

ॐ तत्सद्ब्रह्मणे नमः

श्रीमद्द्वैपायनमुनिप्रणीतम्

वायुपुराणम्

Vāyu Purāṇa

(Part - I)

प्रक्रियापादे^१

॥ अथ प्रथमोऽध्यायः ॥

Chapter 1

Summary of Contents

नारायणं नमस्कृत्य नरं चैव नरोत्तमम्।

देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत्॥ १॥

Having offered obeisance to Nārāyaṇa, to Nara as excellent among men, to Goddess Sarasvatī and Vyāsa, thereafter, one may proclaim victory or the *Jaya*, the original text of Mahābhārata may be expatiated upon².

जयति पराशरसूनुः सत्यवतीहृदयनन्दनो व्यासः।

यस्याऽऽस्यकमलगलितं वाङ्मयममृतं जगत्पिबति॥ २

Victory to Vyāsa, the son of Parāśara and the gladdener of the heart of Satyavatī, from whose lotus-like mouth percolate the nectar in the form of literature, which the world quaffs.

प्रपद्ये देवमीशानं शाश्वतं ध्रुवमव्ययम्।

महादेवं महात्मानं सर्वस्य जगतः पतिम्॥ ३॥

I seek refuge in the God, the supreme one (Īśa), the perennial one, the eternal and undying one or undecaying one, immutable great god of the supreme soul, the Lord of the entire Universe.

ब्रह्माणं लोककर्तारं सर्वज्ञमपराजितम्।

प्रभुं भूतभविष्यस्य सांप्रतस्य च सत्पतिम्॥ ४॥

ज्ञानमप्रतिमं यस्य वैराग्यं च जगत्पतेः।

ऐश्वर्यं चैव धर्मश्च सहसिद्धं चतुष्टयम्॥ ५॥

य इमान्यश्यते भावान्नित्यं सदसदात्मकान्।

आविशन्ति पुनस्तं वै क्रियाभावार्थमीश्वरम्॥ ६॥

लोककृल्लोकतत्त्वज्ञो योगमास्थाय तत्त्ववित्।

असृजत्सर्वभूतानि स्थावराणि चराणि च॥ ७॥

तमजं विश्वकर्माणं चित्पतिं लोकसाक्षिणम्।

पुराणाख्यानजिज्ञासुर्ब्रजामि शरणं प्रभुम्॥ ८॥

Ambitious of knowing (more about) Purāṇas, legends (etc.), I seek refuge in Lord Brahmā, the creator of the world, the omniscient, the unalloyed one, the master of the past and future as also the present and a fine leader. The unparalleled knowledge, detachment, the overlordship and the idea of spiritual good or duty— these four tetrad stands accomplished simultaneously in him. He is the Lord of the Universe. He who visually perceived³ these entities perennially, being manifest or unmanifest, and they again dawn upon him, the overlord for the sake of practical employment of motivation. The ordainer of the subjects, the cognizant of the realities of the

1. The etymological formation or derivation.

2. This is a benedictory verse which occurs at the beginning of every Parvan of Mahābhārata, which is taken in Purāṇas too.

3. य इमान्यश्यते भावान्— Here in पश्यते an *ātmanepada* usage for *Parasmaipada* as un-Pāṇinian is a poetic licence.

people, the knower of the principles, who, resorting to Yoga, who created all the creatures, the mobile and the immobile ones, the unborn lord, the creator of everything, the lord in the form of consciousness and the cosmic witness of the world.

ब्रह्मवायुमहेन्द्रेभ्यो नमस्कृत्य समाहितः।

ऋषीणां च वरिष्ठाय वसिष्ठाय महात्मने॥ ९॥

तन्नखे चापि यशसे जातूकर्णा (र्ष्या) य चर्षये।

वसिष्ठायैव शुचये कृष्णद्वैपायनाय च॥ १०॥

पुराणं संप्रवक्ष्यामि ब्रह्मोक्तं वेदसंमितम्।

धर्मार्थन्यायसंयुक्तैरागमैः सुविभूषितम्॥ ११॥

Obeisance with devotion to Brahmā, Vāyu, Mahendra and also unto Vasiṣṭha, the greatest among the sages, the great-souled one and also unto that sage, Jātūkarnya,¹ his (Vasiṣṭha's) great-grandson, highly-famed one, Vasiṣṭha, a sage of great purity and Kṛṣṇadvaipāyana. I shall (now) narrate this Purāṇa expounded by Brahmā, being similar to Veda, adorned well or equipped well with scriptures consisting of section on *Dharma* (virtue), *Artha* (wealth) and *Nyāya* (justice or right conduct).

असीमकृष्णे विक्रान्ते राजन्येऽनुपमत्विषि।

प्रशासतीमां धर्मेण भूमिं भूमिपसत्तमे॥ १२॥

ऋषयः संशितात्मानः सत्यव्रतपरायणः।

ऋजवो नष्टरजसः शान्ता दान्ता जितेन्द्रियाः॥ १३॥

धर्मक्षेत्रे कुरुक्षेत्रे दीर्घसत्रं तु ईजिरे।

नद्यास्तीरे दृषद्वत्याः पुण्यायाः शुचिरोधसः॥ १४॥

दीक्षितास्ते यथाशास्त्रं नैमिषारण्यगोचराः।

When the king of a Royal class named Asīmākṛṣṇa, the chivalrous one, of unparalleled radiance, the best among the kings, was ruling over the Earth under righteous norm, there, the sages having souls apprehensive, amenable to the vow of veracity, honest or straight forward

ones, void of Rajas tendencies, quiet controlled and having senses restrained, performed a long tenured sacrifice in the holy land of Kurukṣetra on the sacred shore of the stream Dṛṣadvatī, having shores sanctified as such. They were initiated as per the scriptures and moving over the ground of Naimiṣa forest.

द्रष्टुं तान्स महाबुद्धिः सूतः पौराणिकोत्तमः॥ १५॥

लोमानि हर्षयांचक्रे श्रोतृणां यत्सुभाषितैः।

कर्मणा प्रथितस्तेन लोकेऽस्मिँल्लोमहर्षणः॥ १६॥

The highly intelligent and most excellent reciter of Purāṇas i.e. Sūta came there to see the sages. He became famous in the world by name of Lomahaṛṣaṇa (the thriller who made hair stand on their ends), as he created horripilation of the listeners by his sweet sayings or delighted them by his excellent narration.

तपःश्रुताचारनिधेर्वेदव्यासस्य धीमतः।

शिष्यो बभूव मेधावी त्रिषु लोकेषु विश्रुतः॥ १७॥

He was the most intelligent disciple of the sage Vedavyāsa, the wise one, the quarry of penance, the knower of Vedic lores and good-conducted one and was well-known in the triad of worlds.

पुराणवेदो ह्यखिलस्तस्मिन्सम्यक्प्रतिष्ठितः।

भारती चैव विपुला महाभारतवर्धिनी॥ १८॥

The entire Purāṇic lore admirably stood steadied in him. His wisdom had become very great through his reading of the Mahābhārata.

धर्मार्थकाममोक्षार्थाः कथा यस्मिन्प्रतिष्ठिताः।

सूक्ताः सुपरिभाषाश्च भूमावोषधयो यथा॥ १९॥

Wherein the tales stand imbedded to *Dharma* (virtue), *Artha* (wealth), *Kāma* (desire) and *Mokṣa* (liberation) as also well-enjoined with wise expressions and good discourses like the herbs that lie covert within the soil.

स तान्याये सुधियो न्यायविन्मुनिपुंगवान्।

अभिगम्योपसंसृत्य नमस्कृत्य कृताञ्जलिः॥ २०॥

तोषयामास मेधावी प्रणिपातेन तानृषीन्।

1. Jātūkarnya (Karnya)– Name of an ancient teacher, the great grand-son of Vasiṣṭha, name of Vyāsa in 26th Dvāpara.

He (Sūta) who was accomplished in observing customs, approached the highly intellectual and the best among the sages, through an appropriate way. Having approached near him, he paid homage with folded hands. He, the wise one, made acquiesced those sages by prostration.

ते चापि सत्रिणः प्रीताः ससदस्या महौजसः॥२१॥

तस्मै साम च पूजां च यथावत्प्रतिपेदिरे।

अथ तेषां पुराणस्य शुश्रूषा समपद्यत॥२२॥

They even, the performers of constant sacrifices, accompanied by associates, being of mighty prowess or radiance, offered him the psalms of Sāmaveda and adoration as per ritual. Hence in them ensued the desire for hearing the Purāṇa.

दृष्ट्वा तमतिविश्रुतं विद्वांसं लोमहर्षणम्।

तस्मिन्सत्रे गृहपतिः सर्वशास्त्रविशारदः॥२३॥

इङ्गितैर्भावमालक्ष्य तेषां सूतमचोदयत्।

Having seen that scholar Lomaharṣaṇa, highly trustworthy, in that session of sacrificial performances, Gṛhapatī (the householder) or sacrificer, well-equipped with all the scriptures, gauged the idea from their gestures and inspired the Sūta¹.

त्वया सूत महाबुद्धिर्भगवान्ब्रह्मवित्तमः॥२४॥

इतिहासपुराणार्थं व्यासः सम्यगुपासितः।

दुदोह वै मतिं तस्य त्वं पुराणाश्रयां कथाम्॥२५॥

O Sūta, highly intellectual, the best knower of the Vedas², Vyāsa endowed with spiritual power³ has been propitiated for the sake of

interpolation of Itihāsa and Purāṇa (the chronicle and the ancient lore of exegetic and literary aspects); and milked his mind as such, (to extort the exigency of the) narrative tale referring to the Purāṇas (ancient lores).

एषां च ऋषिमुख्यानां पुराणं प्रति धीमताम्।

शुश्रूषाऽस्तिमहाबुद्धे तच्छ्रावयितुमर्हसि॥२६॥

Of all these wise ones, the chiefs amongst the sages, there is an eagerness to hear the Purāṇa, O highly wise one! Therefore, you are requested to narrate those legends to them.

सर्वे हीमे महात्मानो नानागोत्राः समागताः।

स्वान्स्वान्वंशान्पुराणैस्तु शृणुयुर्ब्रह्मवादिनः॥२७॥

All these are great-souled ones, gathered here being of many *Gotras* (family cadres). They, the expounders of the Vedas, may listen to their respective lineages through the Purāṇas.

सपुत्रान्दीर्घसत्रेऽस्मिञ्श्लाघयेथा मुनीनथा।

दीक्षिष्यमाणैरस्माभिस्तेन प्रागसि संस्मृतः॥२८॥

In the long-tenured sacrificial session, you may arrange the discourse unto the sages, who along with their sons have assembled here. Hence it is that you have been remembered by us having a desire for getting initiated.

इति संनोदितः सूतः प्रत्युवाच शुभां गिराम्।

श्लक्ष्णं च न्यायसंयुक्तां यां ब्रूयाल्लोमहर्षणः॥२९॥

This way having been inspired, Sūta replied in a nice tongue⁴, well-couched, endowed with logical exposition and in this way Lomaharṣaṇa propagate along.

सूत उवाच

पूतोऽस्यनुगृहीतश्च भवद्विरभिनेदितः।

पुराणार्थं पुराणज्ञैः सत्यव्रतपरायणैः॥३०॥

Sūta replied— Having been inspired by you

1. Sūta— This word signifies the offspring of a Kṣatriya by a Brahmin woman. This mixed caste used to keep horses and drive cars or sellers of flowers, garlands and gardeners. in ancient time. A particular family of this caste however became famous for its knowledge of Puranas and other sacred writings. See, "The caste system of the Hindus", by Raja Sourindro Mohan Tagore.
2. The Vedas which is held in equal reverence with Brahman by the Hindus for its spiritual knowledge consisting in words.
3. The word in the text is Bhagavān which means one

who is possessed of Bhaga or spiritual power which is of six sorts namely, dominion, might, glory splendour wisdom and dispassion.

4. शुभाम् गिराम् Here गिरम् should be the grammatical usage. गिराम् genitive plural is out of place here.

all, I stand sanctified and rendered beholden or endowed with liability, (for the exposition) of the Purāṇa (by you all) who are knower of the Purāṇa (i.e. Ancient Lore) and amenable to the vow of veracity or faithfulness.

स्वधर्म एष सूतस्य सद्भिर्दृष्टः पुरातनैः।
देवतानामृषीणां च राज्ञां चामिततेजसाम्॥३१॥
वंशानां धारणं कार्यं श्रुतानां च महात्मनाम्।
इतिहासपुराणेषु दिष्टा ये ब्रह्मवादिभिः॥३२॥

This is the official duty of the Sūta, as well-ordained by virtuous men of yore to preserve the lineages of gods, sages and kings endowed with exuberant radiance and the sustenance of the lineages of the well-known great-souled ones as illustrated in the Itihāsas and Purāṇas by the expounders of Brahman or Vedic lore.

न हि वेदेष्वधीकारः कश्चित्सूतस्य दृश्यते।
वैन्यस्य हि पृथोर्यज्ञे वर्तमाने महात्मनः॥३३॥
सुत्यायामभवत्सूतः प्रथमं वर्णवैकृतः।
ऐन्द्रेण हविषा तत्र हविः पृक्तं बृहस्पतेः॥३४॥

Of the Sūta¹, the right in the Vedas is not observable. In the sacrifice of Pṛthu, son of Vena, getting in to vogue, of a great-souled one. In Sutyā², there got procreated a Sūta, one an initial one, a disorderly progeny of an order of society. By the oblation of Indra therein, the clarified butter got congealed of Bṛhaspati.

जुहावेन्द्राय देवाय ततः सूतो व्यजायत।
प्रमादात्तत्र संजज्ञे प्रायश्चित्तं च कर्मसु॥३५॥

He offered oblations for lord Indra and then was born Sūta. And therein out of delinquency, there got created expiation in activities.

शिष्यहव्येन यत्पृक्तमभिभूतं गुरोर्हविः।
अधरोत्तरचारेण जज्ञे तद्वर्णवैकृतः॥३६॥

By the oblation material of the pupil, that which got suffered as the overborne one, the clarified butter of the teacher, by the circulation of the upper and lower layer, took birth the one, the disorderly breed one of the order of society.

यद्य क्षत्रात्समभवद्ब्रह्मणावावरयोनितः।
ततः पूर्वेण साधर्म्यात्तुल्यधर्मा प्रकीर्तितः॥३७॥

And that which sprang from the Kṣatra³, (state functionary of a very high status), from a breed lower than that of a Brāhmaṇa by the earlier identity, from that it was famed as of equal status.

मध्यमो ह्येष सूतस्य धर्मः क्षत्रोपजीवनम्।
स्थनागाश्वचरितं जघन्यं च चिकित्सितम्॥३८॥

This duty of a Sūta is of a mediocre norm as one being subsidiary to the Kṣatriya profession, embodying the dealings of chariots, elephants, steeds and his inferior duty is the practice of medical treatment.

तत्स्वधर्ममहं पृष्टो भवद्भिर्ब्रह्मवादिभिः।
कस्मात्सम्यङ् न विब्रूयां पुराणमृषिपूजितम्॥३९॥

Questioned by you, the expounders of Brahman, that same duty of mine, why may I not expose correctly that Purāṇa which is highly worshipped by the sages?

पितृणां मानसी कन्या वासवी समपद्यत।
अपध्याता च पितृभिर्मत्स्ययोनौ बभूव सा॥४०॥

The mind-born daughter of the manes, Vāsavī, took birth. Being cursed by her father, she assumed the breed of a fish.

अरणीव हुताशस्य निमित्तं यस्य जन्मनः।
तस्यां जातो महायोगी व्यासो वेदविदां वरः॥४१॥

Like Araṇī stick in the (provenance) source of fire, whose source of birth became

1. Bhāgavata Purāṇa IV.23.23, 26 pp.233, 234 Op.cit cff 4 above.
2. Sacrificial oblation: parturition; Rajatbaran Duttaray— A Forgotten Functionary of Ancient India, Sanskrit Pustak Bhandar, Calcutta.

3. अष्टमो द्वारे विष्णुरष्टाविंशे पराशरात्। वेदव्यासस्ततो जज्ञे जातृकर्णपुरःसरः।
Jātūkarna(nya) was the Purohita at the time of Vyāsa's birth. (Vāyu Purāṇa 98-93, text followed here).

(likewise). The mighty Yogin Vyāsa, the best among the construes of Vedas, took birth in that (breed).

तस्मै भगवते कृत्वा नमो व्यासाय वेधसे।
 पुरुषाय पुराणाय भृगुवाक्यप्रवर्तिने॥४२॥
 मानुषछन्दस्वरूपाय विष्णवे प्रभविष्णवे।
 जातमात्रं च यं वेद उपतस्थे ससंग्रहः॥४३॥
 धर्ममेव पुरस्कृत्य जातूकर्ण्यादवाप तम्।

I offer my reverence to that adorable one, Vyāsa, the creator, the primeval being, the one protagonist of Bhṛgu's lore, the great lord Viṣṇu having form assumed of a mortal being, the one having authoritative assumption and to whom closely revealed itself the Vedas along with its collections or ancillary lores. Having faith or duty kept in front, he obtained birth here from Jātūkarnya.

मतिं मन्थानमाविध्य येनासौ श्रुतिसागरात्॥४४॥
 प्रकाशं जनितो लोके महाभारतचन्द्रमा।
 वेददुमश्च यं प्राप्य सशाखः समपद्यत॥४५॥
 भूमिकालगुणान्प्राप्य बहुशाखो यथा द्रुमः।

Having churned the ocean of the Vedas with the churning rod of the intellect, he produced the Moon in the form of the Māhābhārata, whom having obtained where the veritable tree in the form of Veda along with branches took up generation, just as a tree proliferates into many branches after reaching fertile soil and in congenial season.

तस्मादहमुपश्रुत्य पुराणं ब्रह्मवादिनः॥४६॥
 सर्वज्ञात्सर्ववेदेषु पूजिताद्दीप्ततेजसः।
 पुराणं संप्रवक्ष्यामि यदुक्तं मातरिश्वना॥४७॥
 पृष्टेन मुनिभिः पूर्वं नैमिषीयैर्महात्मभिः।

Having learnt the Purāṇa from him, the expounder of Brahman, the omniscient one, fully adept in all the Vedas, the adorable one, having radiance refulgent, I shall dilate upon the Purāṇa as expounded by Vāyu (Mātariśvan), which was questioned earlier by the sages, the

dwellers in the forest of Naimiṣa¹, the great-souled ones.

महेश्वरः परोऽव्यक्तश्चतुर्बाहुश्चतुर्मुखः॥४८॥
 अचिन्त्यश्चापमेयश्च स्वयंभूर्हेतुरीश्वरः।

The Ultimate source is Maheśvara, who is four-armed, four-faced, Supreme, the Unmanifest, the inconceivable, the inscrutable and is the self-born God.

अव्यक्तं कारणं यद्यन्नित्यं सदसदात्मकम्॥४९॥
 महदादिविशेषान्तं सृजतीति विनिश्चयः।

It is sure that he produces the unmanifest cause and whatever is everlasting in the form of existent and non-existent, beginning with *Mahat* (the great principle, the intellect) and ending with *Viśeṣa*.

अण्डं हिरण्मयं चैव बभूवाप्रतिमं ततः॥५०॥
 अण्डस्याऽऽवरणं चाद्भिरपायपि च तेजसा।
 वायुना तत्स नभसा नभो भूतादिनाऽऽवृतम्॥५१॥
 भूतादिर्महता चैव अव्यक्तेनाऽवृतो महान्।
 अतोऽत्र विश्वदेवानामृषीणां चोपवर्णितम्॥५२॥

From him, an excellent Golden Egg was born. The Cosmic Egg was enveloped by the water; the waters by the fire; the fire by the wind; the wind by the ether; the ether by the Cosmic Ego; that Ego by the Cosmic Intellect (*Mahat*) and that intellect was enveloped by the Unmanifest (*Avyakta*). Therefore, herein, has been given a description of all the gods and sages.

नदीनां पर्वतानां च प्रादुर्भावोऽत्र शस्यते।
 मन्वन्तराणां सर्वेषां कल्पानां चोपवर्णनम्॥५३॥

The appearance of streams and hills is belauded here and also the description of all the Manvantaras and Kalpas¹.

1. Nimkharavana or Nimsar at a short distance from the Nimsar station of the Avadha and Rohilkhanda railway and 20 miles from Sitapura and 45 miles to the north west of Lucknow situated on the left bank of Gomati. N.L. Dey, p. 135.

कीर्तनं ब्रह्मक्षत्रस्य ब्रह्मजन्म च कीर्त्यते।

अतो ब्रह्मणि सृष्ट्वं प्रजासर्गोपवर्णनम्॥५४॥

The stories of the Brāhmaṇas and Kṣatriyas and the birth of Brāhmaṇas are defined. And then the creativity of the Brahmā (is defined) as also the description of the creation of progeny is explained.

अवस्थाश्चात्र कीर्त्यन्ते ब्रह्मणोऽव्यक्तजन्मनः।

कल्याणां वत्सरं चैव जगतः स्थापनं तथा॥५५॥

And herein the states of Brahmā of indistinct provenance are defined and also the year of the Kalpas, as also the establishment of the Universe.

शयनं च हरेरत्र पृथिव्युद्धरणं तथा।

सन्निवेशः पुरादीनां वर्णाश्रमविभागशः॥५६॥

The slumber of Hari (i.e. Viṣṇu) herein and the raising aloft of the earth, as also the establishment of the cities and the like as per division into orders of society and stages of life² (are described).

वृक्षाणां गृहसंस्थानां सिद्धीनां च विनाशनम्।

योजनानां पथां चैव संचरं बहुविस्तरम्॥५७॥

The cutting of trees planted in houses and those naturally grown (in the house) are (discussed). A description of the Yojanas and tracks with their detailed elaboration are given.

स्वर्गे स्थानविभागं च मर्त्यानां शुभचारिणाम्।

वृक्षाणामोषधीनां च वीरुधां च प्रकीर्तनम्॥५८॥

There is the description of the division of spots in heaven of the mortals of auspicious activities and also the illustration of the trees

and the medicinal herbs and the creepers (is given).

वृक्षनारकिकीटत्वं मर्त्यानां परिकीर्तनम्।

देवतानामृषीणां च द्वे सृती परिकीर्तिते॥५९॥

How mortals attain the status of trees, Hellish beings and insects is also explained. Description of two paths of the gods and sages have been given.

अन्नादीनां तनूनां च सृजनं त्यजनं तथा।

प्रथमं सर्वशास्त्राणां पुराणं ब्रह्मणा स्मृतम्॥६०॥

अनन्तरं च वक्त्रेभ्यो वेदास्तस्य विनिःसृताः।

अङ्गानि धर्मशास्त्रं च व्रतानि नियमास्तथा॥६१॥

पशूनां पुरुषाणां च संभवः परिकीर्तितः।

तथा निर्वचनं प्रोक्तं कल्पस्य च परिग्रहः॥६२॥

The origin and destruction of food etc. and of the bodies is also mentioned. The foremost among all the scriptures, the Purāṇa was remembered by Brahmā. Then the Vedas came forth out of his mouths, their auxiliary lores, the codes of law³, the vows and the restraints or the customs and the taboos are issued out. The generation of animals or cattles and human beings are illustrated. Then, the etymology was enunciated and the processing of the aeon was illustrated.

नव सर्गाः पुनः प्रोक्ता ब्रह्मणो बुद्धिपूर्वकाः।

त्रयोऽन्ये बुद्धिपूर्वास्तु ततो लोकानकल्पयत्॥६३॥

Then nine creations were enunciated of Brahmā endowed with intellect and three others (also) endowed with intellect. Then, he created the worlds.

ब्रह्मणोऽवयवेषुश्च धर्मादीनां समुद्भवः।

ये द्वादश प्रसूयन्ते प्रजाकल्पे पुनः पुनः॥६४॥

From the limbs of Brahmā, there ensued the birth of Dharma and others (Artha, Kāma and

1. A day and night of Brahmā, a period of 4,320,000,000, Solar-sydereal years or years of mortals measuring the duration of the world and as many, the intervals of its annihilation.

2. A religious order of which there are four kinds referable to the different periods of life; 1st that of the student or Brahmācārin; 2nd that of the householder or Gṛhastha; 3rd that of the anchorite or Vānaprastha; 4th that of the Saṁnyāsin.

3. The General body of law comprehending Ācāra (ritual), Vyavahāra (civil acts and rules) and Prāyaścitta (expiation) is acclaimed the Dharma Śāstra.

Mokṣa), which ones as twelve, are created in the aeon of the progeny again and again.

कल्पयोरन्तरं प्रोक्तं प्रतिसंधिश्च यस्तयोः।

तमोमात्रामृतत्वाच्च ब्रह्मणोऽधर्मसंभवः॥६५॥

तथैव शतरूपायाः संभवश्च ततः परम्।

प्रियव्रतोत्तानपादौ प्रसूत्याकृतयश्च ताः॥६६॥

कीर्त्यन्ते धृतपाप्मानो येषु लोकाः प्रतिष्ठिताः।

The duration of Kalpas and the period of transition between ages is defined. The origin of Adharma from Brahmā on being covered by Tamas and then the birth of Śatrūpā,¹ (is described). Subsequently, Priyavrata and Uttānapāda (took birth) and Prasūti and Ākūti—the innocent ones, in whom the worlds are fixed.

रुचेः प्रजापतेश्चोर्ध्वमाकूत्यां मिथुनोद्भवः॥६७॥

प्रसूत्यामपि दक्षस्य कन्यानां प्रभवस्ततः।

The birth of a couple to Akūti by Prajāpati Ruci and then the birth of daughters of Dakṣa through Prasūti.

दाक्षायणीषु चाप्यूर्ध्वं श्रद्धाद्यासु महात्मनाम्॥६८॥

धर्मस्य कीर्त्यते सर्गः सात्त्विकस्य सुखोदयः।

तथाऽधर्मस्य हिंसाया तामसोऽशुभलक्षणः॥६९॥

The procreation by great-souled Dharma from Dakṣa's daughters, subsequently Śraddhā and others (is being described). The creation of Dharma is defined, being of *Sattvaguna*, having a progression of bliss. And likewise the race of Adharma (unrighteousness) from *Himsā* (violence) is illustrated, the evil-conducted one.

महेश्वरस्य सत्यां च प्रजासर्गः प्रकीर्तितः।

निरामयं च ब्रह्माणं तादृशां कीर्तितं पुनः॥७०॥

In Satī of Maheśvara, the creation of

progeny is defined and diseaseless Brahmā of that norm was defined later on.

योगं योगनिधिः प्राह द्विजानां मुक्तिकाङ्क्षिणाम्।

अवतारश्च रुद्रस्य महाभाग्यं तथैव चा॥७१॥

The receptacle of Yoga, enunciated the Yoga to the sages desiring emancipation and also the incarnation of Rudra of great affluence likewise.

त्रैवेदिका कथा वाऽपि संवादः परमो महान्।

ब्रह्मनारायणाभ्यां च यत्र स्तोत्रं प्रकीर्तितम्॥७२॥

The legends about the triad of Vedas and the great dialogue or discussion are then mentioned, wherein, by Brahmā and Nārāyaṇa, the eulogium was expatiated upon.

स्तुतस्ताभ्यां स देवेशस्तुतोष भगवाञ्छिवः।

प्रादुर्भावोऽथ रुद्रस्य ब्रह्मणोऽङ्गे महात्मनः॥७३॥

कीर्त्यते नामहेतुश्च यथाऽरोदीन्महामनाः।

रुद्रादीनि यथा ह्यष्टौ नामान्याप्नोत्स्वयंभुवः॥७४॥

Eulogised by them, the lord of gods, the adorable Śiva, felt satisfied. And there came about the insurgence of Rudra in the frame of Brahmā, the great-souled one. The origin of the name Rudra because the great-souled one bewailed along and eight names starting with Rudra, he got of the self-born one.

यथा च तैर्व्याप्तमिदं त्रैलोक्यं सचराचरम्।

भृगवादीनामृषीणां च प्रजासर्गोपवर्णनम्॥७५॥

And the way this triad of worlds of mobile and immobile beings was pervaded by them, as also the description of the creation of the progeny by Bhṛgu and the other sages (is described).

वसिष्ठस्य च ब्रह्मर्षेयत्र गोत्रानुकीर्तनम्।

अग्नेः प्रजायाः संभूतिः स्वाहायां यत्र कीर्तिता॥७६॥

And there is the illustration of the lineage of Vasiṣṭha, the Brāhmaṇa sage and the birth of the progeny from the fire in Svāhā (sacrificial call or invocation) is illustrated.

1. Name of a daughter of Brahmā (who is supposed to be also his wife from whose incestuous connection with her father is said to have sprung, Manu Svāyambhuva. (Skt. Eng. Dict., V.S. Apte, p.546.) But some Purāṇas make her the wife not mother of Manu, (Monier Williams p. 1050).

पितृणां द्विप्रकाराणां स्वधायास्तदनन्तरम्।
पितृवंशप्रसङ्गेन कीर्त्यते च महेश्वरात्॥७७॥

And the Svadhā invocation unto the manes of two classes, subsequent to that and he is belauded under the context of the lineage of the manes, from the great Lord.

दक्षस्य शापः सत्यर्थे भृगवादीनां च धीमताम्।
प्रतिशापश्च रुद्रस्य दक्षाद्भुतकर्मणः॥७८॥
प्रतिषेधश्च वैरस्य कीर्त्यते दोषदर्शनात्।
मन्वन्तरप्रसङ्गेन कालज्ञानं च कीर्त्यते॥७९॥

The curse of Dakṣa and wise one Bhṛgu and others, for the sake of Satī, as also the counter-curse of Rudra from Dakṣa of marvellous act and the requital of the hostility is illustrated between them by pointing out of faults. Under the context of Manvantara (i.e. the period or age of a Manu)¹, the knowledge about Time is described here.

प्रजापतेः कर्दमस्य कन्या या शुभलक्षणा।
प्रियव्रतस्य पुत्राणां कीर्त्यते यत्र विस्तरः॥८०॥

The daughter of Prajāpati Kardama, the one who was endowed with auspicious marks and the details about the sons of Priyavrata are defined herein.

तेषां नियोगो द्वीपेषु देशेषु च पृथक् पृथक्।
स्वायम्भुवस्य सर्गस्य ततश्चाप्यनुकीर्तनम्॥८१॥
उक्तो नाभेर्निसर्गश्च रजसश्च महात्मनः।
द्वीपानां ससमुद्राणां पर्वतानां च कीर्तनम्॥८२॥

That assignment in continents and countries quite distinctly and subsequently, and the description of the creation of Svāyambhuva Manu is given here². The creation of Nābhi³

1. It comprises of about 71 Mahāyugas which are held equal to 12000 years of the gods or 4320000 human years or 1/14th of a day of Brahmā, each of these periods, is presided over by its own special Manu. (Skt. Eng. Dict., MW pp. 786-787).
2. Svāyambhuva means sprung from the Self-Existent. He is the grandson of Brahmā and the first of the seven Manus who governed the world. It was he

and the great-souled Rajas⁴, the enumeration of the continents associated with the oceans and also of the mountains are detailed here.

वर्षाणां च नदीनां च तद्भेदानां च सर्वशः।
द्वीपभेदसहस्राणामन्तर्भेदश्च सप्तसु॥८३॥

The description of Varṣas (sub-continents), rivers and their tributaries all around and the thousand divisions of the seven chief continents.

विस्तरान्मण्डलांश्चैव जम्बुद्वीपसमुद्रयोः।
प्रमाणं योजनाग्रेण कीर्त्यते पर्वतैः सह॥८४॥

The extension as well as areas, their size by the measure of Yojanas of Jambū-dvīpa and the ocean, is enumerated along with the mountains.

हिमवान्हेमकूटस्तु निषधो मेरुश्चैव च।
नीलः श्वेतः शृङ्गवांश्च कीर्त्यन्ते वर्षपर्वताः॥८५॥

Himavān (Himālaya), Hemakūṭa, Niṣadha, Meru, Nīla, Śveta and Śṛṅgavān— all these are enumerated as the Varṣaparvatas⁵.

तेषामन्तरविष्कम्भा उच्छ्रयायामविस्तराः।
कीर्त्यन्ते योजनाग्रेण ये च तत्र निवासिनः॥८६॥

who produced the holy sages and the rest and was not only the oldest but also the greatest of the legislators.

3. A grandson of Priyavrata, son of Agnīdhra and father of Rṣabha; Skt. Eng. Dict., MW p. 535.
4. Name of a Ṛṣi, son of Vasiṣṭha.
5. In connection with Mount Meru, mention is made of four Viskambha Parvatas or supporting ranges viz. Mandara in the east, Gandhamādana in the south, Vipula in the west and Supārśva in the north, which have respectively the following lakes on them— Aruṇoda Mānasa, Sitoda or Śitoda, and Bhadra, (Vāyu Purāṇa chs. 35-36). Another eight are sometimes mentioned as Maryādā Parvatas or boundary ranges e.g. Jaṭhara and Devakūṭa in the east, and Niṣadha and Paripatra in the west both groups extending from Mount Nīla to mount Niṣadha and also Kailāśa and Himavat in the south and Śṛṅgavat and Jārudhi in the north, both groups extending from sea to sea. Sometimes the Māyavat is mentioned as the range extending from Mount Nīla to mount Niṣadha.

Their internal dimensions, unextensive in heights, are enumerated by measure of Yojanas and those which are their denizens.

भारतादीनि वर्षाणि नदीभिः पर्वतैस्तथा।

भूतैश्चोपनिविष्टानि गतिमद्भिर्ध्रुवैस्तथा॥८७॥

जम्बुद्वीपादयो द्वीपाः समुद्रैः सप्तभिर्वृताः।

ततश्चाप्यमयी भूमिर्लोकालोकश्च कीर्त्यते॥८८॥

The sub-continent such as Bhārata along with the rivers and the mountains as also having been habitated or inhabited by the beings both mobile as well as immobile. Jambūdvīpa and other dvīpas (islands or continents) are surrounded by seven oceans and likewise the earth endowed with the irrigatable areas or waters and the Lokāloka are described.

अण्डस्यान्तस्त्रिमे लोकाः सप्तद्वीपा च भेदिनी।

भूरादयश्च कीर्त्यन्ते वरणैः प्रकृतैः सह॥८९॥

These lokas and the earth of seven continents as enveloped by the Cosmic Egg; the terrestrial regions, Bhū etc. and the like are enumerated along with the covering areas.

सर्वं च तत्रधानस्य परिमाणैकदेशिकम्।

सव्यासपरिमाणं च संक्षेपैपैव कीर्त्यते॥९०॥

All that being of an important norm, has area of a single measurement and is enumerated along with the size and extension quite briefly.

सूर्याचन्द्रमसोश्चैव पृथिव्याश्चाप्यशेषतः।

प्रमाणं योजनात्रेण सांप्रतैरभिमानिभिः॥९१॥

महेन्द्राद्याः सभाः पुण्या मानसोत्तरमूर्धनि।

अत ऊर्ध्वं गतिश्चोक्ता स्वर्गस्यालातचक्रवत्॥९२॥

The extent of the Sun, the Moon and the Earth in Yojanas with their present presiding deities. The sacred assemblies of Mahendra and others on the northern crest of the Mānasarovara and above that is spoken off, the movement of the heavenly bodies like that of the fire-brand is also described.

नागवीथ्यजवीथ्योश्च लक्षणं परिकीर्त्यते।

काष्ठयोर्लेखयोश्चैव मण्डलानां च योजनैः॥९३॥

लोकालोकस्य संख्याया अहो विषुवतस्तथा।

लोकपालाः स्थिताश्चोर्ध्वं कीर्त्यन्ते ये चतुर्दिशम्॥९४॥

The definition of Nāgavīthī¹ and Ajavīthī² is enunciated here. Then is stated the Yojanas of the two extremities, the two borders and the zones of Lokāloka³. The extent of twilight and of day endowed with Viṣuva,⁴ (equinoxes) is mentioned. The lokapālas stationed above— which ones are enumerated as (encompassing) the four quarters.

पितृणां देवतानां च पथ्यानी दक्षिणोत्तरौ।

गृहिणां न्यासिनां चोक्तौ रजःसत्त्वसमाश्रयात्॥९५॥

The southern and northern paths of the manes and the gods, of the householders and the recluses are stated as based on the qualities of Rajas and Sattva are described.

कीर्त्यते च पदं विष्णोर्धर्माद्या यत्र धिष्ठिताः।

सूर्याचन्द्रमसोश्चारो ग्रहाणां ज्योतिषां तथा॥९६॥

कीर्त्यते ध्रुवसामर्थ्यात्प्रजानां च शुभाशुभम्।

The region of Viṣṇu⁵ wherein are stable the Dharma, Artha etc., the revolutions of the Sun

1. Moon's path through the asterism Svāti (or Aśvini, Bharāṇī and Kṛttikā (MW p. 533).
2. Name of one of the three divisions of the southern paths or one of the three paths in which sun, moon and planets move comprehending the asterism Mūla Pūrvāṣāḍha and Uttarāṣāḍha.
3. Name of a mythical belt or circle of mountains surrounding the outer most of the seven seas and dividing the visible world, from the region of darkness (as the sun is within the wall of mountains, they are light on one side and dark on the other).
4. The first point of Aries or Libra into which the sun enters at the vernal or autumnal equinox, the equinoctial point. विषुवछाया— the shadow of the gnomon at noon. विषुवदिनम्— the day of the equinox. विषुव रेखा— the equinoctial line. विषुव संक्रान्ति— the sun's equinoctial passage, V.S. Apte, pp. 524-525, MW p. 998.
5. The station or footmark of Viṣṇu : Zenith the sky : the mark of Viṣṇu's foot worshipped at Gayā; The Sun's passage into the zodiacal signs of Taurus, Leo, Scorpio, Aquarius. (MW p. 999).

and the Moon and that of the planets and luminaries owing to the power of Dhruva¹, the Pole Star, the good and evil of the subjects or progeny is being belauded.

ब्रह्मणा निर्मितः सौरः स्यन्दनोऽर्थवशात्स्वयम्॥९७॥

कीर्त्यते भगवान्येन प्रसर्पति दिवि स्वयम्।

स रथोऽधिष्ठितो देवैरादित्यैर्ऋषिभिस्तथा॥९८॥

गन्धर्वैरप्सरोभिश्च ग्रामणीसर्पराक्षसैः।

अपां सारमयश्चेन्दोः कीर्त्यते च रथस्तथा॥९९॥

The chariot of the Sun prepared by Brahmā himself as per the exigency of the purpose. By this chariot, the Sun-god himself moves in the heaven. That chariot is occupied by the gods, the Ādityas, sages, Gandharvas, celestial damsels, Yakṣas, serpents and Rākṣasas. Likewise, the chariot of the Moon which is constituted of the essence of waters is enumerated.

वृद्धिक्षयौ च सोमस्य कीर्त्यते सूर्यकारितौ।

सूर्यादीनां स्यन्दनानां ध्रुवादेव प्रकीर्तनम्॥१००॥

The waxing and waning of the Moon are dilated upon as instrumented by the Sun. The movement of the chariots of the Sun and others starting from the Pole Star is described in details.

कीर्त्यते शिशुमारश्च यस्य पुच्छे ध्रुवः स्थितः।

तारारूपाणि सर्वाणि नक्षत्राणि ग्रहैः सह॥१०१॥

निवासा यत्र कीर्त्यन्ते देवानां पुण्यकारिणाम्।

There is also the description of Śiśumāra (tortoise-shaped Star) in whose rear stays Dhruva or the Pole Star, stationed at the tail. The structures of stellars along with planets in entirety are enumerated, wherein the abodes of gods of merited deeds, are situated.

सूर्यरश्मिसहस्रे च वर्यशीतोष्णानिःस्रवः॥१०२॥

प्रविभागश्च रश्मीनां नामतः कर्मतोऽर्थतः।

परिमाणगती चोक्ते ग्रहाणां सूर्यसंश्रयात्॥१०३॥

The surplus heat, cold and rainfall in the thousand rays of the sun and the dividing mode of rays by their names, activity and purpose; the movements and the tenure are narrated, the constellations in light of the solar solstice (are mentioned).

यथा चाऽऽशु विषात्प्राप्ता शंभोः कण्ठस्थनीलता।

ब्रह्मप्रसादितस्याऽऽशु विषादः शूलपाणिनः॥१०४॥

Just as from the poison was acquired quickly the azureness of the throat of Śiva, (that very way) there ensued quickly, grief for the trident-wielding lord, having been gratified by Brahmā.

स्तूयमानः सुरैर्विष्णु स्तौति देवं महेश्वरम्।

लिङ्गोद्भवकथां पुण्यां सर्वपापप्रणाशिनीम्॥१०५॥

Being adored by the gods, Viṣṇu adores the great lord Śiva. The story emanating from the phallus cult, the same one obviator of all the sins (is also mentioned).

विश्वरूपात्प्रधानस्य परिणामोऽयमद्भुतः।

पुरूरवस ऐलस्य माहात्म्यानुप्रकीर्तनम्॥१०६॥

There is the enumeration of the outcome of the Pradhāna (the Principal one) from Viśvarūpa (the Cosmic form), which is quite amazing and the greatness of Pūriravas, the son of Ilā.

पितृणां द्विप्रकाराणां तर्पणं चामृतस्य वै।

ततः पर्वाणि कीर्त्यन्ते पर्वणां चैव संधयः॥१०७॥

An offering of oblations by means of nectar of the manes of two types (is narrated). The Parvans (auspicious occasions based on the position of the moon) as also their junctures.

स्वर्गलोकगतानां च प्राप्तानां चाप्यधोगतिम्।

पितृणां द्विप्रकाराणां श्राद्धेनानुग्रहो महान्॥१०८॥

And of those gone to the world of immortals and the downward descent of those obtained as such; the propitiation of the two types of manes by means of Śrāddhas comprises a great deed.

युगसंख्या प्रमाणं च कीर्त्यते च कृतं युगम्।

त्रेतायुगे चापकर्षाद्द्वार्तायाः संप्रवर्त्तनम्॥१०९॥

1. The unchangeable longitude of fixed stars, a constant arc. (MW p. 521). The polar star as well.

The duration and the number of Yugas and Kṛta Yuga is enumerated here. In the Tretāyuga, by virtue of the downgradation, the organisation of animal husbandry, agricultural and economical activities are also enumerated.

वर्णानामाश्रमाणां च संख्यानां च प्रवर्तनम्।

वर्णानामाश्रमाणां च संस्थितिर्धर्मतस्तथा॥११०॥

The organisation of the enumeration of the orders of society and stages of life as also the establishment of the orders of society and stages of life as per duty (systematisation).

यज्ञप्रवर्तनं चैव संवादो यत्र कीर्त्यते।

ऋषीणां वसुना सार्धं वसोश्चाधः पुनर्गतिः॥१११॥

The introduction of performance of sacrifices and the assimilation or discourse between the sages, with Vasu and Vasu's falling into the nether-world is dilated upon.

प्रश्नानां दुर्वचस्त्वं च स्वायंभुवपृते मनुम्।

प्रशंसा तपसश्चोक्ता युगावस्थाश्च कृत्स्नशः॥११२॥

The complicity of the questions initiated by Svāyambhuva Manu; the praise of penance is spoken of as also the condition of the Yugas in entirety.

द्वापरस्य कलेश्चात्र संक्षेपेण प्रकीर्तनम्।

देवतिर्यङ्मनुष्याणां प्रमाणानि युगे युगे॥११३॥

कीर्त्यन्ते युगसामर्थ्यात्परिणाहोच्छ्रयायुषः।

शिष्टादीनां च निर्देशः प्रादुर्भावश्च कीर्त्यते॥११४॥

Of Dvāpara and of Kali age, a description in brief and the magnitudes of the girth, height and longevity of gods, vertebrates, the men in every age according to the efficacy and power of the Yugas; the origin of the eminent persons and their deeds, are dilated upon.

(मन्त्राणां ब्राह्मणानां च लक्षणं परिकीर्तितम्।

ईश्वराणामृषीणां च मनोः पितृगणस्य च॥११५॥

वेदस्य तद्विजातानां मन्त्राणां च प्रकीर्तनम्।

शाखानां परिमाणं च वेदव्यासादिशब्दनम्॥११६॥)

The characteristics of the narration of the

Vedic Mantras and the Brahmanas¹ (the explanatory exegetics of the ritual of the Vedas) and the gods or kings, the sages, Manu and the manes have been enunciated. The narration of the Vedic and non-Vedic Mantras are related; the extent of the branches (of the Vedas); the appellation of Vedavyāsa and others.

मन्वन्तराणां संहारः संहारान्ते च संभवः।

देवतानामृषीणां च मनोः पितृगणस्य च॥११७॥

न शक्यं विस्तराद्भक्तमित्युक्तं च समासतः।

मन्वन्तरस्य संख्या च मानुषेण प्रकीर्तिता॥११८॥

The culmination of the Manvantaras and resurgence after the culmination, then the account of the Devas, the sages, Manus and the Pitṛs cannot be given in detail, hence they are mentioned briefly. The enumeration of the present Manvantara is proclaimed as such by the human year.

मन्वन्तराणां सर्वेषामेतदेव च लक्षणम्।

अतीतानागतानां च वर्तमानेन कीर्त्यते॥११९॥

The same description applies to all Manvantaras and of those having gone by and that have come, an enumeration is being given by the present one.

तथा मन्वन्तराणां च प्रतिबंधानलक्षणम्।

अतीतानागतानां च प्रोक्तं स्वायंभुवेऽन्तरे॥१२०॥

And likewise of the Manvantaras, the period of transition between two ages and the definition of the past and future Manvantaras are given with reference to the Svāyumbhuva Manvantara.

मन्वन्तरत्रयं चैव कालज्ञानं च कीर्त्यते।

मन्वन्तरेषु देवानां प्रजेशानां च कीर्तनम्॥१२१॥

The triad of Manvantaras and the knowledge of their periodicity is being enumerated. In the Manvantaras, the account of the Devas and the Kings is enumerated.

1. Brāhmaṇa is called Dvija, because his second birth is said to take place when he puts on his sacrificial thread.

दक्षस्य चापि दौहित्राः प्रियाया दुहितुः सुता।
ब्रह्मादिभिस्ते जनिता दक्षेणैव च धीमताः॥१२२॥

The daughters' sons of Dakṣa, the sons of the beloved daughter, they were produced by Brahmā and others as well by the intelligent Dakṣa, are enumerated.

सावर्ण्याद्याश्च कीर्त्यन्ते मनवो मेरुमाश्रिताः।
ध्रुवस्योत्तानपादस्य प्रजासर्गोपवर्णनम्॥१२३॥

The Manus, viz. Sāvarni and others, dwelling on the Meru, are being enumerated; the description of the progeny of Dhruva, the son of Uttānapāda is given here.

पृथुना वाऽपि वैन्धेन भूमेर्देहप्रवर्तनम्।
पात्राणां पयसां चैव वंशानां च विशेषणम्॥१२४॥

The act of milking of the Earth (as started) by Pṛthu, son of Vena¹, as also the specification

1. Son of Vena, Son of Aṅga. He was called the first king from whom the earth received her name Pṛthvī. The Viṣṇu Purāṇa relates that when Vena who was wicked by nature and prohibited worship and sacrifice was beaten to death by the pious sages and when consequently robbery and anarchy prevailed in the absence of a king, the munis rubbed the right aim of the dead king to produce a son and it spring the majestic Pṛthu glory like Agni. He was immediately declared king and his subjects who had suffered from famine, he sought the monarch for the edible fruits and plants which the earth with held from them. In anger Pṛthu took up his bow and to compel her to yield the supply so much needed by his subjects. She assumed the form of a cow and began to flee chased by the king. But she at last yielded and requested him to spare her life and at the same time promised to restore all the needed fruits and plants etc. "If a calf were given to her through which she might be able to secrete milk." Pṛthu thereupon made Svāyumbhava Manu, the calf, milked the earth and received the milk into his own hand from which proceeded all kinds of corn, vegetables, fruits etc. for the maintenance of his subjects. The example of Pṛthu was afterwards followed by a variety of milkers gods, men, Rṣis, mountains, Nāgas, Asuras who found out the proper milkman and calf from their own number and milked the earth of whatever they wanted. (Skt.

of the utensils and other vessels of milk and the description of lineages.

ब्रह्मादिभिः पूर्वमेव दुग्धा चेयं वसुंधरा।
दशभ्यस्तु प्रचेताभ्यो मारिषायां प्रजापतेः॥१२५॥
दक्षस्य कीर्त्यते जन्म सोमस्यांशेन धीमतः।
भूतभव्यभवेशत्वं महेन्द्राणां च कीर्त्यते॥१२६॥

By Brahmā and others, how this bearer of the riches (i.e. the earth) was milked earlier; the birth of Dakṣa, the intelligent Prajāpati in Mārīṣā from the ten Pracetas, the partial incarnation of Soma (Moon)— all these are enumerated. The overlordship of Mahendras over the beings of the past, present and future.

मन्वादिका भविष्यन्ति आख्यानैर्बहुभिर्वृताः।
वैवस्वतस्य च मनोः कीर्त्यते सर्वविस्तरः॥१२७॥

Manu and others will come out surrounded by many anecdotes. The creative activity of Vaivasvata Manu is being enumerated in detail all round.

देवस्य महतो यज्ञे वारुणीं बिभ्रतस्तनुम्।
ब्रह्मशुक्रात्समुत्पत्तिर्भृग्वादीनां च कीर्त्यते॥१२८॥

In the great sacrifice of the Deva, bearing the form of Varuṇa, the creation of Bhṛgu and others from the semen of Brahmā is dilated upon.

विनिवृत्तं प्रजासर्गे चाक्षुषस्य मनोः शुभे।
दक्षस्य कीर्त्यते सर्गो ध्यानाद्वैवस्वतेऽन्तरे॥१२९॥

After the description of the auspicious creation of Cākṣuṣa Manu and that of Dakṣa in Vaivasvata Manvantara by the way of concentration, is narrated.

नारदः प्रियसंवादो दक्षपुत्रान्महाबलान्।
नाशयामास शापाय आत्मनो ब्रह्मणः सुतः॥१३०॥

Then Nārada, son of Brahmā, having conversations clear to him, destroyed the sons of Dakṣa of mighty valour, for the sake of his own curse.

ततो दक्षोऽसृजत्कन्या वीरिण्यामेव विश्रुताः।

कीर्त्यते धर्मसर्गश्च कश्यपस्य च धीमतः॥१३१॥

Then Dakṣa created daughters in Vīriṇī well-known as such and then the procreation of spiritual good or duty of Kaśyapa, the wise one, is enumerated.

अत ऊर्ध्वं ब्रह्मणश्च विष्णोश्चैष भवस्य च।

एकत्वं च पृथक्त्वं च विशेषत्वं च कीर्त्यते॥१३२॥

Thereafter, the unity, diversity and speciality of Brahmā, Viṣṇu and Śiva are being enumerated.

ईशत्वाच्च तथा शप्ता जाता देवाः स्वयंभुवा।

मरुत्प्रसादो मरुतां दित्या देवाश्च संभवाः॥१३३॥

Owing to God-headship, how Devas were cursed by the self-born Brahmā, the achievement of Marut-hood of the Maruts and the birth of Devas in Diti, then are narrated.

कीर्त्यन्ते मरुतां चाथ गणास्ते सप्तसप्तकाः।

देवत्वं पितृवाक्येन(ण) वायुस्कन्धेन चाऽऽश्रयः॥१३४॥

And also are being enumerated the groups of Maruts (the storm Devas) in sevenfold dimensions. The god-headship by the words of manes and their refuge by the Vāyu is narrated.

दैत्यानां दानवानां च गन्धर्वोरगरक्षसाम्।

सर्वभूतपिशाचानां पशूनां पक्षिवीरुधाम्॥१३५॥

उत्पत्तयश्चाप्सरसां कीर्त्यन्ते बहुविस्तराः।

समुद्रसंयोगकृतं जन्मैरावतहस्तिनः॥१३६॥

वैनतेयसमुत्पत्तिस्तथा चास्याभिषेचनम्।

The creation of Daityas, Dānavas, Gandharvas, serpents, Rākṣasas, all the Bhūtas, Piśācas, animals, birds, creepers and the celestial damsels are enumerated, being many, in details and also the birth of the elephant Airāvata created by the association of the ocean and the birth of the son of Vainatā (Garuḍa) and his coronation (are also narrated).

भृगूणां विस्तरश्चोक्तस्तथा चाङ्गिरसामपि॥१३७॥

कश्यपस्य पुलस्त्यस्य तथैवात्रैर्महात्मनः।

पराशरस्य च मुनेः प्रजानां यत्र विस्तरः॥१३८॥

The details of the descendants of Bhṛguṣ as well as of Aṅgiras, Kaśyapa, Pulastya, the great-souled Atri and the sage Parāśara and where there is the spread of the progeny.

देवतानामृषीणां च प्रजोत्पत्तिस्ततः परम्।

तिस्रः कन्याः प्रकीर्त्यन्ते यासु लोकाः प्रतिष्ठिताः॥

After that, the creation of the progeny of Devas and Ṛsis (i.e. sages) is described. The three virgins are dilated upon whereupon are dependent the lokas or the terrestrial people.

पितृदौहित्रनिर्देशो देवानां जन्म चोच्यते।

विस्तरस्ते भगवतः पञ्चानां सुमहात्मनाम्॥१४०॥

The declamation of the grandsons of the Piṭṛs is defined and the birth of Devas is enumerated and the noble one, Lord, the illustration of five great souls (is enumerated).

इलाया विस्तरश्चोक्त आदित्यस्य ततः परम्।

विकुक्षिचरितं चोक्तं धुस्योश्चैवनिबर्हणम्॥१४१॥

The details of Ilā are spoken and after that those of Āditya. The biography of Vikukṣi, son of Ikṣvāku has been illuminated and the demolition of Dhundhu¹ (by Kuvalayāpīḍa) has been detailed.

बृहद्बलान्तसंक्षेपादिक्वाकाद्याः प्रकीर्तिताः।

निम्यादीनां क्षितीशानां यावज्जह्नु गणादिति॥१४२॥

Ending with Bṛhadbala, the Ikṣvāku and others are narrated in brief and of the lords of the earth, such as Nimi and others till Jahnu and his group.

कीर्त्यते विस्तरो यश्च ययातेरपि भूपतेः।

यदुवंशसमुद्देशो हैहयस्य च विस्तरः॥१४३॥

क्रोष्टोरनन्तरं चोक्तस्तथा वंशस्य विस्तरः।

ज्यामघस्य च माहात्म्यं प्रजासर्गश्च कीर्त्यते॥१४४॥

And is illustrated the detail which are even of Yayāti, the lord of the earth, the illustration

1. अरूरोस्तनयः क्रूरो धुन्धुर्नाम महासुरः। निहतः कुवलयेश्वेन उत्तङ्कवचनात्किल॥ (Paurāṇika Kośa p. 250).

of the Yadu lineage, as also of Haihaya and later that of Kroṣṭṛ is given. The greatness of Jyāmagha¹ and the creation of his progeny is illustrated.

देवावृधस्य त्वर्कस्य वृषोश्चैव महात्मनः।

अनमित्रान्वयश्चैव विष्णोर्दिव्याभिर्शंसनम्॥१४५॥

विवस्वतोऽथ संप्राप्तिर्मणिरत्नस्य धीमतः।

युधाजितः प्रजासर्गः कीर्त्यते च महात्मनः॥१४६॥

The creation of progeny of Devāvṛdha (a king son of Sātvata and father of Babhru) and of Arka as also of Vṛṣṇi, the great-souled one, the lineage of Anamitra and the divine acclamation of Viṣṇu, the attainment of a precious jewel from the Sun-god and the progeny creation of Yudhājīta is detailed, the one of great soul..

कीर्त्यते चान्वयः श्रीमान्नाजर्षेर्देवमीदृषः।

पुनश्च जन्म चाप्युक्तं चरितं च महात्मनः॥१४७॥

कंसस्य चापि दौरात्म्यमेकान्तेन समुद्भवः।

वासुदेवस्य देवक्यां विष्णोर्जन्म प्रजापतेः॥१४८॥

The lineage of Devamīdhuṣa of the glorious Royal sage is enumerated and once again, birth and conduct of the great-souled one is enumerated. Even the wicked-souled attitude of Kaṁsa and the birth in privation of Vāsudeva in Devakī,² as Viṣṇu (incarnate); the Prajāpati.

विष्णोरनन्तरं चापि प्रजासर्गोपवर्णनम्।

देवासुरे समुत्पन्ने विष्णुना स्त्रीवधे कृते॥१४९॥

संरक्षता शक्रवधं शापः प्राप्तः पुरा भृगोः।

भृगोश्चोत्थापयामास दिव्यां शुक्रस्य मातरम्॥१५०॥

And after Viṣṇu's (birth), the description of the creation of progeny. In the dispute between Devas and Asuras, a woman (Bhṛgu's wife, Śukra's mother) was slain by Viṣṇu for the sake of protecting the life of Indra. He then obtained the curse of Bhṛgu. Bhṛgu, however, raised aloft the divine mother of Śukra.

देवानामसुराणां च सङ्ग्रामा द्वादशाद्भुताः।

नारसिंहप्रभृतयः कीर्त्यन्ते प्राणनाशनाः॥१५१॥

There were the twelve terrific wars between Devas and Asuras that are being illustrated, those connected with the man-lion³, the very destroyers of life.

शुक्रेणाऽऽराधनं स्थाणोर्घरेण तपसा कृतम्।

वरदानप्रलुब्धेन यत्र शर्वस्तवः कृतः॥१५२॥

Propitiation of lord Śiva was achieved by an austere penance by wise Śukra⁴. Being the one greedy for the bestowal of a boon, he eulogised Śiva.

अनन्तरं विनिर्दिष्टं देवासुरविचेष्टितम्।

जयन्त्या सह सक्ते तु यत्र शुक्रे महात्मनि॥१५३॥

आसुरान्मोहयामास शुक्ररूपेण बुद्धिमान्।

बृहस्पतिस्तु ताञ्शुक्रः शशाप स महाद्युतिः॥१५४॥

Later on was specified the activities of the Devas and Asuras. While the great-souled one, Śukra was engaged with Jayantī, the intelligent Bṛhaspati, assuming the form of Śukra, deluded the Asuras. So, Śukra of great radiance, cursed them as such.

उक्तं च विष्णुमाहात्म्यं विष्णोर्जन्मादिशब्दनम्।

तुर्वसुः शुक्रदौहित्रो देवयान्यां यदोरभूत्॥१५५॥

अनुर्दुह्युस्तथा पूरुर्यातितनया नृपाः।

अत्र वंश्या महात्मानस्तेषां पार्थिवसत्तमाः॥१५६॥

1. Bhāgavata Purāṇa IX.23.35-39. One of the five sons of Rucaka whom his brother exiled. Śaibyā was his wife. She was a barren woman. In a battle victory, he got a maiden whom he brought in a chariot. Śaibya's fear did not allow him to reveal the truth. He called his daughter-in-law. Viśvedevas and Pitaras blessed her with a son Vidarbha whose two sons Kratha and Keśī started a lineage. (Paurāṇika Kośa, Jñāna Maṇḍala Ltd., Varanasi, p.188-189).
2. Vāsudeva had two wives Devakī and Rohiṇī. Baladeva was transferred from the womb of the former to that of the latter and therefore he was called Saṅkarṣaṇa.

3. Man-lion incarnation of Viṣṇu.

4. He was the priest of the Daityas and the presiding priest of the sacrifice undertaken by Bali. Aditi had twelve sons of whom Śukra was the eldest and Viṣṇu the youngest.

कीर्त्यन्ते यत्र कात्स्न्येन भूरिद्रविणतेजसः।

The distinction of Viṣṇu as also the illustration of the birth of Viṣṇu and the like, the Vasu, the daughters son of Yadu who was born in Devayāni are described. Anu, Druhyu and Puru, then happened to be the sons of Yayāti, the kings as such, herein the scions of that great-souled one, the best among the virtuous kings, are enumerated in full, being endowed with radiance and riches of great norm.

कुशिकस्य च विप्रर्षेः सम्यग्यो धर्मसंश्रयः॥१५७॥

बार्हस्पत्यं तु सुरभिर्यत्र शापमिहानुदत्

कीर्तनं जह्वंशस्य शंतनोर्वीर्यशब्दनम्॥१५८॥

And of Kuśika, the Brāhmaṇa sage, whatever is the resort of spiritual good or piety or duty is narrated and also how Surabhi (the divine cow) dispelled the curse of Bṛhaspati. The enumeration of the lineage of Jahnu and the illustration of the lineage of Śantanu are also narrated.

भविष्यतां तथा राज्ञामुपसंहारशब्दनम्।

अनागतानां सप्तानां मनूनां चोपवर्णनम्॥१५९॥

भौमस्यान्ते कलियुगे क्षीणे संहारवर्णनम्।

A succinct illustration of the kings to be, a description of the seven Manus of the future and a description of the dissolution at the end of Kaliyuga of the last (Bhauma) Manvantara (are given).

परार्ध्यपरयोश्चैव लक्षणं परिकीर्त्यते॥१६०॥

ब्रह्मणो योजनाग्रेण परिमाणविनिर्णयः।

Also the description of the significance of the terms *Para* and *Parārdha*¹ is being done. The judgement of the extent of Brahmā or the Universe in terms of Yojanas (is given).

नैमित्तिकः प्राकृतिकस्तथैवाऽऽत्यन्तिकः स्मृतः॥१६१॥

त्रिविधः सर्वभूतानां कीर्त्यते प्रतिसंहरः।

Three types of dissolutions of all living

beings, viz. *Naimittika* (occasional), *Prākṛtika* (natural) and *Ātyantika* (ultimate) is being illustrated.

अनावृष्टिर्भास्कराद्य घोराः संवर्तकोनलः॥१६२॥

मेघो ह्येकार्णवं वायुस्तथा रात्रिर्महात्मनः।

संख्यालक्षणमुद्दिष्टं ततो ब्राह्मं विशेषतः॥१६३॥

The drought (lit. paucity of rain), caused by the sun and the periodical destruction of horrible norm from the Fire, of the cloud, of the solitary ocean, of the wind, of the night of the great-souled one (Brahmā) and the calculation of periods, especially the period of Brahmā, are described here.

भूरादीनां च लोकानां सप्तानामुपवर्णनम्।

कीर्त्यन्ते चात्र निरयाः पापानां रौरवादयः॥१६४॥

Then the description of the seven worlds such as *Bhū* and others is given and are enumerated the hells (or *Narakas*) of the sinister ones, such as Raurava and the like.

ब्रह्मलोकोपरिष्ठातु शिवस्य स्थानमुत्तमम्।

यत्र संहारमायान्ति सर्वभूतानि संक्षये॥१६५॥

The description of the excellent spot of Śiva, established on above the Brahmaloaka, where the beings come to dissolution at the end of the aeon is given.

सर्वेषां चैव सत्त्वानां परिणामविनिर्णयः।

ब्रह्मणः प्रतिसंसर्गे सर्वसंहारवर्णनम्॥१६६॥

अष्टरूप्यमतः प्रोक्तं प्राणस्याष्टकमेव च।

गतिश्चोर्ध्वमथश्चोक्ता धर्माधर्मसमाश्रयात्॥१६७॥

Then the culmination of all creatures, the entire destruction after the death of Brahmā, the eight-formed extent of the breath and its eight-fold norm and its movement upwards and downwards is enunciated owing to its recumbence on piety and impiety.

कल्पे कल्पे च भूतानां महतामपि संक्षयः।

प्रसंख्याय च दुःखानि ब्रह्मणश्चाप्यनित्यता॥१६८॥

In every Kalpa, the dissolution of the Mahābhūtas (the primary elements) and having

1. The most remote one and the one on the opposite, Skt. Eng. Dict., Monier Williams, p. 587.

counted upon the sufferings and the non-eternity of Brahmā (are described).

दौरात्थं चैव भोगानां परिणामविनिर्णयः।

दुर्लभत्वं च मोक्षस्य वैराग्याद्दोषदर्शनम्॥१६९॥

व्यक्ताव्यक्तं परित्यज्य सत्त्वं ब्रह्मणि संस्थितम्।

नानात्वदर्शनाच्छुद्धं ततस्तदभिवर्तते॥१७०॥

ततस्तापत्रयातीतो नीरूपाख्यो निरञ्जनः।

आनन्दो ब्रह्मणः प्रोक्तो न बिभेति कुतश्चन॥१७१॥

The depravity of the enjoyments and finalisation about their outcome; the difficulty of attainment of emancipation and the observability of harm in face of renunciation, placement of the being in Brahman after renouncing the manifest and the unmanifest and its realisation through the knowledge of diversity, the pure one then surrounds that. Then gone beyond the triad of heats, the one known as formless one and unactioned, the joy of Brahman enunciated. He also has realized it, he has no fear from anywhere (are stated here).

कीर्त्यते च पुनः सर्गो ब्रह्मणोऽन्यस्य पूर्ववत्।

कीर्त्यते ऋषिवंशश्च सर्वपापप्रणाशनः॥१७२॥

The creation once again of another Brahmā is then like the earlier norm and so also the race of sages, the obviator of all the sins.

इतिकृत्यसमुद्देशः पुराणस्योपवर्णितः।

कीर्त्यन्ते जगतो ह्यत्र सर्वप्रलयविक्रियाः॥१७३॥

प्रवृत्तयश्च भूतानां निवृत्तीनां फलानि च।

प्रादुर्भावो वसिष्ठस्य शक्तेर्जन्म तथैव च॥१७४॥

सौदासान्निग्रहस्तस्य विश्वामित्रकृतेन च।

पराशरस्य चोत्पत्तिरदृश्यत्वं यथा विभोः॥१७५॥

जज्ञे पितृणां कन्यायां व्यासश्चापि यथा मुनिः।

This way, a synopsis of the Purāṇa has been illustrated. Therein, the mobile existence are being enumerated and all the deformities of dissolution. The tendencies of the beings and the fruits of the satisfactions; the appearance of Vasiṣṭha and the birth of Śakti that very way. The slaying of Śakti by (Kalmāṣapāda), son of

Sudāsa at the instigation of the sage Viśvāmitra (are described). The birth of Parāśara and how the sage Vyāsa took birth in the maiden of the manes.

शुकस्य च तथा जन्म सह पुत्रस्य धीमतः॥१७६॥

पराशरस्य प्रद्वेषो विश्वामित्रकृतो यथा।

The birth of Śuka; how the intelligent Parāśara and his son (Vyāsa) incurred the wrath in Viśvāmitra.

वसिष्ठसंभृतश्चाग्निर्विश्वामित्रजिघांसया॥१७७॥

संतानहेतोर्विभुना चीर्णः स्कन्देन धीमता।

दैवेन विधिना विप्र विश्वामित्रहितैषिणा॥१७८॥

That very way for a desire to kill Viśvāmitra, the sacrificial fire got accumulated by Vasiṣṭha and how that sacrifice was shrewdly spoiled by divine means by lord Skanda, seeking the welfare of the sage Viśvāmitra and for the sake of progeny. For the sake of progeny was observed a vow by Skanda, the wise one and by providence, and by the creator desirous of doing good to the Brāhmanic or scholar Viśvāmitra.

एकं वेदं चतुष्पादं चतुर्धा पुनरीश्वरः।

यथा बिभेद भगवान्व्यासः सर्वान्स्वबुद्धितः॥१७९॥

तस्य शिष्यैः प्रशिष्यैश्च शाखाभेदाः पुनः कृताः।

How the adorable Vyāsa, all by his own intellect, divided the single Veda of four quarters, into four ones and how, further, his disciples and grand-disciples created subsequently the divisions of the recessions.

प्रयोगैः षड्गुणीयैश्च यथा पृष्टः स्वयंभुवा॥१८०॥

पृष्टेन चानुपृष्टास्ते मुनयो धर्मकाङ्क्षिणः।

देशं पुण्यमभीप्सन्तो विभुना तद्वित्तैषिणा॥१८१॥

By the way of six-fold desires, he was questioned by Brahmā (lit. self-born one). Then Brahmā was asked by the sages, desirous of the spiritual good, wistful for a sacred land, an appellation, divine of abiding no ones, about the practical application of the Vedas in sacrifices. Brahmā then answered for the sake of their welfare, (gave them a wheel and told them).

सुनाभं दिव्यरूपाख्यं सत्याङ्गं शुभविक्रमम्।
 अनौपम्यमिदं चक्रं वर्तमानमतन्द्रिताः॥१८२॥
 पृष्ठतो यात नियतास्ततः प्राप्स्यथ यद्विदितम्।
 गच्छतो धर्मचक्रस्य यत्र नेमिर्विशीर्यते॥१८३॥
 पुण्यः स देशो मन्तव्य इत्युवाच तदा प्रभुः।
 उक्त्वा चैवमृषीन्ब्रह्मा ह्यदृश्यत्वमगात्पुनः॥१८४॥

This wheel has a good umbilical cavity, has a divine form and name. It has truth for its spokes; its movement is auspicious and it is rare. Move in the rear, as controlled ones and then strive for what is beneficent. You will then attain what is wholesome for you. The place where the rim of this wheel of law, wherein fully gets shattered, that country deserves to be reckoned as sacred. This way, the Lord spoke then. Having said so to the sages, then Brahmā attained to invisibility once again (this is mentioned).

गङ्गागर्भसमाहारं नैमिषेयत्वमेव च।
 ईजिरे चैव सत्रेण मुनयो नैमिषे तदा॥१८५॥

The cumulative source of the interior or foetus of Gaṅgā as also the adaptability of Naimiṣa, the sages performed the long sacrifices there in Naimiṣa (forest)¹.

मृते शरद्वति तथा तस्य चोत्थापनं कृतम्।
 ऋषयो नैमिषेयास्तु श्रद्धया परया पुनः॥१८६॥
 निःसीमां गामिमां कृत्वा कृत्वा राजानमाहरत्।
 यथाविधि यथाशास्त्रं तमातिथ्यैरपूजयन्॥१८७॥

On the Śaradvat being dead, an elevation of that was performed. Then the sages of the Naimiṣāraṇya with utmost devotion, having created this earth of limitless norm, brought about a king and as per ritual and as per rules of the scriptures, they adored here with hospitalities.

1. One of the five principal places of pilgrimage (viz. Viśrānti, Saukara, Naimiṣa, Prayāga and Puṣkara). A most sacred place where all the Purāṇas are narrated. It is situated in north India, at a short distance from the Nimsar station of the Audha.

प्रीतं चैव कृतातिथ्यं राजानं विधिवत्तदा।
 अन्तर्धानगतः क्रूरः स्वर्भानुरसुरोऽहरत्॥१८८॥

The king who was thus gratified with the ovation of a guest, was kidnapped by the cruel Asura Rāhu, who disappeared with him.

अनुससुर्हतं चापि नृपमैडं यथा पुरा।
 गन्धर्वसहितं दृष्ट्वा कलापग्रामवासिनम्॥१८९॥

The way earlier they chased the king Aiḍa when kidnapped, having seen along with Gandharva, abiding in the village Kalāpa.

सनिपातः पुनस्तस्य यथा यज्ञे महर्षिभिः।
 दृष्ट्वा हिरण्मयं सर्वं यज्ञे वस्तु महात्मनाम्॥१९०॥

Appearance of that one again in the sacrifice the way (it came about) through sages, having seen all made of gold, the material of the great-souled ones.

तदा वै नैमिषेयाणां सत्रे द्वादशवार्षिके।
 यथा विवदमानस्तु ऐडः संस्थापितस्तु तैः॥१९१॥

Then of those abiding in Naimiṣāraṇya in the sacrificial session of twelve years, as per the activity of suppression, Aiḍa was restated by them.

जनयित्वा त्वरणयान्त ऐडपुत्रं यथायुषम्।
 समापयित्वा तत्सत्रमायुषं पर्युपासते॥१९२॥

Having created Āyuṣa, the son of Aiḍa within the forest and having completed that sacrificial session, the way he waits upon Āyuṣa.

एतत्सर्वं यथावृत्तं व्याख्यातं द्विजसत्तमाः।
 ऋषीणां परमं चात्र लोकतत्त्वमनुत्तमम्॥१९३॥

Then all this that happened as per the ritual was dilated upon, O best among the Brāhmaṇas. The knowledge of worldly affairs of the sages is indeed great, that has been explained.

ब्रह्मणा यत्पुरा प्रोक्तं पुराणं ज्ञानमुत्तमम्।
 अवतारश्च रुद्रस्य द्विजानुग्रहकारणात्॥१९४॥

This Purāṇa of high knowledge had formerly been proclaimed by Brahmā. The incarnation of

Rudra on account of the grace of the Brāhmaṇas is enumerated.

तथा पाशुपता योगाः स्थानानां चैव कीर्तनम्।

लिङ्गोद्भवस्य देवस्य नीलकण्ठत्वमेव च॥१९५॥

That very way the applications of the Pāsūpatas and the enumeration of the spots and the blue-throatedness of the lord Śiva, born of the phallus-shaped image, have been glorified.

कथ्यते यत्र विप्राणां वायुना ब्रह्वादिना।

धन्यं यशस्यमायुष्यं सर्वपापप्रणाशनम्॥१९६॥

It is narrated to the Brāhmaṇas by Vāyu, the expounder of Brahman or Veda. It is conducive to wealth, fame and longevity and obviator of all the sins.

कीर्तनं श्रवणं चास्य धारणं च विशेषतः।

अनेन हि क्रमेणेदं पुराणं संप्रचक्ष्यते॥१९७॥

One should recite and listen to this Purāṇa and should consign it to memory in particular. In such an order, this Purāṇa is being expatiated upon.

सुखमर्थसमासेन महानप्युपलभ्यते।

तस्मात्किञ्चित्समुद्दिश्य पश्चाद्दश्यामि विस्तरम्॥१९८॥

Even a great motif can be easily achieved, if (this Purāṇa) stated in a brief form. Therefore, having taken something into account, I shall dilate upon later on in details.

पादमाद्यमिदं सम्यग्योऽधीयीत जितेन्द्रियः।

तेनाधीतं पुराणं तत्सर्वं नास्त्यत्र संशयः॥१९९॥

Whosoever, a sense controlled one, may study by him, this preliminary section, would have understood the whole of this Purāṇa. There seems to be no doubt in it.

यो विद्याच्चतुरो वेदान्साङ्गोपनिषदो द्विजः।

न चेत्पुराणं संविद्यान्नैव स स्याद्विचक्षणः॥२००॥

A Brāhmaṇa, who may understand the four Vedas along with the Aṅgas (as six) and Upaniṣads, but if he does not understand thoroughly this Purāṇa, then he may be dubbed as an unskilled one.

इतिहासपुराणाभ्यां वेदं समुपबृंहयेत्।

बिभेत्यल्पश्रुताद्देवो मामयं प्रहरिष्यति॥२०१॥

By Itihāsa and Purāṇa, one may understand the Veda. The Veda fears from one having a smattering of learning or one having learnt very little (thinking) that this one will strike him.

अभ्यसन्निममध्यायं साक्षात्प्रोक्तं स्वयंभुवा।

आपदं प्राप्य मुच्येत यथेष्टां प्राप्नुयाद्गतिम्॥२०२॥

Constantly reciting this chapter narrated by Brahmā himself, one may get rid of the calamity having obtained it and may attain to a state as per cherished resolves.

यस्मात्पुरा ह्यनतीदं पुराणं तेन तत्स्मृतम्।

निरुक्तमस्य यो वेद सर्वपापैः प्रमुच्यते॥२०३॥

This is called Purāṇa because it breathes¹ (exists) from earliest times. The etymology of this one (i.e. Purāṇa) who knows, he gets rid of all the sins.

नारायणः सर्वमिदं विश्वं व्याप्य प्रवर्तते।

तस्यापि जगतः स्रष्टुः स्रष्टा देवो महेश्वरः॥२०४॥

Nārāyaṇa, having circumambiated this Universe, moves on. Lord Śiva is the creator of that creator of the mobile stratum.

अतश्च संक्षेपमिमं शृणुध्वं

महेश्वरः सर्वमिदं पुराणम्।

स सर्वकाले च करोति सर्गं

संहारकाले पुनराददीत॥२०५॥

Hence, this succinct observation, you may listen to. Maheśvara is the supreme lord in this entire Purāṇa. At every time, he creates the creation and at the hour of dissolution, he withdraw it into himself.

इति श्रीमहापुराणे वायुप्रोक्ते प्रक्रियापादेऽनुक्रमणिका नाम प्रथमोऽध्यायः॥१॥

1. ह्यनति - हि + अनति - from root अन् to breathe, Vedic variant of अनिति classical. A practical Vedic dictionary by Dr. Surya Kanta, p.27. Oxford University Press, Delhi 1981.

॥अथ द्वितीयोऽध्यायः॥

Chapter 2

The narration of the twelve years of sacrificial session

प्रत्यब्रुवन्मुनः सूतमृषद्यस्ते तपोधनाः।

कुत्र सत्रं समभवत्तेषामद्भुतकर्मणाम्॥१॥

Then the sages, having penance for the riches, replied to Sūta again- "Where was the sacrificial session got celebrated of those having deeds marvellous?

कियन्तं चैव तत्कालं कथं च समवर्तत।

आचक्ष्व पुराणं च कथं तेभ्यः प्रभञ्जनः॥२॥

How much then was the tenure? And how was it celebrated? And how Vāyu expounded the Purāṇa to them?

आचक्ष्व विस्तरेणेदं परं कौतूहलं हि नः।

इति संनोदितः सूतः प्रत्युवाच शुभं वचः॥३॥

You may narrate it in details. There is great inquisitiveness in us." Thus urged, Sūta replied in auspicious expressions.

शृणुध्वं तत्र ते धीरा ईजिरे सत्रमुत्तमम्।

यावन्तं चाभवत्कालं यथा च समवर्तत॥४॥

Listen to as to where those wise sages performed sacrificial session, the excellent one and the tenure upto which it was held and the way it came about.

सिसृक्षमाणा विश्वं हि यत्र विश्वसृजः पुरा।

सत्रं हि ईजिरे पुण्यं सहस्रं परिवत्सरान्॥५॥

Where the creators of the Universe, desirous of creating the Universe, to begin with, where they celebrated the sacrificial session, the sacred one, to the extent of a thousand of years.

तपो गृहपतिर्यत्र ब्रह्मा ब्रह्माऽभवत्स्वयम्।

इलाया यत्र पत्नीत्वं शामित्रं यत्र बुद्धिमान्॥६॥

मृत्युश्चक्रे महातेजास्तस्मिन्सत्रे महात्मनाम्।

Wherein the Tapas was the householder or the lord of the sacrifice; god Brahmā became himself the priest designated as Brahmā (of the

Yajña), and the status of spouse was designated to Ilā (the consort of the performer of sacrifice). The wise Mr̥tyu (god of death) of great brilliance performed the Śāmitra¹ rite (of killing the sacrificial animal) in that sacrifice of those great souls.

विबुधा ईजिरे तत्र सहस्रं प्रतिवत्सरान्॥७॥

ध्रमतो धर्मचक्रस्य यत्र नेमिरशीर्यता।

कर्मणा तेन विख्यातं नैमिषं मुनिपूजितम्॥८॥

The sages performed the sacrifice for a thousand years where the rim of the revolving *Dharma-cakra*, got shattered. By that act, this place became well-known as Naimiṣa, adored by the sages.

यत्र सा गोमती पुण्या सिद्धचारणसेविता।

रोहिणी सुषुवे तत्र ततः सौम्योऽभवत्सुतः॥९॥

Where there is Gomatī, the sacred one, waited upon by Siddhas² and Cāraṇas. Rohiṇī gave birth there and from her took birth Budha by Soma.

शक्तिज्येष्ठाः समभवन्वसिष्ठस्य महात्मनः।

अरुन्धत्याः सुता यत्र शतमुत्तमतेजसः॥१०॥

Where Śakti, the eldest son of the noble-souled Vasiṣṭha, took birth and where the hundred sons of sublime radiance of Arundhatī were born.

कल्माषपादो नृपतिर्यत्र शमश्च शक्तिना।

यत्र वैरं समभवद्विश्वामित्रवसिष्ठयोः॥११॥

Kalmāṣapāda, the lord of men, wherein was cursed by Śakti and where ensued the hostility of Viśvāmitra and Vasiṣṭha.

1. Fire meant for roasting a sacrificial animal or sacrificing or immolating or killing animals at a sacrifice or tying up cattle or a sacrificial vessel or relating to the official who cuts up the animal for sacrifice or fire for cooking the sacrificial flesh or the place for the above fire or any place of immolation or shambles. (MW p. 1065. शमित्री; masculine शामित्रः। (neuter) शामित्रम्।
2. A Siddha is a Semi-divine being supposed to be of great purity and holiness and characterised by eight supernatural faculties.

अदृश्यन्त्यां समभवन्मुनिर्यत्र पराशरः।

पराभवो वसिष्ठस्य यस्मिञ्जातेऽप्यवर्तत॥१२॥

Where sage Parāśara was born in Adṛśyanti, and on whose having taken birth, the defamation of Vasiṣṭha came about.

तत्र त ईजिरे सत्रं नैमिषे ब्रह्मवादिनः।

नेमिष ईजिरे यत्र नैमिषेयास्ततः स्मृताः॥१३॥

There, they, the expounders of the Vedas sacrificed in the session in the Naimiṣa. Wherein at Naimiṣa, they sacrificed there, were termed as Naimiṣeyas.

तत्सत्रमभवत्तेषां समा द्वादश धीमताम्।

पुरुरवसि विक्रान्ते प्रशासति वसुंधराम्॥१४॥

That sacrificial session there happened to be of twelve years duration, of the wise ones, when Pururavas, the valiant one was ruling over the earth.

अष्टादशसमुद्रस्य द्वीपानश्नन्पुरुरवाः।

तुतोष नैव रत्नानां लोभादिति हि नः श्रुतम्॥१५॥

We have heard that Purūravas enjoyed the eighteen islands of the ocean, he was never satisfied out of avidity for hoarding precious stones.

उर्वशी चकमे यं च देवहूतिप्रणोदिता।

आजहार च तत्सत्रं स्वर्वेश्यासहसंगतः॥१६॥

Urvaśī loved him as inspired by Devahūti and the king performed that sacrifice with company of this celestial damsel.

तस्मिन्नरपतौ सत्रं नैमिषेयाः प्रचक्रिरे।

यं गर्भे सुषुवे गङ्गा पावकाद्दीप्ततेजसम्॥१७॥

तदुल्बं पर्वते न्यस्तं हिरण्यं प्रत्यपद्यत्।

On that one being the lord of men, the Naimiṣeyas took up the sacrificial session. The highly-radiant foetus which Gaṅga conceived from the Fire-god, was placed on the mountain which was transformed into gold.

हिरण्यमयं ततश्चक्रे यज्ञवाटं महात्मनाम्॥१८॥

विश्वकर्मा स्वयं देवो भावयंल्लोकभावनाम्।

बृहस्पतिस्ततस्तत्र तेषामपिततेजसाम्॥१९॥

ऐडः पुरुरवा भेजे तं देशं भृगयां चरन्।

Then the sacrificial square was created as made of gold, the sacrificial hall of the great-souled sages, having illimitable radiance by god Viśvakarmā, Bṛhaspati himself, for promoting the welfare of the world. Once Purūravas, the son of Ilā, reached at that place, during his course of hunting.

तं दृष्ट्वा महदाश्चर्यं यज्ञवाटं हिरण्यमयम्॥२०॥

लोभेन हतविज्ञानस्तदादातुं प्रचक्रमे।

Having seen that of great marvel, the sacrificial altar made of gold, his specific knowledge marooned by greed and he desired to grab it.

नैमिषेयास्ततस्तस्य चुक्रुधुर्नृपतेर्भृशम्॥२१॥

निजघ्नुश्चापि संक्रुद्धाः कुशवज्रैर्मनीषिणः।

ततो निशान्ते राजानं मुनयो दैवनोदिताः॥२२॥

Then the sages of Naimiṣa cursed (lit. cried over) that king manifoldly; they got extremely infuriated and inspired by fate, killed him towards the culmination of the night with adamantised Kuśa grass.

कुशवज्रैर्विनिष्पष्टः स राजा व्यजहात्तनुम्।

और्वशेयं ततस्तस्य पुत्रं चक्रुर्नृपं भुवि॥२३॥

Pounded down by the adamantine Kuśas, that king gave up his mortal body. Then the sages anointed his son, born of Urvaśī, as king on the earth.

नहुषस्य महात्मानं पितरं यं प्रचक्षते।

स तेषु वर्तते सम्यग्धर्मशीलो महीपतिः॥२४॥

This king (Āyu), the great-souled one, was the father of Nahuṣa. He happened to be the lord of the earth, disposed to religion and behaved well with them.

आयुरारोग्यमत्युग्रं तस्मिन्स नरसत्तमः।

सान्त्वयित्वा च राजानं ततो ब्रह्मविदां वराः॥२५॥

सत्रमारोभिरे कर्तुं यथावद्धर्मभूतये।

बभूव सत्रं तत्तेषां ब्रह्मश्चर्यं महात्मनाम्॥२६॥

विश्वं सिंसुक्षमाणानां पुरा विश्वसृजामिव।

The age and health of that best of men was of highest order. Then having mollified the king, the sages, the best ones of those knowing Brahman, commenced the sacrificial session as per ordainment of the welfare of piety. Then that sacrificial session of those great-souled sages became as wonderful as that of the creators of the world which they undertook earlier, with a desire to create the world.

वैखानसैः प्रियसखैर्बालखिल्यैर्मरीचिकैः॥२७॥

अन्यैश्च मुनिभिर्जुष्टं सूर्यवैश्वानरप्रभैः।

That sacrificial session was attended by Vaikhānasas, the friendly Bālahilyas, Marīcikas and other sages having radiance of the sun and fire.

पितृदेवाप्सरः सिद्धैर्गन्धर्वोरगचारणैः॥२८॥

संभारैस्तु शुभैर्जुष्टं तैरेवेन्द्रसदो यथा।

It was served by Pitṛs, Devas, Apsarasas, Siddhas, Gandharvas, Nāgas and Cāraṇas. It was equipped with very auspicious materials, the way the court-hall of Indra, by means of all these.

स्तोत्रसत्रग्रहैर्देवाप्सितृन्पित्र्यैश्च कर्मभिः॥२९॥

आनर्चुश्च यथाजाति गन्धर्वादीन्यथाविधि।

They worshipped the Devas through hymns, sacrificial chants and *Grahas*. They worshipped the Pitṛs by the rites reservable for them. They adored the Gandharvas and others as per castes or their status and ritual.

आराधयितुमिच्छन्तस्ततः कर्मान्तरेष्वथ॥३०॥

जगुः सामानि गन्धर्वा ननुतुश्चाप्सरोगणाः।

Desirous of adoring thereafter, even in other rites also, the Gandharvas sang Sāman hymns and the nymphs danced.

व्याजह्वर्मुनयो वाचं चित्राक्षरपदां शुभाम्॥३१॥

मन्त्रादितत्त्वविद्वांसो जगदुश्च परस्परम्।

The sages spoke out the auspicious tongue, having syllables of variegated components. And

the scholars of the true signification of Mantras, mutually dilated upon.

वितण्डावचनाश्चैके निजघ्नुः प्रतिवादिनः॥३२॥

ऋषयस्तत्र विद्वांसः सांख्यार्थन्यायकोविदाः।

Some disputants overcame their adversaries by fallacious argumentation. The sages therein, being scholars, were skilled in the Sāṅkhya and Nyāya¹ schools of philosophy.

न तत्र दुरितं किञ्चिद्विदुर्ब्रह्मराक्षसाः॥३३॥

न च यज्ञहनो दैत्या न च यज्ञमुषोऽसुराः।

प्रायश्चित्तं दुरिष्टं वा न तत्र समजायत॥३४॥

Brahmarākṣasas did not take to there any abominable deeds; nor were there the sacrifice-demolishing Daityas; nor the Asuras who deprecate the sacrifice. There was no obligation for expiation or imprecation.

शक्तिप्रज्ञाक्रियायोगैर्विधिरासीत्स्वनुष्ठितः।

एवं वितेनिरे सत्रं द्वादशाब्दं मनीषिणः॥३५॥

By power, intellect and action, their applications, the activity or ritual was adhered to. This way, the intelligent sages performed the twelve-year's sacrificial session.

भृगवाद्या ऋषयो धीरा ज्योतिष्टोमान्मृथक्पृथक्।

चक्रिरे पृष्ठगमनान्सर्वानयुतदक्षिणान्॥३६॥

Bhṛgu and other prudent sages performed the Jyotiṣṭoma sacrifices separately. They paid ten thousand (coins) as gift to all those returning priests.

समाप्तयज्ञास्ते सर्वे वायुमेव महाधिपम्।

पप्रच्छुरमितात्मानं भवद्विर्यदहं द्विजाः॥३७॥

1. It is the dialectic philosophy of Gautama dealing with the metaphysics of Logic. The text of Gautama's Nyāya Sūtras is a collection of Sūtras in five books or lectures, each divided into two daily lessons and these again are sub-divided into sections. Nyāya as well as the Sāṅkhya concur with other schools of psychology in promising beatitude and *mokṣa*, deliverance from the evil for the reward of a thorough knowledge of the principles which they teach.

Having completed the sacrifice, they all inquired the great soul Vāyu, the mighty overlord, what I have been asked by you, O Brāhmanas.

प्रणोदितश्च वंशार्थं स च तानब्रवीत्प्रभुः।

शिष्यः स्वयंभुवो देवः सर्वप्रत्यक्षदृग्वशी॥३८॥

Inspired as such for the sake of the description of various lineages, the lord replied to them. Lord (Vāyu) himself is a disciple of self-born (Brahmā), having perceptible vision, a controlled one.

अणिमादिभिरष्टाभिरैश्वर्यैः समन्वितः।

तिर्यग्योन्यादिभिर्धर्मैः सर्वलोकाञ्चिर्भर्ति यः॥३९॥

He is endowed with the eight Siddhis or superhuman powers like Animā and others¹. He supports all the worlds with their distinct characteristics of the breed of the vertebrate.

सप्तकन्यादिकं शशत्प्लवते योजनाद्वरः।

विषये नियता यस्य संस्थिताः सप्तका गणाः॥४०॥

The one virtuous among the men, who dips or floats perennially the *Saptaskandha* (seven regions) and the like as arranged, and within whose domain, determined as such, stand stationary, the seven groups of seven².

व्यूहांस्त्रयाणां भूतानां कुर्वन्त्यश्च महाबलः।

तेजसश्चाप्युपध्यानं दधातीमं शरीरिणम्॥४१॥

He, the highly powerful one, making the battalions or structures of the members (*Vyūhas*) of three kinds of living beings,

supports embodied beings through the radiance (*Tejas* or fire).

प्राणाद्या वृत्तयः पञ्च करणानां च वृत्तिभिः।

प्रेर्यमाणाः शरीराणां कुर्वन्ते यास्तु धारणम्॥४२॥

The five activities such *Prāṇa*, *Apāna*, *Vyāna* etc. by the tendencies of the senses, being inspired as such which ones, take to sustenance.

आकाशयोनिर्द्विगुणः शब्दस्पर्शसमन्वितः।

तैजसप्रकृतिश्चोक्तोऽप्ययं भावो मनीषिभिः॥४३॥

It has been enunciated by the skilled ones that his source of origin is ether, endowed with twofold qualities— sound and touch, and he is the root of fire.

तत्राभिमानी भगवान्वायुश्चातिक्रियात्मकः।

वातारणिः समाख्यातः शब्दशास्त्रविशारदः॥४४॥

And there, the presiding deity, the adorable Vāyu is highly active, well-known as ‘*Vātaraṇi*’ and is skilled in the scripture of words *i.e.* grammar.

भारत्या श्लक्ष्णया सर्वान्मुनीन्महादयन्निव।

पुराणज्ञः सुमनसः पुराणाश्रययुक्तया॥४५॥

Being an expert in Purāṇas, he could delight all the sages, having a happy mind, by speech well-nuanced, endowed with the contents of the Purāṇa.

इति श्रीमहापुराणे वायुप्रोक्ते द्वादशवार्षिकसत्रनिरूपणं नाम
द्वितीयोऽध्यायः॥१२॥

* * *

1. अणिमा महिमा चैव गरिमा लघिमा तथा।

प्राप्तिः प्राकाम्यमीशित्वं वशित्वं चाष्टसिद्धयः॥

अमरकोश १.१.३६

(i) *Animā* or the power of becoming as small as an atom; (2) *Mahimā* or the power of increasing size to any shape; (3) *Laghimā* or the power of assuming extreme lightness at will; (4) *Garimā* or the power of making one's self heavy; (5) *Prāpti* or the power of obtaining everything at will; (6) *Prākāmya* or irresistible will; (7) *Isītvā* or supremacy; (8) *Vasītvā* or the power of subjugating all.

2. The group of forty nine Maruts.

॥अथ तृतीयोऽध्यायः॥

Chapter 3

The narration of the creation of
Prajāpati

सूत उवाच

महेश्वराद्योत्तमवीर्यकर्मणे सुरर्षभायामितबुद्धितेजसे।
सहस्रसूर्यानलवर्चसे नमस्त्रिलोकसंहारविसृष्टये नमः॥

Sūta remarked-- Obeisance be to Maheśvara, the one having deeds of excellent heroism, having the radiance of intellect, illuminated by the valiant (lit. Bulls) among the gods, having illumination of a thousand suns and fires and obeisance to the one, having creativity of the dissolution of the triad of worlds.

प्रजापतींल्लोकनमस्कृतांस्तथा स्वयंभुरुद्रप्रभृतीन्महेश्वरान्।
भृगुं मरीचिं परमेष्ठिनं मनुं रजस्तमोर्धर्ममथापि कश्यपम्॥

(Obeisance) be to the Prajāpatis, having been bowed down unto by the lokas and likewise unto self-born god Brahmā, Rudra and the like Maheśvaras, unto Bṛghu, Marīci, Parameṣṭhin (the Almighty god), Manu and even to Kaśyapa, the one having the duty of (controlling) the Rajas and Tamas (by spirit of Sattva).

वसिष्ठदक्षात्रिपुलस्त्यकर्दमान्
रुचिं विवस्वन्तमथापि च क्रतुम्।
मुनिं तथैवाङ्गिरसं प्रजापतिं
प्रणम्य मूर्ध्ना पुलहं च भावतः॥३॥
तथैव चु(च?)क्रोधनमेकविंशति
प्रजाविवृद्ध्याऽपितकार्यशासनम्॥
पुरातनानप्यपरांश्च शाश्वतां-
स्तथैव चान्यान्सगणानवस्थितान्॥४॥
(मनूँश्च सर्वानखिलानवस्थितां)
स्तथैव चान्यानपि धैर्यशोभिनाः।
मुनीन्बृहस्पत्युशनः पुरोगमां-
स्तपः शुभाचारऋषीन्दयान्वितान्॥५॥

Unto Vasiṣṭha, Dakṣa, Atri, Pulastya, Kardama, Ruci, Vivasvat, Kratu, (to) the patriarch sage Aṅgiras, Pulaha, Cukrodhana and having the ordainment of a task enjoined by the increase of progeny, twenty-one in number and even to the ancient ones, the other eternal sages, who are accompanied by their attendants. Likewise, stationed on mass, all the Manus and all others stationed as such, glamorous on the courage, the sages headed by Bṛhaspati and

Uśanas and the anchorites of virtuous conduct, endowed with compassion. (I bow to all these sages).

प्रणम्य वक्ष्ये कलिपापनाशिनीं
प्रजापतेः सृष्टिमिमामनुत्तमाम्।
सुरेशदेवर्षिगणैरलंकृता
शुभामतुल्याममदामृषिप्रियाम्॥६॥

Having bowed down, I shall describe the excellent creation of Prajāpati, the obviator of the sins of the Iron Age. adorned by Sureśa (i.e. Indra) and groups of Devrṣis (godly sages). It is auspicious, unparalleled, non-arrogant and dear to the sages.

प्रजापतीनामपि चोल्वणार्चिषां
विशुद्धवाग्बुद्धिशरीरतेजसाम्।
तपोभृतां ब्रह्मदिनादिकालिकीं
प्रभूतमाविष्कृतपौरुषश्रियम्॥७॥

This Purāṇa comprises the account of the Prajāpatis of radiance of excellent norm, of radiance of body, the sages of pure intellect, pure speech and bearing austerities. It describes glory of prowess manifested profusely of the time of the day of Brahmā.

श्रुतौ स्मृतौ च प्रसृतामुदाहतां
परां पराणामनिलप्रकीर्तिताम्।
समासबन्धैर्नियतैर्यथातथं
विशब्दनेनापि मनःप्रहर्षिणीम्॥८॥

It is spread or dilated upon in the Vedas and Smṛtis and illustrated (therein) as well and expatiated upon, the best one, of others pertained by Wind-god. It is highly elator of the mind, owing to the regulation of construction of compounds as per statements, even when by wrong pronunciation.

यस्यां च बद्धा प्रथमा प्रवृत्तिः
प्राधानिकी चेश्वरकारिता च।
यत्तस्मृतं कारणमप्रमेयं
ब्रह्म प्रधानं प्रकृतिप्रसूतिः॥९॥

Herein is described the foremost tendency, the principal one of unmanifest nature which is created by lord Śiva and that which is remembered as the cause of unmeasurable norm, the Brahman, the chief one, the source of Prakṛti (the primordial creation).

आत्मा गुहा योनिरथापि चक्षुः

क्षेत्रं तथैवामृतमक्षरं च।

शुक्रं तपः सत्त्वमभिप्रकाशं

तद्व्यष्टिं नित्यं पुरुषं द्वितीयम्॥१०॥

तमप्रमेयं पुरुषेण युक्तं

स्वयंभुवा लोकपितामहेन।

The individual unit is a synthesis of the soul, the cave, the birth source and likewise the eye, the body and that very way, it is immortal and undecaying. The semen (Śukra) embraces the Sattva, penance and is very brilliance. That indistinct, the perennial, second Puruṣa is pervaded by Brahmā, the grandfather of the worlds.

उत्पादकत्वाद्भ्रजसोऽतिरेकात्कालस्य योगान्नियमावधेश्च॥

क्षेत्रज्ञयुक्तान्नियतान्विकारल्लोकस्य संतानविवृद्धिहेतून्।

प्रकृत्यवस्था सुषुप्ते तथाऽष्टौ संकल्पमात्रेण महेश्वरस्य॥

Owing to creativity, owing to the predominance of Rajas in abundance, bound by the cosmic time and of the tenure of observances, by the mental intention of Maheśvara, Prakṛti gives birth to the eight causes for increasing the generation and to the predetermined changes in the personal soul.

देवासुराद्बिद्धमसागराणां

(गन्धर्वयक्षोरगमानुषाणाम्)।

मनुप्रजेशर्षिपितृद्विजानां

पिशाचयक्षोरगराक्षसानाम्॥१३॥

ताराग्रहार्कक्षनिशाचराणां

मासर्तुसंवत्सररात्र्यहानाम्।

दिक्कालयोगादियुगायनानां

वनौषधीनामपि वीरुधां च॥१४॥

जलौकसामप्सरसां पशूनां

विद्युत्सरिन्मेघविहङ्गमानाम्।

यत्सूक्ष्मं यदभुवि यद्वियत्स्थं

यत्स्थावरं यत्र यदस्ति किञ्चित्॥१५॥

सर्वस्य तस्यास्ति गतिर्विभक्ति-

राब्रह्मणो यावदियं प्रसूतिः।

The enumeration of the Devas, Asuras, mountains, trees and oceans, of the Gandharvas, Yakṣas, Urugas and Mānuṣas, Manus, the creator of the progeny, sages, manes and Brāhmaṇas, Piśācas, Yakṣas, Urugas and Rākṣasas, the stars, the planets, the Sun, the seven stars (*Saptarṣis*), evil spirits or fiends or goblins or night stalkers, the months, seasons, years, days and the nights, the directions, the time, by their communion, of the Yugas (aeons) and Ayanas,¹ even of the medicinal herbs and of the creepers, the water denizens, Apsarasas, animals, lightning, rivers, clouds, the sky-roving (vertebrates and birds) is given here. In fact whatever is subtle, whatever is on the earth, as well as in the atmosphere, whatever is mobile or immobile, whatever has motion and division of progeny since to Brahmā (is mentioned in this Purāṇa).

छन्दांसि वेदाः सत्रञ्चो यजूषि

सामानि सोमश्च तथैव यज्ञः॥१६॥

आजीव्यमेषां यदभीप्सितं च

देवस्य तस्यैव च वै प्रजानाम्॥

वैवस्वतस्यास्य मनोः पुरस्तात्

संभूतिरुक्ता प्रसवश्च तेषाम्॥१७॥

The metres, the Vedas, along with the hymns, the formulas of the Rk, Yajus, Sāman, the Soma juice and the Yajña. Whatever is made use of and whatever happened to be the cherished end, fit for livelihood of these, has

1. The sun's passage, north and south of the equator. Hence the period of duration of this passage, half year, the time from one solstice to another.

been mentioned by the lord of subjects. Before Manu, son of Vivasvān, the birth and flowering or flourishing of those was narrated.

येषामिदं पुण्यकृतां प्रसूत्या
लोकत्रयं लोकनमस्कृतानाम्।

सुरेशदेवर्षिमनुप्रधान-

मापूरितं चोपरिभूषितं च॥१८॥

The birth of those pious ones, who are bowed to by all the worlds, that same was replenished as mainly comprising of Indra, godly sages, Manus and well-known men, who have filled in (propagated) and decorated the three worlds.

रुद्रस्य शापात्पुनरुद्भवश्च
दक्षस्य चाप्यत्र मनुष्यलोके।

वासः क्षितौ वा नियमाद्भवस्य

दक्षस्य चाप्यत्र मनुष्यलोके॥१९॥

By the curse of Rudra, there happened to be the rebirth of Dakṣa in this world of mortals or an abode on the earth by the law of birth or Śiva of Dakṣa as well as the obtainment of a counter-curse (are mentioned).

मन्वन्तराणां परिवर्तनानि
युगेषु संभूतिविकल्पनं च।

ऋषित्वमार्षस्य च संप्रवृद्धि-

र्यथा युगादिष्वपि चेत्तदत्र॥२०॥

The changes of Manvantaras, (their) birth or creation in the Yugas and resurrection, the sagedom of those of primeval age of the sages, as well as growth just as in Yugas and the like and likewise here is described.

ये द्वापरेषु प्रथयन्ति वेदान्
व्यासाश्च तेऽत्र क्रमशो निबद्धाः।

कल्पस्य संख्या भुवनस्य संख्या

ब्राह्मस्य चाप्यत्र दिनस्य संख्या॥२१॥

Those Vyāsas who proclaimed the Vedas in Dvāpara, they herein, have been serially

illustrated. The counting of the aeons, the counting of the universe, and the counting of the days of Brahmā (are mentioned).

अण्डोद्भिजस्वेदजरायुजानां

धर्मात्मनां स्वर्गनिवासिनां वा।

ये यातनास्थानगतश्च जीवा-

स्तर्केण तेषामपि च प्रमाणम्॥२२॥

The extent of four-fold living beings, viz. the oviparous, those born from eggs, birds etc., those born by germination, trees etc., those born by warm vapour, insects and those sprung from the fostering the cause of conjugal felicity and those pious ones, abiding in the celestial regions and of those who have gone over to the spots of torture (hell). Their extent is given by logical fallacies, even an authentication as such.

आत्यन्तिकः प्राकृतिकश्च योऽयं

नैमित्तिकश्च प्रतिसर्गहेतुः।

बन्धश्च मोक्षश्च विशिष्य तत्र

प्रोक्ता च संसारगतिः परा च॥२३॥

The three types of dissolution, viz. absolute, of Prakṛti (primordial nature) and the one pertaining to a cause and even a source of dissolution or secondary creation, the bondage and the release or emancipation and having specified wherein the movement of the Universe stands defined as such.

प्रकृत्यवस्थेषु च कारणेषु

या च स्थितिर्या च पुनः प्रवृत्तिः।

तच्छास्त्रयुक्त्या स्वमतिप्रयत्नात्

समस्तमाविष्कृतधीधृतिभ्यः।

विप्रा ऋषिभ्यः समुदाहृतं य-

द्यथातथं तच्छृणुतोच्यमानम्॥२४॥

In the causes, having the stability of primordial creation, whichever is the stationing as well as the mobility, have been expounded to the sages through arguments and on the authority of the sacred scriptures, O

Brāhmaṇas! Whatever has been expounded by the sages, the same as per verbaton exposition, you many listen to, being expounded as such.

इति श्रीमहापुराणे वायुप्रोक्ते प्रक्रियापादे सृष्टिप्रकरणं नाम
तृतीयोऽध्यायः॥३॥

* * *

॥ अथ चतुर्थोऽध्यायः ॥

Chapter 4

The description of the section on creation

ऋषयस्तु ततः श्रुत्वा नैमिषारण्यवासिनः।

प्रत्यूचुस्ते ततः सर्वे सूतं पर्याकुलेक्षणाः॥१॥

The sages, having heard as such, being the residents of Naimiṣāranya, then all those having eyes impatient as such, replied to Sūta (as under).

भवान्वै वंशकुशलो व्यासात्प्रत्यक्षदर्शिवान्।

तस्मात्त्वं भवनं कृत्स्नं लोकस्यामुष्य वर्णय॥२॥

“You are, verily, skilled in the knowledge of the lineages, as you have inherited it directly from Vyāsa. Therefore, you may describe the location of this world in entirety.

यस्य यस्यान्वया ये ये तांस्तानिच्छाम वेदितुम्।

तेषां पूर्वर्षिसृष्टिं च विचित्रां तां प्रजापतेः॥३॥

Whatever may be the respective lineages of any one or which ones, those very, we are eager to know or ascertain and also the different creation of the ancient sages, as also the primeval creation of Prajāpati”.

असकृत्परिपृष्टस्तैर्महात्मा लोमहर्षणः।

विस्तरेणाऽऽनुपूर्व्यां च कथयामास सत्तमः॥४॥

Repeatedly questioned by them, the great-souled one, Lomaharṣaṇa, the best among men, narrated in details and in serial order.

लोमहर्षण उवाच

पृष्ठां चैतां कथां दिव्यां श्लक्ष्णां पापप्रणाशिनीम्।

कथ्यमानां मया चित्रां बह्वर्थां श्रुतिसम्मताम्॥५॥

Lomaharṣaṇa spoke— You asked for this divine narrative, the cohesive one or synthetic one, the one obviator of sins, which is being narrated by me. It is of marvel provoking, full of variety of topics of many imports and in accordance to the Vedas.

यश्चेमां धारयेन्नित्यं शृणुयाद्वाऽप्यभीक्षणशः।

श्रावयेच्चापि विप्रेभ्यो यतिभ्यश्च विशेषतः॥६॥

शुचिः पर्वसु युक्तात्मा तीर्थेष्वायतनेषु च।

दीर्घमायुरवाप्नोति स पुराणानुकीर्तनात्॥७॥

Whosoever may retain it perennially or may listen to it in totem and may even make it as listened to by the Brāhmaṇas and to recluses in particular, and to self-restraint in entirety, the pure one, during festive occasions or important lunar days at the places of pilgrimage and in the shrines, he obtains longer life regularly by a recitation of this Purāṇa.

स्ववंशधारणं कृत्वा स्वर्गलोके महीयते।

विस्तारावयवं तेषां यथाशब्दं यथाश्रुतम्॥८॥

Having assumed one's own lineage, one becomes enfolded in the world of immortals. The stretching of limbs or escalation of the parts of those one, gets on as per expression and it was heard (by me).

कीर्त्यमानं निबोधध्वं सर्वेषां कीर्तिवर्धनम्।

धन्यं यशस्यं शत्रुघ्नं स्वर्गमायुर्विवर्धनम्॥९॥

कीर्तनं स्थिरकीर्तिनां सर्वेषां पुण्यकारिणाम्।

Being eulogised, the eulogism of all may be listened to (lit. you may listen to). The exaltation of all virtuous persons, endowed with steady fame is the blessed one, the fame ensuring one, the foe-demolishing one, salubrious for heavenly pleasure and the enlarger form of life span.

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ॥१०॥

वंशानुचरितं चेति पुराणं पञ्चलक्षणम्।

Creation (of the universe, its) dissolution and re-creation, the lineage line, Manvantaras

and the description of the genealogical tables, (combined as such) make the Purāṇa as having five pre-requisites.

कल्पोऽपि हियः कल्पः शुचिभ्यो नियतः शुचिः॥

पुराणं संप्रवक्ष्यामि मारुतं वेदसमितम्।

प्रबोधः प्रलयश्चैव स्थितिरुत्पत्तिरेव च॥१२॥

(The history of) the Kalpa which is purer than any other Kalpas and is absolutely purer than other pure ones, I shall dilate upon Purāṇa, that was narrated by Vāyu, replete with knowledge, the insurgence, dissolution, as well as the establishment and creation likewise.

प्रक्रिया प्रथमः पादः कथावस्तुपरिग्रहः।

उपोद्घातोऽनुषङ्गश्च उपसंहार एव च॥१३॥

The first section called *Prakriyā* (pāda) or of preamble forms, the component part of the subject matter fit to be narrated, the preface (*Upodghāta*), the subject matter (*Anuṣaṅga*) and the conclusion part as well.

धर्म्यं यज्ञस्यमायुष्यं सर्वपापप्रणाशनम्।

एवं हि पादाश्चत्वारः समासात्कीर्तिता मया॥१४॥

वक्ष्याम्येताऽन्युनस्तास्तु विस्तरेण यथाक्रमम्।

This Purāṇa is fit for acquiring the virtue, the fame and longevity of age. It is also obviator of all sins. Thus, the four sections are briefly referred to by me. I shall expatiate upon these in details as per serial order.

तस्मै हिरण्यगर्भाय पुरुषायेश्वराय च॥१५॥

अजाय प्रथमायैव विशिष्टाय प्रजात्मने।

ब्रह्मणे लोकतन्त्राय नमस्कृत्वा स्वयंभुवे॥१६॥

महदाद्यं विशेषान्तं सर्वैरुष्यं सलक्षणम्।

पञ्चप्रमाणं षट्श्रेतं पुरुषाधिष्ठितं नुतम्॥१७॥

असंशयात्म वक्ष्यामि भूतसर्गमनुत्तमम्।

अव्यक्तकारणं यत्तु नित्यं सदसदात्मकम्॥१८॥

Having made obeisance to the self-born god Brahmā, Hiranyagarbha (having primordial egg, born of golden egg), who is the lord, the first and the last Puruṣa, the unborn one, the foremost one, the super-most one, the one

having self for the progeny or subjects and the administrator of the universe, I shall dilate upon the creation of the beings of highest order, beginning with the principle of *Mahat* to the end of *Viśeṣa* (the gross body), having many forms and characteristics with the five dimensions and six as the white ones (*i.e.* the truths or *gunas*). It is occupied by Puruṣa. The unmanifest principal cause is of the nature of *Sat* (existent) and *Asat* (non-existent) and it is infinite.

प्रधानं प्रकृतिं चैव यमाहुस्तत्त्वचिन्तकाः।

गन्धवर्णारसैर्हीनं शब्दस्पर्शविवर्जितम्॥१९॥

The knowers of the reality call it Pradhāna and Prakṛti. It is reft of smell, colour, taste, sound and touch.

अजातं ध्रुवमक्षय्यं नित्यं स्वात्मन्यवस्थितम्।

जगद्योनिं महद्भूतं परं ब्रह्म सनातनम्॥२०॥

It is unborn one, stable, undecaying, everlasting and stationed in its own Self. It is the provenance abode of the universe, the great being, the supreme Brahman, the primeval one.

विग्रहं सर्वभूतानामव्यक्तमभवत्किल।

अनाद्यन्तमजं सूक्ष्मं त्रिगुणं प्रभवाद्ययम्॥२१॥

It is unmanifest and is indeed the extension of all elements. This unmanifest cause became the framework of all the beings. It is not having beginning and no end. It is unborn, subtle and endowed with three qualities, the supreme mortar fit for circumambiation.

असांप्रतमविज्ञेयं ब्रह्माग्रे समवर्तत।

तस्याऽऽत्मना सर्वमिदं व्याप्तमासीत्तमोमयम्॥२२॥

गुणसाम्ये तदा तस्मिन्गुणभावे तमोमये।

सर्वकाले प्रधानस्य क्षेत्रज्ञाधिष्ठितस्य वै॥२३॥

गुणभावाद्वाच्यमानो महान्प्रादुर्भूव ह।

सूक्ष्मेण महता सोऽथ अव्यक्तेन समावृतः॥२४॥

सत्त्वोद्विक्तो महानग्रे सत्त्वमात्रं प्रकाशकम्।

मनो महांश्च विज्ञेयो मनस्तत्कारणं स्मृतम्॥२५॥

In the beginning, Brahman revolved as ungaugable and inconsistent. By the soul of

self of that was all this circumambiated as endowed with darkness at the time of equilibrium of Guṇas. But at the time of creation, Tamas (gloom) reached a subsidiary state. Being consumed at the existence of the property of the substance, that great one or principle of *Mahat* got created, since it was presided over by the individual soul. When it was enveloped by the subtle and unmanifest principle of *Mahat*, Sattva becomes ascendant, which lights only Sattva. The mind should be calculated as the *Mahat* because the mind is its cause.

लिङ्गमात्रसमुत्पन्नः क्षेत्रज्ञाधिष्ठितस्तु सः।

धर्मादीनां तु रूपाणि लोकतत्त्वार्थहेतवः॥२६॥

महांस्तु सृष्टिं कुरुते नोद्यमानः सिसृक्षया।

It is born of the subtle mind, verily, stood occupied by the Kṣetrajña (the knower of the locality or a plough man). The forms of piety or spiritual good constitute the causes of the real essence of the universe. The principle of *Mahat* creates a creation actuated by the desire for creating.

मनो महान्मतिर्ब्रह्मा भूबुद्धिः ख्यातिरीश्वरः॥२७॥

प्रज्ञा चितिः स्मृतिः संविद्विपुरं चोच्यते बुधैः।

The wise persons say it in following terms—*Manas*, *Mahat*, *Mati*, *Brahman*, *Bhūh*, *Buddhi*, *Khyāti*, *Īśvara*, *Prajñā*, *Citi*, *Smṛti*, *Samvid* and *Vipura*.

मनुते सर्वभूतानां यस्माच्चोष्टाफलं विभुः॥२८॥

सौ(सू)क्ष्मत्वेन विवृद्धानां तेन तन्मन उच्यते।

Whereby the almighty recognises all the fruit of actions of the human beings, that multiply in a subtle way, is termed as *Manas*.

तत्त्वानामग्रजो यस्मान्महांश्च परिमाणतः॥२९॥

शेषेभ्योऽपि गुणेभ्योऽसौ महानिति ततः स्मृतः।

It is called *Mahat* because it is born first of all the principles and was remembered greater in proportions than other remaining principles and attributes.

विभर्ति मानं मनुते विभागं मन्यतेऽपि च॥३०॥

पुरुषोपभोगसम्बन्धात्तेन चासौ मतिः स्मृतः।

It bears the honour and even agrees a subdivision and even recognised it by the relativity of the enjoyment of *Puruṣa*, therefore, it is inculcated as *Mati* (understanding).

बृहत्त्वाद्बृंहणत्वाच्च भावानां सलिलाश्रयात्॥३१॥

यस्माद्बृंहयते भावान्ब्रह्मा तेन निरुच्यते।

It is termed as *Brahman* by way of etymology, because of on account of its greatness or vastness, dual activity of development of the beings and it lifts them up from their recumbence of cosmic waters.

आपूरयित्वा यस्माच्च कृत्स्नान्देहाननुग्रहैः॥३२॥

तत्त्वभावांश्च नियतांस्तेन भूरिति चोच्यते।

Since it fills all the bodies by conferring benefits and makes them endowed with predetermined elements, on that account it is called *Bhū*.

बुध्यते पुरुषश्चात्र सर्वभावान्हिताहितान्॥३३॥

यस्माद्बोधयते चैव तेन बुद्धिर्निरुच्यते।

It is called *Buddhi* because of *Puruṣa* or soul that understands all the ideas beneficial or unbeneficial and whereby something is made to be understand.

ख्यातिः प्रत्युपभोगश्च यस्मात्संवर्तते ततः॥३४॥

भोगस्य ज्ञाननिष्ठत्वात्तेन ख्यातिरिति स्मृतः।

The popularity and the counter enjoyment whereby gets rescinded therefrom and because the enjoyment is based on knowledge, it is called *Khyāti*.

ख्यायते तद्गुणैर्वाऽपि नामादिभिरनेकशः॥३५॥

तस्माच्च महतः संज्ञा ख्यातिरित्यभिधीयते।

Owing to the stability of the knowledge of enjoyment, the popularity becomes evident. It is popularised by different names and the like, manifoldly. Hence, *Khyāti* has been the epithet of *Mahat*.

साक्षात्सर्वं विजानाति महात्मा तेन चेश्वरः॥३६॥
तस्माज्जाता ग्रहश्चैव प्रज्ञा तेन स उच्यते।

It is called *Īśvara*, the high-souled one, because it knows everything visually. From that sprang up the organs of perception and it is termed as *Prajñā*.

ज्ञानादीनि च रूपाणि क्रतुकर्मफलानि च॥३७॥
चिनोति यस्माद्भोगार्थं तेनासौ चितिरुच्यते।

It is called *Citi* because it collects the forms, knowledge etc. and the fruits of sacrificial rites for enjoyment.

वर्तमानान्यतीतानि तथा चानागतान्यपि॥३८॥
स्मरते सर्वकार्याणि तेनासौ स्मृतिरुच्यते।
कृत्स्नं च विन्दते ज्ञानं तस्मान्माहात्म्यमुच्यते॥३९॥
तस्माद्विन्देर्विदश्चैव संविदित्यभिधीयते।

The present, the past and the future, all those activities whereby it remembers, by that it is called *Smṛti*. Whereby it gains the entire knowledge, it is called *Mahātmya* (the act of importance). On account of the derivation from root \sqrt{vid} or \sqrt{vind} , it is called *Samvid*.

विद्यते स च सर्वस्मिन् सर्वं तस्मिंश्च विद्यते॥४०॥
तस्मात्संविदिति प्रोक्तो महान्वै बुद्धिमत्तरैः।

It subsists in all and everything subsists in it. Hence this *Mahat* is called *Samvid* by the great-intelligent ones.

ज्ञानात्तु ज्ञानमित्याह भगवाञ्ज्ञानसन्निधिः॥४१॥
द्वन्द्वानां विपुरीभावाद्द्विपुरं प्रोच्यते बुधैः।

That receptacle of knowledge, (the omniscient), the supreme lord, acknowledged that knowledge arises from knowledge. *Mahat* is called *Vipura* by the learned persons because the *Dvandvas* (mutually clashing pairs) are covered by it.

सर्वेशत्वाच्च लोकानामवश्यं च तथेश्वरः॥४२॥

बृहत्वाच्च स्मृतो ब्रह्मा भूतत्वाद्भव उच्यते।

Being an absolute controller of all worlds, it is called *Īśvara* and because of its vastness, it is

called *Brahman*. It is called *Bhava* as one having an existence.

क्षेत्रक्षेत्रज्ञविज्ञानादेकत्वाच्च स कः स्मृतः॥४३॥

यस्मात्पुर्यनुशेते च तस्मात्पुरुष उच्यते।

नोत्पादितत्वात्पूर्वत्वात्स्वयंभूरिति चोच्यते॥४४॥

Because of the specific knowledge of “*ksetra*”, the corporeal body and “*ksetrajñā*”, the soul and owing to its oneness, he is called *Ka* (*Prajāpati*). It is *Puruṣa* because it lies in the body. It is called *Svayambhū* because it is not procreated and because of its existence before all.

पर्यायवाचकैः शब्दैस्तत्त्वमाद्यमनुत्तमम्।

व्याख्यातं तत्त्वभावज्ञैरेवं सद्भावचिन्तकैः॥४५॥

By these synonym words, the primary *Tattva* (*Mahat*) is quite described by the knowers of truth and those who think over on virtuous thoughts.

महासृष्टिं विकुरुते चोद्यमानः सिसृक्षया।

संकल्पोऽध्यवसायश्च तस्य वृत्तिद्वयं स्मृतम्॥४६॥

The great one (*Mahat*) being inspired with a view to or desire to creating, originates the creation. The determination and perseverance, of this one stands remembered as the attitude twain.

धर्मादीनि च रूपाणि लोकतत्त्वार्थहितवः।

त्रिगुणस्तु स विज्ञेयः सत्त्वरजसतामसः॥४७॥

The spiritual good (*Dharma*) and other principles constitute the instruments of the objects of the realising of the world. It has three-fold attributes in the form of *Sattva*, *Rajas* and *Tamas*.

त्रिगुणाद्रजसोद्रिक्तादहंकारस्ततोऽभवत्।

महता चाऽऽवृतः सर्गो भूतादिर्विकृतस्तु सः॥४८॥

From that *Mahat*, the triad of *guṇas*, having gone predominant, there grew up Egoism. The creation of Ego and the like, transformed as such and covered up by *Mahat*.

तस्माच्च तमसोद्रिक्तादहंकारादजायत।

भूततन्मात्रसर्गस्तु भूतादिस्तामसस्तु सः॥४९॥

Thereafter, when that (cosmic) Ego, accelerated by *tamas-guṇa*, got predominated, there sprang up the creation of the subtle and primary elements, born of the Ego distinguished by *tamas*.

भूतादिस्तु विकुर्वाणः शब्दमात्रं ससर्ज ह।

आकाशं शुषिरं तस्मादुद्रिक्तं शब्दलक्षणम्॥५०॥

Transmigrating the cosmic Ego (*Bhūtādi*), he created the subtle element sound. From that the *Ākāśa* (Ether) was born, characterized by the subtle element sound.

आकाशं शब्दमात्रं तु भूतादिश्चाऽऽवृणोत्पुनः।

शब्दमात्रं तदाकाशं स्पर्शमात्रं ससर्ज ह॥५१॥

The cosmic Ego enveloped again the sound, the subtle element. Ether characterised by the subtle element sound, created the subtle element touch.

बलवाञ्जायते वायुः स वै स्पर्शगुणो मतः।

आकाशं शब्दमात्रं तु स्पर्शमात्रं समावृणोत्॥५२॥

The Wind gets on as powerful. That verily, is known as the one having quality of touch. *Ākāśa*, endowed with subtle element sound, enveloped the subtle element of touch.

वायुश्चापि विकुर्वाणो रूपमात्रं ससर्ज ह।

ज्योतिरुत्पद्यते वायोस्तद्रूपगुणमुच्यते॥५३॥

The Vāyu (the wind) even getting transformed, created the subtle element of form. From Vāyu, sprung up light, that verily, is known of the quality of colour.

स्पर्शमात्रं तु वै वायो रूपमात्रं समावृणोत्।

ज्योतिश्चापि विकुर्वाणं रसमात्रं ससर्ज ह॥५४॥

The subtle element touch, of wind, was covered by the colour above. And transforming the light, he created the the subtle element of *Rasa* (taste).

सम्भवन्ति ततो ह्यापः पश्चात्तापै रसात्मिकाः।

रसमात्रस्तु ता ह्यापो रूपमात्राभिरावृणोत्॥५५॥

Thereafter by heat got generated the waters, having form of *Rasa*. Water embodied with the subtle element of taste is enveloped by the subtle element of colour.

आपो रसान्विकुर्वत्यो गन्धमात्रं ससर्जिरे।

संघातो जायते तस्मात्तस्य गन्धो गुणः स्मृतः॥५६॥

The waters transforming the subtle element of taste, created the subtle element of smell. Aggregation gets on by that and its quality is known as smell.

रसमात्रं तु ततोयं गन्धमात्रं समावृणोत्।

तस्मिंस्तस्मिंस्तु तन्मात्रा तेन तन्मात्रता स्मृताः॥५७॥

That water constituent of subtle element of taste covered up with the subtle element of smell. In that and that one, the subtle element got absorbed by that and was known the subtle element.

अविशेषवाचकत्वादविशेषास्ततः स्मृताः।

अशान्तघोरमूढत्वादविशेषास्ततः पुनः॥५८॥

Owing to the unspecific elementation, they are known as *Aviśeṣas*. They are realised unspecific elements again owing to the uncalmed, terrific and insensate.

भूततन्मात्रसर्गोऽयं विज्ञेयस्तु परस्परात्।

वैकारिकादहंकारात्सत्त्वोद्रिक्तात्तु सात्त्विकात्॥५९॥

वैकारिकः स सर्गस्तु युगपत्संप्रवर्तते।

This creativity of the subtle elements based on beings, deserves to be realised by mutual temperament. From the transforming egoism, produced by *Sattva guṇa* and from the good nature, the *Vaikārika* (modified) creation however, continues quite instantaneously.

बुद्धीन्द्रियाणि पञ्चैव पञ्च कर्मेन्द्रियाण्यपि॥६०॥

साधकानीन्द्रियाणि स्युर्देवा वैकारिका दश।

एकादशं मनस्तत्र देवा वैकारिकाः स्मृताः॥६१॥

The senses of intelligence are five and five are the organs of action. The organs are called as accomplishing ones (of tasks). These organs are *Vaikārika* ten Devas. The eleventh one

therein is the mind. (Thus) the *Vaikārika* gods are eleven (in number).

श्रोत्रं त्वक्शुष्मी जिह्वा नासिका चैव पञ्चमी।

शब्दादीनामवाप्यर्थं बुद्धियुक्तानि वक्ष्यते॥६२॥

The ear, the skin, the two eyes, the tongue, the nose, as the fifth one, are said the cognitive organs for the sake of acquisition of sound and the like.

पादौ पायुरुपस्थश्च हस्तौ वाग्दशमी भवेत्।

गतिर्विसर्गो ह्यानन्दः शिल्पं वाक्यं च कर्म च॥६३॥

The two feet, the anus, *upastha* (the organs of generation of the letter), the hands and the speech as the tenth one are the organs of action. Their acts are movement, exhaustion, enjoyment, manual work and speech.

आकाशं शब्दमात्रं च स्पर्शमात्रं समाविशत्।

द्विगुणस्तु ततो वायुः शब्दस्पर्शात्मकोऽभवत्॥६४॥

Ether equipped with the subtle element of sound, perforates the subtle element of touch. Therefore, wind became of two attributes and endowed with the touch of the sound.

रूपं तथैव विशतः शब्दस्पर्शगुणावुभौ।

त्रिगुणस्तु ततश्चाग्निः स शब्दस्पर्शरूपवान्॥६५॥

When the two *guṇas* of *Śabda* (sound) and *Sparsā* (touch) enter into the colour, fire becomes endowed with three qualities, viz. sound, touch and colour.

स शब्दस्पर्शरूपश्च रसमात्रं समाविशत्।

तस्माच्चतुर्गुणा ह्यापो विज्ञेयास्ता रसात्मिकाः॥६६॥

Endowed with *Śabda*, *Sparsā* and *Rūpa*, that same enters into the subtle element of taste. Therefore, the waters having four-fold qualities, should be recognised as characterised by taste.

स शब्दस्पर्शरूपेषु गन्धस्तेषु समाविशत्।

संयुक्ता गन्धमात्रेण आचिन्वन्तो महीमिमाम्॥६७॥

तस्मात्पञ्चगुणा भूमिः स्थूलभूतेषु दृश्यते।

शान्ता घोराश्च मूढाश्च विशेषास्तेन ते स्मृताः॥६८॥

The subtle element of smell obtain ingress into those having *Śabda*, *Sparsā* and *Rūpa*.

Then (water) endowed with the subtle element of smell created the earth. Therefore, the earth having five fold qualities, is observable as such in the prominent beings. They all are remembered as *Viśeṣa* because they are tranquil, fiery and insensate.

परस्परानुप्रवेशाद्धारयन्ति परस्परम्।

भूमेरन्तस्त्विदं सर्वं लोकालोकघनावृतम्॥६९॥

They support each other because they perforate one another. They are inside of the earth which entirely surrounded solidly by *Lokāloka*.

विशेषा इन्द्रियग्राह्या नियतत्वाच्च ते स्मृताः।

गुणं पूर्वस्य पूर्वस्य प्राप्नुवन्त्युत्तरोत्तरम्॥७०॥

तेषां यावच्च यद्यच्च तत्तत्तावद्गुणं स्मृतम्।

The *Viśeṣas* are observable by the sense organs and are known as limited. The later substance attain the qualities of the former ones. Whatever characteristics is retained for a certain term is called *guṇa* (quality) for that period.

उपलभ्य शुचेर्गन्धं केचिद्धारयोरनैपुणात्॥७१॥

पृथिव्यामेव तद्विद्यादेषां वायोश्च संश्रयात्।

Someone obtains the smell from that pure wind due to their ignorance, but it should be recognised that this (smell) quality is only in earth, because they (the particles of earth) take resort to *Vāyu*.

(एते सप्त महावीर्या नानाभूताः पृथक्पृथक्॥७२॥

नाशकृवन्त्रजाः स्रष्टुमसमागम्य कृत्स्नशः।

ते समेत्य महात्मानो ह्यन्योन्यस्यैव संश्रयात्॥७३॥

पुरुषाधिष्ठितत्वाच्च अव्यक्तानुग्रहेण च।

महदादयो विशेषान्ता अण्डमुत्पादयन्ति ते॥७४॥

These seven elements are greatly powerful but manifolded. They could not become capable of creating the progenies without having united in a communion. They all having combined, the great-souled ones, by the support of one another and presided over by *Puruṣa* and owing to the amenability of the *Avyakta*, beginning with

Mahat and ending with *Viśeṣa* come together, and procreate the Cosmic Egg.

(एककालं समुत्पन्नं जलबुद्बुदवच्च तत्।
विशेषेभ्योऽण्डमभवद्बहन्तदुदकं च यत्॥७५॥

That same one procreated at that time like a bubble of water and assumed the form of an Egg from the specific ones and finally became a water of vast expanse.

तत्तस्मिन्कार्यकरणं संसिद्धं ब्रह्मणंस्तदा।
प्राकृतेऽण्डे विबुद्धे सक्षेत्रज्ञो ब्रह्मसंहितः॥७६॥
स वै शरीरी प्रथमः स वै पुरुष उच्यते।
आदिकर्ता च भूतानां ब्रह्माऽग्रे समवर्तत॥७७॥

Then that instrument of activity of Brahmā stood established that very way. In the natural Egg, having got up alive, the one conversant of the region of locality, Kṣetrajña became one as known by the name of Brahmā or primordial being. That same one of corporeal form, the primeval one is called the Puruṣa. He is the primeval creator of all beings.

हिरण्यगर्भः सोऽग्रेऽस्मिन्प्रादुर्भूतश्चतुर्मुखः।
सर्गे च प्रतिसर्गे च क्षेत्रज्ञो ब्रह्मसंज्ञितः॥७८॥

He existed himself as the four-faced Hiranyagarbha in the beginning of the universe. The one having golden foetus to begin with herein obtained generation as one having four faces, in creation and secondary creation, the knower of locality, the *primordial* being. In the primary and the secondary creation, the Kṣetrajña is named as Brahmā.

करणैः सह सृज्यन्ते प्रत्याहारे त्यजन्ति च।
भजन्ते च पुनर्देहानसमाहारसंधिषु॥७९॥

Along with the sense-organs, they are created and they leave them at the time of resolution. Living beings take to the physical forms again during the transitional periods, distinguished by non-aggregation.

हिरण्यमयस्तु यो मेरुस्तस्योल्बं तन्महात्मनः।
गर्भोदकं समुद्राश्च जराह्यस्थीनि पर्वताः॥८०॥

The gold-marked, that is Meru mountain is the foetus of that great-souled one. The oceans are the embryonic water and the mountains are the bones and the decrepitude and the like.

तस्मिन्नण्डे त्विमे लोका अन्तर्भूतास्तु सप्त वै।
सप्तद्वीपा च पृथिवी समुद्रैः सह सप्तभिः॥८१॥

In that Egg, these seven worlds and the seven continental earth, along with the seven seas, as such became coalesced.

पर्वतैः सुमहद्भिश्च नदीभिश्च सहस्रशः।
अन्तस्तस्मिन्स्त्विमे लोका अन्तर्विश्वमिदं जगत्॥८२॥

All these worlds along with thousands of very great mountains and rivers do persist and within these, this entire universe persists.

चन्द्रादित्यौ सनक्षत्रौ सग्रहौ सह वायुना।
लोकालोकं च यत्किञ्चिच्चाण्डे तस्मिन्समर्पितम्॥८३॥

The Moon and the Sun along with the planets, with the *grahas* (the portents and comets) and with Vāyu, the Lokāloka mountain and whatever exists all that stands, included into the cosmic Egg.

अद्भिर्दशगुणभिस्तु बाह्यतोऽण्डं समावृतम्।
आपो दशगुणा ह्येवं तेजसा बाह्यतो वृताः॥८४॥

The cosmic Egg is covered from outside by waters of tenfold extent. Water in tenfold extent this way, stand covered by fire from outside.

तेजो दशगुणेनैव बाह्यतो वायुनाऽवृतम्।
वायुर्दशगुणेनैव बाह्यतो नभसाऽऽवृतः॥८५॥

The fire in tenfold extent stands covered up by wind from outside. And wind in tenfold extent stands enveloped by the ether from outside.

आकाशेन वृतो वायुः खं च भूतादिनाऽऽवृतम्।
भूतादिर्महता चापि अव्यक्तेन वृतो महान्॥८६॥

The wind is circumambiated by the sky and the sky is enveloped by the cosmic Ego. The cosmic Ego as well stand enveloped as such being vast, by an unspecified entity.

एतैरावरणैरण्डं सप्तभिः प्राकृतैर्वृतम्।

एताश्चाऽऽवृत्य चान्योन्यमष्टौ प्रकृतयः स्थिताः॥८७॥

By these seven coverages, the (primordial) Egg stands enveloped by Prakṛti. And having enveloped mutually, all these eight Prakṛtis established.

प्रसर्गकाले स्थित्वा च ग्रसन्त्येताः परस्परम्।

एवं परस्परोत्पन्ना धारयन्ति परस्परम्॥८८॥

At the time of dissolution or flood inundation (lit. pomingant of waters) having stayed as such, all these swallow each other. And this way having taken birth mutually, they stabilise themselves mutually.

आधाराधेयभावेन विकारश्च विकारिषु।

अव्यक्तं क्षेत्रमुद्दिष्टं ब्रह्मा क्षेत्रज्ञ उच्यते॥८९॥

By the idea of support and supportable one and a transformation among the transforming ones, the unspecific one is called *Kṣetra* and *Brahmā* (the cognisant) is called *Kṣetrajña*.

इत्येष प्राकृतः सर्गः क्षेत्रज्ञाधिष्ठितस्तु सः।

अबुद्धिपूर्वं प्रागासीत्प्रादुर्भूता तडिद्यथा॥९०॥

Thus, the creation of Prakṛti is presided over by *Kṣetrajña*. It existed as in earlier times without intellect. It appeared just as the lightning got into being.

एतद्धिरण्यगर्भस्य जन्म यो वेद तत्त्वतः।

आयुष्मान्कीर्तिमान्धन्यः प्रजावांश्च भवत्युत्त॥९१॥

This origin of the primordial Egg, whosoever knows in fact, he becomes a long-lived one, a fame-endowed one, a blessed one and one endowed with progeny.

निवृत्तिकामोऽपि नरः शुद्धात्मा लभते गतिम्।

पुराणश्रवणान्नित्यं सुखं च क्षेममाप्नुयात्॥९२॥

A man cherishing emancipation, a pure-souled one, attains to a (stable) situation. By listening to this Purāṇa, he may attain perennial bliss and beneficence.

इति श्रीमहापुराणे वायुप्रोक्ते प्रक्रियापादे सृष्टिप्रकरणकथनं नाम चतुर्थोऽध्यायः॥४॥

॥अथ पञ्चमोऽध्यायः॥

Chapter 5

The narration of the formation of a day
of Īśvara

लोमहर्षण उवाच

यद्विसृष्टेस्तु संख्यातं मया कालान्तरं द्विजाः।

एतत्कालान्तरं ज्ञेयमहर्वे पारमेश्वरम्॥१॥

Lomaharṣaṇa spoke- O Brāhmaṇa! The period of time calculated by me for the creation should be known as one day of the supreme Lord.

रात्रिस्त्वेतावती ज्ञेया परमेशस्य कृत्स्नशः।

अहस्तस्य तु या सृष्टिः प्रलयो रात्रिरुच्यते॥२॥

The night of the Parameśvara should be also understood of this extent in entirety. The day comprises of that which is his creation and that which is the universal deluge is called his night.

अहश्च विद्यते तस्य न रात्रिरिति धारणा।

उपचारः प्रक्रियते लोकानां हितकाम्यया॥३॥

It is held that he (Brahmā) has only the day and no night. But this assertion is made for the sake of beneficence of the world.

(प्रजाः प्रजानां पतय ऋषयो मुनिभिः सह।

ऋषीन्सनत्कुमाराख्यानब्रह्मसायुज्यगैः सह॥४॥

इन्द्रियाणीन्द्रियार्थाश्च महाभूतानि पञ्च च)।

तन्मात्रा इन्द्रियगणो बुद्धिश्च मनसा सह॥५॥

अहस्तिष्ठन्ति ते सर्वे परमेशस्य धीमतः।

अहरन्ते प्रलीयन्ते रात्र्यन्ते विश्वसंभवः॥६॥

The progenies or subjects and the overlords of the subjects, the sages along with the ascetics, the sages such as Sanatkumāra and others along with those who have attained state of Brahman, the sense-organs and the sense objects and the five great elements, the subtle elements (such as śabda, sparśa, rūpa, rasa and gandha), the group of senses and the intellect along with the mind, all these stay upto the day

of the Parameśvara, the wise one. They dissolve or get dissolved at the end of the day and at the end of the night, there is creation of the world.

स्वात्मन्यवस्थिते सत्त्वे विकारे प्रतिसंहते।
साधर्मै(र्म्ये)णावतिष्ठेते प्रधानपुरुषावुभौ॥७॥

In case, the *Sattva* quality stays in its own self and the formation getting rescinded and the concomitance getting established, both Pradhāna and Puruṣa become similar.

तमःसत्त्वगुणावेतौ समत्वेन व्यवस्थितौ।
अत्रोदित्तौ प्रसूतौ च तौ तथा च परस्परम्॥८॥
गुणसाम्ये लयो ज्ञेयो वैषम्ये सृष्टिरुच्यते।

The *Tamas* and *Sattva*— these two qualities stay in a state of equilibrium, herein in the excellence, as well as creation, they (exist) mutually as such. Within the similarity of *guṇas* is inherent the coalescence and their dissimilitude is termed the creation.

तिलेषु वा यथा तैलं घृतं पयसि वा स्थितम्॥९॥
तथा तमसि सत्त्वे च रजोऽव्यक्ताश्रितं स्थितम्।

Just as oil remaining inherent in the sesame seeds or ghee in milk or clarified butter, so does the quality *Rajas* stay unmanifest in *Sattva* and *Tamas*.

उपास्य रजनीं कृत्स्नां परां माहेश्वरीं तदा॥१०॥
अहर्मुखे प्रवृत्ते च परः प्रकृतिसंभवः।

Having waited upon the whole night in them, the great one, the Parameśvara, the creation of Prakṛti begins anew at the opening of the day.

क्षोभयामास योगेन परेण परमेश्वरः॥११॥
प्रधानं पुरुषं चैव प्रविश्याण्डं महेश्वरः।

Having entered the cosmic Egg, the great lord created exasperation by his Yoga of the highest order, in Pradhāna and Puruṣa.

प्रधानात्क्षोभयमाणान्तु रजो वै समवर्तत॥१२॥
रजः प्रवर्तकं तत्र बीजेष्वपि यथा जलम्।

From Pradhāna, the one being agitated, *Rajas* was created. *Rajas* became instrumental

therein even as water became the source of the action in the seeds.

गुणवैषम्यमासाद्य प्रसूयन्ते ह्यधिष्ठिताः॥१३॥
गुणेभ्यः क्षोभयमाणेभ्यस्त्रयो देवा विजज्ञिरे।

Having attained to the dissimilarity of the *guṇas*, the occupants get regeneration. From the *guṇas* being agitated, there got created three Devas.

आश्रिताः परमा गुह्याः सर्वात्मानः शरीरिणः॥१४॥
रजो ब्रह्म तमो ह्यग्निः सत्त्वं विष्णुरजायत।
रजः प्रकाशको ब्रह्मा स्रष्टृत्वेन व्यवस्थितः॥१५॥

Those embodies gods, the souls abiding in all beings, have taken highly secretive asylum. Brahmā as *Rajas*, Agni as *Tamas* and Viṣṇu as *Sattva* got created. Brahmā as the illuminator of *Rajas*, got established as a creator.

तमःप्रकाशकोऽग्निस्तु कालत्वेन व्यवस्थितः।
सत्त्वप्रकाशको विष्णुरीदासीन्ये व्यवस्थितः॥१६॥

Fire, the propagator of *Tamas* got established in the form of Kāla. Viṣṇu, the propagator or progenitor of *Sattva*, remains unresponsive.

एत एव त्रयो लोका एत एव त्रयो गुणाः।
एत एव त्रयो वेदा एत एव त्रयोऽग्नयः॥१७॥

These, verily, are the three worlds and these verily, are the three *guṇas*. These, verily, are the three Vedas and these, verily, are the three Agnis (fires).

परस्पराश्रिता ह्येते परस्परमनुव्रताः।

परस्परेण वर्तन्ते धारयन्ति परस्परम्॥१८॥

All these are mutually dependent and mutually co-ordinating and do exist mutually and do support one another.

अन्योन्यमिथुना ह्येते ह्यन्योन्यमुपजीविनः।

क्षणं वियोगो न ह्येषां न त्यजन्ति परस्परम्॥१९॥

They perform mutually uncoupling and mutually subsisting and even for a second, they do not disunite nor even get apart from one another.

ईश्वरो हि परो देवो विष्णुस्तु महतः परः।

ब्रह्मा तु रजसोद्विक्तः सर्गायैह प्रवर्तते।

परश्च पुरुषो ज्ञेयः प्रकृतिश्च परा स्मृता॥२०॥

Īśvara is the supreme god and Viṣṇu is the supermost than *Mahat*. *Brahmā* is the excellent one of the *Rajas* and moves here for creation. The *Puruṣa* is to be reckoned as great and *Prakṛti* is *Parā* (great).

अधिष्ठितोऽसौ हि महेश्वरेण

प्रवर्तते चोद्यमानः समन्तात्।

अनुप्रवर्तन्ति महान्तमेव

चिरस्थिताः स्वे विषये प्रियत्वात्॥२१॥

He (*Brahmā*) functions on being established by *Maheśvara* and being urged all round. *Mahat* and other (creations of *Prakṛti*) long stationed in their respective objects due to attachment, function thereafter.

प्रधानं गुणवैषम्यात्सर्गकाले प्रवर्तते।

ईश्वराधिष्ठितात्पूर्वं तस्मात्सदसदात्मकात्॥२२॥

ब्रह्मा बुद्धिश्च मिथुनं युगपत्संबभूवतुः।

तस्मात्तमोऽव्यक्तमयः क्षेत्रज्ञो ब्रह्मसंज्ञितः॥२३॥

Owing to the disparity of *guṇas* at the hour of creation, the *Pradhāna* prevails. From *Pradhāna*, which is of the nature of *Sat* and *Asat*, presided over by *Īśvara*, the pair *Brahmā* and *Buddhi* took birth simultaneously and from them, the knower of locality called *Brahmā*, being one as the *Tamas* and the unmanifest one.

(संसिद्धः कार्यकरणब्रह्माऽग्रे समर्वतत।

तेजसा प्रथमो धीमानव्यक्तः संप्रकाशते॥२४॥

Well-groomed by the instruments of action, *Brahmā* became in the forefront, the wise one being leading by radiance, gets illumined quite in a dormant norm.

स वै शरीरी प्रथमः कारणत्वे व्यवस्थितः)।

अप्रतीधेन ज्ञानेन ऐश्वर्येण च सोऽन्वितः॥२५॥

That one, verily, the foremost one, got established in the face of reasoning. He stands

endowed by the knowledge having no obstacles and by supremacy.

धर्मेण चाप्रतीधेन वैराग्येण समन्वितः।

तस्येश्वरस्याप्रतिघं ज्ञानं वैराग्यलक्षणम्॥२६॥

He is equipped with an unobstructive sense of duty and by a sense of self-abnegation. The unobstrusive knowledge of that forms the definition of self-abnegation.

धर्मैश्वर्यकृता बुद्धिर्ब्राह्मी जज्ञेऽभिमानिनः।

अव्यक्ताज्जायते चास्य मनसा च यदिच्छति॥२७॥

वशीकृतत्वाद्द्वैगुण्यात्सुरेशत्वात्स्वभावतः।

The awakening caused by *Dharma* (duty or spiritual good) and supremacy is unimpeded. The intellect of *Brahmā* identifying himself with that lord, is affected by *Dharma* and *Aiśvarya* (supremacy). Whatever he wishes mentally, is created out of the unmanifest naturally, due to its being controlled, due to absence of attributes and due to his being the lord of *Devas*.

चतुर्मुखस्तु ब्रह्मत्वे कालत्वे चान्तकोऽभवत्॥२८॥

सहस्रमूर्धा पुरुषस्तिस्त्राऽवस्थाः स्वयंभुवः।

In the capacity of *Brahmā*, he became the four-faced one; in the capacity of *Kāla*, he became the destroyer; and in the capacity of *Puruṣa* (*Viṣṇu*), he is the thousand-headed lord. These are the three states of the self-born God.

सत्त्वं रजश्च ब्रह्मत्वे कालत्वे च रजस्तमः॥२९॥

सात्त्विकं पुरुषत्वे च गुणवृत्तिः स्वयंभुवः।

In the capacity of *Brahmā*, he is the creator who possesses *Sattva* and *Rajas* predominantly; as destroyer (of the universe), *Rajas* and *Tamas* predominantly; and as *Puruṣa* (*Viṣṇu*), *Sattva* exclusively. Thus is the state or course of attributes of the self-born Lord.

लोकान्सृजति ब्रह्मत्वे कालत्वे संक्षिपत्यपि॥३०॥

पुरुषत्वे ह्युदासीनस्तिस्त्रोऽवस्थाः प्रजापतेः।

In the framework of *Brahmā*, he creates the worlds and in the form of *Kāla*, he also destroys

the worlds; in the capacity of Puruṣa, he remains indifferent. These three are the state of Prajāpati.

ब्रह्मा कमलगर्भाभिः कालो जात्याऽञ्जनप्रभः॥३१॥

पुरुषत्वे पुण्डरीकाक्षो रूपं तत्परमात्मनः।

Brahmā is one as having the glare of the interior of lotus and (he is) Kāla, being of the glare of collyrium. Puruṣa is lotus-eyed one and is the form of the supreme soul.

योगेश्वरः शरीराणि करोति विकरोति च॥३२॥

नानाकृतिक्रियारूपनामवृत्तिः स्वलीलयाम्।

The overlord of the Yoga creates the bodies and even deforms them. Out of his sportiveness, he makes different forms, actions, names and functions in those different bodies.

त्रिधा यद्वर्तते लोके तस्मात्त्रिगुण उच्यते॥३३॥

चतुर्धा प्रविभक्तत्वाच्चतुर्व्यूहः प्रकीर्तितः।

That which exists in the world threefold, on that account, he is called as *Triguṇa*. Owing to fourfold subdivision, he is so called *Caturv्यूha* (having four kinds of appearance).

यदाप्नोति यदादत्ते यच्चास्ति(त्ति) विषयं प्रति॥३४॥

त(य)च्चास्य सततं भावस्तस्मादात्मा निरुच्यते।

He is called *Ātman* because what it acquires, what it borrows and what actually exists (*Asti*) as per the object matter, that is his constant being.

ऋषिः सर्वगतत्वाच्च शरीराद्यात्स्वयंप्रभुः॥३५॥

स्वापित्वमस्य तत्सर्वं विष्णुः सर्वप्रवेशनात्।

Rṣi is so called because he moves all around with his physical existence in very beginning and he is the lord due to his personal ownership over everything. He is Viṣṇu on account of circumambiation.

भगवाभ्रगसद्भावाद्भागो रागस्य शासनात्॥३६॥

पश्च तु प्रकृष्टत्वादवनादेमिति स्मृतः।

सर्वज्ञः सर्वविज्ञानात्सर्वः सर्वं यतस्ततः॥३७॥

He is called *Bhagavān* owing to the suavity of future (*bhaga*) in him and he is *Rāga* (lord of

passion) due to his command on *Rāga*. The best one (*Para*) is known owing to the idea of excellence and owing to the protection “*Om*” is so remembered. “*Sarvajña*” or omniscient is so called because of all knowing. He is *Sarva* because everything originates from him.

नराणामयनं यस्मात्तेन नारायणः स्मृतः।

त्रिधा विभज्य स्वात्मानं त्रैलोक्यं संप्रवर्तते॥३८॥

As he is the abode of men, he is known as *Nārāyaṇa*. Having divided his self into three, he acts on the three worlds.

सृजते व्रसते चैव वीक्षते च त्रिभिस्तु यत्।

अग्रे हिरण्यगर्भः स प्रादुर्भूतश्चतुर्मुखः॥३९॥

He creates, engulfs and observes even through the three activities. In the beginning *Hiraṇyagarbha* or primordial egg appeared being four-faced one.

आदित्वाच्चाऽऽदिदेवोऽसावजातत्वादजः स्मृतः।

पाति यस्मात्प्रजाः सर्वाः प्रजापतिरतः स्मृतः॥४०॥

Owing to primeval element, he is called *Ādideva* (first god) and owing to not having taken birth, he is known as *Aja* as such. Since he protects all the subjects, on that account, *Prajāpati* stands etymologised.

देवेषु च महान्देवो महादेवस्ततः स्मृतः।

सर्वेशत्वाच्च लोकानामवश्यत्वात्तथेश्वरः॥४१॥

Among the *Devas* (gods), the greater one is called *Mahādeva*. Owing to all supremacy of the worlds and owing to inexorability, he is called *Īsvara*.

बृहत्त्वाच्च स्मृतो ब्रह्मा भूतत्वाद्भूत उच्यते।

(क्षेत्रज्ञः क्षेत्रविज्ञानाद्धिभुः सर्वगतो यतः॥४२॥

Owing to being great or big, he is known as *Brahmā* and owing to his eternal existence, he is called *Bhūta*. He is called *Kṣetrajña* because he knows the unmanifest cosmic nature. He is *Vibhu* because he is present in all beings.

यस्मात्पुर्त्यनुशेते च तस्मात्पुरुष उच्यते।

नोत्पादितत्वात्पूर्वत्वात्स्वयंभूरिति स स्मृतः॥४३॥

He is called *Puruṣa* because he lies in the subtle body. He is called *Svayambhū* because he is not created by anyone and also he exists before the creation.

इज्यत्वाद्बुध्यते यज्ञः कविर्विक्रान्तदर्शनात्।

ऋमशः ऋमणीयत्वाद्गर्णकस्याभिपालनात्॥४४॥

Yajña is so called because a sacrifice is offered to him. *Kavi* is so called on account of perceiving what has happened in the past. *Kramaṇa*, the dynamic one, is so called because of mobility and owing to surrounding the coverable.

आदित्यसंज्ञः कपिलस्त्वग्रजोऽग्निरिति स्मृतः।

हिरण्यमस्य गर्भोऽभूद्धिरण्यस्यापि गर्भजः॥४५॥

तस्माद्धिरण्यगर्भः स पुराणेऽस्मिन्निरुच्यते।

The one called *Āditya*, *Kapila* (the tawny one), *Agraja* (born in advance) and *Agni*. His womb was gold and he was born of golden womb, so he is called *Hiranyagarbha* in this *Purāna*.

स्वयंभुवो निवृत्तस्य कालो वर्षाग्रजस्तु यः॥४६॥

न शक्यः परिसंख्यातुमपि वर्षशतैरपि।

The time which had elapsed since the manifestation of self-born *Brahmā*, it is not possible to count that even in hundreds of years.

कल्पसंख्यानिवृत्तस्तु पराख्यो ब्रह्मणः स्मृतः॥४७॥

तावच्छेषोऽस्य कालोऽन्यस्तस्यान्ते मत्तिसृज्यते।

The counting of *Kalpas* of *Brahmā* that have passed is remembered as *Para*. That much of time still remains for him. At the end of that, the secondary creation is to take place.

कोटि कोटिसहस्राणि अन्तर्भूतानि यानि वै॥४८॥

समतीतानि कल्पानां तावच्छेषाः परस्तु ये।

यस्त्वयं वर्तते कल्पो वाराहं तं निबोधत॥४९॥

प्रथमः सांप्रतस्तेषां कल्पोऽयं वर्तते द्विजाः।

Crores and crores of *Kalpas* have already passed and the other remnants of the aeons are yet to pass. O *Brāhmaṇas*, you may recognize

this *Kalpa* as named *Vārāha Kalpa*. The first one in these aeons now exists as such.

तस्मिन्स्वायंभुवाद्यास्तु मनवः स्युश्चतुर्दश॥५०॥

अतीता वर्तमानाश्च भविष्या ये च वै पुनः।

तैरियं पृथिवी सर्वा समद्वीपा समन्ततः॥५१॥

In that *Kalpa Svāyambhū* etc. *Manus* may be fourteen as such. This includes those of the past, present and the future. By those, this earth in entirety exists as are endowed with seven continents.

पूर्णं युगसहस्रं वै परिपाल्या नरेश्वरैः।

प्रजाभिस्तपसा चैव तेषां शृणुत विस्तरम्॥५२॥

That should be protected entirely as such the thousand *Yugas*, by the leaders of men and by the subjects or progenies by means of penance. Now you may hear in details.

मन्वन्तरेण चैकेन सर्वाण्येवान्तराणि वै।

भविष्याणि भविष्यैश्च कल्पः कल्पेन चैव ह॥५३॥

अतीतानि च कल्पानि सोदकानि सहान्वयः।

अनागतेषु तद्वच्च तर्कः कार्यो विजानता॥५४॥

Through one *Manvantara*, all the future *Manvantaras*, and through one *Kalpa*, all the past and future *Kalpas* (are described). The future *Kalpas* along with the futurities and dynasties should be inferred by the intelligent one (on the basis of) the past *Kalpas*.

इति महापुराणे वायुप्रोक्ते प्रक्रियापादे सृष्टिप्रकरणं नाम

पञ्चमोऽध्यायः॥५॥

॥अथ षष्ठोऽध्यायः॥

Chapter 6

**The description of the Boar
Incarnation**

आपो ह्यग्ने समभवन्नष्टेऽग्नी पृथिवीतले।

सान्तरालैकलीनेऽस्मिन्नष्टे स्थावरजङ्गमे॥१॥

On the destruction of the surface of the earth
in fire, the water got regenerated of fire. Then

everything merged within it (water), along with the mobile and the immobile beings.

एकार्णवे तदा तस्मिन्न प्राज्ञायत किञ्चन।

तदा स भगवान्ब्रह्मा सहस्राक्षः सहस्रपात्॥२॥

सहस्रशीर्षा पुरुषो रुक्मवर्णोऽह्यतीन्द्रियः।

ब्रह्मा नारायणाख्यः स सुष्वाप सलिले तदा॥३॥

That time in the vast ocean, nothing came to be known as such. Then that adorable Brahmā, named Nārāyaṇa, the thousand-eyed one, the thousand-footed one, the thousand-crested one, the Puruṣa, the golden coloured, having senses controlled, slept over the water.

सत्त्वोद्रेकात्प्रबुद्धस्तु शून्यं लोकमुदीक्ष्य सः।

इमे चोदाहरन्त्यत्र श्लोकं नारायणं प्रति॥४॥

By the influence of Sattva, he woke up. Having seen the world as void, they alter this verse, pertaining to Nārāyaṇa.

आपो नारा वै तनव इत्ययां नाम शुश्रुम।

अप्यु श्रेते च यत्तस्मात्तेन नारायणः स्मृतः॥५॥

The water are called Nārā, the physical form as such, this way do we hear the name of waters. He who sleeps on waters, from that the word "Nārāyaṇa" gets proclaimed.

तुल्यं युगसहस्रस्य नैशं कालमुपास्य सः।

शर्वर्धने प्रकुरुते ब्रह्मत्वं सर्गकारणात्॥६॥

Equal to the thousand of Yugas, the nocturnal hour, having waited upon that, he, at the end of the night, creates the Brahmā-hood under exigency of the creation.

ब्रह्मा तु सलिले तस्मिच्चिज्ञायान्तर्गतां महीम्।

अनुमानादसंमूढो भूमेरुद्धरणं प्रति॥७॥

अकरोत्स तनुं ह्यन्यां कल्पादिषु यथा पुरा।

ततो महात्मा मनसा दिव्यं रूपमचिन्तयत्॥८॥

Then in the water, having understood as the earth, having submerged by estimation, absolutely alert as such, (taking recourse) towards the emergence out of the earth, he assumed another body in the beginnings of the Kalpas earlier. Then the great-souled one,

contemplated (the assumption) of a divine form by mind.

सलिलेनाऽऽप्लुतां भूमिं दृष्ट्वा स तु समन्ततः।

किं नु रूपं महत्कृत्वा उद्धरेयमहं महीम्॥९॥

Having seen the entire earth inundated by water on all sides, he thought- "What great form should I assume to bring the earth out?"

जलक्रीडासु रुचिरं वाराहं रूपमस्मरत्।

अधृष्यं सर्वभूतानां वाङ्मयं धर्मसंज्ञितम्॥१०॥

Lovely one in watery sports, he remembered the form of a Boar, irrepressible for all beings, endowed with the nature of speech and was designated as Dharma.

दशयोजनविस्तीर्णं शतयोजनमुच्छ्रितम्।

नीलमेघप्रतीकाशं मेघस्तनितनिस्वनम्॥११॥

It had ten Yojanas in outstretch or expansion, a hundred Yojanas in height. It is a compeer to the blue cloud, having growling like the rumbling of thunder-clouds.

महापर्वतवर्ष्माणं श्रेतं तीक्ष्णोदग्रदंष्ट्रिणम्।

विद्युदग्निप्रकाशाक्षमादित्यसमजेतसम्॥१२॥

It had a frame like that of a huge mountain. Its terrific jaws were white and sharp. The eyes were bearing gleam of the fire and lightening and its radiance was like that of the Sun.

पीनवृत्तायतस्कन्धं सिंहविक्रान्तगामिनम्।

पीनोन्नतकटीदेशं सुश्लक्ष्णं शुभलक्षणम्॥१३॥

रूपमास्थाय विपुलं वाराहमभितं हरिः।

पृथिव्युद्धरणार्थाय प्रविवेश रसातलम्॥१४॥

Having shoulders longer, roundish and plump, having movement of the swoop of a lion, having waist region elevated and flatulent, well-composed and auspicious-marked one and having assumed the primordial form of a Boar, the stupendous one, Hari (Viṣṇu), entered the nether-lands for the sake of uplifting the earth.

स वेदपादूपदंष्ट्रः ऋतुवक्षाश्रितीमुखः।

अग्निजिह्वी दर्भरोमा ब्रह्मशीर्षो(र्षा) महातपाः॥१५॥

That one, being one as having feet for the Vedas, the jaws as the sacrificial poles (Yūpas), the chest as the sacrifices, the mouth as stack or pile, tongue as fire, shags as Kuśa grass, crest as Brahmā, highly austere resolved one.

अहोरात्रेक्षणधरो वेदाङ्गश्रुतिभूषणः।

आज्यनाशः(सः) स्रुवतुण्डः सामघोषस्वनो महान्॥

Bearing vision as day and night, having ornaments as Vedas and Aṅgas (auxiliary lores), nose as clarified butter, the mouth tip as the sacrificial ladle and the sound of the Sāman hymns was his roaring grunt.

सत्यधर्ममयः श्रीमान्धर्मविक्रमसंस्थितः।

प्रायश्चित्तरथो घोरः पशुजानुर्मुहाकृतिः॥१७॥

The illustrious one, endowed with truth and spiritual good was established in virtuous valour. He was having chariot for expiation. He was a hideous one, having huge form with the knees of an animal.

उद्गात्रन्त्रोहोमलिङ्गः स्थानबीजी महौषधिः।

वेद्यान्तरात्मा मन्त्रस्फिगाज्यस्पृक्सोमशोणितः॥१८॥

The one having entrails as Udgātṛ- the priest who chants the hymns of Sāmaveda, the one having *liṅga* (genital organ) as Homa (oblation), the semen or seed for *sthana* (the spot of sacrifice), the one having mighty medicinal herbs, the *Vedī* or fire altar as the inner soul, the chants as buttocks, the clarified butter as the *sprk* (firing as penal) and *Soma* juice as blood.

वेदस्कन्धो हविर्गन्धो हव्यकव्यातिवेगवान्।

प्राग्वंशकायो द्युतिमात्रानादीक्षाभिरन्वितः॥१९॥

Vedas were his shoulders. He had the oblation as smell. The *Havya* (god's oblation) and *Kavya* (oblations for the Pitṛs) constituted his speed. *Prāgvamśa* (the room for the sacrificer) was his body. He was brilliant and had undergone different initiations.

दक्षिणाहृदयो योगी महासत्रमयो विभुः।

उपाकर्मेष्टिरुचिरः प्रवर्ग्यवित्तभूषणः॥२०॥

His heart was the sacrificial gift. He was an all-pervading Yogin in the form of a great *Yajña*. He was glorious with the sacrificial rites of *Upākarmaṇ*. *Pravargya*¹ were the riches and ornaments.

नानाछन्दोगतिपथो गुह्योपनिषदासनः।

छायापत्नीसहायो वै मणिशृङ्ग इवोच्छ्रितः॥२१॥

His routes of movements were the different *Chandas*. The secret Upaniṣads were his seat. He was associated with his consort *Chāyā*. He was raised like a jewelled peak.

भूत्वा यज्ञवराहो वै अपः स प्राविशत्प्रभुः।

अद्भिः संछादितामूर्वी स तामश्नन्प्रजापतिः॥२२॥

Having assumed the form of a sacrificial Boar, that overpowering lord, entered the water. The lord of the subjects resorting to (lit. consuming or eating) the earth was enveloped by waters.

उपगम्योज्जहारऽऽशु अपस्ताश्च स विन्वसन्।

सामुद्रीर्वै समुद्रेषु नादेयीश्च नदीष्वथ॥२३॥

Having come closer, he quickly spilled those waters of the ocean while resorting to them specifically. He diverted the water of the ocean in the oceans and those of the streams in the streams.

रसातलतले मग्नां रसातलतले गताम्।

प्रभूर्लोकहितार्थाय दंष्ट्रयाऽभ्युज्जहार गाम्॥२४॥

The mighty Lord for the sake of the benefit of the worlds, lifted the Earth with his jaws, which had sunk into the netherlands and gone over to the nether regions.

ततः स्वस्थानमानीय पृथिवीं पृथिवीकरः।

मुमोच पूर्वं मनसा धारयित्वा धराधरः॥२५॥

Then keeping the Earth in his hands, he brought to its original spot. The bearer of the Earth at first mentally supported the earth and then released it.

1. Sacrifice at which fresh milk is poured into a heated vessel, thus giving rise to fumes.

तस्योपरि जलौघस्य महती नौरिव स्थिता।
चरितत्वाच्च देहस्य न मही याति विप्लवम्॥२६॥

Over that flood of waters, the Earth stood like a huge boat and owing to the agility of the body, the earth does not attain to turmoil.

ततोद्धृत्य क्षितिं देवो जगतः स्थापनेच्छया।
पृथिव्याः प्रविभागाय मनश्चक्रेऽम्बुजेक्षणः॥२७॥

Then out of lurement for the stability of the universe, having brought out the earth, the lotus-eyed god, made up his mind for the division of the parts of the land.

पृथिवीं तु समीकृत्य पृथिव्यां सोऽचिनोद्गिरिन्।
प्राक्सर्गे दह्यमानास्तु तदा संवर्तकाग्निना॥२८॥
तेनाग्निना विशीर्णास्ते पर्वता भुवि सर्वशः।

Having rendered the land even, he created the hills on it. Formerly when the creation was burnt by the Samvartaka fire, all the mountains, being consumed by that fire, lay shattered and scattered all over the earth.

शैत्यादेकार्णवे तस्मिन्वायुनाऽऽपस्तु संहताः॥२९॥
निषिक्ता यत्र यत्राऽऽसंस्तत्र तत्राचलोऽभवत्।
स्कत्राचलत्वाद्दलः पर्वभिः पर्वतः स्मृतः॥३०॥

Owing to cold in that ocean of cosmic waters, the waters were shrank down by the wind. Wherever the (waters) got impregnated, therein an immobile one came out. Owing to the motionless after being (thus) sprinkled, they were known as *Acalas*. Since they were endowed with knots and joints, they were known as *Parvatas*.

गिरयोऽन्तर्निर्गीर्णत्वाच्चयनाच्च शिलोच्चयाः।
ततस्तेषु विशीर्णेषु लोकोदधिगिरिष्वथ॥३१॥
विश्वकर्मा विभजते कल्पादिषु पुनः पुनः।
ससमुद्रामिमां पृथ्वीं सप्तद्वीपां सपर्वताम्॥३२॥

They were called *Giris* on account of having been engulfed from within and owing to getting heaped up, they came to be known as *Silocayas* i.e. stony-mounds. Then the worlds, the oceans and the hills, getting scattered at the

end of a Kalpa, Viśvakarmā (the divine architect) creates them again and again, in the beginnings of the Kalpas. He created the earth including the ocean, seven continents and mountains.

भूराद्यांश्चतुरो लोकान्मुनः सोऽथ प्रकल्पयत्।
लोकान्प्रकल्पयित्वा च प्रजासर्गं ससर्ज ह॥३३॥

Then he created four lokas such as *Bhū* and others. Having created the worlds, then he started the creation of progenies.

ब्रह्मा स्वयंभूर्भगवान्सिसृक्षुर्विविधाः प्रजाः।
ससर्ज सृष्टिं तद्रूपां कल्पादिषु यथा पुरा॥३४॥

Brahmā, the self-born one, the adorable one, desirous of creating different progenies, created the creation in the same form, as they had at the beginning of the Kalpa.

तस्याभिध्यायतः सर्गं सदा वै बुद्धिपूर्वकम्।
प्रध्यानसमकालं वै प्रादुर्भूतस्तमोमयः॥३५॥

When he was meditating upon the creation, quite intelligently, quite in line with the meditation, there erupted up the creation full of dark.

तमोमोहो महामोहस्तामिस्रो अ(ह)न्धसंज्ञिताः।
अविद्या पञ्चपर्वेषा प्रादुर्भूता महात्मनः॥३६॥

Nescience (*Avidyā*) with five knots, viz. darkness, delusion, great-delusion, gloominess and the blinding gloominess, became appeared of the great-souled one.

पञ्चधा चाऽऽश्रितः सर्गो ध्यायतः सोऽभिमानिनः।
सर्वतस्तमसा चैव दीपः कुम्भवदावृतः॥३७॥
वहिरन्तःप्रकाशश्च शुद्धो निःसंज्ञ एव च।
तस्मात्तैः संवृत्ता बुद्धिर्मुख्यानि करणानि च॥३८॥
तस्मात्ते संवृतात्मानो नगा मुख्याः प्रकीर्तिताः।

While he meditated, the creation became established in five ways. This creation enveloped all over within gloom, like a lamp got covered up with a pot. It was illumined from outside and inside, pure one and senseless, from which the intellect and sense organs got covered

up. It consisted of vegetation and since vegetation is declared to be primary, it was called primary creation.

मुख्यसर्गं तथाभूतं ब्रह्मा दृष्ट्वा ह्यसाधकम्॥३९॥

अप्रसन्नमनाः सोऽथ ततो न्यासोऽभ्यमन्यत।

तस्याभिध्यायतस्तत्र तिर्यक्स्रोतोऽभ्यवर्तत॥४०॥

Having seen the main creation having come to steady state, Brahmā was unhappy and he went into contemplation. When he contemplated thus the *Tiryaksrotas* (the animal world) came into being.

तस्मात्तिर्यग्व्यवर्तन्त तिर्यक्स्रोतस्ततः स्मृतम्।

तमोबहुत्वात्ते सर्वे ह्यज्ञानबहुलाः स्मृताः॥४१॥

उत्पथग्राहिणश्चापि ते ध्यानाद्भ्रान्तमानिनः।

Since this creation proceeded obliquely, it became well-known as *Tiryaksrotas*. Owing to abundance of *Tamas*, all those became abundant in ignorance. They took to crooked direction. They were self-swayed and devoted to self.

तिर्यक्स्रोतस्तु दृष्ट्वा वै द्वितीयं विश्वमीश्वरः॥४२॥

(अहंकृता अहंमाना अष्टाविंशद्विधात्मकाः।

एकादशेन्द्रियविधा नवधा चोदयस्तथा॥४३॥

अष्टौ च तारकाद्याश्च तेषां शक्तिविधाः स्मृताः।

The supreme being saw the vertebrate generation, the second creation, the egoistic ones, the self-priding ones, twenty-eight typed one, eleven-organed-normed, the nine-moded one, and of the eight stars and the like, amongst them were known as having capacity of power.

अन्तःप्रकाशास्ते सर्व आवृताश्च बहिः पुनः॥४४॥

यस्मात्तिर्यक्प्रवर्तते तिर्यक्स्रोताः स उच्यते।

They were all illuminated from inside but they all had a covering from outside. Since their activity was oblique, they were called *Tiryaksrotas*.

(तिर्यक्स्रोतश्च दृष्ट्वा वै द्वितीयं विश्वमीश्वरः॥४५॥

अभिप्रायमथोद्भूतं दृष्ट्वा सर्वं तथाविधम्।

तस्याभिध्यायतो नित्यं सात्त्विकः समवर्तत॥४६॥

Having seen the vertebrate generation as the second world, the *Tiryaksrotas*, the supreme one, having observed everything of it of the same type of nature, that way having taken provenance, on his meditating that way all over, there gathered forth the Sāttvika element.

उर्ध्वस्रोतास्तृतीयस्तु स चैवोर्ध्वं व्यवस्थितः।

यस्माद्द्वयवर्ततोर्ध्वं तु उर्ध्वस्रोतास्ततः स्मृतः॥४७॥

This third creation became known as *Ūrdhvasrotas*, as such remained hung up in the aerial space. Since life proceeded upwards, it was known as *Ūrdhvasrotas*.

ते सुखप्रीतिबहुला बहिरन्तश्च संवृताः।

प्रकाशा बहिरन्तश्च उर्ध्वस्रोतोद्भवाः स्मृताः॥४८॥

तेन वातादयो ज्ञेयाः सृष्टात्मानो व्यवस्थिताः।

उर्ध्वस्रोतास्तृतीयं वै ते सर्गस्तु स स्मृतः॥४९॥

They abounding in bliss and happiness from within and outside, became illuminated from within and outside and became sprung from an elevated source. By that the wind and the like may be construed as ones having souls generated as established entities. The *Ūrdhvasrotas*, being third one (in order of creations), that creation was known as such.

उर्ध्वस्रोतःसु सुष्टेषु देवेषु स तदा प्रभुः।

प्रीतिमानभवद्ब्रह्मा ततोऽन्यं सोऽभ्यमन्यत॥५०॥

ससर्ज सर्गमन्यं स साधकं प्रभुरीश्वरः।

When the divine creation of *Ūrdhvasrotas* was created or even gods of that norm having got created, that overlord Brahmā became satisfied. Then to some one else, he recognised as such. He, the overbearing one, the supreme being, created a different creation, that would be of *Sādhakas* or aspirants after spiritual power.

अथाभिध्यायतस्तस्य सत्याभिध्यायिनस्तदा॥५१॥

प्रादुर्बभूव चाव्यक्तादर्वाक्स्रोतः सुसाधकम्।

यस्मादर्वाग्व्यवर्तते(?) ततोऽर्वाक्स्रोत उच्यते॥५२॥

When he was meditating again and since he was of truthful conception, the *Arvaksrotas*

beings created out of the unmanifest (*Avyakta*) which were proficient for the task of creation. Because the stream of life proceeded downwards, they are called *Arvāksrotas*.

ते च प्रकाशबहुलास्तमःसत्त्वरजोधिकाः।

तस्मात्ते दुःखबहुला भूया भूयश्च कारिणः॥५३॥

And they were abounding in light and abundant in *Sattva*, *Rajas* and *Tamas* attributes and therefore they are grief stricken to the extreme and repeatedly engaged in activities.

प्रकाशा बहिरन्तश्च मनुष्याः साधकाश्च ते।

लक्षणैस्तारकाद्यैस्ते अष्टधा च व्यवस्थिताः॥५४॥

Endowed with light from within and without, the mortal beings were as accomplished for the task of creation. Through the characteristics of *Tāraka* etc., they got established as eightfold.

सिद्धात्मानो मनुष्यास्ते गन्धर्वसहधर्मिणः।

इत्येष तैजसः सर्गो हर्वाक्स्रोताः प्रकीर्तितः॥५५॥

They were mortals having souls accomplished, having dispositions comparable to *Gandharvas*. This way, the creation of radiation, called the *Arvāksrotas* of *Tejas* (light), has been narrated.

पञ्चमोऽनुग्रहः सर्गश्चतुर्धा स व्यवस्थितः।

विपर्ययेण शक्त्या च तुष्ट्या सिद्ध्या तथैव च॥५६॥

The fifth one called the *Anugraha Sarga* (name of the eighth or fifth creation) stabilised as fourfold through *Viparyaya* (Contrariety), *Śakti* (Power or Energy), *Tuṣṭi* (Satiety) and *Siddhi* (accomplishment).

विवृत्तं वर्तमानं च तेऽर्थं जानन्ति तत्त्वतः।

भूतादिकानां सत्त्वानां षष्ठः सर्गः स उच्यते॥५७॥

The created beings know factually the past and the present objects. The sixth creation is said to be that of the beings *Bhūtas* and others.

(ते परिग्रहिणः सर्वं संविभागरताः पुनः।

खादनश्चाप्यशीलाश्च ज्ञेया भूतादिकास्तु ते)॥५८॥

विपर्ययेण भूतादिरशक्त्या च व्यवस्थितः।

They all being householders and engaged in partitions, likewise the consumers as also uncivilized, deserving to be called as *Bhūtas* (the verifies, spirits, ghosts etc.). *Bhūtādi* is characterized by contrariety and disability.

प्रथमो महतः सर्गो विज्ञेयो महतस्तु सः॥५९॥

तन्मात्राणां द्वितीयस्तु भूतसर्गः स उच्यते।

The first creation is of *Mahat*. It is known as *Mahatsarga*. The second is the creation of *Tanmātras* and is called the creation of the *Bhūtas*.

वैकारिकस्तृतीयस्तु सर्व ऐन्द्रियकः स्मृतः॥६०॥

इत्येष प्राकृतः सर्गः संभूतो बुद्धिपूर्वकः।

मुख्यसर्गश्चतुर्थस्तु मुख्या वै स्थावराः स्मृताः॥६१॥

The third creation is that of *Vikāras* (the products of *Prakṛti*) and is perceptible by the senses. Thus, the *Prākṛta* creation got created by intellectual perseverance. The main creation being the fourth one, the chief ones, surely are the immobile beings.

तिर्यक्स्रोताश्च यः सर्गस्तिर्यग्योनिः स पञ्चमः।

तथोर्ध्वस्रोतसां षष्ठो देवसर्गस्तु स स्मृतः॥६२॥

The creation of *Tiryaksrotas* consisting of animals is the fifth one. The sixth creation of *Ūrdhvasrotas* being the creation of the superior types, was known as *Devasarga* or the creation of the gods.

(तथाऽर्वाक्स्रोतसां सर्गः सप्तमः स तु मानुषः)।

अष्टमोऽनुग्रहः सर्गः सात्त्विकस्तामसस्तु सः॥६३॥

Likewise, the creation of the *Arvāksrotas*, the seventh one is of the mortal beings. The eighth one is the *Anugraha Sarga*, which is identified by *Sattva* and *Tamas*.

पञ्चैते वैकृताः सर्गाः प्राकृतास्तु त्रयः स्मृताः।

प्राकृतो वैकृतश्चैव कौमारो नवमः स्मृतः॥६४॥

These five are the modified (*Vaikṛta*) creations. The *Prākṛta* creations are the three defined as such. The ninth creation named as *Kaumāra* is both *Prākṛta* and *Vaikṛta*.

प्राकृतास्तु त्रयः सर्गाः कृतास्ते बुद्धिपूर्वकाः।
 बुद्धिपूर्वं प्रवर्तन्ते षट्सर्गा ब्रह्मणस्तु ते॥६५॥
 विस्तारानुग्रहं सर्गं कीर्त्यमानं निबोधत।
 चतुर्धाऽवस्थितः सोऽथ सर्वभूतेषु कृत्स्नशः॥६६॥
 विपर्ययेण शक्त्या च तुष्ट्या सिद्ध्या तथैव च।

The three Prākṛta creations have been created with the ken of intelligence. The six creations of Brahmā get into movement by intellectual ken. The detailed *Anugraha* creation being enunciated, you may learn. In all the *Bhūtas*, that stands emerged as fourfold by contrariety, by power, by satiety and by accomplishment likewise.

स्थावरेषु विपर्यासस्तिर्यग्योनिषु शक्तिता॥६७॥
 सिद्ध्यात्मानो मनुष्यास्तु तुष्टिर्देवेषु कृत्स्नशः।

Among the immobile beings, there is *Viparyāsa* (opposition or loss of consciousness) and in the vertebrates breed, there is power. The man have soul for accomplishment. The satiety among the gods is in entirety.

इत्येते प्राकृताश्चैव वैकृताश्च नव स्मृताः॥६८॥
 सर्गाः परस्परस्याथ प्रकारा बहवः स्मृताः।

These are the Prākṛta and Vaikṛta creations known as nine in number. The creations of a mutual substratum, the divisions are known as many.

अग्रे ससर्ज वै ब्रह्मा मानसानात्मनः समान्॥६९॥
 सनन्दनं च सनकं विद्वांसं च सनातनम्।
 विज्ञानेन निवृत्तास्ते वैवर्तेन महौजसः॥७०॥

At the beginning, Brahmā created the mind-born sons, similar to himself. They were three viz. Sanandana, Sanaka and the scholar Sanātana. Being greatly powerful, they abandoned (the world) due to their certain knowledge of *Vivarta* (the unreal appearance of the world).

संबुद्धाश्चैव नानात्वादपविद्धास्त्रयोऽपि ते।
 असृष्ट्वैव प्रजासर्गं प्रतिसर्गं गताः पुनः॥७१॥

Owing to multiplicity, they were spiritually

awakened. They were abandoned. Having not created a creation of the subjects, they became indifferent from secondary creations.

तदा तेषु व्यतीतेषु तदान्यान्साधकांश्च तान्।

मानसानसृजद्ब्रह्मा पुनः स्थानाभिमानिनः॥७२॥

आभूतसंप्लवावस्थानामतस्तान्निबोधत।

Then on their having gone lost, Brahmā created once again other mind-born sons, the accomplishing ones and the ones identified themselves with their position and abided till the final dissolution of the world. You may know them by their names.

आपोऽग्निः पृथिवी वायुरन्तरिक्षं दिशस्तथा॥७३॥

स्वर्गं दिवः समुद्रांश्च नदाञ्जैलान्वनस्पतीन्।

ओषधीनां तथाऽऽत्मानो ह्यात्मानो वृक्षवीर्याम्॥७४॥

They are water, fire, earth, air, ether, quarters, heaven, the divisional glomming, atmospheres, the oceans, the rivers, the mountains, the forests, the vegetations, the herbal plants, souls and the souls of the trees and creepers *i.e.* the life force of the herbal plants, the trees and creepers.

लवाः काष्ठाः कलाश्चैव मुहूर्ताः संधिरात्र्यहाः।

अर्धमासाश्च मासाश्च अयनाब्दयुगानि च॥७५॥

स्थानाभिमानिनः सर्वे स्थानाख्यश्चैव ते स्मृताः॥७६॥

Units of time, *Lavas*, *Kāsthās*, *Kalās*, *Muhūrtas*, *Sandhis* (junctions of day and night), night, day, fortnights, months, *Ayanas*, years and *Yugas*. These are the positions with which they identify themselves.

वक्त्राद्यस्य ब्राह्मणाः संप्रसूता-

स्तद्वक्षस्तः क्षत्रियाः पूर्वभागे।

वैश्याश्चोर्वोर्यस्य पद्भ्यां च शूद्राः

सर्वे वर्णा गात्रतः संप्रसूताः॥७७॥

From his mouth, the Brāhmaṇas were produced and from the chest region of that very one, were produced the Kṣatriyas in the front portion. Vaiśyas were produced from his thighs and from the feet, Śūdras were produced. All

the *varṇas* as orders of society were created from the body.

नारायणः परोऽव्यक्तादण्डमव्यक्तसंभवम्।

अण्डाज्जज्ञे पुनर्ब्रह्मा लोकास्तेन कृताः स्वयम्॥७८॥

Nārāyaṇa, the supreme one, is beyond the unspecific one and the primordial Egg. He is born of the unmanifest. Brahmā is born of the Cosmic Egg. The worlds are created by himself.

एष वः कथितः पादः समासान्तु विस्तरात्।

अनेनाऽऽद्येन पादेन पुराणं संप्रकीर्तितम्॥७९॥

This *Pāda* has been dilated upon succinctly and not in details. This Purāṇa has been narrated briefly by this first *Pāda*.

इति महापुराणे वायुप्रोक्ते प्रक्रियापादे सृष्टिप्रकरणं नाम
षष्ठोऽध्यायः॥६॥

* * *

॥अथ सप्तमोऽध्यायः॥

Chapter 7

The enumeration of Pratisandhi period of transition between two Ages

सूत उवाच

इत्येष प्रथमः पादः प्रक्रियार्थः प्रकीर्तितः।

श्रुत्वा तु संहृष्टमनाः काश्यपेयः सनातनः॥१॥

The Sūta spoke— This way, the first section has been dilated upon as one having motive for the preamble. Having listened to it became jubilant at heart, the son of Kaśyapa, the primeval sage.

संबोध्य सूतं वचसा पप्रच्छाथोत्तरां कथाम्।

अतः प्रभृति कल्पज्ञ प्रतिबंधि प्रचक्ष्व नः॥२॥

Having made understand by words, he asked Sūta for the subsequent narration. “From here onwards, O knower of Kalpas, you dilate upon us the period of transition between two Ages.

समतीतस्य कल्पस्य वर्तमानस्य चोभयोः।

कल्पयोरन्तरं यच्च प्रतिसंधिर्यतस्तयोः।

एतद्वेदितुमिच्छाम अ(मो ह्य)त्यन्तकुशलोऽहसि॥३॥

About the period of transition between past and the present Kalpa and the interval between the two aeons, we are eager to know since you are highly skilled as one not infatuated.”

लोमहर्षण उवाच

अत्र वोऽहं प्रवक्ष्यामि प्रतिसंधिश्च यस्तयोः।

समतीतस्य कल्पस्य वर्तमानस्य चोभयोः॥४॥

Lomaharṣaṇa spoke— Here unto you, I shall dilate upon the period of transition between the two Kalpas, the past as well as the running one as also their selection.

मन्वन्तराणि कल्पेषु येषु यानि च सुव्रताः।

यश्चायं वर्तते कल्पो वाराहः सांप्रतः शुभः॥५॥

अस्मात्कल्पाच्च यः कल्पः पूर्वोऽतीतः सनातनः।

तस्य चास्य च कल्पस्य मध्यावस्थां निबोधत॥६॥

O Sages of sacred vows, the Manvantaras (the periods of Manu) that exist in the aeons and which one this exists aeon, named Vārāha, the auspicious one, the earlier one gone by, as such the ancient one, you may know the interim period between that Kalpa and the present one.

प्रत्याहते पूर्वकाले प्रतिसंधिं च तत्र वै।

अन्यः प्रवर्तते कल्पो जनाल्लोकात्पुनः पुनः॥७॥

The earlier aeon having been beaten back and the transition therein, the other aeon ensues from Janaloka, time and again.

व्युच्छिन्नात्प्रतिसंधेस्तु कल्पाकल्पः परस्परम्।

व्युच्छिद्यन्ते क्रियाः सर्वाः कल्पान्ते सर्वशस्तदा॥८॥

तस्मात्कल्यात्तु कल्पस्य प्रतिसंधिर्निगद्यते।

This happens when period of transition ends and the Kalpas are cut off or separated from each other. At the end of a Kalpa, all the activities get cut off from all sides. Hence it is called the period of transition between one Kalpa and another.

मन्वन्तरयुगाख्यानामव्युच्छिन्नाश्च संधयः॥९॥

परम्पराः प्रवर्तन्ते मन्वन्तरयुगैः सह।

उक्ता ये प्रक्रियार्थेन पूर्वकल्पाः समासतः॥१०॥

The transition between the periods named as Manvantaras and Yuga, too get cut off. This tradition continue as such along with the Manvantara Yugas. By the objective of the specific activity, those earlier aeons have been defined briefly.

तेषां परार्थकल्पानां पूर्वोह्यस्मात्तु यः परः।

आसीत्कल्पो व्यतीतो वै परार्थं न परस्तु सः॥११॥

Of these aeons beyond the half, the earlier and which assumes the later form, the aeon passed as such, becomes one as the subsequent one by the second half.

अन्ये भविष्या ये कल्पाअपरार्धादिद्वगुणीकृताः।

प्रथमः सांप्रतस्तेषां कल्पोऽयं वर्तते द्विजाः॥१२॥

The other Kalpas which follow in the future are so tied with their later half. The Kalpa that is current, O Brāhmanas, is the first among them.

यस्मिन्पूर्वः परार्थे तु द्वितीयः पर उच्यते।

एतावान्स्थितिकालस्य प्रत्याहारस्ततः स्मृतः॥१३॥

In it the first (half) is called *Pūrva* and the later half is called *Para*. This is the period of sustenance (of the world). The period after it is called the dissolution of the world.

अस्मात्कल्पात्तु यः पूर्व कल्पोऽतीतः सनातनः।

चतुर्युगसहस्रान्ते अहो मन्वन्तरैः परा॥१४॥

क्षीणे कल्पे तदा तस्मिन्दाहकाले ह्युपस्थिते।

तस्मिन्कल्पे तदा देवा आसन्वैमानिकास्तु ये॥१५॥

नक्षत्रग्रहतारास्तु चन्द्रसूर्यग्रहाश्च ये।

अष्टाविंशतिरेवैताः कोट्यस्तु सुकृतात्मनाम्॥१६॥

From this aeon, the aeon which passed the earliest one, was Saṅātana (the ancient one). At the end of one thousand sets of four Yugas along with the Manvantaras, when the Kalpa came to an end, then the time of consumption (lit. burning) having arrived, in that Kalpa, the gods, who were moving about in aerial cars, the planets, the comets and the stellars and moon and sun that happened to be as the

constellations, these categories, endowed with virtuous souls, numbered twenty-eight crores.

मन्वन्तरे तथैकस्मिंश्चतुर्दशसु वै तथा।

त्रीणि कोटिशतान्यासन्कोट्यो द्विनवतिस्तथा॥१७॥

In one Manvantara and in fourteen (their numbers) are equal. Thus, their total number (in all Manvantaras) was three hundred and ninety-two crores.

अष्टादिकाः सप्तशताः सहस्राणां स्मृताः पुरा।

वैमानिकानां देवानां कल्पेऽतीते तु येऽभवन्॥१८॥

एकैकस्मिंस्तु कल्पे वै देवा वैमानिकाः स्मृताः।

In the past Kalpa, the number of gods who were moving about in aerial cars, were known as seven hundred and eight thousand in number. In one individual aeon, the aeronautic gods came to be recognised as such.

अथ मन्वन्तरेष्वासंश्रुतुर्दशसु वै दिवि॥१९॥

देवाश्च पितरश्चैव मुनयो मनवस्तथा।

तेषामनुचरा ये च मनुपुत्रास्तथैव च॥२०॥

वर्णाश्रमिभिरीड्याश्च तस्मिन्काले तु ये सुराः।

मन्वन्तरेषु ये ह्यासन्देवलोके दिवौकसः॥२१॥

ते तैः संयोजकैः सार्धं प्राप्ते संकालने तथा।

तुल्यनिष्ठास्तु ते सर्वे प्राप्ते ह्याभूतसंप्लवे॥२२॥

In all the fourteen Manvantaras, there had been Devas, the manes, the sages and Manus in the heaven. Their followers, the sons of Manus and the respectable gods, during that period, worshipped by the followers of all castes and stages of life and in the Manvantaras, those who are the celestial beings or heaven-dwellers, abide in the Devaloka, they all along with their assistants stand on equal footing at the time of final dissolution.

ततस्तेऽवश्यभाविताद्बुध्वा पर्यायमात्मनः।

त्रैलोक्यवासिनो देवा इहस्थानाभिमानिनः॥२३॥

Then owing to inevitability, the gods, the residents of the triad of world, proud of that place, have understood the revolution or suppression (*Paryāya*) of their own, which necessarily occurs in due course.

स्थितिकाले तदा पूर्णे ह्यासन्ने पश्चिमेऽन्तरे।
कल्पवासानिका देवा तस्मिन्प्राप्ते ह्युपप्लवे॥२४॥
तेनौत्सुक्यविषादेन त्यक्त्वा स्थानानि भावतः।
महर्लोकाय संविग्नास्ततस्ते दधिरे मतिम्॥२५॥

The span of stay having gone completed, and the final or last interval having become closer, the gods, residents of that Kalpa, at the time of the arrival of the dissolution, they, by that impatience and grief, having deserted the places out of emotion, agitated as such, fixed up their mind for the Maharloka¹.

ते युक्ता उपपद्यन्ते महसि स्थैः शरीरकैः।
विशुद्धिबहुलाः सर्वे मानसीं सिद्धिमास्थिताः॥२६॥

Abounding in purity, having attained to the mental accomplishment, they all become justified with bodies of Maharloka.

कः कल्पवासिभिः सार्धं महानासादितस्तु यैः।
ब्राह्मणैः क्षत्रियैर्वैश्यैस्तद्भक्तैश्चापरैर्जनैः॥२७॥

They established the connection with those Brāhmanas, Kṣatriyas, Vaiśyas and other devotees of that Kalpa.

मत्वा तु ते महर्लोकं देवसंघाश्चतुर्दश।
ततस्ते जनलोकाय सोद्वेगा दधिरे मतिम्॥२८॥

Having their minds fixed on Maharloka, they all, the fourteen groups of the divine beings, made up a mind for the world of the Janas too.

विशुद्धिबहुला सर्वे मानसीं सिद्धिमास्थिताः।
तैः कल्पवासिभिः सार्धं महानासादितस्तु यैः॥२९॥

Having abundance of purity or racial sanctity, all those stood in mental accomplishment along with the denizens of the aeons who have attained Maharloka.

दशकृत्व इवाऽऽवृत्य तस्माद्गच्छन्ति स्वस्तपः।
तत्र कल्पान्दश स्थित्वा सत्यं गच्छन्ति वै पुनः॥३०॥

Having ten times taken recourse to, they attained the worlds called *Svar* and *Tapas*. Thereafter, staying for ten Kalpas, they proceed again to the world called *Satya*.

एतेन क्रमयोगेन (ण) यान्ति कल्पनिवासिनः।
एवं देवयुगानां तु सहस्राणि परस्परात्॥३१॥
गतानि ब्रह्मलोकं वै अपरावर्तिनीं गतिम्।

By this combination of an order, the residents of the Kalpa move along. This way having passed the thousands of the Yugas of the Devas, they attain the region of Brahmā, the state of final emancipation.

आधिपत्यं विना ते वै ऐश्वर्येण तु तत्समाः॥३२॥
भवन्ति ब्रह्मणस्तुल्या रूपेण विषयेण च।

Aside from overlordship, they become equal to Brahmā by prosperity, glory, appearance and objects (of enjoyment).

तत्र ते ह्यवतिष्ठन्ति(न्ते)प्रीतियुक्ताः प्रसंगमात्॥३३॥
आनन्दं ब्रह्मणः प्राप्य मुच्यन्ते ब्रह्मणा सह।

There they stand as such endowed with affection by concomitance. Having obtained the bliss of Brahmā, they become liberated along with Brahmā.

अवश्यंभाविनाऽर्थेन प्राकृतेनैव ते स्वयम्॥३४॥
नानात्वेनाभिसंबद्धास्तदा तत्कालभाविनः।

By an inevitable objective regarding to Prakṛti, they remain bound in their separateness produced at that time.

स्वपतो बुद्धिपूर्वं हि यथा भवति जाग्रतः॥३५॥
तत्कालभावि तेषां तु तथा ज्ञानं प्रवर्तते।

Just as in a wakeful stage, knowledge occurs with intellectual efforts from its forms, similarly knowledge which arises in them at that time, begins to function.

प्रत्याहारे तु भेदानां येषां भिन्नाभिसूक्ष्मणाम्(?)॥३६॥
तैः सार्धं प्रतिसृज्यन्ते कार्याणि करणानि च।

When the differences of those who have different minute observations are restrained and

1. The fourth of the seventh worlds which rise one above the other, supposed to be the abode of those saints who survive the destruction of the world being between Svarloka and Janaloka.

withdrawn, along with them get repulsed the activities as well as the instruments (sense organs).

नानात्वदर्शनात्तेषां ब्रह्मलोकनिवासिनाम्॥३७॥

विनष्टस्वाधिकाराणां स्वेन धर्मेण तिष्ठताम्।

ते तुल्यलक्षणाः सिद्धाः शुद्धात्मानोनिरञ्जनाः॥३८॥

प्रकृतौ कारणातीताः स्वात्मन्येव व्यवस्थिताः।

Owing to the observation of diversity of those residing in the Brahmaloaka, abiding by their own jurisdictions, having personal rights forfeited, they having equal characteristics, the accomplished ones are of pure souls and free from falsehood. In their nature, they are beyond the sense-organs and are well-established in their souls.

प्रख्यापयित्वा ह्यात्मानं प्रकृतिस्तेषु सर्वशः॥३९॥

पुरुषाव्यवहृत्वे(त्त्वे) न प्रतीता न प्रवर्तते।

Prakṛti thus discloses itself to them all round, but it can not able to function without activation by Puruṣa.

प्रवर्तिते पुनः सर्गे तेषां वा कारणं पुनः॥४०॥

संयोगे प्राकृते तेषां युक्तानां तत्त्वदर्शिनानाम्।

अत्रापवर्गिणां तेषामपुनर्मागमिना(णा)म्॥४१॥

अभावः पुनरुत्पत्तौ शान्तानामर्चिषामिव।

When the creation starts again, those, the seers of truth, who are restrained and those who have attained path of liberation wherefrom one does not return to this world, there is no birth again for them like the blazing flames of fire which has been extinguished.

ततस्तेषु गतेषूर्ध्वं त्रैलोक्यात्सुमहात्मसु॥४२॥

तैः सार्धं ये महर्लोकान्तदा नाऽऽसदिता जनाः।

तच्छिष्टाश्चेह तिष्ठन्ति कल्पाद्देहमुपासते॥४३॥

Then on their having gone upwards, the great ones, from the triad of worlds, along with them who have not acquired Janaloka from Maharloka, those survived from their stay in Maharloka, they maintain their body for a Kalpa.

गन्धर्वाद्याः पिशाचान्ता मानुषा ब्राह्मणादयः।

पशवः पक्षिणश्चैव स्थावराः ससरीसृपाः॥४४॥

There are groups of Gandharvas and others ending with Piśācas, Brāhmaṇas and other human beings, the animals, the birds, the insensate ones and the crawling ones.

तिष्ठन्त्यु तेषु तत्कालं पृथिवीतलवासिषु।

सहस्रं यत्तु रश्मीनां सूर्यस्येह विभासते॥४५॥

ते सप्तरश्मयो भूत्वा ह्येकैको जायते रविः।

The denizens of the surface of the land, staying that way at that time, a thousands of the rays of the sun that stood shining. Those ones having assumed the form of seven rays getting combined and each ray becomes as a Sun.

क्रमेणोत्तिष्ठमानास्ते त्रींल्लोकान्प्रदहन्त्युत॥४६॥

जङ्गमं स्थावरं चैव नदीः सर्वाश्च पर्वतान्।

पूर्वं शुष्का ह्यनावृष्ट्या सूर्यैस्तैश्च प्रधूपिताः॥४७॥

In due order, rising up, they burnt the three worlds, mobile and immobile beings; rivers and all mountains. The former ones got drought desiccated and were smoke-screened by those suns.

तदा ते विवशाः सर्वे निर्दग्धाः सूर्यरश्मिभिः।

जङ्गमाः स्थावराः सर्वे धर्माधर्मात्मकास्तु वै॥४८॥

Then they all helpless as such were consumed by the solar rays. The mobile and the immobile ones, all assumed the form having souls as endowed with *Dharma* and *Adharma*.

दग्धदेहास्ततस्ते वै गताः पापयुगात्यते।

योन्या तथा ह्यनिर्मुक्ताः शुभपामानुबन्धया॥४९॥

ततस्ते ह्युपपद्यन्ते तुल्यरूपा जने जनाः।

विशुद्धिबहुलाः सर्वे मानसीं सिद्धिमास्थिताः॥५०॥

At the end of the sinful age, they go away with their bodies burnt. But they are not freed from bodies worn due to their auspicious or sinful activities. Then they were combined with the people of Janaloka who were equal in their form. Abounding in purity, they attained mental supremacy.

उषित्वा रजनीं तत्र ब्रह्मणोऽव्यक्तजन्मनः।

पुनः सर्गे भवन्तीह ब्रह्मणो मानसीप्रजाः(?)॥५१॥

Having lived for a night there of the Brahmā of undefined provenance, once again they are born as the mind-born sons of Brahmā, at the beginning of the creation (of the world).

ततस्तेष्वप्रवृत्तेषु जने त्रैलोक्यवासिषु।

निर्दग्धेषु च लोकेषु तेषु सूर्येस्तु सप्तभिः॥५२॥

वृष्ट्या क्षितौ प्लावितायां विशीर्णेष्वालयेषु च।

समुद्राश्चैव मेघाश्च आपः सर्वाश्च पार्थिवाः॥५३॥

ब्रजन्येकार्णवत्वं हि सलिलाख्यास्तदाश्रिताः।

When the denizens of the triad of worlds, turned thus from activation in Janaloka and the three worlds having been consumed by the seven suns, when the earth having got inundated by rain, when the buildings have got collapsed, the oceans as well as the clouds as also the terrestrial waters assume the form of one ocean. These waters are known as 'Salila'.

आगतागतिकं तद्वै यदा तु सलिलं बहु॥५४॥

संछाद्येमां स्थितां भूमिमर्णवाख्या तदा च सा।

The one flood followed the other. When that enormous flood of water covered up the entire earth, then it assumed the form of *Arṇava* (sea).

आभान्ति यस्मान्नाऽऽभान्ति भासन्तो व्यासिदीप्तिषु॥५५॥

सर्वतः समनुप्लाव्य तासां चाम्भो विभाव्यते।

And that shine forth all around and even do not shine forth shining as such in the ubiquitous flames or lights. And having inundated all over, the water of those become apparent.

सदम्भस्तनुते यस्मात्सर्वा पृथ्वीं समन्ततः॥५६॥

धातुस्तनोति विस्तारे तेनाम्भस्तनवः स्मृताः।

The root \sqrt{Tan} means 'to cover', to 'expand'. That water then cover up the entire earth all over, so, they are known as *Tanus*.

अरमित्येष शीघ्रं तु निपातः कविभिः स्मृतः॥५७॥

एकार्णवे भवन्त्यापो न शीघ्रास्तेन ते नराः।

That the particle 'Aram' has meaning as quickness, has been enunciated by the wise

ones. In the vast ocean, the water do not attain to a speedy flow. Therefore, they are called 'Narās'.

तस्मिन्युगसहस्रान्ते संस्थिते ब्रह्मणोऽहनि॥५८॥

रजन्यां वर्तमानायां तावत्तत्सलिलात्मना।

ततस्तु सलिले तस्मिन्नष्टेऽग्नौ पृथिवीतले॥५९॥

प्रशान्तवातेऽन्धकारे निरालोके समन्ततः।

येनैवाधिष्ठितं हीदं ब्रह्मा स पुरुषः प्रभुः॥६०॥

विभागमस्य लोकस्य पुनर्वै कर्तुमिच्छति।

In that end of the thousand Yugas on the day established as such of Brahmā, when during the night everything is covered up with waters by their form, when the earth destroyed by the fire disappears in water, when in the lightless gloom having breeze ceased all around and there is no ray of light, Brahmā became supreme as an existent human being, by whom was occupied this one, who is eager to create a division of the universe.

एकार्णवे तदा तस्मिन्नष्टे स्थावरजङ्गमे॥६१॥

तदा स भवति ब्रह्मा सहस्राक्षः सहस्रपात्।

सहस्रशीर्षा पुरुषो रुक्मवर्णो ह्यतीन्द्रियः॥६२॥

In that one ocean, having mobile and immobile gone oblivious, he becomes god Brahmā who happens to be one with thousand eyes and thousand feet, a Puruṣa of thousand heads of golden complexion and who is beyond the range of senses.

ब्रह्मा नारायणाख्यस्तु सुष्वाप सलिले तदा।

सत्त्वोद्रेकात्प्रबुद्धस्तु शून्यं लोकमवेक्ष्य च॥६३॥

Brahmā entitled Nārāyaṇa then slept within water. Having seen the world as a void, he woke up out of height of Sattva guṇa.

इमं चोदाहरन्त्यत्र श्लोकं नारायणं प्रति।

आपो नराख्यास्तनव इत्यपां नाम शुश्रुमा॥६४॥

आपूर्य नाभिं तत्राऽऽस्ते तेन नारायण स्मृतः॥

This way, they quote as an example here a verse referring to Nārāyaṇa. The waters are called Nārā. We have thus heard that the name

of waters is *Tanus*. Because he stays there with waters upto the level of the navel, he is known as *Nārāyaṇa*.

सहस्रशीर्षा सुमनः सहस्रपात्

सहस्रचक्षुर्वदनः सहस्रभुक्।

सहस्रबाहुः प्रथमः प्रजापति-

स्त्रयीपथे यः पुरुषो निरुच्यते॥६६॥

He is thousand-crested one, nice-minded one, a thousand-footed one, a thousand-eyed one, a thousand-faced one, a thousand consuming one, a thousand-armed one, and in the Veda, he is called the first primeval creator, the *Puruṣa*.

आदित्यवर्णो भुवनस्य गोप्ता

एको ह्यपूर्वः प्रथमं तुराषाट्।

हिरण्यगर्भः पुरुषो महात्मा

स पठ्यते वै तमसः परस्तात्॥६७॥

He is the sun-coloured one. He is the guardian of the universe. He is the sole supreme one, the first over-powerer of the mighty. He is the golden-wombed *Puruṣa* and the great-souled one, who is beyond darkness.

कल्पादौ रजसोद्विक्तो ब्रह्मा भूत्वाऽसृजन्नराः।

कल्पान्ते तमसोद्विक्तः कालो भूत्वाऽग्रसत्पुनः॥६८॥

At the inception of the *Kalpa*, excelled by the *Rajas*, having become *Brahmā*, he created the progenies. At the end of the aeon, excelled by *Tamas*, he engulfed them again having become *Kāla* or *Yama*.

स वै नारायणाख्यस्तु सत्त्वोद्विक्तोऽर्णवे स्वपन्।

त्रिधा विभज्य चाऽऽत्मानं त्रैलोक्ये समवर्तत॥६९॥

He, verily, known as *Nārāyaṇa* excelling in the *Sattva Guṇa*, sleeping in the ocean, having divided himself in three parts, assumed form in the triad of worlds.

सृजते ग्रसते चैव वीक्षते च त्रिभिस्तु तान्।

एकार्णवे तदा लोके नष्टे स्थावरजङ्गमे॥७०॥

चतुर्युगसहस्रान्ते सर्वतः सलिलावृते।

ब्रह्मा नारायणाख्यस्तु अप्रकाशाणवे स्वपन्॥७१॥

He creates, devours and observes the three forms. When the world, mobile as well as immobile devastated, all around at the end of the four thousand years enveloped by water, *Brahmā* named *Nārāyaṇa* sleeps in the ocean having no light or of darkness.

चतुर्विधाः प्रजा ग्रस्त्वा ब्राह्मणां रात्र्यां महार्णवे।

पश्यन्ति तं महर्लोकात्सुसं कालं महर्षयः॥७२॥

The great sages see from *Maharloka*, the *Kāla*, after absorbing the four types of creation, is sleeping in the great ocean during the night of *Brahmā*.

भृगवादयो यथा सप्त कल्पे ह्यस्मिन्महर्षयः।

ततो विवर्तमानैस्तैर्महान्यरिगतः परः॥७३॥

Bṛghu and others sages just as seven (in number), in this aeon (existed) as such, then by them, revolving round as such, the great one, the secondary one became engirt as such.

गत्यर्थादुषयो धातो ना(र्ना)मनिर्वृत्तिरादितः।

तस्माद्दृषिपरत्वेन महांस्तस्मान्महर्षयः॥७४॥

From the root $\sqrt{Rṣi}$, 'to go', the word '*Rṣi*' is etymologised. The classification becomes apparent from the very beginning, on that account, they are called *Rṣis*. By the prowess of amenability to a sage, the word added as '*Mahān*' gives the term *Maharṣis*.

महर्लोकस्थितैर्दृष्टः कालः सुप्तस्तदा च तैः।

सत्याद्याः सप्त ये ह्यासन्कल्पेऽतीते महर्षयः॥७५॥

Stationed in the *Maharloka* was seen the sleeping *Kāla* by them. And *Satya* and the like, those were the seven great sages in the past *Kalpa*.

एवं ब्राह्मीषु रात्रीषु ह्यतीतासु सहस्रशः।

दृष्टवन्तस्तथा ह्यन्ये सुप्तं कालं महर्षयः॥७६॥

This way during these nights of *Brahmā*, having gone by a thousand fold, the other great sages observed the sleeping time as such.

कल्पस्याऽदौ तु बहुशो यस्मात्संस्थाश्चतुर्दश।

कल्पयामास वै ब्रह्मा तस्मात्कल्पो निरुच्यते॥७७॥

At the beginning of the Kalpa, Brahmā created manifoldly the fourteen organisation. On that account that period stands etymologised as the Kalpa.

स स्रष्टा सर्वभूतानां कल्पादिषु पुनः पुनः।

व्यक्ताव्यक्तो महादेवस्तस्य सर्वमिदं जगत्॥७८॥

He is the creator of all living beings at the beginning of each Kalpa again and again. The great lord, is manifest as well as unmanifest, of him is this entire universe.

इत्येष प्रतिसंधिर्वः कीर्तितः कल्पयोर्द्वयोः।

सांप्रतातीतयोर्मध्ये प्रागवस्था बभूव या॥७९॥

कीर्तिता तु समासेन कल्पे कल्पे यथा तथा।

सांप्रतं ते प्रवक्ष्यामि कल्पमेतं निबोधत॥८०॥

This way, this has been dilated upon the transition period between the two Kalpas unto you. The primary situation that happened to be, in the midst of the two ages, the present as well as the past, that same reckoned as such succinctly in every Kalpa. Now, I shall explain the present Kalpa, that same you may understand.

इति महापुराणे वायुप्रोक्ते प्रतिसंधिकीर्तनं नाम

सप्तमोऽध्यायः॥७॥

* * *

॥अथ अष्टमोऽध्यायः॥

Chapter 8

The establishment of the Earth— Its description

सूत उवाच

तुल्यं युगसहस्रस्य नैशं कालमुपास्य सः।

शर्वर्यन्ते प्रकुरुते ब्रह्मत्वं सर्गकारणात्॥१॥

Sūta spoke— Having waited upon the nocturnal hour equal to a thousand Yugas, at the end of the night, he initiates the state of Brahmā for the purpose of creation.

ब्रह्मा तु सलिले तस्मिन्वायुर्भूत्वा तदा चरन्।

अन्धकारे तदा तस्मिन्नष्टे स्थावरजङ्गमे॥२॥

Brahmā then in water having assumed the shape of Vāyu, moving along, in the dark of that type having got obviated, being mobile as well as immobile.

जलेन समनुव्याप्ते सर्वतः पृथिवीतले।

अविभागेन भूतेषु समन्तात्पुस्थितेषु तु॥३॥

The water having collectively enveloped all around on the surface of the earth by a non-division among the beings, on their being well-organised all around.

निशायामिव खद्योतः प्रावृट्काले ततस्ततः।

तदाऽऽकाशे चरन्सोऽथ वीक्ष्यमाणः स्वयंभुवः॥४॥

Like a fire fly at night during the rainy season then likewise moving in the sky, being seen by the earth itself or self one.

प्रतिष्ठाया ह्युपायं तु मार्गमाणस्तदा प्रभुः।

ततस्तु सलिले तस्मिज्जात्वा ह्यन्तर्गतां महीम्॥५॥

Looking for the mean to an establishment, the supreme being then, in that water, having realised the earth having plunged as such.

अनुमानात्तु संबुद्धो भूमेरुद्धरणं प्रति।

चकारान्यां तनुं चैव पूर्वकल्पादिषु स्मृताम्॥६॥

By estimation gone alert about the extrication of the earth, he got transformed into another frame remembered as such in the earlier aeons.

स तु रूपं वराहस्य कृत्वाऽपः प्राविशत्प्रभुः।

अद्भिः संछादितामुर्वी समीक्ष्याथ प्रजापतिः॥७॥

He, the supreme being, having assumed the form of a Boar, entered into the water. Prajāpati (the lord of the created beings) observed admirably the earth as enveloped by waters.

उद्धृत्योर्वीमथाद्भ्यस्तु अपस्तास्तु स विन्यसन्।

सामुद्रीस्तु समुद्रेषु नादेयीर्निर्नगास्वपि॥८॥

Having uplift out the earth from the waters, he stabilised those waters, those belonging to

the ocean in ocean and those of rivers in the rivers.

पार्थिवीस्तु स विन्यस्य पृथिव्यां सोऽचिनोद्गिरीन्।
प्राक्सर्गे दह्यमाने तु तदा संवर्तकाग्निना॥१॥

And those of the earth on the earth, having poured, he picked up the hills. The earlier creation getting calcimined, thereafter, by this fire of destruction or submarine fire.

तेनाग्निना प्रलीनास्ते पर्वता भुवि सर्वशः।
शैत्यादेकार्णवे तस्मिन्वायुनाऽऽपस्तु संहताः॥१०॥

By that fire got consumed all the mountains on the earth owing to cold in that sole single ocean, the waters were channelised by wind.

निषक्ता यत्र यत्राऽऽसंस्तत्र तत्राऽचलोऽभवत्।
स्कन्धाचलत्वाद्चलाः पर्वभिः पर्वताः स्मृताः॥११॥

Wherever they got stuck, there and there above, a mountain was created. Owing to the immobility trickled out as such, the static ones and by knot entanglements, the *Parvatas* (came out).

गिरयोऽद्धिर्निगीर्णत्वाच्चयनाच्च शिलोच्चयः।
ततस्तु तां समुद्वृत्य क्षितिमन्तर्जलात्प्रभुः॥१२॥
स्वस्थाने स्थापयित्वा च विभागमकरोत्पुनः।

They are called '*giris*' because they were swallowed by waters and they are called '*Śiloccaya*' because they are collected. Then having extricated out of water, the supreme being have placed the earth on its own place, created the sub-divisions again.

सप्त सप्त तु वर्षाणि तस्या द्वीपेषु सप्तसु॥१३॥
विषमाणि समीकृत्य शिलाभिरचिनोद्गिरीन्।
द्वीपेषु तेषु वर्षाणि चत्वारिंशस्तथैव च॥१४॥

Seven each were the *Varṣas* (sub-continents) in all the seven *Dvīpas* (continents). Having explained the unexplained ones, he raised the hills with stone slabs. In those continents, the *Varṣas* were forty likewise.

तावन्तः पर्वताश्चैव वर्षान्ते समवस्थिताः।
सर्गादौ संनिविष्टास्ते स्वभावेनैव नान्यथा॥१५॥

That very numbered mountains were there collected or stuffed as such within the *Varṣas* introduced as such at the beginning of the creation naturally and not otherwise.

सप्त द्वीपाः समुद्राश्च अन्योन्यस्य तु मण्डलम्।
सन्निकृष्टाः स्वभावेन समावृत्य परस्परम्॥१६॥

Seven continents and seven oceans mutually established, having a circle, were introduced by nature having enclosed as such collectively.

भूराख्यांश्चतुरो लोकांश्चन्द्रादित्यौ ग्रहैः सह।
पूर्वं तु निर्ममे ब्रह्मा स्थानानीमानि सर्वशः॥१७॥

Brahmā created earlier (in beginning of *Kalpa*) the four lokas headed by the name *Bhū* along with the moon and the sun as also planets surrounded by all sides.

कल्पस्य चास्य ब्रह्मा वै ह्यसृजत्स्थानिनः पुरा।
आपोऽग्निः पृथिवी वायुरन्तरिक्षं दिवं तथा॥१८॥

Brahmā created the presiding deities or occupants (*sthānins*) of this aeon (*Kalpa*); then water, fire, earth, aerial passage and the celestial abode.

स्वर्गं दिशः समुद्रांश्च नदीः सर्वाश्च पर्वतान्।
ओषधीनां तथाऽऽत्मानमात्मानं वृक्षवीरुधाम्॥१९॥

The heaven, the quarter, the oceans, the rivers and all the mountains, the medicinal plants or herbs and likewise the very soul and extent of trees and the creepers.

लवाः का(वान्का)ष्ठाः कलाश्चैव मुहूर्तं संधिरात्र्यहम्।
अर्धमासांश्च मासांश्च अयनाब्दयुगानि च॥२०॥

The minuter divisions of time, *Lavas*, *Kāsthās*¹ *Kalās*, *Muhūrtas*, the *Sandhis* (the junction of day and night), the nights and days; fortnights and months, *Ayana*,² the years and the *Yugas* (aeons).

1. Practical Vedic Dictionary, Dr Surya Kant, p. 248.
2. The Sun's passages, north and south of the equator and hence the period of duration of this passage, half year, the time from one solstice to another.

स्थानाभिमानिनश्चैव स्थानानि च पृथक् पृथक्।

स्थानात्मनः स सृष्ट्वा वै युगावस्थां विनिर्ममे॥२१॥

He created distinctly the abodes and its presiding deities or occupants therein. After that, he created the soul for those abodes. He established the serial order of the Yugas.

कृतं त्रेता द्वापरं च कलिं चैव तथा युगम्।

कल्पस्याऽऽदौ कृतयुगे प्रथमे सोऽसृजत्प्रजाः॥२२॥

These are Krta, Tretā, Dvāpara and the Kali. At the beginning of the Kalpa in the first Krta Yuga, he created the progenies.

प्रागुक्ता या मया तुभ्यं पूर्वकालं प्रजास्तु ताः।

तस्मिन्संवर्तमाने तु कल्पे दग्धस्तदाऽग्निना॥२३॥

Earlier that had been declaimed by me before you, the progenies of the earlier times, those very got consumed by fire in the aeon that attained devastation.

अप्राप्तायास्तपोलोकं जनलोकं समाश्रिताः।

प्रवर्तन्ति(न्ते) पुनः सर्गे बीजार्थं ता भवन्ति हि॥२४॥

Those that did not attain to the world of penance resorted to the Janaloka. They trudge on to the creation and assume form for the sake of insemination.

बीजार्थेन स्थितास्तत्र पुनः सर्गस्य कारणात्।

ततस्ताः सृज्यमानास्तु संतानार्थं भवन्ति हि॥२५॥

For the purpose of insemination, stationed there for the sake of regeneration, then those being created, remain as such for the sake of progeny.

धर्मार्थकाममोक्षाणामिह ताः साध(धि)काः स्मृताः।

देवाश्च पितरश्चैव ऋषयो मनवस्तथा॥२६॥

Here the Gods, the Manes, the Sages and the Manus were considered as the accomplishers of *Dharma* (spiritual good), *Artha* (material gains), *Kāma* (lust) and *Mokṣa* (emancipation).

ततस्ते तपसा युक्ताः स्थानान्यापूरयन्ति हि।

ब्रह्मणो मानसास्ते वै सिद्धात्मानो भवन्ति हि॥२७॥

Then they equipped with austerity replenish the spots and they become the ones having souls

accomplished as the mind-born ones of Brahmā.

ये सङ्गद्वेषयुक्तेन कर्मणा ते दिवं गताः।

आवर्तमाना इह ते संभवन्ति युगे युगे॥२८॥

Those who have attained heaven through subversive rites, are revolving here and take birth in every Age.

स्वकर्मफलशेषेण ख्यातश्चैव तथात्मिकाः।

संभवन्ति जनाल्लोकात्कर्मसंशयबन्धनात्॥२९॥

By the remittance of the fruit of action, they became popular being of that soul structure; they take birth from the land of the Janaloka owing to the bondage of the suspicious nature of action.

आशयः कारणं तत्र बोद्धव्यं कर्मणां तु सः।

तैः कर्मभिस्तु जायन्ते जनाल्लोकाः शुभाशुभैः॥३०॥

The quint essence of the action should be taken as the cause of these actions. The worlds get generation from the Janaloka by these actions, good or bad.

गृह्णन्ति ते शरीराणि नानारूपाणि योनिषु।

देवाद्यस्थावरान्ते च उत्पद्यन्ते परस्परम्॥३१॥

They acquire many-formed frames in (different) births and take birth mutually as immobile ones such as headed by Devas or divine beings.

तेषां ये यानि कर्माणि प्राक्सृष्टेः प्रतिपेदिरे।

तान्येव प्रतिपद्यन्ते सृज्यमानाः पुनः पुनः॥३२॥

Of those whose acts came upon before the creation, those very assume form being created time and again.

हिंसाहिंसे मृदुकूरे धर्माधर्मे ऋतानृते।

तद्भाविताः प्रपद्यन्ते तस्मात्तत्तस्य रोचते॥३३॥

In the killer and the non-killer, the emollient and the cruel, the righteous and the unrighteous, the true and the false or in the moral order or immoral order, construed as such, they assume forms, on that account that suits or appeals that.

कल्पेष्वसन्व्यतीतेषु रूपनामानि यानि च।

तान्येवानागते काले प्रायशः प्रतिपेदिरे॥३४॥

During the aeons gone by the names of forms which existed, those very in the time not come, normally came up as such.

तस्मात्तु नामरूपाणि तान्येव प्रतिपेदिरे।

पुनः पुनस्ते कल्पेषु जायन्ते नामरूपतः॥३५॥

On that account, the forms and names or form of the names, these very assumed a norm. Time and again during aeons, they take birth by name and form.

ततः सर्गे ह्यवष्टब्धे सिमुक्षोर्ब्रह्मणस्तु वै।

प्रजास्ता ध्यायतस्तस्य सत्याभिध्यायिनस्तदा॥३६॥

Then in the creation stalemated as such, of the Brahmā desirous of creating those progenies, verily, of that one meditating upon the existence as such.

मिथुनानां सहस्रं तु सोऽसृजद्वै मुखात्तदा।

जनास्ते ह्युपपद्यन्ते सत्त्वोद्रिक्ताः सुचेतसः॥३७॥

Then he created thousand of couples from the mouth. Those as such take birth excellent in spirits and noble-minded with the quality of Sattva predominant.

सहस्रमन्यद्वक्षस्तो मिथुनानां ससर्ज ह।

ते सर्वे रजसोद्रिक्ताः शुष्मिणश्चाप्यशुष्मिणः॥३८॥

सृष्ट्वा सहस्रमन्यत्तु द्वन्द्वानामुस्तः पुनः।

रजस्तमोभ्यामुद्रिक्ता ईहाशीलास्तु ते स्मृताः॥३९॥

A thousand, a different one from the bosom of the couples, he created. All those survived or increased with Rajas quality as such, strong as well as weak. He created again a thousand different one, of the pairs from the thigh. Increased by Rajas and Tamas, disposed to endeavours, they became known as such.

पद्भ्यां सहस्रमन्यत्तु मिथुनानां ससर्ज ह।

उद्रिक्तास्तमसा सर्वे निःश्रीका ह्यल्पतेजसः॥४०॥

By the two feet, different one of couples, he created. Increased by gloom, all those glareless and deficient in radiance.

ततो वै हर्षमाणास्ते द्वन्द्वोत्पन्नास्तु प्राणिनः।

अन्योन्या हृच्छयाविष्टा मैथुनायोपचक्रमुः॥४१॥

Then certainly getting exhilarated, those ones encoupled as such, the sentient beings got created, mutually attained to proximity and resort or proximious resort, endeavoured for copulation.

ततः प्रभृति कल्पेऽस्मिन्मिथुनोत्पत्तिरुच्यते।

मासे(सि) मासे(स्या)र्तवं यद्यत्तदासीद्धि योषिताम्॥

Since then in this aeon, the creation of couples stands defined. In every month that was the day after menstrual discharge, favourable to conception of the women.

तस्मात्तदा न सुषुवुः सेवितैरपि मैथुनैः।

आयुषोऽन्ते प्रसूयन्ते मिथुनायेव ते सकृत्॥४३॥

Then they did not conceive, even when copulated. They brought forth pairs of children once at the end of life.

कुटकाः कुविकाश्चैव उत्पद्यन्ते मुमूर्षिताः।

ततः प्रभृति कल्पेऽस्मिन्मिथुनानां हि संभवः॥४४॥

They gave birth to crooked offspring, when they had desire for death. Since then in this aeon, the birth of the couples (became processed).

ध्याते तु मनसा तासां प्रजानां जायते सकृत्।

शब्दादिविषयः शुद्धः प्रत्येकं पञ्चलक्षणः॥४५॥

And having had a thought about those progenies for once only, there gets on the object of sound and the like, each of which was of five characteristics in the pure form.

इत्येव मानसी पूर्वं प्राक्युष्टिर्या प्रजापतेः।

तस्यान्ववाये संभूता यैरिदं पूरितं जगत्॥४६॥

This way the mind-born creation of Prajāpati happened to be in earlier days. In the lineage of that one got created by whom; this universe became replenished thereby.

सरित्सरः समुद्राश्च सेवन्ते पर्वतानपि।

तदा नात्यम्बुशीतोष्णा युगे तस्मिंश्चरन्ति वै॥४७॥

The rivers, the lakes and the oceans, they wait upon and even the mountains. Then they do not take to the working of highly cold and hot norms in the age.

पृथ्वीरसोद्धवं नाम आहारं ह्याहरन्ति वै।

ताः प्रजाः कामचारिण्यो मानसी सिद्धिमास्थिताः॥

They bring the food born of the fluids in the earth. Those progenies taking to the sensual activities attain to the mental satisfaction.

धर्माधर्मौ न तास्वास्तां निर्विशेषाः प्रजास्तु ताः।

तुल्यमायुः सुखं रूपं तासां तस्मिन्कृते युगे॥४९

The spiritual good and evil did not exist in them and those progenies attained to equality, age, bliss and form in that holy age.

धर्माधर्मौ न तास्वास्तां कल्पादौ तु कृते युगे।

स्वेन स्वेनाधिकारेण जज्ञिरे ते कृते युगे॥५०॥

The spiritual good and evil did not exist in those at the advent of the aeon in Kṛta age. By their own individual right, they took birth in the golden age.

चत्वारि तु सहस्राणि वर्षाणां दिव्यसंख्यया॥

आद्यं कृतयुगं प्राहुः संध्यानांतु चतुःशतम्॥५१॥

Four thousand of the *Varyas* remained by divine counting. The primeval golden age, they enunciate as one of four hundred of *Sandhyas* i.e. twilights i.e. morning as well as evenings.

ततः सहस्रशस्तासु प्रजासु प्रथितास्वपि।

न तासां प्रतिघातोऽस्ति न द्वन्द्वं नापि च क्रमः॥५२॥

Then on those progenies in thousand fold, even getting popularised, neither a repulsion nor a resurrection becomes possible.

पर्वतोदधिसेविन्यो हानिकेताश्रयस्तु ताः।

विशोकाः सत्त्वबहुला एकान्तसुखितप्रजाः॥५३॥

Resorting to the mountains and oceans and having repose without the housing abodes, shorn of sorrow and spirit, abounding solely blissful (were) those progenies.

ता वै निकामचारिण्यो नित्यं मुदितमानसाः।

पशवः पक्षिणश्चैव न तदाऽऽसन्सरीसृपाः॥५४॥

Those ones, taking to wilful movements, perennially happy-minded, the animals and birds and not then happened to be the crawling ones.

नोद्धिज्जा नारकाश्चैव ते ह्यधर्मप्रसूतयः।

न मूलफलपुष्पं च नाऽऽर्तवमृतवो न च॥५५॥

Neither the plants (*Udbhijas*) or botanical germinations, abiding in the hades, sprung by unvirtuous norm, neither the roots and bulbous fruits or exulent roots nor seasonal germinations and the like.

सर्वकामसुखः कालो नात्यर्थं ह्युष्णशीतता।

मनोभिलषिताः कामास्तासां सर्वत्र सर्वदा॥५६॥

उत्तिष्ठन्ति पृथिव्यां वै ताभिर्ध्याता रसोत्थिताः।

बलवर्णकरी तासां सिद्धिः सा रोगनाशिनी॥५७॥

The time affording bliss of all cherished ends, neither height of heat nor cold, the cherished ends suited to the minds of those everywhere all around as such rise up on the earth, meditated upon by them, spirited up by sentiments. Their success affording force and colouring that one obviating the maladies (existed as such).

असंस्कार्यैः शरीरैश्च प्रजास्ताः स्थिरयौवनाः।

तासां विशुद्धात्संकल्पाज्जायन्ते मिथुनाः प्रजाः॥५८॥

By the physical form not fit to be endowed with sacraments, those progenies of youths stable, of those emerge out of mental cravings the progenies in couples as well.

समं जन्म च रूपं च म्रियन्ते चैव ताः समम्।

तदा सत्यमलोभश्च क्षमा तुष्टिः सुखं दमः॥५९॥

Simultaneously, their birth and form (emerge) and they all die simultaneously. Then likewise truth, want of avidity, forbearance, satiety, bliss and self-restraint (come about).

निर्विशेषास्तु ताः सर्वा रूपायुः शीलचेष्टितैः।

अबुद्धिपूर्वकं वृत्तं प्रजानां जायते स्वयम्॥६०॥

They had no distinguishing marks in their forms and features, longevity, conduct and activity. Their actions were spontaneous and voluntary, without the intercession of intellect.

अप्रवृत्तिः कृतयुगे कर्मणोः शुभपापयोः।

वर्णाश्रयव्यवस्थाश्च न तदाऽऽसन्न संकरः॥६१॥

In the age of virtuosity or the golden age, the non-alignment of good and sin, the establishment of the orders of society and stages of life, were not there nor even the intermixture of castes.

अनिच्छाद्वेषयुक्तास्ते वर्तयन्ति परस्परम्।

तुल्यरूपायुषः सर्वा अधमोत्तमवर्जिताः॥६२॥

A version antipathy, endowed with these, they all behave unto each other; having equality of form and age, all those were devoid of depravity and elevation or inferiority and superiority.

सुखप्राया ह्यशोकाश्च उत्पद्यन्ते कृते युगे।

नित्यप्रहृष्टमनसो महासत्त्वा महाबलाः॥६३॥

Mostly blissful and free of grief, they all take birth in the golden age, perennially happy-minded, high-spirited and force-endowed.

लाभालाभौ न तास्वास्तां मित्रामित्रे प्रियाप्रिये।

मनसा विषयस्तासां निरीहाणां प्रवर्तते॥६४॥

The gain and loss were not in them; nor alliance and antipathy; nor likes and dislikes. By mind, the objects of those prevail as such having no lust.

न लिप्सन्ति हि ताऽन्योऽन्यं नानुगृह्णन्ति चैव हि।

ध्यानं परं कृतयुगे त्रेतायां ज्ञानमुच्यते॥६५॥

Neither they desire to obtain antipathy nor do they take to gracefulness. The meditation is supreme in Kṛta-yuga and in Tretā, it is called knowledge.

प्रवृत्तं द्वापरे यज्ञं(ज्ञो) दानं कलियुगे वरम्।

सत्त्वं कृतं रजस्त्रेता द्वापरं तु रजस्तमौ॥६६॥

In Dvāpara, the sacrifice assumes prevalence and in Kali Yuga, charity becomes suitable. Golden age being virtuosity, Tretā as the hazy horizon and Dvāpara endowed with haze and gloom.

कलौ तमस्तु विज्ञेयं युगवृत्तवशेन तु।

कालः कृते युगे त्वेष तस्य संख्यां निबोधत॥६७॥

In the Kali Age, gloom is cognizable under force of the conduct of the age. In the golden

age, the time is this one. You may know its enumeration.

चत्वारि तु सहस्राणि वर्षाणां तत्कृतं युगम्।

संध्यांशो तस्य दिव्यानि शतान्यष्टौ च संख्यया॥६८॥

तदा तासां बभूवाऽऽयुर्न च क्लेशविपत्तयः।

The four thousand divine years constitute Kṛta age. In the portion of the period at the expiration of the age, in the divine eight hundred years, the people had no longevity and suffered no hardships or pain.

ततः कृतयुगे तस्मिन्संध्यांशे हि गते तु वै॥६९॥

पादावशिष्टो भवति युगधर्मस्तु सर्वशः।

Then in that age of accomplishment, the period of extirpation between the two ages passes off, only one fourth of the entire Yugadharma (characterising in Kṛta age) remains.

संध्यायामप्यतीतायामन्तकाले युगस्य तु॥७०॥

पादतश्चावशिष्टे तु संध्याधर्मो युगस्य तु।

एवं कृते तु निःशेषे सिद्धिस्त्वन्तर्दधे तदा॥७१॥

And when the culmination of the period of extirpation is over at the end of Age, the Dharma of the period of the junction remains but one fourth. Thus, when Kṛta age passes off entirely, then all *Siddhis* of this age too vanishes.

तस्यां स सिद्धौ भ्रष्टायां मानस्यामभवत्ततः।

सिद्धिरन्या युगे तस्मिन्त्रेतायामन्तरे कृता॥७२॥

In that accomplishment of mental activity gone down to a persevering norm, a different culmination comes to the fore in that application of physical effort in the Tretā Yuga.

सर्गादौ या मयाष्टौ तु मानस्यो वै प्रकीर्तिताः।

अष्टौ ताःऋमयोगेन(ण) सिद्धयो यान्ति संक्षयम्॥७३॥

At the culmination of the creation, eight types of mental *Siddhis* were got initiated by me. Those eight phases by the serial order decline gradually and are lost.

कल्पादौ मानसी ह्येषा सिद्धिर्भवति सा कृते।
मन्वन्तरेषु सर्वेषु चतुर्युगविभागशः॥७४॥
वर्णाश्रमाचारकृतः कर्मसिद्धोद्भवः स्मृतः।

In the beginning of the Kalpa (the aeon) in the age of Kṛta, this attainment is only mental. In all the Manvantaras, in accordance with division of four Yugas, the accomplished activation is initiated by the adherence to the maintenance of order of society and stages of life.

संध्या कृतस्य पादेन संध्यापादेन चांशतः॥७५॥
कृतसंध्यांशका ह्येते त्रींस्त्रीन्यादान्परस्परान्।
हसन्ति युगधर्मैस्ते तपः श्रुतबलायुषैः॥७६॥

By the exertion, education and agricultural activity, endowed with periodical fructifications, all those phases of fructification periods get culminated in three phases by mutual conjunctions.

ततः कृतांशे क्षीणे तु बभूव तदनन्तरम्।
त्रेतायां युगमन्यत्तु कृतांशमृषिसत्तमाः॥७७॥
तस्मिन्क्षीणे कृतांशे तु तच्छिष्टासु प्रजास्विहा।
कल्पादौ संप्रवृत्तायास्त्रेतायाः प्रमुखे तदा॥७८॥
प्रणश्यति तदा सिद्धिः कालयोगेन नान्यथा।
तस्यां सिद्धौ प्रनष्टायामन्या सिद्धिरवर्तत॥७९॥

O best among the sages! When the part of Kṛta age goes to a culmination, then in the Tretā age, a portion of Kṛta remains. When that activated phase of Kṛta having culminated, in the beginning of Kalpa at the beginning of the Tretā age, the attainment of remaining progenies become defunct by the time-honoured factors and not otherwise. The accomplishment gets bedoomed and then another Siddhi assumed that form.

अपां सौक्ष्म्ये प्रतिगते तदा मेघात्मना तु तौ।
मेघेभ्यः स्तनयित्नुभ्यः प्रवृत्तं वृष्टिसर्जनम्॥८०॥

The paucity of irrigative sources having gone removed, then by the medium of rainfall, by the clouds thundering ones or endowed with lightning, there ensued the creation of rain.

सकृदेव तथा वृष्ट्या संयुक्ते पृथिवीतले।
प्रादुरासंस्तदा तासां वृक्षास्तु गृहसंस्थिताः॥८१॥

Only by a single effort by that rain, the surface of the earth having got association, there took insurgence the trees of those ones overgrown in the habitats.

सर्वप्रत्युपभोगस्तु तासां तेभ्यः प्रजायते।
वर्तयन्ति हि तेभ्यस्तास्त्रेतायुगमुखे प्रजाः॥८२॥

The enjoyment of all those then gets assumption and by those in the Tretā Yuga, the progenies take their norm.

ततः कालेन महता तासामेव विपर्ययात्।
रागलोभात्मको भावस्तदा ह्याकस्मिकोऽभवत्॥८३॥

Then by a greater span of time, by the process of inversion of those, the emotions of lust and greed assumed regeneration suddenly.

यत्तद्भवति नारीणां जीवितान्ते तदाऽर्तवम्।
तदा तद्वै न भवति पुनर्युगबलेन तु॥८४॥

That which comes about in case of women, the menstrual activity at the time of life enforcement, that does not happen to be by the force of conjugal felicity once again.

तासां पुनः प्रवृत्तं तु मासे मासे तदार्तवम्।
ततस्तेनैव योगेन वर्ततां मिथुने तदा॥८५॥

Of those that again come about the menstrual activity every month and then by that very process that may happen by physical union.

तासां तत्कालभावित्वान्मासि मास्युपगच्छताम्।
अकाले ह्यार्तवोत्पत्तिर्गर्भोत्पत्तिरजायत॥८६॥

Of those by the appreciation of time, a union may come about every month. At an untimely occasion, the menstrual courses coming about, the creation of foetus came about.

विपर्ययेण तासां तु तेन कालेन भाविना।
प्रणश्यन्ति ततः सर्वे वृक्षास्ते गृहसंस्थिताः॥८७॥

By the inversion of those, by that overbearing time, all the trees stationed in abodes get demolished.

प्रादुर्बभूवुस्तासां च वृक्षास्ते गृहसंस्थिताः।

वस्त्राणि च प्रसूयन्ते फलान्याभरणानि च॥८८॥

Of those appeared again those trees stationed in abodes. The costumes get created, along with the fruits and ornaments.

ततस्तेषु प्रनष्टेषु विभ्रान्ता व्याकुलेन्द्रियः।

अभिध्यायन्ति तां सिद्धिं सत्याभिध्यायिनस्तदा॥८९॥

Then those having got demolished, agitated and having senses dazed, those meditating upon the existent as such, meditate upon that success or attainment.

तेष्वेव जायते तासां गन्धर्वरसान्वितम्।

अमाक्षिकं महावीर्यं पुटके पुटके मधु॥९०॥

Invigorating honey without the bees, possessing sweet taste, scent and colour, exuded in them in every leafcup.

तेन ता वर्तयन्ति स्म सुखे त्रेतायुगस्य वै।

हृष्टतुष्टास्तया सिद्ध्या प्रजा वै विगतज्वराः॥९१॥

By that, they maintained themselves at the beginning of the Tretā Yuga. Invigorated and enourished by that achievement, the progenies become free from disease (lit. fever).

पुनः कालान्तरेणैव पुनर्लोभावृतास्तु ताः।

वृक्षांस्तान्पर्यगृह्णन्त मधु वा माक्षिकं बलात्॥९२॥

At the passage of time, they were again encumbered by greed. They forcibly took possession of trees and extracted from them the nectar (of flowers) and honey.

तासां तेनापचारेण पुनर्लोककृतेन वै।

प्रनष्टा मधुना सार्धं कल्पवृक्षाः क्वचित्क्वचित्॥९३॥

Due to this misdemeanor committed by the people, the wish-granting trees perished at certain places along with honey.

तस्यामेवाल्पशिष्टायां संध्याकालवशात्तदा।

प्रावर्तन्त तदा तासां द्वन्द्वान्यभ्युत्थितानि तु॥९४॥

In that very surviving situation, by the force of the period of extirpation between the two ages, there got created then of those the twins or couples grown up as such.

शीतवातातपैस्तीव्रैस्ततस्ता दुःखिता भृशम्।

द्वन्द्वैस्ताः पीड्यमानास्तु चक्रुरावरणानि च॥९५॥

By the cold, winds and sun shinning of terrible norm, highly anguished being afflicted by these pairs of opposites, they brought about the coverages or sheltering abodes.

कृत्वा द्वन्द्वप्रतीकारं निकेतानि हि भेजिरे।

पूर्वं निकामचारास्ते अनिकेताश्रया भृशम्॥९६॥

Warding off this pair of opposites of heat and cold, they took refuge in the buildings earlier, having been such as moving harmlessly and wanton-willed.

यथायोग्यं यथाप्रीतिं निकेतेष्ववसन्पुनः।

मरुधन्वसु निम्नेषु पर्वतेषु नदीषु च॥९७॥

As per suitability and happiness, they lived in homes, in deserts, in inaccessible wastelands, in low-lying regions, on mountains and near the streams.

संश्रयन्ति च दुर्गाणि धन्वानं शाश्वतोदकम्।

यथायोगं यथाकामं समेषु विषमेषु च॥९८॥

They take refuge in the forts or intractable regions of the arid soils, the never ceasing waters as per combination and desires in even and uneven spots.

आरब्धास्ते निकेता वै(नवै) कर्तुं शीतोष्णवारणम्।

ततः संस्थापयामास खेटानि च पुराणि च॥९९॥

Those habitats were started in order to ensure security against heat and cold. Then he created the *Khetas* (small villages) and (bigger) towns.

ग्रामांश्चैव यथाभागं तथैवान्तःपुराणि च।

तासामायामविष्कम्भान्संनिवेशान्तराणि च॥१००॥

And the villages or hamlets as per divisibility and likewise the female apartments or towns of the interior areas, their extensions or extents and dimensions and the intervals or spaces between the establishments or harems.

चक्रुस्तदा यथाप्रज्ञं (मित्वा मित्वाऽऽत्मनोऽङ्गुलैः।

मनोऽर्थानि प्रमाणानि तदा प्रभृति चक्रिरे॥१०१॥

They created as per intellectual understanding having measured repeatedly, with personal fingers, the measurements calculated by minds.

यथाङ्गुलप्रदेशांस्त्रीन्हस्तकिष्कुधनुषि च।

दश त्वङ्गुलपर्वाणि प्रदेशः संज्ञितस्तु तैः॥१०२॥

अष्टाङ्गुलः प्रदेशिन्या व्यासः प्रादेश उच्यते।

तालः स्मृतो मध्यमया गोकर्णश्याप्यनामया॥१०३॥

The areas as per measurement of fingers which are called *Pradeśa*, *Hasta*, *Kiṣku* and *Dhanuṣa* as such. A ten-fingered (*Angulas*) joints measure area was defined by the name of *Pradeśa*. The distance from *Pradeśa* to eight fingers is called *Prādeśa*. The *Tāla* (a measure of height) is known by the ring finger and *Gokarna* is assumed (a span from the tip of the thumb to the ring finger) as such.

कनिष्ठया वितस्तिस्तु द्वादशाङ्गुल उच्यते।

रत्निरङ्गुलपर्वाणि संख्याया त्वेकविंशतिः॥१०४॥

The area between little (finger) and thumb is called *Vitasti*¹ which is of twelve *Angulas* (finger-breadths) and *Ratni* (the distance of the elbow to the end of the closed fist) having the *Angula* joints by counting as twenty one.

चतुर्विंशतिभिश्चैव हस्तः स्यादङ्गुलानि तु।

किष्कुः स्मृतो द्विरत्निस्तु द्विचत्वारिंशदङ्गुलम्(?)॥

By twenty-four, a *Hasta* may be so as such equal to *Angulas* and *Kiṣku* is known as of two *Ratnis* being of forty-two *Angulas*.

चतुर्हस्तं धनुर्दण्डो नालिकायुगमेव च।

धनुःसहस्रे द्वे तत्र गव्यूतिस्तैर्विभाव्यते॥१०६॥

Four *Hastas* or two *Nālikās*² make one *Dhanu* or *Daṇḍa* and two thousand *Dhanus* or

1. A particular measure of length defined either as a long span between the extended thumb and the little finger or as the distance between the wrist and the tip of the fingers and said to be equal to 12 *Angulas* or about 9 inches.
2. V.S. Apte & MW. Skt. Eng. Dict., taken नालिका as घटिका। But the context here is the measurement of distance or length.

Daṇḍas, therein a *Gavyūti* is understood as such³.

अष्टौ धनुःसहस्राणि योजनं तैर्निरुच्यते।

एतेन योजनेनैव संनिवेशस्ततः कृतः॥१०७॥

Eight thousand *Dhanus* making a *Yojana* thereby defined as such. By this *Yojana*, a site is so fixed.

चतुर्णामेव दुर्गाणां स्वसमुत्थानि त्रीणि तु।

चतुर्थं कृत्रिमं दुर्गं तस्य वक्ष्याम्यहं विधिम्॥१०८॥

There are four types of *Durgas* (forts), in which the three occur automatically, the fourth one is the artificial *Durga*. I shall now talk of the structure of that.

सौधोच्चवप्रप्राकारं सर्वतश्चातकावृतम्।

तदेकं स्वस्तिकद्वारं कुमारीपुरमेव च॥१०९॥

Huge palaces, lofty ramparts and fort-walls (*Cātakas*)⁴ are built around. There is a *Svastikadvāra* (principal-gate) and a women's apartment (*Kumārīpura*) likewise.

स्रोतसीसंहतद्वारं निखातं पुनरेव च।

हस्ताष्टौ च दश श्रेष्ठा नवाष्टौ वाऽपरे मताः॥११०॥

The main gate is closer to the water channels having been dug up as such, having measurement of eight or ten *Hastas* which is being deemed as the best ones. Others opine that nine or eight *Hastas* is the best one.

खेटानां नगराणां च ग्रामाणां चैव सर्वशः।

त्रिविधानां च दुर्गाणां पर्वतोदकबन्धनम्॥१११॥

The boundary of the peasants or small towns (*Khetas*)⁵, the cities and the villages and of the

3. Dhanurdaṇḍa comprises of four *hastas* or a pair of *Nālikās* (Dhanur or Daṇḍa = 4 *aratnis* or *hasta*, *Bṛhat Samhitā* XXIV.9 as per Dr. Ajay Mitra Śāstry). Two *Dhanuḥ-sahasras*, the *Gavyuti* becomes tenable. (India as seen in the *Bṛhat Samhitā* of *Varāhamihira*. p. 343.
4. चातकावृतम् - चातक means a through bird as per dictionary and lexicon. But here the context demands some term of architecture. The meaning being obscure, an equivalent not found.
5. खेटः पुराई विस्तरः - *Abhidhāna Cintāmaṇi* IV.38, p.

three types of *Durgas*, is defined by the waters and the hilly spots.

त्रिविधानां च दुर्गाणां विष्कम्भायामेव च।

योजनानां च विष्कम्भमष्टभागार्धमायतम्॥११२॥

The enclosure and the length of three types of the forts and the enclosure of *Yojanas*¹ being longer to the extent of half of the eight parts.

परमार्धार्धमायामं प्रागुदक्प्रवणं पुरम्।

छिन्नकर्णं विकर्णं तु व्यजनं कृतसंस्थितम्॥११३॥

A town amenable to east and north having extent of half or one-fourth of the maximum length is the best one. It should be established in the shape of a fan segments, the breezy spot having situation.

वृत्तं हीनं च दीर्घं च नगरं न प्रशस्यते।

चतुरस्राजर्वं दिक्स्थं प्रशस्तं वै पुरं पुरम्॥११४॥

Globular, truncated and longer one, a city is not recommendable. The square one or quadrangular, straight one and situated in a quarter may be a commendable city.

चतुर्विंशतिराद्यं तु हस्तनष्टशता परम्।

अत्र मध्यं प्रशंसन्ति ह्रस्वोत्कृष्टविवर्जितम्॥११५॥

The city of eight hundred and twenty four *Hastas* dimensions at the opening with central portion as smaller but polished one, they do recommend as unavoidable.

अथ किष्कुशतान्यष्टौ प्राहुर्मुख्यं निवेशनम्।

नगरार्धं विष्कम्भं खेटं ग्रामं ततो बहिः॥११६॥

Eight hundred *Kiṣkus* (or cubits) in extent, they call a prominent establishment. On the outskirts of the city, a *Kheṭa* (the stretch of a half town) and the village flanked as such.

नगराद्योजनं खेटं खेटाद्ग्रामोऽर्धयोजनम्।

द्विक्रोशे परमा सीमा क्षेत्रसीमा चतुर्धनुः॥११७॥

From the *Nagara* at a *Yojana* is *Kheṭa* and from the *Kheṭa*, the *Grāma*² is at a distance of half *Yojana*. The furthest limit is at a distance of two *Krośas* and the limit or border of the *Kṣetra* is at a distance of four *Dhanuṣas*.

विंशद्द्वन्विंश विस्तीर्णो दिशां मार्गस्तु तैः कृतः।

विंशद्द्वन्विंशमार्गः सीमामार्गो दशैव तु॥११८॥

Having the extent of dimensions as twenty *Dhanuṣas*, the area of the quarters was created by them. The area of *Grāma* was also of twenty *Dhanuṣas* and the area of the boundary is just ten (*Dhanuṣas*) in extent.

धनुषि दश विस्तीर्णः श्रीमान्नाजपथः स्मृतः।

नृवाजिरथनागानामसम्बाधः सुसंचरः॥११९॥

Ten *Dhanuṣas* wider is the illustrious *Rājapatha* (main-road) known as such having no hurdles or obstacles of men, horses, chariots and elephants having movement of easy acceptability.

धनुषि चैव चत्वारि शाखारथ्यास्तु तैः कृताः।

गृहस्थोपरथ्याश्च द्विकाश्चाप्युपरथ्यकाः॥१२०॥

Of four *Dhanuṣas*, the branching lanes were created by them. The residential lanes and the intermediary passages and the twofold forming a pair of the intervening lanes.

घण्टापथश्चतुष्पादस्त्रिपदं च गृहान्तरम्।

वृत्तिमार्गास्त्वर्धपदं प्राग्वंशः पदिकः स्मृतः॥१२१॥

The *Ghaṇṭāpatha*³ of four quarters and the interior of a house having three quarters, the *Vṛttimārga*⁴ of half a stepping and *Prāgvamśa*⁵

2. The stretch of half a term is *Kheṭa*.

1. A *Yojana* is a measure of distance equal to 4 *Krośas* or eight to nine miles. (Skt. Eng. Dict., p. 169. V.S. Apte)

2. A measure of length equal to 4 *hastas* धनुः शत परीणाहो ग्रामं क्षेत्रान्तरं भवेत्। द्वे शते खर्वटस्य स्यात्रगरस्य चतुःशतम्॥ Yajñavalkya Smṛti II.167 p. 264; धनुः शतं परीणाहो ग्रामं स्यात्समन्ततः। शय्यापातास्त्रयो वापि त्रिगुणो नगरस्य तु Manusmṛti VIII.237.

3. दशधन्वन्तरो राजमार्गो घण्टापथः। according to Kauṭilya quoted by V.S. Apte.

4. The enclosure route comprising of sacrificial chamber or any enclosure room.

5. A room in which the family and friends of the person performing sacrifice assemble, (MW p. 704).

known as a *Padika*, a simple stepping stone or a support beam.

अवस्करं परीवाहं पदमात्रं समन्ततः।

कृतेषु तेषु स्थानेषु पुनश्चक्रुर्गृहाणि वै॥१२२॥

The *Avaskara* (the sweepings), the water-courses all around to a single spot, such spots having been created and the houses were created subsequently.

यथा ते पूर्वमासन्वै वृक्षास्तु गृहसंस्थिताः।

तथा कर्तुं समारब्धाश्चिन्तयित्वा पुनः पुनः॥१२३॥

Just as earlier trees standing in houses remained, they were thought of for being planted once again having deliberated.

वृक्षाश्चैव गताः शाखा न ताश्चैव परागताः।

अत ऊर्ध्वं गताश्चान्या एवं तिर्यग्गताः पुरा॥१२४॥

The trees vanished away and those branches did not move away. Therefore, the other ones risen aloft this way, went aslant as such earlier.

बुद्ध्वाऽन्विष्यंस्तथान्यायोवृक्षशाखा यथा गताः।

तथा कृतास्तु तैः शाखास्तस्माच्छालास्तु ताः स्मृताः॥

They observed carefully how the branches had gone. They constructed the apartments in accordance with the growth of the branches. Hence they had been called *Śālās* (apartments).

एवं प्रसिद्धाः शाखाभ्यः शालाश्चैव गृहाणि च।

तस्मात्ता वै स्मृताः शालाः शालात्वं चैव तासु तत्॥

This way became eminent from the branches, the apartments as well as the abodes. On that account, those apartment became popular to the ideology of residential norms.

प्रसीदति मनस्तासु मनः प्रसादयन्ति ताः।

तस्माद्गृहाणि शालाश्च प्रासादाश्चैव संज्ञिताः॥१२७॥

The mind gets pleased in them and they please the mind as such. On that account, the houses, the apartments or enclosures and the palaces obtained nomenclature.

कृत्वा द्वंद्वोपघातास्तांस्तान्वातार्तोपायमचिन्तयन्।

नष्टेषु मधुना सार्धं कल्पवृक्षेषु वै तदा॥१२८॥

Having created their conjugal copulation or having rendered them, having been exposed to conjugal copulation, they devised their agricultural mainstay, the wish-granting trees having vanished along with the vernal glory.

विषादव्याकुलास्ता वै प्रजास्तृष्णाक्षुधात्मिकाः।

ततः प्रादुर्बभौ तासां सिद्धिस्त्रेतायुगे पुनः॥१२९॥

Agitated owing to grief, those very progenies, being thirsty and hungry, their regenerations got revived once again in the *Tretā Yuga*.

वार्तार्थसाधिकाऽप्यन्या वृत्तिस्तासां हि कामतः।

तासां वृष्ट्युदकानीह यानि निमैर्गतानि तु॥१३०॥

Accomplishing the agricultural activity of the different norm, the tendency of those became such by lust of those, the waters of rains that percolated by stepping norms.

वृष्ट्या तदभवत्स्रोतः खातानि निम्नगाः स्मृताः।

एवं नद्यः प्रवृत्तास्तु द्वितीये वृष्टिसर्जने॥१३१॥

By rains emerged the currents or springs, the dig wells or moats or oblong ponds or ditches and the low lying streams or rivers or canals.

ये परस्तादपां स्तोका आपन्नाः पृथिवीतले।

अपां भूमेश्च संयोगादोषध्यस्तासु चाभवन्॥१३२॥

And on the distant side, watery stocks accumulated on the land routes by the contact of the water and the earth and the plants took provenance.

पुष्पपूलफलिन्यस्तु ओषध्यस्ताः प्रजज्ञिरे।

अफालकृष्टाश्चानुमा ग्राम्यारण्याश्चतुर्दश॥१३३॥

Fourteen types of plants grew up endowed with the flowers, bulbous roots and fruits in the villages and forests without ploughing or burning.

ऋतुपुष्पफलाश्चैव वृक्षा गुल्माश्च जज्ञिरे।

प्रादुर्भावश्च त्रेतायां वार्तायामौषधस्य तु॥१३४॥

The trees and underwoods or bushes grew up bearing fruits and flowers of seasonal

growth. And in the Tretā age, there grew the growth of plants in agricultural produce.

तेनौषधेन वर्तन्ते प्रजास्त्रेतायुगे तदा।

ततः पुनरभूतासां रागो लोभश्च सर्वशः॥१३५॥

अवश्यं भाविनाऽर्थेन त्रेतायुगवशेन तु।

By the plants in the Tretā Yuga, there grew the progenies of which ones; then again grew up the lust and the impassioned outlook, by the inevitable objective, under the exigency of the Tretā Yuga.

ततस्ताः पर्यगृह्णन्त नदीक्षेत्राणि पर्वतान्॥१३६॥

वृक्षान्गुल्मीषधीश्चैव प्रसह्य तु यथाबलम्।

Then again, they forcibly occupied the streams, fields, the mountains, trees, clusters and medicinal plants.

सिद्धात्मानस्तु ये पूर्वं व्याख्याताः प्राक्कृते मया॥

ब्रह्मणा मानवास्ते वा उत्पन्ना योजनादिह।

The accomplished-souled ones, which I have described in *Prakṛta-sarga*, these were born as human beings according to Brahmā's plan.

शान्ताश्च शुष्मिणश्चैव कर्मिणो दुःखिनस्तदा॥१३८॥

ततः प्रवर्तमानास्ते त्रेतायां जज्ञिरे पुनः।

ब्राह्मणः क्षत्रिया वैश्याः शूद्रा द्रोहिजनास्तथा॥१३९॥

They were tranquil, powerful, endowed with activity and distressed. Then given to acceleration, they took birth in the Tretā Yuga once again, the Brāhmaṇas, Kṣatriyas, the Vaiśyas, the Śūdras and the vindictive ones or treasonable ones.

भाविताः पूर्वजातीषु कर्मभिश्च शुभाशुभैः।

इतस्तेभ्यो बला ये तु सत्यशीला हर्षिसकाः॥१४०॥

They were recognised among the castes of yore by professional (segregation), sophisticated as well as nefarious. Herein for them, those who became dominating, disposed to veracity and non-criminals.

वीतलोभा जितात्मानो निवसन्ति स्म तेषु वै।

प्रतिगृह्णन्ति कुर्वन्ति तेभ्यश्चान्येऽल्पतेजसः॥१४१॥

Having avidity gone, having souls restrained or controlled, who happened to be living therein, those of lesser intelligence, who entertained maritatives and activated unto them.

तेषां कर्माणि कुर्वन्ति तेभ्यश्चैवाबलास्तु ये।

परिचर्यास्व(सु) वर्तन्ते तेभ्यश्चान्येऽल्पतेजसः॥१४२॥

And acted on behalf of those and owed inferiority to them, took to service acts unto them being of lesser attainments.

एवं विप्रतिपन्नेषु प्रपन्नेषु परस्परम्।

तेन दोषेण तेषां ता ओषध्यो मिषतां तदा॥१४३॥

This way mutually opposed or connected or having refuge sought as such, the medicinal plants owing to that defeat, assumed a tricky appearance.

प्रनष्टा ह्रियमाणा वै मुष्टिभ्यां सिकता यथा।

अग्रसद्भूर्युगबलाद्ग्राम्यारण्याश्चतुर्दश॥१४४॥

Gone defunct, having assumed a visual form like sand by the handfuls, by the force of the Yuga, the earth expanded of the habitats as well as arid one.

फलं गृह्णन्ति पुष्पैश्च पुष्पं पत्रैश्च या पुनः॥

ततस्तासु प्रनष्टासु विभ्रान्तास्ताः प्रजास्तदा॥१४५॥

They get fruit from the flowers and then flowers from the leaves. Then, on then having gone defunct, the progenies became agitated.

स्वयंभुवं प्रभुं जग्मुः क्षुधाविष्टाः प्रजापतिम्।

वृत्त्यर्थमभिलिप्सन्त आदौ त्रेतायुगस्य तु॥१४६॥

Overwhelmed by hunger, they went to Svayambhū Prajāpati (the self-born creator), at the beginning of the Tretā Yuga, being desirous of obtaining means of subsistence.

ब्रह्मा स्वयंभूर्भगवाञ्जात्वा तासां मनीषितम्।

युक्तं प्रत्यक्षदृष्टेन दर्शनेन विचार्य च॥१४७॥

Having understood their impulse of mind, Svayambhū Brahmā, the adorable, having thought over the suitable, by a perception, revealed by physical verification.

ग्रस्ताः पृथिव्या ओषध्यो ज्ञात्वा प्रत्यदुहत्युनः।

कृत्वा वत्सं सुमेरुं तु दुदोह पृथिवीमिमाम्॥१४८॥

Having understood the plants as consumed by the earth, he milked once again the earth making *Sumeru* as the calf.

दुग्धेयं गौस्तदा तेन बीजानि पृथिवीतले।

जज्ञिरे तानि बीजानि ग्रामारण्यास्तु ताः पुनः॥१४९॥

ओषध्यः फलपाकान्ताः सप्तसप्तदशास्तु ताः।

व्रीहयश्च यवाश्चैव गोधूमा अणवस्तिलाः॥१५०॥

Having been milked this cow then by him, the seeds were produced on the surface of the earth. Those seeds then (fructified) into plants and fruits of wild and parochial norm. These plants, then having culmination in the ripening of fruits, assumed seven by seventeen varieties—the rice grain, the barley grains, the wheat and the atomic sesamum seeds.

प्रियंगवो ह्यदारश्च कारूषाश्च सवी(ती) नकाः।

माषा मुद्गा मसूराश्च निष्पावाः सकुलत्थिकाः॥१५१॥

*Priyaṅgus*¹, *Udāras*, *Kāruṣas* with peas, the *Māṣas*, the *Mudgas* (legumens), *Masūras* and *Niṣpāvas* along with *Kulatthakas*².

आढक्याश्चणकाश्चैव सप्तसप्तदशाः स्मृताः।

इत्येता ओषधीनां तु ग्राम्याणां जातयः स्मृताः॥१५२॥

*Āḍakyas*³ and the chick-peas (*Caṇakas*) were known as seventeen species. This way of these plants, the rural species were enunciated.

ओषध्यो यज्ञियाश्चैव ग्राम्यारण्याश्चतुर्दश।

व्रीहयः सयवा माषा गोधूमा अणवस्तिलाः॥१५३॥

The herbal plants meant for the sacrificial purposes also being unwild and wild, were of

fourteen varieties; the rice grains along with barleys and *Māṣa* beans, the *Godhūma* or wheat corns, the atomic awns and the sesamum seeds.

प्रियंगुसप्तमा ह्येते अष्टमी तु कुलत्थिका।

श्यामाकास्त्वथ नीवारा जर्तिलाः सगवेधुकाः॥१५४॥

कुरुविन्दा वेणुयवास्तथा मर्कटकाश्च ये।

ग्राम्यारण्याः स्मृता ह्येता ओषध्यस्तु चतुर्दश॥१५५॥

These have seventh as *Priyaṅgu* and the eighth one as *Kulatthikā* (a kind of grain or corn), *Śyāmākas* (a variety of rice grains), *Nivāras*⁴ (the rice growing wild or without cultivation), *Jartilas* (the sylvan sesamums), *Gavedhukas* (a special food of the sages), *Kuruvindas*⁵ (the wild grass eaten by hogs), *Veṇuyava* (bamboo seed) and *Markaṭaka* (a kind of grain, the unwild one and wild one), these plants are known as fourteen.

उत्पन्नाः प्रथमा ह्येता आदौ त्रेतायुगस्य तु।

अफालकृष्टा ओषध्यो ग्रामारण्यास्तु सर्वशः॥१५६॥

These ones were the preliminary products of the Tretā Yuga, the plants shorn of fruits and uncultivated ones, wild and unwild ones.

वृक्षा गुल्मलता वल्ली वीर्यस्तृणजातयः।

मूलैः फलैश्च रोहिण्यो गृह्णन्पुष्पैश्च जायते(?)॥१५७॥

पृथ्वी दुग्धा तु बीजानि यानि पूर्वं स्वयंभुवा।

ऋतुपुष्पफलास्ता वै ओषध्यो जज्ञिरे त्विह॥१५८॥

The trees, the bushes or underwoods or shrubs, the creepers, the winding plants, the spreading creepers or plants growing after being out obtaining growth with roots and fruits being of the species of grass. And affluently grown by flowers, the earth becomes milked. And the seeds that were (born) by the self-born one earlier, fructifying with the seasonal flowers, these very plants grew up here again.

यदा प्रसृष्टा ओषध्यो न प्ररोहन्ति ताः पुनः।

ततः स तासां वृत्त्यर्थं वार्तोपायं चकार ह॥१५९॥

1. Panic seeds— Name of a creeper said to put forth flowers or blossom at the touch of women प्रियंगु श्यामांग प्रकृतिरपि also *Mālatimādhava*, III. 9, p.69, M.R. Kale.

2. गोधूमे तु सुमनः वल्ले निष्पावः श्वेत शिम्बिकः कुलत्थे कालवृन्तः। आढक्याम् तूवरीवर्या। *Nighaṇṭuśeṣa* VI.392-393 pp. 212-213. (L.D. serial No. 18).

3. आढक्या तूवरी—निघण्टु शेष (p. 213)

4. नीवारस्तु वनव्रीहिः श्यामाकश्यामकौ समौ - *Abhidhāna Cintāmaṇi* IV.242

5. कुरुविन्दो मेघनामा मुस्ता *Ibid*, IV.259.

When the plants grew up with the stretched out fingers or to the extent of stretched out fingers, they did not obtain growth again. Then for the purpose of agricultural cultivation, he devised plans as such.

ब्रह्मा स्वयंभूर्भगवान्दृष्ट्वा सिद्धिं तु कर्मजाम्।

ततः प्रभृत्यथौषध्यः कृष्टपच्यास्तु जज्ञिरे॥१६०॥

Brahmā, the self-born, the adorable, having seen the success of those born of action, from that time, created the plants ripening by cultivation.

संसिद्धायां तु वार्तायां ततस्तासां स्वयंभुवा।

मर्चादाः स्थापयामास यथारब्धाः परस्परम्॥१६१॥

The agriculture having got fructified, then the self-born one, established the jurisdictions, the way these were initiated mutually.

ये वै परिग्रहीतारस्तामसामासन्विधात्मकाः।

इतरेषां कृतत्राणाः स्थापयामास क्षत्रियान्॥१६२॥

Those who were masters had (to follow) prescribed conventions and established them as Kṣatriyas for the protection of others.

उपतिष्ठन्ति^१ ये तान्वै यावन्तो निर्भयास्तथा।

सत्यं ब्रह्म यथा भूतं ब्रुवन्तो ब्राह्मणाश्च ते॥१६३॥

Those who stood closer or worshipped to them all, as many ensured intrepidity and those who were bearers of truth the way it came about, (they were) called as Brāhmaṇas.

ये चान्येऽप्यबालास्तेषां वैशसं कर्म संस्थिताः।

कीनाशा नाशयन्ति स्म पृथिव्यां प्रागतन्द्रिताः॥१६४॥

And the others who were powerless, for whom the profession pertaining to slaughter (got ensured) established like Yamarājas i.e. butchers or land-cultivators (applying implements), they take to the act of liquidation on the earth being free of indolence.

वैश्यान्येव तु तानाहुः कीनाशान्वृत्तिसाधकान्।

शोचन्तश्च द्रवन्तश्च परिचर्यासु ये रताः॥१६५॥

निस्तेजसोऽल्पवीर्याश्च शूद्रांस्तानब्रवीतु सः।

तेषां कर्माणि धर्माश्च ब्रह्मा तु व्यदधात्प्रभुः॥१६६॥

To them, they may call as *Vaiśyas*, the cultivators of land, as organisers of means of subsistence or livelihood. And those taking to remorse or grief and relenting those ones who got engaged in service, shorn of radiance or mental and physical powers, to them, he defined as the Śūdras. Their activities and duties, Lord Brahmā, the supreme being, enjoined as such.

संस्थितौ प्राकृतायां तु चातुर्वर्ण्यस्य सर्वशः।

पुनः प्रजास्तु ता मोहात्तान्धर्मान्तानपालयन्॥१६७॥

In the natural establishment of the four orders of society, all around, those progenies once again out of infatuation adhered to those dicta of morality.

वर्णधर्मैरजीवन्त्यो व्यरुध्यन्त परस्परम्।

ब्रह्मा तमर्थं बुद्ध्वा तु याथातथ्येन वै प्रभुः॥१६८॥

क्षत्रियाणां बलं दण्डं युद्धमाजीवमादिशत्।

याजनाध्यापनं चैव तृतीयं च प्रतिग्रहम्॥१६९॥

ब्राह्मणानां विभुस्तेषां कर्माण्येतान्यथाऽऽदिशत्।

पाशुपाल्यं वाणिज्यं कृषिं चैव विशां ददौ॥१७०॥

Unadhering to the duties of the castes, they got involved in intricacies. Having realised that matter in the real norm, the Supreme being, Brahmā, ordained for the Kṣatriyas, physical strength, the army personnel and warfare. The performance of sacrifices, teaching and the third one as alms begging for Brāhmaṇas, the Supreme being ordained as such as their avocations and for the *Vaiśyas*, he ordained animal husbandry or cattle rearing, trade and agriculture.

शिल्पाजीवं भृतिं चैव शूद्राणां व्यदधात्प्रभुः।

सामान्यानि तु कर्माणि ब्रह्मक्षत्रविशां पुनः॥१७१॥

The Supreme being ordained for the Śūdras, the subsistence by arts and crafts and service for hire. The duties allotted to Brāhmaṇas, Kṣatriyas (Kṣatras) and *Vaiśyas* (*Viśas*) were normally so.

1. उपतिष्ठन्ति here is an ungrammatical usage
Parasmaipada Ātmanepada - उपस्थानम्।

यजनाध्ययनं दानं सामान्यानि तु तेषु च।

कर्माजीवं ततो दत्त्वा तेभ्यश्चैव परस्परम्॥१७२॥

The common duties for all these (three), he ordained as sacrifice performing, studying, gift-offering and allotting the tasks meant for livelihood for mutual exchange.

लोकान्तरेषु स्थानानि तेषां सिद्ध्याऽददात्प्रभुः।

प्रजापत्यं ब्राह्मणानां स्मृतं स्थानं क्रियावताम्॥१७३॥

By accomplishment, the Supreme being, allotted for them the status within the spaces of their populace. For Brāhmaṇas, endowed with activity, the status of Prajāpati¹ was enjoined².

स्थानमैन्द्रं क्षत्रियाणां सङ्ग्रामेष्वपलायिनाम्।

वैश्यानां मारुतं स्थानं स्वधर्ममुपजीविनाम्॥१७४॥

The status of Indra was allotted to the Kṣatriyas not fleeing in battles. The region of Maruts is assigned to Vaiśyas who subsist themselves as per their duties.

गान्धर्वं शूद्रजातीनां प्रतिचारेण तिष्ठताम्।

स्थानान्येतानि वर्णानां व्यत्याचारवतां स्वयम्॥१७५॥

To the Śūdra castes who abide by their duty of rendering service, the region of Gandharvas is assigned. These are the regions for different castes who observe their prescribed rites.

ततः स्थितेषु वर्णेषु स्थापयामास चाऽऽश्रमान्।

गृहस्थो ब्रह्मचारित्वं वानप्रस्थं सभिक्षुकम्॥१७६॥

Then the orders of society having been established, he established the stages of life—the

house holder, the act of celibacy, the retreat to the forests, along with the act of alms-begging.

आश्रमांश्चतुरो ह्येतान्पूर्वमास्थापयत्प्रभुः।

वर्णकर्माणि ये केचित्तेषामिह न कुर्वते॥१७७॥

कुतः कर्माक्षितिं प्राहुराश्रमस्थानवासिनः।

ब्रह्मा तान्स्थापयामास आश्रमान्नाम नामतः॥१७८॥

The Supreme lord organised these four stages of life primarily. Those who do not practise the duties assigned to their caste, they say, incurred the loss of the (fruit of) holy rites even if they maintained the activities of the *Āśramas*. Brahmā established these *Āśramas* by name.

निर्देशार्थं ततस्तेषां ब्रह्मा धर्मानभाषत।

प्रस्थानानि च तेषां वै यमांश्च नियमांश्च ह॥१७९॥

Then, for the sake of their implementation of the actions, Brahmā enjoined their field of actions, their movements, restraints and punctualities.

चातुर्वर्ण्यात्मकः पूर्वं गृहस्थश्चाऽऽश्रमः स्मृतः।

त्रयाणामाश्रमाणां च प्रतिष्ठा योनिरिव च॥१८०॥

The one comprising of four orders of society as the preliminary one is *Gṛhastha*, as the initial stage of life. This stage is the very basis and support of the other three stages of life.

यथाक्रमं प्रवक्ष्यामि यमैश्च नियमैश्च ते।

दारान्नयोऽथाऽऽतिथेय इज्याश्राद्धक्रियाः प्रजाः॥१८१॥

इत्येष वै गृहस्थस्य समासाद्धर्मसंग्रहः।

I shall dilate upon it as per due order along with restraints and jurisdictions. The following are briefly the religious duties of the householder— Marriage, maintenance of the sacred fire, entertainment of guests, performance of sacrifices and *Śrāddha-karma* (the sacrificial oblations to the manes).

दण्डी च मेखली चैव ह्यधःशायी तथा जटी॥१८२॥

गुरुशुश्रूषणां भैक्ष्यं विद्यार्थं ब्रह्मचारिणः।

चीरपत्राजिनानि स्युर्धान्यमूलफलौषधम्॥१८३॥

The one having wand-wielded, zone girdle

1. A kind of sacrifice performed before appointing a daughter to raise issue to her father failing male heirs or procreative energy or power. (Skt. Eng. Dict., V.S. Apte, p.375).

2. A form of marriage in which a father gives his daughter to the bridegroom without receiving any present from him or a kind of past or penance lasting 12 days, food being taken during the first three— once in the morning, during the next three, once in the evening and in the next three only if given as alms and a plenary fast being observed in the remaining three days.

worn, sleeping on the ground (*i.e.* downwards) and matted locks wearing one, the service of the teacher, the alms begging for the obtainment of education— these are the duties of a celibate. The rags, the leaves, the deer hides, the corn, bulbous roots and fruits may be possessions.

उभे संध्ये वगाहश्च होमश्चारण्यवासिनाम्।

आसन्नमुसले भैक्षमस्तेयं शौचमेव च॥१८४॥

A bath in both the twilights (morning and evening), the sacrificial offerings as such is the ordainment for those abiding in the forests— having flails-wielded close at hand, alms begging, no act of thievery and purification.

अप्रमादोऽव्यवायश्च दया भूतेषु च क्षमा।

अक्रोधो गुरुशुश्रूषा सत्यं च दशमं स्मृतम्॥१८५॥

Non-delinquency, paucity of professional avocations or physical exertion, compassion unto people and forbearance, ire-evasion, service of the elders and teachers and veracity is the tenth one.

दशलक्षणको ह्येष धर्मः प्रोक्ताः स्वयंभुवा।

भिक्षोर्व्रतानि पञ्चात्र पञ्चैवोपव्रतानि च॥१८६॥

This code of conduct of ten characteristics has been enunciated by the self-born god. For the mendicant or recluse, these are five vows and five likewise, the auxiliary vows.

आचारशुद्धिर्विनयः शौचं चाप्रतिकर्म च।

सम्यग्दर्शनमित्येवं पञ्चैवोपव्रतान्यपि॥१८७॥

The purity of conduct, modesty and the tendency of unequalled deeds or achievements (*apratikarman*) and uprightness or honesty, a reasonable outlook or correct philosophy or love of wisdom— this way are the five auxiliary vows or ways of action.

ध्यानं समाधिर्मनसेन्द्रियाणां ससागरैर्भैक्ष्यमथोपगम्य।

मौनं पवित्रोपचितैर्विमुक्तिः परिव्रजो धर्ममिमं वदन्ति॥

Attentiveness and concentration of mind, of the sense objects or senses, four or seven alms begging, observing quietude or quietness, pure

closeness of thoughts, specific emancipation and renunciation— these duties (they) speak.

सर्वे ते श्रेयसे प्रोक्ता आश्रमा ब्रह्मणा स्वयम्।

सत्यार्जवं तपः क्षान्तिर्योगेज्या दमपूर्विका॥१८९॥

All these stages of life have been enunciated by Brahmā himself for beneficence, veracity, honesty, austerity, forbearance, mental concentration and sacrifice preceded by restraint.

वेदाः सांगाश्च यज्ञाश्च व्रतानि नियमाश्च ये।

न सिध्यन्ति प्रदुष्टस्य भावदोष उपागते॥१९०॥

The Vedas along with their (six) *angas*, the sacrifices, vows, the precepts or voluntary or self-imposed religious observances or obligatory avocations which are defined as such— these do not get accomplished on the appearance of depletion of ideas in case of one given to depravity.

बहिः कर्माणि सर्वाणि प्रसिध्यन्ति कदाचन।

अन्तर्भावप्रदुष्टस्य कुर्वतोऽपि पराक्रमान्॥१९१॥

Of a person depraved by internal emotions even when taking to heroic actions, the external activities even do not get achieved any time.

सर्वस्वमपि यो दद्यात्कलुषेणान्तरात्मना।

न तेन धर्मभाक्स्व स्याद्भाव एवात्र कारणम्॥१९२॥

The one who may even bestow all by a polluted inner conscience, by that, he may become a sharer of spiritual good, since ideology here constitutes the real norm.

एवं देवाः सपितर ऋषयो मनवस्तथा।

तेषां स्थानममुष्मिस्तु संस्थितानां प्रचक्षते॥१९३॥

This way, the Devas along with manes, the sages as well as Manus, ordain the status of those in that when come to a stationary state.

अष्टाशीतिसहस्राणि ऋषीणामूर्ध्वरितसाम्।

स्मृतं तु तेषां तत्स्थानं तदेव गुरुवासिनाम्॥१९४॥

सप्तर्षीणां तु यत्स्थानं स्मृतं तद्वै दिवोकसाम्।

प्राजापत्यं गृहस्थानां न्यासिनां ब्रह्मणः क्षयम्॥१९५॥

There are eighty-eight thousand sages living in perpetual celibacy or abstaining from sexual intercourse and it is their region that is assigned to those who live with their teachers. The sphere of the seven sages is the abode of heaven-dwellers. The region of Prajāpati is for the householders and the region of Brahmā is for those who have renounced all worldly ties or saṁnyāsins, as apt within the Vedic knowledge.

योगिनाममृतं स्थानं नानाधीनां न विद्यते।

स्थानान्याश्रमिणां तानि ये स्वधर्मे व्यवस्थिताः॥११६॥

Of the Yogins, the status is of immortal norm, of the ones having variety of thoughts but of those having varied mental anguishes, such a status never gets enjoined. These are the regions for the people of different stages of life who abide by their allotted duties.

चत्वार एते पथानो देवयाना विनिर्मिताः।

ब्रह्मणा लोकतन्त्रेण आद्ये मन्वन्तरे भुविः॥११७॥

The four paths *i.e.* modes of activity, enjoining devotion unto the gods, have been enunciated by Brahmā, the one taking to the systematisation of the world in the primeval Manvantara¹ on the earth.

पथानो देवयानाय तेषां द्वारं रविः स्मृतः।

तथैव पितृयानानां चन्द्रमा द्वारमुच्यते॥११८॥

The paths are meant for the devotion to the Gods and their gate is called the Sun and likewise for the devotion of the Manes, the door is called the Moon.

एवं वर्णाश्रमाणां वै प्रविभागे कृते तदा।

यदाऽस्य न व्यवर्तन्त प्रजा वर्णाश्रमात्मिकाः॥११९॥

This way, the allocation of the orders of society and the stages of life having been done, when the progenies bearing souls of the orders of society endowed with the stages of life do not get resurrected.

ततोऽन्या मानसीः सोऽथत्रेतामध्येऽसृजत्प्रजाः।

आत्मनः स्वशरीराच्च तुल्याश्चैवात्मना तु वै॥२००॥

Then in the Tretā's middle, there ensued the progenies born of the minds, from out of personal bodies quite similar ones to the self.

तस्मिंस्त्रेतायुगे त्वाद्ये मध्यं प्राप्ते क्रमेण तु।

ततोऽन्या मानसीस्तत्र प्रजाः स्रष्टुं प्रचक्रमे॥२०१॥

Then that Tretā Yuga, the first one having reached its middle, in due order, then he started creating even other progenies, the mind-born ones.

ततः सत्त्वरजोद्विक्ताः प्रजाः सोऽथासृजत्प्रभुः।

धर्मार्थकाममोक्षणां वार्तायाश्चैव साधिकाः॥२०२॥

The Supreme being created then the progenies affluent in Sattva and Rajas, accomplishing the ends of spiritual good, material gains, lust and emancipation or final beatitude as also of economics, animal husbandry and agriculture.

देवाश्च पितरश्चैव ऋषयो मनवस्तथा।

युगानुरूपा धर्मेण चैरिमा विचिताः प्रजाः॥२०३॥

The Gods and the Manes, the Sages and Manus likewise as suited to the age and as per bond of duty, by whom, those progenies were created as picked up.

उपस्थिते तदा तस्मिन्प्रजाधर्मे स्वयंभुवः।

अभिदध्यौ प्रजाः सर्वा नानारूपास्तु मानसीः॥२०४॥

Then the duty of provocation of the self-born having come to the fore, the progenies in entirety of various norms, the mind-born ones permeated all over.

पूर्वोक्ता या मया तुभ्यं जनलोकं समाश्रिताः।

कल्पेऽतीते तु ते ह्यासन्देवाद्यास्तु प्रजा इह॥२०५॥

The persons who have been mentioned to you by me, as having resorted to Janaloka became Devas and other subjects here, when the previous Kalpa passed away.

ध्यायतस्तस्य ताः सर्वाः संभूत्यर्थमुपस्थिताः।

मन्वन्तरक्रमेणेह कनिष्ठे प्रथमे मताः॥२०६॥

1. The period or age of Manu comprising of about 71 Mahāyugas = 12000 years of the gods 4320000 human years or 1/14th of a day of Brahmā, MW pp. 786-87.

On his meditating upon them, all those came to the fore for a specific generation, in order of the Manvantaras, considered as ones, being in the first one as the youngest one.

ख्यात्यानुबन्धैस्तैस्तैस्तु सर्वार्थैरिह भाविताः।

कुशलाकुशलप्रायैः कर्मभिस्तैः सदा प्रजाः॥२०७॥

By popularity and by serial orders, they were construed by all those ends of healthy and unhealthy norms, the progenies.

तत्कर्मफलशेषेण उपष्टब्धा प्रजङ्गिरे।

देवासुरपितृत्वैश्च पशुपक्षिसरीसृपैः॥२०८॥

वृक्षनारकिकीटत्वैस्तैस्तैर्भावैरुपस्थिताः।

आधीनार्थं प्रजानां च आत्मनो वै विनिर्ममे॥२०९॥

By the residual fruit of that activity, there were born by the breeds of gods, demons and manes— the birds, the beasts, the reptiles, the trees, the vermins of the hades by those and those ends, appeared forth. And in the motive of subservience or dependence of the progenies, he created from his self.

इति श्रीमहापुराणे वायुप्रोक्ते चतुराश्रमविभागकथनं
नामाष्टमोऽध्यायः॥८॥

* * *

॥अथ नवमोऽध्यायः॥

Chapter 9

Narration of the creation of Gods and others

सूत उवाच

ततोऽभिध्यायतस्तस्य जज्ञिरे मानसी(स) प्रजाः।
 तच्छरीरसमुत्पन्नैः कार्यैस्तैः कारणैः सह॥१॥
 क्षेत्रज्ञा समवर्तन्त गात्रेभ्यस्तस्य धीमतः।
 ततो देवासुरपितृन्मानवं च चतुष्टयम्॥२॥
 सिंसृक्षुरम्भांस्येतांश्च स्वात्मना समयूयुजत्।
 युक्तात्मनस्ततस्तस्य ततो मात्रा स्वयंभुवा॥३॥
 तमभिध्यायतः सर्गं प्रयत्नोऽभूत्प्रजापतेः।
 ततोऽस्य जघनात्पूर्वमसुरा जज्ञिरे सुताः॥४॥

The Sūta spoke— Then on his meditating upon, there were born the mind-born progenies and by those born of their bodies by the activities along with resources, there ensued the *Kṣetrajñas* (individual souls) from the limbs of that wise one. Then desirous of procreating the group of four living entities, Devas, Asuras, Manes and the human beings, he applied himself in the water. Then as the self-born god Brahmā engaged himself in meditation on creation, exertion appeared on the part of the creator. Then from the thigh of that one, the demons as sons grew up.

असुः प्राणः स्मृतो विप्रैस्तज्जन्मानस्ततोऽसुराः।

यथा सृष्टाः सुरास्तन्वा तां तनुं स व्यपो (पौ) हत॥५

The breath being a synonym of word 'asuḥ' by the scholars, the birth from that was calculated of the Asuras or Demons. By which body were created 'surāḥ' or gods, that body he abandoned as such.

साऽपविद्धा^१ तनुस्तेन(सद्यो रात्रिरजायत।

सा तमोबहुला यस्मात्ततो रात्रिस्त्रियामका॥६॥

That frame was abandoned by him and a night appeared instantaneously whereby that one, dark abounding one, became night assuming the form of a lady.

आवृतास्तमसा रात्रौ प्रजास्तस्मात्स्वयंभुवः।

दृष्ट्वा सुरांस्तु देवेशस्तनुमन्यामपद्यत॥७॥

The progenies of the self-born lord were enveloped by gloom at night. Having seen the gods, the lord of gods assumed a different frame.

1. अपविद्धा- Abandoned, rejected, cast or thrown off, neglected, Skt. Eng. Dict., V.S. Apte, p.33. अपविद्धः पुत्रः - A son that is abandoned by the father and mother or by both and adopted by a strangers one; of the twelve kinds of sons among Hindus, Yajñavalkya Smṛiti II.132. उत्सृष्टो गृह्यते यस्तु सोऽपविद्धो भवेत् सुतः मातापितृभ्याममुत्सृष्टं तयो रन्यतरेण वा तं पुत्रम् परिगृह्यात् अपविद्धः स उच्यते॥

अव्यक्तां सत्त्वबहुलां ततस्तां सोऽभ्ययूयुजत्।
ततस्तां युञ्जतस्तस्य प्रियमासीत्प्रभोः किल।८॥

Abounding in life but unspecified to that one, he united himself with it. There too that one getting united, a well-being of the lord then became apparent.

ततो मुखे समुत्पन्ना दीव्यतस्तस्य देवताः।
यतोऽस्य दीव्यतो जातास्तेन देवाः प्रकीर्तिताः॥१॥

Then from his shining mouth got generated the gods or deities shining forth or gambling as such. By him were born the Devas reputed as such.

धातुर्दिवीति यः प्रोक्तः क्रीडायां स विभाव्यते।
तस्यां तन्वां तु दिव्यायां जज्ञिरे तेन देवताः॥१०॥

Which one in the game of the creator, in heaven or light was declared as such, in that very brilliant frame, the gods were produced by him.

देवान्सृष्ट्वाऽथ देवेशस्तनुमन्यामपद्यत।
उत्सृष्ट्वा सा तनुस्तेन सद्यो हस्तादजायत॥११॥

Having created the gods, the Lord of the gods assumed a different frame. Abandoned as such by him, that body instantaneously got regenerated from the hand.

तस्मादहः कर्मयुक्तो देवताः समुपासते।
सत्त्वमात्रात्मिकां देवस्ततोऽन्यां सोऽभ्यपद्यत॥१२॥

From that, the diurnal activity assumed one and he became as such. The god collectively united upon him. Then Devas assumed a different form having only the Sāttvic attribute.

पितृवन्मन्यमानस्तान्युत्रान्नाध्यायत प्रभुः।
पितरो ह्युपपक्षाभ्यां रात्र्यहोरन्तराऽसृजत्॥१३॥

Recognising those sons as fathers, the lord then mediated upon them and created the father-like Manes from his two sides, between the juncture of day and night.

तस्मात्ते पितरो देवाः पुत्रत्वं तेन तेषु तत्।
यथा सृष्टास्तु पितरस्तां तनुं स व्यपो(पौ) हत॥१४॥

Hence, Pitṛs are Devas and their fatherhood is due to that. He abandoned the body after creating the manes.

साऽपविद्धा तनुस्तेन)सद्यः संध्याप्र(ह्य) जायत।
तस्मादहस्तु देवानां रात्रिर्यां साऽसुरी स्मृता॥१५॥

That frame abandoned by him, then assumed the (frame of) twilight immediately. From that, the day of the gods became as such and the night, the one of the Asuras i.e. the demons became as such.

तयोर्मध्ये तु वै पैत्री या तनुः सा गरीयसी।
तस्माद्देवासुराः सर्व ऋषयो मनवस्तथा॥१६॥

In between the two, the frame that was of a father, that one being greater, from that, the gods, the demons, all of them, the sages, the Manus likewise got created.

ते युक्तास्तामुपासन्ते ब्रह्मणो मध्यमां तनुम्।
ततोऽन्यां स पुनर्ब्रह्मा तनुं वै प्रत्यपद्यत॥१७॥

From the mind of that one were born the sons of mental proclivities. Then having seen his own progenies, he again gave up his body.

रजोमात्रात्मिकायां तु मनसा सोऽसृजत्प्रभुः।
रजःप्रायात्ततः सोऽथ मानसानसृजत्सुतान्॥१८॥

That body then taken leave off, became moonlight in no time. At the generation of the moonlight, the progenies became highly jubilant.

मनसस्तु ततस्तस्य मानया (स्यो) जज्ञिरे प्रजाः।
(दृष्ट्वा पुनः प्रजाश्चापि स्वां तनुं तामपी (पौ) हत॥१९॥

From mind of that one, then the mind-born progenies took birth. And having seen the progenies even, he take leave of that body.

साऽपविद्धा तनुस्तेन ज्योत्स्ना सद्यस्त्वजायत।
तस्माद्भवन्ति संहृष्टा ज्योत्स्नाया उद्भवे प्रजाः॥२०॥

That body then taken leave off, became moonlight in no time. At the generation of the moonlight, the progenies became highly jubilant.

इत्येतास्तनवस्तेन व्यपविद्धा महात्मना।

सद्यो रात्र्यहनी चैव संध्या ज्योत्स्ना च जज्ञिरे॥२१॥

This way by that great, these bodies were taken leave off. Instantaneously then, the day and night and the twilight along with moonlight took birth.

ज्योत्स्ना संध्या तथाऽहश्च सत्त्वमात्रात्मकंस्वयम्।

तमोमात्रात्मिका रात्रिः सा वै तस्मात्त्रियामिका॥२२॥

The moonlight, the twilight and the diurnal glow automatically endowed with life, the night endowed with gloom, became one as endowed with three watches.

तस्माद्देवा दिव्यतन्वा हृष्टाः सृष्टाः मुखान्तु वै।

यस्मात्तेषां दिवा जन्म बलिनस्तेन ते दिवा॥२३॥

From that, the gods of the divine frame, overjoyed as such, were born from the mouth, whereby the birth took place during day time and hence they became stronger during the day.

तन्वा यदसुरान्नात्रौ जघनादसृजत्प्रभुः।

प्राणेभ्यो रात्रिजन्मानो ह्यसह्या निशि तेन ते॥२४॥

By the body, the lord during the night, created the demons from the thigh. From the life forces, the ones taking birth at night, became intolerable at night.

एतान्येव भविष्याणां देवानामसुरैः सह।

पितृणां मानवानां च अतीतानागतेषु वै॥२५॥

मन्वन्तरेषु सर्वेषु निमित्तानि भवन्ति हि।

ज्योत्स्ना रात्र्यहनी संध्या चत्वार्याभासितानि वै॥२६॥

Of the Devas likely to be, along with the Asuras in the earlier Manvantaras passed, as well as not yet come, of the fathers as well as men, shall become the causes, the four in number, engleamed by moonlight, night, day and twilight.

भान्तियस्मात्ततोऽभा(म्भां)सि भाशब्दोऽयं मनीषिभिः।

व्याप्तिदीप्त्यां निगदितः पुनश्चाऽऽह प्रजापतिः॥२७॥

In whom shine forth then the waters, the word 'bhā' stands etymologised by those

seeking inspiration from the mind. Having been accosted during the circumambiating light, Prajāpati spoke again.

सोऽम्भांस्येतानि दृष्ट्वा तु देवदानवमानवान्।

पितृश्च वाऽसृजत्सोऽन्यानात्मनो विबुधान्युनः॥२८॥

Having seen these waters, he then created Devas, Dānavas and Mānavas, the Pitṛs and other intellectuals (learned men, wise men or sages).

तामुत्कृत्य तनुं कृत्वां ततोऽन्यामसृजत्प्रभुः।

मूर्तिं रजस्तमःप्रायां पुनरेवाभ्ययूयुजत्॥२९॥

Having flayed that body in entirety, then the Supreme lord created another one. The one being a corporeal doll or a bracket female figure or a perceptible image endowed with *Rajas*¹ and *Tamas* (i.e. materialistic tendencies and morbid proclivities) that became associated as such.

अन्धकारे क्षुधाविष्टस्ततोऽन्यां सृजते पुनः।

तेन सृष्टाः क्षुधात्मानस्तेऽम्भांस्यादातुमुद्यताः॥३०॥

Obsessed by hunger, then in the dark, he once again created another one. Created by him, these having selves comprising of hunger, got ready to procure waters.

अम्भांस्येतानि रक्षाम उक्तवन्तश्च तेषु च।

राक्षसास्ते स्मृता लोके क्रोधात्मानो निशाचराः॥३१॥

येऽब्रुवन्क्षिणुमोऽम्भांसि तेषां हृष्टाः परस्परम्।

तेन ते कर्मणा यज्ञा गुह्यकाः क्रूरकर्मिणः॥३२॥

“We are preserving these waters”, this way talking, those Rākṣasas (demons) in that light of reminiscence or having light brought to mind, having souls irate and being night-rovers, talked like that. “We shall make the waters recede”, getting pleased, they talked this way mutually.

1. The second of the three guṇas or constituent qualities apart from the Sattva, Tamas, supposed to be the cause of great activity among creatures being predominant among men, the other 2 Sattva and Tamas predominating among Devas and Demons, (Skt. Eng. Dict., V.S. Apte, p. 462).

By him then, by activity, the sacrifices along with the Guhyakas of cruel acts (were created).

रक्षणे पालने चापि धातुरेष विभाव्यते।

य एष क्षितिधातुर्वै क्षयणे संनिरुच्यते॥३३॥

The root $\sqrt{rakṣa}$ is considered to have the sense of protection. The root $\sqrt{kṣi}$ is used in the sense of destroying.

तान्दृष्ट्वा ह्यप्रियेणास्य केशाःशीर्यन्त(?) धीमतः।

शीतोष्णाश्चोच्छ्रिता हूर्ध्वं तदाऽरोहन्त तं प्रभुम्॥३४॥

Having seen them with displeasure, the hair of that wise one withered. But due to cold and heat, they grew up once again over to that master.

हीना मच्छिरसो व्याला यस्माच्चैवापसर्पिताः।

व्यालात्मानः स्मृता व्याला हीनत्वादहयः स्मृताः॥३५॥

As if the snakes released off from my head, on that account, left off as such, the wicked-souled ones released as such were called as snakes that way.

पन्नत्वात्पन्नगाश्चैव सर्पाश्चैवापसर्पिणः।

तेषां पृथिव्यां निलयाः सूर्याचन्द्रमसोरधः॥३६॥

Owing to having wings or falling down—they were *Pannagas* and creeping ones or crawling ones as *Sarpas*. They had their abodes below in the earth under the sun and the moon.

तस्य क्रोधोद्भवो योऽसावग्निगर्भमुदारुणः।

स तु सर्पसहोत्पन्नानाविवेश विषात्मकान्॥३७॥

The highly furious self-born as born out of his wrath, that same entered into those beings of poisonous nature— serpents who were born along with them.

सर्पान्सृष्ट्वा ततः क्रोधात्क्रोधात्मा(त्म)नो विनिर्ममे।

वर्णेन कपिशेनोग्रास्ते भूताः पिशिताशनाः॥३८॥

Having created the snakes out of wrath from the irate soul, he created by the ferret hue those ones or he created the wrath-souled ones by the brown colour. These became ones as flesh-eaters.

भूतत्वात्ते स्मृता भूताः पिशाचाः पिशिताशनात्।

धयन्तो गास्ततस्तस्य गन्धर्वा जज्ञिरे तदा॥३९॥

Owing to impish tendencies, they were called *Bhūtas* (vampires) and *Pisācas*, the carrion-eaters (lit., owing to eating of raw flesh). Even as he was singing words, the Gandharvas were given birth to.

धयतीत्येष धातुर्वै पानार्थे परिपठ्यते।

पिबन्तो जज्ञिरे गास्तु गन्धर्वास्तेन ते स्मृताः॥४०॥

The root \sqrt{dhay} means 'to drink'. Since they were born from drinking the (musical) words, they were known as Gandharvas.

अष्टास्वेतासु सृष्टासु देवयोनिषु स प्रभुः।

ततः स्वच्छन्दतोऽन्यानि वयांसि वयसोऽसृजत्॥४१॥

On these eight Devayonis getting generated, that Supreme lord, quite voluntarily, created those vertebrates from the food.

छाद्यतस्तानि च्छंदांसि वयसोऽपि वयांस्यपि।

शून्यान्दृष्ट्वा तु देवो वै सृजत्पक्षिगणानपि॥४२॥

From the covering ones, those Vedas or metrical portion and from food, those vertebrates and from the void, the god created the clusters of birds.

मुखतोऽजान्ससर्जाथ वक्षसश्च वयोऽसृजत्।

गाश्चैवाथोदराद्ब्रह्मा पार्श्वार्थ्यां च विनिर्ममे॥४३॥

पद्भ्यां चाश्वान्समातङ्गाञ्छरभान्वावयान्मृगान्।

उष्ट्रानश्वतरांश्चैव ताश्चान्याश्चैव जातयः॥४४॥

From the mouth, the creator created the goats and from the chest, the sheep and kine. Then from the stomach and from the two flanks and feet the horses, along with the elephants, the Śarabhas (octapuses), the oxen or bisons, and the antelopes, the dromedaries or camels, the mules and those of different breeds.

ओषध्यः फलमूलानि रोमतस्तस्य जज्ञिरे।

एवं पश्वोषधीः सृष्ट्वा न्ययुञ्जत्सोऽध्वरे प्रभुः॥४५॥

The medicinal herbs, the bulbous roots and fruits were born from the shags. This way

having created the animals or cattle and medicinal herbs, the Supreme lord organised the sacrifice.

तस्मादादौ तु कल्पस्य त्रेतायुगमुखे तदा।

गौरजः पुरुषो मेघो ह्यश्वोऽश्वतरगर्दभौ॥४६॥

Then on that account, in the beginning of the aeon at the opening of the Tretā Yuga, the kine, the goats, the man, the ram, the horse, the mule, and the donkey (were born).

एतान्प्राप्यान्पशूनाहुरारण्यांश्च निबोधत।

श्वापदा द्विखुरो हस्ती वानरः पक्षिपञ्चमाः॥४७॥

To these, they called as the parochial cattle and now you learn about the wild ones, the beasts, the bipeds, the elephant, the monkey and the birds as the fifth one.

उदकाः पशवः सृष्टाः सप्तमास्तु सरीसृपाः।

गायत्रं वरुणं चैव त्रिवृत्सौम्यं रथंतरम्॥४८॥

अग्निष्टोमं च यज्ञानां निर्ममे प्रथमान्मुखात्।

छन्दांसि त्रैष्टुभं कर्म स्तोमं पञ्चदशं तथा॥४९॥

बृहत्साममथोक्थं च दक्षिणात्सोऽसृजन्मुखात्।

सामानि जगती छन्दःस्तोमं पञ्चदशं तथा॥५०॥

वैरूप्यमतिरात्रं च पश्चिमादसृजन्मुखात्।

एकविंशमथर्वाणामाप्तोर्यामाणमेव च॥५१॥

अनुष्टुभं सवैराजमुत्तरादसृजन्मुखात्।

The rodents and the cattle were created and the seventh one the creeping ones. From his front mouth, he created the metre *Gāyatrī*, *Varuṇa*, *Trivṛt*, Soma and *Rathantara* and the *Agniṣṭoma* among the Yajñas¹. From the right or southern mouth, he created the metres such as *Traiṣṭubha* metre (name of a Sāman arising

from a *Ṛc* in *Triṣṭubh* metre) and the fifteenth *stoma* (a song of praise), the *Brhatsāman* and *Uktha* (a saying, song, praise) verses. From the rear or western face, he created the *Sāmani*, *Jagati* metre and a fifteenth *stoma*, the *Vairūpya* and *Atirātra*². From his northern mouth, he created twenty-first (*stoma* hymn), the Atharvan, the *Āptoryāman* (an amplification of *Atirātra* sacrifice), Anuṣṭubh along with Vairāja metres.

विद्युतोऽशनिमेघांश्च रोहितेन्द्रधनुषि॥५२॥

वयांसि च ससर्जाऽऽदौ कल्पस्य भगवान्प्रभुः।

उच्चावचानि भूतानि गात्रेभ्यस्तस्य जज्ञिरे॥५३॥

The lightnings, the thunderbolt, the clouds and red rainbow and the like and he, the adorable supreme being, created the birds to begin with in the aeon. And higher and lower or bigger and smaller beings grew out from his limbs.

ब्रह्मणस्तु प्रजासर्गं सृजतो हि प्रजापतेः।

सृष्ट्वा चतुष्टयं पूर्वं देवासुरपितृन्मजाः॥५४॥

Of Prajāpati creating the creation of the progeny of Brahmā, having created the group of four to begin with, the gods, the demons, the manes and their progenies.

ततः सृजति भूतानि स्थावराणि चराणि च।

यक्षान्पिशाचान्अर्वास्तथैवाप्सरसां गणान्॥५५॥

नरकिन्नररक्षांसि वयःपशुमृगोरगान्।

अव्ययं च व्ययं चैव यदिदं स्थाणुजङ्गमम्॥५६॥

Then, he created the beings, both mobile and immobile, the Yakṣas, the Piśācas and Gandharvas and likewise the bebies of the Apsarasas (nymphs), the Naras, Kinnaras, the Rākṣasas, the birds, the cattle, beasts and the reptiles, the unexpendible and the expendible, the stationary and non-stationary.

तेषां ये यानि कर्माणि प्राक्सृष्ट्यां प्रतिपेदिरे।

तान्येव प्रतिपद्यन्ते सृज्यमानाः पुनः पुनः॥५७॥

1. Agniṣṭoma—Praise of Agni—A protracted ceremony performed by one, who desires to go to heaven, the performer is a Brahmin who maintain the sacred fire, the offering is the Soma, the deity are Indra etc. and the number of priests required is sixteen; the ceremonies continue for five days. It is the chief modification of Jyotiṣṭoma, a Practical Vedic Dictionary, Dr. Surya Kanta, p. 6.

2. An optional part of Jyotiṣṭoma; A sacrifice performed overnight (Rgveda VII.103.7).

And whatever were their activities assumed as such in the creation to begin with, those very get into implementation being created as such again and again.

हिंसाहिंसे मृदुकूरे धर्माधर्मावृत्तानृते।

तद्भावितः प्रपद्यन्ते तस्मात्तस्य रोचते॥५८॥

Carnivorous or noxious or hurtful or beasts of prey and non-injuring ones, gentle and cruel, the spiritually good and bad, the true and false, calculated by him as such, they do conform to that. Therefore, that same appeals him as such.

महाभूतेषु नानात्वमिन्द्रयार्थेषु मूर्तिषु।

विनियोगं च भूतानां धातैव व्यदधात्स्वयम्॥५९॥

Varied norms among the mighty beings and among the images having objectiveness of senses, the dissociation of beings, the creator brought about creation of his own.

केचित्पुरुषाकारं तु प्राहुः कर्म च मानवाः।

दैवमित्यपरे विप्राः स्वभावं दैवचिन्तकाः॥६०॥

Some say that it is human effort and others say it is the *karma*, while still others such as fatalist Brāhmanas, call it the destiny that decides the nature of beings.

पौरुषं कर्म दैवं च फलवृत्तिस्वभावतः।

न चैकं न पृथग्भावमधिकं न तयोर्विदुः॥६१॥

The human and the divine act (fructifies) by the instinct of the tendency of an outcome or fruit. In fact either of the two alone does not suffice. They are inseparable from each other.

एतदेव(कं) च नैकं च न चोभे न च वाऽप्युभे।

कर्मस्थान्विषयान्भूयुः सत्त्वस्था समदर्शिनः॥६२॥

Neither one is superior to the other. Neither one alone nor the two separately or collectively. The balanced out-looked ones, firm in spiritual good or spirited norm, define objects as dependent on activity.

नाम रूपं च भूतानां कृतानां च प्रपञ्चनम्।

वेदशब्देभ्य एवाऽऽदौ निर्ममे स महेश्वरः॥६३॥

Name and form of the beings and the manipulation of deeds that Maheśvara created is just from the word Veda or from the words of the Vedas.

ऋषीणां नामधेयानि याश्च वेदेषु दृष्टयः।

शर्वर्यन्ते प्रसूतानां तान्येवास्य दधाति सः॥६४॥

The names of the sages and which ones constitute the philosophies (*Dr̥ṣṭayah*) or outlooks or observations or wise sayings of those born at the culmination of night (*i.e.* sinister deeds), those very, he observes as such.

यथार्तावृत्तुलिङ्गानि नानारूपाणि पर्यये।

दृश्यते तानि तान्येव तथा भावा युगादिषु॥६५॥

Just as in season, the marks of a season are of many forms with the lapse of time, those very are seen the ideas at the start of the aeons.

एवंविधासु सृष्टासु ब्रह्मणाऽव्यक्तजन्मना।

शर्वर्यन्ते प्रदृश्यन्ते सिद्धिमाश्रित्य मानसीम्॥६६॥

This way the activities having been created by the creator of provenance, unspecified at the end of the night (*i.e.* the obviation of sin), are seen as manifest having taken recourse to the mental accomplishment.

एवं भूतानि सृष्टानि चराणि स्थावराणि च।

यदाऽस्य ताः प्रजाः सृष्टा न व्यवर्धन्त धीमतः॥६७॥

This way stood created the beings, mobile as well as immobile, then the progenies created as such of the wise one, did not assume a growth.

अथान्यान्मानसान्पुत्रान्सदृशानात्मनोऽसृजत्।

भृगु पुलस्त्यं पुलहं ऋतुमाङ्गिरसं तथा॥६८॥

मरीचिं दक्षमत्रिं च वसिष्ठं चैव मानसम्।

नव ब्रह्मण इत्येते पुराणे निश्चयं गताः॥६९॥

Then he created different sons born of mind— Bhrgu, Pulastya, Pulaha, Kratu and Aṅgiras, Marīci, Dakṣa, Atri and Vasiṣṭha, the mind-born ones, the nine Brahmās (the creators) or Vedic sages or seers. This way these ones have been determined as such in the Purāṇa.

तेषां ब्रह्मात्मकानां वै सर्वेषां ब्रह्मवादिनाम्।
ततोऽसृजत्पुनर्ब्रह्मा रुद्रं रोषात्मसंभवम्॥७०॥

Of all these being the Veda-souled ones, expatiating upon the Vedic lore or expounders of the Vedic lore, Brahmā, the creator, then, created Rudra born of the soul of wrath.

संकल्पं चैव धर्मं च पूर्वेषामपि पूर्वजः।
अग्रे ससर्ज वै ब्रह्मा मानसानात्मनः समान्॥७१॥

The mental resolve and the duty or activity of the earlier ones, the primeval one— Brahmā (creator) created in the beginning as also he created the mind-born ones, similar to himself.

सनन्दनं ससनकं विद्वांसं च सनातनम्।
सनत्कुमारं च विभुं सनकं च सनन्दनम्॥७२॥
न ते लोकेषु सज्जन्ते निरपेक्षाः सनातनाः।
सर्वे ते ह्यागतज्ञाना वीतरागा विमत्सराः॥७३॥
तेष्वेवं निरपेक्षेषु लोकवृत्तानुकारणात्।
हिरण्यगर्भो भगवान्परमेष्ठी ह्यचिन्तयत्॥७४॥

They were— Sanandana, Sanaka, the scholar Sanātana and also Sanat Kumāra, the omnipresent or omniscient. They are eternal, independent, unattached to worldly life and hence they do not procreate. All these being ones as having knowledge acquired, having passions and rivalry controlled. When they remained dispassionate this way, Hiranyagarbha (the Brahmā born from the golden egg or Viṣṇu or the soul invested by subtle body or Sūkṣmaśarīra or one having golden foetus)¹, the

1. Golden Foetus— Name of Brahmā as born from a golden egg, formed out of the sea deposited in the waters when they were produced on the first creation of the self existent, according to Manusmṛiti 1.7-9.

सोऽसावतीन्द्रियग्राह्यः सूक्ष्मोऽव्यक्तः सनातनः।
सर्वभूतमयोऽचिन्त्यः स एव स्वयमुद्गमौ। सोऽभिध्याय
शरीरात्सिसृक्षुः विविधः प्रजाः। अप एव ससर्जादौ तासु
बीजमवासृजत् तदण्डमवद्धैमं सहस्रांशुसमप्रभम्। नस्मिञ्ज्ञे
स्वयम् ब्रह्मा सर्वलोकपितामहः। This seed became a
golden egg resplendent as the Sun; in which the self
existent Brahman was born as Brahmā, the creator

adorable, the supreme being or almighty god or most exalted (Prajāpati) thought over.

तस्य रोषात्समुत्पन्नः पुरुषोऽर्कसमद्युतिः।
अर्धनारीनरवपुस्तेजसा ज्वलनोपमः॥७५॥

From the wrath of that one was born a Puruṣa bearing gleam of the sun having the frame of half male and half female in radiance like fire.

सर्वतेजोमयं जातमादित्यसमतेजसम्।
विभजाऽऽत्मानमित्युक्त्वा तत्रैवान्तरधीयत्॥७६॥

“Everything has become full of lustre and equal to the sun in splendour. Divide yourself”— this way having spoken, he became invisible there and then.

एवमुक्त्वा द्विधा भूतः पृथक्स्त्री पुरुषः पृथक्।
स चैकादशधा जज्ञे अर्धमात्मानमीश्वरः॥७७॥

Having said so, split up in two parts, a male separated and a female separated, he, the Supreme lord generated eleven times the personal half.

तेनोक्तास्ते महात्मानः सर्व एव महात्मना।
जगतो बहुलीभावमधिकृत्य हितैषिणः॥७८॥
लोकवृत्तान्तहेतोर्हि प्रयतध्वमतन्द्रिता।
विश्वं विश्वस्य लोकस्य स्थापनाय हिताय च॥७९॥

By him the great-souled ones were spoken— “Having taken into consideration the multiplication of the mobile ones i.e. world seeking inspiration for well being, for the sake of escalation of the populace, make efforts unindolent, having confided in the world or in all for the establishment and welfare of the populace.”

एवमुक्तास्तु रुरुदुर्दुवुश्च समन्ततः।
रोदनाद्द्रवणाच्चैव रुद्रा नाम्नेति विश्रुताः॥८०॥

This way addressed, they wailed about and fled along all around and on account of

who is therefore regarded as a manifestation of the self existent.

bewailing and fleeing, they became well-known as *Rudras*.

यैर्हि व्याप्तमिदं सर्वं त्रैलोक्यं सचराचरम्।

तेषामनुत्तरा लोके सर्वलोकपरायणाः॥८१॥

By them were circumambiated this entire triad of worlds along with the sensate and insensate creatures. Of those ones, there were no successors in the world as subservient to the entire populace.

नैकनागायुतबला वित्तान्ताश्च गणेश्वराः।

तत्र या सा महाभागा शंकरस्यार्धकायिनी॥८२॥

Having force of ten thousand Nāgas (serpents) of innumerable norm, the Gaṇa overlords became highly valiant. And there, which one was the greatly affluent one, was the half-female framed one of Śaṅkara.

प्रागुक्ता च मया तुभ्यं स्त्री स्वयंभोर्मुखोद्गता।

कार्यार्थं दक्षिणं तस्याः शुक्लं वामं तथाऽसितम्॥८३॥

I declared before you earlier, the lady sprung from the mouth of the self-existent one, the half of the body, the right-sided one was of that one and the left-side being white and black.

आत्मानं विभजस्वेति सोक्ता देवी स्वयंभुवा।

सा तु प्रोक्ता द्विधा भूता शुक्ला कृष्णा च वै द्विजाः॥

“You may divide yourself (into two)”, this way was talked to by the self-existed one, the Devī or the goddesses. O Brāhmaṇas! She, however, talked that way, became subdivided into two parts being white and black.

तस्या नामानि वक्ष्यामि शृणुध्वं सुसमाहिताः।

स्वाहा स्वधा महाविद्या मेधा लक्ष्मीः सरस्वती॥८५॥

अपर्णा चैकपर्णा च तथा स्यादेव पाटला।

उमा हैमवती षष्ठी कल्याणी चैव नामतः॥८६॥

ख्यातिः प्रजा महाभागा लोके गौरीति विश्रुता।

विश्वरूपमथाऽऽर्यायाः पृथग्देहविभावनात्॥८७॥

I shall relate her names. You may listen with due attention— Svāhā, Svadhā, Mahāvidyā, Medhā, Lakṣmī, Sarasvatī, Aparṇā, Ekaparṇā and likewise Pāṭalā, Umā, Haimavatī, Ṣaṣṭhī,

Kalyāṇī, Khyāti, Prajñā, Mahābhāgā, and Gaurī. These are well-known in the world, the universal form of the noble one, owing to the adoption of different physical frames.

शृणु संक्षेपतस्तस्या यथावदनुपूर्वशः।

प्रकृतिर्नियता रौद्री दुर्गा भद्रा प्रमाथिनी॥८८॥

कालरात्रिर्महामाया रेवती भूतनायिका।

द्वापरान्तविकारेषु देव्या नामानि मे शृणु॥८९॥

Therefore, listen succinctly of that forms, as per earlier narration— Prakṛti, Niyatā, Raudrī, Durgā, Bhadrā, Pramāthinī, Kālarātri, Mahāmāyā, Revatī and Bhūtanāyikā. During the transition of the Dvāpara age, you may listen to the names of the Goddess as (narrated) by me.

गौतमी कौशिकी आर्या चण्डी कात्यायनी सती।

कुमारी यादवी देवी वरदा कृष्णापिङ्गला॥९०॥

बहिर्ध्वजा शूलधरा परमब्रह्मचारिणी।

माहेन्द्री चेन्द्रभगिनी वृषकन्यैकवाससी॥९१॥

अपराजिता बहुभुजा प्रगल्भा सिंहवाहिनी।

एकानंसा(शा) दैत्यहनी माया महिषमर्दिनी॥९२॥

Gautamī, Kauṣikī, Āryā, Caṇḍī, Kātyāyanī, Satī, Kumārī, Yādavī, Devī, Varadā, Kṛṣṇā, Piṅgalā, Bahirdhvajā, Śūladharā, Paramabrahmacāriṇī (highly observant of celibacy), Māhendrī, Indrabhaginī, Vṛṣakanyā, Ekavāsasī, Aparājītā, Bahubhujā, Pragalbhā, Simhavāhinī, Ekānamsā, Daityahanī, Māyā, Mahiṣamardinī,

अमोघा विन्ध्यनिलया विक्रान्ता गणनायिका।

देवानामविकाराणि इत्येतानि यथाक्रमम्॥९३॥

भद्रकाल्यास्तवोक्तानि देव्या नामानि तत्त्वतः।

ये पठन्ति नरास्तेषां विद्यते न पराभवः॥९४॥

Amoghā, Vindhyānilayā, Vikrāntā, Gaṇanāyikā. The names of the goddess (stand enumerated) as per serial order. Of Bhadrakālī¹,

1. Name of one of the Mātṛs attending on Skanda. Name of a village on the right bank of Gaṅgā. भद्रकालि नमस्तुभ्यं महाकालि नमोऽस्तु ते। चण्डि चण्डे नमस्तुभ्यं तारिणी वरवर्णिनी and दुर्गति भद्रकालीति विजया

the goddess, the names proclaimed by you as such in real norm, those men who recite as such, they do not come to the fore and are not embarrassed.

अरण्ये प्रान्तरे वाऽपि पुरे वाऽपि गृहेऽपि वा।
रक्षामेतां प्रयुञ्जीत जले वाऽपि स्थलेऽपि वा॥१५॥
व्याघ्रकुम्भीरचौरैभ्यो भूतस्थाने विशेषतः।
आधिष्वपि च सर्वासु(र्वेषु) देव्या नामानि कीर्तयेत्॥

In the forest as well as in alone or solitary path, in a town or in a house, these ones may be taken recourse to as protection. In water or on a land route, from the tigers and thieves at the spot of goblins in particular and in teeth of afflictions (mortal agonies), all of these names of the goddesses may be pronounced.

अर्भकग्रहभूतैश्च पूतनामातृभिः सदा।
अभ्यर्दिनां बालानां रक्षामेतां प्रयोजयेत्॥१७॥

By the Pūtanāmātr̥s¹ having assumed the role of malignant planets or omens for the children, one may use an amulate with these names for protection of the children.

महादेवी कुले द्वे तु प्रज्ञा श्रीश्च प्रकीर्त्यते।
आभ्यां देवीसहस्राणि यैर्व्याप्तमखिलं जगत्॥१८॥

The two lineages of Mahādevī as Prajñā and Śrī are declaimed as such. By these two, thousands of goddesses are assumed as such by whom the entire universe stands circumambiated.

साऽसृजद्व्यवसायं तु धर्मं भूतसुखावहम्।
संकल्पं चैव कल्पादौ जज्ञिरेऽव्यक्तयोनितः॥१९॥

She created the profession, an embodiment of Dharma or spiritual good and afforder of

वैष्णवीति च। Bhāgavata Purāṇa X.2.11, p. 880.

1. Pūtanā- name of a female demon said to cause a particular disease in children and to have offered her poisoned breasts to the infant Kṛṣṇa who seized and sucked away her life; regarded also as one of the mātr̥s attending upon Skanda and also a Yogini or a kind of disease in a child ascribed to the demoness Pūtanā.

bliss. And at the beginning of the aeon, from an unspecified source of creation, they created the determination.

मानसश्च रुचिर्नाम विज्ञेयो ब्रह्मणः सुतः।
प्राणात्स्वादसृजदक्षं चक्षुर्भ्यां च मरीचिनम्॥१००॥

Of Brahmā, a son named Ruci, the mind-born one, deserves to be recognised as such. And from the breath, he created Dakṣa and from the two eyes Marīcin (i.e. the Sun).

भृगुस्तु हृदयाज्जज्ञे ऋषिः सलिलजन्मनः।
शिरसोऽङ्गिरसं चैव श्रोत्रादत्रिस्तथैव च॥१०१॥

Bhṛgu, the sage, was born from the heart, having birth from the water or Varuṇa. From the head, he created Aṅgiras and from the ears Atri.

पुलस्त्यं च तथोदानादव्यानाच्च पुलहं पुनः।
समानजं वसिष्ठं तु अपानान्निर्ममे क्रतुम्॥१०२॥

From the Udāna², he created Pulastya and from the Vyāna³ (the life wind getting diffused through the whole body) the Pulaha. He created Vasiṣṭha as born from Samāna and from Apāna, he created Kratu.

अभिमानात्मकं भद्रं निर्ममे नीललोहितम्।
इत्येते ब्रह्मणः पुत्राः प्राणजा द्वादश स्मृताः॥१०३॥

He created Nīlahohita and Bhadra in the form of conceit (*Abhimāna*). This way the sons of Brahmā as born from the one born of life force, stand recounted as twelve.

इत्येते मानसाः पुत्रा विज्ञेया ब्रह्मणः सुताः।
भृग्वादयस्तु ये सृष्टा नवैते ब्रह्मवादिनः॥१०४॥

This way these should be recognised as the mind-born sons of Brahmā and Bhṛgu and the others, who were non-expounders of Brahman or Vedas.

2. One of the five vital airs or life winds which rises up from the throat and enters the head, the other forms being प्राण, अपान, समान and व्यान.
3. One of the five vital airs that which circulates or is diffused through the body, personified as a son of Udāna and father of Apāna.

गृहमेधिनः पुराणास्ते धर्मस्तैः प्राक्प्रवर्तितः।

द्वादशैते प्रवर्तन्ते सह रुद्रेण वै प्रजाः॥१०५॥

By those ancient householders, the pristine attitude of life was brought into being. These twelve create progeny along with Rudra.

ऋभुः सनत्कुमारस्तु द्वावेतावूध्वरितसौ।

पूर्वोत्पन्नौ पुरा तेभ्यः सर्वेषामपि पूर्वजौ॥१०६॥

Rbhu and Sanatkumāra— these two lived on perpetual celibacy (keeping abstained from sexual intercourse). Born earlier before others, these two were the ancestors of all.

व्यतीते प्रथमे कल्पे पुराणे लोकसाधकौ।

वैराजे तावुभौ लोके तेजः संक्षिप्य चाऽऽस्थितौ॥१०७॥

On the lapse of the first ancient aeon, both the accomplishers of the world, shone forth in the world and stood having rendered contracted or preserved their semen or radiance.

तावुभौ योगधर्माणावारोष्याऽऽत्मानमात्मनि।

प्रजाधर्मं च कामं च वर्तयेतां महौजसौ॥१०८॥

These two, having self induced to Yoga, having super-imposed self in the self, so that they may adhere to the cherished end of progeny as well as lust, being endowed with great virility.

यथोत्पन्नस्तथैवह कुमार इति चोच्यते।

तस्मात्सनत्कुमारोऽयमिति नामास्य कीर्तितम्॥१०९॥

Sanat continues to have the same form and features as at the time of his birth. So he is called Kumāra. Hence his name is mentioned as Sanatkumāra.

तेषां द्वादश ते वंशा दिव्या देवगुणान्विताः।

क्रियावन्तः प्रजावन्तो महर्षिभिरलंकृताः॥११०॥

Of them, those twelve lineages, the divine ones, endowed with the qualities of gods, endowed with activity, equipped with progenies, were adorned by the great sages.

इत्येष करणोद्भूतो लोकान्मृगं स्वयंभुवः।

महदादिविशेषान्तो विकारः प्रकृतेः स्वयम्॥१११॥

This way sprung from the senses, with a view to create the people, from the self-born one, culminating in 'Mahat' and the like, specific as such, a modification or modality came about of the creation automatically.

चन्द्रसूर्यप्रभालोको ग्रहनक्षत्रमण्डितः।

नदीभिश्च समुद्रैश्च पर्वतैश्च समावृतः॥११२॥

पुरैश्च विविधाकारैः प्रीतैर्जनपदैस्तथा।

तस्मिन्ब्रह्मवनेऽव्यक्ते ब्रह्मा चरति शर्वरीम्॥११३॥

Decked by the planets and constellations, the gleam of the light of the moon and the sun, surrounded or covered by the stream, the ocean and the mountains and by the towns of different varieties and by the Janapadas (inhabited countries) exultant as such— in that unspecified grove of Brahmā¹, Brahmā spends the night.

अव्यक्तबीजप्रभवस्तस्यैवानुग्रहोत्थितः।

बुद्धिस्कन्धमयश्चैव इन्द्रियाड्कुरकोटरः॥११४॥

महाभूतप्रशाखश्च विशेषैः पत्रवांस्तथा।

धर्माधर्मसुषुष्यस्तु सुखदुःखफलोदयः॥११५॥

आजीवः सर्वभूतानामयं वृक्षः सनातनः।

एतद्ब्रह्मवनं चैव ब्रह्मवृक्षस्य तस्य ह॥११६॥

This eternal tree of Brahmā is born of the seed of *Avyakta*. It grows up through his blessings. Intellect constitutes its branches and the sense-organs its sprout. It is having good flowers in the form of *Dharma* (spiritual good) and *Adharma* (evil or vice), having the fruition of fruits in the form of bliss and woes. It is the source of subsistence or livelihood or maintenance for all the beings. The root of that tree of Brahmā is Brahman.

1. May be the country of Barmā (Myanmar)— a country in the Eastern India as per Rāmāyaṇa IV (Kiṣkindhākāṇḍa 40.22) and Kāvya-mīmāṃsā of Rājaśekhara mentioned along with Aṅga, Vaṅga, Sumha and Puṅḍra Janapadas. अथ सर्वे प्रथम प्राची दिशं शिश्रियुयत्र वङ्गं सुहाब्रह्म पुण्ड्राद्याः जनपदाः। LL.3-4. and also "Geographical Encyclopaedia of Ancient and Medieval India." - Dr. K.D. Bajpai, page 75, part I.

अव्यक्तं कारणं यत्तु नित्यं सदसदात्मकम्।
इत्येषोऽनुग्रहः सर्गो ब्रह्मणः प्राकृतस्तु यः॥११७॥

The unmanifest cause of the creation is eternal and endowed with the form of *Sat* and *Asat*. This is the creation of grace of Brahmā (*Anugraha-sarga*), which is the natural alone or primary creation of Brahmā.

मुख्यादयस्तु षट्सर्गा वैकृता बुद्धिपूर्वकाः।
त्रैकाले समवर्तन्त ब्रह्मणस्तेऽभिमानीनः॥११८॥

Six creations headed by *Mukhya* are secondary (*Vaikṛta*). They exist in the triad of times who identifies with them.

सर्गाः परस्परस्याथ कारणं ते बुधैः स्मृताः।
दिव्यौ सुपर्णौ सयुजौ सशाखौ पटविद्रुमौ।
एकस्तु यो द्रुमं वेत्ति नान्यः सर्वात्मनस्ततः॥११९॥

The creations of the mutual norm then, were deemed as the source in them, the two divine well-winged ones or beautified-leaved ones, endowed with two combinations, two branches and two cloths and coral plants or young shoots. The one who knows the tree and no one else of his own self therefrom.

द्वौर्मूर्धानं यस्य विप्राः स्तुवन्ति
खं नाभिर्वे चन्द्रसूर्यौ च नेत्रे।
दिशः श्रोत्रे चरणौ चास्य भूमिः
सोऽचिन्त्यात्मा सर्वभूतप्रसूतिः॥१२०॥

Whose crest or elevation the scholars belaud as the heaven the sky as the navel, and moon and the sun as two eyes, the quarters as the ears, and the two feet as the ground, that one having soul as uncognizable, is the procreator of all the beings.

वक्त्रादस्य ब्राह्मणाः संप्रसूता
यद्वक्षस्तः क्षत्रियाः पूर्वभागे।
वैश्याश्चोरोर्यस्य पद्भ्यां च शूद्राः
सर्वे वर्णा गात्रतः संप्रसूताः॥१२१॥

From the mouth of which one, the Brāhmaṇas got procreated and from whose chest, the Kṣatriyas in the forepart and the

Vaiśyas from the thigh and Śūdras from the two feet. All the orders of society (therefore) were procreated from his limbs.

महेश्वरः परोऽव्यक्तादण्डमव्यक्तसंभवम्।
अण्डाज्जज्ञे पुनर्ब्रह्मा येन लोकाः कृतास्त्वित्मे॥१२२॥

Maheśvara, the supreme lord, is beyond the unmanifest. The cosmic Egg has procreation from the unmanifest. From the Egg then was born Brahmā by whom the worlds were created as such.

इति श्रीमहापुराणे वायुप्रोक्ते देवादिस्मृष्टिवर्णनं नाम
नवमोऽध्यायः॥१९॥

* * *

॥अथ दशमोऽध्यायः॥

Chapter 10

The description of Manvantara¹

सूत उवाच

एवंभूतेषु लोकेषु ब्रह्मणा लोककर्तृणा॥

यदा ता न प्रवर्तन्ते प्रजाः केनापि हेतुना॥१॥

तमोमात्रावृतो ब्रह्मा तदाप्रभृति दुःखितः।

ततः स विदधे बुद्धिमर्थनिश्चयगामिनीम्॥२॥

The Sūta spoke— This way, the people having been existent by Brahmā, the creator of the world, when those progenies fail to get carried on by some reason, then Brahmā, solely enveloped by Tamas and aggrieved as such, created intelligence which leads to a definite decision.

1. यत्प्राग्दादाशाब्दसमुदितं दैविकं युगम्। तदेक सप्ततिगुणं मन्वन्तरमिहोच्यते। Manusmṛti I.79, p. 23. The period or age of a Manu; this period according to Manusmṛti I.79 comprised 4,320,000 human years or 1/14th day of Brahmā. The fourteen Manvantaras making up one whole day. Each of those fourteen periods is supposed to be presided over by its own Manu. Six such periods have already passed away, we are at present being in the seventh and seven more are yet to come. (Skt. Eng. Dict., V.S. Apte, p. 424. MW pp. 784-785).

अथाऽऽत्मनि समस्त्राक्षीत्तमोमात्रं नियामिकाम्।
राजसत्त्वं पराजित्य वर्तमानं च धर्मतः॥३॥

Then in his own self, he saw the Tamas element, the restraining one. Subduing Rajas and Sattva, it was reigning as per spiritual good.

तप्यते तेन दुःखेन शोकं चक्रे जगत्पतिः।

तमश्च व्यनुदत्तस्मात्तद्भ्रजस्तमसावृणोत्॥४॥

Tormented by that grief, the Lord of the universe felt grieved. He dispelled Tamas and Rajas (the cause of great activity in creatures) overpowered that gloom (Tamas).

तत्तमः प्रतिनुत्तं वै मिथुनं स व्यजायत।

अधर्मचरणाज्जज्ञे हिंसा शोकादजायत॥५॥

Then that dusk became dispelled and a couple from these were born. And from the assumption of criminal tendency, violence erupted up and as such born of grief.

ततस्तस्मिन्समुद्भूते मिथुने चरणात्मनि।

ततश्च भगवानासीत्प्रीतश्चैवमशिश्रियत्॥६॥

Then on that couple having taken birth, having soul for the feet, then the god was overjoyed and resorted to such a norm.

स्वां तनुं स ततो ब्रह्मा तामपो(पौ) हृदभास्वराम्।

द्विधाऽकरोत्स तां देहमर्धेनपुरुषोऽभवत्॥७॥

Then that Brahmā took leave of that personal frame being of no glamorous gleam. He dissected that body into two. By half, the male being assumed form.

अर्धेन नारी सा तस्य शतरूपा व्यजायत।

प्रकृतां भूतधात्रीं तां कामान्वै सृष्टवाञ्चिभुः॥८॥

By the half the female¹ being, by name of Śatarūpā got created. Then the supreme being created the earth (supporter of the creatures) and then he created the desires also.

सा दिवं पृथिवीं चैव महिम्ना व्याप्य धिष्ठिता।

ब्रह्मणः सा तनुः पूर्वादिवमावृत्य तिष्ठति॥९॥

That one took refuge in the heaven as well as in the earth by the greatness of Brahmā and that body, the pristine one, stays having enveloped the sky.

या त्वर्धात्सृजते नारी शतरूपा व्यजायत।

सा देवी नियुतं तप्त्वा तपः परमदुश्चरम्॥१०॥

That woman by name Śatarūpā was created from the half, that female one. She performed severe penance for million years of highly impracticable norm.

भर्तारं दीप्तयशसं पुरुषं प्रत्यपद्यत।

स वै स्वायंभुवः पूर्वं पुरुषो मनुरुच्यते॥११॥

Then she obtained the male being, the husband of refulgent fame. That one, verily, the primeval being, the male being, is called Manu.

तस्यैकसप्ततियुगं मन्वन्तरमिहोच्यते।

लब्ध्वा तु पुरुषः पत्नीं शतरूपामयोनिजाम्॥१२॥

तया स रमते सार्धं तस्मात्सा रतिरुच्यते।

प्रथमः संप्रयोगः स कल्पादौ समवर्तत॥१३॥

Seventy-one sets of four Yugas, constitute what is known his Manvantara (reign of Manu). Having obtained the wife Śatarūpā, not born of any womb, the husband (the man) sported with her. Hence that sexual urge is called as Rati. The first copulation that one got initiated was at the inception of the Kalpa.

विराजमसृजद्ब्रह्मा सोऽभवत्पुरुषो विराट्।

स सम्राट्सासरूपात्तु वैराजस्तु मनुः स्मृतः॥१४॥

Brahmā then created Virāj, the first progeny. That Virāj became the man (Puruṣa) and in the form of the king, he became known as Vairāja Manu².

स वैराजः प्रजासर्गः स सर्गे पुरुषो मनुः।

वैराजत्पुरुषाद्वैराच्छतरूपा व्यजायत॥१५॥

2. In Rgveda X 90.5 - he is represented as born from Puruṣa and Puruṣa from him. In the Atharvaveda, VIII 10.24.5 XI.8.32, Virāj is spoken of as a female and regarded as a cow, being elsewhere however identified with Prāṇa.

1. Male half of Brahmā as man and half as Śatarūpā.

प्रियव्रतोत्तानपादौ पुत्रौ पुत्रवतां वरौ।

कन्ये द्वे च महाभागे याभ्यां जाताः प्रजास्त्विमाः॥१६

That was the creation of progeny called as Vairāja and in that creation, the Puruṣa was Manu. And from the Puruṣa of Virāj, the heroic one, Śatarūpā gave birth two sons, the best of the sons, named Priyavrata and Uttānapāda and two daughters of great felicity from whom these progenies got procreated.

देवी नाम्ना तथाऽऽकूतिः प्रसूतिश्चैव ते शुभे।

स्वायंभुवः प्रसूतिं तु दक्षाय व्यसृजत्प्रभुः॥१७॥

Two auspicious daughters were named Ākūti and Prasūti. Svāyambhū, the supreme overlord, offered Prasūti to Dakṣa in marriage.

प्राणो दक्षस्तु विज्ञेयः संकल्पो मनु रुच्यते।

रुचेः प्रजापतेश्चैव आकूतिं प्रत्यपादयत्॥१८॥

Dakṣa should be known as *Prāṇa* and Manu is called *Saṅkalpa*. Manu gave Ākūti to Ruci Prajāpati.

आकूत्यां मिथुनं जज्ञे मानसस्य रुचेः शुभम्।

यज्ञश्च दक्षिणा चैव यमकौ संबभूवतुः॥१९॥

In Ākūti, the auspicious couple was born from Ruci, the mind-born one. Yajña and Dakṣiṇā, the twin born ones, took birth as such.

यज्ञस्य दक्षिणायां च पुत्रा द्वादश जज्ञिरे।

यामा इति समाख्याता देवाः स्वायंभुवेऽन्तरे॥२०॥

In Dakṣiṇā of Yajña, twelve sons were born known as Yāmās, the Devas in the Svāyambhuva Manvantara.

यमस्य पुत्रा यज्ञस्य तस्माद्यामास्तु ते स्मृताः।

अजिताश्चैव शूकाश्च गणौ द्वौ ब्रह्मणः स्मृतौ॥२१॥

Being the sons of Yajña, one of the twins (Yama), on account of that they have been known as Yāmās. Ajitas and Śūkas are the two gaṇas of Brahmā known as such.

यामाः पूर्वं परिक्रान्ता यतः संज्ञा दिवौकसः।

स्वायंभुवसुतायां तु प्रसूत्यां लोकमातरः॥२२॥

The Yāmās were earlier made circumambiated because it was the name of a divine denizen. In the procreativity of the daughter of Svāyambhuva (there got procreated) the lokamāṭṛs (the mothers of the world).

तस्यां कन्याश्चतुर्विंशदक्षस्त्वनयत्प्रभुः।

सर्वास्ताश्च महाभागाः सर्वाः कमललोचनाः॥२३॥

In her the lord Dakṣa produced twenty four daughters. All those were of mighty affluence or fortune and ones as having eyes lotus like.

योगपत्न्यश्च ताः सर्वाः सर्वास्ता योगमातरः।

सर्वाश्च ब्रह्मवादिन्यः सर्वा विश्वस्य मातरः॥२४॥

All these were wives of Yogins and Yogamāṭṛs. All were expositors of Brahman (the universal knowledge) and universal mothers.

श्रद्धा लक्ष्मीर्धृतिस्तुष्टिः पुष्टिर्मैधा क्रिया तथा।

बुद्धिर्लज्जावपुः शान्तिः सिद्धिः कीर्तिस्त्रयोदशी॥२५॥

The first thirteen were as Śraddhā, Lakṣmī, Dhṛti, Tuṣṭi, Puṣṭi, Medhā, Kriyā, Buddhi, Lajjā, Vapus, Śānti, Siddhi and Kīrti, the thirteenth.

पत्न्यर्थे प्रतिजग्राह धर्मो दाक्षायणीः प्रभुः।

द्वाराण्येतानि चैवास्य विहितानि स्वयंभुवा॥२६॥

Lord Dharma took the daughters of Dakṣa for the purpose of his spouses. They functioned as door-ways for creation ordained by Svayambhuva Brahmā.

ताभ्यः शिष्टा यवीयस्य एकादश सुलोचनाः।

ख्यातिः सत्यथ संभूतिः स्मृतिः प्रीतिः क्षमा तथा॥२७॥

संनतिश्चानसूया च ऊर्जा स्वाहा स्वधा तथा।

तास्ततः प्रत्यपद्यन्त पुनरन्ये महर्षयः॥२८॥

Besides them, the remaining younger ones were the eleven daughters, endowed with lovely eyes. They were—Khyātī, Satī, Sambhūti, Smṛti, Pṛiti, Kṣamā, Sannati, Anasūyā, Ūrjā, Svāhā and Svadhā. Other sages then espoused them.

रुद्रो भृगुर्मरीचिश्च अङ्गिराः पुलहः ऋतुः।
पुलस्त्योऽत्रिर्वसिष्ठश्च पितरोऽग्निस्तथैव च॥२९॥

They were— Rudra, Bhṛgu, Marīci, Aṅgiras, Pulaha, Kratu, Pulastya, Atri, Vasiṣṭha, Piṭṛs and Agni.

सतीं भवाय प्रायच्छतव्यातिं च भृगवे तथा।
मरीचये च संभूतिं स्मृतिमङ्गिरसे ददौ॥३०॥

For beneficence, he bestowed Sati unto Bhava (*i.e.* Śiva), and Khyāti unto Bhṛgu. To Marīci, he offered Sambhūti and Smṛti unto Aṅgiras.

प्रीतिं चैव पुलस्त्याय क्षमां वै पुलहाय च।
ऋतवे संनतिं नाम अनसूयां तथाऽत्रये॥३१॥

Unto Pulastya he bestowed Prīti and unto Pulaha Kṣamā, unto Kratu Sannatī and unto Atri Anasūyā.

ऊर्जा ददौ वसिष्ठाय स्वाहां वै ह्यग्नये ददौ।
स्वधां चैव पितृभ्यस्तु तास्वपत्यानि वक्ष्यते(?)॥३२॥

Unto Vasiṣṭha he offered Ūrjā and unto Agni Svāhā. Unto the Piṭṛs, he offered Svadhā. I shall mention the progenies born to them.

एते सर्वे महाभागाः प्राज्ञाः स्वानुष्ठिताः स्थिताः।
मन्वन्तरेषु सर्वेषु यावदाभूतसंप्लवम्॥३३॥

All these wise ones, the affluent ones, stood well-organised in all the Manvantaras till such time a flood came about.

श्रद्धा कामं विजज्ञे वै दर्पो लक्ष्मीसुतः स्मृतः।
धृत्यास्तु नियमः पुत्रस्तुष्ट्याः संतोष उच्यते॥३४॥

Śraddhā created Kāma (Desire) and Darpa (Arrogance) was known as the son of Lakṣmī. Of Dhṛti, the son was Niyama (Restraint) and of Tuṣṭi, Santoṣa (Contentment) called as such.

पुष्ट्या लाभः सुतश्चापि मेधापुत्रः श्रुतस्तथा।

क्रियायास्तु नयः प्रोक्तो दण्डः समय एव च॥३५॥

Of Puṣṭi the son was Lābha (Gain) and the son of Medhā was Śruta (Learning). Of Kriyā, Naya (Justice), Daṇḍa (Punishment) and Samaya (Law) were declared as sons.

बुद्धेर्बोधः सुतश्चापि अप्रमादश्च तावुभौ।
लज्जाया विनयः पुत्रो व्यवसायो वपोः सुतः॥३६॥

Of Buddhi, the son was Bodha (Knowledge) as also Apramāda (Absence of errors), the both being so as such. Of Lajjā the son was Vinaya (Discipline) and Vyavasāya (Exertion) was the son of Vapus.

क्षेमः शान्तिसुतश्चापि सुखं सिद्धेर्व्यजायत।
यशः कीर्तेः सुतश्चापि इत्येते धर्मसूनवः॥३७॥

Kṣema (Welfare) was the son of Śānti, Sukha (Pleasure) of Siddhi, the son who took birth of Kīrti was Yaśas (Fame). These are the sons of Dharma.

कामस्य हर्षः पुत्रो वै देव्यां रत्यां व्यजायत।
इत्येष वै सुखोदरकः सर्गो धर्मस्य कीर्तितः॥३८॥

Harṣa (Pleasure) was the son of Kāma, born in Devī Rati. This way this creation amenable to bliss of Dharma stands well proclaimed.

जज्ञे हिंसा त्वधर्माद्धै निकृतिश्चानृतावुभौ।
निकृत्यनृतयोर्जज्ञे भयं नरक एव च॥३९॥

From Adharma (Unrighteousness) or Himsā (Evil Violence) took birth Nikṛti (Deception) and Anṛta (Untruth) as well. From Nikṛti and Anṛta (deception and untruth), Bhaya (consternation) and Naraka¹ were born.

1. Hell or Internal regions (corresponding to the realm of Pluto; there are said to be 21 different parts of such regions where different kinds of tortures are inflicted upon the sinners); name of a demon king of Prāgjyotiṣa. According to another account, he carried off Aditi's ear-rings and Kṛṣṇa at the instance of the gods, killed him in a single combat and recovered the jewels. According to another account, Naraka assumed the form of an elephant and carried off the daughter of Viśvakarmā and outraged her. He also seized the daughters of Gandharvas, gods, men and nymphs themselves and collected were than 6000 damsels in his harem. There it is related more transferred by Kṛṣṇa to his own harem after he had slain Naraka. The demon was born of earth and hence called Brahman. (V.S.Apte. p. 281).

माया च वेदना चापि मिथुनद्वयमेतयोः।

भयाज्जज्ञेऽथ सा माया मृत्युं भूतापहारिणम्॥४०॥

The twins Māyā (Deceit) and Vedanā (Agony) were born to them. Bhaya begot of Māyā, Mṛtyu (Death), the wrester of life.

वेदनायास्ततश्चापि दुःखं जज्ञेऽथ रौरवात्।

मृत्योर्व्याधिर्जरा शोकः क्रोधोऽसूया च जज्ञिरे॥४१॥

From Raurava, Vedanā gave birth to Duḥkha (Grief). From Mṛtyu were born Vyādhi (Disease), Jvara (Decrepitude), Śoka (Sorrow), Krodha (Wrath) and Asuyā (Spite).

दुःखान्तराः स्मृता ह्येते सर्वे चाधर्मलक्षणाः।

नैषां भार्याऽस्ति पुत्रो वा सर्वे ह्यनिधनाः स्मृताः॥४२॥

All these, pre-requisites of unrighteousness or evil, are known as such as having grief entailed as such. Of these no spouse or son stands enunciated. All these are known as undefunct.

इत्येष तामसः सर्गो जज्ञे धर्मनियामकः।

प्रजाः सृजेति व्यादिष्टा ब्रह्मणा नीललोहितः॥४३॥

This way stands (enunciated) the Tāmasa creation born as such, the restrainer of righteousness. 'You may create progenies', this way was erranded Nīllohita (i.e. Śiva) by Brahmā.

सोऽभिध्याय सतीं भार्यां निर्मये ह्यात्मसंभवान्।

नाधिकान्न च हीनांस्तान्मानसानात्मनः समान्॥४४॥

He having meditated upon his spouse Satī, created his own self-born ones, neither the ones excelling himself nor inferior ones to himself, but being the mind-born ones equal to himself.

सहस्रं हि सहस्राणामसृजत्कृत्तिवाससाम्।

तुल्याश्चैवाऽऽत्मनः सर्वे रूपतेजोबलश्रुतैः॥४५॥

A thousand among the thousands having costumes for the elephant or antelope hides, quite similar to his own self, all of those were as such in point of radiance or valour or intelligence, strength and knowledge.

पिङ्गलान्सनिषङ्गानां सकपर्दान्विलोहितान्।

विवासान्हरिकेशांश्च दृष्टिघ्नांश्च कपालिनः॥४६॥

They were Piṅgalas (tawny-coloured), equipped with quivers, Kapardins (matted-haired) and Vilohitas (dark-red), the costumeless ones, the white-haired ones, those having killing eyes and the Kapālins (bearing skulls in their hands).

बहुरूपांस्वरूपांश्च विश्वरूपांश्च रूपिणः।

रथिनो वर्मिणश्चैत्र चर्मिणश्च वरूथिनः॥४७॥

Of many forms, formless ones, universal-formed ones, the guised-formed ones, the charioteers, the armoured ones and the bucklered ones (i.e. those having shields wielded) and those furnished with fenders or protecting planks.

सहस्रशतबाहुंश्च दिव्याभौमान्तरिक्षगान्।

स्थूलशीर्षानष्टदंष्ट्रानुद्विजिह्वास्त्रिलोचनान्॥४८॥

Those having a hundred and thousand arms, the divine ones, the terrestrial ones and those of the ethereal regions or atmospheric space. Those having foreheads, eight jaws, those having double tongues lolling as such i.e. the flying snakes and triple-eyed ones.

अन्नादान्निशितादांश्च आज्यपान्सोमपांस्तथा।

मेढ्रपांश्चातिकायांश्च शितिकण्ठोग्रमन्यवः॥४९॥

The vegetarians, the flesh-eaters, the cannibals or man-eaters, the ghee-drinkers and Soma-quaffers, the ram-eaters or ram-keepers, the gigantic-bodied ones, the dark-necked ones, the peacocks or gallinules.

सोपासङ्गतलत्रांश्च धन्विनो ह्युपवर्मिणः।

आसीनान्धावतश्चैव जृम्भिनश्चैव धिष्ठितान्॥५०॥

Those equipped with quivers leathern gloves (talatrāṇas or talatras or talavāraṇas), the archers, the armoured-ones or arm keepers, the squatters or ambushers or staying quiet ones, the runners, the yawners ones or the stretching ones and the crouching ones.

अध्यापिनोऽथ जपतो युञ्जतो ध्यायतस्तथा।

ज्वलतो वर्धतश्चैव द्योतमानान्प्रभूपितान्॥५१॥

The teaching ones, the mutters, the yoking ones or associating ones and the meditating ones, the burning ones, the showering ones, the luminaries or shining ones and the fuming ones or smoke screeing ones.

बुद्धान् बुद्धतमांश्चैव ब्रह्मिष्ठाञ्छुभदर्शनान्।

नीलश्रीवान्सहस्राक्षान्सर्वाश्चाथ क्षयाचरान्॥५२॥

The grown up ones or the old ones, the best among the intellegents, those thoroughly proficient in Vedas or very learned persons, (*Brahmiṣṭhān*) and those having auspicious looks, those having blue necks, the thousand-eyed ones and all those that were night rovers.

अदृश्यान्सर्वभूतानां महायोगान्महौजसः।

रुदतो द्रवतश्चैव एवं युक्तान्सहस्रशः॥५३॥

Those unscannable to all the beings, those given to mighty mental concentration or given to conjugal ties or Vaiṣṇavas or Śaivas or meditators and those of great splendour, the bewailing ones and those getting emollient and applying ones in thousands.

अयातयामानसृजदुद्ररूपान्सुरोत्तमान्।

ब्रह्मा दृष्ट्वाऽब्रवीदेतान्मा स्राक्षीरीदृशीः प्रजाः॥५४॥

He created the fresh form of best of gods. Having seen these, Brahmā spoke out to these and created such progenies.

स्रष्टव्या नाऽऽत्मनस्तुल्या प्रजा नैवाधिकास्त्वया।

अन्याः सृज त्वं भद्रं ते(प्रजा वै मृत्युसंयुताः॥५५॥

“By you are to be created progenies equal in norm to that of yours and not excelling you. You may create others; may it be all well to you. The progenies have gone defunct (as such).

नाऽऽरप्स्यन्ते हि कर्माणि प्रजा नैवाधिकास्त्वया।

एवमुक्तोऽब्रवीदेनं नाहं मृत्युसमन्विताः॥५६॥

प्रजाः स्रक्ष्यामि भद्रं स्थितोऽहं त्वं सृज प्रजाः।

एते ये वै मया सृष्टा विरूपा नीललोहिताः॥५७॥

The progenies shorn of death shall not take to tasks”. Having said so, Śiva spoke out— “I shall not create the progenies endowed with death. May it be all well to you. I stay here, you may create progenies. These that have been created by me are ugly ones Nīlaloḥitas.

सहस्राणां सहस्रं तु आत्मनोपमनिश्चिताः।

एते देवा भविष्यन्ति रुद्रा नाम महाबलाः॥५८॥

A thousand of thousands determined as similar to self, these will become Devas, known as Rudras of great prowess.

पृथिव्यामन्तरिक्षे च रुद्रनाम्ना प्रतिश्रुताः।

शतरुद्रसमाम्नाता भविष्यन्तीह यज्ञियाः॥५९॥

On the earth as well as on the atmospheric (space) known as Rudras or known by the name Rudra, traditionally known as Śatarudra, there will happen to be the Yajñiyas.

यज्ञभाजो भविष्यन्ति सर्वे देवयुगैः सह।

मन्वन्तरेषु ये देवा भविष्यन्तीह छन्दजाः॥६०॥

तैः सार्धमिज्यमानास्ते स्थास्यन्तीह(हा)युगक्षयात्।

Along with the Devas, all will become sharers of the sacrifices, till the final period of dissolution. In all Manvantaras, the Devas which will take birth as born of wanton will with them, being given to perform sacrifices, they will continue here owing to non-destruction of the Yugas.”

एवमुक्तस्तदा ब्रह्मा महादेवेन धीमता॥६१॥

प्रत्युवाच तदा भीमं हृष्यमाणः प्रजापतिः।

एवं भवतु भद्रं ते यथा ते व्याहृतं प्रभो॥६२॥

This way spoken then Brahmā by the wise Mahādeva. Getting over-joyed, the Lord of progenies replied to Bhīma— “May it be so. May it be all well for you! The way it has been told to you, O supreme overlord!”

ब्रह्मणा समनुज्ञाते सदा सर्वमभूत्किल।

तदा प्रभृति देवेशो न प्रासूयत वै प्रजाः॥६३॥

When so assented by Brahmā, everything happened accordingly. From that time onwards, the lord of gods did not create the progenies.

ऊर्ध्वरीताः स्थितः स्थाणुर्यावदाभूतसंप्लवम्।

यस्माच्चोक्तं स्थितोऽस्मीति ततः स्थाणुरिति स्मृतः॥

The trunk stood shorn of any physical copulation till such time a turmoil or dissolution came to the fore. Since he spoke out- 'I am stationary', he is called as "Sthānu".

ज्ञानं वैराग्यमैश्वर्यं तपः सत्यं क्षमा धृतिः।

स्रष्टृत्वमात्मसंबोधस्त्वधिष्ठातृत्वमेव॥६५॥

अथ तानि दशैतानि नित्यं तिष्ठन्ति शंकरे।

सर्वान्देवानृषींश्चैव समेतानसुरैः सह॥६६॥

Knowledge, renunciation, supremacy, austerity, truth, forbearance, fortitude, creativity, self-awakening and stability- these ten qualities remain steady in Śaṅkara, in all the gods, the sages accompanied by demons.

अत्येति च मुनीन्सर्वान्योगाद्भूतानि सर्वशः।

अत्येति देवानैश्वर्याद्बलेन च महामुरान्।

ज्ञानेन च मुनीन्सर्वान्योगाद्भूतानि सर्वशः॥६७॥

The god that excels by radiance is so termed as Mahādeva. He excels Devas by his glorious prosperity; Asuras by virtue of strength; the sages by his knowledge; and all the beings by his mental concentration all around.

ऋषय ऊचुः

योगं तपश्च सत्यं च धर्मं चापि महामुने।

माहेश्वरस्य ज्ञानस्य साधनं च प्रचक्ष्व नः॥६८॥

The Sages replied- Mental concentration or meditation, austerity and truth and dharma (piety), O great sage! You may expound before us being the source of knowledge of their supreme being.

येन येन च धर्मेण गतिं प्राप्स्यन्ति वै द्विजाः।

तत्सर्वं श्रोतुमिच्छामि योगं माहेश्वरं प्रभो॥६९॥

And by which very act or spiritual deed, the Brāhmaṇas may attain to a stable situation or mobility, that all, I am eager to listen about the Maheśvara Yoga, O Master!

वायुरुवाच

पञ्च धर्माः पुराणे तु रुद्रेण समुदाहृताः।

माहेश्वर्यं यथा प्रोक्तं रुद्रैरक्लिष्टकर्मभिः॥७०॥

Vāyu spoke- Five duties in the Purāṇas have been enunciated by Rudra, the act of the worship of Śiva, the way it has been declared by the Rudras of acts untainted.

आदित्यैर्वसुभिः साध्यैरश्विभ्यां चैव सर्वशः।

मरुद्भिर्भृगुभिश्चैव ये चान्ये विबुधालयाः॥७१॥

यमशुक्रपुरोगैश्च पितृकालान्तकैस्तथा।

एतैश्चान्यैश्च बहुभिस्ते धर्माः पर्युपासिताः॥७२॥

By Ādityas, by Vasus, by Sādhyas and by the two Asvins (the divine Vedic physicians), all over by Maruts, by Bhṛgus and whichever are these other abodes of gods, by Yama and Śukra and others and likewise by those ending with the time of the Manes, by those and others, these duties were adhered to.

ते वै प्रक्षीणकर्माणाः शारदाम्बरनिर्मलाः।

उपासते मुनिगणाः संधायोऽऽत्मानमात्मनि॥७३॥

They, verily, the groups of sages, having actions or duties come to a cease, clear ones like the autumnal aerial route, propitiated at the twilight, the self within the self.

गुरुप्रियहिते युक्ता गुरुणां वै प्रियेप्सवः।

विमुच्य मानुषं जन्म विहरन्ति च देववत्॥७४॥

Engaged in the cherished benefits of the teachers or elders and the well-wishes of the teachers or elders, having taken leave of the human birth, they move like Devas.

महेश्वरेण ये प्रोक्ताः पञ्च धर्माः सनातनाः।

तान्सर्वान्क्रमयोगेन(ण) उच्यमानान्निबोधत॥७५॥

By Maheśvara who is termed as one having five-moded duties of pristine norm, by the application of activity, you may know the five eternal Dharmas as being addressed to.

प्राणायामस्तथा ध्यानं प्रत्याहारोऽथ धारणा।

स्मरणं चैव योगोऽस्मिन्यञ्च धर्माः प्रकीर्तिताः॥७६॥

These are— *Prāṇāyāma* (the restraint of breath), *Dhyāna* (i.e. mental concentration or meditation), *Pratyāhāra* (restraint of organs or withdrawal of senses from external objects), *Dhāraṇā* (steady abstraction of the mind) and *Smaraṇa* (memory or reminiscence). In this combination are deemed as the five modes of activities.

तेषां ऋषिविशेषेण लक्षणं कारणं तथा।

प्रवक्ष्यामि तथा तत्त्वं यथा रुद्रेण भाषितम्॥७७॥

In the specific serial order of these, the definition as well as the reason, I shall enunciate as well as the true norm or reality, the way by Rudra, it has been enunciated.

प्राणायामगतिश्चापि प्राणस्याऽऽयाम उच्यते।

स चापि त्रिविधः प्रोक्तो मन्दो मध्योत्तमस्तथा॥७८॥

The suspension of breath activity (*Prāṇāyāma*) is so called because of the restraint or control of breath or even all round extension or stretching of inhalation as well as exhalation. That too, is termed as threefold—slow, medium and high.

प्राणानां च निरोधस्तु स प्राणायामसंज्ञितः।

प्राणायामप्रमाणं तु मात्रा वै द्वादश स्मृताः॥७९॥

The very restraint of the breaths which so exists, is called *Prāṇāyāma* as such. The extent of the restraint of breath is of the norm of twelve *mātrās*¹.

मन्दो द्वादशमात्रस्तु उद्घाता द्वादश स्मृताः।

मध्यमश्च द्विरुद्घातश्चतुर्विंशतिमात्रिकः॥८०॥

The slower one is one as having twelve *mātrās* and likewise *Udghātas* (breathing through the nostrils as a religious exercise), are also known as twelve. The medium *Prāṇāyāma* is of two *Udghātas* and twenty-four *mātrās*.

उत्तमस्तत्रिरुद्घातो मात्राः षट्त्रिंशदुच्यते।

स्वेदकम्पविषादानां जननो ह्युत्तमः स्मृतः॥८१॥

The best one is *Uttama Prāṇāyāma* having three strokes and thirty-six *mātrās*. It is a generator of sweat, tremor, grief, and known thereby, the excellent one.

इत्येतत्रिविधं प्रोक्तं प्राणायामस्य लक्षणम्।

प्रमाणं स समासेन लक्षणं च निबोधत॥८२॥

This way has been declared the definition of restraint or stretching of breath as threefold. Its extent and specific mark, you may understand.

सिंहो वा कुञ्जरो वाऽपि तथाऽन्यो वा मृगो वने।

गृहीतः सेव्यमानस्तु मृदुः समुपजायते॥८३॥

A lion or an elephant or any other wild beast (*mrgo*) in the forest on being ensnared and served, attains to tranquillity.

(तथा प्राणो दुराधर्षः सर्वेषामकृतात्मनाम्।

योगतः सेव्यमानस्तु स एवाभ्यासतो ब्रजेत्॥८४॥

And likewise, the breath is difficult of being suppressed or restrained for all those who have souls unaccomplished. Being put into practice by Yoga (i.e. mental concentration or meditation), that same may attain to actability.

स चैव हि यथा सिंहः कुञ्जरो वाऽपि दुर्बलः।

कालान्तरवशाद्दोगाद्गम्यते परिमर्दनात्॥८५॥

परिधाय मनो मन्दं वश्यत्वं चाधिगच्छति।

परिधाय मनोदेवं तथा जीवति मारुतः॥८६॥

Just as a lion or an elephant becomes powerless and tamed by disciplining and lapse of time, similarly by placing the mind with the *Manda* (slow) type of *Prāṇāyāma*, it comes under control. Similarly the wind (life-breath) lives by being placed under mind-god.

वश्यत्वं हि यथा वायुर्गच्छते योगमास्थितः।

तदा स्वच्छन्दतः प्राण नयते यत्र चेच्छति॥८७॥

The way Vāyu (wind-god) assumes subservience through Yoga in application, then voluntarily the breath leads wherever it desires.

यथा सिंहो गजो वाऽपि वश्यत्वादवतिष्ठते।

अभ्याय मनुष्याणां मृगेभ्यः संप्रवर्तते॥८८॥

1. One *mātrā* = time required to pronounce a short vowel.

Just as a lion or an elephant even stays owing to ensnarement, for the intrepidity of men, it strides towards the wild beasts.

यथा परिचितश्चायं वायुर्वै विश्वतोमुखः।

परिध्यायमानः संरुद्धः शरीरे किल्बिषं दहेत्॥८९॥

Just as well-acquainted, the Vāyu or breath, having face turned all around, being meditated upon and restrained, may obviate all malignancy or sin.

प्राणायामेन युक्तस्य व्रतानि नियमाश्च ये।

सर्वे दोषाः प्रणश्यन्ति सत्त्वस्थश्चैव जायते॥९०॥

Of a Brāhmaṇa or a scholar endowed with the restraint of breath and having soul restrained, all the deformities get obviated and he becomes stable in spirit.

तपांसि यानि तप्यन्ते व्रतानि नियमाश्च ये।

सर्वयज्ञफलं चैव प्राणायामश्च तत्समः॥९१॥

The austerities that stand performed and whichever are the vows and regulations and the fruit of all the sacrifices that may be, the restraint of breath, assumes a similar norm to that one.

अब्बिन्दुं यः कुशाग्रेण मासि मासि समश्नुते।

संवत्सरशतं साग्रं प्राणायामं च तत्समम्॥९२॥

Prāṇāyāma is equal to the penance and observance of the holy rite of drinking a drop of water from the tip of Kuśa grass once in a month and continuing it for a hundred years.

प्राणायामैर्दहदोषान्धारणाभिश्च किल्बिषम्।

प्रत्याहारेण विषयाश्चानेनानीश्वरान्गुणान्॥९३॥

One may burn down the defects by *Prāṇāyāma* and by determinations, the sin. By the restraint of organs, the sense objects and by meditation, the qualities of supremacy.

तस्माद्युक्तः सदा योगी प्राणायामपरो भवेत्।

सर्वपापविशुद्धात्मा परं ब्रह्माधिगच्छति॥९४॥

Therefore, always given to mental application, the Yogin (the meditator) may be adherent to *Prāṇāyāma*. Having soul obviated

of all sins or absolved of all sins, he attains to eternal Brahman or beatitude.

इति श्रीमहापुराणे वायुप्रोक्ते पाशुपतयोगे मन्वन्तरादिवर्णनं नाम दशमोऽध्यायः॥१०॥

* * *

॥ अथैकादशोऽध्यायः ॥

Chapter 11

The observation of the purposes meant
for pacification of Prāṇāyāma

वायुरुवाच

एकं महान्तं दिवसमहोरात्रमथापि वा।

अर्धमासं तथा मासमयनाद्दयुगानि च॥१॥

महायुगसहस्राणि ऋषयस्तपसि स्थिताः।

उपासते महात्मानः प्राणं दिव्येन चक्षुषा॥२॥

Vāyu spoke— For a single great day or both day and night, for half a month or fortnight or a month, for an *Ayana*, (sun's passage north and south of the equator), period of duration of this passage, half year or time from one solstice to another, for years or Yugas or aeons, for thousands of Mahāyugas, the sages given to austerities, the great-souled ones, wait upon *Prāṇa* with a divine gaze.

अत ऊर्ध्वं प्रवक्ष्यामि प्राणायामप्रयोजनम्।

फलं चैव विशेषेण यथाऽऽह भगवान्भुः॥३॥

After this, I shall dilate upon the purpose behind the restraint or suspension of breath or its stretching out as also the fruit specifically, the way spoke out, the adorable supreme being.

प्रयोजनानि चत्वारि प्राणायामस्य विद्धि वै।

शान्तिः प्रशान्तिर्दीप्तिश्च प्रसादश्च चतुष्टयम्॥४॥

The purposes are four of *Prāṇāyāma*. These you may understand, viz., tranquillity, passivity, composure enlightenment and the fourth one happiness.

घोराकारशिवानां तु कर्मणां फलसंभवम्।

स्वयंकृतानि कालेन इहामुत्र च देहिनाम्॥५॥

Actions whether terrible in form or auspicious in nature, if performed by oneself, do bear fruits here and hereafter in due course.

पितृमातृप्रदुष्टानां ज्ञातिसंबन्धिसंकरैः।

क्षपणं हि कषायाणां पापानां शान्तिरुच्यते॥६॥

But the quelling of evils and sins committed by parents, cousins or other relatives or a mixture of both is defined as tranquillity or peace.

लोभमानात्मकानां हि पापानामपि संयमः।

इहामुत्र हितार्थाय प्रशान्तिस्तप उच्यते॥७॥

The restraint of sins even such as ones having soul for greed and pride for the purpose of peace here and hereafter accords the definition of austerity.

सूर्येन्द्रग्रहताराणां तुल्यस्तु विषयो भवेत्।

ऋषीणां च प्रसिद्धानां ज्ञानविज्ञानसंपदाम्॥८॥

Of the sun, moon, the planets and stars, the domain may be similar as also of the sages of repute having affluence for knowledge and scientific understanding.

अतीतानागतानां च दर्शनं सांप्रतस्य च।

बुद्धस्य समतां यान्ति दीप्तिः स्यान्तप उच्यते॥९॥

Of the gone by and impending ones or those not yet arrived and of the present, of the visual-perceptioned one and of the enlightened one, they attain to equality and their brilliance or light or radiance may be called austerity.

इन्द्रियाणीन्द्रियार्थाश्च मनः पञ्च च मारुतान्।

प्रसादयति येनासौ प्रसाद इति संज्ञितः॥१०॥

The senses, the sense objects, the mind and the five breaths whereby that pleases, that obtains the definition of *Prasāda* or pleasure or satisfaction or classification.

इत्थैर्ष धर्मः प्रथमः प्राणायामश्चतुर्विधः।

(संनिकृष्टफलो ज्ञेयः सद्यःकालप्रसादजः॥११॥

This way, the primary *Prāṇāyāma* being of four kinds should be known as having fruit

quite at hand and born of the happiness of the spontaneous hour.

अतः ऊर्ध्वं प्रवक्ष्यामि प्राणायामस्य लक्षणम्।

आसनं च यथा तत्त्वं युञ्जतो योगमेव च॥१२॥

After this, I shall dilate upon the characteristics of *Prāṇāyāma*, its posture as per factual representation and the practice of Yoga precisely.

ओंकारं प्रथमं कृत्वा चन्द्रसूर्यौ नमस्य च।

आसनं स्वस्तिकं कृत्वा पद्ममर्धासनं तथा॥१३॥

To begin with, one should pronounce the 'Om' syllable and having bowed to the sun and the moon, he should assume the *Svastika* posture and also the half posture *Padma*.

समजानुरेकजानुरुतानः सुस्थितोऽपि च।

समो दृढासनो भूत्वा संहत्य चरणानुभौ॥१४॥

The one having knees parallel (*Samajānuḥ*) and the one having one knee in process and even raised aloft and even well-composed, having assumed a firm postured pose, paralleled as such, having encroached the two feet.

संवृतास्योऽवबद्धाक्ष उरो विष्टभ्य चाग्रतः।

पार्श्विभ्यां वृषणौ छाद्य तथा प्रजननं यतः॥१५॥

Having face covered up and eyes concentrated and having supported the chest in front, having covered up the scrotums with the heels as also the penis.

किञ्चिदुन्नामितशिराः शिरो ग्रीवां तथैव च।

संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन्॥१६॥

Having head raised up a bit, as also the head and the neck, having well observed the tip of the nose of one's own and not looking towards any other direction.

तमः प्रच्छाद्य रजसा रजः सत्त्वेन च्छादयेत्।

ततः सत्त्वस्थितो भूत्वा योगं युञ्जन्समाहितः॥१७॥

इन्द्रियाणीन्द्रियार्थाश्च मनः पञ्च समारुतान्।

निगृह्य समवायेन) प्रत्याहारमुपक्रमेत्॥१८॥

Having covered up the *tamoguna* or the

malignant tendencies by *rajoguna*, the material gains by *rajas* enveloped by *sattva* or spirit, then having assumed a posture in *sattva*, attuned for Yoga, well-concentrated, the senses and the sense objects, the mind accompanied by five breaths, having controlled in a group, one may take to *Pratyāhāra* (withdrawing in himself these together).

यस्तु प्रत्याहरेत्कामान्कूर्मोऽङ्गानीव सर्वतः।

तथाऽऽत्परतिरेकस्थः पश्यत्यात्मानमात्मनि॥११॥

The one that may abstain from lusts like a tortoise encroaching or shrinking its limbs from all sides, that very way, the one having personal lust or happiness (dormant) within, concentrating in one spot, just realises the self in the self.

पूरयित्वा शरीरं तु सबाह्याभ्यन्तरं शुचिः।

आकण्ठनाभियोगेन प्रत्याहारमुपक्रमेत्॥२०॥

Having replenished the body, however, from within and without, (quite) pure as such, by the application of the navel upto the throat, one may take to the abstinence.

कलामात्रस्तु विज्ञेयो निमेषोन्मेष एव च।

तथा द्वादशमात्रस्तु प्राणायामो विधीयते॥२१॥

The winking and unwinking may be recognised as simply consistent for a *Kalā* and the *Prāṇāyāma* shall be held for twelve *mātrās*.

धारणाद्द्वादशायामो योगो वै धारणाद्वयम्।

तथा वै योगयुक्तश्च ऐश्वर्यं प्रतिपद्यते॥२२॥

Dhāraṇā consists of twelve *Prāṇāyāmas* and a Yoga is of two *Dhāraṇās*, and likewise endowed with a Yoga, one attains prosperity (self-shining in his own splendour).

वीक्षते परमात्मानं दीप्यमानं स्वतेजसा।

प्राणायामेन युक्तस्य विप्रस्य नियतात्मनः॥२३॥

सर्वे दोषाः प्रणश्यन्ति सत्त्वस्थश्चैव जायते।

He observes the Supreme-self being illumined by personal radiance, having mind restrained by *Prāṇāyāma*. All the discrepancies

of such a *Brāhmaṇa* get alleviated and one becomes well-composed in spirit.

एवं वै नियताहारः प्राणायामपरायणः॥२४॥

जित्वा जित्वा सदा भूमिमारोहेतु सदा मुनिः।

अजिता हि महाभूमिर्दोषानुत्पादयेद्बहून्॥२५॥

This way having food regulated (lit. controlled), the sage (observing silence), engaged in *Prāṇāyāma*, shall conquer Yogic stages and ascend higher and higher. The great ground (i.e. stage), if not subdued (overcome), may generate many defects.

विवर्धयति संमोहं न रोहेदजितां ततः।

नालेन तु यथा तोयं यन्त्रेणैव बलान्वितः॥२६॥

आपिबेत प्रयत्नेन यथा वायुं जितश्रमः।

It creates or augments inordinate attachments and delusion. One may not ride on an unvanquished one. Just as water is taken by applying force through a pump, so also the Yogin should drink in the wind with effort but conquering exhaustion.

नाभ्यां च हृदये चैव कण्ठे उरसि चाऽऽनने॥२७॥

नासाग्रे तु यथा नेत्रे भ्रूवोर्मध्येऽथ मूर्धनि।

किञ्चिदूर्ध्वं परस्मिंश्च धारणा परमा स्मृता॥२८॥

The wind should be retained with effort or measures, in navel, in heart, in throat, in the chest and in the face, in the nasal crevice, in the eye, in between the brows, and in the head and after sometime in a different aspect, the steady abstraction of mind or holding the breath suspended becomes *Dhāraṇā*.

प्राणापानसमारोधात्प्राणायामः स कथ्यते।

मनसो धारणा चैव धारणेति प्रकीर्तिता॥२९॥

By the all-round restraint of *Prāṇa* and *Apāna*, the *Prāṇāyāma* becomes defined as such. It is the steadying of mind that is called *Dhāraṇā*.

निवृत्तिर्विषयाणां तु प्रत्याहारस्तु संज्ञितः।

सर्वेषां समवाये तु सिद्धिः स्याद्योगलक्षणा॥३०॥

The withdrawal from the sense objects is termed as *Pratyāhāra*¹. On accumulation of all these, accomplishment of Yoga or Siddhi takes place.

तयोत्पन्नस्य योगस्य ध्यानं वै सिद्धिलक्षणम्।

ध्यानयुक्तः सदा पश्येदात्मानं सूर्यचन्द्रवत्॥३१॥

Of the Yoga born of that, the meditation forms the pre-requisite of accomplishment. Endowed with meditation invariably, one may realise the self like the moon and sun.

सत्त्वस्थानुपपत्तौ तु दर्शनं तु न विद्यते।

अदेशकालयोगस्य दर्शनं तु न विद्यते॥३२॥

On non-acquisition of spirit, a perception does not get apparent and even no observation of the concomitance of improper time and space.

अग्न्यभ्यासे वने वाऽपि शुष्कपर्णचये तथा।

जन्तुव्यासे श्मशाने वा जीर्णगोष्ठे चतुष्पथे॥३३॥

सशब्दे सभये वाऽपि चैत्यवल्मीकसंचये।

उदपाने तथा नद्यां न चाऽऽध्मातः कदाचन॥३४॥

A Yogin should not practice concentration near fire, in the forest, over a heap of dry leaves, in a place infested with low creatures, in a cremation ground, in a dilapidated cowshed, at the cross-roads, in a resonant spot and one full of flight, in a sanctuary and near a well or a river, since these are place of disturbance.

क्षुधाविष्टास्तथाऽप्रीता न च व्याकुलचेतसः।

युञ्जीत परमं ध्यानं योगी ध्यानपरः सदा॥३५॥

Now should he do so when overwhelmed with hunger, displeasure or excitement. A Yogin is one who is perennially given to meditation with full concentration.

एतान्दोषान्विनिश्चित्य प्रमादाद्यो युनक्ति वै।

तस्य दोषाः प्रकुप्यन्ति शरीरे विघ्नकारकाः॥३६॥

Having determined these inclemencies, he who takes to delinquency, the defections of that

one get aggravated in the body as creators of deformities.

जडत्वं बधिरत्वं च मूकत्वं चाधिगच्छति।

अन्धत्वं स्मृतिलोपश्च जरा रोगस्तथैव च॥३७॥

Dullness (regarded as one of the subordinates feelings), deafness and dumbness—these are attained by him. And likewise, blindness, loss of memory, decrepitude and disease.

एते दोषाः प्रकुप्यन्ति अज्ञानाद्यो युनक्ति वै।

तस्माज्ज्ञानेन शुद्धेन योगी युञ्जेत्समाहितः॥३८॥

These deformities become aggravated in the caste of that one who is aligned with ignorance. Therefore, a Yogin may get aligned with pure knowledge having got into mental concentration.

अप्रमत्तः सदा चैव न दोषान्प्रापुयात्क्वचित्।

तेषां चिकित्सां वक्ष्यामि दोषाणां च यथाक्रमम्॥३९॥

Undelinquent invariably one may not attain to deformities. I shall dilate upon the treatment of those deformities quite in due order.

यथा गच्छति ते दोषाः प्राणायामसमुत्थिताः।

स्निग्धां यवागुमत्युष्णां भुक्त्वा तत्रावधारयेत्॥४०॥

The way those deformities arise out of *Prāṇāyāma*, they may get eradicated, if the patient drinks thick, sticky gruel (while it is) very hot.

एतेन क्रमयोगेन(ण) वातगुल्मं प्रशाम्यति।

गु(उ)दावर्तप्रतीकारमिदं कुर्याच्चिकित्सितम्॥४१॥

By this active mechanism, the gout and tumour get assuaged. As a remedy to fistula and the like, the (following) treatment may be taken.

भुक्त्वा दधि यवागूं वा वायुरूर्ध्वं ततो ब्रजेत्।

वायुग्रन्थिं ततो भित्त्वा वायुदेशे प्रयोजयेत्॥४२॥

Having partaken of curd or Yavāgū (the rice gruel) the gout or rheumatism may go upwards. And having exploded the gout joints, it may employ it in the domain of gout.

1. Abstraction, प्रत्याहारस्त्वान्दियाणाम् विषयोम्भः समाहितः Abhidhāna Cintāmaṇi 1.83.

तथाऽपि न विशेषः स्याद्धारणां मूर्ध्नि धारयेत्।
युञ्जानस्य तनुं तस्य सत्त्वस्थस्यैव देहिनः॥४३॥

Even if no improvement may come out, one may practise *Dhāraṇā* in mind (lit. head). Taking recourse to, the body of that human being shall retain the Sattva alone.

गु(उ)दावर्तप्रतीघाते एतत्कुर्याच्चिकित्सितम्।
सर्वगात्रप्रक्रमेण(ण) समारब्धस्य योगिनः॥४४॥
इमां चिकित्सां कुर्वीत तथा संपद्यते सुखी।
मनसा पर्वतं किञ्चिद्विष्टम्भीकृत्य धारयेत्॥४५॥

In the event of fistula deformity, this one may be implemented. In the event of the tremor of the whole body of the Yogin before taking to the act of meditation, this cure may be betaken by which he may be comfortable. Having supported some tangle in mind, he may keep patience as such.

उरोद्घात उरःस्थानं कण्ठदेशे च धारयेत्।
त्वचोऽवघाते तां वाचि बाधिर्ये श्रोत्रयोस्तथा॥४६॥

In case of chest deformity, one may bear the vital breath in the chest region and near the throat. In case of skin eruption, talk delirium, in deafness in both ears and the like, (the following procedure should be followed).

जिह्वास्थाने तृधार्तस्तु अग्नेः स्नेहांश्च तन्तुभिः।
फलं वैचिन्तयेद्योगी ततः संपद्यते सुखी॥४७॥

In the region of the tongue tormented by thirst, he may apply the oily substance (roasted) on fire with the help of threads. Concentrating on its fruit, a Yogin becomes happy.

क्षये कुष्ठे सकीलासे धारयेत्सर्वसात्त्विकीम्।
यस्मिन्मस्मिन्जोदेशे तस्मिन्मुक्तो विनिर्दिशेत्॥४८॥

In thisis, leprosy and white leprosy, one may take to very nutritive medicine. In whichever area of material gains he may be, he may take recourse to, in that very one.

योगोत्पन्नस्य विप्र(घ्न)स्य इदं कुर्याच्चिकित्सितम्।
वंशकीलेन मूर्धानं धारयान(ण)स्य ताडयेत्॥४९॥

मूर्ध्नि कीलं प्रतिष्ठाप्य काष्ठं काष्ठेन ताडयेत्।
भयभीतस्य सा संज्ञा ततः प्रत्यागमिष्यति॥५०॥

Of a Brāhmaṇa, in case a hurdle is born in mental concentration, this treatment should be arranged. His crest should be struck with a bamboo-spike or the wedge shall be placed on his head and beaten with a wooden stick. In this manner, when he will struck by terror, the consciousness shall get revived.

अथ वा लुप्तसंज्ञस्य हस्ताभ्यां तत्र धारयेत्।
प्रतिलभ्य ततः संज्ञा धारणां मूर्ध्नि धारयेत्॥५१॥

Or, of one having consciousness lost, the support may be given by two hands. Having revived his consciousness, the support may be assumed on the crest.

स्निग्धमल्पं च भुञ्जीत ततः संपद्यते सुखी।
अमानुषेण सत्त्वेन यदा बुध्यति योगवित्॥५२॥

One may partake of food, staple one (lit. greasy one) and little in quantity. Then alone one may become happy. By an immortal spirit, when one understands Yoga (mental concentration), he becomes agile or spry.

दिव्यं च पृथिवीं चैव वायुमग्निं च धारयेत्।
प्राणायामेन तत्सर्वं दह्यमानं वशी भवेत्॥५३॥

(Then), one may support the aerial route, terrestrial route, the atmospheric space, the fire and all that getting burnt by *Prāṇāyāma*, all may become controlled.

अथापि प्रविशेद्देहं ततस्तं प्रतिषेधयेत्।
ततः संस्तभ्य योगेन धारयान(ण)स्य मूर्ध्नि॥५४॥
प्राणायामाग्निना दग्धं तत्सर्वं विलयं ब्रजेत्।
कृष्णासर्पापराधं तु धारयेद्दधुदयोदरे॥५५॥

Moreover, one may take to the physical structure and may then take to the norm of extraction. Then having propped up with Yoga on the crest of the supporting one by the fire of *Prāṇāyāma* scorched as such, all that may attain to oblivion.

महो जनस्तपः सत्यं हृदि कृत्वा तु धारयेत्।
विषस्य तु फलं पीत्वा विशल्यां धारयेत्ततः॥५६॥

Having kept in mind, the virility, austerity, truth, a person may assume support. And having drunk the fruit of poison or essence or extract of water, one may get relieved of pain or anguish.

सर्वतः सनगां पृथ्वीं कृत्वा मनसि धारयेत्।
हृदि कृत्वा समुद्रांश्च तथा सर्वांश्च देवताः॥५७॥
सहस्रेण घटानां च युक्तः स्नायीत योगवित्।
उदके कण्ठमात्रे तु धारणां मूर्ध्नि धारयेत्॥५८॥

All around, having rendered the ground accompanied by the trees or mountains, one may think in mind and likewise having kept in mind, all the oceans and the gods and by a thousand of ewers equipped as such, the one understanding Yoga should talk abluition. And in water to the brimming of throat or neck, he may assume the *Dhāraṇā* on the head.

प्रतिस्नोतोविषाविष्टो धारयेत्सर्वगात्रिकीम्।
शीर्णोऽर्कपत्रपुटकैः पिबेद्दुल्भीकमृत्तिकम्॥५९॥

When afflicted by the back-current of poison, he shall perform *Dhāraṇā* over all the parts of his body. He may drink in the clay from the ant-hill with the leafy cups of sunflower plant.

चिकित्सितविधिर्होष विश्रुतो योगनिर्मितः।
व्याख्यातस्तु समासेन योगदृष्टेन हेतुना॥६०॥

This mode of treatment is well-known as established in Yoga, expounded as such succinctly by the reasoning, established by mental concentration.

ब्रुवतो लक्षणं विद्धि विप्रस्य कथयेत्क्वचित्।
अथापि कथयेन्मोहात्तद्विज्ञानं प्रलीयते॥६१॥
तस्मात्प्रवृत्तिर्योगस्य न वक्तव्या कथंचन॥६२॥

You may understand me while expounding this definition to a *Vipra* (Brāhmaṇa). If it is expounded out of delusion to an undeserving person, the instruction proves fruitless. On that account, the tendency of Yoga is not to be

expounded by any means (to an undeserving person).

सत्त्वं तथाऽऽरोग्यमलोलुपत्वं
वर्णप्रभा सुस्वरसौम्यता च।
गन्धः शुभो मूत्रपुरीषमल्पं
योगप्रवृत्तिः प्रथमा शरीरे॥६३॥

Strength, freedom from ailments, absence of greed, the lustrous complexion, happy accent and suavity, the auspicious flavour, the small quantity of urine and feces— these are primary signs or inclination of progress in Yoga in the body.

आत्मानं पृथिवीं चैव ज्वलन्तीं यदि पश्यति।
कृत्वाऽन्यं विशते चैव विद्यात्सिद्धिमुपस्थिताम्॥६४॥

If he sees himself and the earth blazing and one entering the other, he may understand that the time of accomplishment of Yoga has approached.

इति श्रीमहापुराणे वायुप्रोक्ते पाशुपतयोगो
नामैकादशोऽध्यायः॥११॥

* * *

॥अथ द्वादशोऽध्यायः॥

Chapter 12

The assessment of Yoga sickness

सूत उवाच

अत ऊर्ध्वं प्रवक्ष्यामि उपसर्गा यथा तथा।

प्रादुर्भवन्ति ये दोषा दृष्टतत्त्वस्य देहिनः॥१॥

After this, I shall talk of the sicknesses, the way they crop up and the defections or deformities that creep in case of a man having realized the realities.

मानुष्यान्विविधान्कामान्कामयेत ऋतुं स्त्रियः।

विद्यादानफलं चैव अपसृष्टस्तु योगवित्॥२॥

The one conversant with Yoga but afflicted by evil spirit, may be enamoured of women, season and long for human enjoyments and the fruits of charity or bounty.

अग्निहोत्रं हविर्यज्ञमेतत्प्रतपनं तथा।

मायाकर्म धनं स्वर्गमुपसृष्टस्तु काङ्क्षति॥३॥

Such an afflicted person desires to perform deceptive activities such as maintenance of sacrificial fire, oblations in fire, performance of sacrifice, wealth and heaven.

एषु कर्मसु युक्तस्तु सोऽविद्यावशमागतः।

उपसृष्टं तु जानीयाद्बुद्ध्या चैव विसर्जयेत्॥४॥

He comes within the domain of ignorance, endowed with such tasks, know him as overpowered by an evil spirit and having thoroughly understood, he may be dispersed.

नित्यं ब्रह्मपरो युक्त उपसर्गात्प्रमुच्यते।

जितप्रत्युपसर्गस्य जितश्चासस्य देहिनः॥५॥

उपसर्गाः प्रवर्तन्ते सात्त्वराजसतामसाः।

प्रतिभा श्रवणे चैव देवानां चैव दर्शनम्॥६॥

भ्रमावर्तश्च इत्येते सिद्धिलक्षणसंज्ञिताः।

विद्या काव्यं तथा शिल्पं सर्ववाचाकृतानि तु॥७॥

Invariably, being adherent to Brahman, one gets rid of the *Upasarga* (sickness, disease or a change occasioned by disease or misfortune). Of the embodied one, having misfortunes vanquished and having overpowered cessation, the calamities tarry along belonging to the three qualities of Sattva, Rajas and Tamas. Perspicuous intelligence, hearing voices, fatal observation of gods and circular motion of whirling flame— these verily, are called as the pre-requisites of accomplishment (Siddhi). The learning, the poetry and the art— all these are the handiwork of expressiveness.

विद्यार्थांश्चोपतिष्ठन्ति प्रभावस्यैव लक्षणम्।

शृणोति शब्दाञ्छ्रोतव्यान्योजनानां शतादपि॥८॥

The objectives of learning persist along the pre-requisite of supremacy (which) listens to the words fit to be heard even from a hundred of Yojanas.

सर्वज्ञश्च विधिज्ञश्च योगी चोन्मत्तवद्भवेत्।

यक्षराक्षसगन्धर्वान्वीक्षते दिव्यमानुषान्॥९॥

A Yogin being omniscient and conversant with Dharma, may be one endowed with delirium. He just takes cognisance of the Yakṣas, Rākṣasas, Gandharvas and the divine human beings.

वेत्ति तांश्च महायोगी उपसर्गस्य लक्षणम्।

देवदावनगन्धर्वाङ्घ्रिणांश्चापि तथा पितृन्॥१०॥

That great Yogin knows them as also the pre-requisites of the foreboding evil, Devas, Dānavas, Gandharvas, the Ṛṣis and the Pitṛs.

प्रेक्षते सर्वतश्चैव उन्मत्तं तं विनिर्दिशेत्।

भ्रमेण भ्राम्यते योगी चोद्यमानोऽन्तरात्मना॥११॥

He is vigilant on all sides. He may be termed as delirious-goaded by inner conscience. The Yogin is made to move in delirium as such.

वर्तनाक्रान्तबुद्धेस्तु ज्ञानं सर्वं प्रणश्यति।

(वार्ता नाशयते चित्तं चोद्यमानोऽन्तरात्मना॥१२॥

वर्तनाक्रान्तबुद्धेस्तु ज्ञानं सर्वं प्रणश्यति।

By delirium, of one having intellect delirious, the entire understanding gets perished. The professional activity creates grafts in the mind or destroys the intelligence or intelligence becomes overbearing on the mind of one who is guided by his inner conscience. Of one having intellect obsessed by professional jealousy (*Vartana*), the intelligence fades away.

प्रावृत्य मनसा शुक्लं पटं वा कम्बलं तथा॥१३॥

ततस्तु परमं ब्रह्म क्षिप्रमेवानुचिन्तयेत्।

तस्माच्चैवाऽऽत्मनो दोषांस्तूपसर्गानुपस्थितान्॥१४॥

Having covered up with mind, the white raiment or a blanket likewise, then, subsequently, one may think of the supreme abode of learning and from that one may calculate one's own failings that came upon as a consequence of changes occasioned by diseases.

परित्यजेत् मेधावी यदीच्छेत्सिद्धिमात्मनः।

ऋषयो देवगन्धर्वा यक्षोरगमहासुराः॥१५॥

उपसर्गेषु संयुक्ता आवर्तन्ते पुनः पुनः।

तस्माद्युक्तः सदा योगी लघ्वाहारो जितेन्द्रियः॥१६॥

The wise one may give up whatever accomplishment may he cherish for his own self. The sages, the gods, the Gandharvas, Yakṣas, Uragas (*i.e.* Nāgas) and the mighty demons, that are involved in creating obstruction, come again and again. Therefore, given to mental application, a great Yogin, should always partake small quantity of food and senses restrained.

तथा सुप्तः सुसूक्ष्मेषु धारणां मूर्ध्नि धारयेत्।
ततस्तु योगयुक्तस्य जितनिद्रस्य योगिनः॥१७॥
उपसर्गाः पुनश्चान्ये जायन्ते प्राणसंज्ञकाः।
पृथिवीं धारयेत्सर्वां ततश्चापो ह्यनन्तरम्॥१८॥
ततोऽग्निं चैव सर्वेषामाकाशं मन एव च।
ततः परां पुनर्बुद्धिं धारयेद्यत्नतो यती॥१९॥

Similarly he should lie and repose in the subtle body and perform *Dhāraṇā* in the head. Then alone, of a Yogin, endowed with mental concentration and senses restrained, the changes consequent upon of a different norm, attain to the state of life infusing agents. Then one may take recourse to *Dhāraṇās* of the earth, waters, fire, ether and the mind. Then the striving recluse should perform *Dhāraṇā* upon his intellect.

सिद्धीनां चैव लिङ्गानि दृष्ट्वा दृष्ट्वा परित्यजेत्।
पृथ्वीं धारयमाणस्य मही सूक्ष्मा प्रवर्तते॥२०॥

He should discard instantly whenever he sees the marks of accomplishments (Siddhis). While he performs the *Dhāraṇā* of earth, the earth becomes minuter as such.

आत्मानं मन्यते नित्यं पृथ्वीगन्धश्च जायते।
आपो धारयमाणस्य आपः सूक्ष्मा भवन्ति हि॥२१॥

One takes to egoism invariably and the earth and the scent come upon of one subsisting upon waters; the waters assume a minuter form or bearable from.

शीता रसाः प्रवर्तन्ते सूक्ष्मा ह्यमृतसंनिभाः।
तेजो धारयमाणस्य तेजः सूक्ष्मं प्रवर्तते॥२२॥

The colder fluids emanate, quite minuter ones as peers to nectar. For one bearing radiance, the virility becomes very normal.

आत्मानं मन्यते तेजस्तद्भावमनुपश्यति।
वायुं धारयमाणस्य वायुः सूक्ष्मः प्रवर्तते॥२३॥

One takes himself to the virility and realises the establishment of that virility. For one holding the virility becomes very effective one.

आत्मानं मन्यते वायुं वायुवन्मण्डलं भ्रमेत्।
आकाशं धारयमाणस्य व्योम सूक्ष्मं प्रवर्तते॥२४॥

One takes oneself to be the breathing one and may revolve in a circular way like wind. For one supporting the aerial route, the atmosphere becomes highly tenable.

पश्यते मण्डलं सूक्ष्मं घोषश्चास्य प्रवर्तते।
आत्मानं मन्यते नित्यं वायुः सूक्ष्मः प्रवर्तते॥२५॥

Observes the circular circuit minutely and a sound gets created in his case and takes himself to be perennial and the breeze or breath becomes long standing.

तथा मनो धारयतो मनः सूक्ष्मं प्रवर्तते।
मनसा सर्वभूतानां मनस्तु विशते हि सः॥२६॥

Likewise for one bearing mind, the mind works quite intricately. By mind, he enters into the mind of all the beings.

बुद्ध्या बुद्धिं यदा युञ्जेत्तदा विज्ञाय बुध्यते।
एतानि सप्त सूक्ष्माणि विदित्वा यस्तु योगवित्॥२७॥

By intelligence when one may take to understanding, then having understood, he becomes intelligent. Having recognised these seven subtle objects, he becomes a knower of Yoga.

परित्यजति मेधावी स बुद्ध्या परमं व्रजेत्।
यस्मिन्वस्मिंश्च संयुक्तो भूत ऐश्वर्यलक्षणे॥२८॥
तत्रैव सङ्गं भजते तेनैव प्रविनश्यति।
तस्माद्विदित्वा सूक्ष्माणि संसक्तानि परस्परम्॥२९॥
परित्यजति यो बुद्ध्या स परं प्राप्नुयाद्विद्वजः।
दृश्यते हि महात्मान ऋषयो दिव्यचक्षुषः॥३०॥

The intellectual one takes to self-abnegation and by intelligence, he may attain to the elevation and wherever he becomes attached, having attained to the specific mark of affluence, therein verily, he becomes addicted and meets his ultimate end by that. Therefore, having understood the intricacies commingled within one another, whosoever takes to self-abnegation, thereby that Brāhmaṇa or scholar attains elevation or supremacy. The sages of divine perception, the great-souled ones, become visible as such.

संसक्ताः सूक्ष्मभावेषु ते दोषास्तेषु संज्ञिताः।

तस्मान्न निश्चयः कार्यः सूक्ष्मेष्विह कदाचन॥३१॥

Addicted into the intricate fallacies, those discrepancies creep in automatically defined as such. Therefore, a determination deserves to be adhered to, in matters of intricacies here.

ऐश्वर्याज्जायते रागो विरागं ब्रह्म चोच्यते।

विदित्वा सप्त सूक्ष्माणि षडङ्गं च महेश्वरम्॥

प्रधानं विनियोगज्ञः परं ब्रह्माधिगच्छति॥३२॥

From affluence gets generated impassioned outlook and Brahman or the Vedic lore is known as endowed with detachment. Having known the seven intricate fallacies and six-limbed Maheśvara i.e. six auxiliary lores, the superb one, the one knowing the *Viniyoga* (i.e. detachment), one attains the highest bliss.

सर्वज्ञता तृप्तिरनादिबोधः

स्वतन्त्रता नित्यमलुप्तशक्तिः।

अनन्तशक्तिश्च विभोर्विधिज्ञाः

षडादुरङ्गानि महेश्वरस्य॥३३॥

Omniscience, satiety, the knowledge of the eternal existence, self reliance, perennially non-obliteration of power, the capacity of indefinite norm— these six traits of the all powerful Maheśvara do enunciate those conversant with Law or Destiny.

नित्यं ब्रह्मधनो युक्त उपसर्गैः प्रमुच्यते।

जितश्रासोपसर्गस्य जितरागस्य योगिनः॥३४॥

एका बहिः शरीरेऽस्मिन्धारण सार्वकामिकी।

विशेष्यदा द्विजो युक्तो यत्र यत्रार्पयेन्मनः॥३५॥

The practising Yogin with Brahman as his permanent asset, perennially gets immune from sickness and becomes one who has riches for the Vedic knowledge. Of a Yogin having life forces controlled and passion conquered, there remains only a single fallacy of all cherished ends and achievements in physical frame, internal as well as external. When the twice-born (Brāhmaṇa) concentrates his mind anywhere he enters it.

भूतान्याविशते वाऽपि त्रैलोक्यं चापि कम्पयेत्।

एतया प्रविशेद्देहं हित्वा देहं पुनस्त्विह॥३६॥

He may overpower the beings and may even commiserate or shake the people. By this, he may assume a form having given up one form.

मनो द्वारं हि योगानामादित्यं च विनिर्दिशेत्।

आदानादिक्रियाणां तु आदित्य इति चोच्यते॥३७॥

Mind is the opening for the Yogas and may even take to the primeval norm. In matter of giving and taking, the word *Āditya* gets etymologised.

एतेन विधिना योगी विरक्तः सूक्ष्मवर्जितः।

प्रकृतिं समतिक्रम्य रुद्रलोके महीयते॥३८॥

By this tendency, the Yogin, lustless and deprived of minute observations, having transgressed the instinct, gets honoured in the region of Rudra.

ऐश्वर्यगुणसंप्राप्तं ब्रह्मभूतं तु तं प्रभुम्।

देवस्थानेषु सर्वेषु सर्वतस्तु निवर्तते॥३९॥

The Yogin who has attained the status of supremacy and attributes, becomes Brahman himself. He withdraws himself from the positions of Devas.

पैशाचेन पिशाचांश्च राक्षसेन च राक्षसान्।

गान्धर्वेण च गन्धर्वाङ्कौर्वैरेण कुबेरजान्॥४०॥

इन्द्रमैन्द्रेण स्थानेन सौम्यं सौम्येन चैव हि।

प्रजापतिं तथा चैव प्राजापत्येन साधयेत्॥४१॥

By the etiquette of Paiśāca, the Piśācas; by that of the Rākṣas as the Rākṣasas; by that of Gandharva the Gandharvas; by that of Kubera the Kuberas; by that of Indra the Aindras; by that of Soma the Saumyas; and Prajāpati by the Prājāpatya, one may captivate.

ब्राह्मं ब्राह्मेन(ण) चाप्येवमुपामन्त्रयते प्रभुम्।
तत्र सक्तस्तु उन्मत्तस्तस्मात्सर्वं प्रवर्तते॥४२॥

He should give up the position of Brahmā by the special *Brāhma* procedure. Addicted therein and gone delirious, he does take to a norm therefrom.

नित्यं ब्रह्मपरो युक्तः स्थानान्येतानि वै त्यजेत्।
असज्जमानः स्थानेषु द्विजः सर्वगतो भवेत्॥४३॥

Perennially adhering to Brahman and concentrated, one may take leave of these spots, not getting ready for such spots, the Brāhmaṇa may become one as gone everywhere.

इति श्रीमहापुराणे वायुप्रोक्ते योगोपसर्गनिरूपणं नाम
द्वादशोऽध्यायः॥१२॥

* * *

॥अथ त्रयोदशोऽध्यायः॥

Chapter 13

The description of the affluence of Yoga

अत ऊर्ध्वं प्रवक्ष्यामि ऐश्वर्यगुणविस्तरम्।

येन योगविशेषेण सर्वलोकानतिक्रमेत्॥१॥

After this, I shall dilate upon the quality of *Aiśvarya* (supremacy or overlordship) whereby through a proper Yoga, one may bypass all the worlds or people.

तत्राष्टगुणमैश्वर्यं योगिनां समुदाहृतम्।

तत्सर्वं क्रमयोगेन(ण) उच्यमानं निबोधत॥२॥

Therein the overlordship or affluence of eight qualities is spoken of in the case of Yogins. All that by the application of a serial order being enunciated as such, you may understand.

अणिमा लघिमा चैव महिमा प्राप्तिरेव च।
प्राकाम्यं चैव सर्वत्र ईशित्वं चैव सर्वतः॥३॥
वशित्वमथ सर्वत्र यत्र कामावसायिता।
तच्चापि विविधं ज्ञेयमैश्वर्यं सार्वकामिकम्॥४॥

Aṇimā (the superhuman power) of becoming as small as an atom, one of the eight powers or Siddhis, atomic nature *Laghimā* (the supernatural power of assuming excessive lightness at will), *Mahimā* (power of increasing size at will), *Prāpti* (power of obtaining everything), *Prākāmya* (irresistible will) and *Īśitva* (superiority) everywhere and all over, *Vasītva* (the supernatural power of subduing to one's own will) everywhere, wherein (abides) *Kāmāvasāyitā* (suppression of passions) that even should be considered as varied one, the supremacy of all cherished ends (fulfilment).

सावद्यं निरवद्यं च सूक्ष्मं चैव प्रवर्तते।

सावद्यं नाम यत्तत्त्वं पञ्चभूतात्मकं स्मृतम्॥५॥

There are three types of *Aiśvarya*—*Sāvadya*, *Niravadya* and *Sūkṣma* (i.e. minute) gets on to its norm. *Sāvadya* is that factual fallacy that is of self as comprising of five elements.

निरवद्यं तथा नाम पञ्चभूतात्मकं स्मृतम्।

इन्द्रियाणि पुनश्चैव अहङ्कारश्च वै स्मृतम्॥६॥

Niravadya likewise is also known as one having self comprising of five *Bhūtas*. The senses and likewise the *Ahāṅkāra* or egoism stand recognised.

तत्र सूक्ष्मप्रवृत्तस्तु पञ्चभूतात्मकं पुनः।

इन्द्रियाणि मनश्चैव बुद्ध्यहंकारसंज्ञितः॥७॥

Therein sponsored by *Sūkṣma* or subtle or atomic one, the one having self for the five *Bhūtas*, the senses, the mind, the intellect and egoism become recognised as such.

तथा सर्वमयं चैव आत्मस्था ख्यातिरेव च।

संयोग एव त्रिविधः सूक्ष्मेष्वेव प्रवर्तते॥८॥

Likewise are the powers of omnipresence and discrimination pertaining to the Self. The

combination of these three types is found in the *Sūkṣma* type alone.

पुनरष्टगुणस्यापि तेष्वेवाथ प्रवर्तते।

तस्य रूपं प्रवक्ष्यामि यथाऽऽह भगवान्भुः॥१९॥

Once again of the eight qualities, in those very (fallacies), the (structure) prevails as such. The structure of that same shall I declaim, the way the adorable one talked of it as such.

त्रैलोक्ये सर्वभूतेषु जीवस्यानियतः स्मृतः।

अणिमा च यथाव्यक्तं सर्वं तत्र प्रतिष्ठितम्॥१०॥

In the triad of worlds among all the beings, the unaccentuation of the life force stands remembered or is well-known. And the superhuman power of becoming as small as an atom as per ostentatiousness stands established therein as such.

त्रैलोक्ये सर्वभूतानां दुष्प्राप्यं समुदाहृतम्।

तद्यापि भवति प्राप्यं प्रथमं योगिनां बलात्॥११॥

In the triad of worlds whatever is spoken of as difficult of acquisition for all the beings, that same becomes easy of acquisition to begin with by the power of the Yogins.

लम्बनं प्लवनं योगे रूपमस्य सदा भवेत्।

शीघ्रगं सर्वभूतेषु द्वितीयं तत्पदं स्मृतम्॥१२॥

Hanging and floating in Yoga may be its perennial form. The swift movement normed may be its second pre-requisite among all the beings.

त्रैलोक्ये सर्वभूतानां प्राप्तिः प्राकाम्यमेव च।

महिमा चापि यो यस्मिंस्तृतीयो योग उच्यते॥१३॥

In the triad of worlds, the ability of the acquisition of anything is called *Prākāmya* (irresistible will). The *Mahimā* (greatness) also falls under this category. This is known as the third Yoga.

त्रैलोक्ये सर्वभूतेषु त्रैलोक्यमगमं स्मृतम्।

प्रकामान्विषयाभ्युदक्ते न च प्रतिहतः क्वचित्॥१४॥

In the triad of worlds of all the beings, the triad of worlds is known as inaccessible. Only

the Yogin can enjoy all objects to the utmost satisfaction and he is not obstructed anywhere.

त्रैलोक्ये सर्वभूतानां सुखदुःखे प्रवर्तते।

ईशो भवति सर्वत्र प्रविभागेन योगवित्॥१५॥

In the triad of worlds for all beings, weals as well as woes crop up. The one understanding Yoga becomes an overlord or powerful by classification.

वश्यानि चैव भूतानि त्रैलोक्ये सचराचरे।

भवन्ति सर्वकार्येषु इच्छतो न भवन्ति च॥१६॥

In the triad of worlds endowed with beings mobile and immobile, all the beings are fit to be controlled. They become capable in all the avocations of one desiring as such as being willing as such and even do not become so.

यत्र कामावसायित्वं त्रैलोक्ये सचराचरे।

इच्छया चेन्द्रियाणि स्युर्भवन्ति न भवन्ति च॥१७॥

Where there is suppression of passions or desires, in the triad of worlds having beings mobile and immobile, (therein) by desire may the senses assume an existent or non-existent norm.

शब्दः स्पर्शो रसो गन्धो रूपं चैव मनस्तथा।

प्रवर्ततेऽस्य चेच्छातो न भवन्ति तथेच्छया॥१८॥

The sound, the touch, the sentiment or fluid, the scent, the form and the mind, do assume mobility by its desire and even lose their existence.

न जायते न म्रियते भिद्यते न च च्छिद्यते।

न दहते न मुह्यते न हीयते न च लिप्यते॥१९॥

न क्षीयते न क्षरति न खिद्यति कदाचन।

क्रियते चैव सर्वत्र तथा विक्रियते न च॥२०॥

Neither it is born nor gets defunct; neither it gets broken nor dissected; neither it gets burnt nor enswooned; neither gets evacuated nor does it get commingled. Neither it gets enfeebled nor gets percolated and nor does it get perspired or badgered. But is activated everywhere and does not get transformed.

अगन्धरसरूपस्तु स्पर्शशब्दविवर्जितः।

अवर्णो ह्यस्वश्चैव तथा वर्णस्य कर्हिचित्॥२१॥

It is (everywhere) as one having form of scentless norm and void of sound and touch, accentless and unsyllabic and even likewise being one endowed with syllables.

भुङ्क्तेऽथ विषयांश्चैव विषयैर्न च युज्यते।

ज्ञात्वा तु परमं सूक्ष्मं सूक्ष्मत्वाच्चापवर्गकः॥२२॥

One enjoys the objects and yet does not get aligned with the objects. Having understood the extreme subtlest Brahman because of his subtlety, one attains final beatitude.

व्यापकस्त्वपवर्गाच्च व्यापित्वात्पुरुषः स्मृतः।

पुरुषः सूक्ष्मभावात्तु ऐश्वर्ये परतः स्थितः॥२३॥

Because of the accomplishment of *Apavarga*, he becomes all-pervading. Because of the circumambiation, he is called Puruṣa. And from the form of subtle, that Puruṣa is established in supremacy.

गुणान्तरं तु ऐश्वर्ये सर्वतः सूक्ष्म उच्यते।

ऐश्वर्यमप्रतीघाति प्राप्य योगमनुत्तमम्।

अपवर्गं ततो गच्छेत्सुसूक्ष्मं परमं पदम्॥२४॥

The variation of quality in affluence all around is termed as subtle. The affluence being irrepressible, having acquired excellent Yoga, one may proceed towards path of liberation, the highly subtle super-abnormal step.

इति महापुराणे वायुप्रोक्ते योगैश्वर्यनिरूपणं नाम

त्रयोदशोऽध्यायः॥१३॥

* * *

Vāyu Spoke – And having arrived out of knowledge (to this stage), one may not take to action out of passion. Having enjoyed the objects endowed with Rajas and Tamas, one becomes attached there.

तथा सुकृतकर्मा तु फलं स्वर्गे समश्नुते।
तस्मात्स्थानात्पुनर्भ्रष्टो मानुष्यमनुपद्यते॥२॥

Likewise one having acts done in a reasonable norm enjoys fruit in a blissful norm. On that account, thrown down from that status, one attains to the mortal frame.

तस्माद्ब्रह्म परं सूक्ष्मं ब्रह्म शाश्वतमुच्यते।
ब्रह्मा एव हि सेवेत ब्रह्मैव परमं सुखम्॥३॥

Therefore, Brahman (the eternal knowledge) is highly subtle and perennial declared as such. Brahmā alone may serve as such and Brahman is the highest bliss (Brahmā symbolises the learned man).

परिश्रमस्तु यज्ञानां महताऽर्थेन वर्तते।
भूयो मृत्युवशं याति तस्मान्मोक्षः परं सुखम्॥४॥

The exertion for sacrifices of life is practicalised by mighty material gain. Repeatedly, one becomes a victim of death. Therefore, renunciation is the foremost bliss.

अथ वै ध्यानसंयुक्तो ब्रह्मयज्ञपरायणः।
न च स्याद्व्यापितुं शक्यो मन्वन्तरशतैरपि॥५॥

Therefore, absorbed in meditation, adhering to the Brahma Yajña (recitation or study of the Vedas and other sacred texts), he may not be capable of being enveloped or circumambiated even in hundreds of Manvantaras.

दृष्ट्वा तु पुरुषं दिव्यं विश्वाख्यं विश्वरूपिणम्।
विश्वपादशिरोग्रीवं विश्वेशं विश्वभावनम्।
विश्वगन्धं विश्वमाल्यं विश्वाम्बरधरं प्रभुम्॥६॥

And having seen the divine Puruṣa of omnipresent form and one having got the superimposition of pervasive form, the one whose feet, head and neck are formed of the universe, the Lord of the Universe and

॥अथ चतुर्दशोऽध्यायः॥

Chapter 14

The observations on the development of
Foetus

न चैवमागतो ज्ञानाद्वागात्कर्म समाचरेत्।
राजसं तामसं वाऽपि भुक्त्वा तत्रैव युज्यते॥१॥

Viśvabhāvana (universal presence), one having universal scent or flavour, ornamentation, the one having universal costume, the supreme overlord.

गोभिर्मही संयतते पतत्रिणं

महात्मानं परममतिं वरेण्यम्।

कविं पुराणमनुशासितारं

सूक्ष्माच्च सूक्ष्मं महतो महान्तम्॥७॥

By kine and speeches, the earth thoroughly expands the flying one and the spirited one, the great-souled one, the best intellectual and the sober one, and the wise one (*Kavi*), the primeval instructor, the subtler than the subtle one, the one greater than the great.

योगेन पश्यन्ति न चक्षुषा तं

निरिन्द्रियं पुरुषं रुक्मवर्णम्।

अलिङ्गिनं पुरुषं रुक्मवर्णं

सलिङ्गिनं निर्गुणं चेतनं च॥८॥

नित्यं सदा सर्वगतं तु शौचं

पश्यन्ति युक्त्या ह्यचल प्रकाशम्।

But it is not with the eyes, but with the mental concentration called Yoga that they can see the omniscient, ancient instructor who is subtler than the subtlest, greater than the greatest, the Puruṣa of golden complexion, devoid of sense-organs, endowed with or without exterior symbols, devoid of attributes, conscious, eternal, all-pervading and pure. By means of Yoga, they see the steady light.

तद्भावितस्तेजसा दीप्यमानः

अ (नो ह्य) पाणिपादोदरपार्श्वजिह्वः॥९॥

अतीन्द्रियोऽद्यापि सुसूक्ष्म एकः

पश्यत्यचक्षुः स शृणोत्यकर्णः।

नास्यास्त्यबुद्धं न च बुद्धिरस्ति

स वेद सर्वं न च वेदवेद्यः॥१०॥

By manifestation, getting radiated by his own radiance, having tongue, flanks, feet, stomach and hands not fit to be borne; gone beyond the objects of senses, though still

extremely subtle one, the single one, He can see without eyes and hear without ears. He is beyond understanding nor there is any understanding. He knows everything, yet he is not known to the Vedas.

तमाहुरग्र्यं पुरुषं महान्तं सचेतनं सर्वगतं ससूक्ष्मम्॥११

To him, they call the Puruṣa of vanguard position or primeval being, the great one, the sensate one, the omnipresent one and the highly subtle one.

तमाहुर्मुनयः सर्वे लोको प्रसवधर्मिणीम्।

प्रकृतिं सर्वभूतानां युक्ताः पश्यन्ति चेतसा॥१२॥

To him enunciate the sages in entirety in the world as the Prakṛti¹ or the nature (as distinguished from Puruṣa), the original source of the material world and concentrated in Yoga, they all visualize it mentally.

सर्वतः पाणिपादान्तं सर्वतोक्षिशिरोमुखम्।

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति॥१३॥

From all sides, from hands to the feet, from eyes to the crest and face from all sides, in the world endowed with Śruti or learning, that Puruṣa stays, having covered up everything.

युक्ता योगेन चेशानं सर्वतश्च सनातनम्।

पुरुषं सर्वभूतानां तस्माद्भ्याता न मुह्यति॥१४॥

The one meditating upon the Puruṣa, the primeval one of all the beings all around, the Īśāna, by the all round application (of mind), he does not become deluded.

भूतात्मानं महात्मानं परमात्मानमव्ययम्।

सर्वात्मानं परं ब्रह्म तद्वै ध्यात्वा न मुह्यति॥१५॥

Having meditated upon the supreme Brahman, the sole supreme-self, the soul of all the beings, the great-souled one, the supreme-self as such, one does not get infatuated.

पवनो हि यथा ग्राह्यो विचरन्सर्वमूर्तिषु।

पुरि शेते तथाऽग्ने च तस्मात्पुरुष उच्यते॥१६॥

1. Consisting of the three essential qualities, i.e., Sattva, Rajas and Tamas.

Just as the wind is to be admitted as evident through its movement in clouds, so is that of the soul (Ātman) that moves through the bodies of all. Since the soul abides in the body, it is termed as Puruṣa.

अथ चेल्लुमधर्मान्तु सविशेषैश्च कर्मभिः।

ततस्तु ब्रह्मयोऽन्यां वै शुकृशोणितसंयुतम्॥१७॥

स्त्रीपुमांस(पुंसयोः)प्रयोगेण जायते हि पुनः पुनः।

ततस्तु गर्भकाले तु कललं नाम जायते॥१८॥

Then by the exhaustion of merit due to specific activities, he is born and re-born in the womb by the mixture of semen virile and blood as a result of the mixture of male and female flesh. By the union of woman and man, time and again, gets generated (a generation) and then at the time of (development) of the foetus, *Kalala* (an embryo short time after conception) gets imbibed.

कालेन कलनं(लं) चापि बुद्बुदश्च प्रजायते।

मृत्पिण्डस्तु यथा चक्रे चक्रावर्तेन पीडितः॥१९॥

हस्ताभ्यां क्रियमाणस्तु विश्वत्वमुपगच्छति।

एवमात्मास्थिसंयुक्तो वायुना समुदीरितः॥२०॥

जायते मानुषस्तत्र यथा रूपं तथा मनः।

वायुः संभवते तेषां वातात्संजायते जलम्॥२१॥

By time or within time, *Kalala* even develops into bubbles. Just as a clay clod pressed by the wind in the potter's wheel and shaped by the hands (of the potter) attains multifarious shapes, so also the foetus united with bones and impelled by the wind becomes a human body with proper forms, features and mind. The wind assembles them together and from the wind gets generated water.

जलात्संभवति प्राणः प्राणाच्छुक्रं विवर्धते।

रक्तभागास्त्रयस्त्रिंशच्छुक्रभागाश्चतुर्दश॥२२॥

From water, *Prāṇa* (vital breath) gets generated and from the *Prāṇa*, the semen virile and sperm gets developed, the blood segments thirty three and semen parts fourteen.

भागतोऽर्धपलं कृत्वा ततो गर्भं निषेव्यते।

ततस्तु गर्भसंयुक्तः पञ्चभिर्वायुभिर्वृतः॥२३॥

From the fragmentation is formed only half a *Pala* (two karṣas) and is deposited in the womb. The child in the womb is covered up by the five vital airs.

पितुः शरीरात्प्रत्यङ्गं रूपमस्योपजायते।

ततोऽस्य मातुराहारात्पीतलीढप्रवेशितम्॥२४॥

From the body of the father, in every limb, the form gets amalgamated. Then from the diet of the mother, the yellow albumen become invigorated.

नाभिः स्रोतःप्रवेशेन प्राणाधारो हि देहिनाम्।

नवमासान्परिक्लृप्तः संवेष्टितशिरोधरः॥२५॥

By the insemination into the stream of the navel, there ensue the props of vital airs of the mortal beings consolidated upto the nine months having neck developed.

वेष्टितः सर्वगात्रैश्च अपर्यायक्रमागतः।

नवमासोषितश्चैव योनिच्छिद्राद्वाङ्मुखः॥२६॥

Covered up by all the limbs, attained to a disordered combination, having developed for nine months, he then comes out through the vaginal passage with the head downwards.

ततस्तु कर्मभिः पार्ष्णिर्नरयं प्रतिपद्यते।

असिपत्रवनं चैव शाल्मलीछेदभेदयोः॥२७॥

Then by sinister deeds (in his life), he attains to the hell *Asipatravana* (where the trees have leaves as sharp as swords) or *Śālmālī* where he is cut or pierced.

तत्र निर्भर्त्सनं चैव तथा शोणितभोजनम्।

एतास्तु यातना घोराः कुम्भीपाकसुदुःसहा॥२८॥

In the hell, he is rebuked and threatened. He is forced to drink blood. These are the terrific tortures, difficult of bearing, which he has to undergo in *Kumbhīpaka* hell.¹

1. A particular hell in which the wicked are baked like potter's vessels.

यथा ह्यापस्तु विच्छिन्नाः स्वरूपमुपयान्ति वै।

तस्माच्छिन्नाश्च भिन्नाश्च यातनास्थानमागताः॥२९॥

Just as waters though parted attain to their normal form, so also the truncated and pierced beings in torturing hells regain their original form.

एवं जीवस्तु तैः पापैस्तप्यमानः स्वयंकृतैः।

प्राप्नुयात्कर्मभिः शेषं दुःखं वा यदि चेतरम्(त्)॥३०॥

This way, the individual soul enshrined in the human body by those self-created sins, being tortured as such, may attain to the grief by the deeds, rendered redundant as such.

एकेनैव तु गन्तव्यं सर्वमृत्युनिवेशनम्।

एकेनैव च भोक्तव्यं तस्मात्सुकृतमाचरेत्॥३१॥

Man must go alone to the abode of death. He must bear the punishments alone. Therefore, one may take to the good deeds alone.

न ह्येनं प्रस्थितं कश्चिद्गच्छन्तमनुगच्छति।

वदनेन कृतं कर्म तदेनमनुगच्छति॥३२॥

None follows him who proceeds along the path of death. Only the actions performed by him follow him.

ते नित्यं यमविषये विभिन्नदेहाः

क्रोशन्तः सततमनिष्टसंप्रयोगैः।

शुष्यन्ते परिगतवेदनाशरीरा

बह्वीभिः सुभृशमधर्मयातनाभिः॥३३॥

They perennially cry in the abode of Yama where they get pierced or when tortures are inflicted on their bodies. Their bodies being tortured get withered up and suffer extreme pain caused by evil harassments.

कर्मणा मनसा वाचा यदधीक्ष्यं निषेव्यते।

तत्प्रसह्य हरेत्पापं तस्मात्सुकृतमाचरेत्॥३४॥

The sin may forcibly remove everything desirable resorted to by him by action, by mind and by speech. Hence, one should perform meritorious deeds.

यादृग्जातानि पापानि पूर्वं कर्माणि देहिनः।

संसारं तामसं तादृक्षड्विधं प्रतिपद्यते॥३५॥

In accordance with the sinful actions committed by him previously, the embodied being undergoes six types of worldly transmigrations of *Tāmasa* nature.

मानुष्यं पशुभावं च पशुभावान्मृगो भवेत्।

मृगत्वात्पक्षिभावं तु तस्माच्चैव सरीसृपः॥३६॥

The animal spirit of a human garb (gets on) and from the animal spirit one may assume the breed of a beast. From the breed of a beast that of a vertebrate and from that of a vertebrate to that of a reptile (becomes apparent).

सरीसृपत्वाद्गच्छेद्धि स्थावरत्वं न संशयः।

स्थावरत्वं पुनः प्राप्तो यावदुन्मिषते नरः॥३७॥

From that of the breed of a reptile, one may attain to the insensate norm, there is no doubt in it. Attained to the state of insensateness, he evolves into a human being.

कुलालचक्रवदध्रान्तस्तत्रैव परिकीर्तितः।

इत्येवं हि मनुष्यादिः संसारे स्थावरान्तिके॥३८॥

Revolved round like the wheel of a potter, he gets on to a fame. In the world having end for insensateness, the man and the like become regenerated.

विज्ञेयस्तामसो नाम तत्रैव परिवर्तते।

सात्त्विकश्चापि संसारो ब्रह्मादिः परिकीर्तितः॥३९॥

The *Tāmasa* one *i.e.* the materialistic-conceptioned one, predominant in the mortal beings, gets on repeatedly in action, and the *Sāttvika*, even the creeping one, *Brahmā* and the like gets on enunciated as such.

पिशाचान्तः स विज्ञेयः स्वर्गस्थानेषु देहिनाम्।

ब्राह्मे तु केवलं सत्त्वं स्थावरे केवलं तमः॥४०॥

He is to be declaimed as one having ending in a *Pisāca* (breed) in the abodes of the heaven, in case of the mortal beings. In the *Brāhma*, only *Sattva* predominates and in the *Sthāvavara*, the *Tamogūṇa* predominates.

चतुर्दशानां स्थानानां मध्ये विष्टम्भकं रजः।
 मर्मसु छिद्यमानेषु वेदनार्तस्य देहिनः॥४१॥
 ततस्तु परमं ब्रह्म कथं विप्रः स्मरिष्यति।
 संस्कारात्पूर्वधर्मस्य भावनायां प्रनो(णो)दितः॥
 मानुष्यं भजते नित्यं तस्मान्नित्यं समादधेत्॥४२॥

In the midst of fourteen spots, the supporting beam is Rajas. The very agony of the mortal being on the vitals having been acrimonised, then how shall the wise one remember the great Brahman, goaded into an emotional candour for a primeval duty by virtue of a sacrament. He takes to a perennial mortal garb. Therefore, one should meditate perennially.

इति श्रीमहापुराणे वायुप्रोक्ते पाशुपतयोगनिरूपणं नाम
 चतुर्दशोऽध्यायः॥१४॥

* * *

Chapter 15

The observations on the Pāśupata Yoga

वायुरुवाच

चतुर्दशविधं ह्येतद्बुद्ध्या संसारमण्डलम्।

तथा समाभेत्कर्म संसारभयपीडितः॥१॥

Vāyu spoke— Having understood this world's transmigrations as of fourteen modes, one may take to action, anguished by the torture of the world.

ततः स्मरति संसारं चक्रेण परिवर्तितः।

तस्मात्तु सततं युक्तो ध्यानतत्परयुञ्जकः॥२॥

Then revolved round by the wheel (of transmigration), he brings to mind the world. Therefore, constantly meditating, the one applying to the one, engaged in meditation.

तथा समाभेद्योगं यथाऽऽत्मानं स पश्यति।

एष आद्यः परं ज्योतिरेष सेतुरनुत्तमः॥३॥

Thereafter, he may take to the Yoga, the way he looks upon himself. This is the primeval

one and this is the finest light and the veritable bridge of best norm.

विवृद्धो ह्येष भूतानां न संभेदश्च शाश्वतः।

तदेनं सेतुमात्मानमग्निं वै विश्वतोमुखम्॥४॥

हृदिस्थं सर्वभूतानामुपासीत विधानवित्।

हुत्वाऽष्टावाहुतीः सम्यक्शुचिस्तद्गतमानसः॥५॥

Developed in case of the beings, this is no perennial revelation. Then to this bridge, the Soul, the very fire, having appearance all over, the one knowing the Law or sacred injunction, may implement that which is intended in heart by the beings. Having offered eight oblations and having kept that in mind, he may assume a pure garb.

वैश्वानरं हृदिस्थं तु यथावदनुपूर्वशः।

अपः पूर्वं सकृत्प्राश्य तूष्णीं भूत्वा उपासते॥६॥

प्राणायेति ततस्तस्य प्रथमा ह्याहुतिः स्मृता।

अपानाय द्वितीया तु समानायेति चापरा॥७॥

उदानाय चतुर्थीति व्यानायेति च पञ्चमी।

स्वाहाकारैः परे हुत्वा शेषं भुञ्जीत कामतः॥८॥

The Fire connected with all people (Vaiśvānara) stationed in heart as per amiability and primeval legacy, having partaken of the waters, the one waits upon having observed silence. For *Prāṇa*, the first oblation is ordained as defined and for *Apāna* the second one, for *Samāna*, another one. For *Udāna* the fourth one, and for *Vyāna*, the fifth one having offered oblation by the *Svāhā* invocation, one may enjoy the remaining one as per desire.

अपः पुनः सकृत्प्राश्य त्र्याचम्य हृदयं स्युशेत्।

ऊँ प्राणानां ग्रन्थिरस्यात्मा रुद्रो ह्यात्मा विशान्तकः॥९॥

Then having partaken of the waters once, having sipped thrice, one may touch the heart. *Om* is the knot of the vital airs. Its soul is Rudra, the very self being one as specifically quiescent.

स रुद्रो ह्यात्मनः प्राणा एवमाप्याययेत्स्वयम्।

त्वं देवानामपि ज्येष्ठ उग्रस्त्वं चतुरो वृषा॥१०॥

That Rudra, verily, is the vital air of the Soul (which may) bloat forth voluntarily. You being the eldest one among the gods, the fierce one, a clever virile man or Viṣṇu.

मृत्युघ्नोऽपि त्वमस्मभ्यं भद्रमेतद्भुतं हविः।

एवं हृदयमालभ्य पादाङ्गुष्ठे तु दक्षिणे।११॥

विश्राव्य दक्षिणं पाणिं नाभिं वै पाणिना स्पृशेत्।

You are one as one affording immunity from death. This clarified butter has been offered as oblation, quite auspicious one as such. Saying thus he shall touch the heart, the right toe and the navel with the right hand.

ततः पुनरुपस्पृश्य चाऽऽत्मानमभिसंस्पृशेत्॥१२॥

Then once again having sipped water, one may touch all over the self.

अक्षिणी नासिका श्रोत्रं हृदयं शिर एव च।

द्वावात्मानावुभावेतौ प्राणापानावुदाहतौ॥१३॥

The eyes, the nose, the ears, the heart and the head, the two selves which are called as *Prāṇa* and *Apāna*.

तयोः प्राणोऽन्तरात्माऽस्य बाह्योऽपानोऽत उच्यते।

अन्नं प्राणस्तथाऽपानं मृत्युर्जीवितमेव च॥१४॥

Of the two, the *Prāṇa* is the inner soul. Its outer aspect is called *Apāna*. The food is the *Prāṇa* (life breath) and likewise *Apāna* is death as well as life.

अन्नं ब्रह्म च विज्ञेयं प्रजानां प्रसवस्तथा।

अन्नाद्भूतानि जायन्ते स्थितिरन्नेन चेष्यते॥१५॥

The food is to be known as Brahman and a procreator of progeny. From food, the beings get generated and by food alone, stability is cherished as such.

वर्धन्ते तेन भूतानि तस्मादन्नं तदुच्यते।

तदेवाग्नौ हुतं ह्यन्नं भुञ्जते देवदानवाः॥१६॥

गन्धर्वयक्षरक्षांसि पिशाचश्चान्नमेव हि॥

The beings get ennourished by that. Hence, it is called *Anna*. The Devas and Dānavas do eat the food obliterated in the sacrificial fire. The

Gandharvas, Yakṣas, Rākṣasas and the Piśācas, too partake of *Anna* (food).

इति श्रीमहापुराणे वायुप्रोक्ते पाशुपतयोगनिरूपणं नाम

पञ्चदशोऽध्यायः॥१५॥

* * *

॥अथ षोडशोऽध्यायः॥

॥अथ षोडशोऽध्यायः॥

Chapter 16

The observation of the pre-requisites of
the Purificatory Rites

वायुरूवाच

अत ऊर्ध्वं प्रवक्ष्यामि शौचाचारस्य लक्षणम्।

यदनुष्ठाय शुद्धात्मा प्रेत्य स्वर्गं हि चाऽऽप्नुयात्॥१॥

Vāyu spoke— After this, I shall dilate upon the pre-requisites of purificatory rites or righteousness or honesty, having adhered to which, the pure-souled one may attain heaven.

उदकार्थी तु शौचानां मुनीनामुत्तमं पदम्।

यस्तु तेष्वप्रमत्तः स्यान्स मुनिर्नावसीदति॥२॥

मानावमानौ द्वावेतौ तावेवाऽऽहुर्विषामृते।

अवमानं विषं तत्र मानस्त्वमृतमुच्यते॥३॥

Among the sages, the one craving for waters meant for the purificatory rites is called the supermost substratum. He who may be non-delinquent in them, that sage does not come to grief.

यस्तु तेष्वप्रमत्तः स्यात्स मुनिर्नावसीदति।

गुरोः प्रियहिते युक्तः स तु संवत्सरं वसेत्॥४॥

The honour and dishonour, these two are called as the two, nectar and poison. Honour is ambrosia therein and dishonour verily is poison. Engrossed in the cherished well being of the teacher, he may abide with him for one year.

नियमेष्वप्रमत्तस्तु यमेषु च सदा भवेत्।

प्राप्यानुज्ञां ततश्चैव ज्ञानागमनमुत्तमम्॥५॥

He should not be negligent in the minor observances of vows, as well as the major

duties (Yamas)¹ (the second of the eight principal steps in meditation in Yoga). And having obtained the permission therefrom the acquisition of knowledge becomes exquisite.

अविरोधेन धर्मस्य विचरेत्पृथिवीमिमाम्।

चक्षुष्मूतं ब्रजेन्मार्गं वस्त्रपूतं जलं पिबेत्॥६॥

By the non-refractoriness to moral obligations, one may roam about on the earth. One may traverse the path well-marked out (lit. purified) by the eyes and may drink water well-sieved by a cloth.

सत्यपूतां वदेद्वाणीमिति धर्मानुशासनम्।

आतिथ्यं श्राद्धयज्ञेषु न गच्छेद्योगवित्त्वचित्॥७॥

One may talk in terms vindicated by truth. This is the dictum of law. In the Śrāddhas (obsequial rites) and Yajñas (sacrificial performances), a knower of Yoga may not attain to the state of a guest.

एवं हहिंसको योगी भवेदिति विचारणा।

वह्नौ विधूमे व्यङ्गारे सर्वस्मिन्भुक्तवज्जने॥८॥

विचरेन्मतिमान्योगी न तु तेष्वेव नित्यशः।

यथैवमवमन्यन्ते यथा परिभवन्ति च॥९॥

This way a Yogin is required to be non-violent, this is a thoughtful norm. An intelligent Yogin should go out (for alms) when the fires (in the kitchen) have become smokeless and have been extinguished and the people have practically taken their meals.

युक्तस्थाऽऽचरेद्भैक्षं सतां धर्ममदूषयन्।

भैक्षं चरेद्गृहस्थेषु यथाचारगृहेषु च॥१०॥

Unmaligning the area of jurisdiction of the suave, concentrated as such, one may take to the alms begging. One may take to alms begging among the householders, the way one does it among the residences of the *cāras* (spies).

1. शरीरसाधनसापेक्षां नित्यं यत्कर्म तद्यमः। नियमस्तु सः यत्कर्म नित्यभागं तु साधनम्। Amarkośa II.7.49 p. 68.
यमो देशकाला धनपेक्षया शुद्धिहेतुरहिंसादिः नियमस्तदपेक्षया शुद्धिहेतुस्तपः स्वाध्यायादिः। (Mallinathā on Kirātārjunīya X.10)

श्रेष्ठा तु परमा चेयं वृत्तिरस्योपदिश्यते।

अत ऊर्ध्वं गृहस्थेषु शालीनेषु चरेद्द्विजः॥११॥

The exquisite one and the most excellent one, a tendency for this one, stands enjoined. In conformity to this, the Dvija (Brāhmaṇa) may act this very way among the modest householders.

श्रद्धानेषु दान्तेषु श्रोत्रियेषु महात्मसु।

अत ऊर्ध्वं पुनश्चापि अदुष्टपतितेषु च॥१२॥

भैक्षचर्या त्रिवर्णेषु जघन्या वृत्तिरुच्यते।

भैक्षं यवागं तक्रं वा पयो यावकमेव च॥१३॥

Among the devoted or fidelity observing ones, the controlled ones, the learned Brāhmaṇas, the lofty-minded ones and subsequently among the unwicked ones and the downgraded ones, the activity of alms begging among the three orders of society is deemed as a degraded activity. The alms begging consists of Yavāgu (rice gruel, sour gruel made from rice or from any other kind of grains such a barley, butter milk and Yāvaka² (food from barley) or gruel.

फलमूलं विपक्वं वा पिण्याकं शक्तितोऽपि वा।

इत्येते वै मया प्रोक्ता योगिनां सिद्धिर्वर्धनाः॥१४॥

The fruits and the bulbous roots ripened as such and the oil cakes, incens, saffron or asafoetida and the like as per capacity. This way, all these have been spoken by me as the augmentors of the Siddhis of the Yogins.

आहारास्तेषु सिद्धेषु श्रेष्ठं भैक्षमिति स्मृतम्।

अब्बिन्दु यः कुशाग्रेण मासे मासे समश्नुते॥१५॥

न्यायतो यस्तु भिक्षेत स पूर्वोक्ताद्विशिष्यते।

योगिनां चैव सर्वेषां श्रेष्ठं चान्द्रायणं स्मृतम्॥१६॥

Among these the most excellent is that which is received by way of alms. A drop of water whatsoever enjoys by the tip of a kuśa grass every month, who enjoys the alms as per judicial norm, he is distinguished as the one

2. कुल्माषस्तु यावकः Abhidhāna Cintāmaṇi IV.241

having staple regimens. For all the Yogins, Cāndrāyaṇa¹ rite is considered as the best one.

एकं द्वे त्रीणि चत्वारि शक्तितो वा समाचरेत्।
अस्तेयं ब्रह्मचर्यं च अलोभस्वयाग एव च॥१७॥
व्रतानि चैव भिक्षुणामहिंसा परमार्थिता।
अक्रोधो गुरुशुश्रूषा शौचमाहारलाघवम्॥१८॥
नित्यं स्वाध्याय इत्येते नियमाः परिकीर्तिताः।
बीजयोनिर्गुणवपुर्वद्धः कर्मभिरेव च॥१९॥

One, two, three or four times, one may take to this rite as per capacity. Evasion of theft or non-pilferage, celibacy, non-avidity and self-abnegation are the vows of the mendicants. Non-violence and absolute alms begging, non-irascibility, the service unto the teachers or elders, purity and the little quantum of food taking, daily self-study— these are the restraints or vows declaimed as such, having original source for semen, having body for merits and bound by the actions as such.

यथा द्विप इवारण्ये मनुष्याणां विधीयते।
प्राप्यते वाऽचिरादेवाऽङ्कुशेनैव निवारितः॥२०॥

And likewise like an elephant in the forest, for men, a provision is ordained or is obtained quite in a little time, restrained as if by a goad.

एवं ज्ञानेन शुद्धेन दग्धबीजो ह्यकल्मषः।
विमुक्तबन्धः शान्तोऽसौ मुक्त इत्यभिधीयते॥२१॥

This way, when the seeds of his acts are burnt by the fire of pure knowledge, he becomes sinless, freed from bondage, quiescent and he is called Mukta, the liberated soul.

1. For details, see Manusmṛti, XI.216-219. A religious observance or expiatory penance refuted by the man's age (the period of its waxing and waxing). In it, the daily food quantity which exists of 15 mouthfuls at the full moon, is deminished by one mouthful every day during the dark fortnight till it is reduced to zero at the new moon and is increased in like manner during the bright fortnight. (Skt. Eng. Dict., V.S. Apte, p. 206.)

वेदैस्तुल्याः सर्वयज्ञक्रियास्तु
यज्ञे जप्यं ज्ञानिनामाहुरग्र्यम्।
ज्ञानाद्ध्याने सङ्गरागव्यपेतं
तस्मिन्नासे शाश्वतस्योपलब्धिः॥२२॥

The sacrificial activities in entirety are quite in conformity to the Vedas and in a sacrifice, the *Japa* is deemed as the foremost in case of the learned ones or scholars. Meditation, divested of attachment and passion, is better than knowledge. On acquisition of that, one goes to the eternal state of salvation.

दमः शमः सत्यमकल्मषत्वं
मौनं च भूतेष्वखिलेष्वथाऽऽर्जवम्।
अतीन्द्रियज्ञानमिदं तथाऽऽर्जवं
प्राहुस्तथा ज्ञानविशुद्धसत्त्वाः॥२३॥

Restraint, quietude, truth, sinlessness, silence and honesty among all the beings, a knowledge beyond the domain of senses, and likewise the uprightness— all these having spirits purified by means of knowledge, have been declared thus.

समाहितो ब्रह्मपरोऽप्रमादी
शुचिस्तथैवाऽऽत्मरतिर्जितेन्द्रियः।
समाप्नुयुर्योगिमिमं महाधियो
महर्षयश्चैवमनिन्दितामालः॥२४॥

Concentrated one, adhering to Brahman or Vedic knowledge, undelinquent, chaste and likewise self-exultant, having senses controlled the one having lofty intellects, the great sages unabominable and unmaligned ones, may attain to this Yoga.

इति श्रीमहापुराणे वायुप्रोक्ते शौचाचारलक्षणनिरूपणं नाम
षोडशोऽध्यायः॥१६॥

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॥अथ सप्तदशोऽध्यायः॥

Chapter 17

The description of the law of the Ultimate Stage of Life

वायुरुवाच

आश्रमत्रयमुत्सृज्य प्राप्तस्तु परमाश्रमम्।

अतः संवत्सरस्यान्ते प्राप्य ज्ञानमनुत्तमम्॥१॥

Vāyu spoke— Having taken leave of the stage of life triad and gone over to the ultimate stage of life, he, subsequently, obtain the highest knowledge by the end of a year.

अनुज्ञाप्य गुरुं चैव विचरेत्पृथिवीमिमाम्।

सारभूतमुपासीत ज्ञानं यज्ञेयसाधकम्॥२॥

Having sought permission of the teacher or elders, one may roam about on the earth and may take to the knowledge, the very essence (of wisdom) which may be the means to an instruction.

इदं ज्ञानमिदं ज्ञेयमिति यस्तृषितश्चरेत्।

अपि कल्पसहस्रायुर्नैव ज्ञेयमवाप्नुयात्॥३॥

This is the knowledge, this is the object fit to be known, the inquisitive one (lit. thirst one) that may be taken to. Even one having age of a thousand aeons may not acquire what is fit to be acquired.

त्यक्तसङ्गो जितक्रोधो लघ्वाहारो जितेन्द्रियः।

पिषाय बुद्ध्या द्वाराणि ध्याने ह्येव मनो दधेत्॥४॥

Having attachment given up and wrath taken leave of (lit. won over), having food of measured quantum and having senses controlled, having closed the doors with wisdom, one may concentrate mind this way in meditation.

शून्येष्वेवावकाशेषु गुहासु च वने तथा।

नदीनां पुलिने चैव नित्यं युक्तः सदा भवेत्॥५॥

In desolate, open spots, in grottos and forest, likewise on the shore of streams, one may be invariably given to application of mind.

वाग्दण्डः कर्मदण्डश्च मनोदण्डश्च ते त्रयः।

यस्तैते नियता दण्डाः स त्रिदण्डी व्यवस्थितः॥६॥

One having restraint of speech or control over words, one having control in actions and control in mind, these (being the group of) three pre-requisites, as the definite ones, the one who represents each of these by a long staff is declaimed as *Tridaṇḍin*¹.

अवस्थितो ध्यानरतिर्जितेन्द्रियः

शुभाशुभे हित्य^२ च कर्मणी उभे।

इदं शरीरं प्रविमुच्य शास्त्रतो

न जायते म्रियते वा कदाचित्॥

One staying as one having love for meditation, having senses controlled, having abandoned both the actions good or bad, having taken leave of this body by law, he neither lives nor dies any way.

इति श्रीमहापुराणे वायुप्रोक्ते परमाश्रमविधिकथनं नाम
सप्तदशोऽध्यायः॥१७॥

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॥अथाष्टादशोऽध्यायः॥

Chapter 18

The description of the provision for the
expiation of Recluses

वायुरुवाच

अत ऊर्ध्वं प्रवक्ष्यामि यतीनामिह निश्चयम्।
प्रायश्चित्तानि तत्त्वेन यान्यकामकृतानि तु॥१॥

1. A religious mendicant or Samnyāsin who has renounced all worldly attachments and who carries three long staves, tied together so as to form one in his right hand or one who has obtained command over his mind speech and body.

वाग्दण्डोऽथमनोदण्डः कामदण्डस्तथैव च अस्यैते निहिताः बुद्धौ
त्रिदण्डीति स उच्यते॥ Manusmṛti XII.10.

सर्वभूतहितः शान्तः त्रिदण्डीसकमण्डलुः एकारामः परिव्रज्य
मिक्षार्थं गाममाश्रयेत्। Yajñavalkya Smṛti III.58 p. 366.

2. *hitya* = *hitvā*— an ungrammatical usage.

Vāyu spoke— After this, I shall talk here about the determination of the recluses and the expiations that stand performed uncherished as such in their true norm.

अथ कामकृतेऽप्याहुः सूक्ष्मधर्मविदो जनाः।
पापं च त्रिविधं प्रोक्तं वाङ्मनःकायसंभवम्॥२॥

The men knowing the delicate laws do talk for the sake of lust even, the sin having been spoken of as threefold (norm), born of speech mind and physique.

सततं हि दिवा रात्रौ येनेदं बध्यते जगत्।
न कर्माणि न चाप्येष तिष्ठतीति परा श्रुतिः॥३॥

Constantly day in and day out, by whom this world stands bound, neither the action nor this one stays along, this much is the foremost prediction.

क्षणमेव प्रयोज्यं तु आयुषस्तु तु विधारणात्।
भवेद्धीरोऽप्रमत्तस्तु योगो हि परमं बलम्॥४॥

Owing to the specific determination of the age, a single moment deserves to be put into action. The staid one may become undelinquent and Yoga becomes the best strength.

न हि योगात्परं किञ्चिन्नराणामिह दृश्यते।
तस्माद्योगं प्रशंसन्ति धर्मयुक्ता मनीषिणः॥५॥

For men beyond Yoga, nothing greater is discernible here. Therefore, those seeking inspiration from the mind, determined on duty or piety, belaud Yoga as such.

अविद्यां विद्यया तीर्त्वा प्राप्यैश्वर्यमनुत्तमम्।
दृष्ट्वा परापरं धीराः परं गच्छन्ति तत्पदम्॥६॥

Having evaded ignorance by knowledge, having obtained the supreme supremacy, having located the higher and lesser, the intelligent ones attain to the highest region.

व्रतानि यानि भिक्षूणां तथैवोपव्रतानि च।
एकैकापक्रमे तेषां प्रायश्चित्तं विधीयते॥७॥

The vows that are of the wandering mendicants, the auxiliary vows are also of the same type. On the vindication of one after the other, expiation is brought about.

उपेत्य तु स्त्रियं कामात्प्रायश्चित्तं विनिर्दिशेत्।
प्राणायामसमायुक्तं कुर्यात्सांतपनं तथा॥८॥

Having approached the woman out of lust, one may instruct the expiation. And likewise one may take to rigid penance (*Sāmtapana*)¹ endowed with *Prāṇāyāma*.

ततश्चरति निर्देशं कृच्छ्रस्यान्ते समाहितः।
पुनराश्रममागम्य चरेद्धिक्षुरतन्द्रितः॥९॥

At the conclusion of the expiation, concentrated as such, one acts upon the guidelines. Having come back to the hermitage, one may become an alms beggar, quite free of indolence.

न म(न)र्मयुक्तं वचनं हिनस्तीति मनीषिणः।
तथाऽपि च न कर्तव्यः प्रसङ्गे ह्येष दारुणः॥१०॥

The vital normed or acrimonising expression of the one seeking inspiration from the mind does not get lost or does not cause any injury. Even then, this treacherous act deserves not to be taken in hand.

अहोरात्राधिकः कश्चिन्नरास्त्यधर्म इति श्रुतिः।
हिंसा ह्येषा परा सृष्टा दैवतैर्मुनिभिस्तथा॥११॥

There is no sin which persists day and night, this is a well-known fact. But the violence has been enunciated as such by the Devas as well as by the sages.

यदेतद्द्रविणं नाम प्राणा ह्येते बहिश्चराः।
स तस्य हरति प्राणान्यो यस्य हरते धनम्॥१२॥

The wealth which is so called as the outmoving life; that same wrests the life of this one whosoever pilfers the wealth of which one.

एवं कृत्वा स दुष्टात्मा भिन्नवृत्तौ व्रताच्च्युतः।
भूयो निर्वेदमापन्नश्चरेच्चान्द्रायणं व्रतम्॥१३॥

विधिना शास्त्रदृष्टेन संवत्सरमिति श्रुतिः॥

ततः संवत्सरस्यान्ते भूयः प्रक्षीणकल्मषः॥१४॥

Having done so, that wicked-souled ones,

1. गोमूत्रं गोमयं क्षीरं रधि सर्पिः कुशोदकम्। एकरात्रोपवासश्च कृच्छ्रं सांतपनं स्मृतम्॥ Manusmṛti XI.212

having conduct variable and delinquent in austere resolves, once again given to renunciation, may adopt the vow *Cāndrāyana* rite by a formalism, enjoined by the scriptures for one year. This is the well-known ordinance. Then at the conclusion of the year, his sin truncates.

भूयो निर्वेदमापन्नश्चरेद्धिक्षुरतन्द्रितः।

अहिंसा सर्वभूतानां कर्मणा मनसा गिरा॥१५॥

Once again having taken to malaise, he may act as a beggar unindolent as such. Non-violence unto all the beings by action, by mind and by expression (is claimed as such).

अकामादपि हिंसेत यदि भिक्षुः पशून्मृगान्।

कृच्छ्रतिकृच्छ्रं कुर्वीत चान्द्रायणमथापि वा॥१६॥

The mendicant, if, he kills the cattle and the beasts without any lust, then also he should take to expiation followed by expiation as also the *Cāndrāyana* vow.

स्कन्देदिन्द्रियदौर्बल्यास्त्रियं दृष्ट्वा यतिर्यदि।

तेन धारयितव्या वै प्राणायामास्तु षोडश॥१७॥

In case, a recluse may seduce a woman out of sense-weakness, having seen her as such, on that account by him are to be resorted to sixteen *Prāṇāyāmas* (the breath restraints).

दिवा स्कन्नस्य विप्रस्य प्रायश्चित्तं विधीयते।

त्रिरात्रमुपवासश्च प्राणायामशतं तथा॥१८॥

Of a *Brāhmaṇa* gone down in a day, an expiation becomes obligatory and an abstinence for three nights and a hundred of *Prāṇāyāmas*.

रात्रौ स्कन्नः शुचिः स्नातो द्वादशैव तु धारणाः।

प्राणायामेन शुद्धात्मा विरजा जायते द्विजः॥१९॥

If he has nocturnal emission of semen, he should take bath and perform twelve *Dhāraṇās*. He becomes pure in soul and free from sin by performing the *Prāṇāyāma*.

एकान्नं मधु मांसं वा ह्यामश्राद्धं तथैव च।

अभोज्यानि यतीनां च प्रत्यक्षलवणानि च॥२०॥

Edible food, honey or meat and likewise the

raw or unbaked obsequial food fit to be offered in honour of the departed spirit of the dead, are not fit to be partaken for the recluses as also the perceptible salts.

एकैकातिक्रमे तेषां प्रायश्चित्तं विधीयते।

प्राजापत्येन कृच्छ्रेण ततः पायात्प्रमुच्यते॥२१॥

On the evasion of each, an expiation consisting of *Prājāpatya* and *Kṛcchra* rite is ordained. Then alone he gets free from the sin.

व्यतिक्रमाच्च ये केचिद्वाङ्मनःकायसंभवम्।

सद्भिः सह विनिश्चित्य यदबूयुस्तत्समाचरेत्॥२२॥

If there is any other violation, mental, physical or verbal, he should consult expert men and whatever they ordain, he may act that very way.

विशुद्धबुद्धिः समलोष्टकाञ्चनः

समस्तभूतेषु चरन्समाहितः।

स्थानं ध्रुवं शाश्वतमव्ययं सतां

परं स गत्वा न पुनर्हि जायते॥२३॥

A Yogin of pure intellect, looking upon a clod of earth and lump of gold alike, behaving with purity of mind towards all living beings, attains the domain of exquisite norm, the definite and perennial one of the saintly people. After attaining that, he gets free of the rebirth.

इति श्रीमहापुराणे वायुप्रोक्ते यतिप्रायश्चित्तविधिक्थनं

नामाष्टादशोऽध्यायः॥१८॥

* * *

॥अथैकोनविंशोऽध्यायः॥

Chapter 19

**Dilation on the unfavourable symptoms
especially of approaching Death**

अत ऊर्ध्वं प्रवक्ष्यामि अरिष्टानि^१ निबोधत।

येन ज्ञानविशेषेण मृत्युं पश्यति चाऽत्मनः॥१॥

-
1. रोगिणो मरणं यस्मादवश्यं भावि लक्ष्यते।
तल्लक्षणमरिष्टं स्याद्विष्टमप्यभिधीयते।

Vāyu spoke— Hereafter, I shall talk about the unfavourable symptoms of misfortune and death. Please understand that, whereby a specific knowledge, one anticipates of ones own demise.

अरुन्धती ध्रुवं चैव सोमच्छायां महापथम्।

यो न पश्येत्स नो जीवेन्नरः संवत्सरात्परम्॥२॥

He who may not see Arundhati and Dhruva (the Pole Star), the shadow of the moon and the passage to the next world, that person may not live beyond the span of one year.

अरश्मिवन्तमादित्यं रश्मिवन्तं च पावकम्।

यः पश्येन्न च जीवेत् मासादेकादशात्परम्॥३॥

He who may see the sun as lightless and the fire as light endowed, may not live beyond the span of eleven months.

वषेमूत्रं करीषं वा सुवर्णं रजतं तथा।

प्रत्यक्षमथ वा स्वप्ने दश मासान्स जीवति॥४॥

One who may excrete urine or secretion, gold or silver, either in perceptible form or in dream, may live only upto the end of ten months.

अग्रतः पृष्ठतो वाऽपि खण्डं यस्य पदं भवेत्।

पांशुले कर्दमे वाऽपि सप्त मासान्स जीवति॥५॥

He whose feet crack either in front or at the back, or becomes dusty or marshy, lives only for seven months.

काकः कपोतो गृध्रो वा निलीयेद्यस्य मूर्धनि।

ऋव्यादो वा खगः कश्चित्खण्मासान्नातिवर्तते॥६॥

If a crow, a dove, a vulture or any other bird of prey settles on his head, he may not go beyond the span of six months.

बध्येद्वायसपङ्क्तीभिः पांशुवर्षेण वा पुनः।

छायां वा विकृतां पश्येच्चतुः पञ्च स जीवति॥७॥

One who may get encircled by the rows of crows or flock of crows or ravens or by a shower of dust or may face a hideous shadow, he may survive only for four or five months.

अनग्ने विद्युतं पश्येदक्षिणां दिशमाश्रिताम्।

उदकेन्द्रधनुर्वापि त्रयो द्वौ वा स जीवति॥८॥

One who may face lightning in the cloudless (sky) imbedded in the southern quarters or water or even a rainbow, he may not survive for more than three or two months.

अप्सु वा यदा वाऽऽदर्शे आत्मानं यो न पश्यति।

अशिरस्कं तथाऽत्मानं मासादूर्ध्वं न जीवति॥९॥

In water or even in a mirror who fails to observe his reflection or image or sees one's self as headless as such he survives not beyond a month.

शवगन्धि भवेद्गात्रं वशा(सा)गन्धि ह्यथापि वा।

मृत्युर्ह्युपस्थितस्तस्य अर्धमासं स जीवति॥१०॥

One having body having the putrefaction of a corpse or that of marrow, death becomes apparent for him upto the end of half a month.

यस्य वै स्नातमात्रस्य हत्यादं वाऽवशुष्यति।

धूमो(मं) वा मस्तकान्नश्ये(त्पश्ये)दृशाहं न स जीवति॥

If one having taken a bath as such, the hands and feet get paralysed, or even one who may see smoked crest, he may survive not for ten days.

संभिन्नो मारुतो यस्य मर्मस्थानानि कृन्तति।

अद्भिः स्पृष्टो न हृष्येच्च तस्य मृत्युरुपस्थितः॥१२॥

Whose vitals the interrupted squall or breeze acrimonises (lit. tears asunder) and he who touched by waters may not feel horripilated, his death becomes a certainty.

ऋक्षवानरयुक्तेन रथेनाऽऽशां तु दक्षिणाम्।

गायन्थ व्रजेत्स्वप्ने विद्यान्मृत्युरुपस्थितः॥१३॥

He who may go singing towards the southern direction by a chariot equipped with a bear or a monkey in a dream, his death becomes a certainty.

कृष्णाम्बरधरा श्यामा गायन्ती वाऽथ चाङ्गना।

यन्नयेदक्षिणामाशां स्वप्ने सोऽपि न जीवति॥१४॥

If he sees a woman wearing a black

costume, dark-complexioned one, singing along and leading towards the southern direction in a dream, he even does not survive.

छिद्रं वासश्च कृष्णं च स्वप्ने यो विभृयान्नरः।

भग्नं वा श्रवणं दृष्ट्वा विद्यान्मृत्युरुपस्थितः॥१५॥

If he dreams that he wears black rags or that his ear is broken, it shall be known as a sign of imminent death.

आ मस्तकतलाद्यस्तु निमज्जेत्पङ्कसागरे।

दृष्ट्वा तु तादृशं स्वप्नं सद्य एव न जीवति॥१६॥

If he dreams that he is immersed in a marshy sea upto the head, he may find his death close at hand.

भस्माङ्गारांश्च केशांश्च नदीं शुष्कां भुजङ्गमान्।

पश्येद्यो दशरात्रं तु न स जीवति तादृशः॥१७॥

Ashes, cinders, hairs, a dry stream, snakes—he who may have a sight of these in a sleep, does not live for ten nights.

कृष्णौश्च विकटैश्चैव पुरुषैरुद्यतायुधैः।

पाषाणैस्ताड्यते स्वप्ने सद्य एव न जीवति॥१८॥

He, who is belaboured in a dream by dark complexioned, hideous-figured men, having weapons raised aloft and is pelted with stones, he even do not survives immediately.

सूर्योदये प्रत्युषसि प्रत्यक्षं यस्य वै शिवा।

क्रोशन्ती संमुखाऽभ्येति स गतायुर्भवेन्नरः॥१९॥

At dawn or at sunrise, face to face to which one comes a fox or a jackal, howling along, that man may have age consumed.

यस्य वै स्नातमात्रस्य हृदयं पीड्यते भृशम्।

जायते दन्तहर्षश्च तं गतायुषमादिशेत्॥२०॥

Of which one having an ablution assumed alone, the heart gets pained abundantly and teeth crunching becomes in vague, to that one anyone may declare as having life consumed.

भूयो भूयः श्वसेद्यस्तु रात्रौ वा यदि वा दिवा।

दीपगन्धं च नो वेत्ति विद्यान्मृत्युमुपस्थितम्॥२१॥

He who may pant repeatedly during day or at night and fails to discern the smell of a lamp, to that one, one may know as having death close at hand.

रात्रौ चेन्द्रायुधं पश्येद्दिवा नक्षत्रमण्डलम्।

परनेत्रेषु चाऽऽत्मानं न पश्येन्न स जीवति॥२२॥

At night who may observe a rainbow and during day a constellation of stars and may not see the rejection of self in other's eyes, he even does not survive.

नेत्रमेकं स्रवेद्यस्य कर्णौ स्थानाच्च भ्रश्यतः।

नासा च वक्रा भवति स ज्ञेयो गतजीवितः॥२३॥

Whose one eye may percolate tears and the two ears get dislocated from the juxtaposition and whose nose becomes aquiline, he may be deemed as good as dead.

यस्य कृष्णा खरा जिह्वा पङ्कभासं च वै मुखम्।

गण्डे चिपिटके रक्ते तस्य मृत्युरुपस्थितः॥२४॥

Whose tongue may be black coloured and rough shod and mire-coloured may be the gale, the cheeks may be flat-normed and ruddy, his death is closer as such.

मुक्तकेशो हसंश्चैव गायन्वृत्त्यंश्च यो नरः।

याम्याशाभिमुखो गच्छेत्तदन्तं तस्य जीवितम्॥२५॥

Dishevelled haired and laughing along, dancing and singing, a man who facing the southern quarter, may move along, his life meets its end in that very quarter.

यस्य स्वेदसमुद्भूता श्वेतसर्षपसंनिभाः।

स्वेदा भवन्ति ह्रासकृतस्य मृत्युरुपस्थितः॥२६॥

Whose sweat drops percolated out of sweat being of the shape of white mustard seeds, assume such a form continuously, his death becomes closer.

उष्ट्रा वा रासभा वाऽपि युक्ताः स्वप्ने रथेऽशुभाः।

यस्य सोऽपि न जीवेत् दक्षिणाभिमुखो गतः॥२७॥

Camels or even donkeys in dream yoked to a chariot are inauspicious. He may also not survive facing the southern quarter.

द्वे चात्र परमे रिष्टे एतदूपं परं भवेत्।
घोषं न शृणुयात्कर्णे ज्योतिर्नेत्रे न पश्यति॥२८॥

These are two extremely ill omens, viz. he does not hear loud noise with his ears and does not see bright light with his eyes.

श्वभ्रे यो निपतेत्स्वप्ने द्वारं चास्य न विद्यते।
न चोत्तिष्ठति यः श्वभ्रात्तदन्तं तस्य जीवितम्॥२९॥

In a dream who may fall in gorge wherein the opening may not be there and he who becomes unable to emerge out of that gorge, that marks the end of his life.

ऊर्ध्वा च दृष्टिर्न च संप्रतिष्ठा
रक्ता पुनः संपरिवर्तमाना।
मुखस्य चोष्मा शुषिरा च नाभि-
रत्युष्णमूत्रो विषमस्थ एव॥३०॥

One is certainly in terrible situation if the eye moves upward without steadiness, becomes red and begins to whirl round, if the mouth becomes hot, if the umbilicus is porous and the urine is very hot.

दिवा वा यदि वा रात्रौ प्रत्यक्षं योऽभिहन्यते।
तं पश्येद्यथ हन्तारं स हतस्तु न जीवति॥३१॥

During day or night even, who is struck openly and who may locate a killer, killed as such, he fails to survive.

अग्निप्रवेशं कुरुते स्वप्नान्ते यस्तु मानवः।
स्मृतिं नोपलभेच्चापि तदन्तं तस्य जीवितम्॥३२॥

The man who at the end of a dream, realises a fire ordeal and may not recollect the memory, his life also entails an end.

यस्तु प्रावरणं शुक्लं स्वकं पश्यति मानवः।
रक्तं कृष्णमपि स्वप्ने तस्य मृत्युरुपस्थितः॥३३॥

The man who observes a blanket united and a ruddy one or a black one, even his death comes closer.

अरिष्टसूचिते देहे तस्मिन्काल उपागते।
त्यक्त्वा भयविषादं च उद्गच्छेद्बुद्धिमान्नरः॥३४॥

In a body having an injury predicted and a desire in that having appeared, having taken leave of fear and woe, a wise man may rise up.

प्राची वा यदि वोदीची दिशं निष्क्रम्य वै शुचिः।
समेऽतिस्थावरे देशे विविक्ते जनवर्जिते॥३५॥

He should then start from his house and walk to the east or to the north. With an absolutely pure and chaste mind, he should sit in a level spot, isolated as such and devoid of human beings.

उदङ्मुखः प्राङ्मुखो वा स्वस्थः स्वाचान्त एव च।
स्वस्तिकोपनिविष्टश्च नमस्कृत्वा(त्य) महेश्वरम्॥३६॥
सम(मं) कायशिरोशीवं धारयेन्नावलोकयेत्।
यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता॥३७॥
प्रागुदक्प्रवणे देशे तस्माद्युञ्जीत योगवित्।
कामं वितर्कं प्रीतिं च सुखदुःखे उभे य(त)था॥३८॥

He should perform *Ācamana*, sitting in a Svastika posture, facing north or east. Having offered obeisance to Maheśvara, he may prop up, having body, head and neck equally poised. His posture is similar to a lamp, stationed in a void or calm spot, fails to make a nod and that is termed similitude. In a prime spot of eastern and northern quarters, he should adhere to meditation with Yoga. Lust, concern, speculation and pleasure are the weal and woe that are viewed temperately.

निगृह्य मनसा सर्वं शुक्लध्यानमनुस्मरेत्।
प्राणे च रमते नित्यं चक्षुषोः स्पर्शनि तथा॥३९॥

Having controlled with mind all, one may meditate upon Śukla or whiteness. That way he survives in breath perennially in eyes as well as touch.

श्रोत्रे मनसि बुद्धौ च तथा वक्षसि धारयेत्।
कालधर्मं च विज्ञाय समूहं चैव सर्वशः॥४०॥
द्वादशाध्यात्म इत्येवं योगधारणमुच्यते।
शतमष्टशतं वाऽपि धारणां मूर्ध्नि धारयेत्॥४१॥

In the hearing (ears), mind and wisdom, as also in chest, one may bear and having realised

the duty suitable to time, as also the gathering all around, he shall perform Yoga-Dhāraṇās in the parts of the bodies twelve times. He shall perform hundred or hundred and eight *Dhāraṇās* on the head.

न तस्य धारणायोगाद्वायुः सर्वं प्रवर्तते।

ततस्त्वापूरयेद्देहमोङ्कारेण समाहितः॥४२॥

अथोङ्कारमयो योगी न चरेत्त्वक्षरी भवेत्॥४३॥

Without *Dhāraṇās* in the Yoga, the breath does not function properly. Then, with that, one may inflate the body with *Omkāra*, well-concentrated. Therefore, a Yogin (a self-controlled meditating person) may not move and may assume an undecayable norm or endowed with rectitude.

इति श्रीमहापुराणे वायुप्रोक्तेऽरिष्टनिरूपणं
नामैकोनविंशोऽध्यायः॥१९॥

* * *

॥अथ विशोऽध्यायः॥

Chapter 20

The observations on the pre-requisites of acquisition of *Om̐kāra*

वायुरुवाच

अत ऊर्ध्वं प्रवक्ष्यामि ओङ्कारप्रसिलक्षणम्।

एष त्रिमात्रो विज्ञेयो व्यञ्जनं चात्र सस्वरम्॥१॥

Vāyu spoke— Hereafter, I shall talk of the pre-requisites of the acquisition of *Om̐kāra*. This one being of three vowels should be known as a consonant endowed with sound.

प्रथमा वैद्युती मात्रा द्वितीया तामसी स्मृता।

तृतीयां निर्गुणां विद्यान्मात्रामक्षरगामिनीम्॥२॥

The first *Mātrā* is known as the lightning gradation and the second one is the gloomy one. The third one, may one know as having the working of a syllable.

ग(गा)ञ्चर्वीति च विज्ञेया गाञ्चारस्वरसंभवा।

पिपीलिकासमस्पर्शां प्रयुक्ता मूर्ध्नि लक्ष्यते॥३॥

The one sprung from the *Gāndhāra* note is to be known as *Gāndharvī*, having the touch equal to that of an ant, observed as employed on the head.

तथा प्रयुक्तमोङ्कारं प्रति निर्वाति मूर्धनि।

तथोङ्कारमयो योगी ह्यक्षरे त्वक्षरी भवेत्॥४॥

Likewise employed in case of *Om̐kāra* finds its exit in the cerebrum. Likewise the Yogin consisting of *Om̐kāra* may become and as having a syllable in a single syllable.

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते।

अप्रमत्तेन वेद्भ्यं शरवत्तन्मयो भवेत्॥५॥

The sacred syllable '*Om̐*' (*Praṇava*) is the bow, the arrow comprises of the soul and Brahman is the target of that. By one attentive as such, it is to be pierced like an arrow and one may assume a form of that norm.

ओमित्येकाक्षरं ब्रह्म गुहायां निहितं पदम्।

ओमित्येतत्रयो वेदास्त्रयो लोकास्त्रयोऽग्नयः॥६॥

Om̐ being single-syllabled is Brahman, having step placed in a secret spot. *Om̐*, this way comprises of the three Vedas, the three worlds and the three fires.

विष्णुक्रमास्त्रयस्त्वेते ऋक्सामानि यूजंषि च।

मात्राश्चास्य चतस्रस्तु विज्ञेयाः परमार्थतः॥७॥

The three steps of Viṣṇu are the *Rk*, *Sāman* and *Yajur* formulas or hymns. And the four *Mātrās* herefrom are to be known in reality.

तत्र युक्तश्च यो योगी तस्य सालोक्यतां व्रजेत्।

आकारस्त्वक्षरो ज्ञेय उकारः स्वरितः स्मृतः॥८॥

Therein, the concentrated Yogin, may attain to the *Sālokyatā*. Of that one *Akāra* (the letter *A*) is to taken as a syllable and *Ukāra* is to be taken as *Svarita* (the circumflex accent).

मकारस्तु प्लुतो ज्ञेयस्त्रिमात्र इति संज्ञितः।

ओङ्कारस्त्वथ भूर्लोक उकारो भुव उच्यते॥९॥

Makāra or the letter *Ma* is to be taken as a protracted, lengthened one (as a vowel, *pluta*) having three signs of indicating gender, *Akāra* is *Bhūrloka* and *Ukāra* is *Bhuvah*.

सव्यञ्जनो मकारश्च स्वर्लोकश्च विधीयते।

ओङ्कारस्तु त्रयो लोकाः शिरस्तस्य त्रिविष्टपम्॥१०॥

The *Makāra* accompanied by a consonant is ordained as the world of heaven or syllables. *Omākāra* is the triad of worlds and the crest of that one is the heaven (the world of Indra).

भुवनान्तं च तत्सर्वं ब्राह्मं तत्पदमुच्यते।

मात्रापदं रुद्रलोको ह्यमात्रस्तु शिवं पदम्॥११॥

All that having end for Bhuvana is called the Brāhma-step. *Mātrā-pada* is the Rudraloka and *Amātra* is the Śiva-pada.

एवं ध्यानविशेषेण तत्पदं समुपासते।

तस्माद्ध्यानरतिर्नित्यममात्रं हि तदक्षरम्॥१२॥

This way by a specific concentration, that step becomes closer. Therefore, one having love for concentration, always that syllable becomes Soul as having no *Mātrā*.

उपास्यं हि प्रयत्नेन शाश्वतं पदमिच्छता।

ह्रस्वा तु प्रथमा मात्रा ततो दीर्घा त्वनन्तरम्॥१३॥

By one cherishing a universal status, an adoration is required to be undertaken. The first sign of interjection is smaller and the longer one is the subsequent one.

ततः प्लुतवती चैव तृतीया उपदिश्यते।

एतास्तु मात्रा विज्ञेया यथावदनुपूर्वशः॥१४॥

And subsequently, the one prolated one is the third one declared as such. These signs of interjection may be taken up as only in serial order.

यावच्चैव न शक्यन्ते धार्यन्ते तावदेव हि।

इन्द्रियाणि मनो बुद्धिं ध्यायन्नात्मनि यः सदा॥१५॥

Till such time a capacity becomes feasible, the senses become retainable meditating upon the augmentation of the mind, meditating as such which one perennially (exist as such).

अत्राष्टमात्रमपि चेच्छृणुयात्फलमाप्नुयात्।

मासे मासेऽश्रमधेन यो यजेत शतं समाः॥१६॥

न स तत्रापुन्यात्पुण्यं मात्रया यदवाप्नुयात्।

अब्बिन्दुं यः कुशाग्रेण मासे मासे पिबेन्नरः॥१७॥

संवत्सरशतं पूर्णं मात्रया तदवाप्नुयात्।

Here, one may hear of the eight *Mātrās* and may achieve the fruit even. Every month who may perform the horse-sacrifice for a hundred years, he may not achieve that merit the one he may achieve by a single *Mātrā*. The man who may sip water every month by the tip of a Kuśa grass for a full hundred years, he may achieve the (same fruit) by a single *mātrā*.

इष्टापूर्तस्य यज्ञस्य सत्यवाक्ये च यत्फलम्॥१८॥

अब्भक्षणे च मां(मा)सस्य मात्रया तदवाप्नुयात्।

The fruit that accrues from the true expansion of the *Iṣṭāpūrta* sacrifice or from truthful utterances or refraining from meat, one can obtain the same through a *Mātrā*.

स्वाम्यर्थे युध्यमानां शूराणामनिवर्तिनाम्॥१९॥

यद्भवेत्तत्फलं दृष्टं मात्रया तदवाप्नुयात्।

One can obtain through one *Mātrā* the fruit which accrues to the heroes fighting for the sake of their overlord and not turning their backs.

न तथा तपसोऽग्रेण न यज्ञैर्भूरिदक्षिणैः॥२०॥

यत्फलं प्राप्नुयात्सम्यङ्मात्रया तदवाप्नुयात्।

The fruit that one achieves through a single quantum cannot be attained through austere penance or by sacrifices with plenty of gifts.

तत्र वै योऽर्धमात्रो यः प्लुतो नामोपदिश्यते॥२१॥

एषा एव भवेत्कार्या गृहस्थानां तु योगिनाम्।

The half *Mātrā* there, which is known as prolated, shall be pursued by the Yogins who are householders.

एषा चैव विशेषेण ऐश्वर्यसमलक्षणा॥२२॥

And this may be specifically the definition, equal to the overlordship.

योगिनां तु विशेषणं ऐश्वर्यं ह्यष्टलक्षणे।

अणिमाद्येति विज्ञेया तस्माद्युञ्जीत तां द्विजः॥२३॥

Of the Yogins, specifically in the superiority of eight types of definitions, *Animā* (the superhuman power) and the like may be

understood as such. Hence, a Brāhmaṇa may adhere to that.

एवं हि योगी संयुक्तः शुचिर्दान्तो जितेन्द्रियः।

आत्मानं विन्दते यस्तु स सर्वं विन्दते द्विजः॥२४॥

This way, verily, thoroughly concentrated as such, the Yogin, pure or chaste, controlled, having senses checkmated, the way he realises his own self, then he achieves everything, O Brāhmaṇas!

ऋचो यजूषि सामानि वेदोपनिषदस्तथा।

योगज्ञानादवाप्नोति ब्राह्मणो ध्यानचिन्तकः॥२५॥

The R̥gvedic hymns, the psalms of the Sāmaveda, the formulas of the Yajurveda, the esoteric laws of the Vedas, (i.e. Vedopaniṣads)—all these are acquired with the knowledge of Yoga, by a Brāhmaṇa concentrating on meditation.

सर्वभूतलयो भूत्वा अभूतः स तु जायते।

योगिसंक्रमणं कृत्वा याति वै शाश्वतं पदम्॥२६॥

Having assumed the state of an abode of all the beings, he becomes elementless. The Yogin, having taken to this act of concurrence (or passage from one point to another), attains to a perennial status.

अपि चात्र चतुर्होतां ध्यायमानाञ्चतुर्मुखीम्।

प्रकृतिं विश्वरूपाख्यां दृष्ट्या दिव्येन चक्षुषा॥२७॥

Moreover, meditating upon the four-armed, four-faced Prakṛti known as Viśvarūpā (the universal-formed one), he sees it by his divine vision.

अजामेकां लोहितशुक्लकृष्णां

बह्वीः प्रजाः सृजमानां स्व(स)रूपाम्(पाः)।

अजो ह्येको जुषमाणोऽनुशेते

जहात्येनां भुक्तभोगामजोऽन्यः॥२८॥

Creating many progenies of beautiful form, a single He goat (i.e. unborn individual soul), uniting with one She goat (i.e. the unborn Prakṛti) of red, white and black complexion (i.e. *Rajas*, *Sattva* and *Tamas guṇas*) reclines as

such, and another He goat leaves aside this one, having enjoyments enjoyed.

अष्टाक्षरां षोडशपाणिपादां

चतुर्मुखीं त्रिंशत्त्रिंशामेकशृङ्गीम्।

आद्यामजां विश्वसृजां स्वरूपां

ज्ञात्वा बुधास्त्वमृतत्वं व्रजन्ति।

ये ब्राह्मणाः प्रणवं वेदयन्ति

न ते पुनः संसरन्तीह भूयः॥२९॥

Eight-syllabled one and having sixteen hands and feet, four-faced one, three-crested one and single-horned one, the primeval goat, having understood as beautiful and creator of many ones, the intelligent ones, attain to immortality 'Om'. The Brāhmaṇas who make 'Pranava' understood, they once again do not become as transmigrating.

इत्येदक्षरं ब्रह्म परमोङ्कारसंज्ञितम्।

यस्तु वेदयते सम्यक्तथा ध्यायति वा पुनः॥३०॥

Therefore, this is the soliciting syllable Brahman, known as *Omkāra* which should be properly understood and meditated upon again.

अचलं निर्गुणं स्थानं शिवं प्राप्नोत्यसंशयम्॥३१॥

इत्येतद्वै मया प्रोक्तमोङ्कारप्रसिलक्षणम्॥३२॥

Having taken leave of the rotation of transmigration (because of meditation) and having the bandages of bondage released, one attains to the steady, void of qualities, the beneficent status as such. This way has this been dilated upon by me, the mark of the acquisition of *Omkāra*.

नमो लोकेश्वराय संकल्पकल्पग्रहणाय महान्तमुपतिष्ठते

तद्वो हितं यद्ब्रह्मणे नमः।

Obeisance be to the lord of universe, the one acquirer of the optimum of determinations, the one who waits upon the great one. That is in your interest, the way an obeisance is to be offered to Brahman.

सर्वत्रस्थानिने निर्गुणाय संभक्तयोगीश्वराय च।

पुष्करपर्णमिवाद्भिर्विशुद्धमिव ब्रह्ममुपतिष्ठेत्पवित्रं(?)

(Obeisance) be also to the all pervading one, the one void of qualities, the one having Yogīśvara adored. Like the lotus leaf purified by waters, one may wait upon Brahman, the scared one, the sacred most of the sacred ones.

पवित्राणां पवित्रं पवित्रेण परिपूरितेन पवित्रेण ह्रस्वं दीर्घप्लुतमिति तदेतमोङ्कारमशब्दमस्पर्शमरूपमरसमगन्धं पर्युपासे(सी)त, अविद्येशानाय विश्वरूपो न तस्य, अविद्येशानाय नमो योगीश्वरायेति च येन द्यौरग्रा पृथिवी च दृढा येन स्वः स्तंभितं येन नाकस्तयोरन्तरिक्षमिमे वरीयसो देवानां हृदयं विश्वरूपो न तस्य प्राणापानौपम्यं चास्ति ओंकारो विश्वविश्वो वै यज्ञो यज्ञो वै वेदो वेदो वै नमस्कारो नमस्कारो रुद्रो नमो रुद्राय योगेश्वराधिपतये नमः॥

इति सिद्धिप्रत्युपस्थानं सायं प्रातर्मध्याह्ने नम इति।

सर्वकामफलो रुद्रः॥३३॥

By the sacred one sanctified as such, by the sacred one the short as well as the long one, the prolated one as such. This way is this. To that 'Om̄kāra', the word, the one having no form of *sparśa* (the consonants of any of the five classes of letter from *Ka* to *Ma*), void of sentiment and smell, one may wait upon for the sake of obliteration of ignorance. Of that one, the form is universal. Obeisance be to one having the idea of effacement of ignorance, the Yogīśvara by whom this heaven and this earth, the terrific ones (exist as such) and remaining strong as such. By whom the aerial route remains steadied or propped up and by whom *Nāka* (vault of heaven, upper sky or firmament) and of the two, the intermediary space and these virtuous ones, the hearts of the gods. Viśvartūpa of the one has no simile to *Prāṇa* and *Apāna* and *Om̄kāra* is the sacrifice and constitutes all things. The sacrifice is Veda and Veda is *Namaskāra*. *Namaskāra* (obeisance) is Rudra, obeisance be to Rudra, unto Yogeśvara, the supreme overlord. This way is the adoration abode of the accomplishment, the true one. Obeisance be to the morning and the midday.

For all times to come, Rudra is the bestower of the fruits of all desires.

यथा वृन्तात्फलं पक्वं पवनेन समीरितम्।

नमस्कारेण रुद्रस्य तथा पापं प्रणश्यति॥३४॥

Just as from the stalk, the ripened fruit shaken by the breeze (becomes) (dislocated), likewise by the obeisance of Rudra, the sin gets obviated.

यथा रुद्रनमस्कारः सर्वधर्मफलो ध्रुवः।

अन्यदेवनमस्कारो न तत्फलमवाप्नुयात्॥३५॥

Just as an obeisance to Rudra is sure to yield fruits of all the sacred duties or pieties or duties, an obeisance to other gods may not yield that much fruit.

तस्मान्निषवणं योगी उपासीत महेश्वरम्।

दशविस्तरकं ब्रह्म तथा च ब्रह्म विस्तरम्॥३६॥

Hence, a Yogin, having three sacrifices (performed), may adore Maheśvara. Brahman is ten-extended and likewise Brahman is widely awakened.

ओङ्कारं सर्वतः काले सर्वं विहितवान्प्रभुः।

तेन तेन तु विष्णुत्वं नमस्कारं महायशाः॥३७॥

The lord created everything at the opportune time with *Om̄kāra* all round. Viṣṇu was also created by him as well as obeisance.

नमस्कारस्तथा चैव प्रणवः स्तुवते प्रभुम्।

प्रणवं स्तुवते यज्ञो यज्ञं संस्तुवते मनः॥३८॥

The obeisance of *Pranava* praises the master. *Yajña* praises *Pranava* and to *Yajña* praises the mind.

मनः स्तुवति वै रुद्रो तस्माद्बुद्धपदं शिवम्।

इत्येतानि रहस्यानि यतीनां वै यथाक्रमम्॥

यस्तु वेदयते ध्यानं स परं प्राप्नुयात्पदम्॥३९॥

The mind eulogies Rudra, therefore, the status of Rudra is Śiva or beneficent. Therefore, he who makes one understand these secrets of the Yogins, as per serial order, he may achieve the highest step.

इति श्रीमहापुराणे वायुप्रोक्ते ओङ्कारप्रसितलक्षणकथनं नाम विंशोऽध्यायः॥२०॥

॥अथैकविंशोऽध्यायः॥

Chapter 21

The observation of Kalpa– An aeon

ऋषीणामग्निकल्पानां नैमिषारण्यवासिनाम्।

ऋषिः श्रुतिधरः प्राज्ञः सार्वर्णिनाम नामतः॥१॥

Among the sages peers to fire, abiding in the Naimiṣāranya, a wise sage Śrutidhara *i.e.* one having hold on Vedas, was there by name of Sāvarni.

तेषां सोऽप्ययतो भूत्वा वायुं वाक्यविशारदः।

सातत्त्वं तत्र कुर्वन्तं प्रियार्थं सत्रयाजिनाम्॥

विनयेनोपसंगम्य पप्रच्छ स महाद्युतिम्॥२॥

He (Sāvarni), being skilled in speech, taking to continuity for the well-being of those taking to sacrificial sessions, having gone in front of them and having approached them with modesty, asked Vāyu of great radiance.

सार्वणिरुवाच

विभो पुराणसंबद्धां कथां वै वेदसंमिताम्।

श्रोतुमिच्छामहे सम्यक्प्रसादात्सर्वदर्शिनः॥३॥

Sārvaṇi spoke– O supreme being! We all observing everything, are eager to listen properly with pleasure, the tale connected with the Vedas, pertaining to the Purāṇas.

हिरण्यगर्भो भगवाँल्ललाटान्नीललोहितम्।

कथं ततैजसं देवं लब्धवान्मुत्रमात्मनः॥४॥

How did Lord Hiranyagarbha (Brahmā), from his forehead obtained Rudra, the god with radiance, as his own son?

कथं च भगवाञ्जज्ञे ब्रह्मा कमलसंभवः।

रुद्रत्वं चैव शर्वस्य स्वात्मजस्य कथं पुनः॥५॥

And how did take birth Brahmā, the adorable, the lotus-born one and how became effected the Rudradom of Śarva, the one born from the soul?

कथं च विष्णो रुद्रेण सार्धं प्रीतिरनुत्तमा।

सर्वे विष्णुमया देवा सर्वे विष्णुमया गणाः॥६॥

How the attachment of Viṣṇu with Rudra became highly in ordinate? How all the gods became permeated by Viṣṇu as also all the gaṇas.

न च विष्णुसमा काचिद्गतिरन्या विधीयते।

इत्येवं सततं देवा गायन्ते नात्र संशयः॥

भवस्य स कथं नित्यं प्रणामं कुरुते हरिः॥७॥

Nor like that Viṣṇu, the movement of anyone becomes possible. This way do the gods sing perennially there is no doubt in it. How Hari offers obeisance to Bhava (*i.e.* Śiva) perennially?

सूत उवाच

एवमुक्तेऽथ भगवान्वायुः सार्वणिमब्रवीत्।

अहो साधु त्वया साधो पृष्ठः प्रश्नो ह्यनुत्तमः॥८॥

Sūta spoke– This way having been dilated upon, Vāyu, the adorable one, spoke to Sāvarni– “O Good man! Rightly has been parried a question of an excellent norm by you.

भवस्य पुत्रजन्मत्वं ब्रह्मणः सोऽभवद्यथा।

ब्रह्मणः पद्मयोनित्वं रुद्रत्वं शंकरस्य च॥९॥

द्वाभ्यामपि च संप्रीतिर्विष्णोश्चैव भवस्य च।

यच्चापि कुरुते नित्यं प्रणामं शंकरस्य च॥१०॥

विस्तरेणाऽऽनुपूर्व्या च शृणुत ब्रुवतो मम।

The birth as son of Brahmā the way it came about of Bhava (*i.e.* Śiva) and the idea of birth from a lotus of Brahmā, the way it came about, and the idea of being Rudra of Śaṅkara (the way it came about), the attachment between the two– Viṣṇu and Bhava (Śiva) and why Viṣṇu offers obeisance perennially to Śaṅkara, in details, you may listen to as per serial order, while I am dilating upon.

मन्वन्तरस्य संहारे पश्चिमस्य महात्मनः॥११॥

आसीत्तु सप्तमः कल्पः पद्मो नाम द्विजोत्तमाः।

वराहः सांप्रतस्तेषां तस्य वक्ष्यामि विस्तरम्॥१२॥

At the culmination of the Manvantara of the great-souled one, the last one, O best among the Brhmanas, there was the seventh aeon, the

present one, the one that of the Boar Incarnation (of Viṣṇu). Of that I shall offer the details.”

सावर्णिरुवाच

कियता चैव कालेन कल्पः संभवते कथम्।

किं च प्रमाणं कल्पस्य तन्नः प्रब्रूहि पृच्छताम्॥१३॥

Sāvarni spoke— By how much time the Kalpa (the aeon) comes into being and how possibly? What authentication is there of the aeon? This you may let us know when we are inquiring.

वायुरुवाच

मन्वन्तराणां सप्तानां कालसंख्या(ख्यां) यथाक्रमम्।

प्रवक्ष्यामि समासेन ब्रुवतो मे निबोधत॥१४॥

Vāyu replied— Of the seven Manvantaras, the tenure of time as per serial order, I shall dilate upon succinctly. While I narrate upon, you may understand.

कोटीनां द्वे सहस्रे वै अष्टौ कोटिशतानि च।

द्विषष्टिश्च तथा कोट्यो नियुतानि च सप्ततिः॥१५॥

Two thousand eight hundred and sixty-two crores and seventy *Niyutas* (millions) of years constitute a Kalpa.

कल्पार्धस्य तु संख्यायामेतत्सर्वमुदाहृतम्।

पूर्वोक्तौ च गुणछेदौ वर्षाग्रं लब्धमादिशेत्॥१६॥

In the counting of the half of an aeon, all this stands dilated. In the earlier narration, the deduction of multiplication, the advance of years, have been indicated.

शतं चैव तु कोटीनां कोटीनामष्टसप्ततिः।

द्वे च शतसहस्रे तु नवतिर्नियुतानि च॥१७॥

The surplus of years would be one hundred and seventy-eight crores, two hundred thousand and nine crores.

मानुषेण प्रमाणेन यावद्वैवस्वान्तरम्।

एष कल्पस्तु विज्ञेयः कल्पार्धादिद्वगुणिकृतः॥१८॥

Upto Vaivasvata Manvantara, this should be recognised as the period of Kalpa, by the

Mānuṣa Pramāna or according to human calculation. Half a Kalpa is multiplied by two.

अनागतानां सप्तानामेतदेव यथाक्रमम्।

प्रमाणं कालसंख्याया विज्ञेयं मतमैश्वरम्॥१९॥

This alone is the time limit for the seven future Kalpas. It shall be known as the view of the Lord himself.

नियुतान्यष्टपञ्चाशन्तथाऽशीतिशतानि च।

चतुरशीति चा(श्चा)न्यानि प्रयुतानि प्रमाणतः॥२०॥

The time limit is fifty-eight million and eight thousand. Another eighty-four shall be included in this.

सप्तर्षयो मनुश्चैव देवाश्चेन्द्रपुरोगमाः।

एतत्कालस्य विज्ञेयं वर्षाग्रं तु प्रमाणतः॥२१॥

The seven sages, Manu and the gods headed by Indra— this much is to be recognised the year advancement of time as per authentication.

एष मन्वन्तरे तेषां मानुषान्तः प्रकीर्तितः।

प्रणवान्तश्च ये देवाः साध्या देवगणाश्च ये॥२२॥

Thus the Manvantaras ending with human beings stand enumerated. Those that are the gods having end for Praṇava and those that are the group of gods fit to be made successful or accomplished.

विश्वे देवाश्च ये नित्याः कल्पं जीवन्ति ते गणाः।

अयं यो वर्तते कल्पो वाराहः स तु कीर्त्यते॥

यस्मिन्स्वायंभुवाद्याश्च मनवश्च चतुर्दश॥२३॥

And all the gods that are perennial ones, they in groups live upto an aeon. The aeon that exists now is called the aeon of Boar Incarnation, wherein fourteen Manus, headed by Svāyambhū do exist.

ऋषयः ऊचुः

कस्माद्द्वाराहकल्पोऽयं नामतः परिकीर्तितः।

कस्माच्च कारणाद्देवो वराह इति कीर्त्यते॥२४॥

The sages replied— On what account the aeon of the Boar Incarnation has been declaimed as such? And on what account, the

god having Boar Incarnation has been (likewise) declaimed?

को वा वराहो भगवान्कस्य योनिः किमात्मकः।

वराहः कथमुत्पन्न एतदिच्छामि वेदितुम्।२५॥

Who is lord Varāha (Boar-incarnated one)? What is his source of provenance and what is his nature? How the Boar got into being? We wish to know this.

वराहस्तु यथोत्पन्नो यस्मिन्नर्थे च कल्पितः।

वाराहश्च यथा कल्पः कल्पत्वं कल्पना च या॥२६॥

कल्पयोरन्तरं यच्च तस्य चास्य च कल्पितम्।

तत्सर्वं संप्रवक्ष्यामि यथादृष्टं यथाश्रुतम्।२७॥

Vāyu spoke— The way the boar took birth and for what purpose was he created, the aeon of Vārāha (Boar-incarnation) the way it was made to assume the idea of an aeon, and what is the interval between the two aeons of this one having been initiated, all that I shall dilate upon, the way having been seen and even heard of.

भवस्तु प्रथमः कल्पो लोकादौ प्रथितः पुरा।

ज्ञातव्यो भगवान्त्र ह्यानन्दः सांप्रतः स्वयम्।२८॥

At the inception of the universe to begin with, Bhava was the first aeon which deserves to be understood, as the adorable one, the one being the joy proper incarnate as such.

ब्रह्मस्थानमिदं दिव्यं प्राप्तं वा दिव्यसंभवम्।

द्वितीयस्तु भुवः कल्पस्तृतीयस्तप उच्यते॥२९॥

And this divine *Brahmsthāna* had been acquired as born of divine agency. The second aeon was that of the earth and the third one is called the penance.

भवश्चतुर्थो विज्ञेयः षष्ठो रम्भ एव च।

ऋतुकल्पस्तथा षष्ठः सप्तमस्तु ऋतुः स्मृतः॥३०॥

The fourth one is to be known as the Bhava and the fifth one as Rāmbha and the sixth one as to the Ṛtukalpa and the seventh one as Kratu.

अष्टमस्तु भवेद्वह्निर्वमो हव्यवाहनः।

सावित्रो दशमः कल्पो भुवस्त्वेकादशः स्मृतः॥३१॥

The eighth one may be Vahni, the ninth one as the bearer of oblations (Havya-vāhana). The tenth Kalpa is Sāvitra and the eleventh one is the one of Bhuva.

उशिको द्वादशस्तत्र कुशिकस्तु त्रयोदशः।

चतुर्दशस्तु गन्धर्वो गांधारो यत्र वै स्वरः॥३२॥

The twelfth was the Uśika and the thirteenth was the Kuśika. The fourteenth was Gandharva wherein Gāndhāra was the musical note that prevailed as such.

उत्पन्नस्तु यथा नादो गन्धर्वा यत्र चोत्थिताः।

ऋषभस्तु ततः कल्पो ज्ञेयः षड्दशो द्विजाः॥३३॥

The way a noise got produced and there Gandharvas rose aloft. Then Ṛṣabha Kalpa is to be known as such the fifteenth one, O Brāhmaṇas.

ऋषभो यत्र संभूतः स्वरो लोकमनोहरः।

षड्जस्तु षोडशः कल्पः षड्जना यत्र चर्षयः॥३४॥

Where Ṛṣabha, the musical note got into being, the fascinating one for the people. Ṣaḍja was the sixteenth Kalpa wherein six men were the sages.

शिशिरश्च वसन्तश्च निदाघो वर्ष एव च।

शरद्धेमन्त इत्येते मानसा ब्रह्मणः सुताः॥३५॥

Śiśira and Vasanta (winter and spring seasons), the Summer, the Rainy season, Śarad and Hemanta (the autumn and the season of first snow)— these are the mind-born sons of god Brahmā.

उत्पन्नाः षड्जसंसिद्धाः पुत्रा कल्पे तु षोडशे।

यस्माज्जातैश्च तैः षड्भिः सद्योजातो महेश्वरः॥३६॥

In the sixteenth Kalpa (*i.e.* aeon), these sons, fully accomplished by Ṣaḍja note, were born. From whom born the six ones was born instantaneously Maheśvara.

तस्मात्समुत्थितः षड्जः स्वरस्तूदधिसनिभः।

ततः सप्तदशः कल्पो मार्जालीय इति स्मृतः॥३७॥

From that rose aloft the musical note Ṣaḍja of the type of ocean. And from that the seventeenth Kalpa known as Mārjālīya.

मार्जालीयं तु तत्कर्म यस्माद्ब्राह्मकल्पयत्।
ततस्तु मध्यमो नाम कल्पोऽष्टादश उच्यते॥३८॥

Mārjāliya constitutes that act, whereby he created the Brāhma (kalpa). From that one, the eighteenth Kalpa, the Madhyama, is enunciated as such.

यस्मिंस्तु मध्यमो नाम स्वरो धैवतपूजितः।
उत्पन्नः सर्वभूतेषु मध्यमो वै स्वयंभुवः॥३९॥

And wherein the note of music of the gamut *Madhyama* adored by the note of musical scale called *Dhaivata* took birth in all the beings from the *Svayāmbhuva* (Brahmā).

ततस्त्वेकोनविंशस्तु कल्पो वैराजकः स्मृतः।
वैराजो यत्र भगवान्मनुर्वै ब्रह्मणः सुतः॥४०॥

From that, the nineteenth Kalpa, the *Vairājā* came to be remembered, wherein *Vairājā*, the adorable happened to be the Manu, son of *Brahmā*.

तस्य पुत्रस्तु धर्मात्मा दधीचिर्नाम धार्मिकः।
प्रजापतिमहातेजा बभूव त्रिदशेश्वरः॥४१॥
अकामयत गायत्री यजमानं प्रजापतिम्।

तस्माज्जज्ञे स्वरः स्निग्धः पुत्रस्तस्य दधीचिनः॥४२॥

His son, verily, the pious-souled one, happened to be *Dadhīci*, the duty-bound one. *Prajāpati* of mighty radiance, the Lord of *Tridaśas* i.e. gods, thirty-three in number, cherished *Gāyatrī yajamāna* (the sacrificer, the reciter of the sacred chant *Gāyatrī* metre verse, the obviator of all sins), the very *Prajāpati* and from that took birth the musical note, the melodious one, the son of that *Dadhīci*.

ततो विंशतिमः कल्पो निषादः परिकीर्तितः।
प्रजापतिस्तु तं दृष्ट्वा स्वयंभूप्रभवं तदा॥४३॥
विरराम प्रजाः स्रष्टुं निषादस्तु तपोऽतपत्।
दिव्यं वर्षसहस्रं तु निराहारो जितेन्द्रियः॥४४॥

The twentieth Kalpa known as the *Niṣāda* came into being. *Prajāpati* having seen that the one born of *Svayāmbhuva*, stopped creating the

progenies. *Niṣāda* performed austerities for divine thousand of years, abstaining from food, having senses controlled.

तमुवाच महातेजा ब्रह्मा लोकपितामहः।
ऊर्ध्वबाहुं तपोग्लानं दुःखितं क्षुत्पिपासितम्॥४५॥

To him spoke *Brahmā*, the mighty radiant one, the grandfather of the people, who had arms raised aloft, distracted owing to austerity, aggrieved and hungry as well as thirsty.

निषीदेत्यब्रवीदेनं पुत्रं शान्तं पितामहः।
तस्मान्निषादः संभूतः स्वरस्तु स निषादवान्॥४६॥

“You may sit down”. This way the grandfather spoke to the son. Since *Brahmā* told this quiescent son to sit down, he came to be known as *Niṣāda*, the note of gamut.

एकविंशतिमः कल्पो विज्ञेयः पञ्चमो द्विजाः।
प्राणोऽपानः समानश्च उदानो व्यान एव च॥४७॥

ब्रह्मणो मानसाः पुत्राः पञ्चैते ब्रह्मणः समाः।
तैस्त्वर्थवादिभिर्युक्तैर्वाग्भिरिष्टो महेश्वरः॥४८॥

The twenty-first Kalpa is to be recognised as *Pañcama*, O *Brāhmaṇas*! The *Prāṇa*, *Apāna*, *Samāna*, *Udāna* and *Vyāna* (the five vital airs) are the five mind-born sons of *Brahmā*. They were peers to *Brahmā*. By them, demanding some purpose and endowed with expressions was cherished *Maheśvara*.

यस्मात्परिगतैर्गीतः पञ्चभिस्तैर्महात्मभिः।
स्वरस्तु पञ्चमः स्निग्धस्तस्मात्कल्पस्तु पञ्चमः॥४९॥

As he was praised in chorus by those noble-souled ones, the fifth note (*Pañcama*) of the gamut became melodious. Hence the Kalpa became known as *Pañcama*.

द्वाविंशस्तु तथा कल्पो विज्ञेयो मेघवाहनः।
यत्र विष्णुर्महाबाहुर्मैघी भूत्वा महेश्वरम्॥५०॥

दिव्यं वर्षसहस्रं तु अवहत्कृत्तिवाससम्।
तस्य विश्वसमानस्य भाराक्रान्तस्य वै मुखात्॥५१॥

निर्जगाम महाकायः कालो लोकप्रकालनः।
यस्त्वयं पठ्यते विप्रैर्विष्णुर्वै कश्यपात्मजः॥५२॥

The twenty-second Kalpa is to be known as Meghavāhana, wherein Viṣṇu of mighty arms, having assumed the garb of clouds, bore Maheśvara, the divine one for a thousand years, having costumes for an elephant hide. Of him panting as such, overborne by weight, from the mouth, emerged out the stupendous-figured one, the Kāla (the poisonous serpent coluber Nāga), the consumer or extirpator of the people. Hence he is read out by the scholars as Viṣṇu, the son of Kaśyapa.

त्रयोविंशतिमः कल्पो विज्ञेयश्चिन्तकस्तथा।

प्रजापतिसुतः श्रीमांश्चित्तिश्च मिथुनं च तौ॥५३॥

ध्यायतो ब्रह्मणश्चैव यस्माच्चिन्ता समुत्थिता।

तस्मात्तु चिन्तकः सो वै कल्पः प्रोक्तः स्वयंभुवा॥५४॥

Cintaka is to be contemplated as the twenty-third Kalpa, the one thoughtful one as such. Citi was the son of Prajāpati, the illustrious one. As Brahmā was meditating on, the twins—Citi and Cintā were born. From that 'Cintaka', the Kalpa became enunciated by Svayambhuva.

चतुर्विंशतिमश्चापि हाकूतिः कल्प उच्यते।

आकूतिश्च तथा देवी मिथुनं संबभूव ह॥५५॥

The twenty-fourth Kalpa is known as Ākūti. And likewise, a Devī and Ākūti as such, a couple came into being.

प्रजाः स्रष्टुं तथाऽऽकूतिं यस्मादाह प्रजापतिः।

तस्मात्स पुरुषो ज्ञेय आकूतिः कल्पसंज्ञितः॥५६॥

Since Prajāpati asked Ākūti to create progeny, he should be regarded a man, and the Kalpa was named after him.

पञ्चविंशतिमः कल्पो विज्ञातिः परिकीर्तितः।

विज्ञातिश्च तथा देवी मिथुनं संप्र(सम)सूयते॥५७॥

The twenty-fifth Kalpa was declared as Vijñāti. Vijñāti, likewise a goddess, created twins.

ध्यायतः पुत्रकामस्य मनस्यध्यात्मसंज्ञितम्।

विज्ञातं वै समासेन विज्ञातिस्तु ततः स्मृतः॥५८॥

Of one desirous of progeny (lit. son), meditating as such in mind, the spiritual one,

having been called so, the one known as succinctly, derives the name Vijñāti.

षड्विंशस्तु ततः कल्पो पन इत्यभिधीयते।

देवी च शंकरि नाम मिथुनं संप्रसूयते॥५९॥

The twenty-sixth Kalpa is called Manas and the goddess is named Śaṅkarī and the couple become evident.

प्रजा वै चिन्तमानस्य स्रष्टुकामस्य वै तदा।

यस्मात्प्रजासंभावनादुत्पन्नस्तु स्वयंभुवा॥६०॥

The progeny of the one, meditating upon and desirous of procreation came about, whereby owing to the procreation of progeny, there happened to get birth by Svayambhuva.

तस्मात्प्रजासंभवनाद्भावनासंभवः।

सप्तविंशतिमः कल्पो भावो वै कल्पसंज्ञितः॥६१॥

Then owing to the possibility of procreation, there came to be known as Bhāvanā-Sambhava. The twenty-seventh Kalpa happened to be known as Bhāva.

पौर्णमासी तथा देवी मिथुनं समपद्यत।

प्रजा वै स्रष्टुकामस्य ब्रह्मणः परमेष्ठिनः॥६२॥

ध्यायतस्तु परं ध्यानं परमात्मानमीश्वरम्।

अग्निस्तु मण्डली भूत्वा रश्मिजालसमावृतः॥६३॥

भुवं दिवं च विष्टभ्य दीप्यते स महावपुः।

Goddess Paurṇamāsī gave birth to twins. While Brahmā, the great god, desirous of creating the subjects was meditating on the great Ātman Īśvara, Agni became a circular sphere surrounded by cluster of rays. Huge-bodied as he was, he enveloped the earth and firmament and blazed.

ततो वर्षसहस्रान्ते संपूर्णे ज्योतिमण्डले॥६४॥

आविष्टया सहोत्पन्नमपश्यत्सूर्यमण्डलम्।

यस्माददृश्यो भूतानां ब्रह्मणा परमेष्ठिना॥६५॥

दृष्टस्तु भगवान्देवः सूर्यः संपूर्णमण्डलः।

सर्वे योगाश्च मन्त्राश्च मण्डलेन सहोत्थिताः॥६६॥

यस्मात्कल्पो ह्ययं दृष्टस्तस्मात्तं दर्शमुच्यते(?)।

यस्मान्मनसि संपूर्णो ब्रह्मणः परमेष्ठिनः॥६७॥

Then at the end of a thousand years, when the sphere of light was complete, he saw the sphere of the sun overpowering it. Since the lord sun of complete sphere invisible to beings was seen by Brahmā, Parameṣṭhin and since the Yogas and Mantras revived and rose along with the sphere and since this was seen, the Kalpa was called Darśa, whereby it got accomplished in mind by Brahmā Parameṣṭhin.

पुरा वै भगवान्सोमः पौर्णमासी ततः स्मृता।

तस्मान्त्तु पर्वदर्शे वै पौर्णमासं च योगिभिः॥६८॥

Earlier, adorable Soma (the Moon) having full moon night, was remembered as such (being creditable for the human world) and likewise in the festival of new moon day and on the full moon day, it was remembered by the Yogins.

उभयोः पक्षयोर्योज्यमात्मनो हितकाम्यया।

दर्शं च पौर्णमासं च ये यजन्ति द्विजातयः॥६९॥

न तेषां पुनरावृत्तिर्ब्रह्मलोकात्कदाचन।

योऽनाहिताग्निः प्रयतो वीराध्वानं गतोऽपि वा॥७०॥

समाधाय मनस्तीव्रं मन्त्रमुच्चारयेच्छनैः।

त्वमग्ने रुद्रो असुरो महो दिवस्त्वं

शर्धो मारुतं पृक्ष ईशिषे॥७१॥

त्वं पाशागन्धर्वशिषं पूषा विधत्तपासिना।

इत्येव मन्त्रं मनसा सम्यगुच्चारयेद्विद्वजः॥७२॥

On both the fortnights, it is to be united for the desire of personal well-being. The Brāhmaṇas who perform sacrifice on the new moon day and the full moon day, they have never to return from the Brahmāloka ever. The one having borne, no fire controlled as such, the staid one, trodden enroute even, should concentrate his mind swiftly and chant this Mantra gradually— “O Agni, you are Rudra, Asura. You are the earth and heaven. You are the sun. You sever our noose with your sword and blaze.” A twice-born person should repeat this hymn well, within his mind.

अग्निं प्रविशते यस्तु रुद्रलोके स गच्छति।

सोमश्चाग्निस्तु भगवान्कालो रुद्र इति श्रुतिः॥७३॥

तस्माद्यः प्रविशेदग्निं स रुद्रात् निवर्तते।

He, who enters fire, he goes to the Rudraloka. The Śruti declares that fire is the moon and the lord Kāla is Rudra. Hence, he who enters fire does not return from Rudra.

अष्टाविंशतिमः कल्पो बृहदित्यभिसंज्ञितः॥७४॥

The twenty-eighth Kalpa is so declaimed as Br̥hat.

ब्रह्मणः पुत्रकामस्य स्रष्टुकामस्य वै प्रजाः।

ध्यायमानस्य मनसा बृहत्साम रथंतरम्॥७५॥

यस्मात्तत्र समुत्पन्नो बृहतः सर्वतोमुखः।

तस्मान्त्तु बृहतः कल्पो विज्ञेयस्तत्त्वचिन्तकैः॥७६॥

While god Brahmā, desirous of sons and procreating the subjects, mentally meditated on Br̥hat and Rathantara Sāmans, the Br̥hat Sāman came out with faces all round. Hence the meditators on truth call this Kalpa Br̥hat.

अष्टाशीतिसहस्राणां योजनानां प्रमाणतः।

रथंतरं तु विज्ञेयं परमं सूर्यमण्डलम्॥७७॥

As per measurement of eighty thousand Yojanas, a Rathantara is to be recognised, the highest optimum of solar orb.

तस्मादण्डं तु विज्ञेयमभेद्यं सूर्यमण्डलम्।

यत्सूर्यमण्डलं चापि बृहत्साम तु भिद्यते॥७८॥

On that account, the egg is one being invulnerable as such, the solar orb. The solar orb, the one that exists as the Br̥hat Sāman, becomes vulnerable.

भित्त्वा चैनं द्विजा यान्ति योगात्मानो दृढव्रताः।

संघातमुपनीताश्च अन्ये कल्पा रथंतरे॥७९॥

Having pierced this one, the Brāhmaṇas or scholars, the ones having souls for Yoga and having vows quite sedate to a gathering, initiated as such into another Rathantara.

इत्येतत्तु मया प्रोक्तं चित्रमध्यात्मदर्शनम्।

अतः परं प्रवक्ष्यामि कल्पानां विस्तरं शुभम्॥८०॥

This way by me has been exposed the variegated spiritual love of wisdom. Subsequently, I shall dilate upon the details of the Kalpas, the auspicious ones.

जिह्वेस्तुहि जगत्त्रितयैकनाथं

नारायणं परमकारुणिकं सदैव।

प्राचीनकर्मनिगडागर्गलबन्धमुक्त्यै

नान्यः पुराणपुरुषादपरोऽस्त्युपायः॥८१॥

O tongue, eulogise Nārāyaṇa, the supreme Lord of the triad of worlds and always a highly commiserating one. For the release from the latch of bondage of old deeds, there is no other means than the primeval being.

इति श्रीमहापुराणे वायुप्रोक्ते कल्पनिरूपणं

नामैकविंशोऽध्यायः॥२१॥

* * *

॥अथ द्वाविंशोऽध्यायः॥

Chapter 22

The illustration of the numerical figure of the Kalpas

ऋषय ऊचुः

अत्यद्भुतमिदं सर्वं कल्पानां तु महामुने।

रहस्यं वै समाख्यातं मन्त्राणां च प्रकल्पनम्॥१॥

The Sages spoke— All this is highly marvellous in regard to all the Kalpas, O great sage, the secret expounded as such as also the organisation of the *mantras*.

न तवाविदितं किञ्चित्त्रिषु लोकेषु विद्यते।

यस्माद्विस्तरतः सर्वाः कल्पसंख्या ब्रवीहि नः॥२॥

In the triad of worlds, something remains as unknown. Therefore, in detail, expound before us, all the numerical figures of the Kalpas.

अत्र वः कथयिष्यामि कल्पसंख्या यथा तथा।

युगाग्रं च वर्षाग्रं तु ब्रह्मणः परमेष्ठिनः॥३॥

Vāyu spoke— Here shall I dilate upon the numerical figures of the Kalpas (enumerated) as

such, the prima-facie argumentation of Yugas and Varṣas of Parameṣṭhin Brahmā.

एकं कल्पसहस्रं तु ब्रह्मणोऽब्दः प्रकीर्तितः।

एतदष्टसहस्रं तु ब्रह्मणस्तद्युगं स्पृतम्॥४॥

A thousand of Kalpas constitute one year of Brahmā. And an eight thousand of this become known as the Yuga of Brahmā.

एकं कल्पसहस्रं तु सवनं तत्रजापतेः।

सवनानां सहस्रं तु द्विगुणं त्रिवृतं तथा॥५॥

ब्रह्मणः स्थितिकालस्य चैतत्सर्वं प्रकीर्तितम्।

तस्य संख्यां प्रवक्ष्यामि पुरस्ताद् वै यथाक्रमम्॥६॥

One thousand of Yugas is created as one *Savana* and a thousand of *Savanas*, redoubled and entriples as such, constitute the staying period of Brahmā, all this stands enumerated. There counting, I shall dilate upon quite visually.

अष्टाविंशतिर्ये कल्पा नामतः परिकीर्तिताः।

तेषां पुरस्ताद्वक्ष्यामि कल्पसंज्ञा यथाक्रमम्॥७॥

Twenty-eight Kalpas have been calculated by names. And before those, I shall dilate upon the nomenclature of the Kalpas.

रथंतरस्य साम्नु उपरिष्टान्निबोधत।

कल्पान्ते नामधेयानि मन्त्रोत्पत्तिश्च यस्य या॥८॥

After that, you may understand the *Sāman* of *Rathantara* as also whatever is the provenance of *mantras* and the nomenclature at the end of the Kalpa.

एकोनत्रिंशकः कल्पो विज्ञेयः श्वेतलोहितः।

यस्मिंस्तत्परमं ध्यानं ध्यायतो ब्रह्मणस्तथा॥९॥

श्वेतोष्णीषः श्वेतमाल्यः श्वेताम्बरधरः शिखी।

उत्पन्नस्तु महातेजाः कुमारः पावकोपमः॥१०॥

The twenty-ninth Kalpa may be known as *Śvetalohita*. During the period of this Kalpa, while Brahmā was engaged in supreme meditation, a son of great splendour resembling the Fire-god was born to him. He was white-turbaned, white-wreathed, wearing white costumes and wearing a crest knot.

भीमं मुखं महारौद्रं सुघोरं श्वेतलोहितम्।
दीप्तं दीप्तेन वपुषा महास्यं श्वेतवर्चसम्॥११॥

He had a terrific face, extremely fierce, nicely staid one. He was white and ruddy hued, refulgent with the beaming frame. He had a huge face and white radiance.

तं दृष्ट्वा पुरुषः श्रीमान्ब्रह्मा वै विश्वतोमुखः।
कुमारं लोकधातारं विश्वरूपं महेश्वरम्॥१२॥
पुराणपुरुषं देवं विश्वात्मा योगिनां वरम्।
ववन्दे देवदेवेशं ब्रह्मा वै समचिन्तयत्॥१३॥

Having seen him, the man, the illustrious one, Brahmā, having face turned all over, paid obeisance to that Kumāra, the one bearer of the populace, the one having form of pervasive norm, Maheśvara, borne to the primeval being, the god, the one having soul pervasive as such, the one being best among the Yogins, the lord of gods being god as such, Brahmā, the grandfather of the populace or lokas.

हृदि कृत्वा महादेवं परमात्मानमीश्वरम्।
सद्योजातं ततो ब्रह्मा ब्रह्मा वै समचिन्तयत्॥१४॥

Having enshrined in heart Mahādeva, the supreme-souled one, Īśvara, the one having taken birth instantaneously, then Brahman, Brahmā, verily, thought over.

ज्ञात्वा मुमोच देवेशो हृष्टो हासं जगत्पतिः।
ततोऽस्य पार्श्वतः श्वेता ऋषयो ब्रह्मवर्चसः॥१५॥

Having understood, then Deveśa (the lord of gods), overjoyed, gave out a laugh, the master of the universe. Then, from his side were manifested noble-souled, white-complexioned sages, refulgent with the splendour of Brahman.

प्रादुर्भूता महात्मानः श्वेतमाल्यानुलेपनाः।
सुनन्दो नन्दकञ्चैव विश्वनन्दोऽथ नन्दनः॥१६॥

Appeared forth the great-souled ones having white garlands and unguents (betaken)—Sunanda, Nandaka, Viśvananda and Nandana.

शिष्यास्ते वै महात्मानो यैस्तु ब्रह्म ततो वृतम्।
तस्याग्रे श्वेतवर्णाभिः श्वेतनामा महामुनिः॥१७॥

विजज्ञेऽथ महातेजा यस्माज्जज्ञे नरस्त्वसौ।
तत्र ते ऋषयः सर्वे सद्योजातं महेश्वरम्॥१८॥
तस्माद्विश्वेश्वरं देवं ये प्रपद्यन्ति वै द्विजाः।
प्राणायामपरा युक्ता ब्रह्मणि व्यवसायिनः॥१९॥
ते सर्वे पापनिर्मुक्ता विमला ब्रह्मवर्चसः।
ब्रह्मलोकमतिक्रम्य ब्रह्मलोकं व्रजन्ति च॥२०॥

The pupils, the great-souled ones, by whom then Brahman was chosen before him, the one having gleam of the white colour, the great sage, by name Śveta, took birth of mighty radiance and from him took birth that man (Nara). All the sages, engrossed in Prāṇāyāma and absorbed in the realization of Brahman became absolved of sins, free from *mala* ('bondage' in Śaivism). They all having sins obviated, chaste ones, having radiance of the norm of Vedic lore, having gone beyond Brahmāloka, proceed to Brahmāloka.

वायुरुवाच

तत्स्त्रिंशत्तमः कल्पो रक्तो नाम प्रकीर्तितः।
रक्तो यत्र महातेजा रक्तवर्णमधारयत्॥२१॥

Vāyu spoke— Then the thirtieth Kalpa is termed as Rakta, wherein the Being of great radiance assumed the ruddy hue.

ध्यायतः पुत्रकामस्य ब्रह्मणः परमेष्ठिनः।
प्रादुर्भूतो महातेजाः कुमारो रक्तविग्रहः॥२२॥

Of Brahmā Parameṣṭhin meditating upon as such, being desirous of a son, there was born highly radiant Kumāra of physique ruddy-hued.

रक्तमाल्याम्बरधरो रक्तनेत्रः प्रतापवान्।
स तं दृष्ट्वा महादेवं कुमारं रक्तवाससम्॥२३॥
ध्यानयोगं परं गत्वा बुबुधे विश्वमीश्वरम्।
स तं प्रणम्य भगवान्ब्रह्मा परमयन्त्रितः॥२४॥

The one wearing ruddy-hued costumes and garlands, ruddy-eyed one, endowed with prowess, that same one, having seen Mahādeva Kumāra of ruddy vestments, attained to highest application of mental concentration or

meditation and recognised Viśva as Īśvara, that one having offered obeisance, the one endowed with fortune, Brahmā, the highly controlled one.

वामदेवं ततो ब्रह्मा ब्रह्मात्मकं व्यचिन्तयत्।

एवं ध्यातो महादेवो ब्रह्मणा परमेष्ठिना॥२५॥

Then Brahmā extremely meditated on Vāmadeva, the form of Brahman. Thus Mahādeva was meditated upon by Brahmā, the Parameṣṭhin.

मनसा प्रीतियुक्तेन पितामहामथाब्रवीत्।

ध्यायता पुत्रकामेन(ण) यस्मात्तेऽहं पितामह॥२६॥

दृष्टः परमया भक्त्या ध्यानयोगेन सत्तम।

तस्माद्भयानं परं प्राप्य कल्पे कल्पे महातपाः॥२७॥

वेत्स्यसे मां महासत्त्व लोकधातारमीश्वरम्।

एवमुक्त्वा ततः शर्वः अ(र्वस्त्व)दृहासं मुमोच ह॥

With a mind endowed with joy or satisfaction, he spoke to Pitāmaha Brahmā— “By me, desirous of a son, meditating as such, for you, I, O Pitāmaha, was seen with utmost devotion with the application of concentration. O best among the beings, on that account having attained to utmost concentration in every Kalpa, endowed with great austerity, You will obtain me, O highly spirited one! I being a meditator of the lokas, an Īśvara.” Having said so, then Śarva (Śiva) gave out a boisterous laughter.

ततस्तस्य महात्मानश्चत्वारश्च कुमारकाः।

संबभूवुर्ब्रह्मात्मानो विरेजुः शुद्धबुद्धयः॥२९॥

Then of that great-souled one, four Kumārakas took birth, the great-souled ones, shone with pure intellect.

विरजश्च विवाहश्च विशोको विश्वभावनः।

ब्रह्मणा ब्रह्मणस्तुल्या वीरा अध्यवसायिनः॥३०॥

They were— Viraja, Vivāha, Viśoka and Viśvabhāvana, the ones suited to the Vedic lores, equal to Brahmā, heroic, diligent and the persevering ones.

रक्ताम्बरधराः सर्वे रक्तमाल्यानुलेपनाः।

रक्तभस्मानुलिताङ्गा रक्तास्या रक्तलोचनाः॥३१॥

All wearing ruddy costumes, ruddy garlands and unguents, having limbs smeared in ruddy ashes, ruddy-faced and ruddy-eyed ones.

ततो वर्षसहस्रान्ते ब्रह्मण्या व्यवसायिनः।

मृणन्तश्च महात्मानो ब्रह्म तद्ब्रह्मदैविकम्॥३२॥

अनुग्रहार्थं लोकानां शिष्याणां हितकाम्यया।

धर्मोपदेशमखिलं कृत्वा ते ब्राह्मणाः स्वयम्॥३३॥

पुनरेव महादेवं प्रविष्टा रुद्रमव्ययम्।

They were well-versed in the Vedas, industrious, noble souls, eulogising that Brahman Vāmadeva, imparted instructions in piety for showering grace on the people who desired to receive instructions from them. Then at the end of a thousand years, they re-entered Rudra, the eternal great lord.

येऽपि चान्ये द्विजश्रेष्ठा युञ्जाना वाममीश्वरम्॥३४॥

प्रवृत्तिं महादेवं तद्भक्तास्तत्परायणाः।

ते सर्वे पापनिर्मुक्ता विमला ब्रह्मवर्चसः॥

रुद्रलोकं गमिष्यन्ति पुनरावृत्तिदुर्लभम्॥३५॥

And those that were the others, the best ones among the Brāhmaṇas, practising Yoga for their communion with lord Vāmadeva, attained the lord as they are his devotees and attached to him. All those freed from sins, malice and attaining the splendour of Brahman, shall proceed to the Rudraloka, where there is no return to world.

इति श्रीमहापुराणे वायुप्रोक्ते कल्पसंख्यानिरूपणं नाम

द्वाविंशोऽध्यायः॥२२॥

* * *

॥अथ त्रयोविंशोऽध्यायः॥

Chapter 23

The description of the application of
the Incarnation of Maheshvara

वायुरुवाच

एकत्रिंशत्तमः कल्पः पीतवासा इति स्मृतः।

ब्रह्म यत्र महातेजाः पीतवर्णत्वमागतः॥१॥

Vāyu spoke— The thirty-first Kalpa was known as Pītavāsas, wherein Brahmā of mighty radiance, assumed a yellow complexion.

ध्यायतः पुत्रकामस्य ब्रह्मणः परमेष्ठिनः।

प्रादुर्भूतो महातेजाः कुमारः पीतवस्त्रवान्॥२॥

Of Brahmā Parameṣṭhin, the one having desire for a son, meditating as such, there happened to be a Kumāra of mighty radiance, the one having costumes pallid-hued.

पीतगन्धनुलिसाङ्गः पीतमाल्यधरो युवा।

पीतयज्ञोपवीतश्च पीतोष्णीषो महाभुजः॥३॥

A young man having body pallid-scented and unguented and pallid-wreathed, having a pallid-hued investiture thread, yellow-turbaned and mighty-armed one, appeared there.

तं दृष्ट्वा ध्यानसंयुक्तं ब्रह्मा लोकेश्वरं प्रभुम्।

मनसा लोकधातारं ववन्दे परमेश्वरम्॥४॥

Having seen him engrossed in meditation, the supreme lord of universe, Brahmā, mentally bowed to Parameśvara, the bearer of the lokas.

ततो ध्यानगतस्तत्र ब्रह्मा माहेश्वरीं पराम्।

अपश्यद्गां विरूपां च महेश्वरमुख्यताम्॥५॥

Then given to meditation there, he saw the supermost hideous cow pertaining to the great god and dropped out of the mouth of Maheśvara.

चतुष्पादां चतुर्वक्त्रां चतुर्हस्तां चतुःस्तनीम्।

चतुर्नेत्रां चतुःशङ्खीं चतुर्दंष्ट्रां चतुर्मुखीम्॥६॥

द्वात्रिंशल्लोकसंयुक्तामीश्वरीं सर्वतोमुखीम्।

स तां दृष्ट्वा महातेजा महादेवीं महेश्वरीम्॥७॥

पुनराह महादेवः सर्वदेवनमस्कृतः।

मतिः स्मृतिर्बुद्धिरिति गायमानः पुनः पुनः॥८॥

She was four-footed and four-faced, four-handed and four-teated, four-eyed, four-horned, four-jawed and four-mouthed one, endowed with thirty two lokas, Īsvari, having faces on every side, the great radiant one. Having seen the great goddess Maheśvari, once again spoke

Mahādeva, the god of immense splendour, who is offered obeisance by all the gods— ‘Matih (intellect) Smṛtiḥ (memory) Buddhiḥ (knowledge)’, this way singing along time and again.

एहेहीति महादेवीं सोत्तिष्ठत्त्राञ्जलिर्भृशम्।

विश्वमावृत्य योगेन जगत्सर्वं वशी कुरु॥९॥

“Come along, come along”, accosting Mahādevī (as such), he got up with hands folded abundantly, having surrounded Viśva by Yoga, being under control the entire universe.

अथोवाच महादेवो रुद्राणी त्वं भविष्यसि।

ब्राह्मणानां हितार्थाय परमर्थे भविष्यसि॥१०॥

Then spoke Mahādeva— “O Rudrāṇi, you will become his consort for the sake of beneficence of the Brāhmaṇas and shall exist for the realistic purpose.”

अथैनां पुत्रकामस्य ध्यायतः परमेष्ठिनः।

प्रददौ देवदेवेश्चतुष्पादां महेश्वरीम्॥११॥

Unto the son, desiring and meditating Parameṣṭhin, the supreme overlord of gods gave the four-footed great goddess Maheśvarī to Brahmā.

ततस्तां ध्यानयोगेन विदित्वा परमेश्वरीम्।

ब्रह्मा लोकनमस्कार्यः प्रपद्ये तां महेश्वरीम्॥१२॥

Then having recognised that one by the application of mental concentration as Maheśvarī, Brahmā, fit to be offered obeisance by the lokas or the populace, sought refuge in Maheśvarī.

गायत्री तु ततो रौद्री ध्यात्वा ब्रह्मा सुयन्त्रितः।

इत्येतां वैदिकीं विद्यां रौद्रीं गायत्रीमर्पिताम्॥१३॥

जपित्वा तु महादेवीं रुद्रलोकनमस्कृताम्।

प्रपन्नस्तु महादेवं ध्यानयुक्तेन चेतसा॥१४॥

Well-controlled Brahmā then, having meditated upon Gāyatrī or Raudrī, having muttered chants about this Vaidikī vidyā that was given to him and the great goddess bowed to by the people of Rudra-loka, he resorted to

the great lord (Rudra) with great concentration on him.

ततस्तस्य महादेवो दिव्यं योगं पुनः स्मृतम्।
ऐश्वर्यं ज्ञानसंपत्तिं वैराग्यं च ददौ पुनः॥१५॥

Then unto him, Mahādeva, once again, offered the Divine Yoga, *Aiśvarya* (power or supremacy), *Sampatti* (riches of knowledge) and *Vairāgya* (detachment).

अथाद्द्रुहासं मुमुचे भीषणं दीप्तमीश्वरः।
ततोऽस्य सर्वतो दीप्ताः प्रादुर्भूताः कुमारकाः॥१६॥
पीतमाल्याम्बरधराः पीतगन्धविलेपनाः।
पीतोष्णीषशिराश्रैव पीतास्याः पीतमूर्धजाः॥१७॥

Then the god (Īśvara) gave out a terrific boisterous laughter. Then of this one, all around appeared the refulgent Kumārakas, wearing pallid-hued garlands and costumes, bearing pallid-hued scents and unguents, having heads decked in pallid-hued or yellow turbans, having faces pallid-hued and hair pallid-hued.

ततो वर्षसहस्रान्त उषित्वा विमलौजसः।
योगात्मानस्ततः स्नाता ब्राह्मणानां हितैषिणः॥१८॥

Then having lived for a thousand years, at the end of the period, these having souls given to Yoga, took the ceremonial baths, desiring the welfare of the Brāhmaṇas.

धर्मयोगबलोपेता ऋषीणां दीर्घसन्निषाम्।
उपदिश्य तु ते योगं प्रविष्टा रुद्रमीश्वरम्॥१९॥

Endowed with the application of piety or spiritual good or duty, having sermonised that Yoga unto the sages, having protracted sacrificial sessions in hand, they got access to Rudra Īśvara.

एवमेतेन विधिना प्रपन्ना ते महेश्वरम्।
अन्येऽपि नियतात्मानो ध्यानयुक्ता जितेन्द्रियाः॥२०॥

ते सर्वे पापमुत्सृज्य विरजा ब्रह्मवर्चसः।
प्रविशन्ति महादेवं रुद्रं ते त्वपुनर्भवाः॥२१॥

This way in this very process, those who took shelter in Maheśvara as also others too, of

souls-restrained, concentrated on meditation, having senses restrained, they all having got obviated of the sins, become sinless and pure and are endowed with the splendour of Brahman. They enter lord Rudra never to be born again in world.

वायुरुवाच

ततस्तस्मिन्गते कल्पे पीतवर्णे स्वयंभुवः।
पुनरन्यः प्रवृत्तस्तु सितकल्पो हि नामतः॥२२॥

Vāyu spoke— On the passing away of that pallid-hued aeon of Svayambhuva, then got ensued another Kalpa, which was called *Sita* (black) by name.

एकार्णवे तदा वृत्ते दिव्ये वर्षसहस्रके।
स्रष्टुकामः प्रजा ब्रह्मा चिन्तयामास दुःखितः॥२३॥

When the universe was turned into a single vast ocean and a thousand divine years had elapsed, the afflicted Brahmā, desirous of creating progeny, thought over as such.

तस्य चिन्तयमानस्य पुत्रकामस्य वै प्रभोः।
कृष्णः समभवद्वर्णो ध्यायतः परमेष्ठिनः॥२४॥

While the lord was thinking and meditating for desire of a son, the complexion of that great god (Parameṣṭhin) turned black.

अथापश्यन्महातेजाः प्रादुर्भूतं कुमारकम्।
कृष्णवर्णं महावीर्यं दीप्यमानं स्वतेजसा॥२५॥

Then observed the mighty radiant one, a Kumāraka appeared as such, a dark-complexioned one of mighty virility, getting refulgent by his own splendour.

कृष्णाम्बरधरोष्णीषं कृष्णयज्ञोपवीतिनम्।
कृष्णेन मौलिना युक्तं कृष्णस्रगनुलेपनम्॥२६॥

That one wearing a dark costume as well as a turban and a dark sacred thread, the one endowed with a dark crest, dark wreath and dark unguent.

स तं दृष्ट्वा महात्मानममरं घोरमन्त्रिणम्।
ववन्दे देवदेवेशं विश्वेशं कृष्णपिङ्गलम्॥२७॥

He having seen that great-souled one, the divine one and one having terrific deliberation, offered obeisance, the lord of the gods to one, the lord of the universe and a dark tawny-hued one.

प्राणायामपरः श्रीमान्हृदि कृत्वा महेश्वरम्।

मनसा ध्यानसंयुक्तं प्रपन्नस्तु यतीश्वरम्॥२८॥

Adhering to Prāṇāyāma (restraint of breath), the illustrious one having kept Maheśvara in heart, took refuge by mind in Yatiśvara (lord of ascetics), the one absorbed in meditation.

अघोरेति ततो ब्रह्मा ब्रह्म एवानुचिन्तयन्।

एवं वै ध्यायतस्तस्य ब्रह्मणः परमेष्ठिनः॥२९॥

मुपोच भगवान् रुद्रः अ(द्रस्त्व)दृहादु महास्वनम्।

Brahmā then contemplated upon Brahman as 'Aghora'. Parameṣṭhin Brahmā, thus meditating upon Brahman, the adorable Rudra, released a boisterous laughter of a terrific noise.

अथास्य पार्श्वतः कृष्णाः कृष्णास्त्रगनुलेपनाः॥३०॥

चत्वारस्तु महात्मानः संबभूवुः कुमारकाः।

कृष्णाः कृष्णाम्बरोष्णीषाः कृष्णास्याः कृष्णावाससः॥

Then from the virility of that one, a dark ones, having dark wreath and unguents, four high-souled sons got provenance, the Kumārakas, the dark-complexioned, dark-costumed, dark-wreathed, dark-turbaned, dark-faced and dark-attired ones.

तैश्चादृहासः सुमहान्ङ्कारश्चैव पुष्कलः।

नमस्कारश्च सुमहान्युनः पुनरुदीरितः॥३१॥

By them, a violent boisterous laughter, a mighty angry growl of a terrific norm as also a highly abnormal obeisance was proclaimed time and again.

ततो वर्षसहस्रान्ते योगात्तत्पारमेश्वरम्।

उपासित्वा महाभागाः शिष्येभ्यः प्रददुस्ततः॥३३॥

Then at the conclusion of a thousand of years, as per mental concentration, having propitiated that aspect of Parameśvara, the greatly fortunate ones offered unto the pupils.

योगेन योगसंपन्नाः प्रविश्य मनसा शिवम्।

अमलं निर्गुणं स्थानं प्रविष्टा विश्वमीश्वरम्॥३४॥

By Yoga equipped with mental application, having taken recourse to Śiva by mind, took to the unblemished unqualified spot, the one being a universal supreme spot.

एवमेतेन योगेन ये चाप्यन्ते द्विजातयः।

स्मरिष्यन्ति विधानज्ञा गन्तारो रुद्रमव्ययम्॥३५॥

This way by this Yoga or mental application, those that were the other Brāhmaṇas, (they) will remember, being ones as knower of Yoga, the Rudra of indestructible norm.

ततस्तस्मिन्गते कल्पे कृष्णारूपे भयानके।

अन्यः प्रवर्तितः कल्पो विश्वरूपस्तु नामतः॥३६॥

Then on the passage of that Kalpa having a dark tenure quite horrible as such, another Kalpa got insurgence by name 'Viśvarūpa'.

विनिवृत्ते तु संहारे पुनः सृष्टे चराचरे।

ब्रह्मणः पुत्रकामस्य ध्यायतः परमेष्ठिनः॥३७॥

प्रादुर्भूता महानादा विश्वरूपा सरस्वती।

The dissolution having got retrieved, the mobile and the immobile beings having taken a resurrection and when Brahmā, desirous of a son, meditating upon, there appeared the omnipresent Sarasvatī of great sound.

विश्वमाल्याम्बरधरं विश्वयज्ञोपवीतिनम्॥३८॥

विश्वोष्णीषं विश्वगन्धं विश्वस्थानं महाभुजम्।

अथ तं मनसा ध्यात्वा मुक्तात्मा वै पितामहाः॥३९॥

ववन्दे देवमीशानं सर्वेशं शंकरं प्रभुम्।

ओमीशान नमस्तेऽस्तु महादेव नमोऽस्तु ते॥४०॥

Then lord Pitāmaha, having a Yogic communion with his Ātman, mentally meditated on Īśāna, the lord of all, the omnipresent, who was clad in costumes and garlands of a universal norm, and a sacred thread, having a turban of universal norm, who had applied universal scents, having universe as his abode, a mighty-armed one, bowed to the lord— "I bow

to you. Om! O Īśāna! Obeisance be to you. O Mahādeva! obeisance be to you.”

एवं ध्यानगतं तत्र प्रणमन्तं पितामहम्।

उवाच भगवानीशः प्रीतोऽहं ते किमिच्छसि॥४१॥

To him absorbed in meditation and offering obeisance, therein, spoke out Īśa (Śiva), the adorable—“I am pleased with you. What do you cherish for?”

ततस्तु प्रणतो भूत्वा वाग्भिः स्तुत्वा महेश्वरम्।

उवाच भगवान्ब्रह्मा प्रीतः प्रीतेन चेतसा॥४२॥

Then having gone to a prostrating posture, having belauded Maheśvara with words, spoke out Brahmā, pleased as such with a contented mind.

यदिदं विश्वरूपं ते विश्वगं विश्वमीश्वरम्।

एतद्वेदितुमिच्छामि कश्चायं परमेश्वरः॥४३॥

“What is your universal form that pervades and rules over the universe,” this one I desire to understand and who is (this) Parameśvara (supreme god)?

कैषा भगवती देवी चतुष्पादा चतुर्मुखी।

चतुःशङ्की चतुर्वक्त्रा चतुर्दन्ता चतुःस्तनी॥४४॥

चतुर्हस्ता चतुर्नेत्रा विश्वरूपा कथं स्मृता।

किं नामधेया कोऽस्यात्मा किंवीर्या वाऽपि कर्मतः॥४५॥

Who is this Devī Parameśvarī, having four feet and four faces, four-horned one, four-mouthed one, four-tusked one and four-teated one, four-armed one, four-eyed one and pervader of the universe? What is her name? What is her Ātman and what is her prowess in activity?

महेश्वर उवाच

रहस्यं सर्वमन्त्राणां पावनं पुष्टिवर्धनम्।

शृणुष्वैतत्परं गुह्यमादिसर्गे यथातथम्॥४६॥

Maheśvara replied— The secret of all the *mantras*, the sacred one, the one enhancer of virility, you may listen to this one, the most esoteric one, at the primeval creation (the way it existed) as per disposition.

अयं यो वर्तते कल्पो विश्वरूपस्त्वसौ स्मृतः।

यस्मिन् भवादयो देवाः षट्त्रिंशन्मनवः स्मृताः॥४७॥

This one, the Kalpa or aeon that is the existent one, is known as Viśvarūpa, wherein the gods such as Bhava (Śiva) and Manus are thirty-six are (known to have existed).

ब्रह्मस्थानमिदं वाऽपि यदा प्राप्तं त्वया विभो।

तदाप्रभृति कल्पश्च त्रयस्त्रिंशत्तमो ह्ययम्॥४८॥

O Vibhu! This is the thirty-third Kalpa since you have occupied the position of Brahmā.

शतं शतसहस्राणामतीता ये स्वयंभुवः।

पुरस्तात्तव देवेश ताञ्जृणुष्व महामुने॥४९॥

O great sage, O lord of devas, know that previous to your existence, a hundred thousand self-born deities have passed away.

आनन्दस्तु स विज्ञेय आनन्दत्वे महातपः।

गालव्यगोत्रतपसा मम पुत्रस्त्वमागतः॥५०॥

On the idea of happiness, that one (your predecessor) is to be known as Ānanda, the one of mighty sun-shine. By the austerity of Gālavya lineage, you happened to be my son.

त्वयि योगश्च सांख्यं च तपो विद्याविधिः क्रिया।

ऋतं सत्यं च यद्ब्रह्म अहिंसा संततिक्रमाः॥५१॥

ध्यानं ध्यानवपुः शान्तिर्विद्याऽविद्या मतिर्धृतिः।

कान्तिः शान्तिः स्मृतिर्मेधा लज्जा शुद्धिः सरस्वती॥

तुष्टिः पुष्टिः क्रिया चैव लज्जा शान्तिः प्रतिष्ठिता॥५३॥

In you, Yoga, Sāmkhya, the ritual of the rite of the lore of austerities, the moral ordour, the veracity and that which is Brahma, non-violence and the series of progenies, the mental application, the quietude of physique by meditation, knowledge, ignorance, intellect and fortitude, glamour, calmness, memory, the retentive faculty modesty, purity, the speech, satiety, virility, shame and forbearance became well established.

षड्विंशद्गुणा ह्येषा द्वात्रिंशाक्षरसंज्ञिता।

प्रकृतिं विद्धि तां ब्रह्मस्त्वत्प्रसूतिं महेश्वरीम्॥५४॥

She is one having twenty-six qualities, known as twenty-two syllabled one, the natural one, your mother, O Brahmā!

सैषा भगवती देवी तत्प्रसूतिः स्वयंभुवः।

चतुर्मुखी जगद्योनिः प्रकृतिर्गौः प्रकीर्तिता॥५५॥

प्रधानं प्रकृतिं चैव यदाहस्तत्त्वचिन्तकाः॥५६॥

This venerable goddess, the progeny of Svayambhuva, the four-faced one, the very origin of the universe, glorified as Prakṛti, stands declaimed as the 'Gau', the cow whom the meditators proclaimed as Prakṛti and Pradhāna.

अजामेतां लोहितां शुक्लकृष्णां

विश्वं संप्रसृजमानां सुरूपाम्।

अजोऽहं वै बुद्धिमान्विश्वरूपं

गायत्रीं गां विश्वरूपां हि बुद्ध्वा॥५७॥

This unborn one, ruddy-hued one, the white and dark-complexioned one, the one bringing forth the universe, is beautiful in form. While I, the unborn one, endowed with intellect, have visualised the universal-formed Gāyatrī as the universal-formed cow.

एवमुक्त्वा महादेवः अ(वस्त्व)दृहासमथाकरोत्।

बलितास्फोटितरघं कहाकहनदं तथा॥५८॥

This way having spoken, Mahādeva gave out a boisterous laughter, with noise reverberous and explosive and streaming forth with a 'Kahākaha' sound.

ततोऽस्य पार्श्वतो दिव्याः सर्वरूपाः कुमारकाः।

जटी मुण्डी शिखण्डी च अर्धमुण्डश्च जज्ञिरे॥५९॥

Then from his sides, divine ones and various-formed Kumārakas took birth, having matted locks of hair, clean shaven ones, some with tufts and some with half-shaven heads.

ततस्ते तु यथोक्तेन योगेन सुमहौजसः।

दिव्यं वर्षसहस्रं तु उपासित्वा महेश्वरम्॥६०॥

Then those, highly radiant ones, propitiated Maheśvara for a divine thousand of years by means of Yoga.

धर्मोपदेशं नियतं कृत्वा योगमयं दृढम्।

शिष्टानां नियतात्मानः प्रविष्टाः रुद्रमीश्वरम्॥६१॥

They instructed decent pupils about righteousness and Yogic practice and self-control. Then, they entered into Rudra Īśvara.

वायुरुवाच

ततो विस्मयमापन्नो ब्रह्मा लोकपितामहः।

प्रपन्नस्तु महादेवं भक्तियुक्तेन चेतसा।

उवाच वचनं सर्वं श्वेतत्वं ते कथं विभो॥६२॥

Vāyu spoke— Then Brahmā, the grandsire of the lokas, struck with wonder, gone over to Mahādeva with a mind endowed with devotion and spoke out the words in completion— "O supreme being, how this whiteness of yours has come about?"

भगवानुवाच

श्वेतः कल्पो यदा ह्यासीदहं श्वेतस्ततोऽभवम्।

श्वेतोष्णीषः श्वेतमाल्यः श्वेताम्बरधरः शिवः॥६३॥

Bhagavān spoke— When Śveta Kalpa happened to be, I became Śveta (white) at that time, white-turbaned one, white-wreathed one, and likewise wearing a white apparel.

श्वेतास्थिमांसरोमा च श्वेतत्वक्श्वेतलोहितः।

तेन नाम्ना च विख्यातः श्वेतकल्पस्तदा ह्यसौ॥६४॥

Having white bones, flesh and hair, white-skinned and white-red coloured one. And by that name, the Śveta Kalpa, he came to be known.

मत्प्रसादाच्च देवेशः श्वेताङ्गः श्वेतलोहितः।

श्वेतवर्णा तदा ह्यासीद्गायत्री ब्रह्मसंज्ञिता॥६५॥

And by my grace, the Lord of Gods (Deveśa) was white-limbed one and white-red complexioned. Then Gāyatrī known as Brahma (also) became white-coloured.

यस्मादहं च देवेश त्वया गुह्ये पदे स्थितः।

विज्ञातः स्वेन तपसा सद्योजातः सनातनः॥

सद्योजातेति ब्रह्मैतद्गुह्यं चैव प्रकीर्तितम्॥६६॥

On account of which O Deveśa! I was stationed by you in a secret or covert spot recognised as such by austerity of my own, born instantaneously and pristine one. This secret Brahman then came to be known as *Sadyojāta*.

तस्माद्गुह्यत्वमापन्नं ये वेत्स्यन्ति द्विजातयः।
तत्समीपं गमिष्यन्ति पुनरावृत्तिदुर्लभम्॥६७॥

On account of this, attained to covertness, those Brāhmaṇas which ones shall realise it, they will go situate to that one, to the one difficult of attainment to a retrogression or retribution.

यदाऽहं च पुनस्त्वासं लोहितो नाम नामतः।
स मत्कृतेन वर्णेन कल्पो वै लोहितः स्मृतः॥६८॥

Whenever, however, I happened to be one as named 'Lohita', by name, that same by the tinge brought about by me came to be known as the Kalpa Lohita.

तदा लोहितमांसास्थिलोहितक्षीरसंनिभा।
लोहिताक्षस्तनवती गायत्री गौः प्रकीर्तिता॥६९॥

Then, that very one cow Gāyatrī came to be known as such, being endowed with ruddy eyes, teats, the one bearing semblance of blood, milk, red bones and red flesh.

ततोऽस्य लोहितत्वेन वर्णस्य च विपर्यये।
वामत्वाच्चैव योगस्य वामदेवत्वमागतः॥७०॥

Then by the idea of its being ruddy in colour and by the inversion of the colour and owing to the refractoriness of Yoga, I assumed the name of Vāmadeva.

तथापि हि महासत्त्व त्वयाऽहं नियतात्मना।
विज्ञातः श्रेतवर्णेन तस्माद्द्वर्णोत्तमः स्मृतः॥
ततोऽहं वामदेवेति ख्यातिं यातो महीतले॥७१॥

Even then, owing to the idea of great spiritedness, I, owing to the restraint of self, came to be known as the best among the *Varnas* (or orders of society) or colours well-known as such by dint of the complexion. Then, I, 'Vāmadeva', as such came to be known by repute.

ये चापि वामदेवत्वं ज्ञास्यन्तीह द्विजातयः।
विज्ञाय चेमां रुद्राणीं गायत्रीं मातरं विभो॥७२॥
सर्वपापविनिर्मुक्तो विरजा ब्रह्मवर्चसः।
रुद्रलोकं गमिष्यन्ति पुनरावृत्तिदुर्लभम्॥७३॥

And the Brāhmaṇas who shall recognise the status of Vāmadeva and having recognised this Rudrāṇī, Gāyatrī, the mother, O supreme one, having immunity from all the sins, free of defilements, having radiance of the Brahman (the Vedic Lore), shall proceed to the Rudraloka, the one having difficulty of attainment of the transmigration (lit. repetition of breath).

यदा तु पुनरेवायं कृष्णवर्णो भयानकः।
मत्कृतेन च वर्णेन मत्कल्पः कृष्ण उच्यते॥७४॥

And when this one, once again, dark-complexioned one, being terrific (became as such) by the colour created by me, came to be known as 'Kṛṣṇa'.

तत्राहं कालसंकाशः कालो लोकप्रकाशनः।
विज्ञातोऽहं त्वया ब्रह्मन् घोरो घोरपराक्रमः॥७५॥

There I, a peer to Kāla, i.e. dark-complexioned one, the Kāla, the radiator of the lokas, came to be known as such, I, O Brahman, the terrific one of terrible prowess.

तस्माद्विश्वत्वमापन्नं ये मां वेत्स्यन्ति भूतले।
तेषामघोरः शान्तश्च भविष्याम्यहमव्ययः॥७६॥

On that account, those who shall understand me as one attained to terrific norm on the surface of the earth, for them, non-terrific and tranquil, shall I become being inexhaustible.

तस्माद्विश्वत्वमापन्नं ये मां पश्यन्ति भूतले।
तेषां शिवश्च सौम्यश्च भविष्यामि सदैव तु॥७७॥

On that account, those who look at me having gone to the state of 'Viśva' on them, beneficent and pleasant shall I become on the surface of the earth perennially.

तस्माच्च विश्वरूपो वै कल्पोऽयं समुदाहृतः।
विश्वरूपा तथा चेयं सावित्री समुदाहृता॥७८॥

On that account Viśvarūpa as such, this Kalpa stands enunciated. And likewise, this Sāvitrī as Viśvarūpā stands enunciated as such.

सर्वरूपास्तथा च मे संवृत्ता मम पुत्रकाः।

चत्वारस्ते समाख्याताः पादा वै लोकसंमताः॥७९॥

All-complexioned ones, the sons of mine that happened to be, the four as such, became well-known as the feet agreeable to the lokas or people.

तस्माच्च सर्ववर्णत्वं प्रजात्वं मे भविष्यति।

सर्वभक्ष्या च मेध्या च वर्णतश्च भविष्यति॥८०॥

On that account, in my subjects, there will be all castes and colours. As per colour or caste, that will become all consumable and they will be pure according to caste.

मोक्षो धर्मस्तथाऽर्थश्च कामश्चेति चतुष्टयम्।

तस्माद्देत्ता च वैद्यं च चतुर्धा वै भविष्यति॥८१॥

Mokṣa, Dharma, Artha and Kāma, the group of four (shall come about) and on that account, the knower and the one fit to be known shall happen to be fourfold as such.

भूतग्रामश्च चत्वार आश्रमाश्चतु(त्वा)रस्तथा।

धर्मस्य पादाश्चत्वारश्चत्वारो मम पुत्रकाः॥८२॥

The aggregates of living beings, four and four stages of life, four pre-requisites of law or moral ardour and four my own sons.

तस्माच्चतुर्युगावस्थं जगद्वै सचराचरम्।

चतुर्धाऽवस्थितं चैव चतुष्पादं भविष्यति॥८३॥

On that account, the universe being of four stated Yugas, having mobiles and immobles, established as fourfold, shall come about having four quarters.

भूर्लोकोऽथ भुवर्लोकः स्वर्लोकोऽथ महस्तथा।

जनस्तपश्च शान्तश्च रुद्रलोकस्ततः परम्॥८४॥

Bhūrloka, Bhuvarloka, Svarloka and Mahah, Janah, Tapah, Śāntah, and after that *Rudraloka*.

अष्टाक्षरः स्मृतोलोकः स्थाने स्थाने तदक्षरम्।

भुवं दिवं परं चैव पादाश्चत्वार एव च॥८५॥

The loka is known as eight-syllabled one and at every place, that syllable, *Bhuvam, Divam, Param* and the four quarters.

भूर्लोकः प्रथमः पादो भुवर्लोकस्ततः परम्।

स्वर्लोको हि तृतीयस्तु चतुर्थस्तु महः स्मृतः॥

तत्र लोकः परं स्थानं परं तद्योगिनां स्मृतम्॥८६॥

Bhūrloka is the first quarter and *Bhuvarloka* subsequent to that. *Svarloka* being the third one and fourth one is known as *Mahas*. Therein, loka is the foremost spot and the quarter as four likewise.

निर्ममा निरहंकाराः कामक्रोधविवर्जिताः।

द्रक्ष्यन्ते तद्विदो युक्ता ध्यानतत्परयुञ्जकाः॥८७॥

Void of mineness, unegoistic, free from lust and wrath, shall be seen those knowing that given to application of mind and mental concentration and adherent to others.

यस्माच्चतुष्पादा ह्येषा त्वया दृष्टा सरस्वती।

तस्माच्च पशवः सर्वे भविष्यन्ति चतुष्पादाः॥

तस्माच्चैषां भविष्यन्ति चत्वारो वै पयोधराः॥८८॥

On that account, four-syllabled one, this speech has been located by you. On that account, all the animals shall be four-footed ones. On that account of these shall happen to be four teats.

सोमश्च मन्त्रसंयुक्तो तस्मान्मम मुखाच्च्युतः।

जीवः प्राणभृतां ब्रह्मन्सर्वः पीत्वा स्तनैर्धृतम्॥८९॥

Since Soma charged with Mantras, exuded from my mouth, O *Brahmā*, the soul of all living beings will drink milk contained in her breasts.

तस्मात्सोममयं चैतदमृतं चैव संज्ञितम्।

चतुष्पादा भविष्यन्ति श्वेतत्वं चास्य तेन तत्॥९०॥

On that account, endowed with Soma, all this stands known as immortal. The four-footed ones as four-quartered shall happen to be and the whiteness likewise thereby as such.

यस्माच्चैवं क्रिया भूत्वा द्विपादा वै महेश्वरी।

दृष्टा पुनस्त्वया चैषा सावित्री लोकभाविनी॥

तस्माद् द्विपदाः सर्वे द्विस्तनाश्च नराः स्मृताः॥११॥

Since the goddess Sāvitrī, the promoter of the welfare of the world, was seen by you again as two-footed, after performing the rites, so all human beings will be two-footed and two-breasted.

यस्माच्चैवमजा भूत्वा सर्ववर्णा महेश्वरी।

दृष्टा त्वया महासत्त्वा सर्वभूतधरा परा॥१२॥

Since this supreme goddess of great prowess who sustains all living beings, was seen by you as the she-goat endowed with all colours, hence the universality of forms of she-goats.

तस्मान् विश्वरूपत्वमजानां वै भविष्यति।

अजश्चैव महातेजा विश्वरूपो भविष्यति॥१३॥

Likewise on that account, the multiformed form of all the He goats shall be. And a He goat of mighty brilliance shall assume provenance.

अमोघरेताः सर्वत्र मुखे चास्य हुताशनः।

तस्मात्सर्वगतो मेध्यः पशुरूपी हुताशनः॥१४॥

Of an infallible semen, all over in the mouth of this one, a fire as such (shall happen to be). On that account, circumambiating one, fit to be sacrificed, the one animal-formed one, a fire, (shall happen to be).

तपसा भावितात्मानो ये वै द्रक्ष्यन्ति वै द्विजाः।

ईशत्वे च शिवत्वे च सर्वगं सर्वतः स्थिरम्॥१५॥

Having selves construed by penance, the Brāhmaṇas that will observe (the phenomenon), on the idea of an Īśa and that of a Śiva, ubiquitous and firm as such.

रजस्तमोविनिर्मुक्तास्त्यक्त्वा मानुष्यकं भुवि।

तत्समीपं गमिष्यन्ति पुनरावृत्तिदुर्लभम्॥१६॥

Freed from Rajoguṇa and Tamoguṇa, having given up the humanised form on the earth, they will go closer to me, which is difficult of attainment for a regeneration.

इत्येवमुक्तो भगवान्ब्रह्मा रुद्रेण वै द्विजाः।

प्रणम्य प्रयतो भूत्वा पुनराह पितामहः॥१७॥

This way addressed by Rudra, Brahmā, the adorable, O Brāhmaṇas, having offered obeisance, restrained as such, once again spoke Pītāmaha i.e. the supreme sire as such.

ब्रह्मोवाच

भगवन्देवदेश विश्वरूपो(प) महेश्वरः(र)।

इमास्तव महादेव तनवो लोकवन्दिताः॥१८॥

Brahmā spoke— O adorable lord of gods! O Viśvarūpa! O Maheśvara! O Mahādeva! These bodies of your are paid homage to by the lokas.

विश्वरूप महासत्त्व कस्मिन्काले महाभुज।

कस्यां वा युगसंभूत्यां द्रक्ष्यन्ति त्वां द्विजातयः॥१९॥

O Viśvarūpa! O Mahāsattva i.e. greatly-spirited one! At what time, O mighty-armed one, in what generation of the Yuga, the Brāhmaṇas shall happen to see you?

केन वा तत्त्वयोगेन ध्यानयोगेन केन वा।

तनवस्ते महादेव शक्या द्रष्टुं द्विजातिभिः॥२०॥

Or, by what application of mental concentration or by what Tattva Yoga (contemplation of true principle), your bodies are capable of being seen by the Brāhmaṇas?

भगवानुवाच

तपसा नैव योगेन दानधर्मफलेन वा।

न तीर्थफलयोगेन ऋतुभिर्वा सदक्षिणैः॥२०१॥

न वेदाध्यापनैर्वाऽपि न वित्तेन निवेदनैः।

शक्योऽहं मानुषैर्द्रष्टुमृते ध्यानात्परं न हि॥२०२॥

Bhagavān spoke— Neither by penance, nor by the fruit of charity and piety, neither by the concomitance of the fruits of the places of pilgrimage nor by the sacrifices endowed with gifts; neither by the teachings of the Vedas, nor by the riches and implorings and nor or instructions, I am capable of being seen by the mortal beings, without the application of mind of the high order.

साध्यो नारायणश्चैव विष्णुस्त्रिभुवनेश्वरः।

भविष्यतीह नाम्ना तु वाराहो नाम विश्रुतः॥२०३॥

Nārāyaṇa, Viṣṇu, the lord of the triad of the worlds, is fit to be tackled as such. He shall be famous by the name Vārāha *i.e.* the Boar-incarnated one.

चतुर्बाहुश्चतुष्पादश्चतुर्नेत्रश्चतुर्मुखः।

तदा संवत्सरो भूत्वा यज्ञरूपो भविष्यति॥

षडङ्गश्च त्रिशीर्षश्च त्रिस्थानस्त्रिशरीरवान्॥१०४॥

Four-armed, four-footed, four-eyed and four-faced one, then having assumed 'Sañvatsara', will become 'Yajña' formed as such. Six-limbed, three-crested, three-spotted one and three-bodied or framed one.

कृतं त्रेता द्वापरं च कलिश्चैव चतुर्युगम्।

एतस्य पादाश्चत्वारःअ(रश्चा)ङ्गानि ऋतवस्तथा॥१०५॥

The golden age, (*i.e.* Kṛtayuga), the Tretā, the Dvāpara and Kali, the four ages (Yugas), the four feet or quarters of this one, the *Aras* (*i.e.* the felines of a wheel) and the *Kratu*s, the sacrifices or the Prajāpatis or divine intelligence.

भुजाश्च वेदाश्चत्वार ऋतुः संधिमुखानि च।

द्वे मुखे द्वेच अयने नेत्राश्च चतुरस्तथा॥१०६॥

His arms will be four Vedas, the seasons, the openings of the joints or joints and the faces, the two mouths will be two *Ayanas* (transits of the sun) and the eyes are four.

शिरांसि त्रीणि पर्वाणि फाल्गुन्याषाढकृत्तिकाः।

दिव्यान्तरीक्षभौमानि त्रीणि स्थानानि यानि तु।

संभवः प्रलयश्चैव आश्रमौ द्वौ प्रकीर्तितौ॥१०७॥

The three heads are the Parvans *i.e.* the festivals of Phālguna and Āṣāḍha and the Kṛttikās. The three spots that happened to be terrific on account of the divine atmosphere and the regenerative dissolution, the two *Āśramas* came to be understood.

स तदा कालरूपाभो वराहत्वे व्यवस्थितः।

भविष्यति यदा साध्यो विष्णुर्नारायणः प्रभुः॥१०८॥

And that one, when got established in the garb of a Boar and when Viṣṇu, the supreme

being shall become fit to be activated as Nārāyaṇa.

तदा त्वमपि देवेश चतुर्वक्त्रो व्यवस्थितः।

ब्रह्मलोकनमस्कार्यो विष्णुर्नारायणः प्रभुः॥१०९॥

Then you also, O Deveśa, shall assume a form having four faces— the one fit to be offered obeisance by Brahmaloaka, Viṣṇu alias Nārāyaṇa, the supreme being.

एकाणिवे प्लवे चैव शयानं पुरुषं हरिम्।

यदा द्रक्ष्यसि देवेशं ध्यानयुक्तं महामुनिम्॥११०॥

And in a single-oceaned inundation when you will see the sleeping Puruṣa, Hari, the Deveśa absorbed in meditation, as a great sage.

तदा वां मम योगेन मोहितौ नष्टचेतसौ।

अन्योन्यस्पर्धिनीं रात्रावविज्ञाय परस्परम्॥१११॥

Then to you two, given to infatuation or fainting, having radiance or prowess vanished away, as vying with each other, having not understood at night by my mental concentration, as such.

एकैकस्योदरस्थस्तु दृष्ट्वा लोकांश्चराचरान्।

विस्मयं परमं गत्वा ध्यानाद्बुद्ध्वा तु मानुषौ॥११२॥

The mobile and immobile lokas intertwined within each others' womb, having attained to utmost astonishment, having recognised the two *Mānuṣas* (a male and a female) by mental concentration).

ततस्त्वं पद्मसंभूतः पद्मनाभः सनातनः।

पद्माङ्कितस्तदा कल्पे ख्यातिं यास्यसि पुष्कलाम्॥११३॥

Then you, born of the lotus, the lotus-navelled one, the primeval being, marked by a lotus, in the kalpa or aeon, shall attain to formidable popularity.

ततस्तस्मिंस्तदा कल्पे वाराहे सप्तमे प्रभोः।

पुनर्विष्णुर्महातेजाः कालो लोकप्रकालनः।

मनुर्वैवस्वतो नाम तव पुत्रो भविष्यति॥११४॥

Then in that seventh Kalpa, the Vārāha one of the supreme being, once again Viṣṇu of the mighty prowess, Kāla, the annihilator of worlds

will be born as your son and known as Vaivasvata Manu.

तदा चतुर्युगावस्थे कल्पे तस्मिन् युगान्तके।

भविष्यामि शिखायुक्तः श्वेतो नाम महामुनिः॥११५॥

In that Kalpa when the four Yugas have passed, I shall become a great sage named 'Śveta' endowed with a crest (overhead), at the end of the Yuga.

हिमवच्छिखरे रम्ये छागले तस्मिन् युगान्तके।

चतुःशिष्याः शिवयुक्ता भविष्यन्ति तदा मम॥११६॥

On the pleasant peak of the Himālaya, the lofty mountain peak 'Chāgala', the four pupils of mine shall happen to be, concentrated as such, associated by Śiva.

श्वेतश्चैव शिखश्चैव श्वेताश्वः श्वेतलोहितः।

चत्वारस्ते महात्मानो ब्राह्मणा वेदपारगाः॥११७॥

Śveta, Śikha, Śvetāśva and Śvetalohita, the four great-souled ones, the Brāhmaṇas, gone beyond the Vedas.

ततस्ते ब्रह्मभूयिष्ठा दृष्ट्वा ब्रह्मगतिं पराम्।

तत्समीपं गमिष्यन्ति पुनरावृत्तिदुर्लभाम्॥११८॥

Then those ones, abounding in or prolific in the Brahman (or Vedic Lore), having realised the utmost activity of Brahman or Vedic Lore, shall proceed situate to that one having difficulty of attainment of transmigration.

पुनस्तु मम देवेशो द्वितीयद्वापरे प्रभुः।

प्रजापतिर्यदा व्यासः सत्यो नाम भविष्यति॥११९॥

तदा लोकहितार्थाय सुतारो नाम नामतः।

भविष्यामि कलौ तस्मिन् लोकानुग्रहकारणात्॥१२०॥

Again, there will be born the patriarch Vyāsa by name Satya in the second Dvāpara age. Then for the benefit of the lokas or populace, the one named Sutāra, shall happen to be one as I in that Kali age, out of reasoning for the grace of the lokas.

तत्रापि मम ते पुत्रा भविष्या नाम नामतः।

दुन्दुभिः शतरूपश्च ऋचीकः केतुमांस्तथा॥१२१॥

There my those sons shall be born named as such Dundubhi, Śatarūpa, Ṛcika and Ketumān.

प्राप्य योगं तथा ज्ञानं ब्रह्म चैव सनातनम्।

रुद्रलोकं गमिष्यन्ति पुनरावृत्तिदुर्लभम्॥१२२॥

Having obtained yoga and likewise knowledge as also Brahman of the pristine norm, they shall go to the Rudraloka, the one being difficult of attainment of transmigration.

तृतीये द्वापरे चैव यदा व्यासस्तु भार्गवः।

तदा ह्यहं भविष्यामि दमनस्तु युगान्तिके॥१२३॥

In the third Dvāpara, when Bhārgava will be Vyāsa, then I shall become one as Damana at the end of the Yuga.

तत्रापि च भविष्यन्ति चत्वारो मम पुत्रकाः।

विशोकश्च विकेशश्च विशापः शापनाशनः॥१२४॥

Even there shall get into being my four sons— Viśoka, Vikeśa, Viśāpa and Śāpanāśana.

तेऽपि तेनैव मार्गेण योगोक्तेन महौजसः।

रुद्रलोकं गमिष्यन्ति पुनरावृत्तिदुर्लभम्॥१२५॥

They too, by that very process, endowed with Yoga, being of great radiance, shall go to the Rudraloka, having difficulty of transmigration.

चतुर्थे द्वापरे चैव यदा व्यासोऽङ्गिराः स्मृतः।

तदाऽप्यहं भविष्यामि सुहोत्री नाम नामतः॥

तत्रापि मम सत्पुत्राश्चत्वारश्च तपोधनाः॥१२६॥

भविष्यन्ति द्विजश्रेष्ठा योगात्मानो दृढव्रताः।

सुमुखो दुर्मुखश्चैव दुर्दमो दुरतिक्रमः॥१२७॥

In the fourth Dvāpara when Vyāsa came to be known as Aṅgiras, even then I shall be as Suhotrī by name. Even there, my virtuous sons, four as such, having riches for penance, shall happen to be as the greatest among the Dvijas, having soul given to Yoga and punctilious in vows. They shall happen to be Sumukha, Durmukha, Durdama and Duratikrama.

प्राप्य योगगतिं सूक्ष्मां विमला दग्धकिल्बिषा।

तेऽपि तेनैव मार्गेण गमिष्यन्ति न संशयः॥१२८॥

Having obtained the movement of Yoga, the minuter or subtle one, free from defilement, having sins consumed (lit. burnt), even they shall proceed by the same route, quite unsuspectingly.

पञ्चमे द्वापरे चैव व्यासस्तु सविता यदा।

तदा चापि भविष्यामि कङ्को नाम महातपाः॥१२९॥

And in the fifth Dvāpara when Vyāsa shall become Savitā, even then I shall be one as Kaṅka as a great ascetic.

अनुग्रहार्थं लोकानां योगात्मा नैककर्मकृत्।

चत्वारस्तु महाभागा विरजाः शुद्धयोनयः॥१३०॥

For the sake of grace of the lokas or people, the one having soul for Yoga, the one not taking to one task only, the four greatly fortunate ones having morbidities immuned having breeds of pure noun.

पुत्रा मम भविष्यन्ति योगात्मानो दृढव्रताः।

सनकः सनन्दनश्चैव प्रभुर्यस्य सनातनः॥१३१॥

ऋतुः सनत्कुमारश्च निर्ममा निरहंकृताः।

मत्समीपं गमिष्यन्ति पुनरावृत्तिदुर्लभम्॥१३२॥

My sons having soul for Yoga, being of punctilious vows, shall become Sanaka and Sanandana and Prabhu of which shall be Sanātana, Rtu and Sanatkumāra, free from egoism and pride, they shall come close to me, being difficult of a revived approach.

परिवर्ते पुनः षष्ठे मृत्युर्व्यासो यदा विभुः।

तदाऽप्यहं भविष्यामि लोकाक्षिर्नाम नामतः॥१३३॥

Then in the sixth transitional epoch, Mrtyu Vyāsa, when happen to be Vibhu, then shall I happen to be Lokākṣi by name as such.

शिष्याश्च मम ते दिव्या योगात्मानो दृढव्रताः।

भविष्यन्ति महाभागाश्चत्वारो लोकसंमताः॥१३४॥

And those pupils of mine, having soul for Yoga, punctilious in vows, shall happen to be the greater fortunate ones, four (in number) well-approved of by the lokas or people.

सुधामा विरजश्चैव शङ्खुपाद्रव एव च।

योगात्मानो महात्मानस्ते सर्वे दग्धकिल्बिषाः॥१३५॥

Sudhāman, Virāja, Śaṅkha and Pādrava, the ones having souls for Yoga, the high-souled ones, those all are having sins obviated (lit. burnt).

तेऽपि तेनैव मार्गेण गमिष्यन्ति न संशयः।

सप्तमे परिवर्ते तु यदा व्यासः शतक्रतुः॥१३६॥

विभुर्नाम महातेजाः पूर्वमाच्छतक्रतुः।

तदाऽप्यहं भविष्यामि कलौ तस्मिन्योगान्तिके॥१३७॥

They too, by that very path, shall proceed, no doubt in it (is there). In the seventh Parivarta (transitional age) when Vyāsa (shall be) Śatakratu, the one by name Vibhu, highly radiant one, who earlier happened to be as Śatakratu, I will be born in the Kali age at the end of that Yuga.

जैगीषव्येति विख्यातः सर्वेषां योगिनां वरः।

तत्रापि मम ते पुत्रा भविष्यन्ति युगे तदा॥१३८॥

'Jaigīṣavya' is known as such, the best one among the Yogins. There even those my sons shall happen to be in the Yuga thereafter.

सारस्वतः सुमेधश्च वसुवाहः सुवाहनः।

तेऽपि तेनैव मार्गेण ध्यानयुक्तिं समाश्रिताः॥१३९॥

Sārasvata, Sumedha, Vasuvāha and Suvāhana— they even by that very path, resorted to the application of mental concentration.

भविष्यन्ति महात्मानो रुद्रलोकपरायणाः।

वसिष्ठश्चाष्टमे व्यासः (परिवर्ते भविष्यति)॥१४०॥

They shall happen to be the ones, the high-souled ones, adhering to the Rudraloka. In the eighth transitional age, Vasiṣṭha shall happen to be as such.

कपिलश्चाऽऽसुरिश्चैव तथा पञ्चशिखो मुनिः।

वाग्वलिश्च महायोगी सर्व एव महौजसः॥१४१॥

Kapila and Āsurī and likewise the sage Pañcaśikha and a great Yogin Vāgbali, all those highly radiant ones.

प्राप्य माहेश्वरं योगं ध्यानिनो दग्धकल्मषाः।

मत्समीपं गमिष्यन्ति पुनरावृत्तिदुर्लभम्॥१४२॥

Having obtained the Yoga of Maheśvara, the meditating ones, having sins obviated (lit. burnt), shall go situate to me having difficulty of the law of transmigration assumed.

परिवर्तेऽथ नवमे व्यासः सारस्वतो यदा।

तदा चाहं भविष्यामि ऋषभो नाम नामतः॥१४३॥

Then in the ninth Parivarta (the revolution or transitional age) when Vyāsa Sārasvata (shall there be), I then shall assume this title of Ṛṣabha, from baptismation.

तत्रापि मम ते पुत्रा भविष्यन्ति महौजसः।

पराशरश्च गार्ग्यश्च भार्गवो ह्यङ्गिरास्तथा॥१४४॥

Therein also those sons of mine shall take birth— Parāśara and Gārgya, Bhārgava and Aṅgiras, highly radiant ones.

भविष्यन्ति महात्मानो ब्राह्मणा वेदपारगाः।

सर्वे तपोबलोत्कृष्टाः शापानुग्रहकोविदाः॥१४५॥

There shall be born the great-souled ones, the Brāhmaṇas gone beyond the (jurisdiction) of Vedas, all of them highly excellent in the strength of austerities and conversant with the conceptuality of the curses.

तेऽपि तेनैव मार्गेण योगोक्तेन तपस्विनः।

ध्यानमार्गं समासाद्य गमिष्यन्ति तथैव ते॥१४६॥

Those austere ones as the ascetics also by the same path enunciated by Yoga, having attained to the activity of mental concentration, shall proceed along likewise.

दशमे द्वापरे व्यासस्त्रिधामा नाम नामतः।

भविष्यति यदा विप्रस्तदाऽहं भविता पुनः॥१४७॥

In the tenth Dvāpara, Vyāsa by name, baptised as Tridhāmā, shall take birth. Then, O Brāhmaṇas, I shall also take birth as such.

हियवच्छिखरे रम्ये भृगुतुङ्गे नगोत्तमे।

नाम्ना भृगोस्तु शिखरे तस्मात्तच्छिखरं भृगुः॥१४८॥

I will be born on the beautiful peak of

Himālaya, on the loft mountain Bhṛgutuṅga. The peak is known so after the name of Bhṛgu.

तत्रैव मम ते पुत्रा भविष्यन्ति दृढव्रताः।

बलबन्धुर्निरा(र)मित्रः केतुशृङ्गस्तपोधनः॥१४९॥

There even those my sons shall happen to be having vows austere as such— Balabandhu, Niramitra, Ketuśṛṅga and Tapodhana.

योगात्मानो महात्मानो ध्यानयोगसमन्विताः।

रुद्रलोकं गमिष्यन्ति तपसा दग्धकल्मषाः॥१५०॥

Having souls for Yoga, the great-souled ones, endowed with the application of mental concentration, shall go to the Rudraloka by austerity, having sins burnt.

एकादशे द्वापरे तु तिष्ठद्व्यासो भविष्यति।

तदाऽप्यहं भविष्यामि गङ्गाद्वारे कलेर्धुरि॥१५१॥

In the eleventh Dvāpara, there will be Vyāsa as Tiṣṭhad (or Tṛvṛt), then I shall happen to be on the Gaṅgādvāra, the very yoke or vanguard of the Kali age.

उग्रा नाम महानादास्तत्रैव मम पुत्रकाः।

भविष्यन्ति महौजस्काः सुवृता लोकविश्रुताः॥१५२॥

And there even highly noisy ones, my sons named 'Ugras' shall appear as such. They will be endowed with great power, well-behaved and well-known in the world.

लम्बोदरश्च लम्बश्च लम्बाक्षो लम्बकेशकः।

प्राप्य माहेश्वरं योगं रुद्रलोकाय संस्थिताः॥

तेऽपि तेनैव मार्गेण गमिष्यन्ति परां गतिम्॥१५३॥

They will be Lambodara, Lamba, Lambākṣa and Lambakeśaka, having attained to the Yoga of Maheśvara, established as such, for the Rudraloka. They too, by that very route, shall attain to an exquisite state.

द्वादशे परिवर्ते तु शततेजा महामुनिः।

भविष्यन्ति महासत्त्वो व्यासः कविवरोत्तमः॥१५४॥

In the twelfth transitional age, the great sage Śatatejā shall happen to be highly spirited one, Vyāsa, the best of poets or the excellent poet.

ततोऽप्यहं भविष्यामि अत्रिर्नाम युगान्तिके।

हैमकं वनमासाद्य योगमास्थाय भूतले॥१५५॥

Then I also shall happen to be as named Atri at the culmination of the Yuga. Having attained to the grove Haimaka, I shall take to Yoga.

अत्रापि मम ते पुत्रा भस्मस्नानानुलेपनाः।

भविष्यन्ति महायोगा रुद्रलोकपरायणाः॥१५६॥

Here even those my sons having unguents, ablution and ashes smearing (done) shall happen to be, having yoga of high order as amenable to the Rudraloka.

सर्वज्ञः समबुद्धिश्च साध्यः सर्वस्तथैव च।

रुद्रलोकं गमिष्यन्ति ध्यानयोगपरायणाः॥१५७॥

They are Sarvajña, Samabuddhi, Sādhyā and Sarva. Devotedly engaged in Yogic meditation, they will go to Rudraloka.

त्रयोदशे पुनः प्राप्ते परिवर्ते क्रमेण तु।

धर्मो नारायणो नाम व्यासस्तु भविता यदा॥१५८॥

तदाऽप्यहं भविष्यामि वालिर्नाम महामुनिः।

वालि(ल)खिल्याश्रमे पुण्ये पर्वते गन्धमादने॥१५९॥

In the thirteenth revolution having arrived in due order, Dharma Nārāyaṇa by name, will be Vyāsa. Then I will be born as a great sage named Vāli in the sacred hermitage of Vālakhilya on the mountain Gandhamādana.

तत्रापि मम ते पुत्रा भविष्यन्ति तपोधनाः।

सुधामा काश्यपश्चैव वसिष्ठो विरजास्तथा॥१६०॥

There even, my sons shall happen to be having riches for penance— Sudhāman, Kāśyapa, Vasiṣṭha and Virājas.

महायोगवलोपेता विमला ऊर्ध्वरितसः।

तेनैव योगमार्गेण गमिष्यन्ति न संशयः॥१६१॥

Endowed with the strength of great Yoga, chaste and Ūrdhvaretas (living in perpetual celibacy or abstaining from sexual intercourse) by that very path of Yoga, shall they abide by, there is no doubt in it.

यदा व्यासः सुरक्षस्तु पर्यायश्च चतुर्दश।

तत्रापि पुनरेवाहं भविष्यामि युगान्तिके॥१६२॥

वंशे त्वङ्गिरसः श्रेष्ठो गौतमो नाम योगवित्।

तस्माद्भविष्यते पुण्यं गौतमं नाम तद्वनम्॥१६३॥

In the fourteenth revolution when Surakṣaṇa is the Vyāsa, I will be born again at the end of the Yuga in the family of Aṅgiras, (and be called) by the name of Gautama, the excellent knower of Yoga. That forest will also become holy and be named Gautama.

तत्रापि नाम ते पुत्रा भविष्यन्ति कलौ तथा।

अत्रिरुग्रतपाश्चैव श्रावणोऽथस्त्रविष्ट(ष्ठ)कः॥१६४॥

There even in the Kali age my sons shall take birth, by name of Atri, Ugratapas, Śrāvaṇa and Sraviṣṭhaka.

योगात्मानो महात्मानो ध्यानयोगपरायणाः।

तेऽपि तेनैव मार्गेण रुद्रलोकनिवासिनः॥१६५॥

They will be great-souled ones, having souls for Yoga, adhering to the *Dhyāna-yoga*, by that very medium (lit. route), the denizens of the Rudraloka.

ततः प्राप्ते पञ्चदशे परिवर्ते क्रमागते।

आरुणिस्तु यदा व्यासो द्वापरे भविता प्रभुः॥१६६॥

Then on the arrival of the fifteenth transitional age arrived in serial order, the Vyāsa Āruṇī who shall happen to be in this Dvāpara (age).

तदाऽप्यहं भविष्यामि नाम्ना वेदशिराः द्विजाः।

तत्र वेदशिरा नाम अस्त्रं तत्पारमेश्वरम्॥१६७॥

भविष्यति महावीर्यं वेदशीर्षश्च पर्वतः।

हिमवत्पृष्ठमाश्रित्य सरस्वत्या नगोत्तमे॥१६८॥

That time, I shall become Brāhmaṇa by name Vedaśiras. There will be a very powerful missile Vedaśirā by name, of Parameśvara (Supreme lord). There will be a mountain Vedaśirṣa. I shall be resorting to the Himavān on its excellent peak, the source of the river Sarasvatī.

तदाऽपि मम ते पुत्रा भविष्यन्ति तपोधनाः।
 कुणिश्च कुणिबाहुश्च कुशरीरः कुनेत्रकः॥१६९॥
 योगात्मानो महात्मानो ब्रह्मिष्ठाश्चोर्ध्वरितसः।
 तेऽपि तेनैव मार्गेण रुद्रलोकं गतास्तु ते॥१७०॥

Even then, the sons of mine shall happen to be having riches for penance— Kuṇi, Kuṇibāhu, Kuśārīra and Kunetraka. They are having Yogic souls and being great-souled ones, absorbed in Brahman and Ūrdhvaretas as (living in perpetual celibacy). They also became the residents of Rudraloka through the same way.

ततः षोडशमे चापि परिवर्ते क्रमागते।
 व्यासस्तु संजयो नाम भविष्यति तदा प्रभुः॥१७१॥

Then on the arrival in due order of the sixteenth revolution, lord Vyāsa will be born by name Sañjaya.

तदाऽप्यहं भविष्यामि गोकर्णो नाम नामतः।
 तस्माद्भविष्यते पुण्यं गोकर्णं नाम तद्वनम्॥१७२॥

Then I too shall happen to be one having been baptised as Gokaṛṇa. On that account shall happen to be a forest named Gokaṛṇa.

तत्रापि मम ते पुत्रा भविष्यन्ति महौजसः।
 काश्यपो हुशना चैव च्यवनोऽथ बृहस्पतिः।
 तेऽपि तेनैव मार्गेण गमिष्यन्ति परं पदम्॥१७३॥

There even those my sons of great radiance shall happen to be Kāśyapa, Uśanas, Cyavana and Bṛhaspati. They too, by that very path, shall go to the highest spot.

ततः सप्तदशे चैव परिवर्ते क्रमागते।
 तदा भविष्यते व्यासो नाम्ना देवकृतञ्जयः॥१७४॥

Then, on the seventh transitional age having arrived in due order, shall happen to be Vyāsa by name Devakṛtañjaya.

तदाऽप्यहं भविष्यामि गुहावासीति नामतः।
 हिमवच्छिखरे चैव महातुङ्गे महालये।
 सिद्धक्षेत्रं महापुण्यं भविष्यति महालयम्॥१७५॥

Then I also shall happen to be Guhāvāsī by name on the highly lofty peak of Himavat called

Mahālaya. This highly sacred region of Mahālaya shall happen to be a Siddhakṣetra.

तत्रापि मम ते पुत्रा ब्रह्मज्ञा योगवेदिनः।
 भविष्यन्ति महात्मानो मर्मज्ञा निरहंकृताः॥१७६॥

Even there my sons those shall happen to be the ones knowing Brahman and knowers of Yoga, the great-souled ones knowing the vital points and free from egoism.

उत्थ्यो वामदेवश्च महाकालो महालयः।
 तेषां शतसहस्रं तु शिष्याणां ध्यानसाधनम्॥१७७॥

They will be Utathya, Vāmadeva, Mahākāla and Mahālaya. They will have hundreds and thousands of pupils and the activity of meditation (shall come about).

भविष्यन्ति तदा कल्पे सर्वे ते ध्यानयुञ्जकाः।
 ते तु संनिहिता योगे हृदि कृत्वा महेश्वरम्॥
 महालये पदं शिप्त्वा प्रविष्टाः शिवमव्ययम्॥१७८॥

There will exist then in that Kalpa all those endowed with mental concentration, gone closer to the Yoga, having kept in heart Maheśvara, having thrown their step in Mahālaya and entered into Śiva, the indestructible.

ये चान्येऽपि महात्मानः काले तस्मिन्पुगान्तिके।
 ध्यानयुक्तेन मनसा विमलाः शुद्धबुद्धयः॥१७९॥

Those that are the other great-souled ones, at that time of end of the aeon, with a mind endowed with meditation, will be pure ones and having undefiled intellects.

गत्वा महालयं पुण्यं दृष्ट्वा महेश्वरं पदम्।
 तूर्णं तारयते जन्तून्दश पूर्वान्दशापरान्॥१८०॥

Having gone to the sacred Mahālaya and having seen the Maheśvara-pada quickly, shall make the animals or beings ferry across the first ten and the subsequent ten (worldly oceans).

आत्मानमेकविंशं च तारयित्वा महार्णवम्।
 मम प्रसादाद्यास्यन्ति रुद्रलोकं गतज्वराः॥१८१॥

Having made the self ferry across the twentieth great ocean, by my grace, they will go to the Rudraloka, having fever shaken off.

ततोऽष्टादशमश्चैव परिवर्तो यदा भवेत्।
तदा ऋतञ्जयो नाम व्यासस्तु भविता मुनिः॥
तदाऽप्यहं भविष्यामि शिखण्डी नाम नामतः॥१८२॥

Then the eighteenth transitional period will come about and the sage Vyāsa named Rtañjaya shall happen to be. Then I shall also happen to be one named Śikhāṇḍī baptised as such.

सिद्धक्षेत्रे महापुण्ये देवदानवपूजिते।
हिमवच्छिखरे पुण्ये शिखण्डी यत्र पर्वतः॥
शिखण्डिनो वनं चापि ऋषिसिद्धनिषेवितम्॥१८३॥

In the Siddhakṣetra, highly sacred, adored by gods and demons, on the peak of Himālaya there will be a mountain named Śikhāṇḍī and a grove also of Śikhāṇḍī, waited upon by or inhabited by Sages and Siddhas.

तत्रापि मम ते पुत्रा भविष्यन्ति तपोधनाः।
वाचस्रवा ऋत्ती(ची)कश्च शावासश्च दृढव्रतः॥१८४॥

Even then those my sons shall happen to be having riches for penance— Vācasravas, Ṛcika, Śāvāsa and Dṛḍhavrata.

योगात्मानो महासत्त्वाः सर्वे ते वेदपारगाः।
प्राप्य माहेश्वरं योगं रुद्रलोकं व्रजन्ति ते॥१८५॥

Having souls for Yoga, highly-spirited ones, all those gone beyond the (knowledge) of Vedas, having obtained the Māheśvara-yoga, they will go to the Rudraloka.

ततस्त्वेकोनविंशे तु परिवर्ते क्रमागते।
व्यासस्तु भविता नाम्ना भरद्वाजो महामुनिः॥१८६॥

Then in the nineteenth *Parivarta* (revolution), having arrived in due order, Vyāsa shall happen to be by name as Bharadvāja, the great sage.

तत्राप्यहं भविष्यामि जटामालीति नामतः।
हिमवच्छिखरे रम्ये जटायुर्यत्र पर्वतः॥१८७॥

There even I shall happen to be by name Jaṭāmālī on the pleasant peak of Himālaya, where exists this hillock Jaṭāyu.

तत्रापि मम ते पुत्रा भविष्यन्ति महौजसः।
हिरण्यनामा कौशिल्यः काक्षीवः कुथुमिस्तथा॥१८८॥

Even there, my those sons shall happen to be of great radiance— Hirāṇyanāmā, Kauśilya, Kākṣīva and Kuthumi.

ईश्वरा योगधर्माणः सर्वे ते ह्यध्वरेतसः।
प्राप्य माहेश्वरं योगं गमिष्यन्ति न संशयः॥१८९॥

They will be Īśvaras (i.e. god like ones), having Yoga for their pre-requisites, all of them perpetual celibates, having obtained the Māheśvara-yoga, shall proceed as such, there is no doubt in it.

ततो विंशतिमे सर्गे परिवर्ते क्रमेण तु।
वाचःश्रवा स्मृतो व्यासो भविष्यति महामतिः॥१९०॥

Then in the twentieth *Sarga* (creation) being a transitional age, arrived in due order, Vyāsa, known as Vacaśravas shall happen to be of high intellect.

तदाऽप्यहं भविष्यामि हृद्गहासेति नामतः।
अद्गुहासप्रियाश्चापि भविष्यन्ति तदा नराः॥१९१॥

Then, I shall also happen to be one as named Aṭṭahāsā. Then fond of Aṭṭahāsa i.e. boisterous laughter shall happen to be the men thereon.

तत्रैव हिमवत्पृष्ठे त्वद्गुहासो महागिरिः।
भविष्यति महातेजाः सिद्धचारणसेवितः॥१९२॥

There verily, on the peak of Himālaya, there is a great hillock Aṭṭahāsa or one Aṭṭahāsa Mahāgiri (by name) shall happen to be one of great radiance, waited upon by Siddhas and Cāraṇas.

तत्रापि मम ते पुत्रा भविष्यन्ति महौजसः।
युक्तात्मानो महासत्त्वा ध्यानिनो नियमव्रताः॥१९३॥

There even, they my sons shall be of great radiance, having souls controlled, highly-spirited ones, meditating ones and of controlled vows:

सुमन्तुर्बर्बरीर्विद्वान्मुबन्धुः कुशिकन्धरः।
प्राप्य माहेश्वरं योगं रुद्रलोकाय ते गताः॥१९४॥

They will be Sumantu, Barbari a scholar, Subandhu and Kuśikandhara. Having obtained the Māheśvara Yoga, they all shall proceed to the Rudraloka.

एकविंशो पुनः प्राप्ते परिवर्ते क्रमेण तु।

वाचस्पतिः स्मृतो व्यासो यदा स ऋषिसत्तमः॥१९५॥

Then on the arrival in due order of the twenty-first transitional age, when Vyāsa known as Vācaspati shall happen to be, as the superiormost of the sages.

तदाऽप्यहं भविष्यामि दारुको नाम नामतः।

तस्माद्भविष्यते पुण्यं देवदारुवनं महत्॥१९६॥

Then I shall also come here as one named Dārūka, from that shall come about the sacred Devadāru grove as such.

तत्रापि मम ते पुत्रा भविष्यन्ति महौजसः।

प्लक्षो दाक्षायणिश्चैव केतुमाली वकस्तथा॥१९७॥

There even my sons shall happen to be of mighty radiance— Plakṣa, Dākṣayaṇī, Ketumāli and Vaka.

योगात्मानो महात्मानो नियता ह्रुध्वरेतसः।

परमं योगमास्थाय रुद्रं प्राप्तास्तदाऽनघाः॥१९८॥

Having Yogic soul, the great-souled ones, controlled and perpetual celibates, having stuck to the best Yoga, the sinless ones, then will attain the Rudraloka.

द्वाविंशो परिवर्ते तु व्यासः शुक्लायनो यदा।

तदाऽप्यहं भविष्यामि वाराणस्यां महामुनिः॥१९९॥

In the twenty-second *Parivarta* or transitional period, when Vyāsa Śuklāyana shall come about, then, I too shall happen to be in Vārāṇasī as a great sage.

नाम्ना वै लाङ्गली भीमो यत्र देवाः सवासवाः।

द्रक्ष्यन्ति मां कलौ तस्मिन्नवतीर्णं हलायुधम्॥२००॥

By name verily, as Lāṅgalī, the terrific one, where the gods accompanied by Indra shall look at me in that Kali age, descended down as Halāyudha *i.e.* Balarāma.

तत्रापि मम ते पुत्रा भविष्यन्ति सुधार्मिकाः।

तुल्यार्चिर्मधुपिङ्गाक्षः श्वेतकेतुस्तथैव च॥२०१॥

There even those my sons shall happen to be nicely pious ones— Tulyārci, Madhu, Piṅgākṣa and Śvetaketu likewise.

तेऽपि माहेश्वरं योगं प्राप्य ध्यानपरायणाः।

विराजा ब्रह्मभूयिष्ठा रुद्रलोकाय संस्थिताः॥२०२॥

They too, having obtained the Māheśvara Yoga, adhering to meditation, free from passion, absorbed in Brahman, will proceed for the region of Rudra.

परिवर्ते त्रयोविंशे तृणविन्दुर्यदा मुनिः।

व्यासो भविष्यति ब्रह्मा तदाऽहं भविता पुनः॥२०३॥

श्वेतो नाम महाकायो मुनिपुत्रः सुधार्मिकः॥२०४॥

In the twenty-third revolution, when the sage Tṛṇabindu shall happen to be Vyāsa as Brahmā, then, I shall be again one by name Śveta, a stupendous-bodied one, the son of a sage, highly pious or dutiful.

तत्र कालं जरिष्यामि तदा गिरिवोत्तमे।

तेन कालंजरो नाम भविष्यति स पर्वतः॥२०५॥

There, I shall render the time whiled away on the best of the hillocks and from that one shall come into existence a mountain named Kālāñjara.

तत्रापि मम ते पुत्रा भविष्यन्ति महौजसः।

ऊसिजो बृहदुक्थ्यश्च देवलः कविरेव च॥

प्राप्यं माहेश्वरं योगं रुद्रलोकं गता हि ते॥२०६॥

There even those my sons shall happen to be highly radiant ones— Ūsija, Bṛhadukthya, Devala and Kavi. Having obtained the Māheśvara Yoga, they shall go over to the Rudraloka.

परिवर्ते चतुर्विंशे ऋक्षो व्यासो भविष्यति।

तत्राहं भविता ब्रह्मन्कलौ तस्मिन्पुगान्तिके॥

शूली नाम महायोगी नैमिषे योगिवन्दिते॥२०७॥

In the twenty-fourth transitional period, Vyāsa as Rkṣa, shall happen to be. Then O

Brahmā! At the end of the aeon, in the Kali age, I shall be the great Yogin named Śūli in Naimiṣa, lowly by the Yogins.

तत्रापि मम ते पुत्रा भविष्यन्ति तपस्विनः।
शालिहोत्रोऽग्निवेशश्च युवनाश्वः शरद्वसुः॥
तेऽपि योगबलोपेता रुद्रं यास्यन्ति सुव्रताः॥२०८॥

There even those my sons shall happen to be the austerity performing ones or austere resolved ones— Śālihotra, Agniveśya, Yuvanāśva and Śaradvasu. They even endowed with Yoga and shall attain to Rudra having vows as nice ones.

पञ्चविंशो पुनः प्राप्ते परिवर्ते यथाक्रमम्।
वसिष्ठस्तु यदा व्यासः शक्तिर्नाम भविष्यति॥२०९॥

On the twenty-fifth *Parivarta* having arrived in due serial, when Vasiṣṭha as Vyāsa or the great Vyāsa when shall be by name Śakti.

तदाऽप्यहं भविष्यामि दण्डी मुण्डीश्वरः प्रभुः।
कोटिवर्षं समासाद्य नगरं देवपूजितम्॥२१०॥

Then even I shall be Daṇḍī Muṇḍīśvara, an overlord having reached Koṭivarṣa, the town adored by gods.

तत्रापि मम ते पुत्रा भविष्यन्ति क्रमागताः।
योगात्मानो महात्मानः सर्वे ते ह्यूध्वरितसः॥२११॥

There too, those sons of mine, shall happen to be come out in a serial, having soul for Yoga, the great-souled ones, all of them perpetually celibates.

छगलः कुम्भकर्षाशयः कुम्भश्चैव प्रवाहुकः।
प्राप्य माहेश्वरं योगं गमिष्यन्ति तथैव ते॥२१२॥

They will be Chagala, Kumbhakarṣāśya, Kumbha and Pravāhuka. Having attained to Māheśvara Yoga, they shall proceed along that very way.

षड्विंशो परिवर्ते तु यदा व्यासः पराशरः।
तदाऽप्यहं भविष्यामि सहिष्णुर्नाम नामतः॥
पुण्यं रुद्रवनं प्राप्य कलौ तस्मिन्योगान्तिके॥२१३॥

In the twenty-sixth transitional period, however, lord Vyāsa will be Parāśara. I shall be

as one by name Sahiṣṇu, baptised as such, in that culminating aeon Kali, in the holy forest of Rudra.

तत्रापि मम ते पुत्रा भविष्यन्ति सुधार्मिकाः।
उलूको वैद्युतश्चैव शर्वको ह्याश्वलायनः॥
प्राप्य माहेश्वरं योगं गन्तारस्ते तथैव हि॥२१४॥

There even my those sons, highly pious shall happen to be— Ulūka, Vaidyuta, Śarvaka and Āśvalāyana. Having obtained Māheśvara Yoga, they will proceed along that very way.

सप्तविंशतिमे प्राप्ते परिवर्ते क्रमागते।
जातूकर्ण्यो यदा व्यासो भविष्यति तपोधनः॥२१५॥

The twenty-seventh transitional period having arrived and calculated as such in due order, when Vyāsa as Jātukarṇya shall happen to be as one rich in austerities.

तदाऽप्यहं भविष्यामि सोमशर्मा द्विजोत्तमाः।
प्रभासं तीर्थमासाद्य योगात्मा लोकविश्रुतः॥२१६॥

Then I shall happen to be as the best among Brāhmaṇas, (named) Somaśarman. Having reached Prabhāsa-tīrtha, I will be well-known as the enlightenment of the soul of Yoga.

तत्रापि मम ते पुत्रा भविष्यन्ति तपोधनाः।
अक्षपादः कणादश्च उलूको वत्स एव च॥२१७॥

There even those my sons shall happen to be the ones rich in austerities as Akṣapāda, Kaṇāda, Ulūka and Vatsa.

योगात्मानो महात्मानो विमलाः शुद्धबुद्धयः।
प्राप्य माहेश्वरं योगं रुद्रलोकं ततो गताः॥२१८॥

Having souls for Yoga, the great-souled ones, free from defilements and having intellects pure, they shall attain the Māheśvara Yoga and shall go to the Rudraloka then.

अष्टाविंशो पुनः प्राप्ते परिवर्ते क्रमागते।
पराशरसुतः श्रीमान्विष्णुर्लोकपितामहः॥२१९॥

In the twenty-eighth transitional period having arrived in due serial order, the illustrious Viṣṇu, the grandsire of the lokas, will be the son of Parāśara.

यदा भविष्यति व्यासो नाम्ना द्वैपायनः प्रभुः।

तदा षष्ठेन चांशेन कृष्णः पुरुषसत्तमः॥

वासुदेवाद्यदुश्रेष्ठो वासुदेवो भविष्यति॥२२०॥

When shall happen to be Vyāsa by name as Dvaipāyana, the master being, then by the sixth part, Kṛṣṇa, the best among men, from Vasudeva as the best among Yadus, shall happen to be as Vāsudeva.

तदा चाहं भविष्यामि योगात्मा योगमायया।

लोकविस्मयनार्थाय ब्रह्मचारिशरीरकः॥२२१॥

Then I shall happen to be Yogātmā by Yogamāyā for creating a marvel among the people having frame of a celibate.

श्मशाने मृतमृत्सृष्टं दृष्ट्वा लोकमनाथकम्।

ब्राह्मणानां हितार्थाय प्रविष्टो योगमायया॥२२२॥

In the cemetery or burial ground, having seen the dead one as deserted and the world as having no leader, for the sake of benefit of the Brāhmaṇas, I entered (shall enter) that body by Yogamāyā.

दिव्यां मेरुगुहां पुण्यां त्वया सार्धं च विष्णुना।

भविष्यामि तदा ब्रह्मन्नकूली नाम नामतः॥२२३॥

Into the Divine Meruguhā (the grotto of Meru), the sacred one, along with you and also with Viṣṇu, I shall happen to be, O Brahmā, as one by name Nakuli, named as such.

कायारोहणमित्येव सिद्धक्षेत्रं च वै तदा।

भविष्यति तु विख्यातं यावद्भूमिर्धरिष्यति॥२२४॥

Kāyārohaṇa will be the name of a Siddhakṣetra then. It will remain famous till the earth lasts.

तत्रापि मम ते पुत्रा भविष्यन्ति तपस्विनः।

कुशिकश्चैव गार्ग्यश्च मित्रको रुष्ट एव च॥२२५॥

There even my those sons shall happen to be as the ascetics as- Kuśika, Gārgya, Mitraka and Ruṣṭa (by name).

योगयुक्ता महात्मानो ब्राह्मणा वेदपारगाः।

प्राप्य माहेश्वरं योगं विमला हृद्भरितसः॥

रुद्रलोकं गमिष्यन्ति पुनरावृत्तिदुर्लभम्॥२२६॥

Endowed with Yoga, the great-souled ones, the Brāhmaṇas gone beyond the Vedas, having attained to the Māheśvara Yoga, the ones free of defilements and perpetual celibates, shall proceed to the Rudraloka and never return.

इत्येतद्वै मया प्रोक्तमवतारेषु लक्षणम्।

मन्वादिकृष्णपर्यन्तमष्टाविंशत्युगक्रमात्॥२२७॥

This way has been illustrated by me the signification among the incarnations starting with Manu and ending with Kṛṣṇa in order of the twenty-eight Yugas or aeons.

भविष्यति तदा कल्पे कृष्णद्वैपायनो यदा।

तत्र स्मृतिसमूहानां विभागो धर्मलक्षणम्॥२२८॥

Then shall happen to be in the aeon, when Kṛṣṇa Dvaipāyana as such, therein the subdivision of the groups of Smṛtis, the very mark of dharma or piety, shall exist as such.

इति श्रीमहापुराणे वायुप्रोक्ते माहेश्वरावतारयोगो नाम
त्रयोविंशोऽध्यायः॥२३॥

॥अथ चतुर्विंशोऽध्यायः॥

Chapter 24

The conversation between Brahmā and
Viṣṇu reclining on the couch of Śeṣa
(Nāga)

वायुरुवाच

चत्वारि भारते वर्षे युगानि मुनयो विदुः।
कृतं त्रेता द्वापरं च तिष्ठं चेति चतुर्युगम्॥१॥

In the Bhāratavarṣa, the sages calculate Yugas as four viz. Kṛta, Tretā, Dvāpara and Tiṣya (i.e. the Kali age), the group of four Yugas.

एतत्सहस्रपर्यन्तमहर्यद्ब्रह्मणः स्मृतम्।
यामाद्यास्तु गणाः सप्त रोमवन्तश्चतुर्दश॥२॥
सशरीरा श्रयन्ते स्म जनलोकं सहानुगाः।

एवं देवेष्वतीतेषु महर्लोकज्जनं तपः॥३॥

A thousand cycles of these four Yugas constitute a day of god Brahmā. The seven Gaṇas starting from Yāma and others and the fourteen Romavat groups in their physical bodies take shelter in the Janaloka, having auxiliaries equipped as such. This way, the Devas had gone by from the Maharloka to Janaloka and Tapaloka.

मन्वन्तरेष्वतीतेषु देवाः सर्वे महौजसः।

ततस्तेषु गतेषूर्ध्वं सायुज्यं कल्पवासिनाम्॥४॥

The Manvantaras having gone by, the Devas all of great prowess; then all of them having gone overhead, the concomitance of the denizens of the aeons (came about).

समेत्य देवैस्ते देवाः प्राप्ते संकालने तदा।

महर्लोकं परित्यज्य गणास्ते वै चतुर्दश॥५॥

Having gathered with the Devas, the Devas along with fourteen Gaṇas, at the time of dissolution, have left the Maharloka.

भूतादिष्ववशिष्टेषु स्थावरान्तेषु वै तदा।

शून्येषु तेषु लोकेषु महान्तेषु भुवादिषु॥

देवेष्वथ गतेषूर्ध्वं कल्पवासिषु वै जनम्॥६॥

तत्संहृत्य ततो ब्रह्मा देवर्षिगणदानवान्।

संस्थापयति वै सर्वान्दाहवृष्ट्या युगक्षये॥७॥

When the elements and immobiles are left behind, when all the regions from the *Bhuvan-loka* to *Svar-loka* become void; when Devas whose duration of tenure is a Kalpa go upto Janaloka, god Brahmā then collects the Devas, Ṛṣis and Dānavas and establishes them all, at the dissolution of the aeon by burning and rain.

योऽतीतः सप्तमः कल्पो मया वः परिकीर्तितः।

समुद्रैः सप्तभिर्गाढमेकीभूतैर्महार्णवैः॥

आसीदेकार्णवं घोरमविभागं तमोप्रयम्॥८॥

The seventh aeon that passed by and by me that stood enunciated, by the oceans of vast waters, seven (in number) and become one as such— that happened to be a sole single ocean, terrific one, divisionless and gloom enveloped.

मायैकार्णवे तस्मिञ्शङ्खचक्रगदाधरः।

जीमूताभोऽम्बुजाक्षश्च किरीटी श्रीपतिर्हरिः॥९॥

नारायणमुखोद्गीर्णः सोऽष्टमः पुरुषोत्तमः।

अष्टबाहुर्महोरस्को लोकानां योनिरुच्यते॥

किमप्यचिन्त्यं युक्तात्मा योगमास्थाय योगवित्॥१०॥

फणासहस्रकलितं तमप्रतिमवर्चसम्।

महाभोगपतेर्भागमन्वास्तीर्य महोच्छ्रयम्॥

तस्मिन्महति पर्यङ्के श्रेते वै कनकप्रभे॥११॥

In that sole single ocean, the lord is holding conch, discus and mace. The lord of Śrī (Lakṣmī), Hari, looks like cloud gleamed one, the lotus-eyed one and diadem-equipped. The eighth Puruṣottama or best among men issued out from the mouth of Nārāyaṇa. He is eight-armed, broad-chested one, is called as the birth source of lokas. Having thought over something, having soul restrained and having adhered to Yoga, the Yoga knowing one, continued to recline or sleep on that vast couch of the hue of gold, of that one having stretched out the hood of the great lord of hoods, of unparalleled radiance, endowed with thousand hoods and of mighty height.

एवं तत्र शयनेन विष्णुना प्रभविष्णुना।

आत्मरामेण क्रीडार्थं सृष्टं नाभ्यां तु पङ्कजम्॥१२॥

This way reclining by Viṣṇu of powerful norm, taking repose in soul for the sake of sport, the lotus was created in the navel.

शतयोजनविस्तीर्णं तरुणादित्यवर्चसम्।

वज्रदण्डं महोत्सेधं लीलया प्रभविष्णुना॥१३॥

तस्यैवं क्रीडमानस्य समीपं देवमीदुषः।

हेमब्रह्माण्डजो ब्रह्मा रुक्मवर्णो ह्यतीन्द्रियः॥

चतुर्मुखो विशालाक्षः समागम्य चदृच्छया॥१४॥

Having length of a hundred Yojanas, having brilliance of the fresh sun, having staff of the norm of adamant, having the onslaught of high orders by the power-equipped one, by ridiculous ease situate to that very one, sporting as such, the one bountiful god or bountiful unto

the gods, Brahmā, the one born of the primordial egg of the gods, the gold-complexioned one, highly-controlled in senses, four-faced one, having eyes dilated ones, came closer voluntarily.

श्रिया युक्तेन नव्येन सुप्रभेण सुगन्धिना।

तं क्रीडमानं पद्मेन दृष्ट्वा ब्रह्मा तु भेजिवान्॥१५॥

By the one endowed with glory and laudable, nicely radiant, emitting sweet smell, to that one playing with the lotus, Brahmā adored him.

स विस्मयमथाऽऽगम्य शस्यसंपूर्णया गिरा।

प्रोवाच को भवाञ्ज्येते आश्रितो मध्यमम्भसाम्॥१६॥

Then having attained to marvel with a speech endowed with laudability, spoke out—“Who are you, sleeping over the middle region of the waters, having refuge taken as such?”

अथ तस्याच्युतः श्रुत्वा ब्रह्मज्ञस्तु शुभं वचः।

उदतिष्ठत पर्यङ्कोद्विस्मयोत्फुल्ललोचनः॥१७॥

Then that *Acyuta* (Viṣṇu), having heard the auspicious expression, being one as knower of Brahman, rose up from the couch, having eyes dilated owing to marvel.

प्रत्युवाचोत्तरं चैव क्रियते यच्च किंचन।

द्वौरन्तरिक्षं भूश्चैव परं पदमहं प्रभुः॥१८॥

And gave a reply under—“That much is being done the way it is required; the sky, the intermediary space, the earth and I am the highest point, the mastering over.”

तमेवमुक्त्वा भगवान्विष्णुः पुनरथाब्रवीत्।

कस्त्वं खलु समायातः समीपं भगवान्कृतः॥

कुतश्च भूयो गन्तव्यं कुत्र वा ते प्रतिश्रयः॥१९॥

Having spoken this way, again the adorable Viṣṇu spoke out—“Who are you that have come over here situate as such, the adorable one and from where? And where else is to be gone and where, verily, is your resort?”

को भवान्विश्वमूर्तिस्त्वं कर्त्तव्यं किं च ते मया।

एवं ब्रुवाणं वैकुण्ठं प्रत्युवाच पितामहः॥२०॥

Who are you? Are you one having a universal form? And what purpose have you to serve by me?” This way as he was talking, the adorable Pitāmaha (Brahmā) replied.

यथा भवांस्तथा चाहमादिकर्ता प्रजापतिः।

नारायणसमाख्यातः सर्वं वै मयि तिष्ठति॥२१॥

“The way you are, I am likewise the same; the creator of the beginning, a Prajāpati or creator of progeny or a lord of the subjects. I am Nārāyaṇa and everything exists in me.”

सविस्मयं परं श्रुत्वा ब्रह्मणा लोककर्तृणा।

सोऽनुज्ञातो भगवता वैकुण्ठो विश्वसंभवः॥२२॥

कौतूहलान्महायोगी प्रविष्टो ब्रह्मणो मुखम्।

इमानष्टादश द्वीपान्समुद्रान्सपर्वतान्॥२३॥

प्रविश्य स महतेजाश्चातुर्वर्ण्यसमाकुलान्।

ब्रह्मादिस्तम्बपर्यन्तान्समलोकान्सनातनान्॥२४॥

ब्रह्मणस्तूदरे दृष्ट्वा सर्वांन्विष्णुर्महायशाः।

अहोऽस्य तपसो वीर्यं पुनः पुनरभाषत॥२५॥

With great wonder, having heard the sublime or having heard the utmost object of wonder by the Brahmā, the creator of the world, that one permitted as such by the adorable, Vaikuṇṭha (an epithet of Viṣṇu), the very birth source of the universe, out of curiosity, being a greatly-controlled one, (Mahāyogī), entered into the mouth of Brahmā. And having entered into, he saw the eighteen continents having all the oceans and mountains, the highly radiant one, in the stomach of Brahmā, the seven lokas having the primeval pillar as Brahmā, endowed with the four varṇas *i.e.* the four orders of society, the pristine-gloried ones. On seeing all these, Viṣṇu, the highly-famed one, repeatedly talked of the great prowess of the penance of this one.

पर्यटन्विधिर्लोकान्विष्णुर्नानाविधाश्रमान्।

ततो वर्षसहस्रान्ते नान्तं हि ददृशे तदा॥२६॥

Promenading about in different worlds, having variety of stages of life (*Āśramas*) or many hermitages, Viṣṇu, then, with the culmination of thousand years, did not see any ending.

तदाऽस्य वक्त्रान्निष्क्रम्य पद्मगोन्द्रादिकेतनः।
अजातशत्रुर्भगवान्पितामहमथाब्रवीत्॥२७॥

Then having got out of the mouth of this one, the one having abode for the lord of serpents, Pitāmaha, then being one as having the foes, spoke out.

भगवन्नादिमध्यं च अन्तः कालदिशे न च।
नाहमन्तं प्रपश्यामि ह्युदरस्य तवानघ॥२८॥

“O adorable one! Neither the beginning nor the intermediate interior, nor even the ultimate end, neither the time, nor the directions, do I observe inside your abdomen, O sinless one!”

एवमुक्त्वाऽब्रवीद्भूयः पितामहमिदं हरिः।
भवानप्येवमेवाद्य ह्युदरं मम शाश्वतम्।
प्रविश्य लोकान्यश्चैताननौपम्यान्दिजोत्तम॥२९॥

Having said so, Hari (*i.e.* Viṣṇu), spoke out once again to Pitāmaha— “O the best of the Brāhmaṇas, you too, enter my belly and see the incomparable world within.”

मनःप्रह्लादनीं वाणीं श्रुत्वा तस्याभिनन्द्य च।
श्रीपतेरुदरं भूयः प्रविवेश पितामहः॥३०॥

Having listened to that speech causing gladdening of the heart and welcomed, the same Pitāmaha entered into the abdomen of Hari.

तानेव लोकानार्भस्थः पश्यन्सोऽचिन्त्यविक्रमः।
पर्यटित्वाऽऽदिदेवस्य ददर्शान्तं न वै हरेः॥३१॥

And stationed in the womb as such, looking those very lokas or worlds or people, that one being one as having prowess inscrutable as such, observed the ultimate end of Hari, of the one being the primeval god, having promenaded as such.

ज्ञात्वाऽऽगमं तस्य पितामहस्य
द्वाराणि सर्वाणि विधाय विष्णुः।

विभुर्मनः कर्तुमियेष चाऽऽशु

सुखं प्रसुप्तोऽस्मि महाजलौघे॥३२॥

Having understood the arrival of that Pitāmaha, Viṣṇu, the omnipotent one, closed all

the pores of his body. The lord then wished to resume his happy deep sleep in the middle of the vast ocean.

ततो द्वाराणि सर्वाणि पिहितान्युपलक्ष्य ते।
सूक्ष्मं कृत्वाऽऽत्मनो रूपं नाभ्यां द्वारमविन्दत॥३३॥
पद्मसूत्रानुमार्गेण ह्यनुगम्य पितामहः।
उज्जहाराऽऽत्मनो रूपं पुष्कराच्चतुराननः॥
विरराजारविन्दस्थः पद्मगर्भसमद्युतिः॥३४॥

Then having seen all the doors closed as such, having created a subtle form of the self, he found the door in the navel. Then four-faced Brahmā, through the stalk of the lotus, magnified his own form out of the lotus. He was stationed within the lotus having gleam similar to the one held by the hollow of the lotus.

एतस्मिन्नन्तरे ताभ्यामेकैकस्य तु कात्स्न्यतः।
प्रवर्तमाने संहर्षे मध्ये तस्यार्णवस्य तु॥३५॥

During that very interval, there arose a clash between them on the point of entirety (superiority) in the middle of the ocean.

सूत उवाच

ततो ह्यपरिमेयात्मा भूतानां प्रभुरीश्वरः।
शूलपाणिर्महादेवो हैमचीराम्बरच्छदः॥
आगच्छद्यत्र सोऽनन्तो नागभोगपतिर्हरिः॥३६॥

Sūta spoke— Then, the one having soul or self unmeasurable, the master of the living beings or spirits, Īśvara, the trident-wielder, Mahādeva, having coverage of costume in gold-coloured bark-garments as such, arrived there, where the eternal lord Hari was lying on the couch of the hooded serpent’s body.

शीघ्रं विक्रमतस्तस्य पद्भ्यामत्यन्तपीडिताः।
उद्भूतास्तूर्णमाकाशे पृथुलास्तोयविन्दवः॥
अत्युष्णाश्चातिशीताश्च वायुस्तत्र ववौ भृशम्॥३७॥

While he was walking quickly, suppressed enormously by the two feet, very stout water drops kicked forcibly got generated in the sky. They were highly hot and highly cold and the breeze blew there vehemently.

तद्दृष्ट्वा महदाश्चर्यं ब्रह्मा विष्णुमभाषत।
अब्बिन्दवो हि स्थूलोष्णाः कम्पते चाम्बुजं भृशम्॥
एतं मे संशयं ब्रूहि किंचान्यत्वं चिकीर्षसि॥३८॥

Then having seen that, the great marvel, Brahmā spoke to Viṣṇu- “The drops of water are big and hot. The lotus is also moving terribly. May you reveal this doubt to me? What else you want to accomplish?”

एतदेवंविधं वाक्यं पितामहमुखोद्भवम्।
श्रुत्वाऽप्रतिमकर्माऽऽह भगवानसुरान्तकृत्॥३९॥

Having heard this type of sentence issued out of the mouth of Brahmā, the one adorable as such, the extirpator of the demons, the irresistible one or one of unequalled deeds thought within himself.

किं नु खल्वत्र मे नाभ्यां भूतमन्यत्कृतालयम्।
वदति प्रियमन्यर्थं विप्रियेऽपि च ते मया॥४०॥

“Could it be that another living being has taken abode in my umbilicus? It speaks agreeable words though it does disagreeable acts.”

इत्येवं मनसा ध्यात्वा प्रत्युवाचेदमुत्तरम्।
किं न्वत्र भगवांस्तस्मिन्पुष्करे जातसंभ्रमः॥४१॥

This way then having meditated by mind, he replied in rejoinder- “What may there be, O adorable one, in the lotus, a delirium created as such?

किं मया यत्कृतं देव यन्मां प्रियमनुत्तमम्।
भाषसे पुरुषश्रेष्ठ किमर्थं ब्रूहि तत्त्वतः॥४२॥

What has been done by me in that, O God, that you are talking agreeable of the inagreeable norm. O best among men! On what purposed, you may dilate upon factually.”

एवं ब्रुवाणं देवेशं लोकमात्रां तु तत्त्वगाम्।
प्रत्युवाचाम्बुजाभास्कः ब्रह्मा वेदनिधिः प्रभुः॥४३॥

Having told thus by the lord of Devas, in accordance with the convention, Brahmā, having splendour of the lotus, the quarry of Vedas, the omnipotent one replied.

योऽसौ तवोदरं पूर्वं प्रविष्टोऽहं त्वदिच्छया।
यथा ममोदरे लोकाः सर्वे दृष्टास्त्वया प्रभो॥
तथैव दृष्टाः कात्स्न्येन मया लोकास्तवोदरे॥४४॥

“O Lord! That one who entered your abdomen earlier at your behest, that very way in my abdomen by you were seen all the lokas. That very way by me were seen all the lokas in your abdomen.

ततो वर्षसहस्रान्त उपावृत्तस्य मेऽनघ।
नूनं मत्सरभावेन मां वशीकर्तुमिच्छता॥
आशु द्वाराणि सर्वाणि घटितानि त्वया पुनः॥४५॥

Then at the end of a thousand years, when I was returning as such, O innocent one, surely owing to the idea of jealousy, by you, desirous of making me amenable to yourself, all the pores were once again closed.

ततो मया महाभाग संचिन्त्य स्वेन चेतसा।
लब्धो नाभ्यां प्रवेशस्तु पद्मसूत्राद्विनिर्गमः॥४६॥

Then by me, O highly fortunate one, having reflected within my own mind, an entry was obtained in the navel and an exit through the lotus stalk.

मा भूते मनसोऽल्पोऽपि व्याघातोऽयं कथंचन।
इत्येषाऽनुगतिर्विष्णोः कार्याणामौपसर्गिकी॥४७॥

Lest there should be even a little of setback to your mind any way of this type.” On hearing these words of Brahmā, Viṣṇu spoke thus.

यन्मयाऽनन्तरं कार्यं मयाऽध्यवसितं त्वयि।
त्वां वा बाधितुकामेन क्रीडापूर्वं यदुच्छया॥
आशु द्वाराणि सर्वाणि घटितानि मया पुनः॥४८॥

“That one which a task by me has been resolved upon for you, with a view to blockading you by me, in a sportive mood, quite voluntarily, all the openings were closed immediately.

न तेऽन्यथाऽवमन्तव्यो मान्यः पूज्यश्च मे भवान्।
सर्वं मर्षय कल्याणं यन्मयाऽथ कृतं तव॥
तस्मान्मयोच्यमानस्त्वं पद्मादवतर प्रभो॥४९॥

I need not be construed otherwise by you. You are honourable and adorable for me. You may tolerate all that whatever has been done by me regarding you, O beneficent one! Therefore, O great Lord, being urged by me, you shall get down from the lotus.

नाहं भवन्तं शक्नोमि सोढुं तेजोमयं गुरुम्।
स चोवाच वरं ब्रूहि पद्मादवतराम्यहम्॥५०॥

Neither I am capable of bearing you, the one radiant as such, and you are a preceptor as well." Then Brahmā replied— "You may bestow a boon, I am getting down from the lotus."

विष्णुरुवाच

पुत्रो भव ममारिघ्न मुदं प्राप्स्यसि शोभनाम्।
सत्यधनो महायोगी त्वमीड्यः प्रणवात्मकः॥५१॥

Viṣṇu spoke— "You may become my son, O killer of the foes! You will attain to a pleasant joy, the one having riches for truth, a 'mighty Yogin. You are fit to be adored by me, having soul for 'Praṇava'.

अद्यप्रभृति सर्वेश श्रेतोष्णीषविभूषणः।
पद्मयोनिरितीत्येवं ख्यातो नाम्ना भविष्यसि॥
पुत्रो मे त्वं भव ब्रह्मन्सर्वलोकाधिप प्रभो॥५२॥

From today onwards, O Sarveśa (Lord of all), having ornaments and turban white, you will become popular by the name of *Padmayoni*. You may become my son, O Brahman (Brahmā)! O you being the overlord of all the people or lokas! O master!"

ततः स भगवान्ब्रह्मा वरं गृह्य किरीटिनः।
एवं भवतु चेत्युक्त्वा प्रीतात्मा गतमत्सरः॥५३॥

Then that adorable Brahmā, having got a boon from the diademed one, "May it be so", said so, having soul-gratified and having spite gone away.

प्रत्यासन्नमथाऽऽयान्तं बालार्काभं महाननम्।
भूतमत्यद्भुतं दृष्ट्वा नारायणमथाब्रवीत्॥५४॥

To one drawn close as such and getting closer, the one having radiance of the rising sun

and one having a huge face, having seen the highly marvellous being Nārāyaṇa, spoke out as such.

अप्रमेयो महावक्त्रो दंष्ट्री व्यस्तशिरोरुहः।
दशबाहुस्त्रिशूलाङ्गो नयनैर्विश्वतोमुखः॥५५॥
लोकप्रभुः स्वयं साक्षाद्विकृतो मुञ्जमेखली।
मेद्वेणोर्ध्वेन महता नदमानोऽतिभैरवम्॥५६॥
कः खल्वेष पुमान्विष्णो तेजोराशिर्महाद्युतिः।
व्याप्य सर्वा दिशो द्यां च इत एवाभिवर्तते॥५७॥

"Unmeasurable, having a huge face and (protruding) jaws, dishevelled hair, ten-armed, having body like a trident or bearing trident, by eyes being one as having facing all around, a master of the lokas of his own, a hideous figure, the one having the cincture of Muñja grass, growling along boisterously, with a penis of big norm, stimulated on high— Who may this man be, O Viṣṇu, the one being a storehouse of radiation, highly refulgent one, who is turning hitherwards having circumambiated all the quarters as also the heaven or the aerial atmosphere?"

तेनैवमुक्तो भगवान्विष्णुर्ब्रह्माणमब्रवीत्।
पद्भ्यां तलनिपातेन यस्य विक्रमतोऽर्णवे॥
वेगेन महताऽऽकाशे व्यथिताश्च जलाशयाः॥५८॥
छटाभिर्विश्वतोऽत्यर्थं सिच्यते पद्मसंभवः।
घ्राणजेन च वातेन कम्प्यमानं त्वया सह॥
दोधूयते महापद्मं स्वच्छदं मम नाभिजम्॥५९॥

This way having been spoken, the adorable Viṣṇu replied to Brahmā— "He (lord Śiva) has been coming quickly wading through the ocean. By keeping his two feet the whole ocean is agitated with waves of waters by a mighty speed in the sky. By the shadows all round to the extreme norm, the lotus-born is saturated, (then) on the breeze born of nose, being made to sliver along with you, the huge, lotus is swaggered repeatedly independent as such as born out of the navel of mine.

स एष भगवानीशो ह्यनादिश्चान्तकृद्धिभुः।

भवानहं च स्तोत्रेण हुपतिष्ठाव गोध्वजम्॥६०॥

The adorable lord Īśa being such as having no beginning but a creator of end, is all powerful. I and you by a eulogium may adore Godhvaja (bull- bannered god) Śiva.”

ततः क्रुद्धोऽम्बुजाभास्कं ब्रह्मा प्रोवाच केशवम्।

न भवान्नूनमात्मानं लोकानां योनिमुत्तमम्॥६१॥

ब्रह्माणं लोककर्तारं मां च वेत्ति सनातनम्।

कोऽयं भोः शंकरो नाम ह्यावयोर्व्यतिरिच्यते॥६२॥

Thereupon, the infuriated Brahmā spoke to Keśava, the one having gleam like that of lotus—“You do not recognise me, the prime cause of the lokas and also you own-self, the very creator of the universe. Who verily, is this Śaṅkara, who bears contrast to both of us.”

तस्य तत्क्रोधजं वाक्यं श्रुत्वा विष्णुरभाषत।

मा मैवं वद कल्याण परिवादं महात्मनः॥६३॥

Having heard the furious words, Viṣṇu rejoined—“O beneficent one! Do not talk like this disparagingly of the great-souled one.

मायायोगेश्वरो धर्मो दुराधर्षो वरप्रदः।

हेतुरस्यात्र जगतः पुराणः पुरुषोऽव्ययः॥६४॥

He is the master of the Māyā and Yoga, the form of Dharma (virtue), difficult of being suppressed, the bestower of boons. He is the cause of this universe, the eternal lord and is the indestructible one.

जीवः खल्वेषः जीवानां जयोतिरेकं प्रकाशते।

बालक्रीडनकैर्देवः क्रीडते शंकरः स्वयम्॥६५॥

The life breath alone here of the beings, shines as the sole illumination or light. He is god Śaṅkara himself who is sporting with (his subjects as) childish toys.

प्रधानमव्ययं ज्योतिरव्यक्तं प्रकृतिस्तमः।

अस्य चैतानि नामानि नित्यं प्रसवधर्मिणः॥

यः कः स इति दुःखार्तैर्मृग्यते यतिभिः शिवः॥६६॥

The indestructible light is the principal unit and the inscrutable dusk is the primary element

of this one. Having pre-requisite as creation or creativity, all these constitute his names. Whosoever he may be, he is sought by ascetics, distressed with grief.

एष बीजी भवान्बीजमहं योनिः सनातनः।

एवमुक्तोऽथ विश्वात्मा ब्रह्मा विष्णुमभाषत॥६७॥

He is the procreator and you are the seed or semen and I am the primeval source of procreation.” The primeval one, this way spoken to, Brahmā, the soul of the universe, replied to Viṣṇu.

भवान्योनिरहं बीजं कथं बीजी महेश्वरः।

एतन्मे सूक्ष्ममव्यक्तं संशयं छेत्तुमर्हसि॥६८॥

“You are the source of procreation (womb) and I am the semen. How (then) becomes the procreator (sower of the seed) Maheśvara? This subtle suspicion of mine, the unmanifest one, you are required to palliate.”

ज्ञात्वा चैवं समुत्पत्तिं ब्रह्मणा लोकतन्निणा।

इदं परमसादृश्यं प्रश्नमभ्यवदद्धरिः॥६९॥

And this way having understood the creation of Brahmā, the organising dictator of the Universe, Hari dilated upon this question having identity of utmost norm.

अस्मान्महत्तरं गुह्यं भूतमन्यत्र विद्यते।

महतः परमं धाम शिवमध्यात्मिनां पदम्॥७०॥

“A greater secretive being than him, none other exists as such. He is the highest abode of the great one, the beneficent one, is the pedestal of those having supernatural powers.

द्वैधीभावेन चाऽऽत्मानं प्रविष्टस्तु व्यवस्थितः।

निष्कलः सूक्ष्ममव्यक्तः सकलश्च महेश्वरः॥७१॥

The lord has split himself into two and entered within self, well-sustained as such. He is devoid of all attributes, the minutely indistinct one, Maheśvara being endowed with all the arts.

अस्य मायाविधिज्ञस्य अगम्यगमनस्य च।

पुरा लिङ्गं भवद्वीजं प्रथमं त्वादिसर्गिकम्॥७२॥

He is well-conversant in Māyā and its deeds and the one trudging on the untractable path.

Earlier his penis deposited you as the seed in my womb for the first creation as such.

मयि योनौ समायुक्तं तद्बीजं कालपर्ययात्।
हिरण्यमपरं तद्योन्यामण्डमजायत॥७३॥

By the defunction of time by me that semen germinated or ingenerated in the procreative source having no other end became a golden egg in that uterus or womb.

शतानि दशवर्षाणामण्डं चाप्सु प्रतिष्ठितम्।
अन्ते वर्षसहस्रस्य वायुना तद्द्विधाकृतम्॥७४॥

For ten thousands of years, that Egg remained static in the waters. At the end of a thousand years, by Vāyu, that was divided into two.

कपालमेकं द्यौर्जज्ञे कपालमपरं क्षितिः।
उल्बं तस्य महोत्सेधं योऽसौ कनकपर्वतः॥७५॥

One of the parts of the crust created the heaven and the other created the Earth. The membrane, enveloping embryo of that one of high elevation of mighty thickness, that happened to be the mountain of gold.

ततस्तस्मात्प्रबुद्धात्मा देवो देववरः प्रभुः।
हिरण्यगर्भो भगवानहं जज्ञे चतुर्भुजः॥७६॥

Then from that having soul awakened, the god, the better one of the gods, the supreme being, the golden-wombed, the adorable one and I was born as the four-armed one.

ततो वर्षसहस्रान्ते वायुना तद्द्विधा कृतम्।
अतारार्केन्दुनक्षत्रं शून्यं लोकमवेक्ष्य च॥
कोऽयमत्रेत्यभिध्याते कुमारास्तेऽभवन्स्तदा॥७७॥

Then, at the end of the thousand years, by Vāyu, that was divided into two and having seen the world as a void having no stars, sun, the moon and the planets or constellations—'Who may he be? This much having been meditated upon, those your sons then assumed form.

प्रियदर्शनास्तु तनवो(या) येऽतीताः पूर्वजास्तव।
भूयो वर्षसहस्रान्ते तत एवाऽऽत्मजास्तव॥

भुवनानलसंकाशाः पद्मपत्रायतेक्षणाः॥७८॥

The good-looking ones, the sons, who passed away as your ancestors once again. At the end of the thousand years, from there shall be your sons, being peers to the fire of the universe and having the eyes like the lotus-leaves.

श्रीमान्सनत्कुमारस्तु ऋतुश्रैवोर्ध्वरितसौ।
सनातनश्च सनकस्तथैव च सनन्दनः॥

उत्पन्नः समकालं ते बुद्ध्याऽतीन्द्रियदर्शनाः॥७९॥

The illustrious ones— Sanatcumāra and Rtu, the two of perpetual celibacy, Sanātana and Sanaka and likewise Sanandana took birth at the same time. They, by intellect, could visualize those objects, beyond the reach of sense-organs.

उत्पन्नाः प्रतिघात्मानो जगदुश्रैतदेव हि।

नारप्स्यन्त च कर्माणि तापत्रयविवर्जिताः॥८०॥

They were born as having controlled mind and deprived of the three torments. They said that they would not take up the work of creation.

अल्पसौख्यं बहुक्लेशं जराशोकसमन्वितम्।
जीवितं मरणं चैव संभवं च पुनः पुनः॥८१॥

The life shall be one as having little of happiness, abundant in grief, endowed with decrepitude and sorrow, having death and birth time and again likewise.

स्वप्नभूतं पुनः स्वर्गं दुःखानि नरकास्तथा।

विदित्वा चाऽऽगमं सर्वमवश्यं भवितव्यताम्॥८२॥

The heaven, then having gone to the state of a dream, the woes and likewise the hells shall be there. Having understood all the adventure, the inevitable shall prevail as such.

ऋभुं सनत्कुमारं च दृष्ट्वा तव वशे स्थितौ।

त्रयस्तु त्रीन्गुणान्हित्वा आत्मजाः सनकादयः॥

वैवर्तेन तु ज्ञानेन निवृत्तास्ते महौजसः॥८३॥

Rbhu and Sanatcumāra, having seen you, stood subservient to you. The three sons Sanaka and others, having taken leave of the three

Guṇas¹ by the knowledge of the revolutionary lore, got indicated, being highly powerful.

ततस्तेष्वप्रवृत्तेषु सनकादिषु वै त्रिषु।

भविष्यसि विमूढस्तु मायया शंकरस्य तु॥८४॥

Then on the three Sanaka and others having got vindicated, you will become thoroughly infatuated by the Māyā of Śaṅkara.

एवं कल्पे तु वै कल्पे संज्ञा नश्यति तेऽनघ।

कल्पशेषाणि भूतानि सूक्ष्माणि पार्थिवानि च॥८५॥

This way in this aeon of agitation, your consciousness gets lost, O sinless one! The terrestrial ones, the remaining aeons, have become extremely subtle.

सा चैषा ह्यैश्वरी माया जगतः समुदाहता।

स एष पर्वतो मेरुर्देवलोको ह्युदाहृतः॥८६॥

And that this one, the Māyā of the supreme lord, is so defined. And that this mountain Meru is exemplified as 'Devaloka'.

तवैवेदं हि माहात्म्यं दृष्ट्वा चाऽऽत्मानमात्मना।

ज्ञात्वा चेश्वरसद्भावं ज्ञात्वा मामबुजेक्षणम्॥८७॥

महादेवं महायोगं भूतानां वरदं प्रभुम्।

प्रणवात्मानमासाद्य नमस्कृत्वा(त्य) जगद्गुरुम्॥

त्वां च मां चैव संक्रुद्धो निश्वासान्निर्देहदयम्॥८८॥

You will realize your greatness. You will realize your self through your own self. You shall know me the lotus-eyed one. You shall approach the lord supreme Śiva of great Yogic (power), an offerer of boons to all living beings. Having approached him, the one having soul for Praṇava, you shall bow down to the preceptor of the Universe. Should he be infuriated, he may burn us both by his very breath.

एवं ज्ञात्वा महायोगमभ्युत्तिष्ठ महाबल।

1. The Paurāṇic writers identify Guṇas with the triad of gods— Brahmā, Viṣṇu and Rudra. They have accepted the Sāṅkhya theory of cosmic evolution but they have added Īśvara or a supreme deity and have given a popular garb to this evolution for mass education.

अहं त्वामग्रतः कृत्वा स्तोष्येऽहमनलप्रभम्॥८९॥

Therefore, having understood that lord of great Yoga, I shall be valorous keeping you ahead. I shall eulogise the lord having refulgence of fire.”

सूत उवाच

ब्रह्माणमग्रतः कृत्वा ततः स गरुडध्वजः।

अतीतैश्च भविष्यैश्च वर्तमानैस्तथैव च॥

नामभिश्छान्दसैश्चैव इदं स्तोत्रमुदीरयत्॥९०॥

Sūta spoke— Then having kept Brahmā in front, that Garuḍa-bannered (Viṣṇu) recited the following stotra, uttering his past, present and future names pertaining to the Vedic hymns.

नमस्तुभ्यं भगवते सुव्रतेऽनन्ततेजसे।

नमः क्षेत्राधिपतये बीजिने शूलिने नमः॥९१॥

अमेद्वायोर्ध्वमेद्वाय नमो वैकुण्ठरेतसे।

नमो ज्येष्ठाय श्रेष्ठाय ह्यपूर्वप्रथमाय च॥९२॥

Obeisance be to you, the adorable one of unending radiance, O virtuous-vowed one, or to the one of virtuous vows. Obeisance be to the overlord of the Kṣetra, the one having seeds, the trident-bearer. Obeisance be to one having no male organ of generation and to one having male organ of generation or phallus image raised aloft (or to the phallus-shaped image of Śiva), the one having the radiance of Viṣṇu (Vaikuṇṭha). Obeisance be to the eldest one, the best one and the one having priority not acquired by anyone, the earlier one.

नमो हव्याय पूज्याय सद्योजाताय वै नमः।

गह्वराय धनेशाय हैमचीराम्बराय च॥९३॥

Obeisance be to the one fit for the offering of oblations, the one fit for adoration and the one having birth spontaneously, obeisance be to Gahvara (i.e. an impervious) as also for Dhaneśa (i.e. lord of wealth) and one having golden-hemmed costume.

नमस्ते ह्यस्पदादीनां भूतानां प्रभवाय च।

वेदकर्मादातानां द्रव्याणां प्रभवे नमः॥९४॥

Obeisance be to the one, the source of all the primeval beings such as we, and obeisance be to the one, being the source of all the materials, pellucid for all the activities of Vedas.

ग्रहाणां प्रभवे चैव ताराणां प्रभवे नमः।

नमो योगस्य प्रभवे सांख्यस्य प्रभवे नमः।

नमो ध्रुवनिशीथानामृषीणां पतये नमः॥१५॥

Obeisance be to the Lord of *Grahas* (ominous ensigns or plants or comets) and also to the constellations. Obeisance be to the progenitor of Yoga and Sāṅkhya. Obeisance be to the Lord of the sages of the Dhruvas and Niśīthas (*i.e.* polar stars) and the nights.

विद्युत्दशनिमेघानां गर्जितप्रभवे नमः।

उदधीनां च प्रभवे द्वीपानां प्रभवे नमः॥१६॥

Obeisance be to the creator of the thunder of clouds and lightning and also to the creator of oceans and the islands.

अद्रीणां प्रभवे चैन वर्षाषां प्रभवे नमः।

मनो नदानां प्रभवे नदीनां प्रभवे नमः॥१७॥

Obeisance be to the creator of mountains and to that of the *Varṣas*. Obeisance be to the creator of rivers and to that of streams.

नमश्चौषधिप्रभवे वृक्षाणां प्रभवे नमः।

धर्माध्यक्षाय धर्माय स्थितीनां प्रभवे नमः॥१८॥

Obeisance be to the creator of medicinal herbs and to that of the trees; obeisance be to the Lord of Dharma, Dharma *i.e.* Yama, the very creator of circumstances.

नमो रसानां प्रभवे रत्नानां प्रभवे नमः।

नमः क्षणानां प्रभवे कलानां प्रभवे नमः॥१९॥

Obeisance be to the creator of Rasas (fluids and sentiments) and to that of the gems; obeisance be to the creator of Kṣaṇas (the moments and festivals) and also to that of Kalās (a unit of time).

निमेषप्रभवे चैव काष्ठानां प्रभवे नमः।

अहोरात्रार्धमासानां मासानां प्रभवे नमः॥२०॥

Obeisance be to the creator of Nimeṣas (winkling time) of Kāṣṭhās (or 1/30 *Kalās* as measure of time) as also to that of the days and nights, the half months, fortnights and months.

नमः ऋतूनां प्रभवे संख्यायाः प्रभवे नमः।

प्रभवे च परार्धस्य परस्य प्रभवे नमः॥२०॥

Obeisance be to the creator of seasons and also to that of the numbers of *Parārdha* (infinite) and to the most excellent one.

नमः पुराणप्रभवे युगस्य प्रभवे नमः।

चतुर्विधस्य सर्गस्य प्रभवेऽनन्तचक्षुषे॥२०॥

Obeisance be to the generator of Purāṇa and to that of the Yugas, obeisance be to the lord of the four-fold creation and one having eyes of indefinite number.

कल्पोदयनिबद्धानां वार्तानां प्रभवे नमः।

नमो विश्वस्य प्रभवे ब्रह्मादिप्रभवे नमः॥२०॥

Obeisance be to the one, being the creator of the *Vārtās* (the anecdotes as well as the economics, agricultural activities and the animal husbandries) connected with the emanation of the aeons. Obeisance be to the source of universe as also to the lord of Brahmā and others.

विद्यानां प्रभवे चैव विद्यानां पतये नमः।

मनो व्रतानां पतये मन्त्राणां पतये नमः॥२०॥

Obeisance be to the creator as well as the Lord of the lores, obeisance be to the Lord of vows as also that of Mantras or Vedic chants or secret counsels.

पितृणां पतये चैव पशूनां पतये नमः।

वाग्वृषाय नमस्तुभ्यं पुराणवृषभाय च॥२०॥

Obeisance be to the Lord of the manes, to the lord of the beasts and cattle or fauna; obeisance be to you, the one being the chief one of the speeches and one being the ancient bull.

सुचारुचारुकेशाय ऊर्ध्वचक्षुःशिराय च।

नमः पशूनां पतये गोवृषेन्द्रध्वजाय च॥२०॥

Obeisance be to the one, having well and beautiful hair and also the one having eyes and head raised aloft and also to the lord of the animals and the one having flag marked by a cow, a bull and Indra.

प्रजापतीनां पतये सिद्धानां पतये नमः।

दैत्यदानवसंघानां रक्षसां पतये नमः॥१०७॥

Obeisance be to the Lord of the Lords of intellects and also to that of the Siddhas; and obeisance be to the Lord of the demons and to the Lord of the corporations or guilds of the Devas and Dānavas (descendants of Danu).

गन्धर्वाणां च पतये यक्षाणां पतये नमः।

गरुडोरगसर्पाणां पक्षिणां पतये नमः॥१०८॥

Obeisance be to the lord of Gandharvas (Musicians) as also to that of the Yakṣas, obeisance may also be to that of Garuḍa, serpents and the birds.

गोकर्णाय च गोष्ठाय शङ्कुकर्णाय वै नमः।

वराहायाप्रमेयाय रक्षोधिपतये नमः॥१०९॥

Obeisance be to Gokarṇa (a cow-eared one), seated on the Bull and the spike-eared deity. Obeisance be to Varāha (the Boar-incarnation of Viṣṇu) and also to one, the unmeasurable and the Lord of the Rakṣaṣas.

नमोऽप्सरणां पतये गणानां पतये नमः।

अम्भसां पतये चैव तेजसां पतये नमः॥११०॥

Obeisance be to the Lord of the Nymphs and to that of the Gaṇas or attendants of Śiva and also to the Lord of waters and the luminaries or lights.

नमोऽस्तु लक्ष्मीपतये श्रीमते ह्रीमते नमः।

बलाबलसमूहाय ह्यक्षोभ्यक्षोभणाय च॥१११॥

Obeisance be to the Lord of Lakṣmī, the Lord of Śrī (i.e. glory) and lord of Hrī (modesty or discipline or bashfulness). Obeisance be to the group of strength and weakness or army and the civilians or even to the one not fit to be exasperated and the one fit to be exasperated.

दीर्घशृङ्गैकशृङ्गाय वृषभाय ककुद्मिने।

नमः स्थैर्याय वपुषे तेजसे सुप्रभाय च॥११२॥

Obeisance be to one having long horn and even to one having one horn, a bull having a hump. Obeisance be to stability and the physique as well as radiance and one having fine refulgence.

भूताय च भविष्याय वर्तमानाय वै नमः।

सुवर्चसेऽथ वीराय शूराय ह्यतिगाय च॥११३॥

Obeisance be to the past, future and the present as also to the valiant one, the prowessed one and to one who traverses beyond.

वरदाय वरेण्याय नमः सर्वगताय च।

नमो भूताय भव्याय भवाय महते तथा॥११४॥

Obeisance be to the bestower of boons, the superior one and omnipresent one; obeisance be to the gone by and the one likely to be, to one being beneficent and being great.

सर्वाय महतेऽजाय नमः सर्वगताय च।

जनाय च नमस्तुभ्यं तपसे वरदाय च॥

नमो वन्द्याय मोक्षाय जनाय नरकाय च॥११५॥

Obeisance be to the lord of all, the great, the birthless one and the one having approach everywhere. Obeisance be to you, the Janaloka, to the penance and the one being a bestower of boons. Obeisance be to the adorable one, as also to the form of Mokṣa (salvation) and the people and the Hell (Naraka).

भवाय भजमानाय इष्टाय याजकाय च।

अभ्युदीर्णाय दीप्ताय तत्त्वाय निर्गुणाय च॥११६॥

Obeisance be to Bhava and the one worshipping as such, the sacrificed one and the one making to perform sacrifices and the one growing up all around, the indigent one, the real one and the one void of qualities.

नमः पाशाय हस्ताय नमः स्वाभरणाय च।

हुताय अपहुताय प्रहुतप्राशिताय च॥११७॥

Obeisance be to the snare, the hand or a cubit, as also to one who is a personal ornament

or one nourishing the person as such; (obeisance) be to the one having been offered an oblation and the one having been bodily invoked as such and the one fed abundantly.

नमस्त्विष्टाय पूर्ताय ह्यग्निष्टोमर्त्विजाय च।

नम ऋताय सत्याय भूताधिपतये नमः॥११८॥

Obeisance be to sacrifices, the *Iṣṭa*, the *Pūrta*, to the Agniṣṭoma and Rtvik. Obeisance be to Rta, to Satya (the truth or existent one) and to the lord of the Bhūtas (the beings).

सदस्याय नमश्चैव दक्षिणावधृथाय च।

अहिंसायाथ लोकानां पशुमन्त्रौषधाय च॥११९॥

Obeisance be to the member of sacrificial council and to Dakṣiṇā (gift of sacrifice), one having the carrying off of the purification after the completion of a sacrifice (Avabhṛtha). Obeisance be to the non-violence unto the people and also to the veterinary science and the medicines.

नमस्तुष्टिप्रदानाय त्र्यम्बकाय सुमन्धिने।

नमोस्त्विन्द्रियपतये परिहाराय स्रग्विने॥१२०॥

Obeisance be to the bestower of contentment, to the Tryambaka (three-eyed one), the one endowed with flavours. Obeisance be to the overlord of the senses and remedy and to the lord who is wearing a garland.

विश्वाय विश्वरूपाय विश्वतोक्षिमुखाय च।

सर्वतः पाणिपादाय रुद्रायाप्रमिताय च॥१२१॥

Obeisance be to the lord of universe, the form of universe and one having face and eyes pinioned all around and the one having hands and feet all around, the Rudra and beyond the measurement one.

नमो हव्याय कव्याय हव्यकव्याय वै नमः।

नमः सिद्धाय मेध्याय चेष्टाय त्वव्ययाय च॥१२२॥

Obeisance be to one, the one fit to be offered oblation and one fit to be called upon or praised or to the Manes; obeisance be also to the class of Manes fit to be offered oblation as such. Obeisance be to Siddha or accomplished one

and one fit to be sacrificed and to one who is cherished one, the indestructible one.

सुवीराय सुघोराय ह्यक्षोभ्यक्षोभणाय च।

सुमेधसे सुप्रजाय दीप्ताय भास्कराय च॥१२३॥

(Obeisance) be to the highly valiant one, the highly staid one, to one not fit to be agitated as also to the activity of agitation, to one highly wise one, to one having a virile semen and one highly refulgent and to the sun.

नमो नमः सुपर्णाय तपनीयनिभाय च।

विरूपाक्षाय त्र्यक्षाय पिङ्गलाय महौजसे॥१२४॥

Obeisance be to the nicely-winged one or Garuḍa and one having similarity to gold, to one having hideous appearance or uneven-eyed one, the three-eyed one, tawny-eyed one and the highly radiant one.

दृष्टिघ्नाय नमश्चैव नमः सौम्येक्षणाय च।

नमो धूम्राय श्वेताय कृष्णाय लोहिताय च॥१२५॥

Obeisance be to one who obscures the vision and to one who is having pleasing eyes and obeisance be to the smoky one, the white one, the dark and the ruddy one.

पिशिताय पिशङ्गाय पीताय च निषङ्गिणे।

नमस्ते सविशेषाय निर्विशेषाय वै नमः॥१२६॥

Obeisance be to the flesh, the tawny one, the yellow one and the one having a quiver and obeisance be to one having a specific quality and one having no specific quality.

नम इज्याय पूज्याय चोपजीव्याय वै नमः।

नमः क्षेम्याय वृद्धाय वत्सलाय नमो नमः॥

नमः कृताय सत्याय सत्यासत्याय वै नमः॥१२७॥

Obeisance be to the sacrificer and the adorable one and one fit to be subsisted upon. Obeisance be to all who is fit to be a beneficent one, the aged one and the fondled one. Obeisance be to Rta (the moral order or ardour), the truth or the existing one and obeisance be to *Satyāsātya* i.e. the non-existent within the existent.

नमो वै पद्मवर्णाय मृत्युघ्नाय च मृत्यवे।

नमः श्यामाय गौराय कद्रवे रोहिताय च॥१२८॥

Obeisance be to the lotus-coloured one, the one destroying the death and also to the form of death. Obeisance be to the azure-hued one, the white one, the tawny-hued one and the ruddy one.

नमः कान्ताय सन्ध्याभ्रवर्णाय वायुरूपिणे।

नमः कपालहस्ताय दिग्वस्त्राय कपर्दिने॥१२९॥

Obeisance be to the handsome one, to one having colour like that of cloud and twilight or that of cloud of the even tide and the multiformed one and also one having hand occupied by a skull, the one stark-naked and to the one with matted hair.

अग्रमेयाय शर्वाय ह्यवध्याय वराय च।

पुरस्तात्पृष्ठतश्चैव विभ्रान्ताय कृशानवे॥१३०॥

Obeisance be to unmeasurable Śarva, the unslayable and the excellent one and also to one who supports from the front as well as the rear and to the fire.

दुर्गाय महते चैव रोधाय कपिलाय च।

अर्कप्रभशरीराय बलिने रंहसाय च॥१३१॥

Obeisance be to the impassable, the great one, the hurdle one or an obstructive norm, Kapila (*i.e.* the tawny one) and to one having body refulgent owing to the shine of the sun, the strong one and the one having velocity as such.

पिनाकिने प्रसिद्धाय स्फीताय प्रसृताय च।

सुमेधसेऽक्षमालाय दिग्वसाय शिखण्डिने॥१३२॥

(Obeisance) be to one having wielded the Pināka bow, the eminent one, the one promiscuous as such and the one stretched out as such, to the one highly intellected one and the one having rosary of beads grasped, the blue-naked one, crested one or tufted one.

चित्राय चित्रवर्णाय विचित्राय धराय च।

चेकितानाय तुष्टाय नमस्त्वनिहिताय च॥१३३॥

Obeisance be to one variegated, one of dappled hue, the wonderful one and the

supporter one. Obeisance be unto intelligent one and to one satisfied as such and the one not established one.

नमः क्षान्ताय शान्ताय वज्रसंहननाय च।

रक्षोघ्नाय मखघ्नाय शितिकण्ठोश्चरितसे॥१३४॥

Obeisance be to the tolerating one, the tranquil one and the one striking with the adamant, to one the killer of the demons, the destroyer of sacrifice, the dark-throated one and a perpetual celibate.

अरिहाय कृतान्ताय तिग्मायुधधराय च।

संमोदाय प्रमोदाय इरिण्यायैव ते नमः॥१३५॥

Obeisance be to the one, being the destroyer of enemies, the annihilator or Yama and the one, a bearer of sharp weapons, to one nicely exultant, the delighted one and the saline-boiled one (*belonging or relating to a desert*).

प्रणवप्रणवेशाय भक्तानां शर्मदाय च।

मृगव्याधाय दक्षाय दक्षयज्ञहराय च॥१३६॥

Obeisance be to Praṇava (the word *Om*) and the lord of Praṇava and to one, a refuge afforder of the devotees. Obeisance be to one being a hunter of the deer, the one skilled and the one destroyer of the sacrifice of Dakṣa.

सर्वभूताय भूताय सर्वेशातिशयाय च।

पुरभेत्रे च शान्ताय सुगन्धाय वरेषवे॥१३७॥

Obeisance be to the one, being the being of all and the being itself and the one excelling the Sarveśa, to the piercer of town, to the tranquil one, the highly-flavoured one and the one having fine arrows.

पूष्णो दन्तविनाशाय भगनेत्रान्तकाय च।

कणादाय वरिष्ठाय कामाङ्गदहनाय च॥१३८॥

Obeisance to the destroyer of the teeth or husks of Pūṣan and to the destroyer of the vision of Bhaga; obeisance to Kaṇāda, the best one and to the calciner of the body of Cupid.

रवेः करालचक्राय नागेन्द्रदमनाय च।

दैत्यानामन्तकायाथो दिव्याक्रन्दकराय च॥१३९॥

Obeisance to the terrific orb of the sun and to the one, harnessing the lord of serpents and to one, the ender of the Daityas and to one who invokes divine shouts.

श्मशानरतिनित्याय नमस्त्र्यम्बकधारिणे।

नमस्ते प्राणपालाय धवमालाधराय च॥१४०॥

Obeisance to the perennially exultant in a cemetery and to one who bears three eyes. Obeisance to you, the guardian of the life and bearer of the garland of skulls.

प्रहीणशोकैर्विद्विधैर्भूतैः परिष्टुताय च।

नरनारीशरीराय देव्याः प्रियकराय च॥१४१॥

Obeisance to that God who is worshipped by various beings full of pleasure. And to one, having body of a man and a woman and the one doing good to the goddess.

जटिने दण्डिने तुभ्यं व्यालयज्ञोपवीतिने।

नमोऽस्तु नृत्यशीलाय वाद्यनृत्यप्रियाय च॥१४२॥

Obeisance to you, the matted-locked one, the wand-wielder, the one bearing a sacred thread of snakes. Obeisance to one having disposition for dancing and to one fond of dance and instrumental music.

मन्यवे गीतशीलाय सुगीर्ति गायते नमः।

कटककराय भीमाय चोग्ररूपधराय च॥१४३॥

Obeisance be to Manyu (anger) and to one disposed to singing and obeisance be to one, singing happy songs and to one with bangles in the hand, to the terrific one bearing a terrific form.

त्रिभीषणाय भीमाय भगप्रमथनाय च।

सिद्धसंघातगीताय महाभागाय वै नमः॥१४४॥

Obeisance to the horrible one, the terrific one and the one churning down the good fortunes. Obeisance be to one, having songs for the collection of Siddhas and also to one endowed with great fortune.

नमो मुक्ताद्रुहासाय क्ष्वेडितास्फोटिताय च।

नदते कूर्दते चैव मनः प्रमुदिताय च॥१४५॥

Obeisance to the one having boisterous laughter given out and to one having explosion of roaring released, to one roaring, jumping and to one overjoyed as such.

नमोऽद्भुताय स्वपते धावते प्रस्थिताय च।

ध्यायते जृम्भते चैव तुदते द्रवते नमः॥१४६॥

Obeisance to the marvellous one, the sleeping one, the racing one and to one started off, to one meditating, to one yawning, to one impelling and to one becoming emollient.

चलते क्रीडते चैव लम्बोदरशरीरिणे।

नमस्कृताय कम्पाय मुण्डाय विकटाय च॥१४७॥

Obeisance to one walking, playing and one having the body with hanging abdomen. Obeisance to the Kṛta, to one who shakes, to Muṇḍa or one with a shaven-head and to the dread such one, the trembling one and the wicked-handed one.

नम उन्मत्तवेषाय किंकीणीकाय वै नमः।

नमो विकृतवेषाय क्रूरोग्रामर्षणाय च॥१४८॥

Obeisance to one having the garb of a lunatic and to one having bells ringing along. Obeisance to one, having a hideous garb and to one, having wrath of terrific and atrocious norm.

अप्रमेयाय दीप्ताय दीप्तये निर्गुणाय च।

नमः प्रियाय वादाय मुद्रामणिधराय च॥१४९॥

Obeisance to one not capable of being measured, the radiant one and to the radiance and the one, void of qualities. Obeisance to the dear one, the talk and the one bearer of gem and a seal.

नमस्तोकाय तनवे गुणैरप्रतिमाय च।

नमो गणाय गुहाय गम्याय गमनाय च॥१५०॥

Obeisance be to a baby, the body and to the unrivalled owing to merits; obeisance be to the guild corporation, the secret one, the movable and moving one.

लोकधात्री त्वियं भूमिः पादौ सज्जनसेवितौ।

सर्वेषां सिद्धयोगानामधिष्ठानं तवोदरम्॥१५१॥

This earth is one as being the bearer of the lokas (the people) and the two feet stand waited upon by the Suave and your abdomen is the abiding abode of all the Siddha Yogas.

मध्येऽन्तरिक्षं विस्तीर्णं तारागणविभूषितम्।

तारापथ इवाऽऽभाति श्रीमान्हारस्तवोरसि॥१५२॥

In the intermediary space, there is the atmospheric region adorned by the cluster of stars on your bosom that appears like the route of the stars, the garland endowed with glamour.

दिशा दश भुजास्ते वै केयूराङ्गदभूषिताः।

विस्तीर्णपरिणाहश्च नीलाम्बुदचयोपमः॥१५३॥

कण्ठस्ते शोभते श्रीमान्हेमसूत्रविभूषितः।

दंष्ट्राकरालदुर्धर्मनौपम्यं सुखं तव॥१५४॥

The ten quarters are your arms, adorned by armlets and bracelets. And having a circumference outstretched, a veritable peer to the cluster of dark clouds, your throat is englamoured, the illustrious one, decked by a golden string and an uncomparability of yours, difficult of suppression or irresistible as such, owing to the hideous norm of the jaws, is quite comfort giving to you.

पद्ममालाकृतोष्णीषं शीर्षण्यं शोभते कथम्।

दीप्तिः सूर्ये वपुश्चन्द्रे स्थैर्ये भूर्हानिलो बले॥१५५॥

The crest region having a turban of lotus wreaths, how does it shine the light in the sun, the body in the moon, the steadiness in the earth and the breeze in strength.

तैक्ष्ण्यमग्नौ प्रभा चन्द्रे खे शब्दः शैत्यमप्यु च।

अक्षरोत्तमनिष्य(स्य)न्दान्गुणानेतान्विदुर्बुधाः॥१५६॥

Heat in fire and gleam in the moon, the sound in the sky and coolness in water, these qualities, the wise men knew as spurtless owing to excellence of expressions.

जयो जप्यो महायोगी महादेवो महेश्वरः।

पुरेशयो गुहावासी खेचरो रजनीचरः॥१५७॥

The muttering and the receptacle of muttering, the great Yogin, Mahādeva

Maheśvara, sleeping in *Pura* (the town), abiding in a grotto, the one moving in the sky, the one prowling during night.

तपोनिधिर्गुहगुरुर्नन्दनो नन्दिवर्धनः।

हयशीर्षो धराधाता विधाता भूतिवाहनः॥१५८॥

The quarry of penance, the father of Guha, Nandana, Nandivardhana, the horse-crested one, the bearer of earth, the creator, having vehicle for beneficence or ashes.

बोद्धव्यो बोधनो नेता धूर्वहो दुष्प्रकम्पकः।

बृहद्रथो भीमकर्मा बृहत्कीर्तिर्धनंजयः॥१५९॥

Deserves to be known as the guiding one, a leader, a bearer of yoke and one having shakability, difficult of (achievement), one having a big chariot, terrific acting one, highly-renowned, the winner of wealth.

घण्टाप्रियो ध्वजी छत्री पताकाध्वजिनीपतिः।

कवची पट्टिशी शङ्खी पाशहस्तः परश्वभृत्॥१६०॥

One fond of a tower or bell, having a flag, having an umbrella, the leader of an army, armoured, sharp-edged-speared one, conch bearer, snare-wielder and the hatchet-bearer.

अगस्त्वमनघः शूरो देवराजारिमर्दनः।

त्वां प्रसाद्य पुराऽस्माभिर्द्विषन्तो निर्हता युधि॥१६१॥

You are unapproachable and sinless one, a hero, O King of gods, the extirpator of foes. Having propitiated you earlier by us, the enemies were killed in the battle.

अग्निस्त्वं चार्णवान् सर्वान्निबन्नेव न तृप्यसे।

क्रोधागारः प्रसन्नात्मा कामहा कामदः प्रियः॥१६२॥

Being fire as such you sipping along all the oceans, you do not get satisfied. The storehouse of wrath, having soul gratified, the destroyer of lust and bestower of desires or an accomplisher of desires, the loved one.

ब्रह्मण्यो ब्रह्मचारी च गोघ्नस्त्वं शिष्टपूजितः।

वेदानामव्ययः कोशस्त्वयाः यज्ञः प्रकल्पितः॥१६३॥

Brahmanya (the one fit for the status of Brahman), a celibate, the controller of sex-

organs, adored by the good persons. You are the imperishable treasury of the Vedas and sacrifice is established by you.

हव्यं च वेदं वहति वेदोक्तं हव्यवाहनः।

प्रीते त्वयि महादेव वयं प्रीता भवामहे॥१६४॥

Fit to be offered as oblation, the Veda, the one guided by Veda, the oblation-bearer. On your being pleased, O Mahādeva, we shall become gratified.

भवानीशोऽनादिमाद्यामराशि-

ब्रह्मा लोकानां त्वं कर्ता त्वादिसर्गः।

सांख्याः प्रकृतिभ्यः परमं त्वां विदित्वा-

ऽक्षीणध्यानास्ते न मृत्युं विशन्ति॥१६५॥

You are the lord of Bhavānī, having no beginning, the star of radiance, Brahmā, the creator of world. You are the primeval creation as such. The Sāṅkhyas (the philosophers), having understood you abundantly by the Prakṛtis, unperished meditationed ones, do not attain to death.

योगेन त्वां ध्यानिनो नित्ययुक्ता

ज्ञात्वा भोगान्संत्यजन्ते पुनस्तान्।

येऽन्ये मर्त्यास्त्वां प्रपन्ना विशुद्धा-

स्ते कर्मभिर्दिव्यभोगान्भजन्ते॥१६६॥

The mentally-concentrated ones, perennially concentrated, having realised you by Yoga, take leave of the objects of enjoyment. Those others, the mortal beings, having sought your shelter, purified by the actions, attain to enjoyments, guided as such or enjoy the non-enjoyments in the quarter.

अप्रमेयस्य तत्त्वस्य यथा विद्वाः स्वशक्तिः।

कीर्तितं तव माहात्म्यमपारं परमात्मनः॥

शिवो नो भव सर्वत्र योऽसि सोऽसि नमोऽस्तु ते॥

The way we understand the reality, having no measurement by capacity, the greatness of yours, enfolded as such, the unferriable, the one of the great-souled one, you may become

beneficent for us everywhere. Whatever you are, you are the same, obeisance be to you.

इति श्रीमहापुराणे वायुप्रोक्ते शार्वस्तवो नाम
चतुर्विंशोऽध्यायः॥२४॥

* * *

॥ अथ पञ्चविंशोऽध्यायः ॥

Chapter 25

The description of the obtainment of a
boon from Śaṅkara of Viṣṇu

सूत उवाच

संपिबन्निव तौ दृष्ट्वा मधुपिङ्गायतेक्षणः।

प्रहृष्टवदनोऽत्यर्थमभवच्च स्वकीर्तनात्॥१॥

उमापतिर्विरूपाक्षो दक्षयज्ञविनाशनः।

पिनाकी खण्डपरशुर्भूतप्रान्तस्त्रिलोचनः॥२॥

The Sūta spoke— Having seen them as if drinking together, the one having eyes dilated, crimson-hued like wine, the consort of Umā, the odd-eyed one, the destroyer of the sacrifice of Dakṣa, the Pināka (bow)-wielding one, Khaṇḍaparaśu (variant epithet of Śiva), surrounded by goblins and three-eyed Trilocana, became highly overjoyed on account of his own reputation.

ततः स भगवान्देवः श्रुत्वा वाक्यामृतं तयोः।

जानन्नपि महाभागः प्रीतिपूर्वमथाब्रवीत्॥३॥

Then that adorable god, having heard the words ambrosia of those two, even knowing full well, the greatly fortunate one, spoke out with pleasure.

कौ भवन्तौ महात्मानौ परस्परहितैषिणौ।

समेतावम्बुजाभाक्षौ तस्मिन्चोरे जलप्लवे॥४॥

“You two are great-souled ones, mutually beneficence desiring ones, got together in that terrific water spate, being such as having eyes of the shine of lotuses.”

तावूचतुर्महात्मानौ संनिरीक्ष्य परस्परम्।
भगवन्किञ्च तथ्येन विज्ञातेन त्वया विभो॥
कुत्र वा सुखमानन्त्यमिच्छाचारमृते त्वया॥५॥

Those two, the great-souled ones, having looked admirably at each other, spoke out— “O adorable one! What use it would be for you to know the truth? Where, moreover, is the comfort of endless norm barring aside the wanton movement by you.”

तयोस्तद्वचनं श्रुत्वा ह्यभिनन्द्यानुमान्य च।
उवाच भगवान्देवो मधुरश्लक्ष्णया गिरा॥
भो भो हिरण्यगर्भ त्वां त्वां च कृष्ण वदाम्यहम्॥६॥

Having listened to that talk of those two, having welcomed and having allowed, spoke out the adorable god in a sweet and pleasing speech— “O, O Hiranyagarbha! (The Primordial Egg!) or Brahmā, to you alone, O Kṛṣṇa! I talk as such.

प्रीतोऽहमनया भक्त्या शाश्वताक्षरयुक्तया।
भवन्तौ माननीयौ वै मम हार्हतरावुभौ॥
युवाभ्यां किं ददाम्यद्य वराणां वरमुत्तमम्॥७॥

I endowed with perennial argumentation, is pleased by this devotion. Both of you are honourable and even highly competent for me. For you two, what best boon among the boons, I may offer?”

तेनैवमुक्ते वचने ब्रह्माणं विष्णुरब्रवीत्।
ब्रूहि ब्रूहि महाभाग वरो यस्ते विवक्षितः॥८॥

By him on such a talk having been given to Brahmā, Viṣṇu spoke out— “Speak out, speak out, O greatly-fortunate one, the boon that is cherished as talkable.”

प्रजाकामोऽस्म्यहं विष्णो पुत्रमिच्छामि धूर्वहम्।
ततः स भगवान्ब्रह्मा वरेष्पुः पुत्रलिप्सया॥९॥

“O Viṣṇu! I am eager for progeny. I want a son, a bearer of the Yoke.” So spoke that adorable Brahmā, eager for a boon, out of desire for a son.

अथ विष्णुरुवाचेदं प्रजाकामं प्रजापतिम्।
वीरमप्रतिमं पुत्रं यत्त्वमिच्छसि धूर्वहम्॥१०॥
पुत्रत्वेनाभियुद्धस्व त्वं देवदेवं महेश्वरम्।
स तस्य वाक्यं संपूज्य केशवस्य पितामहः॥११॥
ईशानं वरदं रुद्रमभिवाद्य कृताञ्जलिः।
उवाच पुत्रकामस्तु वाक्यानि सह विष्णुना॥१२॥

Then Viṣṇu spoke out this to Prajāpati, the one eager for progeny— “A heroic, a peer to none, a son that you long for, a bearer of yoke, with the status of a son, you adorn Devadeva Maheśvara.” That Pitāmaha, having honoured that talk of Keśava, having welcomed him with hands folded to Īśvara, the bestower of sons, Rudra, spoke out the words, being desirous of a son, along with Viṣṇu.

यदि मे भगवान्प्रीतः पुत्रकामस्य नित्यशः।
पुत्रो मे भव विश्वात्मन्स्वतुल्यो वाऽपि धूर्वहः॥१३॥

“O you, the soul of the universe! In case, the adorable one is pleased with me, desirous as I have been of a son, perennially you may assume the status of a son like yourself, a bearer of the Yoke.

नान्यं वरमहं वद्रे प्रीते त्वयि महेश्वरः।
तस्य तां प्रार्थनां श्रुत्वा भगवान्भगनेत्रहा॥१४॥
निष्कल्मषममायं च बाढमित्यब्रवीद्वचः।
यदा कार्यसमारम्भे कस्मिंश्चित्तव सुव्रत॥१५॥
अनिष्पत्तौ च कार्यस्य क्रोधस्त्वां समुपैष्यति।
आत्मैकादश ये रुद्रा विहिताः प्राणहेतवः॥१६॥
सोऽहमेकादशात्मा वै शूलहस्तः सहानुगः।
ऋषिर्मित्रो महात्मा वै ललाटाद्भविता तदा॥१७॥

If you are pleased, I cherish no other boon, O Maheśvara! Having listened to that request of that one, the adorable one, the killer of the eye of Bhaga, spoke this expression— “All right”. O good-vowed one, when you will be overwhelmed by anger at the non-completion of a task, undertaken by you, I shall be born then from your forehead, one of the eleven Rudras,

the cause of the vital breaths. I shall wield a trident in my hand and shall be accompanied by my Gaṇas."

प्रसादमतुलं कृत्वा ब्रह्मणस्तादृशं पुरा।

विष्णुं पुनरुवाचेदं ददामि च वरं तव॥१८॥

After bestowing incomparable favour upon Brahmā at first, he told Viṣṇu- "This boon I confer on you".

स होवाच महाभागो विष्णुर्भवमिदं वचः।

सर्वमेतकृतं देवं परितुष्टोऽसि मे यदि।

त्वयि ते सुप्रतिष्ठाऽस्तु भक्तिरम्बुदवाहन॥१९॥

He, however, the greatly-fortunate Viṣṇu, replied with these words- "All this has been done, O God! In case you are satisfied with me, then there may be established a devotion in you, O cloud-vehicled one."

एवमुक्तस्ततो देवः समभाषत केशवम्।

विष्णो शृणु यथा देव प्रीतोऽहं तव शाश्वत॥२०॥

This way spoken, then the god spoke to Keśava- "O Viṣṇu, listen the way, I am pleased with you, O perennial one! O Lord!

प्रकाशं चाप्रकाशं च जङ्गमं स्थावरं च यत्।

विश्वरूपमिदं सर्वं रुद्रनारायणात्मकम्॥२१॥

Whatever is apparent and whatever is oblivious, whatever is mobile and whatever is immobile, all that which is of a universal form, is the soul of Rudranārāyaṇa i.e. the conjoint form of Śiva and Viṣṇu.

अहमग्निर्भवान्सोमो भवान्नात्रिरहं दिनम्।

भवानृतमहं सत्यं भवान्कतुरहं फलम्॥२२॥

I am Agni, you are Soma; you are night and I am day. You are moral order and I am a static norm (*Satya*- existent situation). You are Kratu, a sacrifice or divine intelligence and I am its fruit.

भवान्ज्ञानमहं ज्ञेयं यज्जपित्वा सदा जनाः।

मां विशन्ति त्वयि प्रीते जनाः सुकृतकारिणः॥

आवाभ्यां सहिता चैव गतिर्नान्या युगक्षये॥२३॥

You are knowledge and I am one fit to be understood. Having taken to muttering of (syllables), the men adhere to for me on your becoming pleased being of merited inclination or avocations. At the dissolution of the aeon, there is no other alternative then we two.

आत्मानं प्रकृतिं विद्धि मां विद्धि पुरुषं शिवम्।

भवानर्धशरीरं मे त्वहं तव तथैव चार॥२४॥

You construe yourself as Prakṛti, the primeval creation and construe me as Puruṣa, Śiva, the beneficent one. You are a half-female of mine and I am the same of yours.

वामपार्श्वं महन्मह्यं श्यामं श्रीवत्सलक्षणम्।

त्वं च वामेतरं पार्श्वं त्वहं वै नीललोहितः॥२५॥

The left side being great as such for me azure-hued, the one having definition of the illustrious child and you being other than the left i.e. right side and I verily, blue and red or Nīllohita.

त्वं च ते हृदयं विष्णो तवचाहं हृदि स्थितः।

भवान्सर्वस्य कार्यस्य कर्ताऽहमधिदैवतम्॥२६॥

And you being my heart, O Viṣṇu! And I stationed in your heart and you being the doer of entire deed and I being the supreme god.

तदेहि स्वस्ति ते वत्स गमिष्याम्यम्बुदप्रभ।

एवमुक्त्वा गतो विष्णोर्देवोऽन्तर्धानमीश्वरः॥२७॥

So come along, O child! It may be all good for you or hail to you. I shall go, O lotus-gleamed one!" This way having spoken to Viṣṇu, the adorable god, became out of sight.

ततः सोऽन्तर्हिते देवे संप्रहृष्टस्तदा पुनः।

अशेत शयने भूयः प्रविश्यान्तर्जले हरिः॥२८॥

When the lord had vanished, the delighted Viṣṇu, lord of the earth, entered water and lay on his couch.

तं पद्मं पद्मगर्भाभं पद्माक्षः पद्मसंभवः।

संप्रहृष्टमना ब्रह्मा भजे ब्राह्मं तदासनम्॥२९॥

The lotus-eyed one, the lotus-born one, having mind engloated as such, Brahmā, then

assumed a seat on that couch, the lotus having gleam of a lotus.

अथ दीर्घेण कालेन तत्राप्यप्रतिमावुभौ।
महाबलौ महासत्वौ भ्रातरौ मधुकैटभौ॥३०॥
तत्पद्मं तरुणार्काभं दीप्ताक्षौ तमशालिनौ।
कम्पयामासतुर्वीरौ हसन्ताविव निर्भयौ॥
बभञ्जतुश्च पत्राणि तावुभौ मधुकैटभौ॥३१॥

Then within a long span even there, comperelless the two highly valiant ones, highly spirited ones, two brothers Madhu and Kaiṭabha, having eyes ablaze, englamoured by darkness or shining with the tips of the feet, the valiant ones as if laughing along intrepid as such, shook that lotus, having gleam of the fresh sun and plucked the petals, both of them, Madhu and Kaiṭabha.

ऊचतुश्चैव वचनं भक्ष्यो वै नौ भविष्यसि।
एवमुक्त्वा तु तौ तस्मिन्नन्तर्धानं गतावुभौ॥३२॥

And the two spoke out the words— “Fit to be engulfed, you will not exist”. Having said so, the two thereon, became out of sight.

दारुणं तु तयोर्भावं ज्ञात्वा पुष्करसंभवः।
माहात्म्यं चाऽत्मनो बुद्ध्वा विज्ञातुमुपचक्रमे॥३३॥

Having understood their cruel intention, the lotus-born one, having got awake or alert, started realising his own importance or greatness.

कर्णिकाघटनं भूयो नाभ्यजानाद्यदा गतिम्।
ततः स पद्मनालेन अवतीर्य रसातलम्॥
कृष्णाजिनोत्तरासङ्गं ददृशेऽन्तर्जले हरिम्॥३४॥

When he did not allow the movement in point of disjunction of the pericarp, then he, by the lotus stalk, got down to the surface of the earth. He saw Hari (Viṣṇu) within the water having the upper scarf of a black antelope hide.

स च तं बोधयामास विबुद्धं चेदमब्रवीत्।
भूतेभ्यो मे भयं देव त्रायस्वोत्तिष्ठ शं कुरु॥३५॥

And he made him awake and to the one having woke up, he spoke out— “O God! I have

danger impending from the vampires. Protect me, get up and create peace.”

ततः स भगवान्विष्णुः सप्रहासपरिंदमः।
न भेतव्यं न भेतव्यमित्युवाच मुनिः स्वयम्॥३६॥

Then that Viṣṇu, the adorable, the controller of the enemies, with a laugh (said)— “No fear be entertained, no fear be entertained”, this way spoke out the sage of his own.

यस्मात्पूर्वं त्वया चोक्तं भूतेभ्यो मे महद्भयम्।
तस्माद्भूतादिवाक्यैस्तौ दैत्यौ त्वं नाशयिष्यसि॥३७॥

Since you have uttered at the outset, there is a danger to me from *Bhūtas* (spirits). On that account, by the words beginning with the *Bhūtas*, you will extirpate those two demons.

भूर्भूवः स्वस्ततो देवं विविशुस्तमयोनिजम्।
ततः प्रदक्षिणं कृत्वा तमेवाऽऽसीनमागतम्॥३८॥

Bhūr, *Bhuvah* and *Svah* i.e. the earth, the atmosphere and the heaven, then entered that self-born Lord. Having circumambulated, *Brahmā* returned to his (former) seat.

गते तस्मिस्ततोऽनन्त उद्गीर्यं भ्रातरौ मुखात्।
विष्णुं जिष्णुं च प्रोवाच ब्रह्माणमभिरक्षताम्॥
मधुकैटभयोर्ज्ञात्वा तयोरागमनं पुनः॥३९॥

When *Brahmā* had gone, Lord Viṣṇu created two brothers— Viṣṇu and Jiṣṇu out of his mouth and instructed them— “Both of you should protect *Brahmā* having known the arrival of Madhu and Kaiṭabha.”

चक्राते रूपसादृश्यं विष्णोर्जिष्णोश्च सत्तमौ।
कृतसादृश्यरूपौ तौ तावेवाभिमुखौ स्थितौ॥४०॥

The two (demons) created a form similar to that of Viṣṇu and Jiṣṇu, the victorious ones, being the most Suave ones. Having assumed that similar form, they stood there in front.

ततस्तौ प्रोचतुर्दैत्यौ ब्रह्माणं दारुणं वचः।
अस्माकं युध्यमानानां मध्ये वै प्राश्निको भव॥४१॥

Then those two demons spoke to *Brahmā*, the cruel words— “Of us fighting as such, you

may become the questioner, an umpire, a judge, an arbitrator.”

ततस्तौ जलमाविश्य संस्तभ्यापः स्वमायया।

चक्रतुस्तुमुलं युद्धं यस्य येनेप्सितं तदा॥४२॥

Then those two having entered into water, having harnessed the water by their magical tactics, took to a fierce fight of which one was cherished at that time.

तेषां तु युध्यमानानां दिव्यं वर्षशतं गतम्।

न च युद्धमदोत्सेको ह्यन्योन्यं संन्यवर्तत॥४३॥

Of those fighting along, a divine century of years passed, but the ferocity of war of mutual norm did not get revoked.

लक्षणद्वयसंस्थानाद्रूपवन्तौ स्थितेङ्गितौ।

सादृश्याद्व्याकुलमना ब्रह्मा ध्यानमुपागमत्॥४४॥

Owing to the institutional status of the mark-twin, the two endowed with form, stood engestrured as such. By analogy, having mind agitated, Brahmā attained to meditation.

(तयोरन्तरं बुद्ध्वा ब्रह्मा दिव्येन चक्षुषा।

पदाकरजसूक्ष्मं बबन्ध कवचं तथा॥॥)

आमेखलं च गात्रं च ततो मन्त्रमुदाहरत्॥४५॥

Having understood the distinction between the two, Brahmā with a miraculous gaze, ensnared an armour into the two minuter ones as sprung from the lotus fibres. And he chanted a sacred syllable making target the body upto the zone girdle.

जपतस्त्वभवत्कन्या विश्वरूपसमुत्थिता।

पद्मेन्दुवदनप्रख्या पद्महस्ता शुभा सती॥

तां दृष्ट्वा व्यथितौ दैत्यौ भयाद्दर्पविवर्जितौ॥४६॥

While he was muttering the chant, there grew up a girl sprung out of the universal form. The lustre of her face was like the splendour of the lotus and the moon. A lotus was in her hand. She was very auspicious and chaste. Having seen her, the demons distressed as such, suffered change of colour out of fear.

ततः प्रोवाच तां कन्यां ब्रह्मा मधुरया गिरा।

काऽत्र त्वमवगन्तव्या ब्रूहि सत्यमनिन्दिते॥४७॥

Then Brahmā spoke to that girl in a sweet voice— “Who are you here fit to be recognised as such, speak out the truth, O unblemished one!”

साम्ना संपूज्य सा कन्या ब्रह्माणं प्राञ्जलिस्तदा।

मोहिनीं विद्धि मां मायां विष्णोः संदेशकारिणीम्॥

Having adored with peace Brahmā, that girl, having hands folded (told)— “Know me as Mohinī, Māyā of Viṣṇu and his messenger.

त्वया संकीर्त्यमानाऽहं ब्रह्मन्प्राप्ता त्वरायुता।

अस्याः प्रीतमना ब्रह्मा गौणं नाम चकार ह॥४९॥

O Brahman! By you being invoked, I reached here haste imbued.” And Brahmā having mind happy unto her, gave a secondary name as such.

मया च व्याहता यस्मात्त्वं चैव समुपस्थिता॥

महाव्याहतिरित्येव नाम ते विचरिष्यसि॥५०॥

“Since you came here as (soon as) this Mantra was uttered by me, you will be known as *Mahāvyaḥrti* (the great utterance).

उत्थिता च शिरो भित्वा सावित्री तेन चोच्यते।

एकानंशान्तु यस्मात्त्वमनेकांशा भविष्यसि॥५१॥

And risen up having exploded the crest, you will be called *Sāvitrī*. Though you are born of a single part, you will become such as having many divisions.

गौणानि तावदेतानि कर्मजान्यपराणि च।

नामानि ते भविष्यन्ति मत्प्रसादाच्छुभानने॥५२॥

O auspicious-faced one, due to my grace, these and other minor names derived from your activities will be applicable to you.”

ततस्तौ पीड्यमानौ तु वरमेनमयाचताम्।

अनावृतं नौ मरणं पुत्रत्वं च भवेत्तव॥५३॥

Then the two (demons) being tortured, begged a boon of this one, entailing their death as irrevocable and status of sons for him.

तथेत्युक्त्वा ततस्तूर्णमनयद्यमसादनम्।

अनयत्कैटभं विष्णुर्जिष्णुश्चाप्यनयन्मधुम्॥५४॥

“All right”, may it be so. Having said so quickly, Viṣṇu took Kaiṭabha to the abode of Yama and also Jiṣṇu took Madhu to that (*i.e.* the abode of Yama).

एवं तौ निहतौ दैत्यौ विष्णुना जिष्णुना सह।

प्रीतेन ब्रह्मणा चाथ लोकानां हितकाम्यया॥५५॥

पुत्रत्वमीशेन यथा ह्यात्मा दत्तो निबोधत।

विष्णुना जिष्णुना सार्धं मधुकैटभयोस्तथा॥

संपराये व्यतिक्रान्ते ब्रह्मा विष्णुमभाषत॥५६॥

This way, those two demons were killed by Viṣṇu along with Jiṣṇu, the vanquisher one. By Brahmā, overjoyed as such, by the desire for a good of the people, the status of a son by the Īśvara offered in the form of self, know it this way. When the fight of Madhu and Kaiṭabha with Viṣṇu and Jiṣṇu was over, Brahmā addressed Viṣṇu as under.

अद्य वर्षशतं पूर्णं समयः प्रत्युपस्थितः।

संक्षेपसंप्लवं घोरं स्वस्थानं यामि चाप्यहम्॥५७॥

“Today a hundred of years has elapsed and the time has arrived. I proceed to the spot, horrible having a flood collected therein.”

स तस्य वचसा देवः संहारमकरोत्तदा।

महीं निस्थावरां कृत्वा प्रकृतिस्थांश्च जङ्गमान्॥५८॥

At his instance, the lord effected Dissolution, making the earth devoid of immobile beings and making the mobile beings settled in Prakṛti.

यदि गोविन्द भद्रं ते क्षिप्रं ते यादसां प्रति।

बूहि यत्करणीयं स्यान्मया ते लक्ष्मिवर्धन॥५९॥

“O Govind! O enhancer of glory, welfare unto you. If thus the ocean has been diffused by you, tell me what I shall do for you.”

बाढं शृणु त्वं हेमाभ पद्मयोने वचो मम।

प्रसादो यस्त्वया लब्ध ईश्वरात्पुत्रलिप्सया॥६०॥

“O You! Listen please, O gold-hued one! O one born of lotus *i.e.* Brahmā, my words.

Whatever form has been obtained by you from the god, it is out of desire for the obtainment of a son.

तं तथा सफलं कृत्वा मत्तोऽभूदनृणो भवान्।

चतुर्विधानि भूतानि सृज त्वं विसृजस्व चा॥६१॥

Having made him successful that way, from me, you became free of a debt. You may create four types of beings and part away.”

अवाप्य संज्ञां गोविंदात्पद्मयोनिः पितामहः।

प्रजा स्रष्टुमनास्तेपे तप उग्रं ततो महत्॥६२॥

Having obtained a hint from Govinda, the lotus-born one, Pitāmaha (*i.e.* Brahmā), having a mind to create progenies, then performed a penance of austere type.

तस्यैवं तप्यमानस्य न किञ्चित्समवर्तत।

ततो दीर्घेण कालेन दुःखात्क्रोधो व्यवर्धत॥६३॥

Of him, this way taking to austerities, nothing came forward. Then within a longer span, his wrath became augmented.

सक्रो(तक्रो)धाविष्टनेत्राभ्यामपतन्नश्रुबिन्दवः।

ततस्तेभ्योऽश्रुबिन्दुभ्यो वातपित्तकफात्मकाः॥६४॥

महाभोगा महासत्त्वाः स्वस्तिकैरभ्यलंकृताः।

प्रकीर्णकेशाः सर्पास्ते प्रादुर्भूता महाविषाः॥६५॥

From those eyes, endowed with wrath, then percolated down the tear drops and from these tear drops, embodying wind, bile and phlegm, having huge hoods, hefty life forces decked by Svastika marks, having shags dishevelled, sprang forth snakes of virulent venoms.

सर्पास्तथाऽग्रजान्दृष्ट्वा ब्रह्माऽऽत्मानमनिन्दत।

अहो धित्तपसा मह्यं फलमीदृशकं यदि॥

लोकवैनाशिकी जज्ञे आदावेव प्रजा ममा॥६६॥

Then having seen the serpents born in advance, Brahmā censured himself— “O, fie upon me, if the result of the penance is like this. In the very beginning, it has become an extirpator of the lokas.

तस्य तीव्राऽभवन्मूर्च्छां क्रोधामर्षसमुद्भवा।

मूर्च्छाभितापेन तदा जहौ प्राणान्प्रजापतिः॥६७॥

Of him, violent faintings came about born of wrath and intolerance. And on account of the heat of the swooning, Prajāpati took leave of the life.

तस्याप्रतिमवीर्यस्य देहात्कारुण्यपूर्वकम्।
आत्मैकादश ते रुद्राः प्रोद्भूता रुदतस्तथा॥
रोदनात्खलु रुद्रास्ते रुद्रत्वं तेन तेषु तत्॥६८॥

From the one having unequalled virility, from the body of that one, with the endowment of compassion, those eleven Rudras of the soul sprang forth, while they cried about. On account of weeping, they were known as Rudras. Their Rudra designation is due to that.

ये रुद्राः खलु ते प्राणा ये प्राणास्ते तदात्मकाः।
प्राणा प्राणभृतां ज्ञेयाः सर्वभूतेष्ववस्थिताः॥६९॥

The Rudras are veritable *Prāṇas* and *Prāṇas* are as good as those. The vital breaths deserve to be deemed as existent in all beings.

अत्युग्रस्य महत्त्वस्य साधुना चरितस्य चा
तस्य प्राणान्ददौ भूयस्त्रिशूली नीललोहितः॥
ललाटाटपत्रयोनेस्तु प्रभुरेकादशात्मकः॥७०॥

To him who was highly terrific and who had the character of the Suave, the trident-wielder, Nilalohita i.e. Śiva offered the vital breath abundantly. Then, from the forehead of the lotus-born one lord, there emerged a being, the eleven-souled one.

ब्रह्मणः सोऽददात्प्राणानात्मजः स तदा प्रभुः।
प्रहृष्टवदनो रुद्रः किञ्चित्प्रत्यागतासवम्।
अभ्यभाषत्तदा देवो ब्रह्माणं परमं वचः॥७१॥

The lord who offered to Brahmā, the *Prāṇas*, became his son. Lord Rudra, having face beaming forth, then spoke to Brahmā, having life-force revived a little, the sublime world.

उपयाचस्व मां ब्रह्मन्स्मर्तुमर्हसि चाऽऽत्मनः।
मां च वेत्याऽऽत्मजं रुद्रं प्रसादं कुरु मे प्रभो॥७२॥

“Call for me, O Brahman! You deserve to take note of your ownself. You know me your

son as Rudra and be gracious to me, O my Lord!”

श्रुत्वा त्विदं वचस्तस्य प्रभूतं च मनोगतम्।
पितामहः प्रसन्नात्मा नेत्रैः फुल्लाम्बुजप्रभैः॥७३॥
ततः प्रत्यागतप्राणः स्निग्धगम्भीरया गिरा।
उवाच भगवान्ब्रह्मा शुद्धजाम्बूनदप्रभः॥७४॥

Having heard this word of that one, ample and fascinating to the mind, Pitāmaha (i.e. Brahmā), having soul exultant, with eyes having gleam of the blown lotuses, having life force revived, by pleasing and sombre tone, spoke out Brahmā, the adorable having radiance of the pure gold.

भो भो वद महाभाग ब्रह्मणाऽनन्ततेजसा।
को भवान्विश्वमूर्तिस्त्वं स्थित एकादशात्मकः॥७५॥

“O, O! Speak out, O greatly fortunate one! You are pleasing my mind, who are you, the one having a universal form, stationed as one having eleven souls?”

एवमुक्तो भगवता ब्रह्मणाऽनन्ततेजसा।
ततः प्रत्यवददुद्रो ह्यभिवद्याऽऽत्मजैः सह॥७६॥

This way was addressed by the adorable Brahmā of unending radiance. Then replied Rudra, having welcomed him along with the self-born ones.

यत्ते वरमहं ब्रह्मन्याचितो विष्णुना सह।
पुत्रो मे भव देवेति त्वत्तुल्यो वाऽपि धूर्वहः॥७७॥

“O Brahman! I have been asked for a book by you along with Viṣṇu that you may become my son, O god, identical with you is the one a bearer of yoke.

लोकेषु विश्रुतैः कार्यं सर्वैर्विश्वात्मसंभवैः।
विषादं त्यज देवेश लोकांस्त्वं स्रष्टुमर्हसि॥७८॥

By those well-known in the worlds and all those born of the universal soul, deserves to be acted upon as such. Give up grief, O Deveśa! You deserve to create the worlds.”

एवं स भगवानुक्तो ब्रह्मा प्रीतमना भवत्।
रुद्रं प्रत्यवदद्भूयो लोकान्ते नीललोहितम्॥७९॥

This way having been spoken, that adorable Brahmā became one as having mind pleased. To Rudra Nīlahohita, at the end of the world, he spoke again.

साहाय्यं मम कार्यार्थं प्रजाः सृज मया सह।
बीजी त्वं सर्वभूतानां तत्प्रपन्नस्तथा भव।।
बाढमित्येव तां वाणी प्रतिजग्राह शंकरः॥८०॥

You create progeny along with me, being a help meant for my undertaking. The seed when you are for all the beings, therefore, then you may become endowed with that. "All right", then this speech Śaṅkara acknowledged as such.

ततः स भगवान्ब्रह्मा कृष्णाजिनविभूषितः।
मनोऽग्रे सोऽसृजद्देवो भूतानां धारणां ततः॥
जिह्वां सरस्वतीं चैव ततस्तां विश्वरूपिणीम्॥८१॥

Then that adorable Brahmā, adorned by a black antelope hide, before his mind, created that god, the sustenance of the beings as also the tongue and the speech then of that universal-formed one.

भृगुमङ्गिरसं दक्षं पुलस्त्यं पुलहं क्रतुम्।
वसिष्ठं च महातेजाः ससृजे सप्त मानसान्॥८२॥

To Bhṛgu, Aṅgiras, Dakṣa, Pulastya, Pulaha, Kratu and Vasiṣṭha— the highly radiant ones, created the seven mind (born) ones.

पुत्रानात्मसमानन्यान्सोऽसृजद्विश्वसंभवान्।
तेषां भूयोऽनुमार्गेण गावो वक्त्राद्विजज्ञिरे॥८३॥

The sons of the same sort as he and also others he created, born as universal ones. In line with the trail of those ones, the kine or speeches were born from the mouth.

ओङ्कारप्रमुखान्वेदानभिमान्याश्च देवताः।
एवमेतान्यथा प्रोक्तान्ब्रह्मा लोकपितामहः॥८४॥

To the Vedas, headed by Omkāra and the deities honoured ones, this way proclaimed as such, Brahmā, the grandsire of the lokas or people.

दक्षाद्यान्मानसानुत्रान्प्रोवाच भगवान्भृगुः।
प्रजाः सृजत भद्रं वो रुद्रेण सह धीमता॥८५॥

To the mind-born sons, Dakṣa and others, spoke out, the adorable Lord— "Create the progenies along with Rudra, the wise one".

अनुगम्य महात्मानं प्रजानां पतयस्तदा।
वयमिच्छामहे देव प्रजाः स्रष्टुं त्वया सह॥
ब्रह्मणस्त्वेष संदेशस्तव चैव महेश्वर॥८६॥

Having followed the great-souled one, the leaders of the subjects or progenies then— "We are eager to create progenies along with you, O Lord. This verily is the message of Brahmā as also of yours, O Maheśvara!"

तैरेवमुक्तो भगवान् रुद्रः प्रोवाच तान्भृगुः।
ब्रह्मणाऽऽत्मजा मह्यं प्राणानृह्य च वै सुराः॥८७॥
कृत्वाऽग्रजोऽग्रजामेतान्ब्रह्मणानात्मजान्मम।।
ब्रह्मादिस्तम्बपर्यन्तान्सप्त लोकान्ममा(दा)त्मकान्॥
भवन्तः स्रष्टुमर्हन्ति वचनात्मय स्वस्ति वः॥८८॥

By them, having been addressed, the adorable Rudra, the Lordly one, spoke to them— "O Devas, the sons of Brahmā, revive the vital breaths from me. Make these sons of mine, the Brāhmaṇas, the foremost of the first born. Now, you deserve to create the seven lokas of my own-selved ones, having limit for the stability of Brahmā's primeval existence at my instance. Be it all well-being for you".

तेनैवमुक्ताः प्रत्यूचू रुद्रमाद्यं त्रिशूलिनम्।
यथाऽऽज्ञापयसे देव तथा तद्वै भविष्यति॥८९॥

Having been spoken this way by him, they replied to Rudra, the primeval one, the trident bearing one— "O Lord! Everything shall come about as per your command."

अनुमान्य महादेवं प्रजानां पतयस्तदा।
ऊचुर्दक्षं महात्मानं भवाञ्छ्रेष्ठः प्रजापतिः॥
त्वां पुरस्कृत्य भद्रं ते प्रजाः स्रक्ष्यामहे वयम्॥९०॥

Having adhered to the order of Mahādeva, the creators of progenies or the Lords of the subjects, Dakṣa, the great-souled one, spoke out then— "You are the greatest leader of the subjects or progenies. Having kept you in front,

may it be well with you, we shall create the progenies.”

एवमस्त्विति वै दक्षः प्रत्यपद्यत भाषितम्।

तैः सह स्रष्टुमारेभे प्रजाकामः प्रजापतिः॥

सर्गस्थिते ततः स्थाणौ ब्रह्मा सर्गमथासृजत्॥११॥

“May it be like this”, Dakṣa accepted the saying and started creating the desired progeny along with them. Then on *Sthānu* (i.e. Śiva), having stood at the creation, Brahmā created the *Sarga* i.e. the primeval creation.

अथास्य सप्तमेऽतीते कल्पे वै संबभूवतुः।

ऋभुः सनत्कुमारश्च तपोलोकनिवासिनौ॥

ततो महर्षीनिन्यान्स मानसानसृजत्प्रभुः॥१२॥

When the seventh aeon passed, there were born Ṛbhu and Sanatkumāra, the denizens of the Tapoloka i.e. the world of austerities. Then the Lord created other great sages, the mind-born ones.

इति श्रीमहापुराणे वायुप्रोक्ते मधुकैटभोत्पत्तिविनाशवर्णनं नाम
पञ्चविंशोऽध्यायः॥२५॥

* * *

॥अथ षड्विंशोऽध्यायः॥

Chapter 26

The observations on the genesis of
Svaras (accents) or Sounds

सूत उवाच

अहो विस्मयनीयानि रहस्यानि महामते।

त्वयोक्तानि यथातत्त्वं लोकानुग्रहकारणात्॥१॥

Sūta spoke— O highly-intellected one! Marvel are the secrets, which you have revealed as per factual representation out of regard for blessing the worlds.

तत्र वै संशयो मह्यमवतारेषु शूलिनः।

किं कारणं महादेवः कलिं प्राप्य सुदारुणम्॥

हित्वा युगानि पूर्वाणि अवतारं करोति वै॥२॥

Therein, there prevails a great apprehension

in me regarding the incarnation of the trident-wielding Śiva as to what is the reason that the Mahādeva avoid the previous Yugas and takes incarnation in the terrible Kali age (only)?

अस्मिन्मन्वन्तरे चैव प्राप्ते वैवस्वते प्रभो।

अवतारं कथं चक्रे एतदिच्छामि वेदितुम्॥३॥

And in this Manvantara, having arrived as such of Vaivasvata, O Lord, how did an incarnation assume form? I want to know that.

न तेऽस्त्यविदितं किञ्चिदिह लोके परत्र च

भक्तानामुपदेशार्थं विनयात्पृच्छतो मम।

कथयस्व महाप्राज्ञ यदि श्राव्यं महामते॥४॥

Nothing is beyond your cognition here in this world, as well as in yonder one. For the sake of instructions to the devotees, for me inquiring with modestly, speak out, O highly wise one! In case it deserves to be made understood, O highly-intellected one!

लोमश उवाच

एवं पृष्टोऽथ भगवान् वायुर्लोकहिते रतः।

इदमाह महतेजा वायुर्लोकनमस्कृतः॥५॥

Lomaśa said— This way inquired of the adorable Vāyu, engaged in the well-being of the universe, the highly radiant Vāyu, being offered obeisance to by the people, spoke out like this.

एतद्गुप्ततमं लोके यन्मां त्वं परिपृच्छसि।

तत्सर्वं शृणु गाधेय उच्यमानं यथाक्रमम्॥६॥

“This is highly confidential in the world that which you question me. All that you may hear, O son of Gādhi, being talked of quite serially.

पुरा ह्येकार्णवे वृत्ते दिव्ये वर्षसहस्रके।

स्रष्टुकामः प्रजा ब्रह्मा चिन्तयामास दुःखितः॥७॥

Formerly, when a thousand divine years had elapsed in the vast ocean of the water, Brahmā, desiring to create the subjects was distressed and he began to contemplate.

तस्य चिन्तयमानस्य प्रादुर्भूतः कुमारकः।

दिव्यगन्धः सुधापेक्षी दिव्यां श्रुतिमुदीरयन्॥८॥

Of him absorbed in thought, a lad sprang up, a divine-flavoured one and ambrosial-expectationed one, talking in a divine voice.

अशब्दस्पर्शरूपा तामगन्धां रसवर्जिताम्।

श्रुतिं ह्युदीरयन्देवी यामविन्दच्चतुर्मुखः॥११॥

Talking of which one an audibility having form void of worlds and touch, scentless and bereft of sentiments, the god, the four-faced one, assumed (his form as such).

ततस्तु ध्यानसंयुक्तस्तप आस्थाय भैरवम्।

चिन्तयामास मनसा त्रितयं कोऽन्वयं त्विति॥१०॥

Then concentrated in meditation, having taken to austere penance, he thought over by mind, the group of three as to what sort of lineage it was.

तस्य चिन्तयमानस्य प्रादुर्भूतं सदक्षरम्।

अशब्दस्पर्शरूपं च रसगन्धविवर्जितम्॥११॥

On his thinking over, sprang forth that eternal syllable, void of expression, touch and form and reft of sentiment, scent.

अथोत्तमं स लोकेषु स्वमूर्तिं चापि पश्यति।

ध्यायन्वै स तदा देवमथैनं पश्यते पुनः॥१२॥

He observes his own excellence as well as the form in the worlds or among the people; then meditating upon, he once again sees the god.

ते श्वेतमथ रक्तं च पीतं कृष्णं तदा पुनः।

वर्णस्थं तत्र पश्येत् न स्त्री न च नपुंसकम्॥१३॥

Neither a white one, nor a red one; neither a yellow one, nor a dark one, having a colour assumed, a woman may not see a eunuch.

तत्सर्वं सुचिरं ज्ञात्वा चिन्तयन्ति तदक्षरम्।

तस्य चिन्तयमानस्य कण्ठादुत्तिष्ठतेऽक्षरः॥१४॥

After knowing it, he contemplated over the syllable for a pretty long time. While meditating thus, the syllable came out of his throat.

एकमात्रो महाघोषः श्वेतवर्णः सुनिर्मलः।

स ओंकारो भवेद्देवः अ(दो ह्य)क्षरं वै महेश्वरः॥१५॥

It consisted of one single *mātrā*. Its sound was very loud. It was white in colour and very pure. That *Omikāra* may become the Veda, a syllable (known) as Maheśvara.

ततश्चिन्तयमानस्य त्वक्षरं वै स्वयंभुवः।

प्रादुर्भूतं तु रक्तं तु स देवः प्रथमः स्मृतः॥१६॥

Then deliberating upon the syllable of Svayambhuva, there appeared a red one, that was known as the first god.

ऋग्वेदं प्रथमं तस्य त्वग्निमीळे पुरोहितम्।

एतां दृष्ट्वा ऋचं ब्रह्मा चिन्तयामास वै पुनः॥

तदक्षरं महातेजाः किमेतदिति लोककृत्॥१७॥

R̥gveda's first (Maṇḍala) of that— 'I glorify Agni, the high priest of the sacrifice', having seen this *Ṛcā* (a stanza), Brahmā once again thought over that syllable, being highly radiant, the creator of the world (saying) as to what it could be?

तस्य चिन्तयमानस्य तस्मिन्नथ महेश्वरः।

द्विमात्रमक्षरं जज्ञे ईशित्वेन द्विमात्रिकम्॥१८॥

Of him brooding over that way, created a syllable of two syllabic instants, being of two syllabic instants owing to his being a lord.

ततः पुनर्द्विमात्रं तु चिन्तयामास चाक्षरम्।

प्रादुर्भूतं च रक्तं तच्छेदने गृह्य सा यजुः॥१९॥

Then again, he reflected upon a syllable of two syllabic instants and appeared forth the blood therein or the red one therein, having caught hold of the point of dissection, that sacrificial formula.

इषे त्वोर्जे त्वा वायवः स्थ देवो वः सविता पुनः।

ऋग्वेद एकमात्रस्तु द्विमात्रस्तु यजुः स्मृतः॥२०॥

The fierst Mantra of Yaju is इषे त्वोर्जे त्वा etc. 'For the food stuff to you, for vigour to you, we resort, O Lord! May the creator, (Devah) Savitā (the god being the inspirer of goodness) once again, (grace me).' R̥gveda is one of one syllabic instant and Yajurveda is one as of two syllabic instants.

ततो वेदं द्विमात्रं तु दृष्ट्वा चैव तदक्षरम्।
द्विमात्रं चिन्तयन्ब्रह्मा त्वक्षरं पुनरीश्वरः॥२१॥

Then having seen that Veda, having two syllabic instants as also that syllable, deliberating upon that two syllabic-instanted syllable, Brahmā, the god, once again (reacted).

तस्य चिन्तयमानस्य ओंकारः संबभूव ह।
ततस्तदक्षरं ब्रह्मा ओंकारं समचिन्तयत्॥२२॥

While he was thinking along, 'Omkāra' got provenance. Then Brahmā deliberated upon that syllable Omkāra.

अथापश्यन्ततः पीतामृचं चैव समुत्थिताम्।
अग्न आयाहि वीतये गृणानो हव्यदातये॥२३॥

Then he observed the stanza drunk as such *i.e.* assimilated as such, having taken its eruption as such— 'O Agni! come along for enjoyment, singing for one, offering oblations or come Agni to the (sacrificial) food, being lauded, (come) to convey the oblation (to the gods), sit down as the ministrant priest upon the sacred grass.

ततस्तु स महातेजा दृष्ट्वा वेदानुपस्थितान्।
चिन्तयित्वा च भगवांस्त्रिसंध्यं यन्त्रिरक्षरम्॥
त्रिवर्णं यन्त्रिषवणमोंकारं ब्रह्मसंज्ञितम्॥२४॥

Then that highly radiant one, having seen the Vedas come closer, having deliberated upon, the adorable one, the three-timed one and the three-syllabled, three-coloured one or pertaining to the three castes and pertaining to the three sacrificial performance (*savanas*), the Omkāra is known as Brahmā.

ततश्चैव त्रिसंयोगात्त्रिवर्णं तु तदक्षरम्।
(लक्ष्यालक्ष्यप्रदृश्यं च संहितं त्रिदिवं त्रिकम्॥२५॥
त्रिमात्रं त्रिपदं चैव त्रियोगं चैव शाश्वतम्।
तस्मान्तदक्षरं ब्रह्मा चिन्तयामास वै प्रभुः॥२६॥

Thereafter, owing to triple combination, three-syllabled, that word, deserving a visibility owing to being fit to be seen or otherwise, endowed with a juxtaposition, triple lumination,

triple bliss fullness, triple word indications or syllabic instants, triple steps, triple combinations being perennial, then lord Brahmā thought over *Akṣara*.

तस्मात्तदक्षरं सोऽथ ब्रह्म रूपं स्वयंभुवः।
चतुर्दशमुखं देवं पश्यते दीप्ततेजसम्॥
तमोंकारं स कृत्वाऽऽदौ विज्ञेयः स स्वयंभुवः॥२७॥

On that account, therefore, that *Akṣara* (indestructible one), the form of Brahmā of Svayambhuva, sees the four-faced god of luminous radiance. Having created that Omkāra, he deserves to be understood to begin with, that one of Svayambhuva.

चतुर्मुखात्तस्मादजायन्त चतुर्दश।
नानावर्णाः स्वरा दिव्यमाद्यं तच्च तदक्षरम्॥
तस्मात्त्रिषष्टिर्वर्णा वै अकारप्रभवाः स्मृताः॥२८॥

From that four-faced one were born the fourteen varied normed *Svaras* (accents), that syllable or the indestructible one to begin with which was quite handsome or initial one. On that account, the sixty-four letters, starting from *Akāra* and the like come to be understood.

ततः साधारणार्थाय वर्णानां तु स्वयंभुवः।
अकाररूप आदौ तु स्थितः स प्रथमः स्वरः॥२९॥

Then for an ordinary motif for the letters of Svayambhuva, the form of 'Akāra' *i.e.* the letter 'A' to begin with stood as such as the primary accent or vowel.

ततस्तेभ्यः स्वरेभ्यस्तु चतुर्दश महामुखाः।
मनवः संप्रसूयन्ते दिव्या मन्वन्तरेश्वराः॥३०॥

Then from those vowels, fourteen Manus of big faces were born. They are the divine ones, the leaders of the Manvantaras.

चतुर्दशमुखो यश्च अकारो ब्रह्मसंज्ञितः।
ब्रह्मकल्पः समाख्यातः सर्ववर्णः प्रजापतिः॥३१॥

The fourteen-faced 'Akāra' that stands known as Brahmā, that is proclaimed as a peer to Brahmā, is called Prajāpati having all the letters (under control).

मुखात्तु प्रथमात्तस्य मनुः स्वायंभुवः स्मृतः।

अकारस्तु स विज्ञेयः श्वेतवर्णः स्वयंभुवः॥३२॥

From the mouth of that one, Svāyāmbhuva, the first Manu (became) known as 'Akāra' that deserves to be understood as the white-coloured one of Svayāmbhuva.

द्वितीयात्तु मुखात्तस्य (आकारो वै मुखः स्मृतः।

नाम्ना स्वरोचिषो नाम वर्णः पाण्डुर उच्यते॥३३॥

From the second mouth of that 'Ākāra' i.e. the letter 'Ā' (vowel as such), known as the Svārociṣa Manu was born. His colour is yellowish white.

तृतीयात्तु मुखात्तस्य इकारो यजुषां वरः।

यजुर्मयः स चाऽऽदित्यो यजुर्वेदो यतः स्मृतः॥३४॥

The third one from the mouth of that one 'Ikāra', the best one among the sacrificial formulas, the one being an embodiment of Yajur, Āditya, from which it became known as Yajurveda.

ईकारः स मनुर्ज्ञेयो रक्तवर्णः प्रतापवान्।

ततः क्षत्रं प्रवर्तेत तस्माद्भक्तस्तु क्षत्रियः॥३५॥

'Īkāra' as such, the one as Manu, deserves to be known the red-coloured one, endowed with vigour or prowess. From that 'Kṣatra' may ensue and from that the devoted Kṣatriya.

चतुर्थात्तु मुखात्तस्य उकारः स्वर उच्यते।

वर्णतस्तु स्मृतास्ताम्रः स मनुस्तामसः स्मृतः॥३६॥

From the fourth mouth of that one, 'Ukāra', the letter or vowel is proclaimed as such. It is copper-hued and the Manu is known as Tāmasa.

पञ्चमात्तु मुखात्तस्य ऊकारो नाम जायते।

पीतको वर्णतश्चैव मनुश्चापि चरिष्वावः॥३७॥

From the fifth mouth of that one, 'Ūkāra' verily, gets provenance. From the colour yellow one, the Manu is known as Cariṣṇava, the wandering one.

ततः षष्ठान्मुखात्तस्य ओकारः कपिलः स्मृतः।

वसिष्ठश्च ततः षष्ठो विजयः स महातपाः॥३८॥

Then from the sixth mouth of that one, 'Omkāra', the vowel 'O', was understood. It was tawny in colour. From the sixth was born the superior-most Vijaya of great penance.

सप्तमात्तु मुखात्तस्य सूतो वैवस्वतो मनुः।

ऋकारश्च स्वरस्तत्र वर्णतः कृष्ण उच्यते॥३९॥

From the seventh mouth of that one Sūta Vaivasvata Manu, 'Ṛkāra' the vowel or letter therein from colour, is known as Kṛṣṇa as black.

अष्टमात्तु मुखात्तस्य ऋकारः श्यामवर्णतः।

श्यामाक्षरसवर्णाश्च ततः सावर्णिरुच्यते॥४०॥

From the eighth mouth emerged the long Ṛkāra. Due to its black colour and being the similar colour of Śyāma to the black colour, on that account, this is known as 'Sāvṛṇi'.

मुखात्तु नवमात्तस्य लृकारः नवमः स्मृतः।

धूम्रो वै वर्णतश्चापि धूम्रश्च मनुरुच्यते॥४१॥

From the ninth face of that one 'Lṛkāra' as the ninth one stood remembered. Smoky as such by colour, that was known as the Manu (named) Dhūmra.

दशमात्तु मुखात्तस्य लृकारः प्रभुरुच्यते।

समश्चैव सवर्णाश्च बभौ सावर्णिको मनुः॥४२॥

And from the tenth mouth of that long 'Lṛkāra', the mastered one is called as such. Similar one and having a similar colour, shone forth the Manu (named) Sāvṛṇika.

मुखादेकादशात्तस्य एकारो मनुरुच्यते।

पिशङ्गो वर्णतश्चैव पिशङ्गो वर्ण उच्यते॥४३॥

From the eleventh mouth of that one 'Ekāra' Manu stands enunciated. Tawny-hued, having shine of that colour, Manu known as Piśaṅga is so called.

द्वादशात्तु मुखात्तस्य ऐकारो नाम उच्यते।

पिशङ्गो भस्मवर्णाभः पिशङ्गो मनुरुच्यते॥४४॥

From the twelfth mouth of that one 'Aikāra' letter was so called, tawny-hued, having shine

of the ashes colour, Piṣaṅga Manu stands so called.

त्रयोदशान्मुखात्तस्य ओकारो वर्ण उच्यते।
पञ्चवर्णसमायुक्त ओकारो वर्ण उत्तमः॥४५॥

From the thirteenth mouth of that one 'Okāra' letter was born. Endowed with five colours, this is called 'Okāra', as such the excellent letter.

चतुर्दशान्मुखात्तस्य औकारो वर्ण उच्यते।
कर्बुरो वर्णतश्चैव मनुः सावर्णिरुच्यते॥४६॥

From the fourteenth face of that one, 'Aukāra' letter is so called. It is of variegated colours and is known as 'Sāvarni' Manu.

इत्येते मनवश्चैव स्वरा वर्णाश्च कल्पतः।
विज्ञेया हि यथातत्त्वं स्वरतो वर्णतस्तथा॥४७॥

This way, these Manus, the letters or vowels and syllables became formulated. These should be recognised by reality by accent as well as nomenclature.

परस्परसवर्णाश्च स्वरा यस्माद्वृता हि वै।
तस्मान्तेषां सवर्णत्वादन्वयस्तु प्रकीर्तितः॥४८॥

Mutually concordant vowels are assigned to *Varnas* due to their similarity in colour. Their logical connection or natural sequence is stated.

सवर्णाः सदृशाश्चैव यस्माज्जातास्तु कल्पजाः।
तस्मात्प्रजानां लोकेऽस्मिन्सवर्णा सर्वसंघयः॥४९॥
भविष्यन्ति यथाशैलं वर्णाश्च न्यायतोऽर्थतः।
अभ्यासात्संघयश्चैव तस्माज्ज्ञेयाः स्वरा इति॥५०॥

Since born in the same Kalpa, they are all of the same colour. Therefore, in this world of subjects, all junctions (combinations or transitions of Kalpas or letters) are of similar colour. Due to its same nature and its expressions with logical connection, in future also, they all will be of one natural sequence state. The groups of letters are formed by their places of utterance as the distributions of castes by their professional equity. This is the practice

in regard to the junctions of vowels and the transition of Kalpas.

इति श्रीमहापुराणे वायुप्रोक्ते स्वरोत्पत्तिर्नाम
षड्विंशोऽध्यायः॥२६॥

* * *

॥अथ सप्तविंशोऽध्यायः॥

Chapter 27

The enunciation of reasons for the
name acquiring of Nīlālohitā

ऋषय ऊचुः

अस्मिन्कल्पे त्वया चोक्तः प्रादुर्भावो महात्मनः।
महादेवस्य रुद्रस्य साधकैर्मुनिभिः सह॥१॥

The sages said— In this Kalpa (aeon) by you has been declaimed the emergence of the great-souled one, the great lord Rudra, along with the spiritually virtuous sages.

सूत उवाच

उत्पत्तिरादिसर्गस्य मया प्रोक्ता समासतः।
विस्तारेणास्य वक्ष्यामि नामानि तनुभिः सह॥२॥

Sūta replied— The creation of the primeval aeon has been declaimed by me succinctly. Now in details, I shall enunciate the names along with frames of Lord Rudra.

पत्नीषु जनयामास महादेवः सुतान्बहून्।
कल्पेऽष्टमे व्यतीते तु यस्मिन्कल्पे तु तच्छृणु॥३॥

Mahādeva procreated many sons in the eighth aeon from his wives, on the extinction of which one (what happened) you may listen to.

कल्पादौ चाऽऽत्मनस्तुल्यं सुतं प्रध्यायतः प्रभोः।
प्रादुरासीत्तोऽङ्केऽस्य कुमारो नीललोहितः॥
तं दधे सुस्वरं घोरं निर्दहन्निव तेजसा॥४॥

At the beginning of the aeon, thinking about the son of his own personal identification, O Lord, appeared forth then in his lap, the prince Nīlālohitā (of blue and red in colour). He held

him who was blazing in brilliance and crying terribly.

दृष्ट्वा रुदन्तं सहसा कुमारं नीललोहितम्।
किं रोदिषि कुमारेति ब्रह्मा तं प्रत्यभाषत॥५॥

Having seen suddenly the weeping prince Nīlalohita, 'Why do you weep? O Prince!' Brahmā spoke to him this way.

सोऽब्रवीद्देहि मे नाम प्रथमं वै पितामह।
रुद्रस्त्वं देव नाम्नाऽसि इत्युक्तः सोऽरुदत्युनः॥६॥

He replied— 'Proclaim a name of mine, the preliminary one, O grandsire!' 'You are *Rudra* by a nomenclature of the gods'. This way told, he wept again.

किं रोदिषीति तं ब्रह्मा रुदन्तं पुनरब्रवीत्।
नाम देहि द्वितीयं मे इत्युवाच स्वयंभुवम्॥७॥

To him weeping as such, Brahmā spoke again— 'Why do you weep?' He spoke to Svayambhuva that baptise me a second name.

भवस्त्वं देव नाम्नाऽसि इत्युक्तः सोऽरुदत्युनः।
किं रोदिषीति तं ब्रह्मा प्रत्युवाचाथ शंकरम्॥८॥

'You are Bhava by the baptism of the Devas'. This way spoken, he wept again. 'Why do you weep again?' Brahmā spoke once again to Śaṅkara.

तृतीयं देहि मे नाम इत्युक्तः प्रत्युवाच तम्।
शिवस्त्वं देव नाम्नाऽसि इत्युक्तः सोऽरुदत्युनः॥९॥

'You may designate me a third time'— he replied to him (Brahmā). 'O Lord! You are Śiva by the name of gods,' he was told. But he cried again.

किं रोदिषीति तं ब्रह्मा रुदन्तं पुनरब्रवीत्।
चतुर्थं देहि मे नाम इत्युवाच स्वयंभुवम्॥१०॥

'Why do you weep?' This way Brahmā spoke to him weeping as such again. 'You may baptise me a fourth time'— this way did he speak to Svayambhuva.

पशूनां त्वं पतिर्देव इत्युक्तः सोऽरुदत्युनः।
किं रोदिषीति तं ब्रह्मा रुदन्तं पुनरब्रवीत्॥११॥

O Lord! You are the Lord of the animals or beings (Paśupati). Having been said so, he wept again. 'Why do you weep,' this way Brahmā spoke to him who was weeping.

पञ्चमं देहि मे नाम इत्युक्तः प्रत्युवाच तम्।
ईशस्त्वं देव नाम्नाऽसि इत्युक्तः सोऽरुदत्युनः॥१२॥

'Fifth name you give me.' This way having been spoken, he replied again— 'You are Īśa by a name of the gods.' Having said so, he wept again.

किं रोदिषीति तं ब्रह्मा रुदन्तं पुनरब्रवीत्।
षष्ठं मे नाम देहीति इत्युवाचाथ तं प्रभुम्॥१३॥

To him who was weeping— 'Why do you weep?' This way Brahmā spoke again, 'Give me a sixth name'— this way he spoke to the lord once again.

भीमस्त्वं देव नाम्नाऽसि इत्युक्तः सोऽरुदत्युनः।
किं रोदिषीति तं ब्रह्मा रुदन्तं पुनरब्रवीत्॥१४॥

'Bhīma' i.e. terrific, You are by the name of the gods. This way having been spoken, he wept again. 'Why do you weep?' This way Brahmā spoke to him who was weeping.

सप्तमं देहि मे नाम इत्युक्तः प्रत्युवाच तम्।
उग्रस्त्वं देव नाम्नाऽसि इत्युक्तः सोऽरुदत्युनः॥१५॥

'You may give me the seventh name'— this way spoken, he replied again— 'Ugra' (violent), You are by the name of gods. This way spoken, he wept again.

किं रोदिषीति तं ब्रह्मा रुदन्तं पुनरब्रवीत्।
अष्टमं देहि मे नाम त्वं विभो पुनरब्रवीत्॥

महादेवस्तु नाम्नाऽसि इत्युक्तो विरराम ह॥१६॥

'Why do you weep?' This way Brahmā spoke to him again. Weeping as he was, 'You may give me an eighth name?' When he was told, 'You are Mahādeva by name', then he stopped (crying).

लब्ध्वा नामानि चैतानि ब्रह्मणो नीललोहितः।
प्रोवाच नाम्नामेषां स्थानानि प्रदिशेतिह॥१७॥

And having obtained these names from Brahmā, Nilalohita (Śiva) spoke out- 'Assign bodies to these names'.

ततोऽभिसृष्टास्तनव एषां नाम्नां स्वयंभुवा।
सूर्यो मही जलं वह्निर्वायुराकाशमेव च॥१८॥
दीक्षितो ब्राह्मणश्चन्द्रः इत्येते ब्रह्मधातवः।
तेषु पूज्यश्च वन्द्यः स्याद्रुद्रस्तान्न हिनस्ति वै॥१९॥

Then were released or generated the bodies after these names by Svayambhuva- The Sun, the Earth, the Water, the Fire, the Air, the Ether, the initiated Brāhmaṇa and the Moon. This way, all these are the semen virile of Brahmā. Rudra should be worshipped and honoured in these bodies, and as such, Rudra (thus worshipped) does not harm them.

ततोऽब्रवीत्पुनर्ब्रह्मा तं देवं नीललोहितम्।
द्वितीयं नामधेयं ते मया प्रोक्तं भवेति यत्॥
एतस्याऽऽपो द्वितीया ते तनुर्नाम्ना भविष्यति॥२०॥
इत्युक्ते यत्स्थिरे तस्य शरीरस्थं रसात्मकम्।
तद्विवेश ततस्तोयं तस्मादापो भवः स्मृतः॥२१॥

Then spoke out once again Brahmā to the god Nilalohita- "Your second name has been proclaimed as 'Bhava' by me. The body for the same shall be the waters". This way having been spoken, the stable element of the nature of *Rasa* (the lymphatic constituent in his body) entered water. Hence water is known as *Bhava*.

यस्माद्भवन्ति भूतानि ताभ्यस्ता भावयन्ति च।
भवनाद्भवनाच्चैव भूतानां संभवः स्मृतः॥२२॥

From which one do obtain provenance, the beings and they are named *Bhavas*. Creation of beings is by means of production and purification.

तस्मान्मूत्रं पुरीषं च नाप्सु कुर्वीत सर्वदा।
न स्त्राये(या)दप्सु नग्न्श्च न निष्ठीवेत्कदाचन॥२३॥

On that account, one should not pass urine or excrete in waters. One should not bathe naked in waters and nor even spit out in waters any time.

मैथुनं नैव सेवेत शिरःस्नानं च वर्जयेत्।
न प्रीतः परिचक्षीत वहन्न संस्थितोऽपि वा॥२४॥

One may not take to coition and may avoid the head bath and none shall look into water sportively while sailing by boat or standing still on the shore.

मेध्यामेध्यशरीरत्वात्नैव दुष्यन्त्यपः क्वचित्।
विवर्णरसगन्धाश्च अल्पाश्च परिवर्जयेत्॥२५॥

Owing to body of Bhava being formed of waters, they shall nowhere be defiled. One shall avoid small quantity, decolourised, insipid or foul smelling waters.

अपां योनिः समुद्रश्च तस्मात्तं कामयन्ति ताः।

मेध्याश्चैवामृतश्चैव भवन्ति प्राप्य सागरम्॥२६॥

The source of waters is the ocean. Hence it is ocean that is desired by waters. Having reached the ocean, waters become pure as well as nectarine.

तस्मादपो न रुन्धीत समुद्रं कामयन्ति ताः।

न हिनस्ति भवो देवः सदैवं योऽप्सु वर्तते॥२७॥

Hence, on that account, one may not checkmate the flow of fluids (waters) as they desire (to go) for the ocean. Lord Bhava does not harm any one who behaves with waters always thus.

ततोऽब्रवीत्पुनर्ब्रह्मा तं देवं कृष्णलोहितम्।

शर्वस्त्वमिति यन्नाम तृतीयं समुदाहृतम्॥

तस्य भूमिस्तृतीया तु तनुर्नाम्ना भवत्वियम्॥२८॥

Then spoke out again Brahmā to that god Kṛṣṇalohita (*i.e.* Nilalohita)- "To your third name which was mentioned as Śarva, let the earth be the third body." The ground or basis for that may be by name 'Tanu' (declaimed as such).

इत्युक्ते यत्स्थिरं तस्य शरीरस्यास्थिसंज्ञितम्।

तद्विवेश ततो भूमिस्तस्माद्भूः शर्व उच्यते॥२९॥

This way having been spoken- the firm and stable portion of the body called the bone

system entered the earth. Then that earth became known as 'Śarva' as such.

तस्मात्कुर्वीत नो विद्वान्पुरीषं मूत्रमेव वा।

न च्छायायां न सोपाने स्वच्छायां नापि मेहयेत्॥३०॥

On that account, the wise one should not leave faeces or urine either in a shadow or on a staircase and not even pass urine on his own shadow.

शिरः प्रावृत्य कुर्वीत अन्तर्धाय तृणैर्महीम्।

य एवं वर्तते भूमौ तं शर्वो न हिनस्ति वै॥३१॥

Having covered the ground with straws and having head covered, one may evacuate the bowels. The one who keeps on like this on the earth, to him Śarva does not do any harm.

ततोऽब्रवीत्युनर्ब्रह्मा तं देवं नीललोहितम्।

ईशान इति यत्प्रोक्तं चतुर्थं नाम ते मया॥३२॥

चतुर्थस्य चतुर्थी स्याद्वायुर्नाम्ना तनुस्तव।

इत्युक्ते यच्छरीरस्थं पञ्चधा प्राणसंज्ञितम्॥३३॥

विवेश तं तदा वायुमीशानो वायुरुच्यते।

तस्मादेनं परिवदेदायतं वायुमीश्वरम्।

एवं युक्तामथेशानो नैव देवो हिनस्ति तम्॥३४॥

Then spoke out once again Brahmā, the adorable to Nilalohita- 'Īśāna', that has been declared as such the fourth name of yours by me, the wind shall be the fourth body. This way having been said, the vital breath which was stationed in him in five forms, named as Prāṇa entered Vāyu. Therefore, Vāyu is called Īśāna. On this account, one should not censure the elongated Vāyu (as) Īśvara himself. To one this way endowed with, the god Īśāna does not do any harm.

ततोऽब्रवीत्युनर्ब्रह्मा तं देवं धूम्रलोहितम्।

यत्ते पशुपतीत्युक्तं मया नामेह पञ्चमम्।

पञ्चमी पञ्चमस्यैषा तनुर्नाम्नाऽग्निरस्तु ते॥३५॥

Then spoke out once again Brahmā to that god Dhūmrālohitā- The fifth name that has been given to you by me as 'Paśupati', let Fire (Agni) be the fifth body corresponding to the same.

इत्युक्ते यच्छरीरस्थं तेजस्तस्योष्णसंज्ञितम्।

विवेश तत्तदा ह्यग्निस्तस्मात्पशुपतिः पतिः॥३६॥

This way having been said, Fire-god entered the fiery element in the body. On that account, Paśupati is called Agni.

चन्द्रमास्तु स्मृतः सोमः तस्याऽत्मा ह्योषधीगणः।

एवं यो वर्तते विद्वान्सदा पर्वणि पर्वणिः॥

न हन्ति तं महादेव एवं वन्देत् तं प्रभुम्॥३७॥

The moon became known as 'Soma'. The soul of that one was the group of medicinal herbs. A person who during the full moon or the new moon day, worships the lord thus, to him Mahādeva does no harm.

गोपयति दिवाऽऽदित्यः प्रजा नक्तं तु चन्द्रमाः।

एकरात्रे समेयातां सूर्याचन्द्रमसावुभौ॥

अमावास्यानिशायां तु तस्यां युक्तः सदा वसेत्॥३८॥

The sun safeguards in the day and the moon safeguards the subjects in the night. During one night (once in a month), the sun and the moon come together and that is the day of new moon. One shall always be in communion with the lord on that day.

तत्राऽऽविष्टं सर्वमिदं तनुभिर्नामभिः सह।

एकाकी यश्चरत्येष सूर्योऽसौ चन्द्र उच्यते॥३९॥

All this universe is pervaded by these bodies and names of Rudra. The sun that moves about all alone is also known as 'Candra' (moon).

सूर्यस्य यत्प्रकाशेन वीक्ष्यन्ते चक्षुषा प्रजाः।

शुक्लात्मा संस्थितो रुद्रः पिबत्यम्भो गभस्तिभिः॥४०॥

By the light of that sun, the people see with their eyes. Rudra, in the resplendent form of the sun, drinks water with his rays.

अद्य ते पीयते चैवाप्यन्नपानात्मकानि या।

तनुरात्मभवा सा वै देहेष्वेवोपचीयते॥४१॥

Food and waters are eaten and drunk. The body of Bhava (self-born) grows and flourishes by these.

यया धत्ते प्रजाः सर्वाः स्थिरीभूतेन चेतसा।

पार्थिवी सा तनुस्तस्य शार्वी धारयति प्रजाः॥४२॥

It is his body called earth with which he bears by a stable mind, all the progenies or subjects as such. It is the body called Śārvi which supports the progenies or subjects.

यावत्स्थिता शरीरेषु भूतानां प्राणवृत्तिभिः।

वाय्वात्मिका तु ऐशानी सा प्राणाः प्राणिना सह॥४३

And as long as the gaseous body of Īśāna is stationed in the bodies of living beings along with the functions of the vital breath, it is the vital breath of beings.

पीताशितानि पचति भूतानां जठरेषु या।

ततः पाशुपती तस्य पाचिका शक्तिरुच्यते॥४४॥

That which digests the food and beverages drunk, in the stomach of living beings, is called Paśupati's power. It is called the digestive power.

यानीह सुषिराणि स्युर्देहध्वन्तर्गतानि वै।

वायोः संचरणार्थाय सा भीमा चोच्यते तनुः॥४५॥

The holes or apertures in the bodies created inside, for the sake of free circulation of the breeze or breath, constitute the body known as 'Bhīma'.

वैतानदीक्षितानां तु या स्थितिर्ब्रह्मवादिनाम्।

तनुरुग्रात्मिका सा तु तेनोग्रो दीक्षितः स्मृतः॥४६॥

The *Brahmavādins* (propounders of the Vedas) initiated into the sacrificial performances, have their bodies in the form of *Ugra*. *Ugra* is, therefore, known as *Dīkṣita* (initiated *Yajamāna*).

यनु संकल्पकं तस्य प्रजास्विह समं स्थितम्।

सा तनुर्मानसी तस्य चन्द्रमाः प्राणिषु स्थितः॥४७॥

That which conceives, contemplates and exists equally among the people is the mental body. It is called as the moon abiding among beings.

नवो नवो भवति हि जायमानः पुनः पुनः।

नीयते यो यथाकामं विबुधैः पितृभिः सह॥

महादेवोऽमृतात्मासौ ह्यम्पयश्चन्द्रमाः स्मृतः॥४८॥

The moon is born again and again emerging fresh everytime. It is led in accordance with their desire by Devas and Pitṛs. It is known as the great lord of nectarine nature, full of water.

तस्य वा प्रथमा नाम्ना तनु रौद्री प्रकीर्तिता।

पत्नी सुवर्चला तस्य पुत्रस्तस्याः शनैश्चरः॥४९॥

Of the first body of the lord known as Rudra, symbolized by the sun, the wife is Suvarcalā and the son of that one (is named) Śanaiścara (Saturn).

भवस्य या द्वितीया तु तनुरापः स्मृता तु वै।

तस्योषाऽत्र स्मृता पत्नी पुत्रश्चाप्युशना स्मृतः॥५०॥

The second body of the lord is known as Bhava and is symbolized by water. His wife is known as *Uṣā* and son as *Uśanas* (the planet Venus).

शर्वस्य या तृतीया तु नाम भामस्तनुः स्मृता।

पत्नी तस्य विकेशीति पुत्रश्चाङ्गरकः स्मृतः॥५१॥

The third form of the lord Śarva, symbolized by the earth, the wife is Vikeśī and son is *Āngāraka* (Mars).

ईशानस्य चतुर्थस्य स्वर्गतस्य च या तनुः।

तस्य पत्नी शिवा नाम पुत्रश्चास्य मनोजवः॥५२॥

Of Īśāna, the fourth body of the lord and symbolized by the wind, the wife is Śivā and son is Manojava.

नाम्ना पशुपतेर्या तु तनुराग्निर्द्विजैः स्मृतः।

तस्य पत्नी स्मृता स्वाहा स्कन्दश्चापि सुतः स्मृतः॥५३॥

By name of Paśupati, the body which is known as Agni by the twice-borns (*i.e.* *Brāhmaṇas*), the wife of that one is known as Svāhā and son as Skanda.

नाम्ना षष्ठस्य या भीमा तनुराकाश उच्यते।

दिशः पत्न्यः स्मृतास्तस्य स्वर्गश्चास्य सुतः स्मृतः॥

The ether 'Ākāśa' is called the body Bhīma, his sixth name. Of that one, the wives are the quarters and the son happened to be Svarga (Heaven).

उग्रा तनुः सप्तमी च दीक्षितैर्ब्राह्मणैः स्मृता।

दीक्षा पत्नी स्मृता तस्य संतानः पुत्र उच्यते॥५५॥

To the seventh body of the lord known as *Ugra* that happened to be symbolized by the sacrificer, the wife is *Dikṣā* and the son is known as 'Santāna'.

नाम्नाऽष्टमस्य महतस्तनुर्या चन्द्रमाः स्मृतः।

पत्नी तु रोहिणी तस्य पुत्रश्चास्य बुधः स्मृतः॥५६॥

The eighth body of the great Lord is known as the Moon. The spouse of that one is *Rohiṇī* and *Budha* is remembered as the son.

इत्येतास्तनवस्तस्य नामभिः परिकीर्तिताः।

तास्तु वन्द्या नमस्याश्च प्रतिनाम तनूषु वै॥५७॥

This way have been declared by names, the bodies of the great Lord. They should be saluted and bowed with respective names to each body.

भक्तैः सूर्येऽप्सु पृथिव्यां वाय्वग्निव्योमदीक्षितैः।

तथा च वै चन्द्रमसि तनुभिर्नामभिः सह॥

प्रजावानेति सायुज्यमीश्वरस्य नरो हि सः॥५८॥

By devotion to these bodies and the names of the Lord, viz. Sun, Waters, Earth, Wind, Fire, Sky, Initiated Priest and the Moon, the devotee attains *Sāyujya* (unification) with the Lord himself.

इत्येतद्वो मयाऽऽख्यातं गुह्यं भीमस्य तद्यशः।

शं नोऽस्तु द्विपदे नित्यं शं नोऽस्तु च चतुष्पदे॥५९॥

This way unto you, by me has been dilated upon the secret glory of the terrible Lord. May it be all welfare for the bipeds perennially and also for our quadrupeds.

एतत्प्रोक्तं निदानं वस्तनूनां नामभिः सह।

महादेवस्य देवस्य भृगोस्तु शृणुत प्रजाः॥६०॥

This way having been declaimed the origin of the bodies of Lord Mahādeva along with their designations, now listen to the progeny of *Bhrgu*.

इति श्रीमहापुराणे वायुप्रोक्ते महादेवतनुवर्णनं नाम
सप्तविंशोऽध्यायः॥२७॥

अथाष्टाविंशोऽध्यायः

Chapter 28

The illustration of the creation of the Sages¹

सूत उवाच

भृगोः ख्यातिर्विजज्ञेऽथ ईश्वरौ सुखदुःखयोः।

शुभाशुभप्रदातारौ सर्वप्राणभृतामिह॥

देवौ धाताविधातारौ मन्वन्तरविचारिणौ॥१॥

Sūta spoke— Khyāti bore to Bhrgu the holy lords Dhātṛ and Vidhātṛ living throughout the Manvantara. They were masters of happiness and misery and grant auspicious and inauspicious results to living beings.

तर्योर्ज्येष्ठा तु भगिनी देवी श्रीलोकभाविनी।

सा तु नारायणं देवं पतिमासाद्य शोभनम्।

नारायणात्मजौ साध्वी बलोत्साहौ व्यजायत॥२॥

Their eldest sister, the chaste goddess Śrī, the purifier of worlds, became the consort of virtuous and handsome Lord Nārāyaṇa and produced the two sons of Nārāyaṇa— Bala (strength) and Utsāha (energy).

तस्यास्तु मानसाः पुत्रा ये चान्ये दिव्यचारिणः।

ये वहन्ति विमानानि देवानां पुण्यकर्मणाम्॥३॥

Also to goddess Śrī, those moving in the celestial domain and those who pilot the aerial cars of the gods, of meritorious deeds, were born to her as mental sons.

द्वे तु कन्ये स्मृते भार्ये विधातुर्धातुरेव च।

आयतिर्नियतिश्चैव तयोः पुत्रौ दृढव्रतौ॥४॥

1. The complete series of the different dynasties is found elsewhere only in the Vāyu. In same way, the Brahmāṇḍa, the Matsya and the Bhāgavata Purāṇas, describe. The Brahma Purāṇa and the Hari Vamśa, the Agni, Liṅga, Kūrma and Garuḍa Purāṇas have lists of various extent, but none beyond the families of Pāṇḍu and Kṛṣṇa. The Mārkaṇḍeya contains an account of a few of the kings of the solar dynasty alone; and the Padma, of a part of the solar and lunar princes only, besides accounts of individuals.

पाण्डुश्चैव मृकण्डुश्च ब्रह्मकोशौ सनातनौ।
मनस्विन्यां मृकण्डोश्च मार्कण्डेयो बभूव ह॥५॥

Her two daughters—Āyati and Niyati were known as spouses of Vidhātṛ and Dhātṛ respectively. They had two sons—Pāṇḍu and Mṛkaṇḍu, firm in religious vows, eternal and the very storehouses of the Vedic lores. Mārkaṇḍeya, (took birth) as son of Mṛkaṇḍu from Manasvinī.

सुतो वेदशिरास्तस्य मूर्धन्यायामजायत।
पीवर्यां वेदशिरसः पुत्रा वंशकराः स्मृताः॥
मार्कण्डेया इति ख्याता ऋषयो वेदपारगाः॥६॥

Vedaśiras was his son born of Mūrdhanyā. The sons born to Vedaśiras in Pīvarī established the family lineage. Those sages were well-versed in the Vedas. They were popularized as Mārkaṇḍeyas.

पाण्डोश्च पुण्डरीकायां द्युतिमानात्मजोऽभवत्।
उत्पन्नौ द्युतिमन्तश्च सृजवानश्च तावुभौ॥७॥

Pāṇḍu with Puṇḍarīkā begot a son named Dyutimān. Of Dyutimān were born two sons, Srjavāna and Dyutimanta.

तयोः पुत्राश्च पौत्राश्च भार्गवाणां परस्परम्।
स्वायंभुवेऽन्तरेऽतीते मरीचेः शृणुतः प्रजाः॥८॥

Their sons and grandsons had alliances with the descendants of Bhr̥gu. Now listen to the progeny of Marīci when the Svāyambhuva Manvantara had passed.

पत्नी मरीचेः संभूतिर्विजज्ञे साऽऽत्मसंभवम्।
प्रजापतेः पूर्णमासं कन्याश्रेया निबोधत॥
कुष्टिः पृष्टिस्त्विषा चैव तथा चापचितिः शुभा॥९॥

The wife of Marīci was Sambhūti. She gave birth to a son Pūrṇamāsa, and these girls too were born—Kuṣṭi and Pṛṣṭi, Tviṣā and the beautiful Apaciti.

पूर्णमासः सरस्वत्यां द्वौ पुत्रावुदपादयत्।
विरजं चैव धर्मिष्ठं पर्वसं चैव तावुभौ॥१०॥

Pūrṇamāsa begot of Sarasvatī two sons—Virajas and the righteous Parvasa.

विरजस्याऽऽत्मजौ विद्वान्सुधामा नाम विश्रुतः।

सुधामसुत (तो) वैराजः प्राच्यां दिशि समाश्रितः॥११॥

Of Virajas, the son happened to be a learned scholar, the one by name Sudhāman. Of Sudhāman, the son was Vairāja, who sought refuge in the eastern direction.

लोकपालः सुधर्मात्मा गौरी पुत्रः प्रतापवान्।

पर्वसः सर्वगणानां प्रविष्टः महायशाः॥१२॥

He was the son of Gaurī and a valorous, righteous ruler of the worlds. Parvasa had great fame and he was the most excellent of all Gaṇas.

पर्वसः पर्वसायां तु जनयामास वै सुतौ।

यज्ञवासं च श्रीमन्तं सुतं काश्यपमेव च॥

तयोर्गोत्रकरौ पुत्रौ तौ जातौ धर्मनिश्चितौ॥१३॥

Parvasā with Parvasa gave birth to two sons Yajñavāsa and Kāśyapa. These two were makers of the Gotra (race) and were born as ones, firm in duties or piety.

स्मृतिश्चाङ्गिरसः पत्नी जज्ञे तावात्मसंभवौ।

पुत्रौ कन्याश्चतस्रश्च पुण्यास्ता लोकविश्रुताः॥१४॥

And Smṛti, the wife of Aṅgiras, gave birth to two sons and four daughters who were pious and renowned in the world.

सिनीवाली कुहूश्चैव राका चानुमतिस्तथा।

तथैव भरताग्निं च कीर्तिमन्तं च तावुभौ॥१५॥

Sinivālī, Kuhū, Rākā and Anumati were the four daughters. Bharatāgni and Kīrtimān were the two sons.

अग्नेः पुत्रं तु पर्जन्यं संहृती सुषुवे प्रभुम्।

हिरण्यरोमा पर्जन्यो मारीच्यामुदपादयत्॥

आभूतसंप्लवस्थायी लोकपालः स वै स्मृतः॥१६॥

Sambhūti gave birth to Agni's son, Lord Parjanya. Another Hiraṇyaroṃā Parjanya was born of Marīci and he is known as Lokapāla (guardian of the world) abiding upto the final dissolution of the world.

जज्ञे कीर्तिमतश्चापि धेनुका ताव कल्मषौ।

वरिष्ठं धृतिमन्तश्चास्युभावाङ्गिरसांवरौ॥१७॥

To Kīrtimān, Dhenukā gave birth to two sinless sons— Variṣṭha and Dhṛtimān, both being the most excellent of the descendants of Angiras.

तयोः पुत्राश्च पौत्राश्च येऽतीता वै सहस्रशः।
अनसूयाऽपि जज्ञे तान्यञ्जाऽऽत्रेयानकल्मषान्॥१८॥

Their sons and grandsons who happened to be in thousands have passed away. Anasūyā also produced five sinless sons by Atri.

कन्यां चैव श्रुतिं नाम माता शङ्खुपदस्य या।
कर्दमस्य तु या पत्नी पुलहस्य प्रजापतेः॥१९॥

She also produced a daughter by name Śruti, who was the mother of Śaṅkhapada and who was the wife of Kardama, who was himself the son of the Prajāpati Pulaha.

सत्यनेत्रश्च हव्यश्च आपोमूर्तिः शनीश्वरः (शनैश्वरः)
सोमश्च पञ्चमस्तेषामासीत्स्वायंभुवेऽन्तरे॥
यामेऽतीते सहातीताः पञ्चाऽत्रेया प्रकीर्तिताः॥२०॥

Satyanetra, Havya, Āpomūrti, Śanīśvara (Śanaiścara) and Soma, the fifth one, are glorified as the five sons of Atri. At the end of Svāyambhuva Manvantara, they passed away along with the Yāma gods.

तेषां पुत्राश्च पौत्राश्च ह्यत्रिणा वै महात्मना।
स्वायंभुवेऽन्तरे यामे शतशोऽथ सहस्रशः॥२१॥

And the sons and grandsons of those ones, by Atri, the great-souled one, in the Svāyambhuva Manvantara, were born in hundreds and thousands.

प्रीत्यां पुलस्त्यभार्यायां दत्तालिस्तत्सुतोऽभवत्।
पूर्वजन्मनि सोऽगस्त्यः स्मृतः स्वायंभुवेऽन्तरे॥२२॥
मध्यमो देवबाहुश्च विनीतो नाम ते जयः।

Prīti, the wife of Pulastya, gave birth to a son named Dattāli. In his previous birth in the Svāyambhuva Manvantara, he was known as Agastya. Devabāhu was the middle and Vinīta was the third son of Pulastya.

याऽसौ यवीयसी तेषां सद्वती नाम विश्रुता।
पर्जन्यजननी शुभ्रा पत्नी त्वग्नेः स्मृता शुभा॥२३॥

Their younger sister was well-known as Sadvatī, the mother of Parjanya, the radiant one and the pure wife of Agni.

पौल्यस्त्यस्य ऋषेश्चापि प्रीतिपुत्रस्य धीमतः।
दत्तालेः सुषुवे पत्नी सुजङ्घादीन्बहून्सुतान्॥
पौलस्त्या इति विख्याताः स्मृताः स्वायंभुवेऽन्तरे॥२४॥

The son of Prīti and the sage Pulastya, the wise one and the wife of Dattāli, gave birth to many sons such as Sujaṅgha and others well-known as ‘Pulastyas’ or scions of Pulastya in the Svāyambhuva Manvantara.

क्षमा तु सुषुवे पुत्रान्पुलहस्य प्रजापतेः।
ते चाग्निवर्चसः सर्वे येषां कीर्तिः प्रतिष्ठिता॥२५॥

Kṣamā produced the sons of Pulaha Prajāpati. And they all were of the radiance of fire whose fame became well-known.

कर्दमश्चाम्बरीषश्च सहिष्णुश्चेति ते त्रयः।
ऋषिर्धनकपीवांश्च शुभा कन्या च पीवरी॥२६॥

Kardama, Ambarīṣa, Sahiṣṇu— these three sages or Ṛṣis and Dhanakapīvān were those sons and the virtuous daughter Pīvarī was also born.

कर्दमस्य श्रुतिः पत्नी आत्रेय्यजनयत्सुतान्।
पुत्रं शङ्खुपदं चैव कन्यां काम्यां तथैव च॥२७॥

Śruti, being the wife of Kardama, the daughter of Atri, produced a son named Śaṅkhapada and a girl named Kāmyā.

स वै शङ्खुपदः श्रीमाल्लोकपालः प्रजापतिः।
दक्षिणस्यां दिशि रतः काम्यां दत्त्वा प्रियव्रते॥२८॥

That same Śaṅkhapada, the illustrious one, the ruler of worlds, settled in the southern region, gave Kāmyā in marriage to Priyavrata.

काम्या प्रियव्रताल्लेभे स्वायंभुवसमान्सुतान्।
दशकन्याद्वयं चैव यैः क्षत्रं संप्रवर्तितम्॥२९॥

Kāmyā from Priyavrata obtained ten sons similar to Svāyambhuva Manu and two daughters who extended the Kṣatriya race.

पुत्रो धनकपीवांश्च सहिष्णुर्नाम विश्रुतः।
यशोधारी विजज्ञे वै कामदेवः सुमध्यमा॥३०॥

Daughter of Dhanakapīvān and wife of Viśvānara, the illustrious one, she gave birth to ten sons and two daughters who extended the Kṣatriya race.

The well-known son Dhanakapivān or Sahiṣṇu begot a illustrious son Kāmadeva from Sumadhyaṃā.

ऋतो ऋतुसमः पुत्रो विजज्ञे संततिः शुभा।
नैषां भार्याऽस्ति पुत्रो वा सर्वे ते ह्यूध्वीतसः॥
षष्ट्येतानि सहस्राणि वालखिल्या इति श्रुताः॥३१॥

Of Rtu, the son suited to Kratu took birth and the progeny was auspicious. Neither of them married and remained celibate. They were sixty thousand in number and were known as Vālakhilyas.

अरुणस्याग्रतो यान्ति परिवार्य दिवाकरम्।
आभूतसंप्लवात्सर्वे पतङ्गसहचारिणः॥३२॥

Having surrounded the sun, they moved in front of Aruṇa. All of them will roam about the sun till the world is finally dissolved.

स्वसारौ तु यवीयस्यौ पुण्यात्मसुमती च ते।
पर्वसस्य स्नुषे ते वै पूर्णमाससुतस्य वै॥३३॥

The two younger sisters were Punyātmā and Sumati. They were the daughters-in-law of Parvasa, son of Pūrṇamāsa.

ऊर्जायां तु वसिष्ठस्य पुत्रा वै सप्त जज्ञिरे।
ज्यायसी च स्वसा तेषां पुण्डरीका सुमध्यमा॥३४॥

Seven sons took birth from Ūrjā, the wife of Vasiṣṭha. The elder sister of those ones, Puṇḍarīkā was the slender-waisted lady.

जननी सा द्युतिमतः पाण्डोस्तु महिषी प्रिया।
अस्यां त्विमे यवीयांसो वसिष्ठाः सप्त विश्रुताः॥३५॥

She was the mother of Dyutimān and the beloved queen of Pāṇḍu. Her younger brothers were seven and were famous as Vasiṣṭhas.

रजःपुत्रोऽर्धबाहुश्च सवनश्चाधनश्च यः।
सुतपाः शुक्ल इत्येते सर्वे सप्तर्षयः स्मृताः॥३६॥

Rajas, Putra, Ardhabāhu, Savana, Adhana, Sutapas and Śukla, all these came to be known as the seven sages.

रजसो वाऽप्यजनयन्मार्कण्डेयी यशस्विनी।
प्रतीच्यां दिशि राजन्यं केतुमन्तं प्रजापतिम्॥३७॥

The well-known daughter of Mārkaṇḍeya bore to Rajas a son known as Prajāpati Ketumān, who was the ruler of western region.

गोत्राणि नामभिस्तेषां वसिष्ठानां महात्मनाम्।
स्वायंभुवेऽन्तरेऽतीतास्वग्नेस्तु शृणुत प्रजाः॥३८॥

Vasiṣṭhas are known by their Gotra names. The scions of the great-souled Vasiṣṭhas passed away in the Svāyambhuva Manvantara. Now listen to the progeny of Agni.

इत्येष ऋषिसर्गस्तु सानुबन्धः प्रकीर्तितः।
विस्तरेणाऽऽनुपूर्व्या चाप्यग्नेस्तु शृणुत प्रजाः॥३९॥

This way this serial ordered illustration of the creation of sages has been completed. Now in details, you may listen to the progenies of Agni.

इति श्रीमहापुराणे वायुप्रोक्ते ऋषिवंशानुकीर्तनं
नामाष्टाविंशोऽध्यायः॥२८॥

* * *

॥अथैकोनत्रिंशोऽध्यायः॥

Chapter 29

The description of the lineage of Agni

योऽसावग्निरभिमानी ह्यासीत्स्वायंभुवेऽन्तरे।

ब्रह्मणो मानसः पुत्रस्तस्मात्स्वाहा व्यजायत॥१॥

पावकः पवमानश्च पावमानश्च यः स्मृतः।

शुचिः शौरस्तु विज्ञेयः स्वाहापुत्रास्त्रयस्तु ते॥२॥

In the Svâyambhuva Manvantara, a mind-born son of Brahmā was the deity identifying himself with Agni. Svāhā was born of him. Pāvaka, Pavamāna or Pāvamāna and Śuci or Śaura (solar-fire) were the three sons of Svāhā as such.

निर्मथ्यपवमानस्तु शुचिः शौरस्तु यः स्मृतः।

पावका वैद्युताश्चैव तेषां स्थानानि यानि वै॥३॥

Pavamāna is the fire which is obtained after churning. Śuci is remembered as the solar fire. Pāvaka is the fire originating from the lightning. These are their specific abodes.

पवमानात्मजश्चैव कव्यवाहन उच्यते।

पावकात्सहरक्षस्तु हव्यवाहः शुचेः सुतः॥४॥

The son of Pavamāna was known as Kavya-vāhana and from Pāvaka was born Saharākṣa and Havyavāha was the son of Śuci.

देवानां हव्यवाहोऽग्निः पितृणां कव्यवाहनः।

सहरक्षोऽसुराणां तु त्रयाणां तु त्रयोऽग्न्यः॥५॥

Havyavāha is the fire of Devas, Kavya-vāha is the fire of manes, Saharākṣa is the fire of demons. Thus, these are the three fires pertaining to three, viz. Devas, Pitṛs and Asuras respectively.

एतेषां पुत्र पौत्रास्तु चत्वारिंशन्नवैव तु।

वक्ष्यामि नामतस्तेषां प्रविभागं पृथक्पृथक्॥६॥

Of these, the sons and grandsons are forty-nine in number. I shall now talk of their names along with their division separately.

वैद्युतो लौकिकाग्निस्तु प्रथमो ब्रह्मणः सुतः।

ब्रह्मौदनाग्निस्तत्पुत्रो भरतो नाम विश्रुतः॥७॥

Vaidyuta, the secular fire, was the first son of Brahmā. His son Brahmaudanāgni was known as by the name Bharata.

वैश्वानरमुखस्तस्य महः काव्यो ह्यपां रसः।

अमृतोऽथर्वणात्पूर्वं मथितः पुष्करोदधौ॥

सोऽथर्वा लौकिकाग्निस्तु दध्यङ्गोऽथर्वणः सुतः॥८॥

Vaiśvānara and others were his sons. They were Mahar, Kāvya and Apām-rasa. Amṛta was first churned as such in the Puṣkara ocean by Atharvan. That Atharvan is the secular fire and Dadhyañ was the son of Atharvan.

अथर्वा तु भृगुर्ज्ञेयाऽप्यङ्गिराऽग्निराथर्वणः सुतः।

तस्मात् स लौकिकाग्निस्तु दध्यङ्गोऽथर्वणो मतः॥९॥

Atharvan deserves to be known as Bhṛgu and Aṅgiras as the son of Atharvan. Therefore, that worldly fire Dadhyañ was the son of Atharvan.

अथ यः पवमानोऽग्निनिर्मथ्यः कविभिः स्मृतः।

स ज्ञेयो गार्हपत्योऽग्निस्ततः पुत्रद्वयं स्मृतम्॥१०॥

Now the Pavamāna Agni, which is remembered by the wise as *Nirmantha* (generated by churning) should be known as Gārhapatyā fire from whom were born two sons.

शंस्यस्त्वाहवनीयोऽग्निर्यः स्मृतो हव्यवाहनः।

द्वितीयस्तु सुतः प्रोक्तः शुक्रोऽग्निर्यः प्रणीयते॥११॥

Śaṁsya is the *Āhavanīya* Agni that deserves to be praised as *Havyavāhana*. The second son was declared as Śukra who is consecrated by reciting sacred Mantras.

तथा सभ्यावसथ्यौ वै शंस्यस्याग्नेः सुतावुभौ।

शंस्यास्तु षोडश नदीश्चकमे हव्यवाहनः॥

योऽसावाहवनीयोऽग्निरभिमानी द्विजैः स्मृतः॥१२॥

Likewise *Sabhya* and *Āvasthya* were two sons of the fire Śaṁsya. Śaṁsya *Havyavāhana* which is known as the *Āhavanīya* fire by the Brāhmaṇas or scholars loved sixteen rivers.

कावेरीं कृष्णवेणीं च नर्मदां यमुनां तथा।

गोदावरीं वितस्तां च चन्द्रभागमिरावतीम्॥१३॥

विपाशां कौशिकीं चैव शतद्रूं सरयूं तथा।

सीतां सरस्वतीं चैव ह्यदिनीं पावनीं तथा॥१४॥

They were— Kāverī, Kṛṣṇavenī, Narmadā, Yamunā, Godāvarī, Vitastā (Jhelum), Candrabhāgā, Irāvati, Vipāsā (Beas), Kauśikī (the river Kosi), Śatadru, Sarayū, Sītā, Sarasvatī, Hrādinī and Pāvanī.

तासु षोडशाधाऽऽत्मानं प्रविभज्य पृथक्पृथक्।

आत्मानं व्यदधात्तासु धिष्णीष्वथ बभूव सः॥१५॥

In them having distributed himself into sixteen parts, he deposited himself in those sacrificial fires *Dhiṣṇīs*.

धिष्ण्यादव्यभिचारिण्यस्तासूपन्नास्तु धिष्णयः।

धिष्णीषु जज्ञिरे तस्माद्धिष्णायस्तेन कीर्तिता॥१६॥

Dhiṣṇīs move about in the sky. Those that are born in them are called *Dhiṣṇīs*. They are proclaimed as *Dhiṣṇīs* as they are born in *Dhiṣṇīs*.

इत्येते वै नदीपुत्रा धिष्णीष्वेव विजज्ञिरे।
तेषां विहरणीया ये उपस्थेयाश्च येऽग्नयः॥

ताञ्शृणुध्वं समासेन कीर्त्यमानान्यथा तथा॥१७॥

This way the progenies (lit. sons) of the rivers were born among the *Dhiṣṇīs*. Out of them some fires are *Viharaṇīya*¹ (portable) and some are *Upastheya* (to be worshipped at their spots). You may hear them in brief being dilated upon as per requirements.

ऋतुः प्रवाहणोऽग्नीध्रः पुरस्ताद्धिष्णयोऽपरे।

विधीयन्ते यथास्थानं सौत्येऽह्नि सवनक्रमात्॥१८॥

Rtu, Pravāhana and Agnīdhra and other *Dhiṣṇayas* are kept in front as per spot in the *Sautya* day in order of the sacrificial performance.

अनिर्देश्यान्यवाच्यानामग्नीनां शृणुत क्रमम्।

सम्राडग्निः कृशानुर्घो द्वितीयोत्तरवेदिकः॥१९॥

Now listen to the serial order of the Agnis which are not fit to be declaimed as such being not fit for ordainment. The fire *Samrād* is the second one fire stationed on *Uttara-vedī*.

सम्राडग्निः स्मृता ह्यष्टौ उपतिष्ठन्ति तान्द्विजाः।

अधस्तात्पर्षदन्यस्तु द्वितीयः सोऽत्र दृश्यते॥२०॥

Samrād fire is known as eightfold. *Brahmanas* worship them. Beneath it there, the second fire *Parṣad* is seen.

प्रतद्वोचे नभो नाम चत्वारि स विभाव्यते।

ब्रह्मज्योतिर्वसुर्नाम ब्रह्मस्थाने स उच्यते॥२१॥

When the mantras “*pratadvoce nabho*” etc. are recited four times, that fire is conceived. *Brahmajyotiḥ* named *Vasu* being at *Brahmā*'s abode, he is accosted as such.

हव्यसूर्याद्यसंसृष्टः शामित्रे स विभाव्यते।

विश्वस्याय समुद्रोऽग्निर्ब्रह्मस्थाने स उच्यते॥२२॥

Not generated by the sun, through oblations, that fire is located at the *Sāmitra* (cremation

ground.) The terrestrial fire of the ocean or the submarine fire is reckoned as being at *Brahmā*'s region.

ऋतुधामा च सुज्योतिरौदुम्बर्या स कीर्त्यते।

ब्रह्मज्योतिर्वसुर्नाम ब्रह्मस्थाने स उच्यते॥२३॥

Rtudhāmā, the lustrous fire is said that it lives in *Udumbara* wood. *Brahmajyoti Vasu* fire is reckoned to be abiding in the *Brahmā*'s abode.

अजैकपादुपस्थेयः स वै शालामुखीयकः।

अनुद्देश्योऽप्यहिर्बुध्नः सोऽग्निर्गृहपतिः स्मृतः॥२४॥

Ajaikapāt is the *Upasthya* fire. This lives in the front of sacrificial hall. *Ahribudhna* is the *Anuddesya* (not kindled), which fire is called *Grhapati*.

शंस्यस्यैव सुताः सर्वे उपस्थेया द्विजैः स्मृताः।

ततो विहरणीयांश्च वक्ष्याम्यथौ तु तत्सुतान्॥२५॥

The sons, all of them, of *Sāmsya* came to be known as *Upastheya* by the twice-borns. Then I shall talk about *Viharaṇīyas* and their eight sons.

ऋतुप्रवाहनोऽग्नीध्रस्तत्रस्था धिष्णयोऽपरे।

विह्वयन्ते यथास्थानं सौत्येऽह्नि सवनक्रमात्॥२६॥

Rtu, Pravāhana, Agnīdhra stationed there are *Dhiṣṇīs* and on the day of *Sautya* (the particular sacrifice) when *Soma* is extracted, they are carried to their places.

पौत्रेयस्तत्सुतो ह्यग्निः स्मृतो यो हव्यवाहनः।

शान्तिश्चाग्निः प्रचेतास्तु द्वितीयः सत्य उच्यते॥२७॥

The son of *Pautra*, that *Agni* was remembered as *Havyavāhana*. The fire *Śanti* is *Pracetā* which second one is called as ‘*Satyā*’.

तथाऽग्निर्विश्वदेवस्तु ब्रह्मस्थाने स उच्यते।

अवक्षुरच्छावाकस्तु भुवः स्थाने विभाव्यते॥२८॥

Then *Agni*, *Viśvadeva* is named so on *Brahma-sthāna*. *Avakṣu*, the son of *Acchāvāka*, is recognised in the place of the earth.

उशीराग्निः सवीर्यस्तु नेष्टीयः संविभाव्यते।

अष्टमस्तु व्यरत्निस्तु मार्जालीयः प्रकीर्तितः॥२९॥

1. *Viharaṇīya* fires are eight in number. They are regarded as the sons of the stationary fires.

The valorous fire Uśīra is recognised as Naiṣṭhīya, the eighth one Aratni is regarded as son of Mārjālī.

धिष्ण्या विहरणीया ये सौम्येनाऽऽज्येन चैव हि।
तयोर्यः पावको नाम स चापां गर्भं उच्यते॥३०॥

The Dhiṣṇyas that are fit for being promenaded by the clarified butter and Soma juice, of these two, whichever is the one named Pāvaka, that is called as 'Apamgarbhaḥ' (foetus of waters).

अग्निः सोऽवभृथो ज्ञेयः सम्यक्प्राप्याप्सु हूयते।
हृच्छयस्तत्सुतो ह्यग्निर्जठरे यो नृणां स्थितः॥३१॥

That Agni is to be known as 'Avabhṛtha' having acquired, is offered as oblation into waters. Reclining in the heart, that Agni having been endowed with Soma oblations that remained in the belly of men.

मन्युमाञ्जाठरस्याग्नेर्विद्वानग्निः सुतः स्मृतः।
परस्यरोच्छ्रितः सोऽग्निर्भूतानीह विभुर्महान्॥३२॥

Manyumān, the wise fire, is the son of the Jāṭhara Agni. Mutually raised up, that Agni became here great and powerful unto the beings.

पुत्रः सोऽग्नेर्मन्युमतो घोरः संवर्तकः स्मृतः।
पिबन्नपः स वसति समुद्रे वडवामुखः॥३३॥

The son of Manyumān, Agni, the terrific one is called Samvartaka. That mare-faced fire abides in the ocean, drinking the waters.

समुद्रवासिनः पुत्रः सहरक्षो विभाव्यते।
सहरक्षसुतः क्षामो गृहाणि स दहेवृणाम्॥३४॥

The son of that one residing in the ocean is recognised by Saharakṣa and the son of Saharakṣa is Kṣāma, who burns the houses of the men.

ऋव्यादोऽग्निः सुतस्तस्य पुरुषानन्ति यो मृतान्।
इत्येते पावकस्याग्नेः पुत्रा हेवं प्रकीर्तिताः॥३५॥

Kṛavyāda Agni, the consumer of carions or raw meats is the son of that one. It eats men that are dead. These are recognised the sons (descendants) of Agni Pāvaka.

ततः शुचेस्तु वैः सौरैर्गन्धर्वैरसुरावृत्तैः।
मथितो यस्त्वरण्यां वै सोऽग्निरग्निः समिध्यते॥३६॥

Then fire Śuci, the son of the sun, was kindled by Gandharvas and Asuras, by churning in the Arāṇi-wood.

आयुर्नामाऽथ भगवान्यशौ यस्तु प्रणीयते।
आयुषो महिमान्युत्रः स शावानामतः सुतः॥३७॥

The adorable one named Āyus fire is concecreted in the animal. The son of Āyus was Mahiman, who was recongized by name 'Śāvāna'.

पाकयज्ञेष्वभिमानी सोऽग्निस्तु सवनः स्मृतः।
पुत्रश्च सवनस्याग्नेरद्भुतः स महाशयाः॥३८॥

That fire identifies in the Pākayajña (cooking), and sacrifice is known as Savana, and the son of Savana fire was the famous Adbhuta.

विविचिस्त्वद्भुतस्यापि पुत्रोऽग्नेः स महान्स्मृतः।
प्रायश्चित्तेऽथ भीमानां हुतं भुङ्क्तेः हविः सदा॥३९॥

Of Adbhuta (the wondrous one) the son is Vivici, the Agni, that one is known as great. In the Prāyaścitta (the expiratory rite), he eats the clarified butter oblationed of the sinners.

विविचेस्तु सुतो ह्यर्को योऽग्निस्तस्य सुतास्त्विवे।
अनीकवान्वासृजवांश्च रक्षोहा पितृकृत्तथा॥

सुरभिर्वसुरत्नादौ प्रविष्टो यश्च रुक्मवान्॥४०॥

The son of Vivici was Arka, and son of that fire (Arka) are— Anīkavān, Aāsṛjavān, Rakṣohā, Pitṛkṛt, Surabhi and Rukmavān, who abides in gold, gems etc.

शुचेरग्नेः प्रजा ह्येषा वह्नयस्तु चतुर्दश।
इत्येते वह्नयः प्रोक्ताः प्रणीयन्तेऽध्वरेषु ये॥४१॥

The fourteen fires are the progeny of Śuci Agni. All these are called Vahnīs. They are consecrated in sacrifices by mantras.

आदिसर्गे ह्यतीता वै यामैः सह सुरोत्तमैः।

स्वायंभुवेऽन्तरे पूर्वमग्नयस्तेऽभिमानीनः॥४२॥

In the first creation having been passed over

along with Yāmās, the best of gods in the Svāyambhuva Manvantara earlier. Those Agnis or fires were *Abhimānins* (presiding lords).

एते विहरणीयास्तु चेतनाचेतनेष्विह।

स्थानाभिमानिनो लोके प्रागासहव्यवाहनाः॥४३॥

These ones fit to be moved along among the sensate as well as insensate objects having pride of an establishment in the world, earlier were the *Havyavāhanas*.

काम्यनैमित्तिकाजस्रेष्वेते कर्मस्ववस्थिताः।

पूर्वमन्वन्तरेऽतीते शुक्लैर्यामैः सुतैः सह॥

देवैर्महात्मभिः पुण्यैः प्रथमस्थान्तरे मनोः॥४४॥

All these fires are established in the three types of deeds—*Kāmya* (depending on desire), *Naimittika* (occasional) and *Ajasra* (constant). At the passing away of the earlier Manvantara along with the fair Yāma sons, by the sacred great-souled ones the gods, in the first interval of Manu.

इत्येतानि मयोक्तानि स्थानानि स्थानिनश्च ह।

तैरेव तु प्रसंख्यातमतीतानागतेष्वपि॥४५॥

मन्वन्तरेषु सर्वेषु लक्षणं जातवेदसाम्।

This way, I have declaimed the spots as also the occupants of the fires. By these ones has been enumerated among the gone byes and those likely to come along and in all the Manvantaras, the characteristics of the fires.

सर्वे तपस्विनो ह्येते सर्वे ह्यवभृथास्तथा॥

प्रजानां पतयः सर्वे ज्योतिष्मन्तश्च ते स्मृताः॥४६॥

All of them were remembered as ascetics and all those the *Avabhṛthas* (*i.e.* the sacrificial bath), the masters of the progenies, and also they were known as *Jyotiṣmantas* or endowed with illumination.

स्वारोचिषादिषु ज्ञेयाः सावर्ण्यन्तेषु सप्तसु।

मन्वन्तरेषु सर्वेषु नानारूपप्रयोजनैः॥४७॥

वर्तन्ते वर्तमानैश्च देवैरिह सहाग्नयः।

अनागतैः सुरैः सार्धं वर्तन्तेऽनागताग्नयः॥४८॥

In the seven Manvantaras from Svārociṣa and others to Sāvarni, they shall be known through their different kinds of forms and purposes. The present fires exist here along with the existing gods and the future fires exist along with the future gods.

इत्येष विनयोऽग्नीनां मया प्रोक्तो यथातथम्।

विस्तरेणाऽऽनुपूर्व्यां च पितृणां वक्ष्यते ततः॥४९॥

This way has been dilated upon by me the discipline of fires as per factual representation in details. Now, however, is being dilated upon the sequential order of the Manes.

इति श्रीमहापुराणे वायुप्रोक्तेऽग्निवंशवर्णनं

नामैकोनत्रिंशोऽध्यायः॥२९॥

* * *

॥अथ त्रिंशोऽध्यायः॥

Chapter 30

The description of the lineage of the Manes

सूत उवाच

ब्रह्मणः सृजतः पुत्रान्पूर्वे स्वायंभुवेऽन्तरे।
अभ्मांसि जज्ञिरे तानि मनुष्यासुरदेवताः॥१॥
पितृवन्मन्यमानस्य जज्ञिरे पितरोऽस्य वै।
तेषां निसर्गः प्रागुक्तो विस्तरस्तस्य वक्ष्यते॥२॥

Sūta spoke— Earlier in the Svāyambhuva Manvantara while Brahmā continued creating the progenies, these waters became generated and the men, the demons and gods. When he thought upon Pitṛs, the manes grew up as such. Their creation having been spoken earlier, their details shall be dilated upon.

देवासुरमनुष्याणां दृष्ट्वा देवोऽभ्यभाषत।
पितृवन्मन्यमानस्य जज्ञिरे वोपयक्षिताः॥३॥

Having seen the (creation) of gods, demons and men, the god Brahmā spoke out of one considering as the progenitor. While he thought upon Pitṛs, the manes grew up as such.

मध्वादयः षडृतवस्तान्पितृन्परिचक्षते।

ऋतवः पितरो देवा इत्येषा वैदिकी श्रुतिः॥४॥

The six seasons such as Madhu (i.e. spring)¹ and the like are called the Pitṛs. 'The seasons are the Manes and the gods', the Vedic Śruti declares thus.

मन्वन्तरेषु सर्वेषु ह्यतीतानागतेष्वपि।

एते स्वायंभुवे पूर्वमुत्पन्ना ह्यन्तरे शुभे॥५॥

In Manvantaras all of them, gone by as well as coming ones, these ones took birth earlier in the Svāyambhuva interval of auspicious norm.

अग्निष्वात्ताः स्मृता नाम्ना तथा बर्हिषदश्च वै।

अयज्वानस्तथा तेषामासन्वै गृहमेधिनः॥

अग्निष्वात्ताः स्मृतास्ते वै पितरोऽनाहिताग्नयः॥६॥

They Pitṛs are known by name of *Agniśvāttā*² and *Barhiṣadas*. Those of them who were householders, but did not perform *Yajña*, they are called *Agniśvāttā*. These manes do not maintain the sacred fire regularly.

यज्वानस्तेषु ये ह्यासन्पितरः सोमपीथिनः।

स्मृता बर्हिषदस्ते वै पितरस्त्वग्निहोत्रिणः॥

ऋतवः पितरो देवाः शास्त्रेऽस्मिन्निश्चयो मतः॥७॥

The sacrificing ones that were there among them, those ancestors are called *Somapīthins*. Those who maintain the sacred fire are known as *Barhiṣadas*. The seasons are the manes-gods, that definite conclusion in this Śāstra stands confirmed.

1. The entire time between sunrise and sunset is divided into six different seasons such as the Vasanta (spring, etc.). According to certain authorities, the entire morning time is designated as the spring, while others aver that the spring sets in the first half *Prahara* (a hour and a half) of each day.
2. The commentators conceived that the distinction is derived from the Vedas. The first class or *Agniśvāttās* consists of those householders who when alive, did not offer burnt sacrifices : the second of those who presented oblations with fire.

मधुमाधवौ रसौ ज्ञेयौ शुचिशुक्रौ तु शुष्मिणौ।

नभश्चैव नभस्यश्च जीवावेतावुदाहृतौ॥८॥

Madhu (Caitra) and *Mādhava* (Vaiśākha) months deserve to be known as *Rasas* (fluids or sentiments) and *Śuci* (Jyeṣṭha) and *Śukra* (Āṣāḍha) are *Śusmins* (lustrous). *Nabhas* (Śrāvaṇa) and *Nabhasya* (Bhādrapada) stand declared as the *Jīvas* (the life infusing agents).

इषश्चैव तथोर्जश्च सुधावन्तावुदाहृतौ।

सह(हा)श्चैव सहस्यश्च मन्युमन्तौ तु तौ स्मृतौ॥

तप(पा)श्चैव तपस्यश्च घोरावेतौ तु शैशिरौ॥९॥

The *Iṣa* (Āśvina) and *Ūrja* (Kārtika) are ambrosial. *Saha* (Mārgaśrīṣa) and *Sahasya* (Pauṣa), these two are considered as *Manyumān* (ones endowed with grief). *Tapas* (Māgha) and *Tapasya* (Phālguna) being the winter-seasoned ones, are terrific and cold.

कालावस्थास्तु षट्तेषां मासाख्या वै व्यवस्थिताः।

त इमे ऋतवः प्रोक्तश्चेतनाचेतनास्तु वै॥१०॥

The states of timings of these are six, well-established as months by name. These *Rtus* or seasons are said to be sentient and insentient.

ऋतवो ब्रह्मणः पुत्रा विज्ञेयास्तेऽभिमानिनः।

मासार्धमासास्थानेषु स्थानं च ऋतवोर्तवाः॥११॥

Rtus or seasons are to be construed as the sons of Brahmā. They identify themselves with the months and fortnights as their stations.

स्थानानां व्यतिरेकेण ज्ञेयाः स्थानाभिमानिनः।

अहोरात्रं च मासाश्च ऋतवश्चायनानि च॥१२॥

संवत्सराश्च स्थानानि कालावस्थास्ववस्थिताः।

निमेषश्च कलाः काष्ठा मुहूर्ता वै दिनक्षपाः॥१३॥

By the contrast of places, these *Abhimānins* (deities who identify) will be recognizable. The days and nights, the months, the seasons, the *Ayanas* (the sun's passages north and south of the equator) and the years constitute the abodes of the deities. *Nimeṣas*, *Kalās*, *Kāṣṭhās*, *Muhūrtas*, days and nights constitute the unit of time.

एतेषु स्थानिनो ये तु कालावस्थास्वस्थिताः।
तन्मयत्वात्तदात्मानस्तान्वक्ष्यामि निबोधत॥१४॥

These are stationed in them or these identify with them, therefore they are known as identifiers. You may understand as I explain them.

पर्वण्यास्तिथयः संध्या पक्षा मासार्धसंज्ञिताः।
निमेषाश्च कलाः काष्ठा मुहूर्ता वै दिनक्षयाः॥
द्वावर्धमासौ मासस्तु द्वौ मासावृत्तुरुच्यते॥१५॥

The units of time are the *Tithis* of Parvans, the junctions; the fortnights are the halves of months; two fortnights constitute one month and two months constitute a season.

ऋतुत्रयं चाष्ययनं द्वेऽयने दक्षिणोत्तरे।
संवत्सरः सुमेकस्तु स्थानान्येतानि स्थानिनाम्॥१६॥

Three seasons constitute an *Ayana*, the two *Ayanas*, southern and the northern, constitute a year (*Samvatsara*) which is well-fixed period (*Sumeka*). These are the positions of identifiers.

ऋतवः सुमेकपुत्रा विज्ञेया ह्यष्टथा तु षट्।
ऋतुपुत्राः स्मृताः पञ्च प्रजास्वार्तवल्क्षणाः॥१७॥

Seasons are the sons of *Sumeka* which are divided into six or eight parts. The sons of the season are remembered as five (viz. human beings, quadrupeds, birds, reptiles and trees). They are characterised by their seasonal changes.

यस्माच्चैवाऽऽर्तवेयास्तु जायन्ते स्थाणुजङ्गमाः।
आर्तवाः पितरश्चैव ऋतवश्च पितामहाः॥१८॥

Because the mobile and immobile beings are born of *Ārtavas* or the seasonal changes etc., the *Ārtavas* are *Pitrs* or manes and the *Rtus* are *Pitāmahas* (grandfathers).

सुमेकानु प्रसूयन्ते म्रियन्ते च प्रजातयः।
तस्मात्स्मृतः प्रजानां वै सुमेकः प्रपितामहः॥१९॥

From the *Sumeka* are sprung up and get defunct, the beings or progenies. On that account, *Sumeka* is remembered as the *Prapitāmaha* (great-grandfathers) of the subjects.

स्थानेषु स्थानिनो ह्येते स्थानात्मानः प्रकीर्तिताः।
तदाख्यास्तन्मयत्वाच्च तदात्मानश्च ते स्मृताः॥२०॥

Because of their having the same name, the same essences and the same nature, *Sthānins* are proclaimed to be identical with the *sthānas*.

प्रजापतिः स्मृतो यस्तु स तु संवत्सरो मतः।
संवत्सरः स्मृतो ह्यग्निर्ऋतमित्युच्यते द्विजैः॥२१॥

The one who is recognised as *Prajāpati*, he is deemed as *Samvatsara* (year). *Samvatsara* is known as *Agni* and is also called as *Rta* by the *Brahmanas*.

ऋतानु ऋतवो यस्माज्जिरे ऋतवस्ततः।
मासाः षड्ऋतवो ज्ञेयास्तेषां पञ्चाऽऽर्तवाः सुताः॥२२॥
From *Rta*, the *Rtus* sprang up and then the months. The seasons deserve to be known as six in number and the five *Ārtavas* are their sons.

द्विपदां चतुष्पदां चैव पक्षिसंसर्पतामपि।
स्थावराणां च पञ्चानां पुष्पं कालार्तवं स्मृतम्॥२३॥

The flowering period of bipeds, quadrupeds, vertebrates, reptiles and immovable beings is recognised as *Kālārtava* (the seasonal change).

ऋतुत्वमार्तवत्वं च पितृत्वं च प्रकीर्तितम्।
इत्येते पितरो ज्ञेया ऋतवश्चाऽऽर्तवाश्च ये॥२४॥

The state of *Rtu* (the seasons), and *Ārtava* (the activity of seasoning) is called as fatherhood. Therefore, all *Rtus* and *Ārtavas* should be remembered as *Pitrs*.

सर्वभूतानि तेभ्योऽथ ऋतुकालाद्विजिरे।
तस्मादेतेऽपि पितर आर्तवा इति नः श्रुतम्॥२५॥

All the beings, then took birth from them from the time of seasonal menstrual courses. On that account, we have heard that even these *Ārtavas* are also *Pitrs*.

मन्वन्तरेषु सर्वेषु स्थिताः कालाभिमानिनः।
स्थानाभिमानिनो ह्येते तिष्ठन्तीह प्रसंयमात्॥२६॥

The identifiers with *Kāla* continue to stay in all *Manvantaras* conditioned and regulated by their identification with their positions.

अग्निष्वात्ता बर्हिषदः पितरो द्विविधाः स्मृताः।
जज्ञाते च पितृभ्यस्तु द्वे कन्ये लोकविश्रुते॥२७॥

There are two types of Pitṛs known as such— the *Agniṣvāttas* and *Barhiṣads*. Two famous girls took birth from the Pitṛs.

मेना च धारिणी चैव याभ्यां विश्वमिदं धृतम्।
पितरस्ते निजे कन्ये धर्मार्थं प्रददुः शुभे॥
ते उभे ब्रह्मवादिन्यौ योगिन्यौ चैव ते उभे॥२८॥

They were Menā and Dhāriṇī, by whom this universe was supported. Both of them are the auspicious ones, beautiful, propounders of the Vedas and practitioners of Yoga. Pitṛs gave both their daughters for the sake of spiritual good.

अग्निष्वात्तास्तु ये प्रोक्तास्तेषां मेना तु मानसी।
धारिणी मानसी चैव कन्या बर्हिषदां स्मृता॥२९॥

Menā was the mind-born daughter of *Agniṣvāttas* and Dhāriṇī was the mind-born daughter of the *Barhiṣads*.

मेरोस्तु धारिणीं नाम पत्न्यर्थं व्यसृजञ्जुभाम्।
पितरस्ते बर्हिषदः स्मृता ये सोमपीथिनः॥३०॥

The *Barhiṣads*, remembered as *Somapīthins* gave the virtuous Dhāriṇī to Meru in marriage.

अग्निष्वात्तास्तु तांमेनां पत्नीं हिमवते ददुः।
स्मृतास्ते वै तु दौहित्रास्तदौहित्रान्निबोधत॥३१॥

Menā was offered to Himavān as his spouse by *Agniṣvāttas*. Their grandsons were known. Now listen about their grand-children.

मेना हिमवतः पत्नी मैनाकं साऽन्वसूयता।
गङ्गा सरिद्वरा चैव पत्नी या लवणोदधेः॥
मैनाकस्यानुजः क्रौञ्चः क्रौञ्चद्वीपी यतः स्मृतः॥३२॥

Menā, the spouse of Himavat, gave birth to Maināka and to Gaṅgā, the virtuous stream that became the spouse of Lavaṇa-ocean (the salt-ocean). The younger brother of Maināka was Krauñca from which the continent Krauñca got its name.

मेरोस्तु धारिणी पत्नीदिव्यौषधिसमन्वितम्।
मन्दरं सुषुवे पुत्रं तिस्रः कन्याश्च विश्रुताः॥३३॥

वेला च नियतिश्चैव तृतीयाचाऽऽयतिः पुनः।
धातुश्चैवाऽऽयतिः पत्नी विधातुर्नियतिः स्मृताः॥३४॥

Of Meru, the spouse Dhāriṇī produced Mandara, the son replete with divine medicinal herbs and also the three daughters well-known as— Velā, Niyati and the third Āyati. Āyati became the wife of Dhātā and Niyati was married to Vidhātā.

स्वायंभुवेऽन्तरे पूर्वं तयोर्वै कीर्तिताः प्रजाः।
सुषुवे सागराद्वेला कन्यामेकामनिन्दिताम्॥३५॥

In the Svāyambhuva Manvantara earlier, their progeny was glorified. From Sāgara, Velā produced a daughter of unblemished norm.

सावर्णिना च सामुद्री पत्नी प्राचीनबर्हिषः।
सवर्णा साऽथ सामुद्री दश प्राचीनबर्हिषः॥
सर्वे प्रचेतसो नाम धनुर्वेदस्य पारगाः॥३६॥

And the daughter of the Sea called Sāvarnā became the spouse of Prācīnabarhiṣ. Savarnā, married to Prācīnabarhiṣ gave birth to ten Pracetas who were skilled in Dhanurveda (the science of archery).

तेषां स्वायंभुवो दक्षः पुत्रत्वे जज्ञिवान्प्रभुः।
त्र्यम्बकस्याभिशापेन चाक्षुषस्यान्तरे मनोः॥३७॥

By the curse of Tryambaka (Śiva), Dakṣa, the son of the self-born god Brahmā, was reborn as their son in the Cākṣuṣa Manvantara.

एतच्छ्रुत्वा ततः सूतमपृच्छच्छांशपायनः।
उत्पन्नः स कथं दक्षो ह्यभिशापाद्भवस्य तु॥
चाक्षुषस्यान्वये पूर्वं तन्नः प्रब्रूहि पृच्छताम्॥३८॥

Having heard this, Śāmsapāyana questioned Sūta— “How did that Dakṣa was born as a result of the curse of Bhava i.e. Śiva in the Cākṣuṣa Manvantara earlier? That you may report to us inquiring as we are.”

इत्युक्तः कथयामास सूतो दक्षाश्रितां कथाम्।
शांशपायनमामन्त्र्य त्र्यम्बकाच्छापकारणम्॥३९॥

This way requested, replied the Sūta (narrating) the episode of Dakṣa and regarding the curse of Tryambaka, after addressing Śāmsapāyana.

दक्षस्याऽऽसन्सुता ह्यष्टौ कन्या या कीर्तिता मया।
स्वेभ्यो गृहेभ्यो ह्यानाय्य ताः पिताऽभ्यर्चयद्गृहे॥
ततस्त्वभ्यर्चिताः सर्वा न्यवसंस्ता पितुर्गृहे॥४०॥

There were eight daughters of Dakṣa that were named by me earlier. He invited them from their homes and welcomed them at his house. Then adorned as such, they all stayed in their father's house.

तासां ज्येष्ठा सती नाम पत्नी या त्र्यम्बकस्य वै।
नाऽऽजुहावाऽऽत्मजां तां वै दक्षो रुद्रमभिविषन्॥४१॥

Of them, the eldest one named Satī, who was the spouse of Tryambaka, was not invited by him out of hatred from Rudra.

अकरोत्स नतिं दक्षे न कदाचिन्महेश्वरः।
जामाता श्वशुरे तस्मिन्स्वभावात्तेजसि स्थितः॥४२॥

Maheśvara, the son-in-law of Dakṣa, stood within the radiance of his own brilliance, never bowed to his father-in-law.

ततो ज्ञात्वा सती सर्वाः स्वसूः प्राप्ताः पितुर्गृहम्।
जगाम साऽप्यनाहूता सती तत्स्वं पितुर्गृहम्॥
ताभ्यो हीनां पिता चक्रे सत्याः पूजामसंमताम्॥४३॥

Then having known that all her sisters had gone to their father's house, Satī also, even uninvited, went to the house of her father. Unaccompanied by those, the father offered adoration, unhonoured as such to Satī also.

ततोऽब्रवीत्सा पितरं देवी क्रोधादमर्षिता।
यवीयसीभ्यो ज्यायसीं किंतु पूजामिमां प्रभो।
असंमतामवज्ञाय कृतवानसि गर्हिताम्॥४४॥

Then that Devī, highly infuriated with anger, spoke to her father—“How is it that you have done this despicable act of dishonouring me by extending greater honour to younger daughters?”

अहं ज्येष्ठा वरिष्ठा हि न त्वसत्कर्तुमर्हसि।
एवमुक्तोऽब्रवीदेनां दक्षः संरक्तलोचनः॥४५॥

“I, being the eldest and the superior most, do not deserve your adoration.” Thus addressed by

Satī, Dakṣa with his eyes reddened with anger, replied.

त्वं तु श्रेष्ठा वरिष्ठा च पूज्या बाला सदा मया।
तासां येचैव भर्तारस्ते मे बहुमता सदा॥४६॥

“You are the eldest and superior most and also honourable always for me. Their consorts too are all highly honourable for me.

ब्रह्मिष्ठाश्च तपिष्ठाश्च महायोगाः सुधार्मिकाः।
गुणैश्चैवाधिकाः श्लाघ्याः सर्वे ते त्र्यम्बकात्सति॥४७॥

O Satī! They are best among the Brāhmaṇas, great ascetics, righteous and great Yogins. They are better in qualities and are more adorable as compared with Tryambaka.

वसिष्ठोऽत्रिः पुलस्त्यश्च अङ्गिराः पुलहः क्रतुः।
भृगुर्मरीचिश्च तथा श्रेष्ठा जामातरो मम॥४८॥

Vasiṣṭha, Atri, Pulastya, Aṅgiras, Pulaha, Kratu, Bṛghu, and Marīci are the best of my sons-in-law.

तस्याऽऽत्मा स च ते शर्वो भक्ता चासि हितं सदा।
तेन त्वां न बुभूषामि प्रतिकूलो हि मे भवः॥४९॥

Śarva (Śiva) is my enemy. You are his heart and soul, and vice-versa. And you are his devotee, therefore, I do not honour and welcome you.”

इत्युवाच तदा दक्षः संप्रमूढेन चेतसा।
शापार्थमात्मनश्चैव ये चोक्ताः परमर्षयः॥५०॥

This way spoke Dakṣa with a thoroughly infatuated mind, resulting in a curse to himself and to the great sages mentioned.

तथोक्ता पितरं सा वै क्रुद्धा देवीदमब्रवीत्।
वाङ्मनः कर्मभिर्यस्माददुष्टां मां विगर्हसे॥

तस्मात्त्यजाम्यहं देहमिदं तात तवाऽत्मजम्॥५१॥

Thus addressed, the wrathful Devī (Satī) spoke to her father—“Since you have insulted me, who am spotless in speech, mind and acts, I cast off this body, O father, born of you.”

ततस्तेनावमानेन सती दुःखादमर्षिता।
अब्रवीद्वचनं देवी नमस्कृत्वा(त्य) महेश्वरम्॥५२॥

Then having offered obeisance to Maheśvara, the goddess Satī, dejected and infuriated due to the dishonour, spoke.

यत्राहमुपपस्त्येऽहं पुनर्देहेन भास्वता।

तत्राप्यहमसंमूढा संभूता धार्मिकी पुनः॥

गच्छेयं धर्मपत्नीत्वं त्र्यम्बकस्यैव धर्मतः॥५३॥

“Wherever I am reborn again with another refulgent body, even there I, being innocent and righteous one, shall attain the status of the righteous wife of Tryambaka alone.”

तत्रैवाथ समासीना युक्ताऽऽत्मानं समादधे।

धारयामास चाऽऽग्नेयीं धारणां मनसाऽऽत्मनः॥५४॥

And there alone squatted as such, she sat there itself with her Ātman in Yogic communion. She mentally retained the *Āgneyī Dhāraṇā*.

तत आग्नेयीसमुत्थेन वायुना समुदीरितः।

सर्वाङ्गैश्चो विनिःसृत्य वह्निर्हस्म चकार ताम्॥५५॥

Fire emerged out of all limbs of her body and was blown by the wind, from the *Āgneyī Dhāraṇā* and it reduced her to ashes.

तदुपश्रुत्य निधनं सत्या देवोऽथ शूलभृत्।

संवादं च तयोर्बुद्ध्या याथातथ्येन शंकरः॥

दक्षस्याथ ऋषीणां च चुकोप भगवान्प्रभुः॥५६॥

Then having heard of the death of Satī and having understood the dialogue of the two as per reality, the trident-wielder Śaṅkara became angry on Dakṣa and other sages.

यस्मादवमता दक्ष मत्कृते नाम सा सती।

प्रशस्ताश्चेतराः सर्वाः स्वसुता भर्तृभिः सह॥५७॥

तस्माद्वैवस्वतं प्राप्य पुनरेव महर्षयः।

उत्पस्यन्ते द्वितीये वै मम यज्ञे ह्ययोनिजाः॥५८॥

“O Dakṣa, since for my sake, pure and sinless Satī had been insulted and all other daughters were belauded along with their husbands, they will die and shall take birth again as persons not born of womb, when I perform another sacrifice.

हुते वै ब्रह्मणा शक्रे चाक्षुषस्यान्तरे मनोः।

अभिव्याहृत्य च ऋषीन्दक्षमभ्यगमत्पुनः॥५९॥

They will be there when Brahmā will offer oblation in the sacrifice of Indra in the Cākṣuṣa Manvantara.” After cursing the sages, he addressed Dakṣa again.

भविता चाक्षुषो राजा चाक्षुषस्य समन्वये।

प्राचीनवर्हिषः पौत्रः पुत्रश्चैव प्रचेतसः॥६०॥

“Cākṣuṣa shall become the king in the lineage of Cākṣuṣa Manu. He will be the grandson of Prācīnabarhiṣ and the son of Pracetas.

दक्ष इत्येव नाम्ना त्वं मार्षीयां जनयिष्यसि।

कन्यायां शाखिनां चैव प्राप्ते वै चाक्षुषेऽन्तरे॥६१॥

In the Cākṣuṣa Manvantara, you will be reborn again, by the name of Dakṣa, through the womb of Māriṣā, daughter of trees.”

दक्ष उवाच

अहं तत्रापि ते विघ्नमाचरिष्यामि दुर्मते।

धर्मार्थकामयुक्तेषु कर्मस्विह पुनः पुनः॥६२॥

Dakṣa spoke— “Even there also, I shall create an obstacle, O evil-minded one, in the rites related to Dharma (spiritual good), Artha (material gains) and Kāma (love) time and again.

यस्मात्त्वं मत्कृते क्रूरमृषीन्व्याहृतवानसि।

तस्मात्सार्धं सुरैर्यज्ञे न त्वां यक्ष्यन्ति वै द्विजाः॥६३॥

Since for my sake! O cruel-one, you have spoken cruelly of the sages, on that very account, the Brahmāṇas shall never worship you in their sacrifices where they worship gods.

हुत्वाऽऽहुतिं ततः क्रूर अपस्त्यक्ष्यन्ति कर्मसु।

इहैव वत्स्यसि तथा दिवं हित्वाऽऽयुगक्षयात्॥६४॥

O Cruel! Having offered the oblation, they will offer water in your rites. Here only on the earth, you will live having taken leave of the heaven, till the end of the aeon.”

सर्वेषामेव लोकानां भूर्लोकस्त्वादिरुच्यते।
तमहं धारयिष्यामि निदेशात्परमेष्ठिनः॥६५॥

Rudra spoke— Among all the Lokas, the Bhūloka is called the primeval one. I shall bear to him at the errand of Brahmā.

अस्यां क्षितौ वृता लोकाः सर्वे तिष्ठन्ति भास्कराः।
तानहं धारयामीह सततं न तवाऽऽज्ञया॥६६॥

On this Earth, the worlds and all the suns stand surrounded. I will support them here constantly, but not at your command.

चातुर्वर्ण्यं हि देवानां ते चाप्येकत्र भुञ्जते।
नाहं तैः सह भोक्ष्यामि ततो दास्यन्ति ते पृथक्॥
ततो देवैः स तैः सार्धं नेज्यते पृथगिज्यते॥६७॥

The four orders of the gods, even enjoy at one place. I shall not enjoy with them, then they will offer separately. Therefore, he (Rudra) is not worshipped along with the gods, but he is worshipped separately.

ततोऽभिव्याहृतो दक्षो रुद्रेणामिततेजसा।
स्वायंभुवेऽन्तरे त्यक्त्वा उत्पन्नो मानुषेष्विह॥६८॥

Then invoked as such, Dakṣa by Rudra of indomitable radiance, in the Svāyambhuva Manvantara in a different garb, took birth among men.

कृत्वा गृहपतिं दक्षं ज्ञानानामीश्वरं प्रभुम्।
दक्षो नाम महायज्ञैः सोऽऽयजद्देवतैः सह॥६९॥

Having recognised Dakṣa as *Grhapati* (the householder), the Lord of the knowledge, the master, Dakṣa, performed great sacrifices with the gods.

अथ देवी सती या तु प्राप्ते वैवस्वतेऽन्तरे।
मेनायां तामुमां देवीं जनयामास शैलराट्॥७०॥

Then Devī Satī that happened to be in the Vaivasvata Manvantara, having been attained to, the lord of mountain (Himālaya) in Menā, gave birth to the goddess Umā.

या तु देवी सती पूर्वं ततः पश्चादुमाऽभवत्।
सहव्रता भवस्यैषा न तथा मुच्यते भवः॥

यावदिच्छति संस्थातुं प्रभुर्मन्वन्तरेष्विह॥७१॥

That same adorable goddess Satī, being earlier so later on became Umā. This one became having fidelity (vow) associated with Bhava (i.e. Śiva). By her Bhava or Śiva was not dissociated till such time the god desires to live in the Manvantara here.

मारीचं कश्यपं देवी यथाऽदितिरनुव्रता।
साध्यं नारायणं श्रीस्तु मघवन्तं शची यथा॥७२॥
विष्णुं कीर्तिं रुचिः सूर्यं वसिष्ठं चाप्यरुच्यती।
नैतास्तु विजहत्येताम्भर्तृन्देव्यः कथंचन॥
हावर्तमानकल्पेषु पुनर्जायन्ति तैः सह॥७३॥

Just as Devī Aditi assumed a vow of fidelity to Kaśyapa, the son of Marici, Śrī or Lakṣmī is devoted to Nārāyaṇa, and just as Śacī to Indra, Kīrti to Viṣṇu, Ruci to Sūrya and Arundhati to Vasiṣṭha— these Devīs will not take leave of these consorts any way and in the aeons rotating along, they take birth once again along with them.

एवं प्राचेतसो दक्षो जज्ञे वै चाक्षुषेन्तरे।
प्राचीनबर्हिषः पौत्रः पुत्रश्चैव प्रचेतसः॥७४॥

This way in the Cākṣuṣa Manvantara, Dakṣa, the son of Pracetas, was born as son of Pracetas and the grandson of Prācīnabarhiṣ.

दशभ्यस्तु प्रचेतोभ्यो मार्षायां च पुनर्नृषः।
जज्ञे रुद्राभिशापेन द्वितीयमिति नः श्रुतम्॥७५॥

In Mārṣā from ten Pracetasas once again the king came about. By the curse of Rudra, he produced the second one. This way has been heard by us.

भृगवादयस्तु ते सर्वे जज्ञिरे वै महर्षयः।
आद्ये त्रेतायुगे पूर्वं मनोर्वैवस्वतस्य ह॥
देवस्य महतो यज्ञे वारुणीं बिभ्रतस्तनुम्॥७६॥

Bṛghu and others all the great sages took birth in the primeval Tretāyuga earlier of Vaivasvata Manu in the sacrifice of great god of one bearing the body of Varuṇa.

इति सानुशयो ह्यासीत्तयोर्जात्यन्तरागतः।

प्रजापतेस्तु दक्षस्य त्र्यम्बकस्य च धीमतः॥७७॥

This way the enmity of Prajāpati Dakṣa and Tryambaka, the wise one, continued from their previous existence.

तस्मान्नानुशयः कार्यो वैरिष्विह कदाचन।

जात्यन्तरगतस्यापि भावितस्य शुभाशुभैः॥

जन्तुं न मुञ्चति ख्यातिस्तन्न कार्यं विजानता॥७८॥

Therefore, no remorse is required to be entertained regarding the enemies herein in case one gone within the different caste and manipulated by good and evil. The fame does not desert a being. Therefore, that should not be done by one knowingly.

ऋषय ऊचुः

प्राचेतसस्य दक्षस्य कथं वैवस्वतेऽन्तरे।

विनाशमगमत्सूत हयमेधः प्रजापतेः॥७९॥

The sages said— O Sūta, how was the Aśvamedha sacrifice of Prajāpati Dakṣa, the son of Pracetas destroyed in Vaivasvata Manvantara?

देव्या मृत्युं कृतं मत्वा क्रुद्धं सर्वात्मकं प्रभुम्।

कथं प्रासादयदक्षः स यज्ञः साधितः कथम्॥

एतद्वेदितुमिच्छामस्तत्रो ब्रूहि यथातथम्॥८०॥

Having construed as having been effected the death of the Devī, how did please the irate lord of Ātman of all beings and how was Dakṣa along with the Yajña tackled along? This we want to know, tell us as per factual representation.

सूत उवाच

पुरा मेरोर्द्विजश्रेष्ठाः शृङ्गं त्रैलोक्यविश्रुतम्।

ज्योतिष्कं नाम सावित्रं सर्वरत्नविभूषितम्॥८१॥

अप्रमेयमनाधृष्यं सर्वलोकनमस्कृतम्।

तस्मिन्देवो गिरिश्रेष्ठे सर्वधातुविभूषिते॥

पर्यङ्क इव विभ्राजन्नुपविष्टो बभूव ह॥८२॥

Sūta spoke— Earlier, O best of Brāhmaṇas!

There was the peak of Meru well-known in the triad of worlds (named) Jyotiṣka, Sāvitra (i.e. the solar normed one) decked by all the gems immeasurable and irrepressible, on that best of mountains, adorned by all the minerals, being as it were a couch, the god (Deva) shining forth became squatted.

शैलराजसुता चास्य नित्यं पार्श्वस्थिताऽभवत्।

आदित्याश्च महात्मानो वसवश्चामितौजसः॥८३॥

तथैव च महात्मानावश्विनौ भिषजां वरौ।

तथा वैश्रवणो राजा गुह्यकैः परिवारितः॥८४॥

यक्षाणामीश्वरः श्रीमान्कैलासनियः प्रभुः।

उपासते महात्मानमुशना च महामुनिः॥

सनत्कुमारप्रमुखास्ते चैव परमर्षयः॥८५॥

अङ्गिरःप्रमुखाश्चैव तथा देवर्षयोऽपरे।

विश्वावसुश्च गन्धर्वस्तथा नारदपर्वतौ॥८६॥

अप्सरोगणसंघश्च समाजगुरनेकशः।

ववौ शिवः सुखो वायुर्नानगन्धवहः शुचिः॥८७॥

The daughter of the Lord of mountains (i.e. Himālaya), perennially stood closer to its side. The Ādityas, the great-souled ones and the Vasus of unmitigated radiance, likewise the great-souled ones, the two Aśvins, the best among the physicians, and likewise the king Kubera (Vaiśravaṇa) surrounded by the Guhyakas, the Lord of the Yakṣas, the (great) Lord, the Illustrious one, the one having abode on Kailāsa¹, waits upon the great-souled one, and the great sage Uśanā and the great seers headed by Sanat Kumāra, those headed by Aṅgiras and likewise the sages among the gods, the different ones and Viśvāvasu, the Gandharva and likewise Nārada and Parvata, the bevvies of the nymph folk, gathered there in great number and blew along the breeze, comforting one bearing many scents being pure.

सर्वर्तुकुसुमोपेताः पुष्यवन्तो दुमास्तथा।

तथा विद्याधराश्चैव सिद्धाश्चैव तपोधनाः॥८८॥

1. A peak near lake Mānasa or the trans-Himalayan Kailāsa range.

महादेवं पशुपतिं पर्युपासन्ति तत्र वै।

भूतानि च तथाऽन्यानि नानारूपधरात्थ॥८९॥

Endowed with the flowers of all the seasons, florescent as such, the trees likewise, and likewise the Vidyādhara, the Siddhas as well as Tapodhanas (the Ascetics) thoroughly adore Mahādeva, the lord of beings there. And the beings of other (status), having borne with forms of varied norms.

राक्षसाश्च महारौद्राः पिशाचाश्च महाबलाः।

बहुरूपधरा हृष्टा नानाप्रहरणोद्यताः॥९०॥

देवस्यानुचरास्तत्र तस्थुर्वैश्वानरोपमाः।

नन्दीश्वरश्च भगवान्देवस्यानुमते स्थितः॥९१॥

प्रगृह्य ज्वलितं शूलं दीप्यमानं स्वतेजसा।

Rākṣasas, the highly hideous ones and Piśācas of mighty physical strength, the mighty followers of the lord of having various forms and holding different kinds of weapons, stayed there as peers to fires. And lord Nandīśvara, abiding by the errand of the adorable one, wielding the blazing trident, shining with its own radiance.

गङ्गा च सरितां श्रेष्ठा सर्वतीर्थजलोद्भवा।

पर्युपासत तं देवरूपिणी द्विजसत्तमाः॥९२॥

Gaṅgā, the best among the streams, born from the waters of all the places of pilgrimage, the one having form of Devas, thoroughly adored him, O best among the Brāhmaṇas!

एवं स भगवांस्तत्र दीप्यमानः सुरर्षिभिः।

देवैश्च सुमहाभागैर्महादेवो व्यवस्थितः॥९३॥

This way that adorable, becoming radiant by all the sages and the gods of nicely equipped fortunes, Mahādeva become well-established.

पुरा हिमवतः पृष्ठे दक्षो वै यज्ञमारभत्।

गङ्गाद्वारे शुभे देशे ऋषिसिद्धनिषेविते॥९४॥

Earlier on the peak of Himavān, at one auspicious place of Gaṅgādvāra, occupied by Sages and Siddhas, Dakṣa began his sacrifice.

ततस्तस्य मखे देवः शतक्रतुपुरोगमाः।

गमनाय समागम्य बुद्धिमाषेदिरे तदा॥९५॥

Then in the sacrifice of that one, the gods headed by Indra, manipulated an idea of going there, having gathered together.

स्वैर्विमानैर्महात्मानो ज्वलद्भिर्ज्वलनप्रभाः।

देवस्यानुमतेऽगच्छन्गङ्गाद्वार इति श्रुतिः॥९६॥

They by their own shining aerial cars, the great-souled ones, having radiance smouldering as such, came to Gaṅgādvāra, the one approved by Deva. This is a popular hearing.

गन्धर्वाप्सरसाकीर्णं नानाद्रुमलतावृतम्।

ऋषिसंघैः परिवृतं दक्षं धर्मभृतां वरम्॥९७॥

पृथिव्यामन्तरिक्षे वा ये च स्वर्लोकवासिनः।

सर्वे प्राञ्जलयो भूत्वा उपतस्थुः प्रजापतिम्॥९८॥

On the Earth as well as on the intermediary passage and those abiding in Svarloka, all having hands folded, waited upon Dakṣa Prajāpati, who was promiscuous by Gandharvas and Apsarasas (nymphs), encompassed by many trees and creepers, crowded by the groups of sages and was the best among the pious ones.

आदित्याः वसवो रुद्राः साध्याः सह मरुद्गणैः।

जिष्णुना सहिताः सर्वे आगता यज्ञभागिनः॥९९॥

The Ādityas, Vasus, Rudras and the Sādhyas along with the Marudgaṇas accompanied by Jiṣṇu, all came along as the sharers of the sacrifices.

उष्मपाः सोमपाश्चैव आज्यपा धूमपास्तथा॥

अश्विनौ पितरश्चैव आगता ब्रह्मणा सह॥१००॥

The consumers of Heat, Soma, Ājya (clarified butter), and Dhūma (smoke), the two Aśvins, the Pitr̥s (i.e. Manes), came along with Brahmā.

एते चान्ये च बहवो भूतग्रामास्तथैव च।

जरायुजाण्डजाश्चैव स्वेदजोद्भिर्ज्जकास्तथा॥१०१॥

आहूता मंत्रतः सर्वे देवाश्च सह पत्निभिः।

विराजन्ते विमानस्था दीप्यमाना इवाग्नयः॥१०२॥

These and many others, the groups of Beings likewise, the viviparous and the oviparous and those born of sweat or moisture and those born of germination (plants) etc., all those invoked through charms and all the gods along with the spouses, became present stationed in the aerial cars like smouldering fires, as it were.

तान्दृष्ट्वा मन्युमाविष्टो दधीचो वाक्यमब्रवीत्।

अपूज्यपूजने चैव पूज्यानां चाप्यपूजने॥

नरः पापमवाप्नोति महद्वै नात्र संशयः॥१०३॥

Having seen those obsessed by wrath, Dadhīca spoke out the word— “In adoration of the unadorable and non-adoration of the adorable, a man attains to sin of high order.” There is no doubt.

एवमुक्त्वा तु विप्रर्षिः पुनर्दक्षमभाषत।

पूज्यं तु पशुभर्तारं कस्मान्नाऽऽह्वयसे प्रभुम्॥१०४॥

Having said so, the Brāhmaṇa sage, once again spoke to Dakṣa— “Why do you not invoke that lord, the adorable, the protector of the subjects?”

दक्ष उवाच

सन्ति मे बहवो रुद्राः शूलहस्ताः कपर्दिनः।

एकादशावस्थगता नान्यं वेद्मि महेश्वरम्॥१०५॥

Dakṣa spoke— There are many Rudras of mine, the trident wielding and having matted hair. They stay with eleven forms. I do not know any other great god (Maheśvara).

दधीच उवाच

सर्वेषामेकमन्त्रोऽयं येनेशो न निमन्त्रितः।

यथाऽहं शंकरादूर्ध्वं नान्यत्पश्यामि दैवतम्॥

तथा दक्षस्य विपुलो यज्ञोऽयं न भविष्यति॥१०६॥

Dadhīca spoke— Of all this one is the sole charm whereby Īśa was not invoked. The way above Śaṅkaras, I do not recognise any other god, that very way of Dakṣa, the great sacrifice shall not happen to be.

दक्ष उवाच

एतन्मुखेशाय सुवर्णपात्रे

हविः समस्तं विधिंमन्त्रपूतम्।

विष्णोर्नैयाम्यप्रतिमस्य सर्वं

प्रभोर्विभोर्हार्हाहवनीयनित्यम्॥१०७॥

Dakṣa spoke— “This way for the leader of the sacrifices, the receptacle of gold, the clarified butter, poured as such, having been sanctified by the charms endowed in the ritual, I carry along unto Viṣṇu’s image all of Prabhu and of Vibhu, all that is fit for oblations.”

गतास्तु देवता ज्ञात्वा शैलराजसुता तदा।

उवाच वचनं साध्वी देवं पशुपतिं तदा॥१०८॥

On knowing that Devas had gone, then the daughter of the lord of Mountain, the chaste lady spoke out the word to the god Paśupati.

उमोवाच

भगवन्क्र गता ह्येते देवाः शक्रपुरोगमाः।

बृहि तत्त्वेन तत्त्वज्ञ संशयो मे महानयम्॥१०९॥

Umā spoke— O adorable one! Where have gone the gods headed by Indra. O knower of truth, speak trully, I have got great suspicion herein.

महेश्वर उवाच

दक्षो नाम महाभागे प्रजानां पतिरुत्तमः।

हयमेधेन यजते तत्र यान्ति दिवोकसः॥११०॥

Maheśvara spoke— Dakṣa verily, the greatly fortunate one, the best Lord of the subjects is sacrificing by a Horse Sacrifice. The gods are proceeding there.

यज्ञमेतं महाभाग किमर्थं न गतोऽसि वै।

केन वा प्रतिषेधेन गमनं प्रतिषिध्यते॥१११॥

Devī spoke— O greatly fortunate one! You have not gone to this sacrifice! By what interdiction the proceeding is being interdicted.

महेश्वर उवाच

सुरैरेव महाभागे सर्वमेतदनुष्ठितम्।

यज्ञेषु मम सर्वेषु न भाग उपकल्पितः॥११२॥

Maheśvara spoke— O good-fortuned one! All this has been done by the gods alone. My share in all the sacrifices is not allotted (to me).

पूर्वोपायोपपन्नेन मार्गेण वरवर्णिनि।

न मे सुराः प्रयच्छन्ति भागं यज्ञस्य धीमतः॥११३॥

O good lady! By the earlier devised means, the Devas do not give me my due share in sacrifice.

देव्युवाच

भगवन्सर्वदेवेषु प्रभावाभ्यधिको गुणैः।

अजेयश्चाप्यधृष्यश्च तेजसा यज्ञसा श्रिया॥११४॥

Devī spoke— “O adorable one! You are excellent and invincible among all the gods by your own merits, radiance, fame and glory.

अनेन तु महाभाग प्रतिषेधेन भागतः।

अतीव दुःखमापन्ना वेपथुश्च ममानघा॥११५॥

O good-fortuned and innocent-one! By this interdiction type partiality, attained to great agony as also to a tremor of mine.

किं नाम दानं नियमं तपो वा

कुर्यामहं येन पतिर्ममाद्य।

लभेत भागं भगवानचिन्त्यो

यज्ञस्य चार्धमथ वा तृतीयम्॥११६॥

What charity, restraint or austerity, I may adhere to, whereby my husband, being the adorable one, beyond the range of thought, today may attain half of the sacrifice or atleast third share of the sacrifice.”

एवं ब्रुवाणां भगवानचिन्त्यः

पत्नीं प्रहृष्टः क्षुभितामुवाच।

न वेत्सि देवेशि कृशोदराङ्गि

किं नाम युक्तं वचनं तवेदम्॥११७॥

To the spouse who was talking like this, the adorable lord Mahādeva, the one beyond the

thought, overjoyed as such spoke out— “O Deveśi! O you having slender belly and limbs! Do you not know whether this word of yours is proper as such.

अहं हि जानामि विशालनेत्रे

ध्यानेन सर्वं हि वदन्ति सन्तः।

तवाद्य मोहेन महेन्द्रदेवो

लोकत्रयं सर्वथा संप्रमूढम्॥११८॥

I, however, do know O broad-eyed one! By absolute concentration, the saints speak as such. By your delusion, the god Mahendra, the triad of worlds, thoroughly infatuated as such.

मामध्वरे शंसितारः स्तुवन्ति

रथंतरे(रं) साम गायन्ति गेयम्।

मां ब्राह्मणा ब्रह्मसत्रे यजन्ते

ममाध्वर्यवः कल्पयन्ते च भागम्॥११९॥

In my sacrifice, the eulogisers offer praise in Rathantara-sāman (psalm), fit for singing. In the Brahmasatra, the Brāhmaṇas eulogise me. The Adhvaryus manipulate my share.”

देव्युवाच

सुप्राकृतोऽपि भगवान्सर्वस्त्रीजनसंसदि।

स्तौति गोपायते वाऽपि स्वमात्मानं न संशयः॥१२०॥

Devī spoke— “Absolutely, O lord! Though not born of Prakṛti, in the entire assemblage of women folk, you praise as well as offer self-protection, there is no doubt in it.”

नाऽऽत्मानं स्तौमि देवेशि पश्य त्वमुपगच्छ च।

यं स्नक्ष्यामि वरारोहे भागार्थं वरवर्णिनि॥१२१॥

The adorable one spoke— “I do not praise myself, O goddess of gods! You may observe and come closer as to whom I do create for the sake of holding a share, O beautiful lady! O handsome dame!”

एवमुक्त्वा तु भगवान्पत्नीं प्राणैरपि प्रियाम्।

सोऽसृजद्भगवान्ब्रह्मक्राद्भूतं क्रोधान्निर्गन्निभम्॥१२२॥

This way having spoken to the spouse, dearer even than life, the adorable lord, created

a marvellous face from his mouth, that resembled the fury of fire.

सहस्रशीर्षं देवं च सहस्रचरणेक्षणम्।
सहस्रमुद्गरधरं सहस्रशरपाणिनम्॥१२३॥
शङ्खचक्रगदापाणिं दीप्तकार्मुकधारिणम्।
परश्वसिधरं देवं महारौद्रं भयावहम्॥१२४॥
घोररूपेण दीप्यन्तं चन्द्रार्धकृतभूषणम्।
वसानं चर्म वैयाघ्रं महारुधिरनिस्त्रवम्॥१२५॥
दंष्ट्राकरालं विभ्रान्तं महावक्त्रं महोदरम्।
विद्युज्जिह्वं प्रलम्बोष्ठं लम्बकर्णं दुरासदम्॥१२६॥

He was a thousand-crested god, a thousand-footed and thousand-eyed one, a thousand-malleted one and having hands occupied by a thousand arrows, the one having hands holding conch, discus and a mace and bearing a refulgent bow, bearing a sword and a hatchet, highly hideous and awe inspiring, shining with a terrific form, having ornament for a half moon, wearing the skin of a tiger and effluent with mighty gore, hideous-jawed one, revolving along, having a huge face, having a bloated belly, lightning-tongued, hanging lips, long-eared and being difficult of approach.

कुलिशोद्योतितकरं भाभिर्ज्वलितमूर्धजम्।
ज्वालामालापरीक्षितं मुक्तादामविभूषितम्॥१२७॥
तेजसा चैव दीप्यन्तं युगान्तमिव पावकम्।
आकर्णादारितास्यान्तं चतुर्दंष्ट्रं भयानकम्॥१२८॥

His hands rendered shining with the thunderbolt, having hair refulgent by the rays, circumambiated by the arrays of flames or clusters of flames, ornamented by the wreaths of pearls, becoming radiant with the radiance, as if being fire of the end of the aeon, having ends or corners of the face torn apart upto the earlobes, having four jaws, awe inspiring as such.

महाबलं महातेजं महापुरुषमीश्वरम्।
विश्वहर्तुं महाकायं महान्यग्रोधमण्डलम्।
युगपच्चन्द्रशतवद्दीप्यन्तं मन्मथाग्निवत्॥१२९॥

He was highly forceful, greatly radiant, a great man, a Lordly one, one having a stupendous figure fascinating the Universe, having the halo of a huge banyan tree, instantaneously shining like the hundreds of Moons and like the fire of Cupid.

चतुर्महास्यं सिततीक्ष्णदण्डं महोग्रतेजोबलपौरुषाढ्यम्।
युगान्तसूर्याग्निसहस्रभासं सहस्रचन्द्रामलकान्तिकान्तम्।
प्रदीप्तसर्वौषधिमन्दराभं सुमेरुकैलासहिमाद्रितुल्यम्॥

He was having four huge faces, white sharp staves, being rich in prowess and might and radiance of mighty terrific norm, having gleam of thousands of fires of the sun of the end of aeons, being lovely owing to the shine pellucid of thousands of Moons, having radiance of Mandara, having medicinal herbs in entirety, shining and being a peer to Himālaya, Kailāsa and Sumeru.

युगार्काभं महावीर्यं चारुनासं महाननम्।
प्रचण्डगण्डं दीप्ताक्षमग्निज्वालाविलाननम्॥१३१॥
मृगेन्द्रकृत्तिसनं महाभुजगवेष्टितम्।
उष्णीषिणं चन्द्रधरं क्वचिदुग्रं क्वचित्समम्॥१३२॥

He was having gleam of the Suns of the aeons, highly-prowessed one, having a nose lovely one, a huge face, terrific cheeks, refulgent eyes, having face shrouded by the flames of fire, having costume of the hide of a lion, engirt round by a huge serpent, having a turban worn, having a moon on crest, some where terrific and somewhere temperamental.

नानाकुसुममूर्धानं नानागन्धानुलेपनम्।
नानारत्नविचित्राङ्गं नानाभरणभूषितम्॥१३३॥

He was having crest endowed with numerous flowers, having unguents and scents of various norm, having body variegated with many gems decked with many ornaments.

कर्णिकारस्रजं दीप्तं क्रोधादुद्भ्रान्तलोचनम्।
क्वचिन्नृत्यति चित्राङ्गं क्वचिद्वदति सुस्वरम्॥१३४॥

He was having garland of Karṇikāra flowers shining as such, having eyes rolling among to

ire, having body variegated with many gems and decorated with many ornaments.

क्वचिद्ब्रूयायति युक्तात्मा क्वचित्स्थूलं प्रमार्जति।

क्वचिद्गायति विश्वात्मा क्वचिद्रौति मुहुर्मुहः॥१३५॥

Somewhere meditating, having soul concentrated somewhere, wiping off admirably, somewhere singing, having universal soul and somewhere crying time and again.

ज्ञानं वैराग्यमैश्वर्यं तपः सत्यं क्षमा धृतिः।

प्रभुत्वमात्मसंबोधो ह्यधिष्ठानगुणैर्युतः॥१३६॥

Knowledge, renunciation, over-lordship, penance, truth, forbearance, courage, supremacy, self-alertness, an abode as such having been endowed with merits.

जानुभ्यामवनिं गत्वा प्रणतः प्राञ्जलिः स्थितः।

आज्ञापय त्वं देवेशं किं कार्यं करवाणि ते॥१३७॥

Having stooped or kneeled down with knees, bowed down having hands folded, standing as such—“O Deveśa! Command what task I may accomplish for you?”

तमुवाचऽऽक्षिप मखं दक्षस्येह महेश्वरः।

देवस्यानुमतिं श्रुत्वा वीरभद्रो महाबलः॥

प्रणम्य शिरसा पादौ देवेशस्य उमापतेः॥१३८॥

To him spoke out Maheśvara—“Destroy the sacrifice of Dakṣa”. Having listened to the consent of Deva, Vīrabhadra of great prowess (Mahābala), bowed down his head to the feet of Deveśa Umāpati (consort of Umā).

ततो बभ्यात्प्रमुक्तेन सिंहेनेवेह लीलया।

देव्या मन्युकृतं मत्वा हतो दक्षस्य स ऋतुः॥१३९॥

Then like a lion got free out of the bondage quite easily, realizing the cause of anger of Devī, the sacrifice of Dakṣa was demolished by him.

मन्युना य महाभीमा भद्रकाली महेश्वरी।

आत्मनः सर्वसाक्षित्वे तेन सार्धं सहानुगा॥१४०॥

And by the wrath of Devī, a highly terrific Bhadrakālī Maheśvarī was born in the witness of all and proceeded along with him.

स एष भगवान्क्रुद्धः प्रेतावासकृतालयः।

वीरभद्र इति ख्यातो देव्या मन्युप्रमार्जकः॥१४१॥

सोऽसृजद्रोमकूपेभ्यो रौद्रान्नाम गणेश्वरान्।

रुद्रानुगा महावीर्या रुद्रवीर्यपराक्रमः॥१४२॥

That lord Vīrabhadra, residing with the *Pretās* and the very obviator of the wrath of the Devī, created out of the crevice of the pores, Gaṇeśvaras (his attendants) of terrific norm which are the followers of Rudra, highly heroic and having prowess of the valour of Rudra.

रुद्रस्यानुचराः सर्वे सर्वे रुद्रसमप्रभाः।

ते निपेतुस्ततस्तूर्णं शतशोऽथ सहस्रशः॥१४३॥

All being the followers of Rudra, all having radiance equal to that of Rudra, they all fell down then instantaneously in hundreds and thousands.

ततः किलकिलाशब्द आकाशं पूरयन्निव।

तेन शब्देन महता त्रस्ताः सर्वे दिवोकसः॥१४४॥

Then the sound of shrill raucosity as if reverberating the sky, (developed as such). And by that sound of great norm, the heavens dwellers got frightened.

पर्वताश्च व्यशीर्यन्त कम्पते च वसुंधरा।

मेस्थ घूर्णते विप्राः क्षुभ्यन्ते वरुणालयाः॥१४५॥

The mountains broked into pieces, the earth quaked along and Meru swaggers along, O Brāhmanas! And the oceans (*Varuṇālayas*) got commotioned.

अग्नयो नैव दीप्यन्ते न च दीप्यति भास्करः।

ग्रहा नैव प्रकाशन्ते नक्षत्राणि न तारकाः॥१४६॥

The fires do not get enkindled nor even sun shines forth. The planets do not gleam forth nor even the comets and the stars as such.

ऋषयो नाभ्यभाषन्त न देवा न च दानवाः।

एवं हि तिमिरीभूते निर्दहन्ति विमानिताः॥१४७॥

The sages even did not clamour forth, neither gods nor the demons did so. This way, the gloom having hovered along, those

disdained Rudraganas started scorching everyone.

सिंहनादं प्रमुञ्चन्ति घोररूपा महाबलाः।

प्रभञ्जन्ते परे घोरा यूपानुत्पाटयन्ति च॥१४८॥

प्रमर्दन्ति तथा चान्ये विनृत्यन्ति तथाऽपरे।

आधावन्ति प्रधावन्ति वायुवेगा मनोजवाः॥१४९॥

They released sounds of lion roars. They were hideous and highly valiant ones. Some terrible of them started uprooting the sacrificial poles and others shattered the sacrificial place. Some others were dancing all around and rushed along with the velocity of wind and the speed of minds.

चूर्ण्यन्ते यज्ञपात्राणि यागस्याऽऽयतनानि च।

शीर्यमाणानि दृश्यन्ते तारा इव नभस्तलात्॥१५०॥

The sacrificial utensils were shattered as also the shrines of sacrificial performances. Because of this, the sacrificial place appeared like the stars scattered along in the sky.

दिव्यान्नपानभक्षाणां राशयः पर्वतोपमाः।

क्षीरनद्यस्तथा चान्या घृतपायसकर्दमाः॥

मधुमण्डोदका दिव्याः खण्डशर्करवालुकाः॥१५१॥

षड्रसान्निवहन्यन्या गुडकुल्या मनोरमाः।

उच्चावचानि मांसानि भक्ष्याणि विविधानि च॥१५२॥

पानकानि च दिव्यानि लेहं चोष्यं तथाऽपरे।

भुञ्जन्ते विविधैर्वक्त्रैर्विलुण्ठन्ति क्षिपन्ति च॥१५३॥

The heaps of divine foods, drinks and the edibles, being of the similarity of hillocks, and likewise the streams of milk, the slushes of ghee and milk rice porridge, the honey, flour-cakes, waters, divine sugar, treacle powder and sands, the six chyles and the other ones, the canals of treacle, the mind-fascinating ones, the varieties of meats and the edibles or eatables of different varieties, the drinks of the divine norm, the condiments and sipping ones of other norm, were eaten with various types of mouths. Some of the above items were looted along and others were thrown away.

रुद्रकोपान्महाकायाः कालाग्निसदृशोपमाः।

सुरसैन्यानि मर्दन्तो भीषयन्ति च सर्वशः॥

क्रोडन्ति विविधाकारश्चिक्षिपुः सुरयोषितः॥१५४॥

Out of the wrath of Rudra, having stupendous figures, bearing semblance of the fire of the dissolution, they crushed the armies of gods and terrifying everyone, they sported about assuming different forms. They seized the celestial damsels and molested them.

रुद्रोकपप्रयुक्तानि सर्वदेवैः सुरक्षितम्।

तं यज्ञमहनशीघ्रं रुद्रकल्याः समीपतः॥१५५॥

Urged by the wrath of Rudra, the Gaṇas, being peers to Rudra, demolished the sacrifice, though it was well-guarded by Devas.

चक्रुरन्ये तथा नादान्सर्वभूतभयंकरान्।

छित्त्वा शिरोऽन्ये यक्षस्य विनदन्ति भयंकराः॥१५६॥

The others produced mighty roars creating terror for all the beings. Others severed the head of sacrifice and roared terrifically.

दक्षो दक्षपतिश्चैव देवो यज्ञपतिस्तथा।

मृगरूपेण चाऽऽकाशे प्रपलायितुमारभत्॥१५७॥

Dakṣa, the skilled Deva, and Yajñapati (the lord of sacrifices), started fleeing in the sky in the form of a deer.

वीरभद्रोऽप्रमेयात्मा ज्ञात्वा तस्य बलं तदा।

अन्तरिक्षगतस्याऽऽशु चिच्छेदास्य शिरो महान्॥१५८॥

Virabhadra of immeasurable self, having measured (lit. understood) the force of Dakṣa, chopped off the huge crest of him within the intermediary space.

दक्षः प्रजापतिश्चैव नष्टः संभ्रान्तचेतनः।

क्रुद्धेन वीरभद्रेण शिरः पादेन पीडितम्॥

जराभिभूततीव्रात्मा निपपात महीतले॥१५९॥

Dakṣa Prajāpati then irate and lost his consciousness. Because of the kick on the head by the infuriated Virabhadra, he fell down on the ground, being aged and weak.

त्रयस्त्रिंशद्देवतानां ताः कोट्यो विमलात्मिकाः।

पाशेनाग्निबलेनाऽऽशु बद्धाः सिंहबलेन च॥१६०॥

The thirty-three crores of Devas of pure souls were untarnished by a snarl and were bonded with noose as strong as fire or lion.

ततो जग्मुर्भहात्मानं सर्वे देवा महाबलम्।

प्रसीद भगवन् रुद्र भृत्यानां मा क्रुधः प्रभोः॥१६१॥

Then Devas went to the powerful and great-souled one Rudra. Be pleased, O Lord Rudra! Be not irate unto your servants.

ततो ब्रह्मादयो देवा दक्षश्चैव प्रजापतिः।

ऊचुः प्राञ्जलयो भूत्वा कथ्यतां को भवानिति॥१६२॥

Then the gods such as Brahmā and Dakṣa Prajāpati spoke out with palms joined in reverence— "It may be illustrated as to who you are?"

वीरभद्र उवाच

न च देवो न चाऽऽदित्यो न च भोक्तुमिहाऽऽगतः।

नैव द्रष्टुं हि देवेन्द्रान्न च कौतूहलान्वितः॥१६३॥

Vīrabhadra spoke— Neither I am a Deva, nor Āditya (i.e. Sun); nor have I come here to devour or eat; nor with a view to meeting the Devendras (the lordly gods); nor even out of curiosity.

दक्षयज्ञविनाशार्थं संप्राप्तं विद्धि मामिह।

वीरभद्र इति ख्यातं रुद्रकोपाद्विनिर्गतम्॥१६४॥

For the purpose of demolishing the sacrifice of Dakṣa, you take me to be one having come over here. I am known as Vīrabhadra, emerged out of the wrath of Rudra.

भद्रकाली च विज्ञेया देव्याः क्रोधाद्विनिर्गता।

प्रेषिता देवदेवेन यज्ञान्तिकमिहाऽऽगता॥१६५॥

And Bhadrakālī deserves to be understood as being emerged out of the wrath of the Devī (the goddess Pārvatī). Sent by the lord of Devas, she has come closer to the sacrifice.

शरणं गच्छ राजेन्द्र देवं तं त्वमुमापतिम्।

वरं क्रोधोऽपि रुद्रस्य वरदानं न देवतः॥१६६॥

Seek refuge, therefore, O you Rājendra! (O Lord of the kings) in lord Śiva, the Lord of Umā. Even the wrath of Rudra is preferable to the grant of boons from a Deva.

वीरभद्रवचः श्रुत्वा दक्षो धर्मभृतां वरः।

तोषयामास देवेशं शूलपाणिं महेश्वरम्॥१६७॥

Having listened to the words of Vīrabhadra, Dakṣa, the foremost of the upholders of the holy rites, propitiated the trident-bearing Maheśvara, lord of Devas.

प्रदुष्टे यज्ञवाटे तु विदुतेषु द्विजातिषु।

तारामृगमये दीप्ते रौद्रे भीममहानले॥१६८॥

The sacrificial pavilion having been demolished, then the Brāhmaṇas fled and the constellation Mrgaśīras blazed like the hideous and terrific great fire.

शूलनिर्भिन्नवदनैः कूजद्भिः परिचारिकैः।

निखातोत्पाटितैर्यूपैरपविद्धैर्यतस्ततः॥१६९॥

उत्पतद्भिः पतद्भिश्च गृधैरामिषगृधुभिः।

पक्षपातविनिर्धूतैः शिवाशतनिनादितैः॥१७०॥

प्राणापानौ संनिरुध्य ततः स्थानेन यत्नतः।

विचार्य सर्वतो दृष्टिं बहुदृष्टिरमित्रजित्॥१७१॥

When the attendants screamed having faces pierced by the spears, when the uprooted sacrificial poles were scattered here and there, when the place was filled with vultures, hungry for the flesh rising up and flying, when the sound of hundreds of vixens by the flapping of the wings pervaded, the Lord of Devas, the conqueror of the enemies, perceptibility being of ubiquitous vision, having restrained his *Prāṇa* and *Apāna* strenuously in their places, directed his vision of all sides.

सहसा देवदेवेशस्त्वग्निकुण्डादुपागतः।

चन्द्रसूर्यसहस्रस्य तेजः संवर्तकोपमम्॥१७२॥

Suddenly, the God of gods came out of the fire pit or altar of fire. His splendour was at par with the *Samvartaka* (the fire of destruction) and the radiance of the thousands of suns and moons.

प्रहस्य चैनं भगवानिदं वचनमब्रवीत्।

नष्टस्तेऽज्ञानतो दक्ष प्रीतिस्ते मयि सांप्रतम्॥१७३॥

The adorable lord laughed loudly and spoke out this expression— “O Dakṣa, on account of your ignorance, you are ruined. I hope you are well disposed towards me now.”

स्मितं कृत्वाऽब्रवीद्वाक्यं ब्रूहि किं करवाणि ते।

श्रावितं च समाख्याय देवानां गुरुभिः सह॥१७४॥

तमुवाचाञ्जलिं कृत्वा दक्षो देवं प्रजापतिः।

भीतशङ्कितवित्रस्तः सवाष्पवदनेक्षणः॥१७५॥

Having smiled, he spoke out the sentence— “Speak out what may I do for you?” After relating what had been narrated to Devas and their preceptors, Prajāpati Dakṣa, with folded hands spoke to the lord. He was terrified, apprehended and frightened. His eyes and face were filled with tears.

यदि प्रसन्नो भगवान्यदि वाऽहं तव प्रियः।

यदि वाऽहमनुग्राह्यो यदि देवो वरो मम॥१७६॥

यह्यं भक्षितं पीतमशितं यच्च नाशितम्।

चूर्णीकृतं चापविद्धं यज्ञसंभारमीदृशम्॥१७७॥

दीर्घकालेन महता प्रयत्नेन च संचितम्।

तन्न मिथ्या भवेन्मह्यं वरमेतं वृणोम्यहम्॥१७८॥

“If you, my lord, are pleased, if I am your favourite, if I am to be blessed and if I am to be granted boon, I would choose this. The requisites of sacrifice are collected by me with strenuous efforts over long period. They have been swallowed, eaten, drunk, chewed, destroyed, powdered and scattered in this manner. And by a vast period of enormous stands stored with effort, that may not go futile for me. This boon do I choose (from you).”

तथाऽस्त्वित्याह भगवान्भगनेत्रहरो हरः।

धर्माध्यक्षं महादेवं त्र्यक्षं तं वै प्रजापतिः॥१७९॥

जानुभ्यामवनिं गत्वा दक्षो लब्ध्वा भवाद्वरम्।

नाम्नामष्टसहस्रेण स्तुतवान्वृषभध्वजम्॥१८०॥

“May it be so”, said the adorable Hara, the fascinater of the eyes of Bhaga. After receiving

the boon, Prajāpati Dakṣa knelt down on the ground and eulogised the bull-bannered, three-eyed lord, the presiding deity of sacred rites, by his one thousand and eight names.

नमस्ते देवदेवेश देवारिबलसूदन।

देवेन्द्र ह्यमरश्रेष्ठ देवदानवपूजिता॥१८१॥

Dakṣa said— Obeisance be to you, O God of gods! O the destroyer of the army of the enemies of gods! O Lord of gods! O excellent among the gods! O you adored by gods and demons!

सहस्राक्ष विरूपाक्ष त्र्यक्ष यक्षाधिपप्रिया।

सर्वतः पाणिपादस्त्वं सर्वतोऽक्षिशिरोमुखः॥

सर्वतः श्रुतिमाल्लोके सर्वानावृत्य तिष्ठसि॥१८२॥

O thousand-eyed one! O hideous-eyed one! O three-eyed one! O you dear to the Lord of the Yakṣas (Kubera)! All around you have hands, feet, eyes, mouths, heads and ears. And you stand circumambiating everything in the world.

शङ्कुकर्ण महाकर्ण कुम्भकर्णाण्वालया।

गजेन्द्रकर्ण गोकर्ण पाणिकर्ण नमोऽस्तु ते॥१८३॥

O pike-eared one! O you having huge ears! O you having ears like a pitcher (Kumbhakarna)! O one residing in the ocean! O Gajendrakarna (elephant-eared)! O bull-eared one! O hand-eared one! Obeisance be to you.

शतोदर शतावर्त शतजिह्व शतानना।

गायन्ति त्वां गायत्रिणो ह्यर्चयन्ति तथाऽर्चिनः॥१८४॥

O hundred-bellied one! O one with hundred revolutions! O hundred-tongued one! O hundred-faced one! The singers of Gāyatrī verse and the regular adorers, worship you.

देवदानवगोप्ता च ब्रह्मा च त्वं शतक्रतुः।

मूर्तीश त्वं महामूर्ते समुद्राम्बुधराय च॥१८५॥

You are the guardian of gods and demons and you are Brahmā and Indra (Śatakratu). O lord of the deities! O you huge-imagined one! O you upholder of the waters in the ocean! (Obeisance be to you).

सर्वा ह्यस्मिन्देवतास्ते गावो गोष्ठा इवाऽऽसते।
शरीरं ते प्रपश्यामि सोममग्निं जलेश्वरम्॥१८६॥

All the deities stay in your body like cows in the cowshed. I look at your body as Soma (moon), Agni (fire) and Jalesvara (ocean).

आदित्यमथ विष्णुं च ब्रह्माणं सबृहस्पतिम्।
क्रिया कार्यं कारणं च कर्ता करणमेव च॥१८७॥

I see you as Āditya, Viṣṇu, Brahmā accompanied by Brhaspati. You are the action, activity, being creator and the means.

असच्च सदसच्चैव तथैव प्रभवाम्ययम्।
नमो भवाय शर्वाय रुद्राय वरदाय च॥१८८॥

You are the non-existent, the existent-cum-non-existent, the indestructible source of the universe, obeisance be to Bhava (Śiva), Śarva, Rudra and the bestower of boons.

पशूनां पतये चैव नमस्त्वश्चकघातिने।
त्रिजटाय त्रिशीर्षाय त्रिशूलवरधारिणे॥१८९॥

Obeisance to the lord of beings (Paśus), obeisance be to the killer of Andhaka, Trijaṭā (having three matted locks of hair), three-headed one and the bearer of excellent trident.

त्र्यम्बकाय त्रिनेत्राय त्रिपुरघ्नाय वै नमः।
नमश्चण्डाय मुण्डाय प्रचण्डाय धराय च॥१९०॥

Obeisance to triple-eyed one, the three-eyed one, the destroyer of Tripuras. Obeisance to Caṇḍa (the fierce), Muṇḍa (one with a shaven head), Pracaṇḍa (extremely fierce) and Dhara (the uplifter).

दण्डिमासक्तकर्णाय दण्डिमुण्डाय वै नमः।
नमोऽर्धदण्डकेशाय निष्काय विकृताय च॥१९१॥

Obeisance to Daṇḍin (wand-wielder), the one having ears clung one. Obeisance be to Daṇḍimuṇḍa (the wand-wearing and clean-shaven one). Obeisance be to *Ardhadanḍakeśa*, *Niṣka* (body-less) and *Vikṛta* (the deformed one).

विलोहिताय धूम्राय नीलश्रीवाय ते नमः।
नमस्त्वप्रतिरूपाय शिवाय च नमोऽस्तु ते॥१९२॥

Obeisance be to *Vilohita* (ruddy), *Dhūmra* (coloured), *Nilagrīva* (blue-necked) Śiva, who is without a compeer.

सूर्याय सूर्यपतये सूर्यध्वजपताकिने।
नमः प्रमथनाथाय वृषस्कन्धाय धन्विने॥१९३॥

Obeisance to the form of Sūrya (sun), Sūryapati (the lord of solar orb), the sun-bannered god. Obeisance be to Pramathas (lord of attendants) and the bull-shouldered archer.

नमो हिरण्यगर्भाय हिरण्यकवचाय च।
हिरण्यकृतचूडाय हिरण्यपतये नमः॥१९४॥

Obeisance be to Hiranyagarbha (the golden-wombed), Hiranyakavaca (the golden-coated), having crest formed out of gold and to the Lord of gold (Hiranyapati).

सत्रघाताय दण्डाय पर्णपानपुटाय च।
नमः स्तुताय स्तुत्याय स्तूयमानाय वै नमः॥१९५॥

Obeisance be to *Satraghāta* (the destroyer of sacrifice), *Daṇḍa* (the staff) and *Parnapānapuṭa* (one having a cup of leaves for drinking). Obeisance be to *Stuta* (the worshipped one), to *Stutya* (one fit for praise) and *Stuyamān* (one being eulogised).

सर्वायाभक्ष्यभक्ष्याय सर्वभूतान्तरात्मने।
नमो होत्राय मन्त्राय शुक्लध्वजपताकिने॥१९६॥

Obeisance be to all, edible and inedible, one being the inner soul of all beings. Obeisance to *Hotṛ* (sacrificer), to *Mantra* (chant) and to one with a white banner on the flag-staff.

नमो नमाय नम्याय नमः किलिकिलाय च।
नमस्ते शयमानाय शयितायोत्थियाय च॥१९७॥

Obeisance be to the bowed-one, the one fit to be bowed unto, and obeisance be to *Kilikila* (a joyous shout), one lying down, one who has lain and one who has got up.

स्थिताय चलमानाय मुद्राय कुटिलाय च।
नमो नर्तनशीलाय मुखवादित्रकारिणे॥१९८॥

Obeisance to one who is stationed, mobile one, one who symbolizes a mystic sign and the

crooked one. Obeisance be to one who is disposed to dancing and one creating mouth into a musical instrument.

नाट्योपहारलुब्धाय गीतवाद्यरताय च।

नमो ज्येष्ठाय श्रेष्ठाय बलप्रमथनाय च॥१९९॥

Obeisance to the one greedy of securing presents in dances; one engaged in the songs and musical instruments, to the eldest (*Jyeṣṭha*) one, the best one (*Śreṣṭha*) and to the killer of foes.

कलनाय च कल्पाय क्षयायोपक्षयाय च।

भीमदुन्दुभिहासाय भीमसेनप्रियाय च॥२००॥

Obeisance to *Kalana* (creator), *Kalpa*, *Kṣaya* (complete dissolution), *Upakṣaya* (subsidiary dissolution), one laughing terribly like the Dundubhi and cherished by Bhīmasena.

उग्राय च नमो नित्यं नमस्ते दशबाहवे।

नमः कपालहस्ताय चिताभस्मप्रियाय च॥२०१॥

Obeisance to *Ugra* (the fierce one); the ten-armed one. Obeisance to *Kapālahasta* (having skull in his hand) and to one fond of the ashes from the funeral pyre.

बिभीषणाय भीष्माय भीष्मव्रतधराय च।

नमो विकृतवक्षाय खड्गजिह्वाग्रदंष्ट्रिणे॥२०२॥

Obeisance to the terrible, the awe-inspiring one, one observing terrific vows, to *Vikṛtavakṣa* (one of deformed chest) and the one having curved fangs sharp and tongue sword like.

पक्वामांसलुब्धाय तुम्बवीणाप्रियाय च।

नमो वृषाय वृष्याय वृष्याये वृषणाय च॥२०३॥

Obeisance to the one greedy of roasted and cooked meat; one fond of *Tumba-viṇā* (a gourd like lute). Obeisance to *Vṛya* (the bull or holy virtue), *Vṛṣya* (most vigorous god), *Vṛṣṇi* (the mighty) and *Vṛṣaṇa* (the fertilizer).

कटकटाय चण्डाय नमः सावयवाय च।

नमस्ते वरकृष्णाय वराय वरदाय च॥२०४॥

Obeisance be to *Kaṭamkaṭa* (Fire-god), *Caṇḍa* (the fierce) and the one endowed with

limbs. Obeisance to *Varakṛṣṇa* (super dark), excellent one and bestower of boon.

वरगन्धमाल्यवस्त्राय वरातिवरये नमः।

नमो वर्षाय वाताय छायायैः आतपाय च॥२०५॥

Obeisance to one having nice costumes, garlands and garments; the excellent and surpassing one. Obeisance to the rain, wind, shadow and sunshine.

नमो रक्तविरक्ताय शोभनायाक्षमालिने।

संभिन्नाय विभिन्नाय विविक्तविकटाय च॥२०६॥

Obeisance to the attached and disgusted, the auspicious god wearing a garland of beads. Obeisance to the *Sambhinna* (the pierced or broken), the variegated, the hideous and isolated.

अघोररूपरूपाय घोरघोरतराय च।

नमः शिवाय शान्ताय नमः शान्ततराय च॥२०७॥

एकपाद्बहुनेत्राय एकशीर्षं नमोऽस्तु ते।

नमो वृद्धाय लुब्धाय संविभागप्रियाय च॥२०८॥

Bow to the god with non-terrible form and to one terribly terrific. Obeisance to Śiva, quiescent and extremely quiescent one, to one having one foot and many eyes, single-crested one. Obeisance be to *Vṛddha* (old one), *Lubdha* (greedy one) and to one fond of distributions in sacrifice.

पञ्चमालार्चिताङ्गाय नमः पाशुपताय च।

नमश्चण्डाय घण्टाय घण्टया जग्धगृन्धिणे॥२०९॥

Obeisance to the one having body adored with five garlands, *Pāśupata*. Obeisance to *Caṇḍa*, *Ghaṇṭa* (equipped with a bell) and one who consumed the vitals with his bell.

सहस्रशतघण्टाय घण्टामालाप्रियाय च।

प्राणदण्डाय त्यागाय नमो हिलिहिलाय च॥२१०॥

Obeisance to *Sahasraśataghaṇṭa* (one having a hundred thousand bells), one fond of series of bells (*ghaṇṭas*) and to the restrainer of *Prāṇa*. Obeisance to the renunciation (incarnate) and to *Hilahila* (a sport).

हुंकाराय पाराय हुंकारप्रियाय च।

नमश्च शम्भवे नित्यं गिरिवृक्षफलाय च॥२११॥

Obeisance to one who produces the "Humhum" sound, who takes us across and who is fond of Humhum sound. Obeisance to Śambhu, who is fond of mountains, trees and their fruits.

गर्भमांसशृगालाय तारकाय तराय च।

नमो यज्ञाधिपतये द्रुतायोपद्रुताय च॥२१२॥

Obeisance to the jackal having flesh in the womb, to Tāraka (one who takes across), to Tāra (ferry-boat). Obeisance to the overlord of Yajñas, the one who has fled.

यज्ञवाहाय दानाय तप्याय तपनाय च।

तमस्तटाय भव्याय तडितां पतये नमः॥२१३॥

Obeisance to the carrier of sacrifices, religious gifts, the goal of penance and the Sun-god. Bow to the shore of the worldly ocean and the excellent lord of lightnings.

अन्नदायान्नपतये नमोऽस्त्वन्नभवाय च।

नमः सहस्रशीर्षाय सहस्रचरणाय च॥२१४॥

Hail to one who offers cooked food, Lord of cooked food, to one born out of food. Obeisance to the thousand-headed and thousand-footed lord.

सहस्रोद्यतशूलाय सहस्रनयनाय च।

नमोऽस्तु बालरूपाय बालरूपधराय॥२१५॥

Obeisance to one having tridents ready in thousands, to the thousand-eyed one. Obeisance to the child-framed one or one assuming the form of a boy.

बालानां चैव गोप्त्रे च बालक्रीडनकाय च।

नमः शुद्धाय बुद्धाय क्षोभणायाक्षताय च॥२१६॥

Bow to the guardian of children, one sporting with children. Obeisance to the pure one, the enlightened, the agitator and the unwoundable.

तरङ्गाङ्कितकेशाय मुक्तकेशाय वै नमः।

नमः षट्कर्मनिष्ठाय त्रिकर्मनिरताय च॥२१७॥

Obeisance to the one having hair dishevelled and the one of unbound tresses. Obeisance to the one having faith in Śatakarma (six prescribed rites) and the one engaged in three-fold rites.

वर्णाश्रमाणां विधिवत्पृथक्कर्मप्रवर्तिने।

नमो घोषाय घोष्याय नमः कलकलाय च॥२१८॥

Obeisance to the one who makes individuals of varied castes and stages of life duly function as per rituals. Obeisance to loud sound, Ghoṣya (one worthy of proclamation) and Kalakala (the murmuring sound).

श्वेतपिङ्गलनेत्राय कृष्णरक्तेक्षणाय च।

धर्मार्थकाममोक्षाय ऋथाय ऋथनाय च॥२१९॥

Obeisance to the one having eyes white and tawny, black and reddish as well; the one bestower of virtue, wealth, love and salvation. Hail to slaughter and the slaughterer.

सांख्याय सांख्यमुख्याय योगाधिपतये नमः।

नमो रथ्यविरथ्याय चतुष्पथरताय च॥२२०॥

Obeisance to Sāmkhya, the exponent of Sāmkhya, the overlord of Yoga. Obeisance to Rathya, Virathya and to one interested in crossroads.

कृष्णाजिनोत्तरीयाय व्यालयज्ञोपवीतिने।

ईशान वज्रसंहाय हरिकेश नमोऽस्तु ते॥

अविवैकैकनाथाय व्यक्ताव्यक्त नमोऽस्तु ते॥२२१॥

Obeisance to the one with a deer hide for upper garment; to the one having investiture thread of a snake, O Īśāna, O destroyer of Indra, O Harikeśa. Obeisance be to you, O green-haired one. Obeisance to the sole controller of indiscrimination. Hail to you, O manifest and unmanifest god.

काम कामद कामघ्न धृष्टोद्दृष्ट निषूदन।

सर्व सर्वद सर्वज्ञ संध्याराग नमोऽस्तु ते॥२२२॥

Obeisance to you, O Kāma, bestower of desires, destroyer of the god of Love, slayer of the haughty and arrogant, Sarva (all in all), O bestower of all, omniscient and twilight red.

महाबल महाबाहो महासत्त्व महाद्युते।
महामेघवरप्रेक्ष महाकाल नमोऽस्तु ते॥२२३॥

O powerful, mighty-armed one, highly powerful, lustrous, great cloud, excellent-
visioned, great Kāla, obeisance be to you!

स्थूलजीर्णङ्गजटिने वल्कलाजिनधारिणे।
दीप्तसूर्याग्निजटिने वल्कलाजिनवाससे॥
सहस्रसूर्यप्रतिम तपोनित्य नमोऽस्तु ते॥२२४॥

Obeisance to perpetual ascetic with stout
and worn out limbs and matted hair, to one
wearing bark garments and deer-skin, to one
with matted hair resembling blazing fire and the
sun, to one clad in bark garments and deer skin.
Bow to one resembling a thousand sons.

उन्मादन शतावर्त गङ्गातोयार्द्रमूर्धजा।
चन्द्रावर्त युगावर्त मेघावर्त नमोऽस्तु ते॥२२५॥

Obeisance to you, O one having hundreds of
maddening revolutions, having tresses half
filled with the waters of holy Gaṅgā. Bow to
Candrāvarta, Yugāvarta and Meghāvarta.

त्वमन्नमन्नकर्ता च अन्नदश्च त्वमेव हि।
अन्नस्रष्टा च पक्ता च पक्कभुक्तपचे नमः॥२२६॥

You are *Anna* (i.e. food), the creator
(*Annakartā*), the bestower and maker of food.
You are cook of the cooked food as well as
enjoyer of the cooked food. Obeisance
(therefore) to you.

जरायुजोऽण्डजश्चैव स्वेदजोद्भिज्ज एव च।
त्वमेव देवदेवेशो भूतग्रामश्रतुर्विधः॥२२७॥

You are the lord of chief of Devas and the
four types of living beings, viz. viviparous,
oviparous, the sweat-born and the germinating
ones.

चराचरस्य ब्रह्मा त्वं प्रतिहर्ता त्वमेव च।
त्वमेव ब्रह्मविदुषामपि ब्रह्मविदां वरः॥२२८॥

You are the creator (Brahmā), the maker of
the mobile and the immobile as well as the
dissoluter or dissolver. You, verily, are the best

among those understanding the Brahman and
the scholars of the Vedas.

सत्त्वस्य परमा योनिरब्वायुज्योतिषां निधिः।
ऋक्सामानि तयोङ्कारमाहुस्त्वां ब्रह्मवादिनः॥२२९॥

You are the highest source of *Sattva* (the
living spirit), the storehouse of wind, waters and
fire. To you proclaim the Brahmvādins as- Rk,
Sāman *mantra* and Omkāra.

हविहीवी हवो हावी हुवां वाचाऽहुतिः सदा।
गायन्ति त्वां सुश्रेष्ठ सामगा ब्रह्मवादिनः॥२३०॥

You are the offering in sacrifice, sacrificing
itself, the invocation. You are the solemn rite of
oblation with *mantra*. The best among the
preceptors, the Brahmvādins, chanters of the
psalms of Sāman, sing of you, O great God.

यजुर्मयो ऋद्मयश्च सामार्थर्वमयस्तथा।
पठ्यसे ब्रह्मविद्भिस्त्वं कल्पोपनिषदां गणैः॥२३१॥

You are endowed with Yajur, Rk, Sāman
and Atharvan *mantras*. You are praised by the
knowers of Brahman and those well-versed in
Kalpa (auxiliary lores) and Upaniṣads (esoteric
lores).

ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा वर्णावराश्च ये।
त्वामेव मेघसंघाश्च विश्वस्तनितगर्जितम्॥२३२॥

The Brāhmaṇas, Kṣatriyas, Vaiśyas, Śūdras
and those that are of inferior castes, worship
you alone. The clusters of clouds with rumbling
and thundering sound sing about you.

संवत्सरस्त्वमृतवो मासो मासाद्धमेव च।
कलाकाष्ठानिमेषाश्च नक्षत्राणि युगा ग्रहाः॥२३३॥

You are *Samvatsara* (years), *Rtus* (seasons),
months, fortnights, *Kalās*, *Kāsthās*, *Nimeṣas*,
Nakṣatras, *Yugas* and *Grahas* (the stars, aeons
and planets or comets).

वृषाणां कुकुदं त्वं हि गिरीणां शिखराणि च।
सिंहो मृगाणां पततां वताक्षर्योऽनन्तश्च भोगिनाम्॥२३४॥

You are verily, the hump of the bulls, the
peak of hills, the lion among beasts, Garuda
among birds and Ananta among the snakes.

क्षीरोदो हृदधीनां च यन्त्राणां धनुरेव च।

वज्रं प्रहरणानां च व्रतानां सत्यमेव च॥२३५॥

You are the milk ocean among oceans, bow among mechanical contrivances, thunderbolt among the striking weapons and truth among the holy vows.

इच्छा द्वेषश्च रागश्च मोहः क्षामो दमः शमः।

व्यंवसायो धृतिर्लोभः कामक्रोधौ जयाजयौ॥२३६॥

You are desire, antipathy, passion, infatuation, forbearance, restraint, tranquillity, business, perseverance, fortitude, greed, lust, ire, triumph and defeat.

त्वं गदी त्वं शरी चापि खट्वाङ्गी भुर्भरी तथा।

छेत्ता भेत्ता प्रहर्ता च त्वं नेताऽप्यन्तको मतः॥२३७॥

You are the mace-holder, the shaft-holder, the bow-wielder, the Khatvāngī¹, the holder of *bhurbharī* (cymbals). You are the truncator, the piercer, the striker, the leaker and the annihilator.

दशलक्षणसंयुक्तो धर्मोऽर्थः काम एव च।

इन्द्रः समुद्राः सरितः पल्वलानि सरांसि च॥२३८॥

You are the Dharma endowed with ten qualities. You are wealth, love, Indra, oceans, streams, puddles and lakes.

लतावली तृणौषध्यः पशवो मृगपक्षिणः।

द्रव्यकर्मगुणारम्भः कालपुष्पफलप्रदः॥२३९॥

You are the creeper, the medicinal herbs, the winding plants and grass. You are the animals, beasts and birds. You are the initiation of materials, activities and their attributes; you are the bestower of flowers and fruits at the right time.

आदिश्चान्तश्च मध्यश्च गायत्र्योङ्कार एव च।

हरितो लोहितः कृष्णो नीलः पीतस्तथाऽरुणः॥२४०॥

You are the beginning, end and middling; you are *Gāyatrī* and *Om̐kāra mantra*; you are

green, red, black, blue, yellow and likewise the crimson.

कदुश्च कपिलश्चैव कपोतो मेचकस्तथा।

सुवर्णरिता विख्यातः सुवर्णश्याप्यतो मतः॥२४१॥

You are tawny-hued, ruddy-hued, dove-coloured, azure-hued and the gold-semened. Therefore, you are known as gold-complexioned.

सुवर्णनामा च तथा सुवर्णाप्रिय एव च।

त्वमिन्द्रोऽथ यमश्चैव वरुणो धनदोऽजलः॥२४२॥

You have names consisting of golden letters; you are fond of gold; you are Indra, Yama, Varuṇa, Kubera and Agni.

उत्फुल्लश्चित्रभानुश्च स्वर्भानुर्भानुरेव च।

होत्रं होता च होमस्त्वं हुतं च प्रहुतं प्रभुः॥२४३॥

You are full-brown, *Citrabhānu* (i.e. fire, sun, Bhairava), *Svarbhānu* (Rāhu) and *Bhānu* (the Sun); you are the oblation, the oblation offerer, the Homa (sacrificial performance), the *Huta* (what is offered in the fire), the *Prahuta* (the offering in *Bhūta-yajña*), the overlord.

सुपर्णं च तथा ब्रह्म यजुषां शतरुद्रियम्।

पवित्राणां पवित्रं च मङ्गलानां च मङ्गलम्॥२४४॥

You are *Suparṇa* (well-winged) and Brahman. You are *Satarudriya* among *Yajurmantras*, the sacred most of all the sacred ones and auspicious most among the auspicious ones.

गिरिः स्तोकस्तथा वृक्षो जीवः पुद्गल एव च।

सत्त्वं त्वं च रजस्त्वं च तमश्च प्रजनं तथा॥२४५॥

You are the huge mountain and the little one. You are the tree, the individual soul and atom. You are *Sattva*, *Rajas* and the *Tamas Guṇa*; you are the creation.

प्राणोऽपानः समानश्च उदानो व्यान एव च।

उन्मेषश्चैव मेषश्च तथा जृम्भितमेव च॥२४६॥

You are the vital breaths such as *Prāṇa*, *Apāna*, *Samān*, *Udāna* and *Vyāna*. You are the wink of the eyes and you are also their expansion and stretching.

1. One wielder of a club or staff with a skull at the top considered as a weapon of Śiva and carried by ascetics and Yogins.

लोहिताङ्गो गदी दंष्ट्री महावक्रो महोदरः।

शुचिरोमा हरिश्चमश्रुर्ध्वकेशस्त्रिलोचनः॥२४७॥

You are *Lohitāṅga* (red-complexioned), wielder of a mace, having curved fangs. You have huge face and huge belly. You are white-haired and green-moustached. You have three eyes and hair lifted up.

गीतवादित्रनृत्याङ्गो गीतवादनकप्रियः।

मत्स्योजलीजलो जल्यो जवः कालः कली कलः॥

You are the one having framework for music (both vocal and instrumental), dance and one fond of singing and playing on instruments. You are *Matsya* (fish), watery, water and conducive to watery life. You are speed, time, *Kalī* and *Kala*.

विकालश्च सुकालश्च दुष्कालः कालनाशनः।

मृत्युश्चैव क्षयोऽन्तश्च क्षमापायकरो हरः॥२४९॥

You are *Vikāla* (improper time), *Sukāla* (suitable time), *Duṣkāla* (bad time), *Kālanāśana* (destroyer of *Kāla*). You are *Mṛtyu* (death), *Kṣaya* (decline), *Anta* (end) and the destroyer of the earth.

संवर्तकोऽन्तकश्चैव संवर्तकबलाहकौ।

घटो घटीको घण्टीको चूडालोलबलो बली॥२५०॥

You are the *Samvartaka* fire and clouds of final dissolution. You are *Ghaṭa* (a duration of time), *Ghaṭika* (master of *Ghaṭa*), *Ghaṅṭika* (having small bells), *Cūḍālolabala* (having the strength in swinging locks of hair) and the power.

ब्रह्मकालोऽग्निवक्राश्च दण्डी मुण्डी च दण्डधृक्।

चतुर्गुणश्चतुर्वेदश्चतुर्होत्रश्चतुष्पथः॥२५१॥

You are the destroyer of *Brahmā*; you have fiery mouth; you wield a staff; you have shaven head; you are the holder of a staff; you are the four *Yugas*, four *Vedas*, four *Yajñas* and four paths.

चतुराश्रमेवता च चातुर्वर्ण्यकश्च ह।

क्षराक्षरप्रियो धूर्तोऽगण्योऽगण्यगणाधिपः॥२५२॥

You are the one conversant with the four stages of life and an organiser of the four orders of society. You are fond of the perishable and imperishable; you are knavish, uncountable and the lord of innumerable *Gaṇas*.

रक्तमाल्याम्बरधरो गिरिशो गिरिकप्रियः।

शिल्पीशः शिल्पिनां श्रेष्ठः सर्वशिल्पप्रवर्तकः॥२५३॥

You are the one wearing *Rudrākṣa*-garland and costumes; you are *Giriśa* and fond of hillocks. You are the best among the artisans or architects and a progenitor of all arts and crafts.

भगनेत्रान्तकश्चन्द्रः पूष्णो दन्तविनाशनः।

स्वाहा स्वधा वषट्कार नमस्कार नमोऽस्तु ते॥

गूढावर्तश्च गूढश्च गूढप्रतिनिषेविता॥२५४॥

You are the destroyer of the eyes of *Śiva*; you are the moon and the destroyer of the teeth of *Pūṣan*. You are *Svāhā*, *Svadhā* and *Vaṣaṭkāra*, obeisance unto you. You are *Gūḍhāvarta* (the hidden eddy), *Gūḍha* (the concealed one) and *Gūḍha-Pratiniṣevita* (resorting to hidden things).

तरणस्तारकश्चैव सर्वभूतसुतरणः।

धाता विधाता सत्त्वानां विधाता धारणो धरः॥२५५॥

You are *Taraṇa* (one that takes across), *Tāraka* (liberator), *Sarvabhūta-Sutāraṇa* (liberator of all living beings), *Dhātā* (creator), *Vidhātā* (dispenser of destiny) and the preserver and supporter of all living beings.

तपो ब्रह्म च सत्यं च ब्रह्मचर्यमथाऽऽर्जवम्।

भूतात्मा भूतकृद्भूतो भूतभव्यभवोद्भवः॥२५६॥

You are *Tapa* (austerity), *Brahman* (the creative learning), *Satya* (truth), *Brahmacarya* (celibacy), honesty, the soul and the maker of all living beings, the living being, the spirit and the source of everything that was, is and will be.

भूर्भुवःस्वरितिश्चैव तथोत्पत्तिर्महेश्वरः।

ईशानोद्वीक्षणः शान्तो दुर्दान्तो दन्तनाशनः॥२५७॥

You are *Bhūh*, *Bhuvah*, *Svah*, the origin, *Maheśvara* and *Īśāna*. You are the quiescent; hard to be subdued and the destroyer of teeth.

ब्रह्मावर्त सुरावर्त कामावर्त नमोऽस्तु ते।

कामबिम्बनिहर्ता च कर्णिकाररजःप्रियः॥२५८॥

You are Brahmāvarta, Surāvartta and Kāmāvarta, obeisance be to you. You are the destroyer of Kāma's body; you are fond of the pollen powder of the Karnikāra flower.

मुखचन्द्रो भीममुखः सुमुखो दुर्मुखो मुखः।

चतुर्मुखो बहुमुखो रणे ह्यभिमुखः सदा॥२५९॥

You have moon-like face and also a terrific one. You are pleasant-faced, wry-faced, faceless, four-faced, multi-faced and one always face to face in the warfare.

हिरण्यगर्भः शकुनिर्महोदधिः परो विराट्।

अधर्महा महादण्डो दण्डधारो रणप्रियः॥२६०॥

You are golden-wombed, a vulture and an ocean. You are the foremost immense being. You are the destroyer of evil, chastiser of the wicked, the wielder of the rod of punishment and fond of battles.

गौमतो गोप्रतारश्च गोवृषेश्वरवाहनः।

धर्मकृद्धर्मस्रष्टा च धर्मो धर्मविदोत्तमः॥२६१॥

You are the foremost of bulls, the rider of a bull, the bull-vehicled one. You are the promulgator of Dharma, the creator of Dharma and the best knower of Dharma.

त्रैलोक्यगोप्ता गोविन्दो मानदो मान एव च।

तिष्ठंस्थिरश्च स्थाणुश्च निष्कम्पः कम्प एव च॥२६२॥

You are the guardian of the triad of worlds, the protector of the earth, bestower of honour and honour incarnate; you are stationed, stable, fixed like a pillar, motionless and shaking.

दुर्वारणो दुर्विषदो दुःसहो दुरतिक्रमः।

दुर्धरो दुष्प्रकम्पश्च दुर्विदो दुर्जयो जयः॥२६३॥

You are unwardable, dispenser of brilliant poison, unbearable, untransgressable, unsupportable, unshakable, incomprehensible, unconquerable and the victory.

शशः शशाङ्कः शमनः शीतोष्णं दुर्जराऽथ तृट्।

आधयो व्याधयश्चैव व्याधिहा व्याधिगश्च ह॥२६४॥

You are polite spoken, the moon and the subduer. You are chilliness and heat, an unquenchable thirst. You are the mental worries and one approaching diseases. You are remover of ailments and diseases.

सहो यज्ञो मृगव्याधो व्याधीनामाकरोऽकरः।

शिखण्डी पुण्डरीकाक्षः पुण्डरीकावलोकनः॥२६५॥

You are bearable, the sacrifice, the deer-hunter, the storehouse of ailments, handless. You are having a tuft of hair. You are lotus-eyed and lotus-visioned.

दण्डधरः सदण्डश्च दण्डमुण्डविभूषितः।

विषयोऽमृतपश्रैव सुरापाः क्षीरसोमयः॥२६६॥

You are a holder of the rod of chastisement, the wielder of a staff, adorned with staff, with shaved head and the one drinking poison, nectar, wine, milk and Soma juice.

मधुपश्राज्यपश्रैव सर्वपश्र महाबलः।

वृषाश्रवाहो वृषभस्तथा वृषभलोचनः॥२६७॥

You are the drinker of honey, clarified butter, a drinker of all highly strong. You are the one fit to be carried by a horselike bull, you are the bull (strong person) and the one having eyes like those of a bull.

वृषभश्चैव विख्यातो लोकानां लोकसत्कृतः।

चन्द्रादित्यौ चक्षुषी ते हृदयं च पितामहः॥

अग्निरापस्तथा देवो धर्मकर्मप्रसाधितः॥२६८॥

You are well-known as *Vṛṣabha* (a bull), one honoured by the people. The sun and the moon are your eyes, Pitāmaha is your heart. You are the fire and water. You are the lord achievable by pious rites.

न ब्रह्मा न च गोविन्दः पुराणऋषयो न च।

माहात्म्यं वेदितुं शक्ता याथातथ्येन ते शिवा॥२६९॥

Neither Brahmā, nor Govinda and nor even the ancient sages, are competent to understand your greatness in perfect reality, O Śiva.

या मूर्तयः सुसूक्ष्मास्ते न मह्यं यान्ति दर्शनम्।

ताभिर्मा सततं रक्ष पिता पुत्रमिवौरसम्॥२७०॥

Your subtle forms do not come within the vision of my sight. Through those, you may protect me like a father guarding his uterine son.

रक्ष मां रक्षणीयोऽहं तवानघ नमोऽस्तुते।

भक्तानुकम्पी भगवान्भक्तश्चाहं सदा त्वयि॥२७१॥

Protect me, as I am fit to be guarded by you. O Innocent One! obeisance be to you. The adorable one is always compassionate unto his devotees and I am perennially devoted unto you.

यः सहस्राण्यनेकानि पुंसामाहत्य दुर्दशः।

तिष्ठत्येकः समुद्रान्ते स मे गोप्ताऽस्तु नित्यशः॥२७२॥

May that lord be my guardian invariably or perennially— the Lord who after devouring thousands of men, abides all alone at the bottom of the ocean.

यं विनिद्रा जितश्वासः सत्त्वस्थाः समदर्शिनः।

ज्योतिः पश्यन्ति युञ्जानास्तस्मै योगात्मने नमः॥२७३॥

Obeisance be to that one having Yogic soul, whom persons of impartial outlook, abiding by Sāttvic qualities, having conquered their breaths and having sleep vanished, see as the brilliant light, while in Yogic communion.

संभक्ष्य सर्वभूतानि युगान्ते समुपस्थिते।

यः शेते जलमध्यस्थस्तं प्रपद्येऽप्सु शायिनम्॥२७४॥

At the arrival of the end of the aeon, having engulfed all the beings, he who sleeps, stationed in the centre of the water, to him I seek as refuge sleeping as he remains in waters.

प्रविश्य वदने राहोर्यः सोमं ग्रसते निशि।

ग्रसत्यर्कं च स्वर्भानुर्भूत्वा सोमाग्निरेव च॥२७५॥

Having entered into the mouth of Rāhu, you engulps (or eclipses) Moon (Soma) at night, and devours the Sun too. You are the fire accompanied with Soma.

येऽङ्गुष्ठमात्राः पुरुषा देहस्थाः सर्वदेहिनाम्।

रक्षन्तु ते हि मां नित्यं नित्यामाप्यायन्तु माम्॥२७६॥

And those that are the men of the size of thumbs stationed within the frames of all the

physical beings, may they protect me perennially. May they nourish me and make me flourish.

ये चाप्युत्पत्तिता गर्भादधोभागगताश्च ये।

तेषां स्वाहाः स्वधाश्चैव आप्नुवन्तु स्वदन्तु च॥२७७॥

May the *Svāhās* and *Svadhās* reach them who have gone up from the womb and who have gone beneath. May they be appealing to them and attain them.

ये न रोदन्ति देहस्थाः प्राणिनो रोदयन्ति च।

हर्षयन्ति च हृष्यन्ति नमस्तेभ्यस्तु नित्यशः॥२७८॥

By whom the beings established within the frame weep and induce to weeping as such, induce to joviality or joy and get horripilated, obeisance be to those perennially.

ये समुद्रे नदीदुर्गे पर्वतेषु गुहासु च।

वृक्षमूलेषु गोष्ठेषु कान्तारगहनेषु च॥२७९॥

Perpetual obeisance to those who are stationed in the ocean, in the forts, in streams, on the mountains, in the caves, at the roots of the trees, in the cowpens as also in the deep forests.

चतुष्पथेषु रथ्यासु चत्तरेषु सभासु च।

हस्त्यश्वरथशालासु जीर्णोद्यानालयेषु च॥२८०॥

Perpetual obeisance to those who are stationed in crossroads, in the lanes, in the quadrangular courtyards, in the assemblies, in the shelters of the elephants, horses and the chariots, and also in the resorts and dilapidated gardens.

पञ्चपञ्चसु भूतेषु दिशासु विदिशासु च।

चन्द्रार्कयोर्मध्यगता ये च चन्द्रार्करश्मिषु॥२८१॥

Perpetual obeisance to those who are among the five individual beings, stationed in various quarters and the opposite quarters or specific quarters, in the midst of Sun and Moon, and also within the rays of the Sun and Moon.

रसातलगता ये च ये च तस्मात्परंगताः।

नमस्तेभ्यो नमस्तेभ्यो नमस्तेभ्यश्च नित्यशः॥

सूक्ष्माः स्थूलाः कृशा ह्रस्वा नमस्तेभ्यस्तु नित्यशः॥

And those who have gone to the netherworlds and beyond them, obeisance be to them, obeisance be to them perennially. Perpetual obeisance to all those who are subtle, gross, lean or short.

सर्वस्त्वं सर्वगो देव सर्वभूतपतिर्भवान्।

सर्वभूतान्तरात्मा च तेन त्वं न निमन्त्रितः॥२८३॥

You are all in all, O God! You are the overlord of all the beings. You are the inner soul of all the beings; on that account you have not been invited to the sacrifice.

त्वमेव चेज्यसे यस्माद्यज्ञैर्विविधदक्षिणैः।

त्वमेव कर्ता सर्वस्य तेन त्वं न निमन्त्रितः॥२८४॥

Since you alone are invoked by sacrifices of variety of gifts and you alone are the doer of everything, hence you were not invited.

अथ वा मायया देव मोहितः सूक्ष्मया त्वया।

एतस्मात्कारणाद्वाऽपि तेन त्वं न निमन्त्रितः॥२८५॥

Or by your Māyā, O God, of subtle form, I been entranced. And on account of this reason too, you were not invited.

प्रसीद मम देवेश त्वमेव शरणं मम।

त्वं गतिस्त्वं प्रतिष्ठा च न चान्याऽस्ति न मे गतिः॥

Be pleased, O Lord of gods! You are the sole refuge of mine. You are my goal and my foundation. No other alternative is there for me.

स्तुत्वैव स महादेवं विरराम प्रजापतिः।

भगवानपि सुप्रीतः पुनर्दक्षमभाषत॥२८७॥

Having eulogised this way Mahādeva, that Prajāpati stopped (talking). The adorable one too, quite gladdened as such once again spoke to Dakṣa.

परितुष्टोऽस्मिं ते दक्ष स्तवेनानेव सुव्रता।

बहनाऽत्र किमुक्तेन मत्समीपं गमिष्यसि॥२८८॥

"I am highly satisfied with this hymn of yours, O Dakṣa of good rites! What use it is of much talk here? You will come closer to me."

अथैनमब्रवीद्वाक्यं त्रैलोक्याधिपतिर्भवः।

कृत्वाऽऽश्वासकरं वाक्यं वाक्यज्ञो वाक्यमाहतम्॥

Then Śiva, the overlord of the triad of worlds, conversant with the appropriate use of words, spoke out consoling words and said again.

दक्ष दक्ष न कर्तव्यो मन्युर्विघ्नमिमं प्रति।

अहं यज्ञहा न त्वन्यो दृश्यते तत्पुरा त्वया॥२९०॥

"O skilful Dakṣa! No wrath deserves to be entertained towards this one, a veritable impediment. I am the destroyer of the sacrifice and none else is visible as such.

भूयश्च तं वरमिमं मत्तो गृहीष्व सुव्रता।

प्रसन्नवदनो भूत्वा त्वमेकाग्रमनाः शृणु॥२९१॥

Once again, you may acquire this boon from me, O nicely-vowed one! With your face beaming with delight and with a concentrated mind, you may listen to me.

अश्वमेधसहस्रस्य वाजपेयशतस्य च।

प्रजापते मत्प्रसादात्फलभागी भविष्यसि॥२९२॥

Of a thousand of horse sacrifices and of a hundred of Vājapeyas, O Prajāpati! You will become a gainer of fruit.

वेदान्वडङ्गानुद्धृत्य सांख्यान्योगांश्च कृत्स्नशः।

तपश्च विपुलं तप्त्वा दुःश्वरं देवदानवैः॥२९३॥

Having quoted the Vedas along with their six ancillaries together with the Sāṃkhya and Yoga and performing penances inaccessible to Devas and Dānavas, the Pāśupata rite has been evolved by me.

अर्थैर्दशार्धसंयुक्तैर्गूढमप्राज्ञनिर्मितम्।

वर्णाश्रमकृतैर्धर्मैर्विपरीतं क्वचित्समम्॥२९४॥

This rite is accompanied by objects of worship. It is evolved in secret and is unintelligible to the unintelligent. In some respects, it agrees with the functions of different castes and stages of life and in some respects it is contrary.

श्रुत्यर्थैरध्यवसितं पशुपाशविमोक्षणम्।
सर्वेषामाश्रमाणां तु मया पाशुपतं व्रतम्।
उत्पादितं शुभं दक्ष सर्वपापविमोक्षणम्॥२९५॥

It is construed by the analogy of meanings of the Vedic passages. It is conducive to liberation from the bondage of individual souls. It can be followed by a person in any stage of life. O Dakṣa, the Pāsupata vow is auspicious one and an emancipator of all sins.

अस्य चीर्णस्य यत्सम्यक्फलं भवति पुष्कलम्।
तदस्तु ते महाभाग मानसस्त्यज्यतां ज्वरः॥२९६॥

O greatly fortunate one, you shall derive the benefit of this holy rite. The fever or anguish may be taken leave of your mind."

एवमुक्त्वा महादेवः सपत्नीकः सहानुगः।
अदर्शनमनुप्राप्तो दक्षस्यामितविक्रमः॥२९७॥

Having spoken this way, Mahādeva, accompanied by his spouse and followers attained to invisibility of Dakṣa, being of prowess, fabulous as such.

अवाप्य च तदा भागं यथोक्तं ब्रह्मणा भवः।
ज्वरं च सर्वधर्मज्ञो बहुधा व्यभजत्तदा॥
शान्त्यर्थं सर्वभूतानां शृणुध्वं तत्र वै द्विजाः॥२९८॥

Then having obtained his due share as spoken by Brahṁā, Bhava i.e. Śiva, being a knower of the holy rites, divided the fever into various classes. For the sake of appeasement of all the beings, listen to me, O Brāhmanas!

शीर्षाभितापो नागानां पर्वतानां शिलारुजः।
अपां तु नीलिकां विद्यान्निर्मकं भुजगेध्वपि॥२९९॥

For elephants it is excessive pain in the head; for mountains it is bitumen; for waters it is the bluish tinge and in serpents it is the slough.

खौरकः सौरभेयाणामूषरः पृथिवीतले।
इभानामपि धर्मज्ञ दृष्टिप्रत्यवरोधनम्॥३००॥

For cattle it is *Khauraka* (cracks in the hoofs); for the earth it is barrenness. O Knower

of Dharma, to the elephants, it is delirium of eyes.

रञ्जोद्भूतं तथाऽश्वानां शिखोद्भेदश्च वर्हिणाम्।
नेत्ररोगः कोकिलानां ज्वरः प्रोक्तो महात्मभिः॥३०१॥

It is the opening of pores to the horses, the splitting of the crest to the peacocks and the ailment of the eyes to the cuckoos. A fever is declaimed as such by the great-souled ones.

अजानां पित्तभेदाश्च सर्वेषामिति नः श्रुतम्।
शुकानामपि सर्वेषां हिमिका प्रोच्यते ज्वरः॥
शार्दूलेष्वपि वै विप्राः श्रमो ज्वर इहोच्यते॥३०२॥

It is the development of bile to the goats. To parrots, it is termed as *Himikā* (frigidity) and among the tigers, the fatigue likewise is termed as *Śrama*, O Brāhmanas!

एतन्माहेश्वरं तेजो ज्वरो नाम सुदारुणः।
नमस्यश्चैव मान्यश्च सर्वप्राणिभिरिश्वरः॥३०३॥

O Omniscient one, it is fever to the human beings. It can enter human body any time, at the time of birth or death or in between.

एतन्माहेश्वरं तेजो ज्वरो नाम सुदारुणः।
नमस्यश्चैव मान्यश्च सर्वप्राणिभिरिश्वरः॥३०४॥

This radiance of Maheśvara is a veritable terrific *Jvara* (fever) by name. Īśvara or god shall be worshipped, bowed and honoured by all the sentient beings.

इमां ज्वरोत्पत्तिमदीनमानसः
पठेत्सदा यः सुसमाहितो नरः॥
विमुक्तुरोगः स नरो मुदा युतो
लभेत कामान्स यथा मनीषितान्॥३०५॥

If a man having mind of broad intention and quite concentrated mind reads the origin of *Jvara* (fever), that man becomes free from diseases and endowed with all delights, he achieves the cherished ends as stipulated in mind.

दक्षप्रोक्तं स्तवं चापि कीर्तयेद्यः शृणोति वा।
नाशुभं प्राप्नुयात्किंचिद्दीर्घं चाऽयुरवाप्नुयात्॥३०६॥

He who listens to the eulogium invoked by Dakṣa and propagates that, he does not attain any inauspicious norm and attains to a longer life span.

यथा सर्वेषु देवेषु वरिष्ठो योगवान्हरः।

तथा स्तवो वरिष्ठोऽयं स्तवानां ब्रह्मनिर्मितः॥३०७॥

Just as among all the gods best one is Hara, because of his Yogic power, that very way this invocation composed by Brahmā is the best one among all the hymns.

यशोराज्यमुखैश्वर्यवित्तायुर्धनकाङ्क्षिभिः।

स्तोतव्यो भक्तिमास्थाय विद्याकामैश्च यत्नतः॥३०८॥

By those cherishing fame, kingdom or supremacy, bliss, overlordship, wealth, age and money and also having desire for acquiring education, he deserves to be eulogised having taken recourse to devotion.

व्याधितो दुःखितो दीनश्चौरत्रस्तो भयार्दितः।

राजकार्यनियुक्तो वा मुच्यते महतो भयात्॥३०९॥

Diseased, aggrieved and niggardly, frightened by thieves and awe-tormented, appointed into the regnal duties, such a one becomes free from great fears.

अनेन चैव देहेन गणानां स गणाधिपः।

इह लोके सुखं प्राप्य गण एवोपपद्यते॥३१०॥

By this very body, he becomes the lord of the *ganas* or attendants. Having attained to bliss in this world, he assumes the norm of a *gana*.

न च यक्षाः पिशाचा वा न नागा न विनायकाः।

कुर्युर्विघ्नं गृहे तस्य यत्र संस्तूयते भवः॥३११॥

In the house of that man where Bhava is eulogised, neither Yakṣas nor Piśācas, neither Nāgas nor Vināyakas, create obstacles there.

शृणुयाद्वा इदं नारी सुभक्त्या ब्रह्मचारिणी।

पितृभिर्भर्तृपक्षाभ्यां पूज्या भवति देववत्॥३१२॥

A celibate woman who listens to this with nice devotion will become the object of respect of the families both from her father's and her husband's side.

शृणुयाद्वा इदं सर्वं कीर्तयेद्वाऽप्यभीक्ष्णशः।

तस्य सर्वाणि कार्याणि सिद्धिं गच्छन्त्यविघ्नतः॥३१३॥

If one may even listen to it in entirety or may propagate it in absolute norm, his all avocations attain to accomplishment unobstructively.

मनसा चिन्तितं यच्च यच्च वाचाऽप्युदाहृतम्।

सर्वं संपद्यते तस्य स्तवनस्यानुकीर्तनात्॥३१४॥

Whatever is thought over in mind and expounded even by talk, all that of that one becomes valid as re-invoked in point of eulogising norm.

देवस्य सगुहस्याथ देव्या नन्दीश्वरस्य तु।

बलिं विभवतः कृत्वा दमेन नियमेन च॥३१५॥

ततः स शुल्को गृह्णीयात्रामान्याशु यथाक्रमम्।

ईप्सिताँल्लभतेऽत्यर्थं कामान्भोगांश्च मानवः॥

मृतश्च स्वर्गमाप्नोति स्त्रीसहस्रपरीवृतः॥३१६॥

After offering oblation to the Lord, accompanied by Guha, the goddess Pārvatī, Nandīśvara, as far as he can, practising mental control with self-restraint and united in Yogic communion, he may pronounce the names as per serial order. He will attain his cherished desires, highly purposeful objectives as also the sources of enjoyments. On death, he will attain heaven, surrounded by a thousand women.

सर्वकर्मसु युक्तो वा युक्तो वा सर्वपातकैः।

पठन्दक्षकृतं स्तोत्रं सर्वपापैः प्रमुच्यते॥

मृतश्च गणसालोक्यं पूज्यमानः सुरासुरैः॥३१७॥

Engrossed in all the avocations and endowed with all the sins, studying the panegyric composed by Dakṣa, he gets immunity from all the sins. He will be worshipped by gods and demons after the death and attains the same residence of Gaṇas.

वृषेव विधियुक्तेन विमानेन विराजते।

आभूतसंप्लवस्थायी रुद्रस्यानुचरो भवेत्॥३१८॥

Like Indra equipped with the ritual, he becomes engloried by an aerial car and steadied.

During the time of ultimate dissolution, he becomes the attendant of Rudra.

इत्याह भगवान्ब्यासः पराशरसुतः प्रभुः।

नैतद्वेदयते कश्चिन्नेदं श्राव्यं तु कस्यचित्॥३१९॥

So said, the adorable lord Vyāsa, the son of Parāśara. Neither any one makes this episode to be understood nor does it becomes laudable for any one.

श्रुत्वैतत्परमं गुह्यं येऽपि स्युः पापकारिणः।

वैश्या स्त्रियश्च शूद्राश्च रुद्रलोकमवाप्नुयुः॥३२०॥

Having listened to this absolutely esoteric one, those who may continue to be the sinister doing ones, the Vaiśyas, the women and the Śūdras, they may attain to the Rudraloka.

श्रावयेद्यस्तु विप्रेभ्यः सदा पर्वसु पर्वसु।

रुद्रलोकमवाप्नोति द्विजो वै नात्र संशयः॥३२१॥

He who discourse this before other Brāhmaṇas on every *Parvan* days or festival occasions, that Brāhmaṇa attains to Rudraloka. There is no doubt about this.

इति श्रीमहापुराणे वायुप्रोक्ते दक्षप्रोक्तस्तवो नाम

त्रिंशोऽध्यायः॥३०॥

* * *

(*Pitrs*), the tale has been propagated. In succession to the *Pitrs* (i.e. manes), now I shall dilate upon the lineage of the Devas.

त्रेतायुगमुखे पूर्वमासन्स्वायंभुवेऽन्तरे।

देवा यामा इति ख्याताः पूर्वं ये यज्ञसूनवः॥३॥

At the opening of the Tretāyuga earlier, in the Svāyāmbhuva Manvantara, the gods or Devas were famous by name of Yāmas who were earlier the sons of the sacrifices.

अजिता ब्रह्मणः पुत्रा जिता जितजिताश्च ये।

पुत्राः स्वायंभुवस्यैते शुक्रनाम्ना तु मानसाः॥४॥

Ajitas were the sons of Brahmā. Jitas and Jitajitas happened to be the sons of Svāyāmbhuva. These were the mind-born named by Śukras.

तृप्तिमन्तो गणा ह्येते देवानां तु त्रयः स्मृताः।

छन्दोगास्तु त्रयस्त्रिंशत्सर्वे स्वायंभुवस्य ह॥५॥

There were three groups of Devas known as Trptimanta. All were thirty three (in number) during Svāyāmbhuva Manvantara and were known as *Chāndogas* (chanters of Sāmaveda).

यदुर्ययातिर्द्वौ देवौ दीधयः स्रवसो मतिः।

विभासश्च ऋतुश्चैव प्रजातिर्विशतो द्युतिः॥६॥

वायसो मङ्गलश्चैव यामा द्वादश कीर्तिताः।

Yadu, Yayāti, Dīdhaya, Sravasa, Mati, Vibhāsa, Kratu, Prajāti, Viśata, Dyuti, Vāyasa and Maṅgala— these were twelve, known as Yāmas.

अभिमन्युरुग्रदृष्टिः समयोऽथ शुचिश्रवाः॥

कवलो विश्वरूपश्च सुपक्षो मधुपस्तथा॥७॥

तुरीयो निहर्षुश्चैव युक्तो ग्रावाजिनस्तु ते।

यमिनो विश्वदेवाद्यं यविष्ठोऽमृतवानपि॥८॥

अजिरो विभुर्विभावश्च मृत्तिकोऽथ दिदेहकः।

श्रुतिशृणो बृहच्छक्रो देवा द्वादश कीर्तिताः॥९॥

Abhimanyu, Ugradr̥ṣṭi, Samaya, Śuciśravas, Kevala, Viśvarūpa, Supakṣa, Madhupa likewise Turiya, Niharyu, Yukta and Grāva etc. were twelve in number known as Ajitas. The last

॥अथैकत्रिंशोऽध्यायः॥

Chapter 31

The description of the lineage of Devas

सूत उवाच

इत्येषा समनुज्ञाता कथा पापप्रणाशिनी।

या दक्षमधिकृत्येह कथा शर्वादुपागता॥१॥

Sūta spoke— Into this consideration, the sin-destroying story about Dakṣa herein acknowledged as such, has been narrated by Śiva.

पितृवंशप्रसङ्गेन कथा ह्येषा प्रकीर्तिता।

पितृणामानुपूर्व्येण देवान्वक्ष्याम्यतः परम्॥२॥

In the context of the lineage of the manes

group of gods consists of Yamina, Viśva, Devādyā, Yaviṣṭha, Amṛtavān also Ajira, Vibhu, Vibhāva, Mṛlika, Didehaka, Śrutiśṛṇa, Bṛhat-śukra (Bṛhacchukra), the Gods as twelve were well-known.

आसन्स्वायंभुवस्यैते अन्तरे सोमपायिनः।

त्विधिमन्तो गणा ह्येते वीर्यवन्तो महाबलाः॥१०॥

These were in the Svāyambhuva Manvantara, the Soma drinkers endowed with radiance, *Gaṇas*, endowed with virility and highly strong or powerful.

तेषामिन्द्राः सदा ह्यासीद्विश्वभुक्प्रथमो विभुः।

असुरा ये तदा तेषामासन्दायादबाधवाः॥११॥

Viśvabhuk, the first lord, was their Indra. And the demons were their cousins and kinsmen.

सुपर्णयक्षगन्धर्वाः पिशाचोरगराक्षसाः।

अष्टौ ते पितृभिः सार्धं नासत्या देवयोनयः॥१२॥

Suparṇas, Yakṣas, Gandharvas, Piśācas, Uragas, Rākṣasas, along with the Pitr̥s (Manes), and Nāsatyas (Aśvinīkumaras) are the eight of the Demi-gods.

स्वायंभुवेऽन्तरेऽतीताः प्रजास्त्वासां सहस्रशः।

प्रभारूपसंपन्ना आयुषा च बलेन च॥१३॥

In the Svāyambhuva's period, the progenies of these in thousands in number passed away who were endowed with power, beauty, longevity and strength.

विस्तरादिह नोच्यन्ते मा प्रसङ्गे भवत्विह।

स्वायंभुवो निसर्गश्च विज्ञेयः सांप्रतं मनुः॥१४॥

In details, they are not being dilated upon here. No context may exist here even. The creativity of Svāyambhuva here may be understood, the present Manu.

अतीते वर्तमानेन दृष्टो वैवस्वतेन सः।

प्रजाभिर्देवताभिश्च ऋषिभिः पितृभिः सह॥१५॥

The past creation should be seen through the present Vaivasvata Manvantara, regarding the subjects, gods and sages along with the Pitr̥s.

तेषां सप्तर्षयः पूर्वमासन्ते तान्निबोधत।

भृग्वङ्गिरा मरीचिश्च पुलस्त्यः पुलहः ऋतुः॥१६॥

अत्रिश्चैव वसिष्ठश्च सप्त स्वायंभुवेऽन्तरे।

अग्नीध्रश्चातिबाहुश्च मेधा मेधातिथिर्वसुः॥१७॥

ज्योतिष्मान्द्युतिमान्हव्यः सवनः पुत्र एव च।

मनोः स्वायंभुवस्यैते दश पुत्रा महौजसः॥१८॥

Among them, the seven sages that happened to be, you may understand them. Bṛghu, Aṅgiras, Marīci, Pulastya, Pulaha, Kratu, Atri and Vasiṣṭha—the seven as such in the period of Svāyambhuva. Agnīdhra, Atibāhu, Medhā, Medhātīthi,¹ Vasu, Jyotiṣmān, Dyutiṣmān, Havya, Savana and Putra likewise were the ten sons of Manu Svāyambhuva.

वायुप्रोक्ता महासत्त्वा राजानः प्रथमेऽन्तरे।

सासुरं तत्सगन्धर्वं सयक्षोरगराक्षसम्॥

सपिशाचमनुष्यं च सुपर्णाप्सरसां गणम्॥१९॥

They were illustrated by Vāyu, the highly spirited ones, the kings in the first Manvantara. The Asuras, Gandharvas, Yakṣas, Uragas (Nāgas), Rākṣasas, Piśācas, Manuṣyas, Suparṇas and the group of Apsaras were their families.

नो शक्यमानुपूर्व्येण वक्तुं वर्षशतैरपि।

बहुत्वान्नामधेयानां संख्या तेषां कुले तथा॥२०॥

It is not possible to narrate in a serial order even within the span of a hundred years, owing to innumerability of the names, the counting of those in a family.

या वै व्रजकुलाख्यास्तु आसन्स्वायंभुवेऽन्तरे।

कालेन बहुनाऽतीता अयनाब्दयुगक्रमैः॥२१॥

In the period of Svāyambhuva which ones were known as Vrajakulās, passed away in course of formidable time elapsed in the order of *Ayanas*, years and the *Yugas* serially.

1. Medhātīthi is the author of many hymns in the R̥gveda and we have therefore Brāhmaṇas and religious teachers descended from Kṣatriyas.

ऋषय ऊचुः

क एष भगवान्कालः सर्वभूतापहारकः।

कस्य योनिः किमादिश्च किं तत्त्वं स किमात्मजः॥२२

The Sages spoke— Who is this adorable Kāla, the predator of all the beings? Whose breed he is? What beginning has he got? What reality is that and what is the progeny?

किमस्य चक्षुः का मूर्तिः के चास्यावयवाः स्मृताः।

किंनामधेयः कोऽस्यात्मा एतत्प्रब्रूहि पृच्छताम्॥२३॥

What is his eye? What frame he has? And which ones are known as his limbs? What named he is? Who is his soul? This much may you speak to the ones, questioning as such.

सूत उवाच

श्रूयतां कालसद्भावः श्रुत्वा चैवावधार्यताम्।

सूर्ययोनिर्निमेषादिः संख्याचक्षुः स उच्यते॥२४॥

Sūta spoke— May the origin of Kāla be listened and having listened to, may it be deliberated upon in memory. Sun is the source of his origin, *Nimeṣa* is the beginning. He is called *Samkhyā-cakṣu*.

मूर्तिरस्य त्वहोरात्रे निमेषावयवश्च सः।

संवत्सरशतं त्वस्य नाम चास्य कलात्मकम्॥

सांप्रतानागतातीतकालात्मा स प्रजापतिः॥२५॥

His image is the night and day and the limbs are the *Nimeṣas*. *Samvatsaraśata* or a century of years constitutes his principle, *Kalā* (the minutes) is his name and he is the Prajāpati having soul for the present, the past and the future.

पञ्चानां प्रविभक्तानां कालावस्थां निबोधत।

दिनार्धमासमासैस्तु ऋतुभिस्त्वयनैस्तथा॥२६॥

Now you may understand the five divisions of Kāla by means of days, fortnights, months, seasons and *Ayanas* (Uttarāyaṇa and Dakṣiṇāyaṇa).

संवत्सरस्तु प्रथमो द्वितीयः परिवत्सरः।

इद्वत्सरस्तृतीयस्तु चतुर्थश्चानुवत्सरः॥२७॥

वत्सरः पञ्चमस्तेषां कालः स युगसंज्ञितः।

तेषां तु तत्त्वं वक्ष्यामि कीर्त्यमानं निबोधत॥२८॥

Samvatsara is the first year and *Parivatsara* the second, *Idvatsara*, the third one and fourth one, the *Anuvatsara*. *Vatsara* the fifth one. The group is known as Yuga. I shall talk about their principle. You may understand as it is being declaimed.

ऋतुरग्निस्तु यः प्रोक्तः स तु संवत्सरो मतः।

आदित्येयस्त्वऽसौ सारः कालाग्निः परिवत्सरः॥२९॥

Kratu (sacrifice) and *Agni* (fire) that stands enunciated, is recognised as *Samvatsara*. The dark fire of time which is the essence in the Sun-god is called *Parivatsara*.

शुक्लकृष्णा गतिश्चापि अपां सारमयः खगः।

स इदावत्सरः सोमः पुराणे निश्चयो मतः॥३०॥

Soma (the moon) which is of the nature of the essence of waters, which has two movements (the bright half and the dark fortnight of the month), is the *Idāvatsara*— a determination such as this has been recognised in the Purāṇa.

यश्चायं तपते लोकांस्तनुभिः सप्तसप्तभिः।

आशु कर्ता च लोकस्य स वायुरिति वत्सरः॥३१॥

And the one that heats the worlds with his seven times seven bodies and who makes people to work actively, that Vāyu (wind-god) is *Vatsara*.

अहंकाराद्बुदन्द्रः सद्भूतो ब्रह्मणस्त्रयः।

स रुद्रो वत्सरस्तेषां विजज्ञे नीललोहितः॥

तेषां हि तत्त्वं वक्ष्यामि कीर्त्यमानं निबोधत॥३२॥

Owing to egoism, he who while being born out of Brahmā, roared thrice is Rudra. That Rudra who was born red-blue in complexion out of them is *Vatsara*. I shall now dilate upon their essential nature. You may understand.

अङ्गप्रत्यङ्गसंयोगात्कालात्मप्रपितामहः।

ऋक्सामयजुषां योनिः पञ्चानां पतिरीश्वरः॥३३॥

By the combination of limbs and minor parts of the body, the Ātman of Kāla is Prapitāmaha

(the great-grandfather). He is the birth source of R̥k, Sāman and Yajus and the lord of five (senses).

सोऽग्निर्व्यजुश्च सोमश्च स भूतः स प्रजापतिः।

प्रोक्तः संवत्सरश्चेति सूर्यो योनिर्मनीषिभिः॥३४॥

That Yajus, Soma, Bhūta (elements) and Prajāpati is termed as *Saṁvatsara* by those seeking inspiration from the mind. And what is Agni but Sūrya?

यस्मात्कालविभागानां मासत्वयनयोरपि।

ग्रहनक्षत्रशीतोष्णवर्षायुः कर्मणां तथा।

योजितः प्रविभागानां दिवसानां च भास्करः॥३५॥

वैकारिकः प्रसन्नात्मा ब्रह्मपुत्रः प्रजापतिः।

एकेनैकोऽथ दिवसो मासोऽथर्तुः पितामहः॥३६॥

The Sun-god is the arranger of the divisions of time such as days, months, seasons, *Ayanas* (equinoxes) as well as of the activities of *Grahas* (planets), *Nakṣatras* (stars), cold and heat, rain, *Āyuh* (span of life) and holy rites. He himself is an evolute being born of Brahmā of kindly disposition. He is the son of Brahmā, the Lord protector of all subjects. He is only one and he is day, month, season and Pitāmaha.

आदित्यः सविता भानुर्जीवनो ब्रह्मसत्कृतः।

प्रभवश्चाव्ययश्चैव भूतानां तेन भास्करः॥३७॥

He is Āditya, Savitā, Bhānu, Jivana (the enlivener of life) and the one honoured by Brahmā. He is the source of the origin and cause of destruction of all living beings. Therefore, he is designated as Bhāskara (Sun).

ताराभिमानी विज्ञेयस्तृतीयः परिवत्सरः।

सोमः सर्वौषधिपतिर्यस्मात्स प्रपितामहः॥३८॥

The third *Parivatsara* should be known as the presiding deity of stars. As Soma is the source of all medicinal herbs, he is called the *Prapitāmaha*.

आजीवः सर्वभूतानां योगक्षेमकृदीश्वरः।

अवेक्षमाणः सततं बिभर्ति जगदंशुभिः॥३९॥

He is the life enforcing agent of all the beings, the one endower of Yoga and Kṣama. He is the overlord supervising and supporting the universe with his rays.

तिथीनां पर्वसंधीनां पूर्णिमादर्शयोरपि।

योनिर्निशाकरो यश्च योऽमृतात्मा प्रजापतिः॥४०॥

The moon is the source of the origin of *Tithis* (days of Lunar fortnight), junctions of *Parvans*, the Full Moon and the New Moon. He causes the night and is the Prajāpati with nectarine soul.

तस्मात्स पितृमान्सोम ऋग्यजुश्छन्दसात्मकः।

प्राणापानसमानाद्यैर्व्यानोदानात्मकैरपि॥४१॥

कर्मभिः प्राणिनां लोके सर्वचेष्टाप्रवर्तकः।

प्राणापानसमानानां वायूनां च प्रवर्तकः॥४२॥

On that account, he is fatherly Soma, the one having soul for R̥k, Yajur and Sāman. He is the propeller of all the activities of all creatures through the working of vital breaths such as *Prāṇa*, *Apāna*, *Samāna*, *Vyāna* and *Udāna*.

पञ्चानां चेन्द्रियमनोबुद्धिस्मृतिजलात्मनाम्।

समानकालकरणः क्रियाः संपादयन्निव॥४३॥

He is the organiser of all unified and simultaneous activities of the five units of the physical body such as the sense-organs, the mind, the intellect, the memory and power.

सर्वात्मा सर्वलोकानामावहः प्रवहादिभिः।

विधाता सर्वभूतानां क्षमी नित्यं प्रभञ्जनः॥४४॥

He is the soul of all beings through his spatial forms such as *Āvaha*, *Pravaha* (the names of two of the seven courses of wind said to cause the motion of the planets) etc. He is the creator of all beings. He is the *Prabhañjana* (violent wind) always energetic.

योनिरग्नेरपां भूपेर्वेश्चन्द्रमसश्च यः।

वायुः प्रजापतिर्भूतं लोकात्मा प्रपितामहः॥४५॥

He is the source of fire, water, earth, sun, moon and wind. Hence he is Prajāpati, the very soul of all lokas and *Prapitāmaha*.

प्रजापतिमुखैर्देवैः सम्यगिष्टफलार्थिभिः।

त्रिभिरेव कपालैस्तु अम्बकैरोषधिक्षये॥

इज्यते भगवान्यस्मात्तस्मात्त्र्यम्बक उच्यते॥४६॥

When the medicinal herbs decline, the Lord is adored by Devas, headed by Prajāpati who seek fruits eagerly desired by them. He is worshipped by offering *Puroḍāśa* in three *Kapālas* (pots known as *Ambaka*), hence he is called Tryambaka.

गायत्री चैव त्रिष्टुप् च जगती चैव या स्मृता।

त्र्यम्बका नामतः प्रोक्ता योनयः सवनस्य ताः॥४७॥

Gāyatrī, Triṣṭubh and Jagatī— these Vedic metres are remembered as Tryambaka. They are the source of the origin of sacrifice.

ताभिरेकत्वभूताभिस्त्रिविधाभिः स्ववीर्यतः।

त्रिसाधनपुरोडाशस्त्रिकपालः स वै स्मृतः॥४८॥

It is remembered as *Tri-Kapāla* as the *Puroḍāśa* offering consecrated for achieving three means by the repetition of those three metrical verses united into one and through their efficacy.

इत्येतत्पञ्चवर्षं हि युगं प्रोक्तं मनीषिभिः।

यच्चैव पञ्चधात्मा वै प्रोक्तः संवत्सरो द्विजैः॥

सैक षट्कं विजज्ञेऽथ मध्वादीनृतपः किला॥४९॥

This way, the Yuga is mentioned by the learned sages as consisting of five years. And *Samvatsara* has been mentioned as one having five-fold selves by Brāhmaṇas. These five-fold became a set of six selves with the name of Madhu (spring) and other seasons.

ऋतुपुत्रार्तवः पञ्च इति सर्गः समासतः।

इत्येष पवमानो वै प्राणिनां जीवितानि तु॥५०॥

There are five sons of seasons. Thus this creation is mentioned briefly. This vital air along is the life of living beings.

नदीवेगसमायुक्तं कालो धावति संहरन्।

अहोरात्रकरस्तस्मात्स वायुरभवत्पुनः॥५१॥

The destroyer Kāla runs with the speed of

the current of a stream with day and night for his hands. Hence he is called the wind.

एते प्रजानां पतयः प्रधानाः सर्वदेहिनाम्।

पितरः सर्वलोकानां लोकात्मानः प्रकीर्तिताः॥५२॥

These lords of the subjects or progenies are foremost among all the mortal beings. They are glorified as Pitṛs of all people and the souls of all the worlds.

ध्यायतो ब्रह्मणो वक्त्रादुदन्समभवद्भवः।

ऋषिर्विप्रो महादेवो भूतात्मा प्रपितामहः॥५३॥

Bhava sprung up from the mouth of Brahmā engaged in meditation. Hence he is the sage, Brāhmaṇa, Mahādeva, the very soul of all beings and the great grandsire.

ईश्वरः सर्वभूतानां प्रणवायोपपद्यते।

आत्मवेशेन भूतानामङ्गप्रत्यङ्गसंभवः॥५४॥

The Lord of all the beings is identical with the sacred syllable Praṇava. The creation of the limbs of living beings is due to the entry of the soul into the body.

अग्निः संवत्सरः सूर्यश्चन्द्रमा वायुरेव च।

युगाभिमानो कालात्मा नित्यं संक्षेपकृद्भिषुः॥

उन्मादकोऽनुग्रहकृत्स इद्वत्सर उच्यते॥५५॥

Agni, Samvatsara, the sun, the moon, the wind— Lord Rudra, the soul of Kāla, the all-pervader always condenses these. It is called *Idvatsara* because it causes exhilaration and blesses the world.

रुद्राविष्टो भगवता जगत्यस्मिन्स्वतेजसा।

आश्रयाश्रयसंयोगात्तनुभिर्नामभिस्तथा॥५६॥

Everything is penetrated and permeated by Lord Rudra in this universe with his own brilliance, bodies and names by the relation of the supporter and the supported.

ततस्तस्य तु वीर्येण लोकानुग्रहकारकम्।

द्वितीयं भद्रसंयोगं शतं तस्यैककारकम्॥५७॥

Hence by the prowess of him, this second contact of affiliation or beneficence is the cause of supreme bliss to the worlds.

देवत्वं च पितृत्वं च कालत्वं चास्य यत्परम्।
तस्माद्देवैः सर्वथा भद्रस्तद्विद्विरभिपूज्यते॥५८॥

Because he is the cause of the general distinction existing in Devas, Pitṛs and Kāla, he is adored by the learned.

पतिः पतीनां भगवान्प्रजेशानां प्रजापतिः।

भवनः सर्वभूतानां सर्वेषां नीललोहितः॥

ओषधी प्रतिबंधते रुद्रः क्षीणाः पुनः पुनः॥५९॥

The Lord of Lords, the Prajāpati of the Prajāpatis and the abode of living beings is Rudra, Nīlahohita. He revives the growth of medicinal herbs declining again and again.

इत्येषां यदपत्यं वै न तच्छक्यं प्रमाणतः।

बहुत्वात्परिसंख्यातुं पुत्रपौत्रमनन्तकम्॥६०॥

Thus the progeny of Devas cannot be enumerated due to their multiplicity. Their sons and grandsons are also too many to mention.

इमं वंशं प्रजेशानां महतां पुण्यकर्मणाम्।

कीर्तयन्स्थिरकीर्तिनां महतीं सिद्धिमाप्नुयात्॥६१॥

Dilating upon this lineage of these lords of his progenies or subjects, of elevated norm, of sacred deeds, having stable repute, one may attain great *Siddhi*.

इति श्रीमहापुराणे वायुप्रोक्ते देववंशवर्णनं
नामैकत्रिंशोऽध्यायः॥३१॥

* * *

॥अथ द्वात्रिंशोऽध्यायः॥

Chapter 32

**The description of the determination of
Prajñava i.e. the sacred syllable 'Om'**

अत ऊर्ध्वं प्रवक्ष्यामि प्रणवस्य विनिश्चयम्।

ओंकारमक्षरं ब्रह्म त्रिवर्णं चाऽऽदितः स्मृतम्॥१॥

After this, I shall talk of the real nature of Prajñava, i.e. the sacred syllable 'Om̐kāra' as the veritable Brahman. It is the Vedic symbol consisting of three letters known as such right from the beginning.

यो यो यस्य यथा वर्णो विहतो दैवतास्तथा।

ऋचो यजूषि सामानि वायुरग्निस्तथाजलम्॥२॥

In accordance with the letters, the presiding deities are ordained. These are R̐k, Yajur, Sāman (Vedas), Vāyu (the Wind-god), Agni (the Fire-god) and Jala (water).

तस्मात्तु अक्षरादेव पुनरन्ये प्रजज्ञिरे।

चतुर्दश महात्मानो देवानां ये तु देवताः॥३॥

From that very Akṣara (syllable) then others took generation—the fourteen great-souled ones and the deities of the gods, originated.

तेषु सर्वगतश्चैव सर्वगः सर्वयोगवित्।

अनुग्रहाय लोकानामादिमध्यान्त उच्यते॥४॥

Among these letters (om̐kāra) is omnipresent, all-permeating, the knower of all Yogas. It is lettered at the beginning, middle and the end for the bliss of the people.

सप्तर्षयस्तथेन्द्रा ये देवाश्च पितृभिः सह।

अक्षरान्निःसृताः सर्वे देवदेवान्महेश्वरात्॥५॥

The seven sages, Indra, Devas, along with the Pitṛs or manes—all emanated out of the syllable, have really come out of Maheśvara, the God of gods.

इहामुत्र हितार्थाय वदन्ति परमं पदम्।

पूर्वमेव मयोक्तस्ते कालस्तु युगसंज्ञितः॥६॥

Here and hereafter, for the sake of beneficence, they enunciate it as the greatest region. Earlier has been talked of by me, the Kāla or time, known by the (name) Yuga or aeon.

कृतं त्रेता द्वापरं च युगादिः कलिना सह।

परिवर्तमानैस्तैरेव भ्रममाणेषु चक्रवत्॥७॥

The Yugas are Kṛta, Tretā, Dvāpara and Kali. They move in cycles like a wheel.

देवतास्तु तदोद्विग्नाः कालस्य वशामागताः।

न शक्नुवन्ति तन्मानं संस्थापयितुमात्मना॥८॥

The gods then became annoyed, being subject to the control of Kāla. They could not

become competent to adjust to his magnitude and control.

तदा ते वाग्यता भूत्वा आदौ मन्वन्तरस्य वै।
ऋषयश्चैव देवाश्च इन्द्रश्चैव महातपाः॥१॥
समाधाय मनस्तीव्रं सहस्रं परिवत्सरान्।
प्रपन्नास्ते महादेवं भीताः कालस्य वै तदा॥१०॥

Then at the beginning of the Manvantara, terrified by Kāla, the sages, the gods and Indra of austere penance, restrained their speech and controlled their minds for a thousand years and ultimately took the refuge in great lord Śiva.

अयं हि कालो देवेशश्चतुर्मूर्तिश्चतुर्मुखः।
कोऽस्य विद्यान्महादेव अगाधस्य महेश्वर॥११॥

This Kāla is the lord of Devas, has four faces and four forms. "O Mahādeva! O Mahēśvara! Who can comprehend him? He is too deep."

अथ दृष्ट्वा महादेवस्तं तु कालं चतुर्मुखम्।
न भेतव्यमिति प्राह को वः कामः प्रदीयताम्॥१२॥

Then having seen that Kāla of four faces, Mahādeva said to Devas— "You need not be afraid. What are your desires (that may be granted as such)?"

तत्करिष्याम्यहं सर्वं न वृथाऽयं परिश्रमः।
उवाच देवो भगवान्स्वयं कालः सुदुर्जयः॥१३॥

I shall accomplish all that. Your endeavour will not go in vain." Thus the lord spoke again, being himself the unconquerable Kāla.

यदेतस्य मुखं श्रेतं चतुर्जिह्वं हि लक्ष्यते।
एतत्कृतयुगं नाम तस्य कालस्य वै मुखम्॥
असौ देवः सुरश्रेष्ठो ब्रह्मा वैवस्वतो मुखः॥१४॥

This white face of his, seen with four tongues, is the face of Kāla named Kṛta Yuga i.e. the Golden Age. That god, the best among the gods, Brahmā and Vaivasvata is this face or the principal figure.

यदेतद्रक्तवर्णाभं तृतीयं वः स्मृतं मया।
त्रिजिह्वं लेलिहानं ते एतत्त्रेता युगं द्विजाः॥१५॥

And this one, having gleam of a red colour with three licking tongues, the third one of yours remembered as such by me as the Tretā Yuga, O Brāhmaṇas!

अत्र यज्ञप्रवृत्तिस्तु जायते हि महेश्वरात्।
ततोऽत्र इज्यते यज्ञस्तिस्त्रो जिह्वास्त्रयोऽग्नयः॥
इष्ट्वा चैवाग्नयो विप्राः कालजिह्वा प्रवर्तते॥१६॥

Here, tendency for the performance of a sacrifices gets on from Mahēśvara. Therefore, here the three tongues are the three fires¹. After worshipping the fires, O Brāhmaṇas, the tongue of Kāla begins to function.

यदेतद्वै मुखं भीमं द्विजिह्वं रक्तपिङ्गलम्।
द्विपादोऽत्र भविष्यामि द्वापरं नाम तद्युगम्॥१७॥

This terrific reddish-tawny coloured face with two tongues is the Dvāpara Yuga. I will remain two-footed in this age.

यदेतत्कृष्णावर्णाभं तुरीयं रक्तलोचनम्।
एकजिह्वं पृथु श्यामं लेलिहानं पुनः पुनः॥१८॥
ततः कलियुगं घोरं सर्वलोकभयंकरम्।
कल्पस्य तु मुखं ह्येतच्चतुर्थं नाम भीषणम्॥१९॥

And this one that is the fourth one having gleam of a dark black colour with red eyes, single-tongued, dark and huge, licking like a serpent again and again, is the terrible Kali age. It is terrifying to all the worlds. It is the fourth terrible face of Kāla.

न सुखं नापि निर्वाणं तस्मिन्भवति वै युगे।
कालग्रस्ता प्रजा चापि युगे तस्मिन्भविष्यति॥२०॥

In that Yuga, neither bliss nor emancipation comes into being. The subjects are consumed by Kāla in that Yuga.

ब्रह्मा कृतयुगे पूज्यस्त्रेतायां यज्ञ उच्यते।
द्वापरे पूज्यते विष्णुरहं पूज्यश्चतुर्वर्षि॥२१॥

Brahmā shall be fit for adoration in the Kṛta (golden) age; in the Tretā, it is sacrifice; Viṣṇu

1. Three fires are— Gārhapatya, Āhavanīya and Dakṣiṇa.

in Dvāpara; and I am adorable in all the four ages.

ब्रह्मा विष्णुश्च यज्ञश्च कालस्यैव कलास्त्रयः।
सर्वेष्वेव हि कालेषु चतुर्मूर्तिर्महेश्वरः॥२२॥

Brahmā, Viṣṇu and Yajña are the three parts of Kāla itself. But in all the Kālas, the four-formed Maheśvara is the very Kāla itself.

अहं जनो जनयिता वः कालः कालप्रवर्तकः।
युगकर्ता तथा चैव परं परपरायणः॥२३॥

I am the progenitor of Kāla, the creator of Kāla and likewise the maker of Yuga or aeon, the excellent one, amenable to others or to the utmost.

तस्मात्कलियुगं प्राप्य लोकानां हितकारणात्।
अभयार्थं च देवानामुभयोर्लोकयोरपि॥२४॥
तदा भवश्च पूज्यश्च भविष्यामि सुरोत्तमाः।
तस्माद्भयं न कार्यं च कलिं प्राप्य महौजसः॥२५॥

Therefore, having attained to the Kali age or Iron age, out of desire for the beneficence of the people, as also for the sake of intrepidity of the gods in the worlds and for offering protection to the people, I shall be born and be worshipped, O best among the gods! Therefore, you need not be afraid of the advent of Kali.

एवमुक्तास्ततः सर्वा देवता ऋषिभिः सह।
प्रणम्य शिरसा देवं पुनरुचुर्जगत्पतिम्॥२६॥

This way having been addressed, all the gods along with the sages bowed to the Lord of the universe with bent heads and spoke to him again.

देवर्षय ऊचुः

महातेजा महाकायो महावीर्यो महाद्युतिः।
भीषणः सर्वभूतानां कथं कालश्चतुर्मुखः॥२७॥

The gods and sages enquired— How is this Kāla, having four faces, highly radiant, of stupendous figure, highly valiant, is terrific to all the living beings?

महादेव उवाच

एष कालश्चतुर्मूर्तिश्चतुर्दंष्ट्रश्चतुर्मुखः।
लोकसंरक्षणार्थाय अतिक्रामति सर्वशः॥२८॥

Mahādeva spoke— “This Kāla has four faces, four jaws and four forms. For the sake of security of the universe, he goes beyond, on all sides.

नासाध्यं विद्यते चास्य सर्वस्मिन्सचराचरे।
कालः सृजति भूतानि पुनः संहरति क्रमात्॥२९॥

For him, nothing remains as unfit for accomplishment in this (world) of mobile and immobile beings. Kāla creates the living beings and dissolves them again in due order.

सर्वे कालस्य वशगाः न कालः कस्यचिद्दृशे।
तस्मात्तु सर्वभूतानि कालः कलयते सदा॥३०॥

All are subject to the control of Kāla and Kāla is not amenable to any one. On that account, Kāla alone circumambiates perennially.

विक्रमस्य पदान्यस्य पूर्वोक्तान्येकसप्ततिः।
तानि मन्वन्तरापीह परिवृत्तयुगक्रमात्॥३१॥

He takes seventy-one steps, as mentioned before, which constitute a Manvantara with as many cycles of the sets of four Yugas.

एकं पदं परिक्रम्य पदानामेकसप्ततिः।
यदा कालः प्रक्रमते तदा मन्वन्तरक्षयः॥३२॥

Over-stepping one, when Kāla completes a set of seventy-one steps, the Manvantara terminates.”

एवमुक्त्वा तु भगवान्देवर्षिपितृदानवान्।
नमस्कृतश्च तैः सर्वैस्तत्रैवान्तरधीयत॥३३॥

This way having spoken to the manes, demons, the gods and the sages, the lord became invisible there, after being bowed to by them.

एवं स कालो भगवान्देवर्षिपितृदानवान्।
पुनः पुनः संहरते सृजते च पुनः पुनः॥३४॥

Thus the adorable one, repeatedly creates and annihilates the gods, sages, manes and the demons in course of Time (Kāla) again and again.

अतो मन्वन्तरे चैव देवर्षिपितृदानवैः।

पूज्यते भगवानीशो भयात्कालस्य तस्य वै॥३५॥

That is why in every Manvantara, the great Lord is adored by the gods, sages, manes and demons due to fear of that Kāla.

तस्मात्सर्वप्रयत्नेन कलौ कुर्यात्तपो द्विजाः।

प्रपन्नस्य महादेवं तस्य पुण्यफलं महत्॥

तस्माद्देवा दिवं गत्वा अवतीर्य च भूतले॥३६॥

ऋषयश्चैव देवाश्च कलिं प्राप्य सुदारुणम्।

तप इच्छन्ति भूयिष्ठं कर्तुं धर्मपरायणाः॥

अवतारान्कलिं प्राप्य करोति च पुनः पुनः॥३७॥

O Brāhmaṇas! Therefore, by all efforts in the Kali age, austere penance should be performed. The fruit of the merit of a person resorting to the great Lord is very fabulous. Hence abandoning the heaven and descending to the earth at the advent of the terrible Kali, Devas and the sages desire to perform penance. They are engrossed in holy rites. And having attained to Kali, the Lord too takes incarnation time and again.

एवं कालान्तरे सर्वे येऽतीता वै सहस्रशः।

वैवस्वतेऽन्तरे तस्मिन्देवराजर्षयस्तथा॥३८॥

In the age of Vaivasvata Manvantara, thousands of the gods, the kings and the sages have passed away in due course of time.

देवापिः पौरवो राजा मनुश्चेक्ष्वाकुर्वंशजः।

महायोगबलोपेताः कालान्तरमुपासते॥३९॥

Devāpi, the Paurava king, Manu and his lineage born of Ikṣvāku are endowed with mighty Yogic strength. They wait upon the passage of time (Kāla).

क्षीणे कलियुगे तस्मिंस्तिष्ठे त्रेतायुगे कृते।

सप्तर्षिभिश्चैव सार्धं भाव्ये त्रेतायुगे पुनः॥

गोत्राणां क्षत्रियाणां च भविष्यास्ते प्रकीर्तिताः॥४०॥

When the Kali Yuga terminates and Tretā Yuga arrives, in that future Tretā Yuga along with the seven sages, the *gotras* (lineal lineages) of Kṣatriyas will be established. They are narrated.

द्वापरान्ते प्रतिष्ठन्ते क्षत्रिया ऋषिभिः सह।

कृते त्रेतायुगे चैव तथा क्षीणे च द्वापरे॥४१॥

At the end of Dvāpara, the Kṣatriyas became firmly established along with the sages. When the Kṛta, Tretā and Dvāpara pass away, the Kali Yuga arrives, wherein sinful men pass their time.

(ब्रह्मक्षत्रस्य चोच्छेदा द्विजार्थाय कलौ स्मृताः।

एवमेतेषु सर्वेषु युगेषु क्रमशस्तथा॥४२॥

The dissolution of the Kṣatriyas for the sake of Brāhmaṇas is stated in Kali age.

सप्तर्षिभिस्तथा सार्धं संतानार्थं युगे युगे।

एवं क्षत्रस्य चोच्छेदाः संबन्धाद्धै द्विजैः स्मृताः॥

नराः पातकिनो ये वै वर्तन्ते ते कलौ स्मृताः॥४३॥

Then along with the Saptarṣis (Ursa Major) for the sake of progeny in every Yuga or aeons, this way the dissolution of Kṣatriyas is remembered in light of the relation with the Brāhmaṇas.¹ And the men, sinister ones, that happened to be, were well-known in the Kali age.

मन्वन्तराणां सप्तानां सन्तानार्थां श्रुतिः स्मृतिः।

एवमेतेषु सर्वेषु युगक्षयक्रमस्तथा॥४४॥

Seven Manvantaras are well-recorded in the Śrutis and Smṛtis.² The serial order of the termination of *Yugas* is the same in all these.

1. This verse has no relationship in flow with the following verses.

2. All the sacred writings of the Hindus are divided into two classes namely Śruti or what is heard or revealed and Smṛti or what is remembered. The Vedas constitute the Śruti for they are regarded by them as revealed and the sacred Laws etc. now pass under the name of Smṛti.

परस्परं युगानां च ब्रह्मक्षत्रस्य चोद्भवः।

यथा वै प्रकृतिस्तेभ्यः प्रवृत्तानां यथाक्षयम्॥४५॥

Within the mutual elaboration of the aeons, there ensued the birth of Brāhmaṇas and Kṣatriyas. Just as per dissolution or as per abiding norm of these extended from them, there ensued the Prakṛti or the principal element.

जामदग्न्यनेन रामेण क्षये निरवशेषिते।

क्रियन्ते कुलटाः सर्वाः क्षत्रियैर्वसुधाधिपैः॥

दिवंगतानहं तुभ्यं कीर्तयिष्ये निबोधत॥४६॥

When the Kṣatriyas were destroyed by Rāma, the son of Jamadagni (Paraśurāma), all widows were converted into unchaste women (*Kulaṭās*) by the Kṣatriya rulers of the earth. I shall now dilate upon those who have gone to the heavens. You may understand that.

ऐडमिक्ष्वाकुवंशस्य प्रकृतिं परिचक्षते।

राजानः श्रोणिबन्धास्तु तथाऽन्ये क्षत्रिया भुवि॥४७॥

ऐडवंशेऽथ संभूतास्तथा चेक्ष्वाकवो नृपाः।

तेभ्य एव शतं पूर्णं कुलानामभिषेचितम्॥४८॥

They call Aīḍa or Aila as the founder of the Ikṣvāku lineage. The kings having legacy of congenital heredity along with other Kṣatriyas on the earth and the kings of Ikṣvāku there took birth in the lineage of Aīḍa race. And verily, a century got completed as such, of the lineages having been consecrated as such.

तावदेव तु भोजानां विस्तरो द्विगुणः स्मृतः।

भोजं तु त्रिशतं क्षत्रं चतुर्धा तद्यथादिशम्॥४९॥

Since then of the Bhoja family, an expansion became redoubled known as such. The Bhoja as Kṣatra swollen to a triad of hundred and four times that got off as per ordainment.

तेष्वतीतास्तु राजानो ब्रुवतस्तान्निबोधत।

शतं वै प्रतिविश्यानां हैहयानां तथा शतम्॥५०॥

Among them happened to be the kings that passed away, you may know them while I narrate along. There were a hundred

Prativindhyas and a hundred among the Haihayas.

धार्तराष्ट्रस्त्वेकशतमशीतिर्जनमेजयाः।

शतं वै ब्रह्मदत्तानां कुलानां वीर्यिणां शतम्॥५१॥

A century of the Dhārtarāṣṭras and eighty among the Janamejayas. A century among the Brahmadattas and a century of the lineages of the Vīryis.

ततः शतं तु पौलानां शतं काशिकुशादयः।

तथाऽपरं सहस्रं तु येऽतीताः शशबिन्दवः॥

ईजानास्तेऽश्वमेधैस्तु सर्वे नियुतदक्षिणैः॥५२॥

Then a century among the Paulas and a hundred among the Kāśi, Kuśa and others. Then the others, a thousand as such that passed away were Śaśabindus. They performed the horse-sacrifices by gifts of Niyuta (a million, a hundred thousand ten thousand crores or 100 *Ayutas*).

एवं राजर्षयोऽतीताः शतशोऽथ सहस्रशः।

मनोर्वैवस्वतस्येह वर्तमानेऽन्तरे शुभे॥५३॥

This way, the sage kings passed away in hundreds and thousands in the period of transition (*Manvantara*), the auspicious one, of Manu, the son of Vaivasvata.

पुनरुक्तबहुत्वाच्च न शक्यं विस्तरेण तु।

एवं संक्षेपतः प्रोक्ता न शक्या विस्तरेण तु॥

वक्तुं राजर्षयः कृत्स्ना येऽतीतास्तैर्युगैः सह॥५४॥

Due to repetition and various in numbers, it is not feasible to talk much. Therefore, this way, quite briefly, these have been narrated and not in details. It is possible to talk of all the saintly kings who passed away in line with those Yugas.

एते ययातिवंशस्य बभूवुर्वशवर्धनाः।

कीर्तिता द्युतिमन्तस्ते ये लोकाधारयन्ति वै॥५५॥

These ones as propogators of the lineage of Yayāti happened to be well-declamed as endowed with radiance who sustain the worlds.

लभन्ते च वरान्पञ्च दुर्लभान्ब्रह्मलौकिकान्।
 आयुः पुत्रा धनं कीर्तिरश्वर्यं भूतिरेव च॥५६॥
 धारणाच्छ्रवणाच्चैव पञ्चवर्गस्य धीमताम्।
 यथोक्ता लौकिकाश्चैव ब्रह्मलोकं व्रजन्ति वै॥५७॥

They achieved five boons difficult of obtainment of the Brahmaloaka which are longevity, sons, wealth, fame, and prosperity. Those who hear and retain in memory the account of the group of five of the wise ones, as narrated the secular motives, they all attain to the region of Brahmā.

चत्वार्याहुः सहस्राणि वर्षाणां च कृतं युगम्।
 तस्य तावच्छती संध्या संध्यांशश्च तथाविधः॥५८॥

Kṛta Yuga is defined as one of four thousand years. A hundred of that is the Sandhyā (twilight) and the segment of twilight (Sandhyāṁśa) is of that very norm.

कृते वै प्रक्रियापादश्चतुःसाहस्र उच्यते।
 तस्माच्चतुःशतं संध्या संध्यांशश्च तथाविधः॥५९॥

In the Kṛta Yuga, the Prakriyā-pāda (preliminary period) is defined as of four thousand. From that the twilight is of four hundreds and the part of twilight of that same norm.

त्रेता त्रीणि सहस्राणि संख्यया मुनिभिः सह।
 तस्यापि त्रिशती संध्या संध्यांशस्त्रिशतः स्मृतः॥६०॥

Tretā is of three thousands by counting in line with the sages; that also the twilight is of a triad of centums and the segment of twilight is of the triad of centums likewise.

अनुषङ्गपादस्त्रेतायास्त्रिसाहस्रस्तु संख्यया।
 द्वापरे द्वे सहस्रे तु वर्षाणां संप्रकीर्तितम्॥६१॥

Anuṣaṅgapāda (the appendage section) of Tretā by counting is of triad of centums. In Dvāpara, a thousand twain of years stands reckoned with.

तस्यापि द्विशती संध्या संध्यांशो द्विशतस्तथा।
 उपोद्घातस्तृतीयस्तु द्वापरे पाद उच्यते॥६२॥

Of that one also, the twilight is of a centum twain and the segment of twilight likewise is of centum twain. The third prefatory note, the third one of Dvāpara, is declaimed as such.

कलिं वर्षसहस्रं तु प्राहुः संख्याविदो जनाः।
 तस्यापि शतिका संध्या संध्यांशः शतमेव च॥६३॥

The persons knowing the enumeration call Kali or the Iron Age as one thousand years. Of that one also, the twilight is of a centum norm and the segment of twilight being of the same centum norm likewise.

संहारपादः संख्यांतश्चतुर्थो वै कलौ युगे।
 ससंध्यानि सहांशानि चत्वारि तु युगानि वै॥६४॥

The concluding section (Sānhārapāda) was counted as the fourth one in the Kali Age. Along with twilight and its segments, the Four Ages assumed norm.

एतद्द्वादशसाहस्रं चतुर्युगमिति स्मृतम्।
 एवं पादैः सहस्राणि श्लोकानां पञ्च पञ्च च॥६५॥

This twelve-thousand normed, four-aeoned period is recognised as such. This way by the hemstitches of verses, the pentad of thousands stands enunciated as such individually.

संध्यासंध्यांशकैरेव द्वे सहस्रे तथाऽपरे।
 एवं द्वादशसाहस्रं पुराणं कवयो विदुः॥६६॥

By the segments of twilight along with twilight, the thousand twain of a different norm is there. This way the learned men knew this Purāṇa consist of twelve thousand verses.

यथा वेदश्चतुष्पादश्चतुष्पादं तथा युगम्।
 यथा युगं चतुष्पादं विधात्रा विहितं स्वयम्॥
 चतुष्पादं पुराणं तु ब्रह्मणा विहितं पुरा॥६७॥

Just as Veda is of four Pēdas, the aeon likewise is of four Pādas. Just as the aeon of four quarters has been created by Brahmā himself, this Purāṇa of four Pādas was declaimed as such by Brahmā earlier.

इति श्रीमहापुराणे वायुप्रोक्ते युगधर्मनिरूपणं नाम
 द्वात्रिंशोऽध्यायः॥३३॥

॥अथ त्रयस्त्रिंशोऽध्यायः॥

Chapter 33

The description of the lineage of Svāyambhuva

सूत उवाच

मन्वन्तरेषु सर्वेषु अतीतानागतेष्विह।

तुल्याभिमानिनः सर्वे जायन्ते नामरूपतः॥१॥

Sūta spoke— In all the Manvantaras, on the arrival of these having passed away, here, those having dignity of similar norm, take birth by name and form.

देवाश्च विविधा ये च तस्मिन्मन्वन्तरेऽधिपाः।

ऋषयो मनवश्चैव सर्वे तुल्याभिमानिनः॥२॥

The various gods and kings that happened to be in that Manvantara, the Sages and the Manus all being of equal sense of dignity.

महर्षिसर्गः प्रोक्ता वै वंशं स्वायंभुवस्य तु।

विस्तरेणानुपूर्वा च कीर्त्यमानं निबोधत॥३॥

The creation of great sages having been narrated, you now hear the narration of the lineage of Svāyambhuva in details, in line of this earlier serial order.

मनोः स्वायंभुवस्याऽऽसन्दश पौत्रास्तु तत्समाः।

यैरियं पृथिवी सर्वा सप्तद्वीपसमन्विता॥४॥

ससमुद्रा करवती प्रतिवर्षं निवेशिता।

स्वायंभुवेऽन्तरे पूर्वमाद्ये त्रेतायुगे तदा॥५॥

प्रियव्रतस्य पुत्रैस्तैः पौत्रैः स्वायंभुवस्य तु।

प्रजासर्गतपोयोगैस्तैरियं विनिवेशिता॥६॥

Svāyambhuva Manu had ten grandsons equal to himself, by whom this whole earth became equipped as such with seven continents. Endowed with oceans and various sub-continents was colonised by them formerly in the Svāyambhuva Manvantara in the first Tretā age. They were the sons of Priyavrata and grandsons of Svāyambhuva. They were endowed with progeny, Yogic power and

penance and the ability to create subjects. This earth was colonised by them.

प्रियव्रतात्प्रजावन्तो वीरात्कन्या व्यजायत।

कन्या सा तु महाभागा कर्दमस्य प्रजापतेः॥७॥

Kanyā, that extremely fortunate daughter of Kardama, the Prajāpati, bore to valorous Priyavrata sons endowed with progeny.

कन्ये द्वे शतपुत्राश्च सम्राट्कुक्षिश्च ते उभे।

तयोर्वै भ्रातरः शूराः प्रजापतिसमा दश॥८॥

अग्नीध्रश्च वपुष्मांश्च मेधा मेधातिथिर्विभुः।

ज्योतिष्मान्द्युतिमान्हव्यः सवनः सर्व एव च॥९॥

She gave birth to two daughters— Samrāj and Kukṣi as well as to hundred son. Among them, ten brothers were valiant and equal to Prajāpati. They were— Agnīdhra, Vapuṣmān, Medhā, Medhātīthi, Vibhu, Jyotiṣmān, Dyutimān, Havya, Savana and Sarva.

प्रियव्रतोऽभिषेच्यैतान्सप्तसप्तसु पार्थिवान्।

द्वीपेषु तेषु धर्मेण द्वीपांस्तांश्च निबोधत॥१०॥

Priyavrata having (had) consecrated these seven kings in seven continents (*dvīpas*) with lawful ceremonies. (Now you) know these continents.

जम्बूद्वीपेश्वरं चक्रे अग्नीध्रं तु महाबलम्।

प्लक्षद्वीपेश्वरश्चापि तेन मेधातिथिः कृतः॥११॥

शाल्मलौ तु वपुष्मन्तं राजानमभिषिक्तवान्।

ज्योतिष्मन्तं कुशद्वीपेश्वरं राजानं कृतवान्भुः॥१२॥

He made the Lord of Jambūdvīpa, Agnīdhra of great prowess; of Plakṣadvīpa even was made by him the overlord, Medhātīthi. In Śālmālī, he consecrated to the throne as king Vapuṣmān. He made Jyotiṣmān as the king of Kuśadvīpa.

द्युतिमन्तं च राजानं क्रौञ्चद्वीपे समादिशत्।

शाकद्वीपेश्वरं चापि हव्यं चक्रे प्रियव्रतः॥१३॥

In the Krauñcadvīpa, he commanded as king Dyutimān and in the Śākadvīpa, Priyavrata made Havya, the overlord.

पुष्कराधिपतिं चापि सवनं कृतवान्प्रभुः।
पुष्करे सवनस्यापि महावीतः सुतोऽभवत्॥
धातकेश्चैव द्वावेतो पुत्रौ पुत्रवतां वरौ॥१४॥

That lord established Savana as the ruler of Puṣkaradvīpa. In Puṣkara, Savana had two sons— Mahāvīta and Dhātaki. These two sons became best among persons endowed with sons.

महावीतं स्मृतं वर्षं तस्य नाम्ना महात्मनः।
नाम्ना तु धातकेश्चापि धातकीखण्ड उच्यते॥१५॥

Mahāvīta was remembered as a *Varṣa* in the name of that great-souled one and by the name of Dhātaki also Dhātaki-khaṇḍa became well-known.

हव्यो व्यजनयत्पुत्राञ्जाकद्वीपेश्वरान्प्रभुः।
जलदं च कुमारं च सुकुमारं मणीचकम्॥
वसुमोदं सुमोदाकं सप्तमं च महाद्रुमम्॥१६॥

King Havya gave birth to the sons, the rulers of Śākadvīpa. They were by name— Jalada, Kumāra, Sukumāra, Maṇīcaka, Vasumoda, Sumodāka and seventh one as Mahādruma.

जलदं जलदस्याथ वर्षं प्रथममुच्यते।
कुमारस्य च कौमारं द्वितीयं परिकीर्तितम्॥१७॥

Jalada is the first *Varṣa* of Jalada, became known and Kaumāra, the second one known of Kumāra.

सुकुमारं तृतीयं तु सुकुमारस्य कीर्तितम्।
मणीचकस्य चतुर्थं मणीचकमिहोच्यते॥१८॥

Of Sukumāra, the third one as Sukumāra known as such; of Maṇīcaka, the fourth one here was known as Maṇīcaka.

वसुमोदस्य वै वर्षं षष्ठ्यं वसुमोदकम्।
मोदकस्य तु मोदाकं वर्षं षष्ठं प्रकीर्तितम्॥१९॥

Of Vasumodaka, the fifth one known as Vasumodaka and of Modaka, the sixth one Modakavarṣa became known as such.

महाद्रुमस्य नाम्ना तु सप्तमं तु महाद्रुमम्।
एषां तु नामभिस्तानि सप्तवर्षाणि तत्र वै॥२०॥

Of Mahādruma, the seventh one became known as Mahādruma. Of these by names, only seven *Varṣas* flourished as such.

क्रौञ्चद्वीपेश्वरस्यापि पुत्रा द्युतिमतस्तु वै।
कुशलो मनुगश्चोष्णः पीवरश्चाथकारकः॥
मुनिश्च दुन्दुभिश्चैव सुता द्युतिमता तु वै॥२१॥

Krauñcadvīpa's overlord Dyutimān had the sons— Kuśala, Manuga, Uṣṇa, Pīvara, Andhakāraka, Muni and Dundubhi and the daughter Dyutimatā.

तेषां स्वनामभिर्देशाः क्रौञ्चद्वीपाश्च याः शुभाः।
उष्णस्योष्णः स्मृतो देशः पीवरस्यापि पीवरः॥२२॥

After their names, the countries that assumed names of Krauñcadvīpa, Uṣṇa came to be known of Uṣṇa as a country; of Pīvara also (known) as Pīvara.

अथकारकदेशस्तु अंधकारश्च कीर्त्यते।
मुनेस्तु मुनिदेशो वै दुन्दुभेर्दुन्दुभिः स्मृतः॥
एते जनपदाः सप्त क्रौञ्चद्वीपे तु भास्वराः॥२३॥

The country of Andhakāraka also came to be known as Andhakāra. Of Muni, the country known as Muni and Dundubhi of Dundubhi. These seven countries within Krauñcadvīpa were very much glorious.

ज्योतिष्मतः कुशद्वीपे सप्तैते सुमहौजसः।
उद्भिदो वेणुमांश्चैव स्वैरथो लवणो धृतिः॥
षष्ठः प्रभाकरश्चैव सप्तमः कपिलः स्मृतः॥२४॥

These seven sons of mighty power, were born to Jyotiṣmati in Kuśa Dvīpa. These were— Udbhida, Veṇumat, Svairatha, Lavaṇa and Dhṛti, the sixth son was Prabhākara and the seventh was Kapila.

उद्भिदं प्रथमं वर्षं द्वितीयं वेणुमण्डलम्।
तृतीयं स्वैरथाकारं चतुर्थं लवणं स्मृतम्॥२५॥
षष्ठ्यं धृतिमद्वर्षं षष्ठं वर्षं प्रभाकरम्।
सप्तमं कपिलं नाम कपिलस्य प्रकीर्तितम्॥२६॥

The first *Varṣa* was Udbhida and the second one known as Veṇumaṇḍala. The third after

Svairathākāra, the fourth after Lavaṇa, the fifth after Dhṛtimān, the sixth after Prabhākara, and seventh *Varṣa* of Kapila is well-known as Kapila.

तेषां द्वीपाः कुशद्वीपे तत्सनामान एव तु।

आश्रमाचारयुक्ताभिः प्रजाभिः समलंकृताः॥२७॥

Of those ones, the countries in the Kuśadvīpa came to be known on analogy of their names, adorned by subjects and progenies, endowed with the etiquettes of stages of life.

शाल्मल्येश्वराः सप्त पुत्रास्ते तु वपुष्पतः।

श्वेतश्च हरितश्चैव जीमूतो रोहितस्तथा॥

वैद्युतो मानसश्चैव सुप्रभः सप्तमस्तथा॥२८॥

The king of Śālmālī, the seven sons of Vapuṣmat were— Śveta, Harita, Jīmūta, Rohita, Vaidyuta, Mānasa and Suprabha, as the seventh one.

श्वेतस्य श्वेतदेशस्तु रोहितस्य च रोहितः।

जीमूतस्य च जीमूतो हरितस्य च हरितः॥२९॥

वैद्युतो वैद्युतस्यापि मानसस्यापि मानसः।

सुप्रभः सुप्रभस्यापि सप्तैते देशपालकाः॥३०॥

Of Śveta, the country Śveta, of Rohita, Rohita, of Jīmūta, Jīmūta and of Harita, Hārīta, of Vaidyuta, Vaidyuta and Mānasa of Mānasa, Suprabha of Suprabha, seven these as the guardians of the countries.

सप्तद्वीपे तु वक्ष्यामि जम्बुद्वीपादनन्तरम्।

सप्त मेधातिथिः पुत्राः प्लक्षद्वीपेश्वरा नृपाः॥३१॥

After Jambūdīvīpa, in the seven *dvīpas*, I shall talk about the seven sons of Medhātīthi, happened to be the overlords of Plakṣadvīpa.

ज्येष्ठः शान्तभयस्तेषां सप्तवर्षाणि तानि वै।

तस्माच्छान्तभयाच्चैव शिशिरस्तु सुखोदयः॥

आनन्दश्च ध्रुवश्चैव क्षेमकश्च शिवस्तथा॥३२॥

The eldest one of those was Śāntabhaya and then followed seven *Varṣas* from that Śāntabhaya— Śīsīra, Sukhodaya, Ānanda, Dhruva, Kṣemaka and Śīva.

तानि तेषां सनामानि सप्तवर्षाणि भागशः।

निवेशितानि तैस्तानि पूर्वं स्वायंभुवेऽन्तरे॥३३॥

These were of those similar named ones as per share-holding, were introduced in the previous Svāyambhuva Manvantara.

मेधातिथेस्तु पुत्रैस्तैः सप्तद्वीपनिवासिभिः।

वर्णाश्रमाचारयुक्ताः प्लक्षद्वीपे प्रजाः कृताः॥३४॥

By these sons of Medhātīthi, the denizens of the seven islands in Plakṣadvīpa, the progenies endowed with the tenets of orders of society and stages of life, were created.

प्लक्षद्वीपादिकेष्वेव शाकद्वीपान्तरेषु वै।

ज्ञेयः पञ्चसु धर्मो वै वर्णाश्रविभागशः॥३५॥

सुखमायुश्च रूपं च बलं धर्मश्च नित्यशः।

पञ्चस्वेतेषु द्वीपेषु सर्वं साधारणं स्मृतम्॥३६॥

In the five continents beginning with Plakṣa and ending with Śāka, the sacred rite was known in accordance with the division of castes and stages of life (Āśramas). Bliss, longevity, forms (beauty), strength, and Dharma were all common to everyone in the five *Dvīpas* perpetually.

सप्तद्वीपपरिक्रान्तं जम्बुद्वीपं निबोधत।

अग्नीध्रं ज्येष्ठदायादं कन्यापुत्रं महाबलम्॥

प्रियव्रतोऽभ्यषिञ्चतं जम्बुद्वीपेश्वरं नृपम्॥३७॥

You may know about the Jambūdīvīpa, surrounded by seven countries. Priyavrata crowned the eldest son of Kanyā, Agnidhra, highly strong, as the overlord of Jambūdīvīpa.

तस्य पुत्रा बभूवुर्हि प्रजापतिसमौजसः।

ज्येष्ठो नाभिरितिख्यातस्तस्य किम्पुरुषोऽनुजः॥३८॥

हरिवर्षस्तृतीयस्तु चतुर्थोऽभूदिलावृतः।

रम्यः स्यात्पञ्चमः पुत्रो हरिणमान्यश्च उच्यते॥३९॥

कुरुस्तु सप्तमस्तेषां भद्राश्रे ह्यष्टमः स्मृतः।

नवमः केतुमालस्तु तेषां देशान्निबोधत॥४०॥

He had nine sons equal in radiance and strength to Prajāpati. The eldest was named as Nābhi and his younger brother as Kimpuruṣa.

Harivarṣa was the third; Ilāvṛta was the fourth; Ramya was the fifth; Hariṇmān was the sixth; Kuru was the seventh of them and Bhadrāśva happened to be as the eighth. The ninth one was Ketumāla; you may know their countries.

नाभेस्तु दक्षिणं वर्षं हिमाहं तु पिता ददौ।

हेमकूटं तु तद्वर्षं ददौ किंपुरुषाय तत्॥४१॥

नैषधं यत्स्मृतं वर्षं हरिवर्षाय तददौ।

मध्यमं यत्सुमेरोस्तु ददौजदिलवृते॥४२॥

नीलं तु यत्स्मृतं वर्षं रम्याचैतत्पिता ददौ॥

श्वेतं यदुत्तरं तस्मात्पित्रा दत्तं हरिण्मते॥४३॥

The sire bestowed Nābhi, the southern *varṣa* (subcontinent) known as Hima. He gave to Kimpuruṣa, the *varṣa* known as Hemakūta; to Harivarṣa the *varṣa* remembered as Naiṣadha; to Ilāvṛta the central part of Sumeru, to Ramya Nīla-*varṣa*; Śveta which to the north of it, was given by the father to Hariṇmat.

यदुत्तरं शृङ्गवतो वर्षं तत्कुरवे ददौ।

वर्षं माल्यवतं चापि भद्राश्वाय न्यवेदयत्॥४४॥

गन्धमादनवर्षं तु केतुमाले न्यवेदयत्।

इत्येतानि महान्तीह नव वर्षाणि भागशः॥४५॥

That which was next to or to the north of Śṛṅgavān that he offered to Kuru. And the *varṣa* Mālyavān, he bequeathed for Bhadrāśva. He assigned the sub-continent Gandhamādana to Ketumāla. Thus (he apportioned) these big sub-continent (among his sons).

अग्नीध्रस्तेषु सर्वेषु पुत्रांस्तानभ्यषिञ्चत।

यथाक्रमं स धर्मात्मा ततस्तु तपसि स्थितः॥४६॥

Agnīdhra, in all these, crowned those sons as such. And as per ordainment, the great-souled one stood austere in penance.

इत्येतैः सप्तभिः कृत्स्नाः सप्तद्वीपा निवेशिताः।

प्रियव्रतस्य पुत्रैस्तैः पौत्रैः स्वायंभुवस्य तु॥४७॥

This way, all those were incorporated into the seven continents, by those sons of Priyavrata and grandsons of Svāyambhuva.

यानि किंपुरुषाद्यानि वर्षाण्यष्टौ शुभानि तु।

तेषां स्वभावतः सिद्धिः सुखप्राया ह्ययत्नतः॥४८॥

These were the eight auspicious *varṣas* as Kimpuruṣa and others. There perfection was natural, very joyful and without comforts.

विपर्ययो न तेष्वस्ति जरामृत्युभयं न च।

धर्माधिर्षी न तेष्वास्तां नोत्तमाधममध्यमाः॥

न तेष्वस्ति युगावस्था क्षेत्रेष्वेव तु सर्वशः॥४९॥

There was no reversal in those nor any decrepitude and fear of death. There were no (distinction) of *Dharma* (righteousness) and *Adharma* (unrighteousness). There were neither height born nor low born nor middling. In all those areas, there are no Yuga cycles (with their classification, duties etc).

नाभेर्हि सर्गं वक्ष्यामि हिमाह्ने तान्निबोधत।

नाभिस्त्वजनयत्पुत्रं मेरुदेव्यां महाद्युतिः॥५०॥

I shall now describe the lineage of Nābhi in the Himavarṣa. Nābhi, however, gave birth to a son in Merudevī, of great radiance; (named) Rṣabha, the greatest among kings, the ancestor of all Kṣatriyas.

ऋषभाद्भरतो जज्ञे वीरः पुत्रशताग्रजः।

सोऽभिषिच्यथाय भरतः पुत्रं प्राव्राज्यमास्थितः॥५१॥

From Rṣabha was born Bharata, the valiant one, the eldest one of a hundred of sons. That Bharata having consecrated to the throne, the son resorted to renunciation.

हिमाहं दक्षिणं वर्षं भरताय न्यवेदयत्।

तस्मात्तद्भारतं वर्षं तस्य नाम्ना विदुर्बुधाः॥५२॥

He bequeathed the Dakṣiṇavarṣa (the southern country) named Hima, unto Bharata. Hence scholars know it by the name B̥hārata Varṣa.

भरतस्याऽऽत्मजो विद्वान्सुमतिर्नाम धार्मिकः।

बभूव तस्मिंस्तद्राज्यं भरतः संन्ययोजयत्॥

पुत्रसंक्रामितश्रीको वनं राजा विवेश स॥५३॥

The intelligent son of Bharata, named Sumati, the pious one or dutiful one, happened

to be and his (own) kingdom Bharata bequeathed for him. Having Royal Sovereignty transferred to the son, that king entered the forest.

तैजसस्तत्सुतश्चापि प्रजापतिरमित्रजित्।

तैजसस्याऽऽत्मजो विद्वानिन्द्रद्युम्न इति श्रुतः॥५४॥

His son Taijasa, too, the Lord of the progenies or subjects, the vanquisher of foes, the wise one named Indradyumna, became known this way.

परमेष्ठी सुतस्याथ निघने तस्य शोभनः।

प्रतीहारः तस्य कुले नाम्ना जज्ञे तदन्वयात्॥

प्रतिहर्तेति विख्यातो जज्ञे तस्यापि धीमतः॥५५॥

His son was Parameṣṭhin. After his death, Śobhana born in family of Pratihāra and in his lineage. From that lineage, a son named Pratihartā, this way well-known, took birth even of that wise one.

उन्नेता प्रतिहर्तुस्तु भुवस्तस्य सुतः स्मृतः।

उद्गीथस्तस्य पुत्रोऽभूत्प्रताविश्चापि तत्सुतः॥५६॥

Unnetā was the son of Pratihartā and Bhuvā came to be known on that of this. Udgītha was his son and Pratāvī also his son as such.

प्रतावेस्तु विभुः पुत्रः पृथुस्तस्य सुतो मतः।

पृथोश्चापि सुतो नक्तो नक्तस्यापि गयः स्मृतः॥५७॥

Of Pratāvī, the son was Vibhu and Pṛthu as son of that one became known. Of Pṛthu, too, the son Nakta and of Nakta also came to be known as Gaya.

गयस्य तु नरः पुत्रो नरस्यापि सुतो विराट्।

विराट्सुतो महावीर्यो धीमांस्तस्य सुतोऽभवत्॥५८॥

Of Gaya, the son was Nara and of Nara, the son was Virāṭ. Of Virāṭ, the son Mahāvīrya and of that one (i.e. Mahāvīrya) the son became Dhīmān.

धीमतश्च महान्युत्रो महतश्चापि भौवनः।

भौवनस्य सुतस्त्वष्टा अरिजस्तस्य चाऽऽत्मजः॥५९॥

Mahān was the son of Dhīmān and Mahān's

son was Bhauvana. Tvaṣṭā was the son of Bhauvana and Arija was his son.

अरिजस्य रजः पुत्रः शतजिद्रजसो मतः।

तस्य पुत्रशतं त्वासीद्वाजानः सर्व एव ते॥६०॥

Arija son was Rajas and Śatajit was the son of Rajas. He had a hundred sons and all of them happened to be the kings.

विश्वज्योतिष्प्रधाना यैस्तैरिमा वर्धिताः प्रजाः।

तैरिदं भारतं वर्षं समखण्डं कृतं पुरा॥६१॥

Out of them, Viśvajyoti was the chief. By them, these subjects flourished and this Bhārata Varṣa consisting of seven regions flourished.

तेषां वंशप्रसूतैस्तु भुक्तयं भारती धरा।

कृतत्रेतादियुक्तानि युगाख्यानेकसप्ततिः॥६२॥

By those ones, the progenies of their lineages, was enjoyed this country of Bharata for seventy one Yugas of Kṛta, Tretā etc.

येऽतीतास्तैर्युगैः सार्धं राजानस्ते तदन्वयाः।

स्वायंभुवेऽन्तरे पूर्वं शतशोऽथ सहस्रशः॥६३॥

Along with those Yugas, the kings of their lineages passed away in the Svāyambhuva Manvantara earlier in hundreds and thousands.

एष स्वायंभुवः सर्गो येनेदं पूरितं जगत्।

ऋषिभिर्देवतैश्चापि पितृगन्धर्वराक्षसैः॥६४॥

यक्षभूतपिशाचैश्च मनुष्यमृगपक्षिभिः।

तेषां सृष्टिरियं लोके युगैः सह विवर्तते॥६५॥

This is the creation of Svāyambhuva (Manu) by which this universe has been filled along with sages, gods, Pitṛs, Gandharvas, Rākṣasas, Yakṣas, Bhūtas, Piśācas, human beings, animals and birds. Their creation in the world gets the rotation along with the Yugas.

इति श्रीमहापुराणे वायुप्रोक्ते स्वायंभुववंशानुकीर्तनं नाम

त्रयस्त्रिंशोऽध्यायः॥३३॥

* * *

॥ अथ चतुस्त्रिंशोऽध्यायः ॥

Chapter 34

The description of Jambūdvīpa

ऋषय ऊचुः

एवं प्रजासंनिवेशं श्रुत्वा च ऋषिपुंगवः।

पप्रच्छ निपुणः सूतं पृथिव्यायामविस्तरौ॥१॥

The sages spoke— This way having heard of the establishment of progenies, that wise and excellent sage questioned Sūta regarding the length and breadth of the Earth.

कति द्वीपाः समुद्रा वा पर्वतश्च कति प्रभो।

कियन्ति चैव वर्षाणि तेषु नद्यश्च का स्मृताः॥२॥

How many continents along with oceans and mountains are there? O lord! How many are the Varṣas (sub-continents)? In them which are the rivers known as such?

महाभूतप्रमाणं च लोकालोकौ तथैव च।

पर्यायपारिमाण्यं च गतिश्चन्द्रार्कयोस्तथा॥

एतत्प्रब्रूहि नः सर्वं विस्तरणं यथा तथा॥३॥

Explain factually to us in details, the extent of great beings, the Lokāloka mountain, the circumference, the size and the course of movements of the sun and moon.

सूत उवाच

अत ऊर्ध्वं प्रवक्ष्यामि पृथिव्यायामविस्तरम्।

संख्यां चैव समुद्राणां द्वीपानां चैव विस्तरम्॥४॥

Sūta spoke— Hereafter, I shall relate the length and breadth of the earth, the enumeration of the oceans and continents in detail.

यावन्ति चैव वर्षाणि तेषु नद्यश्च याः स्मृताः।

महाभूतप्रमाणं च लोकालोकौ तथैव च॥

पर्यायपारिमाण्यं च गतिश्चन्द्रार्कयोस्तथा॥५॥

I shall tell you how many are the Varṣas and the streams in them. The magnitude of the elements, the Lokāloka mountain range, the circumference, magnitude and the movement of sun and the moon— these all I shall tell you.

द्वीपभेदसहस्राणि सप्तस्ववन्तर्गतानि वै।

न शक्यन्ते प्रमाणेन वक्तुं वर्षशतैरपि॥६॥

There are thousands of countries and islands in the seven continents. They are not capable of being narrated in details with sufficient evidence, even within the span of a hundred years.

सप्तद्वीपं तु वक्ष्यामि चन्द्रादित्यग्रहैः सह।

येषां मनुष्यास्तर्केण प्रमाणानि प्रचक्षते॥७॥

I shall narrate the collection of seven continents, along with the moon, sun and the planets, whose extent, the men, dilate upon with logical sequence and guess-work.

अचिन्त्याः खलु ये भावा न तांस्तर्केण भावयेत्।

प्रकृतिभ्यः परं यच्च तन्नित्यं च प्रचक्ष्य(क्ष)ते॥८॥

One shall not make conjectures about inconceivable objects and worlds. That which is beyond Prakṛti is called eternal.

नववर्षं प्रवक्ष्यामि जम्बूद्वीपं यथा तथा।

विस्तरान्मण्डलाच्चैव योजनैस्तान्निबोधत॥९॥

I shall narrate (the extent) of Jambūdvīpa having nine Varṣas¹. You may learn about its extent and zones in Yojanas.

शतमेकं सहस्राणां योजनानां प्रमाणतः।

नानाजनपदाकीर्णैः पुरैश्च विविधैः शुभैः॥१०॥

It extends to a hundred thousand Yojanas. It is (endowed with) variety of auspicious rural localities and splendid towns.

सिद्धचारणगन्धर्वपर्वतैरुपशोभितम्।

सर्वधातुनिबद्धैश्च शिलाजालसमुद्भवैः॥

पर्वतप्रभवाभिश्च नदीभिः पर्वतैस्तथा॥११॥

It is embellished with the colonies of Siddhas, Cāraṇas, Gandharvas and mountains having the stocks of minerals and variegated rocks. It has many rivers rising from mountains.

1. (1) Bhārata in the south of the Himālaya, (2) Kimpuruṣa, (3) Harivarṣa, (4) Ilāvṛta in the east, (5) Bhadrāśva in the west, (6) Ketumāla, (7) Uttara Kuru, (8) Ramyaka and (9) Hiranyamaya.

जम्बूद्वीपः पृथुः श्रीमान्सर्वतः परिवारितः।
 नवभिश्चाऽऽवृतः सर्वैर्भुवनैर्भूतभावनैः॥
 लावणेन समुद्रेण सर्वतः परिवारितः॥१२॥

Jambūdīvīpa is vast, endowed with glory and surrounded or engirt all around by nine Khaṇḍas inhabited by living beings. It is engirt all over by the *lavaṇa* ocean or salt ocean.

जम्बूद्वीपस्य विस्तारात्समेन तु समन्ततः।
 प्रागायताः सुपर्वाणः षडिमे वर्षपर्वताः॥
 अवगाढा उभयतः समुद्रौ पूर्वपश्चिमौ॥१३॥

All round the outstretch of Jambūdīvīpa, extending to its entire length, are six *Varṣa-parvatas* having excellent ridges, stretched to the east. They extend to both sides plunging into the eastern and western oceans.

हिमप्रायश्च हिमवान्हेमकूटश्च हेमवान्।
 तरुणादित्यवर्णाभो ह्यैरण्यो निषधः स्मृतः॥१४॥

The mountain Himavān is mostly constituent of snow (Hima) and Hemakūṭa is full of gold. And *Niṣadha* is golden having the lustre of the mid-day sun.

चातुर्वर्णस्तु सौवर्णो मेरुश्चोच्चतमः स्मृतः।
 प्लुताकृतिप्रमाणश्च चतुरस्रः समुच्छ्रितः॥१५॥

And Meru known as the loftiest one is of the similar hue of gold. Leaping up in symmetrical shapes on all sides, it rises up.

नानावर्णस्तु पार्श्वेषु प्रजापतिगुणान्वितः।
 नाभिबन्धनसंभूतो ब्रह्मणोऽव्यक्तजन्मनः॥१६॥

On its sides, it has various colours. It is endowed with the qualities of Prajāpati. It is born of the umbilical knot of Brahmā of unmanifest origin.

पूर्वतः श्वेतवर्णोऽसौ ब्राह्मण्यं तस्य तेन तत्।
 पीतश्च दक्षिणेनासौ तेन वैश्यत्वमिष्यते॥१७॥

From the east, it is white-coloured and by that it is said Brāhmaṇahood. In the south, it is yellow and thereby its Vaiśyahood becomes apparent.

भृङ्गपत्रनिभश्चासौ पश्चिमेन महाबलः।
 तेनास्य शूद्रता दृष्टा मेरोर्नानार्थकारणात्॥१८॥

On the west it is black like the aloe leaf, having mighty prowess (within). By that is seen its Śūdrahood. It is very hard and renders services to many.

पार्श्वमुत्तरतस्तस्य रक्तवर्ण स्वभावतः।
 तेनास्य क्षत्रता च स्यादिति वर्णाः प्रकीर्तिताः॥
 व्यक्तः स्वभावतः प्रोक्तो वर्णतः परिमाणतः॥१९॥

Its northern side is ruddy-hued by instinct. By that, its Kṣatriyahood becomes manifest. Thus all its colours are described. Its manifest characteristic are described according to its colour and effects.

नीलश्च वैदूर्यमयः श्वेतशृङ्गो हिरण्मयः।
 मयूरबर्हवर्णस्तु शातकौम्भस्तु शृङ्गवान्॥२०॥

The Nīla mountain is full of *Lapis lazuli*, white-peaked, full of gold. Śṛṅgavān is golden-hued, but variegated in colour like peacock feathers.

एते पर्वतराजानः सिद्धचारणसेविताः।
 तेषामन्तरविष्कम्भो नवसाहस्र उच्यते॥२१॥

These great mountains are resorted to by Siddhas and Cāraṇas. Their internal expanse is said to be as nine thousand (Yojanas).

मध्ये त्विलावृतं यस्तु महामेरोः समन्ततः।
 नवैव तु सहस्राणि विस्तीर्णः पर्वतस्तु सः॥
 मध्ये तस्य महामेरोर्निर्धूम इव पावकः॥२२॥

All around the great Meru, the Hāvṛta surrounds it in the centre to the extent of nine thousand Yojanas. In the centre of Meru, there is a smokeless fire.

वेद्यर्थं दक्षिणं मेरोरुत्तरार्धं तथोत्तरम्।
 वर्षाणि यानि सप्तात्र तेषां ये वर्षपर्वताः॥
 द्वे द्वे सहस्रे विस्तीर्णा योजनानि समुच्छ्रयात्॥२३॥

The right side or the southern portion of Meru is like one half of a sacrificial altar and the northern portion is the second half likewise

of that altar. The seven mountains of the seven countries are two thousand Yojanas long and as much high.

जम्बूद्वीपस्य विस्तारात्तेषामायाम उच्यते।
 योजनानां सहस्राणि शते द्वे मध्यमौ गिरी॥२४॥
 नीलश्च निषधश्चैव ताभ्यां हीनास्तु येऽपरे।
 श्वेतश्च हेमकूटश्च हिमवाञ्छूङ्गवांश्च यः॥२५॥
 नवतिर्द्वावशीतिर्द्वा सहस्राण्ययतास्तु ये।
 तेषां मध्ये जनपदास्तानि वर्षाणि सप्त वै॥२६॥

Their length is said to be similar to that of Jambūdvīpa. The two middling mountains, Nīla and Niṣadha are a hundred thousand Yojanas in length. The other four mountains— Śveta, Hemakūṭa, Himavān and Śṛṅgavān are shorter than these. Out of these mountains, Śveta and Hemakūṭa are each ninety thousand Yojanas in length. And mountains Himavān and Śṛṅgavān are each eighty thousand in length. In their midst, there are Janapadas. The *Varṣas* are seven in number.

संपातविषमैस्तैस्तु पर्वतैरावृतानि च।
 संततानि नदीभेदैरगम्यानि परस्परम्॥
 वसन्ति तेषु सत्त्वानि नानाजातीनि भागशः॥२७॥

They are surrounded by mountains that are difficult to cross on account of steep precipices. They are criss-crossed by various rivers. These *Varṣas* were mutually unapproachable. Animals of different types live in them.

इदं हैमवतं वर्षं भारतं नाम विश्रुतम्।
 हेमकूटं परं तस्मान्नाम्ना किंपुरुषं स्मृतम्॥२८॥

This Haimavata-varṣa is well-known as Bhārata and beyond that one is Hemakūṭa known as Kimpuruṣa (varṣa).

नैषधं हेमकूटं तु हरिवर्षं तदुच्यते।
 हरिवर्षात्परं चैव मेरोश्च तदिलावृतम्॥२९॥

Naiṣadha and Hemakūṭa, however, (combined as such) that is called Harivarṣa. And beyond Harivarṣa, as also beyond Meru, that is called (the region) as Ilāvṛta.

इलावृतप(तात्प)रं नीलं रम्यकं नाम विश्रुतम्।
 रम्यात्परतरं श्वेतं विश्रुतं तद्विरण्मयम्॥

हिरण्मयात्परं चापि शृङ्गवांस्तु कुरु स्मृतम्॥३०॥

Beyond Ilāvṛta being Nīla, is well-known as Ramayaka (Varṣa). Beyond Ramya being Śveta is well-known as Hiraṇmaya. And beyond Hiraṇmaya being Śṛṅgavān is called Kuru (Varṣa).

धनुःसंस्थे च विज्ञेये द्वे वर्षे दक्षिणोत्तरे।

दीर्घाणि तत्र चत्वारि मध्यमं तदिलावृतम्॥३१॥

The two sub-continents in the south and north should be known as situated in the form of a bow. There are four longer ranges (therein) and the middle one is Ilāvṛta.

अर्वाक् च निषधस्याथ वेद्यर्धं दक्षिणं स्मृतम्।

परं नीलवतो यच्च वेद्यर्धं तु तदुत्तरम्॥

वेद्यर्धे दक्षिणे त्रीणि वर्षाणि त्रीणि चोत्तरे॥३२॥

On the lower side of Niṣadha, the Vedyardha is known as the southern one and what is beyond Nīlavān, that is called the northern Vedyardha. On the southern side of Vedhyardha, there are three *Varṣas* and three on the northern side.

तयोर्मध्ये तु विज्ञेयं मेरुमध्यमिलावृतम्।

दक्षिणेन तु नीलस्य निषधस्योत्तरेण तु॥३३॥

उद्गायतो महाशैलो माल्यवान्नाम पर्वतः।

योजनानां सहस्रोरुरानीलनिषधा यतः॥

आयामतश्चतुस्त्रिंशत्सहस्राणि प्रकीर्तितः॥३४॥

In the centre of those stationed Meru, and Ilāvṛta is in the middle of Meru. To the south of Nīla and to the north of Niṣadha, there is a longer mountain of huge stone slabs, named Mālyavān. It ranges a thousand Yojanas from Nīla to Niṣadha. It is sanctified as one thirty-four thousand Yojanas in extent.

तस्य प्रतीच्यां विज्ञेयः पर्वतो गन्धमादनः।

आयामादध विस्तारान्माल्यवानिति विश्रुतः॥३५॥

In the west of that, the mountain Gandhamādana should be known as situated. In

length and breadth, it is supposed to be like Mālyavān.

परिमण्डलयोर्मध्ये मेरुरुत्तमपर्वतः।

चतुर्वर्णः सुसौवर्णश्चतुरस्रः समुच्छ्रितः॥

अव्यक्ता धातवः सर्वे समुत्पन्ना जलादयः॥३६॥

In the midst of two globes, there is the four-coloured, golden, four-cornered, lofty, excellent mountain Meru. From the unmanifest, the elements of water etc. are born.

अव्यक्तात् पृथिवीपद्मं मेरुपर्वतकर्णिकम्।

चतुष्पथं समुत्पन्नं व्यक्तं पञ्चगुणं महत्॥३७॥

From the indistinct one, the lotus of the Earth (Pṛthivīpadma) is evolved. Its pericarp is the four-cornered Meru that is five times great.

ततः सर्वाः समुत्पन्ना वृत्तयो द्विजसत्तमाः।

नैककल्पार्जितैः पुण्यैर्विविधैः प्रागुपार्जितैः॥३८॥

कृतात्मभिर्विनीतात्मा महात्मा पुरुषोत्तमः।

महादेवो महायोगी जगज्ज्येष्ठो महेश्वरः॥

सर्वलोकगतोऽनन्तो ह्यमूर्तित्वादजायत॥३९॥

O excellent Brāhmaṇas, from that then took birth all the deities. The noble Puruṣottama was born with his Ātman purified by many merits earned in aeons. Then the great Yogin Mahādeva, was born, the eldest one in the universe, who pervades the entire universe and who is infinite and formless.

न तस्य प्राकृता मूर्तिर्मासमेदोस्थिसंभवा।

योगाच्चैवेश्वरत्वाच्च सर्वात्मा(त्व)गत एव सः॥४०॥

There is no natural form born of flesh, marrow and bones. Owing to Yoga or mental concentration and supremacy, he is one as pervading souls of all.

तन्निमित्तं समुत्पन्नं लोकपद्मं सनातनम्।

कल्पशेषस्य तस्याऽऽदौ कालस्य गतिरीदृशी॥४१॥

From him as the cause, was born the eternal lotus of the worlds. As the natural sequence of time, it occurred at the advent of the Kalpa.

तस्मिन्मद्ये समुत्पन्नो देवदेवश्चतुर्मुखः।

प्रजापतिपतिर्ब्रह्मा ईशानो जगतः प्रभुः॥४२॥

In that Padma was born God of gods, the four-faced one, Brahmā, the chief of Prajāpati, the lord of the universe.

तस्य बीजनिसर्गो हि पुष्करस्य यथार्थवत्।

कृत्स्नः प्रजानिसर्गेण विस्तरेणेह कथ्यते॥४३॥

His creation is the seed of the lotus precisely. The absolute one of it, along with the creation of the subject, is proclaimed here in detail.

यदब्जं वैष्णवं कार्यं ततस्तन्नाभितोऽभवत्।

पद्माकरा समुत्पन्ना पृथिवी सवनदुमा॥४४॥

The lotus that was raged by Viṣṇu grew from his umbilics. The earth was originated in the form of a lotus along with the forests and the trees.

तदस्य लोकपद्मस्य विस्तरेण प्रकाशितम्।

वर्णमानं विभागेन क्रमशः शृणुत द्विजाः॥४५॥

O Brāhmaṇas, listen to the description of this lotus of the universe in detail and its divisions in due order.

महाद्वीपास्तु विख्याताश्चत्वारः पत्रसंस्थिताः।

ततः कर्णिकसंस्थानो मेरुर्नाम महाबलः॥४६॥

The four very distinguished great continents are situated on the petals. The mighty Meru is stationed on the pericarp.

नानावर्णेषु पार्श्वेषु पूर्वतः श्वेत उच्यते।

पीतं तु दक्षिणं तस्य शृङ्गं कृष्णं तथाऽपरम्॥४७॥

उत्तरं तस्य रक्तं वै शोभिवर्णसमन्वितम्।

मेरुस्तु शोभते शुभ्रो राजवत्स तु धिष्ठितः॥४८॥

तरुणादित्यवर्णाभो विधूम इव पावकः।

चतुरशीतिसाहस्र उत्सेधेन प्रकीर्तितः॥४९॥

On its sides of various colours, the eastern is known as white; the southern is yellow; the western is back; and the northern is red. With variegated colour shining brightly, Meru is installed like a king. It is as refulgent like the sun of mid-day or like the smokeless fire. It is known eighty-four thousand Yojanas in height.

प्रविष्टः षोडशशताद्विस्तृतस्तावदेव तु।

स शरावस्थितः पूर्वं द्वात्रिंशन्मूर्ध्नि विस्तृतः॥५०॥

It is sixteen thousand Yojanas in depth below the surface of the earth and its extension also is the same. It is established like an arrow towards the east. Its diameter at the summit is thirty two thousand Yojans.

विस्तारत्रिगुणश्चास्य परिणाहः समन्ततः।

मण्डलेन प्रमाणेन त्र्यस्रेऽर्धं तु तदिष्यते॥५१॥

Its girdle all round is thrice its lateral extent. The circular arching is half of it. It lies in three angles.

चत्वारिंशत्सहस्राणि योजनानां समन्ततः।

अष्टाभिरधिकानि स्युस्त्र्यस्रे मानं प्रकीर्तितम्॥५२॥

Its extension all round is of four thousand Yojanas. In the angular calculation, it will be eight thousand more.

चतुरस्रेण मानेन परिणामहः समन्ततः।

चतुःषष्टिः सहस्राणि योजनानां विधीयते॥५३॥

By the quadrangular calculation, the girth all round is forty-eight thousand Yojanas.

स पर्वतो महान्दिव्यो दिव्योषधिसमन्वितः।

नैवभूरावृतः सर्वो जातरूपमयैः शुभैः॥५४॥

That excellent and divine mountain is endowed with divine medicinal herbs. It is encircled by auspicious golden worlds.

तत्र देवगणाः सर्वे गन्धर्वैरगराक्षसाः।

शैलराजे प्रदृश्यन्ते शुभाश्चाप्सरसां गणाः॥५५॥

There are the groups of Devas, Gandharvas, Uragas, Rākṣasas and beautiful Apsaras, are seen on that king of mountain.

स तु मेरुः परिवृतो भुवनैर्भूतभावनैः।

चत्वारो यस्य देशा वै नानापार्श्वेध्वधिष्ठिताः॥५६॥

That Meru is surrounded by worlds, which are the purifier of living beings. Four countries are situated on its different sides.

भद्राश्वो भरतश्चैव केतुमालश्च पश्चिमः।

उत्तरा कुरवश्चैव कृतपुण्यप्रतिश्रयाः॥५७॥

Their names are Bhadrāśva (in the east), Bharata (in the south), Ketumāla in the west, and the Kurus in the north, which (Kurus) are the abodes of those who perform pious deeds.

कर्णिका तस्य पद्मस्य समन्तात्परिमण्डला।

योजनानां सहस्राणि नवतिः षट् प्रकीर्तिताः॥

चत्वारश्चाप्यशीतिश्च अन्तरा(र)न्तरधिष्ठिताः॥५८॥

The pericarp of that lotus is spherical all round. It is extended in ninety-six thousand Yojanas. The internal measurement is eighty-four thousand Yojanas.

त्रिंशत् च सहस्राणि योजनानां प्रमाणतः।

तस्य केशरजालानि विस्तीर्णानि समन्ततः॥५९॥

Its filaments all round are extended to three hundred thousand Yojanas.

शतसाहस्रिकायामा साशीतिपृथुलायता।

चत्वारि तस्य पत्राणि योजनानां चतुर्दिशम्॥६०॥

It has four petals to the four quarters, a hundred thousand Yojanas in length and eighty thousand in width.

तत्र याऽसौ मया पूर्वं कर्णिकेत्यभिज्ञब्दिता।

तां वर्णयमानामेकाग्राः समासेन निबोधत॥६१॥

In that context, what I had related before about the pericarp, you should listen attentively to the description of that and know it briefly.

शताश्रिमेनं मेनेऽत्रिः सहस्राश्रिमृषिर्भृगुः।

अष्टाश्रिमेनं सावर्णिश्चतुरस्रं तु भागुरिः॥६२॥

Atri opines that it has a hundred angles and sage Bhṛgu thinks one thousand. According to Sāvāṇi, it is octangular and according to Bhāguri, it is quadrangle.

व(वा)र्षायणिस्तु सामुद्रं शरावं चैव गालवः।

उर्ध्ववेणीकृतं गार्ग्यः क्रोष्टुकिः परिमण्डलम्॥६३॥

Vārṣāyaṇi opines that it is four-sided; Gālava thinks it has the shape of a saucer; Gārgya thinks it has twisted braided hair, while Kroṣṭuki conjectures it to be spherical.

यद्यद्यस्य हि यत्पार्श्वं पर्वताधिपतेर्ऋषिः।

तत्तदेवास्य वेदासौ ब्रह्मैवं वेद कृत्स्नशः॥६४॥

The sages knew only those things which are at the near of this king of mountains. But only Brahmā knows the entire range.

मणिरत्नमयं चित्रं नानावर्णप्रभायुतम्।

अनेकवर्णनिचयं सौवर्णमरुणप्रभम्॥६५॥

कान्तं सहस्रपर्वाणं सहस्रोदककन्दरम्।

सहस्रशतपत्रं तं विद्धि मेरुं नगोत्तमम्॥६६॥

It is full of gems and jewels. It has various colours and lustres. It is golden and refulgent like Aruṇa. It is very beautiful. It has a thousand knots and ridges of waters. It is like a lotus with a thousand petals. Thus you may know that Meru is the most excellent among the mountains.

मणिरत्नार्पितस्तम्भैर्मणिचित्रितवेदिकैः।

सुवर्णमणिचित्राङ्गं तथा विद्रुमतोरणैः॥६७॥

विमानयानैः श्रीमद्भिः शतसंख्यैर्दिवौकसाम्।

प्रभादीपितपर्यन्तं मेरुं पर्वणि पर्वणि॥६८॥

तस्य पर्वसहस्रेऽस्मिन्नानाश्रयविभूषिते।

सर्वदेवनिकायानि संनिविष्टान्यनेकशः॥६९॥

तमावसच्योर्ध्वतले देवदेवश्चतुर्मुखः।

ब्रह्मा ब्रह्मविदां श्रेष्ठो वरिष्ठस्त्रिदिवौकसाम्॥७०॥

Pillars of that mountain is studded with gems and jewels. The altars are decorated with diverse jewels. The rostrum of that is studded with gems and golden pieces. On festival occasions, hundreds of glorious heaven-dwellers moving about on aerial chariots, decorated with garlands of corals and illuminate all its sides with their radiance. The abodes for Devas are laid in thousand of its beautiful ridges. The four-faced lord of Devas, Brahmā, the best among the knowers of Brahman or Vedas, and the supreme one of heaven-dwellers, resides on its upper surface.

महाभुवनसंपूर्णैः सर्वैः कामफलप्रदैः।

महापुरसहस्रैस्तं दिक्ष्वनेकसमाकुलम्॥७१॥

तत्र ब्रह्मसभा रम्या ब्रह्मर्षिगणसेविता।

नाम्ना मनोवती नाम सर्वलोकेषु विश्रुता॥७२॥

The various quarters set up on that mountain have thousands of great Devas who are efficient to give all the desired fruits. They have occupied the great regions there. Here is a pleasant assembly-hall of Brahmā, resorted to by several Brahmanical sages. It is known as Manovatī in all the regions.

तत्रेशानस्य देवस्य सहस्रादित्यवर्चसम्।

महाविमानसंस्थस्य महिम्ना वर्तते सदा॥७३॥

The great aerial car of lord Śiva, having the effulgence of a thousand suns, is there proclaiming its own glory.

तत्र सर्षिगणा देवाश्चतुर्वक्त्रस्य ते तदा।

तदेव तेजसां राशिर्देवानां तत्र कीर्त्यते॥७४॥

The group of sages and Devas stay near four-faced Brahmā. The mass of lustre (of Brahmā) is glorified there. I shall describe it to you.

तत्राऽस्ते श्रीपतिः श्रीमान् सहस्राक्षः पुरन्दरः।

उपास्यमानस्त्रिदशैः महायोगैः सुरर्षिभिः॥७५॥

The glorious lord of riches, the thousand-eyed Indra, stays there, revered by Devas and the celestial sages endowed with great Yogic prowess.

तत्र लोकपतेः स्थानमादित्यसमवर्चसः।

महेन्द्रस्य महाराज्ञः सर्वसिद्धैर्मस्कृतम्॥७६॥

Here alone is the region of lord Indra, the great sovereign, the great monarch, the refulgent as the sun. It is bowed to by all Siddhas.

तमिन्द्रलोकं लोकस्य ऋद्धया परमया युतम्।

दीप्यते त्वमरश्रेष्ठैस्त्रिदशैर्नित्यसेवितम्॥७७॥

Here is the region of Indra endowed with the highest prosperity of the world. It is brightened by the excellent immortal Devas and is ever resorted to by them.

द्वितीयेऽप्यन्तरतटे वैदिश्ये पूर्वदक्षिणे।

नानाधातुशतैश्चित्रैः सुरम्यमत्तितेजसम्॥७८॥

नैकरत्नार्थिततलमनेकस्तम्भसंयुतम्।

जाम्बूनदकृतोद्यानं नानारत्नसुवेदिकम्॥७९॥

कूटागारैर्विनिक्षिप्तमनेकैर्भवनोत्तमैः।

महाविमानं प्रथितं भास्वरं जातवेदसम्॥८०॥

In the middle point between the east and the south and in the second inner ridge is the famous splendid assembly-hall which is refulgent like fire. It is very beautiful and lustrous, inlaid with metals of diverse colours. The ground is paved with various gems. It has many columns made of gold rising high. There are many gems-studded platforms, secret and hidden excellent apartments on either side. This famous spacious aerial chariot is refulgent and fire-like.

सा हि तेजोवती नाम हुताशस्य महासभा।

साक्षात्तत्र सुरश्रेष्ठः सर्वदेवमुखोऽनलः॥८१॥

शिखाशतसहस्राढ्यो ज्वालामाली विभावसुः।

स्तूयते हूयते चैव तत्र सर्षिगणैः सुरैः॥८२॥

That great assembly-hall of the Fire-god is known as Tejovati. The Fire-god Vibhāvasu, the excellent among Devas and the face of all celestial deities, endowed with thousands of leaping flames, is praised by Devas and sages, who perform *Homas* (oblations) too.

अधिदैवकृतं विप्रैर्विशेषः स तु उच्यते।

सविभागं च तेजश्च सर्व ए(मे)व न संशयः॥८३॥

भोगान्तरमनुप्राप्त एकतेजोविभुः स्मृतः।

पृथक्त्वं च हि युक्त्या तु कार्यकारणमिश्रितम्॥८४॥

The Fire-god is the intermediary and a distinguished deity of Brāhmaṇas. Though he is indivisible, his splendour is shared by all. He is the lord of splendour assuming various forms. His diversity both as the cause and effect is perceptible through concentrated mind.

तमग्निं लोकलोकज्ञैस्तद्वीर्यैस्तत्पराक्रमैः।

महात्मभिर्भ्रमासिद्धैर्महाभागैर्नमस्कृतम्॥८५॥

That Fire-god is respectfully bowed to by great Siddhas, adorable sages, knowers of the world and worldly affairs and those who assimilate his prowess and exploits.

तृतीयेऽप्यन्तरतटे एवमेव महासभा।

वैवस्वतस्य विज्ञेया लोके ख्याता सुसंयमा॥८६॥

In the third inner bank is a great assembly-hall of Vaivastvata (god of death) which is known as Susamyamā.

तथा चतुर्थदिग्देशे नैर्ऋत्याधिपतेः सभा।

नाम्ना कृष्णाङ्गना नाम विरूपाक्षस्य धीमतः॥८७॥

The great assembly-hall of the intelligent lord Nairṛtya of broad-eyes is in the fourth inner ridge. This hall is named Kṛṣṇāṅganā.

पञ्चमेऽप्यन्तरतटे एवमेव महासभा।

वैवस्वतस्य विज्ञेया नाम्ना शुभावती सती॥

उदकाधिपतेः ख्याता वरुणस्य महात्मनः॥८८॥

Likewise there is a great assembly-hall of Varuṇa, lord of waters and son of the Vaivasvata (Sun), in the fifth inner ridge. This hall is named Śubhāvati.

परोत्तरे तथा देशे षष्ठेऽन्तरतटे शिवे।

वायोर्गन्धवती नाम सभा सर्वगुणोत्तरा॥८९॥

There is the great assembly-hall of Vāyu in the northern quarter beyond that, in the sixth inner ridge. It excels all in good qualities and is called Gandhavati.

सप्तमेऽप्यन्तरतटे नक्षत्राधिपतेः सभा।

नाम्ना महोदया नाम शुद्धवैदूर्यवेदिका॥९०॥

There is the assembly-hall of the Moon, lord of the stars in the seventh inner ridge, having raised platforms and altars of brilliant *lapis lazuli*. Its name is Mahodayā.

तथाऽष्टमेऽन्तरतटे ईशानस्य महात्मनः।

यशोवती नाम सभा तप्तकाञ्चनसुप्रभा॥९१॥

Similarly in the eighth inner ridge there is a great assembly-hall of Īśāna. It is named Yaśovati having lustre of the heated-gold.

महाविमानान्येतानि दिक्ष्वष्टासु शुभानि हि।

अष्टानां देवमुख्यानामिन्द्रादीनां महात्मनाम्॥९२॥

These great auspicious assembly-halls, situated in the eight quarters, belong to the eight chief Devas, Indra and others.

ऋषिभिर्देवगन्धर्वैरप्सरोग्भिर्महोरगैः।

सेवितानि महाभागैरुपस्थानगतैः सदा॥१३॥

The sages, Devas, Gandharvas, Apsaras and great serpents, are residing there, who come for worship.

नाकपृष्ठं दिवं स्वर्गमिति यैः परिपठ्यते।

वेदवेदाङ्गविद्भिर्हि शब्दैः पर्यायवाचकैः॥१४॥

This is what is known through many synonyms of heaven, viz. Nākapṛṣṭha, Diva and Svarga, by those who know the Vedas and their ancillaries.

तदेतत्सर्वदेवानामधिवासे कृतात्मनाम्।

देवलोको गिरौ तस्मिन्सर्वश्रुतिषु गीयते॥१५॥

This is the place where great-souled Devas live. Therefore, it is said Devaloka in all the Vedas.

नियमैर्विविधैर्यज्ञैर्बहुभिर्नियतात्मभिः।

पुण्यैरन्यैश्च विविधैर्नैकजातिशतार्जितैः॥

प्राप्नोति देवलोकं तं स स्वर्ग इति चोच्यते॥१६॥

Those attain this Devaloka who perform various observances, different sacrifices, restraints or different kinds of auspicious rites. Hence it is also known as *Svarga*.

इति श्रीमहापुराणे वायुप्रोक्ते जम्बूद्वीपवर्णनं नाम
चतुस्त्रिंशोऽध्यायः॥ ३४॥

* * *

॥अथ पञ्चत्रिंशोऽध्यायः॥

Chapter 35

The description of Jambūdvīpa

सूत उवाच

यत्तद्वै कर्णिकामूलमिति वै संप्रकीर्तितम्।

तद्योजनसहस्राणां सप्ततीनामधः स्मृतम्॥१॥

Sūta said— The root of the pericarp is seventy thousand Yojanas beneath. This has been described earlier.

चत्वारिंशत्तथाऽष्टौ च सहस्राण्यत्र मण्डलम्।

शैलराजवृतं रम्यं मेरुमूलमिति श्रुतिः॥२॥

It is heard that a sphere of forty-eight thousand Yojanas encompassed by the lord of mountains is what is called *Merumūla* (Root of Meru).

तेषां गिरिसहस्राणामनेकेषु महोच्छ्रिताः।

दिक्षु सर्वासु पर्यन्तैर्मर्यादाः पर्वताः स्मृताः॥३॥

In all directions, there are boundary mountains (*Maryādā Parvatas*), the highly elevated among thousands of mountains.

निकुञ्जकन्दरनदीगुहानिर्झरशोभिताः।

बहुप्रासादकटकैस्तटैश्च कुसुमोज्ज्वलैः॥४॥

They are beautified by hedges, grottos, rivers and rivulets. They have many ridges like huge mansions shining with flowers.

नितम्बपुष्पमालौघैः सानुभिर्धातुमण्डितैः।

शिखरैर्हेमकपिलैर्नैकप्रस्रवणावृतैः॥

शोभिता गिरयः सर्वे पुष्टै रत्नसमर्पितैः॥५॥

Their sides are decorated by minerals. Their flanks are beautified by clusters of flowers. Their peaks are golden brown. Many rivers flow over them. All these mountains are highly endowed with gems.

विहंगशतसंपुष्टैः कुञ्जरनुपमैरपि।

सिंहशार्दूलशरभैर्नैकैश्चामरवारणैः॥

नानावर्णाकृतिधरैः सेविता विविधैर्नगैः॥६॥

There are matchless bowers with hundreds of great birds resorting to them. Lions, tigers, *Śarabhas* (a mythological eight-footed animal), Camarī deer and elephants live there. They are bounded by mountains of various shapes and colours.

सप्तश्वहरिकृष्णाङ्गमेकैकं दशपर्वतम्।

बाह्यमाभ्यन्तरा ये तु त्रिवाहास्तु समाः स्मृतः॥७॥

Having an aggregate of ten hills, each one of them is marked by the sun, lion and the black deer. They have three rivers flowing in and out.

जठरो देवकूटश्च पूर्वस्यां दिशि पर्वतौ।
तौ दक्षिणोत्तरायामावानीलनिषधायतौ॥८॥

There are two mountains— Jaṭhara and Devakūṭa to the east of Meru, which run north to south and stretch upto the Nila and Niṣadha mountains.

कैलासो हिमवांश्चैव दक्षिणोत्तरपर्वतौ।
पूर्वपश्चायतावेतावर्णवान्त्वव्यवस्थितौ॥९॥

Kailāsa and Himavat are situated to the south and north respectively. They enter the sea, extending to the east and the west.

योऽसौ मेरुर्द्विजश्रेष्ठाः प्रांशुः कनकपर्वतः।
विष्कम्भं तस्य वक्ष्यामि तन्मे निगदतः शृणु॥१०॥

Now I shall tell you about the diameter of Meru, the golden-mountain, O excellent Brāhmaṇas.

महापादास्तु चत्वारो मेरोरथ चतुर्दिशम्।
यैर्धृतत्वान्न चलति समद्वीपवती मही॥११॥

Meru has four great ranges in all the four directions. The earth with her seven continents is held by them and does not move.

दशयोजनसाहस्र आयामस्तेषु पठ्यते।
देवगन्धर्वयक्षाणां नानारत्नोपशोभिताः॥
नैकनिर्धुरवप्राढ्या रम्यकन्दरनिर्मिताः॥१२॥

Their extent is said to be ten thousand Yojanas. They shine with many gems and jewels of Devas, Yakṣas and Gandharvas who resides there. Many rivulets flow from their rocky declivity and their beautiful caves.

नितम्बपुष्पकादम्बैः शोभिताश्चित्रसानवः।
मनःशिलादरीभिश्च हरितालतलैस्तथा॥१३॥

The variegated lands of varied colours and features shine with the clusters of flowers blooming around the slopes and ridges, abounding in red arsenic mines and yellow orpiment.

सुवर्णमणिचित्राभिर्गुहाभिश्च समन्ततः।
शुद्धहिङ्गुलकप्रख्यै काञ्चनैर्धातुमणिदतैः॥१४॥

The caves with gems and gold, shine all round with diverse colours. The place is rich in vermilion, gold and minerals.

वरकाञ्चनचित्रैश्च प्रवालैः समलंकृताः।
रुचिराः शतपर्वाणः सिद्धवासा मुदान्विताः॥
महाविमानैः श्रीमद्भिः समन्तात्परिदीपिताः॥१५॥

Set in variegated shapes and sizes of gold, they are decorated in corals. There are beautiful and delightful abodes of Siddhas with hundreds of storeys. They are dazzling all around with majestic palatial aerial chariots.

पूर्वेण मन्दरो नाम दक्षिणे गन्धमादनः।
विपुलः पश्चिमे पार्श्वे सुपार्श्वोत्तरे स्मृतः॥१६॥

Mandara is situated to the east, Gandhamādana to the south, Vipula to the west and Supārśva is situated to the north.

तेषां सहस्रशृङ्गेषु वज्रवैदूर्यवेदिकाः।
शाखासहस्रकलिताः सुमूलाः सुप्रतिष्ठिताः॥१७॥

There are platforms of diamonds and *Lapis lazuli* on thousands of their peaks, with trees of thousands of branches. They are well-established with firm roots.

स्निग्धैर्नीलैर्धनैः पर्णैः सञ्छन्नविविधाश्रयाः।
अनेकयोजनोत्सेधाः सदा पुष्पफलोपगाः॥१८॥

They have thickly grown smooth dark leaves, with large fruits and flowers. They cover the ground with shade. They are very lofty.

यत्रगन्धर्वसेव्याश्च सेविताः सिद्धचारणैः।
महावृक्षाः समुत्पन्नाश्चत्वारो द्वीपकेतवः॥१९॥

There have grown the four great trees which are the land-marks of the continent. They are dwelled to by Siddhas, Yakṣas and Gandharvas.

मन्दरस्य गिरेः शृङ्गे महावृक्षः स केतुराट्।
आलम्बशाखाशिखरः कन्दरश्चैव पादपः॥२०॥

There is great tree *Keturāṭ* (the king of banners) with hanging branches on the peak of mountain Mandara. There is a *Kandara* tree also.

महाकुम्भप्रमाणैस्तु पुष्पैर्विकचकेसरैः।

महागन्धैर्मनोजैश्च शोभितः सर्वकालजैः॥२१॥

It is splendid with excessive fragrant, full-blown flowers as big as a pitcher and with filaments spread out. They bloom in all seasons.

सहस्रमधिकं सोऽथ गन्धेनाऽऽपूरयन्दिशः।

योजनानां सप्तन्ताद्वै मन्दमारुतवीजितः॥२२॥

The fragrance fills up the quarters to more than a thousand Yojanas around, wafted by the gentle wind.

वरकेतुरेव प्रथितो भद्राश्वो नाम यो द्विजाः।

यत्र साक्षाद्दृषीकेशः सिद्धसंघैर्महीयते॥२३॥

O Brāhmaṇas, the continent Bhadrāśva is well-known as *Varaketu*. Here Viṣṇu is directly adored by groups of Siddhas.

तस्य रुद्रकदम्बस्य तदा श्वेतहरो हरिः।

प्राप्तवानमरश्रेष्ठः स तत्र सहितः पुरा॥२४॥

तेन चाऽऽलोकितं सर्वं द्वीपं द्विपदनायकाः।

यस्य नाम्ना समाख्यातो भद्राश्वो नाम नामतः॥२५॥

Earlier, the most excellent God Hari (Indra), riding a white horse and accompanied by a group of Rudras, traversed the entire continent. Therefore, the continent is called Bhadrāśva, O leaders of Brāhmaṇas.

दक्षिणस्यापि शैलस्य शिखरे देवसेविता।

जम्बूः सदा पुष्पफला सदा माल्योपशोभिता॥२६॥

On the top of the southern mountain, there is a Jambū (Rose Apple) tree. It is resorted to by Devas. It ever blooms, bears fruits and shines with garlands of flowers.

महामूलैर्महास्कन्धैः स्निग्धवर्णैर्विभूषिता।

नवैः सदापुष्पफलैः शाखाभिश्चोपशोभिता॥२७॥

Its roots and branches are extensive and of nice colours. The tree is always bedecked with new flowers, fruits and branches.

तस्या ह्यतिप्रमाणानि स्वादूनि च मृदूनि च।

फलान्यमृतकल्पानि पतन्ति गिरिमूर्धनि॥२८॥

The huge, sweet and soft fruits, falling on the peak of the mountain are nectar-like in taste.

तस्माद्गिरिवरप्रस्थात्पुनः प्रस्यन्दवाहिनी।

नदी जम्बूनदी नाम प्रवृत्ता मधुवाहिनी॥२९॥

On the top of this excellent mountain, the river Jambū with currents of honey, flows from the table-land.

तत्र जम्बूनदं नाम सुवर्णं ज्वलनप्रभम्।

देवालंकारमतुलं जायते पापनाशनम्॥३०॥

Here is formed the gold known as Jambūnada, with the lustre of burning fire. It is the matchless ornament of Devas which is the destroyer of sins.

देवदानवगन्धर्वा यक्षराक्षसपन्नगाः।

तत्पिबन्त्यमृतप्रख्यं मधु जाम्बूरसस्रवम्॥३१॥

Devas, Dānavas, Gandharvas, Yakṣas, Rākṣasas and Pannagas (serpents) drink the honey, the juice coming out from the Jambū tree like the sweet nectar.

स केतुर्दक्षिणे द्वीपे जम्बूलोकेषु विश्रुता।

यस्या नाम्ना स विख्यातो जम्बूद्वीपः सनातनः॥३२॥

That eternal Jambū tree is well-known in the world and is the landmark in the southern continent. The continent is called Jambūdīpa after its name.

विपुलस्यापि शैलस्य पश्चिमस्य महात्मनः।

जातः शृङ्गेऽतिसुमहानश्चत्यश्रैव पादपः॥३३॥

On the peak of the great western mountain Vipula, a great-souled one, Aśvattha tree grows.

विलम्बिवरमालाढ्यः सुवर्णमणिवेदिकः।

महोच्चस्कन्धविटपो नैकसत्त्वगुणालयः॥३४॥

It has hanging garlands and golden platforms studded with gems. Its trunk and branches are very lofty and it is the abode of many living beings. It abounds in good qualities.

कुम्भप्रमाणैः सुस्वादैः फलैः सर्वतुलैः शुभैः।

सकेतुः केतुमालानां देवगन्धर्वसेवितः॥३५॥

It is rich with auspicious and sweet fruits of the size of big pots, growing in all seasons. The tree is resorted to by Devas and Gandharvas. That tree is the landmark of the people of Ketumāla.

केतुमालेति च यथा तस्या नाम प्रकीर्तितम्।
तन्निबोधत विप्रेन्द्रा निरुक्तं नाम कर्मतः॥३६॥

O great Brāhmaṇas, how the continent came to be known as Ketumāla. Hear, I shall tell you the etymology of the name.

क्षीरोदमथने वृत्ते दैत्यपक्षे पराजिते।
महासमरसंमर्दवृक्षक्षोभविमर्दिता॥३७॥

The Daityas on being forced in the tumult of the battle, were defeated after the churning of the milk ocean¹.

सहस्राक्षेण विहिता माला तस्य सुतानिता।
तस्य स्कन्धे समासक्त्या ह्यश्वत्थस्य वनस्पतेः॥३८॥

When the trees shook, a garland wreathed by the thousand-eyed lord Indra was put round the trunk of that Aśvattha tree (as a form of worship).

सा तथैव महागन्था ह्यम्लाना सर्वकामिकी।
इज्यते सुमहाभागा विविधैः सिद्धचारणैः॥३९॥

Similarly that garland is crowned with its great fragrance. It never decreases and bestows all desires. That fortunate garland is worshipped by Siddhas and Cāraṇas.

तस्य केतोः सदा माला देवदत्ता विराजते।
पवनेनेरिता दिव्यं वाति गन्धं मनोरमम्॥४०॥

The garland, gifted by Indra, shines in a divine way in a form of flag-staff. Blown by the wind, it glides divine and pleasing fragrance.

1. According to Bhāgavata, Lord Viṣṇu wanted to make his favourites the gods, immortal and powerful. He asked them to churn the ocean of milk so that ambrosia might be provided. The demons offered their services to the gods which they did not decline. When ambrosia was produced, Viṣṇu, assuming the form of a beautiful damsel, distributed the whole amongst the Suras. Hence the quarrel arose. It continued for thousands of years.

ताभ्यां नामाङ्कितो द्वीपः पश्चिमे बहुविस्तरः।

केतुमाल इति ख्यातो दिवि चेह च सर्वशः॥४१॥

Symbolised with the two names (Ketu and Māla) joined together, this continent is proclaimed as Ketumāla, situated in the western region with much extension. It is well-known here as well as in the heaven.

स्वपार्श्वस्योत्तरे चापि शृङ्गे जातो महादुमः।
यग्रोधो विपुलस्कन्धोऽनेकयोजनमण्डलः॥४२॥

There is a great fig tree on the northern peak of that mountain, which is endowed with large branches. It covers an area of many Yojanas.

माल्यदामकलापैश्च विविधैर्गन्धशालिभिः।
शाखाविलम्बी शुशुभे सिद्धचारणसेवितः॥४३॥

It shines with branches crowned by bunches of garlands of pleasing fragrance hang loose. It is the abode of Siddhas and Cāraṇas.

प्रवालकुम्भसदृशैर्मधुपूर्णेः फलैः सदा।
स ह्युत्तरकुरूणां तु केतुवृक्षः प्रकाशते॥४४॥

It shines with fruits filled with honey, resemble as the pot of coral. This Ketu-tree is the landmark of the northern Kuru country.

सनत्कुमारा वरजा मानसा ब्रह्मणः सुताः।
सप्त तत्र महाभागाः कुरवो नाम विश्रुताः॥४५॥

Seven mind-born sons of Brahmā, the blessed younger brother of Sanatkumāra, stay there. They are known as Kurus.

तत्र तैरागतज्ञानैः सत्त्वस्थैः पुण्यकीर्तिभिः।
अक्षयं क्षेममपरं लोकं प्राप्तं सनातनम्॥४६॥

They were there endowed with sacred knowledge and characterised by piety and good qualities as well as meritorious fame. They attained great region, the eternal and imperishable one.

तेषां नामाङ्कितो द्वीपः सप्तानां वै महात्मनाम्।
दिवि चेह च विख्याता उत्तराः कुरवः सदा॥४७॥

Symbolised with the names, those seven great souls, the continent known as the Northern

Kurus which is famous here and in the heaven
for ever.

इति श्रीमहापुराणे वायुप्रोक्ते जम्बूद्वीपवर्णनं नाम
पञ्चत्रिंशोऽध्यायः ॥ ३५ ॥

* * *

॥अथ षट्त्रिंशोऽध्यायः॥

Chapter 36

The observation on the sports, pleasure groves, pleasure gardens of the Gods such as Caitraratha

सूत उवाच

तेषां चतुर्णां वक्ष्यामि शैलेन्द्राणां यथाक्रमम्।
अनुबन्धानि रम्याणि सर्वकालर्तुकानि च॥१॥

Sūta spoke— I shall talk of as per serial order of those four Lords of mountains. They are very charming at all times and seasons.

सारिकाभिर्मयूरैश्च चकोरैश्च मदोत्कटैः।

शुकैश्च भृङ्गराजैश्च चित्रकैश्च समन्ततः॥२॥

This place abounds all round by Sārikās (the bird *Turdus Salica*), peacocks, intoxicated Cakoras, parrots, kingly bees and leopards.

जीवञ्जीवकनादैश्च हेमकानां च नादितैः।

मत्तकोकिलानादैश्च वल्गूनां च निनादितैः॥३॥

सुग्रीवकाञ्चनरवैः कलविङ्करुतैस्तथा॥

कूजितान्तरशब्दैश्च सुरम्याणि च सर्वशः॥४॥

There was the melodious sounds of the *Jivañjivakas* (Cakora) birds, the sounds of *Hemakas* (a kind of golden birds), the cooing notes of inebriated cuckoos and the bleating sounds of goats. There was the interesting sounds of the golden swans, sparrows and other pleasing chirping sounds. Thus this place was beautified all round.

मदोत्कटैर्मधुकैर्भ्रमरैश्च महालसैः।

उपगीतवनान्तानि किन्नरैश्च क्वचित्क्वचित्॥५॥

The forest regions appear to be singing with

the pleasing sounds of the much lazy and inebriated bees and also Kinnaras in some places.

पुष्पवृष्टिं विमुञ्चन्ति मन्दमारुतकम्पिताः।

तरवो यत्र दृश्यन्ते चारुपल्लवशोभिताः॥६॥

Wherein trees, shaken by the gentle wind, spray forth rain or shower of flowers. They are locatable, englamoured by lovely sprouts.

स्तबकैर्मञ्जरीभिश्च तापैः किशलयैस्तथा।

मन्दवातवशाल्लोलैर्दोलयद्विर्युतानि च॥७॥

They are equipped with bunches and clusters of flowers and copper-coloured tender sprouts swinging gently due to the mild wind.

नानाधातुविचित्रैश्च कान्तरूपैः शिलाशतैः।

शल्लैः क्वचिद् द्विजश्रेष्ठा विन्यस्तैः शोभितानि च॥८॥

O excellent Brāhmaṇas, it was equipped with variegated hued minerals of innumerable norm, the stone slabs in hundreds and *Śallas* (the bark or rind trees) and rinds of fruits scattered splendidly.

देवदानवगन्धर्वैर्यक्षराक्षसपन्नगैः।

सिद्धाप्सरोगणैश्चैव सेवितानि ततस्ततः॥९॥

By Devas, Dānavas, Gandharvas, Yakṣas, Rākṣasas and Pannagas (i.e. Nāgas), by the bebies of nymphs of the Siddhas or by the bebies of nymphs and groups of Siddhas, waited upon as such.

मनोहराणि चत्वारि देवाक्रीडनकान्यथा।

चतुर्दिशमुदाराणि नाम्ना श्रुणुत तानि मे॥१०॥

Attractive for the mind, there are the four pleasure groves of the Devas, spread along in the four quarters. You may learn their names.

पूर्वं चैत्रथं नाम दक्षिणं नन्दनं वनम्।

वैभ्राजं पश्चिमं विद्यादुत्तरं सवितुर्वनम्॥११॥

On the eastern side one is the forest by name Caitraratha, on the southern (mountain) is the Nandanavana. The western one may be known as Vaibhrāja and the northern is the grove or forest of Savitā.

महावनेषु चैतेषु निविष्टानि यथाक्रमम्।
अनुबन्धानि रम्याणि विहङ्गैः कूजितानि च॥१२॥

In these forests, interspersed as per serial order, there are attractive enclosures, rendered vociferous by birds.

नैर्विस्तीर्णतीर्थानि महापुण्यवनानि च।
महानागाधिवासानि सेवितानि महात्मभिः॥१३॥

There are fordable spots (*tirthas*) or the places of pilgrimage and great sanctifying gardens, also the residences of great Nāgas which are resorted to by noble souls.

सुरसामलतोयानि शिवानि सुसुखानि च।
सिद्धदेवासुरवरैरुपस्पृष्टजलानि च॥१४॥

Having waters pellucid and succulent, beneficent and bliss endowed, rinsed by the virtues among the Siddhas, Devas and Asuras.

छत्रप्रमाणैर्विकचैर्महागन्धैर्मनोहरैः।
पुण्डरीकैर्महापत्रैरुत्पलैः शोभिता च॥

महासरांसि चत्वारि तानि वक्ष्यामि नामतः॥१५॥

There are four great lakes enhanced by water lilies of huge petals and lotuses fascinating to the mind, with huge leaves, charming, fragrant and full-blown. These are umbrella-like in appearance and size. I shall proclaim them by names.

अरुणोदं सरः पूर्वं दक्षिणं मानसं स्मृतम्।
शीतोदं पश्चिमसरो महाभद्रं तथोत्तरम्॥१६॥

There is the lake Aruṇoda¹ in the east; in the south is the Mānasa lake; on the west is the Śītoda and on the north, Mahābhadra.

अरुणोदं स पूर्वेण ये च शैलास्ततः स्मृताः।
तान्कीर्त्यमानास्तत्त्वेन शृणुष्वं विस्तरान्मम॥१७॥

The mountains to the east of Aruṇoda are being defined as such, you may listen in details, in their factual position.

शीतान्तश्च कुमुदश्च सुवीरश्चाचलोत्तमः।
विकङ्को मणिशीलश्च वृषभश्चाचलोत्तमः॥१८॥
महानीलोऽथ रुचकः सबिन्दुर्मन्दरस्तथा।
वेणुमांश्च सुमेधश्च निषधो देवपर्वतः॥१९॥
इत्येते पर्वतवरा अन्ये च गिरयस्तथा।
पूर्वेण मन्दरस्यैते सिद्धवासा उदाहृताः॥२०॥

This way, the great mountains and other hills as well to the east of Mandara (situated) as such, Śītānta, Kumūñja, the excellent mountain Suvīra, Vikāṅka, Mañiśīla, Vṛṣabha, the best of mountains Mahānīla, Rucaka, Sabindu, Mandara, Veṇumān, Sumedhā, Niṣadha, Deva-Śāila and others. They are known as the abodes of Siddhas.

सरसो मानसस्येह दक्षिणा ये महाचलाः॥
ये कीर्तिता मया ते वै नामतस्तान्निबोधत॥२१॥

To the south of the Mānasa lake, these are the great mountains, those that have been talked of by me, you may know those as well.

शैलस्त्रिशिखरश्चापि शिशिरश्चाचलोत्तमः।
कलिङ्गश्च पतङ्गश्च रुचकश्चैव सानुमान्॥२२॥
ताम्राभश्च विशाखश्च तथा श्वेतोदरो गिरिः।
समूलो विषधारश्च रत्नधारश्च पर्वतः॥२३॥
एकशृङ्गो महामूलो गजशैलः पिशाचकः।
पञ्चशैलोऽथ कैलासो हिमवांश्चाचलोत्तमः॥२४॥
इत्येते देवचरिता ह्युत्कृष्टाः पर्वतोत्तमाः।
दिग्भागे दक्षिणे प्रोक्ता मेरोरमरवर्चसः॥२५॥

The excellent mountains— Triśikhara, Śiśīra, Kaliṅga, Pataṅga, Rucaka, Sānumān, Tāmrābha, Viśākha, Śvetodara, Samūla, Viṣadhāra, mount Ratnadhāra, Ekaśṛṅga, Mahāmūla, Gajaśāila, Piśācaka, Pañcaśāila, Kailāśa and excellent one named Himavat. This way inhabited by gods, highly excellent, the mountain lords, have been proclaimed as (situated) to the south of Meru, the illuminator of gods.

अपरेण सितोदस्य सरसो द्विजसत्तमाः।
उत्तमा ये महाशैलास्तान्प्रवक्ष्ये यथाक्रमम्॥२६॥

1. The lake Aruṇoda lies on the north-eastern corner of Meru, near the source of Sitā river.

O best among the Brāhmaṇas, I shall proclaim those excellent great mountains in due order, which abides on the western side of lake Sitoda.

सुवक्षाः शिखिशैलश्च कालो वैदूर्यपर्वतः।
 कपिलः पिङ्गलो रुद्रः सुरसश्च महाचलः॥२७॥
 कुमुदो मधुमांश्रैव अञ्जनो मुकुटस्तथा।
 कृष्णश्च पाण्डरश्चैव सहस्रशिखरश्च ह॥२८॥
 पारिजातश्च शैलेन्द्रस्त्रिशृङ्गश्चाचलोत्तमः।
 इत्येते पर्वतवरा दिग्भागे पश्चिमे स्मृताः॥२९॥

I shall now illustrate those— Suvakṣā, Śikhiśāila, Kāla, Vaidūrya, Kapila, Piṅgala, Rudra and Surasa, the great mountains Kumuda and Madhumān, Añjana and Mukuṭa, Kṛṣṇa and Pāṇḍara and Sahasra-śikhara, Pārijāta, the Lord of mountains and Triśṛṅga the best among the mountains. These are enumerated as the leading mountains in the western region.

महाभद्रस्य सरस उत्तरेणापि श्रीमतः।
 ये मया पर्वताः प्रोक्तास्तान्वदिष्ये यथाक्रमम्॥३०॥

In the north of the lake Mahābhadrā, the illustrious one, the mountains that have been enumerated by me, I shall talk of them in due order.

शङ्कुकूटो महाशैलो वृषभो हंसपर्वतः।
 नागश्च कपिलश्चैव इन्द्रशैलश्च सानुमान्॥३१॥
 नीलः कनकशृङ्गश्च शतशृङ्गश्च पर्वतः।
 पुष्पको मेघशैलश्च विराजश्चाचलोत्तमः॥
 जारुधिश्चैव शैलेन्द्र इत्येते उत्तराः स्मृताः॥३२॥

Śaṅkukūṣa, Mahāśāila or the great mountain, Vṛṣabha and Haṁsa Parvata, Nāga and Kapila Indraśāila, the peaked one or Sānumān, Nīla, Kanakaśṛṅga, Śatuśṛṅga, the mountains Puṣpaka and Meghaśāila and Virājā, the best among the mountains, Jārudhi, the lord of mountains, this way these are known as the northern mountains.

एतेषां शैलमुख्यानामन्तरेषु यथाक्रमम्।
 स्थाल्योऽह्यन्तरद्रोणश्च सरांसि च निबोधत॥३३॥

Understand the valleys and canyons and as also the ponds or lakes in the inter-spaces of these great mountains as per serial order.

इति श्रीमहापुराणे वायुप्रोक्ते भुवनविन्यासो नाम
 षट्त्रिंशोऽध्यायः॥३६॥

* * *

॥अथ सप्तत्रिंशोऽध्यायः॥

Chapter 37

The description of the establishment of the Universe

सूत उवाच

शीतान्तस्याचलेन्द्रस्य कुमुञ्जस्यान्तरेण तु।
द्रोण्यो विहङ्गसंघुष्टा नानासत्त्वनिषेविता॥१॥

Sūta spoke— The valleys between Śītānta, lord of mountain and Kumunja ranges are flocked-by birds and infested with innumerable fauna or beasts.

त्रियोजनशतायामा विस्तीर्णाः शतयोजनाः।
सुरसामलपानीचरम्यं तत्र सरोवरम्॥२॥

They are stretched along three hundred Yojanas and escalated to the extent of hundred Yojanas. There is an excellent lake with luscious and pure water.

द्रोण्यायामप्रमाणैस्तु पुण्डरीकैः सुगन्धिभिः।
सहस्रशतपत्रैर्हि महापद्मैरलंकृतम्॥३॥

The lake decorated by thousands of hundreds with white lotuses of pleasing fragrance and great red lotuses of hundreds and thousands of petals.

महोरगैरध्युषितं महाभोगैर्दुरासदैः।
देवदानवगन्धर्वैरुपस्पृष्टं जलं शुभम्॥४॥

This is occupied by unapproachable serpents of huge bodies. There is water auspicious as such rinsed by Devas, Dānavas and Gandharvas.

पुण्यं तच्छ्रीसरो नाम प्रकाशं दिवि चेह च।
प्रसन्नजलसंपूर्णं शरण्यं सर्वदेहिनाम्॥५॥

The sacred lake named Śrīśaras is famous in the heaven, on sky and herein. It is filled with limpid water. It is worthy abode of shelter for all the embodied beings.

तत्र त्वेकं महापद्मं मध्ये पद्मवनस्य ह।

कोटिपत्रप्रचारं तत्तरुणादित्यवर्चसम्॥६॥

Therein, however, is one Mahāpadma in the centre of Padmavana having the movement of crores of petals, which has the lustre of the midday sun.

नित्यं व्याकोशमजरं चाञ्जल्याच्चातिमण्डलम्।

चारुकेशरजालाढ्यं मत्तषट्पदनादितम्॥७॥

It is always sprouted forth and full blown. It never spoils. It is highly globular and circular. It has many lovely filaments. It is noisy with inebriated bees.

तस्मिन्यद्ये भगवती साक्षाच्छ्रीर्नित्यमेव हि।

लक्ष्म्याः पद्मं तदावासं मूर्तिमत्या न संशयः॥८॥

In that Padma, the goddess Lakṣmī herself always abides. Undoubtedly, the lotus is the perceptible abode of Lakṣmī in an embodied form.

सरसस्तस्य पूर्वस्मिंस्तटे सिद्धनिषेविते।

सदा पुष्पफलं रम्यं तत्र बिल्ववनं महत्॥९॥

In the eastern shore of that lake, inhabited by the Siddhas, there is a Bilvavana (a grove of mermelos fruits) which is full of flowers and fruits.

शतयोजनविस्तीर्णं त्रियोजनशतायतम्।

अर्धक्रोशोच्चशिखरैर्महावृक्षैः सहस्रशः॥१०॥

शाखासहस्रकलितैर्महस्कन्धैः समाकुलम्।

फलैः सुवर्णसंकाशैर्हरितैः पाण्डुरैस्तथा॥११॥

अमृतस्वादुसदृशैर्भेरीमात्रैः सुगन्धिभिः।

शीर्यमाणैः पतद्भिश्च कीर्णा भूमिर्निरन्तरा॥१२॥

It is hundred Yojanas in breadth and three hundred Yojanas in length. It is endowed with thousands of huge trees with big trunks and thousand extensive branches and tops, half a Yojana in height. The ground is littered with

sweet smelling fruits like the nectar, as huge as war-drums, some golden, some green, some pale, some white in colour, all falling down and shattering themselves.

नाम्ना तच्छ्रीवनं नाम सर्वलोकेषु विश्रुतम्।

गन्धर्वैः किन्नरैर्यक्षैर्महानागैश्च सेवितम्॥१३॥

By name that one known as Śrīvāna, famous as such in the worlds. It is inhabited by Gandharvas, Kinnaras, Yakṣas and Mahānāgas (large serpents).

सिद्धैश्चैव समाकीर्णं नित्यं बिल्वफलाशिभिः।

विविधैर्भूतसंघैश्च नित्यमेव निषेवितम्॥१४॥

It is crowded always by Siddhas who are subsisting upon the Bilva fruits. Various groups of living being inhabited as such perennially.

तस्मिन्वने भगवती साक्षाच्छ्रीर्नित्यमेव हि।

देवी संनिहिता तत्र सिद्धसंघैर्नमस्कृता॥१५॥

In that grove or forest, the goddess Lakṣmī herself abides perennially in corporeal form. She is offered obeisance to by the groups of Siddhas.

विकङ्कस्याचलेन्द्रस्य मणिशैलस्य चान्तरे।

शतयोजनविस्तीर्णं द्वियोजनशतायतम्॥१६॥

विपुलं चम्पकवनं सिद्धचारणसेवितम्।

पुष्पलक्ष्म्यावृतं भाति ज्वलन्तमिव नित्यदा॥१७॥

In the space between the mountain Vikaṅka and Maṇiśaila, there is an extensive Campaka forest, one hundred Yojanas wide and two hundred Yojanas in length. It is resorted to by Siddhas and Cāraṇas, surrounded by rich and glorious crops of flowers. It shines forth refulgent, as it were, as bestower of (materials) perennially.

अर्धक्रोशोच्चशिखरैर्महास्कन्धैः पलाशिभिः।

प्रफुल्लशाखाशिखरैः पिञ्जरं भाति तद्वनम्॥१८॥

That forest appears to be yellow with trees, with huge trunks and extensive branches blooming with flowers and tops spread about half a Krośa upwards.

द्विबाहुपरिणाहैस्तैस्त्रिहस्तायामविस्तरैः।
 मनःशिलाचूर्णनिभैः पाण्डुकेशरशालिभिः॥१९॥
 पुष्पैर्मनोहरैर्व्याप्तः व्याकोशैर्गन्धशालिभिः।
 विराजते वनं सर्वं मत्तभ्रमरनादितम्॥२०॥

The circumference of flowers is two Hastas (cubits) and length is three Hastas. Their pale yellow filaments contain pollen powder resembling red arsenic. They are always in bloom and sweet smelling. The forest shines with these flowers. It is resonant with the humming of inebriated bees.

तद्वनं दानवैर्देवैर्गन्धर्वैर्यक्षराक्षसैः।
 किन्नरैरप्सरोभिश्च महानागैश्च सेवितम्॥२१॥

That forest is inhabited by Demons, Gods, Gandharvas, Yakṣas, Rākṣasas, Kinnaras, Apsarasas and Mahānāgas.

तत्राऽऽश्रमं भगवतः कश्यपस्य प्रजापतेः।
 सिद्धसाध्यगणाकीर्णं नानाश्रुतिविभूषितम्॥
 महानीलकुमुञ्जाभ्यामन्तरेऽप्यचलावथ॥२२॥

Therein is the hermitage of adorable Kaśyapa Prajāpati, crowded by the groups of Siddhas and Sādhyas and adorned by variety of Vedic mutterings or musical notes within the space of Mahānīla and Kumuñja, these are two mountains as such.

महानद्याः सुखायास्तु तीरे सिद्धनिषेविते।
 पञ्चाशद्योजनायामं त्रिंशद्योजनविस्तरम्॥
 रम्यं तालवनं तद्धि अर्धक्रोशोच्चमस्तकम्॥२३॥

May be for the bliss as such on the shore inhabited by the Siddhas, of the Mahānādī (or great rivers) having fifty Yojanas length and thirty Yojanas breadth, the lovely Tālavana (i.e. palmyra palm grove), is that one having crest high to the extent of half a Krośa.

महामूलैर्महासारैः स्थिरैरविरलैः शुभैः।
 कुमुदाञ्जनसंस्थानैः परिवृत्तैर्महाफलैः॥
 मृष्टगन्धरसोपेतैरुपेतं सिद्धसेवितम्॥२४॥

That palm forest is inhabited by Siddhas and endowed with the fluid and scent of squeezed

(fruits) of huge size, surrounded by the glades of auspicious Kumuda and Añjana (lilies and collyrium), densely overgrown, non-swaggering, having abundant essence with firmer (lit. bigger) roots.

माहेन्द्रस्य द्विपेन्द्रस्य तत्र वास उदाहृतः।
 ऐरावतस्य भद्रस्य सर्वलोकेषु विश्रुतः॥२५॥

It is the abode of auspicious type of elephants, *Airāvatas* known as Bhadra, the lord of elephants of the great Indra. It is famous in all the worlds.

वेणुमन्तस्य शैलस्य सुमेधस्योत्तरेण च।
 सहस्रयोजनायामं विस्तीर्णं शतयोजनम्॥२६॥
 वृक्षगुल्मलतागुच्छैः सर्ववीरुद्भिरिरितम्।
 दूर्वाप्रस्तारमेवाथ सर्वसत्त्वविवर्जितम्॥२७॥

To the north of mountains—Veṇumanta and Sumedha, there is a big stretch of Dūrvā grass, having length of a thousand Yojanas and breadth of a hundred Yojanas. It is devoid of trees, hedges, creepers, winding plants and all kinds of animals.

तथा निषधशैलस्य देवशैलस्य चोत्तरे।
 सहस्रयोजनायामा शतयोजनविस्तृता॥२८॥
 सर्वा ह्येकशिला भूमिर्वृक्षवीरुद्विर्जिता।
 आप्लुता पादमात्रेण ह्युदकेन समन्ततः॥२९॥

Similarly to the north of the mountain Niṣadha, the mountain of gods, there is a big rocky piece of land, having length of a thousand Yojanas and a width of a hundred Yojanas. This is a land solely of a single slabbed (pavement), void of trees and creepers, inundated by water all around to the depth of one foot or quarter.

इत्येता ह्यन्तरद्रोण्यो नानाकाराः प्रकीर्तिताः।
 मेरोः पूर्वेण विप्रेन्द्रा यथावदनुपूर्वशः॥३०॥

This way have been illustrated the valleys of intermediary norm of many shapes, to the east of Meru, O Lords of Brāhmaṇas, as per previous illustration.

इति श्रीमहापुराणे वायुप्रोक्ते भुवनविन्यासो नाम
 सप्तत्रिंशोऽध्यायः॥३७॥

॥ अथाष्टत्रिंशोऽध्यायः ॥

Chapter 38

The description of the forest Udumbara

सूत उवाच

अतः परं प्रवक्ष्यामि दक्षिणां दिशमाश्रिताः।

या द्रोण्यः सिद्धचरिताः शृणु तान् ह्यनुपूर्वशः॥१॥

Sūta spoke— After this, I shall dilate upon the valleys between two mountains of the southern quarter inhabited by the Siddhas. You may listen about those as per serial order.

शिशिरस्याचलेन्द्रस्य पतङ्गस्यान्तरेण च।

श्लक्ष्णभूमिश्रिया युक्तं लतालिङ्गितपादपम्॥२॥

पृथुक्षेपोच्चशिखरैः पादपैरुपशोभितम्।

उदुम्बरवनं रम्यं पक्षिसंघनिषेवितम्॥३॥

There is the charming forest named Udumbara inhabited by the clusters of birds, englamoured by plants or saplings or trees having tops lofty owing to brood curvature, having plants or trees hugged i.e. inter-twined by creepers, endowed with smooth and polished ground, in the midst of leading mountains Pataṅga and Śīsira.

पक्कैर्विद्रुमसंकाशैर्मधुपूर्णेर्मनोरमैः।

ज्वलितं तद्वनं भाति महाकुम्भोपमैः फलैः॥४॥

The glittering forest shines with ripe fruits as big as great pitchers. They are ripe, coral-coloured, charming and full of honey.

तत्सिद्धयक्षगन्धर्वाः किंनरा उरगास्तथा।

विद्याधराश्च मुदिता उपजीवन्ति नित्यशः॥५॥

Siddhas, Yakṣas, Gandharvas, Kinnaras, Nāgas and jolly Vidyādharas subsist themselves perpetually of them.

प्रसन्नस्वादुसलिलास्तत्र नद्यो बहूदकाः।

सुरसामलतोयास्ताः सरांसि च समन्ततः॥६॥

Therein are streams abounding in waters having pure and delicious water. There are lakes all round with tasty water.

तत्राश्रयं भगवतः कर्हमस्य प्रजापतेः।

रम्यं सुरगणाकीर्णं सर्वतश्चित्रकाननम्॥

समन्ताद्योजनशतं तद्वनं परिमण्डलम्॥७॥

There is the hermitage of adorable Kardama Prajāpati which is attractive, overstrewn by the groups of gods, having variety of groves all round. It is circular extending to a hundreds of Yojanas.

ताम्रवर्णास्य शैलस्य पतङ्गस्यान्तरेण तु

शतयोजनविस्तीर्णं द्वियोजनशतायतम्॥८॥

तरुणादित्यसंकाशैः पुण्डरीकैः समन्ततः।

सहस्रपत्रैर्विकचैर्महापद्मैरलंकृतम्॥९॥

Between the mountain Tāmravarṇa and Pataṅga, there is a highly sacred lake, spread to the extent of a hundred Yojanas and extended upto two hundred Yojanas. It is adorned with white lotuses as refulgent as the midday sun and full-blown red big lotuses with thousand petals.

तथा भ्रमरसंलीनैः शतपत्रैः सुगन्धिभिः।

प्रफुल्लैः शोभितजलं रक्तनीलैर्महोत्पलैः॥१०॥

And likewise having waters englamoured by sweet-smelling, blooming, red and blue lilies with honey bees resting within.

सरोवरं महापुण्यं देवदानवसेवितम्।

महोरगैरधुषितं नीलजालविभूषितम्॥११॥

The lake is highly sacred one resorted to by gods and demons, inhabited by huge serpents and adorned with a network of blue-coloured lotuses.

तस्य मध्ये जनपदो ह्यायतः शतयोजनः।

त्रिंशद्योजनविस्तीर्णो रक्तधातुविभूषितः॥१२॥

In the midst of that is the Janapada, very long one to the extent of a hundred Yojanas, wide to the extent of thirty Yojanas and adorned with ruddy-hued minerals.

तस्योपरि महारथ्या प्रांशुप्राकारतोरणा।

नरनारीगणाकीर्णा स्फीता विभवविस्तरैः॥१३॥

There is a flourishing city with beautiful ramparts and high archways, crowded or

thronged by men and women, abounding in the affluence arcades.

वलभीकूटनिर्यूहैर्मणिभक्तिविचित्रतैः।

रत्नचित्रार्पिततलैः श्लक्ष्णचित्रोत्तरच्छदैः॥१४॥

The houses have turrets with fixed sloping roofs, decorated diversely and separately with jewels. The grounds are studded with gemslabs of various colours. There are bed-coverings smooth and variegated.

महाभवनमालाभिर्महाप्रांशुभिरुत्तमैः।

विद्याधरपुरं तत्र शोभते भ्राजयच्छुभम्॥१५॥

The town of Vidyādhara therein gleams forth being auspicious and being made to get illumined by the best ones with highly lofty rows of palatial buildings.

विद्याधरपतिस्तत्र पुलोमा तत्र विश्रुतः।

चित्रवेषधरः स्रग्वी महेन्द्रसदृशद्युतिः॥१६॥

The well-known Lord of Vidyādhara Pulomā is there, wearing a variegated or marvellous costume, wearing a garland and having radiance like that of the great Indra.

दीप्तानां चित्रवेषाणां सूर्यप्रतिमतेजसाम्।

विद्याधरसहस्राणामनेकेषां स राजराट्॥१७॥

He was the overlord of thousands of resplendent Vidyādhara having brilliance compared to that of the Sun and having variegated appearances refulgent as such.

विशाखस्याचलेन्द्रस्य पतङ्गस्यान्तरेण च।

सरसस्ताम्रवर्णस्य पूर्वे तीरे परिश्रुतम्॥१८॥

पञ्चेशुक्षेपणैर्विद्धं सुशाखं वर्णशोभितम्।

सर्वकालफलं तत्र स्फीतं चाप्रवनं महत्॥१९॥

Midway between the great mountains Viśākha and Pataṅga, there is a huge mango grove called Tāmraṅga on the eastern shore of the lake. It is pierced by the shafts of the five-arrowed one, i.e., Cupid. The trees have splendid boughs. They shine in various colours, bearing fruits in all seasons. The grove is flourishing and prosperous.

फलैः कनकसंकाशैर्महास्वादैः सुगन्धिभिः।

महाकुम्भप्रमाणैश्च तनुशाखैः समन्ततः॥२०॥

The fruits hold the resemblance of gold, highly delicious, scented, having sizes of the big pitchers and thin-branched ones spreading all round.

गन्धर्वकिंनरा यक्षा नागा विद्याधरास्तथा।

पिबन्त्याग्रसं तत्र सुस्वादु ह्यमृतोपमम्॥२१॥

Gandharvas, Kinnaras, Yakṣas, Nāgas and Vidyādhara drink the highly sweet ambrosial juice of the Mango fruits.

तत्राऽऽग्रसपीतानां मुदितानां महात्मनाम्।

श्रूयन्ते हृद्यतुष्टानां नादास्तस्मिन्महावने॥२२॥

Therein that great grove of the great-souled ones, jubilant ones, having the drinkfuls of Mango juice, are heard the recitations (lit. sounds) satisfied and exhilarant.

समूलस्याचलेन्द्रस्य वसुधारस्य चान्तरे।

समासुरभिपूर्णाढ्या विहङ्गैरुपशोभिता॥२३॥

त्रिंशद्योजनविस्तीर्णा पञ्चाशद्योजनायता।

तत्र बिल्वस्थली विप्राः शुद्धा निम्नफलद्रुमाः॥२४॥

Between the space of lordly mountain Samūla and Vasudhāra, there is a Bilvasthālī, fifty Yojanas long and thirty Yojanas wide. It is a level land sweet-smelling and flourishing. It is enamoured by birds and rich in redolent of similar norm. O Brāhmaṇas! It is having trees with fruits hanging very low.

सुस्वादैर्विदुमनिधैः फलैर्बिल्वैर्महोपमैः।

शौर्यमाणैर्विशीर्षैश्च प्रक्लिन्नतलमृत्तिकाः॥२५॥

The ground or clay underneath is humid and damp. It is covered by tasty fruits of Bilva, having resemblance of big (sized corals) in colour, being shattered down.

तां स्थलीमुपजीवन्ति यक्षगन्धर्वकिंनराः।

सिद्धा नागाश्च बहुशो नित्यं बिल्वफलाग्निः॥२६॥

In that natural region live— Yakṣas, Gandharvas, Kinnaras, Siddhas and Nāgas in

great number, perennially partaking the Bilva (mermelos) fruits only.

अन्तरे वसुधारस्य रत्नधारस्य चान्तरे।
त्रिंशद्योजनविस्तीर्णमायतं शतयोजनम्॥२७॥
सुगन्धं किंशुकवनं नित्यं पुष्पितपादपम्।
पुष्पलक्ष्म्यावृतं भाति प्रदीप्तमिव सर्वतः॥२८॥

In between Vasudhāra and Ratnadhāra, there is a beautiful forest of Kimśuka (Butea frondosa) thirty Yojanas wide and lengthy to the extent of a hundred Yojanas. It is having blooming trees, covered all over with beauty or glory of flowers and shines forth illumined as it were, all round.

यस्य गन्धेन दिव्येन वास्यते परिमण्डलम्।
समग्रं योजनशतं काननानि समन्ततः॥२९॥

By the divine fragrance of which one, the entire globe or sphere is sweetened upto a hundred Yojanas in the forests all round.

तत्सिद्धचारणगणैरप्सररोभिश्च सेवितम्।
रम्यं तत्किंशुकवनं जलाशयविभूषितम्॥३०॥

That beautiful forest of the Kimśuka trees is inhabited by Siddhas, Cāraṇagaṇas and Apsarasas. It is adorned by various reservoirs.

तत्राऽऽदित्यस्य देवस्य दीप्तमायतनं महत्।
मासे मासेऽऽवतरति तत्र सूर्यः प्रजापतिः॥३१॥

Therein is a huge luminous shrine of the god Āditya i.e. Sun. Every month, Prajāpati Sūrya descends there.

तत्र कालस्य कर्तारं सहस्रांशुं सुरोत्तमम्।
सिद्धसंघा नमस्यन्ति सर्वलोकनमस्कृतम्॥३२॥

Therein, multitudes of Siddhas bow to the thousand-rayed Sun, the best among gods, who is offered obeisance by the entire populace and who is the creator of Time.

पञ्चकूटस्य शैलस्य कैलासस्यान्तरेण तु।
षट्त्रिंशद्योजनायामं विस्तीर्णं शतयोजनम्॥३३॥
क्षुद्रसत्त्वैरनाधृष्यं सर्वतो हंसपाण्डुरम्।
दुष्पारं सर्वसत्त्वानां दुर्गमं लोमहर्षणम्॥३४॥

Between the space of mountains Pañcakūṭa and Kailāsa, there is an impassable land, having thirty-six Yojanas length and width of hundred Yojanas. It is irrepressible by the small beings, is swan-white from all sides, difficult of being ferried across, difficult of approach for all the beings and horripilating one.

इत्येता ह्यन्तरद्रोण्यो दक्षिणे परिकीर्तिताः।
यथानुपूर्वमखिलाः सिद्धसंघनिषेविताः॥३५॥

This way the intermediary valleys between two mountains in the south have been illustrated as per condignment in entirety which is inhabited by the congregations of the Siddhas.

पश्चिमायां दिशि तथा येऽन्तरद्रोणिविस्तराः।
तान्वर्ष्यमानास्तत्त्वेन शृणुतेमान्द्विजोत्तमाः॥३६॥

In the western quarter, likewise, which ones are the stretches of intermediary chasms between the two mountains, you may listen to them in reality, O best among the Brāhmaṇas or Scholars!

अन्तराले गिरौ तस्मिन्सुवक्षः शिखिशैलयोः।
समन्ताद्योजनशतमेकभूमं शिलातलम्॥३७॥

Within the intermediary space of the mountains Suvakṣa and Śikhiśaila, there is a rocky and stony stretch of land, extending to one hundred Yojanas on all quarters.

नित्यतप्तं महाघोरं दुःस्पर्शं रोमहर्षणम्।

अगम्यं सर्वसत्त्वानामीश्वराणां सुदारुणम्॥३८॥

It is always perennially heated, highly horrible, difficult of touch, horripilating as such, inaccessible to all beings and terrible even to gods.

मध्ये तस्यां शिलास्थल्यां त्रिंशद्योजनमण्डलम्।

ज्वालासहस्रकलिलं वह्निस्थानं सुदारुणम्॥३९॥

In the midst of that stones land, globular to the extent of thirty Yojanas, there is a horrible place of the Fire-god where thousands of flames are thrown out.

अनिन्धनस्तत्र सदा ज्वालामाली विभावसुः।

ज्वलत्येष सदा देवः शश्वत्तत्र हुताशनः॥४०॥

Therein fuel-less fire-god, invariably flame wreathed one is always burning without any fuel. He blazes there perpetually.

अधिदेवकृते योऽसावग्नेर्भागो विधीयते।

स तत्र ज्वलते नित्यं लोकसंवर्तकोऽनलः॥४१॥

For the sake of a presiding deity, which one that assumes the part of Fire, that same burns constantly the Fire dissoluter of the Universe.

अन्तरे शैलवरयोर्देवा वाऽपि तयोः शुभा।

मातुलुङ्गस्थली तत्र ह्यायामाहशयोजना॥४२॥

In the midst of the two virtuous mountains, there is an auspicious pond of Devas (Devavāpi). There is a tract (of land) to the length of ten Yojanas, known as Mātuluṅga.

मधुव्यञ्जनसंस्थानैः सुरसैः कनकप्रभैः।

फलैः परिणतैः सर्वा शोभिता सा महास्थली॥४३॥

That great land stands englamoured with sweet and ripe fruits of golden lustre and delicious juice as honey.

तत्राऽऽश्रमं महापुण्यं सिद्धसंघनिषेवितम्।

बृहस्पतेः प्रमुदितं सर्वकामगुणैर्युतम्॥४४॥

There is the highly sacred hermitage of Brhaspati, inhabited by the groups of Siddhas. It is very pleasant endowed with all the merits and cherished ends.

तथैव शैलवरयोः कुमुदाञ्जनयोरपि।

अन्तरे केसरद्रोणिरनेकायामयोजना॥४५॥

Likewise between the two mountains, Kumuda and Añjana, Kesaradroni is situated in many Yojanas in many lengths.

द्विबाहुपरिणाहैस्तस्त्रिहस्तायतविस्तृतैः।

चन्द्राशुवर्णैर्व्याकोशैर्मत्तषट्पदनादितैः॥४६॥

मधुसर्परिजः पृत्तैर्महागश्चैर्मनोहरैः।

शबलं तद्वनं भाति कुमुदैः सर्वकालजैः॥४७॥

That forest is shining forth with flowers taking growth in all seasons. These flowers are by the width of two cubits and by those triple cubited length's diameter, lunar-beamed-

coloured, pericarps resounded by inebriate bees, They are charming and fragrant with honey, ghee and dust or pollen-powder.

तत्र विष्णोः सुरगुरोर्दीप्तमायतनं महत्।

प्रकाशं त्रिषु लोकेषु सर्वलोकनमस्कृतम्॥४८॥

There is the great resplendent temple of Viṣṇu, the master of the Gods. It is well-known in three worlds and offered obeisance to by all the people.

अन्तरे शैलवरयोः कृष्णापाण्डुरयोरपि।

त्रिंशद्योजनविस्तीर्णं नवत्यायतयोजनम्॥४९॥

श्लक्ष्णमेकशिलं देशं वृक्षवीरुद्विवर्जितम्।

सुखपादप्रचारं च निम्नोन्नतविवर्जितम्॥५०॥

Between the two great mountains Kṛṣṇa and Pāṇḍura, there is a single tract of smooth rocky land, thirty Yojanas wider and of ninety lengthy Yojanas. It is single-slabbed region reft of trees and creepers, having pedestal treading, cosy, reft of uneven and high land spots.

मध्ये तु सरसस्तस्य रम्या तु स्थलपद्मिनी।

सहस्रपत्रैर्व्याकोशैश्छत्रमात्रैरलंकृता॥५१॥

In the midst of that lake, there is an attractive grove of land-lotuses. It is decorated with full-blown lotuses of thousand petals of the size of huge umbrellas.

पुण्डरीकैर्महापद्मैः मरुचिरैश्चशालिभिः।

शतपत्रैश्च विकचैरुत्पलैर्नीलपत्रकैः॥५२॥

That land is covered with beautiful and large white lotuses, fragrant hundred-petalled lilies having blue sprouts or petals.

मदोत्कटैर्मधुकरैर्भ्रमरैश्च मदोत्कटैः।

मृदुगद्गदकण्ठानां किनराणां च निस्वनैः॥५३॥

It is endowed with the profusely inebriate honey makers, the bees, the hovering ones. Kinnaras with sweet voices and having throats sobbing softly, sing the glory of the flowers.

उपगीतपद्मखण्डाढ्या विस्तीर्णा स्थलपद्मिनी।

यक्षगन्धर्वचरिता सिद्धचारणसेविता॥५४॥

That large grove of land-lotuses is resorted to by Yakṣas and Gandharvas and adored by Siddhas and Cāraṇas.

मध्ये तस्याश्च पद्मिन्याः पञ्चयोजनमण्डलः।

न्यग्रोधो विपुलस्कन्धो ह्यनेकारोहमण्डितः॥५५॥

And in the centre of that lotus lake, having circulation of five Yojanas, a *Nyagrodha* (Pippala or Indian Fig tree) of a huge trunk, decked by many hillocks (*āroha*) or elevations.

तत्र चन्द्रप्रभः श्रीमान्पूर्वचन्द्रनिभाननः।

सहस्रवदनो देवो नीलवासाः सुरारिहा॥५६॥

पद्ममाल्यधरस्थल्यां महाभागोऽपराजितः।

इज्यते यक्षगन्धर्वैर्विद्याधरगणैस्तथा॥५७॥

There the glorious moon-lusted lord Viṣṇu is offered sacrificial performances by Yakṣas, Gandharvas and Vidyādharas. He is a thousand faced one, azure-attired one, the killer of the enemies of gods i.e. demons. He wears blue clothes. His face resembles the full moon. He wears the garland of lotuses. He is blessed and ever victorious.

तस्मिन्नायतने साक्षादनादिनिधनो हरिः।

पद्मोपहारैर्विविधैरिज्यते सिद्धचारणैः॥५८॥

In that shrine in corporeal form, Viṣṇu, having no end and no beginning, is offered oblations by the Siddhas and Cāraṇas by variety of gifts of lotuses.

तदनन्तसदो नाम सर्वलोकेषु विश्रुतम्।

पद्ममालावलम्बाभिर्मालाभिरुपशोभितम्॥५९॥

That abode is known in all the world as the home of Ananta (*Ananta-Sadas*). It is decorated with garlands of lotuses and other flowers.

तथा सहस्रशिखरकुमुदस्यान्तरेण च।

पञ्चाशद्योजनायामं त्रिंशद्योजनविस्तरम्॥

इषुक्षेपोच्चशिखरं नानाविहगसेवितम्॥६०॥

As also by the chasm of Sahasra-śikhara Kumuda having elongation of fifty Yojanas and wide by thirty Yojanas, having peak of height to the extent of the target of an arrow, hovered over and inhabited by various birds.

महागन्धर्वमहास्वादैर्गजदेहनैः फलैः।

मधुस्रवैर्महावृक्षैरुपेतं तत्समन्ततः॥६१॥

It is all round equipped with huge trees dripping forth honey, through fruits similar to the body of an elephant, highly delicious and permeating with odour.

तत्राऽऽश्रमं महापुण्यं देवर्षिगणसेवितम्।

शुक्रस्य प्रथितं तत्र भास्वरं पुण्यकर्मणः॥६२॥

Therein a well-known hermitage of great sanctity of Śukra of sacred rites is there. It is shining and resorted to by multitudes of sages and gods.

शङ्कुकूटस्य शैलस्य वृषभस्यान्तरेण च।

परुषकस्थली रम्या ह्यनेकाय(यु)तयोजना॥६३॥

In the centre of the mountains Śaṅkukūṭa and Vṛṣabha, there is Paruṣaka-sthālī, the beautiful one, stretched to many ten thousand or myriad Yojanas.

बिल्वप्रमाणैश्च शुभैर्महास्वादैः सुगन्धिभिः।

फलैः प्रक्लिद्यते भूमिः परुषैर्वृन्तविच्युतैः॥६४॥

The ground is moistened with the fruits of Paruṣas fallen from their stalks. The fruits were Bilva sized, auspicious ones, highly tasty and scented ones.

तां स्थलीमुपजीवन्ति किन्नरोरगसाधवः।

परुषकरसोन्मत्ता मानाढ्यास्तत्र चारणाः॥६५॥

Kinnaras, serpents, saints, live in that land. They are intoxicated by the juice of Paruṣakas. The Cāraṇas thereof are highly respected.

कपिञ्जलस्य शैलस्य नागशैलस्य चान्तरे।

द्वियोजनशतायामा विस्तीर्णां शतयोजना॥६६॥

In the centre of Kapiñjala and Nāga mountains, there is a beautiful region, two hundred Yojanas long and hundred Yojanas wide.

स्थली मनोहरा सा हि नानावनविभूषिता।

नानापुष्पफलोपेता किन्नरोरगसेविता॥६७॥

The land, that one fascinating for the mind, is adorned by many groves, endowed with

variety of fruits and flowers. It is resorted to by Kinnaras and Uragas (serpents).

ब्राक्षावनानि रम्याणि तथा नागवनानि च।
 खर्जूरवनखण्डानि नीलाशोकवनानि च॥६८॥
 दाडिमानां च स्वादूनामक्षोटकवनानि च।
 अतसीतिलकानां च कदलीनां वनानि च॥६९॥
 बदरीणां च स्वादूनां वनखण्डानि सर्वशः।
 स्वादुशीताम्बुपूर्णाभिर्नदीभिः शोभितानि च॥७०॥

There are attractive groves of grapes, as also the Areca-nut palm groves, the glades of date palms and the forests of blue Aśoka trees. The groves or parterres of delicious pomegranate palms as also of walnut trees, linseed and Tilakas and plantain trees are there. There are small plots of tasty Badarī fruits. They are auspicious regions, brightened by rivers full of tasty and cool water.

तथा पुष्पकशैलस्य महामेघस्य चान्तरे।
 षष्टियोजनविस्तीर्णा सा भूमिः शतमायता॥७१॥

Likewise between the chasm of Puṣpakaśaila and Mahāmegha is the land of sixty Yojanas wide and hundred (Yojanas) in length.

समा पाणितलप्रख्या कठिना पाण्डुरा घना।
 वृक्षगुल्मलतागुल्मैस्तृणैश्चापि विवर्जिता॥७२॥

That is a level land like the palm of the hand, hard and white as also dense ref of trees, bushes or shrubs, wattles as well.

वर्जिता विविधैः सत्त्वैर्नित्यमस्मिन्निराश्रया।
 सा काननस्थली नाम दारुणा रोमहर्षणा॥७३॥

Void of variety of beings perennially in it having no resorts. It is a forest region, terrible and horripilating.

महासरांसि च तथा महावृक्षास्तथैव च।
 महावनानि सर्वाणि कान्तानीमानि सर्वशः॥७४॥

There are great lakes and likewise the huge trees, vast groves in entirety, lovely ones all around as such.

सरासां च वनानां च स्थलीनां च प्रजापतेः।

क्षुद्राणां सरसां चैव संख्या तत्र न विद्यते॥७५॥

That land of lakes and groves is the abode of Prajāpati. There is no end to the number of minor lakes there.

दश द्वादश सप्ताष्टौ विंशत्त्रिंशच्च योजनाः।

स्थल्यो द्रोण्यश्च विख्याताः सरांसि च वनानि च॥७६॥

The chasms, well-known lakes and groves and regions are in various sizes of ten, twelve, seven, eight, twenty and thirty Yojanas.

केचित्सन्ति महाघोराः श्यामाः पर्वतकुक्षयः।

सूर्याशुजालैरस्पृष्टा नित्यं शीता दुरासदाः॥७७॥

Some of them are highly terrific cimmerician gloomed interiors or grottos of the mountains, untouched by the networks of the solar beams. They are always cold and inaccessible.

तथा ह्यनलतप्तानि सरांसि द्विजसत्तमाः।

शैलकुक्ष्यन्तरस्थानि सहस्राणि शतानि च॥७८॥

O excellent Brāhmaṇas, there are lakes with hot water like fire situated within intermediary spaces of the mountains, in thousands and hundreds.

इति श्रीमहापुराणे वायुप्रोक्ते भुवनविन्यासो
 नमाष्टत्रिंशोऽध्यायः॥३८॥

* * *

॥अथैकोनचत्वारिंशोऽध्यायः॥

Chapter 39

The description of the mountains such
as Śītānta

सूत उवाच

अतः परं प्रवक्ष्यामि यस्मिन् यस्मिञ्शिलोच्चये।

ये संनिविष्टा देवानां विविधानां गृहोत्तमाः॥ १॥

Sūta spoke— Here after, I shall dilate upon
on whichever huge rock or rock accumulations
(Śiloccayas), whichever excellent domiciles of
the gods stand established.

तत्र योऽसौ महाशैलः शीतान्तो नैकविस्तरः।
नैकधातुशतैश्चित्रैर्नैकरत्नाकराकरः॥ २॥

And there, whichever is the lofty mountain Śītānta (by name), having many outstretches and which is the storehouse of mines of gems.

नितम्बैः पुष्पसालम्बैर्नैकसत्त्वगुणालयः।
महार्हमणिचित्राभिर्हेमवंशैरलंकृतः॥ ३॥

There are the bunches of flowers in it. It is the place of beings of good qualities. It is decorated with sum of gold pieces, variegated with gems of great values.

नितम्बैः षट्पदोद्गीतैः प्रवालैर्हेमचित्रकैः।
तटैः कुसुमसंकीर्णैर्मत्तभ्रमरनादितैः॥ ४॥

The slopes rendered resonant by the bees, as also by upper surfaces, having variegations of golden-hued corals, crowded by flowers, resounded by inebriate bees.

लतालम्बैश्चित्रवद्भिश्चित्रैर्धातुशतार्चितैः।
सानुभी रत्नचित्रैश्च पुष्पाढ्यैश्च विभूषितः॥ ५॥

It is decorated with variegated creepers, strings adored by variegated minerals in hundreds, as also adorned by peaks, pied-hued, by gems rich in flowers.

विमलस्वादुपानीयैर्नैकप्रस्रवणैर्युतः।
निकुञ्जैः कुसमोत्कीर्णैरनेकैश्च विभूषितः॥ ६॥

Equipped with many cascades, having waters limpid and sweet. It is embellished with many hedges abounding in flowers.

पुष्पोडुपवहाभिश्च स्रवन्तीभिरलंकृतः।
किन्नराचरिताभिश्च दरीभिः सर्वतस्ततः॥ ७॥

यक्षगन्धर्वचरितैरनेकैः कन्दरोदरैः।

शोभितश्च सुखासेव्यैश्चित्रैर्गहनसंकटैः॥ ८॥

It is adorned by streams bearing flowers and rafts. The inner crevasses of the mountain are all around inhabited or roved about by Kinnaras. There are many caves and cavities frequented by Yakṣas and Gandharvas, being impenetrable owing to variety of underwoods, fit to be enjoyed cosily.

नानासत्त्वगुणाकीर्णैः सुपानीयैः सुखाश्रयैः।
नानापुष्पफलोपेतैः पादपैः समलंकृतः॥ ९॥

तस्मिन्गुहाश्रयाकीर्णे अनेकोदरकन्दरे।

क्रीडावनं महेन्द्रस्य सर्वकामगुणैर्युतम्॥ १०॥

Many animals frequent it. Good potable water is abundant. The mountain is adorned by trees endowed with many flowers and fruits having cosy resorts. In that one having the outstretch of many resorts in the form of grottos having many interiors of crevices or caves. It is a sportive garden of Mahendra, endowed with the qualities of all types of cherished ends.

तत्र तद्देवराजस्य पारिजातवनं महत्।

प्रकाशं त्रिषु लोकेषु गीयते श्रुतिनिश्चयात्॥ ११॥

Therein is the great grove Pārijāta¹ of Devarāja Indra, well-known in the three worlds and is eulogised in songs as can be ascertained from reports.

तरुणादित्यशंकाशैर्महागन्धैर्मनोहरैः।

पुष्पैर्भाति नगश्रेष्ठः सुदीप्त इव सर्वशः॥ १२॥

By means of the excessive fragrance and charming flowers blazing like the mid-day sun, the excellent mountain is refulgent or illumined as it were from all sides.

समग्रं योजनशतं तं गन्धमनिलो ववौ।

पारिजातकपुष्पाणां माहेन्द्रवननिर्गतः॥ १३॥

The entire hundred of Yojanas to that one, the wind wafts the scent along of the flowers of Pārijāta, blown out of the grove of Mahendra.

वैदूर्यनालैः कमलैः सौवर्णैर्वज्रकेसरैः।

सर्वगन्धजलोपेतैर्मत्तषट्पदनादितैः॥ १४॥

व्याकोशैर्विकचैश्चापि शतपत्रैर्मनोहरैः।

सुपङ्कजैर्महापत्रैर्वाप्यस्तत्र विभूषिताः॥ १५॥

The tanks therein are adorned with blue lotuses resembling *lapis lazuli* with golden-hued having filaments grown along; endowed with

1. A kind of celestial flower, a favourite of Śacī, the queen of Indra.

the waters scented all over, resounded by the inebriate bees. There are oblong tanks, decorated by large-leaved red-lotuses, fascinating, owing to hundreds of sprouts blown up and florescent.

विरेजुरन्तरम्बुस्थाः सौवर्णमणिभूषिताः।

परिस्पन्देक्षणा नित्यं मीनयूथाः सहस्रशः॥ १६॥

The clusters of fish, thousands in number, always shine within the water, having eyes rolling along and decorated with golden gems.

कूर्मैश्चानेकसंस्थानैर्हर्मरत्नपरिष्कृतैः।

चञ्चूर्यमाणैः सलिलैर्भाति चित्रं समन्ततः॥ १७॥

It shines forth variegatedly all around by the waters spreading along, refurbished by golden gems as also by tortoises having many abodes.

नानावर्णैश्च शकुनैर्नानारत्नतनूरुहैः।

सुवर्णपुष्पैश्चानेकैर्मणितुण्डैर्द्विजातिभिः॥ १८॥

वल्गुस्वरैः सदोन्मत्तैः संपतद्भिः समन्ततः।

शुशुभे तद्वनं रम्यं सहस्राक्षस्य धीमतः॥ १९॥

That beautiful forest of the intelligent thousand-eyed Indra is adorned with birds of different colour having gem like beaks and by golden flowers of various types. They are always inebriate while swooping down all over perennially, chirping sweet attractive sounds.

मत्तभ्रमरसंनदैर्विहङ्गानां च कूजितैः।

नित्यमानन्दितवनं तस्मात्क्रीडावनं महत्॥ २०॥

By the hummings of the inebriate bees and warblings of the birds perennially is enjubilated that grove. On that account, it became a great sporting spot.

सुवर्णपार्श्वैश्च नगैर्मणिमुक्तापुरस्कृतैः।

मणिशृङ्गकणापन्नैः पतद्भिश्च समन्ततः॥ २१॥

शाखापृग्गैश्च चित्राङ्गैर्नानारत्नतनूरुहैः।

नानावर्णप्रकारैश्च सत्त्वैरन्यैः समाकुलम्॥ २२॥

The forest is full of apes having pied-hued limbs and having shags of variety of gems and by multi-coloured specified animals of different

types. The mountains have glorious golden sides, headed by pearls and gems, converging down on all sides. Their peaks too are set in gems.

मुञ्चन्ति पुष्पवर्षं च तत्र बाललता दुमाः।

पारिजातकपुष्पाणां मन्दमारुतकम्पिताः॥ २३॥

Therein the trees and young creepers shower forth rain of flowers of the Pārijātaka when gently shaken by the mild wind.

शयनासननिर्व्यूहैः स्तीर्णै रत्नविभूषितैः।

विहारभूमयस्तत्र द्विजाः शक्रवने शुभाः॥

न च शीतो न चाप्युष्णो रविस्तत्र समः सदा॥ २४॥

O Brāhmaṇas, when gems, couches and seats are laid all round the playing grounds, the auspicious grove of Indra looks very splendid. There the sun is neither hot nor cold. He is of equable nature. The climate is always temperate.

नित्यमुन्मादजननो मधुमाधवसंभवः।

वाति चाप्यनिलस्तत्र नानापुष्पाधिवासितः॥

नित्यं सङ्गसुखाह्लादी श्रमक्लमविनाशनः॥ २५॥

The breeze blowing in the months of spring is rendered fragrant by various flowers and produces excessive elation. It removes fatigue caused by exertion and gives pleasure by its mere contact.

तस्मिन्निन्द्रवने शुभ्रे देवदानवपन्नगाः।

यक्षराक्षसगुह्याश्च गन्धर्वाश्चापितौजसः॥ २६॥

विद्याधराश्च सिद्धाश्च किन्नराश्च मुदा युताः।

तथाऽप्सरोगणाश्चैव नित्यं क्रीडापरायणाः॥ २७॥

In that refulgent *Indravana* (forest of Indra) Devas, Dānavas, Pannagas (i.e. Nāgas), Yakṣas, Rākṣasas, Guhyakas, Gandharvas of illimitable radiance, Vidyādharas, Siddhas and Kinnaras are endowed with joy and likewise the groups of nymphs too are always engaged in sports.

तस्य पर्वतराजस्य पूर्वे पार्श्वे महोचितम्।

कुमुजं (दं) शैलराजानं नैकनिर्भरकन्दरम्॥ २८॥

On the eastern side of that royal mountain, lordly and highly elevated mountain of Kumūñja with many streams and caves is located.

तस्य धातुविचित्रेषु कूटेषु बहुविस्तराः।

अष्टौ पुर्यो ह्युदीर्णाश्च दानवानां महात्मनाम्॥ २९॥

On the peaks variegated with minerals, there are eight big cities of high-souled Dānavas.

वज्रके पर्वते चापि अनेकशिखरोदरैः।

उदीर्णा राक्षसावासा नरनारीसमाकुलाः॥ ३०॥

On the mountain Vajraka with many charming peaks and caves, the vast-normed abodes of Rākṣasas, thronged by men and women is situated.

नीलका नाम ते घोरा राक्षसाः कामरूपिणः।

तत्र तेऽभिरता नित्यं महाबलपराक्रमाः॥ ३१॥

These demons named Nīlakas can assume forms as they please. They are endowed with great prowess and might of great norm. They live there for ever.

महानीलेऽपि शैलेन्द्रे पुराणि दश पञ्च च।

हयाननानां विख्याताः किन्नराणां महात्मनाम्॥ ३२॥

On the great Mahāñila mountain, there are fifteen famous cities of the horse-faced Kinnaras.

देवसेनो महाबाहुर्बलमिन्द्रादयस्तथा।

तत्र किन्नरराजानो दश पञ्च च गर्विताः॥ ३३॥

Devasena as strong as Indra is a powerful ruler. There the fifteen Kinnara overlords are very haughty.

सुवर्णपार्श्वैः प्रायेण नानावर्णसमाकुलैः।

बिलप्रवेशैर्नगरैः शैलेन्द्रः सोऽभ्यलंकृतः॥ ३४॥

Golden-flanked one, that mountain lord is adorned by towns which is crowded with people of different races.

अतिदारुणा दृष्टिविषा ह्यग्निकोपा दुरासदाः।

महोरगशतास्तत्र सुवर्णवशवर्तिनः॥ ३५॥

Highly horrible serpents live there under the

control of Garuḍas. They are hundreds in number, terrible, fiery, inaccessible and of venomous sight.

सुनागेऽपि महाशैले दैत्यावासाः सहस्रशः।

हर्म्यप्रासादकलिलाः प्रांशुप्राकारतोरणाः॥ ३६॥

On the great mountain Sunāga, there are thousands of abodes of Daityas, consisting of mansions and palaces and having tall ramparts and arched portals.

वेणुमन्ते महाशैले विद्याधरपुरत्रयम्।

त्रिंशद्योजनविस्तीर्णं पञ्चाशद्योजनायतम्॥ ३७॥

On the huge mountain Veṇumanta, a triad of Vidyādhara towns are there. They are thirty Yojanas in breadth and fifty Yojanas in length.

उलूको रोमशश्चैव महानेत्रश्च वीर्यवान्।

विद्याधरवरास्तत्र शक्रतुल्यपराक्रमाः॥ ३८॥

Ulūka, Romaśa and Mahānetra— these are the rulers of the Vidyādharas there, having prowess equal to that of Śakra (i.e. Indra).

वैकङ्के शैलशिखरे ह्यन्तःकन्दरनिभरैः।

महोच्चशृङ्गे रुचिरे रत्नधातुविचित्रते॥ ३९॥

तत्राऽऽस्ते गारुडिनित्यमुर्गारिर्दुरासदः।

महावायुजवश्चण्डः सुग्रीवो नाम वीर्यवान्॥ ४०॥

On the great peak which is of variegated colours due to jewels and minerals, of mountain Vaikaṅka with caves and rivulets within, there lives Sugrīva, the fierce and powerful, the unthwartable enemy of serpents and the son of Garuḍa with the great speed of the wind.

महाप्रमाणैर्विक्रान्तैर्महाबलपराक्रमैः।

स शैलो ह्यावृतः सर्वैः पक्षिभिः पन्नगरिभिः॥ ४१॥

That mountain is covered by the birds, the very enemies of serpents of mighty prowess and physical strength and the chivalrous ones of stupendous figures.

करञ्जेऽभिरतो नित्यं साक्षाद्भूतपतिः प्रभुः।

वृषभाङ्को महादेवः शंकरो योगिनां प्रभुः॥ ४२॥

On the mountain Karañja lives Śiva in corporeal form, the bull-marked one,

Mahādeva, Śaṅkara, the overlord of Yogins and Bhūtas.

नानावेषधरैर्भूतैः प्रमथैश्च दुरासदैः।

करञ्जे सानवः सर्वे ह्यवकीर्णाः समन्ततः॥४३॥

All the peaks on Karañja all round are occupied by Bhūtas and the unassailable Pramathas with diverse costumes and features.

वसुधारे वसुमतः वसूनाममितौजसाम्।

अष्टावाचतनान्याहुः पूजितानि महात्मनाम्॥४४॥

The eight illustrious abodes of the noble-souled and powerful Vasus are situated on the mountain Vasudhāra. This is being said.

रत्नधातौ गिरिवरे सप्तर्षीणां महात्मनाम्।

सप्ताश्रमाणि पुण्यानि सिद्धावासयुतानि च॥४५॥

On the excellent mountain Ratnadhātu, there are the seven sacred hermitages of the sages along with the abodes of Siddhas.

महाप्रजापतेः स्थानं हेमशृङ्गे नगोत्तमे।

चतुर्वक्त्रस्य देवस्य सर्वभूतनमस्कृतम्॥४६॥

On the excellent mountain Hemaśṛṅga, there is the abode of the great Prajāpati, the four-faced one. It is offered obeisance to by all the beings.

गजशैले भगवतो नानाभूतगणावृताः।

रुद्राः प्रमुदिता नित्यं सर्वभूतनमस्कृताः॥४७॥

On the mountain Gajaśāila, the adorable lord Rudras, thronged by groups of many Bhūtas (vampires or beings), rejoice forever. They are being offered obeisance to by all the beings.

सुमेधे धातुचित्राढ्ये शैलेन्द्रे मेघसंनिभे।

नैकोदरदरीवप्रनिकुञ्जैश्चोपशोभिते॥४८॥

आदित्यानां वसूनां च रुद्राणां चामितौजसाम्।

तत्राऽऽयतनविन्यासा रम्याश्चैवाश्विनोरपि॥४९॥

On the great mountain Sumedha, rich in variety of minerals, the Lord of mountains, the very peer to a cloud, enamoured by groves, bunds and hedges of varied norms, there are the abodes of Ādityas, Vasus and Rudras of

abundant splendour. The fascinating mansions of the Aśvin gods too are there.

स्थानानि सिद्धैर्देवानां स्थापितानि नगोत्तमे।

तत्र पूजापरा नित्यं यक्षगन्धर्वकिन्नराः॥५०॥

The abodes of Devas there are established by Siddhas on the excellent mountain. Yakṣas, Gandharvas and Kinnaras are engaged in worship there for ever.

गन्धर्वनगरी स्फीता हेमकक्षे नगोत्तमे।

अशीत्यमरपुर्याभा महाप्राकारतोरणा॥५१॥

The luxuriant Gandharva city Aśītyā is on the excellent mountain Hemakakṣa having brilliance of the celestial Amarāvati. It has arched portals and parapets of huge norms.

सिद्धा ह्यपत्तना नाम गन्धर्वा युद्धशालिनः।

येषामधिपतिर्देवो राजराजः कपिञ्जलः॥५२॥

The Siddhas are named *Apattanas* (city-less) and Gandharvas are inclined to warfare. Their ruler is Kapiñjala, the king of kings.

अनले राक्षसावासाः पञ्चकूटेषु दानवाः।

ऊर्जिता देवरिपवो महाबलपराक्रमाः॥५३॥

On Anala, the abodes of Rākṣasas and on Pañcakuṭa, the abodes of Dānavas are there. They are hefty ones, the enemies of gods and of formidable prowess.

शतशृङ्गे पुरशतं यक्षाणाममितौजसाम्।

ताम्राभे काद्रवेयस्य तक्षकस्य पुरोत्तमम्॥५४॥

On the Śataśṛṅga mountain are the hundred towns of Yakṣas of illimitable radiance. The excellent capital of Takṣaka, son of Kadru, is on the mountain Tāmraḥba.

विशाखे पर्वतश्रेष्ठे नैकवप्रदरीशुभे।

गुहानिरतवासस्य गुहस्याऽऽयतनं महत्॥५५॥

On Viśākha, the great mountain, enamoured by many parapets and crevices, is the great shrine of Guha, fond of having abode in a cave.

श्वेतोदरे महाशैले महाभवनमण्डिते।

पुरं गरुडपुत्रस्य सुनाभस्य महात्मनः॥५६॥

On the great Śvetodara mountain, there is the city of high-souled Sunābha, son of Garuḍa. It is embellished with huge buildings.

पिशाचके गिरिवरे हर्म्यं प्रासादमण्डितम्।
यक्षगन्धर्वचरितं कुबेरभवनं महत्॥५७॥

On the excellent mountain Piśācaka, there is the great abode of Kubera, frequented by Yakṣas and Gandharvas. That mansion is embellished with great palaces.

हरिकूटे हरिर्देवः सर्वभूतनमस्कृतः।
प्रभावात्तस्य शैलोऽसौ महानाभः प्रकाशते॥५८॥

On the Harikūṭa, the god Hari is offered obeisance to by all the beings. On account of the influence of the lord, that mountain shines forth with great refulgence.

कुमुदे किन्नरावासा अञ्जने च महोरगाः।
कृष्णे गन्धर्वनगरा महाभवनशालिनः॥५९॥

On Kumuda, the abodes of Kinnaras are there. The mighty serpents live on the Añjana mountain. And on the Kṛṣṇa mountain, the cities of Gandharvas are there, decorated with huge buildings.

पाण्डुरे चारुशिखरे महाप्राकारतोरणे।
विद्याधरपुरं तत्र महाभवनशालिनम्(?)॥६०॥

On Pāṇḍura of lovely peaks, having huge or lofty ramparts and arched-portals, the city of Vidyādhara is situated. It is bedecked by vast mansions.

सहस्रशिखरे शैले दैत्यानामुग्रकर्मणाम्।
पुराणि समुदीर्णानां सहस्रं हेममालिनाम्॥६१॥

On the mountain Sahasraśikhara, there are thousand cities of Daityas of ferocious deeds, wearing gold necklaces.

मुकुटे पन्नगावासा अनेकाः पर्वतोत्तमाः।
पुष्पके वै मुनिगणा नित्यमेव मुदा युताः॥६२॥

On Mukuṭa, there are the abodes of serpents and the groups of sages, always living happily on the Puṣpaka mountain.

वैवस्वतस्य सोमस्य वायोर्नागाधिपस्य च।
सुपक्षे पर्वतवरे चत्वार्यायतनानि च॥६३॥

There are four mansions of Vaivasvata (Yama), Soma, Vāyu and the overlord of Nāgas, on the excellent mountain Supakṣa.

गन्धर्वैः किन्नरैर्यक्षैर्नागैर्विद्याधरोत्तमैः।
सिद्धैर्हितेषु स्थानेषु नित्यमिष्टः प्रपूज्यते॥६४॥

In their respective places, their respective gods are greatly worshipped by Gandharvas, Kinnaras, Yakṣas, Nāgas, excellent Vidyādhara and Siddhas.

इति श्रीमहापुराणे वायुप्रोक्ते उपोद्घातपादे भुवनविन्यासो
नामैकोनचत्वारिंशोऽध्यायः॥३९॥

* * *

॥अथ चत्वारिंशोऽध्यायः॥

Chapter 40

The description of the abode of Garuḍa on Devakūṭa

सूत उवाच

मर्यादापर्वते शुभ्रे देवकूटे निबोधत।
विस्तीर्णे शिखरे तस्य कूटे गिरिवरस्य ह॥ १॥
समन्ताद्योजनशतं महाभवनमण्डितम्।
जन्मक्षेत्रं सुपर्णस्य वैनतेयस्य धीमतः॥ २॥

Know that all round to the extent of a hundred Yojanas, decorated by huge buildings, is the birth-field of the intelligent Suparṇa i.e. Garuḍa, the son of Vinatā. It is embellished with a great mansion on the extensive peak of the excellent boundary-mountain Devakūṭa.

नैकैर्महापक्षिगणैर्गारुडैः शीघ्रविक्रमैः।
संपूर्णवीर्यसंपन्नैर्दमनैरुरगारिभिः॥ ३॥

It is resorted to by many clusters of huge birds of Garuḍa's lineage. They are highly prowessed ones, endowed with complete virility, the enemies and suppressors of serpents.

पक्षिराजस्य भवनं प्रथमं तन्महात्मनः।

महावायुप्रवेगस्य शात्मलिद्वीपवासिनः॥४॥

There is the first mansion of Pakṣirāja Garuḍa (the noble king of birds) who has the velocity of mighty squall and residence in Śālmalīdvīpa.

तस्यैव चारुमूर्धस्तु कूटेषु च महर्षिषु।

दक्षिणेषु विचित्रेषु सप्तस्वपि तु शोभिनः॥५॥

संध्याभ्रभः समुदिता रुक्मप्राकारतोरणाः।

महाभवनमालाभिः शोभिता देवनिर्मिताः॥६॥

त्रिंशद्योजनविस्तीर्णाश्चत्वारिंशत्तमायताः।

सप्त गन्धर्वनगरा नरनारीसमाकुलाः॥७॥

There are seven cities of Gandharvas on the seven southern peaks of its charming hill, where men and women live. They are forty Yojanas in length and thirty Yojanas in breadth. There are golden ramparts and archways rising up. They are built by Devas and endowed with a series of great mansions. They resemble clouds at dusk. The peaks are of variegated shapes and colours. They are prosperous.

आग्नेया नाम गन्धर्वा महाबलपराक्रमाः।

कुबेरानुचरा दीप्तास्तेषां ते भवोत्तमाः॥८॥

The Gandharvas named Āgneyas, being then of great might and valour, the followers of Kubera, the refulgent ones, therein have excellent abodes.

तस्य चोत्तरकूटेषु भुवनस्य महागिरेः।

हर्म्यप्रासादबद्धं च उद्यानवनशोभितम्॥९॥

पुरमाशीविषैः पूर्णं महाप्राकारतोरणम्।

वादित्रशतनिर्घोषैरानन्दितवनान्तरम्॥१०॥

On the northern peaks of the lofty mountain Bhuvana, there is a city, teeming with venomous serpents. It is full of mansions and palaces and is beautified with gardens and parks. It is having arched-portaled huge ramparts. The interior of the parks is rendered pleasant by the sound of hundreds of musical instruments.

द्रुषसह्यममित्राणां त्रिंशद्योजनमण्डलम्।

नगरं सैहिकेयानामुदीर्णं देवविद्विषाम्॥

सिद्धदेवर्षिचरितं देवकूटे निबोधत॥११॥

Know that there is on the mountain Devakūṭa, the city of Saimhikēyas, the enemies of gods. It is difficult of bearing for the enemies, having a circulation of thirty Yojanas. It is inhabited by Siddhas and Ṛṣis.

द्वितीये द्विजशार्दूला मर्यादापर्वते शुभे।

महाभवनमालाभिर्नानावर्णाभिरावृतम्॥१२॥

सवर्णमणिचित्राभिरनेकाभिरलंकृतम्।

विशालरथ्यं दुर्धर्षं नित्यं प्रमुदितं शिवम्॥१३॥

नरनारीगणाकीर्णं प्रांशुप्राकारतोरणम्।

षष्टियोजनविस्तीर्णं शतयोजनमायतम्॥१४॥

नगरं कालकेयानामसुराणां दुरासदम्।

देवकूटतटे रम्ये संनिविष्टं सुदुर्जयम्॥

महाभ्रचयसंकाशं सुवासं नाम विश्रुतम्॥१५॥

O Brāhmaṇas, there on the charming ridge of Devakūṭa is founded the invincible and inaccessible city of the demons known as Kālakeyas. It looks like a cluster of clouds. It is well-known as Sunāsa. It is on the next boundary mountain. It has a series of great mansions of different colours. It is decorated with gold and precious stones in various ways. Its streets are broad. It is full of joy, auspiciousness and crowded with men and women. Its ramparts and archways are very high. The city is hundred Yojanas lengthy and sixty Yojanas wide.

तस्यैव दक्षिणे कूटे त्रिंशद्योजनविस्तरम्।

द्विषष्टियोजनायामं हेमप्राकारतोरणम्॥१६॥

हृष्टपुष्टावलिप्तानामावासाः कामरूपिणाम्।

औत्कचानां प्रमुदितं राक्षसानां महापुरम्॥१७॥

On the right or southern peak of that very one, there is the jolly big city of Autkaca Rākṣasas. They have physiques well-nourished and can assume any form at will. The city is twenty Yojanas in width and sixty two Yojanas in length, having golden-arched ramparts.

मध्यमे तु महाकूटे देवकूटस्य वै गिरेः।
 सुवर्णमणिपाषाणैश्चित्रैः श्लक्ष्णतरैः शुभैः॥
 शाखाशतसहस्राढ्यैर्नकारोहसमाकुलम्॥ १८ ॥
 स्निग्धपर्णमहामूलमनेकस्कन्धवाहनम्।
 रम्यं ह्यविरलच्छायं दशयोजनमण्डलम्॥ १९ ॥
 तत्र भूतवटं नाम नानाभूतगणालयम्।
 महादेवस्य प्रथितं त्र्यम्बकस्य महात्मनः॥
 दीप्तमायतनं तत्र सर्वलोकेषु विश्रुतम्॥ २० ॥

On the central peak of Devakūṭa mountain, there is the famous resplendent abode of the noble-souled, three-eyed god Mahādeva, known in all the worlds as *Bhūtavaṭa*. It is the resort of various groups of *Bhūtas*. It is built of auspicious stones having gems and gold inlaid, rich in hundred thousands of branches of trees. The leaves are very smooth and splendid. There is a perpetual dense shade. The trees have their roots deep into the earth bearing vast trunks. The place is a circular zone extending to ten Yojanas.

वराहगजसिंहर्क्षशार्दूलकरभाननैः।
 गृध्रोलूकमुखैश्चैव मेघोघ्राजमहामुखैः॥ २१ ॥
 कदम्बैर्विकटैः स्थूलैर्लम्बकेशतनूरुहैः।
 नानावर्णाकृतिधरैर्नानासंस्थानसंस्थितैः॥ २२ ॥
 दीप्तैरनेकैरुग्रास्यैर्भूतैरुग्रपराक्रमैः।
 अशून्यमभवन्नित्यं महापरिषदैस्तथा॥ २३ ॥
 तत्र भूतपतेर्भूता नित्यं पूजां प्रयुञ्जते।
 झङ्गिरैः शङ्खपटहैर्भेरीडिण्डिमगोमुखैः॥ २४ ॥

The city is occupied by *Bhūtas* fierce, valorous and with terrible faces. Also crowded by those having faces of boars, tuskers, lions, bears, tigers, camel-cubs, having huge faces like those of vultures, owls, rams, goats and camels. They are hideous and stout with long hairs, both on the heads and bodies. They have various complexions and features. They congregate into groups and worship the lord of *Bhūtas* (*Śiva*) by playing drums, conches, tabors, kettle drums smaller drums and cow-faced bugles.

रणितालसितोद्गीतैर्नित्यं बलितवर्जितैः।
 विस्फूर्जितशतैस्तत्र पूजायुक्ता गणेश्वराः॥
 प्रीताः पुरारिप्रमथास्तत्र क्रीडापराः सदा॥ २५ ॥

The leading *Gaṇas* are hectically engaged in worship with the the high-pitched vocal music and reverberated sounds of windings. The *Pramathas*, the enemy of the *Tripuras* too, are engaged in sports.

सिद्धदेवर्षिगन्धर्वयक्षनागेन्द्रपूजितः।

स्थाने तस्मिन्महादेवः साक्षाल्लोकशिवः शिवः॥ २६

Here, the auspicious lord *Śiva*, the benefactor of the worlds is adored by *Siddhas*, *Devas*, *Sages* (*Ṛṣis*), *Gandharvas*, *Yakṣas* and *Nāgas* (*Serpents*).

इति श्रीमहापुराणे वायुप्रोक्तेऽनुषङ्गपादे भुवनविन्यासो नाम
 चत्वारिंशोऽध्यायः॥ ४० ॥

* * *

॥ अथैकचत्वारिंशोऽध्यायः ॥

Chapter 41

The description of Kailāsa

सूत उवाच

विविक्तचारुशिखरं पत्रितं शङ्खवर्चसम्।

कैलासं देवभक्तानामालयं सुकृतात्मनाम् ॥ १ ॥

Sūta spoke— Having isolated beautiful peaks, endowed with sprouts or wings, radiant like a conch, Kailāsa is the abode of the devotees of lord (i.e. Śiva) who are of sacred souls.

तस्य कूटतटे रम्ये मध्यमे कुन्दसंनिभे।

योजनानां शतायामे पञ्चाशच्च तथाऽऽयतम् ॥ २ ॥

सुवर्णमणिचित्राभिरनेकाभिरलंकृतम्।

महाभवनमालाभिर्भूषितं नैकविस्तरम् ॥ ३ ॥

धनाध्यक्षस्य देवस्य कुवेरस्य महात्मनः।

नगरं तदनाद्यृष्यमृद्धियुक्तं मुदा युतम् ॥ ४ ॥

On the fascinating upper region of the peak, the central part, bearing semblance of a Kunda

flower, having a length of a hundred Yojanas and breadth of fifty Yojanas, adorned by many variegated gold and gems and decorated by rows of huge buildings, having wide ranges, is the invincible city of noble-souled Kubera, the *Dhanādhyakṣa* (the overlord of riches), indomitable and endowed with affluence as also endowed with joy.

तस्य मध्ये सभा रम्या नानाकनकमण्डिता।

विपुला नाम विख्याता विपुलस्तम्भतोरणा॥ ५॥

In the centre of that is an assembly-hall, attractive one, decked by variety of gold, the one named *Vipulā* well-known as such, having arched portals of huge poles.

तत्र तत्पुष्पकं नाम नानारत्नविभूषितम्।

महाविमानं रुचिरं सर्वकामगुणैर्युतम्॥ ६॥

Therein is an aerial chariot *Puṣpaka* by name, adorned by many ornaments. The huge aerial chariot (*Mahāvīmāna*) is lovely and endowed with the merits, yielding all the cherished ends.

मनोजवं कामगमं हेमजालविभूषितम्।

वाहनं यक्षराजस्य कुबेरस्य महात्मनः॥ ७॥

Having the velocity of mind, it can reach any desired goal. It is decked by a network of gold and is the vehicle of *Yakṣarāja* Kubera, the great-souled one.

तत्रैकपिङ्गलो देवो महादेवसखः स्वयम्।

वसति स्म स यक्षेन्द्रः सर्वभूतनमस्कृतः॥ ८॥

There, the lord Kubera, the companion of *Mahādeva*, lives. He is the lord of the *Yakṣas*, offered obeisance to by all the beings.

तत्राप्यसौ रम्यैर्गन्धर्वैः सिद्धचारणैः।

वसति स्म महात्माऽसौ कुबेरो देवसत्तमः॥ ९॥

With the bebies of nymphs, *Yakṣas*, *Gandharvas*, *Siddhas* and *Cāraṇas* lives there with the great-souled Kubera, the foremost among gods.

तत्र पद्ममहापद्मौ तथा मकरकच्छपौ।

कुमुदः शङ्खनीलश्च नन्दनो निधिसत्तमः॥ १०॥

अष्टावेतेऽक्षया दिव्या धनेशस्य महात्मनः।

महानिधानास्तिष्ठन्ति सभायां रत्नसंचयाः॥ ११॥

Therein, the lord of wealth has eight treasures— *Padma*, *Mahāpadma*, *Makara*, *Kacchapa*, *Kumuda*, *Śaṅkha*, *Nīla* and *Nandana*. These eight imperishable divine great Treasures of *Dhaneśa* (i.e. Kubera), the great-souled one, hoarding jewels are kept in the assembly-hall.

तथेन्द्राग्नियमादीनां देवानामप्सरोगणैः।

तेषां कैलास आवासो यत्र यक्षेश्वरः प्रभुः॥ १२॥

That very way, this mount *Kailāsa* is the abode of *Indra*, *Agni*, *Yama*, *Devas* and *Apsarasas* wherein *Yakṣeśvara* i.e. Kubera is the overlord.

कृत्वा पूर्वमुपस्थानं यक्षेन्द्रस्य महात्मनः।

पश्चाद्गच्छन्ति ये यस्य विहिताः परिचालिकाः॥ १३॥

The attendants of *Devas* first pay their respects to the king of *Yakṣas* and then proceed to their respective lords.

तत्र मन्दाकिनी नाम सुरम्या विपुलोदका।

सुवर्णमणिसोपाना नानापुष्पोत्कटोत्कटाः॥ १४॥

Therein is the great and charming water-reservoir '*Mandākinī*' by name. It has plenty of water and its embankment has steps plated with gold and studded with gems.

जाम्बूनदमयैः पद्मैर्गन्धर्वैर्गुणान्वितैः।

नीलवैदूर्यपत्रैश्च गन्धोपेतैर्महोत्पलैः॥ १५॥

तथा कुमुदखण्डैश्च महापद्मैरलंकृता।

यक्षगन्धर्वनारीभिरप्सरोभिश्च शोभिता॥ १६॥

देवदानवगन्धर्वैर्यक्षराक्षसपन्नगैः।

उपस्पृष्टजला रम्या वापी मन्दाकिनी शुभा॥ १७॥

There are lotuses of gold, endowed with the qualities of scent and touch, also endowed with blue turquoise-hued leaves and by huge lilies, endowed with scent, adorned by the bits of *Kumudas* (i.e. white water lilies said to open at Moon rise) and the *Mahāpadmas* (huge lotuses), rendered englamoured by the ladies of *Yakṣas* and *Gandharvas* and by the celestial dames,

having waters rinsed by the Devas, Dānavas, Gandharvas, Yakṣas, Rākṣasas and Pannagas (serpents).

तथा अलकनन्दा च नन्दा च सरितां वरा।
एतैरेव गुणैर्युक्ता नद्यो देवर्षिसेविताः॥ १८॥

And likewise, there are excellent rivers—Alakanandā and Nandā. These rivers are endowed with various merits and waited upon by gods and sages.

तस्यैव शैलराजस्य पूर्वे कूटे परिश्रुताः।
सहस्रयोजनायामास्त्रिंशद्योजनविस्तराः॥ १९॥
दश गन्धर्वनगराः समृद्ध्या परया युताः।
महाभवनमालाभिरनेकाभिर्विभूषिताः॥ २०॥

On the eastern peak of this lordly mountain, there are ten well-renowned cities of Gandharvas, endowed with prosperity. They are having length of a thousand Yojanas and width of thirty Yojanas. They are decked by many arrays of palatial buildings.

सुबाहुहरिकेशाद्याश्चित्रसेनजरादयः।
दश गन्धर्वराजानो दीप्तवह्निपराक्रमाः॥ २१॥

Subāhu, Harikeśa, Citrasena, Jara and others— these are ten Gandharva kings having physical valour of inflamed fire.

तस्यैव पश्चिमे कूटे कुन्देन्दुसदृशप्रभे।
नानाधातुशतैश्चित्रैः सिद्धदेवर्षिसेविते॥ २२॥
अशीतियोजनायामं चत्वारिंशत्प्रविस्तरम्।
एकैकयक्षभवनं महाभवनमालिनम्॥ २३॥

On the western peak of that very one, bearing gleam of the Kunda and Moon, is the abode of each of the Yakṣas, eight Yojanas in length and forty in breadth. The place is also resorted to by Siddhas, Devas and Ṛṣis. It abounds in various minerals and has long rows of lofty mansions.

महायक्षालयान्यत्र त्रिंशदाढ्यानि मे शृणु।
मुदाऽथ परमद्भ्यां च संयुक्तानि समन्ततः॥ २४॥

The abodes of great Yakṣas, thirty (in

number), very rich as such, you may listen from me endowed with joy and affluence all around.

महामालिसुनेत्राद्यास्तथा मणिवरादयः।
उदीर्णा यक्षराजानस्तत्र त्रिंशत्सदा बभुः॥ २५॥

Thirty prosperous kings of Yakṣas—Mahāmāli, Sunetra, Maṇivara and the like, rules over there.

इत्येते कथिता यक्षा वाय्वग्निसमतेजसः।
येषामधिपतिर्देवः श्रीमात्वैश्रवणः प्रभुः॥ २६॥

This way have been counted (lit. spoken of) as Yakṣas, having radiance like that of Vāyu and Agni, whose overlord is the illustrious Kubera.

तस्यैव दक्षिणे पार्श्वे हिमवत्यचलोत्तमे।
निकुञ्जनिर्झरगुहानैकसानुदरीतटे॥ २७॥

On the southern or right flank of the best among the mountains Himavān i.e. Himālaya, there are groves, springs, precipices and grottos, on the ridges.

अर्णवादर्णवं यावत्पूर्वपश्चायतेऽचले।
किन्नराणां पुरशतं निविष्टं वै क्वचित्क्वचित्॥ २८॥

Upto an ocean from an ocean, on the eastern and western mount, there is a hundred of towns of Kinnaras having been established at various spots.

नैकशृङ्गकलापस्य शैलराजस्य कुक्षिषु।
नरनारीप्रमुदितं हृष्टपुष्टजनाकुलम्॥ २९॥

In the interiors of the Śāilrāja having groups of many peaks, men and women rejoice. The place is thronged by robust-physiqued human beings.

द्रुमसुग्रीवसैन्याद्या भगदत्तपुरःसराः।
तत्र राजशतं तेषां दीप्तानां बलशालिनाम्॥ ३०॥

Headed by Druma, Sugrīvasainya, Bhagadatta and others, there is the centum of kings of those refulgent ones endowed with prowess.

विवाहो यत्र रुद्रस्य महादेव्योमया सह।
तपस्तप्तवती चैव यत्र देवी वराङ्गना॥ ३१॥

It was here that the marriage of Rudra Mahādeva with the great goddess Umā took place and this noble lady Devī performed austere penance here.

किरातरूपिणा चैव तत्र रुद्रेण क्रीडितम्।

यत्र चैव कृतं ताभ्यां जम्बूद्वीपावलोकनम्॥ ३२॥

It was here that Rudra assuming the form of a Kirāta sported as a hunter and it was here that these two made a survey of the Jambūdvīpa.

यत्र ताः संमुदा युक्ता नानाभूतगणैर्युताः।

चित्रपुष्पफलोपेता रुद्रस्याऽऽक्रीडभूमयः॥ ३३॥

And herein are the sport-grounds of Rudra equipped with variety of flowers and fruits of various shapes and sizes. These, with the different groups of living beings, are delightful.

हृष्टा गिरिदरीवासाः कृशोदर्यो मनोरमाः।

सुन्दर्यो यत्र किन्नर्यो रमन्ते स्म सुलोचनाः॥ ३४॥

And herein beautiful eyed-ones, comely dames, the Kinnaras, revel along or dally along being slim-waisted ones, fascinating for the minds and abiding in the grottos of mountains.

विशालाक्षास्तथा यक्षा अन्याश्चाप्सरसां गणाः।

गन्धर्वाश्चाङ्गशालिन्यो यत्र तत्र मुदा युताः॥ ३५॥

Similarly it is here that the long-eyed Yakṣas as also the other bebies of nymphs and Gandharvas, endowed with (beautiful or handsome) limbs, move about with pleasure.

तत्रैवोमावनं नाम सर्वलोकेषु विश्रुतम्।

अर्धनारीनरं रूपं धृतवान्यत्र शंकरः॥ ३६॥

Even Umāvana (garden of Umā), well-known in all the worlds, is also there. Here only, Śaṅkara assumed half-woman and half-man form.

तथा शरवणं नाम यत्र जातः षडाननः।

यत्र चैव कृतोत्साहः क्रौञ्चशैलवनं प्रति॥ ३७॥

And herein is the forest of Reeds (Śaravaṇa) and herein took birth the six-faced Ṣaḍānana (Kārtikeya). And herein, having courage ventured, he started to the Krauñca forest.

ध्वजापताकिनं चैव किङ्किणीजालमालिनम्।

यत्र सिंहस्थं युक्तं कार्तिकेयस्य धीमतः॥ ३८॥

चित्रपुष्पनिकुञ्जस्य क्रौञ्चस्य च गिरेस्तटे।

देवारिस्कन्दनः स्कन्दो यत्र शक्तिं विमुक्तवान्॥ ३९॥

Here itself is the chariot of Kārtikeya Skanda with lions yoked, having rows of the networks of bells and having buntings and flags (decorated). It was here on the peak of the mountain Krauñca, where there are groves of variegated-hued flowers and that Skanda, the destroyer of enemies of Devas discharged his Śakti (spear).

यत्राभिषिक्तश्च गुहः सेन्द्रोपेन्द्रैः सुरोत्तमैः।

सैनापत्ये च दैत्यारिर्द्वादशार्कप्रतापवान्॥ ४०॥

It was here that Guha, having brilliance of twelve suns, the enemy of Daityas, was crowned as the army-in-chief by the excellent gods accompanied by Indra and Viṣṇu.

भूतसंघावकीर्णानि एतान्यन्यानि च द्विजाः।

तत्र तत्र कुमारस्य स्थानान्यायतनानि च॥ ४१॥

O Brāhmaṇas! Promiscuous with groups of living beings, therein there are the places and shrines of Kumāra.

तथा पाण्डुशिला नाम ह्याक्रीडा क्रौञ्चघातिनः।

नानाभूतगणाकीर्णे पृष्ठे हिमवतः शुभे॥ ४२॥

Likewise, Pāṇḍuśilā by name, a sport venue of the enemy of Krauñca i.e. Kārtikeya, thronged by many groups of beings, is there on the auspicious peak of Himavān i.e. Himālaya.

तस्य पूर्वे तटे रम्ये सिद्धवासमुदाहृतम्।

कलापग्राममित्येवं नाम्नाऽऽख्यातं मनीषिभिः॥ ४३॥

On the attractive eastern peak of that very one is the well-known residence of Siddhas named Kalāpagraṃa.

मृकण्डस्य वसिष्ठस्य भरतस्य नलस्य च।

विश्वामित्रस्य विप्रर्षेस्तथैवोद्दालकस्य च॥ ४४॥

अन्येषां चोग्रतपसामृषीणां भावितात्मनाम्।

हिमवत्याश्रमाणां च सहस्राणि शतानि च॥ ४५॥

There are hundreds and thousands of hermitages of the sages Mrkaṇḍa, Vasiṣṭha, Bharata, Nala, Viśvāmitra, Uddālaka and others of severe penance and purified souls, on the mountain Himavat.

नैकसिद्धगणावासं स्थानायतनमण्डितम्।
यक्षगन्धर्वचरितं नानाम्लेच्छगणैर्युतम्॥ ४६॥
नानारत्नाकरापूर्णं नानासत्त्वनिषेवितम्।
नानानदीसहस्राणां संभवं वरपर्वतम्॥ ४७॥
पश्चिमस्याचलेन्द्रस्य निषधस्य यथार्थवत्।
कीर्त्यमानमशेषेण विशेषं शृणुत द्विजाः॥ ४८॥

O Brāhmaṇas! Listen to the description having been given by me of Niṣadha in entirety specifically, in factual norm, the western mountain lord, the nice mountain, the source of many thousands of streams, inhabited by many beings, full of many gems, equipped with many groups of Mlecchas, moved along by Yakṣas and Gandharvas, decked by holy spots and shrines and an abode of many groups of Siddhas.

विस्तीर्णे मध्यमे कूटे हेमधातुविभूषिते।
दीप्तमायतनं विष्णोः सिद्धर्षिगणसेवितम्॥
यक्षाप्सरः समाकीर्णं गन्धर्वगणसेवितम्॥ ४९॥

On the middle peak or central peak, broad as such and decorated by gold and minerals, is the shining shrine of Viṣṇu resorted to by Siddhas and groups of sages, thronged by Yakṣas and Apsarasas and waited upon by the groups of Gandharvas.

तत्र साक्षान्महादेवः पीताम्बरधरो हरिः।
वरदः सेव्यते सिद्धैर्लोककर्ता सनातनः॥ ५०॥

Therein, the great lord in corporeal form, Hari, the one clad in yellow costume, the bestower of boons, the creator of world, the primeval one is waited upon by the Siddhas.

तस्यैवाभ्यन्तरे कूटे नानाधातुविभूषिते।
तटे निषधकूटस्य श्लक्ष्णचारुशिलातले॥ ५१॥
रुक्मकाञ्चननिर्घृहं तप्तकाञ्चनतोरणम्।

अनेकवलभीकूटप्रतोलीशतसंकटम्॥ ५२॥
हर्म्यप्रासादमतुलं तप्तकाञ्चनभूषितम्।
हर्म्यप्रासादबद्धं च मुदितं चातिविस्तरम्॥ ५३॥
उद्यानमालाकलितं त्रिंशद्योजनमायतम्।
दुष्प्रसह्यममित्रैस्तत्पूर्णमाशीविषोपमैः॥
उलङ्घीनां प्रमुदितं रक्षसां राक्षसं पुरम्॥ ५४॥

In the very intermediary peak of that one, decorated by innumerable minerals on the upper surface of the Niṣadha's peak, having stone slabs beautiful and bland, there is a demoniacal town of the demons called Ulaṅghis. The city is the glorious one, full of venomous snakes, difficult to thwart by the enemies, extended to the distance of thirty Yojanas, endowed with a row of gardens, being highly extensive, grey as such, enclosed by the palaces having golden turrets and pinnacles and golden archways. There are hundreds of lofty buildings with sloping roofs in the main streets and thoroughfares. The mansions and palaces are incomparable. They are embellished with pieces of molten gold. It is very extensive and always joyous.

तस्यैव दक्षिणे पार्श्वे नैकदैत्यगणालये।
गुहाप्रवेशं नगरं शैलकुक्षौ दुरासदम्॥ ५५॥

On the very right or southern flank of that mountain with many abodes of Daityas, there is an inaccessible city named Guhāpraveśa or one having ingress through the caverns in the interior of the mountain.

तथैव पश्चिमे कूटे पारिजातशिलोच्चये।
देवदानवनागानां समृद्धानि पुराणि तु॥ ५६॥

And likewise on the rear side or western peak over the Śilocayas (i.e. huge rocks) of Pārijāta (or spiced mountain), there are flourishing towns of Devas, Dānavas and Nāgas.

तत्र सोमशिला नाम गिरेस्तस्य महातटे।
सोमो यत्रावतरति सदा पर्वसु पर्वसु॥ ५७॥

On the great ridge of that very mountain,

there is the rock named Somaśilā where the moon (Soma) descends on every Parvan days.

उपासतेऽत्र श्रीमन्तं तारापतिमनिन्दितम्।

ऋषिकिन्नरगन्धर्वाः साक्षाद्देवं तमोनुदम्॥५८॥

The Sages, Kinnaras and Gandharvas wait upon or propitiate here, the illustrious lord of stars, the unabominable one, the dispeller of gloom i.e. Moon, the god in corporeal form.

तत्रैव चोत्तरे कूटे ब्रह्मपार्श्वमिति स्मृतम्।

स्थानं तत्र सुरेशस्य ब्राह्मणः प्रथितं दिवि॥५९॥

On the northern peak, there is the spot known as Brahmapārśva, the abode of Brahmā or lord of Devas. It is well-known in the heaven.

इज्यापूजानमस्कारैस्तत्र सिद्धाः स्वयंभुवम्।

उपासते महात्मानं यक्षगन्धर्वदानवाः॥६०॥

Therein, by sacrifices, adoration and obeisances, the Siddhas, Yakṣas, Gandharvas and Dānavas worship the self-born lord (Brahmā).

तथैवाऽऽयतनं वह्नेः सर्वलोकेषु विश्रुतम्।

तत्र विग्रहवान्वह्निः सेव्यते सिद्धचारणैः॥६१॥

And likewise is the shrine or abode of Fire-god well-known in all the worlds. Therein the Fire-god in corporeal form, is waited upon by Siddhas and Cāraṇas.

तथैव चोत्तरे रम्ये त्रिशूङ्गे वरपर्वते।

ऋषिसिद्धानुचरिते नानाभूतगणालये॥

पुरं तत्रिषु लोकेषु हेमचित्रं तु विश्रुतम्॥६२॥

And likewise to the north of the fascinating mountain Triśṅga is the city named Hemacarita, well-known in the three worlds. This city is adhered to by Sages and Siddhas. It is the very abode of many living beings.

त्रयाणां देवमुख्यानां त्रीण्येवाऽऽयतनानि च।

नारायणस्याऽऽयतनं पूर्वकूटे द्विजोत्तमाः॥

मध्यमे ब्रह्मणः स्थानं शंकरस्य तु पश्चिमे॥६३॥

Of the three principal gods, there are three

shrines or abodes. The abode of Nārāyaṇa is on the eastern peak, the abode of Brahmā is on the middle peak and that of Śaṅkara is on the western peak, O best among the Brāhmaṇas!

दैत्यदानवगन्धर्वैर्यक्षराक्षसपन्नगैः।

इं (ईं)जाना अभिपूज्यते देवदेवा महाबलाः॥६४॥

These mighty lords of Devas, worthy of worship, are revered by Daityas, Dānavas, Gandharvas, Yakṣas, Rākṣasas and Pannagas.

तथा पुराणि रम्याणि देशे चैव क्वचित्क्वचित्।

यक्षगन्धर्वनागानां त्रिशूङ्गे वरपर्वते॥६५॥

And likewise, the attractive towns of Yakṣas, Gandharvas and Nāgas are here and there on the excellent Triśṅga mountain and the adjoining places.

तथैव चोत्तरे देशे जातुधौ देवपर्वते।

अनेकशृङ्गकलिते सिद्धसाधुनिषेविते॥६६॥

यक्षाणां किन्नराणां च गन्धर्वाणां सहस्रशः।

नागानां राक्षसानां च दैत्यानां च महाबले॥६७॥

And likewise in the northern area on the Jātudhi mountain of the gods, endowed with many peaks, inhabited by Siddhas and Sādhus, are the cities of Yakṣas, Kinnaras, Gandharvas, Nāgas, Rākṣasas and Daityas in hundreds and thousands.

कूटे तु मध्यमे तस्य सिद्धसंघनिषेविते।

रम्ये देवर्षिचरिते रत्नधातुविभूषिते॥६८॥

पद्मोत्पलवनैः फुल्लैः सौगन्धिकवनैस्तथा।

तथा कुमुदखण्डैश्च विकचैरुपशोभितैः॥६९॥

विहङ्गसंघसंघुष्टं नानासत्त्वनिषेवितम्॥

हंसकारण्डवाकीर्णं मत्तषट्पदसेवितम्॥७०॥

On the very central peak of that one, inhabited by the groups of Siddhas, roved about by sages and gods, adorned by gems and minerals, there is a circular zone of thirty Yojanas. It is englamoured by blossomed lotuses, lily groves, Saugandhika (fragrant grass), night lotuses, opening at moon-rise. It is thronged by animals, beasts and birds,

promiscuous owing to swans and cranes and hovered over by inebriate bees.

नानासत्त्वगणाकीर्णं विहङ्गैरुपशोभितम्।
चारुतीर्थसुसंबाधं त्रिंशद्योजनमण्डलम्॥७१॥
सिद्धैरुपस्मृष्टजलं जलदोषविवर्जितम्।
तत्राऽऽनन्दजलं नाम महापुण्यजलं सरः॥७२॥

There is a highly sacred water lake named Ānandajala, free from defects of water, having water rinsed by Siddhas, having an enclosure of thirty Yojanas, having blockade of lovely fordable spots, birds and clustered by many beings.

तत्र नागपतिश्चण्डश्चण्डो नाम दुरासदः।
शतशीर्षो महाभागो विष्णुचक्राङ्गचिह्नितः॥
इत्येवमष्टौ विज्ञेया विचित्रा देवपर्वताः॥७३॥

Therein, Nāgapati i.e. the serpent Lord or Nāga-lord, the terrible Caṇḍa by name, difficult of approach, hundred-hooded one, the greatly fortunate one, having the mark of the scar of the quoit of Viṣṇu, resides. There eight marvellous mountains deserve to be understood as the Devaparvatas.

पुरैरायतनैः पुण्यैः पुण्योदैश्च सरोवरैः।
सुवर्णपर्वतैर्नैकैस्तथा रजतपर्वतैः॥७४॥
नानारत्नप्रभासैश्च नैकैश्च मणिपर्वतैः।
हरितालपर्वतैर्नैकैस्तथा हिङ्गुलकाञ्चनैः॥७५॥
शुद्धैर्मनः शिलाजालैर्भास्वरैरुणप्रभैः।
नानाधातुविचित्रैश्च नैकैश्च मणिपर्वतैः॥७६॥
पूर्णा वसुमती सर्वा गिरिभिर्नैकविस्तरैः।
नदीकन्दरशैलाढ्यैरनेकैश्चित्रसानुभिः॥७७॥

The entire earth (wherein) is full of sacred towns and shrines, also (equipped with) sacred water lakes, (full of) many gold and silver mountains and gems inlaid mountains refulgent as such, the yellow-orpiment mountain, vermilion and gold (mountains), (luxuriant in) the networks of pure red arsenic, refulgent and variegated by many minerals, many mountains of jewels, the mountains of vast expanse being

rich in streams, crevices or caverns, huge rocks having many shaped peaks.

(तेषु शैलसहस्रेषु नानावर्णेषु नित्यशः।
दैत्यदानवगन्धर्वयक्षाणां च महालयैः)॥७८॥
इत्येवमचलैर्युक्तैर्दैत्यराक्षससाधुभिः।
किन्नरोरगगन्धर्वैर्विचित्रैः सिद्धचारणैः॥७९॥
गन्धर्वैरप्सरोभिश्च सेविता नैकविस्तराः।
पुण्यकृद्धिः समाकीर्णाः केसराकृतयो नगाः॥८०॥

These thousands of mountains are equipped with the huge abodes of Daityas, Dānavas, Sages, Kinnaras, Nāgas, Gandharvas of lovely features, Siddhas and Cāraṇas. They are resorted to by Gandharvas and divine damsels. They have vast ranges being inhabited by meritorious persons. They appear like filaments of lotuses.

गिरिजालं तु तन्मेरो सिद्धलोकमिति स्मृतम्।
चित्रं नानाश्रयोपेतं प्रचारं सुकृतात्मनाम्॥८१॥

The network or a range of mountains of Meru is known as the world of Siddhas, being variegated, endowed with many resorts or shelter abodes, a frequenting spot of merited-souled ones.

नात्यग्रकर्मसिद्धानां प्रतिमा मध्यमाः स्मृता।
स हि स्वर्ण इति ख्यातः क्रमस्त्वेष प्रकीर्तितः॥८२॥

The images of Siddhas of no fierce activities, stand in the middle. That place also is known as heaven. Its order is thus stated.

चतुर्मुहाद्वीपवती सेयमुर्वी प्रकीर्तिता।
नानावर्णप्रमाणैर्हि नानावर्णबलैस्तथा॥८३॥
नानाभक्ष्यान्नपानैश्च नानाच्छादनभूषणैः।
प्रजाविकारैर्विचित्रैश्चित्रैरधुषितैः सह॥८४॥

This earth is declared as having four Dvīpas. It is inhabited by people of all castes, statures, complexions and powers. They partake of different kinds of food and beverages. They wear different sorts of dress and ornaments. They have different emotional reactions.

चत्वारो नैकवर्णाढ्या महाद्वीपाः परिश्रुताः।

भद्राश्च भरताश्चैव केतुमालाश्च पश्चिमाः॥

उत्तराः कुरुवश्चैव कृतपुण्यप्रतिश्रयाः॥८५॥

The four big Dvīpas inhabited by many castes are known as— Bhadra, Bharata, Ketumāla (to the western side) and the northern Kuru. They are the abodes of meritorious people.

सैषा चतुर्गहाद्वीपा नानाद्वीपसमाकुला।

पृथिवी कीर्तिता कृत्स्ना पद्माकारा मया द्विजाः॥८६॥

O Brāhmaṇas! This earth, in the shape of a lotus and divided into four continents and many sub-continents in entirety, has been nomenclatured by me.

तदेषा सान्तरद्वीपा सशैलवनकानना।

पद्मेत्यभिहिता कृत्स्ना पृथिवी बहुविस्तरा॥८७॥

This earth of vast expanses having interspersed continents, forests, groves and mountains, is called *Padmā* i.e. (lotus-shaped).

सब्रह्मसदनं लोकं सदेवासुरमानुषम्।

त्रिलोकमिति विख्यातं यत्सत्त्वैर्व्यवहार्यते॥८८॥

The Loka or world having abode of Brahmā, having men, demons and gods, stands well-known as *Triloka* and that is well-inhabited by beings.

चन्द्रादित्यावतप्तं यत्तज्जगत्परिगीयते।

गन्धवर्णरसोपेतं शब्दस्पर्शगुणान्वितम्॥८९॥

That which is radiated or heated by the sun and the moon is known as the world (earth). It is endowed with smell, colours or orders of society, equipped with sound, touch and qualities or *guṇas* (Sattva, Rajas and Tamas).

ते लोकपदं श्रुतिभिः पद्ममित्यभिधीयते।

एष सर्वपुराणेषु क्रमः सुपरिनिश्चितः॥९०॥

This lotus-shaped universe is known as Lotus in the Vedas. This is the accepted order in the Purāṇas as well.

इति श्रीमहापुराणे वायुप्रोक्तेऽनुषङ्गपादे भुवनविन्यासो
नामैकचत्वारिंशोऽध्यायः॥४१॥

॥अथ द्विचत्वारिंशोऽध्यायः॥

Chapter 42

The description of the celestial Gaṅgā

सूत उवाच

सरोवरेभ्यः पुण्योदा देवनद्यो विनिर्गताः।

महौघतोया नद्यश्च ताः शृणुध्वं यथाक्रमम्॥ १॥

Sūta spoke— From the excellent lakes sprung out the celestial streams of sacred or pellucid waters and also the rivers of effluent floods. Those you may hear about as per serial order.

आकाशाम्भोनिधेर्योऽसौ सोम इत्यभिधीयते।

आधारः सर्वभूतानां देवानाममृताकरः॥ २॥

What is called the moon (Soma) of the ocean of the firmament is the very mainstay of all the beings and a quarry of nectar for the gods.

तस्मात्प्रवृत्ता पुण्योदा नदी ह्याकाशगामिनी।

सप्तमेनानिलपथा प्रयाता विमलोदका॥ ३॥

From that emanated the divine river of sacred waters. That stream of limpid water flows through the sky through the seventh path of the wind.

सा ज्योतिषि निवर्तन्ती ज्योतिर्गणनिषेविता।

ताराकोटिसहस्राणां नभसश्च समायता॥ ४॥

It turns back on reaching the mass of brilliance. It is resorted to by luminary bodies. It extends to the full length of sky, intermixed by thousands of crores of constellations or planets.

माहेन्द्रेण गजेन्द्रेण नाकाशपथयायिना।

क्रीडिता ह्यन्तरतले या सा विशोभितोदका॥ ५॥

While the lordly elephant of Mahendra i.e. Great Indra moves about in the sky, he sportively agitates the water within it.

नैकैर्विमानसंघातैः प्रक्रामद्भिर्नभस्तलम्।

सिद्धैरुपस्पृष्टजला महापुण्यजला शिवा॥ ६॥

Even the Siddhas on their aerial chariots when pass through the sky, they have a sip in the sacred and holy water of this river.

वायुना प्रेर्यमाणा च अनेकाभोगगामिनी।
परिवर्तत्यहरहो य(हर्ष)था सूर्यस्तथैव सा॥७॥

Just as the sun revolves everyday, so this river urged by the wind, flows through various places.

चत्वार्यशीतिप्रतता योजनानां समन्ततः।
वेगेन कुर्वती मेरुं सा प्रयाता प्रदक्षिणम्॥८॥

Spread all round eighty-four Yojanas, it constantly circumambulates the Meru with great velocity.

विभिद्यमाना सलिलैस्तैजसेनानिलेन च।
मेरोरुत्तरकूटेषु पतिताऽथ चतुर्ध्वपि॥९॥

Being pierced through by the speedy squall, the water currents of the river fall upon the four northern peaks of Meru.

मेरुकूटतटान्तेभ्य उत्कृष्टेभ्यो निवर्तिता।
विकीर्यमाणसलिला चतुर्धा संसृतोदका॥१०॥

From the corners of the peaks of Meru and reverted along from the peaked ones, the waters, divided into four, flow thus.

षष्टियोजनसाहस्रं निरालम्बनमम्बरम्।
निपपात महाभागा मेरोस्तस्य चतुर्दिशम्॥११॥

After flowing through the supportless firmament for sixty thousand Yojanas, the greatly fortunate one falls down from that Meru, in four quarters.

सा चतुर्ध्वभित्तश्चैव महापादेषु शोभना।
पुण्या मन्दरपूर्वेण पतिता हि महानदी॥१२॥

This great stream, the sacred one, grand looking one, flowing through the four great stages or steps of Meru, falls again on the eastern Mandara mountain.

पूर्वेषांशेन देवानां सर्वसिद्धगणालयम्।
सुवर्णाचित्रकटकं नैकनिर्झरकन्दरम्॥१३॥
प्लावयन्ती सशैलेन्द्रं मन्दरं चारुकन्दरम्।
वप्रप्रतापशमनैरनेकैः स्फाटिकोदकैः॥१४॥
तथा चैत्ररथं रथं प्लावयन्ती प्रदक्षिणम्।

प्रविष्टा ह्यम्बरनदी ह्यरुणोदसरोवरम्॥१५॥

This celestial river then enters the excellent lake Aruṇoda in a circumambulating norm or a clockwise direction, inundating the beautiful Caitraratha (forest) with crystal line waters in great number, tranquillising the force of dunes and also flooding the mountain Lord Mandara with its eastern branch which is having lovely caverns, having many springs and grottos and variegated-hued slopes, gold inlaid, being the abode of all the Siddhas and of Gods.

अरुणोदान्निवृत्ताऽथ शीतान्ते रम्यनिर्झरी।
शैले सिद्धगणावासो निपपात सुगामिनी॥१६॥

Converged back from Aruṇoda, the gently-flowing river, falls on the mountain Śītānta, having beautiful springs or fountains. This mountain is the abode of groups of Siddhas.

सीता नाम महापुण्या नदीनां प्रवरा नदी।
सा निकुञ्जनिरुद्धा तु अनेकाभोगगामिनी॥१७॥

The excellent and highly pellucid river is called Śītā. Being enblocked within the groves and bushes, it is further divided into many branches.

शीतान्तशिखराद्रष्टा मुकुञ्जे वरपर्वते।
निपपात महाभागा तस्मादपि सुमञ्जसम्॥१८॥

From the peek of Śītānta, it falls on the great mountain Mukuñja. Dropped down again from that greatly affluent one, it falls on the mountain Sumaṅjasa.

तस्मान्माल्यवतं शैलं भावयन्ती वरापगा।
वैकङ्कं समनुप्राप्ता वैकङ्कान्मणिपर्वतम्॥
मणिपर्वतान्महाशैलमृषभं नैककन्दरम्॥१९॥

That excellent Āpagā (Aika stream), honouring the mountain Mālyavān from there, comes to Vaikaṅka and from Vaikaṅka, it passes to Maṅiparvata and from Maṅiparvata to the great mountain Ṛṣabha of many caves.

एवं शैलसहस्राणि दारयन्ती महानदी।
पतिताऽथ महाशैले जठरे सिद्धसेविते॥२०॥

Piercing asunder this way thousands of mountains, the mighty stream drops down then on the great mountain Jāṭhara, inhabited by Siddhas.

तस्मादपि महाशैलं देवकूटं तरङ्गिणी।

तस्य कुक्षिसमुद्रान्ता क्रमेण पृथिवीं गता॥ २१॥

From there the river again falls on the great mountain Devakūṭa, having end in the ocean. Within the hollows of that one, the river reaches the plains in due order.

सैवं स्थलीसहस्राणि शैलराजशतानि च।

वनानि च विचित्राणि सरांसि विविधानि च॥ २२॥

स्त्रावयन्ती महाभागा विस्फारेष्ववलोकदा।

नदीसहस्रानुगता प्रवृत्ता च महानदी॥ २३॥

भद्राश्र्वं समहाद्वीपं प्लावयन्ती वरापगा।

प्रविष्टा हर्षीवं पूर्वं पूर्वं द्वीपे महानदी॥ २४॥

That one, this way (wading through) thousands of (valleys), hundreds of mountain lords, variegated groves and many lakes, the river, providing waters as such, the greatly affluent one, affording visibility in the vast out-stretches, and joined by (many) thousands of rivulets, flows over the great eastern continent Bhadrāśva and falls into the eastern ocean.

दक्षिणेऽपि प्रपन्ना या शैलेन्द्रे गन्धमादने।

चित्रैः प्रपातैर्विविधैर्नैकविस्फालितोदका॥ २५॥

And even flows over to the southern mountain Lord Gandhamādana (by name), having many water-falls and splashes waves and ripples in various ways.

तद्गन्धमादनवनं नन्दनं देवनन्दनम्।

प्लावयन्ती महाभागा प्रयाता सा प्रदक्षिणम्॥ २६॥

It then irrigates the Nandana forest, the pleasant resort of Devas. This blessed river then circumambulates the forests of Gandhamādana.

नाम्ना ह्यलकनन्देति सर्वलोकेषु विश्रुता।

प्रविशत्युत्तरसरो मानसं देवमानसम्॥ २७॥

It is well-known by name Alakanandā in all

the worlds. It enters the northern lake Mānasa which is as clear as the minds of the gods.

मानसाच्छैलराजानं रम्यं त्रिशिखरं गता।

त्रिकूटाच्छैलशिखरात्कलिङ्गशिखरं गता॥ २८॥

From the Mānasarovara, the river flows to the triple-peaked mountain Lord Triśikhara. The fascinating one falls on Kaliṅgaśikhara from the peak of the mountain Trikūṭa.

कलिङ्गशिखराद्भ्रष्टा रुचके निपपात सा।

रुचकान्निषधं प्राप्ता ताम्राभं निषधादपि॥ २९॥

Falling down from the peak of Kaliṅga, it falls on the mountains Rucaka. From Rucaka, it flows to Niṣadha and from Niṣadha to Tāmraḥba.

ताम्राभशिखराद्भ्रष्टा गता श्वेतोदरं गिरिम्।

तस्मात्सुमूलं शैलेन्द्रं वसुधारं च पर्वतम्॥ ३०॥

Falling down from the peak of Tāmraḥba, it proceeds to the mountain Śvetodara. From that to the lordly mountain Sumūla and then to the Vasudhāra mountain.

हेमकूटं गता तस्माद्देवशृङ्गे ततो गता।

तस्माद्गता महाशैलं ततश्चापि पिशाचकम्॥ ३१॥

From there, it flows to Hemakūṭa and thence to Devaśṛṅga. From there, it flows to Mahāśaila and then to Piśācaka mountain (south of Mānasarovara and one of the three-peaked mountains).

पिशाचकाच्छैलवरात्पञ्चकूटं गता पुनः।

पञ्चकूटात्तु कैलासं देवावासं शिलोच्चयम्॥ ३२॥

From the excellent mountain Piśācaka, it flows to Pañcakūṭa and from Pañcakūṭa to Kailāsa, the abode of gods and the huge-rocked one.

तस्य कुक्षिषु विभ्रान्ता नैककन्दरसानुषु।

हिमवत्युत्तमनदी निपपाताचलोत्तमे॥ ३३॥

Rolling along in the interiors having peaks containing many caverns, the excellent river falls into the excellent mountain Himavat.

सैवं शैलसहस्राणि दारयन्ती महानदी।
स्थलीशतान्यनेकानि प्लावयन्त्याशुगामिनी॥ ३४॥
वनानां च सहस्राणि कन्दराणां शतानि च॥
स्रावयन्ती महाभागा प्रयाता दक्षिणोदधिम्॥ ३५॥

That great stream tearing asunder thousands of rocks or mountains, thus, flows with great velocity irrigating hundreds of land surfaces. Then it flows through thousands of forests and hundreds of grottos or caves and proceeds towards the southern ocean.

रम्या योजनविस्तीर्णा शैलकुक्षिषु संवृता।
या धृता देवदेवेन शंकरेण महात्मना॥ ३६॥

This fascinating one is one Yojana in breadth; concealed within the bowels of the peaks of mountain. It is held on head by the God of gods, Śaṅkara, the great-souled one.

पावनी द्विजशार्दूल घोराणामपि पाप्मनाम्।
शंकरस्याङ्गसंस्पर्शान्महादेवस्य धीमतः॥
द्विगुणं पवित्रसलिला सर्वलोके महानदी॥ ३७॥

It is sanctifying, O leading Brāhmaṇas. It is obviator (lit. purifier) of heinous crimes or atrocious sins. Owing to the touch of the body of Lord Śaṅkara, Mahādeva, the great river has its waters rendered doubly sanctimonious in all the worlds.

अनुशैलं समन्ताच्च निर्गता बहुभिर्मुखैः।
अथोऽन्वेनाभिधानेन ख्याता नद्यः सहस्रशः॥ ३८॥
तस्माद्धिमवतो गङ्गा गता सा तु महानदी।
एवं गङ्गेति नाम्ना हि प्रकाशा सिद्धसेविता॥ ३९॥
धन्यास्ते सत्तमा देशा यत्र गङ्गा महानदी।
रुद्रसाध्यानिलादित्यैर्जुष्टतोयः यशोवती॥ ४०॥

From all round that mountain Himavat, through its many openings, thousands of rivers spring forth. They are known by other names. The river Gaṅgā is resorted to by Siddhas and its waters are drunk by Rudras, Sādhyas, Anilas and Ādityas. Blessed are the lands through which this great and reputed river flows.

महापादं प्रवक्ष्यामि मेरोरपि हि पश्चिमम्।
नानारत्नाकरं पुण्यं पुण्यकृद्धिर्निषेवितम्॥ ४१॥

Now I shall dilate upon the Mahāpāda (the great plateau lands) of Meru, the western one; having quarries of many gems, being highly sacred one and inhabited by the merit earners.

विपुलं शैलराजानं विपुलोदरकन्दरम्।
नितम्बकुञ्जकटकैर्विमलैर्मण्डितोदरम्॥ ४२॥

The mountain Lord Vipula (Meru) have caves (replenished) by huge waters (stretches) and having interiors or hollows decorated by neat slopes of posterior spots.

अपि या त्र्यम्बकस्यैषा त्रिदशैः सेवितोदका।
वायुवेगा गताभोगा लतेव भ्रामिता पुनः॥ ४३॥

Moreover, this one (the possession) of Tryambaka (i.e. Śiva), the three-eyed god, having waters served upon by gods, having breeze like speed and having expanses gone (beyond) was made to revolve round like a creeper.

मेरुकूटतटाद्भ्रष्टा प्रहतैः स्वादितोदका।
विस्तीर्यमाणसलिला निर्मलांशुकसंनिभा॥ ४४॥

It falls from the surface of the peak of Meru. Its water is used by many living beings. It is pure like the spotless silk and is splashed extensively.

तस्य कूटेऽम्बरनदी सिद्धचारणसेविता।
प्रदक्षिणमथाऽऽवृत्य पतिता सानुगामिनि॥ ४५॥

This river of firmament inhabited to by Siddhas and Cāraṇas on its peak, circumambulates the mountain and goes ahead.

देवभ्राजं महाभ्राजं सर्वभ्राजं महावनम्।
प्लावयन्ती महाभागा नानापुष्पफलोदका॥ ४६॥

Inundating the great forest Devabhraja, Mahābhraja along with Vaibhraja, the greatly fortunate river, having variegated flowers and fruits, goes ahead.

प्रदक्षिणं प्रकुर्वाणा नानावनविभूषिता।
प्रविष्टा पश्चिमसरः सितोदं विमलोदकम्॥ ४७॥

Assuming the act of circumambulation, bedecked by many groves, it enters the western lake Sitoda of limpid waters.

सा सितोदाद्विनिष्कान्ता सुपक्षं पर्वतं गता।
सुपक्षतस्तु पुण्योदात्ततो देवर्षिसेविता॥४८॥

From Sitoda it goes to the mountain Supakṣa. Again this river of sacred waters, used upon by gods and sages, falls from the peak of Supakṣa.

सुपक्षकूटतटगा तस्माच्च संशितोदका।
निपपात महाभागा रमण्यं शिखिपर्वतम्॥४९॥

Going over to the peak of Supakṣa and from there having waters admirably truncated, it drops down into the beautiful Śikhi mountain.

शिखेश्च पर्वतात्कङ्कं कङ्काद्वैदूर्यपर्वतम्।
वैदूर्यात्कपिलं शैलं तस्माच्च गन्धमादनम्॥५०॥

Thereafter the river flows from mountain Śikhi to Kaṅka; from Kaṅka to Vaidūrya Parvata; from Vaidūrya to mount Kapila and from there to Gandhamādana.

तस्मादगिरिवरात्प्राप्ता पिञ्जरं वरपर्वतम्।
पिञ्जरात्सरसं याता तस्माच्च कुमुदाचलम्॥५१॥

From that excellent mountain, that one reaches the excellent mountain Piñjara; from Piñjara it flows to Sarasa and from there it flows to Kumudācala mountain.

मधुमन्तं जनं चैव मुकुटं च शिलोच्चयम्।
मुकुटाच्छैलशिखरात्कृष्णं याता महागिरिम्॥५२॥

It flows to the mountains Madhumanta, Jana, Mukuṭa. And from the peak of the mountain Mukuṭa, it proceeds to the mighty mountain Kṛṣṇa.

कृष्णाच्छ्वेतं महाशैलं महानगनिषेवितम्।
श्वेतात्सहस्रशिखरं शैलेन्द्रं पतिता पुनः॥५३॥

From Kṛṣṇa, it flows to the great mountain Śveta, overgrown by huge trees; and from Śveta, it ultimately comes down to thousand-peaked Śailendra, the lord of mountains.

अनेकाभिः स्रवन्तीभिराप्यायितजला शिवा।

एवं शैलसहस्राणि सादयन्ती महानदी॥
पारिजाते महाशैले निपपाताऽऽशुगामिनी॥५४॥

Having waters augmented by innumerable rivulets, this auspicious denudes thousands of mountains. It then flows at full speed and falls on the great mountain Pārijāta.

अनेकनिर्झरनदी गुहासानुषु राजते।
तस्य कुक्षिष्वनेकासु भ्रान्ततोया तरङ्गिणी॥५५॥

The stream having many cascades shines forth in the pinnacles of grottos or caves. With numerous waves, it wanders through its many bowels.

व्याहन्यमानसवेगा गण्डशैलैरनेकशः।
संविद्यमानसलिला गता च धरणीतले॥५६॥

Having fallen there accidentally and its current being obstructed by rocky mountains and boulders manifoldly, its waters are split in various ways and it proceeds onto the plains.

केतुमालं महाद्वीपं नानाम्लेच्छगणैर्युतम्।
प्लावयन्ती महाभागा प्रयाता पश्चिमार्णवम्॥५७॥

The blessed river then irrigates the great continent Ketumāla, thronged by many Mleccha tribes, and falls into the western ocean.

सुवर्णचित्रपार्श्वे तु सुपार्श्वेऽप्युत्तरे गिरौ।
मेरोश्चित्रमहापादे महासत्त्वनिषेविते॥५८॥

It falls at the foot of Meru on the northern mountain Supārśva, the one having flanks variegated by gold and infested with huge fauna or wild beasts.

मेरुकूटतटाद्भ्रष्टा पवनेनेरितोदका।
अनेकाभोगवक्राङ्गी क्षिप्यमाणे नभस्तले॥५९॥

Slipping down from the surface of the peak of Meru, having waters splashed across by breeze and being cast in the sky, it takes a curved shape.

षष्टियोजनसाहस्रे निरालम्बेऽम्बरे शुभे।
विकीर्यमाणा मालेव निपपात महानदी॥६०॥

The great river flows through the supportless auspicious firmament for a distance of sixty thousand Yojanas, throwing cascades of water like a garland being scattered.

एवं कूटतटैर्भ्रष्टा नैकैर्देवर्षिसेवितैः।

विकीर्यमाणसलिला नैकपुष्पोदुपोत्कचा॥ ६१॥

नानारत्नवनोद्देशमरण्यं सवितुर्वनम्।

महावनं महाभागा प्लावयन्ती प्रदक्षिणम्॥ ६२॥

This way slipping down from the surfaces of peaks, inhabited by many gods and sages, with its waters scattered by flowery rafts, the greatly affluent one, irrigates and circumambulates the great forest of Sun-god which is the wild region being the high land terrain, abounding in innumerable gems.

सरोवरं महापुण्यं महाभागनिषेवितम्।

तत्राऽऽविवेश कल्याणी महाभद्रं सितोदका॥ ६३॥

Thereafter, the beneficent river falls into the highly sacred lake, inhabited by the greatly fortunate ones, (named) Mahābhadrā having waters white as such (in herself).

भद्रसोमेति नाम्ना हि महापारा महाजवा।

महानदी महापुण्या महाभद्रा विनिर्गता॥ ६४॥

The beneficent white river is then called Bhadrasomā. It flows rapidly and its shores are far apart. The great and holy river Mahābhadrā flows thereafter.

नैकनिर्झरवप्राढ्या शङ्खकूटतटे तु सा।

तत्र कूटे गिरितटे निपपाताऽऽशुगामिनि॥ ६५॥

Moving speedily with many tributaries flowing into it and dashing against many bunds, the river falls on the ridges of Śaṅkhakūṭa mountain.

शङ्खकूटतटाद्भ्रष्टा पपात वृषपर्वतम्।

वृषपर्वताद्दत्सगिरिं नागशैलं ततो गता॥ ६६॥

Slipping down from the surface of the peak of Śaṅkhakūṭa, it proceeds to Vṛṣaparvata. From the Vṛṣaparvata, it flows then to Vatsagiri and then to the Nāgaśaila.

तस्मान्नीलं नगश्रेष्ठं संप्राप्ता वर्षपर्वतम्।

नीलात्कपिञ्जलं चैव इन्द्रनीलं च निम्नगा॥ ६७॥

From Nāgaśaila, it reaches the excellent Nīla mountain and the Varṣaparvata. From Nīla, the low-moving one i.e. stream flows to Kapiñjala, and then to Indranīla.

ततः परं महानीलं हेमशृङ्गं च सा ययौ।

हेमशृङ्गाद्गता श्वेतं श्वेताच्च सुनगं ययौ॥ ६८॥

Thereafter, it flows to Mahānīla and Hemaśṛṅga. From there, she proceeds to Śveta and from Śveta to Sunaga.

सुनगाच्छतशृङ्गं च संप्राप्ता सा महानदी।

शतशृङ्गान्महाशैलं पुष्करं पुष्पमण्डितम्॥ ६९॥

From Sunaga, it flows to Śataśṛṅga. From Śataśṛṅga, the great river flows to the flower-decorated Puṣkara.

पुष्कराच्च महाशैलं द्विराजं सुमहाबलम्।

वराहपर्वतं तस्मान्मयूरं च शिखोच्चयम्॥ ७०॥

From Puṣkara to the great mountain Dvijrāja, highly forceful one and from there, it flows to Varāha Parvata and the mountain Mayūra, the huge rocky mountain.

मयूराच्चैकशिखरं कन्दरोदरमण्डितम्।

जातुधिं शैलशिखरं निपपाताऽऽशुगामिनी॥ ७१॥

From Mayūra, it flows to Ekaśikhara, bedecked with caves and crevasses and then to the peak of the Jātudhi mountain.

एवं गिरिसहस्राणि दारयन्ती महानदी।

त्रिशृङ्गं शृङ्गकलिलं मर्यादापर्वतं गता॥ ७२॥

This way rending asunder thousands of hills, the formidable stream proceeds to the boundary range (Maryādā Parvatas) Triśṛṅga and Śṛṅga, having turbid peaks.

त्रिशृङ्गतटविभ्रष्टा महाभागनिषेविता।

मेरुकूटतटाद्भ्रष्टा पवनेनेरितोदका॥ ७३॥

वीरुधं पर्वतवरं पपात विमलोदका।

प्लावयन्ती महाभागा प्रयाता पश्चिमार्णवम्॥ ७४॥

Falling down from the peak of Trisṛṅga, inhabited by the greatly fortunate ones, this river of pure water falls of the ridges of Meru, and urged by the wind flows to the excellent mountain Viruddha. There inundating as such, the greatly affluent one proceeds to the western ocean.

सुवर्णभुवि पार्श्वे तु सुपार्श्वेऽप्युत्तरे गिरौ।
मेरोश्चित्रे महापादे महासत्त्वनिषेविते॥७५॥
कन्दरोदरविभ्रष्टा तस्मादपि तरङ्गिणी।
नैकभोगा पपातोर्वी चित्रपुष्योडुपोत्कचा॥७६॥
प्लावयन्ती प्रमुदिता उत्तरान्सा कुरूञ्जिवा।
महाद्वीपस्य मध्येन प्रयाता सोत्तरार्णवम्॥७७॥

On the formidable slope of Meru, inhabited by living beings, on the northern mountain Supārśva whose sides are the sources of gold, the river falls into the bowels of caves, into various divisions and descends to the plains with wonderful flowery rafts. Irrigating the Northern Kuru region, the delightful auspicious river runs through the middle of the continent and flows into the northern ocean.

एवं तास्तु महानद्यश्चतस्रो विमलोदकाः।
महागिरितटभ्रष्टाः संप्रयाताश्चतुर्दिशम्॥७८॥

This way, the four great streams having limpid waters, falling down from the peaks of huge mountains, circumambiate the four quarters.

तत्सेयं कथितप्राया पृथिवी बहुविस्तरा।
मेरुशैलमहाकीर्णाऽविशच्च सर्वतोदिशम्॥७९॥

Thus the earth of vast expanse have been almost illustrated to you by me. It is surrounded on all sides by Meru and other mountains.

चतुर्महाद्वीपवती चतुराक्रीडकानना।
चतुष्केतुमहावृक्षा चतुर्वरसरस्वती॥८०॥

The earth is endowed with four great continents, four forests meant for sports or pleasure, four huge trees as the four landmarks and four excellent rivers.

चतुर्महाशैलवती चतुरोरगसंश्रया।
अष्टोत्तरमहाशैला तथाऽष्टवरपर्वता॥८१॥

It is endowed with four formidable mountains, four forms of serpents for support, eight excellent mountains and eight inferior.

इति श्रीमहापुराणे वायुप्रोक्ते भुवनविन्यासो नाम
द्विचत्वारिंशोऽध्यायः॥४२॥

* * *

॥अथ त्रिचत्वारिंशोऽध्यायः॥

Chapter 43

The description of Gaṇḍikā

सूत उवाच

गन्धमादनपार्श्वे तु स्फीता चोपरि गण्डिका।

द्वात्रिंशतं सहस्राणि योजनैः पूर्वपश्चिमा॥ १॥

अस्याऽऽयामश्चतुस्त्रिंशत्सहस्राणि प्रमाणतः।

तत्र ते शुभकर्माणः केतुमालाः परिश्रुताः॥ २॥

Sūta said- In the vicinity of Gandhamādana, there is a vivacious boulder above (named) Gaṇḍikā, thirty-two thousands Yojanas wide, and thirty-four thousand Yojanas long, east and west. The residents of this area perform auspicious rites and are well-known as Ketumālas.

तत्र काला नराः सर्वे महासत्त्वा महाबलाः।

स्त्रियश्चोत्पलपत्राभाः सर्वास्ताः प्रियदर्शनाः॥ ३॥

They are all dark-complexioned, highly spirited and highly strong physically. The women have the lustrous complexion of lotus-petals, all of them being good looking ones.

तत्र दिव्यो महावृक्षः पनसः षड्रसाश्रयः।

ईश्वरो ब्रह्मणः पुत्रः कामचारी मनोजवः॥

तस्य पीत्वा फलरसं जीवन्ति हि समायुतम्॥ ४॥

Therein is a divine huge tree *Panasa* (Jack-fruit) having the palatability (lit. recumbence) of six *Rasas* (chyles). It is veritable Īśvara himself, the son of Brahmā, the one having speed of

mind and capable of moving about according to its pleasure. Having drunk the juice of its fruits, (the men) there live for ten thousand years.

पार्श्वं माल्यवतश्चापि पूर्वे पूर्वा तु गण्डिका।

आयामतोऽथ विस्ताराद्यथैवापरगण्डिका॥५॥

Close to the Mālyavat in the east, there is another huge boulder (Gaṇḍikā). In length and breadth, it is same as the former one.

भद्राश्वास्तत्र विज्ञेया नित्यं मुदितमानसाः।

भद्रं सालवनं तत्र कालाम्राश्च महादुमाः॥६॥

The residents of the area are called Bhadrāśvas. They are perennially exultant or ecstatic in minds. Therein is a splendid forest of huge trees called Kālāmra (black mangoes).

तत्र ते पुरुषाः श्वेता महासत्त्वा महाबलाः।

स्त्रियः कुमुदवर्णाभाः सुन्दर्यः प्रियदर्शनाः॥७॥

Therein the men are white-complexioned, highly-spirited ones and of immense physical strength. The women are charming and comely in appearance, with the hue and lustre of lilies.

चन्द्रप्रभाश्चन्द्रवर्णाः पूर्णचन्द्रनिभाननाः।

चन्द्रशीतलगात्रश्च स्त्रियोश्चोत्पलगन्धिकाः॥८॥

They have the complexion and lustre of moon and their faces are similar to the full lunar orb. Their limbs are cool like moon and they have the fragrance of lotuses.

दश वर्षसहस्राणि तेषामायुर्निरामयम्।

कालाम्रस्य रसं पीत्वा सर्वदा स्थिरयौवनः॥९॥

For ten thousand years, their age is stipulated as diseaseless. Imbibing the juice of the black mangoes, they enjoy perpetual youth.

ऋषय ऊचुः

प्रमाणं वर्णमायुश्च याथातथ्येन कीर्तितम्।

चतुर्णामपि द्वीपानां समासान्न तु विस्तरात्॥१०॥

The sages spoke— The extent, the colour and the age of the people of all the four continents have been explained precisely and succinctly, but not in detail.

सूत उवाच

भद्राश्वानां तथा चिह्नं कीर्तितं कीर्तिवर्धनाः।

तच्छृणुध्वं तु कात्स्न्येन पूर्वसिद्धैरुदाहृतम्॥११॥

Sūta spoke— O escalators of repute! The specific features of Bhadrāśvas proclaimed by me are what have been cited by earlier Siddhas. Now listen to them in details.

देवकूटस्य सर्वस्य प्रथितस्येह यत्परम्।

पूर्वेण दिक्षु सर्वासु यथावच्च प्रकीर्तितम्॥१२॥

कुलाचलानां पञ्चानां नदीनां च विशेषतः।

तथा जनपदानां च यथादृष्टं यथाश्रुतम्॥१३॥

I shall dilate upon as per reasonability and in full detail what I have seen and heard, of the five principal mountain ranges, countries and rivers which surround the glorious Devakūṭa mountain in entirety.

सैवालो वर्णमालाग्रः कोरञ्जश्चाचलोत्तमः।

श्वेतवर्णश्च नीलश्च पञ्चैते कुलपर्वताः॥१४॥

Saivāla, Varṇamālāgra, the excellent mountain Korañja, Śvetavarṇa and Nīla— these five are the Kula Parvatas or principal ranges.

तेषां प्रसूतिरन्येऽपि पर्वता बहुविस्तराः।

कोटिकोटिः क्षितौ ज्ञेयाः शतशोऽथ सहस्रशः॥१५॥

There are hundreds, thousands and crores of small mountains besides, which are offshoots of these five ranges.

तैर्विमिश्रा जनपदैर्नानासत्त्वसमाकुलाः।

नानाप्रकारजातीयास्त्वनेकनृपपालिताः॥१६॥

There are many countries, thronged by many beings or variegated fauna, having many-typed castes or species, protected by many kings, near these mountains.

नामधेयैश्च विक्रान्तैः श्रीमद्भिः पुरुषर्षभैः।

अध्यासिता जनपदाः कीर्तनीयाश्च शोभिताः॥१७॥

The lands are occupied by chivalrous and illustrious people of well-known names and valour. Splendid as such, they deserve to be illustrated.

तेषां तु नामधेयानि राष्ट्राणि विविधानि च।
गिर्यन्तरनिविष्टानि समेषु विषमेषु च॥ १८॥

Many Rāṣṭrās (kingdoms) of varied norms are established between the mountains in the lands whether plain or rugged and uneven. Their names are as follows.

तथा सुमङ्गलाः शुद्धाश्चन्द्रकान्ताः सुन्दनाः।
व्रजका नीलमौलेयाः सौवीरा विजयस्थलाः॥ १९॥
महास्थलाः सुकामाश्च महाकेशाः सुमूर्धजाः।
वातरंहाः सोपसङ्गाः परिवायाः पराचकाः॥ २०॥
संभवक्त्रा महानेत्राः सैवालास्तनपास्तथा।
कुमुदाः शाकमुण्डाश्च उरःसंकीर्णभौमकाः॥ २१॥
सोदका वत्सकाश्चैका वाराहा हारवामकाः।
शङ्खाख्या भाविमन्द्राश्च उत्तरा हैमभौमकाः॥ २२॥
कृष्णभौमाः सुभौमश्च महाभौमाश्च कीर्तिताः।
एते चान्ये च विख्याता नानाजनपदा मया॥ २३॥

Sumaṅgalas, Śuddhas, Candrakāntas, Sunandanas, Vrajakas, Nilamauleyas, Sauvīras, Vijayasthalas, Mahāsthalas, Sukāmas, Mahākeśas, Sumūrdhajas, Vātaramhas, Sopasaṅgas, Parivāyas, Parācakas, Saṁbhavaktras, Mahānetras, Saivālas, Stanapas, Kumudas, Śākamuṇḍas, Uraḥsaṅkīrṇas, Bhaumakas, Sodakas, Vatsakas, Aikas, Vārāhas, Hāravāmakas, Śaṅkhākhyas, Bhāvīmandras, Uttaras, Haimabhaumakas, Kṛṣṇabhaumas, Subhaumas and Mahābhaumas, have been illustrated. These and other Janapadas are well-known ones.

ते पिवन्ति महापुण्यां महागङ्गां महानदीम्।
आदौ त्रैलोक्यविख्याता शीता शीताम्बुवाहिनी॥ २४॥

They all are fed by the (waters) of the highly sacred river, the great Gaṅgā. In the beginning, it was well-known in the triad of worlds as Śītā as the stream of cold water.

तथा च हंसवसतिर्महाचक्रा च निम्नगा।
चक्रा वक्त्रा च काञ्ची च सुरसा चापगोत्तमा॥ २५॥
शाखावती चेन्द्रनदी मेघा मङ्गारवाहिनी।

कावेरी हरितोया च सोमावर्ता शतहृदा॥ २६॥
वनमाला वसुमती पम्पा पम्पावती शुभा।
सुवर्णा पञ्चवर्णा च तथा पुण्या वपुष्मती॥ २७॥
मणिवप्रा सुवप्रा च ब्रह्मभागा शिलाशिनी।
कृष्णातोया च पुण्योदा तथा नागपदी शुभा॥ २८॥
शैवालिनो मणितटा क्षारोदा चारुणावती।
तथा विष्णुपदी चैव महापुण्या महानदी॥ २९॥
हिरण्यवाहिनी नीला स्कन्दमाला सुरावती।
वामोदा च पताका च वेताली च महानदी॥ ३०॥

And likewise the other rivers are—Hamsavasati, Mahācakrā, Cakrā, Vaktrā, Kañcī, the excellent stream Surasā, Śākhāvati, Indranadi, Meghā, Maṅgārāvahinī, Kāveri, Haritoyā, Somāvartā, Śatahradā, Vanamālā, Vasumatī, Paṅpā, the auspicious Paṅpāvati, Suvarṇā, Pañcavarṇā, the sacred Vapuṣmatī, Maṇivaprā, Suvaprā, Brahmabhāgā, Śilāśinī, Kṛṣṇatoyā, Puṇyodā, the auspicious Nāgapadī, Śaivālinī, Maṇitaṭā, Kṣārodā, Aruṇāvati, Viṣṇupadī, Mahāpunyā, Mahānadī, Hiranyavāhinī, Nīlā, Skandamālā, Surāvati, Vāmodā, Patākā, Vetālī and Mahānadī Gaṅgā.

एता गङ्गा महानद्यो नायिकाः परिकीर्तिताः।

क्षुद्रनद्यस्त्वसंख्याताः शतशोऽथ सहस्रशः॥ ३१॥

These rivers of the great stream Gaṅgā, have been illustrated as the leading branches. Besides there are other small rivulets that stand enumerated as hundred and thousand fold.

पूर्वद्वीपस्य वाहिन्यः पुण्यवत्यश्च कीर्तिताः।

कीर्तिनेनापि चैतासां पूतः स्यादिति मे गतिः॥ ३२॥

Thus the sacred rivers in the eastern continent have been illustrated to you. By the very illustration of these, one may become sanctified, “this is my opinion”.

समृद्धराष्ट्रं स्फीतं च नानाजनपदाकुलम्।

नानावृक्षवनोद्देशं नानानगसुवेष्टितम्॥ ३३॥

नरनारीगणाकीर्णं नित्यं प्रमुदितं शिवम्।

बहुधान्यवनोपेतं नानानृपतिपालितम्॥

उपेतं कीर्तनशतैर्नानारत्नाकराकरम्॥ ३४॥

The country flourished as such, being vast, consisting of many Janapadas, having highlands overgrown with many trees and forests, surrounded by many mountains, thronged by groups of men and women, perennially florescent or exultant and auspicious one, equipped with many corn-groves, protected by many Lord of men i.e. kings, endowed with many musical concerts (*Kirtana*) and having many quarries of gems or oceans.

तस्मिन्देशे समाख्याता हेमशङ्खदलप्रभाः।

महाकाया महावीर्याः पुरुषाः पुरुषर्षभाः॥ ३५॥

In that country, well-known as such, men are said to be lustrous in complexion like gold, conches and sprouts. They have stupendous figures and highly strong physique like bulls.

संभाषणं दर्शनं च समस्थानोपसेवनम्।

देवैः सह महाभागाः कुर्वते तत्र वै प्रजाः॥ ३६॥

Therein, the subjects (*Prajās*), highly fortunate ones, accompanied by gods, take to mutual conversations or concourses, sight seeing and adhering to seats of similar norm as of Devas.

दश वर्षसहस्राणि तेषामायुः प्रकीर्तितम्।

धर्माधर्मविशेषञ्च न तेष्वस्ति महात्मसु॥

अहिंसा सत्यवाक्यं च प्रकृत्यैव हि वर्तते॥ ३७॥

Often ten thousand years, their age stands stipulated. Among those great souls, there is no distinction between spiritual good and evil. Non-violence and true-talking prevails among them by instinct.

ते भक्त्या शंकरं देवं गौरीं परमवैष्णवीम्।

इज्यापूजानमस्कारांस्ताभ्यां नित्यं प्रयुञ्जते॥ ३८॥

Everyday by devotion, they employ perennially the sacrificial performance, worships and obeisances unto Lord Śaṅkara and Gaurī, the excellent Vaiṣṇavī (goddess).

इति श्रीमहापुराणे वायुप्रोक्ते भुवनविन्यासो नाम

त्रिचत्वारिंशोऽध्यायः॥ ४३॥

॥अथ चतुश्चत्वारिंशोऽध्यायः॥

Chapter 44

The description of Ketumāla

सूत उवाच

निसर्ग एष विख्यातो भद्राश्रानां यथार्थवत्।

शृणुध्वं केतुमालानां विस्तरेण प्रकीर्तनम्॥ १॥

Sūta spoke— The natural features of Bhadrāśvas have been well-declamed as per factual representation. Now you listen to the dilation in details of the Ketumāla.

निषधस्याचलेन्द्रस्य पश्चिमस्य महात्मनः।

पश्चिमेन हि यत्तत्र दिक्षु सर्वासु कीर्तितम्॥ २॥

कुलाचलानां सप्तानां नदीनां च विशेषतः।

तथा जनपदानां च विस्तरं श्रोतुमर्हथ॥ ३॥

To the west of the mountain lord Niṣadha, the western one, the great-souled one, in all the quarters, there are stretches of Janapadas and the hereditary mountains, seven (in number) and the streams in particular. It behoves you to hear in detail of their descriptions.

विशालः कम्बलः कृष्णो जयन्तो हरिपर्वतः।

अशोको वर्धमानश्च सप्तैते कुलपर्वताः॥ ४॥

Viśāla, Kambala, Kṛṣṇa, Jayanta, Hariparvata, Aśoka and Vardhamāna— these are the seven hereditary mountains (*Kulaparvatas*).

तेषां प्रसूतिरन्येऽपि पर्वता बहुविस्तराः।

कोटिकोटिशता ज्ञेयाः शतशोऽथ सहस्रशः॥ ५॥

There are other hills of vast expanse; hundred-fold, thousand-fold and crore-fold, they deserve to be recognised as the offshoots of the seven ranges of *Kulaparvatas*.

तैर्विमिश्राः जनपदा नानाजातिसमाकुलाः।

नानाप्रकारविज्ञेयास्त्वनेकनृपपालिताः॥ ६॥

In and near them, there are lands and Janapadas thronged by people of many castes and creeds and which are protected by many kings.

ते नामधेयैर्विक्रान्ता विविधाः प्रथिताः भुवि।
अध्यासिताः जनपदैः कीर्तनैश्च विभूषिताः॥७॥

They are well-known on the earth, famous by their names and valour. They are endowed with heroic spirit of their exploits sung by the people of Janapadas they occupy.

तेषां सनामधेयानि राष्ट्राणि विविधानि च।
गिर्यन्तरनिविष्टानि समेषु विषमेषु च॥८॥

The are known by their own respective and synonym names. Their countries are established within the interior of hills, over-level grounds and uneven lands.

यथेह कथिताः पौरा गोमनुष्यकपोतकाः।
तत्सुखा भ्रमरा यूथा माहेयाचलकूटकाः॥९॥
सुमौलाः स्तावकाः क्रौञ्चाः कृष्णाङ्गमणिपुञ्जकाः।
कूटकम्बलमौषीयाः समुद्रान्तरकास्तथा॥१०॥
करम्भवाः कुचाः श्वेताः सुवर्णकटकाः शुभाः।
श्वेताङ्गाः कृष्णापादाश्च विहाः कपिलकर्णिका॥११॥
अत्याकरालगोज्ज्वला हीनाना वनपातकाः।
महिवाः कुमुदाभाश्च करवाटाः सहोत्कचाः॥१२॥
शुकनासा महानासा वनासगजभूमिकाः।
करञ्जमञ्जमा वाहाः किष्किण्डीपाण्डुभूमिकाः॥१३॥
कुबेरा धूमजा जङ्गा वङ्गा राजीवकोकिलाः।
वाचाङ्गाश्च महाङ्गाश्च मधौरेयाः सुरेचकाः॥१४॥
पित्तलाः काचलाश्चैव श्रवणा मत्तकासिकाः।
गोदावा वकुला वाङ्गा वङ्गकामोदकाः कलाः॥१५॥

The people of those countries are—Gomanuṣya, Kopataka, Tatsukhas, Bhramara, Yūtha, Māheya, Acalakūṭaka, Sumaula, Stāvaka, Krauñca, Kṛṣṇāṅga, Maṇipuñjaka, Kūṭa, Kāmbala, Mauṣiya, Samudrāntaraka, Karambhava, Kuca, Śveta, Suvarṇakāṭaka, Śubha (the auspicious ones), Śvetāṅga, Kṛṣṇapāda, Viha, Kapilakarṇikā, Atyākārāla, Gojvālā, Hīnāna, Vanapātaka, Mahiva, Kumudābha, Karavāṭa, Sahotkaca, Śukanāsa, Mahānāsa, Vanāsa, Gaja-bhūmika, Karañja, Mañjama, Vāha, Kiṣkiṇḍī, Pāṇḍubhūmika,

Kubera, Dhūmaja, Jaṅga, Vaṅga, Rājīva, Kokila, Vācāṅga, Mahāṅga, Madhaureya, Surecaka, Pittala, Kācala, Śravaṇa, Mattakāsika, Godāva, Vakula, Vāṅga, Vaṅgaka, Modaka and Kalā.

ते पिबन्ति महाभागाः प्रथमां तु महानदीम्।
सुवप्रां पुण्यसलिलां महानागनिषेविताम्॥१६॥

These blessed people drink (waters) of the great stream Suvaprā inhabited by Nāgas (lit. serpents).

कम्बलां तामसीं श्यामां सुमेधां वकुलां नदीम्।
विकीर्णां शिखिमालां च तथा दर्भावतीमपि॥१७॥
भद्रानदीं शुकनदीं पलाशां च महानदीम्।
भीमां प्रभञ्जनां काञ्चीं पुण्यां चैव कुशावतीम्॥१८॥
दक्षां शाकवतीं चैव पुण्योदां च महानदीम्।
(चन्द्रावतीं सुमूलां च ऋषभां चाऽऽपगोत्तमाम्॥१९॥
नदीं समुद्रमालां च तथा चम्पावतीमपि।
एकाक्षां पुष्कलां वाहां सुवर्णां नन्दिनीमपि॥२०॥
कालिन्दीं चैव पुण्योदां भारतीं च महानदीम्।
सीतोदापातिकां ब्राह्मीं विशालां च महानदीम्॥२१॥
पीवरीं कुम्भकारीं च रुषां चैवापगोत्तमाम्।
महिषीं मानुषीं दण्डां तथा नदनदीं शुभाम्॥२२॥
एताश्चान्याश्च पीयन्ते बह्व्यो हि सरितोत्तमाः।
देवर्षिसिद्धचरिताः पुण्योदाः पापहाः शुभाः॥२३॥

They also drink the waters of the rivers—Kāmbalā, Tāmasī, Śyāmā, Sumedhā, Vakulā, Vikīrṇā, Śikhimālā, Darbhāvātī, Bhadrānadī, Śukanadī, the great stream Palāśā, Bhīmā, Prabhañjanā, Kāñcī, Puṇyā, Kuśāvātī, Dakṣā, Śākavātī, the great stream Puṇyodā, Candrāvātī, Sumūlā, Ṛṣabhā, Samudramālā, Campāvātī, Ekākṣā, Puṣkalā, Vāhā, Suvarṇā, Nandinī, Kāliṇdī, Bhāratī, Sītodā, Pātikā, Brāhmī, Viśālā, Pīvarī, Kumbhakārī, Ruṣā, Mahiṣī, Mānuṣī and Daṇḍā. These are the excellent rivers frequented by Devas, Siddhas and Sages. Their waters are holy, auspicious and obviator of sins.

नानाजनपदास्फीतं महापगाविभूषितम्।
नानारत्नौघसंपूर्णं नित्यं प्रमुदितं शिवम्॥२४॥

The land is flourishing with many Janapadas. It is adorned by great streams, abounding in the heaps of many gems, perennially jubilant and auspicious one.

उदीर्णं धनधान्याढ्यैर्नरवासैः समन्ततः।

संनिविष्टं महाद्वीपं पश्चिमं सुकृतात्मनाम्॥

निसर्गः केतुमालानामेष वः परिकीर्तितः॥ २५॥

The whole continent is thronged by the abodes of men, rich in wealth, crops and other articles all around. This is the abode of pious persons. It is a *Mahādvīpa* (the great continent), the western one, resorted to by great-souled-ones. Thus the natural characteristics of Ketumāla have been illustrated before you all.

इति श्रीमहापुराणे वायुप्रोक्ते भुवनविन्यासो नाम
चतुश्चत्वारिंशोऽध्यायः॥ ४४॥

* * *

॥अथ पञ्चचत्वारिंशोऽध्यायः॥

Chapter 45

The description of Bhāratavarṣa

शांशपायन उवाच

पूर्वापरौ समाख्यातौ द्वौ देशौ नस्त्वया प्रभो।

उत्तराणां च वर्षाणां दक्षिणानां च सर्वशः॥

आचक्ष्व नो यथातथ्यं ये च पर्वतवासिनः॥ १॥

Śānśapāyana spoke— O My Lord! By you have been thoroughly illustrated the two continents in the east and the west. Now tell us about the people dwelling in the northern and southern continents as well as those on the mountains.

सूत उवाच

दक्षिणेन तु श्वेतस्य नीलस्यैवोत्तरेण तु।

वर्षं रमणकं नाम जायन्ते तत्र मानवाः॥ २॥

Sūta spoke— To the south of Śveta and to the north of Nīla mountain, there is a sub-continent named Ramanaka. The human beings take birth therein.

सर्वर्तुकामदाः सत्त्वा जरादुर्गन्धवर्जिताः।

शुक्लाभिजनसंपन्नाः सर्वे च प्रियदर्शनाः॥ ३॥

The beings fulfill all desires in all seasons. They are free from decrepitude and foul smell. Endowed with refulgent nobility, all of them are good looking people.

तत्रापि सुमहादिव्यो न्यग्रोधो रोहिणो महान्।

तस्य पीत्वा फलरसं पिवन्तो वर्तयन्त्युत॥ ४॥

And there is a mighty, divine *Nyagrodha* (the Indian fig) tree called *Rohiṇa*. The people subsist on the juice of its fruit.

दश वर्षसहस्राणि शतानि दश पञ्च च।

जीवन्ति ते महाभागाः सदा हृष्टा नरोत्तमाः॥ ५॥

Those greatly fortunate people are always delightful and happy. They live for eleven thousand five hundred years.

उत्तरेण तु श्वेतस्य शृङ्गसाहस्य दक्षिणे।

वर्षं हिरण्वतं नाम यत्र हैरण्वती नदी॥ ६॥

To the north of Śveta and to the south of the mountain Śrīngasāhva, there is a Varṣa (sub-continent) Hiraṇvata by name wherein flows the stream Hairaṇvatī.

महाबलाः सुतेजस्का जायन्ते तत्र मानवाः।

सर्वर्तुकामदाः सत्त्वा धनिनः प्रियदर्शनाः॥ ७॥

Highly tenacious and nicely radiant men are born there who are Sattvic in quality. They are bestower of desires in all seasons. They are rich and comely in appearance.

एकादश सहस्राणि वर्षाणां तेऽमितौजसः।

आयुष्ममाणं जीवन्ति शतानि दश पञ्च च॥ ८॥

For twelve thousand five hundred years, these people of illimitable might live.

तस्मिन्वर्षे महावृक्षो लकुचः षड्साश्रयः।

तस्य पीत्वा फलरसं तत्र जीवन्ति मानवाः॥ ९॥

In that country, there is a huge tree *Lakuca* (Bread-fruit tree) having the recumbence of six *rasas* (chyles). Men live on the juice of its fruits.

त्रीणि शृङ्गवतः शृङ्गाण्युच्छ्रितानि महान्ति च।
एकं मणिमयं तेषामेकं चैव हिरण्यमयम्॥
सर्वरत्नमयं चैकं भवनैरुपशोभितम्॥ १०॥

Three peaks of the Śṛṅgavān are lofty ones and great ones. One of them is full of gems or made of gems and the second one is of gold. The third one is full of all precious stones. They are embellished with mansions.

उत्तरस्य समुद्रस्य समुद्रान्ते च दक्षिणे।
कुरवस्तत्र तद्वर्षं पुण्यं सिद्धनिषेवितम्॥ ११॥

On the southern shore of the northern sea is the holy country of the Kurus. That Varṣa, the sacred one, is inhabited by Siddhas.

तत्र वृक्षा मधुफला नित्यं पुष्पफलोपगाः।
वस्त्राणि च प्रसूयन्ते फलेष्वाभरणानि च॥ १२॥

There trees are sweet-fruited ones, perennially laden with flowers and fruits. They put forth clothes and ornaments along with fruits.

सर्वकामफलास्तत्र केचिद्वृक्षा मनोरमाः।
गन्धवर्णरसोपेतं प्रक्षरन्ति मधुत्तमम्॥ १३॥

The trees are all desires-fulfilling ones, fruited ones and are fascinating to the mind. They exude forth excellent honey endowed with scent, colour and fluid.

अपरे क्षीरिणो नाम वृक्षास्तत्र मनोरमाः।
ये क्षरन्ति सदा क्षीरं षड्रसं ह्यमृतोपमम्॥ १४॥

There are other charming trees called *Kṣīrin*. They exude forth milk perennially, like nectar having six types of tastes.

सर्वा मणिमयी भूमिः सूक्ष्मकाञ्चनवालुका।
सर्वतः सुखसंस्पर्शा निष्पङ्का नीरुजा शुभा॥ १५॥

The ground in entirety is full of gems or stones, having sand of gold, very fine one. All around pleasing to touch, it is auspicious, free from impurities and thorns.

देवलोकाच्च्युतास्तत्र जायन्ते मानवाः शुभाः।
शुक्लाभिजनसंपन्नाः सर्वे च स्थिरयौवनाः॥ १६॥

Dropped down from the celestial world, the men take birth therein as auspicious ones. They are endowed with refulgent descent having youth of stable norm.

मिथुनानि प्रसूयन्ते स्त्रियश्चातिमनोहराः।
ते च तं क्षीरिणं वृक्षं पिबन्ति ह्यमृतोपमम्॥ १७॥

The mind-fascinating ladies give birth to twins who imbibe the nectarine juice of the *Kṣīrin* (milk-yielding) tree.

मिथुनं जायते सद्यः समं चैव विवर्तते।
समं शीलं च रूपं च प्रियन्ते चैव ते समम्॥ १८॥

The twins take birth instantaneously and simultaneously and develops forth or grows forth having similar conduct, form and the like. They even die together.

अन्योन्यमनुरक्ताश्च चक्रवाकसधर्मिणः।
अनामया ह्यशोकाश्च नित्यं सुखनिषेविणः॥ १९॥

They are mutually affectionate like the couples of *Cakravāka* birds. They enjoy life free from disease, sorrow and suffering.

त्रयोदश सहस्राणि शतानि दश पञ्च च।
जीवन्ति ते महावीर्या न चान्यस्त्रीनिषेविणः॥ २०॥

They live upto fourteen thousand five hundred years. They are highly valiant ones and not addicted to others' woman.

कुरूणामपि चैतेषां शृणुध्वं विस्तरेण तु।
जास्येः शैलराजस्याप्युत्तरेणोत्तरस्य हि।
दिक्षु सर्वासु यद्यत्र कीर्त्यमानं निबोधत॥ २१॥

To the north of the mountain Lord *Jārudhi*, are the northern Kurus. The land therein is glorified in all the quarters. Now listen to its detailed description.

अनेककन्दरदरीगुहानिर्झरमण्डितौ।
नैककुञ्जवनोपेतौ चित्रधातुविभूषितौ॥ २२॥
अनेकधातुकलिलौ सर्वधातुविभूषितौ।
पुष्पमूलफलोपेतौ सिद्धचारणसेवितौ॥ २३॥

There are two lofty *Kulaparvatas* embellished by many grottos, caverns, clefts

and cascades. They are endowed with many groves and forests, and adorned by variegated minerals. They constitute many kinds of metals; and adorned with all kinds of mineral ores. They are equipped with flowers, bulbous roots and fruits and inhabited by Siddhas and Cāraṇas.

द्वावप्येतौ सुमहान्तावुच्छ्रितौ कुलपर्वतौ।

ताभ्यां कूटशतैर्नैकैस्तद्वीपमुपसेवितम्॥ २४॥

That continent stands occupied with these two of lofty norm, the huge ones, hereditary mountains, with many hundreds of peaks.

चन्द्रकान्तश्च शैलश्च सूर्यकान्तश्च सानुमान्।

ययोर्मध्येन सा याता भद्रसीमा महानदी॥ २५॥

The great river named Bhadrāsomā flows in between these two mountains, named Candrakānta and Sūryakānta.

सहस्रशश्च नद्योऽन्याः प्रसन्नसुरसोदकाः।

पर्याप्तोदाः कुरूणां हि स्नानपानावगाहनैः॥ २६॥

Thousand other streams of limpid and sweet water, having sufficient waters for bath, drinking and dipping of the Kurus, are also there.

तथाऽन्याः क्षीरवाहिन्यो महानद्यः सहस्रशः।

मधुमैरेयवाहिन्यो घृतवाहिन्य एव च॥ २७॥

And likewise there are thousands of great rivers flowing with milk, honey, butter and the intoxicant beverage Maireya.

दध्नः शतह्रदाश्चान्यास्ततः स्वाद्वन्नपर्वताः।

अमृतस्वादुकल्पानि फलानि विविधानि च॥ २८॥

There are hundreds of pools, full of curds. There is a huge mountain rich in tasty food, nectarine and ripe fruits of different kinds.

गन्धवर्णरसाढ्यानि मूलानि च फलानि च।

पञ्चयोजनमानानि महागन्धानि सर्वशः॥ २९॥

There are bulbous roots and fruits rich in flavour, taste and colour. Their fragrance extends to a distance of five Yojanas, highly redolent all around.

नानावर्णप्रकाराणि पुष्पाणि च सहस्रशः।

उपभोगसहस्राणि भद्राणि च महान्ति च॥ ३०॥

There are thousands of flowers of different colours and shapes. They are large, pleasant and conducive to welfare.

गन्धवर्णरसाढ्यानि स्पशोपितानि सर्वशः।

तमालागुरुगन्धानां चन्दनानां वनानि च॥ ३१॥

Rich in scent, colour and taste and pleasant to touch all around, there are forests of sandal-wood, Tamāla and Aguru.

ध्रमरैरुपगीतानि प्रफुल्लानि सदैव च।

वृक्षगुल्मलताढ्यानि वनानि सुसुखानि च॥ ३२॥

The forest are in full bloom. Bees hum and hover round. The forest abound in beautiful trees, under-woods or hedges and creepers.

षट्पदैरुपगीतानि द्विजैश्चान्यैर्द्विजोत्तमाः।

पद्मोत्पलवनाढ्यानि सरांसि च सहस्रशः॥ ३३॥

Rendered resonant or tumultuous by bees and birds, O excellent Dvija! there are thousands of lakes rich in lotus groves and lilies.

भक्ष्यमाल्यसमृद्धाश्च बहुमाल्यानुलेपनाः।

मनोहरमुखैश्चित्रैः पक्षिसंघैर्निकूजिताः॥ ३४॥

शयनासनोपभोगाश्च अनेकगुणविस्तराः।

विहारभूमयो रम्याः सर्वतुषु सुखप्रदाः॥ ३५॥

There are the promenading spots fascinating and comfort giving in all the seasons having stretches of many merits. There foodstuffs, garlands, unguents, beds, seats and other articles of enjoyment are ever available. Birds of beautiful shape and variegated colours chirp there.

आक्रीडाः सर्वतः स्फीता मणिहेमपरिष्कृताः।

शिलागृहा वृक्षगृहा वरेण्याः कदलीगृहाः॥ ३६॥

There are pleasure spots or sport mounds or sport pavilions all around. They are vivacious ones, polished off with gold and gems. There are stone slab enclosures, tree arbours and nice plantain groves.

लतागृहसहस्राणि सुसुखानि समन्ततः।

शुद्धशुद्धदलाभानि भूमिवेश्मशतानि च॥ ३७॥

There are thousands of creeper bowers highly comfort affording all around, and also there are hundreds of the ground-floored enclosures or houses, having gleam of pure conch shells.

तपनीयगवाक्षाणि मणिजालान्तराणि च।

सुवर्णमणिचित्राणि सर्वत्र विपुलानि च॥ ३८॥

There are gold windows, and the lattices jewelled wonderfully as such, variegated with gold and gems all over in fabulous norm.

महावृक्षसहस्राणि वरेण्यानि च सर्वशः।

नानाकाराणि वासांसि सूक्ष्माणि सुसुखानि च॥ ३९॥

There are thousands of huge trees, fine ones all around. Many-shaped costumes of fine textures and highly comfort affording, are also there.

मृदङ्गवेणुपणववीणाद्या बहुविस्तराः।

फलन्ति कल्पवृक्षाणां सहस्राणि शतानि च॥ ४०॥

There are various musical instruments like *Mrdāṅga* (tabor), *Veṇu*, *Vīṇā* (flute), *Paṇava* (small drum or a kind of ajumbal) of many kinds and dimensions. There get fructified thousands of Kalpa trees (wish-granting trees).

सर्वत्रैव तथोद्यानं सर्वत्रैव हि तत्पुरम्।

सर्वद्वीपप्रमुदितं नरनारीसमाकुलम्॥

प्रवाति चानिलस्तत्र नानापुष्पाधिवासितः॥ ४१॥

Everywhere are gardens likewise and everywhere are towns all over of that norm. The whole land is thronged by joyous men and women. The breeze blows wafting the fragrance of different flowers.

नित्यमङ्गसुखाह्लादस्तस्मिन्द्वीपे श्रमापहे।

तत्र स्वर्गपरिभ्रष्टा जायन्ते हि नराः सदा॥

भौमं तदपि हि स्वर्गं तत्रापि च गुणोत्तमम्॥ ४२॥

That country is always comfort affording and is remover of fatigue. Therein, the gods descend down from the celestial domain and

take birth in the form of human beings. Thus this excellent land is heaven itself, may be even better than that.

चन्द्रकान्ता नरवराः श्यामाङ्गाः पूर्वकूलजाः।

श्यामावदाताः सुखिनः सूर्यकान्ता वराः प्रजाः॥ ४३॥

The people living on the eastern ridge of the Candrakānta mountain are dark in colour, while those on Sūryakānta are dark as well as fair. They are excellent and prosperous.

तस्मिन्देशे नराः श्रेष्ठा देवसत्त्वपराक्रमाः।

सदा विहारिणः सर्वे कामवृत्त्या सुवर्चसः॥ ४४॥

In that region, the men are excellent ones having prowess of the spirit of Devas. They always enjoy themselves as much as they please and are brilliance-endowed ones.

वलयार्द्धदकेयूरहारकुण्डलभूषिताः।

स्रग्विणश्चित्रमुकुटाश्चित्राच्छादनवाससः॥ ४५॥

They are adorned by bracelets, armlets, upper arm ornaments (Aṅgadas), garlands or necklaces and ear peduncles. They wear garlands of variegated colours and coronets. Their upper garments are of various colours.

अजीर्णयौवनधराः सुप्रियाः प्रियदर्शनाः।

प्रजाः वर्षसहस्राणि जीवन्ति सुबहून्युत॥ ४६॥

They are the bearers of undecaying youths, loveable ones and good looking. There the progenies or subjects live upto thousands of years in great number.

न ताः प्रसवधर्मिण्यो न वंशप्रक्षयो विधिः।

मिथुनं जायते वृक्षादुपक्षममनीदृशम्॥ ४७॥

Neither they procreate nor do they decline in numbers. A couple takes birth from a tree competent as such and of an extraordinary norm.

सामान्यविभवाः सर्वे ममत्वपरिवर्जिताः।

न तत्र विद्यते धर्मो नाधर्मः संप्रवर्तते॥ ४८॥

Devoid of egoism all are such as having common place belongings. Neither there prevails righteousness nor ensues unrighteousness.

न व्याधिर्न जरा तत्र न दुर्मेधा न च क्लमः।

पूर्णे काले विनश्यन्ति जलबुद्बुदवच्च ते॥ ४९॥

Neither there is disease nor old age; neither mental confusion nor feeling of exhaustion. At the matured up tenure, they sink down like the water bubbles.

एवमत्यन्तसुखिनः सर्वदुःखविवर्जिताः।

रक्ता धर्मं न पश्यन्ति दुःखाद्धर्मोऽभिजायते॥ ५०॥

This way, they are highly easy going, devoid of all the discomforts and the impassioned ones. They do not observe the restrictions of Dharma. For Dharma grows from misery.

उत्तराणां कुरूणां तु पार्श्वे ज्ञेयं तु दक्षिणे।

समुद्रमूर्तिमालाढ्यं नानास्वरविभूषितम्॥ ५१॥

पञ्चयोजनसाहस्रमतिक्रम्य सुरालयम्।

चन्द्रद्वीपमिति ख्यातं चन्द्रमण्डलसंस्थितम्॥ ५२॥

Close to the Uttarakurus, in the south or on the right flank, there is the well-known country called Candradvīpa that deserves to be recognised as the ocean affluent in the row of surges decked with many sounds; having waded through the abode of gods to a distance of five thousand Yojanas, stationed on the lunar orb.

सहस्रयोजनानां तु सर्वतः परिमण्डलम्।

नानापुष्पफलोपेतं समृद्ध्या परया युतम्॥

शतयोजनविस्तीर्णमुच्छ्रितं तावदेव तु॥ ५३॥

It extends to one thousand Yojanas. There is all around a globular region endowed with many fruits and flowers and imbued with acme of prosperity and that very way elevated and broad or spread along to a hundred Yojanas.

तस्य मध्ये गिरिवरः सिद्धचारणसेवितः।

चन्द्रतुल्यप्रभैः कान्तश्चन्द्राकारैः सुलक्षणैः॥ ५४॥

श्वेतवैदूर्यकुमुदैश्चित्रोऽसौ कुमुदप्रभः।

अनेकचित्रकोद्यानो नैकनिर्झरकन्दरः॥

महासानुदरीकुञ्जैर्विविधैः समलंकृतः॥ ५५॥

In the midst of that is an excellent mountain Kumudaprabha occupied by Siddhas and

Cāraṇas. It is lily-hued and has various gems equal in lustre to the moon. These have all good traits and shine in their lunar shape. There are lilies of diverse colours, parks and gardens of variegated hues. There are many rivulets and caves. It is decorated with great ridges, precipices, crevasses and bushy hedges.

तस्माच्छैलान्महापुण्या चन्द्रांशुविमलोदका।

प्रवहत्युत्तमनदी चन्द्रावर्ता तरङ्गिणी॥ ५६॥

From that very mountain, highly pellucid, having water limpid like, flows down the excellent stream Candrāvartā. It is bright like the moon's rays.

तत्र चन्द्रमसः स्थानं नक्षत्राधिपतेर्वरम्।

सदाऽवतरते तत्र चन्द्रमा ग्रहनायकः॥ ५७॥

There is the excellent abode of moon, the lord of planets. Perennially descends down there, the moon, the leader of constellations.

तत्र चन्द्रमसो नाम्ना शैलः स तु परिश्रुतः।

चन्द्रद्वीपं महाद्वीपं प्रकाशं दिवि चेह च॥ ५८॥

And therein by name Candramā, is a mountain very well-known as such. The great country Candradvīpa is famous both in this world as well as in heaven.

तत्र चन्द्रप्रतीकाशाः पूर्णचन्द्रनिभाननाः।

चन्द्रकान्ताः प्रजाः सर्वा विमलाश्चन्द्रदैवताः॥ ५९॥

All the subjects here shine like the moon, having faces like the full moon. They are untarnished ones and consider the moon their deity.

अत्यन्तधार्मिकाः सौम्याः सत्यसंघाः सुतेजसः।

प्रजास्तत्र सदाचारा दशवर्षशतायुषः॥ ६०॥

The people there, are highly religious, of truthful vows, gentle and highly radiant ones. They are virtuous-conducted ones and their span of life extends to a thousand years.

पश्चिमेन तु द्वीपस्य पश्चिमस्य प्रकीर्तितम्।

चतुर्योजनसाहस्रं समतीत्य महोदधिम्॥ ६१॥

दशयोजनसाहस्रं समन्तात्परिमण्डलम्।

द्वीपं भद्राकरं नाम नानापुष्पोपशोभितम्॥ ६२ ॥

And to the west of this western continent, is the land well-known as Bhadrākara, four thousand Yojanas from the ocean. It is circular in shape having diameter of ten thousand Yojanas. It looks splendid with variety of flowers.

प्रभूतधनधान्याढ्यमनेकनृपपालितम्।

नित्यं प्रमुदितं स्फीतं महाशैलैश्च शोभितम्॥ ६३ ॥

Rich in fabulous wealth and grains, protected by many kings, it is perennially exultant and exuberant, adorned by huge rocky hillocks.

तत्र भद्रासनं वायोर्नारत्नैश्च मण्डितम्।

तत्र विग्रहवान्वायुः सदा पर्वसु पूज्यते॥ ६४ ॥

There is the Bhadrāsana or Simhāsana or lion-seat of Vāyu there, decorated by many gems. Therein, Vāyu in corporeal form is adorned perennially during festivals.

तपनीयसुवर्णाभास्तपनीयविभूषिताः।

विराजन्तेऽमरप्रख्यास्तत्र चित्राम्बरस्रजः॥ ६५ ॥

The people living there have radiance of burnished gold and they are bedecked in gold. They have variegated costumes and wreaths.

वीर्यवन्तो महाभागाः पञ्चवर्षशतायुषः।

सत्यसन्धा मुदा युक्ताः प्रजास्ता वायुदैवताः॥ ६६ ॥

They are endowed with virility. They are highly fortunate having age of five hundred years. They are truthful-vowed ones and endowed with glee. They consider Vāyu their deity.

सूत उवाच

एवमेव निसर्गोऽयं वर्षाणां भारते युगे।

दृष्टः परमतत्त्वज्ञैर्भूयः किं कीर्तयामि ते॥ ६७ ॥

Sūta spoke— And this way the creation of the Varṣas in the age of Bhārata has been observed by the ones conversant with the realities. What more may I narrate before you?

आख्याते त्वेवमृषयः सूतपुत्रेण धीमता।

उत्तरश्रवणे भूयः पप्रच्छुस्तदनन्तरम्॥ ६८ ॥

This way having been spoken by the intelligent son of Sūta, the sages on the hearing of the reply, questioned once again subsequently.

ऋषय ऊचुः

यदिदं भारतं वर्षं यस्मिन्वायंभुवादयः।

चतुर्दशैते मनवः प्रजासर्गे भवन्त्युत॥ ६९ ॥

The sages spoke— It is in this Bhārata varṣa that the fourteen Manus, Svāyambhuva and others, exist during the creation of the progenies.

एतद्वेदितुमिच्छामस्तत्रो निगद सत्तमा।

एतच्छ्रुत्वा वचस्तेषामब्रवील्लोमहर्षणः॥ ७० ॥

This we want to understand further, O best one among men! Speak out happy as such. Having listened to this word of theirs, spoke out *Lomaharṣaṇa*.

पौराणिकस्तदा सूतः ऋषीणां भावितात्मनाम्।

एतद्विस्तरतो भूयस्तानुवाच समाहितः॥ ७१ ॥

The Sūta (the learned one) in Purāṇas and of pious mind, described this in detail to the sages of purified souls.

सूत उवाच

निसर्ग एष विख्यातः कुरूणां तु यथार्थवत्।

भारतस्य तु वक्ष्यामि निसर्गं तं निबोधत॥ ७२ ॥

Sūta spoke— The creation, this one of the Kurus has been narrated as per factual representation. Now I shall dilate upon the features of Bhārata. You may understand them.

पुण्यतीर्थे हिमवतो दक्षिणस्यातलस्य हि।

पूर्वपश्चायतस्यास्य दक्षिणेन द्विजोत्तमाः॥ ७३ ॥

In the sacred *tīrtha* or holy spot of pilgrimage of the southern mountain Himavat (Himālaya), stretching from east to west, is the Bhārata sub-continent, O best of Brāhmaṇas!

तथा जनपदानां च विस्तरं श्रोतुमर्हथ।

अत्र वो वर्णचिध्यामि वर्षेऽस्मिभारते प्रजाः॥७४॥

And likewise, the outstretch of Janapadas, you deserve to hear of as such. Here I shall narrate the progenies in this Bhāratavarṣa.

इदं तु मध्यमं चित्रं शुभाशुभफलोदयम्।

उत्तरं यत्समुद्रस्य हिमवदक्षिणं च यत्॥७५॥

This verily, is the midland landscape having the eruption of auspicious and inauspicious fruits, to the north of the ocean and to the south of Himavat or Himālaya.

वर्षं यद्भारतं नाम यत्रेयं भारती प्रजा।

भरणाच्च प्रजानां वै मनुर्भरत उच्यते॥

निरुक्तवचनाच्चैव वर्षं तद्भारतं स्मृतम्॥७६॥

Since the *varṣa* is Bhārata by name, the populace therein is known as Bhāratīs. Since Manu ruled over the people, he is called Bharata and owing to the exposition of the etymological derivation, that *varṣa* is known as Bhārata.

ततः स्वर्गश्च मोक्षश्च मध्यश्चान्तश्च गम्यते।

न खल्वन्यत्र मर्त्यानां भूमौ कर्म विधीयते॥७७॥

It is essentially from here that one goes to heaven or attains salvation. The middle course—heaven as well as the end, the final emancipation is attained from here. Rituals for human beings are not ordained anywhere else on earth.

भारतस्यास्य वर्षस्य नव भेदाः प्रकीर्तिताः।

समुद्रान्तरिता ज्ञेयास्ते त्वगम्याः परस्परम्॥७८॥

Of this Bhārata-varṣa, there are stated to be nine divisions separated by oceans. They are mutually uncognisable.

इन्द्रद्वीपः कसेरुश्च ताम्रवर्णी गभस्तिमान्।

नागद्वीपस्तथा सौम्यो गन्धर्वस्त्वथ वारुणः॥७९॥

They are—Indradvīpa, Kaseru, Tāmravarṇa, Gabhastimān, Nāgadvīpa, Saumya, Gandharva and Vāruṇa.

अयं तु नवमस्तेषां द्वीपः सागरसंवृतः।

योजनानां सहस्रं तु द्वीपोऽयं दक्षिणोत्तरम्॥८०॥

This Bhārata, the ninth *dvīpa* among them, is surrounded by the ocean. From south to north, it extends to a thousand Yojanas.

आयतो ह्याकुमारिक्यादागङ्गाप्रभवाच्च वै।

तिर्यगुत्तरविस्तीर्णाः सहस्राणि नवैव तु॥८१॥

From Kumārī to the source of Gaṅgā, spread along in the north in a circuitous way, it extends to nine thousand Yojanas.

द्वीपो ह्यपनिविष्टोऽयं म्लेच्छैरन्तेषु नित्यशः।

पूर्वे किराता ह्यस्यान्ते पश्चिमे यवनाः स्मृताः॥८२॥

This *Dvīpa* (or continent) stands occupied or inhabited by the Mlecchas at the extremities perennially. On the eastern boundary are Kirātas and Yavanas at the western boundary.

ब्राह्मणाः क्षत्रिया वैश्या मध्ये शूद्राश्च भागशः।

इज्यायुद्धवणिज्याभिर्वर्तयन्तो व्यवस्थितः॥८३॥

Brahmaṇas, Kṣatriyas, Vaiśyas dwell within it, subsisting by sacrifices, warfare and trade respectively. The Śūdras live in different parts.

तेषां संव्यवहारोऽयं वर्तते तु परस्परम्।

धर्मार्थकामसंयुक्तो वर्णानां तु स्वकर्मसु॥८४॥

There are mutual dealings among these based on virtue, wealth and love. The different castes are engaged in their own functions.

संकल्पपञ्चमानां तु आश्रमाणां यथाविधि।

इह स्वर्गापवर्गार्थं प्रवृत्तिर्येषु मानुषी॥८५॥

As per tradition of the *Āśramas* or five stages of life, fifth being that of *Sankalpa* (i.e. the firm determination to take to a task), people perform their duties. They possess the human tendency to endeavour to attain heaven and salvation.

यस्त्वयं नवमो द्वीपस्तिर्यगायत उच्यते।

कृत्स्नं जयति यो ह्येनं स सप्राडिह कीर्त्यते॥८६॥

And he who conquers this ninth *dvīpa* extended in a circuitous manner, along with the

countries extending sideways, is declared an emperor (*Samrāt*).

अयं लोकस्तु वै सम्राडन्तरीक्षो विराट्स्मृतः।

स्वराडन्यः स्मृतो लोकः पुनर्वक्ष्यामि विस्तरम्॥८७॥

He who conquers this loka is the *Samrāt*, the conqueror of the intermediary space is called *Virāt*, while the conqueror of the other loka is known as *Svarāt*. I shall talk of those in details.

सप्त चास्मिन्सुपर्वाणो विश्रुताः कुलपर्वताः।

महेन्द्रो मलयः सह्यः शुक्तिमानृक्षपर्वतः॥

विंध्यश्च पारियात्रश्च सप्तैते कुलपर्वताः॥८८॥

Seven then in this *varṣa* are known as Kulaparvatas having well-knit combinations. They are—Mahendra, Malaya, Sahya, Śuktimān, Rkṣaparvata, Vindhya and Pāriyātra.

तेषां सहस्रशश्चान्ये पर्वतास्तु समीपगाः।

अभिजाताः सर्वगुणा विपुलाश्चित्रसानवः॥८९॥

And other thousands of mountains exist quite adjacent to these, of nice provenance, endowed with all the merits, huge ones and of variegated peaks.

मन्दरः पर्वतश्रेष्ठो वैहारो दर्दुरस्तथा।

कोलाहलः ससुरसो मैनाको वैद्युतस्तथा॥९०॥

पातञ्चमो नाम गिरिस्तथा पाण्डुरपर्वतः।

गन्तुप्रस्थः कृष्णगिरिर्गोधिनो गिरिरेव च॥९१॥

पुष्पगिर्युज्जयन्तो च शैलो रैवतकस्तथा।

श्रीपर्वतश्च कास्त्रश्च कूटशैलो गिरिस्तथा॥९२॥

The chief among them are—Mandara, the excellent one among the mountains, Vaihāra, Dardura, Kolāhala, Surasa, Maināka, Vaidyuta¹, Pātandhama, Pāṇḍura, the mountain Gantuprastha, Kṛṣṇagiri, Godhana, Puṣpagiri, Ujjayanta, Raivataka, Śrīparvata, Kāru and Kūṭaśāila mountain.

अन्ये तेभ्यः परिज्ञाता ह्रस्वाः स्वल्पोपजीविनः।

तैर्विमिश्रा जनपदा आर्यम्लेच्छाश्च नित्यशः॥९३॥

There are other smaller mountains with sparse population. The Janapadas adjoining them are those of Āryas and Mlecchas.

पीयन्ते यैरिमा नद्यो गङ्गा सिन्धुसरस्वती।

शतदुश्चन्द्रभागा च यमुना सरयूस्तथा॥९४॥

इरावती वितस्ता च विपाशा देविका कुहूः।

गोमती ध्रुतपापा च बाहुदा च दृषद्वती॥९५॥

कौशिकी च तृतीया तु निश्चिरा गण्डकी तथा।

इक्षुर्लोहित इत्येता हिमवत्पादनिःसृता॥९६॥

The rivers rising from the foot of Himavat, of which those people drink the water are—Gangā, Sindhu, Sarasvatī, Śatadru, Candrabhāgā, Yamunā, Sarayū, Irāvati, Vitastā, Vipāśā, Devikā (Daika), Kuhū, Gomati, Dhutapāpā, Bāhudā, Dṛṣadvati, Kauśikī, Tṛtīyā, Nīścīrā, Gaṇḍakī, Ikṣu and Lohitā.

वेदस्मृतिर्वेदवती वृत्रघ्नी सिन्धुरेव च।

वर्णाशा चन्दना चैव सतीरा महती तथा॥९७॥

परा चर्मण्वती चैव विदिशा वेत्रवत्यपि।

शिप्रा ह्यवन्ती च तथा पारियात्राश्रयाः स्मृताः॥९८॥

The rivers originating from Pāriyātra are—Vedasmṛti, Vedavati, Vṛtraghnī, Sindhu, Varṇāśā, Candanā, Satīrā, Mahatī, Parā, Carmanvatī, Vidiśā, Vetravati, Śīprā and Avantī.

शोणो महानदश्चैव नर्मदा सुमहाद्रुमा।

मन्दाकिनी दशार्णा च चित्रकूटा तथैव च॥९९॥

तमसा पिप्पला श्रोणी करतोया पिशाचिका।

नीलोत्पला विपाशा च जम्बुला वालुवाहिनी॥१००॥

सितेरजा शुक्तिमती मक्रुणा त्रिदिवा क्रमात्।

ऋक्षपादात्प्रसूताश्च नद्यो मणिनिभोदकाः॥१०१॥

The rivers issuing from Rkṣapāda mountain and having crystal-clear waters are— the great river Ṣoṇa, Narmadā, Sumahādrumā, Mandākinī, Daśārnā, Citrakūṭā, Tamasā, Pippalā, Śronī, Karatoyā, Piśācīkā, Nilotpalā, Vipāśā, Jambulā, Vāluvāhinī, Siterajā, Śuktimatī, Makruṇā and Tridivā in serial order.

1. (Paurānika Kośa, p. 480—the name of a mountain).
(Paurānika Kośa, p. 133 vide Vāyu Purāna, 45.90)

तापी पयोष्णी निर्वन्ध्या मद्रा च निषधा नदी।
वेन्वा वैतरणी चैव शितिबाहुः कुमुद्वती॥ १० २॥
तोया चैव महागौरी दुर्गा चान्तशिला तथा।
विन्ध्यपादप्रसूताश्च नद्यः पुण्यजलाः शुभाः॥ १० ३॥

Tāpī, Payoṣṇī, Nirvandhyā, Madrā, Niṣadhā, Venvā, Vaitaraṇī, Śitibāhu, Kumudvatī, Toyā, Mahāgaurī, Durgā and Antaśilā— these holy streams of sacred waters originate from the slopes of Vindhya mountain.

गोदावरी भीमरथी कृष्णा वैण्यथ वञ्जुला।
तुङ्गभद्रा सुप्रयोगा कावेरी च तथाऽऽपगा॥
दक्षिणापथनद्यस्तु सह्यपादाद्विनिःसृताः॥ १० ४॥

The rivers of the southern land rising from the slopes of Sahya mountains are the Godāvārī, Bhīmarathī, Kṛṣṇavainī, Vañjulā, Tuṅgabhadrā, Suprayogā and Kāverī.

कृतमाला ताम्रवर्णी पुष्पजात्युत्पलावती।
मलयाभिजातास्ता नद्यः सर्वाः शीतजलाः शुभाः॥

The rivers issuing from the Malaya mountains are— Kṛtamālā, Tāmravarṇī, Puṣpajāti and Utpalāvati. All of them are cool-watered ones and auspicious as such.

त्रिसामा ऋतुकुल्या च इक्षुला त्रिदिवा च या।
लाङ्गूलिनी वंशधरा महेन्द्रतनयाः स्मृताः॥ १० ६॥

The rivers Trisāmā, Ṛtukūlyā, Ikṣulā, Tridivā, Lāṅgūlinī and Vamśadharā; they are known as the daughters of Mahendra mountains.

ऋषीका सुकुमारी च मन्दगा मन्दवाहिनी।
कूपा पलाशिनी चैव शुक्तिमत्प्रभवाः स्मृताः॥ १० ७॥

The rivers Ṛṣikā, Sukumārī, Mandagā, Mandavāhinī, Kūpā and Palāśinī are known as having source from Śuktimān (mountain).

सर्वाः पुण्याः सरस्वत्याः सर्वा गङ्गाः समुद्रगाः।
विश्वस्य मातरः सर्वा जगत्पापहराः स्मृताः॥ १० ८॥

All are the sacred ones like Sarasvatī. All are like Gaṅgā going towards the ocean. All are the mothers of the Universe and are remembered as the obviators of the sins of the Universe.

तासां नद्युपनद्योऽपि शतशोऽथ सहस्रशः।
तास्त्विमे कुरुपञ्चालाः शाल्वाश्चैव सजाङ्गलाः॥ १० ९
शूरसेना भद्रकारा बोधाः शतपथेश्वरैः।
वत्साः किसष्णाः कुल्याश्च कुन्तलाः काशिकोशलाः॥
अर्थपाश्च तिलङ्गाश्च मगधाश्च वृकैः सह।
मध्यदेशा जनपदाः प्रायशोऽमी प्रकीर्तिताः॥ ११ १॥

Their tributaries and rivulets are there hundreds and thousands. The countries in Central Region are chiefly— Kurupāñcālas, Śālvās, Jāṅgalas, Śūrasenas, Bhadrakāras, Bodhas, Śatapatheshvaras, Vatsas, Kisaṣṇas, Kulyas, Kuntalas, Kāśikośālas or Kāśikośālas, Arthapās, Tilaṅgas, Magadhas and Vṛkas. (These) are the Madhyadeśa Janapadas that have been illustrated normally or tentatively.

(सह्यस्य चोत्तरार्धे तु यत्र गोदावरी नदी।
पृथिव्यामिह कृत्स्नायां स प्रदेशो मनोरमः॥ ११ २॥

To the northern half of Sahya mountains where the river Godāvārī flows is the most fascinating region within the whole of this earth.

(तत्र गोवर्धनो नाम सुरराजेन निर्मितः)।
रामप्रियार्थं स्वर्गोऽयं वृक्षा ओषधयस्तथा॥ ११ ३॥

There is a heavenly city Govardhana by name, constructed by Surarāja (the Lord of gods) for the sake of well-being of Rāma. It has plenty of trees and medicinal herbs.

भरद्वाजेन मुनिना तत्रियार्थेऽवतारिताः।
अन्तःपुरवनोद्देशस्तेन जज्ञे मनोरमः॥ ११ ४॥

They were planted by the sage Bhāradvāja for the sake of Rāma's spouse. He made this fascinating wooden tract, the private part of the palace.

वाहीका वाटधानाश्च आभीराः कालतोयकाः।
अपरीताश्च शूद्राश्च पृह्ववाश्चर्मखण्डिकाः॥ ११ ५॥
गाश्वारा यवनाश्चैव सिन्धुसौवीरभद्रकाः।
शका हदाः कुलिन्दाश्च परिता हारपूरिकाः॥ ११ ६॥
रमटा रद्धकटका केकया दशमानिकाः।

क्षत्रियोपनिवेशाश्च वैश्यशूद्रकुलानि च॥ ११७॥

काम्बोजा दरदाश्चैव बर्बराः प्रियलौकिकाः।

पीनाश्चैव तुषाराश्च पल्लवा बाह्यतोदराः॥ ११८॥

आत्रेयाश्च भरद्वाजाः प्रस्थलाश्च कसेरुकाः।

लम्पकाः स्तनपाश्चैव पीडिका जुहुडैः सह॥ ११९॥

The colonies of Kṣatriyas are— Vāhlikas, Vāṭadhānas, Ābhīras, Kālatoyakas, Aparītas, Śūdras, Pahlavas, Carmakhaṇḍikas, Gāndhāras, Yavanas, Sindhus, Sauvīras, Bhadrakas, Śakas, Hradas, Kulindas, Paritas, Hārapūrikas, Ramaṭas, Raddhakaṭakas, Kekayas and Daśamānikas. And the clans or tribes of Vaiśyas and Śūdras are— Kāmbojas, Daradas, Barbaras, Priyalaukikas, Pīnas, Tuṣāras, Pahlavas, Bāhyatodaras, Ātreyas, Bharadvājas, Prasthalas, Kaserukas, Lamṭakas, Stanapas, Pīḍikas along with Juhudās.

अपगाश्चालिमद्राश्च किरातानां च जातयः।

तोमरा हंसमार्गाश्च काश्मीरास्तङ्गणास्तथा॥ १२०॥

Apagas, Alimadras, Tomaras, Hamsamārgas, Kāśmīras and Taṅgaṇas are the castes of the Kirātas.

चूलिकाश्चाहुकाश्चैव पूर्णदर्वास्तथैव च।

एते देशा ह्युदीच्याश्च प्राच्यान्देशान्निबोधत॥ १२१॥

Cūlikas, Āhukas and likewise Pūrṇadarvas belong to the northern countries. Now you know about the people in the East.

अन्ध्रवाकाः सुजरका अन्तर्गिरिबहिर्गिराः।

तथा प्रवङ्गवङ्गेयामालदा मालवर्तिनः॥ १२२॥

ब्रह्मोत्तराः प्रविजया भार्गवा गेयमर्थकाः।

प्राग्योतिषाश्च मुण्डाश्च विदेहास्ताम्रलिप्तकाः॥

माला मगधगोविन्दाः प्राच्यां जनपदाः स्मृताः॥ १२३॥

Andhravākas, Sujarakas, Antargiris, Bahirgiras, Pravaṅgas, Vaṅgeyas, Māladas, Mālavartins, Brahmottaras, Pravijayas, Bhārgavas, Geyamarthakas, Prāgyotiṣas, Muṇḍas, Videhas, Tāmraliptakas, Mālas, Magadhas and Govindas are the Janapadas in the East.

अथापरे जनपदा दक्षिणापथवासिनः।

पाण्ड्याश्च केरलाश्चैव चौल्याः कुल्यास्तथैव च॥ १२४॥

सेतुका मूषिकश्चैव कुमना वनवासिकाः।

महाराष्ट्रा माहिषकाः कलिङ्गाश्चैव सर्वशः॥ १२५॥

आभीराः सहचैषीका आटव्याश्च वराश्च ये।

पुलिन्दा विन्ध्यमूलीका वैदर्भा दण्डकैः सह॥ १२६॥

पौनिका मौनिकाश्चैव अस्मका भोगवर्धनाः।

नैर्णिकाः कुन्तला अन्ध्रा उद्भिदा नलकालिकाः॥ १२७॥

Now the other inhabitants of the southern region are— Pāṇḍyas, Keralas, Cauhyas, Kulyas, Setukas, Mūṣikas, Kumanas, Vanavāsikas, Mahārāṣṭras, Māhiṣakas, Kaliṅgas, Ābhīras, Caiṣikas, Āṭavyas, Varas, Pulindas, Vindhyaṃūlikas, Vaidarbhas, Daṇḍakas, Paunikas, Maunikas, Asmakas, Bhogavardhanas, Nairṃikas, Kuntalas, Andhras, Udbhidas and Nalakālikas.

दाक्षिणात्यश्च वै देशा अपरांस्तान्निबोधत।

सूर्पाकाराः कोलवना दुर्गाः कालीतकैः सह॥ १२८॥

पुलेयाश्च सुरालाश्च रूपसास्तापसैः सह।

तथा सुरसिताश्चैव सर्वे चैव परक्षराः॥ १२९॥

नासिक्याद्याश्च ये चाप्ये ये वै चान्तरनर्मदाः।

भानुकच्छाः समाहेयाः सहसा शाश्वतैरपि॥ १३०॥

कच्छीयाश्च सुराष्ट्राश्च आनर्ताश्चाबुर्दुः सह।

इत्येते संपरीताश्च शृणुध्वं विन्ध्यवासिनः॥ १३१॥

Now listen from me the names of other people in the southern regions— Śūrpākāras, Kolavanas, Durgas, Kālītakas, Puleyas, Surālas, Rūpasas, Tāpasas, Surasitas, all the Parakṣaras, Nāsikyās and others. Those inhabit in the valley of Narmadā are— Bhānukacchas, Samas, Heyas, Sahasas, Śāśvatas, Kacchīyas, Surāṣṭras, Ānartas, Arbudas and Samparītas. Now listen to the residents of the Vindhya mountains.

मालवाश्च करुषाश्च रोकलाश्चोत्कलैः सह।

उत्तमार्गा दशार्णाश्च भोजाः किष्किन्धकैः सह॥ १३२॥

तोसलाः कोसलाश्चैव त्रैपुरा वैदिकास्तथा।

तुमुरास्तुम्बुराश्चैव षट्सुरा निषधैः सह॥ १३३॥

अनूपास्तुण्डिकेराश्च वीतिहोत्रा ह्यवन्तयः।

एते जनपदाः सर्वे विन्ध्यपृष्ठनिवासिनः॥ १३४॥

Mālavas, Karūṣas, Rokalas, Utkalas, Uttamārṇas, Daśārṇas, Bhojas, Kiṣkindhakas, Tosalas, Kosalas, Traipuras, Vaidikas, Tumuras, Tumburas, Ṣaṭsuras, Niṣadhas, Anūpas, Tuṇḍikeras, Vītihotras, Avantis. All these are the Janapadas on the back of Vindhya.

अतो देशान्प्रवक्ष्यामि पर्वताश्रयिणश्च ये।

निगर्हरा हंसमार्गाः क्षुपणास्तङ्गणाः खसाः॥ १३५॥

कुशप्रावरणाश्चैव हूणा दर्वाः सहूदकाः।

त्रिगर्ता मालवाश्चैव किरातास्तामसैः सह॥ १३६॥

Now I shall talk of countries that are situated on mountains. These are— Nigarharas, Haṁsamārgas, Kṣupaṇas, Taṅgaṇas, Khasas, Kuśaprāvaraṇas, Hūṇas, Darvas, Hūdakas, Trigartas, Mālavas, Kirātas and Tāmasas.

चत्वारि भारते वर्षे युगानि कवयो विदुः।

कृतं त्रेता द्वापरं च कलिश्चेति चतुष्टयम्॥

तेषां निसर्गं वक्ष्यामि उपरिष्टान्निबोधत॥ १३७॥

In Bhāratavarṣa, the learned know of four Yugas— Kṛta or golden age, Tretā, Dvāpara and Kali (the iron age). I shall explain their natural characteristics subsequently.

इति श्रीमहापुराणे वायुप्रोक्ते भुवनविन्यासो

पञ्चचत्वारिंशोऽध्यायः॥ ४५॥

* * *

sages, desirous of hearing further, inquired of Lomahaṛṣaṇa.

ऋषय ऊचुः

यच्च किंपुरुषं वर्षं हरिवर्षं तथैव च।

आचक्ष्व नो यथा तत्त्वं कीर्तितं भारतं त्वया॥ २॥

The Sages said— Bhāratavaṛṣa has been described by you. Now describe the Kimpuruṣa and likewise Hari Varṣas.

पृष्टस्त्विदं यथा विप्रैर्यथाप्रश्नं विशेषतः।

उवाच मुनिनिर्दिष्टं पुराणं विहितं यथा॥ ३॥

Requested this way by the Brāhmaṇas, Lomahaṛṣaṇa replied suitably this question as follows according to the Purāṇa.

सूत उवाच

शुश्रूषा यत्र वो विप्रास्तच्छृणुध्वं मुदा युताः।

प्लक्षखण्डः किंपुरुषे सुमहान्नन्दनोपमः॥ ४॥

Sūta said— O Brāhmaṇas! Whatever is your desire for hearing, that you may listen to. In the Kimpuruṣa country, there is a huge grove of Plakṣa trees comparable to the Nandana forest.

दश वर्षसहस्राणि स्थितिः किंपुरुषे स्मृता।

सुवर्णवर्णाश्च नरा स्त्रियश्चाप्सरसोपमाः॥ ५॥

For ten thousand years, the stay in Kimpuruṣa is taken for granted. The men therein are gold-complexioned and the women are compeer to the nymphs.

अनामया ह्यशोकाश्च सर्वे ते शुद्धमानसाः।

जायन्ते मानवास्तत्र निस्तप्तकनकप्रभाः॥ ६॥

All of them are diseaseless and unaggrieved. They are pure in mind and possess radiance of the burnished gold.

वर्षे किंपुरुषे पुण्ये प्लक्षो मधुवहः शुभः।

तस्य किंपुरुषाः सर्वे पिबन्ति रसमुत्तमम्॥ ७॥

In the holy Varṣa Kimpuruṣa, there is a Plakṣa (fig) tree exuding honey. All the inhabitants of Kimpuruṣa Varṣa drink its excellent juice.

॥अथ षट्चत्वारिंशोऽध्यायः॥

Chapter 46

The description of Varṣas such as
Kimpuruṣa

सूत उवाच

एतच्छ्रुत्वा तु ऋषय उत्तरं पुनरेव ते।

शुश्रूषवो मुदा युक्ताः पप्रच्छुर्लोमहर्षणम्॥ १॥

Sūta spoke— Having heard this, the delighted

अतः परं किंपुरुषाद्धरिवर्षः प्रवक्ष्यते।

महारजतसंकाशा जायन्ते तत्र मानवाः॥८॥

Adjoining Kimpuruṣa, there is Harivarṣa. The men there get birth as radiant as gold or thorn apple or safflower.

देवलोकाच्च्युताः सर्वे देवरूपाश्च सर्वशः।

हरिवर्षे नराः सर्वे पिबन्तीक्षुरसं शुभम्॥९॥

All the people there are descended from Devaloka and all have divine forms. In Harivarṣa, all people drink the splendid juice of sugarcane.

एकादश सहस्राणि वर्षाणां तु मुदा युताः।

हरिवर्षे तु जीवन्ति सर्वे मुदितमानसाः॥

न जरा बाधते तत्र जीर्यन्ति न च ते नराः॥१०॥

In Harivarṣa, all people endowed with joy live for eleven thousand years. They remain jubilant in their minds. They do not suffer from old age, nor do they get decrepit or senile.

मध्यमं यन्मया प्रोक्तं नाम्ना वर्षमिलावृतम्।

न तत्र सूर्यस्तपति न च जीर्यन्ति मानवाः॥११॥

In the central Varṣa Ilāvṛta which I have mentioned before, the sun does not blaze fiercely and men do not get aged.

चन्द्रसूर्यौ सनक्षत्रावप्रकाशाविलावृते।

पद्मप्रभाः पद्मवर्णाः पद्मपत्रनिभेक्षणाः॥

पद्मपत्रसुगन्धाश्च जायन्ते तत्र मानवाः॥१२॥

The sun and the moon along with planets are gleamless in Ilāvṛta. Men there are lotus-radianced, lotus-coloured and lotus-shaped eyed ones. Their eyes are as wide as the lotus leaf.

जम्बूरसफलाहारा ह्यनिष्यन्दाः सुबन्धिनः।

मनस्विनो भुक्तभोगाः सत्कर्मफलभोगिनः॥१३॥

They feed on the juice of Jambū fruit. They neither grow aged nor decay. They are high-minded, having enjoyments enjoyed, and enjoyers of the fruit of their virtuous deeds.

देवलोकाच्च्युताः सर्वे जायन्ते ह्यजरामराः।

त्रयोदश सहस्राणि वर्षाणां ते नरोत्तमाः॥१४॥

They are fallen from Devaloka. All of them are non-senile and deathless. These excellent men live for thirteen thousand years.

आयुष्ममाणं जीवन्ति ये तु वर्षे त्विलावृते।

मेरोः प्रतिदिशं ते तु नवसाहस्रविस्तृते॥१५॥

योजनानां सहस्राणि षड्विंशस्तस्य विस्तरः।

चतुरस्रः समन्ताच्च शरावाकारसंस्थितः॥१६॥

In the Ilāvṛta Varṣa, they live upto the full extent of their ages. In every direction of Meru, the sub-continent is twenty six thousand Yojanas in length and nine thousand Yojanas in breadth. It is square-dimensioned all round and covering up the appearance of a saucer.

मेरोस्तु पश्चिमे भागे नवसाहस्रसंमिते।

चतुस्त्रिंशत्सहस्राणि गन्धमादनपर्वतः॥१७॥

In the rear or western part of Meru, having the breadth of nine thousand Yojanas and length of thirtyfour thousand Yojanas, is the mountain Gandhamādana.

उत्तग्दक्षिणतश्चैव आनीलनिषधायतः।

चत्वारिंशत्सहस्राणि परिवृद्धो महीतलात्॥

सहस्रमवगाढस्तु तावदेव तु विधितः॥१८॥

Towards the north and south, it extends upto Nīla and Niṣadha mountains. Its height is forty thousand Yojanas. Its depth is a thousand Yojanas downwards.

पूर्वेण माल्यवाञ्जलस्तत्रमाणः प्रकीर्तितः।

दक्षिणेन तु नीलस्य निषधस्योत्तरेण तु॥१९॥

To the east is the mountain Mālyavān. The extent of that one has already been illustrated. It is to the south of Nīla and to the north of Niṣadha.

तेषां मध्ये महामेरुः सुप्रमाणः प्रकीर्तितः।

सर्वेषामेव शैलानामवगाढो यथा भवेत्॥२०॥

In the centre of these mountains, the great mountain Meru of extensive magnitude lies which seem to penetrate it.

विस्तरस्तत्रमाणः स्यादायामे नियुतः स्मृतः।

वृत्तभावात्समुद्रस्य महीमण्डलभावनः॥२१॥

Its extent is hundred thousand Yojanas since the ocean is circular and since it sanctifies the zone of the earth.

आयामाः परिहीयन्ते चतुरस्राः समन्ततः।

अनावृत्ताश्चतुष्केण भिद्यन्ते मध्यभागतः॥ २२॥

Measurements are reduced in rectangular areas when they are undemarcated. Coming to the middle they split.

प्रभिन्नाङ्गनसंकाशा जम्बूरसवती नदी।

मेरोस्तु दक्षिणे पार्श्वे निषधस्योत्तरेण तु॥ २३॥

The Jambūrasavati river is of the hue of liquified collyrium and flows from the southern part of Meru to the north of Niṣadha.

सुदर्शनी नाम महाजम्बुवृक्षः सनातनः।

नित्यपुष्पफलोपेतः सिद्धचारणसेवितः॥ २४॥

By name Sudarśana, there is a huge rose apple tree (Jambūvṛkṣa) of an ancient norm, perennially full of flowers and fruits, inhabited or waited upon by Siddhas and Cāraṇas.

तस्य नाम्ना समाख्यातो जम्बूद्वीपे वनस्पतिः।

योजनानां सहस्रं तु शतं चान्यमहाद्रुमः॥

उत्सेधो वृक्षराजस्य दिवं स्पृशति सर्वशः॥ २५॥

अरत्नीनां शतान्यष्टावेकषष्ट्यधिकानि तु।

फलप्रमाणं संख्यातमृषिभिस्तत्त्वदर्शिभिः॥ २६॥

By its name were well-known the flora of that continent. It is the biggest tree in Jambūdvīpa. Its height is hundred thousand Yojanas. This lordly tree extends upto heaven. The length of the fruit is eight hundred and sixty one *Aratnis*¹. This has been counted by the sages having visual perception of the factual figures.

पतमानानि तान्युर्व्यां कुर्वन्ति विपुलं स्वनम्।

तस्या जम्बवाः फलरसो नदीभूय प्रसर्पति॥ २७॥

Falling down on the ground, those fruits create a mighty noise. The juice of the Jambū fruits assumes the form of a stream.

1. Cubits of the middle length from the elbow to the tip of the middle finger.

मेरुं प्रदक्षिणीकृत्य जम्बूवृक्षं विशत्यथः।

ते पिबन्ति सदा हृष्टा जम्बूरसफलावृताः॥ २८॥

The river circumambulates Meru and then enters the root of Jambū tree. The people all surrounded by the fruits and juice of Rose apple fruits, drink its juice.

जम्बूरसफलं पीत्वा न जरां प्राप्नुवन्ति ते।

न क्रोधं न च रोगं तु न च मृत्युं तथाविधम्॥ २९॥

Having drunk the juice of the fruit of Rose apple tree, they never attain to decrepitude; neither wrath nor disease nor death they attain to.

तत्र जाम्बूनदं नाम कनकं देवभूषणम्।

इन्द्रगोपकसंकाशं जायते भास्वरं तु तत्॥ ३०॥

Therein is found the Jāmbūnada named gold which is the ornament of the gods. It appears as radiant as the glow-worm.

सर्वेषां वर्षवृक्षाणां शुभः फलरसस्तु सः।

स्कन्नं भवति तच्छुक्रं कनकं देवभूषणम्॥ ३१॥

The splendid juice of the fruits of all *Varya*-trees strengthens the people. It is the gold that is used for ornaments of Devas.

तेषां मूत्रं पुरीषं च दिक्षु सर्वासु भागशः।

ईश्वरानुग्रहाद्भूमिर्मृतांश्च ग्रसते तु तान्॥ ३२॥

Their urine and secretion in all the directions (spreads as such) by parts, and by the grace of the god, the ground engulps all those dead (therein).

रक्षःपिशाचा यक्षाश्च सर्वे हैमवताः स्मृतः।

हेमकूटे तु गन्धर्वा विज्ञेयाः साप्सरोगणाः॥ ३३॥

Rākṣasas, Piśācas and Yakṣas all are known as hailing from Himavat. And on Hemakūṭa, the Gandharvas deserve to be recognised espoused by nymphs or Apsarasas.

सर्वे नागास्तु निषधे शेषवासुक्तिक्षकाः।

महामेरौ त्रयस्त्रिंशद्भ्रमन्ते यज्ञियाः सुराः॥

नीले तु वैडूर्यमये सिद्धब्रह्मर्षयोऽमलाः॥ ३४॥

All the Nāgas like Śeṣa, Vāsuki¹ and Takṣaka live on Niṣadha. The thirty-three groups of Suras (i.e. Devas) suited to the sacrificial performances roam about the great Meru and on Nīla, full of *lapis lazuli*, Siddhas, Brāhmaṇas and Sages live free from defilement.

दैत्यानां दानवानां च श्वेतपर्वत उच्यते।

शृङ्गवान्पर्वतः श्रेष्ठः पितृणां प्रतिसंचरः॥ ३५ ॥

The Śveta mountain is the abode of Daityas and Dānavas. The mountain Śṛṅgavān is the place which the manes frequent.

नवस्वेषु वर्षेषु यथाभागस्थितेषु वै।

भूतान्युपविष्टानि गतिमन्ति ध्रुवाणि च॥ ३६ ॥

In this way, both mobile and immobile beings have settled in the nine continents in their respective places.

तेषां विवृद्धिर्बहुला दृश्यते देवमानुषी।

न शक्या परिसंख्यातुं श्रद्धेयाऽनुबुभूषता॥ ३७ ॥

The growth of gods and human beings is too enormous to be enumerated. It is fit to be cognisable as trustworthy by devotees desire to gain experience.

इति श्रीमहापुराणे वायुप्रोक्ते भुवनविन्यासो नाम

षट्चत्वारिंशोऽध्यायः॥ ४६ ॥

* * *

॥अथ सप्तचत्वारिंशोऽध्यायः॥

Chapter 47

The descent of the Gaṅgā

सूत उवाच

सव्ये हिमवतः पार्श्वे कैलासो नाम पर्वतः।
तस्मिन्निवसति श्रीमान्कुबेरः सह राक्षसैः॥
अप्सरोगणसंयुक्तो मोदते ह्यलकाधिपः॥१॥

The Sūta spoke— On the left flank of

Himavat (i.e. Himālaya) is the mountain named Kailāsa (Rudra Himālaya). On that lives the prosperous Kubera along with the Rākṣasas. The overlord of Alakā rejoices in the company of nymphs.

कैलासपादात्संभूतं पुण्यं शीतजलं शुभम्।

मन्दं नाम्ना कुमुद्वन्तं शरदम्बुदसंनिभम्॥२॥

From the slope of Kailāsa is sprung up the sacred, cold, auspicious water into a lake named Manda. It is full of lilies and is a peer to the autumnal clouds.

तस्माद्दिव्या प्रभवति नदी मन्दाकिनी शुभा।

दिव्यं च नन्दनं तत्र तस्यास्तीरे महद्वनम्॥३॥

From that lake emanates the celestial stream Mandākinī, the auspicious one and the divine one. The great celestial forest Nandana is there on its bank.

प्रागुत्तरेण कैलासाद्दिव्यसत्त्वौषधं गिरिम्।

सुरधातुमयं चित्रं सुवर्णं पर्वतं प्रति॥४॥

To the east-north of Kailāsa, there is a mountain having celestial or lovely medicinal herbs and fauna (i.e. flora and fauna) and celestial minerals near the golden mountain Suvarṇa.

चन्द्रप्रभो नाम गिरिः स शुद्धो रत्नसंनिभः।

तस्य पादे महद्दिव्यमच्छोदं नाम तत्सरः॥५॥

That mountain is named Candraprabha being pure and comparable to jewels. At the foot of that one is a divine lake named Acchoda.

तस्माद्दिव्या प्रभवति ह्यच्छोदा नाम निम्नगा।

तस्यास्तीरे महद्दिव्यं वनं चैत्ररथं स्मृतम्॥६॥

From that lake rises the divine river Acchodā. On the shore of that one, a great forest Caitraratha stands well-known.

तस्मिन्निरौ निवसति मणिभद्रः सहानुगः।

यक्षसेनापतिः क्रूरगुह्यकैः परिवारितः॥७॥

On that mountain lives Maṇibhadra, a Yakṣa, army-in-chief along with his attendants. He is surrounded by the cruel Guhyakas.

1. A serpent, the sovereign of snakes. In Mahābhārata, Vāsuki is the king of a clan of barbarians called Nāgas.

पुण्या मन्दाकिनी चैव निम्नगाच्छोदिका तथा।
महीमण्डलमध्येन प्रविष्टे ते महोदधिम्॥ ८ ॥

The sacred river Mandākinī and the stream Acchodā flow into the great ocean through this zone of the earth.

कैलासादक्षिणाप्राच्यां शिवसत्त्वौषधिं गुरुम्।
मनःशिलाभयं दिव्यं पिशाङ्गं पर्वतं प्रति॥ ९ ॥
लोहितो हेमशृङ्गस्तु गिरिः सूर्यप्रभो महान्।
तस्य पादे महद्दिव्यं लोहितं नाम तत्सरः॥ १० ॥

To the southern-eastern direction of Kailāsa, there is the great mountain Lohita. It is radiant like the sun and has peaks of gold. It is adjacent to the heavenly mountain Piśaṅga that abounds in red arsenic. It is abundant with auspicious animals and medicinal herbs. At the foot of Lohita mountain, there is a great divine lake called Lohita.

तस्मात्पुण्यः प्रभवति लौहित्यः सदनो महान्।
देवारण्यं विशोकं च तस्य तीरे महावनम्॥ ११ ॥

From that issues out the sacred river Lauhitya (modern Brahmaputrā). On the shore of that one is the vast forest of gods named Viśoka.

तस्मिन्निरौ निवसति यक्षो मणिवरो वशी।
सौम्यैः सुधार्मिकैश्चैव गुहाकैः परिवारितः॥ १२ ॥

On that excellent mountain there lives the Yakṣa (named) Maṇivaravaśī surrounded by pleasing and nicely religious or dutiful Guhyakas.

कैलासादक्षिणे पार्श्वे क्रूरसत्त्वौषधिं गिरिम्।
वृत्रकायात्किलोत्पन्नमञ्जनं त्रिककुं प्रति॥ १३ ॥
सर्वधातुमयस्तत्र सुमहान्वैद्युतो गिरिः।
तस्य पादे सरः पुण्यं मानसं सिद्धसेवितम्॥ १४ ॥

On the southern flank of Kailāsa, there is the great mountain Vaidyuta abounding in voracious beasts and medicinal herbs and lying near the Añjana mountain. It consists of variegated mineals and metals. At the foot of

the mountain Vaidyuta, there is a sacred lake Mānasa inhabited or waited upon by Siddhas.

तस्मात्प्रभवते पुण्या सरयूलोकभावनी।
तस्यास्तीरे वनं दिव्यं वैभ्राजं नाम विश्रुतम्॥ १५ ॥

From that lake gets out the sacred Sarayū, the one sanctifying the Universe. On the shore of that one is the forest, the divine one, well-known by name as Vaibhrajā.

कुबेरानुचरस्तत्र प्रहेतुतनयो वशी।
ब्रह्मपातो निवसति राक्षसोऽनन्तविक्रमः॥
अन्तरिक्षचरैघोरैर्यातुधानशतैर्वृतः॥ १६ ॥

The Kubera's attendant and son of Prahetṛ, the self-controlled demon Brahmapāta (by name) resides there. He is a demon of inexorable might. He is surrounded by hundreds of Yātudhānas, the atrocious ones, being the rovers in the intermediary space.

अपरेण तु कैलासान्मुख्यसत्त्वौषधिं गिरिम्।
अरुणं पर्वतश्रेष्ठं रुक्मधातुमयं प्रति॥ १७ ॥

To the west of Kailāsa, there is the excellent mountain Aruṇa. It is full of prominent beasts, medicinal herbs, gold and other minerals.

भवस्य दयितः श्रीमान्पर्वतो मेघसंनिभः।
शातकुम्भमयैः शुभ्रैः शिलाजालैः समावृतः॥ १८ ॥

That mountain is beloved of Bhava i.e. Śiva, illustrious one, being a peer to cloud, covered by networks of stone slabs, bright and made of gold.

शतसंख्यस्तापनीयैः शृङ्गैर्दिवमिवोल्लिखन्।
सञ्जवान्स महादिव्यो दुर्गशैलो हिमाचितः॥ १९ ॥

It consists of hundred counted golden peaks as if scraping the sky. This great divine mountain is snow-capped and inaccessible.

तस्मिन्निरौ निवसति गिरिशो धूम्रलोहितः।
तस्य पादात्प्रभवति शैलोदं नाम तत्सरः॥ २० ॥

On this mountain lives Lord Dhūmra-Lohita, the king of mountains. From the foot of that one issues out the lake named Śailoda.

तस्मात्प्रभवते दिव्या शैलोदा नाम निम्नगा।
सा चक्षुःशीतयोर्मध्ये प्रविष्टा लवणोदधिम्॥ २१॥

And from that lake Śailoda emanates the stream named Śailodā. Between the rivers Cakṣus and Śītā, it enters the salt ocean.

तस्यास्तीरे वनं दिव्यं विश्रुतं सुरभीति वै।
अस्त्युत्तरेण कैलासाच्छिवसत्त्वौषधो गिरिः॥ २२॥
गौरो नाम गिरिस्तत्र हरितालमयः शुभः।
हिरण्यशृङ्गः सुमहान्दिव्यो मणिमयो गिरिः॥ २३॥

On the shore of that one is the divine and beautiful forest well-known as Surabhī. North of Kailāsa there lies a mountain Gaura by name, which is the resort of auspicious beings and abounds in medicinal herbs and yellow orpiment. It is a splendid bejewelled mountain having golden peaks.

तस्य पादे महद्दिव्यं शुभं काञ्चनबालुकम्।
रम्यं बिन्दुसरो नाम यत्र यातो भगीरथः॥ २४॥

In the slope of that one is a greatly divine, auspicious, gold-sanded, lovely lake by name Bindusaras where went along Bhagīratha.

गङ्गानिमित्तं राजर्षिरुवास बहुलाः समाः।
दिवं यास्यन्ति मे पूर्वं गङ्गतोयपरिप्लुताः॥ २५॥

For the sake of the river Gaṅgā, that sage king lived there for many years (thinking to himself)– “My ancestors will go to the divine range, if they are bathed in the waters of the Gaṅgā.”

तत्र त्रिपथगा देवी प्रथमं तु प्रतिष्ठिता।
सोमपादप्रसूता सा सप्तधा प्रतिपद्यते॥ २६॥

The goddess Gaṅgā (three-routed one¹) first sprung out from there. Rising from the foot of Soma mountain, she divides herself into seven streams.

यूपा मणिमयास्तत्र चितयश्च हिरण्ययाः।
तत्रेष्टा तु गतः शर्वं शक्रः सर्वैः सुरैः सह॥ २७॥

There the sacrificial posts are made of gems and oblong quadrangular sacrificial pits are golden. It was after performing a sacrifice there that Śakra (Indra) along with other attending gods attained to Śiva.

दिवि च्छायापथो यस्तु अनुनक्षत्रमण्डलम्।
दृश्यते भास्वरो रात्रौ देवी त्रिपथगा तु सा॥ २८॥

The innumerable stars of the milky way in the clear sky, which look very close to each other and shine brightly at night are nothing but the goddess Gaṅgā (Tripathagā).

अन्तरिक्षं दिवं चैव भावयन्ती भुवं गता।
भवोत्तमाङ्गे पतिता संरुद्धा योगमायया॥ २९॥

Wading through the sky and the heaven, she proceeded to the terrestrial terrain. Dropped over the crest of Śiva (Bhava), she got enblocked by his Yogic Māyā power.

तस्या ये बिन्दवः केचित्क्रुद्धायाः पतिताः क्षितौ।
कृतं बिन्दुसरस्तत्र ततो बिन्दुसरः स्मृतम्॥ ३०॥

When the river irated as such, some drops of her water fell on the earth and created a lake of drops that came to be known as Bindusaras.

ततो निरुद्धा देवी सा भवेन स्मयता क्लि।
चिन्तयामास मनसा शंकरक्षेपणं प्रति॥ ३१॥

It is said that when the flow of goddess Gaṅgā was enblocked by Śiva smiling as such, she thought in her mind the idea of sweeping away god Śiva.

भित्त्वा विशामि पातालं स्रोतसाऽऽगृह्य शंकरम्।
ज्ञात्वा तस्या अभिप्रायं क्रूरं देव्याश्चिकीर्षितम्॥ ३२॥

तिरोभावयितुं बुद्धिरासीदङ्गेषु तां नदीम्।
क्रुस्यावलेपं तं बुद्ध्या नद्याः क्रुद्धस्तु शंकरः॥

निरुध्य तु शिरस्येनां वेगेन पतितां भुवि॥ ३३॥

The idea was– “I will cut my way to Pātāla and carry off Śaṅkara along with my current.” Having understood the atrocious motive of that one, Lord Śiva intended to keep her in obscurity in his body. Realizing the cruel intention of the river, he confined her on his head, as she fell fown with force on the earth.

1. A river flowing through three paths, viz. the heaven, the earth and the nether-world.

एतस्मिन्नेव काले तु दृष्ट्वा राजानमग्रतः।
धमनीसंततं क्षीणं क्षुधापरिगतेन्द्रियम्॥ ३४॥

During this very time, he saw before him king Bhagīratha, having arteries palpitating, lean-framed and having senses dazed by hunger.

अनेन तोषितश्चाहं नद्यर्थं पूर्वमेव हि।

बुद्ध्वाऽस्य वरदानं तु कोपं नियतवांस्तु सः॥ ३५॥

The Lord thought to himself—“By him I was gratified earlier for the sake of this river.” Becoming aware of the boon granted to him earlier, he controlled his anger.

ब्रह्मणो हि वचः श्रुत्वा प्रतिज्ञाधारणं प्रति।

ततो विसर्जयामास संरुद्धां स्वेन तेजसा॥

नदीं भगीरथस्यार्थं तपसोऽग्रेण तोषितः॥ ३६॥

Having listened to the words of Brahmā regarding the retention of the vow, the Lord released the stream held up by him by his prowess, for the sake of Bhagīratha by whose austere penance he felt gratified.

ततो विसर्ज्यमानायाः स्रोतस्तत्सप्ततां गतम्।

त्रयः प्राचीमभिमुखं प्रतीचीं त्रय एव तु॥ ३७॥

As the river was being released, the current got subdivided into seven (streams), three facing the eastern quarter and three facing the western one.

नद्याः स्रोतस्तु गङ्गायाः प्रत्यपद्यत सप्तधा।

नलिनी ह्लादिनी चैव पावनी चैव प्राग्गता॥ ३८॥

The entire current of the stream Gaṅgā was divided into seven streams. Nalinī, Hrādinī and Pāvanī flowed to the east.

सीता चक्षुश्च सिन्धुश्च प्रतीचीं दिशमाश्रिताः।

सप्तमी त्वनुगा तासां दक्षिणेन भगीरथम्॥ ३९॥

And Sitā, Cakṣu and Sindhu resorted to the west. The seventh current led by Bhagīratha flowed to the south.

तस्माद्भागीरथी या सा प्रविष्टा लवणोदधिम्।

सप्तैता भावयन्तीह हिमाहं वर्षमेव तु॥ ४०॥

On that account it is known as Bhagīrathī. That river proceeded to the salt ocean. These all seven currents offer devotion to the Varṣa named Hima.

प्रसूताः सप्त नद्यस्ताः शुभा बिन्दुसरोद्भवाः।

नानादेशान्भावयन्त्यो म्लेच्छप्रायांश्च सर्वशः॥ ४१॥

These seven streams sprung out of Bindusaras, sanctify several countries normally of Mlecchas origin or breed.

उपगच्छन्ति ताः सर्वा यतो वर्षति वासवः।

सिरिन्ध्रान्कुन्तलांश्चीनान्बर्बरान्यवलान्दुहान्॥ ४२॥

रुषाणांश्च कुणिन्दांश्च अङ्गलोकवराश्च ये।

कृत्वा द्विधा सिन्धुमरुं सीताऽगात्पश्चिमोदधिम्॥ ४२॥

They approach a place where Indra showers the rain. They are as follows— Sirindhras, Kuntalas, Cīnas, Barbaras, Yavasas, Druhas, Ruṣāṇas, Kuṇindas and Aṅgalokavaras. The river Sitā divides the desert of Sindhu into two and flows into the western ocean.

अथ चीनमरुंश्चैव तद्गणान्सर्वमूलिकान्।

सान्द्रांस्तुषारांस्तम्पाकान्पह्णवान्दरदाञ्छकान्॥

एताञ्जनपदाञ्छुः प्लावयन्ती गतोदधिम्॥ ४४॥

The river Cakṣu flows through these countries— Cīnamarus, Taṅgaṇas, Sarvamūlikas, Sāndhras, Tuṣāras, Taṅpākas, Pahlavas, Daradas and Śakas. It then proceeds towards the ocean.

दरदांश्च सकाशमीरान्गाश्चरान्वरपान्हुदान्।

शिवपौरानिन्द्रहासान्वदातींश्च विसर्जयान्॥ ४५॥

सैन्धवान्श्चकरकान्श्चमराभीररोहकान्।

शुनामुखांश्चोर्ध्वमनून्सिन्धुचारणसेवितान्॥ ४६॥

गन्धर्वाङ्किन्नरान्यक्षान्क्षोविद्याधरोरगान्।

कलापग्रामकांश्चैव पारदान्सीरगणान्खसान्॥ ४७॥

किरातांश्च पुलिन्दांश्च कुरून्सभरतानपि।

पञ्चालकाशिमात्स्यांश्च मगधङ्गास्तथैव च॥ ४८॥

ब्रह्मोत्तरांश्च वङ्गांश्च ताम्रलिप्तांस्तथैव च।

एताञ्जनपदानार्यानाङ्गा भावयन्ते शुभान्॥ ४९॥

The Gaṅgā sanctifies the auspicious Aryan countries- Daradas, Kāśmīras, Gāndhāras, Varapas, Hradas, Śivapauras, Indrahāsas, Vadātis, Visarjayas, Saindhavas, Randhrakarakas, Bhramaras, Ābhīras, Rohakas, Śunāmukhas, Ūrdhvanus, the places inhabited by Siddhas and Cāraṇas, Gandharvas, Kinnaras, Yakṣas, Rākṣasas, Vidyādhara and Urugas (Serpents), also the Kalāpa-grāmakas, Pāradas, Sīgaṇas, Khasas, Kirātas, Pulindas, Kurus, Bharatas, Pañcālas, Kāśis, Mātsyas, Magadhas, Aṅgas, Brahmottaras, Vaṅgas and Tāmraliptas.

ततः प्रतिहता विन्ध्ये प्रविष्टा दक्षिणोदधिम्।
ततश्चाऽऽह्लादिनी पुण्या प्राचीनाभिमुखी ययौ॥५०॥

Obstructed by Vindhya mountain, it enters into the southern ocean. The sacred river Āhrādinī flows to the east.

प्लावयन्त्युपभोगांश्च निषादानां च जातयः।
धीवरानृषिकांश्चैव तथा नीलमुखानपि॥५१॥
केरलानुष्ट्रकर्णाश्च किरातानपि चैव हि।
कालोदरान्विवर्णाश्च कुमारान्स्वर्णभूषितान्॥५२॥
सा मण्डले समुद्रस्य तिरोभूताऽनुपूर्वतः।
ततस्तु पावनी चैव प्राचीमेव दिशं गता॥५३॥

It inundates the habitations of the Niṣādas, Dhīvaras, Ṛṣikas, Nīlamukhas, Keralas, Uṣṭrakarṇas, Kirātas, Kālodaras, Vivarṇas, Kumāras and Svarṇabhūṣitas. Then it vanishes within the circle of the ocean towards the east. The branch Pāvanī also flows towards the eastern direction.

अपथान्प्लावयन्तीह इन्द्रद्युम्नसरोऽपि च।
तथा खरापथांश्चैव इन्द्रशङ्कुपथानपि॥५४॥
मध्येनोद्यानमकरान्कुथप्रावरणान्ययौ।
इन्द्रद्वीपसमुद्रे तु प्रविष्टा लवणोदधिम्॥५५॥

It inundates Apathas, Indradyumna lake, Kharāpathas, Indraśaṅkupathas, the middle of the garden Makara and Kuthaprāvaraṇa. Near Indradvīpa, it enters the salt ocean.

ततश्च नलिनी चागात्राचीमाशां जवेन तु।
तोमरान्प्लावयन्तीह हंसमार्गान्सहूकान्॥५६॥

The branch Nalinī flows towards the eastern direction with speed, inundating the Tomaras, Haṁsamārgas along with Hūhukas.

पूर्वादेशांश्च सेवन्ती भित्त्वा सा बहुधा गिरीन्।
कर्णप्रावरणांश्चैव प्राप्य चाश्वमुखानपि॥५७॥

Wading through eastern regions and piercing through hills in several places, it reaches Karṇaprāvaraṇas and Aśvamukhas.

सिकतापर्वतमरून्त्वा विद्याधरान्ययौ।
नेमिमण्डलकोष्ठे तु प्रविष्टा सा महोदधिम्॥५८॥

Having gone over through the desert mountains, it reaches Vidyādhara. It flows into the great ocean at the Nemimaṇḍala Koṣṭha.

तासां नद्युपनद्यश्च शतशोऽथ सहस्रशः।
उपगच्छन्ति ताः सर्वा यतो वर्षति वासवः॥५९॥

The branches and the tributaries of these rivers are hundreds and thousands. They fall into the ocean as the water is showered by Indra.

वस्वोकसायास्तरे तु वने सुरभिविश्रुते।
हरिशृङ्गे तु वसति विद्वान्कौबेरको वशी॥६०॥

On the shore of the river Vasvokasā, on the peak of Hariśṛṅga famous for its fragrant waters, resides a scholar named Kauberaka of self-control.

यज्ञोपेतः स सुमहानमितौजाः सुविक्रमः।
तत्राऽऽगस्त्यैः परिवृतो विद्वद्भिर्ब्रह्मराक्षसैः॥
कुबेरानुचरा हेते चत्वारस्तत्समाः स्मृताः॥६१॥

Yajñopeta, Sumahān, Amitaujas and Suvikrama are his attendants. They are on par with him. The scholars and Brahma-rākṣasas, these ones the followers of Kubera, four (in number), have been known as bearing semblance of those.

एवमेव तु विज्ञेया ऋद्धिः पर्वतवासिनाम्।
परस्परेण द्विगुणा धर्मतः कामतोऽर्थतः॥६२॥

And this way is to be recognised the development of the denizens of the mountains. Through mutual cooperation, their prosperity arising by virtue of spiritual good, lust and material gains becomes doubled.

हेमकूटस्य पृष्ठे तु सायनं नाम तत्सरः।

मनस्विनी प्रभवति तस्माज्ज्योतिष्मती च सा॥ ६३॥

Behind the peak of Hemakūṭa, there is a lake of that norm named Sāyana. The streams Manasvinī and Jyotiṣmatī issue out of this lake.

अवगाह्य ह्युभयतः समुद्रौ पूर्वपश्चिमौ।

सरो विष्णुपदं नाम निषधे पर्वतोत्तमे॥ ६४॥

They flow into the eastern and western oceans respectively. There is a lake named Viṣṇupada on the excellent mountain Niṣadha.

तस्माद्द्वयं प्रभवति गान्धर्वी नत्वली च या।

पेरोः पश्चात्प्रभवति हृदश्चन्द्रप्रभो महान्॥ ६५॥

And from that one issues out the twain, Gāndharvī and Natvalī. Behind the Meru or rear of Meru, there is a great eddy Candraprabha by name.

तत्र जाम्बूनदी पुण्या यस्यां जाम्बूनदं शुभम्।

पयोदं तु सरो नीले सुशुभ्रं पुण्डरीकवत्॥ ६६॥

There is the sacred river of Jāmbū juice and Jāmbūnada, the auspicious one, the source of gold. Payoda lake on the Nīla mountain is highly brilliant or shining like a lotus.

पुण्डरीका पयोदा च तस्मान्नद्यौ विनिर्गते।

श्वेतात्प्रभवते पुण्यं सरस्तूत्तरमानसम्॥ ६७॥

Puṇḍarikā and Payodā— these two streams emerge out of this lake. From Śveta, issues out the sacred lake Uttaramānasa.

ज्योत्स्ना च मृगकान्ता च तस्माद्द्वे संबभूवतुः।

मधुमत्सरः पुण्यं च पद्ममीनद्विजाकुलम्॥ ६८॥

The two rivers Jyotsnā and Mṛgakāntā rise from this lake. The sacred lake Madhumat is brimful with lotues, fish and aquatic birds.

कल्पवृक्षसमाकीर्णं मधुवत्सर्वतः सुखम्।

रुद्रकान्तमिति ख्यातं निर्मितं तद्भवेन तु॥ ६९॥

Promiscuous with Kalpavṛkṣas and pleasant and sweet like Madhu or honey, Rudrakānta this way famous one, constructed as such by Śiva.

अन्ये चाप्यत्र विख्याताः पद्ममीनद्विजाकुलाः।

नाम्ना हृदा जया नाम द्वादशोदधिसंनिभाः॥ ७०॥

There are twelve well-known lakes thronged by lotuses, fishes and aquatic birds. They are named as Jayās being peers to the ocean.

तेभ्यः शान्ती च माध्वी च द्वे नद्यौ संबभूवतुः।

यानि किंपुरुषाद्यानि तेषु देवो न वर्षति॥ ७१॥

From these lakes, Śāntī and Mādhvī, these two streams emanate. In Kimpuruṣa and the like, the god does not shower rains.

उद्भिज्जान्युदकान्यत्र प्रवहन्ति सरिद्वराः।

ऋषभो दुन्दुभिश्चैव धूम्रश्चैव महागिरिः॥ ७२॥

Excellent streams flow here with waters from the subterranean regions. These blessed rivers flow through the mountains Rṣabha, Dundubhi, Dhūmra and Mahāgiri.

पूर्वायता महाभागा निम्नगा लवणाश्रसि।

चन्द्रकङ्कस्तथा प्राणो महानग्निः शिलोच्चयः॥

उदग्याता उदीच्यान्ता अवगाढा महोदधिम्॥ ७३॥

They flow to the east and fall into the salt ocean. Others flow to the north over the mountains Candrakāṅka, Prāṇa, Mahān and Agni having extremities sunk low into the great ocean.

सोमकश्च वराहश्च नारदश्च महीधरः।

प्रतीचीमायतास्ते वै प्रविष्टा लवणोदधिम्॥ ७४॥

The mountains Somaka, Varāha, Nārada and Mahādhara extend to the western horizon. They verily, enter the salt ocean.

वक्रो बलाहकश्चैव मैनाकश्चैव पर्वतः।

आयतास्ते महाशैलाः समुद्रं दक्षिणं प्रति॥

चन्द्रमैनाकयोर्मध्ये विदिशं दक्षिणं प्रति॥ ७५॥

तत्र संवर्त्तको नाम सोऽग्निः पिबति तज्जलम्।

नाम्ना समुद्रपः श्रीमानौर्वः स वडवामुखः॥ ७६॥

The great mountains Vakra, Balāhaka and Maināka extend to the the southern ocean. In the centre of Candra and Maināka, to the south, there is the great fire named Samivartaka, the consumer of the waters of the ocean. It is known as Aurva and Vaḍavāmukha.

द्वादशैते प्रविष्टा हि पर्वता लवणोदधिम्।
 महेन्द्रभयवित्रस्ताः पक्षच्छेदभयात्तदा॥
 यदेतद्दृश्यते चन्द्रे श्रेते कृष्णशशाकृतिः॥७७॥
 भारतस्य तु वर्षस्य भेदास्ते नव कीर्तिताः।
 इहोदितस्य दृश्यन्ते तथाऽन्येऽन्यत्र नोदिते॥७८॥

The twelve mountains took their ingress into the salt ocean because they were frightened by the awe of Mahendra (i.e. Indra), who would have clipped off their wings. What is seen reflected in the form of a black hare on the white orb of the moon is the replica of Bhāratavarṣa divided into nine regions. It is seen in the moon that rises here and not elsewhere.

उत्तरोत्तरमेतेषां वर्षमुद्दिश्य ते गुणैः।
 आरोग्यायुप्रमाणाभ्यां धर्मतः कामतोऽर्थतः॥७९॥

These countries become more and more flourishing taken into consideration those by virtue of merits, by diseaselessness, by the longevity of life, by virtue of spiritual good, lust and material gains.

समन्वितानि भूतानि गुणैरैतैस्तु भागतः।
 वसन्ति नानाजातीनि तेषु वर्षेषु तानि वै॥
 इत्येषाऽधारयत्सर्वं पृथ्वी विश्वं जगत्स्थितौ॥८०॥

These countries are endowed as such by people of different kinds and castes and other beings endowed with good merits. This way did prop up the entire Universe in stability.

इति श्रीमहापुराणे वायुप्रोक्ते भुवनविन्यासो नाम
 सप्तचत्वारिंशोऽध्यायः॥४७॥

॥ अथाष्टचत्वारिंशोऽध्यायः ॥

Chapter 48

The description of subordinate islands within the jurisdiction of Jambūdvīpa

सूत उवाच

दक्षिणेनापि वर्षस्य भारतस्य निबोधत।

दशयोजनसाहस्रं समतीत्य महार्णवम् ॥ १ ॥

Sūta spoke— To the south of the Bhāratavarṣa, you may understand an ocean, ten thousand Yojanas in extent.

त्रीण्येव तु सहस्राणि योजनानां समायतम्।

अतस्त्रिभागविस्तीर्णं नानापुष्पफलोदयम् ॥ २ ॥

There is a country in it extending upto three thousand Yojanas and one-third of it in breadth. It abounds in fruits and flowers.

विद्युत्वन्तं महाशैलं तत्रैकं कुलपर्वतम्।

येन कूटतटैर्नैकैस्तद्द्वीपं समलंकृतम् ॥ ३ ॥

The hereditary mountain (*Kula-parvata*) thereof is Vidyutvān. It has innumerable peaks that decorate the land.

प्रसन्नस्वादुसलिलास्तत्र नद्यः सहस्रशः।

वाप्यस्तस्य तु द्वीपस्य प्रवृत्ता विमलोदकाः ॥ ४ ॥

There are thousands of streams there, with limpid and delicious water. The lakes there also contain pure water.

तस्य शैलस्य च्छिद्रेषु विस्तीर्णेष्वायतेषु च।

अनेकेषु समृद्धानि नानाकाराणि सर्वशः ॥ ५ ॥

नरनारीसमाढ्यानि मुदितानि महान्ति च।

तेषां तलप्रवेशानि सहस्राणि शतानि च ॥ ६ ॥

पुराणि संनिविष्टानि पर्वतान्तर्गतानि च।

सुसंबद्धानि चान्योन्यमेकद्वाराणि तान्यथा ॥ ७ ॥

Within the crevices of that mountain, there are many prosperous jolly men and women of various shapes and features. In the many spacious, long and wide cavities are established hundreds and thousands of cities built into the mountain. The towns established or

incorporated as such, are well-connected having got the provision of gates and mutually intersticed.

दीर्घशमश्रुधरात्मनो नीला मेघसमप्रभाः।

जातमात्राः प्रजास्तत्र अशीतिपरमायुषः॥८॥

The subjects thereof have long beards and moustache and having complexion like the colour of clouds. The subjects have the maximum age duration of eighty years.

शाखामृगसधर्माणः फलमूलाशिनस्तथा।

गोधर्माणो ह्यनिर्दिष्टाः शौचाचारविवर्जिताः॥९॥

They have the tendencies of the norms of apes, subsisting upon fruits and bulbous roots. Like cattle, they follow promiscuous, unconcealed sexual habits. They are devoid of physical and mental purity. They have no fixed conventions.

तद्द्वीपं तादृशैः पूर्णं मनुजैः क्षुद्रमानुषैः।

एवमेतेऽन्तरद्वीपा व्याख्याता अनुपूर्वशः॥१०॥

That continent is full of such worthless men of puerile breeds of the human kinds. Similarly other countries and islets shall be known in due order.

विंशत्रिंशच्च पञ्चाशत्षष्ट्यशीतिः शतं तथा।

सहस्रमपि चाप्युक्तं योजनानां समन्ततः॥११॥

विस्तीर्णाश्चाऽऽयतश्चैव नानासत्त्वसमाकुलाः।

बर्हिणद्वीपपर्वाणि क्षुद्रद्वीपाः सहस्रशः॥१२॥

The group of islands known as Peacock islands are extending to twenty, thirty, fifty, sixty, eighty and hundred Yojanas. There are a few, extending even to a thousand Yojanas. Those combinations of peacock-shaped islands, a group of islands of *Barhiṇadvīpa* and smaller islands, in thousands, extended as well as elongated, are infested by many beasts.

जम्बूद्वीपप्रदेशास्तु षडन्ये विविधाश्रयाः।

अत्र द्वीपाः समाख्याता नानारत्नाकराः क्षितौ॥१३॥

Besides Jambūdvīpa, there are six other islands having many resorts. Here stand

illustrated the islands having many oceans or quarries of gems on the earth.

अङ्गद्वीपं यमद्वीपं मलयद्वीपमेव च।

शङ्खद्वीपं कुशद्वीपं वराहद्वीपमेव च॥१४॥

They are known as— Aṅgadvīpa, Yamadvīpa, Malayadvīpa, Śaṅkhadvīpa, Kuśadvīpa and also Varāhadvīpa.

अङ्गद्वीपं निबोध त्वं नानासंघसमाकुलम्।

नानाम्लेच्छगणाकीर्णं तद्द्वीपं बहुविस्तरम्॥१५॥

You may know about the Aṅgadvīpa thronged by many congregations or corporations or guilds. Thronged by many Mleccha tribes (gaṇas), that island is highly extensive.

हेमविद्रुमपूर्णानां रत्नानामाकरं क्षितौ।

नदीशैलवनैश्चित्रं संनिभं लवणाभ्रसा॥१६॥

There are mines full of gold and corals in that island. It is variegated with rivers, mountains and forests. It resembles the vast expanse of the salt ocean.

तत्र चक्रगिरिर्नाम नैकनिर्झरकन्दरः।

तत्र सा तु दरी चास्य नानासत्त्वसमाश्रया॥१७॥

Therein is a mountain named Cakragiri full of springs and caverns of many types. The caves afford shelter to various living beings.

स मध्ये नागदेशस्य नैकदेशो महागिरिः।

कोटिभ्यां नागनिलयं प्राप्तो नदनदीपतिम्॥१८॥

That great mountain spreads on to many places in the centre of the Nāga country with its extremities reaching the lord of rivers, the abode of ocean.

यमद्वीपमिति प्रोक्तं नानारत्नाकरचितम्॥

(तत्रापि द्युतिमान्नाम पर्वतो धातुमण्डितः॥

समुद्रगानां (णां) प्रभवः प्रभवः काञ्चनस्य तु॥१९॥

Yamadvīpa, this way called, is surrounded by many quarries of gems. There even is a mountain named Dyutimān, bedecked by minerals, a source of those rivers flowing

towards the ocean and a provenance abode of gold.

तथैव मलयद्वीपमेवमेव सुसंवृतम्।

मणिरत्नाकरं स्फीतमाकरं कनकस्य च॥ २० ॥

And likewise the Malayadvīpa is also well-surrounded (by ocean). It is a luxuriant source of gems, stones and gold. It is very prosperous.

आकरं चन्दनानां च समुद्राणां तथाऽऽकरम्।

नानाम्लेच्छगणाकीर्णं नदीपर्वतमण्डितम्॥ २१ ॥

It is also a quarry of sandalwood, also a quarry of oceans, thronged by many Mlecchas, and decorated by streams and mountains.

तत्र श्रीमांस्तु मलयः पर्वतो रजताकरः।

महामलय इत्येवं विख्यातो वरपर्वतः॥ २२ ॥

There is the Malaya mountain endowed with glory, the quarry of silver. This great mountain is also popular as Mahāmālaya.

द्वितीयं मन्दरं नाम प्रथितं च सदा क्षितौ।

नानापुष्पफलोपेतं रम्यं देवर्षिसेवितम्॥

अगस्त्यभवनं तत्र देवासुरनमस्कृतम्॥ २३ ॥

The second mountain Mandara by name, well-proclaimed on the earth, endowed with many flowers and fruits, fascinating one, inhabited by gods, sages and kings, the abode of Agastya is there, bowed down by gods and demons.

तथा काञ्चनपादस्य मलयस्यापरस्य हि।

निकुञ्जैस्तृणसोमाङ्गैराश्रमं पुण्यसेवितम्॥ २४ ॥

नानापुष्पफलोपेतं स्वर्गादपि विशिष्यते।

तत्रावतरते स्वर्गः सदा पर्वसु पर्वसु॥ २५ ॥

There is another mountain Kāñcanapāda which is a second Malaya. There are many hermitages there, resorted to by pious persons and full of flowers and plants of all kinds. It even outvies the heaven. There takes incarnation the heaven, perennially on every festival day.

तथा त्रिकूटनिलये नानाधातुविभूषिते।

अनेकयोजनोत्सेधे चित्रसानुदरीगृहे॥ २६ ॥

तस्य कूटते रम्ये हेमप्राकारतोरणा।

निर्यूहवलभी चित्रा हर्म्यप्रासादमालिनी॥ २७ ॥

शतयोजनविस्तीर्णा त्रिंशदायामयोजना।

नित्यप्रमुदिता स्फीता लङ्का नाम महापुरी॥ २८ ॥

There is a great city Lānkā on the beautiful ridge and peak of the mountain Trikūṭa bedecked with many minerals. That mountain is having height of many Yojanas and having grotto abodes and variegated peaks. On the fascinating surface of the peak of that one, there are arched portals on a rampart of gold or golden-arched portals. There is an array of golden mansions and palaces variegated with turrets and gables of different colours. It is a hundred Yojanas long and thirty Yojanas broad. It is flourishing and the people there are happy and gay.

सा कामरूपिणां स्थानं राक्षसानां महात्मनाम्।

आवासो बलदृप्तानां तद्विद्यादेवविद्विषाम्॥

मानुषाणामसंबाधा ह्यगम्या सा महापुरी॥ २९ ॥

It is the abode of noble Rākṣasas who may assume various forms as per their wish. Know that great city to be the habitation of the enemies of Devas, proud of their strength. Free from all harassments, this city is inaccessible to human beings.

तस्य द्वीपस्य वै पूर्वे तीरे नदनदीपतेः।

गोकर्णनामधेयस्य शंकरस्याऽऽलयं महत्॥ ३० ॥

On the eastern bank of that island, having the lord of rivers and streams i.e. the ocean, there is a huge shrine of Śaṅkara also known as Gokarna.

तथैकराज्यं विज्ञेयं शङ्खद्वीपसमास्थितम्।

शतयोजनविस्तीर्णं नानाम्लेच्छगणालयम्॥ ३१ ॥

Likewise, a solitary kingdom should be known established on the Śaṅkhadvīpa of a hundred Yojana extension. It is an abode of many Mleccha tribes.

तत्र शङ्खगिरिर्नाम धौतशङ्खदलप्रभः।

नानारत्नाकरः पुण्यः पुण्यकृद्भिर्निषेवितः॥ ३२ ॥

Therein is the mountain Śaṅkagiri by name, having gleam like the sprout of a (white) washed conch-shell. It is sacred and a quarry of many gems. It is inhabited by the merit doing ones.

शङ्खनागा महापुण्या यस्मात्प्रभवते नदी।

यत्र शङ्खमुखो नाम नागराजः कृतालयः॥ ३३॥

The holy river Śaṅkhanāgā issues out from this mountain, and wherein Śaṅkhamukha named Nāgarāja has an abode established.

तथैव कुमुदद्वीपं नानापुष्पोपशोभितम्।

नानाग्रामसमाकीर्णं नानारत्नाकरं शिवम्॥ ३४॥

Likewise, Kumudadvīpa is englamoured by variety of flowers. It is full of many villages, a quarry of variety of gems and auspicious one.

कुमुदा नाम महाभागा दुष्टचित्तनिर्बर्हणी।

महादेवस्य भगिनी प्रभाभिस्ताभिरिज्यते॥ ३५॥

There Kumudā named highly-fortunate one, an annihilator of the corrupt-minded ones, blessed sister of Mahādeva, is worshipped by the people.

तथा वराहद्वीपे च नानाम्लेच्छगणाकुले।

नानाजातिसमाकीर्णं नानाधिष्ठानपत्तने॥ ३६॥

धनधान्ययुते स्फीते धर्मिष्ठजनसंकुले।

नदीशैलवनैश्चित्रैर्बहुपुष्पफलोपमैः॥ ३७॥

वराहपर्वतो नाम तत्र रम्यः शिलोच्चयः।

अनेककन्दरदरीगुहानिर्झरशोभितः॥ ३८॥

Likewise in the Varāhadvīpa, thronged by many congregation or guilds of Mlecchas, inhabited by many castes and having many towns and flourishing spots, there is a beautiful mountain named Varāha, englamoured by many springs, caverns, clefts and grottos, endowed with wealth and crops, luxuriant one, crowded by religious-minded people, as also endowed with many other mountains and forests and equipped with many fruits and flowers.

तस्मात्सुरसपानीया पुण्यतीर्थतरङ्गिणी।

वाराही नाग वरदा प्रवृत्ता स्म महानदी॥ ३९॥

From that originates the great stream of tasty water, the bestower of boons, named Vārāhi, having sacred spots on its banks. This river is bestower of bliss.

वाराहरूपिणे तत्र विष्णवे प्रभविष्णवे।

अनन्यदेवतास्तस्मै नमस्कुर्वन्ति वै प्रजाः॥ ४०॥

Wherein the subjects offer obeisance, having faith in no other god than Viṣṇu, the powerful one, having the form of a Boar incarnated.

एवं षडेते कथिता अनुद्वीपाः समन्ततः।

भारतद्वीपदेशो वै दक्षिणे बहुविस्तरः॥ ४१॥

This way, the six southern islands or islets, (established) all over, of the Bhārata country have been illustrated.

एवमेकमिदं वर्षं बहुद्वीपमिहोच्यते।

समुद्रजलसंभिन्नं खण्डं खण्डीकृतं स्मृतम्॥ ४२॥

This way this one varṣa of many islands is here talked of, alienated by the water of the oceans, a fragment fragmented known as such.

एवं चतुर्महाद्वीपः सान्तरद्वीपमण्डितः।

सानुद्वीपः समाख्यातो जम्बूद्वीपस्य विस्तरः॥ ४३॥

Thus have been described the four huge islands, decorated by intermediate islets, the one having ancillary islands is proclaimed the extension of Jambūdvīpa.

इति श्रीमहापुराणे वायुप्रोक्ते भुवनविन्यासो

नामाष्टचत्वारिंशोऽध्यायः॥ ४८॥

॥अथैकोनपञ्चाशत्तमोऽध्यायः॥

Chapter 49

The description of Plakṣadvīpa

सूत उवाच

प्लक्षद्वीपं प्रवक्ष्यामि यथावदिह संग्रहात्।

शृणुतेमं यथातत्त्वं ब्रुवतो मे द्विजोत्तमाः॥ १॥

Sūta spoke— O best of the Brāhmaṇas, I shall dilate upon the Plakṣadvīpa precisely as it is.

You may listen to it as per factual representation which I proclaim as such.

जम्बूद्वीपस्य विस्ताराद्द्विगुणस्तस्य विस्तरः।

विस्तारान्निगुणश्चास्य परिणाहः समन्ततः॥

तेनाऽऽवृतः समुद्रोऽयं द्वीपेन लवणोदकाः॥ २॥

From the extent of Jambūdvīpa, the extent of Plakṣadvīpa is double and its perimeter is thrice its breadth. The *Lavaṇodaka* (ocean of salt) is covered by this island.

तत्र पुण्या जनपदाश्चिराच्च म्रियते प्रजा।

कुत एव हि दुर्भिक्ष्यं जराव्याधिभयं कुतः॥ ३॥

This island consists of righteous Janapadas and the subjects there have a great longevity. There is neither famine situation nor fear of old age and diseases.

तत्रापि पर्वताः शुभ्राः सप्तैव मणिभूषणाः।

रत्नाकरास्तथा नद्यस्तासां नामानि वक्ष्यते॥ ४॥

Therein are seven mountains rich in ornaments and also seven rivers, which are rich sources of precious stones. Their names, I proclaim here.

प्लक्षद्वीपादिषु त्वेषु सप्त सप्तसु सप्तसु।

ऋज्वायताः परिदिशं निविष्टाः पर्वताः सदा॥ ५॥

In these seven islands, Plakṣa and others, there are seven straight and long mountains lodged in all directions.

प्लक्षद्वीपे तु वक्ष्यामि सप्तद्वीपान्महाचलान्।

गोमोदकोऽत्र प्रथमः पर्वतो मेघसंनिभः॥

ख्यायते तस्य नाम्ना वै वर्षं गोमेदकं तु तत्॥ ६॥

In Plakṣadvīpa, I shall first talk of the seven huge mountains. Gomedaka here is the first one, resembling a cloud. The Varṣa (the continent) is also named Gomedaka after the name of this mountain.

द्वितीयः पर्वतश्चन्द्रः सर्वौषधिसमन्वितः।

अश्विभ्याममृतस्यार्थं ओषध्यस्तत्र संस्थिताः॥ ७॥

The second mountain is Candra endowed with all the medicinal herbs. Aśvinī Kumāras

planted the medicinal herbs here for the sake of nectar.

तृतीयो नारदो नाम दुर्गशैलो महोच्छ्रयः।

तत्राचले समुत्पन्नौ पूर्वं नारदपर्वतौ॥ ८॥

The third mountain is named Nārada. It is a fort-shaped mountain having lofty height and on that account, it is an impassable mountain. It was on this mountain that the sages Nārada and Parvata were born earlier.

चतुर्थस्तत्र वै शैलो दुन्दुभिर्नाम नामतः।

शब्दमृत्युः पुरा तस्मिन्दुन्दुभिस्ताडितः सुरैः॥

रज्जुदारो रज्जुमयः शाल्मलश्चासुरान्तकृत्॥ ९॥

The fourth mountain therein is by name Dundubhi. On this mountain, earlier a Dundubhi (drum) was beaten by the Gods, the sound of which killed living beings. The Śālmala tree by its drum Rajjudāra full of ropes brings about an end of the demons.

पञ्चमः सोमको नाम देवैर्यत्रामृतं पुरा।

संभृतं संहतं चैव मातुरर्थं गरुत्मता॥ १०॥

The fifth one is Somaka by name where the nectar was stored earlier by the gods. It was stolen by Garuḍa for the sake of his mother.

षष्ठस्तु सुमना नाम स एवर्षभ उच्यते।

हिरण्याक्षो वराहेण तस्मिञ्छैले निबूदितः॥ ११॥

The sixth one is named Sumanas which is called Rṣabha. Hiranyākṣa was killed by Varāha on this mountain.

वैभ्राजः सप्तमस्तत्र भ्राजिष्णुः स्फाटिको महान्।

यस्माद्भिभ्राजतेऽर्चिभिर्वैभ्राजस्तेन स स्मृतः॥ १२॥

Vaibhrāja is the seventh mountain which is radiant one glittering like crystal. Since it shines forth by the beams, (etymologically) it became known as Vaibhrāja.

तेषां वर्षाणि वक्ष्यामि नामतस्तु तथाक्रमम्।

गोमेदं प्रथमं वर्षं नाम्ना शान्तभयं स्मृतम्॥ १३॥

I shall talk of the names of the varṣas or countries of these mountains as per serial order.

Gomeda is the first *varṣa* which is a peaceful country.

चन्द्रस्य शिखरं नाम नारदस्य सुखोदयम्।
आमन्दं दुन्दुभेर्वर्षं सोमकस्य शिवं स्मृतम्॥
क्षेमकमृषभस्यापि वैभ्राजस्य ध्रुवं तथा॥ १४॥

The *varṣa* of Candra is named Śikhara; that of Nārada is Sukhodaya; Ānanda of Dundubhi; that of Somaka is known as Śiva, that of Kṣemaka is Rṣabha; and that of Vaibhṛāja is Dhruva.

एतेषु देवगन्धर्वाः सिद्धाश्च सह चारणैः।
विहरन्ति रमन्ते च दृश्यमानास्तु तैः सह॥ १५॥

In these countries, Devas, Gandharvas, Siddhas along with Cāraṇas reside, and are seen sporting there.

तेषां नद्यश्च सप्तैव प्रतिवर्षं समुद्रगाः।
नामतस्ताः प्रवक्ष्यामि सप्त गङ्गा महानदी॥ १६॥

The streams flowing towards the ocean, in this *varṣa*, are seven, one for each country. I shall talk of the names of these seven rivers known as the seven Gaṅgās.

(अनुत्पत्ता सुतप्तैव निष्पापा मुदिता क्रतुः।
अमृता सुकृता चैव सप्तैताः सरितां वराः)॥ १७॥

Anutaptā, Sutaptā, Niṣpāpā, Muditā, Kratu, Amṛtā and Sukṛtā— these seven are the excellent streams.

अभिगच्छन्ति ता नद्यस्ताभ्यश्चान्याः सहस्रशः।
बहूदकाश्चौघवत्यो यतो वर्षति वासवः॥ १८॥

These streams along with thousands of their tributaries flow towards the ocean. These are always flooded with abundant water because of the grace of rain-god Indra.

ताः पिबन्ति सदा हृष्टा नदीर्जनपदास्तु ते।
शुभाः शान्तवहश्चैव प्रमोदा ये च ते शिवाः॥ १९॥
आनन्दाश्च ध्रुवश्चैव क्षेमकाश्च शिवैः सह।
वर्णाश्रमाचारयुक्ताः प्रजास्तेष्वथ सर्वशः॥ २०॥

The Janapadas in these areas drink water from these auspicious rivers, flowing quietly,

exulting ones, beneficent ones, pleasure giving, steady and protection giving. There the people are righteous. They observe the duties and rules of their castes and stages of life.

सर्वेष्वरोगाः सुबलाः प्रजास्वामयवर्जिताः।
अथःसर्पिणी न तेष्वस्ति तथैवोत्सर्पिणी न च॥ २१॥

All the subjects or progenies are free from ailments and are always healthy. Among them, there is no influence of *Utsarpiṇī* (evolutionary) and *Adhaṣsarpiṇī* (involutionary) eras.

न तत्रास्ति युगावस्था चतुर्युगकृता क्वचित्।
त्रेतायुगसमः कालः सर्वदा तत्र वर्तते॥ २२॥

There is no division of time based on the peculiarities of the four Yugas. There exists the time bearing semblance of the Tretāyuga.

प्लक्षद्वीपादिषु ज्ञेयः पञ्चस्वेतेषु सर्वशः।
देशस्यानुविधानेन कालस्यानुविधाः स्मृताः॥ २३॥

In the five islands headed by Plakṣa, the activities of the seasons is according to those of the particular continent.

पञ्चवर्षसहस्राणि तेषु जीवन्ति मानवाः।
सुरूपाश्च सुवेषाश्च अरोगा बलिनस्तथा॥ २४॥

The people live there for five thousand years. They are handsome, well-dressed, strong and free from diseases or diseaseless.

सुखमायुर्बलं रूपमारोग्यं धर्म एव च।
प्लक्षद्वीपादिषु ज्ञेयं शाकद्वीपान्तकेषु च॥ २५॥

The blissful age, the virility, the appearance, physical fitness and virtue are exquisite in the islands beginning with Plakṣa and ending with Śākadvīpa.

प्लक्षद्वीपः पृथुः श्रीमान्सर्वतो धनधान्यवान्।
दिव्यौषधिफलोपेतः सर्वौषधिवनस्पतिः॥ २६॥

Plakṣadvīpa is a vast one, endowed with glory or beauty all over, endowed with wealth and crops; equipped with all the divine medicinal herbs and fruits. It has trees laden with medicinal herbs and plants.

आवृतः पशुभिः सर्वैर्ग्रामा(म्या)रण्यैः सहस्रशः।

जम्बूवृक्षेण संख्यातस्तस्य मध्ये द्विजोत्तमाः॥

प्लक्षो नाम महावृक्षस्तस्य नाम्ना स उच्यते॥ २७॥

Encompassed all around by thousands of domestic and wild animals, the details of Plakṣadvīpa are covered by the details of Jambūdvīpa. O excellent Brāhmaṇas! Just as Jambūdvīpa derives its name from Jambū tree, Plakṣadvīpa also derives its name from Plakṣa tree thereof.

स तत्र पूज्यते स्थाणुर्मध्ये जनपदस्य हि।

स चापीक्षुरसोद्देशः प्लक्षद्वीपसमावृतः॥ २८॥

प्लक्षद्वीपस्य चैवेह वैपुल्यादद्विस्तरेण तु।

इत्येष संनिवेशो वः प्लक्षद्वीपस्य कीर्तितः॥

आनुपूर्व्या समासेन शाल्मलं तं निबोधत॥ २९॥

That Sthānu (i.e. epithet of Śiva) is worshipped in the centre of this Janapada. The continent is also surrounded by the ocean of sugarcane-juice. Thus the situation of Plakṣadvīpa with its extensiveness has been explained. In serial order and in details, now you know about the Śālmaladvīpa.

ततस्तृतीयं द्वीपानां शाल्मलं द्वीपमुत्तमम्।

शाल्मलेन समुद्रस्तु द्वीपेनेक्षुरसोदिकः॥

प्लक्षद्वीपस्य विस्ताराद्विगुणेन समावृतः॥ ३०॥

Then the third of the excellent islands is the Śālmaladvīpa. By the Śālmaladvīpa, the ocean of sugarcane juice is encircled. It is double in extent as compared to the Plakṣadvīpa.

तत्रापि पर्वताः सप्त विज्ञेया रत्नयोनयः।

रत्नाकरास्था नद्यश्च तेषु वर्षेषु सप्तसु॥ ३१॥

Therein also, are the seven mountains and rivers fit to be known as the sources of gems. In its seven varṣas, there are sources of gems and precious stones.

प्रथमः सूर्यसंकाशः कुमुदो नाम पर्वतः।

सर्वधातुमयैः शृङ्गैः शिलाजालसमुद्रगतैः॥ ३२॥

The first mountain is the solar-normed Kumuda, endowed with peaks full of all types

of minerals emanated out of the network of stones.

द्वितीयः पर्वतस्तस्य उन्नतो नाम विश्रुतः।

हरितालमयैः शृङ्गैर्दिवमावृत्य तिष्ठति॥ ३३॥

The second mountain is well-known by the name Unnata. It envelops the heaven by its peaks, full of Haritāla (yellow orpiment).

तृतीयः पर्वतस्तस्य बलाहक इति श्रुतः।

जात्यञ्जन्मयैः शृङ्गैर्दिवमावृत्य तिष्ठति॥ ३४॥

The third mountain in it is known as Balāhaka. It stands enveloping the sky, with peaks made of beautiful Añjanas (collyriums).

चतुर्थः पर्वतो द्रोणो यत्रौषधो महाबलाः।

विशाल्यकरणी चैव मृतसंजीवनी तथा॥ ३५॥

The fourth mountain is Droṇa where are the medicinal herbs *Viśalyakaraṇī* (splinters) and *Mṛtasañjivani* (that which re-suscitates the dead) of great potency or efficacy.

कङ्कस्तु पञ्चमस्तत्र पर्वतः सुमहोदयः।

दिव्यपुष्पफलोपेतो वृक्षवीरुत्समावृतः॥ ३६॥

Kaṅka is however, the fifth one, a mountain of great height, endowed with divine fruits and flowers covered all over by trees and creepers.

षष्ठस्तु पर्वतस्तत्र महिषो मेघसन्निभः।

यस्मिन्सोऽग्निर्निवसति महिषो नाम वारिजः॥ ३७॥

The sixth mountain is the Mahiṣa there, bearing the semblance of clouds, wherein a fire, born of water and known as Mahiṣa, exists.

सप्तमः पर्वतस्तत्र ककुद्मन्नाम भाष्यते।

तत्र रत्नान्यनेकानि स्वयं वर्षति वासवः॥

प्रजापतिमुपादाय प्राजापत्ये विधिः स्वयम्॥ ३८॥

The seventh mountain therein is spoken of as Kakudman. Indra himself showers rains of gems voluntarily there. This is the procedure to be performed in Prājāpatya rite in honour of Prajāpati.

इत्येते पर्वताः सप्त शाल्मले मणिभूषिताः।

तेषां वर्षाणि वक्ष्यामि सप्तैव तु शुभानि वै॥

कुमुदात्प्रथमं श्वेतमुन्नतस्य तु लोहितम् ॥ ३९ ॥

This way the seven mountains decorated by gems are in Śālmaladvīpa. I shall now illustrate the seven auspicious *varṣas* (continents) associated with them. The first one is Śveta associated with mount Kumuda and the second is Lohita associated with mount Unnata.

बलाहकस्य जीमूतं द्रोणस्य हरितं स्मृतम् ।

कङ्कस्य वैद्युतं नाम महिषस्य तु मानसम् ॥ ४० ॥

The continent associated with Balāhaka, Jimūta and Droṇa is known as Harita, that of Kaṅka is named Vaidyuta and that of Mahiṣa is the Mānasa.

ककुदः सुप्रभं नाम सप्तैतानि तु सप्तधा ।

वर्षाणि पर्वताश्चैव नदीस्तेषु निबोधत ॥ ४१ ॥

Of Kakuda, the *varṣa* is named Suprabha. These are the seven *varṣas* and their seven mountains. Now you may know about their streams.

पानीतोया वितृष्णा च चन्द्रा शुक्रा विमोचनी ।

निवृत्तिः सप्तमी तासां प्रतिवर्षं तु ताः स्मृताः ॥ ४२ ॥

These are— Pāni, Toyā, Vitṛṣṇā, Candrā, Śukrā, Vimocanī and the seventh Nivṛtti. They are the seven rivers of their respective countries.

तासां समीपगाश्चान्याः शतशोऽथ सहस्रशः ।

अशक्याः परिसंख्यातुं श्रद्धेयास्तु बुभूषता ॥ ४३ ॥

Moving closer to these, the other ones, are hundreds and thousands, incapable of being enumerated. They are to be believed by those who wish to know them.

इत्येष संनिवेशो वः शाल्मलस्यापि कीर्तितः ।

प्लक्षवृक्षेण संख्यातस्तस्य मध्ये महादुमः ॥ ४४ ॥

शाल्मलिर्विपुलस्कन्धस्तस्य नाम्ना स मुच्यते ।

शाल्मलिस्तु समुद्रेण सुरोदेन समन्ततः ॥

विस्ताराच्छाल्मलस्यैव समेन तु समन्ततः ॥ ४५ ॥

This way the enclosure or area of Śālmala has been illustrated to you. Like the great Plakṣa (the fig) tree in Plakṣadvīpa, there is a huge Śālmali (the silk-cotton) tree in the middle

of the continent which is named after it. It is encircled by the ocean of wine equal to Śālmaladvīpa in extent.

उत्तरेषु तु धर्मज्ञा द्वीपेषु शृणुत प्रजाः ।

यथाश्रुतं यथान्यायं ब्रुवतो मे निबोधत ॥ ४६ ॥

In the northern islands, the people are religious-minded. You may know them. As per hearing or Vedic legacies and as per logical sequence the way I speak, you may understand.

कुशद्वीपं प्रवक्ष्यामि चतुर्थं तं समासतः ।

सुरोदकः परिवृतः कुशद्वीपेन सर्वतः ॥ ४७ ॥

I shall describe the fourth continent Kuśadvīpa succinctly. The ocean of wine is surrounded on all sides by this Kuśadvīpa.

सप्तैव गिरयस्तत्र वर्ण्यमानान्निबोधत ।

शाल्मलस्य तु विस्ताराद्विगुणेन समन्ततः ॥ ४८ ॥

Seven, verily, are the mountains there. It is twice the extent of Śālmala. Listen as they are being described to you.

कुशद्वीपे तु विज्ञेयः पर्वतो विद्रुमोच्चयः ।

द्वीपस्य प्रथमस्तस्य द्वितीयो हेमपर्वतः ॥ ४९ ॥

In Kuśadvīpa, the first mountain is known as Vidrumoccaya; the second one is Hemaparvata.

तृतीयो द्युतिमान्नाम जीमूतसदृशो गिरिः ।

चतुर्थः पुष्पवान्नाम पञ्चमस्तु कुशेशयः ॥ ५० ॥

The third one is Dyutimān by name resembling clouds. The fourth one is named Puṣpavān and the fifth one is Kuśeśaya.

षष्ठो हरिगिरिर्नाम सप्तमो मन्दरः स्मृतः ।

मन्दा इति ह्यपां नाम मन्दरो दारणापहाम् ॥ ५१ ॥

The sixth one is Hari named as such. The seventh is known as Mandara. The word Manda means waters and Mandara means that which splits the waters.

तेषामन्तरविष्कम्भो द्विगुणः परिवारितः ।

उद्भिदं प्रथमं वर्षं द्वितीयं वेणुमण्डलम् ॥ ५२ ॥

The intermediate space between these mountains is twice their magnitude. Udbhida is

the first *varṣa* (continent) and the second one is *Veṇumaṅḍala*.

तृतीयं स्वैरथाकारं चतुर्थं लवणं स्मृतम्।

पञ्चमं धृतिमद्वर्षं षष्ठं वर्षं प्रभाकरम्॥

सप्तमं कपिलं नाम सप्तैते वर्षपर्वताः॥५३॥

The third one is the *Svairathakāra* and fourth one is known as *Lavaṇa*. Fifth one is *Dhṛtimad* and the sixth one is *Prabhākara*. The seventh one is *Kapila*. These seven are the *Varṣa Parvatas* or mountains.

एतेषु देवगन्धर्वाः प्रभासु जगदीश्वराः।

विहरन्ति रमन्ते च दृश्यमानास्तु वर्षशः॥५४॥

In these radiant countries *Devas*, *Gandharvas* and the *Lords of the Universe* are seen residing and sporting about.

न तेषु दस्यवः सन्ति म्लेच्छजात्यस्तथैव च।

गौरप्रायो जनः सर्वः क्रमाच्च प्रियते तथा॥५५॥

Neither there are robbers nor even the *Mleccha* tribed ones. The entire people folk is fair-complexioned and die as per traditional custom.

तत्रापि नद्यः सप्तैव ध्रुतपापाः शिवास्तथा।

पवित्रा संततिश्चैव द्युतिगर्भा मही तथा॥५६॥

Here also are the seven rivers which are auspicious and which dispel sins. The chief among them are *Pavitrā*, *Santati*, *Dyutigarbhā* and *Mahī*.

अन्यास्ताभ्योऽपरिज्ञाताः शतशोऽथ सहस्रशः।

अभिगच्छति ताः सर्वा यतो वर्षति वासवः॥५७॥

Hundreds and thousand of others are known as their branches. All those flow on as *Vāsava* (*Indra*) showers in plenty.

घृतोदेन कुशद्वीपो बाह्यतः परिवारितः।

विज्ञेयः स तु विस्तारात्कुशद्वीपसमेन तु॥५८॥

Kuśadvīpa is surrounded by *Ghṛtoda* (ocean of ghee) from outside. In extent or width, it is equal to *Kuśadvīpa*.

इत्येष सन्निवेशो वः कुशद्वीपस्य वर्णितः।

क्रौञ्चद्वीपस्य विस्तारं वक्ष्याम्यहमतः परम्॥५९॥

This way has been described the establishment or area of the *Kuśadvīpa*. After this, I shall talk of the *Krauñcadvīpa*.

कुशद्वीपस्य विस्ताराद्विगुणः स तु वै स्मृतः।

घृतोदकसमुद्रो वै क्रौञ्चद्वीपेन संवृतः॥६०॥

Redoubled than the extent of the *Kuśadvīpa* that verily, stands known as such. The ocean named *Ghṛtodaka* is surrounded by the *Krauñcadvīpa*.

तस्मिन्द्वीपे नगश्रेष्ठः क्रौञ्चस्तु प्रथमो गिरिः।

क्रौञ्चात्परा वामनको वामनादन्धकारकः॥६१॥

In that *Dvīpa* the best among the mountains is the *Krauñca* named as such the principal mountain. Beyond *Krauñca* is *Vāmanaka* and beyond *Vāmataka* is *Andhakāraka*.

अन्धकारात्पश्चापि दिवावृत्ताम पर्वतः।

दिवावृतः पश्चापि दिविन्दो गिरिरुच्यते॥६२॥

Beyond the *Andhakāraka* is *Divāvṛta* named one and beyond the *Divāvṛta*, the mountain *Divinda* is called as such.

दिविन्दात्परतश्चापि पुण्डरीको महागिरिः।

पुण्डरीकात्पश्चापि प्रोच्यते दुन्दुभिस्वनः॥६३॥

And beyond *Divinda*, too, is the great mountain *Puṇḍarīka*. And beyond *Puṇḍarīka* is named one as *Dundubhisvana*.

एते रत्नमयाः सप्त क्रौञ्चद्वीपस्य पर्वताः।

बहुवृक्षफलोपेता नानावृक्षलतावृताः॥६४॥

These gem-inlaid ones are the seven mountains of the *Krauñcadvīpa* laden with many fruits and trees and surrounded by many trees and creepers.

परस्यरेण द्विगुणा विष्कम्भाद्वर्षपर्वताः।

वर्षाणि तत्र वक्ष्यामि नामतस्तु निबोधत॥६५॥

The *Varṣa* mountains are mutually redoubled than the previous one. I shall talk of

the *Varṣas* by name. Those you may understand.

क्रौञ्चस्य कुशलो देशो वामनस्य मनोनुगः।
मनोनुगात्परश्चोष्णतृतीयो देश उच्यते॥६६॥

Of Krauñca mountain, the main land-tract is the Kuśaladeśa and that of Vāmana is Manonuga. Beyond Manonuga is Uṣṇa which is called as the third country.

उष्णात्परः प्रावरकः प्रावरदक्षकारकः।
अन्धकारकदेशात्तु मुनिदेशः परः स्मृतः॥६७॥

Beyond Uṣṇa is Prāvaraka and beyond Prāvaraka is Andhakāra. Beyond Andhakāra is Munideśa as such.

मुनिदेशात्परश्चैव प्रोच्यते दुन्दुभिस्वनः।
सिद्धचारणसंकीर्णो गौरमायो जवः स्मृतः॥६८॥

Beyond the Munideśa is Dundubhisvana that is well-known as occupied by Siddhas and Cāraṇas. There mostly fair-complexioned people reside.

तत्रापि नद्यः सप्तैव प्रतिवर्षं स्मृताः शुभाः।
गौरी कुमुद्वती चैव संध्या रात्रिर्मनोजवा॥

ख्यातिश्च पुण्डरीका च गङ्गा सप्तविधा स्मृता॥६९॥

There even streams are seven in number for each Varṣa. They are— Gaurī, Kumudvatī, Sandhyā, Rātri, Manojavā, Khyāti and Puṇḍarikā. These auspicious seven appear as Gaṅgā divided into seven rivers.

तासां समुद्रगङ्गान्या नद्यो यास्तु समीपगाः।
अनुगच्छन्ति ताः सर्वा विपुलाः सुबहूदकाः॥७०॥

Other rivers flow into these or nearby and meet the ocean. They are vast ones and full of abundant waters.

क्रौञ्चद्वीपः समुद्रेण दधिमण्डोदकेन तु।
आवृतः सर्वतः श्रीमान् क्रौञ्चद्वीपसमेन तु॥७१॥

Krauñcadvīpa is surrounded by the ocean of whey all around endowed with beauty or glory in line with the Krauñcadvīpa.

प्लक्षद्वीपादयो ह्येते समासेन प्रकीर्तिताः।

तेषां निसर्गो द्वीपानामानुपूर्व्येण सर्वशः॥७२॥

न शक्यं विस्तराद्भक्तुमपि वर्षशतैरपि।
निसर्गोऽयं प्रजानां तु संहारो यश्च तासु वै॥७३॥

Thus Plakṣadvīpa and the like have been illustrated succinctly. The growth, decay and other details of these continents are not capable of being illustrated even in hundreds of years.

अत ऊर्ध्वं प्रवक्ष्यामि शाकद्वीपस्य यो विधिः।
शाकद्वीपस्य कृत्स्नस्य यथावदिह निश्चयात्॥
शृणुध्वं वै यथातत्त्वं ब्रुवतो मे यथार्थवत्॥७४॥

Subsequent to this, I shall illustrate the features of the entire Śākadvīpa as they are. You may listen to me as per factual representation while I talk of or dilate upon as per sequence.

क्रौञ्चद्वीपस्य विस्ताराद्द्विगुणस्तस्य विस्तरः।
परिवार्यं समुद्रं स दधिमण्डोदकं स्थितः॥७५॥

From the width of or extent of Krauñcadvīpa, double is the extent of Śākadvīpa. It encircles the ocean of whey.

तत्र पुण्या जनपदाश्चिराच्च प्रियते जनः।
कुत एव तु दुर्भिक्षं जराव्याधिभयं कुतः॥७६॥

Therein are the sacred Janapadas. The people there die after a long life. There is neither famine nor the fear of disease and old age.

तत्रापि पर्वताः शुभ्राः सप्तैव परिभूषिताः।
रत्नाकरास्तथा नद्यस्तासां नामानि मे शृणु॥७७॥

There also are seven radiant mountains which as well as the rivers are the sources of gems and precious stones. You may listen to their names.

देवर्षिगन्धर्वयुतः प्रथमो मेरुरुच्यते।
प्रागायतः ससौवर्ण उदयो नाम पर्वतः॥७८॥

Inhabited by Devas, Gandharvas and Sages (Rṣis), the first mountain is known as Udaya which extends to the east and is golden complexioned like Meru.

तत्र मेघास्तु वृष्ट्यर्थं प्रभवन्ति च यान्ति च।
तस्यापरेण सुमहाञ्जलधारो महागिरिः॥७९॥

Therein the clouds for the sake of rain obtain generation and move along. To the west of that is a huge one, the great mountain, Jaladhāra.

तस्मान्नित्यमुपादत्ते वासवः परमं जलम्।
ततो वर्षं प्रभवति वर्षाकाले प्रजास्विह॥८०॥

Wherefrom Vāsava (Indra) obtains the excellent water. Then in rainy season, a Varṣa gets provenance among the people.

तस्यापरे रैवतको यत्र नित्यं प्रतिष्ठितः।
रेवती दिवि नक्षत्रं पितामहकृतो गिरिः॥८१॥

To the west of that is Raivataka where perennially established the mountain created by Brahmā and a star in the sky named Revatī.

तस्यापरेण सुमहाञ्ज्यामो नाम महागिरिः।
तस्माच्छ्यामत्वमापन्नाः प्रजाः पूर्वमिमाः किल॥८२॥

To the west of that one is the great mountain named Śyāma. From that the progenies attained to azureness in the east or the primeval ones.

तस्यापरेण रजतो महानस्तो गिरिः स्मृतः।
तस्यापरेणाऽऽम्बिकेयो दुर्गः शैलो हिमाचितः॥८३॥

To the west of that is known as great Astācala mountain (of the Śākadvīpa) made of silver. To the west of that one is Āmbikeya Durga, the mountain covered by snow.

आम्बिकेयात्परो रम्यः सर्वौषधिसमन्वितः।
स चैव केशरीत्युक्तो यतो वायुः प्रवायति॥८४॥

To the west or beyond Āmbikeya is the attractive replete with all the medicinal herbs. That is Keśarī by name from where the breeze blows along accordingly.

शृणुध्वं नामतस्तानि यथावदनुपूर्वशः।
उदयस्योदकं वर्षं जलदं नाम विश्रुतम्॥८५॥

You may listen about those by name as per factual serial order. The varṣa Udaya, named as Jalada, is well-known of Udaya. (In Śākadvīpa all around the mountain Udaya as Jalada-varṣa named after the son of Havya).

द्वितीयं जलधारस्य सुकुमारमिति स्मृतम्।
रैवतस्य तु कौमारं श्यामस्य तु मणीचकम्॥८६॥

The second one of Jaladhāra is known as Sukumāra. Kaumāra is of Raivataka and Maṇīcaka of Śyāma.

अस्तयापि शुभं वर्षं विज्ञेयं कुसुमोत्तरम्।
आम्बिकेयस्य मोदाकं केसरेषु महाद्रुमम्॥८७॥

Of Astachala, there is an auspicious Varṣa known as Kusumottara. Likewise Modāka is of Āmbikeya and Mahādruma Varṣa among Kesaras.

द्वीपस्य परिमाणं च ह्रस्वदीर्घत्वमेव च।
शाकद्वीपेन विख्यातस्तस्य मध्ये वनस्पतिः॥
शाको नाम महावृक्षस्तस्य पूजां प्रयुञ्जते॥८८॥

The extent of the Dvīpa (island) longevity as well as brevity; well-known through the Śākadvīpa. In the centre of that one, a huge tree named Śāka. The worship of that tree is assumed.

एतेन देवगन्धर्वाः सिद्धाश्च सह चारणैः।
विहरन्ति रमन्ते च दृश्यमानाश्च तैः सह॥८९॥

Devas, Gandharvas and Siddhas along with the Cāraṇas are seen residing and sporting about.

तत्र पुण्या जनपदाश्चातुवर्ण्यसमन्विताः।
तेषु नद्यश्च सप्तैव प्रतिवर्षं समुद्रगाः॥
विद्धि नाम्ना च ताः सर्वा गङ्गास्ताः सप्तधा स्मृताः॥

There are the sacred habitats (Janapadas) endowed with the four orders of society. In these are the streams seven (in number) in every Varṣa, proceeding towards the oceans. You may know these by name all of them; named as Gaṅgā divided into seven streams.

प्रथमा सुकुमारीति गङ्गा शिवजला तथा।
अनुत्पता च नामैव नदी संपरिकीर्तिता॥९१॥
कुमारी नामतः सिद्धा द्वितीया सा पुनः सती।
नन्दा च पार्वती चैव तृतीया परिकीर्तिता॥९२॥

The first river is known by the names Sukmārī, Gaṅgā, Śivajalā and Anutaptā. The

second one is known as Kumārī, Siddhā and Sañī. The third one is proclaimed as Nandā and Pārvatī.

शिवेतिका चतुर्थी स्यान्त्रिदिवा च पुनः स्मृता।

इक्षुश्च पञ्चमी ज्ञेया तथैव च पुनः ऋतुः॥१३॥

Śivetikā may be the fourth one again well-known as Tridivā. And the fifth one may be known as Ikṣu and likewise, the one known as Kratu.

धेनुका च मृता चैव षष्ठी संपरिकीर्तिता।

एताः सप्त महागङ्गा प्रतिवर्षं शिवोदकाः॥

भावयन्ति जनं सर्वं शाकद्वीपनिवासिनम्॥१४॥

Dhenukā and Mṛtā likewise stands illustrated as the sixth one. These seven great Gangās of auspicious waters sanctify the entire populace abiding in the Śākadvīpa every year.

अनुगच्छन्ति तास्वन्या नदीर्नद्यः सहस्रशः।

बहूदकपरिस्रावा यतो वर्षति वासवः॥१५॥

There are others many streams thousands in number flowing all over with profusion of waters, where from Indra showers rain profusely.

तासां तु नामधेयानि परिमाणं तथैव च।

न शक्यं परिसंख्यातुं पुण्यास्ताः सरिदुत्तमाः॥

ताः पिबन्ति सदा हृष्टा नदीर्जनपदास्तु ते॥१६॥

It is impossible to enumerate their names and magnitudes. Those excellent river are very holy. The joyous people drink from them.

शांशपायन विस्तीर्णो द्वीपोऽसौ चक्रसंस्थितः।

नदीजलैः प्रतिच्छन्नः पर्वतश्चाभ्रसंनिभैः॥१७॥

Śānśapāyana as vast one the island standing in Cakra. The mountain is covered all over by waters of streams resemblance of clouds.

सर्वधातुविचित्रैश्च मणिविद्रुमभूषितैः।

पुरैश्च विविधाकारैः स्फीतैर्जनपदैरपि॥१८॥

वृक्षैः पुष्पफलोपेतैः समन्ताद्धनान्यवान्।

क्षीरोदेन समुद्रेण सर्वतः परिवारितः॥

शाकद्वीपस्तु विस्तारात्समेन तु समन्ततः॥१९॥

Śākadvīpa is all around surrounded by an ocean Kṣiroda of a similar norm, all over endowed with wealth and crops, equipped with flowers and fruits and trees, and also by luxuriant and flourishing Janapadas and towns of varied norms, adorned by corals and gems dappled-hued, owing to all kinds of minerals.

तस्मिञ्जनपदाः पुण्याः पर्वतान्तरिते शुभाः।

वर्णाश्रमसमाकीर्णा देशास्ते सप्त वै स्मृताः॥१००॥

In that one intervened by mountains, the Janapadas are sacred and auspicious, thronged by orders of society and adhering to the law of stage of life. The regions (comprising of these) are seven as well-known.

न संकरश्च तेष्वस्ति वर्णाश्रमकृतः क्वचित्।

धर्मस्य चाव्यभीचारदेकान्तसुखिताः प्रजाः॥१०१॥

न तेषु लोभो माया वा ईर्ष्याऽसूयाऽधृतिः कुतः।

विपर्ययो न तेष्वस्ति एतत्स्वाभाविकं स्मृतम्॥१०२॥

The intermixture of castes do not prevail therein created by the order of society and the stages of life anywhere. Since they do not swerve from the path of virtue, all the subjects were very happy. They are neither greedy nor deceptive and neither jealous nor malicious. There is no loss of fortitude nor adverse results. All this is natural with them.

करोत्यर्त्तिर्न तेष्वस्ति न दण्डो न च दण्डकाः।

स्वधर्मणैव धर्मज्ञास्ते रक्षन्ति परस्परम्॥१०३॥

The manipulation of taxation is not there nor even punishment and nor even the punishing ones are there. They know of virtue by natural righteousness. They protect one another.

एतावदेव शक्यं वै तस्मिन्द्वीपे निवासिनाम्।

पुष्करं सप्तमं द्वीपं प्रवक्ष्यामि निबोधत॥१०४॥

This much alone is practicable in care of the residents of that island. Puṣkara is the seventh island. I shall illustrate that (now).

पुष्करेण तु द्वीपेन वृतः क्षीरोदको बहिः।

शाकद्वीपस्य विस्ताराद्द्विगुणेन समन्ततः॥१०५॥

By the Puṣkaradvīpa is engirt Kṣīrodaka (ocean of milk) from outside, being redoubled than the extent of the Śākadvīpa from all sides.

पुष्करे पर्वतः श्रीमानेक एव महाशिलः।
चित्रैर्मणिमयैः शैलैः शिखरैस्तु समुच्छ्रितैः॥ १०६॥

There is only one glorious mountain Mahāśila in the Puṣkara, which is endowed with variegated begrimmed rocks and peaks of lofty norm.

द्वीपस्य तस्य पूर्वार्धे चित्रसानुः स्थितो महान्।
परिमण्डलसहस्राणि विस्तीर्णः पञ्चविंशतिः॥ १०७॥

In the first half of 'that Dvīpa, the great Citrasānu stands, having thousands of Parimaṇḍalas (spheres) and being extended to a distance of twenty five thousand (Yojanas).

ऊर्ध्वं चैव चतुस्त्रिंशत्सहस्राणि समाचितः।
द्वीपार्धस्य परिस्तोमः पर्वतो मानसोत्तमः॥ १०८॥
स्थितो बेलासमीपे तु नवचन्द्र इवोदितः।
योजनानां सहस्राणि ऊर्ध्वं पञ्चाशदुच्छ्रितः॥ १०९॥

Its heights extends to thirty-four thousand (Yojanas). The great mountain Mānasa encircles half of this island and stands closer to the alluvial shore like a new moon risen as such. It is extended to a thousand of Yojanas and over fifty Yojanas in height.

तावदेव स विस्तीर्णः सर्वतः परिमण्डलः।
स एवं द्वीपपञ्चार्धे मानसः पृथिवीधरः॥ ११०॥

Its Parimaṇḍala (girth or sphere all around) too is so much from all side. This mountain Mānasa is on the western half of the island.

एक एव महासानुः संनिवेशाद्द्विधा कृतः।
स्वादूदकेनोदधिना सर्वतः परिवारितः॥ १११॥

Actually the two mountains constitute but a single mountain with peaks and ridges divided into two. It is surrounded by the ocean of tasty or delicious water.

पुष्करद्वीपविस्ताराद्विस्तीर्णोऽसौ समन्ततः।
तस्मिन्द्वीपे स्मृतौ द्वौ तु पुण्यौ जनपदौ शुभौ।
अभितो मानसस्याथ पर्वतस्यानुमण्डलौ॥ ११२॥

Wider than the width of the Puṣkaradvīpa is that one all over. In that dvīpa, two splendid Janapadas stand renowned as auspicious ones on either side of the mountain Mānasa. All around the Mānasa mountain, are the two Anumaṇḍalas (the hemispheres).

महावीतं तु यद्वर्षं बाह्यतो मानसस्य तत्।
तस्यैवाभ्यन्तरे यत्तु घातकीखण्डमुच्यते॥ ११३॥

The Mahāvīta Varṣa is situated exterior to the Mānasa (mountain). And whatever is there within the interior of that one, is called as Dhātakī¹.

दश वर्षसहस्राणि तत्र जीवन्ति मानवाः।
आरोग्यसुखभूयिष्ठा मानसीं सिद्धिमास्थिताः॥ ११४॥

The men live there upto ten thousand years abounding in health and bliss. They have attained mental accomplishments (Siddhis).

सममायुश्च रूपं च तस्मिन्वर्षद्वये स्थितम्।
अधमोत्तमौ न तेष्वस्तां तुल्यास्ते रूपशीलतः॥ ११५॥

The forms and features and the span of life are similar in the two Varṣas. There is no distinction of high and low among them. All of them are equal in appearance and conduct of life.

न तत्र वञ्चको नेर्ष्या न स्तेया (यं) न भयं तथा।
निग्रहो न च दण्डोऽस्ति न लोभो न परिग्रहः॥ ११६॥

Neither there is any cheat nor any jealousy prevails therein. Neither there is any bondage, nor any fear and nor any punishment becomes culpable. Neither there is any greed nor any escheatment or encroachment upon the rights of others.

सत्यानृतं न तत्रास्ति धर्माधर्मौ तथैव च।
वर्णाश्रमाणां वार्ता वा पाशुपाल्यं वणिक्क्रिया॥ ११७॥

No (difference) between truth and untruth (prevails) therein, as also between righteous and

1. A segment of Puṣkaradvīpa in whose south the mountain Sumana exists. Its name was given on the analogy of Dhātakī, the son of Savana.

unrighteous deeds. Neither any talk about the orders of society nor any trade, no animal husbandry and no business enterprise.

त्रयी विद्या दण्डनीतिः शुश्रूषा शल्यमेव च।
वर्षद्वये सर्वमेतत्पुष्करस्य न विद्यते॥ ११८॥

The lore of the three Vedas, the system of civil and military administration, acts of service to others in return for payment and wounding others with harsh words— these all are absent in the two Varṣas of the Puṣkaradvīpa.

न तत्र नद्यो वर्ष च शीतोष्णं वा न विद्यते।

उद्भिज्जान्युदकान्यत्र गिरिप्रश्न(स्त्र)वणानि च॥ ११९॥

There are neither any rivers nor any rains are there. Even bitter cold and oppressive heat are not there. Germination of plants, water, mountains, rivulets— all these are also not there.

उत्तराणां कुरूणां तु तुल्यकालो जनः सदा।

सर्वत्र सुसुखस्तत्र जराक्लमविवर्जितः॥ १२०॥

The people therein are happy, endowed with exquisite bliss, having no old age, and void of exertion or fatigue, the same as in northern Kurus.

इत्येष धातकीखण्डे महावीते तथैव च।

आनुपूर्व्याद्विधिः कृत्स्नः पुष्करस्य प्रकीर्तितः॥ १२१॥

This is the condition in Dhātakī and also in Mahāvīta countries. Thus, in a descending order, the entire situation of Puṣkara stands illustrated.

स्वादूदकेनोदधिना पुष्करः परिवारितः।

विस्तरान्मण्डलाच्चैव पुष्करस्य तथैव च॥ १२२॥

Puṣkara is surrounded by an ocean of sweet water. As per extent or breadth and globular norm, the ocean is equal to Puṣkaradvīpa.

एवं द्वीपाः समुद्रैस्तु सप्त सप्तभिरावृता।

द्वीपस्यानन्तरो यस्तु समुद्रस्तुत्तमस्तु सः॥ १२३॥

This way the seven islands are encircled by the seven oceans. The ocean immediately adjacent to a continent encircles it.

एवं द्वीपसमुद्राणां वृद्धिर्ज्ञेया परस्परत्।

अपां चैव समुद्रेकात्समुद्रा इति संज्ञिताः॥ १२४॥

The relative growth in the size of the islands and oceans deserves to be recognised thus. Owing to the abundance of the waters, the oceans are called *Samudras*.

ऋषयो निवसन्त्यस्मिन्प्रजा यस्माच्चतुर्विधाः।

तस्माद्वर्षमिति प्रोक्तं प्रजानां सुखदं तु तत्॥ १२५॥

The sages abide therein and four groups of people live there. On that account, this Varṣa stands enunciated as bliss endowing for the progenies or subjects.

ऋष इत्येव ऋषिणो वृषः शक्तिप्रबन्धने।

रतिप्रबन्धनात्सिद्धं पर्षत्वं तेन तेषु तत्॥ १२६॥

The word *Rṣi* is derived from the root $\sqrt{rṣ}$. The root $\sqrt{rṣ}$ means the continuance of energy. Since the land-tracts afford continuance of energy they have the designation *Varṣa*.

शुक्लपक्षे चन्द्रवृद्धौ समुद्रः पूर्यते सदा।

प्रक्षीयमाणे बहुले क्षीयतेऽस्तमिते खगे॥ १२७॥

In the bright fortnight, when the moon waxes, the ocean tide becomes replenished. In the dark fortnight, when the moon wanes and sets there is low tide.

आपूर्यमाण उदधिः स्वत एवाभिपूर्यते।

ततोऽपक्षीयमाणेऽपि स्वात्मनैवापकृष्यते॥ १२८॥

The ocean becoming replenished from all sides, automatically gets filled with water in the bright fortnight. And subsequently in the dark fortnight, the ocean recedes by itself.

उखास्थमग्निसंयोगाज्जलमुद्रिच्यते यथा।

तथा महोदधिगतं तोयमुद्रिच्यते ततः॥ १२९॥

Just as water in a boiler or vessel gets evaporated by its contact with fire, similarly water in the ocean swells in quantity and magnitude.

अन्यूना हतिरिक्ताश्च वर्धन्त्यापो हसन्ति च।

उदयास्तमितेश्चेन्दोः पक्षयोः शुक्लकृष्णयोः॥

क्षयवृद्धिरेवमुदधेः सोमवृद्धिक्षयात्पुनः॥ १३०॥

The rise and fall of water is of fixed quantity, neither more nor less during bright and dark fortnights at the rise and setting of the moon. The increase and decrease in the ocean is subsequent to the waxing and waning of the moon.

दशोत्तराणि पञ्चैव अङ्गुलीनां शतानि तु।

अपां वृद्धिः क्षयो दृष्टः समुद्राणां तु पर्वसु॥ १३१॥

It is found that the increase and decrease of water level in the ocean is upto five hundred and ten *angulas*. This ebbing of the oceans has been seen on *Parvan* days i.e. eclipses.

द्विरापत्वात्स्मृता द्वीपाः सर्वतश्चोदकावृताः।

उदकस्याऽऽधानं यस्मात्तस्मादुदधिरुच्यते॥

The term *dvīpa* is so called on account of waters being on either side. They are surrounded on all sides. Since it is a store-house of waters, the word *Udadhi* for ocean stands derived.

अपर्वाणस्तु गिरयः पर्वभिः पर्वताः स्मृताः।

प्लक्षद्वीपे तु गोमेदः पर्वतस्तेन चोच्यते॥ १३२॥

The jointless and peakless mountains are *Giris* and those with knots are *Parvatas*. In the *Plakṣadvīpa*, *Gomeda*, having knots is called a *Parvata*.

शाल्मलिः शाल्मलद्वीपे पूज्यते च महाद्रुमः।

कुशद्वीपे कुशस्तम्बस्तस्य नाम्ना स उच्यते॥ १३३॥

In the *Śālamaladvīpa*, the great *Śālmali* (silk-cotton tree) is worshipped. In the *Kuśadvīpa*, a stump of *Kuśa* grass is worshipped. Hence the continent is called by its name.

क्रौञ्चद्वीपे गिरिः क्रौञ्चो मध्ये जनपदस्य ह।

शाकद्वीपे द्रुमः शाकस्तस्य नाम्ना स उच्यते॥ १३४॥

In the *Krauñcadvīpa*, the *Krauñca* mountain stands in its centre. In *Śākadvīpa*, is the tree *Śāka*. By the name of this tree, the island is called that very way.

न्यग्रोधः पुष्करद्वीपे तत्र तैः स नमस्कृतः।

महादेवः पूज्यते तु ब्रह्मा त्रिभुवनेश्वरः॥ १३५॥

The *Nyagrodha* (the *Pippala* tree) is worshipped by the people in the *Puṣkaradvīpa*. The great lord in *Puṣkara* is *Brahmā*, the lord of the three worlds.

तस्मिन्निवसति ब्रह्मा साध्यैः सार्धं प्रजापतिः।

उपासते तत्र देवास्त्रयस्त्रिंशन्महर्षिभिः॥

स तत्र पूज्यते चैव देवैर्देवोत्तमोत्तमः॥ १३५॥

In that country abides *Brahmā*, the *Prajāpati*, along with the *Sādhyas*. The gods numbering thirty three, along with sages adore him. The most excellent among the *Devas* is worshipped there.

जम्बूद्वीपात्पर्वतन्ते रत्नानि विविधानि च।

द्वीपेषु तेषु सर्वेषु प्रजानां हि क्रमात्त्विह॥ १३७॥

सर्वशो ब्रह्मचर्येण सत्येन च दमेन च।

आरोग्यायुः प्रमाणाद्धि द्विगुणं च समन्ततः॥ १३८॥

From *Jambūdvīpa* emanates many types of gems and precious stones. In all these islands, subjects observe truth, celibacy and self-restraint. Owing to the authentication of freedom from ailments and old age, their health and span of life is increased twofold.

एतस्मिन्पुष्करद्वीपे यदुक्तं वर्षकद्वयम्।

गोपायति प्रजास्तत्र स्वयं सज्जनमण्डिताः॥ १३९॥

In the above mentioned two sub-continents of this *Puṣkaradvīpa*, god *Brahmā* himself protects the subjects who are as if adorned with good people.

ईश्वरो दण्डमुद्यम्य ब्रह्मा त्रिभुवनेश्वरः।

सविष्णुः सशिवो देवः स पिता स पितामहः॥ १४०॥

Having raised aloft the staff, the supreme ruler *Brahmā*, the lord of the triad of worlds, governs them. He is their lord, *Viṣṇu*, *Śiva*, father and grandfather.

भोजनं चाप्रयत्नेन तत्र स्वयमुपस्थितम्।

षड्रसं सुमहावीर्यं भुञ्जते च प्रजाः सदा॥ १४१॥

The food is presented to them voluntarily without any effort on their part. The people always enjoys that highly nutritious food of six chyles or fluids.

परेण पुष्करस्याथ आवृत्यायः (यं) स्थितो महान्।

स्वादूदकः समुद्रस्तु समन्तात्परिवेष्टितः॥ १४२॥

On all sides of Puṣkara, the great ocean of delicious water encircles it.

परेण तस्य महती दृश्यते लोकसंस्थितिः।

काञ्चनी द्विगुणा भूमिः सर्वा चैकशिलोपमा॥ १४३॥

Beyond that is visible the mighty establishment of a world, the golden double-fold land as if it is a single slab. It is twice in extent.

तस्मात्परेण शैलस्तु मर्यादान्ते तु मण्डलम्।

प्रकाशश्चाप्रकाशश्च लोकालोकः स उच्यते॥ १४४॥

आलोकस्तस्य चार्वाक् तु निरालोकस्ततः परम्।

योजनानां सहस्राणि दश तस्योच्छ्रयः स्मृतः॥ १४५॥

And on the other side of that one, there is a mountain. At the end of the boundary range, there is a circular horizon, both illumined and dark and that is named as *Lokāloka*. It is both lighted on the hither-part and dark on the rest. Its height is ten thousand Yojanas.

तावांश्च विस्तरस्तस्य पृथिव्यां कामगश्च सः।

आलोके लोकशब्दस्तु निरालोके सलोकता॥

लोकार्थं समतो लोको निरालोकस्तु बाह्यतः॥ १४६॥

Its width is as much as its height. It can rise above the earth according to its will. The word *loka* in *āloka* is understood in the sense of illumination and indicates the world. And *Nirāloka* is the dark, external side.

लोकविस्तरमात्रं तु आलोकः सर्वतो बहिः।

परिच्छिन्नः समन्ताच्च उदकेनाऽऽवृतश्च सः॥

निरालोकात्परश्चापि अण्डमावृत्य तिष्ठति॥ १४७॥

The illumined part extends to the world or area where people live. Beyond that, it is surrounded by water. The unillumined one, i.e., *Nirāloka* stands covering the Cosmic Egg.

अण्डस्यान्तस्त्विमे लोकाः सप्तद्वीपा च मेदिनी।

भूर्लोकोऽथ भुवर्लोकः स्वर्लोकोऽथ महस्तथा॥ १४८॥

जनस्तपस्तथा सत्य एतावांल्लोकसंग्रहः।

एतावानेव विज्ञेयो लोकान्तश्चैव तत्परः॥ १४९॥

Within the Cosmic Egg are these people and the earth consisting of seven oceans, Bhūloka, Bhuvarloka, Svarloka and Mahaloka, Jana, Tapas and Satya. This much is the gathering of lokas and this much deserves to be understood. Beyond that, there is the end of the world.

कुम्भस्थायी भवेद्यादृक्प्रतीच्यां दिशि चन्द्रमाः।

आदितः शुक्लपक्षस्य वपुरण्डस्य तद्विधम्॥ १५०॥

The cosmos is shaped like the new moon on the western horizon when the sun is in the Kumbha (Aquarius Zodiac).

अण्डानामीदृशानां तु कोट्यो ज्ञेयाः सहस्रशः।

तिर्यगूर्ध्वमधस्ताच्च कारणस्याव्ययात्मनः॥

कारणैः प्राकृतैस्तत्र ह्यावृतं प्रतिसप्तभिः॥ १५१॥

There are thousands of crores Cosmic Eggs like this, aslant, overhead and downwards on all sides. They are caused and pervaded by the seven effects of Prakṛti.

दशाधिक्येन चान्योन्यं धारयन्ति परस्परम्।

परस्परवृताः सर्वे उत्पन्नाश्च परस्परात्॥ १५२॥

By the increase of ten mutually, they bear each other. They are caused and pervaded by one another.

अण्डस्यास्य समन्तात्तु संनिविष्टो घनोदधिः।

समन्ताद्येन तोयेन धार्यमाणः स तिष्ठति॥ १५३॥

All round this Egg, the dense or deep ocean stands incorporated, by water of which one, it is hold as such.

बाह्यतो घनतोयस्य तिर्यगूर्ध्वानुमण्डलम्।

धार्यमाणं समन्तात्तु तिष्ठते घनतेजसा॥ १५४॥

From the out precincts of the water, often fathomable norm, is the cinatious raised auxiliary circle fire being borne on all sides, which stands by the deep-rooted radiance.

अयोगुडनिभो वह्निः समन्तान्मण्डलाकृतिः।

समन्ताद्भनवातेन धार्यमाणः स तिष्ठति॥

घनवायुस्तथाऽऽकाशं धारयाणस्तु तिष्ठति॥ १५५ ॥

The fire of the semblance of an iron ball and all around of a shape of circular norm, is supported and held all round by solid wind. The solid wind or cloudy breeze supports the sky as well.

भूतादिश्च तथाऽऽकाशं भूताद्यं चाप्यसौ महान्।

महान्वाप्तो ह्यनन्तेन अव्यक्तेन तु धार्यते॥ १५६ ॥

Bhūtādi (Cosmic Egg) holds and supports the Ether. *Mahat* (Cosmic Intellect) supports the Cosmic Ego and is itself pervaded and supported by the infinite Unmanifest *Prakṛti*.

अनन्तमपरिव्यक्तं दशधा सूक्ष्म एव च।

अनन्तमकृतात्मानमनादिनिधनं च तत्॥ १५७ ॥

The infinite Unmanifest is subtle and tenfold. It is infinite, immobile and has the soul unaccomplished. It has neither beginning nor end.

अतीत्य परतो घोरमनालम्बमनामयम्।

नैकयोजनसाहस्रं विप्रकृष्टं तमोवृतम्॥ १५८ ॥

It is beyond everything. It is terrible. It has no support. It is free from ailments. It is many thousand Yojanas in distance. It is covered with darkness.

तम एव निरालोकममर्यादमदेशिकम्।

देवानामप्यविदितं व्यवहारविवर्जितम्॥ १५९ ॥

It is gloom itself. It is devoid of lumination. It has no limits and does not occupy space. Even Devas cannot comprehend it and it is void of all worldly actions.

तमसोऽन्ते च विख्यातामकाशान्ते च भास्वरम्।

मर्यादायामतस्तस्य शिवस्याऽऽयतनं महत्॥ १६० ॥

There is a great, well-known and refulgent shrine of Śiva, at the furthest limit of the firmament and at the end of darkness and the Ether. It is well-known for its splendour.

त्रिदशानामगम्यं तु स्थानं दिव्यमिति श्रुतिः।

महतो देवदेवस्य मर्यादायां व्यवस्थितम्॥ १६१ ॥

This divine spot is inaccessible to the gods even, such is said by them. It is well-established in the premises of the great lord of Devas.

चन्द्रादित्यावत्प्लास्तु ये लोकाः प्रथिता बुधैः।

ते लोका इत्यभिहिता जगतश्च न संशयः॥ १६२ ॥

In the universe, the worlds receiving the light and heat of the sun and the moon, are called *Lokas*. There is no doubt in it.

रसातलतलात्सप्त सप्तैवोर्ध्वतलाः क्षितौ।

सप्त स्कन्धास्तथा वायोः सब्रह्मसदना द्विजाः॥ १६३ ॥

There are seven worlds beneath and seven above the Earth. Likewise there are seven aerial routes or hemispheres having the abodes of Brahmā, O Brāhmaṇas.

आपातालादिवं यावदत्र पञ्चविधा गतिः।

प्रमाणमेतज्जगत एष संसारसागरः॥ १६४ ॥

From Pātāla to heaven, there is a fivefold movement. This much is the extent of the Universe. This is the ocean in the form of Saṁsāra (worldly existence), the crawling one.

अनाद्यन्ता प्रयात्येवं नैकजातिसमुद्भवा।

विचित्रा जगतः सा वै प्रवृत्तिरनवस्थिता॥ १६५ ॥

This Universe having no beginning and end, keep on moving as such having the regeneration of many breeds. Marvelous is that tendency of the world, unstable as such.

यथैतद्भौतिकं नाम निसर्गबहुविस्तरम्।

अतीन्द्रियैर्महाभागैः सिद्धैरपि न लक्ष्यते॥ १६६ ॥

The physio-logical creation of this is very extensive. It cannot be comprehended even by the fortunate Siddhas who know things even beyond the scope of sense-organs.

पृथिव्यां चाग्निवायूनां महत्तममसस्तथा।

ईश्वरस्य तु देवस्य अनन्तस्य द्विजोत्तमाः॥ १६७ ॥

There is no limit, decline or end to the magnitude of Earth, Water, Fire, Wind, *Mahat*,

Tamas, the endless, omnipresent Lord Īśvara, O best among the Brāhmaṇas.

क्षयो वा परिमाणो वा अन्तो वाऽपि न विद्यते।

अनन्त एष सर्वत्र सर्वस्थानेषु पठ्यते॥

तस्य चोक्तं मया पूर्वं तस्मिन्नामानुकीर्तने॥ १६८॥

The demolition or even the extension and even the finale does not exist. This infinite, however, everywhere, in all the spots is read out as such or enrolled as such. While enumerating the names of the Lord, I have mentioned this before.

य एष शिवनाम्ना हि तद्वः कात्स्येन कीर्तितम्।

स एष सर्वत्र गतः सर्वस्थानेषु पूज्यते॥ १६९॥

The Lord who is called by the name of Śiva has been illustrated before you in entirety. He pervades everything and is adored in all places.

भूमौ रसातले चैव आकाशे पवनेऽनले।

अर्णवेषु स सर्वेषु दिवि चैव न संशयः॥ १७०॥

He is worshipped on the earth, within the nether lands, in the sky, wind, fire, in all the oceans and in the heaven as well. There is no doubt about it.

तथा तपसि विज्ञेय एष एव महाद्युतिः।

अनेकधा विभक्ताङ्गो महायोगी महेश्वरः॥

सर्वलोकेषु लोकेश इज्यते बहुधा प्रभुः॥ १७१॥

He deserves to be recognised as the Lord of great splendour through penance. This Mahāyogī, Maheśvara has divided himself in various forms. He, the Lord of the worlds, is adored in various ways in all the worlds.

एवं परस्परोत्पन्ना धार्यन्ते च परस्परान्।

आधाराधेयभावेन विकारास्ते विकारिणः॥ १७२॥

This way the worlds originating from one another support one another by the relationship of the supporter and the supported or as the effects of their cause.

पृथ्व्यादयो विकारास्ते परिच्छिन्नाः परस्परम्।

परस्पराधिकाश्चैव प्रविष्टाश्च परस्परम्॥ १७३॥

The elements such as Pṛthvī (earth) etc. stand distinguished mutually exaggerated and incorporated within mutually.

यस्माद्विष्टाश्च तेऽन्योन्यं तस्मात्स्थैर्यमुपागताः।

प्रागासन् ह्यविशेषास्तु विशेषान्योन्यवेशनात्॥

पृथिव्याद्याश्च वाय्वन्ताः परिच्छिन्नास्त्रयस्तु ते॥ १७४॥

Since they have got incorporated within one another, they have attained stability. Earlier they existed as having no specific features. But by intermingling they became possessed of speciality. The earth, fire and the wind, these three are distinctly and correctly ascertained.

गुणापचयसारेण परिच्छेदो विशेषतः।

शेषाणां तु परिच्छेदः सौम्यान्नेह विभाव्यते॥ १७५॥

Owing to their decline in attributes and essence, their correct ascertainment is specially noticed. The distinctness of the remaining ones is not recognisable due to their minuteness.

भूतेभ्यः परतस्तेभ्यो ह्यालोकः परतः स्मृतः।

भूतान्यालोक आकाशे परिच्छिन्नानि सर्वशः॥ १७६॥

Beyond all the existing elements, *Āloka* (the illumination) becomes cognisable. They are discernible distinctly only in the illuminated *Ākāśa* (Ether).

पात्रे महति पात्राणि यथैवान्तर्गतानि तु।

भवन्त्यन्योन्यहीनानि परस्परसमाश्रयात्॥

तथा ह्यालोक आकाशे भेदास्त्वन्तर्गता मताः॥ १७७॥

Just as in a big vessel, smaller vessels are placed and mutually supported by it though separate from each other, likewise the distinctness of the elements is internal within the illuminated *Ākāśa* (Ether).

कृत्स्नान्येतानि चत्वारि अन्योन्यस्याधिकानि तु।

यावदेतानि भूतानि तावदुत्पत्तिरुच्यते॥ १७८॥

All these four elements are mutually exuberant as such. And till such time these tangible elements exist upto that time, the creation can function.

जन्तूनामिह संस्कारो भूतेष्वन्तर्गतो मतः।

प्रत्याख्याय च भूतानि कार्योत्पत्तिर्न विद्यते॥ १७९॥

The creation of creatures is regarded as being within *Bhūtas*. The creation of effects cannot take place without the elements.

तस्मात्परिमिता भेदाः स्मृताः कार्यात्मकास्तु ते।

करणात्मकास्तथैव स्युर्भेदा ये महदादयः॥ १८०॥

The *Bhūtas* being of the nature of effects are restricted. The entities such as *Mahat* etc. are of the nature of causes.

इत्येष संनिवेशो वो मया प्रोक्तो विभागशः।

सप्तद्वीपसमुद्राया याथातथ्येन वै द्विजाः॥ १८१॥

This way, the arrangement and divisions of the earth with seven *dvīpas* (islands) and seven *samudras* (i.e. oceans) has been proclaimed before all of you.

विस्तारान्मण्डलाच्चैव प्रसंख्यातेन चैव हि।

वैश्वरूपं प्रधानस्य परिमाणैकदेशिकम्॥ १८२॥

The Unmanifest Nature which has been described to you by its extent and zones, is only a partial modification.

अधिष्ठानं भगवतो यस्य सर्वमिदं जगत्।

एवं भूतगणाः सप्त संनिविष्टाः परस्परम्॥ १८३॥

Its cosmic form is the abode of the Lord to whom belongs the whole Universe. In this way, the elements have interpenetrated each other.

एतावान्संनिवेशस्तु मया शक्यः प्रभाषितुम्।

एतावदेव श्रोतव्यं संनिवेशे तु पार्थिव॥ १८४॥

This much of established arrangement stands possible for me to narrate. This much only is to be listened to in point of incorporation, O King!

सप्त प्रकृतयस्त्वेता धारयन्ति परस्परम्।

तास्वल्पपरिमाणेन प्रसंख्यातुमिहोच्यते॥

असंख्येयाः प्रकृतयस्तिर्यगूर्ध्वमधश्च याः॥ १८५॥

Seven *Prakṛtis* (natural elements) support each other like the seven constituent elements of state. Among them by a meagre enumeration, delineation deserves to be made. The *Prakṛtis* or

essential elements that exist at the top, in the middle and on the lower sides are not capable of being illustrated.

तारकासंनिवेशश्च यावद्दिव्यं तु मण्डलम्।

मर्यादासंनिवेशस्तु भूमेस्तदनुमण्डलम्॥

अतः परं प्रवक्ष्यामि पृथिव्यां वै द्विजोत्तमाः॥ १८६॥

O excellent Brāhmaṇas! Now I shall describe about the juxtaposition of the stars and till such time the globular elements of divine norm exists. The boundary classification of the earth, here becomes delineable only in a limited extent. After this, I shall dilate upon the hemispherical structure of the Earth.

इति श्रीमहापुराणे वायुप्रोक्ते भुवनविन्यासो
नामैकोनपञ्चाशोऽध्यायः॥ ४९॥

* * *

॥अथ पञ्चाशोऽध्यायः॥

Chapter 50

The description of the unlevelled ones
or uneven lands and the like

सूत उवाच

अधः प्रमाणमूर्ध्वं च वर्ण्यमानं निबोधत।

पृथिवी वायुराकाशमापो ज्योतिश्च पञ्चमम्॥

अनन्तधातवो हेते व्यापकास्तु प्रकीर्तिताः॥ १॥

Sūta spoke— The lower extent as well as the upper sphere, being illustrated as such, you may understand. *Prthvī* (earth), *Vāyu* (air), *Ākāśa* (sky), *Āpa* (the waters) and the fifth element *Jyoti* (fire) have been proclaimed as infinite primary elements which are all-pervading.

जननी सर्वभूतानां सर्वभूतधरा धरा।

नानाजनपदाकीर्णा नानाधिष्ठानपत्तना॥ २॥

The earth is the birth source (lit. mother) of all the beings and is a bearer of all beings. The earth is spread over with many Janapadas and innumerable dominions and towns.

नानानदनदीशैला नैकजातिसमाकुला।

अनन्ता गीयते देवी पृथिवी बहुविस्तरा॥ ३॥

It has many rivers, rivulets and rocky lands. It is crowded with all classes of people. This indefinite normed goddess (Earth) is being eulogised by all having many stretches.

नदीनदसमुद्रस्थास्तथा क्षुद्राश्रयाः स्थिताः।

पर्वताकाशसंस्थाश्च अन्तर्भूमिगताश्च याः॥ ४॥

आपोऽनन्ताश्च विज्ञेयास्तथाऽग्निः सर्वलौकिकः।

अनन्तः पठ्यते चैव व्यापकः सर्वसंभवः॥ ५॥

Water is present in rivers, oceans, small receptacles such as ponds, mountains, firmament and the bowels of the earth. Hence water deserves to be recognised as infinite. Similarly, the element of fire pervades all the worlds. It is said to be infinite, all-pervasive and born of everything.

तथाऽऽकाशमनालम्बं रम्यं नानाश्रयं स्मृतम्।

अनन्तं प्रथितं सर्वं वायुश्चाऽऽकाशसंभवः॥ ६॥

Likewise, the open space or firmament is well-known as having no support, fascinating one, the accommodater of various things and infinite. The wind is born of the Ether.

आपः पृथिव्यामुदके पृथिवी चोपरि स्थिता।

आकाशञ्चापरमथः पुनर्भूमिः पुनर्जलम्॥ ७॥

Waters lie within the earth and over waters, the earth is stationed. The firmament is above, the earth is below and again waters are underneath.

एवमन्तम(न्तो ह्य)नन्तस्य भौतिकस्य न विद्यते।

पुरा सुरैरभिहितं निश्चितं तु निबोधत॥ ८॥

In this way, the furthest limit of the unending ones, the physical-formed ones, does not exist. Know that this has been decisively mentioned by the gods earlier.

भूमिर्जलमथाऽऽकाशमिति ज्ञेया परम्परा।

स्थितिरेषा तु विज्ञेया सप्तमेऽस्मिन्सातले॥ ९॥

First the earth, then the water and the aerial space thereafter, this way the sequence deserves

to be realised. The same order exists upto the seventh world or nether region.

दशयोजनसाहस्रमेकभौमं रसातलम्।

साधुभिः परिविख्यातमेकैकं बहुविस्तरम्॥ १०॥

The nether world extends to ten thousands Yojanas at each rung. This extent is well-pronounced by the sages one after the other of many extents.

प्रथमतलं चैव सुतलं तु ततः परम्।

ततः परतरं विद्याद्वितलं बहुविस्तरम्॥ ११॥

The preliminary nether world is Atala (having no bottom), below that is Sutala (having nice bottom). Below that one is extensive Vitala (bottomless or ugly bottomed one).

ततो नभस्तलं नाम परतश्च महातलम्।

श्रीतलं च ततः प्राऽऽहुः पातालं सप्तमं स्मृतम्॥ १२॥

Thereafter come Nabhastala (the atmospheric stratum), Mahātala, Śrītala and Pātāla, the seventh one, which is so well-known.

कृष्णभौमं च प्रथमं भूमिभागं च कीर्तितम्।

पाण्डुभौमं द्वितीयं तु तृतीयं रक्तमृत्तिकम्॥ १३॥

पीतभौमं चतुर्थं तु पञ्चमं शर्करातलम्।

पृष्ठं शिलामयं चैव सौवर्णं सप्तमं तलम्॥ १४॥

The land surface of the first one is black; of the second, pale white; of the third, red like blood; of the fourth, yellow; of the fifth, sandy, gravel-soiled; of the sixth, rocky; and of the seventh, golden-plaited.

प्रथमे तु तले ख्यातमसुरेन्द्रस्य मन्दिरम्।

नमुचेरिन्द्रशत्रोर्हि महानादस्य चाऽऽलयम्॥ १५॥

In the first *tala* (nether-world), there stands the well-known abodes of the demons, Namuci, the enemy of Indra and the abode of Mahānāda.

पुरं च शङ्कुकर्णस्य कबन्धस्य च मन्दिरम्।

निष्कुलादस्य च पुरं प्रहृष्टजनसंकुलम्॥ १६॥

The town of Śaṅkukarṇa, the abode of Kabandha, town of Niṣkulāda, inhabited by

highly jubilant men, are also in the first nether-world.

राक्षसस्य च भीमस्य शूलदन्तस्य चाऽऽलयम्।

लोहिताक्षकलिङ्गानां नगरं श्वापदस्य तु॥ १७॥

धनंजयस्य च पुरं माहेन्द्रस्य महात्मनः।

कालियस्य च नागस्य नगरं कलसस्य च॥ १८॥

The below mentioned abodes too are in the first nether-world, viz. the residence of Bhīma, the mansion of demon Śūladanta, the city of Lohitākṣas and Kaliṅgas, the town of Śvāpada, the town of Dhanañjaya, the city of Māhendra, the great-souled one, of the serpent Kāliya and that of Kalasa.

एवं पुरसहस्राणि नागदानवरक्षसाम्।

तले ज्ञेयानि प्रथमे कृष्णभौमे न संशयः॥ १९॥

This way, thousands of towns of Nāgas, Dānavas and Rākṣasas, in first Tala with black-soil are to be recognised. There is no doubt in it.

द्वितीयेऽपि तले विप्रा दैत्येन्द्रस्य सुवक्षसः।

महाजम्भस्य च तथा नगरं प्रथमस्य तु॥ २०॥

हयग्रीवस्य च कृष्णस्य निकुम्भस्य च मन्दिरम्।

शङ्खखण्डेयस्य च पुरं नगरं गोमुखस्य च॥ २१॥

राक्षसस्य च नीलस्य मेघस्य क्रथनस्य च।

पुरं च कुकुपादस्य महोष्णीषस्य चाऽऽलयम्॥ २२॥

कम्बलस्य च नागस्य पुरमश्वतरस्य च।

कद्रुपुत्रस्य च पुरं तक्षकस्य महात्मनः॥ २३॥

In the second Tala also, O Brāhmaṇas! There are the abodes of the following— the city of the first lord of Demons and Rākṣasas (namely) of Mahājambha; the palaces of Hayagrīva, Kṛṣṇa and Nikumbha; the cities of the demon named Śaṅkha and that of Gomukha, demon Nīla, Megha, Krathana and town of Kukupāda; the abode of Mahoṣṇīṣa, the town of Kambala serpent, that of Aśvatara and the city of Kadru's noble-souled son Takṣaka.

एवं पुरसहस्राणि नागदानवरक्षसाम्।

द्वितीयेऽस्मिंस्तले विप्राः प्राण्डुभौमे न संशयः॥ २४॥

This way, there are thousands of cities of Nāgas, Dānavas and Rākṣasas in this second Tala of pale-white coloured soil, O Brāhmaṇas! There is no doubt in it.

तृतीये तु तले ख्यातं प्रह्लादस्य महात्मनः।

अनुह्लादस्य च पुरं दैत्येन्द्रस्य महात्मनः॥ २५॥

In the third Tala, there are well-known cities of Prahlāda, the great-souled one and Anuhlāda, the Daitya overlord, the great-souled one.

तारकाख्यस्य च पुरं पुरं त्रिशिरसस्तथा।

शिशुमारस्य च पुरं हृष्टपुष्टजनाकुलम्॥ २६॥

च्यवनस्य च विज्ञेयं राक्षसस्य च मन्दिरम्।

राक्षसेन्द्रस्य च पुरं कुम्भिलस्य खरस्य च॥ २७॥

विराधस्य च क्रूरस्य पुरमुत्कामुखस्य च।

हेमकस्य च नागस्य तथा पाण्डुरकस्य च॥ २८॥

मणिमन्त्रस्य च पुरं कपिलस्य च मन्दिरम्।

नन्दस्य चोरगपतेर्विशालस्य च मन्दिरम्॥ २९॥

The other abodes are— the city of demon named Tāraka; the city of Triśiras; the city of Śiśumāra full of commotion, due to the gay, well-nourished citizens; the palace of Cyavana demon; the abode of demons Kumbhila and Khara; the city of Virādhā, the cruel one having fire-emitting mouth; the town of the Serpent Hemaka and likewise of Pāṇḍuraka and Maṇimantra; the palace of Kapila as also of Nanda, the Lord of Serpents and the abode of Viśāla.

एवं पुरसहस्राणि नागदानवरक्षसाम्।

तृतीयेऽस्मिंस्तले विप्राः पीतभौमे न संशयः॥ ३०॥

This way, there are thousands of cities of Nāgas, Dānavas and Rākṣasas in this third Tala with yellow soil, O Brāhmaṇas! There is no doubt in it.

चतुर्थे दैत्यसिंहस्य कालनेमेर्भहात्मनः।

गजकर्णस्य च पुरं नगरं कुञ्जरस्य च॥ ३१॥

राक्षसेन्द्रस्य च पुरं सुमालेर्बहुविस्तरम्।

मुञ्जस्य लोकनाथस्य वृकवक्त्रस्य चाऽऽलयम्॥ ३२॥

बहुयोजनसाहस्रं बहुपक्षिसमाकुलम्।
नगरं वैनतेयस्य चतुर्थेऽस्मिन्सातले॥ ३३॥

In the fourth nether-world is the city of Kālanemi, the lion among Daityas, that of the high-souled Gajakarṇa, the town of Kuñjara, the vast and extensive town of the demon Lords Sumāli and Muñja, Lokanātha, Vṛkavakra and the city of Vainateya having (extent) of many thousands of Yojanas and enclusted by many birds. All these are in the fourth nether-world.

पञ्चमे शर्कराभौमे बहुयोजनविस्तृते।
विरोचनस्य नगरं दैत्यसिंहस्य धीमतः॥ ३४॥

In the fifth nether-world that is covered with sand and full of gravel spreading to many Yojanas, there is the town of Daitya chief Virocana, the lion among the Daityas, an intelligent one.

वैदूर्यस्याग्निजिह्वस्य हिरण्याक्षस्य चाऽऽलयम्।
पुरं च विद्वुज्जिह्वस्य राक्षसस्य च धीमतः॥ ३५॥
महामेघस्य च पुरं राक्षसेन्द्रस्य शालिनः।
कर्मारस्य च नागस्य स्वस्तिकस्य जयस्य च॥ ३६॥

Also are the abodes of Vaidūrya, Agnijihva and that of Hiranyākṣa; the town of Vidyujihva, a demon of great intellect; the town of Mahāmegha and of lordly demon Śālin and the cities of the serpent Karmāra, Svastika and Jaya.

एवं पुरसहस्राणि नागदानवरक्षसाम्।
पञ्चमेऽपि तथा ज्ञेयं शर्करानिलये सदा॥ ३७॥

This way, there are thousands of towns of Nāgas, Dānavas and Rākṣasas in the fifth (Tala) full of gravel. This should be known for ever.

षष्ठे तले दैत्यपतेः केसरैर्नगरोत्तमम्।
सुपर्वणः पुलोमश्च नगरं महिषस्य च॥
राक्षसेन्द्रस्य च पुरमुत्क्रोशस्य महात्मनः॥ ३८॥

In the sixth Tala, there is the excellent city of Kesari, the lord of Daityas, the cities of Suparvā, Puloma and Mahiṣa, and the city of the noble-souled Utkrośa, the leading demon.

तत्राऽऽस्ते सुरसापुत्रः शतशीर्षो मुदा युतः।
कश्यपस्य सुतः श्रीमान्वासुकिर्नाम नागराट्॥ ३९॥

There also stays the son of Surasā, Śataśīrṣas endowed with alacrity. The illustrious son of Kaśyapa, Vāsuki, the Nāga Lord, also stays there.

एवं पुरसहस्राणि नागदानवरक्षसाम्।
षष्ठे तलेऽस्मिन्विख्याते शिलाभौमे रसातले॥ ४०॥

This way, there are thousands of towns of Nāgas, Dānavas and Rākṣasas in the famous sixth Tala with rocky ground.

सप्तमे तु तले ज्ञेयं पाताले सर्वपञ्चिमे।
बलेः प्रमुदितं पुरं नरनारीसमाकुलम्॥ ४१॥

In the seventh and last Tala, i.e. the Pātāla, the town of Bali¹ is there which is beyond every world. It is gay and thronged by men and women.

असुराशीविषैः पूर्णमुद्ध्युतैर्देवशत्रुभिः।
मुचुकुन्दस्य दैत्यस्य तत्र वै नगरं महत्॥ ४२॥

It is full of demons, serpents and teeming with the violent enemies of the Devas. There itself is the mighty city of Mucukunda, the Daitya.

अनेकैर्दितिपुत्राणां समुदीर्णैर्महापुरैः।
तथैव नागनगरैर्ऋद्धिमद्भिः सहस्रशः॥ ४३॥
दैत्यानां दानवानां च समुदीर्णैर्महापुरैः।
उदीर्णैराक्षसावासैरनेकैश्च समाकुलम्॥ ४४॥

It is thronged by many great towns of the Ditiputras (Daityas), turbulent as such and endowed with thousands of rich and prosperous cities of the serpents. It is crowded with great flourishing cities of Daityas and Dānavas and the many rich abodes of Rākṣasas.

1. Bali was a powerful and pious king. The king grew so very powerful by his virtues that even Indra, the king of celestials had to give his sovereignty to him. Therefore to kill him, Viṣṇu incarnated himself as a dwarfish Brāhmaṇa. Viṣṇu placed his third foot on his head and sent him down to the nether region, where even now Bali is reigning.

पातालान्ते च विप्रेन्द्रा विस्तीर्णे बहुयोजने।

आस्ते रक्ताखिन्दलक्षो महात्मा ह्यजरामरः॥४५॥

O Lordly Brāhmaṇas! At the end of the Pātāla, vastly stretched to many Yojanas, there abides the excessively brilliant Śeṣa, king of all serpents. His eyes resemble a red lotus. He is noble-souled, free from death and old age.

धौतशङ्कोदरवपुर्नीलवासा महाभुजः।

विशालभोगो द्युतिमांश्रित्रमालाधरो बली॥४६॥

रुक्मशृङ्गावदातेन दीप्तास्येन विराजता।

प्रभुर्मुखसहस्रेण शोभते वै स कुण्डली॥४७॥

He is having body like the white hollow of a washed conch-shell. He wears blue garments. He is lofty-armed one, broad-crested one (lit. hooded one), endowed with refulgence, a wearer of variegated garlands of various colours, powerful one. He has a thousand hoods as bright and sparkling as the gold-peaked mountain. He shines with ear-rings.

स जिह्वामालया देवो लोलज्वालानलार्चिषा।

ज्वालामालापरिक्षिप्तः कैलास इव लक्ष्यते॥४८॥

That god with an array of tongues having shines of fire, having flames tremulous, looks like Kailāsa surrounded by wreaths of blazing flames.

स तु नेत्रसहस्रेण द्विगुणेन विराजता।

बालसूर्याभिताग्रेण शोभते स्निग्धमण्डलः॥४९॥

With a splendid halo round him and two thousand sparkling eyes as lustrous as the rising sun, he shines gloriously.

तस्य कुन्देन्दुवर्णस्य अक्षमाला विराजते।

तरुणादित्यमालेव श्वेतपर्वतमूर्धनि॥५०॥

He has the colour of the moon and the Kunda flower. His string of beads shines like a cluster of midday suns on the top of Śveta mountain.

जटाकरालो द्युतिमाल्लक्ष्यते शयनासने।

विस्तीर्ण इव मेदिन्यां सहस्रशिखरो गिरिः॥५१॥

He looks brilliant and terrible with his matted locks of hair. While lying down, he appears like a mountain with a thousand peaks sprawling over the earth.

महाभोगैर्महाभागैर्महानागैर्महाबलैः।

उपास्यते महातेजा महानागपतिः स्वयम्॥५२॥

स राजा सर्वनागानां शेषो नाम महाद्युतिः।

स वैष्णवी ह्यहितनुर्मर्यादायां व्यवस्थिता॥५३॥

He is the highly radiant overlord of great serpents or Nāgas, and is adored by blessed serpents or Nāgas of mighty strength and having vast bodies. The king of all the Nāgas, Śeṣa by name, is highly radiant. He is the Śakti of Viṣṇu in the form of a Serpent. That is the final established boundary of nether-worlds.

सप्तैवमेते कथिता व्यवहार्या रसातलाः।

देवासुरमहानागराक्षसाध्युषिताः सदा॥५४॥

Thus the seven legally established Rasātala or hells have been illustrated. They are always inhabited by Devas, Asuras, great Serpents and Rākṣasas.

अतः परमनालोक्यमगम्यं सिद्धसाधुभिः।

देवानामप्यविदितं व्यवहारविवर्जितम्॥५५॥

Beyond this is total absence of light. It is unlocatable and impenetrable or unapproachable, even by the Siddhas and Saints. It is unknown even to Devas and is traffic-less.

पृथिव्यग्न्यम्बुवायूनां नभसश्च द्विजोत्तमाः।

महत्त्वमेवमृषिभिर्वर्णयते नात्र संशयः॥५६॥

Thus the importance of the earth, fire, water, wind and ether is described by the sages, O excellent Brāhmaṇas! There is no doubt about it.

अत ऊर्ध्वं प्रवक्ष्यामि सूर्याचन्द्रमसोर्गतिम्।

सूर्याचन्द्रमसावेतौ भ्रमन्तौ यावदेव तु।

प्रकाशतः स्वभाभिस्तौ मण्डलाभ्यां समास्थितौ॥५७॥

After this, I shall dilate upon the movement of the Sun and the Moon. These are stationed in

the ether along with their discs and shine with their lustre as long as they move.

सप्तानां च समुद्राणां द्वीपानां तु स विस्तरः।
विस्तरार्धं पृथिव्यास्तु भवेदन्यत्र बाह्यतः॥५८॥
पर्यासपारिमाण्यं तु चन्द्रादित्यौ प्रकाशतः।
पर्यासपारिमाण्येन भूमेस्तुल्यं दिवं स्मृतम्॥५९॥

The expansion of the earth is half of the extent of seven oceans and continents. The sun and the moon illuminate the earth on its globular outer surface to the extent of the measurement of its outer circumference. The sky is reckoned as equal to the magnitude of this outer circumference.

अवति त्रीनिमाल्लोकाँन्यस्मात्सूर्यः परिभ्रमन्।
अवधातुः प्रकाशाख्यो ह्यवनात्स रविः स्मृतः॥६०॥

Revolving all round, the Sun illuminates and protects the three worlds. Hence on account of illumination and protection, he is known as *Ravi*. The root *√av* means illumination.

अतः परं प्रवक्ष्यामि प्रमाणं चन्द्रसूर्ययोः।
महितत्वान्महीशब्दो ह्यस्मिन्वर्षे निपात्यते॥६१॥

After this, I shall talk of the extent of the sun and the moon. The word *Mahī* is derived from *√Mah* (to celebrate) and denotes the celebrated *Bhārata Varṣa*.

अस्य भारतवर्षस्य विष्कम्भं तु सुविस्तरम्।
मण्डलं भास्करस्याथ योजनानां निबोधत॥६२॥

The extent of *Bhārata Varṣa* is equal to the extent of the vastly extensive disc of the sun. Now you may understand the number of *Yojanas* it covers.

नवयोजनसाहस्रो विस्तारो भास्करस्य तु।
विस्तारात्त्रिगुणश्चास्य परिणाहोऽथ मण्डलम्।
निष्कम्भो मण्डलस्यैव भास्कराद्द्विगुणः शशी॥६३॥

The extent of the sun is nine thousand *Yojanas*. The extent of solar disc is thrice its circumference. The circular orbit or lunar disc is twice the solar disc in diameter as well as girth.

अतः पृथिव्यां वक्ष्यामि प्रमाणं योजनैः सह।
सप्तद्वीपसमुद्राया विस्तारो मण्डलं च यत्॥६४॥
इत्येतदिह संख्यातं पुराणं परिमाणतः।
तद्वक्ष्यामि प्रसंख्याय सांप्रतैरभिमानिभिः॥६५॥

Now I shall talk of the extent of the earth in *Yojanas*. The extent and circumference of the earth having seven oceans and continents has been reckoned in proper measure in *Purāṇas*. I shall recount that after enumerating the current *Abhimānins* (Deities etc. who preside or have the sense of possession etc.).

अभिमानिव्यतीता ये तुल्यास्ते सांप्रतैरिह।
देवा ये वै ह्यतीतास्ते रूपैर्नामभिरेव च॥६६॥

The *Abhimānins* who have gone by were at par with the existing ones. Those deities who have passed away are on a par with the current ones in form and nomenclature.

तस्मात्तु सांप्रतैर्देवैर्वक्ष्यामि वसुधातलम्।
दिवस्तु संनिवेशो वै सांप्रतैरेव कृत्स्नशः॥६७॥

On that account by the current gods, I shall talk of the surface of the earth. The extent of the heaven in light of the recent ones shall also be described.

शतार्धकोटिविस्तारा पृथिवी कृत्स्नतः स्मृता।
तस्या बाधप्रमाणेन मेरोर्वै चातुरन्तरम्॥६८॥

The earth is known in absolute as having breadth equal to half a crore (*Yojanas*). From the middle of *Meru* on all four sides is half of it.

पृथिव्या बाधविस्तारो योजनाश्रात्प्रकीर्तितः।
मेरुमध्यात्प्रतिदिशं कोटिरेका तु सा स्मृता॥६९॥
तथा शतसहस्राणि एकोननवतिः पुनः।
पञ्चाशच्च सहस्राणि पृथिव्याबाधविस्तरः॥७०॥

The breadth of the radius of the earth is spoken of in *Yojanas*. The extent of the earth towards all the quarters from the centre of *Meru* is said to be eleven crores and eighty-nine lakhs of *Yojanas* and fifty thousand, the obstruction and width of the Earth is (calculated).

पृथिव्या विस्तरं कृत्स्नं योजनैस्तन्निबोधत।
 तिस्रः कोट्यस्तु विस्तारः संख्यातः स चतुर्दिशम्॥
 विस्तारान्निगुणं चैव पृथिव्यन्तस्य मण्डलम्।
 गणितं योजनायं तु कोट्यस्त्वेकादश स्मृताः॥७३॥
 तथा शतसहस्रं तु सप्तत्रिंशाधिकानि तु।
 इत्येतद्वै प्रसंख्यातं पृथिव्यन्तस्य मण्डलम्॥७४॥

You may understand the breadth of the earth in absolution in Yojanas. In four quarters, that extent is calculated as three crores one hundred and seventy-nine thousand. This extent of the earth is calculated including seven continents and oceans. The circumference of the end of the earth is thrice this in extent. On being calculated thus the spherical zone of the extremity of the earth has the overall area of eleven crores one hundred and thirty-seven thousand Yojanas. Thus the measurement upto the extremity of the earth has been specified.

तारकासंनिवेशस्य दिवि यावद्धि मण्डलम्।
 पर्यासः संनिवेशस्य भूमेस्तावत्तु मण्डलम्॥७५॥

In the heaven, the revolution of establishment of the earth is of the same extent as the circumference of the establishment of stars.

पर्यासपारिमाण्येन भूमेस्तुल्यं दिवं स्मृतम्।
 सप्तानामपि लोकानामेतन्मानं प्रकीर्तितम्॥७६॥

By the rotation extent, the sky is deemed as equal to the earth. The extent of seven worlds is calculated as this much.

पर्यासपारिमाण्येन मण्डलानुगतेन च।
 उपर्युपरि लोकानां छत्रवत्परिमण्डलम्॥७७॥
 संस्थितिर्विहिता सर्वा येषु तिष्ठन्ति जन्तवः।
 एतदण्डकटाहस्य प्रमाणं परिकीर्तितम्॥७८॥

The worlds are located above one another spreading like an umbrella with their outer spheres. There all the beings stay as such. Thus the cauldron of the Cosmic Egg has been explained.

अण्डस्यान्तिस्त्वमे लोकाः सप्तद्वीपा च मेदिनी।
 भूर्लोकश्च भुवश्चैव तृतीयः स्वरिति स्मृतः॥
 महर्लोको जनश्चैव तपः सत्यश्च सप्तमः॥७९॥

That Cosmic Egg constitutes the earth with its seven continents and seven worlds, viz. Bhūr, Bhuvah, Svah, Mahar, Jana, Tapaḥ and Satya, the seventh one.

एते सप्त कृता लोकाश्छत्राकारा व्यवस्थिताः।
 स्वकैरावरणैः सूक्ष्मैर्धार्यमाणाः पृथक्पृथक्॥८०॥

These seven lokas created in the shapes of umbrellas are being supported separately by their own subtle outer coverings.

दशभागाधिकाभिश्च ताभिः प्रकृतिभिर्बहिः।
 धार्यमाणा विशेषैश्च समुत्पन्नैः परस्परम्॥८१॥
 अस्याण्डस्य समन्ताच्च संनिविष्टो घनोदधिः।
 पृथिवीमण्डलं कृत्स्नं घनतोयेन धार्यते॥८२॥

By those ten-fractioned coverings, they are created with specific attributes and they support the seven worlds. All round this Cosmic Egg there is a solid ocean which is supporting the entire sphere of the earth.

घनोदधिपरेणाथ धार्यते घनतेजसा।
 बाह्यतो घनतेजस्तु तिर्यगूर्ध्वं तु मण्डलम्॥८३॥
 समन्ताद्धनवातेन धार्यमाणं प्रतिष्ठितम्।
 घनवातात्तथाऽऽकाशमाकाशं च महात्मना॥८४॥
 भूतादिना वृतं सर्वं भूतादिर्महता वृतः।
 ततो महाननन्तेन प्रधानेनाव्ययात्मना॥८५॥

Beyond the solid sea is the solid fire by which the sphere of the world is supported. Beyond and outside the solid fire is the sphere of solid breeze that covers the earth on all sides round and above. Beyond the solid breeze is the open-spaced sky which is surrounded by *Bhūtas*. *Bhūtas* and the like are covered by the *Mahat* (the Great principle) which again is covered by the infinite Unmanifest Prakṛti of indestructible form.

पुराणि लोकपालानां प्रवक्ष्यामि यथाक्रमम्।
ज्योतिर्गणप्रचारस्य प्रमाणं परिवक्ष्यते॥८६॥

I shall talk of in due order about the towns of the Lokapālas. The movements of the stars is also being dilated upon as per their measurement.

मेरोः प्राच्यां दिशि तथा मानसस्यैव मूर्धनि।
वस्वोकसारा माहेन्द्री पुण्या हेमपरिष्कृता॥८७॥

In the eastern quarter of Meru and likewise on the top of Mānasarovara is Māhendrī, the very essence of the abode of riches, the sacred one, polished by gold.

दक्षिणेन पुनर्मैरोर्मानसस्यैव मूर्धनि।
वैवस्वतो निवसति यमः संयमने पुरे॥८८॥

Again to the south of Meru and above Mānasa lives Yama, son of Vaivasvata, in the Saṁyamana town.

प्रतीच्यां तु पुनर्मैरोर्मानसस्यैव मूर्धनि।
सुखा नाम पुरी रम्या वरुणस्याथ धीमतः॥८९॥

Again to the west of Meru and above Mānasa is the town named Sukhā, which is the charming city of Varuṇa, the wise one.

दिश्युत्तरस्यां मेरोस्तु मानसस्यैव मूर्धनि।
तुल्या माहेन्द्रपुर्यां तु सोमस्यापि विभावरी॥९०॥

And in the northern quarter of Meru, over the head of Mānasarovara, is the city of Vibhāvarī of Soma, comparable to the city of Mahendra.

मानसोत्तरपृष्ठे तु लोकपालाश्चतुर्दिशम्।
स्थिता धर्मव्यवस्थायै लोकसंरक्षणाय च॥९१॥

Above Mānasa, the Lokapālas are stationed in all the four directions for the establishment of law as also for the security of the worlds.

लोकपालोपरिष्ठानु सर्वतो दक्षिणायने।
काष्ठागतस्य सूर्यस्य गतिर्या तां निबोधत॥९२॥

Over and above the Lokapālas all around in the southern solstice, the movement that is of the sun gone over to the quarters, that you may understand.

दक्षिणे प्रक्रमे सूर्यः क्षिप्तेषुरिव सर्पति।
ज्योतिषां चक्रमादाय सततं परिगच्छति॥९३॥

In the southern transit, the sun crawls like a arrow shot forth and having engripped the constellation of stars, revolves constantly.

मध्यगश्चामरावत्यां यदा भवति भास्करः।
वैवस्वते संयमने उदयस्तत्र उच्यते॥९४॥

When the sun is in the mid-horizon in Amarāvati, then in the city of Saṁyamana of the son of Vaivasvata, the sunrise is declared as such.

सुखायामर्धरात्रं च मध्यमः स्याद्विर्विदा।
सुखायामथ वारुण्यामुत्तिष्ठन्स तु दृश्यते॥९५॥

In Sukhā and during midnight hour when the sun gets into the middle region, then in Sukhā and in a lurid norm, rising up the sun becomes visible.

विभायामर्धरात्रं स्यान्माहेन्द्रायामस्तमेति च।
तदा दक्षिणपूर्वेषामपराहो विधीयते॥९६॥

When it is midnight at Vibhāvarī, it is sunset in the city of Mahendra, Amarāvati. For the people of south-eastern quarters, it is afternoon.

दक्षिणापरदेश्यानां पूर्वाह्नः परिकीर्त्यते।
तेषामपररात्रं च ये जना उत्तरापथे॥९७॥

When it is the forenoon of the people of the southern and western countries, it is the late night to the people who live in Uttarāpatha i.e. the northern region.

देशा उत्तरपूर्वा ये पूर्वरात्रं तु ताम्रति।
एवमेवोत्तरेष्वर्को भवनेषु विराजते॥९८॥

It is early in the night for the territories that are in the north and east. Same is the situation when the sun shines in the abodes of the north, during the northern transit.

सुखायामथ वारुण्यां मध्याह्ने चार्थमा यदा।
विभावर्यां सोमपुर्यामुत्तिष्ठति विभावसुः॥९९॥

When the sun is in the midday in Sukhā, the city of Varuṇa (the western quarter), it rises in Vibhāvarī, the city of Soma.

रात्र्यर्धं चामरावत्यामस्तमेति यमस्य च।
सोमपुर्यां विभायां तु मध्याह्ने स्याद्दिवाकरः॥ १००॥
महेन्द्रस्यामरावत्यामुत्तिष्ठति यदा रविः।
अर्धरात्रं संयमने वारुण्यामस्तमेति च॥ १०१॥

When the sun sets in the city of Yama, it is midnight in Amarāvati. Then the sun is in midday in Vibhā, the city of Soma. In the Amarāvati of Mahendra, when the sun gets aloft, it is midnight in Samyamana and the sun sets in the city of Varuṇa.

स शीघ्रमेति पर्येति भास्करोऽलातचक्रवत्।
भ्रमन्वै भ्रममाणानि ऋक्षाणि गगने रविः॥ १०२॥

That same sun gets into action quickly and circumambiates like a firebrand, revolving along the planets and stars or constellations in the sky.

एवं चतुर्षु द्वीपेषु दक्षिणान्तेन सर्पति।
उदयास्तमनेनासावुत्तिष्ठति पुनः पुनः॥ १०३॥

This way, the sun moves in the four continents ending with the southern corner. It rises and sets alternately time and again.

पूर्वाह्ने चापराह्णे तु द्वौ द्वौ देवालयौ तु सः।
तपत्येकं तु मध्याह्ने तैरेव तु स रश्मिभिः॥ १०४॥

The sun warms up the two abodes each of gods in the forenoon and in the afternoon. With its rays alone it heats one of them during midday.

उदितो वर्धमानाभिरामध्याह्णं तपन्रविः।
अतः परं ह्रसन्तीभिर्गोभिरस्तं स गच्छति॥ १०५॥

Risen along, the sun blazes with its rays of increasing heat till midday. Thereafter, it sets with its rays of decreasing heat.

उदयास्तमयाभ्यां हि स्पृते पूर्वापरे दिशौ।
यावत्पुरस्तात्तपति तावत्पृष्ठे तु पार्श्वयोः॥ १०६॥

The eastern and western direction is determined by its rise and set. Till such time it shines in the front, its heat is felt behind and on the sides also.

यत्रोद्यन्दृश्यते सूर्यस्तेषां स उदयः स्मृतः।
यत्र प्रणाशमायाति तेषामस्तः स उच्यते॥ १०७॥

Wherein the sun is observable while taking its rise, it is called the sunrise by the people thereof; while where it attains to its doom, therein it is declared the sunset in regard to the people there.

सर्वेषामुत्तरे मेरुर्लोकालोकस्तु दक्षिणे।
विदूरभावादर्कस्य भूमेर्लेखावृतस्य च॥
हियन्ते रश्मयो यस्मात्तेन रात्रौ न दृश्यते॥ १०८॥

In the north of all is Meru and in the south is Lokāloka¹. Due to the far distance of the sun from the earth and being covered up by the horizon of the earth, its rays are shrunk back. On that account, it becomes invisible at night.

ग्रहनक्षत्रताराणां दर्शनं भास्करस्य च।
उच्छ्रयस्य प्रमाणेन ज्ञेयमस्तमनोदयम्॥ १०९॥

The appearance of *grahas* (planets or comets), stars and the sun as well as their rising and setting deserves to be recognised or calculated by the extent of their elevation.

शुक्लच्छायोऽग्निरापश्च कृष्णच्छाया च मेदिनी।
विदूरभावादर्कस्य उद्यतस्य विरश्मिता॥
रक्तभावो विरश्मित्वाद्भक्तत्वाच्चाप्यनुष्णता॥ ११०॥

Fire and water are white-shadowed ones and the earth is dark-shadowed one. Owing to the great distance of sun, it appears to be without rays at the time of rising. Since it is without rays, it has the red lustre and the absence of heat is due to its redness.

लेख्याऽवस्थितः सूर्यो यत्र यत्र तु दृश्यते।
ऊर्ध्वं गतः सहस्रं तु योजनानां स दृश्यते॥ १११॥

1. Name of a mythical mountain that encircles the earth and is situated beyond the sea of fresh water which surrounds last of the seven continents. Beyond Lokāloka, there is complete darkness and to this side of it, is light; it thus divides the visible world from the region of darkness i.e. the visible and invisible world.

And wherever the sun is visible as stationed on the line of horizon, it is seen a thousand Yojanas above.

प्रभा हि सौरी पादेन अस्तं गच्छति भास्करे।
अग्निमाविशते रात्रौ तस्माद्दूरात्प्रकाशते॥ ११२॥

On sun getting into the setting horizon, the solar gleam partially enters fires. On that account, fire shines more brilliantly at night, even from afar.

उदितस्तु पुनः सूर्यो ह्यस्तमानेयमाविशत्।
संयुक्तो वह्निना सूर्यस्ततः स तपते दिवा॥ ११३॥

When the sun rises again, the brilliance of fire enters the sun. This together with the brilliance left in the sun at the time of sunset, makes it all the more brilliant. So the sun blazes during the day.

प्रकाश्यं च तथोष्णं च सूर्याग्नेयौ च तेजसी।
परस्परानुप्रवेशादाप्यायेते दिवानिशम्॥ ११४॥

Fit to be illumined and not likewise, the sun and the fire radiant as such, owing to mutual coalescence, nourish people in days and nights.

उत्तरे चैव भूम्यर्धे तथा रश्मिश्च दक्षिणे।
उत्तिष्ठति तथा सूर्ये रात्रिराविशते त्वपः॥
तस्मात्ताम्रा भवन्त्यापो दिवारान्निप्रवेशनात्॥ ११५॥

In the northern and southern halves of the earth, when the sun rises, night enters waters. Then the waters become copper-hued during day owing to the entry of night.

अस्तं याति पुनः सूर्ये दिनं वै प्रविशत्यपः।
तस्माच्छुक्ला भवन्त्यापो नक्तमह्नः प्रवेशनात्॥ ११६॥

On sun getting into the setting horizon, the day enters the waters. Therefore during night, water appears white and bright as a result of the entry of day.

एतेन क्रमयोगेन (ण) भूम्यर्धे दक्षिणोत्तरे।
उदयास्तमनेऽर्कस्य अहोरात्रं विशत्यपः॥ ११७॥

By this order of unification, in the southern

and northern halves of the earth, day and night enter waters at the time of sunset and sunrise.

दिनं सूर्यप्रकाशाख्यं तामसी रात्रिरुच्यते।
तस्माद्भवस्थिता रात्रिः सूर्यावेक्ष्यमहः स्मृतम्॥ ११८॥

The day is named after the shining of the sun or solar gleam and night is called that being dark-endowed one. On that account, the night is provisioned due to this and the day is so called as having the incorporation of sun ensued.

एवं पुष्करमध्येन तदा सर्पति भास्करः।
त्र्यंशांशकं तु मेदिन्या मुहूर्तेनैव गच्छति॥ ११९॥

When the sun passes by the middle of Puṣkara¹ (sky), it traverses one-thirtieth of the diameter of the earth in a *Muhūrta* (forty-eight minutes).

योजनाग्रान्मुहूर्तस्य इमां संख्यां निबोधत।
पूर्णं शतसहस्राणामेकत्रिंशत्तु सा स्मृता॥ १२०॥
पञ्चाशत्तु तथाऽन्यानि सहस्राण्यधिकानि तु।
मौहूर्तिकी गतिर्होषा सूर्यस्य तु विधीयते॥ १२१॥

In regard to the advancement in Yojanas, you may know that the distance traversed is three million one hundred and fifty thousand in full. This is the distance traversed by the sun in one *Muhūrta*.

एतेन गतियोगेन यदा काष्ठां तु दक्षिणाम्।
पर्यागच्छेत्तदाऽऽदित्यो माघे काष्ठन्तमेव हि॥ १२२॥
सर्पते दक्षिणायां तु काष्ठायां तन्निबोधत।
नव कोट्यः प्रसंख्याता योजनैः परिमण्डलम्॥ १२३॥
तथा शतसहस्राणि चत्वारिंशच्च पञ्च च।
अहोरात्रात्पतङ्गस्य गतिरेषा विधीयते॥ १२४॥

With this movement of the sun, it reaches the southern-most limit in the month of Māgha and moves about there. That you may know as such. The circumambiating orbit of the sun

1. The clouds causing death and famine; or a night of new moon falling on Monday, Tuesday or Saturday or an inauspicious Yoga; an illumined combination of a lunation, with an unlucky day of a lunar mansion or the regent of Puṣkaradvīpa.

during a day and a night is nine crores and fortyfive hundred thousand Yojanas.

दक्षिणाद्विनवृत्तोऽसौ विषुवस्थो यदा रविः।

क्षीरोदस्य समुद्रस्य उत्तरान्तोदितश्चरन्॥ १२५॥

And revolved back from the south, that sun when stays in Viṣuva¹, it rises up at the northern end of the ocean of milk.

मण्डलं विषुवद्यापि? योजनैस्तन्निबोधत।

तिस्रः कोट्यस्तु विस्तीर्णा विषुवद्यापि सा स्मृता॥

तथा शतसहस्राणामशीत्येकाधिका पुनः।

श्रवणे चोत्तरां काष्ठां चित्रभानुर्यदा भवेत्॥

शाकद्वीपस्य षष्ठस्य उत्तरान्तोदितश्चरन्॥ १२७॥

You may understand the distance in Yojanas, of the zone traversed during the transit in the equinox. It is three crores and eighty-one hundred thousand Yojanas. When the sun, while moving in the north, is in the constellation Śravaṇa (lunar mansion containing 3 stars), it traverses the northern region of the sixth continent called Śākadvīpa.

उत्तराद्यां च काष्ठायां प्रमाणं मण्डलस्य च।

योजनाग्रात्प्रसंख्याता कोटिरेका तु सा द्विजैः॥ १२८॥

अशीतिर्नियुतानीह योजनानां तथैव च।

अष्टपञ्चाशत्तं चैव योजनान्यधिकानि तु॥ १२९॥

And in the northern quarter, the extent of the orbit as such, counted along or calculated in Yojanas, is one crore eight million and fiftyeight Yojanas, O Brāhmaṇas!

नागवीथ्युत्तरा वीथी अजवीथी च दक्षिणा।

मूलं चैव तथाऽऽषाढे हजवीथ्युदयास्त्रयः॥

अभिजित्पूर्वतः स्वातिर्नागवीथ्युदयास्त्रयः॥ १३०॥

The northern orbit is called Nāgavīthī² being the northern Vīthī³ and the southern orbit is

1. The first point of Aries and Libra into which the sun enters at the vernal or autumnal equinox, the equinoctial point.
2. Moon's path through the asterism Svāti or Aśvini, Bharanī and Kṛttikā.
3. Vīthis are the courses of the sun in the sky.

called Ajavīthī. When the sun rises in the constellations Mūla, Pūrvāṣāḍha and Uttarāṣāḍha, it is called Ajavīthī⁴. And when the sun rises during the rise of the three stars after Abhijit, it is called Nāgavīthī.

काष्ठयोरन्तरं यच्च तद्वक्ष्ये योजनैः पुनः।

एतच्छतसहस्राणामेकत्रिंशोत्तरं शतम्॥ १३१॥

त्रयस्त्रिंशदधिकाश्चान्ये त्रयस्त्रिंशच्च योजनैः।

काष्ठयोरन्तरं ह्येतद्योजनाग्रात्प्रतिष्ठितम्॥ १३२॥

The distance between two Kāṣṭhas⁵ (quarters), I shall talk of that in Yojanas. This distance is thirty lakh one hundred and three thousand three hundred and thirtythree Yojanas.

काष्ठयोर्लेखयोश्चैव अन्तरे दक्षिणोत्तरे।

ते तु वक्ष्यामि संख्याय योजनैस्तन्निबोधत॥ १३३॥

Now I shall talk of the distance between the southern cardinal points and meridians in Yojanas. You may learn that.

एकैकमन्तरं तस्या नियुतान्येकसप्ततिः।

सहस्राण्यतिरिक्ताश्च ततोऽन्या पञ्चसप्ततिः॥ १३४॥

लेखयोः काष्ठयोश्चैव बाह्याभ्यन्तरयोः स्मृतम्।

अभ्यन्तरं तु पर्येति मण्डलान्युत्तरायणे॥ १३५॥

बाह्यतो दक्षिणे चैव सततं तु यथाक्रमम्।

मण्डलानां शतं पूर्णमशीत्यधिकमुत्तरम्॥ १३६॥

चरते दक्षिणे चापि तावदेव विभावसुः।

प्रमाणं मण्डलस्याथ योजनाग्रात्निबोधत॥ १३७॥

The external and internal distances between the two quarters and meridians are seventy lakh and one hundred and seventyfive Yojanas. During the northern transit of the sun, it goes

4. Ajavīthi is one of the three divisions of the Southern path in the sky in which the sun, the moon and the planets move comprehending the constellations, Mūla, Pūrvāṣāḍhā and Uttarāṣāḍhā.
5. Course of waters or quarters and pieces of wood placed to mark the limit of race or the path of the wind and cloud in the atmosphere or a measure of time = 1/30 kalā or sixteenth part of the disc of the Moon.

round the internal zones and during the southern transit, the sun goes round the external zones. This is the precise order. In the north, there are one hundred and eighty zones. In the south also the sun traverses to that very extent. Now you know the distance of the zone in Yojanas.

एकविंशद्योजनानां सहस्राणि समासतः।

शते द्वे पुनरप्यन्ये योजनानां प्रकीर्तिते॥ १३८॥

एकविंशतिभिश्चैव योजनैरधिकैर्हि ते।

एतत्प्रमाणमाख्यातं योजनैर्मण्डलं हि तत्॥ १३९॥

The magnitude of this zone is twentyone thousand two hundred and twentyone Yojanas. And that verily, is the measurement of Maṇḍala or zone in Yojanas.

विष्कम्भो मण्डलस्यैव तिर्यक्स तु विधीयते।

प्रत्यहं चरते तानि सूर्यो वै मण्डलक्रमम्॥ १४०॥

The diameter of the zone is laid obliquely. Everyday the sun circumbiases within those orbits in due order.

कुलालचक्रपर्यन्तो यथा शीघ्रं निवर्तते।

दक्षिणे प्रक्रमे सूर्यस्तथा शीघ्रं निवर्तते॥ १४१॥

Like the circulation of the wheel of a potter, the sun also moves quickly during its southern transit.

तस्मात्प्रकृष्टां भूमिं च कालेनाल्पेन गच्छति।

सूर्यो द्वादशभिः शीघ्रं मुहूर्तैर्दक्षिणोत्तरे॥ १४२॥

On that account, it circumambiates the extensive earth within a shorter span. Within twelve *Muhūrtas*, it traverses quickly from the south to the north.

त्रयोदशार्धमूर्धेन ऋक्षाणामह्नाऽनुचरते रविः।

मुहूर्तैस्तावदृक्षाणि नक्तमष्टादशैश्चरन्॥ १४३॥

The sun passes through thirteen and a half constellations of stars during the day. During the night in eighteen *Muhūrtas* it passes through as many of stars.

कुलालचक्रमध्यस्तु यथा मन्दं प्रसर्पति।

तथोदगमने सूर्यः सर्पते मन्दविक्रमः॥ १४४॥

Like the centre of the wheel of a potter revolves tardily, that very way in the course of the northern transit, the sun moves slowly.

त्रयोदशार्धमूर्धेन ऋक्षाणां चरते रविः।

तस्माद्दीर्घेण कालेन भूमिमल्पां निगच्छति॥ १४५॥

The sun passes through thirteen and a half stars. On that account, it covers less extent of the earth in longer time.

अष्टादशमुहूर्तैस्तु उत्तरायणपश्चिमम्।

अहर्भवति तच्चापि चरते मन्दविक्रमः॥ १४६॥

In the later part of the northern transit, a day has the duration of eighteen *Muhūrtas*. Then also the sun proceeds very slowly.

त्रयोदशार्धमूर्धेन ऋक्षाणां चरते रविः।

मुहूर्तैस्तावदृक्षाणि नक्तमष्टादशैश्चरन्॥ १४७॥

The sun passes through thirteen and a half stars during half the time. During night, it passes through as many stars in the course of eighteen *Muhūrtas*.

ततो मन्दतरं ताभ्यां चक्रं भ्रमति वै यथा।

मृत्पिण्ड इव मध्यस्थो ध्रुवो भ्रमति वै तथा॥ १४८॥

Just as a ball of clay stationed on the middle of the wheel rotates along very tardily, Dhruva¹ (Pole star) revolves in the same manner.

त्रिंशन्मुहूर्तनिवाऽऽहुरहोरात्रं ध्रुवो भ्रमन्।

उभयोः काष्ठयोर्मध्ये भ्रमते मण्डलानि सः॥ १४९॥

They declare that day and night together constitute thirty *Muhūrtas*. The Pole Star revolves between the two quarters along the circles.

कुलालचक्रनाभिस्तु यथा तत्रैव वर्तते।

ध्रुवस्तथा हि विज्ञेयस्तत्रैव परिवर्तते॥ १५०॥

Like the nave of the wheel of a potter remains or revolves there, similarly the Pole Star whirls there only without changing its place. That very way deserves to be understood.

1. The Pole Star or the distance of a planet from the beginning of the sidereal zodiac, polar longitude.

उभयोः काष्ठयोर्मध्ये भ्रमतो मण्डलानि तु।

दिवा नक्तं च सूर्यस्य मन्दा शीघ्रा च वै गतिः॥ १५ १

Therefore the rotation of the sun in a circle between the two quarters is slow during day and fast during night.

उत्तरे प्रक्रमे त्विन्दोर्दिवा मन्दा गतिः स्मृता।

तथैव च पुनर्नक्तं शीघ्रा सूर्यस्य वै गतिः॥ १५ २॥

Within the northern solstice of the Moon, the movement is remembered as tardy. And likewise again during night the movement of the sun becomes hasty.

दक्षिणे प्रक्रमे चैव दिवा शीघ्रं विधीयते।

गतिः सूर्यस्य नक्तं वै मन्दा चापि तथा स्मृता॥ १५ ३॥

And within the southern solstice, the movement of the sun during day becomes hasty and during night tardy one as calculated thoroughly.

एवं गतिविशेषेण विभजन्नात्र्यहानि तु।

तथा विचरते मार्गं समेन विषमेण च॥ १५ ४॥

This way by a proper movement, dividing the days and the nights, the sun traverses the path by its even and uneven movements.

लोकालोके स्थिता ये ते लोकपालाश्चतुर्दिशम्।

अगस्त्यश्चरते तेषामुपरिष्ठाज्जवेन तु॥

भजन्नसावहोरात्रमेवं गतिविशेषणैः॥ १५ ५॥

In the four quarters over the Lokāloka mountain (i.e. half light and half dark) on which are stationed the guardians of the worlds, Agastya (the star Canopus) traverses with great velocity. He divides days and nights by diverse movements.

दक्षिणे नागवीथ्यायां लोकालोकस्य चोत्तरम्।

लोकसंतारको ह्येष वैश्वानरपथाद्बहिः॥ १५ ६॥

To the south of Nāgavīthī and north of Lokāloka and outside the path of Vaiśvānara¹, he is the protector of the worlds.

पृष्ठे यावत्प्रभा सौरी पुरस्तात्संप्रकाशते।

पार्श्वयोः पृष्ठतस्तावल्लोकालोकस्य सर्वतः॥ १५ ७॥

There is ample sunlight at the sides, behind and all round Lokāloka as there is on its top and front.

योजनानां सहस्राणि दशोर्ध्वं तूच्छितो गिरिः।

प्रकाशश्चाप्रकाशश्च सर्वतः परिमण्डलः॥ १५ ८॥

The height of this mountain is ten thousand Yojanas. The lofty mountain is partly illuminated and partly unilluminated. It is circular all round.

नक्षत्रचन्द्रसूर्याश्च ग्रहास्तारागणैः सह।

अभ्यन्तरं प्रकाशन्ते लोकलोकस्य वै गिरेः॥ १५ ९॥

The constellation, the moon, the sun, the comets or planets along with the groups of stars, illuminate the interior of the Lokāloka mountain.

एतावानेव लोकस्तु निरालोकस्त्वतः परम्।

लोकालोक एकधा तु निरालोकस्त्वनेकधा॥ १६ ०॥

This much is the loka (i.e. the light's horizon) and beyond this is the paucity of light. The Lokāloka is single but Nirālokas (darker sides) are numerous.

लोकालोकं तु संधत्ते यस्मात्सूर्यः परिग्रहम्।

तस्मात्संध्येति तामाहुरुषाव्युष्टोर्यदन्तरम्॥

उषा रात्रिः स्मृता विप्रैर्व्युष्टिश्चापि त्वहः स्मृतम्॥ १६ १

Because the sun in its circular movement unites the Lokāloka, the wise call the interspace between Uṣā and Vyuṣṭi by the name Sandhyā. Uṣā is remembered as night and Vyuṣṭi is remembered as day.

सूर्यं हि ग्रसमानानां संध्याकाले हि रक्षसाम्।

प्रजापतिनियोगेन शापस्तेषां दुरात्मनाम्॥

अक्षयत्वं च देहस्य प्रापिता मरणं तथा॥ १६ २॥

At the time of twilight, a curse was cast on the wicked demons who were devouring the sun that they would have imperishability of bodies but they would be made to die everyday.

1. A particular division of the Moon's path comprising both Bhādrapadā and Revatī.

तिस्रः कोट्यस्तु विख्याता मन्देहा नाम राक्षसाः।

प्रार्थयन्ति सहस्रांशुमुदयन्तं दिने दिने॥

तापयन्तो दुरात्मानः सूर्यमिच्छन्ति खादितुम्॥ १६३॥

Three crores of demons who are well-known as Mandehas (also name of the Śūdras in Kuśadvīpa) ingratiate before the rising thousand-rayed sun every day. The wicked-souled ones harass and desire to devour the blazing sun.

अथ सूर्यस्य तेषां च युद्धमासीत्सुदारुणम्।

ततो ब्रह्मा च देवाश्च ब्राह्मणाश्चैव सत्तमाः॥

संध्येति समुपासन्तः क्षेपयन्ति महाजलम्॥ १६४॥

ओंकारब्रह्मसंयुक्तं गायत्र्या चाभिमन्त्रितम्।

तेन दहन्ति ते दैत्या वज्रभूतेन वारिणा॥ १६५॥

Thereafter a terrific battle ensued between them and the sun. Then Brahmā, Devas and Brāhmaṇas of excellent norms, who were performing Sandhyā sprinkled the holy water sanctified by Omkāra and Gāyatrī. By that, the Daityas were burnt by the water that had become adamantine.

(अग्निहोत्रे हूयमाने समन्ताद्बाह्याणाहुतिः।

सूर्यज्योतिः सहस्रांशुः सूर्यो दीप्यति भास्करः)॥ १६६॥

All around the sacrificial place where Brāhmaṇas are offering oblations, the thousand-rayed Bhāskara (Sun), shines forth with its light.

ततः पुनर्महातेजा महाद्युतिपराक्रमः।

योजनानां सहस्राणि ऊर्ध्वमुत्तिष्ठते शतम्॥ १६७॥

Then again the highly refulgent sun having prowess and brilliance of high norm, rises up a hundred thousand Yojanas.

ततः प्रयाति भगवान्ब्राह्मणैः परिवारितः।

वालखिल्यैश्च मुनिभिः कृतार्थैः समरीचिभिः॥ १६८॥

Then moves along the adorable one, surrounded by Brāhmaṇas and by the Bālakhilyas, the sages accomplished in motives along with Marīci.

काष्ठा निमेषा दश पञ्च चैव

त्रिंशच्च काष्ठा गणयेत्कलान्तम्।

त्रिंशत्कलाश्चैव भवेन्मुहूर्त-

स्तैस्त्रिंशता रात्र्यहनी समेते॥ १६९॥

Fifteen *Nimesas* (winking time of the eye) constitute one *Kāṣṭhā* (a measure of time = 1/30 *Kalā*, thirty *Kāṣṭhās* make one *Kalā* (*Kāṣṭhā* being 1/30 of a *Kalā*, *Kalā* therefore is equal to 30 *Kāṣṭhas*); a *Muhūrta* may be of thirty *Kalās* and thirty *Muhūrtas* make a full day consisting of a night and a day.

हासवृष्टी त्वहर्भागैर्दिवसानां यथाक्रमम्।

संख्या मुहूर्तमानं तु हासे वृद्धौ समा स्पृता॥ १७०॥

There is increase and decrease in the length of day by a few parts. But whether it is increased or decreased, the duration of twilight remains constant i.e. one *Muhūrta*.

लेखाप्रभृत्यथाऽऽदित्ये त्रिमुहूर्तागते तु वै।

प्रातस्तनः स्मृतः कालो भागस्त्वहः स पञ्चमः॥ १७१॥

The three *Muhūrtas* (i.e. 90 *Kalās*) from the time when the sun rises from the horizon constitute the *Prātastana* (early morning) period which is one-fifth part of day.

तस्मात्प्रातस्तनात्कालात्त्रिमुहूर्तस्तु संगवः।

मध्याह्नस्त्रिमुहूर्तस्तु तस्मात्कालाच्च संगरात्॥ १७२॥

From the hour of *Prātastana* i.e. dawn appearance, the extent of three *Muhūrtas* constitutes the *Saṅgava* (forenoon). The extent of three *Muhūrtas* after *Saṅgava* is called *Madhyāhna* (midday).

तस्मान्मध्यंदिनात्कालादपराहण इति स्मृतः।

त्रय एव मुहूर्तास्तु तस्मात्कालाच्च मध्यमात्॥ १७३॥

अपराह्णे व्यतीपाते कालः सायाह्न उच्यते।

दशपञ्च मुहूर्ताद्वै मुहूर्तास्त्रय एव च॥ १७४॥

The period of three *Muhūrtas* from midday is called *Aparāhṇa* (afternoon). The period of three *Muhūrtas* from afternoon is called *Sāyāhna*. There are only three sacred *Muhūrtas* out of a day of fifteen *Muhūrtas*.

दशपञ्चमुहूर्तं वै अहर्विषुवति स्मृतम्।

दशपञ्चमुहूर्ताद्वै रात्रिदिवमिति स्मृतम्॥ १७५॥

During the position of the sun in the equinox, day and the night, each consists of fifteen *Muhūrtas*.

वर्धते हसते चैव अयने दक्षिणोत्तरे।

अहस्तु ग्रसते रात्रिं रात्रिस्तु ग्रसते त्वहः॥ १७६॥

During the transit of the sun to the north and south, the duration of day increases and decreases accordingly. The day engulps the night and night engulps the day.

शरद्वसन्तयोर्मध्ये विषुवं तद्विभाव्यते।

अहोरात्रं कलाश्चैव सप्त सोमः समश्नुते॥ १७७॥

In the middle of autumn and spring, *Viṣuva* (equinox) is realised as appearing. The Moon adheres to its seven *Kalās* during the night and the day.

तथा पञ्चदशाहानि पक्ष इत्यभिधीयते।

द्वौ पक्षौ च भवेन्मासो द्वौ मासावन्तरावृतुः॥

ऋतुत्रयमयनं स्याद्द्वेऽयने वर्षमुच्यते॥ १७८॥

Then of fifteen days, one *Pakṣa* (fortnight) is termed as such. And of two fortnights may be a month and an interval of two months constitute a *Rtu* (season). Of three seasons, one *Ayana* (solstice) may be called and a *Varṣa* or year comprises of two solstices (*Ayanas*).

निमेषादिकृतः कालः काष्ठाया दश पञ्च च।

कलायास्त्रिंशतः काष्ठा मात्राशीतिद्वयात्मिका॥ १७९॥

The unit of time created by fifteen *Nimeṣas* is *Kāṣṭhā*. Thirty *Kāṣṭhās* make a *Kalā*. It consists of one hundred and sixty *Mātrās*.

शतघ्नैकोनकास्त्रिंशन्मात्रात्रिंशत्षडुत्तरा।

द्विषष्टिभाक्त्रयोविंशन्मात्रायां च चला भवेत्॥ १८०॥

The unit of time *Kalā* or *Calā* is thus defined. It consists of ninety-nine, thirty, thirty-six, sixty-two or twenty-three *Mātrās*.

चत्वारिंशत्सहस्राणि शतान्यष्टौ च विद्युतिः।

सप्तति चापि तत्रैव नवतिं विद्विन्निश्चये॥ १८१॥

Forty thousand and eight hundred and seventy *Mātrās* make the unit of time called *Vidyuti*. To be precise, it is ninety.

चत्वार्येव शतान्याहर्विंश्रुतौ वैधसे युगे।

चरांशो ह्येष विज्ञेयो नालिका चात्र कारणम्॥ १८२॥

In *Vaidhasamyuga* they say that there are only four hundred *Mātrās* in a *Vidyuti*. This is known as *Carāṁśa*. The cause is *Nālikā*.

संवत्सरादयः पञ्च चतुर्मानविकल्पितः।

निश्चयः सर्वकालस्य युगमित्यभिधीयते॥ १८३॥

Saṁvatsara and the like five units of time have four alternative calculations. The fixation of Yuga is decisively done on this basis in all the units of time.

संवत्सरस्तु प्रथमो द्वितीयः परिवत्सरः।

इद्वत्सरस्तृतीयस्तु चतुर्थश्चानुवत्सरः॥

पञ्चमो वत्सरस्तेषां कालस्तु परिसंज्ञितः॥ १८४॥

Saṁvatsara is the first year; the second one is *Parivatsara*; *Idvatsara* being the third one; fourth one is *Anuvatsara*; the fifth is *Vatsara*. Thus the various units of time are termed.

विंशं शतं भवेत्पूर्णं पर्वणां तु रवेर्युगम्।

एतान्यष्टादशस्त्रिंशदुदयो भास्करस्य च॥ १८५॥

Twenty hundreds of *Parvans* completes a Yuga of Ravi i.e. Sun. These eighteen plus thirty Yugas constitute one *Udaya* (rise) of the Sun.

ऋतवस्त्रिंशतः सारा अयनानि दशैव तु।

पञ्चत्रिंशच्छतं चापि षष्टिर्मासाश्च भास्करः॥ १८६॥

Thirty *Rtus* of the sun make ten *Ayanas*. Three thousand five hundred *Ayanas* make sixty months of the sun.

त्रिंशदेव त्वहोरात्रं स तु मासश्च भास्करः।

एकषष्टिस्त्वहोरात्रा दनुरेको विभाव्यते॥ १८७॥

Thirty days and night make one solar month. Sixty-one days and nights constitute a single *Danu*.

अह्नां तु त्र्यधिकाशीतिः शतं चाप्यधिकं भवेत्।

मानं तच्चित्रभानोस्तु विज्ञेयं भुवनस्य तु॥ १८८॥

One hundred and eighty-three days constitute the time of one transit of the sun over the world.

सौरसौम्यं तु विज्ञेयं नाक्षत्रं सावनं तथा।

नामान्येतानि चत्वारि यैः पुराणं विभाव्यते॥ १८९॥

The four types of calculation viz. *Saura* (solar), *Saumya* (lunar), *Nākṣatra* (stellar) and *Sāvana* (sacrificial) should be clearly understood.

श्वेतस्योत्तरतश्चैव शृङ्गवान्नाम पर्वतः।

त्रीणि तस्य तु शृङ्गाणि स्पृशन्तीव नभस्तलम्॥ १९०॥

Situated to the north of Śveta is the mountain named Śrīṅgavān. The three peaks of that one are sky scraping ones.

तैश्चापि शृङ्गवान्नाम सर्वतश्चैव विश्रुतः।

एकमार्गश्च विस्तारो विष्कम्भश्चापि कीर्तितः॥ १९१॥

By those very ones, the mountain stands reputed as Śrīṅgavān i.e. possessed of peaks. The single path leading to it, its expansion or length (*vistāra*) as well as the width (*viṣkambha*) have been already mentioned.

तस्य वै पूर्वतः शृङ्गं मध्यमं तद्विरण्मयम्।

दक्षिणं राजतं चैव शृङ्गं तु स्फटिकप्रभम्॥ १९२॥

To the east of that one is the peak made of gold and the southern peak, verily, is the silvery one, having lustre of a marble.

सर्वरत्नमयं चैकं शृङ्गमुत्तरमुत्तमम्।

एवं कुटैस्त्रिभिः शैलैः शृङ्गवानिति विश्रुतः॥ १९३॥

And a northern peak fully overladen by gems, is the most excellent one. This way by three peaks, the mountain is (named) Śrīṅgavān.

यत्तद्विषुवतं शृङ्गं तदर्कः प्रतिपद्यते।

शरद्वसन्तयोर्मध्ये मध्यमां गतिमास्थितः॥

अहस्तुल्यामथा रात्रिं करोति तिमिरापहः॥ १९४॥

Within the interval of autumn and spring, the sun proceeds with medium velocity, neither fast nor slow. It reaches that peak of the mountain which is near the equinoctial line. The day shorn of dusk, renders night of equal dimensions.

हरिताश्च हया दिव्यास्ते नियुक्ता महारथे।

अनुलिप्ता इवाऽऽभाति पद्मरक्तैर्गभस्तिभिः॥ १९५॥

All around, the divine steeds stand yoked to the huge chariot and appear as if smeared by the red-lotus gleamed rays.

मेषान्ते च तुलान्ते च भास्करोदयतः स्मृताः।

मुहूर्ता दश पञ्चैव अहो रात्रिश्च तावती॥ १९६॥

At the end of *Meṣa* and *Tulā* zodiacal transit of the sun, days and nights contain fifteen *Muhūrtas* beginning with sunrise.

कृत्तिकानां यदा सूर्यः प्रथमांशगतो भवेत्।

विशाखानां तथा ज्ञेयश्चतुर्थांशे निशाकरः॥ १९७॥

When the sun have existence in the first quarter of the Kṛttikā constellation, the moon is considered as existent in the fourth quarter of Viśākhā constellation.

विशाखायां यदा सूर्यश्चरतेऽंशं तृतीयकम्।

तदा चन्द्रं विजानीयात्कृत्तिकाशिरसि स्थितम्॥ १९८॥

In Viśākhā, when the sun exists in the third quarter, then the moon may be deemed as having existed on the top of Kṛttikā.

विषुवन्तं तदा विद्यादेवमाहुर्महर्षयः।

सूर्येण विषुवं विद्यात्कालं सोमेन लक्षयेत्॥ १९९॥

Then the equinoctial point may be recognised, this way do the great sages declaim. Equinox shall be known through the position of the sun and the time through that of the moon.

समा रात्रिरहश्चैव यदा तद्विषुवद्भवेत्।

तदा दानानि देयानि पितृभ्यो विषुवत्पिपि।

ब्राह्मणेभ्यो विशेषेण मुखमेतत्तु दैवतम्॥ २००॥

When night and day are of equal extent, then it is equinox or equinoctial point. During equinox transit, oblations to the manes and charities to the Brāhmaṇas should be made. Brāhmaṇas are the mouths of Devas.

ऊनरात्राधिमासौ च कलाकाष्ठामुहूर्तकाः।

पौर्णमासी तथा ज्ञेया अमावास्या तथैव च॥

सिनीवाली कुहूश्चैव राका चानुमतिस्तथा॥ २०१॥

The night of short duration and intercalary month occur in view of the differences due to *Kalās, Kāṣṭhās* and *Muhūrtas*. The full moon is of two types: *Rākā* and *Anumati*.¹ The new moon too is of two types— *Sinivālī* and *Kuhū*.

तपस्तपस्यौ मधुमाधवौ च

शुक्रः शुचिश्चायनमुत्तरं स्यात्॥

नभो नभस्योऽथ इषुः सहोर्जः

सहः सहस्याविति दक्षिणं स्यात्॥ २०२॥

Tapa and *Tapasya*, *Madhu* and *Mādhava*, *Śukra* and *Śuci*, are the summer solstice; *Nabha*, *Nabhasyo*, *Iṣu*, *Sahorja*, *Saha* and *Sahasya* are the northern or winter solstice.

संवत्सरास्ततो ज्ञेयाः पञ्चाब्दा ब्रह्मणः सुता॥

तस्मान्नु ऋतवो ज्ञेया ऋतवो ह्यन्तराः स्मृताः॥ २०३॥

These months make a year (*Samvatsara*). The five years are the sons of *Brahmā*. From that deserve the *Rtus* or seasons to be recognised as the intermediary records.

तस्मादनुमुखा ज्ञेया अमावास्याऽस्य पर्वणः।

तस्मान्नु विषुवं ज्ञेयं पितृदेवहितं सदा॥ २०४॥

On that account, the *Amāvasyā* (New Moon Day) is known as the leader of *Parvans*. And on that account may be reckoned the *Viṣuva* (the equinoctial point) invariably beneficial to the manes and gods.

एवं ज्ञात्वा न मुह्येत दैवे पित्र्ये च मानवः।

तस्मात्स्मृतं प्रजानां वै विषुवत्सर्वगं सदा॥ २०५॥

This way having understood, a man should

1. *Sinivālī*— Moon on the first day on which it is visible, *R̥gveda* II.32.6. *Guṅgū*— a synonym of *Kuhu*, the day of conjunction when the moon rises invisible. It would be seen if these phases of moon were identifiable with *Indrāṅī* or *Varuṅāṅī* or with both. (H.H. Wilson on *R̥gveda* II.32.8, p.78). *Sinivālī*— The day preceding that of the new moon or that day on which the moon rises with a scarcely visible crescent या पूर्वमावस्या सा सिनीवालायोत्तरासाकुहू— *Aitareya Brāhmana* and सा दृष्टेन्दुः सिनीवाली स नष्टेन्दुकलाकुहूः कलाहीन साऽनुमतिः पूर्णं राका निशाकरे अमावस्यात्वमावस्या दर्शं पूर्वैन्दुसंगमः

not feel scepticism regarding rites dealing with manes and gods. Hence equinox is remembered as all-pervasive by the people.

आलोकान्तः स्मृतो लोको लोकान्तो लोक उच्यते।

लोकपालाः स्थितास्तत्र लोकालोकस्य मध्यतः॥ २०६॥

The *Loka* (world) should be known to exist as far as light extends and the end of the world is also known as *Loka*. The *Lokapālas* or quarter guardians stay there in between the *Lokāloka* mountain.

चत्वारस्ते महात्मानस्तिष्ठन्त्याभूतसंप्लवात्।

सुधामा चैव वैराजः कर्दमः शङ्खपास्तथा॥

हिरण्यलोमा पर्जन्यः केतुमानजतश्च यः॥ २०७॥

Those great-souled ones stay till the final dissolution of the world. They are *Vairāja* of good brilliant splendour, *Kardama* of good and merciful disposition, *Parjanya* of golden hair and *Ketumān* of static determination.

निर्द्वन्द्वा निरभीमाना निस्तन्त्रा निष्परिग्रहाः।

लोकपालाः स्थिता ह्येते लोकालोके चतुर्दिशम्॥ २०८॥

Having no duality or dual policy, void of fear and pride, void of deceptive contrivances and perversities— these *Lokapālas* are stationed in the four quarters in *Lokāloka*.

उत्तरं यदगस्त्यस्य अजवीथ्याश्च दक्षिणम्।

पितृयाणः स वै पथ्या वैश्वानरपथाद्वहिः॥ २०९॥

The path which is to the north of *Agastya*, south of *Ajavithī* and on the exterior of the *Vaiśvānara* path is called *Pitryāṇa*.

तत्राऽऽसते प्रजावन्तो मुनयो ह्यग्निहोत्रिणः।

लोकस्य संतानकराः पितृयाणे पथि स्थिताः॥ २१०॥

Stationed on the route of *Pitryāṇa* are the sages blessed with progeny who perform *Agnihotras* and who perpetuate the lineage of the world.

भूतारम्भकृतं कर्म आशिषा ऋत्विगुच्यते।

प्रारम्भन्ते लोककामास्तेषां पथ्याः स दक्षिणः॥ २११॥

Being desirous of the welfare of all the worlds, they bless the activities of living beings

and start the activities of Rtviks. Theirs is the southern path.

चलितं ते पुनर्धर्मं स्थापयन्ति युगे युगे।

संतप्या तपसा चैव मर्यादाभिः श्रुतेन च॥ २१२॥

In every Yuga, they re-establish Dharma that has gone astray by their progeny, by penance, by legacies or traditions and learning.

जायमानास्तु पूर्वे वै पश्चिमानां गृहेषु च।

पश्चिमाश्चैव जायन्ते पूर्वेषां निधनेष्वपि॥

एवमावर्तमानास्ते तिष्ठन्त्याभूतसंप्लवात्॥ २१३॥

The earlier ones on their death are reborn in the houses of the later ones. This series of births and deaths makes them live upto the hour of final dissolution of the universe.

अष्टाशीतिसहस्राणि मुनीनां गृहमेधिनाम्।

सवितुर्दक्षिणं मार्गं श्रिता ह्याचन्द्रतारकम्॥

क्रियावतां प्रसंख्येया ये श्मशानानि भेजिरे॥ २१४॥

There are eighty thousand householder-sages resorting to the path south of the sun. They stay there as long as the moon and the stars exist. Those fit for reckoning among the active ones, they went down to the cemeteries.

लोकसंव्यवहारेण भूतारम्भकृतेन च।

इच्छाद्वेषप्रकृत्या च मैथुनोपगमेन च॥ २१५॥

तथा कायकृतेनेह सेवनाद्विषयस्य च।

एतैस्तैः कारणैः सिद्धाः श्मशानानि हि भेजिरे॥

प्रजैषिणस्ते मुनयो द्वापरेष्विह जज्ञिरे॥ २१६॥

By the worldly behaviour initiated by the start of the goneby task, by the disposition of crest and apathy and also by the assumption of physical union and likewise by the activity of the body, by the adjustment of the object in hand, by these very instruments, the Siddhas attained to the cemeteries. Having impulse for the progeny, the sages took birth in the Dvāpara.

नागवीथ्युत्तरे यच्च सप्तर्षिभ्यश्च दक्षिणम्।

उत्तरः सवितुः पथा देवयानस्तु स स्मृतः॥ २१७॥

To the north of Nāgavīthī and south of the Saptarṣis (Great Bear) is Devayāna (the vehicle of the gods), the northern path of the sun.

यत्र ते वासिनः सिद्धा विमला ब्रह्मचारिणः।

सततं ते जुगुप्सन्ते तस्मान्मृत्युर्जितस्तु तैः॥ २१८॥

Therein resides Siddhas who are celibates of accomplished chaste conduct. They are unsullied and have conquered death.

अष्टाशीतिसहस्राणि तेषामप्यूध्वरितसाम्।

उदक्पन्थानमर्यम्णाः श्रिता ह्याभूतसंप्लवात्॥ २१९॥

Even these Ūrdhvaretas sages (those living in chastity) are eighty thousand in number. They have resorted to the northern path of the sun and stay there till the final dissolution.

(ते प्रसङ्गात्तु लोकस्य मैथुनस्य तु वर्जनात्।

इच्छाद्वेषनिवृत्त्या च भूतारम्भविवर्जनात्॥

पुष्टिश्च कामसंयोगाच्छब्दादेर्दोषदर्शनात्॥ २२०॥

Those ones out of contextual assimilation of Loka i.e. the light and owing to the evasion of coition, by the observations of desire and enmity as also owing to the evasion of the undertakings of the past, (there ensued) the enourishment by concomitance of Kāma, owing to observation of Śabda i.e. the sound, sense and the like.

इत्येतैः कारणैः शुद्धैस्तेऽमृतत्वं हि भेजिरे।

आभूतसंप्लवस्थानममृतत्वं विभाव्यते॥ २२१॥

This way by their pure reasons, they have attained immortality. Deathlessness is predicated of those who survive till final dissolution.

त्रैलोक्यस्थितिकालोऽयमपुनर्मार्गगामिनः।

ब्रह्महत्याश्रमेधाभ्यां पुण्यपापकृतोऽपरम्॥

आभूतसंप्लवान्ते तु क्षीयन्ते ह्यूध्वरितसः॥ २२२॥

This is the period of life till the three worlds last, for sages who do not return to the path of Saṁsāra. By the murder of a Brāhmaṇa and the horse-sacrifice, the one having taken to the perpetration of sin or acceptance of merit

(becomes tangible as such). Those taking to the extreme sense of celibacy become extinct, at the end of the annihilation of all living beings.

उर्ध्वोत्तरमृषिभ्यस्तु ध्रुवो यत्रास्ति वै स्मृतम्।

एतद्विष्णुपदं दिव्यं तृतीयं व्योम्नि भास्वरम्॥

तत्र गत्वा न शोचन्ति तद्विष्णोः परमं पदम्।

धर्मध्रुवाद्यास्तिष्ठन्ति यत्र ते लोकसाधकाः॥ २२३॥

To the north and above the world of sages, where Dhruva is said to present, is the divine shining region of Viṣṇu. No one is affected by sorrow or pain after reaching that region. It is the greatest region of Viṣṇu where Dharma, Dhruva and other meditators of the world stay.

इति श्रीमहापुराणे वायुप्रोक्ते ज्योतिष्मचारो नाम

पञ्चाशोऽध्यायः॥५०॥

* * *

॥अथैकपञ्चाशोऽध्यायः॥

Chapter 51

The description of the movement of stars or light

सूत उवाच

स्वायंभुवे निसर्गे तु व्याख्यातान्युत्तराणि तु।
भविष्याणि च सर्वाणि तेषां वक्ष्याम्यनुक्रमम्॥ १॥

Sūta spoke— While narrating the creation of the Svāyambhuva Manvantara, the events of past and future have been illustrated. Now we shall talk of them in due order.

एतच्छ्रुवा तु मुनयः पप्रच्छुर्लोमहर्षणम्।
सूर्याचन्द्रमसोश्चारं ग्रहाणां चैव सर्वशः॥ २॥

Having heard this, the sages questioned Lomahaṣaṇa regarding the movement of Sun, Moon and the planets all around.

ऋषय ऊचुः

भ्रमन्ते कथमेतानि ज्योतीषि दिवि मण्डलम्।
तिर्यग्व्यूहेन सर्वाणि तथैवासंकरेण च॥

कश्च भ्रामयते तानि भ्रमन्ति यदि वा स्वयम्॥ ३॥

The Sages enquired— “How do these luminaries revolve along or rotate as such in the sky in a circular motion? Why they do not collide with one another? And who makes them rotate along? Or do they revolve of their own accord?”

एतद्वेदितुमिच्छामस्तत्रो निगद सत्तम।

भूतसंमोहनं त्वेतच्छ्रोतुमिच्छा प्रवर्तते॥ ४॥

This we want to understand, O excellent one! Narrate it to us. This is such as one perplexing the human beings. We have a desire to hear about this.

सूत उवाच

भूतसंमोहनं ह्येतद्ब्रुवतो मे निबोधत।

प्रत्यक्षमपि दृश्यं यत्तत्संमोहयते प्रजाः॥ ५॥

Sūta spoke— You may understand me as talking of this wonderful thing which though very clear and visible, deludes people.

योऽसौ चतुर्दिशं पुच्छे शैशुमारे व्यवस्थितः।

उत्तानपादपुत्रोऽसौ मेढीभूतो ध्रुवो दिवि॥ ६॥

It is Dhruva, son of Uttānapāda, who is established or stationed at the tail-end of what appears like the Gangetic porpoise with tails towards the four quarters in the sky. He has become the pivotal peg in the sky.

स हि भ्रमन्भ्रामयते चन्द्रादित्यौ ग्रहैः सह।

भ्रमन्तमनुगच्छन्ति नक्षत्राणि च चक्रवत्॥ ७॥

It revolves itself and along makes to revolve the moon and the sun along with the planets. To this one rotating along, follow in, the stars like a wheel or circle.

ध्रुवस्य मनसा चासौ सर्पते भगणः स्वयम्।

सूर्याचन्द्रमसौ तारा नक्षत्राणि ग्रहैः सह॥ ८॥

वातानीकमयैर्बन्धैर्ध्रुवे बद्धानि तानि वै।

तेषां योगश्च भेदाश्च कालचारस्तथैव च॥ ९॥

अस्तोदयौ तयोत्पाता अयने दक्षिणोत्तरे।

विषुवदग्रहवर्णाश्च ध्रुवात्सर्वं प्रवर्तते॥ १०॥

With the epicentre of the Pole Star (Dhruva), the sun, the moon, the fixed and moving stars and the planets are bound to Dhruva in the form of groups of winds. It is because of Dhruva that their communion, dislocations, seasonal movements, rising and setting, likewise the portentous phenomena, the solstices, southern and northern i.e. summer and winter transits, the equinoxes and colours begin to function.

वर्षा धर्मो हिमं रात्रिः संध्या चैव दिनं तथा।

शुभाशुभं प्रजानां च ध्रुवात्सर्वं प्रवर्तते॥ ११॥

The rain, the heat, the snow, the night, the twilight, diurnal glow, and the good and evil of the progenies all emanate from Dhruva (Polar star).

ध्रुवेणाधिकृतांश्चैव सूर्योऽपावृत्य तिष्ठति।

तदेष दीप्तकिरणः स कालाग्निर्दिवाकरः॥ १२॥

The sun having covered all those occupied by Dhruva, sustain itself as such. Hence his rays are illuminated. The sun is the deadly fire.

परिवर्तक्रमाद्विप्रा भाभिरालोकयन्दिशः।

सूर्यः किरणजालेन वायुयुक्तेन सर्वशः॥

जगतो जलमादत्ते कृत्स्नस्य द्विजसत्तमाः॥ १३॥

By the order of revolutions or rotations, O Brāhmaṇas, the sun illuminates the quarters by his rays. The sun by the networks of his beams, equipped with breeze all around, sucks water from the entire universe, O best among the Brāhmaṇas!

आदित्यपीतं सूर्याग्नेः सोमं संक्रमते जलम्।

नाडीभिर्वायुयुक्ताभिलोक्याधानं प्रवर्तते॥ १४॥

The water sipped by the sun gets transferred to the Moon from the fire of the sun. By the *Nāḍīs* (tubular veins), full of wind, the activity of sustaining the worlds begins.

यत्सोमात्स्रवते सूर्यं तदध्रेष्ववतिष्ठते।

मेघा वायुनिघातेन विसृजन्ति जलं भुवि॥ १५॥

That which percolates down from the moon, the sun receives at its tips. The clouds by the impact of breeze release waters on the ground.

एवमुत्क्षिप्यते चैव पतते च पुनर्जलम्।

ना नाशमु(उ)दकस्यास्ति तदेव परिवर्तते॥ १६॥

And this way the water is splashed above and percolates down once again. There is no destruction of water effected as such. That same water assumes various shapes.

संधारणार्थं भूतानां मायैषा विश्वनिर्मिता।

अनया मायया व्याप्तं त्रैलोक्यं सचराचरम्॥ १७॥

For the sustenance of the worlds (lit. human beings), such a magical feat stands manipulated by Viśva (i.e. Brahṁā). By this very magical feat, stands circumambiated the triad of worlds equipped with mobile and immobile beings.

विश्वेशो लोककृद्देवः सहस्रांशुः प्रजापतिः।

धाता कृत्स्नस्य लोकस्य प्रभुर्विष्णुर्दिवाकरः॥ १८॥

The sun is the lord of the universe, the creator of the lokas, the thousand-rayed one, the lord of the progenies, the sustainer of the universe in entirety and is the master, Viṣṇu, the maker of the day himself.

सार्वलौकिकमम्भो वै यत्सोमान्नभसश्च्युतम्।

सोमाधारं जगत्सर्वमेतत्तथ्यं प्रकीर्तितम्॥ १९॥

The water of the universe in entirety percolates down from the moon in the sky. The universe is, therefore, supported by the moon. This is a true fact proclaimed as such.

सूर्यादुष्णं निस्त्रवते सोमाच्छीतं प्रवर्तते।

शीतोष्णवीर्यौ द्वावेतौ युक्तौ धारयतो जगत्॥ २०॥

From the sun, the heat gets generated and from the moon, frigidity gets into being. These two have power for heat and cold conjoined as such and they sustain the universe.

सोमाधारा नदी गङ्गा पवित्रा विमलोदका।

सोमपुत्रपुरोगाश्च महानद्यो द्विजोत्तमाः॥ २१॥

The holy Gaṅgā having waters limpid or transparent, has the moon for support. And the great streams have movements in front of the son of the moon, O excellent Brāhmaṇas.

सर्वभूतशरीरेषु आपो हानुगताश्च याः।

तेषु संदहमानेषु जङ्गमस्थावरेषु च॥

धूमभूतास्तु ता आपो निष्कामन्तीह सर्वशः॥ २२ ॥

In the bodies of all the beings, water is present. When the bodies of the mobile and immobile beings burn, the water becomes vapour and rises on all sides.

तेन चाभ्राणि जायन्ते स्थानमत्राम्भसां स्मृतम्।

आर्क तेजो हि भूतेभ्यो ह्यादत्ते रश्मिभिर्जलम्॥ २३ ॥

By that the clouds arise and they are receptacles of water. The brilliance of the solar light takes up the water from the living beings by the rays as such.

समुद्राद्वायुसंयोगाद्ब्रह्मन्त्यापो गभस्तयः।

यतस्त्वतुवशात्काले परिवर्तो दिवाकरः॥

यच्छत्यपो हि मेघेभ्यः शुक्लाः शुक्लगभस्तिभिः॥

From the ocean by the impact of breeze, the rays take the water. The revolving sun imparts water to the clouds by means of his white rays in the proper seasons.

अध्रस्थाः प्रपतन्त्यापो वायुना समुदीरिताः।

सर्वभूतहितार्थाय वायुभिश्च समन्ततः॥ २५ ॥

The waters drips from the clouds while stationed in the sky and having been inflamed by breeze. For the benefit of all beings, the clouds scatter showers when they are blown by the winds in all directions.

ततो वर्षति षण्मासान्सर्वभूतविवृद्धये।

वायव्यं स्तनितं चैव वैद्युतं चाग्निसंभवम्॥ २६ ॥

Then clouds shower forth rain for six months for the prosperity of all the beings. They produce the rumbling sound of thunder arising from the wind and brilliant lightning born of fire.

मेहनाच्च मिहेर्धातोर्मेघत्वं व्यञ्जयन्ति च।

न भ्रश्यन्ति यतस्त्वापस्तदभ्रं कवयो विदुः॥ २७ ॥

The root \sqrt{mih} means 'to exude' or 'to sprinkle'. Since the clouds exude water, they

are called *Megha*. And from which the waters do not fall down, they are called *Abhra*.

मेघानां पुनरुत्पत्तिस्त्रिविधा योनिरुच्यते।

आग्नेया ब्रह्मजाश्चैव पक्षजाश्च पृथग्विधाः॥

त्रिधा घनाः समाख्यातास्तेषां वक्ष्यामि संभवम्॥ २८ ॥

Thus the generation of clouds is in three ways. Their source of origin are three. The types of clouds are— *Āgneyas*, *Brahmajas* and *Pakṣajas*. Thus the three types of clouds have been narrated. I shall mention their mode of origin.

आग्नेयास्त्वर्णजाः प्रोक्तास्तेषां तस्मात्प्रवर्तनम्।

शीतदुर्दिनवाता ये स्वगुणास्ते व्यवस्थिताः॥ २९ ॥

The *Āgneyas* are called as those that are born from waters of ocean. Therefore, their promulgation (remains practicable). Cold, cloudy and breezy— these qualities are inherent in them.

महिषाश्च वराहाश्च मत्तमातङ्गगामिनः।

भूत्वा धरणिमभ्येत्य विचरन्ति रमन्ति च॥ ३० ॥

They assume the movements of bisons or buffaloes, boars and inebriate tuskers in their rut. They sport and roam about very near the earth.

जीमूता नाम ते मेघा एतेभ्यो जीवसंभवाः।

विद्युद्गुणविहीनाश्च जलधाराविलम्बिनः॥ ३१ ॥

These clouds are entitled as *Jimūtas* having life-force generated from these. They have no streaks of lightning and hang down due to water content in them.

मूका घना महाकाया आवहस्य वशानुगाः।

क्रोशमात्राश्च वर्षन्ति क्रोशार्धादपि या पुनः॥ ३२ ॥

These silent clouds are of huge stature. They follow the trail of *Āvaha*¹ submissively. They rain forth only to the extent of a *Krośa* or even upto the half of a *Krośa*.

1. Name of one of the seven winds or bands of air that which is aspirated to the Bhuvarloka or atmospheric region between the Bhuvarloka and Svarloka.

पर्वताग्रनितम्बेषु वर्षन्ति च रमन्ति च।

बलाकागर्भदाश्चैव बलाकाकार्भधारिणः॥ ३३॥

They rain forth on the tops and slopes of the mountains and revel along. They pierce the wombs of the flocks of the white cranes. They make them conceive.

ब्रह्मजा नाम ते मेघा ब्रह्मनिश्चाससंभवाः।

ते हि विद्युद्गुणोपेताः स्तनयन्ति स्वनप्रियाः॥ ३४॥

The types of clouds called *Brahmajas* sprung from the breath of Brahmā. They are endowed with the lightening streak and rumble forth being lovers of sounds. They thunder too.

तेषां शब्दप्रणादेन भूमिः स्वाङ्गरुहोद्गमा।

राज्ञी राज्ञाभिषिक्तेव पुनर्यैव नमस्नुते॥

तेष्वियं प्रीतिमासक्ता भूतानां जीवितोद्भवा॥ ३५॥

By the reverberation of the noise of those ones, the earth gets a thrill. Like a queen consecrated by a king earth attains youth once again. Being the cause of the birth of the living beings, the earth endears itself to the clouds.

जीमूता नाम ते मेघा येभ्यो जीवस्य संभवाः।

द्वितीयं प्रवहं वायुं मेघास्ते तु समाश्रिताः॥ ३६॥

Jimūtas are those clouds from which ones ensues the regeneration of the life or living being. These clouds resort to the second layer of wind called *Pravaha*.

एते योजनमात्राच्च सार्धार्धान्निष्कृतादपि।

वृष्टिसर्गस्तथा तेषां धारासाराः प्रकीर्तिताः॥

पुष्करावर्तका नाम ये मेघाः पक्षसंभवाः॥ ३७॥

These clouds shower forth from a distance of a Yojana, half a Yojana or one-fourth of a Yojana from the earth. They rain in continuous torrents. *Puṣkarāvartakas* (an epithet of a class of clouds said to cause death or famine) are the clouds that get generated from the peaks of mountains.

शक्रेण पक्षाश्छिन्ना ये पर्वतानां महौजसाम्।

काकगानां प्रवृद्धानां भूतानां शिवमिच्छता॥ ३८॥

By Śakra (i.e. Indra) were chopped off the wings of the mountains of great radiance, for the sake of beings grown and exposed to lust, whose well-being he cherished.

पुष्करा नाम ते मेघा बृहन्तस्तोयमत्सराः।

पुष्करावर्तकास्तेन कारणेनेह शब्दिताः॥ ३९॥

These clouds are named *Puṣkaras*. They are stupendous ones having effluences of waters. On that account they came to be called as *Puṣkarāvartakas* (revolving *Puṣkaras*).

नानारूपधराश्चैव महाघोरतराश्च ते।

कल्पान्तवृष्टेः स्रष्टारः संवर्ताग्नेर्नियामकाः॥ ४०॥

They are myriad-formed ones and highly horrible ones. They are the generators of the rain at the end of the aeon and organisers of the fire of *Sarivartaka*.

वर्षन्त्येते युगान्तेषु तृतीयास्ते प्रकीर्तिताः।

अनेकरूपसंस्थानाः पूरयन्तो महीतलम्॥

वायुं परं वहन्तः स्युराश्रिताः कल्पसाधकाः॥ ४१॥

The third type of clouds mentioned before shower at the end of the Yugas. They stand enunciated having myriad forms, replenishing the surface of the ground. They resort to the wind called *Paravāha* and conclude a *Kalpa* (i.e. aeon).

यान्यस्याण्डकपालस्य प्राकृतस्याभवस्तदा।

तस्माद्ब्रह्मा समुत्पन्नश्चतुर्वक्त्रः स्वयंभुवः॥

तान्येवाण्डकपालस्य सर्वे मेघाः प्रकीर्तिताः॥ ४२॥

Of the Cosmic Egg-shell of *Prākṛta*, all the clouds are reputed to have been born of. Brahmā, the four faced one, the self-born one, was also born of the same Cosmic Egg.

तेषामाप्यायनं धूम सर्वेषामविशेषतः।

तेषां श्रेष्ठस्तु पर्जन्यश्चत्वारश्चैव दिग्गजाः॥ ४३॥

It is the smoke that makes them complete in form without any difference. Among them the best one is *Parjanya* and there are four quarter tuskers.

गजानां पर्वतानां च मेघानां भोगिभिः सह।
कुलमेकं पृथग्भूतं योनिरैका जलं स्मृतम्॥४४॥

Elephants, mountains, clouds along with the serpents, belong to one and the same family, though they are severally manifested, since water is known as the sole source of their origin.

पर्जन्योदिग्गजाश्चैव हेमन्ते शीतसंभवाः।
तुषारवृष्टिं वर्षन्ति सर्वसस्यविवृद्धये॥४५॥

Parjanya and the quarter tuskers take birth in the winter season. Born of chilliness, they rain forth the showers of frost for the overgrowth of all the corns or crops.

श्रेष्ठः परिवहो नाम तेषां वायुरपाश्रयः।
योऽसौ बिभर्ति भगवान्गङ्गामाकाशगोचराम्॥
दिव्यामृतजलां पुण्यां त्रिधा स्वर्गपथे स्थिताम्॥४६॥

The best wind *Parivaha* is their support. It is that lordly wind which sustains the Gaṅgā that wades through the sky. It is sacred, divine nectar-like river, flooded over with water, stationed in the heaven and flowing with three branches.

तस्याविष्यन्दजं तोयं दिग्गजाः पृथुभिः करैः।
शीकरं संप्रमुञ्चति नीहार इति स स्मृतः॥४७॥

The quarter elephants spray all round drops of water from the Gaṅgā by means of their huge trunks. That release of showers in the form of sprays, is known as hoarfrost (*Nihāra*).

दक्षिणेन गिरिर्योऽसौ हेमकूट इति स्मृतः।
उदग्ध्रमवतः शैलादुत्तरस्य च दक्षिणे॥
पुण्ड्रं नाम समाख्यातं नगरं तत्र वै स्मृतम्॥४८॥

In the south of Meru, the mountain that exists is known as Hemakūṭa. There is a city called Puṇḍra to the south of this mountain and to the north of Himālaya.

तस्मिन्निपतितं वर्षं यत्तुषारसमुद्भवम्।
ततस्तदावहो वायुर्हिमशैलात्समुद्बहन्॥
आनयत्यात्मयोगेन सिञ्चमानो महागिरिम्॥४९॥

हिमवन्तमतिक्रम्य वृष्टिशेषं ततः परम्।
इहाभ्येति ततः पश्चादपरान्तविवृद्धये॥५०॥

The rain that sprung out of this frost, falls on this mountain. The wind *Āvaha* blowing from Himavat brings drops of mist and sprinkles them over the great mountain, irrigating or saturating as such the huge mountain. The remnant of the shower crosses Himālaya and comes here thereafter in order to make the western region flourish.

मेघावा(च्चाऽऽ)प्यायनं चैव सर्वमेतत्प्रकीर्तितम्।
सूर्य एव तु वृष्टीनां स्रष्टा समुपदिश्यते॥५१॥

The two types of clouds that make the regions flourish have been enunciated as such. The sun, verily, is deemed as the creator or generator of the rains.

ध्रुवेणाऽऽवेष्टितां सूर्यस्ताभ्यां वृष्टिः प्रवर्तते।
ध्रुवेणाऽऽवेष्टितो वायुर्वृष्टिं संहरते पुनः॥५२॥

The sun is surrounded by the polar star, from the two the rain gets into being and *Vāyu*, likewise, surrounded by polar star, restrains forth rains once again.

ग्रहान्निःसृत्य सूर्यात्तु कृत्स्ने नक्षत्रमण्डले।
वारस्यान्ते विशत्यर्कं ध्रुवेण परिवेष्टितम्॥५३॥

In the entire circle of sidereals having got out of the solar planet, at the end of the turn of a day the wind enters the sun surrounded by the polar star.

अतः सूर्यस्थस्याथ संनिवेशं निबोधत।
संस्थितेनैकचक्रेण पञ्चारेण त्रिनाभिना॥५४॥

Therefore, now you learn the descriptions of the chariot of the sun. It is having one wheel with five spokes and three naves.

हिरण्मयेन भगवान्पर्वणा तु महौजसा।
नष्टवर्त्माऽन्धकारेण षट्प्रकारैकनेमिना॥
चक्रेण भास्वता सूर्यः स्यन्दनेन प्रसर्पति॥५५॥

The adorable lord Sun goes ahead on his golden-wheeled chariot of great refulgent, that

has knotty joints, six-fold rim and one felly. It destroys the darkness on the road.

दशयोजनसाहस्रो विस्तारायामतः स्मृता।

द्विगुणोऽस्य रथोपस्थादीषादण्डप्रमाणतः॥५६॥

This is known as such having length and width of ten thousand Yojanas. Owing to the extent of the poles or shafts of the carriage or side beam (its radius) is twice as the central part.

स तस्य ब्रह्मणा सृष्टो रथो ह्यर्थवशेन तु।

असङ्गः काञ्चनो दिव्यो युक्तः परमगैर्हयैः॥५७॥

That chariot has been created by Brahmā under exigency of a specific motive. It is unhinged golden one, beautiful one and yoked with steeds of excellent gaits.

छन्दोभिर्वाजिरूपैस्तु यतः शुक्रस्ततः स्थितः।

वरुणस्यन्दनस्येह लक्षणैः सदृशस्तु सः॥

तेनासौ सर्पति व्योम्नि भास्वता तु दिवाकरः॥५८॥

It is the Vedic metres which assumed the forms of horses. It is stationed in the orb of Śukra or Venus. That verily is similar to the pre-requisites of the chariot of Varuṇa. By that one refulgent one crawls along the Sun in the sky.

अथेमानि तु सूर्यस्य प्रत्यङ्गानि रथस्य तु।

संवत्सरस्यावयवैः कम्पितानि यथाक्रमम्॥५९॥

These, verily therefore, are the individual components (lit. limbs) of the chariot of the Sun composed by the compartments of the Sarivatsara, distributed as per sequence.

अहस्तु नाभिः सूर्यस्य एकचक्रः स वै स्मृतः।

अराः पञ्चर्तवस्तस्य नेमिः षडृतवः स्मृताः॥६०॥

The day is the navel of the Sun. A single-wheeled chariot is known that one. The spokes are the five seasons of that one and the rim of that is the sixth season.

रथनीडः स्मृतो ह्यब्दस्त्वयने कूबरावुभौ।

मुहूर्ता बन्धुरास्तस्य शम्या तस्य कलाः स्मृताः॥६१॥

तस्य काष्ठाः स्मृता घाणा ईषादण्डः क्षणास्तु वै।

निमेषाश्चानुकर्षोऽस्य ईषा चास्य लवाः स्मृताः॥६२॥

The inner part of a chariot is known as the year. the two *ayanas* are the two shafts. The *Muhūrtas* are the Bandhuras (fastening ropes) and Kalās are pins of the yoke. The *Kāṣṭhās* constitute its nose and *Kṣaṇas* are recognized as the shafts. The *Nimeṣas* are the axle-trees or bottoms of the carriage, and the *Lavas* (equal to one *Kṣaṇa*) are the *Īśās* (frames consisting of two short and two longer beams).

रात्रिर्वरुथो धर्मोऽस्य ध्वज ऊर्ध्वः समुच्छ्रितः।

युगाक्षकोटी ते तस्य अर्थकामावुभौ स्मृतौ॥६३॥

The night is the wooden fence or fender provided to a chariot as a defence against collision and *Dharma* is the lofty rising banner. The two linch pins or the pins fastening the yoke to the poles (*yugākṣakoṭi*) of this one are known as the *Artha* and *Kāma*.

सप्ताश्वरूपाच्छन्दांसि वहन्ते वामतो धुरम्।

गायत्री चैव त्रिष्टुब्ध अनुष्टुब्जगती तथा॥६४॥

पङ्क्तिश्च बृहती चैव उष्णिक्चैव तु सप्तमम्।

अक्षे चक्रं निबद्धं तु ध्रुवे त्वक्षः समर्पितः॥६५॥

The seven steed formed Vedic meters carry along the yoke from the left. (Such as) Gāyatrī, Triṣṭubh, Anuṣṭubh, Jagatī, Paṅkti, Bṛhatī and Uṣṇik the seventh one on the pole of the art, the wheel stands tied, and on the polar star the pole of the cart wheel stands superimposed.

सहचक्रो भ्रमत्यक्षः सहाक्षो भ्रमति ध्रुवः।

अक्षः सहैव चक्रेण भ्रमतेऽसौ ध्रुवेरितः॥६६॥

The pole of the cart revolves having wheel accompanied and having pole of the cart accompanied revolves the polar star. And the pole of the cart accompanied by the wheel revolves round having been stuttered out by the polar star.

एतमर्थवशात्तस्य संनिवेशो रथस्य तु।

तथा संयोगभागेन संसिद्धो भास्वरो रथः॥६७॥

This way under the exigency of a purpose, the Juxta-position of that chariot stands requisitioned. Likewise by the proportionate conjunction, the solar chariot stands well accomplished.

तेनासौ तरणिर्देवस्तरसा सर्पते दिवि।

युगाक्षकोटिसंबद्धौ रश्मी द्वौ स्यन्दनस्य हि॥६८॥

By that one, the Sun (*tarani*), revolves speedily in the sky connected with the tip of the yoked poles of the cart. There are two bridles like rays of the chariot (of the Sun).

ध्रुवेण भ्रमतो रश्मी विचक्रयुगयोस्तु वै।

भ्रमतो मण्डलानि स्युः खेचरस्य स्थस्य तु॥६९॥

The bridle normed beams revolve along the polar star, being of the two yokes of specific wheel. They may be the orbits of the revolving chariot moving in the sky.

युगाक्षकोटी ते तस्य दक्षिणे स्यन्दनस्य तु।

ध्रुवेण संगृहीते वै द्विचक्रश्वेतरज्जुवत्॥७०॥

They are the two tips of the cart poles of that yoked one to the right of the chariot, gathered by the polar star, verily, like the white ropes of the two wheeled one.

भ्रमन्तमनुगच्छेतां ध्रुवं रश्मी तु तावुभौ।

युगाक्षकोटी ते तस्य वातोर्मा स्यन्दनस्य तु॥७१॥

These two bridle like rays follow in trail of the revolving polar star. The two tips of the yoke poles those ones, the whirlwind ripples or rotations of the chariot.

कीलासक्तो यथा रज्जुभ्रमते सर्वतोदिशम्।

ह्रसतस्तस्य रश्मी तौ मण्डलेषूत्तरायणे॥७२॥

Just as a rope tugged on to a nail, revolves along all over the directions, the two bridle normed rays grow truncated in the form of a circle in the Uttarāyaṇa.

वर्धते दक्षिणे चैव भ्रमतो मण्डलानि तु।

ध्रुवेण संगृहीतौ तु रश्मी वै नयतो रविम्॥७३॥

They rose along in the Dakṣiṇāyana (southern solstice) and make the orbits move.

Gathered along by the polar star the two bridle normed rays carry along the Sun.

आकृष्येते यदा तौ वै ध्रुवेण समधिष्ठितौ।

तदा सोऽभ्यन्तरं सूर्यो भ्रमते मण्डलानि तु॥७४॥

When occupied by the polar star, the two when get on to dragging all along then that sun revolves inside and makes the orbits revolve along.

अशीतिमण्डलशतं काष्ठयोरुभयोश्चरन्।

ध्रुवेण मुच्यमानाभ्यां रश्मिभ्यां पुनरेव तु॥७५॥

तथैव बाह्यतः सूर्यो भ्रमते मण्डलानि तु।

उद्वेष्टयन् स वेगेन मण्डलानि तु गच्छति॥७६॥

The sun thus moves along within two Kāṣṭhās (i.e. quarters) by one hundred and eighty orbits. When the rays are being released by the polar star, once again, the exterior the sun revolves along the orbits and circumumbiating the orbits with velocity, it trudges along.

इति श्रीमहापुराणे वायुप्रोक्तेऽनुषङ्गपादे ज्योतिषचारो

नामैकपञ्चाशोऽध्यायः॥५१॥

* * *

॥अथ द्विपञ्चाशोऽध्यायः॥

Chapter 52

**The observations on the deities waiting
upon the chariot of the Sun**

सूत उवाच

स रथोऽधिष्ठितो देवैरादित्यैर्ऋषिभिस्तथा।

गन्धर्वैरप्सरोभिश्च ग्रामणीसर्पराक्षसैः॥ १॥

Sūta spoke— That chariot is occupied by gods, Ādityas and Ṛṣis likewise, Gandharvas, Apsarās (nymphs), Grāmaṇis (or Yakṣas), Sarpas (nāgas), and Rākṣasas.

एते वसन्ति वै सूर्ये द्वौ द्वौ मासौ क्रमेण तु।

धाताऽर्यमा पुलस्त्यश्च पुलहश्च प्रजापतिः॥ २॥

उरगो वासुकिश्चैव संकीर्णरश्च तावुभौ।

तुम्बुरुर्नारदश्चैव गन्धर्वो गायतां वरौ॥ ३॥
 ऋतुस्थल्यप्सराश्चैव तथा वै पुञ्जिकस्थला।
 ग्रामणी रथकृच्छश्च तथोर्जश्चैव तावुभौ॥ ४॥
 रक्षो हेतिः प्रहेतिश्च यातुधानावुदाहृतौ।
 मधुमाधवयोरेष गणो वसति भास्करे॥ ५॥

These abide, verily, over the Sun every two months or for a period of two months each. They are Dhātā (Brahmā), Aryamā, (sages) Pulastya, Pulaha and Prajāpati, the Serpents (Nāgas) Vāsuki, Saṅkimāra, Vāsuki, Saṅkimāra (a serpent demon) and those two, Tumburu and Nārada, the two Gandharvas, the best among the musicians, the Apsarasas, Kratusṭhālī, Puñjikasthālī, Grāmaṇīs or Yakṣas Rathakṛcchra, and likewise, Urja. Rākṣasas and Yātudhānas, Heti and Praheti— these reside in the Sun during the months of Madhu and Mādhava (i.e. Caitra and Vaiśākha). (These are the months in the season Vasant (the Spring).

वासन्तौ त्रैष्मिकौ मासौ मित्रश्च वरुणश्च ह।
 ऋषिरत्रिर्वसिष्ठश्च तक्षको रम्भ एव च॥ ६॥
 मेनका सहजन्त्या च गन्धर्वो च हहा हहूः।
 रथस्वन्श्च ग्रामण्यौ रथचित्रश्च तावुभौ॥ ७॥
 पौरुषेयो वधश्चैव यातुधानावुदाहृतौ।
 एते वसन्ति वै सूर्ये मासयोः शुचिशुक्रयोः॥ ८॥

During the months of the spring or vernal season and the two of the summer season, the following reside in the Sun— Mitra and Varuṇa, the sage Atri and Vasiṣṭha, Takṣaka and Rambha (Apsarasas), Menakā and Sahajanyā; (Gandharvas) Hāhā and Hahū; Grāmaṇīs (Yakṣas) Rathasvana and Rathacitra; and Yātudhānas (Demons) Pauruṣeya and Dhava (Vadha in Bd. P.). These abide along the Sun in the two months of Śuci and Śukra (the months of Jyeṣṭha and Āṣāḍha.

ततः सूर्ये पुनस्त्वन्त्या निवसन्तीह देवताः।
 इन्द्रश्चैव विवस्वांश्च अङ्गिरा भृगुरेव च॥ ९॥
 एलापर्णास्तथा सर्पः शङ्खपालश्च तावुभौ।
 विश्वावसूयसेनौ च प्रातश्चैवारुणश्च ह॥ १०॥

प्रम्लोचेति च विख्याता निम्लोचेति च ते उभे।
 यातुधानस्तथा सर्पो व्याघ्रः श्वेतश्च तावुभौ॥
 नभोनभस्ययोरेष गणो वसति भास्करे॥ ११॥

Then on the sun again, however, abide the other deities. They are— Indra and Vivasvān, Aṅgiras and Bhṛgu, two Nāgas— Elāparṇa, Śaṅkhapāla; (Gandharvas) Viśvāvasu and Ugrasena, Prātaḥ and Aruṇaḥ; Apsarasas— Pramlocā and Nimlocā; the Yātudhāna Vyāghra; and the Nāga Śveta. These all reside in the Nabhas and Nabhasya (i.e. Śrāvaṇa and Bhādrapada).

शरदृतौ पुनः शुभ्रा वसन्ति मुनिदेवताः।
 पर्जन्यश्चाथ पूषा च भरद्वाजः सगौतमः॥ १२॥
 विश्वावसुश्च गन्धर्वास्तथैव सुरभिश्च यः (या)।
 विश्वाची वा घृताची च उभे ते शुभलक्षणे॥ १३॥
 नाग ऐरावतश्चैव विश्रुतश्च धनंजयः।
 सेन(ना)जिच्च सुषेणश्च सेनानीर्ग्रामणीश्च तौ॥ १४॥
 आपो वातश्च तावेतौ यातुधानावुभौ स्मृतौ।
 वसन्त्येते तु वै सूर्ये मासयोश्च इषोर्जयोः॥ १५॥

During the autumn, the refulgent sages and gods or sage-normed deities abide in Sun during the months of Iṣa and Urja (i.e. Āśvina and Kārttika) Parjanya and Pūṣān; (sages) Bharadvāja and Gautama; Gandharvas Viśvāvasu and Surabhi; two Apsarasas of auspicious characteristics Viśvāci and Ghṛtāci; the famous Serpents Airāvata, and Dhanañjaya; the leaders of armies and Grāmaṇīs Senajit and Suṣeṇa; and the two Yātudhānas Āpa and Vāta.

हैमन्तिकौ तु द्वौ मासौ वसन्ति तु दिवाकरे।
 अंशो भगश्च द्वावेतौ कश्यपश्च ऋतुश्च ह॥ १६॥
 भुजङ्गश्च महापद्मः सर्पः कर्कोटकस्तथा।
 चित्रसेनश्च गन्धर्व ऊर्णायुश्चैव तावुभौ॥ १७॥
 उर्वशी विप्रचित्तिश्च तथैवाप्सरसौ शुभे।
 ताक्षर्यश्चारिष्टनेमिश्च सेनानीर्ग्रामणीश्च तौ॥ १८॥
 विद्युत्स्फूर्जश्च तावुग्रौ यातुधानावुदाहृतौ।
 सहे चैव सहस्ये च वसन्त्येते दिवाकरे॥ १९॥

During the two winter months (the season of snow and frost and cold), the two months of Saha and Sahasya (i.e. Mārgaśīrṣa and Pauṣa), the following subsist upon the Sun— Amśa and Bhaga the two; and Kaśyapa and Rtu the two; Senānīs and Grāmaṇīs; Tārksya and Ariṣṭanemi; the two fierce Yātudhānas, Vidyut and Sphūrja; and the Nāgas Mahāpadma and Karkoṭaka; the two Gandharvas Citrasena and Urṇāyu; and Urvaśī and Vipracitti; likewise the two noble Apsarasas, Tirkṣya and Ariṣṭanemī, Senānī and Grāmaṇī the two; Vidyut Sphūrja and the two terrific ones are exemplified as Yātudhānas.

ततः शैशिरयोश्चापि मासयोर्निवसन्ति वै।
त्वष्टा विष्णुर्जमदग्निर्विश्वामित्रस्तथैव च॥ २०॥
काद्रवेयौ तथा नागौ कम्बलाश्वतरावुभौ।
गन्धर्वो धृतराष्ट्रश्च सूर्यवर्चास्तथैव च॥ २१॥
तिलोत्तमाप्सरश्चैव देवी रम्भा मनोरमा।
ऋतजित्सत्यजिच्चैव ग्रामण्यौ लोकविश्रुतौ॥ २२॥
ब्रह्मोपेतस्तथा दक्षो यज्ञोपेतश्च स स्मृतः।
एते देवा वसन्त्यर्के द्वौ मासौ तु क्रमेण तु॥ २३॥

During the two months of late winter, the following reside in the Sun for two months— (gods) Tvaṣṭa, Viṣṇu; (the sages) Jamadagni and Viśvāmitra; the two Serpents Kambala and Aśvatara, the sons of Kadra¹; the two Gandharvas Dhṛtarāṣṭra and Sūryavarca²; the two Apsarasas Tilottamā and beautiful Rambhā; the world famous Grāmaṇīs; Rtajit and Satyajit; and the Rākṣasas Brahmopeta and Yajñopeta.

स्थानाभिमानिनो ह्येते गणा द्वादश सप्तकाः।
सूर्यमाध्याययन्त्येते तेजसा तेज उत्तमम्॥ २४॥

The twelve groups of seven are the presiding deities of them with their place of residence. These make the Sun inflated by their radiance. Their radiance is excellent.

1. A species of Nāgas born from Tārksya (Kaśyapa) and Kadru having many hoods.
2. Sūryavarca— A Yakṣarāja who in a rebirth was born from the womb of Kāmakaṅkakaṭā as the son of Ghaṭoṭkaca, son of Bhīma.

प्रथितैस्तैर्वचोभिस्तु स्तुवन्ति मुनयो रविम्।
गन्धर्वाप्सरसश्चैव गीतनृत्यैरुपासते॥ २५॥

By the distinguished hymns of prayer, the sages adore the Sun. Gandharvas and Apsarasas attend upon him with dance and music.

ग्रामणीयक्षभूतास्तु कुर्वते भीमसंग्रहम्।
सर्पा वहन्ति सूर्यं च यातुधानानुयान्ति च॥
बालखिल्या नयन्त्यस्तं परिचार्योदयाद्रविम्॥ २६॥

Grāmaṇīs, Yakṣas and Bhūtas, organise a terrific gathering. The snakes carry the sun and the Yātudhānas follow him. Worshipping the Sun from the time of rising, the sages Bālakhilyas³ lead him to the mountain of Sunset.

एतेषामेव देवानां यथावीर्यं यथातपः।
यथायोगं यथासत्त्वं यथाधर्मं यथाबलम्॥ २७॥
यथा तपत्यसौ सूर्यस्तेषां सिद्धस्तु तेजसा।
इत्येते वै वसन्तीह द्वौ द्वौ मासौ दिवाकरे॥ २८॥

The way that sun shines forth for them, well-accomplished by radiance and in accordance with the powers, penance, Yogic power, truthfulness, righteousness and strength of these deities, in the same way, these abide herein for two months each over the Sun.

ऋषयो देवगन्धर्वाः पन्नगाप्सरसां गणाः।
ग्रामण्यश्च तथा यक्षा यातुधानाश्च भूयशः॥ २९॥
एते तपन्ति वर्षन्ति भान्ति वान्ति सृजन्ति च।
भूतानामशुभं कर्म व्यपोहन्तीह कीर्तिताः॥ ३०॥

The sages, the gods, the Gandharvas, and the groups of Pannagas or snakes and beviies of nymphs, the Grāmaṇīs and likewise the Yakṣas and Yātudhānas manifoldly. These gleam forth and rain forth, shine forth, emit out breeze and generate or procreate, herein proclaimed as such drive away (lit. refute) the inauspicious acts of the Bhūtas.

3. A clan of divine personages of a size of a thumb and produced from the creator's body and said to precede the Sun's chariot (their number being 64 thousand).

मानवानां शुभं ह्येते हरन्ति दुरितात्मनाम्।
दुरितं हि प्रचाराणां व्यपोहन्ति क्वचित्क्वचित्॥ ३१॥

Of the men of sinister souls, they scare away the sin, monger they do prowl fully.

विमानेऽवस्थिता दिव्ये कामगा वातरंहसः।

एते सहैव सूर्येण भ्रमन्ति दिवसानुगाः॥ ३२॥

Stationed in a divine aerial car (*vimāna*), moving at will with a velocity of the wind, they revolve along with the Sun, with the following of day long rotation.

वर्षन्तश्च तपन्तश्च हृदयन्तश्च वै प्रजाः।

गोपायन्ति तु भूतानि सर्वाणीहाऽऽमनुक्षयात्॥ ३३॥

Raining forth and getting heated and making the progenies jubilated, they protect the beings here till the time of the end of Manvantara.

स्थानाभिमानिनामेतत्स्थानं मन्वन्तरेषु वै।

अतीतानागतानां वै वर्तन्ते सांप्रतं तु ये॥ ३४॥

This position of the deities (who identify themselves with it) exists in all the Manvantaras of the past and of future, by which ones they exist now as such.

एवं वसन्ति वै सूर्ये सप्तकास्ते चतुर्दिशम्।

चतुर्दशसु सर्गेषु गणा मन्वन्तरेषु च॥ ३५॥

This way, the Saptakas (i.e. the seven groups of deities) abide over the Sun, in the four direction during the fourteen Manvantaras.

ग्रीष्मे हिमे च वर्षासु च मुञ्चमानो

घर्मं हिमं च वर्षं च दिनं निशां च॥

कालेन गच्छत्यृतुवशात्परिवृत्तरश्मि-

र्देवान्पितृश्च मनुजांश्च स तर्पयन्वै॥ ३६॥

In summer, winter and rains releasing heat, snow and rain during day and night with time moves along in line with seasons. He (thus) propitiates Devas, Pitṛs and human beings.

प्रीणाति देवान्मृतेन सूर्यः

सोमं सुषुप्तेन विवर्धयित्वा।

शुक्रे तु पूर्णं दिवसक्रमेण

तं कृष्णपक्षे विबुधाः पिबन्ति॥ ३७॥

The Sun pleases the gods by the means of the nectar and by means of the ray (*Suṣumṇa*), the Sun develops the Moon in the bright half (of the moon) day by day and it is complete (full of the full moon days). Devas imbibe its nectar during the dark half.

पीतं तु सोमं द्विकलावशिष्टं

कृष्णपक्षे रश्मिभिस्तं क्षरन्तम्॥

स्वधामृतं तत्पितरः पिबन्ति

देवाश्च सौम्याश्च तथैव कव्यम्॥ ३८॥

After being sucked thus, the moon has only two digits left at the end of the dark fortnight and percolating down by rays, the manes consume the nectar by Svadhā, the manes, the gods and the Saumyas drink that very way the oblation of kind of the deceased.

सूर्येण गोभिस्तु समुद्धृताभि-

रद्भिः पुनश्चैव समुद्धृताभिः।

वृष्ट्याऽतिवृद्धाभिरथौषधीभि-

र्मर्त्याः क्षुधं त्वन्नपानैर्जयन्ति॥ ३९॥

By the sun, the rays or kine, consolidated as such and by waters well-distilled by rain and by well-grown medicinal herbs, the mortals satiate their hunger by food and slake (the thirst) by waters.

अमृतेन तृप्तिस्त्वर्धमासं सुराणां

मासार्धतृप्तिः स्वधया पितृणाम्।

अन्नेन शश्रुतु दधाति मर्त्याः

सूर्यः स्वयं तच्च बिभर्ति गोभिः॥ ४०॥

By nectar becomes the satiety for half a month of the gods and of the manes; for half of a month by Svadhā (call) by food constantly sustain (themselves), the mortals, and the sun bears all that by the beams.

अयं हरिस्तैर्हरिभिस्तुर्गमै-

रयं हि चापो हरतीति रश्मिभिः।

विसर्गकाले विसृजंश्च ताः पुन-

र्बिभर्ति शश्रुत्सविता चराचरम्॥ ४१॥

The Sun moves ahead by the horses in the form of rays consumes waters by the rays. At the hour of their release, he discharges them. Thus the Sun sustains the mobile and immobile beings perpetually.

हरिर्हरिर्द्भिर्हियते तुरङ्गमैः

पिबत्यथापो हरिभिः सहस्रधा।

ततः प्रमुञ्चत्यपि तास्त्वसौ हरिः

समुह्यमानो हरिभिस्तुरंगमैः॥ ४२॥

The Sun by the green horses is carried along, consumes (lit. drinks) waters by the rays thousand fold. While being carried by green horses, he (Sun) showers it again.

इत्येष एकचक्रेण सूर्यस्तूर्णं रथेन तु।

भद्रैस्तैरक्षतैरश्वैः सर्पतेऽसौ दिवि क्षये॥ ४३॥

This way, the Sun moves ahead quickly in his celestial globe by means of his single-wheeled chariot dragged by those unimpaired good steeds.

अहोरात्राद्रथेनाऽसौ एकचक्रेण तु भ्रमन्।

सप्तद्वीपसमुद्राश्च सप्तभिः सप्तभिर्हयैः॥ ४४॥

During the diurnal and nocturnal glow, he traverses over the world of seven continents and oceans by means of his single-wheeled chariot dragged by the seven horses.

छन्दोभिरश्वरूपैस्तैर्यतश्चक्रं ततः स्थितैः।

कामरूपैः सकृद्युक्तैरमितैस्तैर्मनोजवैः॥ ४५॥

हरितैरव्ययैः पिङ्गैरीश्वरैर्ब्रह्मवादिभिः।

अशीतिमण्डलशतं भ्रमन्त्यब्देन ते हयाः॥ ४६॥

The voluntary metres that have assumed the form of horses are yoked to the chariot near the wheel. They are endowed with want on willed-form. They are yoked but once. They have the unlimited speed of the mind. They are undecaying, green and tawny, accompanied with the expounders of the Vedas, revolve eighty hundred zones within a year.

बाह्यमभ्यन्तरं चैव मण्डलं दिवसक्रमात्।

कल्पादौ संप्रयुक्तास्ते वहन्त्याभूतसंप्लवात्॥

आवृत्ता वालखिल्यैस्ते भ्रमन्ते रात्र्यहाणि तु॥ ४७॥

They are yoked in the beginning of the Kalpa. They travel continuously till the final dissolution. They traverse the external and the internal zones day by day and surrounded by Vélakhilya, they revolve along day and night.

प्रथितैर्वचोभिरग्न्यैः स्तूयमानो महर्षिभिः।

सेव्यते गीतनृत्यैश्च गन्धर्वैरप्सरोगणैः॥

पतङ्गः पतंगैरश्वैर्भ्रममाणो दिवस्पतिः॥ ४८॥

The great sages eulogise him by the famous hymns of the praise. He is served with songs and dances by the Gandharvas and the series of Apsarasas. The lord of the heaven, the sun, traverses along by the winged-horses.

वीथ्याश्रयाणि चरति नक्षत्राणि तथा शशी।

हासवृद्धी तथैवास्य रश्मीनां सूर्यवत्स्मृते॥ ४९॥

The Moon that very way revolves along the sidereal subsisting upon the avenues. The waving and waxing of this one's rays, likewise, is declaimed as such, at par with these of the Sun.

त्रिचक्रोभयपार्श्वस्थो विज्ञेयः शशिनो रथः।

अपां गर्भसमुत्पन्नो रथः साश्वः ससारथिः॥

शतारैश्च त्रिभिश्चक्रैर्युक्तः शुक्लैर्हयोत्तमैः॥ ५०॥

The chariot of Moon deserves to be recognised as stationed on the both flanks of the triad of wheels. The chariot along with the horses and the charioteer has sprung out of the midst of waters. The chariot endowed with three wheels containing hundred spokes and excellent white horses have been yoked thereto.

दशभिस्तु कृशैर्दिव्यैरसङ्गैस्तैर्मनोजवैः।

सकृद्युक्ते रथे तस्मिन्वहन्ते चाऽऽयुगक्षयात्॥ ५१॥

They are ten in number, which are slim and divine. They are unimpeded and speedy like mind. They are yoked but once (in the beginning of the Kalpa) and they trekking till the dissolution of the aeon.

संगृहीतो रथे तस्मिन्नेतचक्षुःश्रवास्तु वै।

अश्वास्तमेकवर्णास्ते वहन्ते शङ्खवर्चसम्॥ ५२॥

Gathered on to that chariot, white serpent acts as the rain in that chariot. The steeds drive along being of one colour. They carry the conch-coloured Moon.

ययुश्च त्रिमनाश्चैव वृषो राजीवलो हयः।

अश्वो वामस्तुरण्यश्च हंसो व्योमी मृगस्तथा॥५३॥

इत्येते नामभिः सर्वे दश चन्द्रमसो हयाः।

एते चन्द्रमसं देवं वहन्ति दिवसक्षयात्॥५४॥

Yayu, Trimanas, Vṛṣa, Rājīvala, Haya, Vāma, Turanya, Haṁsa, Vyomin and Mṛga—this way all these by these names, are the ten horses of the Moon. These carry along the god Moon at the culmination of the day.

देवैः परिवृतः सोमः पितृभिश्चैव गच्छति।

सोमस्य शुक्लपक्षादौ भास्करे पुरतः स्थिते॥

आपूर्यते पुरस्यान्तः सततं दिवसक्रमात्॥५५॥

Surrounded by Gods and Pitṛs, the gentle Soma (Moon) goes ahead. At the inception of the bright fortnight of Moon (Soma), when the Sun stays in the foreground, the interior of the city of the Moon is filled duly everyday.

देवैः पीतं क्षये सोममाप्याययति नित्यदा।

पीतं पञ्चदशाहं तु रश्मिनैकेन भास्करः॥५६॥

अपूरयन्सुषुप्तेन भागं भागमहःक्रमात्।

सुषुम्नाप्यायमानस्य शुक्ला वर्धन्ति वै फलाः॥५७॥

The Sun develops the Moon drunk by Devas in the declining fortnight. The Moon is drunk for fifteen days and the Sun replenishes one part everyday. Nourished by Suṣumna, the white digits flourish.

तस्माद्धसन्ति वै कृष्णो शुक्ल आप्याययन्ति च।

इत्येवं सूर्यवीरेण चन्द्रस्याऽऽयायिता तनुः॥५८॥

They decline and decrease in the dark fortnight and develop and nourish in the bright fortnight respectively. Thus the body of the Moon is developed fully by the vigour of the Sun.

पौर्णमास्यां स दृश्येत शुक्लः संपूर्णमण्डलः।

एवमाप्यायितः सोमः शुक्लपक्षे दिनक्रमात्॥५९॥

Developing gradually in the bright half day by day, the Moon attains completion on the full moon day.

ततो द्वितीयाप्रभृति बहुलस्य चतुर्दशी।

अपां सारमयेत्येन्दो रसमात्रात्मकस्य च॥

पिबन्त्यम्बुमयं देवा मधु सौम्यं सुधामयम्॥६०॥

Beginning with the second day in the dark half and ending with the fourteenth day, the gods drink the water-formed one, the Madhu (honey or wine), the nectar of the Moon, pleasant one and ambrosial as such.

संभृतं चार्धमासेन अमृतं सूर्यतेजसा।

भक्षार्थममृतं सौम्यं पौर्णमास्यामुपासते॥६१॥

एकरात्रं सुरैः सर्वैः पितृभिश्च महर्षिभिः।

सोमस्य कृष्णपक्षादौ भास्कराभिमुखस्य च॥

प्रक्षीयते परस्यान्तः पीयमानाः कलाः क्रमात्॥६२॥

By the radiance of the Sun, the nectar is collected and prepared in the course of a fortnight. For one night, all the gods, manes and great sages attend the Soma (i.e. Moon) at the inception of the dark fortnight facing the Sun, and waves along the end of the western horizon and the digits being consumed in due order.

(अथ त्रिशतं चैव त्रयस्त्रिंशत्तथैव च।

त्रयस्त्रिंशत्सहस्राश्च देवाः सोमं पिबन्ति वै॥६३॥

Three and thirty making thirty three likewise, thirty three thousand gods quaff the Moon as such.

इत्येतैः पीयमानस्य कृष्णा वर्धन्ति वै कलाः)।

क्षीयन्ते तस्मात्कृष्णो या शुक्ले ह्याप्याययन्ति ताः॥६४॥

This way the digits being consumed as such, decline gradually in the dark half and become refilled in the bright half.

एवं दिनक्रमातीते बिबुधास्तु निशाकरम्।

पीत्वाऽर्धमासं गच्छन्ति अमावास्यां सुरोत्तमाः॥

पितरश्चोपतिष्ठन्ति अमावास्यां निशाकरम्॥६५॥

This way on the lapse of the days, the gods, excellent among the divinities, drink the Moon

for half a month until the new-moon day and go away. On the new-moon day, Pitṛs resort to the Moon.

ततः पञ्चदशे भागे किञ्चिच्छिष्टे कलात्मके।
अपराह्णे पितृगणैर्जघन्यः पर्युपास्यते॥ ६६॥

When the fifteenth part of the digit is left over in the afternoon, that part is used by the groups of manes.

पिबन्ति द्विकलं कालं शिष्टा तस्य तु या कला।
निःसृतं तदमावास्यां गभस्तिभ्यः स्वधापृतम्॥
तां स्वधां मासतृप्यै तु पीत्वा गच्छन्ति तेऽपृतम्॥ ६७॥

The digits of that one which survived as such or residual as such is consumed by Pitṛs during the period of two *Kalās*. From the lunar rays, the nectar of *Svadhā* emerges out on the new-moon night. They drink the nectar and remain content for a month. They attain immortality.

सौम्या बर्हिषदश्चैव अग्निष्वात्तास्तथैव च।
कव्याश्चैव तु ये प्रोक्ताः पितरः सर्व एव ते॥ ६८॥

Saumyas, Barhiṣads, Agniṣvāttas and Kavyas—all these all are Pitṛs (manes) as such.

संवत्सरास्तु वै कव्याः पञ्चाब्दा ये द्विजैः स्मृताः।
सौम्यास्तु ऋतवो ज्ञेया मासा बर्हिषदः स्मृताः॥
अग्निष्वात्ता(त्ता)र्तवश्चैव पितृसर्गा हि वै द्विजाः॥ ६९॥

The Samvatsaras verily, are the Kāvyaṣ and manes, of five-yearled durations known as such by the Brāhmaṇas. Saumyas should be known as seasons, Barhiṣads are remembered as months and Agniṣvattas are *Ārtavas* (fertility period). All these are the creations of Pitṛs, O Brāhmaṇas.

पितृभिः पीयमानस्य पञ्चदश्यां कला तु वै।
यावन्न क्षीयते तस्य भागः पञ्चदशस्तु सः॥ ७०॥
अमावास्यां तदा तस्य अन्तमापूर्यते परम्।
वृद्धिक्षयौ वै पक्षादौ षोडश्यां शशिनः स्मृतौ॥ ७१॥

When the digit is being drunk by manes on the fifteenth night (*Amāvāsyā*), the last digit is.

left and it is refilled. The increase and decrease of the Moon are on the sixteenth day i.e. at the beginning of each next half.

एवं सूर्यनिमित्तेषां क्षयवृद्धिर्निशाकरे।
ताराग्रहाणां वक्ष्यामि स्वर्भानोश्च रथं पुनः॥ ७२॥

This way, the waxing and waving of the Moon are caused by the Sun. I shall now talk of the increase and decrease of the stars and planets and also of the chariot of Rāhu.

तोयतेजोमयः शुभ्रः सोमपुत्रस्य वै रथः।
युक्तो हर्यैः पिशङ्गैस्तु अष्टाभिर्वातरंहसैः॥ ७३॥

The chariot of the son of Soma (Mercury or Budha) is full of water and fire, a brilliant one, yoked with eight tawny horses that can move as fast as the wind.

सवरुथः सानुकर्षः सूतो दिव्यो रथे महान्।
सोपासङ्गपताकस्तु सध्वजो मेघसंनिभः॥ ७४॥

It is equipped with *Varūtha*¹ and *Anukarṣa* (the axle tree or bottom of the carriage). The charioteer is divine and great. It is accompanied by a quiver and banner, a flag as such and being a peer to the cloud.

भार्गवस्य रथः श्रीमांस्तेजसा सूर्यसंनिभः।
पृथिवीसंभवैर्युक्तैर्नानावर्णैर्हिर्योत्तमैः॥ ७५॥
श्वेतः पिशङ्गः सारङ्गो नीलः पीतो विलोहितः।
कृष्णश्च हरितश्चैव पृषतः पृश्निरेव च॥
दशभिस्तैर्महाभागैरकृशैर्वातवेगितैः॥ ७६॥

The chariot of Bhārgava (Venus), the illustrious one, is brilliant, similar to the Sun yoked with excellent steeds born of the earth and having various colours. They are tawny, brown, blue, yellow, ruddy-hued, black-hued, green chequered-hued and short-statured. All the ten are highly fortunate. They are unleaned ones and have the speed of the wind.

अष्टाश्वः काञ्चनः श्रीमान्सोमस्यापि रथोऽभवत्।
असङ्गैर्लोहितैरश्वैः सर्वैरग्निसंभवैः॥

1. A sort of wooden fence or fender, with which a chariot is provided as a defence against collision.

सर्पतेऽसौ कुमारो वै ऋजुवक्रानुचक्रगः॥७७॥

The chariot of Mars is glorious and golden. It is yoked with eight red, unimpeded horses. They are born of fire and they can move all over. The Kumāra (Mars) traverses the signs of zodiac in straight, curved and circular lines.

तवस्त्वाङ्गिरसो विद्वान्देवाचार्यो बृहस्पतिः।

शोणैरश्वैः काञ्चनेन स्यन्दनेन प्रसर्पति॥७८॥

युक्तस्तु वाजिभिर्दिव्यैरष्टाभिर्वातसंमितैः।

नक्षत्रेऽब्दं निवसति सर्वगस्तेन गच्छति॥७९॥

Then the scholarly one, the preceptor of gods, Brhaspati (Jupiter) of the family of Aṅgiras, moves ahead in his golden chariot yoked with eight divine red steeds having velocity of wind. In a constellation this planet stays for a year; then he traverses quickly.

ततः शनैश्चरोऽप्यश्वैः शवलैर्व्योमसंभवैः।

कार्ष्णायसं समारुह्य स्पन्दनं याति वै शनैः॥८०॥

And likewise Saturn even rides in a chariot, made of black iron, (yoked) with horses white (in colour) and sprung out of the firmament, moving along quietly or gradually.

स्वर्भानोस्तु तथैवाश्वाः कृष्णा ह्यष्टौ मनोजवाः।

रथं तमोमयं तस्य सकृद्युक्ता वहन्त्युता॥८१॥

Of Svarbhānu (Rāhu) that very way, the horses are dark-coloured, eight (in number), speedy like the mind, yoked on to the chariot consisting of gloom, drive along accordingly.

आदित्यान्निःसृतो राहुः सोमं गच्छति पर्वसु।

आदित्यमेति सोमाच्च पुनः सौरिषु पर्वसु॥८२॥

Leaving Āditya¹ (the Sun), Rāhu goes over to the Moon (Soma) during lunar Parvan (the Full-Moon day). From Soma (i.e. Moon), (Rāhu) attains to Āditya once again during New-Moon day.

1. A son of Aditi, god, divinity in general. Name of twelve divinities (Suns) taken collectively, then twelve Suns are supposed to shine only at the destruction of the Universe or Name of Viṣṇu in the 5th Dwarf incarnation.

अथ केतुस्थस्याश्वा अष्टाष्टौ वातरंहसः।

पलालधूमसंकाशाः शबला रासभारुणाः॥८३॥

The chariot of Ketu has eight horses yoked to it. They have the velocity of wind, being of the hue of the smoke of Palāla (straw or husk). They are strong and tawny like the donkeys.

एते वाहा ग्रहाणां वै मया प्रोक्ता रथैः सह।

सर्वे ध्रुवनिबद्धास्ते प्रबद्धा वातरश्मिभिः॥८४॥

These horses of the planets have been illustrated by me along with their chariots. All of them are fastened to Dhruva by gaseous rays.

एते वै ग्राम्यमानास्तु यथायोगे भ्रमन्ति वै।

वायव्याभिरदृश्याभिः प्रबद्धा वातरश्मिभिः॥८५॥

These, verily, rotate along as per their conjunctions by invisible windy whirls tugged onto by the breezy beams.

परिभ्रमन्ति तद्बद्धाश्चन्द्रसूर्यग्रहा दिवि।

भ्रमन्तमनुगच्छन्ति ध्रुवं ते ज्योतिषां गणाः॥८६॥

The Moon, Sun and the planets ligatured by that move along in the sky. And to Dhruva revolving along, follow the constellations of stars.

यथा नद्युदके नौस्तु सलिलेन सहोह्यते।

तथा देवालया ह्येते उहन्ते वातरश्मिभिः॥

तस्मात्सर्वेण दृश्यन्ते व्योम्नि देवगणास्तु ते॥८७॥

Just as in the water of a stream, a canoe or boat is carried along with water, that very way these abodes of gods are wafted along by the gaseous rays. On that account, all the groups of Devas are seen by everyone in the sky.

यावत्यश्चैव तारास्तु तावन्तो वातरश्मयः।

सर्वा ध्रुवनिबद्धास्ता भ्रमन्त्यो भ्रामयन्ति तम्॥८८॥

As many are the stars that many are the breeze gusts or gaseous rays. All those are ligatured by the Pole Star (Dhruva). They whirl Dhruva and whirl by themselves.

तैलपीडाकरं चक्रं भ्रमद्भ्रामयते यथा।

तथा भ्रमन्ति ज्योतीषि वातबद्धानि सर्वशः॥८९॥

Just as the circular machine (*Cakram*) or oil-crushers whirl and make the wheel to revolve, that very way revolve along the astronomical elements fixed to Dhruva harnessed by wind all around.

अलातचक्रवद्यान्ति वातचक्रेरितानि तु।

यस्माज्ज्योतीषि वहते प्रवहंस्तेन स स्मृतः॥ ९० ॥

Like a fire-brand circle, they move along propelled by the circulations of breeze. Because the wind bears the luminary bodies, it is called *Pravaha*.

एवं ध्रुवनिबद्धोऽसौ सर्पते ज्योतिषां गणः।

सैष तारामयो ज्ञेयः शिशुमारो ध्रुवो दिवि॥

यदह्ना कुरुते पापं दृष्ट्वा तं निशि मुच्यते॥ ९१ ॥

This way, ligatured by Dhruva or Polar Star, the constellation of stars traverses the firmament. The huge porpoise-like appearance in the sky made up of the stars is Dhruva. If it is seen in the night, the sin committed during the day is quelled.

यावत्यश्नैव तारास्ताः शिशुमारश्रिता दिवि।

तावन्त्येव तु वर्षाणि जीवन्त्यभ्यधिकानि तु॥ ९२ ॥

Having seen that at night, they (people) becomes emancipated. As many are the stars in the sky, for those many years they live along and even more.

शाश्वतः शिशुमारोऽसौ विज्ञेयः प्रविभागशः।

उत्तानपादस्तस्याथ विज्ञेयो ह्युत्तरो हनुः॥ ९३ ॥

This permanent Gangetic porpoise deserves to be known as per divisibility. *Uttānapāda* (the Pole Star, Dhruva) deserves to be known as the northern (upper) jaw-bone.

यज्ञोऽधरस्तु विज्ञेयो धर्मो मूर्धानमाश्रितः।

हृदि नारायणः साध्य(ध्या) अश्विनौ पूर्वपादयोः॥ ९४ ॥

The *Yajña* or sacrifice is to be known as the lower jaw and *Dharma* is recumbent on the crest. In heart, *Nārāyaṇa* deserves to be tackled and the two *Aśvins* (the divine physicians) stay in its forelegs.

वरुणश्चार्यमा चैव पश्चिमे तस्य सक्थिनी।

शिशुः संवत्सरस्तस्य मित्रोऽपाने समाश्रितः॥ ९५ ॥

Varuṇa and *Aryaman* are the two hinder thighs. *Samvatsara* is its penis and *Mitra* resorts to its anus.

पुच्छेऽग्निश्च महेन्द्रश्च मरीचिः कश्यपो ध्रुवः।

तारकाः शिशुमारश्च नास्तमेति चतुष्टयम्॥ ९६ ॥

In its tail are— *Agni* (fire), *Mahendra*, *Marīci*, *Kaśyapa* and *Dhruva*. The four stars and *Śiśumāra* (Gangetic porpoise) do not get extinct.

नक्षत्रचन्द्रसूर्याश्च ग्रहस्तारागणैः सह।

उन्मुखाभिमुखाः सर्वे चक्रीभूताश्रिता दिवि॥ ९७ ॥

The stars, Moon, Sun, planets along with the constellation of stars stay in the sky facing upwards. They are in the form of a wheel.

ध्रुवेणाधिष्ठिताः सर्वे ध्रुवमेव प्रदक्षिणम्।

प्रयान्तीह वरं श्रेष्ठं मेढ्रीभूतं ध्रुवं दिवि॥ ९८ ॥

Presided over by Dhruva, all of them move about in a clockwise direction unto Dhruva, the excellent one and the utmost one. Dhruva acts as the supporting pillar in the sky.

ध्रुवाग्निकश्यपानां तु वरश्चासौ ध्रुवः स्मृतः।

स्मृत एक एव भ्रमत्येष मेरुपर्वतमूर्धनि॥ ९९ ॥

Among Dhruva, *Agni* and *Kaśyapa*, Dhruva is well-known as the excellent Pole Star. This one as the solitary one, revolves on the crest of the mountain *Meru*.

ज्योतिषां चक्रमेतद्धि सदा कर्षत्यवाङ्मुखः।

मेरुमालोकयत्येष प्रयातीह प्रदक्षिणम्॥ १०० ॥

With its face downwards, it attracts the group of luminaries. It illuminates *Meru* and rotates in a clockwise manner.

इति श्रीमहापुराणे वायुप्रोक्तेऽनुषङ्गपादे ज्योतिषचारो

नामद्विपञ्चाशोऽध्यायः॥ ५२ ॥

* * *

॥अथ त्रिपञ्चाशोऽध्यायः॥

Chapter 53

The definition of the Lightning Fires

शांशपायन उवाच

एतच्छ्रुत्वा तु मुनयः पुनस्ते संशयान्विताः।

पप्रच्छुरुत्तरं भूयस्तदा ते लोमहर्षणम्॥ १॥

Śāmsapāyana spoke— Having heard this, the sages once again, overwhelmed by suspicion, asked Lomaharṣaṇa again for its clarification.

ऋषय ऊचुः

यदेतदुक्तं भवता गृहाण्येतानि विश्रुतम्।

कथं देवगृहाणि स्युः कथं ज्योतीषि वर्णय॥ २॥

The Sages spoke— Sir, you have mentioned the famous abodes of Devas. How possibly may be the abodes of gods be there and how possibly the astronomical elements? You may dilate upon.

एतत्सर्वं समाचक्ष्व ज्योतिषां चैव निश्चयम्।

श्रुत्वा तु वचनं तेषां तदा सूतः समाहितः॥ ३॥

You may dilate upon precisely all this, the determinant element of the stars. Having heard the words of those ones, Sūta with full concentration said.

अस्मिन्नर्थे महाप्राज्ञैर्यदुक्तं ज्ञानबुद्धिभिः।

तद्वोऽहं संप्रवक्ष्यामि सूर्याचन्द्रमसोर्भवम्॥

यथा देवगृहाणीह सूर्याचन्द्रमसोर्गृहम्॥ ४॥

In this aspect, what has been dilated upon by the wise-ones having intellect endowed with knowledge, that same shall I dilate upon before you— the origin of the Moon, the Sun and how the Sun and the Moon are the abodes of gods.

अतः परं त्रिविधाग्नेर्वक्ष्येऽहं तु समुद्भवम्।

दिव्यस्य भौतिकस्याग्नेराप्याग्नेः पार्थिवस्य च॥ ५॥

After this, I shall talk of the origin of three fires— the *Divya* (celestial), the *Bhautika* (elemental) and the *Pārthiva* (terrestrial).

व्युष्टायां तु रजत्यां वै ब्रह्मणोऽव्यक्तजन्मनः।

(अव्याकृतमिदं त्वासीन्नैशेन तमसावृतम्॥ ६॥

When the great night came on Brahmā, born of the Unmanifest, the universe became undefined and enveloped by nocturnal darkness.

चतुर्भूतावशिष्टेस्मिन्पार्थिवः सोऽग्निरुच्यते।

यश्चाऽऽदौ तपते सूर्ये शुचिरग्निस्तु स स्मृतः॥ ७॥

Only four elements survived there. That which blazed at first is called terrestrial fire. The fire that blazes in the Sun is known as *Suci* (celestial).

वैद्युताख्यस्तु विज्ञेयस्तेषां वक्ष्येऽथ लक्षणम्।

वैद्युतो जाठरः सौरो ह्यपां गर्भास्त्रयोऽग्नयः॥

तस्मादपः पिबन्सूर्यो गोभिर्दीप्यत्यसौ दिवि॥ ८॥

I shall now mention the characteristics of the fire named *Vaidyuta* (atmospheric) fire. Three fires— *Vaidyuta*, *Jāṭhara* (gastric) and *Saura* (solar) are the fires dormant within waters. On that account, consuming water, the Sun shines forth in the sky with his rays.

वैद्युतेन समाविष्टो वाक्षो नाद्भिः प्रशाम्यति।

मानवानां च कुक्षिस्थो नाद्भिः शाम्यति पावकः॥ ९॥

The fire from lightning that burns trees can not be extinguished by the arboreous waters. And even the fire, dormant within the abdomens of men, does not get extinguished by waters.

अर्चिष्मान्परमः सोऽग्निः प्रभवो जाठरः स्मृतः।

यश्चायं मण्डली शुक्रो निरूष्मा संप्रकाशते॥ १०॥

The fire existing in the abdomen is full of rays. It is great fire and becomes known as Gastric fire. The diffused light of the Sun free from heat is white and gleams forth as such.

प्रभा हि सौरी पादेन ह्यस्तं याति दिवाकरे।

अग्निमाविशते रात्रौ तस्माद्दूरात्प्रकाशते॥ ११॥

The gleam of the solar orbit by a quarter gets on to a setting in the Sun and enters into fire at night and on that account shines from a distance.

उद्यन्तं च पुनः सूर्यमौष्ण्यमाग्नेयमाविशत्।
पादेन पार्थिवस्याग्नेस्तस्मादग्निस्तपत्यसौ॥ १२॥

Into the Sun rising along, the heat of the fire permeates again. With a quarter of the heat, the terrestrial fire blazes forth.

प्रकाशश्च तथौष्ण्यं च सौराग्नेये तु तेजसी।
परस्परानुप्रवेशादाप्यायेते दिवानिशम्॥ १३॥

The light and heat of the solar and fiery norms develop by day and night, owing to this mutual commingling.

उत्तरे चैव भूम्यर्धे तस्मादस्मिंश्च दक्षिणे।
उत्तिष्ठति पुनः सूर्ये रात्रिराविशते त्वपः॥
तस्मात्ताम्रा भवन्त्यापो दिवारान्निप्रवेशनात्॥ १४॥

In the northern half of the earth or the southern hemisphere, when the Sun rises, the night enters the water. On that account, water assumes crimson-hue during the day, because of the entry of the night.

अस्तं याति पुनः सूर्ये अहर्षे प्रविशत्यपः।
तस्मान्नक्तं पुनः शुक्ला आपो विशन्ति भास्करे॥ १५॥

Then the Sun taking to setting, the day enters the water. So during the night, the water sparkles due to the entry of the day.

एतेन क्रमयोगेन(ण) भूम्यर्धे दक्षिणोत्तरे।
उदयास्तमये नित्यमहोरात्रं विशत्यपः॥ १६॥

By this combination of serial order, in the southern and northern hemisphere, at the time of sunrise and sunset, the day and the night enter the waters.

यश्चासौ तपते सूर्ये पिबन्नम्भो गभस्तिभिः।
पार्थिवो हि विमिश्रोऽसौ दिव्यः शुचिरिति स्मृतः॥ १७॥

And that which blazes in the Sun consuming the waters by the rays is the celestial fire commingled with the terrestrial one.

सहस्रपादः सोऽग्निस्तु वृत्तः कुम्भनिभः शुचिः।
आदत्ते तत्तु रश्मीनां सहस्रेण समन्ततः॥ १८॥
नादेयोश्चैव सामुद्रीः कोप्याश्चैव सधान्वनीः।
स्थावरा जङ्गमाश्चैव यश्च सूर्यो हिरण्मयः॥

तस्य रश्मिसहस्रं तु वर्षशीतोष्णानिस्रवम्॥ १९॥

Thousand-rayed one, that celestial fire is globular shaped like a jar. With its thousand rays, it acquires the water of the rivers, oceans, desert lands, both mobile, i.e. flowing and static. The Sun of golden hue has a thousand rays that showers forth rain, cold and heat.

तासां चतुःशता नाड्यो मर्षन्ति चित्रपूर्तयः।
वन्दनाश्चैव वन्द्याश्च ऋतना नूतनास्तथा॥

अमृता नामतः सर्वा रश्मयो वृष्टिसर्जनाः॥ २०॥

Four hundred nodes of those rays having variegated forms shower rain. Vandanās, Vandyās, Ṛtanās, Nūtanās and Amṛtās are the names of rays that generate rain.

हिमवाहाश्च ताभ्योऽन्या रश्मयस्त्रिशताः पुनः।
दृश्या मेध्याश्च वाहाश्च ह्रादिन्यो हिमसर्जनाः॥ २१॥

Apart from these, there are three hundred rays that generate chilliness or cold. These are called- Dṛśyās, Medhyās, Vāhyās and Hrādinīs.

चन्द्रास्ता नामतः सर्वाः पीताभास्तु गभस्तयः।
शुक्लाश्च ककुभश्चैव गावो विश्वभृतस्तथा॥ २२॥
शुक्लास्ता नामतः सर्वास्त्रिशता धर्मसर्जनाः।
समं विभर्ति नाभिस्तु मनुष्यपितृदेवताः॥ २३॥

By name all rays are called Candrās. All these rays are yellow-coloured. The rays that produce hot energy are- Śuklās, Kakubhs, Gāvs and Viśvabhṛts. All of those are white and three hundred as such. With these the Sun sustains human beings, manes and Devas alike.

मनुष्यानाौषधेनेह स्वधया च पितृनपि।
अमृतेन सुरान्सर्वास्त्रीस्त्रिभस्तर्यपत्यसौ॥ २४॥

He gratifies human beings through medicinal herbs; the manes by means of Svadhā; and Devas by means of nectar.

वसन्ते चैव ग्रीष्मे च स तैः सुतपते त्रिभिः।
वर्षास्वथो शरदि च चतुर्भिः संप्रकर्षति॥ २५॥

During the spring as well as in the summer season, he blazes with the three hundred rays.

During rains and autumn, he generates rain by four (hundred rays).

हेमन्ते शिशिरे चैव हिमं स सृजते त्रिभिः।

ओषधीषु बलं धत्ते स्वधया च पितृनपि।

सूर्योऽमरत्वममृतत्रयं त्रिषु नियच्छति॥ २६॥

During early and late winter, he generates mist and fog by means of three (hundred rays). He creates efficacy in medicinal herbs. By means of Svadhā, he propitiates manes. By means of nectar of three varieties he bestows immortality.

एवं रश्मिसहस्रं तत्सौरं लोकार्थसाधकम्।

भिद्यते ऋतुमासाद्य जलशीतोष्णानिस्त्रयम्॥ २७॥

This way, a thousand rays of the solar orb is an accomplisher of the objectives of the men or the Universe. They differ according to the season by generating water, cold and heat.

इत्येतन्मण्डलं शुक्लं भास्करं सूर्यसंज्ञितम्।

(नक्षत्रग्रहसोमानां प्रतिष्ठा योनिरेव च।।

ऋक्षचन्द्रग्रहाः सर्वे विज्ञेयाः सूर्यसंभवाः॥ २८॥

This way, the bright and sparkling solar zone is described, the very stability and source of generation of sidereals, planets and lunar orbs. The sidereals, the Moon and the planets should be recognised as the offsprings of Sun.

नक्षत्राधिपतिः सोमो ग्रहराजो दिवाकरः।

शेषाः पञ्च ग्रहा ज्ञेया ईश्वराः कामरूपिणः॥ २९॥

Soma or Moon is the lord of stars and Sun is the Lord of Grahas or planets. The remaining five Grahas are to be considered as lordly ones having forms as they please.

पठ्यते चाग्निरादित्य उदकश्चन्द्रमाः स्मृतः।

शेषाणां प्रकृतिं सम्यग्वर्णयमानां निबोधत॥ ३०॥

The fire is proclaimed as Āditya (Sun) and Udaka or water is known as Moon. The instinct of the remaining ones being dilated upon, you may learn adequately.

सुरसेनापतिः स्कन्दः पठ्यतेऽङ्गारको ग्रहः।

नारायणं बुधं प्राहुर्देवं ज्ञानविदो विदुः॥ ३१॥

Skanda is the army-in-chief of the Devas and is said to be the origin of Angāraka (Mars). Those who have perfect knowledge know that Nārāyaṇa is the origin of Lord Budha.

रुद्रो वैवस्वतः साक्षाद्धर्मा लोके प्रभुः स्वयम्।

महाग्रहो द्विजश्रेष्ठो मन्दगामी शनैश्चरः॥ ३२॥

Lord Rudra, the son of Vaivasvat, in corporeal form of Dharma in the world, being the Lord by himself, is the origin of the great planet Saturn, the slowest of all the planets. He is the most excellent among Brāhmaṇas.

देवासुरगुरू द्वौ तु भानुमन्तौ महाग्रहौ।

प्रजापतिसुतावेतावुभौ शुक्रबृहस्पती॥

दैत्यो महेन्द्रश्च तयोराधिपत्ये विनिर्मितौ॥ ३३॥

The two great radiant planets are Brhasati (Jupiter) and Śukra (Venus), the preceptors of Devas and Asuras respectively. They are the sons of Prajāpati. Daitya and Mahendra, the two were established in the supremacy of these two.

आदित्यमूलमखिलं त्रिलोकं नात्र संशयः।

भवत्यस्य जगत्कृत्स्नं सदेवासुरमानुषम्॥ ३४॥

The entire Universe, all the three worlds including Gods, Demons and human beings, have their roots in the Sun. There is no doubt in it.

रुद्रेन्द्रोपेन्द्रचन्द्राणां विप्रेन्द्रास्त्रिदिवौकसाम्।

द्युतिर्द्युतिमतां कृत्स्ना यत्तेजः सार्वलौकिकम्॥ ३५॥

O Best of the twice-borns! the gleam of all the radiant of Rudra, Indra, Upendra and the moon, the denizens of heaven, the radiance verily which is one as belonging to all the worlds.

सर्वात्मा सर्वलोकेशो मूलं परमदैवतम्।

ततः संजायते सर्वं तत्र चैव प्रलीयते॥ ३६॥

That is the soul of all, the Lord of entire universe, and the root of the supreme god. From that all get generation and gets coalesced therein.

भावाभावौ हि लोकानामादित्याग्निःसृतौ पुरा।

जगज्ज्ञेयो ग्रहो विप्रा दीप्तिमान्सुग्रहो रविः॥ ३७॥

O Brāhmanas, the existence and non-existence of the worlds emanated out of Sun to begin with. The Universe is required to be known as a planet and the Sun is the most excellent and refulgent auspicious planet.

यत्र गच्छन्ति निधनं जायन्ते च पुनः पुनः।

क्षणं महूर्ता दिवसा निशाः पक्षाश्च कृत्स्नशः॥

मासाः संवत्सराश्चैव ऋतवोऽब्दयुगानि च॥ ३८॥

Where attain to extinction and get regenerated time and again, all the moments, Muhūrtas, days, nights, fortnight, months, seasons, years, sets of five years and Yugas.

तदादित्यादृते तेषां कालसंख्या न विद्यते।

कालादृते न निगमो न दीक्षा नाह्निकक्रमः॥ ३९॥

Then without the Sun the counting of time does not become tenable and without time, neither Nigama, nor Dikṣā, nor the serial order of days becomes tenable.

ऋतूनामविभागश्च पुष्पमूलफलं कुतः।

कुतः सस्याभिनिष्पत्तिर्गुणौषधिगणादि वा॥ ४०॥

And even the non-division of the seasons and from where, the (generation) of flowers, bulbous roots and fruits could be there; wherefrom the accomplishment of the corn. How can there be medicinal herbs of good quality?

अभावो व्यवहाराणां देवानां दिवि चेह च।

जगत्प्रतापनमृते भास्करं वारितस्करम्॥ ४१॥

The paucity of attitudes and of the gods in the heaven and here, without the radiation of the Universe the Sun is a veritable enemy like smuggler or thief.

स एव कालश्चाग्निश्च द्वादशात्मा प्रजापतिः।

तपत्येष द्विजश्रेष्ठास्त्रैलोक्यं सचराचरम्॥ ४२॥

O excellent Brāhmanas, that same is the Kāla, the Agni, twelve-souled Prajāpati. He warms up the triad of worlds including mobile and immobile beings.

स एष तेजसां राशिः समस्तः सार्वलौकिकः।

उत्तमं मार्गमास्थाय वायोर्भाभिरिदं जगत्॥

पार्श्वमूर्ध्वमधश्चैव तापयत्येष सर्वशः॥ ४३॥

That same is a quarry of the splendour. He is the entire world and benefactor of all the world. Resorting to the uppermost path of Vāyu, he heats up all around by means of his splendour on flank, overhead and in the nethers.

रवेरश्मिसहस्रं यत्प्राङ्मया समुदाहृतम्।

तेषां श्रेष्ठाः पुनः सप्त रश्मयो ग्रहयोनयः॥ ४४॥

The thousand of rays of the sun that has been exemplified by me earlier. Of these, the excellent ones are the seven rays. They are the causes of the planets.

सुषुम्नो हरिकेशश्च विश्वकर्मा तथैव।

विश्वश्रवाः पुनश्चान्यः संयद्दसुरतः परम्।

अर्वाग्वसुः पुनश्चान्यो मया चात्र प्रकीर्तितः॥ ४५॥

Suṣumna, Harikeśa and likewise Viśvakarmā and another one being Viśvaśravā and other than that is Saṁyadvasu; Arvāgvasu then another one by me here has been illustrated.

सुषुम्नः सूर्यरश्मिस्तु क्षीणं शशिनमेधयन्।

तिर्यग्ूर्ध्वप्रचारोऽसौ सुषुम्नः परिकीर्त्यते॥ ४६॥

"Suṣumna" the ray of the Sun making to wax the Moon having movement circuitous and upwards that one becomes known as "Suṣumnaḥ".

हरिकेशः पुरस्त्वाद्या ऋक्षयोनिः प्रकीर्त्यते।

दक्षिणे विश्वकर्मा तु रश्मिर्वर्धयते बुधम्॥ ४७॥

The ray Harikeśa is declared as the provenance source of the stars. It spreads forward. In the south Viśvakarmā ray develops Budha (i.e. Mercury).

विश्वश्रवास्तु यः पश्चाच्छुक्रयोनिः स्मृतः बुधैः।

संयद्दसुश्च यो रश्मिः सा योनिर्लोहितस्य तु॥ ४८॥

The Viśvaśravas which one is in the rear on west, that is considered as the birth source of Śukra (Venus) by the scholars. The ray Saṁyadvasu is the cause of Lohita (Mars).

षष्ठस्त्वर्वाग्वसू रश्मिर्योनिस्तु स बृहस्पतेः।
शनैश्चरं पुनश्चापि रश्मिराप्यायते स्वराट्॥ ४९॥

The sixth one the solar ray Arvāgvasu is the source of provenance of Bṛhaspati (Jupiter). The ray Svarāt develops Śanaīścara (Saturn).

एवं सूर्यप्रभावेण ग्रहनक्षत्रतारकाः।
वर्धन्ते विदिताः सर्वा विश्वं चेदं पुनर्जगत्॥
न क्षीयन्ते पुनस्तानि तस्मान्नक्षत्रता स्मृता॥ ५०॥

This way by the influence of Sun, the planets, comets and stellars, grow along well-known as such and also the entire Universe, the mobile one. The Nakṣatra-hood (i.e. the term Nakṣatra) is called due to (fact that) they do not decline.

क्षेत्राण्येतानि वै पूर्वमापतन्ति गभस्तिभिः।
तेषां क्षेत्राण्यथाऽऽदत्ते सूर्यो नक्षत्रतां गतः॥ ५१॥

The jurisdiction of these verily, become incumbent by the rays. The Sun attained to the state of a planet affords their fields of circulations.

तीर्णानां सुकृतेनेह सुकृतान्ते ग्रहाश्रयात्।
ताराणां तारका ह्येताः शुक्लत्वाच्चैव तारकाः॥ ५२॥

Tarakas (constellation) are so called because of they have crossed (the ocean) by the virtuous conduct and at the end of the happy planning owing to refuge of the planets. These are *Tarakas* because they enable others to cross and owing to whiteness or brightness.

दिव्यानां पार्थिवानां च नैशानां चैव सर्वशः।
आदानान्त्रित्यमादित्यस्तमसां तेजसां महान्॥ ५३॥

The sun is famous by name of Āditya because this removes darkness of night of celestial as well as the terrestrial. It is the mighty one, the (quarry) of dusks and lights.

सुवति स्पन्दनार्थं च धातुरेष विभाव्यते।
सवनात्तेजसोऽप्यं च तेनासौ सविता मतः॥ ५४॥

The root *su* impels for the purpose of flashing across of the root, this, verily, becomes

intelligible. Owing to impulsion of lights and waters, that one becomes known as Savitā.

बह्वर्धश्चन्द्र इत्येष ह्लादने धातुरिष्यते।
शुक्लत्वे चामृतत्वे च शीतत्वे च विभाव्यते॥ ५५॥

Manifoldly auspicious one is this Moon this way, the root is determined as such. It is understood in light of pleasing as per recognition of this root, brightness, immortality or nectarine motive and coolness.

सूर्याचन्द्रमसोर्दिव्ये मण्डले भास्वरे खगे।
ज्वलतेजोमये शुक्ले वृत्तकुम्भनिभे शुभे॥ ५६॥

घनतोयात्मकं तत्र मण्डलं शशिनः स्मृतम्।
घनतेजोमयं शुक्लं मण्डलं भास्करस्य तु॥ ५७॥

विशन्ति सर्वदेवास्तु स्थानान्येतानि सर्वशः।
मन्वन्तरेषु सर्वेषु ऋक्षसूर्यग्रहाश्रयाः॥ ५८॥

In light of the Sun and the Moon having orb lovely, radiant as gone into the sky, being endowed with refulgent gleam, bright one, globular and being a peer to an ewer, the auspicious one, the lunar orb, there endowed with dense water stands remembered as that of the Moon. Endowed with dense brilliance, brighter orb of the Sun as such the gods obtain ingress into and all these spots having recumbence on Ṛkṣas (lunar mansions or sings of the zodiacs) the sun and the planets in all the Manvantaras.

तानि देवगृहाण्येव तदाख्यास्ते भवन्ति च।
सौरं सूर्यो विशः स्थानं सौम्यं सोमस्तथैव च॥ ५९॥

These very are the abodes of gods. Their names assume form, that very way sun is the habitat normed spot of the solar gleam pleasant one. And that very way, the Moon (has the spot of lunar beams).

शौक्रं शुक्रो विशः स्थानं षोडशार्चिः प्रतापवान्।
बृहद्बृहस्पतिश्चैव लोहितं चैव लोहितः॥

शनैश्चरं तथा स्थानं देवश्चैव शनैश्चरः॥ ६०॥

Śukra (i.e. Venus) being refulgent owing to sixteen rays has a station suited to the planet

Venus or related to the planet Venus of the astronomical cabin, Bṛhaspati is powerful (Bṛhad) and Mars is ruddy-hued and the glow moving station likewise occupies the (planet) Saturn.

आदित्यरश्मिसंयोगात्संप्रकाशात्मिकाः स्मृताः।

नवयोजनसाहस्रो विष्कम्भः सवितुः स्मृतः॥ ६१॥

Owing to the conjunction of the rays of Āditya or Sun the luminaries stand enunciated and to the extent of pine thousand Yojanas, the diameter of the circle of the Sun (Savitā).

त्रिगुणस्तस्य विस्तारो मण्डलं च प्रमाणतः।

द्विगुणः सूर्यविस्ताराद्विस्तारः शशिनः स्मृतः॥ ६२॥

Triple normed is the breadth of that one and the circumference is in light of the measurement. Twice as the breadth of the Sun, is the breadth of the Moon, known as such.

तुल्यस्तयोस्तु स्वर्भानुभूत्वाऽऽधस्तात्सर्पति।

उद्धृत्य पार्थिवच्छायां निर्मितो मण्डलाकृतिः॥ ६३॥

Similar in extent of the two having assumed the form of Svarbhānu (i.e. Rāhu), creeps in at the bottom. Having extricated the terrestrial shadow, it stands created as having shape of a circle.

स्वर्भानोस्तु बृहत्स्थानं निर्मितं यत्तमोमयम्।

आदित्यात्तच्च निक्रम्य सोमं गच्छति पर्वसु॥ ६४॥

आदित्यमेति सोमाच्च पुनः सोमं च पर्वसु।

स्वर्भासा नुदते यस्मात्ततः स्वर्भानुरुच्यते॥ ६५॥

The mighty station of Svarbhānu stands allocated out of darkness. During full moon days he comes out of the Sun and goes to the Moon. From the Moon he (Svarbhānu) approaches the Sun and again the Moon during eclipses. He escalates through the light of the heaven and on that account is termed as "Svarbhānu".

चन्द्रस्य षोडशो भागो भार्गवश्च विधीयते।

निष्कम्भान्मण्डलाच्चैव योजनायात्प्रमाणतः॥ ६६॥

The sixteenth digit of the Moon, is created as Bhārgava (Śukra, the planet Venus) owing to

diameter, circumference and owing to the extent of Yojanas or assimilation and measurement.

भार्गवात्पादहीनस्तु विज्ञेयो वै बृहस्पतिः।

बृहस्पतेः पादहीनौ कुजसौरावुभौ स्मृतौ॥

विस्तारान्मण्डलाच्चैव पादहीनस्तयोर्बुधः॥ ६७॥

Bṛhaspati (Jupiter) is three-fourths of the planet Venus in size. Kuja (Mars) and Saura are three-fourths of Jupiter. Budha (Mercury) is three-fourths of each of them in width and girth.

तारानक्षत्ररूपाणि वपुष्मन्तीह यानि वै।

बुधेन समतुल्यानि विस्तारान्मण्डलादथ॥ ६८॥

Those which ones here are in corporeal form, the stars and sidereal or planets to be sure, equal in stature of the Mercury in point of breadth and circumference.

प्रायश्चन्द्रयोगीनि (णि) विद्यादृक्षाणि तत्त्ववित्।

तारानक्षत्ररूपाणि हीनानि तु परस्परम्॥ ६९॥

शतानि पञ्च चत्वारि त्रीणि द्वे चैव योजने।

पूर्वापरनिकृष्टानि तारकामण्डलानि तु॥

योजनान्यर्धमात्राणि तेभ्यो ह्रस्वं न विद्यते॥ ७०॥

A knower of the facts should understand that the stars are normally having conjunction with the Moon. The stars and constellations differ from one another by five hundred, four hundred, three hundred and two hundred Yojanas as well. The spheres of the stars are lesser than the earlier ones. There is no star smaller than the ones with one and a half Yojanas.

उपरिष्टात्त्रयस्तेषां ग्रहा ये दूरसर्पिणः।

सौरोऽङ्गिराश्च वक्रश्च ज्ञेया मन्दविचारिणः॥ ७१॥

The three planets Saturn, Mars and Jupiter, crawling along to a distance. They go slowly and their movements are crooked as well.

तेभ्योऽधस्तात्तु चत्वारः पुनरन्ये महाग्रहाः।

सूर्यः सोमो बुधश्चैव भार्गवश्चैव शीघ्रगाः॥ ७२॥

Below these, there are four other mighty planets Sūrya, Soma, Budha and Bhārgava, the fast moving ones.

यावन्त्यस्तारकाः कोट्यस्तावदक्षाणि सर्वशः।

वीथीनां नियमाच्चैवपृक्षमार्गो व्यवस्थितः॥७३॥

There are crores of constellations and as many Rkṣas or zodiacal signs. The way (orbit) of the stars is well arranged through the regulations of the vīthīs (the particular division of planetary spheres comprising of 3 asterisms).

गतिस्तास्वेव सूर्यस्य नीचोच्चत्वेऽयनक्रमात्।

उत्तरायणमार्गस्थो यदा पर्वसु चन्द्रमाः॥

बौधं बौधोऽथ स्वर्भानुः स्वर्भानोः स्थानमास्थितः॥७४

In the order of his transit, the movement of the Sun is either above or below. When the Moon is in the northern sphere during Parvans, Svarbhānu occupy their own abodes.

नक्षत्राणि च सर्वाणि नक्षत्राणि विशन्त्युत।

गृहाण्येतानि सर्वाणि ज्योतीषि सुकृतात्मनाम्॥७५॥

And all the planets get ingress into the planets. All these abodes of the asterisms stands ordained for those having souls of merited norms.

कल्पादौ संप्रवृत्तानि निर्मितानि स्वयंभुवा।

स्थानान्येतानि तिष्ठन्ति यावदाभूतसंस्त्वम्॥७६॥

In the beginning of the Kalpa, the abodes are created by the self-born one. These spots stand as such till the dissolution of all living beings.

मन्वन्तरेषु सर्वेषु देवतायतनानि वै।

अभिमानिनोऽवतिष्ठन्ति स्थानानि तु पुनः पुनः॥७७॥

In all the Manvantaras, there are the shrieks of gods. These deities identify themselves with these abodes and resort there again and again.

अतीतैस्तु सहातीता भाव्या भाव्यैः सुरासुरैः।

वर्तन्तैर्वर्तमानैश्च स्थानानि स्वैः सुरैः सह॥७८॥

The abodes of those who have gone have vanished. The abodes of the future Devas and Asuras will be created along with them. The present groups of Devas stay in those abodes.

अस्मिन्मन्वन्तरे चैव ग्रहा वैशानिकाः स्मृताः।

विवस्वानदितेः पुत्रः सूर्यो वैवस्वतेऽन्तरे॥७९॥

In this Manvantara, the planets are recognised as of aerial cars. The Sun is born of Aditi in the Vaivasvata Manvantara and it is named Vivasvat.

त्विषिमान्धर्मपुत्रस्तु सोमदेवो वसुः स्मृतः।

शुक्रो देवस्तु विज्ञेयो भार्गवोऽसुरयाजकः॥८०॥

Tviṣimat, the son of Dharma, the lord Moon is recognised as Vasu. Śukra the god, is to be recognised as Bhārgava, the sacrificing priest of the demons.

बृहत्तेजाः स्मृतो देवो देवाचार्योऽङ्गिरःसुतः।

बुधो मनोहरश्चैव त्विषिपुत्रस्तु स स्मृतः॥८१॥

The highly radiant Deva Bṛhaspati, son of Aṅgiras, is the preceptor of the gods. Buddha is charming and is known as the son of Tviṣi.

अग्निर्विकल्पात्संजज्ञे युवाऽसौ लोहिताधिपः।

नक्षत्ररक्षगामिन्यो दाक्षायण्यः स्मृतास्तु ताः॥८२॥

Agni took birth alternatively as the youthful one, the king of Lohita (Mars). The daughters of Dakṣa resort to the stars and constellations.

स्वर्भानुः सिंहिकापुत्रो भूतसंतापनोऽसुरः।

सोमर्क्षग्रहसूर्ये तु कीर्तितास्त्वभिमानिनः॥८३॥

Svarbhānu (Rāhu) the son of Simhikā, the demon was a tormentor of beings. Thus the deities identifying themselves with the Moon, the Sun, planets and stars have been recounted.

स्थानान्येतान्यथोक्तानि स्थानिन्यश्चैव देवताः।

शुक्लमग्निमयं स्थानं सहस्रांशोर्विवस्वतः॥८४॥

And these station have been declared as such with staying ones the gods. The abode of the thousand-rayed Sun is full of fire and bright one.

सहस्रांशोस्त्विषः स्थानमम्भयं शुक्लमेव च।

आप्यं श्यामं मनोज्ञस्य पञ्चरश्मेर्गृहं स्मृतम्॥८५॥

The abode of the thousand-rayed Moon is full of water and sparkling white. The abode of the five-rayed handsome planet Buddha is of dark-coloured.

शुक्रस्याप्यम्यं स्थानं सद्य षोडशरश्मिवत्।
नवरश्मेस्तु यूनो हि लोहितस्थानमम्यम्॥ ८६॥

Of Śukra (Venus) the spot watery one, the abode endowed with sixteen rays. The abode of the nine-rayed Mars is full of water and red in colour.

हरिश्चा(चाऽऽ)प्यं बृहच्चापि द्वादशांशोर्बृहस्पतेः।
अष्टरश्मेर्गृहं प्रोक्तं कृष्णं बुधस्य अम्यम्॥ ८७॥

The abode of the twelve-rayed Bṛhaspati (Jupiter) is great one and green in colour. It is full of water. The abode of the eight-rayed Budha is the watery one and dark in colour.

स्वर्भानोस्तामसं स्थानं भूतसंतापनालयम्।
विज्ञेयास्तारकाः सर्वास्त्वम्यास्त्वेकरश्मयः॥ ८८॥

The abode of Svarbhānu is Tāmasa (engloomed one), a receptacle of torment for living beings. The all constellations are to be recognised as watery ones and single-rayed ones.

आश्रयः पुण्यकीर्तिनां सुशुक्लाश्चैव वर्णतः।
घनतोयात्मिका ज्ञेयाः कल्पादौ वेदनिर्मिताः॥ ८९॥

They are the abodes of men of reverent fame. They are highly bright in colour. They are in the form of solid water and created in the beginning of the Kalpa in accordance with the Vedas.

उच्चत्वाददृश्यते शीघ्रमभिव्यक्तैर्गमस्तिभिः।
तथा दक्षिणमार्गस्थो नागवीथीसमाश्रितः॥ ९०॥
भूमिलेखावृतः सूर्यः पूर्णिमावास्यंयोस्तथा।
न दृश्यते यथाकालं शीघ्रमस्तमुपैति च॥ ९१॥

Owing to height, the Sun is seen quickly by the manifested rays. The Sun stationed in the Nāgavīthī, the path of southern transit, is covered by the streak of the Earth during bright full moon nights and dark half of every month, and does not become visible as per time proper and gets along quickly.

तस्मादुत्तरमार्गस्थो ह्यमावास्यां निशाकरः।
दृश्यते दक्षिणे मार्गे नियमाद्दृश्यते न च॥ ९२॥

Hence, the Moon stationed in nothern path during the 15th day of the dark half of every month, the maker of the night i.e. moon, is visible in the southern planetary route and is not visible under regular norm.

ज्योतिषां गतियोगेन सूर्याचन्द्रमसावुभौ।
समानकालास्तमयौ विषुवत्सु समोदयौ॥ ९३॥

By the conjunction of the movement of the planets, the Sun and the Moon both rise and set at the same time during the equinox.

उत्तरासु च वीथीषु व्यन्तरास्तमयोदयौ।
पौर्णि(पूर्णा)मावास्ययोर्ज्ञेयौ ज्योतिश्चक्रानुवर्तिनौ॥ ९४॥

In the northern pathways, they rise and set at different times. During the new moon and full moon days they both follow the circle of stars or planets.

दक्षिणायनमार्गस्थो यदा भवति रश्मिवान्।
तदा सर्वग्रहाणां स सूर्योऽधस्तात्प्रसर्पति॥ ९५॥

When the Sun is stationed in the winter solstice (Dakṣiṇāyana), then it revolves below all those planets.

विस्तीर्णं मण्डलं कृत्वा तस्योर्ध्वं चरते शशी।
नक्षत्रमण्डलं कृत्स्नं सोमादूर्ध्वं प्रसर्पति॥ ९६॥

Having created a broad orbit, the Moon moves above that one i.e. Sun. The entire constellation of stars moves above the Moon.

नक्षत्रेभ्यो बुधश्चोर्ध्वं बुधादूर्ध्वं बृहस्पतिः।
तस्माच्छनैश्चरश्चोर्ध्वं तस्मात्सप्तर्षिमण्डलम्॥

ऋषीणां चैव सप्तानां ध्रुव ऊर्ध्वं व्यवस्थितः॥ ९७॥

Above the sidereal stands Budha or Mercury and above Budha stands Jupiter (Bṛhaspati); Saturn is above Jupiter; and above that the Ursa Major (the circle of seven stars). Dhruva (Polar Star) is above the Seven Sages.

द्विगुणेषु सहस्रेषु योजनानां शतेषु च।
ताराग्रहान्तराणि स्युरुपरिष्ठाद्यथाक्रमम्॥ ९८॥

The intermediate space between the stars and the planets are above two hundred thousand Yojanas as per serial order.

ग्रहाश्च चन्द्रसूर्यौ तु दिवि दिव्येन तेजसा।
नित्यमृक्षेषु युज्यन्ति गच्छन्ति नियमक्रमात्॥ १९॥

The planets, the Sun and the Moon, in the sky by the celestial light perennially get conjoined in the stars and rotate along in due order.

ग्रहनक्षत्रसूर्यास्तु नीचोच्चमृद्धवस्थिताः।
समागमे च भेदे च पश्यन्ति युगपत्प्रजाः॥ १००॥

The Sun, stars and the planets may be either below or above or in the middle. During conjunction and disjunction, they take care of the subjects.

परस्परस्थिता ह्येते युज्यन्ते च परस्परम्॥
असंकरेण विज्ञेयस्तेषां योगस्तु वै बुधैः॥ १०१॥

Mutually intertwined these ones become conjoined mutually. Their conjunction deserves to be recognised by a non-intermixture, by the wise ones.

इत्येष संनिवेशो वः पृथिव्यां ज्योतिषस्य च।
द्वीपानामुदधीनां च पर्वतानां तथैव च॥ १०२॥
वर्षाणां च नदीनां च ये च तेषु वसन्ति वै।
एते चैव ग्रहाः पूर्वं नक्षत्रेषु समुत्थिताः॥ १०३॥

I have described thus, to you the position of the luminaries on the earth and also the position of the continents, oceans, mountains, subcontinents and streams. These self-same planets formerly originated from the stars.

विवस्वानदितेः पुत्रः सूर्यो वै चाक्षुषेऽन्तरे।
विशाखासु समुत्पन्नो ग्रहाणां प्रथमो ग्रहः॥ १०४॥

Son of Aditi, Vivasvān, the Sun (Sūrya), verily, in the Cākṣuṣa Manvantara was born under the constellation Viśākhās, the first among all the planets.

त्विषिमान्धर्मपुत्रस्तु सोमो विश्वावसुस्तथा।
शीतरश्मिः समुत्पन्नः कृत्तिकासु निशाकरः॥ १०५॥

Tviṣimān, however, the son of Dharma, Moon-god Viśvāvasu likewise, the cool-rayed one sprang up during Kṛttikās, the maker of the night.

षोडशार्चिर्भृगोः पुत्रः शुक्रः सूर्यादनन्तरम्।
ताराग्रहाणां प्रवरस्तिष्यक्षेत्रे समुत्थितः॥ १०६॥

Following on the Sun, Śukra (Venus), the son of Bhr̥gu, is sixteen-rayed one, which is the best among constellations and planets. He was born under the constellation Tīṣya (Puṣya).

ग्रहश्चाङ्गिरसः पुत्रो द्वादशार्चिर्बृहस्पतिः।
फाल्गुनीषु समुत्पन्नः सर्वासु च जगद्गुरुः॥ १०७॥

The planet, the son of Aṅgiras, the twelve-beamed one, Bṛhaspati (Jupiter), the preceptor of the Universe, born during all the *Phalgunis* (the full-moon days of the month of Phālguna).

नवार्चिर्लोहिताङ्गस्तु प्रजापतिसुतो ग्रहः।
आषाढास्विह पूर्वासु समुत्पन्न इति श्रुतिः॥ १०८॥

The nine-beamed one, the Lohitāṅga (the planet Mars), the planet son of Prajāpati sprang up during Pūrvāṣāḍhā and Uttarāṣāḍhā collectively. This is the traditional belief.

रेवतीष्वेव सप्तार्चिस्तथा सौरः शनैश्चरः।
रेवतीषु समुत्पन्नौ ग्रहौ चन्द्रार्कमर्दनौ॥ १०९॥

The seven-rayed one, the son of the Sun, the Saturn was born under the constellation of Revatī and also the planets (Rāhu and Ketu), the crushers of Moon and the Sun, are born under the constellation of Revatī.

एते ताराग्रहश्चैव बोद्धव्या भार्गवादयः।
जन्मनक्षत्रपीडासु यान्ति वैगुण्यतां यतः॥
(स्पृशन्ते तेन दोषेण ततस्ता ग्रहभक्तिषु)॥ ११०॥

These stars and planets Bhārgava (Śukra) and others are deserve to be understood, because they attain to futility of merits during suppressic.. of sidereal during birth and then because of that fault, they touch (each other) in divisions of planets.

सर्वग्रहाणामेतेषामादिरादित्य उच्यते।
ताराग्रहाणां शुक्रस्तु केतूनां चैव धूमवान्॥ १११॥

Of these planets or constellations in entirety, the parent source is called Āditya. Among the steller planets, Śukra is the first. Among the comets, (Ketu) is the first one.

ध्रुवः कीलो ग्रहाणां तु विभक्तानां चतुर्दिशम्।
नक्षत्राणां श्रविष्ठा स्यादयनानां तथोत्तरम्॥ ११२॥

The Pole Star is the pike or nail of the planets divided within the four quarters. Among the stars, Śraviṣṭhā is the most excellent and Uttarāyaṇa is the best among the *Ayanas*.

वर्षाणां चापि पञ्चानामाद्यः संवत्सरः स्मृतः।

ऋतूनां शिशिरं चापि मासानां माघ एव च॥ ११३॥

Of the five varṣas, the first one is called Samvatsara, of seasons Śiśira (late winter) is the first and of months Māgha is the first.

पक्षाणां शुक्लपक्षस्तु तिथीनां प्रतिपत्तथा।

अहोरात्रविभागानामहश्चापि प्रकीर्तितम्॥ ११४॥

Of the fortnights, the bright fortnight and of the *tithis* the first day of the lunar fortnight are excellents. Likewise, in the division of days and nights, the day stands declared as excellent.

मुहूर्तानां तथैवाऽऽदिमुहूर्तो रुद्रदैवतः।

अक्ष्णोश्चापि निमेषादिः कालः कालविदो मतः॥ ११५॥

Of the *Muhūrtas*, the first one is the excellent. It has Rudra for its deity. Among the units of time, *Nimeṣa* (the time taken in the winking of the eyes) is the excellent. So is the opinion of those experts in Time.

श्रवणान्तं प्रविष्टादि युगं स्यात्पञ्चवार्षकम्।

भानोर्गतिविशेषेण चक्रवत्परिवर्तते॥ ११६॥

Beginning with Śraviṣṭhā and ending with Śravaṇa, there shall be Yuga of five year's span. By the specific rotation of the Sun, it revolves like a wheel.

दिवाकरः स्मृतस्तस्मात्कालस्तं विद्धि चेश्वरम्।

चतुर्विधानां भूतानां प्रवर्तकनिवर्तकः॥ ११७॥

On that account, the Sun is remembered as Kāla (Time). Know him as "Īśvara", the activiser of the four types of living beings and their destroyer as well.

इत्येष ज्योतिषामेव संनिवेशोऽर्थनिश्चयात्।

लोकसंख्यवहारार्थमीश्वरेण विनिर्मितः॥ ११८॥

This way, therefore, stands the fundamental

positioning of the planets, as a decisive feature of the affairs of the world. It is created by the Lord for a regular working of the Universe or people.

उत्पन्नः श्रवणेनासौ संक्षिप्तश्च ध्रुवे तथा।

सर्वतोऽन्तेषु विस्तीर्णो वृत्ताकार इति स्थितिः॥ ११९॥

It is brought about by Śravaṇa and truncated by the Dhruva (Pole Star). It spreads all over in corners, the round-orbed one. This is the correct position of that.

बुद्धिपूर्वं भगवता कल्पादौ संप्रकीर्तितः।

साश्रयः सोऽभिमानी च सर्वस्य ज्योतिषात्मकः॥

विश्वरूपं प्रधास्य परिणामोऽयमद्भुतः॥ १२०॥

By wisdom, by the adorable one, at the inception of the aeon, it was declared. He is the supporter and the *Abhimānin* (the identifier) with all. He is the soul of the luminary bodies. He is the very facsimile of the Universe; this, verily, is the marvellous outcome of the vital most.

नैव शक्यं प्रसंख्यातुं याथातथ्येन केनचित्।

गतागतं मनुष्येषु ज्योतिषां मांसचक्षुषा॥ १२१॥

It is not practicable to enumerate as per factual representation by some one among men, observed by the physical eyes, the insurgence and oblivion of the planets.

आगमादनुमानाच्च प्रत्यक्षादुपपत्तितः।

परीक्ष्य निपुणं भक्त्या श्रद्धातत्त्वं विपश्चिता॥ १२२॥

By scriptural knowledge, by estimation and by perceptibility and reasonability, having examined admirably and by devotion, a scholar should entertain sufficient faith in it.

चक्षुः शास्त्रं जलं लेख्यं गणितं बुद्धिसत्तमाः।

पञ्चैते हेतवो ज्ञेया ज्योतिर्गणविचिन्तने॥ १२३॥

Perception (lit. eye), theoretical treatises, water, the documentation and mathematical calculations— these five are the means for ascertaining the true positions of the luminaries, O excellent-intellected ones!

इति श्रीमहापुराणे वायुप्रोक्तेऽनुषङ्गपादे ज्योतिःसंनिवेशो नाम
त्रिपञ्चाशोऽध्यायः॥ ५३॥

॥अथ चतुष्पञ्चाशोऽध्यायः॥

Chapter 54

Glory of Nīlakaṇṭha

ऋषय ऊचुः

कस्मिन्देसे महापुण्यमेतदाख्यानमुत्तमम्।

वृत्तं ब्रह्मपुरोगाणां कस्मिन्काले महाद्युते॥

एतदाख्याहि नः सम्यग्यथावृत्तं तपोधनः॥ १॥

The Sages spoke— O you rich is penance! In which land and at what time has this holy and excellent incident happened in regard to persons progressing in Brahman? Narrate this exactly in the manner it happened.

सूत उवाच

यथा श्रुतं मया पूर्वं वायुना जगदायुना।

कथ्यमानं द्विजश्रेष्ठाः सत्रे वर्षसहस्रके॥ २॥

नीलता येन कण्ठस्य देवदेवस्य शूलिनः।

तदहं कीर्तयिष्यामि शृणुध्वं शंसितव्रताः॥ ३॥

Sūta replied— O excellent Brāhmaṇas! I shall narrate as has been heard by me earlier from Vāyu, the very breadth of the Universe, at the sacrifice of a thousand-year span. How the throat of the god of gods, the trident-wielding one, Śiva attained blueness, that same shall I dilate upon. You may listen to, O of holy rites!

उत्तरे शैलराजस्य सरांसि सरितो हृदाः।

पुण्योद्यानेषु तीर्थेषु देवतायतनेषु च॥

गिरिशृङ्गेषु तुङ्गेषु गह्वरोपवनेषु च॥ ४॥

In the north of the Śailarāja (i.e. the king of mountains) Himālaya, there are lakes, streams and ponds, the auspicious or sacred gardens, places of pilgrimage and shrines of gods, on lofty hill-peaks and in orchards of the caves or caves and orchards.

देवभक्ता महात्मानो मुनयः शंसितव्रताः।

स्तुवन्ति च महादेवं यत्र यत्र यथाविधिः॥ ५॥

Devotees of gods, high-souled ones, the sages having vows applauded, belaud Mahādeva there in different spots as per ritual.

ऋग्यजुः सामवेदैश्च नृत्यगीतार्चनादिभिः।

ओंकारं हुं नमस्कारैरर्चयन्ति सदा शिवम्॥ ६॥

By means of Rk, Sāman and Yajus Mantras, by song, dance and adorations, by obeisance's with Omkāra (Om) recitation, they adore Śiva perennially.

प्रवृत्ते ज्योतिषां चक्रे मध्यव्याप्ते दिवाकरे।

देवता नियतात्मानः सर्वे तिष्ठन्ति तां कथाम्॥

अथ नियमप्रवृत्तश्च प्राणशेषव्यवस्थिताः॥ ७॥

The circle of planets having set in and sun having gone ubiquitous in the centre, the gods having souls restrained, all adhere to that narrative. Those adherent to vows were disposed well in the survival of life.

नमस्ते नीलकण्ठाय इत्युवाच सदागतिः।

तच्छ्रुत्वा भावितात्मानो मुनयः शंसितव्रताः॥

बालखिल्येतिविख्याताः पतङ्गसहचारिणः॥ ८॥

“Obeisance be to Nīlakaṇṭha (i.e. Śiva)!” This way declaimed the perennially wafting one i.e. Vāyu (Wind-god). Having heard that, the sages having vows applauded, having souls ascertained, well-known as Bālakhilyas, recognised the moving ones along with the Sun.

अष्टाशीतिसहस्राणि मुनीनामूर्ध्वरितसाम्।

तस्मात्पृच्छन्ति वै वायुं वायुपर्णाम्बुभोजनाः॥ ९॥

Eighty thousand of the sages given to continence, having diet confined to wind, leaves and water, enquired Vāyu.

ऋषय ऊचुः

नीलकण्ठेति यत्रोक्तं त्वया पवनसत्तमम्।

एतद्गुह्यं पवित्राणां पुण्यं पुण्यकृतां वराः॥ १०॥

The Sages spoke— “Nīlakaṇṭha” (the blue-throated one), the way it has been pronounced by you, O Excellent Vāyu! This one is fit to be kept a secret for the sacred ones, O you Best one among the merit-earning ones!

तद्वयं श्रोतुमिच्छामस्त्वत्प्रसादात्प्रभञ्जन।

नीलता येन कण्ठस्य कारणेनाम्बिकापतेः॥ ११॥

We are desirous of hearing (properly) that, by your grace, O Vāyu! (Prabhañjana!) On what account has come about the azureness of the throat of the Lord of Ambikā (Śiva)?

श्रोतुमिच्छामहे सम्यक्तव वक्त्राद्विशेषतः।

यावद्वाचः प्रवर्तन्ते सार्थास्ताश्च त्वयेरिताः॥ १२॥

We are eager to listen to it adequately from your mouth particularly. Since the words expressed by you continue to impress forth and are full of meanings.

वर्णस्थानगते वायौ वाग्विधिः संप्रवर्तते।

ज्ञानं पूर्वमथोत्साहस्त्वत्तो वायो प्रवर्तते॥ १३॥

When the breath goes to its place of articulation, then the activity of speech begins. Knowledge at the outset and desire afterwards gets activated from you, O Vāyu!

त्वयि निष्पन्दमाने तु शेषा वर्णप्रवृत्तयः।

यत्र वाचो निवर्तन्ते देहबन्धाश्च दुर्लभाः॥ १४॥

When you become actionless, the functions of sound cease. Where speech has ceased, the combinations of structures becomes difficult of processing.

तत्रापि तेऽस्ति सद्भावः सर्वगस्त्वं सदाऽनिला।

नान्यः सर्वगतो देवस्त्वद्दृतेऽस्ति समीरण॥ १५॥

There even these happens to be your suvaity as you are all pervading, O Vāyu! No other god is all pervading barring aside you, O Wind-god!

एष वै जीवलोकस्ते प्रत्यक्षः सर्वतोऽनिला।

वेत्थ वाचस्पतिं देवं मनोनायकमीश्वरम्॥ १६॥

The world of beings of yours is perceptible from all sides, O Vāyu! You may recognise the lord of speeches (Vācapasti), as the supreme one, a guider of the mind.

ब्रूहि तत्कण्ठदेशस्य किंकृता रूपविक्रिया।

श्रुत्वा वाक्यं ततस्तेषामृषीणां भावितात्मनाम्॥

प्रत्युवाच महातेजा वायुर्लोकनमस्कृतः॥ १७॥

Speak one! whereto sort is the deformity of the form of throat, region? Having heard the

words of the sages of pious souls, the highly radiant Vāyu, who was offered obeisance by the world, replied to them.

वायुरुवाच

पुरा कृतयुगे विप्रो वेदनिर्णयतत्परः।

वसिष्ठो नाम धर्मात्मा मानसो वै प्रजापतेः॥ १८॥

Vāyu spoke— Earlier in the Golden Age, happened to be a Brāhmaṇa engaged in offering interpretations of the Vedas. He was Vasiṣṭha by name, the one having soul of disposition or dutiful norm, a mind-born one of Prajāpati.

पप्रच्छ कार्तिकेयं वै मयूरवरवाहनम्।

महिषासुरनारीणां नयनाञ्जनतस्करम्॥ १९॥

He questioned Kārttikeya, whose excellent vehicle was the peacock, the very bewitcher or fascinate or (lit. thief) of the collyrium of the eyes of Mahiṣāsura's spouses (i.e. made them widows by killing Mahiṣāsura).

महासेनं महात्मानं मेघस्तनितनिस्वनम्।

उमामनःप्रहर्षेण बालकं छद्मरूपिणम्॥ २०॥

क्रौञ्चजीवितहर्तारं पार्वतीहृदि नन्दनम्।

वसिष्ठः पृच्छते भक्त्या कार्तिकेयं महाबलम्॥ २१॥

Who is a leader of army, the great-souled one, having sound of the rumble of clouds. He assumed the form of a boy to delight the mind of Umā. He is wrester of the life of Krauñca and a rejoicer in the heart of Pārvaṭī. Vasiṣṭha by devotion asked Kārttikeya of great prowess.

वसिष्ठ उवाच

नमस्ते हरनन्दाय उमागर्भं नमोऽस्तु ते।

नमस्ते अग्निगर्भाय गङ्गागर्भं नमोऽस्तु ते॥ २२॥

Vasiṣṭha spoke— Obeisance be to you, O son of Hara! O you offspring of Umā! Obeisance be to you. Obeisance be to you, O offspring of Agni! O offspring of Gaṅgā, Obeisance be to you.

नमस्ते शरगर्भाय नमस्ते कृत्तिकासुत।

नमो द्वादशनेत्राय षण्मुखाय नमोऽस्तु ते॥ २३॥

Obeisance be to you, O you born from the reed (forest), Obeisance be to you, O son of Kṛttikās! Obeisance be to you, the twelve-eyed one and Obeisance be to you, O six-faced one!

नमस्ते शक्तिहस्ताय दिव्यघण्टापताकिने।

एवं स्तुत्वा महासेनं पप्रच्छ शिखिवाहनम्॥ २४॥

Obeisance be to you, O you (wielder) of a Śakti (i.e. Missile) in hand and to you one having (emblem) of the flag as a divine bell. This way having panegyrised, he questioned Mahāseṇa, the one having peacock as vehicle.

यदेतद्दृश्यते वर्यं शुभं शुभ्राञ्जनप्रभम्।

तत्किमर्थं समुत्पन्नं कण्ठे कुन्देन्दुसप्रभे॥ २५॥

This one is visible as fit to be chosen, auspicious as such, having gleam like that of the shining collyrium, on the neck of Lord Śiva, which is lustrous as the Kunda flower or the Moon. How did it happen?

एतदाप्ताय भक्ताय दान्ताय ब्रूहि पृच्छते।

कथां मङ्गलसंयुक्तां पवित्रां पापनाशिनीम्॥

मत्प्रियार्थं महाभाग वक्तुमर्हस्यशेषतः॥ २६॥

This you may expand forth before one questioning as such being confident, devoted and restrained, the story endowed with auspiciousness, sacred and obviator of sins. For the sake of my well-being, O highly fortunate one! It behoves you to expatiate quite completely.

श्रुत्वा वाक्यं ततस्तस्य वसिष्ठस्य महात्मनः।

प्रत्युवाच महातेजाः सुरारिबलसूदनः॥ २७॥

Having listened to the sentence of that one, Vasiṣṭha, the great-souled one, replied the highly radiant one, the destroyer of the army of the enemy of gods (i.e. demons).

शृणुष्व वदतां श्रेष्ठ कथ्यमानं वचो मम।

उमोत्सङ्गनिविष्टेन मया पूर्वं यथा श्रुतम्॥ २८॥

Listen, O greatest among the Orators! I am repeating what has been heard by me formerly as I sat on the lap of Umā.

पार्वत्या सह संवादः सर्वस्य च महात्मनः।

तदहं कीर्तयिष्यामि त्वत्प्रियार्थं महामुने॥ २९॥

This is the conversation of Śarva (i.e. Śiva) with Pārvaṭī, the highly-souled one. That same shall I dilate upon for the sake of your beneficence, O great sage!

कैलासशिखरे रम्ये नानाधातुविचित्रिते।

(तरुणादित्यसंकाशे तप्तचामीकरप्रभे॥ ३०॥

वज्रस्फटिकसोपाने चित्रपट्टशिलातले।

जाम्बूनदमये दिव्ये नानाधातुविचित्रिते॥

नानाद्रुमलताकीर्णे चक्रवाकोपशोभिते॥ ३१॥

On the fascinating peak of Kailāsa, variegated owing to many minerals, bearing semblance of the fresh Sun, having sheen of the norm of burnished gold, having stairs of marble and adamant or diamond, having stone slabs, having variegated surface counterpane made of gold and lovely one, variegated owing to many-typed mineral ores. It was over-grown with many trees and creepers and was decorated by the Cakravāka birds.

षट्पदोद्गीतबहुले धारासंपातनादिते।

मत्तक्रौञ्चमयूराणां नादैरुदृष्टकन्दरे॥ ३२॥

It was abounding in the loud humming of the bees, tumultuous owing to the water falls and the interior of the caves, was resounded with the sounds of inebriated Krauñca birds and peacocks.

अप्सरोगणसंकीर्णे किन्नरैश्चोपशोभिते।

जीवजीवकजातीनां वीरुद्विरूपशोभिते॥ ३३॥

It was scattered all over by or crowded by the beavies of nymphs and decorated by the Kinnaras and Jivajivaka birds. It was beautified by Jāti creepers.

कोकिलारावमधुरे सिद्धचारणसेविते।

सौरभेयीनिनानादाढ्ये मेघस्तनितनिस्वने॥ ३४॥

It was sweetened with the warbling of the cuckoos, waited upon by Siddhas and Cāraṇas, rich in sound of celestial cow Saurabheyī. The

place beneath was resonant with the rumbling sound of clouds.

विनायकभयोद्विनैः कुञ्जरैर्युक्तकन्दरे।

वीणावादित्रनिर्घोषैः श्रोत्रेन्द्रियमनोरमैः॥ ३५॥

It was having caves deserted by the elephants, disgusted by the terror of Vināyaka (i.e. Gaṇeśa). This was regaling to the minds by sense of ears by the instrumental music and lutes.

दोलालम्बितसंपाते वनितासंघसेविते।

ध्वजैर्लम्बितदोलानां घण्टानां निनदाकुले॥ ३६॥

The slopes were undulated by the hammocks or swings waited upon by the bebies of women. It was resonant with the tollings of bells of the swings pendulous with buntings.

मुखमर्दलवादित्रैर्वलिनां स्फोटितैस्तथा।

क्रीडारवविचाराणां निर्घोषः पूर्णमन्दरे॥ ३७॥

There was clamour of the exercises of the sounds of sports in a wholesome temple, owing to musical instruments played upon (lit. vociferous) by the mouths accompanied by the explosions of the offerings.

हासैः संत्रासजननैर्विकरालमुखैस्तथा।

देहगन्धैर्विचित्रैश्च प्रकीडितगणेश्वरैः॥ ३८॥

वज्रस्फटिकसोपानचित्रपट्टशिलातलैः।

व्याघ्रसिंहमुखैश्चान्यैर्गजवाजिमुखैस्तथा॥ ३९॥

विडालवदनश्रोत्रैः क्रोष्टुकाकारमूर्तिभिः।

ह्रस्वैर्दीर्घैः कृशैः स्थूलैर्लम्बोदरमहोदरैः॥ ४०॥

ह्रस्वजड्यैश्च लम्बोष्ठैस्तालजड्यैस्तथा परैः।

गोकर्णैरककर्णैश्च महाकर्णैरकर्णकैः॥ ४१॥

बहुपादैर्महापादैरेकपादैरपादैकैः।

बहुशीर्षैर्महाशीर्षैरकशीर्षैरशीर्षकैः॥ ४२॥

बहुनेत्रैर्महानेत्रैरेकनेत्रैरनेत्रकैः।

एवंविधैर्महायोगी भूतैर्भूतपतिर्वृतः॥ ४३॥

Somewhere the attendants of Śiva were laughing boisterously. Their faces were hideous and terrible and filled with marvellous normed smell of the bodies. They sported about here

and there in the steps leading to the place embedded with gems, crystal and diamonds. The lord of Bhūtas (i.e. Śiva), a great Yogin, surrounded by his attendants whose faces resembled those of tigers, lions, elephants, horses, fierce cats and foxes. Some were among those having many eyes, bigger eyes, one eye and no eye, many heads, huge heads, one head and no head, many feet, huge feet, one foot and no foot, kine like ears, huge ears, one ear, no ear, having sport shanks, longer lips, palm tree like shanks or Tāla Janghas and others, pigmies and tall-statured, lean ones, flatulent ones, longer-bellied ones and bloated-bellied ones, having cat's faces and terror provoking ones.

विशुद्धमुक्तामणिरन्तभूषिते

शिलातले हेममये मनोरमे।

सुखोपविष्टं मदनाङ्गनाशनं

प्रोवाच वाक्यं गिरिराजपुत्री॥ ४४॥

The daughter of the Lord of mountains spoke thus to the Lord, the destroyer of the body of Cupid, seated at ease on a mind fascinating gold made stone platform adorned by gems and stones and pearls of pure quality.

देव्युवाच

भगवन्भूतभव्येश गोवृषाङ्कितशासन।

तव कण्ठे महादेव भ्राजतेऽम्बुदसंनिभम्॥ ४५॥

Devī spoke— O adorable one, a master of the past and future! O bull-emblem one, O Mahādeva! There is something resembling a dark cloud shining on your throat.

नात्युल्बणं नातिशुभ्रं नीलाञ्जनचयोपमम्।

किमिदं दीप्यते देव कण्ठे कामाङ्गनाशन॥ ४६॥

It is neither very prominent nor highly refulgent. It resembles the heap of blue collyrium, O destroyer of the body of Cupid! O lord, what is this that shines on your throat?

को हेतुः कारणं किं च कण्ठे नीलत्वमीश्वर।

एतत्सर्वं यथान्यायं ब्रूहि कौतूहलं हि मे॥ ४७॥

What is the reason, what is the source and what is this azureness on your neck, O God?

This all you may expound to me duly. I have great curiosity.

श्रुत्वा वाक्यं ततस्तस्याः पार्वत्याः पार्वतीप्रियः।

कथां मङ्गलसंयुक्तां कथयामास शंकरः॥४८॥

Having listened to the word of that Pārvatī, Śiva, the consort of Pārvatī, told the tale endowed with auspicious norm.

मथ्यमानेऽमृते पूर्वं क्षीरोदे सुरदानवैः।

अग्रे समुत्थितं तस्मिन्विषं कालानलप्रभम्॥४९॥

Formerly when the ocean of milk was being churned for extracting the nectar by the gods and demons, emerged out the venom bearing shine of the black fire.

ते दृष्ट्वा सुरसंघश्च दैत्याश्चैव वरानने।

विषण्णवदनाः सर्वे गतास्ते ब्राह्मणोऽन्तिकम्॥५०॥

O good looking faced one, having seen the congregations of gods and the demons, they became pale-faced and dejected. They went closer to Brahmā.

दृष्ट्वा सुरगणान्भीतान्ब्रह्मोवाच महाद्युतिः।

किमर्थं भो महाभागा भीता उद्विग्नचेतसः॥५१॥

Having seen the group of gods terrified, Brahmā of mighty radiance spoke out— “O blessed ones, why are you frightened? Why are you dejected in mind?

अथाऽष्टगुणमैश्वर्यं भवतां संप्रकल्पितम्।

केन व्यावर्तितैश्वर्या यूयं वै सुरसत्तमाः॥५२॥

O Excellent ones among the gods! The eight-normed supremacy or god headship has been expounded by me. By whom you have your supremacy deprived?

त्रैलोक्यस्येश्वरा यूयं सर्वे वै विगतज्वराः।

प्रजासर्गे न सोऽस्तीह आज्ञां यो मे निवर्तयेत्॥५३॥

You are all the supreme commanders of the triad of worlds having your maladies gone. In the creation of the progenies, there is no one who may override my errand.

विमानगापिनः सर्वे सर्वे स्वच्छन्दगापिनः।

अध्यात्मे चाधिभूते च अधिदैवे च नित्यशः॥

प्रजाः कर्मविपाकेन शक्ता यूयं प्रवर्तितुम्॥५४॥

All you travel by aerial cars and all you move at will. In the supernatural self and supreme being's status and in the status of a sublime fortune, invariably, you are capable of guiding the subjects by the fructification of action.

तत्किमर्थं भयोद्विग्ना मृगाः सिंहार्दिता इवा।

किं दुःखं केन संतापः कुतो वा भयमागतम्॥

एतत्सर्वं यथान्यायं शीघ्रमाख्यातुमर्हथ॥५५॥

Then on what account (you) are disgusted like antelopes pestered by the lions? What is your grief? By whom is torment (coming war) to you? And from where the danger has cropped up? You narrate all this precisely and immediately”.

श्रुत्वा वाक्यं ततस्तस्य ब्रह्मणो वै महात्मनः।

ऊचुस्ते ऋषिभिः सार्धं सुरदैत्येन्द्रदानवाः॥५६॥

Then having listened to the words of that Brahmā, the great-souled one, the lords of gods, Daityas and Dānavas spoke out along with the sages.

सुरासुरैर्मथ्यमाने पाथोद्यौ च महात्मभिः।

भुजङ्गभृङ्गसंकाशं नीलजीमूतसनिभम्॥

प्रादुर्भूतं विषं घोरं संवर्ताग्निममप्रभम्॥५७॥

When the ocean getting churned by the gods and demons, the great-souled ones, there emerged out venom of virulent norm bearing semblance of bees and snakes and also bearing likeness of the blue clouds and having gleam of the norm of the fire of dissolution.

कालमृत्युरिवोद्भूतं युगान्तादित्यवर्चसम्।

त्रैलोक्योत्सादिसूर्याभं प्रस्फुरन्तं समन्ततः॥५८॥

It has come up like the death of the dissolution (Kāla) or dark Death, having radiance of the Sun of the end of the aeon, bearing shine of the Sun dissolving the triad of worlds spurting forth all around.

विषेणोत्तिष्ठमानेन कालानलसमत्विषा।

निर्दग्धो रक्तगौराङ्गः कृतः कृष्णो जनार्दनः॥५९॥

Janārdana Viṣṇu who was fair and reddish in complexion has been burnt by the poison that rises with lustre of black fire. He was rendered dark-complexioned.

दृष्ट्वा तं रक्तगौराङ्गं कृतं कृष्णं जनार्दनम्।
भीताः सर्वे वयं देवास्त्वामेव शरणं गताः॥ ६०॥

Having seen that whitish red-hued Janārdana, rendered dark-complexioned one, all of us got frightened. We seek refuge under you.

सुराणामसुराणां च श्रुत्वा वाक्यं पितामहः।
प्रत्युवाच महातेजा लोकानां हितकाम्यया॥ ६१॥

Having listened to the words of the gods and demons, highly radiant Pitāmaha Brahmā replied, out of desire for the beneficence of the worlds.

शृणुध्वं देवताः सर्वे ऋषयश्च तपोधनाः।
तत्तदग्रे समुत्पन्नं मथ्यमाने महोदधौ॥ ६२॥
विषं कालानलप्रख्यं कालकूटेति विश्रुतम्।
येन प्रोद्भूतमात्रेण कृतः कृष्णो जनार्दनः॥ ६३॥

“O you Devas, sages and saints, all of you listen. The poison, resembling black fire, that rose up when the great ocean was being churned is known as Kālakūṭa. Even as it rose up, (Viṣṇu) was rendered black.

तस्य विष्णुरहं चापि सर्वे ते सुरपुङ्गवाः।
न शक्नुवन्ति वै सोढुं वेगमन्ये तु शंकरात्॥ ६४॥

Neither I, nor Viṣṇu nor other virile Devas are capable of bearing the virulence of that one, barring aside Śaṅkara”.

इत्युक्त्वा पद्मगर्भाभः पद्मयोनिरयोनिजः।
ततः स्तोतुं समारब्धो ब्रह्मा लोकपितामहः॥ ६५॥

Having spoken this way, having gleam like that of the pericarp (lit. hollow or centre) of the lotus, having birth source of lotus, and one born without a foetus or womb, then started propitiating Brahmā, the grandfather of the Universe.

नमस्तुभ्यं विरूपाक्ष नमस्तेऽनेकचक्षुषे।
नमः पिनाकहस्ताय वज्रहस्ताय वै नमः॥ ६६॥

Obeisance be to Virūpākṣa, O you having eyes more than one! Obeisance be to one (engripping) Pināka (bow) and thunderbolt in the hands.

नमस्त्रैलोक्यनाथाय भूतानां पतये नमः।
नमः सुरारिसंहर्त्रे तापसाय त्रिचक्षुषे॥ ६७॥

Obeisance be to the master of the triad of worlds and obeisance be to the Lord of the Bhūtas; obeisance be to the destroyer of the enemy of gods i.e. demons), the ascetic, the three-eyed one.

ब्रह्मणे चैव रुद्राय विष्णवे चैव ते नमः।
सांख्याय चैव योगाय भूतग्रामाय वै नमः॥ ६८॥

Obeisance to you who are Brahmā, Rudra and Viṣṇu. Bow to you (the deity of) Sāṅkhya and Yoga and (to you) who are the aggregate of Bhūtas.

मन्मथाङ्गविनाशाय कालकालाय वै नमः।
रुद्राय च सुरेशाय देवदेवाय ते नमः॥ ६९॥

Obeisance to the destroyer of the body of Cupid, the dark-complexioned one or the dark Yama; obeisance to Rudra and Sureśa (Indra), the god of gods.

कर्पदिने करालाय शंकराय कपालिने।
विरूपायैकरूपाय शिवाय वरदाय च॥ ७०॥

(Obeisance to you) with matted hair, the terrific one, the skull-festooned one, the ugly-faced one, multiformed yet single-formed one, Śiva, the bestower of boons.

त्रिपुरघ्नाय वन्द्याय मातृणां पतये नमः।
बुद्धाय चैव शुद्धाय मुक्ताय केवलाय च॥ ७१॥

Unto the destroyer of Tripura fit to be eulogised as such, the Lord of Mothers, an obeisance be as such; as also to him who is Buddha (i.e. intelligent), Śuddha (pure), Mūkta (liberated) and Kevala (absolute one).

नमः कमलहस्ताय दिग्वासाय शिखण्डिने।
लोकत्रयविधात्रे च रुद्राय वरुणाय च॥ ७२॥

Obeisance be to one who has lotus in hand,

the one having abode for quarters and the crested one, and the one organiser of the victory of the Universe. Bow to Candra and Varuṇa.

अग्राय चैव चोग्राय विप्रायानेकचक्षुषे।

रजसे चैव सत्त्वाय तमसेऽव्यक्तयोन्ये॥७३॥

(Obeisance) be to the Primeval one, the terrific one, the scholar of many eyes or visions; unto Rajas, Sattva and Tamas of unidentifiable provenance.

नित्यायानित्यरूपाय नित्यानित्याय वै नमः।

व्यक्ताय चैवाव्यक्ताय व्यक्ताव्यक्ताय वै नमः॥७४॥

(Obeisance) be to the perennial one, the one having form unperennial and obeisance be to one being (both) perennial as well as unperennial and obeisance be to one quite apparent and one not apparent and the one both apparent and inapparent.

चिन्त्याय चैवाचिन्त्याय चिन्त्याचिन्त्याय वै नमः।

भक्तानामार्तिनाशाय नरनारायणाय च॥७५॥

Obeisance be to one fit to be cogitated upon and one not fit to be cogitated upon and one both fit to be cogitated upon and not cogitated upon, and to one who is the obviator of the afflictions of the devotees. (Obeisance) be to Nara-nārāyaṇa.

उमाप्रियाय शर्वाय नन्दिचक्राङ्घ्रिताय च।

पक्षमासार्धमासाय नमः संवत्सराय च॥७६॥

Obeisance be to one dear of Umā, Śarva and one who has the emblem of the wheel of Nandī or having vehicle for Nandī. Obeisance to you who are fortnight, month and half a month and (also) unto *Samvatsara* (a year).

बहुरूपाय मुण्डाय दण्डिनेऽथ वरूथिने।

नमः कपालहस्ताय दिग्वासाय शिखण्डिने॥७७॥

Obeisance be unto the many-formed one, the shaven-headed one, the wand-wielding one and also unto Varūthin (the cruised-one or one furnished with a fender or protecting flank); obeisance be to the cranium-wielding one, quarter abiding one and the tufted one.

ध्वजिने रथिने चैव यमिने ब्रह्मचारिणे।

ऋग्यजुःसामवेदाय पुरुषायेश्वराय च॥

इत्येवमादिचरितैस्तुभ्यं देव नमोऽस्तु ते॥७८॥

Unto the pennon-wielding one, the chariot owing one, to the self-controlled one and the celibate one, unto Rk, Yajus and Sāman, Puruṣa and Īśvara and also unto you, O God! O adorable one! Obeisance be as such by this way and by primeval deeds.

श्रीमहादेव उवाच

एवं स्तुत्वा ततो देवः प्रणिपत्य वरानने॥७९॥

Mahādeva replied— This way I had been belauded by the gods who bowed to me, O handsome-faced lady!

ज्ञात्वा तु भक्तिं मम देवदेवो

गङ्गाजलाप्लावितकेशदेशः॥

सूक्ष्मोऽतियोगातिशयादचिन्त्यो

न हि प्लुतो व्यक्तमुपैति चन्द्रः॥८०॥

“Having realised my devotion, the god of gods having hair region drenched in the water of the Gaṅgā, still remains subtle. Owing to the surpassing Yogic power, he is inconceivable. He remains invisible like the moon that has been hidden.”

एवं भगवता पूर्वं ब्रह्मणा लोककर्तृणा।

स्तुतोऽहं विविधैस्तोत्रैर्वेदवेदाङ्गसंभवैः॥८१॥

This way, I had been adored by Brahmā, the creator of the Universe, with varied eulogiums sprung from the Vedas and Vedāṅgas (i.e. cited from Vedas and auxiliary branches of knowledge).

ततः प्रीतोऽहहं तस्मै ब्रह्मणे सुमहात्मने।

ततोऽहं सूक्ष्मया वाचा पितामहमथाबुवम्॥८२॥

Then I became pleased with Brahmā, the great-souled one, and then in subtle words, I spoke to Brahmā.

भगवन्भूतभव्येश लोकनाथ जगत्पते।

किं कार्यं ते मया ब्रह्मन्कर्तव्यं वद सुव्रत॥८३॥

“O God! The Lord of the past and the future, O Lord of the Universe! O master of the mobile beings! What is to be done by me, O Brahmā! Speak out that fit to be done.”

श्रुत्वा वाक्यं ततो ब्रह्मा प्रत्युवाचाम्बुजेक्षणः।

भूतभव्यभवन्नाथ श्रूयतां कारणेश्वर॥ ८४॥

Having listened to (my) talk, the lotus-eyed Brahmā spoke out— “O lord of the Causes! O Lord of past, future and present, may this be listened.

सुरासुरैर्मथ्यमाने पयोधावम्बुजेक्षणा।

भगवन्मेघसंकाशं नीलजीमूतसंनिभम्॥ ८५॥

प्रादुर्भूतं विषं घोरं संवर्ताग्निसमप्रभम्।

कालमृत्युरिवोद्भूतं युगान्तादित्यवर्चसम्॥ ८६॥

त्रैलोक्योत्सादसूर्याभं विस्फुरन्तं समन्ततः।

अग्रे समुत्थितं तस्मिन्विषं कालानलप्रभम्॥ ८७॥

तं दृष्ट्वा तु वयं सर्वे भीताः संभ्रान्तचेतसः।

तत्पिबस्व महादेव लोकानां हितकाम्यया॥

भवानद्याह्यस्य भोक्ता वै भवांश्चैव वरः प्रभुः॥ ८८॥

O lotus-eyed one, when the ocean was being churned by Devas and Asuras, the terrible venom, sprung up in front, spurting along all over, bearing semblance of the light of the Sun dissolving the Universe, having radiance like that of the Sun of the end of the aeon. It sprung up as if in the form of Kāla mṛtyu (the death emblem of Yamarāja), having gleam like that of the fire of the time of dissolution, the virulent one, (the venom) appeared forth as such, similar in colour to the blue cloud and similar to a cloud, we all became terrified as such, having hearts agitated. That you may drink, O Mahādeva, out of desire for the beneficence of worlds! You alone even are its enjoyer and you alone are its sole master.

त्वामृतेऽन्यो महादेव विषं सोढुं न विद्यते।

नास्ति कश्चित्पुमाञ्छक्तस्त्रैलोक्येषु च गीयते॥

Barring aside you O Mahādeva! The venom does not become tenable or bearable nor any

one is capable of doing so, and (this venom) is belauded in the triad of worlds.”

एवं तस्य वचः श्रुत्वा ब्रह्मणः परमेष्ठिनः।

बाढमित्येव तद्वाक्यं प्रतिगृह्य वरानने॥ ८९॥

This way having heard the words of Brahmā, the Supreme overlord, O comely-faced one! I concurred and said— “Allright”.

ततोऽहं पातुमारब्धो विषमन्तकसंनिभम्।

पिबतो मे महाघोरं विषं सुरभयंकरम्॥

कण्ठः समभवत्तूर्णं कृष्णो मे वरवर्णिनि॥ ९०॥

Then I started drinking that venom that resembled death. On my taking to that venom, virulent one, causing fear to the gods, O lady of excellent complexion, my throat immediately turned black.

तं दृष्ट्वोत्पलपत्राभं कण्ठे सक्तमिवोरगम्।

तक्षकं नागराजानं लेलिहानमिव स्थितम्॥ ९१॥

अथोवाच महातेजा ब्रह्मा लोकपितामहः।

शोभसे त्वं महादेव कण्ठेनानेन सुव्रत॥ ९२॥

Having seen the poison that had the gleam of the petal of a blue lotus and that had appeared like the Lord of Serpents, Takṣaka, clinging to my throat and putting out its tongues, Brahmā of great radiance, the grandsire of the Universe, then said— “You look glamorous, O Mahādeva, with this neck, O nicely-vowed one!

ततस्तस्य वचः श्रुत्वा मया गिरिवरात्मजे।

पश्यतां देवसंघानां दैत्यानां च वरानने॥ ९३॥

यक्षगन्धर्वभूतानां पिशाचोरगरक्षसाम्।

धृतं कण्ठे विषं घोरं नीलकण्ठस्ततो ह्यहम्॥ ९४॥

O daughter of the excellent mountain, on listening his words, even as the Devas and Daityas were watching along with Yakṣas, Gandharvas, Bhūtas, Piśācas, Nāgas and Rākṣasas, O sweet-faced lady, the terrible poison was contained in the throat. Hence I became famous as Nīlakaṇṭha (Blue-throated).

तत्कालकूटं विषमुग्रतेजः

कण्ठे मया पर्वतराजपुत्रि।

निवेश्यमानं सुरदैत्यसंघो

दृष्ट्वा परं विस्मयमाजगाम॥ ९५ ॥

Then, O daughter of the Lord of Mountains, having seen that Kālakūṭa, the venom of virulent radiance, being introduced over my neck, the congregation of gods and demons attained to utmost marvel.

ततः सुरगणाः सर्वे सदैत्योरगराक्षसाः।

ऊचुः प्राञ्जलयो भूत्वा मत्मातङ्गगामिनि॥ ९६ ॥

Then, the groups of gods in entirety, along with all the Daityas, Uragas or Nāgas and Rākṣasas (i.e. demons) spoke out having hands folded, O you having gait like that of an inebriate female elephant!

अहो बलं वीर्यपराक्रमस्ते

अहो पुनर्योगबलं तथैव।

अहो प्रभुत्व तव देवदेव

गङ्गाजलास्फालितमुक्तकेश॥ ९७ ॥

“O what a prowess and virility of yours! O what a power of Yoga or mental concentration of yours! O what a supremacy of yours! O god of gods! O you having locks dishevelled flooded with Gaṅgā water!

त्वमेव विष्णुश्चतुराजलस्त्वं

त्वमेव मृत्युर्वरदस्त्वमेव।

त्वमेव सूर्यो रजनीकरश्च

त्वमेव भूमिः सलिलं त्वमेव॥ ९८ ॥

You alone are Viṣṇu, you are the four-faced god (Brahmā). You are Mrtyu (Yama), the bestower of boons you are. You are Sūrya as also the maker of night, i.e. Moon. You alone are the Earth and also water.

त्वमेव यज्ञो नियमस्त्वमेव

त्वमेव भूतं भविता त्वमेव।

त्वमेव चाऽऽदिर्निधनं त्वमेव

स्थूलश्च सूक्ष्मः पुरुषस्त्वमेव॥ ९९ ॥

You, verily, are Yajña and you alone are Niyama (rites and observances). You verily, are the past and you alone are the future. You alone are the primeval being and you alone are the dissolution or death. You alone are Puruṣa, the prominent one and the subtle one.

त्वमेव सूक्ष्मस्य परः परस्य

त्वमेव वह्निः पवनस्त्वमेव।

त्वमेव सर्वस्य चराचरस्य

लोकस्य कर्ता प्रलये च गोप्ता॥ १०० ॥

You, verily, are the farthest limit of the subtle one and you are the fire and you, verily, are the wind. You, verily, are the creator of the world in entirety, mobile as well as immobile and a protector or rescuer in the dissolution.”

इतीदमुक्त्वा वचनं सुरेन्द्राः

प्रगृह्य सोमं प्रणिपत्य मूर्ध्ना।

गता विमानैरनिगृह्यवेगै-

र्महात्मनो मेरुमुपेत्य सर्वे॥ १०१ ॥

This way having said the words, the Lords of the gods or excellent gods having grasped Soma or Moon and having prostrated with crest, the noble souls, proceeded along the Meru in their aerial chariots.

इत्येतत्परमं गुह्यं पुण्यात्युण्यतरं महत्।

नीलकण्ठेति यत्प्रोक्तं विख्यात लोकविश्रुतम्॥ १०२ ॥

This way, this utmost secret, more sacred than the sacredest, the elevated one, “the story of Nilakantha”, has been proclaimed and well-acclaimed in the Universe.

स्वयं स्वयंभुवा प्रोक्ता कथा पापप्रणाशनीम्।

यस्तु धारयते नित्यमेना ब्रह्मोद्भवा कथाम्॥

तस्याहं संप्रवक्ष्यामि फलं वै विपुलं महत्॥ १०३ ॥

This story has been spoken by the self-born deity himself. It is a sacred story, the very obviator of sins. He who upholds this story as recounted by Brahmā, I shall talk of the fruits, absolute and great, accrued by him because of it.

विषं तस्य वरारोहे स्थावरं जङ्गमं तथा।

गात्रं प्राप्य तु सुश्रोणि क्षिप्रं तत्प्रतिहन्यते॥ १०४॥

O comely maid, having gone over to his body, that venom from mobile and immobile things becomes antidoted immediately.

शमयत्यशुभं घोरं दुःस्वप्नं चापकर्षति।

स्त्रीषु वल्लभतां याति सभायां पार्थिवस्य च॥ १०५॥

It quells inauspiciousness and drags away the evil dream. The person attains the affection of ladies as also the leadership in royal assembly.

विवादे जयमाप्नोति युद्धे शूरत्वमेव च।

गच्छतः क्षेममध्वानं गृहे च नित्यसंपदः॥ १०६॥

He acquires victory in disputes and heroic spirit in war. He attains welfare on expedition and he has perpetual riches in his house.

शरीरभेदे वक्ष्यामि गतिं तस्य वरानने।

नीलकण्ठो हरिच्छमश्रुः शशाङ्काङ्कितमूर्धजः॥ १०७॥

At the dissolution of his body, I shall talk of his goal, O comely-faced one! He becomes Nīlakaṇṭha, green-moustached and moon-crested.

त्र्यक्षस्त्रिशूलपाणिश्च वृषयानः पिनाकधृक्।

नन्दितुल्यबलः श्रीमान्नन्दितुल्यपराक्रमः॥ १०८॥

He attains three eyes; he holds the trident in his hand and has bull as his vehicle. He holds the Pināka (bow or trident). He becomes one having power like that of Nandī, the illustrious one.

विचरत्यचिरात्सर्वान्सर्वलोकांन्ममाऽऽज्ञया।

न हन्यते गतिस्तस्य अनिलस्य यथाऽम्बरे॥

मम तुल्यबलो भूत्वा तिष्ठत्याभूतसंपलवम्॥ १०९॥

He roams about all over quickly within all the worlds at my errand, the movement of that one is not truncated in the sky like that of the wind. Having become equal to me in power, he stays along till the final dissolution of the worlds.

मम भक्ता वरारोहे ये च शृण्वन्ति मानवाः।

तेषां गतिं प्रवक्ष्यामि इह लोके परत्र च॥ ११०॥

O lovely maiden! I shall now mention the goal both here and hereafter of those persons who are my devotees and who hear this story.

ब्राह्मणो वेदमाप्नोति क्षत्रियो जयते महीम्।

वैश्यस्तु लभते लाभं शूद्रः सुखमवाप्नुयात्॥ १११॥

A Brāhmaṇa acquires mastery over Vedas; a Kṣatriya wins the earth; a Vaiśya obtains the profit; and a Śūdra attains bliss.

व्याधितो मुच्यते रोगाद्बद्धो मुच्येत बन्धनात्।

गुर्विणी लभते पुत्रं कन्या विन्दति सत्पतिम्॥

नष्टं च लभते सर्वमिह लोके परत्र च॥ ११२॥

The diseased one is given immunity from disease; a bondaged one is relieved of the bondage. A pregnant woman obtains a son; and a virgin gets a virtuous husband. Everyone regains everything he loses in this world as in the other.

गवां शतसहस्रस्य सम्यग्दत्तस्य यत्फलम्।

तत्फलं भवति श्रुत्वा विभोर्दिव्यामिमां कथाम्॥ ११३॥

Having listened to this divine tale of the Almighty, one obtains the same fruit as is obtained when one hundred thousand cows are duly gifted away.

पादं वा यदि वाप्यर्धं श्लोकं श्लोकार्धमेव वा।

यस्तु धारयते नित्यं रुद्रलोकं स गच्छति॥ ११४॥

If one verse or half of it, or even quarter of a verse or even half of it, he who sustains perennially in memory, he goes to the Rudraloka.

(इतिहासमेनं गिरिराजपुत्रि

मया सुतुष्टेन तपाम्बुजेक्षणे॥

निवेदितं पुण्यफलादियुक्तं

मया च गीतं चतुराननेन॥ ११५॥

This *Itihāsa* (the happening happened as such) i.e. the history or chronicle, O daughter of the Lord of the Mountains! O lotus-eyed one!

That has been narrated by me before you, is equipped with the sacred fruit and the like that has been narrated (lit. sung) by me, O clever-faced one!

कथामिमां पुण्यफलादियुक्तां

निवेद्य देव्याः शशिवद्धर्मूर्धजः।

वृषस्य पृष्ठेन सहोमया प्रभु-

र्जगाम किष्किन्धगुहां गुहप्रियः॥ ११६॥

Having narrated this pious story, endowed with sacred fruit to the spouse (Devī), the Lord with the moon embellishing his crest, the one dear to Guha, went along with Umā to the cave (named) Kiṣkindha (mountain)¹ seated on his bull.

क्रान्तं मया पापहरं महापदं

निवेद्य तेभ्यः प्रददौ प्रभञ्जनः।

अधीत्य सर्वं त्वखिलं सलक्षणं

जगाम आदित्यपथं द्विजोत्तमाः॥ ११७॥

After narrating this story of great length quelling sins, lord Vāyu went away. After studying everything, the excellent Brāhmaṇas went to the auspicious path of Āditya (Sun).

इति श्रीमहापुराणे वायुप्रोक्ते नीलकण्ठस्तवो नाम

चतुष्पञ्चाशोऽध्यायः॥ ५४॥

* * *

1. A cave situated over the mountain Kailāśa or the name of a mountain in the South of India, containing a cave, the residence of the monkey prince Vāli who was slain by Rāma; the territory said to be in the northern part of Mysore, near the sources of the river Pampā. A Hill as well as a country rounds it in the south-eastern division. It comprising the hills of Kupal, Mudgal and Raichur. There still exists a small hamlet in the Dharwad district on the south bank of the Tuṅgabhadra near Āneguṇḍī, three miles from Vijayangar which is called Kiṣkindha as well as Ānaguṇḍī.

॥ अथ पञ्चपञ्चाशोऽध्यायः ॥

Chapter 55

The description of the sight of the
phallus-shaped image created by
Brahmā and Viṣṇu

ऋषय ऊचुः

गुणकर्मप्रभावैश्च कोऽधिको वदतां वरः।

श्रोतुमिच्छामहे सम्यगैश्वर्यगुणविस्तरम्॥ १॥

The Sages spoke— By the effects of merits and deeds who becomes excelling one among those orators? We are eager to hear properly in details of the merits of supremacy or god headship.

सूत उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

महादेवस्य माहात्म्यं विभुत्वं च महात्मनः॥ २॥

Sūta spoke— Here also they exemplify or illustrate the ancient chronicle about the greatness of Mahādeva and the supremacy of the great-souled one.

पूर्वं त्रैलोक्यविजये विष्णुना समुदाहृतम्।

बलिं बद्ध्वा महौजास्तु त्रैलोक्याधिपतिः पुरा॥ ३॥

Earlier this was narrated by Viṣṇu when he had conquered the three worlds after binding Bali. The highly radiant deity became the overlord of the triad of worlds earlier.

प्रनष्टेषु च दैत्येषु प्रहृष्टे च शचीपतौ।

अथाऽऽजगमुः प्रभुं द्रष्टुं सर्वे देवाः सवासवाः॥ ४॥

The Daityas having gone perished and the Lord of Śacī gone jubilant, arrived then with a view to seeing the master, all the gods along with Vāsava, i.e. Indra.

यत्राऽऽस्ते विश्वरूपात्मा क्षीरोदस्य समीपतः।

सिद्धब्रह्मर्षयो यक्षा गन्धर्वाप्सरसां गणाः॥ ५॥

नागा देवर्षयश्चैव नद्यः सर्वे च पर्वताः।

अभिगम्य महात्मानं स्तुवन्ति पुरुषं हरिम्॥ ६॥

Where abides the one (Viṣṇu) having soul and form of universal norm, near the Milk ocean. After approaching him, all the Siddhas, Brahmaṛṣis, Yakṣas, Gandharvas, bebies of nymphs, Nāgas, Devarṣis, all the rivers and mountains eulogised him, the Puruṣa, Hari.

त्वं धाता त्वं च कर्ताऽस्य त्वं लोकान्सृजसि प्रभो।

त्वत्प्रासादाच्च कल्याणं प्राप्तं त्रैलोक्यमव्ययम्॥

असुराश्च जिताः सर्वे बलिर्बद्धश्च वै त्वया॥७॥

“You are the bearer as well as the creator of the lokas, O my Lord! By the grace of yours, the triad of worlds attain imperishable welfare. All the demons have been vanquished and by you, Balī has been ensnared”.

एवमुक्तः सुरैर्विष्णुः सिद्धैश्च परमर्षिभिः।

प्रत्युवाच ततो देवान्सर्वान्स्तान्पुरुषोत्तमः॥८॥

This way addressed by Devas, as also by Siddhas and great sages, Viṣṇu, Puruṣottama (the best of men), replied to the Gods.

श्रूयतामभिधास्यामि कारणं सुरसत्तमाः।

यः स्रष्टा सर्वभूतानां कालः कालकरः प्रभुः॥९॥

“May it be listened to, I shall dilate upon the reasons, as to who is the creator of all beings, the Kāla (i.e. Time), the creator of time, the overlord, O Best among Gods!

येनाहं ब्रह्मणा सार्धं सृष्टा लोकाश्च मायया।

तस्यैव च प्रसादेन आदौ सिद्धत्वमागतम्॥१०॥

And by whom along with Brahmā, the worlds have been created by his Māyā power. At the beginning, the accomplishment came along.

पुरा तमसि चाव्यक्ते त्रैलोक्ये ग्रासिते मया।

उदरस्थेषु भूतेषु लोकेऽहं शयितस्तदा॥११॥

Earlier, when the triad of worlds were in the unidentifiable gloom and when the living beings had been retained within my abdomen, I lay myself down.

सहस्रशीर्षो भूत्वाऽथ सहस्राक्षः सहस्रपात्।

शङ्खचक्रगदापाणिः शयितो विमलेऽम्भसि॥१२॥

Having assumed the form of a thousand-headed one, thousand-eyed one and thousand-footed one, holding the conch, discus and mace in the hands, I reclined over pellucid water.

एतस्मिन्नन्तरे दूरात्पश्यामि ह्यमितप्रभम्।

शतसूर्यप्रतीकाशं ज्वलन्तं स्वेन तेजसा॥१३॥

During that very interval, from a distance I saw a highly refulgent person, bearing semblance of a centum of suns burning with its own radiance.

चतुर्वक्त्रं महायोगं पुरुषं काञ्चनभम्।

कृष्णाजिनधरं देवं कमण्डलुविभूषितम्॥

निमेषान्तरमात्रेण प्राप्तोऽसौ पुरुषोत्तमः॥१४॥

The person, endowed with great Yogic power, had four faces and was of golden complexion. He wore a deer-skin and was embellished with a water-pot (*Kamaṇḍalu*). Within the twinkling of an eye, that excellent man came closer to me.

ततो मामब्रवीद्ब्रह्मा सर्वलोकनमस्कृतः।

कस्त्वं कुतो वा किंचेह तिष्ठसे वद मे विभो॥१५॥

Then spoke to me Brahmā, being offered obeisance to by the entire Universe—“O lord, who are you? Whence have you come? Why do you stay here? Tell me.

अहं कर्ताऽस्मि लोकानां स्वयंभूर्विश्वतोमुखः।

एवमुक्तस्तदा तेन ब्रह्मणाऽहमुवाच तम्॥१६॥

I am the creator of the worlds, a self-born one, having faces in all directions”. Thus addressed by Brahmā, I spoke to him.

अहं कर्ता च लोकानां संहर्ता च पुनः पुनः।

एवं संभाषमाणाभ्यां परस्परजयैषिणाम्॥

उत्तरां दिशमास्थाद्य ज्वाला दृष्टाऽप्यधिष्ठिता॥१७॥

“I am the creator of the worlds, the restrainer or destroyer time and again”. While we two were conversing with each other like this with a desire to overpower each other, a well-established flame stood up from the northern side.

ज्वालां ततस्तामालोक्य विस्मितौ च तदाऽनघाः।
तेजसा चैव तेनाथ सर्वं ज्योतिष्कृतं जलम्॥ १८॥

Having seen that Jvālā (flame), we two grew amazed, O innocent ones! And by the radiance by that one, the entire water was converted into fire.

वर्धमाने तदा वहावत्यन्तपरमाद्भुते।
अतिदुद्राव तां ज्वालां ब्रह्मा चाहं स सत्वरौ॥ १९॥

Then on fire becoming over-spreading, a highly amazing one, Brahmā and I quite hastily rushed towards that fire.

दिवं भूमिं च विष्टभ्य तिष्ठन्तं ज्वालमण्डलम्।
तस्य ज्वालस्य मध्ये तु पश्यावो विपुलप्रभम्॥ २०॥
प्रादेशमात्रमव्यक्तं लिङ्गं परमदीपितम्।
न च तत्काञ्चनं मध्ये न शैलं न च राजतम्॥ २१॥

The massive column of flame stood touching the sky and the earth. In the centre of that flame, we saw a circle of fire, highly radiant as such, having extent of only a space of the thumb and forefinger, indistinct, a phallus-shaped image, a highly radiant one. It was neither made of gold nor of silver nor of stone.

अनिर्देश्यमचिन्त्यं च लक्ष्यालक्ष्यं पुनः पुनः।
महौजसं महाघोरं वर्धमानं भृशं तदा॥
ज्वालामालायतं न्यस्तं सर्वभूतभयंकरम्॥ २२॥

It could not be specified. It was unthinkable, sometimes visible and sometimes invisible. It was highly radiant, highly terrific and developing along likewise having an enlognation of the array of flames, assorted as such as being highly terror provoking for all the beings.

अस्य लिङ्गस्य योऽन्तं वै गच्छते मन्त्रकारणम्।
घोररूपिणामत्यर्थं भिन्दन्तमिव रोदसी॥ २३॥

Who can reach the extremities of this terrible looking *Linga* (phallus), the cause of *Mantra*, which was piercing through the heaven and the earth?

ततो मामब्रवीद्ब्रह्मा अधो गच्छत्वतन्द्रितः।
अन्तमस्य विजानीमो लिङ्गस्य तु महात्मनः॥ २४॥

Then to me spoke Brahmā- "You go down cautiously. We shall know the end of this phallus-shaped image of great-souled one.

अहमूर्ध्वं गमिष्यामि यावदन्तोऽस्य दृश्यते।
तदा तौ समयं कृत्वा गतावूर्ध्वमधश्च ह॥ २५॥

I shall proceed up as far as its extremity becomes perceptible". Then those two having waged a pledge, went above and below respectively.

ततो वर्षसहस्रं तु अहं पुनरधो गतः।
न च पश्यामि तस्यान्तं भीतश्चाहं न संशयः॥ २६॥

Then for a thousand of years, I went underneath, but I did not locate its culmination. I became suspicious or apprehensive, there is no doubt in it.

तथा ब्रह्मा च श्रान्तश्च न चान्तं तस्य पश्यति।
समागतो मया सार्धं तत्रैव च महाम्भसि॥ २७॥

Likewise Brahmā too was exhausted. He could not locate the end of that one. There itself in that vast water (log), Brahmā met me again.

ततो विस्मयमापन्नावुभौ तस्य महात्मनः।
मायया मोहितौ तेन नष्टसंज्ञौ व्यवस्थितौ॥ २८॥

Both of us attained to amazement. We were infatuated by the *Māyā* of that great soul. We became unconscious standing as such.

ततो ध्यानगतं तत्र ईश्वरं सर्वतोमुखम्।
प्रभवं निधनं चैव लोकानां प्रभुमव्ययम्॥ २९॥
ब्रह्माऽञ्जलिपुटो भूत्वा तस्मै शर्वाय शूलिने।
महाभैरवनादाय भीमरूपाय दंष्ट्रिणे॥

अव्यक्ताय महान्ताय नमस्कारं प्रकुर्महे॥ ३०॥

Thereafter, the concentration came upon the *Īśvara* of an ubiquitous norm, unto the supremo of the Universe, the indestructible, the very source of birth and death. With palms joined in reverence, Brahmā (and I) (bowed unto) the *Śarva*, the trident-wielding one, unto the one

having highly horrible voice, hideous-framed one, the (bulged out) jawed one, the indistinct one, the one having a huge end. We offered obeisance unto that Lord.

नमोऽस्तु ते लोकपुरेश देव

नमोऽस्तु ते भूतपते महान्त।

नमोऽस्तु ते शाश्वत सिद्धयोने

नमोऽस्तु ते सर्वजगत्प्रतिष्ठ॥ ३१॥

“Obeisance be to you, O Indra of the world! O God! Obeisance be to you, O King! O you having a vast culmination! Obeisance be to you, O perennial one! O you having an accomplished provenance source! Obeisance be to you, O stabiliser of the Universe!

परमेष्ठि(ष्ठी) परं ब्रह्म अक्षरं परमं पदम्।

श्रेष्ठस्त्वं वामदेवश्च रुद्रः स्कन्दः शिवः प्रभुः॥ ३२॥

You are the supreme overlord, the highest Brahman, the indestructible one, the highest region. You are the best of all and Vāmadeva¹, Rudra, Skanda, Śiva and Prabhu.

त्वं यज्ञस्त्वं वषट्कारस्त्वमोकारः परं पदम्।

स्वाहाकारो नमस्कारः संस्कारः सर्वकर्मणाम्॥ ३३॥

You are Yajña, Vaṣaṭkāra, Omkāra and the greatest goal. You are Svāhākāra and Namaskāra. You are the purifier of all the avocations.

स्वधाकारश्च जाप्यश्च व्रतानि नियमास्तथा।

वेदा लोकाश्च देवाश्च भगवानेव सर्वशः॥ ३४॥

You alone are Svadhākāra. You are the *Mantra* for repetition. You are the sacred rites, observances, the Vedas, the worlds and all the Devas.

आकाशस्य च शब्दस्त्वं भूतानां प्रभवाम्ययम्।

भूर्मेर्गन्धो रसश्चापां तेजोरूपं महेश्वर॥ ३५॥

You are the very sound of the Ākāśa, the indestructible provenance of the beings, the

scent of the earth and fluid of waters. You are Maheśvara, the form of radiance.

वायोः स्पर्शश्च देवेश वपुश्चन्द्रसम(मस)स्तथा।

बुधो ज्ञानं च देवेश प्रकृतौ बीजमेव च॥ ३६॥

You are the impact of vāyu, O Lord of Gods! You have the body likewise of the Moon. You are the perfect knowledge in Budha. O Lord of Gods, you are the seed in the Prakṛti.

त्वं कर्ता सर्वभूतानां कालो मृत्युर्मयोऽन्तकः।

त्वं धारयसि लोकान्त्रींस्त्वमेव सृजसि प्रभो॥ ३७॥

You are the creator of all beings, Kāla, Mṛtyu, Yama, the destroyer. You support and create the three worlds, O Lord!

पूर्वेण वदनेन त्वमिन्द्रत्वं (स्त्वं) च प्रकाशसे।

दक्षिणेन च वक्त्रेण लोकान्संक्षियसि प्रभो॥ ३८॥

You illumine the object of senses by your frontal face and by the southern face you annihilate the worlds, O Lord!

पश्चिमेण तु वक्त्रेण वरुणात्वं करोषि वै।

उत्तरेण तु वक्त्रेण सौम्यत्वं च व्यवस्थितम्॥ ३९॥

By the back (western) face, you exhibit your Varuṇa-hood and by the face subsequent one (or northern one), you exhibit your Soma-hood (i.e. Moon-hood).

राजसे बहुधा देव लोकानां प्रभवाव्ययः।

आदित्या वसवो रुद्रा मरुतश्चाश्विनीसुतौ॥ ४०॥

साध्या विद्याधरा नागाश्चारणाश्च तपोधनाः।

वालखिल्या महात्मानस्तपःसिद्धश्च सुव्रताः॥ ४१॥

त्वत्तः प्रसूता देवेश ये चान्ये नियतव्रताः।

You shine forth in various forms, O God! You are the eternal source of the worlds quite indestructible as such. Ādityas, Vasus, Rudras, Maruts, the two sons of Aśvinī, Sādhyas, Vidyādharas, Nāgas, Cāraṇas, the noble-souled Vālahkilyas and all those persons accomplished and those others who perform vows regularly, are also born of you, O Lord of Devas.

उमा सीता सिनीवाली कुहूर्गायत्रिरेव च?॥ ४२॥

लक्ष्मीः कीर्तिधृतिर्मधा लज्जा क्षान्तिर्वपुः स्वधा।

1. Vāmadeva— another form of Śiva. This too had four sons. This form appeared in the *Rakta Kalpa*.

तुष्टिः पुष्टिः क्रिया चैव वाचां देवी सरस्वती॥
त्वत्तः प्रसूता देवेश संख्या रात्रिस्तथैव च॥ ४३॥

Umā, Sītā, Sinivālī, Kuhū, Gāyatrī, Lakṣmī, Kīrti, Dhṛti, Medhā, Lajjā, Kṣānti, Vapus, Svadhā, Tuṣṭi, Puṣṭi, Kriyā and the goddess of speech, Sarasvatī, and likewise Sandhyā and Rātri, are all born of you, O Lord of Gods!

सूर्यायुतानामयुतप्रभाव

नमोऽस्तु ते चन्द्रसहस्रगोचर।

नमोऽस्तु ते पर्वतरूपधारिणे

नमोऽस्तु ते सर्वगुणाकराय॥ ४४॥

O you having the lustre of ten thousand suns, Obeisance be to you. Bow to you, O you lining within the range of thousands of moons. Hail to you, O Lord assuming the form of a mountain. Obeisance to you, O reservoir of all good qualities.

नमोऽस्तु ते षड्विंशरूपधारिणे

नमोऽस्तु ते चर्मविभूतिधारिणे।

नमोऽस्तु ते रुद्रपिनाकपाणये

नमोऽस्तु ते शायकचक्रधारिणे॥ ४५॥

Obeisance be to the one bearing a spear with sharp edge and obeisance be to the one applying ashes to the skin. O Rudra, obeisance to you having the Pināka in your hand and bearing a discus and an arrow.

नमोऽस्तु ते भस्मविभूताभूषिताङ्ग

नमोऽस्तु ते कामशरीरनाशना

नमोऽस्तु ते देव हिरण्यवाससे

नमोऽस्तु ते देव हिरण्यबाहवे॥ ४६॥

Obeisance be to you, O you having body smeared with ashes. Obeisance be to you, O you who destroyed the body of Cupid. Obeisance be to you, O you wearing golden costumes! Obeisance be to you, O you, having arms of gold.

नमोऽस्तु ते देव हिरण्यरूप

नमोऽस्तु ते देव हिरण्यनाभ।

नमोऽस्तु ते नेत्रसहस्रचित्र

नमोऽस्तु ते देव हिरण्यरेतः॥ ४७॥

Obeisance be to you, O god having a frame of gold! Obeisance be to you, O God having golden navel! Obeisance be to you, O God having wonderful form with thousand eyes! Obeisance be to you having a golden semen. Obeisance be to you, O Śiva.

नमोऽस्तु ते देव हिरण्यवर्ण

नमोऽस्तु ते देव हिरण्यगर्भा

नमोऽस्तु ते देव हिरण्यचीर

नमोऽस्तु ते देव हिरण्यदायिने॥ ४८॥

Obeisance be to you, O God having golden complexion! Obeisance be you, O God Hiranyagarbha (having primordial Egg) or having a golden-womb. Obeisance be to you, O God having golden rags! Obeisance be to you, O God, the bestower of gold!

नमोऽस्तु ते देव हिरण्यमालिने

नमोऽस्तु ते देव हिरण्यवाहिने।

नमोऽस्तु ते देव हिरण्यवर्त्मने

नमोऽस्तु ते भैरवनादनादिने॥ ४९॥

Obeisance be to you, O God having golden chaplets! Obeisance be to you, O God having golden drum. Obeisance be to you, O God having a golden path! Obeisance be to you, O God roaring terrifically!

नमोऽस्तु ते भैरववेगवेग

नमोऽस्तु ते शंकर नीलकण्ठ।

नमोऽस्तु ते दिव्यसहस्रबाहो

नमोऽस्तु ते नर्तनवादनप्रिय॥ ५०॥

Obeisance be to you, O God having the velocity of a terrific race. Obeisance be to you, O Śānkara! O Nīlakaṇṭha! Obeisance be to you, O God having divine thousand arms! Obeisance be to you fond of dance and playing on instruments.

एवं संस्तूयमानस्तु व्यक्तो भूत्वा महामतिः।

भाति देवो महायोगी सूर्यकोटिसमप्रभः॥ ५१॥

On being eulogised thus, the lord, the great Yogin of great intellect, became manifest. He had the radiance like that of a thousand of solar orbs.

अभिभाष्यस्तदा हृष्टो महादेवो महेश्वरः।
वक्त्रकोटिसहस्रेण ग्रसमान इवाम्बरम्॥५२॥
एकश्रीवस्त्रेकजटो नानाभूषणभूषितः।
नानारत्नविचित्राङ्गो नानामाल्यानुलेपनः॥५३॥

Mahādeva Maheśvara then jubilant as such, became worthy of being addressed. He seemed to be engulfing the sky forcibly with his thousands and crores of faces, though he had only one neck and a single mass of hair. He was decorated by many ornaments, having body variegated by many gems, many unguents and chaplets.

पिनाकपाणिर्भगवान्वृषभासनशूलधृक्।
दण्डकृष्णाजिनधरः कपाली घोररूपधृक्॥५४॥

He held Pināka bow or trident in his hand. The Lord wielding a spear was seated on a bull. He was a bearer of a staff, dark antelope hide, a skull wearing one, the one having an ugly face.

व्यालयज्ञोपवीती च सुराणामभयंकरः।
दुन्दुभिस्वननिर्घोषपर्जन्यनिनदोपमः॥
मुक्तो हासस्तदा तेन नभः सर्वमपूरयत्॥५५॥

Wearing a sacred thread of snakes, he offered protection to the gods. He was the one bearing semblance of the sound of cloud and the proclamation of the noise of a kettle drum. A laughter was then ejaculated by him and reverberated the entire atmosphere.

तेन शब्देन महता वयं भीता महात्मनः।
तदोवाच महायोगी प्रीतोऽहं सुरसत्तमौ॥५६॥

By that mighty noise, we felt terrified, O great-souled ones! Then spoke out the great Yogin—“I am pleased, O excellent Devas!

पश्येतां च महामायां भयं सर्वं प्रमुच्यताम्।
युवां प्रसूतौ गात्रेषु मम पूर्वं सनातनौ॥५७॥

You two may observe this great Māyā and

release up terror and all the fears. Both of you are born out of my limbs. You are ancient and former beings.

अयं मे दक्षिणो बाहुर्ब्रह्मा लोकपितामहः।
वामो बाहुश्च मे विष्णुर्नित्यं युद्धेषु तिष्ठति॥
प्रीतोऽहं युवयोः सम्यग्वरं ददाि यथेप्सितम्॥५८॥

This Brahmā, the grandfather of the worlds, is my right arm and then left arm of mine is Viṣṇu who perennially stays with me in warfares. I am very happy with you. I offer boons to you as per your desire.”

ततः प्रहृष्टमनसौ प्रणतौ पादयोः पुनः।
ऊचतुश्च महात्मानौ पुनरेव तदाऽनघौ॥५९॥

Then both of us were jubilated in the mind. We prostrated at his feet again. Then we, the great-souled and sinless ones, spoke out once again.

यदि प्रीतिः समुत्पन्ना यदि देवो वरश्च नौ।
भक्तिर्भवतु नो नित्यं त्वयि देव सुरेश्वर॥६०॥

“In case you are pleased and if boons are to be bestowed on us, O Lord of Devas, let there be eternal devotion in us for you.”

भगवानुवाच

एवमस्तु महाभागौ सृजतां विविधाः प्रजाः।
एवमुक्त्वा स भगवांस्तत्रैवान्तरधीयत्॥६१॥

The god replied—“It may be so, O fortunate ones. You two may create progenies”. Having said this way, the adorable one, just became out of sight there.

एवमेष मयोक्तो वः प्रभावस्तस्य योगिनः।
तेन सर्वमिदं सृष्टं हेतुमात्रा वयं त्विह॥६२॥

This way by me has been dilated upon the power of that great Yogin. All this has been created by him. We are only nominal causes.

एतद्विरूपमज्ञातमव्यक्तं शिवसंज्ञितम्।
अचिन्त्यं तददृश्यं च पश्यन्ति ज्ञानचक्षुषः॥६३॥

This is the specific form of one known as Śiva. It is the inscrutable one and unmanifest

one, uncalculable, invisible one and only intellected-eyed ones can perceive it.

(तस्मै देवाधिपत्याय नमस्कारं प्रयुञ्ज्वहे।

येन सूक्ष्मचिन्त्यं च पश्यन्ति ज्ञानचक्षुषः)॥ ६४॥

We two offer obeisance to that one, the supreme overlord of the gods, by whose grace persons with intellectual vision can perceive subtle and incomprehensible things.

महादेव नमस्तेऽस्तु महेश्वर नमोऽस्तु ते।

सुरामुरवरश्रेष्ठ मनोहंस नमोऽस्तु ते॥ ६५॥

O Mahādeva! Obeisance be to you. O Maheśvara! Obeisance be to you. O you best among the gods and demons! O swan of the mind, obeisance be to you!

सूत उवाच

एतच्छ्रुत्वा गताः सर्वे सुराः स्वं स्वं निवेशनम्।

नमस्कारं प्रयुञ्जानाः शंकराय महात्मने॥ ६६॥

Sūta spoke— Having heard this, all the gods went away to their own abodes after offering obeisance to Śaṅkara, the great-souled one.

इमं स्तवं पठेद्यस्तु ईश्वरस्य महात्मनः।

कामांश्च लभते सर्वान्पापेभ्यस्तु विमुच्यते॥ ६७॥

Whosoever may read out this hymn of the god, the great-souled one, he may achieve all the cherished ends and finds emancipation from all sins.

एतत्सर्वं सदा तेन विष्णुना प्रभविष्णुना।

महादेवप्रसादेन उक्तं ब्रह्म सनातनम्॥

एतद्वः सर्वमाख्यातं मया माहेश्वरं बलम्॥ ६८॥

All this in respect to the ancient Brahman was perennially dilated upon by Viṣṇu, the powerful one, only by the grace of Mahādeva. The power of Maheśvara in every respect has been thus explained by me.

इति श्रीमहापुराणे वायुप्रोक्ते लिङ्गोद्भवस्तवो नाम

पञ्चपञ्चाशीऽध्यायः॥ ५५॥

* * *

॥अथ षट्पञ्चाशोऽध्यायः॥

Chapter 56

The observation on the conjunction of Moon and Sun with planet Mars

शांशपायन उवाच

अगात्कथममावास्यां मासि मासि दिवं नृपः।

ऐडः पुरुरवाः सूत कथं वाऽतर्पयत्पितृन्॥ १॥

Śāmsapāyana spoke— O Sūta, how the king Purūravas, son of Ilā, used to go to heaven during the new moon day in every month? And how did he gratify the manes?

सूत उवाच

तस्य चाहं प्रवक्ष्यामि प्रभावं शांशपायन।

ऐडस्याऽऽदित्यसंयोगं सोमस्य च महात्मनः॥ २॥

Sūta replied— I shall talk of the effect or power of that one, O Śāmsapāyana, along with conjunction of Aida (the planet Mars) with Sun (Āditya) and also of Moon, the great-souled one.

अपां सारमयस्येन्दोः पक्षयोः शुक्लकृष्णयोः।

हासवृद्धी पितृमतः पक्षस्य च विनिर्णयः॥ ३॥

सोमाच्चैवामृतप्राप्तिः पितृणां तर्पणं तथा।

कव्याग्नेश्चाऽऽत्तसोमानां पितृणां चैव दर्शनम्॥ ४॥

यथा पुरुरवाश्चैडस्तर्पयामास वै पितृन्।

एतत्सर्वं प्रवक्ष्यामि पर्वाणि च यथाक्रमम्॥ ५॥

The waxing and waning of the Moon, consisting of the essence of waters, during the bright and the dark fortnights, the decision about the fortnight dedicated to manes, the acquisition of nectar from Moon and likewise the Tarpana offering to the manes, and the observation of manes who extracted the Soma juice from the Kavya fire (i.e. fire having food oblation offered to the ancestors), and how Pūruravas, the son of Ilā, gratified the manes. All these I shall dilate upon as also the *Parvans* as per serial order.

यदा तु चन्द्रसूर्यौ तौ नक्षत्रेण समागतौ।
अमावास्यां निवसत एकरात्रैकमण्डले॥ ६॥

When the Sun and the Moon, the two combined with the sidereal abide in one orbit in a single night, it shall be known as *Amāvāsyā* (the New Moon).

स गच्छति तदा द्रष्टुं दिवाकरनिशाकरौ।
अमावस्याममावास्यां मातामहपितामहौ।
अभिवाद्य तदा तत्र कालपेक्षः प्रतीक्षति (ते)॥ ७॥

He obtains conjunction then with a view to locating the Sun and the Moon, the maternal and paternal grand-fathers, on every *Amāvāsyā*. Having offered obeisance then thereon, having the expectation of proper time, he wails along.

प्रसीदमानात्सोमाच्च पित्रर्थं तत्परिस्रवात्।
ऐलः पुरुरवा विद्वान्मासि मासि प्रयत्नतः॥
उपास्ते पितृमन्ते तं ससोमं स दिवा स्थितः॥ ८॥

And for the sake of the manes, he used to extract exudation from the delighted Soma (Moon). Purūravas, the son of Ilā, the wise one, in every month as per perseverance, gets closer to the one in heaven and worships Moon accompanied with manes.

द्विलवं कुहुमात्रं तु ते उभे तु विचार्य सः।
सिनीवालीप्रमाणेन सिनीवालीमुपासकः॥ ९॥
कुहुमात्रां कलां चैव ज्ञात्वोपास्ते कुहुं पुनः।
स तदा भानुमत्येककालावेक्षी प्रपश्यति॥ १०॥

Manes and the Moon partake of the Kavya offerings for two lavas (*Lava* = 60th part of twinkling of the eye). Worshipping *Sinivālī*¹ during the time of its appearance, Purūrvas understood the duration of the new moon called *Kuhū*² and adored *Kuhū* too. Binding his time, he used to see the Moon in conjunction with the Sun.

1. When *Amāvāsyā* merged with the 14th *tithi* of the dark half, it is *Sinivālī*.
2. When *Amāvāsyā* merged with the 1st *tithi* of the bright half, it is *Kuhū*.

सुधामृतं कुतः सोमात्प्रस्रवेन्मासतृप्त ये।
दशभिः पञ्चभिश्चैव सुधामृतपरिस्रवैः॥ ११॥

How could the lightning from the Moon create nectar for the gratification of the month? It is by the nectarine sprays of lightning for fifteen days (of the bright half).

कृष्णपक्षे तदा पीत्वा दुह्यमानं तथाऽशुभिः।
सद्यः प्रक्षरता तेन सोम्येन मधुना च सः॥ १२॥
निर्वापणार्थं दत्तेन पित्र्येण विधिना नृपः।

सुधामृतेन राजेन्द्रस्तरप्यामास वै पितृन्॥
सौम्या बर्हिषदः काव्या अग्निष्वात्तास्तथैव च॥ १३॥

Then in the dark fortnight having drunk, being milked likewise, by the rays flowing down instantaneously by that lunar honey (nectar), for the sake of pouring out by the one offered by the mode of activity of the manes, the king, the lord of the kings, by the nectar of the lunar succulence, gratified the manes.

ऋतुरग्निस्तु यः प्रोक्तः स तु संवत्सरो मतः।
जज्ञिरे ह्यतवस्तस्माद्दतुभ्यश्चाऽऽर्तवाञ्च ये॥ १४॥

Rtu (season) that has been spoken of as Agni, is deemed as *Samvatsara*. The *Rtus* (seasons) sprang out of that and from the *Rtus* are born *Ārtavas* (smaller division of time such as fortnight).

आर्तवा ह्यर्धमासाख्याः पितरो ह्यब्दसूनवः।
ऋतुः पितामहा मासा ऋतुश्चैवाब्दसूनवः॥ १५॥

Ārtavas are the fortnights known as such and manes are the sons of the year. *Rtus* are grandfathers. The months and *Rtus* verily, are the sons of the year.

प्रपितामहास्तु वै देवाः पञ्चाब्दा ब्रह्मणः सुताः।
सौम्यास्तु सौम्यजा ज्ञेयाः काव्या ज्ञेयाः कवेः सुताः॥

Gods are the great-grandfathers. The five years are spanned sons of *Brahmā*. *Saumyas* are to be taken as sprung from Soma and *Kāvya*s are known as the sons of Kavi.

उपहृताः स्मृता देवाः सोमजाः सोमपास्तथा।
आज्यपास्तु स्मृताः काव्यास्तृप्यन्ति पितृजातयः॥ १७॥

Invoked as such, the gods became remembered born of Soma and drinkers of Soma. The Kāvyaas are known as the drinkers of clarified butter and are the species of the manes who become gratified thus.

काव्या बर्हिषदश्चैव अग्निष्वात्ताश्च ते त्रिधा।

गृहस्था ये च यज्वान ऋतुर्बर्हिषदो ध्रुवम्॥ १८॥

गृहस्थाश्चापि यज्वानो अ(ह्वा)ग्निष्वात्तास्तथाऽऽर्तवाः।

अष्टकापतयः काव्याः पञ्चाब्दास्तान्निबोधत॥ १९॥

Kāvyaas, Barhiṣads and Agniṣvāttas are known as three classes of Pitṛs. *Rtus* who are the householders and the sacrificers, they are definitely Barhiṣadas. Even Agniṣvāttas are also householders and performers of sacrifices. The Kāvyaas are to known as *Aṣṭakāpatīs*. You may understand now about five years.

एषां संवत्सरो ह्यग्निः सूर्यस्तु परिवत्सरः।

सोम इद्रत्सरः प्रोक्तो वायुश्चैवानुवत्सरः॥ २०॥

Of these, Agni is *Samvatsara* and *Sūrya* is *Parivatsara*. Soma is called *Idvatsara* and *Vāyu* is spoken of as *Anuvatsara*.

रुद्रस्तु वत्सरस्तेषां पञ्चाब्दा ये युगात्मकाः।

लेखाश्चैवोष्मपाश्चैव दिवाकीर्त्याश्च ते स्मृताः॥ २१॥

Rudra, verily, is their *Vatsara*. The five years of the nature of Yugas are known as *Lekhas*, *Uṣmapās* and *Divākīrtiyas*.

एते पिबन्त्यमावास्यां मासि मासि सुधां दिवि।

तांस्तेन तर्पयामास यावदासीत्युरारवाः॥ २२॥

These drink the nectar on the 15th day of the dark fortnight (*Amāvāsyā*) of every month. As long as he lived, Purūravas gratified them with that nectar.

यस्मात्प्रस्रवते सोमान्मासि मासि निबोधत।

तस्मात्सुधामृतं तद्वै पितृणां सोमपायिनाम्॥ २३॥

Since the nectar percolates down of the Soma every month, you may understand that it is the nectar for Pitṛs (manes), the drinkers of Soma juice.

एवं तदमृतं सौम्य सुधा च मधु चैव ह।

कृष्णापक्षे यथा चेन्दोः कलाः पञ्चदश क्रमात्॥ २४॥

पिबन्त्यम्बुमयीर्देवास्त्रयस्त्रिंशत्तुच्छन्दजाः।

पीत्वा च मासं गच्छन्ति चतुर्दश्यां सुधामृतम्॥ २५॥

This way, the nectar is called *Amṛta*, *Saumya*, *Sudhā* as well as *Madhu*. The thirty-three Devas known as *Chandajas* drink the fifteen watery Kalās of the Moon gradually in the dark half. Having drunk the nectar for a month till fourteenth day, they depart.

इत्येवं पीयमानस्तु दैवतैश्च निशाकरः।

समागच्छदमावास्यां भागे पञ्चदशे स्थितिः॥ २६॥

This way being drunk by Devas, the maker of the night (i.e. Moon), remains with only the fifteenth part left on the *Amāvāsyā* day.

सुषुम्नाप्यायितं चैव अमावास्यां यथाक्रमम्।

पिबन्ति द्विकलं कालं पितरस्ते सुधामृतम्॥ २७॥

When the Moon develops by the *Suṣumna* ray of the Sun, then Manes (*Pitaras*) drink the nectar for two Kalās in *Amāvāsyā* as per serial order.

ततः पीतक्षये सोमे सूर्योऽसावेकरश्मिना।

आप्याययत्सुषुम्नेन पितृणां सोमपायिनाम्॥ २८॥

When the Soma is completely consumed after being drunk, the Sun develops it by his *Suṣumna* ray for Pitṛs, the drinkers of Soma.

निःशेषायां कलायां तु सोममाप्याययत्पुनः।

सुषुम्नाप्यायमानस्य भागं भागमहःक्रमात्॥

कलाः क्षीयन्ति ताः कृष्णाः शुक्लाश्चाप्याययन्ति तम्॥

When the digits of the Moon are consumed fully, the Sun develops it gradually by his *Suṣumna* ray by one fraction everyday. When the digits dwindle it becomes dark and when they develop it becomes white.

एवं सूर्यस्य वीर्येण चन्द्रस्याऽऽप्यायिता तनुः।

दृश्यते पौर्णमास्यां वै शुक्लः संपूर्णमण्डलः॥

संसिद्धिरेवं सोमस्य पक्षयोः शुक्लकृष्णयोः॥ ३०॥

This way by the energy of the Sun, the frame of Candra (Moon) gets waxed. On the full moon day the Moon is complete in disc and white in colour. This way becomes the accomplishment (decrease and increase) of the Moon in the dark as well as bright fortnights.

इत्येष पितृमान्सोमः स्मृत इद्वत्सरः क्रमात्।

क्रान्तः पञ्चदशैः सार्धं सुधामृतपरिस्त्रवैः॥ ३१॥

This way, the Soma with Pitrs is remembered as *Advatsara*. He is surrounded by fifteen rays shedding the nectar *Sudhā*.

अतः पर्वाणि वक्ष्यामि पर्वणां संधयस्तथा।

ग्रन्थिमन्ति यथा पर्वाणीक्षुवेण्वोर्भवन्त्युत॥ ३२॥

तथाऽर्धमासपर्वाणि शुक्लकृष्णानि वै विदुः।

पूर्णाभावास्ययोर्भेदैर्ग्रन्थिर्या संधयश्च वै॥ ३३॥

Now, I shall talk of the *Parvans* and likewise the conjunctions of the *Parvans*. Like the knots of the sugarcane-stem and bamboo in their joints, in the same way the bright and dark halves have *Parvans*. Their knots and joints differ in respect of the full moon day and the new moon day.

अर्धमासास्तु पर्वाणि तृतीयाप्रभृतीनि तु।

अग्न्याधानक्रिया यस्मात्क्रियते पर्वसंधिषु॥ ३४॥

The third *tithi* and other *tithis* are the *Parvans* of the fortnight. On account of which the rite of smouldering of fires is done during the conjunctions of the *Parvans* of eclipses.

(सायाह्नेह्यनुमत्याऽसौ द्वौ लवौ काल उच्यते।

लवौ द्वावेव राकायाः कालो ज्ञेयोऽपराह्निकः॥ ३५॥

At the eventide, by the following norm, that time is called as one having two *lavas* (twelve parts of the twinkling). And twelve parts of the twinkling verily, constitutes the time proper of the *Rākā* (full moon night), of a subsequent day.

प्रतिपत्कृष्णपक्षस्य कालेऽतीतेऽपराह्निकः।)

सायाह्नेप्रतिपच्चैव स कालः पौर्णिमासिकः॥ ३६॥

If there is the overlapping of *Pratipad* of dark fortnight in the evening, that time belongs to the full moon.

व्यतीपाते स्थिते सूर्ये लेखोर्ध्वं ? तु युगान्तरे।

युगान्तरोदिते चैव लेखोर्ध्वं ? शशिनः क्रमात्॥ ३७॥

When the Sun is stationed in *Vyatipāta* (a great portentous calamity) at a deviation of half meridian line at a distance of a Yuga, the meridian of the Moon is risen duly by the distance of a Yuga.

पौर्णमासे व्यतीपाते यदीक्षेते परस्परम्।

यस्मिन्काले स सोमान्ते स व्यतीपात एव तु॥ ३८॥

This is because the Sun and the Moon glance each other after the elapse of the full moon day, and at that time their minutes of declination are the same.

कालं सूर्यस्य निर्देशं दृष्ट्वा संख्या तु सर्पति।

स वै पथं ? क्रियाकालः कालात्सद्यो विधीयते॥ ३९॥

Calculation proceeds on the basis of the time and direction of the Sun. That is the time prescribed for the rite to be performed immediately.

पूर्णेन्दोः पूर्णपक्षे तु रात्रिसंधिषु पूर्णिमा।

यस्मात्तानुपश्यन्ति पितरो दैवतैः सह॥

तस्मादनुमतिर्नाम पूर्णिमा प्रथमा स्मृता॥ ४०॥

When the Moon is full after a complete period of a half-month but the *Pūrṇimā* is the junction of the night (i.e. when it rises one digit less than the full), it is then looked after by *Pitaras* along with *Devas*. Hence, the first *Pūrṇimā* named *Anumati* becomes illustrated.

अत्यर्थं भ्राजते यस्मात्पौर्णमास्यां निशाकरः।

रञ्जनाच्चैव चन्द्रस्य राकेति कवयो विदुः॥ ४१॥

The Moon shines in absolute on the full moon night. Sages call it *Rākā* because the Moon delights then.

अमा वसेतामृक्षे तु यदा चन्द्रदिवाकरौ।

एकां पञ्चदशीं रात्रिममावास्या ततः स्मृता॥ ४२॥

When the Moon and the Sun dwell together in a lunar mansion or in the sign of the zodiac, on a single fifteenth night after the full moon, then it is called *Amāvāsyā*.

ततोऽपरस्य तैर्व्यक्तः पौर्णमास्यां निशाकरः।

यदीक्षते व्यतीपाते दिवा पूर्णौ परस्परम्॥

चन्द्रार्कावपराह्णे तु पूर्णात्मानौ तु पूर्णिमा॥ ४३॥

Then on the full moon day, the Moon becomes apparent on the western horizon. The Moon and the Sun are full in the afternoon and see each other in the Vyatīpāta. (That verily) becomes Pūrṇimā (the full moon day).

विच्छिन्नां ताममावास्यां पश्यतश्च समागतौ।

अन्योन्यं चन्द्रसूर्यौ तौ यदा तद्दर्श उच्यते॥ ४४॥

When the period of Amāvāsyā is over, the Sun and the Moon coming together exist mutually, it is called Darśa.

द्वौ द्वौ लवावमावास्यां यः कालः पर्वसंधिषु।

द्व्यक्षरं कुहुमात्रं तु एवं कालस्तु स स्मृतः॥

नष्टचन्द्राष्यमावास्या मध्यसूर्येण संगता॥ ४५॥

There is a short time of two Lavas— the time taken to utter the two syllables ku-hu, in the Amāvāsyā, during the conjunctions of the Parvans. In Amāvāsyā when the Moon becomes invisible, it becomes conjunctioned with the Sun from the midday to the midnight.

दिवसार्धेन रात्र्यर्धे सूर्यं प्राप्य तु चन्द्रमाः।

सूर्येण सहसा मुक्तं गत्वा प्रातस्तनोत्सवौ॥

द्वौ कालौ संगमश्चैव मध्याह्णे निष्पतेद्रविः॥ ४६॥

Having come closer to the Sun within half the night or nocturnal half by the diurnal half, the Moon gets released from the Sun quickly in the morning. And the conjunction remains for two Kalās when the Sun appears forth in the midday.

प्रतिपच्छुक्लपक्षस्य चन्द्रमाः सूर्यमण्डलात्।

निर्मुच्यमानयोर्मध्ये तयोर्मण्डलयोस्तु वै॥ ४७॥

स तदा ह्याहुतैः कालो दर्शस्य च वषट्क्रिया।

एतद्गतुमुखं ज्ञेयममावास्याऽस्य पर्वणः॥ ४८॥

The Moon gets released from the solar orb on the Pratīpad day of the bright half. The time of getting released from the solar disc is the best

suitable time for Āhuti of Darśa and Vaṣaṭkriyā. The time of Amāvāsyā of the Parvan shall be known as R̥tumukha (first day of the season).

दिवा पर्वण्यमावास्यां क्षीणेन्दौ बहुले तु वै।

तस्माद्दिवा ह्यमावास्यां गृह्यतेऽसौ दिवाकरः॥

गृह्यते वै दिवा ह्यस्मादमावास्यां दिविक्षयैः॥ ४९॥

During the day in a festival or eclipse occasion on the 15th day of the dark fortnight (Amāvāsyā) the Moon remains emaciated. Therefore, the sun is engripped on the 15th day of the dark fortnight by the evil planets in the firmament.

कलानामपि वै तासां बहुमान्याजडात्मकैः।

तिथीनां नामधेयानि विद्वद्भिः संज्ञितानि वै॥ ५०॥

In accordance with the digits of the moon, the names of the Tithis have been declared by the honoured and sensible scholars.

दर्शयेतामथान्योन्यं सूर्याचन्द्रमसावुभौ।

निष्कामत्यथ तेनैव क्रमशः सूर्यमण्डलात्॥ ५१॥

The Moon and Sun both have a mutual concordance of visibility on that day. (It) i.e. Moon issues out and separates itself in due order from the solar orb.

द्विलवेन ह्यहोरात्रं भास्करं स्पृशते शशी।

स तदा ह्याहुतेः कालो दर्शस्य च वषट्क्रिया॥ ५२॥

For the duration of two Lavas, during the course of the day and the night, the Moon touches the Sun. That then is the auspicious time for offering oblations as well as the Vaṣaṭkriyā.

कुहेति कोकिलेनोक्तो यः कालः परिचिह्नितः।

तत्कालसंज्ञिता यस्मादमावास्या कुहूः स्मृता॥ ५३॥

The Amāvāsyā, the duration of as much time as is required for the cuckoo to utter Ku-hū is remembered as Ku-hū (the new Moon beginning right from the dawn).

सिनीवालीप्रमाणेन क्षीणशेषो निशाकरः।

अमावास्यां विशत्यर्कं सिनीवाली ततः स्मृता॥ ५४॥

When the Moon is emaciated yet has the remnant of a measurement of *Sinivālī* and the *Amāvāsyā* enters the Sun, it becomes known as *Sinivālī*.

(अनुमत्याः सराकायाः सिनीवाली कुहूस्तथा।

एतासां द्विलवः कालः कुहूमात्रा कुहूस्तथा॥

इत्येष पर्वसंधीनां कालो वै द्विलवः स्मृतः॥५५॥

The duration of *Anumati* accompanied by *Rākā*, and *Sinivālī* accompanied by *Kuhū* likewise is the time of 2 *Lavas*, *Kuhū* having extent of the *Kuhū* (of a cuckoo). This way of the *Parvan* conjunction, the time is of the 2 *Lavas*.

पर्वणः पर्वकालस्तु तुल्यो वै तु वषट्क्रिया।

चन्द्रसूर्यव्यतीपाते उभे ते पूर्णिमे स्मृते॥५६॥

The time of conjunction or duration of the festival (*Parvan*) is equal in both. *Vaṣaṭkriyā* in the *Vyatipāta* of the Sun and the Moon is forbidden. The two types of full moon have already been explained.

प्रतिपत्पञ्चदशयोश्च पर्वकालो द्विमात्रकः।

कालः कुहूसिनीवाल्योः समुद्रो द्विलवः स्मृतः॥५७॥

The auspicious time on the *Pratipad* and *Pūrṇimā* is for the duration of two *Mātrās*. The auspicious time in *Kuhū* and *Sinivālī* is also the same.

अर्काग्निमण्डले सोमे पर्वकालः कलाश्रयः।

एवं स शुक्लपक्षो वै रजन्याः पर्वसंधिषु॥५८॥

When the Moon is in the orb of Fire and Sun, that auspicious time of conjunction (*Parva Kāla*) is of the duration of one *Kalā*. It is so in the bright fortnight of the night during the conjunction of the days of new and full moon (*Parvan*).

संपूर्णमण्डलः श्रीमांश्चन्द्रमा उपरज्यते।

यस्मादाप्यायते सोमः पञ्चदश्यां तु पूर्णिमा॥५९॥

Thus the full-orbed Moon, the glorious one, gets eclipsed when it is bright half during the conjunctions of *Parvans* of night. As the Moon is replenished in the fifteenth day, it is *Pūrṇimā*.

दशभिः पञ्चभिश्चैव कलाभिर्दिवसक्रमात्।

तस्मात्कलाः पञ्चदशी सोमे नास्ति तु षोडशी॥

तस्मात्सोमस्य भवति पञ्चदश्यां महाक्षयः॥६०॥

In fifteen nights the Moon develops fully by putting on fifteen *Kalās*, adding one everyday. There is no sixteenth *Kalā* in the Moon. On that account, it becomes emaciated completely on the fifteenth day after the full moon.

इत्येते पितरो देवाः सोमपाः सोमवर्धनाः।

आर्तवा ऋतवो यस्मान्ते देवा भावयन्ति च॥६१॥

This way, these manes, gods and drinkers of Soma are the waxers of Moon, *Ārtavas* and *Rtus* (seasons). Hence *Devas* worship them.

अतः पितृन्ब्रवक्ष्यामि मासश्राद्धभुजस्तु ये।

तेषां गतिं च तत्त्वं च गतिं श्राद्धस्य चैव हि॥६२॥

After this, I shall talk of the manes who partake of the obsequial offerings during a month. I shall mention their goal, their inherent spirit and the procedure of the *Śrāddha*.

न मृतानां गतिः शक्या विज्ञातुं पुनरागतिः।

तपसाऽपि प्रसिद्धेन किं पुनर्मांसचक्षुषा॥६३॥

The departure of the dead and their return is not practicable for being calculated by even penance of well-known norm. Then how can it be perceived through the physical eye?

श्राद्धदेवाम्पितृनेताम्पितरो लौकिकाः स्मृताः।

देवाः सौम्याश्च यज्वानः सर्वे चैव हायोनिजाः॥६४॥

The manes who are deemed as *Śrāddhadevas* are known as *Laukika* (wordly) *Pitṛs*. *Devas*, *Saumyas* and *Yajvans* are all not sprung from the wombs.

देवास्ते पितरः सर्वे देवास्ताम्भावयन्त्युत।

मनुष्याः पितरश्चैव तेभ्योऽन्ये लौकिकाः स्मृताः॥६५॥

All these *Pitṛs* are *Devas*. *Devas* make them recognised. There are human *Pitṛs* different from the others deemed as *Laukika Pitṛs*.

पिता पितामहश्चैव तथैव प्रपितामहः।

यज्वानो ये तु सोमेन सोमवन्तस्तु ते स्मृताः॥६६॥

The father, grand-father and likewise the great-grand-father (are the human *Pitrs*). The sacrificial hosts and those who become equipped with Soma are known as Soma-sacrificers.

ये यज्वानः स्मृतास्तेषां ते वै बर्हिषदः स्मृताः।
कर्मस्वेषु युक्तास्ते तृप्यन्त्यादेहसंभवात्॥६७॥

Those who are known as Yajvans (sacrificial hosts) are *Barhiṣads*. They are engaged in holy rites and they get gratified till the time of recreation of the body.

अग्निष्वात्ताः स्मृतास्तेषां होमिनो याज्ययाजिनः।
तेषां ते धर्मसाधर्म्यात्स्मृता सा योज्यकैर्द्विजैः॥
ये वाऽप्याश्रमधर्मेण प्रख्यानेषु व्यवस्थिताः॥६८॥
अन्ते च नैव सीदन्ति श्रद्धायुक्तेन कर्मणा।
ब्रह्मचर्येण तपसा यज्ञेन प्रजया च वै॥६९॥
श्रद्धया विद्यया चैव प्रदानेन च सप्तधा।
कर्मस्वेषु ये युक्ता भवन्त्यादेहपातनात्॥७०॥

The offerers of sacrificial oblations and presiding over them are known as *Agniṣvāttas*. Those who adhere to their duties in virtue of their stages in life, those who closely follow the traditions, those who do not get aggrieved owing to an act endowed with faith or devotion; those who are engaged in the sacred rites till death, after being endowed with celibacy, penance, sacrifice, progeny, faith, learning and charity in a seven fold manner, are also called *Agniṣvāttas*.

देवैस्तैः पितृभिः सार्धं सूक्ष्मकैः सोमपायकैः।
स्वर्गता दिवि मोदन्ते पितृमन्तमुपासते॥७१॥

After reaching heaven, they all rejoice along with Devas, Pitrs and the *Sūkṣmaka* (the subtlet-bodied) drinkers of Soma. They worship *Pitṛmāns*.

प्रजावतां प्रशंसैव स्मृता सिद्धा क्रियावताम्।
तेषां निवापदत्तान्नं तत्कूलिनैश्च बान्धवैः॥७२॥

Only the holy activity-endowed ones and those equipped with progeny are praised.

Oblations and food-offerings are given to them by their kinsmen and persons born of their families.

मासं श्राद्धभुजस्तृप्तिं लभन्ते सोमलौकिकाः।
एते मनुष्याः पितरो मासि श्राद्धभुजस्तु ते॥७३॥

The partakers of the monthly *Śrāddha*, the *Somalaukikas* become satisfied thus. They are human *Pitrs* and partake of monthly *Śrāddhas*.

तेभ्योऽपरे तु ये चान्ये संकीर्णाः कर्मयोगिणु।
भ्रष्टाश्चाऽऽश्रमधर्मेभ्यः स्वधास्वाहाविवर्जिताः॥७४॥
भिन्नदेहा दुरात्मानः प्रेतभूता यमक्षये।
स्वकर्माण्येव शोचन्ति यातनास्थानमागताः॥७५॥

Different from those who are strangers, they get commingled as such in their actions and rebirths in wombs. Degraded down from their duties of the stages of life and devoid of *Svadhā* and *Svāhā*, these wicked persons with their bodies pierced assumes the form of ghosts within the abode of Yama. They expiate regarding their own actions that attained them to the state of tortures.

दीर्घायुषाऽतिशुष्काश्च विवर्णाश्च विवाससः।
क्षुत्पिपासापरीताश्च विद्रवन्ति ततस्ततः॥७६॥

They are long-lived, highly dried, colourless, naked, overwhelmed by hunger and thirst, wandering along hither and thither.

सरित्सरस्तडागानि वापीश्रैव जलेप्सवः।
परात्रानि च लिप्सन्ते काल्यमानास्ततस्ततः॥७७॥

Thirsty of water, they roam hither and thither near streams, lakes, oblong tanks and wells. They covet foodstuffs left by others. They tremble and move about here and there.

स्थानेषु पाच्यमानाश्च यातायातेषु तेषु वै।
शाल्मलौ वैतरण्यां च कुम्भीपाकेषु तेषु च॥७८॥
करम्भवालुकायां च असिपत्रवने तथा।

शिलासंपेषणे चैव पात्यमानाः स्वकर्मभिः॥७९॥

They move from one place of torture to another. They are thrown in different hells like *Śālmali*, *Vaitaraṇī*, *Kumbhīpāka*,

Karambhavālūkā, Asipatravana and Śīlāsampeṣaṇa (stone-grinding-normed hell) as a result of their own deeds.

तत्र स्थानानि तेषां वै दुःखानामप्यनाकवत्।
तेषां लोकान्तरस्थानां विविधैर्नामगोत्रतः॥८०॥
भूम्यापसव्यं? दर्भेषु दत्त्वा पिण्डत्रयं तु वै।
पतितांस्तर्पयन्ते च प्रेतस्थानेष्वधिष्ठिताः॥८१॥

It is here that they have their miserable hellish abodes devoid of joys of heaven. Offering three Piṇḍas to those who passed to the other world by uttering their names and Gotras, they offer Piṇḍas anticlockwise on the ground strewn over with Kuśa grass. Thus they propitiate the Pitṛs abiding in their places after death.

अप्राप्ता यातनास्थानं सृष्टा ये भुवि पञ्चधा।
पश्चादिस्थावरान्तेषु भूतानां तेषु कर्मसु॥८२॥
नानारूपसु जातीषु तिर्यग्योनिषु जातिषु।
यदाहारा भवन्त्येते तासु तास्विह योनिषु॥
तस्मिंस्तस्मिंस्तदाहारं श्राद्धे दत्तोपतिष्ठति॥८३॥

Those who do not go to the abode of torture are born in any of the five types of living beings according to their past activities. Whatever may be the birth taken by them, whether of animals or of immobile beings as a result of the offerings of food by the kinsmen in the course of Śrāddha.

काले न्यायागतं पात्रं विधिना प्रतिपादितम्।
प्राप्तोत्पन्नं यथादत्तं बन्धुर्यत्रावतिष्ठते॥८४॥

At the auspicious time the offering of food in Śrāddha shall be made to deserving persons. Then alone it reaches the place where the departed kinsman stays.

यथा गोषु प्रनष्टासु वत्सो विन्दन्ति मातरम्।
तथा श्राद्धे तदिष्टानां मन्त्रः प्रापयते पितृन्॥८५॥

Just as among kine lost as such, a calf locates its mother-cow, that very way in an obsequial rite the sacred chant of the cherished ones is made to acquire the manes.

एवं ह्यविकलं श्राद्धं श्राद्धादत्तं तु मन्त्रतः।
सनत्कुमारः प्रोवाच पश्यन्दिव्येन चक्षुषा॥
गतागतिज्ञः प्रेतानां प्राप्तश्राद्धस्य चैव हि॥८६॥

This way an obsequial rite offered with faith, by sacred chant, becomes accomplished. Then spoke out Sanatkumāra, who had observed the gaze of the departed souls by his divine vision, about how food offered in obsequial rite could reach the manes.

बह्वीकाश्चोष्मपाश्चैव दिवाकीर्त्याश्च ते स्मृताः।
कृष्णापक्षस्त्वहस्तेषां शुक्लः स्वप्नाय शर्वरी॥८७॥

These Pitṛs are known as Bahvikas, Uṣmapās and Divākīrtyas. For them, the dark fortnight becomes a day and the bright fortnight is a night meant for sleep.

इत्येते पितरो देवा देवाश्च पितरश्च ये।
ऋतार्तवा अनेके तु अन्योन्यपितरः स्मृताः॥८८॥

This way, these manes are gods and gods are manes. Rtus and Ārtavas stand enunciated as Pitṛs mutually.

एते तु पितरो देवाः मानुषाः पितरश्च ये।
प्रीतेषु तेषु प्रीयन्ते श्रद्धायुक्तेन कर्मणा॥८९॥

And these godly manes and men-normed manes are gratified by Śrāddha rites offered with faith.

इत्येवं पितरः प्रोक्ताः पितृणां सोमपायिनाम्।
एतत्पितृमतत्वं हि पुराणे निश्चयो मतः॥९०॥

This way have been illustrated the manes. The greatness of Pitṛs, drinkers of Soma, is understood as the definite logic or entirety in Purāṇas.

इत्यर्कपितृसोमानां ऐलस्य च समागमः।
सुधामृतस्य चावाप्तिः पितृणां चैव तर्पणम्॥९१॥
पूर्णिमावास्ययोः कालः पितृणां स्थानमेव च।
समाप्तात्कीर्तितस्तुभ्यमेष सर्गः सनातनः॥९२॥

The co-ordination of Purūravas with the Sun, Manes and the Moon, his attainment of the nectar and the performance of Tarpana rite for

the gratification of the manes, the time of the full moon and the new moon, as also the status of the manes has been illustrated before you succinctly. This is the eternal *Sarga* (Creation).

वैश्वरूप्यं तु सर्वस्य कथितं चैकदेशिकम्।

न शक्यं परिसंख्यातुं श्रद्धेयं भूतिमिच्छता॥ ९३॥

The Universal form of all of a single aspected norm stands enunciated. It is not practicable for description, but fit for belief by one cherishing beneficence.

स्वायंभुवस्य हीत्येष सर्गः क्रान्तो मयाऽत्र वै।

विस्तरेणाऽऽनुपूर्व्या च भूयः किं वर्णयाम्यहम्॥ ९४॥

This creation of Svāyambhuva Manu has indeed been illustrated by me in detail and in serial sequence. What more may I dilate upon now?

इति श्रीमहापुराणे वायुप्रोक्ते पितृवर्णनं नाम

षट्पञ्चाशोऽध्यायः॥ ५६॥

* * *

॥अथ सप्तपञ्चाशोऽध्यायः॥

Chapter 57

The illustration of Time fractions such as Nimeṣa

ऋषय ऊचुः

चतुर्युगानि(णि) यान्यासन्पूर्वं स्वायंभुवेऽन्तरे।

तेषां निसर्गं तत्त्वं च श्रोतुमिच्छामि विस्तरात्॥ १॥

The Sages spoke— In the Svāyambhuva Manvantara earlier, the nature and reality of four Yugas that happened, I am eager to hear the same in details.

सूत उवाच

पृथिव्यादिप्रसङ्गेन यन्मया प्रागुदाहृतम्।

तेषां चतुर्युगं ह्येतत्प्रवक्ष्यामि निबोधत॥ २॥

Sūta spoke— In the context of the description of the earth and the like, I have already said

about the four Yugas. Now I shall dilate upon in detail. You may know it.

संख्येह प्रसंख्याय विस्तराच्चैव सर्वशः।

युगं च युगभेदं च युगधर्मं तथैव च॥ ३॥

युगसंध्यंशकं चैव युगसंधानमेव च।

षट्प्रकारयुगाख्यानां प्रवक्ष्यामीह तत्त्वतः॥ ४॥

Having calculated and enumerated everything, I shall narrate in full the six aspects viz. : *Yuga*, *Yugabheda* (difference in Yugas), *Yugadharmā* (the particular characteristics of each Yuga), *Yugasandhi* (the junction of Yugas), *Yugāṃśa* (the parts of Yugas) and *Yugasandhāna* (the joints of Yugas).

लौकिकेन प्रमाणेन विबुद्धोऽब्दस्तु मानुषः।

तेनाब्देन प्रसंख्याय वक्ष्यामीह चतुर्युगम्॥ ५॥

By means of valid working knowledge, the human year stands illustrated. Having reckoned on the basis of that year, I shall talk of the four Yugas.

निमेषकालः काष्ठा च कलाश्चापि मुहूर्तकाः।

निमेषकालतुल्यं हि विद्याल्लघ्वक्षरं च यत्॥ ६॥

The time taken to utter a short syllable is equal to a Nimeṣa. Nimeṣa, Kāṣṭhā, Kalā and Muhūrta are the units of time.

काष्ठा निमेषा दश पञ्च चैव

त्रिंशच्च काष्ठा गणयेत्कलास्ताः।

त्रिंशत्कलाश्चैव भवेन्मुहूर्ता-

स्तास्त्रिंशता रात्र्यहणी समेते॥ ७॥

A Kāṣṭhā is comprised of fifteen Nimeṣas. Thirty Kāṣṭhās may make one Kalā. Thirty Kalās make one Muhūrta. Thirty Muhūrtas make one full day and night.

अहोरात्रे विभजते सूर्यो मानुषदैविके।

तत्राहः कर्मचेष्टायां रात्रिः स्वप्नाय कल्प्यते॥ ८॥

The sun divides the days and nights, mundane ones and celestial ones. The day is intended for activity and perseverance and night for a slumber.

पित्र्ये रात्र्यहणी मासः प्रविभागस्तयोः पुनः।

कृष्णपक्षस्त्वहस्तेषां शुक्लः स्वप्नाय शर्वरी॥ ९॥

A (human) month constitutes the day and night of the Pitṛs. Its division is thus. The dark fortnight is the day for them and the bright fortnight is the night meant for sleep.

त्रिंशच्च मानुषा मासाः पित्र्यो मासश्च स स्मृतः।

शतानि त्रीणि मासानां षष्ट्या चाप्याधिकानि वै॥

पित्र्यः संवत्सरो ह्येष मानुषेण विभाव्यते॥ १०॥

Thirty are the human months that make one month of the Pitṛs. On the basis of the human calculation, three hundred and sixty months constitute a year of the Pitṛs.

मानुषेषैव मानेन वर्षाणां यच्छतं भवेत्।

पितृणां त्रीणि वर्षाणि संख्यातानीह तानि वै॥

चत्वारश्चाधिका मासाः पित्रे चैवेह कीर्तिताः॥ ११॥

The measurement of hundred years of human beings is said to be equal to three years of the Pitṛs. The four months added along are calculated for the Pitṛs.

लौकिकेनैव मानेन अब्दो यो मानुषः स्मृतः।

एतद्विव्यमहोरात्रं शास्त्रेऽस्मिन्निश्चयो मतः॥ १२॥

By the Laukika (wordly) measurement, a human year is one divine day and one divine night of the Devas. This stands determined in the Śāstra.

दिव्ये रात्र्यहणी वर्षं प्रविभागस्तयोः पुनः।

अहस्तत्रोदगयनं रात्रिः स्यादक्षिणायनम्॥ १३॥

The divine day and night together make a varṣa (human year). A further sub-division is that the Uttarāyana period (northern transit of the sun) is the day and the Dakṣiṇāyana period (southern transit of the sun) is the night (of Devas).

ये ते रात्र्यहणी दिव्ये प्रसंख्याते तयोः पुनः।

त्रिंशच्च तानि वर्षाणि दिव्यो ह्येष विधिः स्मृतः॥ १४

Thirty human years or thirty of the days and nights of the gods make one month of Devas.

मानुषं च शतं विद्धि दिव्यमासास्त्रयस्तु ते।

दश चैव तथाऽहानि दिव्यो ह्येष विधिः स्मृतः॥ १५॥

You may know that one hundred human years make three divine months and ten divine days. Thus is the divine reckoning for division of time.

त्रीणि वर्षशतान्येव षष्टिव(र्व)र्षाणि यानि च।

दिव्यः संवत्सरो ह्येष मानुषेण प्रकीर्तितः॥ १६॥

Three hundred and sixty years that happen to be as per human calculation stands remembered as a divine Saṁvatsara (year).

त्रीणि वर्षसहस्राणि मानुषेण प्रमाणतः।

त्रिंशद्धानि तु वर्षाणि मतः सप्तर्षिवत्सरः॥ १७॥

Three thousand and thirty years that happen to be as per human calculation stands remembered as one year of the Saptarṣis (Seven Sages).

नव यानि सहस्राणि वर्षाणां मानुषाणि तु।

अन्यानि नवतिश्चैव क्रौञ्चः संवत्सरः स्मृतः॥ १८॥

Nine thousand and ninety human years stands remembered as one Krauñca Saṁvatsara.

षट्त्रिंशत्तु सहस्राणि वर्षाणां मानुषाणि तु।

षष्टिश्चैव सहस्राणि संख्यातानि तु संख्यया॥

वर्षाणां तु शतं ज्ञेयं दिव्यो ह्येष विधिः स्मृतः॥ १९॥

Thirty-six thousand human years deserve to be known as one hundred divine years. This verily, is the calculation of the divine unit of time.

त्रीण्येव नियुतान्याहुर्वर्षाणां मानुषाणि च।

षष्टिश्चैव सहस्राणि संख्यातानि तु संख्यया॥

दिव्यं वर्षसहस्रं तु प्राहुः संख्याविदो जनाः॥ २०॥

Three hundred and sixty thousand years reckoned on the basis of human time units constitute a thousand divine years. This is well proclaimed by persons well versed in calculation.

इत्येवमृषिभिर्गीतं दिव्यया संख्ययाऽन्वितम्।

दिव्येनैव प्रमाणेन युगसंख्याप्रकल्पनम्॥ २१॥

This way, by the sages has been sung the divine enumeration. By the divine measure alone, the counting or enumeration of the Yugas and their duration have been formulated by them.

चत्वारि भारते वर्षे युगानि कवयो विदुः।

पूर्वं कृतयुगं नाम ततस्त्रेता विधीयते॥

द्वापरश्च कलिश्चैव युगान्येतान्यकल्पयत्॥ २२॥

In Bhāratavaṛṣa, the poets or intellectuals enumerate the Yugas or aeons as four. The first one is the Kṛtayuga, then follow Tretā, Dvāpara and Kali. These Yugas or aeons (the creator) created as such.

चत्वार्याहुः सहस्राणि वर्षाणां तु कृतं युगम्॥

तत्र तावच्छती संध्या संध्यांशश्च तथाविधः॥ २३॥

The Kṛtayuga they called as one of four thousand years. The *Sandhyā* or twilight consist of as many hundred years and the *Sandhyāṁśa* (part of junction with the next Yuga) is of the same norm.

इतरासु च संध्यासु संध्यांशेषु च वै त्रिषु।

एकापायेन वर्तन्ते सहस्राणि शतानि च॥ २४॥

In *Sandhyās* and *Sandhyāṁśas* of the other Yugas, there is gradual reduction of thousand and hundred years.

त्रेता त्रीणि सहस्राणि संख्यैव परिकीर्त्यते।

तस्यास्तु त्रिंशती संध्या संध्यांशश्च तथाविधः॥ २५॥

Tretā is declared as one of three thousand years. Its *Sandhyā* and *Sandhyāṁśa* consist of three hundred years.

द्वापरं द्वे सहस्रे तु युगमाहुर्मनीषिणः।

तस्यापि द्विंशती संध्या संध्यांशः संध्यया समः॥ २६॥

Those seeking inspiration from the mind, declare Dvāpara as of two thousand years. Its *Sandhyā* consist of two hundred years and the *Sandhyāṁśa* is equal to *Sandhyā*.

कलिं वर्षसहस्रं तु युगमाहुर्मनीषिणः।

तस्याप्येकशती संध्या संध्यांशः संध्यया समः॥ २७॥

Those seeking inspiration from mind, call

Kali as of a thousand years. Its *Sandhyā* consist of one hundred years and the *Sandhyāṁśa* is equal to *Sandhyā*.

एषा द्वादशसाहस्री युगाख्या परिकीर्तिता।

कृतं त्रेता द्वापरश्च कलिश्चैव चतुष्टयम्॥ २८॥

This enumeration of Yugas comprising of twelve thousands years stands illustrated. Kṛta, Tretā, Dvāpara and Kali- constitute the group of four Yugas.

अत्र संवत्सराः सृष्टा मानुषेण प्रमाणतः।

कृतस्य तावद्दृक्ष्यामि वर्षाणां तत्प्रमाणतः॥ २९॥

In this world the calculation of years is based on human level. I shall now talk of the duration of Kṛta Yuga as per measure of years.

सहस्राणां शतान्यत्र चतुर्दश तु संख्यया।

चत्वारिंशत्सहस्राणि कलिकालयुगस्य तु॥ ३०॥

The duration is ten lakh, four hundred and forty thousand years. As for Kali Yuga, it is one-fourth of the above.

एवं संध्यांशकालस्य कालेष्विह विशेषतः।

एवं चतुर्युगः कालो विना संध्यांशकैः स्मृतः॥ ३१॥

This way, the specific duration of time of the four Yugas without the *Sandhyās* and *Sandhyāṁśa* is declared.

नियुतान्येकषड्विंशतिरंशानि तु तानि वै।

चत्वारिंशत्त्रीणि चैव नियुतानि च संख्यया॥

विंशतिश्च सहस्राणि स संध्यांशश्चतुर्युगे॥ ३२॥

The duration of the four Yugas is forty lakh, three hundred and twenty thousand human years including the *Sandhyās* and *Sandhyāṁśas*.

एवं चतुर्युगाख्या तु साधिका होकसप्ततिः।

कृतत्रेतादियुक्ता सा मनोरन्तरमुच्यते॥ ३३॥

This way seventy-one sets of Caturyugas consisting of Kṛta, Tretā etc., constitute a Manvantara.

मन्वन्तरस्य संख्या तु वर्षाग्रेण निबोधत।

त्रिंशत्कोट्यस्तु वर्षाणां मानुषेण प्रकीर्तिताः॥ ३४॥

सप्तषष्टिस्तथाऽन्यानि नियुतान्यधिकानि तु।

विंशतिश्च सहस्राणि कालोऽयं संधिकं विना॥ ३५ ॥

मन्वन्तरस्य संख्यैषा संख्याविद्भिर्द्विजैः स्मृता।

मन्वन्तरस्य कालोऽयं युगैः सार्धं प्रकीर्तितः॥ ३६ ॥

You may understand the counting of Manvantara by the advancement of human years. It will be thirty crores, sixty lakhs, seven hundred and twenty thousand human years (306720000 years). The number of years constituting a Manvantara has been calculated by Brāhmaṇas, the experts in calculating time. Thus the duration of a Manvantara and that of Yugas has been stated.

चतुःसहस्रयुक्तं वै प्रथमं तत्कृतं युगम्।

त्रेतावशिष्टं वक्ष्यामि द्वापरं कलिमेव च॥ ३७ ॥

Equipped with four thousand years, the first one is the Kṛta Yuga. I shall talk of the remaining Yugas, viz. Tretā, Dvāpara along with Kali.

युगपत्समवेतार्थं द्विधा वक्तुं न शक्यते।

क्रमागतं मया ह्येतत्तुभ्यं प्रोक्तं युगद्वयम्॥

ऋषिवंशप्रसङ्गेन व्याकुलत्वात्तथैव च॥ ३८ ॥

Earlier, while engrossed in describing the lineage of the sages, the two Yugas have been illustrated to you as they had come in due order. It is not possible to describe separately the two connected Topics coming in the same context simultaneously.

तत्र त्रेतायुगस्याऽऽदौ मनुः सप्तर्षयश्च ते।

श्रौतं स्मार्तं च धर्मं च ब्रह्मणा च प्रचोदितम्॥ ३९ ॥

Therein at the advent of the Tretā Yuga, Manu and the Seven Sages popularised the religion dictated by the Vedic lore and the Codes of Law, directed by Brahmā.

दाराग्निहोत्रसंयोगमृगयजुःसामसंज्ञितम्।

इत्यादिलक्षणं श्रौतं धर्मं सप्तर्षयोऽब्रुवन्॥ ४० ॥

The seven sages expatiated on the Vedic sacred rites such as Marriage, *Agnihotra* and the like on the basis of Rk, Yajur and Sāman.

परम्परागतं धर्मं स्मार्तं चाऽऽचारलक्षणम्॥

वर्णाश्रमाचारयुतं प्रभुः स्वायंभुवोऽब्रवीत्॥ ४१ ॥

Svāyambhuva Manu dictated upon the way of conduct and the duties of the different orders of society and the stages of life based on Smṛti injunctions.

सत्येन ब्रह्मचर्येण श्रुतेन तपसा च वै।

तेषां सुतप्ततपसामर्षयेण क्रमेण तु॥ ४२ ॥

सप्तर्षीणां मनोश्चैव आद्ये त्रेतायुगस्य तु।

अबुद्धिपूर्वकं तेषामक्रियापूर्वमेव च॥ ४३ ॥

अभिव्यक्तास्तु ते मन्त्रास्तारकाद्यैर्निदर्शनैः।

आदिकल्पे तु देवानां प्रादुर्भूतास्तु ते स्वयम्॥ ४४ ॥

The Seven Sages and Manu were endowed with truth and Brahmacharya (celibacy), with Śruti (i.e. Vedic lore) and penance, with austerities of vigorous norm in line with the conduct of the sages. Hence in the beginning of Tretā Yuga, the Mantras manifested themselves to them without their undergoing physical or mental effort. In the first Kalpa those Mantras along with Tāraka (Omkāra) and others had already appeared before the Devas voluntarily.

प्रणाशे त्वथ सिद्धीनामप्यासां च प्रवर्तनम्।

आसन्मन्त्रा व्यतीतेषु ये कल्पेषु सहस्रशः॥

ते मन्त्रा वै पुनस्तेषां प्रतिभाससमुत्थिताः॥ ४५ ॥

At the defunction of the accomplishment (Siddhis), the revival of these (others) took place. The *mantras* that existed in thousands at the culmination of Kalpas (aeons), manifested themselves in their intellect once again.

ऋचो यजूषि सामानि मन्त्राश्चाथर्वणानि च।

सप्तर्षिभिस्तु ते प्रोक्ताः स्मार्तं धर्मं मनुर्जगौ॥ ४६ ॥

The Rk, Yajus, Sāman and the Atharvan Vedic mantras were popularised by the Seven Sages. And Manu sang the Smārta Dharma (rites in accordance with the Smṛtis).

त्रेतादौ संहिता वेदाः केवला धर्मशेषतः।

संरोधादायुषश्चैव व्यसन्ते द्वापरेषु ते॥ ४७ ॥

At the advent of Tretā, the Saṁhitās of Vedas were one undivided and unified whole as

per exclusive treatises on Dharma and on account of the shortage of life, they became classified in Dvāpara age.

ऋषयस्तपसा देवाः कलौ च द्वापरेषु वै।
अनादिनिधना दिव्याः पूर्वं सृष्टाः स्वयंभुवा॥४८॥

The divine sages and Devas without birth or death were regenerated by penance by the Self-born deity in the Kali and Dvāpara ages.

सधर्माः सप्रजाः साङ्गा यथाधर्मं युगे युगे।
विक्रियन्ते समानार्था वेदवादा यथायुगम्॥४९॥

Along with Dharma, progeny and auxiliary sections, they conducted in different Yugas. The exposition of Vedas became interpreted variantly in light of the similarity of meanings as per the age.

आरम्भयज्ञाः क्षत्रस्य हविर्यज्ञा विशांपतेः।
परिचारयज्ञाः क्षुद्रास्तु जपयज्ञा द्विजोत्तमाः॥५०॥

Ārambhayajñas for Kṣatriyas, *Haviryajñas* for Vaiśyas, *Paricārayajñas* for Sūdras and *Japayajñas* for the excellent Brāhmaṇas (were declared).

तदा प्रमुदिता वर्णास्त्रेतायां धर्मपालिताः।
क्रियावन्तः प्रजावन्तः समृद्धाः सुखिनस्तथा॥५१॥

Overjoyed were the orders of society in Tretā, protected righteously. They became active progressed and blissful likewise.

ब्राह्मणाननुवर्तन्ते क्षत्रियाः क्षत्रियान्विशः।
वैश्यानुवर्तिनः शूद्राः परस्परमनुव्रताः॥५२॥

To the Brāhmaṇas, followed Kṣatriyas and the Viśas or Vaiśyas followed the Kṣatriyas. The Sūdras became followers of Vaiśyas. People cooperated and collaborated with one another.

शुभाः प्रवृत्तयस्तेषां धर्मा वर्णाश्रमास्तथा।
संकल्पितेन मनसा वाचोक्तेन स्वकर्मणा॥
त्रेतायुगे त्वविकलः कर्मारम्भः प्रसिध्यति॥५३॥

Their tendencies were good-intentioned and the duties involved as per the orders of society and stages of life were also auspicious, in

thought, mind, words and actions. Thus in the Tretā Yuga, the initiation of tasks becomes uneffacable.

आयुर्मेधा बलं रूपमारोग्यं धर्मशीलता।
सर्वसाधारणा ह्येते त्रेतायां वै भवन्त्युत॥५४॥

The age, intellect, strength or power, the form, freedom from ailments and disposition of duty or religious activity— all these were a common place fallacy in the Tretāyuga.

वर्णाश्रमव्यवस्थानं तेषां ब्रह्मा तथाऽकरोत्।
पुनः प्रजास्तु ता मोहात्ताश्चर्मान्न ह्यपालयन्॥५५॥

Brahmā had ordained the establishment of the orders of society and stages of life. The subjects or progenies out of infatuation did not adhere to the duties of jurisdiction.

परस्परविरोधेन मनुं ताः पुनरन्वयुः।
मनुः स्वायंभुवो दृष्ट्वा याथातथ्यं प्रजापतिः॥५६॥

ध्यात्वा तु शतरूपायाः पुमान्स उदपादयत्।
प्रियव्रतोत्तानपादौ प्रथमं तौ महीपती॥५७॥

They argued and quarrelled with one another. Owing to mutual discard, they once again followed Prajāpati Manu. Manu, the son of Brahmā, realized the state of affairs. He, the creator, the Man, begot of Śatarūpā two sons Priyavrata and Uttānapāda. These two were the first kings.

ततः प्रभृति राजान उत्पन्ना दण्डधारिणः।
प्रजानां रञ्जनाच्चैव राजानस्त्वभववृषाः॥५८॥

Since then happened to take birth a line of kings, the staff-holding ones. Since they delighted the subjects, kings were called “*Rājānah*”.

प्रच्छन्नपापा ये जेतुमशक्या मनुजा भुवि।
धर्मसंस्थापनार्थाय तेषां शास्त्रे तपोमयाः॥५९॥

वर्णानां प्रविभागाश्च त्रेतायां संप्रकीर्तिताः।
संहिताश्च ततो मन्त्रा ऋषिभिर्ब्राह्मणैस्तु ते॥६०॥

The men who happened to be such as having sins or crimes inherent within, being of invincible disposition, in order to check and

control those men and in order to establish righteousness on the earth, the divisions of castes have been laid down in Tretā Yuga. The compilations of Vedic texts, both Mantras and Brāhmaṇas have been made by the sages.

यज्ञः प्रवर्तितश्चैवं तदा ह्येवं तु दैवतैः।

यागे कुशैर्जपैश्चैव सर्वसंभारसंवृतैः॥ ६१॥

This way institution of sacrifice got initiated likewise, by the gods. Those were named Yāgas, Śuklas and Japas, all fully equipped with the requisites.

सार्धं विश्वभुजा चैव देवेन्द्रेण महौजसा।

स्वायंभुवेऽन्तरे देवैर्यज्ञास्ते वाक्प्रवर्तिताः॥ ६२॥

The sacrifices then came into propagation, in the Svāyambhuva Manvantara by Devas, under the leadership of Indra of mighty prowess, the enjoyer of the Universe.

सत्यं जपस्तपो दानं त्रेतायां धर्म उच्यते।

क्रिया धर्मश्च ह्यसते सत्यधर्मः प्रवर्तते॥ ६३॥

Truth, Japa (muttering of sacred chants), austerity, charity, were deemed as the Dharma of jurisdiction in Tretā. The practice of holy rites and rituals retarded and the jurisdiction of veracity became in vogue.

प्रजायन्ते ततः शूरा आयुष्मन्तो महाबलाः।

न्यस्तदण्डमहाभागा यज्वानो ब्रह्मवादिनः॥ ६४॥

Then take birth the valiant ones, endowed with age and hefty power, being of great fortune, having dicta of law enjoined, the sacrificers and the expounders of Brahman or Vedic lore.

पद्मपत्रायताक्षाश्च पृथूरस्काः सुसंहिताः।

सिंहान्तका महासत्त्वा मत्तमातङ्गगामिनः॥ ६५॥

They were having eyes dilated like lotuses, having broad chests and well-knit structures, having the extremities of lions, highly spirited, having gaits likewise of intoxicated elephants.

महाधनुर्धराश्चैव त्रेतायां चक्रवर्तिनः।

सर्वलक्षणसंपन्ना न्यग्रोधपरिमण्डलाः॥ ६६॥

Being the wielders of huge arcs or bows, they were the paramount sovereigns in Tretā endowed with all the auspicious marks, having the surroundings of the pippal trees or Indian Fig tree.

न्यग्रोधौ तौ स्मृतौ बाहू व्यामो न्यग्रोध उच्यते।

व्यामेनैवोच्छ्रयो यस्य सम ऊर्ध्वं तु देहिनः॥

समुच्छ्रयपरीणाहो ज्ञेयो न्यग्रोधमण्डलः॥ ६७॥

The two arms are known as Nyagrodhas (the Fig trees) and Vyāma (extended arms) is termed as Nyagrodha. He whose height extends as much as a Vyāma, he whose girth and height are equal, should be known as a Nyagrodha-parimaṇḍala.

चक्रं रथो मणिर्भार्या निधिरश्वा गजास्तथा।

सप्तातिशयरत्नानि सर्वेषां चक्रवर्तिनाम्॥ ६८॥

The wheel or quoit, the chariot, the gem, the spouse, the treasure, the horse and the elephant likewise, are the seven highly esteemed gems of all the paramount sovereigns.

चक्रं रथो मणिः खड्गं धनूरत्नं च पञ्चमम्।

केतुर्निधिश्च सप्तैते प्राणहीनाः प्रकीर्तिताः॥ ६९॥

The quoit or wheel, the gem, the poniard, the bow, the jewel, the fifth one, the flag and the treasure, these seven are the inanimate jewels of the sovereigns of the worlds.

भार्या पुरोहितश्चैव सेनानी रथकृच्च यः।

मन्त्र्यश्चः कलभश्चैव प्राणिनः संप्रकीर्तिताः॥ ७०॥

The spouse, the chaplain, the army-in-chief, the chariot-maker, the minister, the horse and the elephant cub or camel cub are deemed as seven jewels full of life.

रत्नान्येतानि दिव्यानि संसिद्धानि महात्मनाम्।

चतुर्दश विधेयानि सर्वेषां चक्रवर्तिनाम्॥ ७१॥

These gems, the divine ones, stand well-accomplished for the great-souled ones. These fourteen are fit to be assigned to the paramount sovereigns.

विष्णोरंशेन जायन्ते पृथिव्यां चक्रवर्तिनः।

मन्वन्तरेषु सर्वेषु अतीतानागतेषु वै॥७२॥

The paramount sovereigns on the Earth take birth by the partial incarnation of Viṣṇu in all the Manvantaras gone by as well as likely to come.

(भूतभव्यानि यानीह वर्तमानानि यानि च।

त्रेतायुगादिकेष्वत्र जायन्ते चक्रवर्तिनः॥७३॥

In the gone by ones, those likely to be, and whichever are the present ones in Yugas such as Tretā and the like, take birth the paramount sovereign.

भद्राणीमानि तेषां वै भवन्तीह महीक्षिताम्।

अद्भुतानि च चत्वारि बलं धर्मः सुखं धनम्॥७४॥

These precious gems are conducive to the welfare of all emperors (in all Yugas). These four are very wonderful viz. strength, piety, happiness and wealth (among the emperors).

अन्योन्यस्याविरोधेन प्राप्यन्ते वै नृपैः समम्।

अर्थो धर्मश्च कामश्च यशो विजय एव च॥७५॥

Materials gains, spiritual good, lust, repute and triumph attained by kings without any conflict are on a par with one another.

ऐश्वर्येणाणिमाद्येन प्रभुशक्त्या तथैव च।

अन्नेन तपसा चैव ऋषीनभिभवन्ति च॥

बलेन तपसा चैव देवदानवमानुषान्॥७६॥

By Aiśvarya (i.e. supremacy or autocracy) and Animā¹ and the like and by the power of material resources or the power of treasury and army likewise, by food and by austere resolves or penance or austerity, they humiliate the sages and also the gods, demons and men by power and penance or perseverance.

लक्षणैश्चापि जायन्ते शरीरस्थैरमानुषैः।

केशस्थिता ललाटोर्णा जिह्वा चाऽऽस्य प्रमार्जनी॥

ताम्रप्रभोष्ठदन्तोष्ठाः श्रीवत्साश्चोर्ध्वरोमशाः॥७७॥

They take birth by marks of physical spurting as also by non-manual eligibilities or superhuman tendencies. They have pate-wrinkle carved out on the hair and the tongue not defacing the face. They have crimson-hued lips, their hair stand facing up and they have the Śrīvatsa scar (on the chest).

आजानुबाहवश्चैव जालहस्ता वृषाङ्किताः।

त्र्यग्रोधपरिणाहश्च सिंहस्कन्धाः सुमेहनाः॥

गजेन्द्रगतयश्चैव महाहनव एव च॥७८॥

They are having arms hanging down to the knees, having palms bearing networks, having auspicious marks of bulls, having structure of the norm of Fig trees, lion-shouldered, of nice virility, having gaits of lordly tuskers and they are huge-jawed ones.

पादयोश्चक्रमत्स्यौ तु शङ्खपद्मौ तु हस्तयोः।

पञ्चाशीतिसहस्राणि ते भवन्त्यजरा नृपाः॥७९॥

They have feet soles marked by quoit and fish and palms marked by conch and lotus. They live upto eighty-five thousand years as kings without signs of old age.

असङ्गा गतयस्तेषां चतस्रश्चक्रवर्तिनाम्।

अन्तरिक्षे समुद्रे च पाताले पर्वतेषु च॥८०॥

Their movements are free from attachments or partialities at the four places, viz. in the firmament, in the ocean, in the nether regions and on the mountains.

इज्या दानं तपः सत्यं त्रेतायां धर्म उच्यते।

तदा प्रवर्तते धर्मो वर्णाश्रमविभागशः॥८१॥

The sacrifice, charity, penance, veracity or honesty duty stands declared in Tretā Yuga. During this age, Dharma functions in accordance with the division of the castes and stages of life.

मर्यादास्थापनार्थं च दण्डनीतिः प्रवर्तते।

हृष्टपुष्टाः प्रजाः सर्वा ह्यरोगाः पूर्णमानसाः॥८२॥

In order to establish the jurisdictional limitations, Daṇḍa-nīti (administration of Justice) gets into vogue sturdy and robust. The

1. The superhuman power of becoming as small as an atom, one of the 8 powers or Siddhis of Śiva.

progenies or subjects in entirety are free from ailments and having minds engloated (lit. fullsome).

एको वेदश्चतुष्पादस्त्रेतायुगविधौ स्मृतः।

त्रीणि वर्षसहस्राणि तदा जीवन्ति मानवाः॥८३॥

Only a single unified Veda with four sub-divisions became popular in the Tretāyuga. The descendants of Manu (Mānavas) subsist upon that for three thousand years.

पुत्रपौत्रसमाकीर्णां प्रियन्ते च क्रमेण तु।

एष त्रेतायुगे धर्मस्त्रेतासंधौ निबोधत॥८४॥

Well engirt by sons and grandsons, they die in due order. This is characteristic feature of Tretāyuga. Now you may understand Tretā-Sandhyā.

त्रेतायुगस्वभावस्तु संध्यापादेन वर्तते।

संध्यायां वै स्वभावस्तु युगपादेन तिष्ठति॥८५॥

The disposition of the Tretāyuga becomes existent within the quarter of the Sandhyā and in Sandhyā, the disposition becomes apparent by a quarter of the Yuga.

शांशपायन उवाच

कथं त्रेतायुगमुखे यज्ञस्याऽऽसीत्प्रवर्तनम्।

पूर्वस्वायंभुवे सर्गे यथावत्तद्ब्रवीहि मे॥८६॥

Sāmsāpāyana spoke- How possibly in the Tretāyuga's beginning, there ensued the propagation of sacrificial performance and earlier Svāyambhuva Manvantara? Please let me know (lit. illustrate before me).

अन्तर्हितायां संध्यायां सार्धं कृतयुगेन वै।

कलाख्यायां प्रवृत्तायां प्राप्ते त्रेतायुगे तदा॥

वर्णाश्रमव्यवस्थानं कृतवन्तश्च वै पुनः॥८७॥

संभारांस्तांश्च संभृत्य कथं यज्ञः प्रवर्तितः।

एतच्छ्रुत्वाऽब्रवीत्सूतः श्रूयतां शांशपायन॥८८॥

Along with the Kṛtayuga, the Sandhyā (twilights) having gone oblivious and the incursion of one named Kalā having ensued, and the Tretāyuga having arrived, they again

made the classification and arrangement of the castes and stages of life. Having gathered those equipments, how sacrifice became in vogue? Having heard this replied Sūta- O Sāmsāpāyana, now listen to this.

यथा त्रेतायुगमुखे यज्ञस्याऽऽसीत्प्रवर्तनम्।

ओषधीषु च जातासु प्रवृत्ते वृष्टिसर्जने॥

प्रतिष्ठितायां वार्तायां गृहाश्रमपुरेषु च॥८९॥

वर्णाश्रमव्यवस्थानं कृत्वा मन्त्रांश्च संहिताम्।

मन्त्रासंयोजयित्वाऽथ इहामुत्रेषु कर्मसु॥९०॥

तथा विश्वभुगिन्द्रस्तु यज्ञं प्रावर्तयत्तदा।

दैवतैः सहितः सर्वैः सर्वसंभारसंभृतम्॥९१॥

Just as in the beginning of the Tretāyuga, there was the prevalence of the Yajña, the medicinal herbs or plants having taken birth and the rain showers having got ensued. People set about building houses, hermitages and cities. Then Indra the enjoyer of the universe, arranged the division of castes and stages of life and compiled the Mantras into Samhitās. He employed the mantras then here in the undertakings of the world and the yonder world. Thus, the enjoyer of the Universe, Indra, too organised a sacrifice (Yajña) or accompanied by all the gods equipped with all the (associate) materials.

अथाश्वमेधे वितते समाजगुर्मर्हर्षयः।

यजन्ते पशुभिर्मध्येर्हुत्वा सर्वे समागताः॥९२॥

Then Aśvamedha becomes in vogue. Thus the sages arrived there and began to perform sacrifices with the holy sacrificial beasts. Having offered them as oblations, all of them gathered together.

कर्मव्यग्रेषु ऋत्विक्षु सतते यज्ञकर्मणि।

संप्रगीतेषु तेष्वेवमागमेष्वथ सुस्वम्॥९३॥

परिक्रान्तेषु लघुषु अध्वर्युवृषभेषु च।

आलब्धेषु च मेध्येषु तथा पशुगणेषु वै॥९४॥

हविष्यग्नौ हूयमाने देवानां देवहोतृभिः।

आहूतेषु च देवेषु यज्ञभाक्षु महात्मसु॥९५॥

य इन्द्रियात्मका देवा यज्ञभाजस्तथा तु ये।
तान्यजन्ते तदा देवाः कल्पादिषु भवन्ति ये॥ १६॥

The officiating priests (Rtviks) gone engrossed in business (lit. ceremonies), the sacrificial performance having gone continual, when the Vedic mantras were recited, with articulated melodies, when the virile Adhvaryus moved about hurriedly and quickly, when the holy sacrificial beasts were being killed, when the clarified butter getting offered as oblation in the fires, by the divine priests of the gods and the great-souled gods, having been summoned, being the sharers of the sacrifices, the sages began to worship the Devas that constitute the soul as senses, the sharers of the sacrifice likewise, those very ones, to them the gods make an object of sacrifice who happen to be in the end of the aeons.

अध्वर्यवः प्रैषकाले व्युत्थिता ये महर्षयः।
महर्षयस्तु तान्दृष्ट्वा दीनान्यशुगणान्स्थितान्॥
प्रपच्छुरिन्द्रं संभूय कोऽयं यज्ञविधिस्तव॥ १७॥

The Adhvaryus who were great sages got ready at the time of Praiṣa to slay the animals. Having seen those innocent animals' herds standing as such, these great sages inquired of Indra as to what sort of the ritual of the sacrifice that was?

अधर्मो बलवानेष हिंसाधर्मेष्यया तव।
नेष्टः पशुवधस्त्वेष तव यज्ञे सुरोत्तम॥ १८॥

This is a great unrighteous act owing to your desire for an act of violence. This slaughter of animals is not desired one as such in your sacrifice, O you best among the gods!

अधर्मो धर्मघाताय प्रारब्धः पशुभिस्त्वया।
नायं धर्मो ह्यधर्मोऽयं न हिंसा धर्म उच्यते॥ १९॥

The unrighteous act for the destruction of righteous norm has been commenced by you with the animals. This is no sacred deed. It is an unsacred act. Violence is not termed a sacred deed.

आगमेन भवान्यज्ञं करोतु यदिहेच्छसि।
विधिदृष्टेन यज्ञेन धर्ममव्ययहेतुना॥
यज्ञबीजैः सुरश्रेष्ठ येषु हिंसा न विद्यते॥ १००॥

If you want to perform the sacrifice, do it as per instructions of the Vedas. You may worship by means of the Yajña, wherein no violence comes to the fore, O foremost among the gods!

त्रिवर्षपरमं कालमुषितैरप्ररोहिभिः।
एष धर्मो महानिन्द्र स्वयंभुविहितः पुरा॥ १०१॥

The lowest limit of time is the triad of years by the residents, the newly non-branching ones. O Indra! This, verily, is the righteous deed of highest order that has been laid down formerly by self-born god Brahmā.

एवं विश्वभुगिन्द्रस्तु मुनिभिस्तत्त्वदर्शिभिः।
जङ्गमैः स्थावरैर्वेति कैर्यष्टव्यमिहोच्यते॥ १०२॥

This way, the enjoyer of the Universe, Indra, was asked by the sages, the realisers of truth—‘Say with what mobile and immobile objects, sacrifice shall be performed?’

ते तु खिन्ना विवादेन तत्त्वयुक्ता महर्षयः।
संघाय वाक्यमिन्द्रेण प्रपच्छुश्रुश्च वसुम्॥ १०३॥

The great sages, however aggrieved as such, endowed with reality, having combined with Indra parried question to the lord Vasu.

ऋषय ऊचुः

महाप्राज्ञ कथं दृष्टस्त्वया यज्ञविधिर्नृप।
उत्तानपादे प्रब्रूहि संशयं छिन्धि न प्रभो॥ १०४॥

The sages spoke— O highly intelligent King! O son of Uttānpāda! How possibly has been perceived by you the sacrificial ritual? You may illustrate us and obviate our doubts.

श्रुत्वा वाक्यं ततस्तेषामविचार्य बलाबलम्।
वेदशास्त्रमनुस्मृत्य यज्ञतत्त्वमुवाच ह॥

यथोपदिष्टैर्यष्टव्यमिति होवाच पार्थिवः॥ १०५॥

Then having listened to the question of those, the king remembered the Vedic texts and

without pondering over the strong or weak points, he dilated upon the real import of the Yajña i.e. sacrifice the way it deserved to be performed as guided (as per nuancement), the king spoke out.

यष्ट्व्यं पशुभिर्मध्यैरथ बीजैः फलैस्तथा।

हिंसास्वभावो यज्ञस्य इति मे दर्शयत्यसौ॥ १०६॥

The sacrifice deserves to be performed with animals fit to be immolated with fruits and flowers (lit. seeds). Violence is the nature of Yajña. This way displays before me.

यथेह संहितामन्त्रा हिंसालिङ्गा महर्षिभिः।

दीर्घेण तपसा युक्तैर्दर्शनेस्तारकादिभिः॥

तस्मिन्माण्यान्मया चोक्तं तस्मान्मा क्षन्तुमर्हथ॥ १०७॥

Just as here, the mantras of the Samhitās were (composed by) the sages endowed with longer span of austerities, endowed as such with the specific marks of violence and by practical experiments such as those of Tāraka, what I have said now is based on that authority. Hence it behoves you to forgive me.

यदि प्रमाणं तान्येव मन्त्रवाक्यानि (णि) च द्विजाः।

तदा प्रवर्ततां यज्ञो ह्यन्यथा नोऽनृतं वचः॥

एवं हतोत्तरास्ते वै युक्तात्मानस्तपोधनाः॥ १०८॥

O Brāhmaṇas! In case those very ones are an authority, the statements in Mantras, then alone the Yajña may be adhered to, otherwise those statements will become false”? Thus those sages of Yogic communion were rendered unable to reply (silenced by him).

अथश्च भवनं दृष्ट्वा तमर्थं वाग्यतो भव।

मिथ्यावादी नृपो यस्मात्प्रविवेश रसातलम्॥ १०९॥

Having observed the world underneath, they told— “For that purpose be quiet. Though a king, you have uttered a falsehood. So enter the nether world”.

इत्युक्तमात्रे नृपतिः प्रविवेश रसातलम्।

ऊर्ध्वगारी वसुभूत्वा रसातलचरोऽभवत्॥ ११०॥

This way having been said, the king entered

the nether regions and having become Vasu moving overhead or attempting to clear doubts in Dharma, he became as rover of the Hades.

वसुधातलवासी तु तेन वाक्येन सोऽभवत्।

धर्माणां संशयच्छेत्ता राजा वसुस्थाऽऽगतः॥ १११॥

By that talk of the sages, he became a denizen of nether regions. The remover of the apprehension of the Dharmas or laws, the king Vasu then arrived as such.

तस्मान्न वाच्यमेकेन बहुज्ञेनापि संशयः।

बहुद्वारस्य धर्मस्य सूक्ष्माद्दूरमुपागतिः॥ ११२॥

On that account, even by a very learned one, the apprehension does not deserve to be revealed of Dharma. The way of Dharma is very subtle. It has many loopholes and is inscrutable.

तस्मान्न निश्चयाद्भक्तं धर्मः शक्यस्तु केनचित्।

देवानृषीनुपादाय स्वायंभुवमृते मनुम्॥ ११३॥

Therefore, by anyone the Dharma does not deserve to be dilated upon in definite terms. Excepting Svāyambhuva Manu, none of Devas and Sages can pronounce a judgement on Dharma.

तस्मान्न हिंसा धर्मस्य द्वारमुक्तं महर्षिभिः।

ऋषिकोटिसहस्राणि कर्मभिः स्वैर्दिवं ययुः॥ ११४॥

Therefore, violence has not been dictated as the opening channel of Dharma, by the great sages. Thousands and crores of sages went to the heaven by their own actions.

तस्मान्न दानं यज्ञं वा प्रशंसन्ति महर्षयः।

(तुच्छं मूलं फलं शाकमुदापात्रं तपोधनाः॥

एवं दत्त्वा विभवतः स्वर्गलोके प्रतिष्ठिताः॥ ११५॥

Therefore, the great sages do not appreciate neither charity, nor sacrifice. By making gifts of even insignificant articles such as the root fruit, the vegetable or potherb and a water vessel or water gourd, they became established in the world of heavens.

अद्रोहश्चाप्यलोभश्च दमो भूतदया तपः)।

ब्रह्मचर्यं तथा सत्यमनुक्रोशः क्षमा धृतिः॥
सनातनस्य धर्मस्य मूलमेतददुरासदम्॥ ११६॥

Non-treachery, lack of greed, restraint, compassion unto beings, penance, celibacy, truth, tenderness, forbearance and fortitude (then) are the basis of the Ancient law or code of conduct, difficult of obtainment.

धर्ममन्त्रात्मको यज्ञस्तपश्चानशनात्मकम्।
यज्ञेन देवानाप्नोति वैराग्यं तपसा पुनः॥ ११७॥

The sacrifice consists of Dharma and Mantras. Austerity is of the nature of observance of fast. One attains gods by Yajña i.e. sacrifice and Vairāgya (detachment) through penance.

ब्राह्मण्यं कर्मसंन्यासाद्वैराग्यात्प्रेक्षते लयम्।
ज्ञानात्प्राप्नोति कैवल्यं पञ्चैता गतयः स्मृताः॥ ११८॥

Brāhmaṇhood by the renunciation of the fruits of Karman and assimilation (in the supreme Ātman), is obtained through detachment. From knowledge, one attains perfect isolation or exclusiveness. These are the five goals of life.

एवं विवादः सुमहान्यज्ञस्याऽऽसीत्प्रवर्तने॥
ऋषीणां देवतानां च पूर्वं स्वायंभुवेऽन्तरे॥ ११९॥

This way, there was a dispute of great norm in the initiation of the sacrifice of sages and gods in the first Svāyambhuva Manvantara.

ततस्ते ऋषयो दृष्ट्वाऽद्भुतं वर्त्म बलेन तु।
वसोर्वाक्यमनादृत्य जग्मुस्ते वै यथागताः॥ १२०॥

Then, those sages, having seen the marvellous procedure (of sacrifice) by strength and disregarded the words of Vasu, returned to the place, whence they had come.

गतेषु देवसंघेषु देवा यज्ञमवाप्नुयुः।
श्रूयन्ते हि तपःसिद्धा ब्रह्मक्षत्रमया नृपाः॥ १२१॥
प्रियव्रतोत्तानपादौ श्रुवो मेधातिथिर्वसुः।
सुमेधा विरजाश्चैव शङ्खपाद्मज एव च॥
प्राचीनबर्हिः पर्जन्यो हविर्धानादयो नृपाः॥ १२२॥

The gods performed the Yajña and attained the fruits, when the sages had gone away. The kings belonging to Brāhmaṇa and Kṣatriya are heard of as accomplished in penance. They are : Priyavrata, Uttānapāda, Dhruva, Medhātithi, Vasu, Sumedhas, Virajas, Śaṅkhapāt, Rajas, Prācīnbarhis, Parjanya, Havirdhāna and other kings.

एते चान्ये च बहवो नृपाः सिद्धा दिवं गताः।
राजर्षयो महासत्त्वा येषां कीर्तिः प्रतिष्ठिता॥ १२३॥

These and many other kings accomplished as such, attained Siddhis and went to heaven. These were great sagely kings of mighty spirit whose fame stands perennial.

(तस्माद्विशिष्यते यज्ञात्तपः सर्वेषु कारणैः।
ब्रह्मणा तपसा सृष्टं जगद्विश्वमिदं पुरा)॥ १२४॥

Hence by all means, in regard to everything, penance surpasses Yajña. Brahmā created this entire universe earlier by austerity only.

तस्मान्नात्येति तद्यज्ञस्तपोमूलमिदं स्मृतम्।
यज्ञप्रवर्तनं ह्येवमतः स्वायंभुवेऽन्तरे॥

ततः प्रभृति यज्ञोऽयं युगैः सह व्यवर्तत॥ १२५॥

Therefore, Yajña does not become extinct as such. It is known as the root of *tapas* or austerity. In this manner, Yajña was set in vogue in the Svāyambhuva Manvantara. Since then, this Yajña remained prevalent as Yugas rolled on.

इति श्रीमहापुराणे वायुप्रोक्ते यज्ञप्रवर्तनं नाम
सप्तपञ्चाशोऽध्यायः॥ ५७॥

* * *

॥ अथाष्टपञ्चाशोऽध्यायः ॥

Chapter 58

Description of the four Yugas

सूत उवाच

अत ऊर्ध्वं प्रवक्ष्यामि द्वापरस्य विधिं पुनः।

तत्र त्रेतायुगे क्षीणे द्वापरं प्रतिपद्यते ॥ १ ॥

Sūta Spoke— After this, I shall dilate upon the traits of the Dvāpara Yuga once again. On the expiry of the Tretā Yuga, Dvāpara gets into being.

द्वापरादौ प्रजानां तु सिद्धिस्त्रेतायुगे तु या।

परिवृत्ते युगे तस्मिंस्ततः सा संप्रणश्यति॥ २॥

At the inception of the Dvāpara Yuga, the accomplishment of *Siddhis* by the people is as it was in Tretā Yuga. But as the Yuga advances, the *Siddhis* disappear.

ततः प्रवर्तते तासां प्रजानां द्वापरे पुनः।

लोभोऽधृतिर्वणिग्युद्धं तत्त्वानामविनिश्चयः॥ ३॥

संभेदश्चैव वर्णानां कार्याणां च विनिर्णयः।

याच्ञा वधः पणो दण्डो मदो दम्भोऽक्षमाऽबलम्॥

एषां रजस्तमोयुक्ता प्रवृत्तिर्द्वापरे स्मृता॥ ४॥

Then gets into being again the following vices in the people at the advent of Dvāpara— covetousness, lack of fortitude, trading mentality, trade conflicts, uncertainty of the factual representations, the disintegration of the castes (or orders of society), an allocation of the jurisdictional avocations, beggary, destruction of sacrificial plants and animals, criminal proceedings, pride or hauteur, intolerance and weakness. A prevalence of all these endowed with the qualities of Rajas and Tamas i.e. obscurity and gloom became well-known in Dvāpara.

आद्ये कृते न धर्मोऽस्ति त्रेतायां संप्रपद्यते।

द्वापरे व्याकुली भूत्वा प्रणश्यति कलौ युगे॥ ५॥

In the primeval Kṛta age, Dharma is neutral; in Tretā Yuga, it is sought and attained. In Dvāpara, it becomes agitated and intensely affected and in Kali, it perishes.

वर्णानां विपरिध्वंसः संकीर्त्यते तथाऽऽश्रमः।

द्वैधमुत्पद्यते चैव युगे तस्मिञ्श्रुतौ स्मृतौ॥ ६॥

In Kali Age, the order of the castes gets destroyed. The discipline of the different stages of life is destroyed. Doubts (due to variance) in Śrutis and Smṛtis begin to rise.

द्वैधाच्छ्रुतेः स्मृतेश्चैव निश्चयो नाधिगम्यते।

अनिश्चयाधिगमनाद्धर्मतत्त्वं न विद्यते॥

धर्मतत्त्वे तु भिन्नानां मतिभेदो भवेन्नृणाम्॥ ७॥

Owing to the difference between Śrutis and Smṛtis, no decision is arrived at. Due to indecision, the factual representation of Law (Dharma) becomes obsolete. And there ensues a difference of opinion among men in matter of factual representation of the Law.

परस्परविभिन्नैस्तैर्दृष्टीनां विभ्रमेण च।

अयं धर्मो ह्ययं नेति निश्चयो नाधिगम्यते॥ ८॥

By them mutually disintegrated, owing to the variation in the outlooks, no definite decision as to what is Dharma and what is not, can be arrived at.

कारणानां च वैकल्यात्कारणस्याप्यनिश्चयात्।

मतिभेदे च तेषां वै दृष्टीनां विभ्रमो भवेत्॥ ९॥

Owing to the depletion of the causes and also owing to the instability of a means, in the difference of opinion of those ones, there may ensue the delirium in the viewpoints.

ततो दृष्टिविभिन्नैस्तैः कृतं शास्त्रकुलं त्विदम्।

एको वेदश्चतुष्पादस्त्रेतास्विह विधीयते॥ १०॥

Then by those divided in outlook, a variety of scriptures became composed. A single unified Veda is divided into four here in Tretā Age.

संरोधादायुषश्चैव दृश्यते द्वापरेषु च।

वेदव्यासैश्चतुर्धा तु व्यस्यते द्वापरादिषु॥ ११॥

Owing to the obscurity of the duration of life in the Dvāpara Yuga, the Veda is divided into four by Vedavyāsa in Dvāpara ages.

ऋषिपुत्रैः पुनर्वेदा भिद्यन्ते दृष्टिविभ्रमैः।

मन्त्रब्राह्मणविन्यासैः स्वरवर्णाविपर्ययैः॥ १२॥

By the scions of sages then, the Vedas are subdivided owing to the variability of the viewpoints by the composition of the Mantras (i.e. Vedic Texts) and Brāhmaṇas (their explanatory exegetic), by alterations on accents,

syllable etc. and by the gradation of vowels consonants.

संहिता ऋग्यजुःसाम्नां संहन्यन्ते श्रुतर्षिभिः।

सामान्याद्वैकृताच्चैव दृष्टिभिन्नैः क्वचित्क्वचित्॥ १३॥

The compendious collections of Rk, Yajur and Sāmans become compiled by the learned sages. Somewhere owing to the general and special (known as Vedic *Vikṛtis*), changes occurred according to variation of outlook.

ब्राह्मणं कल्पसूत्राणि मन्त्रप्रवचनानि च।

अन्ये तु प्रहितास्तीर्थैः केचित्तान्प्रत्यवस्थिताः॥ १४॥

Brahmaṇa (the explanatory exegetical treatises of the Vedas), Kalpasūtras (the Auxiliary Vedas or scientific aphoristic literature), Mantra-Pravacanas (different scriptural texts) and others such ones came into existence. Some were rejected by authoritative persons while others were retained.

द्वापरेषु प्रवर्तन्ते भिन्नवृत्ताश्रमा द्विजाः।

एकमाध्वर्यवं पूर्वमासीद्द्वैधं पुनस्ततः॥ १५॥

In Dvāparas, the twice-born ones began to disregard the rules of conduct and stages of life. Formerly, there was a single Yajurveda; later it was divided into two (Śukla and Kṛṣṇa Yajurveda).

सामान्यविपरीतार्थैः कृतं शास्त्रकुलं त्विदम्।

आध्वर्यवस्य प्रस्तावैर्वहुधा व्याकुलं कृतम्॥ १६॥

By the normal and perverted interpretations, this group of scriptures has been created. By the proposals of the activities of the initiating priests, that was rendered endowed with contrarities manifoldly.

तथैवाथर्वऋक्साम्नां विकल्पैश्चाप्यसंक्षयाः।

व्याकुलं द्वापरे भिन्नं क्रियते भिन्नदर्शनैः॥ १७॥

And likewise by the undecaying conceptions, the psalms of the Atharvan, Rk and Sāman have been confused in Dvāpara, by those having philosophy of varied norm.

तेषां भेदाः प्रभेदाश्च विकल्पैश्चाप्यसंक्षयाः।

द्वापरे संप्रवर्तन्ते विनश्यन्ति पुनः कलौ॥ १८॥

Their variation and typical exegetics by optional imagination and the preservative expansions prevent in Dvāpara and get defunct in the Kali Age.

तेषां विपर्ययाश्चैव भवन्ति द्वापरे पुनः।

अवृष्टिर्मरणं चैव तथैव व्याध्युपद्रवाः॥ १९॥

Their contrarities once again get resurrection in Dvāpara itself, as calamities such as draughts, premature deaths, disease or epidemics and turmoils.

वाङ्मनःकर्मजैर्दुःखैर्निर्वेदो जायते पुनः।

निर्वेदाज्जायते तेषां दुःखमोक्षविचारणा॥ २०॥

By anguishes born of speech, mind and action, despondency and indifference to worldly life sets in, and as a result of which they begin to ponder over the idea of renunciation from grief.

विचारणाच्च वैराग्यं वैराग्याद्दोषदर्शनम्।

दोषाणां दर्शनाच्चैव द्वापरे ज्ञानसंभवः॥ २१॥

From thoughtfulness renunciation and from renunciation, the observation or finding of faults are seen. And from the observation of faults, there is the possibility of spiritual knowledge in Dvāpara Age.

तेषां च मानिनां पूर्वमाद्ये स्वायंभुवेऽन्तरे।

उत्पद्यते हि शास्त्राणां द्वापरे परिपन्थिनः॥ २२॥

In Dvāpara Age, rival (scriptures and sects) crop up against the scriptures which were honoured formerly in the first Svāyambhuva Manvantara.

आयुर्वेदविकल्पाश्च अङ्गानां ज्योतिषस्य च।

अर्थशास्त्रविकल्पश्च हेतुशास्त्रविकल्पनम्॥ २३॥

There are speculations and alterations in Āyurveda, Jyotiṣa and the ancillaries of the Vedas; there are doubts and variations in Artha Śāstra and the exposition of the science of logic.

स्मृतिशास्त्रप्रभेदाश्च प्रस्थानानि पृथक्पृथक्।

द्वापरेष्वभिवर्तन्ते मतिभेदास्तथा नृणाम्॥ २४॥

There are diversities and variations in the

Smṛti texts. Different sects and branches (of theology and philosophy) came into vogue. In Dvāpara Yuga, difference of opinion starts among men.

मनसा कर्मणा वाचा कृच्छ्राद्वार्ता प्रसिध्यति।
द्वारे सर्वभूतानां कायक्लेशपुरस्कृता॥ २५॥

Survival is possible only by mind, action and speech. It becomes practicable in Dvāpara of all the beings foreboded by the physical strain.

लोभोऽधृतिर्विणिगयुद्धं तत्त्वानामविनिश्चयः।
वेदशास्त्रप्रणयनं धर्माणां संकरस्तथा॥ २६॥
द्वारेषु प्रवर्तन्ते रागो लोभो वधस्तथा।
वर्णाश्रमपरिध्वंसाः कामद्वेषौ तथैव च॥ २७॥

Cupidity, impatience, the activities of the merchants, wars, the uncertainty in regard to philosophical principles, the composition of Vedas and the intermixture of castes or confusion of the legal implication, passion, greed and murder, the violation of the orders of society and stages of life and lust and animosity likewise in Dvāpara became in vogue.

पूर्णे वर्षसहस्रे द्वे परमायुस्तथा नृणाम्।
निःशेषे द्वारे तस्मिंस्तस्य संध्या तु पादतः॥ २८॥
प्रतिष्ठते गुणैर्हीनो धर्मोऽसौ द्वारस्य तु।
तथैव संध्यापादेन अंशस्तस्यावतिष्ठते॥ २९॥

The traits of Dvāpara age are evident in the *Sandhyā* period but a little. They become establish as devoid of merits in Dvāpara and that very way by a quarter of the *Sandhyā* period, only a part of that persists.

द्वारस्य च वर्षे या तिष्यस्य तु निबोधत।
द्वारस्यांशशेषे तु प्रतिपत्तिः कले रतः॥ ३०॥

In the year of Dvāpara or the varṣa of Dvāpara, the situation that prevailed of Tīṣya i.e. Kali age having strife, that you may know as such.

हिंसाऽसूयाऽनृतं माया वधश्चैव तपस्विनाम्।
एते स्वभावास्तिष्यस्य साधयन्ति च वै प्रजाः॥ ३१॥

Violence, spite and untruth, deceit or cheating, murders of the ascetics, these are the dispositions of the Kali age, which people inherit.

एष धर्मः कृतः कृत्स्नो धर्मश्च परिहीयते।
मनसा कर्मणा स्तुत्या वार्ता सिध्यति वा न वा॥ ३२॥

The entire Dharma deteriorates, affected by the traits of the Yuga. It is doubtful whether the livelihood (of the people) can be achieved even by putting up mental strain, physical exertion or prayers.

कलौ प्रमारको रोगः सततं क्षुब्धयानि वै।
अनावृष्टिभयं घोरं देशानां च विपर्ययः॥ ३३॥

In Kali age, the contagious epidemic prevailed constantly, hunger and fears (predominated). The terrific awe of drought (paucity of rains) is there and the vision is blurred and rendered perverse.

न प्रमाणं स्मृतेरस्ति तिष्ये लोके युगे युगे।
गर्भस्थो प्रियते कश्चिद्यौवनस्थस्तथाऽपरः॥
स्थाविरे माध्यकौमारे प्रियन्ते वै कलौ प्रजाः॥ ३४॥

In the world of Kali age, no authenticity of the Law Codes survived in every period of existence. Some foetus developed (lit. some child developed in the embryo) and became defunct and even some other one in prime of youth lest his life. In Kali Age, the progenies became defunct in old age as well as in middle state of youth.

अधार्मिकास्त्वनाचारा मोहकोपाल्पतेजसः।
अनृतबुवाश्च सततं तिष्ये जायन्ति वै प्रजाः॥ ३५॥

In Kali age, people are unrighteous, unmindful of the rules of conduct, fierce in anger and deficient in power and splendour. They are the false speaking ones.

दुरिष्टैर्दुरधीतैश्च दुराचारैर्दुरागमैः।
विप्राणां कर्मदोषैस्तैः प्रजानां जायते भयम्॥ ३६॥

They are badly cherished, badly tutored, bad-conducted ones and study misleading

religious scriptures. There are faults in the performance of holy rites of Brāhmaṇas.

हिंसा माया तथेर्ष्या च क्रोधोऽसूयाऽक्षमाऽनृतम्।
तिष्ये भवन्ति जन्तूनां रागो लोभश्च सर्वशः॥ ३७॥

There erupts awe for the subjects or posterities, violence, deceit and likewise spite, wrath, heart burning, intolerance and untruth in the Kali Age. Living beings become rampant and passion and greed (prevail) all over.

संक्षोभो जायतेऽत्यर्थं कलिमासाद्य वै युगम्।
नाधीयन्ते तदा वेदा न यजन्ते द्विजातयः॥
उत्सीदन्ति नराश्चैव क्षत्रियाः सविशः क्रमात्॥ ३८॥

Exasperation of highest order gets into being having attained to the Kali age. Neither Vedas are studied nor the Brāhmaṇa perform sacrifices. Men attain to grief including Kṣatriyas and Brāhmaṇas or Kṣatriyas along with the Brāhmaṇas.

शूद्राणामन्त्ययोनेस्तु संबन्धा ब्राह्मणैः सह।
भवन्तीह कलौ तस्मिञ्शयनासनभोजनैः॥ ३९॥

Sūdras (low-born) and degraded persons have contact with Brāhmaṇas (high-born) in sharing beds, seats and food in Kali age.

राजानः शूद्रभूयिष्ठाः पाषण्डानां प्रवर्तकाः।
भ्रूणहत्याः प्रजास्तत्र प्रजा एवं प्रवर्तते॥ ४०॥

The Kings are mostly of the Sūdra caste, the organisers of the heretical sects. The abortion dealers among the progenies become abundant and progeny gets on that very way.

आयुर्मेधा बलं रूपं कुलं चैव प्रहीयते।
शूद्राश्च ब्राह्मणाचाराः शूद्राचाराश्च ब्राह्मणाः॥ ४१॥

Āyuh (Age), intellect, strength or virility, beauty and lineage become truncated or short lived. The Sūdras take the role of Brāhmaṇas and Brāhmaṇas assume the role of Sūdras.

राजवृत्ते स्थिताश्चौराश्चौरवृत्ताश्च पार्थिवाः।
भृत्याश्च नष्टसुहृदो युगान्ते पर्युपस्थिते॥ ४२॥

The thieves take to the profession of kings and the kings assume the role of thieves and at

the arrival of the end of this aeon, servants are bereft of love, friendship and loyalty (to their masters).

अशीलिन्योऽव्रताश्चापि स्त्रियो मद्यामिषप्रियाः।
मायामात्रा भविष्यन्ति युगान्ते प्रत्युपस्थिते॥ ४३॥

Women being of unvirtuous demeanour, free from vows or sacraments, fond of wine and meat, shall assume the role of swindlers at the arrival of the end of the aeon.

श्रापदप्रबलत्वं च गवां चैवाप्युपक्षयः।
साधूनां विनिवृत्तिश्च विद्यात्तस्मिन्कलौ युगे॥ ४४॥

The ferocity or rapacity of wild beasts, the paucity of kine, and the exhaustion of Suave beings, one may know (for certain) in the Kali age.

तदा सूक्ष्मो महोदकोर् दुर्लभो दानमूलवान्।
चतुराश्रमशैथिल्याद्धर्मः प्रविचलिष्यति॥ ४५॥

At that time, the excessively fruitful and very subtle Dharma becomes difficult of acquisition. Having root for charity or begging, owing to the laxity of four orders of society and stages of life, Dharma gets shaken.

तदा ह्यल्पफला देवी भवेद्भूमिर्महीयसी।
शूद्रास्तपश्चरिष्यन्ति युगान्ते प्रत्युपस्थिते॥ ४६॥

Then, the Earth, the goddess may become such as having fruits mitigated being of a vast expunge, and the Sūdras shall take of penance at the arrival of the end of the aeon.

तदा ह्यैकाह्निको धर्मो द्वापरे यश्च मासिकः।
त्रेतायां वत्सरस्थश्च एकाह्नादतिरिच्यते॥ ४७॥

A Code of Law practised for a single day in (Kali) is equal to that practised for a month in Dvāpara and a year in Tretā Yuga.

अरक्षितारो हर्तारो बलिभागस्य पार्थिवाः।
युगान्तेषु भविष्यन्ति स्वरक्षणपरायणाः॥ ४८॥

The kings never protect the subjects. They appropriate their shares in oblations. The kings at the end of the Yugas or within the Yugas shall happen to be as prone to personal safeguard.

अक्षत्रियाश्च राजानो विशः शूद्रोपजीविनः।

शूद्राभिवादिनः सर्वे युगान्ते द्विजसत्तमाः॥४९॥

The kings do not belong to the Kṣatriya caste, and Vaiśyas subsist upon the Śūdras. The excellent Brāhmanas shall be welcomers of the Śūdras at the end of the aeon.

यतयश्च भविष्यन्ति बहवोऽस्मिन्कलौ युगे।

चित्रवर्षी तदा देवो यदा स्यात्तु युगक्षयः॥५०॥

And there shall happen wicked recluses innumerable in the Kali age. When the god (Indra) will rain in an unusual manner, then there will happen the dissolution of the Universe.

सर्वे वाणिजकाश्चापि भविष्यन्त्यधमे युगे।

(शूद्राश्च यतिनश्चैव गूढवासास्तपस्विनः॥

लोलुपाः परदारेषु नष्टमार्गाः कलौ युगे।)

भूयिष्ठं कूटमानैश्च पुण्यं विक्रीयते जनैः॥५१॥

All the commercial tangles shall happen to be in this inferior age. The Śūdras, the Yatins (the ascetics), the penance practisers, the poor, the miserables, helpless persons and those having lust for the others' wives or adulterers, having paths deranged, shall happen to be in the Kali Yuga. In abundant norm, by frauds and fraudulent measurements, the articles of trade shall be sold by men.

कुशीलचर्या पाषण्डैर्वृथारूपैः समावृतम्।

पुरुषाल्पं बहुस्त्रीकं युगान्ते पर्युपस्थिते॥५२॥

The misconducted behaviour by the heretical sects, covered all over by futility normed ones, scant in males and abundant in females, will be there on the arrival of the end of the aeon.

बहुयाचनको लोको भविष्यति परस्परम्।

ऋव्यादनः क्रूरवाक्योऽनार्जवो नानसूयकः॥५३॥

Abundantly begging one, the populace shall happen to be in a concordant norm. They are the carrion-eating one, scurrile-tongued, dishonest and jealous normed.

न कृते प्रतिकर्ता च क्षीणो लोको भविष्यति।

अशङ्का चैव पतिते तद्युगान्तस्य लक्षणम्॥५४॥

And the populace not offering return help for the (wing) done, will be disabled as such. They shall indulge non-apprehensively in the activities causing downfall. That shall be the specific characteristic of the (Kali) Age.

नरशून्या वसुमती शून्या चैव भविष्यति।

मण्डलानि भवन्त्यत्र देशेषु नगरेषु च॥५५॥

The earth shall be void of good men. It will be desolate. And in the countries and towns, there will be groups and cliques.

अल्पोदका चाल्पफला भविष्यति वसुंधरा।

गोप्ताश्चाप्यगोप्ताः प्रभविष्यन्त्यशासनाः॥५६॥

Short in water and fruits, the earth shall become scanty. The guardians shall become non-guardians and the misruling ones shall prevail upon.

हर्तारः पररत्नानां परदारप्रधर्षकाः।

कामात्मानो दुरात्मानो ह्यधर्मात्साहसप्रियाः॥५७॥

Stealers of others' gems and draggers or abductors of others' wives, having selves of wanton wills, the wicked-souled ones, owing to unrighteousness, the ones fond of tenacity or violence (shall abound) as such.

प्रनष्टचेतना पुंसो मुक्तकेशास्तु चूलिकाः।

ऊनषोडशवर्षाश्च (प्रजायन्ते युगक्षये॥५८॥

The men having consciousness or alertness vanished, having crests with curls dishevelled, having ages less than sixteen years, shall take birth at the end of the aeon.

शुक्लदन्ता जिताक्षाश्च मुण्डाः काषायवाससः।

शूद्रा धर्मं चरिष्यन्ति युगान्ते पर्युपस्थिते॥५९॥

Having teeth white, senses won over, shaven-headed ones, wearing scarlet robes, the Śūdras shall act the undertakings of Religious merits on the arrival of the end of the aeon.

सस्यचौरा भविष्यन्ति तथा चैलाभिमर्शनाः।

चौराश्चौरस्य हर्तारो हर्तुहर्तार एव च॥६०॥

There will be thieves stealing foodcrops and garments. There will be looters robbing other robbers and abductors of murderers.

ज्ञानकर्मण्युपरते लोके निष्क्रियतां गते।

कीटमूषिकसर्पाश्च) धर्षयिष्यन्ति मानवान्॥ ६१॥

The world having gone relinquished by knowledge as also gone void of professional segregation, the worms, rats and snakes shall drag away the human beings.

सुभिक्षं क्षेममारोग्यं सामर्थ्यं दुर्लभं भवेत्।

कौशिकाः प्रतिवत्स्यन्ति देशान्क्षुब्धयपीडितान्॥ ६२॥

Abundant supply of provisions or corns¹ or food, well-beings, good health or freedom from ailments, shall assume paucity. The owls shall predominate the areas (lit. countries) tormented by hunger and fear.

दुःखेनाभिप्लुतानां च परमायुः शतं भवेत्।

दृश्यन्ते न च दृश्यन्ते वेदाः कलियुगेऽखिलाः॥ ६३॥

Of those overwhelmed by grieves, the age may get prolonged to the extent of a hundred years. In Kali Yuga, the Vedas will be seen in some places and not seen in some places.

उत्सीदन्ति तथा यज्ञाः केवला धर्मपीडिताः।

काषायिणश्च निर्ग्रन्थास्तथा कापालिनश्च ह॥ ६४॥

वेदविक्रयिणश्चान्ये तीर्थविक्रयिणोऽपरे।

वर्णाश्रमाणां ये चान्ये पाषण्डाः परिपन्थिनः॥ ६५॥

उत्पद्यन्ते तथा ते वै संप्राप्ते तु कलौ युगे।

नाधीयन्ते तदा वेदाः शूद्रा धर्मार्थकोविदाः॥ ६६॥

The sacrifices shall assume defunct only obsessed by unrighteousness. The scarlet-robed ones (Buddhists), the naked mendicants (Jainas) and likewise the Kāpālikas² or Śaiva mendicants, the sellers of the Vedas, the sellers of the holy places or fordable spots, as also others who are the heretical sects offering

opposition to the dicta of orders of society and stages of life, will be born. That very way at the inception of the Kali Age, the Vedas shall not be studied and Śūdras shall be the expounders of spiritual good or Law and political thought.

यजन्ते नाश्रमेधेन राजानः शूद्रयोनयः।

स्त्रीवधं योवधं कृत्वा हत्वा चैव परस्परम्॥

उपहन्युस्तदाऽन्योन्यं साधयन्ति तथा प्रजाः॥ ६७॥

The kings of Śūdras breed shall not take to the celebration of Aśvamedhas (horse-sacrifices). Having taken to the brutal murders of women and kine and also of mutual massacres, the subjects may liquidate each other.

दुःखप्रचारतोऽल्पायुर्देशोत्सादः सरोगता।

मोहो ग्लानिस्तथा सौख्यं तमोवृत्तं कलौ स्मृतम्॥ ६८॥

Owing to the propagation of miseries, the people will be short-lived. The demolition of the countries and diseased framedness, infatuation, fatigue or hatred, and the idea of bliss overpowered by the Tamogūṇa i.e. depravity, remain popularised in the Kali Age.

प्रजासु भ्रूणहत्या च अथ वै संप्रवर्तते।

तस्मादायुर्बलं रूपं कलिं प्राप्य प्रहीयते॥

दुःखेनाभिप्लुतानां वै परमायुः शतं नृणाम्॥ ६९॥

Among the progenies or subjects, the abortion or destruction of embryos shall prevail along and on that account, in that Age, power or strength or virility and form or beauty becomes scent-normed, having taken to strife. The highest life expectation of men afflicted by misery will be a hundred years.

दृश्यन्ते नाभिदृश्यन्ते वेदाः कलियुगेऽखिलाः।

उत्सीदन्ते तदा यज्ञाः केवला धर्मपीडिताः॥ ७०॥

The Vedas in entirety are seen or not seen in the Kali Age and the Yajñas or sacrificial performances go defunct obscured by unrighteousness.

तदा त्वल्पेन कालेन सिद्धिं यास्यन्ति मानवाः।

धन्या धर्मं चरिष्यन्ति युगान्ते द्विजसत्तमाः॥ ७१॥

1. V.S. Apte, p. 607. सुभिक्षम्।

2. The followers of a certain Śaiva sect, characterised by carrying skulls of men in the form of garlands and eating and drinking from them.

Then within a short span of time, the men will attain *Siddhi*. The fortunate ones, the twice-born ones, shall take to piety at the end of the aeon.

श्रुतिस्मृत्युदितं धर्मं ये चरन्त्यनसूयकाः।

त्रेतायां वार्षिको धर्मो द्वापरे मासिकः स्मृतः॥

यथाशक्ति चरन्प्राज्ञस्तदह्ना प्राप्नुयात्कलौ॥७२॥

Those reft of spite who take to the performance of religious rites as per enjoinderment of Vedas and Dharmaśāstras for a year in Tretā, it is equal to that for a month in Dvāpara Age. An intelligent man performing these in Kali Age according to his capacity, shall attain the same fruit in a day.

एषा कलियुगेऽवस्था संध्यांशं तु निबोध मे।

युगे युगे तु हीयन्ते त्रींस्त्रीन्यादांश्च सिद्धयः॥७३॥

This is the provision in the Kali Age. You may know from me the part of the junction (*Sandhyāṁśa*). In every age, the accomplishments become defunct and dwindle by three-fourths.

युगस्वभावात्संध्यास्तु तिष्ठन्तीमास्तु पादशः।

संध्यास्वभावाच्चांशेषु पादशस्ते प्रतिष्ठिताः॥७४॥

On an account of the personal disposition of the Yuga, the *Sandhyās* stay by a quarter and on account of the personal disposition of the *Sandhyās*, they stay in their parts by a quarter.

एवं संध्यांशके काले संप्राप्ते तु युगान्तिके।

तेषां शास्ता ह्यसाधूनां भृगूणां निधनोत्थितः॥७५॥

This way, when the period of junction (*Sandhyāṁśa*) approaches as pertaining to the end of the aeon, a king, the chastiser of the wicked people, will be born after the death of Bhṛgu.

गोत्रेण वै चन्द्रमसो नाम्ना प्रवितिरुच्यते।

माधवस्य तु सोऽंशेन पूर्वं स्वायंभुवेऽन्तरे॥७६॥

He will be of the lineage norm of Moon, or by the nomenclature of moon, and termed as Pramiti. By the partial incarnation of Mādhava, he was born earlier in the Svāyambhuva Manvantara.

समाः स विंशति पूर्णाः पर्यटन्वै वसुंधराम्।

आचकर्ष स वै सेनां सवाजिस्थकुञ्जराम्॥७७॥

For a full span of twenty years, he wandered over the earth. He led an army equipped with horses, chariots and elephants.

प्रगृहीतायुधैर्विप्रेः शतशोऽथ सहस्रशः।

स तदा तैः परिवृतो म्लेच्छान्हन्ति सहस्रशः॥७८॥

Caught hold of by Vipras (Brāhmaṇas or scholars), hundred fold or thousand fold, he then surrounded by them, kills Mlecchas in thousands.

स हत्वा सर्वगृष्टैव राजस्ताज्जूद्रयोनिजान्।

पाषण्डान्स ततः सर्वान्निःशेषान्कृतवान्भुः॥७९॥

He went everywhere. After killing those sprung from the Sūdra breed, he then killed in absolution¹ all the heretical sects.

नात्यर्थं धार्मिका ये च तान्सर्वाहन्ति सर्वशः।

वर्णव्यत्यासजातांश्च ये च तानुपजीविनः॥८०॥

And those who were not religious by any means, he killed them in absolution. He killed those born of mixed castes as well as those who depended on them.

उदीच्यान्मध्यदेशांश्च पार्वतीयांस्तथैव च।

प्राच्यान्प्रतीच्यांश्च तथा विन्ध्यपृष्ठापरान्तिकान्॥८१॥

तथैव दक्षिणात्यांश्च द्रविडान्सहस्रैः सह।

गान्धारान्पारदांश्चैव पङ्कवान्यवनांस्तथा॥८२॥

तुषारान्बर्बरांश्चीनाञ्जूलिकान्द्रदान्खसान्।

लम्पाकान्ध केतांश्च किरातानां च जातयः॥८३॥

He killed the Northerners, of the Central provinces, the Mountaineers, likewise the Eastern ones and western ones, the dwellers of Vindhya and Aparānta i.e. of Kaṅkaṇa countries. And likewise he killed the Southerners, the Draviḍas, along with those of Siṁhala country, Gāndhāras, Pāradas, Pahlavas, Yavanas, Tuṣāras, Barbaras, Cīnas, Śūlikas, Daradas, Khasas, Laṁpākas, Ketas and the Kirātas, the tribal ones.

1. In verse 80, pāda 4. निःशेषान् is printed as निशेषान्।

प्रवृत्तचक्रो बलवान्मलेच्छानामन्तकृद्भिः।

अवृष्यः सर्वभूतानां चकाराथ वसुंधराम्॥८४॥

Setting his wheel (of religious victory) in motion, the mighty one, the liquidator of the Mlecchas, the powerful one, unrepressible for all the beings, roamed about on the earth.

माधवस्य तु सोऽशेन देवस्य हि विजज्ञिवान्।

पूर्वजन्मविधिज्ञैश्च प्रमितिर्नाम वीर्यवान्॥८५॥

He was born by the partial incarnation of Mādhava i.e. Viṣṇu, the god. He became known as Pramiti, the prowessed one, specifically by those having knowledge of the law of primogeniture.

गोत्रेण वै चन्द्रमसः पूर्वे कलियुगे प्रभुः।

द्वात्रिंशेऽभ्युदिते वर्षे प्रकान्ते विंशति समाः॥८६॥

विनिघ्नन्सर्वभूतानि मानवानि सहस्रशः।

कृत्वा वीर्यावशेषा तु पृथ्वीं रूढेन कर्मणा।

परस्परनिमित्तेन कोपेनाऽऽकस्मिकेन तु॥८७॥

He was of the lineage of the lunar race in the primeval Kali Yuga. When he was thirty-two (he started his victorious march). For twenty years, he continued to slay men and other living beings in thousands. He rendered the earth reft of virility in entirety or as one having virility survived by a mutual cause and sudden wrath.

स साधयित्वा वृषलान्प्रायशस्तान्धार्मिकान्।

गङ्गायमुनयोर्मध्ये निष्ठां प्राप्तः सहानुगः॥८८॥

That one having tackled the Vṛṣalas, normally those one as irreligious beings, attained to solidarity along with the associates in the middle of Gaṅgā and Yamunā.

ततो व्यतीते तस्मिन्स्तु अमात्ये सत्यसैनिके।

उत्साद्य पार्थिवान्सर्वान्मलेच्छांश्चैव सहस्रशः॥८९॥

तत्र संध्यांशके काले संप्राप्ते तु युगान्तिके।

स्थितास्वल्पावशिष्टासु प्रजास्विव क्वचित्क्वचित्॥९०॥

अप्रग्रहास्ततस्ता वै लोकचेष्टास्तु वृन्दशः।

उपहिंसन्ति चान्योन्यं प्रपद्यन्ते परस्परम्॥९१॥

When he thus passed away along with his ministers and faithful soldiers, after extirpating all the kings along with Mlecchas in entirety all over in thousands, when the period of the part of *Sandhyā* arrived at the end of the Yuga, and when only a few of the progenies survived only to a little extent here and there, the unchecked people became active in the world in groups. They kill each other and disintegrate mutually.

अराजके युगवशात्संशये समुपस्थिते।

प्रजास्ताः वै ततः सर्वाः परस्परभयार्दिताः॥९२॥

The apprehension of anarchy having come to the fore, as per exigency of the Yuga, all the subjects, then became distraught by mutual terrors.

व्याकुलाश्च परिश्रान्तास्त्यक्त्वा दारानृहाणि च।

स्वान्प्राणान्समवेक्षन्तो निष्कारुण्याः सुदुःखिताः॥९३॥

Thoroughly disturbed and ennuied, having abandoned spouses and abodes, taking recourse to the security of their lives, void of complaisance, they became highly aggrieved.

नष्टे श्रौते स्मृते धर्मे परस्परहतास्तदा।

निर्मर्यादा निराक्रन्दा निस्नेहा निरपत्रपाः॥९४॥

When the Law based on the Vedas and Smṛtis became oblivious, people killed one another devoid of the bounds of decency, affection, friendship or shame.

नष्टे वर्षे प्रतिहता ह्रस्वकाः पञ्चविंशकाः।

हित्वा दारांश्च पुत्रांश्च विषादव्याकुलेन्द्रियाः॥९५॥

Their span of life dwindled to twenty-five years. They became short-sized. They abandoned their wives and sons, having senses dazed by anguish.

अनावृष्टिहताश्चैव वार्तामुत्सृज्य दुःखिताः।

प्रत्यन्तांस्तान्निषेवन्ते हित्वा जनपदान्स्वकान्॥९६॥

Distracted by draughts and scanty rain, they were forced to abandon cultivation. Being utterly miserable, they took leave of their own Janapadas and lived in the frontier.

सरितः सागरानूपान्नेवन्ते पर्वतांस्तदा।

मधुमासैर्मूलफलैर्वर्तयन्ति सुदुःखिताः॥ ९७॥

They began to resort to streams, oceans, marshes and the mountains. They subsisted upon honey, meat, bulbous roots and fruits and passed their time quite miserably.

चीरवस्त्राजिनधरा निष्पत्रा निष्परिग्रहाः।

वर्णाश्रमपरिभ्रष्टाः संकरं घोरमास्थिताः॥ ९८॥

Wearing cloaks of wrapper and antelope hides, reft of straps and spouses, fallen astray from the domain of orders of society and stages of life, they attuned to horrible intermixture of breeds.

एतां काष्ठामनुप्राप्ता अल्पशेषाः प्रजास्तथा।

जराव्याधिक्षुधाविष्टा दुःखान्निर्वेदमागमन्॥ ९९॥

Gone over to such an extent of misery where progenies survived to a scanty norm, they were overwhelmed by hunger, disease, old age, and attained to grief and disgust.

विचारणं तु निर्वेदात्साम्यावस्था विचारणात्।

साम्यावस्थासु संबोधः संबोधाद्धर्मशीलता॥ १००॥

From disgust gets generated thoughtfulness and from thoughtfulness comes off the state of equanimity. From equanimity comes off wakefulness¹ and from wakefulness comes off adherence to law or duty.

तासूपगमयुक्तासु कलिशिष्टासु वै स्वयम्।

अहोरात्रं तदा तासां युगं तु परिवर्तते॥ १०१॥

When those subjects surviving at the end of Kali Age are thus enlightened, in a single day and night the Yuga is transformed.

चित्तसंमोहनं कृत्वा तासां तैः सप्तमं तु तत्।

भावनोऽर्थस्य च बलात्ततः कृतमवर्तते॥ १०२॥

After inducing the infatuation of heart, the activity or Kṛta Age sets in due to the seventh one from them (?) under force of impending objectives.

प्रवृत्ते तु पुनस्तस्मिंस्ततः कृतयुगे तु वै।

उत्पन्नाः कलिशिष्टास्तु कार्तियुग्यः प्रजास्तदा॥ १०३॥

When Kṛtayuga begins to function again, the few subjects surviving from Kaliyuga become the subjects of Kṛtayuga.

तिष्ठन्ति चेह ये सिद्धाः सुहृष्टा विचरन्ति च।

सदा सप्तर्षयश्चैव तत्र ते च व्यवस्थिताः॥ १०४॥

Those Siddhas who stand move about and are clearly seen. The Seven Sages also continue to remain established there.

ब्रह्मक्षत्रविशः शूद्रा बीजार्थं ये स्मृता इह।

कलिजैः सह ते सर्वे निर्विशेषास्तदाऽभवन्॥ १०५॥

Brahmanas, Kṣatriyas, Vaiśyas and Śūdras who remained well-known for the purpose of procreation, all those assume a non-distinction from those who are born of Kali.

तेषां सप्तर्षयो धर्मं कथयन्तीतरेषु च।

वर्णाश्रमाचारयुक्तः श्रौतः स्मार्तो द्विधा तु सः॥ १०६॥

The Seven Sages ordain them and the others too in the two types of Dharma prescribed by Śrutis and Smṛtis as well as in the conduct pertaining to the castes and stages of life.

ततस्तेषु क्रियावस्तु वर्तन्ते वै प्रजाः कृते।

श्रौतः स्मार्तः कृतानां तु धर्मः सप्तर्षिदर्शितः॥ १०७॥

Then in the Kṛta (Yuga), (all the progenies or subjects) take to the act of virtuosity. The duty or law based on Vedas and Dharmasāstras enjoined by the seven sages is one of those hailing from the Kṛta (Yuga).

तासु धर्मव्यवस्थार्थं तिष्ठन्तीहाऽऽयुगक्षयात्।

मन्वन्तराधिकारेषु तिष्ठन्ति मुनयस्तु वै॥ १०८॥

Among them for the sake of establishment of Dharma, the Sages remain in authority over the whole of Manvantara and stay on (live) to the end of the Yuga.

यथा दावप्रदग्धेषु तृष्णोष्विह तपे ऋतौ।

नवानां प्रथमं दृष्टास्तेषां मूले तु संभवः॥ १०९॥

तथा कार्तियुगानां तु कलिङ्गेष्विह संभवः।

1. संबोधः is an error for संबोधः।

एवं युगाद्युगस्येह संतानस्तु परस्परम्॥
वर्तते ह्यव्यवच्छेदाद्यावन्मन्वन्तरक्षयः॥ ११० ॥

Just as fresh regenerations take place from the roots of grasses that are burnt during the summer in the forest-fire, in the similar manner, the new Yuga grows out of the old Yuga. This way from Yuga to Yuga, these ensures the development in a mutual combination and continues the continuity till the dissolution of the Manvantara.

सखमायुर्बलं रूपं धर्मार्थौ काम एव च।
युगेष्वेतानि हीयन्ते त्रीणि पादक्रमेण तु॥ १११ ॥

Bliss, beauty, force or strength, form, the spiritual good, material gains and also lust, all these abide or get assuaged during Yugas, the triad or such as per said order of the Yugas.

ससंख्यांशेषु हीयन्ते युगानां धर्मसिद्धयः।
इत्येष प्रतिबंधवर्धः कीर्तितस्तु मया द्विजाः॥ ११२ ॥

The accomplishments of the Law of Yugas become defunct during the parts of the conjunctions. This way, O Brāhmanas, the *Pratisandhi* (the period of transition between Yugas) has been narrated to you.

चतुर्युगानां (णां) सर्वेषामेतेनैव प्रसाधनम्।
एषां चतुर्युगावृत्तिरासहस्रात्प्रवर्तते॥ ११३ ॥
ब्रह्मणस्तदहः प्रोक्तं रात्रिश्च तावती स्मृता।
अत्राऽऽर्जवं जडीभावो भूतानामायुगक्षयात्॥ ११४ ॥

By means of this alone should all the sets of four Yugas be known. When the set of four Yugas repeats a thousand times, it is the day of god Brahmā. His night is also of the same duration. Herein the rectitude and the insensate norm of the beings continues till the end of the aeon.

एतत्देव तु सर्वेषां युगानां लक्षणं स्मृतम्।
एषां चतुर्युगानां (णां) तु गणना ह्येकसप्ततिः॥
क्रमेण परिवृत्ता तु मनोरन्तरमुच्यते॥ ११५ ॥

This much verily, has been known as the definition of all the Yugas. Seventy-one cycles

of the sets of four Yugas occurring successively constitute a Manvantara.

चतुर्युगे तथैकस्मिन्भवतीह यथाश्रुतम्।
तथा चान्येषु भवति पुनस्तद्वै यथाक्रमम्॥ ११६ ॥

In a single set of four Yugas, everything happens as per traditional hearing. In the other sets of four Yugas also the same thing happens in the same order.

सर्गे सर्गे यथा भेदा उत्पद्यन्ते तथैव तु।
पञ्चविंशत्परिमिता न न्यूना नाधिकास्तथा॥ ११७ ॥

In every *sarga* or creation, the variations or differences that occur are confined to twenty-five, neither less nor more.

तथा कल्पयुगैः सार्धं भवन्ति समलक्षणाः।
मन्वन्तराणां सर्वेषामेतदेव तु लक्षणम्॥ ११८ ॥

Likewise along with the Kalpa, Yugas become of the similar pre-requisites. This verily, is the definition of all the Manvantaras.

तथा युगानां परिवर्तनानि
चिरप्रवृत्तानि युगस्वभावात्।

तथा न संतिष्ठति जीवलोकः
क्षयोदयाभ्यां परिवर्तमानः॥ ११९ ॥

So also the transitions of the Yugas occur naturally. They are eternal as well. But the living beings that undergo modifications in the form of dissolution and re-creation cannot be permanent.

इत्येतल्लक्षणं प्रोक्तं युगानां वै समासतः।
अतीतानतीतानां वै सर्वमन्वन्तरेष्विह॥ १२० ॥

This way has been illustrated the characteristics of Yugas in brief, of those gone by and those not yet come, during the Manvantaras.

अनागतेषु तद्वच्च तर्कः कार्यो विजानता।
मन्वन्तरेषु सर्वेषु अतीतानागतेष्विह॥ १२१ ॥

In case of those not yet dawned, a deliberation deserves to be done, by the experts in the Manvantaras gone by and those not yet dawned.

मन्वन्तरेण चैकेन सर्वाण्येवान्तराणि वै।

व्याख्यातानि विजानीध्वं कल्पे कल्पेन चैव हि॥ १२२

In the Manvantaras whether of the past or of the future, know that the Manvantaras shall be explained by the present one; one Kalpa is explained by explaining another.

अस्याभिमानिनः सर्वे नामरूपैर्भवन्त्युत।

देवा ह्यष्टविधा ये च इह मन्वन्तरेश्वराः॥ १२३॥

By the name and framework of this one, do become endowed with honour or pride, the gods of eight types that exist being the Lords of Manvantaras.

ऋषयो मनवश्चैव सर्वे तुल्याः प्रयोजनैः।

एवं वर्णाश्रमाणां तु प्रविभागो युगे युगे॥ १२४॥

The sages and Manus are all equal in matter of purposes. This way the distribution of the orders of society and stages of life stands (tenable) in every Age.

युगस्वभावाच्च तथा विधत्ते वै सदा प्रभुः।

वर्णाश्रमविभागश्च युगानि युगसिद्धये॥ १२५॥

As per disposition of the Yugas, the Lord makes a provision, perennially, for the distribution of the orders of society and the stages of life, the Ages for the accomplishment of the functions, in the respective Ages.

अनुषङ्गः समाख्यातः सृष्टिसर्गं निबोधत।

विस्तरेणाऽऽनुपूर्व्या च स्थितिं वक्ष्ये युगेष्विह॥ १२६॥

The sequential norm has been expatiated upon. Now you learn about the creation of the world. In details as per descending order, I shall talk of the situation within the Yugas.

इति श्रीमहापुराणे वायुप्रोक्ते चतुर्युगाख्यानं

नामाष्टपञ्चाशोऽध्यायः॥ ५८॥

* * *

॥एकोनषष्टितमोऽध्यायः॥

Chapter 59

The observation on the ideologies of the
Divine Human Beings

सूत उवाच

युगेषु यास्तु जायन्ते प्रजास्ता वै निबोधत।

आसुरी सर्पगोपक्षिपैशाची यक्षराक्षसी॥

यस्मिन्युगे च संभूतिस्तासां यावत्तु जीवितम्॥ १॥

Sūta spoke— The progenies that take birth in the Yugas, you may locate them (list, understand those). I shall mention in which Yugas demons, serpents, cattles, birds, Piśācas, Yakṣas and Rākṣasas are born and how long they live.

पिशाचासुरगन्धर्वा यक्षराक्षसपन्नगाः।

युगमात्रं तु जीवन्ति ऋते मृत्युं वधेन ते॥ २॥

Piśācas, Asuras, Gandharvas, Yakṣas, Rākṣasas and Pannagas (the Nāgas), live to the span of a Yuga without death and murder.

मनुष्याणां पशूनां च पक्षिणां स्यावरैः सह।

तेषामायुः परिक्रान्तं युगधर्मेषु सर्वशः॥ ३॥

The span of life of human beings, animals, birds and immobile beings varies everywhere in accordance with the traits of the Yuga.

अस्थितिस्तु कलौ दृष्टाः भूतानामायुषस्तु च।

परमायुः शतं त्वेतन्मनुष्याणां कलौ स्मृतम्॥ ४॥

The instability stands observed in the Kali Age, of the beings as well as of the vegetation. The maximum life expectation of human beings in this Yuga is a hundred years.

देवासुरप्रमाणान्तु सप्तसप्ताङ्गुलं हसत्।

अङ्गुलानां शतं पूर्णमष्टपञ्चाशदुत्तरम्॥ ५॥

देवासुरप्रमाणं तदुच्छ्रायं कलिजैः स्मृतम्।

चत्वारश्चाप्यशीतिश्च कलिजैरङ्गुलैः स्मृतम्॥ ६॥

स्वेनाङ्गुलप्रमाणेन ऊर्ध्वमापादमस्तकम्।

इत्येष मानुषोत्सेधो हसतीह युगान्तिके॥ ७॥

In Kali age, the extent of the gods and demons is one hundred and fifty-eight *Angulas*. In human beings, the height is gradually reduced by seven times seven *Angulas* from that of Devas and Asuras. It is remembered that by the personal extent of *Angulas* upto the extent of head down to the feet, this way this is the elevation of the human norm which becomes subtract of further at the end of the aeon.

सर्वेषु युगकालेषु अतीतानागतेष्विह।

स्वेनाङ्गुलप्रमाणेन अष्टतालः स्मृतो नरः॥ ८॥

In all the Yuga's spans or tenures of the gone byes and the advancing ones, the man has the height of eight spans (*Tālas* i.e. *Vitasti*¹) measuring with his own fingers.

आपादतो मस्तकं तु नवतालो भवेत्तु यः।

संहताजानुबाहुस्तु स सुरैरपि पूज्यते॥ ९॥

He who is nine *Tālas* in height from foot to head with arms extending upto the knees when they are close together, is adored even by Devas.

गवाश्वहस्तिनां चैनं महिषस्थावरात्मनाम्।

ऋमेणैतेन योगेन हासवृद्धी युगे युगे॥ १०॥

Of cows, horses, tuskers, buffaloes and immobile beings, their height varies as follows in every Yuga.

षट्सप्तत्यङ्गुलोत्सेधः पशूनां ककुदस्तु वै।

अङ्गुलाष्टशतं पूर्णमुत्सेधः करिणां स्मृतः॥ ११॥

The hump of bull has an elevation of 76 *Angulas* i.e. 57 inches, and that of an elephant is full hundred and eight *Angulas* known as such.

अङ्गुलानां सहस्रं च चत्वारिंशाङ्गुलं विना।

पञ्चाशतं हयानां च उत्सेधः शाखिनां स्मृतः॥ १२॥

The height of horses is fifty *Angulas* and that of trees is a thousand *Angulas* less by forty *Angulas* (i.e. nine hundred sixty).

मानुषस्य शरीरस्य संनिवेशस्तु यादृशः।

तल्लक्षणस्तु देवानां दृश्यते तत्त्वदर्शनात्॥ १३॥

The structure of the physique of a human being is of that norm and the one having marks of the same type is discernible (even) of gods by an examination of the factual points.

बुद्ध्याऽतिशययुक्तं च देवानां कायमुच्यते।

देवानतिशयं चैव मानुषं कायमुच्यते॥ १४॥

By intelligence endowed with extraordinary faculty, the physique of gods stands determined. And non-extraordinary one from that of the gods, is determined the body of human beings.

इत्येते वै परिक्रान्ता भावा ये दिव्यमानुषाः।

पशूनां पक्षिणां चैव स्थावराणां निबोधत॥ १५॥

Thus the life of gods and human beings has been explained. Now you may understand the (physiology) of animals, birds and the immobile beings accordingly.

गावो ह्यजा महिष्योऽश्वा हस्तिनः पक्षिणो नगाः।

उपयुक्ताः क्रियास्वेते यज्ञियास्विह सर्वशः॥ १६॥

The kine, the goats, the buffaloes, the horses, the elephants, the birds and the serpents, are all having utility for this sacrificial performance all over.

देवस्थानेषु जायन्ते तद्रूपा एव ते पुनः।

यथाशयोपभोगास्तु देवानां शुभमूर्तयः॥ १७॥

In the abodes of gods, they take rebirth once again having the same form. They, of auspicious forms, are such as can be enjoyed by the Devas as they pleased.

तेषां रूपानुरूपैस्तैः प्रमाणैः स्थाणुजङ्गमैः।

मनोज्ञैस्तत्त्वभावज्ञैः सुखिनो ह्युपेदिरे॥ १८॥

By the forms and adaptability of the measurements of those, having static or dynamic forms, the charming ones and realisers of the actual ideologies, they become blissful.

अतः शिष्टान्प्रवक्ष्यामि सतः साधूंस्तथैव च।

सदिति ब्रह्मणः शब्दस्तद्वन्तो ये भवन्त्युत॥

सायुज्यं ब्रह्मणोऽत्यन्तं तेन सन्तः प्रचक्षते॥ १९॥

1. The distance between the tips of the little finger and the thumb when both are extended.

Now, I shall expose the *Śiṣṭas* (the sophisticated people) constituting *Sat-s* and *Sādhus* (saints). The word 'sat' indicates Brahman. Those who possess it, are called *santas* due to their similarity with Brahman.

दशात्मके ये विषये कारणं चाष्टलक्षणे।

न क्रुध्यन्ति न ह्यन्ति जितात्मानस्तु ते स्मृताः॥ २०॥

Those who are neither infuriated nor elated in regard to the tenfold object of senses and eight types of causes of bondage, are called *Jitātmanas* (who are self-controlled).

सामान्येषु च धर्मेषु तथा वैशेषिकेषु च।

ब्रह्मक्षत्रविशो युक्ता यस्मात्तस्माद्द्विजातयः॥ २१॥

In laws of normal sorties and likewise in those of specific connotations or implications, those including Brāhmaṇas, Kṣatriyas and Vaiśyas— they are declared as the twice-born ones.

वर्णाश्रमेषु युक्तस्य स्वर्गोमुखचारिणः।

श्रौतस्मार्तस्य धर्मस्य ज्ञानाद्धर्मः स उच्यते॥ २२॥

The understanding of the laws enunciated in Vedic texts and the trespasses on codes of Law by the different castes in their different stages of life and leading to salvation is called Real Dharma.

विद्यायाः साधनात्साधुर्ब्रह्मचारी गुरोर्हितः।

क्रियाणां साधनाच्चैव गृहस्थः साधुरुच्यते॥ २३॥

A Brahmacārin acting in co-ordination with his preceptor is an ascetic because he amasses learning. A householder is an ascetic because he accomplishes holy rites.

साधनातपसोऽरण्ये साधुर्वैखानसः स्मृतः।

यतमानो यतिः साधुः स्मृतो योगस्य साधनात्॥ २४॥

By the medium of austerity in the forest, a saint is called Vaikhānasa. And the persevering one is defined as *Yati*, the controlled one, the saintly being, becomes so by the medium of Yoga i.e. mental concentration.

एवमाश्रमधर्माणां साधनात्साधवः स्मृताः।

गृहस्थो ब्रह्मचारी च वानप्रस्थोऽथ भिक्षुकः॥ २५॥

Thus, the religious student, the householder, the forest-dwelling hermit and the recluse— all these are called *Sādhus* because they perform the *Āśrama Dharmas* (duties of their stage of life).

न च देवा न पितरो मुनयो न च मानवाः।

अयं धर्मो ह्ययं नेति ब्रुवते भिन्नदर्शनाः॥ २६॥

Neither gods nor manes, neither sages nor human beings do speculate upon being of philosophy of varied norms— “This is Dharma”, “This is not”.

धर्माधर्माविह प्रोक्तौ शब्दावेतौ क्रियात्मकौ।

कुशलाकुशलं कर्म धर्माधर्माविति स्मृतौ॥ २७॥

The Law (Dharma) and Illegal activity (these two) have been enunciated here. A righteous and an unrighteous act are known as Dharma and Adharma respectively.

(धारणा धृतिरित्यर्थाद्भ्रातोरधर्मः प्रकीर्तितः।

अधारणोऽमहत्त्वे च अधर्म इति चोच्यते॥ २८॥

Dhāraṇā (i.e. a conviction), and *Dhṛti* (a bearing or forbearance or fortitude), this way by the signification of the root (\sqrt{dhr}), the word *Dharma* becomes derived. If *Dharma* does not sustain or if it is not conducive to greatness it is *Adharma*.

अत्रेष्टमापको धर्म आचार्यैरुपदिश्यते।

वृद्धा हलोलुपाश्चैव आत्मवन्तो हृदम्भकाः॥

सम्यग्विनीता ऋजवस्तानाचार्यान्प्रचक्षते॥ २९॥

Herein, *Dharma* is that which is an instrument of attainment of the cherished resolve being etymologised (lit. instructed or ordained) by the *Ācāryas*. Old persons, free from greed or non-greedy ones, self-contained, honest (free from deceit), non-cheaters, properly disciplined and straightforward ones, to such (person) they call as *Ācāryas* (Preceptors).

स्वयमाचरते यस्मादाचारं स्थापयत्यपि।

आचिनोति च शास्त्रार्थान्यमैः संनियमैर्युतः॥ ३०॥

A preceptor practises those principles himself; he establishes a code of good conduct;

he (even) gathers together the meanings of scriptures and consolidates the material gains by restraints and legal legacies.

पूर्वभ्यो वेदयित्वेह श्रौतं सप्तर्षयोऽब्रुवन्।

ऋचो यजूषि सामानि ब्रह्मणोऽङ्गानि च श्रुतिः॥ ३१॥

Having made to be assimilated by the hereditary traditional knowledge (inherited) from the ancestors, the Śrauta or Vedic lore, the Seven Sages expounded the hymns of Ṛgveda, the formulas of Yajurveda, the psalms of Sāmaveda and the auxiliary lores of Vedas.

मन्वन्तरस्यातीतस्य स्मृताऽऽचारं पुनर्जगौ।

तस्मात्स्मार्तः स्मृतो धर्मो वर्णाश्रमविभागजः॥ ३२॥

Having recapitulate the way of action of the Manvantara gone bye, (the intellectual) once again sung forth on that account the Smarta Dharma (the dictum of the law codes). It refers to different castes and stages of life.

स एष द्विविधो धर्मः शिष्टाचार इहोच्यते।

शेषशब्दाच्छिष्ट इति शिष्टाचारः प्रचक्ष्यते॥ ३३॥

The twofold Law here is termed as “Śiṣṭācāra” i.e. the circumabiative circumsperspective way of life of the sophisticated elite. The word Śiṣṭa gets derived from the word Śeṣa (the remainder or segregated one), whereby the (word) Śiṣṭācāra becomes enunciated as the conduct of life for those who remain (i.e. survived the Manvantara).

मन्वन्तरेषु ये शिष्टा इह तिष्ठन्ति धार्मिकाः।

मनुः सप्तर्षयश्चैव लोकसंतानकारणात्॥

धर्मार्थं ये च शिष्टा वै यथातथ्यं प्रचक्षते॥ ३४॥

The righteous persons who survive after a Manvantara are Manu and the Seven Sages. Owing to the purpose of propagation of the lineages and for the purpose of spiritual good, they survived as such. As per propriety of the derivation, they became popular as the Śiṣṭas.

मन्वादयश्च ये शिष्टा ये मया प्रागुदीरिताः।

तैः शिष्टैश्चरितो धर्मः सम्यगेव युगे युगे॥ ३५॥

And Manu and others who happened to be the exceptionally talented ones, have been illustrated earlier. That which has been practised regularly in every Yuga by those Śiṣṭas (shall be known as Śiṣṭācāra).

त्रयी वार्ता दण्डनीतिरिज्या वर्णाश्रमस्तथा।

शिष्टैराचर्यते यस्मान्मनुना च पुनः पुनः।

पूर्वैः पूर्वगतत्वाच्च शिष्टाचारः स शाश्वतः॥ ३६॥

The study of Trayī (the triad of Vedas), Vārtā (Economics, Agriculture and Animal husbandry), Daṇḍa-nīti (administration of justice and government), Ijyā (sacrificial ritual), the duties of the orders of society and jurisdiction of the stages of life, are adhered to perennially by the Śiṣṭas or law givers such as Manu and the likewise. That Śiṣṭācāra is eternal.

दानं सत्यं तपोऽलोभो विद्येज्याप्रजनौ दया।

अष्टौ तानि चरित्राणि शिष्टाचारस्य लक्षणम्॥ ३७॥

Charity, truth, penance, lack of greed, education, sacrifice, impregnation and compassion— these eight are characteristic Śiṣṭācāras.

शिष्टा यस्माच्चरन्त्येनं मनुः सप्तर्षयश्च वै।

मन्वन्तरेषु सर्वेषु शिष्टाचारस्ततः स्मृतः॥ ३८॥

Since the Śiṣṭas (survivors), Manu and the Seven Sages, practise this in all the Manvantaras, it is declaimed as Śiṣṭācāra.

विज्ञेयः श्रवणाच्छ्रौतः स्मरणात्स्मार्त उच्यते।

इज्यावेदात्मकः श्रौतः स्मार्तो वर्णाश्रमात्मकः॥

प्रत्यङ्गानि च वक्ष्यामि धर्मस्येह तु लक्षणम्॥ ३९॥

That which is heard (i.e. refers to Śrutis) shall be known as Śrauta (Dharma); that which is remembered (i.e. refers to Smṛtis) is called Smārta (Dharma). Śrauta comprises of having soul for sacrificial performances and Smārta has soul for the orders of society and stages of life. In every aspect, shall I declare the dicta of law as such herein.

दृष्ट्वा प्रभूतमर्थं यः पृष्टो वै न निगूहति।

यथा भूतप्रवादस्तु इत्येतत्सत्यलक्षणम्॥ ४०॥

After realising and on being asked about it (if) a person does not conceal facts and states them in proper sequence (as they occurred), it is the characteristic (sign of) *Satya* (truthfulness).

ब्रह्मचर्यं जपो मौनं निराहारत्वमेव च।

इत्येतत्तपसो मूलं सुघोरं तदुरासदम्॥ ४१॥

Celibacy, muttering of chants, quietude and abstinence from food and sense objects or continence— these are the roots of penance, well-sustained and difficult of procurement.

पशूनां द्रव्यहविषामृक्सामयजुषां तथा।

ऋत्विजां दक्षिणानां च संयोगो यज्ञ उच्यते॥ ४२॥

The sacrificial animals, mundane articles or riches, greasy substances, the Rk, Sāman and Yajur Mantras, the priests officiating at the sacrifices (the four chief *Rtviks*) and the sacrificial gifts— the collection of all these constitutes Yajña.

आत्मवत्सर्वभूतेषु या हितायाहिताय च।

समा प्रवर्तते दृष्टिः कृत्स्ना ह्येषा दया स्मृता॥ ४३॥

The vision that all living beings are one's own self, looking towards friends and enemies without any partiality, is called *Dayā* (sympathy or mercy).

आक्रुष्टोऽभिहतो वाऽपि नाऽऽक्रोशेद्यो न हन्ति वा।

ताङ्गनःकर्मभिः क्षान्तिस्तितिक्षैषा क्षमास्मृता॥ ४४॥

One who does not strike back or counter-rebuke when struck or rebuked, such a restraint in thought, speech, action and forgiveness is called endurance.

स्वामिनाऽरक्ष्यमाणानामुत्सृष्टानां च सत्सु च।

परस्वानामनादानमलोभ इह कीर्त्यते॥ ४५॥

Refraining from taking other man's belongings not being guarded by the master, or deserted, is termed here as non-covetousness.

मैथुनस्यासमाचारो ह्यचिन्तनमकल्पनम्।

निवृत्तिर्ब्रह्मचर्यं तदच्छिद्रं दम उच्यते॥ ४६॥

The abstinence from coition, complete sexual detachment, neither brooding nor imagining about it, is called celibacy (*Brahmacarya*).

आत्मार्थं वा परार्थं वा इन्द्रियाणीह यस्य वै।

न मिथ्या संप्रवर्तन्ते शमस्यैतनु लक्षणम्॥ ४७॥

For the sake of self or for the sake of others, (if) the senses assume an existence and do not act in fallacious way, this verily, is the sign of quiescence or restraint.

दशात्मके यो विषये कारणे चाष्टलक्षणे।

न क्रुध्येतु प्रतिहतः स जितात्मा विभाष्यते॥ ४८॥

He who does not get infuriated when thwarted in the ten-fold sensual object and in the eight causes of worldly bondage is considered a conqueror.

यद्यदिष्टतमं द्रव्यं न्यायेनोपागतं च यत्।

तत्तद्गुणवते देयमित्येतद्दानलक्षणम्॥ ४९॥

Whichever is the material of utmost liking and that one has come closer by logical sequence, that same deserves to be gifted to a merited one. This verily, constitutes the definition of *Dāna* or charity or munificence.

दानं त्रिविधमित्येतत्कनिष्ठज्येष्ठमध्यमम्।

तत्र नैःश्रेयसं ज्येष्ठं कनिष्ठं स्वार्थसिद्धये॥

कारुण्यात्सर्वभूतेभ्यः सुविभागस्तु बन्धुषु॥ ५०॥

The endowment or charity is triple-moded one— the lowest one, the highest one and the medium ordered one. That which leads to liberation (from worldly ocean) is of the highest type; that which is given for the achievement of one's selfish ends is the lowest; and that which is given to all beings out of pity or their proper sharing with the kins is the medium ordered one.

श्रुतिस्मृतिभ्यां विहितो धर्मो वर्णाश्रमात्मकः।

शिष्टाचाराविरुद्धश्च धर्मः सत्साधुसङ्गतः॥ ५१॥

That which is enjoined by the Vedas and *Dharmaśāstras*, that which adheres to the law of

the orders of society and stages of life, that which is not antagonistic to the people of the sophisticated demeanour (*Sīstas*) and that which arises from contact with the saintly and the good, is Dharma.

अप्रद्वेषो ह्यनिष्टेषु तथेष्टानभिनन्दनम्।

प्रीतितापविषादेभ्यो विनिवृत्तिर्विरक्तता॥५२॥

Non-antipathy, i.e. sympathy unto those unagreeable and well coming of the agreeable, the aversion from alacrity, hot temper and grief is called detachment.

संन्यासः कर्मणो न्यासः कृतानामकृतैः सह।

कुशलाकुशलानां च प्रहाणं त्याग उच्यते॥५३॥

Renunciation, the allocation of business performed or intended to be performed, abandonment of what is good and what is not good, is called *Tyāga*.

अव्यक्ताद्योऽविशेषाच्च विकारोऽस्मिन्नचेतने।

चेतनाऽचेतनान्यत्वविज्ञानं ज्ञानमुच्यते॥५४॥

The specific understanding of non-alertness in alertness, in this insensate norm having transformations and specifications, having beginning in the unspecified, is called *Jñāna* or knowledge.

प्रत्यङ्गानां तु धर्मस्य इत्येतल्लक्षणं स्मृतम्।

ऋषिभिर्धर्मतत्त्वज्ञैः पूर्वं स्वायंभुवेऽन्तरे॥५५॥

Of the individual pre-requisites of moral Code or Law, this definition stands confirmed by sages having knowledge of the reality of moral codes, in the earlier Svāyambhuva Manvantara.

अत्र वो वर्तयिष्यामि विधिर्मन्वन्तरस्य यः।

इतरेतरवर्णस्य चतुर्वर्णस्य चैव हि।

प्रतिमन्वन्तरं चैव श्रुतिरन्या विधीयते॥५६॥

Here I shall bring to initiation the procedure of the Manvantara and the manner among the people of one caste with the members of the other castes and among themselves. In every Manvantara, the Vedic tradition assumes a different norm.

ऋचो यजूषि सामानि यथावत्प्रतिदेवतम्।

आभूतसंप्लवस्थायि वर्ज्यैकं शतरुद्रियम्॥५७॥

विधिर्होत्रं तथा स्तोत्रं पूर्ववत्संप्रवर्तते।

The hymns of Rk, Yajus and Sāman remain the same in respect of the deities as before. In spite of the dissolution of elements, *Satarudriya*, the course of sacrificial offerings as well as various praise become in vogue as in earlier times.

द्रव्यं स्तोत्रं गुणस्तोत्रं कर्मस्तोत्रं तथैव च॥

चतुर्थमाभिजनिकं स्तोत्रमेतच्चतुर्विधम्॥५८॥

The *Stotras* are of four types— *Dravya-stotra* (prayer for sacrificial material); *Guṇastotra* or the eulogium of merits; *Karma-stotra* (eulogy of proper rites), and the fourth is the eulogy of *Abhijanas* (lineage).

मन्वन्तरेषु सर्वेषु यथा देवा भवन्ति ये।

प्रवर्तयति तेषां वै ब्रह्मा स्तोत्रं चतुर्विधम्।

एवं मन्त्रगुणानां च समुत्पत्तिश्चतुर्विधा॥५९॥

In all the Manvantaras, Brahmā initiates the four types of *Stotras* in regard to Devas even as they come into being. This very way the origin of the merits of the Mantras or Vedic hymn is of four-fold norm.

अथर्वयजुषां साम्नां वेदेष्विह पृथक्पृथक्।

ऋषीणां तप्यतामुग्रं तपः परमदुश्चरम्॥६०॥

मन्त्राः प्रादुर्बभूवुर्हि पूर्वमन्वन्तरेष्विह।

परितोषाद्भयाददुःखात्सुखाच्छोकाच्च पञ्चधा॥६१॥

ऋषीणां तपः कात्स्न्येन दर्शनेन यदृच्छया।

ऋषीणां यदृषित्वं हि तद्दक्ष्यामीह लक्षणैः॥६२॥

As the seers perform austere penance of terrific norm, the formulas of different Vedas, Atharva, Rk, Yajur and Sāman, appear before them differently in the same manner as in the previous Manvantaras. The Mantras took provenance herein— the Mantras born of satiety, out of fright, out of grief, out of happiness and out of grief, being five fold in norm. Now I shall dilate upon the austerity entirely in light of

the visual perception and voluntary exuberations and the *Rṣitva* (the state of being a Rṣi) of sages along with their characteristics.

अतीतानागतानां तु पञ्चधा ऋषिरुच्यते।

अतस्त्वृषीणां वक्ष्यामि ह्यार्षस्य स समुद्भवम्॥६३॥

Among the gone by and those not yet come, the sages are said to be of five types. Hence I shall recount the origin of the sages and of *Ārṣa*.

गुणसाम्ये वर्तमाने सर्वसंप्रलये तदा।

अतिचारे तु देवानामतिदेशे तयोर्यथा॥६४॥

अबुद्धिपूर्वकं तद्वै चेतनार्थं प्रवर्तते।

तेन ह्यबुद्धिपूर्वं तच्चेतनेन ह्यधिष्ठितम्॥६५॥

When the Guṇas became in balance, there was the destruction of everything. There were no Gods anywhere. As if due to their assimilation (*atideśa*) that (*Pradhāna*) unintelligently functions for the sake of *Cetana* (the conscious one). Thereby it preside over by *Cetana* (the conscious principle) without its mindfulness.

वर्तते च यथा तौ तु यथा मत्स्योदके उभौ।

चेतनाधिष्ठिते तत्त्वं प्रवर्तति गुणात्मना॥६६॥

Both of them function like the fish and the water. The *Tattva* (*Pradhāna*) presided over by consciousness (the conscious *Puruṣa*) becomes in vogue endowed with Guṇas.

कारणत्वात्तथा कार्यं तदा तस्य प्रवर्तते।

विषये विषयित्वाच्च ह्यर्थेऽर्थित्वात्तथैव च॥६७॥

By virtue of the source, the undertaking becomes tenable. The object functions due to the subject. The *Ariha* (meaning) functions due to its meaningfulness (state of possessing meaning).

कालेन प्रापणीयेन भेदास्तु कारणात्मकाः।

संसिद्ध्यन्ति तदा व्यक्ताः ऋमेण महदादयः॥६८॥

By the time fit to be adhered to, there ensue the differences or variations or schisms or dissensions. They become explicitly manifest in due course as *Mahat* and other principles.

महत्तश्चाप्यहंकारस्तस्माद्भूतेन्द्रियाणि च।

भूतभेदास्तु भेदेभ्यो जज्ञिरे ते परस्परम्॥

संसिद्धिकारणं कार्यं सद्य एव विवर्तते॥६९॥

The Cosmic Egoism is evolved from *Mahat* and from Ego, the (Subtle) elements. The different elements are evolved due to mutual interaction. The cause immediately transforms (itself) into action.

यथोल्मुकस्तुटन्नूर्ध्वमेककालं प्रवर्तते।

तथा विवृत्तः क्षेत्रज्ञः कालेनैकेन कर्मणा॥७०॥

The way a meteor or a fire-brand, falling down, spreads its sparks all round simultaneously, so also the conscious Principle (*Kṣetrajñā*) that transforms itself due to the action of Time manifests himself.

यथाऽन्धकारे खद्योतः सहसा संप्रदृश्यते।

तथा विवृत्तो ह्यव्यक्ताखद्योत इव चाल्बणः॥७१॥

Just as in dark a glow-worm becomes visible quite suddenly, that very way *Mahat* is evolved out of the unmanifest and shines like a glow-worm.

स महान्सशरीरस्तु यत्रैवाग्रे व्यवस्थितः।

तत्रैव संस्थितो विद्वान्द्वारशालामुखे स्थितः॥७२॥

The Principle of Consciouness stays at the entrance to the great chamber where the embodied principle *Mahat* stays.

महांस्तु तमसः पारे वैलक्षण्याद्विभाष्यते।

तत्रैव संस्थितो विद्वान्स्तमसोऽन्त इति श्रुतिः॥७३॥

The stupendous one, *Mahat* is beyond the gloom and becomes cognizable owing to its specific marks or extraordinary stature. The Śruti says, "The conscious Principle, the knower, stays there itself at the end of darkness".

बुद्धिर्विवर्तमानस्य प्रादुर्भूता चतुर्विधा।

ज्ञानं वैराग्यमैश्वर्यं धर्मश्चेति चतुष्टयम्॥७४॥

As it (*Mahat*) was transforming, *Buddhi* (Intellect) manifested itself in four ways viz. *Jñāna* (perfect knowledge), *Vairāgya*

(detachment), *Aiśvarya* (supremacy) and *Dharma* (piety or legal code).

सांसिद्धिकान्यथैतानि सुप्रतीकानि तस्य वै।

महतः सशरीरस्य वैवर्त्यात्सिद्धिरुच्यते॥७५॥

These verily, are such as having accomplishments ensured and having the nice appearances of that one. It is called *Siddhi* (Evolute) as it is effected through the transformation of embodied *Mahat*.

अत्र शेते च यत्पुर्यां क्षेत्रज्ञानमथापि वा।

पुरीशत्वाच्च पुरुषः क्षेत्रज्ञानात्समुच्यते॥७६॥

He (*Puruṣa*) stays in the body (*Pur*) and possesses the knowledge of the body. He is called *Puruṣa* as he dwells in the *Pur* (body), and is called *Kṣetrajña* due to his knowledge of the body.

क्षेत्रज्ञः क्षेत्रविज्ञानाद्भगवान्मतिरुच्यते।

यस्माद्बुद्ध्याऽनु शेते ह तस्माद्बोध्यात्मकः स वै॥

सांसिद्धये परिगतं व्यक्ताव्यक्तमचेतनम्॥७७॥

Kṣetrajña, the one having knowledge of the locality or a husband's man is so called because of his understanding of the nature of the body (*kṣetra*). The adorable one (Lord) is called *Mati*. Since he abides with *Buddhi* (Intellect), he is of the nature of knowledge (*Bodha*). For the accomplishment (of task of the world?) this non-intelligent entity, both manifest and unmanifest, is pervaded (by the Intelligent Principle).

एवं निवृत्तिः क्षेत्रजा क्षेत्रज्ञेनाभिसंहिता।

क्षेत्रज्ञेन परिज्ञातो भोग्योऽयं विषयस्त्विति॥७८॥

This way the conscious principle dissociates itself from the objects of sense-organs. It is this very principle that cognizes the objects as worthy of being enjoyed.

ऋषीत्येष गतौ धातुः श्रुतौ सत्ये तपस्यथा।

एतत्संनियतस्तस्मिन्ब्रह्मणा स ऋषिः स्मृतः॥७९॥

The root $\sqrt{rṣ}$ means 'to go'. It refers to the Vedas, truthfulness and penance. He who is devoted to these three and attains Brahman is called '*Rṣi*'.

निवृत्तिसमकालं तु बुद्ध्याऽऽव्यक्तमृषिः स्वयम्।

परं हि ऋषते यस्मात्परमर्षिस्ततः स्मृतः॥८०॥

A *Parama-rṣi* is a kind of *Rṣi* who attains the knowledge of the great unmanifest principle and abstains from worldly attachment simultaneously.

गत्यर्थादृषतेर्द्धातोर्नोमनिवृत्तिरादितः।

यस्मादेष स्वयंभूतस्तस्माच्च ऋषिता स्मृता॥

ईश्वराः स्वयमुद्भूता मानसा ब्रह्मणः सुताः॥८१॥

The name *Rṣi* has been derived from the root $\sqrt{rṣ}$ meaning 'to go'. The derivation becomes logical from onomatopoeia. Since the mental sons of Brahṁā are self-born, they are *Īśvara*s (endowed with spiritual power).

यस्मान्न हन्यते मानैर्महान्परिगतः पुरः।

(यस्माऽदृषन्ति ये धीरा महान्तं सर्वतो गुणैः॥

Whereby the one is not struck down by measurements, for him the word *Mahān* (great) gets derived as the primeval one. Those who attain the Great Principle by means of attributes are called *Maharṣis*. They become well-known as the ones maintaining balance of minds.¹

तस्मान्महर्षयः प्रोक्ता बुद्धेः परमदर्शिनः)

ईश्वराणां शुभास्तेषां मानसा औरसाश्च ते।

अहंकारं तपश्चैव त्यक्त्वा च ऋषितां गताः॥८३॥

Those sages are the gods, the auspicious ones, the mind-born ones and the ones uterine as such. Having taken leave of egoism or pride as also ignorance or morbid tendency, they have attained to the state of *Rṣis*.

तस्मात्तु ऋषयस्ते वै भूतादौ तत्त्वदर्शनाः।

त्रिषुपुत्रा ऋषीकास्तु मैथुनादगर्भसंभवाः॥८४॥

On that account those who have a real insight and knowledge of the *Bhūtādi* (Cosmic Ego) are called *Rṣis* (Sages). The sons of *Rṣis* (Sages) who are born of womb through sexual intercourse are called *Rṣikas*.

1. In Vāyu Purāṇa verse 82, the root *rṣ* is *Parasmaepada* i.e. ऋषन्ति।

तन्मात्राणि च सत्यं य ऋषन्ते ते महौजसः।
सप्तर्षयस्ततस्ते वै परमाः सत्यदर्शनाः॥८५॥

Those (spiritually) powerful ones realize the *Tanmātras* (subtle elements) and *Satya* (the truth). The Seven Sages, the lofty ones, therefore, are the anticipators of truth or existence.

ऋषीणां च सुतास्ते तु विज्ञेया ऋषिपुत्रकाः।
ऋषन्ति वै श्रुतं तस्माद्दिशेषां चैव तत्त्वतः॥
तस्माच्छ्रुतर्षयस्तेपि श्रुतस्य परिदर्शनात्॥८६॥

The sons of the Ṛṣis deserve to be recognised as *Ṛṣiputras*. Because that have attained Vedic learning and the mastery of the principles in the real sense of interpretative norm, they are called *Śrutarṣis*. They are keen observers of the true wisdom.

अव्यक्तात्मा महात्मा चाहंकारात्मा तथैव च।
भूतात्मा चेन्द्रियात्मा च तेषां तज्ज्ञानमुच्यते॥
इत्येता ऋषिजातीस्तु नामभिः पञ्च वै शृणु॥८७॥

They are of five classes. Their names are—*Avyaktātma*, *Mahātma*, *Ahaṅkārātma*, *Bhūtāmā* and *Indriyātma*. They practise five kinds of learnings. Listen to the five classes of sages by their names.

भृगुर्मरीचिरन्निश्च अङ्गिराः पुलहः क्रतुः।
मनुर्दक्षो वशिष्ठश्च पुलस्त्यश्चेति ते दश॥
ब्रह्मणो मानसा ह्येत उद्भूताः स्वयमीश्वराः॥८८॥
प्रवर्तत ऋषेर्यस्मान्महांस्तस्मान्महर्षयः।
ईश्वराणां सुतस्त्वेत ऋषयस्तान्निबोधत॥८९॥

Bṛḡu, Marīci, Atri, Aṅgiras, Pulaha, Kratu, Manu, Dakṣa, Vasiṣṭha and Pulastya— are the ten powerful lords, self-born as the mental sons of Brahṁā. As they are born of the sage and are hence (spiritually great), they are called *Maharṣis*. Know the names of the sages who were the sons of these great sages (*Maharṣis*).

काव्यो बृहस्पतिश्चैव कश्यपश्चोशनास्तथा।
उत्थ्यो वामदेवश्च अयोज्यश्चैशिजस्तथा॥९०॥

कर्दमो विश्रवाः शक्तिर्बालखिल्यस्तथा धराः।
इत्येत ऋषयः प्रोक्ता ज्ञानतो ऋषितां गताः॥९१॥

Kāvya, Bṛhaspati, Kaśyapa, Uśanaś, Utathya, Vāmadeva, Ayojya, Auśija, Kardama, Viśravaś, Śakti, Bālahilya and Dhara— this way stand illustrated these sages (Ṛṣis), those who attained to ṣagehood by their knowledge.

ऋषिपुत्रानृषीकांस्तु गर्भोत्पन्नान्निबोधत।
वत्सरो नग्नहृश्चैव भारद्वाजस्तथैव च॥९२॥
बृहदुत्थः शरद्वाश्च अगस्त्यश्चैशिजस्तथा।
ऋषिदीर्घतमाश्चैव बृहदुत्थ शरद्वतः॥९३॥
वाजश्रवाः सुवित्तश्च सुवाग्वेषपरायणः।
दधीचः शङ्खमांश्चैव राजा वैश्रवणस्तथा॥
इत्येत ऋषिकाः प्रोक्तास्ते सत्यादृषितां गताः॥९४॥

You may learn about the sons of Ṛṣis, *Ṛṣikas*, born of wombs. Vatsara, Nagnahū, Bhāradvāja, Bṛhaduttha, Śaradvān, Agastya, Auśija, Dīrghatamas, Bṛhaduktha, Śaradvata, Vājāśravas, Suvitta, Suvāk, Veṣaparāyaṇa, Dadhīca, Śaṅkhamān and king Vaiśravaṇa— this way stand illustrated these *Ṛṣikas*. They attained to the non-defilement of truth.

ईश्वरा ऋषिकाश्चैव ये चान्ये वै तथा स्मृता।
एते मन्त्रकृतः सर्वे कृत्स्नशस्तान्निबोधत॥९५॥

Īśvaras, Ṛṣikas and other seers are the compeers of Mantras. They are thoroughly eulogised ones and you may know these as well.

भृगुः काव्यः प्रचेतास्तु दधीचो ह्यात्मवानपि।
और्वोऽथ जमदग्निश्च विदः सारस्वतस्तथा॥९६॥
अद्विषेणो ह्यरूपश्च वीतहव्यः सुमेधसः।
वैन्यः पृथुर्दिवोदासः पश्चास्योगृत्समात्रभः।
एकोनविंशदित्येत ऋषयो मन्त्रवादिनः॥९७॥

Bṛḡu, Kāvya, Pracetas, Dadhīca, Ātmavān, Aurva, Jamadagni, Vīda, Śārasvata, Advīṣeṇa, Arūpa, Vītahavya, Sumedhasa, Vainya, Pṛṭhu, Divodāsa, Paśvāsya, Gṛtsamān and Nabha— these twenty less by one i.e. nineteen sages were the expounders of the Vedic Lore.

अङ्गिरा वेधसश्चैव भारद्वाजोऽथ बाष्कलिः।
 तथाऽमृतस्तथा गार्ग्यः शेनी संहतिरेव च॥ १८॥
 पुरुकुत्सोऽथ मांधाता अम्बरीषस्तथैव च।
 युवनाश्वः पौरुकुत्सस्त्रसदस्युः सदस्युमान्॥ १९॥
 आहार्योऽथाजमीढश्च ऋषभो बलिरेव च।
 पृषदश्रो विरूपश्च कण्वश्चैवाथ मुद्गालः॥ १००॥
 उत्थश्च भरद्वाजस्तथा वाजश्रवा अपि।
 आयात्यश्च सुवित्तिश्च वामदेवस्तथैव च॥ १०१॥
 औगजो बृहदुक्थश्च ऋषिदीर्घतपस्तथा।
 कक्षीवांश्च त्रयस्त्रिंशत्समृता अङ्गिरसो वराः॥
 एते मन्त्रकृतः सर्वे काश्यपांस्तु निबोधत॥ १०२॥

Angiras, Vedhasa, Bhāradvāja, Bāṣkali, Amṛta, Gārgya, Śēni, Saṁhṛti, Purukutsa, Māndhātā, Ambarīṣa, Yuvanāśva, Paurukutsa, Trasadasyu, Sadasyumān, Āhārya, Ajāmīḍha, Ṛṣabha, Bali, Pṛśadaśva, Virūpa, Kaṇva, Mudgala, Utathya, Bharadvāja, Vajaśravas, Āyātya, Suvitti, Vāmadeva, Augaja, Bṛhaduktha, Dīrghatapas and Kākṣivān— these thirty-three are known as the excellent descendants of Angiras. These all are the expounder of mantras. Now understand the descendants of Kāśyapa.

कश्यपश्चैव वत्सरो विभ्रमो रैभ्य एव च।
 असितो देवलश्चैव षडेते ब्रह्मवादिनः॥ १०३॥

Kāśyapa, Vatsāra, Vibhrama, Raibhya, Asita and Devala, these six are the Brahmavādins (the expounders of Brahman).

अत्रिरर्चिसनश्चैव श्यामावांश्चाथ निष्ठुरः।

वल्गूतको मुनिर्धामांस्तथा पूर्वातिथिश्च यः॥
 इत्येते चात्रयः प्रोक्ता मन्त्रकारा महर्षयः॥ १०४॥

Atri, Arcisana, Śyāmāvān, Niṣṭhura, the intelligent sage Valgūtaka and Pūrvātithi— these verily, are called Atris, the composers of mantras, the great sages.

वसिष्ठश्चैव शक्तिश्च तथैव च पराशरः।

चतुर्थं इन्द्रप्रमतिः पञ्चमस्तु भरद्वासुः॥ १०५॥

षष्ठस्तु मैत्रावरुणः कुण्डिनः सप्तमस्तथा।

एते सप्तर्षयो विप्रा ब्रह्मक्षेत्रनिवासिनः॥ १०६॥

Vasiṣṭha, Śakti, Parāśara, the fourth one Indrapramati, the fifth one Bharadvasu, the sixth one Maitrā-varuṇa, Kuṇḍina (the seventh one)— these seven sages, the scholars or Brāhmaṇas are the denizens of Brahmakṣetra.

ब्रह्मक्षेत्रं महातीर्थं ब्रह्मणा निर्मितं पुरा।

कुरुक्षेत्रे पुण्यतमे पितामहनिषेविते॥ १०७॥

Brahmakṣetra, the great pilgrimage was built by Brahmā earlier.¹ Pitāmaha Brahmā abide in highly sacred Kurukṣetra.

देवानां च ऋषीणां च मुनीनां तत्र सङ्गमः।

ब्रह्मणा च कृतं प्रश्नं क्व दृष्टा वायुदेवता॥ १०८॥

ऋषिगणैस्तदा प्रोक्तं न दृष्टो (ष्टा) वायुदेवता।

इति चिन्तयतां तेषामणुमात्रस्तु दृष्टवान्॥ १०९॥

The groups of Devas and the sages assembled there. Brahmā remarked that where is Vāyu Devatā? On this, sages told that Vāyu Devatā was not seen (by them). This way those being absorbed in thoughts, they observed him in a form of atom.

दृष्टं पुरं च तत्राऽऽसीद्व्ययोर्नाम्ना पुरं परम्।

(अष्टादशसहस्राणि द्विजाः संस्थापितास्तदा॥ ११०॥

A town was seen there which was by name of Vāyu of excellent norm. Eighteen thousand twice-borns were then inhabited therein.

शूद्रास्तद्विद्युणास्तत्र स्थापिता मातरिश्चना।

तानुवाच ततो देवो मातरिश्चा महाविभुः॥ १११॥

1. दक्षिणेन सरस्वत्याः दृषद्वत्युत्तरेण च।
 ये वसन्ति कुरुक्षेत्रे ते वसन्ति त्रिविष्टये॥
 यत्र ब्रह्मादयो देवाः ऋषयः सिद्धचारणाः।
 गन्धर्वात्सरसो यक्षाः पन्नगाश्च महीपते।
 ब्रह्मक्षेत्रं महापुण्यमभिगच्छन्ति भारत॥
 Mahābhārata, Vana Parva 83.4-6, p. 507. Vāyu Purāṇa 97.5, p. 481.
 ब्रह्मक्षेत्रे युगान्तेषु किमर्थामिह जायते।
 पुनः पुनर्मनुष्येषु तदाः प्रब्रूहि पृच्छताम्॥
 The field where the great battle was fought. Modern Panipat is now pointed out as the proper place.

The Śūdras twice in number were stationed by Vāyu there. To them then addressed the god Vāyu, highly dignified one.

यूयं मद्भक्तिकर्तारो मन्नाम्ना ख्यातिमाप्नुथा।

द्वयं दूतं नु प्रत्येकं द्विजाम्भजत भो द्विजाः॥ ११२॥

You the adherents to my devotion may attain to popularity in name. O twice-born ones, you may take upon individually as emissary twain.

भवतां तु भविष्यन्ति गोत्राह्वे(ण्ये)कादशैव हि।

विवाहकालोऽभिमत्तश्चत्वरस्नपनादरः॥ ११३॥

Of you, shall happen to be the eleven Gotras. The hour of marriages stands commended having the honour of ablution at the squares.

तत्रोत्कोसासिहस्तास्तु रक्ष्याः सुबलिनो नराः।

तत्र स्नानं न पश्यन्ति यथाऽन्ये स विधिः शुभः॥ ११४॥

There on that occasion the highly powerful men with opened sword, should be appointed to protect that place. By the means of that nobody can able to see this auspicious bath-ceremony.

गोत्रजायाश्च नैवेद्यं तथा कार्यं पृथक् पृथक्।

चतस्रः सुभगास्तत्र कुर्युः कुण्डनमादरात्॥ ११५॥

Naivedya should be offered to the ladies born of same family or Gotra, quite distinctly. Four fortunate women will be required honourably there to take the preparation of Kuṇḍa.

एवमेष कुलाचारो भवतां कथितः कियान्।

मज्जनेन च वापीयं भवज्वरविनाशिनी॥ ११६॥

This way the conduct of the lineages of you people has been dilated upon to some extent. By taking the bath, this oblong tank is the obviator of the fever of the Universe.

अस्यां नान्याधिकारोऽस्ति मज्जने मर्त्यपुङ्गवाः।

षट् स्थानानि च मन्नाम्ना दृष्ट्वा पूतो भवेन्नरः।

O mortal experts, there is no other's right to bath in this tank. And having located six places of my name, a person become sanctified.

तत्तीर्थं भुवि विख्यातं हनुमान्यत्र जीवितः।

तत्र वै स्थापिता विप्रा वायुना ब्रह्मवादिना॥ ११८॥

That place of pilgrimage is well-known where Hanumān got resuscitated. Therein, verily, stand allocated the Brāhmaṇas by Vāyu skilled in the Vedas.

देवत्रयाणामादेशाद्धर्मसंरक्षणाय च।

यत्र रुद्रः स्थिरश्चाऽऽसीद्विष्णु सर्वासु मूर्तिमान्॥ ११९॥

By the errand of the god triad, for the preservation¹ of law or morality wherein Rudra remained steady in all directions in corporeal form.

वाडादित्यश्च देवेशः स्थापितो वायुना तदा।

कामदः सर्वदः सूर्यो प्रभुरीषः प्रतापवान्॥ १२०॥

The overlord of god Vāḍāditya was then established by Vāyu. That sun is the bestower of desires, bestower of all, the master mind and Īśa, the prowessed one.

सहस्रकरसंयुक्तः सर्वायुधविभूषितः।

रत्नादेवीयुतः श्रीमांस्त्रयाधारस्त्रयीमयः॥ १२१॥

He is equipped with thousand hands or rays decorated by all the weapons, united with Ratnādevī, the illustrious one, triad-propped one, the one triad-endowed or equipped with the triad of Vedas.

सूर्यकुण्डं च तत्राऽऽसीद्ब्रह्मकुण्डमतः परम्।

रुद्रकुण्डं हरेः कुण्डमेतत्कुण्डचतुष्टयम्॥ १२२॥

There were established four Kuṇḍas: Sūryakuṇḍa, Brahmakuṇḍa, Rudrakuṇḍa and Harikuṇḍa.

(नव दुर्गाः स्थितास्तत्र क्षेत्रसंरक्षणाय च।

हरिद्वयं त्रिगुण्येशं तथा यज्ञचतुष्टयम्)॥ १२३॥

Nine forms of Durgā stood there for the safeguard of the region. Among them, two are for Hari, three for Rudra and four for Brahmā.

विवाहव्रतचूडासु करं तेषां प्रदीयते।

आचारा विविधाः प्रोक्ता वाडवानां प्रयत्नतः॥ १२४॥

1. Here धर्मसंक्षनाम is an error for धर्मसंरक्षणाय च।

During the nuptial vows and tonsure rituals in the marriage, a tax unto them is offered. The modes of conducts of the Vāḍavas i.e. Brāhmaṇas stand enjoined with effort.

तावन्तो द्विगुणाः शूद्रा यावन्तो ब्राह्मणाः स्मृताः।

कुशरूपा द्विजाः पूर्वं मूर्तिमन्तस्ततः स्थिताः॥ १२५॥

And to that extent are the double-fold Śūdras as many are these, the Brāhmaṇas and Kuśa shaped twice-borns to begin with, stayed in corporeal form.

मन्त्रैर्मन्त्रविदां श्रेष्ठैः कृता वै शास्त्रकोविदैः।

वापीकूपतडागानि देवतायतनानि च॥ १२६॥

By the excellent theoretical formulas engroomed by the technical treatises of these expert in technical treatises, oblong tanks, wells and the temples or shrines of gods were created.¹

धर्मशालाऽपि बहुला वायुस्थाने महापुरे।

रत्नावती स्वर्गमयी गङ्गा चामृतवाहिनी॥ १२७॥

Dharmaśālās (Charitable Institutions) or Courts of Justice or religious asylums in great number in an airy spot of a great town, (were created) made of gems, gold and Gaṅgā, the nectar streaming one or the ambrosial stream.

कलौ दृषद्वती नाम महापातकनाशिनी।

वायुना स्थापितं ह्येतच्छासनं पापनाशनम्॥ १२८॥

In the Kali Age, Dṛṣadvatī by name, a great obviator of sins, (existed as such). And by Vāyu, this mandate, an obviator of sins has been ordained.

सुवन्दनं वनं तत्र रम्यं राजर्षिसेवितम्।

एतत्स्थानं मया प्रोक्तं सर्वेषां च समासतः॥ १२९॥

Sunandana forest is there fascinating as such, waited upon by the kings and sages or the sage kings or king sages. This spot has been illustrated by me in brief unto all.

निरू(रु)पमाश्च ते विप्रा वायुना स्थापिताश्च ये।

उपमा चैव देवेशि विधेया ब्राह्मणस्य तु॥ १३०॥

The Brāhmaṇas that were rehabilitated by Vāyu being of compeerless norm, O Deveśi! The comparison deserves to be offered of the Brāhmaṇa as well².

(सुद्युम्नाश्चाष्टमश्चैव नवमोऽथ बृहस्पतिः।

दशमस्तु भरद्वाजो मन्त्रब्राह्मणकारकाः॥ १३१॥

Sudyumna is the eighth one and the ninth one is Brhaspati. The tenth one being Bharadvāja, all these are the composers of the Vedic Hymns and therein exegetics (i.e. Brāhmaṇas the explanatory dissertations).

एते चैव हि कर्तारो विधर्मध्वंसकारिणः।

लक्षणं ब्रह्मणश्चैतद्विहितं सर्वशाश्विनाम्॥ १३२॥

These verily, are the composers, the destroyer³ of the unrighteousness. The definition of Brahman stands enunciated, of all the Śāśvins (the branches of the Veda).

हेतुर्हितेः स्मृतो धातोर्यन्निहन्त्युदितं परैः।

अथ वार्थपरिप्राप्तेर्हि नोतेर्गतिकर्मणः॥ १३३॥

The word *Hetu* (reason of inference) becomes derived from root \sqrt{hi} (meaning to destroy). 'That which destroys what is argued by the opponent' is called *Hetu*. Or it may be from \sqrt{hi} (meaning to go). 'That which enables one to the acquisition of the meaning' is *Hetu*.

तथा निर्वचनं ब्रूयाद्वाक्वार्थस्यावधारणम्।

निन्दां तामाहुराचार्या यद्दोषान्निन्द्यते वचः॥ १३४॥

That very way one may talk of the etymology or derivation of words being the deliberation on the meaning of the sentences. Preceptors say that *Nindā* or censure means the statements that are censured owing to their faults or discrepancies.

प्रपूर्वाच्छंसतेर्धातोः प्रशंसा गुणवत्तया।

इदं त्विदमिदं नेदमित्यनिश्चित्य संशयः॥ १३५॥

1. Here कृता is a Vedic archaism for कृतानि. Neutre plural as an नवैस्त्रैणानि सख्यानि सन्ति हत्यमान्येता। Rgveda X.5.15, p. 443.

2. Verses from 106 to 130 seems to be additional verses appended in the text afterwards.

Owing to (preposition or *upasarga*) *Pra* prefixed to \sqrt{sams} the root, (the word) *Prasamsā* becomes derived, owing to the sense of *guṇa-vatta* i.e. merited one as such. 'This is this', and 'This is not this'—this sort of doubt or sceptical fallacy is called *Samsāya*.

इदमेव विधातव्यमित्ययं विधिरुच्यते।

अन्यस्यान्यस्य चोक्तत्वाद्बुधाः परकृतिः स्मृता॥ १३६

'This alone should be put into practice', this way this makes the word *Vidhi* i.e. a way of action. And owing to the expression of another one by understanding the composition of a different one is known as such.

यो ह्यत्यन्तपुरोक्तश्च पुराकल्पः स उच्यते।

पुरा विक्रान्तवाचित्वात्पुराकल्पस्य कल्पना॥ १३७॥

He who stands declared as such to the extreme point that is called *Purākālpa* i.e. owing to the expressibility of the earlier gone bye assumes the derivation of *Purākālpa* i.e. the predestined norm.

मन्त्रब्राह्मणकल्पैस्तु निगमैः शुद्धविस्तरैः।

अनिश्चित्य कृतामाहुर्व्यवधारणकल्पनाम्॥ १३८॥

The events of ancient times cannot be decided by Mantras (Vedic texts), Brāhmaṇas (the exegetical treatises), Kalpas (The auxiliary lores) and Nigamas (pure exegetical etymologies), howsoever genuine and detailed. What is said indecisively is called a make-believe.

यथा हीदं तथा तद्वै इदं वाऽपि तथैव तत्।

इत्येष ह्युपदेशोऽयं दशमो ब्राह्मणस्य तु॥ १३९॥

Just as this, so also is that; this is also so, this very way, this is the direction, the tenth one of a Brāhmaṇa (i.e. the exegetical treatise).

इत्येतद्ब्राह्मणस्याऽदौ विहितं लक्षणं बुधैः।

तस्य तद्वृत्तिरुद्दिष्टा व्याख्याऽप्यनुपदं द्विजैः॥ १४०॥

This way stands illustrated the early definition of a Brāhmaṇa by the scholars. Afterwards on its *Vṛtti* (commentary) was composed by Brāhmaṇas.

मन्त्राणां कल्पनं चैव विधिदृष्टेषु कर्मसु।

मन्त्रो मन्त्रयतेर्धातोर्ब्राह्मणो ब्रह्मणोऽवनात्॥ १४१॥

The utility of the mantras or Vedic hymns is in the prescribed rites through injunctions. The word 'Mantra' is derived from the root \sqrt{mantr} (meaning to whisper) and the word *Brāhmaṇa* gets derived from the act of preservation of Brahman i.e. Vedic Lore.

अल्पाक्षरमसन्दिग्धं सारवद्विश्वतोमुखम्।

अस्तोभमनवद्यं च सूत्रं सूत्रविदो विदुः॥ १४२॥

The experts in aphoristic lore enunciated that as *Sūtra*, which is succinct-expressed, short-syllabled, unsuspecting or having no incertitude, endowed with essence and one facing the circumambulatory outlook, having no deprecation and faultless.

इति श्रीमहापुराणे वायुप्रोक्ते ऋषिलक्षणं

नामैकोनषष्टितमोऽध्यायः॥ ५९॥

॥अथ षष्टितमोऽध्यायः॥

Chapter 60

The dilution on the division of Vedas

ऋषय ऊचुः

ऋषयस्तद्वचः श्रुत्वा सूतमाहुः सुदुस्तरम्।

कथं वेदाः पुरा व्यस्तास्तन्नो ब्रूहि महामते॥ १॥

The Sages spoke— Having heard his words, the sages spoke to Sūta in an effortless manner. How possibly did the Vedas became revealed, you may expose it before us, O highly-intellected one?

सूत उवाच

द्वापरे तु परावृत्ते मनोः स्वायंभुवेऽन्तरे।

ब्रह्मा मनुमुवाचेदं तद्वदिष्ये महामते॥ २॥

Sūta spoke— In Dvāpara of early yore and in the Svāyambhuva Manvantara, Brahmā spoke this to Manu— that I shall dilate upon, O greatly-intellected one!

परिवृत्ते युगे तात स्वल्पवीर्या द्विजातयः।
संवृता युगदोषेण सर्वे चैव यथाक्रमम्॥३॥

“When a Yuga passes away, Brāhmaṇas become deficient in energy and vigour. All of them become enveloped by the defects of new Yuga, O dear one!

भ्रश्यमानं युगवशादल्पशिष्टं हि दृश्यते।
दशासाहस्रभागेन ह्यवशिष्टं कृतादिदम्॥४॥

Under the exigency of the Yuga (aeon) getting demolished, it (the previous glory) looks as remaining (only) in a scant norm surviving only in a part of ten thousands from the Krta Yuga.

वीर्यं तेजो बलं वाक्यं सर्वं चैव प्रणश्यति।
वेदवेदा हि कार्याः स्युर्माभूद्वेदविनाशनम्॥५॥

Physical valour or virility, radiance, strength and eloquence— all these become defunct. Therefore, Vedas and their interpretative lores deserve to be preserved lest there ensue no less of the knowledge or education.

वेदे नाशमनुप्राप्ते यज्ञो नाशं गमिष्यति।
यज्ञे नष्टे देवनाशस्ततः सर्वं प्रणश्यति॥६॥

On Veda becoming defunct, the sacrifice shall go defunct. On the defunction of sacrifice, Gods perish, and subsequently the defunction of all or everything.

आद्यो वेदचतुष्पादः शतसाहस्रसंज्ञितः।
पुनर्दशगुणः कृत्स्नो यज्ञो वै सर्वकामधुक्॥७॥

The original Vedas consisted of four Pādas and a hundred thousand hymns. It has increased ten times. The entire Yajña yields all desires”.

एवमुक्तस्तथेत्युक्त्वा मनुर्लोकहिते रतः।
वेदमेकं चतुष्पादं चतुर्धा व्यभजत्प्रभुः॥८॥

On being addressed thus, “All right”, this way said Manu engaged in the well-being of the world. Being a Supreme Lord, he divided the Vedas into four subdivisions.

ब्रह्मणो वचनात्तात लोकानां हितकाम्यया।
तदिदं वर्तमानेन युष्माकं वेदकल्पनम्॥९॥

At the instance of Brahmā and out of desire for the well-being of the people, O dear one! (He divided the Veda). It is by the present classification of the Vedas that you have to imagine the Vedas.

मन्वन्तरेण वक्ष्यामि व्यतीतानां प्रकल्पनम्।
प्रत्यक्षेण परोक्षं वै तन्निबोधत सत्तमाः॥१०॥

I shall talk to you (the classification of the Vedas) in accordance with the present Manvantara. By the process of perception, you may know the imperceptible one, O best among the Suave!

अस्मिन्युगे कृतो व्यासः पाराशर्यः परंतपः।
द्वैपायन इति ख्यातो विष्णोरंशः प्रकीर्तितः॥११॥

In this Yuga was created Vyāsa (the arranger of the Vedas), the son of Parāśara, the utmost austerity (incarnate), (known as) Dvaipāyana, who is glorified as a part of Viṣṇu, the vanquisher of the enemies.

ब्रह्मणा चोदितः सोऽस्मिन्वेदं व्यस्तुं प्रचक्रमे।
अथ शिष्यान्स जग्राह चतुरो वेदकारणात्॥१२॥

Inspired by god Brahmā, he started the work of classifying the Veda in this (Yuga). He caught hold of four disciples for (preservation and continuity of) the Vedas.

जैमिनिं च सुमन्तुं च वैशम्पायनमेव च।
पैलं तेषां चतुर्थं तु पञ्चमं लोमहर्षणम्॥१३॥

(They were) Jaiminī, Sumantu, Vaiśampāyana, Paila (the fourth one) among them, and the fifth one as Lomaharṣaṇa.

ऋग्वेदश्रावकं पैलं जग्राह विधिवद्विजम्।
यजुर्वेदप्रवक्तारं वैशम्पायनमेव च॥१४॥

He caught hold of Paila, the twice-born one, and made him the discourses of R̥gveda and Vaiśampāyana, the dilator of Yajurveda.

जैमिनिं सामवेदार्थश्रावकं सोऽन्वपद्यत।
तथैवाथर्ववेदस्य सुमन्तुमृषिसत्तमम्॥१५॥

He followed up Jaimini as the reciter of the Sāmaveda and likewise Sumantu he (followed

up), being the excellent redactor of the Atharvaveda.

इतिहासपुराणस्य वक्तारं सम्यगेव हि।

मां चैव प्रतिजग्राह भगवानीश्वरः प्रभुः॥ १६॥

And for the expounding of Itihāsa and Purāṇas quite judicially, he, the adorable god, the supreme being, caught hold of me.

एक आसीद्यजुर्वेदस्तं चतुर्धा व्यकल्पयत्।

चतुर्होत्रमभूत्स्मिंस्तेन यज्ञमकल्पयत्॥ १७॥

One alone was Yajurveda, which he subdivided into four parts. There were four sacrificial priests. Through them he organised the sacrifice.

आध्वर्यवं यजुर्भिस्तु ऋग्भिर्होत्रं तथैव च।

उद्गात्रं सामभिश्चक्रे ब्रह्मत्वं चाप्यथर्वभिः॥

ब्रह्मत्वमकरोद्यज्ञे वेदेनाथर्वणेन तु॥ १८॥

By the formulas of Yajurveda, he created the work of the priest *Adhvaryu* and through the hymns of Ṛgveda, he created the work of *Hotr* or *Hotā*; that of *Udgātr*, he created by *Sāmaveda* and that of *Brahmā* by *Atharvan* chants. He established *Brahmā* in the *Yajña* by means of the *Ātharvaṇa* (Veda).

ततः स ऋतमुदधृत्य ऋग्वेदं समकल्पयत्॥

होतृकं कल्पयते तेन यज्ञवाहं जगद्धितम्॥ १९॥

Then having checked out Ṛk hymns, he composed the Ṛgveda. He ordained the duties of *Hotr*, the performer of a sacrifice and the benefactor of the world.

सामभिः सामवेदं च तेनोद्गात्रमरोचयत्।

राज्ञस्त्वथर्ववेदेन सर्वकर्माण्यकारयत्॥ २०॥

By the psalms of *Sāman*, he created *Sāmaveda* and made the functions of *Udgātr*. By means of *Atharvaveda*, he established rites for kings.

आख्यानैश्चाप्युपाख्यानैर्गाथाभिः कुलकर्मभिः।

पुराणसंहितां चक्रे पुराणार्थविशारदः॥ २१॥

By *Ākhyānas* (anecdotes), by *Upākhyānas* (shorter anecdotes and legends) and by *Gāthās*

(the parochial recitations), he, an expert in the subject, created the *Paurāṇika* episodic treatises.

यच्छिष्टं तु यजुर्वेद तेन यज्ञमथायुजत्।

युञ्जानः स यजुर्वेद इति शास्त्रविनिश्चयः॥ २२॥

Whatever remained, he included in the *Yajurveda* and organised it with sacrifice. It is the definite conclusion of scriptures that *Yajurveda* is that which enables one to perform sacrifice.

पदानामुदधृतत्वाच्च यजूषि विषमाणि वै।

स तेनोद्धृतवीर्यस्तु ऋत्विग्भिर्वेदपारगैः॥

प्रयुज्यते ह्यश्वमेधस्तेन वा युज्यते तु सः॥ २३॥

With the collaboration of *Rtviks*, the masters of *Vedas*, he gathered the scattered *Yajur* Mantras duly and by means of it, the *Aśvamedha* sacrifice is performed. It is utilised in it.

ऋचो गृहीत्वा पैलस्तु व्यभजत्तद्विधा पुनः।

द्विःकृत्वा संयुगे चैव शिष्याभ्यामददात्प्रभुः॥ २४॥

Having collected the *Ṛk* hymns, *Paila* divided them into two parts. And having divided them in the righteous Age, he transferred them over to his two pupils, the supreme beings.

इन्द्रप्रमतये चैकां द्वितीयां बाष्कलाय च।

चतस्रः संहिता कृत्वा बाष्कलिर्द्विजसत्तमः॥

शिष्यानध्यापयामास शुश्रूषाभिरतान्हितान्॥ २५॥

The one he (offered) to *Indrapramati* and the other was given to *Bāṣkala*. Having composed four redactions, *Bāṣkalī* (the son of *Bāṣkala*), the excellent *Brāhmaṇa*, taught his disciples who were engaged in service, being of auspicious norms.

बोध्यं तु प्रथमां शाखां द्वितीयामग्निमाठरम्।

पराशरं तृतीयां तु याज्ञवल्क्यमथापराम्॥ २६॥

The first compilation was taught to *Bodha*, the second one to *Agnimāṭhara*, the third one to *Parāśara* and the last to *Yājñavalkya*.

इन्द्रप्रमतिरेकां तु संहितां द्विजसत्तमः।

अध्यापयन्महाभागं मार्कण्डेयं यशस्विनम्॥ २७॥

The excellent Brāhmaṇa Indrapramati taught one of the compilations (Samhitās) to Mārkaṇḍeya, the reputed one, the illustrious one.

सत्यश्रवसमग्र्यं तु पुत्रं स तु महायशाः।

सत्यश्रवाः सत्यहितं पुनरध्यापयद्विजः॥ २८॥

(Mārkaṇḍeya), the excellent Brāhmaṇa of great fame, taught his eldest son Satyaśravas and Satyaśravas passed it on to Satyahita.

सोऽपि सत्यतरं पुत्रं पुनरध्यापयद्विभुः।

सत्यश्रियं महात्मानं सत्यधर्मपरायणम्॥ २९॥

That master, the supreme being, taught again his truthful son Satyaśrī (by name) who was the great-souled one and amenable to the duty of virtuosity.

अभवंस्तस्य शिष्या वै त्रयस्तु सुमहौजसः।

सत्यश्रियस्तु विद्वांसः शास्त्रग्रहणतत्पराः॥ ३०॥

Of that one (Satyaśrī) happened to be three highly radiant disciples, having true glory, the scholars engaged in earning the truthful norm.

शाकल्यः प्रथमस्तेषां तस्मादन्यो रथान्तरः।

बाष्कलिश्च भरद्वाज इति शाखाप्रवर्तकाः॥ ३१॥

Śākalya was the first among them. Another one was Rathāntara. The third was Bharadvāja, son of Bāṣkala. All the three were the expounders of the branches of that Veda.

देवमित्रस्तु शाकल्यो ज्ञानाहंकारगर्वितः।

जनकस्य स यज्ञे वै विनाशमगमद्विजः॥ ३२॥

The Brāhmaṇa Devamitra or Śākalya, being proud of monopoly of knowledge, attained to doom in the Yajña (sacrifice) of Janaka.

शांशापायन उवाच

कथं विनाशमगमत्स मुनिर्ज्ञानगर्वितः।

जनकस्याश्रममेधेन कथं वादो बभूव ह॥ ३३॥

Śāmsapāyana spoke— How did that sage, having pride caused by knowledge, perish?

How erupted up a controversy in the horse-sacrifice of Janaka?

किमर्थं चाभवद्वादः केन सार्धमथापि वा।

सर्वमेतद्यथावृत्तमाचक्ष्व विदितं तवा।

ऋषीणां तु वचः श्रुत्वा तदुत्तरमथाब्रवीत्॥ ३४॥

And with whom a controversy arose and how possibly? All this you may explain in details, the way known to you in entirety. Having listened to the word of the sages, he spoke out in a reply.

सूत उवाच

जनकस्याश्रममेधे तु महानासीत्समागमः।

ऋषीणां तु सहस्राणि तत्राऽऽजग्मुर्नेकशः॥

राजर्षेर्जनकस्याथ तं यज्ञं हि दिदृक्ष्वः॥ ३५॥

Sūta spoke— At the horse sacrifice of Janaka, there gathered a large assemblage. Thousands of sages assembled there manifoldly from various places, desirous of witnessing the sacrifice of the sage king Janaka.

आगतान्ब्राह्मणान्दृष्ट्वा जिज्ञासाऽस्याभवत्ततः।

को न्वेषां ब्राह्मणः श्रेष्ठः कथं मे निश्चयो भवेत्॥

इति निश्चित्य मनसा बुद्धिं चक्रे जनाधिपः॥ ३६॥

Having seen the Brāhmaṇas arrived there, a desire to know more about them arose in him. “Who, verily, is the greatest Brāhmaṇa among these? How shall I decide it?” Having made up a certainty in mind, the overlord of men created an intelligent thought.

गवां सहस्रमादाय सुवर्णमधिकं ततः।

ग्रामान्तानि दासांश्च मुनीन्नाह नराधिपः॥

सर्वानहं प्रसन्नोऽस्मि शिरसा श्रेष्ठभागिनः॥ ३७॥

Having gathered a thousand of cows and more than a thousand of gold pieces, gems, slaves and villages, the Lord of men spoke to the sages and the subordinates— “O excellent and blessed ones, I bow to you all with my head.

यदेतदाहतं वित्तं यो वः श्रेष्ठतमो भवेत्।

तस्मै तदुपनीतं हि विद्यावित्तं द्विजोत्तमाः॥ ३८॥

This wealth that has been brought here, will be handed over to the greatest among you. It is offered as the price of your divine learning, O excellent Brāhmanas!”

जनकस्य वचः श्रुत्वा मुनयस्ते श्रुतिक्षमाः।

दृष्ट्वा धनं महासारं धनवृद्ध्या जिघृक्षवः॥

आह्वयांचक्रुरन्योन्यं वेदज्ञानमदोल्बणाः॥ ३९॥

Having heard the words of Janaka, those sages, competent in the Vedic lore, saw and coveted the wealth of fabulous extent. With full confidence in their knowledge, they began to challenge one another.

मनसा गतचित्तास्ते ममेदं धनमित्युत।

ममैवैतन्नवेत्यन्यो ब्रूहि किं वा विकल्प्यते॥

इत्येव धनदोषेण वादांश्चक्रुरनेकशः॥ ४०॥

With their minds attained to deliberations, one of them said—“This is my wealth.” Another one said—“Tell me, is this not mine? Why are you in doubt?” Thus as a result of the allurements of wealth, they began to argue with one another.

तथाऽन्यस्त्र वै विद्वान्ब्रह्मवाहसुतः कविः।

याज्ञवल्क्यो महातेजास्तपस्वी ब्रह्मवित्तमः॥ ४१॥

ब्रह्मणोऽङ्गात्समुत्पन्नो वाक्यं प्रोवाच सुस्वरम्।

शिष्यं ब्रह्मविदां श्रेष्ठो धनमेतद्गृहाण भोः॥ ४२॥

नयस्व च गृहं वत्स ममैतन्नत्र संशयः।

सर्ववेदेष्वहं वक्ता नान्यः कश्चित्तु मत्समः॥

यो वा न प्रीयते विप्रः स मे ह्यतु मा चिरम्॥ ४३॥

Then another scholar therein, the son of Brahmavāha, a great poet, Yājñavalkya of great intelligence, a penance performing one, the one being an excellently erudite, one born from the body of Brahmā, spoke out a sentence in a melodious accent, to his disciples, the greatest among those expert in the Vedic Lore—“O, take away this wealth. And carry it to home, O dear ones! There is no suspicion that it is mine. I am a discourser on all the Vedas and none is equal to me. A Brāhmaṇa who does not feel satisfy, he may challenge me without any delay”.

ततो ब्रह्मार्णवः क्षुब्धः समुद्र इव संप्लवे।

तानुवाच ततः स्वस्थो याज्ञवल्क्यो हसन्निव॥ ४४॥

Thereupon that vast gathering of Brāhmanas became agitated like the ocean at the time of dissolution. Then the well-sustained Yājñavalkya smilingly told them.

क्रोधं मा कार्षुर्विद्वांसो भवन्तः सत्यवादिनः।

वदामहे यथायुक्तं जिज्ञासन्तः परस्परम्॥ ४५॥

“Be not be irate, O speakers of truth, O Scholars! We shall argue mutually in a proper manner to know one another”.

ततोऽभ्युपागमंस्तेषां वादा जग्मुरनेकशः।

सहस्रधा शुभैरर्थैः सूक्ष्मदर्शनसंभवैः॥ ४६॥

Thereafter their talks took various turns and thousand fold significant meanings sprung from their minute observations on the subject of philosophy.

लोके वेदे तथाऽध्यात्मे विद्यास्थानैरलंकृताः।

शापोत्तमगुणैर्युक्ता नृपौघपरिवर्जनाः॥

वादा समभवंस्त्र धनहेतोर्महात्मनाम्॥ ४७॥

The secular, Vedic and spiritual topics were also discussed. All branches of learning were touched. In the course of argument, some cursed and some exhibited their excellent qualities. The kings were excluded from discussion. This way, the sages continued arguments for the sake of wealth.

ऋषयस्त्वेकतः सर्वे याज्ञवल्क्यस्तथैकतः।

सर्वे ते मुनयस्तेन याज्ञवल्क्येन धीमताः॥

एकैकशस्ततः पृष्टा नैवोत्तरमथाब्रुवन्॥ ४८॥

The sages were on one side and Yājñavalkya was on the other side; all those sages were questioned one by one by Yājñavalkya, the wise one. But they were not able to give any reply.

तान्विजित्य मुनीन्सर्वान्ब्रह्मरारिशर्महाद्युतिः।

शाकल्यमिति होवाच वादकर्तारमङ्गसा॥ ४९॥

Having conquered all those sages in argument, the sage Yājñavalkya, a storehouse of Vedic Lore and of mighty radiance, spoke to

Śākalya, quite amicably then, the creator of the whole debate.

शाकल्य वद वक्तव्यं किं ध्यायन्नवतिष्ठसे।

पूर्णस्त्वं जडमानेन वाताध्मातो यथा दृतिः॥५०॥

“O Śākalya! Speak out what deserves to be spoken, why do you stay meditating upon? You seem to be bloated owing to pride of false prestige like a pair of bellows inflated by wind”.

एवं स धर्षितस्तेन रोषात्ताप्रास्यलोचनः।

प्रोवाच याज्ञवल्क्यं तं परुषं मुनिसंनिधौ॥५१॥

This way demoralised by Yājñavalkya, Śākalya, having eyes and face aglowed owing to wrath, spoke out in harsh words to Yājñavalkya in presence of all the sages.

त्वमस्मांस्तृणवत्कृत्वा तथैवेमान्द्रिजोत्तमान्।

विद्याधनं महासारं स्वयं ग्राहं जिघृक्षसि॥५२॥

“Ignoring us as well as these excellent sages like blades of grass, you wish to seize the entire wealth for learning all by yourself”.

शाकल्येनैवमुक्तः स याज्ञवल्क्यः समब्रवीत्।

ब्रह्मिष्ठानां बलं विद्धि विद्यातत्त्वार्थदर्शनम्॥५३॥

This way retorted to by Śākalya, Yājñavalkya spoke out— “You may realise that the potency of those who are supremos in Vedic Lore, is their learning and their philosophy of the interpretation of the lores.

कामश्चार्थेन संबद्धस्तेनार्थं कामयामहे।

कामप्रश्नघना विप्राः कामप्रश्नान्वदामहे॥५४॥

Kāma (desire) is connected with Artha (wealth) and by that we desire for wealth. Brāhmaṇas consider that asking question freely out of desire is the wealth of Brāhmaṇas. Hence we ask questions as we please.

पणश्चैषोऽस्य राजर्षेस्तस्मान्नीतं धनं मया।

एतच्छ्रुत्वा वचस्तस्य शाकल्यः क्रोधमूर्च्छितः॥

याज्ञवल्क्यमथोवाच कामप्रश्नार्थवद्वचः॥५५॥

This is the wager or stake of the sage king Janaka and on that account by me has been taken away this wealth.” Having heard this

expression of that one, Śākalya gone rash in wrath, spoke to Yājñavalkya, the words entailing the questions regarding Kāma.

ब्रूहीदानीं मयोद्दिष्टान्कामप्रश्नान्यथार्थतः।

ततः समभवद्वादस्तयोर्ब्रह्मविदोर्महान्॥५६॥

“You now reply to the questions parried by me before you regarding Kāma”. Then ensued a great debate between the two, learned in Brahman.

साग्रं प्रश्नसहस्रं तु शाकल्यस्तमचूचुदत्।

याज्ञवल्क्योऽब्रवीत्सर्वानृषीणां शृण्वतां तदा॥५७॥

Śākalya put forth in advance a thousand questions. Yājñavalkya then replied to all those in the presence of all the sages.

शाकल्ये चापि निर्वदि याज्ञवल्क्यस्तमब्रवीत्।

प्रश्नमेकं ममापि त्वं वद शाकल्यकामिकम्॥

शापः पणोऽस्य वादस्य अब्रुवन्मृत्युमाब्रजेत्॥५८॥

When Śākalya was made questionless, Yājñavalkya then spoke to him— “O Śākalya! You too answer a single question of mine pertaining to Kāma. The stake for this debate is a curse. If you are unable to answer you will die”.

अथो सन्नोदितं प्रश्नं याज्ञवल्क्येन धीमता।

शाकल्यस्तमविज्ञाय सद्यो मृत्युमवाप्नुयात्॥५९॥

Then was parried¹ a question by Yājñavalkya, the intelligent one. Śākalya then having not understood, attained to death immediately.

एवं स्मृतः स शाकल्यः प्रश्नव्याख्यानपीडितः।

एवं वादश्च सुमहानासीत्तेषां धनार्थिनाम्॥

ऋषीणां मुनिभिः सार्धं याज्ञवल्क्यस्य चैव हि॥६०॥

Śākalya died being afflicted by inability to answer that question. Thus, such a debate ensued among those lusty for wealth, the sages along with their sub-ordinates and between Yājñavalkya.

1. Here सन्नोदिनं प्रश्नं is a error for सन्नोदितः प्रश्नः।

सर्वैः पृष्टांस्तु संप्रश्नाञ्ज्जतशोऽथ सहस्रशः।

व्याख्याय वै मुने तेषां प्रश्नसारं महागतिः॥ ६१॥

याज्ञवल्क्यो धनं गृह्य यशो विख्याप्य चाऽऽत्मनः।

जगाम वै गृहं स्वस्थः शिष्यैः परिवृतो वशी॥ ६२॥

Having commented upon (all) the questions put forward by all the sages in hundreds and thousands, Yājñavalkya, who had deep penetration into the essence of those questions took the entire wealth. He spread his fame everywhere and proceeded homewards, quite well-disposed and surrounded by pupils, being a controlled man.

देवमित्रस्तु शाकल्यो महात्मा द्विजसत्तमः।

चकार संहिताः पञ्च बुद्धिमन्यदवित्तमः॥ ६३॥

Devamitra Śākalya was the great-souled excellent Brāhmaṇa. He was intelligent among those who know the implications of grammar and he composed five recensions or compilations.

तच्छिष्या अभवन्तञ्च मुद्गलो गोलकस्तथा।

खलीयश्च तथा मत्स्यः शैशिरेयस्तु पञ्चमः॥ ६४॥

His pupils happened to be five— Mudgala, Golaka, Khaliya, Matsya and Śaiśireya, the fifth one.

प्रोवाच संहितास्तिस्रः शाकपूर्णस्थीतरः।

निरुक्तं च पुनश्चक्रे चतुर्थं द्विजसत्तमः॥ ६५॥

Śākapūrṇa Rathītara dilated upon three compilations. The excellent Brāhmaṇa composed Nirukta (Etymology) subsequently, the fourth one.

तस्य शिष्यास्तु चत्वारः केतवो दालकस्तथा।

धर्मशर्मा देवशर्मा सर्वे व्रतधरा द्विजाः॥ ६६॥

He had four disciples— Ketava, Dālaki, Dharmasārman and Devasārman, all being Brāhmaṇas bearing vows.

शाकल्ये तु मृते सर्वे ब्रह्मघ्नास्ते बभूवुरे।

तदा चिन्तां परां प्राप्य गतास्ते ब्रह्मणोऽन्तिकम्॥ ६७॥

When Śākalya died, those present there

incurred the sin of Brāhmaṇa-slaughter. They approached Brahmā, worried by this sin.

ताञ्ज्जात्वा चेतसा ब्रह्मा प्रेषितः पवने पुरे।

तत्र गच्छत यूयं वः सद्यः पापं प्रणश्यति॥ ६८॥

Having understood them by heart, Brahmā sent them to Pavana Pura¹, (saying)— “All of you go there, all your sins shall get obviated immediately.

द्वादशार्कं नमस्कृत्य तथा वै वालुकेश्वरम्।

एकादश तथा रुद्रान्वायुपुत्रं विशेषतः॥

कुण्डे चतुष्टये स्नात्वा ब्रह्महत्यां तरिष्यथ॥ ६९॥

After bowing before Dvādaśārka (the twelve suns), the deity Vāluka², the eleven Rudras and Vāyu-Putra (Hanumān) in particular and having bathed in four Kuṇḍas or reservoirs or holy pools, you will shake off (lit. swim across) the (sin) of a Brāhmaṇa's murder”.

सर्वे शीघ्रतरा भूत्वा तत्पुरं समुपागतः।

स्नानं कृतं विधानेन देवानां दर्शनं कृतम्॥ ७०॥

All of them having become hasty, reached that town. (By them) an ablution was performed as per rituals and a sight of the gods was observed.

उत्तेश्वरं नमस्कृत्य वाडवानां प्रसादतः।

सर्वे पापविनिर्मुक्ता गतास्ते सूर्यमण्डलम्॥ ७१॥

Having offered obeisance to Uttareśvara, out of grace of the Brāhmaṇas (Vāḍavas), all of them became free from sins and proceeded towards the solar orb or solar region.

तदा प्रभृति तत्तीर्थं जातं पातकनाशनम्।

वायोः पुरं पवित्रं च वायुना निर्मितं पुरा॥ ७२॥

Since then, that holy spot became known as the obviator of sins. The holy city of Vāyu was created by the Wind-god earlier.

1. प्रेषितः पवने पुरे may be प्रेषितः पवने पुरे।

2. Bālukaśvara, the Mālābāra Hills near Bombay where Paraśurāma established a liṅga called Vālukaśvara Mahādeva, Skandha Purāṇa, Sahitya Khaṇḍa, Pt. Ch. 1, N.L. Dey, p. 21.

अञ्जनीगर्भसंभूतो हनुमान्यवनात्मजः।

यदा जातो महादेव हनुमान्सत्यविक्रमः॥

तदैव निर्मितं तीर्थं वायुना ब्रह्मयोनिना॥७३॥

The one born from the womb of Añjani, Hanumān, the son of Wind-god, the great god of truthful exploits, when he took birth, O Mahādeva! This place of pilgrimage was created by Vāyu (god), the son of god Brahmā.

उर्व्यां जातास्तु ये शूद्रा ब्राह्मणानां निवेदिताः।

वृत्त्यर्थं ब्रह्मयज्ञार्थं करस्तेषु कृतो महान्॥७४॥

Here whichever Śūdras took birth as ordained by the Brāhmaṇas or as nomenclatured as Brāhmaṇas, for the sake of subsistence as well as for Brahmajña, among them a high flown tax became promulgated.

अनेन विधिना जातं विप्राणां शासनं महत्।

गोघ्नो वाऽपि कृतघ्नो वा सुरापी गुरुतल्पगः॥

वाडादित्यं नमस्कृत्य सर्वपापैः प्रमुच्यते॥७५॥

By this became in vogue the great government of the Brāhmaṇas. Whether a cow-killer or a destroyer of the gratefulness, a wine-drinker or a defiler of the teacher's bed, when bows to Vāḍāditya, he gets immunity from all the sins.

इति श्रीमहापुराणे वायुप्रोक्ते महास्थानतीर्थवेदशाखाप्रणयवर्णनं

नाम षष्ठितमोऽध्यायः॥६०॥

* * *

The sages spoke— Bhāradvāja, Yājñavalkya, Gālaki, Śālaki, intelligent Śatavalāka, the excellent Brāhmaṇa Naigama, Bāṣkali (son of Bāṣkala) and Bharadvāja— all these dilated upon three Saṁhitās and Rathītara then expounded *Nirukta*, the fourth one.

त्रयस्तस्याभवज्ज्ञाष्या महात्मानो गुणान्विताः।

श्रीमान्नन्दायनीयश्च पत्रागारिश्च बुद्धिमान्॥

तृतीयाश्चऽऽर्यवस्ते च तपसा संशितव्रताः॥ ३॥

Three happened to be his pupils, great-souled ones endowed with merits. Among those first was illustrious Nandāyanīya, second was intelligent Pannāgāri and third was Āryava— all those having vows belauded.

वीतरागा महातेजाः संहिताज्ञानपारगाः।

इत्येते बह्वृचः प्रोक्ताः संहिता यैः प्रवर्तिताः॥ ४॥

They were having passions extradited, highly radiant, gone beyond the knowledge of the Saṁhitās. All those are called Bahvṛcas by whom the Saṁhitās were brought into being.

वैशम्पायनगोत्रोऽसौ यजुर्वेदं व्यकल्पयत्।

षडशीतिस्तु येनोक्ताः संहिता यजुषां शुभाः॥ ५॥

The Sage having the spiritual lineage of Vaiśampāyana composed the Yajurveda, by whom eighty-six Saṁhitās of the sacred Yajurveda Mantras were expounded.

शिष्येभ्यः प्रददौ ताश्च जगृहस्ते विधानतः।

एकस्तत्र परित्यक्तो याज्ञवल्क्यो महातपाः॥

षडशीतिश्च तस्यापि संहितानां विकल्पकाः॥ ६॥

He passed these on to his disciples and they assimilated these as per ritualistic norm. The Sage Yājñavalkya of great penance alone was left out. He also composed eighty-six alternative Saṁhitās.

सर्वेषामेव तेषां वै त्रिधा भेदाः प्रकीर्तिताः।

त्रिधा भेदास्तु ते प्रोक्ता भेदेऽस्मिन्नवमे शुभे॥ ७॥

Of all those verily, the divisions were organised as threefold. The three-fold divisions

॥ अथैकषष्टितमोऽध्यायः ॥

Chapter 61

Lineage of Prajāpati

ऋषय ऊचुः

भारद्वाजो याज्ञवल्क्यो गालकिः शालकिस्तथा।

धीमाञ्जातवलाकश्च नैगमश्च द्विजोत्तमः॥ १॥

बाष्कलिश्च भरद्वाजस्तिस्रः प्रोवाच संहिताः।

स्थीतरो निरुक्तं च पुनश्चक्रे चतुर्थकम्॥ २॥

became illustrated in nine auspicious divisions or schools.

उदीच्या मध्यदेशाश्च प्राच्याश्चैव पृथग्विधाः।

श्यामायनिरुदीच्यानां प्रधानः संबभूव ह॥८॥

The three main schools are Udīcyas (those of the northern), Madhyadeśas (those of the middle countries) and Prācyas (those of the eastern countries). Śyāmāyani became the chief of the northern school.

मध्यदेशप्रतिष्ठानामारुणिः प्रथमः स्मृतः।

आलम्बिरादिः प्राच्यानां त्रयोदश्यादयस्तु ते॥९॥

Āruṇi was declared as the chief among the institutions of the Madhyadeśas. Ālambi was the first among the easterners which are known as Trayodaśya and others.

इत्येते चरकाः प्रोक्ताः संहितावादिनो द्विजाः।

ऋषयस्तद्वचः श्रुत्वा सूतं जिज्ञासवोऽब्रुवन्॥१०॥

This way, these twice-borns are called Carakas, the expounders of the Saṁhitās. Having listened to their words, the sages who were desirous of hearing, spoke to Sūta.

चरकाध्वर्यवः केन कारणं ब्रूहि तत्त्वतः।

किं चीर्षं कस्य हेतोश्च चरकत्वं च भेजिरे॥

इत्युक्तः प्राह तेषां स चरकावमभूद्यथा॥११॥

“By what reason, the Adhvaryus were called Carakas in the real sense and what was it that they performed? For what reason they were termed as Carakas?” Thus addressed, Sūta spoke out the way their norm of Carakas came into being?

सूत उवाच

कार्यमासीद्दृषीणां च किञ्चिद्ब्राह्मणसत्तमाः।

मेरुपृष्ठं तदा गत्वा सम्पत्त्यर्थं तु मन्त्रितम्॥१२॥

Sūta spoke— O excellent Brāhmaṇas! There the sages had to perform a rite. Having attained to the peak of Meru, by them then, a contemplation was made as such.

यो नोऽत्र सप्तरात्रेण नाऽगच्छेद्द्विजसत्तमाः।

स कुर्याद्ब्रह्मवर्ध्यां वै समयो नः प्रकीर्तितः॥१३॥

“O excellent twice-born ones, he who does not come here within seven nights, he would have to perform an expiatory rite for killing of Brāhmaṇa. This is proclaimed as our stipulated condition.”

ततस्ते सगणाः सर्वे वैशम्पायनवर्जिताः।

प्रययुः सप्तरात्रेण यत्र संधिः कृतोऽभवत्॥१४॥

Then all groups of the sages along with their attendants, except Vaiśampāyana, went away, within seven nights where an agreement stood signed.

ब्राह्मणानां तु वचनाद्ब्रह्मवर्ध्यां चकार सः।

शिष्यानथ समानीय स वैशम्पायनोऽब्रवीत्॥१५॥

On direction of Brāhmaṇas, he (Vaiśampāyana) had to perform the expiatory rite for Brāhmaṇa's slaughter. Then gathering together his pupils, Vaiśampāyana said.

ब्रह्मवर्ध्यां चरध्वं वै मत्कृते द्विजसत्तमाः।

सर्वे यूयं समागम्य ब्रूतमैतद्धितं वचः॥१६॥

“O excellent Brāhmaṇas! On behalf of myself, you all should perform expiatory rite for Brahmahatyā. All of you come and speak this beneficial words to me.”

याज्ञवल्क्य उवाच

अहमेव चरिष्यामि तिष्ठन्तु मुनयस्त्वमे।

बलं चोत्थापयिष्यामि तपसा स्वेन भावितः॥१७॥

Yājñavalkya spoke— I myself shall perform it along. Let these sages remain alone. I shall raise up my strength as purified by my own penance.”

एवमुक्तस्ततः ऋद्धो याज्ञवल्क्यमथाब्रवीत्।

उवाच यत्त्वयाऽधीतं सर्वं प्रत्यर्पयस्व मे॥१८॥

This way having been spoken, irate as such, he spoke to Yājñavalkya saying that whatever had been studied by him, he could return to me.

एवमुक्तः स रूपाणि यजूषि प्रददौ गुरोः।

रुधिरेण तथोक्तानि छर्दित्वा ब्रह्मवित्तमाः॥१९॥

Having been said so, he (Yājñavalkya), having excellent knowledge of Brahman, vomited the embodied forms of Yajur-Mantras smeared with blood and returned to his preceptor.

ततः स ध्यानमास्थाय सूर्यमाराधयद्द्विजाः।
सूर्यब्रह्म यदुच्छिन्नं खं गत्वा प्रतितिष्ठति॥ २०॥

O Brāhmaṇas! Then he meditated and adored the Sun. What was vomited rose up in the sky and stood near the solar Brahman.

ततो यानि गतान्पूर्ध्वं यजूष्यादित्यमण्डलम्।
तानि तस्मै ददौ तुष्टः सूर्यो वै ब्रह्मरातये॥
अश्वरूपाय मार्तण्डो यज्ञवल्क्याय धीमते॥ २१॥

Then the pleased Sun handed over Yajur-Mantras which had gone up to the solar disc. The Sun-god gave them to the intelligent Brahmarāti Yājñavalkya who had assumed the form of a horse.

यजूष्यधीयन्ते यानि ब्राह्मणा येन केन च।
अश्वरूपाय दत्तानि ततस्ते वाजिनोऽभवन्॥ २२॥

The formulas of Yajurveda that are being studied by Brāhmaṇas were handed over to Yājñavalkya having the frame of a horse and therefrom, they became Vājins or horses.

ब्रह्महत्या तु यैश्चीर्णां चरणाच्चरकाः स्मृताः।
वैशम्पायनशिष्यास्ते चरकाः समुदाहताः॥ २३॥

And by whom the expiatory rite for the slaughter of Brāhmaṇa was performed, they became known as Carakas. The pupils of Vaiśampāyana, all those were known as Carakas.

इत्येते चरकाः प्रोक्ता वाजिनस्तान्निबोधत।
यज्ञवल्क्यस्य शिष्यास्ते कण्ववैधेयशालिनः॥ २४॥
माध्यन्दिनश्च शापेयी विदिग्धश्चाप्य उहलः।
ताम्रायणश्च वात्स्यश्च तथा गालवशैषिरी॥
आटवी च तथा पर्णी वीरणी सापरायणः॥ २५॥

These are therefore, this way called Carakas and now know the Vājins, the disciples of

Yājñavalkya. They were— Kanva, Vaidheya, Śālin, Mādhyandina, Śāpeyī, Vidigdha, Āpya, Uddala, Tāmraṇa, Vātsya, Gālava, Śaiṣiri, Āṭavi, Paṇi, Vīraṇi and Sāparāyaṇa.

इत्येते वाजिनः प्रोक्ता दश पञ्च च संस्मृताः।
शतमेकाधिकं कृत्स्नं यजुषां वै विकल्पकाः॥ २६॥

These fifteen are known as Vājins. A hundred added by one in entirety were the composers of formulas of Yajurveda.

पुत्रमध्यापयामास सुमन्तुमथ जैमिनिः।
सुमन्तुश्चापि सुत्वानं पुत्रमध्यापयत्प्रभुः॥
सुकर्माणं सुतं सुत्वा पुत्रमध्यापयत्प्रभुः॥ २७॥

Jaimini taught his son Sumantu, Sumantu taught his son Sutavān and Sutavān taught his son Sukarman.

स सहस्रमधीत्याऽऽशु सुकर्माऽप्यथ संहिताः।
प्रोवाचाथ सहस्रस्य सुकर्मा सूर्यवर्चसः॥ २८॥

Having studied with courage a thousand Saṁhitās, Sukarman expounded them to his thousand disciples having the brilliance of the Sun.

अनध्यायेष्वधीयानांस्ताञ्जघान शतक्रतुः।
प्रायोपवेशमकरोत्ततोऽसौ शिष्यकारणात्॥ २९॥

Śatakratu (Indra) killed those studying (Vedas) during prohibited days and then took to expiation for the sake of his disciples.

ऋद्धं दृष्ट्वा ततः शक्रो वरमस्मै ददौ पुनः।
भाविनौ ते महावीर्यौ शिष्यावनलवर्चसौ॥ ३०॥

Having seen him irate, Śakra conferred a boon on him again— “You will have two disciples of great prowess and brilliance of fire”.

अधीयानौ महाप्राज्ञौ सहस्रं संहितावुभौ।
एतौ सुरौ महाभागौ मा ऋधु द्विजसत्तम॥ ३१॥

They will be highly intellectured ones and shall study all the thousand Saṁhitās. They will be the two gods, greatly fortunate ones. Be not irate, O excellent Brāhmaṇa!

इत्युक्त्वा वासवः श्रीमान्सुकर्माणं यशस्विनम्।
शान्तक्रोधं द्विजं दृष्ट्वा तत्रैवान्तरधीयत॥ ३२ ॥

This way having spoken to the illustrious Sukarman, the reputed one and having seen the twice-born gone unirate, Vāsava (Indra) became out of sight.

तस्य शिष्यो भवेद्धीमान्यौष्यञ्जी द्विजसत्तमाः।
हिरण्यनाभः कौशिल्यो द्वितीयोऽभून्नराधिपः॥ ३३ ॥

O excellent Brāhmaṇas, the wise Pausyañjin was his first disciple and the king Hiranyañbha of Kauśilya race was his second disciple.

अध्यापयन्तु पौष्यञ्जी सहस्रांश्च तु संहिताः।
ते नाम्मोदीच्यसामान्याः शिष्याः पौष्यञ्जिनः शुभाः॥

Pausyañjin taught five hundred Saṁhitās. The pupils of Pausyañjin named Udicyasāmānyas were well-known in the northern quarters.

शतानि पञ्च कौशिल्यः संहितानां च वीर्यवान्।
शिष्या हिरण्यनाभस्य स्मृतास्ते प्राच्यसामगाः॥ ३५ ॥

The chivalrous Kauśilya (redacted) five hundred Saṁhitās. The pupils of Hiranyañbha were known as Prācyā Sāmagās i.e. the eastern Sāman (psalms) singers.

लोकाक्षी कुथुमिश्चैव कुशीती लाङ्गलिस्तथा।
पौष्यञ्जिशिष्याश्चत्वारस्तेषां भेदान्निबोधत॥ ३६ ॥

Lokākṣī, Kuthumi, Kuśītī and Lāṅgali were Pausyañjin's four disciples. Having brought them to mind, you may locate their groupings.

राणायनीयः सहितण्डिपुत्र-
स्तस्मादन्यो मूलचारी सुविद्वान्॥

सकैतिपुत्रः सहसात्यपुत्र
एताम्भेदान्वित्त लोकाक्षिणस्तु॥ ३७ ॥

Rāṇāyāniya, son of Sahitaṇḍī, the fine scholar Mūlacārin, Kaitiputra and Sātyaputra—know these to be different groupings of Lokākṣin.

त्रयस्तु कुथुमेः पुत्रा औरसो रसपासरः।
भागवित्क्षत्र तेजस्वी त्रिविधाः कौथुमाः स्मृताः॥ ३८ ॥

Three sons of Kuthumi were Aurasa, Rasapāsara and the brilliant Bhāgavitti. These three were known as *Kauthumas*.

शौरिद्युः शृङ्गिपुत्रश्च द्वावेतौ चरितव्रतौ।
राणायनीयः सौमित्रिः सामवेदविशारदौ॥ ३९ ॥

The two sages Śauridyu and Śṛṅgiputra were expert in performing vows. Rāṇāyaniya and Saumitri were the two, skilled in Sāmaveda.

प्रोवाच संहितास्त्रिः शृङ्गिपुत्रो महातपाः।
चैलः प्राचीनयोगश्च सुरालश्च द्विजोत्तमाः॥ ४० ॥

Śṛṅgiputra of austere penance expatiated upon three Saṁhitās to Caila, Prācīnayoga and Surāla, the excellent Brāhmaṇas.

प्रोवाच संहिताः षट् तु पाराशर्यस्तु कौथुमः।
आसुरायणवैशाख्यौ वेदवृद्धपरायणौ॥ ४१ ॥

प्राचीनयोगपुत्रश्च बुद्धिमांश्च पतञ्जलिः।
कौथुमस्य तु भेदास्ते पाराशर्यस्य षट् स्मृताः॥

लाङ्गलिः शालिहोत्रश्च षट्षट् प्रोवाच संहिताः॥ ४२ ॥

Pārāśarya, disciple of Kuthumi, expatiated upon six Saṁhitās. Āsurāyaṇa, Vaiśākhyā, Vedavṛddha, Parāyaṇa, Prācīnayogaputra and Patañjali, the wise one, are known as the six disciples of Pārāśarya, the disciple of Kuthumi. Lāṅgali and Śālihotra dilated upon six Saṁhitās each.

भालुकिः कामहानिश्च जैमिनिर्लोमगायिनिः।

कण्डुश्च कीहलश्चैव षडेते लाङ्गलाः स्मृताः॥

एते लाङ्गलिनः शिष्याः संहिता यैः प्रसाधिताः॥ ४३ ॥

Bhāluki, Kāmahāni, Jaimini, Lomagāyini, Kaṇḍu and Kīhala—these six are known as *Lāṅgalas*. These were the pupils of Lāṅgali and they composed or polished these Saṁhitās.

ततो हिरण्यनाभस्य कृतशिष्यो नृपात्मजः।

सोऽकरोच्च चतुर्विंशत्संहिता द्विपदां वरः॥

प्रोवाच चैव शिष्येभ्यो येभ्यस्तांश्च निबोधत॥ ४४ ॥

Hiranyañbha, who was the son of a king (or a prince), who had disciples and who was the best among the Dvipadas. he created twenty-

four Saṁhitās. You may know and understand the names of those disciples whom he taught.

राडश्च महवीर्यश्च पञ्चमो वाहनस्तथा।

तालकः पाण्डकश्चैव कालिको राजिकस्तथा।

गौतमश्चाजवस्तश्च सोमराजाऽपतत्ततः॥ ४५ ॥

पृष्ठन्नः परिकृष्टश्च उलूखलक एव च।

यवीयसश्च वैशालो अङ्गुलीयश्च कौशिकः॥ ४६ ॥

सालिमञ्जरिसत्यश्च कापीयः कानिकश्च यः।

पराशरश्च धर्मात्मा इति क्रान्तास्तु सामगाः॥ ४७ ॥

Rāḍa, Mahāvīrya, Pañcama, Vāhana, Tālaka, Pāṇḍaka, Kālīka, Rājīka, Gautama, Ājavasta, Somarāja, Pṛṣṭaghna, Parikṛṣṭa, Ulūkhalaka, Yavīyasa, Vaiśāla, Aṅgulīya, Kauśīka, Sālīmañjarī, Satya, Kāpīya, Kānika and the righteous Parāśara— all these were the singers of psalms of Sāmaveda.

सामगानां तु सर्वेषां श्रेष्ठौ द्वौ तु प्रकीर्तितौ।

पौष्यजिश्च कृतिश्चैव संहितानां विकल्पकौ॥ ४८ ॥

Of all those singing the psalms of Sāmaveda, the greatest ones were reputed as two, Pausyañji and Kṛti— the redactors of the Saṁhitās.

अथर्वाणं द्विधा कृत्वा सुमन्तुरददाद्द्विजाः।

कबन्धाय गुरुः कृत्स्नं स च विद्याद्यथाक्रमम्॥ ४९ ॥

Having split up Atharvan in two parts, Sumantu offered that entire Veda to Kabandha (i.e. preceptor or a teacher), O Brāhmaṇas. That may be understood completely.

कबन्धस्तु द्विधा कृत्वा पथ्याचैकं पुनर्ददौ।

द्वितीयं वेदस्पर्शाय स चतुर्थाऽकरोत्पुनः॥ ५० ॥

Kabandha further split it into two and offered one to Pathya and the second to Vedasparśa. He (Vedasparśa) then split it up into four.

मोदो ब्रह्मबलश्चैव पिप्पलादस्तथैव च।

शौष्कायनिश्च धर्मज्ञश्चतुर्थस्तपनः स्मृतः॥

वेदस्पर्शस्य चत्वारः शिष्यास्त्वेते दृढव्रताः॥ ५१ ॥

Moda Brahmabala, Pippalāda, Śauṣkāyani,

the knower of the law and the fourth one known as Tapana— were the four pupils of Vedasparśa who were firm in holy rites.

पुनश्च त्रिविधं विद्धि पथ्यानां भेदमुत्तमम्।

जाजलिः कुमुदादिश्च तृतीयः शौनकः स्मृतः॥ ५२ ॥

Know the excellent threefold division (i.e. disciples and sons) of Pathya. They were Jājali, Kumudādi and the third Śaunaka.

शौनकस्तु द्विधा कृत्वा ददावेकं तु बभ्रुवे।

द्वितीयां संहितां धीमान्सैश्ववायनसंज्ञिते॥ ५३ ॥

Śaunaka, however, having split it up into two, offered one to Babhru and the second Saṁhitā (the wise-one offered) to the disciple named Saindhavāyana.

सैश्ववो मुञ्जकेशाय भिन्ना सा च द्विधा पुनः।

नक्षत्रकल्पो वैतानस्तृतीयः संहिताविधिः॥

चतुर्थोऽङ्गिरसः कल्पः शान्तिकल्पश्च पञ्चमः॥ ५४ ॥

श्रेष्ठास्त्वथर्वणो ह्येते संहितानां विकल्पनाः।

षट्शः कृत्वा मयाऽप्युक्तं पुराणमृषिसत्तमाः॥ ५५ ॥

Saindhava (offered) it to Muñjakeśa. The Saṁhitā was further divided into two. Nakṣatrakalpa, Vaitāna, (the third) Saṁhitāvidhi, the fourth Aṅgiras-kalpa and the fifth Śāntikalpa— these were the five alternative Saṁhitās of Atharvaveda. O excellent sages, the Purāṇa too was expounded by me after dividing it into six.

आत्रेयः सुमतिर्धीमान्काश्यपो ह्यकृतव्रणः।

भारद्वाजोऽग्निवर्चाश्च वसिष्ठो मित्रयुश्च यः॥

सावर्णिः सौमदत्तिस्तु सुशर्मा शांशपायनः॥ ५६ ॥

एते शिष्या मम ब्रह्मपुराणेषु दृढव्रताः।

त्रिभिस्तिस्त्रः कृतास्तिस्त्रः संहिताः पुनरेव हि॥ ५७ ॥

Ātreya, Sumatī, the wise one, Kāśyapa, Akṛtavraṇa, Bhāradvāja, Agnivarcaś, Vasiṣṭha, Mitrayu, Sāvarnī, Somadatti, Suśarman and Śāmsapāyana— these are my disciples, firm in religious austerities, in Purāṇic lore, O Brāhmaṇa! By the three of them were created three Saṁhitās once again.

काश्यपः संहिताकर्ता सावर्णिः शांशपायनः।

सामिका च चतुर्थी स्यात्सा चैषा पूर्वसंहिता॥५८॥

Kāśyapa, Sāvarni and Śāmsāpāyana were the composers of the Saṁhitās. There is a fourth Saṁhitā named Sāmikā. It is the original Saṁhitā.

सर्वास्ता हि चतुष्पादाः सर्वाश्चैकार्थवाचिकाः।

पाठान्तरे पृथग्भूता वेदशाखा यथा तथा।

चतुःसाहस्रिकाः सर्वाः शांशपायनिकामृते॥५९॥

All of them have four Pādas (hemistiches), all being ones having similar interpretations. They were distinguished by separate readings like the recensions of the Vedas. Excepting Śāmsāpāyana's Saṁhitā, each contains four thousand verses.

लोमहर्षणिका मूलास्ततः काश्यपिकाः पराः।

सावर्णिकास्तृतीयास्ता यजुर्वाक्यार्थपण्डिताः॥६०॥

The original ones then came from Lomaharṣaṇa and then come the Saṁhitās of Kāśyapa. The third Saṁhitās are of Sāvarni. All these can be easily understood by the scholars skilled in the interpretation of the Yajurvedic formulas.

शांशपायनिकाश्चान्या नोदनार्थविभूषिताः।

सहस्राणि ऋचामष्टौ षट्शतानि तथैव च॥६१॥

The Saṁhitās of Śāmsāpāyana are embellished by the topics of exhortation. There are eight thousand six hundred verses (in it).

एताः पञ्चदशान्याश्च दशान्या दशभिस्तथा।

वालखिल्याः सहस्रैषाः ससावर्णाः प्रकीर्तिताः॥६२॥

There are additional fifteen and ten along with ten (Rks?) known as Vālahilyas, Sahapraīṣas along with Sāvarnas.

अष्टौ साम सहस्राणि सामानि च चतुर्दश।

आरण्यकं सहोमं च एतद्गायन्ति सामगाः॥६३॥

There are eight thousand fourteen psalms or Sāman Mantras (in the Sāmaveda) including Āraṇyaka along with Homa. Sāmagas (Sāma-singers) sing them.

द्वादशैव सहस्राणि छन्द आध्वर्यवं स्मृतम्।

यजुषां ब्राह्मणानां च तथा व्यासो व्यकल्पयत्॥६४॥

There are twelve thousand Chandas (Mantras) of Ādhvaryava Veda including Yajurvedic formulas and Brāhmaṇas as compiled by Vyāsa.

सग्राम्यारण्यकं तत्स्यात्समन्त्रकरणं तथा।

अतः परं कथानां तु पूर्वा इति विशेषणम्॥६५॥

It includes the Grāmya, Āraṇyaka and the Mantrakaraṇa. Therefore, beyond this is the Pūrva (Praśasti) of the anecdotes. This is a specific norm.

ग्राम्यारण्यं समन्त्रं च ऋग्ब्राह्मणयजुः स्मृतम्।

तथा हारिद्रवीयाणां खिलान्युपखिलानि च॥

तथैव तैत्तिरीयाणां परशुद्रा इति स्मृतम्॥६६॥

Parochial, sylvan and endowed with political thought constitutes the plethora of Rk, Brāhmaṇa and Yajus. There are additional compilations (Khila) and supplementary ones (Upakhila) of Hāridravīya as also the Parakṣudras of Taittirīyas.

द्वे सहस्रे शते न्यूनं वेदे वाजसनेयके।

ऋग्गणः परिसंख्यातो ब्राह्मणं तु चतुर्गुणम्॥६७॥

In the Vājasaneyī Saṁhitā, the Rk verses are a hundred less than two thousand. The Brāhmaṇa portion contains four times that number.

अष्टौ सहस्राणि शतानि चाष्टा-

वशीतिरन्यान्यधिकश्च पादः।

एतत्प्रमाणं यजुषामृचां च

सशुक्रियं साखिलयाज्ञवल्क्यम्॥६८॥

Eight thousand eight hundred eighty plus a quarter becomes the extent of the Yajurveda formulas and Rks more along with Śukriya (Sāmans belonging to Pravargya) and Khila (additional) Mantras (according to) Yājñavalkya.

तथा चरणविद्यानां प्रमाणं संहितां शृणु।

षट्साहस्रमृचामुक्तमृचः षड्विंशतिः पुनः॥

एतावदधिकं तेषां यजुः कामं विवक्ष्यति॥६९॥

Likewise listen to the extent of the Samhita of Carana-Vidyās (sections of Vedic school of Atharva). They contain six thousand twenty-six Rks. Yajur Mantras, it is said, are some what more than this.

एकादश सहस्राणि दश चान्या दशोत्तराः।

ऋचां दश सहस्राणि अशीतित्रिंशतानि च॥७०॥

सहस्रमेकं मन्त्राणामृचामुक्तं प्रमाणतः।

एतावद्भृगुविस्तारमन्यच्चाथर्विकं बहु॥७१॥

There are eleven thousand twenty Rks (in Yajus). There are ten thousand three hundred and eighty Rks and a thousand Mantras in the Samhita of Bhṛgu. The number of Rks in Atharvaveda is more (than this).

ऋचामथर्वणां पञ्च सहस्राणि विनिश्चयः।

सहस्रमन्यद्विज्ञेयमृषिभिर्विंशतिं विना॥७२॥

एतदङ्गिरसा प्रोक्तं तेषामारण्यकं पुनः।

इति संख्या प्रसंख्याता शाखाभेदास्तथैव च॥७३॥

Of Atharva Vedic hymns, five thousand is a certified calculation and another nine hundred and eight Rks are added by some sages. This is mentioned by Aṅgiras who includes the Āraṇyaka portion. This way the counting stands popularised and that very way the difference of recensions.

कर्तारश्चैव शाखानां भेदे हेतुस्तथैव च।

सर्वमन्वन्तरेष्वेवं शाखाभेदाः समाः स्मृताः॥७४॥

The composers of Rks are the cause of the variations in recensions. In all the Manvantaras, the recensional differences are the same.

प्राजापत्या श्रुतिर्नित्या तद्विकल्पास्त्वमे स्मृताः।

अनित्यभावाद्देवानां मन्त्रोत्पत्तिः पुनः पुनः॥७५॥

The Prājāpatya Śruti (Vedic text created by Prajāpati) is perennial. These variations are due to the non-eternal nature of Devas. Creation of Mantras takes place again and again¹ (in every Manvantara).

मन्वन्तराणां क्रियते सुराणां नामनिश्चयः।

द्वापरेषु पुनर्भेदाः श्रुतीनां परिकीर्तिताः॥७६॥

A determination of the nomenclature of the Devas is being assumed in each Manvantara. During Dvāpara, the variations of Śrutis became in vogue.

एवं वेदं तदा न्यस्य भगवानृषिसत्तमः।

शिष्येभ्यश्च पुनर्दत्त्वा तपस्तप्तुं गतो वनम्॥

तस्य शिष्यप्रशिष्यैस्तु शाखाभेदास्त्वमे कृताः॥७७॥

This way, after establishing the Vedas and having disseminated the same to his pupils, the holy lord, the excellent sage Vyāsa went to the forest for performing penance. These different recensions have been made by his disciples and their disciples.

अङ्गानि वेदश्चत्वारो मीमांसा न्यायविस्तरः।

धर्मशास्त्रं पुराणं च विद्यास्त्वेताश्चतुर्दश॥७८॥

Aṅgas (the six auxiliary lores), Vedas (four in number), Mīmāṃsā,² Nyāya-vistara (logic), Dharma-śāstra and Purāṇas— these lores are fourteen in number.

आयुर्वेदो धनुर्वेदो गार्ध्वश्चैव ते त्रयः।

अर्थशास्त्रं चतुर्थं तु विद्यास्त्वष्टादशैव तु॥७९॥

Āyurveda (Science of Medicine), Dhanurveda (Science of Archery), Gāndharva-Veda (Science of Music) and Arthaśāstra (Science of Economics), the fourth one, make the total number of lores as eighteen.

eternal but Mantras are so and they manifest themselves again and again in the new world order, after the new creation of the world.

2. One of the six systems of Indian philosophy, which is divided into two systems— Pūrva-Mīmāṃsā or Karma Mīmāṃsā of Jaimini and Uttara Mīmāṃsā or Brahma Mīmāṃsā founded by Bādarāyaṇa; but the two systems have very little in common with them, the first concerning itself chiefly with the secret interpretation of the ritual of the Veda and the latter dealing with the nature of Brahman or the Supreme Spirit. The first part is popularly known as Mīmāṃsā and the latter as Vedānta

1. The writers on Purāṇas believed that Devas are not

ज्ञेया ब्रह्मर्षयः पूर्वं तेभ्यो देवर्षयः पुनः।

राजर्षयः पुनस्तेभ्य ऋषिप्रकृतयस्त्रयः॥

तेभ्य ऋषिप्रकृतयो मुनिभिः संशितव्रतैः॥८०॥

The Brahmarṣis desire to be recognised as the earliest ones, followed by Devarṣis and then Rājārṣis. Thus the chief functionaries of the Ṛṣis are three. It is through sages of well-disciplined observances, that Ṛṣis were born.

कश्यपेषु वसिष्ठेषु तथा भृग्वङ्गिरोऽत्रिषु।

पञ्चस्वेतेषु जायन्ते गोत्रेषु ब्रह्मवादिनः॥

यस्मादृषन्ति ब्रह्माणं तेन ब्रह्मर्षयः स्मृताः॥८१॥

Among the descendants of five *Gotras* viz. Kaśyapa, Vasiṣṭha, Bhrgu, Aṅgiras and Atri, take birth the Brahmvādins. They can move towards Brahma and on that account, they are called Brahmarṣis.

धर्मस्याथ पुलस्त्यस्य क्रतोश्च पुलहस्य च।

प्रत्यूषस्य प्रभासस्य कश्यपस्य तथा पुनः॥८२॥

Devarṣis (Celestial Sages) are the sons of Dharma, Pulastya, Kratu, Pulaha, Pratyūṣa, Prabhāsa and Kaśyapa.

देवर्षयः सुतास्तेषां नामतस्तान्निबोधत।

देवर्षी धर्मपुत्रौ तु नरनारायणावुभौ॥८३॥

You may know the sons of Devarṣis by their names. Devarṣis and Dharmaputras both were Nara and Nārāyaṇa.

बालखिल्यः क्रतोः पुत्राः कर्दमः पुलहस्य तु।

कुबेरश्चैव पौलस्त्यः प्रत्यूषस्याचलः स्मृतः॥८४॥

Bālakhilya is the son of Kratu and Kardama is the son of Pulaha. Kubera is the son of Pulastya and the son of Pratyūṣa is Acala.

पर्वतो नारदश्चैव कश्यपस्यात्मजावुभौ।

ऋषन्ति देवान्यस्मात्ते तस्माद्देवर्षयः स्मृताः॥८५॥

Parvata and Nārada happened to be the two sons of Kaśyapa. They approach the Devas or Gods and hence on that score are called as Devarṣis.

मानवे वैशये वंशे ऐडवंशे च ये नृपाः।

ऐडा ऐक्ष्वाकनाभागा ज्ञेया राजर्षयस्तु ते॥८६॥

Kings born in the race of Manu and in the dynasty of Aila (Purūravas), viz. Ailas, Aikṣvākas (descendants of Ikṣvāku) and Nābhāgas deserve be known as Rājārṣis (Royal Sages).

ऋषन्ति रञ्जनाद्यस्मात्प्रजा राजर्षयस्ततः।

ब्रह्मलोकप्रतिष्ठास्तु स्मृता ब्रह्मर्षयो मताः॥८७॥

Owing to their act of pleasing the progenies and delighting the subjects, they are called as Rājārṣis. Those having stability in Brahmaloaka became known as Brahmarṣis.

देवलोकप्रतिष्ठाश्च ज्ञेया देवर्षयः शुभाः।

इन्द्रलोकप्रतिष्ठास्तु सर्वे राजर्षयो मताः॥८८॥

Those having stay in Devaloka, deserve to be called as Devarṣis, the auspicious ones and those stationed in Indraloka, are known as Rājārṣis in entirety.

आभिजात्या च तपसा मन्त्रव्याहरणैस्तथा।

एवं ब्रह्मर्षयः प्रोक्ता दिव्या राजर्षयस्तु ये॥८९॥

By nobility of birth and penance, and by the pronunciation of Mantras, the celestial Sages (Devarṣis) and Rājārṣis are proclaimed as Brahmarṣis.

देवर्षयस्तथाऽन्ये च तेषां वक्ष्यामि लक्षणम्।

भूतभव्यभवज्ञानं सत्याभिव्याहृतं तथा॥९०॥

I shall illustrate now the characteristics of Devarṣis and others endowed with the knowledge of past, present and future and they always speak the truth.

संबुद्धास्तु स्वयं ये तु संबुद्धा ये च वै स्वयम्।

तपसेह प्रसिद्धा ये गर्भे यैश्च प्रनो(पो)दितम्॥९१॥

They are well awakened as such and interconnected as they happened to (their) self. By austerity, they became popular, even while in the womb, the darkness of ignorance has been dispelled by them.

मन्त्रव्याहरिणो ये च ऐश्वर्यात्सर्वगश्च ये।

इत्येत ऋषिभिर्युक्ता देवद्विजनृपास्तु ये॥९२॥

They are the subsisters by the Mantras and they are omnipresent by supremacy. This way, those sages were associated by the Devas, Brāhmaṇas and the Kings.

एताम्भावानधीयाना ये चैत ऋषयो मताः।

सप्तैते सप्तभिश्चैव गुणैः सप्तर्षयः स्मृताः॥१३॥

Those who study and practise these ideas are recognised as Ṛṣis. These seven by seven merits were remembered as Saptarṣis or the seven sages.

दीर्घायुषो मन्त्रकृत ईश्वरा दिव्यचक्षुषः।

बुद्धाः प्रत्यक्षधर्माणो गोत्रप्रावर्तकाश्च ये॥१४॥

They are long-lived ones, the composers of Mantras, Supreme beings, having divine eyes, intellectuals, perceptible avocations, the propagators of the lineages (these are seven merits of them).

षट्कर्माभिरता नित्यं शालिनो गृहमेधिनः।

तुल्यैर्व्यवहरन्ति स्म अदृष्टैः कर्महेतुभिः॥१५॥

They are perennially engaged in six-fold rites, are englamoured ones, the house-holders, used to act in consonance with the similar ones by unforeseen instruments of actions.

अग्राम्यैर्वर्तयन्ति स्म रसैश्चैव स्वयंकृतैः।

कुटुम्बिन ऋद्धिमन्तो बाह्यान्तरनिवासिनः॥१६॥

They used to subsist by non-parochial sentiments or fluids created personally, the family owners endowed with prosperity, the denizens of external and internal spots.

कृतादिषु युगाख्येषु सर्वेष्वेव पुनः पुनः।

वर्णाश्रमव्यवस्थानं क्रियन्ते प्रथमं तु वै॥१७॥

At the very outset of the Yugas known as Kṛta and the like, time and again, they are induced to the establishment of the orders of society and stages of life.

प्राप्ते त्रेतायुगमुखे पुनः सप्तर्षयस्विह।

प्रवर्तयन्ति ये वर्णानाश्रमांश्चैव सर्वशः॥

तेषामेवान्वये वीरा उत्पद्यन्ते पुनः पुनः॥१८॥

At the advent of the opening of Tretāyuga once again here, the seven sages relegate over to the creation of orders of society and stages of life all over. In the lineage of those, the mighty persons take birth again and again.

जायमाने पिता पुत्रे पुत्रः पितरि चैव हि।

एवं समेत्याविच्छेदाद्वर्तयन्त्यायुगक्षयात्॥

अष्टाशीतिसहस्राणि प्रोक्तानि गृहमेधिनाम्॥१९॥

Like a son taking birth of a father and when a son turns into a father, in the same way, having gathered without any breakage, they (sages) subsist along till the dissolution of the aeon. Eighty eight thousands are declared as such of the householders.

अर्यम्णो दक्षिणा ये तु पितृयाणं समाश्रिताः।

दाराग्निहोत्रिणस्ते वै ये प्रजाहेतवः स्मृताः॥१००॥

Those who resort to the Pitṛyāṇa to the south of Aryaman, the Sun take wives unto themselves and perform Agnihotra. They are known as the cause of progeny.

गृहमेधिनां च संख्येयाः श्मशानान्याश्रयन्ति ते।

अष्टाशीतिसहस्राणि निहिता उत्तरायणे॥१०१॥

Householders are innumerable. They resort to the cemeteries. Eighty-eight thousand of them are stationed in Uttarāyana (northern path).

ये श्रूयन्ते दिवं प्राप्ता ऋषयो ह्यध्वरितसः।

मन्त्रब्राह्मणकर्तारो जायन्ते हि युगक्षये॥१०२॥

Those sages living in perpetual celibacy, who are being heard as having attained heaven, take birth on the dissolution of the aeon as the composers of Mantras and Brāhmaṇas.

एवमावर्तमानास्ते द्वापरेषु पुनः पुनः।

कल्पानां भाष्यविद्यानां नानाशास्त्रकृतः क्षये॥

क्रियन्ते तैर्विवरणं त्रेतादौ संयुगे प्रभुः॥१०३॥

Thus, they take birth in Dvāpara Ages time and again. They are the composers of Kalpa-texts, propounders of commentaries of many Śāstras at the dissolution of the Yuga. At the

inception of Tretās, the expiation on those commentaries is being done by them.

भविष्ये द्वापरे चैव द्रौणिर्द्वैपायनः पुनः।

वेदव्यासो ह्यतीतेऽस्मिन्भविता सुमहातपाः॥ १०४॥

In the future in Dvāpara again, (Aśvatthāman), the son of Droṇa, will be Dvaipāyana Vedavyāsa of mighty penance.

भविष्यन्ति भविष्येषु शाखाप्रणयनानि तु।

तस्मै तद्ब्रह्मणा ब्रह्म तपसा व्याप्तमव्ययम्॥ १०५॥

In future shall happen to be the compositions of different recensions of the Vedas. By virtue of his great penance, he will attain indestructible Brahman.

तपसा कर्म संप्राप्तं कर्मणा हि ततो यशः।

यशसा प्राप्य सत्यं हि सत्येनाप्तो हि चाव्ययः॥ १०६॥

By penance, *Karma* was acquired and by action then, fame was assumed. By fame, truth was fit to be acquired and by truth was acquired the eternal Brahman.

अव्ययादमृतं शुक्रममृतात्सर्वमेव हि।

ध्रुवमेकाक्षरमिदं स्वात्मन्येव व्यवस्थितम्॥

बृहत्त्वादब्रह्मणाच्चैव तद्ब्रह्मेत्यभिधीयते॥ १०७॥

From the eternal Amṛta (nectar), (immortality) is attained and from immortality, essence of every object is attained. This eternal one-syllabled (Orī) is Brahman, quite established in personal soul. Due to its greatness or (inconceivable) vastness, it is called Brahman.

प्रणवावस्थितं भूयो भूर्भुवः स्वरिति स्मृतम्।

ऋग्यजुः सामाथर्वाणं यत्तस्मै ब्रह्मणे नमः॥ १०८॥

Again it remains in the form of *Pranava* and is known as *Bhūh*, *Bhuvah*, *Svah*. Obeisance to the Brahman of the form of Rk, Yajus, Sāman and Atharvan.

जगतः प्रणयोत्पत्तौ यत्तत्कारणसंज्ञितम्।

महतः परमं गुह्यं तस्मै सुब्रह्मणे नमः॥ १०९॥

That is known as the cause of the dissolution and resurgence of the Universe. Obeisance to

that excellent Brahman, the utmost esoteric secret beyond *Mahat*.

अगाधपारमक्षय्यं जगत्संमोहनालयम्।

सप्रकाशप्रवृत्तिभ्यां पुरुषार्थप्रयोजनम्॥ ११०॥

It is unfathomable, having no destructibility, the abode of delusion of the Universe. By the lumination and temperament, it is the cause of the realization of human aims.

सांख्यज्ञानवतां निष्ठा गतिः संगदमात्मनः।

यत्तदव्यक्तममृतं प्रकृतिब्रह्म शाश्वतम्॥ १११॥

It is the firm resolve of those having knowledge of Sāmkhya. It is afforder of the alliance of self, which is the unmanifest, immortal, eternal Brahman and the cause of Prakṛti.

प्रधानमात्मयोनिश्च गुह्यं सत्त्वं च शब्दते।

अविभागस्तथा शुक्रमक्षरं बहुवाचकम्॥

परमब्रह्मणे तस्मै नित्यमेव नमो नमः॥ ११२॥

It is called Pradhāna, the source of the soul and the esoteric spirit. It is indivisible, the Śukra (essence), imperishable and multiformed. An obeisance be quite perennially to Parama-Brahman.

कृते पुनः क्रिया नास्ति कृत एवाकृतक्रिया।

सकृदेव कृतं सर्वं यद्वै लोके कृताकृतम्॥ ११३॥

श्रोतव्यं वै श्रुतं वाऽपि तथैवासाधुसाधुताम्।

ज्ञातव्यं चाथ मन्तव्यं स्पष्टव्यं भोज्यमेव च॥

द्रष्टव्यं चाथ श्रोतव्यं ज्ञातव्यं वाऽथ किंचन॥ ११४॥

There is no any religious act in the Kṛta Yuga. How can there be an unprescribed rite? In this world whatever is once done or whatever is committed or omitted, whatever has been heard or should be heard, whether good or bad, what should be known, pondered over, touched or enjoyed, seen heard or realized— (all these are created by Brahman).

दर्शितं यदनेनैव ज्ञानं तद्वै सुरर्षिणाम्।

यद्वै दर्शितवानेष कस्तदन्वेष्टुमर्हति॥

सर्वाणि सर्वान्सर्वाश्च भगवानेव सोऽब्रवीत्॥ ११५॥

Whatever has been shown by Him (Brahman) is the (only) knowledge of Devarṣis. Who can scrutinize that which He has pointed out? It is the lord alone who has declared all things to all.

यदा यत्क्रियते येन तदा तत्सोऽभिमन्यते।
येनेदं क्रियते पूर्वं तदन्येन विभावितम्॥११६॥

One gets identified with whatever is done by him. What is done by one, is previously conceived by another (i.e. by Brahman).

यदा तु क्रियते किञ्चित्केन चिद्वाङ्मयं क्वचित्।
तेनैव तत्कृतं पूर्वं कर्तृणां प्रतिभाति वै॥११७॥

When (even) an effort of speech is made by anyone anywhere, that is done by Him (Brahman) only. The act (merely) appears to be done by the doer.

विरक्तं चातिरिक्तं च ज्ञानाज्ञाने प्रियाप्रिये।
धर्माधर्मौ सुखं दुःखं मृत्युश्चामृतमेव च॥
अर्च्यं तिर्यग्धोभागस्तस्यैवादृष्टकारणम्॥११८॥

Passionlessness, over-attachment, knowledge, ignorance, pleasure, displeasure, Dharma and Adharma (good and evil), happiness, sorrow, death, immortality, the state of being above, below or at the sides— all these are due to the unseen (*Adṛṣṭa*, destiny).

स्वायंभुवोऽथ ज्येष्ठस्य ब्रह्मणः परमेष्ठिनः।
प्रत्येकविधं भवति त्रेतास्विह पुनः पुनः॥११९॥
व्यस्यते ह्येकविधं तद्वापरेषु पुनः पुनः।
ब्रह्मा चैतदुवाचाऽऽदौ तस्मिन्वैवस्वतेऽन्तरे॥१२०॥

In every Tretā Ages, Svāyambhuva (Manu), the eldest son of Brahmā, the Supreme God, is the only knower of all lores, which he classifies in the Dvāpara Age. In the Vaivasvata Manvantara, it is Brahmā who teaches that lore at the outset.

आवर्तमाना ऋषयो युगाख्यासु पुनः पुनः।
कुर्वन्ति संहिता ह्येते जायमानाः परस्परम्॥१२१॥

The sages compose and propagate Samhitās, being born frequently in the revolving cycles of

the Yugas.

अष्टाशीतिसहस्राणि श्रुतर्षिणां स्मृतानि वै।
ता एव संहिता ह्येत आवर्तन्ते पुनः पुनः॥१२२॥

Eighty thousand of the Śrutarṣis stand known as such and these Samhitās get repetition again and again.

श्रिता दक्षिणपन्थानं ये श्मशानानि भेजिरे।
युगे युगे तु ताः शाखा व्यस्यन्ते तैः पुनः पुनः॥१२३॥

Resorted to the southern route and attained to the cemeteries, in every age, those recensions are rearranged again and again.

द्वापरेष्विह सर्वेषु संहिताश्च श्रुतर्षिभिः।
तेषां गोत्रेष्विमाः शाखा भवन्तीह पुनः पुनः॥
ताः शाखास्तत्र कर्तारो भवन्तीह युगक्षयात्॥१२४॥

In all the Dvāparas, the Samhitās have been composed by Śrutarṣis. In their lineage, recensions grow time and again. Those very recensions, their redactors happen to be here owing the sustenance or dissolution of the aeon.

एवमेव तु विज्ञेयं व्यतीतानागतेष्विह।
मन्वन्तरेषु सर्वेषु शाखाप्रणयनानि वै॥१२५॥

This very way deserve to be recognised that the composition of all different branches in the past and future Manvantaras takes place in a similar way.

अतीतेषु अतीतानि वर्तन्ते सांप्रतेषु च।
भविष्याणि च यानि स्युर्वर्ष्यन्तेऽनागतेष्वपि॥१२६॥

(The composition of the branches of Veda) of the past (Manvantaras) have elapsed, those of the present (Manvantara) exist, and those of the future (Manvantara) will be described in the future.

पूर्वेण पश्चिमं ज्ञेयं वर्तमानेन चोभयम्।
एतेन क्रमयोगेन(ण) मन्वन्तरविनिश्चयः॥१२७॥

By the earlier one, the posterior one deserves to be recognised and by the present one, both deserve to be recognised. The determination of the Manvantara becomes apparent on this basis.

एवं देवाश्च पितर ऋषयो मनवश्च ये।

मन्त्रैः सहोर्ध्वं गच्छन्ति ह्यावर्तन्ते च तैः सह॥ १२८॥

Thus Gods, Manes, R̥sis and Manus, who proceed upwards along with the Mantras, they get to the repeated norm once again along with them.

जनलोकात्सुराः सर्वे दशकल्पात्पुनः।

पर्याप्तकाले संप्राप्ते संभूता नैव (ध)नस्य तु॥ १२९॥

अवश्यंभाविनाऽर्थेन संबध्यन्ते तदा तु ते।

ततस्ते दोषवज्जन्म पश्यन्ते रोगपूर्वकम्॥ १३०॥

From Janaloka, the gods in entirety are generated at the appropriate time again and again for ten Kalpas. Then they are linked with inevitable destiny. Thereafter, they perceive that birth to be full of defects and associated with diseases.

निवर्तते तदा वृत्तिस्तेषामादोषदर्शनात्।

एवं देवयुगानीह दश कृत्वा विवर्तते॥ १३१॥

Becomes rescinded the tendency of those one till the time of detection of faults. This way, the rebirths of Devas continue for ten Celestial Yugas before they stop.

जनलोकात्तपोलोकं गच्छन्तीहानिवर्तनम्।

एवं देवयुगानीह व्यतीतानि सहस्रशः॥

निधनं ब्रह्मलोके वै गतानि मुनिभिः सह॥ १३२॥

From Janaloka, they attain to regainment in the Tapaloka and from there they do not return. This way, the Deva Yugas stand passed by thousand-fold, and finally (they) attain to defunction in the Brahmaloika along with the sages.

न शक्यमानुपूर्वेण तेषां वक्तुं सविस्तरान्।

अनादित्वाच्च कालस्य असंख्यानाच्च सर्वशः॥ १३३॥

It is not possible to talk of this details as per descending order owing to non-primeval capacity of time and unaccountability as such.

मन्वन्तराण्यतीतानि यानि कल्पैः पुरा सह।

पितृभिर्मुनिभिर्देवैः सार्धं सप्तर्षिभिश्च वै॥

कालेन प्रतिसृष्टानां युगानां च निवर्तनम्॥ १३४॥

The Manvantaras of the previous Kalpas that have gone before along with Manes, Sages, Gods and the group of Seven Sages with time, of the Yugas revoked as such having been resurrected.

एतेन क्रमयोगेन(ण) कल्पमन्वन्तराणि तु।

सप्रजानि व्यतीतानि शतशोऽथ सहस्रशः॥ १३५॥

By this calculation of serial order, the Manvantaras of the Kalpas passed by along with the progenies in hundreds and thousands.

मन्वन्तरान्ते संहारः संहारान्ते च संभवः।

देवतानामृषीणां च मनोः पितृगणस्य च॥ १३६॥

न शक्यमानुपूर्वेण वक्तुं वर्षशतैरपि।

विस्तरस्तु निसर्गस्य संहारस्य च सर्वशः॥

मन्वन्तरस्य संख्या तु मानुषेण निबोधत॥ १३७॥

At the end of the Manvantara, the dissolution and at the end or culmination of the dissolution, the regeneration of Gods, Sages, Pitrs and Manus cannot be described in detail and in due order even in hundreds of years. The details of the creation and dissolution cannot be stated. Now you may understand the duration of a Manvantara, by a human counting.

देवतानामृषीणां च संख्यानार्थविशारदैः।

त्रिंशत्कोट्यस्तु संपूर्णाः संख्याताः संख्यया द्विजैः॥

सप्तषष्टिस्तथाऽन्यानि नियुतानि च संख्यया।

विंशतिश्च सहस्राणि कालोऽयं सांघिकाद्विना॥ १३९॥

मन्वन्तरस्य संख्यैषा मानुषेण प्रकीर्तिता।

वत्सरेणैव दिव्येन प्रवक्ष्याम्यन्तरं मनोः॥ १४०॥

By those skilled in the purpose of calculating the duration of a Manvantara, it is thirty crores sixty-seven million twenty thousand years excluding the period of transit. This counting of a Manvantara has been declared by the human standards (i.e. according to human years). Now by the Divya Vatsara (celestial years), I shall talk of the interval of Manvantara.

अष्टौ शतसहस्राणि दिव्यया संख्यया स्मृतम्।

द्विपञ्चाशत्तथाऽन्यानि सहस्राण्यधिकानि तु॥ १४१॥

Eight hundred fifty-two thousand years is the duration of a Manvantara according to the celestial calculation.

चतुर्दशगुणो ह्येष काल आभूतसंप्लवः।

पूर्णं युगसहस्रं स्यात्तदहर्ब्रह्मणः स्मृतम्॥ १४२॥

Fourteen-fold of this is the period of floods all around (the period of final dissolution). A thousand sets of four Yugas constitute a day of Brahmā, understood as such.

तत्र सर्वाणि भूतानि दग्धान्यादित्यरश्मिभिः।

ब्रह्माणमग्रतः कृत्वा सहदेवर्षिदानवैः॥

प्रविशन्ति सुरश्रेष्ठं देवदेवं महेश्वरम्॥ १४३॥

Thereafter, all the beings will be burnt by the solar beams. Keeping Brahmā at the head and accompanied by Devas, Sages and Dānavas, they will enter lord Maheśvara, the most excellent among Devas.

स स्रष्टा सर्वभूतानि कल्पादिषु पुनः पुनः।

इत्येष स्थितिकालो वै मनोर्देवर्षिभिः सह॥ १४४॥

He is the creator of all the beings at the inception of each Kalpa or aeon, time and again. This way stands reckoned the time of the existence of Manu along with gods and sages.

सर्वमन्वन्तराणां वै प्रतिसंधिं निबोधत।

युगाख्या या समुद्दिष्टा प्रागेवास्मिन्मयाऽनघाः॥ १४५॥

Of all the Manvantaras, you may know the interim period of transition¹, O Innocent ones! (The period) what is called Yuga has been already recounted to you by me before.

कृतत्रेतादिसंयुक्तं चतुर्युगमिति स्मृतम्।

तदेकसप्ततिगुणं परिवृत्तं तु साधिकम्॥

मनोरेतमधीकारं प्रोवाच भगवान्ब्रुवः॥ १४६॥

Combined as Kṛta (golden), Tretā and the like group of Yugas, being of four-fold norm,

have been illustrated. When it revolves into seventeen cycles, it is the period of a Manvantara. This has been spoke out by the adorable overlord or the supreme being.

एवं मन्वन्तराणां तु सर्वेषामेव लक्षणम्।

अतीतानागतानां वै वर्तमानेन कीर्तितम्॥ १४७॥

Thus, the characteristics of the Manvantaras of the past and the future are explained through the present Manvantara.

इत्येष कीर्तितः सर्गो मनोः स्वायंभुवस्य ह।

प्रतिसंधिं तु वक्ष्यामि तस्य चैवापरस्य तु॥ १४८॥

And this way has been illustrated the creation of Svāyambhuva Manu and now I shall talk of the period of transition which links it with the following Manvantara.

मन्वन्तरं यथा पूर्वमृषिभिर्देवतैः सह।

अवश्यंभावनाऽर्थेन यथा तद्वै निवर्तते॥ १४९॥

The Manvantaras of the future shall also pass as in the earlier period along with Gods and Sages through the inevitability of destiny.

अस्मिन्मन्वन्तरे पूर्वं त्रैलोक्यस्येश्वरास्तु ये।

सप्तर्षयश्च देवास्ते पितरो मनवस्तथा।

मन्वन्तरस्य काले तु संपूर्णे साधकास्तथा॥ १५०॥

Earlier in this Manvantara, those who were the overlords of the triad of worlds, the Saptarṣis, Gods, Manes and Manus, are known as *Sādhakas* throughout the duration of this Manvantara.

क्षीणाधिकाराः संवृत्ता बुद्ध्वा पर्यायमात्मनः।

महर्लोकाय ते सर्वे उन्मुखा दधिरे गतिम्॥ १५१॥

Having realized the expiry of their tenure and the fall from authority, they eagerly turn to go to Maharloka.

ततो मन्वन्तरे तस्मिन्क्षीणा देवतास्तु ताः।

संपूर्णे स्थितिकाले तु तिष्ठन्त्येकं कृतं युगम्॥ १५२॥

Then in that Manvantara, the gods of dissipated norm were eulogised and at the culmination of the time of existence, they abide by the Kṛta Yuga.

उत्पद्यन्ते भविष्याश्च यावन्मन्वन्तेश्वराः।

देवताः पितरश्चैव ऋषयो मनुरेव च॥ १५३॥

Shall take birth the future ones, all such time the overlords of Manvantaras, Gods, Manes, Sages and Manus and the like.

मन्वन्तरे तु संपूर्णे यद्यन्यद्वै कलौ युगे।

संपद्यते कृतं तेषु कलिशिष्टेषु वै तदा॥ १५४॥

In every Manvantara it is the surviving subjects at the end of Kaliyugas who constitute the earlier subjects of the Kṛta Yugas.

पथा कृतस्य संतानः कलिपूर्वः स्मृतो बुधैः।

तथा मन्वन्तरान्तेषु आदिर्मन्वन्तरस्य च॥ १५५॥

Like the continuity of Kṛta Yuga is remembered as preceded by Kali Yuga by learned men, so also the beginning of Manvantaras is preceded by the end of (the previous) Manvantara.

क्षीणे मन्वन्तरे पूर्वे प्रवृत्ते चापरे पुनः।

मुखे कृतयुगस्याथ तेषां शिष्टास्तु ये तदा॥ १५६॥

सप्तर्षयो मनुश्चैव कालावेक्षास्तु ये स्थिताः।

मन्वन्तरं प्रतीक्षन्ते क्षीयन्ते तपसि स्थिताः॥ १५७॥

On the truncation of the earlier Manvantara and at the inception of the later one, those who survive in the beginning of the Kṛta Yuga, viz. the Seven Sages and Manu, remain biding their time, stationed in penance.

मन्वन्तरव्यवस्थार्थं संतत्यर्थं च सर्वशः।

पूर्ववत्संप्रवर्तन्ते प्रवृत्ते वृष्टिसर्जने॥ १५८॥

For the purpose of stability or provision of the Manvantaras and for the sake of progeny all over, they do continue actively at the ensuement of the release of rains.

द्वन्द्वेषु संप्रवृत्तेषु उत्पन्नास्वोषधीषु च।

प्रजासु च निकेतासु संस्थितासु क्वचित्क्वचित्॥ १५९॥

The couples get regeneration and the medicinal herbs or plants begin to grow. The progenies build abodes and begin to live at different places.

वार्तायां तु प्रवृत्तायां सद्धर्म ऋषिभाविते।

निरानन्दे गते लोके नष्टे स्थावरजङ्गमे॥ १६०॥

Vārta (Agriculture, Economics and Animal Husbandry) ensue and the Righteous conduct sponsored by sages begin to function. The world goes joyless when the mobile and immobile beings die.

अग्रामनगरे चैव वर्णाश्रमविवर्जिते।

पूर्वमन्वन्तरे शिष्टे ये भवन्तीह धार्मिकाः॥

सप्तर्षयो मनुश्चैव संतानार्थं व्यवस्थिताः॥ १६१॥

The paucity of villages and towns because of the non-employment takes place. The order of society and stages of life gets disturbed. At that time, the Saptarṣis, Manu and those virtuous persons who survive the previous Manvantara exert themselves for procreation.

प्रजार्थं तपसां तेषां तपः परमदुश्चरम्।

उत्पद्यन्तीह सर्वेषां निधनेष्विह सर्वशः॥ १६२॥

देवासुराः पितृगणा मुनयो मनवस्तथा।

सर्पाः भूताः पिशाचाश्च गन्धर्वा यक्षराक्षसाः॥ १६३॥

Even on their taking to austere penance difficult to be performed for the Devas, Asuras, Pitṛgaṇas, Munis, Sarpas, Bhūtas, Piśācas, Gandharvas, Yakṣas and Rākṣasas, they take rebirth¹ all over at the death of earlier persons.

ततस्तेषां तु ये शिष्टाः शिष्टाचारान्प्रचक्षते।

सप्तर्षयो मनुश्चैव आदौ मन्वन्तरस्य ह॥

प्रारभन्ते च कर्माणि मनुष्या दैवतैः सह॥ १६४॥

Then among those survived, the sophisticated ones talk of the etiquettes of suavity. Saptarṣis and Manu, at the inception of the Manvantara, commence their holy rites, along with the gods and the human beings.

मन्वन्तरादौ प्रागेव त्रेतायुगमुखे ततः।

पूर्वं देवास्ततस्ते वै स्थिते धर्मे तु सर्वशः॥ १६५॥

ऋषीणां ब्रह्मचर्येण गत्वाऽनृत्यं तु वै ततः।

1. उत्पद्यन्तीह is an error for उत्पद्यन्ते इह as a metrical exigency.

पितृणां प्रजया चैव देवानामिज्यया तथा॥ १६६॥

At the inception of a Manvantara as in the opening of the Tretā Yuga, when gods and men (exist) and subsequently incline towards the stability of the Dharma all over, they absolve themselves from the indebtedness to Sages by observing celibacy, to Pitṛs by procreation and to the Gods by performance of sacrifices.

शतं वर्षसहस्राणि धर्मे वर्णात्मके स्थिताः।

त्रयीं वार्ता दण्डनीतिं धर्मान्वर्णाश्रमांस्तथा।

स्थापयित्वाऽऽश्रमांश्चैव स्वर्गाय दधिरे मतीः॥ १६७॥

For a hundred thousand years, existing in the practice of virtue pertaining to the orders of society and after establishing *Trayī* (the triad of Vedas), *Vārtā* (economics, agriculture and animal husbandry) for livelihood, *Danḍanīti* (the policy of law and order), having established the Laws pertaining to orders of society and stages of life and the hermitages for virtuous state of life, they desire to attain heaven.

पूर्वं देवेषु तेष्वेव स्वर्गाय प्रमुखेषु च।

पूर्वं देवास्ततस्ते वै स्थिता धर्मेण कृत्स्नशः॥ १६८॥

After they have set out for heaven, these very gods at the outset stood firm in absolution in law or piety.

मन्वन्तरे परावृत्ते स्थानान्युत्पृज्य सर्वशः।

मन्त्रैः सहोर्ध्वं गच्छन्ति महर्लोकमनामयम्॥ १६९॥

At the end of Manvantara, having abandoned the spots all over along with the Mantras¹, they move upwards to the Maharloka having no maladies at all.

विनिवृत्तविकारास्ते मानसीं सिद्धिमास्थिताः।

अवेक्ष्यमाणा वशिनस्तिष्ठन्त्याभूतसंप्लवम्॥ १७०॥

Having deformities revoked, those ones stationed within the mental state, attentive as such, the restrained ones, stay along till the insurgence of a dissolution.

ततस्तेषु व्यतीतेषु सर्वेष्वेतेषु सर्वदा।

शून्येषु देवस्थानेषु त्रैलोक्ये तेषु सर्वशः॥

उपस्थिता इहैवान्ये देवा ये स्वर्गवासिनः॥ १७१॥

ततस्ते तपसा युक्ता स्थानान्यापूरयन्ति वै।

सत्येन ब्रह्मचर्येण श्रुतेन च समन्विताः॥ १७२॥

Then on all those having gone bye, when all the abodes of gods become desolate within the triad of words all around, other gods who had been the denizens of heaven, endowed with penance, well-equipped with austerity, truthfulness, celibacy and learning, occupy those places.

सप्तर्षीणां मनोश्चैव देवानां पितृभिः सह।

निधनानीह पूर्वेषामादिना च भविष्यताम्॥ १७३॥

Of Saptarṣis and Manu, and of gods along with the manes, the deaths here of the earlier ones by a beginning of the future ones.

तेषामत्यन्तविच्छेद इह मन्वन्तरक्षयात्।

एवं पूर्वानुपूर्वेण स्थितिरेषाऽनवस्थिताः॥

मन्वन्तरेषु सर्वेषु यावदाभूतसंप्लवम्॥ १७४॥

Their final resolution takes place at the end of the Manvantaras. They proceed endlessly in the same order in all the Manvantaras, till the destruction having ensued.

एवं मन्वन्तराणां तु प्रतिसंधानलक्षणम्।

अतीतानागतानां तु प्रोक्तं स्वायंभुवेन तु॥ १७५॥

Thus the definition of Pratisandhāna (i.e. period of transition between two ages)² of the past and future Manvantaras have been proclaimed by Svāyambhuva Manu.

मन्वन्तरेष्वतीतेषु भविष्याणां तु साधनम्।

एवमत्यन्तविच्छिन्नं भवत्याभूतसंप्लवात्॥ १७६॥

In the Manvantaras gone bye, the means of the coming ones, are snapped completely through the final dissolution.

मन्वन्तराणां परिवर्तनानि

एकान्ततस्तानि महर्गतानि॥

1. मन्त्रैः सहोर्ध्वं गच्छन्ति - Here मन्त्रैः is written printed as मन्त्रः। Verse 169, pāda 3.

2. V.S. Apte, p. 360.

महर्जनं चैव जनं तपश्च

एकान्तगानि स्म भवन्ति सत्ये॥ १७७॥

After the decline of all Manvantaras, these attain Maharloka¹ and from Maharloka they attain Jana, Tapaḥ and Satya Lokas.

तद्भाविनां तत्र तु दर्शनेन

नानात्वदृष्टेन च प्रत्ययेन॥

सत्ये स्थितानीह तदा तु तानि

प्राप्ते विकारे प्रतिसर्गकाले॥ १७८॥

मन्वन्तराणां परिवर्तनानि

मुञ्चन्ति सत्यं तु ततोऽपरान्ते॥

ततोऽभियोगाद्विषमप्रमाणं

विशन्ति नारायणमेव देवम्॥ १७९॥

Then by a vision of the coming ones and by the confidence of the one having been seen manifoldly, stationed in Satya Loka, but when aberrations set in at the time of the end of Manvantara, they leave off Satya Loka. They enter the body of Lord Nārāyaṇa of vast insensible size with devotion.

मन्वन्तराणां परिवर्तनेषु

चिरप्रवृत्तेषु विधिस्वभावात्॥

क्षणं रसं तिष्ठति जीवलोकः

क्षयोदयाभ्यां परिवन्दमानः॥ १८०॥

In all the transformations of the Manvantaras of long-tenured existence, the world of living beings² does not remain even for a single moment. Owing to the nature of destiny, this world undergoes changes by way of decrease or increase.

इत्युत्तराप्येवमृषिस्तुतानां

धर्मात्मनां दिव्यदृशां मनुनाम्॥

वायुप्रणीतान्युपलभ्य दृश्यं

दिव्यौजसा व्याससमासयोगैः॥ १८१॥

Thus the narrative of the Manus, of divine vision, having souls of spiritual goodness, who are virtuosity adored by the sages, who are the subsequent ones, has been recounted partly in expansion and partly in brief. This is the composition of Vāyu, which can be obtained by those with divine valour.

सर्वाणि राजर्षिसुरर्षिमन्ति

ब्रह्मर्षिदेवोरगवन्ति चैव॥

सुरेशसप्तर्षिपितृप्रजेशै-

र्युक्तानि सम्यक्परिवर्तनानि॥ १८२॥

All the changes refer to the Sage-kings, Celestial Sages, Brāhmanas, Devas, Serpents, aligned by Indra, the lord of Devas, the Seven Sages, the Manes and the Lords of the subjects.

उदारवंशाभिजनद्युतीनां

प्रकृष्टमेधाभिसमेधितानाम्॥

कीर्तिद्युतिख्यातिभिरन्वितानां

पुण्यं हि विख्यापनमीश्वराणाम्॥ १८३॥

It is highly meritorious to eulogise the lords having radiance of noble birth and generous lineages, impulsed by exquisite intellects, endowed with popularity, splendour and fame.

स्वर्गीयमेतत्परमं पवित्रं

पुत्रीयमेतच्च परं रहस्यम्॥

जप्यं महत्पर्वसु चैतदग्र्यं

दुःस्वप्नशान्तिः परमायुषेयम्॥ १८४॥

This salubrious for heaven is highly sanctified and this one beneficial for sons, is a high-pronged secret. It should be recited during great Parvan days. It is acquiescence of bad dreams and is great eligibility for longevity.

प्रजेशदेवर्षिमनुप्रधानां

पुण्यप्रसूतिं प्रथितामजस्य॥

ममापि विख्यापनसंयमाय

सिद्धिं जुषध्वं सुमहेशतत्त्वम्॥ १८५॥

This Purāṇa contains the narratives of Manus, Devarṣis and Prajēśas (the Lords of

1. The fourth of the seven worlds rising one above the other from the earth being between Svar and Janas.

2. जीवलोकः is a misprint for जीवलोकः plural erratic for singular.

subjects), the sacred generation (you may know) as well-known of the unborn. You may attain to *Siddhis* even of one for the sake of restraint of the advertisement having the real essence of a nice great overlord.

इत्येतदन्तरं प्रोक्तं मनोः स्वायंभुवस्य तु।

विस्तरेणाऽऽनुपूर्व्या च भूयः किं वर्णयाम्यहम्॥ १८६

This way has been dilated upon the Svāyambhuva Manvantara in details and in a descending order. Now what more shall I dilate unto you?

इति श्रीमहापुराणे वायुप्रोक्ते प्रजापतिवंशानुकीर्तनं

नामैकषष्टितमोऽध्यायः॥ ६१॥

* * *

॥अथ द्विषष्टितमोऽध्यायः॥

Chapter 62

The observation on the recreation of the Manvantaras headed by Svāyambhuva

शांशपायन उवाच

क्रमं मन्वन्तराणां तु ज्ञातुमिच्छामि तत्त्वतः।

दैवतानां च सर्वेषां ये च यस्यान्तरे मनोः॥ १॥

Śāmsapāyana spoke— I am eager to know in serial order the factual representation of the Manvantaras as also of the Divinities in entirety, pertaining to different Manvantaras.

सूत उवाच

मन्वन्तराणि यानि स्युरतीतानागतानि ह।

समासाद्विस्तराच्चैव ब्रुवतो वै निबोधत॥ २॥

Sūta replied— The Manvantaras that have gone bye and those likely to ensue, you may understand as I narrate them succinctly or in details.

स्वायंभुवो मनुः पूर्वं मनुः स्वारोचिषस्तथा।

औत्तमस्तामसश्चैव तथा रैवतचाक्षुषौ॥

षडेते मनवोऽतीता वक्ष्याम्यष्टावनागतान्॥ ३॥

The first Manu was Svāyambhuva and then there was Svārociṣa Manu. Thereafter the Manus were— Auttama, Tāmasa, Raivata and Cākṣuṣa. These six Manus have already passed away. I shall now talk of eight Manus that are yet to come.

सावर्णाः पञ्चरौच्यश्च भौत्यो वैवस्वतस्तथा।

वक्ष्याम्येतात्पुरस्तान्तु मनोर्वैवस्वतस्य ह॥ ४॥

Five Sāvarnas, Raucya, Bhautya and Vaivasvata, I shall talk of these to begin with in precedence of Vaivasvata Manu.

मनवः पञ्च येऽतीता मानवांस्तान्निबोधत।

मन्वन्तरं मया चोक्तं क्रान्तं स्वायंभुवस्य ह॥ ५॥

The five Manus that have passed away, to them you understand as Mānavas. By me has been already described the Manvantara of Svāyambhuva Manu which has already passed.

अत ऊर्ध्वं प्रवक्ष्यामि मनोः स्वारोचिषस्य च।

प्रजासर्गं समासेन द्वितीयस्य महात्मनः॥ ६॥

After this, I shall talk of Manu Svārociṣa (name of the second Manu)¹, the second one, the great-souled one and the creation of progeny in brief (in that Manvantara).

आसन्वै तुषिता देवा मनुस्वारोचिषेऽन्तरे।

पारावताश्च विद्वांसो द्वावेव तु गणौ स्मृतौ॥ ७॥

In the Svārociṣa Manvantara, there were the gods called Tuṣitas² (a class of sub-ordinate deities said to be 12 or 36 in number) and the learned Pārāvatas³, the scholars (being a class of deities under Manu Svārociṣa). Only these two were remembered as the groups of Devas.

1. V.S. Apte, p. 633. The names of the 14 Manus in order are : १. स्वायंभुव, २. स्वारोचिष, ३. औत्तीमा, ४. तामसे, ५. रैवत, ६. चाक्षुष, ७. वैवस्वत, ८. सावर्णि, ९. दक्षसावर्णि, १०. ब्रह्मसावर्णि, ११. धर्मसावर्णि, १२. रुद्रसावर्णि, १३. रौच्यदेवसावर्णि, १४. इन्द्रसावर्णि। A symbolical expression for number fourteen, V.S. Apte, pp. 423-424.

2. V.S. Apte, p. 237.

3. MW, p. 620.

तुषितायां समुत्पन्नः ऋतोः पुत्राः स्वरोचिषः।
 पारावताश्च शिष्टाश्च द्वादशौ तौ गणौ स्मृतौ॥
 छन्दजाश्च चतुर्विंशदेवास्ते वै तदा स्मृताः॥८॥

They were born of Tuṣitā as the sons of Kratu, the Svārociṣa (Manu). The Pārāvatas and the remaining ones— these two *Gaṇas* consist of twelve each. All these Devas together are known as *Chandajas* and they are twenty-four in number.

धैवस्यशोऽथ वामान्यो गोपा देवायतस्तथा।
 अजश्च भगवान्देवा दुरोणश्च महाबलः॥९॥
 आपश्चापि महाबाहुर्महौजाश्चापि वीर्यवान्।
 चिकित्वाग्निभृतो यश्च अंशो यश्चैव पठ्यते॥१०॥
 अजश्च द्वादशस्तेषां तुषिताः परिकीर्तिताः।
 इत्येते ऋतुपुत्रास्तु तदाऽऽसन्सोमपायिनः॥११॥

The sons of Kratu were— Dhaivasyaśa, Vāmānya, Gopā, Devāyata, lord Aja, the adorable god Duroṇa of mighty power, Āpa, the mighty-armed one, highly chivalrous Mahaujās, Vīryavān, Cikivān, Nibhṛta, and Arīśa. They were then the imbibers of Soma. Aja was the twelfth among them well-known as Tuṣitās. This way, these sons of Kratu then happened to be as drinkers of Soma.

प्रचेताश्चैव यो देवो विश्वदेवास्तथैव च।
 समञ्जो विश्रुतो यश्च अजिह्वाश्चारिमर्दनः॥१२॥
 अजिह्वानमहीयानौ विद्यावन्तौ तथैव च।
 अजोषौ च महाभागौ यवीयश्च महाबलः॥१३॥
 होता यज्वा च इत्येते पराक्रान्ताः परावताः।
 इत्येता देवता ह्यासम्नुस्वरोचिषेऽन्तरे॥१४॥

The Pārāvatas of great exploit were— Lord Pracetas, Viśvadeva, well-known Samañja, Ajihma, the suppresser of enemies, Arimardana, Ajihmāna and Mahīyana endowed with learning, the two Ajopas, greatly fortunate ones, Yavīya, the highly powerful one, Hotā and Yajvā. This way, these deities happened to be in the intermediary period of Svārociṣa Manvantara.

सोमपास्तु तदा ह्येताश्चतुर्विंशतिदेवताः।
 तेषामिन्द्रस्तदा ह्यासीद्वैधश्च लोकविश्रुतः॥१५॥

These Hotas, the twenty four gods, then happened to be Soma drinkers. Their Indra (ruler) was Vaidha was world-famous.

ऊर्जो वसिष्ठपुत्रस्तु स्तम्भः काश्यप एव च।
 भार्गवश्च तदा द्रोणो ऋषभोऽङ्गिरसस्तथा॥१६॥
 पौलस्त्यश्चैव दत्तात्रिरात्रेया निश्चलस्तथा।
 पौलहस्य च धावांस्तु एते सप्तर्षयः स्मृताः॥१७॥

Ūrja, the son of Vasiṣṭha, Stambha the son of Kāśyapa, Droṇa the son of Bhārgava, Ṛṣabha the son of Aṅgiras, Dattātri the son of Paulastya, Niścala the son of Ātreya, and Dhāvān the son of Paulaha— these are well-known as Saptarṣis (Seven Sages).

चैत्रः कविरुतश्चैव कृतान्तो विभृतो रविः।
 बृहद्गुहो नवश्चैव शुभाश्चैते नव स्मृताः॥१८॥
 मनोः स्वरोचिषस्यैते पुत्रा वंशकराः स्मृताः।
 पुराणे परिसंख्याता द्वितीयं चैतदन्तरम्॥१९॥

Caitra, Kaviruta, Kṛtānta, Vibhṛta, Ravi, Bṛhat, Guha, Nava and Śubha— these are known as nine sons of Svārociṣa Manu, also known as Varīśakarās (establishers of their race), enumerated in this Purāṇa. Such is the second Manvantara.

सप्तर्षयो मनुर्देवाः पितरश्च चतुष्टयम्।
 मूलं मन्वन्तरस्यैते तेषां चैवान्तरे प्रजाः॥२०॥

Saptarṣis, Manu, Devas and Pitaras— this group of four constitute the root of a Manvantara. All the progenies are subsidiary to them.

ऋषीणां देवताः पुत्राः पितरो देवसूनवः।
 ऋषयो देवपुत्रश्च इति शास्त्रविनिश्चयः॥२१॥

Of Ṛṣis, sons are Devatās and Pitaras are the sons of Devas and Ṛṣis being the sons of Devas. This verily, forms the facet of scriptures.

मनोः क्षत्रं विश्वश्चैव सप्तर्षिभ्यो द्विजातयः।
 एतन्मन्वन्तरं प्रोक्तं समासात्र तु विस्तरात्॥२२॥

Of Manu, Kṣatriyas and Vaiśyas were born and from Saptarṣis, the Dvijātis (Brāhmaṇas) were born. This way, the Manvantara has been described succinctly and not in details.

स्वायंभुवेन विस्तारा ज्ञेयः स्वारोचिषस्य तु।
न शक्यो विस्तरस्तस्य वक्तुं वर्षशतैरपि॥
पुनरुक्तबहुत्वान्तु प्रजानां वै कुले कुले॥ २३॥

By Svāyambhuva Manvantara, the detail description is to be understood of Svārociṣa Manvantara. It is not possible to dilate upon the description of that one even in hundreds of years, owing to superfluity subjects of progenies in every lineage.

तृतीयस्त्वथ पर्याय औत्तमस्यान्तरे मनोः।
पञ्च देवगणाः प्रोक्तास्तान्वक्ष्यामि निबोधत॥

The third among the Manvantaras is the Manvantara of Uttama. Five Devagaṇas will be illustrated by me, I shall talk of these. You may know these.

सुधामानश्च देवाश्च ये चान्ये वशवर्तिनः।
प्रतर्दनाः शिवाः सत्त्वा गणा द्वादश वै स्मृताः॥ २४॥

The Devas are Sudhāmanas¹, Vaśavartins, Pratardanas, Śivas and Satyas. Each of these Gaṇas consists of twelve Devas.

सत्यो धृतिर्दमो दान्तः क्षमः क्षामो धृतिः शुचिः।
ईषोज्जाश्च तथा ज्येष्ठो वपुष्मांश्चैव द्वादश॥
इत्येते नामभिः क्रान्ताः सुधामानस्तु द्वादश॥ २५॥

Satya, Dhṛti, Dama, Dānta, Kṣama, Kṣāma, Dhṛti, Śuci, Iṣa, Ūrjjas, Jyeṣṭha and the twelfth one Vapuṣmān— by these names were (known as) twelve Sudhāmanas.

सहस्रधारी विश्वात्मा शमितारो बृहद्वसुः।
विश्वधा विश्वकर्मा च मनस्वन्तो विराड्यशाः॥ २६॥
ज्योतिश्चैव विभाव्यश्च कीर्तिमान्वंशकारिणः।

Sahasradhāra, Viśvātman, Śamitāra, Bṛhadvasu, Viśvadhā, Viśvakarmā, Manasvanta, Virād, Yaśas, Jyotis, Vibhāvya

and Kīrtimān— these are twelve Vamśakarīn Devas.

अन्यानाराधितो देवो वसुधिष्णो विवस्वसुः॥ २७॥
दिनक्रतुः सुधर्मा च धूतवर्मा यशस्विनः।
केतुमांश्चैव इत्येते कीर्तितास्तु प्रमर्दनाः॥ २८॥

Anyānā, Rādhita, Lord Vasu, Dhiṣṇa, Vivasvasu, Dinakratu, Sudharmā, Dhṛtavarmā, Yaśasvina and Ketumān— these are construed as Pramardanas.²

हंसस्वरोऽहिहा चैव प्रतर्दनयशस्करौ।
सुदानो वसुदानश्च सुमञ्जसविषावुभौ॥ २९॥
यत्तु वाहयत्तिश्चैव सुवित्तसुनयस्तथा।
शिवा हेते सुविज्ञेया यज्ञिया द्वादशापराः॥ ३०॥

Haṁsa, Svara, Ahihā, Pratardana, Yaśaskara, Sudāna, Vasudāna, Sumañjasa, Viṣa, Yattuvāhyati, Suvitta and Sunaya— these, deserve to be known as Śivas. They are the twelve different gods worthy of partaking their share in sacrifice.

सत्त्वानामपि नामानि निबोधत यथामतम्।
दिवपतिर्वाक्पतिश्चैव विश्वः शंभुस्तथैव च॥ ३१॥
स्वमृडीकोऽधिषश्चैव वर्चोधा मुह्यसर्वशः।
वासवश्च सदाश्चक्षेमानन्दौ तथैव च॥ ३२॥

The names of Satya category of Devas are— Dikpati, Vākpati, Viśva, Śambhu, Svamṛḍika, Adhipa, Varcodhas, Muhyasarvaśa, Vāsava, Sadāśva, Kṣema and Ānanda. Understand these names as agreed (by sages of yore).

सत्या हेते परिक्रान्ता यज्ञिया द्वादशापराः।
इत्येता देवता ह्यासन्नौत्तमस्यान्तरे मनोः॥ ३३॥

These Satyas are twelve other Devas who are sacrifice-worthy. This way, these Devatās were there in the Uttama Manvantara.

अजश्च परशुश्चैव दिव्यो दिव्यौषधिर्नयः।
देवानुजश्चाप्रतिमो महोत्साहौशिजस्तथा॥ ३४॥

1. A Devagaṇa of Raivata Manvantara, p. 526. Paurāṇika Kośa.

2. Pratardanagaṇa— a group of twelve gods of the Manvantara of Uttama Manu. (Paurāṇika Kośa, p. 330).

विनीतश्च सुकेतुश्च सुमित्रः सुबलः शुचिः।

औत्तमस्य मनोः पुत्रास्त्रयोदश महात्मनः॥

एते क्षत्रप्रणेतास्तृतीयं चैतदन्तरम्॥ ३५॥

Aja, Paraśu, Divya, Divyauśadhi, Naya, the unparalleled Devānuja, Mahotsāha, Auśija, Vinita, Suketu, Sumitra, Subala and Śuci— these thirteen were the noble-souled sons of the Manu Uttama. These ones were the progenitors of Kṣattras and made them flourish. Such is the third Manvantara.

औत्तमो परिसंख्यातः सर्गः स्वरोचिषेण तु।

विस्तरेणाऽऽनुपूर्व्यां च तामसांस्तन्निबोधत॥ ३६॥

The activity of creation etc. in the course of Uttama Manvantara has been explained through that of Svārociṣa Manvantara. Now listen and understand the creation etc. in the Tāmāsa Manvantara in detail and in the proper order.

चतुर्थे त्वथ पर्याये तामसस्यान्तरे मनोः।

(सत्याः स्वरूपाः सुधियो हरयश्चतुरो गणाः॥ ३७॥

In the fourth Manvantara of the Manu Tāmāsa, Satyas, Svarūpas, Sudhis and Haris were the four Gaṇas (groups).

पुलस्त्यपुत्रस्य सुतास्तामसस्यान्तरे मनोः।

गणस्तु तेषां देवानामेकैकः पञ्चविंशकः॥ ३८॥

The sons of the son of Pulastya (manifested themselves) in the Manvantara of the Manu Tāmāsa. Each group of these gods consisted of twenty-five (gods).

इन्द्रियाणां शतं यद्धि मुनयः प्रतिजानते।

सत्यप्राणास्तु शीर्षण्यास्तमश्चैवाष्टमस्तथा॥

इन्द्रियाणि तदा देवा मनोस्तस्यान्तरे स्मृताः॥ ३९॥

A centum of senses (*Indriyas*) and Tamas (Darkness), the eighth one, which the foremost sages who value truth as life, enunciate, are recognised as the Devas in that Manvantara of Manu.

तेषां च प्रभुदेवानां शिविरिन्द्रः प्रतापवान्।

सप्तर्षयोऽन्तरे चैव तान्निबोधत सत्तमाः॥ ४०॥

And the master of those gods was Śivirindra, or Śivi as Indra, the prowessful one. O excellent ones, understand the seven sages of that period.

काव्यो हर्षस्तथा चैव काश्यपः पृथुरेव च।

आत्रेयश्चाग्निरित्येव ज्योतिर्धामा च भार्गवः॥ ४१॥

पौलहो वनपीठश्च गोत्रवासिष्ठ एव च।

चैत्रस्तथाऽपि पौलस्त्य ऋषयस्तामसेऽन्तरे॥ ४२॥

Harṣa, the son of Kāvya; Pṛthu, the son of Kāśyapa; Agni, the son of Atri; Jyotirdhāman, the son of Bhārgava; Vanapīṭha, the son of Paulaha; Gotra, the son of Vāsiṣṭha; and Caitra, the son of Paulastya were the (seven) sages that happened to be in the Tāmāsa Manvantara.

जनुघण्डस्तथा शान्तिर्नरः ख्यातिर्भयस्तथा।

प्रियभृत्यो ह्यवक्षिश्च पृष्ठलोढो दृढोद्यतः॥

ऋतश्च ऋतबन्धुश्च तामसस्य मनोः सुताः॥ ४३॥

Janughanḍa, Śānti, Nara, Khyāti, Bhaya, Priyabhṛtya, Avakṣi, Pṛṣṭhalodhā, Dṛḍhodyata, Rta and Rtabandhu were the sons of Tāmāsa Manu.

पञ्चमे त्वथ पर्याये मनोश्चारिष्णवेऽन्तरे।

गणास्तु सुसमाख्याता देवतानां निबोधत॥ ४४॥

Then within the fifth Manvantara of Manu Cāriṣṇava, the gaṇas became well-proclaimed of the gods. You may understand them.

अमृतात्माभूतरजोविकुण्ठाः ससुमेधसः।

चरिष्णोस्तु शुभाः पुत्रा वसिष्ठस्य प्रजापतेः॥

चतुर्दश च चत्वारो गणास्तेषां तु भास्वराः॥ ४५॥

Amṛtātmā, Bhūtarajas, Vikuṅṭhas along with Sumedhasas were the auspicious sons of Cāriṣṇu alias Vasiṣṭha, the Prajāpati. Fourteen and four (i.e. eighteen) were their shining Gaṇas.

स्वप्नविप्रोऽग्निभासश्च प्रयेतिष्ठाभृतस्तथा।

सुमतिर्वाविरावश्च वाचिनोदःस्रवास्तथा॥ ४६॥

प्रविराशी च वाद्श्च प्राशश्चेति चतुर्दश।

अमृताभाः स्मृताः ह्येते देवाश्चारिष्णवेऽन्तरे॥ ४७॥

Svapna, Vipra, Agnibhāsa, Pratyetiṣṭha,

Amṛta, Sumati, Vāvirāva, Vācinoda, Srava, Pravirāśī, Vāda and Prāśa— these were the fourteen Amṛtābhas remembered as the Gods in the Cāriṣṇava Manvantara.

मत्तिश्च सुमत्तिश्चैव ऋतसत्यौ तथैव च।

आवृत्तिर्विवृत्तिश्चैव मदो विनय एव च॥४८॥

जेता जिष्णुः सहश्चैव द्युतिमाञ्चवसस्तथा।

इत्येतानीह नामानि आभूतरजसां विदुः॥४९॥

Mati, Sumati, Rta, Satya, Āvṛti, Vivṛti, Mada, Vinaya, Jetā, Jiṣṇu, Sahas, Dyutimān and Śravasa— these are the names of Ābhūtarajas Gaṇas as (they) know.

वृषभेत्ता जयो भीमः शुचिर्दान्तो यशो दमः।

नाथो विद्वानजेयश्च कृशो गौरो ध्रुवस्तथा।

कीर्तितास्तु विकुण्ठा वै सुमेधास्तु निबोधत॥५०॥

Vṛṣa, Bhattā, Jaya, Bhīma, Śuci, Dānta, Yaśa, Dama, Nātha, Vidvān, Ajeya, Kṛśa, Gaura and Dhruva are remembered as Vikuṅṭhas. You may know the Sumedhas.

मेधा मेधातिथिश्चैव सत्यमेधास्तथैव च।

पृश्निमेधाल्पमेधाश्च भूयोमेधादयः प्रभुः॥५१॥

दीप्तिमेधा यशोमेधा स्थिरमेधास्तथैव च।

सर्वमेधाश्चमेधाश्च मतिमेधाश्च यः स्मृतः॥

मेधावान्मेधहर्ता च कीर्तितास्तु सुमेधसः॥५२॥

Medhā, Medhātithi, Satyamedhā, Pṛśnimedhā, Alpamedhā, Bhūyomedhā and others, the lord Dīptimedhā, Yaśomedhā, Sthiramedhā, Sarvamedhā, Aśvamedhā, Pratimedhā, Medhāvān and Medhahartā are remembered as Sumedhas.

विभुरिन्द्रस्तदा तेषामासीद्विक्रान्तपौरुषः।

पौलस्त्यो वेदबाहुश्च यजुर्नामा च काश्यपः॥५३॥

हिरण्यरोमाङ्गिरसौ वेदश्रीश्चैव भार्गवः।

ऊर्ध्वबाहुश्च वासिष्ठः पर्जन्यः पौलहस्तथा॥

सत्यनेत्रस्तथाऽऽत्रेया ऋषयो रैवतान्तरे॥५४॥

Vibhu of well-known prowess and enormous vitality was their Indra. Vedabāhu, son of Paulastya; the sage called Yaju, the son

of Kāśyapa; Hiranyaromā, son of Āngiras; Vedaśrī, son of Bhārgava; Ūrdhvbāhu, the son of Vāsiṣṭha; Parjanya, son of Paulaha; and Satyanetra, son of Atri— these were then the (seven) sages in the Manvantara of Raivata Manu.

महापुराणसंभाव्यः प्रत्यङ्गपरहा शुचिः।

बलबन्धुर्निरामित्रः केतुभृङ्गो दृढव्रतः॥

चरिष्णावस्य पुत्रास्ते पञ्चमं चैतदन्तरम्॥५५॥

Mahāpurāṇasambhāvya, Pratyāṅgaparahā, Śuci, Balabandhu, Nirāmitra, Ketubhṛṅga and Dṛḍhavrata were the sons of Cariṣṇava. Such is the fifth Manvantara.

स्वारोचिषोत्तमश्चैव तामसो रैवतस्तथा।

प्रियव्रतान्वया ह्येते चत्वारो मनवस्तथा॥५६॥

Svārociṣa, Uttama, Tāmasa and Raivatas— these four belong to the lineage of Priyavrata.

षष्ठे खल्वथ पर्याय देवा ये चाक्षुषेऽन्तरे।

आद्याः प्रसूता भाव्याश्च पृथुकाश्च दिवौकसः॥

महानुभावा लेखाश्च पञ्च देवगणाः स्मृताः॥५७॥

Then in the sixth exchange or upheaval of the Cākṣuṣa Manvantara, the gods are remembered as consisting of five Gaṇas— Ādyas, Prasūtas, Bhāvya, the heaven-dwelling Pṛthukas and the Lekhas of great dignity.

दिवौकसः सर्ग एष प्रोच्यते मातृनामभिः।

अत्रेः पुत्रस्य नप्तार आरण्यस्य प्रजापतेः॥

गणश्च तेषां देवानामेकको ह्यष्टकः स्मृताः॥५८॥

This creation of heaven-dwellers is illustrated by the names of their mothers. The Gaṇas of those Devas are the great-grandsons of Āraṇya, the Prajāpatī, the son of Atri. Each of these groups is remembered as comprising of eight Devas.

अन्तरिक्षो वसुहयो ह्यतिथिश्च प्रियव्रतः।

श्रोता मन्ता सुमन्ता च आद्या ह्येते प्रकीर्तिताः॥५९॥

Antarikṣa, Vasu, Haya, Atithi, Priyavrata, Śrotā, Mantā and Sumantā— these are known as Ādyas.

श्येनभद्रस्तथा पश्यः पथ्यनेत्रो महायशाः।

सुमनश्च सुवेताश्च रेवतः सुप्रचेतसः॥

द्वुत्तिश्चैव महासत्त्वः प्रसूत्याः परिकीर्तिताः॥ ६०॥

Śyenabhadra, Paśya, Pathyanetra of great fame, Sumanas, Suvetas, Revata, Supracetas and Dyuti of great prowess are known as Prasūtyas.

विजयः सुजयश्चैव मनोद्यानौ तथैव च।

सुमतिः सुपरिश्चैव विज्ञातोऽर्थपतिश्च यः॥

भाव्या ह्येते स्मृता देवाः पृथुकांस्तु निबोधत॥ ६१॥

Vijaya, Sujaya, Mana, Udyāna, Sumati, Supari, Vijñāta and Arthapati— these gods are remembered as Bhāvyaas. Now you know about the Pṛthukas.

अजिष्ठः शाक्यनो देवो वानपृष्ठस्तथैव च।

शांकरः सत्यधृष्णुश्च विष्णुश्च विजयस्तथा॥

अजितश्च महाभागः पृथुकास्ते दिवोकसः॥ ६२॥

Ajiṣṭa, the Lord Śākyaana, Vānapṛṣṭha, Śānkara, Satyadhṛṣṇu, Viṣṇu, Vijaya and the highly fortunate Ajita are the heaven-dwelling Pṛthukas.

लेखांस्तथा प्रवक्ष्यामि ब्रुवतो मे निबोधत।

मनोजवः प्रघासस्तु प्रचेतास्तु महायशाः॥ ६३॥

वातो ध्रुवक्षितिश्चैव अद्भुतश्चैव वीर्यवान्।

अवनो बृहस्पतिश्चैव लेखाः संपरिकीर्तिताः॥ ६४॥

I shall now talk of Lekhas. Understand as I talk of them. Manojava, Praghāsa, Pracetas, the highly reputed one, Vāta, Dhruvakṣiti, Adbhuta, the valiant one, Avana and Bṛhaspati are the Lekhas, declaimed as such.

मनोजवो महावीर्यस्तेषामिन्द्रस्तदाऽभवत्।

उन्नतो भार्गवश्चैव हविष्मानङ्गिरासुतः॥ ६५॥

सुधामा काश्यपश्चैव वसिष्ठो विरजस्तथा।

अमितानश्च पौलस्त्यः सहिष्णुः पौलहस्तथा।

मधुरात्रेय इत्येते सप्त वै चाक्षुषेऽन्तरे॥ ६६॥

Manojava of great virility and prowess happened to be their Indra. Unnata, son of Bhārgava; Haviṣmān, the son of Aṅgiras;

Sudhāman, the son of Kāśyapa; Virajas, son of Vasiṣṭha; Atimāna, son of Paulastya; Sahiṣṇu, the son of Paulaha; and Madhura, the descendant of Atri— these were the seven sages in the Cākṣuṣa Manvantara.

ऊरुः पुरुः शतद्युम्नस्तपस्वी सत्यवाक्कृतिः।

अग्निष्णुदतिरात्रश्च सद्युम्नश्चेति ते नवा॥ ६७॥

अभिमन्युश्च दशमो नाद्वलेया मनोः सुताः।

चक्षुषस्य सुता ह्येते षष्ठं चैव तदन्तरम्॥ ६८॥

Ūru, Pūru, Śatadyumna, Tapasvin, Satyavāk, Kṛti, Agniṣṭu, Atirātra and Sudyumna— these nine and Abhimanyu, the tenth one; these were the ten sons of Cākṣuṣa Manu born of Nādvaleyā. Such is the sixth Manvantara.

वैवस्वतेन संख्यातस्तस्य सर्गो महात्मनः।

विस्तरेणाऽनुपूर्व्या च कथितं वै मया द्विजाः॥ ६९॥

The creation of that great-souled one is illustrated by me through Vaivasvata Manvantara in detail and in a proper order, O Brāhmaṇas!

ऋषय ऊचुः

चाक्षुषस्य तु दायादः संभूतः कश्यपान्वये।

तस्यान्ववाये येऽप्यन्ये तन्नो ब्रूहि यथातथम्॥ ७०॥

The sages spoke— The successors and heirs of Cākṣuṣa Manu took birth in the lineage of Kāśyapa. Kindly enumerate to us all those others who were born in his family.

सूत उवाच

चाक्षुषस्य निसर्गं तु समासाच्छ्रोतुमर्हथ।

तस्मान्ववाये संभूतः पृथुर्वैन्यः प्रतापवान्॥ ७१॥

Sūta replied— You may know succinctly, the Nisarga (or creation) of Kāśyapa. In his lineage took birth Pṛthu, son of Vena, the valiant one.

प्रजानां पतयश्चान्ये दक्षः प्राचेतसस्तथा।

उत्तानपादं जग्राह पुत्रमत्रिः प्रजापतिः॥ ७२॥

Other overlords and Dakṣa, son of Prācetas, too were born (in that lineage). Prajāpati Atri adopted Uttānapāda as his son.

दक्षकस्य तु पुत्रोऽस्य राजा ह्यासीत्प्रजापतेः।
स्वायंभुवेन मनुना दत्ताऽत्रेः कारणं प्रति॥७३॥
मन्वन्तरमथाऽऽसाद्य भविष्यं चाक्षुषस्य ह।
षष्ठं तदनुवक्ष्यामि उपोद्घातेन वै द्विजाः॥७४॥

Of this Dakṣa, the Prajāpati, the son happened to be a king. By Svāyatībhūva Manu, he was offered to Atri in light of a purpose or reason at the advent of the sixth Manvantara. Having reached the future Manvantara Cākṣuṣa, I shall now dilate upon it in an introductory norm, O Brāhmaṇas!

उत्तानपादाच्चतुरा सूनुता वित्तभाविनी।
धर्मस्य कन्या धर्मज्ञा सुनुता नाम विश्रुता॥७५॥
उत्पन्ना चाधिधर्मेण ध्रुवस्य जननी शुभा।
धर्मस्य पत्न्यां लक्ष्यां वै उत्पन्ना सा शुचिस्मिता॥७६॥
ध्रुवं च कीर्तिमन्तं च अयस्मन्तं वसुं तथा।
उत्तानपादोऽजनयत्कन्ये द्वे च शुचिस्मिते॥
मनस्विनी स्वरां चैव तयोः पुत्राः प्रकीर्तिताः॥७७॥

From Uttānapāda, Lakṣmī, the spouse of Dharma, a very clever lady, truth-speaking, pure-smiled one, amalgamator of wealth, the knower of Dharma or Law, well-known as Sunṛtā, produced a son named Dhruva, the auspicious one. Uttānapāda also begot of her Kīrtimān, Ayasmān and Vasu and also two daughters of sparkling smiles, well-known as Manasvinī and Svarā. Their sons have been already mentioned.

ध्रुवो वर्षसहस्राणि दश दिव्यानि वीर्यवान्।
तपस्तेपे निराहारः प्रार्थयन्विपुलं यशः॥७८॥

Dhruva, the valiant one, performed penance taking to abstinence from food and physical enjoyments for ten thousand of divine years, declaiming absolute fame.

त्रेतायुगे तु प्रथमे पौत्रः स्वायंभुवस्य सः।
आत्मानं धारयन्योगात्प्रार्थयन्सुमहद्यशः॥७९॥

In the first Tretā Yuga, he (Dhruva), the grandson of Svāyatībhūva Manu, sustained himself by means of Yoga (i.e. mental concentration), in his desire to earn great repute.

तस्मै ब्रह्मा ददौ प्रीतो ज्योतिषां स्थानमुत्तमम्।
आभूतसंप्लवं हृदयमस्तोदयविवर्जितम्॥८०॥

Unto him, the delighted Brahmā, offered an excellent spot among luminaries. It is pleasing and lasting till the final dissolution. It is shorn of rising and setting.

तस्यातिमात्रामृद्धिं च महिमानं निरीक्ष्य ह।
दैत्यासुराणामाचार्यः श्लोकमप्युशना जगौ॥८१॥

On seeing his prosperity of highest order and fame, Uśanas, the preceptor of Daityas and Asuras, sang the following verse.

अहोऽस्य तपसो वीर्यमहो श्रुतमहो हुतम्।
स्थिताः सप्तर्षयः कृत्वा यदेनमुपरि ध्रुवम्॥
ध्रुवे दिवं समासक्तमीश्वरः स दिवस्पतिः॥८२॥

“O what a marvellous prowess of the penance of this one! O what a learning and what an invocatory holy rite that the Saptarṣis have kept Dhruva above themselves! The heaven clung on Dhruva. He is the Īśvara, the lord of Heavens”.

ध्रुवात्पुष्टिं च भव्यं च भूमिः सा सुषुवे नृपौ।
स्वां छायामाह वै पुष्टिर्भव नारी तु वां विभुः॥८३॥

And from Dhruva, Bhūmi generated the two kings (sons) Puṣṭi and Bhavya. To his own shadow, Puṣṭi invoked the supreme—“May you assume the form of a woman”!

सत्याभिव्याहते तस्य सद्यः स्त्री साऽभवत्तदा।
दिव्यसंहननच्छाया दिव्याभरणभूषिता॥८४॥

At his truthful utterance, the shadow of divine body instantaneously assumed the form of a woman. Owing to divine physical framing, she became adorned by divine ornaments.

छायायां पुष्टिराद्यत्त पञ्च पुत्रानकल्मषान्।
प्राचीनगर्भं वृषकं वृकं च वृकलं धृतिम्॥८५॥

Puṣṭi begot of his Chāyā five sinless sons, viz. Prācīnagarbha, Vṛṣaka, Vṛka, Vṛkala and Dhṛti.

पत्नी प्राचीनगर्भस्य सुवर्चा सुषुवे नृपम्।
नाम्नोदारधियं पुत्रमिन्द्रो यः पूर्वजन्मनि॥८६॥

The wife Suvarcā of Prācīnagarbha produced a king (son) by name Udāradhi, who was Indra in an earlier birth.

संवत्सरसहस्रान्ते सकृदाहारमाहरत्।

एवं मन्वन्तरं युक्तमिन्द्रत्वं प्राप्तवान्विभुः॥८७॥

He used to take food only once at the end of a thousand of Samvatsaras. This way, the supreme one attained to Indra-hood which lasted a Manvantara.

उदारधेः सुतं भद्राऽजनयत्सा दिवंजयम्।

रिपुं रिपुञ्जयं जज्ञे वराङ्गी सा दिवंजयात्॥८८॥

Bhadrā bore to Udāradhi, the son (named) Divamjaya. Vārāṅgī produced from Divamjaya the son Ripu, the conqueror of foes.

रिपोराधत्त बृहती चाक्षुषं सर्वतेजसम्।

तस्य पुत्रो मनुर्विद्वान्ब्रह्मक्षत्रप्रवर्तकः॥८९॥

From Ripu bore Bṛhatī, Cākṣuṣa of ubiquitous refulgence, of that one, the son, Manu, the scholar, the organiser of Brahma and Kṣattrā.

व्यजीजनत्पुष्करिण्यां वारुण्यां चाक्षुषं मनुम्।

प्रजापतेरात्मजायामरण्यस्य महात्मनः॥९०॥

Cākṣuṣa begot Manu of Puṣkariṇī, a descendant of Varuṇa and the daughter of the noble-souled Prajāpati Aranya.

चाक्षुषं नाम विख्यातं मनुं धर्मार्थकोविदम्।

मनोरजायन्त दश नद्वलायां शुभाः सुताः॥

कन्यायां वै महाभाग वैराजस्य प्रजापतेः॥९१॥

The one named Cākṣuṣa Manu, the well-known one, the propagator of Dharma and Artha, begot ten auspicious sons of Nadvalā, the daughter of Prajāpati Vairajā, O highly-fortunate one!

उरुः पुरुः शतद्युम्नस्तपस्वी सत्यवाक्कविः।

अग्निष्टुदतिरात्रश्च सुद्युम्नश्चेति ते नव॥

अभिमन्युश्च दशमो नद्वलायां मनोः सुताः॥९२॥

Ūru, Pūru, Śatadyumna, Tapasvin, Satyavāk, Kavi, Agniṣṭut, Atrirātra and Sudyumna— these

nine ones and Abhimanyu, the tenth one, were the sons of Manu and Nadvalā.

ऊरोरजनयत्पुत्रान्बडाग्नेयी महाप्रभान्।

अङ्गं सुमनसं स्वातिं क्रतुमङ्गिरसं शिवम्॥९३॥

Āgneyī bore to Ūru six sons of great valour. (They were)— Aṅga, Sumanas, Svāti, Kratu, Aṅgiras and Śiva.

अङ्गात्सुनीथाऽपत्यं वै वेनमेकं व्यजायत।

अपचारेण वेनस्य प्रकोपः सुमहानभूत्॥९४॥

Sunīthā bore to Aṅga a single child Vena. Owing to the misconduct of Vena, a mighty turmoil erupted up.

प्रजार्थमृषयस्तस्य ममन्युर्दक्षिणं करम्।

वेनस्य प्राणौ मथिते संबभूव महाचूपः॥

वैन्यो नाम महीपालो यः पृथुः परिकीर्तितः॥९५॥

For the sake of progeny, the sages churned down his right arm. When the hand of Vena was pressed, there took birth a great king for the protection of the earth, who became known as Pṛthu.

स धन्वी कवची जातस्तेजसा प्रज्वलन्निव।

पृथुर्वैन्यः सर्वलोकान् रक्ष क्षत्रपूर्वजः॥९६॥

He was a *Dhanvī* (bow-wielding one) and a *Kavacī* (an armoured one). He became such as if smouldering with radiance. Pṛthu, son of Vena (Vainya) rescued the entire Universe, being foremost of Kṣatriyas.

राजसूयाभिषिक्तानामाद्यः स वसुधाधिपः।

तस्य स्तवार्थमुत्पन्नौ निपुणौ सूतमागधौ॥९७॥

Of those consecrated for the Rājasūya¹ (sacrifice), he was the first king (lit. guardian of the Earth). For the sake of his eulogium, took birth the skilled ones, Sūta and Māgadha.

1. A great sacrifice performed by a Universal monarch in which the tributary princes also took part at the time of the coronation as a mark of his undisputed sovereignty. अजा वै राजसूयेनेष्टा भवति सम्राट् (Śatapatha Brāhmaṇa, V.S. Apte, p. 467).

तेनेयं गौर्महाराज्ञा दुग्धा सस्यानि धीमता।
 प्रजानां वृत्तिकामानां देवैर्ऋषिगणैः सह॥ १८॥
 पितृभिर्दानवैश्चैव गन्धर्वैरप्सरोगणैः।
 सर्वैः पुण्यजनैश्चैव वीरुद्भिः पर्वतैस्तथा॥ १९॥

By that wise great king, the earth in the form of a cow was milked for grains, crops, for those desiring sustenance of the progenies along with Gods, group of Sages, Pitr̥s (manes), Dānavas, Gandharvas, the beviies of nymphs, all the merited-persons, mountains and creepers likewise.

तेषु तेषु तु पात्रेषु दुह्यमाना वसुंधरा।
 प्रादाद्यथेप्सितं क्षीरं तेन लोकांस्त्वधारयत्॥ १००॥

Being milked in different receptacles, the Earth, provided milk of cherished resolves and by that he supported his subjects.

ऋषय ऊचुः

विस्तरेण पृथोर्जन्म कीर्तयस्व महामते।
 यथा महात्मना दुग्धा पूर्वं तेन वसुंधरा॥ १०१॥
 यथा देवैश्च नागैश्च यथा ब्रह्मर्षिभिः सह।
 यथा यक्षैः सगन्धर्वैरप्सरोभिर्यथा पुरा॥
 यथायथा च तैर्दग्धा विधिना येन येन च॥ १०२॥

The Sages spoke— O highly-intellected one! You may dilate upon in details regarding the birth of Pṛthū and how the Earth was milked formerly by that great-souled along with Devas, Nāgas, Brahmar̥ṣis, Yakṣas, Gandharvas and Apsarasas. In which individual ways, (the earth) was milked individually?

तेषां पात्रविशेषांश्च दोग्धारं क्षीरमेव च।
 तथा वत्सविशेषांश्च तत्रः प्रब्रूहि पृच्छताम्॥ १०३॥

You may dilate upon before us while we keep on querying, the special forms of vessels, the milker, the milk and the different calves.

यस्मिंश्च कारणे पाणिर्वनस्य मथितः पुरा।
 ऋद्धैर्महर्षिभिः पूर्वं तत्सर्वं कथयस्व नः॥ १०४॥

And for what purpose, the hand of Vena was churned earlier by the enraged great sages, that all you may dilate upon before us.

सूत उवाच

वर्णयिष्यामि वो विप्राः पृथोर्वैनस्य संभवम्।
 एकाग्राः प्रयताश्चैव शुश्रूषध्वं द्विजोत्तमाः॥ १०५॥

Sūta spoke— I shall explain, O Brāhmaṇas, the birth of Pṛthū, son of Vena. Having sole concentrated, you may hear, O excellent Brāhmaṇas!

नाशुचेर्नापि पापाय नाशिष्यायाहिताय च।
 वर्णयेयमिमं पुण्यं नात्रताय कथंचन॥ १०६॥

Neither to a polluted one, nor to a sinister one, nor to a non-pupil, nor to one as unfavourable one, I shall narrate this sacred (thought) and nor even to one who has vow not adhered to.

स्वर्ग्यं यशस्यमायुष्यं पुण्यं वेदैश्च संमितम्।
 रहस्यमृषिभिः प्रोक्ते शृणुयाद्योऽनसूयकः॥ १०७॥

This event is salubrious to heaven, fame, afforder of longevity of life and sacred as such unanimously recognised by the Vedas, the secret exposed by the sages.

यश्चेमं श्रावयेन्मर्त्यः पृथोर्वैनस्य संभवम्।
 ब्राह्मणेभ्यो नमस्कृत्य न स शोचेत्कृताकृतम्॥

गोप्ता धर्मस्य राजाऽसौ बभूवात्रिसमः प्रभुः॥ १०८॥

He who is not malicious shall hear it. The man who having listened to this birth of Pṛthū, son of Vena and having offered obeisance to the Brāhmaṇas, shall not grieve over the actable and inactable. This king was a guardian of Law or spiritual good, and happened to be one as a peer to Atri.

अत्रिंशसमुत्पन्नो ह्यङ्गे नाम प्रजापतिः।

यस्य पुत्रो भवेद्वेनो नात्यर्थं धार्मिकस्तथा॥ १०९॥

A Prajāpati named Aṅga¹ was born in the lineage of Atri whose son happened to be Vena, who was not absolutely religious one.

1. Bhāgavata Purāṇa IV.13.17-18, p. 213.
 उल्मुकोऽजनयत्पुत्रम् पुष्करिण्यां षडुत्तमान्।
 अङ्गं सुमनसं ख्यातिं ऋतुर्माङ्गरसं गयम्।

जातो मृत्युसुतायां वै सुनीथायां प्रजापतिः।

स मातामहदोषेण वेनः कालात्मजात्मजः॥ ११० ॥

The Prajāpati was born of Sunīthā, the daughter of Mrtyu. Vena was the son of the daughter of Kāla. Owing to the fault of his Mātāmaha (maternal grandfather), Vena was (cruel).

स धर्मं पृष्ठतः कृत्वा कामाल्लोभे ह्यवर्तत।

स्थापनं स्थापयामास धर्मपितं स पार्थिवः॥ १११ ॥

He having turned his back on Dharma, out of lust rolled along or swaggered in greed. That king established institutions devoid of Dharma.

वेदशास्त्राण्यतिक्रम्य ह्यधर्मे निरतोऽभवत्।

निःस्वाध्यायवषट्काराः प्रजास्तस्मिन्प्रशासति॥

आसन्नं च पपुः सोमं हुतं यज्ञेषु देवताः॥ ११२ ॥

Having violated the Vedas and Śāstras, he became engrossed in impiety. During his reign period, the subjects became such as having no adherence to *Vaṣaṭ* (Vedic study) and endowed with non-concentration of self-study and nor even the gods or deities quaffed Soma during the Yajñas.

न यष्टव्यं न होतव्यमिति तस्य प्रजापतेः।

आसीत्प्रतिज्ञा क्रूरैयं विनाशे प्रत्युपस्थिते॥ ११३ ॥

“Neither a sacrifice should be performed, nor an oblation is to be offered to fire”. This was the vow of Prajāpati, a cruel one, when his ruin was imminent.

अहमिज्यश्च पूज्यश्च सर्वयज्ञे द्विजातिभिः।

मयि यज्ञो विधातव्यो मयि होतव्यमित्यपि॥ ११४ ॥

“I deserve to be offered a sacrifice and deserve to be honoured in the sacrificial performance in entirety (undertaken) by the Brāhmaṇas. In me, the Yajña deserves to be assimilated and in me oblations deserve to be offered.”

सुनीथाऽङ्गस्य या पत्नी सुषुरे वेनमुल्बतम्।

यद्द्वैः शीन्यात्सः राजभिः निर्विण्णो गिरमात्युरात्॥ पौराणिक
कोश, पृ० ४७९

तमतिक्रान्तमर्यादमाददानमसांप्रतम्।

ऊचुर्महर्षयः सर्वे मरीचिप्रमुखास्तथा॥ ११५ ॥

When he crossed the limits of decency, when he took up an improper stand, Marīci and other sages addressed him in entirety.

वयं दीक्षां प्रवक्ष्यामः संवत्सरशतान्बहून्।

माऽधर्मं वेन कार्षीस्त्वं नैव धर्मः सनातनः॥

निधने च प्रसूतोऽसि प्रजापतिरसंशयः॥ ११६ ॥

“We shall talk of the initiation for many hundred of Sarṁvatsaras, O Vena! Be not adherent to unrighteousness. This is not the eternal Dharma. You have taken birth in the family of the God of death as a Prajāpati. There is no doubt in it.

पालयिष्ये प्रजाश्चेति त्वया पूर्वं प्रतिश्रुतम्।

तांस्तथा वादिनः सर्वान्ब्रह्मर्षीन्ब्रवीत्तदा॥ ११७ ॥

It has been promised by you earlier— ‘I will safeguard (the interests) of the subjects’”. Thereafter, he addressed those Brahmarsis, who had talked like that.

स प्रहस्य तु दुर्बुद्धिरिदं वचनकोविदः।

स्रष्टा धर्मस्य कश्चान्यः श्रोतव्यं कस्य वै मया॥ ११८ ॥

वीर्यश्रुततपः सत्यैर्मया वा कः समो भुवि।

महात्मानमनूनं मां यूयं जानीत तत्त्वतः॥ ११९ ॥

Then, the wicked-minded but eloquent Vena laughingly said— “Who else is the creator of Dharma? Whose words are needed by me? By virility or power, education, austerity and truth, who, verily, bears comparison with me on the Earth? You all know me as a formidable high-souled one and none is superior to me.

प्रभवः सर्वलोकानां धर्माणां च विशेषतः।

इच्छन्दहेयं पृथिवीं प्लावयेयं जलेन वा॥

सृजेयं वा ग्रसेयं वा नात्र कार्या विचारणा॥ १२० ॥

I am the genesis of all the people and especially of laws or moral limitations. If I wish I can burn whole of the land and shall inundate it with water. I can generate or even I can swallow it together. There deserves no thought to be provoked in this regard.”

यदा न शक्यते स्तम्भान्मानाच्च भृशमोहितः।

अनुनेतुं नृपो वेनस्ततः क्रुद्धा महर्षयः॥ १२१॥

When Vena, who was utterly deluded by stubbornness and sense of false prestige, could not be dissuaded, the great sages became furious.

निगृह्य तं महाबाहुं विस्फुरन्तं यथाऽनलम्।

ततोऽस्य वामहस्तं ते ममन्थुर्भृशकोपिताः॥ १२२॥

Having restrained that one of mighty arms, flaring forth as he was like fire, then they churned down his left hand, highly irate as such.

तस्मात्प्रमथ्यमानाद्दे जज्ञे पूर्वमभिश्चृतः।

ह्रस्वोऽतिमात्रं पुरुषः कृष्णश्चापि तथा द्विजाः॥ १२३॥

From his hand being twisted and churned as such, there took birth, as stipulated earlier, a highly diminutive person, quite dark-complexioned one, O Brāhmaṇas!

स भीतः प्राञ्जलिश्चैव स्थितवान्याकुलेन्द्रियः।

तमार्तं विह्वलं दृष्ट्वा निषीदेत्यबुवन्किला॥ १२४॥

That one terrified as such having hands folded, stood their having senses dazed as such. Having seen him confused and perturbed, they (sages) asked him to sit down.

निषादवंशकर्ताऽसौ बभूवानन्तविक्रमः।

धीवरानसृजत्सोऽपि वेनकल्मषसंभवान्॥ १२५॥

The creator of the Niṣāda lineage, he happened to be of great heroism. He even created the *Dhīvaras* (the fishermen or sailors) sprung up of the sins of Vena.

ये चान्ये विश्वनिलयास्तुम्बुरां स्तुवराः खसाः।

अधर्मरुचयश्चापि संभूता वेनकल्मषात्॥ १२६॥

And all those others, who had abodes in Vindhya, Turāburas, Tuvaras and Khasas, having zest for impiety, took birth from the sins of Vena.

पुनर्महर्षयस्तस्य पाणिं वेनस्य दक्षिणाम्।

अरणीमिव संरम्भान्ममन्थुर्जातमन्यवः॥ १२७॥

Then the Mahārṣis or great sages having got

roused again, churned the right hand of Vena out of exasperation, as if it were *Araṇi*¹.

पृथुस्तस्मात्समुत्पन्नः करास्फालनतेजसः।

पृथोः करतलाद्वाऽपि यस्माज्जातः पृथुस्ततः॥

दीप्यमानः स्ववपुषा साक्षादग्निरिवोज्वलन्॥ १२८॥

Out of the radiance emanated owing to the outstretch of the hand, Pṛthu was born. Since he was born of the big (*Pṛthu*) hand (palm) he was called Pṛthu. He was dazzling with the radiance of his body like the refulgent fire in corporal form.

आद्यमाजगवं नाम धनुर्गृह्य महारवम्।

शरांश्च बिभ्रद्रक्षार्थं कवचं च महाप्रभम्॥ १२९॥

Having wielded the bow named Ājagava, the mighty missile, he took up the arrows of mighty radiance for the sake of protection.

तस्मिञ्जातेऽथ भूतानि संप्रहृष्टानि सर्वशः।

समुत्पन्ने महाराज्ञि वेनञ्च त्रिदिवं गतः॥ १३०॥

On the insurgence of that one, all the beings became exhilarated all over. On the birth of the great king, Vena proceeded to Tridiva i.e. heaven.²

समुत्पन्नेन राजर्षिः स सत्पुत्रेण धीमता।

त्रातः स पुरुषव्याघ्रः पुत्रान्मो नरकान्तादा॥ १३१॥

Due to the birth of that virtuous son endowed with wisdom, he (Vena) was (elevated as) a *Rājarsi*. The tiger among men (Pṛthu) then protected him from the hell named *Punn*.

तं नद्यश्च समुद्राश्च रत्नान्यादाय सर्वशः।

अभिषेकाय तोयं च सर्व एवोपतस्थिरे॥ १३२॥

All the rivers and oceans, having carried gems and jewels, came there. They consecrated the son of Vena as the king. With a great royal kingdom, he became an Emperor of great splendour.

1. A piece of wood used to kindle sacred fire by attrition.

2. V.S. Apte, p. 241.

पितामहश्च भगवानङ्गिरोभिः सहामरैः।
 स्थावराणि च भूतानि जङ्गमानि च सर्वशः॥ १३३॥
 समागम्य तदा वैन्मभ्यषिञ्चन्नराधिपम्।
 महता राजराज्येन महाराजं महाद्युतिम्॥ १३४॥

Pitāmaha (Brahmā), the adorable one, along with Angirsa and Gods, combined with the beings, both mobile and immobile all around, then consecrated Vainya (i.e. son of Vena), as lord of men, i.e. the King, the great lord of lords of mighty radiance through a kingdom of kings.

सोऽभिषिक्तो महाराजो देवैरङ्गिरसः सुतैः।
 आदिराजो महाराजः पृथुर्वैन्यः प्रतापवान्॥ १३५॥

The primeval being, the great Pṛthu, son of Vena, the prowessed one, was consecrated as the great king, by gods and sons of Angiras.

पित्राऽपरञ्जितास्तस्य प्रजास्तेनानुरञ्जिताः।
 ततो राजेति नामास्य अनुरागादजायत॥ १३६॥

The people who had been antagonised by his father were won over by him. Owing to his favourable devotion, he got the name *Rājā*.

आपस्तस्तम्भिरे चास्य समुद्रमभियास्यतः।
 पर्वताश्च विशीर्यन्ते ध्वजभङ्गञ्च नाऽभवत्॥ १३७॥

When he rushed against the ocean, the waters became stagnant and the mountains crumbled before him. He never experienced the breakage of his banner.

अकृष्टपच्या पृथिवी सिध्यन्त्यन्नानि चिन्तया।
 सर्वकामदुधा गावः पुटके पुटके मधु॥ १३८॥

The land yielded food-grains without being cultivated. By mere thinking, all edible foods were achieved. The cow became yielders of all desires. Honey was obtained in every leaf-cup.

एतस्मिन्नेव काले च यज्ञे पैतामहे शुभे।
 सूतः सुत्यां समुत्पन्नः सौत्येऽहनि महामतिः॥
 तस्मिन्नेव महायज्ञे जज्ञे प्राज्ञोऽथ मागधः॥ १३९॥

During that very juncture, at the auspicious sacrifice of Pitāmaha, the highly intelligent Sūta

took birth of *Suti*¹, on a day called *Sautya*² (a day devoted to Soma pressing), one of great intellect. In that very great sacrifice, there took birth the intelligent Māgadha (i.e. the king of Magadha or a Bard).

(सामगेषु तु गायत्सु सुग्भाण्डे वैश्वदेवके।
 सामगाने समुत्पन्नस्तस्मान्मागध उच्यते)

The singers of psalms of Sāmaveda singing along within the *Vaiśvadeva Srugbhāṇḍa*³ and during the music of Sāmaveda, (he) took birth and on that account, he is called Māgadha or a Bard.

ऐन्द्रेण हविषा चापि हविः पुक्तं बृहस्पतिः।
 जुहावेन्द्राय देवेन ततः सूतो व्यजायत॥ १४०॥

The *Havis* (clarified butter) of Indra got suffused with the *Havis* of Bṛhaspati. The offering was made to Indra by the Devas and therefrom, was born Sūta.

प्रमादस्तत्र संजज्ञे प्रायश्चित्तं च कर्मसु।
 शिष्यहव्येन यत्पुक्तमभिभूतं गुरोर्हविः॥
 अधरोत्तरचारेण जज्ञे तद्वर्णवैकृतम्॥ १४१॥

Therein, got provenance *Pramāda* (delinquency) and expiation through the actions. The *Havya* offering of the preceptor which was mingled with that meant for the disciple, was over-powered by the disciple's *Havis*. Because of this (mingling) activity of the lower and the upper, a mixed caste came into being.

यच्च क्षत्रात्समभवद्ब्राह्मण्यं हीनयोनिः।
 सूतः पूर्वेण साधर्म्यात्तुल्यधर्मः प्रकीर्तितः॥ १४२॥

A Sūta (charioteer) is begot of a Brāhmaṇa lady by a Kṣatriya who belongs to an inferior caste. Owing to affinity, he was called as one having duties of the latter (Kṣatriya) one.

1. V.S. Apte, p. 608. सतिः - Extraction of same juice parturition.
2. MW, p. 1252.
3. The vessel having wooden ladle for affairs clarified butter into fire. (V.S. Apte, p. 630.)

मध्यमो ह्येष सूतस्य धर्मः क्षत्रोपजीवनम्।

रथनागाश्च चरितं जघन्यं च चिकित्सितम्॥ १४३॥

This duty is the middle type of Dharma of a Sūta, viz. that of Kṣatriyas. Looking after chariots, elephants and horses (are his three duties). Medical treatment is his lowliest of duties.

पृथोस्तवार्थं तौ तत्र तमाहूतौ सुरर्षिभिः।

तावूचुर्मुनयः सर्वे स्तूयतामेष पार्थिवः॥

कर्मैतदनुरूपं वा पात्रं स्तोत्रस्य चाप्ययम्॥ १४४॥

For eulogising Pṛthu, those two (Sūta and Māgadha) were summoned there by the gods and sages. All the sages said to them—“May this king be worshipped. This work suits you two and this is the receptacle of eulogium”.

तावूचतुस्तदा सर्वास्तानृषीन्सूतमागधौ।

आवां देवानृषींश्चैव प्रीणयावः स्वकर्मभिः॥ १४५॥

Then the two, Sūta and Māgadha spoke out to all the sages—“We two shall gratify the gods and sages by our actions.

न चास्य कर्म वै विद्वो न तथा लक्षणं यशः।

स्तोत्रं येनास्य कुर्यावो राजस्तेजस्विनो द्विजाः॥ १४६॥

Neither we know the performances, nor the characteristics and nor the reputation of this king (Pṛthu). Wherefore, can we eulogise this king of radiant norm, O Brāhmanas!”

ऋषिभिस्तौ नियुक्तौ तु भविष्यैः स्तूयतामिति।

दानधर्मरतो नित्यं सत्यवाक्संजितेन्द्रियः॥

ज्ञानशीलो वदान्यस्तु संग्रामेष्वपराजितः॥ १४७॥

By the sages, the two were deputed as—“Let him be praised by his future activities. Engaged in charity and duties, perennially truth-speaking, having senses controlled, endowed with intelligence, he is munificent and is undefeated in warfares.”

यानि कर्माणि कृतवानृथुश्चापि महाबलः।

तानि शीलेन बद्धानि स्तुवद्भिः सूतमागधैः॥ १४८॥

The exploits that conducted Pṛthu of great strength, those were ligatured with good

conduct by Sūtas and Māgadhas, taking to Panegyrics.

ततस्तवान्ते सुप्रीतः पृथुः प्रादात्प्रजेश्वरः।

अनूपदेशं सूताय मागधान्मागधाय च॥ १४९॥

Thereafter at the end of the eulogium, the highly-pleased lord of the subjects, delivered a land of Anūpa to Sūta and Magadha to Māgadha.

तदा वै पृथिवीपालाः स्तूयन्ते सूतमागधैः।

आशीर्वादैः प्रबोध्यन्ते सूतमागधबन्दिभिः॥ १५०॥

Since that time, the protectors of Earth are panegyricised by the Sūtas and Māgadhas and are alerted or awakened by blessings of Sūtas and Māgadhas with benedictory songs.

तं दृष्ट्वा परमप्रीताः प्रजा ऊचुर्महर्षयः।

एष वो वृत्तिदो वैन्यो भवत्विति नराधिपः॥ १५१॥

Having seen him (King Pṛthu), the subjects were highly pleased. The great sages addressed the subjects—“May this Vainya (i.e. son of Vena) be your Lord of men, an endower of means of subsistence to you”.

ततो वैन्यं महाभागे प्रजाः समभिदुदुवुः।

त्वं नो वृत्तिं विधत्स्वेति महर्षेर्वचनात्तदा॥

सोऽभिदुतः प्रजाभिस्तु प्रजाहितचिकीर्षया॥ १५२॥

Then the subjects rushed towards Vainya (Pṛthu), the highly fortunate one, saying—“You may provide us the means of subsistence at this instance of the great sages”. Then he raced forward to by the subjects out of desire for doing good to the subjects.

धनुर्गृहीत्वा बाणांश्च वसुधामार्दयद्वली।

अस्यार्दनभयत्रस्ता गौर्भूत्वा प्राद्रवन्मही॥ १५३॥

Having wielded the bow and engripping the arrows, the mighty one tortured the Earth. Frightened by his torturing, the Earth ran away having assumed the (form) of a cow.

तां पृथुर्धनुरादाय द्रवन्तीमन्वधावता।

स लोकान्ब्रह्मलोकादीनात्वा वैन्यभयात्तदा॥

ददर्श चाग्रतो वैन्यं कार्मुकोद्यतधारिणम्॥ १५४॥

To her running along, Prthu followed having wielded the bow. Then she (Earth) out of terror of Vainya, ran to Brahmaloaka and the like worlds (but finally) saw Vainya, face to face, bearing a bow strung up as such.

ज्वलद्भिर्विशिखैर्बाणैर्दीप्ततेजसमच्युतम्।

महायोगं महात्मानं दुर्धर्मममरैरपि॥ १५५॥

अलभन्ती तदा त्राणं वैन्यमेवान्वपद्यत।

कृताञ्जलिपुटा देवी पूज्या लौकैस्त्रिभिः सदा॥ १५६॥

Finding a great-souled one, highly concentrated in mind, irrepressible for gods even, having been Acyuta i.e. invincible one, endowed with great Yogic power, having radiance refulgent by the blazing arrows and shafts, she, with hands folded, the goddess (Earth), adorable by the triad of worlds perennially, took refuge in Vainya, the saviour as such.

उवाच वैन्यं नाधर्मं स्त्रीवधे परिपश्यसि।

कथं धारयिता चापि प्रजा राजन्मया विना॥ १५७॥

She addressed Vainya-- "You do not realise the sin of the crime of the murder of a woman. How will you be able to support the subjects without me, O King!

मयि लोकाः स्थिता राजन्मयेदं धार्यते जगत्।

मदृते च विनश्येयुः प्रजाः पार्थिवसत्तम॥ १५८॥

In me the people have sustenance, O King! By me alone is propped up this Universe. O Excellent King! Without me, the people may get bedoomed.

न मामर्हसि वै हन्तुं श्रेयश्चेत्त्वं चिकीर्षसि।

प्रजानां पृथिवीपाल शृणु चेदं वचो मम॥ १५९॥

In case you aspire for doing good to the subjects, it hardly suits you to kill me, O protector of the Earth! You may listen to my talk.

उपायतः समारब्धाः सर्वे सिध्यन्त्युपक्रमाः।

हत्वाऽपि मां न शक्तस्त्वं प्रजानां पालने नृप॥ १६०॥

All undertakings become accomplished if they are begun with proper means. O King! You

will not become capable of protecting the subjects after having killed me.

अन्नभूता भविष्यामि जहि कोपं महाद्युते।

अवध्याश्च त्रियः प्राहुस्तिर्यग्योनिशतेष्वपि॥

मत्तैवं पृथिवीपाल धर्मं न त्यक्तुमर्हसि॥ १६१॥

I shall assume the form of food. Therefore, give up your anger, O highly-radiant one! Even females among the vertebrates, they call as not fit to be killed. Considering this, O protector of the Earth! It behoves you not to take leave of righteousness".

एवं बहुविधं वाक्यं श्रुत्वा राजा महामनाः।

क्रोधं निगृह्य धर्मात्मा वसुधामिदमब्रवीत्॥ १६२॥

This way having listened to talk of prevariative norm, the king, the noble-minded one, having restrained the wrath, spoke to the Earth as under.

एकस्यार्थाय यो हन्यादात्मनो वा परस्य वा।

एकं प्राणं बहून्वाऽपि कामं तस्यास्ति पातकम्॥ १६३॥

"If any one destroys a single life or many, whether his own or another one's and for the sake of the one, he attains enough sin.

यस्मिंस्तु निहते भद्रे लभन्ते बहवः सुखम्।

तस्मिन्हते शुभे नास्ति पातकं चोपपातकम्॥ १६४॥

There ensue no sin or an auxiliary sin if one man is killed and when many attain happiness, O auspicious lady.

सोऽहं प्रजानिमित्तं त्वां वधिष्यामि वसुंधरे।

यदि मे वचनं नाद्य करिष्यसि जगद्धितम्॥ १६५॥

In case you pay no heed to my words entailing the well-being of the Universe, I shall kill you for the sake of progenies or subjects, O Earth!

त्वां निहत्याद्य बाणेन मच्छासनपराङ्मुखीम्।

आत्मानं प्रथयित्वेह धारयिष्याम्यहं प्रजाः॥ १६६॥

If you go adverse to my command, I shall presently kill you with a single arrow. After proclaiming myself, I shall prop up the subjects.

सा त्वं वचनमासाद्य मम धर्मभृतां वरे।

संजीवय प्रजा नित्यं शक्ता ह्यसि न संशयः॥ १६७॥

O you excellent among the law abiders, having acknowledged my word, resuscitate the progenies perennially. You are capable for it, there is no doubt herein.

दुहितृत्वं च मे गच्छ एवमेतं महद्वरम्।

नियच्छे त्वां तु धर्मार्थं प्रयुक्तं घोरदर्शने॥ १६८॥

You may attain to the status of a daughter unto me, this way (recognising it) as a great boon. O terrific viewed lady, I control you, therefore, for the sake of righteousness, implemented as such”.

प्रत्युवाच ततो वैन्यमेवमुक्ता सती मही।

एवमेतदहं राजन्विधास्यामि न संशयः॥ १६९॥

This way having been addressed, Mahi i.e. Earth, the Sati (the chaste one), reported to Vainya in reply— “O King! I shall act this very way. There is no doubt in it.

वत्सं तु मम तं यच्छ क्षरेयं येन वत्सला।

समां च कुरु सर्वत्र मां त्वं धर्मभृतां वर॥

यथा विष्यन्दमानं च क्षीरं सर्वत्र भावयेत्॥ १७०॥

You may hand over a calf to me, whereby I may get milked or whereby I may become dripping with milk being one as having a calf. O you excellent one among the law abiding ones, make me flat-surfaced and level everywhere so that I can spread everywhere the flowing milk”.

तत उत्सारयामास शिलाजालानि सर्वशः।

धनुष्कोट्या ततो वैन्यस्तेन शैला विवर्धिताः॥ १७१॥

Then, Vena got removed the stone networks from everywhere by his bow-string. Then, the mountains developed all over.

मन्वन्तरेष्वतीतेषु विषमाऽऽसीद्वसुंधरा।

स्वभावेनाभवंस्तस्याः समानि विषमाणि च॥ १७२॥

During the past Manvantaras, the Earth became unevened. And by natural sequence, there came into being uneven and even tracts.

न हि पूर्वविसर्गे वै विषमे पृथिवीतले।

प्रविभागः पुराणां वा ग्रामाणां वाऽपि विद्यते॥ १७३॥

During the primeval creations, there existed no division of towns and villages, as the Earth was uneven and rugged.

न सस्यानि न गोरक्षा न कृषिर्न वणिक्पथः।

चाक्षुषस्यान्तरे पूर्वमेतदासीत्पुरा किल॥

वैवस्वतेऽन्तरे तस्मिन्सर्वस्यैतस्य संभवः॥ १७४॥

Neither crops, nor the protection of kine; neither agriculture, nor the market lanes (existed), in the Cākṣuṣa Manvantara earlier. Such a thing did happen in the Vaivasvata Manvantara. These were the regenerations of such a norm.

समत्वं यत्र यत्राऽऽसीद्भूपस्तस्मिंस्तदेव हि।

तत्र तत्र प्रजास्ता वै निवसन्ति स्म सर्वदा॥ १७५॥

Wherever there happened to be the levelled land amply, therein the progenies took birth and lived there perennially.

आहारफलमूलं तु प्रजानामभवत्किल।

कृच्छ्रेणैव तदा तासामित्येवमनुशुश्रुम॥

वैनात्प्रभृति लोकेऽस्मिन्सर्वस्यैतस्य संभवः॥ १७६॥

The edibility of fruits and bulbous roots became in vogue for progenies all over quite in a hardship. This way, we do hear the reign of the son of Vena by tradition and all these became the regeneration of others in this world.

कृच्छ्रेण महता साऽपि प्रनष्टास्वोषधीषु वै।

स कल्पयित्वा वत्सं तु चाक्षुषं मनुमीश्वरः॥

पृथुर्दुदोह सस्यानि स्वतले पृथिवीं ततः॥ १७७॥

On the extinction of the medicinal herbs, Lord Pṛthu created a calf of Cākṣuṣa Manu, and with great difficulty, milked out the Earth (in the form of a cow) with his own hand and produced plants.

सस्यानि तेन दुग्धानि (वै) वैन्येन तु वसुंधरा।

मनुं च चाक्षुषं कृत्वा वत्सं पात्रे च भूमये॥

तेनान्नेन तदा ता वै वर्तयन्ते प्रजाः सदा॥ १७८॥

By that Vainya, the Earth was milked and crops were (sown and grown), having made Cākṣuṣa Manu, the calf and the bare ground the vessel. The progenies continued to subsist themselves with that food.

ऋषिभिः स्तूयते वाऽपि पुनर्दुग्धा वसुंधरा।

वत्सः सोमस्त्वभूक्तेषां दोग्धा चापि बृहस्पतिः॥ १७९॥

By the sages, the Earth was adored and again milked as such. The calf of those became then Soma and Bṛhaspati became the milkman.

पात्रमासीन्तु च्छदांसि गायत्र्यादीनि सर्वशः।

क्षीरमासीत्तदा तेषां तपो ब्रह्म च शाश्वतम्॥ १८०॥

The vessel became then the Vedic metres such as Gāyatrī and the like all over and milk then for those became Tapa (penance) and Brahman, the perennial one.

पुनः स्तुत्वा देवगणैः पुरंदरपुरोगमैः।

सौवर्णं पात्रमादाय अमृतं दुदुहे तदा॥

तेनैव वर्तयन्ते च देवा इन्द्रपुरोगमाः॥ १८१॥

Then again, (the Earth was) worshipped by Devagaṇas led by Purandara. Having engripped the golden vessel, Amṛta (Nectar) was churned out by them. On that alone, the Gods headed by Indra, subsisted upon.

नागैश्च स्तूयते दुग्धा विषं क्षीरं तदा मही।

तेषां च वासुकिर्दोग्धा काद्रवेया महोजसः॥ १८२॥

By the Nāgas, the Earth was eulogised and milked. Poison was the milk, Vāsuki, the son of Kadru, was the milkman, on behalf of those great splendourful serpents.

नागानां वै द्विजश्रेष्ठ सर्पाणां चैव सर्वशः।

तेनैव वर्तयन्त्युग्रा महाकाया महोल्बणाः॥

तदाहारास्तदाचारास्तद्वीर्यास्तु तदाश्रयाः॥ १८३॥

O excellent Dvijas, the fierce, stupendous-figured ones, the guardians of the foetus or embryo and excessively aggressive ones among the Nāgas and Sarpas sustain themselves with that alone. That is their food and sustenance. Their conduct, refuge and virility were in line with that.

आमपात्रे पुनर्दुग्धा त्वन्तर्धानमियं मही।

वत्सं वैश्रवणं कृत्वा यज्ञैः पुण्यजनैस्तथा॥ १८४॥

In the Āmapātre (unbaked jar) with sacrifices, the Earth was milked, by the sacred or merited men. Vaiśravaṇa (Kubera) was deputed as calf and became oblivious.

दोग्धा च जतुनाभस्तु पिता मणिवरस्य सः।

यक्षात्मजो महातेजा वशी स सुमहाबलः॥

तेन ते वर्तयन्तीह परमर्षिरुवाच ह॥ १८५॥

The milkman then became Jatunābha¹, the father of Maṇivara. That son of a Yakṣa was highly-prowessed one and highly-radiant one. He had full self-control. The great sage remarked that they sustained themselves with that milk.

राक्षसैश्च पिशाचैश्च पुनर्दुग्धा वसुंधरा।

ब्रह्मोपेतस्तु दोग्धा वै तेषामासीत्कुबेरकः॥ १८६॥

By the Rākṣasas and Piśācas, the Earth was milked once again. The milkman of those then was Kubera, the one endowed with the knowledge of Brahman.

रक्षः सुमाली बलवान् क्षीरं रुधिरमेव च।

कपालपात्रे निर्दुग्धा अन्तर्धानं च राक्षसैः॥

तेन क्षीरेण रक्षांसि वर्तयन्तीह सर्वशः॥ १८७॥

The Rākṣasa Sumālī was the calf. He was full of strength. Blood was the milk yielded. The Rākṣasas milked the milk in a cranium bowl, having become oblivious. By that milk, all the Rākṣasas sustain themselves.

राजतं पात्रमादाय पितृभिः स्तूयते मही।

स्वधामृतं च पितृणामासीद्दोग्धाऽर्यमा तथा।

यमो वत्सोऽभवत्तेषां मासो(सं) तृप्तिस्तु सर्वदा॥ १८८॥

Having engripped the river vase, the Earth is adored by the manes. Of manes, the milk was Svadhāmṛta and the milkman was Aryaman. Yama assumed the form of a calf for them and their gratification lasted for one month.

1. Paurāṇika Kośa, p. 180.

पद्मपात्रे पुनर्दुग्धा गन्धर्वैरप्सरोगणैः।

वत्सं चित्ररथं कृत्वा शुचीगन्धांस्तथैव च॥ १८९॥

In the lotus (leaves) cup, the Earth was milked again by Gandharvas and the bebies of nymphs. They made Citraratha¹ the calf and the sacred *gandhas* (scents) was the yield.

तेषां विश्वावसुस्त्वासीद्दुग्धा पुत्रो मुनेः शुचिः।

गन्धर्वराजोऽतिबलो महात्मा सूर्यसन्निभः॥ १९०॥

Of those, Viśvāvasu happened to be the milkman, who was the son of a sage, a sacred one, a highly-chivalrous king of Gandharvas, a great-souled one, a peer to the sun.

शैलैश्च सूयते दुग्धा पुनर्देवी वसुंधरा।

तत्रोषधीर्मूर्तिमती रत्नानि विविधानि च॥ १९१॥

Having been milked the goddess Earth once again, she was adored by the mountains. There (existed) the medicinal herbs in corporeal form and variety of gems.

वत्सस्तु हिमवांस्तेषां मेरुर्दुग्धा महागिरिः।

पात्रं तु शैलमेवाऽऽसीत्तेन शैलः प्रतिष्ठितः॥ १९२॥

The calf of those ones happened to be Himavān and Meru, the great mountain, became the milkman. The mountain itself was the receptacle and with that, the mountain was stabilised.

सूयते वृक्षवीरुद्भिः पुनर्दुग्धा वसुंधरा।

पलाशपात्रमादाय दुग्धं छिन्नमरोहणम्॥ १९३॥

The Earth-goddess was eulogised and milked again by the trees and creepers. Having taken up the Palāśa cup as vessel, the milk became such as having growth and truncation i.e. endowed with percolation.

कामधुक्पुष्पितः शैलः प्लक्षो वत्सो यशस्विनी।

सर्वकामदुधा दोग्ध्री पृथिवी भूतभाविनी॥ १९४॥

The mountain in full bloom was *Kāmadhuk*

(the milkman of desires). Plakṣa tree was the calf. The Earth became *Dogdhri* (cow-yielding milk or the yielder of all desires), the one supporting all the beings.

सैषा धात्री विधात्रा च वारणी च वसुंधरा।

दुग्धा हितार्थं लोकानां पृथुना इति वः श्रुतम्॥

चराचरस्य लोकस्य प्रतिष्ठा योनिरेव च॥ १९५॥

Such is the Earth, the bearer, the support, the creator. She was milked for the beneficence of the worlds by Pṛthu. This has been heard by us. She is the very mainstay of the world consisting of mobile and immobile beings and the source of their origin.

इति श्रीमहापुराणे वायुप्रोक्ते पृथिवीदोहनं नाम

द्विषष्टितमोऽध्यायः॥ ६२॥

* * *

1. A type of Satta milked by Gandharvas from the cow formed earth, Matsya Purāṇa VII.14; X.24; XVI.26. Paurāṇika Kośa, p. 144.

॥अथ त्रिषष्टितमोऽध्यायः॥

Chapter 63

The description of the fame of Pṛthu

सूत उवाच

आसीदियं समुद्रान्ता मेदिनीति परिश्रुता।

वसु धारयते यस्माद्बसुधा तेन चोच्यते॥ १॥

Sūta spoke— It is heard that the Earth extended to the oceans as its limit. Since it holds riches, it becomes known as *Vasudhā*.

मधुकैटभयोः पूर्वं मेदसा संपरिप्लुता।

ततोऽभ्युपगमाद्राजः पृथोर्वेनस्य धीमतः॥ २॥

इयं चाऽसीत्समुद्रान्ता मेदिनीति परिश्रुता।

दुहितृत्वमनुप्राप्ता पृथिवीत्युच्यते ततः॥ ३॥

Earlier, she was inundated by the marrow of Madhu and Kaiṭabha. She became *Medinī*, one as having corners or extremities for oceans. And then owing to the association of Pṛthu, son of Vainya, the wise one, she became known as such by name *Pṛthivī*.

प्रथिता प्रविभक्ता च शोभिता च वसुंधरा।

सस्याकरवती राज्ञा पत्तनाकरमालिनी॥

चातुर्वर्ण्यसमाकीर्णां रक्षिता तेन धीमता॥ ४॥

The Earth stretched forth and got segregated and became handsome being endowed with the storehouses of granary or granary of corns and having rows of the treasure troves of towns (rendered) by the King Pṛthu. It was thronged by the group of four orders of society who were guarded by that wise one.

एवं प्रभावो राजाऽऽसीद्वैत्यः स नृपसत्तमः।

नमस्यश्चैव पूज्यश्च भूतग्रामेण सर्वशः॥ ५॥

Of such an influence was that king Vainya, the excellent ruler (lit. protector of the people). He was fit to be offered obeisance and adorable by the congregation of beings.

ब्राह्मणैश्च महाभागैर्वेदवेदाङ्गपारगैः।

पृथुरेव नमस्कार्यो ब्रह्मयोनिः सनातनः॥ ६॥

Pṛthu alone, being the primeval source of Brahman or Vedic lore, is fit to be offered an obeisance by the Brāhmaṇas of great dignity expert in Vedāngas.

पार्थिवैश्च महाभागैः प्रार्थयद्भिर्महदृशः।

आदिराजा नमस्कार्यः पृथुर्वैत्यः प्रतापवान्॥ ७॥

By the kings of great fortunes, aspiring for great refute, the primeval king Pṛthu is fit for offering obeisance, the prowessed one.

योधैरपि च सद्ग्रामे प्रार्थयानैर्जयं युधि।

आदिकर्ता नराणां वै नमस्यः पृथुरेव हि॥ ८॥

The primeval creator of men verily, is fit to be bowed unto, alone as such, even by the warriors in a battlefield seeking victory in battle.

यो हि योद्धा रणं याति कीर्तयित्वा पृथुं नृपम्।

स घोररूपे सद्ग्रामे क्षेमी तरति कीर्तिमान्॥ ९॥

The warrior who marches into the battlefield, having offered refute to the king Pṛthu, he returns safely from the terrible battle and attains glorious fame.

वैश्यैरपि च राजर्षिर्वैश्यवृत्तिसमास्थितैः।

पृथुरेव नमस्कार्यो वृत्तिदाता महायशाः॥ १०॥

The sage king Pṛthu alone, a bestower of subsistence being of great refute, deserves to be offered obeisance by the Vaiśyas, strictly adhering to the duties of Vaiśyas.

एते वत्सविशेषाश्च दोग्धारः क्षीरमेव च।

पात्राणि च मयोक्तानि सर्वाण्येव यथाक्रमम्॥ ११॥

These different calves and milkmen, milk and the vessels, all have been illustrated by me in a proper order.

ब्रह्मणा प्रथमं दुग्धा पुरा पृथ्वी महात्मना।

वायुं कृत्वा तदा वत्सं बीजानि वसुधातले॥ १२॥

Earlier by Brahmā, the great-souled one, was milked the Earth. Having made Vāyu the calf, the surface of the Earth as vessel, the seed (as milk) was yielded.

ततः स्वायंभुवे पूर्वं तदा मन्वन्तरे पुनः।

वत्सं स्वायंभुवं कृत्वा दुग्धाऽग्नीध्रेण वै मही॥ १३॥

Then in the Svāyambhuva Manvantara earlier, the Earth was milked by Agnīdhra (the priest who enkindles fire or prepares the fire)¹ after making Svāyambhuva Manu the calf.

मनौ स्वरोचिषे दुग्धा मही चैत्रेण धीमता।

मनुं स्वरोचिषं कृत्वा वत्सं सस्यानि वै पुरा॥ १४॥

During the Svārociṣa Manvantara earlier, the Earth was milked by the wise Caitra, after making Svārociṣa Manu the calf. The yield consisted of plants and foodgrains.

उत्तमेऽनुत्तमेनापि दुग्धा देवभुजेन तु।

मनुं कृत्वोत्तमं वत्सं सर्वसस्यानि धीमता॥ १५॥

In the Uttama Manvantara, the Earth was milked by the excellent Devabhūja, having made calf as Manu Uttama. All the crops were the yield.

पुनश्च पञ्चमे पृथ्वी तामसस्यान्तरे मनोः।

दुग्धेयं तामसं वत्सं कृत्वा तु बलबन्धुना॥ १६॥

Again in the fifth Manvantara of Tāmasa

1. A Practical Vedic Dictionary by Dr. Sūrya Kānta, p. 5, Oxford University Press, 1981. MW, p. 6.

Manu, the Earth was milked by Balabandhu after making Tāmasa Manu the calf.

चारिष्णवस्य देवस्य संप्राप्ते चान्तरे मनोः।

दुग्धा मही पुराणेन वत्सं चारिष्णवं प्रति॥ १७॥

And on the arrival of the Manvantara of Manu Cāriṣṇava, the Earth was milked by Purāṇa after making Cāriṣṇava Manu the calf.

चाक्षुषेऽपि च संप्राप्ते तदा मन्वन्तरे पुनः।

दुग्धा मही पुराणेन वत्सं कृत्वा तु चाक्षुषम्॥ १८॥

Then on the approach of the Cākṣuṣa Manvantara, the Earth was milked by Purāṇa, having made calf as Cākṣuṣa.

चाक्षुषस्यान्तरेऽतीते प्राप्ते वैवस्वते पुनः।

वैव्येनेयं मही दुग्धा यथा ते कीर्तितं मया॥ १९॥

When the Cākṣuṣa Manvantara elapsed and Vaivasvata Manvantara arrived, the Earth was again milked by Vainya, the way it has been illustrated by me earlier.

एतैर्दुग्धा पुरा पृथ्वी व्यतीतेष्वन्तरेषु वै।

देवादिभिर्मनुष्यैश्च तथा भूतादिभिश्च यः॥ २०॥

Formerly in the previous Manvantaras, the Earth was milked by the Devas and others, by human beings as well as by the Bhūtas (goblins) and the like.

(एवं सर्वेषु विज्ञेया ह्यतीतानागतेष्विह।

देवा मन्वन्तरेष्वस्य पृथोस्तु शृणुत प्रजाः॥ २१॥

This way deserves to be understood the Devās in the past and present Manvantaras. Now you hear about the progenies of Pṛthu.

पृथोस्तु पुत्रौ विक्रान्तौ जज्ञातेऽन्तर्धिपालिनौ।

शिखण्डिनौ हविर्धानमन्तधानाद्व्यजायत॥ २२॥

Of Pṛthu, the two sons were born as Antardhi and Pālin. Śikhaṇḍinī from Antardhāna gave birth to Havirdhāna¹ (and Mārica)².

हविर्धानात्खडाग्नेयो धिषणाऽजनयुयुत्सुतान्।

प्राचीनबर्हिषं शुक्रं गयं कृष्णं व्रजाजिनौ॥ २३॥

Dhiṣṇā, the daughter of Agni, bore to Havirdhāna six sons, viz. Prācīnabarhiṣ, Śukra, Gaya, Kṛṣṇa, Vraja and Ajina.

प्राचीनबर्हिर्भगवान्महानासीत्प्रजापतिः।

बलश्रुततपोवीर्यैः पृथिव्यामेकराडसौ॥

प्राचीनाग्राः कुशास्तस्य तस्मात्प्राचीनबर्हिसौ॥ २४॥

The adorable Prācīnabarhiṣ was a great Prajāpati. By learning, penance and prowess, he was a sole autocrat on the earth. The tips of his Kuśa grasses pointed to the east by frequent use in sacrifices. Hence he is called Prācīnabarhiṣ.

समुद्रतनयायां तु कृतदारः स वै प्रभुः।

महतस्तमसः पारे सवर्णायां प्रजापतिः॥ २५॥

सवर्णाऽधत्त सामुद्री दश प्राचीनबर्हिषः)

That lord duly married Savarṇā, the daughter of the ocean, far beyond the extensive darkness. From the Prajāpati the daughter of the ocean, Savarṇā, bore the ten sons of Prācīnabarhiṣ.

सर्वे प्रचेतसो नाम धनुर्वेदस्य पारगाः।

अपृथग्धर्मचरणास्तेऽतप्यन्त महत्तपः॥

दश वर्षसहस्राणि समुद्रसलिलेशयाः॥ २६॥

All of them are named Pracetas. They were masters of the science of archery. Adhering to duties of similar norm, they performed austere penance for ten thousand years. They remained reclining over the waters of the ocean.

तपश्चरत्सु पृथिवी प्रचेतःसु महीरुहाः।

अरक्ष्यमाणाः खं वबुर्बभूवाथ प्रजाक्षयः॥ २७॥

While the Pracetas were performing penance on the Earth, there ensued the extinction of progenies, being unguarded and trees not cared properly.

प्रत्याहते तदा तस्मिंश्चाक्षुषस्यान्तरे मनोः।

नाशकन्मारुतो वातुं वृत्तं खमभवदुदुमैः।

दश वर्षसहस्राणि न शेकुश्चेष्टितुं प्रजाः॥ २८॥

Then that Manvantara of Cākṣuṣa having got dissolved, there started an annihilating squall

1. Ibid., p. 4.

2. Ibid., p. 493.

blowing and the sky became overcast by trees and for ten thousand years, the progenies failed to get into activity.

तदुपश्रुत्य तपसा सर्वे युक्ताः प्रचेतसः।

मुखेभ्यो वायुमग्निं च ससृजुर्जातमन्यवः॥ २९॥

Having realised that by the power of austerity, all the Pracetas became active and having gone furious, started emitting out breeze and fire from the mouths.

उन्मूलानथ तान्वृक्षान्कृत्वा वायुरशोषयत्।

तानग्निरदहद्घोर एवमासीद्दुमक्षयः॥ ३०॥

Vāyu uprooted those trees and dried them up. The terrific fire calcined them and this way came about the extermination of trees.

दुमक्षयमथो बुद्ध्वा किञ्चिच्छेषेषु शाखिषु।

उपगम्याब्रवीदेतान्राजा सोमः प्रचेतसः॥ ३१॥

Then having realised the clearing off of the trees and survival of some of the remaining trees, king Soma approached these Pracetas and spoke to them.

दृष्ट्वा प्रयोजनं सर्वं लोकसंतानकारणात्।

कोपं त्यजत राजानः सर्वं प्राचीनबर्हिषः॥ ३२॥

“Give up all the wrath after considering the benefits conferred for the continuance of the worlds, O Kings! O sons of Prācīnabarhiṣ!

वृक्षाः क्षित्यां जनिष्यन्ति शम्येतामग्निमारुतौ।

रत्नभूता तु कन्येयं वृक्षाणां वरवर्णिनी॥ ३३॥

The trees shall overgrow on the land. The fire and breeze may get extinct. This jewel of a girl of fair complexion is the daughter of the trees.

भविष्यं जानता ह्येषा मया गोभिर्विवर्धिता।

मारिषा नाम नाम्नेषा वृक्षैरेव विनिर्मिता॥

भार्या भवतु वो ह्येषा सोमगर्भविवर्धिता॥ ३४॥

Knowing the future by me, she has been rendered enflourished by me with my rays. Māriṣā, known by this name, she has been created by the trees themselves. May she be your spouse, gone gravid by Soma (plant).

युष्माकं तेजसोऽर्धेन मम चार्धेन तेजसः।

अस्यामुत्पत्स्यते विद्वान्दक्षो नाम प्रजापतिः॥ ३५॥

By a half of the radiance of yours or virility of yours and by half of the virility of mine, in her shall take birth the scholar Dakṣa named Prajāpati.

स इमां दग्धभूयिष्ठां युष्मत्तेजोमयेन वै।

अग्निनाऽग्निसमो भूयः प्रजाः संवर्धयिष्यसि॥ ३६॥

He, of fiery splendour, shall again develop the subjects and protect the Earth almost burnt by the fire comprising mostly of your virility.

ततः सोमस्य वचनाज्जगृह्णस्ते प्रचेतसः।

संहत्य कोपं वृक्षेभ्यः पत्नीं धर्मेण मारिषाम्॥ ३७॥

Then, at the word of Soma, those Pracetas having restrained their ire, accepted righteously Māriṣā as their wife from the trees (their daughter).

मारिषायां ततस्ते वै मनसा गर्भमादधुः।

दशभ्यस्तु प्रचेताभ्यो मारिषायां प्रजापतिः॥ ३८॥

In Māriṣā, then they bore embryo mentally and from it were born ten Pracetas and Dakṣa, the Prajāpati.

दक्षो जज्ञे महातेजाः सोमस्यांशेन वीर्यवान्।

असृजन्मनसा चाऽऽदौ प्रजा दक्षो न मैथुनात्॥ ३९॥

Dakṣa, highly-virile one, took birth by the partial incarnation of Soma. Being endowed with virility, Dakṣa created progeny mentally and subsequently by means of physical union.

अचरांश्च चरांश्चैव द्विपदोऽथ चतुष्पदः।

विसृज्य मनसा दक्षः पश्चादसृजत स्त्रियः॥ ४०॥

Having generated by mind- the immobile and mobile beings, the bipeds and quadrupeds, Dakṣa created females thereafter.

ददौ स दश धर्माय कश्यपाय त्रयोदश।

कालस्य नयने युक्ताः सप्तविंशतिमिन्दवे॥ ४१॥

He offered ten of his daughters to Dharma, thirteen to Kaśyapa and the twenty-seven enshrined within the gaze of Kāla, (he offered) to Indu or Soma.

एभ्यो दत्त्वा ततोऽन्या वै चतस्रोऽरिष्टनेमिने।
द्वै चैव बाहुपुत्राय द्वै चैवाङ्गिरसे तथा॥

कन्यामेकां कृशाश्रवाय तेभ्योऽपत्यं निबोधत॥ ४२ ॥

Having offered these daughters unto those, thereafter he gave four other daughters to Ariṣṭanemi¹, two to Bāhuputra, two to Aṅgiras and one daughter was given to Kṛśāśva. Now you may learn about their progeny.

अन्तरं चाक्षुषस्यात्र मनोः षष्ठं तु हीयते।

मनोर्वैवस्वतस्यापि सप्तमस्य प्रजापतेः॥ ४३ ॥

The sixth Manvantara of Manu Cākṣuṣa becomes here truncated giving place to the seventh Manvantara of the Prajāpati Vaivasvata Manu.

तासु देवाः खगा गावो नागा दितिजदानवाः।

गन्धर्वाप्सरसश्चैव जज्ञिरेऽन्याश्च जातयः॥ ४४ ॥

In them (the daughters of Dakṣa) Gods (Devas), Khagas (birds), cows, the Nāgas, Daityas, Dānavas, Gandharvas and Apsarasas, took birth as also other breeds.

ततः प्रभृति लोकेऽस्मिन्नजा मैथुनसंभवाः।

संकल्पाद्दर्शनात्स्पर्शात्पूर्वेषां सृष्टिरुच्यते॥ ४५ ॥

Since within this world, sprung out of the physical union of progenies by determination, perception and impact, the creation of earlier ones becomes declared.

ऋषय ऊचुः

देवानां दानवानां च देवर्षीणां च ते शुभः।

संभवः कथितः पूर्वं दक्षस्य च महात्मनः॥ ४६ ॥

The sages spoke— “Of Devas, Dānavas, Devarṣis and the great-souled Dakṣa— their auspicious generation has been declared earlier by you.

प्राणात्प्रजापतेर्जन्म दक्षस्य कथितं त्वया।

कथं प्राचेतसत्वं च पुनर्लेभे महातपाः॥ ४७ ॥

From the *Prāṇa* of Prajāpati, the birth of Dakṣa has been declared by you and how the highly austerity performing one, attained to the state of the son of Pracetas?

एतं नः संशयं सूत व्याख्यातुं त्वमिहार्हसि।

स दौहित्रश्च सोमस्य कथं श्वशुरतां गतः॥ ४८ ॥

O Sūta, it behoves you to clarify this doubt of ours. He was the daughter's son of Soma, then how did he attained to the status of his father-in-law”?

सूत उवाच

उत्पत्तिश्च निरोधश्च नित्यं भूतेषु सत्तमाः।

ऋषयोऽत्र न मुह्यन्ति विद्यावन्तश्च ये नराः॥ ४९ ॥

Sūta spoke— The procreation and dissolution perennially among the beings is desired as such, O excellent Suaves! The sages and also those man who are equipped with learning are not deluded in this matter.

युगे युगे भवन्त्येते सर्वे दक्षदयो द्विजाः।

पुनश्चैव निरुध्यन्ते विद्वांस्तत्र न मुह्यति॥ ५० ॥

In every age, Dakṣa and others are born, O Brāhmaṇas! They undergo subsequent death too. An intelligent one is not confused in this matter.

ज्यैष्ठ्यं कानिष्ठ्यमप्येषां पूर्वं नासीद्विजोत्तमाः।

तप एव गरीयोऽभूत्प्रभावश्चैव कारणम्॥ ५१ ॥

O excellent Brāhmaṇas, there never existed seniority or juniority of these ones earlier. Austerity alone became superior and prowess was the basis thereof.

इमां विसृष्टिं यो वेद चाक्षुषस्य चराचरम्।

प्रजानामायुरुत्तीर्णः स्वर्गलोके महीयते॥ ५२ ॥

Whosoever understood this creation of the mobile and the immobile beings in Cākṣuṣa Manvantara, he attains dignity in the heavenly world.

1. Paurāṇika Kośa, p. 30. One among the Prajāpatis headed by Kaśyapa unto whom four daughters of Dakṣa were given in marriage, the father of 16 children. (Vāyu Purāṇa ch. 63.42).

एष सर्गः समाख्यातश्चाक्षुषस्य समासतः।
इत्येते षड्विसर्गा हि क्रान्ता मन्वन्तरात्मकाः॥

स्वार्थभुवाद्याः संक्षेपाच्चाक्षुषान्ता यथाक्रमम्॥ ५३ ॥

This creation of Cākṣuṣa (Manu) has been dilated upon quite succinctly. This way, therefore, six creations have passed in the form of Manvantaras. Headed by Svāyambhuva Manvantara and ending with Cākṣuṣa Manvantara, they have been narrated briefly in proper sequence.

एते सर्गाः प्रजाप्रज्ञं प्रोक्ता वै द्विजसत्तमाः।
वैवस्वतविसर्गेण तेषां ज्ञेयस्तु विस्तरः॥ ५४ ॥

These creations have been talked of as per my intelligence, O excellent scholars! By the creation of Vaivasvata Manvantara, their details deserve to be known.

अनन्ता नातिरिक्ताश्च सर्वे सर्गा विवस्वतः।
आरोग्यायुः प्रमाणेन धर्मतः कामतोऽर्थतः॥
एतानेव गुणानेति यः पठत्यनसूयकः॥ ५५ ॥

All the creations of Vivasvān are innumerable and non-different (from other Manvantaras) in the matter of states of health, duration of life and from the point of view of Dharma, Kāma and Artha (spiritual good, lust and material gains). Whosoever studies this without malice, he attains these attributes.

वैवस्वतस्य वक्ष्यामि सांप्रतस्य महात्मनः।
समासाद्व्यासतः सर्गं ब्रुवतो मे निबोधत॥ ५६ ॥

Now I shall talk about the creation of the present Vaivasvata Manu, the high-souled one. While I talk of the creation from Vyāsa and others, you may listen to me or understand.

इति श्रीमहापुराणे वायुप्रोक्ते पृथुवंशानुकीर्तनं नाम
त्रिषष्टितमोऽध्यायः॥ ६३ ॥

* * *

॥अथ चतुःषष्टितमोऽध्यायः॥

Chapter 64

The description of the creation of Vaivasvata

सूत उवाच

सप्तमे त्वथ पर्याये मनोर्वैवस्वतस्य ह।

मारीचात्कश्यपाद्देवा जज्ञिरे परमर्षयः॥ १॥

Sūta spoke— In the seventh cycle called Vaivasvata Manvantara, the gods and the great sages were born of Kaśyapa, son of Marīci.

आदित्या वसवो रुद्राः साध्या विश्वे मरुद्गणाः।

भृगवोऽङ्गिरसश्चैव ह्यष्टौ देवगणाः स्मृताः॥ २॥

Ādityas, Vasus, Rudras, Sādhyas, Viśvedevas, Maruts, Bhrgus, Aṅgirasas— these are known as eight Devagaṇas (groups of Devas).

आदित्या मरुतो रुद्रा विज्ञेयाः कश्यपात्मजाः।

साध्याश्च वसवो विश्वे धर्मपुत्रास्त्रयो गणाः॥ ३॥

Ādityas, Maruts and Rudras deserve to be considered as the sons of Kaśyapa. Sādhyas, Vasus and Viśvedevas, these three groups are the sons of Dharma.

भृगोस्तु भार्गवो देवो ह्यङ्गिरोऽङ्गिरसः सुतः।

वैवस्वतेऽन्तरे ह्यस्मिन्नित्यं ते छन्दजाः सुराः॥

एतेऽपि च गमिष्यन्ति महतः कालपर्ययात्॥ ४॥

Of Bhṛgu is the Lord Bhārgava, and Aṅgirā was the son of Aṅgiras. In this Vaivasvata Manvantara, those Devas were born of Chandajas (born according to their own will).

एष मार्गस्तु मारीचो विज्ञेयः सांप्रतः शुभः।

तेजस्वी सांप्रतस्तेषामिन्द्रो नाम्ना महाबलः॥ ५॥

The current auspicious (Tejasvī) creation should be known as that of the descendants of Marīci. The present one is one among them, by name Indra as of great prowess.

अतीतानागता ये च वर्तन्ते ये च सांप्रतम्।

सर्वे मन्वन्तरेन्द्रास्तु विज्ञेयास्तुल्यलक्षणाः॥ ६॥

The gone by and the coming ones (or those not come) and the present ones, all those Manvantaras they deserve to be understood as of similar pre-requisites.

भूतभव्यभवन्नाथाः सहस्राक्षाः पुरंदराः।
मघवन्तश्च ते सर्वे शृङ्गिणो वज्रपाणयः॥
सर्वैः ऋतुशतेनेष्टं पृथक्शतगुणेन तु॥७॥

The masters of past, future and present, thousand-eyed ones, Purandaras, bountiful, wearers of crowns with crests, the adamant wielders, by all these a sacrifice was performed with hundreds of divine intelligences quite distinctly by a merit centrum as such.

त्रैलोक्ये यानि सत्त्वानि गतिमन्त्यबलानि च।
अभिभूयावतिष्ठन्ते धर्माद्यैः कारणैरपि॥८॥

In the three worlds, they establish themselves after excelling all the living beings (weak or mobile), for varied reasons such as Dharma etc.

तेजसा तपसा बुद्ध्या बलश्रुतपराक्रमैः।
भूतभव्यभवन्नाथा यथा ते प्रभविष्णावः॥
एतत्सर्वं प्रवक्ष्यामि ब्रुवतो मे निबोधत॥९॥

By radiance, penance, intelligence, strength, education and physical power or energy, the masters of past, future and present, the way they are the supreme commanders— all this, I shall explain to you. You may listen while I narrate.

भूतं भव्यं भविष्यं तत्स्मृतं लोकत्रयं द्विजैः।
भूर्लोकोऽयं स्मृतो भूमिरन्तरिक्षं भुवं स्मृतम्॥
भव्यं स्मृतं दिनं ह्येतत्तेषां वक्ष्यामि साधनम्॥१०॥

The gone by, the coming forth and coming into being or existent one, that same is remembered by the scholars (Brāhmaṇas) here as— *Bhūrlōka* or the earth, *Bhuvarlōka* or the atmosphere, and *Bhavya* or the heaven. I shall talk of their resources.

ध्यायता पुत्रकामेण ब्रह्मणाऽग्रे विभाषितम्।
भूरिति व्याहृतं पूर्वं भूर्लोकोऽयमभूत्तदा॥११॥

By Brahmā, desired of a son, absorbed in

meditation, it was declared in advance—“*Bhūh*”, this way it was spoken to begin with and then this *Bhūrlōka* took shape.

भूसन्तायां स्मृतो धातुस्तथाऽसौ लोकदर्शने।
भूतत्वाद्दर्शनत्वाच्च भूर्लोकोऽयमभूत्ततः॥
अतोऽयं प्रथमो लोको भूतत्वाद्भूर्द्विजैः स्मृतः॥१२॥

The root “*Bhū*” is remembered in the sense of *Sattā* (existence) as also *Lōka Darśana* (visibility to the people). Since it existed and was visible it became *Bhūrlōka*. Therefore, this primeval universe, remained remembered by the scholars as “*Bhūh*” on account of the idea of existence.

भूतेऽस्मिन्भवदित्युक्तं द्वितीयं ब्रह्मणा पुनः।
भवत्युत्पद्यमानेन कालशब्दोऽयमुच्यते॥१३॥

When this (universe) had taken shape, the second word, “*Bhavat*” was declared again by Brahmā. That which is about to take shape in the immediate future time is indicated by the word “*Bhavat*”.

भवनात्तु भुवर्लोको निरुक्तज्ञैरिच्यते।
अन्तरिक्षं भुवस्तस्माद्वितीयो लोको उच्यते॥१४॥

The word “*Bhuvarlōka*” is analysed by the etymologists (knowers of *Nirukta*) as derived from *bhavana*. Therefore, the firmament is declared as the second loka i.e. *Bhuvarlōka*.

उत्पन्ने तु भुवर्लोके तृतीयं ब्रह्मणा पुनः।
भव्येति व्याहृतं यस्माद्भव्यो लोकस्तदाऽभवत्॥१५॥

On the provenance of the *Bhuvarlōka*, the third word “*Bhavya*” was declared by Brahmā and then the *Bhavya-lōka* took shape.

अनागते भव्य इति शब्द एष विभाव्यते।
तस्माद्भव्यो ह्यसौ लोको नामतस्तु दिवं स्मृतम्॥१६॥

The word *Bhavya* is used in the sense of what has not yet come about (i.e. the future). Therefore, this future world (loka) by nomenclature, is known as “*Divam*” (Heaven).

स्वरित्युक्तं तृतीयोऽन्यो भाव्यो लोकस्तदाऽभवत्।
भाव्य इत्येष धातुर्वै भाव्ये काले विभाव्यते॥१७॥

“*Svah*”, another third word, was uttered and the “*Bhavyaloka*” (future world) took shape. The root *Bhavya* is used in the sense of coming time.

भूरितीयं स्मृता भूमिरन्तरिक्षं भवं स्मृतम्।
दिवं स्मृतं तथा भाव्यं त्रैलोक्यस्यैष संग्रहः॥ १८॥

The earth this way is known as “*Bhūh*”, the *antarikya* or intermediary space (firmament) is declared as “*Bhuvah*” and the heaven is remembered as “*Bhavya*”. This very forms the set of three worlds in a nutshell.

त्रैलोक्ययुक्तैर्व्याहारैस्तिस्त्रो व्याहृतयोऽभवन्।
नाथ इत्येष धातुर्वै धातुज्ञैः पालने स्मृतः॥ १९॥

By the exclamations endowed with Trailokya i.e. triad of worlds, the three *Vyāhrtis* (i.e. mantras *Bhūh*, *Bhuvah*, *Svah*) originated. The root $\sqrt{Nāth}$ by the root experts, was recognised in the sense of rearing or guarding or protection.

यस्माद्भूतस्य लोकस्य भव्यस्य भवतस्तदा।
लोकत्रयस्य नाथास्ते तस्मादिन्द्रा द्विजैः स्मृताः॥ २०॥

Because they are the Lord Protectors of the *Bhūta*, *Bhavya* and *Bhavat* worlds, they are the *Nāthas* (Protectors) of the three worlds. These masters came to be known as “*Indras*” by the scholars.

प्रधानभूता देवेन्द्रा गुणभाजास्तथैव च।
मन्वन्तरेषु ये देवा यज्ञभाजो भवन्ति हि॥ २१॥

The chief-existent Devendras as well as those lordly gods who are their subordinates in the Manvantaras, become partakers of shares in the sacrifices.

यक्षगन्धर्वरक्षांसि पिशाचोरगदानवाः।
महिमानः स्मृता ह्येते देवेन्द्राणां तु सर्वशः॥ २२॥

Yakṣas, *Gandharvas*, *Rākṣasas*, *Piśācas*, *Uragas* and *Dānavas* are all proclaimed as (the products of) the glory of Devendras.

देवेन्द्रा गुरवो नाथा राजानः पितरो हि ते।
रक्षन्तीमाः प्रजाः सर्वा धर्मेणेह सुरोत्तमाः॥ २३॥

Devendras are the elder Gurus (preceptors), *Nāthas*, the kings and the parents. Likewise, those excellent ones protect all these subjects according to the law.

इत्येतल्लक्षणं प्रोक्तं देवेन्द्राणां समासतः।
सप्तर्षीन्संप्रवक्ष्यामि सांप्रतं ये दिवि स्थिताः॥ २४॥

This way, these characteristics of the Devendras (Lordly gods) have been illustrated succinctly. I shall now talk of the *Saptarṣis* (seven sages) who are existing at present in the heaven.

गाधिजः कौशिको धीमान्विश्रामित्रो महातपः।
भार्गवो जमदग्निश्च ऊरुपुत्रः प्रतापवान्॥ २५॥

They are— (i) *Viśvāmitra* of great penance, the intelligent son of *Gādhi* who was born of the family of *Kuśika*, (ii) *Jamadagni*, the heroic son of *Ūru* and the scion of the family of *Bhṛgu*,

बृहस्पतिसुतश्चापि भारद्वाजो महातपाः।
औतथ्यो गौतमो विद्वाञ्छरद्वात्राम धार्मिकः॥ २६॥

(iii) the son of *Bṛhaspati*— *Bhāradvāja*, the great ascetic, (iv) *Śaradvān*, the learned and virtuous son of *Utathya*, belonging to the family of *Gautama*,

स्वायंभुवोऽत्रिर्भगवान्ब्रह्मकोशस्तु पञ्चमः।
षष्ठो वशिष्ठपुत्रस्तु वसुमाल्लोकविश्रुतः॥ २७॥

(v) *Brahmakōśa*, the fifth one, also known as lord *Atri* and son of *Svayambhuva* *Brahmā*, (vi) the sixth one, *Vasumān*, the son of *Vasiṣṭha* and well-known in the world,

वत्सारः काश्यपश्चैव सप्तैते साधुसंमताः।
एते सप्तर्षयः सिद्धा वर्तन्ते सांप्रतेऽन्तरे॥ २८॥

and (vii) *Vatsāra*, the son of *Kaśyapa*. All these seven are recognised as great sages. These *Saptarṣis* *Siddhas* exist in the existing *Manvantara*.

इक्ष्वाकुश्चैव नाभागो धृष्टः शर्यातिरेव च।
नरिष्यन्तश्च विख्यातो नाम उद्विष्ट एव च॥ २९॥
करुषश्च पृषधश्च वसुमान्नवमः स्मृतः।

मनोर्वैवस्वतस्यैते नव पुत्राः प्रकीर्तिताः॥

कीर्तिता वै मया ह्येते सप्तमं चैतदन्तरम्॥ ३०॥

Ikṣvāku, Nābhāga, Dhṛṣṭa, Śaryāti, Nariṣyanta, all famous by name, Udviṣṭa, Karuṣa, Pṛṣadhra and Vasumān— these are the nine glorified sons declared as such of Vaivasvata Manu. The seventh Manvantara has been explained by me.

इत्येष वै मया पादो द्वितीयः कथिता द्विजाः।

विस्तरेणाऽऽनुपूर्व्या च भूयः किं वर्णयाम्यहम्॥ ३१॥

This way the second “Pāda” or section has been illustrated by me in detail and in a proper order. O Brāhmaṇas! What else shall I talk of?

इति श्रीमहापुराणे वायुप्रोक्ते वैवस्वतसर्गवर्णनं नाम
चतुःषष्टितमोऽध्यायः॥ ६४॥

* * *

Thus ends Volume I of Vāyu-Mahāpurāṇa