ॐ तत्सद्ब्रह्मणे नमः

श्रीमद्द्वैपायनमुनिप्रणीतम्

वायुपुराणम्

Vāyu Purāṇa

(Part - II)

॥अथ पञ्चषष्टितमोऽध्यायः॥

प्रजापतिवंशानुकीर्तनम्

Chapter 65

The observation on the birth of Bhṛgu and others

ऋषय ऊचुः

श्रुत्वा पादं द्वितीयं तु क्रान्तं सूतेन धीमता।
अतस्तृतीयं पप्रच्छ पादं वै शांशपायनः॥ १॥

The Sages spoke– Having heard the second pāda by Sūta, the wise one, Śāṁśapāyana queried regarding the third pāda (section).

पादः क्रान्तोऽद्वितोयोऽयमनुषङ्गेण यस्त्वया।
तृतीयं विस्तरात्पादं सोपोद्धातं प्रकीर्तय॥
एवमुक्तोऽब्रवीत्सूतः प्रहृष्टेनान्तरात्मना॥ २॥

The second pāda has been narrated by you along with its sequel. You may now dilate upon in details, the third pāda along with its preamble. This way having been addressed, Sūta began to speak with his inner soul highly delighted.

सूत उवाच

कीर्तयिष्ये तृतीयं च सोपोद्धातं सविस्तरम्।
पादं समुदयाद्विप्रा गदतो मे निबोधत॥ ३॥

Sūta spoke– I shall dilate upon the third pāda in details along with its necessary introduction. Therefore, O Brāhmaṇas, You please listen and understand it completely.

मनोर्वैवस्वतस्येमं सांप्रतस्य महात्मनः।
विस्तरेणाऽऽनुपूर्व्या च निसर्गं शृणुत द्विजाः॥ ४॥

O scholars! Now you hear about in details and in descending order, the creative activity of the present Vaivasvata Manu of the noble soul.

चतुर्युगैकसप्तत्या संख्यातः पूर्वमेव तु।
सह देवगणैश्चैव ऋषिभिर्दानवैः सह॥ ५॥
पितृगन्धर्वयक्षैश्च रक्षोभूतगणैस्तथा।
मानुषैः पशुभिश्चैव पक्षिभिः स्थावरैः सह॥ ६॥
मन्वादिकं भविष्यान्तमाख्यानैर्बहुविस्तरम्।
वक्ष्ये वैवस्वतं सर्गं नमस्कृत्य विवस्वते॥ ७॥

The period is already calculated as being of seventy one sets of four Yugas. I shall talk of the Vaivasvata *Sarga* (creation) headed by Manu and ending with the future events, having offered obeisance to Vivasvān (the Sun-god). It comprises Devagaṇas, Sages, Dānavas, Manes, Gandharvas and Yakṣas, Rākṣasas, Bhūtagaṇas, Human beings, Animals, birds along with the immobile creatures.

आद्ये मन्वन्तरेऽतीताः सर्गाः प्रावर्तकाश्च ये।
स्वायंभुवेऽन्तरे पूर्णं सप्ताऽऽसन्ये महर्षयः॥
चाक्षुषस्यान्तरेऽतीते प्राप्ते वैवस्वते पुनः॥ ८॥

The seven great sages who had passed away in the first Svāyaṁbhuva Manvantara earlier,

and who were the creators and initiators then, they are reborn in the Vaivasvata Manvantara after the lapse of Cākṣuṣa Manvantara.

दक्षस्य च ऋषीणां च भृग्वादीनां महौजसाम्।
शापान्महेश्वरस्याऽसीत्प्रादुर्भावो महात्मनाम्॥ ९॥

Owing to the curse of Maheśvara, the noble souls, Dakṣa as also the sages such as Bhṛgu and others manifested themselves.

भूयः सप्तर्षयस्ते च उत्पन्नाः सप्त मानसाः।
पुत्रत्वे कल्पिताश्चैव स्वयमेव स्वयंभुवा॥ १०॥

The Saptarṣis were born again as the seven mind-born sons of Brahmā. They were adopted as sons by Svayaṁbhū himself.

प्रजासंतानकृद्भिस्तैरुत्पद्यद्भिर्महात्मभिः।
पुनः प्रवर्तितः सर्गो यथापूर्वं यथाक्रमम्॥ ११॥

By those the propagators of the progenies, taking birth as such as great-souled ones, the creation was again revived as per earlier norm and in a proper order.

तेषां प्रसूतिं वक्ष्यामि विशुद्धज्ञानकर्मणाम्।
समासव्यासयोगाभ्यां यथावदनुपूर्वशः॥ १२॥

Of those having deeds and learnings of pure norm, I shall talk of their generations by brevity in the light of conformity and in the proper order.

येषामन्वयसंभूतैर्लोकोऽयं सचराचरः।
पुनः स पूरितः सर्गो ग्रहनक्षत्रमण्डितः॥ १३॥

This world of mobile and immobile beings, embellished with planets and stars is filled with beings born of their families.

एतच्छ्रुत्वा वचस्तस्य मुनीनां संशयोऽभवत्।
ततस्तं संशयाविष्टाः सूतं संशयनिश्चये॥
सत्कृत्य परिपप्रच्छुर्मुनयः संशितव्रताः॥ १४॥

Having heard this way, the sages entertained an apprehension. Overwhelmed by the doubt, the sages of pure holy rites honoured Sūta and asked him for the sake of clarification of their doubts.

ऋषय ऊचुः

कथं सप्तर्षयः पूर्वमुत्पन्नाः सप्त मानसाः।
पुत्रत्वे कल्पिताश्चैव तन्नो निगद सत्तम॥
ततोऽब्रवीन्महातेजाः सूतः पौराणिकः शुभम्॥ १५॥

The sages spoke– How earlier the seven Saptarṣis were born as seven mental sons? How were they adopted as sons? O excellent one! Please explain this to us. Then the highly-splendid Sūta, well-versed in Purāṇas began the auspicious narration.

सूत उवाच

कथं सप्तर्षयः सिद्धा ये वै स्वायंभुवेऽन्तरे।
मन्वन्तरं समासाद्य पुनर्वैवस्वतं किल॥ १६॥

Sūta replied– How the great Saptarṣis who has been great Siddhas in the Svāyaṁbhuva Manvantara, failed to attain the fruit of penance in the Vaivasvata Manvantara, I shall narrate.

भवाभिशापात्संविद्धा ह्यप्राप्तास्ते तदा तपः।
उपपन्ना जने लोके सकृदागामिनस्तु ते॥ १७॥

By the curse of Bhava (i.e. Śiva), they did not attain the fruit of the penance. Once they gathered together in the Jana Loka.

ऊचुः सर्वे ततोऽन्योन्यं जनलोकं महर्षयः।
ऊचुरेव महाभागा वारुणे वितते क्रतौ॥ १८॥

All the sages then spoke out or talked mutually in that world of the populace and talked alone in the grand sacrifice of Varuṇa, the greatly fortunate ones.

सर्वे वयं प्रसूयामश्चाक्षुषस्यान्तरे मनोः।
पितामहात्मजाः सर्वे ततः श्रेयो भविष्यति॥ १९॥

"All we shall take birth in the transitional period of Cākṣuṣa Manvantara as the progenies of Pitāmaha (Brahmā). Then it will be conducive to welfare."

स्वायंभुवेऽन्तरे शप्ताः सत्यार्थं ते भवेन तु।
जज्ञिरे वै पुनस्ते ह जनलोकाद्दिवं गताः॥ २०॥

Cursed during the Svāyaṁbhuva Manvantara by Bhava (i.e. Śiva), for a truthful

purpose, they took birth once again having gone to the heaven from the world of the populace (Jana Loka).

देवस्य महतो यज्ञे वारुणीं बिभ्रतस्तनुम्।
ब्रह्मणो जुह्वतः शुक्रमग्नौ पूर्वं प्रजेप्सया॥
ऋषयो जज्ञिरे पूर्वं द्वितीयमिति नः श्रुतम्॥ २१॥

"In the mighty sacrifice of the Deva, Brahmā assumed the form of Varuṇa and with a desire for progeny, he had consigned the semen into the holy fire. It was then that the sages had their second birth." This is heard by us.

भृगुरङ्गिरा मरीचिः पुलस्त्यः पुलहः क्रतुः।
अत्रिश्चैव वसिष्ठश्च अष्टौ ते ब्रह्मणः सुताः॥ २२॥

Bhṛgu, Aṅgiras, Marīci, Pulastya, Pulaha, Kratu, Atri and also Vasiṣṭha– these eight were the sons of Brahmā.

तथाऽस्य विवते यज्ञे देवाः सर्वे समागताः।
यज्ञाङ्गानि च सर्वाणि वषट्कारश्च मूर्तिमान्॥ २३॥

In his grand elaborate sacrifice, all the gods came along and all the components (ancillaries) of the sacrifice and *Vaṣaṭkāra* had assumed corporeal forms.

मूर्तिमन्ति च सामानि यजूंषि च सहस्रशः।
ऋग्वेदश्चाभवत्तत्र पदक्रमविभूषितः॥ २४॥

The Sāman mantras, thousands of Yajur mantras and the Ṛgveda embellished with Pada and Krama (Pāṭhas), assumed form therein decorated by the senses of syllables.

यजुर्वेदश्च वृत्ताढ्य ओंकारवदनोज्ज्वलः।
स्थितो यज्ञार्थसंपृक्तसूक्तब्राह्मणमन्त्रवान्॥ २५॥

And Yajurveda rich in vṛttas (established rules or usages or laws)[1], brilliant with Oṁkāra (Oṁ) as its mouth was present here along with Sūktas, Brāhmaṇas and Mantras related to the objects of the sacrifice.

सामवेदश्च वृत्ताढ्यः सर्वगेयपुरः सरः।
विश्वावस्वादिभिः सार्धं गन्धर्वैः संभृतोऽभवत्॥ २६॥

And Sāmaveda also rich in Vedic metres headed by all the musical songs to be sung at the outset was also present there along with Gandharvas, Viśvāvasu and others.

ब्रह्मवेदस्तथा घोरैः कृत्याविधिभिरन्वितः।
प्रत्यङ्गिरसयोगैश्च द्विशरीरशिरोऽभवत्॥ २७॥

Brahmaveda (Atharvaveda) equipped by the terrific Kṛtyā rites[2] was present there. But due to Pratyaṅgirasas, it appeared to have a single head with two bodies.

लक्षणानि स्वरा स्तोमा निरुक्तस्वरभक्तयः।
आश्रयस्तु वषट्कारो निग्रहप्रग्रहावपि॥ २८॥

The characteristic topics, accents, panegyrics, etymologies, the vowel gradation, resting places, *Vaṣaṭkāra*, *Nigraha* (suppression) and *Pragraha* (restraint and control), all these were present there.

दीप्ता दीप्तिरिला देवी दिशः प्रदिश ईश्वरा।
देवकन्याश्च पत्न्यश्च तथा मातर एव च॥ २९॥
आयुः सर्वत एवैते देवस्य यजतो मुखे।
मूर्तिमन्तः स्वरूपाख्या वरुणस्य वपुर्भृतः॥ ३०॥

The brilliantly shining goddess Earth, the quarters, the intermediate quarters, the Lords of directions, the celestial virgins, the wives of Devas, the mothers and Āyu– all these were present there in embodied form in front of the Lord (Brahmā), who was himself performing the sacrifice assuming the corporeal form of Varuṇa.

स्वयंभुवस्तु तां दृष्ट्वा रेतः समपतद्भुवि।
ब्रह्मर्षेर्भावभूतस्य विधानाच्च न संशयः॥ ३१॥

Having seen those ladies, the semen virile of Svayaṁbhū fell on the ground. It took place on account of the dispensation of the inevitable in the case of Brahmarṣis. There is no doubt about it.

कृत्वा जुहाव स्रुग्भ्यां च स्रुवेण परिगृह्य च।
आज्यवज्जुहु(ह)वांचक्रे मन्त्रवच्च पितामहः॥ ३२॥

1. V.S. Apte, p. 529, वृत्तम्।

2. V.S. Apte, p. 160.

Having done this way, Pitāmaha then took it up by means of *Sruks* and *Sruvā* (sacrificial spoons and ladles) and performed the *Homa* as if it were clarified butter, reciting the mantras duly.

ततः स जनयामास भूतग्रामं प्रजापतिः।
तस्यार्वाक्तेजसस्तस्य यज्ञे लोकेषु तैजसम्॥
तमसा भावव्याप्यत्वं तथा सत्त्वं तथा रजः॥ ३३॥

Then that Prajāpati began the creation of living beings. Due to the splendour that was beside, the fiery things were born; the Guṇas– Sattva and Rajas were not pervaded by the Guṇa Tamas.

सगुणात्तेजसो नित्यं आकाशे तमसि स्थितम्।
तमसस्तेजसत्वाच्च सर्वभूतानि जज्ञिरे॥ ३४॥

From the Saguṇa brilliance, perennially in the sky developed the Tamas (gloom) and from *Tamas* and the *Tejas* (brilliance), all the living beings took birth.

यदा तस्मिन्नजायन्त काले पुत्रास्तु कर्मजाः।
आज्यस्थाल्यामुपादाय स्वशुक्रं हुतवांश्च ह॥ ३५॥

When the sons born of *Karman* (action) were created, Brahmā took up his semen virile in the cooking vessel of clarified butter and offered the oblation.

शुक्रे हुतेऽथ तस्मिंस्तु प्रादुर्भूता महर्षयः।
ज्वलन्तो वपुषा युक्ताः सप्त वै प्रसवैर्गुणैः॥ ३६॥

The semen virile having been offered as oblation, the Maharṣis (the great sages) appeared forth themselves, embodied with brilliance and having the attributes of new born infants.

हुते चाग्नौ सकृच्छुक्रे ज्वालाया निःसृतः कविः।
हिरण्यगर्भस्तं दृष्ट्वा ज्वालां भित्त्वा विनिःसृतम्।
भृगुस्त्वमिति होवाच यस्मात्तस्मात्स वै भृगुः॥ ३७॥

Once the semen virile having been offered as oblation into the fire, from the flame, issued out Kavi (i.e. Venus). Having seen him coming out splitting up the flame, Hiraṇyagarbha (Brahmā) said– "You are Bhṛgu." This way he spoke out, whereby from that Bhṛgu (became apparent).

महादेवस्तथोद्भूतं दृष्ट्वा ब्रह्माणमब्रवीत्।
ममैष पुत्रकामस्य दीक्षितस्य त्वयं प्रभोः॥
विजज्ञेऽथ भृगुर्देवो मम पुत्रो भवत्वयम्।३८॥

Having seen Brahmā that way, appeared as such Mahādeva and remarked– "I am desirous of a son and I am initiated. He is born to me, O lord. Hence may lord Bhṛgu be my son."

तथेति समनुज्ञातो महादेवः स्वयंभुवा।
पुत्रत्वे कल्पयामास महादेवस्तथा भृगुम्॥
वारुणा भृगवस्तस्मात्तदपत्यं स च प्रभुः॥ ३९॥

"All right", this way permitted by Svayaṁbhū, Mahādeva adopted Bhṛgu as his son. All the descendants of Bhṛgu are called Vāruṇas. He became a holy lord sage.

द्वितीयं तु ततः शुक्रमङ्गारेष्वपतत्प्रभुः।
अङ्गारेष्वङ्गिरोऽङ्गानि संहितानि ततोऽङ्गिराः॥ ४०॥

A second ladleful of semen virile fell on the burning coals. Aṅgiras was born of it with his limbs firmly united on fire (burning charcoals). From this, he is known as Aṅgiras.

संभूतिं तस्य तां दृष्ट्वा वह्निर्ब्रह्माणमब्रवीत्।
रेतोधास्तुभ्यमेवाहं द्वितीयोऽयं ममास्त्विति॥ ४१॥

Having seen the generation of Aṅgiras, Agni spoke to Brahmā– "I am verily the bearer of the semen virile of you. Hence may this second son be mine."

एवमस्त्विति सोऽप्युक्तो ब्रह्मणा मदसस्पतिः।
तस्मादङ्गिरसश्चापि आग्नेया इति नः श्रुतम्॥ ४२॥

"May it be so", this way then agreed to by Brahmā. Hence, we have heard that all the descendants of Aṅgiras are known as "Āgneyas".

षट्कृत्वस्तु पुनः शुक्रे ब्रह्मणा लोककारिणा।
हुते समभवंस्तत्र षड्ब्रह्माण इति श्रुतिः॥ ४३॥

The semen virile, when was consigned to the holy fire for six more times by Brahmā, the

creator of the universe, the six Brahmās (sons of Brahmā) were born. This is what is our hearing.

मरीचिः प्रथमस्तत्र मरीचिभ्यः समुत्थितः।
क्रतौ तस्मिन्सुतो जज्ञे यतस्तस्मात्स वै क्रतुः॥४४॥

Marīci was the first one therein, born up out of rays. In that *Kratu* (sacrifice), then a son got birth and on that account (became known) as Kratu.

अहं तृतीयं इत्यर्थस्तस्मादत्रिः स कीर्त्यते।
केशैश्च निशितैर्भूतः पुलस्त्यस्तेन स स्मृतः॥४५॥

"I am the third", this is the meaning on that account he is called as Atri. The fourth son was born with sharp pointed hairs. Hence he became well known as Pulastya.

केशलम्बैः समुद्भूतस्तस्मात्तु पुलहः स्मृतः।
वसुमध्यात्समुत्पन्नो वसुमान्वसुधाश्रयः॥४६॥

"Born out of larger curls', on that account another son is known as Pulaha. He who was born out of the Vasu was called Vasumān.

वसिष्ठ इति तत्त्वज्ञैः प्रोच्यते ब्रह्मवादिभिः।
इत्येते ब्रह्मणः पुत्राः मानसाः षण्महर्षयः॥४७॥

"Vasiṣṭha", this way is declared as such by the reality knowing Brahmavādins (expounders of Vedas). This way, these six great sages are the mind born sons of Brahmā.

लोकस्य संस्तानकरास्तैरिमा वर्धिताः प्रजाः।
प्रजापतय इत्येवं पठ्यन्ते ब्रह्मणः सुताः॥४८॥

They are the propagators of the universe. By them, were developed these subjects or progenies. Hence Brahmā's sons are mentioned as Prajāpatis.

अपरे पितरो नाम एतैरेव महर्षिभिः।
उत्पादिता ऋषिगणाः सप्त लोकेषु विश्रुताः॥४९॥

Others called Pitṛs were created by these very great sages. The seven groups of sages are well known in the world.

मारीचा भार्गवङ्गः मव तथैवाङ्गिरसोऽपरे।
पौलस्त्याः पौलहाश्चैव वाशिष्ठाश्चैव विश्रुताः॥
आत्रेयाश्च गणाः प्रोक्ताः पितॄणां लोकविश्रुताः॥५०॥

They are– Mārīcas, Bhārgavas, Āṅgirasas, Paulastyas, Paulahas, Vāsiṣṭhas and Ātreyas. These groups of Pitṛs are well-known in the world.

एते समासतस्तात पुरैव तु गुणास्त्रयः।
अमूर्ताश्च प्रकाशाश्च ज्योतिष्मन्तश्च विश्रुताः॥५१॥

These three Gaṇas have been briefly mentioned before: They are *Apūrvas* (Rare), *Prakāśas* (Brilliant) and *Jyotiṣmantas* (Illuminated ones).

तेषां राजा यमो देवो यमैर्विहतकल्मषः।
अपरे प्रजानां पतयस्ताञ्शृणुध्वमतन्द्रिताः॥५२॥

Their king is the lord Yama and they have their sins obviated by their observances. Now listen with utmost care to the other Prajāpatis.

कर्दमः कश्यपः शेषो विक्रान्तः सुश्रवास्तथा।
बहुपुत्रः कुमारश्च विवस्वान्सशुचिश्रवाः॥५३॥

Kardama, Kaśyapa, Śeṣa, Vikrānta, Suśravas, Bahuputra, Kumāra, Vivasvān, along with Śuciśravas,

प्रचेतसोऽरिष्टनेमिर्बहुलश्च प्रजापतिः।
इत्येवमादयोऽन्येऽपि बहवश्च प्रजेश्वराः॥५४॥

Pracetasa, Ariṣṭanemi, Bahula and many others are Prajeśvaras many in number.

कुशोच्चया वालखिल्याः संभूताः परमर्षयः।
मनोजवाः सर्वगताः सार्वभौमाश्च तेऽभवन्॥५५॥

Kuśoccayas and Vālakhilyas took birth as great sages having the speed of the mind, and could circumambiate the universe. They happened to be Emperors.

जाता भस्मव्यपोहिन्यां ब्रह्मर्षिगणसंमताः।
वैखानसा मुनिगणास्तपःश्रुतिपरायणाः॥५६॥

The groups of sages called Vaikhānasas, born of the sacred ashes, adhering to penance and Vedic studies, are honoured by Brāhmaṇas.

श्रोतोभ्यस्तस्य चोत्पन्नावश्विनौ रूपसंमितौ।
विदुर्जन्माक्षरजसो विमला नेत्रसंभवाः॥५७॥

Sprung from the ears of his, the two handsome Aśvins, pure ones, born of the eyes and are known as *Akṣarajas*.

ज्येष्ठाः प्रजानां पतयः श्रोतोभ्यस्तस्य जज्ञिरे।
ऋषयो रोमकूपेभ्यस्तथा स्वेदमलोद्भवाः॥५८॥

The greatest ones as the lords of progenies, were born of his vessels. The sages were born of the hair pores in the skin and the sweat dirt.

दारुणा हि रुते मासा निर्यासाः पक्षसंधयः।
वत्सरा ये त्वहोरात्राः पित्रं(त्र्यं) ज्योतिश्च दारुणम्॥

Of his tears and cry were born the terrible months, *Niryāsas*, the junctions of fortnights, years, days and nights and the terrible light of manes.

रौद्रं लोहितमित्याहुर्लोहितं कनकं स्मृतम्।
तन्मैत्रमिति विज्ञेयं धूमश्च पशवः स्मृताः॥६०॥

Raudra, they say is the Lohita (blood) and Lohita is known as Kanaka (gold). That verily is to be known as Maitra also, and smoke is remembered as animals.

येऽर्चिषस्तस्य ते रुद्रास्तथाऽऽदित्याः समुद्भवाः।
अङ्गारेभ्यः समुत्पन्ना ज्योतिषो दिव्यमानुषाः॥६१॥

The rays[1] that were of that one, are Rudras and Ādityas. The brilliant divine human beings were born of the burning coal and the flame.

आदिमानस्य लोकस्य ब्रह्मा ब्रह्मसमुद्भवः।
सर्वकामदमित्याहुस्तत्र कन्यामुदाहरन्॥६२॥

Brahmā, the primordial being in the world, became the one born of Brahman. To him, the bestower of all the desires, requesting a virgin, the sages spoke like this.

ब्रह्मा सुरगुरुस्तत्र त्रिदशैः संप्रसीदति।
इमे वै जनयिष्यन्ति प्रजाः सर्वाः प्रजेश्वराः॥६३॥

Brahmā, the eldest one of the gods, becomes gladdened by the Devas and these Prajeśvaras (the Lords of progenies) shall generate all the progenies.

सर्वे प्रजानां पतयः सर्वे चापि तपस्विनः।
तत्प्रसादादिमाँल्लोकान्धारयेयुरिमाः क्रियाः॥६४॥

All are the Lords of progenies, and also all are the penance performers or ascetics. These rites will uphold these worlds with his grace.

द्वन्द्वं संवर्धयामास तव तेजो विवर्धनम्।
देवेषु वेदविद्वांसः सर्वे राजर्षयस्तथा॥६५॥

They have developed the couples who are enhancers of your radiance. Among the gods, there are scholars of Vedas and all the sage kings are also such.

वेदमन्त्रपराः सर्वे प्रजापतिगुणोद्भवाः।
अनन्तं ब्रह्म सत्यं च तपश्च परमं भुवि॥६६॥

All are engaged in the Vedas, having born out of the merits of Prajāpatis. The unending Brahman is the Truth, and the penance of highest order.

सर्वे हि वयमेते च तथैव प्रसवः प्रभो।
ब्रह्म च ब्राह्मणाश्चैव लोकाश्चैव चराचराः॥६७॥

O Prabhu! All of us are your own children, the Brahman, the Brāhmaṇas and all the worlds including the mobile and the immobile beings.

मरीचिमादितः कृत्वा देवाश्च ऋषिभिः सह।
अपत्यानीह संचिन्त्य तेऽपत्यं कामयामहे॥६८॥

Beginning with Marīci, the gods accompanied by sages said– "Having thought over for the progenies, we sought for your blessings."

तस्मिन्यज्ञे महाभागा देवाश्च ऋषिभिः सह।
एतद्वंशसमुद्भूताः स्थानकालाभिमानिनः॥६९॥

In this Yajña, the greatly fortunate gods along with the sages, are born as such from the lineage, thoroughly honoured all over as per space and time.

न च तेनैव रूपेण स्थापयेयुरिमाः प्रजाः।
युगादिनिधनाश्चैव स्थापयेयुरिमाः प्रजाः॥७०॥

By that very appearance, they may not established these subjects. They may be

1. V.S. Apte, p. 52. अर्चिः Ray of light flame, light.

stabilised from the beginning till the end of the Yugas.

ततोऽब्रवील्लोकगुरुः परमित्यविचारयन्।
एवं देवा विनिश्चित्य मया सृष्टा न संशयः॥
भवतां वंशसंभूताः पुनरेते महर्षयः॥७१॥

Then exclaimed the preceptor of the universe, not contemplating upon any further thought– "O gods, it was after having determined like this that the subjects had been created by me. There is no doubt in it. These great sages have been born in your race."

तेषां भृगोः कीर्तयिष्ये वंशं पूर्वं महात्मनः।
विस्तरेणाऽऽनुपूर्व्यां च प्रथमस्य प्रजापतेः॥७२॥

Among them, I shall dilate upon of Bhṛgu's lineage, the high-souled one, the primeval Prajāpati, in detail and in proper sequence.

भार्ये भृगोरप्रतिमे उत्तमेऽभिजने शुभे।
हिरण्यकशिपोः कन्या दिव्या नाम परिश्रुता॥
पुलोम्नश्चापि पौलोमी दुहिता वरवर्णिनी॥७३॥

The two spouses of Bhṛgu were unrivalled, excellent ones, of noble descent and auspicious. One was the Hiraṇyakaśipu's daughter, famous by the name 'Divyā' and other was named Paulomī, the fair-complexioned daughter of Puloman.

भृगोस्त्वजनयद्दिव्या काव्यं वेदविदां वरम्।
देवासुराणामाचार्यं शुक्रं कविसुतं ग्रहम्॥७४॥

Divyā gave birth from Bhṛgu to Kāvya, the excellent one among the Vedic scholars, the preceptor of gods and demons, well-known as Śukra, the son of Kavi.

स शुक्रश्चोशना ख्यातः स्मृतः काव्योऽपि नामतः।
पितॄणां मानसी कन्या सोमपानां यशस्विनी॥
शुक्रस्य भार्या गोनाम विजज्ञे चतुरः सुतान्॥७५॥

That Śukra was also known as Uśanas and was remembered as Kāvya by name. The spouse of Śukra was the mind-born daughter of the manes, the Soma-drinkers and was very reputed one. She gave birth to four sons.

ब्राह्मेण तेजसा युक्तः स जातो ब्रह्मवित्तमः।
तस्यामेव तु चत्वारः पुत्राः शुक्रस्य जज्ञिरे॥७६॥

Equipped with *Brāhma-teja* (the ineffectual splendour of a Vedic scholar), he was born as the most excellent knowers of Brahman. In her verily, four sons of Śukra took birth.

त्वष्टा वरूत्री द्वावेतौ शण्डामर्कौ च तावुभौ।
ते तदाऽऽदित्यसंकाशा ब्रह्मकल्पाः प्रभावतः॥७७॥

They were– Tvaṣṭā, Varūtrin, Śaṇḍa and Amarka. They resembled the sun and equivalent to Brahmā in their prowess.

रञ्जनः पृथुरश्मिश्च विद्वान्यस्य बृहद्गिराः।
वरूत्रिणः सुता ह्येते ब्रह्मिष्ठाः सुरयाजकाः॥७८॥

Rañjana, Pṛthuraśmi and the scholarly Bṛhadgiras were the excellent sons of Varūtrin. They were devoted to Brahman and became the priests of gods.

इज्याधर्मविनाशार्थं मनुमेत्याभ्ययोजयन्।
निरस्यमानं वै धर्मं दृष्ट्वेन्द्रो मनुमब्रवीत्॥७९॥

With a view to demolish the lawful domain of sacrifices, they approached Manu. They planned as such and having seen the law getting violated, Indra spoke to Manu.

एतैरेव तु कामं त्वां प्रापयिष्यामि याजनम्।
श्रुत्वेन्द्रस्य तु तद्वाक्यं तस्माद्देशादपाक्रमत्॥८०॥

"I would rather have the sacrifice performed through you than through these." Having listened to these words of Indra, they got out of that spot.

तिरोभूतेषु तेष्विन्द्रो धर्मपत्नीं च चेतनाम्।
ग्रहेण मोचयित्वा तु ततः सोऽनुससार ताम्॥८१॥

On those having gone out of sight, Indra then having got rid of the malignant planets, released spouse Cetanā, and subsequently followed her.

तत इन्द्रविनाशाय यतमानान्यतींस्तु तान्।
तत्राऽऽगतान्पुनर्दृष्ट्वा दुष्टानिन्द्रः प्रहन्य(ण्य) तु॥
सुष्वाप देवदेवस्य वेद्यां वै दक्षिणे ततः॥८२॥

On seeing the Yatis (the restrained recluses) persevering for the annihilation of Indra, he struck at them while they slept in the altar of the lord of Devas on the southern quarter or right side.

तेषां तु भक्ष्यमाणानां तत्र शालावृकैः सह।
शीर्षाणि न्यपतंस्तानि खर्जूराण्यभवंस्ततः॥८३॥

While they were being devoured by Śālāvṛkas (i.e. dogs, jackals or hyenas), their heads tumbled down simultaneously and became dates fruit.

एवं वरूत्रिणः पुत्रा इन्द्रेण निहताः पुरा।
यजन्यां देवयानी च शुक्रस्य दुहिताऽभवत्॥८४॥

Thus, the sons of Varūtrin were killed by Indra earlier. Devayāni became the daughter of Śukra with his wife Yajanī.

त्रिशिरा विश्वरूपस्तु त्वष्टुः पुत्रोऽभवन्महान्।
यशोधरायामुत्पन्नो वैरोचन्यां महायशाः॥
विश्वरूपानुजश्चापि विश्वकर्मा यमः स्मृतः॥८५॥

The three-headed Viśvarūpa happened to be the great son of Tvaṣṭā, born of Yaśodharā, daughter of Virocana, the highly-famed one. Viśvakarman is remembered as the younger twin-brother of Viśvarūpa.

भृगोस्तु भृगवो देवा जज्ञिरे द्वादशाऽऽत्मजाः।
देव्यां तान्सुषुवे सर्वान्काव्यश्चैवाऽऽत्मजान्प्रभुः॥८६॥

Of Bhṛgu, the Bhṛgu Devas took birth as twelve sons. Lord Kāvya begot of Devī those sons.

भुवनो भावनश्चैव अन्यश्चान्यायतस्तथा।
क्रतुः श्रवाश्च मूर्धा च व्यजयो व्यश्रुषश्च यः॥
प्रसवश्चाप्यजश्चैव द्वादशोऽधिपतिः स्मृतः॥८७॥

They were– Bhuvana, Bhāvana, Anya, Anyāyata, Kratu, Śravas, Mūrdhan, Vyajana, Vyaśruṣa, Prasava, Aja, and the twelfth one Adhipati.

इत्येते भृगवो देवाः स्मृता द्वादश याज्ञिकाः।
पौलोम्यजनयत्पुत्रं ब्रह्मिष्ठं वसिनं विभुम्॥८८॥

These Bhṛgu gods are remembered as twelve sacrificial Devas. Paulomī gave birth to a lordly son having full self-control and engrossed as Brahman.

व्याधितः सोऽष्टमे मासि गर्भः क्रूरेण कर्मणा।
च्यवनाच्च्यवनः सोऽथ चेतनस्तु प्रचेतसः॥
प्राचेतसाच्च्यवनक्रोधादध्वानं पुरुषादजः॥८९॥

In the eighth month, because he was diseased, he was forcibly taken out of the womb by a treacherous act, and so his name became Cyavana. He became conscious due to Pracetas. From the anger of Cyavana revived by Pracetas, Cyavana alias Prācetasa burned the man-eaters.

जनयामास पुत्रौ द्वौ सुकन्यायां च भार्गवः।
आत्मवानं दधीचं च तावुभौ साधुसंमतौ॥९०॥

Cyavana produced two sons with Sukanyā named– Ātmavāna and Dadhīca. Those two became well honoured by the saints.

सारस्वतः सरस्वत्यां दधीचाच्चोपपद्यते।
रुची पत्नी महाभागा आत्मवानस्य नाहुषी॥९१॥

Sārasvata was born of Sarasvatī and Dadhīca. Ruci, the blessed daughter of Nāhuṣa, became the wife of Ātmavāna.

तस्य तूर्वोर्ऋषिर्जज्ञे ऊरू भित्वा महायशाः।
और्वश्चाऽऽसीदृचीकस्तु दीप्ताग्निसदृशप्रभः॥९२॥

And from the thighs of that one, the greatly famed sage Ūrū or Aurva took birth, having opened apart the thighs of his mother. Ṛcīka was the son of Aurva. He was having radiance like that of a blazing fire.

जमदग्निर्ऋचीकस्य सत्यवत्यां व्यजायत।
भृगोश्च चरुपर्यासे रौद्रवैष्णवयोस्तथा॥९३॥

Of Ṛcīka with Satyavatī, Jamadagni took birth when the sacrificial offerings pertaining to Rudra and Viṣṇu by Bhṛgu were interchanged.

जमनाद्वैष्णवस्याग्नेर्जमदग्निरजायत।
रेणुका जमदग्नेस्तु शक्रतुल्यपराक्रमम्॥
ब्रह्मक्षत्रमयं रामं सुषुवेऽमिततेजसम्॥९४॥

As the *caru* (sacrificial offerings) pertaining to Vaiṣṇava fire was consumed, Reṇukā bore to Jamadagni, the son Rāma of unmeasured splendour. He was an incarnation of Śakra in valour and had the traits both of a Brāhmaṇa and a Kṣatriya.

और्वस्याऽऽसीत्पुत्रशतं जमदग्निपुरोगमम्।
तेषां पुत्रसहस्राणि भार्गवाणां परस्परात्॥ ९५॥

Aurva had a hundred sons headed by Jamadagni, and those Bhārgavas (descendants of Bhṛgu) had thousands of sons due to mutual alliance.

ऋष्यन्तरेषु वै बाह्या बहवो भार्गवाः स्मृताः।
वत्सो विश्वोऽश्विषेणश्च पाण्डः पथ्यः सशौनकः॥
गोत्रेण सप्तमा ह्येते पक्षा ज्ञेयास्तु भार्गवाः॥ ९६॥

Among the intermediary sages, there are many other descendants of Bhṛgu. They are divided into seven Gotras, viz. Vatsa, Viśva, Aśviṣeṇa, Pāṇḍa, Pathya and Śaunaka. These seven clans are also remembered as Bhārgavas.

शृणुताङ्गिरसो वंशमग्नेः पुत्रस्य धीमतः।
यस्यान्ववाये संभूता भारद्वाजाः सगौतमाः॥
देवाश्चाङ्गिरसो मुख्यास्त्विषुमन्तो महौजसः॥ ९७॥

Now you listen about the lineage of Aṅgiras, the intelligent son of Agni, in whose lineage took birth the Bhāradvājas along with Gautamas. The gods chief among the Aṅgiras are Tviṣimants (endowed with brilliance) and highly prowessed ones.

सुरूपा चैव मारीची कार्दमी च तथा स्वराट्।
पथ्या च मानवी कन्या तिस्रो भार्यास्त्वथर्वणः॥
इत्येताऽङ्गिरसः पत्न्यस्तासु वक्ष्यामि संततिम्॥ ९८॥

Atharvan, Aṅgiras had three spouses, viz. Surūpā the daughter of Mārīca, Svarāṭ the daughter of Kardama and Pathyā the daughter of Manu. I shall now talk of their progeny.

अथर्वणस्तु दायादास्तासु जाताः कुलोद्वहाः।
उत्पन्ना महता चैव तपसा भावितात्मनाम्॥ ९९॥

Of Atharvan with his various wives, took birth the collaterals (Dāyādas), the propagators of the lineage. They took birth blessed by austere penance of that purified soul.

बृहस्पतिः सुरूपाया गौतमः सुषुवे स्वराट्।
अवन्ध्यं वामदेवं च उतथ्यसुशिजं तथा॥ १००॥
धिष्णुः पुत्रस्तु पथ्यायां संवर्तश्चैव मानसः।
विचित्तश्च तथा यस्य शरद्वांश्चाप्युतथ्यजः॥ १०१॥

Bṛhaspati was born of Surūpā and Gautama was born of Svarāṭ. Pathyā produced Avandhya, Vāmadeva, Utathya and Uśija. Dhiṣṇu was also (born) of Pathyā and Saṁvarta was the mind-born son of Atharvan. Vicitta, Āyasya and Śaradvān were the sons of Utathya.

उशिजो दीर्घतमा बृहदुत्थो वामदेवजः।
धिष्णोः पुत्रः सुधन्वान ऋषभश्च सुधन्वानः॥ १०२॥

Dīrghatamas was the son of Uśija and Bṛhaduttha was the son of Vāmadeva. Dhiṣṇu's son was Sudhanvān and Ṛṣabha was the son of Sudhanvān.

रथकारः स्मृता देवा ऋषयो ये परिश्रुताः।
बृहस्पतेर्भरद्वाजो विश्रुतः सुमहायशः॥ १०३॥

The Rathakāras (charioteers) are remembered as Gods as well as Ṛṣis. Of Bṛhaspati, Bharadvāja of very great fame and well-known was born.

अङ्गिरसस्तु संवर्तो देवानङ्गिरसः शृणु।
बृहस्पतेर्यवीयांसो देवा ह्यङ्गिरसः स्मृताः॥ १०४॥

The sons of Saṁvarta, mind-born son of Aṅgiras, are known as Devas. You may listen to them. These Aṅgiras Gods are regarded as junior to Bṛhaspati.

औरसाङ्गिरसः पुत्राः सुरूपायां विजज्ञिरे।
औदार्यायुर्दनुर्दक्षो दर्भः प्राणस्तथैव च॥
हविष्मांश्च हविष्णुश्च क्रतुः सत्यश्च ते दश॥ १०५॥

The couterine sons of Aṅgiras took birth in Surūpā. They are ten– Audārya, Āyu, Danu, Dakṣa, Darbha, Prāṇa, Haviṣmān, Haviṣṇu, Kratu and Satya.

अयस्यस्तु उतथ्यश्च वामदेवस्तथोसिजः।
भारद्वाजाः शांकृतिका गार्ग्यकाण्वरथीतराः॥ १०६॥
मुद्गला विष्णुवृद्धाश्च हरिता वायवस्तथा।
तथा भाक्षा भरद्वाजा आर्षभाः किंभयास्तथा॥ १०७॥
एते ह्यङ्गिरसः पक्षा विज्ञेया दश पञ्च च।
ऋष्यन्तरेषु वै बाह्या बहवोऽङ्गिरसः स्मृताः॥ १०८॥

Ayasya, Utathya, Vāmadeva, Uśija, Bhāradvājas, Śaṁkṛtikas, Gārgya, Kāṇva, Rathītaras, Mudgalas, Viṣṇuvṛddhas, Haritas, Vāyus, Bhākṣas of Bhāradvājas, Ārṣabhas and Kiṁbhayas– these fifteen are to be remembered as belonging to the *Pakṣa* (lineage) of Aṅgiras. And those sages who are the extraneous ones (belonging to the families outside) are remembered among other sages.

मारीचं परिवक्ष्यामि वंशमुत्तमपूरुषम्।
यस्यान्ववाये संभूतं जगत्स्थावरजङ्गमम्॥ १०९॥

I shall now talk of the lineage of Marīci having excellent men as its scions and in whose race took birth the world consisting of mobile and immobile beings.

मरीचिरापश्चकमे ताभिर्ध्यायन्प्रजेप्सया।
पुत्रः सर्वगुणोपेतः प्रजावान्सुरुचिर्दिति:॥
संपूज्यते प्रशस्तायां मनसा भाविता प्रभुः॥ ११०॥

Marīci looked for waters and then meditate out of lust for progeny. The lord mentally conceived thus– "The son born of a praiseworthy woman, equipped with all merits and having good tastes is adored".

आहूताश्च ततः सर्वा आपः समवसत्प्रभुः।
तासु प्रणिहितात्मानमेकः सोऽजनयत्प्रभुः॥ १११॥
पुत्रमप्रतिमन्नाम्नाऽरिष्टनेमिः प्रजापतिः।
पुत्रं मरीचं सूर्याभं वधौ वेशो व्यजीजनत्॥ ११२॥

Invoked as such, then all the waters were called. The master dwelt in their company. The lord procreated an unequalled son named Ariṣṭanemi who was a Prajāpati and who was of well-controlled mind. Vadhauveśa begot the son Marīca, having the splendour of the Sun.

प्रध्यायन्हि सतां वाचं पुत्रार्थी सलिले स्थितः।
सप्त वर्षसहस्राणि ततः सोऽप्रतिमोऽभवत्॥ ११३॥

Meditating upon the speech of the Suave, cherishing for sons, he stayed under water for a period of seven thousand years and thereby that son became Apratima (unequalled).

कश्यपः सवितुर्विद्वांस्तेन स ब्रह्मणः समः।
मन्वन्तरेषु सर्वेषु ब्रह्मणांऽशेन जायते॥ ११४॥

Kaśyapa was the knower of the sun, hence he was equivalent to Brahmā. In all Manvantaras, he takes birth by the partial incarnation of Brahmā.

कन्यानिमित्तमित्युक्ते दक्षेण कुपिताः प्रजाः।
अपिबत्स तदा कश्यं कश्यं मद्यमिहोच्यते॥ ११५॥

It is said that for the sake of his daughters, the subjects were angered by Dakṣa. Then he drank *Kaśya*. The word *Kaśya* means liquor or wine.

हाश्चेकसा हि विज्ञेया वाङ्मनः कश्य उच्यते।
कश्यं मद्यं स्मृतं विप्रैः कश्यपानात्तु कश्यपः॥ ११६॥

Hāścekasas (sense of humour) deserve to be enunciated as Brahmā's *Kaśya*. *Kaśya* is remembered as wine by the scholars and Kaśyapa is derived from the drinking of *Kaśya*.

करोति नाम यद्वाचो वाचं क्रूरमुदाहृतम्।
दक्षाभिशप्तः कुपितः कश्यपस्तेन सोऽभवत्॥ ११७॥

He used cruel speech. Cursed by Dakṣa, he became furious and thereby became Kaśyapa as such.

तस्माच्च कश्यपेनोक्तो ब्रह्मणा परमेष्ठिना।
तस्माद्दक्षः कश्यपाय कन्यास्ताः प्रत्यपद्यत॥
सर्वाश्च ब्रह्मवादिन्यः सर्वास्ता लोकमातरः॥ ११८॥

On being requested by Kaśyapa and urged by Brahmā Parameṣṭhin, Dakṣa gave his daughters to Kaśyapa. All those maidens were Brahmavādins and all those were the mothers of the universe.

इत्येतमृषिसर्गं तु पुण्यं यो वेद वारुणम्।
आयुष्मान्पुण्यवाञ्शुद्धः सुखमाप्नोत्यनुत्तमम्॥

धारणाच्छ्रवणाच्चैव सर्वपापैः प्रमुच्यते॥ ११९॥

He who knows this sacred creation of sages by Varuṇa, becomes long-lived one, pious one, the chaste one, and he attains to utmost bliss. By hearing this and retaining this in memory he becomes immune from all sins.

अथाब्रुवन्पुनः सर्वे मुनयो रोमहर्षणम्।
विनिवृत्ते प्रजासर्गे षष्ठे वै चाक्षुषस्य ह॥
निसर्गः संप्रवृत्तोऽयं मनोर्वैवस्वतस्य ह॥ १२०॥

Then spoke out again all the sages to *Romaharṣaṇa*– "When the sixth creation of the subjects of Cākṣuṣa Manu had been dissolved, the creation of Vaivasvata Manu started, how did it take place?"

सूत उवाच

प्रजाः सृजेति व्यादिष्टः स्वयं दक्षः स्वयंभुवा।
ससर्ज दक्षो भूतानि गतिमन्ति ध्रुवाणि च॥
उपस्थितेऽन्तरे ह्यस्मिन्मनोर्वैवस्वतस्य ह॥ १२१॥

Sūta replied– "You may create the progenies", this way commanded by Svayaṁbhū lord himself, Dakṣa then created the beings– mobile and immobile ones, on the arrival of Vaivasvata Manvantara.

ततः प्रवृत्तो दक्षस्तु प्रजाः स्रष्टुं चतुर्विधाः।
जरायुजाण्डजाश्चैव उद्भिज्जाः स्वेदजास्तथा॥ १२२॥

Then Dakṣa started creating progenies of four types, viz. *Jarāyujas* (viviparous), *Aṇḍajas* (oviparous), *Udbhijjas* (germinating ones) and *Svedajas* (those generated by warm vapours or sweat).

दश वर्षसहस्राणि तप्त्वा घोरं महत्तपः।
संभावितो योगबलैरणिमाद्यैर्विशेषतः॥ १२३॥

Having performed austere penance for ten thousands years, he became endowed with the powers of Yoga (mental concentration), specifically by Aṇimā (the super-human powers of becoming as small as an atom and one of the 8 powers or *siddhis* of Śiva) and others.

आत्मानं व्यभजच्छ्रीमान्मनुष्योरगराक्षसान्।
देवासुरसगन्धर्वान्दिव्यसंहननप्रजान्॥
ईश्वरानात्मनस्तुल्यान्रूपद्रविणतेजसा॥ १२४॥
तथैवान्यानि मुदितो गतिमन्ति ध्रुवाणि च।
मानसान्येव भूतानि सिसृक्षुर्विविधाः प्रजाः॥ १२५॥

The illustrious one, divided himself into human beings, serpents (Nāgas), Demons (Rākṣasas), Devas, Asuras along with Gandharvas. All of them were endowed with divine strength and wealth of beauty and radiance. They were lords equal to himself. He was desirous of creating other mental norm of progenies of various kinds.

ऋषीन्देवान्सगन्धर्वान्मनुष्योरगराक्षसान्।
यक्षभूतपिशाचांश्च वयःपशुमृगांस्तथा॥ १२६॥

The Ṛṣis, Devas along with Gandharvas, human beings, serpents, Rākṣasa's, Yakṣas, Bhūtas, goblins, birds, animals and the beasts were created by him.

यदाऽस्य मनसा सृष्टा न व्यवर्धन्त ताः प्रजाः।
अपध्याता भगवता महादेवेन धीमता॥ १२७॥

When the progenies created by mind did not grow and multiply along specifically, he was rebuked as such by the adorable and wise lord Mahādeva.

मैथुनेन च भावेन सिसृक्षुर्विविधाः प्रजाः।
असिक्नीं चावहत्पत्नीं वीरणस्य प्रजापतेः॥ १२८॥

And by an idea of physical union (sexual intercourse), he became desirous of creating the different subjects. He bore to himself as spouse Asiknī, the daughter of Prajāpati Vīraṇa.

सुतां सुमहता युक्तां तपसा लोकधारिणीम्।
यया धृतमिदं सर्वं जगत्स्थावरजङ्गमम्॥ १२९॥

She was endowed with great austerity, and by whom was supported the entire Universe consisting of the mobile and immobile beings.

अत्राप्युदाहरन्तीमौ श्लोकौ प्राचेतसं प्रति।
दक्षस्योद्वहतो भार्यामसिक्नीं वीरणीं पराम्॥ १३०॥

कूपानां नियुतं दक्षः सर्पिणां साभिमानिनाम्।
नदीगिरीषु सर्जंस्ताः पृष्ठतोऽनुययौ प्रभुः॥ १३१॥

Here are quoted these two verses about Dakṣa, the son of Pracetas– "When Dakṣa married Asiknī, the great daughter of Vīraṇī, he created a million mobile wells along with those identifying with them. Releasing them into streams and hills, the powerful Dakṣa pursued them.

तं दृष्ट्वा ऋषिभिः प्रोक्तं प्रतिष्ठास्यति वै प्रजाः।
प्रथमाऽत्र द्वितीया तु दक्षस्येह प्रजापतेः॥ १३२॥

Having seen him, the sages said– "He will establish the first and second set of the progenies of Dakṣa Prajāpati here."

तथाऽगच्छद्यथाकालं कूपानां नियुते तु सः।
असिक्नीं वैरिणीं यत्र दक्षः प्राचेतसोऽवहत्॥ १३३॥

That very way after creating a million wells, Dakṣa Prācetasa married Asiknī, daughter of Vīraṇī.

अथ पुत्रसहस्रं स वैरिण्याममितौजसा।
असिक्न्यां जनयामास दक्षः प्राचेतसः प्रभुः॥ १३४॥

Then Dakṣa Prācetasa begot a thousand sons of unmeasured splendour from Asiknī, the daughter of Vīraṇī.

तांस्तु दृष्ट्वा महातेजाः स विवर्धयिषून्प्रजाः।
देवर्षिः प्रियसंवादो नारदो ब्रह्मणः सुतः॥
नाशाय वचनं तेषां शापायैवाऽऽत्मनोऽब्रवीत्॥ १३५॥

And having seen those greatly radiant ones, desirous of ennourishing forth the progenies, Devarṣi Nārada, the son of Brahmā, fond of dialogues, spoke out evil words to them resulting in himself being cursed.

यः स वै प्रोच्यते विप्रः कश्यपस्येति कृत्रिमः।
दक्षशापभयाद्भीतो ब्रह्मर्षिस्तेन कर्मणा॥ १३६॥

The Brāhmaṇa (Nārada) is sometimes called son of Kaśyapa. Because of his mean act, the Brāhmaṇa sage was afraid of the curse of Dakṣa.

यः कश्यपसुतस्याथ परमेष्ठी व्यजायत।
मानसः कश्यपस्येह दक्षशापभयात्पुनः॥ १३७॥

Parameṣṭhin was born as Kaśyapa's son. And again owing to the fear of the curse of Dakṣa, he was born as his mental son.

तस्मात्स कश्यपस्याथ द्वितीयं मानसोऽभवत्।
स हि पूर्वसमुत्पन्नो नारदः परमेष्ठिनः॥ १३८॥

His second birth was as the mental son of Kaśyapa. He was born earlier as Nārada of Parameṣṭhin.

येन दक्षस्य पुत्रास्ते हर्यश्वा इति विश्रुताः।
निन्दार्थं नाशिताः सर्वे विनष्टाश्च न संशयः॥ १३९॥

Earlier Dakṣa's sons known as Haryaśvas were annihilated for the purpose of censure. There is no doubt about it.

तस्योद्यतस्तदा दक्षः क्रुद्धो नाशाय वै प्रभुः।
ब्रह्मर्षीन्वै पुरस्कृत्य याचितः परमेष्ठिना॥ १४०॥

Lord Dakṣa became infuriated and attempted to destroy him. Placing the Brahmarṣis ahead, Dakṣa was implored by Parameṣṭhin.

ततोऽभिसंधितं चक्रे दक्षस्तु परमेष्ठिना।
कन्यायां नारदो मह्यं तव पुत्रो भवत्विति॥ १४१॥

Then Dakṣa stipulated the conditions with Parameṣṭhin– "Let Nārada be born of my daughter as your son".

ततो दक्षः सुतां प्रादात्प्रियां वै परमेष्ठिने।
तस्मात्स नारदो जज्ञे भूयः शान्तो भयादृषिः॥ १४२॥

Then Dakṣa offered his dear daughter to Parameṣṭhin. From that one, Nārada took birth. The sage became calm and ceased to be afraid.

तदुपश्रुत्य प्रियास्ते जातकौतूहलाः पुनः।
अपृच्छन्वदता श्रेष्ठं सूतं तत्त्वार्थदर्शिनम्॥ १४३॥

Having heard this, those Brāhmaṇas having curiosity provoked once again, inquired of Sūta, the best one among the orators, a displayer of the real sense of the real expressions.

ऋषय ऊचुः

कथं विनाशिताः पुत्रा नारदेन महात्मना।
प्रजापतिसुतास्ते वै प्रजाः प्राचेतसात्मजाः॥ १४४॥

The sages enquired– How were the sons of Prajāpati, the sons of Prācetasa destroyed by the noble-souled Nārada?

स तथ्यं वचनं श्रुत्वा जिज्ञासासंभवं शुभम्।
प्रोवाच मधुरं वाक्यं तेषां सर्वगुणान्वितम्॥ १४५॥

He (Sūta) having listened to the truthful expressions born of true curiosity, spoke out these sweet words endowed with all the merits.

दक्षपुत्राश्च हर्यश्वा विवर्धयिषवः प्रजाः।
समागता महावीर्या नारदस्तानुवाच ह॥ १४६॥

The sons of Dakṣa, Haryaśvas, desirous of developing the progenies, highly valiant ones, came there and Nārada spoke to them.

बालिशा बत यूयं वै न प्रजानीथ भूतलम्।
अन्तर्मूर्ध्वमधश्चैव कथं स्रक्ष्यथ वै प्रजाः॥ १४७॥

"Childish ones, O verily", all of you are not being aware of the surface of the world. What is inside, above and below, you do not know. How will you create the progenies?

किं प्रमाणं तु मेदिन्याः स्रष्टव्यानि तथैव च।
अविज्ञायेह स्रष्टव्यं अन्यथा किं तु स्रक्ष्यथ॥
अल्पं वाऽपि बहुर्वाऽ(वाऽ)पि तत्र दोषस्तु दृश्यते॥

What is the extent of the Earth? What are the things deserve to be created? And without having known, the one fit to be created, what will you create as such, lesser or greater? Therein a shortcoming is discernible.

ते तु तद्वचनं श्रुत्वा प्रयाताः सर्वतो दिशम्।
वायुं तु समनुप्राप्य गतास्ते वै पराभवम्॥ १४९॥

And those having heard the speech of Nārada, went away to various directions, and having approached the aerial zone, they came down to a disparagement.

अद्यापि न निवर्तन्ते भ्रमन्तो वायुमिश्रिताः।
एवं वायुपथं प्राप्य भ्रमन्ते ते महर्षयः॥ १५०॥

Wandering here and there and mixed up with the winds, they have not returned till date. Thus those great sages are roaming after reaching the aerial zone.

स्वेषु पुत्रेषु नष्टेषु दक्षः प्राचेतसः पुनः।
वैरिण्यामेव पुत्राणां सहस्रमसृजत्प्रभुः॥ १५१॥

On his own sons having got perished, Dakṣa Prācetasa, once again begot a thousand sons of Vīriṇī.

प्रजा विवर्धयिषवः शबलाश्वाः पुनस्तु ते।
पूर्वमुक्तं वचस्तत्र श्राविता नारदेन ह॥ १५२॥

These sons known as Śabalāśvas[1] became desirous of increasing the progenies once again. And again they were made to listen to the words spoken by Nārada as spoken earlier.

तच्छ्रुत्वा वचनं सर्वे कुमारास्ते महौजसः।
अन्योन्यमूचुस्ते सर्वे सम्यगाह महानृषिः॥
भ्रातॄणां पदवी चैव गन्तव्या नात्र संशयः॥ १५३॥

Having heard those words, all those Kumāras (Princes) of great radiance spoke to each other– "The great sage had spoken correctly. And the track of our brothers deserves to be followed here. There is no doubt in it.

ज्ञात्वा प्रमाणं पृथ्व्याश्च सुखं स्रक्ष्यामहे प्रजाः।
तेऽपि तेनैव मार्गेण प्रयाताः सर्वतोदिशम्॥
अद्यापि न निवर्तन्ते समुद्रेभ्य इवाऽऽपगाः॥ १५४॥

Having understood the extent of the Earth, we shall be able to create subjects quite easily." And they too proceeded in all the quarters in the same manner and even till date, have not returned like the streams not returning after falling into the oceans.

ततः प्रभृति वै भ्राता भ्रातुरन्वेषणे रतः।
प्रयातो नश्यति तथा तन्न कार्यं विजानता॥ १५५॥

Ever since then, a brother engaged in quest of a lost elder brother, gets himself lost. That, therefore, need not to be done deliberately.

1. Having horses of diverse colours.

नष्टेषु शबलाश्वेषु दक्षः क्रुद्धोऽभवद्विभुः।
नारदं नाशमेहीति गर्भवासं वसेति च॥ १५६॥

When the Śabalāśvas were perished, lord Dakṣa, the supreme being became infuriated and cursed Nārada– "Be ruined and endure the pain of residing in the abode of foetus (womb)".

तथा तेष्वपि नष्टेषु महात्मसु पुरा किल।
षष्टिकन्याऽसृजद्दक्षो वैरिण्यामेव विश्रुताः॥ १५७॥

Then even on those noble-souled sons getting perished, Dakṣa begot of Vairiṇī sixty daughters of great repose.

तास्तदा प्रतिजग्राह पत्न्यर्थे कश्यपः प्रभुः।
धर्मः सोमस्तु भगवांस्तथैवान्ये महर्षयः॥ १५८॥

Those daughters were accepted as wives by Lord Kaśyapa, Dharma, Soma (the Moon god), and likewise other great sages.[1]

इमां विसृष्टिं दक्षस्य कृत्स्नां यो वेद तत्त्वतः।
आयुष्मान्कीर्तिमान्धन्यः प्रजावांश्च भवत्युत॥ १५९॥

He who knows this specific progeny of Dakṣa in entirety and in reality, becomes long-lived, reputed, blessed and endowed with progeny.

इति श्रीमहापुराणे वायुप्रोक्ते प्रजापतिवंशानुकीर्तनं नाम
पञ्चषष्टितमोऽध्यायः॥ ६५॥

* * *

॥अथ षट्पष्टितमोऽध्यायः॥

Chapter 66

The illustration of the lineage of Dharma

ऋषय ऊचुः

देवानां दानवानां च दैत्यानां चैव सर्वशः।
उत्पत्तिं विस्तरेणेह ब्रूहि वैवस्वतेऽन्तरे॥ १॥

The sages spoke– You may talk of the birth in detail of the Devas, Dānavas and Daityas in the Vaivasvata Manvantara.

सूत उवाच

धर्मस्य तावद्वक्ष्यामि निसर्गं तं निबोधत।
अरुन्धती वसुर्यामी लम्बा भानुर्मरुत्वती॥ २॥
संकल्पा च मुहूर्ता च साध्या विश्वा तथैव च।
धर्मपत्न्यो दश त्वेता दक्षः प्राचेतसो ददौ॥ ३॥

Sūta replied– I shall now talk of the creation of Dharma. Listen and understand. You may know that Arundhatī, Vasu, Yāmī, Laṁbā, Bhānu, Marutvatī, Saṁkalpā, Muhūrtā, Sādhyā and Viśvā, these ten daughters were offered to Dharma as wives by Dakṣa Prācetasa.

साध्या पुत्रांस्तु धर्मस्तु साध्यान्द्वादश जज्ञिरे।
साध्या नाम महाभागाश्छन्दजा यज्ञभागिनः॥
देवेभ्यस्तान्परान्देवान्देवज्ञाः परिचक्षते॥ ४॥

Sādhyā bore to Dharma twelve sons called Sādhyas. The greatly fortunate ones were born according to their wish and were partakers of shares in the sacrifices. Those who are conversant with Devas, know them to be greater than other Gods.

ब्रह्मणो वै मुखात्सृष्टा जया देवाः प्रजेप्सया।
सर्वे मन्त्रशरीरास्ते स्मृता मन्वन्तरेष्विह॥ ५॥

From the mouth of Brahmā, got birth Jayas out of the desire for progeny. All of them having born in the form of mantras came to be known as such in the Manvantaras.

दर्शश्च पौर्णमासश्च बृहद्यच्च रथंतरम्।
चित्तिश्चैव विचित्तिश्च आकूतिः कूतिरेव च॥ ६॥
विज्ञाता चैव विज्ञातो मनो यज्ञश्च ते स्मृताः।
नामान्येतानि तेषां वै जयानां प्रथितानि च॥ ७॥

Darśa, Paurṇamāṣa, Bṛhad, Rathantara, Citti, Vicitti, Ākūti, Kūti, Vijñātā, Vijñāta, Manas and Yajña– these names of those Jayas are well-known.

ब्रह्मशापेन ते जाताः पुनः स्वायंभुवे जिताः।
स्वारोचिषे वै तुषिताः सत्याश्चैवोत्तमे पुनः॥ ८॥

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

By the curse of Brahmā, they were born again in the Svāyaṁbhuva Manvantara as Jatas. They were born again in the Svārociṣa Manvantara as Tuṣitās and Satyas in the Auttama Manvantara.

तामसे हरयो नाम वैकुण्ठा रैवतान्तरे।
साध्याश्च चाक्षुषे नाम्ना छन्दजा जज्ञिरे सुराः॥ ९॥

In the Tāmasa Manvantara, they were born as Haris and Vaikuṇṭhas in the Raivata Manvantara. They were reborn as Sādhyas as per their will in the Cākṣuṣa Manvantara.

धर्मपुत्रा महाभागाः साध्या ये द्वादशामराः।
पूर्वं स्म अनुसूयन्ते चाक्षुषस्यान्तरे मनोः॥ १०॥

The highly fortunate sons of Dharma, the twelve deathless Sādhyas, had been formerly born in the Cākṣuṣa Manvantara.

स्वारोचिषेऽन्तरेऽतीता देवा ये वै महौजसः।
तुषिता नाम तेऽन्योन्यमूचुर्वै चाक्षुषेऽन्तरे॥ ११॥

In the Cākṣuṣa Manvantara, the gods of great radiance who happened to be in the Svārociṣa Manvantara, they mutually called themselves as Tuṣitās and spoke to one another.

किंचिच्छिष्टे तदा तस्मिन्देवा वै तुषिताऽब्रुवन्।
इतरेतरं महाभागान्वयं साध्यान्प्रविश्य वै॥
मन्वन्तरे भविष्यामस्तन्नः श्रेयो भविष्यति॥ १२॥

When the duration of Svārociṣa Manvantara remained but little, the Tuṣitās spoke out mutually– "We shall enter into the blessed Sādhyas shall born in the Manvantara. Then our beneficence shall come about as such."

एवमुक्त्वा तु ते सर्वं चाक्षुषस्यान्तरे मनोः।
तस्माद्द्वादशसंभूता धर्मात्स्वायंभुवात्पुनः॥ १३॥

This way having spoken, all those in the Manvantara of Cākṣuṣa Manu, took birth as the twelve sons of Dharma, son of Svayaṁbhū.

नरनारायणौ तत्र जज्ञाते पुनरेव हि।
विपश्चिदिन्द्रो यश्चाऽऽसीत्तथा सत्यो हरिश्च तौ॥
स्वारोचिषेऽन्तरे पूर्वमास्तां तौ तुषितौ सुरौ॥ १४॥

Nara and Nārāyaṇa then took birth once again there. Vipaścit who was Indra and likewise Satya who was Hari happened to be those two Tuṣitās gods in the Svārociṣa Manvantara earlier.

तुषितानां तु साध्यत्वे नामान्येतानि वक्ष्यते।
मनोऽनुमन्ता प्राणश्च नरो यानश्च वीर्यवान्॥ १५॥
चित्तिर्हयो नयश्चैव हंसो नारायणस्तथा।
प्रभवोऽथ विभुश्चैव साध्या द्वादश जज्ञिरे॥ १६॥

When Tuṣitās became Sādhyas, these names are announced– Manas, Anumantā, Prāṇa, Nara, the valiant Yāna, Citti, Haya, Naya, Haṁsa, Nārāyaṇa, Prabhava and Vibhu. They were born as the twelve Sādhyas.

स्वायंभुवेऽन्तरे पूर्वं ततः स्वारोचिषे पुनः।
नामान्यासन्पुनस्तानि तुषितानां निबोधत॥ १७॥

In the Svāyaṁbhuva Manvantara earlier, and later in the Svārociṣa Manvantara, these names happened to be those of the Tuṣitās. Those you may know.

प्राणोऽपानस्तथोदानः समानो व्यान एव च।
चक्षुः श्रोत्रं तथा प्राणः स्पर्शो बुद्धिर्मनस्तथा॥ १८॥

The names were– Prāṇa, Apāna, Udāna, Samāna, Vyāna, Cakṣus, Śrotra, Prāṇa, Sparśa, Buddhi and Manas.

प्राणापानावुदानश्च समानो व्यान एव च।
नामान्येतानि पूर्वं नु तुषितानां स्मृतानि ह॥ १९॥

Formerly only these name of the Tuṣitās were remembered– Prāṇa, Apāna, Udāna, Samāna and Vyāna.

वसोस्तु वसवः पुत्राः साध्यानां मनुजाः स्मृताः।
धरो ध्रुवश्च सोमश्च आपश्चैवानलोऽनिलः॥
प्रत्यूषश्च प्रभासश्च वसवोऽष्टौ प्रकीर्तिताः॥ २०॥

Of Vasu, the sons were Vasus and they are remembered as the younger brothers of Sādhyas. The eight glorified Vasus are– Dhara, Dhruva, Soma, Āpa, Anala, Anila, Pratyūṣa and Prabhāsa.

धरस्य पुत्रो द्रविणो हुतहव्यवहस्तथा।
ध्रुवपुत्रो भवो नाम्ना कालो लोकप्रकालनः॥ २१॥

Of Dhara, the sons were Draviṇa and Hutahavyavaha; likewise of Dhruva, the son was Bhava by name, who in the name of Kāla became the impeller of the worlds.

सोमस्य भगवान्वर्चा बुधश्च ग्रहबोधनः।
रोहिण्यां तौ समुत्पन्नौ त्रिषु लोकेषु विश्रुतौ॥ २२॥

Soma's sons were adorable Varcā and Budha who is known as a planet. Of Rohiṇī, these two were born well-known in the triad of worlds.

धारोर्मिकलिलाश्चैव त्रयश्चन्द्रमसः सुताः।
आपस्य पुत्रो वैतण्ड्यः शमः शान्तस्तथैव च॥ २३॥

Dhāra, Ūrmi and Kalila– these were the three sons of Candramas (Moon-god). Āpa's sons were Vaitaṇḍya, Śama and Śānta.

स्कन्दः सनत्कुमारश्च जज्ञे पादेन तेजसः।
अग्निपुत्रः कुमारस्तु शरस्तम्बे व्यजायत॥
तस्य शाखो विशाखश्च नैगमेयश्च पृष्ठजाः॥ २४॥

Skanda and Sanatkumāra were born of the fourth part of Tejas (fire). Of Agni, the son Kumāra was born in the Śara grove (a kind of reed). Śākha, Viśākha and Naigameya were his younger brothers.

अनिलस्य शिवा भार्या तस्याः पुत्रो मनोजवः।
अविज्ञातगतिश्चैव द्वौ पुत्रावनिलस्य च॥ २५॥

Of Anila (Wind-god), the spouse was Śivā. Her sons happened to be Manojava and Avijñātagati.

प्रत्यूषस्य विदुः पुत्र ऋषिर्नाम्ना तु देवलः।
द्वौ पुत्रौ देवलस्यापि क्षमावन्तौ मनीषिणौ॥ २६॥

Of Pratyūṣa, the son was Ṛṣi Devala by name. Devala had two sons Kṣamāvān and Manīṣi.

बृहस्पतेस्तु भगिनी वरस्त्री ब्रह्मचारिणी।
योगसिद्धा जगत्कृत्स्नमसक्ता विचरत्युत॥ २७॥

Bṛhaspati's sister was a celibate and an excellent female accomplished in Yoga. Detached to the wordly affairs, she roamed in the entire world.

प्रभासस्य तु या भार्या वसूनामष्टमस्य ह।
विश्वकर्मा सुतस्तस्या जातः शिल्पिप्रजापतिः॥ २८॥

She became the spouse of Prabhāsa, the eighth of the Vasus and had a son named Viśvakarmā was the Prajāpati of all *Śilpis* (architects).

स कर्ता सर्वशिल्पानां त्रिदशानां च वर्धकिः।
भूषणानां च सर्वेषां कर्ता कारयिता च सः॥ २९॥

He was the architect of all the arts and crafts and carpenter of the gods. He makes and causes others to make ornaments.

सर्वेषां च विमानानि देवतानां करोति सः।
मानुषाश्चोपजीवन्ति यस्य शिल्पानि शिल्पिनः॥ ३०॥

Of all the gods, he creates the Vimānas (the aerial cars). The human beings subsist upon his architectural structures and mechanical arts.

विश्वे(श्व)देवास्तु विश्वाया जज्ञिरे दश विश्रुताः।
क्रतुर्दक्षः श्रवः सत्यः कालः कामो धुनिस्तथा॥ ३१॥
कुरुवान्प्रभवांश्चैव रोचमानश्च ते दश।
धर्मपुत्राः स्मृता ह्येते विश्वायां जज्ञिरे शुभाः॥ ३२॥

The ten well known Viśvedevas were born of Viśvā. Kratu, Dakṣa, Śravas, Satya, Kāla, Kāma, Dhuni, Kuruvān, Prabhavān and Rocamāna were the ten as such. They are all known as the ten son of Dharma. They were the auspicious sons born of Viśvā.

मरुत्वत्यां तु मरुतो भानवो भानुजाः स्मृताः।
मुहूर्ताश्च मुहूर्तायां घोषं लम्बा व्यजायत॥ ३३॥

From Marutvatī was born Marutvants. The Bhānu groups were remembered as the sons of Bhānu and the Muhūrtas were born of Muhūrta. Laṁbā gave birth to Ghoṣa.

संकल्पायां तु संजज्ञे विद्वान्संकल्प एव च।
नागवीथ्यस्तु जाम्यां च पथत्रयसमाश्रिताः॥ ३४॥

From Saṁkalpā was born the learned

Saṁkalpa. The Nāgavīthīs consisting of three paths were born of Jāmī.

पृथिवीविषयं सर्वमरुन्धत्यां व्यजायत।
एष सर्गः समाख्यातो विद्वान्धर्मस्य शाश्वतः॥ ३५॥

Arundhatī gave birth to all objects on the Earth. Thus the intellected and eternal creation of Dharma has been narrated.

मुहूर्ताश्चैव तिथ्यश्च पतिभिः सह सुव्रताः।
नामतः संप्रवक्ष्यामि ब्रुवतो मे निबोधत॥ ३६॥

I shall now talk to you about the names of *Muhūrtas* and *Tithis* along with their presiding lords. O men of holy rites! Try to understand me while I talk of them.

अहोरात्रविभागश्च नक्षत्राणि समासतः।
मुहूर्ताः सर्वनक्षत्रा अहोरात्रविदस्तथा॥ ३७॥

I shall mention the divisions of days and nights, the constellations quite briefly, all the Muhūrtas and all the planets appearing during days and nights.

अहोरात्रकलानां तु षट्शतीत्यधिका स्मृता।
रवेर्गतिविशेषेण सर्वेषु ऋतुमिच्छतः॥ ३८॥

Kalās accounting to six hundred are mentioned during days and nights. The manifestation of Ṛtus is based on the special movement of the Sun.

ततो वेदविदश्चैतां तिथिमिच्छन्ति पर्वसु।
अविशेषेषु कालेषु योज्यः स पितृदानतः॥ ३९॥

The scholars of Vedas calculate *Tithis* as the basis of festivals. They employ different occasions for the purpose of charitable gifts on behalf of the manes.

रौद्रः सार्वस्तथा मैत्रः पिण्ड्यवासव एव च।
आप्योऽथ वैश्वदेवश्च ब्राह्मो मध्याह्नसंश्रिताः॥ ४०॥

Raudra, Sārva, Maitra, Piṇḍya, Vāsava, Āpya, Vaiśvadeva, Brāhma and Madhyāhna– these are the divisions by name in a day.

प्राजापत्यस्तथा ऐन्द्रस्तथेन्द्रो निर्ऋतिस्तथा।
वारुणश्च तथाऽर्यम्णो भागाश्चापि दिनाश्रिताः॥ ४१॥

एते दिनमुहूर्ताश्च दिवाकरविनिर्मिताः।
शंकुच्छायाविशेषेण वेदितव्याः प्रमाणतः॥ ४२॥

Prājāpatya, Aindra, Indra, Nirṛti, Vāruṇa, Āryamṇa and Bhāga– these Muhūrtas of the day are caused by the Sun by the shadow proper of a Śaṅku (a sine of an altitude). They are to be *known in accordance with their magnitude* by means of the gnomons.

अजास्तथाऽहिर्बुध्न्यश्च पूषा हि यमदेवताः।
आग्नेयश्चापि विज्ञेयः प्राजापत्यस्तथैव च॥ ४३॥
ब्राह्मसौम्यस्तथाऽऽदित्यो बार्हस्पत्योऽथ वैष्णवः।
सावित्रोऽथ तथा त्वष्ट्रो वायव्यश्चेति संग्रहः॥ ४४॥

Aja[1] (the sign Aries), Ahir-Budhnya, Pūṣā, Yamadevatā, Āgneya, Prājāpatya, Brāhma, Saumya, Āditya, Bārhaspatya, Vaiṣṇava, Sāvitra, Tvaṣṭā and Vāyavya are the collection of Muhūrtas.

एकरात्रिमुहूर्ताः स्युः क्रमोक्ता दश पञ्च च।
इन्दोर्गत्युदया ज्ञेया नालिकाः पादिकास्तथा॥
कालावस्थास्त्विमास्त्वेते मुहूर्ता देवताः स्मृताः॥ ४५॥

These are the fifteen Muhūrtas in order of one night. The developments of the movement and rising of the moon is to be known as *Nālikā* or the Pāda of its rise. These are the divisions of time remembered as Muhūrtas. Their presiding Devatas are also mentioned.

सर्वग्रहाणां त्रीण्येव स्थानानि विहितानि च।
दक्षिणोत्तरमध्यानि तानि विद्याद्यथाक्रमम्॥ ४६॥

Of all the *grahas* or planets, there are three positions ordained as such– southern, northern and the middle ones. One may know them as per descending order.

स्थानं जारद्गवं मध्ये तथैरावतमुत्तरम्।
वैश्वानरं दक्षिणतो निर्दिष्टमिह तत्त्वतः॥ ४७॥

The place Jāradgava is the middle, the place Airāvata is the northern one and Vaiśvānara has

1. These are all astronomical terms required to be identified by comparison with the terminology of Bṛhat Saṁhitā and other works.

been indicated as the southern one as per factual presentation.

अश्विनी कृत्तिका याम्या नागवीथिरिति स्मृता।
पुष्योऽश्लेषापुनर्वसू वीथिरैरावती मता॥
तिस्रस्तु वीथयो ह्येता उत्तरो मार्ग उच्यते॥४८॥

The constellations– Aśvinī, Kṛttikā and Yāmyā are known as Nāgavīthī (Moon's path through the asterism Svāti or Aśvinī, Bhariṇī and Kṛttikā)[1]. The constellations Puṣya, Āśleṣā and Punarvasu become known as Airāvatī Vīthī. These three Vīthīs are enunciated as the northern path.

पूर्वोत्तरे फाल्गुन्यौ च मघा चैवार्यमी स्मृता।
हस्तचित्रे तथा स्वाती गोवीथीत्यभिशब्दिता॥४९॥

The constellations Pūrvāphālgunī, Uttarāphālgunī and Maghā are well known as Aryamī vīthī. The constellations Hasta, Citrā and Svātī are declared as Govīthī.

ज्येष्ठा विशाखाऽनुराधा वीथि जारद्गवी स्मृता।
एतास्तु वीथयस्तिस्रो मध्यमो मार्ग उच्यते॥५०॥

The constellations Jyeṣṭhā, Viśākhā and Anurādhā are known as Jāradgavī Vīthī. These three Vīthīs verily, constitute the middle path.

मूलं चाऽऽषाढे द्वे चापि अजवीथ्यभिशब्दिता।
श्रवणं च धनिष्ठा च गार्गी शतभिषक्तथा॥५१॥

Mūla, Pūrvāṣāḍhā, Uttarāṣāḍhā– these three constellations are decalred as Ajavīthī. And the constellations Śravaṇa, Dhaniṣṭhā and Śatabhiṣak are the Gārgī Vīthī.

वैश्वानरी भाद्रपदे रेवती चैव कीर्तिता।
स्मृता वीथ्यस्तु तिस्रस्ता मार्गो वै दक्षिणो बुधैः॥५२

The constellations Pūrvā Bhādrapadā, Uttarā Bhādrapadā and Revatī are known as Vaiśvānarī (Vīthī). These three Vīthīs are remembered by the wise ones to be in the southern path.

सप्तविंशत्तु याः कन्या दक्षः सोमाय ता ददौ।
सर्वा नक्षत्रनाम्न्यस्ता ज्योतिषे चैव कीर्तिताः॥
तासामपत्यान्यभवन्दीप्तान्यमिततेजसा॥५३॥

Twenty seven maidens (constellations) that Dakṣa bestowed on Soma (Moon-god) are glorified as Nakṣatras or planets well known in the science of astronomy. Their progenies are refulgent ones having indefinite splendour.

यास्तु शेषास्तदा कन्याः प्रतिजग्राह कश्यपः।
चतुर्दश महाभागाः सर्वास्ता लोकमातरः॥५४॥

Of those the surviving ones, Kaśyapa married fourteen blessed daughters, all being the mothers of the Universe.

अदितिर्दितिर्दनुः काला अरिष्टा सुरसा तथा।
सुरभिर्विनता चैव ताम्रा क्रोधवशा इरा।
कद्रूर्मुनिश्च धर्मज्ञः प्रजास्तासां निबोधत॥५५॥

They were– Aditi, Diti, Danu, Kālā, Ariṣṭā, Surasā, Surabhi, Vinatā, Tāmrā, Krodhavaśā, Irā, Kadru and Muni. O Dharmajña, you may listen and understand their progenies.

चारिष्णवेऽन्तरेऽतीते ये द्वादश पुरोगमाः।
वैकुण्ठा नाम ते साध्या बभूवुश्चाक्षुषेऽन्तरे॥५६॥

The twelve Vaikuṇṭha gods who were prominent in the Cāriṣṇava Manvantara that has passed, became Sādhyas, in the Cākṣuṣa Manvantara.

उपस्थितेऽन्तरे ह्यस्मिन्पुनर्वैवस्वतस्य ह।
आराधिता ह्यदित्या ते समेत्याऽऽहुः परस्परम्॥५७॥

On the arrival of the present Vaivasvata Manvantara, they were propitiated as such by Aditi. They having gathered together spoke out mutually.

एतामेव महाभागामदितिं संप्रविश्य वै।
वैवस्वतेऽन्तरे ह्यस्मिन्योगादर्धेन तेजसः॥५८॥
गच्छामः पुत्रतामस्यास्तत्रः श्रेयो भविष्यति।
अदित्यास्तु प्रसूतानामादित्यत्वं भविष्यति॥५९॥

1. If the moon be glossy, thick, of even horns, extensive high in the sky, moving north in the Nāga avenue, (viz. Bharaṇī, Kṛttikā and Svāti) aspected by benefices and accompanied by malefic, he would confer great joy and happiness on humanity (Bṛhat Saṁhitā, English Translation pp. 399-400, M.R.K. Bhaṭṭa edition).

"Having entered into this blessed Aditi alone, in the Vaivasvata Manvantara by means of our Yogic splendour, we shall become her sons. Then only we shall have our beneficence done. Those born from Aditi shall be remembered as Ādityas".

एवमुक्त्वा तु ते सर्वे चाक्षुषस्याऽन्तरे मनोः।
जज्ञिरे द्वादशाऽऽदित्या मारीचात्कश्यपात्पुनः॥६०॥

Having said so, all of them were born as the twelve Ādityas from Kaśyapa, the son of Marīci, in the Cākṣuṣa Manvantara.

शतक्रतुश्च विष्णुश्च जज्ञाते पुनरेव हि।
वैवस्वतेऽन्तरे ह्यस्मिन्नरनारायणौ सुरौ॥६१॥

Śatakratu (Indra) and Viṣṇu took birth once again in the present Vaivasvata Manvantara as Nara and Nārāyaṇa.

तेषामपि हि देवानां निधनोत्पत्तिरुच्यते।
यथा सूर्यस्य लोकेऽस्मिन्नुदयास्तमयावुभौ॥
प्रजापतेश्च विष्णोश्च भवस्य च महात्मनः॥६२॥

Birth and death are mentioned to happen even to those Devas. Just as the Sun rises and sets in this world, similarly there is manifestation and dissolution to the noble souls– Prajāpati, Viṣṇu and Bhava or Śiva.

श्रेष्ठानुश्रविके यस्माच्छक्ताः शब्दादिलक्षणे।
अष्टात्मकेऽणिमाद्ये च तस्मात्ते जज्ञिरे सुराः॥६३॥

These gods were born because they are attached to the great Vedic tradition as well as worldly objects like sound and the eightfold super-human powers like *Aṇimā* (minuteness).

इत्येष विषये रागः संभूत्याः कारणं स्मृतम्।
ब्रह्मशापेन संभूता जयाः स्वायंभुवे जिताः॥६४॥

The attachment to sensual objects became known as the cause of regeneration. Because of the curse of Brahmā, the Jayās were born in the Svāyaṁbhuva Manvantara as Jitas.

स्वारोचिषे वै तुषिताः सत्याश्चैवोत्तमे पुनः।
तामसे हरयो देवा जाताश्चारिष्णवे तु वै।
वैकुण्ठाश्चाक्षुषे साध्या आदित्याः सांप्रते पुनः॥६५॥

In the Svārociṣa Manvantara, they were born as Tuṣitas and Satyas again in the Uttama Manvantara. In Tāmasa Manvantara, Devas were born as Haris, Vaikuṇṭhas in the Cāriṣṇava Manvantara, Sādhyas in the Cākṣuṣa Manvantara and Ādityas in the current Manvantara.

धाताऽर्यमा च मित्रश्च वरुणोंऽशो भगस्तथा।
इन्द्रो विवस्वान्पूषा च पर्जन्यो दशमः स्मृतः॥६६॥
ततस्त्वष्टा ततो विष्णुरजघन्योऽजघन्यजः।
इत्येते द्वादशाऽऽदित्याः कश्यपस्य सुताः स्मृताः॥६७

Dhātā, Aryamā, Mitra, Varuṇa, Aṁśa, Bhaga, Indra, Vivasvān, Pūṣan, Parjanya, the tenth one, Tvaṣṭā and Viṣṇu, the last but not the least, are remembered as the twelve Ādityas, the sons of Kaśyapa.

सुरभी कश्यपाद्रुद्रानेकादश विजज्ञिरे।
महादेवप्रसादेन तपसा भाविता सती॥६८॥

Surabhī from Kaśyapa gave birth to eleven Rudras. By the grace of Mahādeva and by her penance, she became recognised as Satī.

अङ्गारकं तथा सर्पं निर्ऋतिं सदसस्पतिम्।
अजैकपादहिर्बुध्नमूर्ध्वकेतुं ज्वरं तथा॥६९॥
भुवनं चेश्वरं मृत्युं कपालं चैव विश्रुतम्।
देवानेकादशैतांस्तु रुद्रांस्त्रिभुवनेश्वरान्॥
तपसा तेन महता सुरभी तानजीजनत्॥७०॥

The eleven Rudras were– Aṅgāraka, Sarpa, Nirṛti, Sadasaspati or Bṛhaspati, Ajaikapāda, Ahirbudhnya, Ūrdhvaketu, Jvara, Bhuvaneśvara, Mṛtyu and Kapāla who was famous. Surabhī by that great penance, gave birth to (all) these gods, the eleven Rudras, the overlords of the triads of worlds.

ततो दुहितरावन्ये सुरभी द्वे व्यजायत।
रोहिणी चैव रुद्राभा गान्धारी च यशस्विनी॥७१॥

Then Surabhī gave birth to two daughters– Rohiṇī having the lustre of Rudra Gāndhārī, the reputed one.

रोहिण्यां जज्ञिरे कन्याश्चतस्रो लोकविश्रुताः।
सुरूपा हंसकीला च भद्रा कामदुघा तथा॥
सुषुवे कामदुघा तु सुरूपा तनयद्वयम्॥७२॥

Of Rohiṇī were born four daughters, well-known in the Universe. They were– Surūpā, Haṁsakīlā, Bhadrā and Kāmadughā. Kāmadughā and Surūpā gave birth to two sons.

हंसकीला नृमहिषा भद्रायास्तु व्यजायत।
विश्रुतास्तु महाभागा गन्धर्वा वाजिनः सुताः॥७३॥

Haṁsakīlā gave birth to Nṛpa (king) and sages and Bhadrā gave birth to famous and blessed Gandharvas, the sons of Vājin (horse).

उच्चैःश्रवास्तदा जाताः खेचरास्ते मनोजवाः।
श्वेताः शोणाः पिशङ्गाश्च सारङ्गा हरितार्जुनाः॥
रुद्रा देवोपवाह्यास्ते गन्धर्वयोनयो हयाः॥७४॥

The horses Uccaiśrāvas were born then; they roamed about in the sky with the speed of mind. They were of different colours, white, red, tawny, deer-coloured, green, grey and also of the lustre of Rudra. These ones were of Gandharva wombs. They were the vehicles of the Devas.

भूयो जज्ञे सुरभ्यास्तु श्रीमांश्चन्द्राभसुप्रभः।
वृषो दक्ष इति ख्यातः कण्ठे मणिदलप्रभः॥७५॥
स्रग्वी ककुद्मी द्युतिमानमृतालयसंभवः।
सुरभ्यनुमते दत्तो ध्वजो माहेश्वरस्तु सः॥७६॥

Again was born of Surabhī, the illustrious one Candrābhasuprabha. He was glorious and had the great lustre like that of the moon. He had a garland on and was lustrous with a big lump. He was born of the storehouse of nectar. With the permission of Surabhī, he was given to Maheśvara as his banner.

इत्येते कश्यपसुता रुद्रादित्याः प्रकीर्तिताः।
धर्मपुत्राः स्मृताः साध्या विश्वे च वसवस्तथा॥७७॥

This way, these sons of Kaśyapa, Rudras and Ādityas have been glorified. Sādhyas, Viśvedevas and Vasus are remembered as the sons of Dharma.

अरिष्टनेमिपत्नीनामपत्यानीह षोडश।
बहुपुत्रस्य विदुषश्चतस्रो विद्युतः स्मृताः॥
प्रत्यङ्गिरसजाः श्रेष्ठा ऋचो ब्रह्मर्षिसत्कृताः॥७८॥

Of the spouses of Ariṣṭanemi, progenies were sixteen and the sons of learned Bahuputra became known as Vidyuts. The excellent Ṛks honoured by Brahmarṣis are born of Pratyaṅgirasa.

कृशाश्वस्य तु देवर्षेर्देवप्रहरणाः स्मृताः।
एते युगसहस्रान्ते जायन्ते पुनरेव हि॥७९॥
सर्वे देवगणा विप्रास्त्रयस्त्रिंशत्तु च्छन्दजाः।
एतेषामपि देवानां निरोधोत्पत्तिरुच्यते॥८०॥

The sons of Kṛśāśva, the celestial sage, became known as Devapraharaṇas. These ones at the culmination of thousands of Yugas take birth once again. O Brāhmaṇas, all the thirty-three groups of Devas are *Chandajas*[1]. Of these gods, the restraint and birth is being dilated upon.

यथा सूर्यस्य लोकेऽस्मिन्नुदयास्तमयावुभौ।
एते देवनिकायास्ते संभवन्ति युगे युगे॥८१॥

Just as the sun rises and sets in this world, so also these groups of Devas get birth in every Yuga (age).

ऋषय ऊचुः

साध्याश्च वसवो विश्वे रुद्रादित्यास्तथैव च।
आभिजात्या प्रभावैश्च कर्मभिश्चैव विश्रुताः॥८२॥

The sages remarked– How were Sādhyas, Vasus, Viśvedevas, Rudras and Ādityas famous by the nobility of their birth and well-known by their actions and powers?

प्रजापतेश्च विष्णोश्च भवस्य च महात्मनः।
अन्तरं ज्ञातुमिच्छामो यश्च यस्माद्विशिष्यते॥८३॥
यश्च यस्मात्प्रभवति यश्च यस्मिन्प्रतिष्ठितः।
ज्यायान्यो मध्यमश्चैव कनीयान्यश्च तेषु वै॥८४॥

Of Prajāpati, Viṣṇu and Śiva (Bhava), the

1. Born from Vedic chandas or mantras.

great souled one, we want to know as to who excels whom among them? Who originates from whom? Who is established in whom? Who among them is superior, the middling and inferior one?

प्रधानभूतो यस्तेषां गुणभूतश्च तेषु यः।
कर्मभिश्चाभिजात्या प्रभावेण च यो महान्॥
एतत्प्रब्रूहि नः सर्वं त्वं हि वेत्थ यथायथम्॥८५॥

Who is the most greatest among them? And among them, who is most important one by merits of actions, nobility of birth and by capacity? These you may tell us the way you understand in a serial order.

सूत उवाच

अत्र वो वर्णयिष्येऽहमन्तरं तेषु यत्स्मृतम्।
यद्ब्रह्मविष्णुरुद्राणां शृणुध्वं मे विवक्षतः॥८६॥

Sūta replied– In this context I shall talk (or describe) unto you the difference or distinctness that is remembered among them. Listen to what I am going to say as to difference among Brahmā, Viṣṇu and Rudra.

राजसी तामसी चैव सात्त्विकी चैव ताः स्मृताः।
तन्वः स्वयंभुवः प्रोक्ता काले काले भवन्ति याः॥८७

The bodies of Svayaṁbhū Lord spoken of as such (exist) from time to time are proclaimed as Rājasa, Tāmasa and Sāttvika.

एतासामन्तरं वक्तुं नैव शक्यं द्विजोत्तमाः।
गुणवृद्धिनिबद्धत्वाद्द्विधानुग्रहबन्धतः॥८८॥

The variation among these bodies is not possible to illustrate, O Brāhmaṇas! owing to their dependence upon the increase of merits and the two-fold bondage due to *Anugraha* (favouring) and *Nigraha* (controlling).

प्रवृत्तिं च निवृत्तिं च गुणवृद्धिमिह द्विजः।
यथाशक्त्या प्रवक्ष्यामि तनूनां तन्निबोधत॥८९॥

O Brāhmaṇas, according to my ability, I shall recount *Pravṛtti* (activity), *Nivṛtti* (desistance from activity) and the increase of the *Guṇas* (merits) of the bodies. Listen and understand it.

ब्राह्मी तु राजसी तेषां कालाख्या तामसी स्मृता।
सात्त्विकी पौरुषी चैव कर्म तासां निबोधत॥९०॥

Brāhmī is the Rājasī among them and the one named *Kālā* is Tāmasī among them and Sāttvikī and Pauruṣī among them you may know as such.

एका तु कुरुते तासां राजसी सर्वतः प्रजाः।
एका चैवार्णवस्था तु साऽनुगृह्णाति सात्त्विकी॥
एका सा क्षिपते काले तामसी ग्रसते प्रजाः॥९१॥

First among them, the Rājasa body creates all the subjects; the Sāttvika one staying in the ocean, blesses; and the Tāmasa one swallows the subjects and overthrows them at the proper time.

रजसा तु समुद्रिक्तो ब्रह्मा संभवते यदा।
पुरुषाख्या तदा तस्य सात्त्विकी विनिवर्तते॥९२॥

When god Brahmā manifests himself with the resurgence of Rajas guṇa, the Sāttvika body named Puruṣa vanishes.

यदा भवति कालात्मा उद्रेकात्तमसस्तु सः।
ब्रह्माख्या सा तदा त्वस्य राजसी विनिवर्तते॥९३॥

When it develops the form of Kāla owing to the development of Tamoguṇa, the Rājasī form designated as Brahmā disappears.

सत्त्वोद्रेकात्तु पुरुषो यदा भवति स प्रभुः।
कालाख्या सा तदा तस्य पुनर्न भवतीति वै॥९४॥

Owing to the excess of Sattva, the lord becomes Puruṣa, the body named Kāla ceases to exist.

क्रमात्तस्य निवर्तन्ते रूपं नाम च कर्म च।
त्रैलोक्ये वर्तमानस्य सर्गानुग्रहनिग्रहैः॥९५॥

In due order, the form, nomenclature and activity of the Lord in favouring and controlling those prevailing in the triad of worlds, disappear.

यदा भवति ब्रह्मा च तदा चान्तरमुच्यते।
यदा च पुरुषो ब्रह्मा न चैव पुरुषस्तु सः॥९६॥

When Brahmā manifests himself the

difference is declared as such. When the lord is Brahmā, Puruṣa does not exist.

यदा च पुरुषो भवति ब्रह्मा न भवते तदा।
यदा भक्षद्भवति हि तदा न पुरुषस्तु सः॥ ९७॥

And when Puruṣa gets into being, Brahmā does not get into being and when he exists as the consuming one then even he does not become a Puruṣa.

यदा भद्रो भवेद्भूयो ब्रह्मा न भवते तदा।
यदा न भवति ब्रह्मा न चैव पुरुषस्तु सः॥ ९८॥

When Bhadra may come into being again, Brahmā does not get into being. And when Brahmā does not exist, then the Puruṣa also fails to exist.

मणिर्विभजते वर्णान्विचित्रान्स्फटिके यथा।
वैमल्यादाश्रयवशात्तद्वर्णः स्यात्तदञ्जनः॥ ९९॥
तदा गुणवशात्तस्य स्वयंभोरनुरञ्जनम्।
एकत्वे च पृथक्त्वे च प्रोक्तमेतन्निदर्शनम्॥ १००॥

Just as a gem assumes various colours due to its purity, and as a result of the contact with other objects, the colours and sizes being in accordance with those objects, so also the self-born assumes shapes and sizes due to the merits. In its singleness and separateness this is the example cited.

एको भूत्वा यथा मेघः पृथक्त्वेनावतिष्ठते।
रूपतो वर्णतश्चैव तथा गुणवशात्तु सः॥ १०१॥
भवत्येको द्विधा चैव त्रिधा मूर्तिविनाशनात्।
एको ब्रह्माऽन्तकृच्चैव पुरुषश्चेति ये त्रयः॥ १०२॥

Just as the cloud having assumed a single form, gets established in distinctness as per colour, so also the self-born Lord though single one assumes different forms due to Guṇas and assumes one, two or three forms. The single entity has the three forms of Brahmā, the creator, annihilator and Puruṣa.

एकस्यैताः स्मृतास्तिस्रस्तनवस्तु स्वयंभुवः।
ब्राह्मी च पौरुषी चैव अन्तकारी च ते त्रयः॥ १०३॥

These three bodies are remembered as those of the single Svayaṁbhuva. Brāhmī, Pauruṣī and Antakārī– these are the three bodies.

तत्र या राजसी तस्य तनुः सा वै प्रजाकरी।
या तामसी तु कालाख्या प्रजाक्षयकरी तु सा॥
सात्त्विकी पौरुषी या तु सानुग्रहकरी स्मृता॥ १०४॥

Herein what is known as His Rājasī body is verily the creator of subjects. What is called the Tāmasī form is verily the destroyer of progeny. And Sāttvika form called Pauruṣa is deemed as the endower of grace.

राजस्या ब्रह्मणोंऽशेन मरीचिः कश्यपोऽभवत्।
तामसी चान्तकृद्या तु तदंशेनाभवद्भवः॥ १०५॥

From the Rājasī incarnation of Brahmā, Marīci and Kaśyapa were born. From the Tāmasī form that causes dissolution was born Bhava.

सात्त्विकी पौरुषी या सा तस्यांशो विष्णुरुच्यते।
त्रैलोक्ये ताः स्मृतास्तिस्रस्तनवस्तु स्वयंभुवः॥ १०६॥

The Sāttvikī or Pauruṣī form is called Viṣṇu. These three bodies of the self-born are thus remembered in the three worlds.

नानाप्रयोजनार्था हि कालोऽवस्थां करोति यः।
ब्रह्मत्वेन प्रजाः सृष्ट्वा विष्णुत्वेनानुगृह्य च॥
वैष्णव्याऽनुगृहीतास्ता रौद्र्याऽनुग्रसते पुनः॥ १०७॥

The supreme being Kāla, assumes states for different functions such as creating progenies in the state of Brahmā, supporting them in the status of Viṣṇu and devouring in the guise of Rudra, the subjects who had been blessed by the Vaiṣṇava form.

एकः स्वयंभुवः कालस्त्रिभिस्त्रीन्वै करोति सः।
सृजते चानुगृह्णाति प्रजाः संहरते तथा॥ १०८॥

The Self-born one, Kāla, performs three activities through the three bodies. It creates, supports and annihilates the subjects.

इत्येताः कथितास्तिस्रस्तनवस्तु स्वयंभुवः।
प्राजापत्या च रौद्री च वैष्णवी चैव ताः स्मृताः॥ १०९

This way have been declared the three forms of the self-born lord. They are– Prājāpatya (belonging to Prajāpati), Raudra (belonging to Rudra) and Vaiṣṇava (belonging to Viṣṇu).

एका तनुः स्मृता वेदे धर्मशास्त्रे पुरातने।
सांख्ययोगपरैर्वीरैः पृथक्त्वैकत्वदर्शिभिः॥
अभिजातप्रभावज्ञैर्ऋषिभिस्तत्त्वदर्शिभिः॥ ११०॥

Only one body is declared in the Vedas, Dharmaśāstras and in the ancient schools of Sāṁkhya and Yoga by the intelligent sages who could see both analytically and synthetically, the knowers of the influence of nobility, the observers of Reality.

एकत्वे च पृथक्त्वे च तासु भिन्नाः प्रजास्त्विह।
इदं परमिदं नेति ब्रुवन्तो भिन्नदर्शनाः॥ १११॥

In the matter of unity and diversity there happens to be the progenies of different opinions. The diverse opinioned ones say– "This is great and this not so."

ब्रह्माणं कारणं केचित्केचित्प्राहुः प्रजापतिम्।
केचिच्छिवं परत्वेन प्राहुर्विष्णुं तथाऽपरे॥
अविज्ञानेन संसक्ता सक्ता रत्यादिचेतसा॥ ११२॥

Some declared Brahmā as the cause of the Universe as Prajāpati, some opined as Śiva and some declared Viṣṇu as the supreme one. Out of ignorance and with the mind vitiated by passion, attachment etc. they think like this.

तत्त्वं कालं च देशं च कार्याण्यावेक्ष्य तत्त्वतः।
कारणं च स्मृता ह्येता नानार्थेष्विह देवताः॥ ११३॥

Considering the reality, time, space, cause and effects quite factually, these deities are declared as working for diverse purposes.

एकं निन्दति यस्तेषां सर्वानेव स निन्दति।
एकं प्रशंसमानस्तु सर्वानेव प्रशंसति॥
एकं यो वेत्ति पुरुषं तमाहुर्ब्रह्मवादिनम्॥ ११४॥

He who censures one among them censures all. He who eulogises one, eulogises all of them. They declare him as Brahmavādin (propounder of Brahman) who understands one Puruṣa.

अद्वेषस्तु सदा कार्यो देवतासु विजानता।
न शक्यमीश्वरं ज्ञातुमैश्वर्येण व्यवस्थितम्॥ ११५॥

The attitude of non-censure must always be adopted towards the deities by one who knows the Reality. It is not feasible to understand god (Īśvara), established with supremacy or affluence.

एकात्मा स त्रिधा भूत्वा संमोहयति यः प्रजाः।
एतेषां च त्रयाणां तु विचरन्त्यन्तरं जनाः॥ ११६॥

He fascinates the subjects or progenies having become threefold even when he is having single soul as such, and people think over the difference among these three Beings.

जिज्ञासन्तः परीक्षन्तः सक्ता रूपाविचेतसः।
इदं परमिदं नेति वदन्ति भिन्नदर्शिनः॥ ११७॥

Out of deluded mind with diverse points of view and curiously testing their forms, they say– "This is absolute or tangible and this is not".

यातुधानान्विशन्त्येताः पिशाचांश्चैव तान्नरान्।
एकत्वेन पृथक्त्वेन स्वयंभूर्व्यवतिष्ठते॥ ११८॥
गुणमात्रात्मिकाभिस्तु तनुभिर्मोहयन्प्रजाः।
तेष्वेकं यजते यस्तु स तदा यजते त्रयम्॥ ११९॥

These deities permeate even Yātudhānas, Piśācas and human beings. The self-born stays unified and separate deluding the subjects by means of the bodies solely consisting of the Guṇas. He who worships one among them, worships all the three.

तस्माद्देवास्त्रयो ह्येते नैरन्तर्ये व्यवस्थिताः।
तस्मात्पृथक्त्वमेकत्वसंख्या संख्यागतागतम्॥
एकत्वं वा बहुत्वं वा तेषु को ज्ञातुमर्हति॥ १२०॥

These three deities remain non-different. Therefore where is separateness or unity? Where is their number? Whence do they come and go? Who is capable of construing unity and diversity among them?

यस्मात्सृष्ट्वाऽनुगृह्णीते ग्रसते चैव ते प्रजाः।
गुणात्मकत्वात्त्रैकाल्ये तस्मादेकः स उच्यते॥ १२१॥

Since in view of their being united with the Guṇas they create, sustain and annihilate the subjects in the three units of time, the Supreme being is said to be one.

रुद्रं ब्रह्माणमिन्द्रं च लोकपालानृषीन्दनून्।
देवं तमेकं बहुधा प्राहुर्नारायणं द्विजाः॥ १२२॥

Brāhmaṇas call that one lord, Rudra, Brahmā, Indra, Lokapālas, the Ṛṣis (sages), Danus (the Demons), and Nārāyaṇa, in diverse ways.

प्राजापत्या तनुर्या च तनुर्या चैव वैष्णवी।
मन्वन्तरे च कल्पे च आवर्तन्ते पुनः पुनः॥ १२३॥

The body that is Prājāpatya and that is Vaiṣṇava, recur again and again in all the Manvantaras and Kalpas.

क्षेत्रज्ञो ह्यपि चाऽऽनेष्य विभजेदित्यनुग्रहात्।
तेजसा यशसा बुद्ध्या श्रुतेन च बलेन च॥
जायन्ते तत्समाश्चैव तानपीह निबोधत॥ १२४॥

The Kṣetrajña even having ploughed[1], may divide or distribute this way out of grace and by radiance, fame, intellect, education and force, do take birth equal in norm to Him. You may know those also.

राजस्या ब्रह्मणोंऽशेन मरीचिः कश्यपोऽभवत्।
तामस्यास्तस्य चांशेन कालात्मा रुद्र उच्यते॥
सात्त्विक्या पुरुषांशेन यज्ञे विष्णुरभूत्तदा॥ १२५॥

By Rājasī incarnation of Brahmā, Marīci and Kaśyapa were born. And by Tāmasī, an incarnation Kālātmā Rudra is declared as such. By Sāttvika incarnation of Puruṣa, Viṣṇu was then born in the sacrifice.

त्रिषु कालेषु तस्यैता ब्रह्मणस्तनवोंऽशजाः।
कालो भूत्वा पुनश्चासौ रुद्रः संहरते प्रजाः॥ १२६॥

The bodies born of parts of Brahmā occur in all the three units of time. And having became Kāla again, that Rudra revokes the progenies.

संप्राप्ते चैव कल्पान्ते सप्तरश्मिर्दिवाकरः।
भूत्वा संवर्तकादित्यो लोकांस्त्रीन्स तदा दहन्॥ १२७॥

And at the end of the aeon, seven-rayed Divākara (Sun) assumes the form of *Saṁvartakāditya* (the Sun of dissolution) burning along the three worlds.

विष्णुः प्रजाऽनुगृह्णाति नामरूपविपर्ययैः।
तस्यां तस्यामवस्थायां तत्तदुत्पाद्य कारणम्॥ १२८॥

Viṣṇu endows the subjects or progenies with the grace by the contrarieties of name and form. In the different situations he is the cause of the origin of different things.

सत्त्वोद्रिक्ता तु या प्रोक्ता ब्रह्मणः पौरुषी तनुः।
तस्यांशेन विजज्ञे स इह स्वायंभुवेऽन्तरे॥
आकूत्यां मनसो देव उत्पन्नः प्रथमे विभुः॥ १२९॥

Illustrated with the Pauruṣa form of Brahmā which had a predominance of Sattva guṇa, the god took birth here in the first Svāyaṁbhuva Manvantara as the mental son of Ākūti.

ततः पुनः स वै देवः प्राप्ते स्वारोचिषेऽन्तरे।
तुषितायां समुत्पन्नो ह्यजितस्तुषितैः सह॥ १३०॥

Then on the approach of the Svārociṣa Manvantara, again that god was born of Tuṣitā along with the Tuṣitas of Devas and passed away along with them.[2]

औत्तमे चान्तरे चैव तुषितास्तु विदुः स वै।
वशवर्तिभिरुत्पन्नो वशवर्ती हरिः पुनः॥ १३१॥

And in the Auttama Manvantara also, he was known as Tuṣita. By Vaśavartis was born Vaśavartin Hari again.

सत्यायामभवत्सत्यः सत्यैः सह सुरोत्तमैः।
तामसस्यान्तरे चापि संप्राप्ते पुनरेव हि॥
भार्यायां हरिभिः सार्धं हरिरेव बभूव हि॥ १३२॥

He was born of Satyā, as Satya, along with the excellent gods Satyas. At the arrival of the

1 *Obscure or wrong usage.*

2. V.S. Apte, p. 237. तुषिताः। A class of subordinate deities said to be 12 or 36 in number.

Tāmasa Manvantara, Hari himself was born of Bhāryā along with the Haris.

चारिष्णवेऽन्तरे चापि हरिर्देवः पुनस्तु सः।
विकुण्ठायामजो जज्ञे ह्याभूतरजसैः सह॥
वैकुण्ठः स पुनर्देवः संप्राप्ते चाक्षुषेऽन्तरे॥ १३३॥
धर्मो नारायणः साध्यः साध्यैः सह सुरैरभूत्।
स तु नारायणः साध्यः प्राप्ते वैवस्वतेऽन्तरे॥ १३४॥

In the Manvantara of Cāriṣṇava[1], Lord Hari was again born of Vaikuṇṭha along with the Ābhūtarajasas. And on the arrival of the Cākṣuṣa Manvantara, lord Vaikuṇṭha was born as Nārāyaṇa, Dharma and Sādhya along with the Sādhya group of gods. He, however, became Nārāyaṇa Sādhya in the Vaivasvata Manvantara.

मारीचात्कश्यपाद्विष्णुरदित्यां संबभूव ह।
त्रिभिः क्रमैरिमांल्लोकाञ्जित्वा विष्णुरुरुक्रमम्॥ १३५॥
प्रत्यपादयदिन्द्राय देवेभ्यश्चैव स प्रभुः।
इत्येतास्तनवस्तस्य व्यतीताः सप्त सप्तसु॥
मन्वन्तरेष्वतीतेषु याभिः संरक्षिताः प्रजाः॥ १३६॥

From Aditi and Kaśyapa, the son of Marīci, Viṣṇu took birth, having won over all the worlds by means of three big steps and handed them over to Indra and the gods. This way, these seven bodies of the lord have appeared in the seven past Manvantaras whereby the progenies got protected.

यस्माद्विष्टमिदं सर्वं वामनेनेह जायता।
तस्मात्स वै स्मृतो विष्णुर्विशेर्धातोः प्रवेशनात्॥ १३७॥

Because at the time of his birth, all the worlds were permeated by Vāmana (the dwarf form of lord Viṣṇu), on that account he became known as Viṣṇu, derived from the root *√viś* meaning 'to enter, to permeate.'

इत्येतद्ब्रह्मणश्चैव वामनस्य महात्मनः।
एकत्वं च पृथक्त्वं च विशिष्टत्वं च कीर्तितम्॥ १३८॥

This way, the unity, diversity and the importance of Brahmā and the great-souled Vāmana, stands enunciated here.

देवतानामिहांशेन जायन्ते यास्तु देवताः।
तासां तास्तेजसा बुद्ध्या श्रुतेन च बलेन च॥
जायन्ते तस्तत्समाश्चैव ता वै तेषामनुग्रहात्॥ १३९॥

The Devatās get generated of the part of other deities. They are then born equal to them in radiance, intelligence, learning and strength by their grace.

यद्यद्विभूतिमत्सर्वं श्रीमदूर्जितमेव वा।
तत्तदेवावगच्छध्वं विष्णोस्तेजोंऽशसंभवम्॥ १४०॥

And whatever spirited being exists endowed with prosperity, glory and strength, that same is born of a part of the radiance of Viṣṇu.

स एवं जायतेंऽशेन केचिदिच्छन्ति मानवाः।
ततोऽपरे ब्रुवन्तीममन्योन्यांशेन जायते॥ १४१॥

Some men say that the lord alone is born partially. Others talk of this that the deities gets birth by mutual incarnation.

एवं विवदमानास्ते दृष्ट्वा तान्वै ब्रुवन्ति ह।
यस्मान्न विद्यते भेदो मनसश्चेतसश्च ह॥
तस्मादनुग्रहास्तेषां क्षेत्रज्ञास्ते भवन्त्युत॥ १४२॥

And this way disputing those ones with one another, they say after seeing them. For, there is no difference between *Manas* and *Cetas*, hence they are blessed. They become Kṣetrajñas.

एकस्तु प्रभुशक्त्या वै बहुधा भवतीश्वरः।
भूत्वा यस्माच्च बहुधा भवत्येकः पुनस्तु सः॥ १४३॥
तस्मात्सुमनसो भेदाज्जायन्ते तेजसश्च ह।
मन्वन्तरेषु सर्वेषु प्रजाः स्थावरजङ्गमाः॥
सर्गादौ सकृदुत्पन्नास्तिष्ठन्तीह प्रशंसया॥ १४४॥

---

1. चरिष्णु - son of Dhenukā from Kīrttimān as per Vāyu Purāṇa 28.17.
जज्ञे कीर्तिमतश्चापि धेनुका तावकल्मषै।
वरिष्ठं धृतिमन्तं चाप्युभावाङ्गिरसां वरौ।
Also Vāyu Purāṇa 100.22.
चरिष्णु राज्यो विष्णुश्च वाचः सुमति रेव च। सावर्णस्य मनोः पुत्राः भविष्यन्ति नवैवतु। Also Vāyu Purāṇa 67.40. Paurānika kośa p.169.

By the power of might and good intention (Prabhu Śakti)[1] and the diversity of brilliance of Lord, the subjects are born consisting of mobile and the immobile beings in all the Manvantaras. And at the inception of the Sarga, they stay here out of eulogium.

प्राप्ते प्राप्ते तु कल्पान्ते रुद्रः संहरति प्रजाः।
जायन्ते मोहयन्तोऽन्यानीश्वरा योगमायया॥ १४५॥

At the end of every aeon, Rudra annihilates the progenies. Īśvaras do take birth infatuating others by their Yogamāyā.[2]

ऐश्वर्येण चरन्तस्ते मोहयन्ति ह्यनीश्वराः।
तस्माद्दोषप्रचारेषु युक्तायुक्तं न विद्यते॥ १४६॥

They are moving along owing to their supremacy and the non-supreme ones are deluded. Therefore there is nothing proper or improper in things where faults spread.

भूतापवादिनो दुष्टा मध्यस्था भूतभाविनः।
भूतापनादिनः शक्तास्त्रयो वेदाः प्रवादिनाम्॥ १४७॥

The wicked ones spread scandal about the living beings; those who are favourable to living beings are middling; those who disregard living beings are competent. There are three Vedas for the eloquent ones.

परीक्ष्य यो न गृह्णाति गृह्णाति न विपर्ययात्।
दृढपूर्वश्रुतत्वाच्च प्रवादाच्चैव लौकिकात्॥
चतुर्भिः कारणैरेभिर्यथातत्त्वं न विन्दति॥ १४८॥

Because it is listened firmly, because it is listened before, because it is rumour and because it is the worldly one, for these four reasons, one fails to attain the actual reality.

पूर्वमर्थान्तरे न्यस्ताः कालान्तरगता अपि।
तेनान्यत्सन्तमप्यर्थं द्वेषान्न प्रतिपद्यते(?)॥ १४९॥

Earlier they assorted and were used in different sense, and even after the lapse of time, it becomes not tenable owing to antipathy.

दशानां द्रव्यभूतो यो गुणभूतस्तु तेषु यः।
कर्मणां महतां कर्ता अभिजात्या च यो महान्॥
श्रुतज्ञैः कारणैरेतैश्चतुर्भिः परिकीर्त्यते॥ १५०॥

He who is a solid among solids, he who is the merited-one, he who is a doer of great deeds and he who is great due to pedigree, becomes reputed for these four causes by those who know the tradition.

अशक्तरुष्टो जानाति देवताः प्रविभागशः।
इमौ चोदाहरन्त्यत्र श्लोकौ योगेश्वरं प्रति॥ १५१॥

The incompetent and the irate one realises the gods only partially. They recite these two verses in this connection towards the Lord of Yoga.

आत्मनः प्रतिरूपाणि परेषां च सहस्रशः।
कुर्याद्योगबलं प्राप्य तैश्च सर्वैः सहाऽचरेत्॥ १५२॥
प्राप्नुयाद्विषयांश्चैव तथैवोग्रतपश्चरन्।
संहरेच्च पुनः सर्वान्सूर्यतेजो गुणानिव॥ १५३॥

The Yogeśvara makes duplicates of himself and others in thousands by the power of his Yoga. He moves about among them. He attains to the objects taking to austere penance. He revokes them all again, like the sun withdrawing his brilliance and attributes (*guṇas*).

इति श्रीमहापुराणे वायुप्रोक्ते गुणनैरन्तर्ये कश्यपीयप्रजासर्गो नाम षट्षष्टितमोऽध्यायः॥ ६६॥

* * *

1. See KAŚ. I.VI.2.33, p. 166. KAŚ.II, p. 370. R.P. Kangle ed., University of Bombay.
2. योगमाया the magical power of Yoga.

॥अथ सप्तषष्टितमोऽध्यायः॥

Chapter 67

The description of the progenies of Kaśyapa

ऋषय ऊचुः

एतच्छ्रुत्वा वचस्तस्य नैमिषेयास्तपस्विनः।
पप्रच्छुर्ऋषयः श्रेष्ठं वचनस्य यथाक्रमम्॥ १॥

The sages spoke– Having listened to his words, the sages and the ascetics of the Naimiṣa

(forest) questioned the excellent one as per sequence.

सप्तस्विह कथं देवा जाता मन्वन्तरेष्विह।
इन्द्रविष्णुप्रधानास्ते आदित्यास्तु महौजसः॥
एतत्प्रब्रूहि नः सर्वं विस्ताराद्रोमहर्षण॥ २॥

How did the gods headed by Indra and Viṣṇu and Ādityas of mighty radiance took birth in the seven Manvantaras? O Romaharṣaṇa! You may dilate upon this in details.

एवमुक्तस्तदा सूतो विनयो ब्रह्मवादिभिः।
उवाच वदतां श्रेष्ठो यथा पृष्टो महर्षिभिः॥ ३॥

This way questioned by the Bramavādins, then the modest Sūta, the best among the orators, replied the way he had been questioned by the great sages.

सूत उवाच

ब्रह्मणो वै मुखात्सृष्टा यथा देवाः प्रजेप्सया।
सर्वे मन्त्रशरीरास्ते स्मृता मन्वन्तरेष्विह॥ ४॥

Sūta spoke– From the mouth of Brahmā, the gods were generated with a desire for progeny in the Manvantaras. All those were considered as the bodies of the Mantras.

दर्शश्च पौर्णमासश्च बृहद्यच्च रथन्तरम्।
आकूतः प्रथमस्तेषां ततस्त्वाकूतिरेव च॥ ५॥
वित्तिश्चैव सुवित्तिश्च आकूतिः कूतिरेव च।
अधीष्टस्तु ततो ज्ञेयः अधीतिश्चैव तत्त्वतः॥
विज्ञातिश्चैव विज्ञातो मनवो ये च द्वादश॥ ६॥
ज्ञेयो द्वादशपुत्राश्च यश्चाब्देन समाजयेत्।
तं दृष्ट्वा चाब्रवीद्ब्रह्मा जया देवानसूयत॥ ७॥
दाराग्निहोत्रसंयोगमिज्यामारभतेति च।
एवमुक्त्वा तु तं ब्रह्मा तत्रैवान्तरधीयत॥ ८॥

The twelve Manus, the twelve sons of Brahmā were– Darśa, Paurṇamāsa, Bṛhad, Rathantara, Ākūta the first, Ākūti, Vitti, Suvitti, Ākūti, Kūti, Adhīṣṭa, Adhīti, Vijñāti and Vijñata. These are the cumulative names of years. Seeing them Brahmā said, 'O Jayas, procreate the Devas and perform the *Agnihotra* Yāga after marriage.' This way having spoken, Brahmā there became out of sight.

ततस्ते नाभ्यनन्दन्त तद्वाक्यं परमेष्ठिनः।
संन्यस्येह तु कर्माणि वाङ्मनःकर्मजानि तु॥ ९॥
यमेष्वेवावतिष्ठन्ते दोषं दृष्ट्वा तु कर्मसु।
क्षयातिशययुक्तं तु ते दृष्ट्वा कर्मणां फलम्॥ १०॥

Then they did not welcome that word of Parameṣṭhin (Brahmā). They found out faults even in those who abide by mental, verbal and physical activities of a truthful nature. They saw the fruits of actions endowed with extreme annihilation.

जुगुप्सन्तः प्रसूतिं च निस्तन्द्रा निर्ममाऽभवन्।
अजस्त्रं काङ्क्षमाणास्ते विरक्ता दोषदर्शिनः॥ ११॥

They hated progeny and procreation. They were alert but free from egoism. They aspired for permanence. They were detached from worldly objects.

अर्थं धर्मं च कामं च हित्वा ते वै व्यवस्थिताः।
पौरुषं ज्ञानमास्थाय तेजः संक्षिप्य चाऽऽस्थिताः॥ १२॥

Having taken leave off of material gain, spiritual good and lust, they verily, became established and having resorted to manliness and intelligence, and having truncated radiance, they stood along.

तेषां च तमभिप्रायं ज्ञात्वा ब्रह्मा चुकोप ह।
तानब्रवीत्तदा ब्रह्मा निरुत्साहान्सुरानथ॥ १३॥

And having understood the motive of those, Brahmā became irate. Brahmā addressed those gods who had courage lost as such.

प्रजार्थमिह यूयं वै प्रजास्रष्टाऽस्मि नान्यथा।
प्रसूयध्वं यजध्वं चेत्युक्तवानस्मि यत्पुरा॥ १४॥

"For the sake of progeny, you are here and I have created you for the same and not otherwise. I have already told you to procreate and be victorious.

यस्माद्वाक्यमनादृत्य मम वैराग्यमास्थिताः।
जुगुप्समानाः स्वं जन्म संततिं नाभिनन्दथ॥ १५॥

Whereby having disregarded the words of mine, you have resorted to renunciation. You hate your own birth.

(कर्मणां च कृतो न्यासो ह्यमृतत्वाभिकाङ्क्षया।
तस्माद्यूयमनादृत्य सप्तकृत्वस्तु यास्यथ)॥ १६॥

Hence you do not appreciate the necessity of progeny. Out of desire for immortality, you have abandoned all rites. On that account, you all having disregarded me, will be born seven times."

ते शप्ता ब्रह्मणा देवा जयास्तं वै प्रसादयन्।
क्षमास्माकं महादेव यदज्ञानात्कृतं विभो॥ १७॥

On being cursed by Brahmā thus, those Devas, the Jayas, began to propitiate him. "O Mahādeva! O Great Lord! Forgive us for what has been done by us out of ignorance".

प्रणिपत्य सानुनयं ब्रह्मा तानब्रवीत्पुनः।
लोके मयाऽननुज्ञातः कः स्वातन्त्र्यमिहार्हति॥ १८॥

Having prostrated with ingratiation, Brahmā spoke to them again– "In the world, unallowed by me, who becomes capable of assuming independence?

मया परिगतं सर्वं कथमच्छन्दतो मम।
प्रतिपत्स्यन्ति भूतानि शुभं वा यदि वाऽशुभम्॥ १९॥

By me has been pervaded all. How possibly voluntarily, without me, shall living beings attain anything good or evil?

लोके यदस्ति किंचिद्वै सच्चासच्च व्यवस्थितम्।
बुद्ध्यात्मना मया व्याप्तं को मां लोकेऽतिसंधयेत्॥ २०

In this world, whatever is existent and non-existent, has been pervaded by me with intellect and soul. Who in the world may cheat me?

भूतानां तर्कितं यच्च यच्चाप्येषां विधारितम्।
तथा विचारितं यच्च तत्सर्वं विदितं मम॥ २१॥

Whatever has been contemplated, decided or considered by the living beings, is known to me entirely.

मया स्थितमिदं सर्वं जगत्स्थावरजङ्गमम्।
आशामयेन तत्त्वेन कथं छेत्तुमिहोत्सहे॥ २२॥

By me only, stands established all that is mobile as well as immobile in the Universe. By the reality endowed with expectation, how possibly could I dare to truncate all?

यस्माच्चाहं विवृत्तो वै सर्गार्थमिह नान्यथा।
इह कर्माण्यनारभ्य को मे छन्दाद्विमोक्ष्यते॥ २३॥

Since I stand exposed for the sake of creation and not otherwise, who will be free from my will without beginning the performance of holy rites."

परिभाष्य ततो देवान्जयान्वै नष्टचेतसः।
अब्रवीत्स पुनस्तान्वै धृतान्दण्डे प्रजापतिः॥ २४॥

Then having conversed with the gods, the Jayas, who accepted his punishment and who were dejected, Prajāpati spoke to them once again in consolation.

यस्मान्मामभिसंधाय संन्यासो वः कृतः पुरा।
यस्मात्स विफलो यत्नो ह्यपारस्त्वेष यः कृतः॥
भविताऽतः सुखोदर्को देवा भावेषु जायताम्॥ २५॥

"Since after open declaration to me, renunciation was ordained by you earlier and since excessive effort, though futile, had been put in by you, O Devas, you future births shall result in ultimate happiness.

आत्मच्छन्देन वो जन्म भविष्यति सुरोत्तमाः।
मन्वन्तरेषु संमूढाः षट्सु सर्वे गमिष्यथ॥ २६॥
वैवस्वतान्तेषु सुरास्तथा स्वायंभुवादिषु।
ताञ्ज्ञात्वा ब्रह्मणा तत्र श्लोको गीतः पुरातनः॥ २७॥

O excellent gods! By the voluntary will-power, your birth shall take place in the six Manvantaras beginning with Svāyaṁbhuva and ending with Vaivasvata. O Suras, all of you will be moving ahead, deluded as such". Having known them, Brahmā therein recited this primeval verse.

त्रयीं विद्यां ब्रह्मचर्यं प्रसूतिं श्राद्धमेव च।
यज्ञं चैव तु दानं च एषामेव तु कुर्वताम्॥
स हि स्म विरजा भूत्वा वसतेऽन्यप्रशंसया॥ २८॥

"Those who perform holy actions such as

the study of the triad of Vedas, maintenance of celibacy, procreation and obsequial rite, performance of Śrāddhas, Yajña (sacrifice) and Dāna (charity), that very one having become free from sin shall always be eulogised by others".

स एवं श्लोकमुक्त्वा तु जयान्देवानथाब्रवीत्।
वैवस्वतेऽन्तरेऽतीते मत्समीपमिहेष्यथ॥ २९॥

Then he having recited this verse, spoke to the Devas, Jayas again. "On the elapsing of the Vaivasvata Manvantara, you may come here near me.

ततो यूयं मया सार्धं सिद्धिं प्राप्स्यथ शाश्वतीम्।
एवमुक्त्वा तु तान्ब्रह्मा तत्रैवान्तरधीयत॥ ३०॥

Then you all along with me may attain to an accomplishment of perennial norm". Having addressed them like this, Brahmā became out of sight there and then.

ततो देवास्तिरोभूत ईश्वरे ह्यकुतोभयाः।
प्रपन्ना अणिमाद्यैश्च युक्ता योगबलान्विताः॥ ३१॥

Then on the supreme being having disappeared, those Devas endowed with the power of Yoga and having no fear from anywhere became as such, endowed with *Aṇimā* and other supernatural powers.

ततस्तेषां तु यास्तन्वस्ताऽभवन्द्वादश ह्रदाः।
जया इति समाख्याता जाताश्चोदधिसंनिभाः॥ ३२॥

Thereafter their bodies turned into twelve lakes. They came to be proclaimed by the name Jaya and they resembled the oceans.

ततः स्वायंभुवे तस्मिन्सर्गे ते जज्ञिरे सुराः।
अजितायां रुचे पुत्रा अजिता द्वादशात्मकाः॥ ३३॥

Then, in that *Sarga* of Svāyaṁbhuva, those Surās (gods) were born as the sons Ruci and Ajitā. They were twelve in number and were known as Ajitas.

विधिश्च मुनयश्चैव क्षेमो नन्दोऽव्ययस्तथा।
प्राणोऽपानः सुधामा च क्रतुशक्तिव्यवस्थिताः॥
इत्येते मानसाः सर्वे अजिता द्वादश स्मृताः॥ ३४॥

Vidhi, Munaya, Kṣema, Nanda, Avyaya, Prāṇa, Apāna, Sudhāmā, Kratu, Śakti and Vyavasthita– these were the mind-born sons known as Ajitas.

ये च यज्ञे सुरैः सार्धं यज्ञभाजस्तदा स्मृताः।
स्वायंभुवेऽन्तरे पूर्वं ततः स्वारोचिषे पुनः॥ ३५॥
तुषिता नाम मे ह्यासन्प्राणाख्या यज्ञियाः सुराः।
पुनस्ते तुषिता देवा उत्तमे त्वन्तरे स्वयम्॥
तुषितायां समुत्पन्नाः पुनः पुत्राः स्वरोचिषः॥ ३६॥
उत्तमस्य तु ते पुत्रा सत्यायां जज्ञिरे शुभाः।
ततः सत्याः स्मृता देवा उत्तमे चान्तरे तदा॥ ३७॥

And they in the Yajña (sacrifice) along with the gods were remembered as Yajñabhājas (the partakers of the fruits of Yajñas) in the Svāyaṁbhuva Manvantara earlier, and then again in the Svārociṣa Manvantara, they were known by the names– Tuṣitas and Prāṇas. They were the Suras and partakers of Yajñas. Again these Tuṣitas were born as the auspicious sons of Uttama and Satyā in the Uttama Manvantara. Then they were declared as Satyas in the Uttama Manvantara.

अभवन्यज्ञभाजस्ते तृतीये द्वापरान्तरे।
ते तु सत्याः पुनर्देवाः संप्राप्ते तामसेऽन्तरे॥ ३८॥
हर्षा ये तमसः पुत्रा जज्ञिरे द्वादशैव तु।
हरयो नाम ते देवा यज्ञभाजस्तथाऽभवन्॥ ३९॥

They happened to be the enjoyers of sacrifices in the third Manvantara of Dvāpara. Those twelve Devas, the Satyas, were born as the sons of Tamas and Haryā on the arrival of the Tāmasa Manvantara. They were known by the name Haris and were enjoyers of Yajña.

ततस्ते हरयो देवाः प्राप्ते चारिष्णवेऽन्तरे।
विकुण्ठायां ततस्ते वै चरिष्णोर्जज्ञिरे सुराः॥
वैकुण्ठा नाम ते देवाः पञ्चमस्यान्तरे मनोः॥ ४०॥

Those Devas, the Haris, were born as the sons of Vaikuṇṭhā and Cariṣṇu on the arrival of the Cāriṣṇava Manvantara. In the fifth Manvantara those gods were known by the name Vaikuṇṭhas.

ततस्ते वै पुनर्देवा वैकुण्ठाः प्राप्य चाक्षुषम्।
साध्यायां द्वादश सुता जज्ञिरे धर्मसूनवः॥४१॥

Then again those Devas, the Vaikuṇṭhas were born as the twelve sons of Dharma and Sādhyā in the Cākṣuṣa Manvantara.

ततस्ते वै पुनः साध्याः संक्षीणे चाक्षुषेऽन्तरे।
उपस्थिते मनोः सर्गे पुनर्वैवस्वतस्य ह॥४२॥
आद्ये त्रेतायुगमुखे प्राप्ते वैवस्वतस्य तु।
अंशेन साध्यास्तेऽदित्यां मारीचात्कश्यपात्पुनः॥४३॥
जज्ञिरे द्वादशाऽऽदित्या वर्तमानेऽन्तरे पुनः।
यदा त्वेते समुत्पन्नाश्चाक्षुषस्यान्तरे मनोः॥४४॥
ततः स्वायंभुवे साध्या जज्ञिरे द्वादशामराः।
एवमाद्या जयास्ते वै शापात्समभवंस्तदा॥४५॥

At the end of the Cākṣuṣa Manvantara and at the beginning of the first Tretā Yuga in the Vaivasvata Manvantara, these Sādhyas were once again born as the twelve Ādityas, by means of their parts as the sons of Aditi and Kaśyapa, the son of Marīci. Thus those who were originally Jayas were born as Sādhyas in the Svāyaṁbhuva Manvantara as a result of the curse of Brahmā. Again they were born in the Cākṣuṣa Manvantara and were born as Ādityas in the present Vaivasvata Manvantara.

य इमां सप्तसंभूतिं देवानां देवशासनात्।
पठेद्यः श्रद्धया युक्तः प्रत्यवायं न गच्छति॥४६॥

He who with devotion study this story of the sevenfold birth of Devas, he does not attain to any obstacle or sin.

इत्येता भूतयः सप्त जयांनां सप्तलक्षणाः।
परिक्रान्ता मया चाद्य किं भूयः श्रोतुमिच्छथ॥४७॥

This way, the seven births of Jayas with seven pre-requisites have been narrated by me. What more do you desire to hear from me?

ऋषय ऊचुः

दैत्यानां दानवानां च गन्धर्वोरगरक्षसाम्।
सर्पभूतपिशाचानां पशूनां पक्षिवीरुधाम्॥
उत्पत्तिं निधनं चैव विस्तरात्कथयस्व नः॥४८॥

The sages spoke– Of Daityas, Dānavas, Gandharvas, Rākṣasas, Sarpas, Bhūtas, Piśācas, animals, birds and plants, their birth and defunction, you may narrate in details.

एवमुक्तस्तदा सूत उवाच ऋषिसत्तमान्।
दितेः पुत्रद्वयं जज्ञे कश्यपादिति नः श्रुतम्॥४९॥

This way addressed, Sūta replied to those excellent sages that it has been heard by us that of Diti two sons took birth from Kaśyapa.

कश्यपस्याऽऽत्मजौ तौ वै सर्वेभ्यः पूर्वजौ स्मृतौ।
सौत्येऽहन्यतिरात्रस्य कश्यपस्याऽऽश्वमेधिके॥५०॥
हिरण्यकशिपुर्नाम प्रथमं ह्यृत्विगासनम्।
दित्या गर्भाद्विनिःसृत्य तत्राऽऽसीनोच्चसंसदि॥
हिरण्यकशिपुस्तस्मात्कर्मणा तेन स स्मृतः॥५१॥

Those two sons are remembered as the eldest of all the sons of Kaśyapa. Kaśyapa performed a horse-sacrifice. During that sacrifice, in the course of performance of Atirātra yajña, on the day of *Sutya*, the son of Kaśyapa came out of the womb of Diti and seated himself on the big seat of the *Ṛtvik* in the midst of the assembly-hall. The word Kaśipu means 'a mat'. The seat of the chief *Ṛtvik* (offerer) in a sacrifice is a golden mat. By that action, he became known as Hiraṇyakaśipu.

ऋषय ऊचुः

हिरण्यकशिपोर्नाम जन्म चैव महात्मनः।
प्रभावं चैव दैत्यस्य विस्तराद्ब्रूहि नः प्रभो॥५२॥

The sages spoke– O My Lord! You may narrate in detail before us the name, origin and prowess of Hiraṇyakaśipu Daitya, the great souled one.

सूत उवाच

कश्यपस्याश्वमेधोऽभूत्पुण्यो वै पुष्करे पुरा।
ऋषिभिर्देवताभिश्च गन्धर्वैरुपशोभितः॥५३॥

Sūta replied– Earlier the holy Āśvamedha of Kaśyapa was performed at the sacred Puṣkara.

It was englamoured by Ṛṣis, Devatās and Gandharvas.

उत्कृष्टेनैव विधिना आख्यानादौ यथाविधि।
आसनान्युपक्लृप्तानि काञ्चनानि तु पञ्च वै॥५४॥

According to the excellent injunctions in sacred scriptures and for the purpose of discourses etc., there were five golden seats organised there.

कुशपूतानि त्रीण्यत्र कूर्चः फलकमेव च।
मुख्यर्त्विजश्च चत्वारस्तेषां तान्युपकल्पयेत्॥५५॥

Three of them were sanctified by means of Kuśa grass. The fourth had a bundle of Kuśa grass and a plank over it. The four seats were meant for the chief Ṛtviks.

शुभं तत्राऽऽसनं यत्तु होतुरर्थे प्रकल्पितम्।
हिरण्ययं तथा दिव्यं दिव्यास्तरणसंस्तृतम्॥५६॥

The fifth was an auspicious, divine and golden seat that happened to be therein for the *Hotṛ*. It was spread over by a divine cloth.

अन्तर्वत्नी दितिश्चैव पत्नीत्वं समुपागता।
दश वर्ष सहस्राणि गर्भस्तस्या अवर्तत॥५७॥

The pregnant Diti, then attained to the status of *Patnī* (a wife). For ten thousand years, the foetus of hers continued.

स तु गर्भो विनिःसृत्य मातुर्वै उदरात्तदा।
उपक्लृप्तासनं यत्तु होतुरर्थे हिरण्ययम्॥
निषसाद स गर्भोऽत्र तत्राऽसीनः शशंस च॥५८॥
आख्यानपञ्चमान्वेदान्महर्षिः काश्यपो यथा।
तं दृष्ट्वा मुनयस्तस्य नामाकुर्वंस्तु तद्विधम्॥५९॥

The boy in the womb came out of the abdomen of his mother and improvised the golden seat that happened to be for the *Hotṛ*. Seated thereon, he spoke out or narrated the four Vedas and the fifth one, Ākhyānas (Purāṇas) like Kāśyapa. Having seen him, the sages have him that name.

हिरण्यकशिपुस्तस्मात्कर्मणा तेन विश्रुतः।
हिरण्याक्षोऽनुजस्तस्य सिंहिका तस्य चानुजा॥
राहोः सा जननी देवी विप्रचित्तेः परिग्रहः॥६०॥

Hiraṇyakaśipu on that account became well known. Hiraṇyākṣa was his younger brother and Siṁhikā was his younger sister. She was the mother queen of Rāhu and the spouse of Vipracitti.[1]

हिरण्यकशिपुर्दैत्यश्चचार परमं तपः।
शतं वर्षसहस्राणां निराहारो ह्यधःशिराः॥६१॥

Hiraṇyakaśipu, the Daitya, took to austere penances for a hundred thousands of years abstaining from food and standing topsy-turvy.

तं ब्रह्मा छन्दयामास दैत्यं तुष्टो वरेण तु।
सर्वामरत्वं विप्रेशाः सर्वभूतेभ्य एव च॥
योगाद्देवानिर्जित्य सर्वदेवत्वमास्थितः॥६२॥

To that Daitya, Brahmā conferred a boon pleased as such. Conquering all Devas and attaining deathlessness from all living beings, O leading Brāhmaṇas! By his Yogic power he attained the lordship of all.

दानवाश्चासुराश्चैव देवाः समा भवन्तु वै।
मारुतेर्यन्महैश्वर्यमेष मे दीयतां वरः॥६३॥

"Dānavas, Asuras and Devas may be of the same stock and attain the greatness of Marut gods. May this boon be granted."

एवमुक्तोऽथ ब्रह्मा तु तस्मै दत्त्वा यथेप्सितम्।
दत्त्वा तस्मै वरान्दिव्यांस्तत्रैवान्तरधीयत॥
हिरण्यकशिपुर्दैत्यः श्लोकैर्गीतः पुरातनैः॥६४॥

This way having been talked to him, Brahmā bestowed unto him as per desire and conferred the divine boons. Then he verily became out of sight. Hiraṇyakaśipu daitya was eulogised by verses of earlier days.

राजा हिरण्यकशिपुर्यां यामाशां निषेवते।
तस्यै तस्यै दिशे देवा नमश्चक्रुर्महर्षिभिः॥६५॥

"The king Hiraṇyakaśipu resorts to whichever direction, unto that very quarter the gods offered obeisance along with great sages."

1. Paurāṇika Kośa, p. 520.

एवंप्रभावो दैत्येन्द्रो हिरण्यकशिपुर्द्विजाः।
तस्याऽऽसीन्नरसिंहः स विष्णुर्मृत्युः पुरा किल॥
नखैस्तु तेन निर्भिन्नानार्द्रशुष्का नखाः स्मृताः॥६६॥

O Brāhmaṇas! The Lord of Daityas, Hiraṇyakaśipu was of such enormous power. In ancient times, Viṣṇu, in the form of Narasiṁha (Man-Lion) killed him with his claws. Therefore, the claws are remembered pure.

हिरण्याक्षसुताः पञ्च विक्रान्ताः सुमहाबलाः।
उत्कुरः शकुनिश्चैव कालनाभस्तथैव च॥६७॥
महानाभश्च विक्रान्तो भूतसंतापनस्तथा।
हिरण्याक्षसुता ह्येते देवैरपि दुरासदाः॥६८॥

Hiraṇyākṣa had five heroic sons of mighty prowess. They were– Utkura, Śakuni, Kālanābha, the valiant Mahānābha and Bhūtasantāpana. These sons of Hiraṇyākṣa were even inaccessible to the gods.

तेषां पुत्राश्च पौत्राश्च वाडेयः स गणः स्मृतः।
शतं तानि सहस्राणि निहतास्तारकामये॥६९॥

Sons and grandsons of those were known as *Vāḍeya Gaṇa*. A hundred, thousand of those, were killed in Tārakāmaya[1] (battle).

हिरण्यकशिपोः पुत्राश्चत्वारस्तु महाबलाः।
प्रह्लादः पूर्वजस्तेषामनुह्लादस्तथैव च॥
संह्रादश्च ह्रदश्चैव ह्रदपुत्रान्निबोधत॥७०॥

The sons of Hiraṇyakaśipu were four of mighty force. Prahlāda was the eldest one among them and Anuhlāda followed him. Saṁhrāda and Hrada were the younger ones. You now know the sons of Hrada.

ह्रादो निसुन्दश्च तथा ह्रदपुत्रौ बभूवतुः।
सुन्दोपसुन्दौ विक्रान्तौ निसुन्दतनयावुभौ॥७१॥

Hrāda and Nisunda happened to be the two sons of Hrada. Sunda and Upasunda were the two heroic sons of Nisunda.

ब्रह्मघ्नस्तु महावीर्यो मूकस्तु ह्रददायिनः।
मारीचः सुन्दपुत्रस्तु ताडकामुपपद्यते॥७२॥

Brahmaghna, Mahāvīrya and Mūka became the successors of Hrada. Mārīca, the son of Sunda, was born of Tāḍakā.

ताडका निहता साऽथ राघवेण बलीयसा।
मूको विनिहतश्चापि किराते सव्यसाचिना॥७३॥

Tāḍakā was killed by the valiant Rāghava (Rāma) and Mūka was killed by Savyasācī (Arjuna) in Kirāta (i.e. when Śiva assumed the form of a hunter to test Arjuna).

उत्पन्ना महता चैव तपसा भाविताः स्वयम्।
तिस्रः कोट्यस्तु तेषां वै मणिवर्तनिवासिनाम्॥
अवध्या देवतानां वै निहताः सव्यसाचिना॥७४॥

Their descendants purified themselves by means of might penance. They were the residents of Maṇivarta[2] and reached the number of thirty million. Not fit to be killed by gods, they were killed by Arjuna (Savyasācī).

अनह्लादसुतो वायुः सिनीवाली तथैव च।
तेषां तु शतसाहस्रो गणो हालाहलः स्मृतः॥७५॥

The sons of Anuhlāda were Vāyu and Sinīvālī. Their descendants were hundred thousand who constituted the group of demons called Hālāhala.

विरोचनस्तु प्राह्लादिः पञ्च तस्याऽऽत्मजाः स्मृताः।
गवेष्ठी कालनेमिश्च जम्भो बाष्कल एव च॥
शंभुस्तु अनुजस्तेषां स्मृताः प्रह्लादसूनवः॥७६॥

Virocana, the son of Prahlāda, had five sons who were well known as Gaveṣṭhī, Kālanemi, Jaṁbha, Bāṣkala and Śaṁbhu (the youngest one). They are well known as the sons of Prahlāda.

यथाप्रधानं वक्ष्यामि तेषां पुत्रान्दुरासदान्।
शुम्भश्चैव निशुम्भश्च विष्वक्सेनो महौजसः॥७७॥

1. A battle of Devas and Asuras of Kṛtayugas. The abudction of Tārā wife of Bṛhaspati by Soma form the basis of the battle. Śukra sided with Soma and Śiva and Indra six with Bṛhaspati, Paurāṇika Kośa, p. 157.

2. Name of a place having scions of the youngest son of Hiraṇyakaśipu, killed by Arjuna.

गवेष्ठिनः सुता ह्येते जम्भस्य शतदुन्दुभिः।
(तथा दक्षश्च खण्डश्च चत्वारो जम्भसूनवः॥७८॥

As per seniority and invincibility, I shall illustrate their sons. Śumbha, Niśumbha and Viṣvaksena– these were the greatly prowessed sons of Gaveṣṭhī. Jaṁbha's sons were Śata, Dundubhi, Dakṣa and Khaṇḍa. Those four were Jaṁbha's sons.

विरोधश्च मनुश्चैव वृक्षायुः कुशलीमुखः।
बाष्कलस्य सुता ह्येत कालनेमिसुताञ्शृणु॥७९॥

Virodha, Manu, Vṛkṣāyu and Kuśalīmukha– these were the sons of Bāṣkala. Now you hear about the sons of Kālanemi.

ब्रह्मजित्क्षत्रजिच्चैव देवान्तकनरान्तकौ।
कालनेमिसुता ह्येते शंभोस्तु शृणुत प्रजाः॥८०॥

Brahmajit, Kṣatrajit, Devāntaka and Narāntaka– these were the sons of Kālanemi. Now you know about the sons of Śaṁbhu.

धनुको ह्यसिलोमा च नाबलश्च सगोमुखः।
गवाक्षश्चैव गोमांश्च शंभोः पुत्राः प्रकीर्तिताः॥८१॥

Dhanuka, Hyasilomā, Nābala, Gomukha, Gavākṣa and Gomān are the sons of Śaṁbhu well named as such.

विरोचनस्य पुत्रस्तु बलिरेकः प्रतापवान्)।
बलेः पुत्रशतं जज्ञे राजानः सर्व एव ते॥८२॥

Virocana's son Bali was the valiant one. Of Bali, a hundred sons were born. All of them were kings.

तेषां प्रधानाश्चत्वारो विक्रान्ताः सुमहाबलाः।
सहस्रबाहुर्ज्येष्ठस्तु बाणो द्रविणसंमतः॥
कुम्भनाभो गर्दभाक्षः कुशिरित्येवमादयः॥८३॥

Among them, the most important ones were four. They were highly heroic and valiant. The thousand-handed eldest son Bāṇa was rich and honoured by all. The others were– Kumbhanābha, Gardabhākṣa, Kuśi and others.

शकुनी पूतना चैव कन्ये द्वे तु बलेः सुते।
बलेः पुत्राश्च पौत्राश्च शतशोऽथ सहस्रशः॥८४॥

Śakuni and Pūtanā were the two daughters of Bali. Of Bali, the sons and grandsons in hundreds and thousands happened to be.

बलिर्यो नामविख्यातो गणो विक्रान्तपौरुषः।
बाणस्य चेन्द्रमनसो लौहित्यमुपपद्यते॥८५॥

They constituted a group of demons well-known by name *Baligaṇa*. They were heroic and manly. Bāṇa whose mind was like that of Indra, had his capital city Lauhitya.

दितिर्विनष्टपुत्रा वै तोषयामास कश्यपम्।
स कश्यपः प्रसन्नात्मा सम्यगाराधितस्तया॥८६॥

Diti, having sons demolished, gratified Kaśyapa. Well-propitiated by her, the delighted Kaśyapa asked her to choose a boon admirably.

वरेण च्छन्दयामास सा च वव्रे वरं ततः।
स तु तस्यै वरं प्रादात्प्रार्थितं भगवान्प्रभुः॥
किमिच्छसीति चाप्युग्रो मारीचस्तामभाषत॥८७॥

She chose the boon. The holy lord granted her the desired boon. The son of Mārīci, of fierce splendour, asked her, "What do you cherish?"

मारीचं कश्यपं तुष्टं भर्तारं प्राञ्जलिस्तथा।
हतपुत्राऽस्मि भगवन्नादित्यैस्तव सूनुभिः॥८८॥
शक्रहन्तारमिच्छेयं पुत्रं दीर्घतपोन्वितम्।
अहं तपश्चरिष्यामि गर्भमाधातुमर्हसि॥८९॥

To the consort Kaśyapa, son of Mārīci, she said with hands folded in reverence– "O adorable lord, my sons have been killed by your sons born of Aditi. I am longing for a son who could be a killer of Śakra by long standing penance's. I shall take to austerity. Therefore, it behoves you to impregnate me."

तस्यास्तद्वचनं श्रुत्वा मारीचः कश्यपस्तथा।
प्रत्युवाच महातेजा दितिं परमदुःखिताम्॥९०॥

Having heard that words of her, Kaśyapa, the highly radiant son of Mārīci, replied to Diti who was highly aggrieved.

एवं भवतु भद्रं ते शुचिर्भव तपोधने।
जनयिष्यति सत्पुत्रं शक्रहन्तारमाहवे॥९१॥

"May it be so. Welfare unto you. May you become chaste. O you having riches for austerity, you shall give birth to a good son, a killer of Śakra in battlefield.

पूर्णं वर्षशतं तावच्छुचिर्यदि भविष्यसि।
पुत्रं त्रिलोकप्रवरमथ त्वं जनयिष्यसि॥ ९२॥

For a full span of a hundred years, in case you will remain chaste, a son dignified in the three worlds will take birth of you."

एवमुक्त्वा महातेजास्तया समवसत्प्रभुः।
तामालिङ्ग्य त्रिभुवनं जगाम भगवानृषिः॥ ९३॥

Having said so, the highly radiant one, the supreme being, cohabited with her and having hugged her, the adorable sage proceeded to the triad of worlds.

गते भर्तरि सा देवी दितिः परमहर्षिता।
कुशलं वनमासाद्य तपस्तेपे सुदारुणम्॥ ९४॥

The consort having left, that maiden Diti, highly exultant, went to the forest Kuśala and took to austere penance.

तपस्तस्यां तु कुर्वत्यां परिचर्यां चकार ह।
सहस्राक्षः सुरश्रेष्ठः परया गुणसंपदा॥ ९५॥

While she was performing penance, the thousand-eyed Indra, the foremost among the gods, served her by means of his rich attributes.

अग्निं समित्कुशं काष्ठं फलं मूलं तथैव च।
न्यवेदयत्सहस्राक्षो यच्चान्यदपि किंचन॥ ९६॥

The thousand-eyed lord then offered fire, fuel-wood, Kuśa, fruits and bulbous roots and anything else that was (suitable) to her.

गात्रसंवाहनैश्चैव श्रमापनयनैस्तथा।
शक्रः सर्वेषु लोकेषु दितिं परिचचार ह॥
एवमाराधिता शक्रमुवाचाथ दितिस्तथा॥ ९७॥

By the shampooing of limbs and by assuaging her weariness, Śakra (Indra) served her on all occasions. This way propitiated, Diti then addressed Śakra.

दितिरुवाच

प्रीता तेऽहं सुरश्रेष्ठ दश वर्षाणि पुत्रक।
अवशिष्टानि भद्रं ते भ्रातरं द्रक्ष्यसे ततः॥ ९८॥

Diti spoke– "I am pleased with you, O excellent one among Suras! O dear son, only ten more years remain; welfare unto you; you will then see your brother.

जयलिप्सुं समाधास्ये लब्ध्वाऽहं तादृशं सुतम्।
त्रैलोक्यविजयं पुत्र प्राप्स्यामि सह तेन वै॥ ९९॥

Having obtained that type of son, the one desirous of victory, I shall fulfil my desire for conquest. Along with him, O son! I shall obtain the victory of the triad of worlds."

एवमुक्त्वा दितिः शक्रं मध्यं प्राप्ते दिवाकरे।
निद्रयाऽपहृता देवी जान्वोः कृत्वा शिरस्तदा॥ १००॥

This way having addressed Śakra, and when the sun reached the mid-noon, the maiden was over-powered by slumber. She crouched down keeping her head on her knees.

दृष्ट्वा तामशुचिं शक्रः पादयोर्गतमूर्धजाम्।
तस्यास्तदन्तरं लब्ध्वा जहास च मुमोद च॥ १०१॥

Having seen her as having attained defilement and having her hair spread over her feet, Śakra laughed and rejoiced on getting that opportune moment.

तस्याः शरीरं विवृतं विवेशाथ पुरंदरः।
प्रविश्य चामितं दृष्ट्वा गर्भमिन्द्रो महौजसम्॥
अभिनत्सप्तधा तं तु कुलिशेन महायशाः॥ १०२॥

Then Purandara (Indra) entered her exposed body. Having entered and having seen a formidable embryo of mighty virility, Indra of great fame pierced the important enemy in seven parts with his thunderbolt.

भिद्यमानस्तदा गर्भो वज्रेण शतपर्वणा।
रुरोद सस्वरं भीमं वेपमानः पुनः पुनः॥
मा रोदीरिति तं गर्भं शक्रः पुनरभाषत॥ १०३॥

The foetus then being pierced with thunderbolt by Śataparvaṇa (Indra), the bearer

of thunderbolt, shrieked along dolefully or plaintively and terrific as such quavering repeatedly. "Bewail not this way" then accosted Śakra (Indra) to that foetus once again.

तं गर्भं सप्तधा कृत्वा ह्येकैकं सप्तधा पुनः।
कुलिशेन विभेदेन्द्रस्ततो दितिरबुध्यत॥ १०४॥

With his thunderbolt, Indra cut off the foetus into seven pieces and split each of the pieces into seven pieces again. Then Diti woke up.

न हन्तव्यो न हन्तव्य इत्येवं दितिरब्रवीत्।
निष्पपातोदराद्वज्री मातुर्वचनगौरवात्॥
प्राञ्जलिर्वज्रसहितो दितिं शक्रोऽभ्यभाषत॥ १०५॥

"It is not to be aborted out, not to be aborted out"– this way did Diti remark. With due deference to the words of his mother, Indra jumped out of her belly. Armed with his thunderbolt, Indra spoke to Diti with palms joined in reverence.

अशुचिर्देवि सुप्ताऽसि पादयोर्गतमूर्धजा।
तदन्तरमहं लब्ध्वा शक्रहन्तारमाहवे॥
भिन्नवान्गर्भमेतं ते बहुधा क्षन्तुमर्हसि॥ १०६॥

Unchaste as such you slept in a defiled state since the hair were spread over your feet, O Devī.[1] Then having found an opportunity, I pierced the foetus that would have been the slayer of Śakra in battle. It behoves you to forgive me."

तस्मिंस्तु विफले गर्भे दितिः परमदुःखिता।
सहस्राक्षं ततो वाक्यं सा सानुनयमब्रवीत्॥ १०७॥

That foetus having became fruitless, Diti became highly aggrieved and ingratiated politely before the thousand-eyed one.

ममापराधाद्गर्भोऽयं यदि ते विफलीकृतः।
नापराधोऽस्ति देवेश ऋषिपुत्र महाबल॥ १०८॥

"It is not your fault, if the foetus of mine had been rendered incapable as a result of my fault, O Lord of Gods, O son of a sage of mighty prowess!

शत्रोर्वधे न दोषोऽस्ति तेन त्वां न शपामि भोः।
प्रियं तु कर्तुमिच्छामि श्रेयो गर्भस्य मे कुरु॥ १०९॥

There is no crime in killing an enemy. On that account, I do not curse you, O Indra! I am eager to do good to you. You may do good to my embryo.

भवन्तु मम पुत्राणां सप्त स्थानानि वै दिवि।
वातस्कन्धानिमान्सप्त चरन्तु मम पुत्रकाः॥
मरुतश्चेति विख्याता गणास्ते सप्त सप्तकाः॥ ११०॥

May there be seven abodes of my sons in the heaven. May my seven sons abide within the aerial-trunks (*Vātaskandhas*)[2]. May they be renowned as the seven Maruts, the seven sets of seven.

पृथिव्यां प्रथमस्कन्धो द्वितीयश्चैव भास्करे।
सोमे तृतीयो विज्ञेयश्चतुर्थो ज्योतिषां गणे॥ १११॥

May on the Earth be the first *Skandha* (region), the second one on the Sun. On the Moon, the third deserves to be recognised and the fourth should be known in the groups of luminaries.

ग्रहेषु पञ्चमश्चैव षष्ठः सप्तर्षिमण्डले।
ध्रुवे तु सप्तमश्चैव वातस्कन्धः परस्तु सः॥ ११२॥

On the planets is the fifth one and the sixth on the Ursa Major (sphere of the Saptarṣis). The seventh one on the Polar star (Dhruva) and Vātaskandha is the ultimate one.

तानेते विचरन्त्वद्य काले काले ममाऽऽत्मजाः।
वातस्कन्धानिमान्भूत्वा चरन्तु मम पुत्रकाः॥ ११३॥

May my sons promenade among them on different occasions. May they move through these Vātaskandhas.

पृथिव्यां प्रथमस्कन्ध आमेधेभ्यो य आवहः।
चरन्तु मम पुत्रास्ते सप्तमे प्रथमे गणे॥ ११४॥

1. पादयोगतमूर्धजाः for पादयोर्गतमूर्धजाः a misprint, verse 106, pāda 2.

2. Pathways of wind.

The first *Skandha* extends from the Earth upto the clouds and it is called *Āvaha*. May the first set of my sons move therin.

द्वितीयश्चापि मेघ्येभ्य आसूर्यात्प्रवहस्तु यः।
वातस्कन्धं द्वितीयं तु द्वितीयश्चरतां गणः॥ ११५॥

The second one extends from the clouds upto the Sun. It is called *Pravaha*. May the second set of my sons walk in the second *Vātaskandha*.

सूर्योर्ध्वं तु ततः सोमादुद्वहो यस्तु वै स्मृतः।
वातस्कन्धं तु तं प्राहुस्तृतीयश्चरतां गणः॥ ११६॥

Above the Sun (Sūrya) and extending upto the Soma (i.e. the Moon), is the *Vātaskandha* remembered as *Udvaha*. Let the third set of my sons walk through the third *Vātaskandha*.

(सोमादूर्ध्वं तथर्क्षेभ्यश्चतुर्थः सुवहस्तु यः।
चतुर्थो मम पुत्राणां गणस्तु चरतां विभो॥ ११७॥

And above Soma and extending upto the stars is the fourth *Vātaskandha* which is called *Suvaha*. O Vibhu! May the fourth set of my sons walk therein.

यक्षेभ्यश्च तथैवोर्ध्वमाग्रहाद्विवहस्तु यः।
पञ्चमं पञ्चमः सौम्यः स्कन्धस्तु चरतां गणः)॥ ११८॥

The fifth *Skandha* called *Vivaha* is above the stellar region and extending up to the planets. O dear boy, may the fifth set (of my sons) walk through the fifth *Skandha*.

ऊर्ध्वं ग्रहादृषिभ्यस्तु षष्ठो यो वै पराहतः।
चरन्तु मम पुत्रास्तु तत्र षष्ठे गणे तु ये॥ ११९॥

Above the planets and extending up to the Seven Sages (Great Bear) is the sixth *Skandha* which is called *Parāhata*. May my sons who are in the sixth set move about within the sixth gaṇa.

सप्तर्षयस्तथैवोर्ध्वमाध्रुवात्सप्तमस्तु यः।
वातस्कन्धः परिवहस्तत्र तिष्ठन्तु मे सुताः॥ १२०॥

Above the Saptarṣis and extending up to Dhruva is the seventh *Vātaskandha* which is called *Parivaha*. May my sons stay therein.

एतत्सर्वं चरन्त्येते काले काले ममाऽत्मजाः।
त्वत्कृतेन च नाम्ना वै भवन्तु मरुतस्त्विमे॥ १२१॥

May my sons move about all these from time to time. There let these be known by the name Maruts."

ततस्तेषां तु नामानि मातापुत्रौ प्रचक्रतुः।
तत्कृते कर्मभिश्चैव मरुतो वै पृथक्पृथक्॥ १२२॥

Then the mother and the son named them Maruts through the actions performed by them. They separately named the seven Maruts of each set.

सत्त्वज्योतिस्तथाऽऽदित्यः सत्यज्योतिस्तथाऽपरः।
तिर्यग्ज्योतिश्च सज्योतिर्ज्योतिष्मानपरस्तथा॥ १२३॥

Sattvajyotis, Āditya, Satyajyotis, Tiryagjyotis, Sajyotis, Jyotiṣmān and another one constitute the first set.

प्रथमस्तु गणः प्रोक्तो द्वितीयं मे निबोधत।
ऋतजित्सत्यजिच्चैव सुषेणः सेनजित्तथा॥ १२४॥
सत्यमित्रोऽभिमित्रश्च हरिमित्रस्तथाऽपरः।
गण एष द्वितीयस्तु तृतीयं मे निबोधत॥ १२५॥

The first one is proclaimed as Gaṇa. The second one you may know from me. The second set consists of Ṛtajit, Satyajit, Suṣeṇa, Senajit, Satyamitra, Abhimitra and Harimitra. Listen and understand the third set now.

ऋतः सत्यो ध्रुवो धर्ता विधर्ताऽथ विधारयः।
ध्वान्तश्चैव धुनिश्चैव ह्युग्रो भीमस्तथैव च॥
अभियुः साक्षिपश्चैवमाह्वयश्च गणः स्मृतः॥ १२६॥
ईदृक्चैव तथाऽन्यादृग्यादृक्च प्रतिकृत्तथा।
ऋक्तथा समितिश्चैव संरम्भश्च तथा गणः॥ १२७॥
ईदृक्च पुरुषश्चैव अन्यादृक्षाच्च चेतसः।
समितासमिदृक्षाच्च प्रतिदृक्षाच्च वै गणाः॥ १२८॥
(मरुतिद्सरतश्चैव तथा देवो दिशोऽपरः।
यजुश्चैवानुदृक्सामस्तथाऽन्यो मानुषीविशः॥
दैत्या देवाः समाख्याताः सप्तैते सप्तका गणाः॥ १२९

The following constitute the other sets– Ṛta, Satya, Dhruva, Dhartā, Vidhartā, Vidhāraya,

Dhvānta, Dhuni, Ugra, Bhīma, Abhiyu, Sākṣipa. This is known as Āhvayagaṇa, Īdṛk, Anyādṛk, Yādṛk, Pratikṛt, Samiti, Saṁraṁbha, Īdṛk, Puruṣa, Anyādṛkṣa, Cetasa, Samita, Asamitadṛkṣa, Pratidṛkṣa, Maruti, Drasarata and others. Deva, Diśa, Yajuṣ, Anudṛk, Sāma, Mānuṣi, Viśas– these seven as seven-fold Gaṇas are famous in all the worlds.

एते ह्येकोनपञ्चाशन्मरुतो नामतः स्मृताः।
प्रसंख्यातास्तथा ताभ्यां दित्या चेन्द्रेण चैव हि॥ १३०॥

These forty-nine are the different Maruts with their own separate names. They have been enumerated by Diti and Indra.

कृत्वा तेषां तु नामानि दितिरिन्द्रमुवाच ह।
वातस्कन्धं चरन्त्वेते मम पुत्राश्च पुत्रक॥
विचरन्तु च भद्रं ते देवैः सह ममाऽऽत्मजाः॥ १३१॥

On hearing their names, Diti spoke to Indra– "May my sons take recourse to *Vātaskandha*, O Sunny! May my sons promenade along with the Devas. May it be all well for you."

तस्यास्तद्वचनं श्रुत्वा सहस्राक्षः पुरंदरः।
उवाच प्राञ्जलिर्भूत्वा मातर्भवतु तत्तथा॥ १३२॥

Having heard her words of that norm, the thousand-eyed Purandara, spoke out having hands folded (saying) O Mother! "May it be so."

सर्वमेतद्यथोक्तं ते भविष्यति न संशयः।
देवभूता महात्मानः कुमारा देवसंमताः॥
देवैः सह भविष्यन्ति यज्ञभाजस्तवाऽऽत्मजाः॥ १३३॥

No doubt all this will happen the way it has been spoken by you. These great-souled sons shall incarnate as gods and will be honoured by the gods. Similarly, your sons will become partakers of the fruits of sacrifices along with Devas."

तस्मात्ते मरुतो देवाः सर्वे चेन्द्रानुजामराः।
विज्ञेयाश्चामराः सर्वे दितिपुत्रास्तपस्विनः॥ १३४॥

On that account, all those Maruts should be known as Devas (shining ones), younger brothers of Indra and the immortal ones. All of them, the sons of Diti were ascetics and gods.

एवं तौ निश्चयं कृत्वा मातापुत्रौ तपोधनौ।
जग्मतुस्त्रिदिवं हृष्टौ शक्रोऽपि त्रिदिवं गतः॥ १३५॥

This way having taken upon a determination, the mother and the son of ascetic nature proceeded to the heaven exultantly. Śakra too went to the heaven.

मरुतां हि शुभं जन्म शृणुयाद्यः पठेत वा।
नावृष्टिभयमाप्नोति बह्वायुश्च भवत्युत॥ १३६॥

Whosoever reads or listens to the auspicious birth of Maruts shall attain long life and never meets with the fear of drought.

इति श्रीमहापुराणे वायुप्रोक्ते उपोद्घातपादे कश्यपीयप्रजासर्गो नाम सप्तषष्टितमोऽध्यायः॥ ६७॥

* * *

॥अथाष्टषष्टितमोऽध्यायः॥

Chapter 68

The description of Danu's lineage

सूत उवाच

अत ऊर्ध्वं प्रवक्ष्यामि दनुपुत्रान्निबोधत।
अभवन्दनुपुत्रास्तु वंशे ख्याता महासुराः॥ १॥

Sūta said– Hereafter, I shall talk of the sons of Danu. You may know them. The sons of Danu happened to be the well known ones in the lineage of great demons.

विप्रचित्तिप्रधानास्ते शतं तीव्रपराक्रमाः।
सर्वे लब्धवराश्चैव सुतप्ततपसस्तथा॥ २॥

They were headed by Vipracitti.[1] These a hundred (in counting) were of mighty prowess. All of them had performed good penances and had been endowed with boons.

1. Paurāṇika Kośa, p. 467-468. A great demon having produced Rāhu from Siṁhikā. Born from Danu, a son of Kāśyapa, having Ātāpi and Vātapi as sons.

सत्यसंधाः पराक्रान्ताः क्रूरा मायाविनश्च ते।
महाबला अयज्वानो ह्यब्रह्मण्याश्च दानवाः॥
कीर्त्यमानान्मया सर्वान्प्राधान्येन निबोधत॥ ३॥

They were truthful, highly valiant ones, cruel, of magical feats, highly powerful, non-sacrificing ones and non-Brāhmanical demons. I shall enumerate them all in accordance with their importance. Listen and understand.

द्विमूर्धा शङ्कुवर्णश्च तथा शङ्कुनिरामयः।
शङ्कुकर्णो महाविश्वो गवेष्ठिर्दुन्दुभिस्तथा॥ ४॥
अजामुखोऽथ भगवाञ्शिलो वामनसस्तथा।
मरीचिरक्षकश्चैव महागार्ग्योऽङ्गिरावृतः॥ ५॥
विक्षोभ्यश्च सुकेतुश्च सुवीर्यः सुहृदस्तथा।
इन्द्रजिद्विश्वजिच्चैव तथा सुरविमर्दनः॥ ६॥
एकचक्रः सुवाहश्च तारकश्च महाबलः।
वैश्वानरः पुलोमा च प्रवीणोऽथ महाशिराः॥ ७॥
स्वर्भानुर्वृषपर्वा च मुण्डकश्च महासुरः।
धृतराष्ट्रश्च सूर्यश्च चन्द्र इन्द्रश्च तापिनः॥ ८॥
सूक्ष्मश्चैव निचन्द्रश्च ऊर्णनाभो महागिरिः।
असिलोमा सुकेशश्च सदश्च बलको दश॥ ९॥
तथा गगनमूर्धा च कुम्भनाभो महोदरः।
प्रमोदाहश्च कुपथो हयग्रीवश्च वीर्यवान्॥ १०॥
असुरश्च विरूपाक्षः सुपथोऽथ महासुरः।
अजो हिरण्मयश्चैव शतमायुश्च शम्बरः॥ ११॥
शरभः शलभश्चैव सूर्याचन्द्रमसावुभौ।
असुराणां सुरावेतौ सुराणां सांप्रताविमौ॥ १२॥

The chief sons of Danu were– Dvimūrdhā, Śaṅkuvarṇa, Śaṅku, Nirāmaya, Śaṅkukarṇa, Mahāviśva, Gaveṣṭhin, Dundubhi, Ajāmukha, adorable Śila, Vāmanasa, Marīci, Rakṣaka, Mahāgārgya, Aṅgirāvṛta, Vikṣobhya, Suketu, Suvīrya, Suhrada, Indrajit, Viśvajit, Suravimardana, Ekacakra, Suvāha, the powerful Tāraka, Vaiśvānara, Puloman, Pravīṇa, Mahāśiras, Svarbhānu, Vṛṣaparvan, the mighty demon Muṇḍaka, Dhṛtarāṣṭra, Sūrya, Candra, Indra, Tāpina, Sūkṣma, Nicandra, Ūrṇanābha, Mahāgiri, Asiloman, Sukeśa, Sada, Balaka, Adaśa, Gaganamūrdhā, Kuṁbhanābha, Mahodara, Pramodāha, Kupatha, the valiant Hayagrīva, the mighty demons Virūpākṣa, Supatha, Aja and Hiraṇmaya, Śatamāyu, Śaṁbara, Śarabha and Śalabha. The Sun and Moon were the lords of Asuras formerly but now they are the lord of Suras.

इति पुत्रा दनोर्वंशे प्रधानाः परिकीर्तिताः।
तेषामपरिसंख्येयं पुत्रपौत्राद्यनन्तकम्॥ १३॥

This way the sons in the lineage of Danu, as the principal ones have been illustrated. Their sons and grandsons are of indefinite counting.

इत्येते त्वसुराः प्रोक्ता दैतेया दानवाश्च ये।
स्वर्भानुस्तु स्मृतो दैत्यो ह्यनुभानुर्दनोः सुतः॥
इमे तु वंशानुगता दनोः पुत्रास्तु ये स्मृताः॥ १४॥

This way have been illustrated Dānavas (sons of Danu) and Daityas (the sons of Diti) who are (among them). Svarbhānu is remembered as Daitya (son of Diti) and Anubhānu is the son of Danu. And these trailing along in lineages are those who are the sons of Danu.

एकाक्ष ऋषभोऽरिष्टः प्रलम्बनरकावपि।
इन्द्रबाधनकेशी च मेरुः शंबोऽथ धेनुकः॥ १५॥
गवेष्ठिश्च गवाक्षश्च तालकेतुश्च वीर्यवान्।
एते मनुष्यधर्मास्तु दनोः पुत्रा मया स्मृताः॥ १६॥

Ekākṣa, Ṛṣabha, Ariṣṭa, Pralamba, Naraka, Indrabādhana, Keśī, Meru, Śamba, Dhenuka, Gaveṣṭhi, Gavākṣa and the heroic Tālaketu– these were the sons of Danu but followed human rites and activities. So I remember.

दैत्यदानवसंघर्षे जाता भीमपराक्रमाः।
सिंहिकायामथोत्पन्ना विप्रचित्तिसुतास्त्विमे॥ १७॥

In the clash of Daityas and Dānavas, the following sons of Vipracitti born of Siṁhikā, became terrible and valorous.

सैंहिकेया इति ख्याताश्चतुर्दश महासुराः।
शतगालश्च बलवान्व्यासः शाम्बस्तथैव च॥ १८॥

अनुलोमः शुचिश्चैव वातापिश्च सितांशुकः।
हरकल्पः कालनाभो भौमश्च नरकस्तथा॥ १९॥

They are renowned as Saiṁhikeyas (the sons of Siṁhikā). They are the fourteen formidable Asuras, viz. Śatagāla, Balavān, Nyāsa, Śāmba, Anuloma, Śuci, Vātāpi, Sitāṁśuka, Hara, Kalpa, Kālanābha, Bhauma and Naraka.

राहुर्ज्येष्ठस्तु तेषां वै चन्द्रसूर्यप्रतर्दनः।
इत्येते सिंहिकापुत्रा देवैरपि दुरासदाः॥ २०॥

Rāhu is the eldest among them who is the thrasher of Sun and Moon. Thus these are the sons of Siṁhikā invincible even to Devas.

दारुणाभिजनाः क्रूराः सर्वे ब्रह्मद्विषश्च ते।
दशान्यानि सहस्राणि सैंहिकेयो गणः स्मृतः॥ २१॥

All of them were of terrific or atrocious lineage, the cruel ones and hostile unto the Brāhmaṇas. There are other ten thousand Asuras constituting the Saiṁhikeya group.

निहतो जामदग्न्येन भार्गवेण बलीयसा।
स्वर्भानोस्तु प्रभा कन्या पुलोम्नोऽथ शची सुता॥ २२॥

By the powerful son of Jamadagni of Bhārgava race, they were killed. Of Svarbhānu, the daughter was Prabhā and of Puloman, the daughter was Śacī.

उपदानवीमस्यापि शर्मिष्ठा वार्षपर्वणी।
पुलोमा कालिका चैव वैश्वानरसुते उभे॥ २३॥

Upadānavī was the daughter of Maya, Śarmiṣṭhā was the daughter of Vārṣaparvaṇī. Pulomā and Kālikā were both the daughters of Vaiśvānara.

प्रभाया नहुषः पुत्रो जयन्तश्च शचीसुतः।
पुरुं जज्ञेऽथ शर्मिष्ठा दुष्यन्तमुपदानवी॥ २४॥

Nahuṣa was the son of Prabhā and Jayanta was the son of Śacī. Puru was born of Śarmiṣṭhā and Duṣyanta was born of Upadānavī.

वैश्वानरसुते ह्येते पुलोमाकालिके उभे।
उभे ह्यपि तु ते कन्ये मारीचस्य परिग्रहे॥ २५॥

The two daughters Pulomā and Kālikā of Vaiśvānara, both became the spouses of Mārīca.

ताभ्यां पुत्रसहस्राणि षष्टिर्दानवपुङ्गवाः।
चतुर्दश तथाऽऽन्यानि हिरण्यपुरवासिनाम्॥ २६॥

Sixty thousand leading Dānavas were the sons born of them. There were fourteen thousand other Asuras residents of Hiraṇyapura.

पौलोमाः कालकेयाश्च दानवाः सुमहाबलाः।
अवध्या देवतानां ते निहताः सव्यसाचिना॥ २७॥

The Paulomas and Kālakeyas were the demons (Dānavas) of great power. They were not capable to be killed by the Devas and they were killed by Savyasācī i.e. Arjuna.

मयस्य जाता ये पुत्राः सर्वे वीरपराक्रमाः।
मायावी दुन्दुभिश्चैव वृषश्च महिषस्तथा॥ २८॥
बालिको वज्रकर्णश्च कन्या मन्दोदरी तथा।
दैत्यानां दानवानां च सर्ग एष प्रकीर्तितः॥ २९॥

All the sons that were born of Maya were heroic and prowessed ones. They were– Māyāvī, Dundubhi, Vṛṣa, Mahiṣa, Bālika and Vajrakarṇa. A daughter Mandodarī was also born to him. This verily, the creation of Daityas and Dānavas stands illustrated.

दनायुषायाः पुत्रास्तु स्मृताः पञ्च महाबलाः।
अरूरुर्बलिजन्मौ च विरक्षश्च विषस्तथा॥ ३०॥

The sons of Danāyuṣā are remembered as five of great power. They were– Arūru, Bali, Janma, Virakṣa and Viṣa.

अरूरोस्तनयः क्रूरो धुन्धुर्नाम महासुरः।
निहतः कुवलाश्वेन उत्तङ्कवचनात्किल॥ ३१॥

Arūru's son was a cruel great Asura named Dhundhu. It is reported that he was killed by Kuvalāśva at the instance of Uttaṅka.

बलेः पुत्रौ महावीर्यौ तेजसाऽप्रतिमावुभौ।
कुम्भिलश्चक्रवर्मा च स कर्णः पूर्वजन्मनि॥ ३२॥

The two sons of Bali were great heroes, unparalleled in splendour. They were Kuṁbhila and Cakravarmā who was Karṇa in his earlier birth.

विरक्षस्यापि पुत्रौ द्वौ कामकश्च वरश्च तौ।
विषस्य त्वभवन्पुत्राश्चत्वारः क्रूरकर्मिणः॥
श्राद्धहा यज्ञहा चैव ब्रह्महा पशुहा तथा॥ ३३॥

Of Virakṣa were two sons, Kāmaka and Varaviṣa. And of Varaviṣa, happened to be four sons of atrocious deeds, destroyers of Śrāddhas and sacrifices, the killers of Brāhmaṇas and animals.

क्रान्ता दनायुषापुत्रा वृत्रस्यापि निबोधत।
जज्ञिरे श्वसनाद्घोराद्वृत्रस्येन्द्रेण युध्यतः॥ ३४॥

The valiant sons of Danāyuṣā have been enumerated. Now understand the sons of Vṛtra who were born of the terrible breath of Vṛtra while engaged in battle with Indra.

भर्तारो मनसा ख्याता राक्षसाः सुमहाबलाः।
शतं तानि सहस्राणि महेन्द्रानुचराः स्मृताः॥ ३५॥

They were Rākṣasas of mighty prowess and were the rulers mentally famous. They were a hundred thousand in number and are known as the followers of Mahendra.

सर्वे ब्रह्मविदः सौम्या धार्मिकाः सूक्ष्ममूर्तयः।
प्रजास्वन्तर्गताः सर्वे निवसन्ति सुधार्मिकाः॥ ३६॥

All were knowers of Brahman, gentle, righteous and of minute-observationed frames. All were immanent in the subjects. All were quite religious ones.

दैत्यानां दानवानां स सर्ग एष प्रकीर्तितः।
प्रवाह्यजनयत्पुत्रान्यज्ञै वै गायनोत्तमान्॥ ३७॥

Thus the creation of Daityas and Dānavas has been illustrated. Pravāhi produced sons at the sacrifice. They were excellent singers.

सत्त्वः सत्त्वात्मकश्चैव कलापश्चैव वीर्यवान्।
कृतवीर्यो ब्रह्मचारी सुपाण्डुश्चैव सप्तमः॥ ३८॥
पनश्चैव तरण्यश्च सुचन्द्रो दशमस्तथा।
इत्येते देवगन्धर्वा विज्ञेयाः परिकीर्तिताः॥ ३९॥

Sattvan, Sattvātmaka, Kalāpa, Vīryavān, Kṛtavīrya, Brahmacārin, the seventh one Supāṇḍu, Pana, Taraṇya and the tenth one Sucandra. These verily, deserve to be reckoned as Devagandharvas the bards of gods, well known as such.

इति श्रीमहापुराणे वायुप्रोक्ते उपोद्घातपादे कश्यपीयप्रजासर्गो नामाष्टषष्टितमोऽध्यायः॥ ६८॥

* * *

॥अथ नवषष्टितमोऽध्यायः॥

Chapter 69

Dynasties descending from Kaśyapa

सूत उवाच

गन्धर्वाप्सरसः पुण्या मौनेयाः परिकीर्तिताः।
चित्रसेनोग्रसेनश्च ऊर्णायुरनघस्तथा॥ १॥
धृतराष्ट्रः पुलोमा च सूर्यवर्चास्तथैव च।
युगपत्तृणपत्कालिदितिश्चित्ररथस्तथा॥ २॥
त्रयोदशो भ्रमिशिराः पर्जन्यश्च चतुर्दशः।
कलिः पञ्चदशश्चैव नारदश्चैव षोडशः॥
इत्येते देवगन्धर्वा मौनेयाः परिकीर्तिताः॥ ३॥

Sūta remarked– The sacred Gandharvas and Apsarsas are glorified as the children of Muni, viz. Citrasena, Ugrasena, Ūrṇāyu, Anagha, Dhṛtarāṣṭra, Puloman, Sūryavarcas, Yugapat, Tṛṇapat, Kāli, Diti, Citraratha, the thirteenth Bhramiśiras, the fourteenth Parjanya, the fifteenth Kali and the sixteenth Nārada. These divine Gandharvas are famed as descendants of Muni.

चतुस्त्रिंशद्यवीयस्यस्तेषामप्सरसः शुभाः।
अन्तरा दारवत्या च प्रियमुख्या सुरोत्तमा॥ ४॥
मिश्रकेशी तथा चाशी वर्णिनी वाऽप्यलम्बुषा।
मारीची पुत्रिका चैव विद्युद्वर्णा तिलोत्तमा॥ ५॥
अद्रिका लक्षणा चैव देवी रम्भा मनोरमा।
सुवरा च सुबाहुश्च पुर्णिता सुप्रतिष्ठिता॥ ६॥
पुण्डरीका सुगन्धा च सुदन्ता सुरसा तथा।
हेमा शारद्वती चैव सुवृत्ता कमला च या॥ ७॥
सुभुजा हंसपादा च लौकिक्योऽप्सरसस्तथा।
गन्धर्वाप्सरसो ह्येता मौनेयाः परिकीर्तिताः॥ ८॥

There are their thirty-four younger sisters, the auspicious Apsarsas, viz. Antarā, Dāravatyā, Priyamukhyā, Surottamā, Miśrakeśī, Cāśī, Varṇini, Alaṁbuṣā, Mārīcī, Putrikā, Vidyud, Varṇā, Tilottamā, Adrikā, Lakṣaṇā, Devī, Raṁbhā, Manoramā, Suvarā, Subāhu, Pūrṇitā, Supratiṣṭhitā, Puṇḍarīkā, Sugandhā, Sudantā, Surasā, Haimā, Śāradvati, Suvṛttā, Kamalā, Subhujā and Haṁsapādā. These were the worldy Apsarsas. These Gandharvas and Apsarsas are well known as Mauneyas (descendants of Muni).

गन्धर्वाणां दुहितरो मया याः परिकीर्तिताः।
(तासां नामानि सर्वासां कीर्त्यमानानि मे शृणु॥ ९॥

The daughters of Gandharvas had been illustrated by me. You may listen to the names of all those being related by me.

सुयशा प्रथमा तासां गान्धर्वी तदनन्तरम्।
विद्यावती चारुमुखी सुमुखी च वरानना)॥ १०॥

Suyaśā was the first one of them. Gāndharvī, they call as the second one. Then are Vidyāvatī, Cārumukhī and Sumukhī of beautiful face.

तत्रेमे सुयशापुत्रा महाबलपराक्रमाः।
प्रचेतसः सुता यक्षास्तेषां नामानि मे शृणु॥ ११॥

Therein the sons of Suyaśā were of great strength and prowess. Yakṣas were the sons of Pracetas. You may listen to their names from me.

कम्बलो हरिकेशश्च कपिलः काञ्चनस्तथा।
मेघमाली तु यक्षाणां गण एष उदाहृतः॥ १२॥

Kaṁbala, Harikeśa, Kapila, Kāñcana and Meghamālī are declared as such constituting the group of Yakṣas.

सुयशाया दुहितरश्चतस्रोऽप्सरसः स्मृताः।
तासां नामानि वै सम्यग्ब्रुवतो मे निबोधत॥ १३॥

The four daughters of Suyaśā are known as Apsarsas. You may know from me their names, as I recount them.

लोहेयी त्वभवज्ज्येष्ठा भरता तदनन्तरम्।
कृशाङ्गी च विशाला च रूपेणाप्रतिमा तथा॥ १४॥

Loheyī happened to be the eldest; Bharatā was the next. Then were Kṛśaṅgī and Viśālā who were unparalleled in beauty.

ताभ्योऽपरे यक्षगणाश्चत्वारः परिकीर्तिताः।
उत्पादिता विशालेन विक्रान्तेन महात्मना॥ १५॥

From them other four groups of Yakṣas were declared as such. They were procreated by Viśāla, the prowessed one and great-souled one.

लोहेया भरतेयाश्च कृशाङ्गेयाश्च विश्रुताः।
विशालेयाश्च यक्षाणां पुराणे प्रथिता गणाः॥ १६॥

Loheya, Bharateya, well-known Kṛśāṅgeya and Viśāleya were the groups of Yakṣas famous in the Purāṇa.

इत्येतैरसुरैर्घोरैर्महाबलपराक्रमैः।
नैकैर्यक्षगणैर्व्याप्ता लोका लोकविदां वराः॥ १७॥

And by these terrific Asuras (demons), having highly forceful prowess, the worlds have been occupied, O excellent ones among the knowers of Loka and Āloka.

गन्धर्वाश्चाथ वालेया विक्रान्तेन महात्मना।
उत्पादिता महावीर्या महागन्धर्वनायकाः॥ १८॥

The Gandharvas called Vāleyas were procreated by the noble-souled Vikrānta. They were great valiant Gandharva Nāyakas (leaders).

विक्रमौदार्यसंपन्ना महाबलपराक्रमाः।
तेषां नामानि वक्ष्यामि यथावदनुपूर्वशः॥ १९॥

They were endowed with generosity and prowess. They were highly valiant and heroic. Their names I shall talk of as per descending order of priority.

चित्राङ्गदो महावीर्यश्चित्रवर्मा तथैव च।
चित्रकेतुर्महाभागः सोमदत्तोऽथ वीर्यवान्॥
तिस्रो दुहितरश्चैव तासां नामानि वक्ष्यते (मे शृणु)॥

They were– Citrāṅgada, Citravarmā of great prowess, the greatly fortunate Citraketu and the greatly heroic Somadatta. There were three

daughters also. You may listen to their names as being talked of by me.

प्रथमा त्वग्निका नाम कम्बला तदनन्तरम्।
तथा वसुमती नाम रूपेणाप्रतिमौजसः॥ २१॥

The first was Agnikā; Kaṁbalā following her; Then was Vasumatī. All of them had unparalleled splendour.

ताभ्यः परे कुमारेण गणा उत्पादितास्त्विमे।
त्रयो गन्धर्वमुख्यानां(णां) विक्रान्ता युद्धदुर्मदाः॥ २२॥

Three other important groups of the chief Gandharvas were begotten of them by Kumāra. They were heroic ones and invincible in war.

आग्नेयाः काम्बलेयाश्च तथा वसुमतीसुताः।
तैर्गणैर्विविधैर्व्याप्तमिमं लोकं चराचरम्॥ २३॥

They were Āgneyas, Kāṁbaleyas and sons of Vasumatī. This world of mobile and immobile beings is pervaded by these various groups.

विद्यावन्तश्च तेनैव विक्रान्तेन महात्मना।
उत्पादिता महाभागा रूपविद्याधनेश्वराः॥ २४॥

They were equipped with education and were procreated by the noble-souled Vikrānta. They were highly fortunate ones, the lords of beauty, knowledge and wealth.

तेषामुदीर्णवीर्याणां गन्धर्वाणां महात्मनाम्।
नामानि कीर्त्यमानानि शृणुध्वं मे विवक्षतः॥ २५॥

You may hear the names of those noble-souled Gandharvas of highly ferocious valour from me while I am illustrating them.

हिरण्यरोमा कपिलः सुलोमा मागधस्तथा।
चन्द्रकेतुश्च वै गाङ्गो गोदश्चैव महाबलः॥ २६॥

They were– Hiraṇyaroman, Kapila, Suloman, Māgadha, Candraketu, Gāṅga and the greatly valiant Goda.

महविद्यावदातानां विक्रान्तानां तपस्विनाम्।
इत्येवमादिर्हि गणो द्वे चान्ये च सुलोचने॥ २७॥

These were the first among the groups who were ascetics, valorous and pure enough owing to deep understanding of the Vedic lores. There were two daughters also of beautiful eyes.

शिवा च सुमनाश्चैव ताभ्यामपि महात्मना।
उत्पादिता विश्रवसा विद्याचरणगोचराः॥ २८॥

शैवेयाश्चैव विक्रान्तास्तथा सौमनसा गणाः।
एतैर्व्याप्तमिमं लोकं विद्याधरगणैस्त्रिभिः॥ २९॥

They were Śivā and Sumanas. The groups Śaiveya, the valorous and Saumanasa as well were begotten of them by the great-souled Viśravas. They practised learning. This world is pervaded by these three groups of Vidyādharas.

एभ्योऽनेकानि जातानि अम्बरान्तरचारिणाम्।
लोके गणशतान्येव विद्याधरविचेष्टितात्॥ ३०॥

From these were born many hundreds of gaṇas promenading within the interior of the sky, born in the world from the activities of the Vidyādharas.

अश्वमुख्याश्च तेनैव विक्रान्तेन महात्मना।
उत्पादिता ह्यश्वमुखाः किन्नरांस्तान्निबोधत॥ ३१॥

Aśvamukhyās (horse-faced) were procreated by the same valiant and the great-souled Vikrānta. They were created with horse-faces. You may know them as Kinnaras.

समुद्रसेनः कालिन्दो महानेत्रो महाबलः।
सुवर्णघोषः सुग्रीवो महाघोषश्च वीर्यवान्॥ ३२॥

इत्येवमादिर्हि गणः किन्नराणां महात्मनाम्।
हयाननानां विद्वद्भिर्विस्तीर्णः परिकीर्त्यते॥ ३३॥

Samudra, Sena, Kālinda, Mahānetra, Mahābala, Suvarṇaghoṣa, Sugrīva, the heroic Mahāghoṣa and the others were the leading ones of the noble-souled Kinnaras with the faces of the horses. They are being glorified extensively by the scholars.

तथा समुत्थितेनैव विक्रान्तेन महात्मना।
उत्पादिता नरमुखाः किन्नराः शांशपायनाः॥ ३४॥

That very way, Naramukhas (human-faced) Kinnaras too were procreated by the noble-souled Vikrānta, O Śāṁśapāyana.

हरिषेण: सुषेणश्च वारिषेणश्च वीर्यवान्।
रुद्रदत्तेन्द्रदत्तौ च चन्द्रद्रुममहाद्रुमौ॥ ३५॥
बिन्दुश्च बिन्दुसारश्च चन्द्रवंशाश्च किन्नरा:।
इत्येते किन्नरा: श्रेष्ठा लोके ख्याता: सुशोभना:॥ ३६॥

Hariṣeṇa, Suṣeṇa, the valiant Vāriṣeṇa, Rudradatta, Indradatta, Candradruma, Mahādruma, Bindu and Bindusāra were the Kinnaras of the lunar race. Thus these excellent and auspicious Kinnaras have become well-known in the world.

नृत्यगीतप्रगल्भानामेतेषां द्विजसत्तमा:।
लोके गणशतान्येव किन्नराणां महात्मनाम्॥ ३७॥

O Brāhmaṇas! In this world exist the hundreds of clans of these noble-souled Kinnaras, highly skilled in dance and music.

यक्षा यक्षोपशान्तश्च लौहेया रूपशालिनी।
दुहिता सुरविन्देति प्रकाशा सिद्धसंमता॥ ३८॥

They are Yakṣas, Yakṣopaśānta, Lauheyās endowed with beauty, the brilliant daughter Suravindā, who were honoured by the Siddhas.

उपायाकेतनस्याहि स्वयमुत्पादितो गण:।
करालकेन भूतानां तेषां नामानि मे शृणु॥ ३९॥

The groups of Bhūtas had been procreated by the terrible Upāyāketana. Of the beings, their names you may hear from me.

भूता भूतगणैर्ज्ञेया आवेशकनिवेषका:।
सुतार: कालभवनानिर्देशकविदेशका:॥
इत्येवमादिर्हि गणो भूमिगोजरक: स्मृत:॥ ४०॥

The groups of Bhūtas (Bhūtagaṇas) deserve to be recognised as those who haunt from within and without etc. (*āveśakas, niveśakas*). They are declared as being visible in the world.

विज्ञेय इह लोकेऽस्मिन्भूतानां भूतनायक:।
ये तूत्कृष्टा भवन्त्येषामम्बरान्तरचारिणाम्॥
वृक्षाग्रमात्रमाकाशं ते चरन्ति न संशय:॥ ४१॥

Those that are the excellent ones among Bhūtas that move about in the sky deserves to be recognised as Bhūtanāyakas i.e. the leaders of goblins or Śiva (Bhūtanāyaka = Bhūtapati) in the world. There is no doubt that they move about in the sky up to the tops of trees.

तत्रेमे देवगन्धर्वा: प्रायेण कथिता मया।
देवोपस्थाननिरता विज्ञेयास्ते यशस्विन:॥ ४२॥

Thus almost all Devas and Gandharvas have been illustrated by me. The reputed ones are engaged in waiting upon the Devas.

नारायणं सुरगुरुं विरज पुष्करेक्षणम्।
हिरण्यगर्भं च तथा चतुर्वक्त्रं स्वयंभुवम्॥ ४३॥
शंकरं च महादेवमीशानं च जगत्प्रभुम्।
इन्द्रपूर्वांस्तथाऽऽदित्यान्रुद्रांश्च वसुभि: सह॥ ४४॥
उपतस्थु: सगन्धर्वा नृत्यगीतविशारदा:।
त्रिदशा: सर्वलोकस्था निपुणा गीतवादिन:॥ ४५॥

Waited upon, accompanied by Gandharvas, clever musicians and experts in music and dance, the Devas stay in all the worlds. They worship Nārāyaṇa who is lotus-eyed, free from Rajas Guṇa and the foremost of gods, Hiraṇyagarbha (god Brahmā) who is four-faced and self-born, great lord Śaṅkara who is Īśāna and the lord of Universe. Again they worship Ādityas headed by Indra and to Rudras along with Vasus.

हंसो ज्येष्ठ: कनिष्ठोऽन्यो मध्यमौ च हहा हुहु:।
चतुर्थो धिषणश्चैव ततो वासिरुचिस्तथा॥ ४६॥
षष्ठस्तु तुम्बुरुस्तेषां ततो विश्वावसु: स्मृत:।
इमाश्चाप्सरसो दिव्या विहिता: पुण्यलक्षणा:॥ ४७॥
सुषुवेऽष्टौ महाभागा वरिष्ठा देवपूजिता:।
अनवद्यामनवशामन्वतां मदनप्रियाम्॥
अरूपां सुभगा भासीमरिष्टाऽष्टौ व्यजायत॥ ४८॥

Variṣṭhā[1], the highly fortunate one, gave birth to eight (sons) who were adored by gods. Haṁsa was the eldest and the youngest was another. The middle ones were Hahā and Huhu.

1. Eight daughters of Kaśyapa and Variṭhā– Paurāṇika Kośa, pp. 12, 20, 23, 30, 31.393, 528 (Vāyu Purāṇa 69.48).

The fourth was Dhiṣaṇa and then Vāsiruci was born. The sixth one among them was Tumburu and thereafter Viśvāvasu. These divine artists have been illustrated as of sacred characteristics. Ariṣṭā gave birth to eight daughters (named)– Anavadyā, Anavaśā, Anuvatā, Madana, Priyā, Arūpā, Subhagā and Bhāsī.

मनोवती सुकेशा च तुम्बुरोस्तु सुते उभे।
पञ्चचूडास्त्विमा दिव्या दैविक्योऽप्सरसो दश॥४९॥

Manovatī and Sukeśā were the two daughters of Tumburu. The following ten celestial and divine Apsarsas are called Pañcacūḍās i.e. five-crested ones.

मेनका सहजन्या च पर्णिनी पुञ्जिकस्थला।
घृतस्थला घृताची च विश्वाची पूर्वचीत्यपि॥
प्रम्लोचेत्यभिविख्याताऽनुम्लोचन्ती तथैव च॥५०॥

They are– Menakā, Sahajanyā, Parṇinī, Puñjikasthalā, Ghṛtasthalā, Ghṛtācī, Viśvācī, Pūrvacī, the one well-known as Pramlocā and Anumlocantī likewise.

अनादिनिधनस्याथ जज्ञे नारायणस्य या।
उरोः सर्वानवद्याङ्गी उर्वश्येकादशी स्मृता॥५१॥

From the thigh of Nārāyaṇa having no provenance and death, there took birth Urvaśī remembered as the eleventh, having faultless limbs in entirety.

मेनस्य मेनका कन्या ब्रह्मणो हृष्टचेतसः।
सर्वाश्च ब्रह्मवादिन्यो महायोगाश्च ताः स्मृताः॥५२॥

Menakā was the daughter of Menā, delightfully engrossed in meditating upon Brahman. All of them were Brahmavādins, well known as Mahāyogins.

गणा अप्सरसां ख्याताः पुण्यास्ते वै चतुर्दश।
आहूताः शोभयन्तश्च गणा ह्येते चतुर्दश॥५३॥

The gaṇas (groups) of Apsarsas are well-known as fourteen. Among these fourteen groups, *Āhūtas* is the first and *Śobhayantīs* is the fourteenth.

ब्रह्मणो मानसाः कन्याः शोभयन्त्यो मनोः सुताः।
वेगवन्तस्त्वरिष्टाया ऊर्जायाश्चाग्निसंभवा॥५४॥

Āhūtas are the mind-born daughters of Brahmā and Śobhayantīs are Manu's daughters. Vegavantīs are the daughters of Ariṣṭā and Agnisaṁbhavās are the daughters of Ūrjā.

(आयुष्मत्यश्च सूर्यस्य रश्मिजाताः सुभास्वराः।
गर्भस्तेजश्च सोमस्य ज्ञेयास्ते कुरवः शुभाः॥५५॥

Born from the rays of the Sun, nicely illuminating are the Āyuṣmatyas. They deserve to be known as Kuravas or Kurus, the auspicious ones.

यज्ञोत्पन्नाः शुभा नाम ऋक्सामान्यास्तु वह्नयः)।
वारिजा ह्यमृतोत्पन्ना अमृता नामतः स्मृताः॥५६॥

Born from Yajña are named Śubhās, the fires common to the character of Hymns of Ṛgveda. The groups born of water i.e. produced from Amṛta (nectar) are remembered by the name Amṛtās.

वायूत्पन्ना सुदा नाम भूमिजाता भवास्तु वै।
विद्युतश्च रुचो नाम मृत्योः कन्याश्च भैरवाः॥५७॥

Born of Vāyu are known as Sudās, those born of the Earth are known as Bhavās, The groups named Rucas are born of Vidyut and the daughters of Mṛtyu are Bhairavās.

शोभयन्त्यश्च कामस्य गणाः प्रोक्ताश्चतुर्दश।
सेन्द्रोपेन्द्रैः सुरगणै रूपातिशयनिर्मिताः॥५८॥

The group Śobhayantīs have the attributes of Kāma (Cupid). Thus the gaṇas have been spoken of as fourteen. They are formed with exquisitely superb beauty by the groups of Suras including Indra and Upendra.

शुभरूपा महाभागा दिव्या नारी तिलोत्तमा।
ब्रह्मणश्चाग्निकुण्डाच्च देवनारी प्रभावती॥
रूपयौवनसंपन्ना उत्पन्ना लोकविश्रुता॥५९॥

The divine lady Tilottamā is of auspicious features and extremely blessed. From the fire altar of Brahmā, the celestial damsel Prabhāvatī,

richly endowed with beauty and youth and well-known in the Universe, was born.

वेदीतलसमुत्पन्ना चतुर्वक्त्रस्य धीमतः।
नाम्ना वेदवती नाम सुरनारी महाप्रभा॥ ६०॥

The divine damsel Vedavatī by name, highly beautiful one, born out of the bottom surface of the altar of Caturvaktra (i.e. the four-faced Brahmā).

तथा यमस्य दुहिता रूपयौवनशालिनी।
वरहेमनिभा हेमा देवनारी सुलोचना॥ ६१॥

And likewise the daughter of Yama (Sūrya), endowed with puberty and beauty, named Hemā[1] has the lustre similar to excellent gold and possessed youth and beauty.

इत्येते बहुसाहस्रं भास्वरा ह्यप्सरोगणाः।
देवतानामृषीणां च पत्न्यस्ता मातरश्च ह॥ ६२॥

This way existed the groups of nymphs radiant in many thousands, the wives of Devatās and Ṛṣis and their mothers as well.

सुगन्धाश्चम्पवर्णाश्च सर्वाश्चाप्सरसः समाः।
संप्रयोगे तु कान्तेन माद्यन्ति मदिरां विना॥
तासामाप्यायते स्पर्शादानन्दश्च विवर्धते॥ ६३॥

All the Apsarasas are equally fragrant with the complexion of Campā[2]. In communion with the consort, they are inebriated without imbibing wine. From the touch of those damsels, their pleasure increases.

(पर्वते नारदे पूर्वं रेतः स्कन्नं प्रजापतेः।
पर्वतस्तत्र संभूतो नारदश्चैव तावुभौ॥ ६४॥

In Parvata and Nārada the semen of Prajāpati got split up. Parvata took birth therefrom as also Nārada.

तयोर्यवीयसी चैव तृतीयाऽरुन्धती स्मृता।
देवरुख्यो (?) सूर्यजन्म तस्मिन्नारदपर्वतौ)॥ ६५॥

Of the two, the younger one, the third (progeny) was known as Arundhatī. The birth of Sūrya came out of Devarukhya and from them of Nārada and Parvata.

विनतायास्तु पुत्रौ द्वावरुणा गरुडश्च ह।
षट्त्रिंशत्तु स्वसारश्च यवीयस्यस्तु ताः स्मृताः॥ ६६॥

Of Vinatā, the two sons were Varuṇa and Garuḍa who had thirty-six sisters. They are the younger ones remembered as such.

गायत्र्यादीनि च्छन्दांसि सौपर्णेयाश्च पक्षिणः।
हव्यवाहानि सर्वाणि दिक्षु संनिहितानि च॥ ६७॥

Gāyatrī and the other Vedic metres, the birds pertaining to Suparṇa i.e. Garuḍa, and also the Havyavāha (bearers or vehicles of sacrificial oblations) established in all the quarters (pertain to Vinatā).

कण्डूर्नागसहस्रं वै चराचरमजीजनत्।
अनेकशिरसां तेषां खेचराणां महात्मनाम्॥
बहुधा नामधेयानां प्रायशस्तु निबोधत॥ ६८॥

Kaṇḍū gave birth to a thousand of Nāgas (serpents) both mobile and immobile. They were having many heads, the sky rovers, the great-souled ones. They have many names and learn the chief of them.

तेषां प्रधाननागाश्च शेषवासुकितक्षकाः।
सकर्णीरश्च जम्भश्च अञ्जनो वामनस्तथा॥ ६९॥
ऐरावतमहापद्मौ कम्बलाश्वतरावुभौ।
ऐलपत्रश्च शङ्खश्च कर्कोटकधनंजयौ॥ ७०॥
महाकर्णो महानीलो धृतराष्ट्रबलाहकौ।
कुमारः पुष्पदन्तश्च सुमुखो दुर्मुखस्तथा॥ ७१॥
शिलीमुखो दधिमुखः कालीयः शालिपिण्डकः।
बिन्दुपादः पुण्डरीको नागश्चापूरणस्तथा॥ ७२॥
कपिलश्चाम्बरीषश्च धृतपादश्च कच्छपः।
प्रह्लादः पद्मचित्रश्च गन्धर्वोऽथ मनस्विकः॥ ७३॥
नहुषः खररोमा च मणिरित्येवमादयः।
काद्रवेया मया ख्याताः खशायास्तु निबोधत॥ ७४॥

1. Paurāṇika Kośa, p. 553. A nymph of Indra having Svayaṁ Prabhā as fixed whom Maya abducted. Indra killed him and offered all abodes in to Ṛkṣabila her (Hemā).
2. Michelia Champacca.

Among them, the chief Nāgas are– Śeṣa, Vāsuki, Takṣaka, Karṇīra, Jaṁbha, Añjana, Vāmana, Airāvata, Mahāpadma, Kaṁbala, Aśvatara, Ailapatra, Śaṅkha, Karkoṭaka, Dhanañjaya, Mahākarṇa, Mahānīla, Dhṛtarāṣṭra, Balāhaka, Kumāra, Puṣpadanta, Sumukha, Durmukha, Śilīmukha, Dadhimukha, Kālīya, Śālipiṇḍaka, Bindupāda, Puṇḍarīka, Nāga, Āpūraṇa, Kapila, Ambarīṣa, Dhṛtapāda, Kacchapa, Prahlāda, Padmacitra, Gandharva, Manasvika, Nahuṣa, Khararomā and Maṇi and many others like them. The sons of Kaṇḍū or Kadru have been illustrated by me. You may know of Khaśā now.

खशा विजज्ञे पुत्रौ द्वौ विश्रुतौ पुरुषादकौ।
ज्येष्ठं पश्चिमसंख्यायां पूर्वस्यां मनुजास्तथा॥७५॥

Khaśā produced two sons well-known as man-eaters. The eldest was in the latter number and the men in the east[1].

विलोहितं विकर्णं च पूर्वं साऽजनयत्सुतम्।
चतुर्भुजं चतुष्पादं द्विमूर्धानं द्विधागतिम्॥७६॥
सर्वाङ्गकेशं स्थूलाङ्गं तुङ्गनासं महोदरम्।
स्थूलशीर्षं महाकर्णं मुञ्जकेशं मनोरथम्॥७७॥
हस्त्योष्ठं दीर्घजङ्घं च अश्वदंष्ट्रं महाहनुम्।
रक्तजिह्वं जटाक्षं च स्थूलास्यं दीर्घनासिकम्॥७८॥
गुह्यकं शितिकर्णं च महानन्दं महामुखम्।
एवंविधं खशा पुत्रं विजज्ञे साऽतिभीषणम्॥७९॥

At first, Khaśā gave birth to a very terrible son of the following description. He was excessively red in colour and devoid of ears. He was four-footed, four-armed, two-crested and two-gaited one. He had hair all over the limbs, a fat-framed one, had an elevated nose and a bloated belly. He had plump crest, huge ears and the hair of the style of Muñja grass. The lips were like those of an elephant. He had longer thighs, horse like formidable jaws, red tongue, matted locks of hair and shaggy eyes. The face was huge and the nose long. He was a Guhyaka. The ears were variegated in colour. He was extremely delighted and had a great face. To such an extremely terrible son, Khaśā gave birth.

तस्यानुजं द्वितीयं तु खशा चैव व्यजायत।
त्रिशीर्षं च त्रिपादं च त्रिहस्तं कृष्णलोचनम्॥८०॥

Khaśā gave birth to his younger brother, a second son, having crest triad, feet triad, hands triad and having dark eyes.

ऊर्ध्वकेशं हरिच्छ्मश्रुं शिलासंहननं दृढम्।
ह्रस्वकायं सुबाहुं च महाकायं महाबलम्॥८१॥

The hair raised up or erect, the moustache was green in colour and his body was as firm as a rock. He had a pigmy body, good looking arms, a formidable or stupendous figure, highly strong.

आकर्णदारितास्यं च लम्बभ्रुं स्थूलनासिकम्।
स्थूलोष्ठमष्ठदंष्ट्रं च द्विजिह्वं शङ्कुकर्णकम्॥८२॥

His mouth was open up to the ears. He was a longer-browed one, a flat-nosed one, flat-lipped one, flat-jawed one, two-tongued one, and had ears of the norm of spikes.

पिङ्गलोद्वृत्तनयनं जटिलं पिङ्गलं तथा।
महाकर्णं महोरस्कं कटिहीनं कृशोदरम्॥
नखिनं लोहितग्रीवं सा कनिष्ठं प्रसूयते॥८३॥

His eyes were red and tawny-coloured. His complexion was tawny. He had matted hair, huge ears and broad chest. He was devoid of hips and the belly was slender. She gave birth to the younger brother who had claws and whose neck was red.

सद्यः प्रसूतमात्रौ तु विवृद्धौ च प्रमाणतः।
उपभोगसमर्थाभ्यां शरीराभ्यामुपस्थितौ॥
सद्योजातविवृद्धाङ्गौ मातरं पर्यभूषताम्॥८४॥

Instantaneously after the birth, the two developed or grew as per dimensions. Their bodies were fit for sensual enjoyments and they were fully mature. With their bodies thus developed, they embellished their mother.

1. The second line of this verse seems obscure.

ज्यायांस्तयोस्तु यः क्रूरो मातरं सोऽभ्यकर्षत।
अब्रवीन्मातरायाहि भक्षार्थे क्षुधयाऽर्दितः॥८५॥

The elder one of the two was a cruel one. He dragged his mother on all sides and spoke out– "O Mother! I stand tormented by hunger. Come along for the purpose of eating."

न्यषेधयत्पुनर्ह्येनं ज्यायांसं तु कनिष्ठकः।
अब्रवीत्सोऽसकृत्तं वै रक्षेमां मातरं खशाम्॥
बाहुभ्यां परिगृह्यैनं मातरं तां व्यमोचयत्॥८६॥

The younger brother, then, interdicted the elder one and spoke to him repeatedly– "Guard this mother Khaśā, our mother". Seizing him with both the arms, he released his mother.

एतस्मिन्नेव काले तु प्रादुर्भूतस्तयोः पिता।
तौ दृष्ट्वा विकृताचारौ वसतां हीत्यभाषत॥८७॥

During this very time, there father (sage Kaśyapa) appeared there. Having seen them in hideous form, he said– "Both of you stay here".

तौ तु तं पितरं दृष्ट्वा बलवन्तौ त्वरान्वितौ।
मातुरेव पुनश्चाङ्के प्रलपेतां स्वमायया॥८८॥

And those two strong ones having seen their sire, began to lisp, clinging to the lap of their mother, by means of their Māyā.

अथाब्रवीदृषिर्भार्यामावाभ्यामुक्तवत्यसि।
पूर्वमाचक्ष्व तत्त्वेन तथैवाऽऽभ्यां व्यतिक्रमम्॥८९॥

Then the sage spoke out to the spouse– "You may reveal at the outset, how these two misbehaved.

मातुलं भजते पुत्रः पितॄन्भजति कन्यका।
यथाशीला भवेन्माता तथाशीलो भवेत्सुतः॥९०॥

A son adopts the traits of his maternal uncle and a daughter resorts to the parental ancestors. A son adopts the same conduct of life as that of his mother.

यद्वर्णा तु भवेद्भूमिस्तद्वर्णं सलिलं ध्रुवम्।
मातॄणां शीलदोषेण तथा शीलगुणैः पुनः॥
विभिन्नास्तु प्रजाः सर्वास्तथा ख्यातिवशेन च॥९१॥

Of what colour may be the earth, of that same Varṇa (or colour) shall be the water to be sure. By the defects of the conduct of mothers and that very way by the merits of the conducts, all the progenies become distinct as such likewise under the exigency of repute.

बलशीलादिभिस्तासामदितिर्धर्मतत्परा।
गन्धशीला दितिश्चैव प्रवार्ध्ययनशालिनी॥
धर्मशीलादिभिश्चैव प्रबोधबलशालिनी॥९२॥

Among all wives, Aditi became attuned to religious duty or good conduct because of her inherent strength. She is endowed with piety, good conduct, enlightenment and strength.

गीतशीला तथाऽरिष्टा मायाशीला दनुः स्मृता।
विनता तु पुनर्देवी वैहायसगतिप्रिया॥९३॥

Ariṣṭā is interested in music. Danu is remembered as fond of magic and illusiveness. The descent lady Vinatā loves aerial movement.

तपोमयेन शीलेन सुरभिः समलंकृता।
क्रोधशीला तथा कद्रूः क्रोधेनासुखशीलका॥९४॥

By the conduct endowed with austerity, Surabhi became adorned as such. Kadrū is of a furious temperament and unpleasant conduct due to anger.

दनायुषायाः शीलं वै वैरानुग्रहलक्षणम्।
त्वं च देवि महाभागे क्रोधशीला मताऽसि मे॥९५॥

The conduct of Danāyuṣā is pre-requisite of both enmity and blessing. And O Devī! The fortunate one! You have been considered as Krodhaśīlā (of furious temperament) by me.

इत्येतानि स्वशीलानि स्वभावालोकनान्नृणाम्।
कर्मतो यत्नतो बुद्ध्या रूपतो बलतस्तथा॥
क्षमाततश्चैव भिन्नानि भावितार्थबलेन च॥९६॥

Owing to the observation of conduct of other men or owing to their actions, the children adopt or change their character naturally. They are different in their activities, intelligence, features, strength and forbearance. Changes occur due to the force of the objects conceived.

रजःसत्त्वतमोवृत्तेर्विश्वरूपाः स्वभावतः।
मातुलं त्वनुयातास्ते पुत्रका गुणवृत्तिभिः॥ ९७॥

The forms of the whole Universe are by the instinct of Rajoguṇa, Sattvaguṇa and Tamoguṇa. Your sons have followed their maternal uncle in their character and activities."

इत्येवमुक्त्वा भगवान्खशामप्रतिमां तदा।
पुत्रावाहूय साम्ना वै चक्रे सोममभीतयः(?)॥ ९८॥

This way having said Bhagavān (the adorable) unto Khaśā, the unparalleled one, he summoned the sons and made them fearless by means of gently words.

ताभ्यां च यत्कृतं तस्यास्तदाचष्ट तदा खशा।
मात्रा यथा समाख्यातं कर्म ताभ्यां पृथक्पृथक्॥
तेन धात्वर्थयोगेन तत्त्वदर्शी चकार ह॥ ९९॥

Then Khaśā spoke out what had been done by them to her. As the mother narrated their activities severally, the sage who saw the truth gave them names according to the meaning of the roots.

यक्ष इत्येष धातुर्वै खादने कृषणे च सः।
यक्षयत्युक्तवान्यस्माश्चस्मायक्षो भवत्ययम्॥ १००॥

The root *yakṣa* is derived from "Khādana" and "Kṛṣaṇa" i.e. eating and dragging. Since he said *Yakṣaye* i.e. I will eat, he will be a Yakṣa.

रक्ष इत्येष धातुर्यः पालने स विभाव्यते।
उक्तवांश्चैव यस्मात्तु रक्ष मे मातरं खशाम्॥
नाम्नाऽयं राक्षसस्तस्माद्भविष्यति तवाऽऽत्मजः॥ १०१

The root *rakṣa* means "to protect". Since he said "Guard my mother Khaśā", on that account your second son will be known by the name "Rākṣasa".

स तदा तद्विधान्दृष्ट्वा विज्ञाय तु तयोः पिता।
तथा भाविनमर्थं च बुद्ध्वा मातृकृतं तयोः॥ १०२॥
तावुभौ क्षुधितौ दृष्ट्वा विस्मितः परिमृग्य च।
तयोः प्रादिशदाहारं प्रजापतिरसृग्वसे॥ १०३॥

The Prajāpati then having seen them of that type, having understood them as the sire of those two, and likewise having understood the forth coming sense pertaining to the mother of the two, having seen those two as hungry astonished as such, and having looked for, enjoined the food for the two as the blood and fat.

पिता तौ क्षुधितौ दृष्ट्वा वरं चेमं तयोर्ददौ।
युवयोर्हस्तसंस्पर्शो नक्तमेव तु सर्वशः॥ १०४॥

The father having seen those two as hungry conferred this boon on the two– "Only at night can your hands feel the touch of anything.

नक्ताहारविहारौ च दिवास्वप्नोपभोगिनौ।
नक्तं चैव बलीयांसौ दिवास्वप्नावुभौ युवाम्॥ १०५॥

You will move about and take your food during the night. By day, you will be enjoying sleep. You will be powerful during the night and will be sleeping during the day time.

मातरं रक्षतं चैव धर्मश्चैवानुशिष्यताम्।
इत्युक्त्वा कश्यपः पुत्रौ तत्रैवान्तरधीयत॥ १०६॥

You may guard the mother and follow the righteousness as such." This way having spoken to the two sons, Kaśyapa became out of sight.

गते पितरि तौ वीरौ निसर्गादेव दारुणौ।
विपर्ययेण वर्तन्तौ किंभक्षौ प्राणिहिंसकौ॥ १०७॥
महाबलौ महासत्त्वौ महाकायौ दुरासदौ।
मायाविनौ च दृश्यौ तावन्तर्धानगतावुभौ॥ १०८॥

The sire having gone, those two heroes instinctively cruel by instinct, began to behave and do what was exactly opposed, became eaters of whatever (available) beings and harassing living beings. They were highly powerful and highly spirited, having stupendous figures and invincible. They possessed the illusive *māyā* power. Sometimes they would be visible and immediately they would vanish.

तौ कामरूपिणौ घोरौ विकृतिज्ञौ स्वभावतः।
रूपानुरूपैराहारैः प्रभवेतामुभावपि॥ १०९॥

These two assume forms voluntarily or at will. They attain hideous form instinctively.

Both of them became powerful by means of their diet in accordance with the forms.

देवासुरानृषीश्चैव गन्धर्वाञ्किंनरानपि।
पिशाचांश्च मनुष्यांश्च पन्नगान्पक्षिणः पशून्॥ ११०॥
भक्षार्थमपि लिप्सन्तौ सर्वतस्तौ निशाचरौ।
इन्द्रेण तु वरौ चैव धृतौ दत्त्वा त्ववध्यताम्॥ १११॥

They used to move about at night everywhere and for their food they were desirous of seizing Devas, Asuras, Sages, Gandharvas, Kinnaras, Piśācas, human beings, Pannagas (nāgas), birds and beasts. They were given the boons by Indra of not killing.

यक्षस्तु न कदाचिद्वै निशीथे ह्येककश्चिरम्।
आहारं स परीप्सन्वै शब्देनानुचचार ह॥ ११२॥

Once that younger Yakṣa, was wandering alone at midnight, desirous of getting some food. Hearing a sound, he followed it.

आससाद पिशाचौ द्वौ जनुचण्डौ च तावुभौ।
पिङ्गाक्षावूर्ध्वरोमाणौ वृत्ताक्षौ तु सुदारुणौ॥ ११३॥

He came across two Piśācas– Janu and Caṇḍa, both of them being crimson-chested, erect, curled ones, roundish-eyed ones and highly atrocious.

अत्तृसृङ्मांसवसाहारौ पुरुषादौ महाबलौ।
कन्याभ्यां सहितौ तौ तु ताभ्यां प्रियचिकीर्षया॥ ११४॥

Their diet consisted of blood, flesh and fat. They were man-eaters and highly powerful. They were accompanied by their two maidens with a desire to do what pleased them.

द्वे कन्ये कामरूपिण्यौ तदाचारे च ते शुभे।
आहारार्थमटन्तौ तौ कन्याभ्यां सहितावुभौ॥ ११५॥

Though the two maidens were splendid in appearance, their behaviour was like that of their father. They were wandering for the sake of food in the company of their daughters.

तेऽपश्यन्राक्षसं तत्र कामरूपं महाबलम्।
सहसा संनिपाते तु दृष्ट्वा चैव परस्परम्॥ ११६॥
रक्षमाणौ ततोऽन्योन्यं परस्परजिघृक्षवः।
पितरावूचतुः कन्ये युवामानयतं द्रुतम्॥ ११७॥

There they saw a demon, a self-assumptive-formed one and highly powerful. As they met one another accidentally, they wanted to seize the other and save themselves. The father told the daughters– "Seize this young fellow alive who is throbbing at every step and being him here quickly".

जीवग्राहे विगृह्यैनं विस्फुरन्तं पदे पदे।
ततः समभिसृत्यैनं कन्ये जगृहतुस्तदा॥
गृहीत्वा हस्तयोस्ताभ्यामानीते पितृसंसदि॥ ११८॥

Having caught this one alive, shuddering at every pace and having crawled on collectively, the two maidens caught hold of him. Having caught by both the hands, he was taken to the assembly of their father by the daughters.

ताभ्यां करे गृहीतं तं पिशाचावथ राक्षसम्।
पृच्छतां कोऽसि कस्य त्वं स च सर्वमभाषत॥ ११९॥

To the demon caught by the hands of the two, the two Piśācas inquired as to who you are and whose son you are? And he replied them everything.

तस्य कर्माभिविज्ञातं ज्ञात्वा तौ राक्षसर्षभौ।
अजस्य खण्डं तस्यैते प्रत्यपादयतां सुते॥ १२०॥
तौ तुष्टौ कर्मणा तस्य कन्ये द्वे ददतुस्तु ते॥ १२१॥

His antecedents were known. After knowing him as the foremost of Rākṣasas, Aja and Khaṇḍa, the two Piśācas who were satisfied with his activity, offered him those two maidens, their daughters.

पैशाचेन विवाहेन सुदत्या बुद्धवाहनः।
अजः खण्डश्च ताभ्यां तौ तदाश्रावयतां धनम्॥ १२२॥

By the Paiśāca mode of nuptial with the fine toothed one, the Rākṣasa married those girls. Aja and Khaṇḍa then recounted their wealth.

इयं ब्रह्मधना नाम मम कन्या ह्यलोमिका।
ब्रह्मसत्त्वधनाहारा इति खण्डोऽभ्यभाषत॥ १२३॥

"This Brahmadhanā named is my daughter, devoid of hair and has Brāhmaṇas along with

their wealth as her staple diet". This way did Khaṇḍa declare.

इयं जन्तुधना नाम कन्या सर्वाङ्गसुन्दरी।
जन्तवोऽस्या धनाहारास्तावश्रावयतां धनम्॥ १२४॥

"And this Jantudhanā named as such, is my lovely daughter beautiful in all limbs. All the animals are her diet and wealth". This way did Aja declare. Thus both of them narrated the wealth.

सर्वाङ्गकेशी नाम्ना च कन्या जन्तुधना तथा।
अकर्णान्ताऽप्यरोमा च कन्या ब्रह्मधना तु या॥ १२५॥

The daughter Jantudhanā had another name Sarvāṅgakeśī[1]. The maiden devoid of hair and tip of the ears happened to be Brahmadhanā.

ब्रह्मधनं प्रसूता तत्त्वलां चैव कन्यका।
एवं पिशाचकन्ये ते मिथुने द्वे प्रसूयताम्॥
तयोः प्रजाविसर्गं च ब्रुवतो मे निबोधत॥ १२६॥

That one gave birth to a boy Brahmadhana and a girl Tattvalā[2]. This way the two daughters of Piśācas gave birth to two twins. Listen and understand even as I narrate their progeny.

हेतृप्रहेतृरुग्रश्च (?) पौरुषेयो वधस्तथा।
विस्फूर्जिश्चैव वातश्च आपो व्याघ्रस्थैव च॥ १२७॥
सर्पश्च राक्षसा ह्येते यातुधानात्मजा दश।
सूर्यस्यानुचरा ह्येते सह तेन भ्रमन्ति च॥ १२८॥

Heti, Praheti, Ugra, Pauruṣeya, Vadha, Visphūrji, Vāta, Āpa, Vyāghra, Sarpa– these were Rākṣasas, the ten sons of Yātudhāna. They were the followers of the Sun and they whirl along with him.

हेतृपुत्रस्तथा लङ्कुर्लङ्कोर्द्वावेव चात्मजौ।
माल्यवांश्च सुमाली च प्रहेतृतनयाञ्शृणु॥
प्रहेतृतनयः श्रीमान्पुलोमा नामविश्रुतः॥ १२९॥

The son of Heti was Laṅku and of Laṅku were two sons– Mālyavān and Sumālī. Now you hear about the sons of Praheti. Praheti's son was the illustrious and well-known Puloman.

वधपुत्रौ दुराचारौ विघ्नश्च शमनश्च ह।
विद्युत्पुत्रो दुराचारो रुमनो नाम राक्षसः॥

The two sons of Vadha were wicked-conducted ones, Vighna and Śamana and son of Vidyut also ill-conducted one, a Rākṣasa named Rumana.

स्फूर्जपुत्रा निकुम्भश्च क्रूरो वै ब्रह्मराक्षसः।
वातपुत्रो विरागस्तु आपपुत्रस्तु जम्बुकः॥ १३०॥

And Nikuṁbha was the son of Sphūrji who was ruthless Brahmarākṣasa. Vāta's son was Virāga and Āpa's son was Jaṁbuka.

व्याघ्रपुत्रो निरानन्दो जन्तूनां विघ्नकारकः।
इत्येते वै पराक्रान्ताः क्रूराः सर्वे तु राक्षसाः॥ १३१॥

Vyāghra's son was Nirānanda, the creator of hurdles for all beings. Thus all those highly attacking and cruel Rākṣasas have been enumerated.

कीर्तिता यातुधानास्तु ब्रह्मधानान्निबोधत।
यज्ञः पिता धुनिः क्षेमो ब्रह्मा पापोऽथ यज्ञहा॥ १३२॥
स्वाकोटकः कलिः सर्पो ब्रह्मधानात्मजा दश।
स्वसारो ब्रह्मराक्षस्यस्तेषां चेमाः सुदारुणाः॥ १३३॥

Yātudhānas have been mentioned. Now know about the sons of Brahmadhāna. Yajña, Pitā, Dhuni, Kṣema, Brahmā, Pāpa, Yajñahā, Svākoṭaka, Kali and Sarpa were the ten sons of Brahmadhāna. The sisters of Brahmarākṣasas were quite treacherous as such.

रक्तकर्णा महाजिह्वाऽक्षया चैवोपहारिणी।
एतेषामन्वये जाताः पृथिव्यां ब्रह्मराक्षसाः॥ १३४॥

They were– Raktakarṇā, Mahājihvā, Akṣayā and Upahāriṇī. Brahmarākṣasas were born of their families on the earth.

श्लेष्मातकतरुष्वेते प्रायशस्तु कृतालयाः।
इत्येते राक्षसाः क्रान्ता यक्षस्यापि निबोधत॥ १३५॥

On the Śleṣmātaka (*Cardya Myxia*) trees, they have their abodes normally. This way these

1. One having hair on every limb.
2. ब्रह्मधन प्रसूता सा तत्त्वलां चैव (कन्यकाम्) for कन्यका an error, verse 125, pāda 2.

Rākṣasas have been enumerated. Now know about Yakṣas.

चकमेऽप्सरसं यक्षः पञ्चस्थूलां क्रतुस्थलीम्।
तां लिप्सुश्चिन्तयानश्च नन्दनं स चचार ह॥ १३६॥
वैभ्राजं सुरभिं चैव तथा चैत्ररथं च यत्।
दृष्ट्वान् नन्दने तस्मिन्नप्सरोभिः सहासतीम्॥ १३७॥

Yakṣa cherished desire for the Apsarasas (nymph) Pañcasthūlā (stout in five limbs) or Kratusthalī. Yearning for her and desirous of securing her, he wandered in parks of Nandana, Vaibhrāja, Surabhi and Caitraratha. In the park of Nandana, he saw her seated along with nymphs.

नोपायं विन्दते तत्र तस्या लाभाय चिन्तयन्।
दूषितः स्वेन रूपेण कर्मणा तेन दूषितः॥ १३८॥

He did not get to any resource of her acquisition despite his pondering, because he was tarnished by his own form, he was tarnished by his own corrupt acts.

ममोद्विजन्ते भूतानि भयावृत्तस्य सर्वशः
तत्कथं नाम चार्वङ्गी प्राप्नुयामहमङ्गनाम्॥ १३९॥

He thought, "All living beings are afraid and disgusted with me who am noxious and hurtful. Then how possibly shall I get this maiden of beautiful limbs?"

दृष्टोपायं ततः सोऽथ शीघ्रकारी व्यवर्तत।
कृत्वा रूपं वसुरुचेर्गन्धर्वस्य तु गुह्यकः॥
ततः सोऽप्सरसां मध्ये तां जग्राह क्रतुस्थलीम्॥ १४०॥

Having thought of a plan, he hastened to put it into action. Having created the form of Vasurucī Gandharva, the Guhyaka (Yakṣa) then caught hold of that Kratusthalī from the midst of other Apsarsas.

बुद्ध्वा वसुरुचिं तं सा भावनैवाभ्यवर्तत।
संवृतः स तया सार्धं दृश्यमानोऽप्सरोगणैः॥ १४१॥

Having recognised that one as Vasurucī, she followed him with emotional attachment. Even as he was being observed by the group of Apsarsas, he was embraced by her.

तत्र संसिद्धकरणः सद्यो जातः सुतोऽस्य वै।
परिणाहोच्छ्रयैर्युक्तः सद्यो वृद्धो ज्वलञ्श्रिया॥ १४२॥

Thereafter having senses well accomplished, a son of full-fledged sense-organs and height was born to him instantaneously. The new-born was brilliant in his own glory.

राजाऽहमिति नाभिर्हि पितरं सोऽभ्यभाषत।
तवात्र जाते न भीतिः पिता तं प्रत्युवाच ह॥ १४३॥

"I am a king, I am Nābhi", he spoke like this to his father. The sire spoke to him, "O Sunny! Since you are born, there is no fear for you".

मात्राऽनुरूपो रूपेण पितुर्वीर्येण जायते।
जाते स तस्मिन्हर्षेण स्वरूपं प्रत्यपद्यत॥ १४४॥

Since the son was quite suited to the mother in form and father in valour, Yakṣa was overjoyed and due to that exultation regained his original form.

स्वभावं प्रतिपद्यन्ते बृहन्तो यक्षराक्षसाः।
म्रियमाणाः प्रसुप्ताश्च क्रुद्धा भीताः प्रहर्षिताः॥ १४५॥

The great Yakṣa and Rākṣasas regain their original disposition while dying, when asleep, infuriated or terrorised and when overjoyed.

ततोऽब्रवीदप्सरसं स्मयमानः स गुह्यकः।
गृहं मे गच्छ सुश्रोणि सपुत्रा वरवर्णिनी॥ १४६॥

Then that Guhyaka smilingly spoke to the Apsarasas– "May you go to my house along with your son, O beautiful-waisted one! O comely dame!"

इत्युक्ता सहसा तं च दृष्ट्वा स्वं रूपमास्थितम्।
विभ्रान्ताः प्राद्रवन्भीताः क्रोधमानाप्सरोगणाः॥ १४७॥

On seeing him who regained his original form suddenly after saying this, all the nymphs were furious, perplexed and frightened and they fled.

गच्छन्तीरन्वगच्छद्या पुत्रस्तां सान्त्वयन्गिरा।
गन्धर्वाप्सरसां मध्ये तां नीत्वा स न्यवर्तत॥ १४८॥

Kratusthalī followed the Apsarsas who were fleeing. But the son consoled her with his

speech. He took her to the middle of Gandharvas and Apsarsas and returned.

तां च दृष्ट्वा समुत्पत्तिं यक्षस्याप्सरसां गणाः।
यक्षाणां त्वं जनित्रीति प्रोचुस्तां वै क्रतुस्थलीम्॥ १४९

And having seen that generation of Yakṣa, the bevy of Apsarsas spoke out to Kratusthalī– "You are the generator of Yakṣas".

जगाम स ह पुत्रेण ततो यक्षः स्वमालयम्।
न्यग्रोधरोहिणं नाम गुह्यका यत्र शेरते॥
तस्मिन्निवासो यक्षाणां न्यग्रोधः सर्वतः प्रियः॥ १५०॥

Then, along with his son, Yakṣa proceeded to his own abode named Nyagrodharohiṇaḥ (established on the holy fig tree) where Guhyakas used to sleep. Therefore the Nyagrodha tree is always a favourite place of residence to the Yakṣas.

यक्षो रजतनाभस्तु गुह्यकानां पितामहः।
अनुह्रादस्य दैत्यस्य भद्रामतिवरां सुताम्॥
उपयेमे स भद्रायां यस्यां मणिवरो वशी॥ १५१॥
जज्ञे सा मणिभद्रं च शक्रतुल्यपराक्रमम्।
तयोः पत्न्यौ भगिन्यौ तु क्रतुस्थल्यात्मजे शुभे॥ १५२॥

The Yakṣa named Rajatanābha was the grandfather of Guhyakas. He married Bhadrā, the excellent daughter of the Daitya Anuhrāda. She gave birth to two sons– Maṇivara of good self-control and Maṇibhadra, the one having prowess like that of Indra. The spouses of these two brothers were sisters, the two auspicious daughters of Kratusthalī.

नाम्ना पुण्यजनी चैव तथा देवजनी च या।
विजज्ञे मणिभद्रात्तु पुत्रान्पुण्यजनी शुभान्॥ १५३॥

Their names were Puṇyajanī and Devajanī. To Maṇibhadra, Puṇyajanī gave birth to the following sons of auspicious disposition.

सिद्धार्थं सूर्यतेजं च सुमन्तं नन्दनं तथा।
कन्यकं यविकं चैव मणिदत्तं वसुं तथा॥ १५४॥
सर्वानुभूतं शङ्खं च पिङ्गाक्षं भीरुमेव च।
तथा मन्दरशोभि च पद्मं चन्द्रप्रभं तथा॥ १५५॥
मेघपूर्णं सुभद्रं च प्रद्योतं च महौजसम्।
द्युतिमत्केतुमन्तौ च मित्रं मौलिसुदर्शनौ॥ १५६॥

They were– Siddhārtha, Sūryateja, Sumanta, Nandana, Kanyaka, Yavika, Maṇidatta, Vasu, Sarvānubhūta, Śaṅkha, Piṅgākṣa, Bhīru, Mandaraśobhi, Padma, Candraprabha, Meghapūrṇa, Subhadra, Pradyota, Mahaujas, Dyutimān, Ketumān, Mitra, Mauli and Sudarśana.

चत्वारो विंशतिश्चैव पुत्राः पुण्यजनाः शुभाः।
जज्ञिरे मणिभद्रस्य ते सर्वे पुण्यलक्षणाः॥
तेषां पुत्राश्च पौत्राश्च यक्षाः पुण्यजनाः शुभाः॥ १५७॥

Thus there are twenty-four auspicious Puṇyajanas born to Maṇībhadra. They all were of sacred characteristics. Their sons and grandsons were the auspicious Yakṣas and Puṇyajanas.

विजज्ञे देवजननी पुत्रान्मणिवरात्मजात्।
पूर्णभद्रं हेमरथं मणिमन्नन्दिवर्धनी॥ १५८॥
कुस्तुम्बुरुं पिशङ्गाभं स्थूलकर्णं महाजयम्।
श्वेतं च विपुलं चैव पुष्पवन्तं भयावहम्॥ १५९॥
पद्मवर्णं सुनेत्रं च पक्षं बालं बकं तथा।
कुमुदं क्षेमकं चैव वर्धमानं तथा दमम्॥ १६०॥
पद्मनाभं वराङ्गं च सुवीरं विजयं कृतिम्।
पूर्णमासं हिरण्याक्षं सुरूपं चैवमादयः॥ १६१॥

Devajananī bore to Maṇivara the following sons– Pūrṇabhadra, Hemaratha, Maṇimān, Nandivardhana, Kustumburu, Piśaṅgābha, Sthūlakarṇa, Mahājaya, Śveta, Vipula, Puṣpavanta, Bhayāvaha, Padmavarṇa, Sunetra, Yakṣa, Bāla, Baka, Kumuda, Kṣemaka, Vardhamāna, Dama, Padmanābha, Varāṅga, Suvīra, Vijaya, Kṛti, Pūrṇamāsa, Hiraṇyākṣa, Surūpa, and others.

पुत्रा मणिवरस्यैते यक्षा वै गुह्यकाः स्मृताः।
सुरूपाश्च विरूपाश्च स्रग्विणः प्रियदर्शनाः॥ १६२॥
तेषां पुत्राश्च पौत्राश्च शतशोऽथ सहस्रशः॥ १६३॥

These sons of Maṇivara are remembered as Yakṣas and Guhyakas. Some are handsome and

some are ugly. They are garland wearing ones and good looking ones. They had hundreds and thousands of sons and grandsons.

खशायास्त्वपरे पुत्रा राक्षसाः कामरूपिणः।
तेषां यथा प्रधानान्वै वर्ण्यमानान्निबोधत॥ १६४॥

Of Khaśā, there were other sons who became demons (Rākṣasas) of self-willed physical transformations. Listen to and understand the important ones among them as they are being narrated.

लालाविः कुथनो भीमः सुमाली मधुरेव च।
विस्फूर्जितो विद्युज्जिह्वो मातङ्गो धूम्रितस्तथा॥ १६५॥
चन्द्रार्कः सुकरो बुध्नः कपिलोमः प्रहासकः।
क्रीडः परशुनाभश्च चक्राक्षश्च निशाचरः॥ १६६॥
त्रिशिराः शतदंष्ट्रश्च तुण्डकेशश्च राक्षसः।
यक्षश्चाकम्पनश्चैव दुर्मुखश्च शिलीमुखः॥ १६७॥

They were– Lālāvi, Kuthana, Bhīma, Sumālī, Madhu, Visphūrjita, Vidyujjihva, Mātaṅga, Dhūmrita, Candrārka, Sukara, Budhna, Kapiloman, Prahāsaka, Kroḍa, Paraśunābha, Cakrākṣa, Niśācara, Triśiras, Śatadaṁṣṭra, the Rākṣasa Tuṇḍakeśa, the Yakṣa Akaṁpana, Durmukha and Śilīmukha.

इत्येते राक्षसवरा विक्रान्ता गणरूपिणः।
सर्वलोकचरास्ते तु त्रिदशानां समक्रमाः॥ १६८॥

These great Rākṣasas were heroic. In the form of groups, they move about in all the worlds. They have the ability to move on equal footing with the Devas.

सप्त चान्या दुहितरस्ताः शृणुध्वं यथाक्रमम्।
तासां च यः प्रजासर्गो येन चोत्पादिता गणाः॥ १६९

She (Khaśā) had seven other daughters. Hear about them, their progeny and the groups formed by them as per serial order.

आलम्बा उत्कचा कृष्णा निर्ऋता कपिला शिवा।
केशिनी च महाभागा भगिन्यः सप्त याः स्मृताः॥

Ālaṁbā, Utkacā, Kṛṣṇā, Nirṛtā, Kapilā, Śivā and the greatly fortunate Keśinī were the seven sisters who were known as such.

ताभ्यो लोकामिषादश्च हन्तारो युद्धदुर्मदाः।
उदीर्णा राक्षसगणा इसे उत्पादिताः शुभाः॥ १७१॥

From them, the consumers of the flesh of men, killers, highly proud for warfare, ferocious and auspicious groups of demons were born.

आलम्बेयो गणः क्रूर उत्कचेयो गणस्तथा।
तथा कार्ष्णेयशैवेया राक्षसा ह्युत्तमा गणाः॥ १७२॥

The group of Ālaṁbeya was cruel as also the group Utkaceya. The groups of excellent Rākṣasas were the Kārṣṇeyas and Śaiveyas.

तथैव नैर्ऋतो नाम त्र्यम्बकानुचरेण ह।
उत्पादितः प्रजासर्गो गणेश्वरचरेण तु॥ १७३॥

The group of Rākṣasas called Nairṛta comprised the progeny created by leading Gaṇeśvara who was the follower of Tryaṁbaka.

उत्पादिता बलवता उदीर्णा यक्षराक्षसाः।
विक्रान्ताः शौर्यसंपन्ना नैर्ऋता देवराक्षसाः॥
येषामधिपतिर्युक्तो नाम्ना ख्यातो विरूपकः॥ १७४॥

These ferocious Yakṣas and Rākṣasas were procreated by the powerful and heroic Gaṇeśvaras who were equipped with valour. These Devarākṣasas, the Nairṛtas had the well-known Virūpaka as their leader.

तेषां गणशतानेका उद्धतानां महात्मनाम्।
प्रायेणानुचरन्त्येते शंकरं जगतः प्रभुम्॥ १७५॥

Among those great souled ones, the pernicious ones, many hundreds mostly follow Śaṅkara, the lord of the Universe.

दैत्यराजेन कुम्भेन महाकाया महात्मना।
उत्पादिता महावीर्या महाबलपराक्रमाः॥ १७६॥
कापिलेया महावीर्या उदीर्णा दैत्यराक्षसाः।
कम्पनेन च यक्षेण केशिन्यास्ते परे जनाः॥ १७७॥
उत्पादिता बलवता उदीर्णा यक्षराक्षसाः।
केशिनीदुहितुश्चैव नीलायाः क्षुद्रमानसाः॥ १७८॥
आलम्बेयेन जनिता नैकाः सुरसिकेन हि।
नैला इति समाख्याता दुर्जया घोरविक्रमाः॥ १७९॥

By the great-souled Daitya king Kuṁbha,

the Kāpileyas, the Daityarākṣasas of great power, huge body and exploit were procreated. The Yakṣa Kaṁpana begot of Keśinī, very powerful Yakṣas and Rākṣasas. And Nīlā, the daughter of Keśinī gave birth to many Rākṣasas of petty mentality from Ālaṁbeya Surasika. They are called Nailas. They were invincible and were terrific in their exploits.

चरन्ति पृथिवीं कृत्स्नां तत्र ते देवलौकिकाः।
बहुत्वाच्चैव सर्गस्य तेषां वक्तुं न शक्यते॥ १८०॥

Endowed with divine and worldly power, they roam about on the entire earth. Since they are enormous, the detail of their creations is impossible to narrate.

तस्यास्त्वपि च नीलाया विकचा नाम राक्षसी।
दुहिता स्वभावविकचा मन्दसत्त्वपराक्रमा॥ १८१॥

The same Nīlā had a daughter, the demoness (Rākṣasī) named Vikacā. She was naturally devoid of hair and possessing mediocre strength and exploit.

तस्या अपि विरूपेण नैर्ऋतेनेह च प्रजाः।
उत्पादिताः सुरा (?) घोराः शृणु तांस्त्वनुपूर्वशः॥

The same Vikacā gave birth to many terrible Asuras by the contact of the ugly Nairṛta. Now listen to them in due order.

दंष्ट्राकरालविकृता महाकर्णा महोदराः।
हारका भीषकाश्चैव तथैव क्रामकाः परे॥ १८३॥
वैनकाश्च पिशाचाश्च वाहकाः प्राशकाः परे।
भूमिराक्षसका ह्येते मन्दाः पुरुषविक्रमाः॥ १८४॥

Having deformity of terrific or hideous jaws, huge ears and bloated bellies, they are– Hārakas, Bhīṣakas, Krāmakas, Vainakas, Piśācas, Vāhakas and Prāśakas. These are Bhūmi-rākṣasas (earthly demons). They possess manly exploit though slow-witted.

चरन्त्यदृष्टपूर्वाश्च नानाकारा ह्यनेकशः।
उत्कृष्टबलसत्त्वा ये ते च वै खेचराः स्मृताः॥ १८५॥

They assume multifarious forms and roam about unseen by others. Those whose strength and energy are excellent and extraordinary are known as Khecaras[1].

लक्षमात्रेण चाऽऽकाशं स्वल्पाः स्वल्पं चरन्ति वै।
एतैर्व्याप्तमिमं लोकं शतशोऽथ सहस्रशः॥ १८६॥

Those who are diminutive ones, they move in the sky to a small extent. This world is pervaded by these in hundreds and thousands.

भूमिराक्षसकैः सर्वैरनेकैः क्षुद्रराक्षसैः।
नानाप्रकारैराक्रान्ता नानादेशाः समन्ततः॥ १८७॥

By all the Bhūmirākṣasas and Kṣudrarākṣasas (petty Rākṣasas) of diverse forms and shapes, the different countries all round are infested.

समासाभिहताश्चैव ह्यष्टौ राक्षसमातरः।
अष्टौ विभागा ह्येषां हि विख्याता अनुपूर्वशः॥ १८८॥

Briefly have been illustrated the eight mothers of the Rākṣasas. Hence there are eight well-known clans of these Rākṣasas.

भद्रका निकराः केचिद्यज्ञनिष्पत्तिहेतुकाः (?)।
सहस्रशतसंख्याता मर्त्यलोकविचारिणः॥ १८९॥

Some of them, being the source of accomplishment of sacrifices, constitute the Bhadraka group. They are enumerated in hundreds and thousands, roving in the world of mortals.

पूतना मातृसामान्यास्तथा भूतभयंकराः।
बालानां मानुषे लोके ग्रहा वैमानहेतुकाः॥ १९०॥

There are several terrible Bhūtas having the same traits as their mother Pūtanā. They harass children in the human world like the evil planets, causing dejectedness.

स्कन्दग्रहादयश्चैव आपकास्त्रासकादयः।
कौमारास्ते तु विज्ञेया बालानां ग्रहवृत्तयः॥ १९१॥

The Skandagrahas and the like groups, the Āpakas, the Trāsakas and the like– all these deserve to be recognised as Kaumāras, ill-disposed towards children like evil planets.

1. The word Khecara refers to one who moves in the sky.

स्कन्दग्रहविशेषाणां मायिकानां तथैव च।
पूतनानामभूतानां ये च लोकविनायकाः॥ १९२॥
सहस्रशतसंख्यानां मर्त्यलोकविचारिणाम्।
एवं गणशतान्येव चरन्ति पृथिवीमिमाम्॥ १९३॥

There are hundreds of the groups of these evil Rākṣasas like the deceitful types of Skandagrahas and Bhūtas named Pūtanās, lakhs and lakhs of them roaming about in the human world annoying the people.

यक्षाः पुण्यजना नाम तथा गे केऽपि गुह्यकाः।
यक्षा देवजनाश्चैव तथा पुण्यजनाश्च ये॥ १९४॥

There are Yakṣas known as Puṇyajanas, there are Guhyakas, and still others called Devajanas.

गुह्यकानां च सर्वेषामगस्त्या ये च राक्षसाः।
पौलस्त्या राक्षसा ये च विश्वामित्राश्च ये स्मृताः॥ १९५

All of them are included in the category of Guhyakas. Then there are Rākṣasas known as Āgastyas, Paulastyas and Viśvāmitras.

यक्षाणां राक्षसानां च पौलस्त्यागस्तयश्च ये।
तेषां राजा महाराजः कुबेरो ह्यलकाधिपः॥ १९६॥

The illustrious king Kubera, the overlord of Alakā, is the ruler of all these Yakṣas and Rākṣasas that are Paulastyas and Āgastyas.

यक्षा दृष्ट्वा पिबन्तीह नृणां मांसमसृग्वसाम्।
रक्षांस्यनुप्रवेशेन पिशाचाः परिपीडनैः॥ १९७॥

Yakṣas drink flesh blood and swallow flash of men by merely looking at them. Rākṣasas do so by entering inside the body and Piśācas just by all-round suppressions.

सर्वलक्षणसंपन्नाः समक्षेत्राश्च दैवतैः।
भास्वरा बलवन्तश्च ईश्वराः कामरूपिणः॥ १९८॥
अनाभिभाष्या विक्रान्ताः सर्वलोकनमस्कृताः।
सूक्ष्मास्त्वौजस्विनो मेध्या वरदा यज्ञियाश्च ये॥ १९९॥

There some beings of the following characteristics. They are endowed with all the auspicious marks and of similar fields with the Devas. They are refulgent and stronger ones. They are Īśvaras of self-willed frameworks. They are not fit for conversation, are valiant ones, offered homage by the entire world, the subtle ones, the florid ones, fit for sacrifices and as such bestowers of boons.

देवानां तुल्यधर्माणां ह्यसुराः सर्वशः स्मृताः।
त्रिभिः पादैस्तु गन्धर्वा देवैर्हीनाः प्रभावतः॥ २००॥

All these have the same characteristics as of Devas and are remembered as Asuras. Gandharvas are inferior to Devas by three-fourths of their prowess.

गन्धर्वेभ्यस्त्रिभिः पादैर्हीना वै सर्वगुह्यकाः।
प्रभावतुल्या यक्षाणां विज्ञेयाः सर्वराक्षसाः॥
ऐश्वर्यहीना यक्षेभ्यः पिशाचास्त्रिगुणं पुनः॥ २०१॥

All Guhyakas are inferior to Gandharvas by three-fourths. All Rākṣasas deserve to be recognised as similar in strength to Yakṣas. Piśācas are three times less inferior in their glory and prosperity than Yakṣas.

एवं धनेन रूपेण आयुषा च बलेन च।
धर्मैश्वर्येण बुद्ध्या च तपःश्रुतपराक्रमैः॥ २०२॥
देवासुरेभ्यो हीयन्ते त्रीन्पादान्वै परस्परम्।
गन्धर्वाद्याः पिशाचान्ताश्चतस्रो देवयोनयः॥ २०३॥

This way by wealth, by form, by age, by strength, by duty, by supremacy, by intellect, by penance, by education and by valour, the four Devayonis, starting with Gandharvas and lasting with Piśācas are consecutively three-fourths inferior to Devas and Asuras.

सूत उवाच

अतः शृणुत भद्रं वः प्रजाः क्रोधवशात्मकाः।
क्रोधायां कन्यका जज्ञे द्वादश ह्यात्मसंभवाः॥
या भार्याः पुलहस्याऽऽसन्नामतस्ता निबोधत॥ २०४॥

Sūta spoke– Therefore it may be all well for you, now hear the progeny of the family of Krodhā. Krodhā gave birth to twelve daughters. They happened to be the wives of Pulaha. You may know them by name.

मृगी च मृगमन्दा च हरिभद्रा इरावती।
भूता च कपिशा दंष्ट्रा निशा तिर्या तथैव च॥
श्वेता चैव स्वरा चैव सुरसा चेति विश्रुताः॥ २०५॥

They were– Mṛgī, Mṛgamandā, Haribhadrā, Irāvatī, Bhūtā, Kapiśā, Daṁṣṭrā, Niśā, Tiryā, Śvetā, Svarā and Surasā, this way well-known as such.

मृग्यास्तु हरिणाः पुत्राः मृगाश्चान्याः शशस्तथा।
न्यङ्कवः शरभा ये च रुरवः पृषताश्च ये॥ २०६॥

Of Mṛgī, the sons were different types of deer, viz. *Hariṇas*, *Nyaṅkas*, *Ruras* and *Pṛṣatas* as well as such other animals as hares and *Śarabhas*.

मृगराजा मृगमन्दाया गवयाश्चापरे तथा।
महिषोष्ट्रवराहाश्च खड्गगौरमुखास्तथा॥ २०७॥

The king of beasts was the son of Mṛgamandā as well as such other animals as *Gavayas* (blue cows), buffaloes, camels, boars, rhinoceros and *Gauramukhas* (a kind of black monkey with white face).

हरेस्तु हरयः पुत्रा गोलाङ्गूलतरक्षवः।
वानराः किन्नराश्चैव व्याघ्राः किंपुरुषास्तथा॥
इत्येवमादयोऽन्येऽपि इरावत्या निबोधत॥ २०८॥

Of Hari were sons Haris (lions), bears, tigers, hyenas, different varieties of monkeys, Kinnaras, Vyāghras, Kiṁpuruṣas and many other animals. Now know about the sons of Irāvatī.

सूर्यस्याण्डकपाले द्वे समानीय तु भौवनः।
हस्ताभ्यां परिगृह्याथ रथंतरमगायत॥ २०९॥

Bhauvana (Viśvakarman) gathered two egg-like skulls of Sūrya. Having engripped them with his hands, he sang the Rathantara hymn.

साम्ना प्रसूयमानेन सद्य एव गजोऽभवत्।
स प्रागच्छदिरावत्यै पुत्रार्थे स तु भौवनः॥ २१०॥

Being generated by Sāman hymn, instantaneously an elephant appeared. He presented that elephant to Irāvatī as her son.

इरावत्याः सुतो यस्मात्तस्मादैरावतः स्मृतः।
देवराजोपवाह्यत्वात्प्रथमः स मतङ्गराट्॥
शुभ्राभ्राभश्चतुर्दंष्ट्रः श्रीमानैरावतो गजः॥ २११॥

Being thus the son of Irāvatī, the elephant was called Airāvata. Being the vehicle of Devarāja (Indra), the foremost one, that became the elephant Lord. It had the radiance of white cloud. The glorious elephant Airāvata had four tusks.

अप्सुजस्यैकमूलस्य सुवर्णाभस्य हस्तिजः।
षड्दन्तस्य हि भद्रस्य औपवाह्यश्च वै बलः॥ २१२॥

Since it is born of water, has a single root, six tusks and the lustre of gold, only this elephant has the strength of being a vehicle. It is of the Bhadra variety of the elephants.

तस्य पुत्रोऽञ्जनश्चैव सुप्रतीकोऽथ वामनः।
पद्मश्चैव चतुर्थोऽभूद्धस्तिनी चाभ्रमुस्तथा॥ २१३॥

The sons of that elephant were– Añjana, Supratīka, Vāmana and Padma. His mate was Abhramu.

दिग्गजांस्तांश्च चत्वा (तु) रः श्वेताऽजनयताऽऽशुगान्।
भद्रं मृगं च मन्दं च संकीर्णं चतुरः सुतान्॥ २१४॥

Śvetā gave birth to four swift-footed sons who became the elephants of the quarters. They belonged to the varieties such as Bhadra, Mṛga, Manda and Saṁkīrṇa.

संकीर्णोऽप्यञ्जनो यस्तु उपवाह्यो यमस्य तु।
भद्रो यः सुप्रतीकस्तु हरितः स ह्यपांपतेः॥ २१५॥

And even belonging to Saṁkīrṇa variety, Añjana happened to be the vehicle of Yama. Supratīka belonging to Bhadra variety is the vehicle of the Lord of Waters i.e. Varuṇa.

पद्मो मन्दस्तु यो गौरो द्विपो ह्यैलविलस्य सः।
मृगः श्यामस्तु यो हस्ती उपवाह्यः स पावकैः॥ २१६

Padma of white-complexion, belonging to Manda variety is the vehicle of Ailavila (Kubera). (Vāmana) that happened to be the dark-coloured elephant, belonging to the Mṛga variety, is the vehicle of the Fire-god (Agni).

पद्मोत्तरस्तु यः पद्मो गजो वै वरुणो गणः।
उपलेपनमेषश्च तस्याष्टौ जज्ञिरे सुताः॥ २१७॥

He has eight sons, viz. Padma, Uttara, two Gajas, Varuṇa, Gaṇa, Upalepana and Meṣa.

उदग्रभावेनोपेता जायन्ते तस्य चान्वये।
श्वेतबालनखाः पिङ्गा वर्ष्मवन्तो मतङ्गजाः।
मतङ्गजान्प्रवक्ष्यामि नागानन्यानपि क्रमात्॥ २१८॥

Endowed with lofty spirit, they (elephants) take birth in that lineage having white hair and nails, crimson-hued and physical-framed ones. I shall now talk of the inebriate tusker Mataṅgaja and other types of elephants in due order.

कपिलः पुण्डरौकश्च सुमनाभो रथान्तरः।
जातौ नाम्ना सुतौ ताभ्यां सुप्रतिष्ठप्रमर्दनौ॥ २१९॥

The elephant Puṇḍarīka was grey-coloured and Rathāntara had a flowery colour. Their sons were Supratiṣṭha and Pramardana.

शूलाः स्थूलाः शिरोदान्ताः शुद्धबालनखास्तथा।
बलिनः शक्तिनश्चैव मृतास्त्वाकुलिका गजाः॥ २२०

There are other types of elephants known as Ākulika elephants which are spear-shaped, stout, with raised heads, having white hair and nails, strong and energetic.

पुष्पदन्तो बृहत्सामा षड्दन्तो दन्तपुष्पवान्।
ताम्रवर्णी च तत्पुत्रः सहचारिविषाणितः॥ २२१॥

Puṣpadanta, Bṛhatsāman, Ṣaḍdanta, Dantapuṣpavān and Tāmravarṇa were his sons and companion elephants.

अन्वये चास्य जायन्ते लम्बोष्ठाश्चारुदर्शिनः।
श्यामाः सुदर्शनाश्चण्डा नानापीडायतानना:॥ २२२॥

Do get birth in the lineage of this one– elephants of beautiful appearance, having protruding lips, dark-coloured, fierce and capable of enduring diverse kinds of ordeal.

वामदेवोऽञ्जनश्यामः साम्नो जज्ञेऽथ वामनः।
भार्या चैवाङ्गदा तस्य नीलवल्लक्षणौ सुतौ॥ २२३॥

Vāmadeva was as dark as collyrium. Vāmana was born from Sāman. His spouse was Aṅgadā and the two sons were Nīlavān and Lakṣaṇa.

चण्डाश्चारुशिरोग्रीवा व्यूढोरस्कास्तरस्विनः।
नरैर्बद्धाः कुले तेषां जायन्ते विकृता गजाः॥ २२४॥

These tuskers were fierce. Their necks and heads were awesome. Their chests were broad and they were swift-footed. If they are bound by men, the elephants born become deformed.

सुप्रतीकस्तु रूपेण नास्त्यस्य सदृशो गजः।
तस्य प्रहारी संपाती पृथुश्चित्तिसुतास्त्रयः॥ २२५॥

There happens to be no elephant comparable to Supratīka in form and beauty. He had three sons, viz. Prahārī, Saṁpātī and Pṛthu.

पशवो दीर्घताल्वोष्ठाः सुविभक्तशिरोदराः।
जायन्ते मृदुसंभूता वंशे तस्य मतङ्गजाः॥ २२६॥

The animals having longer palates and lips, equitably well-formed heads and stomachs, take birth as gentle ones, in his lineage of Mataṅgajas.

अञ्जनादञ्जना साम्नो विजज्ञे चाञ्जनावती।
एवं माता तयोश्चापि प्रथितायुरजः सुतौ॥ २२७॥

From Añjanā, Añjanā was born and from Sāman, Añjanāvatī was born. The mother of these two is reputed to be the daughter of Āyurajas.

महाविभक्तशिरसः स्निग्धजीमूतसंनिभाः।
सुदर्शनाः सुवर्ष्माः पद्माभा परिमण्डलाः॥
शूनाः पीतायतमुखा गजास्तस्यान्वयेऽभवन्॥ २२८॥

In his lineage were born elephants having highly symmetrical crests resembling bland clouds, good looking ones, good-physiqued ones, having appearance or gleam of lotuses and globular ones all round, bloated ones, having faces yellow and longer ones.

जज्ञे चन्द्रमसः साम्नः पिङ्गला कुमुदद्युतिः।
पिङ्गलायाः सुतौ तस्य महापद्मोर्मिमालिनौ॥ २२९॥

From Candramas and Sāman were born Piṅgala and Kumudadyuti. From Piṅgala, two sons were Mahāpadma and Ūrmimālin.

समायवरदांश्चण्डान्प्रवृद्धबलिनोदरान्।
हस्तियुद्धे प्रियान्नागान्विद्धि तस्य कुलोद्भवान्॥ २३०॥

The bestowers of boons, *Caṇḍas* (terrific ones) having strength spread as such, (bloated)-bellied ones, fond of elephant fights, such (elephants) you may know were born in the lineage of that one.

एतान्देवासुरे युद्धे जयार्थे जगृहुः सुराः।
कृतार्थैश्च विसृष्टास्ते पूर्वोक्ताः प्रययुर्दिशः॥ २३१॥

In the course of wars between Devas and Asuras, Suras used them for the purpose of victory. Having achieved victory, those elephants were let off by them and they went to different directions as mentioned before.

एतेषामन्वये जायान्विनीतांस्त्रिदशा ददुः।
अङ्गाय लोमपादाय सूक्तकाराय वै द्विपान्॥ २३२॥

The gods offered the well-trained elephants born in these lineages to Lomapāda, the king of Aṅga and Sūktakāra (the author of a Sūkta work).

द्विरदो द्विरदाभ्यां च हस्ताद्धस्ती करात्करी।
वरणाद्वारणो दन्ती दन्ताभ्यां गर्जनाद्गजः॥ २३३॥

Since it has two tusks it is called *Dvirada*; the word *Hastin* is derived from *hasta* (hand); from the word *kara* the word *Karin* is derived; *Vāraṇāt* (since it protects) it is called *Vāraṇa*. Since it has *dantas* it is called *Dantin*. It is called *Gaja* because it trumpets.

कुञ्जरः कुञ्जचारित्वान्नागो नगविरोधतः।
मत्वा यातीति मातङ्गो द्विपो द्वाभ्यां पिबन्स्मृतः॥
सामजः सामजातत्वादिति निर्वचनक्रमः॥ २३४॥

Kuñjara got derived owing to the act of roving in groves and Nāga got derived owing to butting against the Nagas trees or mountains. Since it is born of Mataṅga, it is called Mātaṅga. Dvipa is (derived) as it continues to drink with two (tusks). Sāmaja (meaning an elephant) (is derived) from its having taken birth from Sāman hymn. This is the serial order of etymologisation.

एषां जिह्वापरावृत्तिरि (र) वाक्त्वं ह्यग्निशापजम्।
बलस्यानवतो या तु या चैषां गूढमुष्कता॥
उभयं दन्तिनामेतत्स्वयंभूसुरशापजम्॥ २३५॥

The convergeness of their tongues and their down stooping is born of the curse of Agni. The fact that they are unaware of their strength and the existence of deep-rooted testicles, both these are due to the curses of Svayaṁbhū and Suras.

देवदानवगन्धर्वाः पिशाचोरगराक्षसाः।
कन्यासु जाता दिङ्नागैर्नानासत्त्वास्ततो गजाः॥ २३६॥

Elephants of varied inherent spirits are born of girls of Deva, Dānava, Gandharva, Piśāca, Uraga and Rākṣasa tribes through their union with the elephants of the quarters (*Diṅ-nāgas*).

संभूतिश्च प्रभूतिश्च नामनिर्वचनं तथा।
एतद्गजानां विज्ञेयं येषां राजा विभावसुः॥ २३७॥

The story of Saṁbhūti (birth), Prabhūti (power) and the etymology of names of elephants whose king is Vibhāvasu, should be known.

कौशिकाद्याः समुद्रात्तु गङ्गायास्तदनन्तरम्।
अञ्जनस्यैकमूलस्य प्राच्यान्नागवनं तु तत्॥ २३८॥

The forest in the east bound by the rivers Kauśikī and Gaṅgā and the sea belongs to Añjana and the family of elephants of which he is the founder.

उत्तरा तस्य विन्ध्यस्य गङ्गाया दक्षिणं च यत्।
गङ्गोद्भेदात्करूषेभ्यः सुप्रतीकस्य तद्वनम्॥ २३९॥

North of Vindhya, south of Gaṅgā and in between the land of Karuṣa and the source of Gaṅgā is the forest of Supratīka.

अपरेणोत्कलाच्चैव ह्यावेदिभ्यश्च पञ्चमम्।
एकभूतात्मजस्यैतद्वामनस्य वनं स्मृतम्॥ २४०॥

To the west of Utkala and extending upto the land of Vedi is the forest of Vāmana known as such. He is the sole Ātman.

अपरेण तु लौहित्यमासिन्धोः पश्चिमेन तु।
यमस्यैतद्वनं प्रोक्तमनुपर्वतमेव तत्॥ २४१॥

To the west of Lauhitya extending westwards upto the sea is the forest of Yama, in line with the mountain as such.

भूतिर्विजज्ञे भूतांश्च रुद्रस्यानुचरान्प्रभो।
स्थूलान्कृशांश्च दीर्घांश्च वामनान्ह्रस्वकान्समान्॥ २४२॥

Bhūti gave birth to Bhūtas who are the attendants of lord Rudra. They were flatulent, lean, longish, dwarfish, the pigmies and the equal-statured ones.

लम्बकर्णान्प्रलम्बोष्ठात्लम्बजिह्वांस्तनोदरान्।
एकरूपान्विरूपांश्च लम्बस्फिक्स्थूलपिण्डिकान्॥ २४३

They were long-eared ones, hanging-lipped ones, lolling-tongued ones, longer-teated ones and bloated-bellied ones; single-formed ones, ugly-formed ones, projected-hipped ones and hanging-legged ones.

सरोवरसमुद्रादिनदीपुलिनवासिनः।
कृष्णान्गौरांश्च नीलांश्च श्वेतांश्च लोहितारुणान्॥ २४४॥

They were denizens of lakes, oceans, mountains, rivers and shores. They were dark-complexioned ones, the white-complexioned ones, the azure-hued ones, white ones, red ones and crimson-hued ones.

बभ्रून्वै शबलान्धूम्रान्कद्रून्राक्षसदारुणान्।
मुञ्जकेशान्हृषीकेशान्सर्पयज्ञोपवीतिनः॥ २४५॥

Some were ferret-hued ones, the dappled-hued ones, the dusky-hued ones, the tawny-hued ones, atrocious like Rākṣasas and Kadrūs. Some had dishevelled hair like the Muñja grass. Some had hair standing up. Some were serpents as the sacred thread.

विसृष्टाक्षान्विरूपाक्षान्कृशाक्षानेकलोचनान्।
बहुशीर्षान्विशीर्षांश्च एकशीर्षानशीर्षकान्॥ २४६॥

Some having eyes bulged out, hideous-eyed ones, small eyed-ones, single-eyed ones, many-crested ones, ugly-crested ones, one-crested ones and some were crestless ones.

चण्डांश्च विकटांश्चैव विरोमान्रोमशांस्तथा।
अन्धांश्च जटिलांश्चैव कुब्जान्हेषकवामनान्॥ २४७॥

They were fierce and hideous. Some had no hair. Some had plenty of it. Some were blind. Some had matted hair. Some were yellow. Some were dwarfish.

सरोवरसमुद्रादिनदीपुलिनसेविनः।
एककर्णान्महाकर्णाञ्शङ्कुकर्णानकर्णिकान्॥ २४८॥

They were denizens or servers of lakes, oceans, mountains and rivers. Some were one-eared ones, some were huge-eared ones, some were spiked-eared ones and some had no ears.

दंष्ट्रिणो नखिनश्चैव निर्दन्तांश्च द्विजिह्वकान्।
एकहस्तान्द्विहस्तांश्च त्रिहस्तांश्चाप्यहस्तकान्॥ २४९॥

Some had fangs. Some had claws. Some had no teeth. Some had two tongues. Some had a single hand. Some had two hands. Some had three hands. Some had no hand.

एकपादान्द्विपादांश्च त्रिपादान्बहुपादकान्।
महायोगान्महासत्त्वान्सुतपक्वान्महाबलान्॥ २५०॥

Some were one-footed ones, some were two-footed ones, some were three-footed ones and some were many-footed ones. Some were great Yogins. Some were highly dignified. Some were very strong. Some were of good penance.

सर्वत्रगानप्रतिघान्ब्रह्मज्ञान्कामरूपिणः।
घोरान्क्रूरांश्च मेध्यांश्च शिवान्पुण्यान्सवादिनः॥ २५१॥

Promenading everywhere and having no obstruction, some were having knowledge of Brahman and some were of wanton forms, terrific ones, cruel ones, fit for sacrifices, beneficent ones, sacred ones and had unanimous talks.

कुशहस्तान्महाजिह्वान्महाकर्णान्महाननान्।
हस्तादांश्च सुखादांश्च शिरोदांश्च कपालिनः॥ २५२॥

Some had the Kuśa grass in their hands. Some had huge tongues, long ears and large faces. Some ate with their hands, some with their mouths and some with their heads. Some wore skulls.

धन्विनो मुद्गरधरानसिशूलधरांस्तथा।
दीप्तास्यान्दीप्तनेत्रांश्च चित्रमाल्यानुलेपनान्॥ २५३॥

They were bow-wielding ones, the bludgeon-wielding ones, sword-bearing ones and trident-wielding ones. They were refulgent faced-ones, radiant-eyed ones, variegated-wreathed ones and varied-normed unguents bearing ones.

अन्नादान्पिशितादांश्च बहुरूपान्सुरूपकान्।
रात्रिसंध्याचरान्घोरान्कांश्चित्सौम्यान्दिवाचरान्।
नक्तंचरान्सुदुःप्रेक्ष्यान्घोरांस्तान्वै निशाचरान्॥ २५४॥

Some ate cooked food; some raw flesh. Some had many forms. Some had handsome appearance. Some roamed about at night or dusk. Some were terrible. Some were gentle, roaming about during the day. Some were night prowlers, who were very terrible to look at; some were terrible night-wanderers.

परत्वे च भवं देवं सर्वे ते गतमानसाः।
नैषां भार्याऽऽस्ति पुत्रो वा सर्वे ते ह्यूर्ध्वरेतसः॥ २५५

All of them had their minds devoted to lord Bhava (Śiva), the greatest god. Neither of them had spouses nor sons. They were all celibates with sublimated sexuality.

शतं तानि सहस्राणि भूतानागात्मयोगिनाम्।
एते सर्वे महात्मानो भूत्याः पुत्राः प्रकीर्तिताः॥ २५६॥

These Bhūtas numbered a hundred thousand were great *Ātmayogins*. They were all great-souled ones and were known as the sons of Bhūti.

कपिशा जज्ञे कूष्माण्डी कूष्माण्डाजज्ञिरे पुनः।
मिथुनानि पिशाचानां वर्णेन कपिशेन च॥
कपिशत्वात्पिशाचास्ते सर्वे च पिशिताशनाः॥ २५७॥

Kapiśā gave birth to Kūṣmāṇḍī and Kūṣmāṇḍī again gave birth to the couples of Piśācas who were tawny-coloured. Because they were brownish, they were called Piśācas and all of them were eaters of meat or flesh.

युग्मानि षोडशान्यानि वर्तमानास्तदन्वयाः।
नामतस्तान्प्रवक्ष्यामि पुरुषादांस्तदन्वयान्॥ २५८॥

Sixteen other twins are there and their lineages are existing now. By name, I shall declare them, the man-eaters and their lineages.

छगलश्छगली चैव वक्रो वक्रमुखी तथा।
षोडशानां गणा चैव सूची सूचीमुखस्तथा॥ २५९॥
कुम्भपात्रश्च कुम्भी च वज्रदंष्ट्रश्च दुन्दुभिः।
उपचारोपचारश्च उलूखल उलूखली॥ २६०॥
अनर्कश्च अनर्का च कुखण्डश्च कुखण्डिका।
पाणिपात्रा पाणिपात्री पांशुः पांशुमती तथा॥ २६१॥
नितुण्डश्च नितुण्डी च निपुणा निपुणस्तथा।
छलादोच्छेषणा चैव प्रस्कन्दः स्कन्दिका तथा॥
षोडशानां पिशाचानां गणाः प्रोक्तास्तु षोडश॥ २६२॥

They are– Chagala and Chagalī, Vakra and Vakramukhī, Sūcī and Sūcīmukha, Kuṁbhapātra and Kuṁbhī, Vajradaṁṣṭra and Dundubhi, Upacārā and Upacāra, Ulūkhala and Ulūkhalī, Anarka and Anarkā, Kukhaṇḍa and Kukhaṇḍikā, Pāṇipātra and Pāṇipātrī, Pāṁśu and Pāṁśumatī, Vituṇḍa and Vituṇḍī, Nipuṇā and Nipuṇa, Chalada and Uccheṣaṇā, Praskanda and Skandikā. These gaṇas as sixteen clans of the Piśācas have been narrated.

अजामुखा बकमुखाः पूरिणः स्कन्दिनस्तथा।
विषादाङ्गारिकाश्चैव कुम्भपात्राः प्रकुन्दकाः॥ २६३॥
उपचारोलूखलिका ह्यनर्काश्च कुखण्डिकाः।
पाणिपात्राश्च नैतुण्डा ऊर्णाशा निपुणास्तथा॥ २६४॥
सूचीमुखोच्छेषणादाः कूलान्येतानि षोडश।
इत्येता ह्यभिजातास्तु कूष्माण्डानां प्रकीर्तिताः॥ २६५॥

The sixteen families of Kūṣmāṇḍas are– Ajāmukhas, Bakamukhas, Pūriṇs, Skandins, Viṣādas, Aṅgārikas, Kuṁbhapātras, Prakundakas, Upacārolūkhalikas, Anarkas, Kukhaṇḍikas, Pāṇipātras, Naituṇḍas, Ūrṇāśas, Nipuṇas and Sūcīmukhoccheṣaṇādas. This way these are noble ones known as the (lineages) of the Kūṣmāṇḍas.

पिशाचास्ते तु विज्ञेयाः सुकुल्या इति जज्ञिरे।
वीभत्सं विकृताचारं पुत्रपौत्रमनन्तकम्॥
अतस्तेषां पिशाचानां लक्षणं च निबोधत॥ २६६॥

Piśācas they deserve to be known as such, accompanied by the collaterals who were born this way, odious ones, having conduct of ugly norms, having sons and grandsons of unending norms. Hence, understand the characteristics of Piśācas.

सर्वाङ्गकेशा वृत्ताख्या दंष्ट्रिणो नखिनस्तथा।
तिर्यङ्गाः पुरुषादाश्च पिशाचास्ते ह्यधोमुखाः॥ २६७॥

The Piśācas are shaggy all over the limbs. Their eyes are round. They have claws and fangs. Their limbs are crooked. They are man-eaters and their faces are turned down.

अकेशका ह्यरोमाणस्त्वग्वसाश्चर्मवाससः।
कूष्माण्डिकाः पिशाचास्ते तिलभक्षाः सदामिषाः॥

The Piśācas called Kūṣmāṇḍikas are shagless and bristlesless. Skins and hides constitute their garments. They always eat gingelly seeds and flesh.

वक्राङ्गहस्तपादाश्च वक्रशीलागतास्तथा।
ज्ञेया वक्रपिशाचास्ते वक्रगाः कामरूपिणः॥ २६९॥

Some Piśācas have curved limbs, hands and feet. They attains to crooked-disposition and deserve to be known as Vakrapiśācas. They are crooked-gaited ones and wanton-framed ones.

लम्बोदरास्तुण्डनाशा ह्रस्वकायशिरोभुजाः।
नितुन्दकाः पिशाचास्ते तिलभक्षाः प्रियश्रवाः॥ २७०॥

Some Piśācas have hung stomachs and some are snorted-nosed ones.[1] Some are short-statured ones, some are small-crested ones and small-armed ones. These are called Nituṇḍaka Piśācas. They are sesame eaters and are fond of pleasing hearings.

वामनाकृतयश्चैव वाचालाः प्लुतगामिनः।
पिशाचानर्कमर्कास्ते वृक्षवासादनप्रियाः॥ २७१॥

Some are dwarfed-structured ones, vociferous, having movements of jumping norm. They are Ānarkamarka types of Piśācas. They are fond of eating and living on trees.

ऊर्ध्वबाहूर्ध्वरोमाण उद्वृत्ताश्च तथालयाः।
मुञ्चन्ति पांशूनङ्गेभ्यः पिशाचाः पांशवश्च ते॥ २७२॥

Some are erect-armed and erect-shagged ones, having projected abodes on tall trees. They release dust from their limbs being Pāṁśava Piśācas.

धमनीमन्तकाः शुष्काः श्मश्रुलाश्चीरवाससः।
उपवीराः पिशाचाश्च श्मशानायतनास्तथा॥ २७३॥

The Upavīras Piśācas are very considerate about their veins. Their bodies are dry. They have plenty of moustache. They wear bark garments. Cremation ground is their abode.

विष्टब्धाक्षा महाजिह्वा लेलिहाना ह्यलूखलाः।
हस्त्युष्ट्रस्थूलशिरसो विरता बद्धपिण्डकाः॥ २७४॥

The Ulūkhala types of Piśācas have stable motionless eyes and long tongues with which they lick their lips. Their heads are as large as those of elephants and camels. They move about severally or jointly.

पिशाचाः कुम्भपात्रास्ते अदृष्टान्नानि भुञ्जते।
सूक्ष्मास्तु रोमशाः पिङ्गा दृष्टादृष्टाचरन्ति वै॥ २७५॥

The Piśācas known as Kumbhapātras are those, who eat the unobserved foods. They are small and yellow-complexioned with hairy bodies. They move about visibly and invisibly.

आयुक्तांश्च विशन्तीह निपुणास्ते पिशाचकाः।
आकर्णदारितास्याश्च लम्बभ्रूस्थूलनासिकाः॥ २७६॥

The Piśācas called Nipuṇas enter and infest those persons who go alone. Their faces extends upto their ears. They have thick noses and brows hung along.

शून्यागाराश्रयाः स्थूलाः पिशाचाः पूरणास्तु ते।
हस्तपादाक्रान्तगणा ह्रस्वकाः क्षितिदृष्टयः॥
बालादास्ते पिशाचा वै सूतिकागृहसेविनः॥ २७७॥

The Piśācas called Bālādas (devourers of

1. तुण्डनाशाः is a misprint for तुण्डनासाः in verse 270.

children) are those, who have refuge in vacant apartments, are short-statured ones and resort to the maternity chambers. They attack people with their hands and feet. Their eyes are turned towards the earth.

पृष्ठतःपाणिपादाश्च ह्रस्वका वातरंहसः।
पिशितादाः पिशाचास्ते सङ्ग्रामे रुधिराशिनः॥ २७८॥

The Piśitādas Piśācas have hands and feet on the backside. They are shorter ones and have speed like that of the wind. They are meat-eaters and drinkers of blood.

नग्नका ह्यनिकेताश्च लम्बकेशाश्च पिण्डकाः।
पिशाचाः स्कन्दिनस्ते वै अन्या उच्छेषणाशिनः॥
षोडश जातयस्तेषां पिशाचानां प्रकीर्तिताः॥ २७९॥

The Piśācas called Skandins are naked and have no fixed abode. They are circular in shape with long hair. There are other types of Piśācas being the eaters of leaved-food. Thus sixteen castes of Piśācas have been well narrated.

एवंविधान्पिशाचांस्तु दीनान्दृष्ट्वाऽनुकम्पया।
तेभ्यो ब्रह्मा वरं प्रादात्कारुण्यादल्पचेतसः॥
अन्तर्धानं प्रजास्तेषां कामरूपत्वमेव च॥ २८०॥

On seeing these types of Piśācas, niggardly ones and in a dejected condition among his progeny, Brahmā out of compassion granted them the boons of vanishing and assuming forms as they pleased.

उभयोः संध्ययोश्चारं स्थानान्यजीवमेव च।
गृहाणि यानि भग्नानि शून्यान्यल्पजनानि च॥ २८१॥
विध्वस्तानि च यानि स्युरनाचारोषितानि च।
असंस्पृष्टोपलिप्तानि संस्कारैर्वर्जितानि च॥ २८२॥
राजमार्गोपरथ्याश्च निष्कुटाश्चत्वराणि च।
द्वाराण्यट्टालकाश्चैव निर्ममान्संक्रमांस्तथा॥ २८३॥
पथो नद्योऽथ तीर्थानि चैत्यवृक्षान्महापथान्।
पिशाचा विनिविष्टा वै स्थानेष्वेतेषु सर्वशः॥ २८४॥

He permitted them to move about at the time of the two junctions (viz. dawn and dusk). I shall mention their abodes and way of maintaining themselves. The houses that are broken and are vacant having scanty populace (lit. men) are their abodes. And which ones are destroyed as such, where there is misconduct of people, which are not cleaned and scrubbed properly or not painted well. They live in the highways, adjoining lanes, the orchards and the squares, the gates and the watch-towers, the exit-doors and the dikes, the roads, the streams and the places of pilgrimage or fordable spots, the holy sanctuaries or trees, monasteries and huge highways. Piśācas occupy all such spots.

अधार्मिका जनास्ते वै आजीवा विहिताः सुरैः।
वर्णाश्रमाः संकरिकाः कारुशिल्पिजनास्तथा॥ २८५॥
अमृतोपमसत्त्वानां चौरविश्वासघातिनाम्।
एतैरन्यैश्च बहुभिरन्यायोपार्जितैर्धनैः॥
आरभन्ते क्रिया यास्तु पिशाचास्तत्र देवताः॥ २८६॥

The irreligious persons, those who violate the discipline of castes and stages of life and artisans and masons constitute the livelihood of these Piśācas as ordained by Suras. These Piśācas will be the presiding deities where holy rites are performed by means of money earned by unjustifiable means such as breach of trust and theft of nectar-like articles.

मधुमांसौदनैर्दध्ना तिलचूर्णसुरासवैः।
धूपैर्हारिद्रकृशरैस्तैलभद्रगुडौदनैः॥ २८७॥
कृष्णानि चैव वासांसि धूपाः सुमनसस्तथा।
एवं युक्ताः सुबलयस्तेषां वै पर्वसंधिषु॥
पिशाचानामनुज्ञाय ब्रह्मा सोऽधिपतिर्ददौ॥ २८८॥

By honey, meat, cooked-rice mixed with curds, sesame powder, surā (wine) and āsava (spirituous liquor), incense, turmeric and Kṛśaras (balls of sesame and grain), oil, rice mixed with jaggery, fragrant grass, dark costumes and flowers are the means of oblations for Piśācas. At the junctions of Parvans, these things must be offered to Piśācas. Brahmā, the lord, ordained thus.

सर्वभूतपिशाचानां गिरिशं शूलपाणिनम्।
दंष्ट्रा त्वजनयत्पुत्रान्व्याघ्रान्सिंहांश्च भामिनी॥ २८९॥

He made the trident-bearing Giriśa, the lord of all the beings and Piśācas. The lady Daṁṣṭrā produced as sons Vyāghras (tigers) and Siṁhas (lions).

द्विपिनश्च सुतास्तस्य व्यालेयाश्चाऽऽमिषाशिनः।
ऋषायाश्चापि कात्स्न्येन प्रजासर्ग निबोधत॥
तस्य दुहितरः पञ्च तासां नामानि मे शृणु॥ २९०॥

The leopards, the serpentine or elephants like, the flesh eaters are also her sons. Now you know absolutely about the progeny of Ṛṣā. She had five daughters. Listen to their names.

मीना माता तथा वृत्ता परिवृत्ता तथैव च।
अनुवृत्ता तु विज्ञेया तासां वै शृणुत प्रजाः॥ २९१॥

Mīnā, Mātā, Vṛttā, Parivṛttā and Anuvṛttā deserve to be known as her daughters. Whose progenies they were, you may listen to.

सहस्रदन्ता मकराः पाठीनास्तिमिरोहिताः।
इत्येवमादिर्हि गणा मैनो विस्तीर्ण उच्यते॥ २९२॥

Sharks and crocodiles with a thousand teeth, the types of fish known as *Pāṭhīna*, *Timi* and *Rohita* and other extensive groups are called Maina groups.

ग्राहाश्चतुर्विधा श्रेया तथाऽनुज्येष्ठका अपि।
निष्कांश्च शिशुमारांश्च मीना व्यजनयत्प्रजाः॥ २९३॥

Grāhās (alligators) of four types deserve to be recognised. Anujyeṣṭhakas, Niṣkas, Śiśumāras etc. were progenies of Mīnā.

वृत्ता कूर्मविकाराणि नैकानि जलचारिणाम्।
तथा शङ्खविकाराणि जनयामास नैकशः॥ २९४॥

Vṛttā procreated manifoldly the deformities of Kūrmas (tortoises) and other aquatic beings of many norms as well as varieties of conches.

गण्डूकानां विकाराणि अनुवृत्ता व्यजायत।
ऐणेयानां विकाराणि शम्बूकानां तथैव च॥ २९५॥

Anuvṛttā procreated the manifold deformities of frogs (Maṇḍūkas), the deformities of black antelopes, as also Śaṁbūkas (snails),[1] etc.

तथा शुक्तिविकाराणि वराटककृतानि च।
तथा शङ्खविकाराणि परिवृत्ता व्यजायत॥ २९६॥

And Parivṛttā procreated the varieties of oyster-shells (Śuktis), cowries and likewise the conch-shells.

कालकूटविकाराणि जलौकविहितानि च।
इत्येष हि ऋषेर्वंशः पञ्च शाखाः प्रकीर्तिताः॥ २९७॥

The varieties of Kālakūṭa (virulent venom) and the water leeches were also produced by her. This way the lineage of Ṛṣā consisting of five branches has been recognised.

तिर्यग्घेतुकमाद्याहुर्बहुलं (?) वंशविस्तरम्।
संस्वेदजविकाराणि यथा येभ्यो भवन्ति ह॥ २९८॥

The vertebrates and the like in great number hailed from a vast lineage. The moisture-born ones are a part of them.

स्वस्तिपिकशरीरेभ्यो जायन्त्युत्पादका द्विजाः।
मनुष्याः स्वेदमलजा उशना नाम जन्तवः॥ २९९॥

O Brāhmaṇas! These insects are born of the bodies of *Svastipika*. The producers are human beings. The insects known as *Uśanas* are born of dirt and sweat of men. So also the other insects and groups of ants moving about in rows.

(तथा शिरसि चैले च यूकाः संस्वेदजाः स्मृताः।
चन्द्रादित्याग्नितप्तायां पृथिचव्यां संभवन्ति ये॥ ३००॥

And likewise on crest and Caila (cloth) the lice get generated as the moisture-born ones. And those who get birth on the earth heated by the fire, the moon and the sun's heat.

तृणमेघप्रसिक्तायाः स्मृताः संस्वेदजन्तवः)।
नानापिपीलिकगणाः कीटका बद्धपादकाः॥ ३०१॥

The creatures born of moisture, were known as (as progenies) of Tṛṇamegha Prasiktā, many groups of ants and worms of feet enclosed as such.

शङ्खोपलविकाराणि कीलकाचारकाणि च।
इत्येवमादिबहुलाः स्वेदजाः पार्थिवा गणाः॥ ३०२॥

1. V.S. Apte, p. 548.

Formed out of conches and stones, having the conduct of nails (prickling tendencies), this way and the like many moisture-born terrestrial beings happened to be.

तथा घर्मादितप्ताभ्यस्त्वद्भ्यो वृष्टिभ्य एव च।
नैका मृगशरीरेभ्यो जायन्ते जन्तवस्त्विमे॥ ३०३॥

Likewise from waters heated by heat (of the Sun) and from waters and rain showers, and many from the bodies of beasts, these creatures get birth.

मीनकाः पिप्पला दंशास्तथा तित्तिरपुत्रिकाः।
नीलचित्राश्च जायन्ते ह्यलर्का बहुविस्तराः॥ ३०४॥

The following small creatures are born both of water and of sweat– shrimps, ants, rodents, *Tittiras* and *Putrikas*, blue and variegated *Alakas*, small bees or white ants shags and many normed breadth as such.

जलजाः स्वेदजाश्चैव जायन्ते जन्तवस्त्विमे।
काशतोयञ्ज(ज)काः कीटानलदा बषुपादकाः॥ ३०५

Aquatic and moisture-born do get birth from these creatures. The worms are born in *Kāśa* (grass) and water, reed born ones, having many feet.

सिंहला रोमलाश्चैव पिच्छलाः परिकीर्तिताः।
इत्येवमादिर्हि गणो जलजः स्वेदजः स्मृतः॥ ३०६॥

Siṁhalas (i.e. quilled-ones), *Romalas* (Hairy) and *Picchalas* (Slimy) are three kinds of such insects. These and the like are the aquatic and moisture-born ones.

सर्पिर्भ्यो माषमुद्गानां जायन्ते क्रमशस्तथा।
बिल्वजम्बाम्रपूगेभ्यः फलेभ्यश्चैव जन्तवः॥ ३०७॥

Some creatures are born of clarified butter, black gram and green gram. From Bilva (Mammals), Jaṁbū, Mango and Arecanut do take birth some creatures.

मुद्गेभ्य परनसेभ्यश्च तण्डुलेभ्यस्तथैव च।
तथा कोटरशुष्केभ्यो निहितेभ्यो भवन्ति हि॥ ३०८॥

Creatures are born of the dry hollows of trees and also of green gram, jack fruits and rice grains when exposed for a long time.

अन्येभ्योऽपि च जायन्ते न हि तेभ्यश्चिरं सदा।
जन्तवस्तुरगादिभ्यो विषादिभ्यस्तथैव च॥ ३०९॥

From other things also preserved for a long time, creatures are born. Germs and worms are born of horses and other animals and even from poison too.

बहून्यहानि निक्षिप्ते संभवन्ति च गोमये।
जायन्ते कृमये विप्राः काष्ठेभ्यश्च घुणादयः॥ ३१०॥

From the cow-dung stored for many days, emerge out the worms or insects, O Brāhmaṇas! White ants and other creatures are born of wood.

क्रमा द्रुमाणां जायन्ते विविधा नीलमक्षिकाः।
तथा शुष्कविकारेभ्यः पुत्रिकाः प्रभवन्ति च॥ ३११॥

A variety of blue flies are born of trees in due course. The creatures *Putrikās* (white ants) are born of drying and withering things.

कालिका शतिकेभ्यश्च सर्पा जायन्ति सर्वशः॥
संस्वेदजाश्च जायन्ते वृश्चिकाः शुष्कगोमयात्॥ ३१२॥

From Śatikas, hundred-normed *Kālikā Sarpas* (the black snakes) get birth all over. Scorpions and moisture-born creatures are produced from dry cow-dung.

(गोभ्यो हि महिषेभ्यश्च जायन्ते जन्तवः प्रभो।
मत्स्यादयश्च विविधा अण्डकुक्षौ विशेषतः॥ ३१३॥

From kine and buffaloes (or from bulls and male buffaloes or bisons) get birth many worms and beings such as fish, are born of eggs.

चैवीरिकाश्च जायन्ते तथा गोजाकुलानि च।
तथाऽन्यानि च सूक्ष्माणि जलौकादीनि जातयः॥ ३१४

Different species of leeches are born of eggs such as *Caivīrakas* and *Gojas* and many other subtle creatures too.

कपोतकुरराद्यिभ्यः सूक्ष्मा यूकास्तथैव च।
तथैवान्येऽपि संख्याता अष्टापदकुलीरकाः॥ ३१५॥

From pigeons and ospreys and the like, the tiny ones *Yūkas* (lice) get birth. That vary way

one declared the fabulous animals like octopuses (Śarabhas)[1] and the crabs (Kulīrakas).

मक्षिकाणां विकाराणि जायन्ते जातयोऽपरे)।
प्रायेण तु वसन्त्यस्मिन्नुच्छिष्टोदककर्दमे॥ ३१६॥

Various species of flies etc. take birth of eggs. These are laid generally on the leavings of food, water and sloughs.

मशकानां विकाराणि भ्रमराणां तथैव च।
तृणेभ्यः समजायन्त पुत्रिकाः पुत्रसप्तकाः॥ ३१७॥

The different types of mosquitoes and black bees are also born of eggs. The creatures known as nits (*Putrikās* and *Putrabhāsakas*) are produced from grass.

मणिच्छेदास्तथा व्यालाः पोतजाः परिकीर्तिताः।
शतवेरिविकाराणि करीषेभ्यो भवन्ति हि॥ ३१८॥

The insects *Maṇicchedas* and *Vyālas* are said to be born from foetus with no enveloping membrane (*potajas*). Those having transformations from Śataveri do get generation from the Kariṣas (cow-dung cakes).

एवमादिरसंख्यातो गणः संस्वेदजो मया।
समासाभिहितो ह्येष प्राक्कर्मवशजः स्मृतः॥ ३१९॥

This way and the like born from sweat in a succinct norm has been enunciated by me. It is to be remembered that these are born of their actions in earlier births.

तथाऽन्ये नैर्ऋता सत्त्वास्ते स्मृता उपसर्गजाः।
पूतास्तु योनिजाः केचित्केचिदौत्पत्तिकाः स्मृताः॥

Likewise there are other beings of Nairṛta Sattvas (born of Nirṛti). They were known as a result of change occasioned by disease (*Upasargajāḥ*)[2], purified some as sprung from the uterus and some known as born of procreation.

प्रायेण देवाः सर्वे वै विज्ञेया ह्युपपत्तिजाः।
केचित्तु योनिजा देवाः केचिद्देवानिमित्ततः॥ ३२१॥

Normally all Devas deserve to be (called) as *Autpattikas*. Some of the gods are the production of uterus and only some gods are born without cause.

तूलालाघश्च कोलश्च शिवा कन्या तथैव च।
अपत्यं सरमायास्तु गणा वै सरमादयः॥ ३२२॥

Tūlālāgha and Kola are the sons and Śivā is the daughter of Saramā[3]. They became known as the gaṇas headed by Saramā.

श्यामश्च शबलश्चैव अर्जुनो हरितस्तथा।
कृष्णो धूम्रारुणश्चैव तूलालाबूश्च कद्रुकाः॥ ३२३॥

Kadrukas are *Śyāma* (dark-hued), *Śabala* (of variegated-hued), *Arjuna* (white-coloured), Harita (green-coloured), *Kṛṣṇa* (black-hued), *Dhūmrāruṇa* (smoke-coloured), *Tūlālābus* (cotton-hued and gourd-hued).

सुरसाऽथ विजज्ञे तु शतमेकं शिरोमृतम्।
सर्पाणां तक्षको राजा नागानां चापि वासुकिः॥
तमोबहुल इत्येष गणः क्रोधवशात्मकः॥ ३२४॥

Surasā produced a hundred serpents with nectar in their heads. Of Sarpas (snakes), the king is Takṣaka and of snakes is Vāsuki. Thus this group belonging to the family of Krodhavaśā is mostly of Tāmasa quality.

पुलहस्याऽऽत्मजासर्गस्ताम्रायास्तन्निबोधत।
बह्व्यास्त्वभिविख्यातास्ताम्रायाश्च विजज्ञिरे॥ ३२५॥

From the self-born of Pulaha, you may know about the progeny (lit. creation) of Tāmrā. Many well known daughters took birth from Tāmrā.

श्येनी भासी तथा क्रौञ्ची धृतराष्ट्री शुकी तथा।
अरुणस्य भार्या श्येनी तु वीर्यवन्तौ महाबलौ॥
संपातिं च जटायुं च प्रसूता पक्षिसत्तमौ॥ ३२६॥

They are– Śyenī, Bhāsī, Krauñcī, Dhṛtarāṣṭrī and Śukī. Śyenī was the spouse of Aruṇa who gave birth to two excellent birds of great strength and prowess. They were Sampāti and Jaṭāyu.

1. See अष्टापद V.S. Apte, p. 67.
2. V.S. Apte, p. 114.
3. देवशुनी - a Divine Bitch or a canine-normed lady.

संपातिरजनयत्पुत्रं कन्यामेकां तथैव च।
जटायुषश्च ये पुत्राः काकगृध्राश्वकर्णिनः॥ ३२७॥

Sampāti produced a son and a daughter. Of Jaṭāyū, the sons were– crows, vultures and *Aśvakarṇins*.

भार्या गरुत्मतश्चापि भासी क्रौञ्ची तथा शुकी।
धृतराष्ट्री च भद्रा च तास्वपत्यानि वक्ष्यते (चम्यहम्)॥

The spouses of Garutmān were– Bhāsī, Krauñcī, Śukī, Dhṛtarāṣṭrī and Bhadrā. Their progenies are being enumerated.

शुकी गरुत्मतः पुत्रान्सुषुवे षट् परिश्रुतान्।
त्रिशिरं सुसुखं चैव बलं पृष्ठं महाबलम्॥ ३२९॥
त्रिशङ्खुनेत्रं सुसुखं सुरूपं सुरसं बलम्।
एषां पुत्राश्च पौत्राश्च गरुडानां महात्मनाम्॥ ३३०॥
चतुर्दश सहस्राणि क्रूराणां पन्नगाशिनाम्।
पुत्रपौत्रविसर्गाच्च तेषां वै वंशविस्तरः॥ ३३१॥

Śukī produced six well-known sons from Garutmān, viz. the sweet-faced Triśira, Bala, Pṛṣṭha of great valour, Triśaṅkhanetra, Sumukha of good form and the powerful Surasa. The sons and grandsons of these ruthless descendants of Garuḍa, the great-souled serpent-eaters, were numbered fourteen thousand. By procreation of sons and grandsons their family became extensive.

व्याप्तानि यानि देशानि (स्थानानि) तानि वक्ष्ये यथाक्रमम्।
शाल्मलिद्वीपमखिलं देवकूटं च पर्वतम्॥ ३३२॥
मणिमन्तं च शैलेन्द्रं सहस्रशिखरं तथा।
पर्णमालं सुकेशं च शतशृङ्गं तथाऽचलम्॥ ३३३॥
कौरजं पञ्चशिखरं हेमकूटं च पर्वतम्।
प्रचण्डवायुप्रभवैर्दीपितैः पद्मरागिभिः॥ ३३४॥
शैलजालानि व्याप्तानि गारुडैस्तैर्महात्मभिः।
भासीपुत्राः स्मृता भासा उलूकाः काककुक्कुटाः॥

And the lands where they spread themselves, I shall dilate upon them in a serial order. They are– Śālmalīdvīpa[1] in entirety, the mountain Devakūṭa, the lordly mountains Maṇimān of thousand peaks, Parṇamāla, Sukeśa, Śataśṛṅga, Kauraja, Pañcaśikhara and Hemakūṭa. All these mountains were occupied by the noble-souled descendants of Garuḍa. They were brightened with ruby stones and they produced gusts of violent winds. Bhāsas (the bird vulture), Ulūkas (owls), crows and cocks were the sons of Bhāsī.

मयूराः कलविङ्काश्च कपोता लावतित्तिराः।
क्रौञ्ची वार्धीणसाञ्श्येनी कुरराञ्सारसान्बकान्॥

Peacocks, *Kalaviṅkas* (sparrows), *Kapotas* (doves), *Lāvas* (quails) and *Tittiris* (partridges) also were born of Bhāsī. Krauñcī created *Vārdhiṇasa* birds (black birds with red legs, head and eyes). Śyenī created Kuraras (ospreys), *Sārasas* (cranes) and *Bakas*.

इत्येवमादयोऽन्येऽपि कव्यादा ये च पक्षिणः।
धृतराष्ट्री च हंसाश्च कलहंसाश्च भामिनी॥ ३३७॥
चक्रवाकांश्च विन्द्यान्सर्वांश्चैवादकाजिहान्।
एतानेव विजज्ञेऽथ पुत्रपौत्रमनन्तकम्॥ ३३८॥

She gave birth to other birds of prey also like these. The beautiful lady Dhṛtarāṣṭrī created Haṁsas and Kalahaṁsas, *Cakravākas* and other types of aquatic birds too. These were the birds given birth to and their sons and grandsons were infinite.

गरुडस्याऽऽत्मजाः प्रोक्ता इरायाः शृणुत प्रजाः।
इरा प्रजज्ञे कन्या वै तिस्रः कमललोचनाः॥ ३३९॥

The offsprings of Garuḍa have been enumerated. Listen to the progeny of Irā. Irā produced three daughters with lotus like eyes.

वनस्पतीनां वृक्षाणां वीरुधां चैव मातरः।
लता चैवाथ वल्ली च वीरुधा चेति तास्तु वै॥ ३४०॥

They were Latā, Vallī and Vīrudhā. They are the mothers of all types of plants, trees and creepers.

1. African Archipelago pp. 29-30. संस्कृतविमर्शः XV.2, 1987 edited by Dr. Mandana Mishra and Sampath Nārāyaṇa Ācārya, Rashtriya Sanskrit Sansthan, New Delhi.

लता वनस्पतीञ्जज्ञे ह्यपुष्पान्पुलिनस्थितान्।
युक्तान्पुष्पफलैर्वृक्षाँल्लता वै संप्रसूयते॥ ३४१॥

Latā produced *Vanaspatis* having no-flowered plants grown over the shoals. She herself gave birth to *Vṛkṣas* or trees with flowers and fruits.

अथ वल्ली तु गुल्मांश्च त्वक्सारास्तृणजातयः।
वीरुधा तदपत्यानि वंशश्चात्र समाप्यते॥ ३४२॥

Vallī creates *Gulmas* (bushes), grasses and bamboos etc. of the same species. Vīrudhā gave birth to *Virudhās* (creepers) spreading all round. The description of the race is concluded here.

एते कश्यपदायादा व्याख्याताः स्थाणुजङ्गमाः।
तेषां पुत्राश्च पौत्राश्च यैरिदं पूरितं जगत्॥ ३४३॥

Thus the progenies of Kaśyapa, static and dynamic ones have been enumerated. Their sons and grandsons are those by whom the Universe gets replenished.

इति सर्गैकदेशस्य कीर्तितोऽवयवो मया।
मारीचोऽयं प्रजासर्गः समासेन प्रकीर्तितः॥
न शक्यं व्यासतो वक्तुमपि वर्षशतैर्द्विजाः॥ ३४४॥

This way has been enunciated the component of the sole single aspect of the creation. This is the progeny creation of Mārīca illustrated succinctly. O Brāhmaṇas or Scholars! It hardly become possible to illustrate it even in hundreds of years.

अदितिर्धर्मशीला तु बलशीला दितिः स्मृता।
तपःशीला तु सुरभिर्मायाशीला दनुः स्मृता॥ ३४५॥

Aditi was of righteous, pious temperament. Diti is remembered as strong-minded. Surabhi was inclined towards the performance of penance. Danu was of a deceitful nature.

(मुनिश्च गन्धशीला वै प्राबाध्ययनशालिनी।
गीतशीला त्वरिष्टाऽथ क्रोधशीला खशा स्मृता)॥

Sage Gandhaśīlā, was normally disposed to mental concentration or studies, Gītaśīlā, Ariṣṭā and Krodhaśīlā became known as Khaśā.

क्रूरशीला तथा कद्रुः कौञ्च्यथ श्रुतिशालिनी।
इराऽनुग्रहशीला तु दनायुर्भक्षणे रता॥ ३४६॥

Kadrū was of ruthless mind. Krauñcī was disposed towards learning. Irā had the receptive capacity. Danāyu was interested in taking food.

वाहशीला तु विनता ताम्रा वै पाशशालिनी।
स्वभावा लोकमातॄणां शीलान्येतानि सर्वशः॥ ३४७॥

Vinatā was capable of bearing burdens. Tāmrā was habituated to use nooses and strings. These are the natures and temperaments of the mothers of the worlds.

धर्मतः शीलतो बुद्ध्या क्षमया बलरूपतः।
रजःसत्त्वतमोवृत्ता धार्मिकाधार्मिकास्तु वै॥ ३४८॥

In duty, disposition, intellect, forbearance and in power, they had the traits of qualities Rajas, Sattva and Tamas. Hence they were both righteous and unrighteous.

मातृतुल्याश्चाभिजाताः कश्यपस्याऽऽत्मजाः प्रजाः।
देवतासुरगन्धर्वा यक्षराक्षसपन्नगाः॥
पिशाचाः पशवश्चैव मृगाः पतगवीरुधः॥ ३४९॥

As peers to mothers were born the bossom-born progeny of Kaśyapa. They were– Devas, Asuras, Gandharvas, Yakṣas, Rākṣasas, Pannagas, Piśācas, Paśus (animals), deer, birds and the plants or vegetations.

यस्माद्दाक्षयणीष्वेते जज्ञिरे मानुषीष्विह।
मन्वन्तरेषु सर्वेषु तस्माच्छ्रेष्ठास्तु मानुषाः॥ ३५०॥

Because these were born of the daughters of Dakṣa who were human beings, hence human beings are the most excellent in all the Manvantaras.

धर्मार्थकाममोक्षाणां मानुषाः साधकास्तु वै।
ततोऽधःश्रोतसस्ते वै उत्पद्यन्ते सुरासुराः॥ ३५१॥

Human beings are the aspirants of Dharma (spiritual good), Artha (material gains), Kāma (lust) and Mokṣa (renunciation). Therefore, Suras and Asuras are born as *Adhaḥ-srotas* (downward flow).

जायन्ते कार्यसिद्ध्यर्थं मानुषेषु पुनः पुनः।
इत्येव वंशप्रभवः प्रसंख्यातस्तपस्विनाम्॥ ३५२॥

They take birth for the purpose of exigent tasks, in human form again and again. This way stands illustrated the origin of the lineage of the ascetics (Tapasvins).

सुराणामसुराणां च गन्धर्वाप्सरसां तथा।
यक्षरक्षःपिशाचानां सुपर्णोरगपक्षिणाम्॥ ३५३॥
व्यालानां शिखिनां चैव औषधीनां च सर्वशः।
कृमिकीटपतङ्गानां क्षुद्राणां जलजाश्च ये॥
पशूनां ब्राह्मणानां च श्रीमतां पुण्यलक्षणः॥ ३५४॥
आयुष्यश्चैव धन्यश्च श्रीमान्हितसुखावहः।
श्रोतव्यश्चैव सततं ग्राह्यश्चैवानसूयता॥ ३५५॥

This meritorious story of Gods, Demons, Gandharvas, Apsarasas, Yakṣas, Rākṣasas, Piśācas, Suparṇas (i.e. Garuḍas), Uragas, vertebrates or birds, Vyālas (pythons), the crested ones (peacocks), medicinal herbs all over, worms, insects, flying rodents, those that are water-offsprings, Paśus (animals) and the glorious Brāhmaṇas, is conducive to longevity and wealth. It is meritorious and beneficial. It is fit to be heard of and engripped by one who is devoid of malice and jealousy.

इमं तु वंशं नियमेन यः पठेन्महात्मनां ब्राह्मणवैद्यसंसदि।
अपत्यलाभं हि लभेत पुष्कलं श्रियं धनं प्रेत्य च शोभनां गतिम्॥

To this lineage by dictum, who may go through, in the consembly of the great-souled Brāhmaṇas and Vaidyas, he may attain to the great benefit of progeny in amplitude, glory, wealth and an ultimate emancipation after death.

इति श्रीमहापुराणे वायुप्रोक्तेऽनुषङ्गपादे कश्यपीयप्रजासर्गो नाम नवषष्टितमोऽध्यायः॥ ६९॥

* * *

॥अथ सप्ततितमोऽध्यायः॥

Chapter 70

The description of the sovereignty of Soma and others

सूत उवाच

एवं प्रजासु सृष्टासु कश्यपेन महात्मना।
प्रतिष्ठितासु सर्वासु स्थावरासु चरासु च॥ १॥
अभिषिच्याधिपत्येषु (?) तेषां मुख्यः प्रजापतिः।
ततः क्रमेण राज्यानि व्यादेष्टुमुपचक्रमे॥ २॥

Sūta spoke– Thus when all mobile and immobile creations had been created and established by the noble-souled Kaśyapa, he the chief Prajāpati, crowned (the chiefs of them) as their Lords and began to assign them their respective domains in due order.

द्विजातीनां वीरुधां च नक्षत्राणां ग्रहैः सह।
यज्ञानां तपसां चैव सोमं राज्येऽभ्यषेचयत्॥ ३॥

In the kingdom of birds and creepers, of planets along with grahas (comets), of sidereals along with planets, of Yajñas i.e. sacrifices and austerities, of Brāhmaṇas, Kṣatriyas and Vaiśyas, he consecrated Soma (the Moon).

बृहस्पतिं तु विश्वेषां ददावङ्गिरसां पतिम्।
भृगूणामधिपं चैव काव्यं राज्येऽभ्यषेचयत्॥ ४॥

Bṛhaspati was crowned as the lord of all the descendants of Aṅgiras by him. He made Kāvya as the ruler over the realm of Bhṛgus.

आदित्यानां पुनर्विष्णुं वसूनामथ पावकम्।
प्रजापतीनां दक्षं च मरुतामथ वासवम्॥ ५॥

He crowned Viṣṇu as the lord of Ādityas; Fire-god the lord of Vasus; Dakṣa the lord of Prajāpatis; and Vāsava (i.e. Indra) the lord of Maruts (gods).

दैत्यानामथ राजानं प्रह्लादं दितिनन्दनम्।
नारायणं तु साध्यानां रुद्राणां वृषभध्वजम्॥ ६॥

Of Daityas, the king he appointed was Prahlāda, the son of Diti. Nārāyaṇa (he

appointed) as overlord of Sādhyas and the bull-bannered lord Śiva, the king of Rudras.

विप्रचित्तिं च राजानं दानवानामथाऽऽदिशत्।
अपां तु वरुणं राज्ये राज्ञो वैश्रवणं पतिम्॥
यक्षाणां राक्षसानां च पार्थिवानां धनस्य च॥७॥

He ordained Vipracitti as the king of Dānavas, of waters (he ordained) Varuṇa (as king). He ordained Vaiśravaṇa (Kubera) as the overlord[1] of Yakṣas, Rākṣasas and terrestrial-terrained ones as also of wealth.

वैवस्वतं पितृणां च च यमं राज्येऽभ्यषेचयत्।
सर्वभूतपिशाचानां गिरिशं शूलपाणिनम्॥८॥

To Vaivasvata Yama, he consecrated to the kingdom of the manes. And to Śūlapāṇi (the trident-bearer), Giriśa (the one sleeping on the mountain) i.e. Śiva, he consecrated as the overlord of all the beings and goblins (Piśācas).

शैलानां हिमवन्तं च नदीनामथ सागरम्।
गन्धर्वाणामधिपतिं चक्रे चित्ररथं तदा॥९॥

Of mountains (he made) the overlord Himavān (Himālaya) and Sāgara (ocean) as the (overlord) of streams. Then of Gandharvas, he made the overlord Citraratha.

उच्चैःश्रवसमश्वानां राजानं चाभ्यषेचयत्।
मृगाणामथ शार्दूलं गोवृषं च चतुष्पदाम्॥१०॥

He made Uccaiḥśravas as the overlord of Aśvas (horses); he made Śārdūla (tiger) as the sovereign lord of deer and cows, and Govṛṣa (the Bull) as the overlord of the four-footed ones.

पक्षिणामथ सर्वेषां गरुडं पततां वरम्।
गन्धानां मारुतं चैव भूतानामशरीरिणाम्॥११॥

And of all the birds or vertebrates, he consecrated Garuḍa (as the overlord), the excellent one of the flying ones. He made Māruta the overload of scents and unembodied beings.

1. पविम् may be पतिम् a misprint in verse 7, pāda 2.

शब्दाकाशबलानां च वायुं बलवतां वरम्।
सर्वेषां दंष्ट्रिणां शेषं नागानामथ वासुकिम्॥१२॥

Of sound, sky and power, he made Vāyu the overlord, the foremost among the powerful ones. Of all the reptiles, he made Śeṣa as the overlord and of all the serpents, he made Vāsuki as the overlord.

सरीसृपाणां सर्पाणां नागानां चैव तक्षकम्।
सागराणां नदीनां च मेघानां वर्षितस्य च॥
आदित्यानामन्यतमं पर्जन्यमभिषिक्तवान्॥१३॥

Takṣaka was made the overlord of all the creeping or crawling ones, serpents and reptiles. Of ocean and rivers, of clouds and the showering ones and of the distinct ones of the Ādityas, he consecrated the overlord as Parjanya.

सर्वाप्सरोगणानां च कामदेवं तथैव च।
ऋतूनामथ मासानामार्तवानां तथैव च॥१४॥
पक्षाणां च विपक्षाणां मुहूर्तानां च पर्वणाम्।
कलाकाष्ठाप्रमाणानां गतेरयनयोस्तथा॥
गणितस्याथ योगस्य चक्रे संवत्सरं प्रभुम्॥१५॥

And likewise, he made Kāmadeva as the overlord of all the bevies of nymphs. He made Saṁvatsara as the lord of *Ṛtus* (seasons), months and groups of seasons, fortnights, *Vipakṣas* (the day of transition from one half of a lunar month to another)[2], Muhūrtas[3], Parvans, Kalās[4], Kāṣṭhas[5], and Pramāṇas[6], the movement of the solstices, Gaṇita (mathematical calculations) and Yogas (astronomical divisions of time or combinations of Stars).

2. MW, p. 973.
3. One of 48 minutes or 2 *ghaṭis*, Bṛhat Saṁhitā Pt. I, p. 8 by M.R.K. Bhaṭṭa, MLBD, Delhi 1995, reprint edition.
4. 10 Kalā = 1 Nāḍikā
5. 10 Kāṣṭhā = Kalā, Ibid.
6. Magnitudes, V.S. Apte, p. 366 or a measure in general: length; breadth.

प्रजापतिर्वै रजसः पूर्वस्यां दिशि विश्रुतम्।
पुत्रं नाम्ना सुधामानं राजानं सोऽभ्यषेचयत्॥ १६॥

Prajāpati, verily, in the eastern quarter, the terrestrial terrain, consecrated the well-known son of Rajas, Sudhāman as the overlord.

पश्चिमस्यां (मायां) दिशि तथा रजसः पुत्रमच्युतम्।
केतुमन्तं महात्मानं राजानं सोऽभ्यषेचयत्॥ १७॥

In the western quarter, he crowned the great-souled Ketumān, the unerring son of Rajas, the king.

मनुष्याणामधिपतिं चक्रे वैवस्वतं मनुम्।
तैरियं पृथिवी सर्वा सप्तद्वीपा सपत्तना॥
यथाप्रदेशमद्यापि धर्मेण परिपाल्यते॥ १८॥

To Vaivasvata Manu, he created as the overlord of men.[1] The entire earth consisting of seven continents along with the towns therein, is being ruled righteously by them in their respective areas.

स्वायंभुवेऽन्तरे पूर्वं ब्रह्मणा तेऽभिषेचिताः।
नृपा ह्येतेऽभिषिच्यन्ते मनवो ये भवन्ति वै॥ १९॥

In the Svāyambhuva Manvantara (aeon), they had been crowned by Brahmā formerly. Only those who become Manu are consecrated as kings.

मन्वन्तरेष्वतीतेषु मता ह्येतेषु पार्थिवाः।
एवमन्येऽभिषिच्यन्ते प्राप्ते मन्वन्तरे पुनः॥
अतीतानागताः सर्वे स्मृता मन्वन्तरेश्वराः॥ २०॥

In the Manvantaras that have passed, these kings had ruled and passed away. Then on the arrival of another Manvantara, others become consecrated. All the kings, past and future, are proclaimed as Lords of Manvantaras.

राजसूयेऽभिषिक्तश्च पृथुरेभिर्नरोत्तमैः।
वेददृष्टेन विधिना कृतो राजा प्रतापवान्॥ २१॥

By these excellent men, Pṛthu was consecrated in the Rājasūya[2] (sacrifice). As ordained by the Vedas, he was created king, the prowessed one.

एतानुत्पाद्य पुत्रांस्तु प्रजासंतानकारणात्।
पुनरेव महाभागः प्रजानां पतिरीश्वरः॥ २२॥
कश्यपो गोत्रकामस्तु चचार परमं तपः।
पुत्रो गोत्रकरो मह्यं भवेतामित्यचिन्तयत्॥ २३॥

The Lord of progenies or subjects, Kaśyapa, procreated these sons, for the purpose of the continuity of the progeny. Thereafter, desirous of his own lineage, he performed a severe penance. He contemplated– "May sons, the founders of the lineage, be born to me".

तस्य प्रध्यायमानस्य कश्यपस्य महात्मनः।
ब्रह्मणोंऽशौ सुतौ पश्चात्प्रादुर्भूतौ महौजसौ॥ २४॥

Of that great-souled Kaśyapa while taking to meditation, the incarnations of Brahmā, the two sons afterward assumed appearance, the greatly prowessed ones.

वत्सारश्चासितश्चैव तावुभौ ब्रह्मवादिनौ।
वत्सारान्निध्रुवो जज्ञे रैभ्यश्च स महायशाः॥ २५॥

They were Vatsāra and Asita,[3] both being Brahmavādins. From Vatsāra were born Nidhruva and Raibhya of great reputes.

रैभ्यस्य रैभ्या विज्ञेया निध्रुवस्य निबोधत।
च्यवनस्य सुकन्यायां सुमेधाः समपद्यत॥ २६॥

Raibhyas should be known as the descendants of Raibhya. Now you learn about

1. Verse 18, pāda 1, मनुष्याणधिपतिं has मनुष्याणामधिपतिं as the correction. Misprint in the printed text.

2. Rājasūya– A great sacrifice performed by a Universal monarch (in which tributary Princes also took part) at the time of by coronation as a mark of his undisputed sovereignty. V.S. Apte, p. 467. MW, p. 874.

3. Paurāṇika Kośa, p. 40. Vāyu Purāṇa 7.25-27, on Nidhruva, son of Vatsāra, who was married in Ekaparṇā, daughter of Himavān– a Brahmavidi as Mantradraṣṭā. He was father of Devula, the mānasa-putra of Ekaparṇā and Vatsāra.
Name of a son of Kaśyapa. MW, p. 916.
Asita, MW, p. 120 a descendant of Kaśyapa named Devula Asita Devula.

those of Nidhruva. Cyavana begot Sumedhas of Sukanyā.

निध्रुवस्य तु या पत्नी माता वै कुण्डपायिनाम्।
असितस्यैकपर्णायां ब्रह्मिष्ठः समपद्यत॥ २७॥

Nidhruva's wife was the mother of Kuṇḍapāyins. Of Asita and Ekaparṇā, took birth Brahmiṣṭha.

शाण्डिल्यानां वचः श्रुत्वा देवलः सुमहायशाः।
निध्रुवाः शण्डिला रैभ्ययास्त्रः पश्चात्तु कश्यपाः॥ २८॥

Having listened to the words of Śāṇḍilya, Devala became of great fame. Nidhruvas, Śāṇḍilyas and Raibhyas, all these three, formed the Kaśyapa Gotra later.

वरप्रभृतयो देवा देवलस्य प्रजास्त्विमाः।
चतुर्युगे त्वतिक्रान्ते महोर्ह्येकादशे प्रजाः॥
अथावशिष्टे तस्मिंस्तु द्वापरे संप्रवर्तते॥ २९॥

The Devas such as Vara (Indra) etc. are the progenies of Devala. These subjects function in Dvāpara Yuga that occurs after eleven cycles of the sets of four Yugas that have passed.

मानसस्य च रिष्यन्तस्तस्य पुत्रो दमः किल।
मानसस्तस्य दायादस्तृणबिन्दुरिति श्रुतः॥ ३०॥

And of Mānasa, Riṣyanta was the son and his son was Dama. Mānasa being his heir and successor was well known as Tṛṇabindu.

त्रेतायुगमुखे राजा तृतीये संबभूव ह।
तस्य कन्या त्विडिविला रूपेणाप्रतिमाऽभवत्॥
पुलस्त्याय स राजर्षिस्तां कन्यां प्रत्यपादयत्॥ ३१॥

In the beginning of the third Tretā Yuga, he became the king. His daughter Iḍivilā was unrivalled in her beauty. To Pulastya, that sage king offered his girl.

ऋषिरिडिविलायां तु विश्रवाः समपद्यत।
तस्य पत्न्यश्चतस्रस्तु पौलस्त्यकुलवर्धनाः॥ ३२॥

The sage Viśravas was born of Iḍivilā. His four wives became the propagators of the lineage of Pulastya.

बृहस्पतेर्बृहत्कीर्तिर्देवाचार्यस्य कीर्तिता।
कन्यां तस्योपयेमे स नाम्ना वै देववर्णिनीम्॥ ३३॥

Bṛhaspati, the preceptor of the Devas, had a famous daughter named Devavarṇinī. He (Viśravas) married that daughter.

पुष्पोत्कटां च वाकां च सूते माल्यवतः स्थिते।
कैकसीं मालिनः कन्यां तासां तु शृणुत प्रजाः॥ ३४॥

He married Puṣpotkaṭā and Vākā, the two daughters of Mālyavān as well as Kaikasī, the daughter of Mālina. Now you hear about their progenies.

ज्येष्ठं वैश्रवणं तस्य सुषुवे देववर्णिनी।
दिव्येन विधिना युक्तमार्षेणैव श्रुतेन च॥
राक्षसेन च रूपेण आसुरेण बलेन च॥ ३५॥

Devavarṇinī gave birth to his eldest son Vaiśravaṇa, endowed with divine mode of living and having form of a Ṛṣi (*Ārṣa*), a well-known one being demoniacal as such and equipped with *Āsura* (Demoniacal) strength.

त्रिपादं सुमहाकायं स्थूलशीर्षं महातनुम्।
अष्टदंष्ट्रं हरिच्छ्मश्रुं शङ्कुकर्णावलेहितम्॥ ३६॥
ह्रस्वबाहुं प्रबाहुं च पिङ्गलं सुविभीषणम्।
वैवर्तज्ञानसंपन्नं संबुद्धं ज्ञानसंपदा॥ ३७॥
एवंविधं सुतं दृष्ट्वा विश्वरूपधरं तथा।
पिता दृष्ट्वाऽब्रवीत्तत्र कुबेरोऽयमिति स्वयम्॥ ३८॥

Having seen such a son having three feet, highly stupendous figure, flatulent crest, a hefty physique, eight-jaws, white beards, spike like ears, ruddy-hue, short arms, excellent arms, tawny-hue, highly hideous looking, conversant with the knowledge of transformation or hypnotism, and highly alert owing to the affluence of understanding, having a form of omnipresent norm, the father himself said– "This is *Kubera*".

कुत्सायां क्वितिशब्दोऽयं शरीरं बेरमुच्यते।
कुबेरः कुशरीरत्वान्नाम्ना तेन च सोऽङ्कितः॥ ३९॥

The word '*Ku*' is used to indicate contempt. The body is mentioned by the word *Bera*. Hence he is called *Kubera* because his body was deformed.

यस्माद्विश्रवसोऽपत्यं सादृश्याद्विश्रवा इव।
तस्माद्वैश्रणो नाम नाम्ना लोके भविष्यति॥४०॥

Since he was the progeny of Viśravas and he appeared like Viśravas, he will be known in the world by the name Vaiśravaṇa.

ऋद्ध्यां कुबेरोऽजनयद्विश्रुतं नलकूबरम्।
रावणं कुम्भकर्णं च कन्यां शूर्पणखां तथा।
विभीषणचतुर्थांस्तान्कैकस्यजनयत्सुताम्॥४१॥

From Ṛddhi, Kubera produced the well-known son Nalakūbara. Kaikasī produced three sons Rāvaṇa, Kumbhakarṇa and Vibhiṣaṇa and a daughter Śūrpaṇakhā.

शङ्कुकर्णो दशग्रीवः पिङ्गलो रक्तमूर्धजः।
चतुष्पाद्विंशतिभुजो महाकायो महाबलः॥४२॥

Rāvaṇa had pike-like ears and ten necks. He was tawny-complexioned, ruddy-haired, four-footed, twenty-armed, stupendous-figured and highly valiant one.

जात्याऽञ्जननिभो दंष्ट्री लोहितग्रीव एव च।
राजसेनो यथा युक्तो रूपेण च बलेन च॥४३॥

By breed or birth, he was collyrium-normed, jawed-one, ruddy-necked, Rājasena like and was endowed with great form and strength.

सत्यबुद्धिर्दृढतनू राक्षसैरेव रावणः।
निसर्गाद्दारुणः क्रूरो रावणाद्रावणस्तु सः॥४४॥

He was true-intellected one, strong-bodied one, surrounded by demons, instinctively horrible and cruel and owing to his roaring, he became (known) as Rāvaṇa.

हिरण्यकशिपुस्त्वासीत्य राजा पूर्वजन्मनि।
चतुर्युगानि (णि) राजाऽत्र त्रयोदश स राक्षसः॥४५॥

In the earlier birth, he happened to be king Hiraṇyakaśipu. That Rākṣasa king ruled for thirteen cycles of four Yugas.

ताः पञ्च कोट्यो वर्षाणामाख्याताः संख्यया द्विजैः।
नियुतान्येकषष्टिश्च संख्याविद्भिरुदाहृता॥४६॥

His span of life as reckoned by Brāhmaṇas, experts in counting, extended to five crores and sixty-one lakhs of years.

षष्टिं शतसहस्राणि वर्षाणां तु स रावणः।
देवतानामृषीणां च घोरं कृत्वा प्रजागरम्॥४७॥

For sixty lakhs of years, that Rāvaṇa created a wakefulness of terrific norm among Devas and Sages.

त्रेतायुगे चतुर्विंशे रावणस्तपसः क्षयात्।
रामं दाशरथिं प्राप्य सगणः क्षयमीयिवान्।४८॥

In the twenty-fourth Tretāyuga, owing to the cessation of merits of his penance, he (Rāvaṇa) met Rāma, the son of Daśaratha, and attained to doom along with his clan.

महोदरः प्रहस्तश्च महापांशुः खरस्तथा।
पुष्पोत्कटायाः पुत्रास्ते कन्या कुम्भीनसी तथा॥४९॥

Mahodara, Prahasta, Mahāpāṁśu and Khara were the sons of Puṣpotkaṭā and Kumbhīnasī was her daughter.

त्रिशिरा दूषणश्चैव विद्युज्जिह्वश्च राक्षसः।
कन्या ह्यसलिका चैव वाकायाः प्रसवाः स्मृताः॥५०

Triśiras, Dūṣaṇa, the Rākṣasa Vidyujjihva and the daughter Asalikā are known as the progenies of Vākā.

इत्येते क्रूरकर्माणः पौलस्त्या राक्षसा दश।
दारुणाभिजनाः सर्वे देवैरपि दुरासदाः॥५१॥

This way, these cruel-actioned ones, are ten Rākṣasa descendants of Pulastya lineage. All of their followers were atrocious and difficult of being approached by the Devas.

सर्वे लब्धवराश्चैव पुत्रपौत्रसमन्विताः।
यक्षाणां चैव सर्वेषां पौलस्त्या ये च राक्षसाः॥५२॥
आगस्त्यवैश्वामित्राणां क्रूराणा ब्रह्मरक्षसाम्।
वेदाध्ययनशीलानां तपोव्रतनिषेविणाम्॥५३॥
तेषामैडविलो राजा पौलस्त्यः सव्यपिङ्गलः।
इतरे वै यज्ञमुखास्तेन रक्षोगणास्त्रयः॥५४॥

All of them had boons obtained and were endowed with sons and grandsons. Aiḍavila (Kubera) whose left side was yellowish in colour and who was the descendant of Pulastya

was the king of all these– all the Yakṣas, all the Rākṣasas belonging to the family of Pulastya, the cruel Brahmarākṣasas of Agastyas and Vaiśvamitras, disposed to study of Vedas, the adherents to the performance of austerities and holy rites. Then, there were the other Rākṣasas called Yajñamukhas.

यातुधाना ब्रह्मधाना वार्ताश्चैव दिवाचराः।
निशाचरगणास्तेषां चत्वारः कविभिः स्मृताः॥५५॥

Yātudhānas, Brahmadhānas and Vārtas are the three groups of Rākṣasas. These are *Divācaras* (i.e. day-rovers as such). There are four groups of *Niśācaras* (the night-roving ones) as such remembered by the poets.

पौलस्त्या नैर्ऋताश्चैव आगस्त्याः कौशिकास्तथा।
इत्येताः सप्त तेषां वै जातयो राक्षसाः स्मृताः॥५६॥

Thus there are seven classes of Rākṣasas (including the above three and the following four groups)– Paulastyas, Nairṛtas, Āgastyas and Kauśikas.

तेषां रूपं प्रवक्ष्यामि स्वभावेन व्यवस्थितम्।
वृत्ताक्षाः पिङ्गलाश्चैव महाकाया महोदराः॥५७॥

Their natural features, I shall talk off. They had circular eyes. They were yellowish in colour. They were stupendous-figured ones and bloated-bellied ones.

अष्टदंष्ट्राः शङ्कुकर्णा ऊर्ध्वरोमाण एव च।
आकर्णदारितास्याश्च मुञ्जधूमोर्ध्वमूर्धजाः॥५८॥

They were eight-jawed ones, pike-eared ones, and erect-haired ones. Some were having mouths wide and extending upto the ears. Some had smoke-coloured upright hair and some had Muñja grass like hair.

स्थूलशीर्षाः सिताभाश्च ह्रस्वकाश्च प्रबाहुकाः।
ताम्रास्या लम्बजिह्वोष्ठा लम्बभ्रूस्थूलनासिकाः॥५९॥

Some had stout heads shedding white lustre. Some were short-statured. Some were long-armed ones. Some had copper-hued faces. Some were long-tongued and long-lipped ones. Some had long eyebrows and stout noses.

नीलाङ्गा लोहितग्रीवा गम्भीराक्षा बिभीषणाः।
महाघोरस्वराश्चैव विकटा बद्धपिण्डिकाः॥६०॥

Some were blue-limbed ones, ruddy-necked ones, hideous-eyed ones and terrific-voiced ones. Some were ugly-framed ones. They went in groups.

स्थूलाश्च तुङ्गनासाश्च शिलासंहनना दृढाः।
दारुणाभिजनाः क्रूराः प्रायशः क्लिष्टकर्मिणः॥६१॥

They were flatulent and projected-nosed ones, stone-normed bodied ones and strong ones. They had terrible kinsmen and generally they were cruel, indulging in painful activities.

सकुण्डलाङ्गदापीडा मुकुटोष्णीषधारिणः।
विचित्रवस्त्राभरणाश्चित्रस्रगनुलेपनाः॥६२॥

They were having crest jewels, chaplets or garlands, armlets and ear-peduncles. They were wearers of turbans and diadem, variegated-constumed ones and ornamented-ones, variegated wreathed-ones and unguented ones.

अन्नादाः पिशितादाश्च पुरुषादाश्च ते स्मृताः।
इत्येतद्रूपसाधर्म्यं राक्षसानां बुधैः स्मृतम्॥
न समस्तबलं बुद्धं यतो मायाकृतं हि तत्॥६३॥

Some were cooked-food eaters and some were meat-eaters. Some were known as man-eaters. These attributes of Rākṣasas, common among them, stands illustrated by the scholars. The full extent of their strength is not known because it is effected by Māyā.

पुलहस्य मृगाः पुत्राः सर्वे व्यालाश्च दंष्ट्रिणः।
भूताः पिशाचाः सर्पाश्च भ्रमरा हस्तिनस्तथा॥६४॥
वानराः किन्नराश्चैव मयूकिंपुरुषास्तथा।
येऽन्ये चैव परिक्रान्ता मायाक्रोधवशानुगाः॥६५॥

Pulaha's sons were– the deer, all the fanged beasts of prey, Bhūtas, Piśācas, serpents, bees, Hastins (elephants), Vānaras (monkeys), Kinnaras, Mayūras (peacocks), Kiṁpuruṣas and all those others that moved all around, gone subservient to Māyā, wrath and the like.

अनपत्यः क्रतुस्तस्मिन्स्मृतो वैवस्वतेऽन्तरे।
न तस्य पुत्रः पौत्रो वा तेजः संक्षिप्य वा स्थितः॥६६

Childless Kratu became known in the Vaivasvata Manvantara. He had neither a son nor a grandson. He remained with fully controlled splendour.

अत्रेर्वंशं प्रवक्ष्यामि तृतीयस्य प्रजापतेः।
तस्य पत्न्यश्च सुन्दर्यो दशैवाऽऽसन्पतिव्रताः॥६७॥

I shall now talk of the lineage of Atri, the third Prajāpati. His beautiful ten wives as such were quite faithful ladies.

भद्राश्वस्य घृताच्यां वै दशाप्सरसि सूनवः।
भद्रा शूद्रा च मद्रा च शलदा मलदा तथा॥६८॥
वेला खला च सप्तैता या च गोचपला स्मृता।
तथा मानरसा चैव रत्नकूटा च ता दश॥६९॥

Bhadrāśva begot of Ghṛtācī the Apsarasas, ten daughters. They were– Bhadrā, Śūdrā, Madrā, Śaladā, Maladā, Velā, Khalā, these seven and the remaining (three) were known as Gocapalā, Mānarasā and Ratnakūṭā, the tenth.

आत्रेयवंशकृत्तासां भर्ता नाम्ना प्रभाकरः।
भद्रायां जनयामास सोमं पुत्रं यशस्विनम्॥७०॥
स्वर्भानुना हते सूर्ये पतमाने दिवो महीम्।
तमोभिभूते लोकेऽस्मिन्प्रभा येन प्रवर्तिता॥७१॥

The creator of the lineage of Atri was famous by the name of Prabhākara. He was their husband. He begot of Bhadrā, the well-known son Soma (the Moon). When the sun was struck by Svarbhānu (Rāhu) and was falling down towards the earth from the sky, the whole world got enveloped in darkness by dusk. At that time, it was he (the sage Atri) who spread light everywhere whereby he got the name Prabhākara.

स्वस्ति तेऽस्त्विति चोक्तः स पतन्निह दिवाकरः।
ब्रह्मर्षेर्वचनात्तस्य न पपात दिवो महीम्॥७२॥

"May it be all well of yours", this was spoken while sun was falling down and at the instance of the great sage, (the sun) did not fall on the earth.

अत्रिश्रेष्ठानि गोत्राणि यश्चकार महातपाः।
यज्ञेष्वत्रिघनश्चैव सुरैर्यश्च प्रवर्तितः (?)॥७३॥

Atri who was the performer of great penance founded excellent Gotras. Among sacrifices, the one called *Atrighana* is created as such by Gods.

सता स्वजनयत्पुत्रानात्मतुल्याननामकान्।
दश तास्वेव महता तपसा भावितप्रभाः॥७४॥

From them he produced ten unnamed sons similar in stamp to him. All the ten were purified by austere penance.

स्वस्त्यात्रेया इति ख्याता ऋषयो वेदपारगाः।
तेषां विख्यातयशसौ ब्रह्मिष्ठौ सुमहौजसौ॥७५॥

They were the sages famous by the name 'Svastyāreyas.' They were masters of Vedas. Among them, two were of well-known repute and Brahmiṣṭhas of great radiance.

दत्तात्रेयस्तस्य ज्येष्ठो दुर्वासास्तस्य चानुजः।
यवीयसी सुता तस्यामबला ब्रह्मवादिनी॥
अत्राप्युदाहरन्तीमं श्लोकं पौराणिकाः पुराः॥७६॥

Dattātreya was the eldest of the two and Durvāsas was his younger brother. The youngest daughter was Abalā who was Brahmavādin (an expounder of Brahman). In this connection, the Ancient Lore experts (Paurāṇikas) quote this verse.

अत्रेः पुत्रं महात्मानं शान्तात्मानमकल्मषम्।
दत्तात्रेयं तनुं विष्णोः पुराणज्ञाः प्रचक्षते॥७७॥

Those who are conversant with Purāṇas say that Atri's son Dattātreya has the body of Viṣṇu. The noble-souled one is free from sins and tranquil in mind.

तस्य गोत्रान्वये जाताश्चत्वारः प्रथिता भुवि।
श्यामाश्च मुद्गलाश्चैव बलारकगविष्ठिराः॥
एते नृणां तु चत्वारः स्मृताः पक्षा महौजसाम्॥७८॥

There were born in the lineage of that one, the four ones well-known on the earth. They were– Śyāmas, Mudgalas, Balārakas and

Gaviṣṭhiras[1]. These four as the aspects of human beings were well-known as highly radiant ones.

कश्यपान्नारदश्चैव पर्वतोऽरुन्धती तथा।
जज्ञिरे च त्वरुन्धत्यास्तान्निबोधत सत्तमाः॥७९॥

From Kaśyapa Nārada, Parvata and Arundhatī (were born). And from Arundhatī that were born, you may know.

नारदस्तु वसिष्ठायारुन्धतीं प्रत्यपादयत्।
ऊर्ध्वरेता महातेजा दक्षशापात्तु नारदः॥८०॥

Nārada offered Arundhatī to Vasiṣṭha. Owing to the curse of Dakṣa, the brilliant Nārada was compelled to be celibate.

पुरा देवासुरे तस्मिन्सङ्ग्रामे तारकामये।
अनावृष्ट्या हते लोके व्यग्रे शक्रे सुरैः सह॥
वसिष्ठस्तपसा धीमान्धारयामास वै प्रजाः॥८१॥

Earlier in the war of the gods and demons, star-spangled one as such, the whole world was bedoomed by drought (*Anāvṛṣṭi*) and Śakra was aggrieved along with Suras. The intelligent Vasiṣṭha sustained all the subjects by means of his penance.

अन्नौषधं मूलफलमोषधीश्च प्रवर्तयन्।
तास्तेन जीवयामास कारुण्यादौषधेन तु॥८२॥

Supplying the food, medicine, bulbous roots and fruits, as also the medicinal herbs, he resuscitated them out of pity, with the medical treatment.

अरुन्धत्यां वसिष्ठस्तु शक्तिमुत्पादयद्द्विजाः।
सागरं जनयच्छक्तेरदृश्यन्ती पराशरम्?॥८३॥

O Brāhmaṇas, Vasiṣṭha produced in Arundhatī Śakti. Adṛśyantī bore Parāśara to Śakti on the seashore.

1. गवित्थरे – Paurāṇika Kośa, p. 156. An Ātreya sage, a Mantrakṛt and Gotrakāra.
बलारक - तकात्रेयगण verse 78, Paurāṇika Kośa, p. 348.
मुद्गल - An Ātreyavaṁśa, verse 78, Paurāṇika Kośa, p. 426.

काला पराशराज्जज्ञे कृष्णद्वैपायनं प्रभुम्।
द्वैपायनादरण्यां वै शुको जज्ञे गुणान्वितः॥८४॥

Kālī from Parāśara produced Kṛṣṇadvipāyana, the holy (lord). And from Dvaipāyana, Śuka, the one endowed with merits, took birth at the Araṇi[2].

उत्पद्यन्ते च पीवर्यां षडिमे शुकसूनवः।
भूरिश्रवा प्रभुः शंभुः कृष्णो गौरश्च पञ्चमः॥८५॥
कन्या कीर्तिमती चैव योगमाता दृढव्रता।
जननी ब्रह्मदत्तस्य पत्नी सात्वगुहस्य च॥८६॥

And take birth from Pīvarī of Śuka, six children. They were– Bhūriśravas, Prabhu, Śaṁbhu, Kṛṣṇa and Gaura (the five sons) and a daughter Kīrtimatī by name. She was a Yogamātā of an austere vow. She was the mother of Brahmadatta and the wife of Sāttvaguha.

श्वेताः कृष्णाश्च गौराश्च श्यामा धूम्राः समूलिकाः।
ऊष्मपा द्वारकाश्चैव नीलाश्चैव पराशराः॥
पाराशराणामष्टौ ते पक्षाः प्रोक्ता महात्मनाम्॥८७॥

Śvetas, Kṛṣṇas, Gauras, Śyāmas (azure-hued), Dhūmras (smoke-screened), Samūlikas (those having shapes of roots), Ūṣmapas (the drinkers of heat) and Dārakas (the tearing ones) were the eight groups of Nīlas and Parāśaras. These eight of Parāśaras, the great souled ones were known as the Pakṣas (the partisans).

अत ऊर्ध्वं निबोधध्वमिन्द्रप्रतिमसंभवम्।
वसिष्ठस्य कपिञ्जल्यां घृताच्यां समपद्यत॥
कुशीतिया समाख्यात इन्द्रप्रतिम उच्यते॥८८॥

After this, you may know the progeny of Indrapratima. There was born Kuśīti of Kapiñjali-Ghṛtācī of Vasiṣṭha, well known as Indrapratima.

पृथोः सुतायाः संभूतः पुत्रस्तस्याभवद्वसुः।
उपमन्युः सुतस्तस्य यस्येमे उपमन्यवः॥८९॥

2. The sacrificial twig with which fire is produced by attrition.

Of the daughter of Pṛthu was born his son who became known as Vasu. Upamanyu was his son whose descendants were these Upamanyus.

मित्रावरुणयोश्चैव कुण्डिनो ये परिश्रुताः।
एकार्षेयास्यथैवान्ये वसिष्ठा नाम विश्रुताः॥
एते पक्षा वसिष्ठानां स्मृता एकादशैव तु॥ ९०॥

Of Mitrāvaruṇas, the descendants are considered well known as Kuṇḍins of one spiritual lineage. Others are well-known as Vasiṣṭhas. These are the eleven Gotras of Vasiṣṭhas.

इत्येते ब्रह्मणः पुत्रा मानसा ह्यष्ट विश्रुताः।
भ्रातरः सुमहाभागा येषां वंशाः प्रतिष्ठिताः॥ ९१॥

This way, these sons of Brahmā, the Mānasas (mind-born ones) are well known. They were greatly fortunate brothers and their spiritual lineages have been established.

त्रींल्लोकान्धारयन्तीमान्देवर्षिगणसंकुलान्।
तेषां पुत्राश्च पौत्राश्च शतशोऽथ सहस्रशः॥
यैर्व्याप्ता पृथिवी सर्वा सूर्यस्येव गभस्तिभिः॥ ९२॥

They support the three worlds crowded by groups of Devas and Sages. There sons and grandsons are thousands and hundreds in counting. By them the entire Earth is pervaded as with the rays of the Sun.

इति श्रीमहापुराणे वायुप्रोक्ते उपोद्घातपाद ऋषिवंशानुकीर्तनं नाम सप्ततितमोऽध्यायः॥ ७०॥

* * *

॥अथैकसप्ततिमोऽध्यायः॥

Chapter 71

The Procedure of Śrāddha for Pitṛs

एतच्छ्रुत्वा वचस्तस्य सूतस्य विदितात्मनः।
उत्तरं परिपप्रच्छुः सूतसूत्रं द्विजातयः॥ १॥

Having heard this narration of Sūta, the knower of Ātman, the Brāhmaṇas, subsequently asked him as follows.

शांशपायन उवाच

कथं द्वितीयमुत्पन्ना भवानी प्राक्सती तु या।
आसीद्दाक्षायणी पूर्वमुमा कथमजायत॥ २॥

Śāṁśapāyana spoke– How did the second time was born Bhavānī who was Satī earlier? She was Dākṣāyaṇī at first. How did she become Umā?

मेनायां पितृकन्यायां जनयामास शैलराट्।
के चैते पितरश्चैव येषां मेना तु मानसी॥ ३॥

The king of mountains begot her of Menā, the daughter of Pitṛs. Who were these Pitṛs (manes), whose Mānasī (the mind-born daughter) was Menā?

मैनाकश्चैव दौहित्रो दौहित्री च तथा ह्युमा।
एकपर्णा तथा चैव तथा या चैकपाटला॥ ४॥
गङ्गा चैव सरिच्छ्रेष्ठा सर्वासां पूर्वजा तथा।
पूर्वमेव मयोद्दिष्टं शृणुत्वं मम सर्वशः॥ ५॥

(Who are the Pitṛs) whose grandson was Maināka and whose grand-daughters were Umā, Ekaparṇā, Ekapāṭalā and Gaṅgā, the excellent among all rivers and the ancestral domain of all? As enunciated by me earlier, you may know that all (again).

क एते पितरश्चैव वर्तन्ते क्व च वा पुनः।
श्रोतुमिच्छामि भद्रं ते श्राद्धस्य च परं विधिम्॥ ६॥

Whose these Pitṛs or manes are and where do they abide again? I am eager to hear these. May it be all well with you. I also want to know the absolute rite of obsequial performances (Śrāddha).

पुत्राश्च ते स्मृताः केषां कथं च पितरस्तु ते।
पितरः कथमुत्पन्नाः कस्य पुत्राः किमात्मकाः॥ ७॥

The sons of whom were they called and whose fathers they happened to be? How did Pitṛs or fathers take birth? Whose sons were they and what souled-ones they were?

स्वर्गे तु पितरोऽन्ये ये देवानामपि देवताः।
एवं वै श्रोतुमिच्छामि पितॄणां सर्वमुत्तमम्॥

यथावद्दत्तमस्माभिः श्राद्धं प्रीणाति वै पितॄन्॥ ८॥

Are there other Pitaras who are deities unto the gods in heaven? This way, do I desire to learn about the excellent generation of the Pitṛs and how the Śrāddha performed by us as per injunctions gratifies Pitṛs or manes.

यदर्थं ते न दृश्यन्ते तत्र किं कारणं स्मृतम्।
स्वर्गे हि के तु वर्तन्ते पितरो नरके तु के॥ ९॥

What is considered as the reason for their invisibility. What type of Pitaras reside in heaven and what types reside in hell?

अभिसंधाय पितरं पितुश्च पितरं तथा।
पितुः पितामहं चैव त्रिषु पिण्डेषु नामतः॥ १०॥
कानि श्राद्धानि देयानि कथं गच्छन्ति वै पितॄन्।
कथं च शक्तास्ते दातुं नरकस्थाः फलं पुनः॥ ११॥

Which Śrāddhas (obsequial rites) deserve to be offered to Pitṛs? And how do these Śrāddhas reach Pitṛs– the Śrāddhas that are offered uttering the names of father, father's father and great grand-grandfather against the three rice-balls (*Piṇḍas*)? And how do they (Pitṛs) became capable to offer the suit, stationed in hell?

के चेह पितरो नाम कान्यजामो वयं पुनः।
देवा अपि पितॄन्स्वर्गे यजन्तीति हि नः श्रुतम्॥ १२॥

Who then are the Pitaras here? And whom do we offer sacrificial rites? The gods even offer sacrificial rites to the Pitṛs. This has been heard by us.

एतदिच्छामि वै श्रोतुं विस्तरेण बहुश्रुत।
स्पष्टाभिधानमर्थं वै तद्भवान्वक्तुमर्हति॥ १३॥

O you highly learned one! We wish to know this all in detail. The specific etymological meaning, you deserve to explain before us.

ऋषीणां तु वचः श्रुत्वा सूतस्तत्त्वार्थदर्शिवान्।
आचचक्षे यथाप्रश्नं ऋषीणां मानसं ततः॥ १४॥

Having listened to the words of the sages, Sūta, a conceiver of the real sense (of the words), dilated upon in accordance with the questions and the desire in the minds of the sages.

सूत उवाच

अत्र वो वर्णयिष्यामि यथाप्रज्ञं यथाश्रुतम्।
मन्वन्तरेषु जायन्ते पितरो देवसूनवः॥ १५॥

Sūta spoke– Here shall I dilate upon (regarding Śrāddhas) as per intelligence and as per scriptural evidence. In every Manvantara, Pitaras do take birth as the sons of Devas.

अतीतानागते ज्येष्ठाः कनिष्ठा क्रमशस्तु ते।
देवैः सार्धं पुराऽतीताः पितरो येऽन्तरेषु वै॥
वर्तन्ते सांप्रतं ये तु तान्वै वक्ष्यामि निश्चयात्॥ १६॥

In the past and the future Manvantaras, they are respectively the eldest and the youngest as per serial order. I shall precisely recount the Pitaras who have gone in the earlier Manvantaras along with the gods and who exist at present.

श्राद्धं चैषां मनुष्याणां श्राद्धमेव प्रवर्तते।
देवानसृजत ब्रह्मा नायक्षन्निति वै पुनः॥
तमुत्सृज्य तदात्मानससृजंस्ते फलार्थिनः॥ १७॥

A Śrāddha rite of the human beings is what is offered with devotion. Brahmā created gods who were not desiring to offer sacrifices as such. Desirous of a result, having created themselves they took birth once again.

ते शप्ता ब्रह्मणा मूढा नष्टसंज्ञा भविष्यथ।
न स्म किंचिद्विजानन्ति ततो लोको ह्यमुह्यत॥ १८॥

They were cursed by Brahmā in this manner– "Having lost consciousness, you will all become devoid of sense." They did not know anything. This way the people became deluded.

ते भूयः प्रणताः सर्वे याचन्ति स्म पितामहम्।
अनुग्रहाय लोकानां पुनस्तानब्रवीत्प्रभुः॥ १९॥

They again prostrated as such supplicated[1] before Pitāmaha i.e. Brahmā. For the grace endowment of people, once again the Lord spoke out.

---

1. ते भूयः प्रणताः सवै याचन्ति स्म पितामहम् - has याचन्ति as an example of Parasmaipada usage for Ātmenepada in verse 19.

प्रायश्चित्तं चरध्वं वै व्यभिचारो हि वः कृतः।
पुत्रान्स्वान्परिपृच्छध्वं ततो ज्ञानमवाप्स्यथ॥ २०॥

"Perform an expiation for the transgression which has been committed. Consult your sons and then you will attain enlightenment."

ततस्ते स्वान्सुतांश्चैव प्रायश्चित्तजिघृक्षवः।
अपृच्छन् संयतात्मानो विधिवच्च मिथो मिथः॥ २१॥

Then desirous of taking recourse to expiation, Devas controlled themselves duly and asked their own sons mutually.

तेभ्यस्ते नियतात्मानः प्रशशंसुरनेकधा।
प्रायश्चित्तानि धर्मज्ञा वाङ्मनःकर्मजानि तु॥ २२॥

They (sons) being self-controlled ones, conversant with real Dharma, explained to them the various modes of expiations– by speech, mind and actions.

ते पुत्रानब्रुवन्प्रीता लब्धसंज्ञा दिवौकसः।
यूयं वै पितरोऽस्माकं ये वयं प्रतिबोधिताः॥
धर्मज्ञानं च कामश्च को वरो वः प्रदीयताम्॥ २३॥

Pleased as such, they, the denizens of divine regions having consciousness regained, spoke to the sons– "You are our fathers, (by whom) we have been awakened. What boon should be granted– virtue, knowledge or love?"

पुनस्तानब्रवीद्ब्रह्मायूयं वै सत्यवादिनः।
तस्माद्यद्युक्तं युष्माभिस्तत्तथा न तदन्यथा॥ २४॥

Then to them spoke out Brahmā– "You verily, are truth-speaking ones. Therefore, what has been told by you, shall be so and not otherwise.

उक्तं च पितरोऽस्माकमिति वै तनया स्वकाः।
पितरस्ते भविष्यन्ति तेभ्योऽयं दीयतां वरः॥ २५॥

This is what is uttered by you– your own sons have been mentioned by you as your Pitṛs. They will be your Pitṛs. Let this boon be given to them."

तेनैव वचसा पुत्रा ब्रह्मणः परमेष्ठिनः।
पुत्राः पितृत्वमाजग्मुः पुत्रत्वं पितरः पुनः॥ २६॥

By that very words of Brahmā, Parameṣṭhin, the sons (Pitṛs) became fathers (of Devas) and real fathers (Devas) became sons.

तस्मात्ते पितरः पुत्राः पितृत्वं तेषु तत्स्मृतम्।
एवं स्मृत्वा पितॄन्पुत्रान्पुत्राश्च पितरस्तथा॥
व्याजहार पुनर्ब्रह्मा पितॄनात्मविवृद्धये॥ २७॥

Hence it is declared that the sons (of Devas) are Pitṛs and the status of Pitṛ-hood is proclaimed about them. This way having remembered fathers as the sons and the sons as fathers, once again spoke out Brahmā to the fathers for the development of their own selves.

यो ह्यनिष्ट्वा पितॄञ्श्राद्धे क्रियां कांचित्करिष्यति।
राक्षसा दानवाश्चैव फलं प्राप्स्यन्ति तस्य तत्॥ २८॥

"If any one will perform Śrāddha (obsequial rite) without worshipping Pitṛs, Rākṣasas and Dānavas shall obtain the fruit of that.

श्राद्धैराप्यायिताश्चैव पितरः सोममव्ययम्।
आप्यायमाना युस्माभिर्वर्धयिष्यन्ति नित्यशः॥ २९॥

Propitiated and developed by you all by means of Śrāddhas, the Pitaras shall increase invariably the indestructible Soma.

श्राद्धैराप्यायितः सोमो लोकानाप्याययिष्यति।
कृत्स्नं सपर्वतवनं जङ्गमाजङ्गमैर्वृतम्॥ ३०॥

Strengthened and developed by means of Śrāddha, Soma shall develop the people and the entire world, along with forests and mountains inhabited all over by mobile and immobile beings.

श्राद्धानि पुष्टिकामाश्च ये करिष्यन्ति मानवाः।
तेभ्यः पुष्टिं प्रजाश्चैव दास्यन्ति पितरः सदा॥ ३१॥

Desirous of virility, whosoever (men) shall perform the Śrāddhas, the Pitaras offer virility and progeny always unto them.

श्राद्धे येभ्यः प्रदास्यन्ति त्रीन्पिण्डान्नामगोत्रतः।
सर्वत्र वर्तमानास्ते पितरः प्रपितामहम्॥
तेष्वामाप्याययिष्यन्ति श्राद्धदानेन वै प्रजाः॥ ३२॥

Those (Pitṛs) to whom they (the performers of Śrāddha) offer three balls of rice (*Piṇḍas*)

mentioning their names and Gotra up to great-grandfather, they (Pitṛs) who are present (everywhere), strengthen and develop their progeny by that offering of Śrāddha."

एवमाज्ञा कृता पूर्वं ब्रह्मणा परमेष्ठिना।
तेनैतत्सर्वथा सिद्धं दानमध्ययनं तपः॥ ३३॥

This way has been declared by Brahmā, the Parameṣṭhin, earlier. It is by their grace that– *Dāna* (charity), *Adhyayana* (study) and *Tapas* (penance) fructify.

ते तु ज्ञानप्रदातारः पितरो वो न संशयः।
इत्येते पितरो देवा देवाश्च पितरः पुनः॥
अन्योन्यपितरो ह्येते देवाश्च पितरश्च ह॥ ३४॥

These fathers are the disseminators of knowledge unto you, there is no doubt in it. This way, these fathers are gods and gods are the fathers. Devas and Pitṛs are reciprocally Pitṛs.

एतद्ब्रह्मवचः श्रुत्वा सूतस्य विहितात्मनः।
पप्रच्छुर्मुनयो भूयः सूतं तस्माद्यदुत्तरम्॥ ३५॥

Having heard these words of Sūta, possessing self-knowledge, the sages questioned once again to Sūta.

ऋषय ऊचुः

कियन्तो वै पितृगणाः कस्मिन्काले च ते गणाः।
वर्तन्ते देवप्रवरा देवानां सोमवर्धनाः॥ ३६॥

The Sages spoke– How many are the groups of these Pitṛs and in what time these gaṇas (groups) happened to be the Deva Pravaras (The permanent gods), the Soma augmentors of the Devas?

सूत उवाच

एतद्वोऽहं प्रवक्ष्यामि पितृसर्गमनुत्तमम्।
शंयुः पप्रच्छ यत्पूर्वं पितरं वै बृहस्पतिम्॥ ३७॥

Sūte spoke– I shall talk of the most excellent creation of Pitaras. What Śaṁyu enquired earlier to his father Bṛhaspati, this is the same question.

बृहस्पतिमुपासीनं सर्वज्ञानार्थकोविदम्।
पुनः शंयुरिमं प्रश्नं पप्रच्छ विनयान्वितः॥ ३८॥

As Bṛhaspati, an expert in the import of all the learnings, was sitting closer, the son Śaṁyu endowed with discipline, put this question.

क एते पितरो नाम कियन्तः के च नामतः।
समुद्भूताः कथं चैते पितृत्वं समुपागताः॥ ३९॥

"Who are these Pitṛs? What are their names? How these ones were born and how did they attain to the status of Pitaras?

कस्माच्च पितरं पूर्वं यज्ञेऽयुज्यन्त नित्यशः।
क्रियाश्च सर्वा वर्तन्ते श्राद्धपूर्वा महात्मनाम्॥ ४०॥

On what account, the Pitaras are worshipped at the outset in every sacrifice? All the holy activities of noble souls begin with the performance of Śrāddhas.

कस्मै श्राद्धानि देयानि किं च दत्तं महाफलम्।
केषु वाऽप्यक्षयं श्राद्धं तीर्थेषु च नदीषु च॥ ४१॥

Unto whom these obsequial rites are to be offered? What is the great fruit of such offering? In which of the holy places and sacred rivers does the Śrāddha performance yield ever-lasting benefit?

केषु वै सर्वमाप्नोति श्राद्धं कृत्वा द्विजोत्तमः।
कश्च कालो भवेच्छ्राद्धे विधिः कश्चानुवर्तते॥ ४२॥

What are those holy centres in which the excellent Brāhmaṇas perform obsequial rite to obtain all benefits? What is the proper time for Śrāddha? What is the procedure to be followed?

एतदिच्छामि भगवन्विस्तरेण यथातथम्।
व्याख्यातुमानुपूर्व्येण यत्र चोदाहृतं मया॥ ४३॥

I do desire to understand all these in details as per proper sequence, O adorable one."

बृहस्पतिरिदं सम्यगेवं पृष्टो महामतिः।
व्याजहाराऽऽनुपूर्व्येण प्रश्नं प्रश्नविदां वरः॥ ४४॥

Bṛhaspati, quite suitably questioned as such, being of great intellect, being the excellent one among those knowing questions, replied in a sequential order to all the questions.

बृहस्पतिरुवाच

कथयिष्यामि ते तात यन्मां त्वं परिपृच्छसे।
विनयेन यथान्यायं गम्भीरं प्रश्नमुत्तमम्॥४५॥

Bṛhaspati spoke– O dear one! I shall dilate upon whatever you question me modestly and as per judicious ardour, the deep-rooted questions of an excellent order.

द्यौरन्तरीक्षं पृथिवी नक्षत्राणि दिशस्तथा।
सूर्याचन्द्रमसौ चैव तथाऽहोरात्रमेव च॥४६॥
न बभूवुस्तदा तात तमोभूतमिदं जगत्।
ब्रह्मैको दुश्चरं तत्र चचार परमं तपः॥४७॥

At the time when there exist no heaven or sky, no intermediary space, no earth, no stars, no sidereals and likewise no quarters, no sun, no moon, and likewise no day and no night, O dear, the whole Universe was enveloped by gloom. Brahmā alone there then took to a penance of highest order difficult to be performed by others.

शंयुस्तमब्रवीद्भूयः पितरं ब्रह्मवित्तमम्।
सर्वदैव व्रतस्नातं सर्वज्ञानविदां वरम्॥४८॥

Śaṁyu then spoke to his father once again who was the most excellent among the knowers of Brahman, who always performed holy ablutions in the form of rites and who was the most excellent of all knowers of perfect knowledge.

कीदृशं सर्वभूतेशस्तपस्तेपे प्रजापतिः।
एवमुक्तो बृहत्तेजा बृहस्पतिरुवाच तम्॥४९॥

"What sort of austerity did Prajāpati, the Lord of all beings performed?" This way questioned, Bṛhaspati, the highly radiant one, spoke to him.

सर्वेषां तपसां युक्तिस्तपोयोगमनुत्तमम्।
ध्यायंस्तदा तद्भगवांस्तेन लोकानवासृजत्॥५०॥

Of all the austerities, *Yukti* (Yoga) austerity is the foremost. Meditating on it, the lord then created all the lokas by means of that Yoga.

भूतभव्यानि ज्ञानानि लोकान्वेदांश्च कृत्स्नशः।
योगमाविश्य तत्सृष्टं ब्रह्मणा योगचक्षुषा॥५१॥

The knowledges of the past and future, the entire lokas and Vedas in entirety were created after practising Yoga by Brahmā, by means of his Yogic concentration.

लोकाः सांतानिका नाम यत्र तिष्ठन्ति भास्वराः।
ते वैराजा इति ख्याता देवानां दिवि देवताः॥५२॥

The lokas, the heaven are named *Sāṁtānikas* where exist the brilliant deities of the Devas well-known as *Vairājas*.

योगेन तपसा युक्तः पूर्वमेव तदा प्रभुः।
देवानसृजत ब्रह्मा योगं युक्त्वा सनातनम्॥५३॥

By mental concentration and penance equipped as such, quite earlier the lord Brahmā then created the gods having taken to the application of Yoga of pristine order.

आदिदेवा इति ख्याता महासत्त्वाः महौजसः।
सर्वकामप्रदाः पूज्या देवदानवमानवैः॥५४॥

They are well known as *Ādidevas*. They are highly spirited and of great radiance. They are granter of all desires and worthy of being adored by Devas, Dānavas and Mānavas (human beings).

तेषां सप्त समाख्याता गणास्त्रैलोक्यपूजिताः।
अमूर्तयस्त्रयस्तेषां चत्वारस्तु सुमूर्तयः॥५५॥

Of those are well-proclaimed the seven groups, adored in the triad of worlds. Three of them are *Amūrtis* (non-corporeal form) and four are of corporeal form.

उपरिष्टात्त्रयस्तेषां वर्तन्ते भावमूर्तयः।
तेषामधस्ताद्वर्तन्ते चत्वारः सूक्ष्ममूर्तयः॥५६॥

The three groups which have corporeal form are stationed above. The four *Sūkṣmamūrtis* (having subtle forms) are stationed beneath them.

ततो देवास्ततो भूमिरेषा लोकपरम्परा।
लोके वर्तन्ति ते ह्यस्मिंस्तेभ्यः पर्जन्यसंभवः॥

वृष्टिर्भवति तैर्वृष्ट्या लोकानां संभव: पुन:॥५७॥

Thereafter, the gods, and thereafter this earth and this tradition of populace in this world do occur as such and from there ensued the provenance of *Parjanya*. By them there occurs the rainfall and by rainfall the generation of men again.

आप्याययन्ति ते यस्मात्सोमं चान्नं च योगत:।
ऊचुस्तान्वै पितॄंस्तस्माल्लोकानां लोकसत्तमा:॥५८॥

Since they develop and strengthen the moon and the food-grains and make them flourish by means of Yogic power, they called them the Pitṛs of the lokas, the most excellent ones in the world.

मनोजवा: स्वधाभक्षा: सर्वकामपरिच्छदा:।
लोभमोहभयापेता निश्चिता: शोकवर्जिता:॥५९॥

Having agility of mind, the consumers of *Svadhā*, having equipment for all the lusts, devoid of greed, infatuation and fear, they are determined as such having immunity from grief.

एते योगं परित्यज्य प्राप्ता लोकान्सुदर्शनान्।
दिव्या: पुण्या महात्मानो विपाप्मानो भवन्त्युत॥६०॥

These having taken leave of mental concentration, attained to good-looking lokas. They become divine ones, sacred ones, great-souled ones and sinless ones thereby.

ततो युगसहस्रान्ते जायन्ते ब्रह्मवादिन:।
प्रतिलभ्य पुनर्योगं मोक्षं गच्छन्त्यमूर्तय:॥६१॥

Then at the end of a thousand of Yugas, they do take birth as Brahmavādins. Having received the Yogic power once again, they attain emancipation in a bodiless state.

व्यक्ताव्यक्तं परित्यज्य महायोगबलेन वा।
नश्यन्त्युल्केव गगने क्षीणविद्युत्प्रभेव च॥६२॥

Having given up the apparent and the inapparent, and by the force of Mahāyoga, they perish in the sky like a meteor, as also like a lambent streak of lightning.

उत्सृज्य देहजातानि महायोगबलेन च।
निराख्योपाख्यतां यान्ति सरित: सागरे यथा॥६३॥

Having taken leave of all the bodies as (requisites) or physical assets by the force of Mahāyoga, they attain to namelessness like streams sinking within the ocean.

क्रियया गुरुपूजाभिर्योगं कुर्वन्ति नित्यश:।
ताभिराप्याययन्त्येते पितरो योगवर्धना:॥६४॥

Engaged everyday in holy rites and the worship of preceptors, Pitṛs develop their Yogic power and satisfy all.

श्राद्धे प्रीता: पुन: सोमं पितरो योगमास्थिता:।
आप्याययन्ति योगेन त्रैलोक्यं येन जीवति॥६५॥

Propitiated in Śrāddha again, the Pitaras (manes) nourish Soma (Moon) making use of their Yogic power Yoga whereby the three worlds become revived.

तस्माच्छ्राद्धानि देयानि योगिभ्यो यत्नत: सदा।
पितॄणां हि बलं योगो योगात्सोम: प्रवर्तते॥६६॥

Therefore, the obsequial rites (Śrāddhas) deserve to be offered invariably with effort unto the Yogins. The strength of Pitṛs (manes) is Yoga wherefrom emanates Soma.

सहस्रशस्तु विप्रान्वै भोजयेद्यावदागतान्।
एकस्तु योगवित्प्रीत: सर्वानर्हति तच्छृणु॥६७॥

To thousands of Brāhmaṇas or as many as come along, one may feed. A single knower of Yoga gratified as such, becomes fit for all. That you may hear.

कल्पितानां सहस्रेण स्नातकानां शतेन च।
योगाचार्येण यद्भुक्तं त्रायते महतो भयात्॥६८॥

What is taken in by a thousand invited *Kalpitas* (ordinary Brāhmaṇas), or by a hundred *Snātakas* (graduated Brāhmaṇas), or by one Yogācārya (master of Yoga) guards one against mighty fears.

गृहस्थानां सहस्रेण वानप्रस्थशतेन च।
ब्रह्मचारिसहस्रेण योगी ह्येको विशिष्यते॥६९॥

By a thousand of householders, by a hundred of forest rovers, and by a thousand of

celibates (Brahmacārins), a solitary Yogin retains distinction.

नास्तिको वा विकर्मा वा संकीर्णस्तस्करोऽपि वा।
नान्यत्र कारणं दानं योगेष्वाह प्रजापतिः॥७०॥

An atheist or one having invidious acts, a person of mixed caste or even a thief, cannot have redemption from anything else, except by offering a charity unto those who have Yogic power. This way spoke Prajāpati.

पितरस्तस्य तुयन्ति सुवृष्टेनेव कर्षकाः।
पुत्रो वाऽप्यथ वा पौत्रो ध्यानिनं भोजयिष्यति॥७१॥

The Pitṛs or Pitaras of that one get satisfied like the husbandmen (farmers) or agriculturists by a timely rainfall, even if his son or grandson feeds a Yogic meditator.

अलाभे ध्यानिभिक्षूणां भोजयेद्ब्रह्मचारिणौ।
तदलाभेऽप्युदासीनं गृहस्थमपि भोजयेत्॥७२॥

In the event of non-availability of meditating mendicants, one should feed two celibates. And in the event of non-availability of that one also, one may feed a householder not much engrossed in worldly affairs.

यस्तिष्ठेदेकपादेन वायुभक्षः शतं समाः।
ध्यानयोगी परस्तस्मादिति ब्रह्मानुशासनम्॥७३॥

He who stand on one leg, an air-subsister one for a hundred years, he is the Dhyānayogī of the highest order. This is the ordainment of Brahmā.

सिद्धा हि विप्ररूपेण चरन्ति पृथिवीमिमाम्।
तस्मादतिथिमायान्तमभिगच्छेत्कृताञ्जलिः॥७४॥

The Siddhas do promenade on this Earth in the guise of Vipras (Brāhmaṇas). On that account, one should welcome an in-coming guest with palms joined in reverence.

पूजयेच्चार्घ्यपाद्येन वेश्मना भोजनेन च।
उर्वीं सागरपर्यन्तां देवा योगेश्वराः सदा॥
नावारूपैश्चरन्त्येते प्रजा धर्मेण पालयन्॥७५॥

One may adore him with the materials of worship and feet-washing waters. He should offer him place of residence and food. To the land having ends as oceans, the gods Yogeśvaras perennially promenade along by assuming many forms, guarding the progenies by way of duty.

तस्माद्दद्याच्चैव दानं विप्रायातिथये नरः।
प्रदानानि प्रवक्ष्यामि फलं चैषां तथैव च॥७६॥

Therefore, every man should offer charity unto a Brāhmaṇa guest. I shall talk of those charities and their fruits.

अश्वमेधसहस्रेण राजसूयशतेन च।
पुण्डरीकसहस्रेण योगिष्वावसथो वरम्॥७७॥

Refuge in a Yogin is far better than thousands of horse-sacrifices, hundreds of Rājasūya sacrifices and thousands of Puṇḍarīkas sacrifices.

आद्य एष गणः प्रोक्तः पितॄणाममितौजसाम्।
भावयन्सप्त कालान्वै स्थित एष गणः सदा॥७८॥

The first of those seven groups of Pitṛs or Pitaras of mighty prowess, has been recounted. This group exists always with the conception of Time.

अत ऊर्ध्वं प्रवक्ष्यामि सर्वान्पितृगणान्पुनः।
संततिं संस्थितिं चैव भावनां च यथाक्रमम्॥७९॥

Henceforth, I shall talk of all the Pitṛs and Gaṇas once again as also the static norm of the continuity of progenies and also their conception as per serial order.

इति श्रीमहापुराणे वायुप्रोक्ते उपोद्घातपादे श्राद्धप्रक्रियारम्भो नामैकसप्ततितमोऽध्यायः॥७१॥

* * *

॥अथ द्विसप्ततितमोऽध्यायः॥

Chapter 72

The observation on the groups of Pitṛs

सूत उवाच

सप्त मेधावतां श्रेष्ठाः स्वर्गे पितृगणाः स्मृताः।
चत्वारो मूर्तिमन्तश्च त्रयस्तेषाममूर्तयः॥
तेषां लोकविसर्गं तु कीर्तयिष्ये निबोधत॥ १॥

Sūta spoke– Seven superior most Gaṇas or groups of Pitṛs endowed with intellect or wisdom were known as such in the *Svarga* (Heaven). Four of them are in corporeal form and three of those in non-corporeal norm. You may learn as I shall recount their creative activity in the world.

या वै दुहितरस्तेषां दौहित्राश्चैव ये स्मृताः।
धर्ममूर्तिधरास्तेषां ये त्रयः परमा गणाः॥ २॥

Those that were their daughters and those that were the daughter's sons, those that bear Dhārmic bodies and forms, and whose three gaṇas are of highest order, (I shall describe them).

नामानि लोकसर्गं च तेषां वक्ष्ये समासतः।
लोका विरजसो नाम्ना यत्र तिष्ठन्ति भास्वराः॥ ३॥

The names as well as the generation of all those, I shall talk of in brief. The disembodied groups of Pitṛs, the sons of Prajāpati, abide in the shining worlds named Virajasa.

अमूर्तयः पितृगणाः पुत्रास्ते वै प्रजापतेः।
विरजस्य द्विजाः श्रेष्ठा वैराजा इति विश्रुताः॥
एष वै प्रथमः कल्पो वैराजानां प्रकीर्तितः॥ ४॥

The non-corporeal normed groups of Pitṛs (manes), were the sons verily of Prajāpati. The excellent Brāhmaṇas of Virajasa were well-known as Vairājas. This verily, the first group of Vairājas is declared as such.

तेषां तु मानसी कन्या मेना नाम महागिरेः।
पत्नी हिमवतः शुभ्रा यस्यां मैनाक उच्यते॥ ५॥

Their fair-complexioned mind-born daughter is by name Menā, the wife of the great mountain Himavān. From her, the son Maināka was born.

जातः सर्वौषधिधरः सर्वरत्नाकरात्मवान्।
पर्वतः प्रवरः पुण्यः क्रौञ्चस्तस्याऽऽत्मजोऽभवत्॥ ६॥

Born as a bearer of all the medicinal herbs, having self as endowed with all the gems and the mountains, the great one happened to be his son Krauñca.

तिस्रः कन्यास्तु मेनायां जनयामास शैलराट्।
अपर्णामेकपर्णां च तृतीयामेकपाटलाम्॥ ७॥

The king of mountains procreated three daughters of Menā, viz. Aparṇā, Ekaparṇā and the third Ekapāṭalā.

आश्रिते द्वे ह्यपर्णा तु अनिकेता तपोऽचरत्।
न्यग्रोधमेकपर्णी तु पाटलामेकपाटला॥
शतं वर्षसहस्राणि दुश्चरं देवदानवैः॥ ८॥

Two of them had abodes, but Aparṇā performed penance for a hundred thousands years difficult of being performed even by Devas (gods) and Dānavas (demons), without an abode. Ekaparṇā had a Nyagrodha tree as her abode and Ekapāṭalā had trumpet flower tree as her abode.

आहारमेकपर्णेन एकपर्णी समाचरत्।
पाटलेनैव चैकेन विदध्यादेकपाटला॥ ९॥

The diet of Ekaparṇā was a single leaf and Ekapāṭalā diet was a single trumpet flower.

पूर्णे पूर्णे सहस्रे द्वे आहारं वै प्रचक्रतुः।
एका तत्र निराहारा तां माता प्रत्यभाषत॥ १०॥

On the completion of two thousands years, the two took food once. One of them (Aparṇā) remained without taking food. To her, the mother replied.

निषेधयन्ती ह्युमेति माता स्नेहेन दुःखिता।
सा तथोक्ता तया देवी मात्रा दुश्चरचारिणी॥ ११॥
उमेति सा महाभागा त्रिषु लोकेषु विश्रुता।
तथेति नाम्ना तेनासौ निरुक्ता कर्मणा शुभा॥ १२॥

The distressed mother out of affection, aggrieved her with the words– "O daughter! Do not". Since she was addressed by her mother in this manner, the blessed gentle lady performing the difficult penance became famous as "*Umā*". "All right", this way by name that got etymologised by signification being the auspicious one.

एतत्तु त्रिकुमारीकं जगत्स्थास्यति शाश्वतम्।
एतासां तपसा दृप्तं यावद्भूमिर्धरिष्यति॥ १३॥

This world having three virgins shall continue perennially. Feeling proud by the penance of these ones, the earth shall sustain itself.

तपः शरीरास्ताः सर्वास्तिस्रो योगबलान्विताः।
देव्यस्ताः सुमहाभागाः सर्वाश्च स्थिरयौवनाः॥ १४॥

All those three endowed with the power of Yoga, sustain their bodies by means of their penance. All those Devīs or Goddesses of highly mighty fortunes possessed steady youth.

सर्वाश्च ब्रह्मवादिन्यः सर्वाश्चैवोर्ध्वरेतसः।
उमा तासां वरिष्ठा च श्रेष्ठा च वरवर्णिनी॥ १५॥

All of them were expounders of Brahman and all having continence observed (i.e. freedom from sexual intercourse). Umā was the greatest of all those, being the seniormost and the excellent girl of the fairest complexion.

महायोगबलोपेता महादेवमुपास्थिता।
दत्तकाण्वोशनास्तस्याः पुत्रौ वै भृगुनन्दनः॥ १६॥

Endowed with the strength of great Yoga, she presented herself to Mahādeva (as his spouse). Her adopted son was Uśanas, the son of Bhṛgu.

असितस्यैकपर्णी तु पत्नी साध्वी दृढव्रता।
दत्ता हिमवता तस्मै योगाचार्याय धीमते॥
देवलं सुषुवे सा तु ब्रह्मिष्ठं मानसं सुतम्॥ १७॥

Of Asita, Ekaparṇā happened to be the wife. She was chaste one and strong-vowed one. She was given to that Yogācārya, the wise one, by the Himavān. She gave birth to the mental son Devala who was a great Brahmiṣṭha (engrossed in meditation on Brahman).

या चैतासां कुमारीणां तृतीया त्वेकपाटला।
पुत्रं शतशिलाकस्य जैगीषव्यमुपस्थिता॥ १८॥

And the third one that happened to be of these Kumāris, the Ekapāṭalā, she presented herself to Jaigīṣavya, the son of Śataśilāka.

तस्यापि शङ्खलिखितौ स्मृतौ पुत्रावयोनिजौ।
इत्येता वै महाभागाः कन्या हिमवतः शुभा॥ १९॥

His sons Śaṅkha and Likhita are remembered as the two sons not born of the womb. This way, these ones, the greatly fortunate ones, were the daughters of Himavān, the auspicious ones.

रुद्राणी सा तु प्रवरा स्वगुणैरतिरिच्यते।
अन्योन्यप्रीतिरनयोरुमाशंकरयोरथ॥ २०॥

Rudrāṇī (Umā) was the best among them. She attained distinction by her merits. The mutual devotion of Umā and Śaṅkara (was ideal).

श्लेषं संसक्तयोर्ज्ञात्वा शङ्कितः किल वृत्रहा।
ताभ्यां मैथुनसक्ताभ्यामपत्योद्भवभीरुणा॥
तयोः सकाशमिन्द्रेण प्रेषितो हव्यवाहनः॥ २१॥

Having realised the union of those two clung on as such, the killer of Vṛtra (i.e. Indra), became apprehensive. Havyavāhana (Fire-god) was sent near them by Indra who was afraid of the birth of a child from them engaged in sexual intercourse.

अनयो रतिविघ्नं च त्वमाचर हुताशन।
सर्वत्र गत एव त्वं न दोषो विद्यते तदा॥ २२॥

"O Fire-god! Create hindrance in the physical union of these two. Since you are such as having reach everywhere (lit. all the spots), there can not be any blame on you."

इत्येवमुक्ते तु तथा वह्निना च तथा कृतम्।
उमादेहं समुत्सृज्य शुक्रं भूमौ विसर्जितम्॥ २३॥

When he was told thus, Fire-god acted in the same way. Having left the body of Umā, the semen virile was released on the ground (by Śiva).

ततो रुषितया देव्या शप्तोऽग्निः शांशपायन।
इदं चोक्तवती वह्निं रोषगद्गदया गिरा॥ २४॥

Then by the irate Devī (i.e. Umā) was cursed Agni, O Śaṁśapāyana! Owing to wrath, she spoke bitter words to Fire-god thus.

यस्मान्मय्यवितृप्तायां रतिविघ्नं हुताशन।
कृतवानस्य कर्तव्यं तस्मात्त्वमसि दुर्मतिः॥ २५॥

"O Fire! On what account on my having remained unsatiated, you have created an obstacle in the physical union, a deed not required to be done as such. On that account you stand (disdained) as a wicked-minded one.

यदेवं बिभृतं गर्भं रौद्रं शुक्रं महाप्रभम्।
गर्भं त्वं धारयस्वैवमेषा ते दण्डधारणा॥ २६॥

Since the terrific semen virile of great radiance of Rudra has not been retained in my womb, you should hold the foetus yourself. This verily, constitutes an imprecative punishment."

स शापरोषाद्रुद्राण्या अन्तर्गर्भो हुताशनः।
बहून्वर्षगणान्गर्भं धारयामास वै द्विजाः॥ २७॥

That Fire-god having foetus developed within by Rudrāṇī out of wrath of a curse, retained that foetus, for good many years, O Brāhmaṇas.

स गङ्गामुपगम्याऽऽह श्रूयतां सरिदुत्तमे।
सुमहान्परिखेदो मे गर्भधारणकारणात्॥ २८॥

He having gone over to Gaṅgā, spoke out– "O great river, may this be heard. Excessive distress is caused to me by the retention of the foetus.

मद्धितार्थमिमं गर्भमतो धारय निम्नगे।
मत्प्रसादाच्च खेदो वै मन्दस्तव भविष्यति॥ २९॥

O stream! For the sake of my interest and welfare, you may bear this foetus. Due to my grace, this trouble of yours shall go mitigated".

तथेत्युक्त्वा तदा सा तु संप्रहृष्टा महानदी।
तं गर्भं धारयामास दह्यमानेन तेजसा॥ ३०॥

"All right", this way having spoken, then that great stream became very pleased and bore that foetus by a radiating radiance.

साऽपि कृच्छ्रेण महता खिद्यमाना महानदी।
कालं प्रकृष्टं सुमहद्गर्भधारणतत्परा॥ ३१॥

That great stream even getting aggrieved, owing to trouble, for an ample amount of time engaged herself in bearing that foetus.

तया परिगतं गर्भं कुक्षौ हिमवतः शुभे।
शुभं शरवणं नाम चित्रं पुष्पितपादपम्॥
तत्र तं व्यसृजद्गर्भं दीप्यमानमिवानलम्॥ ३२॥

By that one, that foetus was sustained in the auspicious middle portion of Himavān. There is an auspicious forest of reeds having a variegated tree of florescence. And there, she released her foetus, as a fire-smouldering one.

रुद्राग्निगङ्गातनयस्तत्र जातोऽरुणप्रभः।
आदित्यशतसंकाशो महातेजाः प्रतापवान्॥ ३३॥

Rudrāgni, the son of Gaṅgā, took birth there, having a ruddy radiance, a peer to sun, highly refulgent and endowed with strength or energy of hundreds of suns.

तस्मिञ्जाते महाभागे कुमारे जाह्नवीसुते।
विमानयानैराकाशं पतत्रिभितिरिवावृतम्॥ ३४॥

When the son of Jāhnavī (i.e. Gaṅgā) of great fortune was born, then the sky was covered with aerial vehicles being, as if by birds.

देवदुन्दुभयो नेदुराकाशे मधुरस्वराः।
मुमुचुः पुष्पवर्षं च खेचराः सिद्धचारणाः॥ ३५॥

The divine trumpets sounded forth sweet notes and the sky-roving Siddhas and Cāraṇas showered forth rain of flowers.

जपुर्गन्धर्वमुख्याश्च सर्वशस्तत्र तत्र ह।
यक्षा विद्याधराः सिद्धाः किन्नराश्चैव सर्वशः॥ ३६॥

The chief Gandharvas, Yakṣas, Vidyādharas, Siddhas and all the Kinnaras, sang forth everywhere.

महाभागसहस्राणि प्रवराश्च पतत्रिणः।
उपतस्थुर्महाभागमाग्नेयं शंकरात्मजम्॥
प्रभावेण हतास्तेन दैत्यदानवराक्षसाः॥ ३७॥

Thousands of Mahānāgas (great serpents) and the birds of exquisite norm, waited upon the greatly fortunate one or great-souled one, Āgneya, the son of Śaṅkara. By his influence were killed Daityas, Dānavas and Rākṣasas.

सह सप्तर्षिभार्याभिरादावेदाग्निसंभवः।
अभिषेकप्रयाताभिर्दृष्टो वर्ज्य त्वरुन्धतीम्॥ ३८॥

Even at the very outset, the son of Agni was observed by the wives of Satparṣis, barring aside Arundhatī who had come there for their ablutions.

ताभिः स बालार्कनिभो रौद्रः परिवृतः प्रभुः।
स्निह्यमानाभिरत्यर्थं स्वकाभिरिव मातृभिः॥ ३९॥

By all those, the master Raudra, a veritable peer to the rising sun, was surrounded as such, holding affection as real mothers, being of highly individual norm, the Mātṛs (mothers).

युगपत्सर्वदेवीर्हि दिदृक्षुर्जाह्नवीसुतः।
षण्मुखान्यसृजच्छ्रीमांस्तासां प्रीत्या महाद्युतिः॥ ४०॥

Simultaneously with a view to see all those goddesses, out of affection for them, the son of Jāhnavī (Gaṅgā), the illustrious one of great radiance, created six faces.

श्रीमान्कमलपत्राक्षस्तरुणादित्यसंनिभः।
येन जातेन लोकानामाक्षेपस्तेजसा कृतः॥ ४१॥

The illustrious one, having eyes like the lotus petals, a peer to the young sun, by whom having taken birth the turbulence of lokas, was created by his lustre.

तेन जातेन महता देवानामसहिष्णवः।
स्कन्दिता दानवगणास्तस्मात्स्कन्दः प्रतापवान्॥ ४२॥

The groups of Dānavas who could not brook Devas, had a purge (*Skandita*) when the great deity was born. On that account, that prowessed one became known as Skanda.

कृत्तिकाभिस्तु यस्मात्स वर्धितः स पुरातनः।
कार्तिकेय इति ख्यातस्तस्मादसुरसूदनः॥ ४३॥

Because the pristine one, the killer of Asuras, had been nourished by the Kṛttikās, he became famous as Kārtikeya.

जृम्भतस्तस्य दैत्यारेर्ज्वालामालाकुलात्तदा।
मुखाद्विनिर्गता तस्य स्वशक्तिरपराजिता॥ ४४॥

On the yawing forth of that enemy of Deity, his Śakti (spear) called Aparājitā came out of his mouth, blazing with flames of fire.

क्रीडार्थं चैव स्कन्दस्य विष्णुना प्रभविष्णुना।
गरुडादति सृष्टौ हि पक्षिणौ हि प्रभद्रकौ॥ ४५॥
मयूरः कुक्कुटश्चैव पताका चैव वायुना।
यस्य दत्ता सरस्वत्या महावीणा महास्वना॥
अजः स्वयंभुवा दत्तो मेषो दत्तश्च शंभुना॥ ४६॥

For the sake of sport of Skanda, by Viṣṇu, the powerful one, were generated two birds the Prabhadrakas (a peacock and a cock) from Garuḍa. A Patākā (banner) was given by Vāyu (Wind-god). A great Vīṇā (lute) was offered by Sarasvatī of great intonation. Aja (goat) was offered by the Svayaṁbhuva and a Meṣa (ram) was presented by Śaṁbhu.

मायाविहरणे विप्रा गिरौ क्रौञ्चे निपातिते।
तारके चासुरवरे समुदीर्णे निपातिते॥ ४७॥
सेन्द्रोपेन्द्रैर्महाभागैर्देवैरग्निसुतः प्रभुः।
सैनापत्येन दैत्यारिरभिषिक्तः प्रतापवान्॥ ४८॥

O Brāhmaṇas! When the Krauñcagiri was felled down in his sport out of his illusive power, when Tāraka, the excellent Asura, was also thoroughly torn asunder, the lordly son of Agni, the enemy of Daityas, the prowessed one, was crowned as army-in-chief by the blessed gods such as Upendra accompanied by Indra.

देवसेनापतिस्त्वेवं पठ्यते नरनायकः।
देवारिस्कन्दनः स्कन्दः सर्वलोकेश्वरः प्रभुः॥ ४९॥

The army-in-chief of the army of gods is also known as Naranāyaka (the leader of men). The chastiser of the enemies of gods, Skanda, became the Lord of the entire world, the Lording one.

प्रमथैर्विविधैर्देवैस्तथा भूतगणैरपि।
मातृभिर्विविधाभिश्च विनायकगणैस्तथा॥ ५०॥

By all the Pramathas and varied gods, likewise by Bhūta-gaṇas and by good many Mātṛs and by the groups of Vināyakas (helped as such) (he became the army-in-chief).

इति श्रीमहापुराणे वायुप्रोक्ते सेनान्युत्पत्तिकथनं नाम
द्विसप्ततितमोऽध्यायः॥ ७२॥

॥अथ त्रिसप्ततितमोऽध्यायः॥

Chapter 73

The description of the Loka Acchoda and an observation on the manes consumed by Fire

(बृहस्पतिरुवाच)

लोकाः सोमपदा नाम मारीचेर्यत्र वै सुताः।
पितरो दिवि वर्तन्ते देवास्तान्भावयन्ति वै॥ १॥

Bṛhaspati spoke– The lokas named Somapadas wherein were there the sons of Marīci, the manes abide in heaven and to them the gods recognise.

अग्निष्वात्ता इति ख्याताः सर्व एवामितौजसः।
एतेषां मानसी कन्या अच्छोदा नाम निम्नगा॥ २॥

Consigned to fire all of them the way they became known as of highly radiant form. Therein mind-born daughter is known as Acchodā.

अच्छोदं नाम तद्दिव्यं सरो यस्याः समुच्छ्रितम्।
अद्रिकाप्सरसा युक्तं विमानैर्धिष्ठितं दिवि॥ ३॥

From where rose up the beautiful lake named Acchodā resorted to by the nymph Adrikā equipped with aerial cars in the heaven.

अमूर्तिमतश्च पितॄन्ददृशे सा तु विस्मिता।
पीडिताऽनेन दुःखेन बभूव वरवर्णिनी॥ ४॥

Amazed as such, she saw the manes formless ones and was made anguished by this, the Varavarṇī (the beautiful woman).

सा दृष्ट्वा पितरं वव्रे वसूनामन्तरिक्षगम्।
अनावसुरिति ख्यातमायोः पुत्रं यशस्विनम्॥ ५॥

Having seen the Pitṛs, she wooed the one gone within the intermediary space, the one belonging to the Vasus, the one known as Anāvasu, the reputed son of Āyo.

सा तेन व्यभिचारेण मनसः कामचारिणी।
पतिकामा तदा सा च योगभ्रष्टा पपात ह)॥ ६॥

That one by that morbid movement of mind, acting wanton as such, cherishing a husband, then became downgraded from Yoga and collapsed.

सा त्वपश्यद्विमानानि पतन्ती सा दिवश्च्युता।
त्रसरेणुप्रमाणानि तेष्वपश्यच्च तान्पितॄन॥ ७॥

And she saw the aerial cars as small as a mote while falling down. Then she slipped down from the heaven. She saw the fallen manes in them.

सुसूक्ष्मानपरित्यक्तानग्नीनग्नीष्विवाऽऽहितान्।
त्रायध्वमित्युवाचाथ पतन्ती तानवाक्शिराः॥ ८॥

They were extremely minute and unforsaken. They were like sparks of fire existing on sparks of fire. "Rescue me", this way she clamoured out, while falling down head long.

तैरुक्ता सा तु मा भैषीरित्युक्ताऽधिष्ठिताऽभवत्।
ततः प्रासादयत्सा वै पितॄंस्तान्दीनया गिरा॥ ९॥

By them, she was asked not to get afraid. This way spoken, she became stable. Then by an ingratiating talk, she gratified the manes.

ऊचुस्ते पितरः कन्यां भ्रष्टैश्वर्यां व्यतिक्रमात्।
भ्रष्टैश्वर्या स्वदोषेण पतसि त्वं शुचिस्मिते॥ १०॥

Spoke out those manes (Pitṛs) to the girl who had gone down from supremacy owing to transgression– "Having supremacy brought down owing to personal fault, you have fallen down, O pure-smiled one!

यैः क्रियन्ते च कर्माणि शरीरैरिह दैवतैः।
तैरेव तत्कर्मफलं प्राप्नुवन्तीह देवताः॥ ११॥

The Devatās (gods) achieve the fruits of their actions by means of the same bodies with which they perform those actions.

सद्यः फलन्ति कर्माणि
देवत्वे प्रेत्य मानुषे।
तस्मादमावसौ (सुं) पत्यं (तिं)
त्वं प्रेत्य माप्स्यसे फलम्॥ १२॥

Instantaneously acts do fructified in the case of Devas. In case of human beings, they fructify

after death. Hence you will attain the status of the child of Amāvasau after death and will attain the fruit".

इत्युक्त्या वै पितरः पुनस्ते तु प्रसादिताः।
ध्यात्वा प्रसादं संचक्रुस्तस्यास्ते त्वनुकम्पया॥ १३॥

By such a talk (of her Pitṛs), she once again gratified Pitṛs. After meditating, they offered grace on her out of compassion.

अवश्यंभाविनं दृष्ट्वा ह्यर्थमूचुस्ततः सुराः।
सोमपाः पितरः कन्यां राज्ञश्चैव ह्यमावसोः॥ १४॥
उत्पन्नस्य पृथिव्यां तु मानुषत्वे महात्मनः।
कन्या भूत्वा त्विमाँल्लोकान्पुनः प्राप्स्यसि स्वानिति॥

Having foreseen what is surely destined to happen, the Devas, the Soma-drinking Pitṛs spoke to the girl– "You will become the daughter of the noble-souled king Amāvasu who is born on the earth in the existent state of a human being and thereafter attain these personal worlds of yours.

अष्टाविंशे भवित्री त्वं द्वापरे मत्स्ययोनिजा।
अस्यैव राज्ञो दुहिता अद्रिकायां ह्यमावसोः॥ १६॥

In the twenty-eighth Dvāpara Yuga, you will happen to be the one born in the breed of a fish. You will be the daughter of this very king Amāvasu and Adrikā.

पराशरस्य दायादमृषेस्त्वं जनयिष्यसि।
स वेदमेकं विप्रर्षिश्चतुर्धा वै करिष्यति॥ १७॥

You will generate the collateral of the sage Parāśara. That Brāhmaṇa sage shall dissect the single Veda into four parts.

महाभिषस्य पुत्रौ द्वौ शंतनोः कीर्तिवर्धनौ।
विचित्रवीर्यं धर्मज्ञं त्वमेवोत्पादयिष्यसि॥ १८॥
चित्राङ्गदं च राजानं तेजोबलगुणान्वितम्।
एतानुत्पाद्य पुत्रांस्त्वं पुनर्लोकानवाप्स्यसि॥ १९॥

You alone will give birth to two sons who will maximise the glory of Mahābhiṣa[1] Śantanu– the two sons, namely, Vicitravīrya, the knower of Dharma, and Citrāṅgada, the king endowed with merits, force and radiance. Having given birth to these sons, you will attain to your lokas (worlds).

व्यतिक्रमात्पितॄणां त्वं प्राप्स्यसे जन्म कुत्सितम्।
तस्यैव राज्ञस्त्वं कन्या अद्रिकायां भविष्यसि॥ २०॥

Owing to transgression of the Pitṛs, you will acquire a birth of abominable order. You will become the daughter of the very same king and Adrikā.

कन्या भूत्वा ततश्च त्वमिमाँल्लोकानवाप्स्यसि।
एवमुक्ता तु दासेयी जाता सत्यवती तु सा॥ २१॥

Having become a maiden, you will again attain to these lokas." This way having been spoken, she was born as Satyavatī, the daughter of a fisherman.

अद्रिकायां सुता मत्स्यां सुता जाता ह्यमावसोः।
अद्रिकामत्स्यसंभूता गङ्गायमुनसंगमे॥ २२॥

In the confluence of Gaṅgā and Yamunā, she was born of the fish Adrikā. She was born as the daughter of Amāvasu in Adrikā fish.

तस्य राज्ञो हि सा कन्या राज्ञो वीर्ये सदैव हि।
विरजा नाम ते लोका दिवि रोचन्ति ते गणाः॥ २३॥

Infact, she was the daughter of that king, the semen virile of the king. These lokas are named Virajas and in the heaven shine forth those gaṇas.

अग्निष्वात्ताः स्मृतास्तत्र पितरो भास्वरप्रभाः।
तान्दानवगणा यक्षा रक्षोगन्धर्वकिन्नराः॥ २४॥
भूतसर्पपिशाचाश्च भावयन्ति फलार्थिनः।
एते पुत्राः समाख्याताः पुलहस्य प्रजापतेः॥ २५॥

There the Pitṛs became well known as Agniṣvāttas of refulgent radiance. Covetous of excellent fruits, groups of Dānavas, Yakṣas, Rākṣasas, Gandharvas, Kinnaras, Bhūtas,

1. Paurāṇika Kośa, p. 408. Mahābhiṣa– Śantanu's name of a previous birth. Śantanu being one of the sons of (Devāpi Śantanu and Bāhlika) as per Vāyu Purāṇa 9.237.

Sarpas and Piśācas worship them. These ones are declared as sons of Pulaha Prajāpati.

त्रय एते गणाः प्रोक्ता धर्ममूर्तिधराः शुभाः।
एतेषां मानसी कन्या पीवरी नाम विश्रुता॥ २६॥

These three are the gaṇas declared as such, as bearers of frame of piety, the auspicious ones. Of these, the mind-born daughter is well known as Pivarī.

योगिनी योगपत्नी च योगमाता तथैव च।
भविता द्वापरं प्राप्य अष्टाविंशं तदैव तु॥ २७॥

Yoginī, Yogapatnī and likewise Yogamātā– she was reputed this way. In the twenty-eighth Dvāpara, she will exist as such.

पराशरकुलोद्भूतः शुको नाम महातपाः।
श्रीमान्योगी महायोगी योगस्तस्माद्विजोत्तमाः॥ २८॥

He will born in the lineage of Parāśara, the one named Śuka, of austere penance, the illustrious one, the Yogin, the Mahāyogin and Yoga will spread from him, O excellent Brāhmaṇas.

व्यासादरण्यां संभूतो विधूम इव पावकः।
स तस्यां पितृकन्यायां योगाचार्यान्परिश्रुतान्॥ २९॥

He will took birth of Vyāsa, from the Araṇī like the smokeless fire. In the mind-born daughter of the Pitṛs, he will beget the following well-known Yogācāryas.

कृष्णं गौरं प्रभुं शंभुं तथा भूरिश्रुतं च वै।
कन्या कीर्तिमतीं चैव योगिनीं योगमातरम्॥ ३०॥

Kṛṣṇa, Gaura, Prabhu, Śaṁbhu and Bhūriśruta. He will beget a daughter Kīrtimatī, the Yoginī and Yogamātā.

ब्रह्मदत्तस्य जननी महिषी त्वणुहस्य तु।
एतानुत्पाद्य धर्मात्मा पुत्रान्योगमवाप्य च॥ ३१॥
महायोगतपाश्चैव अपरावर्तिनीं गतिम्।
आदित्यकिरणोपेतं त्वपुनर्भावमास्थितः॥ ३२॥

She will be the mother of Brahmadatta and the queen of Aṇuha. Having produced these pious-souled sons, having attained to Yoga, having austerity of great Yoga (mental concentration) (assumed), he will attain that great goal from which there is no return. Like the rays of the sun, he will attain the status of no rebirth.

सर्वव्यापी विनिर्मुक्तो भविष्यति महामुनिः।
अमूर्तिमन्तः पितरो धर्ममूर्तिधरास्तु ये॥ ३३॥
त्रय एते गणास्तेषां चत्वारोऽन्ये निबोधत।
यान्वक्ष्यामि द्विजश्रेष्ठा मूर्तिमन्तो महाप्रभाः॥ ३४॥

The great sage will become omnipresent and liberated. These three Pitṛs of non-corporeal form have the framework of piety. And four others you may understand, whom I shall illustrate, O excellent Brāhmaṇas! O corporeal-normed ones! O highly radiant ones!

उत्पन्नास्ते स्वधायास्तु काव्या ह्यग्नेः कवेः सुताः।
पितरो देवलोकेषु ज्योतिर्भासिषु भास्वराः॥ ३५॥

They are Kāvyas, sons of Agni, Kavi born of Svadhā. These Pitṛs stationed in the Devalokas are refulgent with light, being radiant as such.

सर्वकामसमृद्धेषु द्विजास्तान्भावयन्त्युत।
एतेषां मानसी कन्या गौर्नाम दिवि विश्रुता॥ ३६॥

They are affluent with all desirable objects and the Brāhmaṇas revere them. Their mind-born daughter was famous by name Gau, well-known in heaven.

दत्ता सनत्कुमारेण शुक्रस्य महिषी प्रिया।
एकत्रिंशच्च विख्याता भृगूणां कीर्तिवर्धनाः॥ ३७॥

Kumāra bestowed an army on her. She became the queen, dear one of Śukra. Thirty one happened to be the well-known Pitṛs, who heightened the glory of Bhṛgus.

मरीचिगर्भास्ते लोकाः समावृत्य दिवि श्रुताः।
एते ह्यङ्गिरसः पुत्राः साध्यैः सह विविर्धिताः॥ ३८॥

Their lokas were well-known as *Marīcigarbhas* (having rays within) which envelop the heavens. Those sons of Aṅgiras grew along with the Sādhyas.

उपहूताः मृतास्ते तु पितरो भास्वरा दिवि।
तान्क्षत्रियगणांदृष्ट्वा भावयन्ति फलार्थिनः॥ ३९॥

Summoned along and remembered Upahūtas as such, they verily, were the Pitṛs, radiant ones in heaven. Looking up to them, the Pitṛ groups of Kṣatriyas, those cherishing fruits, revere them.

एतेषां मानसी कन्या यशोदा नाम विश्रुता।
पत्नी सा विश्वमहतः स्नुषा वै विश्वशर्मणः॥ ४०॥

The mind-born daughter of these is well-known by name Yaśodā. She was the wife of Viśvamahān and the daughter-in-law of Viśvaśarmin.

राजर्षेर्जननी देवी खट्वाङ्गस्य महात्मनः।
यस्य यज्ञे पुरा गीता गाथा दिव्यैर्महर्षिभिः॥ ४१॥

The gentle lady was the mother of the saintly king Khaṭvāṅga, the great-souled one, in whose Yajña (sacrifice) was strained forth the eulogium ditty by the divine great sages.

अग्नेर्जन्म तथा दृष्ट्वा शाण्डिल्यस्य महात्मनः।
यजमानं दिलीपं ये पश्यन्ति सुसमाहिताः॥ ४२॥

And having observed the birth of Agni (in the sacrifice) of Śāṇḍilya, the great-souled one, was seen Dilīpa, the Yajamāna (a host under whose auspices the sacrifice is performed), quite concentrated as such.

सत्यव्रतं महात्मानं ते स्वर्गेजयिनोऽमराः।
आज्यपा नाम पितरः कर्दमस्य प्रजापतेः॥ ४३॥

He was of truthful rites, the great-souled one. The Pitṛs named Ājyapas of Kardama, the Prajāpati, were vanquishers of the heaven.

समुत्पन्नस्य पुलहादुत्पन्नास्तस्य वै पुनः।
लोकेष्वेतेषु वर्तन्ते कामगेषु विहंगमाः॥ ४४॥

He was born of Pulaha and took birth once again of him. Moving about in the sky, they are stationed in these worlds that go about as they please.

एतान्वैश्यगणाः श्राद्धे भावयन्ति फलार्थिनः।
एतेषां मानसी कन्या विरजा नाम विश्रुता॥ ४५॥

The groups of Vaiśyas who are desirous of fruits, revere these in an obsequial rite (Śrāddha). There mental daughter is Virajā by name, well-known as such.

ययातेर्जननी साध्वी पत्नी सा नहुषस्य तु।
सुकाला नाम पितरो वसिष्ठस्य प्रजापतेः॥ ४६॥

The chaste woman was the wife of Nahuṣa and the mother of Yayāti. The Pitṛs named Sukālas are the Pitṛs of Vasiṣṭha, the Prajāpati.

हिरण्यगर्भस्य सुताः शूद्रास्तान्भावयन्त्युत।
मानसा नाम ते लोका वहन्ते यत्र ते दिवि॥ ४७॥

They are the sons of Hiraṇyagarbha, the Śūdras, and they are stationed in the worlds named Mānasas.

एतेषां मानसी कन्या नर्मदा सरितां वरा।
सा भावयति भूतानि दक्षिणापथगामिनी॥ ४८॥

Their mental daughter is Narmadā, the most excellent one among rivers. Flowing along in Dakṣiṇāpatha (southern domain), she sanctifies living beings.

जननी त्रसदस्योर्हि पुरुकुत्सपरिग्रहः।
एतेषामभ्युपगमान्मनुर्मन्वन्तरेश्वरः॥ ४९॥

She was the mother of Trasadasyu and the spouse of Purukutsa. Manu became the lord of Manvantara by adopting these (Pitṛs).

मन्वन्तरादौ श्राद्धानि प्रवर्तयति सर्वशः।
पितॄणामानुपूर्व्येण सर्वेषां द्विजसत्तमाः॥ ५०॥

At the inception of the Manvantara, he takes to obsequial rites all over as per descending order of Pitṛs, O Brāhmaṇas of excellent norm.

तस्मादिह स्वधर्मेण श्राद्धं देयं तु श्रद्धया।
सर्वेषां राजतैः पात्रैरपि वा रजतान्वितैः॥ ५१॥

Therefore, the obsequial rite deserves to be performed with devotion with one's own Dharma unto all, by silver basins or even by those filled with silver.

दत्तं स्वधां पुरोधाय तथा प्रीणाति वै पितॄन्।
सोमस्याऽऽप्यायनं कृत्वा ह्यग्नेर्वैवस्वतस्य च॥ ५२॥

उदगायनं चाग्नौ च अश्वमेधं तदाप्नुयात्।
पितॄन्प्रीणाति वै भक्त्या पितरः प्रीणयन्ति तम्॥५३॥

Having kept the Svadhā in front, he gratifies the Pitṛs. By the propitiation of Soma, Agni and Vaivasvata and by the performance of *Homa* in the sacrificial fire during the northern transit (of the sun), one shall attain the fruit of an *Aśvamedha* sacrifice. Pitṛs gratify him who propitiates Pitṛs with devotion.

पितरः पुष्टिकामस्य प्रजाकामस्य वा पुनः।
पुष्टिं प्रजां च स्वर्गं च प्रयच्छन्ति न संशयः॥५४॥

The Pitṛs bestow those who are desirous of progeny and desirous of virility. They ennourish the progeny and offer heaven. There is no doubt in it.

देवकार्यादपि सदा पितृकार्यं विशिष्यते।
देवताभ्यः पितॄणां हि पूर्वमाप्यायनं स्मृतम्॥५५॥

As compared to the *Deva-kārya* (rites of gods), the *Pitṛ-kārya* (the obsequial rite) attains distinction. It is ordained that the propitiation of Pitṛs must be given priority over that of deities.

न हि योगगतिः सूक्ष्मा पितॄणामपि तृप्तयः।
तपसा हि प्रसिद्धेन दृश्यन्ते मांसचक्षुषा॥५८॥

The Yogagati (the subtle activity of mental concentration) or the gratification of Pitṛs is not visible through the physical eye. Only by means of a well-known penance are they to be seen.

इत्येते पितरश्चैव लोका दुहितरश्च वै।
दौहित्रा यजमानाश्च प्रोक्ता ये भावयन्ति तान्॥५९॥

This way Pitṛs, their worlds, their daughters, their grandsons, their sacrificial hosts and those who revere them have been recounted.

चत्वारो मूर्तिमन्तश्च त्रयस्तेषाममूर्तयः।
तेभ्यः श्राद्धानि सत्कृत्य देवाः कुर्वन्ति यत्नतः॥६०॥

(Out of the seven classes of Pitṛs) four are in corporeal forms and three are in non-corporeal forms. Devas honour them and offer Śrāddhas to them devoutly with efforts.

भक्ताः प्राञ्जलयः सर्वे सेन्द्रास्तद्गतमानसाः।
विश्वे च सिकताश्चैव पृश्निजाः शृङ्गिन (ण) स्तथा॥
कृष्णाः श्वेतास्त्वजाश्चैव विधिवत्पूजयन्त्युत।
प्रजास्ता वातरशना दिवाकीर्त्यास्तथैव च॥६२॥
लेखाश्च मरुतश्चैव ब्रह्माद्याश्च दिवौकसः।
अत्रिभृग्वङ्गिराद्याश्च ऋषयः सर्व एव च॥६३॥
यक्षा नागाः सुपर्णाश्च किन्नरा राक्षसैः सह।
पितॄंस्त्वपूजयन्सर्वे नित्यमेव फलार्थिनः॥६४॥

All the Devas accompanied by Indra concentrate their minds on them. They join their palms in reverence and worship them with full devotion. Viśvedevas, Sikatas, Pṛśnijas, Śṛṅgins, Kṛṣṇas, Śvetas and Ajas worship them duly. Desirous of benefits, the subjects Vātaraśanas, Divākīrtyas, Lekhas, Maruts, Brahmā and other heaven-dwellers, Atri, Bhṛgu, Aṅgiras and all other sages, Yakṣas, Nāgas, Suparṇas (Garuḍas), Kinnaras along with Rākṣasas, invariably adored the Pitṛs, cherishing fruits.

एवमेते महात्मानः श्राद्धे सत्कृत्य पूजिताः।
सर्वान्कामान्प्रयच्छन्ति शतशोऽथ सहस्रशः॥६५॥

These great-souled ones, if duly adored and honoured in Śrāddha, grant all desires hundred-fold or thousand-fold.

हित्वा त्रैलोक्यसंसारं जरामृत्युभयं तथा।
मोक्षं योगमथैश्वर्यं प्रयच्छन्ति पितामहाः॥६६॥

These Pitāmahas (Pitṛs) do grant Mokṣa, (liberation), Yogic Power and Aiśvarya (prosperity) after one has abandoned the three worlds of normal existence involving old age and death.

मोक्षोपायमथैश्वर्यं सूक्ष्मदेहाश्च देवताः।
कृत्स्नं वैराग्यमानन्त्यं प्रयच्छन्ति पितामहाः॥६७॥

Pitāmahas, the deities of subtle bodies, grant the means for emancipation, supremacy, complete renunciation and infiniteness.

ऐश्वर्यं विहितं योगमैश्वर्यं वित्तमुत्तमम्।
यौगैश्वर्यादृते मोक्षः कथंचिन्नोपपद्यते॥६८॥

Supremacy of Yoga is *Aiśvarya*; and *Aiśvarya* is the excellent wealth. Without the supremacy of Yoga and *Aiśvarya*, how possibly liberation becomes tenable?

अपक्षस्यैव गमनं गमने पक्षिणो यथा।
वरिष्ठः सर्वधर्माणां मोक्षधर्मः सनातनः॥६९॥

Just as for a wingless bird, the flight within the sky (is not) practicable, that very way the (Mokṣa) is impossible. It is super most among all the Dharmas (religions or duties) and pristine as such.

विमानायां सहस्राणि युक्तान्यप्सरसां गणैः।
सर्वकामप्रसिद्धानि प्रयच्छन्ति पितामहाः॥७०॥

The Pitāmahas grant thousands of aerial cars stand associated with the groups of Apsarasas; well-known as the accomplishers of all desires.

प्रज्ञा पुष्टिः स्मृतिर्मेधा राज्यमारोग्यमेव च।
पितॄणां हि प्रसादेन प्राप्यते सुमहात्मनाम्॥७१॥

The strength of intellect, memory, brain, kingdom and health can be attained only by the grace of the noble-souled Pitṛs.

मुक्तावैदूर्यवासांसि वाजिनागायुतानि च।
कोटिशश्चापि रत्नानि प्रयच्छन्ति पितामहाः॥७२॥

Pitāmahas do offer crores of gems, pearls, turquoise or *lapis lazuli*, costumes and thousands of horses and elephants.

हंसबर्हिणयुक्तानि मुक्तावैदूर्यवन्ति च।
किङ्किणीजालनद्धानि सदापुष्पफलानि च॥
प्रीत्या नित्यं प्रयच्छन्ति मनुष्याणां पितामहाः॥७३॥

Pitāmahas always bestow on subjects with love, chariots equipped with swans and peacocks, studded with pearls and turquoises, decorated with tinkling bells and provided with perpetual flowers and fruits.

इति श्रीमहापुराणे वायुप्रोक्ते उपोद्घातपादे श्राद्धकल्पो नाम त्रिसप्ततितमोऽध्यायः॥७३॥

* * *

॥अथ चतु:सप्ततितमोऽध्याय:॥

Chapter 74

The naming of the receptacles of Pitṛs and the demarcation of the abode of Pitṛs

बृहस्पतिरुवाच

सौवर्णं राजतं ताम्रं पितृणां पात्रमुच्यते।
रजतं रजताक्तं वा पितृणां पात्रमुच्यते॥ १॥

Bṛhaspati spoke– the vessels of Pitṛs should be made of gold, silver or copper as per (Dharma-śāstra). Silver and silver-coated vessel is deemed to be befitting Pitṛs.

रजतस्य कथा वाऽपि दर्शनं दानमेव च।
अनन्तमक्षयं स्वर्ग्यं पितृणां दानमुच्यते॥
पितृनेतेन दानेन सत्पुत्रास्तारयन्त्युत॥ २॥

The sight or gifting away of silver is considered to be highly conducive gift for the Pitṛs. It is beneficial for the attainment of infinite and everlasting heaven. By this bestowal to Pitṛs, the virtuous sons redeem as such.

राजते हि स्वधा दुग्धा पात्रेऽस्मिन्पितृभि: पुरा।
स्वधादायार्थिभिस्तात तस्मिन्दत्ते तदक्षयम्॥ ३॥

O dear one, it was in silver vessel that Svadhā was formerly milked by Pitṛs seeking to get Svadhā. O dear one, if that is gifted, it yields everlasting benefit.

कृष्णाजिनस्य सांनिध्यं दर्शनं दानमेव वा।
रक्षोघ्नं ब्रह्मवर्चस्यं पितॄंस्तत्तद्वितारयेत्॥ ४॥

The close propinquity of the black antelope hide or elephant hide, its sight as well as its offering is conducive to the destruction of demons. It increases Brāhmaṇical splendour and enables Pitṛs to cross (hell).

काञ्चनं राजतं ताम्रं दौहित्रं कुतपस्तिला:।
वस्त्रं च पावनीयानि त्रिदण्डी योग एव च॥ ५॥

Vessels made of gold, silver or copper,

sesamum seeds[1], *Kutapa*[2] (the eighth muhūrta of the day) or Kuśa grass, gingelly seeds, garments and *Tridaṇḍī Yoga*[3]– all these are holy objects.

श्राद्धकर्मण्ययं श्रेष्ठो विधिर्बाह्य: सनातन:।
आयु: कीर्ति: प्रजाश्चैव प्रज्ञासंततिवर्धन:॥ ६॥

In the holy rite of Śrāddha, the following ritual prescribed by god Brahmā is the most excellent and pristine one. It is conducive to increase in age, fame, progeny, growth of intellect and continuity of lineage.

दिशि दक्षिणपूर्वस्यां विदिक्स्थानं विशेषत:।
सर्वतोऽरत्निमात्रं तु चतुरस्रं सुसंहितम्।७॥

In the south-east direction, a particular square-shaped spot, at the intermediate point between them, to the extent of *Aratni* (a cubit of the middle length from the elbow to the tip of the little finger), well-laid down (should be the place for altar).

वक्ष्यामि विधिवत्स्थानं पितृणामनुशासनात्।
धान्यमारोग्यमायुष्यं बलवर्णविवर्धनम्॥ ८॥

I shall talk of the proper spot for the holy rites of Pitṛs in accordance with the injunctions of the scriptures. It is conducive to the attainment of wealth, health, age prolonging and augmentors of strength and complexion.

तत्र गर्तास्त्रय: कार्यास्त्रयो दण्डाश्च खादिरा:।
रत्निमात्रास्तु ते कार्या रजतेन विभूषिता:॥
ते वितस्त्यायता: कार्या: सर्वतश्चतुरङ्गुला:॥ ९॥

Therein, three pits deserve to be created having three sticks of Khadira (catechu) wood. The sticks should be curved out to an extent of *Aratni* and should be decorated with silver. The pits deserve to be carved out to the length of a *Vitasti*[4] (a measure of length equal to twelve *Aṅgulas* i.e. 12 cubits) and the four sides should be four *Aṅgulas* (fingers) each.

प्राग्दक्षिणमुखान्भूमौ स्थितानसुषिरांस्तथा।
अद्भि: पवित्रपूताभि: प्लावयेत्सततं शुचि:॥ १०॥

Facing the south-east, the sticks, not hollow, must be placed on the ground. (The performer of Śrāddha) should be pure and should wash them with sacred or pure water rendered holy by the use of the ring of Darbha grass worn by the performer of Śrāddha.

पयसा ह्यजगव्येन शोधनं वार्भिरेव तु।
तर्पणात्सततं ह्येवं तृप्तिर्भवति शाश्वती॥ ११॥

By the milk of a goat or a cow, the purification rites (*Śodhana*) may be carried out. By means of this holy water-offering and by the gratification this way, the satiety (of Pitṛs) is assumed as perennial one.

इह चामुत्र च श्रीमान्सर्वकर्मसमन्वित:।
एवं त्रिषवणस्नातो योऽर्चयेत पितॄन्सदा॥
यत्नेन विधिवत्सम्यगश्वमेधफलं लभेत्॥ १२॥

He will be prosperous here and hereafter. He will be the illustrious one, equipped with all the acts. He who baths thrice in a day (3 ablutions at dawn, noon and sunset), and adores Pitṛs with prescribed Mantras as per prescribed procedure, he may acquire the fruit of *Aśvamedha*.

तत्स्थापयेदमावास्यां (?) गर्ते भूचतुरङ्गुले।
त्रि:सप्तसंज्ञास्ते यज्ञास्त्रैलोक्यं धार्यते तु वै॥ १३॥

On the day of *Amāvāsyā* (the day of new moon, the Śrāddha materials should be placed in the pit in the ground four fingers square. These rituals are called *Triḥ-sapta-yajña* (Three-times seven Yajña) by which all the three worlds are sustained.

तस्य पुष्टिरथैश्वर्यमायु: संततिरेव च।
विचित्रा भजते लक्ष्मीर्मोक्षं च लभते क्रमात्॥ १४॥

Because of the strength of that, one attains supremacy, long age, continuity or progeny, the

1. दौहित्रम् - A rhinoceros; sesame seed; ghee from a brownish cow, V.S. Apte, p. 262
2. V.S. Apte, p. 152. Kutapaḥ. MW, p. 290.
3. The Yoga of mind, speech and body.
4. Being the distance between the extended thumb and the little finger, V.S. Apte, p. 510.

glamour of variegated norms, and attains to emancipation in due order.

पापापहं पावनीयमश्वमेधफलं तथा।
अश्वमेधफल ह्येतद्द्विजैः सत्कृत्य पूजितम्॥
मन्त्रं वक्ष्याम्यहं तस्मादमृतं ब्रह्मनिर्मितम्॥ १५॥

It is the obviator of sins and it sanctifies. It has the same fruit as of a horse-sacrifice. I shall proclaim the hymn or chant of immortal norm composed by Brahmā. It is nectar like and is honoured and adored by Brāhmaṇas. It grants the fruit of horse-sacrifice.

देवताभ्यः पितृभ्यश्च महायोगिभ्य एव च।
नमः स्वधायै स्वाहायै नित्यमेव भवन्त्युत॥ १६॥

Obeisance unto all gods, Pitṛs (manes), Mahāyogins. Obeisance be also unto Svadhā and for ever to Svāhā.

आद्यावसाने श्राद्धस्य त्रिरावर्तं जपेत्सदा।
पिण्डनिर्वपणे चैव जपेदेतत्समाहितः॥
पितृणः क्षिप्रमायान्ति राक्षसाः प्रद्रवन्ति च॥ १७॥

At the commencement and culmination of an obsequial rite (Śrāddha), one must mutter the above verse recited thrice. And in the offering of libations, one must mutter it with full concentration. Because of it, the Pitṛs arrive quickly and the Rākṣasas or demons flee away.

पितृस्तत्त्रिषु लोकेषु मन्त्रोऽयं तारयत्युत।
पठ्यमानः सदा श्राद्धे नियतं ब्रह्मवादिभिः॥ १८॥

To the Pitṛs in the three worlds, this chant vindicates as such definitely, being recited at the Śrāddha ceremony by Brahmavādins.

राज्यकामो जपेदेवं सदा मन्त्रमतन्द्रितः।
वीर्यशौचार्थसत्त्वं च श्रीरायुर्बलवर्धनम्॥ १९॥

The one eager for kingdom, should mutter this Mantra with alertness. It is an augmentor of virility, purity, material gain or wealth, spirit, glory, age and strength.

प्रीयन्ते पितरो येन जप्येन नियमेन च।
सप्तार्चिषं प्रवक्ष्यामि सर्वकामप्रदं शुभम्॥ २०॥

By which one Pitṛs get gratified, being fit to be muttered with punctiliousness, that *Saptārciṣ* hymn, the granter of all desires, the auspicious one, I shall mention.

अमूर्तानां समूर्तानां पितृणां दीप्ततेजसाम्।
नमस्यामि सदा तेभ्यो ध्यानिभ्यो योगचक्षुषः॥ २१॥

(The *Saptārciṣ* hymn is:) "I shall offer obeisance to those who are the meditating ones, having an eye for Yoga, to the embodied and unembodied Pitṛs of brilliant splendour.

इन्द्रादीनां जनयितारो भृगुमारीचयोस्तथा।
सप्तर्षीणां पितृणां च तान्नमस्यामि कामदान्॥ २२॥

I offer obeisance to the Seven Sages and Pitṛs, the granters of desires and who are the progenitors of Indra and other (Devas) and of Bhṛgu and Mārīca.

मन्वादीनां सुरेशानां सूर्याचन्द्रमसोस्तथा।
तान्नमस्कृत्य सर्वान्वै पितृन्कुशलदायकान्॥ २३॥
नक्षत्राणां चरादीनां पितृनथ पितामहान्।
द्यावापृथिव्योश्च तथा नमस्यामि कृताञ्जलिः॥ २४॥

After bowing to the overlord of gods such as Manu and others, the sun and the moon, and all the Pitṛs, endowers of beneficence, I bow down with palms joined in reverence to Pitāmahas, the progenitors of the constellations, the mobile beings and of the heaven and the earth.

देवर्षीणां जनयितॄंश्च सर्वलोकनमस्कृतान्।
अभयस्य सदा दातॄन्नमस्येऽहं कृताञ्जलिः॥ २५॥

To the progenitors of the Devarṣis (divine sages), to those who are revered by all the lokas, to those who bestow fearlessness, I bow down to them with palms joined in reverence.

प्रजापतेः कश्यपाय सोमाय वरुणाय च।
योगयोगेश्वरेभ्यश्च नमस्यामि कृताञ्जलिः॥ २६॥

Unto Prajāpati[1], Kaśyapa, Soma, Varuṇa as also unto Yoga Yogeśvaras (the lord of all Yoga), I offer obeisance with folded hands.

---

1. Vāyu Purāṇa 74.25, pāda I. Here प्रजापतेः is a

पितृगणेभ्यः सप्तभ्यो नमो लोकेषु सप्तसु।
स्वयंभुवे नमश्चैव ब्रह्मणे योगचक्षुषे॥ २७॥

Obeisance unto seven groups of Pitṛs in the seven lokas. And obeisance be to the self-born Brahmā of Yogic vision.

एतदुक्तं ससप्तर्षिब्रह्मर्षिगणपूजितम्।
पवित्रं परमं ह्येतच्छ्रीमद्रक्षोविनाशनम्॥ २८॥

Thus the hymn eulogised by the groups of seven sages, the Brahmarṣis has been mentioned. It is highly sanctified, being the illustrious normed and a destroyer of demons.

अनेन विधिना युक्तस्त्रीन्वरांल्लभते नरः।
अन्नमायुः सुतांश्चैव ददते पितरो भुवि॥ २९॥

A man equipped with such a norm attains to three boons– the food, age and sons are offered by the manes to him on the earth.

भक्त्या परमया युक्तःश्रद्दधानो जितेन्द्रियः।
सप्तार्चिषं जपेद्यस्तु नित्यमेव समाहितः॥
सप्तद्वीपसमुद्रायां पृथिव्यामेकराड्भवेत्॥ ३०॥

He who is endowed with utmost devotion, bearing faith and having senses won over, he who chant sacred syllables unto *Saptārciṣ* (i.e. Agni) perennially with due concentration, he surely becomes a sole supreme Sovereign on the earth having oceans engirt by seven continents.

यत्किंचित्पच्यते गेहे भक्ष्यं वा भोज्यमेव च।
अनिवेद्य न भोक्तव्यं तस्मिन्नायतने सदा॥ ३१॥

Whatever is cooked in a house, edible or even fit to be offered as eatable, deserves not to be eaten without having been offered (to deities).

क्रमशः कीर्तयिष्यामि बलिपात्राण्यतः परम्।
येषु यच्च फलं प्रोक्तं तन्मे निगदतः शृणु॥ ३२॥

Now, I shall illustrate serially, the receptacles intended for oblations to Pitṛs. You may hear from me to the respective benefits in the different vessels.

इति श्रीमहापुराणे वायुप्रोक्ते श्राद्धकल्पो नाम
चतुःसप्ततितमोऽध्यायः॥७४॥

* * *

metrical exigency for प्रजापतये in place of चतुर्थी. p.376.

॥अथ पञ्चसप्ततितमोऽध्यायः॥

Chapter 75

The observation regarding the acquisition of Lakṣmī (wealth) and the like by the offering of wreaths and the like unto the Pitṛs (manes)

बृहस्पतिरुवाच

पालाशं ब्रह्मवर्चस्यमश्वत्थे राज्यभावना।
सर्वभूताधिपत्यं च प्लक्षे नित्ययुदाहृतम्॥ १॥

Bṛhaspati spoke– A leaf of the Palāśa tree is conducive to Brāhmaṇic splendour as per (the Vedic lores), the ideology of kingdom in Aśvattha (*Vaṭa* or Banyan tree) and the overlordship of all the beings in Plakṣa, is perennially talked of.

(पुष्टिकामं च न्यग्रोधं बुद्धिं प्रज्ञां धृतिं स्मृतिम्।
रक्षोघ्नं च यशस्यं च काश्मर्यं पात्रमुच्यते॥ २॥

And the *Nyagrodha* (Pippala tree) is endower of strength, intellect, brain, courage and memory. The vessel of the leaves of Kāśmarya tree is conducive to fame and destructive of demons.

सौभाग्यमुत्तमं लोके मधुके समुदाहृतम्।)
फल्गुपात्रे च कुर्वाणः सर्वान्कामानवाप्नुयात्॥ ३॥

The vessel of the leaves of Madhuka tree (*Bassia latifolia*) is considered excellent and conducive to good fortune. One who performs Śrāddha in the vessel of Phalgu (fig tree) attains all the cherished ends.

परा द्युतिरथो कर्तुः प्राकाश्यं च विशेषतः।
विल्वे लक्ष्मीस्तथा मेधा नित्यमायुष्यमेव च॥ ४॥

(If the sun-plant is used) the performer

attains supreme lustre and the illumination in a specific norm. By using a Bilva vessel, riches, intelligence and prolong life are always attained.

क्षेत्रारामतडागेषु सर्वसस्येषु चैव हि।
वर्षेदजस्रं पर्जन्यो वेणुपात्रेषु कुर्वत:॥५॥

If Śrāddha is performed in Bamboo vessels, Parjanya (cloud or the lord of rain) always showers in his fields, gardens, ponds and all crops.

एतेष्वेव सुपात्रेषु ये चैवाऽऽग्रयणं दद्यु:।
सकृदप्यत्र यज्ञानां सर्वेषां फलमुच्यते॥६॥

Those who make Śrāddha offerings even for once in these excellent vessels, they attain the fruit of all sacrifices as per the scriptures.

पितृभ्यो यस्तु माल्यानि सुगन्धीनि च सर्वश:।
सदा दद्याच्छ्रिया युक्त: स विभाति दिवाकर:॥७॥

Unto the Pitṛs, he who, verily, offers garlands of scented odour all around, he becomes endowed with riches and glory, and shines brilliantly like the sun.

गुग्गुलादींस्तथा धूपान्पितृभ्यो य: प्रयच्छति।
संयुक्तान्मधुसर्पिभ्यां सोऽश्वमेधफलं लभेत्॥८॥

One who offers *agalochum*[1] (a particular fragrant gum-resin) and the like incenses (*dhūpas*)[2] to the manes, mixed with honey and ghee, he attains the fruit of a Aśvamedha Yajña.

धूपं गन्धगुणोपेतं कान्तं पितृपरायणम्।
लभते स्त्रीष्वपत्यानि इह चामुत्र चोभयो:॥
दद्यादेव पितृभ्यस्तु नित्यमेव ह्यतन्द्रित:॥९॥

One who offers the incense, equipped with the quality of a perfume, cherished one or lovely one, amenable to the manes (Pitṛs), he obtains in his wives progenies here and hereafter. Therefore, one must always offer it to Pitṛs.

दीपं पितृभ्य: प्रयत: सदा यस्तु प्रयच्छति।
स लोकेऽप्रतिभं चक्षु: सदा च लभते शुभम्॥१०॥

One who offers lamp to Pitṛs assiduously, he in the world, obtains an unequalled auspicious power of vision.

तेजसा यशसा चैव कान्त्या चैव बलेन च।
भुवि प्रकाशो भवति भ्राजते च त्रिविष्टपे॥
अप्सरोभि: परिवृतो विमानाग्रे स मोदते॥११॥

He becomes brilliant on the earth. By radiance and fame, by gleam and strength, he shines in heaven. Surrounded by Apsarsas, he enjoys in the aerial chariots.

गन्धपुष्पाणि धूपांश्च दद्यादाज्याहुतीश्च वै।
फलमूलनमस्कारै: पितॄणां प्रयत: शुचि:॥१२॥

He should offer perfumes, flowers, incenses and ghee or clarified butter. By fruits, flowers and obeisances, he should propitiate Pitṛs (manes), the controlled ones and chaste.

श्राद्धकाले तु सततं वायुभूता: पितामहा:।
आविशन्ति द्विजान्दृष्ट्वा तस्मादेतद्ब्रवीमि ते॥१३॥

At the time of Śrāddha, Pitāmahas (Pitṛs) always assume aerial forms and enter the Brāhmaṇas. Having seen this, therefore, I am talking like this unto you.

वस्त्रैरन्नै: प्रदानैस्तैर्भक्ष्यपेयैस्तथैव च।
गोभिरश्वैस्तथा ग्रामै: पूजयित्वा द्विजोत्तमान्॥१४॥
भवन्ति पितर: प्रीता: पूजितेषु द्विजातिषु।
तस्मादन्नेन विधिवत्पूजयेद्द्विजसत्तमान्॥१५॥

The excellent Brāhmaṇas should be honoured with clothes, food, charitable gifts, eatables and drinks, likewise (gifts of) cows, horses and villages. If Brāhmaṇas are honoured, Pitṛs become delighted. Hence, one should honour excellent Brāhmaṇa duly.

1. V.S. Apte, p. 187. Bedllium or the exudation of Amyris Agalochum (a fragrant gum resin used as in perfume and medicament). MW, p. 356.
2. Incense, frank incense, perfume, any fragrant substance. The vapour issues from any fragrant substance, like gum resin aromatic vapour or smoke, V.S Apte, p. 274.

सव्योत्तराभ्यां पाणिभ्यां कुर्यादुल्लेखनं द्विजः।
मोक्षणं च तथा कुर्याच्छ्राद्धकर्मण्यतन्द्रितः॥ १६॥

By means of the left and right hands, Brāhmaṇas should perform diligently the ritualistic scraping, digging and sprinkling of water (with Darbha) in the holy rite of Śrāddha.

दर्भान्पिण्डांस्तथा भक्ष्यान्पुष्पाणि विविधानि च।
गन्धदानमलंकारमेकैकं निर्वपेद्बुधः॥ १७॥

The Darbhas (Kuśas), the libation balls, the eatables, flowers of variegated norm, the perfumes, charitable gifts and ornaments, should be kept ready for libation by the wise ones.

पोषयित्वा जनं सम्यग्वैश्वः स्यादुत्तरो द्विजः।
अभ्यङ्गदर्भपिञ्जूलैस्त्रिभिः कुर्याद्यथाविधि॥ १८॥

Having propitiated the people properly, the Brāhmaṇas may perform the *Vaiśvadeva* rite and then perform the rites with *Abhyaṅga* (oil bath) with Darbha in accordance with the injunctions.

अपसव्यं पितृभ्यश्च दद्यादन्नमनुत्तमम्।
तानुच्चार्याथ सर्वेषां वस्त्रार्थं सूत्रमेव च॥ १९॥

With *apasavya*[1], one may take to circumambiation of the Pitṛs and offer food of the excellent norm. After pronouncing (the names of the Pitṛs) the thread must be offered to all of them in lieu of garments.

खण्डनं पेषणं चैव तथैवोल्लेखनं तथा।
सकृदेव हि देवानां पितॄणां त्रिभिरुच्यते॥ २०॥

The rites of *Khaṇḍana*, *Peṣaṇa* and *Ullekhana* are to be performed once in the case of Devas, but thrice in the case of Pitṛs.

एकं पवित्रं हस्तेन पितॄन्सर्वान्सकृत्सकृत्।
चैलमन्त्रेण पिण्डेभ्यो दत्त्वा दर्शनजं हितम्॥ २१॥

After wearing a single *Pavitra*[2] in the hand and reciting the *Cailamantra*, the Piṇḍas (balls of rice) are touched once for each of the Pitṛs. This act born of sight is beneficial.

सदा सर्पिस्तिलैर्युक्तांस्त्रीन्पिण्डान्निर्वपेद्भुवि।
जानुं कृत्वा तथा सव्यं भूमौ पितृपरायणः॥ २२॥

Perennially equipped with clarified butter and gingelly seeds, one should always offer the oblation balls of rice on the ground. The devotee performing Pitṛ-Śrāddha, kneels on the ground with the left knee touching it.

पितॄन्पितामहांश्चैव तथैव प्रपितामहान्।
आहूय च पितॄन्प्राञ्चान्पितृतीर्थेन यत्नतः॥
पिण्डान्परिक्षिपेत्सम्यगपसव्यमतन्द्रितः॥ २३॥

Having invoked Pitṛs, Pitamahas (grandfathers) and likewise Prapitāmahas (great-grandfathers) and all other ancestors, he properly sprinkles all round the balls of rice, by means of the sacred water carefully from the right to the left in counter-clockwise manner.

अन्नेनाद्भिश्च पुष्पैश्च भक्ष्यैश्चैव पृथग्विधैः।
पृथङ्मातामहानां तु केचिदिच्छन्ति मानवाः॥ २४॥

With food, water, flowers and with edibles of varied norms, a separate (offering) for the maternal grandfathers (become practicable).

त्रीन्पिण्डानानुपूर्व्येण साङ्गुष्ठान्पुष्टिवर्धनान्।
जान्वन्तराभ्यां यत्नेन पिण्डान्दद्याद्यथाक्रमम्॥ २५॥

As per sequel, one should offer three balls of rice (pressing them) with the thumbs and (by means of both hands placed) between the knees. They are conducive to the enhancement of nourishment.

सव्योत्तराभ्यां पाणिभ्यां धर्मे मन्त्रे च पर्ययः।
नमो वः पितरः शुष्मै सदा ह्येवमतन्द्रितः॥ २६॥

The left hand should be placed on the top of the right hand (in offering the *Piṇḍas*) and the following hymn should be recited carefully– '*Namo vaḥ pitaraḥ śūṣmaiḥ*'.

दक्षिणस्यां तु पाणिभ्यां प्रथमं पिण्डमुत्सृजेत्।
नमो वः पितरः सौम्याः पठन्नित्यमतवन्द्रितः॥ २७॥

1. Having gone round the Pitṛs by keeping the right side towards them to make the sacred thread hang over the right shoulder, V.S. Apte, p. 33.
2. A ring-like loop of Kuśa grass worn round a finger.

Again reciting the hymn– '*Namo vaḥ pitaraḥ saumyaḥ*' (Obeisance to you, O gentle Pitṛs), he may release the first libation ball with both the hands and place it in the southern quarter.

सव्योत्तराभ्यां पाणिभ्यां धर्मे सर्वमतन्द्रितः।
उलूखलस्य लेखायामुदपात्राच्च सेवनम्॥ २८॥

By two hands, he should draw an outline of a mortar using the water from the vase of water. He must be careful in the practice of piety.

क्षौमसूत्रं नवं दद्याच्छोणं कार्पासिकं तथा।
पत्रोर्णं पितृसूत्रं च कौशेयं परिवर्जयेत्॥ २९॥

He may offer a fresh thread of silk or jute or a ruddy cotton thread. Woven silk (Pitṛsūtra) and the Kauśeya (the funeral yarn), one should evade.

वर्जयेत्तद्दशां यज्ञे यदप्यहतवस्त्रजाम्।
न प्रीणन्ति तथैतानि दातुराप्यायतो भवेत्॥ ३०॥

One should evade even the thread from a freshly woven cloth in the sacrifice. These do not please Pitṛs and the donors cannot flourish.

श्रेष्ठमाहुस्त्रिककुदमञ्जनं नित्यमेव च।
कृष्णेभ्यश्च तिलेभ्यश्च यत्तैलं परिरक्षितम्॥ ३१॥

The excellent one is the collyrium obtained from the mountain Trikūṭa. So also is the oil extracted from black gingelly seeds.

चन्दनागुरुणी चोभे तमालोशीरपद्मकम्।
धूपं च गुग्गुलं श्रेष्ठं तुरुष्कं धूपमेव च॥ ३२॥

Candana (sandal), Aguru (black aloe wood), Tamāla, Uśira (fragrant nut of a plant *Andropogon Muricatus*), Padmaka (lotus), incense, Agalochum (Guggula) and Turuṣka– all these are excellent articles (for use in Śrāddha).

शुक्लाः सुमनसः श्रेष्ठास्तथा पद्मोत्पलानि च।
गन्धवन्त्युपपन्नानि यानि चान्यानि कृत्स्नशः॥ ३३॥

The white flowers are the best and likewise red and blue lotuses. The fragrant ones and others can also be used.

जपासुमनसो भण्डीरूपकामकुरण्डकाः।
पुष्पाणि वर्जनीयानि श्राद्धकर्मणि नित्यशः॥ ३४॥

The Japā (China Rose) flowers, Bhaṇḍīra (*Rubia Maujista*)[1], Upakāma and Kuraṇḍaka deserve to be avoided in the obsequial rite.

यानि गन्धादपेतानि उग्रगन्धीनि यानि च।
वर्जनीयानि पुष्पाणि भूतिमन्विच्छता तदा॥ ३५॥

The odourless flowers and flowers of obnoxious odour deserve to be evaded at that time by one desiring his beneficence.

द्विजातयस्तथाऽन्विष्टा नियताः स्युरुदङ्मुखाः।
पूजयेद्यजमानस्तु विधिवद्दक्षिणामुखः॥ ३६॥

The Brāhmaṇas invited on that occasion should invariably face the north while sitting. The *Yajamāna* (host) of the Śrāddha should duly face the south.

तेषामभिमुखो दद्याद्दर्भान्पिण्डांश्च यत्नतः।
अनेन विधिना साक्षादर्चयेत्स्वान्पितामहान्॥ ३७॥

Facing them, he may offer the Darbhas and *Piṇḍas* (libation balls). He should adore his own Pitāmahas by means of this rite.

हरिता वै सपिञ्जूल्यः पुष्पस्निग्धाः समाहिताः।
रत्निमात्रप्रदानेन पितृतीर्थेन संस्थिताः॥ ३८॥
उपमूले तथा नीलाः प्रस्तराद्यकुलोद्यमाः।
तथा श्यामाकनीवारा दुर्वाराः समुदाहृताः॥ ३९॥

Green *Piñjalis* (leaves of Kuśa grass), smooth and soft as flowers, about a *Ratni* in size, softened and straightened by the sacred water, blue near the root or dark coloured and having no affinity to the stones and the like– these objects are said to be essential (in a Śrāddha) and likewise Śyāmāka and Nīvāra (kinds of rice).

पूर्वं कीर्तितवाञ्श्रेष्ठो बभूवाथ प्रजापतिः।
तस्य बाला निपतिता भूमौ चरऽऽकाशमार्गतः॥ ४०॥

This has been narrated earlier by the excellent Prajāpati. His hair fell down on the ground from within the aerial route.

1. MW, p. 745.

तस्मान्मेध्याः सदा काशाः श्राद्धकर्मणि पूजिताः।
पिण्डनिर्वपणं तेषु कर्तव्यं भूमिमिच्छता॥४१॥

Therefore, invariably in the obsequial rites, the Kāśa or Kuśa grasses are holy as such and they are always honoured. By one yearning beneficence, the libation ball offering deserves to be done on them.

प्रजापुष्टिर्द्युतिः कीर्तिः प्रज्ञाकान्तिमसन्विता।
भवन्ति रुचिरा नित्यं विपाप्मानोऽघिवर्जिताः॥४२॥

Those who do so become free from sins and atrocious activity. Their strength of progeny, radiance, fame, intellect and beauty or gleam always flourish.

सकृदेवाऽऽस्तरेद्दर्भान्पिडार्थं दक्षिणामुखः।
प्राग्दक्षिणाग्रनियतो विधिं चाप्यनुवक्ष्यति॥४३॥

Once only, one may spread out Darbhas for the purpose of libations having face facing the south. The tips of the Darbhas should be pointing to the south-east. The related procedure shall be mentioned as follows.

न दीनो वाऽपि वा क्रुद्धो न चैवान्यमना नरः।
एकाग्रमाधाय मनः श्राद्धं कुर्यात्सदा बुधः॥४४॥

Neither a niggardly being nor an irate one, and nor a man of distinct propensities, but the one, a wise one, having mind kept concentrated, may take to the obsequial rites.

निहन्मि सर्वं यदमेध्यवद्भवेद्धताश्च सर्वेऽसुरदानवा मया।
रक्षांसि यक्षाश्च पिशाचसंघा हता मया यातुधानाश्च सर्वे॥

(The following Mantra should be recited:) "That which may not be fit for sacrificial ritual, I sabotage that and by me have been killed, all the Asuras and Dānavas, Rākṣasas and Yakṣas, Piśācas and Yātudhānas."

एतेन मन्त्रेण सुसंयतात्मा तां वै वेदीं सकृदुल्लिख्य धीरः।
भूतिं शिवां हि ध्रुवमिच्छमानः क्षिपेद्द्विजातिर्दिशमुत्तरां गतः॥

With this chant, the Brāhmaṇa gone over to the northern quarter, having soul restrained, to that very Vedī (pavilion or sacrificial altar) having uprooted, a staid one, cherishing beneficence progress, may throw along.

एवं पित्रे दृष्टमन्त्रं हि यस्य तस्यासुरा वर्जयन्तीह सर्वे।
यस्मिन्देशे पठ्यते एष मन्त्रस्तं वै देशं राक्षसा वर्जयन्ति॥

This way, all Asuras evade him who offers food to Pitṛs by repeating this Mantra. And in which country is read out this chant, to that country the Rākṣasas evade.

(अन्नप्रकारान्नाशुचिः साधु वीक्षन्नचैवान्नं संस्पृशंश्चापि दद्यात्।
पवित्रपाणिश्च भवेत्तथा हि सहस्रकृत्तस्य फलं समश्नुते)॥

Unchaste as such, nicely observing the food varieties and not even touching the food, one may offer Śrāddha with pure hands and then he may attain a thousand fruits.

अनेन विधिना नित्यं श्राद्धं कुर्याद्द्विजः सदा।
मनसा काङ्क्षितं यद्यत्तत्तद्दद्युः पितामहाः॥४९॥

By this process invariably, a Brāhmaṇa may take to the obseqiual rite and whatever stands cherished in mind that same may be bestowed by Pitāmaha.

पितरो हृष्टमनसो रक्षांसि विमनांसि च।
भवन्त्येवं कृते श्राद्धे नित्यमेव प्रयत्नतः॥५०॥

Pitṛs become jubilant in mind and Rākṣasas become dejected, if the obsequial rite is always performed perseveringly.

शूद्राः श्राद्धे क्षीरचाशु (?) बल्वजास्तरवस्तथा।
वारणाश्च लवाश्चैव लववर्षाश्च नित्यशः॥
एवमादीन्यथान्यानि तृणानि परिवर्जयेत्॥५१॥

Śūdras should always avoid the following in the obsequial rites– trees yielding white juice, trees known as Balvaja (coarse grass tufts) and other varieties of grasses such as Vāraṇa, Lava and Lava-varṣa (cloves or nutmegs).

अञ्जनाभ्यञ्जनागन्धामानुप्रलयनं (?) तथा।
काशैः पुनर्भवैः कार्य सर्वमेव फलं भवेत्॥५२॥

They should avoid applying collyrium, oil and unguents as well as wearing garlands. With Kāśas grown again, they should perform rites, that may yield a fruit of all types (to them).

काशाः पुनर्भवा ये च बर्हणा उपबर्हणाः।
अथ ते पितरो देवा देवाश्च पितरः पुनः॥५३॥

Kāśa (grass) and the regenerated Kāśa are like peacock's tail and its regeneration. (Therefore), Pitaras are Devas and Devas are Pitaras again.

पुष्पगन्धादिधूपानामेष मन्त्र उदाहृतः।
आहृत्य दक्षिणायां तु होमार्थे विप्र यत्नतः॥५४॥
अस्वर्ग्यं लौकिकं वाऽपि जुहुयात्कर्मसिद्धये।
अन्तराधाय समिधं तथा होमो विधीयते॥
समाहितेन मनसा प्रयताग्निः प्रयत्नतः॥५५॥

Of flowers, their flavour and of the incenses, this chant stands enunciated. Pulling (the vessels of materials of worship) towards the south for the sake of Homa, the Homa should be performed after placing *Samidh* (sacrificial twig) within. The devotee should keep the mind perfectly pure and keep the holy fire scrupulously pure.

अग्नये कव्यवाहाय स्वधा अङ्गिरसे नमः।
सोमाय वै पितृमते स्वधा अङ्गिरसे नमः॥
यमाय चैवाङ्गिरसे स्वधा नम इति ब्रुवन्॥५६॥

He should then recite the hymn– "Svadhā unto Agni, the bearer of *Kavya*, unto Soma, the Pitṛmān, obeisance to Aṅgiras". Obeisance to Aṅgiras, Svadhā and obeisance unto Yama and Aṅgiras".

इत्येते वै होममन्त्रा मन्त्राणामनुपूर्वशः।
दक्षिणातोऽग्नये नित्यं सोमायान्तरतस्तथा॥५७॥

This way these the chants for Homa in order. Homas shall be performed everyday from the southern direction to Agni and to Soma in the middle.

एतयोरन्तरं नित्यं जुहुयाद्वै विवस्वते।
उपचारं स्वधाकारं तथैवोल्लेखनं च यत्॥५८॥
होमजप्ये नमस्कारः प्रोक्षणं च विशेषतः।
अञ्जनाभ्यञ्जने चैव पिण्डसंवपनं तथा।५९॥

In between these two Homas, a Homa should be performed invariably for the Sun as also the etiquette, repetition of Svadhā mantra and likewise the carving out or incitement, an obeisance during the muttering norm suited to a sacrificial offering, as also sprinkling process in particular. The process of anointing by collyrium along with the libation offering of rice balls (all these must be performed).

अश्वमेधफलेनैव तत्स्मृतं मन्त्रपूर्वकम्।
क्रियाः सर्वा यथोद्दिष्टाः प्रयत्नेन समाचरेत्॥६०॥

If they are performed with Mantras, they have the same fruit as of a Aśvamedha sacrifice. All holy rites dictated above should be assiduously performed.

बहुहव्यत्वमेवाग्नौ सुसमिद्धे विशेषतः।
विधूमे लेलिहाने च होतव्यं कर्मसिद्धये॥६१॥

Much of libation offering of ghee should be done in fire and precisely, Homa must be performed in a smokeless fire with curly leaping flames, for the fructification of the holy rite.

अप्रबुद्धे सधूमे च जुहुयाद्यो हुताशने।
यजमानो भवेदन्धः सोऽपुत्र इति नः श्रुतम्॥६२॥

He who offers oblations in a weakly burning fire smoking fire, that host (Yajamāna) may grow blind and sonless. This has been heard by us.

अल्पेन्धनो वा रूक्षो वा विस्फुलिङ्गश्च सर्वशः।
ज्वालाधूमोऽपसव्यश्च स तु वह्निर्न सिद्धये॥६३॥

If there is scanty fuel, if the flames are scattered all round and dried up or if the flames are defiled by smoke, the fire is not conducive to cherished results.

दुर्गन्धश्चैव नीलश्च कृष्णश्चैव विशेषतः।
भूमिं विगाहते यत्र तत्र विद्यात्पराभवम्॥६४॥

If the fire emits bad smell, if it is blue-coloured and dark-hued, if it wades through the ground, then there may ensue a disrespect.

अर्चिष्मान्पिण्डितशिखः सर्पिष्काञ्चनसंभवः।
स्निग्धः प्रदक्षिणश्चैव वह्निः स्यात्कार्यसिद्धये॥६५॥

The resplendent fire with a single globular flame, golden in colour, produced by the clarified butter, is conducive to the fructification

of the rite. The flame shall be smooth and curling clockwise.

नरनारीगणेभ्यश्च पूजां प्राप्नोति शाश्वतीम्।
अक्षयाः पूजितास्तेन भवन्ति पितरोऽव्ययाः॥६६॥

For men, women and squads, that fire attains honour perennially. By that one, the everlasting manes become honoured and worshipped. They yield everlasting benefits.

स्थाल्युदुम्बरपात्राणि फलानि समिधस्तथा।
श्राद्धे चातिपवित्राणि मेध्यानीति विशेषतः॥६७॥

Vessels made of the leaves or wood of the Udumbara (*ficus glomerata*) tree, its fruits and *Samits* and mud-pots, all these are considered highly sanctifying in a Śrāddha and are fit for libation offering specifically.

पवित्रं वा द्विजश्रेष्ठ शुद्धये जन्मकर्मसु।
पात्रेषु फलमुद्दिष्टं यन्मया श्राद्धकर्मणि॥६८॥

O excellent Brāhmaṇas, the benefits of various kinds of vessels as regards the Śrāddha rite, have been ear-marked by me.

तदेव कृत्स्नं विज्ञेयं समित्सु च यथाक्रमम्।
कृत्वा समाहितं चित्तमग्नये वै करोम्यहम्॥६९॥

The same is true in regard to the sacred rites of nativity. With regard to the *Samits* also, the same should be known. Keeping the mind pure, the devotee says– 'I offer (oblation) into fire'.

अनुज्ञातः कुरुष्वेति तथैव द्विजसत्तमैः।
पत्नीमादाय पुत्रांश्च जुहुयाद्धव्यवाहनम्॥७०॥

After being allowed by excellent Brāhmaṇas, saying "Do", he should perform the Homa in the fire, accompanied by his spouse and sons.

समानपलाशन्यग्रोधप्लक्षाश्वत्थविकङ्कताः।
उदुम्बरास्तथा बिल्वचन्दना यज्ञियाश्च ते॥७१॥

Palāśa, Nyagrodha, Plakṣa, Aśvattha (Banyan), Vikaṅkata, Udumbara, Bilva and Candana are the trees having wood useful for sacrifices.

सरलो देवदारुश्च शालश्च खदिरस्तथा।
समिदर्थं प्रशस्ताः स्युरेते वृक्षा विशेषतः॥७२॥

Sarala, Devadāru, Śāla and Khadria (catechu)– these trees are particularly recommended for the purpose of *Samits* (sacrificial twigs).

ग्राम्याः कण्टकिनश्चैव यज्ञिया येन केन च।
पूजिताः समिदर्थे तु पितॄणां वचनं तथा॥७३॥

The thorny trees grown in villages are also the sacrificial-normed ones. For the purpose of fuel-wood, some of them are honoured in accordance with the words of Pitṛs.

समिद्भिः कल्कलेयाभिर्जुहुयाद्यो हुताशनम्।
फलं यत्कर्मणस्तस्य तन्मे निगदतः शृणु॥७४॥

Listen to the fruit of the holy rite to those who perform Homa with the sacrificial twigs of the *Kalkaleya* (pomegranate) tree, as I recount the same.

आयसं सर्वकामीयमश्वमेधफलं हि तत्।
श्लेष्मान्तको नक्तमालः कपित्थः शाल्मलिस्तथा॥७५
नीपो विभीतकश्चैव वल्लीभिश्च तथैव च।
शकुनानां निवासश्च वर्जयेच्च महीरुहान्॥
अयाज्ञियाः स्मृता ये च वृक्षांश्चैव वर्जयेत्॥७६॥

The Aloe wood is to be desired by all. It constitutes the fruit of Aśvamedha sacrifice. Śleṣmātaka, Naktamāla, Kapittha, Śālmali, Nīpa, Vibhītaka and the creepers– all these trees should be avoided. Likewise, the trees which are abodes of birds must be evaded. Those trees that are known as not fit for sacrificial purposes should also be avoided.

स्वधेति चैव मन्त्रान्ते पितॄणां वचनं तथा।
स्वाहेति चैव देवानां यज्ञकर्मण्युदाहृतम्॥७७॥

In the activity of sacrifices for gods, the word *Svadhā* is used at the end of the Mantra pertaining to Pitṛs and *Svāhā* is used in the case of Devas.

इति श्रीमहापुराणे वायुप्रोक्ते श्राद्धकल्पो नाम
पञ्चसप्ततितमोऽध्यायः॥७५॥

॥अथ षट्सप्ततितमोऽध्यायः॥

Chapter 76

The description of the birth of Viśvedevas

सूत उवाच

देवाश्च पितरश्चैव तेभ्योऽन्ये पितरस्तथा।
आथर्वणविधिर्ह्येव प्रत्युवाच बृहस्पतिः॥ १॥

Sūta spoke– As ordained by the Atharvaveda, Devas are Pitaras but there are also other Pitṛs. This has been declared by Bṛhaspati (in reply).

पूजयेच्च पितॄन्पूर्वं देवांश्चापि विशेषतः।
देवेभ्योऽपि पितॄन्पूर्वमर्चयन्तीह यत्नतः॥ २॥

One should adore Pitṛs before Devas (gods) particularly. They (people) in the world do adore Pitṛs before Devas with effort.

दक्षस्य दुहिता ख्याता लोके विश्वेति नामतः।
विधिना सा तु धर्मज्ञ दत्ता धर्माय धर्मतः॥
तस्याः पुत्रा महात्मानो विश्वे देवा इति श्रुतिः॥ ३॥

Dakṣa's daughter became well-known in the world as "Viśvā" by name. By a ritual, O You knower of Dharma (Law), she was offered duly and righteously to Dharma. Her sons "Viśvedevas"' were the great-souled ones. This is the traditional hearing.

प्रख्यातास्त्रिषु लोकेषु सर्वलोकनमस्कृताः।
समस्तास्ते महात्मानश्चेरुरुग्रं महत्तपः॥ ४॥

Well-known in the three worlds, they were offered obeisance to by the entire populace. All those were great-souled ones and were performers of austere penance.

हिमवच्छिखरे रम्ये देवगन्धर्वसेविते।
सर्वाप्सरोभिश्चरितं देवगन्धर्वसेवितम्॥ ५॥

On the lovely peak of Himavān waited upon by Devas and Gandharvas, they moved about as such accompanied by all the Apsarsas and waited upon by Devas and Gandharvas.

शुद्धेन मनसा प्रीताः पितरस्तानथाब्रुवन्।
वरं वृणीध्वं प्रीताः स्म कं कामं करवामहे॥ ६॥

Pleased with a pure mind, Pitaras then spoke to them– "We are delighted, choose a boon. What desire or work may we accomplish".

एवमुक्तं तु पितृभिस्तदा त्रैलोक्यभावनः।
प्रजानामधिपो ब्रह्मा विश्वानितीदमब्रवीत्॥ ७॥

This way having been said by Pitṛs, Brahmā, the creator of the three worlds, the lord of the subjects, spoke to Viśvās (Viśvedevas).

ब्रह्मोवाच

महातेजा महादेवस्तपसा तैस्तु तापितः।
तपसा तेन सुप्रीतः कं कामं विदधामि वः॥ ८॥

Brahmā spoke– "Even highly radiant Mahādeva has been tormented by them by means of great austerity. I am well gratified by that penance. What desire of yours may I accomplish"?

एवमुक्तास्तदा विश्वे ब्रह्मणा लोककर्तृणा।
ऊचुस्ते सहिताः सर्वे ब्रह्माणं लोकभाविनम्॥ ९॥

This way addressed by Brahmā, the creator of the world, all of them spoke out simultaneously to Brahmā, the recogniser of the Universe.

श्राद्धेऽस्माकं भवेदंशो ह्येष नः काङ्क्षितो वरः।
प्रत्युवाच ततो ब्रह्मा तान्वै त्रिदिवपूजितान्॥ १०॥

"May there be a share of us in Śrāddha. This is a desired boon". Replied then Brahmā to those, who were adored in the heaven.

भविष्यत्येवमेवेति काङ्क्षितो वो वरस्तु यः।
पितृभिस्तु तथेत्युक्त्वा एवमेतन्न संशयः॥ ११॥
सहास्माभिस्तु वो भाव्यं यत्किंचित्क्रियते त्विह।
अस्माकं कल्पिते श्राद्धे युष्मानग्रासनं ह वै॥ १२॥
भविष्यति मनुष्येषु सत्यमेतद्ब्रवीमि ते।
माल्यैर्गन्धैस्तथाऽन्नेन युष्मानाग्रेऽर्चयिष्यति॥ १३॥

"This way shall happen to be. This way the boon will be granted to you". Pitṛs then said–

"All right", and continued, "there happened to be no doubt about it. Whatever is performed here shall be for you too along with us. In the Śrāddha organised by men for us, your seat shall be the frontal one. We are telling you the truth. By means of garlands, perfumes and by food, they will adore you at the outset.

प्रदाता चेति युष्माकमस्माकं दास्यते ततः।
विसर्जनमथास्माकं पूर्वं पश्चात्तु देवताः॥ १४॥

The donor shall offer everything to you first and then to us. Our ritualistic farewell will occur first and the Devatās will be ritualistically dismissed later.

रक्षणं चैव श्राद्धस्य आतिथ्यं च विधिद्वयम्।
भूतानां देवतानां च पितृणां श्राद्धकर्मणि॥
एवं विधिकृतः (तं) सम्यक्सर्वमेतद्भविष्यति॥ १५॥

The protection of Śrāddha and of hospitality– these are the two ritual acts to be performed in the Śrāddha ritual of Pitṛs, Bhūtas and Devatās. Everything shall be all right if it is done according to injunctions".

एवं दत्त्वा वरं तेषां ब्रह्मा पितृगणैः सह।
भूतानुग्रहकृद्देवः संचचार यथासुखम्॥ १६॥

This way having conferred a boon on them, lord Brahmā, the benefactor of all living beings, went away happily along with Pitṛgaṇas.

वेदे पञ्च महायज्ञा नराणां समुदाहृताः।
एतान्पञ्च महायज्ञान्निर्वपेत्सततं नरः॥ १७॥

In the Vedas, five great sacrifices have been declared as (valid) for men. A Man shall perform these five Mahāyajñas regularly.

यत्र यास्यन्ति दातारः संस्थानं वै निबोधत।
निर्भयं निरहंकारं निःशोकं निर्व्यथक्लमम्॥
ब्रह्मस्थानमवाप्नोति सर्वकामपुरस्कृतम्॥ १८॥

You may learn from me where the performers (of those five sacrifices) go and where their abode is. They attain the abode of Brahman that is shorn of fear, anger, grief, pain and fatigue. It is headed by all the cherished desires.

शूद्रेणापि प्रकर्तव्याः पंचैते मन्त्रवर्जिताः।
अतोऽन्यथा तु यो भुङ्क्ते स ऋणं नित्यमश्नुते॥ १९॥

By a Śūdra even deserves to be performed these five Yajñas, but without reciting the Mantras. Therefore, otherwise he who enjoys, as such invariably becomes a victim of debt.

ऋणं च भुङ्क्ते पापात्मा यः पचेदात्मकारणात्।
तस्मान्निर्वर्तयेत्पञ्च महायज्ञान्सदा बुधः॥ २०॥

He who cooks for himself is a sinful soul and he eats debts. Therefore, a wise one may perennially take to the five great sacrifices.

नैवेद्यं केचिदिच्छन्ति जीवत्यपि प्रयत्नतः।
उदक्पूर्वं बलिं कुर्यादुदकुंभं तथैव च॥ २१॥

Some yearn for *Naivedya* (an offering of eatables presented to a deity or idol) while Pitṛs are alive. One may take to the rite of offering with libation of water. The water-pot also shall be offered.

बलिं सुविदितं कुर्यादुच्चादुच्चतरं क्षिपेत्।
परशृङ्गवां पूर्वं बलिं सूक्ष्मं समुत्क्षिपेत्॥ २२॥

The oblations one may take to, should be well-recognised and may be scattered by throwing it far above. One may offer small oblations first on the horns of cows.

न निवेद्यो भवेत्पिण्डः पितृणां यस्तु जीवति।
इष्टेनान्नेन भक्ष्यैश्च भोजयेत यथाविधिः॥
विधानं वेदविहितमेतद्वक्ष्यामि यत्नतः॥ २३॥

The *Piṇḍa* is not fit to be offered as *Naivedya* unto the manes. They should be duly fed by offering desired foods as also eatables as per ritual. I shall dilate upon quite perseveringly on the procedure laid down in the Vedas for the same.

देवदेवा महात्मानो ह्येतेऽपि पितरो ह्यत।
इच्छन्ति केचिदाचार्याः पश्चात्पिण्डनिवेदनम्॥ २४॥
पूजनं चैव विप्राणां पूर्वमेव हि नित्यशः।
तद्विधमार्थकुशलानित्युवाच बृहस्पतिः॥ २५॥
पूर्वं निवेद्येत्पिण्डं पश्चाद्विप्रांश्च भोजयेत्।

योगात्मानो महात्मानः पितरो योगसंभवाः॥
सोममाप्याययन्त्येते पितरो योगमास्थिताः॥ २६॥

These groups of Pitṛs are great souls and lord of Devas. Some Ācāryas (preceptors) wish that the adoration of Vipras (Brāhmaṇas) should be done first everyday, and then the *Piṇḍa* should be offered. To those who are skilled in the specification of spiritual good and material gain, Bṛhaspati says that the performer of Śrāddha should offer the rice balls first and later on may feed the Brāhmaṇas. Having soul for Yoga, the high-souled ones, Pitaras are born of Yoga and they strengthen and develop Soma (the Moon).

तस्माद्दद्याच्छुचिः पिण्डान्योगिभ्यस्तत्परायणः।
पितॄणां हि भवेदेतत्साक्षादिव हुतं हविः॥ २७॥

Therefore, one may offer the *Piṇḍas* (Rice balls or oblations) to Yogins, remaining pure and devotedly attached to Yogins. This be the *Havi* offering in corporeal form directly to Pitṛs.

ब्राह्मणानां सहस्रेभ्यो योगी चाग्रासने यदि।
यजमानं च भोक्तॄंश्च नौरिवाम्भसि तारयेत्॥ २८॥

In an assembly of thousand Brāhmaṇas, Yogin on the frontal seat, will enable the Yajamāna and the Brāhmaṇas partaking of the food and may swim across (the ocean of worldly existence) like a boat in water.

असतां प्रग्रहो यत्र सतां चैव विमानना।
दण्डो देवकृतस्तत्र सद्यः पतति दारुणः॥ २९॥

Where there is an enflourishment of the wicked and the disrespect of the suave, the terrific punishment ordained by god befalls quickly there.

हित्वाऽऽगमं सधर्माणं बालिशं यत्र भोजयेत्।
आदिकर्म समुत्सृज्य दाता तत्र विनश्यति॥ ३०॥

Disregarding the scriptures endowed with law, if one feeds a foolish one, having given up the primeval duty, he (the donor) therein gets bedoomed.

पिण्डमग्नौ सदा दद्याद्भोगार्थी तु प्रयत्नतः।
प्रजार्थी योषिते दद्यान्मध्यमं तत्र पूर्वकम्॥ ३१॥

The one yearning an enjoyment should offer always the oblation ball in the sacred fire quite perseveringly. The one desiring progeny may offer the middle *Piṇḍa* to his wife but after performing all the intervening rites and hymns.

उत्तमां द्युतिमन्विच्छन्गोषु नित्यं प्रयच्छति।
प्रज्ञां पूजां यशः कीर्तिं गोषु नित्यं प्रयच्छति॥ ३२॥

He who cherishes the highest gleam, always offers the *Piṇḍa* to cows. So also he who wishes for intellect, honour, fame and repute.

प्रार्थयन्दीर्घमायुश्च वायसेभ्यः प्रयच्छति।
सौकुमार्यमथान्विच्छन्कुक्कुटेभ्यः प्रयच्छति॥ ३३॥

Seeking for a longer span of life, one offers it to crows. For cherishing good childhood or youth, one offers the same to the fowl.

एवमेतत्समुद्दिष्टं पिण्डनिर्वपणात्फलम्।
आकाशं शमयेद्वाऽपि स्थितोऽप्सु दक्षिणामुखः॥
पितॄणां स्थानमाकाशं दक्षिणा चैव दिग्भवेत्॥ ३४॥

This way this fruit of offering of oblations stands illustrated. One may appease the sky standing in waters having face facing the south. Of the Pitṛs, the abode is sky and the quarter may be the south.

एकं विप्राः पुनः प्राहुः पिण्डोद्धरणमग्रतः।
अनुज्ञाते तु तैर्विप्रैर्वानमुद्धि (द्धि) यतामिति (?)॥ ३५

The Brāhmaṇas describe again the procedure of uplifting of the oblations in front. By those Brāhmaṇas permitted as such, Vāna (dried fruit) may be uprooted.[1]

पुष्पाणां च फलानां च भक्ष्याणामन्नतस्तथा।
अग्रमुद्धृत्य सर्वेषां जुहुयाज्जातवेदसि॥ ३६॥

The upper layer or the tip of flowers, fruits, edibles and cooked food shall be taken up and an offering may be made in the sacred fire.

1. This verse seems to be a defective verse.

भक्ष्यमन्नं तथा पेयमनुत्तमफलानि च।
हुत्वा चाग्नौ ततः पिण्डान्निर्वपेद्दक्षिणामुखः॥ ३७॥

Having offered as oblations in the fire, the edibles, foods, drinks and the excellent fruits, one may offer obsequial rite facing the south.

(वैवस्वताय सोमाय हुत्वा पिण्डं निवेद्य सः।
उदकानयनं कृत्वा पश्चाद्विप्रांश्च भोजयेत्॥
आनुपूर्व्यात्तथा विप्रान्भक्ष्यैरन्नैश्च शक्तितः॥ ३८॥

Having offered oblations unto Vaivasvata (Yama) and Soma, and having offered eatables or food to the deity and having brought water, later one may feed the Brāhmaṇas as per serial order with edibles and victuals as per capacity.

स्निग्धैर्भक्ष्यैः सुगन्धैश्च तर्पयेत रसैस्तथा।
एकाग्रः पर्युपासीत प्रयतः प्राञ्जलिःस्थितः॥
तत्परः श्रद्दधानश्च कामानाप्नोति मानवः॥ ३९॥

With greasy foods, with perfumes and with chyles, one may thoroughly propitiate them. With concentration and controlled mind, he should serve them standing (there) with palms folded in reverence. A man devoted to them and full of faith, obtains the desires.

अक्षुद्रत्वं कृतज्ञत्वं दाक्षिण्यं सत्कृतं च यत्।
ततो यज्ञं च दानं च प्रयच्छन्ति पितामहाः॥ ४०॥

Non-puerileness or levity i.e. greatness and obligatory recognition, compassion, honour, hospitality, ability to perform sacrifice and religious charities– all these qualities are bestowed on him by the Pitāmahas (Pitṛs).

अतः परं विधिं सौम्यं भुक्तवत्सु द्विजातिषु।
आनुपूर्व्येण विहितं तन्मे निगदतः शृणु॥ ४१॥

After this, I shall recount the *Saumya* (belonging to Soma) procedure after the Brāhmaṇas have taken food in due order. That you may hear when I speak.

प्रोक्ष्य भूमिमथोद्धृत्य पूर्वं पितृपरायणः।
ततोऽत्र विकिरं कुर्याद्विधिदृष्टेन कर्मणा॥ ४२॥
स्वधां वाच्य ततो विप्रा विधिवद्भूरिदक्षिणान्।
अन्नशेषमनुज्ञाप्य सत्कृत्य द्विजसत्तमान्॥
प्राञ्जलिः प्रयतश्चैव अनुगम्य विसर्जयेत्॥ ४३॥

Having sprinkled the ground and scrubbed it to begin with, the devotee being amenable to Pitṛs, should, thereafter, strew forth (sacred materials) as per the injunctions. He shall request the excellent Brāhmaṇas to proclaimed[1] the Svadhā mantra and offer them abundant alms. Having gained the permission about the remainder of the food, having honoured the excellent Brāhmaṇas, having hands folded and controlled as such, one may then bid farewell.

इति श्रीमहापुराणे वायुप्रोक्ते श्राद्धकल्पो नाम
षट्सप्ततितमोऽध्यायः॥ ७६॥

* * *

॥अथ सप्तसप्ततितमोऽध्यायः॥

Chapter 77

Sacred places for offering of Piṇḍas

बृहस्पतिरुवाच

सकृदभ्यर्चिताः प्रीता भवन्ति पितरोऽव्ययाः।
योगात्मानो महात्मानो विपाप्मानो महौजसः॥ १॥

Bṛhaspati spoke– The Pitaras propitiated only once become gratified. They are undecaying Yogic souls. They are the great-souled ones, free from sins and greatly-radiant ones.

प्रेत्य च स्वर्गलाभाय कावेश्वर्यं सुविस्तरम्।
येषां चाप्यनुगृह्णन्ति मोक्षप्राप्तिक्रमेण तु॥ २॥
तानि वक्ष्याम्यहं सौम्याः सरांसि सरितस्तथा।
तीर्थानि चैव पुण्यानि देशाञ्शैलांस्तथाऽऽश्रमान्॥ ३॥

O noble ones, I shall illustrate the holy lakes, rivers, the sacred fordable spots or places of pilgrimage, mountains and hermitages for performing Śrāddha, where Pitṛs grace the performer with fulfilment of desire for profuse

1. स्वधांवाच्य is an error use of lyap suffix without a preposition (उपसर्ग).

riches, attainment of heaven after death and the final emancipation in due course.

पुण्यो यस्त्रिषु लोकेष्वमरकण्टकपर्वतः। •
पर्वतप्रवरः पुण्यः सिद्धचारणसेवितः॥४॥

The mountain Amarakaṇṭaka[1] is the holiest one and the most excellent in the three worlds. It is a sacred mountain resorted to by Siddhas and Cāraṇas.

यत्र वर्षसहस्राणि प्रयुतान्यर्बुदानि च।
तपः सुदुश्चरं तेपे भगवानङ्गिराः पुरा॥५॥

Earlier an austere penance was performed by adorable lord Aṅgirasa for thousands and millions of years.

यत्र मृत्योर्गतिर्नास्ति तथैवासुररक्षसाम्।
न भयं चैव वाऽलक्ष्मीर्यावद्भूमिर्धरिष्यति॥६॥

As long as the earth lasts, there is no approach of death, nor the movement of Asuras and Rākṣasas, nor any danger, nor any misfortune there.

तेजसा यशसा चैव भ्राजते स नगोत्तमः।
शृङ्गमाल्यवतो नित्यं वह्निः संवर्तको यथा॥७॥

Owing to light and fame, shines forth that excellent mountain just like the fire of dissolution (Saṁvartaka) on the Śṛṅga and Mālyavān mountains.

मृदवश्च सुगन्धाश्च हेमाभाः प्रियदर्शनाः।
शान्ताः कुशा इति ख्याताः पिबन्दक्षिणनर्मदाम्॥८॥
दृष्टवान्स्वर्गसोपानं भगवानङ्गिराः पुरा।
अग्निहोत्रे महातेजाः प्रस्तरार्थकुशोत्तमान्॥९॥

Soft and redolent as such, gold-hued and good looking, the Kuśa grass there is well-known as 'calm and quiet' Darbha. Drinking the waters of Narmadā to the south of it, the adorable lord Aṅgiras, earlier saw here the staircase to the heaven within the sacrificial fire, oblationed norm, of great radiance and the excellent Kuśas round the fire altar.

तेषु दर्भेषु पिण्डान्योऽमरकण्टकपर्वते।
दद्यात्सकृदपि प्राज्ञस्तस्य वक्ष्यामि यत्फलम्॥१०॥

I shall recount the merits attained by that intelligent man who offers *Piṇḍas* even once, on the Darbhas on the Amarakaṇṭaka mountain.

तद्भवत्यक्षयं श्राद्धं पितॄणां प्रीतिवर्धनम्।
अन्तर्धानं च गच्छन्ति क्षेत्रमासाद्य तत्सदा॥११॥

That Śrāddha becomes an undecaying Śrāddha, an enhancer of the happiness of the manes. On reaching that holy centre, they vanish for ever.

तत्र ज्वालासरः पुण्यो दृश्यतेऽद्यापि सर्वशः।
सशल्यानां च सत्त्वानां विशल्यकरणी नदी॥१२॥

And therein, the holy *Jvālārasa* (the flame fluid), the sacred one, is seen all around even today. The stream thereof (called Viśalyā) renders all living beings free from darts and thorns.

प्राग्दक्षिणा तु सावर्ता वापी सा पर्वतोत्तमे।
कलिङ्गदेशपार्श्वार्धे पितॄणां प्रीतिवर्धनम्॥१३॥
सिद्धक्षेत्रमृषिश्रेष्ठा यदुक्तं परमं भुवि।
संमतो देवदैत्यानां श्लोकमप्युशना जगौ॥१४॥

To the south-east of that excellent mountain, there is an oblong tank with a whirlpool in that part contiguous to Kaliṅgadeśa. O excellent sages, there is also a great sacred centre known as Siddhakṣetra, the augmentor of the happiness of manes. That is spoken of as the greatest spot on the earth, well-regarded by both Devas and Daityas. Uśanas sang forth a verse on it.

धन्यास्ते पुरुषा लोके ये प्राप्यामरकण्टकम्।
पितॄन्संतर्पयिष्यन्ति श्राद्धे पितृपरायणाः॥१५॥

"Fortunate are those men in the world who having reached Amarakaṇṭaka, gratify the manes with Śrāddha (performance) being amenable to his manes.

अल्पेन तपसा सिद्धिं गमिष्यन्ति न संशयः।
सकृदेवार्चितास्तत्र स्वर्गममरकण्टके॥१६॥

1. A mountain in Bilaspur district of Madhya Pradesh. Viṣṇu Dharmottara Purāṇa 85.6 highly glorifies the performance of Śrādha on this mountain.

By a meagre-normed austerity, they will attain to accomplishment, there is no doubt in it. Adored only once on Amarakaṇṭaka, Pitṛs attain heaven".

महेन्द्रपर्वते रम्ये पुण्यं शक्रनिषेवतिम्।
तत्राऽऽरुह्य भवेत्प्रीतिः श्राद्धं चैव महत्फलम्॥ १७॥

On the lovely Mahendra mountain, there is a sacred centre occupied by Śakra (Indra). If one mounts it, Pitṛs are delighted. The Śrāddha (if performed) there, yields great fruit.

बिल्वाधः शिखरे युक्ता दिव्यं चक्षुः प्रवर्तते।
अदृश्यं चैव भूतानां देववच्चरते महीम्॥ १८॥

If one practises Yoga underneath the Bilva tree (mamlas tree) on its peak, he attains divine vision. He becomes invisible to all living beings and moves on the earth like a God.

सप्तगोदावरे चैव गोकर्णे च तपोवने।
अश्वमेधफलं तत्र स्नात्वा च लभते नरः॥ १९॥

If a man baths in the Saptagodāvara and in the Gokarṇa penance grove, he obtains the fruit of a Aśvamedha sacrifice.

धूतपापस्थलं प्राप्य पूतः स्नात्वा भवेन्नरः।
रुद्रस्तत्र तपस्तेपे देवदेवो महेश्वरः॥ २०॥

A man becomes sanctified after taking his holy dip in Dhūtapāpa. Rudra, Maheśvara (Śiva), the lord of Devas, performed a penance there.

गोकर्णे वर्णितं विप्रैर्नास्तिकानां निदर्शनम्।
अब्राह्मणस्य सावित्री पठतः संप्रणश्यति॥ २१॥

In the sacred place Gokarṇa[1], a proof has been cited by Brāhmaṇas for the exemplification of the atheists. If a non-Brāhmaṇa recites the Sāvitrī (Gāyatrī) mantra, he perishes.

देवर्षिभवने शृङ्गे सिद्धचारणसेविते।
आरुह्य तं तु नियमात्ततो यान्ति त्रिविष्टपम्॥ २२॥

Those who frequently ascend the Śṛṅga peak, the abode of Devarṣis, waited upon by Siddhas and Cāraṇas attain Triviṣṭapa[2] (heaven).

दिव्यैश्चन्दनवृक्षैश्च पादपैरुपशोभितम्।
आपश्चन्दनसंपृक्ता वहन्ति सततं यतः॥ २३॥

Glamorous with divine sandal trees and plants, the waters suffused with sandal flow forth perennially from them.

नदी प्रवर्तते ताभ्यस्ताम्रपर्णीति नामतः।
योषेव समदाखेदा दक्षिणं याति सागरम्॥ २४॥

A river named Tāmraparṇī[3] issues out from them. It slowly goes over to the southern ocean like a young woman extremely distressed.

नद्यास्तस्यास्तु या आपो मूर्च्छमाना महोदधौ।
शङ्खा भवन्ति मुक्ताश्च जायन्ते शङ्खमुक्तिकाः॥ २५॥

The waters of that river swooning down into the great ocean become conchs, pearls and oyster pearls.

---

1. Gendia, a town in the province of North Kanara, Karwar district, 30 miles from Goa between Karwar and Kumta. It is a celebrated place of pilgrimage. It contains the temple of Mahādeva, Mahābaleśvara established by Rāvaṇa. It is 30 miles south of Sadashragadha, which is 3 miles from Goa. Modern Gomukhī 2 miles beyond Gaṅgatrī. GDOAMI, p. 70. Varāha Purāṇa (ch. 170) calls it on Sarasvatī Saṅgama.

2. May be the name of a mountain. Normally it means heaven.

3. Tamraparṇi (Tāmraparṇī)– it is Taṇporuṇḍa-āru according to the Trunvelly Inscription of Māravarman Sundara II Pāṇḍya Epigraphia Indica XXXIV, Pt. IV, p. 166. It is generally identified with Tāmraparṇī which name was generally applied to Ceylon, Taprobane of Greeks. It is mentioned in Aśoka's Edicts No. II and XIII. Raghu Vaṁśa IV.50: HGOAI B.L. Lasw. P. 229
दिशि मन्दायते तेजो दक्षिणस्यांरवेरपि ।
तस्यामेव रघोः पाण्ड्याः प्रतापं न विषेहिरे.।
ताम्रपर्णी समेतस्य मुक्तसारं महोदधेः
ते निपत्य ददुस्तस्मै यशः स्वमि व संचितम्।।
Kālidāsa granthāvalī, P. 130, by Dr. R.P. Dwivedi 1976 ed. Banaras Hindu University Publication. Kauṭilya II.11.2 refers to ताम्रपर्णिकं पाण्ड्य कवाटकं p. KAŚ I. R.P. Kangle. PSI.

उदकानयनं कृत्वा शङ्खमौक्तिकसंयुतम्।
आधिभिर्व्याधिभिश्चैव मुक्ता यान्त्यमरावतीम्॥ २६॥

People bringing its water equipped with conches and pearls become free from mental agonies and physical ailments and go to the divine city of Amarāvatī.

चन्दनेभ्यः प्रयुक्तानां शङ्खानां मौक्तिकस्य च।
तापकर्तृनपि पितॄंस्तारयन्ति यथाश्रुति॥ २७॥

The charitable gift of sandal, conchs and pearls redeem the Pitṛs even though they be perpetrators of sins. This is according to Śruti.

चन्द्रतीर्थे वरे पुण्ये पुण्यकृद्भिर्निषेविते।
चन्द्रतीर्थे कुमार्यां तु कावेर्यां प्रभवेऽक्षये॥
श्रीपर्वतस्य तीर्थेषु वैकृते च तथा गिरौ॥ २८॥
एकस्था यत्र दृश्यन्ते वृक्षा ह्यौशिरपर्वते।
पालाशाः खादिरा बिल्वा प्लक्षाश्वत्थविकङ्कताः॥ २९

So also is the case of Candratīrtha[1], the sacred spot waited upon by those having earned merits, Kumārī[2], the perennial source of Kāverī, the indestructible sources or the places of pilgrimage of Śrīparvata[3], the mountains Vaikṛta and Auśiparvata where the trees Palāśa, Khadira, Bilva, Plakṣa, Aśvattha and Vikaṅkata are seen growing in one place.

एतद्धि मण्डलं सिद्धं यज्ञियं द्विजसत्तमाः।
अस्मिन्मुक्त्वा जनोऽङ्गानि क्षिप्रं यात्यमरावतीम्॥ ३०॥

This Maṇḍala or zone of holy centres is well-reputed for performing of sacrifices and is conducive to great accomplishments, O excellent Brāhmaṇas. Having given up his limbs here, the person quickly goes to divine Amarāvatī.

कर्माणि स्वप्रयुक्तानि सिध्यन्ति प्रभवात्यये।
दुष्प्रसक्तानि पितृषु प्रयुक्तानि भवन्त्युत॥ ३१॥

Holy rites performed by oneself fructify in the subsequent birth. Rites of Pitṛs (though) performed with defects become as beneficial as duly performed rites.

पितॄणां दुहिता पुण्या नर्मदा सरितां वरा।
तत्र श्राद्धानि दत्तानि अक्षयाणि भवन्त्युत॥ ३२॥

The excellent and holy river Narmadā is the daughter of the manes. Śrāddhas offered there, become indestructible.

माठरस्य वने पुण्ये सिद्धचारणसेवितम्।
अन्तर्धानं न गच्छन्ति सक्तास्तस्तस्मिन्महागिरौ॥ ३३॥

In the holy grove of Māṭhara[4], the sacred one, waited upon by Siddhas and Cāraṇas, they do not attain to oblivion because they are attached to that great mountain.

विन्ध्ये चैव गिरौ पुण्ये धर्माधर्मनिदर्शनम्।
पापधारां न पश्यन्ति धारां पश्यन्ति साधवः॥ ३४॥

And on the sacred Vindhya mountain, there is an instance of Dharma (Law) and Adharma (impiety). Sinners do not observe the current waterfall, but the Suave ones see the same.

तस्यां तु दृश्यते पापं केषांचित्पापकर्मणाम्।
स्पष्टा भवति सा धारा प्रायशः शुभकर्मणाम्॥ ३५॥

On that (i.e. Dhārā)[5], the sins of some sinners are seen. That Dhārā (current) becomes visible normally in the case of those of good deeds.

कोशलायां मतङ्गस्य वापी पापनिषूदनी।
स्नातास्तस्यां दिवं यान्ति कामचारविहंगमाः॥ ३६॥

In Kośalā[6], there is (a sin obviating oblong tank i.e. Vāpī) created by Mataṅga. Even the

1. Candratīrtha Candramastīrtha– A sacred *tīrtha* on the Ārcika Parvata a mountain on which Cyavana and his consort Sukanyā lived, Ibid p. 32 GEOAAMI. (Varāha Purāṇa 125.17) GEOAAMI, K.D. Bapjai and others Part I, p. 89. Indica Academy, HGOAI p. 2265, Vārāṇasī, 1967 ed.
2. Probably, Kanyākumārī in south Tamil Nadu.
3. Śrī Parvata or Śrīśaila, B.C. Law according to Agni Purāṇa 113.3-4 p.
4. Māṭharavana– a forest or grove or Vindhyācala where a Śrāddha or funeral rite peformed brings bliss, Vāyu Purāṇa 77.33, Paurāṇika Kośa, p. 414, also Brāhmāṇḍa Purāṇa III.13.33.
5. Ibid.
6. Ibid., p. 133. Kośalā - Paurāṇika Kośa as per Vāyu

wanton, wandering birds attain heaven after taking a bath (casually) in that tank.

कुमारकोशलातीर्थे पर्वते पालपञ्जरे।
पाण्डुकूले समुद्रान्ते पण्डारकवने तथा॥ ३७॥
विमले च विपापे च सत्कृत्य प्रभवेऽभयम्।
श्रीवृक्षे गृध्रकूटे च जम्बूमार्गे च नित्यशः॥ ३८॥
असितस्य गुरोः पुण्ये योगाचार्यस्य धीमतः।
तत्रापि श्राद्धमानन्त्यमसितायां च नित्यशः॥ ३९॥

(Ablution) in the Kumārakośala-tīrtha on the Pālapañjara mountain and on the banks of Pāṇḍu river near the ocean, in the Paṇḍāraka forest, performance of good actions in the Prabhava which is pure and sinless, daily visit to Śrīvṛkṣa (Bilva tree), Gṛdhrakūṭa and Jambūmārga[1] and in the holy centre of Asita, the Yogācārya, the wise one– the Śrāddha performed at these places gives everlasting benefits.

पुष्करेष्वक्षयं श्राद्धं तपश्चैव महाफलम्।
महोदधौ प्रभासे च तस्मादेवं विनिर्दिशेत्॥ ४०॥

In Puṣkara, the Śrāddha is of indestructible norm and penance therein yields great fruit. The same is true of the holy centre Prabhāsa on the great ocean.

देविकायां वृषो नाम कूपः सिद्धनिषेवितः।
समुत्पतन्ति तस्याऽऽपो गवां शब्देन नित्यशः॥ ४१॥

In Devikā, there is a well-known river Vṛṣa, waited upon by the Siddhas. The waters of that one gushes up on hearing the sound of cows and bulls.

योगेश्वरैः सदा जुष्टः सर्वपापबहिष्कृतैः।
दद्याच्छ्राद्धं तु यस्तस्मिंस्तस्य वक्ष्यामि यत्फलम्॥ ४२

It is always resorted to by Yogeśvaras, who are beyond all sorts of sins. I shall talk of the merit resulting from the performance of Śrāddha therein.

अक्षयं सर्वकामीयं श्राद्धं प्रीणाति वै पितॄन्।
जातवेदः शिला तत्र साक्षादग्नेः सनातनी॥ ४३॥

The Śrāddha (performed therein) is indestructible and granter of all desires. It gratifies the manes. Therein is a very incarnation of Agni, the pristine one, called Jātavedaḥśilā.

यस्त्वग्निं प्रविशेत्तत्र नाकपृष्ठे स मोदते।
अग्निः शान्तः पुनर्जातस्तस्मिन्दत्तं तदक्षयम्॥ ४४॥

He who enters the fire there rejoices in Svarga (heaven). Once the fire is tranquil, he is reborn. Anything offered there gives everlasting merits.

दशाश्वमेधिके तीर्थे तीर्थे पञ्चाश्वमेधिके।
यथोद्दिष्टं फलं तेषां क्रतूनां नात्र संशयः॥ ४५॥

The sacrifice performed at the holy centres called Daśāśvamedhika[2] and Pañcāśvamedhika[3]

Purāṇa 77.36.

1. A *tīrtha* situated in a forest near Citrakūṭa (a famous *tīrtha* normed mountain where Rāma passed his exile, 27 Krośas south of Prayāga below the one Payoṣṇī having confluence with Mandākini, 3 1/2 Yojanas from the hermitage of Bhāradvāja, Paurāṇika Kośa, p. 179. It has the hermitage of Vālmiki. A mountain of Kuśadvīpa (southern American Archipelago) as per Bhāgavata Purāṇa V.20.15.
तेषां वर्षेषु सीमा गिरयो नद्यश्चाभिज्ञाता सप्त सप्तैव चक्रश्चतुश्शृङ्गः कपिलश्चित्रकूटो देवानीकः ऊर्ध्वं रोमा द्रविण इति रसकुल्या मधुकुल्या मित्रबिन्दा श्रुतविन्दा देवगर्भा घृतच्युता मन्त्रमालेति। GPE, 7th 1961, a stream of Kuśa mountain, Vāyu Purāṇa 45-99, मन्दाकिनी दशाणी च चित्रकूटा तथैव च। Jambūmārga is associated with the birth of Bharata., Viṣṇu Purāṇa II.13.33, ततश्च तत्कालकृतां भावनां प्राप्य तादृशीम्। जम्बूमार्गे महारण्ये जातो जातिस्मरो मृगः॥ Jambūmārga = Kālañjara Parvata, Munilal Gupta.

2. Aśvamedha has been taken as an ancient territory ruled by King Rocamāna conquered by Bhīma, Mahābhārata II.29.8.
सोऽश्वमेधेश्वरं राजन् रोचमानसहानुगम्। जिगाय समरे वीरो बलेन बलिनानावरः।
Daśāśvamedhika Mahābhārata Vana Parva 83.14.
दशाश्वमेधे स्नात्वा च तदेव फलमाप्नुयात्। सर्पदेवीं समासाद्य नामानं तीर्थमुत्तमम्। पञ्चाश्वमेधिक तीर्थ - वायुपुराण 77.45, p. 387, a *tīrtha* salubrious for Śrāddhas, Paurāṇika Kośa, p. 287.

3. Ibid.

yield the fruits as enunciated. There is no doubt in it.

ख्यातं हयशिरो नाम तीर्थं सद्यो वरप्रदम्।
श्राद्धं तत्र तदाऽक्षय्यं दत्त्वा स्वर्गे च मोदते॥४६॥

There is well-known holy centre Hayaśiras as an endower of boons quickly. The Śrāddha there is perennially indestructible one and the performer rejoices in heaven.

श्राद्धं कुम्भे विमुञ्चन्ति ज्ञेयं पापनिषूदनम्।
श्राद्धं तत्राक्षयं प्रोक्तं जप्यहोमतपांसि च॥४७॥

In Kuṁbha[1], the Śrāddha performed is known as an obviator of sins. It is spoken of as indestructible and so also are Japas, Homas and penances.

अजतुङ्गे शुभे तीर्थे तर्पयेत्सततं पितॄन्।
दृश्यते पर्वसु च्छायां यत्र नित्यं दिवौकसाम्॥
पृथिव्यामक्षयं दत्तं नीरुजा यत्र पाण्डवाः॥४८॥

One should always gratify the manes in the auspicious holy centre of Ajatuṅga[2], where on festivals or eclipses, the shadows of divinities are visible. Whatever is given here becomes indestructible in the world. The Pāṇḍavas became free from disease here.

योगेश्वरैः सदा जुष्टं सर्वपापबहिष्कृतैः।
दद्याच्छ्राद्धं तु यस्तस्मिंस्तस्य वक्ष्यामि यत्फलम्॥४९

Perennially resorted to by Yogeśvaras, free from all sins, I shall recount the merits of performance of Śrāddha there.

अर्चितास्तेन वै साक्षाद्भवन्ती पितरः सदा।
अस्मिंल्लोके वशी यः स्यात्प्रेत्य स्वर्गे स मोदते॥५०

The manes adored there always become delighted. He who controls his sense-organs in this world shall rejoice after death in heaven.

प्रायशः प्रवरः पुण्यः शिवो नाम ह्रदस्तथा।
तत्र व्याससरः पुण्यं दिव्यं ब्रह्मसरस्तथा॥५१॥

The lake named Śiva is the most auspicious. The divine lakes Vyāsa-saras and Brahma-saras there are also sacred.

उज्जन्तः पर्वतः पुण्यो यस्मिन्योगेश्वरालयः।
तत्रैव चाऽऽश्रमः पुण्यो वसिष्ठस्य महात्मनः॥५२॥

Ujjanta[3], the sacred mountain, the abode of Yogeśvara, is also holy. And there even is the hermitage of the great-souled Vasiṣṭha.

ऋग्यजुःसामशिरसः कापोतः पुष्पसाह्वयः।
आख्यातः पञ्चमो वेदो सृष्ट्वा ह्येतुषु ब्रह्मणा॥५३॥

Centres called Ṛg, Yajus, Sāman, Śiras (those named after Vedas), Kāpota and Puṣpasāhvaya have been created by god Brahmā. After the creation of these the fifth Veda, viz. Purāṇas have been narrated by him.

गत्वैतान्मुच्यते पापाद्द्विजो वह्निः सनातनः।
श्राद्धं चाऽऽनन्त्यमेतेषु जप्यहोमतपांसि च॥५४॥

After going there a Brāhmaṇa is released of all the sins like the eternal Fire-god Agni. Śrāddha, Japas, Homas and penances are of endless benefits.

पुण्डरीके महातीर्थे पुण्डरीकसमं फलम्।
ब्रह्मतीर्थे महातीर्थे अश्वमेधफलं लभेत्॥५५॥

In the great *tīrtha* Puṇḍarīka[4], the fruit (benefit) is like that of a lotus. And in the great holy centre of Brahmatīrtha[5], one may acquire the fruit of a horse-sacrifice.

सिन्धुसागरसंभेदे तथा पञ्चनदेऽक्षयम्।
कीरकात्मा ततः पुण्यो मण्डवायां च पर्वते॥५६॥

1. Kuṁbha– a festival falling every 12 years. In it, sun is of Kuṁbha (an ewer) typed. A festival of Kuṁbha in Haridvāra, Paurāṇika Kośa, p. 113.
2. अजतुङ्ग तीर्थ - A spot well-known on account of a tree– Virajā, Brahmāṇḍa Purāṇa III.13.47. On festivals or the shadows of gods appear as such, Vāyu Purāṇa 77.48 refers to Paṇḍavas *śrāddha* in it., Paurāṇika Kośa, p. 14.
3. Paurāṇika Kośa, p. 56 & Vāyu Purāṇa 77.52.
4. Paurāṇika Kośa, p. 310. A *tīrtha* near the boundary of Kurukṣetra where a bath offers the fruit of Puṇḍarika Yajña.
5. The influence of Yoga is so profound on the Purāṇa writer that Yogic meditation is regarded superior to *Tīrthayātrā*.

In the confluence of the Sindhu river and the ocean and likewise in Pañcanada, one may obtain (*Aśvamedha phala*). Kīrakātmā and Maṇḍavā[1] on the mountain are sacred places.

देयं सप्तरदे श्राद्धं मानसे च विशेषत:।
महाकूटे च वन्दे च गिरौ त्रिककुदे तथा॥५७॥

There deserves to be offered a Śrāddha in the holy centre Saptarada and in Mānasa specifically. On the mountains of Mahākūṭa[2], Vanda and Trikakuda[3] also (Śrāddha should be performed).

संध्यायां च महावेद्यां दृश्यते महदद्भुतम्।
अश्रद्धधानान्नाभ्येति साऽभ्येति च धृतव्रतान्॥५८॥

At eventide on Mahāvedī is observable a great miracle. It does not appear to one who has no faith, but it does appear to a person who is firm in his religious vows.

जातवेद:शिला तत्र साक्षादग्ने: सनातनी।
श्राद्धानि चाग्निकार्यं च तत्र कुर्यात्सदाऽक्षयम्॥५९॥

Jātavedaḥśilā, the pristine rock of Agni, is there. Śrāddhas and Agnikāryas (sacrificial performances) performed there, have everlasting benefits.

संश्रयित्वैकमेकेन सायाह्नं प्रति नित्यश:।
तस्मिन्देयं सदा श्राद्धं पितृणामक्षयार्थिना॥६०॥

Going there everyday in the evening, there deserves to be offered a Śrāddha regularly unto the Pitṛs by one desiring indestructibility.

कृतात्मा वाऽकृतात्मा वा यत्र विज्ञायते नर:।
स्वर्ग्यमार्गप्रदं नाम तीर्थं सद्योवरप्रदम्॥६१॥

वैराण्युत्सृज्य तस्मिंस्तु दिवं सप्तर्षयो गता:

A man is deemed such as having soul accomplished or unaccomplished in the holy centre called *Svargyamārgaprada* (that which shows the path leading to heaven). It is an offerer of boons instantaneously. Having given up mutual enmities here, the Saptarṣis went to heaven.

अद्यापि तानि दृश्यन्ते वैराण्येव गतानि तु।
स्नात्वा स्वर्गमवाप्नोति तस्मिंस्तीर्थोत्तमे नर:॥६२॥

Even today one may see the signs of their extinct enmity. Taking ablution in that excellent *Tīrtha*, a man attains heaven.

ख्यातमायतनं तत्र नन्दिसिद्धनिषेवितम्।
नन्दीश्वरस्य यो मूर्तिर्दुराचारैर्न दृश्यन्ते॥६३॥

Well-known is a shrine there, waited upon by Nandin and Siddhas. There the image of Nandiśvara,[4] is not seen by the misconducted ones.

दृश्यन्ते काञ्चना यूपा: संचिव्ये (दृष्टे) भास्करोदये।
कृत्वा प्रदक्षिणं तांस्तु गच्छत्यन्तर्हिता दिवम्॥

There are visible the golden sacrificial posts (*Yūpas*) at sunrise. After circumambiating them, people vanish and go to heaven.

सर्वतश्च कुरुक्षेत्रं सुतीर्थं च विशेषत:।
पुण्यं सनत्कुमारस्य योगेशस्य महात्मन:॥
कीर्त्यते च तिलान्दत्त्वा पितृणां वे सदाऽक्षयम्॥६४॥

All around Kurukṣetra is an excellent *tīrtha* (*Sutīrtha*) in particular, a sacred one of Sanatkumāra, the great-souled lord of the Yogic cult. It is glorified as yielding ever-lasting benefit if Pitṛs are offered gingelly seeds (there).

ओजसे चाक्षयं श्राद्धं धर्मराजनिवेशने।
श्राद्धं दत्तममावस्यां विधिना च यथाक्रमम्॥६५॥

1. Paurāṇika Kośa, p. 387, a *tīrthasthāna* suitable for *Śrāddha*.
2. According to Purāṇas, the name of a country. A mountain according to Brahmāṇḍa Purāṇa III.13.58 and an auspicious one for *Śrāddha*,- Vāyu Purāṇa 77.53, Paurāṇika Kośa, p. 405.
3. Paurāṇika Kośa, p. 205, a mountain near Kakudamana having Jātavedaḥ Śilā, having a temple and stream. Or Nandi not seen by the sinners, Vāyu Purāṇa 77.57-64.
4. Nanditīrtha as per Matsya Purāṇa, chpater 137 was a tīrtha on Narmadā where having bathed Nandiśvara gets pleased and the bathing ones attain to Somatīrtha, Paurāṇika Kośa, p. 258.

At the abode of Dharmarāja, the Śrāddha is quite indestructible and conducive to brilliance. The Śrāddha performed on Amāvāsyā (15th day of dark half of every lunar month) as per ritual and serial order, yields everlasting benefits.

पुनः संनिहितानां वै कुरुक्षेत्रे विशेषतः।
अर्चयेद्वा पितृंस्तत्र सत्यपुत्रस्त्वनृणो भवेत्॥ ६६॥

Unto those gone closer to Kurukṣetra, it is particularly efficacious. A virtuous son who worships Pitṛs there, he may get immunity from his debt.

विनशने सरस्वत्यां प्लक्षप्रश्रवणे तथा।
व्यासतीर्थे सरस्वत्यां त्रिप्लक्षे च विशेषतः॥ ६७॥
देयमोङ्कारपवने श्राद्धमक्षयमिच्छता।
सर्वतश्चैव गङ्गायां मैनाके च नगोत्तमे॥ ६८॥

Śrāddha deserves to be performed with the repetition of "*Oṁkāra*"[1] by persons who wish for everlasting benefit, at the following places– all around on the (banks of) Gaṅgā and on the excellent mountain Maināka, at the source of Yamunā, Vinaśana, on the Sarasvatī river, Plakṣaprasravaṇa, Vyāsatīrtha on the Sarasvatī and especially at Triplakṣa.

यमुनाप्रभवे चैव सर्वपापैः प्रमुच्यते।
अत्युष्णाश्चातिशीताश्च आपस्तत्र निदर्शनम्॥ ६९॥

At the source of Yamunā, one gets immunity from all the sins. Highly hot and extremely cold water there is the proof for the same.

यमस्य भगिनी पुण्या मार्तण्डदुहिता तथा।
तत्राक्षयं तदा श्राद्धं पितृभिः पूर्वकीर्तितम्॥ ७०॥

(Yamunā), the sacred one, is the sister of Yama and the daughter of Mārtaṇḍa (i.e. Sun-god). Śrāddha performed there is indestructible and this is well-proclaimed by the Pitṛs formerly.

ब्रह्मतुङ्गह्रदे स्नात्वा सद्यो भवति ब्राह्मणः।
तस्मिन्हि श्राद्धमानन्त्यं जपहोमतपांसि च॥ ७१॥

1. ओंकारपवन - A *tīrtha* on Narmāda. A *Śrāddha* offerer there becomes highly great, Paurāṇika Kośa, p. 76.

One taking bath in the lake Brahmatuṅga[2] becomes a Brāhmaṇa immediately. Thereon, Śrāddha, Japa, Homa and austerity are everlasting.

स्थाणुभूतश्चरस्तत्र वसिष्ठो वै महातपाः।
अद्यापि यत्र दृश्यन्ते पादपा मणिचर्चिताः॥ ७२॥

Having become a *Sthaṇu* (torso) or a standstill pole, Vasiṣṭha of great austerities, performed penance there. Even today are seen the plants or trees studded with gems (there).

तुला तु दृश्यते यत्र धर्माधर्मप्रदर्शिनी।
यथा वै तुलितं विप्रैस्तीर्थानां फलमुत्तमम्॥ ७३॥

Therein, a balance beam or (*Tulā*) is seen which is an exposure of Dharma (Law) and Adharma (illegal acts). People who get themselves weighed by Brāhmaṇas in it derive excellent fruits of *tīrthas*.

पितृणां दुहिता योगा गन्धकालीति विश्रुता।
चतुर्थो ब्रह्मणश्चांशः पराशरकुलोद्वहः॥ ७४॥
व्यासस्य त्वेकं चतुर्था तु वेदं धीमान्महामुनिः।
महायोगं महात्मानं यो व्यासं जनयिष्यति॥ ७५॥

The daughter of Pitṛs, the great Yoginī, is well-known by the name of Gandhakālī. It is she who will give birth to the great Yogin, the noble-souled Vyāsa, who will divide the single Veda into four, who will be an intelligent great sage, the fourth incarnation of Brahmā and the family bearer of Parāśara.

अच्छोदकं नाम सरो यत्राच्छोदा समुच्छ्रिता।
मत्स्ययोनौ पुनर्जाता नियोगाद्वारणेन तु॥ ७६॥

There is the lake named Acchodaka and from that sprang up the stream Acchodā. Once

2. Brahmatuṇḍahrada - Bahmatuṅgahrada of Vāyu Purāṇa, Paurāṇika Kośa, p. 359, a *tīrthasthāna* near Yamunā where Vasiṣṭha having stood like a *Stambha* (sthāṇu) (torso) and austerities were offered Brahmāṇḍa Purāṇa III.13.73, useful for Śrāddha; a one bathing in it becomes Brahmī, a balance here balances the sin and virtue, Vāyu Purāṇa 77.71-3.

again she (Gandhakālī) was born in the breed of a fish at the instance of Vāraṇa.

तस्यां यत्राऽऽश्रयः पुण्यः पुण्यकृद्भिर्निषेवितः।
सकृदत्तं तु वै श्राद्धमक्षयं समुदाहृतम्॥
तस्यां योगसमाधाने दत्तं युगपदुद्भवेत्॥७७॥

The place where she has a holy hermitage which is established by merited ones, Śrāddha offered there once, is deemed as indestructible. If Śrāddha is performed there even once, it causes the attainment of Yoga and *Samādhi*.

कुबेरतुङ्गे व्यामोच्चे व्यासतीर्थे तथैव च।
पुण्यः स ब्राह्मणो दद्याच्छ्राद्धमानन्त्यमक्षयम्॥७८॥

In Kuberatuṅga[1], Vyāmocca and Vyāsatīrtha[2], whosoever offers Śrāddha, he is a holy Brāhmaṇa. It (Śrāddha) is unending one and indestructible as such.

सिद्धैस्तु सेविता नित्यं दृश्यते नाकृतात्मभिः।
अनिवर्तनं तु नन्दायां वेद्यां प्रागुत्तरे (?) दिशि॥७९॥

Nandāvedī is in the north-eastern quarter. It is waited upon by Siddhas perennially and is invisible to ill-merited beings. (Those who perform Śrāddha there) do not return.

सिद्धक्षेत्रं तु वै जुष्टं यत्प्राप्य न निवर्तते।
महालये पदं न्यस्तं महादेवेन धीमता॥८०॥

In the sacred place Mahālaya, the wise Mahādeva had imprinted his foot. It is a Siddhakṣetra resorted to (by Siddhas). People who go there do not return (i.e. they are liberated from wordly existence).

देवालये तपस्तप्त्वा एकपादेन ईश्वरः।
नीहारश्च युगं दिव्यमुमातुङ्गे स्थितं जलम्॥८१॥

On the peak Umātuṅga[3], there is a shrine of goddess (Umā) who performed severe penance standing on one foot for the period of a divine Yuga, without taking any food and water.

उमातुङ्गे भृगोस्तुङ्गे ब्रह्मतुङ्गे महालये।
काद्रवत्यां च शाण्डिल्यां गुहायां वामनस्य च॥८२॥
गत्वा चैतानि पूतः स्याच्छ्राद्धमक्षयमेव च।
जपो होमस्तथा ध्यानं यत्किंचित्सुकृतं भवेत्॥८३॥

By visiting Umātuṅga, Bhṛgutuṅga[4], Brahmatuṅga, Mahālaya, Kādravatī[5], Śāṇḍilī[6] and Guhā (grotto) of Vāmana, one becomes sanctified. Śrāddha performed there is of indestructible norm. Japa, Homa and Dhyāna– everything performed there becomes meritorious.

ब्रह्मचर्यं जयन्ते वै गुरुभक्ताः शतं समाः।
एवमादीनि सद्यस्तां स्नात्वा प्राप्नोति सत्फलम्॥८४॥

Those who observe celibacy, those who perform sacrifice and those who are devoted to their preceptors for a hundred years, they (enjoy great merits). These and other similar fruits are attained quickly by having a bath in those holy waters.

कुमारधारा तत्रैव दृष्टा पापप्रणाशनी।
यानासनं च तत्रैव सद्यः स्याद्यत्प्रदृश्यते॥८५॥

The sin-obviating Kumāradhārā is also seen there. If one goes and settles there, one attains instantaneously what is attained when it is seen.

शैलकीर्तिपुराभ्यासे कामानाप्नोति पुष्कलान्।
अदृश्यः सर्वभूतानां देववच्चरते महीम्॥८६॥

With regular visit to Śailakīrtipura, one attains all cherished desires in abundance. He becomes invisible to all beings and moves on the earth like Devas.

---

1. Vāyu Purāṇa 77.79-81. In the East northern quarter, near Nandā a sacred spot for Śrāddha known as Siddhakṣetra. It has a temple of Mahādeva here, Paurāṇika Kośa, p. 116.
2. Paurāṇika Kośa, p. 482, the name of a tīrtha.
3. उमातुङ्ग - a spot well known for Śrāddhas performed in Mahālaya giving good fruit, Paurāṇika Kośa, p. 63.
4. भृगुतुङ्ग - A *tīrthasthāna* useful for Śrāddha (Vāyu Purāṇa 77.82. Yayāti spent his last days here. Vāyu Purāṇa 93.102, Paurāṇika Kośa, p. 384.
5. Kādravatī is not locatable.
6. Kumāra-dhārā, Mahābhārata, vana parva. 84.149. पितामहस्य सरसः प्रस्नुता लोकपावनी त्रिषु लोकेषु विश्रुता. Mahābhāratakośa p. 74.

काश्यपस्य महातीर्थं कालसर्पिरिति श्रुतम्।
तत्र श्राद्धानि देयानि नित्यमक्षयमिच्छता॥८७॥

Of Kāśyapa, the great *tīrtha* (Mahātīrtha) is well-known as Kālasarpi[1]. The Śrāddhas are fit to be offered there by one cherishing indestructibility perennially.

अक्षयं तु भवेच्छ्राद्धं शालग्रामसमन्ततः।
दृष्ट्या न दृश्यते तत्र प्रत्यक्षमकृतात्मनाम्॥८८॥

The Śrāddha may be indestructible all around Śālagrāma. It is not visible specifically to sinful persons.

प्रत्यादेशो ह्यशिष्टानां शिष्टानां च निवेशनम्।
तत्र चैव ह्रदे पुण्य दिव्यो वै नागराद्यतः॥८९॥
पिण्डं गृह्णाति हि सतां न गृह्णात्यसतां हि सः।
अतिप्रदीप्तैर्भुजगैर्भोक्तुमन्नं न शक्यते॥(?) ॥९०॥

At this place, there is a repudiation of the evil-minded and good ones are allowed entry, since the pure divine king of serpents dwelling in the holy lake accepts the *Piṇḍa* of the good and not that of the bad. Even by highly violent snakes, the food is not capable of being partaken.

प्रत्यक्षं दृश्यते धर्मस्तीर्थयारमेनयोर्द्धयोर्द्धयोः।
देवदारुवने चापि चारयेस्तं निदर्शनम्॥९१॥

In these two *tīrthas*, Dharma is seen perceptibly and in the Devadāruvana, one may exemplify that as an example.

विधूतानि तु पापानि दृश्यन्ते सुकृतात्मनाम्।
भागीरथ्यां प्रयागे च नित्यमक्षयमुच्यते॥९२॥

Of the merited ones, the sins are observed as obviated in Gaṅgā (Bhāgīrathī) and Prayāga and perennially, the indestructibility is realised.

कालञ्जरे दशार्णायां नैमिषे कुरुजाङ्गले।
वाराणस्यां नगर्यां तु देयं श्राद्धं तु यत्नतः॥९३॥

At Kālañjara[2], Daśārṇa, Naimiṣa, Kurujāṅgala and the city of Vārāṇasī, the Śrāddha deserves to be offered with efforts.

तस्यां योगेश्वरो नित्यं तत्तस्यां दत्तमक्षयम्।
दत्त्वा चैतेषु पूतः स्याच्छ्राद्धमानन्त्यमेव च॥९४॥

In the city of (Vārāṇasī), Yogeśvara perennially (exists) and therefore, whatever is offered there is everlasting. After offering Śrāddhas in these holy places, one attains sanctification and everlasting benefits.

जपो होमस्तथा ध्यानं यत्किंचित्सुकृत भवेत्।
लौहित्ये वैतरण्यां वै स्वर्णवेद्यां तथैव च॥९५॥

Japa, Homa, Dhyāna and likewise, whatever be of merited-norm, performed in Lauhitya (Brahmaputra), Vaitaraṇī and Svarṇavedyā, becomes meritorious.

सकृदेव समुद्रान्ते दृश्यते पुण्यकर्मभिः।
गङ्गायां धर्मपृष्ठे च सरसि ब्रह्मणस्तथा॥९६॥

Only once on the ocean is seen (Śrāddha performed) by men of meritorious deeds. So also in Gaṅgā, Dharmapṛṣṭha and in Brahmā's lake.

गयायां गृध्रकूटे च श्राद्धं दत्तं महाफलम्।
हिमं च पतते तत्र समन्तात्पञ्चयोजनम्॥९७॥

In Gayā and Gṛdhrakūṭa[3], the Śrāddha offered is of great fruit. Snow falls therein all *around to a distance of 5 Yojanas.*

भरतस्याऽऽश्रमे पुण्येऽरण्यं पुण्यतमं स्मृतम्।
मतङ्गस्य पदं तत्र दृश्यते मांसचक्षुषा॥९८॥

The forest surrounding the hermitage of Bharata is of highest sanctity and is well-known as such. The foot-print of Mataṅga is seen there with the physical eye.

ख्यापितं धर्मसर्वस्वं लोकस्यास्य निदर्शनम्।
एवं पञ्चवनं पुण्यं पुण्यकृद्भिर्निषेवितम्॥

1. Kélasarpi– A variant name of Kaśyapa-tīrtha, very dear to sage Kaśyapa, well-known for Devadāru vana, ten thousand Yojanas in breadth, emblazed by sun and fire. Vāyu Purāṇa 77.87, PK p 106.

2. Devadāruvana– a sacred placed near Kālasarpi where a śraddha performed never goes fruitless. PK. P.232.

3. Gṛdhrakūṭa is in Gayā, Paurāṇika Kośa, p. 155.

यस्मिन्पाण्डुविशालेति तीर्थं सद्यो निदर्शनम्॥ ९९॥

The entire pre-requisites of Dharma has been well-established here, being an example for this world. Similarly the Pañcavana[1] is very sacred which is resorted to by the merited-actioned ones. The holy *tīrtha* Pāṇḍuviśālā is also an instance of ready reckoning.

तुलामानैस्तथा चापैः शास्त्रैश्च विविधैस्तथा।
उन्मज्जन्ति तथा लग्ने ये वै पापकृतो जनाः॥ १००॥

The subjects who perpetrate sins come to the surface by means of weighing balances, by its arcs and by various scriptures when they visit that *tīrtha*.

तृतीयायां तथा पादे निःस्वरे पावमण्डले (?)।
महाह्रदे वै कौशिक्यां दत्तं श्राद्धं महाफलम्॥ १०१॥

The Śrāddha offered at the silent great lake Pāvamaṇḍala in the river Kauśikī in the third quarter on the third *Tithi* is of great fruits.

मुण्डपृष्ठे पदं न्यस्तं महादेवेन धीमता।
बहून्देवयुगांस्तप्त्वा तपस्तीव्रं सुदुश्चरम्॥ १०२॥

A step was assorted on Muṇḍapṛṣṭha by the wise Mahādeva, after he performed a very severe penance for many celestial Yugas.

अल्पेनाप्यत्र कालेन नरो धर्मपरायणः।
पाप्मानमुत्सृजत्याशु जीर्णत्वचमिवोरगः॥ १०३॥

Within a very short span of time, a man adherent to Law, gets rid of his sin immediately like a snake shaking off its old slough.

सिद्धानां प्रीतिजननैः पापानां च भयंकरैः।
लेलिहानैर्महाभोगै रक्षितं तु दिवानिशम्॥ १०४॥
नाम्ना कनकनन्दीति तीर्थं त्रैलोक्यविश्रुतम्।
उदीच्यां मुण्डपृष्ठस्य देवर्षिगणसेवितम्॥
तत्र स्नात्वा दिवं यान्ति कामचारा विहंगमाः॥ १०५॥

Day and night guarded by huge-hooded snakes, licking along with their tongues, there is a holy centre by name Kanakanandī, to the north of Muṇḍapṛṣṭha, well-known in the triad of worlds. It is joy imparting to Siddhas, but atrocious for the sinister ones. Even the wanton-willed birds take bath there and proceeds to heaven.

दत्तं चापि तथा श्राद्धमक्षयं समुदाहृतम्।
ऋणैस्त्रिभिस्तदा स्नात्वा निक्षिणोति नरोत्तमः॥ १०६॥

And a Śrāddha performed therein, is declared as perennial. Having bathed there, the best of men gets immunity from his threefold indebtedness.

तीरे तु सरसस्तत्र देवस्याऽऽयतनं महत्।
आरुह्य तज्जपंस्तत्र सिद्धो याति दिवं ततः॥ १०७॥

On the shore of that lake, there is a great shrine of the god. After mounting up to it and muttering syllables, one becomes a Siddha and attains heaven.

उत्तरं मानसं गत्वा सिद्धिं प्राप्नोत्यनुत्तमाम्।
तत्र गत्वा सुरश्रेष्ठं दृश्यते महदद्भूतम्॥ १०८॥

Having gone over to the northern Mānasa, one attains extraordinary success. On going to that excellent city of Suras, a highly marvellous thing is seen.

तस्मिन्निर्वर्तयेच्छ्राद्धं यथाशक्ति यथाबलम्।
कामान्स लभते दिव्यान्मोक्षोपायं च नित्यशः॥ १०९॥

Therein, one may perform Śrāddha as per his capacity and might. He attains divine pleasures and the source of emancipation perennially.

मानसे सरसि श्रेष्ठे दृश्यते महदद्भुतम्।
दिवश्च्युता महाभागा ह्यन्तरिक्षे विराजते॥ ११०॥
गङ्गा त्रिपथगा देवी सोमपाद्वाच्युता भुवि।
आकाशे दृश्यते तत्र तोरणं सूर्यसंनिभम्॥ १११॥

1. A sacred forest of Muṇḍa Pṛṣṭha, Gṛdhrakūṭa and Bharatāśrama, the region of Himālaya where snow falls upto 5 Yojanas or 20 krośas all around and there is a hermitage of sage Mataṅga. A Śrāddha performed here becomes perennial. Kauśikisara and Pāṇḍūśālā tīrtha are very much here. Paurāṇika Kośa, p. 284-286 as per Vāyu Purāṇa 77.99-101, having Pāṇḍu Viśālā for Pāṇḍuśilā tīrtha.

In the excellent Mānasa lake, a great marvel is seen. The highly fortunate goddess Gaṅgā of three-fold path, falling down from the heaven, shines in the atmosphere. Dropping down the Somapāda (lunar rays) on to the earth, it is visible like a *Toraṇa* (arched-portal) in the sky with the luminance of the Sun.

जाम्बूनदमयं दिव्यं स्वर्गद्वारमिवाऽऽयतम्।
यतः प्रवर्तते भूयः पूर्वसागरमन्तियम्॥ ११२॥

This Jāmbūnada is of golden splendour. It is like the gate to heaven thrown wide open. It is from this place that it flows again towards the eastern ocean in its final stage.

पावनी सर्वभूतानां धर्मज्ञानां विशेषतः।
चन्द्रभागा च सिन्धुश्च उभे मानससंनिभे॥
सागरं पश्चिमं याति दिव्यसिन्धुर्नदीवरः॥ ११३॥

It is sanctifying for all the beings and specifically for those who know Religion or Law. Candrabhāgā and Sindhu, both being peers to Mānasarovara (in sanctity). The divine river Sindhu, the excellent stream flows towards the western ocean.

पर्वतो हिमवान्नाम नानाधातुविभूषितः।
योजनानां सहस्राणि आयतोऽशीतिरुच्यते।११४॥

There is the mountain named Himavān, decorated by varied-normed minerals. It is said that it prolongs upto eighty thousand Yojanas.

सिद्धचारणसंकीर्णः सिद्धचारणसेवितः।
तत्र पुष्करिणी रम्या सुषुम्ना नाम विश्रुता॥ ११५॥

Crowded by Siddhas and Cāraṇas, it is waited upon and served by Siddhas and Cāraṇas. Therein, is Puṣkariṇī or lotus-normed lake, well-known by the name Suṣumnā.

दश वर्ष सहस्राणि तत्र जातस्तु जीवति।
श्राद्धं भवति चाऽऽनन्त्यं तस्यां दत्तं महोदयम्॥
तारयेच्च यदा श्राद्धं दशपूर्वान्दशापरान्॥ ११६॥

A person born there lives upto a span of ten thousand years and the Śrāddha performed there becomes perennial and yields great eclat. The performer of Śrāddhas enables ten previous generations and ten subsequent ones to cross (hell).

सर्वं पुण्यं हिमवतो गङ्गा पुण्या च सर्वतः।
समुद्रगाः समुद्राश्च सर्वे पुण्याः समन्ततः॥ ११७॥

All is sacred of Himavān and Gaṅgā is sanctifying all over. Those going towards ocean and the oceans all over are the sacred ones.

एवमादिषु सर्वेषु श्राद्धं निर्वर्तयेद्बुधः।
पूतो भवति स्नात्वा नु दत्त्वा दत्त्वा तथैव च॥ ११८॥

A wise one should perform Śrāddha in all these places and at similar ones. Even by taking bath, he becomes sanctified, then what to say about offering there?

शैलसानुषु तुङ्गेषु कन्दरेषु गुहासु च।
उपद्वरनितम्बेषु तथा प्रश्रवणेषु च॥ ११९॥
पुलिनेष्वापगानां च तथैव प्रभवे युगे।
महोदधौ गवां गोष्ठे संगमेषु वनेषु च॥ १२०॥
असंसृष्ठोपलिप्तासु हृद्यासु सुरभीषु च।
गोमयेनोपलिप्तेषु विविक्तेषु गृहेषु च॥ १२१॥
कुर्याच्छ्राद्धमथैतेषु नित्यमेव यथाविधि।
प्रदक्षिणं दिशं गतवा सर्वकामचिकीर्षकः॥ १२२॥
एवमेतेषु सर्वेषु श्राद्धं कुर्यातदन्द्रितः।
एवमेव तु मेधावा ब्राह्मीं सिद्धिमवाप्नुयात्॥ १२३॥

Śrāddha can be performed in the following places– On the lofty peaks of the mountains, in crevices and grottos, on the slopes of isolated corners, on cascades, at the shores of the streams, and likewise on the auspicious anniversaries of the beginning of Yugas, on Mahodadhi (great oceans), in cowpens, in the confluence of two rivers, in the groves or forests, in the well-cleaned and scrubbed ground, fascinating and redolent spots, in isolated houses, on the ground polished with cow-dung, etc. One, desirous of all cherishes, may take to the performance of Śrāddha perennially as per systematisation, having performed the circumambulation in all the

quarters. The wise one performing thus, shall attain the accomplishment (Siddhi) of *Brahmatva* (Brahmanhood).

त्रैवर्ण्ये विहिते स्थाने धर्मवर्णाश्रमे तथा।
कोपस्थानस्य संत्यागात्प्राप्यते पितृपूजनम्॥ १२४॥

The adoration of manes becomes fruitful if anger etc. is abandoned, the duties of the three castes are performed and the discipline of society and stages of life is maintained.

तीर्थान्यनुसरन्धीरः श्रद्दधानो जितेन्द्रियः।
कृतपापश्च शुध्येत किं पुनः शुभकर्मकृत्॥ १२५॥

Even a person who has committed sins becomes sanctified if he boldly, devoutly and controlling all his sense, makes the pilgrimage to the holy centres. Then what to talk of one taking to auspicious acts?

तिर्यग्योनिं न गच्छेच्च कुदेशे न च जायते।
स्वर्गी भवति वै विप्रो मोक्षोपायं च विन्दति॥ १२६॥

He may not attain to the breed of vertebrates and may not take birth is a hasty spot. A Brāhmaṇa attains heaven and acquires the means to emancipation.

अश्रद्दधानाः पाप्मानो नास्तिकाः स्थितसंशयाः।
हेतुद्रष्टा च पञ्चैते न तीर्थफलमश्नुते॥ १२७॥

Not taking to faith, the sinister ones, the atheists, the permanent doubters and the visioners of causes– these five do not attain the fruit of pilgrimage.

गुरुतीर्थे परा सिद्धिस्तीर्थानां परमं पदम्।
ध्यानं तीर्थपरं तस्माद्ब्रह्मतीर्थं सनातनम्॥ १२८॥

At Gurutīrtha, a great accomplishment is achieved. It is the excellent step of the *tīrthas*. Meditation is still greater *tīrtha*. On that account, it is Brahmatīrtha, the ancient one.

उपवासात्परं ध्यानमिन्द्रियाणां निवर्तनम्।
उपवासनिबद्धा हि प्राणैरिह पुनः पुनः॥ १२९॥

Mental concentration or Meditation is greater than observance of fasts. It causes the restrain of all sense organs. Those who are wedded to abstinence from food are reborn again and again along with their vital breaths.

प्राणापानौ समौ कृत्वा विषयाणीन्द्रियाणि च।
बुद्धिं मनसि संयम्य सर्वेषां तु निवर्तनम्॥ १३०॥

Having taken Prāṇa and Apāna as equal, one should restrain in mind objects and the sense organs and restrain the intellect in the mind. Then every sense-organ recedes.

प्रत्याहारं पुनर्विद्धि मोक्षोपायमसंशयम्।
इन्द्रियाणां मनो घोरं बुद्ध्यादीनां प्रवर्तनम्॥ १३१॥

You may know that *Pratyāhāra* (the withdrawal of all sense organs) is the definite means to emancipation. The mind is the most terrific among the sense-organs. It makes the intellect and other organs function.

अनाहारात्क्षयं याति विद्यादनशनं तपः।
निग्रहाद्बुद्धिमनसो रम्या बुद्धिस्तु जायते॥ १३२॥

Anāhāra (fasting) attains to indestructibility and one may understand penance as abstinence from food. From the restrain of mind and intellect, the intellect is sublimated.

क्षीणेषु सर्वपापेषु क्षीणेष्वेवेन्द्रियेषु च।
परिनिर्वाति शुद्धात्मा यथा वह्निर्निरिन्धनः॥ १३३॥

On the exhaustion of all the sins and weakening of senses, the pure soul attains *Nirvāṇa* (bliss of liberation) like fuel-less fire.

कारणेभ्यो गुणेभ्योऽथ व्यक्ताव्यक्तस्य कृत्स्नशः।
वियोजयति क्षेत्रज्ञं तेभ्यो योगेन योगवित्॥ १३४॥

A knower of Yogas separates the individual soul from all manifest and unmanifest causes and *Guṇas* (attributes) by means of his Yogic power.

तस्य नास्ति गतिस्थानं व्यक्ताव्यक्तं न संशयः।
नासन्न सदसच्चैव नैव किंचित्स्थितेरिति॥ १३५॥

For him, there is no place to go, whether manifest or unmanifest. There is no doubt in it. There stands no situate, existent or non-existent and nor any stability as such.

इति श्रीमहापुराणे वायुप्रोक्ते श्राद्धकल्पे तीर्थयात्रा नाम सप्तसप्ततितमोऽध्यायः॥ ७७॥

॥अथाष्टसप्ततितमोऽध्यायः॥

Chapter 78

The pre-requisites meant as salubrious for Śrāddhas

बृहस्पतिरुवाच

अतः परं प्रवक्ष्यामि दानानि च फलानि च।
श्राद्धकर्मणि मेध्यानि वर्जनीयानि यानि च॥ १॥

Bṛhaspati spoke– After this, I shall talk of the various types of charities and their fruits. I shall also mention the pure things fit to be offered as oblations and those that are not fit for being offered as oblations in a Śrāddha rite.

हिमप्रपतने कुर्यादाहरेद्वा हिमं ततः।
अग्निहोत्रमतः पुण्यं परमं हि ततः स्मृतम्॥ २॥

On the snow-fall or snowy precipice, one may take to (the obsequial rites) or may bring snow subsequently from there. Then, the *Agnihotra* (the sacrifice in fires), the highly sacred one, becomes well-known as such.

नक्तं तु वर्जयेच्छ्राद्धं राहोरन्यत्र दर्शनात्।
सर्वस्वेनापि कर्तव्यं क्षिप्रं वै राहुदर्शने॥ ३॥

A night should be avoided for a Śrāddha-performance. On other occasions also, because of the appearance of Rāhu, one should quickly perform Śrāddha as soon as Rāhu is seen even by spending one's entire possession.

उपरागे न कुर्याद्यः पङ्के गौरिव सीदति।
कुर्वाणस्तूद्धरेत्पापान्मज्जनैरिव सागरे॥ ४॥

He who does not (perform Śrāddha) at an eclipse, he sinks in mire like a cow (lit. feels aggrieved within slush like a cow). And performing it, he uplifts sinners like a boat in the ocean that saves those who are drowning.

विश्वदेवं च सौम्यं च बहुमांसपरं हविः।
विषाणं वर्जयेत्खाड्गमसूयानाशनाय वै॥ ५॥

An oblation of sumptuous meat is for all the Viśvedevas and Saumyas. But for the purpose of obviating the malice of (Pitṛs), one should avoid the horn of the rhinoceros.

त्वष्टा वै वार्यमाणस्तु देवेशेन महात्मना।
पिबञ्शचीपतेः सोमं पृथिव्यामपतत्पुरा॥ ६॥

Earlier when Tvaṣṭā (Viśvakarmā, the divine architect identified with Tvaṣṭṛ), was being evaded by Deveśa, the great-souled one, from drinking the Soma juice of Indra, the consort of Śaci, it fell down on the earth.

शामाकास्तु तथोत्पन्नाः पित्रर्थमपि पूजिताः।
विप्रुषस्तस्य नासाभ्यामसक्ताभ्यां तथेक्षवः॥ ७॥
श्लेष्माणः शीतला हृद्या मधुराश्च तथेक्षवः।
श्यामाकैरिक्षुभिश्चैव पितॄणां सार्वकामिकम्॥
कुर्यादाग्रयणं यस्तु स शीघ्रं सिद्धिमाप्नुयात्॥ ८॥

Śyāmākas (the rice grains), however, grew up that way (from drops of Soma). They are adored for the (propitiation of) manes. The drops of that (Soma juice) coming out of his two nostrils fell from them (and became sugarcane). Therefore, sugarcanes are phlegmatic, cool, pleasant and sweet. With Śyāmāka rice and with sugarcanes, one may perform all the oblation rites for the fulfillment of all desires. He who performs Āgrayaṇa[1] (the first Soma libation at the Agniṣṭoma or an oblation consisting of first fruits at the end of the rainy season), he attains to success of an immediate norm.

श्यामाका हस्तिनामा च पटोलं बृहतीफलम्।
अगस्त्यस्य शिखा तीव्रा कषायाः सर्व एव च॥ ९॥

Śyāmāka, Hastināman, Paṭola (fruit of *Trichosanthes Diaoeca*), Bṛhatiphala (Brinjals) and the sharp crest of Agastya– all these are very astringent elements.

एवमादीनि चान्यानि स्वादूनि मधुराणि च।
नागरं चात्र वै देयं दीर्घमूलकमेव च॥ १०॥

This way and the like, the other ones, tasty and sweet ones as Nāgara, Dīrghamūlaka (a kind of radish) deserves to be offered.

---

1. Practical Vedic Dictionary by Dr. Sūrya Kānta. p. 128.

वंशीकरीराः सुरसाः सर्जकं भूस्तृणानि च।
वर्जनीयानि वक्ष्यामि श्राद्धकर्मणि नित्यशः॥ ११॥

So also Vaṁśīkarīras (tender shoots of a bamboo), Surasa and Sarjaka (juicy parts of the Śāla tree) and Bhūstṛṇa (*andropogen schoenanthus*). I shall now talk of those things that should always be avoided in the Śrāddha-karma.

(लशुनं गृञ्जनं चैव पलाण्डुः पिण्डमूलकम्।
करम्भाद्यानि चान्यानि हीनानि रसगन्धतः॥ १२॥
श्राद्धकर्मणि वर्ज्यानि कारणं चात्र वक्ष्यते।
पुरा दे (दै) वासरे युद्धे निर्जितस्य बलेः सुरैः॥ १३॥

Garlic, carrots, onions, circular radish, *Karambha* (curd-mixed flour) and other articles, inferior ones in point of taste and scent, should be avoided in Śrāddha. The reason here is being talked of. In the war between Gods and Demons earlier, Bali was vanquished by Gods.

व्रणेभ्यो विस्फुरन्तो वै पतिता रक्तबिन्दवः।
तत एतानि वर्ज्यानि श्राद्धकर्मणि नित्यशः)॥ १४॥

From his wounds, spurt forth the blood drops and from them these articles grew up. Hence they are avoided in the Śrāddha rite.

अथ वेदोक्तनिर्यासाल्लँवणान्यूषणानि च।
श्राद्धकर्माणि वर्ज्यानि याश्च नार्यो रजस्वलाः॥ १५॥

Therefore, the resins talked of in the Vedas, as also the salts found in arid lands are to be evaded in the Śrāddha rite. Ladies in menstrual courses should not take part in Śrāddhas.

दुर्गन्धं फेनिलं चैव तथा वै पल्वलोदकम्।
न लभेद्यत्र गौस्तृप्तिं नक्तं यच्चैव गृह्यते॥ १६॥

Foul-smelling water, soap-normed water having froth and foams, water from puddles, water where cows may not attain satisfaction and the water stored in vessels in the previous night, should not be used in Śrāddha.

आविकं मार्गमौष्ट्रं च सर्वमेकशफं च यत्।
माहिषं चामरं चैव पयो वर्ज्यं विजानता॥ १७॥

The milk of ewes, deer, camel, animals with one hoof, buffalo and the Cāmarī deer should be avoided by the expert one.

अतः परं प्रवक्ष्यामि वर्ज्यान्देशान्प्रयत्नतः।
न द्रष्टव्यं च यैः श्राद्धं शौचाशौचं च कृत्स्नशः॥ १८॥

After this, I shall talk of the evadable places, quite perseveringly. I shall also mention, by whom Śrāddha should not be seen as also purity and impurity in complete form.

वन्यमूलफलाहारैः श्राद्धं कुर्यात्तु श्रद्धया।
राष्ट्रमिष्टमवाप्नोति स्वर्गं मोक्षं यशस्करम्॥ १९॥

By means of sylvan bulbous roots and fruits, one may take to a Śrāddha with faith. Thereby (he) attains a country of cherished end as also heaven and emancipation as well as fame.

अनिष्टशब्दसंकीर्णं जन्तुव्याप्तमथापि वा।
पूतिगन्धां तथा भूमिं श्राद्धकर्मणि वर्जयेत्॥ २०॥

One may evade the land for Śrāddha, that is reeking foul in smell and is thronged by insects and rodents (lit. animals) and promiscuous by undesirable sounds.

नद्यः सागरपर्यन्ता द्वारं दक्षिणपूर्वतः।
त्रिशङ्कुं वर्जयेद्देशं सर्वं द्वादशयोजनम्॥ २१॥

One may evade a place within a distance of twelve Yojanas from all the rivers joining the sea, a door at the south-east as well as the land of Triśaṅku.

उत्तरेण महानद्या दक्षिणेन च कैकटात्।
देशस्त्रैशङ्कवो नाम वर्जितः श्राद्धकर्मणि॥ २२॥

To the north of Mahānadī and to the south of Kaikaṭa, is the country named Traiśaṅku. It is forbidden for the rite of Śrāddha.

कारस्कराः कलिङ्गाश्च सिन्धोरुत्तरमेव च।
प्रनष्टश्रमधर्माश्च वर्ज्या देशाः प्रयत्नतः॥ २३॥

The lands of Kāraskara, Kaliṅga, the land to the north side of Sindhu and the countries having the laws of orders of society and stages of life violated (lit. lost), deserve to be evaded with efforts.

नग्नादयो न पश्येयुः श्राद्धमेवं व्यवस्थितम्।
गच्छन्ति तैस्तैर्दृष्टानि न पितृन्न पितामहान्॥ २४॥

The Nagnas[1] and the like may not observe the Śrāddha having been established like this. Such Śrāddhas as are seen by these, do not go to the Pitṛs or Pitāmahas.

शंयुरुवाच

नग्नादीञ्भगवन्सम्यङ्ममाद्य परिपृच्छतः।
कथय द्विजमुख्याग्र्य विस्तरेण यथातथम्॥ २५॥

Śaṁyu spoke– O adorable one! O chief among the Brāhmaṇas, please recount in detail and in perfect norm to me who ask about the naked and similar people.

एवमुक्तो महातेजा बृहस्पतिरुवाच तम्।
सर्वेषामेव भूतानां त्रयी संवरणं स्मृतम्॥ २६॥

This way having been addressed, the highly intelligent Bṛhaspati replied to him– "The *Trayī* i.e. the Veda triad, Ṛk, Yajur and Sāman, is remembered as the Saṁvaraṇa (protective coverage) unto all living beings.

परित्यजति यो मोहात्ते वै नग्नादयो जनाः।
प्रलीयते नरो यस्मान्निरालम्बश्च यो वृषः॥ २७॥

He who discard it out of delusion are the Nagnas (naked ones), O excellent Brāhmaṇa. If a man forsakes that protection, he becomes supportless and is ruined.

वृषं यश्च परित्यज्य मोक्षमन्यत्र मार्गति।
वृथा वेदाश्रमास्तस्मिन्यो वै सम्यङ्न पश्यति॥ २८॥

If a man discards Dharma and seeks emancipation elsewhere, his labour therein is in vain. For he has not the correct perspective.

ब्राह्मणाः क्षत्रिया वैश्या वृषलाश्चैव सर्वशः।
पुरा दे (दै) वासुरे युद्धे निर्जितैरसुरैस्तदा॥ २९॥
पाषण्डवैकृतास्तात नैषा सृष्टिः स्वयंभुवः।
यद्विश्राद्धकनिर्गन्थाः शक्त्या जीवन्ति कर्पटाः॥ ३०॥

ये धर्मं नानुवर्तन्ते ते वै नग्नादयो जनाः।
वृथाजटी वृथामुण्डी वृथानग्नश्च यो द्विजः॥ ३१॥

Earlier, all the Brāhmaṇas, Kṣatriyas, Vaiśyas and Vṛṣalas (Śūdras) were made heretics and placed in a deformed state by Asuras who were vanquished in the war between Devas and Asuras. This creation is not that of Svayaṁbhuva (Brahmā) and nor are these– who do not adhere to the Law, they, verily, are the naked mendicants. A Brāhmaṇa with matted locks of hair without any specific aim, who wantonly is clean shaven for nothing and a wantonly naked one is also called so.

वृथाव्रती वृथाजापी ते वै नग्नादयो जनाः।
कुलंधमा निकाशाश्च तथा पुष्टिकलंशकाः॥ ३२॥

A wantonly-vowed one, a wantonly-muttering one, those verily, are the people such as naked mendicants. So also those who blow off their homes, the hunters and those who destroy property.

कृतकर्माक्षितास्त्वेते कुपथाः परिकीर्तिताः।
एभिर्निर्वृत्तं वा श्राद्धं वृथा गच्छति मानवान्॥ ३३॥

These ones are declared as men of evil ways finding fault with every action committed. The Śrāddha performed by these, goes to men (and not to Pitṛs).

ब्रह्मघ्नश्च कृतघ्नश्च नास्तिका गुरुतल्पगाः।
दस्यवश्च नृशंसाश्च दर्शनेनैव वर्जिताः॥ ३४॥

The Brāhmaṇa-slayer, the ungrateful, the atheists, the defilers of the preceptor's bed, robbers and wicked men are evaded alone by a mere sight.

ये चान्ये पापकर्माणः सर्वांस्तान्परिवर्जयेत्।
देवदेवर्षिनिंदायां रताश्चैव विशेषतः॥ ३५॥

And specifically those that are sinister-deeded ones, those engaged in censure of the Devas and Devarṣis, one must evade.

असुरान्यातुधानांश्च दृष्टमेभिर्व्रजन्युत।
ब्राह्मं कृतयुगं प्रोक्तं त्रेता तु क्षत्रियं स्मृतम्॥
वैश्यं द्वापरमित्याहुः शूद्रं कलियुगं स्मृतम्॥ ३६॥

1. A Jaina or a Buddhist mendicant of the Digambara class or a bard; a naked mendicant, V.S. Apte, p. 92-93.

Whatever is seen by these, goes over to Asuras and Yātudhānas. Kṛtayuga is remembered as the age of Brāhmaṇas. Tretā, however, is known as of Kṣatriyas. To Vaiśyas, they call Dvāpara as their age and Kaliyuga is called the age of Śūdras.

पितर ऊचुः

वेदाः कृतयुगे पूज्यास्त्रेतायां तु सुरास्तथा।
युद्धानि द्वापरे नित्यं पाषण्डाश्च कलौ युगे॥ ३७॥

The Pitaras (manes) spoke– The Vedas became adorable in the Kṛta (golden) Age and the gods likewise became adorable in the Tretāyuga. The wars became predominant invariably in Dvāpara and Pāṣaṇḍas (Heretical sects) prevailed mostly in the Kali (Iron) Age.

अपमानापवित्रश्च कुक्कुटो ग्रामसूकरः।
श्वा चैव दर्शनादेव हन्ति श्राद्धं न संशयः॥ ३८॥

The dishonoured, the unholy, fowl, domestic pig and dog– all these only from a sight destroy a Śrāddha, there is no doubt in it.

शावसूतकसंसृष्टो दीर्घरोगिभिरेव च।
मलिनैः पतितैश्चैव न द्रष्टव्यं कथंचन॥ ३९॥

The Śrāddha materials touched by calves, also by those suffering from protracted ailments, by the polluted ones or desecrated ones and the degraded ones are defiled.

अन्नं पश्येयुरेते वै नैतत्स्याद्धव्यकव्ययोः।
तत्संस्पृष्टं प्रधानार्थं संस्कारश्चापदो भवेत्॥ ४०॥

They should not look at the cooked food. If it is seen by them, it cannot be used as Havya and Kavya (offerings to gods and Pitṛs). The chief materials touched by them become desecrated.

हविषां संहतानां तु पूर्वमेव विवर्जनम्।
मृत्संयुक्ताभिरद्भिश्च प्रोक्षणं च विधीयते॥ ४१॥

The evasion of clarified butter combined as such is ordained quite in advance and a sprinkling on these is done by water mixed with clay.

सिद्धार्थकैः कृष्णतिलैः कार्यं वाऽप्यवकीरणम्।
गुरुसूर्याग्निवस्तूनां दर्शनं वाऽपि यत्नतः॥ ४२॥

By yellow mustards (Siddhārthakas) and black sesamums deserve to be done a bestrewing or spraying. The articles should be assiduously shown to the preceptor, the sun and the fire.

आसनारूढमानेषु पादोपहतमेव च।
अमेध्यैर्जङ्गमैर्दृष्टं शुष्कं पर्युषितं च यत्॥ ४३॥
अशितं परिदुष्टं च तथैवाग्रावलेहितम्।
शर्कराकेशपाषाणैः कीटैर्यच्चाप्युपद्रुतम्॥ ४४॥
पिण्याकयथितं चैव तथा तिलयवादिषु।
सिद्धाक्षताश्च ये भक्ष्याः प्रत्यक्षलवणीकृताः॥ ४५॥
वाससा चावधूतानि वर्ज्यानि श्राद्धकर्मणि।
सन्ति वेदविरोधेन केचिद्विज्ञानमानिनः॥ ४६॥

The following are not fit to be offered as oblations in a Śrāddha– that which is trodden upon by people while climbing on to their seats; that which is seen by the mobile beings that are defiled; the dried one and stale things; that which is eaten and thoroughly contaminated and likewise licked on the tips; that which is defiled by gravel, hair and stones and even taken away by worms or insects; churned by Pinyāka (oil cake, incense, saffron and asafoetida); sesamum, barleys and the like; cooked unhusked rice and other foodstuffs rendered saline or salt suffused; and things shaken off from cloths as such. There are certain people involved in the violation of the Vedas and priding in their scientific knowledge.

अयज्ञपतयो नाम ते श्राद्धस्य यथा रजः।
दधि शाकं तथाऽभक्ष्याः शुक्तं चौषं विवर्जितम्॥ ४७

They are the masters of non-sacrificial rites and are termed as *Ayajñapatis*. They are as though the dusts of Śrāddha. The curd mixed with the potherb or vegetable, as well as sour gruel or syrups are evaded in a Śrāddha.

वार्ताकं वर्जयेद्दद्यात्सर्वानभिषवानपि।
सैन्धवं लवणं यच्च तथा मानससंभवम्॥ ४८॥

One may evade Brinjal (*Vārtāka*) plant and *Abhiṣava* (the extraction of Soma juices). The Saindhava salt (extracted from the ocean water) and produced from Mānasarovara (is holy).

पवित्रं परमं ह्येतत्प्रत्यक्षमपि वर्तते।
अग्नौ निक्षिप्य गृह्णीयाद्धस्तौ प्रक्षिप्य यत्नतः॥४९॥

This one being sacred of high order is so as perceptible directly. Having hurled into fire, one may take it in the hands and press it carefully.

गमयेन्मस्तकं चैव ब्रह्मतीर्थं हि तत्स्मृतम्।
द्रव्याणां प्रोक्षणं कार्यं तथैवाऽऽवपनं पुनः॥५०॥

Then it is applied to the forehead. This becomes known as Brahmatīrtha. A sprinkling of all materials deserves to be done in a Śrāddha and then offered in the sacrifice.

निधाय चाद्भिः सिञ्चेत तथैवाप्सु निवेशनम्।
अरिष्टतुमुले बिल्वं त्विङ्गुदश्वदनान्यपि॥५१॥

Bilva, Tumula, Ariṣṭa (soap-berry), Iṅguda and Śvadana should be soaked in water and sprinkled.

विदलानां च सर्वेषां चर्मवच्छौचमिष्यते।
तथा दन्तास्थिदारूणां शृङ्गाणां चावलेखनम्॥५२॥

Vessels of ivory-bone, wood and horns should be scrubbed and scraped. All sorts of baskets should be purified according to the conventional practise.

सर्वेषां मृण्मयानां तु पुनर्दाह उदाहृतः।
मणिवज्रप्रवालानां मुक्ताशङ्खमणेस्तथा॥५३॥
सिद्धार्थकानां कल्केन तिलकल्केन वा पुनः।
स्याच्छौचं सर्वबालानामाविकानां च सर्वशः॥५४॥

And all clay pots should be burnt again (for purification). Gems, diamonds, corals, pearls and conch-shells are to be sanctified by (brushing with) the viscous or tenacious paste of yellow mustard seeds and the paste of sesamum seeds. A cleansing as also of all the shags of goats and sheep is required.

आविकानां च सर्वेषां मृद्भिरद्भिर्विधीयते।
आद्यन्तयोस्तु शौचानामद्भिः प्रक्षालनं पुनः॥५५॥

Of all the sheep shags, the cleansing is done by water and clay. At the starting and ending of all purificatory rites, washing with water is recommended.

तथा कार्पासिकानां च भस्मना समुदाहृतम्।
फलपुष्पशलाकानां प्लावनं चाद्भिरिष्यते॥५६॥

And likewise a purification of all the cotton fabrics is ordained by sacred ashes. For fruits, flowers, pins and rods, a cleansing is required by dipping (them) in waters.

संमार्जनं प्रोक्षणं च भूमेश्चैवोपलोपनम्।
निष्क्रम्य बाह्यतो ग्रामाद्वायुपूता वसुंधरा॥५७॥

Sweeping, sprinkling as also plastering (with cow-dung is required) for the purification of ground. Outside the village, the earth is purified by the breeze.

धनुष्मत्पक्षिणां चैव मृद्भिः शौचं विधीयते।
एवमेष समुद्दिष्टः शौचानां विधिरुत्तमः॥
अतः परं प्रवक्ष्यामि तन्मे निगदतः शृणु॥५८॥

Of bows and arrows, the cleansing is done by (brushing) it with clay. This way stands illustrated the activity of purification. Henceforth, I shall mention further modes of purification. Listen to the same as I recount.

प्रातर्गृहात्पश्चिमदक्षिणेन
इषुक्षेपं चाक्षमात्रं पदं च।
कुर्यात्पुरीषं च शिरोऽवगुण्ठ्य
न च स्पृशेत्तत्र शिरः करेण॥५९॥

In the early morning, to the south-west direction of the house and up to a distance of one arrow and a step to the extent of an *Akṣa* (beam of a balance), one may take to excretion (*Puriṣa*). He should cover the head and should not touch the head with the hands.

शुष्कैस्तृणैर्वा काष्ठैर्वा पत्रैर्वेणुदलेन वा।
मृण्मयैर्भाजनैर्वाऽपि तिरोधाय वसुंधराम्॥६०॥

With dry straws or faggots or leaves or with bamboo sprout and with clay-moulded vases, the ground should be covered (after excretion).

उद्धृतोदकमादाय मृत्तिकां चैव वाग्यतः।
दिवा उदङ्मुखः कुर्याद्रात्रौ वै दक्षिणामुखः॥ ६१॥

Having taken water in a pot, holding clay in the hand and maintaining complete silence, he should sit facing the north during the day and the south during the night.

दक्षिणेन च हस्तेन गृह्णीयाद्वै कमण्डलुम्।
शौचं च वामहस्तेन गुदे तिस्रस्तु मृत्तिकाः॥ ६२॥

With right hand, one may take hold of the *kamaṇḍalu* (water-gourd) and with the left hand, he should wash the anus with clay three times.

दश चापि पुनर्दद्याद्वामहस्तक्रमेण तु।
द्वाभ्यां वाऽपि पुनर्दद्याद्धस्तानां पञ्च मृत्तिकाः॥ ६३॥

He should scrub the left hand with clay ten times and then each of the two hands five times.

मृदा प्रक्षाल्य पादौ च आचम्य च यथाविधि।
आपस्त्याज्यास्त्रयश्चैव सूर्याग्निपवनाम्भसाम्॥ ६४॥

Having washed the feet with clay and having performed *Ācamana* (sipping of water) with proper order, the water is to be sprayed thrice with (invocation of) the sun, fire and wind.

कुर्यात्संनिहितं नित्यं प्राज्ञस्तीर्थे कमण्डलुम्।
असत्कार्ये कार्यमेतैर्यथावत्पादधावनम्॥ ६५॥

A wise one should always keep a water-gourd handy. The further actions and also the act of washing of feet should be done by means of this pot.

आचमनं द्वितीयेन देवकार्यं ततः परम्।
उपवासस्त्रिरात्रं तु दुष्टहस्ते ह्युदाहृतः॥ ६६॥

The rite of *Ācamana* and *Devakārya* (divine duties) shall be done by means of a second (vessel). If such actions are performed with a defiled hand, one should observe a fast for three nights.

विप्रकृष्टेन कृच्छ्रेण प्रायश्चित्तमुदाहृतम्।
स्पृष्ट्वा श्वानं श्वपाकं वा तप्तकृच्छ्रं समाचरेत्॥ ६७॥

In prolonged cases of default, the expiation rite of Kṛcchra has been prescribed. For touching of a dog or a Cāṇḍāla (*Śvapāka*), one may take to an expiation rite of Taptakṛcchra.

मानुषास्थीनि संस्पृश्य उपोष्यं शुद्धिकारणम्।
त्रिरात्रमुक्तं सन्नेहमेकरात्रमतोऽन्यथा॥ ६८॥

For touching of the human bones, the fasting is a source of purification. It has been ordained that if (the bones are) touched deliberately, the fast is to be observed for three nights, and for one night, (if touched) otherwise.

कारस्कराः पुलिन्दाश्च तथाऽऽन्ध्रशबरादयः।
पीत्वा चापो भूतिलये गत्वा चैव युगंधराम्॥ ६९॥
सिन्धोरुत्तरपर्यन्तं तथा दिव्यन्तरे शतम्।
पापदेशाश्च ते केचित्पापैरध्युषिता जनैः॥ ७०॥
शिष्टैश्च वर्जिता ये च ब्राह्मणैर्वेदपारगैः।
गत्वा देशानपुण्यांस्तु कृत्स्नं पापं समश्नुते॥ ७१॥

Kāraskaras[1], Pulindas, Āndhras, Śabaras and others, the land of Bhūtilaya (if one drinks water there), the land of Yugandhara, upto the northern extremity of Sindhu, the land of Divyantaraśata, sinister lands that are inhabited by sinister-souled men, countries devoid of civilized Brāhmaṇas and good men who have mastered the Vedas– all these are considered as unholy places. By going to such places, one acquires all sorts of sin.

मनोव्यक्तिरथाग्निश्च काले चैवोपलेपनम्।
विख्यापनं च शौचानां नित्यमज्ञानमेव च॥ ७२॥
अतोऽन्यथा तु यः कुर्यान्मोहाच्छौचस्य संकरम्।
पिशाचान्यातुधानांश्च फलं गच्छत्यसंशयम्॥ ७३॥

The exposition of mind, Agni (fire) and the act of plastering at proper time– all these are proclaimed as indicating purity. But one is always ignorant. Except out of ignorance, if one

1. The country of the Karakas in the south of India perhaps it in Kārakasa Madras Presidency, famous for the Jaina and Buddhist pilgrims; a place of pilgrimage, N.L. Dey, GDOAAMI, p. 93.

makes default in the purificatory rites, he undoubtedly attains to the fruit of Piśācas and Yātudhānas.

शौचमश्रद्दधानस्य म्लेच्छजातिषु जायते।
अयज्ञाश्चैव पापो वा तिर्यग्योनिगतोऽपि वा॥७४॥

One having no faith in purificatory rites is born among the Mleccha castes. Non-sacrificing ones and the sinister ones are born among the lower strata of animals.

शौचेन मोक्षं कुर्वाणः स्वर्गवासी भवेन्नरः।
शुचिकामा हि देवा वै देवैरेतदुदाहृतम्॥७५॥

A man doing purificatory rites gets released from the sins and attains heaven. "The gods have a liking for cleanliness"– it stands illustrated by gods themselves.

वीभत्समशुचिं चैव वर्जयन्ति सुराः सदा।
त्रीणि शौचानि कुर्वन्ति न्यायतः शुभकर्मणः॥७६॥

To the odious and unclean, the gods always ignore. Men of auspicious rites perform three types of purificatory rites as per order.

ब्राह्मण्यायाऽऽतिथेयाय शौचायुक्ताय धीमते।
पितृभक्ताय दान्ताय सानुक्रोशाय च द्विजाः॥७७॥
तैस्तैः प्रीताः प्रयच्छन्ति पितरो योगवर्धनाः।
मनसा काङ्क्षितान्कामांस्त्रैलोक्यप्रभवानिति॥७८॥

O Brāhmaṇas! Manes delighted with them for their auspicious rites, increase their Yogic power and bestow all cherished things available in the three worlds. A man who reveres Brāhmaṇas, one who welcomes guests, a wise man who adheres to purity, one showing respect to parents, one who have full control on his senses and one who is sympathetic, (Pitṛs are always delighted with him).

इति श्रीमहापुराणे वायुप्रोक्ते श्राद्धकल्पो
नामाष्टसप्ततितमोऽध्यायः॥७८॥

* * *

॥अथ नवसप्ततितमोऽध्यायः॥

Chapter 79

The test of a Brāhmaṇa

ऋषय ऊचुः

अहो धीमंस्त्वया सूत श्राद्धकल्पस्तु कीर्तितः।
श्रुतो नः श्राद्धकल्पो वै ऋषिभिः परिकीर्तितः॥ १॥

The sages said– O wise Sūta! By you has been well-defined the observations on Śrāddha rites. The *Śrāddhakalpa* well-illustrated by sages, has been heard by us.

अतीव विस्तरो यस्य विशेषणे प्रकीर्तितः।
वद शेषं महाप्राज्ञ ऋषेस्तस्य यथामतम्॥ २॥

An exhaustive detail of that one stands illustrated specifically. You may talk of the remaining topics too, according to the opinion of that sage, O extremely intelligent one!

सूत उवाच

कर्तयिष्यामि ते विप्रा ऋषेस्तस्य मतं तु यत्।
श्राद्धं प्रति महाभागास्तन्मे शृणुत विस्तरात्॥ ३॥

Sūta replied– O fortunate Brāhmaṇas! I shall illustrate what actually forms the view of that sage regarding the Śrāddha. You may hear it in details.

उक्तं श्राद्धं मया पूर्वं विधिश्च श्राद्धकर्मणि।
परिशिष्टं प्रवक्ष्यामि ब्राह्मणानां यथाक्रमम्॥ ४॥

By me has been illustrated earlier the Śrāddha rite as also the process or ritual in the performance or observance of Śrāddha. Now I shall dilate upon the appendix (illustrating) (the activity) of Brāhmaṇas as per serial order.

न मीमांस्याः सदा विप्राः (पवित्रं ह्येतदुत्तमम्।
दैवे पित्र्ये च सततं श्रूयते वै परीक्षणम्॥ ५॥

The Brāhmaṇas invariably are not required to be criticised (*Mīmāṁsyāḥ*). But in regard to rites pertaining to gods and Pitṛs, an examination has been laid down in the Śruti.

यस्मिन्दोषाः प्रपश्येरन्सद्भिर्वा वर्जितस्तु यः।
जानीयाद्वापि संवासाद्वर्जयेत्तं प्रयत्नतः॥ ६॥

One may evade with effort that person in whom faults are visible or who is shunned by good men or who, through contacts or staying together, is known to be wicked.

अविज्ञातं द्विजं श्राद्धे परीक्षेत सदा बुधः।
सिद्धा हि विप्ररूपेण चरन्ति पृथिवीमिमाम्॥७॥

A wise man may always interrogate a Brāhmaṇa unacquainted as such. The accomplished ones (Siddhas) move along on the earth in the guise of a Brāhmaṇa.

तस्मादतिथिमायान्तमभिगच्छेत्कृताञ्जलिः)।
पूजयेच्चापि पाद्येन पादाभ्यञ्जनभोजनैः॥ ८॥

Therefore, to guests arriving, one may offer ovation with hands folded in reverence and may adore him offering water for washing the feet, oil for massage and food for eating.

उर्वीं सागरपर्यन्तां देवा योगेश्वरास्तथा।
नानारूपैश्चरन्त्येते प्रजा धर्मेण पालयन्॥ ९॥

Devas and Yogeśvaras roam about the earth having ends for oceans, likewise in myriad forms, while protecting the subjects or progenies by law or pious resolves.

अर्चयित्वा ततो दद्याद्विप्रायातिथये नरः।
व्यञ्जनानि च भक्ष्याणि फलं तेषां तथैव च॥ १०॥

A man should adore and offer a Brāhmaṇa guest different types of vegetables or condiments, edibles and fruits likewise.

अग्निष्टोमं तु पयसा प्राप्नुयाद्वै तथा श्रुतम्।
सर्पिषा तु शुभं चक्षुः षोडशाहफलं लभेत्॥
मधुना त्वतिरात्रस्य फलं च समवाप्नुयात्॥ ११॥

It is heard that one attains the fruit of Agniṣṭoma by offering milk to a guest. By offering clarified butter he attains an auspicious vision as well as the fruit of a sacrifice of sixteen-day duration. By offering honey, one may gain the fruit of an *Atirātra* yajña.

तत्राप्नुयाच्छ्रद्दधानो नरो वै
सर्वैः कामैर्भोजयेद्यस्तु विप्रान्।
सर्वार्थदां सर्वविप्रातिथेयः फलं
भुङ्क्ते सर्वमेधस्य नित्यम्॥ १२॥

A man with full faith, who feeds Brāhmaṇas with all the cherished ends, obtains the fruit thereof. An endower of all material gains and suited to the hospitality of all the Brāhmaṇas enjoys the fruit of *Sarvamedha*[1] invariably.

यस्तु श्राद्धेऽतिथिं प्राप्य दैवे वाऽप्यवमन्यते।
तं वै देवा निरस्यंति होता यद्वत्परां वसुम् (?)॥ १३॥

He who disrespects a guest having received him at a Śrāddha in honour of gods, to him, gods disparage, just as a Hotṛ priest disparages the wealth of a stranger.

देवाश्च पितरश्चैव वह्निश्चैव हि तान्द्विजान्।
आविश्य भुञ्जते तद्वै लोकानुग्रहकारणात्॥ १४॥

Devas, Pitaras and Vahni (Fire-god) enter those Brāhmaṇas and take food. This verily (happens) as a mark of grace of the populace.

अपूजिता दहन्त्येते दद्युः कामांश्च पूजिताः।
सर्वस्वेनापि तस्माद्वै पूजयेदतिथीन्सदा॥ १५॥

If they are unadored, they burn; if they are adored, they offer or grant all desires. Therefore, by the entire wealth, one should adore the guest invariably.

वानप्रस्थो गृहस्थश्च गृहमभ्यागतोऽथवा।
बालाः खिन्ना यतिश्चैव जानीयादतिथीन्सदा॥ १६॥

A forest-anchorite, a householder or even a person who comes home, children, the aggrieved ones and recluse or aggrieved recluse– all these may be construed as the guests.

अभ्यागतो याचकः स्यादतिथिः स्यादयाचकः।
अतिथेरतिथिः श्रेष्ठः सोऽतिथिर्योग उच्यते॥ १७॥

A visitor may be a beggar and a guest may

1. A universal sacrifice (a ten days Soma sacrifice). MW, p. 1186.

not be beggar. A guest is the most excellent because he has no fixed date. This is said to be the etymological meaning of *Atithi*.

न घोरो नापि संकीर्णो नाविद्यो न विशेषवित्।
न च संतानसमृद्धो न सेवी नाचरोऽतिथिः॥ १८॥

A true guest is neither a terrible one, nor a short sighted one; nor even an illiterate one; nor a specialist; nor one flourished in progeny; nor even a waiter or a servant; nor even a spy or a wanderer and nor a static-positioned one.

पिपासिताय श्रान्ताय भ्रान्तायातिबुभुक्षते।
तस्मै सत्कृत्य दातव्यं यज्ञस्य फलमिच्छता॥ १९॥

One cherishing the fruit of a sacrifice should hospitably receive and give gift to a thirsty, fatigued, a wanderer and extremely hungry.

आरुह्य भृगुतुङ्गे तु गत्वा पुण्यां सरस्वतीम्।
आपगां तु नदीं पुण्यां गङ्गां देवीं महानदीम्॥ २०॥
हिमवत्प्रभवा नद्यो याश्चान्या ऋषिपूजिताः।
सरस्तीर्थाभिसंवेद्या नदी नववहास्तथा॥ २१॥
गत्वैतान्मुच्यते पापैः स्वर्गे नित्यं महीयते।
दशरात्रमशौचं तु प्रोक्तं वै मृतसूतके॥ २२॥
ब्राह्मणस्य विशेषेण क्षत्रिये द्वादशं स्मृतम्।
अर्धमासं तु वैश्यस्य मासाच्छूद्रस्तु शुध्यति॥ २३॥

Having mounted on Bhṛgutuṅga[1] and having gone over to the sacred Sarasvatī, the sacred river-goddess Gaṅgā, Mahānadī, and other great streams issuing out from Himavān (Himālaya) and those adored by sages, as well as lakes and holy places, one becomes immune from sins and is honoured in heaven. Ten (days) and nights is called the impurity period for a Mṛtasūtaka (a dead Brāhmaṇa). For a Kṣatriya, it is prescribed as of twelve days. A Vaiśya has pollution for half a month and a Śūdra gets sanctified after a month.

उदक्या सर्ववर्णानां त्रिरात्रेण तु शुध्यति।
उदक्यां सूतिकां चैव श्वानमन्त्यावसायिनम्॥ २४॥
नग्नादीन्मृतहारांश्च स्पृष्ट्वाऽशौचं विधीयते।
स्नात्वा सचैलो मृद्भिस्तु द्वादशभिस्तु शुध्यति॥ २५॥

Udakya (the menstrual courses situation of a woman whereby she remains impure for 3 days)[2] of all the orders of society becomes sanctified within three nights. It is prescribed that one gets defunct by touching a woman in her menses, a woman lying-in-chamber, a dog, a Cāṇḍāla, a nudist and the like and Mṛtahāras (the bearers of corpses). Having bathed along with clothes and smearing clay for twelve days, one gets purified.

एतदेव भवेच्छौचं मैथुने वमने तथा।
मृदा प्रक्षाल्य हस्तौ तु कुर्याच्छौचविधिं नरः॥ २६॥

This verily, may be the purification, in coition and discharges. Having cleansed (lit. washed) the hands with mud or clay, a man may take to purificatory rite.

प्रक्षाल्य चाद्भिर्हस्तौ च स्नात्वा चैव मृदा पुनः।
मृदं गुह्ये ततो द्विस्तु पुनरेव मृदं बुधः॥ २७॥

And having washed hands with water and having bathed with clay again, one may apply the clay in the anus twice and once again the wise one may apply clay or mud.

एवं शौचविधिर्दृष्टः सर्ववर्णेषु नित्यदा।
परिदद्यान्मृदस्तिस्रो हस्तपादावसेचनम्॥ २८॥

This way has been observed the activity of purification among all the castes or orders of society invariably. One may offer three times the clays and sprinkling of hands and feet.

आरण्यं शौचमेतत्तु ग्राम्यं वक्ष्याम्यतः परम्।
मृदस्तिस्रः पादयोस्तु हस्तयोस्तिस्र एव च॥ २९॥

1. Bhṛgutuṅga– A mountain in Nepal on the eastern bank of the Gaṇḍaka where was the hermitage of sage Bhṛgu. According to Nīlakaṇṭha, the celebrated commentator of Mahābhārata, it is the Tuṅganātha mountain (Mahābhārata I.214.2, p. 266, GPE Part I, 1956. Mūlamātra).

2. Paurāṇika Kośa, p. 59., Vāyu Purāṇa 79.24. V.S.Apte, a woman in her courses.

This is the purification rites for *Vānaprasthins* (forest-dwellers). Now, I shall talk of the terrestrial or parochial purifications. The application of clay three times in feet and hands is the ordainment.

मृदः पञ्चदशामेध्ये हस्तादीनां विभागशः।
अनिर्णिक्ते मृदं दद्यान्मृदन्ते त्वद्भिरेव तु॥ ३०॥

Clay shall be applied fifteen times to the hands and other unclean parts. Clay shall be applied to the uncleaned parts and it shall be washed with water.

कण्ठं शिरो वा प्रावृत्य रथ्यापादगतस्तु वा।
अकृत्वा पादयोः शौचमाचान्तोऽप्यशुचिर्भवेत्॥ ३१॥

Having covered the neck or throat or head with a cloth, if anyone goes on foot in a street, he shall wash the feet. Without washing the feet, if he performs Ācamana, he shall be still unclean.

प्रक्षाल्य पात्रं निक्षिप्य आचम्याभ्युक्षणं पुनः।
द्रव्यस्यान्यस्य तु तथा कुर्यादभ्युक्षणं पुनः॥ ३२॥

Having washed the feet and placed the vessel down, he should take to sprinkling with water. The materials of Śrāddha etc. shall be sprinkled again.

पुष्पादीनां तृणानां च प्रोक्षणं हविषां तथा।
पराहतानां द्रव्याणां निधायाभ्युक्षणं तथा॥ ३३॥

The sprinkling on flowers, straws and *Havis* is recommended as also on the materials brought by others, a sprinkling should be done as such.

नाप्रोक्षितं हरेत्किंचिच्छ्राद्धे दैवे तथा पुनः।
उत्तरेणाऽऽहरेद्वेद्यां दक्षिणेन विसर्जयेत्॥ ३४॥

One may take away anything only when it is sprinkled with water in a Śrāddha or the rite of Devas. Whatever is brought to the altar should be brought at the northern end and taken away from the southern end.

विच्छिन्नं स्याद्विपर्यासे दैवे पित्र्ये तथैव च।
दक्षिणेन तु हस्तेन दक्षिणां वेदिमालिखेत्॥ ३५॥

If this procedure is truncated in the rites dealing with Gods and Pitṛs, it becomes infructuous. By the right hand, one may incise the rite of alms offering.

कराभ्यामेव देवानां पितॄणां विकरं (?) शुभम्।
क्षुभितस्वप्नयोश्चैव तथा मूत्रपुरीषयोः॥ ३६॥

It is auspicious to scatter ritualistically the offering to Devas and Pitṛs with both the hands. In case of exasperated dreams, after urine or secretion, after getting up from sleep and when one is agitated, (the purificatory rite should be performed).

निष्ठीविते तथा व्यक्ते भुक्त्वा विपरिधाय च।
उच्छिष्टस्य च संस्पर्शे तथा पादावसेचने॥ ३७॥
उत्सृष्टस्य सुसंभाषे ह्यशुचिं (?) प्रयतस्य च।
संदेहेषु च सर्वेषु शिखां मुक्त्वा तथैव च॥ ३८॥
विना यज्ञोपवीतेन मोहात्तु यद्युपस्पृशेत्।
ओष्ठस्य दन्तसंस्पर्शे दर्शने चान्त्यवासिनाम्॥ ३९॥
जिह्वया चैव संस्पृश्य दन्तासक्तं तथैव च।
सशब्दमङ्गुलीभिश्च प्रणतश्चावलोकयन्॥ ४०॥

Having done spiting; having partaken of food; when feet are not washed; after conversing with a person excommunicated (by others); after working in unclean places; in all the apprehensions; having loosened the crest knot; without the sacred thread; when one rinse out of infatuation; on touch of the lip and the teeth; on the sight of those residing in the ending quarters; having touched things with tongue clung on to the teeth; on fingers sounding as such, while bent down and looking on and in the likewise situations, (the purificatory rite should be performed). He who is in the midst of a sinful action, but out of delusion performs Ācamana is also unclean.

यश्चाधर्मे स्थितो मोहादाचान्तोऽप्यशुचिर्भवेत्।
उपविश्य शुचौ देशे प्रणतः प्रागुदङ्मुखः॥ ४१॥

He who is intent on impiety out of infatuation should sit in a pure spot and bow down, having face facing the north or the east.

पादौ प्रक्षाल्य हस्तौ तु अन्तर्जानुरुपस्पृशेत्।
प्रसन्नास्त्रिः पिबेच्चापः प्रयतः सुसमाहितः॥४२॥

Having washed feet and hands, he should perform the sipping between the knees. Happy as such, one may drink or sip water thrice with concentration and purity of mind.

द्विरेव मार्जनं कुर्यात्सकृदभ्युक्षणं ततः।
खानि मूर्धानमात्मानं हस्तौ पादौ तथैव च॥४३॥

Twice only, one may take to cleansing as also sprinkling over personal crest, sense organs, hands and feet as well, with water.

अभ्युक्षणं तथा तस्य यद्यमीमांसितं भवेत्।
एवमाचमनं तस्य वेदा यज्ञास्तपांसि च॥४४॥
दानानि ब्रह्मचर्यं च भवन्ति सफलास्तथा।
क्रियां यः कुरुते मोहादनाचम्यैव नास्तिकः॥४५॥
भवन्ति च वृथा तस्य क्रिया ह्येता न संशयः।
वाग्भावशुद्धनिर्णिक्तमदुष्टं वाऽप्यनिन्दितम्॥४६॥

That very way anything thought improper, shall be sprinkled with water. In this way, his Ācamana (rinsing), Vedic Studies, Yajñas, penance, charitable gifts and vow of celibacy become fruitful. And an atheist who takes to holy activities without performing Ācamana out of delusion, all those rites shall become fruitless, there is no doubt in it. There ensue an unmalignant, undisdained (act) sanctified by the pure idea of speech.

मेध्यान्येतानि ज्ञेयानि दुष्टमेभ्यो विपर्ययः।
न वक्तव्यः सदा विप्रः क्षुधितो नास्ति किंचन॥४७॥

These deserve to be known as fit for sacrificial offering and a contradiction to these is a wicked norm. Invariably, a Brāhmaṇa need not be declared as a hungry man. Such a thing is never there.

तस्मै सत्कृत्य यो दद्यादयूपो यज्ञ उच्यते।
अप्लुष्टान्नं श्रृतान्नं तु कृशवृत्तिमयाचकम्॥४८॥
एकान्तशीलं ह्रीमन्तं सदा श्राद्धेषु भोजयेत्।
यो ददात्यन्तिमेभ्यश्च स ब्रह्मघ्नो दुरात्मवान्॥४९॥

If anything is given to him after duly honouring him, it is called a sacrifice without erecting a sacrificial post. One may offer to that one, a lean-subsistenced beggar-normed one, enjoying isolation, humble-normed, the uncooked and baked food and may invariably feed him (Brāhmaṇa) at a Śrāddha. He who offers food to the *Antyas* (Cāṇḍālas) or Śūdras, is a killer of Brāhmaṇas and a self-conceited being.

अपि जातिशतं गत्वा न स मुच्येत किल्विषात्।
विषमं भोजयेद्विप्रानेकपङ्क्त्यां च यो नरः॥५०॥
नियुक्तो वाऽनियुक्तो वा पङ्क्त्या हरति दुष्कृतम्।
पापेन गृह्यते क्षिप्रमिष्टापूर्तं च नश्यति॥५१॥

Even having attained to a hundred of castes, he may not get rid of that sin. And he who feeds the nobler and less dignified Brāhmaṇas arrayed in one queue, whether appointed as such or not appointed as such, he incurs sin immediately. Even his merit resulting from digging wells and tanks gets lost.

यतिस्तु सर्वविप्राणां सर्वेषामग्र्य उत्सवे।
इतिहासपञ्चमान्वेदान्यः पठेत्तु द्विजोत्तमः॥५२॥
अनन्तरं यथायोग्यं नियोक्तव्यो विजानता।
त्रिवेदोऽनन्तरस्तस्य द्विवेदस्तदनन्तरः॥५३॥

A Yati (a controlled one or a recluse) of all the Brāhmaṇas is deemed as a foremost one during a function or a festival. An excellent Brāhmaṇa who studies all the Vedas along with Itihāsa (i.e. Mahābhārata) as the fifth Veda, he deserves to be appointed by an expert one. Trivedī (knower of three Vedas) comes next to him and Dvivedī (knower of two Vedas) subsequent to him.

एकवेदस्तथा पश्चान्न्यायाध्यायी ततः परम्।
पावना ये च पङ्क्त्या वै तान्प्रवक्ष्ये निबोधत॥५४॥

Then an Ekavedī (a student of single Veda) comes and a student of Nyāya (Logic) comes after him. Those who sanctifies the rows, I shall now illustrate them.

य एते पूर्वनिर्दिष्टाः सर्वे ते ह्यनुपूर्वशः।
षडङ्गी विनयी योगी सर्वतन्त्रस्तथैव च॥५५॥
यायावरश्च पञ्चैते विज्ञेयाः पङ्क्तिपावनाः।
अष्टादशानां विद्यानामेकः स्यात्पारगोऽपि यः॥५६॥
यथावद्वर्तमानश्च सर्वे ते पङ्क्तिपावनाः।
त्रिनाचिकेतस्त्रैविद्यो यश्च धर्मान्पठेद्द्विजः॥५७॥
बार्हस्पत्ये तथा शास्त्रे पारं यश्च द्विजो गतः।
सर्वे ते पावना विप्राः पङ्क्तीनां समुदाहृताः॥५८॥

These ones that have been indicated earlier, are all those in a serial order. Six auxiliary Veda knowing one (Ṣaḍaṅgī), a disciplined one (Vinayī), a Yogin (a restrained or meditating one), an expert in all the sciences (Sarvatantrastha), Yāyāvara (a vagrant mendicant saint)– these five deserve to be declared (lit. known) as *Paṅktipāvanas*) (i.e. Respectable Brāhmaṇas who earn a seat lined at a dinner and purifies people who dine at a dinner party). He who has mastered completely one of the eighteen lores, he who fulfills his duty duly– all of them are also so. The Triṇāciketas[1], the Traividyas[2], a Brāhmaṇa who studies Dharmaśāstras and the Brāhmaṇa who has mastered the Bārhaspatya scripture– all these Brāhmaṇas are declared as the sanctifiers of the row.

आमन्त्रितस्तु यः श्राद्धे योषितं सेवते द्विजः।
पितरस्तस्य तं मासं तस्य रेतसि शेरते॥५९॥

If a Brāhmaṇa invited in a Śrāddha indulges in sexual intercourse with a woman, his Pitṛs sleep in the semen of that one for the period of that month.

श्राद्धं दत्त्वा च भुक्त्वा च मैथुनं यो निषेवते।
पितरस्तस्य तं मासं रेतःस्था नात्र संशयः॥६०॥

Having offered a Śrāddha, he who enjoys physical union, the Pitṛs are stationed in his semen virile during that month, there is no doubt in it.

तस्मादतिथये देयं भोजयेद्ब्रह्मचारिणम्।
ध्याननिष्ठाय दातव्यं सानुक्रोशाय धार्मिकम्॥६१॥

On that account, for the sake of a guest, one may after gift, feed the Brāhmaṇa (Deva), a celibate one and a charity is required to be made to one given to mental concentration, compassion and law or piety.

यतिं वा बालखिल्यान्वा भोजयेच्छ्राद्धकर्मणि।
वानप्रस्तोपकुर्वाणः पूजामात्रेण तोषितः॥६२॥

A Yati (recluse) or a Bālakhilya (a mendicant who does not hoard anything) should be fed at the Śrāddha ritual. A forest anchorite (*Vānaprasthin*) and an *Upakurvāṇa*[3] is propitiated by mere worship.

गृहस्थं भोजयेद्यस्तु विश्वेदेवास्तु पूजिताः।
वानप्रस्थेन ऋषयो बालखिल्यैः पुरंदरः॥६३॥

If a householder is fed, Viśvedevas are worshipped. By worshipping a Vānaprasthin, sages are adored by worshipping Bālakhilyas, Purandara or Indra is adored.

यतीनां पूजने चापि साक्षाद्ब्रह्मा तु पूजितः।
आश्रमाः पावनाः पञ्च उपधाभिरनाश्रमाः॥६४॥

In the adoration of Yatis, even Brahmā in corporal form stands adored. The five Āśramas become non-Āśramas by pledges or secret overtures.

चत्वार आश्रमाः पूज्याः श्राद्धे दैवे तथैव च।
चतुराश्रमबाह्येभ्यः श्राद्धं नैव प्रदापयेत्॥६५॥

Four stages of life (Āśramas) deserve to be adored at a Śrāddha offered to the gods. Unto those who are outside the four stages of life, one should not arrange the offering of a Śrāddha.

स तिष्ठेद्वा बुभुक्षुस्तु चतुराश्रमबाह्यतः।
अयतिर्मोक्षवादी च उभौ तौ पङ्क्तिदूषकौ॥६६॥

1. A Brāhmaṇa who learns the three *Vidyās* of Naciketas.
2. He who has mastered three *Vidyās*.
3. A celibate who complete his studies and pays his preceptor and is about to be a householder.

He may stay as one desirous of food outside the domain of four stages of life. A non-Yati and *Mokṣavādī* (a clamourer for renunciation)– both those being the defilers of the row of Brāhmaṇas sitting at a dinner.

वृथामुण्डाश्च जटिलाः सर्वे कार्पटिकास्तथा।
निर्घृणान्भिन्नवृत्तांश्च सर्वभक्षान्विवर्जयेत्॥ ६७॥

Vṛthāmuṇḍās (the hypocritical shaven-headed ones), Jaṭilas (the matted-locked ones), all the Kārpaṭikas (pilgrims or persons maintaining themselves by carrying waters from holy places or a caravan of pilgrims), those who are devoid of mercy, those who break all codes of good conduct and those who are indiscriminate in eating– all these are to be evaded.

कारुकादीननाचारान्सर्ववेदबहिष्कृतान्।
गायनान्देववृत्तांश्च हव्यकव्येषु वर्जयेत्॥६८॥

One should avoid conductless Kārukas (architects or artisans), the one gone outside the pale of all the Vedas, the Gāyanas (the singers and musicians), Devavṛttas (temple-chaplains) and the all eating ones in *Havya* and *Kavya* oblation and libation offerings.

द्विजेष्वपि कृतं नित्यं श्राद्धकर्माणि वर्जयेत्।
एतेषु वर्तते यश्च कृष्णावर्णं स गच्छति॥
योऽश्नाति सह शूद्रेण सर्वे ते पङ्क्तिदूषकाः॥ ६९॥

Among Brāhmaṇas even performed perennially, one may evade in the ritual of funeral rites (Śrāddhas or obsequial rites). Among these who exists, he attains to the black order of society and he who eats in company of a Śūdra– all these become defilers of the row of dining Brāhmaṇas.

व्यापादनं शक्तिनिबर्हणं कृषिर्वाणिज्यकार्यं पशुपालनं च।
शुश्रूषणं वाऽप्यगुरोरहो वा कार्यं नैतद्विद्यते ब्रह्मणस्य॥

Killing, the demolition with energy or strength, agriculture, the profession of trading, animal husbandry, the secret service even to a non-preceptor– all these does not become the duty of a Brāhmaṇa.

ये तु विप्राः स्थिता नित्यं ज्ञानिनो ध्यानिनस्तथा।
मिथ्यासंकल्पिनः सर्वे दुर्वृत्ता वा द्विजातयः॥७१॥

And those are real Brāhmaṇas who invariably stand as endowed with knowledge and mental concentration. The Brāhmaṇas with inculcating thoughts of fake belief, are those that are the misconducted Brāhmaṇas.

मिथ्यातत्त्वविदो वर्ज्यास्तथा दाम्भिकसूचकाः।
उपपातकसंयुक्ताः पातकैश्च विशेषतः॥७२॥

Those relying upon fake factual norms, (they) deserve to be evaded, and likewise the deceitful *Sūcakas* or *Nakṣatra sūcakas* i.e. pseudo astrologers endowed with auxiliary sins and even with sins of specific norm.

वेदे नियोगदातारो लोभमोहफलार्थिनः।
ब्रह्मविक्रयिणश्चैव श्राद्धकर्मणि वर्जिताः॥७३॥

Those who make use of Vedas as a means of employment out of greed and delusion or for profit are the sellers or traders of Vedic lore. They are to prohibited to perform Śrāddha rituals.

न नियोगोऽस्ति वेदानां यो नियुङ्क्ते स पापकृत्।
भोक्ता वेदफलाद्भ्रश्येद्दाता दानफलात्तथा॥७४॥

Study of Veda is not a profession. He who applies Niyoga (makes it a profession) is a sinner. An enjoyer may get rid of the fruit of Veda and one selling it (lit. giving it) may get immunity from the fruit of charity.

भृतोऽध्यापयते यस्तु भृतकाध्यापितस्तु यः।
नार्हतस्तावपि श्राद्धं ब्राह्मणः क्रयविक्रयी॥७५॥

He who teaches one having been hired on wages, and one taught on one hired on wages, these two even do not become entitled to the Śrāddha ritual, a Brāhmaṇa purchaser and seller (of Veda).

क्रयविक्रयिणौ चैव जीवितार्थं विगर्हितौ।
वृत्तिरेषा तु वैश्यस्य ब्राह्मणस्य तु पातकम्॥७६॥

The seller and purchaser for the purpose of living both stand disdained. This is a profession of a Vaiśya and a sin for the Brāhmaṇa.

प्राहुर्वेदान्वेदविदो वेदान्यश्चोपजीवति।
उभौ तौ नार्हतः श्राद्धं पुत्रिकापतिरेव च॥७७॥

Those who offer discourse on Vedas and he who subsists upon the Vedas– both these do not attain to the entitlement of Śrāddha performance. The husband of one's daughter also shall not be invited.

वृथा दारांश्च यो गच्छेद्यो यजेत वृथाऽध्वरे।
नार्हतस्तावपि श्राद्धं द्विजो यश्चैव नास्तिकः॥७८॥

He who may approach his spouse uselessly and he who may perform sacrifice in a Yajña in vain– both of these two even do not get entitled to the offering of sacrifices, and a Brāhmaṇa who is an atheist, shall also not be invited.

आत्मार्थं यः पचेदन्नं न देवातिथिकारकम्।
नार्हतस्तावपि श्राद्धं पतितौ ब्रह्मराक्षसौ॥७९॥

He who may cook food for his own self and he who does not offer anything to gods and guests– these two even are not entitled to a Śrāddha-karma, being degraded Brahmarākṣasas.

स्त्रियो नक्तपरा येषां परदाररताश्च ये।
अर्थकामरताश्चैव न ताञ्श्राद्धेषु भोजयेत्॥८०॥

Those whose ladies are night servers and those who run after other men's wives, as well as those who are mad after wealth and love should not be invited at the obsequial rites.

वर्णाश्रमाणां धर्मेषु विरुद्धाः श्राद्धकर्मणि।
स्तेनश्च सर्वयाजी च सर्वे ते पङ्क्तिदूषकाः॥८१॥

Those who are opposed to the jurisdictions of orders of society and stages of life, a thief and an all-sacrificing one– they all are tarnishers of Brāhmaṇas sitting in a queue (for Śrāddha feeding).

यश्च शूकरवद्भूङ्क्ते यश्च पाणितले द्विजः।
न तदश्नन्ति पितरो यश्च वामं समश्नुते॥८२॥

He who enjoys or eats like a pig or hog or boar and eats off his palm or eats with his left hand, the Pitṛs do not partake of their share in the Śrāddha.

स्त्रीशूद्रायानुपेताय श्रद्धोच्छिष्टं न दापयेत्।
यो दद्याद्रागमोहात्तु न तद्गच्छेत्पितॄन्सदा॥८३॥

To one gone closer to a woman and a Śūdra, one may not offer the leavings of food in a Śrāddha. He who offers it with passion and infatuation, that may not reach the Pitṛs always.

तस्मान्न देयमुच्छिष्टमन्नाद्यं श्राद्धकर्मणि।
अन्यत्र दधिसर्पिर्भ्यां शिष्ये पुत्राय नान्यथा॥८४॥

Therefore, in a Śrāddha karma, leavings of food should never be given barring aside curds and clarified butter and that too to a disciple and a son and not otherwise.

अनुच्छिष्टं तु दातव्यं अन्नाद्यं वै विशेषतः।
पुष्पमूलफलैर्वाऽपि तुष्टिं गच्छन्ति चान्नतः॥८५॥

Only that which is not left over should be given, such as food specifically. By flowers, bulbous roots and fruits as also by foods, they (Pitṛs) attain to satiety.

यावन्त्यन्नानि पूतानि यावदुष्णं न मुञ्चति।
तावदश्नन्ति पितरो यावदश्नन्ति वाग्यताः॥८६॥

The foodstuffs served are sanctified as long as they are warm. Pitṛs partake of the food as long as the invited Brāhmaṇas take their food, restrained in speech.

दानं प्रतिग्रहो होमो भोजनं बलिरेव च।
साङ्गुष्ठेन तथा कार्यं नासुरेभ्यो यथा भवेत्॥८७॥

Charity or gifts, the alms, the sacrificial offering, food and oblations must be made with the thumb (touching them) lest they should go to the Asuras i.e. demons.

एतान्येव च सर्वाणि दानादीनि विशेषतः।
अन्तर्जान्वविशेषेण तद्वदाचमनं भवेत्॥८८॥

And all these rites, verily are the charity and the like specifically. They are to performed thus. The rite of Ācamana is performed with the hands within the knees.

मुण्डाञ्जटिलकाषायाञ्श्राद्धकालेऽपि वर्जयेत्।
शिखिभ्यो वा त्रिदण्डिभ्यः श्राद्धं यत्नात्प्रदापयेत्॥८९

One may evade at the hour of Śrāddha, the

shaven-headed ones, matted-locked ones and the ochre-coloured robed ones. One should assiduously offer Śrāddha to those who wear tufts and to the *Tridaṇḍin* type of ascetics.

ये तु व्रते स्थिता नित्यं ज्ञानिनो ध्यानिनस्तथा।
देवभक्ता महात्मानः पुनीयुर्दर्शनादपि॥ ९०॥

These who are standing on a vow perennially, the learned ones and mentally-concentrated ones, the devotees of gods, the great-souled ones, they may even sanctify by a mere sight.

सर्वं योगेश्वरैर्व्याप्तं त्रैलोक्यं वै निरन्तरम्।
तस्मात्पश्यन्ति ते सर्वं यत्किंचिज्जगतीगतम्।९१॥

All is circumambiated by Yogeśvaras, the triad of worlds invariably. On that account, they see all that which is pertaining to the earth.

व्यक्ताव्यक्तं वशीकृत्य सर्वस्यापि च यत्परम्।
सदसच्चेति यैर्दृष्टं सदसच्च महात्मनाम्॥ ९२॥

The great souled ones keep both the manifest and the unmanifest under their control. They control even that which is greater than all. Truth and falsehood have been perceived by them.

सर्वज्ञानानि दृष्टानि मोक्षादीनि महात्मनाम्।
तस्मात्तेषु सदा सक्तः प्राप्नोत्यनुपमं शुभम्॥ ९३॥

All the learnings have been headed by *Mokṣa* and the like of the great-souled ones. Therefore always adhering to these ones, one attains everything auspicious.

ऋचो हि यो वेद स वेद वेदान्
यजूंषि यो वेद स वेद यज्ञम्।
सामानि यो वेद स वेद ब्रह्म यो
मानसं वेद स वेद सर्वम्॥ ९४॥

He who knows the *Ṛks*, he knows the Vedas. He who knows the Yajur formulas, he knows the sacrifice. He who knows the psalms of Sāman, he knows Brahman. And he who understands the mind, understands all.

इति श्रीमहापुराणे वायुप्रोक्ते श्राद्धकल्पे ब्रह्मणपरीक्षणं नाम
नवसप्ततितमोऽध्यायः॥७९॥

॥अथाशीतितमोऽध्यायः॥

Chapter 80

The fruit of gifts in the ritual of obsequial rites

बृहस्पतिरुवाच

अतः परं प्रवक्ष्यामि दानानि च फलानि च।
तारणं सर्वभूतानां स्वर्गमार्गं सुखावहम्॥ १॥

Bṛhaspati said– Hereafter, I shall dilate upon various types of charities and their fruits, the redeemer of all the beings and the one bearing bliss for the path to heaven.

लोके श्रेष्ठतमं स्वर्ग्यमात्मनश्चापि यत्प्रियम्।
सर्वं पितॄणां दातव्यं तेषामेवाक्षयार्थिना॥ २॥

In the world, that which is the most excellent one, that which is conducive to the attainment of heaven and that which is dear to the self, deserves to be offered to the Manes by one who seeks one's own eternal salvation.

जाम्बूनदमयं दिव्यं विमानं सूर्यसंनिभम्।
दिव्याप्सरोभिः संकीर्णमन्नदो लभते फलम्॥ ३॥

An offerer of foods gains derives the fruit of attaining a divine aerial car, a compeer to Sun, crowded by divine nymphs.

आच्छादनं तु यो दद्यादहतं श्राद्धकर्मणि।
आयुः प्रकाममैश्वर्यं रूपं च लभते सुतम्॥ ४॥

He who gifts a cloth fresh from the loom at the time of Śrāddha rite the board attains long age, absolute supremacy, beauty and a son.

उपवीतं तु यो दद्याच्छ्राद्धकालेषु धर्मवित्।
पानं च सर्वविप्राणां ब्रह्मदानस्य यत्फलम्॥ ५॥

A religious-minded one, who at the time of a Śrāddha offers the investiture with sacred thread and water to all Brāhmaṇas, he attains the fruit of Brāhmadāna (the gift of Vedic learning).

कृतं विप्रेषु यो दद्याच्छ्राद्धकाले कमण्डलुम्।
मधुक्षीरस्रवा धेनुर्दातारमुपतिष्ठति॥ ६॥

One who offers a water-gourd to the

Brāhmaṇas at the time of Śrāddha, a cow exuding honey and milk approaches the donor.

चक्राविद्धं तु यो दद्याच्छ्राद्धकाले कमण्डलुम्।
धेनुं स लभते दिव्यां पयोदां काम्यदोहिनीम्॥७॥

One who offers a circular water-gourd at the time of Śrāddha, he obtains a divine cow, milk-giving and a granter of cherished ends.

पूर्णशय्यां तु यो दद्यात्पुष्पमालाविभूषिताम्।
प्रासादो ह्युत्तमो भूत्वा गच्छन्तमनुगच्छति॥८॥

He who offers a complete couch or bedstead decorated by wreath of flowers, a mansion of an excellent look follows him, as he moves along.

भवनं रत्नसंपूर्णं सशय्यासनभोजनम्।
श्राद्धे दत्त्वा यतिभ्यस्तु नाकपृष्ठे स मोदते॥९॥

By gifting a house full of gems, accompanied by furniture, Śayyāsana (a seat and a couch) and food unto the Yatis (recluses) at a Śrāddha, one rejoices at the roof or pinnacle of the heaven.

मुक्तावैदूर्यवासांसि रत्नानि विविधानि च।
वाहनानि च दिव्यानि अयुतान्यर्बुदानि च॥१०॥
सुमहज्ज्वलनप्रख्यं रत्नकामसमन्वितम्।
सूर्यचन्द्रनिभं दिव्यं विमानं लभतेऽक्षयम्॥११॥

He obtains pearls, turquoise or *lapis lazuli*, costumes, varied-normed gems as also celestial vehicles, *Ayutas* (Myriad or ten thousand) and *Arbuda* (one hundred million) in number and a divine aerial chariot that dazzles like a great blazing fire, having gleam of the sun and the moon and that is furnished with jewels according to one's desire.

अप्सरोभिः परिवृतं कामगं तु मनोजवम्।
वसते स विमानाग्रे स्तूयमानः समन्ततः॥१२॥

Surrounded by nymphs or celestial damsels, the aerial car has the speed like mind and can go anywhere as per his pleasure. He abides at the top of the aerial car, being eulogised all around.

दिव्यैर्गन्धैः प्रसिञ्चन्ति पुष्पवृष्टिभिरेव च।
गन्धर्वाप्सरसस्तत्र गायन्ते वादयन्ति च॥१३॥

The Gandharvas and Apsarsas (celestial dames) sprinkle him with divine odours or perfumes and showers of flowers. They sing along and play on musical instruments.

कन्या युवतयो मुख्याः सहिताश्चाप्सरोगणैः।
सुस्वरैस्ते विबुध्यन्ते सततं हि मनोरमैः॥१४॥

The lasses, youthful ones or puberties of excellent norm accompanied by bevies of Apsarsas are made to wake up with mind-fascinating enchanting musical notes.

अश्वदानसहस्रेण रथदानशतेन च।
दन्तिनां च सहस्रेण योगिन्या वसते नरः॥१५॥

By the bestowal or donation of a thousand of steeds and by a charity of a hundred chariots and a thousand of tuskers, a man abides along with a Yoginī.

दद्यात्पितृभ्यो योगिभ्यो यस्तूज्ज्वलनमम्भसि।
अथ निष्कसहस्राणां फलं प्राप्नोति मानवः॥१६॥

He who offers water and the smouldering light unto Yogins and Manes (Pitṛs), attains the fruit of the gift of thousands of Niṣkas[1].

जीवितस्य प्रदानाद्धि नान्यद्दानं विशिष्यते।
तस्मात्सर्वप्रयत्नेन देयं प्राणाभिरक्षणम्॥१७॥

No other gift is superior barring aside the gift of life. Therefore, by all efforts protection to life should be given.

अहिंसा सर्वदेवेभ्यः पवित्रा सर्वदायिनी।
दानं हि जीवितस्याऽऽहुः प्राणिनां परमं बुधाः॥१८॥

Non-violence is sacred than all the gods, an all bestowing one. A gift of life is declared as the best gift by the learned men.

लक्षणानि सुवर्णानि श्राद्धे पात्राणि दापयेत्।
रसास्तमुपतिष्ठन्ति भक्ष्याः सौभाग्यमेव च॥१९॥

---

1. Gold coins of different values but generally taken to be of one Karṣa or Suvarṇa of 16 Mūṣas. A weight of gold equal to 108 or 150; or Suvarṇas, a golden ornament for the neck or the breast; gold in general, V.S. Apte, p. 298.

At the time of Śrāddha, one should offer golden vases bearing auspicious marks. Sweet juices and beverages, good eatables and good fortune approach him.

पात्रं वै तैजसं दद्यान्मनोज्ञं श्राद्धभोजने।
पात्रं भवति कामानां रूपस्य च धनस्य च॥ २०॥

Who offers a vase of brilliant norm, a fascinating one, at a Śrāddha feast, (such a person) becomes a receptacle of desires, form and wealth.

(राजतं काञ्चनं वाऽपि दद्याच्छ्राद्धे तु कर्मणि।
दत्त्वा तु लभते दाता प्रकामं धर्ममेव च)॥ २१॥

A silver made gold made (vessel) or (material) one may offer at the Śrāddha ritual. Having offered, the donor gains an absolute piety or Religious gain.

धेनुं श्राद्धे तु यो दद्याद्गृष्टिं कुम्भोपदोहनीम्।
गावस्तमुपतिष्ठन्ति गवां पुष्टिस्तथैव च॥ २२॥

At the time of a Śrāddha, one who bestows a cow, a *gṛṣṭi* (a cow having calved only once) or any young female animal, along with a milking pot, he obtains the strength of kine or speeches.

शिशिरेषु तथा त्वग्निं बहुकाष्ठं तथैव च।
इन्धनानि तु यो दद्याद्द्विजेभ्यः शिशिरागमे॥ २३॥
नित्यं जयति सङ्ग्रामे श्रिया युक्तश्च दीप्यते।
सुरभीणि च माल्यानि गन्धवन्ति तथैव च॥ २४॥
पूजयित्वा तु पात्राणि श्राद्धे सत्कृत्य दापयेत्।
गन्धवाहा महानद्यः सुखानि विविधानि च॥ २५॥
दातारमुपतिष्ठन्ति युवत्यश्च मनोरमाः।
शयनासनानि रम्याणि भूमयो वाहनानि च॥ २६॥

During winter season, one should offer fire with abundant fuel woods. He who offers fuel to Brāhmaṇas at the inception of cold season, becomes always victorious in battle. With glory, he shines forth. One should honour Brāhmaṇas and offer fragrant garlands and sweet scents as well as vessels at a Śrāddha. Huge rivers flowing with scent-laden materials and all sorts of comforts approach the donor. As also the fascinating maidens of pleasing manners (approach him). Good-looking furnitures (Śayanāsanānī) or conches and seats, the lands and vehicles (are to be gifted).

श्राद्धेष्वेतानि यो दद्यादश्वमेधफलं लभेत्।
श्राद्धकाले निवेद्यं च दर्शश्राद्ध उपस्थिते॥ २७॥
विप्राणां गुणयुक्तानां स्मृतिं मेधां च विन्दति।
सर्पिष्पूर्णानि पात्राणि श्राद्धे सत्कृत्य दापयेत्॥ २८॥

At a Śrāddha, he who offers these, gains the fruit of a Aśvamedha sacrifice. At the time of an ordinary Śrāddha (offering of food or an idol) and on the appearance of Darśa Śrāddha (the day of the new moon or a sacrificial performance on the day of new moon), one should offer with great respect, the vessels, brimful with clarified butter. He shall attain good memory and fine intellect.

कुम्भदोहनधेनूनां बह्वीनां च फलं लभेत्।
अस्मिंस्तु मोदते लोके स्यन्दनैश्च सुवाहनैः॥ २९॥

One attains the fruit of kine yielding potfuls of milk as also of fires. Here in this world, he rejoices with chariots of beautiful steeds.

श्राद्धे यथेप्सितं दत्त्वा पुण्डरीकस्य यत्फलम्।
रम्यमावसथं दत्त्वा राजसूयफलं लभेत्॥ ३०॥

By giving the thing wished for, at the time of Śrāddha, one gets the fruit of the sacrifice called Puṇḍarīka. By giving a beautiful residential place, one attains the fruit of Rājasūya sacrifice.

वनं पुष्पफलोपेतं दत्त्वा सौरभमश्नुते।
कूपारामतडागानि क्षेत्रघोषगृहाणि च॥ ३१॥
दत्त्वैतान्मोदते स्वर्गे नित्यमाचन्द्रतारकम्।
आस्तीर्णशयनं दत्त्वा राजसूयफलं लभेत्॥ ३२॥

Having offered a grove equipped with fruits and flowers (flora), one attains to or enjoys fame Saurabha (lit., scent). By gifting wells, orchards, ponds, fields, cowherd's villages and houses, one rejoices in heaven perennially, till the survival of the stars and the moon. And having offered beds and bedsheets decorated

with jewels, one attains endless heavenly pleasure.

पितरस्तस्य तुष्यन्ति स्वर्गं चाऽऽनन्त्यमश्नुते।
राजभिः पूज्यते चापि धनधान्यैश्च वर्धते॥ ३३॥

His manes get pleased or satisfied and he enjoys the utmost bliss of perennial norm. He is honoured by kings also and gets progression of wealth and crops.

ऊर्णाकौशेयवस्त्राणि तथा प्रवरकम्बलौ।
अजिनं काञ्चनं पट्टं प्रवेणीमृगलोमकम्॥ ३४॥
दानान्येतानि विप्रेभ्यो भोजयित्वा यथाविधि।
प्राप्नोति श्रद्दधानस्तु वाजपेयशतं फलम्॥ ३५॥

The woollen and cotton costumes and likewise the superior blankets, deer-hides, gold and tapestry, as also the elephant hides or housings and antelope shags– these should be offered to Brāhmaṇas after duly feeding them. (One) who has faith attains the fruit of a hundred Vājapeya[1] sacrifices.

बह्व्यो नार्यः सुरूपास्तु पुत्रा भृत्याश्च किंकराः।
वशे तिष्ठन्ति भूतानि अस्मिँल्लोके त्वनामयम्॥ ३६॥

Many women of beautiful forms, sons, servants, attendants and all living beings become submissive to him in this world. He becomes healthy as such.

कोशेयं क्षौम्कार्पासं दुकूलमहतं तथा।
श्राद्धेष्वेतानि यो दद्यात्कामानाप्नोति पुष्कलान्॥ ३७॥

He who gives silk, woven silk, cotton and velvet cloth in Śrāddhas, obtains the fulfilment of all his cherished desires.

अलक्ष्मीं विनुदत्याशु तमः सूर्योदये यथा।
भ्राजते स विमानाग्र्ये नक्षत्रेष्विव चन्द्रमाः॥ ३८॥

He dispels all inglorious things and misfortunes immediately like the darkness at the time of sunrise. He shines on an aerial car like the moon among stars.

1. A Practical Vedic Dictionary, by Dr. Sūrya Kānta, p. 585. A sacrifice where in a strength giving drink (Soma) is drunk.

सर्वदेवमयं वासो सर्वदेवैस्त्वभिष्टुतम्।
वस्त्राभावे क्रिया नास्ति यज्ञा वेदास्तपांसि च॥ ३९॥

A costume, verily, is praised by all Gods; garment belongs to all the deities. In the panicky of costumes, there is neither activity nor sacrifices, nor (study of) Vedas and nor austerities.

तस्माद्वस्त्राणि देयानि श्राद्धकाले विशेषतः।
तानि सर्वाण्यवाप्नोति यज्ञवेदतपांसि च॥ ४०॥

Therefore, clothes deserve to be offered particularly at the time of obsequial rites. He gains all these– Yajñas, Vedas and Penances.

नित्यं श्राद्धेषु यो दद्यात्प्रयतस्तत्परायणः।
सर्वान्कामानवाप्नोति स्वर्गं राज्यं तथैव च॥ ४१॥

He who always gives them during Śrāddhas with faith and purity, gains all the desired ends, heaven and all realms.

सर्वकामसमृद्धस्य यज्ञस्य फलमश्नुते।
भक्ष्यान्धानाः करम्भांश्च पिष्टकान्घृतशर्कराः॥ ४२॥
कृशरान्मधुपर्कं च पयः पायसमेव च।
स्निग्धांश्च पूपान्यो दद्यादग्निष्टोमस्य यत्फलम्॥ ४३॥

He attains the fruit of a Yajña (sacrifice) affluent in all the cherished ends. He who gives different kinds of eatables, cereals, *Karambhas* (flour or meals mixed with curds), *Piṣṭakas* (baked cakes or breads), the clarified butter and sugar, Kṛśaras (a dish consisting of sesamum and grain or a mixture of rice and peas with a few spices), Madhuparka[2] (a mixture of honey, a respectful offering made to guest or a bridegroom arrived at the door of a bride's father having 5 main ingredients), milk and milk-rice porridge and greasy flour cakes, obtains the fruit of Agniṣṭoma.

दधि गव्यमसंसृष्टं भक्ष्यान्नानाविधांस्तथा।
तदन्नं शोचति श्राद्धे वर्षासु च मघासु च॥ ४४॥

Pitṛs are eager for curds and other milk products and different kinds of edibles and

2. दधि सर्पिजलं क्षौद्रं सिता चेतैश्च पञ्चभिः प्रोच्यते मधुपर्कः।

cooked rice during the rainy season and at the time when the constellation Maghā is ascendant.

घृतेन भोजयेद्विप्रान्घृतं भूमौ समुत्सृजेत्।
गयायां हस्तिनश्चैव दत्त्वा श्राद्धे न शोचति॥४५॥

With clarified butter, one may feed the Brāhmaṇas, and one may sprinkle a little of ghee on the ground. By offering elephants in Gayā, one becomes free from all sorrows about Śrāddha.

ओदनं वायसं सर्पिर्मधुमूलफलानि च।
भक्ष्यांश्च विविधान्दत्त्वा प्रेत्य चेह च मोदते॥४६॥

By offering boiled rice, rice-milk porridge, ghee, honey, bulbous roots and fruits and other variety of eatables, one rejoices here and after death.

शर्कराक्षीरसंयुक्तं पृथुकं नित्यमक्षयम्।
स्युश्च संवत्सरं प्रीताः कृशरैर्मसुरेण च॥४७॥

Rice suffused with sugar and milk as also Pṛthuka (rice parched and flattened) is always of everlasting benefit. Pitṛs become gratified for a year as also by *Kṛśara* and *Masura* pulse.

सक्तुलाजास्तथा पूपाः कुल्माषव्यञ्जनैस्तथा।
सर्पिःस्निग्धानि हृद्यानि दध्ना सक्तूंस्तु भोजयेत्॥
श्राद्धेष्वेतानि यो दद्यात्पद्मानि लभते निधिम्॥४८॥

The oat meal or barley meal, the fried grains, likewise the flour cakes, cooked horse-gram dishes– all mixed with curds– at a Śrāddha, who may offer these along with the lotuses, he gets a treasure trave.

नवसस्यानि यो दद्याच्छ्राद्धे सत्कृत्य यत्नतः।
सर्वभोगानवाप्नोति पूज्यते च दिवं गतः॥४९॥

Having honoured at a Śrāddha, he who offers with effort nine grains or fresh grains, attains to all enjoyments and is honoured when gone to the heaven.

भक्ष्यभोज्यानि चोष्णाणि पेयलेह्यवराणि च।
सर्वश्रेष्ठानि यो दद्यात्सर्वश्रेष्ठो भवेन्नरः॥५०॥

Edibles and victuals, the sipping materials drinkable ewer and fit to be licked as such– all these excellent ones who may offer, he may became the best of all men.

वैश्वदेवं च सौम्यं च खाड्गमांसं परं हविः।
विषाणं वर्जयेत्खाड्गं असूयां नाशयामहे॥५१॥

The meat of a rhinoceros is an excellent oblation, a pleasant one, for Viśvedevas and Soma. But one may evade the horn of a rhinoceros to mitigate the malice (of deities).

भोजनेऽग्र्यासनं दद्यादतिथिभ्यः कृताञ्जलिः।
सर्वयज्ञक्रियाणां स फलं प्राप्नोत्यनुत्तमम्॥५२॥

One should offer the best seat to the guests while feeding them, with utmost devotion and palms joined in reverence. He shall then obtain the excellent fruit of all the rites and sacrifices.

क्षिप्रमत्युष्णमक्लिष्टं दद्याच्चान्नं बुभुक्षते।
व्यञ्जनं च तथा स्निग्धं भक्त्या सत्कृत्य यत्नतः॥५३॥

Hot and well-cooked food, one may offer to the hungry one quickly. It should not be over-cooked. After honouring them duly, the vegetables or condiments, greasy as such, should be offered with devotion and with efforts.

तरुणादित्यसंकाशं विमानं हंसवाहनम्।
अन्नदो लभते तिस्रः कन्याकोटीस्तथैव च॥५४॥

An offerer of food obtains an aerial chariot, a peer to the rising sun and fitted with swans, for three crores of maidens (Kalpas).

अन्नदानात्परं दानं विद्यते नेह किंचन।
अन्नाद्भूतानि जायन्ते जीवन्ति च न संशयः॥५५॥

A gift beyond the gift of food does not exist herein of any type. The beings take birth from food and sustain life by it, there is no doubt in it.

जीवदानात्परं दानं न किंचिदिह विद्यते।
अन्नैर्जीवन्ति त्रैलोक्यमन्नस्यैव हि तत्फलम्॥५६॥

A gift beyond the gift of life does not exist here as such. By food lives the set of three

worlds and that verily, is the fruit of offering food.

अन्नै लोकाः प्रतिष्ठन्ति लोकदानस्य तत्फलम्।
अन्नं प्रजापतिः साक्षात्तेन सर्वमिदं ततम्॥
तस्मादन्नसमं दानं न भूतं न भविष्यति॥५७॥

All the worlds are founded on food. It is the fruit of the gift of the lokas or people. Food is the Prajāpati in corporeal form. All these worlds are pervaded by it. Therefore, a gift equal to that of food, neither has ever existed nor shall it exist in the future.

यानि रत्नानि मेदिन्यां वाहनानि स्त्रियस्तथा।
क्षिप्रं प्राप्नोति तत्सर्वं पितृभक्तो हि मानवः॥५८॥

A man devoted to Pitṛs or ancestors quickly attains all the gems on the earth, the vehicles and the women.

प्रतिश्रयं सदा दद्यादतिथिभ्यः कृताञ्जलिः।
देवास्ते संप्रतीक्षन्ते दिव्यातिथ्यैः सहस्रशः॥५९॥

With palms joined in reverence, one may perennially offer shelter unto the guests. Those gods are thousand-fold, awaiting for the divine hospitality.

सर्वाण्येतानि यो दद्यात्पृथिव्यामेकराड्भवेत्।
त्रिभिर्द्वाभ्यामथैकेन दानेन तु सुखी भवेत्॥६०॥

He who bestows all gifts (mentioned above) may become a sole supreme sovereign on the earth. He may attain bliss by three, two or even one bestowal as such.

दानानि परमो धर्मः सद्भिः सत्कृत्य पूजितः।
त्रैलोक्यस्याऽऽधिपत्यं हि दानादेव व्यवस्थितम्॥६१॥

Charities are the best virtue. It is honoured and revered by good men. The supremacy of the triad of worlds gets ensured only from charity.

राजा तु लभते राज्यमधनश्चोत्तमं धनम्।
क्षीणायुर्लभते चाऽऽयुः पितृभक्तः सदा नरः॥
यान्कामान्मनसाऽर्थेत तांस्तस्य पितरो ददुः॥६२॥

A king regains his kingdom and a poor man gets wealth in huge quantity. One having shorter span of life, gets (long) life. Whatever a man devoted to his ancestors or manes desires in his mind, it will be granted by his Pitṛs.

इति श्रीमहापुराणे वायुप्रोक्ते श्राद्धकल्पे दानफलं
नामाशीतितमोऽध्यायः॥८०॥

* * *

॥अथैकाशीतितमोऽध्यायः॥

Chapter 81

The description of the fruit of a Śrāddha during Śrāddha Kalpa

बृहस्पतिरुवाच

अत ऊर्ध्वं प्रवक्ष्यामि श्राद्धकर्मणि पूजितम्।
काम्यनैमित्तिकाजस्रं श्राद्धकर्मणि नित्यशः॥ १॥

Bṛhaspati spoke– After this, I shall talk of various types of Śrāddha rituals such as *Nitya*[1] (regular), *Naimittika* (periodical ceremony) and *Kāmya* (performed with some desire) and the mode of worship (in them).

पुत्रदा धनमूलाः स्युरष्टकास्तिस्त्र एव च।
पूर्वपक्षो वरिष्ठो हि पूर्वा चित्री उदाहृता॥ २॥

There are three sets of *Aṣṭakās* (a collection of three days– 7th, 8th and 9th days of the dark half of a month) that bring about the birth of a son, acquisition of wealth and marriage. The first half of the lunar month is the best one and the first *Aṣṭakā* is called Citrī.

प्राजापत्या द्वितीया स्यात्तृतीया वैश्वदैविकी।
आद्या पूपैः सदा कार्या मांसैरन्या भवेत्सदा॥ ३॥

The Prājāpatyā may be the second one, and the third one (is) Vaiśvadaivikī. The earlier one i.e. first *Aṣṭakā* deserves to be performed with flour cakes and the second one with meats, perennially.

(शाकैरन्या तृतीया स्यादेवं द्रव्यगवो विधिः।
अन्वष्टका पितॄणां वै नित्यमेव विधीयते॥ ४॥

1. It must be performed everyday, e.g. *Pitṛ-yajña* in daily *Pañcamahāyajñas*.

By vegetables or potholes, the third *Aṣṭakā* may be performed. This is the injunction regarding the materials (for Śrāddha). The *Anvaṣṭakā* (the ninth day in the dark half of Pauṣa, Māgha and Phālguna) of the manes is also laid down perennially.

यद्यन्या च चतुर्थी स्यात्तां च कुर्याद्विशेषतः।
नासु श्राद्धं बुधः कुर्यात्सर्वस्वेनापि नित्यशः॥५॥

In case, there happens to be a fourth *Aṣṭakā*, one may celebrate perennially. In this, a wise man may perform a Śrāddha even by spending his entire wealth quite invariably.

परत्रेह च सर्वेषु नित्यमेव सुखीभवेत्।
पूजकानां सदोत्कर्षो नास्तिकानामधोगतिः॥६॥

In the yonder world and here, one (the performer of Śrāddha) shall grow comfortable always. There shall be the growth of the worshippers always and a downfall of the atheists.

पितरः पर्वकालेषु तिथिकालेषु देवताः।
सर्वे पुरुषमायान्ति निपानमिव धेनवः॥७॥

The manes and the gods during the times of Parvanas[1] (eclipses) and at the times of *tithis*[2]– all of them approach the man (who performs a Śrāddha) like kine approaching a water-shed.

मा स्म ते प्रतिगच्छेयुरष्टकाः सूरपूजिताः।
मोघस्तस्य भवेल्लोको लब्धं चास्य विनश्यति॥८॥

Let they should not be returned during *Aṣṭakās* unworshipped as such. The loka of that one may go futile and all gain may become a loss.

देवांस्तु दायिनो यान्ति तिर्यग्गच्छन्त्यदायिनः।
प्रज्ञां पुष्टिं स्मृतिं मेधां पुत्रानैश्वर्यमेव च॥९॥

The donors go to gods and non-donors to the vertebrates. Intellect, strength, memory, brain, sons and supremacy (one attains as such).

कुर्वाणः पौर्णमास्यां च पूर्वं पूर्णं समश्नुते।
प्रतिपद्धनलाभाय लब्धं चास्य न नश्यति॥१०॥

And taking to the preliminary ritual in *Paurṇamāsī*, one enjoys the fulsome glory and the gain acquired (when a Śrāddha) is performed on *Pratipad* is conducive to the acquisition of wealth. What he has acquired does not perish.

द्वितीयायां तु यः कुर्याद्द्विपदाधिपतिर्भवेत्)।
वरार्थिनां तृतीया तु शत्रुघ्नी पापनाशिनी॥११॥

On the second day of the lunar fortnight who performs a (Śrāddha), he becomes an overlord of *Dvipadas* or bipeds. The third day (for the Śrāddha) is the destroyer of enemies and obviator of sins of those seeking boons.

चतुर्थ्यां कुरुते श्राद्धं शत्रोश्छिद्राणि पश्यति।
पञ्चम्यां वै प्रकुर्वाणः प्राप्नोति महतीं श्रियम्॥१२॥

(He) who performs a Śrāddha on the fourth day, he becomes capable of locating the loopholes of his enemies and one performing Śrāddha on the fifth day gains mighty glory or wealth.

षष्ठ्यां श्राद्धानि कुर्वाणं द्विजास्तं पूजयन्त्युत।
कुरुते यस्तु सप्तम्यां श्राद्धानि सततं नरः॥१३॥
महासत्रमवाप्नोति गणानामधिपो भवेत्।
संपूर्णामृद्धिमाप्नोति योऽष्टम्यां कुरुते नरः॥१४॥

To one performing Śrāddha on the 6th day, the Brāhmaṇas or scholars adore as such. And a man who performs Śrāddha perennially on the seventh day, he attains the fruit of *Mahāsatra* (great liberality or munificence) and may becomes an overlord of the Gaṇas. A person celebrating a Śrāddha on the eighth day attains prosperity in absolution.

श्राद्धं नवम्यां कुर्वाणं ऐश्वर्यं काङ्क्षितां स्त्रियम्।
कुर्वन्दशम्यां तु नरो ब्राह्मीं श्रियमवाप्नुयात्॥१५॥

1. An eclipse of Sun and Moon. The days of 4 changes of the Moon i.e. 8th and 14th day of each half month and the days of the full and new Moon. A sacrifice performed on the occasion of a change of the Moon. The day of New or full moon. The day of opposition or conjunction. V.S. Apte, p. 326.
2. A lunar day.

One who performs a Śrāddha on the ninth day, attains supremacy and a cherished wife. One performing (the Śrāddha) on the tenth day, attains the glory of Vedic lore.

वेदांश्चैवाऽऽप्नुयात्सर्वान्प्रणाशमेनसस्तथा।
एकादश्यां परं दानमैश्वर्यं सततं तथा॥
द्वादश्यां राष्ट्रलाभं तु जयमाहुर्वसूनि च॥ १६॥

He may obtain all the Vedas or knowledge of all the sciences and lores as also the obviation of sins. Likewise, religious gift offered on the eleventh day yields highest supremacy of perennial order. They say that he who performs a Śrāddha on the twelfth day gains a country and victory plus riches.

प्रजां बुद्धिं पशून्मेधां स्वातन्त्र्यं पुष्टिमुत्तमाम्।
दीर्घमायुरथैश्वर्यं कुर्वाणस्तु त्रयोदशीम्॥ १७॥

One who offers Śrāddha on the 13th day, attains progeny, intellect, intelligence, independence, strength of highest norm, longer span of life and supremacy.

युवानश्च मृता यस्य गृहे तेषां प्रदापयेत्।
शस्त्रेण तु हता ये वै तेषां दद्याच्चतुर्दशीम्॥ १८॥

One should offer a Śrāddha on the fourteenth day to those young men of the house who have met premature death and to those who have killed by weapons.

तथा विषमजातानां यमलानां तु सर्वशः।
अमावास्यां प्रयत्नेन श्राद्धं कुर्याच्छुचिः सदा॥ १९॥

And likewise to those born on odd days as well as to twin ones, one should always offer a Śrāddha with purity of mind on the New Moon day.

सर्वान्कामानवाप्नोति स्वर्गमानन्त्यमश्नुते।
ऋतं दद्यादमावास्यां सोममाप्यायनं महत्॥ २०॥

He gets all the cherished ends achieved and enjoys the perennial heaven who may offer *Ṛta*[1] on the *Amāvasyā*, the one inflating the drink of Soma of a mighty norm.

एवमाप्यायितः सोमस्त्रींल्लोकान्धारयिष्यति।
सिद्धचारणगन्धर्वैः स्तूयमानस्तु नित्यशः॥ २१॥

This way inflated, Soma shall support the three worlds, eulogised by Siddhas, Cāraṇas and Gandharvas, perennially.

स्तवैः पुष्पैर्मनोज्ञैश्च सर्वकामपरिच्छदैः।
नृत्यवादित्रगीतैश्च अप्सरोभिः सहस्रशः॥ २२॥

By eulogiums, lovely flowers and by all the equipments of cherished norm, (the Moon) is eulogised by thousands of Apsarsas dancing, singing and playing on instruments.

उपक्रीडैर्विमानैस्तु पितृभक्तं दृढव्रतम्।
स्तुवन्ति देवगन्धर्वाः सिद्धसंघाश्च तं सदा॥ २३॥

To one devotee of the Pitṛs, of a punctilious vow, eulogise Devas and Gandharvas as also the groups of Siddhas. They serve him by means of aerial chariots for sport.

पितृभक्तस्त्वमावस्यां सर्वान्कामानवाप्नुयात्।
प्रत्यक्षमर्चितास्तेन भवन्ति पितरः सदा॥ २४॥

One devoted to the Pitṛs may gain all the cherished ends on the *Amāvasyā* (New Moon) day. In visual form become adored by that one, the Pitṛs or manes.

पितृदेवा मघा यस्मात्तस्मात्तास्वक्षयं स्मृतम्।
पित्र्यं कुर्वन्ति तस्यां तु विशेषेण विचक्षणाः॥ २५॥

Pitṛ-devas are deities for the *Maghā*[2] constellation. On that account, a Śrāddha offered on that day is remembered as the indestructible one. The skilled ones specifically perform the ritual of the manes on that day.

तस्मान्मघां वै वाञ्छन्ति पितरो नित्यमेव हि।
पितृदैवतभक्ता ये तेऽपि यान्ति परां गतिम्॥ २६॥

---

1. Moral order or Law.
ऋतमुञ्छशिलं ज्ञेयममृतं स्याद् याचितम्।
ऋतं तु याचितं भैक्षं प्रमृतं कर्षणं स्मृतम्॥
Manusmṛti IV.5, Livelihood by picking or gleaning grains in a field (as opposed to the cultivation of ground) V.S. Apte, p. 120. Also Manusmṛti X.112, शिलोञ्छमप्याददीत्।

2. Maghās– Tenth lunar mansion controlling five stars.

On that account, the manes perennially cherish Maghā. Those who are devotees of Pitṛs and gods, they attain the greatest goal.

इति श्रीमहापुराणे वायुप्रोक्ते श्राद्धकल्पे तिथिविशेषे
श्राद्धफलवर्णनं नामैकाशीतितमोऽध्यायः॥८१॥

* * *

॥अथ द्वयशीतितमोऽध्यायः॥

Chapter 82

The description of the fruit of an obsequial rite under different constellations

बृहस्पतिरुवाच

यमस्तु यानि श्राद्धानि प्रोवाच शिवबिन्दवे।
तानि मे शृणु कार्त्स्न्येन नक्षत्रेषु पृथक्पृथक्॥ १॥

Bṛhaspati spoke– The Śrāddhas or obsequial rites that Yama talked of unto Śivabindu, those you may hear of in entirety. They are to be performed under different constellations severally.

श्राद्धं यः कृत्तिकायोगे करोति सततं नरः।
अग्नीनाधाय सापत्यो जायते स गतज्वरः॥ २॥

The man who performs Śrāddha in *Kṛttikāyoga*[1] along with progenies, he becomes one as having all fevers warded off.

अपत्यकामो रोहिण्यां सौम्येनौजस्विता भवेत्।
प्रायशः क्रूरकर्मा तु चाऽऽर्द्रायां श्राद्धमाचरेत्॥ ३॥

The one cherishing progeny, should perform a Śrāddha under Rohiṇī constellation (the 4th lunar mansion consisting of 5 stars figured by a cart) One attains vigour and vitality by performing a Śrāddha under the Saumya (five stars in orion's head or name of Buddha, the planet Mercury). Normally a cruel-actioned one, takes to obsequial rites under Ārdrā (sixth lunar mansion consisting of one star).

1. The 3rd of the 27 lunar mansions or asterisms consisting of 6 stars.

क्षेत्रभागी भवेत्पुत्री श्राद्धं कुर्वन्पुनर्वसौ।
धनधान्यसमाकीर्णः पुत्रपौत्रसमाकुलः॥ ४॥

One performing a Śrāddha or obsequial rite under the Punarvasu constellation (the 7th lunar mansion consisting of 2 or 4 stars) becomes an enjoyer or sharer of fields or a cultivator, an agriculturist, affluent in affluence and corn and prosperous with sons and grandsons.

तुष्टिकामः पुनस्तिष्ये श्राद्धं कुर्वीत मानवः।
आश्लेषासु पितॄनर्च्य वीरान्पुत्रानवाप्नुयात्॥ ५॥

One cherishing satiety (*Tuṣṭi*) should perform a Śrāddha under Tiṣya (lunar month Pauṣa or 8th of the 27 constellations, also called Puṣya). By adoring manes under Āśleṣā (ninth asterism), one may obtain chivalrous sons.

श्रेष्ठो भवति ज्ञातीनां मघासु श्राद्धमाचरन्।
फाल्गुनीषु पितॄनर्च्य सौभाग्यं लभते नरः॥ ६॥

By performing a Śrāddha under Maghā (the tenth lunar mansion consisting of five stars), one becomes foremost among the kindreds. A man adoring manes in Phlāgunī (the Full Moon day of the month of Phālguna), obtains conjugal felicity.

प्रधानशीलः सापत्य उत्तरासु करोति यः।
स सत्सु मुख्यो भवति हस्ते यस्तर्पयेत्पितॄन्॥ ७॥

The one who performs (Śrāddha) under Uttarāphalgunī, becomes endowed with progeny and disposed to chieftainship. He who may gratify the manes under Hasta[2] (13th lunar mansion consisting of 5 stars) constellation becomes the chief among the Suave.

चित्रायां चैव यः कुर्यात्पश्येद्रूपवतः सुतान्।
स्वातिना चैव यः कुर्याद्विद्वांल्लाभमवाप्नुयात्॥ ८॥

He who performs a (Śrāddha) in the Citrā (the fourteenth lunar mansion consisting of one star) constellation, obtains handsome sons and under the Svāti (star Areturus considered as forming the fifteenth lunar mansion)

2. Lunar mansion consisting of five stars.

constellation, who performs a Śrāddha, he becomes the wise one and may acquire great benefits.

पुत्रार्थं तु विशाखासु श्राद्धमीहेत मानवः।
अनुराधासु कुर्वाणो नरश्चक्रं प्रवर्तयेत्॥ ९॥

For the sake of a son, one should perform a Śrāddha in the Viśākhā constellation (sixteenth lunar mansion consisting of two stars). A man may cherish (the performance) of a Śrāddha in the Anurādhā constellation (the 17th lunar mansion or asterism consisting of 4 stars) to extend his realm.

आधिपत्यं लभेच्छ्रैष्ठ्यं ज्येष्ठायां सततं तु यः।
मूलेनाऽऽरोग्यमिच्छन्ति आषाढासु महद्यशः॥ १०॥

In Jyeṣṭhā constellation (the 18th lunar mansion consisting of 3 stars), (one who performs), he may constantly attain superiority and supremacy. In Āṣāḍhā (the 20th and 21st lunar mansion usually called Pūrvāṣāḍhā and Uttarāṣāḍhā) and in Mūla constellation (19th lunar mansion consisting of eleven stars), he cherishes health (lit. freedom from ailments).

आषाढाभिश्चोत्तराभिर्वीतशोको भवेन्नरः।
श्रवणेन तु लोकेषु प्राप्नुयात्परमां गतिम्॥ ११॥

And by performing a Śrāddha under Uttarāṣāḍhā constellation, a man may get immunity from grief and by performing a Śrāddha under Śravaṇa constellation (the lunar mansion consisting of three stars), one may achieve the highest goal in excellent worlds.

राजभाग्वै धनिष्ठासु प्राप्नुयाद्विपुलं धनम्।
श्राद्धं त्वभिजिता कुर्वन्वेदान्साङ्गानवाप्नुयात्॥ १२॥

By performing a Śrāddha under Dhaniṣṭhā constellation (23rd lunar mansion consisting of 4 stars), one shares or enjoys regal dignity or royal status and gain ample wealth. By performing a Śrāddha under Abhijit constellation (one of the lunar mansions), one may acquire (the learning of) all the Vedas with auxiliary lores.

नक्षत्रे वारुणे कुर्वन्भिषक्सिद्धिमवाप्नुयात्।
पूर्वे प्रोष्ठपदे कुर्वन्विन्दतेऽजाविकं फलम्॥ १३॥

One performing (Śrāddha) under Vāruṇa Nakṣatra (name of 15th Muhūrta), may gain the success of a physician. One who performs a Śrāddha in the Pūrvā-Proṣṭhapadā (the 25th and 26th lunar mansion), he attains goats and sheep as the fruit.

उत्तरास्वनतिक्रम्य विन्देद्गाश्च सहस्रशः।
बहुरूपकृतं द्रव्यं विन्देत्कुर्वस्तु रेवतीम्॥
अश्वांश्चैवाश्विनीयुक्तो भरण्यामायुरुत्तमम्॥ १४॥

He who performs a Śrāddha unfailingly under Uttarā (a lunar mansion), may gain kine in thousands. He who performs a Śrāddha under Revatī (27th constellation containing 32 stars), gains much wealth. Under Aśvinī (the first of the 27th lunar mansion consisting of 3 stars), one who performs a Śrāddha, gains horses. And under Bharaṇī (second constellation consisting of 3 stars), while performing this ritual of Śrāddha, one attains long life.

इमं श्राद्धविधिं कुर्वञ्शशबिन्दुर्महीमिमाम्।
कृत्स्नां तु लेभे स कृत्स्नां लब्ध्वा च प्रशशंस तम्॥

Śaśabindu gained this land in entirety after performing a Śrāddha according to these injunctions. And after gaining the earth in entirety, he eulogised him (Yama).

इति श्रीमहापुराणे वायुप्रोक्ते नक्षत्रविशेषे श्राद्धफलवर्णनं नाम द्व्यशीतितमोऽध्यायः॥ ८२॥

* * *

॥अथ त्र्यशीतितमोऽध्यायः॥

Chapter 83

Description of the test of Brāhmaṇas and the fruit and the like of the obsequial rites at Gayā

शंयुरुवाच

किंचिद्दत्तं पितृणां तु धिनोति वदतां वर।
किं हि स्विच्चिररात्राय कि चाऽऽनन्त्याय कल्प्यते)॥

Śaṁyu spoke– O best among the speakers, what is it that offered to the Pitṛs, delights them to a little extent? And what verily, delights them for a long time? What is it that is conducive to delight them infinitely?

बृहस्पतिरुवाच

हवींषि श्राद्धकाले तु यानि श्राद्धविदो विदुः।
तानि मे शृणु सर्वाणि फलं चैषां यथावलम्॥ २॥

Bṛhaspati replied– Those offerings which are to be made at the time of Śrāddha or obsequial rites, do know them as the knowers of Śrāddha have understood. You may hear from me these as also the fruit as per fructification.

तिलैर्व्रीहियवैर्माषैरद्भिर्मूलफलेन च।
दत्तेन मासं प्रीयन्ते श्राद्धेन तु पितामहाः॥ ३॥

By offering of sesamums (*tilas*), rice grains (*brīhi*), barley grains (*yavas*), Māṣas (*Māṣa* beans) and waters as also by bulbous roots and fruits, the Pitāmahas get gratified for a month.

मत्स्यैः प्रीणन्ति द्वौ मासौ त्रीन्मासान्हारिणेन तु।
शाशं तु चतुरो मासान्पञ्च प्रीणाति शाकुनम्॥ ४॥

With the offering of fish, they get gratified for two months; for three months with venison; for four months with the flesh of a hare; and for five months if the flesh of the vertebrates or birds is offered.

वाराहेण तु षण्मासांश्छागलं साप्तमासिकम्।
आष्टमासिकमित्युक्तं यच्च पार्षतकं भवेत्॥ ५॥

With the flesh of boars, they are delighted for six months; the flesh of a goat is gratifier for seven months and the flesh of a spotted antelope is gratifier for eight months.

रौरवेण तु प्रीयन्ते नव मासान्पितामहाः।
गवयस्य तु मांसेन तृप्तिः स्याद्दशमासिकी॥ ६॥

With the flesh of a Ruru deer (Raurava), the Pitāmahas get gratified for nine months and with the flesh of a Gavaya (a species of an ox)[1], the gratification may be for ten months.

कूर्मस्य चैव मांसेन मासानेकादशैव तु।
श्राद्धमेवं विजानीयाद्गव्यं संवत्सरं भवेत्॥ ७॥

With the flesh of a tortoise, the gratification may be for eleven months. Know that the Śrāddha with milk, curds, ghee and the like lasts for a year.

तथा गव्यसमायुक्तं पायसं मधुसर्पिषा।
वध्रीणसस्य मांसेन तृप्तिर्द्वादशवार्षिकी॥ ८॥

So also with the rice porridge suffused with *gavya* (i.e. milk) as also with honey and clarified butter and with the flesh of a rhinoceros, the gratification span is twelve months.

आनन्त्याय भवेद्युक्तं खाङ्गमयांसैः पितृक्षये।
कृष्णच्छागस्तथा गोधा अनन्त्यायैव कल्प्यते॥ ९॥

With the flesh of a rhinoceros during the rites of the manes, the pleasure is perennial and likewise, a black goat and an alliagtor provides endless pleasure.

अत्र गाथाः पितृगीताः कीर्तयन्ति पुराविदः।
तास्तेऽहं संप्रवक्ष्यामि यथावत्संनिबोधत॥ १०॥

In this connection, those conversant with the ancient lores mention about the traditional verses sung by Pitṛs. I shall relate them to you. You may know those precisely.

अपि नः स्वकुले जायाद्योऽन्नं दद्यात्रयोदशीम्।
पायसं मधुसर्पिर्भ्यां छायायां कुञ्जरस्य तु॥ ११॥

(Pitṛs sing) "Will a son be born in our own lineage who may offer us the food on the thirteenth day (*Trayodaśī*) with rice-milk porridge, clarified butter and honey on the occasion of *Gajacchāyā* festival.

आजेन सर्वलोहेन वर्षासु च मघासु च।
एष्टव्या बहवः पुत्रा यद्येकोऽपि गयां व्रजेत्॥
गौरीं वाऽप्युद्वहेद्भार्यां नीलं वा वृषमुत्सृजेत्॥ १२॥

Or give the same with the flesh of a goat that is irony during rains and under Maghā (tenth

1. V.S. Apte, p. 184. MW, p. 351, wrongly taken as a species of deer by Hindu writers.

lunar mansion containing five stars)[1] constellation. It is better to sought for many sons. Atleast one of them goes to Gayā or even marry a white-complexioned spouse or releases a blue bull."

शंयुरुवाच

गयादीनां फलं तात प्रब्रूहि मम पृच्छतः।
पितृणां चैव यत्पुण्यं निखिलेन ब्रवीहि मे॥ १३॥

Śaṁyu spoke– Recount the benefit of the holy centres Gayā and others, O dear one! You may speak while I inquire about and whatever may be the merit of the manes, that you may dilate upon in entirety before me.

बृहस्पतिरुवाच

(अब्दमध्ये गयाश्राद्धं यः करोति च मानवः।
सर्वान्कामान्स लभते स्वर्गलोके महीयते॥ १४॥

Bṛhaspati replied– A Śrāddha performed on the anniversary day of the death of father at Gayā yields endless benefit. He achieves all cherished ends and becomes great in the world of celestials.

यदि पुत्रो गयां गच्छेच्छ्राद्धं कुर्यादतन्द्रितः।
कामान्स लभते दिव्यान्मोक्षोपायं च विन्दति॥ १५॥

In case, a son goes to Gayā and offers obsequial rite free from lassitude or indolence, he achieves cherished ends of divine norm and gains an objective of renunciation.

उद्यतस्तु गयां गन्तुं श्राद्धं कृत्वा विधानतः।
विधाय कर्पटीवेषं ग्रामस्यापि प्रदक्षिणम्॥ १६॥
ततो ग्रामान्तरं गत्वा श्राद्धशेषस्य भोजनम्।
कृत्वा प्रदक्षिणं गच्छेत्प्रतिग्रहविवर्जितः॥ १७॥

Ready to go to Gayā and having offered a Śrāddha (there) as per ritualled norm and having assumed the gods of a *Karpaṭi* (a beggar) in the southern side or on all sides of the village, then having gone to another village, having partaken of the food residual from a Śrāddha, he should circumambiate all around divested of a *Pratigraha* (prerogative right of a gift of the Brāhmaṇas).

केशश्मश्रुनखादीनां वपनं न प्रशस्यते।
अतो न कार्यं वपनं श्राद्धार्थी ना गयासदा (?)॥ १८॥

The paring of nails and cutting of hair and beard and moustaches are not advisable. Therefore, the paring and cutting deserve not to be performed for men gone to Gayā.

वित्तशाठ्यं न कुर्वीत गया श्राद्धे सदा नरः।
वित्तशाठ्यं तु कुर्वाणो न तीर्थफलभाग्यवत्॥ १९॥

At a Śrāddha in Gayā, a man should not take to the cheating of money. One taking to fraud of money may not enjoy the fruit of this place of pilgrimage.

ब्रह्मकुण्डे प्रभासे च ब्रह्मवेद्यां तथैव च।
प्रेतपर्वतमासाद्य श्राद्धं कुर्याद्विधानतः॥ २०॥
उत्तरे मानसे चैव यत्र मैनाकसंज्ञकाः।
उदीच्यां कनखले चैव दक्षिणे मानसे तथा॥ २१॥

Having reached Brahmakuṇḍa, Parbhāsa, Brahmavedī[2], Preta mountain, Uttaramānasa where therein are the Maināka-Saṁjñakas in the north and in Kanakhala and Dakṣiṇamānasa, one may take to the performance of Śrāddha as per ritual.

स्नात्वा कृत्वा तथा श्राद्धं पितृलोके समुद्धरेत्।
स्वर्गपातालमर्त्येषु नास्ति तीर्थसमं भुवि॥ २२॥

Having bathed and having offered obsequial rite, one may redeem the world of manes. Among the mortals, particularly in the heaven or in the netherworld, there is nothing like this *tīrtha* on the Earth.

तेषु श्राद्धं प्रकुर्वीत यदीच्छेत्परमां गतिम्।
धर्मारण्यं ततो गच्छेदाद्यं दृष्ट्वा गदाधरम्॥ २३॥

1. Maghā trayodaśī– The 13th day of dark half of भाद्रपद

2. May be Brahmayoni, Bahmayoni hill; Kolhala Parvata; the Kolācala Gayāśirṣa Udyanta Parvata. V.S. Apte, p. 226.

In case, one desires an excellent redemption, he may perform Śrāddha at these places and then may go to the *Dharmārṇya* (grove of religion or sacred grove or sacred forest in Madhyadeśa), the abode of the primeval mace-wielder (Viṣṇu).

मतङ्गे स पुनर्दृष्ट्वा बुद्धा नारायणं तथा।
श्राद्धं कृत्वा विधानेन कुलकोटीः समुद्धरेत्॥ २४॥

Having reached Mataṅga (a country to the south-east of Kāmarūpa in Assam) or Mataṅgāśrama (by entering this a man gains the fruit of Gavāyana-yajña), having realised Nārāyaṇa there and having performed Śrāddha as per rituals, he may redeem crores of lineages.

यदि पुत्रो गयां गच्छेत्कदाचित्कालपर्ययात्।
तानेव भोजयेद्विप्रान्ब्राह्मणा ये प्रकल्पिताः॥ २५॥

If a son goes to Gayā, sometimes owing to exigency of time, he may feed only those Brāhmaṇas who are initiated as Brāhmaṇas.

अमानुषतया विप्रा ब्रह्मणा ये प्रकल्पिताः।
तेषु तुष्टेषु संतुष्टाः पितृभिः सह देवताः॥ २६॥

Owing to non-mortality, the Brāhmaṇas who stand stipulated on their being gratified, the gods become gratified along with the manes.

न विचार्यं कुलं शीलं विद्यां च तप एव च।
पूजितैस्तैस्तु राजेन्द्र मुक्तिं प्राप्नोति मानवः॥ २७॥

O lord of Kings, it deserves not to be brought under consideration, the lineage, conduct, education and even austerity or hardship. By these having been honoured, a man attains emancipation.

ततः प्रवर्तयेच्छ्राद्धं यथाशक्तिबलाबलम्।
कामान्स लभते दिव्यान्मोक्षोपायं च विदन्ति॥ २८॥

Then one may organise the Śrāddha as per capacity (having taken into account) strength and weakness. He attains to divine gains and gets on to the means of emancipation.

सवर्णा जातयो मित्रा बान्धवाः सुहृदश्च ये।
तेभ्यो भूप गयाकूपे पिण्डा देया विधानतः॥ २९॥

For the castes of the same order of society and friends or associates, the relatives and concordant-minded persons, libations deserve to be offered as per ritualistic norm for them at *Bhūpagayākūpa*.

तेऽपि यान्ति दिवं सर्वे पिण्डदा इति नः श्रुतम्।
अज्ञातनामगोत्राणां मन्त्र एष प्रकीर्तितः॥ ३०॥

Even all the offerers of libations go to heaven (by this). This way has been heard by us. Of those having no cognisance and having no family titles (*Gotras*), this incantation stands recited.

पितृवंशे समुत्पन्ना मातृवंशे तथैव च।
गुरुश्वशुरबन्धूनां ये चान्ये बान्धवास्तथा॥ ३१॥
ये मे कुले लुप्तपिण्डाः पुत्रदारविवर्जिताः।
विरूपा आमगर्भाश्च ज्ञाताज्ञाताः कुले मम॥ ३२॥
क्रियालोपगता ये चान्ये गर्भसंस्थिताः।
तेभ्यो दत्तो मया पिण्डो ह्यक्षय्यमुपतिष्ठताम्॥ ३३॥

Born in the lineage of father and that very way of the mother and of teachers or elders, or fathers father's-in-law and relatives which ones are the kinsfolk and which ones are such as having libations bedoomed, having been deprived of sons and spouses, ugly ones and raw-embryoed ones, known and unknown in my lineage and which ones are such as exposed to the oblivision of activities and which ones are others stationed within embryo, unto them by me has been offered libation (*piṇḍas*) of indestructible norm, while they stood close at hand.

आत्मनस्तु महाबुद्धे गयायां तु तिलैर्विना।
पिण्डनिर्वपणं कुर्यात्तथा चान्येऽत्र गोत्रजाः॥ ३४॥

O highly-intellected one, at Gayā, without the sesamums of own, one may take to the offering of oblations and likewise other ones born in the same family circle.

पुत्रेभ्योऽपि दुहितृभ्य इष्टेभ्योऽपि च सर्वशः।
दद्यात्पिण्डं प्रयत्नेन बुद्धिमान्सुसमाहितः॥ ३५॥

For sons and daughters even all around, the wise ones may offer the rice-balls (*piṇḍas*) with perseverance, quite concentrated as such.

त्रिदिवं यान्ति ते सर्वे पिण्डदा इति च श्रुतिः।
ब्रह्महा च कृतघ्नश्च महापातकिनश्च ये॥ ३६॥
ते सर्वे निष्कृतिं यान्ति गयायां पिण्डपातनात्।
ब्रह्मघ्नस्य सुरापस्य बालवृद्धगुरुद्रुहः॥ ३७॥

All those who offer oblations or rice-balls, they go to heaven (*Tridiva*)[1]. This much is the traditional belief (lit. hearing). And those who are killers of Brāhmaṇa or destroyers of Vedas, treacherous one, (i.e. those demolishing the work done) or saboteurs and highly heinous criminals, drunkard and one playing spitefully against children and aged, they all attain to Niṣkṛti (expiation), atonement and requital discharge of a debt by obligation owing to the dropping of rice-balls at Gayā.

नाशमायाति वै पापं गयायामनुयाति यः।
यन्नाम्ना पातयेत्पिण्डं तं नयेद्ब्रह्म शाश्वतम्॥ ३८॥

And sin becomes obviated (of that one) who goes to Gayā as a follower. And he who pours down rice balls pronouncing the names (of the Pitṛs), he achieves permanent Brahman (i.e. sacred knowledge).

दुर्लभं त्रिषु लोकेषु नास्ति तीर्थं गयासमम्।
नरकस्था दिवं यान्ति स्वर्गस्था मोक्षमाप्नुयुः॥ ३९॥

Difficult of attainment in the triad of worlds, there is none equal in norm to the place of pilgrimage (*tīrtha*) Gayā. Those staying in Naraka go to heaven and those staying in heaven attain emancipation.

अपि नस्ते भविष्यन्ति कुले सन्मार्गशीलिनः।
गयामुपेत्य ये पिण्डान्दास्यन्त्यस्माकमादरात्॥ ४०॥

Those who offers rice balls at Gayā out of regard for manes, they will happen to be in one lineage disposed to trading on righteous paths.

मकरे वर्तमाने तु ग्रहणे चन्द्रसूर्ययोः।
प्रेतपक्षे च चैत्रे च दुर्लभं पिण्डपातनम्॥ ४१॥

When there is an eclipse of Sun and Moon existing in Makara (the sign Capricorn of the Zodiac), the offering of rice balls becomes difficult of attainment in Pretapakṣa[2] and Caitra.

अधिमासे जन्मदिने चास्ते च गुरुशुक्रयोः।
न त्यक्तव्यं गयाश्राद्धं सिंहस्थे च बृहस्पतौ।
गयायां सर्वकालेषु पिण्डं दद्याद्विचक्षणः)॥ ४२॥

On Adhimāsa (an intercalary lunar month), on a birthday and on the setting mountain behind which the setting of the Sun is supposed to happen (*Asta*), being the existence of Jupiter and Venus (*Guru* and *Śukra*), the obsequial rite on Gayā is not fit to be evaded at Gayā when Bṛhaspati (Jupiter) is existent on *Siṁha* (the sign Leo of the zodiac). During all these times, the skilled one may offer rice balls.

(गयायामक्षयं श्राद्धं जपहोमतपांसि च।
पितृक्षयाहे ते पुत्र तस्मात्तत्राक्षयं स्मृतम्॥ ४३॥

In Gayā, the Śrāddha is of unfailing norm. Japa, Homa and austerities (performed there) are also beneficial endlessly. Therefore, on the anniversary day of the death of father, Śrāddha performed there is remembered as everlasting.

पुनीयादेकविंशं तु गौर्यामुत्पादितः सुतः।
माताहांस्तु षड्भूय इति तस्य फलं स्मृतम्॥ ४४॥

A son given to birth by a Gaurī[3] may sanctify twenty-one generations. Moreover, he sanctifies six generations of maternal

1. Cp. Kumāra Sambhava, I.286.
प्रभामहत्या शिखयेव दीस्त्रिमार्गयेव त्रिदिवस्य मार्गः।
संस्कारवत्येव गिरां मनीषी तया सः पूतश्च विभूषितश्च॥
By her, he received (additional) sanctify and was also glorified even as the lamp is by its exceedingly brilliant flame, or the heavenly path by the Ganges the wise by refined speed, M.R. Kale ed. p.3, MLBD, Delhi, 6th ed., 1967.

2. V.S. Apte, p. 380. प्रेतपक्ष। The fortnight of the manes. The dark half of the Bhādra pada when the offering to manes are . . . . . armed.

3. Not identifiable.

grandfathers. On that account, the fruit of that one stands illustrated.

फलं वृषस्य वक्ष्यामि गदतो मे निबोधत।
वृषोत्स्रष्टा पुनात्येव दशातीतान्दशावरान्॥४५॥

I shall talk of the fruit of discharging a *Vṛṣa* (bull). You may understand it while I narrate. The discharger of the bull sanctifies ten previous and ten coming generations.

यत्किंचित्स्पृश्यते तोयैरुत्तीर्णेन जलान्महीम्।
वृषोत्सर्गे पितृणां तु अक्षयं समुदाहृतम्॥४६॥

Whatever is sprinkled with water as it emerges from water on to the ground, at the time of discharging of the bull, it exemplifies the indestructibility of the manes.

यद्यद्धि संस्पृशेत्तोयं लाङ्गूलादिभिरन्ततः।
सर्वं तदक्षयं तस्य पितृणां नात्र संशयः॥४७॥

All those things that are touched by water tossed about by its tail etc., gives endless satisfaction to Pitṛs. There is no doubt in it.

शृङ्गैः खुरैर्वा यद्भूमिमुल्लिखत्यनिशं वृषः।
मधुकुल्याः पितृस्तस्य अक्षयास्ताः भवन्ति वै॥४८॥

The ground dug up by the bull with its horns and hoofs, serves as canals of honey perpetually feeding the manes.

(सहस्रनल्वमात्रेण तडागेन यथा श्रुतिः।
तृप्तिस्तृप्तिः पितृणां वै तद्वृषस्याधिकोच्यते॥४९॥

The gratification derived by Pitṛs at the rite of letting free the bull is more than that when they hear that a tank, a thousand *Nalvas*[1] (1000 furlongs or 400000 cubits) square, has been dug.

यो ददाति गुडैर्मिश्रांस्तिलान्वै श्राद्धकर्मणि।
मधुना मधुमिश्रान्वा अक्षयं सर्वमेव तत्॥५०॥

He who offers in a Śrāddha-karma (obsequial rite), the sesamum seeds suffused or glued with treacle or molasses, all that become indestructible.

1. नल्वः a measure of distance equal to 400 *hastas* or cubits. MW, p. 530 a furlong.

बृहस्पतिरुवाच

न ब्राह्मणान्परीक्षेत सदा देये तु मानवः।
दैवे कर्मणि पित्र्ये च श्रूयते वै परीक्षणम्॥५१॥

Bṛhaspati spoke– The man in light of all, fit to be bestowed, may not test the Brāhmaṇas always. But in activity of gods or providence as also in that of manes, the examination is being heard of.

सर्ववेदव्रतस्नाताः पङ्क्तीनां पावना द्विजाः।
ये च भाष्यविदो मुख्या ये च व्याकरणे रताः॥५२॥
अधीयते पुराणं च धर्मशास्त्रं तथैव च।
त्रिणाचिकेतपञ्चाग्निस्त्रिसुपर्णः षडङ्गवित्॥५३॥
ब्रह्मदेयसुतश्चैव छन्दोगो ज्येष्ठसामगः।
पुण्येषु येषु तीर्थेषु अभिषेककृतव्रताः॥५४॥
मुख्येषु येषु सत्रेषु भवन्त्यवभृथप्लुताः।
ये च सद्योव्रता नित्यं स्वकर्मनिरताश्च ये॥
अक्रोधनाः शान्तिपरास्तान्वै श्राद्धे निमन्त्रयेत्॥५५॥

Those who have studied all the Vedas and who have performed all rites; the purifiers of the persons sitting in a row to dine; the respectable Brāhmaṇas; the chief among the knowers of the *Bhāṣya* (commentaries or exegetics) and those who are engaged in expounding the grammatical norms (*Vyākaraṇa*); those who study Purāṇa and Dharmaśāstra or Hindu Law; a *Triṇāciketā* (one who has enkindled thrice the *Nāciketā* fire or has studied in Nāciketā section of Kāṭhaka Gṛhyasūtra); a performer of five sacred fires[2]; the *Trisuparṇas*; one knowing the six auxiliary lores (Ṣaḍaṅgas); a son of the Brāhma form of marriage; a master of Vedic Prosody; a singer of the *Jyeṣṭha Sāman*; one having vow assumed through an ablution in all the places of pilgrimage; those who have taken part in sacrificial sessions; those who have taken the concluding (*Avabhṛtha*) ablutions; those who

2. Dākṣiṇa, Gārhapatya, Āhavaniya, Sādhya and Āvasathya. MW, p. 577.

are *Sadyovratas* (newly initiated into a vow); those who are perennially engaged in duties; those who are unirate and inured to tranquillity or calmness– one may invite all these for the Śrāddha rite.

(ये चापि नित्यं दशसु सुकृतेषु व्यवस्थिताः।
स्वकर्मनिरता नित्यं ताञ्श्राद्धेषु निमन्त्रयेत्॥५६॥

And those who are perennially well-established in ten merited deeds, engaged in their own duties, to these ones also, one may invite at a Śrāddha.

एतेषु दत्तमक्षय्यमेते वै पङ्क्तिपावनाः।
श्रद्धया ब्राह्मणा ये तु योगधर्ममनुव्रताः॥५७॥

Everything offered to these becomes indestructible. These ones are Paṅkti Pāvanas[1] (sanctifiers of rows). Those Brāhmaṇas who observe Yogic rites and duties should be revered faithfully.

धर्मा श्रमवरिष्ठास्ते हव्यकव्येषु ते वराः।
त्रयोऽपि पूजितास्तेन ब्रह्मविष्णुमहेश्वराः॥५८॥

They are excellent in the Dharmāśrama (law and stages of life) and excellent ones in regard to the *Havya* and *Kavya*[2] offerings. He who adores them worships the three deities Brahmā, Viṣṇu and Maheśvara.

पितृभिः सह लोकाश्च यो ह्येतान्पूजयेन्नरः।
पवित्राणां पवित्रं च मङ्गलानां च मङ्गलम्॥५९॥

One who worships these, adores all the lokas along with the Pitṛs. (*Yogadharma*) is the purest of all the pure ones and auspicious one of all the auspicious ones.

प्रथमः सर्वधर्माणां योगधर्मो निगद्यते।
अपाङ्क्तेयांस्तु वक्ष्यामि गदतो मे निबोधत॥६०॥

(*Yogadharma*) is the foremost one among all laws or pieties or religious rites. (Now) I shall recount those who cannot be included in the row for a Śrāddha. Listen and understand them.

कितवो मद्यपो यक्ष्मी पशुपालो निराकृतिः।
ग्रामप्रेष्यो वार्धुषिको गायनो वणिजस्तथा॥६१॥
अगारदाही गरदः कुण्डाशी सोमविक्रयी।
समुद्रयायी दुश्चर्मा तैलिकः कूटकारकः॥६२॥
पित्रा विवदमानश्च यस्य चोपपतिर्गृहे।
अभिशस्तस्तथा स्तेनः शिल्पैर्यश्चोपजीवति॥६३॥
सूचकः पर्वकारी च यस्तु मित्रेषु दुह्यति।
गणयाचनकश्चैव नास्तिको वेदवर्जितः॥६४॥
उन्मत्तः पण्डकशठौ भ्रूणहा गुरुतल्पगः।
भिषक्जीवः प्रैषणिकः परस्त्रीं यश्च गच्छति॥६५॥

A rogue, a drunkard, a consumptive one or suffering from Pthisis, a cattle rearer, an unreligious student who has not duly gone through his course of study or who has not properly read the Vedas, a common servant of all in the village, a usurer, a singer or a musician, a grocer or a merchant, an incendiary or a coal burner,[3] a poison giver, a pander, a pimp, a seller of Soma juice, a sea trader, one affected by skin disease, an oil crusher, a swindler or a forger of documents[4], one who conflicts with his father, one who has a co-husband at home, a calumniated or sinful person, a thief, he who subsists by arts and crafts, a *Sūcaka* (a reporter or a spy), a traducer, an informer, a Brāhmaṇa giving wrong information about holy days, one who betrays treachery towards friends, a beggar in groups or a loan bearer, an atheist, a discarder of the Vedas, a mad fellow, a eunuch, a hypocrite, a killer of embryo, a spoiler of teacher's bed, a

1. Kullūkabhaṭṭa quoting Hārita says - पवनः पावनस्त्रेता यस्य पञ्चाग्नायो गृहे। सायं प्रातः प्रदीप्यन्ते सः विप्र पङ्क्तिपावनः। on III.18.85, p. 124.
2. An oblation offered in to the gods (Havya) and oblation of food offered to the deceased ancestors is Kavya.
3. अंगारदाही।
4. A Kāyastha-write caste; falsifier; a cheat, Yajñavalkya Smṛti II.70, स्त्रीबालवृद्धकितव मत्रोन्मत्तभिशस्तकाः। रङ्गावतारिपाखण्डि कूट कृद्विकलन्द्रियः। कूटले ख्यादिकारी। Mitākṣarā.

follower of the physician's profession for livelihood, a messenger and an adulterer. (These deserve not to be invited in a Śrāddha).

विक्रीणाति च यो ब्रह्म व्रतानि च तपांसि च।
नष्टं स्यान्नास्तिके दत्तं कृतघ्ने चैव शंसके॥६६॥

He who sells the Vedas, religious observances, holy rites and austerities– all these are the defilers of the row. A donation made to an atheist, as also unto a Kṛtaghna (a treacherous man) or a censurer becomes lost.

यच्च वाणिजके चैव नेह नामुत्र तद्भवेत्।
निक्षेपहारिणे चैव कितवे वेदनिन्दके॥६७॥

And that which may be used in commercial order is not beneficial here and hereafter. The same is the case for one pilfering the deposit, a gambler and a hater of the Vedas.

तथा वाणिजके चैव कारुके धर्मवर्जिते।
निन्दन्क्रीणाति पण्यानि विक्रीणंश्च प्रशंसति॥६८॥

And that very way, a gift given to a commercial dealer, one who purchases the commodities while censuring and belauds while selling and an artisan devoid of virtue, becomes lost.

अनृतस्य समावासो न वणिक्श्राद्धमर्हति।
भस्मनीव हुतं हव्यं दत्तं पौनर्भवे द्विजे॥६९॥

Hence a liar merchant, the abode of untruth, or a business man is not fit for a Śrāddha (lit. does not deserve the invitation during the performance of a Śrāddha). What is given to a widow's son (after remarriage) even if he be a Brāhmaṇa, is like what is oblated into ashes.

षष्टिं काणः शतं पण्डः श्वित्री यावत्प्रपश्यति।
पापरोगी सहस्रस्य दातुर्नाशयते फलम्॥७०॥

A one-eyed man (destroys) sixty merits, a eunuch a hundred (merits), a sufferer from leprosy as long as he sees. An ailing man make defunct a thousand (meritorious acts) of a donor.

भ्रश्यते सत्फलात्तस्माद्दाता यस्य तु बालिशः।
यो वेष्टितशिरा भुङ्क्ते यो भुङ्क्ते दक्षिणामुखः॥७१॥

सोपानत्कश्च यो भुङ्क्ते यच्च दद्यात्तिरस्कृतम्।
सर्वं तदसुरेन्द्राणां ब्रह्मा भागमकल्पयत्॥७२॥

And whose donor is a dunce or a minor, he gets downgraded from that fruit. He who eats having face facing the south, having head veiled, having shoes worn and he who offers gift scornfully gives the entire share of the rite unto the lords of Asuras or demons.

श्वानश्च यातुधानाश्च नावेक्षेरन्कथंचन।
तस्मात्परिवृतिं दद्यात्तिलैश्चान्ववकीरयन्॥७३॥

The dogs and the Yātudhānas or evil-spirited demons should not observe the performance of Śrāddha by any means. On that account, it should be screened out all round, and gingelly seeds should be strewn around.

राक्षसानां तिलाः प्रोक्ताः शुनां परिवृतिस्तथा।
दर्शनात्सूकरो हन्ति पक्षपातेन कुक्कुटः॥७४॥

To ward off demons, gingelly seeds are strewn and the screen is to prevent the dogs. Boars destroy the effect of a Śrāddha by having a look at it and a cock by fluttering its wings.

रजस्वलनुस्पर्शेन क्रुद्धो यश्च प्रयच्छति।
यस्य मित्र प्रदेयानि श्राद्धानिच हवींषि च॥
न प्रीणाति पितॄन्देवास्स्वर्गं न च स गच्छति॥७५॥

A woman during her menses destroys the Śrāddha by touching. If the performer of a Śrāddha becomes angry, he destroys the merit derived. If any one gets his friends to offer Śrāddha and Havis, they do not gratify manes or gods. He does not go to the heaven.

नदीतीरेषु रम्येषु सरित्सु च सरस्सु च।
विविक्तेषु च प्रीयन्ते दत्तेनेह पितामहाः॥७६॥

Pitṛs do get gratified with what is offered on the beautiful shores of rivers and streams as well as of the lakes and in secluded places.

न चाश्रु पातयेज्जातु न युक्तो वाचमीरयेत्।
न च कुर्वीत भुञ्जानो ह्यन्योन्यं मत्सरं तदा॥७७॥

Never should one shed forth tears, nor should he spout forth irrelevant talks while

performing a Śrāddha. Nor should one take to mutual spite or eating or enjoying while performing a Śrāddha.

अपसव्ये कृते तेन विधिवद्दर्भपाणिना।
पित्र्यमानिधनं कार्यमेवं प्रीणाति वै पितॄन्॥७८॥

While performing a Śrāddha, one should take the rite of *Apasavya* (the act of wearing the sacred thread from right to left shoulder) with hands holding a Darbha or Kuśā. One should perform the rite till one's death. This way, he gratifies the manes.

अनुमत्याऽऽदितो विप्रानग्नौ कुर्याद्यथाविधि।
पितॄणां निर्वपेद्भूमौ सूर्पे वा दर्भसंस्तरे॥७९॥

At the outset, he should formally take permission of the preceptor or the invited Brāhmaṇas. He should then kindle a fire duly. He should then offer libations on the ground or in winnowing basket or on a Kuśa couch.

शुक्लपक्षस्य पूर्वाह्णेश्राद्धं कुर्याद्विचक्षणः।
कृष्णपक्षेऽपराह्णेतु रौहिणं न विलङ्घयेत्॥८०॥

During the bright half of the month, a wise one should perform Śrāddha in the forenoon and during the dark half, it should be performed in the afternoon. One should not transgress *Rauhiṇa* period (the 4th *Muhūrta* of the day).

एवमेते महात्मानो महायोगा महौजसः।
सदा वै पितरः पूज्या द्रष्टारो देशकालयोः॥८१॥

This way, the great-souled ones, *Mahāyogins* endowed with great power (*Mahaujasa*), the seers of time and place and the Pitṛs of great virility should be adored.

पितृभक्तिरतो नित्यं योगं प्राप्नोत्यनुत्तमम्।
ध्यानेन मोक्षं गच्छन्ति हित्वा कर्म शुभाशुभम्॥८२॥

The devotion to the manes therefore, perennially attains to Yoga of extraordinary norm, and they by concentration, attain to emancipation having given up actions of auspicious and inauspicious norm.

यज्ञहेतोर्यदुद्भृत्य मोहयित्वा जगत्तदा।
गुहायां निहतं योगं कश्यपेन महात्मना॥८३॥

Having eked out that for the purpose of a sacrifice and having entranced the Universe, the Yoga was then eschewed and kept in the cavity by Kāśyapa, the great souled one.

अमृतं गुह्यमुद्धृत्य योगं योगविदांवर।
प्रोक्तं सनत्कुमारेण महान्तं धर्मशाश्वतम्॥८४॥

That Amṛta (nectarine) Yoga or immortal Yoga, the eternal great Dharma was illustrated by Sanatkumāra, O excellent one among the knowers of Yoga.

देवानां परमं गुह्यमृषीणां च परायणम्।
पितृभक्त्या प्रयत्नेन पितृभक्तैश्च नित्यशः॥८५॥

It is a highly esoteric secret of the Devas. It is amenable to the sages. By devotion to the manes, with efforts, piety and endeavour, it can always (be attained).

तं च योगं समासेन पितृभक्तस्तु कृत्स्नशः।
प्रयत्नात्प्राप्नुयात्तत्र सर्वमेव न संशयः॥८६॥

One devoted to the manes in entirety with perseverance, shall attain everything of that Yoga, there is no doubt in it.

यस्मै श्राद्धानि देयानि यच्च दत्तं महाफलम्।
येषु वाऽप्यक्षयं श्राद्धं तीर्थेषु च नदीषु च॥
येषु च स्वर्गमाप्नोति तत्ते प्रोक्तं ससंग्रहम्॥८७॥

To whom the Śrāddhas deserve to be offered; which are the things that yields great benefits when offered; what are the rivers and *tīrthas* wherein the Śrāddhas offered bears everlasting benefits; by what means one attain heaven– all these have been explained to you in brief.

बृहस्पतिरुवाच

श्रुत्वैवं श्राद्धकल्पं तु योऽसूयां कुरुते नरः।
स मज्जेन्नरके घोरे नास्तिकस्तमसाऽऽवृतः॥८८॥

Bṛhaspati spoke– Having heard this ritual of Śrāddha, the man who takes to spite, he may sink in a hell of terrific norm, the atheist shrouded by gloom.

महारोगावसायस्तु स यः संयतमानसः।
वेदाश्रमान्मुक्तचित्तः कुम्भीकानधिगच्छति॥
जिह्वाछेदं स्तेनमेत्य प्राप्नुयुस्तेन चैव ह॥८९॥

The one having mind controlled, finds all his great ailments terminated. He who is not mindful of the *Āśramas* or stages of life as per injunctions of the Vedas obtains the Kuṁbhīka hell. He attains the status of a thief and gets his tongue cut.

सीदन्ति ते सागरे लोष्टभूता
योगद्विषः स्थास्यन्ते यावदुर्वी।
तस्माच्छ्राद्धे धर्म उद्दिष्ट एष
नित्यं कार्यः श्रद्दधानेन पुंसा॥९०॥

The enemies of Yoga get aggrieved in an ocean converted as clods till such time they abide on the Earth. Therefore, in Śrāddha, the duty has been ordained as this one. It deserves to be implemented by a man with full devotion.

परिवादो न कर्तव्यो योगिनां च विशेषतः।
परवादात्कृमिर्भूत्वा तत्रैव परिवर्तते॥९१॥

Specifically, a censure deserves not to be done of the Yogins. By censuring them, having assumed the forms of insects, they roll along just therein.

योगं परिवदेद्यस्तु ध्वानिनां मोक्षकारणम्।
स गच्छेन्नरकं घोरं श्रोता यश्च न संशयः॥९२॥

He who becomes sceptic unto Yoga, the very source of emancipation of the mentally concentrated ones, he along with the hearer goes to the terrible hell. There is not doubt in it.

आवृतं तमसा सर्वं परमं घोरदर्शनम्।
योगीश्वरपरीवादान्निश्चयं याति मानवः॥९३॥

The hideous looking hell is shrouded by a terrible gloom. A man certainly goes to that owing to censure of the Yogiśvaras.

योगेश्वराणामाक्रोशं शृणुयाद्यो यतात्मनाम्।
स हि कालं चिरं मज्जेत्कुम्भीपाके न संशयः॥९४॥

He who listens to the censure of the Yogeśvaras having minds or souls restrained, sinks in the Kuṁbhīpāka hell for a longer period. There is no doubt in it.

मनसा कर्मणा वाचा द्वेषं योगिषु वर्जयेत्।
प्रेत्यान्यं तत्फलं भुङ्क्ते इह चैव न संशयः॥९५॥

By mind, action and speech, one may evade antipathy unto the Yogins. He will reap the benefit of the same here itself as well as after death. There is no doubt about it.

न पारगो विन्दति पारमात्मनस्त्रि-
लोकमध्ये चरति स्वकर्मभिः॥
ऋचो यजुः साम तदङ्गपारगो
विकारमेवं ह्यनवाप्य सीदति॥९६॥

The one ferrying across, fails to ferry across of his own self and moves along in the middle of the world triad by his own actions and one gone beyond the range of Ṛgveda, Yajurveda, Sāmaveda and the auxiliary lores, not having achieved this deformity, gets aggrieved or sinks or even gets settled as such.

विकारपारः प्रकृतेश्च पारग-
स्त्रयीगुणानां त्रिगुणान्तपारगः।
तत्त्वं चतुर्विंशतियोगपारगः स
पारगो यस्त्वयनान्तपारगः॥९७॥

One gone beyond the deformities of disposition or *Prakṛti*, one gone beyond the range of the three *Guṇas* (*sattva*, *rajas* and *tamas*) and one gone beyond the range of the ultimate end of the *Guṇa* triad, that same principle you achieves having gone beyond the twenty four Yogas. He, verily, is gone beyond all, who is one as gone beyond the ends of the *Ayanas* or solstices.

कृत्स्नं यथा तत्त्वविसर्गमात्
मनस्तथैव भूयः प्रलयं सदाऽऽत्मनः।
प्रत्याहरेद्योगबलेन योगवित्स
सर्वपारक्रमयानगोचरः॥९८॥

The way, by the power of his Yoga, the Yoga knowing one withdraws unto himself the

dissolution of the Ātman, in the same manner as the entire creation of the principles by the Ātman. He alone becomes the master of all.

वेदस्य वेदिता यो वै वेद्यं विन्दति योगवित्।
तं वै वेदविदं प्राहुस्तं प्राहुर्वेदपारगम्॥ ९९॥

The knower of the Vedas, verily, attains the knowledgeable, being a knower of Yoga. To that one, they declare as the knower of the Vedas and to that one, they declare as one gone beyond the Vedas.

वेद्यं च वेदितव्यं च विदित्वा वै यथाविधि।
एवं वेदविदं प्राहुस्ततोऽन्ये वेदचिन्तकाः॥ १००॥

Having understood the one fit to be known and made fit to be known as per systematisation, this way do declare the knower of Vedas, the others are deliberators upon the Vedas.

यज्ञान्वेदांस्तथा कामाञ्ज्ञानानि विविधानि च।
प्राप्नोत्यायुः प्रजाश्चैव पितृभक्तो धनानि च॥ १०१॥

The one devoted to the manes attains the fruit of Yajñas, Vedas, all cherished desires, various branches of knowledge, long age, progeny as also the riches.

श्राद्धे यः श्राद्धकल्पं वै यस्त्विमं नियतं पठेत्।
सर्वाण्येतान्यवाप्नोति तीर्थे दानफलानि च॥ १०२॥

The one fit for a Śrāddha, who may study this *Śrāddhakalpa* of a definite order, he achieves all these fruits of charities at a *tīrtha* (a place of pilgrimage).

स पङ्क्तिपावनश्चैव द्विजानामग्रभुग्भवेत्॥
अध्याप्य वा द्विजान्सर्वान्सर्वान्कामानवाप्नुयात्॥ १०३॥

Accompanied by *Paṅkti Pāvans*, he may be the foremost partaker of food (during a Śrāddha rite) and having taught all the Brāhmaṇas, may achieve all the cherished ends.

यश्चैव शृणुयान्नित्यमानन्त्यं स्वर्गमश्नुते।
अनसूयो जितक्रोधो लोभमोहविवर्जितः॥ १०४॥

And he who hears this perennially after subduing anger and becoming immune from greed and infatuation, attains endless heavenly pleasure.

तीर्थानां च फलं कृत्स्नं दानादीनां तथैव च।
मोक्षोपायो ह्ययं श्रेष्ठः स्वर्गोपायो ह्ययं परः॥
इह चापि परा तुष्टिस्तस्मात्कुर्वीत यत्नतः॥ १०५॥

He attains the fruit of visiting all the *tīrthas* as also of making charities there. This constitutes the most excellent means of emancipation. This is the greatest means of attaining heaven. He shall have the greatest contentment in this world too. On that account, he should perform this with all efforts.

इमं विधिं यो हि पठेदतन्द्रितः
समाहितः संसदि पर्वसंधिषु।
अपत्यभाग्भवति परेण तेजसा
दिवौकसां स व्रजते सलोकताम्॥ १०६॥

He who studies these injunctions about the performance of a Śrāddha with concentration and purity of mind, in an assembly during conjunction of festivals, he becomes an achiever of progeny. With absolute virility, he attains the worldly domain of the celestials.

येन प्रोक्तोस्त्वयं कल्पो नमस्तस्मै स्वयंभुवे।
महायोगेश्वरेभ्यश्च सदा च प्रणतो ह्यहम्॥ १०७॥

By whom has been enunciated this ritual (*Kalpa*), obeisance be to that self-born one. As also to those having lordship of great Yoga, I offer my obeisance perennially.

इत्येते पितरस्तात देवानामपि देवताः।
सप्तस्वेतेषु ते नित्यं स्थानेषु पितरोऽव्यथाः॥ १०८॥

This way, these manes, O dear one, are the deities of Devas. In all these seven spots are the fathers or ancestors untormented as such.

प्रजापतिसुता ह्येते सर्वे चैव महात्मनः।
आद्यो गणस्तु योगानां स नित्यो योगवर्धनः॥ १०९॥

These are the sons of Prajāpati, the great-souled ones. The foremost group is of Yogins. That is the perennial developer of Yogic Power.

द्वितीयो देवतानां तु तृतीयो देवताऽऽरिणाम्।
शेषास्तु वर्णिनां ज्ञेया इति सर्वे प्रकीर्तिताः॥ ११०॥

The second one is the group of Devas and the third one is that of the enemies (of gods) i.e. demons. The remaining ones deserve to be known as the gods of the *Varṇins* (the orders of society). Thus all have been recounted.

देवास्त्वेतान्यजन्ते वै सर्वेष्वेतेष्ववस्थिताः।
आश्रमास्तु यजन्त्येतांश्चत्वारस्तु यथाक्रमम्॥ १११॥

All the Devas worship them, being stationed in them (Pitṛs). The four *Āśramas* or the stages of life or hermitages too worship them as per serial order.

वर्णाश्चापि यजन्त्येतांश्चत्वारस्तु यथाविधि।
तथा संकरजाताश्च म्लेच्छाश्चैव यजन्ति वै।११२॥

The four castes also worship them as per systematic order. That very way, those born from the admixture of castes and Mlecchas also take to sacrificial offerings unto them.

पितॄंश्च यो यजेद्भक्त्या पितरः पूजयन्ति तम्।
पितरः पुष्टिकामस्य प्रजाकामस्य वा पुनः॥
पुष्टिं प्रजाश्च स्वर्गं च प्रयच्छन्ति पितामहाः॥ ११३॥

He who offers sacrificial offerings unto the manes with devotion, the manes too adore him. The manes in the form of grandfather grant nourishment, progeny, strength and heavenly pleasure to him who desires nourishment or who desires progeny.

देवकार्यादपि सूनोः पितृकार्यं विशिष्यते।
देवतानां हि पितरः पूर्वमाप्यायनं स्वयम्॥ ११४॥

As compared to the *Devakārya* (rites for Devas), the *Pitṛkārya* becomes more specific for a son. Pitṛs are to be propitiated even before Devas.

न हि योगगतिः सूक्ष्मा पितॄणां च परा गतिः।
तपसा विप्रकृष्टेन दृश्यते मांसचक्षुषा॥ ११५॥

The subtle movement of the Yogic Power of Pitṛs is incomprehensible to the fleshy eye which is distant (lit., not empowered by) penance.

सर्वेषां राजतं पात्रमथवा रजतान्वितम्।
पावनं ह्युत्तमं प्रोक्तं देवानां पितृभिः सह॥ ११६॥

To all of them, a silver vessel or one accompanied with silver is ordained. It is declared as the sacred and the excellent one (for the rites) of the gods along with the manes.

येषां दास्यन्ति पिण्डांस्त्रीन्बान्धवा नामगोत्रतः।
भूमौ कुशोत्तरायां च अपसव्यविधानतः॥ ११७॥
सर्वत्र वर्तमानांस्ते पिण्डाः प्रीणन्ति वै पितॄन्।
यदाहारो भवेज्जन्तुराहारः सोऽस्य जायते॥ ११८॥

The three oblation balls (*Piṇḍas*) which the relatives offer invoking the names and Gotra (family title) and which they place on the ground strewn with Kuśa grass after wearing the sacred thread from right to left shoulder, do gratify the manes, existing everywhere. Whatever food is taken by the devotee, the same food becomes the diet of Pitṛs as well.

यथा गोष्ठे प्रनष्टां वै वत्सो विन्दति मातरम्।
तथा तं नयते मन्त्रो जन्तुर्यत्रावतिष्ठते॥ ११९॥

Just as a calf obtains a cow (lit. mother) lost within a cowpen, that very way, the sacred chant carries those articles where the beings (Pitṛs) stays as such.

नाम गोत्रं च मन्त्रश्च दत्तमन्नं नयन्ति तम्।
अपि योनिशतं प्राप्तांस्तृप्तिस्ताननुगच्छति॥ १२०॥

The name, family title and the sacred chant take the food offered to him (Pitṛ). Even if they had attained a hundred of breeds, the gratification reaches them.

एवमेषा स्थिता संस्था ब्रह्मणा परमेष्ठिना।
पितॄणामादिसर्गस्तु लोकानामक्षयार्थिनाम्॥ १२१॥

This way, this institution stands established by Brahmā, the supreme god. This primordial creation of the manes is for the lokas, desirous of indestructibility.

इत्येते पितरो देवा देवाश्च पितरः पुनः।
दौहित्रां यजमानाश्च प्रोक्ताश्चैव मयाऽनघाः॥ १२२॥

This way, these manes are gods and gods are manes. All these– *Dauhitras* (the daughter's sons), Yajamānas, being innocent ones, have been illustrated by me.

लोका दुहितरश्चैव दौहित्राश्च सुतास्तथा।
दानानि सह शौचेन तीर्थानि च फलानि च॥ १२३॥
अक्षयत्वं द्विजाश्चैव यायावरविधिस्तथा।
प्रोक्तं सर्वं यथान्यायं यथा ब्रह्माऽब्रवीत्पुरा॥ १२४॥

And the Lokas (people), the daughters, the daughter's sons, sons, the gifts along with chastity, *tīrthas* (the places of pilgrimage), fruit thereof, the idea of indestructibility or non-dwelling spot, the Brāhmaṇas and the activity of Yāyāvaras (mendicants or saints)– all have been illustrated as per logical norm, the way Brahmā enunciated it earlier.

बृहस्पतिरुवाच

इत्येतदङ्गिराः प्राह ऋषीणां शृण्वतां तदा।
पृष्टस्तु संशयं सर्वं पितॄणां प्राह संसदि॥ १२५॥

Bṛhaspati spoke– This way did Aṅgiras spoke while sages continued to hear and questioned as such. He explained all to the manes staying in the assemblage.

सत्रे वै वितते पूर्वं तदा वर्षसहस्रिके।
यस्मिन्गृहपतिर्ह्यासीद्ब्रह्मा वै देवता प्रभुः॥ १२६॥

In an earlier sacrificial session lasting for a thousand years, the owner of the house happened to be Lord Brahmā, the master one.

संवत्सरशतान्पञ्च तत्रोपेता इति श्रुतिः।
श्लोकाश्चात्र पुरा गीता ऋषिभिर्ब्रह्मवादिभिः॥ १२७॥

Brahmā presided over it for hundreds of years, this is the traditional hearing. The following verses have been sung earlier by the sages, the expounders of Brahman (Veda).

दीक्षितस्य तदा सत्रे ब्रह्मणः परमात्मनः।
तत्रैव जातमत्युग्रं पितॄणामक्षयार्थिनाम्॥
लोकानां च हितार्थाय ब्रह्मणा परमेष्ठिना॥ १२८॥

"When Brahmā, being the supreme soul, initiated the sacrificial session, then verily, got created a terrific norm of the manes, cherishing an indestructible norm, for the beneficence of the people by Brahmā Parameṣṭhin."

सूत उवाच

एवं बृहस्पतिः पूर्वं पृष्टः पुत्रेण धीमता।
प्रोवाच पितृवंशं तु यत्तद्वै समुदाहृतम्॥
अत ऊर्ध्वं प्रवक्ष्यामि वरुणस्य निबोधत॥ १२९॥

Sūta replied– This way, Bṛhaspati, who was questioned by his wise son formerly, expounded the lineage of the manes. The same stands illustrated by me. Beyond this, I shall talk of the lineage of Varuṇa. Understand it.

इति श्रीमहापुराणे वायुप्रोक्ते श्राद्धकल्पे नाम
त्र्यशीतितमोऽध्यायः॥ ८३॥

* * *

॥अथ चतुरशीतितमोऽध्यायः॥

Chapter 84

The description of the lineage of Varuṇa in *Śrāddhakalpa*

ऋषयश्चैवमुक्तास्तु परं हर्षमुपागताः।
परं शुश्रूषवो भूयः पप्रच्छुस्तदनन्तरम्॥ १॥

The sages, this way addressed, attained to utmost glee. Desirous of hearing further, they questioned him once again.

ऋषय ऊचुः

वंशानामानुपूर्व्येण राज्ञां चामिततेजसाम्।
स्थितिं चैषां प्रभावं च ब्रूहि नः परिपृच्छताम्॥ २॥

The Sages spoke– As per serial order, please mention us about the lineages of the kings of indomitable prowess, their states as well as supremacy, while we question along.

एवमुक्तस्ततः सूतस्तथाऽसौ लोमहर्षणः।
शुश्रूषामुत्तराख्याने ऋषीणां वाक्यकोविदः॥
आख्यानकुशलो भूयः परं वाक्यमुवाच ह॥ ३॥

This way spoken to the Sūta, likewise that *Lomaharṣaṇa* (taking into account), an expert in

the art of speech and skilled in dilation, (observed) the desire of the sages to hear the event and once again spoke in prolix terms.

सूत उवाच

ब्रुवतो मे निबोधस्व ऋषिराह यथा मम॥४॥

Sūta spoke– "You may understand while I dilate upon, the way the sage has revealed to me."

वंशानामानुपूर्व्येण राज्ञां चामिततेजसाम्।
स्थितिं चैव प्रभावं च ब्रुवतो मे निबोधत॥५॥

As per descending order of the kings of indomitable prowess, the states and supremacy, you may hear of, while I speak upon.

वरुणस्य पत्नी सामुद्री शुनादेवीत्युदाहृता।
तस्याः पुत्रौ कलिर्वैद्यः सुता च सुरसुन्दरी॥६॥

Varuṇa's spouse was the daughter of the ocean and was called "Śunodevī". Her two sons were– Kali and Vaidya and the alone daughter was Surasundarī.

कलिपुत्रौ महावीर्यौ जयश्च विजयश्च ह।
वैद्यपुत्रौ घृणिश्चैव मुनिश्चैव महाबलौ॥७॥

Of Kali, the two sons were highly prowessed ones– Jaya and Vijaya. The two sons of Vaidya were– Ghṛṇi and Muni of great physical force.

प्रजानामत्तुकामानामन्योन्यस्य प्रभक्षिणौ।
भक्षयित्वा तावन्योन्यं विनाशं समवापतुः॥८॥

When the subjects became desirous of consuming, they ate each other. Having consumed each other, they attained to doom.

कलिः सुरायां संजज्ञे तस्य पुत्रो मदः स्मृतः।
त्वाष्ट्री हिंसा कलेर्भार्या ज्येष्ठा या निकृतिः स्मृता॥९॥

Kali in Surā got procreated a son, well-known as Mada. Hiṁsā, the daughter of Tvāṣṭṛ, was the eldest spouse of Kali. She was known as Nikṛti (too).

असूतान्यान्कलेः पुत्रांश्चतुरः पुरुषादकान्।
नाकं विघ्नं च विख्यातं सद्रमं विधमं तथा॥१०॥

She gave birth to four other man-eating sons of Kali– Nāka, the famous Vighna, Sadrama and Vidhama.

अशिरस्कस्तयोर्विघ्नो नाकश्चैवाशरीरवान्।
सद्रमश्चैकहस्तोऽभूद्विधमश्चैकपात्स्मृतः॥११॥

Of those two, Vighna was crestless and Nāka had no body. Sadrama had one hand and Vidhama was one-footed one.

सद्रमस्य तथा पत्नी तामसी पूतना स्मृता।
रेवती विधमस्यापि तयोः पुत्राः सहस्रशः॥१२॥

Sadrama's spouse was known as Pūtanā having Tāmasic qualities. Revatī was the wife of Vidhama and their sons were thousand-fold.

नाकस्य शकुनिः पत्नी विघ्नस्य च अयोमुखी।
राक्षसास्तु महाशीर्षाः संध्याद्वयविचारिणः॥१३॥

Of Nāka, the spouse was Śakuni and of Vighna, the wife was Ayomukhī. The demons (Rākṣasas) of huge crests, prowling in twilight twain, happened to be there (from them).

रेवतीपूतनापुत्रा नैर्ऋता नामतः स्मृताः।
ग्रहास्ते राक्षसाः सर्वे बालानां तु विशेषतः॥
स्कन्दस्तेषामधिपतिर्ब्रह्मणोऽनुमते प्रभुः॥१४॥

The sons of Revatī and Pūtanā were known as Nairṛtas by name. All these Rākṣasa were evil demons known as Grahas i.e. ominous planets. They particularly harassed children (by haunting them). At the errand of Brahmā, Skanda happened to be their overlord, a supreme one.

बृहस्पतेर्या भगिनी वरस्त्री ब्रह्मचारिणी।
योगसिद्धा जगत्कृत्स्नमसक्ता चरते सदा॥१५॥

The sister of Bṛhaspati was a good lady, given to celibacy, accomplished in Yoga and moved in the entire world, unattached as such.

प्रभासस्य तु सा भार्या वसूनामष्टमस्य तु।
विश्वकर्मा सुतस्तस्या जातः शिल्पिप्रजापतिः॥१६॥

She became the wife of the eighth of the Vasus, viz. Prabhāsa. Viśvakarmā, happened to be her son, born as an Architect of Devas, the creator or lord of the subjects.

त्वष्टा विराजो रूपाणां धर्मपौत्र उदारधीः।
कर्ता शिल्पसहस्राणां त्रिदशानां च वास्तुकृत्॥ १७॥

(He was known as) Tvaṣṭā. He created many forms. He was the grandson of Dharma. He was liberal-minded. He was the creator of thousands of arts and crafts and a builder of the dwellings of gods.

यः सर्वेषां विमानानि देवतानां चकार ह।
मानुषाश्चोपजीवन्ति यस्य शिल्पं महात्मनः॥ १८॥

He created all the Vimānas (seven-storeyed buildings or aerial cars) of gods. The men adhere to or subsist upon his craftmanship, the great souled one, for maintaining their livelihood.

प्रह्लादी विश्रुता तस्य त्वष्टुः पत्नी विरोचना।
विरोचनस्य भगिनी माता त्रिशिरसस्तु सा॥ १९॥

Tvaṣṭā's spouse was the well-known daughter of Prahlāda and was the sister of Virocana and the mother of Triśiras.

देवाचार्यस्य महतो विश्वकर्माऽस्य धीमतः।
विश्वकर्मात्मजश्चैव विश्वकर्मा मयः स्मृतः॥ २०॥

Maya, the son of the intelligent preceptor of Devas in craftmanship of all kinds, is remembered as Viśvakarmā also.

सुरेणुरिति विख्याता स्वसा तस्य यवीयसी।
त्वाष्ट्री सा सवितुर्भार्या पुनः संज्ञेति विश्रुता॥ २१॥

Sureṇu, the well-known, happened to be his younger sister; the daughter of Tvaṣṭā, who became the wife of the Sun and was well-known as Saṁjñā.

असूत तपसा सा तु मनुं ज्येष्ठं विवस्वतः।
यमौ पुनरसूतासौ यमं च यमुनां च ह॥ २२॥

With the power of her penance, she gave birth to Manu, the eldest one of Vivasvān (Sun). Then she produced twins Yama and Yamunā.

स तु गत्वा कुरून्देवी वडवारूपधारिणी।
सवितुश्चाश्वरूपस्य नासिकाभ्यां तु तौ स्मृतौ॥ २३॥
असूत सा महाभागा त्वन्तरीक्षेऽश्विनौ किल।
नासत्यं चैव दस्रं च मार्तण्डस्याऽऽत्मजावुभौ॥ २४॥

Assuming the form of a mare, the noble lady went to the land of Kurus. The fortunate lady bore two sons to the Sun who had assumed the form of a horse. She gave birth to them through nostrils. They were the two Aśvins, the twin gods, to be sure– Nāsatya and Dasra. Both of them were the sons of Mārtaṇḍa (the Sun-god).

ऋषय ऊचुः

कस्मान्मार्तण्ड इत्येष विवस्वानुच्यते बुधैः।
किमर्थं साऽश्वरूपा वै नासिकाभ्यामसूयत॥
एतद्वेदितुमिच्छामस्तत्त्वं विब्रूहि पृच्छताम्॥ २५॥

The Sages spoke– On what account, Mārtaṇḍa, this way is called Vivasvān (i.e. Sun) by the wise ones? And on what account, she, in the form of a mare, gave birth to them through the nostrils? This we are eager to know. You may dilate upon the truth, while we question you.

सूत उवाच

चिरोत्पन्नमतिर्भिन्नमण्डं त्वष्ट्रा विदारितम्।
दृष्ट्वा गर्भवधाद्भीतः कश्यपो दुःखितोऽभवत्॥ २६॥

Sūta replied– The egg torn asunder by Tvaṣṭā became broken having intention generated after long. Having seen such as the destruction (lit. killing) of the foetus, Kaśyapa, frightened as such, became aggrieved.

अण्डे द्विधाकृते त्वण्डं दृष्ट्वा त्वष्टारमब्रवीत्।
नैतदण्डं भवान्नूनं मार्तण्डस्त्वं भवानघ॥ २७॥

When the egg was divided into two parts, he looked into it and spoke to Tvaṣṭā– "This is not an ordinary egg. Certainly, you have become Mārtaṇḍa."

न खल्वयं मृतोऽण्डस्थ इति स्नेहात्पिताऽब्रवीत्।
तस्य तद्वचनं श्रुत्वा नामान्वर्थमुदाहरत्॥ २८॥

Out of affection, the father spoke– "Indeed this (child) in the egg is not dead". Having heard that word of that one, he expounded the meaning in light of the name.

यन्मार्तण्डो भवेत्युक्तः पित्राऽण्डे वै द्विधा कृते।
तस्माद्विवस्वान्मार्तण्डः पुराणज्ञैर्विभाष्यते॥ २९॥

Since he was addressed by the father, "Be born of the dead (broken) egg", when the egg was broken, on that account, Vivasvān (the Sun) is called as Mārtaṇḍa, by the knowers of Purāṇas.

ततः प्रजाः प्रवक्ष्यामि मार्तण्डस्य विवस्वतः।
विजज्ञे सवितुः संज्ञाभार्यायां तु त्रयं पुरा॥ ३०॥

After this, I shall talk of the progenies of Mārtaṇḍa Vivasvān. The spouse of Savitā (Sun) i.e. Saṁjñā produced three sons earlier.

मनुर्यवीयान्सावर्णिः संज्ञायां च तथाऽश्विनौ।
शनैश्चरश्च सप्तैते मार्तण्डस्याऽऽत्मजाः स्मृताः॥ ३१॥

(Later) the younger Manu Sāvarṇi and Śanaiścara were born to (the shadow) Saṁjñā and the two Aśvins to (the real) Saṁjñā. These seven are known as the sons of Mārtaṇḍa.

विवस्वान्कश्यपाज्जज्ञे दाक्षायण्यां महायशाः।
तस्य भार्याऽभवत्त्वाष्ट्री महादेवी विवस्वतः॥
सुरेणुरिति विख्याता पुनः संज्ञेति विश्रुता॥ ३२॥

Vivasvān of great repute, took birth from Kaśyapa and Dākṣāyaṇi. His spouse happened to be Tvāṣṭrī, the great queen of Vivasvān. Originally she was well-known by the name Sureṇu and later became known as Saṁjñā.

सा तु भार्या भगवतो मार्तण्डस्यातितेजसः।
नातुष्यद्भर्तृरूपेण रूपयौवनशालिनी॥ ३३॥

The spouse of adorable Mārtaṇḍa, highly radiant one, was a woman, englamoured by beauty and youth. She was not satisfied with the dazzling form of her husband.

आदित्यस्य हि तद्रूपं मार्तण्डस्य हि तेजसा।
गात्रेषु प्रतिरुद्धं वै नातिकान्तमिवाभवत्॥ ३४॥

The radiant person of Mārtaṇḍa, the son of Aditi, coming into contact with her limbs was not very pleasing to her.

न खल्वयं मृतो ह्यण्डे इति स्नेहात्तमब्रवीत्।
अज्ञानः कश्यपः स्नेहान्मार्तण्ड इति चोच्यते॥ ३५॥

"This one within the egg is not dead"– this way Kaśyapa spoke out with affection, devoid of actual knowledge. Hence he is declared Mārtaṇḍa.

तेजस्त्वभ्यधिकं तस्य नित्यमेव विवस्वतः।
येनापि तापयामास त्रींल्लोकान् कश्यपात्मजः॥ ३६॥

The radiance of Vivasvān, the son of Kaśyapa, was exceedingly affluent perennially and by which, he even rendered heated the three lokas.

त्रीण्यपत्यानि संज्ञायां जनयामास वै रविः।
द्वौ सुतौ तु महावीर्यौ कन्यां कालिन्दिमेव च॥ ३७॥

The Sun (Ravi) begot of Saṁjñā three children, two sons of mighty prowess and a daughter Kālindī.

मनुर्विवस्वतो ज्येष्ठः श्राद्धदेवः प्रजापतिः।
ततो यमो यमी चैव यमजौ संबभूवतुः॥ ३८॥

Manu was the eldest son of Vivasvān. He was a Prajāpati and known as Śrāddhadeva. From that one, Yama and Yamī took birth as twins.

शातवर्णं तु तद्रूपं दृष्ट्वा संज्ञा विवस्वतः।
असहन्ती स्वकां छायां सवर्णं निर्ममे पुनः॥ ३९॥

Saṁjñā having seen the whetted radiant form of Vivasvān and not able to tolerate it, created her own shadow once again of the same complexion.

महीमयी तु सा नारी तस्याश्छायासमुद्भवा।
प्राञ्जलिः प्रयता भूत्वा पुनः संज्ञामभाषत॥ ४०॥

That woman however, as of earth normed, regenerated of her own shadow, came to her humbly with folded hands and spoke to Saṁjñā.

वदस्व किं मया कार्यं सा संज्ञा तामथाब्रवीत्।
अहं यास्यामि भद्रं ते स्वमेव भवनं पितुः॥ ४१॥

"Spoke out, what should be done by me?" This way did address Saṁjñā to her– "I shall go to the house of my father. May it be all well with you.

त्वयेह भवने मह्यं वस्तव्यं निर्विशङ्कया।
इमौ च बालकौ मह्यं कन्या च वरवर्णिनी॥४२॥

You must stay in my mansion quite fearlessly. These two sons of mine and this daughter of splendid complexion (should be looked after).

भर्त्रे वै नैवमाख्येयमिदं भगवते त्वया।
एवमुक्ताऽब्रवीत्संज्ञां संज्ञा या पार्थिवी तु सा॥४३॥

This arrangement is not to be told to my adorable husband". This way spoken, the earthly form of Saṁjñā spoke to actual Saṁjñā.

आकेशग्रहणाद्देवि आशयं नैव कर्हिचित्।
आख्यास्यामि मतं तुभ्यं गच्छ देवि स्वमालयम्॥४४

"O Devī, till such time the hair are engripped, I shall not tell you the motive, being well understood. Therefore, you may go to your own house, O Devī!"

समाधाय च तां संज्ञा तथेत्युक्तां तया च सा।
त्वष्टुः समीपमगमद्व्रीडितेव तपस्विनी॥४५॥

Having tackled Saṁjñā, she said– "Allright". She, the woman in a pitiable condition, went near Tvaṣṭā as though greatly ashamed.

पिता तामागतां दृष्ट्वा क्रुद्धः संज्ञामथाब्रवीत्।
भर्तुः समीपं गच्छ त्वं मा जुगुप्स दिवाकरम्॥४६॥

The father, then having seen her arrived, became irate and spoke to Saṁjñā– "Go back to the vicinity of your husband and do not disdain Divākara i.e. Sun."

सैवमुक्ता तदा पित्रा नियुक्ता च पुनः पुनः।
वर्षाणां तु सहस्रं वै वसति स्म पितुर्गृहे॥४७॥

Though having been said by her sire and insisted upon by him time and again, she stayed in the house of her father for thousands of years.

भर्तुः समीपं गच्छ त्वं नियुक्ता च पुनः पुनः।
अगमद्वडवा भूत्वाऽऽच्छाद्य रूपमनिन्दिता॥
उत्तरान्सा कुरून्गत्वा तृणान्यथ चचार सा॥४८॥

"You may go to the husband's abode". This way insisted upon time and again, that uncensored lady concealed her real form and assumed the form of a mare. Having gone over to the northern Kurus, she grazed upon straws or grass.

द्वितीयायां तु संज्ञायां संज्ञेयमिति चिन्त्यताम्।
आदित्यो जनयामास पुत्रावादित्यवर्चसौ॥४९॥

And having misunderstood the second (shadow of the) Saṁjñā as the real Saṁjñā, Āditya (Sun) created two sons with her, having radiance like that of Sun.

पूर्वजस्य मनोस्तुल्यौ सादृश्येन तु तौ प्रभुः।
श्रुतश्रवं तु धर्मज्ञं श्रुतकर्माणमेव च॥५०॥

Equal in status to the earlier born Manu, the two supreme sons were Śrutaśravā, the knower of Dharma and Śrutakarman.

श्रुतश्रवा मनुः सोऽपि सावर्णिर्वै भविष्यति।
श्रुतकर्मा नु विज्ञेयो ग्रहो वै यः शनैश्चरः॥५१॥

Śrutaśravā will become Sāvarṇi Manu. And, Śrutakarman deserves to be understood as the planet Śanaiścara (Saturn).

मनुरेवाभवत्स वै सावर्ण इति बुध्यते।
संज्ञा तु पार्थिवी सा वै स्वस्य पुत्रस्य वै तदा॥५२॥

It is known that Sāvarṇi became Manu. The earthly form of Saṁjñā was affectionate only towards her own sons.

चकाराभ्यधिकं स्नेहं न तथा पूर्वजेषु वै।
मनुस्तच्चाक्षमत्सर्वं यमस्तद्वै न चाक्षमत्॥५३॥

She did not display great affection towards the earlier born ones. Manu bore it patiently, but Yama did not brook it.

बहुशो यस्य मानस्तु (अवमानितश्च बहुशः)
सापत्न्यादतिदुःखितः।
तां वै रोषाच्च बाल्याच्च
भाविनोऽर्थस्य वै बलात्॥
पदा संतर्जयामास संज्ञां वैवस्वतो यमः।
सा शशाप ततः क्रोधात्सवर्णा जननी यमम्॥५४॥

Being dishonoured manifoldly (by the step-mother) out of spite, Yama became highly aggrieved. That one out of wrath, childishness, and under pressure of the inevitable destiny, scolded Saṁjñā with his foot. That lady, having the same complexion as his mother, cursed Yama out of wrath.

पदा तर्जयसे यस्मात्पितृभार्यां यशस्विनीम्।
तस्मात्तवैष चरणः पतिष्यति न संशयः॥५५॥

"Since you are threatening the renowned wife of your father, your foot shall fall down". There is no doubt in it.

यमस्तु तेन शापेन भृशं पीडितमानसः।
मनुना सह धर्मात्मा पितुः सर्वं न्यवेदयत्॥५६॥

Yama of virtuous soul, whose mind got afflicted due to that curse, reported all the events to his father, along with Manu.

भृशं शापभयोद्विग्नः संज्ञावाक्यैर्विनिर्जितः।
बाल्याद्वा यदि वा मोहान्मां भवांस्त्रातुमर्हसि॥५७॥

"I am amply tormented or disgusted by the fear of that curse. I am overwhelmed by the words of Saṁjñā, either owing to childishness or owing to infatuation. You deserve to safeguard me.

शप्तोऽहमस्मि लोकेश जनन्या तपतां वर।
तत्र प्रसादो नस्त्रातु ह्येतस्मान्महतो भयात्॥५८॥

I have been cursed by the mother, O Lord of the Universe! O best among the austere ones! Your grace may guard me against this great terror".

विवस्वानेवमुक्तस्तु यमं प्रोवाच वै प्रभुः।
असंशयं पुत्र महद्भविष्यत्यत्र कारणम्॥५९॥

Vivasvān, the supreme one, this way addressed, replied to Yama– "Undoubtedly O Son, there must be a great cause behind this incident.

येन त्वामाविशत्क्रोधो धर्मज्ञं सत्यवादिनम्।
न शक्यमेतन्मिथ्या तु कर्तुं मातुर्वचस्तव॥६०॥

Because of that only, an anger took possession of you who are the knower of virtue and the speaker of truth. The words of your mother deserve not to be rendered falsified or ineffective.

कृमयो मांसमादाय यास्यन्ति तु महीं तव।
ततः पादं महाप्राज्ञ पुनः संप्राप्स्यसे सुखम्॥६१॥

Having taken your flesh, the insects or worms shall go down to the Earth. Then you will regain your foot and bliss, O greatly wise one!

कृतमेवं वचः सत्यं मातुस्तव भविष्यति।
शापस्य परिहारेण त्वं च त्रातो भविष्यसि॥६२॥

In this way, the words of your mother shall grow truthful and effective. And by the evasion of the curse, you will become safeguarded."

आदित्यस्त्वब्रवीत्संज्ञां किमर्थं तनयेषु वै।
तुल्येष्वप्यधिकः स्नेह एकस्मिन्क्रियते त्वया॥६३॥

The Sun (Āditya) then spoke to Saṁjñā– "On what account among sons, being equal (in status), a greater affection is being displayed by you towards one?"

सा तत्परिहरन्ती वै नाऽऽचचक्षे विवस्वतः।
आत्मना स समाधाय योगं तथ्यमपश्यत॥६४॥

She, however, evading as such, did not reply anything to Vivasvān. But by means of his concentration and Yogic power, he (Sun) himself found out the truth.

तां शप्तुकामो भगवान्नाशाय कुपितः प्रभुः।
सा तत्सर्वं यथातत्त्वमाचचक्षे विवस्वतः॥६५॥

Eager to curse her, the adorable one, Prabhu (the Sun-god) became irate and was ready for her dissolution. At that time, she narrated all the events to Vivasvān as per practicability.

विवस्वानथ तच्छ्रुत्वा क्रुद्धस्त्वष्टारमभ्ययात्।
त्वष्टा तु तं यथान्यायमर्चयित्वा विभावसुम्॥६६॥

Vivasvān having heard that, became enraged and spoke to Tvaṣṭā. And Tvaṣṭā adored Vibhāva (the Sun-god) as per legal implications.

निर्दग्धुकामं रोषेण सान्त्वयामास वै शनैः।
तवातितेजसा युक्तमिदं रूपं न शोभते॥६७॥

He pacified him, who was eager to burnout everything out of wrath, gradually saying– "Your present form equipped with excellent radiance, is not glamorous.

असहन्ती तु तत्संज्ञा वने चरति शाड्वले।
द्रक्ष्यते तां भवानद्यस्वां भार्यां शुभचारिणीम्॥६८॥
श्लाघ्यां यौवनसंपन्नां योगमास्थाय गोपते।
अनुकूलं भवेदेवं यदि स्यात्समयो मतः॥६९॥

It is because she could not endure it that Saṁjñā is wandering in the forests and meadows. You will see your spouse, the good-conducted one, the adorable one, the laudable one, endowed with youth, today itself, by using your Yogic power, O Lord of the Earth! Everything will be favourable in case my condition is accepted.

रूपं निवर्तयेऽयं ते आद्यं श्रेष्ठमरिंदम।
रूपं विवस्वतस्त्वासीत्तिर्यगूर्ध्वमधस्तथा॥७०॥

At the outset, I shall bring back your form, the pristine one, into an excellent one, O chastiser of the enemies!" The form of Vivasvān, then, happened to be an oblique-normed, unpraised and below hanging (i.e. the rays were diffused everywhere).

तेनासौ व्रीडितो देवो रूपेण तु दिवस्पतिः।
तस्मात्त्वष्टा स चक्रं तु बहु मेने महातपाः॥७१॥

By that form, he was made ashamed, the god, the Lord of heaven, i.e. Sun. On that account, the deity of great austere praised the wheel of Tvaṣṭā.

अनुज्ञातस्ततस्त्वष्टा रूपनिर्वर्तनाय तु।
ततोऽभ्युपगमात्त्वष्टा मार्तण्डस्य विवस्वतः॥७२॥
भ्रमिमारोप्य तत्तेजः शातयामास तस्य वै।
तत्तु निर्भासितं तेजस्तेजसाऽपहृतेन तु॥७३॥

Tvaṣṭā was then allowed for a resurrection of the form. With the concurrence of the Sun-god (Mārtaṇḍa Vivasvān), Tvaṣṭā mounted him on the quoit or the moving wheel and truncated the strength or prowess of that one. Then the brilliance had pleasant refulgence due to reduction in dazzle.

कान्तात्कान्ततरं द्रष्टुमशुभं शुशुभे ततः।
ददर्श योगमास्थाय स्वां भार्यां वडवां तथा॥७४॥

The refulgence became very pleasing to behold. The non-glorious became glorious. Then the Sun having adhered to Yoga, saw his spouse in the form of a mare.

अदृश्यां सर्वभूतानां तेजसा नियमेन च।
अश्वरूपेण मार्तण्डस्तां मुखे समभावयत्॥७५॥

She had been invisible to all living beings due to her radiance and observance of rites. In the form of a horse, Mārtaṇḍa recognised her and honoured her with his love.

मैथुनाय विचेष्टन्ती परपुंसोपशङ्कया।
सा तन्निरधमच्छुक्रं नासिकाभ्यां विवस्वतः॥७६॥

Getting impatient for a physical union out of apprehension of a stronger passion, she discharged the semen virile of Vivasvān through her two nostrils.

देवौ तस्मादजायेतामश्विनौ भिषजां वरौ।
नासत्यश्चैव दस्रश्च स्मृतौ द्वावश्विनाविति॥७७॥

From that semen took birth the twin gods Aśvins, the excellent ones among the physicians, Nāsatya and Dasra. They are remembered as two Aśvins.

मार्तण्डस्य सुतावेतावष्टमस्य प्रजापतेः।
तां तु रूपेण कान्तेन दर्शयामास भास्करः॥७८॥

They were the sons of Mārtaṇḍa, the eighth Prajāpati. To her, Bhāskara (the Sun) exhibited his lovely form.

सा तं दृष्ट्वा तदा भार्या तुतोष च मुमोह च।
यमस्तु तेन शापेन भृशं पीडितमानसः॥७९॥

Having seen him, the spouse became satisfied and infatuated. Yama's mind became highly anguished due to that curse.

धर्मेण रञ्जयामास धर्मराजस्ततस्तु सः।
सोऽलभत्कर्मणा तेन शुभेन परमद्युतिः॥८०॥
पितॄणामाधिपत्यं च लोकपालत्वमेव च।
मनुः प्रजापतिस्त्वेवं सावर्णः स महायशाः॥८१॥
भाव्यसौ नागते तस्मिन्मनुः सावर्णिकेऽन्तरे।
मेरुपृष्ठे सुरम्ये वै अद्यापि चरते प्रभुः॥८२॥

Then, Dharmarāja rendered everybody happy with his Dharma. By that action of auspicious norm, he became greatly refulgent and attained the lordship of the manes and the status of Lokapāla (guardianship) of the quarters. Sāvarṇi Manu of great repute shall become the Manu in the Sāvarṇika Manvantara. And even today, the supreme one performs penance on the peak of Meru of nice beauty.

भ्राता शनैश्चरस्तत्र ग्रहत्वं स तु लब्धवान्।
त्वष्टा तु तेन रूपेण विष्णोश्चक्रमकल्पयत्॥
महाप्रतिहतं युद्धे दानवप्रतिवारणे॥८३॥

Their brother Śanaiścara attained the status of a malignant planet. Tvaṣṭā, with that form, made the quoit of Viṣṇu, a great counteracting weapon in war, in the encounter against the Dānavas.

यवीयसी तयोर्या तु यमुना च यशस्विनी।
अभवत्सा सरिच्छ्रेष्ठा यमुना लोकभाविनी॥८४॥

Their younger sister Yamunā of great fame, became the excellent stream of highest order, the purifier of all the worlds.

यस्तु ज्येष्ठो महातेजाः सर्गो यस्य तु सांप्रतम्।
विस्तरं तस्य वक्ष्यामि मनोर्वैवस्वतस्य ह॥८५॥

I shall now talk of Vaivasvata Manu, the eldest among them. He had great splendour and his creation is the ongoing one.

इदं तु जन्म देवानां शृणुयाद्वा पठेत वा।
वैवस्वतस्य पुत्राणां सप्तानां तु महौजसाम्॥
आपदं प्राप्य मुच्येत प्राप्नुयाच्च महद्यशः॥८६॥

He who may hear or even reads out about the origin of Devas, the seven sons of Vaivasvata of great splendour, gets released, if he having got into predicament. He shall attain great repute.

इति श्रीमहापुराणे वायुप्रोक्तेऽनुषङ्गपादे वैवस्वतोत्पत्तिवर्णनं नाम चतुरशीतितमोऽध्यायः॥८४॥

* * *

॥अथ पञ्चाशीतितमोऽध्यायः॥

Chapter 85

The illustration of the creation of Manu Vaivasvata

सूत उवाच

ततो मन्वन्तरेऽतीते चाक्षुषे दैवतैः सह।
वैवस्वताय महते पृथिवीराज्यमादिशत्॥ १॥

Sūta spoke– Thereafter, at the culmination of the Cākṣuṣa Manvantara when the gods too had gone, the great Vaivasvata, (the creator), enjoined the kingdom of the Earth.

तस्य वैवस्वतो वक्ष्ये सांप्रतस्य महात्मनः।
आनूपूर्व्येण वै विप्राः कीर्त्यमानं निबोधत॥ २॥

Of that Vaivasvata, the present one, the great-souled one, I shall talk of, in serial order, O scholars! You may understand that being narrated as such.

मनोर्वैवस्वतस्येह सर्वमादाय सांप्रतम्।
मनोः प्रथमजस्याऽऽसन्नव पुत्रास्तु तत्समाः॥ ३॥

Having taken into account the present creation of Vaivasvata Manu, (I shall narrate the events). The first one born as such had nine sons equal to him.

इक्ष्वाकुर्नहुषश्चैव धृष्टः शर्यातिरेव च।
नरिष्यन्तस्तथा प्रांशुर्नाभागोऽरिष्ट एव च॥
करूषश्च पृषध्रश्च नवैते मानवाः स्मृताः॥ ४॥

Ikṣvāku, Nahuṣa, Dhṛṣṭa, Śaryāti, Nariṣyanta, Prāṁśu, Nābhāga, Ariṣṭa, Karūṣa and Pṛṣadhra– these nine are known as the sons of Manu (Vaivasvata).

ब्रह्मणा तु मनुः पूर्वं चोदितस्तु निबोधत।
स्रष्टुं प्रचक्रमे कामं निष्फलं समवर्तत॥५॥

You may know that formerly Manu, on being urged by Brahmā, started creating out of (his) desire, but it became fruitless.

अथाकरोत्पुत्रकामः परामिष्टिं प्रजापतिः।
मित्रावरुणयोरंशे मनुराहुतिमावपत्॥६॥

Then Prajāpati, desirous of sons, performed a sacrifice of highest order. Manu offered an oblation in the share of Mitra and Varuṇa or officiating priests at the sacrifice.

तत्र दिव्याम्बरधरा दिव्याभरणभूषिता।
दिव्यसंनहना चैव इडा जज्ञे इति श्रुतिः॥७॥

Therein took birth Iḍā[1], wearing lovely or divine garments and adorned by divine ornaments. Her body too was divine. This is the popular hearing.

तामिलेत्यथ होवाच मनुर्दण्डधरः स्मृतः।
अनुगच्छामि भद्रं ते तमिला प्रत्युवाच ह॥८॥
धर्मयुक्तमिदं वाच्यं पुत्रकामं प्रजापतिम्।
मित्रावरुणयोरंशे जाताऽस्मि वदतां वर॥९॥
तयोः सकाशं यास्यामि मानो धर्मो हतोऽवधीत्।
सैवमुक्त्वा पुनर्देवी तयोरन्तिकमागतम्॥१०॥

To her "Ilā", this way declared Manu, the wielder of weapon or progenitor of Law or observer of discipline. He said– "I shall follow you, may it be all well with you". Then replied Ilā to Prajāpati, who was desirous of a son, with the following words suited to law– "I am born in the share of Mitra and Varuṇa, O foremost of the eloquent ones. I shall go in vicinity of these two first. May not Dharma violated by us kill us". That Devī having said so, went in the vicinity of those two (Mitra and Varuṇa).

गत्वाऽन्तिकं वरारोहा प्राञ्जलिर्वाक्यमब्रवीत्।
अंशेऽस्मि युवयोर्जाता देवौ किं करवाणि वाम्॥११॥

Having gone closer, the comely dame spoke out her expressions having hands folded in reverence– "I have taken birth from your partial incarnation. What may I do for you two?

मनुनैवाहमुक्ताऽस्मि अनुगच्छस्व मामिति।
तथा तु वदतीं साध्वीमिडामाश्रित्य तावुभौ॥१२॥
देवौ च मित्रावरुणाविदं वचनमूचतुः।
अनेन तव धर्मज्ञे प्रश्रयेण दमेन च॥१३॥
सत्येन चैव सुश्रोणि प्रीतौ स्वो वरवर्णिनि।
आवयोस्त्वं महाभागे ख्यातिं कन्या प्रयास्यसि॥१४॥

I have been asked by Manu, thus, 'Follow me'". To that chaste woman Iḍā who was saying like this, both of them, Mitra and Varuṇa spoke these words– "O knower of Law! O fair-complexioned lady of beautiful hips! By your docility, restrain and truthfulness, we are delighted. O greatly fortunate one, you will attain to the fame of our daughter".

सुद्युम्न इति विख्यातिस्त्रिषु लोकेषु पूजितः।
जगत्प्रियो धर्मशीलो मनोर्वंशविवर्धनः॥१५॥

Sudyumna, this way, well-known as the son of Manu, is adored in the three worlds. He is beloved of the people, law abiding one and the propagator of the lineage of Manu.

मानवः स तु सुद्युम्नः स्त्रीभावमगमत्प्रभुः।
सा तु देवी वरं लब्ध्वा निवृत्ता पितरं प्रति॥१६॥

Sudyumna, that Mānava (man), then attained a feminine form, the supreme being. And that Devī (noble lady), after obtaining a boon, returned to her sire.

बुधेनान्तरमासाद्य मैथुनायोपमन्त्रिता।
सोमपुत्राद्बुधाच्चास्या ऐलो जज्ञे पुरूरवाः॥१७॥

After getting an opportunity, she was invited for a physical union, by Budha (the planet Mercury). From Budha, the son of Soma, the son of Ilā was born as Purūravas.

बुधात्सा जनयित्वा तु सुद्युम्नं पुनरागता।
सुद्युम्नस्य तु दायादास्त्रयः परमधार्मिकाः॥१८॥

1. In Ṛgveda, it was used in the sense of 'refreshing draught'. Later on, it came to mean 'a cow', and 'a goddess of speech'. In Śatapatha Brāhmaṇa, 'Iḍā' is Manu's daughter.

After giving birth to the son of Budha, she became Sudyumna once again. Sudyumna had three highly religious sons.

उत्कलश्च गयश्चैव विनताश्वस्तथैव च।
उत्कलस्योत्कलं राष्ट्रं विनताश्वस्य पश्चिमम्॥
दिक्ष्ववातस्य राजर्षेर्गयस्य तु गया पुरी॥ १९॥

They were– Utkala, Gaya and Vinatāśva. The land of Utkala went over to Utkala. The western region went over to Vinatāśva and Gayā, the city of Gaya, the saintly king, was in the north-west quarter.

प्रविसृष्टे मनौ तस्मिन्प्रजाः सृष्ट्वा दिवाकरः।
दशधा तद्दधत्क्षेत्रमकरोत्पृथिवीमिमाम्॥ २०॥

When Manu was abandoned, the Sun (Divākara) created the progenies and divided the whole region of the earth into ten.

इक्ष्वाकुरेव दायादानन्यान्दश समाप्नुयात्।
कन्याभावात्तु सुद्युम्नो नैनं भागमवाप्नुयात्॥ २१॥

Ikṣvāku had ten other sons. In the light of his being of a feminine breed, Sudyumna had no share.

वसिष्ठवचनाच्चाऽऽसीत्प्रतिष्ठा नो महाद्युतिः।
प्रतिष्ठा धर्मराजस्य सुद्युम्नस्य महात्मनः॥ २२॥

At the instance of Vasiṣṭha was there the establishment of the great-souled Sudyumna, the virtuous king of great lustre, in Pratiṣṭhāna.

तत्पुरूरवसे प्रादाद्राष्ट्रं प्राप्य महायशाः।
मानवेभ्यो महाभागा स्त्रीपुंसोर्लक्षणं प्रति॥
मानवः स तु सुद्युम्नः स्त्रीभावमगमत्पुनः॥ २३॥

Having acquired as such, he, the greatly-reputed one, offered it to Purūravas. The human beings, the greatly fortunate ones, the mark of female-male breed among them (will be duly manifest). And Sudyumna, the son of Manu, attained to the feminine breed again.

एतच्छ्रुत्वा तु ऋषयः पप्रच्छुस्तदनन्तरम्।
मानवः स तु सुद्युम्नः स्त्रीभावमगतमकथम्॥ २४॥

Having heard this, the sages questioned thereafter– "How did Sudyumna, the son of Manu, attained to the feminine breed?"

सूत उवाच

प्रोवाच वचनं देवी प्रियहेतोः प्रियं प्रिया।
समे ममाऽश्रमे देव यः पुमान्संप्रवेक्ष्यति॥
भविष्यति ध्रुवं नारी सा तुल्याप्सरसां शुभा॥ २५॥

Sūta spoke– The beloved goddess spoke out these words to her lord for the sake of his love– "O Deva, the man who enters my personal hermitage will certainly become a woman. She will be a peer to the Apsarasas, the auspicious one."

तत्र सर्वाणि भूतानि पिशाचाः पशवश्च ये।
स्त्रीभूताः सह रुद्रेण क्रीडन्त्यप्सरसो यथा॥ २६॥

Therein, all the beings or Bhūtas, Piśācas and the animals were converted into feminine form. They played with Rudra like heavenly ladies.

उमावनं प्रविष्टस्तु स राजा मृगयां गतः।
पिशाचैः सह भूतैस्तु रुद्रे स्त्रीभावमास्थिते॥ २७॥

That king who had gone for hunting, entered Umā's forest. He along with Piśācas, Bhūtas and Rudra, then attained the state of a woman.

तस्मात्स राजा सुद्युम्नः स्त्रीभावं लब्धवान्पुनः।
महादेवप्रसादाच्च गाणपत्यमवाप्नुयात्॥ २८॥

On that account, that king Sudyumna attained to the breed of a feminine norm and by the grace of Mahādeva, he may attain to the state of a *Gāṇapatya*, the overlord of Gaṇas or attendants.

इति महापुराणे वायुप्रोक्ते वैवस्वतमनोः सृष्टिकथनं नाम पञ्चाशीतितमोऽध्यायः॥ ८५॥

* * *

॥अथ षडशीतितमोऽध्यायः॥

Chapter 86

A dissertation on Music: The definition of Mūrcchanā

सूत उवाच

निसर्गं मनुपुत्राणां विस्तरेण निबोधत।
पृषध्रो हिंसयित्वा तु गुरो र्गावमभक्षयत्॥ १॥
शापाच्छूद्रत्वमापन्नश्च्यवनस्य महात्मनः।
करूषस्य तु कारूषाः क्षत्रिया युद्धदुर्मदाः॥ २॥

Sūta spoke– You may know in details, the creation of the sons of Manu. Pṛṣadhra tortured the cow of his preceptor and ate it, and attained to the status of a Śūdra by the curse of Cyavana, the great souled one. Of Karūṣa, the son was Kārūṣa, a Kṣatriya that happened to be highly intoxicated or proud one.

सहस्रक्षत्रियगणविक्रान्तः संबभूव ह।
नाभागोऽरिष्टपुत्रस्तु विद्वानासीद्भलन्दनः॥ ३॥

Bhalandana happened to be a scholar, a son of Nābhāgariṣṭa. He was a hero among the group of a thousand of Kṣatriyas.

भलन्दनस्य पुत्रोऽभूत्प्रांशुर्नाम महाबलः।
प्रांशोरेकोऽभवत्पुत्रः प्रजानिरिति विश्रुतः॥ ४॥

Bhalandana had a very powerful son named Prāṁśu[1] of great strength. *Of Prāṁśu happened* to be the only son Prajāni[2] (the father of Khanitra) well known as such.

प्रजानेरभवत्पुत्र खनित्रो नाम वीर्यवान्।
तस्य पुत्रोऽभवच्छ्रीमान्क्षुपो नाम महायशाः॥ ५॥

Of Prajāni happened to be the son Khanitra[3], endowed with prowess. His son was the glorious Kṣupa of great repute.

क्षुपस्य विंशः पुत्रस्तु प्रतिमानं बभूव ह।
विंशपुत्रस्तु कल्याणो विविंशो नाम धार्मिकः॥ ६॥

Of Kṣupa, the son happened to be Viṁśa who had no one equal to him. Viṁśa's son was Viviṁśa, the righteous performer of religious rites.

विविंशपुत्रो धर्मात्मा खनिनेत्रः प्रतापवान्।
करन्धमस्तस्यपुत्रस्त्रेतायुगमुखेऽभवत्॥ ७॥

The son of Viviṁśa was the religious-souled Khaninetra, the valiant one,. Karandhama[4] happened to be his son in the beginning of Tretā Yuga.

करन्धमसुतश्चापि आविक्षिन्नाम वीर्यवान्।
आविक्षितो व्यतिक्रामत्पितरं गुणवत्तया॥ ८॥

Of Karandhama, the son happened to be Āvikṣit by name, the prowessed one. Āvikṣit outclassed his father owing to his meritorious qualities.

मनुत्तो नाम धर्मात्मा चक्रवर्तिसमो नृपः।
संवर्तेन दिवं नीतः ससुहृत्सह बान्धवैः॥ ९॥

(His son) named Manutta was a dutiful one, a religious-souled one, a king equal to a paramount sovereign. He was taken to heaven by (sage) Saṁvarta accompanied by his allies and kinsmen.

विवादोऽत्र महानासीत्संवर्तस्य बृहस्पतेः।
ऋद्धिं दृष्ट्वा तु यज्ञस्य क्रुद्धस्तस्य बृहस्पतिः॥ १०॥

There ensued a great controversy between Saṁvarta and Bṛhaspati in this connection. Having seen the affluence of the Yajña of that one, Bṛhaspati became irate.

संवर्तेन हृते यज्ञे चुकोप सुभृशं तदा।
लोकानां स हि नाशाय दैवतैर्हि प्रसादितः॥ ११॥

At the successful conclusion of Yajña by Saṁvarta, he (Bṛhaspati) became highly irate then. And he was intent on the destruction of the lokas, but he was made condescended by the gods.

मनुत्तश्चक्रवर्ती स नरिष्यन्तमवाप्तवान्।
नरिष्यन्तस्य दायादो राजा दण्डधरो दमः॥ १२॥

1. Paurāṇika Kośa, p. 3
2. Ibid.
3. Ibid.
4. Ibid.

Manutta, the paramount sovereign, obtained Nariṣyanta (as son) and Nariṣyanta's successor was the king Dama, wielding the staff of justice and punishment.

तस्य पुत्रस्तु विक्रान्तो राजाऽऽसीद्राष्ट्रवर्धनः।
सुधृती तस्य पुत्रस्तु नरः सुधृतिनः सुतः॥ १३॥

His son was the valiant king Rāṣṭravardhana. His son was Sudhṛtin and Nara became the son of Sudhṛtin.

केवलस्तस्य पुत्रस्तु बन्धुमान्केवलात्मजः।
अथ बन्धुमतः पुत्रो धर्मात्मा वेगवान्नृपः॥ १४॥

Kevala happened to be his son and Bandhumān was the son of Kevala. The religious-souled Vegavān[1] was the son of Bandhumān.

बुधो वेगवतः पुत्रस्तृणबिन्दुर्बुधात्मजः।
त्रेतायुगमुखे राजा तृतीये संबभूव ह॥ १५॥

Budha was the son of Vegavān and Tṛṇabindu was the son of Budha. At the advent of the third Tretāyuga, he happened to be the king.

कन्या तु तस्य द्रविडा माता विश्रवसो हि सा।
पुत्रश्चास्य विशालोऽभूद्राजा परमधार्मिकः॥ १६॥

His daughter was Draviḍā, the mother of Viśravas. He had a son also named Viśāla, a king highly dutiful and religious-minded one.

विशालस्य समुत्पन्ना विशाला येन निर्मिता।
विशालस्य सुतो राजा हेमचन्द्रो महाबलः॥ १७॥

The city of Viśālā (Ujjayinī) was built by king Viśāla. The son of Viśāla, the king Hemacandra, was highly valiant one.

सुचन्द्र इति विख्यातो हेमचन्द्रादनन्तरम्।
सुचन्द्रतनयो राजा धूम्राश्व इति विश्रुतः॥ १८॥

Subsequent to Hemacandra, (his son) Sucandra became very famous. The son of Sucandra happened to be the king Dhūmrāśva, this way proclaimed as such.

धूम्राश्वतनयो विद्वान्सृञ्जयः समपद्यत।
सृञ्जयस्य सुतः श्रीमान्सहदेवः प्रतापवान्॥ १९॥

The son of Dhūmrāśva was the learned Sṛñjaya. Sṛñjaya's son was the illustrious Sahadeva, the prowessed one.

कृशाश्वः सहदेवस्य पुत्रः परमधार्मिकः।
कृशाश्वस्य महातेजाः सोमदत्तः प्रतापवान्॥ २०॥

Kṛśāśva was the son of Sahadeva who was highly dutiful or religious one. The valorous Somadatta of great brilliance was Kṛśāśva's son.

सोमदत्तस्य राजर्षेः सुतोऽभूज्जनमेजयः।
जनमेजयात्मजश्चैव प्रमतिर्नाम विश्रुतः॥ २१॥

Of Somadatta, the son was the saintly king Janamejaya. Janamejaya's son named Pramati was very famous.

तृणबिन्दुप्रसादेन सर्वे वैशालका नृपाः।
दीर्घायुषो महात्मानो वीर्यवन्तः सुधार्मिकाः॥ २२॥

By the grace of Tṛṇabindu, all the kings of Viśālā (Ujjayinī) were long-lived ones, great-souled ones, virile-normed and highly dutiful or religious ones.

शर्यातिर्मिथुनं त्वासीदानर्तो नाम विश्रुतः।
पुत्रः सुकन्या कन्या च भार्या या च्यवनस्य तु॥ २३॥

Śaryāti begot twins, a son well-known as Ānarta and a daughter named Sukanyā, the spouse of Cyavana.

आनर्तस्य तु दायादो रेवो नाम्ना तु वीर्यवान्।
आनर्तो विषयो यस्य पुरी चापि कुशस्थली॥ २४॥

Ānarta's successor was the heroic (king) named Reva[2]. His country was Ānarta and the capital town was Kuśasthalī.

1. PK, p. 345, Vāyu Purāṇa 86.14, Also vide Vāyu Purāṇa 96.85, अक्रूरस्त्वन्धकैः सार्धमुपायत् पुरुषर्षभः। युद्धे हत्वा तु शत्रुघ्नं भङ्गकारस्य तनयौ विश्रुतौ सुमहाबलौ॥ One of 2 sons of Bhaṅgakāra and Yajñasuta Narā.

2. PK, p. 449. Raiva, the grandson of Śaryāti, son of Vaivasvata Manu and son of Ānṛtta, the king of Ānartta, whose capital was Kuśasthalī (Dvārakā) as per Brahmāṇḍa Purāṇa, Vaivasvata Vaiśapaicaya.

रेवस्य रैवतः पुत्रः कुकुद्मी नाम धार्मिकः।
ज्येष्ठो भ्रातृशतस्याऽऽसीद्राजा प्राप्य कुशस्थलीम्॥ २५

Reva's son was Raivata, (also) known as Kakudmin by name, the religious-minded one and the eldest one of the hundred brothers. He was the king who ruled over Kuśasthalī.

कन्यया सह श्रुत्वा च गान्धर्वं ब्रह्मणोऽन्तिके।
मुहूर्तं देवदेवस्य मार्त्यं बहुयुगं विभोः॥ २६॥
आजगाम युवा चैव स्वां पुरीं यादवैर्वृताम्।
कृतां द्वारवतीं नाम बहुद्वारां मनोरमाम्॥ २७॥

And having heard of Gāndharva (musical performance of the Devas) along with his daughter in the vicinity of Brahmā for the duration of a Muhūrta which was equivalent to manifold *yugas* according to the calculation of the mortals, he returned to his own capital which had been occupied by Yādavas, O good man! It was re-established by him as Dvāravatī by name, having many gates fascinating to the mind.

भोजवृष्ण्यन्धकैर्गुप्ता वसुदेवपुरोगमः।
तां कथां रैवतः श्रुत्वा यथातत्त्वमरिंदमः॥ २८॥
कन्यां तु बलदेवाय सुव्रतां नाम रेवतीम्।
दत्त्वा जगाम शिखरं मेरोस्तपसि संस्थितः॥ २९॥

It was then guarded by Bhojas, Vṛṣṇis and Andhakas, headed by Vasudeva. Having listened to that tale (of the occupation of Dvārakā by Yādavas) as per realistic norm, Raivata, the restrainer of enemies, gave away his daughter of auspicious rites named Revatī, to Baladeva in marriage and went to the peak of Meru, having engrossed in a penance.

रेमे रामश्च धर्मात्मा रेवत्या सहितः किल।
तां कथामृषयः श्रुत्वा पप्रच्छुस्तदनन्तरम्॥ ३०॥

The virtuous-souled Rāma (i.e. Balarāma or Baladeva) sported with Revatī. Having heard this tale, the sages parried questions subsequently.

ऋषय ऊचुः

कथं बहुयुगे काले व्यतीते सूतनन्दन।
न जरां रेवती प्राप्ता पलितं च कुतः प्रभो॥ ३१॥

The Sages spoke– How possibly after the lapse an abundant period of time, Revatī did not attain to decrepitude and how did her hair not turn grey? O you son of Sūta!

मेरुं गतस्य वा तस्य शर्याते: संततिः कथम्।
स्थिता पृथिव्यामद्यापि श्रोतुमिच्छामि तत्त्वतः॥ ३२॥

Gone over to Meru, how did Śaryāti's son have progeny of his own? How did they stay on the Earth till now? I am eager to hear this.

कियन्तो वा सुरगणा गन्धर्वास्तत्र कीदृशाः।
यच्छ्रुत्वा रैवतः कालान्मुहूर्तमिव मन्यते॥ ३३॥

How many are the groups of gods? How are the Gandharvaras? And how was that music on hearing which Raivata considered a long period as only a Muhūrta?

सूत उवाच

न जरा क्षुत्पिपासा वा न च मृत्युभयं ततः।
न च रोगः प्रभवति ब्रह्मलोकगतस्य हि॥ ३४॥

Sūta spoke– Neither decrepitude, nor thirst, nor hunger, nor even death, nor fear and nor even disease gets developed, in case of one gone to the Brahmaloka.

गान्धर्वं प्रति यच्चापि पृष्टस्तु मुनिसत्तमाः।
ततोऽहं संप्रवक्ष्यामि याथातथ्येन सुव्रताः॥ ३५॥

Regarding *Gāndharva* (science of music), whatever have been questioned, O excellent sages, I shall dilate upon that as per realistic norm, O you excellent-vowed ones!

सूत उवाच

सप्त स्वरास्त्रयो ग्रामा मूर्छनास्त्वेकविंशतिः।
तालाश्चैकोनपञ्चाशदित्येतत्स्वरमण्डलम्॥ ३६॥

Sūta spoke– Seven *Svaras* (notes), three *Grāmas* (basic scales), twentyone *Mūrcchanās* (the modes of gradual ascent and descent of the

seven notes of the basic scale) and forty-nine *Tālas*– this verily constitutes the group of *Svaras* or musical notes.[1]

षड्जर्षभौ च गान्धारो मध्यमः पञ्चमस्तथा।
धैवतश्चापि विज्ञेयस्तथा चापि निषादवान्॥ ३७॥

Ṣaḍja (*Sā*), Ṛṣabha (*Ri*), Gāndhāra (*Ga*), Madhyama (*Ma*), Pañcama (*Pa*), Dhaivata (*Dha*), and Niṣāda (*Ni*)– these are the names of the seven *Svaras*.

सौवीरी मध्यमग्रामो हरिणास्या तथैव च।
स्यात्कलोपबलोपेता चतुर्थी शुद्धमध्यमाः॥ ३८॥
शार्ङ्गी च पावनी चैव दृष्टाका च यथाक्रमम्।
मध्यमग्रामिकाः ख्याताः षड्जग्रामं निबोधत॥ ३९॥

The *Mūrcchanās* of the *Ma-scale* (Madhyama-grāmikā) are known as Sauvīrī of the Madhyamagrāma, Hariṇāsyā, Kalopabalopetā the fourth Śuddha-madhyamā, Śārṅgī, Pāvanī and Dṛṣṭākā in the serial order. This way, the *Mūrcchanās* of Madhyama-grāma are explained. Now you may know about the (*Mūrcchanās* of) Ṣaḍja-grāma.

उत्तरमन्द्रा जननी तथा या चोत्तरायता।
शुद्धषड्जा तथा चैव जानीयात्सप्तमीं च ताम्॥ ४०॥

Uttara-mandrā, Jananī, Uttarāyatā, Śuddha-ṣaḍjā should also be known as the seventh one.

गांधारग्रामीकांश्चान्यान्कीर्त्यमानान्निबोधत।

You may know the *Mūrcchanās* of the Gāndhāra-grāmikā, being illustrated by me.

आग्निष्टोमिकमाद्यं तु द्वितीयं वाजपेयिकम्॥ ४१॥
तृतीयं पौण्ड्रकं प्रोक्तं चतुर्थं चाऽऽश्वमेधिकम्।
पञ्चमं राजसूयं च षष्ठं चक्रसुवर्णकम्॥ ४२॥
सप्तमं गोसवं नाम महावृष्टिकमष्टमम्।
ब्रह्मदानं च नवमं प्राजापत्यमनन्तरम्॥ ४३॥
नागपक्षाश्रयं विद्याद्गोतरं च तथैव च।
हयक्रान्तं मृगक्रान्तं विष्णुक्रान्तं मनोहरम्॥ ४४॥
सूर्यक्रान्तं वरेण्यं च मत्तकोकिलवादिनम्।
सावित्रमर्धसावित्रं सर्वतोभद्रमेव च॥ ४५॥
सुवर्णं च सुतन्द्रं च विष्णुवैष्णुवरावुभौ।
सागरं विजयं चैव सर्वभूतमनोहरम्॥ ४६॥

(The names of the Tānas are as follows)– The first one of the series is Āgniṣṭomika; the second is Vājapeyika; the third one is spoken of as Pauṇḍarak; the fourth is Aśvamedhika; the fifth is Rājasūya; the sixth is Cakrasuvarṇaka; the seventh is Gosava by name; the eighth is Mahāvṛṣṭika; Brahmadāna is the ninth; Prājāpatya is the subsequent one; the later should be known as Nāga-pakṣāśraya, Gotara, Hayakrānta, Mṛgakrānta; the charming Viṣṇukrānta, the most excellent Sūryakrānta, Mattakokila-Vādin, Sāvitra, Ardhaśāvitra, Sarvatobhadra, Suvarṇa, Sutandra, Viṣṇu, Vaiṣṇuvara, Sāgara, Vijaya, the fascinating of all beings (*Sarvabhūtamanoharam*).

हंसं ज्येष्ठं विजानीमस्तुम्बुरुप्रियमेव च।
मनोहरमधात्र्यं च गन्धर्वानुगतश्च यः॥ ४७॥
अलम्बुषेष्टश्च तथा नारदप्रिय एव च।
कथितो भीमसेनेन नागराणां यथा प्रियः॥ ४८॥

Haṁsa and Jyeṣṭha, we know as beloved of Tuṁburu, the pleasing Adhātrya. These are followed by Gandharvas, desired by Alaṁbuṣā

1. Hari, the lore of vocal music. Comprising of notes of the musical scale or ganuts, a tone, tune and the like stands illustrated. निषादर्यभगाव्यपारषड्जमध्यमधैवताः पञ्चमश्चैत्यभीसप्तं तंत्रीकण्ठोत्थिताः स्वदाः। Amarakośa I.6.1, p. 19. Nāmaligānuśasana by Dr. N.G. Sardesai and D.G. Padhye, Text, English equivalents and English word Index Oriental Book Agency, Poona, second edition 1969. Grāmas gamut or scale in music there.
मूर्च्छना - modulation or melodies. V.S. Apte, p. 444. The rising of sounds; An Intonation, a duly enguloted rise and fall of sounds; conducting the air and the harmony through the keys in a pleasing manner, changing the key or passing from one key to another modulation, melody. MW, p. 823.
Tālā - a musical time or masure. MW, p. 444. Three *grāmas* may be Maudra Madhyama and Tāra i.e. low, middle and high, Sixty four arts in Ancient India by Anil Baran Ganguly, the English Book store, 71 Connaught Circus, New Delhi.

and dear to Nārada. It has been declared by Bhīmasena that they are dear to the citizens.

विकलोपनीतविनसा श्रीराख्यो भार्गवप्रियः।
अभिरम्यश्च शुक्रश्च पुण्यः पुण्यारकः स्मृतः॥
विंशतिर्मध्यग्रामश्च षड्जग्रामश्चतुर्दश॥४९॥

(The Tāna) called Kalopanīta– Vinatā, Śrīḥ, Bhārgava-Priya, Abhiramya, Śukra and Puṇyāraka. The Madhyama-grāma consists of twenty (*Tānas*) while fourteen (*Tānas*) constitute the Ṣaḍja-grāma.

तथा पञ्चदशेच्छन्ति गान्धारग्रामसंस्थितान्।
ससौवीरा तु गान्धारी ब्रह्मणा ह्युपगीयते॥५०॥

And likewise, they desire (opine) that there are fifteen (*Tānas*) belonging to the Gāndhāra-grāma. (The deities associated with Mūrcchanās) The *Mūrcchanā* Gāndhārī is sung by Brahmā along with Sauvīrā.

उत्तरादिस्वरस्यैव ब्रह्मा वै देवताऽत्र च।
हरिदेशसमुत्पन्ना हरिणास्या व्यजायत॥
मूर्छना हरिणास्यैव अस्या इन्द्रोऽधिदैवतम्॥५१॥

Brahmā, verily, is the Devatā of the *Svara* headed by *Uttarā*. *Hariṇāsyā* take birth in the region of Hari. Mūrcchanā Hariṇāsyā has its presiding deity as Indra.

करोपनीतविततता मरुद्भिः स्वरमण्डले।
सा कलोपनता तस्मान्मारुतश्चात्र दैवतम्॥५२॥

The *Mūrcchanā* Karopanīta-vitatā was sung by Maruts in *Svara-Maṇḍala*. That is Kalopanatā or effected by Kalās. On that account, its presiding deity is Māruts.

मरुदेशसमुत्पन्ना मूर्छना शुद्धमध्यमा।
मध्यमोऽत्र स्वरः शुद्धो गन्धर्वश्चात्र देवता॥५३॥

The *Mūrcchanā* Śuddha-madhyamā sprung up in Marudeśa. Śuddha Madhyamā is the *Svara* (note) here and Gandharva is the presiding Devatā.

मृगैः सह संचरते सिद्धानां मार्गदर्शने।
यस्मात्तस्मात्स्मृता मार्गी मृगेन्द्रोऽस्याश्च देवता॥५४॥

Since it moves along with the deer for the guidance of Siddhas, it is, hence, called Mārgi. Mṛgendra (the lord of animals) is its Devatā.

सा चाऽऽश्रमसमायुक्ता अनेकान्यौरवान्नवान्।
मूर्च्छना योजना ह्येषा रजसा रजनी ततः॥५५॥

As the *Mūrcchanā* is associated with hermitages and also with various voices of citizens, it is called Rajanī due to its association with *Rajas*.

ताल उत्तरमन्द्रांशः षड्जदैवतकां विदुः।
तस्मादुत्तरतालं च प्रथमं स्वायतं विदुः॥
तस्मादुत्तरमन्द्रोऽयं देवताऽस्य ध्रुवो ध्रुवम्॥५६॥

The Tāla (beating time) is known as having Ṣaḍja as its deity. On that account, Uttara-tāla is known as the first one, self-sustained as such. They know, on that account, Uttara-mandrā is this one and its Devatā is Dhruva to be sure.

आयामादुत्तरत्वाच्च धैवतस्योत्तरायणः।
स्यादियं मूर्छना ह्येवं पितरः श्राद्धदेवताः॥५७॥

Uttarāyaṇa having Dhaivata as the starting point, is the Mūrcchanā, the deities of which are Pitṛs who are worshipped in Śrāddhas.

शुद्धषड्जस्वरं कृत्वा यस्मादग्निं महर्षयः।
उपतिष्ठन्ति तस्मात्तं जानीयाच्छुद्धषडाजिकम्॥५८॥

With the Śuddha-ṣaḍja Svara (note), the great sages adore Agni (fire). On that account, one may know that as Śuddha-Ṣaḍjika.

यः सतां मूर्छना कृत्वा पञ्चमस्वरको भवेत्।
यक्षीणां मूर्छना सा तु याक्षिका मूर्छना स्मृता॥५९॥

Who having created the Mūrcchanā of the saints or Suave may assume the form of a Pañcama *svara* and having created the Mūrcchanā of Yakṣis that may became the Yākṣikā Mūrcchanā.

नागदृष्टिविषा गीता नोपसर्पन्ति मूर्छनाम्।
भवन्तीव हता ह्येते ब्रह्मणा नागदेवताः॥६०॥
(अहीनां मूर्छना ह्येषा वरुणश्चात्र देवता।
जलाधिपेन दृष्टा स्यादप्सु लीला तथैव च॥६१॥

That Mūrcchanā which snakes of poisonous eyes do not approach and the serpent-deities become as it were drawn by Brahmā, is called the Mūrcchanā of serpents (*Ahī-mūrcchanā*). Here the deity is Varuṇa. By the Lord of waters might have been seen the sport in waters likewise.

शकुन्तकानां कृत्वा च उपगायन्ति किन्नराः।
उत्तमा मूर्छना तस्मात्पक्षिराजोऽत्र देवता॥ ६२॥

The Mūrcchanā with which Kinnaras (sing) in imitation of birds (warblings), becomes the excellent Mūrcchanā. Its deity is the lord of birds i.e. Garuḍa.

(मनो मन्दयती तेषां मूर्छना मन्दनीत्यपि।
ऋषीणां स्नातकानां च विश्वे देवात्र (स्तु) दैवतम्)॥

The Mūrcchanā Mandayatī endows the mind with lassitude, of the sages as well as of *Snātakas* (Graduates). Here, Devatās are Viśvedevas.

अश्वा इवाक्रमन्ते वा रमन्ते वाऽत्र वाजिनः।
अश्वक्रान्तेति नित्या वै अश्विनी वाऽत्र दैवतम्)॥ ६४॥

The Mūrcchanā with which rejoice the steeds perennially, is called Aśvakrānta. Here the presiding deity (Devatā) is Aśvinī.

गान्धाररागशब्देन गां धारयतेऽर्थतः।
तस्माद्विशुद्धगान्धारी गन्धर्वश्चाधिदैवतम्॥ ६५॥

By the sound of Gāndhāra Rāga, the earth (or cow) is held in support. On that account, it is called Viśuddha-Gāndhārī (of pure *Ga*). And Gandharva here is the presiding Devatā.

गान्धारानन्तरं गत्वा सृष्टेयं मूर्छना यतः।
तस्मादुत्तरगान्धारी वसवश्चात्र देवताः॥ ६६॥

Having proceeded after Gāndhāra, this Mūrcchanā becomes generated. On that account, Uttara-Gāndhārī assumes form and here devatās are Vasus.

सेयं खलु महाभूता पितामहमुपस्थिता।
षड्जेयं मूर्छना तस्मात्स्मृता ह्यनलदेवता)॥ ६७॥

The Mūrcchanā (named) Ṣaḍja first approached god Brahmā and thereby, it is great. The presiding Devatā is Anala (Agni).

दिव्येयं चाऽऽयता तेन मन्दषष्ठा च मूर्छने।
निवृत्तगुणनामानं पञ्चमं चात्र दैवतम्॥ ६८॥

The Mūrcchanā called Mandaṣaṣṭhā is divine and extensive. The names of its qualities cannot be described. Its deity is Pañcama (the *Svara Pa*).

पूर्णा सप्त स्वरा ह्येवं मूर्छनाः संप्रकीर्तिताः।
नानासाधारणाश्चैव षडेवानुविदस्तथा॥ ६९॥

This way, all the seven musical notes and Mūrcchanās or modulations or melodies have been illustrated completely. Mūrcchanās with ordinary *Svaras* are many, but only six stand enumerated as auxiliaries.

इति श्रीमहापुराणे वायुप्रोक्ते
वैवस्वतमनुवंशगान्धर्वमूर्छनालक्षणकथनं नाम
षडशीतितमोऽध्यायः॥ ८६॥

* * *

॥अथ सप्ताशीतितमोऽध्यायः॥

Chapter 87

The description of the instructions in ornamentation or figures of speech and songs

पूर्वाचार्यमतं बुद्ध्वा प्रवक्ष्याम्यनुपूर्वशः।
त्रिशतं वै अलंकारास्तान्मे निगदतः शृणु॥ १॥

Having understood the views of earlier *Ācāryas*, I shall dilate upon in serial order, the three hundred *Alaṅkāras* on figures of speech. While I illustrate, you may listen to.

अलंकारास्तु वक्तव्याः स्वैः स्वैर्वर्णैः प्रहेतवः।
संस्थानयोगैश्च तथा पदानां चान्ववेक्षया॥ २॥

The *Alaṅkāras* (embellishments of music) deserve to be illustrated with their *Varṇas* (movement of notes such as 'steady', 'ascending' and others) as their specific basis

and in line with the combination of place or juxtaposition and adaptability of the syllabic instants.

वाक्यार्थपदयोगार्थैरलंकारस्य पूरणम्।
पदानि गीतकास्याऽऽहुः पुरस्तात्पृष्ठतोऽथवा॥ ३॥

By the significances of the combination of the *Padas* (the words) along with the meaning of a sentence, they declare the syllabic instants of a song in the adverse and reverse-ordered norm.

स्थानानि त्रीणि जानीयादुरः कण्ठः शिरस्तथा।
एतेषु त्रिषु स्थानेषु प्रवृत्तो विधिरुत्तमः॥ ४॥

Places of articulation or utterance, one may understand as three. They are the chest, the throat and the head. In these three places, the excellent procedure (of production of notes) begins.

चत्वारः प्रकृतौ वर्णाः प्रविचारश्चतुर्विधः।
विकल्पयष्टधा चैव देवाः षोडशधा विदुः॥ ५॥

There are four *Varṇas* (tone-patterns) with fourfold movement in the original stage (*Prakṛtau*). The alternative movement is eightfold; and gods know it as sixteenfold.

स्थायी वर्णः प्रसंचारी तृतीयमवरोहणम्।
आरोहणं चतुर्थं तु वर्णं वर्णविदो विदुः॥ ६॥

The first Varṇa is *Sthāyin*; the second is *Pra-sañcārin*. The third one is endowed with gradation (*Avarohaṇa*) and the fourth Varṇa is known as *Ārohaṇa* by the experts in the knowledge of Varṇas.

तत्रैकः संचरस्थायी सचरास्तु चरीभवन्।
अथ रोहणवर्णानामवरोहं विनिर्दिशेत्॥ ७॥

There is one Varṇa (*Sthāyin*) which has steady employment. *Sañcara* is a mixed movement. One should indicate the descent of Varṇas as *Avarohaṇa*.

आरोहणेन चाऽऽरोहवर्णं वर्णविदा विदुः।
एतेषामेव वर्णानामलंकारान्निबोधत॥ ८॥

By the ascent of notes, the *Ārohaṇa* Varṇa is known by the experts in the knowledge of Varṇas. Of these very Varṇas, now you may know the *Alaṅkāras*.

अलंकारास्तु चत्वारः स्थापनी क्रमरेजिनः।
प्रमादश्चाप्रमादश्च तेषां वक्ष्यामि लक्षणम्॥ ९॥

Alaṅkāras are of four types, viz. *Sthāpanī*, *Kramarejina*, *Pramāda* and *Apramāda*. I shall talk of their definitions.

विस्वरोष्ट्रकलाश्चैव स्थानादेकान्तरं गताः।
आवर्तस्याक्रमोत्पत्ती द्वे कार्ये परिणामतः॥ १०॥

(Names of Alaṅkāras still continue as follows:) *Visvara*, *Aṣṭrakalā* which has an interval of one place (from its original place). *Āvarta* and *Kramotpatti*– these two deserve to be done according to their proportion.

कुमारमपरं विद्याद्विस्तरं वमनं गतम्।
एष वै चाप्यपाङ्गस्तु कुमारेकः कलाधिकः॥ ११॥

One may know of another as *Kumāra* and *Vistara*. This verily, is the *Apāṅga* and *Kutāreka* possessing one more *kalā*.

श्येनस्त्वेकान्तरे जातः कलामात्रन्तरे स्थितः।
तस्मिंश्चैव स्वरे वृद्धिस्तिष्ठते तद्विलक्षणा॥ १२॥

Śyena, however, is originated as having one interval and stationed in the midst of Mātrās of a Kalā. In that very *Svara*, the *vṛddhi* (increase in the order of the note) stay as such, that one being marvellous one.

श्येनस्तु अपरोहस्तु उत्तरः परिकीर्तितः।
कलाकलप्रमाणाच्च सबिन्दुर्नाम जायते॥ १३॥

The descent of the *Śyena Alaṅkāra* is called *Uttara*. The *Alaṅkāra* called *Bindu* is originated due to the measure of Kalās.

बिन्दुरेककला कार्या वर्णान्तस्थायिनी भवेत्।
विपर्ययस्वरोऽपि स्याद्यस्य दुर्घटितोऽपि न॥ १४॥

Bindu deserves to be created as of one Kalā and then, it would be *Sthāyinī* Varṇa. *Durghaṭita* is that which has the note even in the reverse order.

एकान्तरा तु वाद्यं तु षड्जतः परमः स्वरः।
आक्षेपास्कन्दनं कार्यं काकस्येवोच्चपुष्कलम्॥ १५॥

The Ekāntaras may then strike forth from the Ṣadja-svara, the excellent note. *Ākṣepāskandana* deserves to be created as having high amplitude like the crowing of the crow.

संतारौ तौ तु संचार्यौ कार्यं वा कारणं तथा।
आक्षिप्रमवरोह्याषि प्रोक्षमद्यस्तथैव च॥ १६॥

The two *Santāras* deserve to be made or deserves to be reckoned as belonging to *Sañcārin Varṇa* either as the cause or the effect. *Ākṣipra* belongs to the category of *Avarohin Varṇa*.

द्वादशं च कलास्थानमेकान्तरगतं ततः।
(प्रेङ्खोलितमलंकारमेवं स्वरसमन्वितम्॥ १७॥

The *Preṅkholita Alaṅkāra* has the twelfth place of Kalā having one interval. Thus it is equipped with *Svaras*.

स्वरसंक्रामकाच्चैव ततः प्रोक्तं तु पुष्कलम्।
प्रक्षिप्तमेव कलया पादनीतरयो भवेत्॥ १८॥

From the modulation norm of the *Svaras*, then is spoken of as *Puṣkala*. Developed due to Kalā, the *Prakṣipta* may be brought out by a *pāda*.

द्विकलं वा यथा भूतं यत्तद्घ्रासितमुच्यते।
उच्चाराद्विस्वरारूढा तथा चाष्टस्वरान्तरम्॥ १९॥

It is called *Ghrāsita* in which there is the use of two Kalās as before. *Viśvarārūḍhā* has got eight *Svaras* in ascendance.

यस्तु स्यादवरोहो वा तारतो मन्द्रतोऽपि वा।
एकान्तरहिता ह्येते तमेव स्वरमन्ततः॥ २०॥

That which may be *Avaroha* (a descending note) from shrillness or high pitched norm– these stand adjusted at one interval and have the same note at the culmination.

मणिप्रच्छेदनो नाम चतुष्कलगणः स्मृतः।
अलंकारा भवन्त्येते त्रिंशद्वै प्रकीर्तिताः॥

वर्णस्थानप्रयोगेण कलामात्राप्रमाणतः॥ २१॥
संस्थानं च प्रमाणं च विकारी लक्षणं तथा।
चतुर्विधमिदं ज्ञेयमलंकारप्रयोजनम्॥ २२॥

The *Alaṅkāra* called *Maṇipracchedana* by name, is declared to have a group of four Kalās. Thus these are the thirty *Alaṅkāras* explained. By the employment of the place of articulation of syllables and by the measures of Kalā and Mātrā, *Saṁsthāna* (configuration), *Pramāṇa* (proportion), *Vikāra* (modification) and *Lakṣaṇa* (characteristics) deserve to be understood as the employment significance or usage of *Alaṅkāras*.

यथाऽऽत्मनो ह्यलंकारो विपर्यस्तोऽतिगर्हितः।
वर्णमेवाप्यलं कर्तुं विषमं ह्यात्मसंभवात्॥ २३॥

The way the decoration of oneself perverted as such becomes highly disdained, similarly unfavourable embellishment of the *Varṇas* (syllables or musical notes) also is censurable as it is produced by oneself.

नानाभरणसंयोगाद्यथा नार्या विभूषणम्।
वर्णस्य चैवालंकारो विपर्यस्तोऽतिगर्हितः॥ २४॥

By the combination of many ornaments, the way a woman decorates herself, so are the musical embellishments to a Varṇa, (but) if discordantly used, it is bitterly denounced.

न पादे कुण्डले दृष्टे न कण्ठे रसना तथा।
एवमेव ह्यलंकारो विपर्यस्तो विगर्हितः॥ २५॥

In a foot, two ear-peduncles are not seen; nor in a neck, a girdle can be seen. This very way, the *Alaṅkāra* if used in the wrong place, is disdained.

क्रियमाणोऽप्यलंकारो रागं यश्चैव दर्शयेत्।
यथोद्दिष्टस्य मार्गस्य कर्तव्यस्य विधीयते॥ २६॥

When the embellishment is effected, it should indicate the Rāga; just as the path intended to be undertaken is characterised.

लक्षणं पर्यवस्यापि वर्णिकाभिः प्रवर्तनम्।
यातातथ्येन वक्ष्यामि मासोद्भवमुखोद्भवे॥ २७॥

Having rendered depleted the characteristics, the assumption is assumed by *Varṇikās* (the painting brushes). As per reality, I shall illustrate the generation of Māsa in the development of the openings or inceptions[1].

त्रयोविंशत्यशीतिस्तु तेषामेतद्विपर्ययः।
षड्जपक्षोऽपि तत्त्वादौ मध्यौ हीनस्वरो भवेत्॥ २८॥

The age of twenty-three and eighty of these, this is the Reversal. The aspect of Ṣaḍja even in the beginning of this reality may have a note middling one or inferior one.

षड्जमध्यमयोश्चैव ग्रामयोः पर्ययस्तथा।
मानो योत्तरमन्दस्य षडेवात्राविकस्य च॥ २९॥

The repetition of the two *Grāmas*– Ṣaḍja and Madhyama results in confusion and the Māna (measure) of Uttara-Manda[2] and that of the Āvika is six[3].

स्वरालं प्रत्ययश्चैव सर्वेषां प्रत्ययः स्मृतः।
अनुगम्य वहिर्गीतं विज्ञातं पञ्चदैवतम्॥ ३०॥

And the *Pratyaya* of *Svarālas* is considered on the *Pratyaya* of all. Having followed the external song, the *Pañcadhaivata* becomes known.

गोरूपाणां पुरस्तात्तु मध्यमांशस्तु पर्ययः।
तयोर्विभागो गीतानां लावण्यमार्गसंस्थितः॥ ३१॥

In front of those having form of kine, *Madhyamāṁśa* is the repetition of these two; the division of the songs becomes static on the Lāvaṇya path.

अनुषङ्गं मयोद्दिष्टं स्वसारं च स्वरान्तरम्।
पर्ययः संप्रवर्तेत सप्तस्वरपदक्रमम्॥ ३२॥

By me, *Anuṣaṅga*, *Svasāra* and *Svarāntara* have been illustrated. The repetition may recur in line with the movement of the *padas* of seven notes.

गन्धारांशेन गीयन्ते चत्वारि मद्रकानि च।
पञ्चमो मध्यमश्चैव धैवते तु निषादजैः॥
षड्जर्षभैश्च जानीमो मद्रकेष्वेव नान्तरे॥ ३३॥

The four *Madraka* songs are sung with Gāndhāra as the key note. In *Madraka* songs, we know the notes as *Pañcama* (*Pa*), *Madhyama* (*Ma*), *Dhaivata* (*Dha*), *Niṣāda* (*Ni*), *Ṣaḍja* (*Sā*), *Ṛṣabha* (*Ri*) as the remaining notes.

द्वे चापरान्तिके विद्याद्वयशुल्लाष्टकस्य तु।
प्राकृते वैणवैश्चैव गान्धारांशे प्रयुज्यते॥ ३४॥

One may recognise the two *Aparāntika* songs of *Dvaya-śullāṣṭaka*. Gāndhāra is employed in the original and modified forms.

पदस्य तु त्रयं रूपं सप्तरूपं तु कैशिकम्।
गान्धारांशेन कार्त्स्न्येन पर्ययस्य विधिः स्मृतः॥
एवं चैत्र क्रमोद्दिष्टो मध्यमांशस्य मध्यमः॥ ३५॥

The *Pada* has got the form triad. The *Kaiśika* song is seven-formed. By the complete use of Gāndhāra, the mode of repetition stands enunciated. And this is also the order intended for its *Madhyama* as the key note.

यानि गीतानि प्रोक्तानि रूपेण तु विशेषतः।
तत्तु सप्तस्वरं कार्यं सप्तरूपं च कैशिकम्॥ ३६॥

The songs which ones have been spoken with particular emphasis on the form should be effected with seven notes and *Kaiśika* [-*ka*] of the sevenfold form.

अङ्गदर्शनमित्याहुर्मानि द्वे समके तथा।
द्वितीयभावाचरणा मात्रा नाभिप्रतिष्ठिता॥ ३७॥

This is called the indication of the component parts (of songs). (Now the topic of *Tāla*)– There are two even measures. The *mātrā* is established in the navel.

उत्तरे च प्रकृत्येवं मात्रा तल्लीयते तथा।
हन्तारः पिण्डको यत्र मात्रायां नातिवर्तते॥ ३८॥

In the Uttara songs in the original form, the *mātrā* becomes elided that very way. *Hantāra* is *Piṇḍaka* wherein *mātrā* that does not get probated.

1. The verse seems obscure.
2. In verse 29, pada 3 मानो योत्तरमनस्य should be मानो यश्चोजरमन्दस्य p. 427.
3. The verse seems obscure.

पादेनैकेन मात्रायां पादोनामतिवीरणा।
संख्यायाश्चोपहननं तत्र यानमिति स्मृतम्॥ ३९॥

By a single *pāda* in the Mātrā and with one *pāda* deficient, the deficiency of *Saṅkhyā* in it, it is known as *Yāna*.

द्वितीयं पादभङ्गं च ग्रहेणाभिप्रतिष्ठितम्।
पूर्वमष्टतृतीये तु द्वितीयं चापरीतके॥ ४०॥

The second division in the *Pāda* is well-established with *Graha* (the starting point of the song) and in the Aparītaka (songs). The first, the eighth, the third and second are established with *Graha*.

अर्थेन पादसाम्यस्य पादभागाच्च पञ्चके।
पादभागं सपादं तु प्रकृत्यामपि संस्थितम्॥ ४१॥

By a half of the *Pāda* and in the one-fifth portion of the *Pāda*, the *Pāda-bhāga* (one fourth of the *Pāda*) accompanied with the one and a quarter of a *Pāda*, is stationed in the original form.

चतुर्थमुत्तरे चैव मद्रकत्या च मद्रके।
मद्रके दक्षिणास्यापि यथोक्ता वर्तते कला॥ ४२॥

To the fourth in the *Uttara* and *Madraka* songs in their original form, the Kalā remains as such of the *Dakṣiṇa* (the procedure of *Tāla*).

पूर्वमेवानुयोगं तु द्वितीया बुद्धिरिष्यते।
पादौ चाऽऽहरणं चास्मत्पारं नात्र विधीयते॥ ४३॥

To begin with the *Anuyoga*, the second *Buddhi* is cherished. Two *Pādas* and *Āharaṇa*, one *Pāra* then here is not implemented.

एकत्वमुपयोगस्य द्वयोर्यद्धि द्विजोत्तम।
अनेकसमवायस्तु पताकाहरिणं स्मृतम्॥ ४४॥

O excellent Brāhmaṇa, when there is the use of one and the use of two, then a combination of many *Patākā*[1] etc. is declared.

तिसृणां चैव वृत्तीनां वृत्तौ वृत्ता च दक्षिणा।
अष्टौ सु समवायास्ते सौवेरी मूर्छना तथा॥ ४५॥

There are three *Vṛttis*[2]– *Vṛttau*, *Vṛttā* and *Dakṣiṇā*, that are the existent one. Eight are the *Samavāyas* and the *Mūrcchanā* is *Sauverī*.

कुशल्यनुत्तरः सत्यं सप्तसत्त्वस्वरं तु यः।
चित्रशाखासुतं तस्य धार्मिकस्य महात्मनः॥ ४६॥

An excellent and virtuous man who studies these *Svara-maṇḍala* of seven *Svaras* (notes), his splendour spreads in all the directions like Citraśākhāsuta.

इति श्रीमहापुराणे वायुप्रोक्ते गीतालंकारनिर्देशो नाम
सप्ताशीतितमोऽध्यायः॥ ८७॥

* * *

1. It is one of the eight *mātrās*, which is indicated by moving the hand upwards. These *mātrās* were to be employed in the *mārgas* as specifically directed.

॥अथाष्टाशीतितमोऽध्यायः॥

Chapter 88

The description of the lineage of Manu Vaivasvata

सूत उवाच

ककुद्मिनस्तु तं लोकं रैवतस्य गतस्य ह।
हता पुण्यजनैः सर्वा राक्षसैः सा कुशस्थली॥ १॥

Sūta spoke– On the departure of Kakudmin, also known as Raivata to that world (of Brahmā), the entire Kuśasthalī was over-run and destroyed by Puṇyajanas and Rākṣasas.

तद्वै भ्रातृशतं तस्य धार्मिकस्य महात्मनः।
निवध्यमाना रक्षोभिर्द्दिशः संप्राद्रवन्भयात्॥ २॥

The hundred brothers of that great-souled virtuous king, on being harassed by the demons, fled away in all the quarters out of terror.

तेषां तु ते भयाक्रान्ताः क्षत्रियास्तत्र तत्र हि।
अन्ववायस्तु सुमहान्महांस्तत्र द्विजोत्तमाः॥ ३॥

Those Kṣatriyas struck in terror established their families in different places. These families were very great, O excellent Brāhmaṇa!

---

2. The *Vṛttis* are the styles of rendering songs.

प्रयता इति विख्याता दिक्षु सर्वासु धार्मिकाः।
धृष्टस्य धार्ष्टकं क्षत्रं रणधृष्टं बभूव ह॥४॥

Since there were virtuous, they were well-known in all the quarters as *Prayatas* (the pure ones). The family of Dhṛṣṭa, the Kṣatriyas named Dhārṣṭaka, happened to be Raṇadhṛṣṭa (quite adamant in warfare).

त्रिसाहस्रं तु सगणं क्षत्रियाणां महात्मनाम्।
नभगस्य च दायादो नाभागो नाम वीर्यवान्॥५॥

Thus there were three thousand groups of Kṣatriyas, the high souled ones. Of Nabhaga, the collateral was Nābhāga[1], the valiant one.

अम्बरीषस्तु नाभागिर्विरूपस्तस्य चाऽऽत्मजः।
पृषदश्वो विरूपस्य तस्य पुत्रो रथीतरः॥६॥

Ambarīṣa however, was the son of Nābhāga. And Virūpa was his son (self-born one). Pṛṣadaśva was the (son) of Virūpa and his son was Rathītara.

एते क्षत्रप्रसूता वै पुनश्चाङ्गिरसः स्मृताः।
रथीतराणां प्रवराः क्षात्रोपेता द्विजातयः॥७॥

These ones, though born as Kṣatriyas, became known as Aṅgirasas. The descendants of Rathītara were Kṣatriya-like Dvijottamas (i.e. excellent Brāhmaṇas endowed with heroic powers).

क्षुवतस्तु मनोः पूर्वमिक्ष्वाकुरभिनिःसृतः।
तस्य पुत्रशतं त्वासीदिक्ष्वाकोर्भूरिदक्षिणम्॥८॥

Earlier when Manu sneezed, Ikṣvāku was born. His sons were a hundred in number and all of them were highly complaisant or highly munificed like Ikṣvāku.

तेषां ज्येष्ठो विकुक्षिश्च नेमिर्दण्डश्च ते त्रयः।
शकुनिप्रमुखास्तस्य पुत्रा पञ्चशतं तु ते॥९॥

The eldest among them was Vikukṣi. Nemi and Daṇḍa were the two famous younger brothers. He had five hundred sons, the chief of them being Śakuni.

उत्तरापथदेशस्य रक्षितारो महीक्षितः।
चत्वारिंशत्तथाऽष्टौ च दक्षिणायां च ते दिशि॥१०॥

They were the kings and protectors of the land of Uttarāpatha (i.e. northern country). Forty-eight of them were there in the southern quarter.

विंशतिप्रमुखास्ते तु दक्षिणापथरक्षिणः।
इक्ष्वाकुस्तु विकुक्षिं वै अष्टाकायामथाऽऽदिशत्॥११॥

Twenty of them were the leading ones. They were the guardians of the southern quarter. Ikṣvāku ordered Vikukṣi on the occasion of Aṣṭakā.[2]

राजोवाच

मांसमानय श्राद्धेयं मृगान्हत्वा महाबल।
श्राद्धमद्य नु कर्तव्यमष्टकायां न संशयः॥१२॥

The king spoke– May you bring the (meat) meant for the Śrāddha having killed the antelopes, O highly-strong one! The *Aṣṭakā Śrāddha* has to be performed today. There is no doubt in it.

स गतस्तु मृगव्यां वै वचनात्तस्य धीमतः।
मृगान्सहस्रशो हत्वा परिश्रान्तश्च वीर्यवान्॥
भक्षयच्छशकं तत्र विकुक्षिर्मृगयां गतः॥१३॥

At the instance of that wise one, he went for hunting (lit. fawn killing) and having killed thousands of deers, he became fatigued, the prowessed one. Gone out for a chase, Vikukṣi, then ate the meat of a cony (a hare).

आगते स विकुक्षौ तु समांसे सहसैनिके।
वसिष्ठं चोदयामास मांसं प्रोक्षय मन्त्रतः॥१४॥

When Vikukṣi returned with the meat along with the soldiers, the king urged Vasiṣṭha– "Sprinkle the flesh or meat with holy water".

तथेति चोदितो राज्ञा विधिवत्समुपस्थितः।
स दृष्ट्वोपहतं मांसं क्रुद्धो राजानमब्रवीत्॥१५॥

"May it be so", this way spoken to by Vasiṣṭha to the king and he appeared there for

1. One of the ten sons of Vaivasvata Manu and father of Nābhāga, Vāyu Purāṇa 68.8.

2. Acchodā stream, Paurāṇika Kośa, p. 39.

the due performance (of the Śrāddha). Having seen that rotten meat, he became irate and spoke to the King.

क्षुद्रेणोपहतं मासं पुत्रेण तव पार्थिव।
शशभक्षादभोज्यं वै तव मांसं महाद्युते॥ १६॥

"O King, this meat has been rendered putrefacted by your ignominious son. Therefore, the flesh offered by you cannot be eaten, as he had eaten a hare.

शशो दुरात्मना पूर्वमरण्ये भक्षितोऽनघ।
तेन मांसमिदं दुष्टं पितॄणां नृपसत्तम॥ १७॥

By the evil-souled one, a hare was eaten earlier in the forest before (the Śrāddha), O innocent one! Because of that, this meat has become unsanctified for the manes, O excellent Monarch!"

इक्ष्वाकुस्तु ततः क्रुद्धो विकुक्षिमिदमब्रवीत्।
पितृकर्मणि निर्दिष्टो मया त्वं मृगयां गतः॥
शशं भक्षयसेऽरण्ये निर्घृणः पूर्वमद्य नु॥ १८॥

Then the infuriated Ikṣvāku, spoke to Vikukṣi in this manner– "Having been commanded by me for the purpose of offering to the manes, you went for a chase. You ate the flesh of a hare in the forest before the Śrāddha.

तस्मात्परित्यजामि त्वां गच्छ त्वं स्वेन कर्मणा।
एवमिक्ष्वाकुना त्यक्तो वसिष्ठवचनात्सुतः॥ १९॥

Therefore, I abandon you. Go away along with your fate (as a result of your own action)." This way, at the instance of Vasiṣṭha, Ikṣvāku abandoned his son.

इक्ष्वाकौ संस्थिते तस्मिञ्शशास पृथिवीमिमाम्।
प्राप्तः परमधर्मात्मा स चायोध्याधिपोऽभवत्॥ २०॥

On the demise of Ikṣvāku, the hare-eater reigned this supreme earth. He was a highly religious one or dutiful one and became the overlord of Ayodhyā.

तदाऽकरोत्स राज्यं वै वसिष्ठपरिनोदितः।
ततस्तेनैनसा पूर्णो राज्यावस्थो महीपतिः॥ २१॥
कालेन गतवांस्तत्र स च न्यूनतरां गतिम्।
ज्ञात्वैवमेतदाख्यानं नाविधिर्भक्षयेत्तु वै॥ २२॥

He ruled over the kingdom, having been inspired or guided by Vasiṣṭha. Then, that lord, being full of that sin, ruling over the kingdom declined in power as time elapsed. After knowing (the import of) this tale, no one shall eat the meat outside the injunction.

मां स भक्षयिताऽमुत्र यस्य मांसमिहाद्म्यहम्।
एतन्मांसस्य मांसत्वं प्रवदन्ति मनीषिणः॥ २३॥

Those seeking inspiration from mind, proclaim thus– 'In the other world that will eat me, the flesh of which I eat here now'.

शशादस्य तु दायादः ककुस्थो नाम वीर्यवान्।
इन्द्रस्य वृषभूतस्य ककुत्स्थो जायते पुरा॥ २४॥
पूर्वमाडीवके युद्धे ककुत्स्थस्तेन स स्मृतः।
अनेनास्तु ककुत्स्थस्य पृथुरानेनसः स्मृतः॥ २५॥

Of Śaśāda, the successor was Kakutstha, the valiant one. Earlier, during the course of the battle named Āḍīvaka, he became the humpasider of the Indra who was converted into the form of a bull. Therefore, he is remembered as Kakutstha (the occupier of the hump). Kakutstha's son was Anenas and Pṛthu was the son of Anenas.

वृषदश्वः पृथोः पुत्रस्तस्मादन्ध्रस्तु वीर्यवान्।
आंध्रस्तु यवनाश्वस्तु श्रावस्तस्तस्य चाऽऽत्मजः॥ २६॥

Vṛṣadaśva was Pṛthu's son. From him was born the powerful Andhra. Andhra's son was Yavanāśva and Śrāvasta was his son.

जज्ञे श्रावस्तको राजा श्रावस्ती येन निर्मिता।
श्रावस्तस्य तु दायादो बृहदश्वो महायशाः॥ २७॥

Śrāvasta was the king by whom Śrāvastī was built. Śrāvasta's successor was Bṛhadaśva of great repute.

बृहदश्वसुतश्चापि कुवलाश्व इति श्रुतिः।
यः स धुन्धुवधाद्राजा धुन्धुमारत्वमागतः॥ २८॥

It is heard that Kuvalāśva was the son of

Bṛhadaśva. By killing Dhundhu that king became known as Dhundhumāra.

ऋषय ऊचुः

धुन्धेर्वधं महाप्राज्ञ श्रोतुमिच्छामि विस्तरात्।
यदर्थं कुवलाश्वः स धुन्धुमारत्वमागतः॥ २९॥

The Sages said– We wish to hear how Dhundhu was slain, whereby Kuvalāśva attained the title of Dhundhumāra, O greatly-intelligent one!

सूत उवाच

बृहदश्वस्य पुत्राणां सहस्राण्येकविंशतिः।
सर्वे विद्यासु निष्णाता बलवन्तो दुरासदाः॥ ३०॥

Sūta spoke– Of the Bṛhadaśva were twenty-one thousand sons. All those were well-versed in the lores endowed with force or strength and were invincible.

बभूवुर्धार्मिकाः सर्वे यज्वानो भूरिदक्षिणाः।
कुवलाश्वं महावीर्यं शूरमुत्तमधार्मिकम्॥ ३१॥

All those happened to be virtuous. All of them were performers of sacrifices and profound donors.

बृहदश्वोऽभ्यषिञ्चत्तं तस्मिन्नष्ट्रे नराधिपः।
पुत्रसंक्रामितश्रीस्तु वनं राजा विवेश ह॥ ३२॥

Bṛhadaśva, the overlord of men, consecrated him (Kuvalāśva) who was very powerful, heroic, excellent and virtuous, in that kingdom. Having glory transferred to his son, the king departed to the forest.

बृहदश्वं महाराज शूरमुत्तमधार्मिकम्।
प्रयातं तमुत्तङ्कस्तु ब्रह्मर्षिः प्रत्यवारयत्॥ ३३॥

To Bṛhadaśva, the great King, the valiant one and highly dutiful one, while he was departing (for forest), Uttaṅka, the Brahmarṣi, asked (him) not to go.

उत्तङ्क उवाच

भवता रक्षणं कार्यं तत्तावत्कर्तुमर्हति।
निरुद्विग्नस्तपः कर्तुं न हि शक्नोमि पार्थिव॥ ३४॥

Uttaṅka spoke– "By you, a protection deserves to be offered, O King! It behoves you to do it. I am not capable of offering austerity unperturbed.

ममाऽऽश्रमसमीपेषु समेषु मरुधन्वसु।
समुद्रो वालुकापूर्णस्तत्र तत्र तिष्ठति भूपते॥ ३५॥
देवतानामवध्यस्तु महाकायो महाबलः।
अन्तर्भूमिगतस्तत्र वालुकान्तर्हितो महान्॥ ३६॥

Situate to the hermitage of mine in adjacent arid soils, there is an ocean full of sand. And there stays an unassailable being or unfit to be killed by the gods, a stupendous-figured, highly heroic one, gone within the interior of the Earth and covered all over by sand, the huge one, O King.

स मनोस्तनयः क्रूरो धुन्धुर्नाम सुदारुणः।
शतं लोकविनाशाय तप आस्थाय दारुणम्॥ ३७॥

He is the son of Manu and highly atrocious one, named Dhundhu. For the destruction of the lokas, he is performing a very austere penance for the last hundred years.

संवत्सरस्य पर्यन्ते स निश्वासं प्रमुञ्चति।
यदा यदा मही तत्र चलति स्म सकानना॥ ३८॥

At the furthest end of a Saṁvatsara, he releases a breath. But when he exhales, every now and then, the earth quakes along with forests.

तस्य निश्वासवातेन रज उद्धूयते महत्।
आदित्यपथमावृत्य सप्ताहं भूमिकम्पनम्॥ ३९॥

By the breath of that one, a mighty dust (storm) of a highest order rises. It covers up the path of the sun and the earth and a quake continues for a week.

सविस्फुलिङ्गं सज्वालं सधूममतिदारुणम्।
तेन राजन्न शक्नोमि तस्मिन्स्थातुं स्व आश्रमे॥ ४०॥

It is accompanied by highly dangerous flames of fire, sparks and smoke. On account of that, O King, I fail to stay adequately in my own hermitage.

तं वारय महाबाहो लोकानां हितकाम्यया।
तेजस्ते सुमहाविष्णुस्तेजसाऽऽप्यायिष्यति॥४१॥

O lofty-armed one, keep that one away with a desire for the welfare of the people. Your prowess or radiance shall even get inflated more than that of the radiance of great Viṣṇu (by doing this).

लोकाः स्वस्था भवन्त्वद्य तस्मिन्विनिहतेऽसुरे।
त्वं हि तस्य वधायाद्य समर्थः पृथिवीपते॥४२॥

The people will grow healthier and relieved today itself when the Asuras is killed, O Lord of the Earth! Today you stand as competent for the massacre of that demon.

विष्णुना च वरो दत्तो मम पूर्वं ततोऽनघ।
न हि धुन्धुर्महावीर्यस्तेजसाऽल्पेन शक्यते॥४३॥
निर्दग्धुं पृथिवीपाल अपि वर्षशतैरिह।
वीर्यं हि सुमहत्तस्य देवैरपि दुरासहम्॥४४॥

By Viṣṇu earlier, a boon (that you would help me by killing him) stands conferred on me, O innocent one! Hence, Dhundhu, the highly valiant one, cannot be slain by anyone of less splendour even in hundred of years. The prowess of that one is such as even intolerable for the gods.

एवमुक्तस्तु राजर्षिरुत्तङ्केन महात्मना।
कुवलाश्वं सुतं प्रादात्तस्मिन्धुन्धुनिवारणे॥४५॥

This way addressed by the great-souled Uttaṅka, that sage king entrusted his son Kuvalāśva for an evasion (i.e. demolition) of Dhundhu.

राजा संन्यस्तशस्त्रोऽहमयं तु तनयो मम।
भविष्यति द्विजश्रेष्ठ धुन्धुमारो न संशयः॥४६॥

The King said– "I have already surrendered my weapons. Here is my son. O great Brāhmaṇa, he will become the killer of Dhundhu, there is no doubt in it".

स तं व्यादिश्य तनयं धुन्धुमारणमुद्यतम्।
जगाम पर्वतायैव तपसे शंसितव्रतः॥४७॥

After directing his son who was ready for the demolition of Dhundhu, the king of praise-worthy holy observances, proceeded towards the mountain for performing penance.

कुवलाश्वस्तु धर्मात्मा पितुर्वचनमास्थितः।
सहस्रैरेकविंशत्या पुत्राणां सह पार्थिवः॥
प्रायादुत्तङ्कसहितो धुन्धोस्तस्य निवारणे॥४८॥

Kuvalāśva, the duty bound one religious-souled one, adherent to the command of his sire, proceeded ahead in haunt of Dhundhu, accompanied by his twentyone thousand sons and Uttaṅka, for the evasion i.e. demolition of that Dhundhu.

तमाविशत्तो विष्णुर्भगवान्स्वेन तेजसा।
उत्तङ्कस्य नियोगात्तु लोकानां हितकाम्यया॥४९॥

At the instance of Uttaṅka and out of desire for the well-being of the people, lord Viṣṇu entered him with his own brilliance.

तस्मिन्प्रयाते दुर्धर्षे दिवि शब्दो महानभूत्।
अद्यप्रभृत्येष नृपो धुन्धुमारो भविष्यति॥५०॥

When that invincible king started, there arose a mighty roar in the sky– "From today, this king shall become Dhundhumāra i.e. a killer of Dhundhu.

दिव्यैः पुष्पैश्च तं देवाः समसंमत अद्भुतम्।
स गत्वा पुरुषव्याघ्रस्तनयैः सह वीर्यवान्॥५१॥
समुद्रं खनयामास वालुकार्णवमव्ययम्।
नारायणेन राजर्षिस्तेजसाऽप्यायितो हि सः॥५२॥
बभूवातिबलो भूय उत्तङ्कस्य वशे स्थितः॥५३॥

With divine flowers, the gods then recognised him as an astonishing one or an extraordinary person. That tiger-like man (the king) of great prowess went to that vast sea of sand accompanied by his sons and dug it up without any waste (of time). That sage king, being empowered extra-ordinarily by the splendour of Nārāyaṇa, became highly forceful, stationed in the company of Uttaṅka.

तस्य पुत्रैः खनद्भिश्च वालुकान्तर्हितस्तदा।
धुन्धुरासादितस्तत्र दिशामाश्रित्य पश्चिमाम्॥५४॥

Dhundhu was found out by his sons who were digging. He had been lying hidden beneath the sand on the western side.

मुखजेनाग्निना क्रुद्धो लोकानुद्वर्तयन्निव।
वारि सुस्राव योगेन महोदधिरिवोदये॥५५॥

Infuriated as such, he seemed to topple down the people of the worlds by the fire born out of his mouth as of. He poured out water by his Yogic power like the great ocean at the time of Moon-rise.

सोमस्य सोमपश्रेष्ठ धारोर्मिकलिलो महान्।
तस्य पुत्रास्तु निर्दग्धास्त्रिभिरूनास्तु राक्षसाः॥५६॥

O best among the Somapās (Soma drinkers)! It was a vast sheet of water with current and waves. His sons became consumed by the Rākṣasas and were reduced to three.

ततः स राजाऽतिबलो धुन्धुबन्धुनिबर्हणः।
तस्य वारिमयं वेगमपिबत्स नराधिपः॥५७॥

Then, that king of great force, the annihilator of the allies of Dhundhu, the overlord of men, even quaffed down the velocity of water or flood of waters.

योगी योगेन वह्निं वा शमयामास वारिणा।
निरस्यं तं महाकायं बलेनोदकराक्षसम्॥५८॥

The Yogin (king), then by his Yogic power, extinguished the fire with water and overpowered the huge-bodied aquatic demon by means of his strength.

उत्तङ्कं दर्शयामास कृतकर्मा नराधिपः।
उत्तङ्कश्च वरं प्रादात्तस्मै राज्ञे महात्मने॥५९॥

Having completed his task successfully, the king showed him to Uttaṅka. Then, Uttaṅka conferred a boon on that king, the great-souled one.

अदात्तस्याक्षयं वित्तं शत्रुभिश्चाप्यधृष्यताम्।
धर्मे रतिं च सततं स्वर्गे वासं तथाऽक्षयम्॥
पुत्राणां चाक्षयाँल्लोकान्स्वर्गे ये रक्षसा हताः॥६०॥

He bestowed unlimited wealth unto him as also the irrepressibility from the enemies, his adherence to law or religion and also a stay in the heaven perennial as such. For the sons who were killed by the demon, he granted the unending lokas in heaven.

तस्य पुत्रास्त्रयः शिष्टा दृढाश्वो ज्येष्ठ उच्यते।
भद्राश्वः कपिलाश्वश्च कनीयांसौ तु तौ स्मृतौ॥६१॥

His sons were three. Dṛḍhāśva was the eldest among them who survived. Bhadrāśva and Kapilāśva were the two well-known younger ones.

धौन्धुमारिदृढाश्वस्तु हर्यश्वस्तस्य चाऽऽत्मजः।
हर्यश्वस्य निकुम्भोऽभूत्क्षत्रधर्मरतः सदा॥६२॥

Dṛḍhāśva was known as Dhaundhumāri (son of Dhundhumāra). Haryaśva happened to be his son. Haryaśva's son was Nikuṁbha, perennially adherent to the duties of a Kṣattra (Kṣatriya) or a Royal Functionary.

संहताश्वो निकुम्भस्य श्रुतो रणविशारदः।
कृशाश्वश्चाक्षयाश्वश्च संहताश्वसुतावुभौ॥६३॥

Of Nikuṁbha, the son was Saṁhatāśva. He is well-known as skilled in warfare. Kṛśāśva and Akṣayāśva were the two sons of Saṁhatāśva.

तस्य पत्नी हैमवती सतां मतिदृषद्वती।
विख्याता त्रिषु लोकेषु पुत्रस्तस्याः प्रसेनजित्॥६४॥

His spouse was Haimavatī who was well-known in the three lokas like the river Dṛṣadvatī to the minds of the good. Her son was Prasenajit.

युवनाश्वः सुतस्तस्य त्रिषु लोकेष्वतिद्युतिः।
अत्यन्तधार्मिको गौरी तस्य पत्नी पतिव्रता॥६५॥

Yuvanāśva happened to be his son. He was highly radiant and highly religious one in the three lokas. The chaste woman Gaurī happened to be his wife.

अभिशस्ता तु सा भर्त्रा नदी सा बाहुदा कृता।
तस्यास्तु गौरिकः पुत्रश्चक्रवर्ती बभूव ह॥६६॥

Calumniated or insulted by her husband, she was converted into the river Bāhudā. Her son Gaurika was a paramount sovereign.

मांधाता यौवनाश्वो वै त्रैलोक्यविजयी नृपः।
अत्राप्युदाहरन्तीमौ श्लोकौ पौराणिका द्विजाः॥६७॥

Māndhātā, the son of Yuvanāśva, was the king, a conqueror of the three worlds. The Brāhmaṇas well-versed in Purāṇas recite these two verses in this connection.

यावत्सूर्य उदयति यावच्च प्रतितिष्ठति।
सर्वं तद्यौवनाश्वस्य मांधातुः क्षेत्रमुच्यते॥६८॥

"The entire region from the place where the Sun rises up to (the place) where he sets, the whole of it, is called the territory of Māndhātā, son of Yuvanāśva".

अत्राप्युदाहरन्तीमं श्लोकं वंशविदो जनाः।
यौवनाश्वं महात्मानं यज्वानममितौजसम्॥
मांधाता तु तनुर्विष्णोः पुराणज्ञाः प्रचक्षते॥६९॥

The men conversant with genealogies, recite or exemplify this verse– "The son of Yuvanāśva, the great-souled one, the performer of sacrifices, a king of unending radiance, Māndhātā, verily, is the incarnation of Viṣṇu, those knowing the Purāṇas, say like this."

तस्य चैत्ररथी भार्या शशबिन्दोः सुताऽभवत्।
साध्वी बिन्दुमती नाम रूपेणाप्रतिमा भुवि॥७०॥

His spouse happened to be Caitrarathī, the daughter of Śaśabindu. She was a chaste one, Bindumatī by name, and in beauty, unparalleled on the land.

पतिव्रता च ज्येष्ठा च भ्रातृणामयुतस्य सा।
तस्यामुत्पादयामास मांधाता त्रीन्सुतान्प्रभुः॥७१॥

She was faithful to her husband and the eldest sister of ten thousand brothers. Māndhātā, the supreme sovereign, begot three sons of her.

पुरुकुत्समम्बरीषं मुचुकुन्दं च विश्रुतम्।
अम्बरीषस्य दायादो युवनाश्वोऽपरः स्मृतः॥७२॥

They were the well-known (triad of sons)– Purukutsa, Aṁbarīṣa and Mucukunda. Aṁbarīṣa successor happened to be another Yuvanāśva.

हरितो युवनाश्वस्य हारिताः सूरयः स्मृताः।
एते ह्यङ्गिरसः पुत्राः क्षात्रोपेता द्विजातयः॥७३॥

Harita was the son of Yuvanāśva. Descendants of Harita are remembered by the name Sūrayas or Śūris. They were the (adopted) sons of Aṅgiras (spiritual lineage). They were twice-born ones or Brāhmaṇas endowed with martial qualities.

पुरुकुत्सस्य दायादस्त्रसदस्युर्महायशाः।
नर्मदायां समुत्पन्नः संभूतस्तस्य चाऽऽत्मजः॥७४॥

Of Purukutsa, the *Dāyāda* (scion) happened to be Trasadasyu of great fame. He was born of Narmadā. His son was named Saṁbhūta.

संभूतस्याऽऽत्मजः पुत्रो ह्यनरण्यः प्रतापवान्।
रावणो निहतो येन त्रिलोकीविजये पुरा॥७५॥

Saṁbhūta son happened to be the heroic Anaraṇya, by whom Rāvaṇa was killed during the victory of triad of worlds earlier.

त्रसदश्वोऽनरण्यस्य हर्यश्वस्तस्य चाऽऽत्मजः।
हर्यश्वात्तु दृषद्वत्यां जज्ञे वसुमतो नृपः॥७६॥

Trasadaśva was the son of Anaraṇya. His son was Haryaśva. From Haryaśva, Dṛṣadvatī gave birth to king Vasumata.

तस्य पुत्रोऽभवद्राजा त्रिधन्वा नाम धार्मिकः।
आसीत्त्रैधन्वनश्चापि विद्वांस्त्रय्यारुणः प्रभुः॥७७॥

His son was the virtuous king Tridhanvā by name. The wise Trayyāruṇa was the supreme sovereign and son of Tridhanvā.

तस्य सत्यव्रतो नाम कुमासेऽभून्महाबलः।
तेन भार्या विदर्भस्य हृता हत्वा दिवौकसान्॥७८॥
पाणिग्रहणमन्त्रेषु निष्ठां संप्रापितेष्विह।
विष्णुवृद्धः सुतस्तस्य विष्णुवृद्धा यतः स्मृताः॥
एते ह्यङ्गिरस पुत्राः क्षात्रोपेताः समाश्रिताः॥७९॥

He had a powerful son named Satyavrata. By that one was abducted the spouse of the (king) of Vidarbha and having abducted, she was (taken) to the gods when all the sacred mantras of marriage ceremony had been chanted and the ceremonies concluded. Viṣṇuvṛddha happened to be his son and his descendants are remembered as Viṣṇuvṛddhas. They were also the (adopted) sons of Aṅgiras endowed with Kṣattra (dharma) the functionary of royal functionaries.

कामाद्बलाच्च मोहाच्च संकर्षणबलेन च।
भाविनोऽर्थस्य च बलात्तत्कृतं तेन धीमता॥८०॥

Owing to Kāma (lust), force (Bala), infatuation (Moha), by the force of Saṅkarṣaṇa (the act of drawing together) and out of force of the impending motif, it was done by that wise one.

तमधर्मेण सयुक्तं पिता त्रय्यारुणोऽत्यजत्।
अपध्वंसेति बहुशोऽवदत्क्रोधसमन्वितः॥८१॥

To that one endowed with unrighteousness, his father Trayyāruṇa deserted him saying– "You may get ruined manifoldly". He spoke to him repeatedly endowed with wrath.

पितरं सोऽब्रवीदेकः क्व गच्छामीति वै मुहुः।
पिता चैनमथोवाच श्वपाकैः सह वर्तय॥८२॥

To the father, he, the single one, spoke out time and again– "Where may I go?" Then the father spoke to him– "With Śvapākas i.e. Cāṇḍalas, you may revel along.

नाहं पुत्रेण पुत्रार्थी त्वयाऽद्य कुलपांसन।
इत्युक्तः स निराक्रामन्नगराद्वचनाद्विभो॥८३॥

O calumniator of the family! I don't seek to be a father with such a son as you." Having been said like this, he went out of the capital with a talk– "O Suppress Sovereign!"

न चैनं धारयामास वसिष्ठो भगवानृषिः।
स तु सत्यव्रतो धीमाञ्श्वपाकावसथान्तिकम्॥
पित्रा मुक्तोऽवसद्वीरः पिता चास्य वनं ययौ॥८४॥

Vasiṣṭha, the adorable sage, did not give him asylum. The valiant and wise Satyavrata, the wise one, went over the abode of Śvapākas (i.e. Cāṇḍālas), having been deserted by his father. The father also went to the forest.

तस्मिंस्तु विषये तस्य नावर्षत्पाकशासनः।
समा द्वादश संपूर्णास्तेनाधर्मेण वै तदा॥८५॥

On account of that unrighteous act, Indra did not rain forth for full twelve years in the domain of that one.

दारांस्तु तस्य विषये विश्वामित्रो महातपाः।
संन्यस्य सागरानूपे चचार विपुलं तपः॥८६॥

Viśvāmitra, the great ascetic, having taken leave of his wife in that land, took to mighty austerities in the marshy land near the sea.

तस्य पत्नी बले बद्ध्वा मध्यमं पुत्रमौरसम्।
शिष्टानां भरणार्थाय व्यक्रीणाद्गोशतेन वै॥८७॥

The wife of that one tied her own bosom-born middle son (with a rope) round his neck and offered him for sale in exchange for a hundred cows for the purpose of ennourishment of the *śiṣṭas* (the remaining ones).

तं तु बद्धं गले दृष्ट्वा विक्रीतं तं नरोत्तमः।
महर्षिपुत्रं धर्मात्मा मोक्षयामास सुव्रतः॥८८॥
सत्यव्रतो महाबुद्धिर्भरणं तस्य चाकरोत्।
विश्वामित्रस्य तुष्ट्यर्थमनुकम्पार्थमेव च॥८९॥

And having seen the son of the sage tied round the neck, the excellent man of good rites, the dutiful one endowed with a vow, Satyavrata of great intellect, got him released by being sold, for the sake of the satisfaction of Viśvāmitra as also for his grace.

सोऽभवद्गालवो नाम गले बद्धो महातपाः।
महर्षिः कौशिकस्तातस्तेन वीर्येण मोक्षितः॥९०॥

He happened to be known as Gālava because he had been tied round the neck (*Gala*). That greatly austere one, the descendant of the great sage Kauśika, got emancipated by that heroic sprout.

तस्य व्रतेन भक्त्या च कृपया च प्रतिज्ञया।
विश्वामित्रकलत्रं च बभार विनये स्थितः॥ ९१॥

On account of his sacred vow, devotion, grace and an oath taking norm, he sustained the spouse of Viśvāmitra too, adhering to the rules of discipline.

हत्वा मृगान्वराहांश्च महिषांश्च वनेचरान्।
विश्वामित्राश्रमाभ्यासे तन्मांसमपचत्ततः॥ ९२॥

Having killed deer, boars, bisons and other animals roaming in the forest, he cooked that flesh near the hermitage of Viśvāmitra.

उपांशुव्रतमास्थाय दीक्षां द्वादशवार्षिकीम्।
पितुर्नियोगादभजन्नृपे तु वनमास्थिते॥ ९३॥

Having taken upon a vow secretly and initiation of twelve years at the instance of his sire, he took to the stay in the forest as the king (Satyvrata's father) stayed in the forest.

अयोध्यां चैव राज्यं च तथैवान्तःपुरं मुनिः।
याज्योपाध्यायसंयोगाद्वसिष्ठः पर्यरक्षत॥ ९४॥

The sage Vasiṣṭha guarded Ayodhyā as well as whole of the kingdom and the harem, with the co-operation of Yājña (sacrificer) and Upādhyāya (the teacher).

सत्यव्रतस्तु बाल्यात्तु भाविनोऽर्थस्य वै बलात्।
वसिष्ठेऽभ्यधिकं मन्युं धारयामास मन्युना॥ ९५॥

Satyavrata, however, owing to his childishness and owing to the inexorability of the impending motive, bore a great grudge against Vasiṣṭha, owing to grief.

पित्रा रुदंस्तदा राष्ट्रात्परित्यक्तं स्वमात्मजम्।
न वारयामास मुनिर्वसिष्ठः कारणेन वै॥ ९६॥

The son, who had been banished from the kingdom and exiled by his father, the sage Vasiṣṭha did not prevent it owing to a reason.

पाणिग्रहणमन्त्राणां निष्ठा स्यात्सप्तमे पदे।
एवं सत्यव्रतस्तान्वै हृतवान्सप्तमे पदे॥ ९७॥

The sacred syllable chanted at the nuptial ties are concluded at the seventh step, but Satyavrata abducted her (the wife of Vidarbha) at the seventh step.

जानन्धर्मान्वसिष्ठस्तु न च मन्त्रानिहेच्छति।
इति सत्यव्रते रोषं वसिष्ठो मनसाऽकरोत्॥ ९८॥

'Knowing the laws, Vasiṣṭha did not cherishes the sacred chants here.' This way, unto Satyavrata, the sage Vasiṣṭha entertained wrath in mind.

गुरुबुद्ध्या तु भगवान्वसिष्ठः कृतवांस्तदा।
न तु सत्यव्रतोऽबुध्यदुपांशुव्रतमस्य वै॥ ९९॥

By the understanding of a preceptor, however, the adorable Vasiṣṭha did that then, and Satyavrata did not realise the secret motive of Vasiṣṭha.

तस्मिंश्चोपरते यो यत्पितुरासीन्महामनाः।
तेन द्वादश वर्षाणि नावर्षत्पाकशासनः॥ १००॥
तेन त्विदानीं बहुधा दीक्षां तां दुर्बलां भुवि।
कुलस्य निष्कृतिः स्वस्य कृतेयं च भवेदिति॥ १०१॥
ततो वसिष्ठो भगवान्पित्रा त्यक्तं न्यवारयत्।
अभिषेक्ष्याम्यहं राज्ये पश्चादेनमिति प्रभुः॥ १०२॥

When the father of lofty mind passed away, Indra did not rain forth for twelve years. Thereby all the people on the earth became weak. All these years, the son was having *Dīkṣā* (i.e. performing holy rites in accordance with his fathers' injunction). Then Vasiṣṭha, the adorable one, interdicted (Satyavrata), having taken leave of the father, (thinking)– "I shall consecrate him into the kingdom so that all the people could be saved."

स तु द्वादश वर्षाणि दीक्षां तामुद्वहन्बली।
अविद्यमाने मांसे तु वसिष्ठस्य महात्मनः॥ १०३॥
सर्वकामदुधां धेनुं स ददर्श नृपात्मजः।
तां वै क्रोधाच्च मोहाच्च श्रमाच्चैव क्षुधान्वितः॥ १०४
दस्युधर्मं गतो दृष्ट्वा जघान बलिनां वरः।
स तु मांसं स्वयं चैव विश्वामित्रस्य चाऽऽत्मजान्॥
भोजयामास तच्छ्रुत्वा वसिष्ठस्तं तदाऽत्यजत्।
प्रोवाच चैव भगवान्वसिष्ठस्तं नृपात्मजम्॥ १०६॥

The strong (younger king) performed the holy rite for twelve years. On the non-availability of the meat, the son of the king saw the cow of the noble-souled Vasiṣṭha, Kāmadughā (i.e. the yielder of desired objects). Out of ire, infatuation, fatigue and tormented by hunger, the excellent one among the valiant ones, attained to the duty of a Dasyu (Cāṇḍāla) and killed the cow. He himself ate the meat and fed the sons of Viśvāmitra also. Having heard that, Vasiṣṭha abandoned him. The Vasiṣṭha, the adorable lord, spoke to the son of the king.

पातये क्रूर हे क्रूर तव शङ्कुमयोमयम्।
यदि ते त्रीणि शङ्कूनि न स्युर्हि पुरुषाधम॥ १०७॥

"O cruel one! O cruel one, I shall hurl upon you the spike made of iron. Then of you, there shall become three spikes, O lowly being.

पितुश्चापरितोषेण गुरोर्दोग्ध्रीवधेन च।
अप्रोक्षितोपयोगाच्च त्रिविधस्ते व्यतिक्रमः॥ १०८॥

Owing to the dissatisfaction of the father, owing to the murder of a milch cow and owing to the employment of an unsprinkled material, your commission of sins is of three forms."

एवं स त्रीणि शङ्कूनि दृष्ट्वा तस्य महातपाः।
त्रिशङ्कुरिति होवाच त्रिशङ्कुस्तेन स स्मृतः॥ १०९॥

This way, having seen those three spikes or eruptions of that one, the great ascetic called him, "Triśaṅku" (or three-spiked one) by which name he is remembered.

विश्वामित्रस्तु दाराणामागतो भरणे कृते।
ततस्तस्मै वरं प्रादात्तदा प्रीतस्त्रिशङ्कवे॥ ११०॥

Viśvāmitra came there and having seen the protection or ennourishment of his spouse, being done (by Satyavrata), became delighted. Then he conferred a boon on him that pleased Triśaṅku.

छन्द्यमानो वरेणाथ वरुं वव्रे नृपात्मजः।
अनावृष्टिभये तस्मिन्गते द्वादशवार्षिके॥ १११॥
अभिषिच्य तदा राज्ये याजयामास तं मुनिः।
मिषतां दैवतानां च वसिष्ठस्य च कौशिकः॥ ११२॥

विन्ध्यपार्श्वे महापुण्या निम्नगा गिरिकानने।
तस्य स्नानेन संभूता कर्मनाशा शुभा नदी॥
सशरीरं तदा तं वै दिवमारोपयत्प्रभुः॥ ११३॥

Being volunteered by the boon, the son of the king (Satyavrata) requested him to be his teacher. When the tenure of twelve years of drought (paucity of rains) passed, the sage Viśvāmitra consecrated him in the hereditary kingdom and presided over his sacrifice. Close to the Vindhya mountain, there is a sacred stream in the sylvan grove. By an ablution in that river, there comes out the obviation of all sins (*Karmanaḥ nāśaḥ*). The stream is an auspicious one. That sage Kauśika or Viśvāmitra made him ascend to heaven, when the gods as also Vasiṣṭha were looking helplessly.

मिषतस्तु वसिष्ठस्य तदद्भुतमिवाभवत्।
अत्राप्युदाहरन्तीमौ श्लोकौ पौराणिका जनाः॥ ११४॥

While Vasiṣṭha looked on helplessly, there came about an exquisite marvel. Here even, the Ancient lore knowing men recite these two verses.

विश्वामित्रप्रसादेन त्रिशङ्कुर्दिवि राजते।
देवैः सार्धं महातेजाऽनुग्रहात्तस्य धीमतः॥ ११५॥

By the grace of Viśvāmitra, Triśaṅku shines in heaven or sky with great radiance along with the gods. It is because of the grace of that wise one.

शनैर्यात्यबला रम्या हेमन्ते चन्द्रमण्डिता।
अलंकृता त्रिभिर्भावैस्त्रिशङ्कुग्रहभूषिता॥ ११६॥

Slowly moves along a supple-boarded one or feeble-bodied one in Hemanta, decorated by Moon and adorned by the heavenly body– a planet (called) Triśaṅku.

तस्य सत्यरता नाम भार्या केकयवंशजा।
कुमारं जनयामास हरिश्चन्द्रमकल्मषम्॥ ११७॥

His spouse was Satyaratā, born in the lineage of Kekaya. She gave birth to a son, Hariścandra, the sinless one.

स तु राजा हरिश्चन्द्रस्त्रैशङ्कव इति श्रुतः।
आहर्ता राजसूयस्य सम्राडिति परिश्रुतः॥ ११८॥

That king Hariścandra became well-known as Traiśaṅkava (son of Triśaṅku). He was the organiser of Rājasūya (sacrifice) and a paramount sovereign.

हरिश्चन्द्रस्य तु सुतो रोहितो नाम वीर्यवान्।
हरितो रोहितस्याथ चञ्चुर्हारीत उच्यते॥ ११९॥

Of Hariścandra, the son was Rohita by name. He was the chivalrous one. Harita was the son of Rohita. Cañcu is called Hārīta (son of Harita).

विजयश्च सुदेवश्च चञ्चुपुत्रौ बभूवतुः।
जेता सर्वस्य क्षत्रस्य विजयस्तेन स स्मृतः॥ १२०॥

Of Cañcu, two sons happened to be Vijaya and Sudeva. Being the vanquisher of all Kṣattras, he came to be known as Vijaya.

रुरुकस्तनयस्तत्र राजा धर्मार्थकोविदः।
रुरुकाद्धृतकः पुत्रस्तस्माद्बाहुश्च जज्ञिवान्॥ १२१॥

Ruruka was his son. He became the king, well-conversant with Dharma (Law) and Artha (political thought). Dhṛtaka was the son of Ruruka and Bāhu was born of him.

हैहयैस्तालजङ्घैश्च निरस्तो व्यसनी नृपः।
शकैर्यवनकाम्बोजैः पारदैः पह्लवैस्तथा॥ १२२॥

The lewd king Bāhu was defeated by Haihayas, Tālajaṅghas, Śakas, Yavanas, Kāmbojas, Pāradas and Palhavas.

नात्यर्थं धार्मिकोऽभूत्स धर्म्ये सत्ययुगे तथा।
सगरस्तु सुतो बाहोर्जज्ञे सह गरेण वै॥
मृगोराश्रममासाद्य तुर्वेण परिरक्षितः॥ १२३॥

He did not happen to be an extremely law abiding one (*Dhārmika*) even in that lawful Satyayuga. Sagara was born as the son of Bāhu. He was born with a body containing poison in the hermitage of Bhṛgu. He was safeguarded by Turva (Aurva).

आग्नेयमस्त्रं लब्ध्वा तु भार्गवात्सगरो नृपः।
जघान पृथिवीं गत्वा तालजङ्घान्सहैहयान्॥ १२४॥

Having obtained the *Āgneya* (pertaining to fire) mantra from Bhārgava, the king Sagara went all over the earth and killed Tālajaṅghas along with Haihayas.

शकानां पह्लवानां च धर्मान्निरसदच्युतः।
क्षत्रियाणां तथा तेषां पारदानां च धर्मवित्॥ १२५॥

He demolished the laws of Śakas and Palhavas. Being *Acyuta* i.e. undethroned as such and being a knower of Dharma, he cast out the Dharma of Kṣatriyas and Pāradas.

ऋषय ऊचुः

कथं स सगरो राजा गरेण सह जज्ञिवान्।
किमर्थं च शकादीनां क्षत्रियाणां महौजसाम्॥
धर्मान्कुलोचितान्क्रुद्धो राजा निरसदच्युतः॥ १२६॥

The Sages spoke– How did that king Sagara got birth with *gara* (poison)? And on what account, irate as such, he demolished the laws suited to the lineages of Śakas and others, and of Kṣatriyas of great valour?

सूत उवाच

बाहोर्व्यसनिनस्तस्य हृतं राज्यं पुरा किल।
हैहयैस्तालजङ्घैश्च शकैः सार्धं समागतैः॥ १२७॥

Sūta replied– It is reported that the kingdom of Bāhu, the lewd one, was wrested earlier by Haihayas and Tālajaṅghas, gathered along with Śakas.

यवनाः पारदाश्चैव काम्बोजाः पह्लवास्तथा।
हैहयार्थं पराक्रान्ता एते पञ्च गणास्तदा॥ १२८॥

Yavanas, Pāradas, Kāmbojas, Palhavas, (and Śakas)– these five clans attacked and demolished Haihayas.

हृतं राज्यं बलीयोभिरेभिः क्षत्रियपुङ्गवैः।
हृतराज्यस्तदा बाहुः संन्यस्य नु तदा नृपः॥
वनं प्रविश्य धर्मात्मा सह पत्न्या तपोऽचरत्॥ १२९॥

His kingdom was wrested by these forceful Kṣatriyas, the valiant ones. Then king Bāhu,

whose realm was seized, renounced the world. Having entered the forest, the pious-souled one, took to austerities, along with his spouse.

कस्यचित्त्वथ कालस्य तोयार्थं प्रस्थितो नृपः।
वृद्धत्वाद्दुर्बलत्वाच्च अन्तरा स ममार च॥ १३०॥

After some time, the king started off for the purpose of water, but owing to old age and weakness, he died midway.

पत्नी तु यादवी तस्य सगर्भा पृष्ठतोऽन्वगात्।
सपत्न्या तु गरस्तस्यै दत्तो गर्भजिघांसया॥ १३१॥

His wife Yādavī was pregnant then, followed him. By the co-wife unto her was given the poison with a motive to destroy the foetus.

सा तु भर्तुश्चितां कृत्वा वह्निं तं समरोहयत्।
और्वस्तां भार्गवो दृष्ट्वा कारुण्याद्विन्यवर्तयत्॥ १३२॥

She, having created the funeral pyre of her husband, mounted him on to that fire, the spectacular one. When she was (about) to enter into the fire, Aurva or Bhārgava, made her desist from it out of pity.

तस्याश्रमे तु तं गर्भं सागरेण तदा सह।
व्याजायत महाबाहुं सगरं नाम धार्मिकम्॥ १३३॥

In the hermitage of that one, she delivered the foetus (child) along with the poison. Thus, she gave birth to her son Sagara of lofty arms, the pious one.

और्वस्तु जातकर्मादीन्कृत्वा तस्य महात्मनः।
अध्याप्य वेदशाखाणि ततोऽस्त्रं प्रत्यपादयत्॥ १३४॥

Aurva performed the Jātakarma (post-natal ceremony) for that noble soul. Having taught him Vedas and Śāstras, he instructed him about the use of terrible weapons and missiles.

जमदग्नयात्तदाग्नेयमसुरैरपि दुःसहम्।
स तेनास्त्रबलेनैव बलेन च समन्वितः॥
जघान हैहयान्क्रुद्धो रुद्रः पशुगणानिव॥ १३५॥

From Jamadagni (Aurva), he learnt the use of *Āgneya* missile which is even difficult of bearing by the Asuras. He, by that very force of the weapon and equipped with force, killed the Haihayas, infuriated as such, like Rudra destroying *Paśus*.

ततः शकान्सयवनान्काम्बोजान्पारदांस्तथा।
पह्लवांश्चैव निःशेषान्कर्तुं व्यवसितो नृपः॥ १३६॥

Then the king attempted to exterminate completely Śakas, Yavanas, Kāmbojas, Pāradas and likewise the Palhavas in entirety.

ते बध्यमाना वीरेण सगरेण महात्मना।
वसिष्ठं शरणं सर्वे प्रपन्नाः शरणैषिणः॥ १३७॥

They being massacred by the heroic Sagara, the great-souled one, soughting shelter and protection, approached Vasiṣṭha.

वसिष्ठस्तांस्तथेत्युक्त्वा समयेन महामुनिः।
सगरं वारयामास तेषां दत्त्वाऽभयं तदा॥ १३८॥

Vasiṣṭha accepted their request by an understanding. And the great sage made Sagara prevent (that action), as he had already promised to them for their protection.

सगरः स्वां प्रतिज्ञां च गुरोर्वाक्यं निशम्य च।
धर्मं जघान तेषां वै वेषान्यत्वं चकार ह॥ १३९॥

Sagara, having reviewed his own vow and having heard the words of his *Guru* i.e. teacher Vasiṣṭha, demolished their dharma (law or religion) and made them change their dress and apparel.

अर्धं शकानां शिरसो मुण्डयित्वा व्यसर्जयत्।
यवनानां शिरः सर्वं काम्बोजानां तथैव च॥ १४०॥

He allowed to depart the Śakas after having got half of their crests shaven. Of the Yavanas and Kāmbojas, he got (their) crests shaven completely.

पारदा मुक्तकेशाश्च पह्लवाः श्मश्रुधारिणः।
निःस्वाध्यायवषट्काराः कृतास्तेन महात्मना॥ १४१॥

Pāradas were forced to keep their hair dishevelled and Palhavas were forced to grow their beards. They were made deprived of Vedic study and the use of *Vaṣaṭkāra* by that great-souled one.

शका यवनकाम्बोजाः पह्लवाः पारदैः सह।
कलिस्पर्शा माहिषिका दार्वाश्चोलाः खसास्तथा॥ १४२
सर्वे ते क्षत्रियगणा धर्मस्तेषां निराकृतः।
वसिष्ठवचनात्पूर्वं सगरेण महात्मना॥ १४३॥

Śakas, Yavanas, Kāmbojas, Palhavas, Pāradas, Kalisparśās, Māhiṣikas, Dārvas, Colas and Khasas– all these were the groups of Kṣatriyas. Their traditional religion was eradicated by Sagara, the great-souled one, at the instance of Vasiṣṭha.

स धर्मविजयी राजा विजित्वेमां वसुंधराम्।
अश्वं विचारयामास वाजिमेधाय दीक्षितः॥ १४४॥

That Dharmavijayī (righteous conqueror) king, conquered the earth and took initiation for the performance of a *Aśvamedha* sacrifice. He let loose the horse.

तस्य चारयतः सोऽश्वः समुद्रे पूर्वदक्षिणे।
वेलासमीपेऽपहृतो भूमिं चैव प्रवेशितः॥ १४५॥

On his making the horse roam, it was stolen near the shore of the south-eastern sea and made to enter beneath the ground.

स तं देशं सुतैः सर्वैः खानयामास पार्थिवः।
आसेदुश्च ततस्तस्मिंस्तदन्तस्ते महार्णवे॥ १४६॥
तमादिपुरुषं देवं हरिं कृष्णं प्रजापतिम्।
विष्णुं कपिलरूपेण हंसं नारायणं प्रभुम्॥ १४७॥

The king dug up that entire land along with his sons. Then, ultimately, in the great ocean, they met with the Ādi Puruṣa (primeval Being), Lord Hari, Kṛṣṇa, Prajāpati, Lord Viṣṇu, Lord Haṁsa, Lord Nārāyaṇa in the form of Kapila.

तस्य चक्षुः समासाद्य तेजस्तत्प्रतिपद्यते।
दग्धाः पुत्रास्तदा सर्वे चत्वारस्त्ववशेषिताः॥ १४८॥

They came within the range of the vision of that instrumental being. Then, all accused sons of (Sagara) were burnt and four of them survived.

बर्हिकेतुः सकेतुश्च तथा धर्मरतश्च वः।
शूरः पञ्चवनश्चैव तस्य वंशकराः प्रभोः॥ १४९॥

They were– Barhiketu, Saketu, Dharmarata and the valiant Pañcavana. All of them became the propagator of his (Sagara) lineage.

प्रादाच्च तस्य भगवान्हरिर्नारायणो वरान्।
अक्षतत्वं स्ववंशस्य वाजिमेधशतं तथा॥
विभुं पुत्रं समुद्रं च स्वर्गे वासं तथाऽक्षयम्॥ १५०॥

The adorable Hari, Nārāyaṇa offered him boons such as the indestructibility of his lineage, the merits of a hundred *Aśvamedha* sacrifices, the all-pervading *Samudra* (ocean) as the son and a residence in heaven of an indestructible norm.

स समुद्रोऽश्वमादाय ववन्दे सरितां पतिः।
सागरत्वं च लेभे स कर्मणा तेन तस्य वै॥ १५१॥

That *Samudra*, the lord of the streams, having taken the steed with him, offered obeisance to him and he attained to the state of Sāgara (born of Sagara) by that activity of that one.

तं चाऽश्वमेधिकं सोऽश्वं समुद्रात्प्राप्य पार्थिवः।
आजहाराश्वमेधानां शतं चैव पुनः पुनः॥ १५२॥

Having obtained the horse from the ocean, the king performed the *Aśvamedha* sacrifices time and again making up the total of one hundred.

षष्टिपुत्रसहस्राणि दग्धान्यश्वानुसारिणाम्।
तेषां नारायणं तेजः प्रविष्टानां महात्मनाम्॥
पुत्राणां तु सहस्राणि षष्टिस्तु इति नः श्रुतम्॥ १५३॥

There were sixty thousand sons who got destroyed. Following the steed, those sixty thousand noble-souled sons entered (merged) in the divine radiance of Nārāyaṇa. This has been head by us.

ऋषय ऊचुः

सगरस्याऽऽत्मजा राज्ञः कथं जाता महाबलाः।
विक्रान्ताः षष्टिसाहस्रा विधिना केन वा वद॥ १५४॥

The Sages spoke– Of Sagara, the king, by what means did the sixty thousand sons took

birth, become highly stronger and valiant ones? Please relate this.

सूत उवाच

द्वे पत्न्यौ सगरस्याऽऽस्तां तपसा दग्धकिल्बिषे।
ज्येष्ठा विदर्भदुहिता केशिनी नाम नामतः॥ १५५॥

Sūta replied– Sagara had two wives. They calcined their sins by means of severe penance. The elder of them was the daughter of Vidarbha, by name Keśinī known as such.

कनीयसी तु या तस्य पत्नी परमधर्मिणी।
अरिष्टनेमिदुहिता रूपेणाप्रतिमा भुवि॥ १५६॥

The younger spouse was highly pious one. She was the daughter of Ariṣṭanemi. In beauty, she was extraordinary on the earth.

और्वस्ताभ्यां वरं प्रादात्तपसाऽऽराधितः प्रभुः।
एका जनिष्यते पुत्रं वंशकर्तारमीप्सितम्॥
षष्टिपुत्रसहस्राणि द्वितीया जनयिष्यति॥ १५७॥

Having been propitiated by penance, the overlord, Aurva conferred a boon on them– "One of them will give birth to a son, a progenitor of the lineage as desired, and the second one will generate sixty thousand sons."

मुनेस्तु वचनं श्रुत्वा केशिनी पुत्रमेककम्।
वंशस्य कारणं श्रेष्ठा जग्राह नृपसंसदि॥ १५८॥

Having listened to the words of the sage in the court of the king, Keśinī, the elder one, chose the boon of a single son who will be the very progenitor of the lineage.

षष्टिपुत्रसहस्राणि सुपर्णभगिनी तथा॥
महात्मनस्तु जग्राह सुमतिः स्वमतिर्यथा॥ १५९॥

Sumati, the sister of Suparṇa, accepted the boon of sixty thousand sons from the great-souled sage, in accordance with her wish.

अथ काले गते ज्येष्ठा ज्येष्ठं पुत्रं व्यजायत।
असमञ्ज इति ख्यातं काकुत्स्थं सगरात्मजम्॥ १६०॥

After some time, the elder one gave birth to the eldest son well-known as Asamañja, being Kākutstha, the son of Sagara.

सुमतिस्त्वपि जज्ञे वै गर्भं तुम्बं यशस्विनी।
षष्टिपुत्रसहस्राणि तुम्बमध्याद्विनिःसृताः॥ १६१॥

Sumati also gave birth to a gourd-like foetus. Sixty thousand sons emanated out of that gourd-like foetus.

घृतपूर्णेषु कुम्भेषु तान्गर्भान्यदधत्ततः।
धात्रीश्चैकैकशः प्रादात्तावतीः पोषणे नृपः॥ १६२॥

The king caused the foetus to be deposited in jars of clarified butter and appointed as many nurses for the ennourishment of each of them.

ततो नवसु मासेषु समुत्तस्थुर्यथासुखम्।
कुमारास्ते महाभागाः सगरप्रीतिवर्धनाः॥ १६३॥

Then, within nine months, there rose up as per comfort, the princes of great fortunes, the enhancers of the joy of Sagara.

कालेन महता चैव यौवनं प्रतिपेदिरे।
षष्टिपुत्रसहस्राणि तेषामश्वानुसारिणाम्॥ १६४॥

After a long time, those sixty thousand sons attained youth and there ensued the chase of a horse by them.

स तु ज्येष्ठो नरव्याघ्रः सगरस्याऽऽत्मसंभवः।
असमञ्ज इति ख्यातो बर्हिकेतुर्महाबलः॥ १६५॥

That eldest self-born one of Sagara was a tiger among men. He was famous as Asamañja, otherwise reported as Barhiketu of great strength.

पौराणामहिते युक्तः पित्रा निर्वासितः पुरा।
तस्य पुत्रोंऽशुमान्नाम असमञ्जस्य वीर्यवान्॥ १६६॥

Engaged in the loss of the people (lit. citizens), he was earlier exiled by the father. The son of Asmañja was the valiant Aṁśumān.

तस्य पुत्रस्तु धर्मात्मा दिलीप इति विश्रुतः।
दिलीपात्तु महातेजा वीरो जातो भगीरथः॥ १६७॥

His son was an auspicious one or religious-minded one. He was well-known by the name of Dilīpa. Bhagīratha, a hero of great splendour, was born of Dilīpa.

येन गङ्गा सरिच्छ्रेष्ठा विमानैरुपशोभिता।
ईजानेन समुद्राद्वै दुहितृत्वेन कल्पिता॥
अत्राप्युदाहरन्तीमं श्लोकं पौराणिका जनाः॥ १६८॥

By whom, Gaṅgā, the excellent stream, adorned by *Vimānas* (aerial cars), was created (brought here in this world) from the ocean. She was the given the status of a daughter by the (king), the performer of the sacrifice. The experts in ancient lore recite this verse in this regard.

भगीरथस्तु तां गङ्गामानयामास कर्मभिः।
तस्माद्भागीरथी गङ्गा कथ्यते वंशवित्तमैः॥ १६९॥

"Bhagīratha brought forth[1] Gaṅgā by means of his active endeavour. On that account, Gaṅgā is declared as Bhāgīrathī, by those experts in the genealogical tables (of kings)."

भगीरथसुतश्चापि श्रुतो नाम बभूव ह।
नाभागस्तस्य दायादो नित्यं धर्मपरायणः॥ १७०॥

Of Bhagīratha, the son happened to be by name Śruta and Nābhāga[2] happened to be his *Dāyāda* (collateral) or son. He was always engaged in religious activities.

अम्बरीषः सुतस्तस्य सिन्धुद्वीपस्ततोऽभवत्।
एवं वंशपुराणज्ञा गायन्तीति परिश्रुतम्॥ १७१॥

Aṁbarīṣa happened to be his son and from him happened to be Sindhudvīpa[3]. It is well-known that the knowers of the Purāṇa of genealogies sing thus.

नाभागेरम्बरीषस्य भुजाभ्यां परिपालिता।
बभूव वसुधाऽत्यर्थं तापत्रयविवर्जिता॥ १७२॥

"Protected by the two arms of Aṁbarīṣa, son of Nābhāga, the earth became absolutely immune from torment triad of *Tāpa* (distress)".

आयुतायुः सुतस्तस्य सिन्धुद्वीपस्य वीर्यवान्।
आयुतायोस्तु दायाद ऋतुपर्णो महायशाः॥ १७३॥

Āyutāyu, the heroic one, was the son of Sindhudvīpa. And Ṛtuparṇa, the greatly-refuted one, was the successor of Āyutāyu.

दिव्याक्षहृदयज्ञोऽसौ राजा नलसखो बली।
नलौ द्वाविति विख्यातौ पुराणेषु दृढव्रतौ॥ १७४॥

He was the expert in the deep recesses of the divine gambling or divine nuts. The king was a friend of Nala, the strong one. There are two Nalas of firm holy rites, well-known in the Purāṇas.

वीरसेनात्मजश्चैव यश्चेक्ष्वाकुकुलोद्वहः।
ऋतुपर्णस्य पुत्रोऽभूत्सर्वकामो जनेश्वरः॥ १७५॥

One of them was the son of Vīrasena and the other a leading member of the lineage of Ikṣvāku. The son of Ṛtuparṇa was Sarvakāma who was the lord of the people.

सुदासस्तस्य तनयो राजा हंसमुखोऽभवत्।
सुदासस्य सुतः प्रोक्तः सौदासो नाम पार्थिवः॥ १७६

King Sudāsa was his son. He happened to be a cheerful-faced one. Sudāsa's son was the king Saudāsa.

ख्यातः कल्माषपादो वै नाम्ना मित्रसहश्च सः।
वसिष्ठस्तु महातेजाः क्षेत्रे कल्माषपादके॥
अश्मकं जनयामास इक्ष्वाकुकुलवृद्धये॥ १७७॥

He was well-known by the names of Kalmāṣapāda and Mitrasaha. Vasiṣṭha of great radiance, begot of the spouse of Kalmāṣapāda, the son Aśmaka, for the purpose of the growth of Ikṣvāku lineage.

अश्मकस्योरकामस्तु मूलकस्तत्सुतोभवत्।
अत्राप्युदाहरन्तीमं मूलकं वै नृपं प्रति॥ १७८॥

Of Aśmaka, Urakāma was the son and his son was Mūlaka. Pertaining to king Mūlaka, they cite the following verse.

स हि रामभयाद्राजा स्त्रीभिः परिवृतोऽवसत्।
विवस्त्रस्त्राणमिच्छन्वै नारीकवचमीश्वरः॥ १७९॥

---

1. आनयामास is a typical classical usage of preposition past perfect.
2. Paurāṇika Kośa p. 269 on Nābhāga as son of Śruta and grandson of Bhagiratha, Vāyu Purāṇa 88.169.
3. Paurāṇika Kośa, p. 520 vide Vāyu Purāṇa 88.171

"That lordly king, frightened of Rāma (i.e. Paraśurāma) always stayed surrounded by women. Seeking protection, he abandoned his manly apparel and had the coat of mail of women."

मूलकस्यापि धर्मात्मा राजा शतरथः स्मृतः।
तस्माच्छतरथाज्जज्ञे राजा चैडिविडो बली॥ १८०॥

The pious dutiful king Śataratha is remembered as the son of Mūlaka. From Śataratha was born the king Aiḍiviḍa, the strong one.

आसीत्त्वैडिविडः श्रीमान्कृतशर्मा प्रतापवान्।
पुत्रो विश्वमहत्तस्य पुत्रिकस्य व्यजायत॥ १८१॥

The son of Aiḍiviḍa was the illustrious one, Kṛtaśarmā[1]. He had a daughter also and his son was Viśvamahat.

दिलीपस्तस्य पुत्रोऽभूत्खट्वाङ्ग इति श्रुतिः।
येन स्वर्गादिहाऽऽगम्य मूहूर्तं प्राप्य जीवितम्॥
त्रयोऽभिसंहिता लोका बुध्या सत्येन चैव हि॥ १८२॥

Dilīpa happened to be the son of that one (i.e. Viśvamahat). He became reputed as Khaṭvāṅga. Having attained a span of life extending to a Muhūrta, he returned to this world from *svarga* (heaven). The three lokas were mastered by him by means of his wisdom and truth.

दीर्घबाहुः सुतस्तस्य रघुस्तस्मादजायत।
अजः पुत्रो रघोश्चापि तस्माज्जज्ञे स वीर्यवान्॥
राजा दशरथो नाम इक्ष्वाकुकुलनन्दनः॥ १८३॥

Dīrghabāhu was his son and Raghu was born of him. Aja was the son of Raghu. And from that (Aja) was born the prowessed one, the king Daśaratha by name, the gladdener of the lineage of Ikṣvāku.

रामो दाशरथिर्वीरो धर्मज्ञो लोकविश्रुतः।
भरतो लक्ष्मणश्चैव शत्रुघ्नश्च महाबलः॥ १८४॥

The heroic Rāma, a knower of Dharma, the reputed one among people, Bharata, Lakṣmaṇa and Śatrughna were the great sons of Daśaratha.

माधवं लवणं हत्वा गत्वा मधुवनं च तत्।
शत्रुघ्नेन पुरी तत्र मथुरा संनिवेशिता॥ १८५॥

After killing Lavaṇa, the son of Madhu and having gone to Madhuvana, Śatrughna founded the city of Mathurā there.

सुबाहुः शूरसेनश्च शत्रुघ्नसहितावुभौ।
पालयामासतुः सुतौ वैदेह्यौ मथुरां पुरीम्॥ १८६॥

Subāhu and Śūrasena were his son. They were born of princess Vaidehī. Along with the father Śatrughna, they protected the city of Mathurā.

अङ्गदश्चन्द्रकेतुश्च लक्ष्मणस्याऽऽत्मजावुभौ।
हिमवत्पर्वताभ्यासे स्फीतौ जनपदौ तयोः॥१८७॥

Aṅgada and Candraketu, both of them, were the sons of Lakṣmaṇa. There Janapadas close to the Himālaya (Himavān) were very prosperous and flourishing.

अङ्गदस्याङ्गदीया तु देशे कारपथे पुरी।
चन्द्रकेतोस्तु मल्लस्य चन्द्रवक्त्रा पुरी शुभा॥१८८॥

Of Aṅgada, the capital city was Aṅgadīyā, in the country of Kārapatha. The town of Candraketu, known as Candravaktrā, was very auspicious.

भरतस्याऽऽत्मजौ वीरौ तक्षः पुष्कर एव च।
गान्धारविषये सिद्धे तयोः पूर्यौ महात्मनोः॥१८९॥

Of Bharata, the two valiant sons were– Takṣa and Puṣkara. The towns of those noble-souled ones were in the Siddha land of Gāndhāra.

तक्षस्य दिक्षु विख्याता रम्या तक्षशिला पुरी।
पुष्करस्यापि वीरस्य विख्याता पुष्करावती॥१९०॥

Of Takṣa, the beautiful city was Takṣaśilā, the one well-known in all the quarters. Puṣkarāvatī, the city of the valiant Puṣkara, is also well-known.

1. Paurāṇika Kośa, p. 222 has Kṛśaśarmā for Kṛtaśarmā, the father of Dilīpa.

गाथां चैवात्र गायन्ति ये पुराणविदो जनाः।
रामे निबद्धास्तत्त्वार्था माहात्म्यात्तस्य धीमतः॥१९१॥

The Purāṇa knowing persons sing this verse in this regard– "All the factual representations are concentrated in the great-souled and intelligent Rāma."

श्यामो युवा लोहिताक्षो दीप्तास्यो मितभाषितः।
आजानुबाहुः सुमुखः सिंहस्कन्धो महाभुजः॥१९२॥

Rāma was a dark-complexioned, youthful, ruddy-eyed, radiant-faced hero with arms pendulous unto knees. He was a lovely-faced one, having shoulders like those of a lion and a lofty-armed one.

दश वर्षसहस्राणि रामो राज्यमकारयत्।
ऋक्सामयजुषां घोषो ज्याघोषश्च महास्वनः॥१९३॥

For ten thousand years, Rāma assumed the reign of kingdom. There prevailed the reverberation of the chants of the (hymns) of Ṛgveda, Sāmaveda and Yajurveda as also the mighty noise (twang) of the bow string.

अविच्छिन्नोऽभवद्राष्ट्रे दीयतां भुज्यतामिति।
जनस्थाने वसन्कार्यं त्रिदशानां चकार सः॥१९४॥

Unobstructed as such, the idea of gifts and enjoyments continued in the country. And living in Janasthāna (world of people), he accomplished the undertakings of gods.

तमागस्कारिणं पूर्वं पौलस्त्यं मनुजर्षभः।
सीतायाः पदमन्विच्छन्निजघान महायशाः॥१९५॥

During the search of Sitā, the hero among men and the highly-reputed one, killed the demon of the Pulastya family, who had committed sins before.

सत्त्ववान्गुणसंपन्नो दीप्यमानः स्वतेजसा।
अति सूर्यं च वह्निं च रामो दाशरथिर्बभौ॥१९६॥

Endowed with spirit and merits, radiant with personal valour, Rāma, the son of Daśaratha, shone forth with his own splendour, excelling that of Sun and fire. He possessed Sāttvic qualities.

एवमेव महाबाहुरिक्ष्वाकुकुलनन्दनः।
रावणं सगणं हत्वा दिवमाचक्रमे विभुः॥१९७॥

This way, the supreme one, the lofty-armed one, the scion gladdener of the lineage of Ikṣvāku, killed Rāvaṇa along with his clan and went back to the heaven.

श्रीरामस्याऽऽत्मजो जज्ञे कुश इत्यभिधीयते।
लवश्चान्यो महावीर्यस्तयोर्देशौ निबोधत॥१९८॥

Śrī Rāma's son was called Kuśa. he had another son Lava, of great valour. You may know their countries or abodes.

कुशस्य कोशला राज्यं पुरी वाऽपि कुशस्थली।
रम्या निवेशिता तेन विन्ध्यपर्वतसानुषु॥१९९॥

Of Kuśa, the kingdom was Kośalā whose capital city was Kuśasthalī. The fascinating city was founded by him within the peaks of the mountain Vindhya.

उत्तराकोशले राज्यं लवस्य च महात्मनः।
श्रावस्ती लोकविख्याता कुशवंशं निबोधत॥२००॥

Uttara-Kośala was the kingdom of Lava, the great-souled one. Śrāvastī was the well-known capital city (of him) in the world. You may know about the lineage of Kuśa.

कुशस्य पुत्रो धर्मात्मा ह्यतिथिः सुप्रियातिथिः।
अतिथेरपि विख्यातो निषधो नाम पार्थिवः॥२०१॥

Of Kuśa, the son was the dutiful-souled Atithi, who was the dearest to the guests. Atithi had one son, well-known than his father, the king named Niṣadha.

निषधस्य नलः पुत्रो नभः पुत्रो नलस्य तु।
नभसः पुण्डरीकस्तु क्षेमधन्वा ततः स्मृतः॥२०२॥

Of Niṣadha, the son was Nala and of Nala, the son was Nabha. Nabha's son was Puṇḍarīka and Kṣemadhanvan was his son.

क्षेमधन्वसुतो राजा देवानीकः प्रतापवान्।
आसीदहीनगुर्नाम देवानीकात्मजः प्रभुः॥२०३॥

Of Kṣemadhanvan, the son was the king Devānīka, the one endowed with prowess.

There was mighty Ahīnagu by name, the son of Devānīka.

अहीनगोस्तु दायादः पारिपात्रो महायशाः।
दलस्तस्याऽऽत्मजश्चापि तस्माज्जज्ञे बलो नृपः॥ २०४

Of Ahīnagu, the successor was (the son) Pāripātra, the greatly-reputed one. Dala happened to be his son and from him took birth the son Bala.

औङ्को नाम स धर्मात्मा बलपुत्रो बभूव ह।
वज्रनाभसुतस्तस्य शङ्खनस्तस्य चाऽऽत्मजः॥ २०५॥

The one having name Auṅka was the dutiful-souled son of Bala and Vajranābha happened to be his son. Śaṅkhana happened to be the son of that one (Vajranābha).

शङ्खनस्य सुतो विद्वान्ध्युषिताश्व इति श्रुतः।
ध्युषिताश्वसुतश्चापि राजा विश्वसहः किल॥ २०६॥

Of Śaṅkhana, the son was the scholar or wise Dhyuṣitāśva. King Viśvasaha was the son of Dhyuṣitāśva.

हिरण्यनाभकौशल्यो वसिष्ठस्तत्सुतोऽभवत्।
पौत्रस्य जैमिनेः शिष्यः स्मृतः सर्वेषु शर्मसु॥ २०७॥

Hiraṇyanābha belonged to Kośala. Vasiṣṭha happened to be his son. He was remembered as the pupil of the grandson of Jaimini, well-known in all auspicious rites.

शतानि संहितानां तु पञ्च योऽधीतवांस्ततः।
तस्मादधिगतो योगो याज्ञवल्क्येन धीमता॥ २०८॥

He had studied five hundred Vedic Saṁhitās and from him was learnt the Yoga philosophy, by the intelligent Yājñavalkya.

पुष्यस्तस्य सुतो विद्वान्ध्रुवसंधिश्च तत्सुतः।
सुदर्शनस्तस्य सुतः अग्निवर्णः सुदर्शनात्॥ २०९॥

Puṣya happened to be his son who was a great scholar. His son was Dhruvasandhi. Sudarśana happened to be his son and Agnivarṇa was the son of Sudarśana.

अग्निवर्णस्य शीघ्रस्तु शीघ्रकस्य मनुः स्मृतः।
मनुस्तु योगमास्थाय कलापग्राममास्थितः॥
एकोनविंशप्रयुगे क्षत्रप्रावर्तकः प्रभुः॥ २१०॥

Of Agnivarṇa, Śīghra was the son and of Śīghra, Manu is known as the son. Manu having taken recourse to Yoga, made abode in the village Kalāpagrāma.[1] In the nineteenth yuga, he would be the overlord, the organiser of the Kṣatriya race.

प्रसुश्रुतो मनोः पुत्रः सुसंधिस्तस्य चाऽऽत्मजः।
सुसंधेश्च तथामर्षः सहस्वान्नाम नामतः॥ २११॥

Prasuśruta was the son of Manu and Susandhi happened to be his son. Of Susandhi, the son was Amarṣa by name, otherwise known by the name Sahasvān.

आसीत्सहस्वतः पुत्रो राजा विश्रुतवानिति।
तस्याऽऽसीद्विश्रुतवतः पुत्रो राजा बृहद्बलः॥ २१२॥

From Sahasvān happened to be the son, the king Viśrutavān. Viśrutavān's son was the king Bṛhadbala.

एते इक्ष्वाकुदायादा राजानः प्रायशः स्मृताः।
वंशे प्रधाना ये तेऽस्मिन्प्राधान्येन तु कीर्तिताः॥ २१३॥

These *Dāyādas* (collaterals or scions) of Ikṣvāku race are the well-known kings. The chief among them have been illustrated here.

पठन्सम्यगिमां सृष्टिमादित्यस्य विवस्वतः।
प्रजावानेति सायुज्यं मनोर्वैवस्वतस्य सः॥ २१४॥
श्राद्धदेवस्य देवस्य प्रजानां पुष्टिदस्य च।

Reading about this creation properly of Vivasvān, the son of Aditi, one becomes endowed with progeny or subjects. He attains identity with Manu Vaivasvata, the lord Śrāddha-deva, the god, the strength giver to the subjects or progenies.

विपाप्मा विरजश्चैव आयुष्मान्भवतेऽच्युतः॥
अपुत्रो लभते पुत्रं दीर्घायुः परमां गतिम्॥ २१५॥

He becomes free from sins and Rājasic qualities. He becomes long-lived and does not

1. Paurāṇika Kośa, p. 92.

swerve from the righteous path. The sonless gets the son and the long-lived one, the utmost end.

इति श्रीमहापुराणे वायुप्रोक्त इक्ष्वाकुवंशानुकीर्तनं
नामाष्टाशीतितमोऽध्यायः॥८८॥

* * *

॥अथ नवाशीतितमोऽध्यायः॥

Chapter 89

The illustration of the lineage of Nimi

सूत उवाच

अनुजस्य विकुक्षेस्तु निमेर्वंशं निबोधत।
योऽसौ निवेशयामास परं देवपुरोपमम्॥ १॥

Sūta spoke– Now you know about the lineage of Nimi, the younger brother of Vikukṣi, who founded a city, a peer to the city of gods.

जयन्तमिति विख्यातं गौतमस्याऽऽश्रमाभितः।
यस्यान्ववाये जज्ञे वै जनकादृषिसत्तमात्॥ २॥
नेमिर्नाम सुधर्मात्मा सर्वसत्त्वनमस्कृतः।
आसीत्पुत्रो महाराज इक्ष्वाकोर्भूरितेजसः॥ ३॥

It was well-known all around by the name of Jayanta, near the hermitage of Gautama. In his lineage, a very intelligent son named Nemi, took birth of Ikṣvāku of great brilliance. He was the nicely lawful one, offered obeisance to by all the sentient beings. He was born in the course of a sacrifice, the procreator (*Janaka*) being an excellent sage.

स शापेन वसिष्ठस्य विदेहः समपद्यत।
तस्य पुत्रो मिथिर्नाम जनितः पर्वभिस्त्रिभिः॥ ४॥
अरण्यां मथ्यमानायां प्रादुर्भूतो महायशाः।
नाम्ना मिथिरितिख्यातो जननाज्जनकोऽभवत्॥ ५॥

He, by the curse of Vasiṣṭha, became bodiless. His son, by name Mithi, was born by three sacred festivities. This king of great fame was born of *Araṇi* (sacrificial kindle) while it was being churned. He took birth with great fame by name Mithi. Since his birth was of this type, he became known as Janaka.

मिथिर्नाम महावीर्यो येनासौ मिथिलाऽभवत्।
राजासौ जनको नाम जनकाच्चाप्युदावसुः॥ ६॥

Mithi was a highly valiant king, by whom came into existence (the city) Mithilā. The king their was Janaka and Janaka's son was Udāvasu.

उदावसोः सुधर्मात्मा जनितो नन्दिवर्धनः।
नन्दिवर्धनतः शूरः सुकेतुर्नाम धार्मिकः॥ ७॥

From Udāvasu, the highly lawful one, was given birth to (lit. was brought into being) Nandivardhana by name. From Nandivardhana was born the heroic and lawful Suketu.

सुकेतोरपि धर्मात्मा देवरातो महाबलः।
देवरातस्य धर्मात्मा बृहदुत्थ इति श्रुतिः॥ ८॥

From Suketu was born the pious-souled Devarāta of great strength. Of Devarāta, the son was the lawful Bṛhaduttha. This is the popular hearing.

बृहदुत्थस्य तनयो महावीर्यः प्रतापवान्।
महावीर्यस्य धृतिमान्सुधृतिस्तस्य चाऽऽत्मजः॥ ९॥

Bṛhaduttha son happened to be Mahāvīrya endowed with prowess. Dhṛtimān was the son of Mahāvīrya and Sudhṛti was his son.

सुधृतेरपि धर्मात्मा धृष्टकेतुः परंतपः।
धृष्टकेतुसुतश्चापि हर्यश्वो नाम विश्रुतः॥ १०॥

The pious-souled Dhṛṣṭaketu, the tormentor of foe, was the son of Sudhṛti. Dhṛṣṭaketu son was well-known by the name of Haryaśva.

हर्यश्वस्य मरुः पुत्रो मरोः पुत्रः प्रतित्वकः।
प्रतित्वकस्य धर्मात्मा राजा कीर्तिरथः सुतः॥ ११॥

Of Haryaśva, the son was Maru. Of Maru, the son was Pratitvaka and of Pratitvaka, the son was Kīrtiratha, the pious-souled king.

पुत्रः कीर्तिरथस्यापि देवमीढ इति श्रुतः।
देवमीढस्य विबुधो विबुधस्य सुतो धृतिः॥ १२॥

The son of Kīrtiratha was well known as Devamīḍha. Of Devamīḍha, the son was Vibudha and of Vibudha, the son was Dhṛti.

महाधृतिसुतो राजा कीर्तिराजः प्रतापवान्।
कीर्तिराजात्मजो विद्वान्महारोमेति विश्रुतः॥ १३॥

Of Mahādhṛti, the son was the king Kīrtirāja, the prowessed one. Of Kīrtirāja, the son was the learned and well-known Mahāromā.

महारोम्णस्तु विख्यातः स्वर्णरोमा व्यजायत।
स्वर्णरोमात्मजश्चापि ह्रस्वरोमाऽभवन्नृपः॥ १४॥

From Mahāromā, the well-known Svarṇaromā came into being. Of Svarṇaromā, the son happened to be the king Hrasvaromā.

ह्रस्वरोमात्मजो विद्वान्सीरध्वज इति श्रुतिः।
उद्भिन्ना कृषता येन सीता राज्ञा यशस्विनी॥
रामस्य महिषी साध्वी सुव्रताऽतिपतिव्रता॥ १५॥

Of Hrasvaromā, the son was the wise Sīradhvaja, this is the (traditional) hearing. While the king was ploughing, Sītā, of great repute, was born. She became the chief queen of Rāma, the suave lady. She was a nicely vowed one and highly faithful to her husband.

शांशपायन उवाच

कथं सीता समुत्पन्ना कृष्यमाणा यशस्विनी।
किमर्थं चाकृषद्राजा क्षेत्रं यस्मिन्बभूव सा॥ १६॥

Śāṁśapāyana spoke– "How did Sītā of great repute, took birth, being dug out of the agricultural field? And for what purpose, did the king plough the field where she happened to be?"

सूत उवाच

अग्निक्षेत्रे कृष्यमाणे अश्वमेधे महात्मनः।
विधिना सुप्रयुक्तेन तस्मात्सा तु समुत्थिता॥ १७॥

Sūta replied– While the Agnikṣetra (the fire-field) was being ploughed in accordance with the injunction in the course of the *Aśvamedha* (horse-sacrifice) of the great soul, she was born out of it.

सीरध्वजात्तु जातस्तु भानुमान्नाम मैथिलः।
भ्राता कुशध्वजस्तस्य स काश्याधिपतिर्नृपः॥ १८॥

From Sīradhvaja was born the Maithila (king of Mithilā) named Bhānumān. His brother was Kuśadhvaja, the lord and king of Kāśī.

तस्य भानुमतः पुत्रः प्रद्युम्नश्च प्रतापवान्।
मुनिस्तस्य सुतश्चापि तस्मादूर्जवहः स्मृतः॥ १९॥

Of Bhānumān, the son was Pradyumna, the valiant one. Muni happened to be his son and from him Ūrjavaha is remembered.

ऊर्जवाहात्सुतध्वजः शकुनिस्तस्य चाऽऽत्मजः।
स्वागतः शकुनेः पुत्रः सुवर्चास्तत्सुतः स्मृतः॥ २०॥

From Ūrjavaha was born Sutadvāja and Śakuni was his son. Svāgata was the son of Śakuni and Suvarcas is known as his son.

श्रुतो यस्तस्य दायादः सुश्रुतस्तस्य चाऽऽत्मजः।
सुश्रुतस्य जयः पुत्रो जयस्य विजयः सुतः॥ २१॥

Śruta was his successor and Suśruta was his son. Of Suśruta, the son was Jaya and of Jaya, the son was Vijaya.

विजयस्य ऋतः पुत्र ऋतस्य सुनयः स्मृतः।
सुनयाद्वीतहव्यस्तु वीतहव्यात्मजो धृतिः॥ २२॥

Vijaya's son was Ṛta and of Ṛta, the son is known as Sunaya. From Sunaya came out Vītahavya and Dhṛti was the son of Vītahavya.

धृतेस्तु बहुलाश्वोऽभूद्बहुलाश्वसुतः कृतिः।
तस्मिन्संतिष्ठते वंशो जनकानां महात्मनाम्॥
इत्येते मैथिलाः प्रोक्ताः सोमस्यापि निबोधत॥ २३॥

Bahulāśva was born of Dhṛti and Kṛti was the son of Bahulāśva. It is with him that the race of Janaka is terminated. This way stand illustrated the Maithilas (king of Mithilā). Now you may know the race of Soma also.

इति श्रीमहापुराणे वायुप्रोक्ते मैथिलवंशानुकीर्तनं नाम
नवाशीतितमोऽध्यायः॥ ८९॥

* * *

॥अथ नवतितमोऽध्यायः॥

Chapter 90

The elucidation of the birth of Soma

सूत उवाच

पिता सोमस्य वै विप्रा जज्ञेऽत्रिर्भगवानृषिः।
तत्रात्रिः सर्वलोकानां तस्थौ स्वेनभये धृतः॥ १॥

Sūta spoke– O Brāhmaṇas, the father of Soma (Moon-god) took birth as Atri, the adorable sage. He was a holy lord who surpassed all the worlds by means of his brilliance.

कर्मणा मनसा वाचा शुभान्येव समाचरन्।
काष्ठकुड्यशिलाभूत ऊर्ध्वमाहुर्महाद्युतिः॥ २॥
सुदुश्चरं नाम तपो येन तप्तं महत्पुरा।
त्रीणि वर्षसहस्राणि दिव्यानीति हि नः श्रुतम्॥ ३॥

He always performed only holy rites by action, mind and speech. Having assumed the form of a stone slab on a wooden rampart and having arms raised aloft, he performed an austere penance for three thousand divine years. This has been heard by us.

तस्योर्ध्वरेतसस्तत्र स्थितस्यानिमिषस्पृहा।
सोमत्वं तनुरापेदे महाबुद्धिः स वै द्विजः॥ ४॥

He was perennially continent one (*Ūrdhvaretā*). He stood without even winking his eyes and his body attained to the form of Soma. He was a greatly intellected Brāhmaṇa.

ऊर्ध्वमाचक्रमे तस्य सोमत्वं भावितात्मनः।
सोमः सुस्राव नेत्राभ्यां दश वा द्योतयन्दिशः॥ ५॥

That self-sustained soul in the state of Soma, started rising aloft. Soma juice percolated down from his eyes illuminated all the ten quarters.

तं गर्भं विधिनाऽऽदिष्टा दश देव्यो दधुस्तदा।
समेत्य धारयामासुर्न च तास्तमशक्नुवन्॥ ६॥

Then ordained by Vidhi (Brahmā), the ten deities (quarters) bore that foetus and having gathered there, they tried to sustain that, but they could not (sustain) that.

स ताभ्यः सहसैवाथ दिग्भ्यो गर्भः प्रभान्वितः।
यथाऽवभासयल्लोँकान्शीतांशुः सर्वभावनः॥ ७॥
यदा न धारणे शक्तास्तस्य गर्भस्य ताः स्त्रियः।
ततः स ताभिः शीतांशुर्निपपात वसुंधराम्॥ ८॥

When those goddesses were unable to hold the foetus in their wombs, the foetus endowed with lustre, illuminated the worlds like the Moon blessing everyone with his cool rays. It emerged from the womb of the goddesses and fell on the ground (being unable to sustain by them) assuming the form of the Moon along with them.

पतन्तं सोममालोक्य ब्रह्मा लोकपितामहः।
रथमारोपयामास लोकानां हितकाम्यया॥ ९॥

Having seen Soma dropping down, Brahmā, the grandfather of the Universe, yoked his chariot (lit. superimposed his chariot) for the purpose of the beneficence of the people or worlds.

स हि देवमयो विप्रा धर्मार्थी सत्यसंगरः।
युक्तो वाजिसहस्रेण सितेनेति हि नः श्रुतम्॥ १०॥

O Brāhmaṇas, he (Moon) verily, a peer to the god, having material gain for Law or Spiritual good, having truthful fight, was yoked with a steed thousand, of white (colour). This way has been heard by us.

तस्मिन्निपतिते देवाः पुत्रेऽत्रेः परमात्मनि।
तुष्टुवुर्ब्रह्मणः पुत्रा मानसाः सप्त विश्रुताः॥ ११॥

When that great soul, the son of Atri, collapsed, Devas and the seven well-known mental sons of Brahmā eulogised (him).

तत्रैवाङ्गिरसस्तस्य भृगोश्चैवाऽत्मजस्तथा।
ऋग्भिर्यजुर्भिर्बहुभिरथर्वाङ्गिरसैरपि॥ १२॥

There itself, the sons of Aṅgiras and Bhṛgu eulogised by means of Ṛgvedic hymns, Yajurvedic formulas and Atharva Āṅgirasa formulas.

ततः संस्तूयमानस्य तेजः सोमस्य भास्वतः।
आप्यायमानं लोकांस्त्रीन्भावयामास सर्वशः॥ १३॥

The splendour of Soma (Moon-god) shining as such and who was being eulogised, got inflated and developed in all the three worlds.

स तेन रथमुख्येन सागरान्तां वसुंधराम्।
त्रिःसप्तकृत्वो विपुलश्चकाराभिप्रदक्षिणम्॥ १४॥

He, with that formidable chariot, circumambulated the earth, extending upto the oceans, twenty-one times.

तस्य यच्चापि तत्तेजः पृथिवीमन्वपद्यत।
ओषध्यस्ताः समुद्भूतास्तेजसा संज्वलन्त्युत॥ १५॥

Because of his splendour that reached the earth, medicinal herbs took generation and they get illumined by his brilliance.

ताभिर्धारयत्ययं लोकान्प्रजाश्चापि चतुर्विधाः।
पोष्टा हि भगवान्सोमो जगतो हि द्विजोत्तमाः॥ १६॥

He bears the worlds and four kinds of progenies along with them (herbs), O excellent Brāhmaṇas. The adorable Soma is the ennourisher (*Poṣṭā*) of the whole mobile group of creatures.

स लब्धतेजास्तपसा संस्तवैस्तैश्च कर्मभिः।
तपस्तेपे प्रहाभागः पद्मानां दशतीर्दश॥ १७॥

The blessed Soma, having the radiance or prowess obtained by penance (of Atri), eulogiums or panegyrics and by his own religious activities, took to the performance of penance for ten decades of the *Padmas* (one *Padma* = a thousand billion).

हिरण्यवर्णा या देव्यो धारयन्त्यात्मना जगत्।
विभुस्तासां भवेत्सोमः प्रख्यातः स्वेन कर्मणा॥ १८॥

The (ten) goddesses that are gold coloured, they prop up the Universe. The supreme overlord of those, i.e. Soma, is well-known by his own action.

ततस्तस्मै ददौ राज्यं ब्रह्मा ब्रह्मविदां वरः।
बीजौषधिषु विप्राणामपां च द्विजसत्तमाः॥ १९॥

Then for him, Brahmā, the one excellent among those knowing Vedas, offered the kingdom of medicinal herbs, seeds, Brāhmaṇas and waters, O excellent Brāhmaṇas!

सोऽभिषिक्तो महातेजा महाराज्येन राजराट्।
लोकानां भावयामास स्वभावात्तपतां वरः॥ २०॥

Being crowned over a big kingdom and being naturally the foremost among those who shine brilliantly, thereafter, Soma of great splendour became the overlord of kings and purified and ennourished the worlds.

सप्तर्विंशतिरिन्दोस्तु दाक्षायण्यो महाव्रताः।
ददौ प्राचेतसो दक्षो नक्षत्राणीति या विदुः॥ २१॥

Dakṣa, the son of Pracetas, offered twenty-seven daughters of mighty vows to Indu (the Moon), which are known by the name of Nakṣatras (constellations).

स तत्प्राप्य महद्राज्यं सोमः सोमवतां प्रभुः।
समा जज्ञे राजसूयं सहस्रशतदक्षिणम्॥ २२॥

Having obtained that kingdom of high order, Soma, the overlord of those endowed with Soma (i.e. Brāhmaṇas) performed Rājasūya sacrifice of thousand hundred *Dakṣiṇās*.

हिरण्यगर्भश्चोद्गाता ब्रह्मा ब्रह्मत्वमेयिवान्।
सदस्यस्तत्र भगवान्हरिर्नारायणः प्रभुः॥
सनत्कुमारप्रमुखैराद्यैर्ब्रह्मर्षिभिर्वृतः॥ २३॥

Hiraṇyagarbha was the Udgātṛ (the presiding priest) in that sacrifice; Brahmā was eager to attain to Brahmatva and the courtier or member therein, became the adorable Nārāyaṇa Hari, the overlord himself, surrounded by the Brahmarṣis (the Vedic sages), the primeval ones headed by Sanatkumāra and others.

दक्षिणामददात्सोमस्त्रील्लोँकानिति नः श्रुतम्।
तेभ्यो ब्रह्मर्षिमुख्येभ्यः सदस्येभ्यस्तु वै द्विजाः॥ २४॥

O Brāhmaṇas! The alms (Dakṣiṇā) offered by Soma unto those important Brāhmaṇa sages, the courtiers or members, was the three lokas. This is our hearing.

तं सिनी च कुहूश्चैव वपुः पुष्टिः प्रभा वसुः।
कीर्तिर्धृतिश्च लक्ष्मीश्च नव देव्यः सिषेविरे॥ २५॥

Nine goddesses– Sinī, Kuhū, Vapus, Puṣṭi, Prabhā, Vasu, Kīrti, Dhṛti and Lakṣmī served him.

प्राप्यावभृथमव्यग्रः सर्वदेवर्षिपूजितः।
अतिराजातिराजेन्द्रो दशधाऽतापयद्दिशः॥ २६॥

Having finished the *Avabhṛtha* (a bath at the end of a principal sacrifice), he became an unperturbed one. He had been adored by all the gods and sages. That supreme emperor of emperors shone over the ten quarters.

तदा तत्प्राप्य दुष्पापमैश्वर्यमृषिसंस्तुतम्।
स विभ्रममतिर्विप्रा विनयोऽविनयाहतः॥ २७॥

Then having obtained that supremacy, difficult of obtainment and being eulogised even by the sages, his intellect deluded, O Brāhmaṇas! The disciplined one was overpowered by the indiscipline.

बृहस्पतेः स वै भार्यां तारां नाम यशस्विनीम्।
जहार सहसा सर्वानवमत्याङ्गिरःसुतान्॥ २८॥

Having disregarded all the sons of Aṅgiras, all of a sudden, he abducted the spouse of Bṛhaspati, named Tārā, the reputed one.

स याचमानो देवैश्च तथा देवर्षिभिश्च ह।
नैव व्यसर्जयत्तारां तस्मायाङ्गिरसे तदा॥ २९॥

He was then requested by the gods as also by all the godly sages, but he did not release Tārā unto that Aṅgiras (Bṛhaspati).

उशना तस्य जग्राह पार्ष्णिमङ्गिरसो द्विजाः।
स हि शिष्यो महातेजाः पितुः पूर्वं बृहस्पतेः॥ ३०॥

Then Uśanas, one of the Aṅgiras, caught hold of his licentious women[1] (*Pārṣṇi*). O Brāhmaṇas, he was the pupil with great radiance of his father, Bṛhaspati.

तेन स्नेहेन भगवान्रुद्रस्तस्य बृहस्पतेः।
पार्ष्णिग्राहोऽभवद्देवः प्रगृह्याऽऽजगवं धनुः॥ ३१॥

Because of that attachment, the adorable one, Rudra took up his bow Ajagava[2] and sided Bṛhaspati.

तेन ब्रह्मर्षिमुख्येभ्यः परमास्त्रं महात्मना।
उद्दिश्य देवानुत्सृष्टं येनैषां नाशितं यशः॥ ३२॥

By him, the great-souled one, the great miraculous weapon was discharged aiming at the chief Brahmarṣis and Devas, by which was destroyed, the repute of these ones.

तत्र तद्युद्धमभवत्प्रत्यक्षं तारकामयम्।
देवानां दानवानां च लोकक्षयकरं महत्॥ ३३॥

Then, there broke out a great battle, quite face to face, called Tārakāmaya (between Devas and Asuras). It was a great war, the annihilator of Devas, Dānavas and all the worlds.

तत्र शिष्टास्त्रयो देवास्तुषिताश्चैव ये स्मृताः।
ब्रह्माणं शरणं जग्मुरादिदेवं पितामहम्॥ ३४॥

Therein survived only three gods, well-known as Tuṣitas[3]. They went to Brahmā, the primeval god, the grandfather (Pitāmaha) for refuge.

ततो निवार्योशनसं रुद्रं ज्येष्ठं च शंकरम्।
ददावाङ्गिरसे तारां स्वयमेव पितामहः॥ ३५॥

Then, Pitāmaha himself evaded Uśanas and Rudra, the eldest deity Śaṅkara (from fighting) and restored Tārā to Aṅgiras (Bṛhaspati).

अन्तर्वत्नी च तां दृष्ट्वा तारां ताराधिपाननाम्।
गर्भमुत्सृजसे न त्वं विप्रः प्राह बृहस्पतिः॥ ३६॥

And having seen that Tārā, the lady having face like that of the overlord of stellars, as pregnant, the Brāhmaṇa Bṛhaspati said– "Don't you abort off the foetus?

मदीयायां तनौ योनौ गर्भो धार्यः कथंचन।
अथो नावसृजत्तं तु कुमारं दस्युहन्तमम्॥ ३७॥

In (your) body belonging to me another foetus shall be no means be preserved in the womb." Still she did not cast off the child '*Dasyu-hantama*' (the destroyer of robbers and Cāṇḍālas).

1. V.S. Apte, p. 334. Pārṣṇi - a licentious woman.
2. The name of Śiva's bow, Paurāṇika Kośa p.14, vide Vāyu Purāṇa 90.31.
3. Sons of Kratu and Tuṣitā, a kind of Gaṇadevatās numbering 12 changing names in Manvantaras, Paurāṇika Kośa, p. 203.

ईषिकास्तम्बमासाद्य ज्वलन्तमिव पावकम्।
जातमात्रोऽथ भगवान्देवानामाक्षिपद्वपुः॥ ३८॥

Having acquired Īṣikāstaṁba (an arrow or dart) as if being a smouldering fire, the one born as such, the adorable one, threw off the body of gods.

ततः संशयमापन्नास्तारामकथयन्सुराः।
सत्यं ब्रूहि सुतः कस्य सोमस्याथ बृहस्पतेः॥ ३९॥

Then attained to suspicion, the gods spoke to Tārā– "Speak out the truth, whether the son is of Soma or Bṛhaspati?"

ह्रियमाणा यदा देवानाऽऽह सा साध्वसाधु वा।
तदा तां शप्तुमारब्धः कुमारो दस्युहन्तमः॥ ४०॥

Becoming bashful, when she did not tell anything correctly or incorrectly to the gods, then Kumāra Dasyuhantama was about to curse her.

तं निवार्य तदा ब्रह्मा तारां चन्द्रस्य शंस यः।
यदत्र तथ्यं तद्ब्रूहि तारे कस्य सुतस्त्वयम्॥ ४१॥

Having interdicted that one, Brahmā spoke to Tārā– "Whatever is the truth about Candra's (Moon's), that you may tell us, O Tārā! Whose son is this?"

सा प्राञ्जलिरुवाचेदं ब्रह्माणं वरदं प्रभुम्।
सोमस्येति महात्मानं कुमारं दस्युहन्तमम्॥ ४२॥

With palms folded in reverence, she spoke to Brahmā, the bestower of boons, the overlord, that the great-souled Kumāra Dasyuhantama (was the son) of Soma.

ततः सुतमुपाघ्राय सोमो दाता प्रजापतिः।
बुध इत्यकरोन्नाम तस्य पुत्रस्य धीमतः॥ ४३॥

Then, having kissed the son at his head, Lord Soma, the munificent Prajāpati, named his intelligent son as Budha.

प्रतिपूर्वं च गमने समभ्युत्तिष्ठते बुधैः।
उत्पादयामास तदा पुत्रं वै राजपुत्रिका॥ ४४॥

The foremost in return movement, he is welcomed by rising by the wise ones. Then, (Buddha) begot a son of the princess (Ilā).

तस्य पुत्रो महातेजा बभूवैलः पुरूरवाः।
उर्वश्यां जज्ञिरे तस्य पुत्राः षट्सुमहौजसः॥ ४५॥

That one happened to be the Purūravas, a highly radiant one, born of Ilā. In Urvaśī, six sons of great radiance were born (to Purūravas).

प्रसह्य धर्षितस्तत्र विवशो राजयक्ष्मणा।
ततो यक्ष्माभिभूतस्तु सोमः प्रक्षीणमण्डलः॥
जगाम शरणायाथ पितरं सोऽत्रिमेव तु॥ ४६॥

Then, being violently dragged by pulmonary consumption, Soma became exhausted and helpless. Overpowered by pthisis, the Moon's orb became pale and reduced. He, therefore, went for refuge to his own father Atri.

तस्य तत्पापशमनं चकारात्रिर्महायशाः।
स राजयक्ष्मणा मुक्तः श्रिया जज्वाल सर्वशः॥ ४७॥

Atri, of great fame, quelled his sin. He became relieved of pthisis and became refulgent with glory all over.

एतत्सोमस्य वै जन्म कीर्तितं द्विजसत्तमाः।
वंशं तस्य द्विजश्रेष्ठाः कीर्त्यमानं निबोधत॥ ४८॥

Thus the birth of Soma stands illustrated by me, O excellent Brāhmaṇas! O Excellent Brāhmaṇas! You (now) know the lineage of that one, being illustrated (by me).

धनमारोग्यमायुष्यं पुण्यं कल्मषशोधनम्।
सोमस्य जन्म श्रुत्वैव सर्वपापैः प्रमुच्यते॥ ४९॥

It is conducive to wealth, health and prolong age. It is sacred and obviator of sins. Having heard the birth of Soma, one gets rid of all sins.

इति श्रीमहापुराणे वायुप्रोक्ते सोमोत्पत्तिकथनं नाम
नवतितमोऽध्यायः॥ ९०॥

* * *

॥अथैकनवतितमोऽध्यायः॥

Chapter 91

The illustration of the lineage of Moon

सूत उवाच

सोमस्य तु बुधः पुत्रो बुधस्य तु पुरूरवाः।
तेजस्वी दानशीलश्च यज्वा विपुलदक्षिणः॥ १॥

Sūta said– Soma's son was Budha and Budha's son was Purūravas, the radiant one, munificent, sacrifice performer and heavy alms giving one.

ब्रह्मवादी पराक्रान्ताः शत्रुभिर्युधि दुर्जयः।
आहर्ता चाग्निहोत्रस्य यज्वनां च ददौ महीम्॥ २॥

He was an expounder of Brahman (Veda), the prowessed one and difficult of being vanquished in battles by the enemies.

सत्यवाक्कर्मबुद्धिश्च कान्तः संवृतमैथुनः।
अतीव पुत्रो लोकेषु रूपेणप्रतिमोऽभवत्॥ ३॥

He was an organiser of fire altars and bestowed lands on those taking to the sacrificial rites. He was truth speaking one, having intellect prone to activity, handsome and having physical unions of privacy in worlds or among people. He was an excellent son unparalleled in physical form.

तं ब्रह्मवादिनं दान्तं धर्मज्ञं सत्यवादिनम्।
उर्वशी वरयामास हित्वा मानं यशस्विनी॥ ४॥

To that expounder of Brahman, the restrained one, the knower of law and truth speaking one, Urvaśī chose as consort, having taken leave of her pride, the reputed one.

तया सहावसद्राजा दश वर्षाणि चाष्ट च।
सप्त षट् सप्त चाष्टौ च दश चाष्टौ च वीर्यवान्॥ ५॥
वने चैत्ररथे रम्ये तथा मन्दाकिनीतटे।
अलकायां विशालायां नन्दने च वनोत्तमे॥ ६॥
गन्धमादनपादेषु मेरुशृङ्गे नगोत्तमे।
उत्तरांश्च कुरून्प्राप्य कलापग्राममेव च॥ ७॥

With her lived the vigorous king for ten, eight, seven, six, seven, eight, ten and eight years (total sixty-four years) in the lovely forest Caitraratha, on the shore of Mandākinī (Gaṅgā), in the extensive Alakā, in the most excellent forest Nandana, on the slopes of Gandhamādana[1] mountain, on the peak of the excellent mountain Meru, in the northern Kurus, as also in the village Kalāpagrāma respectively.

एतेषु वनमुख्येषु सुरैराचरितेषु च।
उर्वश्या सहितो राजा रेमे परमया मुदा॥ ८॥

In these principal forests, promenaded by Suras (i.e. gods), the king along with Urvaśī, revelled in great glee.

ऋषय ऊचुः

गन्धर्वी चोर्वशी देवी राजानं मानुषं कथम्।
देवानुत्सृज्य संप्राप्ता तन्नो ब्रूहि बहुश्रुत॥ ९॥

The Sages spoke– Urvaśī was a Gandharva lady. How did she, having taken leave of gods, espoused the king of mortal beings? O highly learned one! Let us know about this (in details).

सूत उवाच

ब्रह्मशापाभिभूता सा मानुषं समुपस्थिता।
ऐलं तु तं वरारोहा समयेन व्यवस्थिता॥ १०॥

Sūta replied– Overwhelmed by the curse of Brahmā, she got closer to a mortal being. The comely dame (became the spouse of) Aila Purūravas under certain stipulated conditions.

आत्मनः शापमोक्षार्थं नियमं सा चकार तु।
अनग्नदर्शनं चैव अकामात्सह मैथुनम्॥ ११॥

For the sake of vindication from the evil effects of the curse, she stipulated a condition that she should not see him naked except at the

1. A part of Rudra Himālaya or Kailāsa range having Badarīkāśrama or a portion of the mountain of Garhwal through which Alakanandā flows is called Gandhamādana, watered by Mandākinī. A part of it was brought by Hanumān near Rāmeśvaram in south India.

time of sexual intercourse or when swayed with passionate love.

द्वौ मेषौ शयनाभ्यासे स तावद्व्यवतिष्ठते।
घृतमात्रं तथाऽऽहारः कालमेकं तु पार्थिव॥ १२॥

(She further said)– "Two rams should always be close to our bed. Ghee alone will be my sole diet which I shall take only once a day, O King!

यद्येष समयो राजन्यावत्कालश्च ते दृढम्।
तावत्कालं तु वत्स्यामि एष नः समयः कृतः॥ १३॥

If these conditions are fulfilled, O King, as long as you strictly adhere to these stipulations, I shall stay (with you). This is the stipulated norm".

तस्यास्तं समयं सर्वं स राजा पर्यपालयत्।
एवं सा चावसत्तस्मिन्पुरूरवसि भामिनी॥ १४॥

To that condition of her, that king adhered to, in entirety. Thus the comely lady lived in the (vicinity) of Purūravas.

वर्षाण्यथ चतुःषष्ठिं तद्भक्त्या शापमोहिता।
उर्वशी मानुषे प्राप्ता गन्धर्वाश्चिन्तयान्विताः॥ १५॥

For sixty-four years, having been fascinated by his devotion, Urvaśī stayed with him and deluded by her curse, she became a mortal being. The Gandharvas became full of anxiety due to this.

गन्धर्वा ऊचुः

चिन्तयध्वं महाभागा यथा सा तु वराङ्गना।
आगच्छेत्तु पुनर्देवानुर्वशी स्वर्गभूषणा॥ १६॥

Gandharvas spoke– Think over, O fortunate ones, the way by which, she, Urvaśī, the ornament of heaven, the excellent maiden, may get back to the gods.

ततो विश्वावसुर्नाम तत्राऽऽह वदतां वरः।
तया तु समयस्तत्र क्रियमाणो मतोऽनघः॥ १७॥
समयव्युत्क्रमात्सा वै राजानं त्यक्ष्यते यथा।
तदहं वच्मि वः सर्वं यथा त्यक्ष्यति सा नृपम्॥ १८॥
ससहायो गमिष्यामि युष्माकं कार्यसिद्धये।
एवमुक्त्वा गतस्तत्र प्रतिष्ठानं महायशाः॥ १९॥

Then, Viśvāvasu by name, an excellent among the orators, addressed them– "O innocent ones, I consider that some conditions must have been stipulated by her there. At the culmination of the stipulated condition, how she will take leave of that king, I shall intimate to you all that. For the accomplishment of your undertakings, I shall go to her as help-mate". Having said so, he proceeded to city of Pratiṣṭhāna of great fame.

स निशायामथाऽऽगम्य मेषमेकं जहार वै।
मातृवद्वर्तते सा तु मेषयोश्चारुहासिनी॥ २०॥

He came there at one night and stole away one of the two rams. The lady of sweet smiles had been no less than a mother unto the two rams.

गन्धर्वागमनं ज्ञात्वा शयनस्था यशस्विनी।
राजानमब्रवीत्सा तु पुत्रो मेऽह्रियतेति वै॥ २१॥

Having realised the arrival of a Gandharva, the famed lady, stationed near the bed, spoke to the king– "A son of mine is being stolen".

एवमुक्तो विनिश्चित्य नग्नस्तिष्ठति वै नृपः।
नग्नं द्रक्ष्यति मां देवी समयो वितथो भवेत्॥ २२॥

This way having been told, the king thought, "The queen will see me naked and there will be a breach of the agreement".

ततो भूयस्तु गन्धर्वा द्वितीयं मेषमाददुः।
द्वितीयेऽपहृते मेषे ऐलं देवी तमब्रवीत्॥ २३॥

Then again, the Gandharvas took away the second ram as well. When the second ram was stolen, the queen spoke to Aila.

पुत्रौ मम हृतौ राजन्ननाथाया इव प्रभो।
एवमुक्तस्तदोत्थाय नग्नो राजा प्रधावितः॥ २४॥

"O great Lord! O King! My two sons have been stolen, though they are the sons of a helpless woman". This way having been taunted, the king got up and ran away in naked condition.

मेषाभ्यां पदवीं राजन्गन्धर्वैर्व्युत्थितामथ।
उत्पादिता तु महती माया तद्भवनं महत्॥ २५॥

The king rushed out seeking the sheep stolen by the Gandharvas, whereupon a mighty magical illusion was produced by them.

प्रकाशिता तु सहसा ततो नग्नमवेक्ष्य सा।
नग्नं दृष्ट्वा तिरोऽभूत्सा अप्सरा कामरूपिणी॥ २६॥

The great palace became illuminated suddenly and she saw the naked king. Having seen him naked, the nymph, the one having form assumable voluntarily, disappeared suddenly.

तिरोभूतां तु तां ज्ञात्वा गन्धर्वास्तत्र तावुभौ।
मेषौ त्यक्त्वा च ते सर्वे तत्रैवान्तर्हिताऽभवन्॥ २७॥

Then having realised that she had disappeared, the Gandharvas abandoned the two rams there and became oblivious themselves.

उत्सृष्टावुरणौ दृष्ट्वा राजाऽऽगृह्याऽऽगतः प्रभुः।
अपश्यंस्तां तु वै राजा विललाप सुदुःखितः॥ २८॥

Having seen the two rams deserted as such, the king, the lord, caught hold of them and returned. Unable to see her (Urvaśī) there, the king became highly aggrieved and lamented.

चचार पृथिवीं चैव मार्गमाणस्ततस्ततः।
(भ्रममाणः सुदुःखेन विललाप जगत्पतिः॥ २९॥
वनेषु सरितां कूलेष्वालयेषु महेषु च।
विचचार गिरिष्वेको निर्झरोपवनेषु च॥ ३०॥
खेटखर्वटवाटीषु नगरे नगरे तथा।
पप्रच्छ सकलान्सत्त्वान्विषीदन्निदमब्रवीत्॥ ३१॥

He paraded along the earth looking for her here and there. Roaming along with grief, the Lord of the people tried to find her in forests, on the shores of streams and in various abodes. He promenaded along all alone on hills, cascades, gardens, Kheṭas (hamlets or small towns or villages), in market towns (Kharvaṭas or villages at the foot of mountains), in Vāṭis (parks), courts[1] and in each town or big city and questioned all the beings, wailing along, aggrieved as such and ejaculated.

किं न पश्यसि रे मूढ मदमूढं विरुध्य माम्।
क्व गताऽसि वरारोहे धिक्ते (ड्मे) जीवितमीदृशम्॥
अथापश्यच्च तां राजा कुरुक्षेत्रे महाबलः॥ ३२॥

(He said to himself)– "O! Do you not notice me gone enswooned, O infatuated one, having gone against me? Where have you gone, O comely Dame? Fie upon my life of this norm! The powerful king, then, find her at Kurukṣetra.

प्लक्षतीर्थे पुष्करिण्यां विगाढेनाम्बुनाऽऽप्लुताम्।
क्रीडन्तीमप्सरोभिश्च पञ्चभिः सह शोभनाम्॥ ३३॥

She was taking her bath in the deep waters of Puṣkariṇī (lotus pond) in the holy centre of Plakṣatīrtha. She appeared very splendid, playing there in the company of five nymphs.

अपश्यत्सा ततः सुभ्रू राजानमविदूरतः।
उर्वशी ताः सखीः प्राह अयं स पुरुषोत्तमः॥ ३४॥
यस्मिन्नहमवासीति? दर्शयामास तं नृपम्।
तत आविर्बभूवुस्ताः पञ्चचूडाप्सरास्तुताः॥ ३५॥

That lovely-scowled one, looked at the king from a distance. Urvaśī then spoke to the female chaperons– "Here is that excellent man with whom I took shelter." She pointed out the king to them. Then, those five nymphs appeared in front (of him).

दृष्ट्वा तु राजा तां प्रीतः प्रलापान्कुरुते बहून्।
आयाहि तिष्ठ मनसा घोरे वचसि तिष्ठ हे॥ ३६॥

Having seen her (Urvaśī), the king was delighted. He continued to lament in diverse ways– "O cruel one, come (unto me). Stay willingly, abide by your words."

एवमादीनि सूक्ष्माणि परस्परमभाषत।
उर्वशी त्वब्रवीच्चैलं सगर्भाऽहं त्वया प्रभो॥ ३७॥

Such and similar subtle words they exchanged. Urvaśī then spoke to Aila (Purūravas)– "O Lord! I have been grown gravid by you.

1. V.S. Apte, p. 500 - Vāṭī.

संवत्सरात्कुमारस्ते भविता नैव संशयः।
निशामेकां तु वै राजा अवसत्तु तया सह॥ ३८॥

Within a year, a prince shall take birth of yours." There is no doubt in it. For one night, the king stayed with her.

समहृष्टो जगामाथ स्वपुरं तु महायशाः।
गते संवत्सरे राजा उर्वशीं पुनरागमत्॥ ३९॥

And jubilant as such, the greatly famed one, went back to his own capital. At the end of one year, the king again went to Urvaśī.

उषित्वा तु तया सार्धमेकरात्रं महामनाः।
कामार्तश्चाब्रवीद्दीनो भव नित्यं ममेति वै॥ ४०॥

Having lived with that one for one night, the high-minded king was afflicted by passion. He spoke out the helpless one– "May you become mine for ever".

उर्वश्यथाब्रवीच्चैनं गन्धर्वास्ते वरं ददुः।
तं वृणीष्व महाराज ब्रूहि चैतांस्त्वमेव हि॥ ४१॥

Urvaśī then replied to Aila– "The Gandharvas will confer that boon on to you. O great king, choose this boon and tell them this yourself.

वृणे नित्यं हि सालोक्यं गन्धर्वाणां महात्मनाम्।
तथेत्युक्त्वा वरं वव्रे गन्धर्वाश्च तथाऽस्त्विति॥ ४२॥

'I choose the boon of *Sālokya* (having the same world) with the high-souled Gandharvas'". "Allright", having said so, he chose the boon and the Gandharvas agreed to it.

स्थालीमग्नेः पूरयित्वा गन्धर्वाश्च तमब्रुवन्।
अनेन इष्ट्वा लोकं तं प्राप्स्यसि त्वं नराधिप॥ ४३॥

Having filled the caldron or the mud-pot with fire, the Gandharvas spoke to him– "Performing the sacrifice with this, you will attain that world, O king."

तमादाय कुमारं तु नगरायोपचक्रमे।
निक्षिप्य तमरण्यां च सपुत्रस्तु गृहान्ययौ॥ ४४॥

Having accepted (lit. taken) that fire, he returned to his capital along with the prince. he placed the fire in the *Araṇi* and went to his abode, accompanied by the son.

पुनरादाय दृश्याग्निमश्वत्थं तत्र दृष्टवान्।
समीपतस्तु तं दृष्ट्वा ह्यश्वत्थं तत्र विस्मितः॥ ४५॥

Having once again gathered the fire fit to be seen, he saw Aśvattha (the holy fig) tree there. Having seen that holy fig tree close at hand, he became enmarvelled.

गन्धर्वेभ्यस्तथाऽऽख्यातुमग्निना गां गतस्तु सः।
श्रुत्वा तमर्थमखिलमरणिं तु समादिशत्॥ ४६॥

Then with a view to inform Gandharvas about it, he proceeded to heaven with the fire. Having heard that, they commanded him to make use of *Araṇi*.

अश्वत्थादरणिं कृत्वा मथित्वाऽग्निं यथाविधि।
तेनेष्ट्वा तु सलोकं नः प्राप्स्यसि त्वं नराधिप॥ ४७॥

They said– "Make an *Araṇi* out of the Aśvattha, churn it and kindle the fire, as per systematic way. O Lord of men, performing the sacrifice with it, you will attain the same region as ours.

मथित्वाऽग्निं त्रिधा कृत्वा ह्ययजत्स नराधिपः।
इष्ट्वा यज्ञैर्बहुविधैर्गतस्तेषां सलोकताम्॥ ४८॥

After churning the fire three times and having performed many types of the sacrifices, the king attained *Sālokya* with the Gandharvas.

वासाय च स गन्धर्वस्त्रेतायां स महारथः।
एकोऽग्निः पूर्वमासीद्वै ऐलस्त्रींस्तानकल्पयत्॥ ४९॥

And that great charioteer (or great warrior), accompanied by Gandharvas, lived there in Tretā Yuga. Originally, there was only a single fire which was divided into three fires by Aila subsequently.

एवंप्रभावो राजाऽऽसीदैलस्तु द्विजसत्तमाः।
देशे पुण्यतमे चैव महर्षिभिरलंकृते॥ ५०॥

Of such an influence was that king Aila (Purūravas), O excellent Brāhmaṇas. That country was the most sacred one, adorned by great sages.

राज्यं स कारयामास प्रयागे पृथिवीपतिः।
उत्तरे यामुने तीरे प्रतिष्ठाने महायशाः॥५१॥

He ruled over his kingdom in the holy city of Prayāga, on the northern banks of Yamunā, in the city of Pratiṣṭhāna.

तस्य पुत्रा बभूवुर्हि षडिन्द्रोपमतेजसः।
गन्धर्वलोके विदिता आयुर्धीमानमावसुः॥५२॥
विश्वायुश्च शतायुश्च गतायुश्चोर्वशीसुताः।
अमावसोस्तु वै जातो भीमो राजाऽथ विश्वजित्॥५३॥

His sons happened to be six, the very peers of Indra and well-known in the Gandharvaloka. They were– Āyu, Dhīmān, Amāvasu, Viśvāyu, Śatāyu and Gatāyu. All of them were the sons of Urvaśī. Of Amāvasu was born Bhīma, the king, a vanquisher of all the worlds.

श्रीमान्भीमस्य दायादो राजाऽऽसीत्काञ्चनप्रभः।
विद्वांस्तु काञ्चनस्यापि सुहोत्रोऽभून्महाबलः॥५४॥

The illustrious one, the successor of Bhīma happened to be Kāñcanaprabha. The scholarly and powerful Suhotra was the son of Kāñcanaprabha.

सुहोत्रस्याभवज्जह्नुः कौशिकागर्भसंभवः।
प्रतिगत्य ततो गङ्गा वितते यज्ञकर्मणि॥५५॥
प्लावयामास तं देशं भाविनोऽर्थस्य दर्शनात्॥
गङ्गया प्लावितं दृष्ट्वा यज्ञवाटं समन्ततः॥५६॥
सौहोत्रिर्वरदः क्रुद्धो गङ्गां संरक्तलोचनः।
अस्य गङ्गेऽवलेपस्य सद्यः फलमवाप्नुहि॥५७॥
एतत्ते विफलं सर्वं पीतमम्भः करोम्यहम्।
राजर्षिणा ततः पीतां गङ्गां दृष्ट्वा सुरर्षयः॥५८॥
उपनिन्युर्महाभागा दुहितृत्वेन जाह्नवीम्।
यौवनाश्वस्य पौत्रीं तु कावेरीं जह्नुरावहत्॥५९॥

Of Suhotra happened to be Jahnu born from the embryo of Kauśikā. While his elaborate sacrificial rite was going on, Gaṅgā turned her course and flooded that territory on account of the vision of the inevitable future. Having seen the Yajñavāṭa (sacrificial enclosure) inundated by Gaṅgā all over, the son of Suhotra (Sauhotrī), the bestower of boons, became irate. With eyes aglowed, he spoke to Gaṅgā– "O Gaṅgā, have the recompense of this outrage immediately. The entire water of yours shall be sucked by me and shall be rendered fruitless." Then having seen Gaṅgā, quaffed by the saintly king, the godly sages or gods and sages brought out the blessed river as his daughter (known as Jāhnavī). Jahnu married Kāverī, the grand-daughter of Yauvanāśva.

युवनाश्वस्य शापेन गङ्गां येन विनिर्ममे।
कावेरीं सरितां श्रेष्ठां जह्नुभार्यामनिन्दिताम्॥६०॥

It was because of the curse of Yuvanāśva that Gaṅgā was created by him. Kāverī, the most excellent of all rivers, became the spouse of Jahnu, the uncensored one.

जह्नुश्च दयितं पुत्रं सुहोत्रं नाम धार्मिकम्।
कावेर्यां जनयामास अजकस्तस्य चाऽऽत्मजः॥६१॥

Jahnu begot a beloved son named Suhotra, the pious one, of Kāverī. Suhotra's son was Ajaka.

अजकस्य तु दायादो बलाकाश्वो महायशाः।
बभूवुश्च मयः शीलः कुशस्तस्याऽऽत्मजः स्मृतः॥६२

Of Ajaka, the successor was Balākāśva, the greatly-reputed one. Gaya, Śīla and Kuśa are remembered as sons born to him.

कुशपुत्राः बभूवुश्च चत्वारो वेदवर्चसः।
कुशाश्वः कुशनाभश्च अमूर्तारयशो वसुः॥६३॥

Of Kuśa happened to be four brilliant sons due to their Vedic learning, viz. Kuśāśva, Kuśanābha, Amūrtārayaśas and Vasu.

कुशस्तम्बस्तपस्तेपे पुत्रार्थो राजसत्तमः।
पूर्णे वर्षसहस्रे वै शतक्रतुमपश्यत॥६४॥

The excellent king Kuśastamba performed a penance having motive for a son. At the completion of a thousand years, he saw Indra.

सुदुर्गं तापसं दृष्ट्वा सहस्राक्षः पुरंदरः।
समर्थः पुत्रजनने स्वयमेवास्य शाश्वतः॥६५॥

Having seen the ascetic, difficult of being

overcome, Indra (Purandra), (the tearer of the city) competent as such in producing a son, decided to become his son.

पुत्रत्वं कल्पयामास स्वयमेव पुरंदरः।
गाधिर्नामाभवत्पुत्रः कौशिकः पाकशासनः॥६६॥

The enemy of Pāka (Indra) became his son and took the name Gādhi. He was called Kauśika also, being a member of the family of Kuśa.

पौरुकुत्साऽभवद्भार्या गाधिस्तस्यामजायत।
पूर्वकन्यां महाभागां नाम्ना सत्यवतीं शुभाम्॥
तां गाधिः पुत्रा काव्याय रुचीकाय ददौ प्रभुः॥६७॥

Paurukutsā happened to be the spouse of Kuśastamba and Gādhi and took birth in her. Lord Gādhi offered his eldest auspicious daughter, the greatly fortunate and blessed Satyavatī, to Rucīka, who was a descendant of Bhṛgu (Kāvya).

तस्यां पुत्रस्तु वै भर्ता भार्गवो भृगुनन्दनः।
पुत्रार्थे साधयामास चरुं गाधेस्तथैव च॥६८॥

Her husband himself was a Bhārgava and the delighter of the Bhṛgu family. He seasoned *Caru* [1] for the sake of a son to himself as well as to Gādhi.

तथा चाऽऽहूय णिधृतिमृचीको भार्गवस्तदा।
उपयोज्यश्चरुरयं त्वया मात्रा च ते शुभे॥६९॥

And having summoned (his wife Satyavatī), the courageous sage Ṛcīka or Rucīka, a Bhārgava himself, (said)– "This *Caru* deserves to be brought to use by you and by your mother, O splendid lady.

तस्यां जनिष्यते पुत्रो दीप्तिमाञ्क्षत्रियर्षभः।
अजेयः क्षत्रियैर्युद्धे क्षत्रियर्षभसूदनः॥७०॥

In her, shall be born a son, endowed with radiance, a leader among the Kṣatriyas, invincible even by the Kṣatriyas in a war and the killer of the bulls (prominent) among Kṣatriyas.

तवापि पुत्रं कल्याणि धृतिमन्तं तपोधनम्।
शमात्मकं द्विजश्रेष्ठं चरुरेष विधास्यति॥७१॥

O beneficent lady! this *Caru* will give you an excellent Brāhmaṇa son. He will be full of courage, quiescent and he will become a great sage.

एवमुक्त्वा तु तां भार्यामृचीको भृगुनन्दनः।
तपस्याभिरतो नित्यमरण्यं प्रविवेश ह॥७२॥

Having spoken this way to his spouse, Ṛcīka, Bhṛgunandana, ever engaged in penance, entered the sylvan resort.

गाधिः सदारस्तु तदा ऋचीकाश्रममभ्यगात्।
तीर्थयात्राप्रसङ्गेन सुतां द्रष्टुं नरेश्वरः॥७३॥

King Gādhi, then accompanied by his spouse, went to the hermitage of Ṛcīka, under context of a pilgrimage to a holy spot and with a view to see his daughter.

चरुद्वयं गृहीत्वा तु ऋषेः सत्यवती तदा।
भर्तुर्वचनमव्यग्रा हृष्टा मात्रे न्यवेदयत्॥७४॥

Satyavatī brought the two types of *Carus* given by the sage to her mother. Unperturbed and quite ecstatic as such, she communicated the words of her husband to her (about them).

माता तु तस्यै देवेन दुहित्रे स्वं चरुं ददौ।
तस्याश्चरुमथाज्ञानादात्मनः सा चकार ह॥७५॥

As fate would have it, the mother gave the *Caru* intended for her own to her daughter. And out of ignorance, she took in the *Caru* intended for her daughter.

अथ सत्यवती गर्भं क्षत्रियान्तकरं शुभम्।
धारयामास दीप्तेन वपुषा घोरदर्शना॥७६॥

Then Satyavatī bore the embryo, an annihilator of the Kṣatriyas and with body refulgent as such. With her illuminated body, she became terrible to view.

तमृचीकस्ततो दृष्ट्वा योगेनाप्यनुमृश्य च।
तदाऽब्रवीद्द्विजश्रेष्ठः स्वां भार्यां वरवर्णिनीम्॥७७॥

1. An oblation of rice, barley and pulse boiled for presentation to the gods and manes,V.S. Apte, p. 204.

Having seen and visualised it through his Yogic power (mental concentration), Ṛcīka, the excellent Brāhmaṇa, spoke to his own fair-complexioned spouse.

मात्राऽसि वञ्चिता भद्रे चरुवत्या सहेतुना।
जनिष्यति हि पुत्रस्ते क्रूरकर्माऽतिदारुणः॥७८॥
माता जनिष्यते वाऽपि तथाभूतं तपोधनम्।
विश्वं हि ब्रह्म तपसा मया तत्र समर्पितम्॥७९॥

"You have been duped by the mother, O good lady! Due to the interchange of the *Carus*, a son will be born to you of atrocious deeds, a highly criminal one and your mother shall produce a son of norm having riches for penance. The entire Brahman (Vedic knowledge) has been superimposed into it by me with the means of penance."

एवमुक्त्वा महाभागा भर्त्रा सत्यवती तदा।
प्रसादयामास पतिं सुतो मे नेदृशो भवेत्॥
ब्राह्मणापसदस्त्वन्य इत्युक्तो मुनिरब्रवीत्॥८०॥

Having been said so by her husband, the fortunate lady Satyavatī then, gratified her husband (saying)– "May my son never be like this. Let another be a base Brāhmaṇa". Having been spoken this way, the sage then rejoined.

नैष संकल्पितः कामो मया भद्रे तथा त्वया।
उग्रकर्मा भवेत्पुत्रः पितुर्मातुश्च कारणात्॥८१॥

"O good lady! This has never been thought of nor desired by me or by you that the son may be of scurrile deeds as per doing (lit. purposeful wish) of father or mother".

पुनः सत्यवती वाक्यमेवमुक्त्वाऽब्रवीदिदम्।
इच्छंल्लोँकानपि मुने सृजेथाः किं पुनः सुतम्॥८२॥

Once again Satyavatī having talked in such terms, spoke this way– "O sage, if you wish, you can create many worlds. What then a mere son?

शमात्मकमृजुं भर्तः पुत्रं मे दातुमर्हसि।
काममेवंविधः पुत्रो मम स्यात्तु वद प्रभो॥८३॥

O holy lord! It behoves you to grant a son to me as tranquil-souled one and honest-natured one. O lord, O master, say 'Let such a son be born'.

मय्यन्यथा न शक्यं वै कर्तुमेव द्विजोत्तम।
ततः प्रसादमकरोत्स तस्यास्तपसो बलात्॥८४॥

O excellent twice-born, nothing otherwise is possible to be done to me". Then, he showered his grace on her by means of his penance.

पुत्रे नास्ति विशेषो मे पौत्रे वा वरवर्णिनि।
त्वया यथोक्तं वचनं तथा भद्रे भविष्यति॥८५॥

"It makes no difference as far as I am concerned whether it is the son or the grandson, O comely dame. Everything shall happen in accordance with the words spoken by you, O gentle lady."

तस्मात्सत्यवती पुत्रं जनयामास भार्गवम्।
तपस्यभिरतं दान्तं जमदग्निं शमात्मकम्॥८६॥

On that account, Satyavatī gave birth to a son, a Bhārgava, engaged in penance. He was Jamadagni, the one having a tranquillised soul and a self-controlled one.

भृगोश्चरुविपर्यासे रौद्रवैष्णवयोः पुरा।
जमनाद्वैष्णवस्याग्नेर्जमदग्निरजायत॥८७॥

Earlier, when there was an interchange of Raudra and Vaiṣṇava *Carus* in the sacrifice of Bhṛgu, he consumed (*Jamanāt*), the Vaiṣṇava fire and so he came to be known as *Jamadagni*.

विश्वामित्रं तु दायादं गाधिः कुशिकनंदनः।
प्राप्य ब्रह्मर्षिसमतां जगाम ब्रह्मणा वृतः॥८८॥

Having obtained Viśvāmitra as his scion, Gādhi, the son of Kuśika, attained to the equality of Brāhmaṇa sage, having been chosen by Brahmā.

सा हि सत्यवती पुण्या सत्यव्रतपरायणा।
कौशिकीति समाख्याता प्रवृत्तेयं महानदी॥८९॥

The sacred and pious Satyavatī, adhering to the vow of veracity, became known as Kauśikī and flowed forth like a great stream.

परिश्रुता महाभागा कौशिकी सरितां वरा।
इक्ष्वाकुवंशे त्वभवत्सुवेणुर्नाम पार्थिवः॥ ९०॥

She became well-known, the greatly fortunate one, Kauśikī, the greater one among streams. In the lineage of Ikṣvāku, there happened to be a king Suveṇu.

तस्य कन्या महाभागा कामली नाम रेणुका।
रेणुकायां तु कामल्यां तपोधृतिसमन्वितः॥
आर्चीको जनयामास जमदग्निः सुदारुणम्॥ ९१॥
सर्वविद्यान्तगं श्रेष्ठं धनुर्वेदस्य पारगम्।
रामं क्षत्रियहन्तारं प्रदीप्तमिव पावकम्॥ ९२॥

His daughter was the highly fortunate one, named Kāmalī alias Reṇukā. In Reṇukā alias Kāmalī, Jamadagni, the son of Ṛcīka, endowed with the power of penance and fortitude, begot the terrible son Rāma who was the most excellent of those who had mastered all lores and the science of archery as well. He became the killer of Kṣatriyas and shone like a smouldering fire.

और्वस्यैवमृचीकस्य सत्यवत्यां महामनाः।
जमदग्निस्तपोवीर्याज्जज्ञे ब्रह्मविदां वरः॥
मध्यमश्च शुनःशेपः शुनःपुच्छः कनिष्ठकः॥ ९३॥

Thanks to the semen virile of Aurva Ṛcīka, the high-minded Jamadagni, the foremost among the knowers of Brahman, was born of Satyavatī, in this manner by the prowess of penance. The middle son was Śunaḥśepa and Śunaḥpuccha was the youngest one.

विश्वामित्रस्तु धर्मात्मा नाम्ना विश्वरथः स्मृतः।
जज्ञे भृगुप्रसादेन कौशिकाद्वंशवर्धनः॥ ९४॥

Viśvāmitra, the pious-souled one, is also remembered by the name Viśvaratha. By the grace of Bhṛgu, he was born of Kauśika, the propagator of the lineage.

विश्वामित्रस्य पुत्रस्तु शुनःशेपोऽभवन्मुनिः।
हरिश्चन्द्रस्य यज्ञे तु पशुत्वे नियतः स वै॥ ९५॥

Of Viśvāmitra, the eldest son, however, happened to be Śunaḥśepa, the sage. In the sacrifice of Hariścandra, he was appointed as the sacrificial victim (*paśu* or an animal).

देवैर्दत्तः शुनः शेपो विश्वामित्राय वै पुनः।
देवैर्दत्तः स वै यस्माद्देवरातस्ततोऽभवत्॥ ९६॥

He was given over to Viśvāmitra by Devas. Śunaḥśepa (restored once again having escaped the calcination by fire).[1] and having been offered by gods, he became Devarāta subsequently.

विश्वामित्रस्य पुत्राणां शुनःशेपोऽग्रजः स्मृतः।
मधुच्छन्दो नयश्चैव कृतदेवौ ध्रुवाष्टकौ॥ ९७॥
कच्छपः पूरणश्चैव विश्वामित्रसुतास्तु वै।
तेषां गोत्राणि बहुधा कौशिकानां महात्मनाम्॥ ९८॥

Of the sons of Viśvāmitra, Śunaḥśepa is known as the eldest one (lit. born as the first one). Madhucchanda, Naya, Kṛta, Deva, Dhruva, Aṣṭaka, Kacchapa and Pūraṇa[2] were the other sons of Viśvāmitra. The Gotras (spiritual lines) of those great-souled ones, the Kauśikas, are innumerable.

पार्थिवा देवराताश्च याज्ञवल्क्याः समर्षणाः।
उदुम्बरा उदुम्लानास्तारका यममुञ्चताः॥ ९९॥
लोहिण्या रेणवश्चैव तथा कारीषवः स्मृताः।
बभ्रवः पाणिनश्चैव ध्यानजप्यास्तथैव च॥ १००॥
शालावत्या हिरण्याक्षा स्यङ्कृता गालवाः स्मृताः।
देवला यामदूताश्च सालङ्कायनबाष्कलाः॥ १०१॥
ददातिबादराश्चान्ये विश्वामित्रस्य धीमतः।
ऋष्यन्तरविवाह्यास्ते बहवः कौशिकाः स्मृताः॥ १०२॥

Pārthivas, Devarātas, Yājñavalkyas, Samarṣaṇas, Udumbaras, Udumlānas, Tārakas, Yamamuñcatas, Lohiṇyas, Reṇavas, Kārīṣavas, Babhrus, Pāṇinas, Dhyāna-Japyas, Śālāvatyas, Hiraṇyākṣas, Syaṅkṛtas, Gālavas, Devalas, Yāmadūtas, Śālaṅkāyanas, Bāṣkalas and many others are remembered as Kauśikas, the descendants of the intelligent Viśvāmitra. They

1. Paurāṇika Kośa, p. 498.
2. Ibid. p. 320

entered into matrimonial alliance with the families of other sages.

कौशिकाः सौश्रुताश्चैव तथाऽन्ये सैंधवायनाः।
पौरोरवस्य पुण्यस्य ब्रह्मर्षेः कौशिकस्य तु॥ १०३॥

Some other families of the Brahmarṣi Kauśika, the holy descendant of Purūravas are– Sauśrutas and Saindhavāyanas.

दृषद्वतीसुतश्चापि विश्वामित्रात्तथाष्टकः।
अष्टकस्य सुतो यो हि प्रोक्तो जह्नुगणो मया॥ १०४॥

Of Dṛṣadvatī, the son from Viśvāmitra then was Aṣṭaka[1]. Aṣṭaka's sons (and descendants) have been already declared by me as Jahnuganas.

ऋषय ऊचुः

किं लक्षणेन धर्मेण तपसेह श्रुतेन वा।
ब्राह्मण्यं समनुप्राप्तं विश्वामित्रादिभिर्नृपैः॥ १०५॥

The Sages spoke– How the kings headed by Viśvāmitra and others attained to Brāhmaṇahood which is obtained by good marks, piety or Law, penance and learning?

येन येनाभिधानेन ब्राह्मण्यं क्षत्रिया गताः।
विशेषं ज्ञातुमिच्छामस्तपसा दानतस्तथा॥ १०६॥

What are the various names under which the Kṣatriyas who had attained Brāhmaṇa-hood (are known?). We are eager to know in reality the unique penance as well as munificence (whereby they had attained the same).

एवमुक्तस्ततो वाक्यमब्रवीदिदमर्थवत्।
अन्यायोपगतैर्द्रव्यैराहूय द्विजसत्तमान्॥
धर्माभिकाङ्क्षी यजते न धर्मफलमश्नुते॥ १०७॥

Thus requested, he (Sūta) spoke out these meaningful words– The one who is eager of acquiring Dharma and whose mind is engaged in sacrifices, he does not get the fruit of Dharma if he gathers the requisites thereof by means of illegally acquired wealth.

धर्मं चैतं समाख्याय पापात्मा पुरुषाधमः।
ददाति दानं विप्रेभ्यो लोकानां दम्भकारणात्॥ १०८॥

Having declared this Dharma as such, the sinister-souled one, the ignominious man, offers gifts to the Brāhmaṇas, owing to the purpose of deceitful attitude of the people.

जपं कृत्वा तथा तीव्रं धनलोभान्निरङ्कुशः।
रागमोहान्वितो ह्यन्ते पावनार्थं ददाति यः॥ १०९॥

An uncontrolled man, taken to austere muttering of syllables, equipped with passion and infatuation, may give charitable gifts with a view to sanctify himself.

तेन दत्तानि दनानि अफलानि भवन्त्युत।
तस्य धर्मप्रवृत्तस्य हिंसकस्य दुरात्मनः॥ ११०॥

But the gifts offered by that one become fruitless. One adhering to Dharma, but resorting to violence or being a killer, a wicked-souled one– his gifts do not stay (i.e. do not yield fruits).

एवं लब्ध्वा धनं मोहाद्ददतो यजतश्च ह।
संक्लिष्टकर्मणो दानं न तिष्ठति दुरात्मनः॥ १११॥

Similarly, the gifts offered by the wicked-souled one, who has obtained wealth by painful violent deeds, do not get retained.

न्यायागतानां द्रव्याणां तीर्थे संप्रतिपादनम्।
कामाननभिसंधाय यजते च ददाति च॥ ११२॥
स दानफलमाप्नोति तच्च दानं सुखोदयम्।
दानेन भोगानाप्नोति स्वर्गं सत्येन गच्छति॥ ११३॥

Only riches acquired by justice should be gifted to pious and deserving persons at the holy places. One having not taken to cheating or lusts, if he offers sacrifices and gifts, he attains the fruit of gifts and that gift is such as having elevation of bliss. By gift, he attains enjoyments and goes to heaven by truth.

तपसा तु सुगुप्तेन लोकान्विष्टभ्य तिष्ठति।
विष्टभ्य स तु तेजस्वी लोकेष्वानन्त्यमश्नुते॥ ११४॥

By means of well-performed austerity, one pervades the worlds and he sustains himself.

1. Paurāṇika Kośa, p. 38.

Having sustained himself among the people, that brilliant person enjoys endless bliss.

दानाच्छ्रेयस्तथा यज्ञो यज्ञाच्छ्रेयस्तथा तपः।
संन्यासस्तपसः श्रेयांस्तस्माज्ज्ञानं गुरु स्मृतम्॥ ११५॥

Yajña is superior to Dāna (gift). Penance is superior to Yajña. Saṁnyāsa (renunciation) is superior to penance and Jñāna (perfect knowledge) is known as greater than that i.e. Saṁnyāsa.

श्रूयन्ते हि तपः सिद्धाः क्षात्रोपेता द्विजातयः।
विश्वामित्रो नरपतिर्मांधाता संकृतिः कपिः॥ ११६॥
कपेश्च पुरुकुत्सश्च सत्यश्चानृवापृथुः।
आर्ष्टिषेणोऽजमीढश्च भागान्योऽन्यस्तथैव च॥ ११७॥
कक्षीवांश्चैव शिजयस्तथाऽन्ये च महारथीः।
रथीतरश्च रुन्दश्च विष्णुवृद्धादयो नृपाः॥ ११८॥

It is learnt that the twice-born castes who were endowed with Kṣattra (i.e. heroic spirit or capacity to rescue against injury), attained Brāhmaṇa-hood by penance, e.g. Viśvāmitra, King Māndhātā, Saṁkṛti, Kapi, Kapi's son Purukutsa, Satya, Anṛhavān, Pṛthu, Ārṣṭiṣeṇa, Ajamīḍha, Bhāgānya, Anya, Kakṣīvā, Śijaya, and likewise many other great charioteers (Mahārathīs), Rathītara, Runda, Viṣṇuvṛddha and other kings.

क्षात्रोपेताः स्मृता ह्येते तपसा ऋषितां गताः।
एते राजर्षयः सर्वे सिद्धिं सुमहतीं गताः॥
अत ऊर्ध्वं प्रवक्ष्यामि अयोर्वंशं महात्मनः॥ ११९॥

Equipped with Kṣātra (heroic sprit), they are well-known sages, who attained sagedom by means of their penance. All these sage kings attained utmost success. After this, I shall talk of the lineage of Ayo, the great-souled one.

इति महापुराणे वायुप्रोक्तेऽनुषङ्गपाद अमावसुवंशानुकीर्तनं नामैकनवतितमोऽध्यायः॥ ९१॥

* * *

॥अथ द्विनवतितमोऽध्यायः॥

Chapter 92

The narrative of Candravaṁśa

सूत उवाच .

एते पुत्रा महात्मानः पञ्चैवाऽसन्महाबलाः।
स्वर्भानुतनया विप्राः प्रभायां जज्ञिरे नृपाः॥ १॥

Sūta spoke– The five sons of great souls and great strength were born of Prabhā as the sons of Svarbhānu, O Brāhmaṇas.

नहुषः प्रथमस्तेषां पुत्रधर्मा ततः स्मृतः।
धर्मवृद्धात्मजश्चैव सुतहोत्रो महायशाः॥ २॥

Nahuṣa was the first among them. The subsequent one is known as Putradharmā, the self-born one. Dharmavṛddha's son was Sutahotra, the highly-famed one.

सुतहोत्रस्य दायादास्त्रयः परमधार्मिकाः।
काशः शालश्च द्वावेतौ तथा गृत्समदः प्रभुः॥ ३॥

The successors of Sutahotra were three highly dutiful ones, viz. Kāśa, Śala and Gṛtsamada, the overlord.

पुत्रो गृत्समदस्यापि शुनको यस्य शौनकः।
ब्राह्मणाः क्षत्रियाश्चैव वैश्याः शूद्रास्तथैव च॥ ४॥
एतस्य वंशे संभूता विचित्रैः कर्मभिर्द्विजाः।
शलात्मजो ह्यार्ष्टिषेणश्चरन्तस्तस्य चात्मजः॥ ५॥

Son of Gṛtsamada happened to be Śunaka, whose Śaunaka (was the son). Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras were born in his lineage as a result of their marvellous deeds, O Brāhmaṇas! Śala's son was Ārṣṭiṣeṇa and Caranta happened to be his son.

शौनकाश्चाऽऽर्ष्टिषेणाश्च क्षात्रोपेता द्विजातयः।
काशस्य काशयो राष्टः पुत्रो दीर्घतपास्तथा॥ ६॥

The Śaunakas and the Ārṣṭiṣeṇas were the twice-born ones endowed with qualities characteristic of Kṣatriyas. Kāśa's sons were– Kāśaya, Rāṣṭa and Dīrghatapas.

धर्मश्च दीर्घतपसो विद्वान्धन्वन्तरिस्ततः।
तपसा सुमहातेजा जातो वृद्धस्य धीमतः।
अथैनमृषयः प्रोचुः सुतं वाक्यमिदं पुनः॥७॥

Dīrghatapas son was Dharma and the scholarly Dhanvantari was his son. He was the greatly radiant one because of his penance. He was born of Vṛddha, the wise one. Then the sages spoke to Sūta once again with following words.

ऋषय ऊचुः

कथं धन्वन्तरिर्देवो मानुषेष्विह जज्ञिवान्।
एतद्वेदितुमिच्छामस्ततो ब्रूहि प्रियं तथा॥८॥

Sages spoke– How did Dhanvantri, a god, born among human beings? We are eager to know this. Please do speak only the agreeable words in this matter.

सूत उवाच

धन्वन्तरेः संभवोऽयं श्रूयतामिह वै द्विजाः।
स संभूतः समुद्रान्ते मथ्यमानेऽमृते पुरा॥९॥

The Sūta replied– You may hear the origin of Dhanvantari, O Brāhmaṇas! He was born formerly when the ocean was being churned for the sake of nectar.

उत्पन्नः सकलात्पूर्वं सर्वतश्च श्रिया वृतः।
सर्वसंसिद्धकायं तं दृष्ट्वा विष्टम्भितः स्थितः॥
अजस्त्वमिति होवाच तस्मादजस्तु स स्मृतः॥१०॥

He was born prior to everyone, all around endowed with glory. Having seen him, well-accomplished in all the avocations, (gods) stood surprised and said– "You are Aja (the unborn)". On that account, he became known as Aja.

अजः प्रोवाच विष्णुं तं तनयोऽस्मि तव प्रभो।
विधत्स्व भागं स्थानं च मम लोके सुरोत्तम॥११॥

Aja spoke to Viṣṇu– "I am your son, O supreme being". You may provide the share and spot for me in the world, O great god!

एवमुक्तः स दृष्ट्वा तु तथ्यं प्रोवाच स प्रभुः।
कृतो यज्ञविभागस्तु यज्ञियैर्हि सुरैस्तथा॥१२॥

Having been said so, the lord, having observed him, spoke the truth– "The share in Yajña has already been provided by the Yajña performing gods.

वेदेषु विधियुक्तं च विधिहोत्रं महर्षिभिः।
न शक्यमि(इ)ह होमो वै तुल्यं (ल्यः) कर्तुं कदाचन॥

The *Homa* in accordance with the Vedas has already been laid down by the great sages. It is not possible to rearrange such a (sacrificial offering) again.

अर्वाक्सुतोऽसि हे देव नाममन्त्रोऽसि वै प्रभो।
द्वितीयायां तु संभूत्यां लोके ख्यातिं गमिष्यसि॥१४॥

You are Arvāk (later born) son of mine, O god! Your name alone is a mantra, O supreme being! In your second generation, you will attain to repute in the world.

अणिमादियुता सिद्धिर्गर्भस्थस्य भविष्यति।
तेनैव च शरीरेण देवत्वं प्राप्स्यसि प्रभो॥
चरुमन्त्रैर्घृतैर्गन्धैर्यक्ष्यन्ति त्वां द्विजातयः॥१५॥

Even while in the womb, you will have the Siddhi (spiritual powers) headed by *Aṇimā*[1] etc. And by that very body, you will attain to the state of a god, O supreme being! The Brāhmaṇas shall take to sacrifices by means of *Carus*, *mantras*, ghee and scents or perfumes as offerings.

अथ च त्वं पुनश्चैव आयुर्वेदं विधास्यसि।
अवश्यंभावी ह्यर्थोऽयं प्राक्सृष्टस्त्वब्जयोनिना॥१६॥

You shall expound the science of medicine (Āyurveda). This is an inevitable truth. It stands ordained already by the lotus-born deity (Brahmā).

द्वितीयं द्वापरं प्राप्य भविता त्वं न संशयः।
तस्मात्तस्मै वरं दत्त्वा विष्णुरन्तर्दधे ततः॥१७॥

In the second Dvāpara Yuga, you will come along, there is no doubt in it." Having conferred a boon on that one, Viṣṇu became out of sight.

---

1. The superhuman power of becoming as small as an atom, one of the eight powers or Siddhis of Śiva.

द्वितीये द्वापरे प्राप्ते शौनहोत्रः प्रकाशिराट्।
पुत्रकामस्तपस्तेपे नृपो दीर्घतपास्तथा॥ १८॥

At the advent of the second Dvāpara Yuga, the king Dīrghatapas, belonging to the lineage of Śaunahotra, performed a penance with desire for a son.

अजं देवं तु पुत्रार्थे ह्यारिराधयिषुर्नृपः।
वरेण च्छन्दयामास प्रीतो धन्वन्तरिर्नृपम्॥ १९॥

The king propitiated Aja, the god, for the sake of a son. The delighted Dhanvantari offered the king the choice of boon.

नृप उवाच

भगवन्यदि तुष्टस्त्वं पुत्रो मे धृतिमान्भव।
तथेति समनुज्ञाय तत्रैवान्तरधीयत॥ २०॥

The King requested– "O adorable one! If you are satisfied, be pleased to be born as my son endowed with righteousness". "Allright", this way having permitted him, he became out of sight therein.

तस्य गेहे समुत्पन्नो देवो धन्वन्तरिस्तदा।
काशिराजो महाराजः सर्वरोगप्रणाशनः॥ २१॥

In his house took birth the adorable Dhanvantari. Thereafter, the king of Kāśī, the great overlord, became the destroyer of all diseases.

आयुर्वेदं भरद्वाजश्चकार सभिषक्क्रियम्।
तमष्टधा पुनर्व्यस्य शिष्येभ्यः प्रत्यपादयत्॥ २२॥

The science of medicine (Āyurveda) was expounded by the sage Bharadvāja along with the profession of a physician. The king divided it into eight sections and taught them to his pupils.

धन्वन्तरिसुतश्चापि केतुमानिति विश्रुतः।
अथ केतुमतः पुत्रो विप्रो भीमरथो नृपः॥
दिवोदास इति ख्यातो वाराणस्यधिपोऽभवत्॥ २३॥

Of Dhanvantari, the son was well-known as Ketumān. Ketumān's son was the powerful king Bhīmaratha, O Brāhmaṇas. Divodāsa, this way well-known, happened to be the overlord of Vārāṇasī.

एतस्मिन्नेव काले तु पुरीं वाराणसीं पुरा।
शून्यां विवेशयामास क्षेमको नाम राक्षसः॥ २४॥

In the meantime, the city of Vārāṇasī became isolated and there entered a demon named Kṣemaka.

शप्ता हि सा पुरी पूर्वं निकुम्भेन महात्मना।
शून्या वर्षसहस्रं वै भवित्रीति पुनः पुनः॥ २५॥

The city had been cursed earlier by Nikumbha, the great-souled one, that– 'For a thousand years, the city shall assume a desolate look'. He had repeated this curse many times.

तस्यां तु शप्तमात्रायां दिवोदासः प्रजेश्वरः।
विषयान्ते पुरीं रम्यां गोमत्यां संन्यवेशयत्॥ २६॥

On that having been cursed, the king Divodāsa, the lord of the subjects, established a lovely city on the banks of Gomatī, near the extremities of his realm.

ऋषय ऊचुः

वाराणसीं किमर्थं तां निकुम्भः शप्तवान्पुरा।
निकुम्भश्चापि धर्मात्मा सिद्धक्षेत्रं शशाप यः॥ २७॥

The Sages spoke– For what purpose, did Nikumbha curse Vārāṇasī earlier? Nikumbha was a pious-souled one. Then why did he curse the holy centre of Siddhas?

सूत उवाच

दिवोदासस्तु राजर्षिर्नगरीं प्राप्य पार्थिवः।
वसते स महातेजाः स्फीतायां वै नराधिपः॥ २८॥

Sūta spoke– Having reached that city, king Divodāsa, the saintly king, the highly radiant one, lived in that luxuriant city.

एतस्मिन्नेव काले तु कृतदारो महेश्वरः।
देव्यां स प्रियकामस्तु वसानः श्वशुरान्तिके॥ २९॥

In the meantime, Maheśvara who had married (Umā) stayed near the father-in-law and desired to do what was pleasing to the goddess.

देवाज्ञया पारिषदा विश्वरूपास्तपोधनाः।
पूर्वोक्तै रूपविशेषैस्तोषयन्ति महेश्वरीम्॥ ३०॥

His attendants and the saints assuming different forms continued to gratify Maheśvarī by means of their diverse forms mentioned before.

हृष्यति तैर्महादेवो मेना नैव तु हृष्यति।
जुगुप्सते सा नित्यं च देवं देवीं तथैव च॥ ३१॥

Mahādeva then gets gratified, but Menā was not gratified. She felt hatred for the god as well as the goddess as such.

मम पार्श्वे त्वनाचारस्तव भर्ता महेश्वरः।
दरिद्रः सर्व एवेह अक्लिष्टं लडतेऽनघे॥ ३२॥

(She said to the goddess)– "In my vicinity, your husband Maheśvara is carrying on an ill-treating activity. He is by all means very indigent, O sinless lady. Without wearying himself out, he sports and dallies".

मात्रा तथोक्ता वचसा स्त्रीस्वभावान्नचाक्षमत्।
स्मितं कृत्वा तु वरदा हरपार्श्वमथागमत्॥ ३३॥

On being thus taunted by her mother, she did not brook it as per instinct of the feminine disposition. After smiling, the goddess, the granter of boons, went near Hara (Śiva).

विषण्णवदना देवी महादेवमभाषत।
नेह वत्स्याम्यहं देव नय मां स्वं निवेशनम्॥ ३४॥

Then with a dejected face, the goddess spoke to Mahādeva– "Here I shall not stay, O lord! Carry me over to your own abode".

तथोक्तस्तु महादेवः सर्वांल्लोकानवेक्ष्य ह।
वासार्थं रोचयामास पृथिव्यां तु द्विजोत्तमाः॥
वाराणसीं महातेजाः सिद्धक्षेत्रं महेश्वरः॥ ३५॥

That way accosted, the great god, Mahādeva, having looked at all the people, made up his mind for a stay on the earth at Vārāṇasī, the spot of the Siddhas. Maheśvara himself was looking great at that time, O excellent Brāhmaṇas!

दिवोदासेन तां ज्ञात्वा निविष्टां नगरीं भवः।
पार्श्वस्थं स समाहूय गणेशं क्षेमकं ब्रवीत्॥ ३६॥

Having known that the city was occupied by Divodāsa, Śiva (Bhava) summoned Kṣemaka[1], the chief of Gaṇas who was by his side and spoke to him.

गणेश्वरपुरीं गत्वा शून्यां वाराणसीं कुरु।
मृदुना चाभ्युपायेन अतिवीर्यः स पार्थिवः॥ ३७॥

"Go to Gaṇeśvarapurī and render Vārāṇasī desolate by a softer and subtle mode of activity. That king is highly heroic".

ततो गत्वा निकुम्भस्तु पुरीं वाराणसीं पुरा।
स्वप्ने संदर्शयामास मङ्कनं नाम नापितम्॥ ३८॥

Nikumbha then went to the city of Vārāṇasī and revealed himself in a dream to a barber named Maṅkana.

श्रेयस्तेऽहं करिष्यामि स्थानं मे रोचयानघ।
मद्रूपां प्रतिमां कृत्वा नगर्यन्ते निवेशय॥ ३९॥

(He said)– "I shall render beneficence unto you, O innocent one! You may englamour my abode (in this city). Having created or installed an image of my form, establish it at the outskirt of the city".

तथा स्वप्ने यथा दृष्टं सर्वं कारितवान्द्विजाः।
नगरीद्वार्यनुज्ञाप्य राजानं तु यथाविधि॥ ४०॥

Then, he did everything, the way it was visioned in his dream, O (excellent) Brāhmaṇas! After getting the permission of the king as per systematic norm, he did everything duly at the gate of the city.

पूजा तु महती चैव नित्यमेव प्रयुज्यते।
गन्धैर्धूपैश्च माल्यैश्च प्रेक्षणीयैस्तथैव च॥ ४१॥
अन्नप्रदानयुक्तैश्च अत्यद्भुतमिवाभवत्।
एवं संपूज्यते तत्र नित्यमेव गणेश्वरः॥ ४२॥

Everyday, a mass-scale worship was offered

1. In verse 36, padas 3-4 पार्श्वस्थं सः समाहूय गणेशं क्षेमकमब्रवीत् has क्षेमकंब्रवीत् or the erratic root in ब्रवीत् for अब्रवीत्।

therein with perfumes or scents, incenses and garlands etc. Food was offered. The whole thing ensued, was something of great marvel. This way, the lord of Gaṇas was adored perennially there everyday.

ततो वरसहस्राणि नगराणां प्रयच्छति।
पुत्रान्हिरण्यमायूंषि सर्वकामांस्तथैव च॥४३॥

Then unto the towns or townsmen, he used to grant thousands of boons, such as sons, gold or money, longevity all other cherished motives.

राजस्तु महिषी श्रेष्ठा सुयशा नाम विश्रुता।
पुत्रार्थमागता साध्वी राज्ञा देवी प्रचोदिता॥४४॥

The chief queen of the king was well-known by the name Suyaśā. That chaste one, having been inspired by the king, came (to that deity) with a desire to have a son.

पूजां तु विपुलां कृत्वा देवी पुत्रानयाचत।
पुनः पुनरथाऽऽगम्य बहुशः पुत्रकारणात्॥४५॥

Having offered adoration in abundance, the queen sought (the birth) of sons (from her womb). She visited that shrine time and again for the (boon of getting) a son.

न प्रयच्छति पुत्रांस्तु निकुम्भः कारणेन तु।
राजा यदि तु क्रुध्येत ततः किंचित्प्रवर्तते॥४६॥

Nikumbha, however, did not bestow unto her the son, by some purposeful norm. The king if may get roused to ire, then something may happen.

अर्थ दीर्घेण कालेन क्रोधो राजानमाविशत्।
भूतं त्विदं महाद्वारि नागराणां प्रयच्छति॥४७॥
प्रीत्या वरांश्च शतशो न किंचिन्न प्रयच्छति।
मामकैः पूज्यते नित्यं नगर्यां मम चैव तु॥४८॥
तत्रार्चितश्च बहुशो देव्या मे तत्र कारणात्।
न ददाति च पुत्रं मे कृतघ्नो बहुभोजनः॥४९॥
अतो नार्हति पूजां तु मत्सकाशात्कथंचन।
तस्मात्तु नाशयिष्यामि तस्य स्थानं दुरात्मनः॥५०॥

Then with a passage of longer period of time, wrath got roused in the king. (He thought) 'This spirit at the main gate offers hundred of boons to the townsmen but does not do anything (for me). In my own city, he is adored daily by the people. He had been adored by my queen there for that specific reason. Though he eats much, he does not bestow a son to me. He is ungrateful. Therefore, he does not deserve any further adoration in my vicinity anyway. On that account, I shall destroy the abode of that one. He was wicked-souled one.'

एवं तु स विनिश्चित्य दुरात्मा राजकिल्विषी।
स्थानं गणपतेस्तस्य नाशयामास दुर्मतिः॥५१॥

Having determined thus, that wicked-souled, sinister and evil-minded king, destroyed that sacred temple of the chief of Gaṇas.

भग्नमायतनं दृष्ट्वा राजानमगमत्प्रभुः।
यस्मादनपराधं मे त्वया स्थानं विनाशितम्॥५२॥

Having seen the shrine demolished, the lord (of Gaṇas) approached the king (and said)– "On what account, you have shattered my abode of unblemished norm.

अकस्मात्तु पुरी शून्या भवित्री ते नराधिप।
ततस्तेन तु शापेन शून्या वाराणसी तदा॥५३॥

O king (O lord of men), quite instantaneously, your city shall assume desolate look". Then, by the curse of that one, Vārāṇasī became desolate.

शप्त्वा पुरीं निकुम्भस्तु महादेवमथानयत्।
शून्यां पुरीं महादेवो निर्ममे परमात्मना॥५४॥

Having cursed the town, Nikumbha, however, brought Mahādeva to that desolate city. Mahādeva rebuilt that city with an alacrious soul.

तुल्यां देवविभूत्यास्तु देव्याश्चैव महात्मनः।
रमते तत्र वै देवी रममाणो महेश्वरः॥५५॥

The city was befitting the prosperity and glory of the goddess and the lord. The goddess sported there, even as lord Maheśvara too sported there.

न रतिं तत्र वै देवी लभते गृहविस्मयात्।
देव्याः क्रीडार्थमीशानो देवी वाक्यमथाब्रवीत्॥५६॥

But the goddess did not feel (permanent) pleasure therein owing to the marvellous norm of the house. For the sake of sports with the goddess, the god then uttered the following words.

नाहं वेश्म विमोक्ष्यामि अविमुक्तं हि मे गृहम्।
प्रहस्यैनामथोवाच अविमुक्तं हि मे गृहम्॥५७॥

"I shall not take leave of my abode. My abode is *Avimukta* (undesirable)". He laughed and spoke again to her– "My temple is *Avimukta*.

नाहं देवि गमिष्यामि गच्छस्वेह वसाम्यहम्।
तस्मात्तदविमुक्तं हि प्रोक्तं देवेन वै स्वयम्॥५८॥

O goddess, I shall not go away (from here). You may go. I do abide here". On that account, it is *Avimukta*, since it was declared or entitled by the lord himself.

एवं वाराणसी शप्ता अविमुक्तं च कीर्तितम्।
यस्मिन्वसति वै देवाः सर्वदेवनमस्कृतः॥
युगेषु त्रिषु धर्मात्मा सह देव्या महेश्वरः॥५९॥

This way, Vārāṇasī cursed as such, became solemnised as *Avimukta*, wherein abides the god himself, offered obeisance to by all gods in the three Yugas. The pious-souled Maheśvara is also accompanied by the goddess.

अन्तर्धानं कलौ याति तत्पुरं तु महात्मनः।
अन्तर्हिते पुरे तस्मिन्पुरी सा वसते पुनः॥६०॥

He vanished during the Kali age. That city of the great-souled one is reoccupied by the people when the lord vanishes.

एवं वाराणसी शप्ता निवेशं पुनरागता।
भद्रश्रेण्यस्य पुत्राणां शतमुक्तमधन्विनाम्॥६१॥
हत्वा निवेशयामास दिवोदासो नराधिपः।
भद्रश्रेण्यस्य राज्यं तु हृतं तेन बलीयसा॥६२॥

This way cursed as such, Vārāṇasī once again attained to revival. King Divodāsa killed the hundred sons of Bhadraśreṇya[1], all of whom were great archers, and occupied (his capital). The kingdom of Bhadraśreṇya was usurped by that powerful king.

भद्रश्रेण्यस्य पुत्रस्तु दुर्दमो नाम नामतः।
दिवोदासेन बालेति घृणया स विवर्जितः॥६३॥

But the (youngest) son named Durdama of Bhadraśreṇya was let off by Divodāsa, out of mercy and thinking that he was a minor.

दिवोदासाद्दृषद्वत्यां वीरो जज्ञे प्रतर्दनः।
तेन पुत्रेन बालेन प्रहृतं तस्य वै पुनः॥६४॥
वैरस्यान्तं महाराज्ञा तदा तेन विधित्सता।
प्रतर्दनस्य पुत्रौ द्वौ वत्सो गर्गश्च विश्रुतः॥६५॥

From Divodāsa in Dṛṣadvatī took birth, the heroic Pratardana. That youngest son (of Bhadraśreṇya who was let off) desirous of wreaking revenge recaptured it (kingdom): Pratardana had two sons, Vatsa and Garga, who were well-known.

वत्सपुत्रो ह्यलर्कस्तु संनतिस्तस्य चाऽऽत्मजः।
अलर्कं प्रति राजर्षिगीतश्लोकौ पुरातनौ॥६६॥

Vatsa's son was Alarka and Saṁnati happened to be his son. About the saintly king Alarka[2], the (following) two old verses are sung.

षष्टिवर्षसहस्राणि षष्टिवर्षशतानि च।
युवा रूपेण संपन्नो ह्यलर्कः काशिसत्तमः॥
लोपामुद्राप्रसादेन परमायुरवाप्तवान्॥६७॥

"Alarka ruled as excellent king of Kāśī for

1. The son of Mahiṣmān and a father of hundred sons, a very powerful and valiant king of Vārāṇasī.
2. As per Bhāgavata Purāṇa IX.17.6-8 and Viṣṇu Purāṇa IV.8.16.8 pp. 463 and 319, Gītā Press editions, 19 Bhāgavata Purāṇa says - दिवोदासो द्युमास्तस्यात् प्रतर्दनः इति स्मृतः स एव शत्रुजित् वत्स ऋतध्वजः इतीरितः। तथा कुवलयाश्वेति प्रोक्तोऽलर्कदयस्ततः॥ Viṣṇu Purāṇa says - वत्सस्य पुत्रोऽलर्क नामाऽभवेत् यस्यायमद्यावि श्लोको मीयते। षष्टि वर्ष सहस्राणि षष्टि वर्ष शतानि च। अलर्कादपरो नान्यो बुभुजे मेदिनी युवा। वायुपुराण 92.66-67, p. 454.

sixty-six thousand years. He was equipped with handsome features and youthful framework. By the grace of Lopāmudrā, he attained to an age of perennial norm[1]."

शप्स्यान्ते महाबाहुर्हत्वा क्षेमकराक्षसम्।
रम्यमावासयामास पुरीं वाराणसीं नृपः॥६८॥

At the culmination of the tenure of curse, the lofty-armed killed the demon Kṣemaka and rebuilt the lovely city of Vārāṇasī.

संनतेरपि दायादः सुनीथो नाम धार्मिकः।
सुनीथस्य तु दायादः सुकेतुर्नाम धार्मिकः॥६९॥

Of Saṁnati even, the scion was Sunītha by name, the pious one. Of Sunītha, the successor happened to be Suketu by name, the pious one.

सुकेतुतनयश्चापि धर्मकेतुरिति श्रुतिः।
धर्मकेतोस्तु दायादः सत्यकेतुर्महारथः॥७०॥

Suketu's son happened to be Dharmaketu, this is the traditional hearing. Dharmaketu's successor was Satyaketu, the great charioteer.

सत्यकेतुसतश्चापि विभुर्नाम प्रजेश्वरः।
सुविभुस्तु विभोः पुत्रः सुकुमारस्ततः स्मृतः॥७१॥

The son of Satyaketu happened to be the king Vibhu by name. He was the overlord of the subjects. Suvibhu was the son of Vibhu and Sukumāra was his son.

सुकुमारस्य पुत्रस्तु धृष्टकेतुः स धार्मिकः।
धृष्टकेतोस्तु दायादो वेणुहोत्रः प्रजेश्वरः॥७२॥

Of Sukumāra, the son happened to be Dhṛṣṭaketu, the pious one. Of Dhṛṣṭaketu, the scion happened to be Veṇuhotra, the overlord of the subjects.

वेणुहोत्रसुतश्चापि गार्ग्यो वै नाम विश्रुतः।
गार्ग्यस्य गर्भभूमिस्तु वात्स्यो वत्सस्य धीमतः॥७३॥

Of Veṇuhotra even, the son happened to be Gārgya by name, well-known as such. Of Gārgya, the foetus abode (i.e. scion) was Vatsa and Vātsya was the son of the wise Vatsa.

ब्राह्मणा क्षत्रियाश्चैव तयोः पुत्राः सुधार्मिकाः।
विक्रान्ता बलवन्तश्च सिंहतुल्यपराक्रमाः॥७४॥

Brāhmaṇas and Kṣatriyas were the sons of these two, the pious ones and valiant ones, endowed with physical strength and having power equal in norm to that of the lions.

इत्येते काश(श्य)पाः प्रोक्ता रजेरपि निबोधत।
रजेः पुत्रशतान्यासन्पञ्च वीर्यवतो भुवि॥
राजेयमिति विख्यातं क्षत्रमिन्द्रभयावहम्॥७५॥

Thus, these kings (of Kāśī) have been declared as Kāśyapas. Now you learn about the descendants of Raji. Raji had a hundred sons. Two of them were very valiant and well-known on the earth as the group of kings "Rājeya". Those Kṣatriyas caused terror to Indra too.

तदा दैवासुरे युद्धे समुत्पन्ने सुदारुणे।
दैवाश्चैवासुराश्चैव पितामहमथाब्रुवन्॥७६॥

When a terrible war ensued between gods and demons, the gods as well as demons, addressed Brahmā (Pitāmaha).

आवयोर्भगवन्युद्धे विजेता को भविष्यति।
ब्रूहि नः सर्वलोकेश श्रोतुमिच्छामहे वयम्॥७७॥

"O adorable one! O you lord of the lokas! We are eager to hear that who will be victorious in the battle between us?"

ब्रह्मोवाच

येषामर्थाय संग्रामे रजितात्तायुधः प्रभुः।
योत्स्यते ते विजेष्यन्ति त्रील्लोँकान्नात्र संशयः॥७८॥

Brahmā spoke– "Those on whose behalf or interest in the battlefield, Raji shall take arms in the battle and fights, will be victorious in the triad of the worlds. There is no doubt in it.

रजिर्यतस्ततो लक्ष्मीर्यतो लक्ष्मीस्ततो धृतिः।
यतो धृतिस्ततो धर्मो यतो धर्मस्ततो जयः॥७९॥

1. Purāṇika Kośa, p. 4– Purūravas has son for Āyuṣ who married the daughter of Rāhu having Nahuṣa, Kṣatravṛddha, Rambha, Raji and Anenā as 5 sons, Viṣṇu Purāṇa IV.8.1.2, p. 318.

Where there is Raji, there will be Lakṣmī (glory) and where there is Lakṣmī, there will be Dhṛti (fortitude). Dharma abides where there is fortitude and where there is Dharma (Law), there is Jaya (victory)."

तद्देवा दानवाः सर्वे ततः श्रुत्वा रजेर्जयम्।
अभ्ययुर्जयमिच्छन्तः स्तुवन्तो राजसत्तमम्॥८०॥

Then the gods and demons in entirety, having heard of the victory of Raji, proceeded towards that excellent one among the Kings. They praised and welcomed him as they wished for victory.

ते हृष्टमनसः सर्वे राजानं देवदानवाः।
ऊचुरस्मज्जयाय त्वं गृहाण वरकार्मुकम्॥८१॥

All those, having minds ecstatic, the gods and demons spoke out– "For our victory, you take up your excellent bow."

रजिरुवाच

अहं जेष्यामि वा युद्धे देवाञ्शक्रपुरोगमान्।
इन्द्रो भवामि धर्मात्मा ततो योत्स्यामि संयुगे॥८२॥

Raji spoke– "I shall vanquish you all in the battle, as well as Devas headed by Indra. I shall become the pious-souled Indra and then shall I fight in the battle."

दानवा ऊचुः

अस्माकमिन्द्रः प्रह्लादस्तस्यार्थे विजयामहे।
अस्मिंस्तु समये राजंस्तिष्ठेया देवनोदिते॥८३॥

The Dānavas spoke– For us, Indra is Prahlāda. For his sake, we shall obtain victory. At this hour, O king, please stand by this agreement urged by our Lord.

स तयेति ब्रुवन्नेव देवैरप्यभिचोदितः।
भविष्यसीन्द्रो जित्वेति देवैरपि निमन्त्रितः॥८४॥

Even as he was about to say, "Allright", he was even urged by the gods– "You will become Indra after becoming victorious." This way, he was invited by the gods.

जघान दानवान्सर्वान्समक्षं वज्रपाणिनः।
स विप्रनष्टां देवानां परमश्रीः श्रियं वशी॥८५॥

निहत्य दानवान्सर्वानाजहार रजिः प्रभुः।
तं तथा तु रजिं तत्र देवैः सह शतक्रतुः॥८६॥

He killed all the Dānavas, face to face with the adamant-wielder (thunderbolt-wielder, i.e. Indra). He was an exquisitely illustrious one, the self-controlled one. Lord Raji killed all the demons and redeemed the lost glory of Devas. Then to that Raji, Indra (Śatakratu), accompanied by Devas, spoke.

रजिपुत्रोऽहमित्युक्त्वा पुनरेवाब्रवीद्वचः।
इन्द्रोऽसि राजन्देवानां सर्वेषां नात्र संशयः॥
यस्याहमिन्द्र पुत्रस्ते ख्यातिं यास्यामि शत्रुहन्॥८७॥

"I am the son of Raji", this way having spoken, once again uttered the words– "You are Indra of all the Devas, O King! There is no doubt in it. O destroyer of foes, O Indra, I shall become renowned as your son".

स तु शक्रवचः श्रुत्वा वञ्चितस्तेन मायया।
तथेत्येवाब्रवीद्राजा प्रीयमाणः शतक्रतुम्॥८८॥

On hearing the words of Śakra (Indra), he was actually duped by his illusive lore or magical lore. "Allright", this way spoke out the delighted king to Śatakratu (i.e. Indra).

तस्मिंस्तु देवसदृशे दिवं प्राप्ते महीपतौ।
दायाद्यमिन्द्रादाजह्रुराचारं तनया रजेः॥८९॥

When that Deva like king attained the heaven, Raji's sons took away all the legacies from Indra.

तानि पुत्रशतान्यस्य तच्च स्थानं शचीपतेः।
समक्रामन्त बहुधा स्वर्गलोकं त्रिविष्टपम्॥९०॥

Those hundred sons forcibly occupied most of the region of heaven, the abode of the consort of Śacī i.e. Indra.

ततः काले बहुतिथे समतीते महाबलः।
हतराज्योऽब्रवीच्छक्रो हतभागो बृहस्पतिम्॥९१॥

When a long period elapsed, the highly valiant Indra (Śakra) whose kingdom was seized and whose share in sacrifice was lost, spoke to Bṛhaspati.

बदरीफलमात्रं वै पुरोडाशं विधत्स्व मे।
ब्रह्मर्षे येन तिष्ठेयं तेजसाऽऽप्यायितस्ततः॥ ९२॥

"You may provide me the Puroḍāśa (an oblation of sacrifice, made of ground-rice and offered in Kapālas or vessel)[1] at least of the measurement of a jujube tree, whereby I may stay, inflated by radiance, O Brahmarṣi!

ब्रह्मन्कृशोऽयं विमना हृतराज्यो हृताशनः।
हतौजा दुर्बलो मूढो रजिपुत्रैः प्रसीद मे॥ ९३॥

O Brāhmaṇa, offer your grace unto me. My kingdom has been seized by the sons of Raji and my food has been stolen away. Having radiance demolished, I have been rendered debilitated and deluded by the sons of Raji."

बृहस्पतिरुवाच

यद्येव चोदितः शुक्र त्वया स्यां पूर्वमेव हि।
नाभविष्यत्त्वत्प्रियार्थं नाकर्तव्यं ममानघ॥ ९४॥

Bṛhaspati spoke– If only I had been urged by you earlier in this matter, this would not have happened, O Indra (Śakra)! O innocent one, for the sake of your beneficence, there is nothing that should not be done.

प्रयतिष्यामि देवेन्द्र त्वद्धितार्थं महाद्युते।
तथा भागं च राज्यं च अचिरात्प्रतिपत्स्यसे॥ ९५॥

O Devendra, O highly radiant one, I shall make efforts for the sake of your well-being, so that you may regain your share in the Yajña as well as your kingdom very shortly.

तथा शक्र गमिष्यामि मा भूत्ते विक्लवं मनः।
ततः कर्म चकारास्य तेजः संवर्धनं महत्॥ ९६॥

O Indra (Śakra), now I shall go lest then should be any perturbation in your mind. Thereafter, he undertook the task for him, as augmentor of his prowess.

तेषां च बुद्धिसंमोहमकरोद्बुद्धिसत्तमः।
ते यदा ससुता मूढा रागोन्मत्ता विधर्मिणः॥ ९७॥

In them (the sons of Raji), he, the exquisite intellected one, created the delusion of mind. They became infatuated, mad with passion and non-adherent to laws.

ब्रह्मद्विषश्च संवृत्ता हतवीर्यपराक्रमाः।
ततो लेभे सुरैश्वर्यमैन्द्रस्थानं तथोत्तमम्॥ ९८॥

Antipathetic to Brāhmaṇas, they became having strength and prowess demolished. Then, Indra reobtained the supremacy of gods and status of his former excellent position among Devas.

हत्वा रजिसुतान्सर्वान्कामक्रोधपरायणान्।
य इदं पावनं स्थानं प्रतिष्ठानं शतक्रतोः॥
शृणुयाद्वा रजेर्वाऽपि न स दौरात्म्यमाप्नुयात्॥ ९९॥

He killed all the sons of Raji, obsessed by lust and anger. He who may hear about the sacred spot, the mainstay or Pratiṣṭhāna of Indra, as also of Raji, he shall not attain to wickedness anytime.

इति श्रीमहापुराणे वायुप्रोक्ते रजियुद्धं नाम
द्विनवतितमोऽध्यायः॥ ९२॥

* * *

1. आद्यात्काकः पुरोडाशं त्वा च लिह्याद्धविस्तथा स्वाम्य च न स्यात्कस्मिंश्चित् प्रवर्तेताधरोत्तमम्। Manusmṛti VII.21.

॥अथ त्रिनवतितमोऽध्यायः॥

Chapter 93

The story of Yayāti

ऋषय ऊचु

मरुत्तेन कथं कन्या राज्ञे दत्ता महात्मना।
किंवीर्याश्च महात्मानो जाता मरुत्तकन्यया:॥ १॥

The sages spoke– By Marutta, the great-souled one, how the daughter was bestowed on to the king and of what prowess were the daughters of Marutta born with great souls?

सूत उवाच

आहवन्तं मरुत्सोममन्नकामः प्रजेश्वरम्।
मासि मासि महातेजाः षष्टिसंवत्सरान्नृपः॥ २॥

Sūta spoke– Desiring for progeny and food,

the king, endowed with great splendour, performed the sacrifice *Marut-Soma*[1] every month, for sixty years.

तेन ते मरुतस्तस्य मरुत्सोमेन तोषिताः।
अक्षय्यान्नं ददुः प्रीताः सर्वकामपरिच्छदम्॥ ३॥

By that Maruta-Soma sacrifice, the Marut-gods were made satisfied or gratified, and they offered him indestructible food with requisites for the fulfilment of all cherished ends.

अन्नं तस्य सकृत्पक्वमहोरात्रे न क्षीयते।
केटिशो दीयमानं च सूर्यस्योदयनादपि॥ ४॥

The food of that one, cooked as such, never got destroyed for days and nights though offered to crores (of people) right from the *Udayana* (rising) of the Sun.

मित्रज्योतिस्तु कन्यायां मरुत्तस्य च धीमतः।
तस्माज्जाता महासत्त्वा धर्मज्ञा मोक्षदर्शिनः॥ ५॥

Mitrayoti was born of the daughter of the wise Maruta. From him were born (sons), highly-spirited ones, knowers of Dharma (Law) and observers of renunciation or emancipation.

संन्यस्य गृहधर्माणि वैराग्यं समुपस्थिताः।
यतिधर्ममवाप्येह ब्रह्मभूयाय ते गताः॥ ६॥

Having renounced the household chores, they attained to renunciation. They proceeded along for an identity with Brahman or an absorption in Brahman or final emancipation, maintaining the duties of Yatidharma (the duty of a recluse)[2].

अनपायस्ततो जातस्तदा धर्मप्रदत्तवान् (?)।
क्षत्रधर्मस्ततो जातः प्रतिपक्षो महातपाः॥ ७॥

Anapāya was born of him. His son was Dharmapradattavān. Thereafter was born Kṣatradharma and from him Pratipakṣa of great penance.

प्रतिपक्षसुतश्चापि संजयो नाम विश्रुतः।
संजयस्य जयः पुत्रो विजयस्तस्य जग्मिवान्॥ ८॥

The son of Pratipakṣa then became well-known as Sañjaya. Of Sañjaya, the son was Jaya and Vijaya became his progeny.

विजयस्य जयः पुत्रस्तस्य हर्यद्वतः स्मृतः।
हर्यद्वतस्ततो राजा सहदेवः प्रतापवान्॥ ९॥

Vijaya's son was Jaya (the second) and his son happened to be Haryadvata well-known as such. Haryadvata's son was Sahadeva, the prowessed king.

सहदेवस्य धर्मात्मा अदीन इति विश्रुतः।
अदीनस्य जयत्सेनस्तस्य पुत्रोऽथ संकृतिः॥ १०॥

Sahadeva's son was pious-souled. He was well-known as Adīna. Adīna's son was Jayatsena and of that one, the son was Saṅkṛti.

संस्कृतेरपि धर्मात्मा कृतधर्मा महायशाः।
इत्येते क्षत्रधर्माणो नहुषस्य निबोधत॥ ११॥

Of Saṅkṛti even, the pious one happened to be Kṛtadharmā, the greatly-refuted one. These were fully endowed with the Kṣatradharma i.e. those having the office of Royal functionaries. Now understand (the descendants) of Nahuṣa.

नहुषस्य तु दायादाः षडिन्द्रोपमतेजसः।
उत्पन्नाः पितृकन्यायां विरजायां महौजसः॥ १२॥

Of Nahuṣa, the scions were six, having prowess like that of Indra[3]. These sons of great valour were born of Virajā, the daughter of the Pitṛs.

यतिर्ययातिः संयातिरायातिः पञ्च तु द्वयः (?)।
यतिर्ज्येष्ठस्तु तेषां वै ययातिस्तु ततोऽवरः॥ १३॥

They were– Yati, Yayāti, Saṁyāti, Āyāti

1. Paurāṇika Kośa p. 402 as per Vāyu Purāṇa 93.2-3 says– Marutsoma was a sacrifice which Bharata performed for the sake of a son. Marutta for the pleasure of Marutas performed it for 60 years every month.
2. यति धर्मतयाप्येह ब्रह्मभूयायते verse 6, pāda 3 is lacuna गतोः is यति धर्मयाप्येह ब्रह्मभूयायतेगताः and V.S. Apte, p. 396 ब्रह्मभूयम्। Identity with or absorption into Brahman as final emancipation.
3. Verse 12, pāda 2 has षडिन्द्रोपभौजसः for षडिन्द्रोपभेजसः a wrong reading.

and the twins (Viyati and Kṛti), who were the fifth-born. Yati was the eldest and Yayāti, the next in seniority.

काकुत्स्थकन्यां गां नाम लेभे पत्नीं यतिस्तदा।
संयातिर्मोक्षमास्थाय ब्रह्मभूतोऽभवन्मुनिः॥ १४॥

Yati attained Gā, the daughter of Kākutstha as wife. Saṁyāti, having taken upon emancipation and having identified himself with Brahman, became a sage.

तेषां मध्ये तु पञ्चानां ययातिः पृथिवीपतिः।
देवयानीमुशनसः सुतां भार्यामवाप ह॥ १५॥

Among the other five, Yayāti became the lord of the earth. He obtained Devayānī, the daughter of Uśanas (Śukrācārya), as his wife.

शर्मिष्ठामासुरीं चैव तनयां वृषपर्वणः।
अजीजनन्महावीर्यान्सुतान्देवसुतोपमान्॥ १६॥

He married the Asura lady Śarmiṣṭhā[1], the daughter of Vṛṣaparvan. Devayānī gave birth to Yadu and Turvasu.

द्रुह्युं चानुं च पुरुं च शर्मिष्ठा वार्षपर्वणी।
अजीजनन्महावीर्यान्सुतान्देवसुतोपमान्॥ १७॥

Śarmiṣṭhā, the daughter of Vṛṣaparvan, gave birth to the highly valiant sons, Druhya, Anu and Puru, being peers to divine sons.

रथं तस्मै ददौ रुद्रः प्रीतः परमभास्वरम्।
असङ्गं काञ्चनं दिव्यमक्षयौ च महेषुधी॥ १८॥

Rudra handed over a *ratha* (chariot) to him pleased as such. (The chariot) was a highly radiant one, golden one and *asaṅga* (having on attachment), divine one, being undestructible[2] and having a great bow wielded.

युक्तं मनोजवैरश्वैर्येन कन्यां समुद्वहन्।
स तेन रथमुख्येन जिगाय च ततो महीम्॥ १९॥

It was yoked by steeds having speed like that of mind. It was in this chariot that he drove at the time of his marriage. With the same magnificent chariot, he conquered the earth.

ययातिर्युधि दुर्धर्षो देवदानवमानवैः।
पौरवाणां नृपाणां च सर्वेषां सोऽभवद्रथः॥ २०॥

Yayāti was invincible in warfare to gods, demons and men. That chariot became a (common) possession of all the Paurava kings.

यावत्सुदेशप्रभवः कौरवो जनमेजयः।
कुरोः पुत्रस्य राज्ञस्तु राज्ञः पारिक्षितस्य ह॥
जगाम स रथो नाशं शापाद्गार्ग्यस्य धीमतः॥ २१॥

It remained with them upto the time of Kaurava Janamejaya born of good land. When Pārikṣita's son became a king, that chariot attained to doom, because of the curse of Gārgya, the wise sage.

गार्ग्यस्य हि सुतं बालः स राजा जनमेजयः।
दुर्बुद्धिर्हिंसयामास लोहगन्धं नराधिपम्॥ २२॥

The wicked-minded and unwise king Janamejaya, named as *Loha-gandhin* (having the odour of iron), formerly killed the (young) son of Gārgya.

स लोहगन्धो राजर्षिः परिधावन्नितस्ततः।
पौरजानपदैस्त्यक्तो न लेभे शर्म कर्हिचित्॥ २३॥

The Lohagandhin, the sage king, running away here and there, was then deserted by citizens and the people of the country. He did not find any refuge anywhere.

ततः स दुःखसंतप्तो नालभत्संविदं क्वचित्।
शशाप हेतुकमृषिं शरण्यं व्यथितस्तदा॥ २४॥

He was extremely tormented by grief. He did not obtain the remedy (lit. the transaction or barter) anywhere. Having got aggrieved, he sought refuge in the sage who was the source of his curse.

इन्द्रोतो नाम विख्यातो योऽसौ मुनिरुदारधीः।
याजयामास चेन्द्रोतः शौनको जनमेजयम्॥
अश्वमेधेन राजानं पावनार्थं द्विजोत्तमः॥ २५॥

1. Paurāṇika Kośa p. 489 refers to Śarmiṣṭhā as daughter of Daityarāja Vṛṣa Parvan, the female chaperon of Devayāni, the daughter of Śukrācārya.
2. दिव्यभक्षयो।

The sage of liberal mind was well-known by the name Indrota[1], who happened to be a generous intellected one. That Indrota, the excellent Brāhmaṇa, (bearing variant name) as Śaunaka, arranged the performance of a sacrifice for the king Janamejaya, by way of a horse-sacrifice for the sake of his purification.

स लोहगन्धो व्यनशत्तस्याऽऽवसथमेत्य ह।
स च दिव्यो रथस्तस्माद्वसोश्चेदिपतेस्तथा॥ २६॥

That Lohagandhin got bedoomed after reaching his abode. And then, that divine chariot left him and reached Vasu, the overlord of Cedi.

ततः शक्रेण तुष्टेन लेभे तस्माद्बृहद्रथः।
ततो हत्वा जरासंधं भीमस्तं रथमुत्तमम्॥
प्रददौ वासुदेवाय प्रीत्या कौरवनन्दनः॥ २७॥

Then it was obtained by Śakra (Indra) who was satisfied. From him, Bṛhadratha obtained it. Then having killed Jarāsandha, Bhīma, the scion of Kaurava lineage, offered that excellent chariot to Vāsudeva with pleasure.

स जरां प्राप्य राजर्षिर्ययातिर्नहुषात्मजः।
पुत्रं ज्येष्ठं वरिष्ठं च यदुमित्यब्रवीद्वचः॥ २८॥

That saintly king Yayāti, the son of Nahuṣa, having obtained *Jarā* (old age), spoke these words to his eldest and most excellent son Yadu.

जरावली च मां तात पलितानि च पर्यगुः।
काव्यस्योशनसः शापान्न च तृप्तोऽस्मि यौवने॥ २९॥

"O dear one, old age, wrinkles and the grey hair have overpowered me owing to the curse of Uśanas, Kāvya (i.e. Śukrācārya) and I have no satiety in youth.

त्वं यदो प्रतिपद्यस्व पाप्मानं जरया सह।
जरां मे प्रतिगृह्णीष्व तं यदुः प्रत्युवाच ह॥ ३०॥

O Yadu, accept all my sins along with my old age. Take my old age". Then, Yadu replied to that one.

अनिर्दिष्टा मया भिक्षा ब्राह्मणस्य प्रतिश्रुता।
सा च व्यायामसाध्या वै न ग्रहीयामि ते जराम्॥ ३१॥

"By me an unenjoined alms begging stands promised for a Brāhmaṇa. And that is fit to be solved by perseverance. I shall not accept your old age.

जराया बहवो दोषा यानभोजनकारिणः।
तस्माज्जरां न ते राजन्ग्रहीतुमहमुत्सहे॥ ३२॥

Old age has good many evil implications, affecting (the ability to) drink and eat. Therefore, O king, I does not accept your old age.

सितश्मश्रुधरो दीनो जरया शिथिलीकृतः।
वलीसंततगात्रश्च दुदुर्शो दुर्बलाकृतिः॥ ३३॥

I do not wish to bear a white beard with moustaches, aggrieved as such, having been rendered flaccid by old age, having limbs attenuated by dimples, ugly-looked one and appearance having no force.

अशक्तः कार्यकरणे परिभूतस्तु यौवने।
महोपभीतिभिश्चैव तां जरां नाभिकामये॥ ३४॥

Incapable of taking to tasks, having been humiliated in youth by grievous fears, I cherish not that old age.

सन्ति ते बहवः पुत्रा मत्तः प्रियतरा नृप।
प्रतिगृह्णन्तु धर्मज्ञ पुत्रमन्यं वृणीष्व वै॥ ३५॥

O King! There are many sons of yours, dearer to you than I. May they welcome it, O law-knowing one! You may pick up another son".

स एवमुक्तो यदुना तीव्रकोपसमन्वितः।
उवाच वदतां श्रेष्ठो ज्येष्ठं तं गर्हयन्सुतम्॥ ३६॥

That one (Yayāti), the excellent one among the orators, having been addressed like this by Yadu, roused to intense ire and spoke out, disdaining his eldest son.

1. Paurāṇika Kośa, p. 52, a variant name of Śauanka who performed the Aśvamedha Yajña of Janamejaya, Vāyu Purāṇa, 93.25.

आश्रमः कश्च वाऽन्योऽस्ति को वा धर्मविधिस्तव।
मामनादृत्य दुर्बुद्धे यदात्थ नवदेशिक॥ ३७॥

"What sage of life is there for you and what other way of legal norm or piety is yours? You have dishonoured me, O wicked-intellected one! What you have spoken, O you, a novice sermonising one!"

एवमुक्त्वा यदुं राजा शशापैनं स मन्युमान्।
यस्त्वं मे हृदयाज्जातो वयः स्वं न प्रयच्छसि॥ ३८॥
तस्मान्न राजभाग्मूढ प्रजा ते वै भविष्यति।
तुर्वसो प्रतिपद्यस्व पाप्मानं जरया सह॥ ३९॥

Having said so, the angry king cursed Yadu– "You who have taken birth from my heart, still you are not offering your youth age to me. On that account, you will not be a sharer of kingdom and nor you will have a progeny. O Turvasu, accept my sin along with my old age.

(यौवनेन चरेयं वै विषयांस्तव पुत्रक।
पूर्णे वर्षसहस्रे ते प्रतिदास्यामि यौवनम्॥
स्वं चैव प्रतिपत्स्यामि पाप्मानं जरया सह॥ ४०॥

By youth, I shall work out your sense objects O son! On the completion of a thousand years, I shall restore your youth to you and of my own. I shall attain to the sinister norm along with decrepitude".

तुर्वसुरुवाच

न कामये जरां तात कामभोगप्रणाशिनीम्।
जराया बहवो दोषाः पानभोजनकारिणः॥
तस्माज्जरां न ते राजन्ग्रहीतुमहमुत्सहे॥ ४१॥

Turvasu spoke– "I cherish not decrepitude, O sire, the one neutralising all enjoyments of lust. There are many inherent defects in old age affecting (the ability) to drink and eat food. Therefore, O king! I do not dare taking over your old age".

ययातिरुवाच

यस्त्वं मे हृदयाज्जातो वयः स्वं न प्रयच्छसि।
तस्मात्प्रजा समुच्छेदं तुर्वसो तव यास्यति॥ ४२॥

Yayāti spoke– "You, who have taken provenance from my heart, do not transfer your (youthful) age to me. On that account, your progeny will meet with utter ruin, O Turvasu.

असंकीर्णा च धर्मेण प्रतिलोमवरेषु च।
पिशिताशिषु चान्येषु मूढ राजा भविष्यसि॥ ४३॥

O infatuated one! You will become the king among the people of mixed religious rites and practices, born of anti-caste marriages and other mixed castes, who are meat-eaters and others.

गुरुदारप्रसक्तेषु तिर्यग्योनिगतेषु वा।
पशुधर्मेषु म्लेच्छेषु भविष्यसि न संशयः॥ ४४॥

Among those addicted to the spouse of the elders, among the breeds of vertebrates and among animal instincted Mlecchas, you will assume form. There is no doubt in it."

सूत उवाच

एवं तु तुर्वसुं शप्त्वा ययातिः सुतमात्मनः।
शर्मिष्ठायाः सुतं द्रुह्युमिदं वचनमब्रवीत्॥ ४५॥

Sūta spoke– This way having cursed Turvasu, his own son, Yayāti spoke these words to Druhyu, (eldest son) from Śarmiṣṭhā.

द्रुह्यत्वं प्रतिपद्यस्व वर्णरूपविनाशिनीम्।
जरां वर्षसहस्रं वै यौवनं स्वं ददस्व मे॥ ४६॥

"O Druhyu, you may agree to my proposal for acceptance of old age, the annihilator of complexion and form. Give unto me in exchange your mouth for a period of one thousand years.

पूर्णे वर्षसहस्रे ते प्रतिदास्यामि यौवनम्।
स्वं चाऽऽदास्यामि भूयोऽहं पाप्मानं जरया सह॥ ४७

On the completion of a thousand years, I shall restore your youth to you and shall regain my sin-normed status along with my old age."

द्रुह्यु उवाच

न गजं न रथं नाश्वं जीर्णो भङ्क्ते न च स्त्रियम्।
न सङ्गश्चास्य भवति न जरां तेन कामये॥ ४८॥

Druhyu spoke– An old man neither enjoys on an elephant, nor on a chariot, nor a steed and nor even a woman. He has no one to be in association. On that account, I cannot cherish the old age.

ययातिरुवाच

यस्त्वं मे हृदयाज्जातो वयः स्वं न प्रयच्छसि।
तस्माद्द्रुह्यु प्रियः कामो न ते संपत्स्यते क्वचित्॥४९

Yayāti spoke– You, who have taken birth from my heart, do not wish to hand over your youth to me, on that account, O Druhyu, your fond of lust shall never come upon you.

नौप्लवोत्तरसंचारस्तत्र नित्यं भविष्यति।
अराजभ्राजवंशस्त्वं तत्र नित्यं भविष्यसि॥५०॥

You will perennially staying in a place where people move about in boats and rafts. You will always be there as a non-king though born of a royal family.

अनो त्वं प्रतिपद्यस्व पाप्मानं जरया सह।
एवं वर्षसहस्रं तु चरेयं यौवनेन ते॥५१॥

(He then said to Anu–) O Anu, you may attain to my sin along with my decrepitude, so that I shall continue with youth of yours for a thousand of years.

अनुरुवाच

जीर्णः शिशुरहं तात जरया ह्यशुचिः सदा।
न भजामि महाराज तां जरां नाभिकामये॥५२॥

Anu replied– "O dear father, an old man gives (the gift of age) to a child. Owing to your old age, I shall become impure perennially and shall not able to perform rites at proper time. Therefore, I can not take your old age".

ययातिरुवाच

यस्त्वं मे हृदयाज्जातो वयः स्वं न प्रयच्छसि।
जरादोषस्त्वयोक्तोऽयं तस्मात्ते प्रतिपत्स्यते॥५३॥
प्रजा च यौवनं प्राप्ता विनशिष्यत्यतस्तव।
अग्निप्रस्कन्दनपरस्त्वं चाप्येव भविष्यसि॥५४॥

Yayāti spoke– You, verily, who have taken birth from my heart and are not willing to offer your age to me, all those defects of old age that have been pointed out by you shall be yours and your progeny attained to youth shall derive a doom as such. Leaping along over fire, you will assume a form of that norm.

पुरो त्वं प्रतिपद्यस्व पाप्मानं जरया सह।
जरावली च मां तात पलितानि च पर्यगुः॥५५॥
काव्यस्योशनसः शापान्न च तृप्तोऽस्मि यौवने।
कंचित्कालं चरेयं वै विषयान्वयसा तव॥५६॥

(He then spoke to Puru–) "O Puru, you take upon yourself the guilt by old age. O dear one, old age, wrinkles and grey hair have overpowered me, owing to the curse of Kāvya Uśanas (Śukrācārya). I am not getting surfeit with youth. For some time, I shall revel along with your age for physical enjoyments.

पूर्णे वर्षसहस्रे ते प्रतिदास्यामि यौवनम्।
स्वं चैव प्रतिपत्स्यामि पाप्मानं जरया सह॥५७॥

At the completion of a thousand years, I shall restore the youth to you and personally, I shall assume once again the sin of mine along with my old age."

सूत उवाच

एवमुक्तः प्रत्युवाच पुत्रः पितरमञ्जसा।
यथाऽनुमन्यसे तात करिष्यामि तथैव च॥५८॥

Sūta spoke– Having been spoken this way, the son replied to the sire immediately– "O father, I shall comply with that very way.

प्रतिपत्स्यामि ते राजन्पाप्मानं जरया सह।
गृहाण यौवनं मत्तश्चर कामान्यथेप्सितान्॥५९॥

I shall take to your sin along with your old age. You may borrow my youth and enjoy the sense objects as desired.

जरयाऽहं प्रतिच्छन्नो वयोरूपधरस्तव।
यौवनं भवते दत्त्वा चरिष्यामि यथार्थवत्॥६०॥

Covered all over by old age, having borne

the form as per age, having offered the youth to you, I shall act the way, it requires to be done".

ययातिरुवाच

पुरो प्रीतोऽस्मि भद्रं ते प्रीतश्चेदं ददामि ते।
सर्वकामसमृद्धा ते प्रजा राज्ये भविष्यति॥ ६१॥

Yayāti spoke– "O Puru, I am pleased and gratified with you. I offer to you beneficence. Your progenies shall flourish and enjoy all desires and a kingdom of yours, shall come into being."

सूत उवाच

पुरोरनुमतो राजा ययातिः स्वां जरां ततः।
संक्रामयामास तदा प्रसादाद्भार्गवस्य तु॥ ६२॥

Sūta spoke– Having been permitted by Puru and out of the grace of Bhārgava (Śukrācārya), king Yayāti transferred his old age to Puru.

यौवनेनाथ वयसा ययातिर्नहुषात्मजः।
प्रीतियुक्तो नरश्रेष्ठश्चचार विषयान्स्वकान्॥ ६३॥

By means of the youthful age, Yayāti, the excellent son of Nahuṣa, endowed with pleasure, adhered to his own sense objects.

यथाकामं यथोत्साहं यथाकालं यथासुखम्।
धर्माविरोधाद्राजेन्द्रो यथाऽर्हति स एव हि॥ ६४॥

As per his desire, as per occasion, as per his courage and as per his happiness, the illustrious king became capable of enjoying pleasures, without prejudice to Dharma and it was what he alone deserved.

देवानतर्पयद्यज्ञैः पितॄञ्श्राद्धैस्तथैव च॥
दीनांश्चानुग्रहैरिष्टैः कामैश्च द्विजसत्तमान्॥ ६५॥

He gratified Devas with sacrifices and the Manes by obsequial rites likewise. (He gratified) the niggardly beings by graceful attitude and the excellent Brāhmaṇas with whatever they desired.

अतिथीनन्नपानैश्च वैश्यांश्च परिपालनैः।
आनृशंस्येन शूद्रांश्च दस्यून्संनिग्रहेण च॥ ६६॥

(He gratified) the guests with foods and drinks; the Vaiśyas by all-round safeguards; and the Śūdras by showing kindness. He checked robbers by punishments and by killing them.

धर्मेण च प्रजाः सर्वा यथावदनुरञ्जयन्।
ययातिः पालयामास साक्षादिन्द्र इवापरः॥ ६७॥

Duly delighting the subjects in entirety as per Dharma, Yayāti ruled the realm like second Indra.

स राजा सिंहविक्रान्तो युवा विषयगोचरः।
अविरोधेन धर्मस्य चचार सुखमुत्तमम्॥ ६८॥

That king, chivalrous like a lion, youthful one, having ranges within the sense objects, not in violation of Law, enjoyed bliss as such and moved about happily.

स मार्गमाणः कामानामन्तदोषनिदर्शनात्।
विश्वाच्या सहितो रेमे वैभ्राजे नन्दने वने॥ ६९॥

Looking for sense objects or lusts, having faults inherent at the end, he revelled with (the celestial damsel) Viśvāci in the forests of Vaibhrāja and Nandana.

अपश्यत्स यदा तां वै वर्धमानां नृपस्तदा।
गत्वा पुरोः सकाशं वै स्वं जरां प्रत्यपद्यत॥ ७०॥

When the king saw that the desire to enjoy was increasing the more he enjoyed it, he came closer to Puru and attained to his own old age.

स संप्राप्य तु तान्कामांस्तृप्तः खिन्नश्च पार्थिवः।
कालं वर्षसहस्रं वै सस्मार मनुजाधिपः॥ ७१॥

After enjoying the pleasures and desires, the king was both satisfied and dejected. The overlord of men then remembered the stipulated time-limit of one thousand years.

परिसंख्याय कालं च कलाकाष्ठास्तथैव च।
पूर्णं मत्वा ततः कालं पुरुं पुत्रमुवाच ह॥ ७२॥

Having recounted the period in the units of *Kalās* and *Kāṣṭhās*, that very way, he reckoned that the time limit was complete and so he addressed Puru, the son as under.

यथासुखं यथोत्साहं यथाकालमरिंदम।
सेविता विषयाः पुत्र यौवनेन मया तव॥७३॥

"O controller of foes, as per happiness, as per courage, as per time or occasion, the sense objects have been enjoyed with youth of yours by me, O son!

पुरो प्रीतोऽस्मि भद्रं ते गृहाण त्वं स्वयौवनम्।
राज्यं च त्वं गृहाणेदं त्वं हि मे प्रियकृत्सुतः॥७४॥

O Puru, I am delighted. May it be all well for you. You may regain your youth. And you may regain the kingdom also. You, verily, are my (real) son, a renderer of good to me".

प्रतिपेदे जरां राजा ययातिर्नहुषात्मजः।
यौवनं प्रतिपेदे च पुरुः स्वं पुनरात्मनः॥७५॥

King Yayāti, the son of Nahuṣa, attained his old age and Puru regained his own youthful age.

अभिषेक्तुकामं च नृपं पुरुं पुत्रं कनीयसम्।
ब्राह्मणप्रमुखा वर्णा इदं वचनमब्रुवन्॥७६॥

When the king evinced his desire to consecrate his youngest son Puru, all the orders of society, headed by Brāhmaṇas made these remarks.

कथं शुक्रस्य नप्तारं देवयान्या सुतं प्रभो।
श्रेष्ठं यदुमतिक्रम्य पुरो राज्यं प्रदास्यसि॥७७॥

"Why are you offering the kingdom to Puru, barring aside (the claim of) your eldest son, the excellent Yadu, the grandson of Śukra, the son of Devayānī?

यदुर्ज्येष्ठस्तव सुतो जातस्तमनु तुर्वसुः।
शर्मिष्ठायाः सुतो द्रुह्युस्ततोऽनुः पुरुरेव च॥७८॥

Yadu is your eldest son and Turvasu is born after him. Śarmiṣṭhā's eldest son is Druhyu, then comes Anu and after him only Puru.

कथं ज्येष्ठानतिक्रम्य कनीयान्राज्यमर्हति।
धर्मतो बोधयामि त्वां धर्मं समनुपालय॥७९॥

How having superseded the eldest and elder ones, the younger one becomes eligible for kingdom? Hence we urge you to abide by the traditional Dharma."

ययातिरुवाच

ब्राह्मणप्रमुखा वर्णाः सर्वे शृण्वन्तु मे वचः।
ज्येष्ठं प्रति यथा राज्यं न देयं वै कथंचन॥८०॥

Yayāti replied– O all the orders of society headed by Brāhmaṇas, all of you may listen to my words, as to how possibly, unto the eldest son, the kingdom is not fit to be given.

मातापित्रोर्वचनकृद्धितपुत्रः प्रशस्यते।
मम ज्येष्ठेन यदुना नियोगो नानुपालितः॥८१॥

Only that son who follows the words of his parents, he is belauded. By my eldest son Yadu, my command was not adhered to.

प्रतिकूलः पितुर्यश्च न स पुत्रः सतां मतः।
स पुत्रः पुत्रवद्यश्च वर्तते पितृमातृषु॥८२॥

He who is anti-sire, that son is not one as appreciated by the Suave. He, verily, is the real son who does his duties to his father and mother.

यदुनाऽहमवज्ञातस्तथा तुर्वसुनाऽपि च।
द्रुह्येण चानुना चैवमप्यवज्ञा कृता भृशम्॥८३॥

I was defamed by Yadu and likewise by Turvasu. Even a great disrespect was shown by Druhyu and Anu too.

पुरुणा तु कृतं वाक्यं मानितश्च विशेषतः।
कनीयान्मम दायादो जरा येन धृता मम॥
सर्वकामः सर्वकृतः पुरुणा पुत्रकारिणा॥८४॥

Only Puru adhered to my command and I was honoured specifically (by him). Though he is the youngest, he shall be my scion. By him only, my old age was accepted. He fulfilled all my desires. Everything has been done by Puru who carried out his duties as a (real) son.

शुक्रेण च वरो दत्तः काव्येनोशनसा स्वयम्।
पुत्रो यस्त्वाऽनुवर्तेत स राजा ते महामते॥८५॥

By Śukra alias Kāvya and Uśanas, this boon was conferred voluntarily– "The son who may follow you, shall be the king, O highly intellected one".

भवतोऽनुमतोऽप्येवं पुरू राज्येऽभिषिच्यताम्।
यः पुत्रो गुणसंपन्नो मातापित्रोर्हितः सदा॥
सर्वमर्हति कल्याणं कनीयानपि स प्रभुः॥८६॥

Approved of by you all, may Puru be consecrated to the throne. The son who is endowed with all merits, he, verily, is perennially, a beneficence endower for the father and the mother. Even though younger one, he deserves all the beneficence of an overlord (king).

अर्हः पुरुरिदं राज्यं यः प्रियः प्रियकृत्तव।
वरदानेन शुक्रस्य न शक्यं वक्तुमुत्तरम्॥८७॥

"Puru is eligible for the kingdom, who is dear to you as a good doer to you. Owing to the boon granted by Śukra, a rejoinder is not within the range of talk."

पौरजानपदैस्तुष्टैरित्युक्तो नाहुषस्तदा।
अभिषिच्य ततः पुरुं स्वराज्ये सुतमात्मनः॥८८॥

Thus addressed by the delighted townsmen and countryside residents, the son of Nahuṣa (Yayāti), satisfied as such, consecrated his own son Puru to the throne.

दिशि दक्षिणपूर्वस्यां तुर्वसुं तु न्यवेशयत्।
दक्षिणापरतो राजा यदुं श्रेष्ठं न्यवेशयत्॥८९॥

He delegated Turvasu in the south-eastern territories. In the south-western quarter, the king established Yadu (as the ruler).

प्रतीच्यामुत्तरस्यां च द्रुह्युं चानुं च तावुभौ।
सप्तद्वीपां ययातिस्तु जित्वा पृथ्वीं ससागराम्॥
व्यभजत्पञ्चधा राजा पुत्रेभ्यो नाहुषस्तदा॥९०॥

And in the western and the northern quarter, he delegated Druhyu and Anu respectively. Having conquered the earth of seven continents engirt by seven oceans, king Yayāti, the son of Nahuṣa, divided it into five regions and gave them to his five sons.

तैरियं पृथिवी सर्वा सप्तद्वीपा सपत्तना।
यथाप्रदेशं धर्मज्ञैर्धर्मेण प्रतिपाल्यते॥९१॥

The whole of this earth consisting of the seven continents and equipped with (many) towns, is being ruled over by them, the Dharma knowers, righteously.

एवं विभज्य पृथिवीं पुत्रेभ्यो नाहुषस्तदा।
पुत्रसंक्रमितश्रीस्तु प्रीतिमानभवन्नृपः॥९२॥

This way, having distributed the lands among his sons and having royal sovereignty transferred to his sons, king Yayāti, the son of Nahuṣa, however, became pleased.

धनुर्न्यस्य पृषत्कांश्च राज्यं चैव सुतेषु तु।
प्रीतिमानभवद्राजा भारमावेश्य बन्धुषु॥९३॥

Having laid down his bow as well as the arrows[1] (*Pṛṣatkas*), entrusting the liabilities on the kindreds, the king became glad.

अत्र गाथा महाराज्ञा पुरा गीता ययातिना।
योऽभिप्रत्याहरन्कामान्कूर्मोऽङ्गानीव सर्वशः॥९४॥

In this connection, the following anecdote have been sung earlier by the great king Yayāti, who after encrouching the lusts, withdrew from them all like a tortoise that withdraws all its limbs (within itself).

न जातु कामः कामानामुपभोगेन शाम्यति।
हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते॥९५॥

"The lust never gets satiated by the enjoyment of the objects of desires. Like fire getting more smouldered by the clarified butter, so also desires get increased by indulgence.

यत्पृथिव्यां व्रीहियवं हिरण्यं पशवः स्त्रियः।
नालमेकस्य तत्सर्वमिति पश्यन्न मुह्यति॥९६॥

All the gold, rice, barley, animals and women in the world are not sufficient for even

1. पृषत्कः an arrow. Raghuvaṁśa VII.45, अप्यर्धमार्गे परबाणलूनो धनुर्भृतां हस्तवतां पृषत्काः। संप्रापुरात्मजवानुवृत्त्या पूर्वार्धभागैः फलिभिः शरव्यम् The arrows of dexterous warriors who (on that account) though cut down in half the way by the arrows of the enemies reached their very marks (arms) with their iron headed fore halves by following their own speed. GRNE, 4th edition, MLBD, Delhi.

one (person). He who realises this, does not get infatuated.

यदा तु कुरुते भावं सर्वभूतेषु पावकम्।
कर्मणा मनसा वाचा ब्रह्मा संपद्यते तदा॥ ९७॥

When, one takes to the idea of sanctification unto all the beings, in action, mind and speech, then he attains to Brahman.

यदा परान्न बिभेति यदा त्वस्मान्न बिभ्यति।
यदा नेच्छति न द्वेष्टि ब्रह्म संपद्यते तदा॥ ९८॥

When one does not get afraid of others, when others are not afraid of him, and when one neither desires nor feels hostility, then he attains to Brahman.

या दुस्त्यजा दुर्मतिभिर्या न जीर्यति जीर्यतः।
दोषः प्राणान्तिको राजस्तां तृष्णां त्यजतः सुखम्॥ ९९

Bliss comes to one who eschews covetousness, which cannot be got rid of by evil-minded ones, which does not subside even when one grows old and which is a foul disease full of fatal faults.

जीर्यन्ति जीर्यतः केशा दन्ता जीर्यति जीर्यतः।
जीविताशा धनाशा च जीर्यतोऽपि न जीर्यति॥ १००॥

When one grows old, the hair too grows old; the teeth decay along with old age; but the expectation for life and wealth of the decaying one, never grow old.

यच्च कामसुखं लोके यच्च दिव्यं महत्सुखम्।
तृष्णाक्षयसुखस्यैतत्कलां नार्हति षोडशीम्॥ १०१॥

The bliss arising from enjoyment of lust or by attaining the great pleasure in heaven does not deserve even a sixteenth part of the bliss resulting from the loss of lust".

एवमुक्त्वा स राजर्षिः सदारः प्रस्थितो वनम्।
भृगुतुङ्गे तपस्तप्त्वा तत्रैव च महायशाः॥
पालयित्वा व्रतशतं तत्रैव स्वर्गमा(प्तवान्)प्नुयात्॥

Having said so, that sage king, accompanied by his spouse, proceeded to the forest. He performed a great penance on Bhṛgutuṅga and having adhered to a hundred of vows, he attained great fame and heaven.

तस्य वंशास्तु पञ्चैते पुण्या देवर्षिसत्कृताः।
यैर्व्याप्ता पृथिवी कृत्स्ना सूर्यस्येव गभस्तिभिः॥ १०३

His lineages are five thus. They are the sacred ones, honoured by the gods and sages. The entire earth is circumambiated by them as if by the solar beam.

धन्यः प्रजावानायुष्मान्कीर्तिमांश्च भवेन्नरः।
ययातेश्चरितं सर्वं पठञ्श्रृण्वन्द्विजोत्तमः॥ १०४॥

An excellent Brāhmaṇa who reads or listens to this entire conduct of Yayāti, he becomes wealthy, long-lived, renowned and blessed with children.

इति श्रीमहापुराणे वायुप्रोक्तेऽनुषङ्गपादे ययातिप्रसवकीर्तनं नाम त्रिनवतितमोऽध्यायः॥ ९३॥

* * *

॥अथ चतुर्नवतितमोऽध्यायः॥

Chapter 94

The description of the birth of Kārtavīrya Arjuna

सूत उवाच

यदोर्वंशं प्रवक्ष्यामि ज्येष्ठस्योत्तमतेजसः।
विस्तरेणाऽऽनुपूर्व्या च गदतो मे निबोधत॥ १॥

Sūta spoke– I shall dilate upon in details as per sequential order about the lineage of Yadu, the eldest one of mighty radiance. While I talk of, you may know it.

यदोः पुत्रा बभूवुर्हि पञ्च देवसुतोपमाः।
सहस्रजिदथ श्रेष्ठः कोष्टुर्नीलो जितो लघुः॥ २॥

Of Yadu, there happened to be five sons (in number), all peers to the sons of Devas. They were– Sahasrajit, Śreṣṭha, Koṣṭu, Nīlajita and Laghu

सहस्रजित्सुतः श्रीमाञ्शतजिन्नाम पार्थिवः।
शतजित्सुता विख्यातास्त्रयः परमधार्मिकाः॥ ३॥

Sahasrajit's son was the illustrious king named Śatajit. Śatajit had three highly lawful sons.

हैहयश्च हयश्चैव राजा वेणुहयश्च यः।
हैहयस्य तु दायादो धर्मतन्त्र इति श्रुतिः॥४॥

They were– Haihaya, Haya and the king Veṇuhaya. Of Haihaya, the scion was Dharmatantra. This is the hearing.

धर्मतन्त्रस्य कीर्तिस्तु संज्ञेयस्तस्य चाऽऽत्मजः।
संज्ञेयस्य तु दायादो महिष्मान्नाम पार्थिवः॥५॥

Of Dharmatantra, the son was Kīrti and Saṁjñeya was his self-born one. Of Saṁjñeya, the scion was a king named Mahiṣmān.

आसीन्महिष्मतः पुत्रो भद्रश्रेण्यः प्रतापवान्।
वाराणस्यधिपो राजा कथितः पूर्व एव हि॥६॥

Of Mahiṣmān, the son was Bhadraśreṇya, the prowessed one, the king of Vārāṇasī, spoken of earlier as such.

भद्रश्रेण्यस्य दायादो दुर्मदो नाम पार्थिवः।
दुर्मदस्य ततो धीमान्कनको नाम विश्रुतः॥७॥

Of Bhadraśreṇya, the scion was the king named Durmada. Of Durmada, the successor was a wise king, well-known by the name Kanaka.

कनकस्य तु दायादाश्चत्वारो लोकविश्रुताः।
कृतवीर्यः कार्तिवीर्यः कृतवर्मा तथैव च॥८॥
कृतो जातश्चतुर्थोऽभूत्कृतवीर्यात्ततोऽर्जुनः।
जज्ञे बाहुसहस्रेण सप्तद्वीपेश्वरो नृपः॥९॥

Kanaka's successor (sons) were four and they were well-known in the worlds– Kṛtavīrya, Kārtavīrya, Kṛtavarmā and Kṛta, the fourth. From Kṛtavīrya, then came to be Arjuna, born as such with Bāhusahasra (thousand arms). He was a king, the overlord of the seven continents.

स हि वर्षायुतं तप्त्वा तपः परमदुश्चरम्।
दक्षमाराधयामास कार्तवीर्योऽत्रिसंभवम्॥१०॥

He performed a very severe penance for ten thousand years. Kārtavīrya thus propitiated Datta, son of Atri.

तस्मै दत्तो वरान्प्रादाच्चतुरो भूरितेजसः।
पूर्वं बाहुसहस्रं तु स वव्रे प्रथमं वरम्॥११॥

To that one, Datta conferred four boons of great efficacy. To begin with, (Arjuna) chose the first boon of (being endowed with) a thousand arms.

अधर्मे दीयमानस्य सद्भिस्तस्मान्निवारणम्।
धर्मेण पृथिवी श्रित्वा धर्मेणैवानुपालनम्॥१२॥

The second was (the ability of) the prevention (of the world) given up in evil by good people. (The third was the competence) to protect the earth righteously after conquering it in the same way.

संग्रामांस्तु बहूञ्जित्वा हत्वा चारीन्सहस्रशः।
संग्रामे युध्यमानस्य वधः स्यादधिकाद्रणे॥१३॥

(The fourth was) victory in many battles after killing enemies in thousands and the assassination only in a battlefield (fighting) with a superior warrior.

तेनेयं पृथिवी कृत्स्ना सप्तद्वीपा सपत्तना।
सप्तोदधिपरिक्षिप्ता क्षात्रेण विधिना जनाः॥१४॥

By that one, the entire earth, having seven continents and equipped with towns, engirt by seven oceans, was won over by the technique of a Kṣatriya way of action.

तस्य बाहुसहस्रं तु युध्यतः किल धीमतः।
यौद्धो ध्वजो रथश्चैव प्रादुर्भवति मायया॥१५॥

When he started fighting in a battle, flags and chariots befitting it and a thousand arms used to appear by means of the magic of that intelligent one.

दश यज्ञसहस्राणि तेषु द्वीपेषु सप्तसु।
निरर्गलाः स्म निर्वृत्ताः श्रूयन्ते तस्य धीमतः॥१६॥

In those seven continents, ten thousand sacrifices were performed by him without any obstructions, as being heard off by the wise ones.

सर्वे यज्ञा महाबाहोस्तस्याऽऽसन्भूरितेजसः।
सर्वे काञ्चनदेवीकाः सर्वे यूपैश्च काञ्चनैः॥ १७॥

All the sacrifices performed by that lofty-armed one, were highly illuminating. All of them were equipped with golden altars and golden sacrificial poles.

सर्वे देवैर्महाभागैर्विमानस्थैरलंकृताः।
गन्धर्वैरप्सरोभिश्च नित्यमेवोपशोभिताः॥ १८॥

All of them were blessed by Devas of high fortunes, stationed in their aerial cars. All of them were always decorated by Gandharvas, associated by heavenly dames.

तस्य राज्ञो जगौ गाथां गन्धर्वो नारदस्तथा।
चरितं तस्य राजर्षेर्महिमानं निरीक्ष्य च॥ १९॥

After exploring the greatness and exploit of that saintly king, Gandharvas and Nārada sang the following anecdotes in glory of that king.

न नूनं कार्तवीर्यस्य गतिं यास्यन्ति मानवाः।
यज्ञैर्दानैस्तपोभिश्च विक्रमेण श्रुतेन च॥ २०॥

The Kārtavīrya's state can never be attained by people by means of sacrifices, charities or gifts, austerities, prowess and learning.

द्वीपेषु सप्तसु स वै खड्गी वरशरासनी।
रथी राजाऽप्यनुचरोऽन्योऽगाच्चैवानुदृश्यते॥ २१॥

In all the seven islands, he is seen moving about with his sword drawn and the excellent bows and arrows kept ready as well as seated in his chariot. Though he is the king, he behaves as though he is a follower.

अनष्टद्रव्यश्चैवाऽऽसीन्न शोको न च विभ्रमः।
प्रभावेण महाराज्ञः प्रजा धर्मेण रक्षतः॥ २२॥

None had wealth decayed and none had any grief or delusion by the prowess of the great king, while he was safeguarding the subjects.

पञ्चाशीतिसहस्राणि वर्षाणां स नराधिपः।
स सप्तद्वीपवान्सम्राट् चक्रवर्ती बभूव ह॥ २३॥

For eighty-five thousand years, he was the overlord of men, a supreme sovereign of seven continents who became a paramount sovereign.

स एष पशुपालोऽभूत्क्षेत्रपालस्तथैव च।
स एव वृष्ट्या पर्जन्यो योगित्वादर्जुनोऽभवत्॥ २४॥

He even happened to be the guardian of cattle as also guardian of fields. As a Yogin, he even became cloud showering rain, owing to the idea of being a *Parjanya*.

स वै बाहुसहस्रेण ज्याघातकठिनेन च।
भाति रश्मिसहस्रेण शारदेनेव भास्करः॥ २५॥

He, with his thousand arms, rendered hard owing to the twany of the bow string, glows forth the way sun shines with thousand of rays.

स हि नागसहस्रेण महिष्मत्यां नराधिपः।
कर्कोटकसभां जित्वा पुरीं तत्र न्यवेशयत्॥ २६॥

Having vanquished the royal assembly of Karkoṭaka (the serpent king) in Mahiṣmatī with a thousand elephants, he established his capital there.

स वै वेगं समुद्रस्य प्रावृट्कालाम्बुजेक्षणः।
क्रीडन्निव मुखोद्विग्नः प्रावृट्कालं चकार ह॥ २७॥

That one having eyes like the lotus of the rainy season, playing along with the speed of the ocean, disgusted in appearance, created the rainy season.

लुलिता क्रीडता तेन हेमस्रग्दाममालिनी।
ऊर्मिभ्रूकुटिसंनादा शङ्किताऽभ्येति नर्मदा॥ २८॥

Sporting along, Narmadā, having strings of wreaths and garlands of gold, having noise of the scowl of ripples, approached the king in an apprehensive manner.

पुरा स तामनुसरन्नवगाढो महार्णवम्।
चकारोद्धृत्य वेलातं स कालं प्रावृषोद्वनम्॥ २९॥

Earlier, chasing that one (Narmadā), the king had plunged into the great ocean and flooded the forest near the shore creating artificial rainy season.

तस्य बाहुसहस्रेण क्षोभ्यमाणे महोदधौ।
भवन्ति लीना निश्चेष्टाः पातालस्था महासुराः॥ ३०॥

By the thousand arms of that one, the ocean being set in commotion, the hell-abiding great demons used to become stunned and motionless.

चूर्णीकृतमहावीचिलीनमीनमहाविषाः।
पतिता विद्धफेनौघमावर्तक्षिप्तदुस्सहम्॥ ३१॥

Giant fishes and great serpents concealed under hidden billows of great norm were crushed and collapsed as such within the whirlpools, the flood and the eddies, being difficult of bearing, thrown aloft as such.

चकार क्षोभयन्राजा दोःसहस्रेण सागरम्।
देवासुरपरिक्षिप्तं क्षीरोदमिव सागरम्॥ ३२॥

Induced to commotion by his thousands arms, the king rendered the ocean resemble the milky sea churned by Devas and Asuras.

मन्दरक्षोभणकृता ह्यमृतोदकशङ्किताः।
सहसोत्पादि(टि)ता भीता भीमं दृष्ट्वा नृपोत्तमम्॥ ३३॥

Having seen the terrific king, the excellent one, the (aquatic beings) were afraid that the ocean was once again being churned by the Mandara mountain for the sake of nectar and at once felt uprooted.

नतनिश्चलमूर्धानो बभूवुश्च महोरगाः।
सायाह्ने कदलीषण्डा निर्वातस्तिमिता इव॥ ३४॥

Having crests hung low, motionless as such, the great serpents became like the stumps of the plantain trees standing still at eventide, when the wind does not blow.

स वै बद्ध्वा धनुर्यान उत्सिक्तः पञ्चभिः शतैः।
लङ्कायां मोहयित्वा तु सबलं रावणं बलात्॥
निर्जित्य बद्ध्वा चाऽऽनीय माहिष्मत्यां बबन्ध तम्॥

He, having tied the bow on to the vehicle, went elated with five hundred arrows to Laṅkā, and having rendered elated (lit. infatuated) Rāvaṇa perforce and having vanquished his armies, he bondaged or tied down them and brought him to Mahiṣmatī and imprisoned him there.

ततो गत्वा पुलस्त्यस्तु अर्जुनं च प्रसादयत्।
मुमोच राजा पौलस्त्यं पुलस्त्येनानुपालितम्॥ ३६॥

Sage Pulastya himself went to Arjuna and propitiated him. The king released Paulastya (i.e. Rāvaṇa), being (himself) the king, safeguarded by Pulastya as he had been.

तस्य बाहुसहस्रस्य बभूव ज्यातलस्वनः।
युगान्तेऽम्बुदवृक्षस्य स्फुटितस्याशनेरिव॥ ३७॥

Of that Bāhusahasra, the sound produced by the twang of the surface of bowstring (*Jyātala* i.e. the support of the string) was like that of the lightning when the cloud burst as such.

अहो मृधे महावीर्यं भार्गवो यस्य सोऽच्छिनत्।
मृधे सहस्रं बाहूनां हेमतालवनं यथा॥ ३८॥

Sad indeed that in the battlefield, his thousand powerful arms were cut off by Bhārgava (Paraśurāma), as though they were (like) golden palm trees.

तृषितेन कदाचित्स भिक्षितश्चित्रभानुना।
सप्त द्वीपांश्चित्रभानोः प्रादाद्भिक्षां विशां पतिः॥ ३९॥

Once upon a time, the thirsty Sun-god begged alms of him. The Lord of the lands (principalities or corporations) offered seven islands unto Citrabhānu (Sun-god) as alms.

पुराणि घोषान्ग्रामांश्च पत्तनानि च सर्वशः।
जज्वाल तस्य बाणेषु चित्रभानुर्दिधक्षया॥ ४०॥

Out of desire for getting everything smouldered, the Sun-god blazed at the tips of his arrows and burnt cities, cowherd, colonies, villages and all the towns.

स तस्य पुरुषेन्द्रस्य प्रतापेन महायशाः।
ददाह कार्तवीर्यस्य शैलांश्चापि वनानि च॥ ४१॥

With the power of that greatly-famed one, the lordly man (Arjuna), the (Sun-god) calcined the mountains and forests of Kārtavīrya.

स शून्यमाश्रमं सर्वं वरुणस्याऽऽत्मजस्य वै।
ददाह सवनद्वीपांश्चित्रभानुः सहैहयः॥ ४२॥

Citrabhānu accompanied by Haihaya

(Kārtavīrya) burnt everything in entirety including continents along with forests. He burnt the empty hermitage of Varuṇa's son completely.

स लेभे वरुणः पुत्रं पुरा भास्विनमुत्तमम्।
वसिष्ठनामा स मुनिः ख्यातं आपव इत्युत॥४३॥

That Varuṇa obtained this son, the radiant one and excellent one, formerly. He was famous by the name of sage Vasiṣṭha otherwise known as Āpava.

तत्राऽऽपवस्तदा क्रोधादर्जुनं शप्तवान्विभुः।
यस्मान्न वर्जितमिदं वनं ते मम हैहय॥४४॥
तस्मात्ते दुष्करं कर्म कृतमन्यो हनिष्यति।
अर्जुनो नाम कौन्तेयो न च राजा भविष्यति (?)॥४५

Āpava, then cursed Arjuna, out of wreath– "Since you have burnt this forest of mine, another man will eradicate even this difficult task achieved by you, O Haihaya. He will be Arjuna, the son of Kuntī and he shall not become a king.

अर्जुन त्वां महावीर्यो रामः प्रहरतां वरः।
छित्त्वा बाहुसहस्रं वै प्रमथ्य तरसा बली॥४६॥

O Arjuna, the highly valiant Rāma, the excellent one among the striking ones, will truncate and churn your thousand arms.

तपस्वी ब्राह्मणश्चैव वधिष्यति महाबलः।
तस्य रामस्तदा ह्यासीन्मृत्युः शापेन धीमतः॥४७॥

The powerful ascetic and penance performing Brāhmaṇa will kill you." Of that one, Rāma, by the curse of the wise one, then happened to be the Yamarāja (cause of the death).

राज्ञा तेन वरश्चैव स्वयमेव वृतः पुरा।
तस्य पुत्रशतं ह्यासीत्पञ्च तत्र महारथाः॥४८॥

By that king himself, such a boon had been chosen earlier (from Datta). He had hundred sons and five of them were great charioteers.

कृतास्त्रा बलिनः शूरा धर्मात्मानो यशस्विनः।
शूरश्च सूरसेनश्च वृष्ट्याद्यं वृष एव च (?)॥४९॥
जयध्वजश्च वै पुत्रः अवन्तिषु विशांपतेः।
जयध्वजस्य पुत्रस्तु तालजङ्घः प्रतापवान्॥५०॥

Having weapons or missiles, well-practised, strong ones, heroic ones, Dharma abiding ones and reputed ones, (they were)– Śūrasena, Vṛṣṭyādya, Vṛṣa and Jayadhvaja. They ruled over Avanti (countries) and were the lord of the denizens therein. Jayadhvaja's son was Tālajaṅgha, the prowessed one.

तस्य पुत्रशतं ह्येव तालजङ्घाः इति श्रुतम्।
तेषां पञ्च गणाः ख्याता हैहयानां महात्मनाम्॥५१॥

He had a hundred sons who constituted the clan of Tālajaṅghas. This way has been heard. Of those Haihayas, the five gaṇas or families are well-known of great souls.

वीरहोत्रा ह्यसंख्याता भोजाश्चावर्तयस्तथा।
तुण्डिकेराश्च विक्रान्तास्तालजङ्घास्तथैव च॥५२॥

(They are)– Vīrahotras or Vitihotras of innumerable norm, Bhojas and Āvartayas, Tuṇḍikeras and the valiant Tālajaṅghas.

वीरहोत्रसुतश्चापि अनन्तो नाम पार्थिवः।
दुर्जयस्तस्य पुत्रस्तु बभूवामित्रदर्शनः॥५३॥

Of Vīrahotra, the son was the king named Ananta. Durjaya happened to be his son and his (Durjaya's) son was Amitradarśana.

अनष्टद्रव्यता चैव तस्य राज्ञो बभूव ह।
प्रभावेण महाराजः प्रजास्ताः पर्यपालयत्॥५४॥

That king had the boon of the wealth preservation. By his supremacy, that king protected the subjects all around.

न तस्य वित्तनाशश्च नष्टं प्रतिलभेत सः।
कार्तवीर्यस्य यो जन्म कथयेदिह धीमतः॥५५॥

Of that one, there was no destruction of wealth. He who may describe the birth of Kārtavīrya, the wise one, shall regain lost wealth.

वित्तवान्भवतेऽत्रैव धर्मश्चास्य विवर्धते।
यथा त्वष्टा यथा दाता तथा स्वर्गे महीयते॥५६॥

He becomes wealthy and his Dharma gets augmented herein. He will be reputed in heaven like Tvaṣṭā or like a man of charitable inclination.

इति महापुराणे वायुप्रोक्ते कार्तवीर्यार्जुनोत्पत्तिविवरणं नाम चतुर्नवतितमोऽध्यायः॥ ९४॥

* * *

॥अथ पञ्चनवतितमोऽध्यायः॥

Chapter 95

Description of the dynasty of Jyāmagha and Vṛṣṇi

ऋषय ऊचुः

किमर्थे भुवनं दग्धमापवस्य महात्मनः।
कार्तवीर्येण विक्रम्य तन्नः प्रब्रूहि पृच्छताम्॥ १॥

The Sages spoke– On what account, the abode of noble-souled Āpava was burnt by Kārtavīrya forcibly? You may tell us while we make a query to you.

रक्षिता स तु राजर्षिः प्रजानामिति नः श्रुतम्।
कथं स रक्षिता भूत्वाऽनाशयत्तत्तपोवनम्॥ २॥

We have heard that the saintly king was a guardian of the subjects. How, having become a guardian, he destroyed that penance grove?

सूत उवाच

आदित्यो विप्ररूपेण कार्तवीर्यमुपस्थितः।
तृप्तिकामः प्रयच्छान्नमादित्योऽहं न संशयः॥ ३॥

Sūta replied– Āditya (Sun), in the guise of a Brāhmaṇa, presented before Kārtavīrya. Eager for a satiety, he (said)– "You offer me food. I am Āditya, there is no doubt in it."

राजोवाच

भगवन्केन ते तुष्टिर्भवेद्ब्रूहि दिवाकर।
कीदृशं भोजनं दद्मि श्रुत्वा च विदधाम्यहम्॥ ४॥

The King spoke– O adorable Divākara! By which means may be your satiety? What type of food I should give to you? Having heard that, I may act that way (accordingly).

सूर्य उवाच

स्थावरं देहि मे सर्वमाहारं ददतां वर।
तेन तृप्तो भवेयं वै न तुष्येऽन्येन पार्थिव॥ ५॥

Sūrya spoke– O excellent one of the donors! Offer me all the immobile beings as my food. I may get surfeit only by that. I may not get surfeit with anything else.

राजोवाच

न शक्यं स्थावरं सर्वं तेजसा मानुषेण तु।
निर्दग्धुं तपतां श्रेष्ठ त्वामेव प्रणमाम्यहम्॥ ६॥

The King replied– By the virility of a human being, it is not possible to burn down all immobile beings. I can bow to you alone, O you, the excellent one among the blazing ones.

आदित्य उवाच

तुष्टस्तेऽहं शरान्दद्मि अक्षयान्सर्वतः सुखान्।
प्रक्षिप्ताः प्रज्वलिष्यन्ति मम तेजःसमन्विताः॥ ७॥

Āditya spoke– I am satisfied with you. I shall offer you arrows, indestructible ones and blissful from all sides. Having been hurled, they shall emit out fire equipped with my splendour.

आदिष्टं तेजसा मेघसागरं शोषयिष्यति।
शुष्कं भस्म करिष्यामि तेन प्रीतो नराधिप॥ ८॥

When it is commanded, it will dry up the clouds and the oceans. O King (Lord of men), satisfied by that, I shall create dry ashes.

ततः शरानथाऽऽदित्यस्त्वर्जुनाय प्रयच्छत।
ततः संप्राप्य सुमहत्स्थावरं सर्वमेव हि॥ ९॥
आश्रमानथ ग्रामांश्च घोषांश्च नगराणि च।
तपोवनानि रम्याणि वनान्युपवनानि च॥ १०॥
एवं प्राचीनमदहत्ततः सूर्यप्रदक्षिणम्।
निर्वृक्षा निस्तृणा भूमिर्दग्धा सूर्येण तेजसा॥ ११॥

Then Āditya offered to Arjuna those arrows and having obtained that, he burnt all the great

immobile beings, hermitages, villages, cowherds, hamlets and towns, the fascinating penance groves, forests and orchards and the like. Then, he circumambulated Sūrya (the Sun-god). The land which was burnt by the solar gleam, became void of trees and grass.

एतस्मिन्नेव काले तु आपवो नियमस्थितः।
दशवर्षसहस्राणि जलवासा महानृषिः॥ १२॥
पूर्णे व्रते महातेजा उदतिष्ठत्तपोधनः।
सोऽपश्यदाश्रमं दग्धमर्जुनेन महानृषिः॥
क्रोधाच्छशाप राजर्षिं कीर्तितं वो यथा मया॥ १३॥

During that very time, the great sage Āpava, who had been residing under water for ten thousand years, completed his holy observance. Then that greatly radiant ascetic, the one having riches for penance, rose up (from inside the water). The great sage saw his hermitage being burnt down by Arjuna and out of wrath, he cursed the saintly king, the way it has been illustrated by me to you (earlier).

सूत उवाच

क्रोष्टोः शृणुत राजर्षेर्वंशमुत्तमपूरूषम्।
अस्यान्ववाये संभूतो वृष्णिर्वृष्णिकुलोद्वहः॥ १४॥

Sūta spoke– Of the saintly king Kroṣṭu[1], you may know about his lineage of excellent men. In his lineage took birth Vṛṣṇi, the generator of the dynasty of Vṛṣṇis.

क्रोष्टोरेकोऽभवत्पुत्रो वृजिनीवान्महायशाः।
वार्जिनीवतमिच्छन्ति स्वाहिं स्वाहावतां वरम्॥ १५॥

Kroṣṭu had only one son Vṛjinīvān of great fame. (The people) liked the son of Vārjinīvan or Vṛjinīvān as Svāhi, the excellent one among those equipped with Svāha.

स्वाहेः पुत्रोऽभवद्राजा रशादुर्ददतां वरः।
सुतं प्रसूतमिच्छन्ति रशादोरग्र्यमात्मजम्॥ १६॥

Of Svāhā happened to be the son Raśādu, the excellent among the donors. (The people) liked Prasūta, the eldest and the best son of Raśādu.

महाक्रतुभिरीजे स विविधैराप्तदक्षिणैः।
चित्रश्चित्ररथस्तस्य पुत्रकर्मभिरन्वितः॥ १७॥

He performed many formidable sacrifices, myriad ones, with adequate alms offerings. His son Citraratha was also endowed with (the inclination) to perform diverse holy rites.

एवं चित्ररथो वीरो यज्ञान्विपुलदक्षिणान्।
शशबिन्दुः परं वृत्तो राजर्षीणामनुष्ठितः॥ १८॥

This way, Citraratha, the valiant one, (performed) many sacrifices with fabulous alms. Śaśabindu was his successor who followed (the footprints) of sage kings.

चक्रवर्ती महासत्त्वो महावीर्यो बहुप्रजः।
तत्रानुवंशश्लोकोऽयं यस्मिन्गीतः पुराविदैः॥ १९॥

He was a paramount sovereign. He was highly spirited, having many progenies. In this connection, this genealogical verse has been cited by those who know ancient lores.

शशबिन्दोऽस्तु पुत्राणां शतानामभवच्छतम्।
धीमतामनुरूपाणां भूरिद्रविणतेजसाम्॥ २०॥

"Śaśabindu's sons happened to be ten thousand. They were all the wise ones, the suitable ones, possessed radiance and wealth of opulent norm.

तेषां षट् च प्रधानास्तु पृथुसाह्वा महाबलाः।
पृथुश्रवाः पृथुयशाः पृथुधर्मा पृथुंजयः॥ २१॥
पृथुकीर्तिः पृथुदाता राजानः शशबिन्दवः।
शंसन्ति च पुराणानि पार्थश्रवसमन्तरम्॥
अन्तरः स पुरा यस्तु यज्ञस्य तनयोऽभवत्॥ २२॥

Among them, six were the principal ones, highly courageous ones and highly strong ones, viz. Pṛthuśravas, Pṛthuyaśas, Pṛthudharman,

1. Son of Yadu and father of Dhvajinīvān vide Viṣṇu Purāṇa IV.11.5 and XII.1.
सहस्रजित्क्रोधष्टुनलनहुष संज्ञो चवारो यदु पुत्राः and क्रोष्टोस्तुयदुपुत्रस्यात्मजो ध्वजिनीवान्। Also a son of Kārtavīrya Arjuna having son Dhvajinivan, having Vṛṣṇi, a scion born as such Paurāṇika Kośa p. 137 vide Brahmāṇḍa III.70.14-15. Matsya Purāṇa 43.46.44.14-15.

Pṛthuñjaya, Pṛthukīrti and Pṛthundātā. All the sons of Śaśabindu were kings. All the Purāṇas praise Antara, the son of Pṛthuśravas. He happened to be the son of Yajña (formerly).

उशना सेतु धर्मात्मा अवाप्य पृथिवीमिमाम्।
आजहाराश्वमेधानां शतमुत्तमधार्मिकः॥ २३॥

Uśanas, the lawful-souled one, the excellent and pious one, having obtained this land, performed or celebrated a hundred of Aśvamedhas.

मरुत्तस्तस्य तनयो राजर्षीणामनुष्ठितः।
वीरः कम्बलबर्हिस्तु मरुत्ततनयः स्मृतः॥ २४॥

Marutta was his son blessed by the sagely kings. And the heroic Kambalabarhis happened to be the son of Marutta, well-known as such.

पुत्रस्तु रुक्मकवचो विद्वान्कम्बलबर्हिषः।
निहत्य रुक्मकवचः पुरा कवचिनो रवेः॥ २५॥
धन्विनो निशितैर्बाणैरवाप श्रियमुत्तमाम्।
ब्राह्मणेभ्यो ददौ वित्तमश्वमेधे महायशाः॥ २६॥

The scholar Rukmakavaca happened to be the son of Kambalabarhis. This Rukmakavaca earlier, obtained the glory of an archer by killing warriors wearing coats of mail and armed with bows, with his sharp arrows. He attained great fame as a performer of horse-sacrifices and a profound donor of charities to Brāhmaṇas.

राज्ञस्तु रुक्मकवचादपरावृत्य वीरहाः।
जज्ञिरे पञ्च पुत्रास्तु महासत्त्वा महाबलाः॥ २७॥

From king Rukmakavaca were born five heroes of great prowess, highly spirited ones who killed heroic enemies without turning away.

रुक्मेषुः पृथुरुक्मश्च ज्यामघः परिघो हरिः।
परिघं च हरिं चैव विदेहेऽस्थापयत्पिता॥ २८॥

They were– Rukmeṣu, Pṛthurukma, Jyāmagha, Parigha and Hari. To Parigha and Hari, the father established in (the land of) Videha.

रुक्मेषुरभवद्राजा पृथुरुक्मस्तदाश्रयः।
तेभ्यः प्रव्रजितो राज्याज्ज्यामेघोऽभवदाश्रमे॥ २९॥

Rukmeṣu became the king and Pṛthurukma became his dependent. Banished from the kingdom by them, Jyāmagha went to a hermitage.

प्रशान्तस्तु वने घोरे ब्राह्मणेनावबोधितः।
जगाम धनुरादाय देशमध्यं रथो ध्वजी॥ ३०॥

He was tranquil-normed one. He lived in the ferocious forest but he was awakened by a Brāhmaṇa. Wielding a bow, he proceeded to the middle of the land, having a chariot and a flag.

नर्मदानूप एकाकी मेकलावृत्तिका अपि।
ऋक्षवन्तं गिरिं गत्वा शुक्तिमत्यामथाविशत्॥ ३१॥

In the marshy soil of Narmadā, he wandered along all alone. After passing through the surroundings of Mekala mountains and the mountain Ṛkṣavān, he entered Śuktimatyā.

ज्यामघस्याभवद्भार्या शैव्या बलवती भृशम्।
अपुत्रोऽपि स वै राजा भार्यामन्यां न विन्दति॥ ३२॥

Of Jyāmagha, the spouse happened to be Śaivyā, a greatly forceful one. Though the king had no son (from her), he did not take another wife.

तस्याऽऽसीद्विजयो युद्धे ततः कन्यामवाप सः।
भार्यामुवाच राजा स स्नुषेति तु नरेश्वरः॥ ३३॥

He became victorious in a battle and came across a girl therein. The king then told his spouse that she was his daughter-in-law.

एवमुक्ताऽब्रवीदेनं कस्येयं ते स्नुषेति सा।
यस्ते जनिष्यते पुत्रस्तस्य भार्या भविष्यति॥ ३४॥

Having been said this way, she spoke– "The daughter-in-law of yours is loveable. She will be the spouse of your son who is yet to be born.

तस्य सा तपसोग्रेण शैव्या वैशं प्रसूयत।
पुत्रं विदर्भं सुभगा शैव्या परिणता सती॥ ३५॥

By performing an austere penance, the beautiful chaste lady Śaivyā gave birth to his

son Vidarbha in her old age.

राजपुत्रौ तु विद्वांसौ स्नुषायां क्रथकौशिकौ।
पुत्रौ विदर्भोऽजनयच्छूरौ रणविशारदौ॥ ३६॥

Vidarbha begot of that daughter-in-law two princes, the scholar ones, Kratha and Kauśika. They were heroic ones being himself skilled in warfares.

लोमपादं तृतीयं तु पश्चाज्जज्ञे सुधार्मिकम्।
लोमपादात्मजो वस्तुराहृतिस्तस्य चाऽऽत्मजः॥ ३७॥

The very righteous (king Vidarbha) later begot a third son Lomapāda. Ghastu was the son of Lomapāda and his son was Āhṛti.

कौशिकस्य चिदिः पुत्रस्तस्माच्चैद्या नृपाः स्मृताः।
क्रथो विदर्भपुत्रस्तु कुन्तिस्तस्याऽऽत्मजोऽभवत्॥ ३८॥

Kauśika's son was Cidi from whom the kings Caidyas became well-known. Kratha's son was Kunti who happened to be the son of Vidarbha.

कुन्तेर्धृष्टसुतो जज्ञे पुरो धृष्टः प्रतापवान्।
धृष्टस्य पुत्रो धर्मात्मा निर्वृतिः परवीरहा॥ ३९॥

Dhṛṣṭa was born as the son of Kunti who was very proud and heroic. Of Dhṛṣṭa, the son was the pious-souled Nirvṛti, the killer of heroes of foes.

तस्य पुत्रो दशार्हस्तु महाबलपराक्रमः।
दशार्हस्य सुतो व्योमा ततो जीमूत उच्यते॥ ४०॥

His son was Daśārha who was of great strength and physical valour. Of Daśārha, the son was Vyoman his son is called Jīmūta.

जीमूतपुत्रो विकृतिस्तस्य भीमरथः सुतः।
अथ भीमरथस्याऽऽसीत्पुत्रो रथवरः किल॥ ४१॥

Of Jīmūta, the son was Vikṛti and his son was Bhīmaratha. Of Bhīmaratha, the son was Rathavara.

दाता धर्मरतो नित्यं सत्यशीलपरायणः।
तस्य पुत्रो नवरथस्ततो दशरथः स्मृतः॥ ४२॥

He was a donor, a religious one and perennially amenable to truth and purity. His son was Navaratha and Daśaratha came after him.

तस्य चैकादशरथः शकुनिस्तस्य चाऽऽत्मजः।
तस्मात्करम्भको धन्वी देवरातोऽभवत्ततः॥ ४३॥

His son was Ekādaśaratha. Śakuni was his son. From him was born Karambhaka, a (great) archer and Devarāta became his son.[1]

देवक्षत्रोऽभवद्राजा देवरातिर्महायशाः।
देवक्षत्रसुतो जज्ञे देवनः क्षत्रनन्दनः॥ ४४॥

King Devakṣatra[2] of great refute was the son of Devarāta. Of Devakṣatra, the son was Devana, the delighter of Kṣatriyas.

देवनात्स मधुर्जज्ञे यस्य मेधार्थसम्भवः।
मघोश्चापि महातेजा मनुर्मनुवशस्तथा॥ ४५॥
नन्दनश्च महातेजा महापुरुवशस्तथा।
आसीत्पुरुवशात्पुत्रः पुरुद्वान्पुरुषोत्तमः॥ ४६॥

From Devana was born Madhu and his scion or progeny was Medhārtha-saṁbhava. Madhu had other sons as well, viz. the highly radiant Manu, Manuvaśa, Nandana, the highly-prowessed one and Mahāpuruvaśa. Puruvaśa's son was Purudvān[3], the excellent man.

जज्ञे पुरुद्वतः पुत्रो भद्रवत्यां पुरूद्वहः।
ऐक्ष्वाकी त्वभवद्भार्या सत्त्वस्तस्यामजायत॥
सत्त्वात्सत्त्वगुणोपेतः सात्त्वतः कीर्तिवर्धनः॥ ४७॥

Purūdvaha was born of Bhadravatī as the son of Purudvān. Aikṣvākī happened to be the spouse (of Purūdvaha) and in her was born Sattva. From Sattva, endowed with the merit of spirit was born Sāttvata, the augmentor of fame.

इमां विसृष्टिं विज्ञाय ज्यामघस्य महात्मनः।
प्रजावानेति सायुज्यं राज्ञः सोमस्य धीमतः॥ ४८॥

Having realised this creation of Jyāmagha, the great souled one, one obtains progeny and

1. Paurāṇika Kośa, p. 87 vide Vāyu Purāṇa 45-42.
2. Paurāṇika Kośa p. 232, Vāyu Purāṇa 45-43.
3. Paurāṇika Kośa, p. 314.

attains *Sāyujya* (identity) with the intelligent king Soma.

इति श्रीमहापुराणे वायुप्रोक्ते अनुषङ्गपादे ज्यामघवृत्तान्तकथनं नाम पञ्चनवतितमोऽध्यायः॥ ९५॥

* * *

॥अथ षण्णवतितमोऽध्यायः॥

Chapter 96

The narration of the lineage of Vṛṣṇi

सूत उवाच

सात्वती रूपसंपन्ना कौशल्या सुषुवे सुतान्।
भजिनं भजमानं च दिव्यं देवावृधं नृपम्॥ १॥
अन्धकं च महाभोजं वृष्णिं च यदुनन्दनम्।
तेषां हि सर्गाश्चत्वारः शृणुध्वं विस्तरेण वै॥ २॥

Sūta spoke– Endowed with spirit and beauty, Sāttvata's wife Kauśalyā gave birth to sons, viz. Bhajin, Bhajamāna, Divya, Devāvṛdha the king, Andhaka, Mahābhoja, Vṛṣṇi and Yadunandana. Of those, the four creation of generations, you may hear in details.

भजमानस्य शृञ्जय्यां बाह्यश्चोपरि बाह्यकः।
शृञ्जयस्य सुते द्वे तु बाह्यकस्ते उदावहत्॥ ३॥

Bhajamāna begot of Śṛñjayyā two sons, Bāhya and Uparibāhyaka. Bāhyaka married two daughters of Śṛñjaya.

तस्य भार्ये भगिन्यौ ते प्रसूतेति सुतान्बहून्।
निमिश्च पणवश्चैव वृष्णिः परपुरंजयः॥ ४॥

The spouses who were two sisters, gave birth to many sons, viz. Nimi, Paṇava, Vṛṣṇi and Parapurañjaya.

ये बाह्यकार्यशृञ्जय्यां भजमानाद्विजज्ञिरे।
अयुतायुतसाहस्रशतजिदथ वामकः॥ ५॥
वाह्यकार्याभगिन्यां ये भजमानाद्विजज्ञिरे।
तेषां देवावृधो राजा चचार परमं तपः॥ ६॥

Bhajamāna begot of Śṛñjayyā other sons also, viz. Āyutāyuta, Sāhasra, Śatajit and Vāmaka. Out of those who were born of Bhajamāna, king Devāvṛdha took to great austerity.

पुत्रः सर्वगुणोपेतो मम भूयादिति स्म ह।
संयोज्याऽऽत्मानमेवं सा सवर्णा जलमस्पृशत्॥ ७॥

He had this thought in mind, 'May a son endowed with all virtues be born to me'. This way concentrating, he touched the waters of the river Savaṛnā.

सा चोपस्पर्शनात्तस्य चकार ऋषिमापगा।
कल्याणं च नरपतेस्तस्य सा निम्नगोत्तमा॥ ८॥

From the rinsing of the water of the most excellent river, that saintly Āpagā (river), desired for the beneficence of the king.

चिन्तयाऽभिपरीताङ्गी जगामाथ विनिश्चयम्।
नाधिगच्छामि तां नारीं यस्यामेवंविधः सुतः॥ ९॥

Overwhelmed by anxiety, she took to a determination– "I do not meet a lady in whom such a son has taken birth.

भवेत्सर्वगुणोपेतो राज्ञो देवावृधस्य हि।
तस्मादस्य स्वयं चाहं भवाम्यद्य सहव्रता॥
जज्ञे तस्याः स्वयं हस्तो भावस्तस्य यथेरितः॥ १०॥

Endowed with all good merits, such a son will be born to the king Devāvṛdha. On that account, I shall myself become his wife having the similar vow." After that, she was reborn as a human beings with hands, the way an idea broke in her thought.

अथ भूत्वा कुमारी तु सावित्री परमं वचः।
चिन्तयामास राजानं तामियेष स पार्थिवः॥ ११॥

Then having become a virgin, Sāvitrī (the river) repeated the great words, she thought about the king and that king came over to her.

तस्यामाधत्त गर्भं स तेजस्विनमुदारधीः।
अथ सा नवमे मासि सुषुवे सरितां वरा॥ १२॥
पुत्रं सर्वगुणोपेतं यथा देवावृधेप्सितः।
तत्र वंशे पुराणज्ञा गाथां गायन्ति वै द्विजाः॥ १३॥

In her, he, the widely-intellected one, bore the foetus endowed with energy. Then in the

ninth month, Saritā, the excellent of the rivers, gave birth to a son, endowed with all virtues, as cherished by Devāvṛdha. About this lineage, the Paurāṇic scholars, the Brāhmaṇas, sing this Gāthā.

गुणान्देवावृधस्यापि कीर्तयन्तो महात्मनः।
यथैव शृणुते दूरात्संपश्यति तथाऽन्तिकात्॥ १४॥
बभ्रुः श्रेष्ठो मनुष्याणां देवैर्देवावृधः समः।
पुरुषाः पञ्चषष्टिश्च सहस्राणि च सप्ततिः॥
येऽमृतत्वमनुप्राप्ता बभ्रुर्देवावृधादपि॥ १५॥

People of noble souls glorifying the good qualities of Devāvṛdha say– "He is seen at close quarters exactly as he is heard from a distance. Babhru is the best one among men and Devāvṛdha was similar to the gods. Seventy thousand and sixty-five men of the lineage of Babhru and Devāvṛdha attained immortality.

यज्वा दानपतिर्वीरो ब्रह्मण्यः सत्यवाग्बुधः।
कीर्तिमांश्च महाभागः सात्वतानां महारथः॥ १६॥

That sacrifice performing one, the master of charity, a valiant hero among Sāttvatas, a truth speaking one among Brāhmaṇas, a wise one endowed with great fortunes, was also a brave warrior."

तस्यान्ववाये सुमहाभोजयेमार्तिकाबलाः।
गान्धारी चैव माद्री च वृष्णेर्भार्ये बभूवतुः॥ १७॥

In his lineage were born Sumahābhojayas and Imārtikābalās. Gāndhārī and Mādrī happened to be the two spouses of Vṛṣṇi.

गान्धारी जनयामास सुमित्रं मित्रनन्दनम्।
माद्री युधाजितं पुत्रं सा तु वै देवमीढुषम्॥ १८॥
अनमित्रं सुतं चैव तावुभौ पुरुषौत्तमौ।
अनमित्रसुतो निघ्नो निघ्नस्य द्वौ बभूवतुः॥ १९॥

Gāndhārī gave birth to Sumitra, the gladdener of friends. Mādrī gave birth to the sons– Yudhājit, Devamīḍhuṣa and Anamitra. The two (last mentioned) were the excellent men. Anamitra's son was Nighna and Nighna had two sons.

प्रसेनश्च महाभागः शुक्रजिच्च सुतावुभौ।
तस्य शुक्रजितः सूर्यः सखा प्राणसमोऽभवत्॥ २०॥

They were the greatly fortunate Prasena and Śukrajit. Sūrya was an intimate bosom friend of Śukrajit.

स कदाचिन्निशापाये रथेन रथिनां वरः।
तोयकूलादपः स्प्रष्टुमुपस्थातुं ययौ रविम्॥ २१॥

Once, at the culmination of a night, the king who was driving in his chariot, got down near the bank (of a river) with a view to perform adoration of the Sun with water libation.

तस्योपतिष्ठतः सूर्यो विवस्वानग्रतः स्थितः।
अस्पष्टमूर्तिर्भगवांस्तेजोमण्डलवान्विभुः॥ २२॥

While he was worshipping, the Sun-god, Vivasvān, the adorable one, the supreme being, having a halo of lustre, stood in front of him having form inapparent as such.

अथ राजा विवस्वन्तमुवाच स्थितमग्रतः।
यथैव व्योम्नि पश्यामि त्वामहं ज्योतिषां पते॥ २३॥
तेजोमण्डलिनं चैव तथैवाप्यग्रतः स्थितम्।
को विशेषो विवस्वंस्ते सख्येनोपगतेन वै॥ २४॥

Then the king spoke to Vivasvān standing in front of him– "The way I observe you in the sky with a brilliant halo, in the same form, I see you in front of me, O you overlord of luminaries. O Vivasvān! What special significance is there in your coming to me as a friend?"

एतच्छ्रुत्वा स भगवान्मणिरत्नं स्यमन्तकम्।
स्वकण्ठादवमुच्याथ बबन्ध नृपतेस्तदा॥ २५॥

Having heard that, the adorable lord took off the excellent jewel Syamantaka[1] from his own neck and tied it round the (neck) of the king.

ततो विग्रहवन्तं तं ददर्श नृपतिस्तदा।
प्रतिमामथ तां दृष्ट्वा मुहूर्तं कृतवांस्तथा॥ २६॥

1. Paurāṇika Kośa, p. 543. A gem obtained by Yādava Satrajit from Sūrya alleged as stolen by Kṛṣṇa Prasenajit, a brother of Satrajit went for a in chase and was killed by a lion who got it.

The king then observed him in his actual embodied form. He gazed at the form (of Sun-god) for the duration of a Muhūrta.

तमतिप्रस्थितं भूयो विवस्वन्तं स शक्रजित्।
प्रोवाचाग्निसवर्णा त्वं येन लोकान्प्रयास्यति (सि)॥
तदैव मणिरत्नं तन्मां भवान्दातुमर्हति॥ २७॥

When Vivasvān was about to start (on his journey), that Śakrajit again spoke out– "It behoves you to bestow me this gem of a gem of fiery splendour wherewith you traverse the worlds".

स्यमन्तकं नाम मणिं दत्तवांस्तस्य भास्करः।
स तमाबध्य नगरं प्रविवेश महीपतिः॥ २८॥

The Sun-god then offered the jewel named Syamantaka to that one. Having tied that, the king re-entered his capital.

तं जनाः पर्यधावन्त सूर्योऽयं गच्छतीति ह।
स तान्विस्मापयित्वाऽथ पुरीमन्तः पुरं तथा॥ २९॥

To that one, the people raced along, (presuming) that the Sun-god was going along. The people in the king's assembly, the town and the harem all were astonished.

तं प्रसेनजिते दिव्यं मणिरत्नं स्यमन्तकम्।
ददौ भ्रात्रे नरपतिः प्रेम्णा शक्रजिदुत्तमम्॥ ३०॥

Out of affection, that excellent *Maṇiratna*, the divine one, was offered to the brother Prasenajit by the king Śakrajit.

स्यमन्तको नाम मणिर्यस्य राष्ट्रे स्थितो भवेत्।
कालवर्षी च पर्जन्यो न च व्याधिभयं तदा॥ ३१॥

The gem named Syamantaka may exist in those countries where the cloud rains forth in time and (that country) may not get infected by maladies.

लिप्सां चके प्रसेनात्तु मणिरत्नं स्यमन्तकम्।
गोविन्दो न च तं लेभे शक्तोऽपि न जहार च॥ ३२॥

Govinda desired for the acquisition of that jewel from Prasena(jit). However, he could not get it, even though (he was very much) capable of doing so. He did not take it by force.

कदाचिन्मृगयां यातः प्रसेनस्तेन भूषितः।
स्यमन्तककृते सिंहाद्वधं प्राप्तः सुदारुणम्॥ ३३॥

Once, bedecked with that jewel, Prasena(jit) went for hunting. He attained to death at the hands of a lion of a ghostly norm for the sake of Syamantaka.

जाम्बवानृक्षराजस्तु तं सिंहं निजघान वै।
आदाय च मणिं दिव्यं स्वं बिलं प्रविवेश ह॥ ३४॥

Jāṁbavān, the Ṛkṣarāja (king of bears), killed that lion. Having taken that gem, he entered his own den.

तत्कर्म कृष्णस्य ततो वृष्ण्यन्धकमहत्तराः।
मणौ गृध्नुं तु मन्वानास्तमेव विशशङ्किरे॥ ३५॥

The chief functionaries of Vṛṣṇis and Andhakas considered it to be the activity of Kṛṣṇa. Thinking him as greedy of the jewel, they all started suspecting him alone.

मिथ्याभिशस्तिं तेभ्यस्तां बलवानरिसूदनः।
अमृष्यमाणो भगवान्वनं स विचचार ह॥ ३६॥

Arisūdana (Kṛṣṇa), the adorable one, apprehended from them a false curse and not tolerating that, he started roaming in the forest (to trace Prasena).

स तु प्रसेनो मृगयामचरतत्र चाप्यथ।
प्रसेनस्य पदं गृह्य पुरुषैराप्तकारिभिः॥ ३७॥
ऋक्षवन्तं गिरिवरं विन्ध्यं च नगमुत्तमम्।
अन्वेषणपरिश्रान्तः स ददर्श महामनाः॥ ३८॥
साश्वं हतं प्रसेनं तं नाविन्दत्तत्र वै मणिम्।
अथ सिंहः प्रसेनस्य शरीरस्याविदूरतः॥ ३९॥
ऋक्षेण निहतो दृष्टः पादैर्ऋक्षस्य सूचितः।
पदैरन्वेषयामास गुहामृक्षस्य यादवः॥ ४०॥

He went over all the places where Prasena(jit) was hunting. Having obtained the imprints of Prasena(jit) from reliable men, he followed the same footsteps and reached the great mountain of Ṛkṣavān and the excellent mountain Vindhya. He became completely exhausted due to the search. The high-minded

one then saw Prasena(jit) (lying) killed along with his horse. He did not obtain that jewel there. The lion was also seen lying dead not a very far distance from the body of Prasena(jit). Apparently, the lion was seen as being killed by a bear (Ṛkṣa) indicated by the foot imprints of the bear. By the foot imprints, Yādava (Kṛṣṇa) found out the cave of the Bear (Jāṁbavān).

महत्यपि बिले वाणीं शुश्राव प्रमदेरिताम्।
धात्र्या कुमारमादाय सुतं जाम्बवतो द्विजाः॥
प्रीतिमत्याऽथ मणिना मा रोदीरित्युदीरिताम्॥४१॥

He heard the voice of a young female deep inside the great cave. An exultant nurse had been playing with the infant baby of Jāṁbavān along with the jewel, O Brāhmaṇas! "Do not bewail", this way had been uttered by her.

धात्र्युवाच

प्रसेनमवधीत्सिंहः सिंहो जाम्बवता हतः।
सुकुमारक मा रोदीस्तव ह्येष स्यमन्तकः॥४२॥

The Nurse spoke– The lion killed Prasena(jit) and the lion was killed by Jāṁbavān. O supple boy! do not weep. This Syamantaka is yours (now).

व्यक्तीकृतं च शब्दं तं तूर्णं सोऽपि ययौ बिलम्।
अपश्यच्च बिलाभ्यासे प्रसेनमवदारितम्॥४३॥

As soon as everything was made clear by those words, he, too, quickly went to the cave. He had already seen near the cave, Prasena(jit) as torn apart.

प्रविश्य चापि भगवांस्तदृक्षबिलमञ्जसा।
ददर्श ऋक्षराजानं जाम्बवन्तमुदारधीः॥४४॥

Having entered that bear's cave, the adorable one, the liberal-minded one saw the Ṛkṣarāja Jāṁbavān, being himself of a vivacious intellect.

युयुधे वासुदेवस्तु बिले जाम्बवता सह।
बाहुभ्यामेव गोविन्दो दिवसानेकविंशतिम्॥४५॥

Vāsudeva Govinda fought with Jāṁbavān in his cave. The hand to hand fight lasted for twenty one days.

प्रविष्टे च बिलं कृष्णे वासुदेवपुरःसराः।
पुनर्द्वारवतीमेत्य हतं कृष्णं न्यवेदयन्॥४६॥

When Kṛṣṇa entered the hole, the attendants of Vāsudeva returned to Dvāravatī and reported (to others) Kṛṣṇa as gone defunct.

वासुदेवस्तु निर्जित्य जाम्बवन्तं महाबलम्।
लेभे जाम्बवतीं कन्यामृक्षराजस्य संमताम्॥४७॥

Vāsudeva, however, having vanquished Jāṁbavān of great might, won the hand of his daughter Jāṁbavatī well-honoured by the Ṛkṣarāja.

भगवत्तेजसा ग्रस्तो जाम्बवान्प्रसभं मणिम्।
सुतां जाम्बवतीमाशु विष्वक्सेनाय दत्तवान्॥४८॥

Overpowered by the prowess of the adorable lord, Jāṁbavān gave the jewel as well as his daughter Jāṁbavatī to Viṣvaksena.

मणिं स्यमन्तकं चैव जग्राहाऽऽत्मविशुद्धये।
अनुनीय ऋक्षराजं निर्ययौ च तदा बिलात्॥४९॥

The gem Syamantaka was received by him for personal purification and having persuaded Ṛkṣarāja, he came out of the hole accordingly.

एवं स मणिमादाय विशोध्याऽऽत्मानमात्मना।
ददौ शक्रजिते तं वै मणिं सात्वतसंनिधौ॥५०॥

This way having taken that jewel and having purified himself of the scandal by his own efforts, the lord offered the jewel to Śakrajit (Satrājit) in the presence of the Sāttvatas.

कन्यां पुनर्जाम्बवतीमुवाह मधुसूदनः।
तस्मान्मिथ्याभिशापात्स व्यमुच्यत जनार्दनः॥५१॥

Madhusūdana (Kṛṣṇa) thereafter duly married the girl Jāṁbavatī. And from that, Janārdana got rid of the false curse.

इमां मिथ्याभिशस्तिं यः कृष्णस्येह व्यपोहिताम्।
वेद मिथ्याभिशस्तेः स नाभिशस्यति कर्हिचित्॥५२॥

He who knows this story of the false accusation of Kṛṣṇa and the subsequent acquittal will never cursed anytime.

दशस्वसृभ्यो भार्याभ्यः शत्रुजित्तः शतं सुताः।
ख्यातिमन्तस्त्रयस्तेषां भङ्गकारस्तु पूर्वजः॥
वीरो व्रतपतिश्चैव ह्यपस्वान्तश्च सुप्रियः॥५३॥

From the ten sister spouses of Śatrujit, a hundred sons were born. Among them three were reputed ones. Bhaṅgakāra was the eldest and the others were the heroic Vratapati and the beloved Apasvānta.

अथ द्वारवती नाम भङ्गकारस्य सुप्रजाः।
सुषवे सा कुमारीस्तु तिस्रो रूपगुणान्विताः॥५४॥

Bhaṅgakāra's wife named Dvāravatī gave birth to nice children. She gave birth to three maidens endowed with beauty and merits.

सत्यभामोत्तमा स्त्रीणां व्रतिनी च दृढव्रता।
तथा तपस्विनी चैव पिता कृष्णस्य तां ददौ॥५५॥

Satyabhāmā was the most excellent among all ladies. She was vow abiding one, having punctilious-normed faiths and likewise an austere-resolved one. The father bestowed her to Kṛṣṇa.

यत्तच्छक्रजितो कृष्णो मणिरत्नं स्यमन्तकम्।
प्रादात्तद्वारयद्बभ्रुर्भोजेन शतधन्वना॥५६॥
तदा हि प्रार्थयामास सत्यभामामनिन्दिताम्।
अक्रूरो रत्नमन्विच्छन्मणिं चैव स्यमन्तकम्॥५७॥

The jewel (*Maṇiratna*) Syamantaka that Kṛṣṇa gave to Śatrajit was worn by Babhru. Akrūra who was desirous of wealth, coveted that jewel, requested for Satyabhāmā of excellent beauty through Śatadhanvā[1] of the Bhoja family.

भद्रकारं ततो हत्वा शतधन्वा महाबलः।
रात्रौ तं मणिमादाय ततोऽक्रूराय दत्तवान्॥५८॥

Then having killed Bhadrakāra, Śatadhanvā, the highly stronger one, stole that jewel at night and thereafter handed it over to Akrūra.

अक्रूरस्तु तदा रत्नमादाय स नरर्षभः।
समयं कारणं चक्रे बोध्यो नान्यस्त्वयेत्युत॥५९॥

That Akrūra then having taken that gem, the bull among men, made an understanding with him– "This deserves not to be made known to anyone else by you.

वयमभ्युपपत्स्यामः कृष्णेन त्वं प्रधर्षितः।
मम च द्वारका सर्वा वशे तिष्ठत्यसंशयम्॥६०॥

We shall protect you from Kṛṣṇa if he tries to suppress you. And Dvārakā in entirety stays subservient to me, there is no doubt in it."

हते पितरि दुःखार्ता सत्यभामा यशस्विनी।
प्रययौ रथमारुह्य नगरं वारणावतम्॥६१॥

When her father was killed, Satyabhāmā, the reputed one, afflicted with grief, went away having mounted on a chariot to the town Vāraṇāvata.[2]

सत्यभामात्तु तद्वृत्तं भोजस्य शतधन्वनः।
भर्तुर्निवेद्य दुःखार्ता पार्श्वस्थाऽश्रूण्यवर्तयत्॥६२॥

The distressed Satyabhāmā, however, having reported that act of Bhoja Śatadhanvan to her husband, stood near him and shed forth tears.

पाण्डवानां तु दग्धानां हरिः कृत्वोदकक्रियाम्।
तुल्यार्थे चैव भ्रातॄणां नियोजयति सात्यकिम्॥६३॥

After offering the water libations to the Paṇḍavas, burnt as such, Hari (Kṛṣṇa) appointed Sātyaki to be on a par with his brothers (in performance of remaining rites).

ततस्त्वरितमागम्य द्वारकां मधुसूदनः।
पूर्वजं हलिनं श्रीमानिदं वचनमब्रवीत्॥६४॥

Then having came back quickly to Dvārakā, lord Madhusūdana, spoke this expression to his elder brother Hari (Balarāma).

हतः प्रसेनः सिंहेन शत्रुजिच्छतधन्वना।
स्यमन्तकमहं मार्गे तस्य प्रहर हे प्रभो॥६५॥

"That Prasena(jit) was killed by the lion and Śatrujit was killed by Śatadhanvan (all for the

1. प्रादात्तदधार्यत वभ्रयोजने शतधन्वना। verse 56.

2. A town on the shore of Gaṅgā in which in a lac house, Duryodhana planned to burn Paṇḍavas. The two were created in Virocana, Paurāṇika Kośa, p.4

sake of the jewel Syamantaka). I seek that Syamantaka, strike him, O overlord!

तदारोह रथं शीघ्रं भोजं हत्वा महाबलम्।
स्यमन्तको महाबाहो तदाऽस्माकं भविष्यति॥ ६६॥

You mount that chariot. Having killed Bhoja of great might, the Syamantaka shall become ours, O lofty-armed one!"

ततः प्रवृत्ते रुद्धे तु तुमुले भोजकृष्णयोः।
शतधन्वा न चाक्रूरमवैक्षत्सर्वतो दिशि॥ ६७॥

Then a fierce fight ensued between Bhoja and Kṛṣṇa. Śatadhanvā (i.e. Bhoja) could not see Akrūra anywhere in the quarters.

अनष्टश्चावरोहं तु कृत्वा भोजजनार्दनौ।
शक्तोऽपि साध्याद्धार्दिक्यो नाक्रूरोऽभ्युपपद्यत॥ ६८॥

Both Bhoja and Janārdana were on horseback. Though competent as such, Akrūra did not wholeheartedly help him.

अपयाने ततो बुद्धिं भूयश्चक्रे भयान्वितः।
योजनानां शतं साग्रं यथा च प्रत्यपद्यत॥ ६९॥
विज्ञातहृदया नाम शतयोजनगामिनी।
भोजस्य वडवा दिव्या यया कृष्णमयोधयत्॥ ७०॥

Then he (Bhoja) made up his mind to become a fugitive one. Bhoja's mare was an awe inspiring one, a divine one, who had a speed of a hundred Yojanas. It was seated on this mare that he fought with Kṛṣṇa. She was named Vijñātahṛdayā[1].

प्रवृद्धवेगा वडवा त्वध्वनां शतयोजनम्।
दृष्ट्वा रथस्य तां वृद्धिं शतधन्वानमर्हयत्॥ ७१॥
ततस्तस्या हयायास्तु श्रमात्स्वेदाच्च वै द्विजाः।
खमुत्पेतुरथ प्राणाः कृष्णो राममथाब्रवीत्॥ ७२॥

The mare was having a great velocity. On his mare, Bhoja went to a distance of hundred Yojanas. On seeing the quick motion of the chariot, Kṛṣṇa harassed Śatadhanvan. Owing to exertion and perspiration, the mare became extremely exhausted. O Brāhmaṇas, the vital airs of the mare flew into the sky and Kṛṣṇa spoke to Rāma (Balarāma).

तिष्ठस्वेह महाबाहो दृष्टदोषा मया हया।
पद्भ्यां गत्वा हरिष्यामि मणिरत्नं स्यमन्तकम्॥ ७३॥

"O lofty-armed one, stop here[2]. The flaws among the horses have been detected by me. Having walked on feet, I shall wrest the excellent jewel Syamantaka".

पद्भ्यामेव ततो गत्वा शतधन्वानमच्युतः।
मिथिलाधिपतिं तं वै जघान परमास्त्रवित्॥ ७४॥

Having walked on feet, Acyuta being an expert in exquisite missiles, then killed Śatadhanvan, the overlord of Mithilā.

स्यमन्तकं न चापश्यद्धत्वा भोजं महाबलम्।
निवृत्तं चाब्रवीत्कृष्णं रत्नं देहीति लाङ्गली॥ ७५॥

Even after killing the mighty Bhoja, he could not see the Syamantaka. When Kṛṣṇa returned, the bearer of ploughshare (i.e. Balarāma) asked him to hand over the jewel.

नास्तीति कृष्णश्चोवाच ततो रामो रुषाऽन्वितः।
धिक्शब्दमसकृत्पूर्वं प्रत्युवाच जनार्दनम्॥ ७६॥

"It is not available", said Kṛṣṇa. Then Rāma (Balarāma) roused to wrath and proclaimed repeatedly before Janārdana– "Fie upon you".

भ्रातृत्वान्मर्षयाम्येष स्वस्ति तेऽस्तु व्रजाम्यहम्।
कृत्यं न मे द्वारकया न त्वया न च वृष्णिभिः॥ ७७॥

"I excuse you since you are my brother. May it be all well with you. I am departing. I have got nothing to do with Dvārakā nor with you and nor with the Vṛṣṇis."

प्रविवेश ततो रामो मिथिलामरिमर्दनः।
सर्वकामैरुपहृतैर्मैथिलेनैव पूजितः॥ ७८॥

Then Rāma (Balarāma), being an extirpator of foes, entered Mithilā. With all cherished ends, the lord of Mithilā himself welcomed and honoured him.

1. The one which understand the heart or mental feelings of the rider.

2. तिष्ठस्व महाबाहो - Here तिष्ठस्व Ātmanepda usage is irregular for Parasmaipada.

एतस्मिन्नेव काले तु बभ्रुर्मतिमतां वरः।
नानारूपान्क्रतून्सर्वानाजहार निरर्गलान्॥७९॥

During that very course, Babhru (Akrūra), the foremost among the intelligent ones, performed many normed sacrifices in entirety.

दीक्षामयं सकवचं रक्षार्थं प्रविवेश ह।
स्यमन्तककृते राजा गाधिपुत्रो महायशाः॥८०॥

For the preservation of Syamantaka jewel and for self-protection, the son of Gādhi of great repute adopted a coat of mail in the form of a *Dīkṣā*.

अर्थान्रत्नानि चाग्र्याणि द्रव्याणि विविधानि च।
षष्टिवर्षगते काले यज्ञेषु विन्ययोजयत्॥८१॥

In the time elapsed to the extent of sixty years during the performance of these sacrifices, he donated the riches, the gems and foremost-normed other materials.

अक्रूरयज्ञा इत्येते ख्यातास्तस्य महात्मनः।
बह्वन्नदक्षिणाः सर्वे सर्वकामप्रदायिनः॥८२॥

These sacrifices of the noble-souled one became well-known by the name "Akrūra Yajña". Much offerings were given as alms, being all accomplishers of all cherished ends.

अथ दुर्योधनो राजा गत्वाऽथ मिथिलां प्रभुः।
गदाशिक्षां ततो दिव्यां बलभद्रादवाप्तवान्॥८३॥

Then, Duryodhana, the king, the overlord, went to Mithilā and underwent divine training in mace fighting under Balabhadra (i.e. Balarāma).

प्रसाद्य तु ततो रामो वृष्ण्यन्धकमहारथैः।
आनीतो द्वारकामेव कृष्णेन च महात्मना॥८४॥

Having appeased, then Rāma (i.e. Balarāma) and Kṛṣṇa, the great-souled ones, were brought back to Dvārakā by the great chariot fighters among Vṛṣṇis and Andhakas.

अक्रूरस्त्वन्धकैः सार्धमुपायात्पुरुषर्षभः।
युद्धे हत्वा तु शत्रुघ्नं सह बन्धुमता बली॥८५॥

Having killed Śatrughna along with Bandhumān, the hurricane in battle, Akrūra, the bull among men, went away along with Andhakas.

स्वफल्कतनयायां तु नरायां नरसत्तमौ।
भङ्गकारस्य तनयौ विश्रुतौ सुमहाबलौ॥८६॥
जज्ञातेऽन्धकमुख्यस्य शत्रुघ्नो बन्धुमांश्च तौ।
वधार्थं भङ्गकारस्य कृष्णो न प्रीतिमान्भवेत्॥८७॥

These two excellent men, Śatrughna and Bandhumān, were born of Narā, the daughter of Svaphalka. They were the two sons of Bhaṅgakāra, the leader of Andhakas. They were very mighty and fameful. Kṛṣṇa was not pleased at the murder of Bhaṅgakāra.

ज्ञातिभेदभयाद्भीतस्तमुपेक्षितवांस्तथा।
अपयाते तथाऽक्रूरे नावर्षत्पाकशासनः॥८८॥

Frightened over the fear of dissension among the kindreds, he (Kṛṣṇa) ignored him (Akrūra). Indra or cloud did not rain forth showers after the departure of Akrūra.

अनावृष्ट्या हतं राष्ट्रमभवत्तद्वधोद्यतम्।
ततः प्रासादयामासुरक्रूरं कुकुरान्धकाः॥८९॥

The country became hit by drought and was about to perish. Then Kukuras and Andhakas pacified and consoled Akrūra.

पुनर्द्वारवतीं प्राप्ते तदा दानपतौ तथा।
प्रववर्ष सहस्राक्षः कुक्षौ जलनिधेस्ततः॥९०॥

When Danapati[1] (Akrūra) returned to Dvāravatī, the thousand-eyed one i.e. Indra, showered forth rain everywhere within the flank region of the ocean.

कन्यां च वासुदेवाय स्वसारं शीलसंमताम्।
अक्रूरः प्रददौ श्रीमान्प्रीत्यर्थं यदुपुंगवः॥९१॥

In order to please Vāsudeva Akrūra, the illustrious one of the Yadus, gave him his virgin sister of approved good conduct.

अथ विज्ञाय योगेन कृष्णो बभ्रुगतं मणिम्।
सभामध्ये तदा प्राह तमक्रूरं जनार्दनः॥९२॥

1. Paurāṇika Kośa, p. 219, a name of Akrūra.

Then having known by Yoga that the jewel was with Babhru, Kṛṣṇa Janārdana declared before Akrūra in the midst of the assembly.

यच्च रत्नं मणिवरं तव हस्तगतं प्रभो।
तत्प्रयच्छस्व मानार्ह विमतिमत्र मा कृथाः॥ ९३॥

"O Lord! Whatever gem has come into your possession, that you may offer unto me. O honourable one, do not take to resentment here.

षष्टिवर्षगते काले यद्रोषोऽभूत्तदा मम।
सुसंरूढः सकृत्प्राप्तस्कालाश्रित्य यो महान् (?)॥ ९४

The wrath raging in my heart for the period of last sixty years has thoroughly developed deep-rootedly. A long time has elapsed by now."

ततः कृष्णस्य वचनात्सर्वसात्वतसंसदि।
प्रददौ तं मणिं बभ्रुरक्लेशेन महामतिः॥ ९५॥

Then at the instance of Kṛṣṇa, Babhru, the highly wise one, offered that jewel without any objection in the assembly of all Sātvatas.

तत आर्जवसंप्राप्तबभ्रुहस्तादरिंदमः।
ददौ प्रहृष्टमनसा तं मणिं बभ्रवे पुनः॥ ९६॥

The restrainer of foes, (Kṛṣṇa), offered back that jewel to Babhru again, having been received from Babhru with honesty.[1]

स कृष्णहतात्संप्राप्य मणिरत्नं स्यमन्तकम्।
आबध्य गान्दिनीपुत्रो विरराजांशुमानिव॥ ९७॥

That son of Gāndinī, having received back the jewel Syamantaka from the hands of Kṛṣṇa, tied it (round his neck) and shone forth like Sun (Aṁśumān).

इमां मिथ्याभिशस्तिं यो विशुद्धामपि चोत्तमाम्।
वेद मिथ्याभिशस्तिं स न व्रजेच्च कथंचन॥ ९८॥

He who knows this story of the false accusation and the subsequent excellent clearance of the Lord may not fall a prey to the false curse anyway.

1. आर्जवसम्प्राप्तं वभ्रु हस्तात् अरिन्दमः।

अनमित्राच्छिनिर्जज्ञे कनिष्ठाद्वृष्णिनन्दनात्।
सत्यवाक्सत्यसंपन्नः सत्यकस्तस्य चाऽऽत्मजः॥ ९९॥

From the youngest son Anamitra[2] of Vṛṣṇi, Śini was born as son. His son was Satyaka who was endowed with truthfulness.

सात्यकिर्युयुधानश्च तस्य भूतिः सुतोऽभवत्।
भूतेर्युगंधरः पुत्र इति भौत्याः प्रकीर्तिताः॥ १००॥

The son of Sātyaka or Satyaka was Yuyudhāna and his son was Bhūti. Bhūti's son was Yugandhara. Thus the descendants of Bhūti, the Bhautyas have been recounted.

माद्र्यासुतस्य जज्ञे तु सुतः पृश्निर्युधाजितः।
जज्ञाते तनयौ पृश्नेः स्व(श्व)फल्कश्चित्रकश्च यः॥ १०१

Of the son of Mādri took birth two sons, viz. Pṛśni[3] and Yudhājit. Pṛśni's two sons were Śvaphalka and Citraka.[4]

स्व(श्व)फल्कस्तु महाराजो धर्मात्मा यत्र वर्तते।
नास्ति व्याधिभयं तत्र न चावृष्टिभयं तथा॥ १०२॥

Wherever Śvaphalka, the great king, the pious-souled one, existed, there prevailed no fear of disease or fear of drought as such.

कदाचित्काशिराजस्य विभोस्तु द्विजसत्तमाः।
त्रीणि वर्षाणि विषये नावर्षत्पाकशासनः॥ १०३॥

Once Indra did not shower rain in the realm of the lord, king of Kāśī, for three years, O excellent Brāhmaṇas.

स तत्र वासयामास स्व(श्व)फल्कं परमार्चितम्।
स्व(श्व)फल्कपरिवासेन प्रावर्षत्पाकशासनः॥ १०४॥

He made Śvaphalka, the highly-adored one, to stay there. By the habitation of Śvaphalka, Pākaśāsan (i.e. Indra) showered rain there.

2. Paurāṇika Kośa, p. 20.
3. Pṛṣṇi– son of Yudhājit and grandson of Mādrī written wrongly as मात्त्या for माद्र्याः in verse 101, pāda 1, Paurāṇika Kośa, p. 324 having Śvaphalaka and Citraka as two sons under Pṛṣṇi vide Vāyu Purāṇa 96.101.
4. Ibid.

स्व(श्व)फल्कः काशिराजस्य सुतां भार्यामनिन्दिताम्।
गान्दिनीं नाम गां सा हि ददौ विप्राय नित्यशः॥ १०५

Śvaphalka had for his spouse the daughter of Kāśīrāja. She was the unblemished one or chaste one, Gāndinī by name, and everyday she offered a cow to a Brāhmaṇa.

सा मातुरुदरस्था वै बहुवर्षशतान्किल।
वसति स्म न वै जज्ञे गर्भस्थां तां पिताऽब्रवीत्॥ १०६

She stayed in the womb of her mother for good many hundred years. This is the traditional hearing. When she did not come out, the father said to her even as she was in the womb.

जायस्व शीघ्रं भद्रं ते किमर्थं चापि तिष्ठसि।
प्रोवाच चैनं गर्भस्था सा कन्या गौर्दिने दिने॥ १०७॥
यदि दत्ता तदा स्यां हि यदि स्वामीहतां पितः।
तथेत्युवाच तां तस्याः पिता काममपूपुरत्॥ १०८॥

"Take birth quickly or be born quickly. May it be all well of you. Wherefore do you stay there?" She, stationed in the womb, then spoke out– "I shall be born if a cow is given everyday. O Sire, do you desire it?" "Allright", then spoke the father to her and fulfilled her desire.

दाता यज्वा च शूरश्च श्रूतवानतिथिप्रियः।
तस्याः पुत्रः स्मृतोऽक्रूरः स्व(श्व)फल्को भूरिदक्षिणः॥

The bestower, the sacrificing one, the heroic one, learned one and beloved of the guests, Akrūra is remembered as her son. Śvaphalka himself was very liberal in offering fabulous alms.

उपमङ्गुस्तथा मङ्गुर्मृदुरश्चारिमेजयः।
गिरिरस्ततो यक्षः शत्रुघ्नो वाऽरिमर्दनः॥ ११०॥
धर्मभृच्च शृष्टचयो वर्गमोचस्तथाऽपरः।
आवाहप्रतिवाहौ च वसुदेवा वराङ्गना॥ १११॥

Śvaphalka had other sons also– Upamaṅgu, Maṅgu, Mṛduara, Arimejaya, Girirakṣa, Yakṣa, Śatrughna, Arimardana, Dharmabhṛt, Śṛṣṭacaya, Vargamoca, Āvāha[1] and Prativāha. He had a beautiful daughter Vasudevā also.

1. प्रतिवाद। Paurāṇika Kośa, p. 330.

अक्रूरादुग्रसेन्यां तु सुतौ द्वौ कुलनन्दिनौ।
देवश्चानुपदेवश्च जज्ञाते देवसंमितौ॥ ११२॥

Akrūra begot of Ugrasenī two sons– Deva and Anupadeva, who delighted the lineage. They were born peers to Devas.

चित्रकस्याभवन्पुत्राः पृथुर्विपृथुरेव च।
अश्वग्रीवोऽश्वबाहुश्च सुपार्श्वकगवेषणौ॥ ११३॥
अरिष्टनेमिरश्वश्च सुवर्मा चर्मवर्मभृत्।
अभूमिर्बहु भूमिश्च श्रविष्ठाश्रवणे स्त्रियौ॥ ११४॥

Citraka's sons were– Pṛthu, Vipṛthu, Aśvagrīva, Aśvabāhu, Supārśvaka, Gaveṣaṇa, Ariṣṭanemi, Aśva, Suvarmā, Carma, Varmabhṛt, Abhūmi and Bahubhūmi. Śraviṣṭhā and Śravaṇā were the two (maidens).

सत्यकात्काशिदुहिता लेभे सा चतुरः सुतान्।
ककुदं भजमानं च शमीकम्बलबर्हिषौ॥ ११५॥

Kāśīduhitā (the daughter of the king of Kāśī) bore four sons to Satyaka, viz. Kakuda, Bhajamāna, Śamīka and Balabarhiṣa.

ककुदस्य सुतो वृष्टिर्वृष्टेस्तु तनयोऽभवत्।
कपोतरोमा तस्याथ रेवतोऽभवदात्मजः॥ ११६॥

Of Kakuda[2], the son was Vṛṣṭi and of Vṛṣṭi, the son happened to be Kapotaromā[3] and his son was Revata.[4]

तस्याऽऽसीत्तुम्बुरुसखा विद्वान्पुत्रोऽभवत्किल।
ख्यायते यस्य नाम्ना स चन्दनोदकदुन्दुभिः॥ ११७॥

That son was a scholar and a friend of Tumburu. His name is made renowned as Candanodakadundubhi.

तस्माच्चाभिजितः पुत्र उत्पन्नस्तु पुनर्वसुः।
अश्वमेधं तु पुत्रार्थं आजहार नरोत्तमः॥ ११८॥

His son was Abhijit[1] whose son was Punarvasu. The excellent man had performed a Aśvamedha-yajña for the sake of the son.

2. Paurāṇika Kośa, p. 78.
3. Ibid., p. 65 son of Vṛṣṭi and father of Revati. Vāyu Purāṇa 96.116.
4. Ibid.

तस्य मध्येऽतिरात्रस्य सदोमध्यात्समुत्थितः।
ततस्तु विद्वान्धर्मज्ञो दाता यज्वा पुनर्वसुः॥ ११९॥

In the mid of that sacrifice, while the rites of Atirātra[2] (an optional part of Jyotiṣṭoma) were being performed, he rose up (born) from the centre of the assembly. Therefore, Punarvasu happened to be a wise one, a scholar, a donor and a righteous sacrificer.

तस्यापि पुत्रमिथुनं बाहुबाणाजितः किल।
आहुकश्चाऽऽहुकी चैव ख्यातौ मतिमतां वरौ॥ १२०॥

He had twin children– Āhuka and Āhukī, both of whom were well-known among the excellent ones. They say that Āhuka was invincible because of his mighty arms and arrows.

इमांश्चोदाहरन्त्यत्र श्लोकान्प्रति तमाहुकम्।
सोपासङ्गानुकर्षाणां सध्वजानां वरूथिनाम्॥ १२१॥
रथानां मेघघोषाणां सहस्राणि दशैव तु।
नासत्यवादी त्वासीत्तु नायज्वा नासहस्रदः॥ १२२॥
नाशुचिर्नाप्यधर्मात्मा नाविद्वान्न कृशोऽभवत्।
आहुकस्य धृतिः पुत्र इत्येवमनुशुश्रुम॥ १२३॥

These verses are recited pertaining to that Āhuka– "He had ten thousand war-chariots fully equipped with quivers, martial requisites, banners and flagstaffs, rumbling like clouds. No one in his family was a speaker of untruth, non-performer of sacrifices, non-donor, non-impious, non-religious-minded one, non-learned one and non-lean-bodied one." He happened to be Dhṛti, the son of Āhuka. This way do we hear by tradition.

श्वेतेन परिचारेण किशोरप्रतिमान्हयान्।
अशीतिमश्वनियुतान्याहुकप्रतिमोऽव्रजत्॥ १२४॥
पूर्वस्यां दिशि नागानां भोजस्य प्रतिमोऽभवत्।
रूप्यकाञ्चनकक्षाणां सहस्राण्येकविंशतिः॥ १२५॥

With his Śveta Paricāra (white entourage), the king who was peer to Āhuka, proceeded towards the eastern direction displaying ten lakh and eighty youthful horses. He surpassed Bhoja's twenty-one thousand elephants, whose ropes were made of gold and silver.

तावन्त्येव सहस्राणि उत्तरस्यां तथा दिशि।
भूमिपालस्य भोजस्य उत्तिष्ठेत्किङ्किणी किल॥ १२६॥

That many thousand (elephants were posted) in the northern quarter by Bhoja, the protector of the land. The bells (of these elephants) made a tinkling sound.

आहुकश्चाऽऽहुकान्धाय स्वसारं त्वाहुकी ददौ।
आहुकान्धस्य दुहिता द्वौ पुत्रौ संबभूवतुः॥ १२७॥

Āhuka offered his own sister Āhukī to Āhukāndha. Of Āhukāndha, a daughter and two sons happened to be.

देवकश्चोग्रसेनश्च देवगर्भसमावुभौ।
देवकस्य सुता वीरा जज्ञिरे त्रिदशोपमाः॥ १२८॥

Devaka and Ugrasena were the two sons. Both of them were brilliant like Devagarbha i.e. the divine embryo. Of Devaka, the sons were born as heroes, equal to the gods.

देवानामपि देवश्च सुदेवो देवरञ्जिता।
तेषां स्वसारः सप्ताऽऽसन्वसुदेवाय तां ददौ॥ १२९॥

They were– Devānāma, Sudeva and Devarañjita. Their sisters were seven whom he offered to Vasudeva.

वृकदेवोपदेवा च तथाऽन्या देवरक्षिता।
श्रीदेवा शान्तिदेवा च महादेवा तथाऽपरा॥ १३०॥
सप्तमी देवकी तासां सुनामा चारुदर्शना।
नवोग्रसेनस्य सुताः कंसस्तेषां तु पूर्वजः॥ १३१॥

They were– Vṛkadevā, Upadevā, Devarakṣitā, Śrīdevā, Śāntidevā, Mahādevā and the seventh one of them was Devakī. She was having a charming look. There were nine sons of Ugrasena. Kaṁsa was the eldest one among them.

न्यग्रोधश्च सुनामा च कङ्कशंकुश्च भूमयः।
सुतनू राष्ट्रपालश्च युद्धात्तुष्टः सुपुष्टिमान्॥ १३२॥

1. Paurāṇika Kośa, p. 26 vide Vāyu Purāṇa 96.118.
2. Practical Vedic Dictionary by the Sūrya Kānta. p.16.

The others were– Nyagrodha, Sunāma, Kadvaśaṅku, Bhūmaya, Sutanu, Rāṣṭrapāla, Yuddhāttuṣṭa and Supuṣṭimān.

(तेषां स्वसारः पञ्चैव कर्मधर्मवती तथा।
शतांकूराष्ट्रपाला च कह्वा चैव वराङ्गना॥ १३३॥

Their sisters were five– Karmavatī, Dharmavatī, Śatāṅkū, Rāṣṭrapāla and the comely lady Kahvā.

उग्रसेनो महापत्यो विख्यातः कुकुरोद्भवः)।
कुकुराणामिमं वंशं धारयन्नमितौजसाम्॥
आत्मनो विपुलं वंशं प्रजावांश्च भवेन्नरः॥ १३४॥

Ugrasena was well-known as Kukurodhava (born of Kukuras)[1]. He had a large number of children. A man remembering this race of the progeny of Kukuras of mighty splendour shall make his own lineage vast and be endowed with progenies.

भजमानस्य पुत्रस्तु रथिमुख्यो विदूरथः।
राज्याधिदेवः शूरश्च विदूरश्च सुतोऽभवत्॥ १३५॥

Bhajamāna's sons were– Rathimukhya, Vidūratha, Rājyādhideva, Śūra and Vidūra.

तस्य शूरस्य तु सुता जज्ञिरे बलवत्तराः।
वातश्चैव निवातश्च शोणितः श्वेतवाहनः॥ १३६॥
शमी च गदवर्मा च निदातः शक्रशक्रजित्।
शमिपुत्रः प्रतिक्षिप्तः प्रतिक्षिप्तस्य चाऽऽत्मजः॥ १३७
स्वयंभोजः स्वयंभोजाद्धृदिकः संबभूव ह।
हृदिकस्य सुतास्त्वासन्दश भीमपराक्रमाः॥ १३८॥

The sons of Śūra were born as stronger ones. They were– Vāta, Nivāta, Śoṇita, Śvetavāhana, Śamī, Gadavarmā, Nivāta, Śakra and Śakrajit. Śamī's son was Pratikṣipta and of Pratikṣipta, the son was Svayaṁbhoja. Hṛdika was born of Svayaṁbhoja. Hṛdika's all ten sons were of terrific prowess.

कृतवर्मा कृतस्तेषां शतधन्वा तु मध्यमः।
देवार्हश्च वनार्हश्च भिषग्द्वैतरथश्च यः॥ १३९॥

सुदान्तश्च धियान्तश्च नाकवान्कनकोद्भवः।
देवार्हश्च सुतो विद्वाञ्जज्ञे कम्बलबर्हिषः॥ १४०॥

Kṛtavarmā was the eldest and Śatadhanvā was the middle one. The other sons were Devārha, Vanārha, Bhiṣag, Dvaitaratha, Sudānta, Dhiyānta, Nakavān and Kanakodbhava. Devārha's son was a scholar named Kambalabarhiṣa.

असमौजाः सुतस्तस्य सुसमौजाश्च विश्रुतः।
अजातपुत्राय ततः प्रददावसमौजसे॥
सुदंष्ट्रं च सुरूपं च कृष्ण इत्यन्धकाः स्मृताः॥ १४१॥

His sons were Asamaujas and the famous Susamaujas. Kṛṣṇa gave Sudaṁṣṭra and Surūpa (as sons in adoption) to Asamaujas to whom no son was born. This way were known as Andhakas.

अन्धकानामिमं वंशं कीर्तयानस्तु नित्यशः।
आत्मनो विपुलं वंशं लभते नात्र संशयः॥ १४२॥

He who daily glorifies this lineage of Andhakas, obtains an extensive lineage for himself. There is no doubt in it.

अस्मक्यां जनयामास शूरो वै देवमीढुषम्।
भाष्यां तु जनयामास शूरो वै देवमाहुषम्॥ १४३॥

Asmakī was born of Śūra in Devamīḍhuṣa. Śūra begot of Bhāṣyā, the son Devamāhuṣa.

भाष्यां तु जक्षिरे शूराद्भोजायां पुरुषा दश।
वासुदेवो महाबाहुः पूर्वमानकदुन्दुभिः॥ १४४॥

Ten sons were born of Śūra and Bhāṣyā, the daughter of Bhoja. The mighty-armed Vasudeva was the eldest. He was earlier known as Ānakadundubhi.

जज्ञे तस्य प्रसूतस्य दुन्दुभिः प्राणदद्दिवि।
आनकानां च संह्रादः सुमहानभवद्दिवि॥ १४५॥

As soon as he was born, *Dundubhi* (divine drum) sounded in heaven. A loud sound of ānakas (military drums) rose up a great din in the heaven.

पपात पुष्पवर्षं च शूरस्य भवने महत्।
मनुष्यलोके कृत्स्नेऽपि रूपे नास्ति समो भुवि॥ १४६॥

1. Paurāṇika Kośa, p. 114. Kukura.

In the palace of Śūra, there befell the floral shower of great norm. In the world of mortals in entirety, there is no compeer in form to him on this earth.

यस्याऽऽसीत्पुरुषाग्र्यस्य कीर्तिश्चन्द्रमसो यथा।
वेदभागस्ततो जज्ञे ततो देवश्रवाः पुनः॥ १४७॥
अनादृष्टिकडश्चैव नन्वनश्चैव भृञ्जिनः।
श्यामः शमीको गण्डूषश्चत्वारस्तु वराङ्गनाः॥ १४८॥
पृथा च श्रुतवेदा च श्रुतकीर्तिः श्रुतश्रवा।
राजाधिदेवी च तथा पञ्चैता वीरमातरः॥ १४९॥

The fame of Vasudeva who was foremost among men, was as shining as that of the moon. The other sons were– Devabhāga, Devaśravas, Anādṛṣṭi, Kaḍa, Nandana, Bhṛñjina, Śyāma, Śamīka and Gaṇḍūṣa. The four excellent daughters were also born. They were– Pṛthā, Śrutavedā, Śrutakīrti and Śrutaśravā. There was another (daughter) Rājādhidevī. All these five were heroic mothers.

पृथां दुहितरं चक्रे कुन्तिस्तां पाण्डुरावहत्।
अनपत्याय वृद्धाय कुन्तिभोजाय तां ददौ॥ १५०॥

Kunti of Bhoja family, the issueless one, the aged one, adopted Pṛthā as his daughter from Śūra. Pāṇḍu married her.

तस्मात्कुन्तीति विख्याता कुन्तिभोजात्मजा तथा।
कुरुवीरः पाण्डुमुख्यस्तस्माद्भार्यामविन्दत॥ १५१॥

On that account, Pṛthā became known as Kuntī, being the daughter of Kuntibhoja. The chief hero among the Kurus, Pāṇḍu, took her as wife from him.

पृथा जज्ञे ततः पुत्रांस्त्रीनग्निसमतेजसः।
लोकेऽप्रतिरथान्वीराञ्शक्रतुल्यपराक्रमान्॥ १५२॥

Pṛthā then gave birth to three sons of radiance like that of Fire-god. They were heroes, unmatchable in the whole world. They were equal in valour to Indra.

धर्माद्युधिष्ठिरं पुत्रं मारुताच्च वृकोदरम्।
इन्द्राद्धनंजयं चैव पृथा पुत्रानजीजनत्॥ १५३॥

From Dharma, Pṛthā gave birth to Yudhiṣṭhira, from Māruta to Vṛkodara (Bhīma). From Indra, she gave birth to Dhanañjaya (Arjuna).

माद्रवत्यां तु जनितवाश्विनाविति विश्रुतम्।
नकुलः सहदेवश्च रूपसत्त्वगुणान्वितौ॥ १५४॥

It is well-known that Nakula and Sahadeva were born of Mādravatī[1]. Both of them were endowed with form, spirit and merits.

जज्ञे च श्रुतदेवायां तनयो वृद्धशर्मणः।
करूषाधिपतिर्वीरो दन्तवक्रो महाबलः॥ १५५॥

From Śrutadevā took birth the son of Vṛddhaśarman. He was the heroic overlord of Karūṣas named Dantavakra[2], the highly stronger one.

कैकेय्यां श्रुतकीर्त्यां तु जज्ञे संतर्दनः पुनः।
चेकितानबृहत्क्षत्रौ तथैवान्यौ महाबलौ॥ १५६॥

Santardana was born of Śrutakīrti, the spouse of the prince of Kekaya. Cekitāna and Bṛhatkṣatra were the other two greatly forceful ones.

विन्दानुविन्दावावन्त्यौ भ्रातरौ सुमहाबलौ।
श्रुतश्रवायां चैद्यस्तु शिशुपालो बभूव ह॥ १५७॥
दमघोषस्य राजर्षेः पुत्रो विख्यातपौरुषः।
यः पुराऽऽसीद्दशग्रीवः संबभूवारिमर्दनः॥ १५८॥

Vinda and Anuvinda[3] were the two very powerful brothers who were born of the king of Avanti as sons of Śrutaśravā. The scion of Cedi land happened to be Śiśupāla, the son of the saintly king Damaghoṣa. His prowess is well-known, who earlier happened to be Daśagrīva (Rāvaṇa), the extirpator of foes.

पटुश्रवानुजस्तस्य रुजकन्यानुजस्तथा।
पत्न्यस्तु वसुदेवस्य त्रयोदश वराङ्गनाः॥ १५९॥

Paṭuśravā and Rujakanya were his younger

1. Mahābhārata IV. Aśvamedhika Parva 52.56, p. 324.
2. Paurāṇika Kośa, p. 212-213.
3. Ibid.

brothers. There were thirteen excellent spouses of Vasudeva.

पौरवी रोहिणी चैव मदिरा चापरा तथा।
तथैव भद्रा वैशाखी देवकी सप्तमी तथा॥ १६०॥

Of them, Pauravī, Rohiṇī, Madirā, Aparā, Bhadrā, Vaiśākhī and Devakī, the seventh one, (were the chief queens).

सुगन्धिर्वनराजी च द्वे चान्ये परिचारिके।
रोहिणी पौरवी चैव वाल्मीकस्याऽऽत्मजाऽभवत्॥ १६१

Two lady attendants Sugandhi and Vanarājī and two others (also were married to him). Rohiṇī and Pauravī happened to be the daughters of Vālmīka.

ज्येष्ठा पत्नी महाभागा दयिताऽऽनकदुन्दुभेः।
ज्येष्ठं लेभे सुतं रामं सारणं निशवं तथा॥ १६२॥
दुर्दुमं दमनं शुभ्रं पिण्डारककुशीतकौ।
चित्रां नाम कुमारीं च रौहिण्यष्टौ व्यवजायत॥ १६३॥

The eldest wife, the greatly fortunate one, the beloved of Ānakadundubhi, Rohiṇī gave birth to eight children. The eldest son was Rāma. The others were– Sāraṇa, Niśava, Durdama[1], Damana[2], Śubhra, Piṇḍāraka[3] and Kuśītaka[4]. She had a virgin named Citrā.

पौत्रौ रामस्य जज्ञाते विज्ञाता निशितोत्सुकौ।
पार्श्वी च पार्श्वनन्दी च शिशुः सत्यधृतिस्तथा॥ १६४॥
मन्दवाह्योऽथ रामाणगिरिकौ गिर एव च।
शुक्लगुल्मेति गुल्मश्च दरिद्रान्तक एव च॥ १६५॥

His grandsons born to Rāma were famous as Niśita[5] and Utsuka[6]. Rāma had other sons as well– Pārśvī[7], Pārśvanandī[8], Śiśu, Satyadhṛti, Mandavāhya, Rāmāṇa, Girika, Gira, Śuklagulma, Gulma and Daridrāntaka.

कुमार्यश्चापि पञ्चाद्या नामतस्ता निबोधत।
अर्चिष्मती सुनन्दा च सुरसा सुवचास्तथा॥ १६६॥
तथा शतबला चैव सारणस्य सुतास्त्विमाः।
भद्राश्वो भद्रगुप्तिश्च भद्रविद्यस्तथैव च॥ १६७॥
भद्रबाहुर्भद्ररथो भद्रकल्पस्तथैव च।
सुपार्श्वकः कीर्तिमांश्च रोहिताश्वश्च भद्रजः॥ १६८॥
दुर्मदश्चाभिभूतश्च रोहिण्याः कुलजाः स्मृताः।
नन्दोपनन्दौ मित्रश्च कुक्षिमित्रस्तथा चलः॥ १६९॥
चित्रोपचित्रे कन्ये च स्थितः पुष्टिरथापरः।
मदिरायाः सुता ह्येते सुदेवोऽथ विजज्ञिरे॥ १७०॥

Sāraṇa had five daughters who were born prior to these. They were– Arciṣmatī, Sunandā, Surasā, Suvacā and Śatabalā. The following are remembered as the sons and grandsons of Rohiṇī– Bhadrāśva, Bhadragupti, Bhadravidya, Bhadrabāhu, Bhadraratha, Bhadrakalpa, Supārśvaka, Kīrtimān, Rohitāśva, Bhadraja, Durmada and Abhibhūta. Nanda, Upananda, Mitra, Kukṣimitra, Acala, Citrā[9] and Upacitrā[10] (the two daughters), Puṣṭi and Sudeva– these were the sons and daughters of Madirā.

उपबिम्बोऽथ बिम्बश्च सत्त्वदन्तमहौजसौ।
चत्वार एते विख्याता भद्रपुत्रा महाबलाः॥ १७१॥

Upabiṁba, Biṁba, Sattvadanta and Mahaujas, these four were the well-known and powerful sons of Bhadrā.

1. Son of Vasudeva and Rohiṇī and father of Abhibhūta, Paurāṇika Kośa, p. 227.
2. Paurāṇika Kośa, p. 216. A son of Vasudeva and Rohiṇī.
3. Paurāṇika Kośa, p. 305. One of the 8 sons of Vasudeva and Rohiṇī, headed by Balarāma.
4. Paurāṇika Kośa, p. 122.
5. Paurāṇika Kośa, p. 272, 58.
6. Ibid.
7. Paurāṇika Kośa, p. 303. Brahmāṇḍa Purāṇa, a son of Balarāma - Pārśvi Vāyu Purāṇa 96.164 has it as son of Sāraṇa.
8. One of the ten sons of Sāraṇa having Arciṣmatī as sister - one of the five. Ibid.
9. Paurāṇika Kośa, Citrā and Upacitrā two maidens as per Vāyu Purāṇa 96.170.
10. Devakara's one son (Ugrasena) brother Devakara a wife of Vasudeva having Nanda and Upananda as sons, Paurāṇika Kośa, p. 394.

वैशाख्यां समदाच्छौरिः पुत्रं कौशिकमुत्तमम्।
देवक्यां जज्ञिरे शौरिः सुषेणः कीर्तिमानपि॥ १७२॥
तदयो भद्रसेनश्च यजुदायश्च पञ्चमः।
षष्ठो भद्रविदेकस्य कंसः सर्वाञ्जघान तान्॥ १७३॥

In Vaiśakhyā, Śauri (i.e. Vasudeva) begot the excellent son Kauśika. He also begot six sons of Devakī. They were– Suṣeṇa, Kīrtimān, Tadaya, Bhadrasena, Yajudāya the fifth, and the sixth one, Bhadravideka.[1] Kaṁsa killed all of them.

अथ तस्यामवस्थायामायुष्मान्संबभूव ह।
लोकनाथः पुनर्विष्णुः पूर्वकृष्णः प्रजापतिः॥ १७४॥

Under these circumstances, Āyuṣmān (the long-lived one), Viṣṇu, the lord of the worlds, the lord of the subjects, was born as Kṛṣṇa.

अनुजाताऽभवत्कृष्णा सुभद्रा भद्रभाषिणी।
कृष्णा सुभद्रेति पुनर्व्याख्याता वृष्णिनंदिनी॥ १७५॥

After him was born Kṛṣṇā alias Subhadrā who used to speak pleasantly. This daughter of Vṛṣṇis named Subhadrā became famous as Kṛṣṇā.

सुभद्रायां रथी पार्थादभिमन्युरजायत।
वसुदेवस्य भार्यासु महाभागासु सप्तसु॥
ये पुत्रा जज्ञिरे शूरा नामतस्तान्निबोधत॥ १७६॥

In Subhadrā from Pārtha (Arjuna) was born Abhimanyu, the charioteer and the greatly fortunate one. Listen and understand the names of the other heroic sons born of Vasudeva and his seven wives.

अतोऽस्य सहदेवायां शूरो जज्ञे भयासखः।
शार्ङ्गदेवाऽजनत्तम्बुं शौरी जज्ञे कुलोद्वहम्॥ १७७॥

From Sahadevā was born the heroic son Bhayāsakha[2]. Śārṅgadevā gave birth to Tambu[3] and Śauri (thus) begot a son who made the family flourish.

उपसङ्गं वसुं चापि तनयौ देवरक्षितौ।
एवं दश सुतास्तस्य कंसस्तानप्यघातयत्॥ १७८॥

Upasaṅga[4], Vasu, Deva and Rakṣita were the four other sons of him, who were killed by Kaṁsa. Thus he had ten sons. Kaṁsa killed all of them.

विजयं रोचनं चैव वर्धमानं तथैव च।
एतान्सर्वान्महाभागानुपदेवा व्यजायत॥ १७९॥
स्वगाहवं महात्मानं वृकदेवी त्वजायत।
आगाही च स्वसा चैव सुरूपा शिशिरायिणी॥ १८०॥

Vijaya, Rocana and Vardhamāna were all the blessed sons of Upadevā. Vṛkadevī[5] gave birth to Svagāhava, the great-souled one. Āgāhī[6], Svasā, Śiśirāyiṇī and Surūpā (were the other names of this lady).

सप्तमं देवकीपुत्रं सुनासा सुषुवे भुवम्।
गवेषणं महाभागं संग्रामे चित्रयोधिनम्॥ १८१॥

Devakī of beautiful nose gave birth to Bhuva (Kṛṣṇa) as her seventh son. Then, she gave birth to the Gaveṣaṇa, the greatly-fortunate one, who could fight in battle in wonderfully diverse ways.

श्राद्धदेवं पुरा येन वनं विरचितं द्विजा।
सैव्यायामददाच्छौरिः पुत्रं कौशिकमव्ययम्॥ १८२॥

And in Saivyā, Śaurī gave birth to a son Kauśika alias Śrāddhadeva, earlier by whom a forest was created, O Brāhmaṇas.

सुगन्धीव(र्थव) नराजी च शौरेरास्तां परिग्रहः।
पुण्ड्रश्च कपिलश्चैव वसुदेवात्मजौ हि तौ॥
तयो राजाऽभवत्पुण्ड्रः कपिलस्तु वनं ययौ॥ १८३॥

Sugandhī and Vanarājī (the servant-maids mentioned before) were also the two spouses of

1. Bhadravideha, Paurāṇika Kośa, p. 368. Bhadra videhaka one of the six sons of Vasudeva and Devakī killed by Kaṁsa, Vāyu Purāṇa 96.173.
2. Paurāṇika Kośa, p. 369. भयासखः।
3. Ibid., p. 194. तम्बु अजनयलम्बुम् for अजमत्तम्बुम्।
4. Paurāṇika Kośa, p. 63. Vāyu Purāṇa 96.148.
5. Vṛkadevī– Ibid., p. 474. A variant name of Devakī.
6. Āgāhi– a daughter of Vṛkadevī, wife of Vasudeva, Paurāṇika Kośa, p. 43.

Śauri. Puṇḍra and Kapila were the two sons of Vasudeva born of Sugandhi. Of them, Puṇḍra became a king and Kapila went to the forest.

तस्यां समभवद्वीरो वसुदेवात्मजो बली।
राजा नाम निषादोऽसौ प्रथमः स धनुर्धरः॥ १८४॥

Of the other lady (Vanarājī) was born the heroic one, the son of Vasudeva, the mighty one, the king named Niṣāda[1], the foremost archer as such.

विख्यातो देवरातस्य महाभागः सुतोऽभवत्।
पण्डितानां मतं प्राहुर्देवश्रवसमुद्भवम्॥ १८५॥

Mahābhāga was the well-known, greatly fortunate son of Devarāta. They declared the son born of Devaśravas as one honoured by scholars.

अस्मक्यां लभते पुत्रमनादृष्टिं यशस्विनम्।
निवर्तः शक्रशत्रुघ्नं श्राद्धदेवं महाबलम्॥ १८६॥

In Asmaki, Nivarta begot the sons– Anādṛṣṭi, the reputed one, Śakraśatrughna and Śrāddhadeva, the highly forceful one.

आजायत श्राद्धदेवो निषधादिर्यतः श्रुतः।
एकलव्यो महावीर्यो निषादैः परिवर्धितः॥ १८७॥

Śrāddhadeva was well-known as the founder of Niṣadha kingdom. Ekalavya, the heroic one, was nurtured and brought up by Niṣādas.

गण्डूषायानपत्याय कृष्णस्तुष्टोऽददात्सुतौ।
चारुदेष्णं च साम्बं च कृतास्त्रौ शस्तलक्षणौ॥ १८८॥

To Gaṇḍūṣa, the issueless one, Kṛṣṇa offered with pleasure his two sons Cārudeṣṇa and Sāmba, the missile masters and endowed with auspicious marks.

तन्तिजस्तन्तिमालश्च स्वपुत्रौ कनकस्य तु।
वस्तावनेस्त्वपुत्राय वसुदेवः प्रतापवान्॥
सौतिर्ददौ सुतं वीरं शौरिं कौशिकमेव च॥ १८९॥

Tantija and Tantimāla[2] were the two sons of Kanaka. Vasudeva, the chivalrous one, gave them to Vastāvani, the issuless one. Sauti gave his heroic sons Śauri and Kauśika[3] to him.

तपाश्च क्रोधनुश्चैव विरजाः श्यामसृञ्जिमौ।
अनपत्योऽभवच्छ्यामः श्यामकस्तु वनं ययौ।
जुगुप्समानो भोजत्वं राजर्षित्वमवाप्नुयात्॥ १९०॥

Tapas, Krodhanu, Virajas, Śyāma and Sṛñjima (were the other members of this family). Śyāmaka was childless and he went to the forest. Abhorring the idea of being a Bhoja, he attained to the state of a sage king.

य इदं जन्म कृष्णस्य पठेत नियतव्रतः।
श्रावयेद्ब्राह्मणश्चापि सुमहत्सुखमाप्नुयात्॥ १९१॥

He who studies this story of the birth of Kṛṣṇa, observing vow of continuance and also narrates it to Brāhmaṇas shall attain great bliss.

देवदेवो महातेजाः पूर्वं कृष्णः प्रजापतिः।
विहारार्थं मनुष्येषु जज्ञे नारायणः प्रभुः॥ १९२॥

God of gods, the great god Kṛṣṇa, the creator (lit. Lord) of progenies, took birth as Lord Nārāyaṇa among men out of sportfulness.

देवक्यां वसुदेवेन तपसा पुष्करेक्षणः।
चतुर्बाहुस्तु संजज्ञे दिव्यरूपः श्रियाऽन्वितः॥ १९३॥

The lotus-eyed and four-armed lord was born of Devakī and Vasudeva, thanks to their penance. He was endowed with divine glory.

प्रकाशो भगवान्योगी कृष्णो मानुषमागतः।
अव्यक्तो व्यक्तलिङ्गस्थः स एव भगवान्प्रभुः॥ १९४॥

Ostensibly an adorable Yogin, Kṛṣṇa became incarnated among men. Imperceptible and having marks perceptible, he, verily, is the adorable master.

नारायणो यतश्चक्रे प्रभवं चाव्ययो हि सः।
देवो नारायणो भूत्वा हरिरासीत्सनातनः॥ १९५॥

Though Nārāyaṇa took birth, he is still an indestructible one. The Lord Nārāyaṇa is still the primeval being, even after becoming Hari.

1. Paurāṇika Kośa, p. 278, Niṣāda.
2. Paurāṇika Kośa, p. 1, a son of Kṛṣṇa.
3. Paurāṇika Kośa, p. 135.

योऽसृजच्चाऽऽदिपुरुषं पुरा चक्रे प्रजापतिम्।
अदितेरपि पुत्रत्वमेव यादवनन्दनः॥
देवो विष्णुरिति ख्यातः शक्रादवरजोऽभवत्॥ १९६॥

It was he who created the primeval being Prajāpati earlier. The Lord of progenies, having attained to the state of the son of Aditi (Devakī), became the scion of Yādavas. He is well-known as the god Viṣṇu, the younger brother of Śukra (i.e. Indra).

प्रसादजं यस्य विभोरदित्याः पुत्रकारणम्।
वधार्थं सुरशत्रूणां दैत्यदानवरक्षसाम्॥ १९७॥

It was he who blessed Aditi with his grace and was born as her son for the massacre of the enemies of Devas, Daityas, Dānavas and Rākṣasas.

ययातिवंशजस्याथ वसुदेवस्य धीमतः।
कुलं पुण्यं यतः कर्म भेजे नारायणः प्रभुः॥ १९८॥

The family of Vasudeva, the wise one, born of the lineage of Yayāti, became certainly meritorious and sacred because Lord Nārāyaṇa resorted to it.

सागराः समकम्पन्त चेलुश्च धरणीधराः।
जज्वलुश्चाग्निहोत्राणि जायमाने जनार्दने॥ १९९॥

The oceans got in commotion, the mountains showered or swirled along and the Agnihotras i.e. sacrifices blazed forth, on Janārdana getting provenance.

शिवाश्च प्रववुर्वाताः प्रशान्तमभवद्रजः।
ज्योतींष्यभ्यधिकं रेजुर्जायमाने जनार्दने॥ २००॥

The breezes blew auspiciously and the dust (columns) became subsided. The stars shone more (elegantly) on Janārdana taking birth.

अभिजिन्नाम नक्षत्रं जयन्ती नाम शर्वरी।
मुहूर्तो विजयो नाम यत्र जातो जनार्दनः॥ २०१॥

When Janārdana took birth, Abhijit named asterism or planet, Jayantī named night and Vijaya named Muhūrta existed.

अव्यक्तः शाश्वतः कृष्णो हरिर्नारायणः प्रभुः।
जायते स्मैव भगवान्नयनैर्मोहयन्प्रजाः॥ २०२॥

The unmanifest, perennial Lord Kṛṣṇa, Hari, Nārāyaṇa, Prabhu took birth with his eyes enchanting the subjects or progenies.

आकाशात्पुष्पवृष्टीश्च ववर्षुः त्रिदशेश्वरः।
गीर्भिर्मङ्गलयुक्ताभिः स्तुवन्तो मधुसूदनम्॥
महर्षयः सगन्धर्वा उपतस्थुः सहस्रशः॥ २०३॥

And the lord of Devas (Indra) showered forth floral rain from the sky. Belauding Madhusūdana (Kṛṣṇa) with auspicious words, thousand of great sages along with Gandharvas offered prayer unto him.

वसुदेवस्तु तं रात्रौ जातं पुत्रमधोक्षजम्।
श्रीवत्सलक्षणं दृष्ट्वा दिवि दिव्यैः सुलक्षणैः॥
उवाच वसुदेवः स्वं रूपं संहर वै प्रभो॥ २०४॥

Vasudeva saw lord Adhokṣaja (Viṣṇu)[1] born at night as his son having a mark or curl of hair on the breast (Śrīvatsa Lakṇaṇa)[2] (welcomed) by the divinities of auspicious ensigns in the heaven. Vasudeva thereafter spoke out– "Withdraw your form, O overlord!

भीतोऽहं कंसतस्तात एतदेव ब्रवीम्यहम्।
मम पुत्रा हतास्तेन ज्येष्ठास्तेऽद्भुतदर्शनाः॥ २०५॥

I stand terrorised or over-awed by Kaṁsa, O dear one! This much alone I speak to you. My sons, your elder brothers, were of marvellous looks but were killed by him".

वसुदेववचः श्रुत्वा रूपं संहृतवान्प्रभुः।
अनुज्ञातः पिता त्वेनं नन्दगोपगृहं गतः॥
उग्रसेनमते तिष्ठन्यशोदायै तदा ददौ॥ २०६॥

Having listened to the words of Vasudeva, the lord withdrew his form. Permitted by him (the lord), the father took him to the abode of Nandagopa. Abiding by the opinion of Ugrasena, he handed him over to Yaśodā.

तुल्यकालं तु गर्भिण्यौ यशोदा देवकी तथा।
यशोदा नन्दगोपस्य पत्नी सा नन्दगोपतेः॥ २०७॥

---

1. Adhokṣaja, a name of Viṣṇu.
2. श्रीवत्स लाञ्छनः। श्रीवत्स लक्षणम्।

Yaśodā and Devakī had become gravid at the same time. Yaśodā was the wife of Nandagopa, the Lord of the kine.

यामेव रजनीं कृष्णो जज्ञे वृष्णिकुलप्रभुः।
तामेव रजनी कन्यां यशोदाऽपि व्यजायत॥ २०८॥

When Kṛṣṇa was born as the lord of the lineage of Vṛṣṇi, on that very night, Yaśodā had given birth to a daughter.

तं जातं रक्षमाणस्तु वसुदेवो महायशाः।
प्रादात्पुत्रं यशोदायै कन्यां तु जगृहे स्वयम्॥ २०९॥

Safeguarding the son born to him, Vasudeva of great repute, offered the son unto Yaśodā and accepted the daughter with him.

दत्त्वैनं नन्दगोपस्य रक्ष मामिति चाब्रवीत्।
सुतस्ते सर्वकल्याणो यादवानां भविष्यति॥
अयं स गर्भो देवक्या अस्मत्क्लेशान्हनिष्यति॥ २१०॥

Having offered him to Nandagopa, (Vasudeva) spoke– "Rescue me. This son of your shall be the bestower of all beneficences to Yādavas. This foetus of Devakī, shall put an end to all our pain and calamities."

उग्रसेनात्मजे तां च कन्यामानकदुन्दुभिः।
निवेदयामास तदा कन्येति शुभलक्षणा॥ २११॥

Ānakadundubhi took that girl to the son of Ugrasena (i.e. Kaṁsa) and reported– "This girl is of auspicious marks".

स्वसायां तनयां कंसो जातां नैवावधारयत्।
अथ तामपि दुष्टात्मा ह्युत्ससर्ज मुदाऽन्वितः॥ २१२॥

Kaṁsa, however, did not take into consideration, the girl born to his sister. The wicked-souled one was endowed with glee and spared that girl.

हता वै या यदा कन्या जपत्येष वृथामतिः।
कन्या सा ववृधे तत्र वृष्णिसद्मनि पूजिता॥ २१३॥

The unwise one muttered within himself– "If it is a girl she is already slain!" And that daughter grew up well-honoured in the abode of Vṛṣṇis.

पुत्रवत्परिपाल्यान्तो देवा देवान्यथा तदा (?)।
तामेव विधिनोत्पन्नामाहुः कन्या प्रजापतिम्॥ २१४॥

Treating her like a son, the gods protected her just like gods bring up gods. To that very girl born as per providence, they called as Prajāpati, the lord of progenies.

एकदशा तु जज्ञे वै रक्षार्थं केशवस्य ह।
तां वै सर्वे सुमनसः पूजयिष्यन्ति यादवाः॥
देवदेवो दिव्यवपुः कृष्णः संरक्षितोऽनया॥ २१५॥

"(Goddess) Ekādaśā i.e. eleventh one, took birth, verily, for the protection of Keśava. To her verily shall adore all the nice-minded Yādavas. Kṛṣṇa, the lord of Devas, divine-framed one, is well-protected by her."

ऋषय ऊचुः

किमर्थं वसुदेवस्य भोजः कंसो नराधिपः।
जघान पुत्रान्बालान्वै तन्नो व्याख्यातुमर्हसि॥ २१६॥

The Sages spoke– For what purpose, the Bhoja king Kaṁsa, killed the sons of Vasudeva (when) they were mere infants? You deserve to expatiate this before us (in details).

सूत उवाच

शृणुध्वं वै यथा कंसः पुत्रानानकदुन्दुभेः।
जाताञ्जाताञ्शिशून्सर्वान्निष्पिपेष वृथामतिः॥ २१७॥

Sūta replied– Listen how the futile-minded Kaṁsa, pounded down all the fresh-born kids, the sons of Ānakadundubhi (Vasudeva).

भयाद्यथा महाबाहुर्जातः कृष्णो विवासितः।
तथा च गोषु गोविन्दः संवृद्धः पुरुषोत्तमः॥ २१८॥

Out of apprehension, the lofty-armed Kṛṣṇa was taken elsewhere immediately after birth and how, among the kine, Govinda, the excellent man grew up. (This all I shall explain).

उक्तं हि किल देवक्या वसुदेवस्य धीमतः।
सारथ्यं कृतवान्कंसो युवराजस्तदाऽभवत्॥ २१९॥

It is said that Kaṁsa who happened to be the crown prince, acted as a charioteer of the self-possessed Vasudeva along with Devakī.

ततोऽन्तरिक्षे वागासीद्दिव्या भूतस्य कस्यचित्।
कंसो यथा सदा भीतः पुष्कला लोकसाक्षिणी॥ २२०

Then in the sky, a divine voice of a being arose, whereby Kaṁsa became consternated perennially. (That voice) was absolute and of perceptible norm for the people.

यामेतां वहसे कंस रथेन परकारणात्।
अस्या यः सप्तमो गर्भः स ते मृत्युर्भविष्यति॥ २२१॥

"O Kaṁsa! The seventh foetus of this lady whom you drive in your chariot out of affection, will be a Yamarāja (the cause of death) for you."

तां श्रुत्वा व्यथितो वाणीं तदा कंसो वृथामतिः।
निष्क्रम्य(ष्कृष्य) खड्गं तां कन्यां हन्तुकामोऽभवत्तदा॥

Then having heard that voice, Kaṁsa Vṛthāmati (of futile intellect) became aggrieved. Having drawn out his sword, he became eager to kill that maiden.

तमुवाच महाबाहुर्वसुदेवः प्रतापवान्।
उग्रसेनात्मजं कंसं सौहृदात्प्रणयेन च॥ २२३॥

The lofty-armed Vasudeva, the chivalrous one, spoke to Kaṁsa, the son of Ugrasena, out of amity and affection.

न स्त्रियं क्षत्रियो जातु हन्तुमर्हति कश्चन।
उपायः परिदृष्टोऽत्र मया यादवनन्दन॥ २२४॥

"To a woman, no Kṣatriya ever yearns to kill. A resource has been visualised by me in this matter, O scion of the family of Yādava!

योऽस्याः संभवते गर्भः सप्तमः पृथिवीपते।
तमहं ते प्रयच्छामि तत्र कुर्यां यथाक्रमम्॥ २२५॥

O lord of the land! I shall hand over to you the seventh child that will be born of her. Then, you may act the way, suited to the situation.

त्वं त्विदानीं यथेष्टत्वं वर्तेथा भूरिदक्षिण।
सर्वानस्यास्तु वै गर्भान्सत्यं नेष्यामि ते वशम्॥ २२६॥

You may now assume a highly complaisant attitude as per cherished end. I shall make subservient to you all these foetuses (*garbhas*) or embryos of her.

एवं मिथ्या नरश्रेष्ठ वागेषा न भविष्यति।
एवमुक्तोऽनुनीतः स जग्राह तनयांस्तदा॥ २२७॥

O excellent person, this promise shall never be falsified". This way persuaded, he (Kaṁsa) agreed to the proposal of seizing all the children.

वसुदेवश्च तां भार्यामवाप्य मुदितोऽभवत्।
कंसश्चास्यावधीत्पुत्रान्पापकर्मा वृथामतिः॥ २२८॥

Vasudeva, then having obtained that spouse, became highly exultant. And the futile-minded Kaṁsa of sinful deeds, went on killing the sons (one after the other).

ऋषय ऊचुः

क एष वसुदेवश्च देवकी च यशस्विनी।
नन्दगोपस्तु कस्त्वेष यशोदा च महायशाः॥
यो विष्णुं जनयामास या चैनं चाभ्यवर्धयत्॥ २२९॥

The Sages spoke– Who is this Vasudeva and who is this Devakī, the famous one? Who is this Nandagopa and who is this Yaśodā of great repute? Who is he who gave birth to Viṣṇu and he who made him grow up.

सूत उवाच

पुरुषाः कश्यपस्याऽऽसन्नादित्यास्तु स्त्रियस्तथा।
अथ कामान्महाबाहुर्देवक्याः समवर्धयत्॥ २३०॥

Sūta replied– All the men (Yādvas) happened to be the incarnation of Kaśyapa and all the women of Āditya. The lofty-armed lord (thus) stimulated the carnal cravings of Devakī.

अचरत्स महीं देवः प्रविष्टो मानुषीं तनुम्।
मोहयन्सर्वभूतानि योगात्मा योगमायया॥ २३१॥

The lord got into the mortal frame and promenaded over the land. With his Yogamāyā, the Yogic-souled lord infatuated all living beings.

नष्टे धर्मे तदा जज्ञे विष्णुर्वृष्णिकुले स्वयम्।
कर्तुं धर्मव्यवस्थानमसुराणां प्रणाशनम्॥ २३२॥

When Dharma became defunct, there took birth Viṣṇu himself in the lineage of Vṛṣṇi with

a view to re-establish Dharma and for the demolition of demons.

आहृता रुक्मिणी कन्या सत्या नग्नजितस्तदा।
सात्राजिती सत्यभामा जाम्बवत्यपि रोहिणी॥ २३३॥
सै(शै)व्या सुदेवी माद्री च सुशीला नाम चापरा।
कालिन्दी मित्रविन्दा च लक्ष्मणा जालवासिनी॥ २३४

He married the girl Rukmiṇī, Satyā the daughter of Nagnajit, Satyabhāmā the daughter of Sātrājit, Jāmbavatī, Rohiṇī, Śaivyā, Sudevī, Mādrī, Suśīlā, Kālindī, Mitravindā, Lakṣmaṇā, Jālavāsinī and others.

एवमादीनि देवीनां सहस्राणि च षोडश।
चतुर्दश तु ये प्रोक्ता गणाश्चाप्सरसां दिवि॥
विचिन्त्य देवैः शक्रेण विशिष्टास्त्विह प्रेषिताः॥ २३५

Thus he had sixteen thousand wives. After consulting Devas, Śakra had sent down to the earth, the most excellent ones among the celestial nymphs of whom it is said there are fourteen groups.

पत्न्यर्थं वासुदेवस्य उत्पन्ना राजवेश्मसु।
एताः पत्न्यो महाभागा विश्वक्सेनस्य विश्रुताः॥ २३६

For the purpose of becoming wives of Vāsudeva, they took birth in the royal houses. These wives were of great fortunes, well-known as Viśvaksena's wives.

प्रद्युम्नश्चारुदेष्णश्च सुदेष्णः शरभस्तथा।
चारुश्च चारुभद्रश्च भद्रचारुस्तथाऽपरः॥ २३७॥
चारुविन्ध्यश्च रुक्मिण्यां कन्या चारुमही तथा।
सानुर्भानुस्तथाऽक्षश्च रोहितो मन्त्रयस्तथा॥ २३८॥
जरान्धकस्ताम्रवक्षा भौमरिश्च जरन्धमाः।
चतस्रो जज्ञिरे तेषां स्वसारो गरुडध्वजात्॥ २३६॥
भानुर्भौमरिका चैव ताम्रपर्णी जरन्धमाः।
सत्यभामासुतानेताञ्जाम्बवत्याः प्रजाः शृणु॥ २४०॥

Pradyumna, Cārudeṣṇa, Sudeṣṇa, Śarabha, Cāru, Cārubhadra, Bhadracāru and Cāruvindhya were the sons of Rukmiṇī. She also had a daughter Cārumahī. Sānu, Bhānu, Akṣa, Rohita, Mantraya, Jarāndhaka, Tāmravakṣas, Bhaumari and Jarandhama were the sons of the Garuḍa-bannered lord (Kṛṣṇa) and Satyabhāmā. They had four sisters, viz. Bhānu, Bhaumarikā, Tāmraparṇī and Jarandhamā. And now you know about the progenies of Jāmbavatī.

भद्रश्च भद्रगुप्तश्च भद्रविन्द्रस्तथैव च।
सप्तबाहुश्च विख्यातः कन्या भद्रावती तथा॥
संबोधनी च विख्याता ज्ञेया जाम्बवतीसुता॥ २४१॥

Bhadra, Bhadragupta, Bhadravindra and Saptabāhu, the well-known, were the sons. Bhadrāvatī and Sambodhanī, the reputed one, deserve to be known as daughters of Jāmbavatī.

संग्रामजिच्च शतजित्तथैव च सहस्रजित्।
एते पुत्राः सुदेव्याश्च विष्वक्सेनस्य कीर्तिताः॥ २४२॥

Saṅgrāmajit, Śatajit and Sahasrajit– these were the well-known sons of Sudevī and Viṣvaksena (i.e. Kṛṣṇa).

वृको वृकश्वो वृकजिद्वृजिनी च सुराङ्गना।
मित्रबाहुः सुनीथश्च नाग्नजित्याः प्रजास्त्विह॥ २४३॥

Vṛka, Vṛkaśva, Vṛkajit, Vṛjinī, Surāṅganā, Mitrabāhu and Sunītha– these were the progenies of Nagnajit.

एवमादीनि पुत्राणां सहस्राणि निबोधत।
प्रयुतं तु समाख्यातं वासुदेवस्य ये सुताः॥ २४४॥

Such and others, you may know as thousands sons. (Some say) that there were hundred thousands sons of Vāsudeva.

अयुतानि तथाऽष्टौ च शूरा रणविशारदाः।
जनार्दनस्य वंशो वः कीर्तितोऽयं यथातथम्॥ २४५॥

Eighty thousand of them were heroic and experts in warfare. The lineage of Janārdana is thus explained to you as per suitable norm.

बृहती नर्तकोन्नेयी सुनये सङ्गता तथा।
कन्या सा बृहदुक्थस्य शौनेयस्य महात्मनः॥ २४६॥

Bṛhatī alias Nartakonneyī was united with Sunaya. She was the daughter of Bṛhaduktha, the great-souled scion of the family of Śauneya.

तस्याः पुत्रास्तु विख्यातास्त्रयः समितिशोभनाः।
अङ्गदः कुमुदः श्वेतः कन्या श्वेता तथैव च॥ २४७॥

Of that one, the sons were well-known as three in number. They were– Aṅgada, Kumuda and Śveta, all splendid in battles. She had a daughter too named Śvetā.

अवगाहश्च चित्रश्च शूरश्चित्रवरश्च यः।
चित्रसेनः सुतश्चास्य कन्या चित्रवती तथा॥ २४८॥

Avagāha, Citra, Śūra and Citravara (were the famous members of the Vṛṣṇi race). Citrasena was the son of Citravara. And his daughter was Citravatī.

तुम्बश्च तुम्बबाणश्च जनस्तम्बस्य तावुभौ।
उपाङ्गस्य स्मृतौ द्वौ तु वज्रारः क्षिप्र एव च॥ २४९॥

Tumba and Tumbabāṇa were the two sons of Janastamba. The sons of Upāṅga are remembered as Vajrāra and Kṣipra.

भूरीन्द्रसेनो भूरिश्च गवेषस्य सुतावुभौ।
युधिष्ठिरस्य कन्या तु सुतनुर्नाम विश्रुता॥ २५०॥

Bhūrīndrasena and Bhūri were the two sons of Gaveṣa. Of Yudhiṣṭhira, the daughter Sutanu was well-known.

तस्यामश्वसुतो जज्ञे वज्रो नाम महायशाः।
वज्रस्य प्रतिबाहुस्तु सुचारुस्तस्य चाऽऽत्मजः॥ २५१॥

The well-known son of Aśva named Vajra was born of her. Of Vajra, the son was Pratibāhu and Sucāru was his son.

काश्मा सुपार्श्वं तनयं जज्ञे साम्बा तरस्विनम्।
तिस्रः कोट्यस्तु पुत्राणां यादवानां महात्मनाम्॥ २५२

Kāśmā (princess of Kāśī) gave birth to the son Supārśva and Sāmbā gave birth to Tarasvin. The sons of the noble-souled Yādavas were three crores.

षष्टिशतसहस्राणि वीर्यवन्तो महाबलाः।
देवांशाः सर्व एवेह उत्पन्नास्ते महौजसः॥ २५३॥

Sixty lakh of them were endowed with virility great strength. All these men of mighty splendour were the incarnation of Devas.

दैवासुरे हता ये च असुरा वै महातपाः।
इहोत्पन्ना मनुष्येषु बाधन्ते सर्वमानवान्॥
तेषामुत्सादनार्थं तु उत्पन्ना यादवे कुले॥ २५४॥

For the purpose of extirpation of the Asuras of great penance who had been born among human beings in this world and were harassing them, they were born in the lineage of Yādavas. These Asuras had been killed in the war between Devas and Asuras.

कुलानि दश चैकं च यादवानां महात्मनाम्।
सर्वमेककुलं यद्वद्वर्तते वैष्णवे कुले॥ २५५॥

There were eleven distinct lineages of the Yādavas, the great-souled ones. All of them, existing in the lineage of the Vaiṣṇavas, combined in the unified whole.

विष्णुस्तेषां प्रमाणे च प्रभुत्वे च व्यवस्थितः।
निदेशस्थायिभिस्तस्य बध्यन्ते सर्वमानुषाः॥ २५६॥

Viṣṇu in their observation stood in supremacy. By those abiding in his command, all mortal beings are bound down.

इति प्रसूतिर्वृष्णीनां समासव्यासयोगतः।
कीर्तिता कीर्तनाच्चैव कीर्तिसिद्धिमभीप्सिताम्॥ २५७॥

Thus the progeny of Vṛṣṇis has been illustrated by extension and extraction and by illustration, the accomplishment of the fame stands cherished.

य इदं कृष्णवंशस्य सुचरित्रस्य धीमतः।
स्वर्गापवर्गदं श्रेष्ठं महापातकनाशनम्॥
अपुत्रो लभते पुत्रं वित्तार्थी वित्तमाप्नुयात्॥ २५८॥

The wise one of good character who listens to this lineage of Kṛṣṇa, he attains Svarga and Apavarga. It is excellent one as obviator of all sins. (Having known) this, the sonless one obtains a son and the penury stricken the wealth.

इति श्रीमहापुराणे वायुप्रोक्तेऽनुषङ्गपादे विष्णुवंशानुकीर्तनं नाम षण्णवतितमोऽध्यायः॥ ९६॥

* * *

॥अथ सप्तनवतितमोऽध्याय:॥

Chapter 97

Battle between Devas and Asuras; a narration of the character or exploits of Kṛṣṇa; the eulogy of Śaṁbhu by Śukra

सूत उवाच

मनुष्यप्रकृतीन्देवान्कीर्त्यमानान्निबोधत।
संकर्षणो वासुदेव: प्रद्युम्न: साम्ब एव च॥ १॥
अनिरुद्धश्च पञ्चैते वंशवीरा: प्रकीर्तिता:।
सप्तर्षय: कुबेरश्च यक्षो मणिवरस्तथा॥ २॥
शालकी बदरश्चैव विद्वान्धन्वन्तरिस्तथा।
नन्दिनश्च महादेव: शालङ्कायन उच्यते॥
आदिदेवस्तदा जिष्णुरेभिश्च सह दैवतै:॥ ३॥

You may know about the Devas having the disposition of men. Saṁkarṣaṇa[1], Vāsudeva, Pradyumna, Sāmba and Aniruddha– these five are well-known as the heroes of the lineage (of Vṛṣṇi). The Seven Sages, Kubera, the Yakṣa Maṇivara, Śālakī, Badara, the scholarly Dhanvantari, Nandin Mahādeva, Śālaṅkāyana, Ādideva (the primordial god) Jiṣṇu or Viṣṇu along with these divine beings (are being narrated).

ऋषय ऊचु:

विष्णु: किमर्थं संभूत: स्मृता: संभूतय: कति।
भविष्या: कति वाऽन्ये तु प्रादुर्भावा महात्मन:॥ ४॥

The Sages spoke– How did Viṣṇu take birth? How many are the incarnations known and how many are the future manifestations of the great soul?

ब्रह्मक्षेत्रे युगान्तेषु किमर्थमिह जायते।
पुन: पुनर्मनुष्येषु तन्न: प्रब्रूहि पृच्छताम्॥ ५॥

Why is he born in Brāhmaṇa and Kṣatriya families at the end of the Yugas? What for does he take provenance here time and again among human beings? You may tell us all these while we enquire of you.

विस्तरेणैव सर्वाणि कर्माणि रिपुघातिन:।
श्रोतुमिच्छामहे सम्यग्देहै: कृष्णस्य धीमत:॥ ६॥

We are eager to hear reasonably and quite in details all the exploits of Kṛṣṇa, the wise one, the killer of enemies in different incarnations.

कर्मणामानुपूर्व्यं च प्राहुर्भावाश्च ये प्रभो:।
या चास्य प्रकृति: सूत तां चास्मान्वक्तुमर्हसि॥ ७॥

It deserves you to narrate in the proper order his various activities, the different incarnations and his disposition or nature, O Sūta! O holy lord!

कथं स भगवान्विष्णु: सुरेष्वरिनिषूदन:।
वसुदेवकुले धीमान्वासुदेवत्वमागत:॥ ८॥

How did that adorable Viṣṇu among gods, the extirpator of foes in the lineage of Vasudeva, the wise one, attained to the state of being the son of Vasudeva?

अमरै: सूत किं पुण्यं पुण्यकृद्भिरलं कृतम्।
देवलोकं समुत्सृज्य मर्त्यलोकमिहाऽऽगत:॥ ९॥

O Sūta, what meritorious act was performed by the deathless Devas who invariably perform meritorious deeds, as a result of which (the lord) left Devaloka (world of gods or divinities) and came to this world of mortals?

देवमानुषयोर्नेता भूर्भुव: प्रसवो हरि:।
किमर्थं दिव्यमात्मानं मानुषे समवेशयत्॥ १०॥

Why did the leader of gods and mortals, Hari, the source of Bhū (Earth) and Bhuvaḥ (heaven), introduced himself, the divine one or immortal one, into a mortal one?

यश्चक्रं वर्तयत्येको मनुष्याणां मनोमयम्।
मनुष्ये स कथं बुद्धि चक्रे चक्रभृतां वर:॥ ११॥

It is he who rotates the circle alone, of the mortals mind made as such? In the human beings, how did he create intelligence? He is the excellent one among the quoit-wielding ones.

1. A variant name of Balarāma, a son born of Rohiṇī being the brother of Kṛṣṇa, Paurāṇika Kośa, p. 505.

गोपायनं यः कुरुते जगतां सार्वलौकिकम्।
स कथं गां गतो विष्णुर्गोपत्वमकरोत्प्रभुः॥ १२॥

It is he who takes to the safeguard of the moving ones or worldly beings of a universal or cosmopolitan character. Why did that lord Viṣṇu get down to the earth and attained to the guardian of kine?

महाभूतानि भूतात्मा यो दधार चकार ह।
श्रीगर्भः स कथं गर्भे स्त्रिया भूचरया धृतः॥ १३॥

He is soul of all living beings. How did he create and support or prop up the beings? Having glory or Lakṣmī within him, how was he retained within the womb by a woman of the earth?

येन लोकान्क्रमैर्जित्वा त्रिभिस्त्रींस्त्रिदशेप्सया।
स्थापिता जगतो मार्गास्त्रिवर्गप्रवरास्त्रयः॥ १४॥

By him was measured the three worlds in three steps on the request of Devas. It was he who established the three roots of the Universe abounding in three *Vargas* (i.e. Dharma, Kāma and Artha).

योऽन्तकाले जगत्पीत्वा कृत्वा तोयमयं वपुः।
लोकमेकार्णवे चक्रे दृश्यादृश्येन वर्त्मना॥ १५॥

At the ultimate hour of dissolution, it was he who having quaffed the world, created a body made of water and rendered the world as one vast ocean by the visible and invisible ways of action.

यः पुराणे पुराणात्मा वाराहं वपुरास्थितः।
ददौ जित्वा वसुमतीं सुराणां सुरसत्तमः॥ १६॥

It is he who in the Purāṇa (is recognised) as primeval one or the primeval-souled one. He incarnated in the body of a Boar. He is the most excellent of gods who redeemed the earth and offered it over to Suras.

येन सैंहं वपुः कृत्वा द्विधा कृत्वा च यत्पुनः।
पूर्वदैत्यो महावीर्यो हिरण्यकशिपुर्हतः॥ १७॥

He, having assumed the frame of a lion and having bifurcated it into two (half-lion and half-man), killed Hiraṇyakaśipu, the primeval demon of mighty prowess.

यः पुरा ह्यनलो भूत्वा और्वः संवर्तको विभुः।
पातालस्थोऽर्णवगतः पपौ तोयमयं हविः॥ १८॥

It was he who earlier having assumed the form of Aurva or Saṁvartaka fire, stationed himself in the hell within the ocean. He drank sacrificial offerings in the form of water.

सहस्रचरणं देवं सहस्रांशुं सहस्रशः।
सहस्रशिरसं देवं यमाहुर्वै युगे युगे॥ १९॥

To him, they (the sages) declare as the lord with a thousand feet, thousand rays, thousand forms and thousand heads, in every Age.

नाभ्यरण्यां समुद्भूतं यस्य पैतामहं गृहम्।
एकार्णवगते लोके तत्पङ्कजमपङ्कजम्॥ २०॥

He is the one born in the forest of navel and whose abode is paternal as such. In the world, having assumed the state of an ocean, that lotus (abode of lord) became a non-lotus or not born in the mire.

येन ते निहता दैत्याः सङ्ग्रामे तारकामये।
सर्वदेवमयं कृत्वा सर्वायुधधरं वपुः॥ २१॥

It was by him that Daityas were killed in the Tārakāmaya battle after rendering himself as full of Devas and holding all weapons.

गरुडस्थेन चोत्सिक्तः कालनेमिर्निपातितः।
उत्तरांशे समुद्रस्य क्षीरोदस्यामृतोदधेः॥
यः शेते शाश्वतं योगमास्थाय तिमिरं महत्॥ २२॥

By him was thrown down Kālanemi of great might stationed over Garuḍa. He who reclines on perennial Yoga and resorts in dense gloom, warded off the great darkness of ignorance on the northern part of the ocean of milk, the ocean that yielded nectar.

पुरारणी गर्भमधत्त दिव्यं
तपः प्रकर्षाददितिः पुरा यम्।
शक्रं च यो दैत्यगणावरुद्धं
गर्भावमानेन भृशं चकार॥ २३॥

Out of the power of her penance, earlier Aditi retained him in her womb like Araṇi (holding fire within it). When Śakra was obstructed by the gang of Daityas, it was he who saved him by contemptuously warding off from the womb.

यदाऽनिलो लोकपदानि हृत्वा
चकार दैत्यान्सलिलेशयांस्तान्।
कृत्वाऽऽदिदेवस्त्रिदिवस्य देवां-
श्चक्रे सुरेशं पुरुहूतमेव॥ २४॥

And when Anila (Wind-god) deprived Daityas of their hold in the world and made them remain sub-merged in waters, the Ādideva (primordial Lord) made Devas the residents of Tridiva (heaven) and made Indra, the Lord of Devas.

गार्हपत्येन विधिना अन्वाहार्येण कर्मणा।
अग्निमाहवनीयं च वेदिं चैव कुशस्रुचम्॥ २५॥
प्रोक्षणीयं स्रुवं चैवं अवभृथ्यं तथैव च।
अथ त्रीनिह यश्चक्रे हव्यभागप्रदान्मखे॥ २६॥

He was the one who laid down the process of preparing the Āhavanīya[1] fire by means of Gārhapatya[2] and Anvāhārya[3] rites. He created the sacrificial altar (Vedī), *Sruca* (the wooden ladle used for pouring clarified butter on sacrificial fire, usually made of trees like Palāśa and Khadira), the Kuśa grass, the water for consecration, the sacrificial ladle called *Sruva* as also the materials for *Avabhṛtha* (the final ablution). He laid down the rules for selecting the three persons providing oblations share in a sacrifice (Makha).

हव्यादांश्च सुरांश्चक्रे काव्यादांश्च पितॄनपि।
भोगार्थं यज्ञविधिना यो यज्ञो यज्ञकर्मणि॥ २७॥

1. A consecrated fire taken from the householder's perpetual fire; one of the 3 fires burning at a sacrifice the eastern one, V.S. Apte.
2. The government of a family position and the dignity of a householder, V.S. Apte, p. 186.
3. Monthly Śrāddha performed in honour of the manes on the day of new moon, V.S. Apte, p. 29.

He made Suras the partakers of Havyas and Pitṛs the enjoyers of Kavyas. He himself became Yajña (sacrifice) in the sacrificial activity as per sacrificial rules.

यूपान्समित्स्रुचं सोमं पवित्रं परिधीनपि।
यज्ञियानि च द्रव्याणि यज्ञियांश्च तथाऽनलान्॥ २८॥
सदस्यान्यजमानांश्च अश्वमेधान्क्रतूत्तमान्।
विबभ्राज पुरा यश्च पारमेष्ठ्येन कर्मणा॥ २९॥

He created Soma accompanied by sacrificial posts, fuel wood, Sruvā (sacred ladle), the sticks (of sacred trees like Palāśa laid round the sacrificial fire), the sacrificial equipments, the sacrificial fires, the participants and performers of sacrifice and the excellent sacrifices like *Aśvamedha* and others with the activity of Parameṣṭhin (Brahmā).

युगानुरूपं यः कृत्वा त्रींल्लोकानिह यथाक्रमम्।
क्षणा निमेषाः काष्ठाश्च कलास्त्रैकालमेव च॥ ३०॥

And as per Yuga, he created the three worlds in due order. He made all these– *Kṣaṇas* (moments), *Nimeṣas*, *Kāṣṭhas*[4], *Kalās*, and all the three periods of time.

मुहूर्तास्तिथयो मासा दिनसंवत्सरं तथा।
ऋतवः कालयोगाश्च प्रमाणं त्रिविधं नृषु॥ ३१॥

4. M.R.K. Bhaṭṭa says on p. 8, Bṛhat Saṁhitā Part I, MLBD Delhi, reprinted 1996. According to Ancient seers, the following table given the measure of time: Time take to pronounce one syllable is a Nimeṣa.
2 Nimeṣas = 1 Truṣṭi
2 Truṣṭi's = 1 Lava
2 Lavas = 1 Kṣaṇa
10 Kṣaṇa = 1 Kāṣṭhā
10 Kāṣṭhā = 1 Kalā
10 Kalās = 1Nāḍī
[60 long syllables or 6 Prāṇas (Breaths)– one Breadth consists one inspiration and one expiration]
[One Vināḍī or vighaṭi] - Aṅgula
60 Tatparas = 1 Vilipta or Vikala or second
60 viliptas = 1 Liptā or Kalā (minute)
60 liptas = 1 Bhāga = or Aṁśu - (Degree)
30 Bhāgas = 1 Rāśī or sign.

(He created) periods of time such as *Muhūrtas* (period of 48 minutes each), *Tithis* (days of the lunar fortnight), months, days, years, seasons, various specific *yogas* of time, the three types of *Pramāṇas* (means of valid knowledge) etc.

आयुः क्षेत्राण्युपचयं लक्षणं रूपसौष्ठवम्।
मेधा वित्तं च शौर्यं च शास्त्रस्यैव च पारणम्॥ ३२॥
त्रयो वर्णास्त्रयो लोकास्त्रैविद्यं पावकास्त्रयः।
त्रैकाल्यं त्रीणि कर्माणि तिस्रो मायास्त्रयो गुणाः॥ ३३

He created *Āyuḥ* (age) or vegetation, *Kṣetras* (fields or agricultural spots), increase, *Lakṣaṇa* (characteristics), *Rūpasauṣṭhava* (beauty of form), *Medha* (intellect or breath), *Vitta* (wealth), *Śaurya* (physical power) and the valedictory norm of education, three orders of society, three worlds, the triad of lores (Ṛk, Yajus and Sāman), the three fires, the three periods of time, the three rites, three incantations and three *Guṇas* (Sattva, Rajas and Tamas).

सृष्टा लोकाः सुराश्चैव येनाऽऽनन्त्येन कर्मणा।
सर्वभूतगणाः सृष्टाः सर्वभूतगणात्मना॥ ३४॥

He created all the Lokas and Suras with an unending norm of activity. The groups of all Bhūtas and Gaṇas (beings) were created by the one having soul of all the groups of beings.

नृणामिन्द्रियपूर्वेण योगेन रमते च यः।
गतागतानां यो नेता सर्वत्र विविधेश्वरः॥ ३५॥

By means of his Yogic power, he sports in the sense-organs of men. He is the lord of diverse things. He is the one who revels as such and who is the leader of the gone by and the coming ones everywhere. He is the god of all norms.

यो गतिर्धर्मयुक्तानामगतिः पापकर्मणाम्।
चातुर्वर्ण्यस्य प्रभवश्चातुर्वर्ण्यस्य रक्षिता॥ ३६॥

He is the mobility of the law-abiding ones and a stagnation of the sinister-actioned ones. He is the source of the origin of the four orders of society and a guardian of the same.

चातुर्विद्यस्य यो वेत्ता चातुराश्रम्यसंश्रयः।
दिगन्तरं नभो भूमिरापो वायुर्विभावसुः॥ ३७॥
चन्द्रसूर्यद्वयं ज्योतिर्युगेशः क्षणदाचरः।
यः परः श्रूयते देवो यः परं श्रूयते तपः॥ ३८॥

He is the scholar of four lores– (*Trayī*, *Vartā*, *Ānvīkṣikī* and *Daṇḍanīti* or four Vedas), and a repose of the four stages of life. He is the space between quarters, the sky, the earth, the waters, the *Vāyu* (wind) and the *Vibhāvasu* (Agni), the two luminaries, the sun and the moon. He is Yugeśa (the Lord of the Yugas or aeons), the lord of night rovers (*Kṣaṇadācara*). He is heard as supreme god and known as the highest austerity (in the Vedas).

यः परं तपसः प्राहुर्यः परंपरमात्मवान्।
आदित्यादिस्तु यो देवो यश्च दैत्यान्तको विभुः॥ ३९॥

They declared him as of great austerity and the one endowed with ultimate soul. He is Āditya (Sun) and the like. He is the supreme god and is the exterminator of the Daityas.

युगान्तेष्वन्तको यश्च यश्च लोकान्तकान्तकः।
सेतुर्यो लोकसेतूनां मेध्यो यो मेध्यकर्मणाम्॥ ४०॥

He is the Antaka (the exterminating one) at the dissolution of Yugas (aeons). He is the slayer of the destroyers of the worlds. He is the Setu (causeway or dike or bridge) of the Lokasetus (the bridges of the gulfs of the Universe). He is the one fit for sacrificial offerings.

वेद्यो यो वेदविदुषां प्रभुर्यः प्रभवात्मनाम्।
सोमभूतस्तु भूतानामग्निभूतोऽग्निवर्चसाम्॥ ४१॥

It is he who is fit to be understood by the scholars of Vedas and who is the supreme master of the resourceful-souled ones. He is the Soma to all the beings and a fire-formed one for all the fire-radianced ones.

मनुष्याणां मनोभूतस्तपस्वी च तपस्विनाम्।
विनयो नयतृप्तानां तेजस्तेजस्विनामपि॥ ४२॥

He is a mind-formed one of the mortal beings and a austerity incarnate of all the

ascetics. He is a *Vinaya* or discipline of those gratified by politic behaviour and a splendour of the refulgent ones.

विग्रहो विग्रहाणां यो गतिर्गतिमतामपि।
आकाशप्रभवो वायुर्वायुप्राणो हुताशनः॥४३॥
देवा हुताशनप्राणाः प्राणोऽग्नेर्मधुसूदनः।
रसाच्छोणितसंभूतिः शोणितान्मांसमुच्यते॥४४॥

He is a physique of the physiqued-ones and the mobility of all the mobile ones. He is the wind born in the sky, and the fire, the very breath of Vāyu. Devas have their vital essence in fire and Madhusūdana is the vital essence of Agni. From flux is the birth of blood and from blood, flesh is developed.

मांसात्तु मेदसो जन्म मेदसोऽस्थि निरूप्यते।
अस्थ्नो मज्जा समभवन्मज्जातः शुक्रसंभवः॥४५॥

Subsequently from flesh, fat is produced and the bone gets developed from fat. From bone, pith and marrow are developed and from marrow, there is the generation of semen virile.

शुक्राद्गर्भः समभवद्रसमूलेन कर्मणा।
तथापि प्रथमं चाऽऽपस्ताः सौम्यराशिरुच्यते॥४६॥

From semen virile develops the foetus by the process entailing the fundamental basis of fluid (or the activity rooted in sexual pleasure). At first, it is in fluid state which is being talked of as the *Saumya Rāśi*, a pleasant heap.

गर्भोष्मसंभवो ज्ञेयो द्वितीयो राशिरुच्यते।
शुक्रं सोमात्मकं विद्यादार्तवं पावकात्मकम्॥४७॥

The one born of the heat inside the foetus deserves to be known as the second Rāśi (heap). Semen should be construed as of the nature of Soma and menstrual blood as of the nature of fire.

भावौ रसानुगावेतौ वीर्ये च शशिपावकौ।
कफवर्गेऽभवच्छुक्रं पित्तवर्गे च शोणितम्॥४८॥

These two secretions follow *Rasa*. In semen, there are Soma (Moon) and fire. The semen virile belongs to the group of *Kapha* (phlegms) and in the group of *Pitta* (biles) is blood.

कफस्य हृदयं स्थानं नाभ्यां पित्तं प्रतिष्ठितम्।
देहस्य मध्ये हृदयं स्थानं तु मनसः स्मृतम्॥४९॥

Of *Kapha* (phlegm), the abode is heart and *Pitta* (bile) is stationed within navel. The heart is in the centre of the body known as the abode of mind.

नाभीकोष्ठान्तरं यत्तु तत्र देवो हुताशनः।
मनः प्रजापतिर्ज्ञेयः कफः सोमो विभाव्यते॥५०॥

Within the *Nābhi Koṣṭha* (the navel cavity) exists the Lord Hutāśana (Agni). Mind deserves to be known as Prajāpati (Brahmā) and *Kapha* or phlegm is understood as Soma (Moon).

पित्तमग्निः स्मृतावेतावग्नीषोमात्मकं जगत्।
एवं प्रवर्तितो गर्भो वर्ततेऽम्बुदसंनिभः॥५१॥

Pitta is fire. Hence the universe consists of Agni and Soma. This way, the foetus developed, exists as similar to an *ambuda* (a patch of cloud).

वायुः प्रवेशनं चक्रे सङ्गतः परमात्मना।
स पञ्चधा शरीरस्थो विद्यते वर्धयेत्पुनः॥५२॥

The wind enters and becomes united with the great soul. It is divided into five forms stationed within the body exists and may regenerate again.

प्राणापानौ समानश्च उदानो व्यान एव च।
प्राणोऽस्य परमात्मानं वर्धयन्परिवर्तते॥५३॥

Prāṇa, *Apāna*, *Samāna*, *Udāna* and *Vyāna*– these are the five divisions. Among them, *Prāṇa* (vital breath) moves round and develops the exquisite soul.

अपानः पश्चिमं कायमुदानोर्ध्वशरीरगः।
व्यानो व्यानस्यते येन समानः सर्वसंधिषु॥५४॥

Apāna[1] permeates the rear part of the body; *Udāna*[2] gets into the upper half of the body.

1. Apānaḥ– Breathing out. Respiration– one of the five life winds in the body which goes downwards and out at the anus, V.S. Apte, p. 34.
2. One of the five vital airs or life winds which rises up the throat and enters into the head; the 4 being

Vyāna[1] is called so because it spreads throughout the body and *Samāna*[2] is that which occupies all joints.

भूतावाप्तिस्ततस्तस्य जायते इन्द्रियगोचरा।
पृथिवी वायुराकाशमापो ज्योतिश्च पञ्चमम्॥५५॥

Thereafter, the five elements, viz. Earth, Wind, Sky, Water and Fire, the fifth one, are attained by the foetus. Then it becomes perceivable by the sense-organs.

सर्वेन्द्रिया निविष्टास्तं स्वं स्वं योगं प्रचक्रिरे।
पार्थिवं देहमाहुस्तं प्राणात्मानं च मारुतम्॥५६॥

All the senses enter into that (foetus) and create their own combinations. They call it the terrestrial (earthly) body and the life wind is called *Prāṇātmān*.

छिद्राण्याकाशयोनीनि जलाश्रावं प्रवर्तते।
तेजश्चक्षुष्विता ज्योत्स्ना तेषां यन्नामतः स्मृतम्॥
सङ्ग्रामाविषयाश्चैव यस्य वीर्यात्प्रवर्तिताः॥५७॥

The crevices or apertures of the body have Ether as the source of their origin. It is from the element water that the liquid formation in the body take place. The radiance or fiery element enters the eyes in the form of moonlight. The warfare and the principalities of that one emanates out from the semen virile.

ऋषय ऊचुः

इत्येतान्पुरुषः सर्वान्सृजँल्लोकान्सनातनः।
नैधनेऽस्मिन्कथं लोके नरत्वं विष्णुरागतः॥५८॥

How did Viṣṇu, the Puruṣa who creates all these and all the worlds, attain the state of manhood in the mortal world?

एष नः संशयो धीमन्नेष वै विस्मयो महान्।
कथं गतिर्गतिमतामापन्नो मानुषीं तनुम्॥५९॥

O intelligent one, this verily, is our suspicion. This, verily, is a great marvel. And how possibly, the mobility of the mobile ones, attained to the body of a human being?

श्रोतुमिच्छामहे विष्णोः कर्माणि च यथाक्रमम्।
आश्चर्याणि परं विष्णुर्वेददेवैश्च कथ्यते॥६०॥

We are eager to hear about the exploits of Viṣṇu as per serial order. Viṣṇu is illustrated to be so by the Vedas and Devas.

विष्णोरुत्पत्तिमाश्चर्यं कथयस्व महामते।
एतदाश्चर्यमाख्यानं कथ्यतां वै सुखावहम्॥६१॥

You may let us know (lit. speak out) about the wonderful provenance of Viṣṇu, O highly-intellected one! This marvellous legend may be narrated, being an endower of bliss.

प्रख्यातबलवीर्यस्य प्रादुर्भावा महात्मनः।
कर्मणाऽऽश्चर्यभूतस्य विष्णोः सत्त्वमिहोच्यताम्॥६२॥

The manifestations of Viṣṇu, the great-souled one, having force and vitality well-known, the appearance being a marvel, of wonderful deeds and the spirit, may here be narrated.

सूत उवाच

अहं वः कीर्तयिष्यामि प्रादुर्भावं महात्मनः।
यथा स भगवाञ्जातो मानुषेषु महातपाः॥६३॥

Sūta replied– I shall narrate before you the provenance of the great-souled one, the way that adorable one, the greatly austere one, was born among men.

सप्तसप्ततयः प्रोक्ता भृगुशापेन मानुषे।
जायते च युगान्तेषु देवकार्यार्थसिद्धये॥६४॥

His incarnations in the human world as a result of Bhṛgu's curse were seventy-seven in number. He incarnates at the closing periods of the Yugas for realising the purpose of Devas.

तस्य दिव्यतनुं विष्णोर्गदता मे निबोधत।
युगधर्मे परावृत्ते काले च शिथिले प्रभुः॥६५॥

प्राण, अपान, समान and व्यान। स्वब्दयत्यधरं वक्त्रं गाजनेत्रप्रकोपनः। उद्भेजयति गर्भाणि उद्यमोनाम मारुतः। V.S. Apte, p. 104.

1. One of the five life winds in the body that which is diffused through the whole body, V.S. Apte, p. 540.
2. That which has seat in the cavity of the navel and is essential in digestion, V.S. Apte, p. 587.

कर्तुं धर्मव्यवस्थानं जायते मानुषेष्विह।
भृगोः शापनिमित्तेन देवासुरकृतेन च॥६६॥

You may understand while I narrate the divine personality of Viṣṇu. When the *Yuga-dharma* gets resurrected and declined and the time becomes flaccid, the Lord incarnates in order to establish Dharma in the mortal beings. (These incarnations were) under the pretext of the curse of Bhṛgu brought about out by (the mutual struggle between Devas and Asuras).

ऋषय ऊचुः

कथं देवासुरकृते अध्याहारमवाप्नुयात्।
एतद्वेदितुमिच्छामो वृत्तं दैवासुरं कथम्॥६७॥

The Sages spoke– How can he incarnate as a result of the mutual struggle between gods and demons? This we desire to know as to how did it happen dealing with gods and demons?

सूत उवाच

देवासुरं यथा वृत्तं ब्रुवतस्तन्निबोधत।
हिरण्यकशिपुर्दैत्यस्त्रैलोक्यं प्राक्प्रशासति॥६८॥

Sūta spoke– The way the war between gods and demons came about, you may know while I narrate. The Daitya Hiraṇyakaśipu earlier used to rule over the triad of worlds.

बलिनाऽधिष्ठितं राष्ट्रं पुनर्लोकत्रये क्रमात्।
सख्यमासीत्परं तेषां देवानामसुरैः सह॥६९॥

And by Bali again, the Rāṣṭra (kingdom or country) came to be occupied or ruled over as such. Of these gods, there was an excellent alliance with the Asuras (demons).

युगं वै दशसंकीर्णमासीदव्याहतं जगत्।
निदेशस्थायिनश्चैव तयोर्देवासुराऽभवन्॥७०॥

All the inhabitants of the universe mixed together without any interruption. Both Devas and Asuras adhered to the instructions of those two (Daityas).

बलवान्वै विवादोऽयं संप्रवृत्तः सुदारुणः।
देवासुराणां च तदा घोरक्षयकरो महान्॥७१॥

A terrific conflict of an atrocious norm arose between Devas and Asuras. It caused horrible devastation of both sides.

तेषां दायनिमित्तं वै सङ्ग्रामा बहवोऽभवन्।
वराहेऽस्मिन्दश द्वौ च षण्डामर्कान्तगाः स्मृताः॥७२॥

For the sake of the property of those ones, many warfares ensued between them. It is well-known that in this Varāha Kalpa twelve battles ending with the participation of Ṣaṇḍāmarkā (took place).

नामतस्तु समासेन शृणुध्वं तान्विवक्षतः।
प्रथमो नारसिंहस्तु द्वितीयश्चापि वामनः॥७३॥

You may hear even as I am narrating them succinctly by their names. The first war is called Nārasiṁha and the second one was Vāmana, the act of the Dwarf (incarnation of Viṣṇu).

तृतीयः स तु वाराहश्चतुर्थोऽमृतमन्थनः।
सङ्ग्रामः पञ्चमश्चैव सुघोरस्तारकामयः॥७४॥

The third one was of the Varāha (Boar incarnation); the fourth one being of the churning of nectar and the fifth was the highly terrific war of Tārakāmaya.

षष्ठो ह्याडीवकस्तेषां सप्तमस्त्रैपुरः स्मृतः।
अन्धकारोऽष्टमस्तेषां ध्वजश्च नवमः स्मृतः॥७५॥

The sixth one being Āḍīvaka[1] among those, and the seventh one was known as Traipura[2]. Andhakāra[3] was the eighth among them and Dhvaja was known as the ninth one.

वार्तश्च दशमो ज्ञेयस्ततो हालाहलः स्मृतः।
स्मृतो द्वादशमस्तेषां घोरकोलाहलोऽपरः॥७६॥

And Vārta[4] is to be known as the tenth war. The subsequent one is known as Hālāhala and

1. The sixth *Saṅgrāma* of the 12 Devāsura Saṅgrāmas. In this Kakutstha had helped Indra, Paurāṇika Kośa p. 44. vide Vāyu Purāṇa 88.25.
2. The seventh incarnation of Viṣṇu's 12 incarnations Vāyu Purāṇa 97.75, p. 485, Paurāṇika Kośa, p. 210.
3. Paurāṇika Kośa, p. 5, Vāyu Purāṇa 97.75.
4. Not traceable in Paurāṇika Kośa.

the twelfth among them is known as the terrible Kolāhala[1].

हिरण्यकशिपुर्दैत्यो नरसिंहेन सूदितः।
वामनेन बलिर्बद्धस्त्रैलोक्याक्रमणे कृते॥७७॥

Hiraṇyakaśipu, a Daitya, was killed by Narasiṁha. By Vāmana (dwarf incarnation of Viṣṇu) was ensnared Bali when the triad of worlds were trespassed.

हिरण्याक्षो हतो द्वन्द्वे प्रतिवादे तु दैवतैः।
महाबलो महासत्त्वः सङ्ग्रामेष्वपराजितः॥७८॥

Hiraṇyākṣa who was of very great strength and prowess and who had never been defeated in wars, was killed in a duel (by Viṣṇu in his incarnation as the Boar), when the clash with Devas ensued.

दंष्ट्रायां तु वराहेण समुद्राद्भूर्यदा कृता।
प्राह्लादो निर्जितो युद्धे इन्द्रेणामृतमन्थने॥७९॥

It was then that the Earth was lifted up on his curved fang by the (divine) Boar and Prahlāda was vanquished in warfare by Indra during churning of the ocean.

विरोचनस्तु प्राह्लादिर्नित्यमिन्द्रवधोद्यतः।
इन्द्रेणैव स विक्रम्य निहतस्तारकामये॥८०॥

Virocana, the son of Prahlāda, perennially attempted for the massacre of Indra. By Indra's exploits, he was killed during the Tārakāmaya war.

भवादवध्यतां प्राप्य विशेषास्त्रादिभिस्तु यः।
सङ्ग्रामे निहतः षष्ठे शक्राविष्टेन विष्णुना॥८१॥

Having attained non-violability from Bhava (i.e. Śiva) by the special weapons, (Jaṁbha) was killed in the sixth battle by Viṣṇu who guised as Śakra or Indra.

अशक्नुवन्तो देवेषु पुरं गोप्तुं त्रिदैवतम्।
निहता दानवाः सर्वे त्रिपुरस्त्र्यम्बकेण तु॥८२॥

When Devas became incapable to protect the city of Tridaivata (Heaven), all Dānavas along with demon Tripura[2] were killed by Tryaṁbaka i.e. Śiva.

अष्टमे त्वसुराश्चैव राक्षसाश्चान्धकारकाः।
जितदेवमनुष्यैस्तु पितृभिश्चैव संगतान्॥८३॥
संवृतान्दानवांश्चैव संगतान्कृत्स्नशश्च तान्।
तथा विष्णुसहायेन महेन्द्रेण निबर्हिताः॥८४॥

In the eighth war, the Asuras and the Rākṣasas who were Andhakārakas were defeated by Devas, human beings along with Pitṛs. All these well-protected Dānavas were wholly killed by Mahendra, helped by Viṣṇu.

हतो ध्वजो महेन्द्रेण मायाछन्नश्च योधयन्।
ध्वजे लक्ष्यं समाविश्य विप्रचित्तिर्महाभुजः॥८५॥

Dhvaja was killed by Mahendra while fighting. Vipraciti, the mighty-armed one, began to fight with Mahendra hiding himself by means of his Māyā.

दैत्यांश्च दानवांश्चैव संहतान्कृत्स्नशश्च तान्।
रजिः कोलाहले सर्वान्देवैः परिवृतोऽजयत् ॥
यज्ञामृतेन विजितौ षण्डामर्कौ तु दैवतैः॥८६॥

Raji[3] (the eldest son of Purūravas) was surrounded by all Devas in the battle of Kolāhala[4]. He vanquished all Daityas and Dānavas who formed an alliance. By means of Yajñāmṛta (nectar generated from sacrifice), Ṣaṇda and Amarka were vanquished by Gods.

एते देवाः पुरा वृत्ताः सङ्ग्रामा द्वादशैव तु।
देवासुरक्षयकराः प्रजानामशिवाय च॥८७॥

These Devas happened as such earlier and there were twelve battles, being the annihilators of both gods and demons. They brought about non-beneficence of the progenies also.

हिरण्यकशिपू राजा वर्षाणामर्बुदं बभौ।
तथा शतसहस्राणि ह्यधिकानि द्विसप्ततिः॥
अशीतिं च सहस्राणि त्रैलोक्यस्येश्वरोऽभवत्॥८८॥

1. Ibid., p. 162, Vāyu Purāṇa 97.75.
2. Paurāṇika Kośa, p. 207.
3. Paurāṇika Kośa, p. 4
4. Ibid., p. 133. Kolāhala.

The king Hiraṇyakaśipu shone forth as the ruler and king of the three worlds for one hundred and seven million, two hundred and eighty thousand years.

पर्याये तस्य राजाऽनु बलिर्वर्षार्बुदं पुनः।
षष्टिश्चैव सहस्राणि त्रिंशच्च नियुतानि च॥८९॥

The next king in succession was Bali who ruled (the triad of worlds) for one hundred and three million and sixty thousand years.

बले राज्याधिकारस्तु यावत्कालं बभूव ह।
प्रह्लादेन गृहीतोऽभूत्तावत्कालं तदाऽसुरैः॥९०॥

Prahlāda along with the Asuras ruled for as many years as the period of Bali's administration.

इन्द्रास्त्रयस्ते विख्याता असुराणां महौजसः।
दैत्यसंस्थमिदं सर्वमासीद्दशयुगं किल॥९१॥

These three were Indras or kings well-known among the Asuras (demons). They were of great radiance and all this establishment of Daityas happened to be for ten Yugas.

असपत्नं ततः सर्वं राष्ट्रं दशयुगं पुरा।
त्रैलोक्यमव्ययमिदं महेन्द्रेण तु पाल्यते॥९२॥

Then the entire Rāṣṭra (kingdom) was free from rivals for a period of ten Yugas. Then the triad of worlds was being guarded by Mahendra.

प्रह्लादस्य ततश्चादस्त्रैलोक्यं कालपर्ययात्।
पर्यायेण च संप्राप्ते त्रैलोक्ये पाकशासनः॥९३॥
ततोऽसुरान्परित्यज्य यज्ञे देवा उपागमन्।
यज्ञे देवानथ गते काव्यं ते ह्यसुराब्रुवन्॥९४॥

The triad of worlds having gone over to Pākaśāsana i.e. Indra when the kingdom of the three worlds (inherited) by Prahlāda was taken away in due time, then having taken leave of Asuras or demons, the gods reached the sacrifice. When the gods reached the sacrifice, the Asuras spoke to Kāvya (Uśanas) or - Śukrācārya.

हतं नो मिषतां राष्ट्रं त्यक्त्वा यज्ञं पुनर्गताः।
स्थातुं न शक्नुमो ह्यद्य प्रविशामो रसातलम्॥९५॥

"While we were winking our country (Rāṣṭra), the Devas have reached the sacrifice, forsaking our kingdom. We are not capable of sustaining ourselves today and (now) we are entering Rasātala (nether world)."

एवमुक्तोऽब्रवीदेतान्विषण्णः सांत्वयन्गिरा।
मा भैष्ट धारयिष्यामि तेजसा स्वेन चासुराः॥९६॥

This way accosted, he became depressed. In consoling words, he spoke to them– "Be not afraid, I shall sustain you with my own radiance, O Asuras!

वृष्टिरोषधयश्चैव रसा वसु च यद्वयम्।
कृत्स्ना मयि च तिष्ठन्तु पादस्तेषां सुरेषु वै॥
युष्मदर्थं प्रदास्यामि तत्सर्वं धार्यते मया॥९७॥

Rainfall, medicinal herbs[1], the fluids, the riches– all these are restrained by me. And only a quarter of it is with the gods. I shall hand over to you everything that I hold".

ततो देवासुरान्दृष्ट्वा धृतान्काव्येन धीमता।
अमन्त्रयंस्तदा ते वै संविग्ना विजिगीषया॥९८॥

Then having seen the Asuras sustained by Kāvya (Śukrācārya), Devas consulted among themselves. They all, the wise ones, were dispirited and became agitated as such out of a desire of conquest.

एष काव्य इदं सर्वं व्यवर्तयति नो बलात्।
साधु गच्छामहे तूर्णं क्षीणानाप्याययस्व तान्॥
प्रसह्य हत्वा शिष्टान्वै पातालं प्रापयामहे॥९९॥

(They said)– "This one is Kāvya, who is turning away everything we do, by his force. All right, we shall depart quickly lest he should strengthen them further. By killing them forcibly, we shall compel those civilized ones to flee to Pātāla."

1. वृष्टिरोषधयश्चैव रसा वसु च यद्वयम्। verse 97, pādas 1-2.

ततो देवाः सुसंरब्धा दानवानभिसृत्य वै।
जघ्नुस्तैर्बध्यमानास्ते काव्यमेवाभिदुद्रुवुः॥ १००॥

Then the highly infuriated Devas rushed at Dānavas from all sides and killed them. Being bound or ensnared by them, they all fled over to Kāvya for protection.

ततः काव्यस्तु तान्दृष्ट्वा तूर्णं देवैरभिद्रुतान्।
समरेऽस्त्रक्षतार्तास्तान्देवेभ्यस्तान्दितेः सुतान्॥ १०१॥

Then Kāvya saw them all, the sons of Diti, quickly chased by Devas and afflicted as having been wounded in warfare with missiles from the Devas.

काव्यो दृष्ट्वा स्थितान्देवांस्तत्र देवोऽभ्यचिन्तयत्।
तानुवाच ततो ध्यात्वा पूर्ववृत्तमनुस्मरन्॥ १०२॥

Kāvya, having seen those Devas, the adorable ones, standing as such, thought over and spoke to them while remembering or recapitulating the earlier incidents.

त्रैलोक्यं विजितं सर्वं वामनेन त्रिभिः क्रमैः।
बलिर्बद्धो हतो जम्भो निहतश्च विरोचनः॥ १०३॥

"The world triad in entirety has been won over by Vāmana (Dwarf incarnated Viṣṇu) by means of three steps. Bali was bound, Jaṁbha was killed and even Virocana was killed.

महार्हेषु द्वादशसु सङ्ग्रामेषु सुरैर्हताः।
तैस्तैरुपायैर्भूयिष्ठा निहता ये प्रधानतः॥ १०४॥

In twelve terrible battles of high cost, they were killed by gods. By various means most of the important persons have been killed.

किंचिच्छिष्टास्तु वै यूयं युद्धेष्वन्त्येषु वै स्वयम्।
नीतिं वो हि विधास्यामि कालः कश्चित्प्रतीक्ष्यताम्॥

Only in a small number you have been survived in these ultimate wars. I shall adhere to a policy. You may wait for sometime.

यास्याम्यहं महादेवं यथार्थे विजयाय वः।
अग्निमाप्याययेद्धोता मन्त्रैरेव बृहस्पतिः॥ १०६॥

I shall go to Mahādeva with a view to have a consultation for your victory. May Bṛhaspati smoulder fire by sacred chants being a Hotṛ priest.

ततो यास्याम्यहं देवं मन्त्रार्थे नीललोहितम्।
युष्माननुग्रहीष्यामि पुनः पश्चादिहाऽऽगतः॥ १०७॥

Hence, I shall go unto the lord Nīlalohita for consultations and I shall grace you all again later on after my return.

यूयं तपश्चरध्वं वै संवृता वल्कलैर्वने।
न वै देवा वधिष्यन्ति यावदागमनं मम॥ १०८॥

(Till that time), all of you may take to austerity clad in bark garments in a forest. Devas will not kill you until I return.

अप्रतीपांस्ततो मन्त्रान्देवात्प्राप्य महेश्वरात्।
योत्स्यामहे पुनर्देवांस्ततः प्राप्स्यथ वै जयम्॥ १०९॥

Having obtained Mantras of unrefractory order from lord Maheśvara, we shall fight with Devas again and then you will surely be the victorious side."

ततस्ते कृतसंवादा देवानूचुस्ततोऽसुराः।
न्यस्तवादा वयं सर्वे लोकान्यूयं क्रमन्तु वै॥ ११०॥

After deliberating thus, the Asuras spoke to Devas– "Having censures warded off, we all are with you. You all may occupy the worlds.

वयं तपश्चरिष्यामः संवृता वल्कलैर्वने।
प्रह्लादस्य वचः श्रुत्वा सत्यव्याहरणं तु तत्॥ १११॥
ततो देवा निवृत्ता वै विज्वरा मुदिताश्च ह।
न्यस्तशस्त्रेषु दैत्येषु स्वान्वै जग्मुर्यथाऽऽगतान्॥ ११२॥

We shall take to penance clad in bark garments in the forest". Having listened to these words of Prahlāda, the one being a speaker of truth, the Devas then returned free from fever and cheerful. When Daityas laid aside their weapons, Devas went back to their respective abodes from where they had come.

ततस्तानब्रवीत्काव्यः कंचित्कालमुपास्यताम्।
निरुत्सुकैस्तपोयुक्तैः कालं कार्यार्थसाधकैः॥
पितुर्ममाऽऽश्रमस्था वै सर्वे देवाः सवासवाः॥ ११३॥

Then Kāvya said to them– "Wait for some

time performing penance without enthusiasm, waiting for an opportunity to achieve the object in view. All Devas including Vāsava (Indra) are in my father's hermitage."

स संदिश्यासुरान्काव्यो महादेवं प्रपद्य च।
प्रणम्यैनमुवाचाथ जगत्प्रभवमीश्वरम्॥ ११४॥

Then that Kāvya, having conveyed this message to the Devas, having taken recourse to Mahādeva and having offered obeisance to the lord, spoke out to the overlord of the very provenance source of universe.

मन्त्रानिच्छाम्यहं देव ये न सन्ति बृहस्पतौ।
पराभवाय देवानामसुरेष्वभयावहान्॥ ११५॥

O lord, I am eager for the counsels which do not exist in Bṛhaspati, for the humiliation of gods offering intrepidity to the demons.

एवमुक्तोऽब्रवीद्देवो मन्त्रानिच्छसि वै द्विज।
व्रतं चर मयोद्दिष्टं ब्रह्मचारी समाहितः॥ ११६॥

This way spoken, the lord spoke out– "You are cherishing Mantras, O Dvija (Brāhmaṇa)! Therefore, take to the vow as instructed by me, acting as a celibate, well-concentrated as such.

पूर्णं वर्षसहस्रं वै कुण्डधूममवाक्छिराः।
यदि पास्यसि भद्रं ते मत्तो मन्त्रमवाप्स्यसि॥ ११७॥

For a thousand of years, you must stay having head hung down and inhaling the smoke from the holy sacrificial fire-pit. Then there will ensue a great beneficence unto you and you will obtain the Mantra from me."

तथोक्तो देवदेवेन स शुक्रस्तु महातपाः।
पादौ संस्पृश्य देवस्य बाढमित्यभ्यभाषत॥ ११८॥

Having been said that way by the Devadeva (god of gods), that Śukra, the greatly austere one, touched the feet of the lord and said– "All right, This way he rejoined to the lord.

व्रतं चराम्यहं शेषं यथोद्दिष्टोऽस्मि वै प्रभो।
ततो नियुक्तो देवेन कुण्डधारोऽस्य धूमकृत्॥ ११९॥

I shall observe the vow and shall perform the holy rites as I have been instructed, O master!" Then he was engaged by the lord, Kuṇḍadhāra,[1] the creator of smoke from the holy fire-pit.

असुराणां हितार्थाय तस्मिञ्शुक्रे गते तदा।
मन्त्रार्थं तत्र वसति ब्रह्मचर्यं महेश्वरे॥ १२०॥
तद्बुद्ध्वा नीतिपूर्वं तु राज्यं न्यस्तं तदाऽसुरैः।
तस्मिंश्छिद्रे तदाऽमर्षाद्देवास्तान्समभिद्रवन्॥
निशितात्तायुधाः सर्वे बृहस्पतिपुरोगमाः॥ १२१॥

For the beneficence of the Asuras (gods), when Śukra had gone to meet Maheśvara attaining to celibacy for the acquisition of the Mantras, then Devas realised that with a politic behaviour, the kingdom then was established by Asuras. Finding that loophole, out of ire, the Devas, led by Bṛhaspati, then attacked them with sharp weapons in their hands.

दृष्ट्वाऽसुरगणा देवान्प्रगृहीतायुधान्पुनः।
उत्पेतुः सहसा सर्वे संत्रस्तास्ते ततोऽभवन्॥ १२२॥

Having seen all the Devas armed with weapons, Asuras became frightened at that time and fled away suddenly.

न्यस्तशस्त्रे जये दत्ते आचार्ये व्रतमास्थिते।
संत्यज्य समयं देवास्ते सपत्नजिघांसवः॥ १२३॥

"We have laid down our weapons and conceded victory unto them. Our Ācārya (preceptor) is observing holy vows and Devas have deserted their promise. They are desirous of killing the enemies (us).

अनाचार्यास्तु भद्रम्बो विश्वस्तास्तपसि स्थिताः।
चीरवल्काजिनधरा निष्क्रिया निष्परिग्रहाः॥ १२४॥

We had been credulous staying in our penances. Wearing rags, tree barks and elephant or antelope hides, we became insensate having no association.

रणे विजेतुं देवान्वै न शक्ष्यामः कथंचन।
अशुद्धेन (?) प्रपद्याम: शरणं काव्यमातरम्॥ १२५॥

With a view to gain victory over Devas in

1. Kuṇḍadhāra– name of a Nāga. MW, p. 284.

the battlefield, we are not becoming capable by any means. Under these circumstances, we shall seek refuge in the mother of Kāvya.

ज्ञपयामः कृत्स्नमिदं यावदागमनं गुरोः।
विनिवृत्ते ततः काव्ये योत्स्यामो युधि तान्सुरान्॥ १२६

We shall wait here till the return of the preceptor. We shall tell him everything. Then on the return of Kāvya, we shall fight against those Devas."

एवमुक्त्वाऽसुरान्योन्यं शरणं काव्यमातरम्।
प्रापद्यन्त ततो भीतास्तदा चैव तदाऽभयम्॥ १२७॥
दत्तं तेषां तु भीतानां दैत्यानामभयार्थिनाम्।
न भेतव्यं न भेतव्यं भयं त्यजत दानवाः॥ १२८॥
मत्संनिधौ वर्ततां वो न भीर्भवितुमर्हति।
भयाच्चाप्यभिपन्नांस्तान्दृष्ट्वा देवासुरांस्तदा॥ १२९॥
अभिजघ्नुः प्रसह्यैतानविचार्य बलाबलम्।
तांस्त्रस्तान्वध्यमानांश्च देवैर्दृष्ट्वाऽसुरांस्तदा॥ १३०॥
देवी क्रुद्धाब्रवीदेनाननिद्रत्वं करोम्यहम्।
संस्तभ्य शीघ्रं संरम्भादिन्द्रं साऽभ्यचरत्ततः॥ १३१॥

Having said thus to each other, the frightened Asuras (demons) sought suitable refuge in the mother of Kāvya. (The mother of Kāvya said)– "Fear deserves not to be undertaken, fear deserves not to be undertaken or entertained, O Dānavas! You need not be afraid as long as you are in my vicinity. There deserves no fear to come about." Then to the Asuras fraught with danger, the Devas pursued them earnestly without carrying for strength or weakness. When those Asuras frightened as such, were bound down by the Devas, that Devī (the mother of Kāvya) became infuriated and she spoke out– "I render you Indralessness (i.e. destruction of Indra)". She made Indra immediately benumbed and stunned and she went on with her other activities.

ततः संस्तंभितं दृष्ट्वा शक्रं देवास्तु यूपवत्।
व्यद्रवन्त ततो भीता दृष्ट्वा शक्रं वशीकृतम्॥ १३२॥

Then having seen Śakra (Indra) as rendered helpless and paralysed like a sacrificial post, Devas became frightened and fled from there.

गतेषु सुरसंघेषु विष्णुरिन्द्रमभाषत।
मां त्वं प्रविश भद्रं ते नेष्यामि त्वां सुरेश्वर॥ १३३॥

When the groups of Suras had gone, Viṣṇu spoke to Indra– "May it be (all) well unto you. Enter me. I shall take you away, O lord of Suras!"

एवमुक्तस्ततो विष्णुं प्रविवेश पुरंदरः।
विष्णुना रक्षितं दृष्ट्वा देवी क्रुद्धा वचोऽवदत्॥ १३४॥

This way having been accosted, Purandara i.e. Indra entered into Viṣṇu. Having seen him protected by Viṣṇu, the infuriated lady uttered these words.

एषा त्वां विष्णुना सार्धं दहामि मघवानिव (?)।
मिषतां सर्वभूतानां दृश्यतां मे तपोबलम्॥ १३५॥

"Here itself I will burn you down along with Viṣṇu, O Maghavān i.e. Indra![1] While all the beings look on, may my power of penance be witnessed."

तथाऽभिभूतौ तौ देवाविन्द्राविष्णू जजल्पतुः।
कथं मुच्येव सहितौ विष्णुरिन्द्रमभाषत॥ १३६॥

Having been overpowered by that one, those two gods, Indra and Viṣṇu conversed mutually. "How may we two get emancipated together", this way Viṣṇu spoke to Indra.

इन्द्रोऽब्रवीज्जहीह्येनां यावन्नौ न दहेद्विभो।
विशेषेणाभिभूतोऽहमतस्त्वं जहि मा चिरम्॥ १३७॥

Indra spoke out– "You may release her before she burns us both, O Supreme one! Specifically, I have been overpowered. Therefore, you kill her without any delay."

ततः समीक्ष्य तां विष्णुः स्त्रीवधं कर्तुमास्थितः।
अभिध्याय ततश्चक्रमापन्नः सत्वरं प्रभुः॥ १३८॥

Then having seen her, Viṣṇu, the powerful one, became intent upon perpetrating the crime

1. एषा त्वां विष्णुना सार्धं दहामि मघवन्निह। verse 135, padas 1-2.

of murder of a woman and meditated upon his quoit.

तस्याः सत्वरमाणायाः शीघ्रकारी सुरारिहा।
स्त्रिया विष्णुस्ततो देव्याः क्रूरं बुद्ध्वा चिकीर्षितम्॥
क्रुद्धस्तदस्त्रमाविध्य शिरश्चिच्छेद माधवः॥ १३९॥

While she was hastening to kill them, the discus, the destroyer of the enemies of Suras, hastened still more. On realising the ruthless attempt of the lady, Viṣṇu became furious and taking up that weapon cut off her head.

तं दृष्ट्वा स्त्रीवधं घोरं चुकोप भृगुरीश्वरः।
ततोऽभिशप्तो भृगुणा विष्णुर्भार्यावधे तदा॥ १४०॥

Having seen that atrocious massacre of a woman, the holy lord Bhṛgu became irate. Then, Viṣṇu was censured and cursed by Bhṛgu for the of massacre of his wife.

यस्मात्ते जानता धर्मानवध्या स्त्री निषूदिता।
तस्मात्त्वं सप्तकृत्वो वै मानुषेषु प्रवत्स्यसि॥ १४१॥

"Since a woman should not be killed (as per Dharma) and that you have killed one even though you are well-conversant with Dharma, on that account you will have to take birth among mortals seven times".

ततस्तेनाभिशापेन नष्टे धर्मे पुनः पुनः।
लोके सर्वहितार्थाय जायते मानुषेष्विह॥ १४२॥

Then by that imprecation, he takes birth time and again among mortals for the beneficence of all, whenever Dharma declines.

अनुव्याहृत्य विष्णुं स तदादाय शिरः स्वयम्।
सामानीय ततः काये अपो गृह्येदमब्रवीत्॥ १४३॥

This way having imprecated Viṣṇu, he then took up the head (of the lady) himself and joined it to her body. Having sipped water, he spoke out like this.

एष त्वां विष्णुना सत्ये हतां संजीवयाम्यहम्।
यदि कृत्स्नो मया धर्मश्चरितो ज्ञायतेऽपि वा॥
तेन सत्येन जीवस्व यदि सत्यं ब्रवीम्यहम्॥ १४४॥

"I bring to you life again who had been killed by Viṣṇu, O Satyā! In case, all the virtues and holy rites have been adhered to by me, come to life. By that truth, you may come to life, in case I am telling the truth".

सत्याभिव्याहृता तस्य देवी संजीविता तदा।
तदा तां प्रोक्ष्य शीताभिरद्भिर्जीवेति सोऽब्रवीत्॥ १४५

Having been told the truth, the spouse of that one was resuscitated to life. Then he sprayed her with cool water and uttered– "You may get alive". This way he proclaimed as such.

ततस्तां सर्वभूतानि दृष्ट्वा सुप्तोत्थितामिव।
साधु साध्वित्यदृश्यानां वाचस्ताः सस्वनुर्दिशः॥ १४६

On seeing her as if woke up from sleep, all the beings loudly applauded– "Bravo, Bravo!" This way the voices reverberated or echoed in all the quarters.

दृष्ट्वा संजीवितामेवं देवीं तां भृगुणा तदा।
मिषतां सर्वभूतानां तदद्भुतमिवाभवत्॥ १४७॥

In the very observation of all living beings, the lady was brought back to life or resuscitated by Bhṛgu. There came about a marvel as it were.

असंभ्रान्तेन भृगुणा पत्नीं संजीवितां ततः।
दृष्ट्वा शक्रो न लेभेऽथ शर्म काव्यभयात्ततः॥ १४८॥

Then having seen that his spouse was brought back to life by Bhṛgu unperturbed as such, Śakra i.e. Indra could not secure protection out of awe of Kāvya.

प्रजागरे ततश्चेन्द्रो जयन्तीमात्मनः सुताम्।
(प्रोवाच मतिमान्वाक्यं स्वां कन्यां पाकशासनः॥

Indra had no sleep at all (after this incident). The intelligent Pākaśāsana (Indra) called his own daughter Jayantī and spoke to her.

एष काव्यो इन्द्राय चरते दारुणं तपः।
तेनाहं व्याकुलः पुत्रि कृतो धृतिमता दृढम्)॥ १५०॥

"This Kāvya is performing an austere penance for the sake of my destruction. I have been rendered much perturbed by that highly courageous one, O daughter!

गच्छ संभावयस्वैनं श्रमापनयनैः शुभैः।
तैस्तैर्मनोनुकूलैश्च ह्युपचारैरतन्द्रिता॥ १५१॥

Go and pay regard to him by auspicious removals of fatigues as also by such and those etiquettes suited to mind, quite free from lassitude or slothfulness".

देवी सा हीन्द्रदुहिता जयन्ती शुभचारिणी।
युक्तध्यानं च शाम्यन्तं दुर्बलं धृतिमास्थितम्॥ १५२॥
पित्रा यथोक्तं काव्यं स काव्ये कृतवती तदा।
गीर्भिश्चैवानुकूलाभिः स्तुवती वल्गुभाषिणी॥ १५३॥

That Devī or goddess, the daughter of Indra, Jayantī, of auspicious attitudes, rendered Kāvya (Uśanas or Śukrācārya) every service the way she had been instructed by the sire. When he was concentrated in meditation, attaining to tranquillity and had gone emaciated and was stationed in fortitude, she adored him by speeches of suitable norm, being of lovely talk.

गात्रसंवाहनैः काले सेव्यमाना सुखावहैः।
शुश्रूषन्त्यनुकूला च उवास बहुलाः समाः॥ १५४॥

At times, she served him by massaging his body and other comfort giving ways. Being suitable or amicable as such, she lived there for many years.

पूर्णे धूम्रव्रते चापि घोरे वर्षसहस्रिके।
वरेणच्छन्दयामास काव्यं प्रीतोऽभवत्तदा॥ १५५॥

When the terrible Dhūmravrata (the rite of inhaling the smoke) lasting for a thousand years concluded, the delighted Bhava asked him to choose a boon voluntarily.

एवं ब्रुवंस्त्वयैकेन चीर्णं नान्येन केनचित्।
तस्मात्त्वं तपसा बुद्ध्या श्रुतेन च बलेन च॥ १५६॥
तेजसा चापि विबुधान्सर्वानभिभविष्यसि।
यच्च किंचिन्मम ब्रह्मन्विद्यते भृगुनन्दन॥ १५७॥
साङ्गं च सरहस्यं च यज्ञोपनिषदां तथा।
प्रतिभास्यति ते सर्वं तच्चाऽऽद्यन्तं (?) न कस्यचित्॥

He said thus– "You alone have performed such a vow and not by anyone else (so far). Therefore, you will excel all Devas in penance, intellect, force, learning or knowledge and brilliance. O Brāhmaṇa, O son of Bhṛgu, whatever I possess by way of the esoteric secret of Yajñas, Upaniṣads etc. along with the auxiliary lores and the esoteric secrets, shall gleam forth in you alone, from the beginning to the end and not to anyone else.

सर्वाभिभावी तेन त्वं द्विजश्रेष्ठो भविष्यसि।
एवं दत्त्वा वरांस्तस्मै भार्गवाय पुनः पुनः॥ १५९॥
अजेयत्वं धनेशत्वमवध्यत्वं च वै ददौ।
एतांल्लब्ध्वा वरान्काव्यः संप्रहृष्टतनूरुहः॥ १६०॥

On that account, you will become an excellent Brāhmaṇa surpassing all". This way, conferring boons on that Bhārgava, one after the other, he granted him invincibility, the lordship of munificence or Kuberadom and even offered the activity of non-vulnerability. Having obtained these boons, Kāvya became exhilarated and hair on his body stood on their end due to excessive pleasure.

हर्षात्प्रादुर्बभौ तस्य देवस्तोत्रं महेश्वरम्।
तदा तिर्यक्स्थितस्त्वेवं तुष्टुवे नीललोहितम्॥ १६१॥

Out of alacrity, the following hymns to the lord Maheśvara manifested itself. Then stationed horizontal as such, he gratified Nīlalohita i.e. Śiva (with the following hymns).

नमोऽस्तु शितिकण्ठाय सुरूपाय सुवर्चसे।
रिरिहाणाय लोपाय वत्सराय जगत्पते॥ १६२॥

"Obeisance to *Śitikaṇṭha* (Blue-throated god), to the handsome one, to the highly radiant one, to *Ririhāṇa* (one who exhibits the mystic *mudrā* of frequently licking with the tongue), to *Lopa* (the destroyer), to *Vatsara* (the presiding deity of the year) and to the lord of the universe.

कपर्दिने ह्यूर्ध्वरोम्णे हयाय करणाय च।
संस्कृताय सुतीर्थाय देवदेवाय रंहसे॥ १६३॥

To *Kapardin* (with matted hair), to *Ūrdhvaroman* (having hair standing up erect), to *Haya* (the horse), to *Karaṇa* (the instrument)

to *Saṁskṛta* (the consecrated), to *Sutīrtha* (the pilgrimage), to *Devadeva* (overlord of Devas) and to *Raṁhas* (velocity personified).

उष्णीषिणे सुवक्त्राय सहस्राक्षाय मीढुषे।
वसुरेताय रुद्राय तपसे चीरवाससे॥ १६४॥

To *Uṣṇīṣin* (turban-wearer), to *Suvaktra* (one with a charming face), to *Sahasrākṣa* (thousand-eyed lord), to *Mīḍhuṣ* (bountiful), to *Vasureta* (distributor of wealth), to *Rudra* (horrible roarer), *Tapas* (performer of penance) and to *Cīravāsas* (wearer of bark garments).

ह्रस्वाय मुक्तकेशाय सेनान्ये रोहिताय च।
(कवये राजवृद्धाय तक्षकक्रीडनाय च)॥ १६५॥

To *Hrasva* (the short), to *Muktakeśa* (having untied tresses of hair), to *Senāni* (army-in-chief), to *Rohita* (red-complexioned), to *Kavi* (the poet), to *Rājavṛddha* (the old sovereign) and to *Takṣakakrīḍana* (one who plays with Takṣaka).

गिरिशायार्कनेत्राय यतिने जाम्बवाय च।
सुवृत्ताय सुहस्ताय धन्विने भार्गवाय च)॥ १६६॥

To *Giriśa* (lord of mountains), to *Arkanetra* (having sun as the eye), to *Yati* (the ascetic), to *Jāmbava*, to *Suvṛtta* (one of good antecedents), to *Suhasta* (good-handed one), to *Dhanvin* (wielder of bow) and to *Bhārgava* (descendant of Bhṛgu).

सहस्रबाहवे चैव सहस्रामलचक्षुषे।
सहस्रकुक्षये चैव सहस्रचरणाय च॥ १६७॥

To *Sahasrabāhu* (thousand-armed one), to *Sahasrāmalacakṣus* (thousand clean-eyed one), to *Sahasrakukṣi* (thousand-bellied one) and to *Sahasracaraṇa* (thousand-footed one).

सहस्रशिरसे चैव बहुरूपाय वेधसे।
भवाय विश्वरूपाय श्वेताय पुरुषाय च॥ १६८॥

To *Sahasraśiras* (thousand-headed one), to *Bahurūpa* (multi-formed), to *Vedhas* (the creator), to *Bhava* (Śiva), to *Viśvarūpa* (immanent in the universe) to *Śveta* (the white one) and to *Puruṣa* (primordial man).

निषङ्गिणे कवचिने सूक्ष्माय क्षपणाय च।
ताम्राय चैव भीमाय उग्राय च शिवाय च॥ १६९॥

To *Niṣaṅgiṇ* (one with a quiver), to *Kavacin* (one wearing a coat of mail), to *Sūkṣma* (the subtle one), to *Kṣapaṇa* (the destroyer), to *Tāmru* (the copper-complexioned), to *Bhīma* (the terrible one), to *Ugra* (the fierce) and *Śiva* (the benevolent one).

बभ्रवे च पिशङ्गाय पिङ्गलायारुणाय च।
महादेवाय शर्वाय विश्वरूपशिवाय च॥ १७०॥

To *Babhru* (the tawny-complexioned), to *Piśaṅga* (reddish brown), to *Piṅgala* (yellowish brown), to *Aruṇa* (the pink-coloured), to *Mahādeva* (the great lord), to *Śarva* (the annihiltor) and to *Viśvarūpaśiva* (the benevolent omnipresent lord).

हिरण्याय च शिष्टाय श्रेष्ठाय मध्यमाय च।
पिनाकिने चेषुमते चित्राय रोहिताय च॥ १७१॥

To *Hiraṇya* (the golden one), to *Śiṣṭa* (the self-controlled one), to *Śreṣṭha* (the excellent one), to *Madhyama* (the middling), to *Pinākin* (the wielder of Pināka bow), to *Iṣumān* (possessor of arrows), to *Citra* (one of variegated colours) and to *Rohita* (reddish-tinged).

दुन्दुभ्यायैकपादाय अर्हाय बुद्धये तथा।
मृगव्याधाय सर्पाय स्थाणवे भीषणाय च॥ १७२॥

To *Dundubhya* (worthy of being honoured with the sound of war-drums), to *Ekapāda* (single-footed), to *Arha* (the deserving one), to *Buddhi* (the intellect), to *Mṛgavyādha* (hunter of a deer), to *Sarpa* (the serpent), to *Sthāṇu* (motionless) and to *Bhīṣaṇa* (the terrible).

बहुरूपाय चोग्राय त्रिनेत्रायेश्वराय च।
कपिलायैकवीराय मृत्यवे त्र्यम्बकाय च॥ १७३॥

To *Bahurūpa*, to *Ugra*, to *Trinetra* (the three-eyed one), to *Īśvara* (the supreme ruler), to *Kapila* (identical with Kapila), to *Ekavīra* (the lonely hero), to *Mṛtyu* (the death) and to *Tryaṁbaka* (the three-eyed one).

वास्तोष्पते विनाकाय शंकराय शिवाय च।
आरण्याय गृहस्थाय यतये ब्रह्मचारिणे॥ १७४॥

To *Vāstoṣpati* (the protective deity presiding over the foundation of a house), to *Vināka* (one beyond heaven), to *Śaṅkara* (the ultimate benefactor), to *Śiva*, to *Āraṇya* (the forest-dweller), to *Gṛhastha* (the householder), to *Yati* and to *Brahmacārin* (a celibate).

सांख्याय चैव योगाय ध्यानिने दीक्षिताय च।
अन्तर्हिताय शर्वाय मान्याय मालिने तथा॥ १७५॥

To the *Sāṁkhya* (one accessible through the system of Sāṁkhya philosophy), to *Yoga* (one accessible through the system of Yoga philosophy), to *Dhyānin* (the meditating one), to *Dīkṣita* (the initiated), to *Antarhita* (unmanifest), to *Śarva*, to *Mānya* (the honourable one) and to *Mālin* (wearer of garland).

बुद्धाय चैव शुद्धाय मुक्ताय केवलाय च।
रोधसे चेकितानाय ब्रह्मिष्ठाय महर्षये॥ १७६॥

(Obeisance be) unto *Buddha* (the enlightened one), *Śuddha* (pure), *Mukta* (the liberated one), *Kevala* (the sole one), *Rodhas* (staying on the mountain slope), *Cekitāna* (the sentient), *Brahmiṣṭha* (merged in Brahman) and *Maharṣi* (the great sage).

चतुष्पादाय मेध्याय धर्मिणे शीघ्रगाय च।
शिखण्डिने कपालाय दंष्ट्रिणे विश्वमेधसे॥ १७७॥

(Obeisance) to *Catuṣpāda* (four-footed one), to *Medhya* (one worthy of sacrifice), to *Dharmin* (the virtuous), to *Śighraga* (one going fast), to *Śikhaṇḍin* (one with tuft of hair), to *Kapāla* (one holding the human skull), to *Daṁṣṭrin* (one with curved fangs) and to *Viśvamedhas* (of universal intellect).

अप्रतीघाताय दीप्ताय भास्कराय सुमेधसे।
क्रूराय विकृतायैव बीभत्साय शिवाय च॥ १७८॥

To *Apratīghāta* (the unimpeded), to *Dipta* (the illuminated), to *Bhāskara* (the creator of lustre), to *Sumedhas* (of excellent intellect), to *Krūra* (the cruel one), to *Vikṛta* (the deformed), to *Bībhatsa* (the hideous) and to *Śiva*.

सौम्याय चैव पुण्याय धार्मिकाय शुभाय च।
अवध्यायामृताङ्गाय नित्याय शाश्वताय च॥ १७९॥

To *Saumya* (the gentle one), to *Puṇya* (the meritorious one), to *Dhārmika* (the righteous), to *Śubha* (the auspicious), to *Avadhya* (one who cannot be killed), to *Mṛtāṅga* (one whose body is dead), to *Nitya* (the eternal one) and to *Śāśvata* (the perpetual one).

कट्याय शरभायैव शूलिने च त्रिचक्षुषे।
सोमपायाऽऽज्यपायैव धूमपायोष्मपाय च॥ १८०॥

To *Kaṭya* (the displayer), to *Śarabha* (the eight-footed wonderful animal), to *Śūlin* (the trident-bearing god), to *Tricakṣus* (the three-eyed god), to *Somapa* (the drinker of Soma juice), to *Ājyapa* (the drinker of clarified butter), to *Dhūmapa* (the inhaler of smoke) and to *Ūṣmapa* (the drinker of hot stuff).

शुचये रेरिहाणाय सद्योजाताय मृत्यवे।
पिशिताशाय खर्वाय मेघाय वैद्युताय च॥ १८१॥

To *Śuci* (the pure), to *Rerihāṇa* (one repeatedly licking), to *Sadyojāta* (born in a trice), to *Mṛtyu*, to *Piśitāśa* (the meat-eater), to *Kharva* (the dwarfish), to *Megha* (the cloud) and to *Vaidyuta* (the lightning).

व्याश्रिताय श्रविष्ठाय भारतायान्तरिक्षये।
क्षमाय सहमानाय सत्याय तपनाय च॥ १८२॥

To *Vyāśrita* (having no dependent), to *Śraviṣṭha* (the most renowned), to *Bhārata* (one engaged in brilliant light), to *Antarikṣa* (the firmament), to *Kṣama* (the competent), to *Sahamāna* (the enduring), to *Satya* (the truthful) and to *Tapana* (the shining one).

त्रिपुरघ्नाय दीप्ताय चक्राय रोमशाय च।
तिग्मायुधाय मेध्याय सिद्धाय च पुलस्तये॥ १८३॥

To *Tripuraghna* (the annihilator of the three cities), to *Dīpta* (the illuminated), to *Cakra* (the discus), to *Romaśa* (the hairy one), to *Tigmāyudha* (having sharp weapons), to

Medhya (the cleanest), to *Siddha* (accomplished) and to *Pulasti* (son of Pulastya).

रोचमानाय खण्डाय स्फीताय ऋषभाय च।
भोगिने युञ्जमानाय शान्तायैवोर्ध्वरेतसे॥ १८४॥

To *Rocamāna* (one who is appealing), to *Khaṇḍa* (the divisioned one), to *Sphīta* (the flourishing), to *Ṛṣabha* (the Bull), to *Bhogin* (the enjoyer), to *Yuñjamāna* (the united one), to *Śānta* (the quiescent one) and to *Ūrdhvaretas* (of sublimated sexuality).

अघघ्नाय मखघ्नाय मृत्यवे यज्ञियाय च।
कृशानवे प्रचेताय बह्वये किशलाय च॥ १८५॥

To *Aghaghna* (the destroyer of sins), to *Makhaghna* (the destroyer of Dakṣa's sacrifice), to *Mṛtyu*, to *Yajñiya* (one belonging to sacrifice), to *Kṛśānu* (fire), to *Pracetā* (son of Pracetas), to *Vahni* (the fire) and to *Kiśala*.

सिकत्याय प्रसन्नाय वरेण्यायैव चक्षुषे।
क्षिप्रगवे सुधन्वाय प्रमेध्याय पिवाय च॥ १८६॥

To *Sikatya* (belonging to sand), to *Prasanna* (the delighted), to *Vareṇya* (the most excellent), to *Cakṣus* (the eye), to *Kṣipragu* (having a fast bull), to *Sudhanvan* (expert in archery), to *Pramedhya* (the most holy) and to *Piva* (the corpulent one).

रक्षोघ्नाय पशुघ्नाय विघ्नाय शयनाय च।
विभ्रान्ताय महान्ताय अन्तये दुर्गमाय च॥ १८७॥

To *Rakṣoghna* (the annihilator of Rākṣasas), to *Paśughna* (the destroyer of animals), to *Vighna* (the obstacle), to *Śayana* (the sleeping one), to *Vibhrānta* (the revolving one), to *Mahānta* (having great end), to *Anti* (the nearest one) and to *Durgama* (difficult to attain).

दक्षाय च जघन्याय लोकानामीश्वराय च।
अनामयाय चोध्वाय संहत्याधिष्ठिताय च॥ १८८॥

To *Dakṣa* (the dexterous), to *Jaghanya* (the last one), to *Lokānāmīśvara* (the lord of the worlds), to *Anāmaya* (the non-ailing), to *Ūrdhva* (the topmost one) and to *Saṁhatya Adhiṣṭhita* (to one established in masses).

हिरण्यबाहवे चैव सत्याय शमनाय च।
असिकल्पाय माघाय री(ड्)रिण्यायैकचक्षुषे॥ १८९

To *Hiraṇyabāhu* (having golden arms), to *Satya*, to *Śamana* (the tranquiliser), to *Asikalpa* (one like a sword), to *Māgha*, to *Rīriṇya* and to *Ekacakṣus* (the one-eyed).

श्रेष्ठाय वामदेवाय ईशानाय च धीमते।
महाकल्पाय दीप्ताय रोदनाय हसाय च॥ १९०॥

To *Śreṣṭha*, to *Vāmadeva*, to *Īśāna* (the supreme ruler), to *Dhīmān* (the intelligent one), to *Mahākalpa*, to *Dīpta* (the illuminated), to *Rodana* (the crying one) and to *Hasā* (the laughing one).

दृढधन्वने कवचिने रथिने च वरूथिने।
भृगुनाथाय शुक्राय वह्निरिष्टाय धीमते॥ १९१॥

To *Dṛḍhadhanvan* (having firm bow), to *Kavacin*, to *Rathin* (having a chariot), to *Varūthin* (having a host of army), to *Bhṛgunātha* (the lord of Bhṛgu), to *Śukra* (the planet Venus), to *Vahniriṣṭa* and to *Dhīmān*.

अघाय अघसंसाय (?) विप्रियाय प्रियाय च।
दिग्वासः कृत्तिवासाय भगघ्नाय नमोऽस्तु ते॥ १९२॥

To *Agha* (the sin), to *Aghaśaṁsa* (the despiser of sin), to *Vipriya* (having no beloved), to *Priya* (the beloved). O *Digvāsas* (having the quarters as garments), *Kṛttivāsas* (the wearer of elephant hide) and *Bhagaghn* (the destroyer of Bhaga), obeisance be to you.

पशूनां पतये चैव भूतानां पतये नमः।
प्रणवे ऋग्यजुःसाम्ने स्वधायै च सुधाय च॥ १९३॥

(Obeisance be) to the Lord of *Paśus* (animals), to the lord of Bhūtas (ghosts and goblins). Obeisance be to *Praṇava*, the Ṛk, the Yajus and the Sāman, to *Svadhā* and *Sudhā* (nectar).

वषट्कारतमायैव तुभ्यमन्तात्मने नमः।
स्रष्ट्रे धात्रे तथा होत्रे हर्त्रे च क्षपणाय च॥ १९४॥

Obeisance to you of the form of *Vaṣaṭkāra*. Obeisance to you, O *Antātman* (soul of all

ends). Obeisance may be as such unto the creator, the sustainer, the annihilator, to the *Hotṛ* and the destroyer.

भूतभव्यभवायैव तुभ्यं कालात्मने नमः।
वसवे चैव साध्याय रुद्रादित्याश्विने तथा॥ १९५॥

Obeisance to *Kālātman* (of the form of Kāla), past, present and future. Obeisance be unto Vasu, Sādhya, Rudra, Āditya and Aśvin.

विश्वाय मरुते चैव तुभ्यं देवात्मने नमः।
अग्नीषोमर्त्विगिज्याय पशुमन्त्रौषधाय च॥ १९६॥

Obeisance unto you, the Viśva (Viśvedevas), to Maruts, the soul of the Devas. You are Agni, Soma, Ṛtvik, *Ijyā* (sacrifice), the sacrificial animal, the Mantra and the herb.

दक्षिणावभृथायैव तुभ्यं यज्ञात्मने नमः।
तपसे चैव सत्याय त्यागाय च शमाय च॥ १९७॥

You are *Dakṣiṇā*, *Avabhṛtha* (sacred ablution of concluding rites) and the *Yajña* itself. Obeisance be unto you, (the form of) *Tapas* (penance), *Satya* (truth), *Tyāga* (renunciation) and *Śama* (self-control).

अहिंसायाप्यलोभाय सुवेशायातिशाय च।
सर्वभूतात्मभूताय तुभ्यं लोकात्मने नमः॥ १९८॥

Obeisance to you, the embodiment of nonviolence and non-covetousness. Obeisance to you, of good demeanour, the surpassing one. Obeisance to you, the Yogic soul and the soul of all living beings.

पृथिव्यै चान्तरिक्षाय दिवाय च महाय च।
जनस्तपाय सत्याय तुभ्यं लोकात्मने नमः॥ १९९॥

Obeisance to you, of the form of all worlds, the earth, the firmament, the heaven, Mahar, Jana, Tapas and Satya (Lokas).

अव्यक्तायाथ महते भूतायैवेन्द्रियाय च।
तन्मात्राय महान्ताय तुभ्यं तत्त्वात्मने नमः॥ २००॥

Obeisance to you, the unmanifest, the great, the element, the sense organs, the Tanmātras, the end of the *Mahat*. Obeisance to you, of the form of Reality.

(नित्याय चाथ लिङ्गाय सूक्ष्माय चेतनाय च।
शुद्धाय विभवे चैव तुभ्यं नित्यात्मने नमः)॥ २०१॥

Obeisance to you, the eternal one, the one adored in the form of a *liṅga*, the subtle one, the sentient, the pure, the omnipresent and the perennial soul.

नमस्ते त्रिषु लोकेषु स्वरन्तेषु भवादिषु।
सत्यान्तेषु महान्तेषु चतुर्षु च नमोऽस्तु ते॥ २०२॥

Obeisance be to you in the triad of worlds beginning with Bhūḥ and ending with Svaḥ (i.e. Bhūḥ, Bhuvaḥ and Svaḥ) and in the four worlds beginning with Satya and ending with Mahaḥ (i.e. Satya, Tapas, Jana and Mahaḥ).

नमः स्तोत्रे मया ह्यस्मिन्सदसद्व्याहृतं विभो।
मद्भक्त इति ब्रह्मण्य सर्वं तत्क्षन्तुमर्हसि॥ २०३॥

Obeisance be to (one in the form of) *stotra* and the one who is both existent and non-existent. O Vibhu! I am devoted unto you. It deserves you to excuse me, thinking me like a Brāhmaṇa devotee".

इति श्रीमहापुराणे वायुप्रोक्ते विष्णुमाहात्म्ये शंभुस्तवकीर्तनं नाम सप्तनवतितमोऽध्यायः॥ ९७॥

* * *

॥अथाष्टनवतितमोऽध्यायः॥

Chapter 98

The description of the grace of Śaṅkara on Kāvya in the illustration of the Viṣṇumāhātmya

सूत उवाच

एवमाराध्य देवेशमीशानं नीललोहितम्।
ब्रह्मेति प्रणतस्तस्मै प्राञ्जलिर्वाक्यमब्रवीत्॥१॥
काव्यस्य गात्रं संस्पृश्य हस्तेन प्रीतिमान्भवः।
निकामं दर्शनं दत्त्वा तत्रैवान्तरधीयत॥२॥

Sūta spoke– This way having propitiated Īśāna, Nīlalohita, the lord of Devas, Śukra spoke out words of prayer bowing to him with palms joined in reverence uttering Vedic

Mantras. Having touched the body of Kāvya with his hand, Bhava (i.e. Śiva), pleased as such, accorded him a full vision of His own form and disappeared from there.

ततः सोऽन्तर्हिते तस्मिन्देवेशानुचरे तदा।
तिष्ठन्तीं प्राञ्जलिर्भूत्वा जयन्तीमिदमब्रवीत्॥३॥

When he disappeared, the devotee of Deveśa spoke to Jayantī, who was standing near him, with palms folded in reverence.

कस्य त्वं सुभगे का वा दुःखिते मयि दुःखिता।
महता तपसा युक्तं किमर्थं मां जुगोपसि॥४॥

"Whose (daughter) are you, O fortunate one? When I was aggrieved, you too were (seen) aggrieved. Who are you? And to me, endowed with mighty penance, why did you take care of me?

अनया सततं भक्त्या प्रश्रयेण दमेन च।
स्नेहेन चैव सुश्रोणि प्रीतोऽस्मि वरवर्णिनि॥५॥

I am delighted with you constant devotion, decorum, self-restraint and affection, O lovely-waisted one! I am happy with you, O comely dame!

किमिच्छसि वरारोहे कस्ते कामः समृध्यताम्।
तं ते संपूरयाम्यद्य यद्यपि स्यात्सुदुर्लभम्॥६॥

What do you demand, O lovely maiden! What is your cherished end? That may be expounded forth. I may fulfill that, even though it may be difficult of being acquired".

एवमुक्ताऽब्रवीदेनं तपसा ज्ञातुमर्हसि।
चिकीर्षितं मे ब्रह्मिष्ठ त्वं हि वेत्थ यथातथम्॥७॥

Having been said so, she spoke– "By your own austerity, you deserve realising my desired motive, O Brahmiṣṭha! In fact, you already know precisely what I have desired to achieve".

एवमुक्तोऽब्रवीदेनां दृष्ट्वा दिव्येन चक्षुषा।
माहेन्द्री त्वं वरारोहे मद्धितार्थमिहाऽऽगता॥८॥

Having been said this way, the sage anticipated everything with his divine eyes and said– "O Mahendrī (the daughter of Indra)! O comely dame! You have come here for the sake of my beneficence.

मया सह त्वं सुश्रोणि दश वर्षाणि भामिनि।
अदृश्यं सर्वभूतेस्तु संप्रयोगमिहेच्छसि॥९॥

You desire to live in union with me for a period of ten years without being visible to any other living being, O lovely-waisted one! O beautiful one!

देवेन्द्रानलवर्णाभे वरारोहे सुलोचने।
इमं वृषीष्व कामं ते मत्तो वै वल्गुभाषिणी॥१०॥

O comely dame with complexion of the Lord of Devas and of fire! O beautiful-eyed one! You may choose this boon of yours from me, O sweet talking one!

एवं भवतु गच्छामो गृहान्वै मत्तकाशिनि।
ततः स्वगृहमागम्य जयन्त्या सहितः प्रभुः॥११॥

This way may happen. We shall go homewards, O Mattakāśni (fascinating woman)!" Thereafter, the holy lord returned to his personal abode, accompanied by Jayantī.

स तया संवसेद्देव्या दश वर्षाणि भागशः।
अदृश्य सर्वभूतानां मायया संवृतस्तदा॥१२॥

He enjoyed conjugal felicity along with the queen or goddess for ten years as per sharing. Being enveloped with illusive power, he was unobservable to all living beings.

कृतार्थमागतं दृष्ट्वा काव्यं सर्वे दितेः सुताः।
अभिजग्मुर्गृहं तस्य मुदितास्ते दिदृक्षवः॥१३॥

Having seen Kāvya who returned after achieving all his desires, all sons of Diti (i.e. Daityas) proceeded to his house with delightness, being desirous of seeing him.

गता यदा न पश्यन्तो जयन्त्या संवृतं गुरुम्।
दाक्षिण्यं तस्य तद्बुद्ध्वा प्रतिजग्मुर्यथागतम्॥१४॥

Having gone there, they could not see their preceptor who was concealed by Jayantī. Having understood this as a part of his strategy, they returned the way they had come.

बृहस्पतिस्तु संरुद्धं ज्ञात्वा काव्यं चकार ह।
पित्रर्थे दश वर्षाणि जयन्त्या हितकाम्यया॥१५॥
बुद्ध्वा तदन्तरं सोऽथ दैत्यानामिव चोदितः।
काव्यस्य रूपमास्थाय सोऽसुरान्समभाषत॥१६॥

On understanding that Kāvya was held in restraint by Jayantī for ten years in her desire to do what was beneficial to her father, Bṛhaspati realised this as an opportunity offered by Daityas. Having assumed the form of Kāvya, the preceptor of Daityas, he (Bṛhaspati) addressed the Asuras.

ततः समागतान्दृष्ट्वा बृहस्पतिरुवाच तान्।
स्वागतं मम याज्यानां संप्राप्तोऽस्मि हिताय च॥१७॥

Having seen the Asuras who were gathered there, Bṛhaspati spoke to them– "Welcome to my Yājyas (those for whom a sacrifice is performed). I have returned back to this place for your beneficence.

अहं वोऽध्यापयिष्यामि प्राप्ता विद्या मया हि सा।
ततस्ते हृष्टमनसो विद्यार्थमुपपेदिरे॥१८॥

I shall teach you all. That great Lore has been learnt by me". With a delighted mind, then they proceeded for (the learning) of the lore.

पूर्वं काम्य(व्य)स्तदा तस्मिन्समये दशवार्षिके।
ययौ च समकालं स सद्योत्पन्नमतिस्तदा॥१९॥
समयान्ते देवयानी सद्योजाता सुता तदा।
बुद्धिं चक्रे ततश्चापि याज्यानां प्रत्यवेक्षणे॥२०॥

After the period of ten years was over, Kāvya's ambition was completely realised and his intellect was re-awakened at the same time. At the culmination of agreed time, Devayānī, was born as his daughter (of Jayantī). Then, he made up his mind for the supervision of his Yājyas (disciples).

शुक्र उवाच

देवि गच्छामहे द्रष्टुं तव याज्याञ्शुचिस्मिते।
विभ्रान्तप्रेक्षिते साध्वि त्रिवर्णायतलोचने॥२१॥

Śukra spoke– "O gentle lady! Let us proceed to have a meeting (lit. seeing) with your Yājyas. O pure-smiled one! O dilated-eyed one! O chaste dame! O you having large eyes with three colours!"

एवमुक्ताऽब्रवीद्देवी भज भक्तान्महाव्रत।
एष ब्रह्मन्सतां धर्मो न धर्मं लोपयामि ते॥२२॥

This way having been addressed, Devī replied– "You may serve the devotees", O sage of great holy rites![1] O Brāhmaṇa, it is the duty of a Suave. I shall not make you swerve from it."

सूत उवाच

ततो गत्वाऽसुरान्दृष्ट्वा देवाचार्येण धीमता।
वञ्चितान्काव्यरूपेण वेधसाऽसुरमब्रवीत्॥२३॥

Sūta replied– Then he went to see Asuras who were duped by the intelligent preceptor of Devas in the guise of Kāvya. He spoke to Asuras.

काव्यं मां तात जानीध्वमेष ह्याङ्गिरसो भुवि।
वञ्चिता बत यूयं वै मयि शक्ते तु दानवाः॥२४॥

"O dear ones! You may recognise me as (real) Kāvya. This one, verily, is the scion of Aṅgiras. O Dānavas, in spite of my capability, you have been deceived".

श्रुत्वा तथा ब्रुवाणं तं
संभ्रान्ता दितिजास्ततः।
प्रेक्षन्ते स्म ह्युभौ तत्र
स्थिताः खिन्नाः शुचि(सुवि)स्मिताः॥२५॥

Having heard him saying that way, the sons of Diti (i.e. Dānavas) became confused as well as aggrieved and they started looking at both of them, being of pure smiles.

संप्रमूढाः स्थिताः सर्वे प्रापद्यन्त न किंचन।
ततस्तेषु प्रमूढेषु काव्यास्तान्पुनरब्रवीत्॥२६॥

Dazed in senses, they stood there and were unable to understand anything. Then on all of

1. Bṛhaspati.

them gone sense dazed, Kāvya spoke to them once again.

आचार्यो वो ह्यहं काव्यो देवाचार्योऽयमङ्गिराः।
अनुगच्छत गां सर्वे त्यजतैनं बृहस्पतिम्॥२७॥

"I am Kāvya. the preceptor (ācārya) of you all and this one is the son of Aṅgiras, the preceptor of Devas. All of you may follow me and take leave of this Bṛhaspati".

एवमुक्ताऽसुराः सर्वे तावुभौ समवेक्ष्य च।
तदासुरा विशेषं तु न व्यजानंस्तयोर्द्वयोः॥२८॥

This way addressed, all the Asuras started gazing at them. They did not recognise the specific one between the two.

बृहस्पतिरुवाचैतानसंभ्रान्तोऽयमङ्गिराः।
काव्योऽहं वो गुरुर्दैत्या मद्रूपोऽयं बृहस्पतिः॥२९॥

Bṛhaspati, however, spoke to those unagitated ones– "This one is Aṅgiras. I am Kāvya, your preceptor, O Daityas! And this one is Bṛhaspati guised in my frame.

स मोहयति रूपेण मामकेनैष वोऽसुराः।
श्रुत्वा तस्य ततस्ते वै संमण्व्यार्थवचोऽब्रवीत्॥३०॥

He is deceiving you all by assuming my form, O Asuras!" Having listened to that meaningful talk, they consulted each other and spoke out.

अयं नो दश वर्षाणि सततं शास्ति वै प्रभुः।
एष वै गुरुरस्माकमन्तरेप्सुरयं द्विजः॥३१॥

"This overlord and a sage had been imparting instructions to us continuously for the last ten years. This Brāhmaṇa is desirous of coming in between".

ततस्ते दानवाः सर्वे प्रणिपत्याभिवाद्य च।
वचनं जगृहुस्तस्य चिराभ्यासेन मोहिताः॥३२॥

Then all those Dānavas in entirety, prostrated and offered obeisance unto him (Bṛhaspati in the guise of Kāvya). They acknowledged his words, being deluded by a long practice.

ऊचुस्तमसुराः सर्वे क्रुद्धाः संरक्तलोचनाः।
अयं गुरुर्हितोऽस्माकं गच्छ त्वं नासि नो गुरुः॥३३॥

All the Asuras, irate and having eyes aglow, spoke to him (the real Kāvya)– "This one is our preceptor and benefactor. You may go, you are not our Guru.

भार्गवोऽङ्गिरसो(?) वाऽयं भवत्वेणैव नो गुरुः।
स्थिता वयं निदेशेऽस्य गच्छ त्वं साधु मा चिरम्॥३४

Whether he is Bhārgava or Aṅgiras, let he may be our preceptor. We shall adhere to his command (only). Do not delay. That will be in your interest."

एवमुक्त्वाऽसुराः सर्वे प्रापद्यन्त बृहस्पतिम्।
यदा न प्रतिपद्यन्ते तेनोक्तं तन्महद्धितम्॥३५॥
चुकोप भार्गवस्तेषामवलेपेन वै तदा।
बोधिताऽपि मया यस्मान्न मां भजत दानवाः॥३६॥
तस्मात्प्रनष्टसंज्ञा वै पराभवं गमिष्यथ।
इति व्याहृत्य तान्काव्यो जगामाथ यथागतम्॥३७॥

This way having addressed, all the Asuras adhered to Bṛhaspati (as their teacher). When they did not adhere to him (Kāvya or Bhārgava) for their great benefit, he became angry at their arrogance. He told them again– "O Dānavas! You do not condescend to adhere to me. Therefore, after losing your consciousness, you may attain to disparagement". Having said so to those, Kāvya went away the way he had come.

ज्ञात्वाऽभिशस्तानसुरान्काव्येन तु बृहस्पतिः।
कृतार्थः स तदा हृष्टः स्वरूपं प्रत्यपद्यत॥
बुद्ध्वाऽसुरांस्तदा भ्रष्टान्कृतार्थोऽन्तरधीयत॥३८॥

Having recognised the Asuras being cursed by Kāvya, Bṛhaspati got his end achieved. Exultant as such, he attained to his original form. To his great contentment, he understood the Asuras as demoralised and doomed and he disappeared from the scene.

ततः प्रनष्टे तस्मिंस्ते विभ्रान्ता दानवास्तदा।
अहो धिग्वञ्चितास्तेन परस्परमथाबुवन्॥३९॥

When he had disappeared, those Dānavas became agitated and spoke to one another– "O Fie upon us! We have been duped by him.

पृष्ठतो विमुखाश्चैव ताडिता वेधसा वयम्।
दग्धाश्चैवोपयोगाच्च स्वे स्वे चार्थेषु मायया।।४०।।

We have been erred in our duties. So the fate is against and we have been struck by it. We have been burnt down by his (Bṛhaspati's) deceitful means. He has used us in his own interests.

ततोऽसुराः परित्रस्ता देवेभ्यस्त्वरिता ययुः।
प्रह्लादमग्रतः कृत्वा काव्यस्यानुगमं पुनः।।४१।।

Then the Asuras became extremely terrified of the Devas and fled from that place. Having placed Prahlāda in the front, they once again approached Kāvya.

ततः काव्यं समासाद्य अभितस्थुरवाङ्मुखाः।
तानागतान्पुनर्दृष्ट्वा काव्यो याज्यानुवाच ह।।४२।।

Then having approached Kāvya, they stood there having faces cast down. Having seen them come back once again, Kāvya spoke to his Yājyas.

मयाऽपि बोधिताः काले यतो मां नाभिनन्दथ।
ततस्तेनावलेपेन गता यूयं पराभवम्।।४३।।

"In spite of being awakened or alerted at the proper time, you did not welcome me. Then by that elation, you attained to disrespect."

प्रह्लादस्तमथोवाच मानं स्वं त्यज भार्गव।
स्वान्याज्यान्भजमानांश्च भक्ताश्चैव विशेषतः।।४४।।

Prahlāda then spoke to him– "O Bhārgava! You (please) give up your pride and re-accept your Yājyas, attached to you with devotion and prayerfulness, as your own devotees.

त्वया पृष्टा वयं तेन देवाचार्येण मोहिताः।
भक्तानर्हसि नस्त्रातुं ज्ञात्वा दीर्घेण चक्षुषा।।४५।।

Having been questioned by you, we all were misled by that Devācārya (Bṛhaspati). You deserve rescuing us, your devotees, having realised this with a long-sighted vision.

यदि नस्त्वं न कुरुषे प्रसादं भृगुनन्दन।
अपध्यातास्त्वया ह्यद्य प्रवेक्ष्यामो रसातलम्।।४६।।

In case, you do not render your grace unto us, O son of Bhṛgu, ignored by you, we shall today itself enter the nether worlds."

सूत उवाच

ज्ञात्वा काव्यो यथातत्त्वं कारुण्येनानुकम्पया।
एवं शुक्रोऽनुनीतः स ततः कोपं न्यवच्छत।।४७।।

Sūta spoke– On being thus implored, eulogised and explained, Kāvya realised the factual situation. Out of pity and complaisance, he restrained his wrath.

उवाचेदं न भेतव्यं न गन्तव्यं रसातलम्।
अवश्यंभावी ह्यर्थोऽयं प्राप्तो वो मयि जाग्रति।।४८।।

He spoke out– "A fear deserves not to be entertained and a departure to hades deserves not to be undertaken." While I kept awake, this incident befell you because it was inevitable.

न शक्यमन्यथाकर्तुमदृष्टं हि बलवत्तरम्।
संज्ञा प्रनष्टा या वोऽद्य कामं तां प्रतिलप्स्यथ।।४९।।

It is not possible to act otherwise as the unseen is of greater force. The consciousness of yours that has gone defunct, that same you will regain today voluntarily.

प्राप्तः पर्यायकालो व इति ब्रह्माऽभ्यभाषत।
मत्प्रसादाच्च युष्माभिर्भुक्तं त्रैलोक्यमूर्जितम्।।५०।।

The time of your opportunity has arrived. Brahmā himself had mentioned this. By my grace, you had enjoyed the world triad of highest order.

युगाख्या दश संपूर्णा देवानाक्रम्य मूर्धनि।
तावन्तमेवं कालं वै ब्रह्मा राज्यमभाषत।।५१।।

For full ten Yugas, you have reigned over Devas. Brahmā has predicted your *rājya* or ruling time only for that length of period.

सावर्णिके पुनस्तस्य राज्यं किल भविष्यति।
लोकानामीश्वरो भावी पौत्रस्तव पुनर्बलिः।।५२।।

In the Sāvarṇika (a metronymic of the eighth

Manu) Manvantara, once again you will regain your sovereignty and the overlord of the lokas shall be your grandson Bali.

एवं किलमहं प्रोक्तः पौत्रस्ते ब्रह्मणा स्वयम्।
तथा हृतेषु लोकेषु तपोऽस्य न किलाभवत्॥५३॥

It has been spoken to me by Brahmā that when later on the lokas will be seized from him, his austerity will not be of any benefit.

यस्मात्प्रवृयत्तश्चास्य न कामानभिसंधिताः।
तस्मादजेन प्रीतेन दत्तं सावर्णिकेऽन्तरे॥५४॥

Because his tendencies will be devoid of any cherished ends, Aja (Brahmā) will be gratified with him and (the kingdom) will be offered to him in the Sāvarṇika Manvantara.

देवराज्यं बलेर्भाव्यमिति मामीश्वरोऽब्रवीत्।
तस्माददृश्यो भूतानां कालकाङ्क्षी स तिष्ठति।५५॥

'The kingdom of Devas shall be of Bali', this way spoke to me Īśvara. Therefore, he bides his time remaining invisible to all living beings.

प्रीतेन चामरत्वं वै दत्तं तुभ्यं स्वयंभुवा।
तस्मान्निरुत्सुकस्त्वं वै पर्यायं सह माकुलः॥५६॥

By the pleased self-born deity, you have been offered immortality. On that account, without showing off uneagerness and agitation, you have to tolerate the turn of events.

न च शक्यं मया तुभ्यं पुरस्ताद्वै विसर्षितुम्।
ब्रह्मणा प्रतिषिद्धोस्मि भविष्यं जानता प्रभो॥५७॥

And it is not possible for me to save you before the (proper) time. I have been interdicted by Brahmā, the knower of the future, O master!

इमौ च शिष्यौ द्वौ मह्यं तुल्यावेतौ बृहस्पतेः।
दैवतेः सह संरब्धान्सर्वान्वो धारयिष्यतः॥५८॥

These two pupils of Bṛhaspati are of same norm to me. These two shall support you all when attacked by Devas."

सूत उवाच

एवमुक्तास्तु दैतेयाः काव्येनाक्लिष्टकर्मणा।
ततस्ताभ्यां ययुः सार्धं प्रह्लादप्रमुखास्तदा॥५९॥

Sūta spoke– This way having been spoken by Kāvya of untarnished acts, the sons of Diti i.e. Daityas departed along with those two (disciples), headed by Prahlāda.

अवश्यंभावमर्थत्वं (?) श्रुत्वा शुक्राच्च दानवाः।
सकृदाशंसमानास्ते जयं काव्येन भाषितम्॥६०॥

And Dānavas having listened from Śukra the inevitability of future events, they took the words of Kāvya to mean a victory for them for once.

दंशिताः सायुधाः सर्वे ततो देवान्समाह्वयन्।
अथ देवासुरान्दृष्ट्वा सङ्ग्रामे समुपस्थितान्॥६१॥
ततः संवृत्तसंनाहा देवास्तान्समयोधयन्।
दैत्यासुरे ततस्तस्मिन्वर्तमाने शतं समाः॥
अजयन्नसुरा देवान्भग्ना देवा अमन्त्रयन्॥६२॥

Having weapons wielded and equipping themselves with the coats of mail, all those challenged the Devas for fighting. Devas also became ready with all weapons and fought them in return. Then the (combat) of Devas and Asuras continued for a hundred years. The Asuras vanquished the Devas. Shattered and beaten as such, the Devas thought over among themselves.

देवा ऊचुः

षण्डामर्कप्रभावं न जानीमस्त्वसुरैर्वयम्।
तस्माद्यज्ञं समुद्दिश्य कार्यं चाऽऽत्महितं च यत्॥६३॥
तज्ज्ञानापहृतावैतो कृत्वा जेष्यामहेऽसुरान्।
अथोपामन्त्रयन्देवाः षण्डामर्कौ तु तावुभौ॥६४॥

Devas spoke– "We do not know the prowess of Ṣaṇḍa and Amārka (the two disciples) along with the Asuras. On that account, what is conducive to our beneficence must be done by preparing for a Yajña. After knowing about and capturing those two, we shall vanquish Asuras. Then Devas invited both those Ṣaṇḍa and Amārka.[1]

1. Marka - One of the four sons of Śukrācārya, Daitya's guru. Śaṇḍa or Ṣaṇḍa and Marka, the two

यज्ञे समाह्वयिष्यामस्त्यजतमसुरान्द्विजौ।
ग्रहं तं वा ग्रहीष्यामो ह्यनुजित्य तु दानवान्।।६५।।

(They said)– "We shall call forth or invite you for the sacrifice. O two Brāhmaṇas, take leave of the Asuras. We shall make you receive a share after vanquishing the Dānavas".

एवं तत्यजतुस्तौ तु षण्डामर्कौ तदाऽसुरान्।
ततो देवा जयं प्राप्ता दानवाश्च पराभवन्।।६६।।

Then Ṣaṇḍa and Amārka forsook the Asuras. And Devas attained victory and demons attained humiliation.

देवाऽसुरान्पराभाव्य षण्डामर्कावुपागमन्।
काव्यशापाभिभूताश्च अनाधाराश्च ते पुनः।।६७।।

After humiliating Asuras, Devas approached Ṣaṇḍa and Amārka. Asuras who had already been overwhelmed by the curse of Kāvya became propless once again.

बध्यमानास्तदा देवैर्विवशुस्ते रसातले।
एवं निरुद्यमास्ते वै कृताः शक्रेण दानवाः।।
ततः प्रभृति शापेन भृगुनैमित्तकेन च।।६८।।
जज्ञे पुनः पुनर्विष्णुर्यज्ञे च शिथिले प्रभुः।
कतु धर्मव्यवस्थानमधर्मस्य च नाशनम्।।६९।।

Being bondaged by the Devas, they entered Rasātala (i.e. nether worlds). This way, Dānavas were crippled and rendered inactive by Śakra. Since then, whenever the cult of Yajñas and other holy rites was slack, Lord Viṣṇu took birth again and again as a result of the curse of Bhṛgu with a view to stabilise law and for the annihilation of impiety or lawlessness.

प्रह्लादस्य निदेशे तु येऽसुरा न व्यवस्थिताः।
मनुष्यवध्यांस्तान्सर्वान्ब्रह्माऽनुव्याहरत्प्रभुः।।७०।।

Brahmā imprecated again that all those Asuras who did not abide by the command of Prahlāda, they are fit to be killed by human beings.

धर्मान्नारायणस्तस्मात्संभूतश्चाक्षुषेऽन्तरे।
यज्ञं प्रवर्तयामास चैत्ये वैवस्वतेऽन्तरे।।७१।।

Hence, Nārāyaṇa was born of Dharma in the Cākṣuṣa Manvantara. He organised the Yajña (sacrifice) in the Caitya (sacrificial shed) in the Vaivasvata Manvantara.

प्रादुर्भावे तदाऽन्यस्य ब्रह्मैवाऽऽसीत्पुरोहितः।
चतुर्थ्यां तु युगाख्यायामापन्नेष्वसुरेष्वथ।।७२।।
संभूतः स समुद्रान्तर्हिरण्यकशिपोर्वधे।
द्वितीयो नरसिंहोऽभूद्रुदः सुरपस्सरः।।७३।।

At the time of the manifestation of the other (i.e. Pṛthu), Brahmā himself happened to be the Purohita (chaplain). And in the fourth Yuga, when Asuras were in distress, he took birth in the centre of the ocean for the massacre of Hiraṇyakaśipu. The second incarnation happened to be of Man-lion, the terrible one, headed by Suras.

बलिसंस्थेषु लोकेषु त्रेतायां सप्तमे युगे।
दैत्यैस्त्रैलोक्य आक्रान्ते तृतीयो वामनोऽभवत्।।७४।।

In the seventh Tretāyuga, the third incarnation happened to be of Vāmana (dwarf) when all the three worlds had been overrun by Daityas and were ruled over by Bali.

संक्षिप्याऽऽत्मानमङ्गेषु बृहस्पतिपुरस्सरम्।
यजमानं तु दैत्येन्द्रमदित्याः कुलनन्दनः।।
द्विजो भूत्वा शुभे काले बलिं वैरोचनं पुरा।।७५।।
त्रैलोक्यस्य भवान्राजा त्वयि सर्वं प्रतिष्ठितम्।
दातुमर्हसि मे राजन्विक्रमांस्त्रीनिति प्रभुः।।७६।।

Having encrouched the self within the limbs, the son of Aditi assuming the form of a Brāhmaṇa, went near the son of Virocana, Bali, the king of Daityas, who was performing a sacrifice. Bṛhaspati was also with him during that auspicious time. He requested Bali– "O king of Trailokya, all rest in you. You are competent to offer me (the entire space in) three steps, O master".

Asuras, the two sons of guru Śukrācārya, were the teacher of Prahlāda, Paurāṇika Kośa, p. 402.

ददामीत्येव तं राजा बलिर्वैरोचनोऽब्रवीत्।
वामनं तं च विज्ञाय ततोऽनुमुदितः स्वयम्॥७७॥

"I offer you that one", the king Bali, the son of Virocana, spoke out. On knowing that he was a Vāmana, he felt gratified much.

स वामनो दिवं खं च पृथिवीं च द्विजोत्तमाः।
त्रिभिः क्रमैर्विश्वमिदं जगदाक्रामत प्रभुः॥७८॥

But that lord Vāmana measured the entire Universe, the Earth, the Heaven and the Sky, by means of three steps, O excellent Brāhmaṇas!

अत्यरिच्यत भूतात्मा भास्करं स्वेन तेजसा।
प्रकाशयन्दिशः सर्वाः प्रदिशश्च महायशाः॥७९॥

That Bhūtātmā (i.e. one having soul for beings), the greatly refuted one, then outshone the Bhāskara (Sun) by his own radiance, illuminating all the directions.

शुशुभे स महाबाहुः सर्वलोकान्प्रकाशयन्।
आसुरीं श्रीयमाहृत्य त्रील्लोँकांश्च जनार्दनः॥
सपुत्रपौत्रानसुरान्पातालतलमानयत्॥८०॥

That lofty-armed one shone forth while illuminating all the worlds or people, having wrested away the Āsurī glory or glory of the Asuras as also the three worlds. Janārdana forced them to retreat to the bottom of the nether-world along with their sons and grandsons.

नमुचिः शम्बरश्चैव प्रह्लादश्चैव विष्णुना।
क्रूरा हता विनिर्धूता दिशा संप्रतिप्रेदिरे॥८१॥

Namuci, Śaṁbara and Prahlāda, the cruel ones, were wrested by Viṣṇu and those who are rudely shaken were forced to flee in various directions.

महाभूतानि भूतात्मा सविशेषाणि माधवः।
कालं च सकलं विप्रांस्तत्राद्भुतमदर्शयत्॥८२॥

The great being, the very soul of all the beings i.e. Mādhava, displayed a great marvel there viz. all the great elements, their specific features and the entire Time, to the Brāhmaṇas.

तस्य गात्रे जगत्सर्वमात्मानमनुपश्यति।
न किंचिदस्ति लोकेषु यदव्याप्तं महात्मना॥८३॥

In his cosmic body, they noticed the entire Universe and themselves. There was nothing in the worlds which was not acquired by the great-souled lord.

तद्वै रूपमुपेन्द्रस्य देवदानवमानवाः।
दृष्ट्वा संमुमुहुः सर्वे विष्णुतेजोविमोहिताः॥८४॥

Seeing that form of Upendra, Devas, Dānavas and men became mesmerised and all became fascinated by the splendour of Viṣṇu.

बलिः सितो महापाशैः सबन्धुः ससुहृद्गणः।
विरोचनकुलं सर्वं पाताले संनिवेशितम्॥८५॥

Bali was bound with huge snares along with his kindreds and allies. The entire lineage of Virocana was driven into the Pātāla.

ततः सर्वामरैश्वर्यं दत्त्वेन्द्राय महात्मने।
मानुषेषु महाबाहुः प्रादुरासीज्जनार्दनः॥८६॥

Then having offered the entire affluence of Devas to Indra, the great-souled one, the lofty-armed Janārdana manifested himself before the human world.

एतास्तिस्रः स्मृतास्तस्य दिव्याः संभूतयः शुभाः॥
मानुष्याः सप्त यास्तस्य शापजांस्तान्निबोधत॥८७॥

These three incarnations of that one (the lord), the auspicious one, became well-known. You may now know about the seven incarnations as human beings as a result of the curse.

त्रेतायुगे तु दशमे दत्तात्रेयो बभूव ह।
नष्टे धर्मे चतुर्थश्च मार्कण्डेयपुरःसरः॥८८॥

In the tenth Tretā Yuga at the demolition of Dharma, there happened to be his fourth incarnation as Dattātreya headed by Mārkaṇḍeya.

(पञ्चमः पञ्चदश्यां तु त्रेतायां संबभूव ह।
मांधातुश्चक्रवर्तित्वे तस्थौ तथ्यपुनःसरः)॥८९॥

The fifth incarnation was in the fifteenth

Tretāyuga. He then happened to be a paramount sovereign named Māndhātā and Tathya was his preceptor.

एकोनविंशे त्रेतायां सर्वक्षत्रान्तकोऽभवत्।
जामदग्न्यस्तथा षष्ठो विश्वामित्रपुरःसरः॥९०॥

In the nineteenth Tretāyuga, there happened to his sixth incarnation as the extirpator of Kṣatriyas, the son of Jamadagni, headed by Viśvāmitra.

चतुर्विंशे युगे रामो वसिष्ठेन पुरोधसा।
सप्तमो रावणास्यार्थे जज्ञे दशरथात्मजः॥९१॥

In the twenty-fourth Tretāyuga, He took his seventh incarnation as Rāma, the son of Daśaratha. It was for the purpose of killing Rāvaṇa. In his sacrifice, Vasiṣṭha was his priest.

अष्टमो द्वापरे विष्णुरष्टाविंशे पराशरात्।
वेदव्यासस्ततो जज्ञे जातूकर्णपुरःसरः॥९२॥

In the twenty-eighth Dvāparayuga, Viṣṇu took his eighth incarnation as Vedavyāsa born of Parāśara. His preceptor was then Jātukarṇa.

तथैव नवमो विष्णुरदित्याः कश्यपात्मजः।
देवक्या वसुदेवात्तु ब्रह्मगार्ग्यपुरःसरः॥९३॥

Viṣṇu who had taken birth earlier as the son of Aditi and Kaśyapa, assumed his ninth incarnation as the son of Devakī and Vasudeva, headed by Brāhmaṇa Gārgya.

अप्रमेयो नियोज्यश्च यत्र कामचरो वशी।
क्रीडते भगवाँल्लोके बालः क्रीडनकैरिव॥९४॥

The lord is inestimable, fit to be appointed, the one acting at will, the self independent as such. The adorable god sports along like a child playing with toys as such.

न प्रमातुं महाबाहुः शक्योऽसौ मधुसूदनः।
परं परममेतस्माद्विश्वरूपात्र विद्यते॥९५॥

That Madhusūdana, the lofty-armed one, is not capable of being measured. Beyond him, the exquisite one, the one of universal form, none exists as such.

अष्टविंशतिमे तद्द्वापरस्वांशसंक्षये।
नष्टे धर्मे तदा जज्ञे विष्णुर्वष्णिकुले प्रभुः॥९६॥

In the twenty-eighth Dvāparayuga, when a partial dissolution of Dvāpara was there and when Dharma became defunct, then lord Viṣṇu was born in the lineage of Vṛṣṇi.

कर्तुं धर्मव्यवस्थानमसुराणां प्रणाशनम्।
मोहयन्सर्वभूतानि योगात्मा योगमायया॥९७॥

(He took birth) with a view to create the stability of Dharma and for the destruction of the Asuras. By the magic of his Yogic power, the one having soul for Yoga, fascinated all living beings.

प्रविष्टो मानुषीं योनिं प्रच्छन्नश्चरते महीम्।
विहारार्थं मनुष्येषु सान्दीपनिपुरःसरम्॥९८॥

Entering human womb, he moved about on the Earth fully concealed for the purpose of promenade among men. His preceptor then was Sāndīpani.

यत्र कंसं च साल्वं च द्विविदं च महासुरम्।
अरिष्टं वृषभं चैव पूतनां केशिनं हयम्॥९९॥
नागं कुवलयापीडं मल्लराजगृहाधिपम्।
दैत्यान्मानुषदेहस्थान्सूदयामास वीर्यवान्॥१००॥

In that incarnation, the powerful lord killed the following Daityas who had taken human bodies– Kaṁsa, Sālva, Dvivida the great demon, Ariṣṭa, Vṛṣabha, Pūtanā, Keśin the horse, the serpent-demon Kuvalayāpīḍa, the overlord of wrestlers and the Daityas assuming the form of human beings.

छिन्नं बाहुसहस्रं च बाणस्याद्भुतकर्मणः।
नरकश्च हतः संख्ये यवनश्च महाबलः॥१०१॥

The thousand arms of Bāṇa of marvellous deeds were severed by him. The Asura Naraka and Yavana of great force were killed in the battlefield by him.

हतानि च महीपानां सर्वरत्नानि तेजसा।
दुराचाराश्च निहता पार्थिवा ये रसातले॥१०२॥

All the precious gems and jewels of kings were confiscated by him through his splendid refulgence. All the wicked-conducted kings were killed by him in the Rasātala.

एते लोकहितार्थाय प्रादुर्भावा महात्मनः।
अस्मिन्नेव युगे क्षीणे संध्याश्लिष्टे भविष्यति॥१०३॥
कल्किर्विष्णुयशा नाम पाराशर्यः प्रतापवान्।
दशमो भाव्यसंभूतो याज्ञवल्क्यपुरःसरः॥१०४॥

These incarnations of the great-souled lord appeared forth for the beneficence of the populace. In this Kali Yuga, towards its close, when the period of junction will begin, Kalki, the prowessed one, will be born under the name Viṣṇuyaśas, as the son of Parāśara. This will be his tenth future incarnation and will be headed by Yājñavalkya.

अनुकर्षन्सर्वसेनां हस्त्यश्वरथसंकुलाम्।
प्रगृहीतायुधैर्विप्रैर्वृतः शतसहस्रशः॥१०५॥

Dragging along the entire army thronged by elephants, horses, and chariots, he will be surrounded by hundreds and thousands of Brāhmaṇas having weapons wielded.

नात्यर्थं धार्मिका ये च ये च धर्मद्विषः क्वचित्।
उदीच्यान्मध्यदेशांश्च तथा विन्ध्यापरान्तिकान्॥१०६॥
तथैव दाक्षिणात्यांश्च द्रविडान् सिंहलैः सह।
गान्धारान्पारदांश्चैव पह्लवान्यवनाञ्शकान्॥१०७॥
तुषारान्बर्बरांश्चैव पुलिन्दान्दरदान्खसान्।
लम्पकानन्ध्रकान्रुद्रान्किरातांश्चैव स प्रभुः॥१०८॥

He will kill all those who are not highly religious or lawful, those that are hostile to Dharma, the northerners, those of the middle lands as also those who live to the west of the Vindhya mountain, the southerners such as Draviḍas along with Siṁhalese, Gāndhāras, Pāradas, Pahlavas, Yavanas, Śakas, Tuṣāras, Barbaras, Pulindas, Daradas, Khasas, Lampakas, Andhrakas, Rudras and Kirātas.

प्रवृत्तचक्रो बलवान्म्लेच्छानामन्तकृद्बली।
अदृश्यः सर्वभूतानां पृथिवीं विचरिष्यति॥१०९॥

The mighty lord will destroy Mlecchas making his discus whirl. The creator will be invisible to all the beings and shall move about on the Earth.

मानवः स तु संजज्ञे देवस्यांशेन धीमतः।
पूर्वजन्मनि विष्णुर्यः प्रमितिर्नाम वीर्यवान्॥११०॥

Viṣṇu will be born as a human being with the partial incarnation of the wise god. In the earlier or previous birth, he would have been incarnated as Pramiti[1], the chivalrous one.

गात्रेण वै चन्द्रसमः पूर्णे कलियुगेऽभवत्।
इत्येतास्तस्य देवस्य दश संभूतयः स्मृताः॥१११॥

In physique, he happened to (will) be a peer to moon and will be born at the fructification of Kaliyuga. This way, the ten incarnations of the lord have been enumerated.

तं तं कालं च कायं च तत्तुदुद्दिश्य कारणम्।
अंशेन त्रिषु लोकेषु तास्ता योनीः प्रपत्स्यते॥११२॥

The lord assumes incarnations in the different Yugas with a part of his powerful splendour in the three worlds for various purposes and ends in view. He is born in different wombs in accordance with the function he has to perform.

पञ्चविंशोत्थिते कल्पे पञ्चविंशति वै समाः।
विनिघ्नन्सर्वभूतानि मानुषानेव सर्वशः॥११३॥

When the twenty-fifth Kalpa (aeon) has started and twenty-five years have elapsed, he will demolish all the beings of the human origin all over.

कृत्वा बीजावशेषां तु महीं क्रूरेण कर्मणा।
संशातयित्वा वृषलान्प्रायशस्तानधार्मिकान्॥११४॥

With his atrocious acts, he will massacre the Vṛṣalas, normally those beings who are impious ones or irreligious ones or unlawful ones and will make the Earth left with only the seeds.

---

1. The earlier generation of Kalki, vide Vāyu Purāṇa 98.110.

ततः स वै तदा कल्किश्चरितार्थं ससैनिकः।
कर्मणा निहता ये तु सिद्धास्ते तु पुनः स्वयम्॥११५॥

Thereafter, Kalki will surely have achieved his object along with his soldiers. The subjects then would be destroyed by their own actions. But they will become Siddhas again by themselves.

अकस्मात्कुपिताऽन्योन्वं भविष्यन्ति च मोहिताः।
क्षपयित्वा तु तान्सर्वान्भाविनाऽर्थेन चोदितान्॥११६॥

Inspired by a future happening, they will become unreasonable, highly infuriated and deluded and shall cause their own mental destruction.

गङ्गायमुनयोर्मध्ये निष्ठां प्राप्स्यति सानुगः।
ततो व्यतीते कल्कौ तु सामान्यैः(त्यैः) सह सैनिकैः॥

In the middle of Gaṅgā and Yamunā, he shall attain to establishment accompanied by entourage. Then on the extinction of Kalki, the kings will die accompanied by their ministers and army men. The subjects will have their restraint lost. Having got back for protection, they will kill one another.

नृपेष्वथ विनष्टेषु तदा त्वप्रग्रहाः प्रजाः।
रक्षणे विनिवृत्ते तु हत्वा चान्योन्यमाहवे॥११८॥

Having breaths mutually lost, they will be highly crying ones, aggrieved, having given up town and villages, they will have no belonging left.

परास्परहताश्चासा निराक्रन्दाः सुदुःखिता।
पुराणि हित्वा ग्रामांश्च तुल्यास्ता निष्परिग्रहाः॥११९॥

The Vedic learning will be defunct and likewise all the rites of the castes and stages of life will go oblivious. People will be dwarfish and short-lived. They shall happened to be the denizens of forests.

प्रनष्टश्रुतिधर्माश्च नष्टधर्माश्रमास्तथा।
ह्रस्वा अल्पायुषश्चैव भविष्यन्ति वनौकसः॥१२०॥
सरित्पर्वतसेविन्यः पत्रमूलफलाशनाः।
चीरपत्राजिनधराः संकरं वै रमास्थिताः॥१२१॥

अल्पायुषो नष्टवार्ता बह्वाबाधाः सुदुःखिता।
एवं कष्टमनुप्राप्ताः कलिसंध्यांशके तदा॥१२२॥

Inhabiting the streams and hills, they will subsist on fruits and bulbous roots. They will be wearing rags, leaves and hides. There will be terrific intermixture of castes. They will be short-lived and highly distressed. Their means of survival will be lost. They will have hurdles in great number and will be highly aggrieved. In this way, they will be overwhelmed with many difficulties and they will undergo sufferings in the last junction of the Kali age.

प्रजाः क्षयं प्रयास्यन्ति सार्धं कलियुगेन तु।
क्षीणे कलियुगे तस्मिन्प्रवृत्ते च कृते पुनः॥१२३॥
प्रपत्स्यन्ते यथान्यायं स्वभावादेव नान्यथा।
इत्येतत्कीर्तितं सर्वं देवासुरविचेष्टितम्॥१२४॥

The progenies shall attain to extinction along with the Kali Age. And at the extinction of the Kali Age, when the Kṛta Yuga starts again, all objects shall reassume their original form as per logical norm, instinctively and not otherwise. This way has been illustrated all that activities of Devas and Asuras.

यदुवंशप्रसङ्गेन महद्वो वैष्णवं यशः।
तुर्वसोस्तु प्रवक्ष्यामि पूरोर्द्रुह्योरनोस्तथा॥१२५॥

In the context of the narration of the lineage of Yadu, the great shall fame of Viṣṇu has been recounted. I shall now talk of the lineage of Turvasu, Pūru and Druhyu.

इति श्रीमहापुराणे वायुप्रोक्ते विष्णुमाहात्म्यकथनं
नामाष्टनवतितमोऽध्यायः॥९८॥

* * *

॥अथ नवनवतितमोऽध्यायः॥

Chapter 99
The description of Royal Dynasties

सूत उवाच

तुर्वसोस्तु सुतो बह्निर्वह्नेर्गोभानुरात्मजः।
गोभानोस्तु सुतो वीरत्रिसानुरपराजितः॥१॥

Sūta spoke– Of Turvasu, the son was Vahni and of Vahni, the son was Gobhānu. Of Gobhānu[1], the son was heroic Trisānu, the invincible one.

करन्धमस्त्रिसानोस्तु मरुत्तस्य तु चाऽऽत्मजः।
अन्यस्त्वाविक्षितो राजा मरुत्तः कथितः पुरा॥२॥

Karandhama was the son of Trisānu and his son was Marutta. Another Marutta mentioned before was the son of Avikṣita. He was also a king.

अनपत्यो मरुत्तस्तु स राजाऽऽसीदिति श्रुतः।
दुष्कृतं पौरवं चापि सर्वे पुत्रमकल्पयन्॥३॥

Issueless Marutta was also a king. This way has been heard by us. All the people made Duṣkṛta, a descendant of Pūru, his son.

एवं ययातिशापेन जरायाः संक्रमेण तु।
तुर्वसोः पौरवं वंशं प्रविवेश पुरा किल॥४॥

This way, by the curse of Yayāti and by the advent of old age, the lineage of Pūru merged with that of Turvasu to be sure.

दुष्कृतस्य तु दायादः शरूथो नाम पार्थिवः।
शरूथात्तु जनापीडश्चत्वारस्तस्य चाऽत्मजाः॥५॥

Of Duṣkṛta, the scion was the king named Śarūtha. After Śarūtha came Janāpīḍa and he had four sons.

पाण्ड्यश्च केरलश्चैव चोलः कुल्यस्तथैव च।
तेषां जनपदाः कुल्याः पाण्ड्याश्चोला सकेरलाः॥६॥

They were– Pāṇḍya, Cola, Kerala and Kulya with their Janapadas (kingdoms) named after them, viz. Pāṇḍyas, Colas, Keralas and Kulyas respectively.

द्रुह्यस्य तनयो वीरौ ब्रभ्रुः सेतुश्च विश्रुतौ।
अरुद्धः सेतुपुत्रस्तु बाभ्रवो रिपुरुच्यते॥७॥

Of Druhyu[2] (the eldest son of Yayāti born from Śarmiṣṭhā), there were two heroic sons well-known as Babhru and Setu.[3] Aruddha[4] was the son of Setu and Ripu was the son of Babhru.

यौवनाश्वेन समिति कृच्छ्रेण निहतो बली।
युद्धं सुमहदासीत्तु मासान्परि चतुर्दश॥८॥

This powerful Ripu was killed in war with very great difficulty by Yauvanāśva. Their terrible war lasted continuously for a period of fourteen months.

अरुद्धस्य तु दायादो गान्धारो नाम पार्थिवः।
ख्यायते यस्य नाम्ना तु गान्धारविषयो महान्॥९॥

Of Aruddha, the scion happened to be a king named Gāndhāra after whose name is popularised, the country named Gāndhāra.

गान्धारदेशजाश्चापि तुरगा वाजिनां वराः।
गान्धारपुत्रो धर्मस्तु धृतस्तस्य सुतोऽभवत्॥१०॥

The steeds bred in Gāndhāra country are the most excellent steeds. Of Gāndhāra, the son was Dharma and Dhṛta happened to be his son.

धृतस्य दुर्दमो जज्ञे प्रचेतास्तस्य चाऽऽत्मजः।
प्रचेतसः पुत्रशतं राजानः सर्व एव ते॥११॥

Of Dhṛta was born Durdama (as son) and Pracetas happened to be his son. A hundred sons were born to Pracetas. All of them were kings.

म्लेच्छराष्ट्राधिपाः सर्वे ह्युदीचीं दिशमाश्रिताः।
अनोः पुत्रा महात्मानस्त्रयः परमधार्मिकाः॥१२॥

All of them were the overlords of the country of Mlecchas in the northern direction. Anu had three noble-souled and highly religious or lawful sons.

सभानरश्च पक्षश्च परपक्षस्तथैव च।
सभानरस्य पुत्रस्तु विद्वान्कालानलो नृपः॥१३॥

---

1. Paurāṇika Kośa, p. 170. गोभानुः।
2. द्रुह्योस्तु तनयौ वीरौ बभ्रुः सेतुश्च विश्रुतौ। Vāyu Purāṇa 99.7, p. 499 has द्रुह्यस्य for द्रुह्योः as an ungrammatical form, Paurāṇika Kośa, p. 240, Viṣṇu Purāṇa IV.10.31.
3. Bhāgavata Purāṇa IX.23.14 has द्रुह्योश्च तनयौ बभ्रुः सेतुरस्यात्म जस्ततः। Druhyu's son as Babhru and Setu as the son of Setu, Paurāṇika Kośa, p. 240.
4. Paurāṇika Kośa, Aruddha as son of Setu and father of Gandhāra.

They were– Sabhānara[1], Pakṣa and Parapakṣa. The son of Sabhānata happened to be the scholarly king Kālānala.

कालानलस्य धर्मात्मा सृञ्जयो नामः धार्मिकः।
सृञ्जयस्याभवत्पुत्रो वीरो राजा पुरंजयः॥१४॥

Of Kālānala, the son was Sṛñjaya, the lawful-souled one. Of Sṛñjaya, the son happened to be the valiant king Purañjaya.

जनमेजयो महासत्त्वः पुरंजयसुतोऽभवत्।
जनमेजयस्य राजर्षेर्महाशालोऽभवन्नृपः॥१५॥

Janamejaya of great strength happened to be the son of Purañjaya. And of the saintly king Janamejaya, Mahāśāla[2] happened to be the son.

आसीदिन्द्रसमो राजा प्रतिष्ठितयशाः दिवि।
महामनाः सुतस्तस्य महाशालस्य धार्मिकः॥१६॥

He happened to be a king, a peer to Indra. His fame was well-established in heaven. Mahāmanas was the son of Mahāśāla. He was a very religious or lawful king.

सप्तद्वीपेश्वरो राजा चक्रवर्ती महायशाः।
महामनास्तु पुत्रौ द्वौ जनयामास विश्रुतौ॥१७॥

He was the overlord of the seven continents. He was a paramount sovereign of great refute. Mahāmanas procreated two well-known sons.

उशीनरं च धर्मज्ञं तितिक्षुं चैव धार्मिकम्।
उशीनरस्य पत्न्यस्तु पञ्च राजर्षिवंशजाः॥१८॥

They were– Uśīnara, the law knowing one, and Titikṣu, the pious one. Uśīnara had five wives. They were born in the lineage of saintly kings.

भृगा कृमी नवा दर्वा पञ्चमी च दृषद्वती।
उशीनरस्य पुत्रास्तु पञ्च तासु कुलोद्वहाः॥
तपसा ते सुमहता जातवृद्धाश्च धार्मिकाः॥१९॥

They were– Mṛgā, Kṛmī, Navā, Darvā and the fifth one was Dṛṣadvatī. Uśīnara had five sons from them. They were the propagators of the lineage. They were religious and grew old with the performance of severe penance.

मृगायास्तु मृगः पुत्रो नवाया नव एव तु।
कृम्याः कृमिस्तु दर्वायाः सुव्रतो नाम धार्मिकः॥२०॥

Of Mṛgā, the son was Mṛga and of Navā, the son was Nava. Of Kṛmī, the son was Kṛmi and the virtuous Suvrata was the son of Darvā.

दृषद्वतीसुतश्चापि शिबिरौशीनरो द्विजाः।
शिबेः शिवपुरं ख्यातं यौधेयं तु मृगस्य तु॥२१॥

Of Dṛṣadvatī, the son was Auśīnara Śibī, O Brāhmaṇas! The city of Śibi was well-known Śivapura and that of Mṛga was the Yaudheya city.

नवस्य नवराष्ट्रं तु कृमेस्तु कृमिला पुरी।
सुव्रतस्य तथाऽऽम्बष्ठा शिबिपुत्रान्निबोधत॥२२॥

Of Nava, the city was Navarāṣṭra and of Kṛmi, the city was Kṛmilāpurī. Of Suvrata likewise, the city was Ambaṣṭha[3]. Now you know about the sons of Śibi.

शिवेस्तु शिवयः पुत्राश्चत्वारो लोकसंमताः।
वृषदर्भः सुवीरस्तु केकयो मद्रकस्तथा॥२३॥

The four sons of Śivi called Śivis were well-known in the world. They were– Vṛṣadarbha, Suvīra, Kekaya and Madraka.

तेषां जनपदाः स्फीताः केकया माद्रकस्तथा।
वृषदर्भाः सूचीदर्भास्तितिक्षो शृणुत प्रजाः॥२४॥

Their flourishing countries were– Vṛṣadarbhas, Sūcīdarbhas, Kekayas and Madrakas respectively. Now learn about the progeny of Titikṣu.

तैतिक्षुरभवद्राजा पूर्वस्यां दिशि विश्रुतः।
उशद्रथो महाबाहुस्तस्य हेमः सुतोऽभवत्॥२५॥

Titikṣu happened to be a king well-known in the eastern direction. Uśadratha[4], the lofty-

1. Bhāgavata Purāṇa IX.23.1-2, p. 471, as one of the 3 sons of Anu. अनोः समानराश्चक्षुः परोक्षश्च त्रयः पुत्राः। समानरातु कालनरः सृञ्जयस्तत्सुतस्ततः। Paurāṇika Kośa, p. 512.
2. Paurāṇika Kośa, p. 410. महाशाल।
3. Paurāṇika Kośa, p. 6. The capital of Suvarah.
4. Paurāṇika Kośa, p. 65.

armed one, was his son. Hema was the son of Uśadratha.

हेमस्य सुतपा जज्ञे सुतः सुतपशा बली।
जातो मनुष्ययोन्यां वै क्षीणे वंशे प्रजेप्सया॥२६॥
महायोगी स तु वलिर्वद्धो यः स महामनाः।
पुत्रानुत्पादयामास चातुर्वर्ण्यकरान्भुवि॥२७॥

Sutapā was born to Hema and Bali was the son of Sutapas. The noble-minded Bali who was a great Yogin was bound. His family was nearing extinction and therefore, out of desire of a son, he was born in the human breed. He procreated sons as guardians of the four orders of society on this earth.

अङ्गं स जनयामास वङ्गं सुह्मं तथैव च।
पुण्ड्रं कलिङ्गं च तथा बालेयं क्षत्रमुच्यते॥२८॥

He produced the sons– Aṅga, Vaṅga, Suhma, Puṇḍra and Kaliṅga. These are called Bāleya Kṣatras (the Kṣatriyas born of Bali).

बालेया ब्राह्मणाश्चैव तस्य वंशकराः प्रभोः।
बलेस्तु ब्रह्मणा दत्ताः वराः प्रीतेन धर्मतः॥२९॥

That lord had Brāhmaṇa sons also called Bāleya Brāhmaṇas who were the creators of the lineage of that one. O master, many boons were conferred on the intelligent Bali by the pleased Brahmā.

माहैयोगित्वमायुश्च कल्पायुः परिमाणकम्।
सङ्ग्रामे चाप्यजेयत्वं धर्मे चैव प्रभावना॥३०॥
त्रैलोक्यदर्शनं चैव प्राधान्यं प्रसवे तथा।
बले चाप्रतिमत्वं वै धर्मतत्त्वार्थदर्शनम्॥३१॥
चतुरो नियतान्वर्णांस्त्वं वै स्थापयितेति च।
इत्युक्तो विभुना राजा बलिः शान्तिं परां ययौ॥३२॥

The boons granted were– *Mahāyogitva* (the state of being a great Yogin), longevity of life lasting for a Kalpa, invincibility in battlefield, powerful inclination towards law or piety, the vision of the triad of worlds, supremacy among his generations, the inexorability in strength and the ability of the observation of the reality of Dharma. "You will re-establish and reorganise four orders of society"– this way addressed by Vibhu, the king Bali shone forth with utmost calm.

कालेन महतो विद्वान्स्वं वै स्थानमुपागतः।
तेषां जनपदाः स्फीता वङ्गाङ्गसुह्मकास्तथा॥३३॥
पुण्ड्राः कलिङ्गाश्च तथा तेषां वंशं निबोधत।
तस्य ते तनयाः सर्वे क्षेत्रजा मुनिसंभवाः॥
संभूता दीर्घतमसः सुदेष्णायां महौजसः॥३४॥

After a long period of time, the wise Bali attained to his personal status. The Janapadas (principalities) of the sons became flourished. They were– Vaṅgas, Aṅgas, Suhmakas, Puṇḍras and Kaliṅgas. Listen to and understand their lineages. These sons were his Kṣetrajas (born of his wife) through the contact of a sage. They were born of sage Dīrghatamas of great virility in Sudeṣṇā (the wife of Bali).

ऋषय ऊचुः

कथं बलेः सुताः पञ्च जनिताः क्षेत्रजाः प्रभो।
ऋषिणा दीर्घतपसा एतन्नो ब्रूहि पृच्छताम्॥३५॥

The Sages spoke– How were these five Kṣetraja sons of Bali procreated by the sage Dīrghatamas? This you may tell us who asked to you.

सूत उवाच

अशिजो नाम विख्यात आसीद्धीमानृषिः पुरा।
भार्या वै ममता नाम बभूवास्य महात्मनः॥३६॥

Sūta spoke– Aśija, by name, was a well-known intelligent sage earlier. The wife of this great-souled sage was named Mamatā[1].

अशिजस्य कनीयास्तु पुरोधा यो दिवौकसाम्।
बृहस्पतिर्बृहत्तेजा ममतां सोऽभ्यपद्यत॥३७॥

Of Aśija, the younger brother was Bṛhaspati, who was the chaplain of the gods and a highly radiant one. He espoused Mamatā.

उवाच ममता तं तु बृहस्पतिमनिच्छती।
अन्तर्वत्न्यस्मि ते भ्रातुर्ज्येष्ठस्याष्टमिता इति॥३८॥

1. Paurāṇika Kośa, p. 400 on Mamatā.

Unwilling as such, Mamatā spoke to that Bṛhaspati– "I am pregnant from last eight months due to my contact with your elder.

अयं हि मे महागर्भो रोचसेऽति बृहस्पते।
अशिजं ब्रह्म चाभ्यस्य षडङ्गं वेदमुद्गिरन्॥३९॥

This highly developed foetus of mine is shining forth admirably, O Bṛhaspati! The son of Aśija that he is, he has practised the Vedas along with six auxiliary lores and he repeats the Vedic Mantras.

अमोघरेतास्त्वं चापि न मां भजितुमर्हसि।
अस्मिन्नेव गते काले यथा वा मन्यसे प्रभो॥४०॥

Your semen virile too is fruitful. It does not behove you to have sexual intercourse with me. O holy lord, when the period lapses, (you may do) as you deem fit".

एवमुक्तस्तया सम्यग्बृहत्तेजा बृहस्पतिः।
कामात्मानं महात्माऽपि नाऽऽत्मानं सोऽऽभ्यधारयत्॥

Though spoken suitably or adequately thus by her, the highly-viriled great-souled Bṛhaspati did not restrain himself, as he was overwhelmed by lust.

संबभूवेव धर्मात्मा तथा सार्धं बृहस्पतिः।
(उत्सृजन्तं तदा रेतो गर्भस्थः सोऽभ्यभाषत॥४२॥

The lawful-souled Bṛhaspati cohabited with her. To that one discharging the semen virile, the child, existing in the womb, spoke out.

नोस्नातक न्यसे (?) ह्यस्मिन्द्वयोर्नेहास्ति संभवः।
अमोघरेतास्त्वं चापि पूर्वं चाहमिहाऽऽगतः॥४३॥

"O *Snātaka*[1], the semen virile may not be incorporated here. There is no space here for two. You too are one with a fruitful semen virile. But I am already existent here."

शशाप तं तदा क्रुद्ध एवमुक्तो बृहस्पतिः।)
अशिजं तं सुतं भ्रातुर्गर्भस्थं भगवानृषिः॥४४॥

Having been spoken this way, Bṛhaspati, the adorable sage, became highly infuriated. He cursed Aśija, the son of his elder brother, existent in the womb.

यस्मात्त्वमीदृशे काले सर्वभूतेप्सिते सति।
मामेवमुक्तवान्मोहात्तमो दीर्घं प्रवेक्ष्यसि॥४५॥

"You have spoken thus to me at such a juncture which is being cherished by all the beings. Since you have spoken like this out of infatuation, you will bear a long standing gloom".

ततो दीर्घतमा नाम शापादृषिरजायत।
अथाशिजो बृहत्कीर्तिर्बृहस्पतिरिवौजसा॥४६॥

As a result of that curse, the sage thereafter took birth and came to be known as Dīrghatamas. Āśija (son of Aśija or Dīrghatamas) too was greatly renowned in radiance like Bṛhaspati.

ऊर्ध्वरेतास्ततश्चापि न्यवसद्भ्रातुराश्रमे।
गोधर्मं सौरभेयात्तु वृषभाच्छ्रुतवान्प्रभो॥४७॥

That Ūrdhvaretas[2] too lived in the hermitage of his brother. He heard of *Godharma* (the law of cattle or the open and unconcealed intercourse of the sexes)[3] from Vṛṣabha, the son of Surabhī, O master!

तस्य भ्राता पितृव्यस्तु चकार भवनं तदा।
तस्मिन्हि तत्र वसति यदृच्छाभ्यागतो वृषः॥४८॥

Aśija's brother, his uncle, had created a building for him. While he was staying there, a bull arrived as per wanton will.

दर्शार्थमाहृतान्दर्भांश्चचार सुरभीवृतः।
जग्राह तं दीर्घतमा विस्फुरन्तं च शृङ्गयोः॥४९॥

Surrounded by a cow (Surabhī), he grazed the Kuśas that had been brought for the purpose of *Darśa* (half-monthly sacrifice, a sacrificial rite performed on the day of new moon)[4]. Dīrghatamas caught hold of the quivering bull by its horns.

1. A Brāhmaṇa who just had his sacred ablution after the completion of his Vedic study.

2. One living in perpetual celibacy, V.S. Apte, p. 119.

3. MW, p. 365. गोधर्मः।

4. V.S. Apte, p. 247.

स तेन निगृहीतस्तु न चचाल पदात्पदम्।
ततोऽब्रवीद्वृषस्तं वै मुञ्च मां बलिनां वर॥५०॥

Caught hold of by him, the did not move even a step. Then spoke out the bull to him– "Release me, O foremost among the mighty persons.

न मयाऽऽसादितस्तात बलवांस्त्वद्विधः क्वचित्।
त्र्यम्बकं वहता देवं यतो जातोऽऽस्मि (स) भूतले॥५१

O dear one, a strong one like you has not been met with by me anywhere, since the time I have been on the Earth, carrying aloft the god Tryaṁbaka (i.e. Śiva).

मुञ्च मां बलिनां श्रेष्ठ प्रीतस्तेऽहं वरं वृणु।
एवमुक्तोऽब्रवीदेनं जीवंस्त्वं मे क्व यास्यसि॥५२॥

Release me, O excellent one among the energetic ones! I am pleased with you. You may choose a boon". This way spoken, the sage told the bull– "Living as such where would you go?

तेन त्वाऽहं न मोक्ष्यामि परस्वादं चतुष्पदम्।
ततस्तं दीर्घतमसं स वृषः प्रत्युवाच ह॥५३॥

On that account, I shall not release you, O quadruped, the one that eats others' wealth. Then that bull replied to Dīrghatamas.

नास्माकं विद्यते तात पातकं स्तेयमेव वा।
भक्ष्याभक्ष्यं न जानीमः पेयापेयं च सर्वशः॥५४॥

"O dear one, in our case, there exists no sin nor even a theft. We neither know distinction between edible or inedible, nor between drinkable or undrinkable all over.

कार्याकार्यं न वै विद्मो गम्यागम्यं तथैव च।
न पाप्मानो वयं विप्र धर्मो ह्येष गवां स्मृतः॥५५॥

We neither know distinction between workable or non-workable, nor between one fit to be enjoyed or unenjoyable one. We are not sinister ones, O Brāhmaṇa. This is remembered as the Dharma of cows and bull".

गवां नाम सवै श्रुत्वा संभ्रान्तस्त्वनुमुच्य तम्।
भक्त्या चाऽऽनुश्रविकया गोषु तं वै प्रसादयत्॥५६॥

Then having heard about the titles of kine or cattles, he became confused and released him. Owing to his devotion to the cows as ordained by the Vedas, he, in real, propitiated the bull.

प्रसादिते गते तस्मिन्गोधर्म भक्तिस्तु तम्।
मनसैव तदादत्ते तन्निष्ठस्तत्परायणः॥५७॥

On that one having been pardoned, he began to deliberate on the Dharma of cattles with devotion. He was fully engrossed in it, having faith in that and subservient to it.

ततो यवीयसः पत्नीमोतथ्यस्याभ्यमन्यत।
विचेष्टमानां रुदतीं दैवात्संमूढचेतनः॥५८॥

Having consciousness engloomed because of ill-luck, he became foolish and silly-minded. He molested the wife of his younger brother Autathya, even though she shuddered and wept.

अवलेपं तु तं मत्वा शरद्वांस्तस्य नाक्षमत्।
गोधर्मं वै बलं कृत्वा स्नुषां स सममन्यत॥५९॥

Having considered this as his pride, Śaradvān did not brook it. Having deemed force as Godharma, he had honoured his daughter-in-law (the wife of younger brother).

विपर्यय तु तं दृष्ट्वा शरद्वान्प्रत्यचिन्तयत्।
भविष्यमर्थं ज्ञात्वा च महात्मा च न मृत्युताम्॥६०॥

Having seen that barter, Śaradvān deliberated. Having realised his future motive, the high-souled one did not confer death on him (Dīrghatamas).

प्रोवाच दीर्घतमसं क्रोधात्संरक्तलोचनः।
गम्यागम्यं न जानीषे गोधर्मात्प्रार्थयन्स्नुषाम्॥६१॥

Out of ire, his eyes aglow and he spoke to Dīrghatamas– "You do not know whom to approach and whom not to. Following Godharma, you have solicited your daughter-in-law.

दुर्वृत्तस्त्वं त्यजाम्येष गच्छ त्वं केन कर्मणा।
यस्मात्त्वमन्धो वृद्धश्च भर्तव्यो दुरनुष्ठितः॥
तेनासि त्वं परित्यक्तो दुराचारोऽसि मे मतिः॥६२॥

You are misconducted one. I am releasing you. You may go away along with your evil action. In spite of being blind, old and dependent on others, you have committed a deplorable, sinful action. Therefore, you stand released, since you are a wicked-conducted one. This is my opinion".

सूत उवाच

कर्मण्यस्मिंस्ततः क्रूरे तस्य बुद्धिरजायत।
निर्भर्त्स्य चैव बहुशो बाहुभ्यां परिगृह्य च।।
कोष्ठे समुद्रे प्रक्षिप्य गङ्गाम्भसि समुत्सृजत्।।६३।।

Sūta spoke– Thereafter, he thought of a cruel undertaking and his mind became addicted. Having reprimanded Dīrghatamas manifoldly and having engripped him with his two hands, he put him in a sealed casket and hurled it into the waters of Gaṅgā.

उह्यमानः समुद्रस्तु सप्ताहं स्रोतसा तदा।
तं सस्त्रीको बलिर्नाम राजा धर्मार्थतत्त्ववित्।।
अपश्यन्मज्जमानं तु स्रोयसाऽभ्याशमागतम्।।६४।।

That sealed casket was carried along in the ocean for seven days with currents or tides. The king named Bali, the knower of the reality of material gains and spiritual good, accompanied by his wife, saw the sinking casket which came closer to him by the current.

तं गृहीत्वा स धर्मात्मा बलिर्वैरोचनस्तदा।
अन्तःपुरे जुगोपैनं भक्ष्यैर्भोज्यैश्च तर्पयन्।।६५।।

Having engripped that pious-souled one, Bali, the son of Virocana, guarded him and took him to his harem where he gratified him with different kinds of eatables and drinks, and looked after him.

प्रीतः स वै वरेणाथ च्छन्दयामास वै बलिम्।
स च तस्माद्वरं वव्रे पुत्रार्थी दानवर्षभः।।६६।।

The pleased sage volunteered Bali with a boon. The demoniacal bull chose the boon for (cherishing him with) a son.

बलिरुवाच

संतानार्थं महाभाग भार्याया मम मानद।
पुत्रान्धर्मार्थसंयुक्तानुत्पादयितुमर्हसि।।६७।।

Bali spoke– "O highly-fortunate one! O honour bestowing one! It behoves you to procreate in my wife sons endowed with spiritual good and material gains, so that my lineage will be flourished".

एवमुक्तास्तु तेनर्षिस्तथाऽस्त्वित्युक्तवान्हितम्।
सुदेष्णां नाम भार्यां स्वां राजाऽस्मै प्राहिणोत्तदा।।६८।।

This way addressed by him, the sage replied in affirmative to the king– "May it be so". Then the king sent his spouse named Sudeṣṇā unto him.

अन्धं वृद्धं च तं दृष्ट्वा न सा देवी जगाम ह।
स्वां च धात्रेयकीं तस्मै भूषयित्वा व्यसर्जयत्।।६९।।

Having seen that one blind and old, the queen did not go unto the sage. Having decorated her nurse with ornaments, she left her with him.

कक्षीवचक्षुषौ तस्यां शूद्रयोन्यामृषिर्वशी।
जनयामास धर्मात्मा पुत्रावेतौ महौजसौ।।७०।।

The righteous-souled sage of good self-control begot of that Śūdra woman two sons of great valour. They were– Kakṣīva and Cakṣus.

कक्षीवचक्षषौ तौ तु दृष्ट्वा राजा बलिस्तदा।
प्राधीतौ विधिवत्सम्यगीश्वरौ ब्रह्मवादिनौ।।७१।।
सिद्धौ प्रत्यक्षधर्माणौ बुद्धौ श्रेष्ठतमावपि।
ममैताविति होवाच वलिर्वैरोचनस्त्वृषिम्।।७२।।
नेत्युवाच ततस्तं तु ममैताविति चाब्रवीत्।
उत्पन्नौ शूद्रयोनौ तु भवन्छद्मासुरोत्तमौ।।७३।।

Those two– Kakṣīva and Cakṣus studied the Vedas duly and became masters of Vedas and expounders of Brahman. They became excellent Siddhas with direct perception of Dharma. In them, the intellect developed to the utmost extent. On seeing them, the king Bali, the son of Virocana spoke to the sage– "It is not so", this

way then he told him - "Are these my sons?" The said replied– "O excellent Asura, no, that is not the case. They are mine. Due to your deception, these god-like children are born of a Śūdra womb.

अन्धं वृद्धं च मां मत्वा सुदेष्णा महिषी तव।
प्राहिणोदवमानाय शूद्रां धात्रेयकीं मम।।७४।।

Having construed me as blind and old, your chief queen Sudeṣṇā sent her Śūdra nurse unto me and thus dishonoured me".

ततः प्रसादयामास पुनस्तमृषिसत्तमम्।
बलिभार्यां सुदेष्णां च भर्त्सयामास वै प्रभुः।।७५।।

Then Bali again persuaded that great sage. The lord rebuked his wife Sudeṣṇā.

पुनश्चैनामलंकृत्य ऋषये प्रत्यपादयत्।
तां स दीर्घतमा देवीमब्रवीद्यदि मां शुभे।।७६।।
दध्ना लवणमिश्रेण स्व(सु)व्यक्तं नग्नकं तथा।
लिहिष्यस्यजुगुप्सन्ती आपादतलमस्तकम्।।७७।।
ततस्त्वं प्राप्स्यसे देवि पुत्रांश्च मनसेप्सितान्।
तस्य सा तद्वचो देवी सर्वं कृतवती तथा।।७८।।

Once again, he decorated her in ornaments and offered her unto the sage. The sage Dīrghatamas spoke thus to the queen– "O good one! In case, you lick from the forehead down to the feet my naked body smeared well with curds mixed with salt, without showing aversion, then you will obtain the sons desired by you in mind". The queen then complied with all that had been said by him.

अपानं च समासाद्य जुगुप्सन्ती न्यवर्जयत्।
ताप्मुनुवाच ततः सर्षिर्यते परिहृतं शुभे।।
विनाऽपानं कुमारं त्वं जनयिष्यसि पूर्वजम्।।७९।।

When she reached the Apāna (anus), abhorring as such, she evaded it. Then that sage spoke to her– "O good lady, since you have evaded the anus, you will give birth to the eldest son as having no anus".

ततस्तं दीर्घतमसं सा देवी प्रत्युवाच ह।
नार्हसि त्वं महाभाग पुत्रं दातुं ममेदृशम्।।८०।।

Then the queen replied to the sage Dīrghatamas– "O blessed one, it does not behoves you to give me a son like that".

ऋषिरुवाच

तवापराधो देव्येष नान्यथा भविता नु वै।
देवीदानीं च ते पुत्रमहं दास्यामि सुव्रते।।८१।।
तस्यापानं विना चैव योग्याभावो(?) भविष्यति।)
तां स दीर्घतमाश्चैव कुक्षौ स्पृष्ट्वेदमब्रवीत्।।८२।।

The sage said– "This is your fault, O queen! Otherwise it would have not happen like this. O queen! O happy-vowed one! I shall bestow a son unto you. Even without anus, he will be able to perform all physical functions". Touching her stomach, the sage Dīrghatamas spoke like this.

प्राशितं दधि यत्तेऽद्य ममाङ्गाद्वै शुचिस्मिते।
तेन ते पूरितो गर्भः पौर्णमास्यामिवोदधिः।।८३।।

"O pure-smiled one! The curd that has been eaten by you today from my body, by that fulsome, your foetus has become like an ocean in full moon night.

भविष्यन्ति कुमारास्ते पञ्च देवसुतोपमाः।
तेजस्विनः पराक्रान्ता यज्वानो धार्मिकास्तथा।।८४।।

Five splendid sons comparable to the sons of Devas will be born to you. They will be highly radiant ones, heroic ones, sacrificing ones and religious or pious ones."

ततोऽङ्गस्तु सुदेष्णाया ज्येष्ठपुत्रो व्यजायत।
वङ्गस्तस्मात्कलिङ्गस्तु पुण्ड्रो ब्रह्मस्तथैव च।।८५।।

Then Aṅga, the eldest son of Sudeṣṇā took birth. The other sons born to her thereafter were– Vaṅga, Kaliṅga, Puṇḍra and Brahma.

वंशभाजस्तु पञ्चैते बलेः क्षेत्रेऽभवंस्तदा।
इत्येत दीर्घतमसा बलेर्दत्ताः सुताः पुरा।।८६।।

These five happened to be Kṣetraja sons of Bali born of his wife. They perpetuated his line. This way, these sons were given to Bali earlier by Dīrghatamas.

प्रजास्त्वपहतास्तस्य ब्रह्मणा कारणं प्रति।
अपत्यमस्य दारेषु स्वेषु मा भून्महात्मनः॥८७॥

The progenies of that one (Bali) were abducted by Brahmā as a matter of (some) reasons. He said– "Let there not be any progeny of this noble-souled king by his own wives".

ततो मनुष्ययोन्यां वै जनयामास स प्रजाः।
सुरभिर्दीर्घतमसमथ प्रीतो वचोऽब्रवीत्॥८८॥

That was why, within the human breed, he created progenies. Then the pleased bull spoke these words to Dīrghatamas.

विचार्य यस्माद्गोधर्म त्वमेवं कृतवानसि।
तेन न्यायेन मुमुचे अहं प्रीतोऽस्ति तेन ते॥८९॥

"Since you have acted after pondering over Godharma, on that account, I am happy with you. I shall release you.

तस्मात्तव तमो दीर्घ निस्तुदाम्यद्य पश्य वै।
बार्हस्पत्यं च यत्तेऽन्यत्पापं संतिष्ठते तनौ॥९०॥

Therefore, on that account, I shall obviate your cimmerian gloom as well as the curse of Bṛhaspati, along with the other sins that exist in your body.

जरामृत्युभयं चैव आघ्राय प्रणुदामि ते।
आघ्रातमात्रः सोऽपश्यत्सद्यस्तमसि नाशिते॥९१॥

Having smelt, I shall ward off your fear of old age and death". As soon as he was sniffed at, the gloom obviated instantaneously and he began to see.

आयुष्मांश्च युवा चैव चक्षुष्मांश्च ततोऽभवत्।
गवा दीर्घतमाः सोऽथ गौतमः समपद्यत॥९२॥

Long-lived one and youthful, he became endowed with eyes. Thus that Dīrghatamas was transformed by the bull and he became Gautama.

कक्षीवांस्तु ततो गत्वा सह पित्रा गिरिप्रजाम्।
यथोद्दिष्टं हि पित्रर्थे चचार विपुलं तपः॥९३॥

Thereafter, Kakṣīvān went to Giripraja along with his father. As per direction, he performed austere penance for the sake of his father.

ततः कालेन महता तपसा भावितः स वै।
विधूय सानुजो दोषान्ब्राह्मण्यं प्राप्तवान्प्रभुः॥९४॥

After a long time, he became purified by his penance. Having shaken off his defects, the lordly sage attained to Brāhmaṇahood along with his younger brother.

ततोऽब्रवीत्पिता चैनं पुत्रवानस्म्यहं प्रभो।
सत्पुत्रेण त्वया तात कृतार्थोऽस्मि यशस्विना॥९५॥

Then father spoke to him– "Now I have become one as equipped with a son, O master! I stand accomplished by getting a virtuous and refuted son like you."

युक्तात्मा हि ततः सोऽथ प्राप्तवान्ब्रह्मणः क्षयम्।
ब्राह्मण्यं प्राप्य कक्षीवान्सहस्रमसृजत्सुतान्॥९६॥

Having soul restrained, then he obtained the abode of Brahmā or status of a Brāhmaṇa. Having obtained the status of a Brāhmaṇa-hood, Kakṣīvān procreated a thousand sons.

कृष्णाङ्गा गौतमास्ते वै स्मृताः कक्षीवतः सुताः।
इत्येष दीर्घतमसो बलेर्वैरोचनस्य वै॥९७॥
समागमः समाख्यातः संतानं चोभयोस्तयोः।
बलिस्तानभिषिच्येह पञ्च पुत्रानकल्मषान्॥९८॥
कृतार्थः सोऽपि योगात्मा योगमाश्रित्य च प्रभुः।
अदृश्यः सर्वभूतानां कालाकाङ्क्षी चरत्युत॥९९॥

Kṛṣṇāṅgas and Gautamas– they all well-known as the sons of Kakṣīvān. This way, the association of Dīrghatamas and Bali, the son of Virocana, has been narrated. So also the progeny of both. After the consecration of his five sinless sons, the accomplished Bali resorted to Yoga. The overlord of Yogic soul is invisible to all the beings and he bides his time roaming on the earth.

तत्राङ्गस्य तु राजर्षे राजाऽऽसीद्दधिवाहनः।
सापराधसुदेष्णाया अनपानोऽभवन्नृपः॥१००॥

The son of the saintly king Aṅga was a king named Dadhivāhana. Since Sudeṣṇā was

endowed with a sin, this king happened to be Anapāna (devoid of anus).

अनपानस्य पुत्रस्तु राजा दिविरथः स्मृतः।
पुत्रो दिविरथस्याऽऽसीद्विद्वान्धर्मरथो नृपः॥१०१॥

Of Anapāna, the son happened to be the king named as Diviratha.[1] Of Diviratha, the son happened to be the wise one, known as Dharmaratha.

स वै धर्मरथः श्रीमान्येन विष्णुपदे गिरौ।
सोमः शक्रेण सह वै यज्ञे पीतो महात्मना॥१०२॥

It was verily by this Dharmaratha, the illustrious one, by whom Soma was drunk in the course of a Yajña along with the noble-souled Śakra on the Viṣṇupada mountain.

सूनुर्धर्मरथस्यापि राजा चित्ररथोऽभवत्।
अथ चित्ररथस्यापि राजा दशरथोऽभवत्॥
लोमपाद इति ख्यातो यस्य शान्ता सुताऽभवत्॥१०३

The son of Dharmaratha was the king Citraratha. Citraratha's son happened to be the king Daśaratha. He was well-known as Lomapāda, whose daughter happened to be Śāntā.

(स तु दाशरथिर्वीरश्चतुरङ्गो महामनाः।
ऋष्यशृङ्गप्रसादेन जज्ञेऽथ कुलवर्धनः॥१०४॥

The son of Daśaratha was the heroic king Caturaṅga, the high-minded one. By the grace of Ṛṣyaśṛṅga, he took birth as the propagator of the lineage.

चतुरङ्गश्च पुत्रस्तु पृथुलाश्च इति श्रुतः।
पृथलाश्च सुतश्चापि चम्पो नाम बभूव ह॥
चम्पस्य तु पुरी रम्या रम्या या मालिनी भवत्)॥१०५

Of Caturaṅga, the son was well-known Pṛthulā. Of Pṛthulā even, the son happened to be Campa and of Campa, the beautiful capital, fit to be enjoyed, happened to be Mālinī.

चम्पावती पुरी चम्पा चतुर्वर्णा च वै वसत्।
षष्टिवर्षसहस्राणि चम्पावत्यां पुराऽवसत्॥१०६॥

In the city of Campāvatī of Campa, all four orders of society were living. They resided in Campāvatī for sixty thousand years.

ब्राह्मणैः क्षत्रियैर्वैश्यैः सर्वे स्वे धर्मानुष्ठिते।
सर्वे धर्म वै तपसा सर्वे विष्णुपरायणाः(?)॥
पूर्णभद्रप्रसादेन हर्यङ्गोऽस्य सुतोऽभवत्॥१०७॥

All the Brāhmaṇas, Kṣatriyas and Vaiśyas adhered to their own duties; all took to law by austere resolves, all being devotees of Viṣṇu (in that holy city). By the grace of Pūrṇabhadra, Haryaṅga happened to be the son of Campa.

जज्ञे वै तण्डिकरतस्य वारणं शक्रवारणम्।
आनयामास स महीं मन्त्रैर्वाहनमुत्तमम्॥१०८॥

From him was born Taṇḍika[2], the elephant of Śakra, who by sacred chants, brought to the Earth the excellent vehicle[3] i.e. Airāvata.

हर्यङ्गस्य तु राजा दायादो भद्ररथः किल।
अथ भद्ररथस्याऽऽसीद्बृहत्कर्मा प्रजेश्वरः॥१०९॥

Of Haryaṅga, the scion was the king Bhadratha[4] and of Bhadraratha[5], the son happened to be Bṛhatkarmā, the lord of subjects.

बृहद्रथः सुतस्तस्य यस्माज्जज्ञे बृहन्मनः।
बृहन्मनास्तु राजेन्द्रो जनयामास वै सुतम्॥११०॥

Bṛhadratha[6] was his son and from him was born Bṛhanmanā. Bṛhanmanā produced a son Rājendra.

नाम्ना जयद्रथं नाम तस्माद्दृढरथो नृपः।
आसीद्दृढरथस्यापि विश्वजिज्जनमेजयः॥१११॥

He was otherwise known by name Jayadratha[1] and from him was born king

1. Paurāṇika Kośa, p. 222. Vide Vāyu Purāṇa 99-101.

2. Paurāṇika Kośa, p. 119, an *ācārya* in the Aśvamedha sacrifice of Haryaṅga, Vāyu Purāṇa 99.107.
3. Ibid.
4. Paurāṇika Kośa, p. 368.
5. Ibid., p. 356, 99, 109 and 117, p. 505, 507. Bṛhadratha, son of Bṛhatkarmā, father of Bṛhanmanāḥ.
6. Ibid.

Dṛḍharatha. Of Dṛḍharatha, the son Janamejaya, the conqueror of the universe.

दायादस्तस्य चाङ्गेभ्यो यस्मात्कर्णोऽभवन्नृपः।
कर्णस्य सुरसेनस्तु द्विजस्तस्याऽऽत्मजः स्मृतः॥११२॥

His scion, the king of Aṅgas, happened to be the son Karṇa. Karṇa's son was Surasena and Dvija is known as his son (son of Surasena).

ऋषय ऊचुः

सूतात्मजः कथं कर्णः कथं चाङ्गस्य वंशजः।
एतदिच्छाम वै श्रोतुमत्यर्थं कुशलो ह्यसि॥११३॥

The Sages enquired– How was Karṇa known as the son of a charioteer and how did he become a scion of Aṅgas? This we want to hear from you, the highly-skilled one.

सूत उवाच

बृहद्भानोः सुतो जज्ञे नाम्ना राजा बृहन्मनाः।
तस्य पत्नीद्वयं चाऽऽसीच्चैद्यस्योभे च ते सुते॥११४॥

Sūta replied– Of Bṛhadbhānu, the son was born as the king Bṛhanmanā. He had two spouses, both being the daughters of the Cedi king.

यशोदेवी च सत्या च ताभ्यां वंशस्तु भिद्यते।
जयद्रथस्तु राजेन्द्रो यशोदेव्यां व्यजायत॥११५॥

They were Yaśodevī and Satyā. By those two, the lineage becomes bifurcated. The lordly king Jayadratha was born of Yaśodevī.

ब्रह्मक्षत्रान्तरः सत्यविजयो नाम विश्रुतः।
विजयस्य धृतिः पुत्रस्तस्य पुत्रो धृतव्रतः॥११६॥

Satyā gave birth to the well-known Vijaya who was of mixed Brāhmaṇa-Kṣatriya caste. Of Vijaya, the son was Dhṛti and his son was Dhṛtavrata[2].

धृतव्रतस्य पुत्रस्तु सत्यकर्मा महायशाः।
सत्यकर्मसुतश्चापि सूतस्त्वधिरथस्तु वै॥११७॥

Of Dhṛtavrata, the son was Satyakarmā[3] of great refute. Of Satyakarmā, the son was Adhiratha, the charioteer.

स कर्णं परिजग्राह तेन कर्णस्तु सूतजः।
एतद्वः कथितं सर्वं कर्णे यद्वै प्रचोदितम्॥११८॥

He adopted and looked after Karṇa and hence Karṇa was known as the son of a charioteer. All this has been told to you in ears that stands propelled.

एतेऽङ्गवंशजाः सर्वे राजानः कीर्तिता मया।
विस्तरेणाऽऽनुपूर्व्या च पुरोस्तु शृणुत प्रजाः॥११९॥

These scions of Aṅga, the kings, have been detailed by me as per sequence. Now you hear about the progenies of Puru.

सूत उवाच

पुरोः पुत्रो महाबाहुराजाऽऽसीज्जनमेजयः।
अविद्धस्तु सुतस्तस्य यः प्राचीमजयद्दिशम्॥१२०॥

Sūta spoke– Of Puru, the son was the lofty-armed king Janamejaya. Aviddha[4] was his son who vanquished the eastern quarter.

अविद्धतः प्रवीरस्तु मनुस्यरभवत्सुतः।
राजाऽस्थो जयदो नाम मनस्योरभवत्सुतः॥१२१॥

From Aviddha was born as son the great hero Manasyu. King Jayada became the son of Manasyu.

(दायादस्तस्य चाप्यासीद्धुन्धुर्नाम महापतिः।
धुन्धोर्बहुगवी पुत्रः संजातिस्तस्य चाऽऽत्मजः॥१२२॥

The scion of that one happened to be Dhundhu. Of Dhundhu, the son was Bahugavī and Sañjāti happened to be his son.

संजातेरथ रौद्राश्वस्तस्य पुत्रान्निबोधत)।
रौद्राश्वस्य घृताच्यां वै दशाप्सरसि सूनवः॥१२३॥

Sañjāti's son was Raudrāśva. You know now his progeny. Raudrāśva begot ten sons of

1. नाम्ना जयद्रथो नाम for जयद्रथं नाम pāda 1, verse 111.
2. Paurāṇika Kośa, p. 253.
3. Ibid.
4. Paurāṇika Kośa, p. 35. Son of Janamejaya and father of Manasyu, Vāyu Purāṇa 99.120, 122.

the celestial nymph Ghṛtācī.

रजेयुश्च कृतेयुश्च कक्षेयुः स्थण्डिलेयु च।
धृतेयुश्च जलेयुश्च स्थलेयुश्चैव सप्तमः॥१२४॥
धर्मेयुः संनतेयुश्च वनेयुर्दशमस्तु सः।
रुद्रा शूद्रा च मद्रा च शुभा जामलजा तथा॥१२५॥
तला खला च सप्तैता या च गोपजला स्मृता।
तथा ताम्ररसा चैव रत्नकूटी च ता दश॥१२६॥

They were– Rajeyu, Kṛteyu, Kakṣeyu, Sthaṇḍileyu, Ghṛteyu, Jaleyu, Sthaleya the seventh, Dharmeyu, Sannateyu and Vaneyu, the tenth son. He had ten daughters also, viz. Rudrā, Śūdrā, Madrā, Śubhā, Jāmalajā, Talā, Khalā, (these seven and then), the daughter who is remembered as Gopajalā, then, Tāmrarasā and Ratnakūṭī.

आत्रेयो वंशतस्तासां भर्ता नाम्ना प्रभाकरः।
अनादृष्टस्तु राजर्षी रिवेयुस्तस्य चाऽऽत्मजः॥१२७॥

The husband of all of them was Prabhākara by name who belonged to the Ātreya vaṁśa (line). Anādṛṣṭa was a saintly king and Riveyu was his son.

रिवेयोर्ज्वलना नाम भार्या वै तक्षकात्मजाः।
यस्यां देव्यां स राजर्षी रन्तिं नाम ह्यजीजनत्॥१२८॥

Riveyu's spouse named Jvalanā was the daughter of Takṣaka. From that lady or queen, he begot a son named Ranti.

रन्तिर्नरः सरस्वत्यां पुत्रानजनयच्छुभान्।
त्रसुं तथाऽऽप्रतिरथं ध्रुवं चैवातिधार्मिकम्॥१२९॥

The king Ranti produced auspicious sons in his wife Sarasvatī. They were– Trasu, Pratiratha and Dhruva, the highly-pious one.

गौरी कन्या च विख्याता मांधातुर्जननी शुभा।
धुर्योऽप्रतिरथस्यापि कण्ठस्तस्याभवत्सुतः॥१३०॥

His daughter Gaurī is well-known as the noble mother of Māndhātā. Dhurya was the son of Pratiratha and his son was Kaṇṭha.

मेधातिथिः सुतस्तस्य यस्मात्काण्ठायना द्विजाः।
इतिनानुयम(?) स्याऽऽसीत्कन्या साऽजनयत्सुतान्॥

Medhātithi was his son from whom the Brāhmaṇas Kāṇṭhāyanas originated. This way, Nānuyama was his daughter who produced children.

त्रसोः सुदयितं पुत्रं मलिनं ब्रह्मवादिनम्।
उपदातं ततो लेभे चतुरस्त्विति साऽऽत्मजान्॥१३२॥

Of Trasu, the son was Malina who was a Brahmavādin. Thereafter he obtained Upadāta and the following four sons.

सुष्मन्तमथ दुष्म(ष्य)न्तं प्रवीरमनघं तथा।
चक्रवर्ती ततो जज्ञे दौष्म(ष्य)न्तिर्नृपसत्तमः॥१३३॥

They were– Suṣmanta, Duṣyanta, Pravīra and Anagha. Cakravartī then took birth as the son of Duṣyanta who was an excellent king.

शकुन्तलायां भरतो यस्य नाम्ना तु भारतम्।
दुष्म(ष्य)न्तं राजानं प्रति वागुवाचाशरीरिणोः॥१३४

In Śakuntalā (was born) Bharata, in whose name "Bhārata" became the (title of the land). A speech of unembodied norm (celestial voice) rose up for king Duṣyanata.

मातु भस्त्रा पितुः पुत्रो येन जातः स एव सः।
भर स्वपुत्रं दुष्यन्तं सत्यमाह शकुन्तला॥१३५॥
रेतोधाः पुत्रं नयति नरदेव यमक्षयात्।
त्वं चास्य धाता गर्भस्य माऽवमंस्थाः शकुन्तलाम्॥

"O Duṣyanta, the mother is but a leathern pouch. The son belongs to the father. He is identical with him by whom he is begotten. Śakuntalā has spoken the truth. The inseminator of the semen virile fluid carries the son from the abode of Yama, O lord of men! You, verily, are the inseminator of this foetus. Do not disparage Śakuntalā".

भरतस्तिसृषु स्त्रीषु नव पुत्रानजीजनत्।
नाभ्यनन्दच्च तान्राजा नानुरूपान्ममेत्युत॥१३७॥

Bharata begot nine son of his three spouses. "These are not befitting me". Saying this, the king did not welcome them.

ततस्ता मातरः क्रुद्धाः पुत्रान्निन्युर्यमक्षयम्।
ततस्तस्य नरेन्द्रस्य वितथं पुत्रजन्म तत्॥१३८॥

Then those mothers, irate as such, took away the sons to the abode of Yama. Then of that king, the births of those sons became useless.

ततो मरुद्भिरानीय पुत्रस्तु स बृहस्पतेः।
संक्रामितो भरद्वाजो मरुद्भिः क्रतुभिर्विभुः॥१३९॥

Then the powerful son Bharadvāja of Bṛhaspati was brought over there by the Maruts in the course of the sacrifices and handed over to him.

तत्रैवोदाहरन्तीदं भरद्वाजस्य धीमतः।
जन्मसंक्रमणं चैव मरुद्भिर्भरताय वै॥१४०॥

In this connection, they quote this tale of the birth of the intelligent Bharadvāja and the transfer unto Bharata by the Maruts.

पत्न्यामासन्नगर्भायामसिजः संस्थितः किल।
भ्रातुर्भार्यां स दृष्ट्वाऽथ बृहस्पतिरुवाच ह ॥
अलंकृत्यो तनुं स्वां तु मैथुनं देहि मे शुभे॥१४१॥

When the wife was in final pregnancy stage, Aśija became defunct. Having seen the spouse of his brother, Bṛhaspati spoke out– "Decorate your body with ornaments and provide me (the pleasure of) coition with you, O good lady!"

एवमुक्ताऽब्रवीदे (नमन्तर्वत्नी ह्यहं विभो।
गर्भः परिणतश्चायं ब्रह्म व्याहरते गिरा॥१४२॥

Having been said so, she spoke to him– "O overlord, I am pregnant now. This embryo has matured up. The child repeats the Vedic hymns.

अमोघरेतास्त्वया चापि धर्मश्चैव विगर्हितः।
एवमुक्तोऽब्रवीदेनां) स्मयमानो बृहस्पतिः॥१४३॥

And you too have your semen virile unfailing. So this act is deniable". On being addressed thus, the smiling Bṛhaspati said.

विनयो नोपदेष्टव्यस्तस्या मम कथं चन।
हर्षमाणः प्रसह्यैनां मैथुनायोपचक्रमे॥१४४॥

"By you, a discipline is not to be instructed to me by any means". Feeling overjoyed or getting spiteful, he forcibly started sexual intercourse with her.

ततो बृहस्पतिं गर्भो हर्षमाणमुवाच ह।
संनिविष्टो ह्याहं पूर्वमिह तात बृहस्पते॥१४५॥

"O father Bṛhaspati, I am already embedded here, having come here before". This way addressed the foetus to Bṛhaspati who was in a state of exhilaration.

अमोघरेताश्च भवान्नावकाशोऽस्ति च द्वयोः।
एवमुक्तः स गर्भेण कुपितः प्रत्युवाच ह॥१४६॥

"You have semen virile unfailing always and there is no scope for the two children (in the same womb). This way addressed by the foetus, irate as such, Bṛhaspati rejoined.

यस्मान्मामीदृशे काले सर्वभूतेप्सिते सति।
प्रतिषेधसि तत्तस्मात्तमो दीर्घं प्रवेक्ष्यसि॥१४७॥

"Since you prevent me at such a juncture, which is desired by all living beings, on that account, you will enter in to a cimmerian gloom".

पादाभ्यां तेन तच्छत्रं मातुर्द्वारं बृहस्पतेः।
तद्रेतस्तुर्मध्येऽनिवार्यः शिशुकोऽभवत्॥१४८॥

The passage (i.e. vulva) of his mother was covered with his feet by the child. The semen virile of Bṛhaspati, being interdicted in between them became an infant.

सद्योजातं कुमारं तं दृष्ट्वाथ ममताऽब्रवीत्।
गमिष्यामि गृहं त्वं वै भरद्वाजं बृहस्पते॥१४९॥

On seeing the freshly delivered child, Mamatā spoke then– "I shall go to my house (saying) Bharadvāja (Bhara mean nurture and Dvāja means which is born of two), O Bṛhaspati!"

एवमुक्त्वा गतायां स पुत्रं त्यजति तत्क्षणात्।
भरस्व बाढमित्युक्तो भरद्वाजस्ततोऽभवत्॥१५०॥

When she went away after saying this, he (too) leaves aside his son that very moment (saying)– "*Bharasva* (Nurture) and *Bāḍham* (very well)". This way, he became known as 'Bharadvāja'.

(मातृपितृभ्यां संत्यक्तं दृष्ट्वाऽथ मरुतः शिशुम्।
गृहीत्वैनं भरद्वाजं जग्मुस्ते कृपया ततः॥१५१॥

On seeing the child having been abandoned by both the parents, the Maruts took away the child Bharadvāja quickly out of compassion.

तस्मिन् काले तु भरतो मरुद्भिः क्रतुभिः क्रमात्।)
काम्यनैमित्तिकैर्यज्ञैर्यजते पुत्रलिप्सया॥१५२॥

At that time, Bharata had performed various sacrifices in due order and other *Kāmya* and *Naimittika* sacrifices with a desire for obtainment of a son.

यदा स यजमानो वै पुत्रान्नाऽऽसादयत्प्रभुः।
यज्ञं ततो मरुत्सोमं पुत्रार्थे पुनराहरत्॥१५३॥

When in spite of those sacrifices, the lord did not obtain any son, he performed the *Yajña* named *Marut-Soma* for the sake of a son.

तेन मे मरुतस्तस्य मरुत्सोमेन तोषिताः।
भारद्वाजं ततः पुत्रं बार्हस्पत्यं मनीषिणम्॥१५४॥

By that *Marut-Soma* sacrifice, the gods were gratified then and they give him Bharadvāja, the intelligent son of Bṛhaspati.

भरतस्तु भरद्वाजं पुत्रं प्राप्य तदाऽब्रवीत्।
प्रजायां संहतायां वै कृतार्थोऽहं त्वया विभो॥१५५॥

Bharata, then having obtained that son Bharadvāja, spoke out– "O lord! Since all my previous progenies had been killed, I am overwhelmed with you as my son".

पूर्वं तु वितथं तस्य कृतं वै पुत्रजन्म हि।
ततः स वितथो नाम भारद्वाजस्तथाऽभवत्॥१५६॥

The births of his (Bharata's) previous sons had been rendered futile (*vitatha*). Then that Bharadvāja became known as Vitatha.

तस्माद्दिव्यो भरद्वाजो ब्राह्मण्यात्क्षत्रियोऽभवत्।
द्विमुख्यायननामा स स्मृतो द्विपितर(तृक)स्तु वै॥

On that account, the divine child Bharadvāja became a Kṣatriya from Brāhmaṇa-hood. He is remembered by the names *Dvimukhyāyana* (having two important abodes) and *Dvipitara* (having two fathers).

ततोऽथ वितथे जाते भरतः स दिवं ययौ।
वितथस्य तु दायादो भुवमन्युर्बभूव ह॥१५८॥

After the birth of Vitatha, Bharata went to the heaven. Of Vitatha, the scion was Bhuvamanyu.[1]

महाभूतोपमाश्चाऽऽसंश्चत्वारो भुवमन्युजाः।
बृहत्क्षत्रो महावीर्यो नरो गाग्रश्च वीर्यवान्॥१५९॥

Those born from Bhuvamanyu were four veritable peers to Mahābhūtas i.e. great beings. They were– Bṛhatkṣatra, Mahāvīrya, Nara and Gāgra, the heroic one.

नरस्य सांकृतिः पुत्रस्तस्य पुत्रौ महौजसौ।
गुरुवीर्यस्त्रिदेवश्च सांकृत्वाववरौ स्मृतौ॥१६०॥

Of Nara, the son was Sāṁkṛti. His sons were highly-prowessed ones. Guruvīrya and Trideva are remembered as the two sons of Sāṁkṛti. There were none superior than they.

दायादाश्चापि गाग्रस्य शिनिबद्धा बभूव ह।
स्मृताश्चैते ततो गार्ग्याः क्षात्रोपेता द्विजातयः॥१६१॥

The scions of Gāgra happened to be born of Śinibaddha. Therefore, the Gāgryas are remembered as Brāhmaṇas endowed with Kṣatriya creed.

महावीर्यसुतश्चापि भीमस्तस्मादुभक्षयः।
तस्य भार्या विशाला तु सुषुवे वै सुतत्रयम्॥१६२॥

Of Mahāvīrya, the son even was Bhīma. From him was born Ubhakṣaya. His spouse Viśālā gave birth to three sons.

त्रय्यारुणिं पुष्करिणं तृतीयं सुषुवे कपिम्।
कपेः क्षत्रवरा ह्येते तयोः प्रोक्ता महर्षयः॥१६३॥

---

1. Bhuvamanyu, vide Vāyu Purāṇa 99-158-159. Son of Vitathā and father of four sons headed by Bṛhatkṣetra. His earlier name was Bharadvāja. He was handed over to Bharata by Marutas, Paurāṇika Kośa, p. 380.

She gave birth to Trayyāruṇi[1], Puṣkarin[2] and the third son Kapi[3]. Kapi's descendants were excellent Kṣatriyas and those of the other two were known as great sages.

गाग्राः सांकृतयो वीर्याः क्षात्रोपेता द्विजातयः।
संश्रिताऽऽङ्गिरसं पक्षं बृहत्क्षत्रस्य वक्ष्यति॥१६४॥

The descendants of Gāgra– Sāṁkṛti and Mahāvīrya were also Brāhmaṇas endowed with Kṣatriya traits. They resorted to Aṅgiras side. Now the line of Bṛhatkṣatra will be recounted.

बृहत्क्षत्रस्य दायादः सुहोत्रो नाम धार्मिकः।
सुहोत्रस्यापि दायादो हस्ती नाम बभूव ह॥
तेनेदं निर्मितं पूर्वं नाम्ना वै हस्तिनापुरम्॥१६५॥

The scion of Bṛhatkṣatra was Suhotra by name, the pious one. Of Suhotra, the scion happened to be Hastin. By him was built, this city Hastināpura earlier.

हस्तिनश्चापि दायादास्त्रयः परमधार्मिकाः।
अजमीढो द्विजामीढः पुरुमीढस्तथैव च॥१६६॥

Hastin's scions were three highly religious ones. They were– Ajamīḍha, Dvijamīḍha and Purumīḍha.

अजमीढस्य पत्न्यस्तु शुभाः कुरुकुलोद्वहाः।
नीलिनी केशिनी चैव धूमिनी च वराङ्गना॥१६७॥

Of Ajamīḍha, the spouses were auspicious ones, born in the Kuru lineage. They were– Nīlinī, Keśinī and Dhūminī, the noble lady.

अजमीढस्य पुत्रास्तु तासु जाता कुलोद्वहाः।
तपसोऽन्ते सुमहतो राज्ञो वृद्धस्य धार्मिकाः॥१६८॥

Of Ajamīḍha, the sons who were born were the bearers or propagators of the lineage. They were very religious and were born to the great king in his old age at the end of a great penance.

भरद्वाजप्रसादेन शृणुध्वं तस्य विस्तरम्।
अजमीढस्य केशिन्यां कण्ठः समभवत्किल॥१६९॥

(They were born) by the grace of Bharadvāja. You may listen to them in details. Kaṇṭha was born to Ajamīḍha and Keśinī.

मेधातिथिः सुतस्तस्य तस्मात्कण्ठायना द्विजाः।
अजमीढस्य धूमिन्यां जज्ञे बृहद्वसुर्नृपः॥१७०॥

Medhātithi was his son. From him were born the Brāhmaṇas called Kaṇṭhāyanas. And of Ajamīḍha in Dhūminī (his second wife) was born the king Bṛhadvasu.

बृहद्वसोर्बृहद्विष्णुः पुत्रस्तस्य महाबलः।
बृहत्कर्मा सुतस्तस्य पुत्रस्तस्य बृहद्रथः॥१७१॥

Of Bṛhadvasu, the son was Bṛhadviṣṇu who was very strong. Bṛhatkarmā was his son and his son was Bṛhadratha.

विश्वजित्तनयस्तस्य सेनजित्तस्य चाऽऽत्मजः।
अथ सेनजितः पुत्राश्चत्वारो लोकविश्रुताः॥१७२॥

Viśvajit was his son and Senajit was his (Viśvajit's) son. Of Senajit, there were four well-known sons.

रुचिराश्वश्च काव्यश्च रामो दृढधनुस्तथा।
वत्सश्चावन्तको राजा यस्य ते परिवत्सराः॥१७३॥

They were– Rucirāśva, Kāvya, Rāma of steady bow and Vatsa, the king of Avantī from whom the *Parivatsara* (era started).

रुचिराश्वस्य दायादः पृथुषेणो महायशाः।
पृथुषेणस्य पारस्तु पारान्नीपोऽथ जज्ञिवान्॥१७४॥

Of Rucirāśva, the scion was Pṛthuṣeṇa, the greatly reputed one. Of Pṛthuṣeṇa, the son was Pāra and Nīpa[4] was born of Pāra.

यस्य चैकशतं चाऽऽसीत्पुत्राणामिति नः श्रुतम्।
नीपा इति समाख्याता राजानः सर्व एव ते॥१७५॥

A hundred sons were born to Nīpa. This

1. Paurāṇika Kośa, p. 205, son of Viśālā from Ubhakṣaya. Also p. 318. Puskarī, p. 83, Kapi.
2. Ibid.
3. Ibid.
4. Paurāṇika Kośa, p. 279 on Nīpa, son of Pāra or Paura having Kṛtvī daughter of Śuka as wife of whose 100 sons, Aṇuha was the eldest. All were called Nīpas, were propagators of lineage called Kŏrtivardhanas, Vāyu Purāṇa 99-105-106.

much has been heard by us. All those were known as Nīpas, the kings.

तेषां वंशकरः श्रीमान्राजाऽऽसीत्कीर्तिवर्धनः।
काम्पिल्ये समरो नाम स चेष्टसमरोऽभवत्॥१७६॥

Of those ones, the propagator of lineage and the one who stabilised the race was named Samara with his capital in Kāṁpilya. He happened to be as fond of wars.

समरस्यः परः पारः सत्वदश्च इति त्रयः।
पुत्राः सर्वगुणोपेताः पारपुत्रो वृषुर्वभौः॥१७७॥

Samara had three sons endowed with all good qualities. They were– Para[1], Pāra and Sattvadaśva Vṛṣu was the son of Pāra who glamoured forth.

वृषोस्तु सुकृतिर्नाम सुकृतेनेह कर्मणा।
जज्ञे सर्वगुणोपेतोः विभ्राजस्तस्य चाऽत्मजः॥१७८॥

Of Vṛṣu, the son was named Sukṛti endowed with all great qualities. Vibhrāja of meritorious acts was his son.

विभ्राजस्य तु दायादस्त्वणुहो नाम पार्थिवः।
बभूव शुकजामाता ऋचीभर्ता महायशाः॥१७९॥

Of Vibhrāja, the scion was the king named Aṇuha who was very famous. He happened to be the son-in-law of Śuka and husband of Ṛcī[2].

अणुहस्य तु दायादो ब्रह्मदत्तो महातपाः।
योगसूनुः सुतस्तस्य विष्वक्सेनोऽभवन्नृपः॥१८०॥

Of Aṇuha, the scion was Brahmadatta by name of great austerities. Yogasūnu was his son and his son Viṣvakena happened to be a king.

विभ्राजपुत्रा राजानः सुकृतेनेह कर्मणा।
विष्वक्सेनस्य पुत्रस्तु उदक्सेनो बभूव ह।१८१॥

The sons of Vibhrāja were kings because of their meritorious deeds. Of Viṣvaksena, the son happened to be Udaksena.[3]

भल्लाटस्तस्य दायादो येन राजा पुरा हतः।
भल्लाटस्य तु दायादो राजाऽऽसीज्जनमेजयः॥
उग्रायुधेन तस्याऽर्थे सर्वे नीपाः प्रणाशिताः॥१८२॥

Bhallāṭa was his scion by whom the king was killed earlier. Of Bhallāṭa, the successor was king Janamejaya. On his behalf, all the Nīpas were destroyed by Ugrāyudha.

ऋषय ऊचुः

उग्रायुधः कस्य सुतः कस्मिन्वंशे च कीर्त्यते।
किमर्थं चैव नीपास्ते तेन सर्वे प्रणाशिताः॥१८३॥

The Sages spoke– Whose son was Ugrāyudha? In which lineage he was born and glorified? And on what account, by that one all the Nīpas were got destroyed?

सूत उवाच

द्विमीढस्य तु दायादो विद्वाञ्जज्ञे यवीनरः।
धृतिमांस्तस्य पुत्रस्तु तस्य सत्यधृतिः सुतः॥१८४॥

Sūta spoke– Of Dvimīḍha, the scion was the scholarly Yavīnara. Dhṛtimān was his son and Satyadhṛti was his son.

अथ सत्यधृतेः पुत्रो दृढनेमिः प्रतापवान्।
दृढनेमिसुतश्चापि सुवर्मा नाम पार्थिवः॥१८५॥

Of Satyadhṛti, the son was Dṛḍhanemi, the valiant one. And of Dṛḍhanemi, the son was Suvarmā named king.

आसीत्सुवर्मणः पुत्रः सार्वभौमः प्रतापवान्।
सार्वभौम इति ख्यातः पृथिव्यामेकराड्बभौ॥१८६॥

The valorous Sārvabhauma was the son of Suvarmā. He shone forth as the single supreme sovereign of the earth and he became famous as Sārvabhauma.

तस्यान्वये च महति महत्पौरवनन्दनः।
महत्पौरवपुत्रस्तु राजा रुक्मरथः स्मृतः॥१८७॥

1. One of the 3 sons of Kāmpilya Samara, Paurāṇika Kośa, p. 2
2. Also p. 69 on Ṛcī (Paurāṇika Kośa).
3. Paurāṇika Kośa, p. 59, son of Viṣvaksena and father of Bhallaṭa or Bhallāna, Vāyu Purāṇa 99-181. Bhallābha according to Viṣṇu Purāṇa IV.19 46-47.

In his great lineage was born a great son named Mahatpaurava. King Rukmaratha is remembered as the son of Mahatpaurava.

अथ रुक्मरथस्यापि सुपार्श्वो नाम पार्थिवः।
सुपार्श्वतनयश्चापि सुमतिनीमि धार्मिकः॥१८८॥

Of Rukmaratha, the son was a king named Supārśva[1]. Supārśva's son named Sumati was a pious one.

सुमतेरपि धर्मात्मा राजा संनतिमान्प्रभुः।
तस्याऽऽसीत्संनतिर्नाम कृतस्तस्य सुतोऽभवत्॥१८९॥

Of Sumati, the lawful king happened to be Sannatimān, the overlord. His son was named Sannati and Kṛta happened to be his son.

शिष्यो हिरण्यनाभेस्तु कौथुमस्य महात्मनः।
चतुर्विंशतिधा तेन प्रोक्तास्ताः सामसंहिताः॥१९०॥

He was a pupil of the great-souled Hiraṇyanābhi of the Kauthuma branch (of Sāmavedic study). Twenty-four Sāman-Saṁhitās or psalms of Sāmaveda were expounded by him.

स्मृतास्ते प्राच्यनामानः कर्ता साम्नां तु सामगाः।
कार्तिरुग्रायुधः सोऽथ वीरः पौरवनन्दनः॥१९१॥

The sons of Kṛta, the singers of Sāmaveda, are remembered by the name Prācyas. The valiant Ugrāyudha was one of the sons of Kṛta and a scion of Pauravas.

बभूव येन विक्रम्य पृषतस्य पितामहः।
नीलो नाम महाबाहुः पञ्चालाधिपतिर्हतः॥१९२॥

The mighty-armed Nīla[2], the overlord of Pañcālas, the grandfather of Pṛṣata, was killed by him and thereby he exhibited his valour.

उग्रायुधस्य दायादः क्षेमो नाम महायशाः।
क्षेमात्सुवीरः संजज्ञे सुवीरस्य नृपंजयः॥
नृपंजयाद्वीररथ इत्येते पौरवाः स्मृताः॥१९३॥

The scion of Ugrāyudha was Kṣema by name of great fame. From Kṣema was born Suvīra and Suvīra's son was Nṛpañjaya. From Nṛpañjaya was born Vīraratha. This way, these are known as Pauravas (descendants of Puru).

अजमीढस्य नीलिन्यां नीलः समभवन्नृपः।
नीलस्य तपसोग्रेण सुशान्तिरभ्यजायत॥१९४॥

King Nīla was born of Nīlinī (the third wife) of Ajamīḍha. By the terrific austerity of Nīla, Suśānti took birth.

पुरुजानुः सुशान्तेस्तु रिक्षस्तु पुरुजानुजः।
ततस्तु रिक्षदायादो भेदाच्च तनयास्त्विमे॥१९५॥

Purujānu was the son of Suśānti and Rikṣa was the progeny of Purujānu. The following were the sons and scions of Rikṣa.

मुद्गलः शृञ्जयश्चैव राजा बृहदिषुस्तथा।
यवीयांश्चापि विक्रान्तः काम्पिल्यश्चैव पञ्चमः॥१९६

They were– Mudgala, Śṛñjaya, the king Bṛhadiṣu, the younger one Vikrānta and Kāṁpilya, the fifth one.

पञ्चानां रक्षणार्थाय पितैतानभ्यभाषत।
पञ्चानां विद्धि पञ्चैतान्स्फीता जनपदाः युताः॥१९७
अलं संरक्षणे तेषां पञ्चाला इति विश्रुताः।
मुद्गलस्यापि मौद्गल्याः क्षत्रोपेताद्विजातयः॥१९८॥

For the protection and the upkeep of all the five, the father spoke to them thus– "Understand that there are five flourishing Janapadas for each of you respectively." Guarding them enough, this way they were etymologised as Pañcālās. Maudgalyas, the descendants of Mudgala, were Brāhmaṇas endowed with Kṣatriya traits.

---

1. Viṣṇu Purāṇa IV.19.49, calls of as the son of Dṛḍhanemi and fahter of Sumati. Paurāṇika Kośa, p. 527. At one place also son of Rukmaratha. द्विजमीढष्य तु यवीनरांशः सुतः तस्यापि धृतिमांस्तस्माद्य सत्यधृतिस्तश्च दृढनेमिस्तस्माद्य सुपार्श्वस्ततः सुमतिस्ततश्च सनातिमान्।
2. उग्रायुधः son of Nīpa and father of Kṣemya, Bhāgavata Purāṇa IX.29, Paurāṇika Kośa, p. 56. संहिताः प्राच्यनाम्ना वै नीपो ह्युग्रायुधस्तत तस्य क्षेम्यः सुवीरोऽथ सुवीरस्य रिपुञ्जयः। vide Vāyu Purāṇa 99.182-191, son of Kṛta, father of Kṣema. The father of Pṛthuka Nīpa of Pāñcāla was killed by this one. Vāyu Purāṇa has Nīla for Nīpa.

एते ह्यङ्गिरसः पक्षे संश्रिताः कण्डमुद्गला।
मुद्गलस्य सुतो ज्येष्ठो) ब्रह्मिष्ठः सुमहायशाः॥१९९॥

These were known as Kaṇḍamudgalas and they merged into the Āṅgirasa Gotra. Of Mudgala, the eldest son was Brahmiṣṭha of great fame.

इन्द्रसेना यतो गर्भं वध्यश्वं प्रत्यपद्यत।
वध्यश्वान्मिथुनं जज्ञे मेनका इति नः श्रुतिः॥२००॥

From him Indrasenā[1] obtained the foetus as Vadhyaśva. We have heard that Menakā bore to Vadhyaśva twins.

दिवोदासश्च राजर्षिरहल्या यशस्विनीः।
शारद्वतस्तु दायादमहल्या समसूयत॥२०१॥
शतानन्दमृषिश्रेष्ठं तस्यापि सुमहायशाः।
पुत्रः सत्यधृतिर्नाम धनुर्वेदस्यः पारगः॥२०२॥

They were Divodāsa, the sage king and Ahalyā, the reputed one. Ahalyā bore Śatānanda, the excellent sage to Śāradvata. His highly reputed son was Satyadhṛti who was the master of the science of archery.

अथ सत्यधृतेः शुक्रं दृष्ट्वाऽप्सरसमग्रतः।
प्रचस्कन्दे शरस्तम्बे मिथुनं समपद्यत॥२०३॥

Having seen an Apsara in front, the semen virile of Satyadhṛti was emitted on the cluster of reeds and twins were born.

कृपया तच्च जग्राह शंतनुर्मृगयां गतः।
कृपः स्मृतः स वै तस्माद्गौतमी च कृपी तथा॥२०४

Out of compassion (*Kṛpā*), Śantanu, who had come there for hunting, caught hold of them. On that account, the boy is known as Kṛpa and the girl became Kṛpī or Gautamī.

एते शारद्वताः प्रोक्ता ऋतथ्या गौतमान्वयाः।
अत ऊर्ध्वं प्रवक्ष्यामि दिवोदासस्य संततिम्॥२०५॥

Thus, the race of Gautama, known as Śāradvatas and Ṛtathyas, has been illustrated. After this, I shall illustrate the lineage of Divodāsa.

1. Indrasenā, Maudgalya Brahmiṣṭha's wife and mother of Vidhyāśva, Paurāṇika Kośa, p. 52.

दिवोदासस्य दायादो ब्रह्मिष्ठो मित्रयुर्नृपः।
मैत्रेयस्तु ततो जज्ञे स्मृता एतेऽपि संश्रिताः॥२०६॥

Of Divodāsa, the scion was the king Mitrayu who was engrossed in meditation of Brahman. Maitreya took birth from him. These also became known as Saṁśritas.

एतेऽपि संश्रिताः पक्षं क्षात्रोपेतास्तु भार्गवाः।
राजाऽपि च्यवनो विद्वांस्ततोऽप्रतिरथोऽभवत्॥२०७॥

These Saṁśritas (those getting merged into the families of others) attained to Brāhmaṇas endowed with Kṣatriya traits. They were known as Bhārgavas. The king Cyavana was a wise one and on that account, he became an invincible charioteer or warrior.

अथ वै च्यवनाद्धीमान्सुदासः समपद्यत।
सौदासः सहदेवश्च सोमकस्तस्य चाऽऽत्मजाः॥२०८॥

Then from Cyavana took birth the intelligent Sudāsa. Sahadeva became his son i.e. the son of Sudāsa (Saudāsa) and Somaka was the son of Sahadeva.

अजमीढः पुनर्जातः क्षीणे वंशे स सोमकः।
सोमकस्य सुतो जन्तुर्हते तस्मिञ्शतं विभो॥२०९॥
पुत्राणामजमीढस्य सोमकत्वे महात्मनः।
तेषां यवीयान्पृषतो द्रुपदस्य पिताऽभवत्॥२१०॥

When the lineage was about to extinct, Ajamīḍha was born again as Somaka[2]. Of Somaka, the son was Jantu. When he was killed, hundred other sons were born to the great-souled Ajamīḍha in his birth as Somaka. The youngest of them was Pṛṣata who was the sire of Drupada.

धृष्टद्युम्नः सुतस्तस्य धृष्टकेतुश्च तत्सुतः।
महिषी चाजमीढस्य धूमिनी पुत्रगर्धिनी॥२११॥

Dhṛṣṭadyumna was his son and Dhṛṣṭaketu

2. Somaka, grandson of Saudāsa of Puru lineage and son of Shadeva, a father of 160 sons. Jantu was the eldest and Pṛṣata the youngest. Pṛṣata had Drupada as son, father of Dhṛṣṭadyumna, Viṣṇu Purāṇa IV.19.71-73.

was the son of that one. The chief queen of Ajamīḍha, Dhūminī, was greedy for a son.

पुनर्भवे तपस्तेपे शतं वर्षाणि दुश्चरम्।
हुताग्न्यनिद्रा ह्यभवत्पवित्रमितभोजना।।२१२।।

In her rebirth, she performed a very severe penance for a hundred years. She performed Homas in the fire. She kept awake. She ate but little and that too only the sacred food.

अहोरात्रं कुशेष्वेव सुष्वाप सुमहाव्रता।
तस्यां वै धूम्रवर्णायामजमीढश्च वीर्यवान्।।२१३।।
ऋक्षं सा जनयामास धूम्रवर्णं सिताग्रजम्।
ऋक्षात्संवरणो जज्ञे कुरुः संवरणादभूत्।।२१४।।

She performed great austerities and vows. She slept on the Kuśa mattress alone day and night. By these rigorous activities, she became smoke-complexioned. Ajamīḍha, the valorous one, begot of her Ṛkṣa, a smoke-complexioned son, who was elder brother of Sita (one having white complexion). From Ṛkṣa was born Saṁvaraṇa and from Saṁvaraṇa, Kuru came into being.

यः प्रयागं पदाऽऽक्रम्य कुरुक्षेत्रं चकार ह।
कृष्ट्वैनं सुमहातेजा वर्षाणि सुबहून्यथ।।२१५।।

After treading on Prayāga, he created Kurukṣetra. The highly radiant king ploughed it for many years.

कृष्यमाणे तदा शक्रस्तत्रास्य वरदो बभौ।
पुण्यं च रमणीयं च पुण्यकृद्भिर्निषेवितम्।।२१६।।

While it was being ploughed, Śakra (i.e. Indra) shone there and bestowed this boon– "Your Kurukṣetra shall be sacred, attractive and shall be waited upon by the merit performing ones."

तस्यान्ववायजाः ख्याताः कुरवो नृपसत्तमाः।
कुरोस्तु दयिताः पुत्राः सुधन्वा जह्नुरेव च।।२१७।।
परीक्षितो महाराजः पुत्रकश्चारिमर्दनः।
सुधन्वनस्तु दायादः सुहोत्रो मतिमान्स्मृतः।।२१८।।

The scions of that one became well-known as Kurus, the excellent kings. Of Kuru, the favourite sons were– Sudhanvan, Jahnu, Parīkṣita, the great king Putraka[1] and Arimardana. Of Sudhanvan, the scion was Suhotra, the intellected one, known as such.

च्यवनस्तस्य पुत्रस्तु राजा धर्मार्थकोविदः
च्यवनस्य कृतः पुत्र इष्ट्वा यज्ञैर्महातपाः।।२१९।।

Cyavana was his son. The king was conversant with spiritual good and material gains. Of Cyavana, the son was Kṛta who performed great penance and many sacrifices.

विश्रुतं जनयामास पुत्रमिन्द्रसखं नृपः।
विद्योपरिचरं वीरं वसुं नामान्तरिक्षगम्।।२२०।।

The king procreated his well-known son Vidyoparicara who claimed friendship of Indra. He was a great hero, the one moving in the sky and was well-known as Vasu too.

विद्योपरिचराज्जज्ञे गिरिका सप्त सूनवः।
महारथो मगधराड्विश्रुतो यो बृहद्रथः।।२२१।।
प्रत्यग्रहः कुशश्चैव यमाहुर्मणिवाहनम्।
प्राथैल्यश्च ललित्थश्च मत्स्यकालश्च सप्तमः।।२२२।।

Vidyoparicara[2] gave birth to seven sons of Girikā[3]. They were– the famous king of Magadha well-known as Bṛhadratha who was a great warrior, Pratyagraha, Kuśa whom they called Maṇivāhana, Prāthailya, Lalittha and Matsyakāla, the seventh one.

बृहद्रथस्य दायादः कुशाग्रो नाम विश्रुतः।
कुशाग्रस्याऽऽत्मजश्चैव ऋषभो नाम वीर्यवान्।।२२३।।

Bṛhadratha's scion was famous by the name of Kuśāgra. Kuśāgra's son was a powerful king named Ṛṣabha.

ऋषभस्यापि दायादः पुष्पवान्नाम धार्मिकः।
विक्रान्तस्तस्य दायादो राजा सत्यहितः स्मृतः।।२२४

Of Ṛṣabha, the scion was a virtuous king

1. Paurāṇika Kośa, p. 311
2. Paurāṇika Kośa, p. 153 under *girikā adyaparicara* or *vidyoparicara,* Vasu's wife having Bṛhatratha and others as sons.
3. Verse 221 should have विद्योपरिचरो for विद्योपरिचरा।

named Puṣpavān. King Satyahita[1] is remembered as his valorous successor.

तस्य पुत्रः सुधन्वा च तस्मादूर्जः प्रतापवान्।
ऊर्जस्य नभसः पुत्रस्तस्माज्जज्ञे स वीर्यवान्॥२२५॥
शकले द्वे स वै जातो जरया संधितस्तु सः।
जरासंधो महाबाहुर्जरया संधितस्तु सः॥२२६॥

His son was Sudhanvan. From him was born Ūrja, the prowessed one. Ūrja's son was Nabhasa. From that one was born the valorous king Jarāsandha. He was born in two fragments and he was combined by Jarā. Jarāsandha, the lofty-armed one, was joined by Jarā as such.

सर्वक्षत्रस्य जेताऽसौ जरासंधो महाबलः।
जरासंधस्य पुत्रस्तु सहदेवः प्रतापवान्॥२२७॥

This Jarāsandha of great strength was the vanquisher of all Kṣatriya kings. Of Jarāsandha, the son was the heroic Sahadeva.

सहदेवात्मजः श्रीमान्सोमाधिः सुमहातपाः।
श्रुतश्रवास्तु सोमाधेर्मागधः परिकीर्तितः॥२२८॥

Of Sahadeva, the son was the illustrious Samādhi of great austerities. Śrutaśrava was the son of Somādhi well-known as Māgadha.

सूत उवाच

परीक्षितस्य दायादो बभूव जनमेजयः।
जनमेजयस्य पुत्रस्तु सुरथो नाम भूमिपः॥
सुरथस्य तु दायादो भीमसेनोऽपि नामतः॥२२९॥

Sūta spoke– Of Parīkṣita, the scion happened to be Janamejaya. Of Janamejaya, the son was Suratha, the protector of the earth. Of Suratha, the successor was Bhīmasena by name.

जह्नुस्त्वजनयत्पुत्रं सुरथं नाम भूमिपम्।
सुरथस्य तु दायादो वीरो राजा विदूरथः॥२३०॥

Jahnu, however, gave birth to a son named Suratha who became a king. Of Suratha, the scion was the heroic king Vidūratha.

विदूरथसुतश्चापि सार्वभौम इति श्रुतिः।
सार्वभौमाज्जयत्सेन आराधिस्तस्य चाऽऽत्मजः॥२३१॥

Of Vidūratha, the son was Sārvabhauma. This is the traditional hearing. From Sārvabhauma was (born) Jayatsena and Ārādhi happened to be his son.

आराधितो महासत्त्व अयुतायुस्ततः स्मृतः।
अक्रोधनोऽयुतायोस्तु तस्माद्देवातिथिः स्मृतः॥२३२॥

From Ārādhi[2] was born Mahāsattva and the following one was known as Ayutāyu. Akrodhana was born of Ayutāyu and from that one was born the son known as Devātithi.

देवातिथेस्तु दायाद ऋक्ष एव बभूव ह।
भीमसेनस्तथा ऋक्षाद्दिलीपस्तस्य चाऽऽत्मजः॥२३३॥

Of Devātithi, the scion happened to be Ṛkṣa. And Bhīmasena was born of Ṛkṣa and Dilīpa was his son.

दिलीपसूनुः प्रतिपस्तस्य पुत्रास्त्रयः स्मृताः।
देवापि शंतनुश्चैव वाह्लीकश्चैव ते त्रयः॥२३४॥
वाह्लीकस्य तु विज्ञेयः सप्तवाह्लीश्वरो नृपः।
वाह्लीकस्य सुतश्चैव सोमदत्तो महायशाः॥
जज्ञिरे सोमदत्तात्तु भूरिर्भूरिश्रवाः शलः॥२३५॥

Of Dilīpa, the son was Pratipa (Pratīpa). It is remembered that three sons were born to him. They were– Devāpi, Śantanu and Vāhlīka. Of Vāhlika, king Saptavāhlīśvara[3] deserves to be known as the son. Somadatta, the greatly reputed one, too was the son of Vāhlīka. Bhūri, Bhūriśravas and Śala were born of Somadatta[4].

दैवापिस्तु प्रवव्राज वनं धर्मपरीप्सया।
उपाध्यायस्तु देवानां देवापिरभवन्मुनिः॥२३६॥

Devāpi attained to renunciation (and went) to the forest with a view to earn spiritual good. The sage Devāpi became the Upādhyāya (preceptor) of Devas.

1. Paurāṇika Kośa, p. 510.

2. Paurāṇika Kośa, p. 47, ārādhi.
3. Paurāṇika Kośa, p. 539 under Somadatta.
4. Ibid.

च्यवनोऽस्य हि पुत्रस्तु इष्टकश्च महात्मनः।
शंतनुस्त्वभवद्राजा विद्वान्वै स महाभिषः॥२३७॥

Cyavana and Iṣṭaka[1] were two sons born of that great-souled sage. Śantanu became king who was a scholar and a great physician (*Mahābhiṣa*)[2].

इमं चोदाहरन्त्यत्र श्लोकं प्रति महाभिषम्।
यं यं राजा स्पृशति वै जीर्णं समयतो नरम्॥२३८॥
पुनर्युवा स भवति तस्मात्ते शंतनुं विदुः।
ततोऽस्य शंतनुत्वं वै प्रजास्विह परिश्रुतम्॥
स तूपयेमे धर्मात्मा शंतनुर्जाह्नवीं नृपः॥२३९॥

Here do they recite a verse regarding this Mahābhiṣa– "To whichever man gone old touches this young man, he once again becomes a youth. On that account, they call him as Śaṁtanu (*Śam* means happiness and *Tanu* means body)." Therefore the quality of his being Śaṁtanu was well-known among the subjects. That pious king Śaṁtanu married Jāhnavī (Gaṅgā).

तस्यां देवव्रतं भीष्मं पुत्रं सोऽजनत्यप्रभुः।
स च भीष्म इति ख्यातः पाण्डवानां पितामहः॥२४०

The lord begot a son of her, named Devavrata (who later became) Bhīṣma. That Bhīṣma, this way, became well-known as the grandfather of the Pāṇḍavas.

काले विचित्रवीर्यं तु दासेय्यजनयत्सुतम्।
शंतनोर्दयितं पुत्रं प्रजाहितकरं प्रभुम्॥
कृष्णद्वैपायनश्चैव क्षेत्रे वैचित्रवीर्यके॥२४१॥
धृतराष्ट्रं च पाण्डुं च विदुरं चाप्यजीजनत्।
धृतराष्ट्रात्तु गान्धारी पुत्राणां सुषुवे शतम्॥२४२॥

In course of time, Śaṁtanu begot his most favourite son Vicitravīrya who was a king who did much for the welfare of the subjects. Kṛṣṇadvaipāyana begot of Vicitravīrya's wife (*kṣetra*), Dhṛtarāṣṭra, Pāṇḍu and Vidura. From Dhṛtarāṣṭra, Gāndhārī produced a hundred sons.

तेषां दुर्योधनो ज्येष्ठः सर्वक्षत्रस्य स प्रभुः।
माद्री राज्ञी पृथा चैव पाण्डोर्भार्ये बभूवतुः॥२४३॥

Among them, Duryodhana was the eldest, the overlord of all the Kṣatriyas. Mādrī and the queen Pṛthā happened to be the two spouses of Pāṇḍu.

देवदत्ताः सुतास्ताभ्यां पाण्डोरर्थे विजज्ञिरे।
धर्माद्युधिष्ठिरो जज्ञे वायोर्जज्ञे वृकोदरः॥२४४॥

From these two, the sons offered by gods, took birth as such. From Dharma, Yudhiṣṭhira was born and from Vāyu was born Vṛkodara (i.e. Bhīma).

इन्द्राद्धनंजयो जज्ञे शक्रतुल्यपराक्रमः।
अश्विभ्यां सहदेवश्च नकुलश्चापि माद्रिजौ॥२४५॥

From Indra was born Dhanañjaya being equal in valour to Indra (Śakra). And from the two Aśvins were born Sahadeva and Nakula, the two sons of Mādrī.

पञ्चैव पाण्डवेभ्यश्च द्रौपद्यां जज्ञिरे सुताः।
द्रौपद्यजनयज्ज्येष्ठं प्रतिविन्ध्यं युधिष्ठिरात्॥२४६॥

Five sons were born to Draupadī from the (five) Pāṇḍavas. Draupadī gave birth to the eldest son Prativindhya from Yudhiṣṭhira.

हिडिम्बा भीमसेनात्तु जज्ञे पुत्रं घटोत्कचम्।
काश्या पुनर्भीमसेनाज्जज्ञे सर्ववृकं सुतम्॥२४७॥

Hiḍiṁbā from Bhīma produced the son Ghaṭotkaca. From Kāśyā then, Bhīma produced a son Sarvavṛka.

सुहोत्रं विजया माद्री सहदेवादजायत।
करेमत्यां तु वैद्यायां निरमित्रस्तु नाकुलिः॥२४८॥

Vijayā, the princess of Mādra land, gave birth to Suhotra of Sahadeva. Niramitra was born to Karematī of Vaidya as the son of Nakula.

सुभद्रायां रथी पार्थादभिमन्युरजायत।
उत्तरायां तु वैराट्यां परीक्षिदभिमन्युजः॥२४९॥

1. Ibid., p. 54.
2. Ibid., p. 408. महाभिषः The name of an earlier birth of Śāntanu.

From Subhadrā, the heroic Abhimanyu was born as the son of Pārtha. Parīkṣita was born as the son of Abhimanyu of Uttarā, the princess of Vairāṭa.

परीक्षितस्तु दायादो राजाऽऽसीज्जनमेजयः।
ब्राह्मणान्स्थापयामास स वै वाजसनेयिकान्॥२५०॥

Of Parīkṣita, the scion happened to be the king named Janamejaya. He inhabited the Brāhmaṇas of Vājasaneyī Saṁhitā of Yajurveda.

असपत्नं तदामर्षाद्वैशम्पायन एव तु।
न स्थास्यतीह दुर्बुद्धे तवैतद्वचनं भुवि॥२५१॥
यावत्स्थास्याम्यहं लोके तावन्नैतत्प्रशस्यते।
अभितः संस्थितश्चापि ततः स जनमेजयः॥२५२॥

Out of rage, Vaiśaṁpāyana (said to him)– "O wicked-souled one, your rules will not remain long here in this world without any enemy. This is the word of yours or for you on the earth. Till such time I shall stay in the world, till that time this will get belauded." Thereupon, Janamejaya was faced with difficulties all round.

(पौर्णमास्येन हविषा देवमिष्ट्वा प्रजापतिम्।
विज्ञाय संस्थितोऽपश्यत्तद्धीष्टां(त्तदिष्टं) विभोर्मखे॥

By the sacrificial oblation or clarified butter, he performed *Paurṇamāsa* sacrifice unto lord Prajāpati. He understood that although different materials were offered in the sacrifice of Vibhu (lord), still he was in difficulties.

परीक्षित्तनयश्चापि पौरवो जनमेजयः)।
द्विरश्वमेधमाहृत्य ततो वाजसनेयकम्॥
प्रवर्तयित्वा तद्ब्रह्म त्रिखर्वी जनमेजयः॥२५४॥

Janamejaya, the son of Parīkṣit, the descendant of Paurava, then performed two Aśvamedha sacrifices. And subsequently, he initiated those Vājasaneyaka Brāhmaṇas to function. Janamejaya was crippled three times.

खर्वमश्वकमुख्यानां सर्वमङ्गनिवासिनाम्।
खर्वं च मध्यदेशानां त्रिखर्वी जनमेजयः॥
विषादाद्ब्राह्मणैः सार्धमभिशस्तः क्षयं ययौ॥२५५॥

He was crippled at the hands of Aśvakamukhyas, crippled at the hands of Aṅganivāsins and crippled at the hands of the people of Madhyadeśa. This way Janamejaya was crippled thrice. He was distressed and being cursed along with those Brāhmaṇas, he attained to doom.

तस्य पुत्रः शतानीको बलवान्सत्यविक्रमः।
ततः सुतं शतानीकं विप्रास्तमभ्यषेचयन्॥२५६॥

His son was Śatānika, a forceful one and of true prowess. After him (Janamejaya), the Brāhmaṇas crowned his son Śatānīka to the throne.

पुत्रोऽश्वमेधदत्तोऽभूच्छतानीकस्य वीर्यवान्।
पुत्रोऽश्वमेधदत्ताद्वै जातः पुरपरंजयः॥२५७॥
अधिसामकृष्णो धर्मात्मा सांप्रतोऽयं महायशाः।
यस्मिन्प्रशासति महीं युष्माभिरिदमाहृतम्॥२५८॥
दुरापं दीर्घसत्रं वै त्रीणि वर्षाणि दुश्चरम्।
वर्षद्वयं कुरुक्षेत्रे दृषद्वत्यां द्विजोत्तमाः॥२५९॥

Of Śatānīka, the son was Aśvamedhadatta, a valorous one. And took birth as son of Aśvamedhadatta the Adhisāmakṛṣṇa. Adhisāmakṛṣṇa is lawful, recent ruler and of great repute. It is under his rule that you have been able to perform this *Dīrghasatra* (sacrifice of long duration) for three years. It is very difficult to be performed. Besides this, there is another sacrificial session lasting for two years, which is being performed in Kurukṣetra on the banks of the river Dṛṣadvatī, O excellent Brāhmaṇas!

ऋषय ऊचुः

श्रोतुं भविष्यमिच्छामः प्रजानां वै महामते।
सूत सार्धं नृपैर्भाव्यं व्यतीतं कीर्तितं त्वया॥२६०॥

The Sages spoke– We are eager to hear about the future of the progenies or subjects along with the kings, O greatly-intellected one! O Sūta! The past kings have been already declared by you.

यत्तु संस्थास्यते कृत्यमुत्पत्स्यन्ति च ये नृपाः।
वर्षाग्रतोऽपि प्रब्रूहि नामतश्चैव तान्नृपान्॥२६१॥
कालं युगप्रमाणं च गुणदोषान्भविष्यतः।
सुखदुःखे प्रजानां च धर्मतः कामतोऽर्थतः॥२६२॥
एतत्सर्वं प्रसख्याय पृच्छतां ब्रूहि तत्त्वतः।

Whatever avocation shall get established, whichever king shall take birth, their names, their time calculated in years, the time and extent of the Yugas, the impending dangers and merits, the weals and woes of the subjects owing to spiritual good, material gains and lust– illustrate all these to us who ask you.

स एवमुक्तो मुनिभिः सूतो बुद्धिमतां वरः॥
आचचक्षे यथावृत्तं यथादृष्टं यथाश्रुतम्॥२६३॥

On being spoken thus by the sages, Sūta, the excellent one among the intelligent ones, spoke out everything in the manner it would occur and as he had seen and heard.

सूत उवाच

यथा मे कीर्तितं सर्वं व्यासेनाद्भुतकर्मणा।
भाष्यं कलियुगं चैव तथा मन्वन्तराणि तु॥२६४॥
अनागतानि सर्वाणि ब्रुवतो मे निबोधत।
अत ऊर्ध्वं प्रवक्ष्यामि भविष्यन्ति नृपास्तु ये॥२६५॥

Sūta spoke– The way, the future events, the Kaliyuga and the Manvantaras, have been narrated to me in entirety by Vyāsa of marvellous exploits, you may know in same manner from me. Henceforth, I shall talk of the kings that shall born in future.

ऐलांश्चैव तथेक्ष्वाकून्सौद्युम्नांश्चैव पार्थिवान्।
येषु संस्थाप्यते क्षत्रमैक्ष्वाकवमिंद शुभम्॥२६६॥
तान्सर्वान्कीर्तयिष्यामि भविष्ये पठितान्नृपान्।
तेभ्यः परे च ये चान्ये उत्पत्स्यन्ते महीक्षितः॥२६७॥
क्षत्राः पारशवाः शूद्रास्तथा ये च द्विजातयः।
अन्ध्राः शकाः पुलिन्दाश्च तूलिका यवनैः सह॥२६८
कैवर्ताभीरशबरा ये चान्ये म्लेच्छजातयः।
वर्षाग्रतः प्रवक्ष्यामि नामतश्चैव तान्नृपान्॥२६९॥

I shall illustrate about the descendants of Aila, Ikṣvāku, Sudyumna and other kings in whom this splendid territory of the Ikṣvākus will be vested. I shall also narrate the king allocated for the future and all those beyond those that shall be born as the dwellers of the land or kings, viz. Kṣatriyas, Pāraśavas, Śūdras and likewise that are the Dvijātis (Brāhmaṇas), Āndhras, Śakas, Pulindas, Tūlikas, Yavanas, Kaivartas, Ābhiras, Śabaras and all those others that are the Mleccha (barbarian) castes. I shall talk of those kings by their names and the duration of their rule in years.

अधिसीमकृष्णः सोऽयं सांप्रतं पौरवान्नृपः।
तस्यान्ववाये वक्ष्यामि भविष्ये तावतो नृपान्॥२७०॥

This present king Adhisīmakṛṣṇa or Adhisāmakṛṣṇa is a king of the Paurava race. In his lineage, I shall talk of all the future kings.

अधिसीमकृष्णपुत्रो निर्वक्त्रो भविता किल।
गङ्गयाऽपहृते तस्मिन्नगरे नागसाह्वये॥
त्यक्त्वा च तं सवासं च कौशाम्ब्यां स निवत्स्यति॥

Adhisīmakṛṣṇa's son shall happen to be Nirvaktra.[1] When he will be abducted by Gaṅgā in the Nāgasāhvaya, he shall abandon his city and shall abide in Kauśāmbī.

भविष्यदुष्णस्तत्पुत्र उष्णाच्चित्ररथः स्मृतः।
शुचिद्रथश्चित्ररथाद्धृतिमांश्च शुचिद्रथात्॥२७२॥

His son will be Uṣṇa and from Uṣṇa, Citraratha will be born. Śucidratha will be born of Citraratha and Dhṛtimān will be born of Śucidratha.

सुषेणो वै महावीर्यो भविष्यति महायशाः।
तस्मात्सुषेणाद्भविता सुतीर्थो नाम पार्थिवः॥२७३॥

Suṣeṇa of great valour and fame shall be born thereafter. To Suṣeṇa will be born the king named Sutīrtha.

रुचः सुतीर्थाद्भविता त्रिचक्षो भविता ततः।
त्रिचक्षस्य तु दायादो भविता वै सुखी बलः॥२७४॥

1. Nirvaktra of Vāyu Purāṇa has been called as Nicakra.

Ruca shall happen to be from Sutīrtha and then Tricakṣa will be born. Of Tricakṣa, the scion shall happen to be Sukhībala[1].

सुखीबलसुतश्चापि भाव्यो राजा परिलुप्तः।
परिप्लुतसुतश्चापि भविता सुनयो नृपः॥२७५॥

Of Sukhībala, the son shall happen to be the king Paripluta[2]. Paripluta's son will be born as king Sunaya.

मेधावी सुनयस्याथ भविष्यति नराधिपः।
मेधाविनः सुतश्चापि दण्डपाणिर्भविष्यति॥२७६॥

King Medhāvī will be the son of Sunaya. Of Medhāvī, the son shall be Daṇḍapāṇi[3].

दण्डपाणेर्निरामित्रो निरामित्राच्च क्षेमकः।
पञ्चविंशनृपा ह्येते भविष्याः पूर्ववंशजाः॥२७७॥

Of Daṇḍapāṇi, the son shall be Nirāmitra and Kṣemaka will be the son of Nirāmitra. These twenty-five kings will be born in the race of Paurava.

अत्रानुवंशश्लोकोऽयं गीतो विप्रैः पुराविदैः।
ब्रह्मक्षत्रस्य यो योनिर्वंशो देवर्षिसत्कृतः॥२७८॥
क्षेमकं प्राप्य राजानं संस्थां प्राप्स्यति वै कलौ।
इत्येष पौरवो वंशो यथावदनुकीर्तितः॥२७९॥

Here a verse has been sung by Brāhmaṇas conversant with the ancient chronicles about the subsequent race– "This lineage which has produced Brāhmaṇas and Kṣatriyas and which is honoured by Devas and sages, will attain to stability in Kali Age after coming to Kṣemaka". This way, the lineage of Pūru has been illustrated as per suitability.

धीमतः पाण्डुपुत्रस्य अर्जुनस्य महात्मनः।
अत ऊर्ध्वं प्रवक्ष्यामि इक्ष्वाकूणां महात्मनाम्॥२८०॥

(The lineage) of the wise son of Pāṇḍu, Arjuna, the great-souled one, (has been narrated). After this, I shall talk of the race of Ikṣvākus of great souls.

बृहद्रथस्य दायादो वीरो राजा बृहत्क्षयः।
ततः क्षयः सुतस्तस्य वत्सव्यूहस्ततः क्षयात्॥२८१॥

Of Bṛhadratha, the scion was the heroic king Bṛhatkṣaya. His son was Kṣaya. Vatsavyūha was the son of Kṣaya.

वत्सव्यूहात्प्रतिव्यूहस्तस्य पुत्रो दिवाकरः।
यश्च सांप्रतमध्यास्ते अयोध्यां नगरीं नृपः॥२८२॥

From Vatsavyūha was born Prativyūha. His son is Divākara and this king is ruling over the city of Ayodhyā now.

दिवाकरस्य भविता सहदेवो महायशाः।
सहदेवस्य दायादो बृहदश्वो भविष्यति॥२८३॥

Divākara's son shall happen to be Sahadeva of great fame. Of Sahadeva, the scion shall happen to be Bṛhadaśva.

तस्य भानुरथो भाव्यः प्रतीताश्वश्च तत्सुतः।
प्रतीताश्व सुतश्चापि सुप्रतीतो भविष्यति॥
सहदेवः सुतस्तस्य सुनक्षत्रश्च तत्सुतः॥२८४॥

Of that one, Bhānuratha shall be fit for existence and Pratītāśva would be his son. Of Pratītāśva even, the son shall be Supratīta and Sahadeva shall be his son. Sunakṣatra will be the son of Sahadeva.

किंनरस्तु सुनक्षत्राद्भविष्यति परंतपः।
भविता चान्तरिक्षस्तु किंनरस्य सुतो महान्॥२८५॥

Kiṁnara, the tormentor of foes, will become the son of Sunakṣatra. Antarikṣa, the son of Kiṁnara, will become a great king.

अन्तरिक्षात्सुपर्णस्तु सुपर्णाच्चाप्यमित्रजित्।
पुत्रस्तस्य भरद्वाजो धर्मी तस्य सुतः स्मृतः॥२८६॥

Of Antarikṣa, the son will be Suparṇa and Amitrajit will be born of Suparṇa. His son will be Bharadvāja and Dharmin will be his son.

पुत्रः कृतंजयो नाम धर्मिणः स भविष्यति।
कृतंजयसुतो व्रातो तस्य पुत्रो रणंजयः॥२८७॥

A son named Kṛtañjaya shall be known as such of Dharmin and the son born of Kṛtañjaya will be Vrata and his son will be Raṇañjaya.

1. Sukhāvala of Viṣṇu Purāṇa, IV.3.1.12, p. 356.
2. Pariplata of Viṣṇu Purāṇa, IV.26.12, p. 356.
3. Ripuñjāya of Viṣṇu Purāṇa, IV.13, p. 356.

भविता संजयचापि वीरो राजा रणंजयात्।
संजयस्य सुतः शाक्यः शाक्याच्छुद्धोदनोऽभवत्॥

To Raṇañjaya will be born the heroic king Sañjaya. Of Sañjaya, the son will be Śākya and from Śākya will be born Śuddhodana.

शुद्धोदनस्य भविता शाक्यार्थे राहुलः स्मृतः।
प्रसेनजित्ततो भाव्यः क्षुद्रको भविता ततः॥२८९॥

In the lineage of Śākya, Rāhula will be born to Śuddhodana. Then Prasenajit will be born and Kṣudraka will be born afterwards.

क्षुद्रकात्क्षुलिको भाव्यः क्षुलिकात्सुरथः स्मृतः।
सुमित्रः सुरथस्यापि अन्त्यश्च भवति नृपः॥२९०॥

From Kṣudraka, Kṣulika will be born and from Ksulika will be born Suratha. Sumitra, the son of Suratha, will be the last king.

एत ऐक्ष्वाकवाः प्रोक्ता भवितारः कलौ युगे।
बृहद्बलान्वये जाता भवितारः कलौ युगे॥
शूराश्च कृतविद्याश्च सत्यसंधा जितेन्द्रियाः॥२९१॥

All these spoken are the future Ikṣvāku kings in the Kali Yuga. They will be born in the lineage of Bṛhadbala in the Kali age. All of them will be heroic, educated and true-vowed ones. They will be the controller of their senses.

अत्रानुवंशश्लोकोऽयं भविष्यज्ञैरुदाहृतः।
इक्ष्वाकूणामयं वंशः सुमित्रान्तो भविष्यति॥२९२॥

In this connection, the following verse has been cited by those having knowledge of prognostic norms– "This lineage of the Ikṣvākus shall last upto the (existence) of Sumitra.

सुमित्रं प्राप्य राजानं संस्थां प्राप्स्यति वै कलौ।
इत्येतन्मानवं क्षत्रमैलं च समुदाहृतम्॥२९३॥

After coming to the king Sumitra, (that lineage) shall attain to stability in the Kali age". This way, the race of Kṣatra Aila stands well-illustrated.

अत ऊर्ध्वं प्रवक्ष्यामि मागधेयान्बृहद्रथान्।
जरासंधस्य ये वंशे सहदेवान्वये नृपाः॥२९४॥

After this, I shall talk of the kings of Magadha, the descendants of Bṛhadratha, those ones who happened to be in the lineage of Jarāsandha and the king that happened to be in the lineage of Sahadeva.

अतीता वर्तमानाश्च भविष्याश्च तथा पुनः।
प्राधान्यतः प्रवक्ष्यामि गदतो मे निबोधत॥२९५॥

I shall talk of the past, present and future kings in accordance with their importance. You may understand while I speak.

सङ्ग्रामे भारते तस्मिन्सहदेवो निपातितः।
सोमाधिस्तस्य तनयो राजर्षिः स गिरिव्रजे॥२९६॥

In that war of the Bhārata (i.e. Mahābhārata), Sahadeva was made to get collapsed. His son Somādhi, the saintly king, ruled over Girivraja.

पञ्चाशतं तथाऽष्टौ च समा राज्यमकारयत्।
श्रुतश्रवाश्चतुःषष्टिसमास्तस्य सुतोऽभवत्॥२९७॥

For Fifty-eight years, he acted as the ruler. His son Śrutaśravas ruled for sixty-four years.

अयुतायुस्तु षड्विंशं राज्यं वर्षाण्यकारयत्।
समाः शतं निरामित्रो महीं भुक्त्वा दिवं गतः॥२९८॥

Ayutāyu ruled for twenty-six years. Nirāmitra ruled the earth for a hundred years before proceeding to heaven.

पञ्चाशतं समाः षट् च सुकृत्तः प्राप्तवान्महीम्।
त्रयोविंशं बृहत्कर्मा राज्यं वर्षाण्यकारयत्॥२९९॥

For fifty-six years, Sukṛtta ruled over the earth. For twenty-three years, Bṛhatkarman was made to rule over as such.

सेनाजित्सांप्रतं चापि एता वै भोक्ष्यते समाः।
श्रुतंजयस्तु वर्षाणि चत्वारिंशद्भविष्यति॥३००॥

Senajit now shall rule over for this much tenure of years. His son Śrutañjaya shall rule for forty years.

महाबलो महाबाहुर्महाबुद्धिपराक्रमः।
पञ्चत्रिंशत्तु वर्षाणि महीं पालयिताः नृपः॥३०१॥

Mahābala, the lofty-armed and endowed

with mighty intellect and prowess, shall become king and protect the earth for thirty-five years.

अष्टपञ्चाशतं चाब्दान्राज्ये स्थास्यति वै शुचिः।
अष्टाविंशत्समाः पूर्णाः क्षेमो राजा भविष्यति॥३०२॥

For fifty-eight years, Śucī shall stay in the kingdom. Kṣema shall be the king for full twenty-eight years.

भुवतस्तु चतुःषष्टी राज्यं प्राप्स्यति वीर्यवान्।
पञ्चवर्षाणि पूर्णानि धर्मनेत्रो भविष्यति॥३०३॥

Bhuvata[1], the prowessed one, shall gain the kingdom for sixty-four years. Then Dharmanetra will be the king for full five years.

भोक्ष्यते नृपतिश्चैव अष्टपञ्चाशतं समाः।
अष्टत्रिंत्समा राज्यं सुव्रतस्य भविष्यति॥३०४॥

Nṛpati will then enjoy the kingdom for fifty-eight years and for thirty-eight years, the reign period will be of Suvrata.

(चत्वारिंशद्दशाष्टौ च दृढसेनो भविष्यति।
त्रयस्त्रिंशत्तु वर्षाणि सुमतिः प्राप्स्यते ततः॥३०५॥

Dṛḍhasena will be the king for fifty-eight years and Sumati shall reign (the kingdom) for thirty-three years.

द्वाविंशतिसमा राज्यं सुचलो भोक्ष्यते ततः)।
चत्वारिंशत्समा राजा सुनेत्रो भोक्ष्यते ततः॥३०६॥

For twenty-two years, the kingdom shall be enjoyed by Sucala. Thereafter, for forty years, Sunetra will enjoy the kingdom.

सत्यजित्पृथिवीराज्यं त्र्यशीतिं भोक्ष्यते समाः।
प्राप्येमां वीरजिच्चापि पञ्चत्रिंशद्भविष्यति॥३०७॥

Satyajit shall enjoy the rule over this land for eighty-three years and having obtained the kingdom, Vīrajit shall enjoy it for thirty-five years.

अरिंजयस्तु वर्षाणि पञ्चाशत्प्राप्स्यते महीम्।
द्वात्रिंशच्च नृपा ह्येते भवितारो बृहद्रथात्॥३०८॥

Ariñjaya, however, shall attain the earth for fifty years. These thirty-two kings will happen to be the future rulers in the line of Bṛhadratha.

पूर्णं वर्षसहस्रं वै तेषां राज्यं भविष्यति।
बृहद्रथेष्वतीतेषु वीतहोत्रेषु वर्तिषु॥३०९॥
मुनिकः स्वामिनं हत्वा पुत्रं समभिषेक्ष्यति।
मिषतां क्षत्रियाणां हि प्रद्योतो मुनिको बलात्॥३१०॥

Altogether, they will rule for a full span of thousand years. When the descendants of Bṛhadratha cease to rule and when the Vītahotras occupy the throne, Munika[2] will kill his master and consecrate his own son to the throne, even as all the Kṣatriyas stand gazing Pradyota (the son of Munika).

स वै प्रणतसामन्तो भविष्येऽनयवर्जितः।
त्रयोविंशत्समा राजा भविता स नरोत्तमः॥३११॥

That king of the future will be devoid of statesmanship or just policies. For twenty-three years, that excellent man shall continue to be the king.

चतुर्विंशत्समा राजा पालको भविता ततः।
विशाखयूपो भविता नृपः पञ्चाशतीं समाः॥३१२॥

For twenty-four years then, the king Pālaka shall assume overlordship. Then king Viśākhayūpa shall happen to be the king for fifty years.

एकविंशत्समा राज्यमजकस्य भविष्यति।
भविष्यति समा विंशत्तत्सुतो वर्तिवर्धनः॥३१३॥

For thirteen years shall be the reign period of Ajaka[3] and his son Vartivardhana shall reign for twenty years.

अष्टत्रिंशच्छतं भाव्याः प्राद्योताः पञ्च ते सुताः।
हत्वा तेषां यशः कृत्स्नं शिशुनाको भविष्यति॥३१४

1. Paurāṇika Kośa, p. 379. Kṣema's son and father of Nidharnanetra.

2. Paurāṇika Kośa, p. 426. Munika, minister of Ripuñjaya, who having killed his master, enthroned his son Pradyuta, Vāyu Purāṇa 99.310.

3 Wrongly written as राज्यकमजस्य भविष्यति। Actually Āryaka of Śūdraka's Mṛcchakaṭika, Vāyu Purāṇa Misargopālaka, brother of Pālaka.

Thus, the five future sons of Prādyota will reign for one hundred and thirty-eight years. Having demolished their fame in entirety, Śiśunāka (Śiśunāga) shall assume the power.

वाराणस्यां सुतस्तस्य संप्राप्स्यति गिरिव्रजम्।
शिशुनाकस्य वर्षाणि चत्वारिंशद्भविष्यति॥३१५॥

The son of that one shall usurp Girivraja in Vārāṇasī. Of Śiśunāka(ga), the reign period shall be of forty years.

काकवर्णः सुतस्तस्य षट्त्रिंशच्च भविष्यति।
ततस्तु विंशतिं राजा क्षेमवर्मा भविष्यति॥३१६॥

His son Kākavarṇa shall be the ruler for thirty-six years and thereafter, for twenty years, Kṣemavarmā[1] will be the king.

अजातशत्रुर्भविता पञ्चविंशत्समा नृपः।
(चत्वारिंशत्समा राज्यं क्षत्रौजाः प्राप्स्यते ततः॥३१७॥

Ajātaśatru shall happen to be the king for twenty-five years and thereafter, Kṣatraujas shall enjoy the reign period for forty years.

अष्टाविंशत्समा राजा विविसारो भविष्यति।
पञ्चविंशत्समा राजा दर्शकस्तु भविष्यति॥३१८॥

Vivisāra shall be the king for twenty-eight years and king Darśaka will rule for twenty-five years.

उदायी भविता यस्मात्त्रयस्त्रिंशत्समा नृपः।
वै स पुरवरं राजा पृथिव्यां कुसुमाह्वयम्॥
गङ्गाया दक्षिणे कूले चतुर्थेऽब्दे करिष्यति॥३१९॥

The next king will be Udāyī who will rule for thirty-three years. That very king will build an excellent city named Kusumāhvaya on the southern bank of Gaṅgā in the fourth year (of his reign).

द्वाचत्वारिंशत्समा भाव्यो राजा वै नन्दिवर्धनः।
चत्वारिंशत्त्रयं चैव महानन्दी भविष्यति॥३२०॥

Nandivardhana shall be fit to become a king for forty-two years and for forty-three years, Mahānandin will be the king.

इत्येते भवितारो वै शैशुनाका नृपा दश।
शतानि त्रीणि वर्षाणि द्विषष्ट्यभ्यधिकानि तु॥३२१॥

This way, the ten kings of Śiśunāka (Śiśunāga) lineage will be there. They altogether will rule for three hundred and sixty-two years.

शैशुनाका भविष्यन्ति राजानः क्षत्रबान्धवाः।
एतैः सार्धं भविष्यन्ति तावत्कालं नृपाः परे॥३२२॥

The scions of Śiśunāka (Śiśunāga) shall happen to be the contemporaries of the following kings who will be allies of the Kṣatriyas.

ऐक्षाकवाश्चतुर्विंशत्पाञ्चालाः पञ्चविंशतिः।
कालकास्तु चतुर्विंशच्चतुर्विंशतु हैहयाः॥३२३॥
द्वात्रिंशद्वै कलिङ्गास्तु पञ्चविंशत्तथा शकाः।
(कुरवश्चापि षट्त्रिंशदष्टाविंशतिमैथिलाः॥३२४॥
शूरसेनास्त्रयोविंशद्वीतिहोत्राश्च विंशतिः।
तुल्यकालं भविष्यन्ति सर्व एव महीक्षितः)॥३२५॥

Those are twenty-four Ikṣvāku kings, twenty-five Pāñcālas, twenty-four Kālakas, twenty-four Haihayas, thirty-two Kaliṅgas, twenty-five Śakas, twenty-six Kurus, twenty-eight Maithilas, twenty-three Śūrasenas and twenty Vītihotras. All these shall happen to be the dwellers of the land as kings simultaneously.

महानन्दिसुतश्चापि शूद्रायां कालसंवृतः।
उत्पत्स्यते महापद्मः सर्वक्षत्रान्तरे नृपः॥३२६॥

The son of Mahānandin, too, in a Śūdra woman, having been ordained by time, shall take birth as Mahāpadma. He will be the intermediate king among all the Kṣatriyas.

ततः प्रभृति राजानो भविष्याः शूद्रयोनयः।
एकराट् स महापद्म एकच्छत्रो भविष्यति॥३२७॥

Since then, all the future kings will be born of Śūdra wombs. The sole supreme overlord will be Mahāpadma who shall rule under one parasol.

1. Paurāṇika Kośa, p. 1, Kṣemadharmā.

अष्टाविंशतिवर्षाणि पृथिवीं पालयिष्यति।
सर्वक्षत्रहरोद्धृत्य भाविनोऽर्थस्य वै बलात्॥३२८॥

He will protect the earth for twenty-eight years. Due to the power of the inevitable future, he will uproot all the Kṣatriyas.

सहस्रास्तत्सुता ह्यष्टौ समा द्वादश ते नृपाः।
महापद्मस्य पर्याये भविष्यन्ति नृपाः क्रमात्॥३२९॥

His sons will be thousands and for eight years, twelve of them will rule as kings. In succession to Mahāpadma, they shall happen to be kings in serial order.

उद्धरिष्यति तान्सर्वान्कौटिल्यो वै द्विरष्टभिः।
भुक्त्वा महीं वर्षशतं नन्देन्दुः स भविष्यति॥३३०॥

Kauṭilya shall extirpate all those by means of sixteen (2x8=16) of them. After enjoying the land for a hundred years, the moon in the form of Nanda shall meet his doom.

चन्द्रगुप्तं नृपं राज्ये कौटिल्यः स्थापयिष्यति।
चतुर्विंशत्समा राजा चन्द्रगुप्तो भविष्यति॥३३१॥

Kauṭilya will establish Candragupta as king. For twenty-four years, Candragupta shall continue as king.

भविता भद्रसारस्तु पञ्चविंशत्समा नृपः।
षड्विंशत्तु समा राजा अशोको भविता नृषु॥३३२॥

Bhadrasāra[1] shall happen to be the king for twenty-five years and for twenty-six years, king Aśoka shall (reign) over men.

तस्य पुत्रः कुनालस्तु वर्षाण्यष्टौ भविष्यति।
कुनालसूनुरष्टौ च भोक्ता वै बन्धुपालितः॥३३३॥

His son Kunāla, however, shall be (the king) for eight years. The son of Kunāla, the enjoyer (of land) shall be Bandhupālita.

बन्धुपालितदायादो दशमानीन्द्रपालितः।
भविता सप्त वर्षाणि देववर्मा नराधिपः॥३३४॥

The scion of Bandhupālita will be Indrapālita who will rule for ten years and Devavarmā will be the king for seven years.

राजा शतधरश्चाष्टौ तस्य पुत्रो भविष्यति।
बृहदश्वश्च वर्षाणि सप्त वै भविता नृपः॥३३५॥

King Śatadhara, his son, will rule for eight years. Bṛhadaśva will be the king for seven years.

इत्येते नव भूपा ये भोक्ष्यन्ति च वसुंधराम्।
सप्तत्रिंशच्छतं पूर्णं तेभ्यः शुङ्गान्गमिष्यति॥३३६॥

This way, these nine kings, verily, shall enjoy the earth. The earth will be in their possession for full one hundred and thirty-seven years.

पुष्पमित्रस्तु सेनानीरुद्धृत्य वै बृहद्रथम्।
कारयिष्यति वै राज्यं समाः षष्टि सदैव तु॥३३७॥

Puṣpamitra, the commander-in-chief, will uproot Bṛhadratha and shall rule for sixty years invariably.

पुष्पमित्रसुताश्चाष्टौ भविष्यन्ति समा नृपाः।
भविता चापि तज्ज्येष्ठः सप्त वर्षाणि वै ततः॥३३८

The sons of Puṣpamitra shall be similar normed kings for eight years. Of them, the Jyeṣṭha (eldest) will be the king for seven years.

वसुमित्रः सुतो भाव्यो दश वर्षाणि पार्थिवः।
ततोऽन्ध्रकःसमा द्वे तु भविष्यति सुतश्च वै॥३३९॥

Thereafter Vasumitra, his son, will be the king for ten years. Then Andhraka, his son, will be the king for two years.

भविष्यन्ति समास्तस्मात्तिस्र एव पुलिन्दकाः।
राजा घोषसुताश्चापि वर्षाणि भविता त्रयः(?)॥३४०

Then the Pulindakas will rule for three years. King Ghoṣasuta shall also have three years as king.

ततो वै विक्रमित्रस्तु समा राजा ततः पुनः।
द्वात्रिंशद्भविता चापि समा भागवतो नृपः॥३४१॥

Then Vikramitra will be king for many years and for thirty two years, Bhāgavata shall happen to be the king.

1. Bhadarsāra is a variant and wrong name of Bindusāra as given by Viṣṇu Purāṇa, IV.24.29-30, कौटिल्य एव चन्द्रगुप्त मुत्पद्ये राज्येऽभिषेक्ष्यति तस्यापि पुत्रो बिन्दुसारो भविष्यति।

भविष्यति सुतस्तस्य क्षेमभूमिः समा दश।
दशैते शुङ्गराजानो भोक्ष्यन्तीमां वसुंधराम्॥३४२॥

His son Kṣemabhūmi will rule for ten years. These ten Tuṅga (Śuṅga) kings will enjoy this land.

शतं पूर्णं दश द्वे च तेभ्यः किं वा गमिष्यति।
अपार्थिवसुदेवं तु बाल्याद्व्यसनिनं नृपम्॥३४३॥

They will enjoy the earth for full hundred and twelve years and it perhaps will go to Sudeva who will not be a (born) king but from his childhood, a libidinous being. He will then become a king.

देवभूमिस्ततोऽन्यश्च शृङ्गेषु भविता नृपः।
भविष्यति समा राजा नवकण्ठायनस्तु सः॥३४४॥

There will be another king Devabhūmi among the Śuṅgas (Śṛṅgas). He will be a Kaṇṭhāyana (belonging to Kaṇva gotra) who will rule for nine years.

भूतमित्रः सुतस्तस्य चतुर्विंशद्भविष्यति।
भविता द्वादश समा तस्मान्नारायणो नृपः॥३४५॥

Bhūtamitra, his son, shall happen to be the king for twenty-four years and after him for twelve years, Nārāyaṇa will be the king.

सुशर्मा तत्सुतश्चापि भविष्यति समा दश।
चतु(त्वा)रस्तुङ्गकृत्यास्ते नृपाः कण्ठायना द्विजाः॥

His son Suśarmā will rule for ten years. These four kings of deeds of high order will be Kaṇṭhāyana Brāhmaṇas.

भाव्याः प्रणतसामन्ताश्चत्वारिंशच्च पञ्च च।
तेषां पर्यायकाले तु तरन्धा तु भविष्यति॥३४७॥

They will make the subsidiary vassals subjugated down to them and they will reign for forty-five years. In the intervening period of those ones, Andhras will come in.

कण्ठायनमथोद्धृत्यसुशर्माणं प्रसह्य तम्।
शुङ्गानां चापि यच्छिष्टं क्षपयित्वा बलं तदा॥
सिन्धुको ह्यन्ध्रजातीयः प्राप्स्यतीमां वसुंधराम्॥३४८॥

Uprooting Kaṇṭhāyanas, overpowering Suśarmā and making the remnant of the Śuṅgas dwindle down by force or strength, Sindhuka of the Āndhra race shall gain possession of this land Bhārata.

त्रयोविंशत्समा राजा सिन्धुको भविता त्वथ।
अष्टौ भातश्च वर्षाणि तस्माद्दश भविष्यति(?)॥३४९॥

For twenty-three years, the king Sindhuka shall rule the earth. After him Bhāta will rule for ten and eight years.

श्रीशातकर्णिर्भविता तस्य पुत्रस्तु वै महान्।
पञ्चाशतं समाः षट् च शातकर्णिर्भविष्यति॥३५०॥

His son, Śrīśātakarṇi will be a great one and for fifty-six years, Śātakarṇi will rule the earth.

आपादबद्धो दश वै तस्य पुत्रो भविष्यति।
चतुर्विंशत्तु वर्षाणि षट् समा वै भविष्यति॥३५१॥

His son Āpādabaddha will rule for ten (years), (then) for twenty-four years and (then) for six years.

भविता नेमिकृष्णस्तु वर्षाणां पञ्चविंशतिम्।
ततः संवत्सरं पूर्णं हालो राजा भविष्यति॥३५२॥

Nemikṛṣṇa will happen to be the king for twenty-five years and then upto full tenure of a Saṁvatsara, Hāla shall be the king.

पञ्चसप्तकराजानो भविष्यन्ति महाबलाः।
भाव्यः पुत्रिकषेणस्तु समाः सोऽप्येकविंशतिम्॥३५३।

Pañcasaptaka (5x7=35) kings (of this race) shall happen to be of great strength. Putrikaṣeṇa will rule for twentyone years (as king).

सातकर्णिर्वर्षमेकं भविष्यति नराधिपः।
चकोर शातकर्णिस्तु षण्मासान्वै नराधिपः॥
अष्टाविंशत्तु वर्षाणि शिवस्वामी भविष्यति॥३५४॥

Sātakarṇi will be king for one year. Cakora Śātakarṇi, however, shall be king for six months (only) and for twenty-eight years, Śivasvāmī will be the king.

राजा च गौतमीपुत्र एकविंशस्तमा नृषु।
एकोनविंशतिं राजा यज्ञश्रीः सातकर्ण्यथ॥३५५॥

King Gautamīputra will rule for twentyone

years among men and for nineteen years, the king will be Yajñaśrī of the Śātakarṇi lineage.

षडेव भविता तस्माद्विजयस्तु समा नृपः।
दण्डश्रीः सातकर्णी च तस्य पुत्रः समास्त्रयः?)॥

And for six years alone, Vijaya shall happen to be the king. Daṇḍaśrī Sātakarṇi, his son, shall be (king) for three years only.

पुलोवाऽपि समाः सप्त अन्येषां च भविष्यति।
इत्येते वै नृपास्त्रिंशदन्ध्रा भोक्ष्यन्ति ये महीम्॥३५७॥

Pulovā will rule for seven years. There will be other kings as well. This way, altogether there will be thirty kings of Āndhras who shall enjoy the land.

समाः शतानि चत्वारि पञ्च षड्वै तथैव च।
अन्ध्राणां संस्थिताः पञ्च तेषां वंशाः समाः पुनः॥

For four hundred and eleven years, the reign of Āndhras will last. There will be five equal families of the Āndhras.

सप्तैव तु भविष्यन्ति दशाऽऽभीरास्ततो नृपाः।
सप्त गर्दभिनश्चापि ततोऽन्ये दश वै शकाः॥३५९॥
यवनाष्टौ भविष्यन्ति तुषारास्तु चतुर्दश।
त्रयोदश मनण्टाश्च मौना ह्यष्टादशैव तु॥३६०॥

There will be seventeen Ābhīra kings, seven Gardabhinas, ten Śakas, eight Yavanas, fourteen Tuṣāras, thirteen Manaṇṭas (Maruṇḍas) and eighteen Maunas, as kings.

अन्ध्रा भोक्ष्यन्ति वसुधां शते द्वे च शतं च वै।
शतानि त्रीण्यशीतिं च भोक्ष्यन्ति वसुधां शकाः॥३६१

Āndhras shall enjoy the earth for two hundred and one hundred years. Śakas will enjoy the earth for three hundred and eighty years.

अशीतिं चैव वर्षाणि भोक्तारो यवना महीम्।
पञ्चवर्षशतानीह तुषाराणां मही स्मृता॥३६२॥

Yavanas will enjoy the earth for a span of eighty years and five hundred years is declared as the ruling time of Tuṣāras[1].

शतान्यर्धचतुर्थानि भवितारस्त्रयोदश।
मरुण्डा वृषलैः सार्धं भाव्याऽन्या म्लेच्छजातयः॥३६३

Thirteen Maruṇḍas will rule for four hundred and fifty years along with other Vṛṣalas (Śūdras). There deserves to exist other Mleccha tribes or castes too.

शताणि त्रीणि भोक्ष्यन्ति म्लेच्छा एकादशैव तु।
तच्छन्नेन च कालेन ततः कोलिकिला नृषाः॥३६४॥

Mlecchas of eleven kinds will enjoy (the earth) for a tenure of three hundred years. Thereafter, the Śūdra tribes (Kolikilas) will rule for an equal period.

ततः कोलिकिलेभ्यश्च विन्ध्यशक्तिर्भविष्यति।
समाः षण्णवतिं ज्ञात्वा पृथिवीं च समेष्यति॥३६५॥

From Kolikilas, Vindhyaśakti will take over the possession (of the earth). Having supervised over the administration for ninety-six years, he will pass away.

वृषान्वै दिशकाञ्चापि भविष्यांश्च निबोधत।
शेषस्य नागराजस्य पुत्रः स्वरपुरंजयः॥३६६॥

Listen to and understand the future Śūdra clans called Diśakas. Svarapurañjaya will be the son of Śeṣa, the king of serpents.

भोगी भविष्यते राजा नृपो नागकुलोद्वहः।
सदाचन्द्रस्तु चन्द्रांशो द्वितीयो नखवांस्तथा।३६७॥
धनधर्मा ततश्चापि चतुर्थो विंशजः स्मृतः।
भूतिनन्दस्ततश्चापि वैदेशे तु भविष्यति॥३६८॥

That king of the race of serpents will happen to be a king who will enjoy. The following kings will be the protectors of men born in the lineage of Nāgas (serpents)– Sadācandra of Candrāṁśa, Nakhavān[2] the second, Dhanadharmā the next one, Viṁśaja the fourth and Bhūtinanda[3]. They will be kings at Vaidiśa.

1. Paurāṇika Kośa, p. 202, vide Vāyu Purāṇa 99.360, 362. According to Matsya Purāṇa, 145,144.57, Tuṣaras followed as ruler, Yavanas for 105 years.
2. A king subsequent to Candrāṁśu of Vaidiśa Nāgakala, the second king, Paurāṇika Kośa, p. 259.
3. The successor of Dhanadharmā, elder brother of

अङ्गानां नन्दनस्यान्ते मधुनन्दिर्भविष्यति।
तस्य भ्राता यवीयांस्तु नाम्ना नन्दियशाः किल॥३६९

At the end of rule of Nandana of the Aṅgas, Madhunandi[1] shall happen to be the king. His younger brother by name shall be Nandiyaśas.

तस्यान्वये भविष्यन्ति राजानस्ते त्रयस्तु वै।
दौहित्रः शिशुको नाम पुरिकायां नृपोऽभवत्॥३७०॥
विन्ध्यशक्तिसुतश्चापि प्रवीरो नाम वीर्यवान्।
भोक्ष्यन्ति च समाः षष्टिं पुरीं काञ्चनकां च वै॥३७१

In the lineage of that one, there will be three kings– Dauhitra, Śiśuka and Pravīra. Śiśuka will rule over Purikā. The valorous Pravīra will be the son of Vindhyaśakti. For sixty years, he will enjoy the land in the city of Kāñcanaka[2].

यक्ष्यन्ति वाजपेयैश्च समाप्तवरदक्षिणैः।
तस्य पुत्रास्तु चत्वारो भविष्यन्ति नराधिपाः॥३७२॥

They will offer sacrifices by Vājapeyas having boons and alms ending them. His four sons shall happen to be the kings.

विन्ध्यकानां कुलेऽतीते नृपा वै वाह्लिकास्त्रयः।
सुप्रतीको नभीरस्तु समा भोक्ष्यति त्रिंशति(त)म्॥

When the lineage of Vindhyakas will cease, the three kings of Vāhlikas will enjoy the kingdom for thirty years. Supratīka and Nabhīra (will be the prominent kings).

शक्यमा नाम वै राजा माहिषीणां महीपतिः।
पुष्पमित्रा भविष्यन्ति पट्टमित्रास्त्रयोदश॥३७४॥

The king named Śakyamā, verily, will be the lord of the land of Māhiṣīs. Puṣpamitras and Paṭṭamitras will rule for thirteen years.

मेकलायां नृपाः सप्त भविष्यन्ति च सत्तमाः।
कोमलायां तु राजानो भविष्यन्ति महाबलाः॥३७५॥

Over Mekalā (the areas on the shore of Narmadā)[3] (the capital of Puṣpamitras), seven excellent kings will rule. And in Komalā, the kings shall happen to be of great strength.

मेघा इति समाख्याता बुद्धिमन्तो नवैव तु।
नैषधाः पार्थिवाः सर्वे भविष्यन्त्यामनुक्षयात्॥३७६॥

Nine kings of great intellect and famous as Meghas will become the king of Naiṣadha land. The kings in entirety shall exist till the dissolution of the Manvantara.

नलवंशप्रसूतास्ते वीर्यवन्तो महाबलाः।
मागधानां महावीर्यो विश्वस्फानिर्भविष्यति॥३७७॥

Born in the lineage of Nala, they will be endowed with strength and great force. The valorous Viśvasphāni will become the ruler of Magadhas.

उत्साद्य पार्थिवान्सर्वान्सोऽन्यान्वर्णान्करिष्यति।
क्तैवर्तान्यञ्चकांश्चैव पुलिन्दान्ब्राह्मणांस्तथा॥३७८॥

After extirpating all the other kings, he will make other castes of society such as– Kaivartas, Pañcakas, Pulindas and Brāhmaṇas (rule over the kingdom).

स्थापयिष्यन्ति राजानो नानादेशेषु तेजसा।
विश्वस्फाणिर्महासत्त्वो युद्धे विष्णुसमो बली॥३७९॥

He will establish kings in many countries by his own radiance. Viśvasphāni will be of great spirit and strong like Viṣṇu in warfare.

विश्वस्फानिर्नरपतिः क्लीबाकृतिरिवोच्यते।
उत्सादयित्वा क्षत्रं तु क्षत्रमन्यत्करिष्यति॥३८०॥

Viśvasphāni, the lord of men, is spoken of as having an imbecile face. After extirpating the existing Kṣatriyas, he will create another Kṣatriya clan.

देवान्पितॄंश्च विप्रांश्च तर्पयित्वा सकृत्पुनः।
जाह्नवीतीरमासाद्य शरीरं यस्यते बली॥३८१॥

After propitiating gods, manes and Brāhmaṇas many times, that powerful king will reach the shore of Jāhnavī (Gaṅgā) and shall exert his body.

Nandivaśā, the fifth ruler of Vaidiśa, Paurāṇika Kośa, p. 382.

1. Paurāṇika Kośa, p. 395.
2. Ibid., p. 97, Capital of Pravīra, son of Vindhyaśakti.
3. Paurāṇika Kośa, p. 429.

संन्यस्य स्वशरीरं तु शक्रलोकं गमिष्यति।
नवनाकास्तु भोक्ष्यन्ति पुरीं चम्पावतीं नृपाः॥३८२॥

Having renounced his own body, he will proceed to the world of Śakra (Indra) i.e. Indraloka. Thereafter, the nine Nāka i.e. Nāga kings will enjoy the city of Campāvatī.

मथुरां च पुरीं रम्यां नागा भोक्ष्यन्ति सप्त वै।
अनुगङ्गं प्रयागं च साकेतं मगधांस्तथा॥
एताञ्जनपदान्सर्वान्भोक्ष्यन्ते गुप्तवंशजाः॥३८३॥

The seven Nāgas will enjoy the fascinating city of Mathurā. The scions of the Gupta lineage will enjoy all the territories on the shore of Gaṅgā such as Prayāga, Sāketa and Magadha.

निषधान्यदुकांश्चैव शैशीतान्कालतोपकान्।
एताञ्जनपदान्सर्वान्भोक्ष्यन्ति मणिधान्यजाः॥३८४॥

Maṇidhānyajas[1] will enjoy the Janapadas of Niṣadha, Yaduka, Śaiśīta and Kālatopaka.

कोशलांश्चान्ध्रपौड्रांश्च ताम्रलिप्तान्ससागरान्।
चम्पां चैव पुरीं रम्यां भोक्ष्यन्ति देवरक्षिताम्॥३८५॥

Devarakṣitas will enjoy the territories of Kośalas, Āndhras, Pauṇḍras and Tāmraliptas along with the oceans as also the beautiful city of Campā.

कलिङ्गा महिषाश्चैव महेन्द्रनिलयाश्च ये।
एताञ्जपदान्सर्वान्पालयिष्यति वै गुहः॥३८६॥

Guhas shall safeguard Kaliṅgas, Māhiṣas, Mahendranilaya and other Janapadas.

स्त्रीराष्ट्रं भक्ष्यकांश्चैव भोक्ष्यन्ते कनकाह्वयः।
तुल्यकालं भविष्यन्तीह सर्वे ह्येते महीक्षितः॥३८७॥

(The king) named Kanaka will enjoy Strīrāṣṭra or Strīrājya (ruled over by women) and Bhakṣyakas. All these kings as will be contemporaries.

अल्पप्रसादा ह्यनृता महाक्रोधा ह्यधार्मिकाः।
भविष्यन्तीह यवना धर्मतः कामतोऽर्थतः॥३८८॥

Thereafter, false speaking, highly irate and irreligious Yavanas of little grace will rule here spreading their Dharma (spiritual good), material gain and lust.

नैव मूर्धाभिषिक्तास्ते भविष्यन्ति नराधिपाः।
युगदोषाद्दुराचारा भविष्यन्ति नृपास्तु ते॥३८९॥

They will not be Mūrdhābhṣiktas (crowned as such) and as such they will not become Lords of men malignant demeanoured ones. As per default of the Yuga or age they will assume the role of kings.

स्त्रीणां बालवधेनैव हत्वा चैव परस्परम्।
भोक्ष्यन्ति कलिशेषे तु वसुधा पार्थिवास्तथा॥३९०॥

By the assassination of children of women or children and women and having killed mutually they will enjoy in the remainder of Kali age the earth as kings.

उदितोदितवंशास्ते उदितास्तमितास्तथा।
भविष्यन्तीह पर्याये कालेन पृथिवीक्षितः॥३९१॥

Having lineages risen up and endowed with rise and fall, they will become the kings in turning time.

विहीनास्तु भविष्यन्ति धर्मतः कामतोऽर्थतः।
तैर्विमिश्रा जनपदा म्लेच्छाचाराश्च सर्वशः॥३९२॥

They will become divested of spiritual good; material gain and lust commingled within them; and conduct of Mlecchas will be there all over the Janapadas.

विपर्ययेण वर्तन्ते नाशयिष्यन्ति वै प्रजाः।
लुब्धानृतरताश्चैव भवितारस्तदा नृपाः॥३९३॥

By the change of purpose, dress and the like, they will exist and shall destroy the subjects or progenies. Greedy and engaged in untruth, they will assume charge as kings.

1. Viṣṇu Purāṇa IV.24.66 has नैषधनैमिषककालकोशकाञ्च नवदान मणिधान्यकवंशाः मोक्ष्यन्ति। Paurāṇika Kośa, p. 391 refer to old Naiṣadha, Naimiṣaka, Kālakośa and Kāñjana-pada as the region of Maṇidhānyaka kings. Śaiśitas is a distinctive term in Vāyu Purāṇa, 99.385.

तेषां व्यतीते पर्याये बहुस्त्रीके युगे तदा।
लवाल्लवं भ्रश्यमाना आयूरूपबलश्रुतैः॥३९४॥

When their turn is over, females will outnumber males in that Age. There will be a deficiency in learning, strength and span of life.

तथा गतास्तु वै काष्ठां प्रजासु जगतीश्वराः।
राजानः संप्रणश्यन्ति कालेनोपहतास्तदा॥३९५॥

Thereafter, when their decline reaches the limit, the overlords of the earth (Jagatī), the kings, shall meet their doom subverted by time.

कल्किनोपहताः सर्वे म्लेच्छा यास्यन्ति सर्वशः।
अधार्मिकाश्च तेऽत्यर्थं पाषण्डाश्चैव सर्वशः॥३९६॥

Struck down by Kalki (the white-saviour horse of dissolution)[1], all the Mlecchas will be destroyed. All the unlawful ones and subjects of extremely heretical sectarian motives will be doomed.

प्रनष्टे नृपशब्दे च संध्याश्लिष्टे कलौ युगे।
किंचिच्छिष्टाः प्रजास्ता वै धमे नष्टेऽपरिग्रहाः॥३९७॥

The word "nṛpaḥ, the protector of men" will go oblivious when the Kaliyuga comes to the period of junction. Only some people will survive and they will be helpless devoid of any spouses or support. Dharma will also destroy by that time.

असाधना हताशाश्च व्याधिशोकेन पीडिताः।
अनावृष्टिहताश्चैव परस्परवधेन च॥३९८॥

They will be resourceless and no one will be there to console them. They will be tormented by disease and grief. They will be exposed to drought (plague) and mutual massacre.

अनाथा हि परित्रस्ता वार्तामुत्सृज्य दुःखिता।
त्यक्त्वा पुराणि ग्रामांश्च भविष्यन्ति वनौकसः॥३९९

They will be refugeless and terrified. Being aggrieved, they will take leave of their avocations and professions. Deserting their own towns and villages, they will become denizens of forests.

1. V.S. Apte, p. 139.

एवं नृपेषु नष्टेषु प्रजास्त्यक्त्वा गृहाणि तु।
नष्टे स्नेहे दुरापन्ना भ्रष्टस्नेहाः सुहृज्जनाः॥४००॥

This way, when the kings will go defunct, the subjects will give up their abodes. All the feelings of attachment or affection will be lost. They will become exposed to woes. Even the kinship will be lost.

वर्णाश्रमपरिभ्रष्टाः संकरं घोरमास्थिता।
सरित्पर्वतसेविन्यो भविष्यन्ति प्रजास्तदा॥४०१॥

The orders of society and stages of life will become adherent to terrific intermixture of castes. The subjects or progenies will take shelter on mountains and riverbanks.

सरितः सागरानूपान्सेवन्ते पर्वतानि च।
अङ्गान्कलिङ्गान्वङ्गांश्च काश्मीरान्काशिकोशलान्॥
ऋषिकान्तगिरिद्रोणीः संश्रयिष्यन्ति मानवाः।
कृत्स्नं हिमवतः पृष्ठं कूलं च लवणाम्भसः॥४०३॥

(Exposed to such a state), they will resort to rivers, marshy foreshores of oceans and mountains. They will gather together in the Janapadas of Aṅgas, Kaliṅgas, Vaṅgas, Kāśmīras, Kāśī, Kośalas, the valleys within the Ṛṣikas and other places. The human beings will seek shelter on the plateau of Himavān and the shore of the salt ocean (Lavaṇa Sindhu).

अरण्यान्यभिपत्स्यन्ति आर्या म्लेच्छजनैः सह।
मृगैर्मीनैर्विहङ्गैश्च श्वापदैस्तक्षुभिस्तथा॥
मधुशाकफलैर्मूलैर्वर्तयिष्यन्ति मानवाः॥४०४॥

The Āryas will seek shelter in the forests along with the Mleccha tribes. Men shall subsist upon the meet of beasts or antelopes, fishes, birds, beasts such as hyenas and the like, fruits, bulbous roots, vegetables and pot herbs, as such.

चीरं पर्णं च विविधं वल्कलान्यजिनानि च।
स्वयं कृत्वा विवत्स्यन्ति यथामुनिजनास्तथा॥४०५॥

Like the sages (of yore) they will wear strong leaves and barks of trees of varied norm as well as hides of deer which they themselves will make.

बीजान्नानि तथा निम्नेष्वीहन्तः काष्ठशङ्कुभिः।
अजैडकं खरोष्ट्रं च पालयिष्यन्ति यत्नतः॥४०६॥

Desirous of growing foodstuffs through seeds, they will dig the earth deep with wood or faggot spikes. They will tend goats and sheep, donkeys and camels.

नदीर्वत्स्यन्ति तोयार्थे कूलमाश्रित्य मानवाः।
पार्थिवान्व्यवहारेण विबाधन्तः परस्परम्॥४०७॥

They will resort to the banks of rivers for the sake of water. By means of their activities, the human beings will be involved in mutual strifes.

बह्वपत्याः प्रजाहीनाः शौचाचारविवर्जिताः।
एवं भविष्यन्ति नरास्तदाऽधर्मे व्यवस्थिताः॥४०८॥

Many progenied, (some others) issueless and divested of purity and good conduct, this way, men shall be abiding in unrighteousness.

हीनाद्धीनांस्तथा धर्मान्प्रजा समनुवर्तते।
आयुस्तदा त्रयोविंशं न कश्चिदतिवर्तते॥४०९॥

The subjects will follow the worst of religious observances and no one then will live beyond the age of twenty three.

दुर्बला विषयग्लाना जरया संपरिप्लुताः।
पत्रमूलफलाहाराश्चीरकृष्णाजिनाम्बराः॥४१०॥

They will be debilitated, emaciated owing to sense enjoyments and overpowered by decrepitude. Their food will consist of leaves, fruits and bulbous roots. They will wear bark garments and black antelope or elephant hides.

वृत्त्यर्थमभिलिप्सन्तश्चरिष्यन्ति वसुंधराम्।
एतत्कालमनुप्राप्ताः प्रजाः कलियुगान्तके॥४११॥

For the sake of livelihood, they will move about on the earth. At the culmination of Kali age, the people will come to such a plight.

क्षीणे कलियुगे तस्मिन्दिव्ये वर्षसहस्रके।
निःशेषास्तु भविष्यन्ति सार्धं कलियुगेन तु॥
ससंध्यांशे तु निःशेषे कृतं वै प्रतिपत्स्यते॥४१२॥

When the Kali age will come to a close after the duration of a thousand divine years, the people will also be annihilated along with the Kalyuga. When it completes along with the period of junction, Kṛta or Golden Age shall set in.

यदा चन्द्रश्च सूर्यश्च तथा तिष्यबृहस्पतिः।
एकरात्रे भविष्यन्ति तदा कृतयुगं भवेत्॥४१३॥

When the Moon, the Sun, Tiṣya[1] and Bṛhaspati (Jupiter) shall exist in a single sign of zodiac, the Kṛtayuga will set in.

एष वंशक्रमः कृत्स्नं कीर्तितो वो यथाक्रमम्।
अतीता वर्तमानाश्च तथैवानागताश्च ये॥४१४॥

This serial order of the lineage in entirety stands illustrated before you as per suitable norm– the past ones, the present ones and those that have not yet come i.e. future ones.

महादेवाभिषेकात्तु जन्म यावत्परीक्षितः।
एतद्वर्षसहस्रं तु ज्ञेयं पाशदुत्तरम्॥४१५॥

Right from the consecration of Mahādeva down to the birth of Parīkṣit, the (total) duration was a thousand and fifty years.

प्रमाणं वै तथा चोक्तं महापद्मान्तरं च यत्।
अन्तरं तच्छतान्यष्टौ षट्त्रिंशच्च समाः स्मृताः॥४१६॥
एत्कालान्तरं भाव्या अन्ध्रान्ता ये प्रकीर्तिताः।
भविष्यैस्तत्र संख्याताः पुराणज्ञैः श्रुतर्षिभिः॥४१७॥

The interval between Mahāpadma and the future kings ending with Āndhras whom I have narrated, that verily, has been calculated as eight hundred and thirty six years by the learned sages, the knowers of Purāṇas.

सप्तर्षयस्तदा प्राहुः प्रतीपे राज्ञि वै शतम्।
सप्तविंशैः शतैर्भाव्या अन्ध्राणां ते त्वया पुनः॥४१८॥

The Seven Sages[2] then spoke out that a hundred years elapsed when Pratīpa was king. You should calculate twenty-seven hundreds again that happen to be (the period) of Āndhras.

---

1. V.S. Apte, p. 235, Kali Yuga.
2. Marici, Atri, Aṅgiras, Pulastya, Pulaha, Kratu and Vasiṣṭha.

सप्तविंशतिपर्यन्ते कृत्स्ने नक्षत्रमण्डले।
सप्तर्षयस्तु तिष्ठन्ति पर्यायेण शतं शतम्॥
सप्तर्षीणां युगं ह्येतद्दिव्यया संख्यया स्मृतम्॥४१९॥

The Nakṣatra-maṇḍala (stellar mansions) are altogether twenty-seven. The Seven Sages stay in each of these, for hundred years in succession. The Yuga of the Seven Sages thus stands counted by a divine counting.

सा सा दिव्या स्मृता षष्टिर्दिव्याह्नाश्चैव सप्तभिः।
तेभ्यः प्रवर्तते कालो दिव्यः सप्तर्षिभिस्तु तैः॥४२०॥

The hundred years of the Seven Sages are equal to sixty divine years and seven divine days.

सप्तर्षीणां तु ये पूर्वा दृश्यन्ते उत्तरादिशि।
ततो मध्येन च क्षेत्रं दृश्यते यत्समं दिवि॥४२१॥

The Seven Sages are seen in the east at first and then in the north of the zone of the constellations. Thereafter they are seen parallel to those constellations seen in the centre of the firmament.

तेन सप्तर्षयो युक्ता ज्ञेया व्योम्नि शतं समाः।
नक्षत्राणामृषीणां च योगस्यैतन्निदर्शनम्॥४२२॥

The Seven Sages deserve to be known as united with it in the sky for a hundred years. This is an example of the combination of Nakṣatras and the Sages.

सप्तर्षयो मघायुक्ताः काले पारिक्षते शतम्।
अन्ध्रांशे सचतुर्विंशे भविष्यन्ति मते मम॥४२३॥

In my view, the Seven Sages were stationed in the Maghā constellation at the time of Pārikṣit. During the Andhrāṁśa, they will be in the twenty-fourth constellation.

इमास्तदा तु प्रकृतीर्व्यपत्स्यन्ति प्रजा भृशम्।
अनृतोपहताः सर्वा धर्मतः कामतोऽर्थतः॥४२४॥

At that time, the subjects will be afflicted very much. They will be doomed because of their mendacious nature in the affairs of spiritual good, lust and material gains.

श्रौतस्मार्ते प्रशिथिले धर्मे वर्णाश्रमे तदा।
संकरं दुर्बलात्मानः प्रतिपत्स्यन्ति मोहिताः॥४२५॥

When the Dharma enjoined by Vedas and Smṛtis regarding orders of society and stages of *life becomes infatuated, the deluded subjects* shall attain to intermixture of castes having souls gone weaker.

संसक्ताश्च भविष्यन्ति शूद्राः सार्धं द्विजातिभिः।
ब्राह्मणाः शूद्रयष्टारः शूद्रा वै मन्त्रयोनयः॥४२६॥

Śūdras will be associated with the Brāhmaṇas. Brāhmaṇas will act as sacrificers in the sacrifices of the Śūdras. Śūdras will begin to perform Vedic rituals.

उपस्थास्यन्ति तान्विप्रास्तदा वै वृत्तिलिप्सवः।
लवं लवं भ्रश्यमानाः प्रजाः सर्वा क्रमेण तु॥४२७॥
क्षयमेव गमिष्यन्ति क्षीणशेषा युगक्षये।
यस्मिन्कृष्णो दिवं यातस्तस्मिन्नेव तदा दिने॥४२८॥
प्रतिपन्नः कलियुगस्तस्य संख्यां निबोधत।
सहस्राणां शतानीह त्रीणि मानुषसंख्यया॥
षष्टिं चैव सहस्राणि वर्षाणामुच्यते कलिः॥४२९॥

Desirous of obtaining livelihood, Brāhmaṇas shall adore them again. Getting demented bit by bit, all the subjects or progenies will be destroyed and when the Yuga expires, they will be completely vanished. The day on which Kṛṣṇa went to the heavens, from that very day, Kaliyuga had started. You may know the enumeration of Kali Age which is declared to be of three hundred and sixty thousand years according to human calculation.

दिव्यं वर्षसहस्रं तु तत्संध्यांशं प्रकीर्तितम्।
निःशेषे च तदा तस्मिन्कृतं वै प्रतिपत्स्यते॥४३०॥

According to divine calculation, it is declared as of one thousand years. The Sandhyāṁśa (the period of junction) is also mentioned. When it has reduced to nothingness, Kṛta Age comes in.

ऐल इक्ष्वाकुवंशश्च सह भेदैः प्रकीर्तितौ।
इक्ष्वाकोस्तु स्मृतः क्षत्रः सुमित्रान्तं विवस्वतः॥४३१॥

Aila and Ikṣvāku lineages– these two have been illustrated with distinctions of Ikṣvāku which is declared to become extinct with Sumitra of Vivasvān.

एलं क्षत्रं क्षेमकान्तं सोमवंशविदो विदुः।
एते विवस्वतः पुत्राः कीर्तिताः कीर्तिवर्धनाः।।४३२।।
अतीता वर्तमानाश्च तथैवानागताश्च ये।
ब्राह्मणाः वैश्याः शूद्राश्चैवान्वये स्मृताः।।४३३।।

Those having knowledge of Soma race, they know that the Kṣatriya race of Aila will become extinct with Kṣemaka. This way has been illustrated the past, present and future sons of Vivasvān, the propagator of fame. Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras all were recognised within that lineage.

युगे युगे महात्मानः समतीताः सहस्रशः।
बहुत्वन्नामधेयानां परिसंख्या कुले कुले।।४३४।।
पुनरुक्तबहुत्वाच्च न मया परिकीर्तिताः।
वैवस्वतेऽन्तरे ह्यस्मिन्निमिवंशः समाप्यते।।४३५।।
एतस्यां तु युगाख्यायां यतः क्षत्रं प्रपस्यते।
तथा हि कथयिष्यामि गदतो मे निबोधत।।४३६।।

In every Yuga, many great-souled kings in thousands are born and have passed away. Their names are legion. When the members of every lineage are calculated, many names are repeated. In this Vaivasvata Manvantara, there is an end of Nimi race. In this nomenclature of the Yuga, I shall illustrate how the Kṣatriyas get survived. You may hear while I narrate.

देवापिः पौरवो राजा इक्ष्वाकोश्चैव यो मतः।
महायोगबलोपेतः कलापग्राममास्थितः।।४३७।।
देवापिः पौरवो राजा इक्ष्वाकोस्तु भविष्यति।
एतौ क्षत्रप्रणेतारौ चतुर्विंशे चतुर्युगे।।४३८।।

Devāpi, the Paurava king, and one who is considered (greater) than Ikṣvāku will be born in the Kalāpa village. He will be endowed with the great power of Yoga. Suvarcas, the son of Soma, shall happen to be of Ikṣvāku race. In the twenty-fourth cycle of four Yugas, they will be the founders of the Kṣatriya race and traditions.

न च विंशे युगे सोमवंशस्याऽऽदिर्भविष्यति।
देवापिरसपत्नस्तु ऐलादिर्भविता नृपः।।४३९।।

In the twentieth Yuga, there will not be any progenitor of the Soma lineage. Devāpi, having no opponent, shall become the first Aila king.

क्षत्रप्रवर्तकौ ह्येतौ भविष्यते चतुर्युगे।
एवं सर्वत्र विज्ञेयं संतानार्थे तु लक्षणम्।।४४०।।

In the Caturyugas (four Yugas) these two shall be the organisers of Kṣattras (Kṣatriya race). This way deserves to be recognised the pre-requisites purporting forth progenies.

क्षीणे कलियुगे तस्मिन्भविष्येतु कृते युगे।
सप्तर्षिभिस्तु तैः सार्धमाद्ये त्रेतायुगे पुनः।।४४१।।
गोत्राणां क्षत्रियाणां च भविष्यते प्रदर्तकौ।
द्वापरांशे न तिष्ठति क्षत्रिया ऋषिभिः सह।।४४२।।

When Kali Yuga truncates and Kṛta Yuga sets in and again in the first Tretāyuga, they likely will be the initiators of the Gotras of Kṣatriyas along with the Seven Sages. In the partial segment of Dvāpara, Kṣatriyas shall stay along with the sages.

काले कृतयुगे चैव क्षीणे त्रेतायुगे पुनः।
बीजार्थं ते भविष्यन्ति ब्रह्मक्षत्रस्य वै पुनः।।४४३।।

And the time of the elapsation of the Kṛtayuga and the Tretāyuga, they will get into being again for the generation of the semen virile of Brahmakṣatra (Brāhmaṇa and Kṣatriya races).

एवमेव तु सर्वेषु तिष्ठन्तीहान्तरेषु वै।
सप्तर्षयो नृपैः सार्धं संतानार्थं युगे युगे।।४४४।।

And this way in all the Manvantaras, the Seven Sages along with the kings for the sake of progeny will be there in every Yuga.

क्षत्रस्यैव समुच्छेदः संबन्धो वै द्विजैः स्मृतः।
मन्वन्तराणां सप्तानां संतानाश्च सुताश्च ते।।४४५।।

Of Kṣatriyas, the dissociation was deemed as a relation by the Brāhmaṇas in the seven Manvantaras. The Santānas were known as Sūtas.

परम्परा युगानां च ब्रह्मक्षत्रस्य चोद्भवः।
यथा प्रवृत्तिस्तेषां वै प्रवृत्तानां तथा क्षयः॥४४६॥
सप्तर्षयो विदुस्तेषां दीर्घायुष्ट्वाक्षयास्तु ते (?)।
एतेनं क्रमयोगेण ऐलेक्ष्वाक्वन्वया द्विजाः॥४४७॥
उत्पद्यमानास्त्रेतायां क्षीयमाणे कलौ पुनः।
अनुयान्ति युगाख्यां तु यावन्मन्तरक्षयः॥४४८॥

In view of their long life, the Seven Sages know the series of Yugas, the origin, activities and the decline of those active persons belonging to Brāhmaṇa and Kṣatriya races. The birth of the Brāhmaṇas in the lineages of Aila and Ikṣvāku is in this manner. Getting regeneration in the Tretā and extinction in the Kaliyuga, they will follow the Age till the dissolution of the Manvantara.

जामदग्न्येन रामेण क्षेत्र निरविशेषिते।
कृते वंशकुलाः सर्वाः क्षत्रियैर्वसुधाधिपैः॥
द्विवशंकरणाश्चैव कीर्तयिष्ये निबोधत॥४४९॥

When all the Kṣatriyas were eliminated by the son of Jamadagni, Rāma (Paraśurāma), the two groups of lineages of the Kṣatriyas were revived again. Now I shall illustrate the instruments of double-lineaged norm. You may known that.

ऐलस्येक्ष्वाकुनन्दस्य प्रकृतिः परिवर्तते।
राजानः श्रेणिबद्धास्तु तथाऽन्ये क्षत्रिया नृपाः॥४५०॥

The lineage of Aila and Ikṣvāku spread once again. A series of other kings of the Kṣatriya race became rulers.

ऐलवंशस्य ये ख्यातास्तथैवैक्ष्वाकवा नृपाः।
तेषामेकशतं पूर्णं कुलानामभिषेकिणाम्॥४५१॥

Among each of the lineages of Aila and Ikṣvāku, a hundred families undergoing Abhiṣekas (coronation) became well-known.

तावदेव तु भोजानां विस्तरो द्विगुणः स्मृतः।
भजते त्रिंशकं क्षत्रं चतुर्धा तद्यथादिशम्॥४५२॥

That very way the extent of Bhojas is deemed as double-fold of that. Thus there were three hundred groups of Kṣatriyas. They were divided into four as per four directions.

तेष्वतीताः समाना ये ब्रुवतस्तान्निबोधत।
शतं वै प्रतिविन्ध्यानां शतं नागाः शतं हयाः॥४५३॥
धृत (धार्त) राष्ट्राश्चैकशतमशीतिर्जनमेजयाः।
शतं च ब्रह्मदत्तानां शीरिणां वीरिणां शतम्॥४५४॥
ततः शतं तु पौलानां श्वेतकाशकुशादयः।
ततोऽवरे सहस्रं वै येऽतीताः शतबिन्दवः॥४५५॥

Among them, those that became defunct as well as the present kings, you may now them while I recount. Prativindhyas were a hundred; Nāgas were a hundred; Hayas were a hundred; Dhṛtarāṣṭras were a hundred and one; Janamejayas were eighty; Brahmadattas were a hundred; Śīriṇs and Vīriṇs were a hundred (each); then Paulas were a hundred; Śvetas, Kāśas, Kuśas and the like were a hundred; and the other Śatabindus who passed away were a thousand.

ईजिरे चाश्वमेधैस्ते सर्वे नियुतदक्षिणैः।
एवं राजर्षयोऽतीताः शतशोऽथ सहस्रशः॥४५६॥

They all performed Aśvamedha-sacrifices *with lakhs and lakhs (of horses) in* Dakṣiṇā. This way, hundreds and thousands of saintly kings have passed away.

मनोर्वैवस्वतस्यास्मिन्वर्तमानेऽन्तरे तु ये।
तेषां निबोधतोत्पन्ना लोके संततयः स्मृताः॥४५७॥
न शक्यं विस्तरं तेषां संतानानां परम्परा।
तत्पूर्वापरयोगेन वक्तुं वर्षशतैरपि॥४५८॥

Understand that the descendants in this world of the present Vaivasvata Manu cannot be mentioned in detail in there precedence and succession in entirety even in hundreds of years.

अष्टाविंशद्युगाख्यास्तु गता वैवस्वतेऽन्तरे।
एता राजर्षिभिः सार्धं शिष्टा यास्ता निबोधम॥४५९॥

In the Vaivasvata Manvantara, already twenty-eight Yugākhyas (cycles of four Yugas) have passed along with their sage kings. You may know those who still remain.

चत्वारिंशच्च ये चैव भविष्याः सह राजभिः।
युगाख्यानां विशिष्टास्तु ततो वैवस्वतक्षये॥४६०॥

The forty excellent kings will be born in the future and then the Vaivasvata Manvantara will become extinct. You may know them.

एतद्वः कथितं सर्वं समासव्यासयोगतः।
पुनरुक्तं बहुत्वाच्च न शक्यं तु युगैः सह॥४६१॥

Incidentally, all this has been illustrated before you in brief as well as in details along with computations. A recurring is not feasible along with the Yugas.

एते ययातिपुत्राणां पञ्चविंशा विशां हिताः।
कीर्तिता ह्यमिता ये ये लौकान्वै धारयन्त्युत॥४६२॥

The twenty-five Viśas (habitations) of Yayātiputras (sons of Yayāti) have been established and that have been illustrated as the supporters of the lokas.

लभते च वरान्पञ्च दुर्लभानिह लौकिकान्।
आयुः कीर्तिं धनं पुत्रान्स्वर्गं चाऽऽनन्त्यमश्नुते॥४६३॥

(He who listens to this) obtains five boons which are difficult to obtain, viz. longevity, fame, wealth, sons and heaven of endless order.

धारणाच्छ्रवणाच्चैव ते लोकान्धारयन्त्युत।
इत्येष वो मया पादस्तृतीयः कथितो द्विजाः॥
विस्तरेणाऽऽनुपूर्व्या च किं भूयो वर्तयाम्यहम्॥४६४॥

By hearing and remembering this tale, one attains the lokas. O Dvijas or Brāhmaṇas! This third pāda (sections) has been illustrated by me before you in details and in serial order of succession. Now what more I should repeat before you?

इति श्रीमहापुराणे वायुप्रोक्ते तुर्वस्वादिवंशवर्णनं नाम
नवनवतितमोऽध्यायः॥९९॥

* * *

अथ उपसंहारपाद:

॥अथ शततमोऽध्याय:॥

Chapter 100

The description of Manvantaras & Ultimate Dissolution

श्रुत्वा पादं तृतीयं तु क्रान्तं सूतेन धीमता।
ततश्चतुर्थं पप्रच्छु: पादं वै ऋषिसत्तमा:॥१॥

Having heard of the third *Pāda* (section) being completely narrated by Sūta, the wise one, then the excellent sages asked about the fourth *Pāda* (section).

ऋषय ऊचु:

पाद: क्रान्तस्तृतीयोऽयमनुषङ्गेण यस्त्वया।
चतुर्थं विस्तरात्पादं संहारं परिकीर्तय॥२॥

The Sages spoke– The third section called *Anuṣaṅga Pāda* has been dilated upon by you with full affection. You may now illustrate us in details the fourth *Pāda* called *Saṁhāra*, the concluding one.

मन्वन्तराणि सर्वाणि पूर्वाण्येवापरै: सह।
सप्तर्षीणामथैतेषां सांप्रतस्यान्तरे मनो:॥३॥
विस्तरावयवं चैव निसर्गस्य महात्मन:।
विस्तरेणाऽऽनुपूर्व्या च सर्वमेव ब्रवीहि मे॥४॥

Please recount all the Manvantaras of yores along with the others ones, all those Saptarṣis that exist in the present Manvantara and the details of the creation and expansion of the great-souled Manu. You may talk of everything in details and in the serial order.

सूत उवाच

भवतां कथयिष्यामि सर्वमेतद्यथातथम्।
पादं त्विमं ससंहारं चतुर्थं मुनिसत्तमा:॥५॥

Sūta replied– I shall dilate upon everything to you about the fourth and the concluding section as per truthful norm, O excellent sages.

मनोर्वैवस्वतस्येमं सांप्रतस्य महात्मन:।
विस्तरेणाऽऽनुपूर्व्या च निसर्गं शृणुत द्विजा:॥६॥

O scholars or Brāhmaṇas, you may hear in details and in serial order, the Nisarga (i.e. the creative activity) of the present great-souled Vaivasvata Manu.

मन्वन्तराणां संक्षेपं भविष्यैः सह सप्तभिः।
प्रलयं चैव लोकानां ब्रुवतो मे निबोधत॥७॥

You may learn who I dilate upon, the excerpt of the (past) Manvantaras along with seven future ones, as also the dissolution of the lokas.

एतान्युक्तानि वै सम्यक्सप्तसप्तसु वै मया।
मन्वन्तराणि संक्षेपाच्छृणुतानागतानि मे॥८॥

All these (past) seven Manvantaras have been talked of by me earlier quite succinctly. Now you may hear from me in brief about the Manvantaras that are yet to come.

सावर्णस्य प्रवक्ष्यामि मनोर्वैवस्वतस्य ह।
भविष्यस्य भविष्यन्ति समासात्तन्निबोधत॥९॥

I shall talk about the present Vaivasvata Manu and the future Sāvarṇa Manu. You may know them in brief.

अनागताश्च सप्तैव स्मृतास्त्विह महर्षयः।
कौशिको गालवश्चैव जामदग्न्यश्च भार्गवः॥१०॥
द्वैपायनो वसिष्ठश्च कृपः शारद्वतस्तथा।
आत्रेयो दीप्तिमांश्चैव ऋष्यशृङ्गस्तु काश्यपः॥११॥
भारद्वाजस्तथा द्रौणिरश्वत्थामा महायशाः।
एते सप्त महात्मानो भविष्याः परमर्षयः॥१२॥

The future Seven Great Sages are well-known as follows– Kauśika's descendant Gālava, Jāmadagni's son Bhārgava, Dvaipāyana of Vasiṣṭha lineage, Kṛpa the descendant of Śāradvān, Dīptimān of Atri's lineage, Ṛṣyaśṛṅga of Kāśyapa lineage, Droṇa's son Aśvatthāmā of great repute and belonging to Bhāradvāja Gotra. These seven are the great-souled ones, the future sages.

सुतापाश्चामिताभाश्च सुखाश्चैव गणास्त्रयः।
तेषां गणास्तु देवानामेकैको विंशकः स्मृतः॥१३॥

Sutapas, Amitābhas and Sukhas– these three will be the three (future) groups of Devas, Each of these groups consists of twenty Devas.

नामतस्तु प्रवक्ष्यामि निबोधध्वं समाहिताः।
रितस्तपश्च शुक्रश्च द्युतिर्ज्योतिष्प्रभाकरौ॥१४॥
प्रभासो भासकृद्धर्मस्तेजोरश्मिर्ऋतुर्विराट्।
अर्चिष्मान्द्योतनो भानुर्यशः कीर्तिर्बुधो धृतिः॥
विंशतिः सुतपा ह्येते नामभिः परिकीर्तिताः॥१५॥

By name, I shall talk of them. You may learn with good concentration. The twenty Devas constituting the group Sutapas are glorified by following names– Rita, Tapas, Śukra, Dyuti, Jyotis, Prabhākara, Prabhāsa, Bhāsakṛt, Dharma, Tejas, Raśmi, Ṛtu, Virāṭ, Arciṣmān, Dyotana, Bhānu, Yaśas, Kīrti, Budha and Dhṛti.

प्रभुर्विभुर्विभासश्च जेता हन्ताऽरिहा रितुः।
सुमतिः प्रमतिर्दीप्तिः समाख्यातो महो महान्॥१६॥
देहो मुनिर्नयो ज्येष्ठः समः सत्यश्च विश्रुतः।
इत्येते ह्यमिताभास्तु विंशतिः परिकीर्तिताः॥१७॥

Prabhu, Vibhu, Vibhāsa, Jetā, Hantā, Arihā, Ritu, Sumati, Pramati, Dīpti, Samākhyāta, Mahas, Mahān, Deha, Muni, Naya, Jyeṣṭha, Sama, Satya and Viśruta– these are the twenty Devas constituting the group Amitābhas[1].

दमो दाता विदः सोमो वित्तवैद्यौ यमो निधिः।
होमं हव्यं हुतं दानं देयं दाता तपः शमः॥१८॥
ध्रुवं स्थानं विधानं च नियमश्चेति विंशतिः।
मुख्या ह्येते समाख्याताः सावर्णेः प्रथमेऽन्तरे॥१९॥

Dama, Dātā, Vida, Soma, Vitta, Vaidya, Yama, Nidhi, Homa, Havya, Hutu, Dāna, Deya, Dātā, Tapas, Śama, Dhruva, Sthāna, Vidhāna and Niyama– these twenty, the principal ones, are declared as constituting the Mukhya (Sukha) group of Devas in the first Sāvarṇa Manvantara.

1. Paurāṇika Kośa, p. 27. One of the Devaganas among the 20/20-3 of the Sāvarṇi Yuga, having Prabhu, Vibhu, Vibhisi, Jatā, Hantā and the like 20 Devas.

मारीचस्यैव ते पुत्राः कश्यपस्य महात्मनः।
सांप्रतस्य भविष्यन्ति सावर्णस्यान्तरे मनोः॥२०॥

All these are the sons of Kaśyapa, the great-souled one, the son of Marīci who exists now. They will be born in the Sāvarṇa Manvantara.

तेषामिन्द्रो भविष्यस्तु बलिर्वैरोचनः पुरा।
वीरवांश्चावरीयांश्च निर्मोहः सत्यवाक्कृती॥२१॥
चरिष्णुराज्यो विष्णुश्च वाचः सुमतिरेव च।
सावर्णस्य मनोः पुत्रा भविष्यन्ति नवैव तु॥२२॥

Of these, the one who was formerly Bali, the son of Vairocana, will become their Indra. Nine sons will be born to Sāvarṇa Manu, viz. Vīravān, Avarīyān, Nirmoha, Satyavāk, Kṛti, Cariṣṇurājya, Viṣṇu, Vāca and Sumati.

नव चान्येषु वक्ष्यामि सावर्णेश्चान्तरेषु वै।
सावर्णमनवश्चान्ये भविष्याः ब्रह्मणः सुताः॥२३॥

And nine more, I shall talk of in the other Sāvarṇa Manvantaras. Other Sāvarṇa Manus will be the future sons of Brahmā.

मेरुसावर्णिनस्ते वै दृष्टा वै दिव्यदृष्टिभिः।
दक्षस्य ते हि दौहित्राः प्रियाया दुहितः सुताः॥२४॥

They are seen as Merusāvarṇis by those endowed with divine vision. They are the grandsons of Dakṣa, the sons of his beloved daughter.

महता तपसा युक्ता मेरुपृष्ठे महौजसः।
ब्रह्मादिभिस्ते जनिता दक्षेणैव च धीमता॥२५॥

They are endowed with great austerities on Meruprṣṭha (rudges of Meru) and of great prowess. They are produced by Brahmā and others as well as by Dakṣa, the wise one.

महर्लोकगताऽऽवृत्य+भविष्या मेरुमाश्रिताः।
महाभावास्तु ते पूर्वं जज्ञिरे चाक्षुषेऽन्तरे॥२६॥

Gone to the Maharloka, they will return from there and will resort to Meru. These noble persons were born in the previous Cākṣuṣa Manvantara.

ऋषय ऊचुः

दक्षेण जनिताः पुत्राः कन्यायामात्मनः कथम्।
भवेन ब्रह्मणा चैव धर्मेण च महात्मनः॥२७॥

The Sages spoke– In his own daughter, how the sons were generated by Dakṣa? How were they procreated by Bhava, Brahmā and Dharma, the great-souled ones?

सूत उवाच

अतो भविष्यान्वक्ष्यामि सावर्णमनवस्तु ये।
तेषां जन्म प्रभावं च नमस्कृत्य प्रचेतसे॥२८॥

Sūta spoke– Having offe···d obeisance to Pracetas, henceforth, I shall mention about the future Sāvarṇa Manus, their origin as well as their prowess.

वैवस्वते ह्युपस्पृष्टे किंचिच्छिष्टे च चाक्षुषे।
जज्ञिरे मनवस्ते हि भविष्यानागतान्तरे॥२९॥

When the Vaivasvata Manvantara had begun and Cākṣuṣa Manvantara survived a bit, those who will be the Manus in the future Manvantara took birth.

प्राचेतसस्य दक्षस्य दौहित्रा मनवस्तु ये।
सावर्णा नामतः पञ्च चत्वारः परमर्षिजाः॥३०॥

Of those Manus who are the daughter's sons of Prācetasa Dakṣa, the five named Sāvarṇas and four are born from great sages.

संज्ञापुत्रस्तु सावर्ण एको वैवस्वतस्तथा।
ज्येष्ठः संज्ञासुतो नाम मनुर्वैवस्वतः प्रभुः॥३१॥

Of Saṁjñā, the one son was Sāvarṇa, born of Vaivasvata. Likewise the eldest son of Saṁjñā is Lord Manu, sun of the Sun-god (Vaivasvata).

वैवस्वतेऽन्तरे प्राप्ते समुत्पत्तिस्तयोः शुभा।
चतुर्दशैते मनवः कीर्तिताः कीर्तिवर्धनाः॥३२॥

At the advent of the Vaivasvata Manvantara, their auspicious creation took place. The fourteen Manus are glorified as the augmentors of fame.

वेदे श्रुतौ पुराणे च सर्वे ते प्रभविष्णवः।
प्रजानां पतयः सर्वे भूतानां पतयः स्थिताः॥३३॥

All those Manus, the lords of the subjects or the fathers of progenies were powerful as described in the Vedas, Śrutis and Purāṇas. All of them were the lords of Bhūtas.

तैरियं पृथिवी सर्वा सप्तद्वीपा सपर्वता।
पूर्णं युगसहस्रं वै परिपाल्या नरेश्वरैः॥३४॥

The entire earth endowed with seven continents and mountains deserves to be protected by these lords of men for a full thousand Yugas.

प्रजाभिस्तपसा चैव विस्तरं तेषु वक्ष्यते।
चतुर्दशैव ते ज्ञेयाः सर्गाः स्वायंभुवादयः॥३५॥

Their details will be illustrated along with their subjects or progenies and penance. These Sargas (creations) of Svāyambhuva and others should be known as fourteen.

मन्वन्तराधिकारेषु वर्तन्तेऽत्र सकृत्सकृत्।
विनिवृत्ताधिकारास्ते महर्लोकं समाश्रिताः॥३६॥

They hold office as the presiding Authorities in the Manvantaras only once each. After the completion of their tenure, they resort to Maharloka.

समतीतास्तु ये तेषामष्टौ षष्ठास्तथाऽपरे।
पूर्वेषु सांप्रतश्चायं शान्तिर्वैवस्वतः प्रभुः॥३७॥

Of these, the eight have already ceased to operate; six more are the other ones who will come in the future. Lord Vaivasvata is the present ruler.

ये शिष्टास्तान्प्रवक्ष्यामि सह देवर्षिदानवैः।
सह प्रजानिसर्गेण सर्वांस्त्वनागतान्द्विजान्॥३८॥

I shall talk of those who survived along with those who are the future Devas, Dānavas, Sages and Brāhmaṇas as well as their creation (Nisarga) of the *Prajas* or progenies.

वैवस्वतनिसर्गेण तेषां ज्ञेयस्तु विस्तरः।
अन्यूना नातिरिक्तास्ते यस्मात्सर्वे विवस्वतः॥३९॥

By the *Nisarga* of Vaivasvata Manu, the details of the creation of these Manus deserve to be illustrated, since they are neither inferior nor superior to those of Vaivasvata Manu.

पुनरुक्ता बहुत्वात्तु न वक्ष्ये तेषु विस्तरम्।
मन्वन्तरेषु भाव्येषु भूतेष्वपि तथैव च॥४०॥

Owing to the fear of repetition and owing to their abundance in both the past and the future Manvantaras, I shall not talk of them in details.

कुले कुले निसर्गास्तु तस्माद्भूयो विभागशः।
तेषामेव हि सिद्ध्यर्थं विस्तरेण क्रमेण च॥४१॥

I shall recount them, the creative activities in the different lineages only partially. The remaining things should be known through their details and in serial order.

दक्षस्य कन्या धर्मिष्ठा सुव्रता नाम विश्रुता।
सर्वकन्यावशिष्टा तु श्रेष्ठा धर्मपरा सुता॥.
गृहीत्वा तां पिता कन्यां जगाम ब्रह्मणोऽन्तिके॥४२॥

Of Dakṣa, the pious daughter was well-known as Suvratā. Although, she was the youngest of the daughters, she was the most excellent and the most pious. Once having taken that daughter, the father went in vicinity of Brahmā.

वैराजस्तमुपासीनं धर्मेण च भवेन च।
भवधर्मसमीपस्थं दक्षं ब्रह्माऽभ्यभाषत॥४३॥

He was in the Vairāja region seated close to Dharma and Bhava. Brahmā spoke to Dakṣa sitting closer to Bhava and Dharma.

दक्ष कन्या तवेयं वै जनयिष्यति सुव्रत।
चतुरो वै मनून्पुत्रांश्चातुर्वर्ण्यकराञ्शुभान्॥४४॥

"O Dakṣa, this Kanyā (daughter) of yours shall give birth to good-vowed four Manus, the auspicious ones, who will be the creators of four orders of society."

ब्रह्मणो वचनं श्रुत्वा दक्षो धर्मो भवस्तदा।
तां कन्यां मनसा जग्मुस्त्रयस्ते ब्रह्मणा सह॥४५॥

Having heard the words of Brahmā, the

three– Dakṣa, Dharma and Bhava approached that girl in mind along with Brahmā.

सत्याभिध्यायिनां तेषां सद्यः कन्या व्यजायत।
सदृशानुरूपांस्तेषां चतुरो वै कुमारकान्।।४६।।

The girl instantaneously gave birth to four sons who were similar to divine princes or lords and were of truthful meditation.

संसिद्धा कार्यकरणे संभूतास्ते श्रियाऽन्विताः।
उपभोगसमर्थैश्च सद्योजातैः शरीरकैः।।४७।।

Those sons were born well-accomplished with physical bodies and equipped with glory. Although they were born in a trice, they were capable of all enjoyment and all activities.

ते दृष्ट्वा तान्स्वयं बुद्ध्वा ब्रह्म व्याहारिणस्तदा।
संरब्धा वै व्यकर्षन्त मम पुत्रो ममेत्युत।।४८।।

Having seen them, the negotiators of Brahman, those deities began to claim– "This one is my son, This one is my son". Infuriated as such, they started dragging each other.

अभिध्यानान्मनोत्पन्नानूचुर्वै ते परस्परम्।
यो यस्य वपुषा तुल्यो भजतां स तु तं सुतम्।।४९।।

Since they mentally created sons through meditation, they spoke mutually– "Let us select that boy as our respective son who is similar to us physically.

यस्य यः सदृशश्चापि रूपे वीर्ये च नामतः।
तं गृह्णातु सुभद्रं वो वर्णतो यस्य यः समः।।५०।।

If a son is peer to one in form, physical strength, name and complexion, he will adopt him as his highly beneficent son.

ध्रुवं रूपं पितुः पुत्रः सोऽनुरुध्यति सर्वदा।
तस्मादात्मसमः पुत्रः पितुर्मातुश्च वीर्यतः।।५१।।

A son emulates the features of his father invariably. On that account, a son is either similar to the self of a mother or a father owing to semen virile."

एवं ते समयं कृत्वा सवर्णा जगृहुः सुतान्।
यस्मात्सवर्णास्तेषां वै ब्रह्मादीनां कुमारकाः।।५२।।
सवर्णाः मनवस्तस्मात्सवर्णत्वं हि ते यतः।
मननान्माननाच्चैव तस्मात्ते मनवः स्मृताः।।५३।।

This way having a contract designed as such, they adopted those boys who were identical in complexion to them. Since the lads were similar in complexion to lord Brahmā and others, they are called Sāvarṇas. Further, since they were born mentally by meditation and since they were accepted respectfully, they are well-known as Manus.

चाक्षुषस्यान्तरेऽतीते प्राप्ते वैवस्वतस्य ह।
रुचेः प्रजापतेः पुत्रो रौच्यो नामाभवत्सुतः।।५४।।

When the Cākṣuṣa Manvantara elapsed and the Vaivasvata Manvantara set in, a son named Raucya was born to Ruci who was a Prajāpati.

भूत्यामुत्पादितो यस्तु भौत्यो नामाभवत्सुतः।
वैवस्वतेऽन्तरे राजा द्वौ मनू तु विवस्वतः।।५५।।

The one who was born of Bhūti, he became known as Bhautya. In the Vaivasvata Manvantara, two Manus (sons) were born to Vivasvān.

वैवस्वतो मनुर्यश्च सावर्णो यश्च विश्रुतः।
ज्येष्ठः संज्ञासुतो विद्वान्मनुर्वैवस्वतः प्रभुः।।५६।।

One is well-known as Vaivasvata Manu and the other became known as Sāvarṇa. The eldest son of Saṁjñā was the learned Vaivasvata Manu, the overlord.

सवर्णायाः सुतश्चान्यः स्मृतो वैवस्वतो मनुः।
सवर्णा मनवो ये च चत्वारस्तु महर्षिजाः।।५७।।
तपसा संभृतात्मानः त्वेषु मन्वन्तरेषु वै।
भविष्येषु भविष्यन्ति सर्वकार्यार्थसाधकाः।।५८।।

The other Vaivasvata Manu was the son of Sāvarṇa. The four Savarṇā Manus born of the great sages will have souls governed by penance. In their respective future Manvantaras, they shall happen to be the very accomplishers of all their undertakings.

प्रथमं मेरुसावर्णेर्दक्षपुत्रस्य वै मनोः।
पुत्रा मरीचिगर्भाश्च सुशर्माणश्च ते त्रयः।।

संभूताश्च महात्मानः सर्वे वैवस्वतेऽन्तरे॥५९॥

The sons of the first Merusāvarṇi Manu who was the son of Dakṣa were the three groups– Marīcigarbhas, Suśarmans and Pāras. All these great-souled ones were born in the Manvantara of Vivasvān.

दक्षपुत्रस्य पुत्रास्ते रोहितस्य प्रजापतेः।
भविष्यस्य भविष्यस्तु एकैको द्वादशो गणः॥६०॥

They are the sons of Rohita, the Prajāpati, the son of Dakṣa. In future, each of these groups will consist of twelve Devas.

ऐश्वर्यसंग्रहो राहो बाहुवंशस्तथैव च।
पारा द्वादश विज्ञेया उतरांस्तु निबोधत॥६१॥

Aiśvarya-Saṁgraha, Rāhu, Bāhuvaṁśa (and the remaining) deserve to be recognised as twelve Pāras. The subsequent ones you may know.

वाजियो वाजिजिच्चैव प्रभूतिश्च ककुद्यया।
दधिक्रावायपक्वाश्च प्रणीतो विजया मधुः॥६२॥
तेजस्मान्नथवो (?) द्वौ तु द्वादशैते मरीचयः।
सुशर्मा(र्म)णस्तु वक्ष्यामि नामतस्तु निबोधत॥६३॥

Vājiya, Vājijit, Prabhūti, Kakudī, Dadhikrāva, Ayapakva, Praṇīta, Vijaya, Madhu, Tejasmān, and two Nathavas– these twelve constitute the Marīcis. I shall talk of Suśarmans by name. You may know and understand them.

वर्णस्तथाऽप्यङ्गविश्वौ मुरण्यो व्रजनो मतः।
अमितो द्रवकेतुश्च जम्भोस्थाजस्त्रशक्रकाः॥६४॥
सुनेमिर्द्युतपाश्चैव सुशमणिः प्रकीर्तिताः।
तेषामिन्द्रस्तदा भाव्यो ह्यद्भुतो नाम नामतः॥६५॥

Varṇa, Aṅga, Viśva, Muraṇya, Vrajana, Amita, Dravaketu, Jambhostha, Ajastra, Śakraka, Sunemi and Dyutapas– these twelve are known as Suśarmans. Their future Indra will be known by the name Adbhuta.

स्कन्दः सोमप्रतीकाशः कार्तिकेयस्तु पावकः।
मेधातिथिश्च पौलस्त्यो वसुः काश्यप एव च॥६६॥
ज्योतिष्मान्भार्गवश्चैव द्युतिमानङ्गिरास्तथा।
वसितश्चैव वासिष्ठ आत्रेयो हव्यवाहनः॥६७॥
सुतपाः पौलवश्चैव सप्तैते रोहितान्तरे।
धृतिकेतुदीप्तिकेतुशापहस्ता निरामयः॥६८॥
पृथुश्रवास्तथाऽनीको भूरिद्युम्नो बृहद्रथः।
प्रथमस्य तु सावर्णेर्नव पुत्राः प्रकीर्तिताः॥६९॥

The seven sages in the Rohita Manvantara were– Skanda of fiery nature and resembling and otherwise known as Kārtikeya, Medhātithi of Paulastya lineage, Vasu of Kaśyapa Gotra, Jyotiṣmān of Bhārgava race, Dyutimān of Aṅgiras lineage, Vasita of Vasiṣṭha Gotra, Havyavāhana of Atri's lineage and Sutapas of Paulava lineage. Dhṛtiketu, Dīptiketu, Śāpa, Hasta, Nirāmaya, Pṛthuśravas, Anīka, Bhūridyumna and Bṛhadratha– these nine are glorified as the sons of the first Sāvarṇi.

दशमे त्वथ पर्याये धर्मपुत्रस्य वै मनोः।
द्वितीयस्य तु सावर्णेर्भाव्यस्यैवान्तरे मनोः॥७०॥
सुखामना विरुद्धाश्च द्वावेव तु गणौ स्मृतौ।
त्विषिवन्तश्च ते सर्वे शतसंख्याश्च ते समाः॥७१॥

In the tenth transformation, the second Sāvarṇi, the son of Dharma, will be Manu. In his Manvantara, there will be two groups of Gaṇas (Devas), viz. Sukhāmanas and Viruddhas. All of them will be Tviṣivants (highly effulgent), Śatasaṁkhyās (a hundred in number) and of equal norm.

प्राणानायच्छतः प्रोक्ता ऋषिभिः पुरुषेषु वै।
देवास्ते वै भविष्यन्ति धर्मपुत्रस्य वै मनोः॥७२॥

Restraining the life forces, they are declared as sages among men. They shall happen to be Devas at the time of Manu, son of Dharma.

तेषामिन्द्रस्तथा विद्वान्भविष्यः शान्तिरुच्यते।
हविष्मान्पौलहः श्रीमान्सुकीर्तिश्चापि भार्गवः॥७३॥
आपोमूर्तिस्तथाऽऽत्रेया वसिष्ठश्चापि यः स्मृतः।
पौलस्त्यः प्रतिपश्चापि नाभागश्चैव काश्यपः॥
अभिमन्युश्चाङ्गिरसः सप्तैते परमर्षयः॥७४॥

Of these ones, Indra, likewise, will be the

wise one, called Śānti. The Seven Great Sages will be the Haviṣmān of the Paulaha[1] family, Sukīrti of Bhārgava race, Āpomūrti of Ātreya (Atri) lineage, Āpava of Vasiṣṭha family, Pratipa of Pulastya family, Nābhāga of Kaśyapa family and Abhimanyu of Aṅgiras lineage.

सुक्षेत्रश्चोत्तमोजाश्च भूरिषेणश्च वीर्यवान्।
शतानीको निरमित्रो वृषसेनो जयद्रथः॥७५॥
भूरिद्युम्नः सुवर्चाश्च दशैते मानवाः स्मृताः।
एकादशे तु पर्याये सावर्णे वै तृतीयके॥७६॥
निर्माणरतयो देवाः कामजा वै मनोजवाः।
गणास्त्वेते त्रयः ख्याता देवतानां महात्मनाम्॥७७॥

Sukṣetra, Uttamaujas, Bhūriṣeṇa, Vīryavān, Śatānīka, Niramitra, Vṛṣasena, Jayadratha, Bhūridyumna and Suvarcas– these will be the ten sons of Manu. In the eleventh transformation when the third Sāvarṇi will be the Manu, the following three groups of Gaṇas will be famous– Nirmāṇaratis, Kāmajas and Manojavas.

एकैकस्त्रिंशतस्तेषां गणास्तु त्रिदिवौकसाम्।
मासस्याहानि त्रिंशत्तु यानि वै कवयो विदुः॥७८॥
निर्माणतरयो देवा रात्रयस्तु विहंगमाः।
गणास्ते वै त्रयः प्रोक्ता देवतानां भविष्यति॥७९॥
मनोजवा मुहूर्तास्तु इति देवाः प्रकीर्तिताः।
एते हि ब्रह्मणः पुत्रा भविष्याः मनवः स्मृताः॥८०॥

Each of these groups consists of thirty gaṇas. The thirty days in a month mentioned by the poets constitute the Devas Nirmāṇaratis. The nights or Vihaṅgamas (constitute the Kāmaja Devas) and the Muhūrtas constitute the Devas Manojavas. This way, these are the three groups of Gods that became well-known. These future Manus are remembered as the sons of Brahmā.

तेषामिन्द्रो वृषो नाम भविष्यः सुरराट् ततः।
तेषां सप्तर्षयश्चापि कीर्त्यमानान्निबोधत॥८१॥

Of them, Indra, the king of Suras, will be named Vṛṣa. Of those ones, you may know the Saptarṣis (Seven Sages) who are being illustrated.

हविष्मान्काश्यपश्चापि वपुष्मान्यश्च भार्गवः।
वारुणिश्चैव चाऽऽत्रेयो वासिष्ठो भग एव च॥८२॥
पुष्टिश्चाङ्गिरसो ज्ञेयः पौलस्त्यो निश्चरस्तथा।
पौलहो ह्यग्नितेजाश्च देवा ह्येकादशेऽन्तरे॥८३॥

They are– Haviṣmān of Kāśyapa family, Vapuṣmān who was Bhārgava, Vāruṇi of Ātreya lineage, Bhaga of Vāsiṣṭha's family, Puṣṭi who deserves to be known as from Aṅgiras family, Niścara[2] of Paulastya race and Agnitejas of Paulaha[3] family. They are also the Devas in the eleventh Manvantara.

सर्ववेगः सुधर्मा च देवानीकः पुरोवहः।
क्षेमधर्मा गृहेषुश्च आदर्शः पौण्ड्रको मतः॥८४॥
सावर्णस्य तु ते पुत्राः प्राजापत्यस्य वै मनोः।
द्वादशे त्वथ पर्याये रुद्रपुत्रस्य वै मनोः॥८५॥
चतुर्थं ऋतुसावर्णे देवास्तस्यान्तरे शृणु।
पञ्चैव तु गणाः प्रोक्ता दे(र्दे)वतानामनागताः॥८६

Sarvavega, Sudharmā, Devānīka, Purovaha, Kṣemadharmā[4], Gṛheṣu[5], Ādarśa[6] and Pauṇḍrka[7]– these are the sons of Prājāpatya Sāvarṇa Manu. In the twelfth transformation of Ṛtusāvarṇi[8] (Manvantara), the son of Rudra, will be the Manu. He will be the fourth Sāvarṇi. You may hear about the Devas in that

1. Paulaha– Agnitejas, the Saptarṣis of eleventh Manvantara, vide Vāyu Purāṇa, Paurāṇika Kośa, p. 327.

2. Paurāṇika Kośa, p. 237. A Paulastya sage, one among the Saptarṣis of eleventh Manvantara.
3. Ibid., p. 10. Agnitejāḥ, p. 327.
4. Paurāṇika Kośa, p. 140. One of the 9 sons of third Sāvarṇa Manu, Vāyu Purāṇa 100.84.
5. Ibid., p. 155, One of the 8 sons of Sāvarṇa Manu, vide Vāyu Purāṇa 100.84.
6. Ibid., p. 44, vide Vāyu Purāṇa 100.84.
7. Ibid., p. 326. One of the 9 sons of Sāvarṇa Manu, vide Vāyu Purāṇa 100.84.
8. Paurāṇika Kośa, p. 40. Rudra Putra Manu of 12th Yuga, vide Vāyu Purāṇa 100.86.

Manvantara. The future Devas are said to consist of five groups.

हरिता रोहिताश्चैव (देवाः सुमनसस्तथा।
सुकर्माणः सुपाराश्च पञ्च देवगणाः स्मृताः॥८७॥

The Devas such as Haritas, Rohitas, Sumanas, Sukarmans and Supāras– these are known as five Devagaṇas i.e. righteous-actioned ones.

ब्रह्मणो मानसा ह्येत एकैको दशको गणः।
अरुन्तिजो हविश्चैव) विद्वान्यश्च सहस्रशः॥८८॥
पर्वतानुचरश्चैव अपोंऽशुश्च मनोजवः।
ऊर्जा स्वाहा स्वधा तारा दशैते हरिताः स्मृताः॥८९॥

They are the mind-born sons of Brahmā. Each of these groups consists of ten Devas. Aruntija[1], Havi, the wise Sahasraśan, Parvatānucara, Āpos, Aṁśu, Manojava, Urjā, Svāhā, Svadhā and Tārā– these ten are known as Haritas.

तपोजानिभृतिश्चैव वाचा बन्धुश्च यः स्मृतः।
रजश्चैव तु राजश्च स्वर्णपादस्तथैव च॥९०॥
व्युष्टिर्विधिश्च वै देवा दशैते रोहिताः स्मृताः।
उषिताद्यास्तु ये देवास्त्रयस्त्रिंशत्प्रकीर्तिताः॥९१॥
देवान्सुमनसो विद्धि सुकर्माणो निबोधत।
सुपर्वा वृषभः पृष्टः कृषिद्युम्नो विपश्चितः॥९२॥
विक्रमश्च क्रमश्चैवे निभृतः कान्त एव च।
एते सुकर्मणो देवा सुतांश्चैषां निबोधत॥९३॥

Tapas, Jāni, Bhṛti, Vācā, Bandhru, Rajas, Rāja, Svarṇapāda, Vyuṣṭi and Vidhi– these ten constitute the Rohita group. And the thirty-three Devas who have been glorified (before), viz. Uṣita and others are to be known as Sumanas. Now you may know the Sukarmans. They are– Suparvā, Vṛṣabha, Pṛṣṭa, Kṛṣi, Dyumna, Vipaścita, Vikrama, Krama, Nibhṛta and Kānta. These Devas are Sukarmans. Now you may know their sons.

वर्षोदितस्तथा जिष्टो वर्चस्वी द्युतिमान्हविः।
शुभो हविष्कृतात्प्राप्तिर्व्यापृथो वशमस्तथा॥९४॥

They are– Varṣodita, Jiṣṭa[2], Varcasvī, Dyutimān, Havi, Śubha, Haviṣkṛta, Prāpti, Vyāpṛtha and Vaśama.

सुपारा मानता(श्च गणा)स्त्वेते देवा वै संप्रकीर्तिताः।
तेषामिन्द्रस्तु विज्ञेय ऋतधामा महायशाः॥९५॥

Supāras, Mānagaṇas etc.– these Devas were well-declared (before). Of them, Indra deserves to be recognised as Ṛtadhāmā[3] of great fame.

कृतिर्वसिष्ठपुत्रस्तु शात्रेयः सुतपास्तथा।
तपोमूर्तिश्चाङ्गिरसस्तपस्वी काश्यपस्तथा॥९६॥
तपोऽशयानः पौलस्त्यः पुलहश्च तपोरतिः।
भार्गवः सप्तमस्त्वेषं विज्ञेयस्तु तपोमतिः॥९७॥

The Seven Sages are– Kṛti the son of Vasiṣṭha, Sutapas of Atri's family, Tapomūrti of the Āṅgiras race, Tapasvin of Kaśyapa Gotra, Tapośayāna of Paulastya race, Taporati[4] of Pulaha Gotra and the seventh one among them deserves to be recognised as Tapomati of Bhṛgu family.

एते सप्तर्षयः सिद्धा अन्ये सावर्णिकेऽन्तरे।
देववानुपदेवश्च देवश्रेष्ठो विदूरथः॥९८॥
मित्रवान्मित्रबिन्दुश्च मित्रसेनो ह्यमित्रहा।
मित्रबाहुः सुतर्चाश्च द्वादशैते मनोः सुताः॥९९॥

These Saptarṣis are well-accomplished in the Sāvarṇika Manvantara. Devavān, Upadeva, Devaśreṣṭha, Vidūratha, Mitravān, Mitrabindu, Mitrasena, Amitrahā, Mitrabāhu and Sutacas– these were the sons of twelfth Manu.

त्रयोदशे तु पर्याये भाव्या रौच्यान्तरे पुनः।
त्रय एव गणाः प्रोक्ता देवानां तु स्वयंभुवा॥१००॥

1. One of the ten gods of Haritagaṇa,. Vāyu Purāṇa 100.88.

2. Paurāṇika Kośa, p. 187, Vāyu Purāṇa 100.94, Jiṣṭa.

3. Paurāṇika Kośa, p. 70, Ṛtadhāman. Ṛtasāvarṇa Manu (Indra of the Yuga of 12th Manu), Vāyu Purāṇa 100.95.

4. Taporati Paurāṇika Kośa, p. 193. Paulaha, fourth Sāvarṇi Manu's contemporary sage.

In the thirteenth transformation of the aeon, which deserve to be Raucya Manvantara, three groups of Devas are mentioned by the Svayaṁbhuva (i.e. Brahmā).

ब्रह्मणो मानसाः पुत्रास्ते हि सर्वे महात्मनः।
सुत्रामाणः सुधर्माणः सुकर्माणश्च ते त्रयः॥१०१॥

All those noble souls are mind-born sons of Brahmā. They are– Sutrāmans, Sudharmans and Sukarmans, the three.

त्रिदशानां गणाः भोक्ता भविष्याः सोमपायिनः।
त्रयस्त्रिंशद्देवतायाः प्राभविष्यन्त याज्ञिकैः॥१०२॥

These Gaṇas have been illustrated as the future Somapāyins i.e. Soma drinkers. The deities are thirty-three in number along with the performers of Yajñas.

आज्येन पृषदाज्येन ग्रहश्रेष्ठेन चैव हि।
देवैर्देवास्त्रयस्त्रिंशत्पृथक्तेन निबोधत॥१०३॥

They include the Ājya, Pṛṣadājya and Grahaśreṣṭha groups of Devas. You may know that the thirty-three Devas are quite distinct as such.

सुत्रामाणः प्रयाज्यास्तु आज्यपा नाम सांप्रतम्।
सुकर्मणोऽनुयाज्यास्तु पृषदाज्याशिनस्तु ये॥१०४॥

The Sutrāmans are the present Prayājyas and Ājyapas. The Anuyājyas and those who partake Pṛṣadājya (eaters of ghee mixed with coagulated milk) are Sukarmans.

उपयाज्याः सुधर्माण इति देवाः प्रकीर्तिताः।
दिवस्पतिर्महासत्त्वस्तेषामिन्द्रो भविष्यति॥१०५॥

The Upayājyas are Sudharmans. This way, the Devas are declared as such. Divaspati of great prowess shall become their Indra.

पुलहात्मजपुत्रास्ते विज्ञेयास्तु रुचेः सुताः।
अङ्गिराश्चैव धृतिमान्पौलस्त्यः पथ्यवांस्तु सः॥१०६॥
पौलहस्तत्त्वदर्शी च भार्गवश्च निरुत्सकः।
निष्प्रकम्पस्तथाऽऽत्रेयो निर्मोहः कश्यपस्तथा॥१०७॥
स्वरूपश्चैव वासिष्ठः सप्तैते तु त्रयोदशे।
चित्रसेनो विचित्रश्च तपोधर्मधृतो भवः॥१०८॥
अनेकक्षत्रबद्धश्च सुरसो निर्भयः पृथः।
रौच्यस्यैते मनोः पुत्रा ह्यन्तरे तु त्रयोदशे॥१०९॥

The sons of Ruci deserve to be recognised as the grandsons of Pulaha. The Seven Sages in the thirteenth Manvantara will be– Dhṛtimān of Aṅgiras family, Pathyavān of Paulastya race, Tattvadarśin of Paulaha family, Nirutsaka of Bhārgava race, Niṣprakaṁpa of Ātreya lineage, Nirmoha of Kaśyapa Gotra and Svarūpa of Vāsiṣṭha lineage. Citrasena, Vicitra, Tapas, Dharmadhṛta, Bhava, Anekakṣattra, Baddha, Surasa, Nirbhaya and Pṛtha– these were the sons of Raucya Manu in the thirteenth Manvantara.

चतुर्दशे तु पर्याये भौतस्याप्यन्तरे मनोः।
देवतानां गणाः पञ्च प्रोक्ता ये तु भविष्यति॥११०॥

In the fourteenth change of aeon of Manu Bhuta, the five groups of Devatās or Gods have been spoken of and these they will come about.

चाक्षुपाश्च कनिष्ठाश्च पवित्रा भाजरास्तथा।
वाचावृद्धाश्च इत्येते पञ्च देवगणाः स्मृताः॥१११॥

Cākṣuṣas, Kaniṣṭhas, Pavitras, Bhājarās and Vācāvṛddhas– these five Gaṇas of Devas stand well-known.

अपरा(परांश्चा)पि मनोः सुनून्सप्तैतान्विद्धि चाक्षुषान्।
बृहदाद्यानि सामानि कनिष्ठान्सप्त तान्विदुः॥
सप्तलोकाः परित्रास्ते भाजिराः सप्त सिन्धवः॥११२॥

Know that the seven different parts are those named Cākṣuṣas. They understand Bṛhad and other Sāmans as the Kaniṣṭhas. The seven lokas are Paritras and the Bhājiras are the Saptasindhavaṣ (seven oceans or rivers).

वाचावृद्धानृषीन्विद्धि मनोः स्वायंभुवस्य वै।
सर्वे मन्वन्तरेन्द्राश्च विज्ञेयास्तुल्यलक्षणाः॥११३॥

You may know the sages to be Vācāvṛddhas of Manu Svāyaṁbhuva. All the Indras of the Manvantaras deserve to be known as of similar pre-requisites.

तेजसा तपसा बुद्ध्या बलश्रुतपराक्रमैः।
त्रैलोक्ये यानि सत्त्वानि गतिमन्ति ध्रुवाणि च॥

सर्वशः स्वैर्गुणैस्तानि इन्द्रोस्तेऽभिभवन्ति वै॥११४॥

Those Indras excel all the mobile and the immobile living beings in the three worlds by means of their radiance, austerity, intellect, strength, learning and heroism.

भूतापवादिनो हृष्टा मध्यस्था भूतवादिनः।
भूतानुवादिनः सक्तास्त्रयो वेदाः प्रवादिनाम्॥११५॥

The Indras are Bhūtāpavādins, Hṛṣṭas, Madhyasthas (neutral-normed ones or impartial ones), Bhūtavādins and Bhūtānuvādins. The three Vedas are competent in respect to Pravādins.

अग्नीध्रः काश्यपश्चैव पौलस्त्यो मागधश्च यः।
भार्गवो ह्यग्निबाहुश्च शुचिराङ्गिरसस्तथा॥
ओजस्वी सुबलश्चैव भौत्यस्यैते मनोः सुताः॥११६॥

Agnidhra[1], Kāśyapa, Paulastya, Māgadha, Bhārgava, Agnibāhu[2], Śuci, Āṅgirasa, Ojasvin and Subala– these happened to be the sons of Bhautya Manu.

सावर्णा मनवो ह्येते चत्वारो ब्रह्मणः सुताः।
एको वैवस्वतश्चैव सावर्णो मनुरुच्यते॥११७॥

All these four Sāvarṇa Manus are the sons of Brahmā. One Sāvarṇa Manu is called the son of Vaivasvata.

रौच्यो भौतश्च यौ तौ तु मनोः पौलहभार्गवौ।
भौत्यस्यैवाऽऽधिपत्ये तु पूर्णः कल्पस्तु पूर्यते॥११८॥

Raucya and Bhautya, these two Manus belong to Paulaha and Bhārgava family respectively. While there is an overlordship of Bhautya, the Kalpa becomes complete.

सूत उवाच

निःशेषेषु च सर्वेषु तदा मन्वन्तरेष्विह।
अन्तेऽनेकयुगे तस्मिन्क्षीणे संहार उच्यते॥११९॥

Sūta spoke– When all the Manvantaras come to a close in entirety, many Yugas pass on and when everything is truncated, it is called *Saṁhāra* or dissolution.

सप्तैते भार्गवा देवा अन्ते मन्वन्तरे तदा।
भुक्त्वा त्रैलोक्यमध्यस्था युगाख्यां ह्येकसप्ततिम्॥
पितृभिर्मनुभिश्चैव सार्धं सप्तर्षिभिस्तु ये।
यज्वानश्चैव तेऽप्यन्ये तद्भक्ताश्चैव तैः सह॥१२१॥
महर्लोकं गमिष्यन्ति त्यक्त्वा त्रैलोक्यमीश्वराः।
ततस्तेषु गतेषूर्ध्वं क्षीणे मन्वन्तरे तदा॥१२२॥

Then at the culmination of the Manvantara, the seven Devas of the Bhārgava lineage, the powerful sovereign rulers having enjoyed the world triad for a period of seventeen Yugākhyā (cycles of four Yugas), accompanied by Manes and Manus as also the Saptarṣis, the Yajvānas (performers of Yajñas) and even the devotees of these ones, shall proceed to the Maharloka having deserted the world triad. When they proceed upwards (i.e. to heaven) and when the Manvantara truncates, all the three worlds shall happen to be without any support.

ततः स्थानानि शून्यानि स्थानिनां तानि वै द्विजाः।
प्रभ्रश्यन्ति विमुक्तानि ताराऋक्षग्रहैस्तथा॥१२३॥

Then the abodes of the abiding ones shall become desolate, O Brāhmaṇas! They shall slip down having been rendered flaccid by stars, constellations and planets.

ततस्तेषु व्यतीतेषु त्रैलोक्यस्येश्वरेष्विह।
सेन्द्रास्तेषु महर्लोकं यस्मिंस्ते कल्पवासिनः॥१२४॥
जिताद्याश्च गणा ह्यत्र चाक्षुषान्ताश्चतुर्दश।
मन्वन्तरेषु सर्वेषु देवास्ते वै महौजसः॥१२५॥

Thereafter, when the overlords of the world triad accompanied by eight Indras pass away, the fourteen groups of Devas beginning with Jita and others and ending with Cākṣuṣas, the Devas who were very mighty and full of radiance in all the Manvantaras, (shall) go to the Maharloka wherein they will become the aeon dwellers.

ततस्तेषु गतेषूर्ध्वं सायो(यु)ज्यं कल्पवासिनाम्।
समेत्य देवास्ते सर्वे प्राप्ते संकलने तदा॥१२६॥

1. Agnidhra– one of ten sons of Svayaṁbhū Manu, a king of Jaṁbūdvīpa, Paurāṇika Kośa, p. 12.
2. Paurāṇika Kośa, p. 11.

महर्लोकं परित्यज्य गणास्ते वै चतुर्दश।
सशरीराश्च श्रूयन्ते जनलोकं सहानुगाः॥१२७॥

Then when the time of *Saṅkalana* (lit. collision or dissolution) arrives, those fourteen groups of Devas will take leave of Maharloka and shall proceed to Janaloka in corporeal form (i.e. preserving their physical bodies) accompanied by their followers.

एवं देवेष्वतीतेषु महर्लोकाज्जनं प्रति।
भूतादिष्ववशिष्टेषु स्थावरान्तेषु चाप्युत॥१२८॥
शून्येषु लोकस्थानेषु महान्तेषु भूरादिषु।
देवेषु च गतेषूर्ध्वं सायो(यु)ज्यं कल्पवासिनाम्॥
संहृत्य तांस्तथा ब्रह्मा देवर्षिपितृदानवान्।
संस्थापयति वैसर्गं महन्दृष्टवा युगक्षये॥१३०॥

This way, when the Devas have gone from Maharloka to Janaloka, when *Bhūtādi* (Cosmic Ego) and other (prime causes of the universe) remain and (even) immobiles have come to an end, when the abodes of the worlds beginning with Bhūḥ and ending with Mahaḥ have become void, when the Devas have gone upward and become united with the residents of Kalpa, then having harnessed then those, later on, Brahmā re-establishes Devas, Sages (Ṛṣis), Pitṛs (Manes) and Dānavas as also the great creation by a perception at the dissolution of the Yuga or aeon.

चतुर्युगसहस्रान्तमहर्यद्ब्रह्मणो विदुः।
रात्रि युगसहस्रान्तामहोरात्रविदो जनाः॥१३१॥

The people recognising *Ahorātra* i.e. day and night tenure, understands that the day of Brahmā consists of a thousand cycles of four Yugas and similarly the night too consists of a thousand cycles of four Yugas.

नैमित्तिकः प्राकृतिको यश्चैवाऽऽत्यन्तिकोऽर्थतः।
त्रिविधः सर्वभूतानामित्येष प्रतिसंचरः॥१३२॥

The dissolution of all living beings is three-fold– *Naimittika* (periodical), *Prākṛtika* (pertaining to Prakṛti) and *Ātyantika* (the ultimate one).

ब्राह्मो नैमित्तिकस्तस्य कल्पदाहः प्रसंयमः।
प्रतिसर्गे तु भूतानां प्राकृतः करणक्षयः॥१३३॥

The *Naimittaka* dissolution is the burning (of the Universe) at the end of the Kalpa and complete withdrawal by god Brahmā. The natural dissolution of senses of living beings into Prakṛti is called *Prākṛtika* type of dissolution..

ज्ञानाच्चाऽऽत्यन्तिकः प्रोक्तः कारणानामसंभवः।
ततः संहृत्य तान्ब्रह्मा देवांस्त्रैलोक्यवासिनः॥१३४॥
अहरन्ते प्रकुरुते सर्वस्य प्रलयं पुनः।
सुषुप्सुर्भगवान्ब्रह्मा प्रजाः संहरते तदा॥१३५॥

The dissolution due to dawning of spiritual learning is called *Ātyantika* type of dissolution since it causes the non-provenance of the sources. After dissolving all the Devas abiding in the world triad at the end of his day and when he feels the urge to sleep, Lord Brahmā brings about the annihilation of the subjects and dissolves all the creation.

ततो युगसहस्रान्ते संप्राप्ते च युगक्षये।
तत्राऽऽत्मस्थाः प्रजाः कर्तुं प्रपेदे स प्रजापतिः॥१३६॥

Then at the culmination of a thousand cycles of *Caturyugas* and at the arrival of the dissolution of the Yuga, Prajāpati begins to make the subjects absorb in him.

तदा भवत्यनावृष्टिस्तदा सा शतवार्षिकी।
तथा यान्यल्पसाराणि सत्त्वानि पृथिवीतले॥१३७॥
तान्येवात्र प्रलीयन्ते भूमित्वमुपयान्ति च।
सप्तरश्मिरथो भूत्वा उदतिष्ठद्विभावसुः॥१३८॥

Then sets in paucity of rains or drought for a period of hundred years. And those living beings on the surface of the Earth, (still left) being deficient in strength become dissolved and are merged into the Earth. The Sun then rises up with seven rays constituting his chariot.

असह्यरश्मिर्भगवान्यिवन्नम्भो गभस्तिभिः।
हरिता रश्मयस्तस्य दीप्यमानास्तु सप्तभिः॥१३९॥

Having rays of unbearable norm, the

adorable Sun begins to consume water through his rays. Those seven rays will be green in colour and of dazzling lustre.

भूय एव विवर्तन्ते व्याप्नुवन्तो वनं शनैः।
भौमं काष्ठं धनं तेजो भृशमद्भिस्तु दीप्यते॥१४०॥

Circumambiating the cloud or becoming dense gradually, (the seven rays) spread forth and the terrestrial wood, the wealth and light gleams forth with water.

तस्मादुदकं सूर्यस्य तपतोऽपि हि कथ्यते।
नावृष्ट्या तपते सूर्यो नावृष्ट्या परिविष्यते॥१४१॥

On that account, the water is said to be the cause of the shining of the Sun. With drought, the sun neither gets torrid-normed nor get bedoomed-beamed.

नावृष्ट्या परिचिन्वन्ति वारिणा दीप्यते रविः।
तस्मादपः पिबन्त्यौ वै दीप्यते रविरम्बरे॥१४२॥

Nor by drought they become accumulated. By water, sun gets engleamed. On that account, consuming water, the sun is made to gleam forth in the sky.

तस्य ते रश्मयः सप्त पिबन्त्यम्भो महार्णवात्।
तेनाऽऽहारेण संदीप्ताः सूर्याः सप्त भवन्त्युत॥१४३॥

His seven rays suck up water from the Mahārṇava (the great ocean). Rendered radiant by that food, the single Sun proliferates into seven Sūryas (Suns).

ततस्ते रश्मयः सप्त सूर्यभूताश्चतुर्दिशम्।
चतुर्लोकमिमं सर्वं दहन्ति शिखिनस्तदा॥१४४॥

Then those seven rays having assumed the form of seven Suns, burn the four quarters and the four worlds in entirety like fires.

प्राप्नुवन्ति च भाभिस्तु ऊर्ध्वं चाधश्च रश्मिभिः।
दीप्यन्ते भास्कराः सप्त युगान्ताग्निप्रतापिनः॥१४५॥

The fiery rays reach the upper and lower (regions of the worlds). Seven Suns and the blazing fire of the dissolution gleam forth fiercely.

ते वारिणा च संदीप्ता बहुसाहस्ररश्मयः।
खं समावृत्य तिष्ठन्ति निर्दहन्तो वसुंधराम्॥१४६॥

And these beams in many thousands, being calcined by water, having encompassed the aerial route (lit. sky), stay on, rendering burnt the earth.

ततस्तेषां प्रतापेन दह्यमाना वसुंधरा।
साद्रिनद्यर्णवा पृथ्वी विस्नेहा समपद्यत॥१४७॥

Being burnt by their blazing heat, the Earth having terrestrial terrains, mountains, streams and oceans becomes free from humidity.

दीप्ताभिः संततभिश्च चित्राभिश्च समन्ततः।
अधश्चोर्ध्वं च तिर्यक्च संरुद्धं सूर्यरश्मिभिः॥१४८॥

The lower regions, the upper regions and the vertical spots are enblocked by the solar beams of various colours spreading everywhere.

सूर्याग्नीनां प्रवृद्धानां संसृष्टानां परस्परम्।
एकत्वमूपयातानामेकज्वालं भवत्युत॥१४९॥

The solar fires developed as such and suffused within each other appear to be a solitary unit with a single flame.

सर्वलोकप्रणाशं च सोऽग्निर्भूत्वा तु मण्डली।
चतुर्लोकमिदं सर्वं निर्दहत्याशु तेजसा॥१५०॥

That fire becomes a circumambiating fire (forebading) the dissolution of this universe. With its brilliance, it burns all the four worlds.

ततः प्रलीयते सर्वं जङ्गमं स्थावरं तदा।
निर्वृक्षा निस्तृणा भूमिः कूर्मपृष्ठसमा भवेत्॥१५१॥

Then gets dissolved all that is static and mobile. The Earth becomes treeless, strawless and appears like the back of a tortoise shell.

अम्बरीषमिवाऽऽभाति सर्वं मारीषितं जगत्।
सर्वमेव तदाऽर्चिभिः पूर्णं जाज्वल्यते नभः॥१५२॥

The entire world exposed to a state of an epidemic norm gleams forth as if like a frying pan[1]. The sky gets smouldered having been circumambiated by the rays as such.

1. V.S. Apte, p. 47, Ambarīṣa.

पाताले यानि सत्त्वानि महोदधिगतानि च।
ततस्तानि प्रलीयन्ते भूमित्वमुपयान्ति च॥१५३॥

All the living beings in the nether worlds and in the great ocean get dissolved and attain to the state of oneness with the Earth.

द्वीपाश्च पर्वताश्चैव वर्षाण्यथ महोदधिः।
सर्वं तद्भस्मसाच्चक्रे सर्वात्मा पावकस्तु सः॥१५४॥

The continents (Dvīpas), the mountains, the sub-continents and the great oceans– all these will be reduced to ashes by that Pāvaka (the cosmic fire), the soul of everything.

समुद्रेभ्यो नदीभ्यश्च पातालेभ्यश्च सर्वतः।
पिबन्नपः समिद्धोऽग्निः पृथिवीमाश्रितो ज्वलन्॥१५५

The smouldered fire consumes water from everywhere, the oceans, the streams and the nether worlds. Resorting to land it blazes up.

ततः संवर्तकः शैलानतिक्रम्य महांस्तथा।
लोकान्संहरते दीप्तो घोरः संवर्तकोऽनलः॥१५६॥

Then, Saṁvartaka (submarine fire or the fire of dissolution or destructive squall), having overpowered, being of a horrid norm, smouldered as such, consumes or encompasses the worlds on all sides.

ततः स पृथिवीं भित्वा रसातलमशोषयत्।
निर्दह्य तांस्तु पातालान्नागलोकमथादहत्॥१५७॥

Then having perforated the ground, it dries up Rasātala. After burning up the nether worlds, it burns down Nāgaloka (the world of serpents).

अधस्तात्पृथिवीं दग्ध्वा ऊर्ध्वं स दहते दिवम्।
योजनानां सहस्राणि अयुतान्यर्बुदानि च॥१५८॥

Having burnt the land from below, from overhead, it burns the sky spreading through thousands, lakhs and Arbadas (trillions) of Yojanas.

उदतिष्ठच्छिखास्तस्य बह्व्यः संवर्तकस्य तु।
गन्धर्वांश्च पिशाचांश्च समहोरगराक्षसान्॥
तदा तहति संदीप्तो गोलकं चैव सर्वशः॥१५९॥

Many flames rose aloft from that Saṁvartaka fire. Blazing fiercely the Saṁvartaka fire consumes Gandharvas, Piśācas, the great serpents and Rākṣasas. Everything is burned to a huge globular mass (of ashes).

भूलोकं तु भुवर्लोकं स्वर्लोकं च महस्तथा।
घोरो दहति कालाग्निरेवं लोकचतुष्टयम्॥१६०॥

Bhūrloka, Bhuvarloka, Svarloka and Maharloka– all these four worlds are burned by that terrific Kālāgni.

व्याप्तेषु तेषु लोकेषु तिर्यगूर्ध्वमथाग्निना।
तत्तेजः समनुप्राप्तं कृत्स्नं जगदिदं शनैः।
अयोगुडनिभं सर्वं तदा ह्येवं प्रकाशते॥१६१॥

Then all the lokas are enveloped with fire on all sides horizontally as well as in elevation and the entire universe is slowly permeated with brilliance and shines forth like a steel ball[1].

ततो गजगुलाकारास्तडिद्भिः समलंकृताः।
उत्तिष्ठन्ति तदा घोरा व्योम्नि संवर्तकाः घनाः॥१६२॥

Thereafter, the terrible Saṁvartaka clouds begin to rise in the sky. They bear the shapes of the tusker herds and are adorned with lightning streaks.

केचिन्नीलोत्पलश्यामा केचित्कुमुदसंनिभाः।
केचिद्वैदूर्यसंकाशा इन्द्रनीलनिभाः परे॥१६३॥

Some are azure-hued like the blue lotus. Some are of the semblance of white lilies, some similar in norm to turquoise gems and others like the sapphire stones.

शङ्खकुन्दनिभाश्चान्ये जात्यञ्जननिभास्तथा।
धूम्रवर्णाः घनाः केचित्केचित्पीताः पयोधराः॥१६४॥

And others white like the conch shell and the *kunda* flowers. Some having resemblance of Jāti (nutmeg or Jasmine flowers) and collyrium sticks, some are smoke-coloured. Some of the clouds are pallid-hued.

केचिद्रासभवर्णाभा लाक्षारक्तनिभास्तथा।
मनःशिलाभास्त्वपरे कपोताभास्तथाऽम्बुदाः॥१६५॥

1. V.S. Apte, p. 188. गुडः गुडम् - a ball globe.

Some clouds have the gleam of the colour of a donkey, some having ruddy glow of the lacquer dye. Others being of the hue of red arsenic and some other clouds of cadaverous norm (lit. pigeon-coloured).

इन्द्रगोपनिभाः केचिदुत्तिष्ठन्ति घना दिवि।
(केचित्पुरधराकाराः केचिद्गजकुलोपमाः।।१६६।।

Some are of the colour of Indagopas (cochineal insects) and some of the clouds soar high in the sky, some of the shape of land of a town and some bearing semblance of elephant herd.

केचित्पर्वतसंकाशाः केचित्स्थलनिभा घनाः)।
कुण्डागारनिभाः केचित्केचित्मीनकुलोपमाः।।१६७।।

Some clouds are similar to mountains and some clouds are like rocky regions. Some have the shapes of *kuṇḍas* (basins) and some of the shape of fish flakes.

बहुरूपा घोररूपा घोरस्वरनिनादिनः।
तदा जलधराः सर्वे पूरयन्ति नभःस्थलम्।।१६८।।

Some are myriad-normed and horrid-formed, some rumbling like terrific tumult. They fill the entire firmament at that time (of dissolution).

ततस्ते जलदा घोरा राविणो भास्करात्मिकाः।
सप्तधा संवृतात्मानस्तमग्निं शमयन्त्युत।।१६९।।

Then these clouds terrific in rumblings and solar-orbed, organise themselves in seven groups and extinguish the fire.

ततस्ते जलदा वर्षं मुञ्चन्ति च महौघवत्।
सुघोरमशिवं सर्वं नाशयन्ति च पावकम्।।१७०।।

Then those clouds release rain like a mighty inundation and destroy the terrible and ominous fire.

प्रवृष्टैश्च तथाऽत्यर्थं वारिभिः पूर्यते जगत्।
अद्भिस्तेऽभिभूतं च तदाऽग्निः प्रविशत्यपः।।१७१।।

And by waters vastly poured down or rained down, the universe gets inundated. The brilliance of the burning fire is suppressed by the waters and the fire enters into water.

नष्टे चाग्नौ वर्षशते पयोदाः पाकसंभवाः।
प्लावयन्ति जगत्सर्वं बृहज्जलपरिस्रवैः।।१७२।।

On fire having got extinguished within a centum of years, the clouds born of the fire inundate the entire universe with huge quantities of water showers.

धाराभिः पूरयन्तीमं चोद्यमाना स्वयंभुवा।
अन्ये तु सलिलौघैस्तु वेलामभिभवन्त्यपि।।
साद्रिद्वीपान्तरं पृथ्वी अद्भिः संछाद्यते तदा।।१७३।।

Being guided by the self-born deity (Brahmā). they fill the universe with their showers. Others overpower the alluvial shoals with huge quantities of water. The entire Earth with its continents and mountains is covered all over by water.

तस्य दृष्ट्या च तोयं तत्सर्वं हि परिमण्डितम्।
प्रविशत्युदधौ विप्राः पीतं सूर्यस्य रश्मिभिः।।१७४।।

The entire quantity of water showered by the clouds enters the ocean, O Brāhmaṇas! There it is consumed by Sun's rays.

आदित्यरश्मिभिः पीतं जलमभ्रेषु तिष्ठति।
पुनः पतति तद्भूमौ तेन पूर्यन्ति चार्णवाः।।१७५।।

Consumed by the solar beam, the water gets on to the clouds and drops down again on the Earth whereby the oceans are replenished.

ततः समुद्राः स्वां वेलां परिक्रामन्ति सर्वशः।
पर्वताश्च विशीर्यन्ते मही चाप्सु निमज्जति।।१७६।।

Then the oceans overstep their tidings all round. And the mountains get torn asunder and the land gets sunk or submerged in waters.

ततस्तु सहसोद्वान्तः पयोदांस्तान्नभस्तले।
संवेष्टयति घोरात्मा दिवि वायुः समन्ततः।।१७७।।

Then suddenly blows forth the squall of terrific soul in the atmospheric region that encompasses those clouds over the sky vault all round.

तस्मिन्नेकार्णवे घोरे नष्टे स्थावरजङ्गमे।
पूर्णे युगसहस्रे वै निःशेषः कल्प उच्यते।।१७८।।

In that single stretch of water (*Arṇava*) or ocean of horrid norm, all the mobile and the immobile beings get perished. When a thousand cycles of four Yugas pass away, it is named a complete Kalpa.

अथाम्भसावृते लोके प्राहुरेकार्णवं बुधाः।
अथ भूमितलं खं च वायुश्चैकार्णवे तदा।।
नष्टे भातेऽवलीनं तत्प्राज्ञायत न किंचन।।१७९।।

Then by water the world having got surrounded or covered, the experts declared that as a single ocean (*Ekārṇava*). All separate entities are lost sight of. Neither the surface of the land, nor the atmosphere, neither the wind in the ocean nor the firmament is visible distinctly.

पार्थिवास्त्वथ सामुद्रा आपो हैमाश्च सर्वशः।
प्रसरन्त्यो व्रजन्त्येकं सलिलाख्यां भजत्युत।।१८०।।

The terrestrial and alluvial-shoaled ones, the waters snow flaked all around, spreading along, move along, and attain to the state of one unit named as water (all round).

आगतागतिकं चैव तदा तत्सलिलं स्मृतम्।
प्रच्छाद्य तिष्ठति महीमवर्णवाख्यं च तज्जलम्।।१८१।।

When only water is seen moving to and fro, it is termed *Salila*. When it stands covering the whole Earth, that water is called *Arṇava* (an ocean).

आभान्ति यस्मात्ता भाभिर्भाशब्दो व्याप्तिदीप्तिषु।
भस्म सर्वमनुप्राप्य तस्मादम्भो निरुच्यते।।१८२।।

The word *Bhā* becomes etymologised as *Vyāpti* (pervasion) and *Dīpti* (splendour). Since water gleam forth and pervades all the ashes all around, it is called *Ambaḥ*.

नानात्वे चैव शीघ्रे च धातुर्वै अर उच्यते।
एकार्णवे तदाऽऽपो वै न शीघ्रास्तेन ता नराः।।१८३।।

In point of myriad norm and great velocity, the root √*Ar* is derived. In that single ocean, these waters are not quick. Hence they are called *Narās*.

तस्मिन्युगसहस्रान्ते दिवसे ब्रह्मणे मते।
तावन्तं कालमेवं तु भवत्येकार्णवं जगत्।।
तदा तु सर्वव्यापारा निवर्तन्ते प्रजापतेः।।१८४।।

Then at the end of thousand sets of four Yugas, one day of Brahmā passes off. During that tenure, the entire universe becomes one ocean only. And all the activities of Prajāpati get revived.

एवेमकार्णवे तस्मिन्नष्टे स्थावरजङ्गमे।
तदा स भवति ब्रह्म सहस्राक्षः सहस्रपात्।।१८५।।
सहस्रशीर्षा सुमनाः सहस्रपात्
सहस्रचक्षुर्वदनः सहस्रवाक्।
सहस्रबाहुः प्रथमः प्रजापति-
स्त्रयीपथी यः पुरुषो निरुच्यते।।१८६।।

When in that single ocean, the mobile and immobile beings perish, then that Brahmā assumes form as thousand-eyed one, thousand-footed one, thousand-crested one, pleasant-minded one, thousand-footed one, thousand-eyed one, thousand-faced one, thousand-tongued one, thousand-armed one having the lustre of the Sun. He is etymologised as the primeval Prajāpati and the Puruṣa in the path of Trayī (three Vedas).

आदित्यवर्णो भुवनस्य गोप्ता
अपूर्व एकः प्रथमस्तुराषाट्।
हिरण्यगर्भः पुरुषो महान्वै
संपद्यते वै तमसः परस्तात्।।१८७।।

He is Ādityavarṇa (i.e. solar-complexioned one), the guardian of the Universe, the extraordinary one, the single one, the primeval one, *Turāṣāṭ* (Indra), Hiraṇyagarbha, the stupendous Puruṣa and goes beyond the gloom of yonder norm.

चतुर्युगसहस्रान्ते सर्वतः सलिलाप्लुते।
सुषुप्सुरप्रकाशां स्वां रात्रिं तु कुरुते प्रभुः।।१८८।।

At the culmination of the Yuga tetrad when everything around is inundated by water, the lord becomes desirous of sleep and creates a lightless night of his own.

चतुर्विधा यदा शेते प्रजाः सर्वाण्डमण्डिताः।
पश्यन्ते तं महात्मानं कालं सप्त महर्षयः॥१८९॥

When Brahmā sleeps a long[1] with the four types of creation withdrawn in the *Aṇḍa* (Cosmic Egg), the Seven Great Sages see that great-souled Kāla (god of Death).

जनलोके विवर्तन्तस्तपसा लब्धचक्षुषः।
भृग्वादयो महात्मानः पूर्वे व्याख्यातलक्षणाः॥१९०॥

Rolling along in the world by penance, having obtained divine vision, they are Bhṛgu and others, the great-souled ones having pre-requisites dilated upon earlier.

सत्यादीन्सप्त लोकान्वै ते हि पश्यन्ति चक्षुषा।
ब्रह्माणं ते तु पश्यन्ति महाब्राह्मीषु रात्रिषु॥१९१॥

With their divine vision only they observe the seven worlds– Satya and others. They visualize Brahmā during the great nights of Brahmā.

सप्तर्षयः प्रपश्यन्ति सुप्तकालं स्वरात्रिषु।
कल्पानां परमेष्ठित्वात्तस्मादाद्यः स पठ्यते॥१९२॥

The Seven Sages observe that sleeping Kāla in their own nights. Since he stays beyond all Kalpas, he is declared to be the first Parameṣṭhin.

स स्रष्टा सर्वभूतानां कल्पादषु पुनः पुनः।
एवमावेशयित्वा तु स्वात्मन्येव प्रजायते॥१९३॥

In the beginning of every Kalpa, he becomes the creator of all living beings time and again. After withdrawing all creations within himself, Prajāpati (recreates them again).

अथाऽत्मनि महातेजाः सर्वमादाय सर्वकृत्।
ततःस वसते रात्रिं तमस्येकार्णवे जले॥१९४॥

The greatly radiant one, the creator of everything withdraws everything into himself and thereafter lives within the single vast sheet of ocean during that entire night in dark.

ततो रात्रिक्षये प्राप्ते प्रतिबुद्धः प्रजापतिः।
मनः सिसृक्षया युक्तं सर्गाय निदधे पुनः॥१९५॥

Then on the arrival of the end of night, Prajāpati wakes up. He is induced (in his mind) with the desire for creation once again.

एवं सलोके निवृत्ते उपशान्ते प्रजापतौ।
ब्रह्मनैमित्तिके तस्मिन्कल्पिते वै प्रसंयमे॥१९६॥
देहैर्वियोगः सत्त्वानां तस्मिन्वै कृत्स्नशः स्मृतः।
ततो दग्धेषु भूतेषु सर्वेष्वादित्यरश्मिभिः॥
देवर्षिमनुवर्येषु तस्मिन्संकलने तदा॥१९७॥

At the time of the *Naimittika* dissolution, when Prajāpati grows calm, in the course of withdrawal effected all the living beings get separated from their bodies. Then all beings become burnt by the solar beams in entirety and even *Devarṣis* (gods and sages) and the noble-souled Manus (are affected by it in that water of flood).

गन्धर्वादीनि सत्त्वानि पिशाचान्तानि सर्वशः।
कल्पादावप्रतप्तानि जनमेवाऽऽश्रयन्ति वै॥१९८॥

In that collision at the inception of the Kalpa, Gāndharvas, other loka beings ending with Piśācas who have been unheated as such, take recourse to Janaloka (the world beyond Maharloka, the heaven of deified mortals).

तिर्यग्योनीनि सत्त्वानि नारकेयाणि यान्यपि।
तदा तान्यपि दग्धानि धूतपापानि सर्वशः॥
जने तान्युपपद्यन्ते यावत्संप्लवते जगत्॥१९९॥

The living beings of the lower strata of animals and those that have fallen into Naraka (hell)– all those get burnt up and get absolved from sins. Till such time the universe gets inundated or dissolved, they abide in Janaloka.

व्युष्टायां तु रजन्यां तु ब्रह्मणेऽव्यक्तयोनये।
जायन्ते हि पुनस्तानि सर्वभूतानि कृत्स्नशः॥२००॥

When the night of Brahmā whose source of origin is the Unmanifest, dawns again, then ones again take provenance, the creatures in entirety all around.

1. शेते is an error for शेरते। metrical exigency.

ऋषयो मनवो देवाः प्रजाः सर्वाश्चतुर्विधाः।
तेषामपीह सिद्धानां निधनोत्पत्तिरुच्यते॥२०१॥

Ṛṣis, Manus, Devas and all the four types of progenies (are alike in this respect). Those Siddhas too die and their birth is being enunciated.

यथा सूर्यस्य लोकेऽस्मिन्नुदयास्तमनं स्मृतम्।
वया जन्म निरोधश्च भूतानामिह दृश्यते॥२०२॥

The way within the solar world, the rising and setting become well-known, that very way, birth and death (*nircdha*) of beings here stands observed.

आभूतसंप्लवात्तस्माद्भवः संसार उच्यते।
यथा सर्वाणि भूतानि जायन्ते हि वर्षास्विह॥२०३॥
स्थावरादीनि सत्त्वानि कल्पे कल्पे तथा प्रजाः।
यर्थतावृतुलिङ्गानि नानारूपानि पर्यये॥२०४॥
दृश्यन्ते तानि तान्येव तथा ब्राह्मोत्तरात्रिषु।
प्रत्याहारे च सर्गे च गतिमन्ति ध्रुवाणि च॥२०५॥

The rebirth after the dissolution of all living beings is termed as Saṁsāra. The way all the beings take birth during rains, in the same manner the immobile beings are born in every Kalpa or aeon. Similarly, as in successive seasons the different forms of the characteristics of the season appear in the same succession as before, in the same manner the creation of the mobile as well as immobile beings (appear) before Brahmā's nights and the *Pratyāhāra* (dissolution).

निष्क्रमन्ते विशन्ते च प्रजाकारं प्रजापतिम्।
ब्रह्माणं सर्वभूतानि महायोगं महेश्वरम्॥२०६॥
स स्रष्टा सर्वभूतानां कल्पादिषु पुनः पुनः।
व्यक्ताव्यक्तो महादेवस्तस्य सर्वमिदं जगत्॥२०७॥

All the living beings exist and re-enter the creator of subjects, Prajāpati, the creator of progenies. Brahmā of great Yogic power, who is the creator of all beings at the inception of Kalpa and the like time and again, who is both perceptible and imperceptible is Mahādeva and the entire universe is his.

येनैव सृष्टा प्रथमं प्रयाता
आपो हि मार्गेण महीतलेऽस्मिन्।
पूर्वप्रयातेन तथा ह्यपोऽन्या-
स्तेनैव तेनैव तु संव्रजन्ति॥२०८॥

It is he by whom the waters are created to begin with, the waters that proceed the surface of this land along the path taken earlier. That very way towards the waters of different norm, they trudge along as such.

यथा शुभेन त्वशुभेन चैव
तत्रैव तत्रैव विवर्तमानाः।
मर्त्यास्तु देहान्तरभावितत्वा-
द्रवेर्वशादूर्ध्वमधश्चरन्ति॥२०९॥

Just as mortal beings revolve along variously (assuming different forms in this world) because of their auspicious and inauspicious acts, so they roll on above and below owing to the (gravitational force) of Sun, as transfer from one body to another is inevitable.

ये चापि देवा मनवः प्रजेशा
अन्येऽपि ये स्वर्गगताश्च सिद्धाः।
तद्भाविताख्यातिवशाच्च धर्म्याः
पुनर्निसर्गेण भवन्ति सत्त्वाः॥२१०॥

Whosoever even Gods and Men, and even others, the Lords of progenies and those that are the Siddhas gone over to the heaven, these ones understand as such out of exigency of repute and the lawful ones, once again by recreation become spirited ones.

अत ऊर्ध्वं प्रवक्ष्यामि कालमाभूतसंप्लवम्।
मन्वन्तराणि यानि स्युर्व्याख्यातानि मया द्विजाः॥
सह प्रजानिसर्गेण सह देवैश्चतुर्दश॥२११॥

After this, I shall dilate upon the Kāla of existing inundation or dissolution of all living beings. O Brāhmaṇas! I have already explained all the Manvantaras along with Prajānisarga (the creation of progenies) and the fourteen Manus.

स युगाख्यासहस्रं तु सर्वाण्येवान्तराणि वै।
अस्याः सहस्रे द्वे पूर्णे निःशेषः कल्प उच्यते॥२१२॥

All the Manvantaras consist of a thousand cycles of four Yugas. When two thousand cycles of four Yugas are completed, a Kalpa is called *Niḥśeṣa* or in absolution.

एतद्ब्राह्ममहर्ज्ञेयं तस्य संख्यां निबोधत।
निमेषस्तुल्यमात्रा हि कृतो लघ्वक्षरेण तु॥२२३॥

This deserves to be recognised as one day of Brāhma. You may learn its enumeration. Nimeṣa is the time taken to utter a short syllable. It is equal to a Mātrā.

मानुषाक्षिनिमेषास्तु काष्ठा पञ्चदश स्मृताः।
लवः क्षणास्तु पञ्चैव विंशत्काष्ठा तु ते त्रयः॥२१४॥

Fifteen such Mānuṣākṣinimeṣa i.e. the winking of the eye of a man is called one Kāṣṭhā. One Lava is of 5 Kṣaṇas and twenty Kāṣṭhās constitute three Lavas.

प्रस्थः सप्तोदशकाश्चैव साधिकास्तु लवः स्मृतः।
लवास्त्रिंशत्कला ज्ञेया मुहूर्तस्त्रिंशतः कलाः॥२१५॥

Prastha comprises of seven Udakas and Sādhikas form a Lava known as such. Thirty Lavas constitute one Kalā and one Muhūrta is of thirty Kalās.

मुहूर्तास्तु पुनस्त्रिंशदहोरात्रमिति स्थितिः।
अहोरात्रं कालानां तु द्व्यधिकानि शतानि षट्॥२१६॥

Thirty such Muhūrtas constitute one day and one night or nine hundred Kalās make one day and one night.

ताश्चैव संख्यया ज्ञेयं चन्द्रादित्यगतिर्यथा।
निमेषा दश पञ्चैव काष्ठास्तास्त्रिंशतः कला॥२१७॥

And these very ones by counting deserve to be recognised the way ensues the motion of Sun and Moon– Fifteen Nimeṣas make one Kāṣṭhā and thirty Kāṣṭhās form one Kalā.

त्रिंशत्कला मुहूर्तस्तु दशभागः कला स्मृता।
चत्वारिंशत्कलानां तु मुहूर्त इति संज्ञितः॥२१८॥

Thirty Kalās make one Muhūrta and according to some, Kalā is a tenth part of a Muhūrta. Forty Kalās are termed (by others) as one Muhūrta.

मुहूर्ताश्च लवाश्चापि प्रमाणज्ञैः प्रकल्पिताः।
तत्स्थानेनाम्भसा(सां) चापि पलान्यथ त्रयोदश॥२१९॥
मागधेनैव मानेन जलप्रस्थो विधीयते।
एते वाप्युदकप्रस्थाश्चत्वारो नालिको घटः॥२२०॥

Muhūrtas and Lavas are thus calculated by the experts in *Pramāṇas* (measures). Then by the space of waters even (the time is measured). Thirteen Palas of water make a Prastha according to the calculation current in Māgadha. Four Prasthas of water constitute one Nālikaghaṭa.

हेममाषैः कृतच्छिद्रैश्चतुर्भिश्चतुरङ्गुलैः।
समाहनि च रात्रौ मुहूर्ता वै द्विनालिकाः॥२२१॥

The bottom plate of the device is four Aṅgulas (cubits) square and there are four holes in it, each of the size of a golden *māṣa* pulse. Two Nālikaghaṭas of water flow through those holes in the period of a Muhūrta. It is the same both in the day and in the night.

रवेर्गतिविशेषेण सर्वेष्वृतुषु नित्यशः।
अधिकं षट्शतं पञ्च कलानां प्रविधीयते॥२२२॥

By the specific motion of the Sun, in all the seasons perennially, the maximum number of Kalās is six hundred and five.

तदहर्मानुषं ज्ञेयं नाक्षत्रं तु दशाधिकम्।
सावनेन तु मासेन अब्दोऽयं मानुषः स्मृतः॥२२३॥

This deserves to be known as one human day. The *Nākṣatra* (planetary one) day contains ten more. By the Sāvana months, a human year is calculated.

एतद्दिव्यमहोरात्रमिति शास्त्रविनिश्चयः।
अह्नाऽनेन तु या संख्या मासर्त्वयनवार्षिकी॥२२४॥

A human year is equal to one divine day and one divine night and this is the determination of the experts in Śāstras. By this day, the months, seasons, Ayanas and years should be enumerated.

तदा बद्धमिदं ज्ञानं संज्ञा या ह्युपलक्ष्यताम्।
कलानां सुपरीमाणात्काल इत्यभिधीयते।।२२५।।

Then this knowledge having been materialised, the nomenclature that becomes (evident) that may be observed. Since Kalā constitutes the basic unit, time becomes etymologised as Kāla.

यदहर्ब्रह्मण: प्रोक्तं दिव्या कोटी तु सा स्मृता।
शतानां च सहस्राणि दश द्विगुणितानि च।।
नवतिं च सहस्राणि तथैवान्यानि यानि तु।।२२६।।

And the day that have been enunciated by Brahmā becomes known as Koṭī. It is constituted by hundred lakh two hundred and ninety thousand divine years.

एतच्छ्रुत्वा तु ऋषयो विस्मयं परमाद्भुतम्।
संस्थासंभजनं ज्ञानमपृच्छन्नंतरं तदा।।२२७।।

Having heard this, however, the sages (attained) to highly amazing marvel. They requested Sūta thereafter to make their knowledge (more) clearer numerically.

ऋषय ऊचु:

संख्याप्रलयमात्रं तु मानुषेणैव संमतम्।
मानेन श्रोतुमिच्छाम: संक्षेपार्थपदाक्षरम्।।२२८।।

The Sages spoke– On the basis of human calculation, we desire to hear, briefly, about the magnitude of the period of dissolution consisting of small words and syllables.

तेषां श्रुत्वा स देवस्तु वायुर्लोकहिते रत:।
संक्षेपाद्दिव्यचक्षुष्मान्प्रोवाच भगवान्प्रभु:।।२२९।।

Having listened to (their dissertation), lord Vāyu, engaged in the well-being of the lokas, having eyes of divine norm, the adorable supreme overlord (Prabhu), spoke out.

एतै रात्र्यहनी पूर्वं कीर्तिते त्विह लौकिके।
तासां संख्याय वर्षाग्रं ब्राह्मं वक्ष्याम्यह: क्षये।।२३०

"The days and nights of Brahmā have already been declared. Now I shall dilate upon at their duration based on worldly (human) calculation.

कोटीशतानि चत्वारि वर्षाणि मानुषाणि तु।
द्वात्रिंशच्च तथा कोट्य: संख्याता: संख्यया द्विजै:।।
तथा शतसहस्राणि एकोननवति: पुन:।
अशीतिश्च सहस्राणि एष काल: प्लवस्य तु।।२३२।।
मानुषाख्येण संख्यात: कालो ह्याभूतसंप्लव:।

O Brāhmaṇas! According to human calculation, four hundred and thirty-two Koṭis (crores) eighty lakhs nine hundred and eighty thousand (4,32,89,80,000) human years constitute the period of dissolution.

सप्त सूर्यास्तदाऽग्रेषु तदा लोकेषु तेषु वै।।२३३।।
महाभूतेषु लीयन्ते प्रजा: सर्वाश्चतुर्विधा:।
सलिलेनाऽऽप्लुते लोके नष्टे स्थावरजङ्गमे।।२३४।।

Seven suns then rise up. All the four types of creations become merged in the great elements of the worlds. The loka or world is inundated by water and all the mobile and the immobile beings come to a cease.

विनिवृत्ते च संहारे उपशान्ते प्रजापतौ।
निरालोके प्रदग्धे तु नैशेन तमसाऽऽवृते।।
ईश्वराधिष्ठिते ह्यस्मिंस्तदा ह्येकार्णवे किल।।२३५।।

Having done a complete dissolution, Prajāpati becomes calm. Then the gloom spreads everywhere and everything is surrounded by nocturnal dusk because everything is burnt down. The sole single ocean (that remains) is then occupied by Īśvara.

तावदेकार्णवो ज्ञेयो यावदासीदह: प्रभो:।
रात्रिस्तु सलिलावस्था निवृत्तौ चाप्याह: स्मृतम्।।२३६

That deserves to be known as *Ekārṇava* or one ocean. Its duration is same as that of the day of the lord. The period of night is as long as everything is submerged in water. When that recedes, it is remembered as day.

अहोरात्रस्तथैवास्य क्रमेण परिवर्तते।
आभूतसंप्लवो ह्येष अहोरात्र: स्मृत: प्रभो:।।२३७।।

Day and night, that very way, in due order do exchange an inception. This existing dissolution verily, stands known as of days and nights.

त्रैलोक्ये यानि सत्त्वानि गतिमन्ति ध्रुवाणि च।
आभूतेभ्यः प्रलीयन्ते तस्मादाभूतसंप्लवः॥२३८॥

In the world triad, all the beings whether mobiles or immobiles that exist, they get coalesced. On that account, the existing dissolution gets into being.

अग्रे भूतः प्रजानां तु तस्माद्भूतः प्रजापतिः।
आभूतात्प्लवते चैव तस्मादाभूतसंप्लवः॥२३९॥

Prajāpati is called *Bhūta* since he exists at the very outset before all the progenies and creations. Everything inundates in that. On that account, the final dissolution becomes known as *Ābhūtasaṁplava*.

शाश्वते चामृतत्वे च शब्दे चाऽऽभूतसंप्लवः।
अतीता वर्तमानाश्च तथैवानागताः प्रजाः॥
दिव्यसंख्या प्रसंख्याता अपरार्धगुणीकृता॥२४०॥

The word *Ābhūtasaṁplava* is also used in the sense of perennial immortality and deathlessness. The gone by, the existing ones and likewise the future progenies are calculated by the divine counting well-recognised as such multiplied by another half.

परार्धं द्विगुणं चापि परमायुः प्रकीर्तितम्।
एतावान्स्थितिकालस्तु अजस्येह प्रजापतेः॥
स्थित्यन्ते प्रतिसर्गस्य ब्रह्मणः परमेष्ठिनः॥२४१॥

The ultimate age of Brahmā stands illustrated as twice Parārdha. This much is the time of existence of Prajāpati having no birth. At the end of the existence of Brahmā, Parameṣṭhin, there is the *Pratisarga* (secondary creation).

यथा वायुप्रवेगेन दीपार्चिरुपशाम्यति।
तथैव प्रतिसर्गेण ब्रह्मा समुपशाम्यति॥२४२॥

The way, the light of the lamp becomes extinguished by the velocity of the wind, that very way, by Pratisarga or recreation, Brahmā becomes calm and quiet.

तथा ह्यप्रतिसंसृष्टे महदादौ महेश्वरे।
महत्प्रलीयतेऽऽव्यक्ते गुणसाम्यं ततो भवेत्॥२४३॥

The principles beginning with *Mahat* become withdrawn in the great Īśvara; Mahat gets coalesced into Avyakta i.e. the imperceptible and then may ensue the equality of all Guṇas.

इत्येष च समाख्यातो मया ह्याभूतसंप्लवः।
ब्रह्मनैमित्तिको ह्येष संप्रक्षालनसंयमः॥२४४॥
समासेन समाख्यातो भूयः किं वर्तयामि वः।
य इदं धारयेन्नित्यं शृणुयाद्वाऽप्यभीक्ष्णशः॥
कीर्तनाच्छ्रवणाच्चापि महतीं सिद्धिमाप्नुयात्॥२४५॥

This way stands illustrated by me the existing dissolution (*Ābhūtasaṁplava*) in brief. This withdrawal by complete merging in water is a *Naimittika* reabsorption in relation to Brahmā. Now what more may I repeat? He who may sustain it perennially or may listen to in entirety, owing to enumeration or listening, he may attain utmost success."

ब्राह्मणो लभते विद्यां क्षत्रियो विजयी भवेत्।
वैश्यस्तु धनलाभाग्वै (भाक्चैव) शूद्रः सुखमवाप्नुयात्॥

A Brāhmaṇa gains learning and a Kṣatriya may grow victorious. The Vaiśya may gain wealth and a Śūdra may become happy.

इति श्रीमहापुराणे वायुप्रोक्ते मन्वन्तरनिसर्गादिकथनं नाम शततमोध्यायः॥१००॥

* * *

॥अथैकशततमोऽध्यायः॥

Chapter 101
The description of the establishment of Bhūloka and the like

वायुरुवाच

असाधारणवृत्तैस्तु हुतशेषादिभिर्द्विजैः।
धर्मा वैशेषिकाश्चैव आचीर्णाः सूक्ष्मदर्शिभिः॥१॥
ते देवैः सह तिष्ठन्ति महर्लोकनिवासिनः।
चतुर्दशैते मनवः कीर्तिताः कीर्तिवर्धनाः॥२॥
अतीता वर्तमानाश्च तथैवानागताश्च ये।
ऋषिभिर्दैवतैश्चैव सह गन्धर्वराक्षसैः॥३॥

Vāyu spoke– Those Brāhmaṇas having extraordinary-normed demeanourers, having the remnants of materials offered as oblations, the minute-observationed ones, and who maintain special piety, become the residents of Maharloka along with Devas. The fourteen Manus who have been illustrated as the propagators of fame, and who are gone by ones, existing ones and those that have not yet come, are born here again and again accompanied by the Sages, Devatas, Gandharvas and Rākṣasas.

मन्वन्तराधिकारेषु जयन्तीह पुनः पुनः।
देवाः सप्तर्षयश्चैव मनवः पितरस्तथा॥४॥
सर्वे ह्यपि क्रमातीता महर्लोकं समाश्रिताः।
ब्राह्मणैः क्षत्रियैर्वैश्यैर्धार्मिकैः सहितैः सुराः॥५॥

They do get provenance into the jurisdictions of the Manvantaras time and again. Devas, Saptarṣis, Manus and Pitṛs pass away gradually and take refuge in Maharloka[1] along with the righteous Brāhmaṇas, Kṣatriyas, Vaiśyas and Suras or Gods.

तैस्तथ्यकारिभिर्युक्तैः श्रद्धावद्भिरदर्पितैः।
वर्णाश्रमाणां धर्मेषु श्रौतस्मार्तेषु संस्थितैः॥
विनिवृत्ताधिकारास्ते यावन्मन्वन्तरक्षयः॥६॥

They are (also) accompanied by those, who observe reality or truth, who are endowed with faith or devotion, who are prideless ones, who are well-established in the duties of orders of society and stages of life and who resides within the domain of Codes of Law (Smṛtis). Afterwards when the period of a Manvantara expires, they have their activities re-allocated.

ऋषय ऊचुः

महर्लोकेति यत्प्रोक्तं मातरिश्वंस्त्वया विभो।
प्रतिलोके च कर्तव्यमनेकैः समधिष्ठिताः॥७॥

The Sages spoke– Of what nature is that world which has been spoken of as Maharloka by you, O powerful Mātariśvan (Wind-god)? Within the Pratiloka (every world) many (meritorious souls) will be presiding.

यावन्तश्चैव ते लोका दह्यन्ते ते प्रभो।
एतन्नः कथय प्रीत्या त्वं हि वेत्थ यथातथम्॥८॥

How many are those worlds and how they do get burnt, O Prabhu? All this you may narrate before us with love or pleasure. You alone know this precisely.

एवमुक्तस्ततो वायुर्मुनिभिर्विनयात्मभिः।
प्रोवाच मधुरं वाक्यं यथातत्त्वेन तत्त्ववित्॥९॥

This way having been spoken by those sages having disciplined souls, Vāyu, the knower of factional representations, uttered sweet words as per veracious norm.

वायुरुवाच

चतुर्दशैव स्थानानि वर्णितानि महर्षिभिः।
लोकाख्यानि तु यानि स्युर्येषु तिष्ठन्ति मानवाः॥१०॥

Vāyu replied– Fourteen spots (abodes) have been illustrated by the great sages having name as *lokas* and wherein stay the human beings (Mānavas, the scions of Manu).

सप्त तेषु कृतान्याहुरकृतानि तु सप्त वै।
भूरादयास्तु संख्याताः सप्त लोकाः कृतास्त्विह॥११॥

They call seven among them as *Kṛtas* and the other seven as *Akṛtas*. The seven lokas, enumerated as *Bhūḥ* etc. are the *Kṛtas*.

अकृतानि तु सप्तैव प्राकृतानि तु यानि वै।
स्थानानि स्थानिभिः सार्धं कृतानि तु निबन्धनम्॥१२॥

The seven *Akṛtas* are the *Prākṛta* ones (created by Prakṛti). The Kṛtas are the spots created along with their *Sthānins* (persons identifying themselves with them).

पृथिवी चान्तरिक्षं च दिव्यं यच्च महः स्मृतम्।
स्थानान्येतानि चत्वारि स्मृतान्यार्णवकानि च॥१३॥

The Earth, the ethereal space, the divine heaven and what is known as *Mahaḥ*– these four spots are known as *Ārṇavakas*.

1. Fourth of his seven worlds rising one above the other from the Earth being between Svar and Janas, V.S. Apte, p. 429. Mw, p. 794. Mahar + loka.

क्षयातिशययुक्तानि तथा युक्तानि वक्ष्यते(च्यहम्)।
यानि नैमित्तिकानि स्युस्तिष्ठन्त्याभूतसंप्लवम्॥१४॥

These abodes are equipped with extreme-normed dwellings. Those that are not equipped will be mentioned (afterwards). Those that may be *Naimittikas*, stay till the final dissolution.

जनस्तपश्च सत्यं च स्थानान्येतानि त्रीणि तु।
ऐकान्तिकानि सत्त्वानि तिष्ठन्तीहाऽऽप्रसंयमात्॥१५॥

Jana, *Tapa* and *Satya*– these three abodes are the *Aikāntikas* (the isolated ones). The beings stay in these owing to non-restraint.

व्यक्तानि तु प्रवक्ष्यामि स्थानान्येतानि सप्त वै।
भूर्लोकः प्रथमस्तेषां द्वितीयस्तु भुवः स्मृतः॥१६॥

I shall now talk of the seven *Vyakta* (manifest) abodes. *Bhūrloka* is the first among them and the second one is known as *Bhuvaḥ*.

स्वस्तृतीयस्तु विज्ञेयश्चतुर्थो वै महः स्मृतः।
जनस्तु पञ्चमो लोकस्तपः षष्ठो विभाव्यते॥१७॥

Svaḥ is the third one that deserves to be recognised and *Mahaḥ* is known as the fourth one. *Jana* is the fifth loka and *Tapaḥ* is considered as the sixth one.

सत्यस्तु सप्तमो लोको निरालोकस्ततः परम्।
भूरिति व्याहृते पूर्वं भूर्लोकश्च ततोऽभवत्॥१८॥

Satya is the seventh loka. Beyond that, there is *Nirāloka* (darkness). "*Bhūḥ*", this way having been illustrated earlier (by Brahmā), thereafter it became *Bhūrloka*.

(द्वितीयो भुव इत्युक्त अन्तरिक्षं ततोऽभवत्।
तृतीयं स्वरितीत्युक्ते दिवं प्रादुर्बभूव ह॥१९॥

The second time when he said "*Bhuvaḥ*", thereafter became the atmospheric region. The third time when he said "*Svaḥ*", heaven appeared.

व्याहारैस्त्रिभिरेतैस्तु ब्रह्मा लोकमकल्पयत्)
ततो भूः पार्थिवो लोको ह्यन्तरिक्षं भुवः स्मृतम्॥२०॥

By these three nomenclatures, he created the Brahmaloka. Hence *Bhūḥ* is remembered as *Pārthiva Loka* or terrestrial world and atmospheric region is remembered as *Bhuvaḥ*.

स्वर्लोको वै दिवं ह्येतत्पुराणे निश्चयं गतम्।
भूतस्याधिपतिश्चाग्निस्ततो भूतपतिः स्मृतः॥२१॥

Svarloka then is the heaven. This is rendered certain in the Purāṇas. Of *Bhūtas*, the Adhipati (lord) is Agni and therefore he became known as *Bhūtapati*.

वायुर्भुवस्याधिपतिस्तेन वायुर्भुवस्पतिः।
भव्यस्य सूर्योऽधिपतिस्तेन सूर्यो दिवस्पतिः॥२२॥

Vāyu is the Adhipati of *Bhuvaḥ*, on that account, Vāyu is *Bhuvaspati*. Of *Bhavya*, Sūrya (Sun) is the Adhipati. On that account, Sūrya is *Divaspati*.

महेतिव्याहृतेनैवं महर्लोकस्ततोऽभवत्।
विनिवृत्ताधिकाराणां देवानां तत्र वै क्षयः॥२३॥

"*Mahaḥ*", this way spoken of, then *Maharloka* came into being. The abode of the Devas who retire from their offices is there.

जनस्तु पञ्चमो लोकस्तस्माज्जायन्ति वै जनाः।
तासां स्वायंभुवाद्यानां प्रजानां जननाज्जनः॥२४॥

Jana is the fifth loka. People taking birth there are called Janas. Since the subjects of Svāyaṁbhuva Manu and others were born there, Janaloka becomes etymologised thus.

यास्ताः स्वायंभुवाद्या हि पुरस्तात्परिकीर्तिताः।
कल्पदग्धे तदा लोके प्रतिष्ठति तदा तपः॥२५॥

And those subjects of Svāyaṁbhuva Manu and the like, who have already been illustrated, set out for *Tapoloka* when all the worlds are consumed by the fire at the end of the Kalpa.

ऋभुः सनत्कुमाराद्या यत्र सन्त्यूर्ध्वरेतसः।
तपसा भावितात्मानस्तत्र सन्तीति वा तपः॥२६॥

Ṛbhu, Sanatkumāra and other Ūrdhvaretasas[1] (living in perpetual celibacy) having selves perpetuated by penance, stay in that world. That is why that world is called *Tapoloka*.

1. V.S. Apte, p. 119.

सत्येति ब्रह्मणः शब्दः सत्तामात्रस्तु स स्मृतः।
ब्रह्मलोकस्ततः सत्यं सप्तमः स तु भास्करः॥२७॥

The word *Satya* refers to Brahmā. It is remembered as one having simple existence as (the sole prop). Brahmaloka then is Satya and it is the shining seventh world.

गन्धर्वाप्सरसो यक्षा गुह्यकास्तु सराक्षसाः।
सर्वभूतपिशाचाश्च नागाश्च सह मानुषैः॥
स्वर्लोकवासिनः सर्वे देवा भुवि निवासिनः॥२८॥

Gandharvas, Apsarsas, Yakṣas, Guhyakas accompanied by Rākṣasas, along with all the Devas are the residents of *Svarloka*. All Bhūtas, Piśācas and Nāgas are residents of the Earth along with men.

मरुतो मातरिश्वानो रुद्रा देवास्तथाश्विनौ।
अनिकेतान्तरिक्षास्ते भुवर्लोक्या दिवौकसः॥२९॥
आदित्या ऋभवो विश्वे साध्याश्च पितरस्तथा।
ऋषयोऽङ्गिरसश्चैव भुवर्लोकं समाश्रिताः॥३०॥

Although Maruts, Mātariśvāns (gods and winds), Rudras, Devas and likewise the two Aśvins have no fixed abode and they roam about in the atmosphere, they have their main abode in *Bhuvarloka*. Ādityas, Ṛbhus, Viśvedevas, Sādhyas, Pitṛs and likewise the sages of Aṅgiras Gotra resort to *Bhuvarloka* also.

एते वैमानिका देवास्ताराग्रहनिवासिनः।
इत्येते क्रमशः प्रोक्ता ब्रह्मव्याहारसंभवाः॥३१॥

All these Devas move about in aerial chariots and reside in the constellations and planets also. This way all the (worlds) born of the utterances (*Bhūḥ, Bhuvaḥ, Svaḥ*) of Brahmā have been illustrated in due order.

भूर्लोकप्रथमा लोका महदन्ताश्च ते स्मृताः।
आरभ्यन्ते तु तन्मात्रैः शुद्धास्तेषां परस्परम्॥३२॥

Bhūrloka is the primary loka declared as existing within Mahat. These (lokas) get inception by *Tanmātras*. They are mutually pure.

शुक्राद्याश्चाक्षुषान्ताश्च ये व्यतीता भुवं श्रिताः।
महर्लोकश्चतुर्थस्तु तस्मिंस्ते कल्पवासिनः॥
इत्येते क्रमशः प्रोक्ता ब्रह्मव्याहारसंभवाः॥३३॥

Śukrādyas and Cākṣuṣāntas– these beginning with Śukra and ending with Cākṣuṣa (Manu) who resorted to *Bhū* (Earth) earlier, reside in Maharloka till the end of Kalpa. This way, these lokas of Brahmā have been illustrated.

भूर्लोकप्रथमा लोका महदन्ताश्च ये स्मृताः।
तान्सर्वान्सप्त सूर्यास्त अर्चिभिर्निर्दहन्ति वै॥३४॥
मरीचिः कश्यपो दक्षस्तथा स्वायंभुवोऽङ्गिराः।
भृगुः पुलस्त्यः पुलहः क्रतुरित्येवमादयः॥३५॥
प्रजानां पतयः सर्वे वर्तन्ते तत्र तैः सह।
निःसत्त्वा निर्ममाश्चैव तत्र ते ह्यूर्ध्वरतसः॥३६॥

The seven Suns burn with their rays those worlds beginning with *Bhūrloka* and ending with *Maharloka*. Marīci, Kaśyapa, Dakṣa, Svāyaṁbhuva, Aṅgiras, Bhṛgu, Pulastya, Pulaha, Kratu and others are the overlords of progenies or subjects and they exist there along with them. They are spiritless and free from egoism. They are Ūrdhvaretasas (perpetual celibates).

ऋभुः सनत्कुमाराद्या वैराज्यास्ते तपोधनाः।
मन्वन्तराणां सर्वेषां सावर्णानां ततः स्मृताः॥
चतुर्दशानां सर्वेषां पुनरावृत्तिहेतवः॥३७॥

Ṛbhu, Sanatkumāra and others are ascetics of great detachment. These fourteen worlds are the sources of the resurrection of all the Manvantaras including those of the Sāvarṇas.

योगं तपश्च सत्यं च समाधाय तदाऽऽत्मनि।
षष्ठे काले निवर्तन्ते तत्तदाह (?) विपर्यये॥३८॥

Practising Yoga, Tapa (penance) and Satya (truthfulness) and having resolved within self, they return to the sixth Loka (i.e. *Tapoloka*) then at the end of the day.

सत्यवस्तु सप्तमो लोको ह्यपुनर्मार्गगामिणाम्।
ब्रह्मलोकः समाख्यातो ह्यप्रतीघातलक्षणः॥३९॥

Satya is the seventh Loka from where there is no return. It stands illustrated as Brahmaloka as one of pre-requisites of unassailable norm.

पर्यासपारिमाण्येन भूर्लोकः समितिः स्मृतः।
भूम्यन्तरं यदादित्यादन्तरिक्षं भुवः स्मृतम्॥४०॥

By the thorough measurement of *Paryāsa* (rotation), *Bhūrloka* is known as *Samitiḥ* (an association)[1]. The Antarikṣa, the space between the Earth and the Sun is remembered as *Bhuvaḥ*.

सूर्यध्रुवान्तरं यच्च स्वर्गलोको दिवः स्मृतः।
ध्रुवाज्जानान्तरं यच्च महर्लोकः स उच्यते॥४१॥

The space between the Sun and Dhruva (the Pole Star) is *Svargaloka* or *Divaloka*. The area between Dhruva and Janaloka is called *Maharloka*.

विख्याताः सप्त लोकास्तु तेषां वक्ष्यामि सिद्धयः।
भूर्लोकवासिनः सर्वे अन्नादास्तु रसात्मकाः॥४२॥

The *Saptalokas* (seven worlds) are well-known. Now I shall talk of the accomplishments of those worlds. All the beings of *Bhūrloka* are the food-eaters and are endowed with chyles.

भुवे स्वर्गे च ये सर्वे सोमपा आज्यपाश्च ते।
चतुर्थे येऽपि वर्तन्ते महर्लोकं समाश्रिताः॥४३॥
विज्ञेया मानसी तेषां सिद्धिर्वै पञ्चलक्षणा।
सद्यश्चोत्पद्यते तेषां मनसा सर्वमीप्सितम्॥४४॥

In *Bhuvarloka* and in *Svargaloka*, all the residents are Soma-drinkers and clarified butter imbibers. Those who stay in the fourth Loka, *Maharloka*, they deserves to be recognised as possessing mental Siddhis of five features. All their cherished ends are instantaneously realised.

एते देवा यजन्ते वै यज्ञैः सर्वैः परस्परम्।
अतीतान्वर्तमानांश्च वर्तमानाननागतान्॥४५॥

All the past, present and future Devas mutually worship by means of sacrificial performances.

प्रथमानन्तरैरिष्ट्वा अन्तराः सांप्रतैः पुनः।
निवर्ततीत्यासंबन्धोऽतीते देवगणे ततः(?)॥४६॥

The middles ones adore the past ones and the present ones adore the middle ones by sacrifice. When the groups of Devas pass off, all their contacts and relations cease.

विनिवृत्ताधिकाराणां सिद्धिस्तेषां तु मानसी।
तेषां तु मानसी ज्ञेया शुद्धा सिद्धिपरम्परा॥४७॥

Of those having jurisdiction rescinded as such, the accomplishment of these is the intellectual one (Mānasī). Their series of Siddhis (accomplishments) is pure and deserves to be known as Mānasī (mental).

उक्ता लोकाश्च चत्वारो जनस्यानुविधिस्तथा।
समासेन मया विप्रा भूयस्तं वर्तयामि वः॥४८॥

The four lokas situated lower than *Janaloka* have been illustrated succinctly by me to you, O scholars! I shall recount them again.

वायुरुवाच

मरीचिः कश्यपो दक्षो वसिष्ठश्चाङ्गिरा भृगुः।
पुलस्त्यः पुलहश्चैव क्रतुरित्येवमादयः॥४९॥
पूर्वं ते संप्रसूयन्ते ब्रह्मणो मनसा इह।
ततः प्रजाः प्रतिष्ठाप्य जनमेवाऽऽश्रयन्ति ते)॥५०॥

Vāyu spoke– Marīci, Kaśyapa, Dakṣa, Vasiṣṭha, Aṅgiras, Bhṛgu, Pulastya, Pulaha, Kratu and others are generated at the outset as the mind-born sons of Brahmā. Then having established their subjects or progenies, they do resort to *Janaloka*.

कल्पदाहप्रदीपेषु तदा कालेषु तेषु वै।
भूरादिषु महान्तेषु भृशं व्याप्तेष्वथाग्निना॥५१॥
शिखा संवर्तका ज्ञेया प्राप्नुवन्ति सदा जनाः।
यामादयो गणाः सर्वे महर्लोकनिवासिनः॥५२॥
महर्लोकेषु दीप्तेषु जनमेवाऽऽश्रयन्ति ते।
सर्वे सूक्ष्मशरीरास्ते तत्रस्थास्तु भवन्ति ते॥५३॥

When the worlds beginning with *Bhūḥ* and ending with *Mahar* are pervaded by the flames of Saṁvartaka fire at the end of the Kalpa,

1. V.S. Apte, p. 588.

when the black fire blaze and burn, groups of Devas headed by Yāma and others residing in *Maharloka* resort to *Janaloka*. All of them of subtle bodies do become stationed therein.

तेषां ते तुल्यसामर्थ्यास्तुल्यमूर्तिधरास्तथा।
जनलोके विवर्तन्ते यावत्संप्लवते जगत्।।५४।।

Of these, they, being of similar capacities and bearers of similar frameworks in Janaloka, retire till such time the world gets inundated.

व्युष्टायां तु रजन्यां वै ब्रह्मणोऽव्यक्तयोनिनः।
अहरादौ प्रसूयन्ते पूर्ववत्क्रमशस्त्विह।।५५।।

When the night of Brahmā, the one having Unmanifest source of origin, converts into dawn, they get generated like earlier norm in a serial order.

स्वायंभुवादयः सर्वे मरीच्यन्तास्तु साधकाः।
देवास्ते वै पुनस्तेषां जायन्ते निधनेष्विह।।५६।।

All those aspirants beginning with Svāyaṁbhuva and ending with Marīci do take rebirth on the defunction of their predecessors.

यामादयः क्रमेणैव कनिष्ठाद्याः प्रजापतेः।
पूर्वं पूर्वं प्रसूयन्ते पश्चिमे पश्चिमास्तथा।।५७।।

Then, the Yāma groups of Devas take rebirth in due order, the eldest first and the younger afterwards.

देवान्वये देवता हि सप्त संभूतयः स्मृताः।
व्यतीताः कल्पजास्तेषां तिस्रः शिष्टास्तथा परे।।५८।।

In the lineage of Devas, Devatas, verily, are known as seven *Saṁbhūtas* (generations). These are born with the Kalpa. Among them, the three *Śiṣṭas* (still) survive.

आवर्तमाना देवास्ते क्रमेणैतेन सर्वशः।
गत्वा जवं जवीभावं दशकृत्वः पुनः पुनः।।५९।।
ततस्ते वै गणाः सर्वे दृष्ट्वा भावेष्वनित्यताम्।
भाविनोऽर्थस्य च बलात्पुण्याख्यातिबलेन च।।६०।।
निवृत्तवृत्तयः सर्वे स्वस्थाः सुमनसस्तथा।
वैराजे तूपपद्यन्ते लोकमुत्सृज्य तज्जनम्।।६१।।

Those gods obtaining recurrence upto ten times in a serial order all around, manifest the evanescence of all living beings. Then those all Gaṇas, in entirety, having seen the apparent nature in ideologies and by force of the inevitable future, attain mental equilibrium. Having tendencies gone accomplished, all of them, healthy and nice minded ones, take leave off *Janaloka* with a calm mind and then attain the *Vairājaloka*.

ततोऽन्येनैव कालेन नित्ययुक्तास्तपस्विनः।
कथनाच्चैव धर्मस्य तेषां ते जज्ञिरेऽन्वये।।६२।।
इहोत्पन्नास्ततस्ते वै स्थानान्यापूरयन्त्युत।
देवत्वे च ऋषित्वे च मनुष्यत्वे च सर्वशः।।६३।।

The ascetics endowed with perpetual norm and penance and owing to their palliation of Dharma for a long time, get generated in the lineages of meritorious persons. They do fulfil the duties of their respective positions, whether they attain Devahood, Sagehood or human form.

एवं देवगणाः सर्वे दशकृत्वो निवर्त्य वै।
वैराजेषूपन्नास्ते दश तिष्ठन्त्युपप्लवान्।।६४।।

This way, all the Devagaṇas resort to the *Vairāja Loka* after ten repetitions of births and there they resort for ten Kalpas.

पूर्णे पूर्णे ततः कल्पे स्थित्वा वैराजके पुनः।
ब्रह्मलोके विवर्तन्ते पूर्वपूर्वक्रमेण तु।।६५।।

Then on the completion of every Kalpa in the *Vairājaka* (Loka), they return to Brahmaloka in line with the earlier order.

एतस्मिन्ब्रह्मलोके तु कल्पे वैराजके गते।
वैराजं पुनरप्येके कल्पस्थानमकल्पयन्।।६६।।

In this Brahmaloka, when a Kalpa of *Vairājaka* passes away, they once again gain a position that lasts for a Kalpa in *Vairājaloka*.

एवं पूर्वानुपूर्वेण ब्रह्मलोकगतेन वै।
एवं तेषु व्यतीतेषु तपसा परिकल्पिते।।
वैराजे तूपपद्यन्ते दशकृत्वो निवर्तते।।६७।।

This way in line with the earlier serial order, they frequently go to *Vairājaloka* as a result of their penance upto ten times and get back to Brahmaloka.

एवं देवयुगानीह व्यतीतानि सहस्रशः।
निधनं ब्रह्मलोके तु गतानामृषिभिः सह॥६८॥

This way, thousands of Devayugas have passed. Along with the sages, they attain death in Brahmaloka.

सूत उवाच

न शक्यमानुपूर्व्येण तेषां वक्तुं प्रविस्तरम्।
अनादित्वाच्च कालस्य असंख्यानाच्च सर्वशः॥
एवमेव न संदेहो यथावत्कथितं मया॥६९॥

Sūta spoke– It is not possible to illustrate in details this account as per serial order. Owing to non-primeval norm of Kāla or Time, it is impossible to count everything completely. This way, the apprehensions have been released by me as per suitable norm.

तदुपश्रुत्य वाक्यार्थमृषयः संशयान्विताः।
सूतमाहुः पुराणज्ञं व्यासशिष्यं महामतिम्॥७०॥

Having heard that import of the expression, the sages were over-whelmed with apprehension. They then spoke to Sūta, the one having expert knowledge of Purāṇas, the pupil of Vyāsa and the greatly-intellect one.

ऋषय ऊचुः

वैराजास्ते यदाहारा यत्सत्त्वाश्च यदाश्रयाः।
तिष्ठन्ति चैव यत्कालं तन्नो ब्रूहि यथातथम्॥७१॥

The Sages replied– About the *Āhāras* (food-takings or enjoyment source) of these beings in *Vairāja Loka* (relating to Brahman)[1], their exploit, the way they stay there and their support– all these you may dilate upon as per veracity.

तदुक्तमृषिभिर्वाक्यं श्रुत्वा लोकार्थतत्त्ववित्।
सूतः पौराणिको वाक्यं विनयेनेदमब्रवीत्॥७२॥

Having head that sentence of the sages, Sūta, the knower of the real import of the material gains of the world, well-versed in the Purāṇas, replied in following terms accordingly.

सूत उवाच

ततः प्राप्यन्त ते सर्वे शुद्धिशुद्धतमाश्च ये।
आभूतसंप्लवास्तत्र दश तिष्ठन्ति ते जनाः॥७३॥

Sūta said– Then they all, being of extreme purity-normed attitudes, attain that world and stay there for ten periods of final dissolution.

सर्वे सूक्ष्मशरीरस्ते विद्वांसो घनमूर्तयः।
स्थितलोकस्थितत्वाच्च तेषां भूतं न विद्यते॥७४॥

All of them are of diminutive frames. They are scholars, being the corporeal norms of riches or density, having dissolution of the existing norm.

ऊचुः सनत्कुमाराद्याः सिद्धास्ते योगधर्मिणः।
ख्यातिं नैमित्तिकीं तेषां पर्याये समुपस्थिते॥७५॥

Sanatkumāra and other Siddhas having lawful activity of mental concentration, spoke out on their providential repute on their transformation arrived as such.

स्थानत्यागे मनश्चापि युगपत्संप्रवर्तते।
ऊचुः सर्वे तदाऽन्योन्यं वैराजाः शुद्धबुद्धयः॥७६॥
एवमेव महाभागाः प्रणवं संप्रविश्य ह।
ब्रह्मलोके प्रवर्तामस्तन्नः श्रेयो भविष्यति॥७७॥

The inclination for deserting the spot or abode occurs instantaneously in mind. Then all of them, having chaste intellects, talked to each other and the Vairājas (those related to Brahman)– "O greatly fortunate ones, having taken recourse to Praṇava, we shall proceed to Brahmaloka. Then our beneficence will be the outcome".

एवमुक्त्वा तदा सर्वे ब्रह्मान्ते व्यवसायिनः।
योजयित्वा तदाऽऽत्मानं वर्तन्ते योगधर्मिणः॥७८॥

Having spoken this way, all of them persevering within the control of Brahman, having applied their own self, do exist as Yogadharmins.

1. V.S. Apte, p. 535.

तत्रैव संप्रलीयन्ते शान्ता दीपर्चिषो यथा।
ब्रह्मकायमवर्तन्त पुनरावृत्तिदुर्लभम्॥७९॥

They get coalesced the way do become extinguished the lights of the lamps and adhere to the Brahman wherefrom a return is rarely achieved.

लोकं तं समनुप्राप्य सर्वे ते भावनामयम्।
आनन्दं ब्रह्मणः प्राप्य अमृतत्वाय ते गताः॥८०॥

Having attained to that loka full of meditation, they attain to joy through Brahman and the state of immortality.

वैराजेभ्यस्तयैषोर्ध्वमन्तरे षड्गुणे सतः।
ब्रह्मलोकः समाख्यातो यत्र ब्रह्मा पुरोहितः॥८१॥

Six times higher up beyond the Vairāja loka, Brahmaloka is popularised as where Brahmā was the chaplain.

ते सर्वे प्रणवात्मानो बुद्धशुद्धतपास्तथा।
आनन्दं ब्रह्मणः प्राप्यामृतत्वं च भजन्त्युत॥८२॥

All those having souls for Praṇava are endowed with purity, enlightenment and penance. Having acquired the joy of Brahman, they do strive for immorality.

द्वंद्वैस्ते नाभिभूयन्ते भावत्रयविवर्जिताः।
आधिपत्यं विना तुल्या ब्राह्मणस्ते महौजसः॥८३॥

They do not get humiliated by mutually clashing duals. They are devoid of three emotions. The possess overlordship equal to Brahmā and they become highly radiant.

प्रभावविजयैश्वर्यस्थितिवैराग्यदर्शनैः।
ते ब्रह्मलौकिकाः सर्वे गतिं प्राप्य विवर्तनीम्॥८४॥

They are endowed with *Prabhāva* (superiority), *Vijaya* (victory), *Aiśvarya* (supremacy), *Sthiti* (stability), Vairāgya (renunciation) and *Darśana* (vision) on par with Brahmā.

ब्रह्मणा सह देवैश्च संप्राप्ते प्रतिसंचरे।
तपसोऽन्ते क्रियात्मानो बुद्धावस्था मनीषिणः॥
अव्यक्ते संप्रलीयन्ते सर्वे ते क्षणदर्शिनः॥८५॥

Along with Brahmā and (other) gods, at the end of the penance, having selves given to activity, having states awakened and seeking inspiration from minds and within the imperceptible, they coalesce as observers of a moment or festivity when Pratisañcara (a counter resurrection) is imminent.

इत्येतदमृतं शुद्धं नित्यमक्षयमव्ययम्।
देवर्षयो ब्रह्मसत्रं सनातनमुपासते॥८६॥

Thus the godly sages partake of the *Sattra* (the sacrificial session in the form of) Brahman. The Brahmasattra is eternal, immortal, resplendent and ever-existent.

अपुनर्मार्गगादीनां तेषां चैवोर्ध्वरेतसाम्।
कर्माभ्यासकृता शुद्धिर्वेदान्तेषूपलक्ष्यत॥८७॥

They are *Punarmārga gādis* (those that do not take to the path of resurrection), *Ūrdhvaretasas*, the purity activated by the adherence to action is discernible in Vedāntas (i.e. Upaniṣads) (the concluding portions of the Vedas).

तत्र तेऽभ्यासिनो युक्ताः परां काष्ठामुपासते।
हित्वा शरीरं पाप्मानममृतत्वाय ते गताः॥८८॥

There, the practising ones, concentrated as such, wait upon the ultimate limit. Having given up the sinister-normed body, they proceeded on for immortality.

वीतरागा जितक्रोधा निर्मोहाः सत्यवादिनः।
शान्ताः प्रणिहितात्मानो दयावन्तो जितेन्द्रियाः॥८९॥
निःसङ्गाः शुचयश्चैव ब्रह्मसायो(यु)ज्यगाः स्मृताः।
अकामयुक्तैर्ये वीरास्तपोभिर्दग्धकिल्विषाः॥
तेषामभ्रंशिनो लोका अप्रमेयसुखाः स्मृताः॥९०॥

Having pennons exercised, having wrath restrained, uninfatuated, truth taking ones, tranquil ones, having souls given abstract contemplation or profound religious meditation,[1] complaisant and having senses controlled, detached ones, pure ones, are known

1. V.S. Apte, p. 354, Praṇihita.

as *Brahmasāyujyas* i.e. those adhering to the co-operation or co-ordination of Brahman. Those who are endowed with lustlessness, those who were staid ones, having sins obviated by austerities, the undestroyed lokas became known as of unmeasurable comforts for them.

एतद्ब्रह्मपदं दिव्यं परमं व्योम्नि भास्वरम्।
यत्र गत्वा न शोचन्ति ह्यमरा ब्रह्मणा सह॥९१॥

This is the divine Brahmapada, the excellent one, refulgent in the firmament. After attaining it along with Brahmā, Devas cease to be worried and sorrowful (i.e. attain Mokṣa).

ऋषय ऊचुः

कस्मादेष परार्धश्च कश्चैष पर उच्यते।
एतद्वेदितुमिच्छामस्तन्नो निगद सत्तम॥९२॥

The Sages spoke– Whence is this Parārdha (infinite or infinity)? What is called Para (supreme spirit or culminating point or final beatitude)[1]? This we want to understand, that you may talk to us, O excellent man!

सूत उवाच

शृणुध्वं मे परार्धं च परिसंख्यां परस्य च।
एकं दश शतं चैव सहस्रं चैव संख्यया॥९३॥

Sūta spoke– You may hear from me the definition of *Parārdha* and the enumeration of *Para*. One, ten, hundred and thousand are the (chief) counting numbers.

विज्ञेयमासहस्रं तु सहस्राणि दशायुतम्।
एकं शतसहस्रं तु नियुतं प्रोच्यते बुधैः॥९४॥

Ten times thousand deserves to be known as *Ayuta*. One hundred thousand is called *Niyuta* by intelligent men.

तथा शतसहस्राणामर्बुदं कोटिरुच्यते।
अर्बुदं दशकोट्यस्तु अब्जं कोटिशतं विदुः॥९५॥

Likewise an *Arbuda* (one hundred million)[2] and *Koṭi* (crore) can be calculated. An *Arbuda* is of ten crores and an *Abja* (one thousand millions)[3] is of hundred *Koṭis*.

सहस्रमपि कोटीनां खर्वमाहुर्मनीषिणाः।
दशकोटिसहस्राणि निखर्वमिति तं विदुः॥९६॥

Those seeking inspiration from mind call a thousand crores as *Kharva*[4] (a larger number : 10,000,000,000). Ten times a *Kharva* make a *Nikharva*[5] (a billion).

शतं कोटिसहस्राणां शङ्कुरित्यभिधीयते।
सहस्रं तु सहस्राणां कोटीनां दशधा पुनः॥
गुणितानि समुद्रं वै प्राहुः संख्याविदो जनाः॥९७॥

A hundred thousand crores (*Koṭis*) is called *Śaṅku*[6] and a thousand times thousand crores multiplied by ten as such, they, the persons conversant with calculations, call as *Samudra*[7] (*Jaladhi*).

कोटीनां सहस्रमयुतमित्ययं मध्य उच्यते।
कोटिसहस्रनियुता स चान्त इति संज्ञितः॥९८॥

Ten thousand times a thousand *Koṭis* is called *Madhya*. A hundred thousand times a thousand *Koṭis* is termed *Anta*.

कोटिकोटिसहस्राणि परार्ध इति कीर्त्यते।
परार्धं द्विगुणं चापि परमाहुर्मनीषिणः॥९९॥

A thousand crores multiplied by a crore is called *Parārdha*. Learned men call twice a *Parārdha*, a *Para* (great).

शतमाहुः परिदृढं सहस्रं परिपद्मकम्।
विज्ञेयमयुतं तस्मान्नियुतं प्रयुतं ततः॥१००॥
अर्बुदं न्युर्बुदं चैव स्वर्बुदं च ततः स्मृतम्।
खर्वं चैव निखर्वं च शङ्कुं पद्मं तथैव च॥१०१॥
समुद्रं मध्यमं चैव परार्धमपरं ततः।
एवमष्टादशैतानि स्थानानि गणनाविधौ॥१०२॥

1. V.S. Apte, p. 315.
2. V.S. Apte, p. 55.
3. V.S. Apte, p. 37.
4. V.S. Apte, p. 175.
5. V.S.Apte, p. 286, a Billion.
6. V.S. Apte, p. 545, Ten Billions.
7. MW, p. 1166. V.S. Apte, p. 589. Samudra– a number 4.

A hundred is *Pariḍṛḍha* as recognised by the great sages. A thousand is *Paripadmaka*. Thereafter the other numbers (each successive number is ten times the previous number) are as follows– *Ayuta*, *Niyuta*, *Prayuta*, *Arbuda*, *Nyurbuda*, *Svarbuda*, *Kharva*, *Nikharva*, *Śaṅku*, *Padma*, *Samudra*, *Madhyama*, *Parārdha* and *Para*. This way, these eighteen are the figures in counting.

शतानीति विजानीयात्संज्ञितानि महर्षिभिः।
कल्पसंख्या प्रवृत्तस्य परार्धं ब्रह्मणः स्मृतम्॥१०३॥

These are the terms enumerated by the great sages. A *Parārdha* from the beginning of creation constitutes a Kalpa of Brahmā.

तावच्छेषोऽपि कालोऽस्य तस्यान्ते प्रतिसृज्यते।
पर एष परार्धश्च संख्यातः संख्यया मया॥१०४॥

The surviving period is also of the same extent, at the end of which there is a *Pratisarga*. Thus, *Para* and *Parārdha* have been counted by me by enumeration.

यस्मादस्य परं वीर्यं परमायुः परं तपः।
परा शक्तिः परो धर्मः परा विद्या परा धृतिः॥१०५॥
परं ब्रह्म परं ज्ञानं परमैश्वर्यमेव च।
तस्मात्परतरं भूतं ब्रह्मणोऽन्यत्र विद्यते॥१०६॥

Whereby this one is of the highest virility or prowess, highest age, highest-normed penance, highest power, highest law or duty, highest education and utmost fortitude, *Parabrahma*, *Paraṁ Jñānaṁ* (highest Brahma and highest knowledge), utmost supremacy or overlordship. Beyond that is the superior Bhūta and nothing remains beyond Brahmā.

परे स्थितो ह्येष परः सर्वार्थिषु ततः परः।
संख्यातस्तु परा ब्रह्मा तस्यार्धं तु परार्धता॥१०७॥

He is stationed in the highest position, so he is beyond (greatest of) all objects. The greatest Brahmā has been reckoned by me and half of that is *Parārdha*.

संख्येयं चाप्यसंख्येयं सततं चापि तत्त्रिकम्।
संख्येयं संख्यया दृष्टमपरार्धाद्विभाव्यते॥१०८॥

The countable yet ever uncountable is the trinity. The countable is seen by counting of numbers and all numbers up to *Parārdha* can be specifically calculated.

राशौ दृष्टे न संख्याऽस्ति तदसंख्यस्य लक्षणम्।
अनपत्यं सिक्तास्वेषु (?) दृष्टवान्पञ्चलक्षणम्॥१०९॥

On the visibility of Rāśi, the counting becomes apparent. Then the definition of uncountable is sand particles that means infinite. These are the five per-requisites.

ईश्वरैस्तत्प्रसंख्यातं शुद्धत्वाद्दिव्यदृष्टिभिः।
एवं ज्ञानप्रतिष्ठत्वात्सर्वं ब्रह्माऽनुपश्यति॥११०॥

By the divine-visioned gods or kings, this counting can be achieved because of their purity. Owing to his stability in the knowledge, Brahmā locates everything.

तच्छ्रुत्वा तु ते सर्वे नैमिषेयास्तपस्विनः।
बाष्पपर्याकुलाक्षास्तु प्रहर्षाद्गद्गदस्वराः॥१११॥

Having heard this, all the ascetics of the Naimiṣāraṇya had their eyes brimful with tears. Out of joy, their voice was choked up.

पप्रच्छुर्मातरिश्वानं सर्वे ते ब्रह्मवादिनः।
ब्रह्मलोकस्तु भगवन्यावन्मात्रान्तरः प्रभो॥११२॥
योजनाग्रेण संख्यातं साधनं योजनस्य तु।
क्रोशस्य च परीमाणं श्रोतुमिच्छामि तत्त्वतः॥११३॥

(Then) all those Brahmavādins (the expounders of Vedas) questioned Vāyu– "O adorable one, we wish to hear precisely how far is Brahmaloka in so many Yojanas. O Supreme overlord! We are eager to hear about the extent of Yojana and a Krośa in factual representation."

तेषां तद्वचनं श्रुत्वा मातरिश्वा विनीतवाक्।
उवाच मधुरं वाक्यं यथादृष्टं यथाक्रमम्॥११४॥

Having heard that talk of those, Vāyu (Mātariśvan), the disciplined one in talking, uttered pleasant words as per perception and serial order.

वायुरुवाच

एतद्वोऽहं प्रवक्ष्यामि शृणुध्वं मे विवक्षितम्।
अव्यक्ताद्व्यक्तभागो वै महास्थूलो विभाव्यते॥११५॥

Vāyu spoke– Here I shall dilate upon this much. You may hear what I am eager to dilate upon. From the imperceptible, the perceptible-portioned one, becomes highly prominent as such.

दशैव महतां भागा भूतादिः स्थूल उच्यते।
दशभागाधिकं चापि भूतादेः परमाणुकः॥११६॥

There are ten parts of *Mahat*. The gross part is called *Bhūtādi* (Cosmic Ego). The magnitude of *Paramāṇu* (an atom) is little more than the tenth part of *Bhūtādi*.

परमाणुः सुसूक्ष्मस्तु भावाग्राह्यो न चक्षुषा।
यदभेद्यतमं लोके विज्ञेयं परमाणु तत्॥११७॥

An atom is the minuter one that can not be seen by the (naked) eye. That which is absolutely indivisible, that is termed as *Paramāṇu* (an infinitesimal particle).[1]

जालान्तरगते भानौ यत्सूक्ष्मं दृश्यते रजः।
प्रथमं तत्प्रमाणानां परमाणुं प्रचक्षते॥११८॥

When the rays of Sun enter through the window, the dust particle that becomes visible as the minutest one, is termed *Paramāṇu*. It is the first one among the units of measurements. They call that as an atom or an infinitesimal particle.

अष्टानां परमाणूनां समवायो यदा भवेत्।
त्रसरेणुः समाख्यातस्तत्पद्मरज उच्यते॥११९॥

When there may get into being the accumulation or aggregation of eight *Parmāṇus* (atoms), it is called *Trasareṇu* (an atom or mole or an atom of dust which is seen moving in a sun beam) or *Padmarajas* (pollen-dust of a lotus).

त्रसरेणवश्च येऽप्यष्टौ रथरेणुस्तु स स्मृतः।
तेऽप्यष्टौ समवायस्था बलाग्रं तत्स्मृतं बुधैः॥१२०॥

The accumulation of *Traṣareṇus* becomes known as *Rathareṇu*[2] (chariot dust). And eight *Rathareṇus* in aggregation is known as *Balāgra*[3] by the wise ones.

बलाग्राण्यष्ट लिक्षा स्याद्यूका तच्चाष्टकं भवेत्।
यूकाष्टकं यवं प्राहुरङ्गुलं तु यवाष्टकम्॥१२१॥

Eight *Balāgras* make a *Likṣā*[4] and eight *Likṣās* make a *Yūkā* (a louse). An octagon of *Yūkās* makes a *Yava* (a grain of barley) and they call *Aṅgula* (the distance between the joints in a finger) as made of *Yavas* octagon.

द्वादशाङ्गुलपर्वाणि वितस्तिस्थानमुच्यते।
रत्निश्चाङ्गुलिपर्वाणि विज्ञेयो ह्येकविंशतिः॥१२२॥

Twelve *Aṅgulas* make a *Vitasti* and twentyone *Aṅgulai*-joints make a *Ratni* (a cubit– the distance between the elbow and the closed fist).

चत्वारि विंशतिश्चैव हस्तः स्यादङ्गुलानि तु।
किष्कुर्द्विरत्निर्विज्ञेयो द्विचत्वारिंशदङ्गुलः॥१२३॥

Twenty-four *Aṅgulas* form one *Hasta* (a measure of length about 18 inches, the distance between the elbow and the tip of the middle finger).[5] *Kiṣku* deserves to be recognised as of two *Ratnis* or forty-two *Aṅgulas*.

षण्णवत्यङ्गुलं चैव धनुराहुर्मनीषिणः।
एतद्गव्यूतिसंख्यार्थोपादानं धनुषः स्मृतम्॥१२४॥

Ninety-six *Aṅgulas*, those seeking inspiration from mind may call as *Dhanuṣ*[6].

1. V.S.Apte, p. 317.
2. The dust whirled up by a chariot as a partic. cubic measure = 8 Trasa Reṇus. Mw, p. 865 (Ratha Reṇu).
3. V.S. Apte, p. 387. has extreme strength or force, and head of an army. MW, p. 723.
4. Yājñavalkya Smṛti p. 362, padas 3-4 has - तेषामष्टौ लिक्षा तु तास्तिस्रोराज सर्षप उच्यते॥ A very minute measure of weight said to be equal to four or eight Trasareṇus. V.S. Apte, p. 480, Manusmṛti VIII.133.
5. V.S. Apte, p. 637.
6. A measure of length = 4 *hastas*, V.S.Apte,p. 267.

This *Dhanuṣ* is a unit for the purpose of measuring *Gavyūti*[1].

धनुर्दण्डो युगं नाली तुल्यान्येतान्यथाङ्गुलैः।
धनुषस्त्रिशतं नल्वमाहुः संख्याविदो जनाः॥१२५॥

Dhanuṣ, *Daṇḍa*, *Yuga* and *Nālī*– all these are equal-normed by *Aṅgulas*. Those knowing counting do talk that three hundred *Dhanuṣ* units make a *Nalva*.

धनुसहस्रे द्वे चापि गव्यूतिरुपदिश्यते।
अष्टौ धनुःसहस्राणि योजनं तु विधीयते॥१२६॥

It is taught that two thousand *Dhanuṣ* units make one *Gavyūti* and eight thousand *Dhanuṣas* make one *Yojana*.

एतेन धनुषा चैव योजनं तु समाप्यते।
एतत्सहस्रं विज्ञेयं शक्रक्रोशान्तरं तथा॥१२७॥

By this *Dhanuṣ*, the measurement of the distance of a *Yojana* become completely illustrated. It deserves to be known that a thousand of these *Dhanuṣ* make the distance of a *Śakra-Krośa*.

योजनानां तु संख्यातं संख्याज्ञानविशारदैः।
एतेन योजनाग्रेण शृणुध्वं ब्रह्मणोऽन्तरम्॥१२८॥

Of *Yojanas*, the counting has been done by the experts in calculations. By this advance *Yojana* measurement, you may hear of the distance of Brahmaloka.

महीतलात्सहस्राणां शतादूर्ध्वं दिवाकरः।
दिवाकरात्सहस्रेण तावदूर्ध्वं निशाकरः॥१२९॥

Divākara (Sun) is a hundred thousand Yojanas above the surface of the Earth. *Niśākara* (Moon) is a thousand Yojanas above the solar orb.

पूर्णं शतसहस्रं तु योजनानां निशाकरात्।
नक्षत्रमण्डलं कृत्स्नमुपरिष्टात्प्रकाशते॥१३०॥

A full hundred thousand Yojanas above the Moon, the entire stellar zone shines.

शतं सहस्रं संख्यातो मेरुर्द्विगुणितं पुनः।
ग्रहान्तरमथैकैकमूर्ध्वं नक्षत्रमण्डलात्॥१३१॥

A hundred thousand stands counted the height of Meru. The distance between planets above the stellar zone is twice this (height) and they are one above the other.

ताराग्रहाणां सर्वेषामधस्ताच्चरते बुधः।
तस्योर्ध्वं चरते शुक्रस्तस्मादूर्ध्वं च लोहितः॥१३२॥

Below all the stars and planets moves *Budha* (Mercury). Above that moves *Śukra* (Venus) and above that is the *Lohita* i.e. planet Mars.

ततो बृहस्पतिश्चोर्ध्वं तस्मादूर्ध्वं शनैश्चरः।
ऊर्ध्वं शतसहस्रं तु योजनानां शनैश्चरात्॥१३३॥
सप्तर्षिमण्डलं कृष्णमुपरिष्टात्प्रकाशते।
ऋषिभिस्तु सहस्राणां शतादूर्ध्वं विभाव्यते॥१३४॥
योऽसौ तारामये दिव्ये विमाने ह्रस्वरूपके।
उत्तानपादपुत्रोऽसौ मेढीभूतो ध्रुवो दिवि॥१३५॥

Above that is *Bṛhaspati* (Jupiter) and above that *Śanaiścara* (Saturn) moves on. A hundred thousand Yojanas above Saturn shines the entire circle of Seven Sages (Ursa Major). A hundred thousands Yojanas above the Seven Sages shines Dhruva (Pole Star), son of Uttānapāda. He is the main pivot of all stars in the heaven. He has the compact divine Vimāna (aerial car) made of stars.

त्रैलोक्यस्यैष उत्सेधो व्याख्यातो योजनैर्मया।
मन्वन्तरेषु देवानामिज्या यत्रैव लौकिकी॥१३६॥
वर्णाश्रमेभ्य इज्या तु लोकेऽस्मिन्या प्रवर्तते।
सर्वासां देवयोनीनां स्थितिहेतुः स वै स्मृतः॥१३७॥

The elevation of the world triad has been illustrated by me in Yojanas. In the course of the Manvantaras, worldly Yajñas are performed for Devas by the people of different castes and stages of life. These Yajñas alone are called as the measure of sustenance and stability of Devas.

त्रैलोक्यमेतद्व्याख्यातमत ऊर्ध्वं निबोधत।
ध्रुवादूर्ध्वं महर्लोको यस्मिंस्ते कल्पवासिनः॥

1. A measure of length nearly equal to two miles or one Krośa or a measure of distance equal to two Krośas, V.S. Apte, p. 185.

(एकयोजनकोटी सा इत्येवं निश्चयं गतम्॥१३८॥

This world triad has been illustrated. Beyond this, you may know. The *Maharloka* is above the Pole Star (*Dhruvaloka*) wherein those denizens staying till the end of the Kalpa reside. It is one crore Yojanas from *Dhruva*. This is the determination done (by the learned men).

द्वे कोट्यौ तु महर्लोकाद्यस्मिंस्ते कल्पवासिनः)।
यत्र ते ब्रह्मणः पुत्रा दक्षाद्या साधकाः स्मृताः॥१३९॥

From *Maharloka*, *Janaloka* is two crores Yojanas wherein do abide the Kalpavāsins and wherein those sons of Brahmā, headed by Dakṣa are called as the *Sādhakas* or accomplishers.

चतुर्गुणोत्तरादूर्ध्वं जनलोकात्तपः स्मृतम्।
वैराजा यत्र ते देवा भूतदाहविवर्जिताः॥१४०॥

It is remembered that *Tapoloka* is four crores Yojanas above *Janaloka*. Therein, the gods called *Vairājas*, stay. They are divested of the burning of all beings.

षड्गुणं तु तपोलोकात्सत्यलोकान्तरं स्मृतम्।
अपुनर्मारकामानां(णां) ब्रह्मलोकः स उच्यते॥१४१॥

Six crores Yojanas from *Tapoloka* is *Satyaloka*. It is called *Brahmaloka* of those who are devoid of death and desire.

यस्मान्न च्यवते भूयो ब्रह्माणं स उपासते।
एककोटिर्योजनानां पञ्चाशन्नियुतानि तु॥१४२॥

From there, one does not get collapsed. It is remembered that the space above *Brahmaloka* is a crore and fifty *Niyuta* (1.5 crores Yojanas).

ऊर्ध्वभागस्ततोऽण्डस्य ब्रह्मलोकात्परः स्मृतः।
चतुर(तस्र)श्चैव कोट्यस्तु नियुता पञ्चषष्टि च॥
एषोऽर्धांशप्रचारोऽस्य गत्यन्तश्चापरः स्मृतः।
ध्रुवाग्रमेतद्व्याख्यातं योजनाग्राद्यथाश्रुतम्॥१४४॥

The upper part then of *Aṇḍa* (Cosmic Egg) is called as beyond the range of *Brahmaloka*. The lower part extends to four crore sixty lakh five hundred thousand Yojanas. This is the half-digited escalation and the difference of the movement of this one, is deemed as different one. *Dhruvaloka* and its top stands illustrated by me as per hearing, mentioning the distance in Yojanas.

अधोगतीनां वक्ष्यामि भूतानां स्थानकल्पनाम्।
गच्छन्ति घोरकर्माणः प्राणिनो यत्र कर्मभिः॥१४५॥

Now I shall talk of the jurisdiction arrangement for those living beings who deserve falling into hells due to their cruel actions.

नरको रौरवो रोधः सूकरस्ताल एव च।
(तप्तकुम्भो महाज्वालः शबलोऽथ विमोचनः॥१४६॥
कृमी च कृमिभक्षश्च लालाभक्षो विशंसनः।
अधःशिराः पूयवहो रुधिरान्धस्तथैव च)॥१४७॥
तथा वैतरणं कृष्णमसिपत्रवनं तथा।
अग्निज्वालो महाघोरः संदशोऽथश्च भोजनः॥१४८॥
तमश्च कृष्णसूत्रश्च लोहश्चाप्यसिजस्तथा।
अप्रतिष्ठोऽथ वीच्यश्वनरका ह्येवमादयः॥१४९॥

The following are various types of hells– *Raurava, Rodha, Sūkara, Tāla, Taptakuṁbha, Mahājvāla, Śabala, Vimocana, Kṛmi, Kṛmibhakṣa, Lālābhakṣa, Viśaṁsana, Adhaḥśiras, Pūyavaha, Rudhirāndha, Vaitaraṇa, Kṛṣṇa, Asipatravana, Agnijvālā, Mahāghora, Saṁdaṁśa, Śvabhojana, Tamas, Kṛṣnasūtra, Loha, Asija, Apratiṣṭha, Vīcyaśva* and others.

तामसा नरकाः सर्वे यमस्य विषये स्थिताः।
येषु दुष्कृतकर्माणः पतन्तीह पृथक्पृथक्॥१५०॥

All these hells are dark and gloomy established in the domain of Yama. Those having done deeds of sinister norm fall into these severally.

भूमेरधस्तात्ते सर्वे रौरवाद्याः प्रकीर्तिताः।
रौरवे कूटसाक्षी तु मिथ्या यश्चाभिशंसति॥
क्रूरग्रहे पक्षवादी ह्यसत्यः पतते नरः॥१५१॥

Beneath the Earth, all these *Raurava* and the like hells have been illustrated. The false-witness giving one, the false-income earning

one, a person of ruthless grasp, an untrue statement maker and a false speaking person falls into the hell *Raurava*.

रोधे गोघ्ने भ्रूणहा च अग्निदाता पुरस्य च।
सूकरे ब्रह्महा मज्जेत्सुराप: स्वर्णतस्कर:॥१५२॥

A cow-slaughtering one, an aborter of embryo and an incendriator of a town falls into *Rodha* hell. A Brāhmaṇa killer, a drink-addict and a gold smuggler fall into the hell *Sūkara*.

ताले पतेत्क्षत्रियहा हत्वा वैश्यं च दुर्गतिम्।
ब्रह्महत्यां च य: कुर्याद्यश्च स्याद्गुरुतल्पग:॥१५३॥

The killer of a Kṣatriya, of a Vaiśya in miserable circumstances or of a Brāhmaṇa as well as a defiler of the bed of an elder or a preceptor falls into the hell *Tāla*.

तप्तकुम्भी स्वसागामी तथा राजभटश्च य:।
तप्तलोहे चाश्ववणिक्तथा बन्धनरक्षिता॥१५४॥

He who cohabits with his own sister, he who may be a Royal soldier (murderer) falls into the hell *Taptakumbha*. A horse grocer or horse seller and likewise a prison-guard fall into the hell *Taptaloha*.

साध्वीविक्रयकर्ता च वस्तु भक्तं परित्यजेत्।
महाज्वाले दुहितरं स्नुषां गच्छति यस्तु वै॥१५५॥

A seller of a chaste women, a forsaker of a devotee and one who cohabits with his daughter or daughter-in-law falls into the hell *Mahājvāla*.

वेदो विक्रीयते येन वेदं दूषयते च य:।
गुरूंश्चैवावमन्यन्ते वाऽऽक्रोशैस्ताडयन्ति च॥१५६॥
अगम्यगामी च नरो नरकं शबलं व्रजेत्।
विमोहे पतिते चौरो मर्यादां यो भिनत्ति वै॥१५७॥

A seller of the Vedas, he who spoils the Vedas, those who dishonour the teachers or elders and even those who belabour with wounding words, a man cohabiting with one not cohabitable– all these go to the hell named *Śabala*. A thief and he, who transgresses the limitations falls into the hell *Vimoha*.

दुरितं कुरुते यस्तु कीटलोहं प्रपद्यते।
(देवब्राह्मणविद्वेष्टा गुरूणां चाप्यपूजक:॥
रत्नं दूषयते वस्तु कृमिभक्ष्यं प्रपद्यते॥१५८॥

He who takes to a wicked intention falls into the hell *Kiṭaloha*. A antagoniser of the Devas and Brāhmaṇas, a non-adorer of elders or teachers and he who distorts or disfigures the gems, he attains to *Kṛmibhakṣya*.

पर्यश्नाति य एकोऽन्यो ब्राह्मणीं सुहृद: सताम्)।
लालाभक्षे स पतति दुर्गन्धे नरके गत:॥१५९॥

He who eats food keeping *Brāhmaṇī* (his wife), friends and daughter (starving) falls into the foul-smelling hell *Lālābhakṣa*.

काण्डकर्ता कुलालश्च निष्कहर्ता चिकित्सक:।
आरामेष्वग्निदाता य: पतते स विंशसने॥१६०॥

A reed grower, a potter, a stealer of gold coins or an ornament for the neck or an abductor of a Cāṇḍāla, a physician and he who is an incendriator in the gardens falls in *Viśaṁsana* (hell).

असत्प्रतिग्रही यश्च तथैवायाज्ययाजक:।
नक्षत्रैर्जीवते यश्च नरो गच्छत्यधोमुखम्॥१६१॥

He who may be an espouse of an unchaste woman, he who officiates as a priest in the sacrifice on behalf of an ineligible person and he who subsists by planets falls into the hell *Adhomukha*.

क्षीरं सुरां च मांसं च लाक्षां गन्धं रसं तिलान्।
एवमादीनि विक्रीणन्घोरे पूयवहे पतेत्॥१६२॥
य: कुक्कुटानि बध्नाति मार्जारान्सूकरांश्च तान्।
पक्षिणश्च मृगांश्छागान्सोऽप्येनं नरकं व्रजेत्॥१६३॥

He who sells milk, wine, meat, lac, scented fluid or juice, sesamum and similar things falls into the terrific hell *Pūyavaha*. He who ensnares cocks, as also cats and hogs, as also birds, the antelopes and goats, that one even go into this very hell.

आजीविको माहिषकस्तथा चक्रध्वजी च य:।
रङ्गोपजीविको विप्र: शाकुनिर्ग्रामयाचक:॥१६४॥

अगारदाही गरदः कुण्डाशी सोमविक्रयी।
सुरापो मांसभक्षश्च तथा च पशुघातकः॥१६५॥
विशस्ता महिषादीनां मृगहन्ता तथैव च।
पर्वकारश्च सूची च यश्च स्यान्मित्रघातकः॥
रुधिरान्धे पतन्त्येते एवमाहुर्मनीषिणः॥१६६॥

A Brāhmaṇa who is a keeper of goats and sheep (i.e. a shepherd), a buffalo-keeper, one dealing with discuses and flags or carriage dealer or a potter's wheel dealer, a flag dealer, a theatre-keeper or a dancer or a stage manager or a drama or a stage actor, a painter or a gladiator[1] (Raṅgopajivi) or a wrestler, a fowler or a bird catcher, a rustic chaplain, he who burns other men's houses, a poison giver, a Kuṇḍāśī (an adulterine or a pander, a pimp or one depending for livelihood on a bastard (Kuṇḍa)[2], a seller of Soma plant, a drunkard, a meat-eater, an animal killer, an immolator or a Cāṇḍāla[3] or a dissector of buffaloes and others, a deer hunter or a venison seeker, a Parvakāra or Parvakārī[4], a Sūcī (a needle worker or a tailor) and one who is treacherous to an ally or friend– all these sinners fall into the hell *Rudhirāndha*. This way have declared the scholars.

उपविष्टमेकपङ्क्त्यां विषमं भोजयन्ति ये।
पतन्ति तरके घोरे विड्भुजे नात्र संशयः॥१६७॥

He who feeds variantly that (group) seated in the same row falls in the terrific hell *Viḍbhuja*. There is no doubt in it.

मृषावादी नरो यश्च तथा चक्रोशकोऽशुभः।
पतति नरके घोरे मूत्राकीर्णे स पापकृत्॥१६८॥

A person who is a false speaker, who is an abusive-tongued one, an inauspicious one– these sinners fall into a terrific hell named *Mūtrākīrṇa* (urine-infected one).

मधुग्राहाभिहन्तारो यान्ति वैतरणीं नराः।
उन्मत्ताश्चित्तभगनाश्च शौचाचौरविवर्जिताः॥१६९॥
क्रोधना दुःखदाश्चैव कुहकाः कष्टगामिनः।
असिपत्रवने छेदी तथा ह्यौराभ्रिकाश्च ये॥
कर्तनैश्च विकृष्यन्ते मृगव्याधाः सुदारुणैः॥१७०॥

Those beings who are killers of crocodiles and bees fall into the hell *Vaitarṇī*. Mentally deranged, persons having broken hearts, persons devoid of purity and conduct or chastity of conduct, wrath betakers and afforders of grief, those having been duped by cheats, ropes or jugglers (Kuhakas)[5] fell into the hell *Asipatravana*. Persons killing *Urabhras* (rams) or hunting deer, are cut, mutilated, dragged and pulled in a terrible manner in that hell.

आश्रमप्रत्यवसिता अग्निज्वाले पतन्ति वै।
भोज्यन्ते श्यामशवलैरयस्तुण्डैश्च वायसैः॥१७१॥

Those who are ostracised from the orders of society or drunkards[6] within the orders of society, they fall into *Agnijvālā* hell. They are eaten by steel-beaked crows of dark and diverse colours.

इज्याव्रतसमालोपात्संदंशे नरके पतेत्।
स्कन्दते यदि वा स्वप्ने व्रतिनो ब्रह्मचारिणः॥१७२॥

Owing to the defunction of sacrificial vows by discharging of semen even in dreams, one may fall into *Sandaṁśa* (hell).

पुत्रैरध्यापिता ये च पुत्रैराज्ञापिताश्च ये।
ते सर्वे नरके यान्ति नियतं तु श्वभोजने॥१७३॥

Those who are taught or commanded by their sons, all those definitely go to the hell *Śvabhojana* (having feeding by dogs).

1. असिक्रीडक, मल्लः असिकः। Eng. Skt. Dict., V.S. Apte, p. 183.
2. A son born in adultery; a son of a women by a man other then her husband while the husband is alive, V.S. Apte, p. 152, Yajñavalkya Smṛti I.222.
3. V.S. Apte, p. 522. MW, p. 990.
4. A Brāhmaṇa who from motives of gain performs on common days ceremonies which ought to be performed as periodical occasions.
5. V.S. Apte, p. 156. Kuhaka, Juggler, Rogers, Cheats.
6. V.S. Apte, p. 361 प्रत्यवासित eater, drunk.

वर्णाश्रमविरुद्धाभिक्रोधहर्षसमन्विताः।
कर्मार्मणि ये तु कुर्वन्ति सर्वे निरयगामिनः(ण)॥

And those who perpetrate actions violating the laws of stages of life and orders of society on being roused to wrath and joy go to the hell (*Niraya*).

उपरिष्टात्तितो घोर उष्णात्मा रौरवो महान्।
सुदारुणस्तु शीतात्मा तस्याधस्तात्तपः स्मृतः॥१७५॥

The hot-centred great hell *Raurava* is white from outside and terrific. The extremely terrible *Tapaḥ* is beneath it. It is cool-centred.

एवमादिक्रमेणैव वर्ण्यमानान्निबोधत।
भूमेरधस्तात्सप्तैव नरकाः परिकीर्तिताः॥१७६॥

You may hear and understand these being described in serial order. Beneath the Earth, there are seven hells illustrated as such.

अधर्मसूनवस्ते स्युरन्धतामिस्रकादयः।
रौरवः प्रथमस्तेषां महारौरव एव च॥१७७॥

The scions of unrighteousness or the generators of unrighteousness are *Andhatāmisraka* and others. Raurava being the first of them and then there is *Mahāraurava*.

अस्याधः पुनरप्यन्यः शीतस्तप इति स्मृतः।
तृतीयः कालसूत्रः स्यान्महाहविविधिः स्मृतः॥१७८॥

Beneath this is another hell which is both cold and scorching. This third hell is *Kālasūtra* which is known as *Mahāhavividhi* too.

अप्रतिष्ठश्चतुर्थः स्यादवीची पञ्चम स्मृतः।
लोहपृष्ठस्तमस्तेषामविधेयस्तु सप्तमः॥१७९॥

The fourth hell is *Apratiṣṭha* and fifth one is known as *Avīci*. Lohapṛṣṭha being sixth one and *Avidheya* is the seventh.

घोरत्वाद्रौरवः प्रोक्तः साम्भको दहनः स्मृतः।
सुदारुणस्तु शीतात्मा तस्याधस्तात्तमोऽधमः॥१८०॥

On being hideous one, Raurava becomes well-known as highly terrible. Although it contains water, it is remembered as one that scorches. Beneath it is the hell *Tapaḥ*, most terrible, cold and very inferior.

सर्पो निकृन्तनः प्रोक्तः कालसूत्रेऽतिदारुणः।
अप्रतिष्ठे स्थितिर्नास्ति भ्रमस्तस्मिन्सुदारुणः॥१८१॥

Biting serpents are said to be in the highly terrible *Kālasūtra*. In *Apratiṣṭha*, there is no standing. There is a highly terrific whirling in it.

अवीचिर्दारुणः प्रोक्तो यन्त्रसंपीडनाच्च सः।
तस्मात्सुदारुणो लोहः कर्मणां क्षयणाच्च सः॥१८२॥

Avīci is called highly terrific owing to suppression within or compression within through mechanical contrivances. More terrific than that is *Loha* owing to the demolition of all deeds.

तथाभूते (त) शरीरत्वादविवे(धि)भ्यस्तु स स्मृतः।
पीडबन्धवधासङ्गादप्रतीकारलक्षणः॥१८३॥

Though the beings in the hell are without bodies, the pain, bondage, death and disjunction that they undergo in the *Avidheya* hell have no remedial means or qualities.

ऊर्ध्वं लोकैः समावेतौ निरालोकाश्च ते स्मृताः।
दुःखोत्कर्षस्तु सर्वेषु अधर्मस्य निमित्ततः॥१८४॥

Having mountains overhead, all these terrible hells are devoid of light. The uprise of grief among them is as per reasoning of unrighteousness.

ऊर्ध्वं लोकैः समावेतौ निरालोकौ च तावुभौ।
कूटाङ्गारप्रमाणैश्च शरीरी सूत्रनायकाः॥१८५॥
उपभोगसमर्थैस्तु सद्यो जायन्ति कर्मभिः।
दुःखमकर्षश्चोग्रस्तु तेषु सर्वेषु वै स्मृतः॥१८६॥

These two lokas on the top are devoid of any light whatsoever. Although they are similar to other lokas, the uprise of grief among them can be of terrific norm by means of fiery piles. They take up bodies capable of experiencing these sufferings as a result of their previous actions. The intensity of suffering is common to all these worlds.

यातनाश्चाप्यसंव्येया नारकाणां तथा स्मृताः।
तत्रानुभूय ते दुःखं क्षीणे कर्मणि वै पुनः॥१८७॥
तिर्यग्योनौ प्रसूयन्ते कर्मशेषे गते ततः।
देवाश्च नारकाश्चैव उर्ध्वं चाधश्च संस्थिताः॥१८८॥

The tortures even of those abiding in hells (narakas) are of myriad norms. They undergo grief. When the sin have been ceased, they do take birth again in the breed of vertebrates or Devas. Devas are stationed above and Nārakas (i.e. hell abiding ones) are stationed below.

धर्माधर्मनिमित्तेन सद्यो जायन्ति मूर्तयः।
उपभोगार्थमुत्पतिरौपपत्तिककर्मतः॥१८९॥

Under exigency of righteous and unrighteous norm, they grow up instantaneously and for the purpose of enjoyments, the generation gets on under propriety of actions.

पश्यन्ति नारकान्देवा ह्यधोवक्त्रान्ह्यधोगतान्।
नारकाश्च तथा देवान्सर्वान्पश्यन्त्यधोमुखान्॥१९०॥

Devas look at the Nārakas standing topsy turvy below them. And Nārakas too look at Devas having their faces bent low.

अनग्रमूलता यस्माद्धारणाश्च स्वभावतः।
तस्मादूर्ध्वमधोभावो लोकालोके न विद्यते॥१९१॥

There is no distinction in Lokāloka as to the top or bottom because these worlds have no tip or root. They exist in their natural position.

एषा स्वाभाविकी संज्ञा लोकालोके प्रवर्तते।
अथाब्रुवन्पुनर्वायुं ब्राह्मणाः सत्रिणस्तदा॥१९२॥

This is the natural nomenclature prevalent in Lokāloka (i.e. light and darkness). Then the Brāhmaṇas, taking to sacrificial sermon, spoke to Vāyu again.

ऋषय ऊचुः

सर्वेषामेव भूतानां लोकालोकनिवासिनाम्।
संसारे संसरान्तीहयावन्तः प्राणिनश्च तान्॥१९३॥
संख्यया परिसंख्याय ततः प्रब्रूहि कृत्स्नशः।
ऋषीणां तद्वचः श्रुत्वा मारुतो वाक्यमब्रवीत्॥१९४॥

The Sages spoke– Enumerate completely by illustrating all the beings, denizens of Lokāloka who crawl along in the world of existence. Having heard that talk of the sages, Māruta (Vāyu) spoke these words.

न शक्या जन्तवः कृत्स्नाः प्रसंख्यातुं कथंचन।
अनाद्यन्ताश्च संकीर्णा ह्याप्यूहेन व्यवस्थिताः॥
गणना विनिवृत्तैषामानन्त्येन प्रकीर्तिताः॥१९५॥

Vāyu spoke– All the sentient beings are not capable of being counted in entirety by any means having beginning and end, promiscuous as such. By a thought provocation established as such, the enumeration of these ones stands illustrated by an activity of ephemeral norm.

न दिव्यचक्षुषा ज्ञातुं शक्या ज्ञानेन वा पुनः।
चक्षुषा वै प्रसंख्यातुमतो ह्यन्ते नराधिपाः॥१९६॥

By a divine eye as well as by visual knowledge or by an age of knowledge or intelligence, it can be known or recounted as such to the extreme end, O lords of men!

अनाव्यानादवेद्यत्वान्नव प्रश्नो विधीयते।
ब्रह्मणा संज्ञितं यत्तु संख्यया तन्निबोधत॥१९७॥

Owing to non-concentration of mind and owing to non-conception of perception, a question is being parried. By Brahmā that stands renamed, you may understand that by enumeration.

यः सहस्रतमो भागः स्थावराणां भवेदिह।
पार्थिवाः क्रिमयस्तावत्संसेकाद्येषु संभवः॥१९८॥

The terrestrial insects whose birth is from sweat etc. form about a thousandth part of the number of immobile beings.

संसेकज्ञानाभावेन सहस्रेणैव संमिताः।
औदका जन्तवः सर्वे निश्चयात्तद्विचारितम्॥१९९॥

By a definite thought, a consideration stands taken up that all the aquatic creatures together come to about a thousandth part of the creatures born of sweat etc.

सहस्रेणैव भावेन सत्त्वानां सलिलौकसाम्।

विहंगमास्तु विज्ञेया लौकिकास्ते च सर्वशः॥२००॥

All the sky roving ones i.e. birds deserve to be reckoned as forming a thousandth part of the number of aquatic living beings.

यः सहस्रतमो भावस्तेषां वै पक्षिणां भवेत्।
पशवस्तत्समा ज्ञेया लौकिकास्तु चतुष्पदाः॥२०१॥

All the animals or beasts, the quadrupeds, deserve to be reckoned as constituting a thousandth part of the number of birds.

चतुष्पदानां सर्वेषां सहस्रेणैव संमताः।
भागेन द्विपदा ज्ञेया लौकिकेऽस्मिंस्तु सर्वशः॥२०२॥

The bipeds (human beings) in this world should be recognised as constituting a thousandth part of all the quadrupeds.

यः सहस्रतमो भागो भागे तु द्विपदां पुनः।
धार्मिकास्तेन भामेनं विज्ञेयः संमिताः पुनः॥२०३॥

Dhārmikas i.e. righteous men should be known to constitute a thousandth part of the entire number of bipeds.

सहस्रेणैव भागेन धार्मिकेभ्यो दिव गतः।
यः सहस्रतमो भागो धार्मिकाणां भवेद्दिवि॥
संमितास्तेन भागेन मोक्षिणस्तावदेव हि॥२०४॥

Of the righteous men, only a thousandth part attains to heaven. Of those righteous men who go to heaven only a thousandth part becomes eligible (depending on their deeds) for final emancipation (*Mokṣa*).

स्वर्गोपपादकैस्तुल्या यातनास्थानवासिनः।
पतिताः पापकर्माणो दुरात्मानो म्रियन्ति ये॥
रौरवे तामसे ह्येते शीतोष्णं प्राप्नुवन्ति ते॥२०५॥

Persons assuming from in heaven are equal to those who are staying in the abodes of torture. The degrade ones, the sinistered deeds ones, the wicked-souled ones– all these fall into the dark *Raurava* hell after death and attain to cold and hot.

वेदनाकटुकास्तब्धा यातनास्थानमागताः।
उष्णास्तु रौरवो ज्ञेयस्तेजो घोररसात्मकः॥२०६॥

The torments attain to the spots of torture of bitter norms. Their bodies become benumbed. *Raurava* deserve to be known as having soul for fiery and terrific-tasted ones.

ततो घनात्मकश्चापि शीतात्मा सततं तपः।
एवं सुदुर्लभाः सन्तः स्वर्गे वा धार्मिका नराः॥२०७

The *Tapa* hell is having soul for clouds and for frigidity and constant penance. Good and pious men attaining to heaven are very rare.

एषा संख्या कृता संख्या (?) ईश्वरेण स्वयंभुवा।
गणना विनिवृतैषा संख्या ब्राह्मी च मानुषी॥२०८॥

This way stands reckoned by counting the enumeration (of hells) by the self-born Brahmā himself. This counting stands enumerated, the one of Brahmā and the one of human beings.

ऋषय ऊचुः

महो जनस्तपः सत्यं भूतो भाव्यो भवस्तथा।
उक्ता ह्येते त्वया लोका लोकानामन्तरेण च॥
लोकान्तरं च यादृग्वै तन्नो ब्रूहि यथातथम्॥२०९॥

The Sages spoke– Mahaḥ, Jana, Tapaḥ, Satya, Bhūta, Bhāvya and Bhava– all these lokas have been illustrated by you. Now you may dilate upon in details about their difference and about the distance between them.

तेषां तद्वचनं श्रुत्वा ऋषीणामूर्ध्वरेतसाम्।
स वायुर्दृष्टतत्त्वार्थ इदं तत्त्वमुवाच ह॥२१०॥

Having listened to that expression of those sages, the Ūrdhvaretasas (perennially continent ones), Vāyu, having the motive in reality understood that and spoke these words.

वायुरुवाच

व्यक्तं तर्केण पश्यन्ति योगात्प्रत्यक्षदर्शिनः।
प्रत्याहारेण ध्यानेन तपसा च क्रियात्मनः॥२११॥

Vāyu spoke– The learned men see that manifest through a logical deliberation; the Yogins see it directly by means of Yogic power and those who habitually perform holy rites observe it through *Pratyāhāra* (withdrawal of physical senses), meditation and penance.

ऋभुः सनत्कुमाराद्याः संबुद्धाः शुद्धबुद्धयः।
व्यपेतशोका विरजाः सन्तो ब्रह्मैव सत्तमाः॥२१२॥

Ṛbhu and Sanatkumāra and the like, grown up ones, having preintellects, having grief shaken off, the Virajas (having no gloomy ideas or perplexed senses), being in such a state, are the veritable Brahmā, O excellent ones.

अक्षयाः प्रीतिसंयुक्ता ब्रह्म निष्ठन्ति योगिनः।
ऋषीणां बालखिल्यानां तैर्यथाहतमीश्वरैः॥२१३॥
यथा चैव मया दृष्टं सांनिध्यं तत्र कुर्वता।
अतर्ह्य(क्य) सत्कृतार्थानामालयं चेश्वरस्य यत्॥२१४

The indestructible ones, endowed with pleasure, adhering to Brahman, Yogins and the sages Vālakhilya and others– all these have observed the residence of the eternal lord from close quarters. That abode cannot be conceived or argued about. It makes righteous men contented. I too have observed it by remaining close at hand.

ईश्वरः परमाणुत्वाद्भावग्राह्यो मनीषिणाम्।
ज्ञानं वैराग्यमैश्वर्यं तपः सत्यं क्षमा धृतिः॥२१५॥
दृष्टत्वमात्यसंबन्धमधिष्ठानत्वमेव च।
अव्ययानि दशैतानि तस्मिंतिष्ठन्ति शंकरे॥२१६॥

Īśvara, owing to the idea of minuter atom, is fit to be cognisable for those seeking inspiration from mind, knowledge, renunciation, penance, truth, forbearance, fortitude, perceptibility or anticipatory power, self association and stabilisation as such. Through these ten attributes, they stay along in that Śaṅkara.

विभुत्वात्खलु योगाग्निर्ब्रह्मणोऽनुग्रहे रतः।
स लोकविग्रहो भूत्वा साहाय्यमुपतिष्ठते॥२१७॥

Owing to the idea of supremacy, the Fire of mental concentration (Yogāgni), engaged in the gracefulness of Brahmā– that one having assumed the framework of loka, attains to association.

अक्षरं ध्रुवमव्यग्रमष्टमं त्वौपसर्गिकम्।
तस्येश्वरस्य यन्मात्रं स्थानं मायामयं परम्॥२१८॥

The abode of that eternal lord is *Akṣara* (the certain one), fixed and undisturbed by worldly chaos. It is the eighth (loka) which is conceived by Māyā (magical power) and the greatest of all.

मायया कृतमाचष्टे मायी देवो महेश्वरः।
देवानामुपसंहारस्तत्रमाणं हि कीर्त्यते॥२१९॥

Through Māyā, the eightfold Prakṛti and its creations are created by him. He is lord Maheśvara who is the master of Māyā. The dissolution of Devas is also done there (in his abode).

विस्तरेणाऽऽनुपूर्व्या च ब्रुवतो मे निबोधत।
त्रयोदशैव कोट्यस्तु नियुता दश पञ्च च॥
भूर्लोकाद्ब्रह्मलोको वै योजनैः संप्रकीर्त्यते॥२२०॥

In details and in serial order, you may know from me, while I speak. The distance between Bhūrloka and Brahmaloka is illustrated as one hundred and thirteen million five hundred thousand Yojanas.

एकयोजनकोटिस्तु पञ्चाशन्नियुतानि च।
ऊर्ध्वं भागघताण्डं तु ब्रह्मलोकात्परं स्मृतम्॥२२१॥

One crore Yojanas and fifty *Niyutas*[1] is known as the space of Brahmāṇḍa above Brahmaloka.

एषोर्ध्वगः प्रचारस्तु गत्यन्तं च ततः स्मृतम्।
(नित्या ह्यपरिसंख्येयाः परस्परगुणाश्रयाः॥२२२॥

This, the upgoing movement, is known as having an ending in mobility perennial and unrecountable adhering to mutual qualities.

सूक्ष्माः प्रसवधर्मिण्यस्ततः प्रकृततः स्मृताः।
येभ्योऽधिकर्ता संजज्ञे क्षेत्रज्ञो ब्रह्मसंज्ञितः)॥२२३॥

Minuter ones, having qualities for procreation, known as *Prakṛtis* exist there, whose attribute is to create the *Kṣetrejña* known as Brahmā.

तासु प्रकृतिमत्सूक्ष्ममधिष्ठातृत्वमव्ययम्।
अनुत्पाद्यं परं धाम परमाणु परेशयम्॥२२४॥

1. V.S, Apte, p. 290.

अक्षयश्चाप्यनूह्यश्च अमूर्तिमूर्तिमानसौ।
प्रादुर्भावस्तिरोभावः स्थितिश्चैवाप्यनुग्रहः॥२२५॥

The one endowed with Prakṛti, the minuter one, the supporting one, the eternal one, the unprocreative-normed one, the abode of highest order, the great atom, *Akṣaya* (indestructible), *Anūhya* (not fit to be borne or thought over), *Amūrti* (frame), frame-endowed one, the expositioned-normed one, the obscurity-normed one, the stationing as well as *Anugraha* (gracefulness) or condignment– all these exist in them.

विधिरन्यैरनौपम्यः परमाणुर्महेश्वरः।
सतेजा एष तमसो यः पुरस्तात्मकाशकः॥२२६॥

Vidhi (Brahmā) is not comparable to others. The great Īśvara is like Paramāṇu. He is endowed with radiance and he is the exposer of austerity in advance.

यदण्डमासीत्सौवर्णं प्रथमं स्वौपसर्गिकम्।
बृहतं सर्वतो वृत्तमश्चिरराद्व्यवजायत॥२२७॥

The golden egg that was evolved at the outset as *Aupasargika* (a relevant adjunct) was of great norm and globular from all sides. It became a twain of Īśvaras.

ईश्वराद्बीजनिर्भेदः क्षेत्रज्ञो बीज इष्येते।
योनिं प्रकृतिमाचष्टे सा च नारायणात्मिका॥२२८॥

From Īśvara is the germination of seed. Kṣetrajña (individual soul) is desired as a seed. *Yoni*, they known as Prakṛti and that is Nārāyaṇa personified.

विभुर्लोकस्य सृष्ट्यर्थं लोकसंस्थानमेव च।
सन्निसर्गः स तन्वा च लोकधातुर्महात्मनः॥२२९॥

Vibhu (Brahmā) for the sake of creation of the loka, is the very mainstay of the lokas. A happy creation with physical frame constitutes (the activity) of the bearer of the lokas, the great-souled one.

पुरस्ताद्ब्रह्मलोकस्य अण्डादर्वाक्च ब्रह्मणः।
तयोर्मध्ये पुरं दिव्यं स्थानं यस्य मनोमयम्॥२३०॥

Beyond Brahmaloka and beneath the upper crust of the Cosmic Egg– in between these two is the divine spot, his abode which is made up of the mind.

तद्विग्रहवतः स्थानमीश्वरस्यामितौजसः।
शिवं नाम पुरं तत्र शरणं जन्मभीरुणाम्॥२३१॥

That is the abode of the embodied Īśvara, the highly-radiant one. The city named Śiva is (also) there which is the refuge is of those afraid of birth.

सहस्राणां शतं पूर्णं योजनानां द्विजोत्तमाः।
अभ्यन्तरे तु विस्तीर्णं महीमण्डलसंस्थितम्॥२३२॥

It is full one hundred thousand Yojanas in extent, O excellent Brāhmaṇas! Within, it is as extensive as the sphere of Earth.

मध्याह्नार्कप्रकाशेन परतेजोभिमर्दिना।
शान्तकौम्भेन महता प्रकारेणार्कवर्चसा॥२३३॥

It is illuminated by a mighty golden rampart of solar radiance. It has brilliance of the mid-day Sun suppressing the lumination of all others.

द्वारैश्चतुर्भिः सौवर्णैर्मुक्तादामविभूषितैः।
तपनीयनिभैः शुभ्रैर्गाढं सुकृतवेष्टनम्॥२३४॥

It has four golden gates[1] ornamented by pearl wreaths. It is refulgent like gold being engirted handsomely.

तच्चाऽऽकाशे पुरं रम्यं दिव्यं घण्टानिनादितम्।
(न तत्र क्रमते मृत्युर्न तापो न जरा श्रमः॥२३५॥

That city in sky is the lovely one, divine one, resounded by bells and the likes. There does not prevail upon death, no heat, no decrepitude and no fatigue becomes prevalent.

नददन्यैः पुशचारं रूपमासौतुमर्हति(?)।
सहस्राणां शतं पूर्णं योजनानां दिशो दश॥२३६॥

No other city deserves to be compared to this city. It extends to a hundred thousand

1. द्वारैश्चतभिः सौवर्यैः for द्वाश्चतुभिः सौवर्णैः verse 234, padas, p. 548.

Yojanas to the ten quarters.

तत्पुरं गोवृषाङ्कस्य तेजसा व्याप्य तिष्ठति।
भावेन मानसो भूमिर्विन्यस्ता कनकामयी॥२३७॥

That city is pervaded by the lustre of the bull-bannered lord and so it stands (firm). By the idea of mind, that land stands established as made of gold.

रत्नवालुकया तत्र विन्यस्ता शुशुभेऽधिकम्।
शारदेन्दुप्रकाशानि बालसूर्यानिभानि च॥२३८॥
अर्धश्वेतार्धरक्तानि सौवर्णानि तथैव च।
रथचक्रप्रमाणानि नालैर्मरकतप्रभैः॥२३९॥
सौकुमारेण रूपेण गन्धिनाऽप्रतिमेन च।
तत्र दिव्यानि पद्मानि वनेषूपवनेषु च॥२४०॥

By sand of jewels, that city shines forth abundantly. In the gardens and parks therein, there are divine lotuses having light of the autumnal Moon, which are similar to the rising Sun, which are half white and half ruddy-hued and which are golden ones. Their stalks have the lustre of emerald gem and their size equal to the extent of the wheels of chariots. They are unparalleled-scented ones.

भृङ्गपत्रनिकाशानि तपनीयानि यानि च।
अर्धकृष्णार्धरक्तानि सुकुमारान्तराणि च॥२४१॥
आतपत्रप्रमाणानि पङ्कजैः संवृतानि च।
भूयः सप्त महानद्यास्तासां नामानि बोधत॥२४२॥

Bearing semblance of the Bhṛṅga-patra or bees and sprouts that are golden ones, half dark and half red, having softer interstices, the lotuses cover up the whole place and seem to be so many umbrellas. There are seven great rivers there. You may know their names.

वरा वरेण्या वरदा वराहा वरवर्णिनी।
वरमा वरभद्रा च रम्यास्तस्मिन्पुरोत्तमे॥२४३॥

Varā, Vareṇyā, Varadā, Varāhā, Varavarṇinī, Varamā and Varabhadrā– these are the fascinating rivers of excellent form.

पद्मात्पलदलोन्मिश्रं फेनाद्यावर्तविग्रहम्।
जलं मणिदलप्रख्यमावहन्ति सरिद्वराः॥२४४॥

The excellent rivers are suffused with petals of lotuses and lilies, having framework of whirlpools and foam water known as *Maṇidala*.

न तु ब्रह्मर्षयो देवा नासुराः पितरस्तथा।
न खल्वन्येऽप्रमेयस्य विदुरीशस्य तत्पुरम्॥२४५॥

Neither Brahmarṣis nor Devas, nor Asuras nor Manes nor others knew that immeasurable city of the Īśa (lord).

तत्र ये ध्यानमव्यग्राः सुयुक्ता विजितेन्द्रियाः।
पश्यन्तीह महात्मानः पुरं तद्गोवृषात्मनः॥२४६॥

All those great-souled ones, concentrated in mediation, nicely united or engaged, having senses well-control, take to observation that city of the bull-bannered one.

मध्ये पुरवरेन्द्रस्य तस्याममिततेजसा।
सुमहान्मेरुसकांशो दिव्यो भद्रश्रिया वृतः॥२४७॥
सहस्रपादः प्रासादस्तपनीयमयः शुभः।
अनुपमेयै रत्नैश्च सर्वतः स विभूषितः॥२४८॥

In the centre of that excellent city of lord, there is a mansion of unparalleled radiance, a great one or a lofty one similar to Meru, a divine one surrounded by Bhadraśrī (sandal tree), a thousand-footed one, a golden one and the auspicious one. That is decorated all over by the gems of unparalleled norm.

स्फटिकैश्चन्द्रसंकाशैर्वैदूर्यैः सोमप्रसंभैः।
बालसूर्यप्रभैश्चैव सौवर्णैश्चाग्निसंप्रभैः॥२४९॥
राजतैश्चापि शुशुभे इन्द्रनीलमयैः शुभैः।
दृढैर्वज्रमयैश्चैव इत्येवं सुसमाहितैः॥२५०॥

It is crystalline, lunar-normed with turquoise gems having radiance like that of Soma (Moon), even bearing semblance of the light of fresh Sun, golden ones, having refulgence like that of Agni, even silvery-normed ones, shining forth by sapphire-normed ones, auspicious ones, stronger ones, adamantine– this way were those nicely carved-out ones.

जलैश्च विविधाकारैर्दीप्यद्भिरधिवासितम्।
चन्द्ररश्मिप्रकाशाभिः पताकाभिरलंकृतम्॥२५१॥

रुक्मघण्टनिनादैश्च नित्यप्रमुदितोत्सवः।
किंनराणामधीवासैः संध्याभ्राकारराजितैः॥२५२॥

Having waters of many varieties, shining ones, equipped or scented as such (*Adhivāsita*), decorated by buntings, having shine of the light of Moon, having tinkling of the bells of gold or iron, having a perennial festal melee, its refulgence is heightened by the residential abodes of Kinnaras, shining in the shape of clouds of twilight.

परिवारसमन्तात्तु हेमपुष्पोदकप्रभैः।
यथा हि मेरुशैलेन्द्रो हेमशृङ्गैर्विराजते॥२५३॥

The way the mountain Lord Meru shines with golden peaks, in the same manner the mansion shines with shining water currents all round abounding in golden flowers.

(चामीकरमयीभिस्तु पताकाभिस्तथा पुरम्।
एवं प्रसादराजोऽसौ भूमिकाभिर्विराजते॥२५४॥

The whole city shines with golden flags and banners. *Prāsāda-rāja* (the lordly mansion) shines forth with its storeys.

वसन्तप्रीतमा यत्र त्र्यम्बकस्य निवेशने।
लक्ष्मीः श्रीश्च वपुर्माया कीर्तिः शोभा सरस्वती॥२५५
देव्या वै सहिता ह्येता रूपगन्धसमविन्ताः।
नित्या ह्यपरिसंख्याताः परस्परगुणाश्रयाः)॥
भूषणं सर्वरत्नानां योऽन्यः कान्तिविलासयोः॥२५६॥
कोटीशतं महाभाग विभज्याऽऽत्मानमात्मना।
भगवन्तं महात्मानं प्रतिमोदन्त्यतन्द्रिताः॥२५७॥

In this abode of Tryambaka (i.e. Śiva), there is a statue of Vasanta. Lakṣmī, Śrī, Kīrti, Śobhā and Sarasvatī– these female deities united as such, endowed with form and scent, perennial and innumerable, depending on their mutual qualities, ornament among all the gems, the breeding spot of transformation and grace, dividing themselves into hundred crores, the highly fortunate ones, the adorable ones, the great-souled ones, are present there in physical bodies, free from lassitude.

तासां सहस्रशश्चान्याः पृष्ठतः परिचारिकाः।
रूपिण्यश्च श्रिया युक्ताः सर्वाः कमललोचनाः॥२५८

They have thousandfold other maid-servants behind them, assuming superimposed forms, endowed with glory, all being lotus-eyed ones.

लीलाविलाससंयुक्तैर्भावैरतिमनोहरैः।
गणैस्ताः सह मोदन्ते शैलाभैः पावकोपमैः॥२५९॥

By highly fascinating emotions or ideas, endowed with grace, they sport along and gloat along with the Gaṇas, bearing gleam of mountains and resembling fire.

कुब्जा वामनिकाश्चैव वरगात्रा हयाननाः।
पुण्ड्राश्च विकटाश्चैव करालाश्चिपिटाननाः॥२६०॥
लम्बोदरा ह्रस्वभुजा विनेत्रा ह्रस्वपादिकाः।
मृगेन्द्रवदनाश्चान्या गजवक्त्रोदरास्तथा॥२६१॥

Some are hunch-backed; some are dwarfish; some are having beautiful bodies; some are wanton-normed ones; a few are slender like the red variety of sugarcane; some are hideous and terrible with flat faces; some are hanging-bellied ones; some are short-armed ones; some are without eyes; some are small-footed; a few have the faces of the lord of beasts.

गजाननास्तथैवान्याः सिंहव्याघ्राननास्तथा।
लोहिताक्षा महास्तन्यः सुभगाश्चारुलोचनाः॥२६२॥

Some others have faces and bellies like those of tusker; others are elephant-faced; a few are lion-faced and tiger-faced; some have red eyes; some beauties have huge breasts and charming eyes.

ह्रस्वकुञ्चितकेशाश्च सुन्दर्यश्चारुलोचनाः।
अन्याश्च कामरूपिण्यो नानावेषधराः स्त्रियः॥२६३॥

Some having curls shorter and curly ones; some are beautiful ones having lovely eyes and some others of wanton forms; some are superimposing ones. They wear different costumes.

अभ्यन्तरपरिस्कन्धा देवावासगृहोचिताः।
रराम भगवांस्तत्र दशबाहुर्महेश्वरः॥२६४॥

They are worthy of the abode of the lord. They move about everywhere within the palace. The ten-armed lord Maheśvara sports therein.

नन्दिना च गणैः सार्धं विश्वरूपैर्महात्मभिः।
तथा रुद्रगणैश्चापि तुल्यौदार्यपराक्रमैः॥२६५॥

He lives along with Nandin and the great-souled Gaṇas of universal forms and likewise with Rudra-gaṇas having similar liberal-mindedness and prowess.

पावकात्मजसंकाशैर्यूपदंष्ट्रोत्कटाननैः।
वन्द्यमानो विमानश्च (स्थैः) पूज्यमानश्च तत्परैः॥२६६

They bear semblance of Pāvakātmaja (an epithet of Kārtikeya)[1], having faces hideous, having curved jaws of sacrificial posts norm. He is being offered obeisance to by those staying in the Vimānas (aerial chariots) and being adored by those engaged as such.

सर्वर्तुकुसुमां मालां जिघ्रमाणोरसि स्थिताम्।
नीलोत्पलदलश्यामं पृथुताम्रायतेक्षणम्॥२६७॥

He wears all-seasoned floral garland on his chest and inhales their fragrance. He is azure-hued one like the dark lotus. His eyes are elongated and boldly ruddy-glowed ones.

ईषत्करालालम्बोष्ठं तीक्ष्णदंष्ट्रागणाञ्चितम्।
षडूर्ध्वनेत्रं दुष्प्रेक्ष्यं रुचिरं चीरवाससम्॥२६८॥

He is slightly terrific with hanging lips. He is equipped with group of sharp jaws. His lofty eyes are turned upwards. He is difficult of being visioned. He is lovely and nicely-costumed one.

आहवेष्वपरिक्लिष्टं देवानामरिनाशनम्।
बाहुना बाहुमावेश्य पार्श्वे सव्येऽन्तरे स्थितम्॥२६९॥
रराज पट्टिशं तस्य वामाग्रकरगोचरम्।
महाभैरवनिर्घोषं बलेनाप्रतिमौजसम्॥
दशवर्णधनुश्चैव विचित्रं शोभतेऽधिकम्॥२७०॥

He is absolutely unscathed in battles, a destroyer of the enemies of gods, having incorporated arms within arm. On his left side is stationed the shining weapon Paṭṭiśa (a spear with a sharp edge). In strength, he is highly extraordinary-normed force. He has ten-coloured bow, variegated one, shining admirably and the twanging sound of which is very terrible.

त्रिशूलं विद्युताभासममोघं शत्रुनाशनम्।
जाज्वल्यमानं वपुषा परमं तत्त्विषा युतम्॥२७१॥

His trident have the gleam of lightning. It is unfailing one and destroyer of enemies. It is endowed with the excellent splendour and it blazes brilliantly.

असिश्चैवौजसां श्रेष्ठः शीतरश्मिः शशी तथा।
तेजसा वपुषा कान्त्या देवेशस्य महात्मनः॥
शुशुभेऽभ्यधिकं तत्र वेद्यामग्निशिखा इव॥२७२॥

The sword of the excellent one among the forceful ones shines forth extremely therein like the fire flame in a sacrificial altar. It is similar to a cool-rayed Moon that shines with its engleamed body and radiance of Deveśa.

स्थितः पुरस्ताद्देवस्य शातकौम्भमयो महान्।
शुशुभे रुचिरः श्रीमान्सोदकः सः कमण्डलुः॥२७३

In front of Deva (lord) is the great golden stupendous Kamaṇḍalu (water-pot). It shines forth illustriously and is well-equipped with water.

असिमावेश्य चाङ्गेषु पाण्डुराम्बरधारिणी।
उरश्छेदेन महता मौक्तिकेन विराजिता॥
चतुर्भुजा महाभगा विजया लोकसंमता॥२७४॥
देव्या आद्यप्रतीहारी श्रीरिवाप्रतिमा परा।
विभ्राजन्ती स्थिता चैव कृत्वा देवस्य चाञ्जलिम्॥

Having inserted sword in limbs, the one wearing white clothes, shining with a pearl gem or pearl (wreath), huge-normed one, chest perforating one, four-armed one, highly fortunate one, the first female doorkeeper is Vijayā that stands there well-known in the universe. That Devī is the foremost female usher like Śrī, unparalleled, a different one,

1. V.S. Apte, p. 334, पावकात्मज - पावकिः।

shining forth, stationed as such with folded hands unto Deva.

तस्याः पृष्ठानुगाश्चान्याः स्त्रियोऽप्सरोगणान्विताः।
ताः खल्वभिनवैः कान्तैरुपतिष्ठन्ति शंकरम्॥२७६॥

Following her, there are other ladies. They are endowed with the bevy of nymphs. These ones with new consorts[1], wait upon or adore Śaṅkara.

सर्वलक्षणसंपन्ना वादित्रैरुपबृंहिताः।
उपगायन्ति देवेशं गणा गन्धर्वयोनयः॥२७७॥

The Gaṇas or attendants of the breed of Gandharvas, endowed with all the distinctive marks and invigorated by the musical instruments, do (eulogise) by musical notes the lord of Devas.

अभ्युन्नतो महोरस्कः शरन्मेघसमद्युतिः।
शोभते नन्दमानश्च गोपतिस्तस्य वेश्मनि॥२७८॥

Highly lofty or tall, robust-chested one, having complexion like that of autumnal cloud, the lord of bulls, shines forth getting exultant in his house.

स्कन्दश्च सपरीवारः पुत्रोऽस्यामितवीर्यवान्।
रक्ताम्बरधरः श्रीमान्वराम्बुजदलेक्षणः॥२७९॥

Then there is Skanda, his son, the highly chivalrous one, wearing ruddy costumes, the illustrious one and having eyes like the excellent lotuses. He stays there with his followers.

तस्य शाखो विशाखश्च नैगमेयश्च चाष्टवान्।
व्यपेतव्यसनाः क्रूराः प्रजानां पालने रताः॥२८०॥

He has four followers, viz. Śākha, Viśākha, Naigameya[2] and Aṣṭavān (these are incarnations of Skanda)[3]. They are devoid of vicious indulgence, uncruel ones and engaged in protection of progenies or subjects.

तैः सार्धं स महावीर्यः शोभते शिखिवाहनः।
व्यालक्रीडनकैस्तत्र क्रीडते विश्वतोमुखः॥२८१॥

Along with them shines forth the deity with Śikhivāhana (having peacock for his vehicle, i.e. Skanda). He has great prowess. There, the lord having faces all round sports with big serpents as his toys.

ये नृपा विबुधेन्द्राणां काञ्चनस्य प्रदायिनः।
ये च स्वायतना विप्रा गुहस्था ब्रह्मवादिनः॥२८२॥
गूढस्वाध्यायतपसस्तथा चैवोञ्छवृत्तयः।
एते सभासदस्तस्य देवेशस्य च संमताः॥२८३॥

Those kings who are bestowers of gold unto leading scholars, those Brāhmaṇas who had their own abodes and are Brahmavādins, those who perform austerities in secret or esoteric self-study and those who maintain themselves by gleaning– all these are the counters of that Deveśa, well-honoured as such.

मन्वन्तराण्यनेकानि व्यवर्तन्त पुनः पुनः।
श्रूयतां देवदेवस्य भविष्याश्चर्यमुत्तमम्॥२८४॥

Many Manvantaras staged a come back time and again. Now listen to the excellent future marvel of Bhava, the lord of Devas.

व्याघ्राश्चैवानुगास्तत्र काञ्चनाभास्तरस्विनः।
स्वच्छन्दचारिणः सर्वे स्वयं देवेन निर्मिताः॥२८५॥

Tigers are his followers. They are golden-coloured and forceful ones. They are created by the lord himself and they move about as they please.

मृत्योर्मृत्युसमास्ते तु यमदर्पापहारिणः।
विभूतिमप्यसंख्येयां को न खल्वभिधास्यते॥२८६॥

They are like Death unto god of Death. They subdue the pride of Yama. Who, verily, will describe the innumerable superhuman faculties and excellences (of the Lord)?

अतः परमिदं भूयो भवेनाद्भुतमुत्तमम्।
भूतानामनुकम्पार्थं यत्कृतं तन्निबोधत॥२८७॥

After this, I shall illustrate again the excellent and wonderful activities of Bhava

---

1. ताः खल्वभिनवैः कान्तैरुपतिष्ठन्ति शङ्करम्।
2. Ibid., p. 283 and 39. An Anucara as well as a 3rd brother of Kumāra.
3. Ibid.

(Śiva), pursued sympathetically for the sake of blessing of all the beings. You may know that.

मन्दाराद्रिप्रकाशानां बलेनाप्रतिमौजसाम्।
हारकुन्देन्दुवर्णानां विद्युद्घननिनादिनाम्।।२८८।।
चूडामणिधराणां वै मेघसंनिभवाससाम्।
श्रीवत्साङ्कितवक्राणामङ्गुलीशूलपाणिनाम्।।२८९।।
एवं दिशानां देवानां रूपेणोत्तमशालिनाम्।
तस्य प्रासादमुख्यस्य स्तम्भेषूत्तमशोभिषु।।२९०।।
संयताग्निमयीभिस्तु शृङ्खलाभिः पृथक्पृथक्।
मायासहस्रं सिंहानां सुखं तत्र निवासिनाम्।।२९१।।
स्तम्भेऽप्यपासृताषष्टं (?) त्र्यम्बकस्य निवेशने।
अथ तत्प्रतिसंपूज्य वायोर्वाक्यं सुविस्मिताः।।
ऋषयः प्रत्यभाषन्त नैमिषेयास्तपस्विनः।।२९२।।

Having manifestations or gleam like the Mandāra mountain, in strength of indubitable physical powers, having colours of pearl necklace, Kunda flower and the Moon, having reverberation like the rumbling cloud lightning, the bearers of the crest jewels, having costumes of cloud colour, having adament marked by Śrīvatsa (Viṣṇu), having hands occupied by cubit-normed tridents– these are the attributes possessed by those who are a thousand living beings created through Māyā and fettered to eight pillars in that abode of the three-eyed lord. They have the excellent features of the lords of the quarters. To the excellent shining columns of that illustrious mansion, they are severally tied by means of fiery fetters. Thus they live there very happily. Then having honoured the word of Vāyu, the highly amazed sages, the denizens of Naimiṣa forest, the great ascetics, replied.

भगवन्सर्वभूतानां प्राण सर्वत्रग प्रभो।
के ते सिंहमहाभूताः क्व ते जाताः किमात्मकाः।।

"O adorable one! O you life breath of all beings! O omnipresent Lord! Who are those great beings in the forms of lions? Where are they born and of what forms are they?

सिंहाः केनापराधेन भूतानां प्रभविष्णुना।
वैश्वानरमयैः पाशैः संरुद्धास्तु पृथक्पृथक्।।२९४।।

What is their guilt for which those lions have been severally bound by means of Vaiśvānara (fiery) fetters by the lord of all living beings?"

तेषां तद्वचनं श्रुत्वा वायुर्वाक्यं जगाद ह।
यद्वै सहस्रं सिंहानामीश्वरेण महात्मा।।
व्यपनीय स्वकाद्देहात्क्रोधास्ते सिंहविग्रहाः।।२९५।।

Having heard that talk of those ones, Vāyu spoke the sentence– "Those thousand lions are the embodied forms of the Furies of the lord and created by the noble-souled Īśvara after straying away from his own body. They are given the wrath-embodied forms of lions.

भूतानामभयं दत्त्वा पुरा बद्धाग्निबन्धने।
यज्ञभागनिमित्तं च ईश्वरस्याऽऽज्ञया तदा।।२९६।।
तेषां विधानमुक्तेन सिंहेनैकेन लीलया।
देव्या मन्युं कृतं ज्ञात्वा हतो दक्षस्य स क्रतुः।।२९७।।

After offering peace to all living beings, they had been fettered formerly by means of the fiery bonds. The *Kratu* (sacrifice) of Dakṣa was completely demolished sportfully by a single lion that had been released from bondage at the behest of Īśvara after knowing that the wrath of the goddess has been incurred (by him).

निःसृता च महादेव्या महाकाली महेश्वरी।
आत्मनः कर्मसाक्षिण्या भूतैः सार्धं तदाऽनुगैः।।२९८।।

At that time, the great goddess emanated out as Mahākālī of Maheśvarī (goddess Umā), the one bearing witness to her personal actions, along with all beings or Bhūtas.

स एष भगवान्क्रोधो रुद्रावासकृतालयः।
वीरभद्रोऽप्रमेयात्मा देव्या मन्युप्रमार्जनः।।२९९।।

That fury is the holy lord Vīrabhadra who permanently resides in Rudra's abode. He is of incomprehensible form and is the eradicator of the grief of Devī.

तस्य वेश्य सुरेन्द्रस्य सर्वगुह्यतमस्य वै।
संनिवेशस्त्वनौपम्यो मया वः परिकीर्तितः॥३००॥

Thus, the abode, the excellent one among all the secret abodes, the habitat of Indra, of no comparison, has been illustrated by me to you.

अतः परं प्रवक्ष्यामि ये तत्र प्रतिवासिनः।)
रम्ये पुरवरश्रेष्ठे तस्मिन्वैहायभूमिषु॥३०१॥
नानारत्नविचित्रेषु पताकाबहुलेषु च।
सर्वकामससमृद्धेषु वनोपवनशोभिषु॥३०२॥
राजतेषु महान्तेषु शातकौम्भमयेषु च।
संध्याभ्रसंनिकाशेषु कैलासप्रतिमेषु च॥३०३॥

After this, I shall talk of the other residents and objects of that fascinating excellent capital. It is situated in the atmospheric regions. There are other chief mansions, variegated with many gems, abounding in buntings, affluent in all cherished ends, englamoured by forests and groves, silvery ones and huge ones, golden ones, peers to the clouds of twilight and bearing semblance of Kailāsa.

इष्टैः शब्दादिभिर्भागैर्य भवस्यानुसारिणः।
प्रासादवरमुख्येषु तेषु मोदन्ति सुव्रताः॥३०४॥

In those excellent palaces, the followers of Bhava, the nicely-vowed ones, rejoice enjoying various means of pleasures liked by them such as sweet melody etc.

ब्रह्मघोषैरविरताः कथाश्च विविधाः शुभाः।
गीतवादित्रघोषाश्च संस्तवाश्च समन्ततः॥३०५॥

There is an unceasing recital of anecdotes of auspicious norm along with the chanting sounds of Vedas. The notes of music, vocal and instrumental, with eulogiums are heard all around.

संहताश्चैवमतुला नानाश्रयकृतास्तथा।
एवमादीनि वर्तन्ते तेषां प्रासादमूर्धनि॥३०६॥

United or well-knit, the (subjects) there are incomparable having good many resorts or sheltering spots likewise. This way and the like do exist of these ones on the crest or roof of the mansion (Prāsāda).

सहस्रपादः प्रासादस्तपनीयमयः शुभः।
अनौपम्यैर्वरै रत्नैः सर्वतः परिभूषितः॥३०७॥

Each of them is a thousand-plinthed mansion made of gold and an auspicious one. It is embellished with uncomparable jewels and gems decorated all over as such.

स्फटिकैश्चन्द्रसंकाशैर्वैदूर्यमणिसंप्रभैः।
बालसूर्यमयैश्चापि सौवर्णैश्चाग्निसप्रभैः॥३०८॥

They are beautified with crystals like the Moon and having gleam of the norm of turquoise gems as also of the norm of rising sun and by golden gems having gleam of fire.

चुक्रुशुर्ऋषयः श्रुत्वा नैमिषेयास्तपस्विनः।
आपन्नसंशयाश्चेमं वाक्यमूचुः समीरणम्॥३०९॥

Having heard this, the sages of the Naimiṣāraṇya expressed loudly (their wonder). The ascetics, having apprehensions created, uttered these words to the Wind-god.

ऋषय ऊचुः

के तु तत्र महात्मानो ये भवस्यानुसारिणः।
अनुग्राह्यतमाः सम्यक्प्रमोदन्ते पुरोत्तमे।
ऋषीणां वचनं श्रुत्वा वायुर्वाक्यमथाब्रवीत्॥३१०॥

The Sages spoke– Who are the great-souled ones there, the followers or devotees of Bhava (i.e. Śiva)? Indeed they are thoroughly fit to be counterpoised, rejoicing as such in that excellent town. Having heard the words of sages, Vāyu replied again.

वायुरुवाच

श्रूयतां देवदेवस्य भक्तिर्यैरनुकल्पिता।
ह्रीमन्तः सूर्जिता दान्ताः शौर्ययुक्ता ह्यलोलुपाः॥३११
(मध्याहाराश्च मात्राश्च आत्मारामा जितेन्द्रियाः।
जितद्वन्द्वाः महोत्साहाः सौम्या विगतमत्सराः॥
भावस्थाः सर्वभूतानामव्यापारा अनाकुलाः।)
कर्मणा मनसा वाचा विशुद्धेनान्तरात्मना॥३१२॥
अनन्यमनसो भूत्वा प्रपन्ना ये महेश्वरम्॥३१३॥

तैर्लब्धं रुद्रमालोक्यं शाश्वतं पदमव्ययम्।
भवस्य रूपसादृश्यं नीताश्चैव ह्यनुत्तमम्॥३१४॥

Vāyu spoke– May this be listened, O Sages! The people who are docile (lit. endowed with modesty), highly exalted, well-controlled, equipped with heroism and lustre, having food of mediocre norm or those taking food in the midst of gathering, Mātras or of measured out looks, revelling in self, controlled in senses, having dualities won over, highly courageous, pleasant-tempered ones, having spite wiped off, steady within the emotional candour, beings free from bargaining and unperturbed by action, mind and speech, having pure inner self or conscience, having minds devoted for no one else than lord and whosoever take refuge in Maheśvara– by them is obtained the luminous light of Rudra, the perennial status of indestructible norm and they obtain the semblance of the framework of Bhava of highest order.

वैश्वानरमुखा सर्वे विश्वरूपा कपर्दिनः।
नीलकण्ठा सितग्रीवास्तीक्ष्णदंष्ट्रास्त्रिलोचनाः॥३१५॥

All of them are fire-faced and universal-formed ones. They are Kapardine (Śaivites having matted hair), blue-throated ones, white-necked ones, sharp-jawed ones and three-eyed ones.

अर्धचन्द्रकृतोष्णीषा जटामुकुटधारिणः।
सर्वे दशभुजा वीराः पद्मान्तरसुगन्धिनः॥३१६॥

The crescent Moon forms their coronet. They are wearers of matted locks of hair. They all being ten-armed and heroic ones, the scentful ones like the interior of a lotus.

तरुणादित्यसंकाशाः सर्वे ते पीतवाससः।
पिनाकपाणयः सर्वे श्वेतगोवृषवाहनाः॥३१७॥

Bearing semblance of the rising Sun, all of them are yellow-costumed ones, bow or trident-wielders and having vehicles as white bulls.

श्रियाऽन्विता कुण्डलिनो मुक्ताहारविभूषिताः।
तेजसोऽभ्यधिका देवैः सर्वज्ञाः सर्वदर्शिनः॥३१८॥

They are endowed with Śrī (glory); they are Kuṇḍalins (snake-coiled ones or wearers of ear-rings), adorned by pearl necklaces, excelling in radiance even more than gods, omniscient and all observing ones.

विभज्य बहुधाऽऽत्मानं जरामृत्युविवर्जिताः।
क्रीडन्ते विविधैर्भावैर्भोगान्प्राप्य सुदुर्लभान्॥३१९॥

Being such as free from decrepitude and death, having divided selves in many forms, they sport along with myriad-normed emotions, having obtained highly unattainable shares.

स्वच्छन्दगतयः सिद्धाः सिद्धैश्चान्यैर्विबोधिताः।
एकादशानां रुद्राणां कोट्योऽनेका महात्मनाम्॥३२०॥

They are of wanton movements, Siddhas and well-awakened by other Siddhas. Thus the attendants of the eleven Rudras of great souls are crores and crores.

एभिः सह महात्मानो देवदेवो महेश्वरः।
भक्तानुकम्पी भगवान्मोदते पार्वतीप्रियः॥३२१॥

Along with them, the great-souled lord of Devas i.e. Maheśvara, the beloved lover of Pārvatī, rejoices there fully sympathetic with his devotees.

नाहं तेषां रुद्राणां भवस्य च महात्मनः।
नानात्वमनुपश्यामि सत्यमेतद्ब्रवीमिः वः॥३२२॥

Between those Rudras and that great-souled Bhava (i.e. Śiva), I do not observe any difference. I am telling this truth to all of you.

मातरिश्वाऽब्रवीत्पुण्यमित्येतामीश्वराच्छ्रुताम्।
अथ ते ऋषयः सर्वे दिवाकरसमप्रभाः
श्रुत्वेमां परमां पुण्यां कथां त्रैयम्बकीं ततः॥३२३॥
भृशं चानुग्रहं प्राप्य हर्षं चैवाप्यनुत्तमम्।
संभावयित्वा चाप्येनां वायुमूचुर्महाबलम्॥३२४॥

Matariśvan (i.e. Vāyu) spoke this sacred one (the anecdote) heard from Īśvara. Then those sages, all of them having radiance like that of the maker of the day (i.e. Sun), having heard this excellent and sacred story of Tryambaka (i.e. Śiva), attained to exquisite gratitude and to

utmost glee. They honoured Vāyu, the greatly forceful one, and spoke to him.

ऋषय ऊचुः

समीरण महाभाग अस्माकं च त्वया विभो।
ईश्वरस्योत्तमं पुण्यमष्टमं त्वौपसर्गिकम्॥३२५॥
तस्य स्थानं प्रमाणं च यथावत्परिकीर्तितम्।
यो गन्धेन समृद्धं वै परमं परमात्मनः॥३२६॥

The Sages spoke– O Samīraṇa (Vāyu)! O Greatly-fortunate one! O Supreme one! the excellent and sacred eighth abode Aupasargika (prepositional one) of Īśvara and its extent has been illustrated precisely to us by you. It is redolent with the excellent scent of the Supreme-souled one.

महादेवस्य माहात्म्यं दुर्विज्ञेयं सुरैरपि।
स्वेन माहात्म्ययोगेन सहस्रस्यामितौजसः॥३२७॥

The greatness of Mahādeva is even uncognizable by the gods. Due to the greatness belonging to himself, the lord of unmeasured splendour has thousand Gaṇas.

यस्य भक्तेष्वसंमोहो ह्यनुकम्पार्थमेव च।
ब्राह्मी लक्ष्मीः स्वयं जुष्टा या साऽऽप्रतिमशालिनी॥
व्याप्य ज्योत्स्नेव खं चन्द्र विन्यस्ता विश्वरूपिणा।
विभूतिर्भ्राजतेऽत्यर्थं देवदेवस्य वेश्मनि॥३२९॥

There is a lack of infatuation among his devotees that is effected by himself in order to bless them. In the abode of the lord of Devas, the grandeur that assumes a cosmic form shines very well. It is unparalleled and is attended by Brāhmī and Lakṣmī themselves. It shines like the Moon that pervades the sky with the moonlight.

महादेवस्य तुल्यानां रुद्राणां तु महात्मनाम्।
तत्सर्वं निखिलेनेदं वक्त्रादमृतनिस्रवम्॥३३०॥

Of Rudras, the great-souled ones, the veritable peers to Mahādeva, all that by this absolution, spring out from your mouth as such.

अपीत्वा (?) खलु सर्वस्य भक्त्याऽस्माभिस्तु सुव्रताः।
नास्ति किंचिदविज्ञेयमन्यच्चैवानुगामिनः॥
प्रश्नं देववर प्राण यथावद्वक्तुमर्हसि॥३३१॥

Without having been quaffed, of what use are our excellent vows? Nothing remains as uncognizable to us. O excellent one among Devas! O Prāṇa (life-breath)! You deserve to answer our question precisely.

सूत उवाच

स खलूवाच भगवान् किं भूयो वर्तयाम्यहम्।
किं मया चैव वक्तव्यं तद्वदिष्यामि सुव्रताः॥३३२॥

Sūta spoke– That adorable one, however, spoke out– "What more may I conduct for you? What is to be dilated upon by me. That I shall dilate upon, O nicely-vowed ones!"

ऋषय ऊचः

आदित्या परिपार्श्वेयाः सिंहा वै क्रोधविक्रमाः।
वैश्वानरा भूतगणा व्याघ्राश्चैवानुगामिनः॥३३३॥
अभूतसंप्लवे घोरे सर्वप्राणभृतां क्षये।
किमवस्था भवन्त्येते तन्नो ब्रूहि यथार्थवत्॥३३४॥
एते ये वै त्वया प्रोक्ताः सिंहव्याघ्रगणैः सह।
ये चान्ये सिद्धिसंप्राप्ता मातरिश्वा जगाद ह॥३३५॥

The Sages spoke– In the existing dissolution of hideous norm at the time of the annihilation of all beings, what will be the state of the Ādityas who stand by as attendants (near the lord), the lions who had been the outcome of the lord's furious outburst, the Vaiśvānara groups of Bhūtas, the tigers and other followers about whom you have mentioned earlier along with the groups of lions and tigers. You may tell us as per factual norm. And what will be state of those others, that had their accomplishments achieved? Then, Vāyu (Mātariśvā) talked of (in the following manner).

इदं च परमं तत्त्वं समाख्यास्यामि शृण्वताम्।
विज्ञातेश्वरसद्भावमव्यक्तं प्रभवं तथा॥३३६॥
तत्र पूर्वगतास्तेषु कुमारा ब्रह्मणः सुताः।
सनकश्च सनन्दश्च तृतीयश्च सनातनः॥३३७॥

वोढुश्च कपिलस्तेषामासुरिश्च महायशाः।
मुनिः पञ्चशिखश्चैव ये चान्येऽप्येवमादयः॥३३८॥

This is the exquisite fact, I shall narrate it before you. Please hear. Those who have gone there before, the sons of Brahmā, viz. Sanaka, Sananda and Sanātana, the third one, Voḍhu (an ancient sage whom water was offered at the time of tarpaṇa), Kapila, Āsuri of great refute, Sage Pañcaśikha and others have known the existence of Īśvara, the unmanifest source of origin.

ततः काले व्यतिक्रान्ते कल्पानां पर्यये गते।
महाभूतविनाशान्ते प्रलये प्रत्युपस्थिते॥३३९॥
अनेकरुद्रकोट्यस्तु या प्रसन्ना महेश्वरी।
शब्दादीन्विषयान्भोगान्सत्यस्याष्टविधश्रयात्॥३४०॥
प्रविश्य सर्वभूतानि ज्ञानयुक्तेन तेजसा।
वैहायपदमव्यग्रं भूतानामनुकम्पया॥३४१॥

Then when time elapses and at the exchange of aeons, when even the great Bhūtas (elements) are destroyed and the dissolution comes to the fore, then many crores of Rudras (meditate on) Maheśvara with delight, adhere to eight types of truth, desist from enjoying melody and other objects of happiness, enter all the living beings with a radiance endowed with alertness or knowledge, desert the status of acquiescent or of the aerial route, take leave of the status of undisturbed situation of the beings out of compassion or out of compassion for the beings.

तत्र यान्ति महात्मानः परमाणुं महेश्वरम्।
तरन्ति सुमहावर्तां जन्ममृत्यूदकां नदीम्॥३४२॥

The great-souled ones attain to Maheśvara of the subtle nature of Paramāṇu (atom) there. They ferry across the river of births and deaths of great eddies and whirlpools of terrific nature.

ततः पश्यन्ति सर्वाणं (?) परं ब्रह्माणमेव च।
देव्या वै सहिताः सप्त या देव्यः परिकीर्तिताः॥३४३

Then they create (see) the omniscient Brahman of the supreme norm. They are accompanied by those seven Devīs (goddesses) who have been illustrated (before).

तत्तत्सहस्रं सिंहानामादित्यानां तथैव च।
वैश्वानरभूतभव्यव्याघ्राश्चैवानुगामिनः॥३४४॥
आवेश्याऽऽत्मनि तान्सर्वान्संख्यायोपद्रवांस्तथा।
लोकान्सप्त इमान्सर्वान्महाभूतानि पञ्च च।३४५॥

And that which is the thousand of lions as also of Ādityas, Vaiśvānara group of Bhūtas, the tigers and his followers (Rudragaṇas)– having incorporated all these within self and having counted the Upadravas, he (lord Śaṅkara), draws these seven lokas in entirety and the five Mahābhūtas.

विष्णुना सह संयुक्तः करोति विकरोति च।
स रुद्रो यः साममयस्तथैव च यजुर्मयः॥३४६॥

Associated by Viṣṇu, he creates and recreates (the worlds). That Rudra is of the nature of Sāma(veda) and likewise of Yajur(veda).

स एष ओतः प्रोतश्च बहिरन्तश्च निश्चयात्।
एको हि भगवान्नाथो ह्यनादिश्चान्तकृद्द्विजाः॥३४७॥

He is warped and woofed both within and without, decisively. He is the sole single lord and leader, the one having no beginning or end, O Brāhmaṇas!

ततस्त ऋषयः सर्वे दिवाकरसमप्रभाः।
स्वं स्वमाश्रमसंवासमारोप्याग्नि तथाऽऽत्मनि॥३४८॥
कर्मणा मनसा वाचा विशुद्धेनान्तरात्मना।
अनन्यमनसो भूत्वा प्रपद्यन्ते महेश्वरम्॥३४९॥

Then all those sages, having radiance like that of the Sun, consecrated the sacred fire in their own hermitage. They thereafter devoted themselves to the worship of Maheśvara by action, mind and speech with a self of pure intention and having assumed a form of mind of none else' norm.

व्रतोपवासनिरताः सर्वभूतदयापराः।
योगमनुपमं दिव्यं प्राप्तं तैश्छिन्नसंशयैः॥३५०॥

Engaged in vow, abstinence from food, endowed with compassion for all beings, the Yoga of divine unparalleled norm was acquired by them having scepticism obviated.

प्रपद्य परया भक्त्या ज्ञानयुक्तेन तेजसा।
तैर्लब्धं रुद्रसालोक्यं शाश्वतं पदमव्ययम्।।३५१।।

Having adhered to with utmost devotion and radiance endowed with knowledge, by them was obtained Rudra Sālokya perennial status, indestructible as such.

यः पठेत्तपसा युक्तो वायुप्रोक्तमिमां स्तुतिम्।।
ब्राह्मणः क्षत्रियो वाऽपि वैश्यो वा स्वक्रियापरः।।
लभते रुद्रसालोक्यं भक्तिमान्विगतज्वरः।
अमद्यपश्च यः शूद्रो भवभक्तो जितेन्द्रियः।।३५३।।
आभूतसंप्लवस्थायी अप्रतीघातलक्षणः।
गाणपत्यं स लभते स्थानं वा सार्वकामिकम्।।३५४।।

He who study this eulogium talked of by Vāyu, equipped with penance, whether a Brāhmaṇa or a Kṣatriya or a Vaiśya, engaged in his own duties, obtains Rudra Sālokya. He will be a devoted one, having maladies gone. An undrunkard Śūdra, who verily, becomes a devotee of Śiva, having senses controlled, stays quietly during the existing dissolution, having pre-requisites unimpaired. He attains to the status of Gaṇapati (leadership of Gaṇas) or even a spot of all cherished ends.

मद्यपो मद्यपैः सार्धं भूतसंघैश्च मोदते।
सोऽर्च्यमानो महीपृष्ठे मर्त्यानां वरदोऽभवत्।।
इति होवाच भगवान्वायुर्वाक्यमिदं वरः।।३५५।।

A drunkard (Śūdra) enjoys along with the groups of beings who are drunkards. That one being adored on the surface of the Earth, will be a bestower of boons unto the mortals. This way, the adorable Vāyu spoke the dilation.

इति श्रीमहापुराणे वायुप्रोक्ते शिवपुरवर्णनं
नामैकशततमोध्यायः।।१०१।।

* * *

।।अथ द्व्यधिकशततमोध्याय:।।

Chapter 102

The description of Dissolution[1]

सूत उवाच

प्रत्याहारं प्रवक्ष्यामि परस्यान्ते स्वयंभुव:।
ब्रह्मण: स्थितिकाले तु क्षीणे तस्मिंस्तदा प्रभो।।१।।

Sūta spoke– I shall now talk of *Pratyāhāra* (dissolution of the world) at the end of Para (one full day and night) of Svayaṁbhuva, when the age of Brahmā comes to a close, O master!

यथेदं कुरुतेऽध्यात्मं सुसूक्ष्मं विश्वमीश्वर:।
अव्यक्तान्ग्रसते व्यक्तं प्रत्याहारे च कृत्स्नश:।।२।।

During the process of dissolution, the lord swallows the unmanifest ones entirely and clearly in exactly the same manner as he does the subtle ones.

परं तदनु कल्पानामपूर्णे कल्पसंक्षये।
उपस्थिते महाघोरे ह्यप्रत्यक्षे तु कस्यचित्।।३।।
अन्ते द्रुमस्य संप्राप्ते पश्चिमस्य मनोस्तदा।
अन्ते कलियुगे तस्मि(न्क्षीणे संहार उच्यते।।४।।

This activity of re-absorption of creations begins even as the Kalpas have not fully expired. This highly terrific period arrives at the closing period of the tenure of the office of the Manu called Druma towards the end of Kaliyuga then. The entire creation merges and it is called dissolution.

संप्रक्षाले तदा वृत्ते प्रत्याहारे ह्युपस्थिते।
प्रत्याहारे तदा तस्मिन्भूततन्मात्रसंक्षये।।५।।

When inundation (*Saṁprakṣāla* = *Saṁprakṣalana*) comes into being and dissolution period arrives, there is a consumption of all elements gross and subtle.

महदादेर्विकारस्य विशेषान्तस्य संक्षये।
स्वभावकारिते तस्मि)न्प्रवृत्ते प्रतिसंचरे।।६।।

1. V.S. Apte, p. 360, Pratisargaḥ.

All evolutes beginning with Mahat and ending with Viśeṣa become annihilated. This culmination and *Pratisaṁcara* (re-absorption of the world back into Prakṛti) happen quite naturally.

आपो ग्रसन्ति वै पूर्वं भूमेर्गन्धात्मकं गुणम्।
आत्तगन्धा ततो भूमिः प्रलयत्वाय कल्पते।।
प्रविष्टे गन्धतन्मात्रे तोयावस्था धरा भवेत्।।७।।

The waters absorbs the primary or primeval merit or quality of perfume of the (element) earth. Then earth devoid of smell aspires for dissolution. When thus the quality of smell of the earth is dissolved, the earth assumes a water-logged form.

आपस्तदा प्रनष्टा वै वेगवत्यो महास्वनाः।
सर्वमापूरयित्वेदं तिष्ठन्ति विचरन्ति च।।८।।

The water then evaporates away, endowed with speed and terrific explosion. And having inundated the entire universe, it flows along awaiting destruction.

आपमस्ति गुणी यस्तु ज्योतिषे लीयते रसः।
नश्यन्त्यापस्तदा तच्च रसतन्मात्रसंक्षयात्।।९।।

Of waters, the prime quality (taste) gets coalesced in fiery element and that water gets evaporated owing to the dissolution of fluid of that much quantity.

तेजसा संहृतरसा ज्योतिष्ट्वं प्राप्नुवन्त्युत।
ग्रस्ते च सलिलं तेजः सर्वतोमुखमीक्ष्यते।।१०।।

Having liquids evaporated by fire or heat, they attain to the framework of luminaries. On water having been consumed, light becomes observable all around.

अथाग्निः सर्वतो व्याप्त आदत्ते तज्जले तदा।
सर्वमापूर्यतेऽर्चिभिस्तदा जगदिदं शनैः।।११।।

The fire element circumambiating all around, saturates that water and the universe in entirety becomes illumined by lights or rays.

अर्चिभिः संतते तस्मिंस्तिर्यगूर्ध्वमथस्ततः।
ज्योतिषोऽपि गुणं रूपं वायुरत्ति प्रकाशकम्।।
प्रलीयते तदा तस्मिन्दीपार्चिरिव मारुते।।१२।।

When luminaries spread all over, horizontal, upwards and downwards, Vāyu (the wind element) swallows up *Rūpa* (colour or form), the luminous quality of the fire element. The entire fire elements get coalesced in the cosmic air, like the light of lamp in the great wind.

प्रनष्टे रूपतन्मात्रे हृतरूपो विभावसुः।
उपशाम्यति तेजो हि वायुना धूयते महत्।।१३।।

When the subtle and primary quality is dissolved, the element of fire becomes bereft of form and colour. Tejas then subsides which gets squandered by Vāyu (breeze).

निरालोके तदा लोके वायुभूते च तेजसि।
ततस्तु मूलमासाद्यो वायुः संभवमात्मनः।।१४।।

When the entire world goes lightless, the element of Tejas having merged in Vāyu, then the element of wind resorts to its source of origin.

ऊर्ध्वं चाधश्च तिर्यक्च दोधवीति दिशो दश।
वायोरपि गुणं स्पर्शमाकाशं ग्रसते च तत्।।१५।।

Overhead, below and horizontally, it quakes repeatedly the ten quarters. Then *Ākāśa* (ether) consumes the quality of Vāyu, viz. *Sparśa* (touch).

प्रशाम्यति तदा वायुः खं तु तिष्ठत्यनावृत्तम्।
अरूपमरसस्पर्शमगन्धं न च मूर्तिमत्।।१६।।

The squall gets subside and the sky gets on stationary as uncovered one i.e. open as such, formless, touchless or impactless, scentless but not incorporeal form.

सर्वमापूरयन्नादैः सुमहत्तत्प्रकाशते।
परिमण्डलं तच्छुषिरमाकाशं शब्दलक्षणम्।।१७।।

Reverberating all by noises, the mighty one that shines forth, the circular hole, the sky is such as having its per-requisites as sound.

शब्दमात्रं तथाकाशं सर्वमावृत्य तिष्ठति।
तं तु शब्दगुणं तस्य भूतादिर्ग्रसते पुनः।।१८।।

The sound-normed sky (*Ākāśa*) stays having enveloped or shrouded all. Then *Bhūtādi* (the Cosmic Ego) absorbs the quality of sound belonging to it.

भूतेन्द्रियेषु युगपद्भूतादौ संस्थितेषु वै।
अभिमानात्मको ह्येष भूतादिस्तामसः स्मृतः॥१९॥

Then the Bhūtas and the sense-organs get merged simultaneously in Bhūtādi. Bhūtādi is of the form of Cosmic Ego. It is said to be of the quality of Tamas.

भूतादि ग्रसते चापि महान्वै बुद्धिलक्षणः।
महानात्मा तु विज्ञेयः संकल्पो व्यवसायकः॥२०॥

The principle Mahat characterised by the Cosmic intellect engulps even the mighty one (Bhūtādi). The Mahat principle deserves to be recognised as of the form of *Saṁkalpa* (conception) and *Adhyavasāya* (determination).

बुद्धिर्मतश्च लिङ्गश्च महानक्षर एव च।
पर्यायवाचकैः शब्दैस्तमाहुस्तत्त्वचिन्तकाः॥२१॥

Philosophers who illustrate over factual representations call it by Intellect, Mind, *Liṅga* (the Symbol), *Mahat* (Great) and *Akṣara* (the Imperishable).

संप्रलीनेषु भूतेषु गुणसाम्ये तमोमये।
स्वात्मन्येव स्थिते चैव कारणे लोककारणे॥२२॥

When the Bhūtas or beings becomes coalesced, the equality of merits endowed with Tamoguṇa and the cause being the instrument of the Lokas, have a stay within self.

विनिवृत्ते तदा सर्गे प्रकृत्याऽवस्थितेन वै।
तदाऽऽद्यन्तपरोक्षत्वाददृष्टत्वाच्च कस्यचित्॥२३॥
अनाख्यानादबाधत्वादज्ञानोज्ज्ञानिनामपि।
आगतागतिकत्वाच्च ग्रहणं तन्न विद्यते॥२४॥

The creation becomes re-absorbed in nature; neither the beginning nor the end of anything is perceived; nothing is visioned. Owing to non-descriptiveness, non-intelligibleness, ignorance of even the learned ones, owing to existent and non-existentness, the acquisition then becomes not tenable.

भावग्राह्यानुमानाच्च चिन्तयित्वेदमुच्यते।
स्थिते तु कारणे तस्मिन्नित्ये सदसदात्मिके॥२५॥
अनिर्देश्या प्रवृत्तिर्वै स्वात्मिका कारणेन तु।
एवं सप्तदयोऽभ्यस्तात्क्रमात्प्रकृतयस्तु वै॥२६॥

Owing to the estimation of the feasibility of acquisition of emotions having thought over, this is being spoken. And this cause having stayed as such, perennial one, endowed with existent and non-existent, the uninstructed tendency, the self-realising one by a cause, this way the dissolution of seven Prakṛtis occur to be sure.

प्रत्याहारे तदा सर्गे प्रविशन्ति परस्परम्।
येनेदमावृतं सर्वमण्डमप्सु प्रलीयते॥२७॥

Then in dissolution as well as in creation, they enter within themselves, whereby all this enveloped as such, the Cosmic Egg gets coalesced in waters.

सप्तद्वीपसमुद्रान्तं सप्तलोको सपर्वतम्।
उदकावरणं यच्च ज्योतिषां लीयते तु तत्॥२८॥

The seven continents endowed with seven oceans, the seven worlds along with seven mountains are enveloped by the covering of water. This water covering becomes dissolved in Jyotis (fire element).

यत्तैजसं चाऽऽवरणमाकाशं ग्रसते तु तत्।
यद्वायव्यं चाऽऽवरणमाकाशं ग्रसते तु तत्॥२९॥

The coverage that is luminous one, is engulped by the wind element. And the coverage of wind element is engulped by the sky element.

आकाशावरणं यच्च भूतादिर्ग्रसते तु तत्।
भूतादिं ग्रसते चापि महान्वै बुद्धिलक्षणः॥३०॥

The element of Cosmic Ego engulps the sky element. Mahat, the great per-requisite of intellect absorbs Bhūtādi (Cosmic Ego).

महान्तं ग्रसतेऽव्यक्तं गुणसाम्यं ततः परम्।
एतौ संहारविस्तारौ ब्रह्माऽव्यक्तात्ततः पुनः॥३१॥

The Unmanifest absorbs the principle of Mahat. Thereafter the Guṇas attain equilibrium. This annihilation and extension of creation is pursued through the unmanifest Prakṛti stationed in Brahman.

सृजते ग्रसते चैव विकारान्सर्गसंयमे।
सांसिद्धकार्यकरणाः संसिद्धा ज्ञानिनस्तु ये।।३२।।

It creates and engulps the deformities at the restraint of the creation. The Siddhas of well-accomplished intellects have all instruments in the activity of annihilation.

गत्वा जव जवीभावे स्थानेष्वेषु प्रसंयमात्।
प्रत्याहारे वियुज्यन्ते क्षेत्रज्ञाः करणैः पुनः।।३३।।

Having attained to velocity in the activity of becoming faster in these spots, owing to restraint, in dissolution do become disjoined the Kṣetrajñas by senses again.

अव्यक्तं क्षेत्रमित्याहुर्ब्रह्म क्षेत्रज्ञ उच्यते।
साधर्म्यवैधर्म्यकृतः संयोगोऽनादिमांस्तयोः।।३४।।

They enunciate the Unmanifest by the term Kṣetra and Brahman is known as Kṣetrajña. Their union is having no beginning but is caused by similarity and dissimilarity of characteristics.

एवं सर्गेषु विज्ञेयं क्षेत्रज्ञेष्विह ब्राह्मणः।
ब्रह्मविच्चैव विज्ञेयः क्षेत्रज्ञानात्पृथक्पृथक्।।३५।।

This way, in relation to all these creations, Kṣetrajñas deserves to be recognised, O Brāhmaṇas. Owing to knowledge of Kṣetras quite distinct as such, a knower of Brahman should be known.

विषयाविषयत्वं च क्षेत्रक्षेत्रज्ञयोः स्मृतम्।
ब्रह्मा तु विषयो ज्ञेयोऽविषयः क्षेत्रमुच्यते।।३६।।

The jurisdiction and non-jurisdiction of Kṣetra and Kṣetrajña is well-known as such. Brahmā deserves to be known as jurisdiction and the non-jurisdiction is called Kṣetra.

क्षेत्रज्ञाधिष्ठितं क्षेत्रं क्षेत्रज्ञार्थं प्रचक्षते।
बहुत्वाच्च शरीराणां शरीरी बहुधा स्मृतः।।३७।।

The Kṣetra is occupied by Kṣetrajña and so is said to be for his sake. Owing to the amplitude of bodies, the embodied soul is known as manifold.

अव्यूहासंकाराच्चैव ज्योतिर्वच्च व्यवस्थितः।
यस्मात्प्रतिशरीरं हि सुखदुःखोपलब्धिता।।
तस्मात्पुरुषनानात्वं विज्ञेयं तु विजानता।।३८।।

Unarrayed and unintermixed, these souls stays as luminaries. On account of which, in everybody, there is the attainment of weal and woe. Therefore, the multiplicity of men, deserves to be known by the experts.

यदा प्रवर्तते चैषां भेदानां चैव संयमाः।
स्वभावकारिताः सर्वे कालेन महता तदा।।३९।।

When the withdrawal of those different beings sets in, that is brought about naturally after the lapse of a great deal of time.

निवर्तते तदा तस्य स्थितिरागः स्वयंभुवः।
सहसा योज्यकैः सर्वैर्ब्रह्मलोकनिवासिभिः।।४०।।

At that time the passion for sustenance of the worlds of the Svayaṁbhuva (Brahmā) recedes, along with all the denizens of Brahmaloka.

विनिवृत्ते तदा रागे स्थितावात्मनिवासिनाम्।
तत्कालवासिनां तेषां तदा तद्दोषदर्शिनाम्।।४१।।

Then the attachment gets resurrected in the personal state of the denizens of those residing at that time and they begin to see defects therein of their contemporaries.

उत्पद्यन्तेऽथ वैराग्यमात्मवादप्रणाशनम्।
भोज्यभोक्तृत्वनानात्वे तेषां तद्भावदर्शिनाम्।।४२।।

Then gets into being a destroyer of self-exposition in case of myriad-normed existence of the consumer and the consumed one in those, making manifest that idea or emotion.

पृथग्ज्ञानेन क्षेत्रज्ञास्ततस्ते ब्रह्मलौकिकाः।
प्रकृतौ करणातीताः सर्वे नानाप्रदर्शिनाम्।।४३।।

By their distinct knowledge, they have been (termed) Kṣetrajñas. Then the residents of

Brahmaloka (see the multiplicity of individuals but) they are beyond the cause of Prakṛti.

स्वात्मन्येवावतिष्ठन्ते प्रशान्ता दर्शनात्मकाः।
शुद्धा निरञ्जनाः सर्वे चेतनाचेतनास्तथा।।४४।।

Therein verily, the dwell in the Ātman alone. They are quiescent and endowed with vision. They are pure, free from blemish and in conscious or unconscious stage.

तत्रैव परिनिर्वाणाः स्मृता नाऽऽगामिनस्तु ते।
निर्गुणात्वान्निरात्मानः प्रकृत्यन्ते व्यतिक्रमात्।।४५।।

It is proclaimed that they attain complete absolution there itself and they do not return to world since they are devoid of Guṇas and the sense of identity with the body.

इत्येवं प्राकृतः प्रोक्तः प्रतिसर्गः स्वयंभुवः।
भिद्यन्ते सर्वभूतानां करणानि प्रसंयमे।।४६।।
इत्येष संयमश्चैव तत्त्वानां करणैः सह।
तत्त्वप्रसंयमो ह्येष स्मृतो ह्यावर्तको द्विजाः।।४७।।

This way has been dilated upon the natural recreation of Svayambhuva. In this final curbing and restraint, the senses of all the beings differ. This way this restraint along with the instrument of all facts, the restraint of factual representations, is known as *Āvartaka* (excitement of mind from the influence of senses), O Brāhmaṇas!

सूत उवाच

धर्माधर्मौ तपो ज्ञानं शुभे सत्यानृते तथा।
ऊर्ध्वभावो ह्यधोभावो सुखदुःखे प्रियाप्रिये।।४८।।
सर्वमेतत्प्रयातस्य गुणमात्रात्मकं स्मृतम्।
निरिन्द्रियाणां च तदा ज्ञानिनां यच्छुभाशुभम्।।४९।।
प्रकृत्यां चैव तत्सर्वं पुण्यं पापं प्रतिष्ठति।
योन्यवस्था स्वभावे च देहिनां तु निषिच्यते।।५०।।

Sūta spoke– Dharma and Adharma, austerity, perfect knowledge or learning, the auspicious, truth, falsehood, the upward flight and downward descent, weal and woe, favour and disfavour or agreability or non-agreability or agreement and disagreement– all these are mere attributes of one who has attained salvation. Whatever is good and bad, auspicious and inauspicious is considered as the nature of Guṇas of the wise who are devoid of attachment to sense organs– all merits and demerits that are deposited in the nature of embodied beings are stabilised in Prakṛti which is the source of origin.

जन्तूनां पापपुण्यं तु प्रकृतौ यत्प्रतिष्ठितम्।
अव्यक्तस्थानि तान्येव पुण्यपापानि जन्तवः।।
योजयन्ति पुनर्देहे देहान्यत्वे तथैव च।।५१।।

The merits and demerits of living beings become patent established in Prakṛti. They are declared to lie unmanifested. The same merits and demerits of the beings make unite this body in case of variation of body.

धर्माधर्मौ तु जन्तूनां गुणमात्रात्मकावुभौ।
करणैः स्वैः प्रचीयेते कायत्वेनेह जन्तुभिः।।५२।।

Dharma and Adharma (virtue and sin) of beings are recumbent on the instinct of simple merits. They become accumulated in the form of the body along with the senses (*Karaṇa*) of beings.

सुचेतनाः प्रलीयन्ते क्षेत्रज्ञाधिष्ठिता गुणाः।
सर्गे च प्रतिसर्गे च संसारे चैव जन्तवः।।
संयुज्यन्ते वियुज्यन्ते करणैः संचरन्ति च।।५३।।

The merits involving those libertines well-conscious as such go coalesced and during creation and recreation in the world, the beings get united as well as disunited with senses and move on.

राजसी तामसी चैव सात्त्विकी चैव वृत्तयः।
गुणमात्राः प्रवर्तन्ते पुरुषाधिष्ठितास्त्रिधा।।५४।।

The Vṛttis (proclivities) are threefold– *Rājasī*, *Tāmasī* and *Sāttvik*. These tendencies having simple merits do prevail on being activised by Puruṣa.

ऊर्ध्वं देवात्मकं सत्त्वमधोभागात्मकं तमः।
तयोः प्रवर्तकं मध्य इहैवाऽऽवर्तकं रजः।।५५।।

Sattva of the divine nature is conducive to attain the upper region (heaven) and Tamas is of the nature of lower region (hell). The prevailer of the two, in the centre is Rajas which revolves about repeatedly in this world.

इत्येवं परिवर्तन्ते त्रयः श्रोतोगुणात्मकाः।
लोकेषु सर्वभूतानां तत्र कार्यं विजानता॥५६॥
अविद्याप्रत्ययारम्भा आरभ्यन्ते हि मानवैः।
एतास्तु गतयस्तिस्रः शुभाः पापात्मिकाः स्मृताः॥५७

This way, within all the beings, these three types of emotional attributes are the original causes of the nature of Guṇas in all the worlds of the beings. That is not to be taken up by the one well-conversant as such. The undertakings ensuring ignorance are commenced or undertaken by men. These three activities, auspicious as such, are known as having soul for sin.

तमसाऽभिभवाज्जन्तुर्याथातथ्यं न विन्दति।
अतत्त्वदर्शनात्सोऽथ त्रिविधं बध्यते ततः॥५८॥

Owing to envelopment by Tamas (gloom), a being fails to understand the factual facts. Owing to the observation of unreal norms, a massacre (bondage) is created in three ways.

प्राकृतेन च बन्धेन तथा वैकारिकेण च।
दक्षिणाभिस्तृतीयेन बद्धोऽत्यन्तं विवर्तते॥५९॥

(i) *Prākṛta Bandha* (a natural bondage), (ii) *Vaikārika Bandha* (bondage of its evolutes) and (iii) *Dakṣiṇa Bandha* (a technical term in the *Sāṁkhya* System for the third bondage)– with these three types of bondages, a creature turns round and round here (in world).

इत्येते वै त्रयः प्रोक्ता बन्धा ह्यज्ञानहेतुकाः।
अनित्ये नित्यसंज्ञा च दुःखे च सुखदर्शनम्॥६०॥
अस्वे स्वमिति च ज्ञानमशुचौ शुचिनिश्चयः।
येषामेते मनोदोषा ज्ञानदोषा विपर्ययात्॥६१॥

This way has been illustrated the three types of bondages of the very instrument of ignorance. The following are the common defects (due to them)– Seeing permanence in what is transcient; observation of happiness in what actually is the cause of grief; recognition of personalness in what does not belong to one; and the appearance of purity in what is impure. Those who have these mental defects have the defects of knowledge through misapprehension.

रागद्वेषनिवृत्तिश्च तज्ज्ञानं समुदाहृतम्।
अज्ञानं तमसो मूलं कर्मद्वयफलं रजः॥
कर्मजस्तु पुनर्देहो महादुःखं प्रवर्तते॥६२॥

The absolvement to passion and detachment or antipathy stands illustrated as knowledge. Ignorance is the root of engloomment and the fruit of action twain is Rajas or obscurities. The body then is the offspring of actions and thus there ensues mighty grief.

श्रोत्रजा नेत्रजा चैव त्वग्जिह्वाघ्राणतस्तथा।
पुनर्भवकरी दुःखा कर्मणां जायते तु सा॥६३॥

The sins born of ears or hearing, born of eyes or vision, as also (sprung) out of skin, tongue and nose are the causes of the rebirth and misery.

सतृष्णोऽभिहितो बालः स्वकृतैः कर्मणः फलैः।
तैलपालीकवज्जीवस्तत्रैव परिवर्तते॥६४॥

A man with a craving is said to be a Bāla (an ignorant person). As a result of his actions, the individual soul goes round and round there only like the bull yoked to the oil-pressing machine.

तस्मात्स्थूलमनर्थानामज्ञानमुपदिश्यते।
तं शत्रुमवधार्यैकं ज्ञाने यत्नं समाचरेत्॥६५॥

Therefore, it is being sermonised that gross ignorance is the cause of all grief. To that, one having considered as the sole enemy, may persevere for knowledge.

ज्ञानाद्धि त्यज्यते सर्वं त्यागाद्बुद्धिर्विरज्यते।
वैराग्याच्छुद्ध्यते चापि शुद्धः सत्त्वेन मुच्यते॥६६॥

By understanding alone, all is given up and by abnegation of all, the intellect becomes detached. By renunciation, one gets sanctified and the vindicated one gets rid of spirit.

अत ऊर्ध्वं प्रवक्ष्यामि रागं भूतापहारिणम्।
अभिषङ्गाय यो यस्माद्विषयोऽप्यवशात्मनः।।६७।।

After this, I shall talk of Rāga (passion) that overwhelms living beings. By means of this attachment, all living beings become indulgent in worldly pleasures in spite of themselves.

अनिष्टमभिषङ्गं हि प्रीतितापविषादनम्।
दुःखलाभेन तापश्च सुखानुस्मरणं तथा।।६८।।

The uncherished attachment is the very woe inspiring by the torment of love. By the acquisition of grief, there ensues torment and the reminiscence of comfort.

इत्येष वैषयो रागः संभूत्या कारणं स्मृतम्।
ब्रह्मादौ स्थावरान्ते वै संसारे ह्याधिभौतिके।।
अज्ञानपूर्वकं तस्मादज्ञानं तु विवर्जयेत्।।६९।।

This way, it is the attachment to worldly pleasures that is declared as the cause of births. In all the physical worlds beginning with Brahmā and culminating with the immobile beings, this attachment alone is the cause of birth and that is the result of ignorance. Therefore, one should evade the glory caused by ignorance.

यस्य चाऽर्षं न प्रमाणं शिष्टाचारं तथैव च।
वर्णाश्रमविरोधी यः शिष्टशास्त्रविरोधकः।।७०।।
एष मार्गो हि निरधितिर्यग्योनौ च कारणम्।
तिर्यग्योनिगतं चैव कारणं स निरुच्यते।।७१।।

If one does not accept the words of sages as evidence or authority; if one has no regard for good manners as practised by virtuous and respectable men; if one is antipathetic towards orders of society and stages of life; and if one is opposed or hostile to the activity of decorous behaviour– this way of action is senseless and a cause of vertebrates breed. And gone within the breed of vertebrates, the instrument is being etymologised.

विविधा यातना स्थाने तिर्यग्योनौ च षड्विधे।
मारणे विषये चैव प्रतिघातस्तु सर्वशः।।७२।।

And remaining in the vertebrates breed of six varieties, there are various kinds of torments. In the matter of cause and objective, there is hurdle all around.

अनैश्वर्यं तु तत्सर्वं प्रतिघातात्मकं स्मृतम्।
इत्येषा तामसी वृत्तिर्भूतादीनां चतुर्विधा।।७३।।

And all that lordless is deemed as hurdle-normed. This way, this is the gloomy tendency (Tāmasa proclivities) of beings and the like of four types.

सत्त्वस्थमात्रकं चित्तं यथा सत्त्वप्रदर्शनात्।
तत्त्वानां च तथा तत्त्वं दृष्ट्वा वै तत्त्वदर्शनात्।।७४।।

The heart has sole prop for spirit (*Sattva*) if the Sāttvic traits are evinced. Tattvas can be comprehended only after viewing them in accordance with reality.

सत्त्वक्षेत्रज्ञनानात्वमेतज्ज्ञानार्थदर्शनम्।
नानात्वदर्शनं ज्ञानं ज्ञानाद्वैयोगमुच्यते।।७५।।

And the plurality of Sattva Guṇa and Kṣetrajñas constitutes the observation of the factual object (perfect knowledge). It is said that Yoga originates from perfect knowledge.

तेन बद्धस्य वै बन्धो मोक्षो मुक्तस्य तेन च।
संसारे विनिवृत्ते तु मुक्तो लिङ्गेन मुच्यते।।७६।।

Of one bound by that one, there is bondage and a release is there when immune from that. When the worldly existence recedes, the emancipated one gets immunity even from the sex assignment.

निःसंबन्धो ह्यचैतन्यः स्वात्मन्येवावतिष्ठते।
स्वात्मव्यवस्थितश्चापि विरूपाख्येन लिख्यते।।७७।।

Void of kingship, the insensate one, abides in his own self and abiding in personal self, he is marked by diversity and multiplicity.

इत्येतल्लक्षणं प्रोक्तं समासाज्ज्ञानमोक्षयोः।
स चापि त्रिविधः प्रोक्तो मोक्षो वै तत्त्वदर्शिभिः।।७८।।

This way, this per-requisite has been illustrated in brief of knowledge and *Mokṣa*

(liberation). And the *Mokṣa* even is known as three-moded by the realisers of reality.

पूर्वं वियोगो ज्ञानेन द्वितीयो रागसंक्षयात्।
लिङ्गाभावात्तु कैवल्यं कैवल्यात्तु निरञ्जनम्॥७९॥

The first one is the abnegation is by knowledge and the second one owing to the defunction of passion whereby the liberated soul attains *Kaivalya*[1] and owing to *Kaivalya, Nirañjana*[2] (freedom from falsehood).

निरञ्जनत्वाच्छुद्धस्तु ततो नेता न विद्यते।
तृष्णाक्षयात्तृतीयस्तु व्याख्यातं मोक्षकारणम्॥८०॥

Owing to freedom from falsehood, one becomes *Śuddha* (sanctified). In this state of liberation there is no guide or leader. Owing to the destruction of lust, the third cause of *Mokṣa* has been illustrated.

निमित्तमप्रतीघात इष्टशब्दादिलक्षणे।
अष्टावेतानि रूपाणि प्राकृतानि यथाक्रमम्॥८१॥
क्षेत्रज्ञेष्ववसज्यन्ते गुणमात्रात्मकानि तु।
अत ऊर्ध्वं प्रवक्ष्यामि वैराग्यं दोषदर्शनात्॥८२॥

The *Nimitta* (liberated soul) do not experience misery caused by the obstacle to the worldly objects of desired melody etc. These eight are the forms, caused by Prakṛti in serial order, that adhere to the Kṣetrajñas. They are called Guṇas and Mātras. After this, I shall talk *Vairāgya* (detachment), arising from the sight of faults.

दिव्ये च मानुषे चैव विषये पञ्चलक्षणे।
अप्रद्वेषोऽनभिष्वङ्गः कर्तव्यो दोषदर्शनात्॥८३॥

One should practice non-hatred and absence of attachment to the five pre-requisites (objects of sensual enjoyment) of both divine and human nature, after seeing the flaws therein.

तापप्रीतिविषादीनां कार्यं तु परिवर्जनम्।
एवं वैराग्यमास्थाय शरीरी निर्ममो भवेत्॥८४॥

A devastation deserves to be done of torment, love and grief. This way having resorted to *Vairāgya*, the embodied one may become free from egoism.

अनित्यमशिवं दुःखमिति बुद्ध्वाऽनुचिन्त्य च।
विशुद्धं कार्यकरणं सत्त्वाभ्येति चरान्तुय(?)॥८५॥

He should realise in his mind that (the worldly existence) is ephemeral, inauspicious and conducive to grief. Then with Sāttvic traits, he should perform pure activities.

परिपक्वकषायो हि कृत्स्नान्दोषान्प्रपश्यति।
ततः प्रयाणकाले हि दोषैर्नैमित्तिकैस्तथा॥८६॥
ऊष्मा प्रकुपितः काये तीव्रवायुसमीरितः।
स शरीरमुपाश्रित्य कृत्स्नान्दोषान्रुणद्धि वै॥८७॥

Maturely astringent as such, he observes all the causative flaws and then at the time of departure (death), the heat in the body becomes virulent due to conditioning causes e.g. Doṣas.

प्राणस्थानानि भिन्दन्हि च्छिन्दन्मर्माण्यतीत्य च।
शैत्यात्प्रकुपितो वायुरूर्ध्वं तु क्रमते ततः॥८८॥

Due to chilliness, the virulently excited Vāyu pierces the centres of vital airs, cuts off vulnerable parts of the body and rises up.

स चायं सर्वभूतानां प्राणस्थानेष्ववस्थितः।
समासात्संवृत्ते ज्ञाने संवृतेषु च कर्मसु॥८९॥

It is the breath stationed in the abodes of vital airs of all living beings. By contraction, the knowledge goes obscured and the actions are enshrouded.

स जीतोऽनभ्यधिष्ठानः कर्मभिः स्वैः पुराकृतैः।
अष्टाङ्गप्राणवृत्तीर्वै स विच्यावयते पुनः॥९०॥

The individual soul being bereaved of the supporting body, is induced by its own actions committed before. It then dislodges the *Prāṇas* from the eight limbs.

शरीरं प्रजहं (हत्) सो वै निरुच्छ्वासस्ततो भवेत्।
एवं प्राणैः परित्यक्तो मृत इत्यभिधीयते॥९१॥

The body getting released, that one may

1. V.S. Apte, p. 164. Beatitude or perfect isolation or exclusiveness.
2. V.S. Apte, p. 290.

become then breathless. This way deserted by breath, a dead one becomes known.

यथेह लोके खद्योतं नीयमानमितस्ततः।
रञ्जनं तद्वधे यत्तु नेता नेता न विद्यते॥९२॥

The way in this world, when someone holds the glow-worm in his hand and goes about here and there, he too is visible in light. He who kills it, though a carrier ceases to be a carrier.

तृष्णाक्षयस्तृतीयस्तु व्याख्यातं मोक्षलक्षणम्।
शब्दाद्ये विषये दोषविषये पञ्चलक्षणे॥९३॥

By the alleviation of greed, being the third one, the definition of *Mokṣa* becomes illustrated. It is the observation of defects in five distinctive objects of sensual pleasure such as sound and others.

अप्रद्वेषोऽनभिष्वङ्गः प्रीतितापविवर्जनम्।
वैराग्यकारणं ह्येतत्प्रकृतीनां लयस्य च॥९४॥

Immunity from animosity, non-attachment, the devastation from love and torment– these are the causes of *Vairāgya* and of the coalescent of Prakṛtis.

अष्टौ प्रकृतयो ज्ञेयाः पूर्वोक्ता वै यथाक्रमम्।
अव्यक्ताद्यास्तु विज्ञेया भूतान्ताः प्रकृतेर्लयाः॥९५॥

Eight Prakṛtis, spoken off earlier, deserve to be known as per serial order, beginning with *Avyakta* (imperceptible) and ending with Bhūtas (Elements). These are called the dissolution of the Prakṛtis.

वर्णाश्रमाचारयुक्ताः शिष्टाः शास्त्रविरोधिनः।
वर्णाश्रमाणां धर्मोऽयं देवस्थानेषु कारणम्॥९६॥

Those who are endowed with the etiquettes of stages of life and orders of society and those civilized beings who are the non-antagonisers of the scriptures are called *Śiṣṭas*. The law of orders of society and stages of life is the instrument in the attainment of *Devasthānas* (i.e. heaven).

ब्रह्मादीनि पिशाचान्तान्यष्टौ स्थानानि देवताः।
ऐश्वर्यमणिमाद्यं हि कारणं ह्यष्टलक्षणम्॥९७॥

Starting with Brahmā and ending with Piśācas, the eight-spotted are the gods. The Siddhis conducive to *Aiśvarya* (supremacy), *Aṇimā* (minuteness) etc. are the causes eight in number.

निमित्तमप्रतीघात इष्टे शब्दादिलक्षणे।
अष्टावेतानि रूपाणि प्राकृतानि यथाक्रमम्॥९८॥

Those who stay in those abodes do not experience the grief due to the obstacle to the achievement of such desired objects as sweet melody etc. These are the eight Prākṛta forms as per serial order.

क्षेत्रज्ञेष्वनुषज्यन्ते गुणमात्रात्मकानि तु।
प्रावृट्काले पृथक्त्वेन पश्यन्तीह न चक्षुषा॥९९॥

They come into contact with the Kṣetrajñas. They are of the nature of the (three) Guṇas and (five) Tanmātras. At the time of rainy season, owing to dereliction, they fail to see clouds with their eyes.

पश्यन्त्येवंविधं सिद्धा जीवं दिव्येन चक्षुषा।
श्वावितिश्वानपानश्च(?) योनीःप्रविशतस्तथा॥१००

The Siddhas, however observe the *Jīva* (individual soul) of such a state by a divine vision. The *Jīva* assumes all kinds of bodies such as those of dogs etc.

तिर्यगूर्ध्वमधस्ताच्च धावतोऽपि यथाक्रमम्।
जीवमाणास्तथा लिङ्गं कारणं च चतुष्टयम्॥१०१॥
पर्यायवाचकैः शब्दैरेकार्थैः सोऽभिलिख्यते।
व्यक्ताव्यक्ते प्रमाणोऽयं स वै रूपं तु कृत्स्नशः॥१०२

Thus, he moves horizontally, upwards and downwards, running along as per serial order. He is called by these various synonymic names– *Jīva* (individual soul), *Prāṇa* (vital air), *Liṅga* (the symbol) and *Kāraṇa* (cause). He is the proof in both specific and inspecific (worlds) having form of the same norm absolutely.

अव्यक्तान्तगृहीतं च क्षेत्रज्ञाधिष्ठितं च यत्।
एवं ज्ञात्वा शुचिर्भूत्वा ज्ञानाद्वै विप्रमुच्यते॥१०३॥

After realising categories ending with *Avyakta* and what is presided over by the Kṣetrajña, he assumes purity and gets immunity owing to knowledge.

नष्टं चैव तथा तत्त्वं तत्त्वानां तत्त्वदर्शनम्।
यथेष्टं परिनिर्याति भिन्ने देहे सुनिर्वृत्ते॥१०४॥

This way the principle that was demolished, ensues out on the observance of the reality of the factual points. The cherished end, by suitability, gets thoroughly driven out on the body gone as defunct emancipated pertinently.

भिद्यते करणं चापि अव्यक्ताज्ञानिनस्तथा।
मुक्तो गुणशरीरेण प्राणद्येन तु सर्वशः॥१०५॥

The senses of the one, having knowledge imperceptible, become dazed. He is emancipated by the body of merits, by the Prāṇa and the like all around.

नान्यच्छरीरमादत्ते दग्धे बीजे यथाऽङ्कुरः।
जीविकः सर्वसंसाराद्बीजशारीरमानसः॥१०६॥

It does not assume another body. Just as sprout never comes out when seed is burnt, in the same manner, the *Jīvika* (the living being) comes out from the entire universe, having the mind of the semen framework.

ज्ञानाच्चतुर्दशाच्छुद्धः प्रकृतिं सोऽनुवर्तते।
प्रकृतिं सत्यमित्याहुर्विकारोऽनृतमुच्यते॥१०७॥

Due to *Jñāna* (knowledge), he becomes enlightened and purified of the four conditions. To the Prakṛti, they call as truth and the *Vikāra* (deformity) is called the untruth.

तत्सद्भावोऽनृतं ज्ञेयं सद्भावः सत्यमुच्यते।
अनामरूपक्षेत्रज्ञनामरूपं प्रचक्षते॥१०८॥

The suave norm of that one is called immoral odour and the suavity is called truth. *Satya* (Brahman) is without name and form. On that account, Kṣetrajña is called as such possessing name and form.

अस्मात्क्षेत्रं विजानाति तस्मात्क्षेत्रज्ञ उच्यते।
क्षेत्रप्रत्ययतो यस्मात्क्षेत्रज्ञः शुभ उच्यते॥१०९॥

Owing to the recognition of Kṣetra (the body), he is called Kṣetrajña. Kṣetrajña is known as auspicious because of the perception of Kṣetra.

क्षेत्रज्ञः स्मर्यते तस्मात्क्षेत्रं तज्ज्ञैर्विभाव्यते।
क्षेत्रत्वप्रत्ययं दृष्टं क्षेत्रज्ञः प्रत्ययी सदा॥११०॥

Kṣetrajña becomes remembered (thus) whereby is recognised by the experts of that. Kṣetra is seen to be without intelligence but Kṣetrajña is the cognisant one invariably.

क्षयणात्करणाच्चैव क्षतत्राणात्तथैव च।
भोज्यत्वाद्विषयत्वाच्च क्षेत्रं क्षेत्रविदो विदुः॥१११॥

Owing to its getting demolished and activating, on account of safeguarding against injury (lit. wound), on account of enjoybility and objectivity, those knowing the Kṣetra recognise it so.

महदाद्यं विशेषान्तं सवैरूप्यं विलक्षणम्।
विकारलक्षणं तद्वै साक्षरक्षरमेव च॥११२॥

All categories starting with *Mahat* and ending with *Viśeṣa* assume deformity and they are characterised by *Vikāra* (change). Hence, they are endowed with non-evanescence and evanescence.

तमेव च विकारं तु यस्माद्वै क्षरते पुनः।
तस्माच्च कारणाच्चैव क्षरमित्यभिधीयते॥११३॥

From that very *Vikāra* whereby it becomes evanescent and on that account, the evanescent becomes known.

संसारनरकेभ्यश्च त्रायते पुरुषं च यत्।
दुःखत्राणात्पुनश्चापि क्षेत्रमित्यभिधीयते॥११४॥

From the hells of the world that rescues the man and owing to rescue from the grief, the Kṣetra is so called.

सुखदुःखमोहभावाद्भोज्यमित्यभिधीयते।
अचेतत्वाद्धि विषयस्तद्धि धर्मविभुः स्मृतः॥११५॥

Owing to the idea of weal, woe and infatuation the *Bhojya* or enjoyable one is so called and owing to insensate norm, the object is called *Dharmavibhu*.

न क्षीयते न क्षरति विकारप्रसृतं तु तत्।
अक्षरं तेन चाप्युक्तमक्षीणत्वात्तथैवं च॥११६॥

It is called *Akṣara* because it neither gets diminished nor gets percolated. Evolutes spread from it. It is not diminished.

यस्मात्पुर्यनुशेते च तत्मात्पुरुष उच्यते।
पुरप्रत्ययिको यस्मात्पुरुषेऽत्यभिधीयते॥११७॥

Since it lies in *Pur*, on that account, it is called Puruṣa. Since it is *Purapratyayika* (i.e. the knower of the Body), it is called Puruṣa.

पुरुषं कथयस्वाथ कथं तज्ज्ञैर्विभाष्यते।
शुद्धो निरञ्जनाभासो ज्ञानाज्ञानविवर्जितः॥११८॥

By the experts that Puruṣa is understood the pure one, *Nirañjana*, glamoured one (free from falsehood) and void of knowledge and ignorance.

अस्ति नास्तीति सोऽन्यो वा बद्धो मुक्तो गतः स्थितः।
नैर्हेतिकान्तनिर्देश्यसूक्तस्तस्मिन्न विद्यते॥११९॥

He is other than what can be called existent, non-existent, bound, liberated, mobile, stable. As he is devoid of any cause, he cannot be specified.

शुद्धत्वान्न तु देश्यो वै हृष्टत्वात्समदर्शनः।
आत्मप्रत्ययकारी सारनूनं (?) चापि हेतुकम्॥
भावग्राह्यमनुमान्यं चिन्तयन्न प्रमुह्यते॥१२०॥

Owing to purity, he cannot be indicated specifically and owing to his blissfulness, he is of equal vision. And owing to personal etymologisation, he becomes absolute in reasoning. It can be imagined or inferred. Those who perceive thus are not deluded.

यदा पश्यति ज्ञातारं शान्तार्थं दर्शनात्मकम्।
दृश्यादृश्येषु निर्देश्यं तदा तदुद्धरं वरम्॥१२१॥

When one sees the knower, the one having self observer of the tranquillising objects fit to be directed in visible and invisible norms, then the exemplification of that becomes cogent.

एवं ज्ञात्वा स विज्ञाताः ततः शान्तिं नियच्छति।
कार्ये च कारणे चैव बुद्ध्यादौ भौतिके तदा॥१२२॥

This way having known that great Being, the perfect knower attains restraint in quietude, in the action and its cause and in the material world's knowledge and the like.

संप्रयुक्तो वियुक्तो वा जीवतो वा मृतस्य च।
विज्ञाता न च दृश्येत पृथक्त्वेनेह सर्वशः॥१२३॥

Conjoined or disjoined of the living one or the dead one, the realiser may not come to vision in distinctness here all around.

स्वेनाऽऽत्मानं तमात्मानं कारणात्मा नियच्छति।
प्रकृतौ कारणे चैव स्वात्मन्येवोपतिष्ठति॥१२४॥

The causal soul controls that individual soul by means of his own self. He abides in the Prakṛti, in its cause and his own self.

अस्ति नास्तीति सोऽन्यो वा इहामुत्रेति वा पुनः।
एकत्वं वा पृथक्त्वं वा क्षेत्रज्ञपुरुषेति(?) वा॥१२५॥

He exists or does not exist. He is he or different one. He is here or hereafter. He is unified one or the distinguished one, He is Kṣetrajña or Puruṣa.

आत्मवान्स निरात्मा वा चेतनोऽचेतनोऽपि वा।
कर्ता वा साऽप्यकर्ता वा भोक्ता वा भोज्यमेव वा॥

He is equipped with self or having no self. He is sensate or insensate. He is even the doer, or even undoer. He is the enjoyer one or fit to be enjoyed.

यज्ज्ञात्वा न निवर्तन्ते क्षेत्रज्ञे तु निरञ्जने।
अवाच्यं तदनाख्यानादग्राह्यत्वादहेतुनि॥१२६॥

Having realised Kṣetrajña which do not get back, there is no further return to world. It is called the unspeakable because it cannot be described as such and on account of non-engulpment in the uncausable norm.

अप्रतर्क्यमचिन्त्यत्वादवाप्यत्वाच्च सर्वशः।
नाभिलिम्पति तत्तत्त्वं संप्राप्य मनसा सह॥१२७॥

It is non-thinkable owing to non-anxious-normed movements and owing to non-availability all around. After attaining that principle along with the mind, he (the soul) does not become attached.

क्षेत्रज्ञे निर्गुणे शुद्धे शान्ते क्षीणे निरञ्जने।
व्यपेतसुखदुःखे च विरुद्धे शान्तिमागते॥१२८॥
निरात्मके पुनस्तस्मिन्वाच्यावाच्यो न विद्यते।
एतौ संहारविस्तारौ व्यक्ताव्यक्तौ ततः पुनः॥१२९॥

When the Kṣetrajña is *Nirguṇa* (free from Guṇas), when it is pure, quiescent, unsullied, exhausted, immune from weal and woe, restrained one having come to appeasement, devoid of ego, then there is neither *Vācyatva* (talkable) nor *Avācyatva* (untalkable). These two, the Saṁhāra (dissolution) and Vistāra (escalation) are perceptible and imperceptible.

सृजते ग्रसते चैव ग्रस्तः पर्यवतिष्ठति।
क्षेत्रज्ञाधिष्ठितं सर्वं पुनः सर्वं प्रवर्तते॥१३०॥

Puruṣa creates and dissolves and the dissolved one attains to defunction occupied by Kṣetrajña, all that gets resurrected once again.

अधिष्ठानप्रवृत्तेन तस्य ते वृद्धिपूर्वकम्।
साधर्म्यवैधर्म्यकृतः संयोगो विधितस्तयोः॥
अनादिमान्स संयोगो महापुरुषजः स्मृतः॥१३१॥

By the one started from the station of that one, along with intelligence, the union effected by *Dharmya* (lawful) and *Vaidharmya* (unlawful) becomes assumed in form. That union having no beginning is known as *Mahāpuruṣajña*.

यावच्च सर्गप्रतिसर्गकालस्तावच्च तिष्ठति सुसंनिरुध्य।
पूर्वं हितव्ये (?) तदबुद्धिपूर्वं प्रवर्तते तत्पुरुषार्थमेव॥

Till such time the tenure of *Sarga* (creation) and *Pratisarga* (Saṁhāra) persists, Prakṛti keeps Puruṣa restrained and stays. To begin with, it functions with intelligence continued for the sake of righteous object of men.

एषा निसर्गप्रतिसर्गपूर्वं प्र(प्रा)धानिकी चेश्वरकारिता च।
अनाद्यनन्ता ह्यभिमानपूर्वकं वित्रासयन्ती जगदभ्युपैति॥

This activity accompanied by *Sarga* (creation) and *Pratisarga* (recreation), the chief-normed activity of supremacy, becomes effected by Pradhāna and Īśvara. Having no beginning and no end, Prakṛti approaches the Universe even while terrifying it with the feeling of identification.

इत्येष प्राकृतः सर्गस्तृतीयो हेतुलक्षणः।
उक्तो ह्यस्मिंस्तदाऽत्यन्तं करयस्तत्प्रमुच्यते(?)॥१३४॥

Thus the third creation of Prakṛti characterised by *Hetu* (cause) has been illustrated. One who strictly adheres to it becomes liberated as mentioned by sages.

इत्येष प्रतिसर्गो वस्त्रिविधः कीर्तितो मया।
विस्तरेणाऽऽनुपूर्व्या च भूयः किं वर्तयाम्यहम्॥१३५॥

Thus the three-typed *Pratisarga* has been illustrated by me before you in details and in line with sequence. What more may I do for you?

इति श्री महापुराणे वायुप्रोक्ते प्रतिसर्गवर्णनं नाम
द्व्यधिकशततमोध्यायः॥१०२॥

* * *

।।अथ त्र्यधिकशततमोध्याय:।।

Chapter 103

The description of Creation

ऋषय ऊचु:

सूत सुमहदाख्यानं भवता परिकीर्तितम्।
प्रजानां मनुभि: सार्धं देवानामृषिभि: सह।।१।।
पितृगन्धर्वभूतानां पिशाचोरगरक्षसाम्।
दैत्यानां दानवानां च यक्षाणामेव पक्षिणाम्।।२।।

The Sages spoke– By you, a mighty legend has been dilated upon of progenies or subjects along with Manus and of gods along with sages, of Manes, Gandharvas, Bhūtas, Piśācas, Uragas (Nāgas), Rākṣasas, Daityas, Dānavas, Yakṣas and vertebrates or birds.

अत्यद्भुतानि कर्माणि विधिमान्धर्मनिश्चय:।
विचित्राश्च कथायोगा जन्म चाग्र्यमनुत्तमम्।।३।।

Their highly marvellous exploits, excellent births of highest order and lawful legal

determination have been narrated in varied-normed anecdotes.

तत्कथ्यमानमस्माकं भवता श्लक्ष्णया गिरा।
मन:कर्णसुखं सौते प्रीणात्याभूतसंभवम्।।४।।

Being dilated upon us by you by an affectionate talk, O son of Sūta, it renders bliss to our ears and minds for ever till the end of the existing generation.

एवमाराध्य ते सूतं सत्कृत्य च महर्षय:।
पप्रच्छु: सत्रिण: सर्वे पुन: सर्गप्रवर्तनम्।।५।।

This way having extolled that Sūta, they all, the great sages, having honoured him, the session celebrating ones, once again questioned about the commencement of the *Sarga* (creation).

कथं सूत महाप्राज्ञ पुन: सर्ग: प्रपत्स्यते।
बन्धेषु संप्रलीनेषु गुणसाम्ये तमोमये।।६।।
विकारेष्वविसृष्टेषु अव्यक्ते चाऽऽत्मनि स्थिते।
अप्रवृत्ते ब्राह्मणानु महासायो(यु)ज्यैगस्तदा।।
कथं प्रपत्स्यते सर्गस्तन्न: प्रब्रूहि पृच्छताम्।।७।।

"O Sūta! O highly wise one! How does *Sarga* (creation) get into being? How the creation begins again, when the bonds have dissolved, when all the Guṇas have attained the state of equilibrium, when everything is enveloped in darkness, when the groups of *Vikāras* (created beings) have become inactive and stationed in the unmanifest Ātman and when all the Kṣetrajñas have attained *Sāyujya* (identity) with Brahman? This you may dilate upon us who ask you."

एवमुक्तस्तत: सूतस्तदाऽसौ लोमहर्षण:।
व्याख्यातुमुपचक्राम पुन: सर्गप्रवर्तनम्।।८।।

This way having been addressed, then the Sūta Lomaharṣaṇa started explaining or discoursing once again all that assumption as such.

अहं वो वर्तयिष्यामि यथा सर्ग: प्रपत्स्यते।
पूर्ववत्स तु विज्ञेय: समासात्तं निबोधत।।९।।

"I shall repeat before you the way the creation shall come about. That deserves to be understood as of earlier norm. That same you understand from me.

दृष्टं चैवानुमेयं च तर्कं वक्ष्यामि युक्तित:।
तस्माद्वाचो निवर्तन्ते अप्राप्य मनसा सह।।१०।।

Having been seen and fit to be estimated, the same logical point, I shall talk to you with argumentation. On that account, the words make a retreat having not approached along with mind.

अव्यक्तवत्परोक्षत्वाद्ग्रहणं तद्दुरासदम्।
विकारै: प्रतिसंदृष्टे गुणसाम्ये निवर्तते।।११।।

Like the imperceptible or unmanifest is invisible and incomprehensible, (the objects of creation too) are invisible and difficult of acquisition. When the evolutes become dissolved, they are seen nowhere. The Guṇas attain equilibrium and the created things recede.

प्रधानं पुरुषाणां च साधर्म्येणैव तिष्ठति।
धर्माधर्मौ प्रलीयेते अव्यक्तौ प्राणिनां सदा।।१२।।

Pradhāna stands on a similar footing with Puruṣas. Dharma and Adharma go defunct in the imperceptibility of breathing ones.

सत्त्वमात्रात्मको धर्मो गुणसत्त्वे प्रतिष्ठित:।
तमोमात्रात्मकोऽधर्मो गुणे तमसि तिष्ठति।।१३।।

Dharma is *Sattvamātrātmaka* (having soul for mere spirit) established in the spirit of Guṇa and Adharma having soul for Tamas stays in the Tamoguṇa.

अविभागवन्तावेतौ गुणसाम्यस्थितावुभौ।
सर्वकार्ये बुद्धिपूर्वं प्रधानस्य प्रपत्स्यते।।१४।।

These two Guṇas are devoid of divisioning when they are established in the equilibrium. In all the functions of Pradhāna (the principal one), the activities will be backed by the intellect.

अबुद्धिपूर्वं क्षेत्रज्ञो ह्यधिष्ठास्यति तान्गुणान्।
एवं तानभिमानेन प्रपत्स्येत पुरस्तदा।।१५।।

With ignorance, the Kṣetrajña shall abide by those Guṇas. This way, by pride, the *Pura* (physical body) will be attained.

यदा प्रवर्तितव्यं तु क्षेत्रक्षेत्रज्ञयोर्द्वयोः।
भोज्यभोक्तृत्वसम्बन्धं प्रपत्स्येते युतावुभौ।१६।।

When it deserves to adhere both, the Kṣetra and the Kṣetrajña, the two, begin to interact mutually. They attain to unification in the relationship of *Bhojya* (that which has to be enjoyed) and *Bhoktṛ* (the enjoyer).

तस्माच्छरणमव्यक्तं साम्ये स्थित्वा गुणात्मकान्।
क्षेत्रज्ञाधिष्ठितं तच्च वैषम्यं भजते तु तत्।।१७।।

The only refuge for them is imperceptible. Having stayed in similitude, those having soul for *Guṇas*, become occupied by Kṣetrajña and then they attain to dissimilitude as such.

ततः प्रपत्स्यते व्यक्तं क्षेत्रक्षेत्रज्ञयोर्द्वयोः।
क्षेत्रज्ञाधिष्ठितं सत्त्वं विकारं जनयिष्यति।।१८।।

Then the two Kṣetra and Kṣetrajña attains to the state of perceptibility. *Sattva* presided over by Kṣetrajña will produce evolutes.

महदाद्यं विशेषान्तं चतुर्विंशगुणात्मकाम्।
क्षेत्रज्ञस्य प्रधानस्य पुरुषस्य प्रपत्स्यते।।१९।।

Beginning with *Mahat* and ending in *Viśeṣa*, the twenty-four principles of the nature of Guṇas adhere to the Kṣetrajña, Pradhāna and Puruṣa.

ब्रह्माण्डे प्रथमः सोऽथ भविता चेश्वरः पुनः।
ततो ज्ञेयस्य कृत्स्नस्य सर्वभूतपतिः शिवः।।२०।।

In Brahmāṇḍa (Cosmic Egg), first one shall happen to be the Īśvara. Śiva will be the lord of all the beings (Bhūtas), of the entire knowable universe.

ईश्वरः सर्वमुक्तानां ब्रह्मा ब्रह्ममयो महान्।
आदिदेवः प्रधानस्यानुग्रहाय प्रवक्ष्यते।।२१।।

The overlord of all the emancipated ones, he is Brahmā, the one made of Brahman, the great one, the primeval lord. For the grace of Pradhāna, his manifestation is being illustrated as such.

अनाद्यौ वरमुत्पादावुभौ सूक्ष्मौ तु तौ स्मृतौ।
अनादिसंयोगयुतौ सर्वक्षेत्रज्ञमेव च।।२२।।

Kṣetra and Kṣetrajña are self-born having no beginning. They are born as the minuter ones. They are known endowed with the union of no beginning and are aware of the entire Kṣetras.

अबुद्धिपूर्वकं युक्तौ मशकौ तु वरौ तदा।
अप्रत्ययमनाद्यं च स्थितावुदकमप्स्यशः(?)।।२३।।

They are endowed with the idea of ignorance like *Maśakas* (mosquitoes, gnats; a water leather bag)[1] and the two *Varas* or whisks for keeping away mosquito (the mosquito nets met to evade or ward off mosquitoes). They are stationed beginninglessly and inconceivably like water and fish.

प्रवृत्ते पूर्वतः पूर्वं पुनः सर्गे प्रपत्स्यते।
अज्ञा गुणैः प्रवर्तन्ते रजः सत्त्वतमात्मकम्।।२४।।

The creation functions again as it had functioned before. The ignorant Prakṛti adheres to the state of Rajas, Sattva and Tamas.

प्रवृत्तिकाले रजसाऽभिपन्न-
महत्त्वभूतादिविशेष्यतां च।
विशेषतां चेन्द्रियतां च यान्ति
गुणावसाने पतिभिर्मनुष्याः।।२५।।

At the time of commencement, the Kṣetrajña human beings adhere to Rajas and the like and having attained importance, they attain to specification and sense-realisation. Then the Guṇas reach their end.

सत्याभिध्यायिनस्तस्य ध्यायिनः सन्निमित्तकम्।
रजःसत्त्वतमा व्यक्ता विधर्माणः परस्परम्।।२६।।

God Brahmā is of truthful conception. While he was meditating on the *Sat*, the Guṇas Rajas, Sattva and Tamas though mutually dissimilar became manifest as caused by the *Sat* (the existent).

आद्यन्ते संप्रपत्स्यन्ते क्षेत्रतज्ज्ञास्तु सर्वशः।
संसिद्धकार्यकरणा उत्पद्यन्तेऽभिमानिनः।।२७।।

1. V.S. Apte, p. 428. This verse is obscure.

Kṣetratajjñas (knowers of Kṣetra) are ever produced both at the beginning and at the end. The *Ātmans* who identify themselves, having means for accomplished acts achieved, do get birth.

सर्वे सत्त्वा प्रपद्यन्ते अव्यक्तात्पूर्वमेव च।
प्रसूते या च सुवहाः साधिकाश्चाप्यसाधिका।।२८।।

All spirited ones assume form from the Unmanifest at the outset itself, which creates Suvahās, Sādhikas (spiritual aspirants) as well as non-Sādhikās.

संसरन्तस्तु ते सर्वे स्थानप्रकरणैः सहः।
कार्याणि प्रतिपत्स्यन्त उत्पद्यन्ते पुनः पुनः।।२९।।

Crawling along, all those along with the context of their places adhere to acts and take birth time and again.

गुणमात्रात्मकाश्चैव धर्माधर्मौ परस्परम्।
आरप्सन्ती (भन्ते) ह चान्योन्यं वरेणानुग्रहेण च।।३०।।

Dharma (law) and Adharma (unlawful norm) are soul-formed Guṇas. They mutually give rise to each other through boons and grace.

सर्वे तुल्याः प्रसृष्टार्थं सर्गादौ यान्ति विक्रियाम्।
गुणास्तत्प्रतिधावन्ते तस्मात्तत्तस्य रोचते।।३१।।

All are similar ones at the beginning of the creation. For the sake of preservation, they take to modifications. The Guṇas race towards him. On that account, that suits him.

गुणास्ते यानि सर्वाणि प्राक्सृष्टेः प्रतिपेदिरे।
तान्येव प्रतिपद्यन्ते सृज्यमानाः पुनः पुनः।।३२।।

The Guṇas move to all those in the vision of the earlier ones and do adhere to as such and adhere to all those while being generated time and again.

हिंस्राहिंस्रे मृदुक्रूरे धर्माधर्मावृतानृते।
तद्भाविताः प्रपद्यन्ते तस्मात्तत्तस्य रोचते।।३३।।

The violent and non-violent, cruel and compassionate, Dharma and Adharma, covered and uncovered, fostered by that one, assume form, on that account that appeals that one.

महाभूतेषु नानात्वमिन्द्रियार्थेषु मूर्तिषु।
विप्रयोगाश्च भूतानां गुणेभ्यः संप्रवर्तते।।३४।।

Myriad norm among great beings, in images for the sake of senses, the separation of the beings– all these take place through Guṇas.

इत्येष वो मया ख्यातः पुनः सर्गः समासतः।
समासादेव वक्ष्यामि ब्रह्मणोऽथ समुद्भवम्।।३५।।

This way by me has been illustrated the resurrection of creation succinctly. Now in brief, I shall talk of the creation of Brahmā.

अव्यक्तात्कारणात्तस्मान्नित्यात्सदसदात्मकात्।
प्रधानपुरुषाभ्यां तु जायते च महेश्वरः।।३६।।

From the unmanifest cause which is eternal one and of the nature of *Sat* and *Asat* (existence and non-existence) takes birth Maheśvara through Pradhāna and Puruṣa.

स पुत्रः संभवपिता जायते ब्रह्मसंज्ञितः।
सृजते स पुनर्लोकानभिमानगुणात्मकान्।।३७।।

With the appellation 'Brahmā', he becomes the evolver. He creates the lokas (worlds) again or people endowed with the merit of pride.

अहंकारस्तु महतस्तस्माद्भूतानि चाऽऽत्मनः।
युगपत्संप्रवर्तन्ते भूतान्येवेन्द्रियाणि च।।
भूतभेदाश्च भूतेभ्यः इति सर्गः प्रवर्तते।।३८।।

Egoism is born of *Mahat* (the cosmic intellect) and the Bhūtas or beings from the self. Bhūtas and sense organs get into being simultaneously from the Ātman. The different living beings are born from Bhūtas. This way the creation assumes form.

विस्तरावयवस्तेषां यथाप्रज्ञं यथाश्रुतम्।
कीर्तितं वो यथा पूर्वं तथैवाभ्युपधार्यताम्।।३९।।

The components of the breadth of these ones (assumes form) as per intelligence or understanding and learning and stands illustrated before you as per earlier narration. That very way may it be resolved upon."

एतच्छ्रुत्वा नैमिषेयास्तदानीं
लोकोत्पतिं संस्थितिं च व्ययं च।।

तस्मिन्सत्रेऽवभृथं प्राप्य शुद्धाः
पुण्यं लोकमृषयः प्राप्नुवन्ति॥४०॥

Having heard the story of the creation, stability and oblivision of the worlds, the sages, the inhabitants of Naimiṣā(raṇya) at that time, having performed Avabhṛtha (purification bath at the end of a principal sacrifice) in the *Satra* (sacrificial sessions) purified as such, attain to sacred loka.

यथा यूयं विधिवद्देवतादी-
निष्ट्वा चैवावभृथं प्राप्य शुद्धाः॥
त्यक्त्वा देहानायुषोऽन्तेकृतार्थान्
पुण्यांल्लोकान्प्राप्ययथेष्टं चरिष्यथ॥४१॥

The way, you all, as per ritual, offer sacrifices to the gods and perform *Avabhṛtha* and thus become sanctified. At the culmination of life be contented, abandon bodies, attain the sacred world and activate yourself as per decorum.

एते ते नैमिषेया वै इष्ट्वा सृष्ट्वा च वै तदा।
जग्मुश्चावभृथस्नाताः स्वर्गं सर्वे तु सत्रिणः॥४२॥

All the residents of Naimiṣā(raṇya), having seen and created verily, all being of sacrificial session, proceeded to heaven after having bath, *Avabhṛtha* (purificatory bath).

विप्रास्तथा यूयमपि दृष्ट्वा बहुविधैर्मखैः।
आयुषोऽन्ते ततः स्वर्गं गन्तारः स्थ द्विजोत्तमा॥४३॥

O Brāhmaṇa, in the same manner, even you will proceed to heaven at the end of your life after the performance of various kinds of sacrifices like those excellent Brāhmaṇas.

प्रक्रिया प्रथमः पादः कथावस्तुपरिग्रहः।
अनुषङ्ग उपोद्घात उपसंहार एव च॥४४॥

Preamble is the first part (of this Purāṇa), being the introduction of the plot and *Anuṣaṅga* is the introduction as well as the conclusion or denouncement.

एवमेतच्चतुष्पादं पुराणं लोकसंमतम्।
उवाच भगवान्साक्षाद्वायुर्लोकहिते रतः॥४५॥

This way, this Purāṇa, well-recognised by the world, was dilated upon by the adorable, the incarnated one, Vāyu himself, engaged in the beneficence of the world or people.

नैमिषे सत्रमासाद्य मुनिभ्यो मुनिसत्तमाः।
तत्प्रसादादसंदिग्धं भूतोत्पत्तिलयानि च॥४६॥
प्राधानिकीमिमां सृष्टिं तथैवेश्वरकारिताम्।
सम्यग्विदित्वा मेधावी न मोहमधिमच्छति॥४७॥

He narrated it to the sages after going to their sacrificial session in the Naimiṣa forest, O excellent sages! Owing to the grace of those ones, the story of the origin and dissolution of the living beings has been learnt without any doubt. After hearing and understanding this principal creation and likewise the supreme administrative norm, the wise one does not attain to infatuation.

इमं यो ब्राह्मणो विद्वानितिहासं पुरातनम्।
शृणुयाच्छ्रावयेद्वाऽपि तथाऽऽध्यापयतेऽपि च॥४८॥
स्थानेषु स महेन्द्रस्य मोदते शाश्वतीः समाः।
ब्रह्मसायौ(यु)ज्यगो भूत्वा ब्रह्मणा सह मोक्ष्यते॥४९॥

The Brāhmaṇa scholar who listens to or narrates or teaches this ancient chronicle (*Itihāsa*) rejoices in the worlds of Indra for perennial years. Having attained *Sāyujya* (identity) with Brahman along with Brahmā, he gets emancipated.

तेषां कीर्तिमतां कीर्तिं प्रजेशानां महात्मनाम्।
प्रथयन्पृथिवीशानां ब्रह्मभूयाय गच्छति॥५०॥

Popularising the repute of those Prajāpatis, the reputed noble-souled ones as they are the overlords of the land, he attains the status of Brahman.

धन्यं यशस्यमायुष्यं पुण्यं वेदैश्च संमतम्।
कृष्णद्वैपायनेनोक्तं पुराणं ब्रह्मवादिनः॥५१॥

This Purāṇa spoken by Kṛṣṇa Dvaipāyana, the expounder of Brahman (Vedas) is the blessed one, the fame-affording one, the sacred one, and well-regarded by the Vedas.

मन्वन्तरेश्वराणां च यः कीर्तिं प्रथयेदिमाम्।
देवतानामृषीणां च भूरिद्रविणतेजसाम्।।
स सर्वैर्मुच्यते पापैः पुण्यं च महदाप्नुयात्।।५२।।

He who gives publicity to the repute of the Lords of Manvantaras, the Devas and Sages having radiance and wealth of abundance gets rid of all sins and may attain to great merit.

यश्चेदं श्रावयेद्विद्वान्सदा पर्वणि पर्वणि।
धूतपाप्मा जितस्वर्गो ब्रह्मभूयाय कल्पते।।५३।।

A scholar who always narrates this on every festival occasions, shakes off his sins, conquers heaven and achieves strength to gain the Brahmanhood.

यश्चेदं श्रावयेच्छ्राद्धे ब्राह्मणान्पादमन्ततः।
अक्षयं सार्वकामीयं पितृंस्तच्चोपतिष्ठति।।५४।।

He who may make it heard on an obsequial rite (Śrāddha) to the Brāhmaṇas, the *Pāda* (quarter of a verse or hemstitch) of that finally passes on to Pitṛs which is an accomplisher of all desires and an indestructible one.

तस्मात्पुरा ह्यनन्तीदं पुराणं तेन चोच्यते।
निरुक्तमस्य यो वेद सर्वपापैः प्रमुच्यते।।५५।।

On account of which to begin with, this endless Purāṇa is dilated upon and he who may know the etymology of this is given immunity from all the sins.

तथैव त्रिषु वर्णेषु ये मनुष्याः प्रधानतः।
इतिहासमिमं श्रुत्वा धर्माय विदधे (दधते) मतिम्।।५६
यावन्त्यस्य शरीरेषु रोमकूपाणि सर्वशः।
तावत्कोटिसहस्राणि वर्षाणां दिवि मोदते।।
ब्रह्मसायो(यु)ज्यगो भूत्वा दैवतैः सह मोदते।।५७।।

Those people of the three prime orders of society who listen to this *Itihāsa* (chronicle) and make up mind for a lawful activity, they rejoice in heaven for as many thousands of crores of years as are the hair-pores all around in their bodies. Having assumed the absorption with Brahman, they abide along with the gods.

सर्वपापहरं पुण्यं पवित्रं च यशस्वि च।
ब्रह्मा ददौ शास्त्रमिदं पुराणं मातरिश्वने।।५८।।

This sacred text of the ancient Purāṇa, the obviator of all sins, pure and fame endowing, was offered by Brahmā to Mātariśvan (Vāyu).

तस्माच्चोशनसा प्राप्तं तस्माच्चापि बृहस्पतिः।
बृहस्पतिस्तु प्रोवाच सवित्रे तदनन्तरम्।।५९।।

From him, it was acquired by Uśanas and from him, it was acquired by Bṛhaspati. Thereafter Bṛhaspati spoke out it unto Savitṛ.

सविता मृत्यवे प्राह मृत्युश्चेन्द्राय वै पुनः।
इन्द्रश्चापि वशिष्ठाय सोऽपि सारस्वताय च।।६०।।

Savitṛ passed it on to Mṛtyu (Yama) and Mṛtyu passed it on to Indra thereafter. Indra also passed it on to Vasiṣṭha who on his own part, passed it on to Sārasvata.

सारस्वतस्त्रिधाम्ने च त्रिधामा च शरद्वते।
शरद्वतस्त्रिविष्टाय सोऽन्तरिक्षाय दत्तवान्।।६१।।

Sārasvata passed it on to Tridhāman[1] and Tridhāman passed it on to Śaradvata. Śaradvata passed it on to Triviṣṭa who on his own part, passed it on to Antarikṣa.

वर्षिणे चान्तरिक्षो वै सोऽपि त्रय्यारुणाय च।
त्रय्यारुणो धनंजये स च प्रादात्कृतंजये।।६२।।

Antarikṣa passed it on to Varṣin and he even unto Trayyāruṇa[2]. Trayyāruṇa passed it on to Dhanañjaya and he gave it to Kṛtañjaya.

कृतंजयस्तृणंजयाय भरद्वाजाय सोऽप्यथ।
गौतमाय भरद्वाजः सोऽपि निर्यन्तरे पुनः।।६३।।

From Kṛtañjaya to Tṛṇañjaya and he even passed it on to Bharadvāja. Bharadvāja passed it on to Gautamā who handed it over to Niryantara.

---

1. Paurāṇika Kośa, p. 207, Vyāsa of Tretā Dvāpara, vide Vāyu Purāṇa 103.61.
2. Paurāṇika Kośa, p. 210, son of Triviṣṭa, an Ikṣvāku who heard Vāyu Purāṇa from Varṣin, Vāyu Purāṇa 103.62.

निर्यन्तरस्तु प्रोवाच तथा वाजश्रवाय च।
स ददौ सोमशुष्माय स ददौ तृणबिन्दवे॥६४॥

Niryantara[1] passed it on to Vājaśravas[2]. He passed it on to Somaśuṣma[3] who gave it to Tṛṇabindu[4].

तृणबिन्दुस्तु दक्षाय दक्षः प्रोवाच शक्तये।
शक्तेः पराशरश्चापि गर्भस्थः श्रुतवानिदम्॥६५॥

Tṛṇabindu passed it on to Dakṣa and Dakṣa talked it off to Śakti. From Śakti, Parāśara even staying in embryo, heard it.

पराशराज्जातुकर्णस्तस्माद्द्वैपायनः प्रभुः।
द्वैपायनात्पुनश्चापि मया प्रोक्तं द्विजोत्तमाः॥६६॥

From Parāśara, Jātukarṇa and from him lord Dvaipāyana. From Dvaipāyana, this was dilated upon unto me, O excellent Brāhmaṇas!

शांशपायन उवाच

मया वै तत्पुनः प्रोक्तं पुत्रायामितबुद्धये।
इत्येव वाचा ब्रह्मादिगुरुणा समुदाहृता॥६७॥

Śāṁśapāyana spoke– By me then, it was passed again on to my son of extraordinary intellect. This way, the speech was spoken to by the guru (Bṛhaspati) and Brahmā and the like.

नमस्कार्याश्च गुरवः प्रयत्नेन मनीषिभिः।
धन्यं यशस्यमायुष्यं पुण्यं सर्वार्थसाधकम्॥६८॥

Preceptors are fit to be offered obeisance with efforts by those seeking inspiration from mind. This tale is blessed one, repute endowing one, age prolonging one, sacred one and accomplisher of all the objectives.

पापघ्नं नियमेनेदं श्रोतव्यं ब्राह्मणैः सदा।
नाशुचौ नापि पापाय नाप्यसंवत्सरोषिते॥६९॥
नाश्रद्दधानाविदुषे नापुत्राय कथंचन।
नाहिताय प्रदातव्यं पवित्रमिदमुत्तमम्॥७०॥

It is the obviator of sins and it deserves to be listened to by a legal implication by the Brāhmaṇas. This sacred story should neither be mentioned to an impure person; nor a person of criminal intention and nor to one who has not put in at least a year's disciplined student life; nor even to a scholar having no faith; nor to one having no son by any means; nor to one who never pays obeisance and who is inimical.

अव्यक्तं वै यस्य योनिं वदन्ति
व्यक्तं देहं कालमन्तर्गतं च।
वह्निं वक्त्रं चन्द्रसूर्यौ च नेत्रे
दिशः श्रोत्रे घ्राणमाहुश्च वायुम्॥७१॥
वाचो वेदांश्चान्तरिक्षं शरीरं
क्षितिं पादौ तारका रोमकूपान्।
सर्वाणि चाङ्गनि तथैव तानि
विद्याश्च अङ्गाणि च यस्य पुच्छम्॥७२॥
तं देवदेवं जननं जनानि
सर्वेषु लोकेषु प्रतिष्ठितं च।
वरं वराणां वरदं महेश्वरं
ब्रह्माणमादिं प्रयतो नमस्ये॥७३॥

With great mental purity, I offer obeisance to Brahmā, the first Maheśvara whose source of origin, they say, is Unmanifest, whose body is the Manifest. Kāla that has gone in, whose mouth is Vahni (fire), whose eyes are the Sun and the Moon, whose ears are the quarters, whose nose, they say, is Vāyu, whose words are Vedas, whose body is *Antarikṣa*, whose feet are *Śarirakṣiti* (earth), whose pores are the stars, whose limbs are auxiliary lores and whose *Vidyās* (learnings) are the tail. He is the lord of Devas and the creator of men. He is well-established in all the worlds. He is Maheśvara, the bestower of boons and foremost of all.

इति श्रीमहापुराणे वायुप्रोक्ते उपसंहारपादे सृष्टिवर्णनं नाम त्र्यधिकशततमोध्यायः॥१०३॥

* * *

1. Paurāṇika Kośa, p. 276.
2. Ibid., p. 460.
3. Ibid., p. 203.
4. Ibid., p. 203.

।।अथ चतुरधिकशततमोऽध्याय:।।

Chapter 104

The removal of the apprehension of Vyāsa

शौनकादि ऋषय ऊचु:

सूत सूत महाभाग त्वया भगवता सता।
व्यासप्रसादाधिगतशास्त्रसंबोधनेन च।।१।।
अष्टादश पुराणानि सेतिहासानि चानघ।
उपक्रमोपसंहारविधिनोक्तानि कृत्स्नश:।।२।।

The Sages headed by Śaunaka and others spoke– O Sūta! O Charioteer! O Greatly fortunate one! Owing to the grace of Vyāsa, you have narrated eighteen Purāṇas entirely along with the connected anecdotes in the manner of *Upakrama* (beginning) and *Upasaṁhāra* (conclusion).

चतुर्दशसहस्रं च मात्स्यं प्रोक्तमतिस्फुटम्।
तत्संख्याकं भविष्यं च प्रोक्तं पञ्चशताधिकम्।।३।।

You have clearly narrated Matsya Purāṇa containing fourteen thousand verses; the Bhaviṣya Purāṇa containing an equal number of verses with five hundred more.

मार्कण्डेयं महारम्यं प्रोक्तं नवसहस्रकम्।
कथितं ब्रह्मवैवर्तमष्टादशसहस्रकम्।।४।।

Mārkaṇḍeya of great beauty has been dilated upon as of nine thousand verses and Brahmavaivarta has been dilated upon as of eighteen thousand verses.

शतोत्तरं च ब्रह्माण्डं सूर्यसंख्यासहस्रकम्।
अथ भागवतं दिव्यमष्टादशसहस्रकम्।।५।।

The Brahmāṇḍa (Purāṇa) having a counting of twelve thousand and one hundred verses and the divine Bhāgavata consisting of eighteen thousand verses (have been narrated).

सहस्राणि दशैवोक्तं पुराणं ब्रह्मनामकम्।
अयुतश्लोकघटितं पुराणं वामनाभिधम्।।६।।

Ten thousands verses have been dilated upon of the Purāṇa named Brahma and composed of (ten thousand a myriad) verses (Ślokas) is the Purāṇa known as Vāmana.

तथैवायुतसंख्यातं षट्शताधिकमादिकम्।
त्रयोविंशतिसाहस्रमनिलं तद्गतं शुभम्।।७।।

The Ādipurāṇa containing ten thousand and six hundred verses and the *Anila* (Vāyu Purāṇa) containing twenty-three thousand verses (have been narrated).

त्रयोविंशतिसाहस्रं नारदीयमुदाहृतम्।
एकोनविंशसाहस्रं वैनतेयमुदाहृतम्।।८।।

Nāradiya (Purāṇa) is exemplified as of twenty-three thousand verses and the *Vainateya* i.e. Garuḍa (Purāṇa) consists of ninteen thousand verses.

सहस्रपञ्चपञ्चाशत्प्रोक्तं पाद्मं सुविस्तरम्।
सप्तदशसहस्रं तु कूर्मं प्रोक्तं मनोहरम्।।९।।

The highly laborative Padma (Purāṇa) contains fifty-five thousand verses and seventeen thousand normed is talked of as the Kūrma (Purāṇa), the fascinating one.

चतुर्विंशतिसाहस्रं शौकरं परमाद्भुतम्।
एकाशीतिसहस्राणि स्कन्दमुक्तं सुविस्तृतम्।।१०।।

The most marvellous Śaukara (i.e. Varāha Purāṇa) consists of twenty-four thousand verses and eighteen thousand normed is talked of as the Skanda (Purāṇa) of great dilation.

एवमष्टादशोक्तानि पुराणानि बृहन्ति च।
पुराणेष्वेषु बहवो धर्मास्ते विनिरूपिता:।।११।।

This way have been dilated upon eighteen Purāṇas of formidable size. In these Purāṇas, great many holy rites have been well-laid down by you.

रागिणां च विरागाणां यतीनां ब्रह्मचारिणाम्।
गृहस्थानां वनस्थानां स्त्रीशूद्राणां विशेषत:।।१२।।

Rāgins (worldly beings, lit. impassioned ones), *Virāgas* (those having no passions), *Yatis* (recluses), *Brahmacārins* (celibates), *Gṛhasthas* (house-holders), sylvan-dwellers (forest anchorites) and specifically women and Śūdras have been explained by you.

ब्राह्मणक्षत्रियविशां ये च संकरजातयः।
गङ्गाद्या या महानद्यो यज्ञव्रततपांसि च॥१३॥

Similarly the rites and duties of Brāhmaṇas, Kṣatriyas, Vaiśyas and the intermixed castes have been recounted. Gaṅgā and other great rivers have been described by you. Yajñas, Vratas and Tapas (sacrifices, vows and penances) have been explained in those Purāṇas.

अनेकविधदानानि यमाश्च नियमैः सह।
योगधर्मा बहुविधाः सांख्या भागवतास्तथा॥१४॥

Many-normed charities, along with Yamas and Niyamas (restraints and precepts), Yogadharmas of varied norm, Sāṁkhya and Bhāgavata (pertaining to the holy devotee of the lord) have been explained in them.

भक्तिमार्गा ज्ञानमार्गा वैराग्यानिलनीरजाः।
उपासनविधिश्चोक्तं कर्मसंशुद्धिचेतसाम्॥१५॥

Bhaktimārga (path of devotion), *Jñanamārga* (path of knowledge) and *Vairāgya* (detachment) have been explained. The procedures for the various ways of worship with water and wind by those whose minds have been purified by holy rites, have been mentioned.

ब्राह्मं शैवं वैष्णवं च सौरं शाक्तं तथाऽऽर्हतम्।
षड्दर्शनानि चोक्तानि स्वभावनियतानि च॥१६॥

Brāhma, Śaiva, Vaiṣṇava, Saura, Śākta and likewise Ārahata– *these six systems of* philosophy have been dilated upon well-restrained or enjoined by their individual traits.

एतदन्यच्च विविधं पुराणेषु निरूपितम्।
अतः परं किमप्यस्ति न वा बोद्धव्यभुत्तमम्॥१७॥

This much and the other redundant material, all that has been illustrated in Purāṇas. Beyond this whatever is there or deserving to be understood is the excellent one.

न ज्ञायेत यदि व्यासो गोपयेदथ वा भवान्।
अत्र नः संशयं छिन्धि पूर्णः पौराणिको यतः॥१८॥

Could it be that Vyāsa or you, holy sir, are hiding anything? Please remove our doubts in this respect because you are a complete Purāṇa expert.

सूत उवाच

शृणु शौनक वक्ष्यामि प्रश्नमेनं सुदुर्लभम्।
अतिगोप्यतरं दिव्यमनाख्येयं प्रचक्षते॥१९॥

Sūta replied– Listen, O Śaunaka! I shall dilate upon this question of difficult import, highly confidential and divine one and unfit for being dilated upon, (they) call it.

पराशरसुतो व्यासः कृत्वा पौराणिकीं कथाम्।
सर्ववेदार्थघटितां चिन्तयामास चेतसि॥२०॥

Vyāsa, son of Parāśara, having composed the ancient chronicle anecdote (*Paurāṇikī-kathā*) created out of all the Vedas (sciences), thought over in mind.

वर्णाश्रमवतां धर्मो मया सम्यगुदाहृतः।
मुक्तिमार्गा बहुविधा उक्ता वेदाविरोधतः॥२१॥

The duties of the orders of society and stages of life have been aptly dilated upon by me and the passages of emancipation of varied norm have been dilated upon in co-ordination with to the Vedas (Sciences).

जीवेश्वरब्रह्मभेदो निरस्तः सूत्रनिर्णये।
निरूपितं परं ब्रह्म श्रुतियुक्तविचारतः॥२२॥

The distinction between *Jīva* (soul), *Īśvara* (god) and Brahman (divine knowledge) has been spoken off by me during the judgement of an aphorism. The utmost Brahman has been established as per deliberation upon the propriety of Śruti i.e. the Vedic lore.

अक्षरं परमं ब्रह्म परमात्मा परं पदम्।
यदर्थं ब्रह्मचर्यादिवानप्रस्थयतिव्रतम्॥२३॥

The utmost Brahman (the supersonic knowledge is indestructible and the supreme soul. It is the highest step for the sake of which Brahmacarya (celibacy) and the like, the vow of recluses and forest anchorites (persists).

आचरन्ति महाप्राज्ञा धारणां च पृथग्विधाम्।
आसनं प्राणरोधश्च प्रत्याहारश्च धारणा॥२४॥
ध्यानं समाधिरेतानि यमैश्च नियमैः सह।
अष्टाङ्गानि यदर्थं च चरन्ति मुनिपुङ्गवाः॥२५॥

Highly-intellected ones adhere to *Dhāraṇā* (concentration) of distinct norms. Leading sages perform– *Āsana* (posture), *Prāṇarodha* (restraint of breath), *Pratyāhāra* (restraining back), *Dhāraṇā* (concentration), *Dhyāna* (mental concentration or meditation), *Samādhi* (trance, ecstasy), *Yama* (restraint) and *Niyama* (observance). These are the eight components known as *Aṣṭāṅga Yoga* for the sake of which the excellent ones among the sages move about.

यदर्थं कर्म कुर्वन्ति वेदाज्ञामात्रतत्पराः।
परार्पणधिया सम्यङ्निष्कामाः कलिलोज्झिताः॥२६॥

Those who strictly adhere to the injunctions of the Vedas (Sciences), perform holy rites only for the sake of Brahman. They are lustless and void of morbidity.

मज्ज्ञप्तये निराकर्तुं पापाचरणमात्मनः।
गङ्गादितीर्थचर्याणि निषेवन्ते शुचिव्रताः॥२७॥

For the understanding of which one, with a view to scaring away the sinful action of the self, the pure-vowed ones take to the abodes of places of pilgrimage such as Gaṅgā and the like.

तद्ब्रह्म परमं शुद्धमनाद्यन्तमनामयम्।
नित्यं सर्वगतं स्थाणु कूटस्थं कूटवर्जितम्॥२८॥

That Brahman is the greatest and highly pure one, having no beginning and no end and free from disease, perennially ubiquitous and static, stationed on a peak and void of deceit.

सर्वेन्द्रियचराभासं प्राकृतेन्द्रियवर्णितम्।
दिक्कालाद्यनवच्छिन्नं नित्यं चिन्मात्रमव्ययम्॥२९॥

It bears gleam of the working of all senses and divested of the instinctive senses, unimpaired in directions and time, perennially of a minuter norm and indestructible.

अध्यास्तं सर्ववद्यत्र विश्वमेतत्प्रकाशते।
विश्वस्मिन्नपि चान्वेति निर्विकारं च रज्जुवत्॥३०॥
सम्यग्विचारितं यद्वत्फेनोर्मिबुद्बुदोदकम्।
तथा विचारितं ब्रह्म विश्वस्मान्न पृथग्भवेत्॥३१॥

The whole Viśva (universe) is superimposed on it like the serpent on a piece of rope and hence appears so. Brahman is devoid of aberrations. If properly thought over, foam, ripple, bubble and wave will be found not distinct at all from water. That very way is Brahman thought over as such, not distinct from Viśva.

सर्वं ब्रह्मैव नानात्वं नास्तीति निगमा जगुः।
यस्माद्भवन्ति ब्रह्माण्डकोटयो न भवन्ति च॥३२॥

"Entire Brahman is not the idea of myriad norm", this way do dilate upon the Nigamas (scriptures). It is from Brahman that the crores of Brahmāṇḍas (Cosmic Eggs) assume from as such.

यदुन्मेषनिमेषाभ्यां जगतां प्रलयोदयौ।
भवेतां या परा शक्तिर्यदाधारतया स्थिता॥३३॥

The defunction and uprise of the moving ones depend upon the *Unmeṣa* (opening) and *Nimeṣa* (closing) of Brahman. And the great Śakti (the divine goddess of power) is stationed with the support of Brahman.

यस्मिन्निदं यतश्चेदं येनेदं यदिदं स्मृतम्।
यदज्ञानाज्जगद्भाति यस्मिञ्जाते जगन्न हि॥३४॥

The universe is in it and it originates from Brahman. It is Brahman itself. It is due to the ignorance of Brahman that the universe flourishes and by which one having been understood, the universe persists to dominate.

असत्यं यज्जडं दुःखं अवस्त्विति निरूपितम्।
विपरीतमतो यद्वै सच्चिदानन्दमूर्तिकम्॥३५॥

The universe is described as unreal, insentient, cause of misery and insubstantial. The retrograde of it is an embodiment of joy of the existent one.

जीवे जाग्रति विश्वाख्यं स्वप्ने यत्तैजसं स्मृतम्।
सुषुप्तौ प्राज्ञसंज्ञं यत्सर्वावस्थासु संस्मृतम्।।३६।।

On *Jīva* (soul) being alert or wakeful, it is named *Viśva*; that is known as *Taijasa* (refulgent) in a dream and in the desire to sleep, it is named as *Prājña* (intelligent one). This stands known in all the situations.

यच्चक्षुषां चक्षुरथ श्रोत्राणां श्रोत्रमप्यति।
त्वक्त्वचां रसनं तस्य प्राणं प्राणस्य यद्विदुः।।३७।।

It is the eye of the eyed ones, an ear of the eared ones, the skin of the skinned ones, the tongue of the tongued ones and the breadth as such of the vital airs, that they understand.

बुद्धिज्ञानेन च प्राणाः क्रियाशक्त्या निरन्तरम्।
यन्नेशिरे समभ्येतुं ज्ञातुं च परमार्थतः।।३८।।

The human beings become incapable of knowing precisely and attaining it by means of intelligence, worldly knowledge, life forces and by the power of activity for ever.

रज्जावहिर्मरौ वारि नीलिमा गगने यथा।
असद्विश्वमिदं भाति यस्मिन्नज्ञानकल्पितम्।।३९।।

Just as in a rope the snake, in an arid soil (or desert) the water and azureness in the sky (gleams forth), in the same way, the non-existent universe looks glamorous wherein created by ignorance.

घटावच्छिन्न एवायं महाकाशो विभिद्यते।
कार्योपाधिपरिच्छिन्नं तद्वद्यज्जीवसंज्ञकम्।।४०।।

Like a *Ghaṭā* (a trap of elephants meant or assembled for martial purpose)[1] truncates as such, this one, the vast sky or the great *Ākāśa* gets truncated. *Jīva* is the restricted form of the all-pervading soul, restricted through the *kārya*.

मायया चित्रकारिण्या विचित्रगुणशीलया।
ब्रह्माण्डं चित्रमतुलं यस्मिन्भित्ताविवार्पितम्।।४१।।

The whole Brahmāṇḍa is an unprecedented or unrivalled superb painting drawn on Brahman as if on a wall by the *Māyā* of wonderful activities possessing diverse Guṇas.

धावतोऽन्यानतिक्रान्तं वदतो वागगोचरम्।
वेदवेदान्तसिद्धान्तैर्विनिर्णीतं तदक्षरम्।।४२।।

That indestructible Brahman is conclusively arrived at by the doctrines of Vedas and Vedāntas. Brahman is beyond those who rush after it. It is beyond the words of those who try to explain it.

अक्षरान्न परं किंचित्सा काष्ठा सा परा गतिः।
इत्येवं श्रूयते वेदे बहुधाऽपि विचारिते।।४३।।

Beyond the indestructible, there is nothing. That is the limit and that is the extreme state. This way is being explained in Vedas, when (they are) closely pondered over.

अक्षरस्याऽऽत्मनश्चापि स्वात्मरूपतया स्थितम्।
परमानन्दसंदोहरूपमानन्दविग्रहम्।।४४।।
लीलाविलासरसिकं वल्लीवीयूथमध्यगम्।
शिखिपिच्छकिरीटेन भास्वद्रत्नचितेन च।।४५।।
उल्लसद्विद्युदाटोपकुण्डलाभ्यां विराजितम्।
कर्णोपान्तचरन्नेत्रखञ्जरीटमनोहरम्।।४६।।
कुञ्जकुञ्जप्रियावृन्दविलासरतिलम्पटम्।
पीताम्बरधरं दिव्यं चन्दनालेपमण्डितम्।।४७।।
अधरामृतसंसक्तिवेणुनादेन बल्लवीः।
मोहयन्तं चिदानन्दमनङ्गमदभञ्जनम्।।४८।।
कोटिकामकलापूर्णं कोटिचन्द्रांशुनिर्मलम्।
द्विरेफकण्ठविलसद्रत्नगुञ्जामृगाकुलम्।।४९।।
यमुनापुलिने तुङ्गे तमालवनकानने।
कदम्बचम्पकाशोकपारिजातमनोहरे।।५०।।
शिखिपारावतशुकपिककोलाहलाकुले।
निरोधार्थं गवामेव धावमानमितस्ततः।।५१।।
राधाविलासरसिकं कृष्णाख्यं पुरुषं परम्।
श्रुतवानस्ति वेदेभ्यो यतस्तद्गोचरोऽभवत्।।५२।।

I have heard this from the Vedas with whose help he became cognisable. Also that Lord Kṛṣṇa is that supreme Puruṣa. He is abiding in

1. V.S. Apte, p. 197.

the form of Ātman in that imperishable soul. Stationed by the personal form, he is an embodiment of joy and a frame of the permeation of exquisite joy. He is having zest for sportive grace, the one gone within the bevy of cowherds, women and embellished with a crown decorated with peacock plumes and studded with shining gems. He is equipped with ear-rings gleaming like the flush of flashing lightning, moving in vicinity of the ears, fascinating with the wagtail in the form of eye. To that one lewd for the graceful sport of bevy of beloved roving in every garden, the one wearing yellow garment, the divine one, decorated by the plaster of or unguent of sandal. He fascinates the cowherdesses with the notes of his flute sprinkled with the nectar oozing out his lips. He is the *Cidānanda* (i.e. the joy of the subtle elements), the very crusher of the pride or inebriation of Cupid. He is brimful with the crores of arts of Kāma (Cupid) and transparent like the crores of lunar beams. Bees and deer surround him. Round his neck with three lines, a diamond necklace shines with beads interspersed. To control cows from straying away, he runs about here and there on the high banks of Yamunā in the grove of Tamāla trees, fascinating owing to Kadamba, Campaka, Aśoka and Pārijāta (spices plants) or coral trees. That forest is reverberous owing to the warblings of cuckoos, (talks) of parrots, pigeon's *gharghara* sound and cooings of peacocks. He is fond of sporting with Rādhā.

एवं ब्रह्मणि चिन्मात्रे निर्गुणे भेदवर्जिते।
गोलोकसंज्ञके कृष्णो दीव्यतीति श्रुतं मया॥५३॥

This way in the Brahman of a subtle element, *Nirguṇa* and void of distinction, named Goloka, Kṛṣṇa shines along. This has been heard by me.

नातः परतरं किंचिन्निगमागमयोरपि।
तथाऽपि निगमो वक्ति ह्यक्षरात्परतः परः॥५४॥

Beyond He, there is nothing discernible in *Nigamas* or *Āgamas* (etymologies). Still the Vedas say that he is beyond and greater than *Akṣara*.

गोलोकवासी भगवानक्षरात्पर उच्यते।
तस्मादपि परः कोऽसौ गीयते श्रुतिभिः सदा॥५५॥

A denizen of Goloka, the adorable one, is deemed as beyond the one having no percolation. Who is this always spoken by the Vedas as beyond even that?

उद्दिष्टो वेदवचनैर्विशेषो ज्ञायते कथम्।
श्रुतेर्वाऽर्थोऽन्यथा बोध्यः परतस्त्वक्षरादिति॥५६॥

How the specific meanings quoted by the Vedas should be understood or even the interpretation of Vedas deserves to be understood from beyond the jurisdiction of the indeclinable?

श्रुत्यर्थे संशयापन्नो व्यासः सत्यवतीसुतः।
विचारयामास चिरं न प्रपेदे यथातथम्॥५७॥

Endowed with scepticism in the interpretation of the Vedas, Vyāsa, the son of Satyavatī, racked his brain for longer time but could not arrive at a specific realistic norm.

सूत उवाच

विचारयन्नपि मुनिर्नाऽऽप वेदार्थनिश्चयम्।
वेदो नारायणः साक्षाद्यत्र मुह्यन्ति सूरयः॥५८॥

Sūta spoke– Even deliberating upon, the sage then could not come to a conclusive disposition on Veda. The Veda is Nārāyaṇa in corporeal form wherein become mesmerised even the poets.

तदाऽपि महतीमार्तिं सतां हृदयतापिनीम्।
पुनर्विचारयामास कं व्रजामि करोमि किम्॥५९॥

Still he underwent great distress of the heart. Then he once again thought over as to whom he could go and what could he do?

पृच्छामि न जगत्यस्मिन्सर्वज्ञं सर्वदर्शनम्।
अज्ञात्वाऽन्यतमं लोके संदेहविनिवर्तकम्॥६०॥

I do not see anybody in this world who is an omniscient one having knowledge of all

philosophic lores. After not knowing anyone in the world who could clear his doubts.

मेरोः कुहरिणीं गत्वा चचार परमं तपः।
यत्र कार्तस्वरस्फूर्जज्ज्योत्स्नाजलैर्निरन्तरम्॥६१॥

Having gone over to the cave of Meru, he performed a great penance, wherein the waters of light or electricity flashing was golden-normed.

सदा प्रबाधते विष्वक्तमः स्तोमं दृशंतुदम्।
चकास्ते यत्र परमं कान्तारमतिसुन्दरम्॥६२॥

There was a vast highly gorgeous forest there. Although there was blinding darkness within, the rocks shed a golden brilliance everywhere.

नानाद्रुमलताकुञ्जकूजत्पक्षिनिनादितम्।
क्षुत्पिपासाभयक्रोधतापग्लानिविवर्जितम्॥६३॥
जलाशयैर्बहुविधैः पद्मिनीखण्डमण्डितैः।
जातरूपशिलानद्धतटसंचारपक्षिभिः॥६४॥
युक्तमम्भोजपवनैः सेव्यमानं समन्ततः।
शिवैरध्यासितं भावैर्हिंस्रैः सत्त्वैः समुज्झितम्॥६५॥
निर्जनं दिव्यलतिकाप्रियखण्डविराजितम्।
शुकैः पारावतैर्हृद्यैरुन्मदन्मत्तकोकिलम्॥६६॥

The forest was rendered vociferous by birds warbling within groves of creepers and trees of myriad norm. It was void of fatigue, torment, wrath, fear of thirst and hunger. It was equipped with reservoirs of many norms, decorated by many-typed lotus stalks and birds hovering over the shores, inlaid with golden stone slabs, regaled by lotus breezes an all sides and occupied by auspicious normed thoughts and divested of rapacious wild beasts. It was englamoured by birds fond of divine creepers and sequestered as such with inebriate cuckoos, hilarious pleasing parrots and pigeons.

उत्पतत्पद्मरजसां पटलामोददिङ्मुखम्।
तत्रापि काञ्चनी दिव्या गुहा परमशोभना॥६७॥

The pollen dust particles rose up and rendered all the quarters fragrant. Therein even was a divine cavern, highly beautiful as such.

तां प्रविश्य जिताहारो जितचित्तो जितासनः।
सस्मार वेदांश्चतुरस्तदेकाग्रमना मुनिः॥६८॥

Having entered that cave, having food abstained, having heart overpowered and having a seat won over, the sage having absolute concentration assumed, remembered all the four Vedas.

त्रयी जगाम शरदां शतस्य स्मरतोऽस्य हि।
प्रादुरासंस्ततो वेदाश्चत्वारश्चारुदर्शनाः॥६९॥

A triad of hundred years (lit. Autumns) passed by while he remembered and the four Vedas of pleasing philosophy got revealed to him.

स्फुरत्पद्मपलाशाक्षा जटामुकुटधारिणः।
कुशमुष्टिकराम्भोजा मृगत्वङ्मण्डितांसकाः॥७०॥
स्वरैः षोडशभिः क्लृप्तवदनाः प्रणवान्तराः।
कचवर्गोद्भवैर्वर्णैः पञ्चावयवपाणयः॥७१॥
पवर्गदक्षचरणा वामपादास्तवर्गतः।
आत्त(त)रत्यन्तवर्णाश्च येषां कुक्षिद्वयात्मकौ॥७२॥
नाभिनिद्राः कान्तपृष्ठा मोदरा यरलवोत्कचाः।
अग्निदक्षांशरुचिरा धराग्रीवा भृतांसकाः॥७३॥

Their eyes were like the lotus petals blown as such and they were bearers of matted locks and diadem, having lotus like hands occupied by handfuls of Kuśa grass, having shoulders adorned by antelope hides, having faces made of sixteen *Svaras* intervened by *Praṇava* (Oṁ), *kavarga* (letters starting with *ka*), *cavarga* and the like being the source of syllables, having hands of five limbs, having feet skilled *pavarga*, comprising of *pa* and having left order writing started from *tavarga* (*ta*, *tha*, *da*, *dha*, *na*), having ending syllables dictated by *ravarga* assumed as such. The letter *Na* constituted their navels. The letter *Ka* constituted their backs. The letter *Ma* constituted their stomach. The letters *Ya, Ra, La* and *Va* constituted their hair. *Agnibīja* (the

seed-like hymn of Agni) shone in their right shoulders. The *Dharā* (hymn of the earth) was their neck and the *Bhṛta* shone on their shoulders.

अन्तस्थसंस्थाना वैखरीवाग्विजृम्भिता:।
अपश्यन्मधुरामोषां हृदयाम्भोजकल्पिताम्।।७४।।

Their joints consisted of the semi-vowel letters. They were throbbing with *Vaikharī* speech. He view Mathurā (city) marked in their lotus-like hearts.

हरेर्भगवत: साक्षादाविर्भावस्थली हि सा।
कारीमपश्यद्भ्रूमध्ये मायामाधारसंस्थिताम्।।७५।।

That is the very emanation spot of Lord Hari, the adorable one. The city of Kāśī was seen by him in the middle of their eyebrows. The city of Māyā (Haridvāra) was stationed in a mystical plexus at the posterior part of the body.

लिङ्गदंशे तत: काञ्चीमवन्तीं नाभिमण्डले।
कण्ठस्थां द्वारकामेषां प्रयागं प्राणगं तथा।।७६।।

He saw the city of Kāñcī in the region of their *liṅga* (generative organ); the city of Avanti in the navel region; the city of Dvārakā stationed on the throat spot and the city of Prayāga in the region of vital breath.

सव्यापसव्ययोस्तेषां गङ्गाऽपि यमुना नदी।
मध्ये सरस्वती साक्षाद्गयाक्षेत्रं तथाऽऽनने।।७७।।

On their left and right flowed the two rivers Gaṅgā and Yamunā. In the centre flowed the river Sarasvatī in corporeal form and Gayā-kṣetra was on the facial region.

हनुग्रीवामध्यगतं प्रभासक्षेत्रमुत्तमम्।
बदर्याश्रममेतेषां ब्रह्मरन्ध्रे ददर्श ह।।७८।।

The excellent holy centre of Prabhāsa was in the centre of the neck and the chin. The hermitage of Badari (Badrayāśrama) was seen in their Brahmarandhra (cerebral aperture).

पौण्ड्रवर्धननेपालपीठं नयनयोर्युगे।
पीठं पूर्णगिरिं नाम ललाटे समदृश्यत।।७९।।

The holy seats of Pauṇḍravardhana and Nepāla were seen in the eyes twain. The seat named Pūrṇagiri came to sight on the forehead.

कण्ठे च मथुरापीठं काञ्चीपीठं कटिस्थितम्।
जालंधरं तथा पीठं स्तनदेशेष्वदृश्यत।।८०।।

The holy Mathurāpīṭha (the seat of Mathurā) was seen in the neck. The seat of Kāñcī was stationed in his hips. And the seat of Jālandhara was seen on the breast spot.

भृगुपीठं कर्णदेशे अयोध्यां नासिकापुटे।
ब्रह्मरन्ध्रे स्थितं ब्राह्मं शैवं सीमन्तसीमनि।।८१।।

Bhṛgupīṭha was the ear lobes and Ayodhyā was on the naval cavity. In the Brahmarandhra was stationed the Brāhmya and the holy centre Śaiva was stationed in the parting of hair.

शाक्तं जिह्वाग्रधिषणं वैष्णवं हृदयाम्बुजे।
सौरं चक्षुष्प्रदेशस्थं बौद्धच्छायासुसंगतम्।।८२।।

The holy centre Śākta was situated on the tip of the tongue. Vaiṣṇava-tīrtha was in the lotus of the heart. Saura (the holy place of Sun) was stationed in the region of the eyes and all Bauddha centres were stationed in the shadows.

सौत्रामणिं कण्ठदेशे पशुबन्धमथोरसि।
वाजपेयं कटितटे अग्निहोत्रं तथाऽऽनने।।८३।।

Sautrāmaṇī was the neck spot and Paśubandha was in the chest. Vājapeya sacrifice was in the waist region and Agnihotra likewise on the face.

अश्वमेधं कटितटे नरमेधमथोदरे।
राजसूयं शिरोदेशे आवसथ्यं तथाऽऽधरे।।८४।।

Aśvamedha was in the waist region and Naramedha on the stomach. Rājasūya was stationed in the crest region and Āvasathya in the lower lip.

ऊर्ध्वोष्ठे दक्षिणाग्निं च गार्हपत्यं मुखान्तरे।
हव्यं श्रुतौ मन्त्रभेदास्तथा रोमस्ववस्थितान्।।
भृत्यैरिव महाराजं पुराणैर्न्यायमिश्रितै:।।८५।।
संहिताभिश्च तन्त्रैश्च पृथक्पृथगुपासितान्।
कर्मज्ञानोपासनाभिर्जनानुग्रहकारकान्।।८६।।

He saw Dakṣiṇāgni on the upper lip and Gārhapatya (fire) within the mouth. The *Havya* was in the two ears and varied Mantras were stationed in hairpores like servants waiting upon a lordly monarch. He visioned the Vedas severally revered and honoured by the Purāṇas suffused with Nyāyas, Saṁhitās and Tantra texts. He saw the Vedas who blessed the people through holy rites, perfect knowledge and modes of worship.

दृष्ट्वा सुविस्मितमना मुनिः कृष्णो बभूव तान्।
ब्रह्मेतजोमयान्दिव्यांस्तपतोऽर्कानिव च्युतान्॥
ज्वलतोऽग्नीनिवोदर्कात्कोटीन्दुसमदर्शनान्॥८७॥

On seeing them, the sage Kṛṣṇa (Dvaipāyana) became highly amazed. They were having divine brilliance of Brahman; they were blazing like Sun of undecaying norm and also like the smouldering fire of intense inflammation. They had the appearance of crores of Moons.

ववन्दे सहसोत्थाय दण्डवत्पतितो मुनिः।
कृतार्थोऽहं कृतार्थोऽहं कृतार्थोऽहमितीरयन्॥८८॥

Having offered obeisance and prostrated himself, he (the sage) got up quickly like a staff, while saying repeatedly– "I stands accomplished in ends, I stands accomplished in ends, I stands accomplished in ends.

अद्य मे सफलं जन्म अद्य मे सफलं मनः।
अद्य मे सफलं चाऽऽयुर्यद्भवन्तोऽक्षिगोचराः॥८९॥

Today my birth stands successful and today my mind stands successful, today my age stands successful because you have come within the range of my sight.

अलौकिकं लौकिकं च यत्किंचिदपि विद्यते।
न तद्वोऽविदितं वेद्यं भूतं भव्यं भवच्च यत्॥९०॥

Whatever there is whether worldly or non-worldly, whatever is worth knowing whether past, present or future is not unknown to you.

न प्रवृत्तिफला यूयं दर्शयन्तोऽपि तान्सदा।
यदृक्षाकरसंकोचविधानायेह रागिणाम्॥९१॥

You all are not such ones as the mere instructors of the path of action. Even if you show the path of action, it is only to restrict the haphazard actions of those who are passionate.

प्रपञ्चस्यापि मिथ्यात्वे ब्रह्मत्वे वा विधीतरौ।
मृषारागविषयौ च तत्संकोचविधिक्षयौ॥९२॥

Your words of injunction and prohibition regarding the status of Brahman and the unreality of the universe are not based on attachment which is unreal. They are binding as the injunctions and prohibitions.

अतो लोकहितैर्नूनं परमार्थानिरूपणे।
स्वोक्ताः स्वर्गादिविषया नश्वरा इति निन्दिताः॥९३॥

Therefore the objects such as heaven etc. mentioned by yourselves have been censured by you, saying that they are of a perishable nature, while the truth is being explained by you, the benefactors of the worlds.

अधिकारिविभेदेन कर्मज्ञानोपदेशतः।
त्रातं सर्वं जगन्नूनं शब्दब्रह्मात्ममूर्तिभिः॥९४॥

By the distinctness of the officials as per sermonisation of *Jñāna* (i.e. knowledge) guarded as such stands the entire universe by those having self-named images as Śabda Brahman.

अतोऽहं प्रष्टुमिच्छामि भवन्तश्चेत्कृपालवः।
कर्मणां फलमादिष्टं स्वर्गः कामैकचेतसाम्॥९५॥

Therefore, I am eager to query in case you are quite of a gracious norm. With regard to those whose minds are filled with desires only, the fruit ordained for their rites is heaven.

ईशार्पितधियां पुंसां कृतस्यापि च कर्मणः।
चित्तशुद्धिस्ततो ज्ञानं मोक्षश्च तदनन्तरम्॥९६॥

Of men having intellects dedicated to Īśa (the Lord) as also of the action undertaken, the purity of heart and likewise the learning and emancipation is subsequent to that.

मोक्षो ब्रह्मैक्यमित्येवं सच्चिदानन्दमेव यत्।
सर्वं समाप्यते तस्मिञ्ज्ञाते यद्धि कृताकृतम्॥९७॥

Emancipation is Brahman, this way do expound some which verily, constitute the joy of the truth-normed subtle element. All get culminated when it is realized whatever is done or left undone.

यन्निःसङ्गं चिदाकाशं ज्ञानरूपमसंवृतम्।
निरीहमचलं शुद्धमगुणं व्यापकं स्मृतम्॥९८॥

It is non-attached, the subtle element in the sky of knowledge, the nature of wisdom unobscured by Māyā, lustless, immobile, pure and is known as meritorious ubiquitous element.

विकारेषु विनश्यत्सु निर्विकारं न नश्यति।
यथाऽन्धतमसा व्याप्तलोकस्य र(वि)रोजसा॥९९॥

When the products become defunct, the Brahman does not get lost, the way the Sun retains its illumination by light while the whole universe becomes plunged in blinding gloom.

लोहस्येव मणिस्तद्वद्मणियाश्चेतयितृ यत् (?)।
यदाभासेन सा सत्तां प्रतिपद्य विजृम्भते॥१००॥

Like that of a steel, a gem being the emancipator, when by the light that one having attained to the existence, yawns forth as such, that very way of the soul, the knowledge becomes the emancipator.

जीवेश्वरादिरूपेण विश्वाकारेण चाप्यहो।
तस्यामपि प्रलीनायां कूटस्थं च यदेकलम्॥१०१॥

By the form of Jīveśvara and the like, and also by the shape of universal norm, on the defunction of that one, even the *Kuṭastha* is the single entity.

भवद्भिरेवं निर्णीतं तत्तथैवं न संशयः।
तथाऽपि मम जिज्ञासा वर्तते केवलं हृदि॥१०२॥

By you, this way having been decoded, that verily, is that very way, there is no doubt in it. Even then, there is inquisitiveness in me, solely in my heart.

अतोऽपि परमं किंचिद्वर्तते किल वा न वा।
तद्वदन्तु महाभागा भवन्तस्तत्त्वदर्शनाः॥१०३॥

Even then, is there anything more realistic than this or not? O greatly fortunate one, please expound as you are the realiser of realises.

यच्छ्रवःफलमेवेह जनुषो मे कृतार्थता।
एवं ब्रुवन्तमनघं व्यासं सत्यवतीसुतम्॥
साधु साध्विति संकीर्त्य प्रत्यूचुर्निगमा वचः॥१०४॥

That which constitutes the front of Śravas (hymn or wealth)[1] constitutes the accomplishment of the end of my birth. To Vyāsa, the son of Satyavatī, the innocent one, talking like this, "Well done, well done"– this way having eulogised, the Vedas spoke out the words."

वेदा ऊचुः

साधु साधु महाप्राज्ञ विष्णुरात्मा शरीरिणाम्।
अजोऽपि जन्म संपद्य लोकानुग्रहमीहसे॥१०५॥

Vedas spoke– "Well-done, well-done," O greatly-learned one! You are Viṣṇu, the soul of the embodied ones. Though unborn, you obtain birth and you cherish for the grace of people.

अन्यथा ते न घटते संसारकर्मबन्धनम्।
अस्पृष्टो मायया देव्या कदाचिज्ज्ञानगूहया॥१०६॥

Otherwise why should you be fettered by the worldly actions? It does not affect you. You are untouched for ever by the divine Māyā Devī by the secrecy of your learning.

विभर्षि स्वेच्छया रूपं स्वेच्छयैव निगूहसे।
अस्मत्संमत एवार्थो भवता संप्रदर्शितः॥१०७॥
पुराणेष्वितिहासेषु सूत्रेष्वपि च नैकधा।
अक्षरं ब्रह्म परमं सर्वकारणकारणम्॥१०८॥

You bear forth a form voluntarily and voluntarily do you take it back (lit. conceal as such). The object well-determined by us has been well-displayed by you in Purāṇas, Itihāsas and Sūtras (the ancient legends, chronicles and aphoristic lores). The imperishable Brahman is supreme, the cause of all causes.

1. V.S. Apte, p. 565, श्रवसा।

तस्याऽऽत्मनोऽप्यात्मभावतया पुष्पस्य गन्धवत्।
रसवद्वा स्थितं रूपमवेहि परमं हि तत्॥१०९॥
अनुभूतं तदस्माभिर्जाते प्राकृतिके लिये।
अक्षरात्परतस्तस्माद्यत्परं केवलो रसः॥
न च तत्र वयं शक्ताः शब्दातीते तदात्मकाः॥११०॥

Like the smell of a flower or its taste, it is the Ātman of the Ātman. You may realise it to be ultimate form. This has been experienced by us when the dissolution pertaining to Prakṛti took place. It is beyond the *Akṣara* (indestruction) and it is the supreme *Rasa* (fluid) that exists. It is beyond all words of expression. Since we are of the forms of words, we are incapable to express it precisely.

इति श्री महापुराणे वायुप्रोक्ते व्याससंशयापनोदनं नाम
चतुरधिकशततमोध्यायः॥१०४॥

* * *

।।अथ पञ्चाधिकशततमोऽध्यायः।।

Chapter 105

The importance of Gayā

वायुरुवाच

अत ऊर्ध्वं प्रवक्ष्यामि गयामाहात्म्यमुत्तमम्।
यच्छ्रुत्वा सर्वपापेभ्यो मुच्यते नात्र संशयः)।।१।।

Vāyu spoke– After this, I shall dilate upon the importance of Gayā, the excellent one, having listened to which, one gets emancipated of all the sins. There is no doubt in it.

सनकाद्यैर्महाभागैर्देवर्षिः स च नारदः।
सनत्कुमारं पप्रच्छ प्रणम्य विधिपूर्वकम्।।२।।

Sūta spoke– Accompanied by Sanaka and others, the greatly fortunate ones, the godly sage Nārada questioned Sanatkumāra, having offered obeisance as per ritualistic norm.

नारद उवाच

सनत्कुमार मे ब्रूहि तीर्थं तीर्थोत्तमोत्तमम्।
तारकं सर्वभूतानां पठतां(शृण्वतां तथा।।३।।

Nārada spoke– O Sanatkumāra! You may talk to me about the *tīrtha* (place of pilgrimage or fordable spot), a fordable spot of excellent norm, a redeemer of all beings such as those studying and hearing ones.

सनत्कुमार उवाच

वक्ष्ये तीर्थवरं पुण्यं श्राद्धादौ सर्वतावकम्(?)
गयातीर्थं सर्वदेशे तीर्थेभ्योऽप्यधिकं शृणु)।।४।।

Sanatkumāra spoke– I shall talk of the *tīrthavara puṇya* (the excellent sacred place of pilgrimage) which saves all by means of (performance of) a *Śrāddha* (an obsequial rite) and other holy rites. You may hear about the Gayā *tīrtha* (the Gayā place of pilgrimage), being the excellent one among all the *tīrthas* in the whole of the country.

गयासुरस्तपस्तेपे ब्रह्मणा क्रतवेऽर्थितः।
प्राप्तस्य तस्य शिरसि शिलां धर्मो ह्यधारयत्।।५।।

Gayāsura (the demon Gaya) performed penance there when solicited by Brahmā for a sacrifice. On the crest of that one (Gaya) Dharma hurled a stone slab, when he offered (his body).

तत्र ब्रह्माऽकरोद्यागं स्थितश्चापि गदाधरः।
फल्गुतीर्थादिरूपेण निश्चलार्थमहर्निशम्।।
गयासुरस्य विप्रेन्द्र ब्रह्माद्यैर्देवतैः सह।।६।।

Therein Brahmā performed a Yāga (sacrifice) and stood there the wielder of mace (Gadādhara) in order to keep the demon Gaya steady and immovable day and night. Assuming the form of the (river) Phalgu and other sacred places, Viṣṇu stayed there along with excellent Brāhmaṇas, Devas such as Brahmā.

कृतयज्ञो ददौ ब्रह्मा ब्राह्मणेभ्यो गृहादिकम्।
श्वेतकल्पे तु वाराहे गयो यागमकारयत्।।७।।

Having concluded the sacrifice, Brahmā bestowed abodes etc. unto the Brāhmaṇas. In the beginning of the Śveta Vārāhakalpa, he had performed the sacrifice at Gayā.

गयानाम्ना गया ख्याता क्षेत्रं ब्रह्माभिकाङ्क्षितम्।
काङ्क्षन्ति पितरः पुत्रान्नरकाद्भयभीरवः॥८॥

The holy centre became known by the name Gayā after the demon Gaya. It is liked by Brahmā. Afraid of the fear of hells, the manes desire sons.

गयां यास्यति यः पुत्रः स नस्त्राता भविष्यति।
गयाप्राप्तं सुतं दृष्ट्वा पितॄणामुत्सवो भवेत्॥
पद्भ्यामपि जलं स्पृष्ट्वा सोऽस्मभ्यं किं न दास्यति॥

'To Gayā shall go which son, he shall become our protector.' Having seen the sons reached Gayā, there may be a festivity of the fathers. 'Even by touching its waters with his feet, what is it that he cannot offer to us?'

एष्टव्या बहवः पुत्रा यद्येकोऽपि गयां व्रजेत्।
यजेत चाश्वमेधेन नीलं वा वृषमुत्सृजेत्॥१०॥
गयां गत्वाऽन्नदाताः यः पितरस्तेन पुत्रिणः।
पक्षत्रयनिवासी च पुनात्यासप्तमं कुलम्॥
नो चेत्पञ्चदशाहं वा सप्तरात्रिं त्रिरात्रिकम्॥११॥

Many sons deserve the performance of sacrifices and if one son goes to Gayā and may sacrifice with Aśvamedha or may release the blue bull or offers food, they (Pitṛs) will realise the benefit of (their) having such a son. If the son abides there for three fortnights, his family get sanctified upto seventh lineage. If that is not possible, he may stay there for fifteen days, for seven nights or three nights.

महाकल्पकृतं पापं गयां प्राप्य विनश्यति।
पिण्डं दद्याच्च पित्रादेरात्मनोऽपि तिलैर्विना॥१२॥

A sin committed within a mighty Kalpa (aeon) gets obviated after reaching Gayā. One may offer the rice balls (*Piṇḍas*) and the like to the manes. He can offer the Piṇḍas to himself, but without including gingelly seeds in that case.

ब्रह्महत्या सुरापानं स्तेयं गुर्वङ्गनागमः।
पापं तत्सङ्गजं सर्वं गयाश्राद्धाद्विनश्यति॥१३॥

The murder of a Brāhmaṇa, liquor drinking, theft and the coition with the wife of an elder or a teacher– these all constitute sins born of the limbs of that one and they all become obviated by an obsequial rite at Gayā.

आत्मजोऽप्यन्यजो वाऽपि गयाभूमौ यदा तदा।
यन्नाम्ना पातयेत्पिण्डं तन्नयेद्ब्रह्म शाश्वतम्॥१४॥

One's own son or another's son, whenever and thereafter by whichever name may offer a Piṇḍa, obsequial oblation or libation on the land of Gayā, that may bring forth Brahman of perennial norm.

नामगोत्रे समुच्चार्य पिण्डपातनमिष्यते।
येन केनापि कस्मैचित्स याति परमां गतिम्॥१५॥

Having pronounced the name and fame or title, the offering of libation is required as such whereby and by which one and for when offered, he attains to the excellent emancipation.

ब्रह्मज्ञानं गयाश्राद्धं गोगृहे मरणं तथा।
वासः पुंसां कुरुक्षेत्रे मुक्तिरेषा चतुर्विधा॥१६॥

Emancipation is of four types– (i) which is achieved through the knowledge of Brahman, (ii) which is achieved by the performance of obsequial rite at Gayā, (iii) which is achieved by death in a *Gogṛha* (cowshed) and (iv) which is achieved by having an abode in Kurukṣetra.

ब्रह्मज्ञानेन किं कार्यं गोगृहे मरणेन किम्।
वासेन किं कुरुक्षेत्र यदि पुत्रो गयां व्रजेत्॥१७॥

What is to be achieved by *Brahmajñāna* and what is an abode in Kurukṣetra and what use is a death in Gogṛha, if a son goes to (Gayā).

गयायां सर्वकालेषु पिण्डं दद्याद्विचक्षणः।
अधिमासे जन्मदिने चास्तेऽपि गुरुशुक्रयोः॥१८॥
न त्यक्तव्यं गयाश्राद्धं सिंहस्थेऽपि बृहस्पतौ।
चन्द्रसूर्यग्रहे चैव मृतानां पिण्डकर्मसु॥१९॥

A skilled one may offer rice balls at Gayā at all times. It should not be discarded in an intercalary lunar month[1], or on one's birthday

1. V.S. Apte, p. 14. अधिभास।

or when Jupiter and Venus are set, or when Jupiter is stationed in *Siṁha* (the sign Leo of the zodiac)[1] and during the eclipse of the Sun or the Moon, the obsequial rites of the dead ones should be performed.

महातीर्थे तु संप्राप्ते क्षतदोषो न विद्यते।
तथा दैवप्रमादेन सुमहत्सु व्रणेषु च॥
पुनः कर्माधिकारी च श्राद्धकृद्ब्रह्मलोकभाक्॥२०॥
सकृद्गयाभिगमनं सकृत्पिण्डस्य पातनम्।
दुर्लभं किं पुनर्नित्यमस्मिन्नेव व्यवस्थितिः॥२१॥

When one arrives at this great *tīrtha*, no defect of injury crops up and in case one is wounded, he becomes eligible to take up the activity of the performance of obsequial rite afterwards. He becomes an enjoyer of Brahmaloka after a single journey to Gayā and by a single offer of rice balls which is otherwise extremely difficult to achieve. Herein there is no provision.

प्रमादान्म्रियते क्षेत्रे ब्रह्मादेर्मुक्तिदायके।
ब्रह्मज्ञानाद्यथा मुक्तिर्लभ्यते नात्र संशयः॥२२॥

As a result of delinquency or remissness, if one dies in this *Kṣetra* (region) of Brahmā and others, he attains emancipation. By the knowledge of Brahman, the way emancipation is gained, there is no doubt in it.

कीकटादिमृतानां च पितॄणां तारणाय च।
तस्मात्सर्वप्रयत्नेन कर्त्तव्यं सुविचक्षणैः॥२३॥

For the redemption of manes who died due to *Kikaṭa* (wormbites etc.), an expert deserves to be perform (the obsequial rite) by all means.

ब्रह्मप्रकल्पितान्विप्रान्हव्यकव्यादिनाऽर्चयेत्।
तैस्तुष्टैस्तोषिताः सर्वा पितृभिः सह देवताः॥२४॥

To the Brāhmaṇas, one may adore by *Havya* and *Kavya* oblations or clarified butter or offerings guided by the Vedas. The oblation of food reaches to the deceased ancestors. By these, all the gods along with the manes get gratified.

मुण्डनं चोपवासश्च सर्वतीर्थेष्वयं विधिः।
वर्जयित्वा कुरुक्षेत्रं विशालां विरजां गयाम्॥२५॥

Shaven head and abstinence from food in all the *tīrthas*, viz. Viśālā (Ujjayinī) Virajā (Jājpura in Cuttack district of Orissa) and Gayā barring aside Kurukṣetra, is a well-ordained tradition.

दण्डं प्रदर्शयेद्भिक्षुर्गयां गत्वा न पिण्डदः।
दण्डं न्यस्य विष्णुपदे पितृभिः सह मुच्यते॥२६॥

A recluse need not offer *Piṇḍa* (rice balls) after going to Gayā. Having placed his staff at Viṣṇu-pada[2] (the step of Viṣṇu), he gets emancipated along with Pitṛs (manes).

न दण्डी किल्बिषं धत्ते पुण्यं वा परमार्थतः।
अतः सर्वां क्रियां त्यक्त्वा विष्णुं ध्यायति भावुकः॥

A staff-bearer incurs no sin or acquires no merit even by real norm. Therefore, having given up all activities, he meditates upon Viṣṇu as an emotional being.

संन्यसेत्सर्वकर्माणि वेदमेकं न संन्यसेत्।
मुण्डं कुर्याच्च पूर्वेऽस्मिन्पश्चिमे दक्षिणोत्तरे॥२८॥

One may renounce all acts but may not abandon the Vedas alone and may take to head-shaving outside the limits of the holy centre in the east and also in west or south-north.

सार्धक्रोशद्वयं मानं गयेति ब्रह्मणेरितम्।
पञ्चक्रोशं गयाक्षेत्रं क्रोशमेकं गयाशिरः॥२९॥

The area of the holy place Gayā is two and a half *krośas* (1 *krośa* = 5 km.), as declared by Brahmā. Five *krośas* is the area of *Gayākṣetra*[3] and one *krośa* is the measurement of *Gayāśiras*[4].

तन्मध्ये सर्वतीर्थानि त्रैलोक्ये यानि सन्ति वै।
श्राद्धकृद्यो गयाक्षेत्रे पितॄणामनृणो हि सः॥३०॥

In the midst of those are all the *tīrthas* that do exist in the triad of worlds. An obsequial rite

1. V.S. Apte, p. 602.

2. Caraṇādrī or Chumīra being Viṣṇupada giri (hill) at Gayā, As SIGOAAMI, p. 107, Dr. D.C. Sircar.

3. As SIGOAAMI, p. 285, Dr. D.C. Sircar.

4. Ibid.

performer who happen to be in Gayākṣetra, he get freed from the indebtedness of the manes.

शिरसि श्राद्धकृद्यस्तु कुलानां शतमुद्धरेत्।
गृहाच्चलितमात्रेण गयायां गमनं प्रति॥
स्वर्गारोहणसोपानं पितृणां च पदे पदे॥३१॥

And he who offers Śrāddha at (Gayāśīras), may get redeem a hundred of his lineages. By one moved from the house as per destination as Gayā, he attains to the rundle of riding as to *Svarga* (heaven) for the manes at every pace.

पदे पदेऽश्वमेधस्य यत्फलं गच्छतो गयाम्।
तत्फलं च भवेन्नूनं समग्रं नात्र संशयः॥३२॥

At every step taken (by the son) in his journey towards Gayā, the fruit of Aśvamedha is accomplished by him, there is no doubt in it.

पायसेनापि चरुणा सक्तुना पिष्टकेन वा।
तण्डुलैः फलमूलाद्यैर्गयायां पिण्डपातनम्॥३३॥

With *Pāyasa* (rice-milk porridge), *Caru* (an oblation of rice, barley and pulse boiled for presentation to gods and manes)[1], oat-meal or barley-meal, ground-flour (*Piṣṭaka*) with rice grains and fruits and bulbous roots and the like, the offering of a *Piṇḍa* in Gayā is done.

तिलकल्केन खण्डेन गुडेन सघृतेन वा।
केवलेनैव दध्ना वा ऊर्जेन मधुनाऽथ वा॥३४॥

With emulsion of sesamum, sugar (*khaṇḍa*) and traceable or molasses (*guḍa*) suffused with ghee or with curd alone or with *Ūrja* (sap)[2] and honey (the *Piṇḍa* is to be offered).

पिण्याकं सघृतं खण्डं पितृभ्योऽक्षयमित्युत।
इज्यते वाऽऽर्तवं भोज्यं हविष्यान्नं मुनीरितम्॥३५॥

Piṇyāka[3] (oil-cake, incense, saffron, Asafetida), ghee-saturated sugar (*khaṇḍa*) is quite indestructible for the manes. Or worship is performed and any seasonal fruit is offered as food or Haviṣya food is also offered as mentioned by the sages.

एकतः सर्ववस्तूनि रसवन्ति मधूनि हि।
स्मृत्वा गदाधराङ्घ्र्यब्जं फल्गुतीर्थाम्बु चैकतः॥३६॥

On one side are all the articles of offering such as clothes and things sweetened with honey. On the other side is the sacred water from the holy centre Phalgu brought after meditating on the lotus-like feet of Gadādhara (Viṣṇu).

पिण्डासनं पिण्डदानं पुनः प्रत्यवनेजनम्।
दक्षिणा चान्नसंकल्पस्तीर्थश्राद्धेष्वयं विधिः॥३७॥

The procedure of the Śrāddhas at Gayā is this– First *Piṇḍāsana*[4]; *Piṇḍa-dāna* is done, then *Avanejana* rite is performed (in which water is ritualistically sprinkled on the Darbha grass); charity is then done and finally *Annasaṁkalpa*[5].

नाऽऽवाहनं न दिग्बन्धो न दोषो दृष्टिसंभवः।
सकारुण्येन कर्तव्यं तीर्थश्राद्धं विक्षचणैः॥३८॥

Neither invocation to deities; nor the quarter-binding; nor even the fault created by vision is there during the performance of a Śrāddha. An obsequial rite deserves to be performed at a *tīrtha* with due sympathy.

अन्यत्राऽऽवाहिताः काले पितरो यान्त्यमुं प्रति।
तीर्थे सदा वसन्त्येव तस्मादावाहनं न हि॥३९॥

In other places, the Pitṛs if and when invoked at the proper time, go there. But they always stay in the holy centre. Therefore, the invocation fails as such.

तीर्थश्राद्धं प्रयच्छद्भिः पुरुषैः फलकाङ्क्षिभिः।
कामं क्रोधं तथा लोभं त्यक्त्वा कार्या क्रियाऽनिशम्॥

By a man performing obsequial rite at a *tīrtha*, cherishing a fruit, all the rites deserve to

1. V.S. Apte, p. 204.
2. V.S. Apte, p. 119.
3. V.S. Apte, p. 336.
4. A seat assumed for offering of rice balls in an obsequial offering.
5. Ritualistic verbal utterance of one's intention of offering food.

be performed having taken leave of *kāma*, *krodha* and *lobha* (lust, wrath and greed).

ब्रह्मचार्येकभोजी च भूशायी सत्यवाक्शुचिः।
सर्वभूतहिते रक्तः स तीर्थफलमश्नुते।।४१।।

A single-mealed one, a celibate sleeping on the bare ground, truth-speaking, pure one, engaged in the beneficence of all beings– that one attains the fruit of a *tīrtha*.

तीर्थान्यनुसरन्धीरः पाषण्डं पूर्वतस्त्यजेत्)।
पाषण्डः स च विज्ञेयो यो भवेत्कामकारकः।।४२।।

The staid one, chasing the *tīrthas*, may take leave of heretical tendency to begin with. A *Pāṣaṇḍa* or a heretic may he be called who is a wanton-willed one.

तीर्थेषु ये नरा धीराः कर्म कुर्वन्ति तद्गताः।
यथा ब्रह्मविदो वेद्यं वस्तु चानन्यचेतसः।।
प्रविशन्ति परेशाख्यं ब्रह्म ब्रह्मपरायणाः।।४३।।

The way the knowers of Brahman take to the *Vedya* (the acts fit to be known) or Vedic ritual with full-concentration of mind, similarly the self-possessed persons performing the holy rites in the *tīrthas* enter Brahman named *Pareśa* (the supreme lord).

याऽऽस्ते वैतरणी नाम नदी त्रैलोक्यविश्रुता।
(साऽवतीर्णा गयाक्षेत्रे पितॄणां तारणाय वै।।
त्रातो गोदो वैतरण्यां त्रिःसप्तकुलमुद्धरेत्।।४४।।

The Vaitarṇī named stream, well-known in the world triad, descends in Gayā-kṣetra for the redemption of the manes. One who takes bath in the Vaitaraṇī and bestows away cows redeems his twentyone lineages.

तथाऽक्षयवटं गत्वा विप्रान्संतोषयिष्यति।
ब्रह्माप्रकल्पितान्विप्रान्हव्यकव्यादिनाऽर्चयेत्।।
तैस्तुष्टैस्तोषिताः सर्वाः पितृभिः सह देवताः।।४५।।

After going to Akṣayavaṭa (the eternal holy fig tree), the devotee should gratify the Brāhmaṇas there. To the Brāhmaṇas trained in Brahman, he may adore with *Havya* and *Kavya*. If they are gratified, all the Devas along with the manes (also) will be gratified.

गयायां न हि तत्स्थानां यत्र तीर्थं न विद्यते।
सांनिध्यं सर्वतीर्थानां गयातीर्थं ततो वरम्।।४६।।

In Gayā, there is no spot where a *tīrtha* do not exists. Proximons to all *tīrthas*, the Gayā-tīrtha then is the excellent one.

मीने मेषे स्थिते सूर्ये कन्यायां कार्मुके घटे।
गयायां दुर्लभं लोके वदन्ति ऋषयः सदा।।
दुर्लभं त्रिषु लोकेषु गयायां पिण्डपातनम्।।४७।।

When the Sun stoods in the Zodiacs of *Mīna* (12th sign of the zodiac Picas), *Meṣa* (the sign of the zodiac Aries), *Kanyā* (the sixth sign of the zodiac Virgo), *Dhanus* and *Kumbha*, if one could offer *Piṇḍa* at Gayā, then it is a rare achievement that cannot be had anywhere else in the three worlds.

मकरे वर्तमाने च ग्रहणे चन्द्रसूर्ययोः।
दुर्लभं त्रिषु लोकेषु गयाश्राद्धं सुदुर्लभम्।।४८।।

Similarly when a Śrāddha is performed at Gayā when the Sun is in the Zodiac *Makara* and also at the times of the eclipses of the Sun and the Moon, it is a very rare opportunity, inaccessible in the three worlds.

गयायां पिण्डदानेन यत्फलं लभते नरः।
न तच्छक्यं मया वक्तुं कल्पकोटिशतैरपि।।४९।।

By offering of a *Piṇḍa* in Gayā, the fruit that a man obtains, that same is not fit to be described by me even in hundreds of crores of aeons.

इति महापुराणे वायुप्रोक्ते गयामाहात्म्यं नाम
पञ्चाधिकशततमोऽध्यायः।।१०५।।

* * *

॥अथ षडधिकशततमोऽध्यायः॥

Chapter 106

The description of the Importance of Gayā

नारद उवाच

गयासुरः कथं जातः किंप्रभावः किमात्मकः।

तपस्तप्तं कथं तेन कथं देहपवित्रता॥१॥

Nārada spoke– How did Gayāsura take birth? What was his power and what personality did he posses? By him, how was penance performed and how did his body acquire sanctification?

सनत्कुमार उवाच

विष्णोर्नाभ्यम्बुजाज्जातो ब्रह्मा लोकपितामहः।
प्रजाः ससर्ज संप्रोक्तः पूर्वं देवेन विष्णुना॥२॥

Sanatkumāra replied– Brahmā, the grandsire of the Brahmaloka, was born of the navel lotus of Viṣṇu. He created progenies at the instance of Viṣṇu to begin with.

आसुरेणैव भावेन असुरानसृजत्पुरा।
सौमनस्येन भावेन देवान्सुमनसोऽसृजत्॥३॥

By the demoniacal norm, he created Asuras and by the emotional disposition of mind, he created the Devas of Suave intentions.

गयासुरोऽसुराणां च महाबलपराक्रमः।
योजनानां सपादं च शतं तस्योच्छ्रयः स्मृतः॥४॥

Gaya was an Asura of highly formidable heroism. His height is remembered to be one hundred and twenty-five Yojanas.

स्थूलः षष्टिर्योजनानां श्रेष्ठोऽसौ वैष्णवः स्मृतः।
कोलाहलं गिरिवरे तपस्तेपे सुदारुणम्॥५॥

His girth was sixty Yojanas. He is known as the most excellent Vaiṣṇava (a progeny of Viṣṇu). On the excellent Kolāhala mountain (the Brahmayonī hill in Gayā), he performed an austerity of austere norm.

बहुवर्षसहस्राणि निरुच्छ्वासं स्थिरोऽभवत्।
तत्तपस्तापिता देवाः संक्षोभं परमं गताः॥६॥

For good many thousand years, he became insensate, being breathless one. Tormented by that penance, the gods attained to great exasperation.

ब्रह्मलोकं गता देवाः प्रोचुस्तेऽथ पितामहम्।
गयासुराद्रक्ष देवा ब्रह्मा देवांस्ततोऽब्रवीत्॥७॥

The gods went to Brahmaloka and spoke to Pitāmaha (Brahmā)– "Safeguard us from the demon Gaya, O Lord!" Brahmā then replied to the Devas.

व्रजामः शंकरं देवा ब्रह्माद्याश्च गताः शिवम्।
कैलासे चाब्रुवन्नत्वा रक्ष देव महासुरात्॥८॥

"We shall go to lord Śaṅkara." And the Devas headed by Brahmā went to Śiva. Having gone over to Kailāsa, they spoke out– "Rescue us, O god, from the mighty demon!"

ब्रह्माद्यानब्रवीच्छम्भुर्व्रजामः शरणं हरिम्।
क्षीराब्धौ देवदेवेशः स नः श्रेयो विद्यास्यति॥
ब्रह्मा महेश्वरो देवा विष्णुं नत्वा प्रतुष्टुवुः॥९॥

To Brahmā and others, replied Śaṁbhu– "We shall seek refuge in Hari, in the *Kṣirasāgara* (milk ocean), O lord of all Devas! He shall offer security (lit. benefices) to us." Brahmā, Maheśvara and other Devas bowed to Viṣṇu and became satisfied or overjoyed.

देवा ऊचुः

ॐनमो विष्णवे भर्त्रे सर्वेषां प्रभविष्णवे।
रोचिष्णवे जिष्णवे च राक्षसादिग्रसिष्णवे॥१०॥

The Devas spoke– Oṁ! Obeisance to Viṣṇu, the overlord, the one overpowering all the shining ones, the victorious one and the devourer of demons and others.

धरिष्णवेऽखिलस्यास्य योगिनां पारयिष्णवे।
वर्धिष्णवे ह्यनन्ताय नमो भ्राजिष्णवे नमः॥११॥

The bearer of all, the one going beyond all Yogins, the augmentor one, the one being an intermediary agency, obeisance be to the gleaming one, obeisance be as such.

सनत्कुमार उवाच

एवं स्तुतो वासुदेवः सुराणां दर्शनं ददौ।
किमर्थमागता देवा विष्णुनोक्तास्तमब्रुवन्॥१२॥

Sanatkumāra spoke– This way adored, Vāsudeva offered appearance to the Devas and (said)– "What for have you come, O gods!" This way questioned by Viṣṇu, they replied.

गयासुरभयाद्देव रक्षास्मानब्रवीद्धरिम्।
ब्रह्माद्या यान्तु तं दैत्यमागमिष्यामहं ततः॥१३॥

"Protect us from the fear of demon Gaya", they spoke[1] to Hari. Then Hari spoke– "May Brahmā and other gods go near that demon, I shall follow thereafter."

केशवो गरुडारूढो वरं दातुं गयासुरे।
सर्वे स्वं स्वं समास्थाय ययुर्वाहनमुत्तमम्॥१४॥

Keśava, mounted on a Garuḍa, started with a view to offer a boon to Gayāsura. All those excellent ones proceeded having occupied their individual vehicles.

ऊचुस्तं वासुदेवाद्याः किमर्थं तप्यते त्वया।
संतुष्टाः स्वागताः सर्वे वरं ब्रूहि गयासुर॥१५॥

Vāsudeva and others spoke to him– "For what purpose, this penance is being performed by you, O Gayāsura? We have all arrived here fully satisfied. You may ask for a boon."

गयासुर उवाच

यदि तुष्टाः स्थ मे देवा ब्रह्मविष्णुमहेश्वराः।
सर्वदेवद्विजातिभ्यो यज्ञतीर्थशिलोच्चात्॥१६॥
देवेभ्योऽतिपवित्रोऽहमृषिभ्योऽपि शिवाव्ययात्।
मन्त्रेभ्यो देवदेवीभ्यो योगिभ्यश्चापि सर्वशः॥१७॥
न्यासिभ्यश्चापि कर्मिभ्यो धर्मिभिश्च तथा पुनः।
ज्ञ(य)तिपवित्रेभ्यः पवित्रः स्यां सदा सुराः॥१८॥

Gayāsura spoke– In case you are pleased with me, O Gods, Brahmā, Viṣṇu and Maheśvara, may I be ever holier than these– than all the gods and Brāhmaṇas; than all the Yajñas, *tīrthas* and *Śilocaya* (mountains); than all the sages; than even the unchanging Śiva; than all the Mantras; than all the lords of Devas; than all the Yogins; than all the renouncers; than all the performers of holy rites; than all the religious ones; than all the sacred *Yatis*.

पवित्रमस्तु तं देवा दैत्यमुक्त्वा ययुर्दिवम्।
दैत्यं दृष्ट्वा च स्पृष्ट्वा च सर्वे हरिपुरं ययुः॥१९॥

"May you be sacred". This way having spoken to that demon, the gods went away to heaven. Having seen and touched the demon, all went to the capital of Hari.

शून्यं लोकत्रयं जातं शून्या यमपुरी ह्यभूत्।
यम इंद्रादिभिः सार्धं ब्रह्मलोकं ततोऽगतम्॥२०॥

The world triad became void and the whole city of Yama became void. Yama, then along with Indra and others went to Brahmaloka.

ब्रह्माणमूचिरे देवा गयासुरविलोपिताः।
त्वया दत्तोऽधिकारो वै गृहाण त्वं पितामह॥२१॥

The gods, obscured by Gayāsura, spoke to Brahmā– "By you has been given the authority. You may accept back that, O Pitāmaha!"

ब्रह्माऽब्रवीत्ततो देवान्वज्रामो विष्णुमव्ययम्।
ब्रह्मादयोऽब्रुवन्विष्णुं त्वया दत्तवरेऽसुरे॥२२॥
तद्दर्शनाद्ययुः स्वर्गं शून्यं लोकत्रयं ह्यभूत्।
देवैरुक्तो वासुदेवो ब्रह्माणं स वचोऽब्रवीत्॥२३॥

Brahmā then spoke to the Devas– "We shall go to Viṣṇu, the imperishable one". And Brahmā and others spoke to Viṣṇu– "Since the Asura (demon) has been conferred a boon by you, all the people have been proceeding to *Svarga* (heaven) by a mere sight of him. The world triad have become void." Addressed thus by Devas, Vāsudeva spoke these words to Brahmā.

गत्वाऽसुरं प्रार्थयस्व यज्ञार्थं देहि देहकम्।
विष्णूक्तः ससुरो ब्रह्मा गत्वाऽपश्यन्महासुरम्॥२४॥

"Go and request the Asura thus, 'Give your body for the purpose of a sacrifice'." Urged by Viṣṇu, Brahmā went there accompanied by Devas and saw the great Asura.

गयासुरोऽब्रवीद्दृष्ट्वा ब्रह्माणं त्रिदशैः सह।
संपूज्योत्थाय विधिवत्प्रणतः श्रद्धयाऽन्वितः॥२५॥

Having seen Brahmā along with other gods, Gayāsura got up, adored them as per decorum endowed with devotion and spoke out.

1. अब्रवीत् is an error for अब्रुवन् in verse 13 or अब्रवीद्धरिः।

गयासुर उवाच

अद्य मे सफलं जन्म अद्य मे सफलं तपः।

यदागतोऽतिथिर्ब्रह्मा सर्वं प्राप्तं मयाऽद्य वै॥२६॥

Gayāsura spoke– "Today my birth has gained its fruit. Today my penance has gone fruitful, as Brahmā has come to me as a guest. All stands achieved by me today.

योगिन्योगाङ्गवित्सर्वलोकस्वामिन्पितर्गुरो।

यदर्थमागतो ब्रह्मंस्तत्कार्यं करवाण्यहम्॥२७॥

O Yogin! O Yogāṅgavit (i.e. conversant with the ancillaries of Yoga)! O Master of the entire world! O Sire! O Preceptor! I do accomplish the work of yours for which you have come."

ब्रह्मोवाच

पृथिव्यां यानि तीर्थानि दृष्टानि भ्रमता मया।

यज्ञार्थं न तु ते तानि पवित्राणि शरीरतः॥२८॥

Brahmā replied– All the *tīrthas* (places of pilgrimage) seen by me while on the prowl, are not as pure as your body, for the purpose of sacrifice.

त्वया देहे पवित्रत्वं प्राप्तं विष्णुप्रसादतः।

अतः पवित्रं देहं त्वं यज्ञार्थं देहि मेऽसुर॥२९॥

By you in frame, purity has been achieved by the grace of Viṣṇu. Therefore, O Asura, you offer to me your pure frame for the purpose of a sacrifice.

गयासुर उवाच

धन्योऽहं देवदेवेश यद्देहं प्रार्थ्यते त्वया।

पितृवंशः कृतार्थो मे देहे यागं करोषि चेत्॥३०॥

Gayāsura replied– I stands blessed, O gods of gods (Devadeveśa) that by you, (my) body is being solicited as such. In case you offer a sacrifice over my body, the manes in my family shall be contented.

त्वयैवोत्पादितो देहः पवित्रस्तु त्वया कृतः।

सर्वेषामुपकाराय यागोऽवश्यं भवत्विति॥३१॥

By you alone has been created this body (of mine) and by you only, it has been rendered sacred or sanctified. For the benefit of all, may the sacrifice comes to an existence.

इत्युक्त्वा सोऽपतद्भूमौ श्वेतकल्पे गयासुरः।

ब्रह्मा संभृतसंभारो मानसानृत्विजोऽसृजत्॥३२॥

Having said so, the demon Gaya, collapsed on the ground during the Śvetakalpa. He adhered to the south-western quarter on the Kolāhala mountain.

इत्युक्त्वा सोऽपतद्भूमौ श्वेतकल्पे गयासुरः।

नैर्ऋतीं दिशमाश्रित्य तदा कोलाहले गिरौ॥३३॥

Having turned the head in the north and having directed the feet in the south, Brahmā, having requisites gathered, created the mind-born sages.

अग्निशर्माणममृतं शौनकं जाञ्जलिं मृदुम्।

कुमुथिं वेदकौण्डिल्यं हारीतं काश्यपं कृपम्॥३४॥

गर्गं कौशिकवासिष्ठौ मुनिं भार्गवमव्ययम्।

वृद्धं पाराशरं कण्वं माण्डव्यं श्रुतिकेवलम्॥३५॥

श्वेतं सुमालं दमनं सुहोत्रं कङ्कमेव च।

लौकाक्षिं च महाबाहुं जैगीषव्यं तथैव च॥३६॥

दधिपञ्चमुखं विप्रमृषभं कर्कमेव च।

कात्यायनं गोभिलं च मुनिमुग्रमहाव्रतम्॥३७॥

सुपालकं गौतमं च तथा वेदशिरोव्रतम्।

जटामालिनमव्यग्रं चाटुहासं च दारुणम्॥३८॥

आत्रेयं चाप्यङ्गिरसमौपमन्युं महाव्रतम्।

गोकर्णं च गुहावासं शिखण्डिनमुमाव्रतम्॥३९॥

They were– Agniśarman, Amṛta, Śaunaka, Jāñjali, Mṛdu, Kumuthi, Vedakauṇḍilya, Hārīta, Kāśyapa, Kṛpa, Garga, Kauśika, Vasiṣṭha, the sage Bhārgava, the indestructible one, Vṛddha, Pārāśara, Kaṇva, Māṇḍavya, Śrutikevala, Śveta, Sutāla, Damana, Suhotra, Kaṅka, Laukākṣī of huge mighty arms, Jaigīṣavya, the Brāhmaṇa Dadhipañcamukha[1], Ṛṣabha[2], Karka[3],

1. Paurāṇika Kośa, p. 215, One of the Ṛtviks of the Yajña performed by Brahmā on the body of Gayāsura in Gayā.
2. Ibid., pp. 71, 88.
3. Ibid., pp. 71, 88.

Kātyāyana, Gobhila, the sage of great fierce rites, Supālaka, Gautama, Vedaśirovrata, Jaṭāmālin, Avyagra, the terrible Cāṭuhāsa, Ātreya, Aṅgiras, Aupamanyu of great holy rites, Gokarṇa, Guhāvāsa, Śikhaṇḍin and Umāvrata.

एतानन्यांश्च विप्रेन्द्रान्वेधा लोकपितामहः।
परिकल्प्याकरोद्यागं गयासुरशरीरके॥४०॥

After creating these and other lordly Brāhmaṇas, *Vedhā* (Brahmā), the grandfather of the worlds, took to a sacrifice on the body of Gayāsura.

अग्निशर्माऽपि पञ्चाग्नीमुखादेतानथासृजत्।
दक्षिणाग्निं गार्हपत्याहवनीयौ तपोऽव्ययः॥४१॥
सभ्यावसथ्यौ देवर्षे तेषु यज्ञाः प्रतिष्ठिताः।
यज्ञस्य च प्रतिष्ठार्थं विप्रेभ्यो दक्षिणां ददौ॥४२॥

Agniśarmā[1] without wasting his penance, created these five fires from his mouth– Dakṣiṇāgni, Gārhapatya, Āhavanīya, Tapovyaya and two Āvasathya. O Devarṣi! the Yajñas are established on these and for the honour of the Yajña, he offered *dakṣiṇā* to the Brāhmaṇas.

हुत्वा पूर्णाहुतिं ब्रह्मा स्नात्वा चावभृथेन तु।
यज्ञसूपं सूरैः सार्धं समानीय व्यरोपयत्॥४३॥

Having offered the complete oblation (*Pūrṇāhuti*) and taken the bath of *Avabhṛtha*, Brahmā caused the sacrificial pole to be brought along with the gods and fixed it.

ब्रह्मणः सरसः श्रेष्ठे सरस्येवाऽऽश्रितं शुभम्।
चलितश्चकितो ब्रह्मा धर्मराजमभाषत॥४४॥

That auspicious post was fixed in the Brahmasaras which is the most excellent of all lakes. Embarrassed and surprised, Brahmā moved off and spoke to Dharmarājā.

जाता गृहे तव शिला समानीयाविचारयन्।
दैत्यस्य शीघ्रं शिरसि तां धारय ममाऽऽज्ञया॥४५॥

"In your house, there is a slab of stone. Without promenading, bring it here at my behest and fix it on the head of the Daitya."

निश्चलार्थं यमः श्रुत्वाऽधारयन्मस्तके शिलाम्।
शिलायां धारितायां तु सशिलश्चासुरोऽचलत्॥४६॥

Having listened to it, Yama supported the stone slab on the head of the demon to keep him steady. The stone slab having been placed, that demon moved off having stone slab accompanied.

देवानूचेऽथ रुद्रादीञ्शिलायां निश्चलाः किल।
तिष्ठन्तु देवाः सकलास्तथेत्युक्त्वा च ते स्थिताः॥४७॥

Then he addressed the gods headed by Rudra– "O gods, you may stay unmoved on the stone slab". They said– "As you please" and stayed along.

देवाः पादैर्लक्षयित्वा तथाऽपि कलितोऽसुरः।
ब्रह्माऽथ व्याकुलो विष्णुं गतः क्षीराब्धिशयिनम्॥
तुष्टाव प्रणतो भूत्वा नत्वा चाऽऽदृत्य तं प्रभुम्॥४८॥

The Devas pressed the slab with their feet and noted that the demon even then moved off. Then Brahmā, perturbed as such, proceeded to Viṣṇu who was reclining over the milk ocean. Having gone prostrated and bowed down, he honoured that Supreme Lord.

ब्रह्मोवाच

ब्रह्माण्डस्य पते नाथ नमामि जगतां पतिम्।
गतिं कीर्तिमतां नृणां भुक्तिमुक्तिप्रदायकम्॥४९॥

Brahmā spoke– O Lord of the Primordial Egg! O Lord! I bow down to the lord of the mobiles, the goal of persons possessing glory, the granter of worldly pleasures and salvation.

विष्वक्सेनोऽब्रवीद्विष्णुं देवा त्वां स्तौति पद्मजः।
हरिराहाऽऽनय स्वं तं विष्णूक्तः स तमानयत्॥
अजमूचे हरिः कस्मादागतोऽसि वदस्व तत्॥५०॥

Viṣvaksena spoke to Viṣṇu– "O Lord! To you belauds Padmaja (the lotus-born one i.e. Brahmā). Hari spoke– "You may bring that one". And having been urged by Viṣṇu, he brought him. To Aja (Brahmā) spoke Hari– "On

1. Ibid., pp. 11-12.

what account you have come to me", you may speak that."

ब्रह्मोवाच

देवदेव कृतो यागे प्रचचाल गयासुरः।
शिलायां देवरूपिण्यां न्यस्तायां तस्य मस्तके॥५१॥

Brahmā replied– O God of gods, when the sacrifice was performed, Gayāsura moved even when a stone slab of the framework of the Gods was placed on his head.

रुद्रादिषु च देवेषु संस्थितेष्वसुरोऽचलत्।
इदानीं निश्चलार्थं हि प्रसादं कुरु माधव॥५२॥

Even when the gods headed by Rudra and others were stationed (over it) there, the demon quaked. Now be pleased to make it steady, O Mādhava!

ब्रह्मणो वचनं श्रुत्वा ह्याकृष्य स्वशरीरतः।
मूर्तिं ददौ निश्चलार्थं ब्रह्मणे भगवान्हरिः॥५३॥

Having listened to the words of Brahmā, the adorable Hari pulled out a idol from his person and gave it unto Brahmā to stop the restless quaking of the demon.

आनीय मूर्तिं ब्रह्माऽपि शिलायां समधारयत्।
तथाऽपि चलितं वक्ष्य पुनर्देवमथाऽऽह्वयत्॥५४॥

Having brought the idol with him, Brahmā adjusted it on the stone slab. Even then, the (demon) was seen as mobile, so he invoked the lord again.

आगत्य विष्णुः क्षीराब्धेः शिलायां संस्थितोऽभवत्।
जनार्दनाभिधानेन पुण्डरीकेतिनामत्॥
शिलायां निश्चलार्थं हि स्वयमादिगदाधरः॥५५॥

Having come from the milk ocean, Viṣṇu himself, became stationed over the stone slab, with the name of Janārdana and also by the appellation of Puṇḍarīka. The primordial mace-wielder himself stood there to steady the slab, for stabilising (the demon).

निश्चलार्थं पञ्चधाऽऽसीच्छिलायां प्रपितामहः।
पितामहोऽथ फल्वीशः केदारः कनकेश्वरः॥५६॥

ब्रह्मा स्थितः स्वयं तत्र गजरूपी विनायकः।
गयादित्यश्चोत्तरार्को दक्षिणार्कस्त्रिधा रविः॥५७॥

For stabilising (the demon Gaya), Brahmā divided himself into five, viz. Prapitāmaha (Great-grandfather), Pitāmaha (Grandfather), Phalgvīśa (Master of Phalgu), Kedāra and Kanakeśvara. Brahmā in the form of an elephant-normed Vināyaka (i.e. Gaṇeśa) stood there. Gayāditya, Uttarārka and Dakṣiṇārka– these were the three manifestations of Sun.

लक्ष्मीः सीताभिधानेन गौरी च मङ्गलाह्वया।
गायत्री चैव सावित्री त्रिसंध्या च सरस्वती॥५८॥

Lakṣmī stood there in the name of Sītā, Gaurī in the name of Maṅgalā and Sarasvatī stationed herself in three forms, viz. Gāyatrī, Sāvtirī and Sandhyā.

इन्द्रो बृहस्पतिः पूषा वसवोऽष्टौ महाबलाः।
विश्वे देवाश्चाऽऽश्विनेयौ (मारुतो विश्वनायकः॥
सयक्षोरगगन्धर्वास्तस्थुर्देवाः स्वशक्तिभिः॥५९॥

Indra, Bṛhaspati, Pūṣan, the eight highly strong Vasus, Viśvedevas, the two Aśvinī Devas, Maruts, the leader of the universe accompanied by Devas, Uragas and Gandharvas stood there along with their respective *Śaktis* (powers).

आद्यया गदया चासौ! यस्माद्दैत्य स्थिरीकृतः।
स्थित इत्येव हरिणा तस्मादादिगदाधरः॥६०॥

Since the Daitya was brought to stagnation by the primordial club and Hari stood there, on that account, he became famous as Ādi-Gadādhara.

ऊचे गयासुरो देवान्किमर्थं वञ्चितो ह्यहम्।
यज्ञार्थं ब्रह्मणे दत्तं शरीरमलयं मया॥
विष्णोर्वचनमात्रेण किं न स्यां निश्चलो ह्यहम्॥६१॥

Gayāsura spoke to the gods– "What for have I been duped as such"? For the purpose of Yajña, I have offered my pure body unto Brahmā. Would not have I been steady at the sheer instance of Viṣṇu?

यत्सुरैः पीडितोऽत्यर्थं गदया हरिणा तथा।
पीडितो यद्यहं देवाः प्रसन्नाः सन्तु सर्वदा॥६२॥

Why have I been tortured by Suras and Hari with his *Gadā* (mace)? And if I stand tortured, then may all gods grow jubilant perennially."

गदाधरादयस्तुष्टाः प्रोचुः सार्धं गयासुरम्।
वरं ब्रूहि प्रसन्नाः स्मो देवानूचे गयासुरः॥६३॥

Gadādhara and others were pleased and they all spoke out simultaneously to Gayāsura– "You may ask for a boon. We are happy". Then replied Gayāsura to Devas.

यावत्पृथ्वी पर्वताश्च यावच्चन्द्रार्कतारकाः।
तावच्छिलायां तिष्ठन्तु ब्रह्मविष्णुमहेश्वराः॥
अन्ये च सकला देवा मन्नाम्ना क्षेत्रमस्तु वै॥६४॥

"As long as the earth lasts, as long as the mountains, the Moon, the Sun and the star remains, may Brahmā, Viṣṇu and Maheśvara stay on this stone slab along with all other gods. Let the holy centre be named after me.

पञ्चकोशं गयाक्षेत्रं क्रोशमेकं गयाशिरः।
तन्मध्ये सर्वतीर्थानि प्रयच्छन्ति हितं नृणाम्॥६५॥

May five *krośas* be the Gayākṣetra and one *krośa* in extent be Gayāśiras. In the centre of that, may all the *tīrthas* offer beneficence to men.

स्नानादितर्पणं कृत्वा पिण्डदानात्फलाधिकम्।
महात्मानि सहस्रं च कुलानां चोद्धरेन्नरः॥६६॥

Having taken to the gratification by bath and by the offering of *piṇḍa* and the like, one may obtain the fruit and becomes a Mahātmā and may redeem a thousand members of his lineage.

व्यक्ताव्यक्तस्वरूपेण येयं तिष्ठत सर्वदा।
गदाधरः स्वयं लोकाद्भूयात्सर्वाघनाशनात्॥६७॥

By imperceptible and perceptible form, you all stay here perennially and may Gadādhara of your own form, be the obviator of all sins in the world.

श्राद्धं सपिण्डकं येषां ब्रह्मलोकं प्रयान्तु ते।
ब्रह्महत्यादिकं पापं विनश्यतु च सेविनाम्॥६८॥

May those on whose behalf the Śrāddha has been performed and Piṇḍas offered, go to Brahmaloka. May the sins such as the murder of a Brāhmaṇa and the like of those who report to this holy centre come to a cease.

नैमिषं पुष्करं गङ्गा प्रयागश्चाविमुक्तिकम्।
एतान्यन्यानि तीर्थानि दिवि भुव्यन्तरिक्षतः॥
समायान्तु सदा नृणां प्रयच्छन्तु हितं सुराः॥६९॥

May all holy centres such as Naimiṣa, Puṣkara, Gaṅgā, Prayāga and Avimuktika[1] and other tīrthas (places of pilgrimage) come along from heaven, land and atmospheric space and offer beneficence unto all men, O Devas.

किं बहूक्त्या सुरगणा युष्मास्वेकाऽपि देवता।
चेन्न तिष्ठेदहं चापि सभयः प्रतिपाल्यताम्॥७०॥

What use is prolixity, O Gods! Unless one of you Devas stand (on this stone slab), I too will not be steady. This is the condition. Let it be strictly observed."

गयासुरवचः श्रुत्वा प्रोचुर्विष्ण्वादयः सुराः।
त्वया यत्प्रार्थितं सर्वं तद्भविष्यत्यसंशयम्॥७१॥

Having heard the talk of Gayāsura, the Devas headed by Viṣṇu replied– "What has been said by you, all that shall happen to be undoubtedly.

अस्मत्पादानर्चयित्वा यास्यन्ति परमां गतिम्।
देवैर्दत्तवरो दैत्यो हर्षितो निश्चलोऽभवत्॥७२॥

Having adored our feet, you will go to the highest state." After receiving the boon from Devas, he became overjoyed and remained steady.

स्थितेषु चैव देवेषु ब्राह्मणेभ्यो ददावजः।
ग्रामांश्च पञ्चपञ्चाशत्पञ्चक्रोशीं गयां तथा॥
गृहान्कृत्वा ददौ दिव्यान्सर्वोपस्करसंयुतान्॥७३॥
कामधेनुं कल्पवृक्षं पारिजातादिकांस्तरून्।
महानदीं क्षीरवहां घृतकुल्यास्तथैव च॥७४॥

1. A name of Vārāṇasī, Paurāṇika Kośa, p. 35.

मधुस्रवां मधुकुल्यां दिव्याज्याढ्यसरांसि च।
सुवर्णदीर्धिकां चैव बहूनन्नादिपर्वतान्।।७५।।
भक्ष्यभोज्यफलादींश्च सर्व ब्रह्मा सृजन्ददौ।
न याचध्वंहि विप्रेन्द्रा अन्यानुक्त्वा ददावजः।।७६।।

When the Devas were stationed as such, Aja offered unto Brāhmaṇas[1] fifty-five villages and the holy centre of Gayā extending to five *krośas*. Having created divine buildings equipped with all the paraphernalia, he offered *Kāmadhenu* (wish-yielding divine cow), *Kalpavṛkṣa* and *Pārijāta* and other trees. A great river of milk, many streams of ghee, exudations of honey, streams of honey, lakes rich in curds etc., a lake of gold, many hills of cooked food etc. were given. Brahmā created different items of food and fruits and gave them all to the Brāhmaṇas. While giving these things, Aja said– "O leading Brāhmaṇas, do not beg of others".

दत्त्वा ययौ ब्रह्मलोकं नत्वां ह्यादिगदाधरम्।
धर्मारण्ये तत्र धर्म याजयित्वा ययाचिरे।।७७।।
धर्मयागे च लोभाद्वै प्रतिगृह्य धनादिकम्।
ततो ब्रह्मा समागत्य ब्राह्मणांस्ताञ्शशाप ह।।७८।।

Having given away all these things and having bowed to Ādigadādhara, Brahmā went to Brahmaloka. The Brāhmaṇas of Gayā officiated as priests of Dharma in his sacrifice at Dharmāraṇya and later begged him. Owing to covetousness, they accepted monetary and other gifts at the sacrifice of Dharma. Brahmā came there and cursed the Brāhmaṇas.

कृतवन्तो यतो लाभं मद्दत्तेष्वखिलेष्वपि।
तस्मादृणधिकां यूयं भविष्यन्ति (थ) सदा द्विजाः।।७९
युष्माकं स्याद्वारिवहा नदी पाषाणपर्वता।
नद्यादयो वारिवहा मृन्मयाश्च तथा गृहाः।।८०।।

"When everything had been offered by me, even then you wished for more, O Brāhmaṇas. Therefore, you will always be under debts. The river shall flow with water only. The hills of foodstuffs will turn into those of rocks. All the rivers shall be flooded with water and your abodes will be of mud.

कामधेनुः कल्पवृक्षो मल्लोकमुपतिष्ठताम्।
एवं शप्ता ब्रह्मणा ते प्रार्थयन्तोऽब्रुवन्नजम्।।८१।।

The trees of *Kāmadhenu* and *Kalpavṛkṣa* will come back to my region." This way cursed by Brahmā, all those Brāhmaṇas humbly spoke to the Unborn deity.

त्वया यद्दत्तमखिलं तत्सर्वं शापतो गतम्।
जीवनार्थं प्रसादं नो भगवन्कर्तुमर्हसि।।८२।।

"O lord, everything that was gifted by you has become infutile due to your curse. May you be kind enough to assign something for our livelihood".

तच्छ्रुत्वा ब्राह्मणान्ब्रह्मा प्रोवाचेदं दयान्वितः।
तीर्थोपजीविका यूयमाचन्द्रार्कं भविष्यथ।।८३।।

Having heard these words, the Brahmā sympathetically spoke to the Brāhmaṇas– "As long as the Moon and the Sun shine, you will be maintaining your livelihood by means of *tīrthas*.

लोकाः पुण्या गयायां ये श्राद्धिनो ब्रह्मलोकगाः।
युष्मान्ये पूजयिष्यन्ति तैरहं पूजितः सदा।।८४।।

Those meritorious persons who perform Śrāddhas in Gayā will attain Brahmaloka. I will also always be considered adored by those who adore you."

आक्रान्तं दैत्यजठरं धर्मेण विरजाद्रिणा।
नाभिकूपसमीपे तु देवी या विरजा स्थिता।।८५।।

The Jaṭhara or abdomen of Daitya is circumambiated by the righteous mountain Viraja. Near Nābhikūpa (the umbilical cavity), the goddess Virajā stays as such.

तत्र पिण्डादिकं कृत्वा त्रिःसप्तकुलमुद्धरेत्।
महेन्द्रगिरिणा तस्य कृतौ पादौ सुनिश्चलौ।।
तत्र पिण्डादिकृत्सप्त कुलान्युद्धरते नराः।।८६।।

1. V.S. Apte, p. 7, Name of unborn– Viṣṇu, Śiva or Brahmā.

One who offers *piṇḍa* (rice-ball oblation) and the like therein may redeem his 3x7=21 lineages. By Mahendragiri, the feet of that one (demon) were rendered nicely steady. The man offering *piṇḍa* there (on the mountain Mahendra) redeem his seven lineages.

इति श्रीमहापुराणे वायुप्रोक्ते गयामाहात्म्यं नाम
षडधिकशततमोऽध्यायः॥१०६॥

* * *

।।अथ सप्ताधिकशततमोऽध्यायः।।

Chapter 107

The description of Gayā continued

नारद उवाच

कथं शिला समुत्पन्ना यथाऽऽक्रान्तो गयासुरः।
किं रूपं किं च माहात्म्यं तस्या किं वद नाम च।।१।।

Nārada said– How did Śilā (slab) took birth when Gayāsura was attacked? What is its form and what is its importance? You may dilate upon and tell its name.

सनत्कुमार उवाच

आसीद्धर्मो महातेजाः सर्वविज्ञानपारगः।
विश्वरूपा च तत्पत्नी भर्तृव्रतपरायणा।।२।।

Sanatkumāra replied– There happened to be a person Dharma of great physical valour, the one gone beyond the range of all the sciences. Viśvarūpā was his the spouse who was highly faithful to her husband.

तस्यां धर्मात्समुत्पन्ना कन्या धर्मव्रता सती।
रूपयौवनसंपन्ना लक्ष्मीरिव गुणाधिका।।३।।

In that one from Dharma was born a daughter named Dharmavratā i.e. one having vow for piety and fidelity endowed with beauty and youth like Lakṣmī, being excellent in merits.

तस्यां ये तु गुणा ह्यासंस्ते तिष्ठन्ति जगत्त्रये।
धर्मो धर्मव्रतायास्तु त्रिषु लोकेषु मार्गयन्।।४।।

Whatever merits exist in the three worlds, they were present in her. Dharma searched for an appropriate bridegroom for Dharmavratā in all the three worlds.

नानुरूपं वरं लेभे धर्मोऽथ वरसिद्धये।
तपः कुरु वरार्थं त्वं तथेत्युक्त्वा वनं ययौ।।५।।

But he did not obtain a suitable match. Dharma, then for a suitable match, told her– "You may perform a penance for the sake of a suitable match". She said, "So be it", and proceeded to the forest.

कन्या सा च तपस्तेपे सर्वेषां दुष्करं च यत्।
वायुभक्षा श्वेतकल्पे युगानामयुतं पुरा।।६।।

That maiden performed a very severe penance which was difficult to be performed by anyone. Subsisting only on the wind, she spent ten thousand Yugas in that Śveta Kalpa.

ब्रह्मणो मानसः पुत्रो मरीचिर्नाम विश्रुतः।
पर्यटन्पृथिवीं सर्वां कन्यारत्नं ददर्श सः।।७।।

Of Brahmā, the mind-born son is well-known as Marīci. Roaming along on the whole earth, he saw that gem of a maiden.

रूपयौवनसम्पन्ना परमे तपसि स्थिताम्।
पप्रच्छाथ मरीचिस्तां का त्वं कस्यासि तद्वद।।८।।

Endowed with beauty and youth and established in austere penance, to her questioned Marīci then– "Who are you and to whom you belong? You may speak.

रूपेणानेन मां भीरु विमोहयसि सुव्रते।
ब्रह्मात्मजोऽहं विख्यातो मरीचिर्वेदपरागः।।९।।

O timid one! O you of a handsome vow! By this beauty of yours, you are entrancing me. I am the son of Brahmā, well-known as Marīci. I have gone beyond the (knowledge) of the Vedas."

मरीचेर्वचनं श्रुत्वा कन्या प्रोवाच तं मुनिम्।
अहं धर्मव्रता नाम धर्मपुत्री तपोन्विता।।१०।।

Having heard the words of Marīci, the maiden replied to that sage– "I am by name

Dharmavratā, the daughter of Dharma. I am endowed with austerity.

पतिव्रतार्थं विप्रेन्द्र चरामि परमं तपः।
धर्मव्रतां मरीचिस्तामुवाच प्रीतिपूर्वकम्॥११॥

I am observing this austere penance for the wooing of a good husband, O excellent scholar!" Then Marīci spoke out with affection to Dharmavratā.

पतिव्रता दर्शनान्मे भविष्यसि शुभव्रते।
पतिव्रतेक्षया पृथ्वीं विचरामि ह्यहर्निशम्॥१२॥

"O auspicious-vowed one! You will become one as having vow for a husband on a mere sight of mine. I am roaming day and night on the earth, only with a desire to meet with a chaste lady.

त्वं चेत्पतिव्रता जाता भजे त्वां भज मां वरम्।
लोके न त्वादृशी कन्या मम तुल्यो न ते वरः॥१३॥

In case, you are born as one having faith in a husband, then I adhere to you and you adhere to me as a suitable match. In the world, there is no other maiden of you stamp and there is no suitable match for you like me.

धर्मव्रते धर्मपत्नी तस्मात्त्वं भव मेऽधुना।
धर्मव्रता मुनिं प्राह धर्म याचय सुव्रत॥१४॥

O Dharmavratā! On that account, you may become a lawful wife of mine now." Dharmavratā thereupon said to the sage– "You may ask for it from Dharma (my father), O sage of good rites."

तच्छ्रुत्वा धर्ममगमन्मुनिं धर्मो ददर्श ह।
तेजःपुञ्जं वरं नत्वा आसनार्घ्यादिनाऽर्चयत्॥१५॥

Having heard that, he went to Dharma and Dharma saw the sage. Having seen the suitable match, being a heap of radiance, he worshipped or welcomed him with seat and material of worship.

किमर्थमागतः पृष्ठो मरीचिर्धर्ममब्रवीत्।
कन्यार्थं भ्रमता पृथ्वीं दृष्टा ते कन्यका वरा॥
मह्यं कन्यां च तां देहि श्रेयस्तव भविष्यति॥१६॥

"What for you have come", this way questioned, Marīci replied to Dharma– "Roaming over the whole earth for a maiden, your daughter, the excellent one, has been seen by me. You may bestow that daughter (Kanyā) of yours unto me. It will be (all) welfare of yours."

अर्घ्यादिना समभ्यर्च्य धर्मः प्रोचे तथेति तम्।
धर्मव्रतां समानीय दत्तवांस्तां मरीचये॥१७॥

Having adored him with material of worship and the like, Dharma spoke to him in the affirmative. Having summoned Dharmavratā, he offered her to Marīci.

ब्राह्मणाय विवाहेन धनरत्नादिकं ददौ।
वरं च दत्तवांस्तस्मै तद्वाक्यं यत्तथा कृतम्॥
अग्निहोत्रेण सहिता स्वाश्रमं तां द्विजोऽनयत्॥१८॥

He offered him (the Brāhmaṇa) wealth, ornaments (lit. gems) and bestowed a boon unto him. He fulfilled the promise made. The Brāhmaṇa took her to his own hermitage accompanied by Agnihotra (sacred fire).

रेमे मुनिस्तया सार्धं यथा विष्णुः श्रिया सह।
पार्वत्या च यथा शंभुः सरस्वत्या यथा ह्यजः॥१९॥

The sage sported in her company like Viṣṇu revelled with Śrī or Śaṁbhu revelled with Pārvatī and the way Aja (Brahmā) revelled with Sarasvatī.

जज्ञे पुत्रशतं तस्यां मरीचेर्विष्णुनोपमम्।
मरीचिः फलपुष्पार्थं वनं गत्वा समागतः॥२०॥

Marīci begot of her a hundred sons who were veritable peers to Viṣṇu. Once Marīci, for the sake of fruits and flowers, went to the forest and returned.

श्रान्तः कदाचित्तां पत्नीमुवाचेति पतिव्रताम्।
भुक्त्वा तु शयनस्थस्य पादसंवाहनं कुरु॥२१॥

Fatigued as such, he spoke to his spouse, the faithful one– "After taking your meals, massage my feet, even I lie down on the couch".

धर्मव्रता तथेत्युक्त्वा शयनस्थस्य सा मुनेः।
पादसंवाहनं चक्रे घृतेनाभ्यज्य तत्परा॥२२॥

Dharmavratā said– "All right". Having said so, as that sage lay down on his bed, she took to the shampooing of his feet by means of ghee with eagerness.

निद्रायमाणेऽथ मुनौ ब्रह्मा तं देशमागतः।
इयेष दृष्ट्वा ब्रह्माणं मनसाऽर्चयितुं प्रभुम्॥२३॥
पादसंवाहनं कुर्यां किं पूज्योऽयं जगद्गुरुः।
इत्याकुला समुत्तस्थौ मत्वा सा तं गुरोर्गुरुम्॥२४॥

On the sage taking to a nap, Brahmā came to that spot. And having seen Brahmā, she was placed in a dilemma– "Shall I continue to massage the feet of my husband or honour the Jagadguru (the preceptor of the world)." This way agitated, she stood up to honour him, as he was the teacher of her husband.

अर्घ्यपाद्यादिकं दत्त्वा ब्रह्माणं समपूजयत्।
सत्कृतायां तु शय्यायां विश्राममकरोदजः॥२५॥

She offered the material of worship and washed his feet with water. Then she adored him and Aja or Brahmā took rest on a bed, well-spread or well-furnished as such.

एतस्मिन्नन्तरे भर्ता समुत्तस्थौ स्वतल्पतः।
धर्मव्रतामपश्यन्य विप्रः क्रुद्धः शशाप ताम्॥२६॥

In the meantime, the husband rose up from his bed. Not observing Dharmavratā, the Brāhmaṇa became infuriated and cursed her.

पादसंवाहनं त्यक्त्वा यस्मादाज्ञां विहाय मे।
गताऽन्यत्र ततः पापाच्छापदग्धा शिला भव॥२७॥

"Having deserted the shampooing of my feet, you have violated my command and you have gone elsewhere. On account of that crime, you may assume the form of a stone slab."

भर्त्रा धर्मव्रता शप्ता मरीचिं प्राह सा रुषा।
शयाने त्वयि संप्राप्ते ब्रह्मा त्वज्जनको गुरुः॥२८॥

By the husband cursed as such, Dharmavratā in full wrath spoke to Marīci– "While you were sleeping, Brahmā, your sire and your teacher, arrived here.

त्वयोत्थाय हि कर्तव्यं स्वगुरोः पूजनं सदा।
मया तु धर्मचारिण्या तव कार्ये कृते मुने॥२९॥

By you deserves to be done the adoration of your teacher. O sage, strictly adhering to pious activities (of a wife), I carried out your duty.

अदोषाऽहं यतः शप्ता तस्माच्छापं ददामि ते।
त्वं च शापं महादेवाद्धर्तः प्राप्स्यस्यसंशयम्॥३०॥

Therefore, I am faultless. Still I have been cursed by you. On that account, I also shower a curse on you. O my lord, you will obtain a curse from Mahādeva, there is no doubt in it."

व्याकुलं तं पतिं दृष्ट्वा व्याकुलाऽगात्प्रजापतिम्।
नत्वा शयानं ब्रह्माणमग्निं प्रज्वाल्य चेन्धनः॥३१॥
गार्हपत्ये स्थिता चक्रे तपः परमदुष्करम्।
तथा शप्तो मरीचिश्च तपस्तेपे सुदारुणम्॥३२॥

Having seen her husband agitated, she too became distressed and went to Prajāpati. Having bowed to Brahmā, as he was lying down, she kindled the fire *Gārhapatya* with fuel and stood in its middle. There she performed a penance of an austere norm. Similarly Marīci who too had been cursed, performed an austerity of terrible norm.

पतिव्रतायास्तपसा मरीचेस्तपसा तथा।
इन्द्रादयश्च संतप्ता गतास्ते शरणं हरिम्॥३३॥

By the penance of the Pativratā (Dharmavratā) and that of Marīci, Indra and others Devas became afflicted and went to (seek) refuge in Hari.

ऊचुः क्षीराम्बुधौ सुप्तं संतप्तास्तपसा हरे।
पतिव्रतायाश्च मुनेस्त्रैलोक्यं रक्ष केशव॥३४॥

Afflicted because of the penance, they spoke out to Hari who was sleeping in the milk ocean– "O Hari! O Keśava! Rescue the world triad from the chaste lady and the sage."

इन्द्रादीनां वचः श्रुत्वा विष्णुर्धर्मव्रतो ययौ।
एतस्मिन्नेव काले तु प्रबुद्धो भगवानजः॥
ऊचुर्धर्मव्रतां देवा अग्निस्थां तां सकेशवाः॥३५॥

Having listened to the words of Indra and others, Viṣṇu went up to Dharmavratā. During that very time, the adorable Aja (i.e. Brahmā) also woke up and the Devas accompanied by Keśava, spoke to Dharmavratā who was established in the centre of the fire.

अग्निमध्ये तपः कर्तुं कस्य शक्तिः पतिव्रते।
त्वया कृतं तत्परमं सर्वलोकभयंकरम्।।३६।।

"O chaste lady, who has the capacity to perform penance in the centre of the fire? By you, the excellent one, that has been done. It is awe inspiring for the entire universe.

वरं वरय धर्मज्ञे अस्मत्तो यदभीप्सितम्।
विष्ण्वादीनां वचः श्रुत्वा देवान्धर्मव्रताऽब्रवीत्।।३७।।

O Dharmajña! Choose your cherished desire as boon from us". Having heard the words of Viṣṇu and others, Dharmavratā spoke to the Devas.

भर्तृशापमशक्ताऽहं निवर्तयितुमोजसा।
(दत्तो मरीचिना शापो मह्यं स ह्यपगच्छतु।।३८।।

" I am incapable of reverting back the curse of my husband even with all my prowess. Let the curse proclaimed by Marīci unto me vanish off."

धर्मव्रतावचः श्रुत्वा प्रोचुरेतां सुराः पुनः।
धर्मव्रते धर्मपुत्रि शापोऽयं परमर्षिणा।।३९।।

Having heard the words of Dharmavratā, the Devas, once again spoke to her– "O daughter of Dharma, O one of pious rites! This curse has been given to you by a great sage.

दत्तस्ते न निराकर्तुं शक्यो देवद्विजातिभिः।
तस्मादन्यं वरं बूहि यतो धर्मस्य संस्थितिः)।।४०।।

This curse given to you is not capable of being reverted by Devas and Brāhmaṇas. Therefore, you seek some other boon whereby may be the steadiness of Dharma (righteousness).

भवेद्वै त्रिषु लोकेषु वेदोक्तस्य शुभव्रते।
देवानां वचनं श्रुत्वा देवान्धर्मव्रताऽब्रवीत्।।४१।।

(It should be as per) the (Dharma) ordained by the Vedas in the three worlds, O nice-vowed one!" Having heard the words of Devas, Dharmavratā spoke to the Devas.

भर्तुः शापान्मोचयितुं न शक्ताश्च यदाऽमराः।
मह्यं वरं प्रयच्छध्वं एवंविधमनुत्तमम्।।४२।।

"O immortal gods, if you are not capable to redeem me from the curse of my husband, you may confer a boon of such a type of an extraordinary norm.

शिलाऽहं हि भविष्यामि ब्रह्माण्डे पावनी शुभा।
नदीनदसरस्तीर्थदेवादिभ्योऽतिपावनी।।४३।।

Whereby I may become a stone slab, which will be the most auspicious and the holiest in the whole of the Primordial Egg. I shall be more sacred than rivers, lakes, fordable spots or holy places, Devas and others.

ऋष्यादिभ्यो मुनिभ्यश्च मुख्यदेवेभ्य एव च।
त्रैलोक्ये यानि लिङ्गानि व्यक्ताव्यक्तात्मकान्यपि।।
तानि निष्ठन्तु मद्देहे तीर्थरूपेण सर्वदा।।४४।।

I shall be holier than the sages, ascetics, the principal gods and others. Let all phallus-shaped images of perceptible and imperceptible norm in the triad of worlds, stay in my abode, in the form of a holy spot perennially.

तीर्थान्यपि च सर्वाणि नक्षत्रप्रमुखास्तथा।
तिष्ठन्तु देवाः सकला देव्यश्च मुनयस्तथा।।४५।।

Let all the holy places in entirety and the planets of principal norm, the Devas and the sages stand by (on me).

शिलास्थितेषु तीर्थेषु स्नात्वा कृत्वाऽथ तर्पणम्।
श्राद्धं सपिण्डकं येषां ब्रह्मलोकं प्रयान्तु ते।।४६।।
गदाधरो दृश्यतीर्थं सर्वतीर्थोत्तमोत्तमम्।
मुक्तिर्भवेत्पितृणां च बहूनां श्राद्धतः सदा।।४७।।

In the *tīrthas*, having stone slab established, having bathed, having offered gratification and having performed the Śrāddha along with *piṇḍa* (offering of oblation), one goes to region of Brahmā and Gadādhara (Viṣṇu). Dṛśyatīrtha

(Gayā) is the excellent one among all the *tīrthas*. A performance of Śrāddha herein leads to the emancipation of all the manes.

जरायुजाण्डजा वाऽपि स्वेदजा वाऽपि चोद्भिदः।
त्यक्त्वा देहं शिलायां ते यान्तु विष्णुस्वरूपताम्।।४८

Viviparous (Jarāyujas)[1], oviparous (Aṇḍajas)[2], those generated by warm vapour or sweat[3] and those born by germination– all of them having given up body on this stone slab may attain to the form of Viṣṇu.

यथाऽर्चिते हरौ सर्वे यज्ञाः पूर्णा भवन्ति हि।
तथा श्राद्धं तर्पणं च स्नानं चाक्षयमस्त्विह।।४९।।

The way, on adoring Hari, all the sacrifices become accomplished, in the similar manner, the Śrāddha (obsequial rite), gratification (Tarpaṇa) and bath become imperishable.

मम देहे सुरेशानां ये जपन्ति श्रुतादिकम्।
अचिरेणापि ते सिद्धाः सिद्धिभाजो भवन्तु वै।।५०।।

In the body of Devas who mutter down my lore and the like, without any delay, they may become accomplished being the accomplished ones (Siddhas).

पितॄणां कुलसाहस्रमात्मना सहिते नरः।
श्राद्धादिना समृद्धत्य विष्णुलोकं नयेद्ध्रुवम्।।५१।।

By performing obsequial rite and the like at a holy place, the thousand members of the Pitṛs (manes) accompanied by self, redeem and they carry on to the world of Viṣṇu by all means.

यावत्यो हि सरिच्छ्रेष्ठा गङ्गाद्याश्च ह्रदाः शुभाः।
समुद्राद्याः सरोमुख्या मानसाद्याः सुरेश्वराः।।
नृणा श्राद्धं विदधतो मुक्तये निवसन्तु मे।।५२।।

O leading Devas, as many are the streams of excellent norm headed by Gaṅgā; the eddies headed by oceans and the lakes headed by Mānasa, they may persist for the emancipation of the men taking to obsequial rites.

शरीरेण समायान्तु क्वचिन्नो यान्तु देवताः।
एको विष्णुस्त्रिधामूर्तिर्यावत्संकीर्त्यते बुधैः।।५३।।

May Devatas come in corporeal from and may not go anywhere, the Devas. Viṣṇu is single but he alone is glorified as having three physical forms Let me be eulogised by the wise ones.

तावच्छिलायां सर्वाणि तीर्थानि सह दैवतैः।
सदा तिष्ठन्तु मुनयो गन्धर्वाणां गणाश्च ये।।५४।।

Let the sages and all the groups of Gandharvas stand on the stone slab along with all the Devas and all the holy centres.

यावत्तिष्ठति ब्रह्माण्डं तावत्तिष्ठतु वै शिला।
मम देहेऽश्मरूपे च ये जपन्ति तपन्ति च।।५५।।
जुहोत्यग्नौ च तेषां वै तदक्षय्योपतिष्ठताम्(?)
अक्षयं तु भवेच्छ्राद्धं जपहोमतपांसि च।।
शिलापर्वतरूपेण मयि तिष्ठत सर्वदा।।५६।।

The time upto which exists the Primordial Egg (Brahmāṇḍa), till that time may continue the Śilā (stone slab). And whosoever mutter chants and perform penance on my physical body in the form of stone slab, he shall also be permitted to perform Homa in the fire. May it be eternal and the let the Śrāddha be eternal. Let the Japas, Homas and the penances, all be eternal. Let the stone slab in the form of a hill or mountain may persist for long."

पतिव्रतावचः श्रुत्वा देवाः प्रोचुः पतिव्रताम्।
त्वया यत्प्रार्थितं सर्वं तद्भविष्यत्यसंशयम्।।५७।।

Having heard the talk of the chaste lady, the Devas replied to Pativratā– "Whatever has been sought by you, all that shall assume from undoubtedly.

गयासुरस्य शिरसि भविष्यसि यदा स्थिरा।
तदा पादादिरूपेण स्थास्यामस्त्वयि सुस्थिराः।।
वरं शिलायै दत्त्वैवं तत्रैवान्तर्दधुः सुराः।।५८।।

On the head of Gayāsura when you will continue to stay, then in the form of a footprint,

1. Eng. Skt. Dict., V.S. Apte, p. 488.
2. Ibid., p. 326.
3. V.S. Apte, Skt. Eng. Dict., p. 633.

we too shall stay there steadily." Having conferred a boon on Śilā this way, the gods became out of sight thereon.

इति श्री महापुराणे वायुप्रोक्ते गयामाहात्म्यं नाम
सप्ताधिकशततमोऽध्यायः॥१०७॥

* * *

॥अष्टाधिकशततमोऽध्यायः॥

Chapter 108

The description of Gayā (continued)

सनत्कुमार उवाच

वक्ष्ये शिलाय माहात्म्यं शृणु नारद मुक्तिदम्।
यस्या गायन्ति देवाश्च माहात्म्यं मुनिपुंगवाः॥१॥

Sanatkumāra spoke– I shall now talk of the importance of Śilā (slab of rock), listen O Nārada. It is an endower of emancipation. Devas and the excellent sages sing of the importance of the slab.

शिला स्थिता पृथिव्यां सा देवरूपाऽतिपावनी।
विचित्राख्यं शिलातीर्थं त्रिषु लोकेषु विश्रुतम्॥२॥

That Śilā established as the earth is god-framed and highly sacred. The excellent Śilātīrtha is well-known in the three worlds.

तस्याः संस्पर्शनाल्लोकाः सर्वे हरिपुरं ययुः।
शून्ये लोकत्रये जाते शून्या यमपुरी ह्यभूत्॥३॥

On touching it, all the people in the worlds went to Haripura (Vaikuṇṭha). When the triad of worlds became isolated, the city of Yama also became empty.

यम इन्द्रादिभिर्गत्वा ऊचे ब्रह्माणमद्भुतम्।
अधिकारं गृहाणाथ यमदण्डं पितामह॥४॥

Yama, along with Indra and others, went to Brahmā and spoke to him about this wonderful event– "O Pitāmaha, take back this staff of office as well as the assignment offered to me as Yama."

यममूचे ततो ब्रह्मा स्वगृहे धारयस्व ताम्।
ब्रह्मोक्तो धर्मराजस्तु गृहे तां समधारयत्॥५॥

Brahmā then spoke to Yama– "You may sustain that at your home". Spoken by Brahmā, Dharmarāja sustained that slab in his home.

यमोऽधिकारं स्वं चक्रे पापिनां शासनादिकम्।
एवंविधा गुरुतरा शिला जगति विश्रुता॥६॥

Yama assumed his own duty being such as command or restraint of the sinister ones. Such type of Śilā of huge norm became well-known in the Universe.

यथा ब्रह्मा यथा विष्णुर्यथा देवो महेश्वरः।
ब्रह्माण्डे च यथा मेरुस्तथेयं देवरूपिणी॥७॥

The slab having the forms and features of Devas is on a par with Brahmā, Viṣṇu, lord Maheśvara and Meru, in the whole of the Primordial Egg.

गयासुरस्य शिरसि गुरुत्वाद्धारिता यतः।
अतः पवित्रयोर्योगः पितॄणां मोक्षदायकः॥८॥

Since it was held on the head of Gayāsura, owing to its heaviness, the happy conjunction of the two Pavitras (sacred ones) is an endower of emancipation for the manes.

पवित्रयोर्द्वयोर्योगे हयमेधमजोऽकरोत्।
भागार्थमागतन्दृष्ट्वा विष्णवादीनब्रवीच्छिला॥९॥

In the conjunction of the two sacred ones, Aja (Brahmā) perfumed *Hayamedha* (i.e. Aśvamedha). Having seen Viṣṇu and others who came there for enjoying their due shares, (the slab requested).

शिलास्थितिप्रतिज्ञां तु कुर्वन्तु पितृमुक्तये।
तथेत्युक्त्वा शिलायां ते देवा विष्णवादयः स्थिताः॥१०

"All of you may take upon the vow of standing on the slab for the emancipation of the manes." "May it be so", having said this way, the gods headed by Viṣṇu, stayed on the Śilā (slab).

शिलारूपेण मूर्त्या च पदरूपेण देवताः।
मूर्तामूर्तस्वरूपेण स्थिताः पूर्वप्रतिज्ञया॥११॥

In accordance to their earlier vow, Devas stayed on the Śilā in embodied and unembodied forms either through their idols of stone or footprints.

दैत्यस्य मुण्डपृष्ठे तु यस्मात्सा संस्थिता शिला।
तस्मात्स मुण्डपृष्ठाद्रिः पितृणां ब्रह्मलोकदः॥१२॥

On the surface of the shaven head of the Daitya, the way that Śilā stood, on that account, that became (known as) Muṇḍaprṣṭhādri. It is an endower of Brahmaloka to the manes.

आच्छादितः शिलापादः प्रभासेनाद्रिणा यतः।
भासितो भास्करेणेति प्रभासः परिकीर्तितः॥१३॥

The Śilāpāda (foot of the *Śilā*) is covered by Prabhāsa mountain. Engleamed by the Sun, it became known as Prabhāsa.

प्रभासं हि विनिर्भिद्य शिलाङ्गुष्ठो विनिर्गतः।
(अङ्गुष्ठोत्थित ईशोऽपि प्रभासेशः प्रकीर्तितः॥१४॥

Having pierced Prabhāsa verily, the thumb of this Śilā (stone slab) emerged out. And risen out of the thumb, the Īśa even became known as Prabhāseśa.

शिलाङ्गुष्ठैकदेशो यः सा च प्रेतशिला स्मृता)।
पिण्डदानाद्यतस्तस्यां प्रेतत्वान्मुच्यते नरः॥१५॥

A part of the thumb of the Śilā is known as *Pretaśilā*. Owing to the offering of rice balls (*Piṇḍas*) to the dead on this rock, the dead man becomes free from the state of a *Preta* (goblin).

महानदीप्रभासाद्र्योः संगमे स्नानकृन्नरः।
रामो देव्या सह स्नातो रामतीर्थं ततः स्मृतम्॥१६॥

A devotee may take ablution at the confluence of Mahānadī and Prabhāsa mountain. Rāma bathed there along with Devī (queen Sītā) and on that account, Rāmatīrtha became known.

प्रार्थितोऽत्र महानद्या राम स्नातो भवेति च।
रामतीर्थं ततो भूत्वा त्रिषु लोकेषु विश्रुतम्॥१७॥

Rāma, requested here by Mahānadī– "O Rāma! You may take your bath herein." Since then, it became Rāmatīrtha, well-known in the triad of worlds.

जन्मान्तरशतं साग्रं यत्कृतं दुष्कृतं मया।
तत्सर्वं विलयं यातु रामतीर्थाभिषेचनात्॥१८॥

"Let all those evil sins committed by me in my hundred and odd former births, may attain to defunction, by a bath in Rāmatīrtha."

मन्त्रेणानेन यः स्नात्वा श्राद्धं कुर्वीत मानवः।
रामतीर्थं पिण्डदस्तु विष्णुलोकं प्रयात्यसौ॥
तथेत्युक्त्वा स्थितो रामः सीतया भरताग्रजः॥१९॥

Reciting this mantra, whosoever bath, perform Śrāddha (obsequial rite) and offers *piṇḍa* in Rāmatīrtha, he goes to Viṣṇuloka. "All right", having said so, stand Rāma, the elder brother of Bharata, along with Sītā.

राम राम महाबाहो देवानामभयंकर।
त्वां नमस्येऽत्र देवेशं मम नश्यतु पातकम्॥२०॥

If a devotee repeats this hymn– "O Rāma! O Rama of lofty arms! O you a creator of intrepidity for Devas! I offer obeisance unto you, the lord of Devas. May my sin gets obviated".

मन्त्रेणानेन यः स्नात्वा श्राद्धं कुर्यात्सपिण्डकम्।
प्रेतत्वात्तस्य पितरो विमुक्ताः पितृतां ययुः॥२१॥

If the devotee takes his bath repeating this Mantra and perform the Śrāddha along with the offering of *Piṇḍas*, his manes get emancipated from the state of a ghost and attain the state of Pitṛhood.

आपस्त्वमसि देवेश ज्योतिषां पतिरेव च।
पापं नाशय मे देवो मनोवाक्कायकर्मजम्॥२२॥

If a devotee repeats this hymn– "You are the waters, O Deveśa! You are the lord of luminaries. Obviate my sin, spring out of mind, speech, action and body, O God!"

नमस्कृत्य प्रभासेशं भासमानं शिवं व्रजेत्।
तं च शंभुं नमस्कृत्य कुर्याद्यमबलिं ततः॥२३॥

Having offered obeisance to Prabhāseśa (lord of Prabhāsa), one may go to Śiva, the radiant one. And having offered obeisance to Śaṁbhu, one may take to the offering unto Yama or adoration of Yama.

रामे वनं गते शैलमागत्य भरतः स्थितः।
पितृपिण्डादिकं कृत्वा रामं संस्थाप्य तत्र च॥२४॥
रामं सीतां लक्ष्मणं च मुनीन्स्थापितवान्प्रभुः।
भारतस्याऽऽश्रमे पुण्ये नित्यं पुण्यतमैर्वृतम्॥
(मतङ्गस्य पदं तत्र दृश्यते सर्वमानुषैः॥२५॥

When Rāma had gone to the forest, Bharata came to this mountain and performed the offerings of Piṇḍa etc. to the manes. The lord (Bharata) installed the idols of Rāma, Sītā, Lakṣmaṇa and the sages. In the sacred hermitage of Bharata, the foot-print of Mataṅga is seen by all men. It is always surrounded by highly meritorious men.

स्थापितं धर्मसर्वस्वं लोकस्यास्य निदर्शनात्।)
मतङ्गस्य पदे श्राद्धी सर्वांस्तारयते पितॄन्॥२६॥

It is established as the entire wealth of spiritual good or law or piety owing to the exemplification of the universe. At the hermitage of Mataṅga, a Śrāddha performed gets redeemed all the manes.

रामतीर्थं नरः स्नात्वा रामं सीतां समर्च्य च।
रामेश्वरं प्रणम्याथ न देही जायते पुनः॥२७॥

A man who takes bath in Rāmatīrtha and adores Sītā and bows down to Rāmeśvara does not assume a corporeal form.

शिलाया जघनं भूयः समाक्रान्तं नगेन तु।
धर्मराजेन संप्रोक्तो न गच्छेति नगः स्मृतः॥२८॥

The posterior of this Śilā again stands circumumbiated by a *Naga* (a tree or a mountain). Advised by Yamarāja (saying)– "Do not go", this way stands known as *Naga*.

यमराजधर्मराजौ निश्चलार्थं व्यवस्थितौ।
ताभ्यां बलिं प्रयच्छामि स्यातामेतावहिंसकौ॥२९॥

"Yamarāja and Dharmarāja of static motives have been established unto there. I offer oblations for the purpose of emancipation of the manes.

द्वौ श्वानौ श्यामशबलौ वैवस्वतकुलोद्भवौ।
ताभ्यां बलिं प्रयच्छामि स्यातामेतावहिंसकौ॥३०॥

Two dogs of black and variegated or dappled-hued colour are born in the family of Vaivasvata (i.e. of Yama). I offer oblation *Bali* unto them so that they may become non-violent.

ऐन्द्रावारुणवायव्ययाम्यनैर्ऋत्यसंस्थिताः।
वायसा प्रतिगृह्णन्तु भूमौ पिण्डं मयाऽर्पितम्॥३१॥

May the crows stationed in east, west, north-west-south and south-west accept the balls of rice offered by me.

शिलाया दक्षिणे हस्ते स्थापितः कुण्डपर्वतः।
तिमिरादित्यईशानभर्गावेते महेश्वराः॥३२॥

On the right hand of the Śilā stand established the Kuṇḍaparvata. Timirāditya, Īśāna and Bharga– these are the Maheśvaras.

वह्निर्द्वौ वरुणौ रुद्राश्चत्वारः पितृमोक्षदाः।
(भरताश्रममासाद्य तान्नमेत्पूजयेन्नरः॥३३॥

Vahni, two Varuṇas, four Rudras, the endowers of emancipation to the manes– all these are adorable in the hermitage of Bharata.

पापेभ्यश्चोपपापेभ्यो मुच्यते पितृभिः सह।
यत्र कुत्रापि देवर्षे भरतस्याऽऽश्रमे नरः॥
स्नातः श्राद्धादिकं कुर्यात्तत्कल्पोऽपि न हीयते)॥३४॥

Along with manes, one gets emancipated of all major sins and auxiliary sins therein. O Devarṣi! In the hermitage of Bharata, the man may take to oblation and Śrāddha. That fruit is not lost even after a Kalpa.

गयायां चाक्षयं श्राद्धं जपहोमतपांसि च।
सर्वमानन्त्यमाहुर्वै यद्दत्तं भरताश्रमे॥३५॥

In Gayā, the Śrāddha performed, is imperishable. Still they say that the Japas, Homas and penances and anything offered in the hermitage of Bharata, are of infinite nature.

चतुर्युगस्वरूपेण चतस्रो रविमूर्तयः।
दृष्टाः स्पृष्टाः पूजितास्ताः पितॄणां मुक्तिदा (यि) काः॥

In the four Yugas, there are four idols of Sun in the forms. On being seen, touched and adored, all those bestow emancipation on manes.

(मुक्तिर्वामन इत्येव तारकाख्यो विधिः परः।
संसारार्णवतप्तानां नावावेतौ सुरेश्वरौ।।
तारकं ब्रह्म विश्वेषां मृतानां जीवितामिदम्।।३७।।

Muktivamana and Tāraka are two excellent-normed deities. These deities are the boats for those who are tormented within the ocean of universe. Brahman is *Tāraka* (that which enables one to cross the ocean of worldly existence) of all the dead and living beings.

त्रिविक्रमं च ब्रह्माणं यः पश्येत्पुरुषोत्तमम्।
पितृभिः सह धर्मात्मा स याति परमां गतिम्)।।३८।।

He who sees Trivikrama and Brahmā, the excellent man, becomes pious and attains utmost state along with the manes.

शिलाया वामपादेऽपि तथाऽभ्युद्यन्तको गिरिः।
स्थापितः पिण्डदस्तत्र पितॄन् ब्रह्मपुरं नयेत्।।३९।।

At the left foot of the Śilā, there is a *giri* (hill) Abhyudyantaka well-established there. An offerer of oblations there, carries his manes to Brahmapura.

नैमिषारण्यपार्श्वे तु ईये ब्रह्मा सुरैः सह।
मुख्यसंज्ञं हि तत्तीर्थं देवास्तत्र पदे स्थिताः।।४०।।

Brahmā proceeded to the outprecincts of Naimiṣāraṇya along with gods. That *tīrtha* is called *Mukhyatīrtha* and the gods are stationed at its feet.

त्रिषु तेषु पदेष्वेव तीर्थेषु मुनिसत्तम।
यत्किंचिदशुभं कर्म तत्प्रणश्यति नारद।।४१।।

In those three *padas* and *tīrthas*, O excellent Sage, whatever was the inauspicious act, that same becomes defunct, O Nārada.

तन्नैमिषवनं पुण्यं सेवितं पुण्यपौरुषैः।
तत्र व्यासः शुकः पैलः कण्वो वेधाः शिवो हरिः।।

That Naimiṣa forest is waited upon by the sacred men such as Vyāsa, Śuka, Paila, Kaṇva, Vedhas, Śiva and Hari.

तेषां दर्शनमात्रेण मुच्यते पातकैर्नरः।
वामहस्ते शिलायास्तु तया चोद्यन्तको गिरिः।।४३।।

By their mere sight, a man gets rid of all sins. On the right-hand side of the *Śilā* is likewise the Udyantaka[1] mountain.

स पर्वतः समानीतो ह्यगस्त्येन महात्मना।
तत्र ब्रह्मा हरेश्चैव तपश्चोग्रं च चक्रतुः।।४४।।

That mountain was established (here) by Agastya, the great souled one. Thereupon, Brahmā and Hara (Śiva) offered austere penance there.

तत्रागस्त्यस्य हि वरं कुण्डं त्रैलोक्यदुर्लभम्।
यत्र मुन्यष्टकं सिद्धं तपस्तप्त्वा शिवं गतम्।।
कुण्डे मुन्यष्टकं नत्वा पितॄन्ब्रह्मपुरं नयेत्।।४५।।

Therein is the nice *Kuṇḍa* of Agastya difficult of obtainment in the triad of world and therein the eight sages accomplished as such, having offered austerity, attained to Śiva. In the *Kuṇḍa*, having bowed down to the eight sages, one may carry the manes to Brahmapura.

अगस्त्येनाथ देवर्षे उद्रयाद्रेर्महात्मना।
शिलाया वामहस्तेऽपि स्थापितो गिरिराट् शुभः।।
वादित्रद्यौर्दिव्यमितैराद्यो वादित्रको गिरिः।।४६।।

O Devarṣi! On the Śilā of Udrayādrī (Udayagiri), on the left-hand side was established the lordly auspicious mountain Vāditrakagiri, by Agastya, the great-souled one. It is always resounding by the divine vocal songs having instrumental music.

तत्र विद्याधरो नाम गन्धर्वाप्सरसां गणैः।
समेतोऽद्यापि गीतानि दिव्यानि सह गीयते।।४७।।

Therein, groups of Gardharvas, Vidyādharas by name and bevies of nymphs sing divine songs, even today.

मोहनश्च सुनीथं च शैलूजो मोहनोत्तमः।
पर्वतो नारदध्यानी संगीती पुष्पदन्तकः।।)
हाहाहूहूप्रभृतयो गीतदानं प्रचक्रिरे।।४८।।

1. Paurāṇika Kośa, p. 60, At Gayā on the left side of Śilā established by Agastya, Vāyu Purāṇa 108.39, 43, 44.

Therein, Mohana, Sunītha, Śailūja, Mohanottama, Parvata, Nārada, Dhyānī, Saṅgītī, Puṣpadantaka, Hāhā, Hūhū and others perform musical (concerts).

(तथा चित्ररथो नाम सर्वगन्धर्वसंवृतः।
गायन्ति मधुराण्येव गीतान्यद्रौ महोत्सवम्।।४९।।

Likewise Citraratha by name, surrounded by all the Gandharvas, do sing sweet songs on the mountain at the time of great festivities.

अतः स पर्वतो देवैः सेव्यतेऽद्यापि नित्यशः।
धर्मजास्तत्र देवेशो हरो भस्माङ्गरागवान्।।५०।।

Therefore, that mountain is being waited upon by gods even today perennially, O Dharmajas! This is the abode of the Lord of lords i.e. Hara, having ashes besmeared all over the body.

पार्वत्या सहितो रुद्रः पर्वते गीतनादिते।
मोदते पूजिताः ध्येयः पितॄणां परमां गतिम्।।५१।।

Accompanied by Pārvatī, Rudra on the mountain, resounded by music, rejoices having been adored. He is fit to be meditated upon since he is the utmost goal of the manes.

गयायां परमात्मा हि गोपतिर्वा गदाधरः।
हीयते वैष्णवी माया तथा रुद्रार्चया मुने)।।५२।।

In Gayā, the Supreme-souled one, Gopati (lord of cows) or Gadādhara (exists) and the Vaiṣṇavī Māyā gets reduced likewise by the worship of Rudra, O sage!

शिलाया दक्षिणे हस्ते भस्मकूटो गिरिर्धृतः।
धर्मराजेन तत्राऽऽस्ते अगस्त्यः सह भार्यया।।५३।।

On the right-hand side of the Śilā is located the *Giri* Bhasmakūṭa. Along with Dharmarāja, therein stays Agastya along with his spouse.

अगस्त्यस्य पदे स्नातः पिण्डदो ब्रह्मलोकगः।
(ब्रह्मणस्तु वरं लेभे माहात्म्यं भुवि दुर्लभम्।।५४।।
लोपामुद्रां तथा भार्यां पितॄणां परमां गतिम्।)
तत्रागस्त्येश्वरं दृष्ट्वा मुच्यते ब्रह्महत्यया।।५५।।

One who baths there near the spot of Agastya and offers *piṇḍas*, he goes to Brahmaloka. It was from Brahmā that he secured the excellent boon of greatness in the world, Lopāmudrā as spouse and the highest goal (emancipation) to his forefathers. There having seen Agastyeśvara, one gets rid of the (sin) of killing a Brāhmaṇa.

अगस्त्यं च सभार्यं च पितॄन्ब्रह्मपुरं नयेत्।
दण्डिनाऽथ तपस्तेपे सीताद्रेर्दक्षिणे गिरौ।।५६।।

On seeing Agastya accompanied by his spouse, one leads the manes to Brahmapura. By Daṇḍin, a penance was performed on Siṭādri, the southern mountain.

वटो वटेश्वरस्तत्र स्थितश्च प्रपितामहः।
तदग्रे रुक्मिणीकुण्डं पश्चिमे कपिला नदी।।
कपिलेशो नदीतीरे अमासोमसमागमे।।५७।।
कपिलायां नरः स्नात्वा कपिलेशं समर्च्य च।
कृते श्राद्धे पिण्डदाने पितरो मोक्षमाप्नुयुः।।५८।।

The Banyan tree Vaṭeśvara is stood there as the great grandfather. In front of that one is Rukmiṇī Kuṇḍa and to the west is Kapilā stream. Kapileśa (a Śiva temple) is on the banks of the river. On the new moon day, one should take bath in Kapilā, worship Kapileśa, perform a Śrāddha and offer charity. By this, (his) manes may attain emancipation.

अग्निधारा गिरिवरादागताद्यन्तकादनु।
(तत्र सारस्वतं कुण्डं सरस्वत्या प्रकल्पितम्।।५९।।

There is a current of fire coming out from that excellent mountain. Therein is Sārasvata *Kuṇḍa*, created by Sarasvatī.

शुक्रस्तत्र सुतैः सार्धं स(ष)ण्डामर्कादिभिः प्रभुः।
तत्र तत्र मुनीन्द्राणां पदेषु मुनिसत्तम।।
श्राद्धपिण्डादिकृत्स्नातः पितॄंस्तारयते नरः।।६०।।

Lord Śukra stayed there along with his sons Śaṇḍa, Amarka and others. O excellent sage, a man who performs Śrāddha and offers *piṇḍa* etc. in the various spots at the feet of the eminent sages, enables the manes to cross (the worldly ocean).

शिलाया वामहस्तेऽपि गृध्रकूटो गिरिर्धृतः)।
गृध्ररूपेण संसिद्धास्तपस्तप्त्वा महर्षयः॥६१॥

On the left-hand side of the Śilā there stands the hill Gṛdhrakūṭa. The great sages assuming the form of cranes performed penance there and became Siddhas.

अतो गिरिर्गृध्रकूटस्तत्र गृध्रेश्वरः स्थितः।
दृष्ट्वा गृध्रेश्वरं नत्वा यायाच्छंभोः पदं नरः॥६२॥

Therefore, the hill became (known) as Gṛdhrakūṭa i.e. this crane's hill. The deity Gṛdhreśvara is stationed there. Having seen and bowed before Gṛdhreśvara, a man may proceed to the region of Śiva.

तत्र गृध्रे गुहायां च पिण्डदः शिवलोकभाक्।
तत्र गृध्रे वटं नत्वा प्राप्तकामो दिवं व्रजेत्॥६३॥

Therein is a cave[1] of Gṛdhra. A person offering *piṇḍas* on Gṛdhrakūṭa and in the cave, becomes the sharer of Śivaloka. One who bows down before the Banyan tree on Gṛdhrakūṭa, he attains all his desires and goes to heaven.

ऋणमोक्षं पापमोक्षं शिवं दृष्ट्वा शिवं व्रजेत्।
शूलक्षेत्रं च तत्राऽऽस्ते पिण्डदः स्वर्गयेत्पितॄन्॥६४॥

Having seen Śiva, one attains the redemption from debt, redemption from sins and goes unto Śiva. Therein exists Śūlakṣetra. An offerer of *Piṇḍas* there, may carry manes to heaven.

आदिपालो महाशैलः शिलया परिवारितः।
तत्र वसति विघ्नेशः गजरूपधरो महान्॥
तं दृष्ट्वा मुच्यते विघ्नैः पितॄन्ब्रह्मपुरं नयेत्॥६५॥

By Ādipāla mountain is occupied the interior of the Śilā (Śilodara). Therein stays in the form of an elephant, Vighneśa, the obviator of obstacles. Having seen that, one gets emancipation from obstacles and one may carry the manes to Brahmapura.

नितम्बे मुण्डपृष्ठस्य देवदारुवनं त्वभूत्।
मुण्डपृष्ठारविन्दाद्री दृष्ट्वा पापं विनाशयेत्॥
गयानाभौ सुषुम्नायां पिण्डदः स्वर्गयेत्पितॄन्॥६६॥

On the slope of Muṇḍapṛṣṭha, there happened to be a Devadāru forest. Having visited the mountains Muṇḍapṛṣṭha and Aravindādri, one may get the sin obviated. The offerer of *Piṇḍas* in the umbilical region of Gayā called Suṣumnā leads his manes to heaven.

शिलाया वामपादे तु स्थापितः प्रेतपर्वतः।
धर्मराजेन पापेभ्यो गिरिः प्रेतशिलाह्वयः॥६७॥

On the left foot of Śilā is established the mountain Pretaparvata by Dharmarāja. For the sinners, the hill named Pretaśilā (exists) as such.

पादेन दूरे निक्षिप्तः शिलायाः पादभारतः।
गतः शिलायाः संसर्गात्प्रेतकूटः पवित्रताम्॥६८॥

The mountain was kicked off to a great distance. Pretakūṭa was freed from sins and attained sanctity by its impact with Śilā.

प्रेतकुण्डं च तत्राऽऽस्ते देवास्तत्र पदे स्थिताः।
तत्र कुण्डादिकं कृत्वा प्रेतत्वान्मोचयेत्पितॄन्॥६९॥

Pretakuṇḍa exists therein. The gods are stationed at its foot. Performing Śrāddha etc. in the Kuṇḍa, one shall emancipate manes from the state of goblins.

पृथक्स्थिताश्च बहवो विघ्नकारिण एव ते।
श्राद्धादिकारिणां नृणां तीर्थे पितृविमुक्तये॥
प्रेता धानुष्करूपेण करग्रहणकारकाः॥७०॥

There are many of the ghosts existing separately and causing hurdles to Śrāddha performing men who are performing Śrāddha at a *tīrtha* for the emancipation of manes. The *Pretās* (ghosts) assume the form of archers and engulp the hands (of the pilgrims).

पादाङ्कितां मुण्डपृष्ठां महादेवनिवासिनीम्।
तां दृष्ट्वा सर्वलोकश्च मुक्तः पापोपपातकैः)॥७१॥

There is a rock on Muṇḍapṛṣṭha where

1. गृध्रे गुहायाम् for गृहायाम् Vāyu Purāṇa, p. 590, verse 63, pada I.

Mahādeva stays. Having seen that, the universe gets redeemed of major and auxiliary sins.

गयाशिरसि पुण्ये च सर्वपापविवर्जिते।
प्रेतादिवर्जितं यस्मात्ततोऽतिपावनं वरम्।।७२।।

Gayāśiras is sacred and immuned from all sins. It is devoid of *Pretās* and the like, from where is incurred a highly sacred boon.

कीकटेषु गया पुण्या पुण्यं राजगृहं वनम्।
च्यवनस्याऽऽश्रमं पुण्यं नदी पुण्या पुनः पुना।।७३।।

In the Kīkaṭa land, Gayā is the holiest centre. The Rājagṛha forest is also holy. The sacred hermitage of Cyavana and sacred stream Punaḥpunā are also there.

वैकुण्ठो लोहदण्डश्च गृध्रकूटश्च शोणकः।
अत्र श्राद्धादिना सर्वान्पितॄन्ब्रह्मपुरं नयेत्।।७४।।

There are other holy spots such as Vaikuṇṭha, Lohadaṇḍa, Gṛdhrakūṭa and Śoṇaka. By performing a Śrāddha here, one may carry all manes to Brahmapura.

क्रौञ्चरूपेण हि मुनिर्मुण्डपृष्ठे तपोऽकरोत्।
तस्य पादाङ्कितो यस्मात्क्रौञ्चपादस्ततः स्मृतः।।७५।।

In the form of a *Krauñca* (heron), a sage performed penance on the ridge of Muṇḍapṛṣṭha. Marked by the feet of the heron, it came to be known as Krauñcapāda.

स्नातो जलाशये तत्र नयेत्स्वर्गं स्वकं कुलम्।
बलिः काकशिलायां च काकेभ्य ऋणमोक्षदः।।७६।।

One who takes bath in the water reservoir there, shall carry the entire family to heaven. An offering unto crows on the rock Kākaśilā, is conducive to redemption from indebtedness.

मुण्डपृष्ठस्य सानौ हि लोमशो लोमहर्षणः।
द्वावेतौ परमं तप्त्वा तपःसिद्धिं परां गतौ।।७७।।

On the peak of Muṇḍapṛṣṭha, two sages– Lomaśa and Lomaharṣaṇa performed a mighty penance and thereby attained highest accomplishment.

आहूतास्तु सरिच्छ्रेष्ठा लोमशेन महानदी।
शरावती वेत्रवती चन्द्रभागा सरस्वती।।७८।।
कावेरी सिन्धुवीरा च चन्दना च सरिद्वरा।
वासिष्ठी सरयूर्गङ्गा यमुना गण्डकीन्दिरा।।७९।।
महावैतरणी नाम्ना निक्षरा च दिवौकसः।
सावव्यलकनन्दा(?) च उदीची कनकाह्वया।।८०।।
कौशिकी ब्रह्मदा ज्येष्ठा सर्वस्याघविमोचिनी।
कृष्णवेण्या चर्मवती द्वे नद्यौ मुक्तिदायिके।।८१।।

By Lomaśa was summoned many excellent streams viz. Mahānadī, Śarāvatī, Vetravatī, Candrabhāgā, Sarasvatī, Kāverī, Sindhu, Īrā[1], the excellent stream Candana[2], Vāsiṣṭhī, Sarayū, Gaṅgā, Yamunā, Gaṇḍakī, Indirā[3], Mahāvaitaraṇī by name, Nikṣarā that originates from heaven, Alakanandā, the northern river called Kanakā, Kauśikī, Brahmadā– all these rivers are the obviator of sins of all. The two rivers viz. Kṛṣṇaveṇa and Carmavatī are the endowers of emancipation.

आहूते सरितां श्रेष्ठे लोमहर्षेण साहसात्।
तपसस्तु प्रभावेण नर्मदा मुनिपुङ्गव।।
तासु सर्वासु यः स्नात्वा पिण्डदः स्वर्नयेत्पितॄन्।।८२

These excellent ones among all streams were summoned by Lomaharṣaṇa out of temerity. By the impact of his penance (as also), Narmadā also was invoked by him, O excellent sage! He who takes bath in any of these rivers and offers *piṇḍas* leads his Pitṛs to heaven.

ब्रह्मयोनिं प्रविश्याथ निर्गच्छेद्यस्तु मानवः।
परं ब्रह्म स यातीह विमुक्तो योनिसंकटात्।।८३।।

Having entered the *Brahmayoni*, a man who may take exit, he attains to great Brahman having been released from the intricacy of breeds.

निक्षरायां पुष्करिण्यां स्नातः श्राद्धादिकं नरः।
कुर्यात्क्रौञ्चपदे दिव्ये नियमाद्वासरत्रयम्।।
सर्वान्पितॄन्नयेत्स्वर्गं पञ्च पापिन एव च।।८४।।

1. Paurāṇika Kośa, p.55, vide Vāyu Purāṇa 108.79.
2. Ibid., p. 163, vide Vāyu Purāṇa 108.79 and 45.97.
3. Ibid., p. 50 vide Vāyu Purāṇa 108.79.

A man who bathes in Nikṣarā and Puṣkariṇi (holy ponds) and take to the performance of Śrāddha and the like on the divine Krauñcapada[1] as a matter of rite for day triad, he carries his manes, even if they were guilty of five major sins, to Brahmapura.

जनार्दनो भस्मकूटे तस्य हस्ते तु पिण्डदः।
आत्मानोऽप्यथवाऽन्येषां स्वयेनापि तिलैर्विना।।
जीवतां दधिसंमिश्रं सर्वे ते विष्णुलोकगाः।।८५।।

Janārdana stays in *Bhasmakūṭa*. He who offers *piṇḍas* in his hands whether for himself or for others– if it is for one's own self, it must be without gingelly seeds with the sacred thread in the *Savya* (hanging from the left shoulder) position; and if for those who are alive, it must be suffused with curds. All those (thus) become as gone to Viṣṇuloka.

यस्तु पिण्डो मया दत्तस्तव हस्ते जनार्दन।
यदुद्दिश्य त्वया देवस्तस्मिन्पिण्डो मृते प्रभो।।८६।।

(Mantra) "The Piṇḍa that has been given by me in your hand, may please be given by you to that person for whom I have given it to thee, O Janārdana. This Piṇḍa is for the dead one, O Prabhu!"

एष पिण्डो मया दत्तस्तव हस्ते जनार्दन।
अन्तकाले गते मह्यं त्वया देयो गयाशिरे।।८७।।

(Mantra) "This Piṇḍa stands offered by me in your hand, O Janārdana! When I reach the end of my life, it deserves to be offered to me at Gayāśiras.

जनार्दन नमस्तुभ्यं नमस्ते पितृमोक्षद।
पितृपते नमस्ते तु नमस्ते पितृरूपिणे।।८८।।

O Janārdana! Obeisance be to you, obeisance be to you, O endower of emancipation to the manes! Obeisance be to you, obeisance be to you, O you having assumed the form of manes."

गयायां पितृरूपेण स्वयमेव जनार्दनः।
तं दृष्ट्वा पुण्डरीकाक्षं मुच्यते च ऋणत्रयात्।।८९।।

In Gayā, Janārdana assumed the form of Pitṛs himself. Having seen that Puṇḍarīkākṣa (lotus-eyed lord), one becomes immune from debt triad.

नमस्ते पुण्डरीकाक्ष ऋणत्रयविमोचक।
लक्ष्मीकान्त नमस्ते तु पितृणां मोक्षदो भव।।९०।।

"Obeisance be to you, O lotus-eyed one! O you immuner from debt triad! O you consort of Lakṣmī! Obeisance be to you. May you be the emancipator of manes."

वामजानुं सुसंपात्य नत्वा भीमो जनार्दनम्।
श्राद्धं सपिण्डकं कृत्वा भ्रातृभिर्ब्रह्मलोकभाक्।।
पितृभिः सह धर्मात्मा कुलानां च शतेन च।।९१।।

Having nicely kneeled down, Bhīma bowed down to Janārdana. Having offered Śrāddha along with Piṇḍas, he became the sharer of Brahmaloka along with his brothers. He became a religious one and redeemed a hundred forefathers in his family.

शिलायां व्यक्तरूपेण व्यक्ताव्यक्तात्मना स्थितः।
लक्ष्मीशो विबुधैः सार्धं तस्माद्देवमयी शिला।।९२।।

On the Śilā, the lord of Lakṣmī stays in an ostensible form both specific-normed and unspecific-normed, along with gods. Hence the Śilā became endowed with Devas or gods.

इति श्रीमहापुराणे वायुप्रोक्ते उपसंहारपादे गयामाहात्म्यं नामाष्टाधिकशततमोऽध्यायः।।१०८।।

* * *

1. Paurāṇika Kośa, p. 138 in Gayā.

॥अथ नवाधिकशततमोऽध्यायः॥

Chapter 109

Description of importance of Gayā

नारद उवाच

कथं व्यक्तस्वरूपेण स्थितश्चाऽऽदिगदाधरः।
कथं व्यक्तस्वरूपेण व्यक्ताव्यक्तात्मना स्थितः॥१॥

Nārada spoke– How the primeval Gadādhara stayed in a manifest form? How did he stay both as manifest and unmanifest?

कथं गदा समापन्ना यथा ह्यादिगदाधरः।
गदालोलं कथं चाऽऽसीत्सर्वपापक्षयंकरम्॥२॥

How did the *Gadā* (mace) originate and how did he come to be known as Ādigadādhara? How the spot Gadālola happened to be an eliminator of all sins?

सनत्कुमार उवाच

गदो नामासुरो ह्यासीद्वज्राद्वज्रतरो दृढः।
प्रार्थितो ब्रह्मणे प्रादात्स्वशरीरास्थि दुस्त्यजम्॥३॥

Sanatkumāra spoke– There was a demon named Gada whose body was very adamant and robust. Requested as such, he was offered the bones of his body difficult to be taken leave of, by Brahmā.

ब्रह्मोक्तो विश्वकर्माऽपि गदां चक्रेऽद्भुतां तदा।
तदस्थि वज्रनिष्पेषैः कुन्दैः स्वर्गे ह्यधारयत्॥४॥

Urged by Brahmā, Viśvakarmā created a *Gadā* (mace) of marvellous norm. He converted the bone of the demon in the lathe that could crush even *Vajra* (thunderbolt) and kept it in the heaven itself.

अथ कालेन महता मनौ स्वायंभुवे क्वचित्।
हेती रक्षो ब्रह्मपुत्रस्तपस्तेपे सदारुणम्॥५॥

After a good amount of time, in the Svāyaṁbhuva Manvantara, the demon Heti, the son of Brahmā, performed a penance of austere norm.

दिव्यवर्षसहस्राणां शतं वायुमभक्षयत्।
उन्मुखश्चोर्ध्वबाहुश्च पादाङ्गुष्ठभरेण ह॥६॥

For a hundred thousand divine years, he subsisted upon wind, having face lifted up and arms raised aloft (standing) on one toe thumb.

एकेनातिष्ठदव्यग्रः शीर्णपर्णानिलाशनः।
ब्रह्मदींस्तपसा तुष्टान्वरं वव्रे वरप्रदान्॥७॥

He stood along, unperturbed, subsisting upon seared leaves and breeze. Brahmā and others were pleased by him. He asked for boons from them, the bestowers of boons.

देवैर्दैत्यैश्च शस्त्रास्त्रैर्विविधैर्मनुजादिभिः।
कृष्णेशानादिचक्राद्यैरवध्यः स्यां महाबलः॥८॥

"I should become very mighty. I cannot be killed by Devas, Daityas, or human beings with any kind of weapons. I should not be killed by the discus and the like weapons of Kṛṣṇa, Īśvara (Śiva) and others".

तथेत्युक्त्वाऽन्तर्हितास्ते हेतिर्देवानथाजयत्।
इन्द्रत्वमकरोद्धेतिर्भीता ब्रह्महरादयः॥९॥

"May it be so", having said so, they vanished away. Heti[1] vanquished the Devas and assumed the form of Indra. Brahmā, Hara (Śiva) and other gods became terrified (of him).

हरिं ते शरणं जग्मुरूचुर्हेतिं जहीति तान्।
ऊचे हरिरवध्योऽयं हेतिर्देवासुरैः सुराः॥१०॥

They sought refuge in Hari. They told him– "Kill Heti". Hari then spoke to them– "This Heti cannot be killed by gods or demons, O Suras!

महास्त्रं मे प्रयच्छध्वं हेतिं हियेन तम्।
इत्युक्तास्ते ततो देवा गदां तां हरये ददुः॥११॥

You may give me a mighty missile by which I may kill that Heti". This way accosted, then the Devas gave that *gadā* (mace) to Hari.

दधार तां गदामादौ देवैरुक्तो गदाधरः।
गदया हेतिमाहत्य देवैः स त्रिदिवं ययौ॥१२॥

He held that *gadā* to begin with and (thereby) by gods was named as Gadādhara. Having killed Heti with his *gadā*, he proceeded to heaven along with the gods.

गदामादाववष्टभ्य गयासुरशिरः शिलाम्।
निश्चलार्थं स्थितो यस्मात्तस्मादादिगदाधरः॥१३॥

Having taken the *gadā* and having propped up the Śilā of Gayāsura, the way he stood as having objective unmoved, on that account he became known as Ādigadādhara.

---

1. Paurāṇika Kośa, p. 553.

शिलापर्वतरूपेण व्यक्त आदिगदाधरः॥
शिलासौ मुण्डपृष्ठाद्रिः प्रभासो नाम पर्वतः॥१४॥
उद्यन्तो गीतनादश्च भस्मकूटो गिरिर्महान्।
गृध्रकूटः प्रेतकूटश्चाऽऽदिपालोऽरविन्दकः॥१५॥
पञ्चलोकः सप्तलोको वैकुण्ठो लोहदण्डकः।
क्रौञ्चपादोऽक्षयवटः फल्गुतीर्थं मधुश्र(स्र)वा॥१६॥
दधिकुल्या मधुकुल्या देविका च महानदी।
वैतरण्यादिरूपेण व्यक्त आदिगदाधरः॥१७॥

Ādigadādhara is manifest in the form of *Śilās* (rocky slabs and mountains). Through Muṇḍapṛṣṭha mountain, Prabhāsa named mountain, Udyanta, Gītanāda, Bhasmakūṭa, the great mountain Gṛdhrakūṭa, Pretakūṭa, Ādipāla and Aravindaka, Pañcaloka, Saptaloka, Vaikuṇṭha, Lohadaṇḍaka, Krauñcapāda, Akṣayavaṭa, Phalgutīrtha, Madhuśravā, Dadhikulyā, Madhukulyā, the great rivers Devikā and Vaitaraṇī etc., Ādigadādhara becomes apparent.

विष्णोः पदं रुद्रपदं ब्रह्मणः पदमुत्तमम्।
कश्यपस्य पदं दिव्यं द्वौ हस्तौ यत्र निर्गतौ॥१८॥
पञ्चाग्नीनां ददान्यत्र इन्द्रागस्त्यपदे परे।
रवेश्च कार्तिकेयस्य कौञ्चमातङ्ग्योरपि॥१९॥

The following are manifest-cum-unmanifest– Viṣṇu's *pada* (footprint), Rudrapada, the Brahmā's *pada*, the excellent one of Kaśyapa which is a divine *pada* wherein two hands have issued out, the *padas* of Pañcāgnis (five fires), the excellent *padas* of Indra and Agastya, the *padas* of Ravi and Kārtikeya, Krauñca and Mātaṅga.

मुख्यलिङ्गानि सर्वाणि व्यक्ताव्यक्तात्मना स्थितः।
आद्यो गदाधरश्चैव व्यक्तः श्रीमान्गदाधरः॥२०॥

All are the chief *liṅgas* (phallus-shaped images) and in all of them is stationed the primeval Gadādhara, the illustrious Gadādhara, in both manifest and unmanifest forms.

गायत्री चैव सावित्री संध्या चैव सरस्वती।
गयादित्यश्चोत्तरार्को दक्षिणार्कोऽपि नैमिषः॥२१॥
श्वेतायर्को गणनाथश्च वसवोऽष्टौ मुनीश्वराः।
रुद्राश्चैकादशैवाथ तथा सप्तर्षयोऽपरे॥२२॥
सोमनाथश्च सिद्धेशः कपर्दीशो विनायकः।
नारायणो महालक्ष्मीर्ब्रह्मा श्रीपुरुषोत्तमः॥२३॥
मार्कण्डेयेशः कोटीशो ह्यङ्गिरेशः पितामहः।
जनार्दनो मङ्गला च पुण्डरीकाक्ष उत्तमः॥२४॥
इत्यादिव्यक्तरूपेण स्थितश्चाऽऽदिगदाधरः।
हेतिर्यो राक्षसस्तस्मिन्हतो विष्णुपुरं गतः॥२५॥

The primeval Gadādhara is stationed as– Gāyatrī, Sāvitrī, Sandhyā, Sarasvatī, Gayāditya, Uttarārka, Dakṣiṇārka, Naimiṣa, Śvetārka, Gaṇanātha, the eight Vasus, the lordly sages, the eleven Rudras, the other seven sages, Somanātha, Siddheśa, Kapardīśa, Vināyaka, Nārāyaṇa, Mahālakṣmī, Brahmā, Śrīpuruṣottama, Mārkaṇḍeyeśa, Koṭīśa, Aṅgireśa, Pitāmaha, Janārdana, Maṅgalā, the excellent Puṇḍarīkākṣa etc. (these are the various shrines and deities in Gayā). When the demon Heti was killed, Viṣṇu went back to his city.

ब्रह्मणा सह रुद्राद्यैः कारिते निश्चलेऽसुरे।
तुष्टावाऽऽद्यगदापाणिं वेधा हर्षेण निर्वृतः॥२६॥

When the demon was rendered senseless by Brahmā with Rudra and others, Vedhas (the creator), gone redeemed by joy, gratified the primeval Gadādhara.

ब्रह्मोवाच

गदाधरं व्यपगतकालकल्मषं
गयागतं विदितगुणं गुणातिगम्।
गुहागतं गिरिवरगौरगेहगं
गणार्चितं वरदमहं नमामि॥२७॥

Brahmā spoke– I bow to Gadādhara from whom Times blemishes have receded, who is stationed in Gayā, whose merits are well-recognised, who is gone beyond the merits, who enters into a grotto, who has gone into the abode of excellent mountain Gaura[1] (a golden

1. Paurāṇika Kośa, p. 159, Vāyu Purāṇa 47.23.25.

mountain in the north having Haratāla tree), who is adored by Gaṇas and who is a bestower of boons.

अह:श्रियं त्रिदशगणादिसुश्रियं
भवश्रियं दितिभवदारणश्रियम्।
कलिश्रियं कलिमलमर्दनश्रियं
गदाधरं नौमि तमाश्रितश्रियम्।।२८।।

To one who bestows prosperity on the day, who bestows prosperity on the hosts of Devas, who bestows royal glory even to Bhava, whose glory torments Daityas, who bestows glory in Kali age, whose glory suppresses the impurities of the Kali age and who bestows affluence on those who seek refuge, to that Gadādhara, I offer obeisance, the one having Śrī adhered to.

दृढादृढं परिवृढगाढसंस्तुतं
कामाद्भूतं सुदृढमरूढिरूढिगम्।
तमाढ्यगं दृढदुरिताद्यढौकितं
स्वढौकृतं दृढतरगोत्रसूक्तिभम्।।२९।।

I bow unto him who is stronger than the strongest, well-belauded owing to density of development, marvellous in *Kāma*, highly strong one, gone over to the highly stronger tradition, gone over to richness, who can be approached (even) by highly stronger sinners, who has his own abode and whose spiritual lineage and eulogy is great.

विदेहकं करणकलाविवर्जितं
विजन्मकं दिनकरवेदिभूषितम्।
गदाधरं ध्वनिमुखवर्जितं परं
नमाम्यहं सततमनादिमीश्वरम्।।३०।।

To one who is incorporeal, who has no sense organ, who has no birth, who is decorated on altar of the Sun, I offer obeisance to that supreme Gadādhara, Īśvara, the excellent one who is eternal and who is devoid of sound and face.

मनोतिगं मतिगतिवर्जितं परं
सदाऽद्वयं स्तुतिशिरसि स्तुतं बुधै:।
चिदात्मकं कलिगतकारणातिगं
गदाधरं हृदयगतं नमामि तम्।।३१।।

To one gone beyond the mind, void of intellect, the excellent one, constantly one as not being twained, belauded by the wise, who is worshipped by learned men in the Vedāntas, who is *Cidātmaka* (pure consciousness) and who is beyond the causes present in Kali, I bow unto that Gadādhara.

सनत्कुमार उवाच

देवै: सार्धं ब्रह्मणैवं स्तुतश्चाऽऽदिगदाधर:।
ऊचे वरं वृणीष्व त्वं वरं ब्रह्मा तमब्रवीत्।।३२।।

Sanatkumāra spoke– Along with Brahmā, this way was adored the primeval Gadādhara by Devas. Then he spoke out– "You may choose a boon" and Brahmā asked for the boon.

शिलायां देवरूपिण्यां न तिष्ठामस्त्वया विना।
स्थास्यामोऽत्र त्वया सार्धं नित्यं व्यक्तादिरूपिणा।।३३

"On a Śilā which is god-framed one, we may not stay without you. We shall stay here along with you perennially when you have assumed a manifest form."

एवमस्तु श्रिया सार्धं स्थितश्चाऽऽदिगदाधर:।
लोकानां रक्षणार्थाय जगतां मुक्तिहेतवे।।
सुव्यक्तं पुण्डरीकाक्षो जनार्दन इति श्रुत:।।३४।।

"May it be so", this way said Gadādhara and stationed there along with Śrī (Lakṣmī) for the safeguard of the people and emancipation of the mobile beings. The perceptible form Puṇḍarīkākṣa i.e. lotus eyed one, is well-known as Janārdana.

वेदैरगम्या या मूर्तिरादिभूता सनातनी।
सुव्यक्ता श्वेतकल्पे सा भविष्यति तथा पुन:।।
वाराहकल्पे ह्यव्यक्ता व्यक्तिमप्यगमत्पुरा।।३५।।

The image that is unassessable by gods, being of primeval norm and pristine one, perceptible as such in the Śvetakalpa, shall become that very way again. It will become

imperceptible in the Vārāhakalpa although it attained to perceptibility earlier.

संतारणाय लोकानां देवानां रक्षणाय च।
गयाशिरसि सुव्यक्तो भविष्यति न संशयः॥३६॥

With a view to redeem the worlds and for the protection of the Devas, he will be clearly manifest in Gayāśiras. There is no doubt in it.

ये द्रक्ष्यन्ति सदा भक्त्या देवमादिगदाधरम्।
(कुष्ठरोगादिनिर्मुक्ता यास्यन्ति हरिमन्दिरम्॥३७॥

Those who visit lord Ādigadādhara and pray to him with devotion, will become immune from the diseases of leprosy etc. and will proceed to the abode of Hari.

ये द्रक्ष्यन्ति सदा भक्त्या देवमादिगदाधरम्)।
ते प्राप्स्यन्ति धनं धान्यमायुरारोग्यमेव च॥३८॥

And those who regularly visit lord Ādigadādhara with devotion, they shall obtain wealth, crops (lit. corn), age or longevity of life and health.

कलत्रपुत्रपौत्रादिगुणकीर्तिसुखानि च।
श्रद्धया ये नमस्यन्ति राज्यं ब्रह्मपुरं तथा॥
भुक्त्वा व्रजेयुः सततं पुण्यपुञ्जफलं नराः॥३९॥

With faith and devotion whosoever offers obeisance unto Ādigadādhara, he achieves spouses, sons, grandsons and the like, the merits, fame and comforts. Such men enjoy the kingdom of Brahmapura. They will enjoy the fruits of the collection of their merits.

गन्धदानेन गन्धाढ्यः सौभाग्यं पुष्पदानतः।
धूपदानेन राज्याप्तिर्दीपाद्दीप्तिर्भविष्यति॥४०॥

By an offering of perfume, one will be rich in scent, by offering of flowers, one attains conjugal felicity and by the offering of sweet incense, one attains acquisition of kingdom and illumination through lamps.

ध्वजदानात्पापहानिर्यात्राकृद्ब्रह्मलोकभाक्।
श्राद्धपिण्डप्रदो यस्तु विष्णुं नेष्यति वै पितॄन्॥४१॥

By an offering of a flag, he becomes free from sins; by undertaking pilgrimage, he shall be the enjoyer of Brahmaloka. He, who is a performer of Śrāddha and an offerer of libations, leads his manes to Viṣṇu(loka).

श्रद्धया ये नमस्यन्ति स्तोत्रेणाऽऽदिगदाधरम्।
(स्तोष्यन्ति च समभ्यर्च्य पितॄन्नेष्यन्ति माधवम्॥
शिवोऽपि परया प्रीत्या तुष्टावाऽऽदिगदाधरम्॥४२॥

With devotion whosoever offers homage to the Ādigadādhara with eulogium (stotra) and adores him, he leads his manes to Mādhava. And Śiva even, by great pleasure, gratified Ādigadādhara.

शिव उवाच

अव्यक्तरूपो यो देवो मुण्डपृष्ठाद्रिरूपतः।
फल्गुतीर्थादिरूपेण नमाम्यादिगदाधरम्॥४३॥

Śiva said– I bow to Ādigadādhara who though is in an imperceptible form, becomes manifest in the form of Muṇḍapṛṣṭha and the like and the holy centre Phalgutīrtha etc.

व्यक्ताव्यक्तस्वरूपेण पदरूपेण संस्थितः।
मुखादिलिङ्गरूपेण नमाम्यादिगदाधरम्॥४४॥

To one who is stationed in perceptible and imperceptible forms in the forms of *Padas* and the phallus-shaped images of the faces, I bow to that Ādigadādhara.

अव्यक्तरूपो या देवो जनार्दनस्वरूपतः।
मुण्डपृष्ठे स्वयं जातो नमाम्यादिगदाधरम्॥४५॥

To one who is of unmanifest nature in the form of Janārdana and who is born naturally on Muṇḍapṛṣṭha, I bow down to that same Ādigadādhara.

शिलायां देवरूपिण्यां स्थितं ब्रह्मादिभिः सुरैः।
पूजितं सत्कृतं देवैस्तं नमामि गदाधरम्॥४६॥

To one who is stationed in the Śilā of divine features, who is adored and honoured by Devas along with Suras headed by Brahmā, I bow down to that Gadādhara.

यं च दृष्ट्वा ततः पृष्ट्वा पूजयित्वा प्रणम्य च।
श्राद्धादौ ब्रह्मलोकाप्तिर्नमाम्यादिगदाधरम्॥४७॥

And having seen or touched or adored which one, one attains Brahmaloka, I offer my obeisance in the form of *Śrāddha* to that Ādigadhādhara.

महदादेश्च जगतो व्यक्तस्यैकं हि कारणम्।
अव्यक्तज्ञानरूपं तं नमाम्यादिगदाधरम्।।४८।।

I bow down to the primeval Gadādhara who is the sole cause of *Mahat* etc. that is manifest and who is of the unmanifest form.

देहेन्द्रियमनोबुद्धिप्राणाहंकारवर्जितम्।
जाग्रत्स्वप्नविनिर्मुक्तं नमाम्यादिगदाधरम्।।४९।।

To one who is devoid of body, senses, mind, intellect, life breath, pride and who is free from wakeful and dreaming states, I bow down to that primeval Gadādhara.

नित्यानित्यविनिर्मुक्तं सत्यमानन्दमव्ययम्।
तुरीयं ज्योतिरात्मानं नमाम्यादिगदाधरम्।।५०।।

And to one who is free from the eternal and the non-eternal (states), who is truth, joy and of an unexpendable norm, the fourth light of the self, I bow to that Ādigadādhara.

सनत्कुमार उवाच

एवं स्तुतो महेशेन प्रीतो ह्यादिगदाधरः।
स्थितो देवः शिलायां स ब्रह्माद्यैर्देवतैः सह।।५१।।

Sanatkumāra spoke– This way eulogised by Maheśa, Ādigadādhara became gratified. That lord stood himself on that Śilā (slab) along with Devas headed by Brahmā and others.

संस्थितं मुण्डपृष्ठाद्रौ देवमादिगदाधरम्।
स्तुवन्ति पूजयन्तीह ब्रह्मलोकं प्रयान्तु ते।।५२।।

Those who eulogise and adore Lord Ādigadādhara eulogise who is stationed on Muṇḍapṛṣṭha mountain, shall attain Brahmaloka.

धर्मार्थी प्राप्नुयाद्धर्ममर्थार्थी चार्थमाप्नुयात्।
कामानवाप्नुयात्कामी मोक्षार्थी मोक्षमाप्नुयात्।।५३।।

The one eager for spiritual good obtains spiritual good, the one eager for material gains attains material gains and a lewd one attains lusts and the one cherishing emancipation attains emancipation.

वन्ध्या च लभते पुत्रं वेदवेदाङ्गपारगम्।
राजा विजयमाप्नोति शूद्रश्च सुखमाप्नुयात्।।५४।।

Even a barren woman may obtain a son, gone beyond the Vedas and Vedāṅgas (ancillary lores). A king attains victory and even a Śūdra attains happiness.

पुत्रार्थी लभते पुत्रानभ्यर्च्याऽऽदिगदाधरम्।
मनसा प्रार्थितं सर्वं पूजाद्यैः प्राप्नुयाद्धरेः।।५५।।

One cherishing sons gets sons after adoring the primeval Gadādhara. By adoration of Hari, everything that is desired by the mind is obtained.

इति श्री महापुराणे वायुप्रोक्ते उपसंहारेपादे गयामाहात्म्यं नाम नवाधिकशततमोऽध्यायः।।१०९।।

* * *

।।अथ दशाधिकशततमोऽध्यायः।।

Chapter 110

The importance of visit to Gayā

सनत्कुमार उवाच

गयायात्रां प्रवक्ष्यामि शृणु नारद मुक्तिदाम्।
निष्कृतिः श्राद्धकर्तॄणां ब्रह्मणा गीयते पुरा।।१।।

Sanatkumāra spoke– O Nārada, I shall talk of journey or visit to Gayā. You may listen to it as it is one offering emancipation. It is the expiation for all the Śrāddha performers and is sung by Brahmā of yore.

उद्यतश्चेद्गयां गन्तुं श्राद्धं कृत्वा विधानतः।
विधाय कार्पटीवेषं कृत्वा ग्रामप्रदक्षिणम्।।२।।

In case one is ready to go to Gayā, he should duly perform Śrāddha as per rituals after assuming the form of a Kārpaṭi[1] (a pilgrim or a person maintaining himself by carrying water

1. V.S. Apte, p. 145.

from rivers). He should circumambulate the village.

ततो ग्रामान्तरं गत्वा श्राद्धशेषस्य भोजनम्।
ततः प्रतिदिनं गच्छेत्प्रतिग्रहविवर्जितः॥३॥

Then he should go to another village and partake of the remainder of the Śrāddha. Thereafter, he should go on foot everyday and he must avoid accepting monetary gifts.

प्रतिग्रहादुपावृत्तः संतुष्टो नियतः शुचिः।
अहंकारविमुक्तो यः स तीर्थफलमश्नुते॥४॥

He who abstains from accepting monetary gifts, who is satisfied, who is controlled and chaste and who is free from egoism, enjoys the fruit of the *tīrtha* (holy spot's journey).

यस्य हस्तौ च पादौ च मनश्चापि सुसंयतम्।
विद्या तपश्च कीर्तिश्च सः तीर्थफलमश्नुते॥५॥

He whose hands, feet and mind are well-restrained and who possesses education, perseverance and fame, achieves the fruit of the pilrimage to a *tīrtha*.

ततो गयाप्रवेशे च पूर्वतोऽस्ति महानदी।
तत्र तोये समुत्पाद्य स्नातव्यं निर्मले जले॥६॥

At the entrance of Gayā, towards the east, there is a great stream Phalgu. Having collected water there, one should have a bath at an unturbid spot.

देवादीस्तर्पयित्वाऽथ श्राद्धं कृत्वा यथाविधि।
स्ववेदशाखागदितमर्घ्यावाहनवर्जितम्॥७॥

Having gratified the Devas and the like and having performed Śrāddha as per systematic way, one should recite the Vedic passage belonging to one's own branch without the material of worship and invocation.

अपरेऽह्नि शुचिर्भूत्वा गच्छेद्वै प्रेतपर्वते।
ब्रह्मकुण्डे ततः स्नात्वा देवादींस्तर्पयेत्सुधीः॥८॥

Having become purified on the very next day, he should with all purity go to Pretaparvata[1]. The intelligent pilgrim should thereafter take bath in Brahmakuṇḍa[2] and perform Tarpaṇa of Devas and others.

कुर्याच्छ्राद्धं सपिण्डानां प्रयतः प्रेतपर्वते।
प्राचीनावीतिना भाव्यं दक्षिणाभिमुखः सुधीः॥९॥

He should perform the Śrāddha for those who are Sapiṇḍas (having the similar Piṇḍas i.e. near kinsmen) on the Pretaparvata. The wise pilgrim should face the southern direction and wear the sacred thread as *Prācīnāvīti*[3].

कव्यवाहोऽनलः सोमो यमश्चैवार्यमा तथा।
अग्निष्वात्ता बर्हिषदः सोमपाः पितृदेवताः॥१०॥
आगच्छन्तु महाभागा युष्माभी रक्षितास्त्विह।
मदीयाः पितरो ये च कुले जाताः सनाभयः॥११॥
तेषां पिण्डप्रदानार्थमागतोऽस्मि गयामिमाम्।
ते सर्वे तृप्तिमायान्तु श्राद्धेनानेन शाश्वतीम्॥१२॥

"The fire carrying the libation or oblations offered to the deceased ancestors, Soma, Yama, Aryamā (Sun), Agniṣvāttas, the Barhiṣads and the drinkers of Soma (seated on Kuśā grass) may come along, the highly fortunate ones. By you here have been safeguarded my manes. Those kindred relations born in the family are to be offered the ball of rice. For the purpose of offering libation balls for them, I have come to this Gayā. May all those attain to gratification of perennial norm by this obsequial rite (Śrāddha)."

आचम्योक्त्वा च पञ्चाङ्गं प्राणायामं प्रयत्नतः।
पुनरावृत्तिरहितब्रह्मलोकाप्तिहेतवे॥१३॥

Having sipped water (Ācamana) and recited Pañcāṅga[4], the pilgrim should perform

1. Paurāṇaika Kośa, p. 343. In Gayā, vide Vāyu Purāṇa 110.8.

2. Ibid., p. 350, vide Vāyu Purāṇa 110.8 & 83.20.

3. The wearing of sacred thread from the right shoulder across the chest and passed under the left arm.

4. Pañcāṅga Praṇāma जानुभ्यां चैव जानुभ्यां शिरसा वक्षसा दृशा। V.S. Apte, p. 308 कृत पञ्चाङ्गविनिर्णयो नय of Kirātārjuniya II.12 does not suit here. कर्मर्णकारभ्योपायः पुरुषद्रव्यसपद् विनिपातप्रतिकारः कार्यिसद्धिरिति पञ्चाङ्गानि यथाकामन्दकः। सहायाः साधनोवायाः

Prāṇāyāma with effort, for the purpose of attainment of Brahmaloka reft of *Punarāvṛtti* (transmigration).

एवं च विधिवच्छ्राद्धं कृत्वा पूर्वं यथाक्रमम्।
पितृनावाह्य चाभ्यर्च्य मन्त्रैः पिण्डप्रदो भवेत्॥१४॥

And after performing the obsequial rite as per rituals in due order, he, should invoke and adore the manes with the mantras. Then he should offer rive balls.

तीर्थे प्रेतशिलादौ च चरुणा सघृतेन वा।
प्रक्षाल्य पूर्वं तत्स्थानं पञ्चगव्यैः पृथक्पृथक्॥
तैर्मन्त्रैरथ संपूज्य पञ्चगव्यैश्च देवताम्॥१५॥
यावत्तिला मनुष्यैश्च गृहीताः पितृकर्मसु।
गच्छन्ति तावदसुराः सिंहत्रस्ता यथा मृगाः॥१६॥

At the *tīrtha* (holy spot) on the Pretaśilā etc., the place must first be cleaned with *Pañcagavya*[1] separately while their *mantras* are being recited. Then the deities should be adored with offerings of *Caru* soaked in ghee. So long as the gingelly seeds are taken by the pilgrim in the holy rites of the Pitṛs, Asuras run away from the place of holy rites like a deer gone terrified by a lion.

अष्टकासु च वृद्धौ च गयायां च मृतेऽहनि।
मातुः श्राद्धं पृथक्कुर्यादन्यत्र पतिना सह॥१७॥

During the *Aṣṭakās*[2], *Vṛddhi* days and on the day of the demise, the obsequial rite of mother should be performed separately at Gayā. On other occasions, the Śrāddha should be performed along with that of her husband.

बुद्धिश्राद्धे तु मात्रादि गयायां पितृपूर्वकम्।
पाद्यपूर्वं समारभ्य दक्षिणाग्रकुशैः क्रमात्॥
पित्रादीनां समास्तीर्थं शेषं गृह्योक्तमाचरेत्॥१८॥

During the Vṛddhiśrāddha[3] (an offering made to the manes on prosperous occasions such as the birth of a son), the Śrāddha of the mother should be performed first. But at Gayā that of the father should be performed first. The obsequial rite starts with the offerings of *Pādya* and the systematic laying of the Kuśa grass with the tips pointing to the south to the father etc. The remaining activities of the Śrāddha is to be performed as ordained by *Gṛhya(sūtras)*.

दद्युः श्राद्धं ह्यपिण्डानां तेषां दक्षिणमागतः।
कुशानास्तीर्य विधिना सकृद्दत्वा तिलोदकम्॥१९॥

The pilgrim may perform Śrāddha of the Sapiṇḍas from the right (southern) side having spread Kuśa grass once and having offered sesame with water.

गृहीत्वाऽञ्जलिना तेभ्यः पितृतीर्थेन यत्नतः।
सक्तुना मुष्टिमात्रेण दद्यादक्षय्यपिण्डकम्॥
संबन्धिनस्तिलाद्भिश्च कुशेष्वावाहयेन्नरः॥२०॥

The water libation is offered with the sacred water of the Pitṛs holding it in the hollow of one's palm. He may then offer the unfinished *piṇḍas* with a fistful of powdered fried grain. The other relatives should be invoked then in the Kuśa grass by means of water with gingelly seeds.

अब्रह्मस्तम्बपर्यन्तं देवर्षिपितृमानवाः।
तृप्यन्तु पितरः सर्वे मातृमातामहादयः॥२१॥

May all those Devas, sages, manes and human beings, mothers and maternal grandfathers and others beginning with Brahmā and ending with a blade of grass, be propitiated by the water libation.

अतीतकुलकोटीनां सप्तद्वीपनिवासिनाम्।
आब्रह्मभुवनाल्लोकादिदमस्तु तिलोदकम्॥२२॥

विभागो देशकालयोः विनियप्रतिकारः सिद्धिं पञ्चाङ्गमिष्यते। MW, pp. 577-578 has five modes of devotion, 43 silent prayer, oblation, libations bathing idols and feeding Brāhmaṇas.

1. क्षीरं, दधि तथा चाज्यं मूत्रं गोमय मेव च - five products of the cow taken collectively– milk, curds, clarified butter or ghee, urine and cowdung, V.S. Apte, p. 308.
2. The eighth day of the three months on which the Pitṛs are to be propitiated.
3. V.S. Apte, p. 530.

For crores of the lineages of those ones, abiding in seven continents upto the Brahmaloka and Bhuvanaloka, may this be the sesame water (as libation).

पिता पितामहश्चैव तथैव प्रपितामहः।
माता पितामही चैव तथैव प्रपितामही॥२३॥
मातामहस्तत्पिता च प्रमातामहकादयः।
तेषां पिण्डो मया दत्तो ह्यक्षय्यमुपतिष्ठताम्॥२४॥

Father (Pitā), grandfather, likewise great-grandfather, mother, grandmother, likewise great-grandmother, maternal grandfather, his father and his grandfather and the like– for all of them, a *Piṇḍa* has been offered by me. May that continue for an indefinite time.

मुष्टिमात्रप्रमाणं च आर्द्रामलकमात्रकम्।
शमीपत्रप्रमाणं वा पिण्डं दद्याद्गयाशिरे॥
उद्धरेत्सप्त गोत्राणि कुलानि शतमुद्धरेत्॥२५॥

Eight-normed in measurement and of the extent of a wet myrobalan or of the extent of a Śamī petal, a *piṇḍa*, one may offer at Gayāśiras and may redeem seven *Gotras* and a hundred *Kulas* (lineages).

पितुर्मातुः स्वभार्याया भगिन्या दुहितुस्तथा।
पितृष्वसुर्मातृष्वसुः सप्त गोत्राः प्रकीर्तिताः॥२६॥

The seven Gotras have been enumerated as– of the father, of the mother, of one's own wife, of a sister, of a daughter and likewise of the father's sisters and mother's sisters.

चतुर्विंशतिविंशश्च षोडश द्वादशैव हि।
रुद्रादिवसवश्चैव कुलान्येकोत्तरं शतम्॥२७॥

The hundred and one *Kulas* are as follows– father and his twenty-four ancestors, mother and her twenty ancestors, wife and her sixteen ancestors, twelve ancestors of sister's husband, eleven ancestors of the son-in-law, seven ancestors of the husband of the sister of one's father and eight ancestors of the husband of mother's sister.

नाऽऽपवाहनं न दिग्बन्धो न दोषो दृष्टिसंभवः।
न कारुण्येन कर्तव्यं तीर्थश्राद्धं विचक्षणैः॥२८॥

Neither invocation nor the blockade of quarters, nor the fault ensuing from vision or unrighteousness, deserve to be incurred during the Śrāddha performance at a *tīrtha* by the skilled ones.

पिण्डासनं पिण्डदानं पुनः प्रत्यवनेजनम्।
दक्षिणा चान्नसंकल्पं तीर्थश्राद्धे स्वयं विधिः॥२९॥

Piṇḍāsana, *Piṇḍadāna*, (the seat of libation, the offering of libation) and again the ritualistic sprinkling with the Kuśa grass, *Dakṣiṇā* and *Annasaṁkalpa*– this may be the ritual sequence in *Tīrtha Śrāddhas*.

अस्मत्कुले मृता ये च गतिर्येषां न विद्यते।
आवाहिष्ये तान्सर्वान्दर्भपृष्ठे तिलोदकैः॥३०॥

(Mantra) "In my own lineages who have died and of which ones does not exist the redemption (*gati*), I shall invoke all those, on the Kuśa platform by sesame waters.

मातामहकुले ये च गतिर्येषां न विद्यते।
आवाहयिष्ये तान्सर्वान्कुशपृष्ठे तिलोदकैः॥३१॥

In the family of *mātāmaha* (maternal grandfather), whose movement does not become possible, I shall invoke all those on the surface of the Kuśa with sesame water.

बन्धुवर्गकुले ये च गतिर्येषां न विद्यते।
आवाहयिष्ये तान्सर्वान्दर्भपृष्ठे तिलोदकैः॥३२॥

And in my family of kindreds (*bandhu-varga*) who do not exist and whose movement or redemption does not become possible, I shall invoke all those on the surface of the Darbha (Kuśa) with sesame waters."

इत्येतैर्मन्त्रैः सजलैस्तिलैर्दर्भेषु ध्यानवान्।
आवाह्याभ्यर्च्य तेभ्यश्च पिण्डान्दद्याद्यथाक्रमम्॥३३॥

This way the pilgrim should meditate on the Darbhas, repeat these mantras with the offering of water libations along with gingelly seeds, invoke and adore the manes and offer the *Piṇḍas* as per serial order.

अस्मत्कुले मृता ये च गतिर्येषां न विद्यते।
तेषामुद्धरणार्थाय इमं पिण्डं ददाम्यहम्।।३४।।

"In our family, for those who died and whose redemption does not exist, for the emancipation of those, I offer this libation ball (*Piṇḍa*).

मातामहकुले ये च गतिर्येषां न विद्यते।
तेषामुद्धरणार्थाय इमं पिण्डं ददाम्यहम्।।३५।।

In the family of my maternal-grandfather, those who died and whose redemption do not became possible, I offer this libation ball (*piṇḍa*) for their redemption.

बन्धुवर्गकुले ये च गतिर्येषां न विद्यते।
तेषामुद्धरणार्थाय इमं पिण्डं ददाम्यहम्।।३६।।

I offer this libation ball (*piṇḍa*) for the upliftment of those persons belonging to the family of our kinsmen who are dead and who have no other means of emancipation.

अजातदन्ता ये केचिद्ये च गर्भे प्रपीडिताः।
तेषामुद्धरणार्थाय इमं पिण्डं ददाम्यहम्।।३७।।

Those who had their teeth ungrow and those who became tortured within the foetus, for their redemption, I offer this libation ball (*piṇḍa*).

अग्निदग्धाश्च ये केचिन्नाग्निदग्धास्तथाऽपरे।
विद्युच्चौरहता ये च तेभ्यः पिण्डं ददाम्यहम्।।३८।।

Those who were fire burnt and others who got burnt by fire and those struck by lightening or by thieves, for them I offer this libation ball.

दावदाहे मृता ये च सिंहव्याघ्रहताश्च ये।
दंष्ट्रिभिः शृङ्गिभिर्वाऽपि तेभ्यः पिण्डं ददाम्यहम्।।३९।

Those who got killed in forest conflagration or who were killed by a lion or tiger, the jawed ones or by horned ones, unto them I offer this libation ball (*piṇḍa*).

उद्बन्धनमृता ये च विषशस्त्रहताश्च ये।
आत्मापघातिनो च ये तेभ्यः पिण्डं ददाम्यहम्।।४०।।

Those who died by implement on the stake and those who were killed by poison and weapons and those who committed suicide, unto them I offer this libation ball (*piṇḍa*).

अरण्ये वर्त्मनि वने क्षुधया तृषया मृताः।
भूतप्रेतपिशाचाद्यैस्तेभ्यः पिण्डं ददाम्यहम्।।४१।।

Those who in the forest route or in the forest, were killed by thirst or hunger, by *Bhūtas* (ghosts) *Pretas* (goblins) and *Piśācas* (vampires), unto them I offer this libation ball (*piṇḍa*).

रौरव्ये चान्धतामिश्रे (स्रे) कालसूत्रे च ये गताः।
तेषामुद्धरणार्थाय इमं पिण्डं तदाम्यहम्।।४२।।

Those who have fallen into the hells called Raurava, Andhatāmisra and Kālasūtra, for the redemption of them, I offer this *piṇḍa* (libation ball).

असिपत्रवने घोरे कुम्भीपाकेषु ये गताः।
तेषामुद्धरणार्थाय इमं पिण्डं ददाम्यहम्।।४३।।

I offer this libation ball (*piṇḍa*) for the salvation of those persons who have fallen into the terrible hells of Asipatravana or Kumbhīpāka.

अनेकयातनासंस्थाः प्रेतलोकं च ये गताः।
तेषामुद्धरणार्थाय इमं पिण्डं ददाम्यहम्।।४४।।

Those who were exposed to many tortures, who went to the *Pretaloka* (the world of ogres), for their redemption, I offer this libation ball.

अनेकयातनासंस्थाः ये नीता यमकिंकरैः।
तेषामुद्धरणार्थाय इमं पिण्डं ददाम्यहम्।।४५।।

And those who were taken to the abodes of many torture by the Yama's attendants, for their redemption I offer this libation ball (*piṇḍa*).

नरकेषु समस्तेषु यातनासु च ये स्थिताः।
तेषामुद्धरणार्थाय इमं पिण्डं ददाम्यहम्।।४६।।

For those who stayed in any of the hells or abodes of torture, for their redemption I offer this libation ball (*piṇḍa*).

पशुयोनिगता ये च पक्षिकीटसरीसृपाः।
अथवा वृक्षयोनिस्थास्तेभ्यः पिण्डं ददाम्यहम्।।४७।।

Those who attained to the breeds of animals and who became snakes, reptiles, birds and insects or those who imbibed the breed of plants, for them I offer this libation ball (*piṇḍa*).

जात्यन्तरसहस्रेषु भ्रमन्तः स्वेन कर्मणा।
मानुष्यं दुर्लभं येषां तेभ्यः पिण्डं ददाम्यहम्।।४८।।

I offer this libation ball for those persons who are transmigrating into the thousands of other lives as a result of their own actions and to whom the human birth as become a rarity.

दिव्यन्तरीक्षभूमिष्ठाः पितरो बान्धवादयः।
मृता असंस्कृता ये च तेभ्यः पिण्डं ददाम्यहम्।।४९।।

For those who are stationed in heaven, atmosphere and land, the manes and kindreds and the like, who died as unpurified, I offer this libation ball (*piṇḍa*).

ये केचित्प्रेतरूपेण वर्तन्ते पितरो मम।
ते सर्वे तृप्तिमायान्तु पिण्डदानेन सर्वदा।।५०।।

Those manes of mine who stay as *Preta*-framed, all those may attain to gratification by offering of libation all over.

येऽबान्धवा बान्धवा वा येन्यजन्यजन्मनि बान्धवाः।
तेषां पिण्डो मया दत्तो ह्यक्षय्यमुपतिष्ठताम्।।५१।।

Those who may or may not have been my kinsmen in this birth but who were my kinsmen in the other births, unto them, the *piṇḍa* is offered by me as the indestructible, while they stayed as such.

पितृवंशे मृता ये च मातृवंशे च ये मृताः।
गुरुश्वशुरबन्धूनां ये चान्ये बान्धवा मृताः।।५२।।
ये मे कुले लुप्तपिण्डाः पुत्रदारविवर्जिता।
क्रियालोपगता ये च जात्यन्धाः पङ्गवस्तथा।।५३।।
विरूपा आमगर्भाश्च ज्ञाताज्ञाताः कुले मम।
तेषां पिण्डो मया दत्तो ह्यक्षय्यमुपतिष्ठताम्।।५४।।

Those who died in the family of my father and those who died in the family of my mother, those others who were the kindreds or elders or teachers or fathers and fathers-in-law, those in my family who had neither sons nor wives and hence had been deprived of Piṇḍa offerings, those who had been defaulters in the holy rites, those who were born blind, those who had been lame, those who had ugly forms, those who had been prematurely born, known ones and unknown ones in my family– to all those the libation ball has been offered by me. May it be indestructible in reaching unto them.

आ ब्रह्मणो ये पितृवंशजाता
मातुस्तथा वंशभवा मदीयाः।
कुलद्वये ये मम दासभूता
भृत्यास्तथैवाऽऽश्रितसेवकाश्च।।५५।।
मित्राणि शिष्याः पशवश्च वृक्षा
दृष्टा ह्यदृष्टाश्च कृतोपकाराः।
जन्मान्तरे ये मम संगताश्च
तेभ्यः स्वधा पिण्डमहं ददामि।।५६।।

Those who are born in the family of my father ever since the days of god Brahmā; those who are born in the family of my mother; those who had been my servants in both these families; those attendants and dependants, friends, animals, pupils, trees, birds seen or unseen ones, those who had rendered help unto me; and those who united with me in different births– to all of them, I offer this libation ball with *Svadhā*.

एतैश्च सर्वमन्त्रैस्तु स्त्रीलिङ्गान्तं समुह्य च।
पिण्डान्दद्याद्यथा पूर्वं स्त्रीणां मात्रादिकाक्रमात्।।५७।।

With these *mantras*, the pilgrim should offer the libation balls to the feminine gender too, beginning with mother. In that case, he should incorporate necessary alterations in the substantives and adjectives as per the feminine gender.

स्वगोत्रे परगोत्रे वा दंपत्योः पिण्डपातनम्।
अपृथङ्निष्फलं श्राद्धं पिण्डं चोदकतर्पणम्।।५८।।

Whether in one's own *Gotra* or in the other man's *Gotra*, the offering of libation balls, the

performance of Śrāddhas and the water gratification is futile if done separately.

पिण्डपात्रे तिलान्क्षिप्त्वा पूरयित्वा कुशोदकैः।
मन्त्रेणानेन पिण्डांस्तान्प्रदक्षिणयथाक्रमम्।।
परिषिच्य त्रिधा सर्वान्प्रणिपत्य समापयेत्।।५९।।

Having thrown gingelly seeds in a libation vessel and having filled that with auspicious water, he should perform the *Pariṣicya* rite thrice for all the Piṇḍas as per systematisation. He should then conclude the rite having bowed down.

पितॄन्विसृज्य चाऽऽचाम्य साक्षिणः श्रावयेत्सुरान्।
साक्षिणः सन्तु मे देवा ब्रह्मेशानादयस्तथा।।
मया गयां समासाद्य पितॄणां निष्कृतिः कृता।।६०।।

Having performed the rites for the manes and having sipped water, one may make to hear the witnessing gods. The Devas, Brahmā, Iśāna and other likewise may become witness for me. By me having reached Gayā, redemption of manes has been done.

आगतोऽस्मि गयां देव पितृकार्ये गदाधर।
त्वमेव साक्षी भगवन्नृणोऽहमृणत्रयात्।।६१।।

I have come to Gayā for the undertaking unto manes, O Deva! O Gadādhara! You are a witness thereof, O adorable one! I stand absolved of the threefold debts".

सर्वस्थानेषु चैवं स्यात्पिण्डदानं तु नारद।
प्रेतपर्वतमारभ्य कुर्यात्तीर्थेषु च क्रमात्।।६२।।

O Nārada! On all the spots, there may be the offering of libation balls like this. Having started from Preta mountain, one may take to libation offering in all the *tīrthas* in due order.

तिलमिश्रांस्ततः सक्तून्निक्षिपेत्प्रेतपर्वते।
अपसव्येन देवर्षे दक्षिणाभिमुखेन च।।६३।।

Then one may throw oat meals suffused with water over Preta mountain by left hand as well as by the right one faced as such, O Devarṣi.

ये केचित्प्रेतरूपेण वर्तन्ते पितरो मम।
ते सर्वे तृप्तिमायान्तु सक्तुभिस्तिलमिश्रितैः।।६४।।

(Mantra) "Whosoever, my manes, stay as *Pretas* on the Pretaparvata, they all may get gratified with oat meals suffused with gingelly seeds.

आब्रह्मस्तम्बपर्यन्तं यत्किंचित्सचराचरम्।
मया दत्तेन तोयेन तृप्तिमायान्तु सर्वशः।।६५।।

May all the mobile and immobile beings beginning with Brahmā and ending with a blade of grass be propitiated by means of the libation offered by me."

प्रेतत्वाच्च विमुक्ताः स्युः पितरस्तस्य नारद।
प्रेतत्वं तस्य माहात्म्यात्कुले चापि न जायते।।६६।।

His manes shall be released from Pretahood, O Nārada! The state of a Preta will never recur in his lineage because of his greatness.

नाम्ना प्रेतशिला ख्याता गयाशिरसि मुक्तये।
तीर्थमन्त्रादिरूपेण स्थितश्चाऽऽदिगदाधरः।।६७।।

By name has been illustrated Pretaśilā at Gayāśiras for emancipation. Ādigadādhara is stationed (there) in the form of the holy centre, Mantra etc.

इति श्रीमहापुराणे वायुप्रोक्ते गयामाहात्म्यं नाम
दशाधिकशततमोऽध्यायः।।११०।।

* * *

॥अथैकादशाधिकशततमोऽध्यायः॥

Chapter 111

The Gayā Māhātmya in Uttaramānasa *tīrtha*[1]

सनत्कुमार उवाच

आदौ तु पञ्चतीर्थेषु चोत्तरे मानसे विधिः।

1. A place, sacred one in Gayā, GDOAAMI, p. 214, also the Gaṅgāloka near Nandikṣetra at the foot of Haramukha peak. In Kāśmīra Rājataraṅgiṇī Kośa, Uttara Mānasa, a sacred lake spring out of Puṇḍarīka and Payoda lakes, the source of Mṛgyā and Mṛga Kānta streams, Vāyu Purāṇa 111.4, Paurāṇika Kośa, p. 58.

आचम्य कुशहस्तेन शिरश्चाभ्युक्ष्य वारिणा।।१।।

Sanatkumāra said– To begin with, I shall mention the procedure for holy rites in the five *tīrthas* in the Uttaramānasa. Having performed Ācamana rite with hands (holding) Kuśa grass, the pilgrim should sprinkle water over his head.

उत्तरं मानसं गच्छेन्मन्त्रेण स्नानमाचरेत्।
उत्तरे मानसे स्नानं करोम्यात्मविशुद्धये।।२।।
सूर्यलोकादिसंसिद्धिसिद्धये पितृमुक्तये।
स्नानार्थं तर्पणं कृत्वा श्राद्धं कुर्यात्सपिण्डकम्।।३।।

Then he should go to the Uttaramānasa and may take a holy bath with the chanting of following Mantra– "In Uttaramānasa lake, I am taking a bath with a view to have personal sanctification and for the sake of accomplishment of the success of the solar world and the like and for the emancipation of the manes". Having performed gratification of the Devas, he should perform Śrāddha with *piṇḍas* (libation balls) offerings.

मानसं हि सरो ह्यत्र तस्मादुत्तरमानसम्।
सूर्यं नत्वाऽर्चयित्वाऽथ सूर्यलोकं नयेत्पितॄन्।।४।।

Mānasa is the lake here and from that one is Uttaramānasa. Having bowed to and offered obeisance to Sūrya (Sun), one may carry manes to the Sūryaloka.

नमो भगवते भर्त्रे सोमभौमज्ञरूपिणे।
जीवभार्गवसौरेयराहुकेतुस्वरूपिणे।।५।।

(Mantra) "Obeisance be to the lord and sustainer (Sun) who assumes the forms of the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu."

उत्तरान्मानसान्मौनी व्रजेद्दक्षिणमानसम्।
उदीचीतीर्थमित्युक्तं तत्रौदीच्यं विमुक्तिदम्।।
अत्र स्नातो दिवं याति स्वशरीरेण मानवः।।६।।

From Uttaramānasa, the pilgrim should proceed towards Southern Mānasa, duly observing the rite of silence. This is called Udīcītīrtha. An Udīcītīrtha (northern pilgrimage place) is an afforder of emancipation. Having bathed here, a man goes to heaven along with his own body.

मध्ये कनखलं तीर्थं त्रिषु लोकेषु विश्रुतम्।
स्नातः कनकवद्भाति नरो याति पवित्रताम्।।७।।

In the centre is the *tīrtha* Kanakhala, well-known in the three worlds. One taking bath there, shines like gold. The man attains sanctity.

यस्य दक्षिणभागे च तीर्थं दक्षिणमानसम्।
दक्षिणे मानसे चैव तीर्थत्रयमुदाहृतम्।।८।।

In the right part of that one is the *tīrtha* Dakṣiṇamānasa. And in Dakṣiṇamānasa, a *tīrtha* triad stand illustrated.

स्नात्वा तेषु विधानेन कुर्याच्छ्राद्धं पृथक्पृथक्।
दक्षिणे मानसे स्नानं करोम्यात्मविशुद्धये।।९।।
सूर्यलोकादिसंसिद्धिसिद्धये पितृमुक्तये।
ब्रह्महत्यादिपापौघयातनाया विमुक्तये।।१०।।

Having bathed in them with a proper order, one may perform Śrāddha quite in a distinct norm (staying) in the Dakṣiṇamānasa. "I bathe here for personal purity, for the accomplishment of success in the Sūryaloka, for the emancipation of the manes and for the sake of freedom from the torture of the killing of a Brāhmaṇa and the like.

दिवाकर करोमीह स्नानं दक्षिणमानसे।
सूर्यं नत्वाऽर्चयित्वा च सूर्यलोकं नयेत्पितॄन्।।११।।

O Divākara (Sun)! I bathe here in Dakṣiṇamānasa. Having bowed down and adored the Sun, one may carry manes to the Sūryaloka.

नमामि सूर्यं तृप्त्यर्थं पितॄणां तारणाय च।
पुत्रपौत्रधनैश्वर्यायाऽऽयुरारोग्यवृद्धये।।१२।।

I bow down to the Sun-god for the purpose of satiety and for redemption of the manes and for the sake of sons, grandsons, wealth, prosperity, the elongation of age and health".

फल्गुतीर्थं व्रजेत्तस्मात्सर्वतीर्थोत्तमोत्तमम्।
मुक्तिर्भवति कर्तॄणां पितॄणां श्राद्धतः सदा।।१३।।

(After this) one may go to the Phalgutīrtha. From that holy centre which is excellent among all the *tīrthas*, emancipation gets on to the performers of Śrāddha of the manes.

ब्रह्मणा प्रार्थितो विष्णुः फल्गुको ह्यभवत्पुरा।
दक्षिणाग्नौ हुतं तत्र तद्रजः फल्गुतीर्थकम्॥१४॥

Being requested by Brahmā formerly, Viṣṇu became Phalguka earlier. When its dust particles were consecrated in the Dakṣiṇāgni, it came to be known as Phalgutīrthaka.

तीर्थानि यानि सर्वाणि भुवनेष्वखिलेष्वपि।
तानि स्नातुं समायान्ति फल्गुतीर्थं सुरैः सह॥१५॥

All the *tīrthas* in the Universe come over there to Phalgutīrtha with a view to take bath there along with Suras.

गङ्गा पादोदकं विष्णोः फल्गुर्ह्यादिगदाधरः।
स्वयं हि द्रवरूपेण तस्माद्गङ्गाधिकं विदुः॥१६॥

Gaṅgā is *pādodaka* (originating from the feet) of Viṣṇu and Phalgu is the Ādigadādhara himself. He assumes the form of a liquid himself. On that account, it is called *Gaṅgādhika* (i.e. more sacred than Gaṅgā).

अश्वमेधसहस्राणां सहस्रं यः समाचरेत्।
नासौ तत्फलमाप्नोति फल्गुतीर्थं यदाप्नुयात्॥१७॥

He who performs a thousand of thousands of Aśvamedhas does not attain that fruit which one attains after reaching Phalgutīrtha.

फल्गुतीर्थं नरः स्नात्वा तर्पणं श्राद्धमाचरेत्।
सपिण्डकं स्वसूत्रोक्तं नमेदथ पितामहम्॥१८॥

Having bathed at Phalgutīrtha, one may take to the Śrāddha meant for gratification and one may bow to Pitāmaha (Brahmā). He should then offer *piṇḍas* in the manner that has been prescribed in his own Sūtra.

नमः शिवाय देवाय ईशाय पुरुषाय वै।
अघोरवामदेवाय सद्योजाताय शंभवे॥१९॥

"Obeisance to lord Śiva, Īśa, the (great) Puruṣa, to Aghoravāmadeva and to Śaṁbhu born instantaneously".

फल्गुतीर्थे नरः स्नात्वा दृष्ट्वा देवं गदाधरम्।
आत्मानं तारयेत्सद्यो दश पूर्वान्दशापरान्॥२०॥

After taking bath in Phalgutīrtha and visiting lord Gadādhara, the pilgrim shall redeem his own soul, the ten earlier ones and the ten subsequent generations.

नत्वा गदाधरं मन्त्रेणानेन पूजयेत्।
ओं नमो वासुदेवाय नमः संकर्षणाय च॥
प्रद्युम्नायानिरुद्धाय श्रीधराय च विष्णवे॥२१॥

Having bowed to the god Gadādhara, one may adore him with this chant– "Oṁ, obeisance be to Vāsudeva and obeisance be to Saṅkarṣaṇa (Balarāma), to Pradyumna, to Aniruddha as also to Śrīdhara, the consort of Śrī (Viṣṇu)".

पञ्चतीर्थे नरः स्नात्वा ब्रह्मलोकं नयेत्पितॄन्।
अमृतैः पञ्चभिः स्नानं पुष्पवस्त्राद्यलंकृतम्॥
न कुर्याद्यो गदापाणेस्तस्य श्राद्धं निरर्थकम्॥२२॥

At Pañcatīrtha[1], having performed an ablution, a man may lead his manes to the Brahmaloka. One who does not bathe the Gadādhara by means of *Pañcāmṛta* nor embellishes it with flowers and garments, his Śrāddha becomes futile.

नागकूटाद्गृध्रकूटाद्यूपादुत्तरमानसात्।
एतद्गयाशिरः प्रोक्तं फल्गुतीर्थं तदुच्यते॥२३॥

From the Nāgakūṭa[2] mountain to Gṛdhrakūṭa, from there to *Yūpa* and from there upto Uttaramānasa– this becomes known (lit. spoken) as Gayāśiras and that is called Phalgutīrtha (too).

प्रथमेऽह्नि विधिः प्रोक्तो द्वितीये दिवसे व्रजेत्।
धर्मारण्यं तत्र धर्मो यस्माद्यज्ञमकारयत्॥
गमनाद्ब्रह्मलोकाप्तिर्भवत्येव हि नारद॥२४॥

---

1. One of the five *tīrthasthānas* at Gayā named Uttara Mānasa, Dakṣiṇa mānasa, Kanakhala, Phalgu tīrtha and Gadādharadeva mandira, vide Vāyu Purāṇa 111.21, Paurāṇika Kośa, p. 284.
2. Nāgakūṭa– At Gayā is fully within Phalgu tīrtha and Gayāśīras. A bath herein is indestructible, Vāyu Purāṇa 111.23, Paurāṇika Kośa, p. 237.

On the first day, the performance of the rites has been declared. On the second day, the pilgrim should go to the Dharmāraṇya. At this place, Dharma performed a sacrifice. By a visit to this place, the attainment of Brahmaloka comes off, O Nārada!

मतङ्गवाप्यां यः स्नात्वा तर्पणं श्राद्धमाचरेत्।
गत्वा नत्वा मतङ्गेशमिमं मन्त्रमुदीरयेत्॥२५॥

He who having bathed in Mataṅgavāpi (Mataṅgāśrama in Gayā)[1], takes to *Tarpaṇa* and *Śrāddha* (gratification and obsequial rite) and bows down to Mataṅgeśa, (he attains Brahmaloka). He may chant the following sacred Mantra.

प्रमाणं देवताः सन्तु लोकपालश्च साक्षिणः।
मयाऽऽगत्य मतङ्गेऽस्मिन्पितॄणां निष्कृतिः कृता॥२६

"Gods may bear evidence and the quarter-guardians may be the witnesses of the fact that I had come to this Mataṅgavāpī and the redemption of the manes has been effected by me".

पूर्वं हि ब्रह्मतीर्थं च कूपे श्राद्धादि कारयेत्।
तत्कूपयूपयोर्मध्ये सर्वांस्तारयते पितॄन्॥
धर्मं धर्मेश्वरं नत्वा महाबोधितरुं नमेत्॥२७॥

This way, at the well called Brahmatīrtha, one may get a Śrāddha performed. In the midst of that *Kūpa* (well) and *Yūpa* (sacrificial post), one gets redeemed all the manes. After bowing down to Dharma and Dharmeśvara, one may bow down to the tree of Mahābodhi.

नमस्तेऽश्वत्थराजाय ब्रह्मविष्णुशिवात्मने।
बोधिद्रुमाय कर्तॄणां पितॄणां तारणाय च॥२८॥

"Obeisance be to you, the Aśvattha (the holy fig tree) lord, having soul for Brahmā, Viṣṇu and Śiva. The *Bodhi* tree is the (tree of enlightenment) for the performers and the redeemer of the manes.

येऽस्मत्कुले मातृवंशे बान्धवा दुर्गतिं गताः।
त्वद्दर्शनात्स्पर्शनाच्च स्वर्गतिं यान्तु शाश्वतीम्॥२९॥

May our kinsmen, of our lineage or of our mother's family who attained to miserable condition, may attain to the state of heaven of perennial norm by your sight and touch.

ऋणत्रयं मया दत्तं गयामागत्य वृक्षराट्।
त्वत्प्रसादान्महापापाद्विमुक्तोऽहं भवार्णवात्॥३०॥

The debt triad have been repaid by me after coming to Gayā, O lord of the trees! By your grace, I am freed from the great sinister wretch and the ocean of worldly existence."

तृतीये ब्रह्मसरसि स्नात्वा श्राद्धं सपिण्डकम्।
कृत्वा सर्वप्रमाणेन मन्त्रेण विधिवत्सुत॥३१॥

On the third day, the pilgrim should duly take bath in Brahmasaras and perform Śrāddha with the offering of libation balls repeating the chants as per ritual, O son!

स्नानं करोमि तीर्थेऽस्मिन्नृणत्रयविमुक्तये।
तत्कूपयूपयोर्मध्ये ब्रह्मलोकं नयेत्पितॄन्॥३२॥

"I bathe in this *tīrtha* for the freedom from the debt triad". Then in the midst of *Kūpa* and *Yūpa*, (by performing Śrāddha), one may lead manes to the Brahmaloka.

यागं कृत्वोत्थितो यूपो ब्रह्मणा यूप इत्यसौ।
कृत्वा ब्रह्मसरः श्राद्धं सर्वांस्तारयते पितॄन्॥३३॥

This *Yūpa* was raised by Brahmā after performing a *Yāga* (sacrifice). Having offered this Śrāddha at Brahmasaras, one gets redeemed all the manes.

यूपं प्रदक्षिणीकृत्य वाजपेयफलं लभेत्।
ब्रह्माणं च नमस्कृत्य ब्रह्मलोकं नयेत्पितॄन्॥३४॥

Having circumambulated the *Yūpa*, one gains the fruit of Vājapeya sacrifice. Having bowed to Brahmā, he may lead his manes to Brahmaloka.

नमोऽस्तु ब्रह्मणेऽजाय जगज्जन्मादिरूपिणे।
भक्तानां च पितॄणां च तारकाय नमो नमः॥३५॥

"Obeisance be to Brahmā, the birthless one, the one having form of the birth of the Universe and the like. Obeisance be to the redeemer of the devotees and the manes."

1. Paurāṇika Kośa, p. 391 vide Vāyu Purāṇa 111.25.

गोप्रचारसमीपस्था आम्रा ब्रह्मप्रकल्पिताः।
तेषां सेचनमात्रेण पितरो मोक्षगामिनः(णा)॥३६॥

Situated closer to the cow-grazing area is the Mango trees planted by Brahmā. By a mere service unto them or by a mere shelter taking under them, the manes become exposed to emancipation.

आम्रं ब्रह्मसरोद्भूतं ब्रह्मदेवमयं तरुम्।
विष्णुरूपं प्रसिञ्चामि पितृणां मुक्तिहेतवे॥३७॥

"To the mango tree sprung out of Brahmaśiras, the tree being an incarnation of Brahmā and Viṣṇu, I am watering, as a source of redemption of manes, as it is".

एको मुनिः कुम्भकुशाग्रहस्त
आम्रस्य मूले सलिलं ददानः॥
आम्रश्च सिक्तः पितरश्च तृप्ता
एका क्रिया द्व्यर्थकरी प्रसिद्धा॥३८॥

"With the tips of my hands touching the water pot and the Kuśa grass, I am offering water at the root of the Mango tree. The Mango tree is irrigated and the manes are propitiated. One action alone has become famous as serving two purposes."

ततो यमबलिं दद्यान्मन्त्रेणानेन संयतः।
यमराजधर्मराजौ निश्चलार्थं व्यवस्थितौ॥
ताभ्यां बलिं प्रयच्छामि पितृणां मुक्तिहेतवे॥३९॥

Then, restrained as such, the pilgrim should offer the oblation unto Yama with the reciting of the Mantra– "Yamarāja and Dharmarāja stay here for a steady purpose. Unto them, I offer the oblations for the sake of redemption of the manes."

ततः श्वानबलिं दद्यान्मन्त्रेणानेन नारद।
द्वौ श्वानौ श्यामशबलौ वैवस्वतकुलोद्भवौ॥
ताभ्यां बलिं प्रयच्छामि रक्षेतां पथि सर्वदा॥४०॥

Then one may offer an oblation for the dog with the following mantra, O Nārada– "Two dogs, dark and chequered coloured or dark-chequered-hued born in the lineage of Vaivasvata, I offer an offering unto them so that, they may safeguard me for ever, on the path".

ततः काकबलिं दद्यान्मन्त्रेणानेन नारद।
ऐन्द्रवारुणवायव्ययाम्या वै नैर्ऋतास्तथा॥
वायसाः प्रतिगृह्णन्तु भूतौ पिण्डं समर्पितम्॥४१॥

Then an offering may be given to the crow with this very mantra, O Nārada– "May the crows from eastern, western, southern and southern-western quarters accept the offering of libation balls placed on the ground."

फल्गुतीर्थे चतुर्थेऽह्नि स्नानादिकमथाऽचरेत्।
गयाशिरस्यथ श्राद्धं पादे कुर्यात्सपिण्डकम्॥
साक्षाद्गयाशिरस्तत्र फल्गुतीर्थाश्रितं कृतम्॥४२॥

On the fourth day[1], the pilgrim should perform the rites of bath etc. in Phalgutīrtha. Then at the foot (of Viṣṇu) in Gayāśiras, the pilgrim should perform Śrāddha with the offering of *Piṇḍas* (libation balls). The real Gayāśiras is within the limit of Phalgutīrtha.

नागाज्जनार्दनाद्ब्रह्मयूपाच्चोत्तरमानसात्।
एतद्गयाशिरः प्रोक्तं फल्गुतीर्थं तदुच्यते॥४३॥

Nāga, Janārdana, Brahmayūpa and Uttaramānasa– these delimit the holy spot called Gayāśiras. It also stands illustrated as Phalgutīrtha.

पितामहं समासाद्य यावदुत्तरमानसम्।
फल्गुतीर्थं तु विज्ञेयं देवानामपि दुर्लभम्॥

The area of Phalgutīrtha extending from the seat of Pitāmaha upto Uttaramānasa deserves to be recognised as difficult of acquisition for even the Devas.

क्रौञ्चपादात्फल्गुतीर्थं यावत्साक्षाद्गयाशिरः।
मुखं गयासुरस्यैतत्तस्माच्छ्राद्धमिहाक्षयम्॥४५॥

From Krauñcapāda up to Phalgutīrtha is the visual form of Gayāśiras. Since this is the face

1. The fourth day of Pañcatīrthī is the 6th day from entry into Gayā.

of Gayāsura, the Śrāddha performed here is an indestructible one.

मुण्डपृष्ठान्नगाधस्तासाक्षात्तफल्गुतीर्थकम्।
आद्यो गदाधरो देवो व्यक्ताव्यक्तात्मना स्थितः॥
विष्ण्वादिपदरूपेण पितृणां मुक्तिहेतवे॥४६॥

The region below the mountain Muṇḍapṛṣṭha too constitutes Phalgutīrtha. The primeval lord Gadādhara is stationed here in both visual as well as unvisual forms. The foot-prints of Viṣṇu is divine and destructive of sins at its very sight.

एतद्विष्णुपदं दिव्यं दर्शनात्पापनाशनम्।
स्पर्शनात्पूजनाद्वाऽपि पितृणां दत्तमक्षयम्॥४७॥

This Viṣṇupada is divine, endless, auspicious and imperishable. By touching and worshipping it, sins are dispelled. Whatever is given unto the manes becomes of inexhaustible benefit.

श्राद्धं सपिण्डकं कृत्वा कुलसाहस्रमात्मना।
नयेद्विष्णुपदं दिव्यमनन्तं शिवमव्ययम्॥४८॥

By performing the *Śrāddha* along with the *Piṇḍa* offerings, one leads a thousand members of one's family to the divine foot of Viṣṇu which is auspicious and infinite.

श्राद्धं कृत्वा रुद्रपदे नयेत्कुलशतं नरः।
सहाऽऽत्मना शिवपुरं तथा ब्रह्मपदे नरः॥४९॥
ब्रह्मलोकं कुलशतं समुद्धृत्य नयेत्पितॄन्।
कश्यपस्य पदे श्राद्धी ब्रह्मलोकं नयेत्पितॄन्॥५०॥

By performing *Śrāddha* at Rudrapada[1], a man takes a hundred members of his lineage along with the self to Śivapura. Similarly a pilgrim performing the *Śrāddha* etc. at the foot of Brahmapada leads hundred members of his family to Brahmaloka.

दक्षिणाग्निपदे श्राद्धी पितॄन्ब्रह्मपुरं नयेत्।
गार्हपत्यपदे श्राद्धी वाजपेयफलं लभेत्॥५१॥

At Dakṣiṇāgni-pada, a Śrāddha performer may lead the manes to the Brahmapura and at Gārhapatya-pada, a Śrāddha performer may gain the fruit of Vājapeya sacrifice.

श्राद्धं कृत्वाऽऽहवनीये अश्वमेधफलं लभेत्।
श्राद्धं कृत्वा सभ्यपदे ज्योतिष्टोमफलं लभेत्॥५२॥

Having performed Śrāddha at Āhavaniya, one gains the fruit of a horse-sacrifice. Having performed Śrāddha at Sabhya-pada, one may gain the fruit of Jyotiṣṭoma.

आवसथ्यपदे श्राद्धी पितॄन्ब्रह्मपुरं नयेत्।
श्राद्धं कृत्वा शक्रपदे इन्द्रलोकं नयेत्पितॄन्॥५३॥

Having performed Śrāddha at Avasthya-pada[2], one may lead the manes to Brahmapura and having performed a Śrāddha at Śakrapada, one may lead the manes to Indraloka.

अगस्त्यस्य पदे श्राद्धी पितॄन्ब्रह्मपुरं नयेत्।
क्रौञ्चमातङ्गयोः श्राद्धी ब्रह्मलोकं नयेत्पितॄन्॥५४॥

At the feet of Agastya, a Śrāddha may lead one to lead the manes to Brahmapura. On Krauñca and Mātaṅga padas, a Śrāddha performer may lead the manes to Brahmaloka.

श्राद्धी सूर्यपदे पञ्च पापिनोऽर्कपुरं नयेत्।
कार्तिकेयपदे श्राद्धी शिवलोकं नयेत्पितॄन्॥५५॥

At Sūryapada, he who performs Śrāddha leads even the perpetrators of five great sins to Arkapura. At Kārtikeya-pada, a Śrāddha performer may lead manes to Śivaloka.

गणेशस्य पदे श्राद्धी रुद्रलोकं नयेत्पितॄन्।
गजकर्णतर्पणकृन्निर्मलं स्वर्नयेत्पितॄन्॥५६॥

He who performs Śrāddha at the foot of Gaṇeśa leads the Pitṛs to Rudraloka. One who performs *Tarpaṇa* rites in the holy spot Gajakarṇa leads his Pitṛs to the resplendent heaven.

1. Raudrapada Mahābhūrata Vanaparva 82.100, p. 506, Pt. I Gita Press, Gorakhpura 1956 edition. ततोनिवृत्तो राजेन्द्र रुद्रं पदमथाविशेत्। अर्चयित्वमहादेवम्, अश्वमेधशतां लभेत् (for लभेत)।

2. The unusual words are covered by bonding thread and hence exact words are not legible.

अन्येषां च पदे श्राद्धी पितॄन्ब्रह्मपुरं नयेत्।
सर्वेषां काश्यपं विष्णो रुद्रस्य वै पदम्।।
ब्रह्मणश्च पदं चापि श्रेष्ठं तत्र प्रकीर्तितम्।।५७।।

A Śrāddha performer at the feet of other deities leads the manes to Brahmapura. Among all the footprints, those of Kāśyapa, Viṣṇu, Rudra and the *pada* of Brahmā are illustrated as the most excellent of all.

प्रारम्भे च समाप्तौ च तेषामन्यतमं स्मृतम्।
श्रेयस्करं भवेत्तत्र श्राद्धकर्तुश्च नारद।।५८।।

At the beginning and at the end, an alternative one stands remembered. O Nārada, it is conducive to the welfare of the performer of the Śrāddha.

कश्यपस्य पदे दिव्ये भारद्वाजो मुनिः परा।
श्राद्धं कृत्वाद्यतो दातुं पित्रादिभ्यश्च पिण्डकम्।।५९।।

At the divine feet of Kāśyapa, sage Bhāradvāja performed Śrāddha formerly. He became leading to offer libation balls unto the manes.

शुक्लकृष्णौ ततो हस्तौ पदमुद्भिद्य निर्गतौ।
दृष्ट्वा हस्तद्वयं तत्र मुनिः संशयमागतः।।६०।।

Two hands, one white and the other black, then issued out breaking asunder the foot. On seeing the two hands, the sage entertained a doubt.

ततः स्वमातरं शान्तां पप्रच्छ स महामुनिः।।
कश्यपश्य पदे दिव्ये शुक्ले कृष्णेऽथ वा करे।।
पिण्डो देयो मया मातर्जनासि पितरं वद।।६१।।

To his mother Śāntā questioned that great sage– "O Mother, is the *piṇḍa* to be offered to the white hand or to the black hand, at the divine foot-print of Kāśyapa? You know my father, (so) you speak out."

शान्तोवाच

भारद्वाज महाप्राज्ञ देहि कृष्णाय पिण्डकम्।
भारद्वाजस्ततः पिण्डं दातुं कृष्णाय चोद्यतः।।६२।।

Śāntā spoke– "O (illustrious one!) O Bhāradvāja! O highly wise one! Offer the libation ball unto *kṛṣṇa* (the black one)." Then Bhāradvāja attempted to give the *Piṇḍa* to the black one.

श्वेतोऽदृश्योऽब्रवीत्तत्र पुत्रस्त्वं हि ममौरसः।
कृष्णोऽब्रवीन्मम क्षेत्रं ततो मे देहि पिण्डकम्।।६३।।

Then invisible as such, the white one spoke out– "You are my son born from the uterus." The black one spoke out– "It is my *kṣetra* (progeny), hence you may offer libation balls to me."

स्वैरिण्यथाब्रवीद्दातुं क्षेत्रिणे बीजिने ततः।
भारद्वाजस्ततः पिण्डं कश्यपस्य पदे ददौ।।
हंसयुक्तविमानेन ब्रह्मलोकमुभौ गतौ।।६४।।

Then the *Svairiṇī* (wanton woman) said that the *piṇḍas* are to be given both to *Kṣetrin* (the husband) and the *Bījin* (the procreator). Bhāradvāja then offered *piṇḍa* to Kaśyapa on his (obsequial) spot. By an aerial chariot yoked by a swan, both of them went to Brahmaloka.

रामो रुद्रपदे श्राद्धे पिण्डदानाया चोद्यतः।
पिता दशरथः स्वर्गात्प्रसार्य करमागतः।।६५।।

Rāma attempted to offer the libation balls at the sacrifice at the Rudrapada. His father Daśaratha came there from heaven stretching his hand.

नादात्पिण्डं करे रामो ददौ रुद्रपदे ततः।
शास्त्रार्थातिक्रमाद्भीतं रामं दशरथोऽब्रवीत्।।६६।।

Rāma did not offer the libation ball unto the hand. Then he placed the libation ball at Rudrapada. To Rāma, frightened on violation of the edicts of scriptures, Daśaratha spoke.

तारितोऽहं त्वया पुत्र रुद्रलोकमवाप्नुयाम्।
हस्ते पिण्डप्रदानेन स्वर्गतिर्न हि मे भवेत्।।६७।।

"O son! I have been redeemed by you. I shall attain Rudraloka. By an offering of libation ball unto the hand, my movement to heaven would have came about.

त्वं च राज्यं चिरं कृत्वा पालयित्वा द्विजान्प्रजाः।
यज्ञान्सदक्षिणान्कृत्वा विष्णुलोकं व्रजिष्यसि॥६८॥
पुर्ययोध्याजनैः सार्धं कृमिकीटादिभिः सह।
इत्युक्त्वाऽसौ दशरथो रुद्रलोकं परं ययौ॥६९॥

And you having reigned over the kingdom for a longer span, having protected the Brāhmaṇas and subjects, having performed sacrifices with gifts, will go to Viṣṇuloka along with all the people of Ayodhyā as also along with insects and worms." Having said so, this Daśaratha went to Rudraloka.

भीष्मो विष्णुपदे श्रेष्ठे आहूय पितरं स्वकम्।
श्राद्धं कृत्वोद्यतो दातुं पित्रादिभ्यश्च पिण्डकम्॥७०॥
पितृर्विनिर्गतौ हस्तौ गयाशिरसि शंतनोः।
नादात्पिण्डं करे भीष्मो ददौ विष्णुपदे ततः॥७१॥

At Viṣṇupada, the excellent one, Bhīṣma invoked his father and performed the Śrāddha. When he became ready to offer libation balls to the Pitṛs, then emerged out two hands at Gayāśiras of Śāntanu (his father). Bhīṣma did not offer the libation balls into the hands and offered them at the foot-print of Viṣṇu.

शंतनुः प्राह संतुष्टः शास्त्रार्थे निश्चलो भवान्।
त्रिकालदृष्टिर्भवतु चान्ते विष्णुश्च ते गतिः॥७२॥

Then Śāntanu spoke satirised– "In the interpretation of Śāstras, you are adamantine. May you have the vision extending to the three times. At the end, may Viṣṇu be your goal.

स्वेच्छया मरणं चास्तु इत्युक्त्वा मुक्तिमागतः।
कनकेशं च केदारं नारसिंहं च वामनम्॥
उदङ्मार्गे समभ्यर्च्य पितॄन्सर्वांश्च तारयेत्॥७३॥

As per discretion death may come about to you". Having said this way, he attained emancipation. By adoring Kanakeśa, Kedāra, Nārasiṁha and Vāmana in the northern path, one may get redeemed all the manes.

गयाशिरसि यः पिण्डान्येषां नाम्ना तु निर्वपेत्।
नरकस्था दिवं यान्ति स्वर्गस्था मोक्षमाप्नुयुः॥७४॥

If Piṇḍas are offered at Gayāśiras invoking their name, persons (who are thus invoked, if) they are stationed in a hell, proceed to heaven and attain emancipation.

सर्वत्र मुण्डपृष्ठाद्रिः पदैरेभिः सुलक्षितः।
प्रयान्ति पितरः सर्वे ब्रह्मलोकमनामयम्॥७५॥

All over, the mountain Muṇḍapṛṣṭha has been clearly marked by these footprints. All the manes go to Brahmaloka free from diseases.

हेत्यसुरस्य यच्छीर्षं गदया तद्द्विधा कृतम्।
ततः प्रक्षालिता यस्मात्तीर्थं तच्च विमुक्तये॥
गदालोलमिति ख्यातं सर्वेषामुत्तमोत्तमम्॥७६॥

The head of the demon Heti was split into two and the mace (*gadā*) was washed in this *tīrtha*. Therefore, this *tīrtha* is conducive to liberation. It is well-known as *Gadālola*. It is the most excellent of all excellent *tīrthas*.

गदालोले महातीर्थे गदाप्रक्षालनाद्धरेः।
स्नानं करोमि सिद्ध्यर्थमक्षयं पदमाप्नुयाम्॥७७॥

At Gadālola Mahātīrtha, owing to the cleansing of *gadā* of Hari, "I bathe for the sake of accomplishment so that I may attain to the status of an indestructible norm."

पञ्चमेऽहि गदालोले स्नात्वा कुर्यात्सपिण्डकम्।
श्राद्धं पितृब्रह्मलोकं नयेदात्मानमेव च॥७८॥

On the fifth day, the pilgrim shall take his bath in the holy centre Gadālola and perform the Śrāddha along with the offerings of libation balls. He will (thereby) carry the manes and himself to Brahmaloka.

ब्रह्मप्रकल्पितान्विप्रान्हव्यकव्यादिनार्चयेत्।
तैस्तुष्टैस्तोषिताः सर्वाः पितृभिः सह देवताः॥७९॥

The pilgrim shall adore the Brāhmaṇas incarnated as Brahmā. He should propitiate them by means of Havyas[1] and Kavyas[2]. If they

1. V.S. Apte, p. 637, oblation offered to gods.
2. V.S. Apte, p. 140, oblation of food offered to the deceased ancestors.

are satisfied, all the deities along with the manes are satisfied.

कृते श्राद्धेऽक्षयवटे अन्नेनैव प्रयत्नतः।
पितॄन्नयेद्ब्रह्मलोकमक्षयं तु सनातनम्॥८०॥

A Śrāddha performed at Akṣayavaṭa (a Banyan tree in Prayāga and Gayā)[1] with cooked food will lead the pilgrim and his manes to the Brahmaloka of indestructible norm.

वटवृक्षसमीपे तु शोकेनाप्युदकेन वा।
एकस्मिन्भोजिते विप्रे कोटिर्भवन्ति भोजिताः॥८१॥

In vicinity of that Banyan tree, if a single Brāhmaṇa is fed with vegetables or even with water, it is as fruitful as feeding a crore (of Brāhmaṇas).

देयं दानं षोडशकं गयातीर्थपुराधसे।
वस्त्रं गन्धादिभिः पुत्रैः सम्यक्संपूज्य यत्नतः॥८२॥

A gift of sixteen types deserves to be bestowed unto a chaplain at the Gayā *tīrtha*. He should be duly honoured and should be offered clothes, scents etc. in the company of one's sons.

एकार्णवे वटस्याग्रे यः शेते योगनिद्रया।
बालरूपधरस्तस्मै नमस्ते योगशायिने॥८३॥

Near the ocean, in front of the Banyan tree, whosoever sleeps with the slumber of Yoga (mental concentration), assuming the framework of a child, to that one reclining by Yoga, an obeisance may be (offered).

संसारवृक्षशस्त्रायाशेषपापहराय च।
अक्षयब्रह्मदात्रे च नमोऽक्षयवटाय वै॥८४॥

Unto one having weapons made of Banyan tree, the one obviator of all sins and to one gifter of indestructible Brahman, obeisance be to that Akṣayavaṭa.

कलौ माहेश्वरा लोका येन तस्माद्गदाधरः॥
लिङ्गरूपोऽभवत्तं च वन्दे श्रीप्रपितामहम्॥८५॥

In the Kali age, people are the followers of Maheśvara. On that account, Gadādhara has assumed the form of a phallus. I bow down to that Prapitāmaha.

इति श्रीमहापुराणे वायुप्रोक्ते गयामाहात्म्यं
नामैकादशाधिकशततमोऽध्यायः॥१११॥

* * *

1. Paurāṇika Kośa, p. 8.

।।अथ द्वादशाधिकशततमोऽध्यायः।।

Chapter 112

The description of the Yajña (sacrifice) of the king Gaya

सनत्कुमार उवाच

यज्ञं चक्रे गयो राजा बह्वन्नं बहुदक्षिणम्।
यत्र द्रव्यसमूहानां संख्या कर्तुं न शक्यते।।१।।

Sanatkumāra spoke– The king Gaya, performed a sacrifice (Yajña) abounding in food and gifts, wherein the counting of the heaps of riches or materials is very difficult of being recounted.

सिकता वा यथा लोके यथा च दिवि तारकाः।
तथा रत्नसुवर्णाद्यैरसंख्यातास्तु दक्षिणाः।।२।।

Like the sand particles in the universe and like the stars in the heaven, that very way by the gems and gold and the like, the gifts became uncountable.

नैवेह पूर्वे ये केचिन्न करिष्यन्ति चापरे।
प्रशंसन्ति द्विजास्तृप्ता देशे देशे सुपूजिताः।।३।।

Formerly no one has done like this and no one will be doing like this in future. The Brāhmaṇas who were well-honoured and adored in the different lands, praised it like this.

गयं विष्ण्वादयस्तुष्टा वरं ब्रूहीति चाब्रुवन्।
गयस्तान्प्रार्थयामास अभिशप्ताश्च ये पुरा।।४।।
ब्राह्मणा ते द्विजाः पूता भवन्तु क्रतुपूजिताः।
गयापुरीति मन्नाम्ना ख्याता ब्रह्मपुरी यथा।।५।।

Viṣṇu and others who were gratified spoke

to Gaya– "You may ask for a boon." And Gaya then requested them– "May those Brāhmaṇas who were cursed earlier by Brahmā, become sanctified. Let them be honoured in the sacrifices. May this city be known as Gayāpurī after my name and let it be as well-known as the city of god Brahmā."

एवमस्तु वरं दत्त्वा ततश्चान्तर्दधुः सुराः।
गयश्च भोगान्संभुज्य विष्णुलोकं परं ययौ॥६॥

"May it be so", this way having conferred the boon, the gods became out of sight thereafter. And Gaya, having enjoyed the objects of enjoyments, went to the excellent Viṣṇuloka.

विशालायां विशालोऽभूद्राजाऽपुत्रोऽब्रवीद्द्विजान्।
कथं पुत्रादयो मे स्युर्विशालं चाब्रुवन्द्विजाः॥७॥

In the city called Viśālā[1], there was a king named Viśāla, issueless or sonless. He spoke to the Brāhmaṇas– "How can I beget sons etc.?" Then to Viśāla, spoke the Brāhmaṇas.

गयायां पिण्डदानेन तव सर्वं भविष्यति।
विशालोऽपि गयाशीर्षे पिण्डदः पुत्रवानभूत्॥८॥

"By the offering of the *piṇḍas* at Gayā, all shall happen as per your (desires) (lit. of yours)." Viśāla offered *piṇḍas* at Gayāśiras and begot sons.

दृष्ट्वाऽऽकाशे सितं रक्तं कृष्णं पुरुषमब्रवीत्।
के यूयं तेषु चैवैकः सितः प्रोचे विशालकम्॥९॥

Having seen three person in the sky white, red and dark-complexioned, he spoke out– "Who are you all?" One of them, the white one, spoke to Viśāla.

अहं सितस्ते जनक इन्द्रलोकादिहाऽऽगतः।
मम पुत्रो पिता रक्तो ब्रह्महा पापकृत्तमः॥१०॥

"I, the white one, am your father who have come here from Indraloka. O son, my father is this red one. He had killed a Brāhmaṇa, a sinister wretch.

अयं पितामहः कृष्ण ऋषयो येन घातिताः।
अवीचिनरकं प्राप्तौ मुक्तौ त्वत्पिण्डदानतः॥११॥

This black one is your grandsire by whom many sages had been killed. They had fallen into the hell called Avīci. They two got emancipated by your offering of *piṇḍa*.

पितॄन् पितामहांश्चैव तथैव प्रपितामहान्।
प्रीणयामिति यत्तोयं त्वया दत्तमरिंदम॥१२॥

O destroyer of enemies, you offered the water libation saying, "I shall propitiate my fathers, grandfathers and likewise the great grandfathers".

तेनास्मद्युगपद्योगो जातो वाक्येन सत्तम।
मुक्तिः कृता त्वया पुत्र व्रजामः स्वर्गमुत्तमम्॥
एवं पुत्रैः पितॄणां च कर्तव्या मुक्तिरुत्तमा॥१३॥

As a result thereof and in view of your above statement, we have come here simultaneously, O excellent man! O son, an emancipation has been effected by you. We shall go to the excellent heaven. This way the emancipation of highest order of the manes must be effected by all sons.

त्वं च राज्यं चिरं कृत्वा भुक्त्वा भोगांश्च दुर्लभान्।
यज्ञान्सदक्षिणान्कृत्वा याया विष्णुपुरं ततः॥१४॥

Having reigned for good many times and having enjoyed the enjoyment difficult of obtainment and having performed sacrifices endowed with alms or gifts, you may go to Viṣṇupura thereafter.

एवं लब्धवरो राजा राज्यं कृत्वा दिवं गतः।
प्रेतराजः सह प्रेतैर्गयाश्राद्धाद्दिवं गतः॥१५॥

This way having a boon acquired, the king having reigned, went to the heaven. The

1. Name of a *tīrtha* according to Purāṇas : Paurāṇika Kośa, p. 470 : Name of Sarasvatī preferred in the country Gayā of King Gaya. Ibid according to Mahābhārata Śālya Parva, 38.20-21, p. 226.
आमता सरितां :श्रेष्ठ तत्र भारत पूजिता, नमस्य यजमानस्य गयेष्वेव॥
आहूता सरितां श्रेष्ठा गययज्ञे सरस्वती। विशालां तु गयस्याहु ऋष्यः संशितर्रताः -Part III GPE, 1957.

Pretarāja (goblins lord) along with *Pretas* (goblins) attained heaven, thanks to Gayāśrāddha.

प्रेतः कश्चिद्विमुक्त्यर्थं वणिजं कंचिदब्रवीत्।
मम नाम्ना गयाशीर्षे पिण्डनिर्वापणं कुरु॥१६॥
प्रेतभावविमुक्त्यर्थं त्वं गृहाण धनं मम।
तद्धनं सर्वमादाय गयाश्राद्धव्ययं कुरु॥१७॥

Some *Preta* (goblin) for the sake of emancipation, spoke to a *Vaṇij* (merchant)– "Please offer *piṇḍa* in my name at Gayāśiras for the sake of my release from the state of ghost. You accept all my riches. Having taken all that money, you incur the expenditure of Śrāddha at Gayā.

धनस्यैतस्य षष्ठांश तुभ्यं वै दत्तवानहम्।
स्वनामानि यथान्यायं सम्यगाख्यातवानहम्॥१८॥

I have given you five-sixteenth part of my wealth. I have mentioned my name (etc.) in the proper manner."

गत्वा गयां गयाशीर्षे प्रेतराजाय पिण्डकम्।
समदाद्बन्धुभिः सार्धं स्वपितृभ्यस्ततो ददौ॥१९॥

Having gone to Gayā along with kinsmen, the man offered *piṇḍas* to *Pretarāja* at Gayāśiras. It was only after that, that he offered the *piṇḍas* to his own manes.

प्रेतः प्रेतत्वनिर्मुक्तो वणिक्स्वगृहमागतः।
एवं गयस्य शंभोश्च क्षेत्रं विष्णो रवेस्तथा॥२०॥

Preta got released from the state of *Preta* and the merchant came back to his house. Thus is the holy centre of Gaya, of Śaṁbhu, Viṣṇu and Ravi.

उपोषितोऽथ गायत्रीतीर्थे महानदीस्थिते।
गायत्र्याः पुरतः स्नात्वा प्रातः संध्यामुपासयेत्॥
श्राद्धं सपिण्डकं कृत्वा नयेद्ब्रह्मण्यतां कुलम्॥२१॥

The pilgrim should observe fast then at Gāyatrī *tīrtha*[1] stationed near the river Mahānadī. Having bathed in front of Gāyatrī, one may take to the morning worship as such. Having offered Śrāddha along with *piṇḍa*, one carries his lineage to the state of Brāhmaṇhood.

तीर्थे समुदिते स्नात्वा सावित्र्याः पुरतो नरः।
संध्यामुपास्य मध्याह्ने नयेत्कुलशतं दिवम्॥
पिण्डदानं ततः कुर्यात्पितृणां मुक्तिकाम्यया॥२२॥

After taking bath in the Samudita *tīrtha* in front of Sāvitrī and performing *Sandhyā* at the midday junction, the pilgrim leads hundred members of his lineage to heaven. The offering of *piṇḍa* then may be taken out of desire for the redemption of the manes.

प्राचीसरस्वतीतीर्थे स्नात्वा चापि यथाविधि।
संध्यामुपास्य सायाह्ने विष्णुलोकं नयेत्पितॄन्॥
बहुजन्मकृतात्संध्यालोपान्मुक्तस्त्रिसंध्यकृत्॥२३॥

After taking sacred bath in the holy water called At Prācīsarasvatī *tīrtha*[2] as per ritual and performing *Sandhyā* at eventide, one may lead manes to Viṣṇuloka. A performer of *Sandhyā* triad becomes free from the sin of negligence of performing Sandhyās in many births.

विशालायां लेलिहाने तीर्थे च भरताश्रमे।
पादाङ्किते मुण्डपृष्ठे गदाधरसमीपतः॥२४॥

One becomes liberated by performing *Sandhyā* on three occasions in the holy centre Lelihāna, in Viśālā *tīrtha*, at the *āśrama* (hermitage) of Bharata and in Muṇḍapṛṣṭha mountain bearing mark of foot and near Gadādhara.

तीर्थे चाऽऽकाशगङ्गायां गिरिकर्णमुखेषु च।
स्नातोऽथ पिण्डदो ब्रह्मलोकं कुलशतं नयेत्॥२५॥

(A person who takes holy ablution and offers *piṇḍas*) at *tīrtha* in Ākāśagaṅgā and in those called Girikarṇamukhas, leads hundred members of his lineage to Brahmaloka.

1. Paurāṇika Kośa, p. 152, a tīrtha in Gayā wherein "Trisandhya" offering is very important.

2. Paurāṇika Kośa, p. 340, a tīrtha in Gayā where having bathed and offered Sandhyā, worshipper goes to Viṣṇuloka.

देवनद्यां वैतरण्यां स्नातः स्वर्गं नयेत्पितॄन्।
स्नातो गोदो वैतरण्यां त्रिःसप्तकुलमुद्धरेत्॥२६॥

He who takes bath in the divine river Vaitaraṇī leads his manes to heaven. A person who takes bath and who gifts away kine in Vaitaraṇī, redeems his 3 x 7 = 21 lineages.

सत्यं सत्यं पुनः सत्यं वैतरण्यां तु नारद।
एकविंशतिकुलान्याहुस्तारयेन्नात्र संशयः॥२७॥

This way, timely speaking and timely speaking, once again that in Vaitaraṇī, O Nārada! Twenty one lineages, they talk of, (which) one may redeem, there is no doubt in it.

या सा वैतरणी नाम नदी त्रैलोक्यविश्रुता।
सावतीर्णा गयाक्षेत्रे पितॄणां तारणाय वै॥२८॥

That which is named as Vaitaraṇī, the stream well-known in the world triad, that one descended down in this Gayākṣetra for redeeming the manes.

त्रिरात्रोपोषणेनैव तीर्थाभिगमनेन च।
अदत्त्वा काञ्चनं गाश्च दरिद्रो जायते नरः॥२९॥

By a fasting for three nights and by an alliance with the *tīrthas*, without having gifted gold and kine, a man takes birth as a penury stricken one.

घृतकुल्या मधुकुल्या देविका च महानदी।
शिलायाः संगमो यत्र तत्र प्रोक्ता मधुस्रवा॥३०॥
अयुतं चाश्वमेधानां स्नानकृल्लभते नरः।

A man who takes ablutions in Ghṛtakulyā, Madhukulyā[1], Devikā, Mahānadī and in the celebrated place of meeting of Śilā, declared as Madhuśravā, attains the benefit of ten thousand horse-sacrifices.

श्राद्धं सपिण्डकं कृत्वा पिण्डदानं तथैव च॥
कुलानां शतमुद्धृत्य विष्णुलोकं नयेपितॄन्॥३१॥

Having offered a Śrāddha with libation balls along with the offering of *piṇḍas*, the man redeems a hundred generations of his lineage and leads them to Viṣṇuloka.

दशाश्वमेधिके हंसतीर्थे चामरकण्टके।
कोटितीर्थे रुक्मकुण्डे पिण्डदः स्वर्नयेत्पितॄन्॥३२॥

One who offers *piṇḍas* in Daśāśvamedha, Haṁsatīrtha, Amarakaṇṭaka[2], Koṭitīrtha and Rukmakuṇḍa leads his manes to heaven.

वैतरण्यां घृतकुल्यां मधुकुल्यां तथैव च।
कोटीतीर्थे नरः स्नात्वा दृष्ट्वा कोटीश्वरं च यः॥३३॥
कोटिजन्म भवेद्विप्रो धनाढ्यो वेदपारगः।
मार्कण्डेयेशकोटीशौ नत्वा स्यात्पितृतारकः॥३४॥

By taking bath in Vaitaraṇī, Ghṛtakulyā, Madhukulyā and Koṭitīrtha and visiting Koṭīśvara, the pilgrim becomes a rich Brāhmaṇa, well-versed in all the Vedas for a crore of births. Bowing to Mārkaṇḍeyeśa and Koṭīśa, he shall become the redeemer of his manes.

रुक्मपारिजातवने पार्वत्या सह शंकरः।
रहस्ये संस्थितो रेमे युगानामयुतं पुरा॥३५॥

Formerly, in the forest called Rukmapārijāta, Śaṅkara sported secretly along with Pārvatī for ten thousand Yugas.

मरीचिः फलपुष्पार्थं पारिजातवनं गतः।
इष्ट्वा शप्तो महेशेन यत्स्मात्सुखविघातकः॥३६॥

Marīci went to this Pārijāta forest for gathering fruits and flowers. Having seen, he was cursed by Maheśa (Śiva) whereby a destroyer of comforts.

---

1. A stream near Viṣṇupada in Gayā vide Vāyu Purāṇa 112.30, p. 608, Paurāṇika Kośa, p. 395.

2. Vide verse 32, Vāyu Purāṇa 112.32, Amarakaṇṭaka also called Āmrakūṭa Aṅgiraḥ, observed a ladder of heaven here after Agnihotra. It is a well-known field of Jaleśvara of Narmadā having Rudrakoṭi hill all around. It is more important than Kurukṣetra. Here golden Kuśa emanate at the bank of Narmadā. Towards Kaliṅga therein is a lake or tank here, Jvālāsara, Paurāṇika Kośa, p. 26. GDOAAMI N.L. ey, p. 4. It is also a part of Mikul (Mekala) hill in Gondwana in the territory of Nāgapura in which Naramdā and Śoṇa have their sources.

दु:खी भवेति तद्भीतो मरीचिस्तुष्टुवे शिवम्।
तुष्ट: प्रोवाच तं शंभुर्वृणीष्व वरमुत्तमम्।।३७।।

"You may become aggrieved." This way frightened by that one, Marīci eulogised Śiva. Pleased as such, Śiva (Śaṁbhu) spoke to Marīci– "You may ask for a boon of highest order".

शापाद्भवतु मुक्तिर्मे मरीचि: प्राह शंकरम्।
भवेद्गयायां मुक्तिस्ते शिवोक्त: प्रययौ गयाम्।।३८।।

"There may be freedom from or immunity from the curse of yours", Marīci spoke to Śaṅkara. "May your immunity or emancipation come about at Gayā", this way spoken by Śiva, he went to Gayā.

शिलास्थितस्तपस्तेपे सर्वेषां दुष्करं च यत्।
मरीचिरीश्वराच्छप्त: कृष्णत्वमगमत्पुरा।।
तपसा दारुणेनेह स विप्र: शुक्लतां गत:।।३९।।

Stationed on the Śilā, he performed penance that was difficult of performance by anyone. Marīci, cursed by Īśvara, attained to dark complexion or form of *Kṛṣṇa* earlier. And by austere penance there, that Brāhmaṇa attained to whiteness.

हरिरूचे मरीचिं च वरं वृणु हि पुत्रक।
किमलभ्यं त्वयि तुष्टे मरीचि: प्राह माधवम्।।४०।।

Hari spoke to Marīci then– "O son! Ask for a boon." Marīci spoke to Mādhava– "On your getting pleased, what can become difficult of attainment?

हरशापाद्विमुक्तोऽहं शिला भवतु पावनी।
पितृमुक्तिकरी च स्यात्तथेत्युक्त्वा दिवं गत:।।४१।।

"I stand immune from the curse of Hara (Śiva). May this Śilā be sacred and may it be an emancipator of the manes". "May it be so"– having said so, he (Hari) went to heaven.

दिवौकसां पुष्करिणीं समासाद्य नर: शुचि:।
यत्र दत्तं पितृभ्यस्तु भवत्यक्षयमित्युत:।।४२।।

Having gone over to the Puṣkariṇī (lotus lake) of the denizens of heaven, a man becomes pure. Whatever is offered to the manes here becomes perennial.

तत्र स्नातो दिवं याति स्वशरीरेण मानव:।
पाप्मानं प्रजहात्येष जीर्णत्वचमिवोरग:।।
तत्पङ्कजवनं पुण्यं पुण्यकृद्भिर्निषेवितम्।।४३।।

He who takes bath there, goes to heaven along with his own body. He gets rid of sinfulness like a snake getting rid of its slough. That lotus grove, thus the sacred one, is adhered to by the merit-endowed ones or merit-doing ones.

पाण्डुशिला वै तत्राऽऽस्ते श्राद्धं यत्राक्षयं भवेत्।
युधिष्ठिरस्तु तस्यां हि श्राद्धं कर्तुं ययौ मुने।।४४।।

A white stone slab (Śilā) exits there whereupon a Śrāddha may become free from decay. O sage! Yudhiṣṭhira went over to that one for performing a Śrāddha.

तत्र काले पाण्डुनोक्तं मद्धस्ते देहि पिण्डकम्।
हस्तं त्यक्त्वा शिलायां च पिण्डदानं चकार स:।।४५

At that time, he was spoken by Pāṇḍu– "Hand over the libation ball (*piṇḍa*) unto me." Avoiding the hand, he placed the libation ball on the rock.

शिलायां पिण्डदानेन प्रहृष्टो व्यासनन्दन:।
वरं ददौ स्वपुत्राय राज्यं कुरु महीतले।।४६।।
अकण्टकं तु संपूर्णं त्वं मे त्राता हि पुत्रक।।४७।।

By the offering of libation balls (*piṇḍa*) on the Śilā (rock), the son of Vyāsa (Paṇḍu), became pleased or overjoyed. He conferred a boon on his own son– "May you rule over the kingdom on the surface of the earth, void of criminals absolutely. You are my saviour, O son!

स्वर्गं व्रज शरीरेण भ्रातृभि: परिवारित:।
दृष्टिमात्रेण संपूतान्नरकस्थान्दिवं नय।।४८।।

You may proceed to heaven along with your body surrounded by brothers. Sanctified by a mere sight, you may lead to heaven those stationed in *naraka* (hell)."

इत्युक्त्वा प्रययौ पाण्डुः शाश्वतं पदव्ययम्।
मतङ्गस्य पदे श्राद्धी ब्रह्मलोकं नयेत्पितॄन्॥४९॥

This way having spoken, Pāṇḍu attained the perennial and undecaying region. A Śrāddha at the spot of Matanga may lead manes to the Brahmaloka.

निर्मथ्याग्निं शमीगर्भे विधिर्विष्ण्वादिभिः सह।
लेभे तीर्थं तु यज्ञार्थं त्रिषु लोकेषु विश्रुतम्॥५०॥

Having churned the fire within the interior of a Śamī (tree) in the company of Viṣṇu and others, Vidhi (Brahmā) secured the *Tīrtha* for the sake of a Yajña. It is well-known in the world triad.

मखसंज्ञं तु तत्तीर्थं पितॄणां मुक्तिदायकम्।
स्नात्वा च तर्पणं कृत्वा पिण्डदो मुक्तिप्राप्नुयात्॥५१॥

That *tīrtha* named Makha[1] is an emancipator of manes. Having bathed and having done gratification, an offerer of *piṇḍas* (libation balls) may attain to emancipation.

पितॄन्स्वर्गं नयेन्नत्वा संगमेऽङ्गारकेश्वरौ।
गयाकूटे पिण्डदानादश्वमेधफलं लभेत्॥५२॥

He may lead the manes to heaven after bowing to Aṅgāraka (Mars) and Īśvara (Śiva) at the confluence. By the offering of libation balls at Gayā, one may gain the fruit of Aśvamedha.

भस्मकूटे भस्मनाथं नत्वा च तारयेत्पितॄन्।
त्यक्तपापो भवेन्मुक्तः संगमे स्नानमाचरेत्॥५३॥

After bowing to Bhasmanātha at Bhasmakūṭa, one may redeem the manes. Having sins obviated, one may become emancipated and may bathe at the confluence.

इष्टिं चक्रेऽश्वमेधाख्यां वसिष्ठो मुनिसत्तमः।
इष्टितो निर्गतः शंभुर्वरं वृणु वसिष्ठकम्॥५४॥

The sacrifice named Aśvamedha was performed by Vasiṣṭha, the excellent sage. From sacrifice issued out Śambhu who said– "A boon you may choose, O Vasiṣṭha"!

प्राहेति तं वसिष्ठोऽपि शिव तुष्टोऽसि मे यदि।
वस्तव्यं चात्र देवेश तथेत्युक्त्वा शिवः स्थितः)॥५५

To him, spoke Vasiṣṭha– "O Śiva! If you are pleased with me, then it deserves you to stay here, O Deveśa!" "May it be so", having said so, Śiva stood there.

पिण्डदो धेनुकारण्ये कामधेनुपदेषु च।
स्नात्वा नत्वाऽथ संपूज्य ब्रह्मलोकं नयेत्पितॄन्॥५६॥

An offerer of libation balls at Dhenukāraṇya[2] at Kāmadhenupadas[3], after taking bath, bowing down and adoring them, leads the manes to Brahmaloka.

कर्दमाले गयानाभौ मुण्डपृष्ठसमीपतः।
स्नात्वा श्राद्धादिकं कृत्वा पितृणामनृणो भवेत्॥५७॥

By taking ablution and performing Śrāddha etc. at Kardamāla, holy centre in Gayānābhi, near the Muṇḍapṛṣṭha mountain, one gets absolved of all the debts of his manes.

फल्गुचण्डीश्मशानाक्षी मङ्गलाद्याः समर्चयेत्।
गयायां च वृषोत्सर्गात्त्रिः सप्तकुलमुद्धरेत्॥
यत्र यत्र स्थिता देवा ऋषयोऽपि जितेन्द्रियाः॥५८॥

One should worship (the deities) Phalgu, Caṇḍī, Śmaśānākṣī, Maṅgalā and others. At Gayā, by a release of a bull calf, one redeems twentyone generations of his family. The gods and the sages who have conquered their senses are stationed here and there (in Gayā).

आद्यं गदाधरं ध्यायञ्श्राद्धपिण्डादिदानतः।
कुलानां शतमुद्धृत्य ब्रह्मलोकं नयेत्पितॄन्॥५९॥

Mediating upon primeval Gadādhara by the offering of *piṇḍas* and the like, one redeems hundred generations of his lineage and leads the manes to Brahmaloka.

गयागयो गयादित्यो गायत्री च गदाधरः।
गया गयासुरश्चैव षड्गया मुक्तिदायिकाः॥६०॥

Gayāgaya, Gayāditya, Gāyatrī, Gadādhara,

1. Paurāṇika Kośa, p. 396. Makra tīrtha.

2. Paurāṇika Kośa, p. 255. At Gayā.

3. Ibid., p. 100.

Gayā and the demon Gaya– these six Gayās are the bestowers of emancipation.

गयाख्यानमिदं पुण्यं यः पठेत्सततं नरः।
शृणुयाच्छ्रद्धया यस्तु स याति परमां गतिम्॥६१॥

This description of Gayā, the sacred one, whichever man may read out perennially and which may hear about it with favour, he attains to supreme state.

पाठयेद्वा गयाख्यानं विप्रेभ्यः पुण्यकृन्नरः।
गयाश्राद्धं कृतं तेन कृतं तेन सुनिश्चितम्॥६२॥

A merited man may even make to study the anecdote of Gayā unto Brāhmaṇas. When the Gayā Śrāddha is performed by one, the merit then becomes earned definitely.

गयाया महिमानं च अभ्यसेद्यः समाहितः।
तेनेष्टं राजसूयेन अश्वमेधेन नारद॥६३॥

Concentrated as such, who may practise the greatness of Gayā, by that one stands performed Rājasūya and Aśvamedha sacrifices.

य लिखेद्वा लेखयेद्वाऽपि पूजयेद्वाऽपि पुस्तकम्।
तस्य गेहे स्थिरा लक्ष्मीः सुप्रसन्ना भविष्यसि॥६४॥

He who writes this book or adores this book or causes others to write it, the Goddess of fortune, Lakṣmī, will stay delightedly in his house.

उपाख्यानमिदं पुण्यं गृहे तिष्ठति पुस्तकम्।
सर्पाग्निचौरजनितं भयं तत्र न विद्यते॥६५॥

This anecdote is sacred and if this book exists in a house, there is no fear of a snake, fire, thief and the like there.

श्राद्धकाले पठेद्यस्तु गयामाहात्म्यमुत्तमम्।
विधिहीनं तु तत्सर्वं पितृणां तु गयासमम्॥६६॥

At the time of Śrāddha, he who reads out this excellent Gayā māhātmya, it will be considered by his manes on a par with Gayā-Śrāddha even if it is against strict injunctions in the Śāstras.

यानि तीर्थानि त्रैलोक्ये तानि दृष्टानि तत्र वै।
येन ज्ञातं गयाख्याने श्रुतं वा पठितं मुने॥६७॥

O Sage, if anyone knows, listens or reads this Gayākhyāna (the anecdote of Gayā), all the sacred places of the world triad are visited by him.

सूत उवाच

सनत्कुमारो मुनिपुङ्गवाय
पुण्यां कथां चाथ निवेद्य भक्त्या॥
स्वमाश्रमं पुण्यवनैरुपेतं
विसृज्य संगीतगुरुं जगाम॥६८॥

Sūta spoke– Sanatkumāra, having narrated the sacred anecdote with favour unto the excellent sage, went to his own hermitage which was endowed with sacred forests or groves, after doing farewell to his music preceptor (i.e. Nārada).

इति श्रीमहापुराणे वायुप्रोक्ते उपसंहारपादे गयामाहात्म्यं नाम द्वादशाधिकशततमोऽध्यायः॥११२॥

* * *

Thus ends Volume II of Vāyu-Mahāpurāṇa