among the mass of women? O Vṛkodara, is not Kuntī a chaste woman worthy of being saluted by you?

36. If there be no Mahāmāyā adored by Brahmā, Viṣṇu and Śiva, O son of Pṛthā, how could your physical body have come into existence? Tell me truthfully.

37. The Lord, the Supreme Soul, is not at all capable of abandoning her. Since he again and again resorts to the goddess, I consider her to be very powerful.

38. Vāsudeva also always eulogizes Śakti who is greater than the greatest. If I am to be treated (medically) he too should be so treated. What about you?

39. Nothing like this should be uttered again about the great goddess out of foolishness. Prostrate yourself on the ground and seek refuge (in her), if you wish for happiness."

Bhīma said:

40. *Cāṭas* (i.e. those who win over the confidence of others and cheat them) convince a man in their grip by means of all tricks. This alone is the remedy here that one should cease to talk to them.

41. The brain in different heads is different (i.e. opinions

differ). This is obviously true, O king; everyone does as he pleases. We shall also do as we please.

42. Vṛkodara, the son of Vāyu, possessing the vital power of ten thousand *Nāgas* (serpents/elephants) shall not at all seek refuge in a woman even verbally.

43. After saying this Bhīma (quietly) followed that king. The king too proceeded ahead along with his followers saying frequently "It is not proper".

44. Then within a moment, Bhīma became weak and dispirited. Getting very much confused and faltering in his speech, he spoke these words to the king:

45. "O Dharmarāja of great intellect, O excellent king, see me. I am unable to see with my eyes. Why this deficiency in me?"

The king said:

46. O Bhīma, O Bhīma, indeed the goddess, the great deity, is angry with you. O powerful one, O you great lover of adventure, thereby you have lost your sight.

47. Therefore, seek refuge in the great goddess. Becoming pleased once again, perhaps she may grant you your eye-sight.

Bhīma said:

48-50. Oh! I too know that there is no one equal to the goddess. It is for getting a proof of her power that I have been censuring her again and again.

So, having seen her power thus, I am falling on the ground seeking refuge in her mentally, verbally and intellectually. After bowing to her I eulogize my mother.

Sūta said:

After saying this to his elder brother and after bowing down making the eight limbs touch the ground, Bhīma sought refuge in the goddess and eulogized the Mother.

Bhīma said:

[*Bhīma's Prayer*]

51. O goddess, O mother of all living beings, O goddess

filling hundreds of Cosmic Eggs, save, save your own child, this foolish one. Obeisance to you.

52. You are Brāhmī, the Śakti of Brahmā; You are Vaiṣṇavī (i.e. Viṣṇu's power) and Śāṁbhavī (i.e. Śaṁbhu's power). You are having the three forms. You have the form of Śakti. Protect, protect. Obeisance to you.

53. You are the Śakti (Power) respectively of (gods) Indra, Agni, Yama, Nairṛti, Varuṇa, Vāyu, Kubera. Obeisance to you.

54. O goddess, Aiśānī (i.e. Śakti pertaining to Īśāna, i.e. Śiva), Vārāhī (Śakti pertaining to Varāha, i.e. Divine Boar), Nārasiṁhī (Power pertaining to the Man-lion), O bestower of victory, O Kaumārī (i.e. Śakti pertaining to Kumāra), O harbinger of welfare unto the family, O goddess of mercy, obeisance to you!

55. You abide in the Sun, in the Moon, in Mars, in Mercury, in Jupiter, in Venus; you are stationed in Rāhu and Ketu. Obeisance to you!

56. You reside in the wheel of Dhruva (the Pole Star), in the multitude of sages (the Great Bear). You dwell in the circles of stars and heavenly bodies and in the circle of earth. Obeisance to you!

57. O goddess, you are stationed in the seven continents, in the seven oceans, and in the seven nether worlds. Obeisance to you!

58. O goddess, you render help to Viṣṇu in all his incarnations. You are being requested by Viṣṇu for the same. Hence, O mother, protect (me). Obeisance to you!

59. O goddess with four arms and four faces, O bestower of fruits, O goddess fond of (staying) at the meeting place of four roads, O goddess eulogized by mobile and immobile beings, I bow down to your feet.

60. O highly terrible goddess, O dark night, O one with multitude of bells, O hideous and brilliant one, O goddess always worthy of being adored on the seventh day (of the lunar fortnight), O bestower of eyes, be (my) refuge.

61. O goddess residing on the Meru, O goddess with tawny-coloured eyes, O goddess the sole savior of eyes, O goddess who destroyed Daityas with *Huṁkāra* (i.e. the hissing sound *Hum*), O goddess worthy of being the refuge, be (my) refuge.

62. O goddess of loud sound, of great vigour and potentiality, O destroyer of great delusions, O destroyer of the great bondages, O goddess, grant three eyes unto me.

63. O Aṁbikā, if you are really the cause of auspiciousness unto all auspiciousness, grant me auspiciousness through the gift of eyes; obeisance to you!

64. If really you are the most merciful of all merciful ones, be merciful unto me; grant me the eyes; obeisance to you!

65. If you are angry with me thinking 'He is sinful', it is in vain (i.e. wrong), O goddess. You delude me thus. Don't you have that (sin)? Obeisance to you!

66. A person raises dust himself and is angry when he is enveloped in it. You are angry with me in that manner, O mother. Reveal yourself to me, the helpless one.

67. On being eulogized by the son of Pāṇḍu thus, the goddess with the lustre similar to that of Kṛṣṇa, the lady with delightful face, manifested herself.

68. She was highly resplendent with the crown having the lustre of a crore of lightning streaks. She was adorned with a pair of ear-rings having the lustre of the solar disc.

69. She shone with her garland as though with the current of the Celestial River. She was embellished completely with the flowers of *Kalpa* tree.

70. With the lustre of the teeth resembling moonlight, she dispelled the great fear of delusion in devotees. In her four hands shone a sword, a shield, a trident and a noose.

71. She was clad in a cloth having the lustre of lightning whereby she resembled a cloud. She was brilliant with a garland of flowers with a swarm of bees (hovering round it).

72. She shone with anklets in her feet that bestow refuge on good people. She is worshipped by Śakra and others with showers of flowers uttering "Be victorious".

73-78. Hundreds of great and pure lotuses were showered on by deities and Gaṇas.

On seeing the mother in the sky in such a manner like Gaṅgā flowing through the firmament that prominent king fell on the ground uttering "Obeisance! Obeisance!".

On seeing the mother (goddess), Bhīma too rushed like a boy in front of her, saying "Be victorious, O mother." Merely by the sight of the goddess he had three auspicious eyes then. Falling down he repeated frequently, "Obeisance to you, obeisance to you."

"Be pleased, O lotus-eyed goddess, O mother, be pleased with me. Be pleased with me, a sinner. O goddess disposed to forgive, be pleased with me."

On being eulogized thus, the goddess herself raised the king, She placed Bhīma on her lap mercifully and spoke these words:

Śrī Devī said:

79. I am pleased with you for the prayer uttered by you. Hence three eyes have been granted to you, two external ones and one internal, the greatest one.

80. O Vṛkodara, I do not exhibit my anger indiscriminately on everyone. You are an important person of authority. Hence I showed my anger.

81. This is not pleasing to Kṛṣṇa. I have done something that will make my brother angry, since all of you are his great friends as though his own vital airs, but moving externally.

82-86. O Vṛkodara, I know that you always censure me. It is to make you know, of what nature is my power (that I did like this). So this should never be repeated at all by you. Viewing venerable persons askance causes great pain.

Now we shall mutually forgive everything. What I am going to tell you, O heroic descendant of Bharata, listen to it.

Whenever there is decline and decay of Dharma, Hari incarnates and at that time I assist Viṣṇu.

87. Now Hari is born on the earth as the son of Vasudeva. I am the daughter of the cowherd Nanda with the name *Ekānaṁśā*.

88. Therefore, just as Lord Kṛṣṇa, my brother, is honoured, so also all of you, sons of Pāṇḍu always are my brothers.

89. With great delight I destroy all troubles and distresses of those people, the excellent among men who eulogize me as 'Bhīma's sister'.

90. O hero, in the great battle you will bring victory to your brother. At the time of defeating the sons of Dhṛtarāṣṭra I will abide in your arms.

91. You will rule over the kingdom thirty-six years and will walk over the earth doing *Mahāprasthāna* ('Great Final Departure').

92-93. When you lay down your weapons, a great Asura named Loha will endeavour to kill you in this very same land. He cannot be killed by any living being. For your sake, I will make him blind and cause him to fall. Then you will proceed ahead.

94. After crossing the completely snow-filled places you will be sunk in the ocean of sand,[1] you will go to heaven. The king alone will go there along with his physical body.

95. There will be a city named Lohāṇa in the place where Loha is to be made blind. I will always stay there with a digit of mine.

96. Then in *Kaliyuga* there will be a devotee of mine named Kela. I will be known as Keleśvarī after him.

97. Another excellent devotee of mine there will be named Vailāka. In *Kaliyuga* I will become famous by his propitiation.

98. If people faithfully worship me stationed at Lohāṇa on the seventh day in the bright half of lunar months it is as good as I am worshipped everywhere.

99. On being propitiated with devotional feelings on that day, O son of Pāṇḍu, I will grant eyes to the blind in future.

100. You will make a Kuṇḍa there with your big toe. A bath there on that day will be on a par with holy dips in all the *Tīrthas*.

101. I will take out the splendour from the eyes of fish and fix it (to the eyes of the blind). This will be directly visible.

102-104. Thus the great holy spot of mine named Lohāṇa will become very famous in *Kaliyuga*, O mighty one, and my name will be Keleśvarī.

Thereafter, O descendant of Bharata, I will kill (the demon) named Durgama in this holy spot to the east of Mahī-Sāgara. My name will be Durgā. I will reside in Dharmāraṇya[2] for the purpose of protecting you all.

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1. This means Pāṇḍavas lost their lives while crossing a desert on their way to the Himalayas in the north. Cf. Mbh., *Mahāprasthānika* 2.2ff.

2. This Dharmāraṇya is different from the 5 Dharmāraṇyas noted by De 56-57. This is near Cambay or Mahī-sāgara-saṅgama.

105-108. On the ninth day in the bright half of the month of Āśvina or Caitra, men should worship me stationed in Dharmāraṇya after taking bath in Mahī-sāgara. I will then grant them whatever they desire. If they worship in accordance with the injunctions, if they worship me with faith, I will grant them sons and grandsons, heavenly pleasures and salvation. There is no doubt about it. At the time of the advent of *Kali*, Vatsarāja,[1] a king born in your family, that of the Pāṇḍavas, will with effort delight (me). Hence I will be known as Vatseśvarī after his name, in *Kaliyuga*. I will be granting all riches to king Vatsa.

109. By my grace that king will kill the demoness named Aṭṭālayā who will cause great distress to the world.

110. The place where she will be killed, will become a city named Aṭṭālaja. He will install me there.

111. If people worship me, Vatseśvarī, in the village Aṭṭālayāja(?) on the seventh day in the bright half of the month of Āśvina, (it is as good as) I am worshipped always.

112. There is no doubt about this that every benefit will be attained by those men who worship goddess Vatseśvarī.

113-114. Thus my stay will be in Aṭṭālaya, Lohāṇa, in the great holy spot Dharmāraṇya and in the vicinity of Mahī-Sāgara for the sake of the welfare of the whole world.

Listen about Loha. Loha who is to be made blind by me will perform penance for many years.

115-116. He will become invincible like Vṛtrāsura. He will exterminate the worlds. The learned Hari, the intelligent Lord of the universe, will incarnate and kill him. The place where he will be killed will become a village named Lohati.

117. The great Daitya named Gaya will cause obstacles in your journey like Loha. I will make him a eunuch. Men will worship me there as Gayatrāḍā.

118-121. The village there will become famous as Gayatrāḍa. If on the eighth day in the month of Māgha, men worship Gayatrāḍā in Gayatrāḍa, all their troubles will cease.

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1. Possibly Udayana but this seems to be a generic title of the kings of Vatsa who were descendants of Pāṇḍavas. As Hastinapur was washed away by the flood of Gaṅgā and locusts devastated the country, there was a mass migration of Kuru People (in the reign of Nicakṣu) to Vatsa, a country 300 miles downstream. Kauśāmbī (Kosam near Allahabad) was their capital.

If people make me angry, me who have been propitiated always by the Pāṇḍavas, I will remove their manliness.

My attendants presided over by Mahārudra will all be eunuchs here in that terrible *Kaliyuga*, when Rudra is exceedingly ruthless. This will be my third holy spot here.

122. When all of you have gone to heaven, Gaya will perform a very great penance. After regaining his manliness, he will harass all the worlds.

123. He will go to the *Tīrtha* of Gayā with a desire to destroy Gayā; Budha (? Mercury, Buddha), the lord of the universe, will kill him there.[1]

124. Thus the Yellow-robed glorious Lord will incarnate as Budha (Buddha?), carry out many tasks and will go to his own abode.

125. Thus the future has been succinctly mentioned by me, O Pāṇḍavas, for giving delight to your minds. May more also be heard.

126. This excellent *Tīrtha* of mine should always be resorted to. It is pleasing. Since I have come here, I am exceedingly delighted.

127. I have been perfectly delighted by the grandson of Bhīma, so also all the goddesses. My form cannot be known otherwise.

128. Go to other *Tīrthas* as well where you have not already gone. In the course of all troubles I should be remembered like a sister.

129. I take leave of all of you. You are on a par with Kṛṣṇa to me.

Sūta said:

130-131. On hearing the words of the goddess, their eyes became beamingly delighted and surprised. They bowed to her again and again. When she vanished like a lamp, they did not notice her.

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1. This is a distorted version of the saintly Gaya's life. The author is totally ignorant about Gayā Māhātmya extolled by Vāyu, Nārada and other Purāṇas. By Budha the author means the Buddha (vide the next verse about his dress). The promulgator of total *Ahiṁsā* is credited to have *killed* Gaya—another distortion of Lord Buddha's mission.

Thereafter, they established Barbarīka here itself. They told him, "When the time for our re-union arrives you also come." After saying this, they went on their pilgrimage to important *Tīrthas.*

CHAPTER SIXTYSIX

Kṛṣṇa beheads Barbarīka: Greatness of Guptakṣetra Concluded

Sūta said:

1-2. Thereafter, when the thirteenth year in the stipulated period was over, when at Upaplava[1] (a suburb of Virāṭanagara), all the kings gathered together, Pāṇḍavas, the mighty warriors, stood in Kurukṣetra ready for battle. The Kauravas too with Duryodhana as their leader, stood there.

3. Yudhiṣṭhira heard through his men, the number of chariots and charioteers (told) by Bhīṣma in the midst of kings and then spoke these words:

4. "O Kṛṣṇa, chariots and charioteers were described by Bhīṣma. Thereafter, Duryodhana asked thus of his own leading warriors:

5. 'Who, within what period of time, can kill these Pāṇḍavas along with their armies?' Bhīṣma promised that he would do it in a month. Kṛpa too promised so.

6. Droṇa said that he would do it in a fortnight. Aśvatthāmā, the son of Droṇa, said that he would defeat them in battle within ten days. Karṇa who used to instil fear in me always, said that he would do it in six days.

7. Therefore, I too ask you, my own people, 'Who, within what time limit can kill (the enemies)?' "

On hearing these words of the king, Phālguna spoke these words:

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1. Upaplava—Spelt also as Upaplavya. It was a suburb of Virāṭa's capital. Pāṇḍavas stayed here after their *Ajñātavāsa* ('living incognito') for war preparations etc. (Mbh, *Virāṭa* 72.14 etc.). Virāṭa's capital is located 105 miles south of Delhi and 40 miles north of Jaipur (De 38).

8. "What has been promised by Bhīṣma and others is highly improper, O Yudhiṣṭhira. Any (pre-)judgment about victory and defeat is futile and false.

9. See the tigers among men, the kings who stand ready for battle on your side. They are on a par with Kāla ('the god of Death'). They are unassailable.

10-11. Have a look at them, namely, Drupada, Virāṭa, Dhṛṣṭaketu, Kaikaya, Sahadeva, Sātyaki, Cekitāna, the invincible Dhṛṣṭadyumna, Ghaṭotkaca of great prowess along with his son, Bhīma and others, the wielders of great bows, and Keśava the unconquered one.

12-14. I think I can kill this army of the Kauravas single-handed.

Many charioteers (i.e. warriors who can fight from chariots) beginning with Bhīṣma are seen standing ready. But you need not be afraid of them. They are worthless and feeble like deer.

With the sound of our bows, O descendant of Bharata, now itself the Kauravas will flee like deer afraid of a lion.

15. What fear need be entertained there from Bhīṣma, an old man, from Droṇa and Kṛpa, old Brāhmaṇas, from the son of Droṇa, childish and a simpleton, and from the wicked son of the charioteer (i.e. Karṇa)?

16. Or if you wish to know for your own mental satisfaction, O descendant of Bharata, listen to my words that are addressed against the armies of the enemies:

17. Let all those mighty warriors stand there in battle. I single-handed shall, in a single day, slay all the Kauravas accompanied by their armies."

18. On hearing these words of Arjuna, Dāmodara said smilingly, "What Phālguna says is true. It is never false."

19. Thereupon hundreds of conchs, wardrums and kettle-drums (were sounded). Stopping them, Barbarīka who was seated in the midst of kings, spoke these words:

20. "Let what is said by him be heard by the person by whom penance has been performed in Guptakṣetra, by whom the goddesses have been propitiated very well and whose strength of arms is unparalleled.

21. O rulers of men, listen to the truthful words I speak compatible with my prowess but not out of arrogance.

22. I do not put up with what has been promised by my noble-souled sire Arjuna. Those words, even this (time-limit), is a great wastage of time.

23. All of you stand by along with Arjuna and Keśava. Within one Muhūrta I shall despatch everyone beginning with Bhīṣma to the abode of Yama.

24. While I stand erect, O Kṣatriyas, no one should take up any weapon. Let it be a solemn vow on your own Dharma. When I am dead, it (the weapons) can very well be taken up.

25-27. See the prowess of my arms that I have acquired through the propitiation of the goddess. (It is due to) the greatness of Guptakṣetra and the devotion to the Pāṇḍavas.

Have a look at my frightful bow and the inexhaustible quivers as well as the sword given by the goddess. Therefore, (on the strength of these) I speak these words."

On hearing those words of his, the Kṣatriyas were surprised. Arjuna became ashamed and so he looked at Kṛṣṇa with a side glance.

28-29. Kṛṣṇa spoke these great words to Phālguna in a delicate (smooth) tone: "What the son of Ghaṭotkaca says is what is useful to us. This wonderful news is heard that formerly Pālāśī who had been accompanied by nine crores (of Rākṣasas) was killed in a moment by him in Pātāla."

30. Arjuna then, said to him, "Let us ask him now: 'By what means do you (say that you can) kill the Kauravas in a few minutes? Tell us.' Let him be asked."

31-34. Thereupon the leader of the Yādavas (i.e. Kṛṣṇa) spoke to the son of Ghaṭotkaca:

"How will you kill in a moment the army that is well protected by Bhīṣma, Droṇa, Kṛpa, Aśvatthāmā, Karṇa, Duryodhana and others—an army that cannot be conquered even by the three-eyed Lord Śiva. This is a great surprise which arises from your words, O grandson of Bhīma, to all the kings and to the intelligent Phālguna. Therefore, tell me, by what means will you slay

the Kauravas in a few moments? After knowing the power of your means, let us also think about it."

Sūta said:

35-40a. On being asked thus by Vāsudeva, the Lord of all living beings, Barbarīka spoke out. He had the chest like a lion. He resembled a huge mountain. He was bedecked in different kinds of ornaments. His face resembled a pot. The sound of his laughter resembled the sound from a pot. The hair on his head stood up. He had great refulgence. His eyes shone like lightning streaks. He had the velocity of the wind. If he wished he could destroy the universe. He had unparalleled strength granted by the goddess. He spoke out thus, "O warriors, if you are inclined to see the means (to be) used, I shall exhibit it. All of you together with Keśava witness it."

After saying thus he strung his bow and hurriedly fitted the arrow thereto. The entire portion of the dart was filled with ash resembling saffron. The ash fell on the soldiers of both the armies exactly on the vulnerable spot. (If they were hit there they would die instantaneously.)

40b-43. The ash fell[1] on the hair of Bhīṣma; on the neck of Karṇa and Droṇa; on the thigh of Duryodhana; on the chest of Śalya; the brilliant ash fell on the necks of Śakuni and Bhagadatta; on the sole of the foot of Kṛṣṇa; on the necks of Drupada and Matsya; on the hip of Śikhaṇḍin; on the neck of the commander-in-chief of the army (Dhṛṣṭadyumna). The red ash fell on the vulnerable spot of everyone. But the ash did not touch the Pāṇḍavas, Kṛpa and Aśvatthāmā.

44-46. After doing thus, Barbarīka spoke once again: "Was this noticed by you all how the vulnerable spot was located by me? Now I shall discharge sharp arrows on the vulnerable spots of these, the arrows that will never fail, the arrows that the goddess granted me. Thereby, they will die in a moment. There is a solemn oath on the *Svadharma*—your own *Dharma*. No weapon should be taken up by any of you. I shall make these

1. VV 40b-43 pinpoint the vulnerable parts of warriors of both sides in the Bhārata war. The actual vulnerable points mentioned in Mbh are enumerated here in a prophetic vein.

enemies fall down (dead) within a short while by means of these sharp arrows."

47. Then there arose a loud sound of 'Well done! Well done!' as everyone beginning with Yudhiṣṭhira began to praise with his mind struck with surprise.

48. The infuriated son of Vasudeva cut off his head even as he was saying thus, by means of his sharp discus. It fell down.

49. The entire circle of kings became frightened and distressed for a moment. They looked at Keśava in great surprise.

50. They said: "What is this? Why was Barbarīka killed?" The Pāṇḍavas shed tears along with the kings.

51. Lamenting 'Alas! my son!' and faltering in his steps the pitiable Ghaṭotkaca swooned and fell over his son.

52-54. In the meantime, the fourteen goddesses came there, viz. Siddhāmbikā, Kroḍamātā, Kapālī, Tārā, Suvarṇā, Trilokajetrī, Bhāṇeśvarī, Carcikā, Ekavīrā, Yogeśvarī, Caṇḍikā, Traipurā, Bhūtāmbikā and Harasiddhi. They came and stood there causing great surprise to the kings. Śrī Caṇḍikā consoled Ghaṭotkaca and spoke these words in a loud tone:

55. "Listen ye all kings why the mighty Barbarīka was slain by Kṛṣṇa who knows his own mind.

56. Formerly, while the Heaven-dwellers (Devas) assembled on the top of mount Meru, the Earth who had been over-burdened requested them, "May the burden on me be removed."

57. Thereupon, Brahmā said to Viṣṇu, "O Lord, listen to this. The Devas will follow you. O Lord, remove the burden of the Earth."

58-61. Thereupon, the immutable Viṣṇu accepted that request saying "So be it".

In the meantime, a Yakṣa leader named Sūryavarcas, lord of eighty-four crores, lifted his hand and spoke loudly: "What for do you promise to take birth in the human world which is a receptacle of many defects (and that too) while I am alive? All of you may rejoice in the heavenly worlds along with Viṣṇu. I alone shall incarnate and kill these people who become burden to the Earth. There is a solemn oath on your *Dharma*, if you take up birth."

62-65. When he spoke these words, the infuriated Brahmā spoke to him: "O evil-minded one, you say that you can accomplish (the removal of) the great burden unbearable to all the Devas. It is only due to your delusion. O childish fellow, you are worthy of being cursed. Without pondering over what is relevant to the time and place, one's own power and that of the enemy, if anyone says anything in the midst of lords and masters, he deserves punishment. Hence at the start of the battle for the purpose of removing the burden, you will undoubtedly meet with the destruction of your body at the hands of Kṛṣṇa."

On being cursed thus by Brahmā, he requested Viṣṇu as follows:

66. "If my death must occur thus, O Lord, I make a single request. Grant me an intellect that accomplishes all tasks, ever since my birth."

67. "So be it", said Keśava in the assembly of the Devas. "People will worship your head. You will be worthy of being adored by goddesses."

68-69. After saying this, Hari took his incarnation along with the Devas then. This Kṛṣṇa is indeed that Hari and all of you those Suras. The son of Bhīma's son who is killed (now) is Sūryavarcas. It was on remembering the earlier curse of Brahmā that he was killed by this noble-souled (Kṛṣṇa). Hence Kṛṣṇa should not be found fault with by all the kings."

Śrīkṛṣṇa said:

70-72. O king, what is said by the goddess is true. There is no doubt about it. If I had not killed him now, the words of Brahmā would have been falsified. Remembering this, he has been struck down by me. At Guptakṣetra it was by me alone that he was engaged in the recollection (i.e. meditation) of the goddess, since I remembered the boon granted formerly by myself in the assembly of the Devas.

73. When this was told, goddess Caṇḍikā sprinkled the head of the devotee (i.e. Barbarīka) with nectar immediately and made it unageing and immortal.

74. It was immortal like the head of Rāhu. Then that head

bowed down to them and said: "I wish to see the battle. Let it be permitted."

75-79. Thereupon, with words majestic in tone like thunder, Lord Kṛṣṇa spoke thus: "As long as the earth, the stars, the moon and the sun exist, O dear one, you will remain worthy of being adored by all the people and all the worlds. You will move about like the goddess in all the worlds of the Devīs. You will offer abode to your devotees in the worlds of the Devīs. On being worshipped, you will easily remove the tumours, swellings etc. of children caused by gas, phlegm and bile. Climb on to this peak and witness the battle when it begins. The Kauravas rush at us Let us rush at them."

When this was said by Vāsudeva, the Devīs entered the sky.

80-83. The head of Barbarīka went up the peak of the mountain. The purificatory rites were performed on the earth for the body alone and not for the head.

Then a great battle took place between the armies of the Kauravas and the Pāṇḍavas.

Droṇa, Karṇa and others were killed within eighteen days. When at the close of the eighteenth day the cruel Duryodhana was killed, Yudhiṣṭhira spoke to Govinda in the midst of the kinsmen: "O Puruṣottama, we are able to survive this battle only because of you as the (the protector and) leader. O Hari, O Puruṣottama, obeisance to you!"

On hearing his words, Bhīma spoke these words disdainfully:

84. "O king, it was I who destroyed all the sons of Dhṛtarāṣṭra. But you have excluded me. Why do you, like a deluded person, speak of Kṛṣṇa as the best among men.

85. You speak (highly) of a charioteer after disregarding Dhṛṣṭadyumna, Phālguna, Sātyaki and me, O son of Pāṇḍu. Fie upon you, O Yudhiṣṭhira!"

Arjuna said:

86-87. Don't, don't say thus, O Bhīma. You do not know Janārdana. Neither by me, nor by you nor by anyone else, O son of Pṛthā, have the enemies been killed. I used to see a Nara

('man') always at the head of the battle-front killing the enemies there. I don't know who he was.

Bhīma said:

88. You are mistaken and stupefied certainly, O son of Pṛthā. There is no other person as the slayer here. If at all there is one, I shall ask your grandson staying at the top, Alas, as to who it was.

89. Thereafter, Bhīma approached Barbarīka and asked him, "Say, by whom were these enemies, the sons of Dhṛtarāṣṭra killed?"

Barbarika said:[1]

90-94. One man was seen by me fighting with the enemies. On the left side he had five faces and on the right side he had only one face. On the left, he had ten hands holding trident and other weapons aloft; on the right he had four hands holding discus and other weapons aloft. On the left he was having matted hair; On the right, a large crown. On the left side, he had smeared ash and on the right he had applied sandal paste. On the left he wore the moon and on the right there was the lustre of Kaustubha jewel. On seeing him even I was frightened much. Such a man and no other person, who killed them (the enemies) was seen by me.

When this was said there was a shower of flowers of very great lustre from the sky.

95. The divine musical instruments were sounded. They said, "Well done! Well done!" The sons of Pāṇḍu became surprised. They bowed down to Puruṣottama.

96-99a. Bhīma became ashamed and heaved deep sighs. Lord Keśava took a firm hold of his hands and said, "O tiger among the descendants of Kuru, come." After saying this he remembered Garuḍa, the son of Kaśyapa. As he (i.e. Garuḍa) approached the moment he was remembered, he (Kṛṣṇa) mount-

1. VV 90-94—an attempt to synthesize Vaiṣṇavism and Śaivism by combining Hari and Hara in one person.

ed Garuḍa accompanied by Bhīma. They went through the sky to the southern quarter. They crossed the sea and the great mountain Suvela. On seeing a lake near Laṅkā, Kṛṣṇa spoke these words:

99b-104. "O tiger among the descendants of Kuru, see this lake extending to twelve *Yojanas*. If you are a bold warrior, quickly fetch some mud from its bottom."

On being told thus, the mighty one immediately leapt down into the water. With the speed of wind he went down a *Yojana* and still did not see the bottom thereof. Disappointed and with shattered strength, Bhīma came out and said: "This great lake is fathomless. I was well nigh eaten up by some powerful fellows. Somehow I came out."

On being told thus, Kṛṣṇa laughingly lifted up the great lake. The refulgent Lord lifted it up with his thumb. It was reduced to a fourth of its original size. On seeing this, (Bhīma) was surprised. He said, "O Kṛṣṇa, what is this? tell me."

Śrīkṛṣṇa said:

105. Formerly there was a demon well-known as Kumbhakarṇa. He was killed by the arrows of Rāma and the head of the evil-minded fellow was cut off.

106. This is a piece of its palate(?), O Vṛkodara. It has an extent of twelve *Yojanas*. It is soft and shattered. It has been cast all round.

107-108. Those by whom you were held up are the Suras(?) called Sarogeya who had been crushed into powder in crores by the rocks of Trikūṭa. They were the enemies of the universe and were killed by means of stratagem. O Bhīma, we shall go back to the Pāṇḍavas. The son of Droṇa is certainly in a hurry.

109-113. Then Bhīma bowed down and said: "O Keśava, forgive all the evils committed by us ever since birth, mentally, verbally and intellectually. O Puruṣottama. O Lord, be pleased with me (who had been) childish." Then Hari said, "It is forgiven." He went back to the battlefield accompanied by Bhīma and spoke these words to Barbarīka:

"O Suhṛdaya, always move about like this in all the worlds.

You will be worshipped by all the worlds. Grant them the boons chosen by them. This Guptakṣetra which is the most excellent among all the excellent holy spots should never be abandoned. Residing in Dehisthalī[1] (? modern Delhi) forgive the evil actions committed by them."

On being told thus, the son of Ghaṭotkaca bowed down to them and went away joyously to move about as he pleased.

114-115. Vāsudeva made them perform all the subsequent (funeral) rites.

Thus, O Brāhmaṇa, the origin of Barbarīka has been expounded to you. I shall say out a prayer whereby the king of Yakṣas will be delighted.

Prayer to Sūryavarcas (Barbarika)[2]

"Be victorious, be victorious, O Lord with eighty-four crores of attendants, named Sūryavarcas! O king of Yakṣas, be victorious! O Lord who has determined to remove the burden of the Earth, who was born in the womb of a demoness on account of a minor curse, be victorious! O royal swan born of the belly of Kāmakaṭaṅkaṭā, be victorious! O Lord who increased the delight of Ghaṭotkaca and is named Barbarīka, be victorious! O Lord who attained incomparable vigour and vitality by means of the propitiation of the goddess at Guptakṣetra as advised by Kṛṣṇa, be victorious! O bestower of *Siddhi* on Vijaya, be victorious! O Lord who resembled the forest fire in consuming Piṅgalā, Repalendra, Duhadruhā and Pālāśī, the Lord of nine crores (of attendants), be victorious! O Lord who avoided the serpent-maidens in the intervening space between Bhūmī and Pātāla, be victorious! O Lord who suppressed the pride of Bhīma, be victorious! O Lord who exerted himself in slaying the entire army of the Kauravas in a short while, be victorious! O Lord who acquired the ability to grant boons unto all due to the boon got from

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1. Dehisthalyām—interpreted by the editor of Venk. Press as *Dehalyām* 'In Delhi'. This is probably an interpolated verse. If authentic, it shows the late date of the Purāṇa.

2. VV 114-124—The prayer of Barbarīka (Sūryavarcas) and a brief guidance for performing the pilgrimage of Guptakṣetra. Its area is stated to be seven *Yojanas*.

Śrīkṛṣṇa, be victorious! Be victorious, O Lord saluted by the age of Kali! Obeisance! Obeisance to you! Save, save [me]."

116. With this prayer, a devotee should worships Suhṛdaya, O excellent Brāhmaṇa, on the new-moon day in the month of Śrāvaṇa or on the thirteenth day in the dark half of Vaiśākha. He should worship with a hundred lamps, *Pūrikās* ('fried pancakes') as food offerings and then eulogize him. He will be delighted with the devotee.

117. Then the Brāhmaṇas and Nārada propitiated Maheśvara and installed Śaṅkara at the holy place Mahīnagaraka.

118. For the benefit of all the worlds, he installed the excellent Kedāra Liṅga in the northern part of Atriśa. It is destructive of great sins.

119-122a. A man should take his bath in the *Kuṇḍa* here and perform *Śrāddha* in accordance with the injunctions. After bowing down to Atriśa, he should visit Kedāra. He will never drink a mother's milk thereafter. He will attain liberation.

Then Rudra Nīlakaṇṭha granted a boon to the noble-souled Nārada. After granting the boon, he himself remained in the splendid Mahīnagaraka.

One should take bath in Koṭitīrtha and visit Nīlakaṇṭha. After bowing down to Jayāditya, he shall attain Rudra's world.

122b-123. The excellent men who take bath in the well and worship Jayāditya will never meet with the extinction of their family, by the favour of Jayāditya. There will never be ailments, poverty or stigma in their family.

124. They will be endowed with sons and grandsons, wealth and foodgrains. After enjoying many pleasures here, they reside in the world of the Sun-god.

125. Thus, O Brāhmaṇa, the Guptakṣetra has been succinctly described by me. Its extent was formerly mentioned by the Self-born Lord as seven *Krośas* (i.e. 7×3 kilometres). This holy spot is the bestower of all desired objects.

126. Thus, this sacred Mahī-Sāgara-Saṅgama has been extolled to you.[1] One who listens to this or glorifies this is liberated from all sins.

1. VV 126-135—*Phalaśruti* verses. The benefits accruing from telling or listening of KK.

127. A scholar who narrates this great and excellent glory (of this holy place) shall be freed from all sins and will go to Rudraloka.

128. If anyone narrates completely the greatness of Guptakṣetra, he attains all riches. He dispels the sin of the slaughter of a Brāhmaṇa.

129. He who listens to or narrates the greatness of Koṭitīrtha and Mahīnagaraka becomes capable of realizing Brahman.

130. If a man takes his bath in Koṭitīrtha, performs *Śrāddha* elaborately and offers charitable gifts in accordance with his ability, listen from me (as) to his merit.

131. That merit is obtained by men which one gets after offering charitable gifts in all the holy spots that are in heaven nether worlds and the mortal world.

132-133. In Koṭitīrtha, O Brāhmaṇa, there is no doubt that one gets that *Puṇya* (merit) which is obtained by means of *Yajñas* beginning with horse-sacrifice, by means of sacrifices with due monetary gifts as well as by performing all holy rites and penances.

134. This is sacred. This always yields merit. It imparts fame; dispels sins. It is greater than the greatest. The man who listens to it with devotion attains merit. When he dies, he goes to the same world as Rudra.

135. It is conducive to wealth and fame. It is invariably meritorious. It yields heavenly pleasures and salvation. It dispels the sins of men. The man who is always pure and listens to this passes beyond the Sun and goes to the region of Viṣṇu.

:: End of Kaumārikākhaṇḍa ::

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Errata

Page 7, ftn 1, line 1: (*Mahā-sacrifices* should be read as (*Mahā-*) *sacrifices.*
Page 9, ftn 1, line 3: instead of *disappear* it should be *disappeared.*
Page 19, vv 99-101, line 1: double *inverted commas* should be replaced with *a single one.*
Page 21, v 112, line 2: replace *double inverted commas* with a *single one.*
Page 34, ftn 1, line 1: *caturvargacintāmaṇi* should begin with a capital *C.*
Page 45, line 4: correct *Svāhaṁbhuva* as *Svāyaṁbhuva.*
Page 148, title : instead of *Between* read *between.*
Page 254, title : *Chief* should be replaced with *chief.*
Page 341, v 67, line 3: instead of *Śuhṛtsammata* read *Suhṛtsammata.*
Page 454, line 8 from bottom : , should replace . after *Siddheśvara.*
Page 456, title: read *Sun-god* instead of *Sun-God.*
Page 469, v 94, line 1: correct *pcrform* as *perform.*
Page 472, ftn, line 1: add *p* before *rofession.*
Page 474, line 10 from bottom: delete *s* in *low-borns.*
Page 478, ftn 1, line 2: *Atrīśvara* should be followed by, instead of.
Page 480, v 23, line 2: article *a* before *re-union* should be deleted.
Page 485, vv 32-33, line 4: *devotes* should be *devotees.*
Page 494, vv 29-30, line 1: delete *the* before *Apāna.*
Page 495, line 12: read *Śāntī* as *Śānti.*
Page 535, v 51, line 2: instead of *Aparājita* the word should be *Aparājitā.*
Page 570, vv 99b-104, last line: replace *tell* with *Tell.*